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Centenary of a Giant

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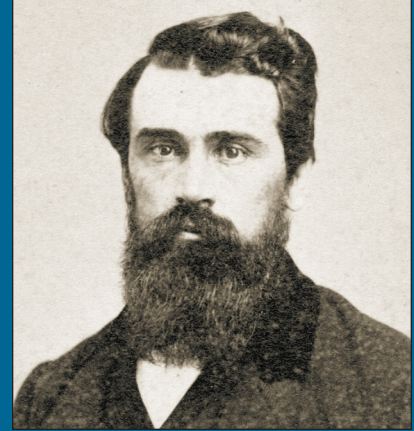
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Abstract It has been 100 years since George Reynolds published his massive work, *A Complete Concordance of the Book of Mormon*. Reynolds worked on this project, begun while serving a prison sentence for polygamy, over 21 years of his life. He tabulated virtually every word used in the Book of Mormon except a few of the most common words, and gave a portion of the sentence in which each cited word appeared. He himself paid all the printing costs.

CENTENARY OF A GIANT



It is just 100 years since George Reynolds's massive work, *A Complete Concordance of the Book of Mormon*, came from the press in Salt Lake City. In some ways it might be considered the premier reference work for Latter-day Saint students of the Book of Mormon yet produced. "The amount of patient, painstaking labor required for the production of this magnificent work will never be known to the general reader. Only the close student of the Nephite scriptures will ever really appreciate it."¹ The anniversary calls for a tribute to a remarkable pioneer in the careful analysis of the Nephite scripture.

In the last five years alone, FARMS has published 33 books, totaling more than 10,000 pages. Such an outpouring of publications overshadows older studies from the pre-computer age. But authors today have so many conveniences—word processing computers, spell-check software programs, photocopy machines, digital color-photo reproduction, professional designers, and high-speed presses—that we are likely to undervalue what publishing a study on the Book of Mormon entailed a century ago.

Preparation of the manuscript for Reynolds's concordance spanned 21 years of his life. The conditions under which he began his work were often deplorable. He began the project while in the unheated Utah State Prison serving an 18-month sentence for having more than one wife. His "computer" was a pen and sheaf of paper. The manuscript was not typewritten until it had been completed.

In order to provide helpful context, Reynolds printed a portion of the sentence in which each cited word appeared. Virtually every word used in the Book of Mormon is tabulated except a few of the most common words (e.g., *a*, *an*, *the*). In only a few instances did he overlook a citation (e.g., he missed *exceeding* in Helaman 3:3 and 3:4).

Reynolds remarked, "In the direct work of arrangement, etc., I have received but little aid from others. . . . I have deemed it essential to entire correctness to compare every passage as it appeared in the proof sheets with the same passage in the Sacred Record."² Such meticulous proof-reading, after the original tabulation of the references, means that

Reynolds must have read every word of the Book of Mormon hundreds of times. Like many others since his time who have processed massive volumes of detail, Reynolds confessed that had he realized at the outset the amount of labor involved in preparing such a work he "would undoubtedly have hesitated before commencing so vast, so tedious and so costly a work."³

His intent was not to build a career as a writer or to earn royalties. Rather, he felt that his volume was a "necessity as a help to the study of the Divine Work whose name it bears."⁴ Yet the concordance did not consume his life as a writer. He published some 90 articles and books mainly on the Book of Mormon during the years while he was preparing the manuscript.⁵

Moreover, no institutional publisher backed him. He himself paid all the costs. The printing plates alone cost nearly \$3,000, and, he noted dryly, "I have but little hope while I live of receiving this amount back through sales of the book, to say nothing of the other expenses such as printing and binding."⁶

All this was accomplished

while he was employed as Secretary to the First Presidency of the LDS Church. For 10 of the 21 years while he prepared his masterwork, he was a General Authority, one of the seven Presidents of the Seventy. He also labored at times as associate editor of the *Deseret News* and as assistant editor of *The Juvenile Instructor*, in addition to meeting important civic responsibilities and caring for three wives and 32 children.

There is a striking similarity in some ways between his life and that of fellow President of the Seventy B. H. Roberts. Both began their lives in disadvantaged conditions in England. George Reynolds was baptized at age 14, unknown to his parents, who violently opposed the church. As a young man he emigrated to America in 1865 and walked across the plains to Utah in a party of three men. Both Reynolds and Roberts were entangled with the law over plural marriage. Both were educated, almost entirely by self-effort, far above the level of most immigrants of similar background. Both were productive writers and editors for many years and were vigorous witnesses of the truthfulness and value of the Book of Mormon.

Because of his strenuous labors, George Reynolds died in 1909, at age 68, after a physical breakdown caused by overwork.⁷ The *Concordance*, at its centennial, remains a nobler and more appropriate monument to this pioneer of Book of Mormon studies than any cemetery monument bearing his name. ❏

NEW APPROACHES TO TEACHING AND LEARNING THE BOOK OF MORMON

The *Journal of Book of Mormon Studies* solicits short contributions by teachers of the Book of Mormon explaining successful methods they have used to help classes or individual students gain more enlightened, more memorable, and deeper understanding of the Nephite record and its messages than is attained in the typical class lecture format.

Each contribution should be 200 to 1,000 words in length. If more than one approach or method is submitted by one person, each should be independently stated. The *Journal* staff may edit or combine statements from several contributors when necessary to eliminate redundancy. If enough valuable contributions are received, they may be presented in the *Journal* in the form of a continuing department, amalgamated into one article, or made part of a special issue on teaching and learning. ❏

17. See L. Cavalli-Sforza et al., *The History and Geography of Human Genes* (Princeton: Princeton University Press, 1994).

18. See Rebecca L. Cann, M. Stoneking and A. C. Wilson, "Mitochondrial DNA and Human Evolution," *Nature* 325 (1987): 31–36.

19. See A. R. Templeton, "Human Origins and Analysis of Mitochondrial DNA Sequences," *Science* 255 (1992): 737.

20. See J. H. Greenberg, Christy G. Turner II, and S. Zegura, "Convergence of Evidence for the Peopling of the Americas," *Collegium Antropologicum* 9/1 (1985): 33–42. An expanded version by the same three authors appeared in 1986 as "The Settlement of the Americas: a Comparison of the Linguistic, Dental, and Genetic Evidence," *Current Anthropology* 27 (1986): 477–97.

21. R. C. Williams et al., "GM Allotypes in Native Americans: Evidence for Three Distinct Migrations across the Bering Land Bridge," *American Journal of Physical Anthropology* 66 (1895): 1–19.

22. Renfrew and Bahn, *Archaeology*, 437; see note 11.

23. See Greenberg, Turner, and Zegura, "The Settlement of the Americas," 488–92. Commenting on this article, Lyle Campbell urged that "the whole speculative venture should be abandoned," and Emöke J. E. Szathmari charged that Turner "interprets his analytic results in the light of a preexisting hypothesis that he simply assumes to be true" (*ibid.*, 488–91).

24. See Michael H. Crawford, *The Origins of Native Americans: Evidence from Anthropological Genetics*, rev. English version (Cambridge: Cambridge University Press, 1998), 21–24.

25. See M. S. Schanfield, "Immunoglobulin Allotypes (GM and KM) Indicate Multiple Founding Populations of Native Americans: Evidence of at Least Four Migrations to the New World," *Human Biology* 64 (1992): 381–402; and Joseph G. Lorenz and David G. Smith, "Distribution of Four Founding mtDNA Haplogroups Among Native North Americans," *American Journal of Physical Anthropology* 101 (1996): 307–23.

26. See S. Pääbo et al., "Mitochondrial Evolution and the Peopling of the Americas," *American Journal of Physical Anthropology* 81/1 (1990): 277.

27. See Ann Gibbons, "The Peopling of the Americas," *Science* 274 (4 Oct. 1996): 32–33.

28. Roger Highfield, "Europeans Colonised America in 28,000 BC," *Electronic Telegraph*, issue 1730 (19 Feb. 2000): 1 (www.telegraph.co.uk).

29. See Theodore G. Schurr, "Mitochondrial DNA and the Peopling of the New World," *American Scientist* 88/3 (2000), 246–53; and Virginia Morell, "Genes May Link Ancient Eurasians, Native Americans," *Science* 280 (24 April 1998): 520.

30. *Ibid.*, 33.

31. See Dennis H. O'Rourke, S. W. Carlyle, and R. L. Par, "Ancient DNA: Methods, Progress, and Perspectives," *American Journal of Human Biology* 8 (1996): 557–71.

32. See Nicholas Wade, "DNA Backs a Tribe's Tradition of Early Descent from the Jews," *New York Times*, 9 May 1999, 1, 10; Karl Skorecki et al., "Y Chromosomes of Jewish Priests," *Nature* 385 (2 Jan. 1997): 32; A. B. Spurdle and T. Jenkins, "The Origins of

the Lemba 'Black Jews' of Southern Africa: Evidence from p12F2 and Other Y-Chromosome Markers," *American Journal of Human Genetics* 59 (1996): 1126–33.

33. See M. J. Allison et al., "ABO Blood groups in Chilean and Peruvian Mummies," 139–42; see note 10.

34. See C. W. Griggs et al., "Evidences of a Christian Population in the Egyptian Fayum and Genetic and Textile Studies of the Akhmim Noble Mummies," *BYU Studies* 33/2 (1993), 215–44.

35. Bryan Sykes et al., "The Origins of the Polynesians: An Interpretation from Mitochondrial Lineage Analysis," *American Journal of Human Genetics* 57 (1995): 1463–75, 1470–72.

36. See Jim Borg, "The History Within," *Hawaii Magazine*, February 1997, 36–41, based on an interview with Rebecca Cann at University of Hawaii.

37. Sykes et al., "The Origins of the Polynesians," 1472.

38. See *ibid.*, 1463.

39. See J. K. Lum et al., "Polynesian Mitochondrial DNAs Reveal Three Deep Maternal Lineage Clusters," *Human Biology* 66/4 (1994), 567–90, 573.

40. Sykes et al., "The Origins of the Polynesians," 1474.

41. Borg, "The History Within"; compare Sykes et al., "The Origins of the Polynesians," 1472.

42. See, for example, R. H. Ward et al., "Extensive Mitochondrial Diversity within a Single Amerindian Tribe," *National Academy of Science USA, Proceedings* 88 (1991): 8720–24.

43. See L. Cavalli-Sforza et al., *History and Geography*.

44. See James L. Guthrie, "Human Lymphocyte Antigens: Apparent Afro-Asiatic, South Asian, and European HLA in Indigenous American Populations," MS in possession of John L. Sorenson.

45. See Kelly Owens and Mary-Claire King, "Genomic Views of Human History," *Science* 286 (15 Oct. 1999): 451–53.

46. A. E. Mourant et al., *The Genetics of the Jews* (Oxford: Clarendon Press, 1978), 39.

47. See *ibid.*, 39.

48. See *ibid.*, 25.

49. Some work on genetic aspects of blood groups has been done, but it is not systematic and comes to no clear conclusion about what the ancestral Jewish genes might have been. See Mourant et al., *The Genetics of the Jews*; and Raphael Patai and Jennifer Patai, *The Myth of the Jewish Race*, rev. ed. (Detroit: Wayne State University Press, 1989).

50. See John L. Sorenson, "When Lehi's Party Arrived in the Land, Did They Find Others There?" *Journal of Book of Mormon Studies* 1 (1, 1992), 1–34; republished in *Nephite Culture and Society: Collected Papers*, ed. Matthew Sorenson (Salt Lake City: New Sage Books, 1997), 65–104.

51. John L. Sorenson, "The Significance of an Apparent Relationship Between the Ancient Near East and Mesoamerica," in *Man across the Sea: Problems of Pre-Columbian Contacts*, ed. C. L. Riley, J. C. Kelley, C. W. Pennington, and R. L. Rands (Austin: University of Texas Press, 1971), 219–41.

52. See Cyrus H. Gordon et al., *Before Columbus: Links between the Old World and Ancient America* (New York: Crown, 1971); *Riddles in History* (New York: Crown, 1974);

and J. H. McCulloch, "The Bat Creek Inscription: Cherokee or Hebrew?" *Tennessee Anthropologist* 13/2 (1988), 79–123.

53. See Alexander von Wuthenau, *Altamerikanische Tonplastik: Das Menschenbild der Neuen Welt* (Baden-Baden: Holle, 1965); and *Unexpected Faces in Ancient America, 1500 B.C.–A.D. 1500* (New York: Crown, 1975).

54. See Pierre Agrinier, "Linguistic Evidence for the Presence of Israelites in Mexico," *Society for Early Historic Archaeology, Newsletter and Proceedings* 112 (1969): 4–5, which reports on glottochronological comparisons begun under M. Swadesh's guidance. Brian Stubbs's "Elements of Hebrew in Uto-Aztec: a Summary of the Data" (FARMS, 1988), and subsequent reports have found at least 1,000 roots with phonological and other linguistic patterns consistent with creolization involving a Semitic language and Uto-Aztec.

55. See Mary LeCron Foster, "The Transoceanic Trail: the Proto-Pelagian Language Phylum," *Pre-Columbiana* 1 (1998): 88–113; "Old World Languages in the Americas," unpublished paper presented at the eighth annual meeting of the Language Origins Society, Selwyn College, Cambridge University, 7–10 Sept. 1992 (copy in the possession of John Sorenson).

56. *The Lost Tribes*, video documentary produced by Nova, copy in FARMS library.

57. See "The Jewish Indians in Mexico," *Jewish Folklore and Ethnology Review* 18 (1950): 1–12.

58. In an e-mail to John Sorenson dated 13 October 2000, he wondered if any LDS DNA specialists would be interested in collaborating.

Out of the Dust

1. Craig Savage, "Scientists find civilization where it isn't supposed to be," *Christian Science Monitor*, 25 May 2000, 3.

2. S. Kent Brown, *From Jerusalem to Zarahemla* (Provo, Utah: BYU Religious Studies Center, 1998), 55–74.

3. Mike Theodoulou, "Traces of the Queen of Sheba under antiquity's dust," *Christian Science Monitor*, 20 September 2000, 7.

4. William Ryan and Walter Pitman, *Noah's Flood: The New Scientific Discoveries about the Event That Changed History* (New York: Simon & Schuster, 1998).

5. C. M. Aikens, "First in the World: The Jomon Pottery of Early Japan," in *The Emergence of Pottery: Technology and Innovation in Ancient Societies*, ed. William K. Barnett and John W. Hoopes (Washington and London: Smithsonian Institution Press, 1995), 11–21.

6. Angela E. Close, "Few and Far Between: Early Ceramics in North Africa," in *The Emergence of Pottery*, ed. Barnett and Hoopes, 23–37.

7. David Mattingly, "Making the desert bloom: the Garamantian capital and its underground water system," *Archaeology Odyssey* 3/2 (March–April): 31–37.

8. Anna C. Roosevelt, "Early Pottery in the Amazon: Twenty Years of Scholarly Obscurity," in *The Emergence of Pottery*, ed. Barnett and Hoopes.

9. L. Fernando Ferreira et al., "Encontro de ovos de ancilostomídeos em coprólitos humanos datados de 7,230±80 anos, no Estado do Piauí, Brasil," in *Paleoparasitologia*

no Brasil, ed. L. Fernando Ferreira, A. Araújo, and U. Confalonieri. (Rio de Janeiro: Programa de Educação Pública, Escola Nacional de Saúde Pública, 1988).

10. See Will Weissert, "Ancient Mayan Marketplace Found," <http://www.abcnews.go.com>, 27 Oct. 2000; and Angela M. H. Schuster, "Maya Palace Uncovered," <http://www.archaeology.org>, 8 Sept. 2000.

11. Brigham H. Roberts, *New Witnesses for God: II, The Book of Mormon* (Salt Lake City: Deseret News, 1951), 503.

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1. Harold Lundstrom, "George Reynolds," in *A Complete Concordance of the Book of Mormon* (Salt Lake City: Deseret Book, 1973), iv. For more information about the life and work of George Reynolds, see Bruce A. Van Orden, *George Reynolds: Secretary, Sacrificial Lamb, and Seventy* (Provo, Utah: Brigham Young University, 1986), 114–48; and Bruce A. Van Orden, "George Reynolds: Loyal Friend of the Book of Mormon," *Ensign*, August 1986, 48–51.

2. Reynolds's preface to the *Concordance*.

3. *Ibid.*

4. *Ibid.*

5. Tabulated from Donald W. Parry, Jeanette W. Miller, and Sandra A. Thorne, *A Comprehensive Annotated Book of Mormon Bibliography* (Provo, Utah: Research Press, 1996).

6. *Ibid.*

7. Lundstrom, "George Reynolds," iii.