



Type: Magazine Article

Take It from a Famous Explorer

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Source: *Improvement Era*, Vol. 47, No. 2 (February 1944)

Published by: The Church of Jesus Christ of Latter-day Saints

Page(s): 82, 118–120

Abstract: This article presents archaeological evidence of the Book of Mormon. It introduces the similarities between the religion of the Incas and Christianity, and a possible connection between the ancient Sumerians and the inhabitants of ancient America.



Seated at his typewriter is A. Hyatt Verrill, 72-year-old author and explorer, who taught the writer some new facts about the Book of Mormon.

Take It from a FAMOUS EXPLORER

By
Jack Northman Anderson

A. HYATT VERRILL, 72-year-old explorer, author, ethnologist, archeologist, artist, photographer, taxidermist, cabinet maker and farmer, has fulfilled the wildest dreams of red-blooded, movie-going youngsters. He has searched for sunken Spanish treasure in the West Indies, explored the dense jungles of South and Central America, made friends with savage Indians, discovered the remains of an ancient civilization in Panama, conducted archeological researches in Panama, Peru, Chile and Bolivia, and written more than one hundred books on a great variety of subjects, including his own experiences.

Before he settled down to a quiet life of puttering around his Anhiarka Gardens at Chiefland, Florida, he had tasted innumerable forms of adventure, tried his hand at many skills. No matter what subject I brought up in my conversation, he was certain to know all about it. When I complained about the mosquitoes, he began naming many of the insects in Florida by their scientific names. Later I sniffed at one of his marigolds and he did it all over again with flowers. When I finally got around to the subject of religion, he told me about the beliefs of every sect from the witch doctors and voodoo men of the jungle to the pastors and priests of elaborate cathedrals.

"Take the religion of the ancient Incas," he said after systematically disposing of a dozen other creeds. "In many respects the Incan faith was strikingly similar to the Christian. The Incas believed in a supreme all-powerful deity, in a son of that deity who could assume human form and who suffered, died, and was resurrected. They had a heaven or *Hanak Pachak*, and a hell or *Haek Pachak*, which was presided over by a devil or *Supay*, and they believed in the immortality of the soul and in resurrection. Also they believed that *Inti*, the sun-god, was the offspring of the Creator or *Kamak* and a poor obscure woman."

Then he told me how he and his research secretary had pieced together history from the Holy Land and scraps of evidence from the ancient ruins of South America, linking the pre-Incas with the early Sumerians who lived around the Persian Gulf.

"This should support your belief in the Book of Mormon," he suggested with a slight smile.

He spoke of evidence which he had uncovered, indicating that the forefathers of the Incas must have come from Sumeria, south of the valley of Nimrod. This coincides with the Book of Mormon account which speaks of the Jaredites who were guided to America after the confusion of tongues and also began their journey south of the valley of Nimrod.

I listened carefully as he skimmed over the details. He spoke softly and fluently, treating the subject as if it were a classroom lecture. His words flowed so rapidly that I had difficulty keeping up with him.

Now and then I stole a glance around the room, which was a quaint combination of an adventurer's living quarters and a miniature museum. Stuffed birds roosted upon the furnishings, and strange animals poked their heads out of the walls. Paintings of South and Central American people and scenes filled up the vacant spots. The entrance hall was crowded with colorful American Indian headdresses, tom toms, medicine pouches, tomahawks and even a couple of shrunken scalps.

As Mr. Verrill talked on and my mental capacities raced frantically behind, he paused to introduce Mrs. L. Ruth Kohler, his research secretary and assistant.

"She had better finish the story for you," he suggested. "She has spent seven years collecting and compiling the data for me."

Mrs. Kohler scooped up an armful of looseleaf folders from a bottom drawer and invited me to pull my chair nearer to the light where we could see better.

"The story might begin with King Nuna who ruled in Sumeria several thousand years ago. Historians date his reign about 3100 B.C.," she began,

turning over the pages of her notes as she talked. Her enthusiasm was contagious.

"He was the Caesar of his day, a daring sea emperor who brought the whole world under his sway. His colonizing and other exploits in India won him a celebrated position in the sacred Hindu writings which speak of his expeditions as the 'excellent Panch.' The name soon became attached to his descendants, who did a great deal of sailing and colonizing of their own. The dynasty also was known as the 'House of the Fishes,' and branded much of their property with fish insignia.

"It could hardly be passed off as mere coincidence that the royal house in Peru was known by practically the same name—*Pancha* or *Panaka*—and that the same fish symbolism was popu-

(Continued on page 118)

Mrs. L. Ruth Kohler, research secretary for Mr. Verrill, is three-eighths Indian. She has spent seven years studying the relationship of the Incas to the Jaredites and the Sumerians.



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"THE BOOK CENTER OF THE INTERMOUNTAIN WEST"

Moroni the Lonely

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Having finished his task of abridgment¹⁰ Moroni then proceeded to add another paragraph to his title page. This was a logical necessity. Thus we read:

An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven—Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations—And now, if there are faults they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

Having done this Moroni makes a statement that is throbbing with human interest and pathos:

Now I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished; and I make not myself known to the Lamanites lest they should destroy me.¹¹

There is a note of grim humor in the statement, "I have not as yet perished." So he continued to write, we may presume, at various times and occasions as he felt inspired to return to the hill. It is passing strange that he did not add a third paragraph to the title page of the Book of Mormon after finishing the final statements found in chapter ten of Moroni. By the time that chapter was written Moroni had wandered alone some *thirty-six years*.¹² And therein, lies an epic for some clever novelist or dramatist to exploit.

¹⁰If he used the original "twenty and four plates" he would first have had the great task of translating them by means of the Urim and Thummim.

¹¹Moroni 1:1

¹²From 385 A.D. to 421 A.D.

Gentlemen—or is it Ladies:

Enclosed please find a \$2.00 money order to cover a renewal of a subscription to the **Era** for my wife. . . .

May I add just a few words of appreciation for the **Era**, which has come regularly to me down here. I've always enjoyed the **Era**, but its value has gone up considerably since I've been away from home. It helps to fill in for the many [things] we enjoyed at home. . . .

PFC Robert H. Burton
Panama

Take It from a Famous Explorer

(Continued from page 82)

lar among them. Both the Sumerian and Incan rulers also referred to themselves as the sons of the sun and wore the rainbow symbol as a mark of authority. The Sumerian royal clan traced their genealogy back to Noah who gave the rainbow to them, they said, as a sign that his descendants and the earth would never be destroyed by flood. The Incan rainbow emblem was associated with royalty who were descendants of those early Sumerians," Mrs. Kohler believes.

Take It from a Famous Explorer

She pointed to drawings of rainbow crests, explaining that they were found in various forms among both the Sumerians and Incas. She also showed me two complicated designs which were much alike. One was the Sumerian god *Ishi*, who was always pictured standing between two cat-like creatures and wearing the rainbow symbol on his crown, and the other was the Incan god, *Mishi*, who also was depicted between two felines with the rainbow symbol in his crown.

CONTINUING with other evidences that strengthen the connection between the two races, she told about King Nuna's five sons. One was named Prithu-Rukama which is simply the Sumerian way of saying "Keeper of the Golden Disk." The disk was valued as a sacred and religious object. A similar golden disk, found among the pre-Incan remains, is now on display at the Museum of the American Indian, Heye Foundation, New York City. It also was treasured as a sacred symbol.

Another striking similarity is the sacred goose which was revered by both the Sumerians and the Incas. In fact the Andean goose is still considered sacred and is never molested in Peru today.

"When King Nuna was at the peak of his power, he erected great temples, built dykes and canals and sponsored granaries to hoard surplus crops. From his seaport at the head of the Persian Gulf he sent colonizing expeditions to all parts of the known world," Mrs. Kohler continued with the thread of her story.

"It is significant that the Incas also built temples, dykes, canals and granaries of the same type. But even more remarkable, they were the only people in the New World who sailed seaworthy vessels at the time of the Spanish conquest, and their ships were similar in design to those found in the Near East!

"In language and physical features, too, the Sumerians and the Incas were alike. The Quechua language of the Incan people has many words identical in phonetics and meanings to those of Near Eastern languages long since dead. And both races could be identified by their prominent hooked noses, if early engravings are any indication."

But the most astounding piece of evidence which Mrs. Kohler has collected is a copy of a Sumerian linear inscription, actually telling of ships going to the western lands. Taken from a tablet on the tomb of Menes, who was a descendant of King Nuna, the inscription was translated by the late Lieutenant-Colonel L. A. Waddell of Great Britain. I copied part of it from her notes as follows: "The commander-in-chief of ships . . . the complete course made to the end of sunset land . . . going

(Concluded on page 120)



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in ships . . . he completed the inspection of the western land . . . he built a holding (or possession) at Urani land . . . at the Lake of the Peak."

Urani land was well known to the Incas as an island in Lake Titicaca, which was also commonly called the "Lake on the Peak." The word *Urani* has the same meaning in both the Sumerian and Incan languages.

There are many other strong links in the chain that connects the two civilizations, but Mrs. Kohler is saving the rest for a book which she and Mr. Verrill plan to write about their discoveries.

The material already has been checked by professors who declare that the evidence is infallible and a brilliant piece of original research.

Concerning the Book of Mormon which Mrs. Kohler studied as a matter of curiosity during her seven years of research, she told me emphatically: "I have no doubt that the Book of Mormon is a religious record of those early South Americans just as much as the Bible is a religious record of the ancient Israelites. In all my research I have not found anything which does not harmonize with the Book of Mormon account."

THE CONSECRATION MOVEMENT

(Continued from page 81)

Davis and Salt Lake counties, also made separate deeds. The shortest schedule I have discovered is that of Soren Andersen of Manti, which follows:

Household furniture	\$20.00
Mechanical tools	10.00
One gun	3.00
One sword	3.00

Total

The longest schedule is that of Brigham Young, totaling \$199,625.00, dated April 11, 1855. Because it will be of general interest it is reproduced in full. (See page 81.) In all probability President Young's schedule as given in his deed of consecration includes a complete inventory of his possessions. This conclusion is supported by a statement made by Orson Pratt, April 7, 1855, in

the tabernacle in which he refers to the fact that on the same day President Young had expressed his intention of consecrating "all that he has unto the church."⁷ The last item makes the following schedule of Frederick Rowlett of Brigham City unique:

One five-acre lot of farming land bought of William Davis in the Big Field, Box Elder survey, not numbered	\$ 50.00
One city lot in Brigham City and improvements	120.00
Household furniture and kitchen furniture including bedding and clothing of all kinds, cooking and farming apparatus and utensils	200.00
Also my daughter, Fanny Charlotte Rowlett, born in Geneva, Switzerland, October 26, 1844 A.D.	

Total

⁷Journal of Discourses, Vol. II, pp. 259-66

TABLE I
DEEDS OF CONSECRATION
BY COUNTIES AND YEARS OF RECORDING

County	Population					Number of Deeds Recorded by Years				
	U.S. Census—1850	Church Census—1853	U.S. Census—1860	Estimated—1858	Estimated No. of Families—1858	1855	1856	1857	1858	Total
Cache			2605	2500	500					1409
Box Elder		204	1608	1300	260		1	33		348
Weber	1186	1728	3675	3300	660	18	24	144	40	2268
Davis	1134	1598	2904	2700	540	4	20	14		2004
Salt Lake	6157	8251	11295	10700	2140					6288
Tooele	152	500	1008	900	180	38	28	21	10	998
Juab		229	672	600	120		4	4		404
Utah	2026	4064	8248	7200	1440	69	147	92		9228
Summit			198							838
Millard		304	715	600	120	55	9	13	6	838
Sanpete	365	765	3815	3200	640	14	101	52	30	1978
Beaver			785	600	120					408
Iron	360	847	1010	900	180	9	3	5		1004
Washington			691	500	100	4				304
TOTAL	11380	18490	39229	35000	7000	211	337	378	86	2747

¹From an enumeration by ecclesiastical wards October, 1853 (Jenson, *Church Chronology*, p. 49). There was no report for Tooele City, but Grantsville reported 215. An estimate of 500 for Tooele seems probable.

²No data available. The figure given is a guess. Cache County was not organized until April 4, 1857.

³Exact; taken from records in office of the county recorder.

⁴Estimated. Thirty-eight original deeds are on file in the church historian's office mostly in surnames beginning with "B."

⁵Minimum as indicated by the highest serial number on existing deeds.

⁶The total of 99 for Tooele County includes two deeds recorded in 1862, the latest so far discovered anywhere. No recordings of deeds of consecration have been found for the years 1859, 1860, 1861.

⁷Estimated. Eight deeds are on file in the church historian's office.

⁸No data available. Though created in 1854, Summit County remained unorganized until 1861.

⁹Estimated. The county clerk of Beaver County states that the recorder's office was first opened December, 8, 1857.

¹⁰Estimated. Seventeen original deeds are on file in the church historian's office.

¹¹Estimated. Four original deeds are on file in the church historian's office.