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## Laman Found, Conclusion

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**Abstract:** Citing early Spanish writers and historians, the author demonstrates that the name “Laman” existed among the Indians at least as early as the time of Columbus’ discovery of America. The second part concludes the series.

ARIEL L. CROWLEY continues in this second and concluding instalment his fascinating story about evidence found in the written accounts of explorers, priests, and padres of the existence of tribes of Indians with descriptive names closely resembling those in the Book of Mormon.



THE true name of the place where Columbus landed, on his fourth voyage to the Americas, in September 1502, was Limon, according to Mario A. Esquivel, Costa Rica's present ambassador to the United States.

#### CONCLUSION

THE suggestion of a Honduran relationship made essential an inquiry in Honduras for possible occurrence of the tribal name and brought to light the fact that there is in Honduras, in the Department of Comayagua, a township and a hill bearing the ancient name *Lamani*.<sup>28</sup>

There is in the *Instituto Nacional de Anthropologie e Historia* of Costa Rica, and in the *Museo Nacional de Mexico*, a map, compiled upon the researches of Swanton, Kroeber, Dixon, Lehmann, Schmidt, Sapier, Mendizabal, y Jiminez Moreno, published by the *Museo*

*Nacional de Mexico* in 1936, entitled "Mapa Linguistico de Norte y Centro-America" wherein the item under study is listed as follows:

Grupo Siux-Hokano, Sub-grupo Hokano-Subtiaba, XXIX Familia Yumana,  
a 94 Kochimi  
95 Laymon

In 1939 appeared the map "*Lenguas Indigenas de Mexico, Mendizabal-J. Moreno, Distribucion Prehispanica de las Lenguas Indigenas*" prepared by two of the scholars who participated in preparation of the former map. In it, the map is confirmed and the grouping slightly enlarged as follows:

Rama Hokana  
Subrama Esseleno-Yumana  
II Familia Yumana  
3. Yuma  
4. Cochimi  
5. Lamon

There seems to be some confusion about the occurrence of the name *Laman* in the clipped variation *Limon* in Costa Rica. On February 4, 1949 Mario A. Esquivel, ambassador of Costa Rica, informed the author by letter that the true

# LAMAN

name of the place where Columbus landed on the occasion of his fourth voyage, September 18, 1502, was *Limon*, although variously called *Cariari* and *Caray*. The word *limon* is the commonly received scientific name for *lemon*, both in English, Spanish, and other languages. As a natural result of the identity of words, some Spanish-speaking people who use the word *limon* as we use *lemon*, to designate the fruit, have reached the conclusion that the name of the place where Columbus landed was the Spanish word, not the native word, a conclusion which appears at variance with the fact. The first

province of Bolivar, department of Cauca. According to Professor Pineda, the name is composed of two names, *limon* and *guaico*. Further inquiry into the source of this name, at least partly rooted in the Kichwa tongue, might prove enlightening.

The celebrated historian Hubert H. Bancroft has repeatedly made note of the house of Laman. As *Lamas* he found them living in the area of the village of Sanel in Central California.

In relation to their language he says:<sup>27</sup>

On the peninsula of Lower California, there are three distinct languages, with

*THERE is in Honduras, in the Department of Comayagua, a township and a hill bearing the ancient name of "Lamani."*

secretary of the Panamanian embassy notes in a letter of January 31, 1949 that there is a village in that republic of the same name on the Chagres River in the province of Colon.

The search southward for the name *Laman* has revealed that in the department of Trujillo, in Peru, is the linguistic family called *Laman*, the name appearing in several forms, as *Lamano* and *Lamista*.<sup>24</sup> This is in the same area where the Johnson-Shippee expedition found the remains of the great civilization which preceded all others in Peru.<sup>25</sup> The great wall itself, found on this aerial search, ends at an ancient village called *Limena*.<sup>26</sup>

many dialects, more or less related to each other. Some of these dialects appear so remote from the parent stock that the early missionaries believed them to be independent languages, and accordingly the number of tongues on the peninsula has been variously estimated, some saying four, others six; but careful comparisons refer them all to three stock languages. These are the Cochimi, with its principal dialects, the Laymon and Ika, the Guaicuri, . . . and lastly the Pericu.

Bancroft, in concluding his review of the inhabitants of Lower California, goes on to say:<sup>28</sup>

Lastly, I present a few sentences in the Laymon dialect, literally translated:

Tamma amayben metan aguinani  
 Man years many lives not  
 Kenedabapa urap, quang lizi, quimib  
 tejunoey  
 Father mine eats and drinks but  
 little  
 Kenassa maba guimma  
 Sister thine sleeps  
 Joetabajua tahipeni  
 Blood mine not good  
 Kadaqua gadey iguimil decuini  
 The fish sees but not hears  
 Kotajua kamang gehua  
 The stone great hard  
 Ibungajua ganehmajen kaluhu  
 Moon sun greater (is)

The findings of the scholars are summed up in the words of James Cowles Prichard, F.R.S., M.R.I.A., president, Eth. Society, etc., in his *Natural History of Man*, as follows:<sup>29</sup>

The most correct accounts we have of this country, drawn from the information of missionaries who have resided among the natives, reduce their languages to four, and ultimately to three which are the mother tongues of all the remainder. These are

the Cochimi, Pericu and Loretto languages; the former is the same as the Laymon, for the Laymones are the northern Cochimies; the Loretto has two dialects, that of the Guaycuru and the Uchiti; the three nations and languages are nearly equal in extent in California.

It is perhaps not inappropriate to insert here some description of the tribe of Laman as it was found by the Jesuits who first went to Lower California and the degeneracy into which they fell. The following quotation is taken from the account of Jacob Baegert:

In physical appearance the Californians resemble perfectly the Mexicans and other aboriginal inhabitants of America. Their skin is of a dark chestnut or clove color, passing, however, sometimes into different shades, some individuals being of a more swarthy complexion, while others are tan or copper colored. But in newborn children the color is much paler, so that they hardly can be distinguished from white children when presented for baptism; yet it appears soon after birth, and assumes its dark tinge in a short time. The hair is black as pitch and straight, and seldom turns gray, except sometimes in cases of extreme old age. They are all beardless, and their eyebrows are but scantily provided with hair. The heads of children at their birth, instead of being covered with scales, exhibit hair, sometimes half a finger long. The teeth, though never cleaned, are of the whiteness of ivory. The angles of the eyes towards the nose are not pointed, but arched like a bow. They are well-formed and well-proportioned people, very supple, and can lift up from the ground stones, bones, and similar things with the big and second toes. All walk, with a few exceptions, even the most advanced age, perfectly straight. Their children stand and walk, before they are a year old, briskly on their feet. Some are tall and of a commanding appearance, others small of stature, as elsewhere, but no corpulent individuals are seen among them, which may be accounted for by their manner of living, for, being compelled to run much around, they have no chance of growing stout.

It can be said that the Californians eat, without exception, all animals they can obtain. Besides the different kinds of larger indigenous quadrupeds and birds already mentioned, they live nowadays on dogs and cats; horses, asses, mules; item, on owls, mice and rats; lizards and snakes; bats, grasshoppers and crickets; a kind of green caterpillar without hair, and an abominable white worm of the length and thickness of the thumb, which they find occasionally in old rotten wood and consider as a particular delicacy.

They have no other drink but the water. It might be the proper time now to speak of the form of government and the religion of the Californians previous to their conversion to Christianity; but neither the one nor the other existed among them. They had no magistrates, no police, and no laws; idols, temples, religious worship or ceremonies were unknown to them, and they

(Continued on page 205)

# FOUND

By

*Ariel L. Crowley, L.L.B.*

Elsewhere in South America, the director of the Institute of Ethnology and Archeology of Colombia made inquiry at the request of the author and reported in a letter of May 14, 1949 a place name suggested as significant by Professor Roberta Pineda, *Limonguaico*, in the

thereafter the affairs of the dispensation have been regulated and administered by the Son.<sup>35</sup>

But in any event, we have no recorded vision or appearance that can compare with that of Joseph Smith—a situation that is as it should be, for this is our dispensation, and he is the prophet through whom salvation will come, if it comes at all, to all men of the latter days.

<sup>35</sup>James E. Talmage, *Jesus the Christ*, p. 39, states: "A general consideration of scriptural evidence leads to the conclusion that God the Eternal Father has manifested Himself to earthly prophets or revelators on very few occasions, and then principally to attest the divine authority of His Son, Jesus Christ. . . . Unto Adam, Enoch, Noah, Abraham, and Moses the father revealed Himself, attesting the Godship of the Christ, and the fact that the Son was the chosen Savior of mankind."

## Laman Found

(Continued from page 157)

neither believed in the true and only God nor adored false deities. They were all equals, and every one did as he pleased, without asking his neighbor or caring for his opinion, and thus all vices and misdeeds remained unpunished, excepting such cases in which the offended individual or his relations took the law into their own hands and revenged themselves on the guilty party. The different tribes represented by no means communities or rational beings, who submit to laws and regulations and obey their superiors, but resembled far more herds of wild swine, which run about according to their own liking, being together today and scattered tomorrow, till they meet again by accident at some future time.<sup>30</sup>

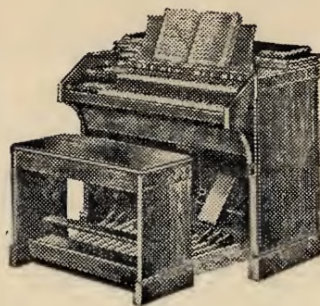
In a letter of June 14, 1949, the office of the Governor of the Southern Territory of Lower California informed the author that there are to be found in the area of the Bahia Concepcion, on the coast of Lower California, extensive petroglyphs, the work of the ancient people who dwelt about Santa Rosalia, that is to say, *Laman* people, and offered the aid of that office for their inspection and study.

Since the time of the Spaniards the house of Laman has continued in its degeneracy until there is now virtually no trace of it to be found. Inquiry among ethnologists of the Mexican government resulted only in the reply that this people has ceased to exist as a distinct tribe. Even the language has ceased to be used. There is one possible exception. A Jesuit priest, Modesto Laucker, who is in charge of the Catholic mission at Loreto, Lower California, has reported by letter

(Concluded on following page)

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## Laman Found

(Concluded from preceding page)  
that there is living in a remote  
rancho called Frihue, in the interior  
of Lower California, a very old In-  
dian woman, who speaks this an-  
cient tongue.

It is apparent from what has been  
said that the house of Laman ex-  
isted and was known by name in  
the beginning of the Spanish era  
in America and for many years  
thereafter in its remote, almost in-  
accessible, last place of refuge. The  
consequent corroboration of the  
Book of Mormon account and the  
inaccessibility of the information to  
Joseph Smith in his lifetime are self-  
evident. The facts speak for them-  
selves.

(The End)

<sup>22</sup>Enciclopedia Universal Illustrada, "Lamani."  
<sup>23</sup>Idem, "Lamano."

<sup>24</sup>1932 Rep. Smithsonian Inst., p. 461.

<sup>25</sup>Idem, Map, p. 462.

<sup>26</sup>Ill Native Races, p. 687.

<sup>27</sup>Idem, p. 692.

<sup>28</sup>4th Ed, London, 1855, pp. 552-3.

<sup>29</sup>1864 Report Smithsonian Institution, p. 393;  
An Account of the Aboriginal Inhabitants of the  
Californian Peninsula, Translation of Jacob Baegert's  
Nachrichten, by Charles Rau, Parts 1 to 4, 1863  
Report Smithsonian Institution, p. 352 ff.; Parts 5 to  
10, Report Smithsonian Institution, p. 378 ff.

## Cooperative Companionship in Marriage

(Continued from page 155)  
therapeutically sound. It is a release  
to the person who is upset and often  
brings the couple closer together.  
Dr. Joshua Liebman in his popular  
book, *Peace of Mind*, describes the  
analogy of the teakettle with a hot  
flame underneath it. If the flame  
increases in heat and intensity,  
eventually the kettle will explode.  
On the other hand, if the lid is  
taken off and some of the vapors  
are allowed to escape, instead of an  
explosion, the kettle often begins  
to sing. So it may be with husbands  
and wives. There is strength in  
facing the rough parts of the mar-  
riage road together. Feelings of  
loneliness and uncertainty disap-  
pear, and a feeling of strength in  
union results.

7. Children usually strengthen  
companionship between husbands  
and wives. Most couples who ob-  
tain divorces do not have children;  
children usually strengthen the  
bonds between husband and wife  
and enrich marriage. They provide

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