

THEY LIE IN WAIT TO DECEIVE

by Robert L. & Rosemary Brown

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The Foundation for Apologetic Information & Research

SUMMARY OF DEE JAY NELSON'S LECTURE

(FEBRUARY 22, 1980, MESA, ARIZONA)



OBJECTIVES

- To summarize 95 false and misleading statements in Dee Jay Nelson's 120-minute anti-Mormon lecture of February 22, 1980, in Mesa, Arizona.
- To provide additional insight into statements by Nelson that were not covered in the previous chapters.
- To direct the reader to Nelson's complete lecture in transcribed form. The item numbers in this chapter correspond to the numbered statements in Nelson's lecture.

CHAPTER EIGHT

SUMMARY OF DEE JAY NELSON'S LECTURE

(FEBRUARY 22, 1980, MESA, ARIZONA)

Dee Jay Nelson states in his lecture on p. 195:

“I have to admit that I am not nearly as expert at the Book of Mormon question as I am at the Book of Abraham . . .”

In the previous chapters, you have read the research on Dee Jay Nelson's credentials. Now, as you review his complete lecture on the Book of Abraham, you will see that Nelson's display of knowledge is nil. Yet, above, he claims to have even less knowledge of the Book of Mormon.

By way of review, Dee Jay Nelson was invited to the Mesa area by Concerned Christians, Inc., of Mesa, Arizona. In the two-day seminar, Nelson discussed both the Book of Mormon and the Book of Abraham. This author has a good tape recording of the lecture on February 22, 1980. (He gave a similar lecture in Bakersfield, California, on Saturday, March 1, 1980.)

The introduction was given by Jim Robertson of Mesa. Robertson was excommunicated from the Church and is now the Chairman of the Concerned Christians in this area. He announced to about six hundred in the audience at Nelson's lecture that he was an **ex-Mormon Bishop**. This statement was checked and found to be **untrue** — he had been only an assistant to the Branch President in Fayetteville, Arkansas. There is a lot of difference between an ordained Bishop and a set-apart assistant to a Branch President. The audience would surely be impressed that a Bishop would “see the light” and now be “on the other side”. Who would check to see whether Robertson was telling the truth?

As you read Robertson's introduction and Nelson's lecture, notice the repetition regarding Nelson's supposed reputation, accomplishments, and degrees. (In just the introduction alone, Nelson was referred to as “Dr.” seven times.) Nelson's credentials were challenged for the first time on the Mike Dixon Talk Show. Apparently, both Robertson and Nelson felt the necessity of using such repetition to convince the audience of Nelson's credibility. As this author listened to Nelson's over-exaggerated stories about himself and his grandiose accomplishments, he was reminded of the Great Lie as practiced and advocated by Adolph Hitler in **Mein Kampf**, Vol. 1, Chapter 10. In **Mein Kampf**, Hitler states that “the great masses of people will more easily fall victims to a big lie than to a small one . . .” Isn't it interesting what lengths Lucifer and his followers will go to fight the truth?

Out of Nelson's 120-minute introduction and lecture, 96 statements invite comment and further discussion. This list could easily be expanded except for the limits of time — it is by no means exhaustive.

Robertson's introduction and Nelson's lecture begins below. The numbered statements correspond to the identification numbers in his transcribed lecture beginning on p. 184. Nelson's statements are on the left of the page, and this author's comments are on the right.

THE INTRODUCTION

1. "Dr. D. J. Nelson ..."
Nelson has been found to have no degree; neither B.A., M.A., or Ph.D. (see Chapter 1).
2. "... a renowned Egyptologist ..."
He is neither renowned nor an Egyptologist. He is unknown to the noted Egyptologists in the United States, England, and Egypt (see pp. 79-85).
3. "... who has his Ph.D. in Anthropology ..."
The only degree Nelson can claim is from Pacific Northwestern University — a **phony** diploma mill shut down by the Attorney General's office of the State of Washington (see p. 6; see p. 266 for a copy of Nelson's diploma and business card).
4. "In 1958 he was sent to Israel and Jordan to do a two-episode television film on the Dead Sea Scrolls, which was subsequently shown on the Jack Douglas show."
I am sure that Prime Minister David Ben Gurion would know many qualified scholars to make the films. Nelson is an unknown and has no real credentials.
The Jack Douglas Show was an ABC Network show. The ABC Television headquarters in New York have not heard of Dee Jay Nelson and have no record of showing any of his films.
5. "In 1959 he measured and mapped the Great Pyramid using his own design of a measuring device still used today by other Egyptologists."
Nelson may have measured the pyramid, however, his map and findings, if any, are entirely unknown among real Egyptologists or the Cairo Museum (see p. 78 & 79). Also, neither finding has been published in any

6. "In the same year, 1959, he got his first assignment and license to dig around the Great Pyramid ..."

7. "Since 1959, he has had 12 trips to Egypt ..."

8. "During a more recent trip in 1979, he validated the theory that the rising sun of the spring equinox and using the shadows of the three pyramids of Khufu's wives were indicators of the time and season ..."

9. "He has written and published eight books of Egyptology ..."

Egyptological periodical to date.

The Egyptian Antiquities Organization in Cairo, Egypt, has no concession (license) in his name. Individuals do not receive concessions to dig, only institutions such as universities or museums (see pp. 78 & 82).

Naturally, this could not be checked. We do know that several of these trips were with the Atlantis Rising Egypt Tours. He received free passage in return for lectures given (see p. 72). Incidentally, they list him as Doctor Nelson, holding a degree in Anthropology. I would rather believe that they didn't know of his lack of education than that they are intentionally misrepresenting him.

When a discovery of this importance is made, Egyptologists are eager to publish their findings in a periodical. There are no Egyptology periodicals credited to his name, and the Cairo Museum is not aware of this "famous and important" discovery (see p. 81 & 82).

In a current list of all published books, Nelson is listed as having co-authored one book with a Mr. David Coville. This book has the title of LIFE FORCE IN THE GREAT PYRAMIDS and is published by De Vores and Co. of Marina Del Rey, California. This book has to do with using "pyramid power" to heal the body and has nothing at all to do with Egyptology. **It is a health book.** He has published a few small pam-

10. "He had his first paper published when he was fourteen years old."
11. "Dr. Nelson worked for Farouk doing Egyptian translations and setting up Farouk's library."
12. "... his Egyptology credentials go on and on ..."
13. "... In 1968, Mr. Nelson, as a professor at the Rocky Mtn. College ..."

phlets. Therefore, it can be stated that Nelson has not written any books on Egyptology (see Chapter 4).

Nelson's high school transcript shows that he entered **the eighth grade at 15 years of age.** (He wrote his paper in the seventh grade?) The transcript also shows that he received "D's" for both grading periods in General Science. He averaged a "B" in Biology during his 2nd year of high school (see high school transcript, p. 41). These grades seem to this author hardly indicative of an outstandingly brilliant scholar whose paper at 14 years of age would be worthy of publishing. In fact, **he dropped out of high school after 2 years at age 17!**

It may be repeated here that Nelson is **not** a "Dr." and does not have a legitimate degree of any kind. He did not do any Egyptian translations for King Farouk nor set up his library (see p. 98).

What credentials? We have found that he has no credentials as Ph.D. (Doctor), Egyptologist, Professor, Author, or Mathematician. (Evidence given throughout entire book.)

According to the Rocky Mountain College, he never was a professor, he merely lectured some non-credit courses in pyramid energy and the human body. Non-credit courses are not in the regular curriculum and teachers are not considered professors. Most are volunteers, as was Nelson. **He never received a**

14. "... at the suggestion of Dr. Hugh Nibley of BYU ..."

15. "... Doctor, or Mr. Nelson ..."

16. "... was commissioned by N. Eldon Tanner, of the LDS First Presidency, to translate an Egyptian Papyri that had recently been found in the New York Metropolitan Museum ..."

17. "... This papyri had originally belonged to Joseph Smith and was **supposed** to be the origin of the Book of Abraham in The Pearl of Great Price, one of the three standard works to be used in the LDS Church ..."

paycheck from the college (see p. 60, 224).

Dr. Nibley of BYU has never suggested that Mr. Nelson do anything. Nibley only met Nelson once, and then for just a few minutes. Nibley knew nothing of Nelson's qualifications or credentials and would have no reason to recommend him for anything. If he did know his credentials, Dr. Nibley would have plenty of reasons not to recommend him.

Nelson holds no legitimate Doctor's Degree (see Chapter 1).

As a member of the First Presidency of the LDS Church, President N. Eldon Tanner does not act alone. He did not commission Nelson to do anything — it must come from the entire First Presidency consisting of three persons, and the Quorum of the 12 Apostles. They would counsel together and agree before a decision such as that were made (see Chapter 7).

Dr. Hugh Nibley of BYU supplied the answer to this statement:

"It seems that someone is always trying to make something of the papyri other than what it really is. Joseph Smith explicitly describes another Egyptian manuscript which he says was the Book of Abraham. It was, he reports 1) **perfectly preserved**, 2) **was beautifully written**, and 3) **containing rubrics — passages in red ink**. On each of these three points,

the Book of Breathings manuscript fails conspicuously to qualify as the described Book of Abraham. The fact is that the manuscripts presently in the possession of the Church represent **only a fraction** of the Joseph Smith papyri collection and **do not include the Book of Abraham portion.**

In 1906, President Joseph F. Smith described his "Uncle Joseph" with the Egyptian manuscripts spread out all around him and with Joseph Smith down on his knees on the floor, peering at the strange writings and jotting things down in a little green notebook with a stub of a pencil. When one considers that the eleven fragments now in our possession can be easily spread out on the top of a small desk, without the straining of knees, back, and dignity, it would seem obvious that what is missing is much more than what we have."

18. "... after six weeks, the translation was given to the Mormon Church ..."

There is evidence indicating that it is entirely possible that Nelson translated the papyri with the help of **Budge's dictionary** because of some very outdated translations. It might be noted that Joseph Smith translated the entire Book of Mormon in just 90 days.

19. "... The Mormons have never seen fit to publish his translations ..."

Dr. Hugh Nibley of BYU supplied the answer to this statement:

"It should be understood that the translations made of the 'Joseph Smith Papyri' by several noted Egyptologists were accepted without hesitation or reservation by the Mormons. There was no

case of secret documents being brought to light by the diligence of crusading scholars, or of experts being given special access to carefully guarded documents or commissioned to make official translations of them as the public has been misled to believe. As soon as the Church got the documents, its leaders invited everyone all over the world to look at them, circulated excellent reproductions of the lot, and readily accepted the translations of the learned. There has never been any need for self-appointed experts to 'expose' anything."

Dr. Klaus Baer, of the Oriental Institute, University of Chicago states:

"The speed with which the photographs of the Joseph Smith Egyptian Papyri were published once they came into possession of the Church of Jesus Christ of Latter-day Saints is a gratifying contrast to the secrecy with which their previous custodians surrounded them" (DIALOGUE 3, No. 3, Autumn, 1968, p. 110.)

Nelson is not a "Dr." (Editor's note: 1982 — Nelson has "resigned" as a speaker!)

Again may it be said that Dee Jay Nelson does not have a doctoral degree, or any other legitimate degree. Just because he keeps saying it doesn't make it true! In reality, the only education Nelson can claim is two years of high school (see Chapter 1).

20. "Since then, Dr. Nelson has been a regular speaker explaining and showing what he has found."

21. "I would like to introduce Doctor Dee Jay Nelson . . . Dr. Nelson ..."

These twenty-one points conclude the introduction portion of the lecture. Remember, these statements were made by Jim Robertson; however, Nelson must have furnished the material. **It may be noted that in the entire introduction, there was only one statement that could not be disproven — “He has traveled in 74 countries and has had over 9,200 appearances in the U.S. and 7 other countries.” The author had no way of checking this statement.**

Following are statements from the lecture by Dee Jay Nelson with the author's comments.

22. “Now, before I begin the lecture, I want to say something about my credentials. Since I have been in this valley, there has been much said against me in that respect ...”

When Nelson was on the Mike Dixon Talk Show on radio, this author's wife called in and confronted Nelson with some of his false statements (see transcript of Mike Dixon Show, p. 33). It apparently concerned him. My wife and I were both present at this lecture and were surprised that he would begin with the bold statement that he was going to present his credentials of his own free will. Being the showman that he is, he probably figured that mentioning the incident would smooth things over and make him look good.

23. “I was on a radio talk program a couple of nights ago and a lady called in rather belligerently insisting that I had not been commissioned by Mr. Eldon Tanner to do the translation and I'm not at all surprised because he did not admit it ...”

President Tanner, alone, would not take it upon himself to bind the Church in this manner (see Chapter 7). If Nelson knew anything about LDS Church government, he would have known that.

24. “... however, she also said that she had called Rocky Mountain College and I wasn't employed there ...”

Nelson has changed the words “a professor” to “employed”. On the Mike Dixon Talk Show, Nelson was asked if he was a “professor” at Rocky Mountain College. He said “Yes.” **Either way, his statements are false. He is not a professor there (see p. 60),**

25. "I am going to supply you with some addresses and if those of you who are pro-Mormon and would like to get out pencil and paper and jot down, you can check on my credentials ..."
26. "I make my living as an Egyptologist. I'm paid for it. **I'm either an Egyptologist or I'm fooling a lot of people ...**"
27. "Although licenses to dig are very hard to get, I was given a concession or a license in 1959 and another in 1960, and then, though I applied each year thereafter, I didn't get another until 1976 ..."
28. "... the directorship of the dig was given to a man named Collin Wood, an Englishman, under English sponsorship, and I was just assistant director on that dig ..."
29. "As a matter of fact, we had two digs that year, etc ..."
30. "... now they don't give these digs to someone unless you are qualified ..."

and he is not employed there — he does not receive a paycheck (see p. 59, 224).

This author feels sure that the audience thought that he was sincere, honest, and truly a wonderful man to make these credentials available to any Mormon that was present. Instead of pencil and paper, this author had the foresight to record it on tape.

He makes his living as an Anti-Mormon lecturer, not an Egyptologist! **He will continue as long as there is money in it for him.** As far as his fooling a lot people, he claims to have given over 9,000 lectures — **what do you think?**

The Egyptian Antiquities Organization, that licenses all digs, has **never** had a concession (license to dig) in his name. They do not even know him (see p. 82). That simply means that Dee Jay Nelson has never had a license to dig.

In his letter, Jaromir Malek of the Ashmolean Museum, Oxford, England, states that "I do not know of an English Egyptologist by the name of Collin Wood" (see p. 248).

He has no license to dig and his director is unknown.

THIS IS A TRUE STATEMENT. This is the reason Nelson does not have a license to dig. **Digging concessions are not given to individuals, only to institutions such as universities or museums** (see p. 78).

31. "The man who is in charge of antiquities is a man named **Gamal Malakh**. He looks like a football player, a great, huge, wonderful gentleman."

32. "... he is being very careful about who digs, and who does not, because they want responsible men doing this work ..."

33. "Now the fact that I have done digs in Egypt means that at least the Egyptians consider me an Egyptologist."

34. "Now, I am given money by foundations to do the digs."

35. "I've received money from a source in Tulsa, Oklahoma, and I will be going back there in March under their auspices ... to do surface work ... **I receive a salary out of these works**, out of this money that is provided."

Does Nelson know him personally?

In a letter from N.B. Millet, Curator, Royal Ontario Museum, Toronto, we get this response to the question about Gamal Malakh:

"Mr. Gamal El-Malakh is not, nor has he ever been, the head of the Antiquities Department. **He is a journalist** who writes a column for an influential Cairo Daily ... It would be most irregular for the Antiquities Dept. to lend artifacts to a private person for any reason" (see p. 79).

That is precisely why Nelson has no concession. That is also why institutions are given concessions instead of individuals.

There is no record of any "digs" for D. J. Nelson; **the Egyptian Museum is not familiar with him or his projects**; and we have not found any Egyptians who know him. Which Egyptians consider him an Egyptologist? Why didn't he drop a few names?

Individuals are not funded by foundations.

The author talked with Mark Singer of Tulsa, who is with Atlantis Rising Tour Agency (see p. 72). Nelson is mentioned as one of their lecturers; however, **he does not receive money for his services**. Nelson does get free passage to Egypt and lectures the group on Inner Pyramid Science which has nothing to do with Egyptology. In fact, Egyptologists find this "science" amusing (see pp. 74-77).

36. "Another source of income has been the SAAD Foundation ..."

37. "If I dig in Egypt, I am an Egyptologist, and Egyptians are saying so."

38. "I received my doctoral degree in my old age ..."

Jaromir Malek of the Ashmolean Museum, Oxford, England, has never heard of the SAAD Foundation (see p. 248). All Egyptologists are familiar with foundations because they are sources of possible income to finance their work. It seems, however, that the SAAD Foundation is unknown.

No Egyptian is saying so. They have never heard of him. He has no license to dig.

Nelson seems to think that merely digging in Egypt is qualification enough to be an Egyptologist. Dr. Richard Parker, Brown University, noted Egyptologist, discusses what is required to be respected as an Egyptologist:

"I would define Egyptology as the study of the languages, history, and culture of Egypt from its earliest prehistoric periods down to the early Christian centuries. In the United States, an Egyptologist is expected to have carried out the above study as a graduate student, while familiar at least with the French and German languages, to have completed a thesis on some aspect of his study, and to have been awarded the Ph.D. degree" (see Parker letter, p. 75). **Nelson's actual credentials include two years of high school and less than one quarter of college** (see pp. 41-43).

Nelson's Doctor's Degree was purchased in his old age from a

39. "I've had it only a little over three years on a scholarship from Northwestern Univ."
40. "I teach at a small college, at Rocky Mountain College, in Billings, Montana ... **and I receive a check for it.**"
41. "Now you can be sure the college has checked on my credentials or they wouldn't let me teach."
42. "Now it has been said how so many people write me or telephone and say, 'How dare you disagree with Dr. Hugh Nibley, who is the ultimate authority upon ancient Egypt', so let's get that little matter out of the way ..."
- now defunct diploma mill (see Chapter 1).
- How can a phony diploma mill grant a scholarship?
- He has lectured several non-credit adult special interest classes as a volunteer from the community. Lori Keck of the New Horizons Dept., Rocky Mountain College, Billings, Montana, said, " ... **but he is not on the payroll and never has been**" (see p. 224 in Appendix).
- Mike Padgett, Staff Writer for the Mesa Tribune, in his article of February 24, 1980, "ASK HIS MUMMY", wrote that he had talked to Dean Boswell of Rocky Mountain College and this is what Dean Boswell said:
- "We don't check the credentials of people teaching our non-credit extension courses; such background checks are required **only on professors teaching fully accredited classes**" (see newspaper article, p. 265). A telephone call to Lori Keck also confirmed this.
- It is unlikely that anyone would call Nelson up and say "How dare you ... etc." and call Dr. Hugh Nibley "the ultimate authority" as Nelson claims. However, it should be noted that at least Dr. Nibley does have a **valid** Ph.D. degree, and he has studied at the Univ. of Calif., Berkeley, and at the Univ. of Chicago, Oriental Institute,

43. "I was given a little note by Dr. Hugh Nibley at Brigham Young University sometime during the first few days in January of 1978 to hand deliver to Eldon Tanner of the First Presidency ..."

44. "In the note, it suggested that I be supplied with photographs to do a translation, and I chatted for perhaps less than 15 minutes with Eldon Tanner and he said, "You are the best man to do the translation."

45. (Nelson is answering a charge in a letter he received suggesting that his credentials are in question.) "And I had just pointed out that I dig in Egypt so I must be an Egyptologist."

46. **"I keep food on the table by my Egyptology.** I go on lecture tours ... I have been doing so, doing these lecture tours for 32, almost 33 consecutive years. As a matter of fact, I'm the old man of the

under Dr. Klaus Baer, who is a noted Egyptologist in the United States (see p. 131).

First of all, the date was 1968, not 1978! Secondly, this note, as you can see on p. 112, does not have President Tanner's name anywhere on it. Nelson said it was to President Tanner! It was really a note, requested by Nelson, directing the sec'y or clerk to give him copies of the papyri. It was not necessary to have the note as Dr. Klaus Baer and Dr. John Wilson and other scholars had already been given excellent reproductions of them without a note. Dr. Nibley said that Nelson requested it, so he gave it to him. **Notice the reference to "Prof. Nelson" — He didn't waste any time giving his false credentials did he!**

Refer to #23. Commissions in the LDS church are not made in this manner!

Again, it takes more than just digging in Egypt to be an Egyptologist (refer to #37).

Have you wondered why someone would go to the extremes Nelson goes to in misrepresenting his credentials and his "facts" concerning the Mormon church? **He just told you the real reason!**

lecture business. This will be my 9,223rd lecture.”

47. “Whether or not I was commissioned, and believe me I was, I did a translation.”

48. (His work is) “... substantiated by some of the greatest living Egyptologists by their translations.” Dr. Klaus Baer, at the Oriental Institute, and by Dr. Parker, Dr. Richard Parker, at Brown University, and parts of it were translated by Dr. Wilson, and those are very big names in the world of Egyptologists.”

49. “I’m going to read a little excerpt from a letter that was sent to me by Hugh Nibley himself. It has his signature on it, and it says, “I don’t consider myself an Egyptologist at all ...”

His lectures, although false, have been very lucrative for him — that’s how he “**keeps food on the table**”.

He did his translation at his own request. President Tanner sent a Telegram stating that he did not commission Nelson (see Chapter 7, p. 108). Does Nelson claim to have a letter from President Tanner asking him to do a translation? Let him produce it!

There were similarities in parts of their translations (after all, they were translating the same document). However, Dr. Klaus Baer was asked by Nelson to review his translation. Dr. Baer found errors and suggested corrections (see letter, pp. 37-38). To the best of this author’s knowledge, Dr. Baer and Dr. Parker have never “substantiated” Nelson’s work. Neither of them knows Nelson, and neither has ever worked with him. In fact, Dr. Richard Parker wrote this author a letter that quoted an “abstractor” as stating that Nelson’s work qualifies as “**amateur studies with gross errors**” (see Parker letter, p. 86).

It is interesting to note that the work of Baer, Parker, and Wilson actually **pre-dated** that of Nelson.¹

Dr. Nibley is a humble man and not one to brag about his degrees, credentials, and accomplishments. “By their fruits ye shall know them.”

50. "When they found these papyri fragments in the Metropolitan Museum, the Mormon Church immediately sent him (Dr. Nibley) off to the Oriental Institute to learn a little Egyptian and he took a semester or so of the language ..."

51. "I (Nelson) happened to be at the Oriental Institute at the time doing some research with Dr. Wilson and ah, John Wilson, famous Egyptologist, and he said that there is a chap here from the Mormon Church and I said, "What's his name?" He said, "Oh I can't remember." And I said, "It wouldn't be Hugh Nibley, would it?" ...

The author talked to Dr. Nibley on the telephone and asked him about this. He replied:

"I studied under Dr. Klaus Baer at the University of California at Berkeley in 1959 and 1960. I also studied under Dr. Baer later at the Oriental Institute, Univ. of Chicago, from 1964 through 1966. The Church did not send me to the Oriental Institute after the papyri was discovered in 1967 — as a matter of fact, I haven't been back there since 1966."

Now that is an interesting story! How could Nelson hear of Dr. Nibley being at the Oriental Institute in 1968 when Dr. Nibley's last visit there was in 1966?

When Dr. Baer was asked about Nelson's attendance at the Oriental Institute, he wrote: "**Mr. Nelson never studied Egyptology at the Univ. of Chicago ...** which seems to confirm what Robert L. Brown (your husband?) found out from the Registrar's office; that **no one of that name ever enrolled here as a student ...** During my years in the Department of Near Eastern Languages and Civilizations and the Oriental Institute (Student in 1948/52, 1954/58, member of faculty from 1965, chairman of the Department 1972/75) there certainly was no one here of that name or, that matter, anyone who looks like the publicity photograph of his that I have (around 1968) (see Baer letter, p. 37).

52. "Now, it took me (Nelson) only thirty years to become reasonably

What is Nelson trying to say here? Is he saying that he is more

proficient with the Egyptian language. You can't learn it in a semester or two."

53. "Oh, he has a little better than the average knowledge of Egypt, but that doesn't qualify him as an Egyptologist."

54. "He (Nibley) has written an enormous book called, THE JOSEPH SMITH PAPYRI AN EGYPTIAN ENDOWMENT. It's about the papyri and it's supposed to be pro-Mormon. I read the book and when I got through it, I thought, 'What have I read?' and I read it again. It went all around the subject and never got to the point."

55. "I've had people come to me and they would say, 'I'm no expert; I just couldn't understand the technical terminology he used.' And I say, 'I am an expert and I couldn't understand it either.'"

56. "...but if you doubt that I have my degree and if I, and my degree is in Anthropology, not Egyptology, you remember, then write those

proficient than Dr. Nibley who did take the time and make the effort to study under a qualified Egyptologist? Dr. Nibley does not claim to be an Egyptologist, but this author is convinced that he certainly is more knowledgeable in just about anything than Nelson.

Here is a man who has little formal education, is a high school and college drop out, has no degree of any kind (other than the Doctor's degree he purchased from a diploma mill), is not connected with any educational institution or museum, and yet he has taken the opportunity to say that Dr. Hugh Nibley (or anybody else) has "a little better than average knowledge of Egypt". **How would he know?**

Considering what you know about Nelson's credentials, is it any wonder that Nelson couldn't understand what he read?

It would be interesting to know by what standard he rates himself as an expert!

Nelson's claim to a degree must have been bothering his conscience to have to bring up the subject again. Mr. Nelson, this author did

people that I mentioned and **you will find out the truth of the matter.**"

57. (On the Book of Mormon) "... bear in mind the code to the ancient Egyptian language had not then been broken by Champoleaon and Thomas Young. Nobody could read ancient Egyptian and I contend that that includes Joseph Smith."

58. (On King Tut's solid gold inner coffin) "... and in 1960, the Egyptian Government asked me if I would calculate its weight."

59. "I have some skill as a mathematician, so I measured it (King Tutankhamen's gold coffin) in all aspects and spent weeks trying to work out **this Pythagorean calculation and that one ...**"

60. "... finally I humiliated my mathematical prowess by putting it (King Tut's gold coffin) on two grain sack scales. I built an oak scaffolding ... it would sit on two scales ... using a fire hose as a sling ... jacked it up using hydraulic

check out your so-called Ph.D. You have one alright — from a now defunct, **phony diploma mill. I did find the truth of the matter, as you said I would!**

Joseph Smith never claimed an educational background. He did not need an education or knowledge of Egyptian to translate the golden plates. His instruction came from Heaven. Joseph Smith was the first prophet in this last dispensation. **If Nelson would seek guidance from the Holy Ghost, he would know the truth of these things.**

The museum in Cairo, Egypt, is unaware of Nelson or his accomplishments (see p. 82). Therefore, it is extremely unlikely that the Egyptian government asked Nelson to do anything.

There is only one Pythagorean Theorem and it **cannot** be used to weigh solids such as a coffin. Dr. Louis C. Barrett, Professor of Applied Mathematics, Montana State University, Bozeman, Montana, says that anyone who would suggest the Pythagorean Theorem be used in this manner has **no skill** as a mathematician and **dangerously little knowledge** of the subject (see Barrett letter, p. 51).

That was quite a story, wasn't it. However, the real weight is **296 lbs. troy**. He quoted his weight of 2,448 lbs. from a **misprint** in a book. Subsequent printings have corrected the error (see reprints, p. 52).

jacks ... took me nearly three weeks to calculate the error of the scales ... when I was through I was quite confident that its weight was 2,448 lbs., 4 oz., of solid gold. Imagine what it would be worth at the present price of gold!"

61. "Now, I wanted to get pictures of it in the glass case in this particular year, so I went to the old city of Cairo and I had them make a 10 foot framed mirror which I fastened on top of the case with pipe fittings at a 45 degree angle so that I could photograph down through the top ..."

62. "It is a remarkable thing (speaking of King Tut's gold casket). Of course, it isn't traveling like some of the collection simply because it's too heavy to move."

63. "In 1976, we had a license to dig (concession) at a place called Dahsur ..."

64. "Mr. Collin Wood, the director of the project ..."

The Cairo museum is not familiar with Nelson or his projects (see p. 50). It is the museum that would have constructed such a mirror. They wouldn't have wanted Nelson or anyone else fooling around with a treasure such as that. Consider this too — A mirror of that size would be very costly, much more than one person could afford to pay for a couple of pictures, especially when he could purchase a picture post card!

Refer to #60. Nelson, by quoting information from a misprint, figured that it weighed over a ton. In reality it weighs only approx. 296 lbs. and **four men could easily move it.**

The Egyptian Antiquities Organization has no concession in Nelson's name and is not familiar with him or his projects (see p. 50). This means that Nelson has no license to dig and there is no record of a concession in the past.

In #28, Nelson identified Collin Wood as an English Egyptologist.

In a letter from Jaromir Malek, Griffith Institute, Ashmolean Museum, Oxford, England, date June 19, 1980 (see p. 248), he states that he does not know of a Mr. Collin Wood. If Collin Wood did

65. "He (Collin Wood) said, 'Come back at once. We found a gallery tomb.' So I rushed back to Egypt as quickly as I could."
66. I bought a spearhead which I will show later. I registered it with the Department of Antiquities, because it is against the law to buy and sell such things — and I believe it came from the same tomb ..."
67. "Bear it in mind these objects belong to the Egyptians and I must return them someday."
68. "I sent my little helper friend, a little boy, back to the Cairo Museum with a note to the night watchman asking him to send me a sleeping bag, a pistol, and some food. Well, he came back quite a long while later with a sleeping bag and the pistol. He couldn't find any food that late at night so he brought me several bottles of coca cola ..."

exist, I am sure that he would be known to a fellow Englishman and Egyptologist. Also, a check with the Phx., Ariz., City Library reveals that there is no Collin Wood in WHO'S WHO IN THE UNITED KINGDOM!

With no concession to dig, and no Collin Wood, it seems unlikely that he would travel to Egypt on that account!

In what country did Neslon register it? Not Egypt! The Department of Antiquities is not familiar with him! (See p. 50).

All of the real Egyptologists that replied to this question gave the same answer — in their opinion, the Egyptian government would **not** loan any artifacts to an individual (see p. 53).

This author had fun picturing this one — Here is a little boy with a note from a stranger, walking approx. 15 miles to the Cairo Museum in the middle of the night. When he got to the Cairo Museum (which incidentally doesn't know Nelson; see p. 50), after about a four- or five-hour walk, all he did was show a note to the night watchman and he was given a sleeping bag and a **pistol** to take back to Nelson. He went to a store and bought several bottles of Coca Cola and then walked that long trek back carrying all the stuff to where Nelson was waiting to get a night's sleep. That was no "little

69. "Last March, just a little over a year ago, we arrived in Cairo the night before the spring solstice ..."
70. "Mr. Doug Benjamin is in the background. He is a very renowned Egyptologist. Now there is another example that I associate with Egyptologists, so that means something."
71. "There it is — 140 feet long. (he is speaking of the solar boat) It originally had 2,242 pieces."
72. "This second half of the lecture deals with the Book of Mormon, and I have to admit that I am not nearly as expert at the Book of Mormon question as I am at the Book of Abraham."
- boy" as Nelson described him. I could just picture the night watchman handing this little boy a pistol and saying, "Now you take this pistol and sleeping bag to Professor Dee Jay Nelson, M.S., Ph.D., and the world's most renowned Egyptologist"!
- March is the time of the Spring **Equinox**, not Spring Solstice! The "solstice" describes the times of the year when the sun's path across the earth is the farthest South or North of the equator, in June and December. The "equinox" occurs in **March** and again in Sept., and is the time of year when the sun's path across the earth is directly over the equator.
- Here is another "big" name that this author had not been able to find. I'm betting that Doug Benjamin doesn't exist. He is not listed among the American or English Egyptologists, nor is he listed in Who's Who in America, Biographical Dictionaries, International Who's Who, Bigraphical Index, Current Biography, or the Directory of American Scholars.
- Has Nelson been "set up" again, by another misprint? The book, **ANCIENT EGYPT**, 1978, by National Geographic, on page 159 says the boat had **1,220** pieces.
- We have seen how "**expert**" he has been on the book of Abraham — is he going to talk now on a subject he knows even less about?

73. "The best of them is called ANCIENT AMERICA AND THE BOOK OF MORMON, and it looks at first glance that way. I remember when I first read it, I thought, wow, this is great stuff. Book of Mormon is right and it's correct, it's proven right here ..."

Yes, there is great similarity between the Works of Ixtlilxochitl and the Book of Mormon. Ixtlilxochitl was a 16th century author, a descendant of the old Texcocan lineage, and had access to many of the ancient records.² Ixtlilxochitl reports that the first men to arrive on this continent came from the Tower of Babel. (In the Book of Mormon these people are called Jaredites) Both records establish that those early colonizers had records on which they recorded religious and sacred matters. Ixtlilxochitl describes the fair god Quetzalcoatl and credits him with giving the ancient inhabitants of America the symbol of the cross.

The cross is also represented in the Book of Mormon as it describes the appearance of Jesus Christ: "And my Father sent me that I might be lifted up upon the cross, that I might draw all men unto me ..." (Book of Mormon, 3 Nephi 27:14) The Book of Mormon is a record of some early inhabitants of the American continent from approx. 2000 B.C. — 400 A.D. Although the record mentions three migrations, (Approx. 2000 B.C., 600 B.C., & 400 B.C.) the main group were righteous people from the Land of Jerusalem, led by the Lord to the promised land to escape the conquest of Jerusalem by the Babylonians. These people later (approx. 34 A.D.), describe an event in which the resurrected Jesus appeared to them, taught them His gospel, and

74. "... the writing of the Old Spain authors. Now among them are Father Sahagun, a Spaniard who wrote about the Indians ..."

established His church among them the same as He had done in Jerusalem. The God Quetzalcoatl is associated by the Mormons to be the same as Jesus Christ and offers this explanation as the reason why there are so many numerous parallels of dates and events in the works of Ixtlilxochitl (and other early writers) and the Book of Mormon.

Sahagun and other early Catholic missionaries and writers reported on the legends, myths, and beliefs of the American Indians. Among their writings about the fair God Quetzalcoatl, that appeared anciently to the Indians, they report that "He is represented as the son of the all-father by a virgin, arriving full grown from the North, when departing he promised to return some day and take up once more his beneficent rule, left the teaching concerning the cross, taught concerning the flood, Eve, baptism by immersion, confession to God, belief in a hell and the devil, celebration of the memory of their dead, fast, the organization of priestly hierarchy, the giving of the first fruits to the gods (tithing?), and belief in the destruction of the world by evil spirits. He it was who was believed to have gone away, not to die, for he was immortal, but to dwell in the distant east, whence in the fullness of time he would return."³


For a more complete history, read the Book of Mormon.

According to Sahagun, and of special significance to Mormons, is

75. "There was a man whose name was Ixtlilxochitl. He was a very unusual man I (Nelson) gather — a prince of the Aztecs and he was also keeper of the records in the Spanish court, so he was an educated man both from the Spanish viewpoint and from the viewpoint of the ancient records. And he is supposed to have had in his possession some of the Old Indian records he wrote about in great length."

the early belief that **the souls of the dead went to one of three places** — one was the **inferno** where a devil dwelled, another a **paradise**, and the third was the region where the **sun dwelled**.⁴ The idea of three places for the souls of man is very similar to the **three degrees of glory** in the mansions of our Heavenly Father as taught by the Mormons.

Ixtlilxochitl was born about 1568. He was a student at the College of Santa Cruz in Tlateloco (Mexico); ... he was an interpreter in the court of justice of the Indians, and he died in 1648 at the age of eighty. His first work was written about 1600 and the second about 1608.⁵ He spent his entire life in Mexico. Hubert Howe Bancroft comments: "Fernando de Alva Ixtlilxochitl was a grandson of the last king of Texuco, from whom he inherited all that was saved of the records in the public archives. His works are more extensive than those of any other native writer. Bancroft further indicates that Ixtlilxochitl wrote honestly, compiling from authentic documents in his possession."⁶



Isn't it interesting that with qualifications like that his works parallel the Book of Mormon so closely — even according to Dee Jay Nelson (see #73).

(NOTE: Ixtlilxochitl and Sagahun both lived and wrote circa the 16th Century; however, **their works were not published in English until many years after the Book of Mormon came forth.**)


76. "Now, there is one work that has not yet been translated into English. It is called the **NICHOLAS LEON**. If the Mormons want to try to support their claims, I recommend they get hold of a copy of it. I examined a copy of it written in Spanish and it was in the possession of the Reorganized L.D.S. The man to contact is Mr. Heald, who is an emeritus apostle of this church ... **A very dear gentleman and a close friend ...** It tells about 3 migrations of people from the old world just like Ixtlilxochitl does."
77. "Then there is the work of Bishop Landa ..." (Catholic Bishop)



This author talked to Apostle Heald on the telephone. Apostle Heald said: **"I don't remember ever meeting a Mr. Dee Jay Nelson and I am not familiar with a Spanish book by the name of NICHOLAS LEON."** Calling and searching local city and university libraries did not reveal the whereabouts of such a book.

Here is another early writer who wrote of many Christian principles that were had among the ancient Indians long before Columbus reached their shores. Diego de Landa lived from 1524 to 1579. He labored among the Itza Mayas of Yucatan following the Spanish conquest and claimed that these Indians were practicing baptism at the time of the arrival of the Europeans. He described the baptismal rite which he had seen performed many times by them. T.A. Willard, in his book, **LOST EMPIRES**, p. 422, wrote: "According to illustrations in the hieroglyphic books, coupled with the statements of Bishop Landa, the ancient Itza Mayas practiced baptism for which their word 'Caputcihil' means 'to be born again'. Landa remarks that Yucatan was the only place in the Indies where **the rite of baptism was observed prior to the arrival of the Spaniards.**" Several writers

have maintained that baptism was practiced by many tribes of Indians at the time of the Spanish conquest. These writers maintain that Bishop Landa was in error when he claimed that the Indians in Yucatan were the only ones practicing baptism when the Europeans arrived in the New World. Dr. P. De Roo presents evidence to sustain the view that **the practice of baptism was widespread among the Indians.**⁷



According to the Book of Mormon record Alma, a great prophet of Christ, preached the same thing to the inhabitants of this continent (the American Indians): **“Now I say unto you that ye must repent, and be born again; for the Spirit saith if ye are not born again ye cannot inherit the kingdom of heaven; therefore, come and be baptized** unto repentance, that ye may be washed from your sins, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness.

Yea, I say unto you come and fear not, and lay aside every sin, which easily doth beset you, which doth bind you down to destruction, yea, come and go forth, and show unto your God that ye are willing to repent of your sins and enter into a covenant with him to keep his commandments, and witness it unto him this day of going into the waters of baptism” (Book of Mormon, Alma 7:14, 15).

78. "There has been a minister who lived in a town only 30 miles from Sharon, Vermont, where Joseph Smith was born. ... and he wrote a book called VIEWS OF THE HEBREWS. In it were philosophies and extensive writings to the effect that the Indians, the American Indians, were descendants of Hebraic people."

Yes, Mormons do believe that the American Indians descended from Hebraic peoples as recorded in the Book of Mormon. The linguistic relationships of many American Indian words, Book of Mormon words, and Hebrew words are reviewed in THE ROMANCE OF THE BOOK OF MORMON, by Josiah E. Hickman, Deseret News Press, Salt Lake City, Utah, 1937. Also, many archaeological finds have substantiated the claim of early Hebrew influence. For example, in the ARIZONA REPUBLIC AND GAZETTE newspaper, Monday, October 19, 1970, an article entitled "*Jews Discovered America First, Professor Says*", reports an inscription on a stone found in a burial mound at Bat Creek, Tenn., in 1885 by Cyrus Thomas, who worked with the Smithsonian. It was sent to Dr. Cyrus H. Gordon, Professor of Mediterranean studies at Brandeis Univ. "The fifth letter of the inscription," Dr. Gordon said, "corresponds to the style of writing found on Hebrew coins of the Roman period. He translates the inscription to read "for the land of Judah" (see Appendix, p. 226).

Was Nelson trying here to connect the VIEWS OF THE HEBREWS to the stories in the Book of Mormon? This author can see **no** connection between the two books. The reader is invited to read both works and come to his own conclusions.

Bishop Diego de Landa, writing in

about 1556, says that, according to the Mayas, the world was destroyed by a deluge. He also stated: "Some of the older people of Yucatan say that they have heard from their ancestors that this land was occupied by a race of people who came from the East and whom God had delivered. . . .

If this were true, it necessarily follows that all the inhabitants of the Indies are descendants of the Jews.⁹

Fortunately, a few manuscripts written by Indian historians during the first century of their contact with the Spaniards escaped the ruthless destruction of the conquest. One of those important writings was produced in 1554, in the Quiche Maya Indian language of Guatemala, and "... is signed by the kings and dignitaries of the Quiche court."⁹ It is known as the **TITLE OF THE LORDS OF TOTONICAPAN**. At the request of the Quiche Indians, Dionisio Jose Chonay, a Catholic priest, translated the document from the Quiche language into Spanish in 1834. This document claims that the ancestors of the Quiche Mayas: "... came from the other part of the ocean, from where the sun rises, a place called Pa Tulan, Pa Civan ... and they came from where the sun rises, **descendants of Israel**, of the same language and the same customs. ... **They were sons of Abraham and Jacob.**"¹⁰

And then the authors close their account as follows: "Now on the twenty-eighth of September of 1554, we sign this attestation in



79. "Joseph Smith, as a very young teenager, went to Pennsylvania . . . to work in a gold mine. . . . the country where that gold mine was located in Pennsylvania was called Lehigh County. The #1 character of the Book of Mormon was called Lehi. It may or may not mean anything."

which we have written that which by tradition our ancestors told us, **who came from the other part of the sea, from Civan-Tulan, bordering on Babylonia.**"¹¹ These statements are all in perfect agreement with the claims made in the Book of Mormon.

The name "Lehi" goes back further in time than either the Book of Mormon, or Lehigh County. In the Bible dictionary, "Lehi" means "jawbone". It is a place in Judah, near the Philistine border, the scene of one of Samson's exploits as recorded in Judges 15:9: "Then the Philistines went up, and pitched in Judah, and spread themselves in **Lehi.**"

In Jerusalem, as recorded in the Book of Mormon, Jeremiah had been cast into prison and the prophets were being persecuted because they told the people of their wickedness. The people were told that they must repent or Jerusalem would be destroyed. Lehi, a merchant from the Tribe of Joseph, was also called as a prophet. The people sought to take his life also. The Lord directed him to take his family, and the family of Ishmael, and flee into the wilderness and they would be directed by the Lord to a land of promise. Their trials and tribulations are recorded in the Book of Mormon as they made their way to America, the promised land. The Lord also revealed to the prophet Lehi the time when Jerusalem was destroyed (conquered by the Babylonians) and told him that many of the

people had been taken into slavery. It records the religious history of the people and how they were taught the Law of Moses and to prepare for the coming of the Lord Jesus Christ. It tells about that sacred moment in history when Jesus Christ appeared to them after his resurrection in Jerusalem and taught them the gospel. Later, through wickedness, there were terrible wars and a great number were destroyed. The last prophet, Moroni, wrote a farewell message to the people who would someday inherit the plates that told about his people. He buried the plates to come forth in the due time of the Lord as a second witness of the Lord Jesus Christ. The Bible is the record of Christ's dealings in Jerusalem among the Jews (The Stick of Judah), and the Book of Mormon is the record of Christ on the American continent (The Stick of Joseph). These two "sticks" are to be companions, as prophesied in Ezekial 37:15-20.

80. "Facsimile #2" — they used some words that are just a little bit bogus sounding to me. There's one called "Hah-ko-kau-beam" — supposed to be a heavenly body. That "beam" at the end bothers me, and there is another one they use, "Ko-ko-beam". You see words in here that are not Egyptian."

Nelson implies that these words are not Egyptian. That's fine, and that may be true. But, who said they were Egyptian in the first place? **Hak-ko-kau-beam and Ko-ko-beam are both Hebrew.** If you examine Strong's concordance to the Bible (look up 'stars'), you can confirm this. Egyptian, to begin with, is a blend of Semitic and Hamitic languages. Hebrew similarities are bound to occur. (But D.J. Nelson admitted he doesn't know Hebrew!)

81. "There's Oliblish" — there is no "o" in the Egyptian language. ... there's one in here that's spelled "kae-e-van-rash", and there are no "e's" in the Egyptian language. We don't use vowels in Egyptian, we just sort of insert them in the transliteration to make them pronounceable.
82. Nelson quotes the Book of Mormon saying, "And it came to pass that he called the name of the river Laman after his son. It doesn't say that but that was the name of his son."



It is hard to see what Nelson is trying to prove here. He stated, correctly, that you sort of insert the vowels in the transliteration. Joseph Smith inserted the vowels so it could be read. What is Nelson's problem here? — how would the World's Most Renowned Egyptologist do it?

Nelson's statement here supports the Book of Mormon. Lehi named the stream at which he made his first camp in the Desert after his eldest son, and the valley after his second son (see 1 Nephi 2:20). They also renamed the oasis, the fruitful land by the sea, and the sea itself. Recent explorers and mapers have learned of the **Arabic system of renaming places after clans or members of one's family**. A complete and well-documented treatment of this subject can be found in a book by Hugh Nibley, Ph.D., **LEHI IN THE DESERT AND THE WORLD OF THE JAREDITES**, 'Place Names in the Desert,' Bookcraft Pub. Co., 1952, p. 85-91. **Joseph Smith, with the Lord's help, correctly knew of this desert custom of 2600 years ago.**

83. "The Incas lived later in the plateau of Mexico ..."
84. "The Incans called this particular God Quetzalcoatl."
85. "These are drawings that I copied from the Dresden codex. It's a leather manuscript that was made in ancient Middle America, and one of the very few that has

The Aztecs lived in Mexico; not the Incas.

The Inca name for their god was Viracocha. It was the Aztecs that called him Quetzalcoatl.

Nelson has the names turned around. Itzamna is the male and Ixchel is the female.

It is interesting that the **Dresden Codex**, of which Nelson speaks,

survived. Here we see Itzamna holding a glyph for corn in her hand. She was the mother of the Gods and behind her sits her husband, Ixtah (Ixchel).

tells of a flood in ancient history. **The Book of Mormon** clearly says that when Lehi and his people left Jerusalem, they brought with them the five books of Moses and other scriptures. The people that lived in the Americas would then know of the creation, Adam and Eve, the flood, and other history of their forefathers (see Book of Mormon, 1 Nephi 5:11).

Quoting again the book, **TITLE OF THE LORDS OF TOTONICAPAN**, the jacket of the book explains that it was "written at the end of the sixteenth century by several Cakchiquels who had learned the art of modern writing, the book was kept in the village of Solola, their capital, overlooking Lake Atitlan in Guatemala. Passing into the hands of Brasseur de Bourbourg in the middle of the nineteenth century, the original document was acquired by Daniel G. Brinton in 1884, who translated the first half into English in 1885." In the introduction it states, "**Translation of the attached manuscript, written in the Quiche language by those who signed it in the year 1554**, in accordance with the tradition held by their ancestors. The said manuscript consists of thirty-one quarto pages; but translation of the first pages is omitted because they are on the **creation** of the world, of **Adam**, the **Earthly Paradise** in which Eve was deceived not by a **serpent** but by **Lucifer** himself, as an **Angel of Light**. It deals with the **posterity of Adam**, following in every respect

- the same order as in Genesis and the sacred books as far as the captivity of Babylonia. The manuscript assumes that the three great Quiche nations with which it particularly deals are **descendants of the Ten Tribes of the Kingdom of Israel ...**¹² How did the American Indians have these traditions among them? Why does the manuscript go **only as far as the captivity of Babylonia? The answer is recorded in the Book of Mormon. It is because Lehi and his group left Jerusalem just prior to the captivity by Babylon. They took the Plates of Laban with them on which were recorded the first five books of Moses, which deals with Adam, the creation, etc.**
86. "Now, this one is very intriguing. It shows Kukulcan, whom the Mormon writers have tried to equate with Jesus, vanishing into the east in the boat with the promise that he would one day return. There is the remarkable coincidence, if you want to call it that, that he returned the exact same year that Cortez landed and as a result there was a great division among the Indians of Mexico whether it was Kukulcan coming back or whether it was an invading army of enemies."
87. "Mr. Ferguson (a Mormon) is still alive and though his books are still selling, he says to me, 'I don't believe it any more.'"
- Nelson has things turned around again. Kukulcan was the God of the Mayans. Cortez conquered the Aztecs, and their God was Quetzalcoatl, not Kukulcan. Yes, Quetzalcoatl did leave into heaven with a promise to return "in the fullness of time" and the Aztecs were looking for that return. When Cortez landed, the Aztecs thought the Great White Bearded God had returned. Of course, afterwards, when the Aztecs observed Cortez and his men they knew it couldn't be; but, the ancient tradition helped Cortez conquer the Aztecs.
- Nelson is talking about Thomas Stuart Ferguson, the author of "One Fold and One Shepherd." Ferguson is presently a Gospel Doctrine teacher in the Mormon church and writes that he has never met or talked with Nelson and is still very active in the church (see

88. "Now, it's been said that Joseph Smith couldn't have read Lord Kingsbury's book. That there were none of them in the United States when he wrote the Book of Mormon at that time."

Ferguson letter, p. 228).

The name Nelson was looking for was not "Kingsbury" — the correct name is Viscount **Kingsborough** (1795-1837). His books were published between 1830 and 1848 and most include reproductions of most of the Aztec and Maya hieroglyphic and pictographic books written in Mexico before the discovery of America by Columbus, which survived destruction at the hands of the Spaniards. One of the symbolic names of the Messiah in Ancient Mexico was Quetzalcoatl. **Lord Kingsborough was of the firm conviction that Quetzalcoatl was identical with Jesus of Nazareth, and that he had appeared to the ancient inhabitants of Mexico.** Kingsborough's manuscript is very remarkable for the representation which it contains of Quetzalcoatl in the attitude of a crucified person, with the impressions of the nails visible in his hands and feet. Nelson went on to say that there was a copy of the book at New York University and that Joseph Smith probably copied the book. As usual, Nelson is a little off in his timing. Joseph Smith translated and produced the Book of Mormon in **1829**; Lord Kingsborough's books were not published until **1848**.

89. "There are two kinds of Arabic. The older form was called Neskhi, and this is Kufic. So, it is comparatively modern. It was probably written in the 19th century."

Nelson has done it again — he has Neskhi and Kufic turned around. This author looked up these statements in **FUNK AND WAGNALLS ENCYCLOPEDIA**. Kufic was the older form, which

90. "I've often said I can misspell in a number of languages myself."
91. "There are about 1,000 Hieratic characters in use in ancient times. About 4,000 hieroglyphic characters."
92. "I want to show you here the title page of the VIEWS OF THE HEBREWS. A photostatic copy of it. By the way, if you want to read this book, it is available from Modern Microfilm Company, in photostatic copies ... it's available from Modern Microfilm Company, Box 1884, Salt Lake City, Utah. ... it tells about the old world and the Hebraic origins of the Americans."
93. "Now in all fairness to the Mormon viewpoint, I must mention and I'm opening a Pandora's box when I do so, that there was a third manuscript, a third papyrus that Joseph Smith owned which has not survived. We have not found it."

consisted of a rude form with particular symbols for only 16 of the Arabic characters. Neskhi is the later form adopted in the tenth century and employed by the Arabs and all other Mohammedan peoples. Neskhi consists of 28 characters.

Nelson's high school and college transcript show no attempt to learn a foreign language; and **misspelling in any language is certainly nothing to brag about.**

THE ENCYCLOPEDIA AMERICANA, 1956, (p. 172) does not mention the number of Hieratic characters used in ancient times, but it does mention the number of hieroglyphic characters. There were 24 pictorial signs, and when phonetic signs were added, the number increased to 600.

This author sent for a copy of the book, VIEWS OF THE HEBREWS. One of the claims of the book is that there were migrations of Hebrews to this continent. It is there that any similarity ends. The reader is invited to read THE BOOK OF MORMON and the VIEWS OF THE HEBREWS and **make his own conclusions.**

All during this lecture, Nelson has been trying to make the Metropolitan Papyri look like the Book of Abraham, which they are not. **Now Nelson has truthfully indicated that there are papyri of Joseph Smith's collection that have never been found.**

The papyri were described in HISTORY OF THE CHURCH, Vol. 2, p. 349: "On opening the coffins, he discovered that in connection with two of the bodies, was something rolled up with the same kind of linen, saturated with the same bitumen, which, when examined, proved to be two rolls of papyrus, previously mentioned. Two or three other small pieces of papyrus, with astronomical calculations, epitaphs, & etc., were found with others of the mummies." **The rolls of papyri just described have never been found.** It has been feared that they perished in the great Chicago fire; it is hoped, however, that they will turn up in a museum somewhere as did the Metropolitan Papyri.

94. "Among the Metropolitan fragments that were given to the Mormon church in exchange for a large sum of money — which in my book means they were bought ..."

This author called Dr. Aziz Atiya at the University of Utah who discovered the papyri in the Metropolitan Museum. He mentioned that I could quote him. He said that he was sure that the Church did not pay for the papyri. Dr. Atiya is not a member of the Church. Anyway, what difference would it make?

95. "We are now leaving the topic of the Book of Mormon and going back to the Book of Abraham 'cause this is my forte."

We will leave it to the reader to determine just what Nelson's forte is!

96. "This was the first translated, not by me, but by Dr. Klaus Baer of the University of Chicago."

When it is to Nelson's advantage, he advertises that he was the first to translate the papyri and publish. Sometimes he forgets and mentions that it was first translated by a real Egyptologist.

THE CAMEL THAT COULD SPIT AND HIT A BULL'S EYE

The entire transcribed lecture may be read beginning on p. 183. When you take out the preceding 95 statements, there is very little left. However, Nelson is quite a showman and inserts some entertaining personal stories in his lectures. There is the one about the racing camel that was given to him that could spit accurately up to 20 feet. If Nelson wasn't watching, the camel would often get Nelson right in the eye! It had a bad habit of stepping on him, too. One day, as Nelson was saddling the camel, he looked at the camel in the eye, and the camel looked him in the eye, and Nelson thought, "By George he's going to step on me." The camel tried to step on him, but Nelson stepped out of the way. They danced around in circles awhile seeing who was going to step on whom. Nelson outsmarted the camel and stepped on its foot. While they were traveling, every once in awhile the camel would look back pitifully at Nelson and remember to limp — but he couldn't always remember which foot Nelson stepped on, etc., etc., etc. The transcribed lecture misses only Nelson's entertaining manner of presentation.

FOOTNOTES

¹In Hugh Nibley's book, MESSAGE OF THE JOSEPH SMITH PAPYRI, 1975, he lists in his references: Baer, Klaus, "The Breathing Permit of Hor, a Translation of the Apparent Source of the Book of Abraham." Dialogue 3 (Autumn, 1968), p. 109 — 134; and also Parker, Richard A. "The Book of Breathings," Mimeogr. or Xerox copy of typed mss. signed, April 26, 1968. In Dr. Baer's letter on p. 37 & 38 (para. #4), he states that Nelson first contacted him on 19 August, 1968, requesting comments and corrections for his pamphlet on the "Eye of Ra" and requesting help in translating the Hieratic characters. During the remainder of 1968, Nelson wrote again requesting help reading hieratic in preparation of his pamphlets entitled "The Joseph Smith Papyri".

² George C. Valient, AZTECS OF MEXICO, 1944, p. 285.

³ Charles S. Braden, RELIGIOUS ASPECTS OF THE CONQUEST OF MEXICO. Duke University Press, 1930, p. 30-39.

⁴ Ibid, p. 59, 60.

⁵ Alfredo Chavero, preface to OBRAS HISTORICAS DE DON FERNANDO DE ALVA IXTLILXOCHITL, 1891 edition, Vol. 1, p. 6, 7.

⁶ Hubert Howé Bankcroft, THE NATIVE RACES OF THE PACIFIC STATES OF NORTH AMERICA, 1876, Vol. 5, p. 147.

⁷ P. De Roo, HISTORY OF AMERICA BEFORE COLUMBUS (Philadelphia 1900), pp. 466-467.

⁸ Diego de Landa, RELACION DE LAS COSAS DE YUCATAN (Eng. tr. by Alfred M. Tozzer, 1941), p. 16.

⁹ Dionisio Jose Chonay, translator of the Quiche text into Spanish. English version by Delia Goetz. TITLE OF THE LORDS OF TOTONICAPAN, University of Oklahoma Press, p. 163, 164.

¹⁰Ibid, p. 169-170.

¹¹Ibid, P. 194.

¹²Ibid, pp. 166-167.
