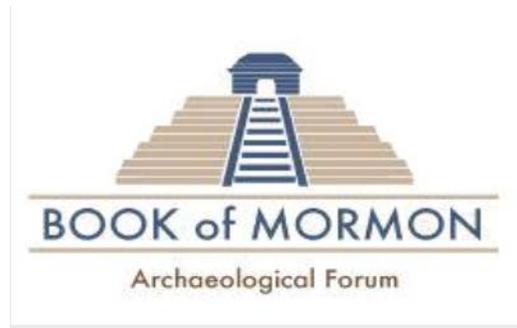




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Three Separate Lands Northward Described in the Book of Mormon

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Published: 2012

Abstract: One of the most important geographic words in the Book of Mormon is “northward.” It is used 47 times. It is sometimes used as a direction and thus in each instance one must look for the referent in order to know what it means. Most often it is used as a noun referring to a specific place. However, does it always refer to the same location? And does the term “land northward” mean the same as “on the northward” or “northward” or “in the northward or “northernmost?” This article will attempt to answer these questions.



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Three Separate Lands Northward Described in the Book of Mormon

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One of the most important geographic words in the Book of Mormon is “northward.” It is used 47 times. It is sometimes used as a direction and thus in each instance one must look for the referent in order to know what it means. Most often it is used as a noun referring to a specific place. However, does it always refer to the same location? And does the term “land northward” mean the same as “on the northward” or “northward” or “in the northward or “northernmost?” This article will attempt to answer these questions.

- The first section will discuss how the term “the land northward” appears to be used most frequently as a noun referring to one of three separate lands northward. It will discuss the size and location of each land northward and the foundational referent for each.
- The second section will show how the authors used other terms such as “on the northward,” and “in the northward,” as directions and not as nouns. In each of these cases it will be demonstrated how the reader must carefully analyze all of the relevant scriptures to determine the referent.
- The third section will show that King Jacob's "*northernmost part of the land*" was not located in the Jaredite land northward but in the northernmost part of the land of Zarahemla.
- The fourth section will show how Mormon used the term "land northward" at Christ's birth and crucifixion to mean north of the narrow strip of wilderness where the greatest destruction took place and not north of the ubiquitous “narrow neck of land.”

All scriptures in the Book of Mormon that use the geographic word “northward” will be cited. The terms "the land north" and "the land south" (which always refer to the narrow strip of wilderness) will not be discussed as they are the subject of an article located at BMAF.org.¹ All Book of Mormon quotations will be italicized for emphasis and accessibility.

1. Three Separate “Lands Northward”

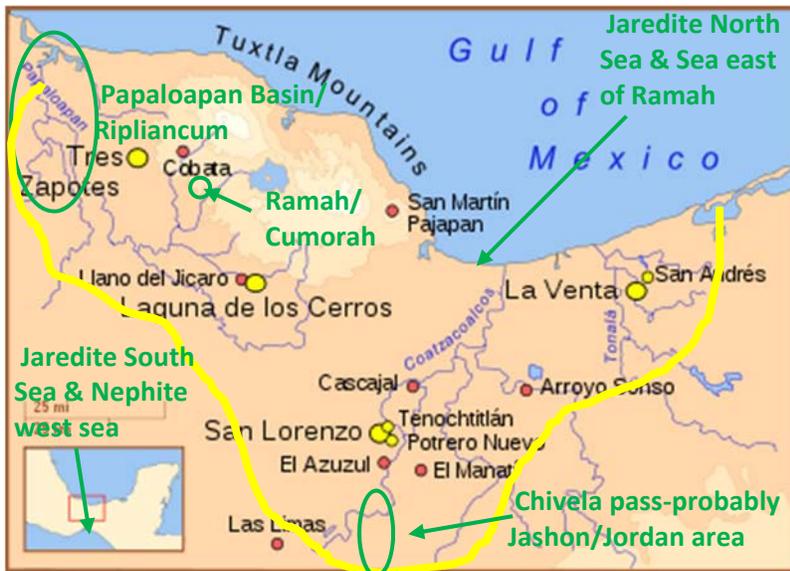
A. The Jaredite Land Northward: (Where the referent is always the “*small neck of land*” within which was located the one and only ‘line’ between Bountiful and Desolation which line began on the west sea).

The Book of Mormon states (1) that a "*small neck of land*" divided the Jaredite land northward from the Nephite/Lamanite land southward (Alms 22:32), (2) that the Nephite-named land Desolation was a part of the Jaredite land northward (Alma 22:29–32), (3) that the land Bountiful that bordered upon the west sea was a part of the land southward (Alma 22:32), and (4) that there was a "*line*" “*between the land Bountiful and the Land Desolation*” running in an east to west direction about a day and a half distance (3 Nephi 3:23–24; Alma 22:32). According to these

scriptures, all of these areas bordered the west sea. Therefore, the 'line' between Desolation and Bountiful must have been located within the "small neck of land" that was between the land southward and the land northward. Since the Jaredite land northward encompassed everything northward from the "line" between Desolation and Bountiful (Ether 10:21), and since that 'line' always began on the west sea, then the Jaredite land northward must have extended from that line—which was also the beginning of the Jaredite south sea, the Gulf of Tehuantepec—to the Jaredite north sea, the Gulf of Mexico.² The question is then, how far northwestward did the Jaredite land northward extend?

If the Olmec were the Jaredites, as believed by most Mesoamericanists, then the heartland boundaries of both should be approximately the same and the final civil war of both should show similarities in time and place.

The heartland of the Olmec extended from about the Chivela pass, located within the Isthmus of Tehuantepec, northward to the Gulf of Mexico and from about La Venta westward to about the Papaloapan Basin (see the yellow line on the following Wikipedia map).



The Olmec heartland.

The yellow dots represent ancient habitation sites, while the red dots represent isolated artifact finds unassociated with any ancient town or village.

Green represents proposed Book of Mormon locations.

It is proposed that the Jaredite land northward also extended to no farther northward than about the waters of Ripliancum (Papaloapan Basin) where the next to the last battle occurred among the Jaredites. After that battle, both the armies proceeded southward, probably one day (Ether 15:10) to Ramah to prepare four years for the final battle. Prior to this event, the Jaredite civil war had progressed from Moron (possibly Oaxaca area)³ to the south sea; then to the southern part of the Isthmus of Tehuantepec; then northward to the north sea; and then probably westward to the hill Comnor⁴ It cannot be determined with certainty the direction or distance from Comnor to Ripliancum, however, there are several reasons to believe that it was mostly north and that the distance was not more than a day or two.

By the time the Jaredites had finished their three battles on the hill Comnor, Coriantumr repented, realizing that Ether was truly a prophet. He also realized that about 6 million of his people had been destroyed since leaving Moron, about 10 years earlier. Thus the resources of the Jaredites, on both sides, had been substantially depleted at this point. Both armies had been decimated. They were nearing their self-destruction. They had pretty much canvassed the areas of their population centers from the sea south to the sea north, and Shiz had destroyed those areas by fire. Coriantumr pleaded for reconciliation but to no avail. He then fled northward to Ripliancum, probably the Papaloapan Basin which was also probably their northern most area of control. Therefore, it seems reasonable to believe that the northern and western limits of the Jaredite land northward were about the same as that of the Olmec Heartland and could not have included, for example, the Mexico City area some 200 miles from the Papaloapan Basin and up in elevation over 7,000 ft. over very rugged terrain. Moroni wrote:

And when Coriantumr saw that he was about to fall he fled again before the people of Shiz [from Comnor]. ...he came to the waters of Ripliancum...they pitched their tents; and Shiz also pitched his tents near unto them; and therefore on the morrow they did come to battle. (Ether 15:7–8) [This certainly implies that they pitched their tents the same day they fled Comnor and the next day they continued the battle. At any rate it appears that the distance would not have been great between Comnor and Ripliancum, maybe 10 to 20 miles, because both armies were exhausted and decimated and Coriantumr had been seriously injured twice and was just recovering from an almost lethal wound].

The next day was the battle at Ripliancum. Because the last battle, following the one at Ripliancum, occurred southward from Ripliancum (see Ether 15:10), one is justified in deducing that Ripliancum must have been located in the northern most area of the principle occupations of the Jaredites. Certainly this would not have included the Teotihuacan area (elevation 7500 ft.) located about 200 air miles—about 20 days’ travel— from the Papaloapan Basin (elevation sea level). It is most unreasonable to suppose that most of the civil war occurred in the Olmec heartland but that the next to the last battle occurred 20 days’ distance climbing 7500 ft. and then to return 20 day’s march to Ramah near the Gulf of Mexico for the final battle.

The above conclusion is consistent with the northern boundaries of the Olmec Heartland as well as the northern boundaries of the Epi-Olmec culture. It is interesting to note that the Epi-Olmec culture—100 BC to AD 500, that filled in the vacuum left after the destruction in the Olmec Heartland (ca 250 BC)— also extended southward from about the Papaloapan Basin and included all of the Isthmus of Tehuantepec.⁵ Therefore, the primary area of the Jaredite people must have also included all of the Isthmus of Tehuantepec.

Therefore, it is proposed that the Jaredite land northward extended from the “line” between Bountiful/Desolation and the Jaredite south sea, (Gulf of Tehuantepec), northward to the Gulf of Mexico and then north westward to about the Papaloapan Basin. This land northward will hereafter be referred to as the Jaredite land northward (see map on page 11).

All the following scriptures, in chronological order, refer to the territory known as the Jaredite land northward. The reader should remember that everything written by Ether are the words of Moroni who translated Ether's record. Therefore, when he uses the term land southward it should have the same meaning as elsewhere in the Book of Mormon—the beginning of the land

southward is the "*line between Desolation and Bountiful*" which line must be located within the "*small neck of land*," and which line must begin on the west sea coast, and which line must be only the distance of about 15 miles or so.

(About 900 BC) *And they did preserve **the land southward** for a wilderness, to get game. And the whole face of **the land northward** was covered with inhabitants* (Ether 10:21). [The referent here is the 'Line,' within the 'small neck of land' between the Jaredite land northward and the Nephite land southward and therefore, the land northward refers to the territory of Jaredite land northward].

(About 200 BC) *It also spake a few words concerning his fathers. And his first parents came out from the tower, at the time the Lord confounded the language of the people; and the severity of the Lord fell upon them according to his judgments, which are just; and their bones lay scattered in **the land northward*** (Omni 1:22). The reader should notice that their bones were not scattered in the land southward. Therefore, if the 'line' between the land northward/southward was the Isthmus itself, then half of the Isthmus would have been in the land southward and the Jaredite bones would have been located partly in the land southward, an impossibility according to the Book of Mormon].

(About 72 BC) *And now, it was only the distance of a day and a half's journey for a Nephite, **on the line [between] Bountiful and the land Desolation**, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla [the land southward] were nearly surrounded by water, **there being a small neck of land between the land northward and the land southward*** (Alma 22:32). The referent here is the small neck of land and it seems to be the same as the narrow neck that led by the west sea into the Jaredite land northward as believed by Dr. Richard Hauck.⁶ Since the land northward here is clearly the Jaredite land northward then the juxtaposed land southward must mean the whole of the land southward meaning all of the Nephite land of Zarahemla, the east-sea land/city Bountiful, the west-sea land Bountiful and all of the Lamanite land of Nephi south of the narrow strip of wilderness. It must also have included the narrow strip of mountainous wilderness. And because it says that all this land southward was nearly surrounded by water (and not just the sea) then it appears that the water that nearly surrounded this land must have been a combination of rivers, (including the Coatzacoalcos River) lakes, and seas and that this does not require that the "small neck of land" had reference to the Isthmus of Tehuantepec.⁷

(About 73 BC) *Now this was the covenant which they made, and they cast their garments at the feet of Moroni, saying: We covenant with our God, that we shall be destroyed, even as our brethren in **the land northward**, if we shall fall into transgression; yea, he may cast us at the feet of our enemies, even as we have cast our garments at thy feet to be trodden under foot, if we shall fall into transgression* (Alma 46:22).

(About 67 BC) *And it came to pass that she fled, and came over to the camp of Moroni, and told Moroni all things concerning the matter, and also concerning their intentions to flee into **the land northward*** (Alma 50:31). [If the people of Morianton would have been

located in the middle of Belize, or northward, then if they would have fled northward or westward they would have ended up in the heavily populated lowland Maya country].

(About 67 BC) *Therefore Moroni sent an army, with their camp, to head the people of Morianton, to stop their flight into **the land northward** (Alma 50:33). [Their goal was the Jaredite land northward and not northward from the city Bountiful].*

(About 67 BC) *And it came to pass that they did not head them until they had come to [not in] the borders of the land Desolation; and there they did head them, by [near but not in] the narrow pass which led by the [west] sea into **the land northward**, yea, by the sea, on the west (Alma 50:34). [This means that the pass leading into the Jaredite land northward was bordered by the sea on the west and by something definable like a mountain barrier on the east side of the pass. It was in this area that they were headed before they got into the land Desolation].*

(About 54 BC) *And it came to pass that in this year there were many people who went forth into **the land northward**. And thus ended the thirty and eighth year (Alma 63:9).*

(About 46 BC) *And it came to pass in the forty and sixth, year, there was much contention and many dissensions; in the which there were an exceedingly great many who departed out of the land of Zarahemla, and went forth unto **the land northward** to inherit the land (Helaman 3:3).*

(About 46 BC) *And it came to pass that they did multiply and spread, and did go forth from the land southward to **the land northward**, and did spread insomuch that they **began** to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east (Helaman 3:8). [Notice they had not populated the whole of the Jaredite land northward yet but had only begun to cover it. Also notice that this “multiplying, spreading and covering” included from the east sea to the west sea. Notice also that the “whole earth” is limited to the areas bounded by the four seas and therefore could not have included, for example, China or Israel.]*

(About 46 BC) *And the people who were in **the land northward** did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings (Helaman 3:9).*

(About 46 BC) *And it came to pass as timber was exceedingly scarce in **the land northward**, they did send forth much by the way of shipping (Helaman 3:10).*

(About 46 BC) *And thus they did enable the people in **the land northward** that they might build many cities, both of wood and of cement (Helaman 3:11). [notice that no Nephite/Lamanite city in the Jaredite land northward is ever named until ca. AD 345.]*

(About 29 BC) *And it came to pass that many of the Lamanites did go **into the land northward**; and also Nephi and Lehi went into **the land northward**, to preach unto the people. And thus ended the sixty and third year (Helaman 6:6). [Notice that the Lamanites were migrating while Nephi and Lehi were only on a preaching mission].*

(About 23 BC) *Behold, now it came to pass in the sixty and ninth year of the reign of the judges over the people of the Nephites, that Nephi, the son of Helaman, returned to the land [/city] of Zarahemla from **the land northward** (Helaman 7:1). [He had no success for 6 years].*

(About 23 BC) *For he had been forth among the people who were in **the land northward**, and did preach the word of God unto them, and did prophesy many things unto them... And they did **reject all** his words insomuch that **he could not stay** among them, but returned again unto the land of his nativity (Helaman 7:2-3). [Even if the church had been established in the Jaredite land northward, it appears that it was no longer functioning in the lives of the people in the Jaredite land northward.]*

(About AD 17) *And the land which was appointed... was between the land of Zarahemla and the land Bountiful, yea to [not beyond] **the line which was between the land Bountiful and the Land Desolation**. And there were a great many thousand people who were called Nephites [included Lamanites and Lamanite armies (3 Nephi 3:14)], who did gather themselves together in this land. Now Lachoneus did cause that they should gather themselves together in the land southward, because of the great curse which was upon **the land northward** (3 Nephi 3:23-24). [This implies that he would have gone into the land northward to defend his people, but could not because of the great curse (drought?) in the Jaredite land northward, therefore he took refuge in the land southward from the “line” yet close to the “line.”]*

(About AD 21) *And it came to pass that Zemnah did give command unto his people that they should withdraw themselves from the siege, and march into the furthestmost parts of the land northward (3 Nephi 4:23). [The defeated robbers intended to flee northward from Lachoneus, who was camped near the “line,” but the Nephite and Lamanite armies stopped them.]*

(About AD 350) *And the Lamanites did give unto us the **land northward**, yea, even to [but did not include] **the narrow passage which led into the land southward**. And we did give unto the Lamanites all the land southward (Mormon 2:29). [including the narrow passage that led into the land southward]. [The referent here is the “line” between Bountiful and Desolation and therefore, either meant all the land northward from the “line” or, in other words, all the Jaredite land northward.]*

Because most of the references to "the land northward" in fact refer to the Jaredite land northward, apparently some scholars have mistakenly assumed that all such references refer to the Jaredite land northward. The following will show that there are at least two other areas that are referred to in the Book of Mormon as the "land northward."

B. The East-Sea Land Northward: (Where the referent is always the east-sea city/land Bountiful).

The conclusion that there was a different land northward located north of the city Bountiful is clearly shown in the first chapter of Helaman. In the year 51 BC Moronihah had replaced his father—Moroni who had died 4 years earlier—and was defending the perimeter of the greater land of Zarahemla. The Lamanite general was a Nephite dissenter named Coriantumr and he was a “*very large and mighty man.*” He conquered the city of Zarahemla—which was located in “*the center of their lands*” in the year 51 BC and then marched eastward toward the city Bountiful with the intent to conquer the “north parts of the land,” northward from city Bountiful. Think about it! If he had wanted to go to the Jaredite land northward, he should have gone directly west from Zarahemla/Santa Rosa (according to the Allens) to the Jaredite land northward in the Isthmus which was only about 150 miles. Instead, he was marching directly east and then north toward Allens’ city Bountiful/Dzibanche in the Yucatan over 300 air miles from Santa Rosa and over 400 miles from the Jaredite land northward! How does that make any sense?

If he would have conquered Magleby's Zarahemla at Emiliano Zapata, near Palenque near the Gulf Coast, then he should have traveled in a southwest direction only about 150 miles to reach the Jaredite land northward. Instead he would have traveled eastward over 230 air miles to Dzibanche/city Bountiful near Belize. That makes even less sense because he would have to have marched with his armies through the heart of the lowland Maya and would have been located even farther from the Jaredite land northward. Consider the following scriptures that support the conclusion that there was at least a second land northward:

*And now he did not tarry in the [city/] land of Zarahemla, but he did march forth with a large army, even [eastward] towards the **city of Bountiful**; for it was his determination to go forth and cut his way through with the sword, and that he might **obtain the north parts of the land**. [The referent here is the city Bountiful. Why is he going eastward from Zarahemla toward the "north parts of the land" when the Jaredite land northward is located, mostly west from Zarahemla?] *But behold, the Lamanites were not frightened according to his desire but they had come into the center of the land [probably about midway between the east and west seas], and had taken the capital city which was the city of Zarahemla, and were marching through the most capital parts of the land, slaying the people with a great slaughter, both men, women, and children, taking possession of many cities and of many strongholds. But when Moronihah had discovered this, he immediately sent forth Lehi [who was stationed at city Bountiful on the east sea] with an army round about to head them before they should come to **the land** [or city (see verse 23 above)] **Bountiful**. (Helaman 1:23-29, about 51 BC)**

If Coriantumr's objective was to go into the Jaredite land northward, why not forget city Bountiful on the east sea and march directly west to the Isthmus of Tehuantepec? He obviously had no intention of capturing the Jaredite land northward at this time but it was his intent to capture the city/land of Bountiful on the east coast and then to proceed to capture the "north parts of the land" north of city Bountiful. The “north parts of the land” here cannot be synonymous with the Jaredite land northward.

Not only does there seem to have been a separate “land northward,” north of the city Bountiful, but there was also a separate “narrow pass” that Moroni desired Teancum to protect which was located near the city Bountiful near the east sea where Teancum was camped. This cannot be the same narrow pass that bordered by the west sea that led into the Jaredite land northward. (See Richard Hauck's explanation at page 32 of *Deciphering the Geography of the Book of Mormon (Salt Lake City: Deseret Book, 1988)*).

About 16 years previous to the above event (67 BC), this same area was called “the land northward.” While Moroni was busy maintaining his defensive line on the west sea coast, Amalickiah had conquered all the east-sea cities, except the city/land of Bountiful. City Bountiful was located less than a half day’s march north along the east sea coast from Mulek.⁸ His stated goal was to conquer the city/land Bountiful and also the “land northward” from city Bountiful. Teancum was stationed at city Bountiful and Amalickiah was stationed at Mulek but at the time mentioned below he was camped near city Bountiful on the seashore of the east sea.

He [Teancum] *headed Amalickiah also, as he was marching forth* [northward from Mulek (see Alma 52:23)] *with his numerous army that he might take possession of the land Bountiful, and also the land northward.* [This cannot be referring to the Jaredite land northward because the Jaredite land northward was located mostly west of Zarahemla and very far west and south of Mulek, that is if Mulek was located at Allen's Cerros on the Chetumal Bay, in Belize]. (Alma 51:28-32; about 67 BC)

The Lamanites were stationed at Mulek but the army was camped “*in the borders* [of city/land Bountiful] *on the beach by the* [east]seashore (see Alma 51:32)” within eyesight of city Bountiful which the Lamanites were going to attack the next day. Teancum “*stole privily into the tent of the King and put a javelin to his heart...And now, when the Lamanites saw this they were affrighted; and they abandoned their design in marching into the land northward, and retreated* [south about 5 miles (see also Alma 52:23)] *with all their army into the city of Mulek, and sought protection in their fortification*” (Alma 52:2). [Marching northward from Mulek was clearly the wrong direction to have been traveling to reach the Jaredite land northward. If the east-sea city Bountiful was located at Dzibanche, Yucatan, as claimed by the Allens,⁹ then this east-sea land northward would have to have been located in northern Yucatan. If the east-sea city Bountiful was located near the Gulf Coast, then it would have been located in the Jaredite land northward and there would have been nothing but ocean on the northward].

A year later Moroni sent orders to Teancum which stated:

“*And he also sent orders unto him* [Teancum stationed at east-sea city Bountiful] *that he should fortify the land Bountiful, and secure the narrow pass which led into the land northward* [from city Bountiful], *lest the Lamanites should obtain that point and would have power to harass them on every side* (Alma 52:9; about 66 BC).” [Beyond that “point” was where the huge lowland Maya culture lived. The referent for the land northward here was the city Bountiful. This was the same land that Coriantumr desired to enter in 51 BC which was called the “north parts of the land.”]

If the Jaredite land northward was basically the Isthmus of Tehuantepec and if city Bountiful was located at Dzibanche, Yucatan, Mexico, as believed by the Allens, (see endnote no. 6) then why did Amalikhiah send his troops over 315 miles from Kaminaljuyu/Nephi (Allen's Nephi) **northeast** to Dzibanche/Bountiful only to go farther northward to enter the Jaredite land northward? It makes no sense. The Jaredite land northward was located in the Isthmus of Tehuantepec some 400 miles **southwest** from Dzibanche. The Isthmus is located only about 300 miles northwest from Kaminaljuyu/Guatemala City and only 150 miles mostly west from Santa Rosa on the Grijalva River (this is Allens' proposed Zarahemla).

There is no evidence that any Lamanite or Nephite ever occupied, or even traveled into, the land northward from the city/land Bountiful, or northward from the narrow pass leading into the east-sea land northward.

The above justifies the conclusion that there was a separate land northward that was located northward from the city/land Bountiful. It is proposed that this area be called the east-sea land northward. This all makes more sense when one realizes that the city Bountiful was not located north of the lowland Maya in Peten or Belize but probably very close to the mouth of the Sarstoon River at the Gulf of Honduras very near (within 30 miles or so) of where the city of Moroni had been established (see map on page 11).

This **east-sea land northward** was probably referring to the lowland Maya-occupied territories. The Maya must have been some of the “ferocious fish in a big pond” that archeologist David Swingler talks about.¹⁰ Moroni and Moronihah certainly would not have desired a military conflict with them. They were already living among, and struggling with, the highland Maya.

There is still another "land northward" distinct from the Jaredite land northward and from the east-sea land northward that is mentioned in the Book of Mormon.

C. The Hagoth Land Northward: (Where the referent is the place where Hagoth launched his ships in the northwestern-most part of west-sea land Bountiful, near the "line" between Desolation and Bountiful).

Hagoth was an exceedingly curious man, who:

“Built him an exceedingly large ship, on the borders of the land Bountiful, [within west-sea land Bountiful] by [not in] the land Desolation, and launched it forth into the west sea, by [not in] the narrow neck [of land] which led into the [Jaredite] land northward” (Alma 63:5). [Notice that this narrow neck of land cannot be synonymous with the Jaredite land northward or the Isthmus of Tehuantepec because this narrow neck of land only served to lead into the Jaredite land northward.]

If Hagoth was going to go into the Jaredite land northward, then why did he need a ship? He was already located—and building his ships—at the entrance into the Jaredite land northward which extended from there northward to the Gulf of Mexico. So where was his destination?

It says in verse seven that Hagoth “*took their course northward.*” Obviously the referent here is from the place where he launched his ship and the word northward is directional. Since he launched the ship into the west sea which bordered upon Desolation and since Desolation, on the west sea, was the southern and western most boundary of the Jaredite land northward, then his ship could not have gone north or northeast because there was no sea there. He must have gone in a northwesterly direction. Notice also that he launched his ships from about the line between Desolation and Bountiful. Therefore, he was already at the gateway into the Jaredite land northward because desolation was part of the Jaredite land northward.

The conclusion, that this scripture refers to a land northward different from the Jaredite land northward, is confirmed by the rest of verse seven which says “*they also took much provision, and set out again to the land northward.*” Since they sailed to the “land northward” and since the Jaredite land northward ended about the Papaloapan Basin, then there must have been another “land northward.” The Book of Mormon does not tell us where this other land northward was located. In *Exploring* it claims that Hagoth sailed to Acapulco and then traveled to the Mexico City area and calls it the “northernmost” part of the land of Zarahemla.¹¹ From Paredon, Mexico, near where *Exploring* proposes that Hagoth probably launched his ships, to Acapulco is a distance of over 400 air miles. Shipping from Acapulco, over very rugged mountainous terrain to Mexico City (elevation 7000 ft.) is another 200 air miles. Therefore, it makes little sense that Hagoth landed his ships at Acapulco and then settled in the Mexico City area ¹² which was only about 200 miles from the Papaloapan Basin

Perhaps that is possible. However, I personally agree with Andrew Hedges, Ed Goble, and Mark Alan Wright¹³ that this “other” land northward (Hagoth land northward) was probably located much farther northward. This is because of the proximity of the Teotihuacan area to the Papaloapan area, and because the people, including Corianton, going into this other land northward were never heard from again.

*And it came to pass in the thirty and ninth year of the reign of the judges, Shiblon died also, and Corianton had gone forth to **the land northward in a ship**, to carry forth provisions unto the people who had gone forth into that land...**they were never heard of more** (Alma 63:10,8). [“That” land is not referring to the Jaredite land northward. It would have been easier to carry provision over land to the people in the Jaredite land northward, including Desolation, because they were already at the entryway into the Jaredite land northward].*

Therefore, the land northward from the place where Hagoth launched his ships must have referred to a land northward different than the Jaredite land northward. It is noteworthy that during all this migrating and filling in of all the Jaredite land northward, from the years 46 BC and afterward, that there is no mention of the migration about 8 years earlier when Hagoth and hundreds of Nephites migrated in a course northward to a land northward. Alma 63:8 says “*and they were never heard of more.*” This means that this “Hagoth land northward” was located so far northward from the Jaredite land northward that it could not have been the same as, or associated with, the Jaredite land northward.

Hagoth and his followers did not go into the Jaredite land northward but they migrated much farther northward and perhaps eventually, some small fraction, mixed with the Hopewell to become the foundation of the “mixture of the seed of Nephi” to whom the Gentiles, who had gone west forth out of captivity, killed “*but did not utterly destroy*” (See 1 Nephi 13:30-31). This is pure speculation but it presents an interesting possibility in fulfillment of prophecy.

The following map shows Andersen's proposed three lands northward (in white) relative to Allens' proposed city Bountiful at Dzibanche and city of Zarahemla at Santa Rosa (in orange).



Therefore, it should be recognized that there are three different lands northward described in the Book of Mormon. Hereafter these three lands northward will be referred to as “Jaredite land northward,” “East-sea land northward,” and “Hagoth land northward.” Any other reference to any other “land northward” or “on the northward” or “northward” must be considered as directional and not necessarily referring to one of these three locations. The reader must look for the referent from within the context of each relevant scripture.

2. “Northward” as a Direction Rather Than a Place

The following are most of the scriptures that use terms like “on the land northward” or “northward” wherein one must look for the referent within the context of each scripture.

*(About AD 346) And it came to pass that in this year the people of Nephi again were hunted and driven. And it came to pass that we were driven forth until we **had come***

northward [from Jashon/Jordan] *to the land which was called Shem* (Mormon 2:20). [This event occurred within the Isthmus of Tehuantepec which was the Jaredite land northward. This is clearly directional and the referent is from the city/land of Jashon/Jordan, which was probably located near the Chivela pass].

(64 BC) *And it came to pass that we did flee before them, northward. And thus we did lead away the most powerful army of the Lamanites* (Alma 56:36). [This was Helaman near the west sea coast decoying the Lamanite army northward from the referent, Antiparah].

(64 BC) *And it came to pass that we kept spies out round about, to watch the movements of the Lamanites, that they might not pass us by night nor by day to make an attack upon our other cities which were on the northward* (Alma 56:22). [The referent is the city of Judea (see verse 15). Northward here would have been northward along or near the west sea].

(64 BC) About that same time, Teancum was on the east sea coast decoying the Lamanites away from the referent, Mulek, northward along the east seashore toward the city Bountiful where Lehi was waiting for them. *And it came to pass that the armies of the Lamanites did march forth against Teancum, supposing by their numbers to overpower Teancum because of the smallness of his numbers. And as Teancum saw the armies of the Lamanites coming out against him he began to retreat down by the seashore, northward* (Alma 52:23).

(About 80--72 BC) *Thus the land on the northward* [of the “line”] *was called Desolation, and the land on the southward* [of the “line”] *was called Bountiful, it [Bountiful] being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward for food* (Alma 22:31). [This is referring to the drought in the Jaredite land northward about 900 BC (See Ether 9:30-31 & Ether 10:9). Notice also that Mormon uses the term “on the northward” as a direction, and the term “the land northward” as a place in the same scripture.

The referent for the term “on the northward” is the “line” between Bountiful and Desolation. The term “land northward” seems to be referring to the Jaredite land northward or more probably to a part of the land that was located northward from the “line.” Surely Mormon used the two terms differently. This means that the animals came from somewhere in the Jaredite land northward through that part of the Jaredite land northward, known by the Nephites as Desolation, and from there through the pass that led into that part of the land southward known by the Nephites as Bountiful. The animals had traveled this direction because rainfall was always plentiful in the west-sea land Bountiful (the Pacific coastal area). It should also be noted that the Chiapas Valley could not have been the land Bountiful because (1) it is not located on the coast and (2) during much of the year it is very dry.

(72 BC) *And thus he cut off all the strongholds of the Lamanites in the east wilderness, yea, and also on the west, fortifying the line* [the narrow strip of wilderness] *between the Nephites and the Lamanites, between the land of Zarahemla and the land of Nephi,* [the

line running] *from the west sea, running by the head of the river Sidon—the Nephites possessing **all the land northward** [of the narrow strip of wilderness], yea, even [also] **all the land which was northward of the land Bountiful** [Desolation and the Jaredite land northward] according to their pleasure (Alma 50:11).*

The term “all the land northward” is directional and the referent is the defensive line, being the narrow strip of wilderness. The term “northward of the land Bountiful” is also directional and the referent is the “line” between Desolation and Bountiful because the west-sea land Bountiful ended at the “line.” This probably does not refer to all of the Jaredite land northward because by 72 BC the Nephites had just started migrating into the Jaredite land northward and had not had time to occupy all of it. This scripture probably means possessing whatever part of it that they desired according to their pleasure.

*(67 BC) Therefore, Morianton put it into their hearts that they should flee **to the land which was northward**, which was covered with large bodies of water, and take possession of the **land which was northward** (Alma 50:29). [Because of the qualifying phrase “covered with large bodies of water” this must mean that the “land which was northward” in this instance was the specific place identified as the Jaredite land northward. This is confirmed by reading verses 29-34] *Moroni sent an army with their camp, to head the people of Morianton, to stop their flight into **the land northward**...they did not head them until they had come **to the borders of the land Desolation** [not in the land Desolation] and there they did head them, by [close to but not in] **the narrow pass which led by the [west] sea into the land northward, yea, by the sea, on the west** (Alma 50 9-34).**

They were clearly stopped just before they got into the Jaredite land northward which, of course, began at Desolation. They were stopped right at the “line” and near the west sea. This event could not have taken place on the east sea coast. Likewise, it could not have taken place anywhere near the Gulf of Mexico. **It happened "by the sea on the west."**

*(16 BC) And thus it did come to pass that the people of Nephi [including the righteous people, such as Samuel the Lamanite, living in the land south of the narrow strip of wilderness] began to prosper **again in the land**, and began to build up their waste places, and began to multiply and spread, even until they did cover the whole face of the land, **both on the northward and on the southward**, from the sea west to the sea east. [The referent for the lands “on the northward/southward” is the narrow strip of wilderness. This seems to be affirmed by verse 21 which states] “...and the church did spread throughout the face of all the land; and the more part of the people, both the **Nephites and the Lamanites** [living on the north and south of the narrow strip of wilderness] did belong to the church (Helaman 11:20. [This was not talking about the Nephites and Lamanites in the Jaredite land northward because Nephi had just recently returned from the Jaredite land northward in the year 23 BC having had no success there.]*

About 23 BC Nephi had realized no success in the Jaredite land northward for 6 years and there had been no evidence of battles or waste places of the Nephites within the Jaredite land northward. How could the people of the Jaredite land northward have been part of the righteous

movement in the area “*both on the northward and on the southward?*” And how could they begin again to prosper if they had not had a loss of prosperity and there is no evidence of that in the Jaredite land northward. This is clearly speaking of the lands of Zarahemla and Nephi. These people had suffered tremendous losses in battles, wars, and famine and, therefore, there were many of “their waste places” in the lands north and south of the narrow strip of wilderness. Nephi prayed for rain, the people repented and the Lord sent rain. They prospered again and spread again from the west sea to the east sea, and northward and southward of the narrow strip of wilderness. This is clearly not talking about the Jaredite land northward.

3. King Jacob’s “Northernmost Part of the Land” (See 3 Nephi: 6 and 7)

There is another important and pertinent scripture wherein it is a little more difficult to locate the referent for King Jacob’s “*northernmost part of the land.*” Some readers assume this term to mean the Jaredite land northward or possibly the northernmost (Hagoth’s) land northward.¹⁴ This conclusion arises from the mistaken notion that the “great city of Jacobugath” must have been located in the Jaredite land northward not only because of the word “northernmost” but also because of the erroneous assumption that it was the Jaredite land northward that received the greatest destruction at Christ’s crucifixion (see section 4 in this article).

Throughout the years from 29 BC to the crucifixion of Christ, the writers of the Book of Mormon were mostly talking about “the land” or “this land” as meaning areas of the land of the Nephites and Lamanites north and south of the narrow strip of wilderness. Therefore, the referent for the “northernmost parts of the land” must mean within the Nephite lands north of the narrow strip of wilderness and not the Jaredite land northward. Mormon used the word northward 47 times but here he chose to not use the term “northward” but instead used the term “*northernmost part of the land.*” If he had meant the Jaredite land northward, why did he not just say it?

About AD 30, King Jacob became king over a band of evil conspirators and they destroyed the government of the city/land of Zarahemla. They had killed the prophets and destroyed the peace that the Nephites and Lamanites had enjoyed under the reign of the first Lachoneus. All of “this land”— not the Jaredite land northward— degenerated into tribes and families without a central government or church. The tribes in the land around the city/land of Zarahemla began to organize and became more numerous than the Jacobites and so in the end of AD 30 (see 3 Nephi 7:13), King Jacob took his band of conspirators “*into the northernmost part of the land*” “*out of reach of the people*” of the city/land of Zarahemla to abide the time when other defectors would join them and they would be strong enough to return and conquer the “tribes of the people” around the city/land of Zarahemla (see 3 Nephi 6 and 7).

Three years later they were wiped off the face of the earth and their city was burned. King Jacob did not have time to have taken his band of evil conspirators into the Jaredite land northward and establish a great city there within 3 years! Certainly Jacobugath could not have been Teotihuacan near Mexico City—located about 550 air miles from Santa Rosa and up in elevation over 7000 ft.— as proposed by Allens.¹⁵

It is also clear that King Jacob's "*northernmost part of the land [southward]*" was located in a land close enough to have gathered Nephite/Lamanite dissenters in order to build up his strength to go back into Zarahemla and control it.

They should take their flight into the northernmost parts of the land, and there build up unto themselves a kingdom, until they were joined by dissenters (for he flattered them that there would be many dissenters) and they become sufficiently strong to contend with the tribes of the people; [in the land of Zarahemla not the Jaredite land northward] and they did so. And so speedy was their march that it could not be impeded until they had gone forth out of the reach of the people. and thus ended the thirtieth year (3 Nephi 7:12-13). [Remember the Nephites had no centralized government, and no standing army or leader to go after the Jacobites. To be out of reach with the ability to receive dissenters and quickly retake the city of Zarahemla need not have been a great distance and certainly not hundreds of miles to the northernmost parts of the Jaredite land northward.]

That would not have been feasible from the Jaredite land northward (the Isthmus) much less from Mexico City. Therefore, the city of Jacobugath must have been located in the northernmost part of the land southward, within the greater land of Zarahemla.

4. At Christ's Birth and Crucifixion the "Land Northward" Meant North of the Narrow Strip of Wilderness, Not the Jaredite Land Northward.

There are other scriptures that use the term "the land northward" as a direction and that are not discussing the Jaredite land northward, the east-sea land northward, or the Hagoth land northward.

The "epicenter" of the Nephite experience from 588 BC to about AD 34 was the area north and south of (and yet close to and within) the narrow strip of wilderness. The Nephites were initially concentrated in the land of Nephi located just south of the narrow strip of wilderness for over 350 years.¹⁶ From about 200 BC to about 29 BC they were concentrated in the city and land of Zarahemla just north—not over 50 miles or so—¹⁷ of the narrow strip of wilderness and also within parts of the narrow strip of wilderness to the east and west seas. From 29 BC to AD 33 the Nephites and Lamanites—who were then more righteous than the Nephites—mingled with and had "*free intercourse, one with another*" to the point that they were virtually one nation extending north and south of the narrow strip of wilderness from the east sea to the west sea.

The Lamanites who were living south of the narrow strip of wilderness had become more righteous than the Nephites. Samuel the Lamanite, after being unsuccessful in converting the Nephites at Zarahemla, returned to his residence south of the narrow strip of wilderness (see Helaman 16:7).

For about 60 years, from about 29 BC to the birth of Christ, there is only one mention of the Jaredite land northward. Nephi and Lehi did a six-year mission there (29–23 BC, see Helaman 7:1-3) that was most unsuccessful. Verse 3 states "*And they did reject all his words insomuch that he could not stay among them, but returned again unto the land of his nativity.*" Therefore, the people living in the Jaredite land northward were not part of the discussions that the righteous

Nephites and Lamanites engaged in either at the time of Christ's birth, at His crucifixion, or at his first appearance in the promised land about a year later.

Following the two days without a night having occurred in the land of Zarahemla and in the land of Nephi, it says

*And they [the Nephites and the Lamanites] began to know that the Son of God must shortly appear, yea, in fine, **all the people upon the face of the whole earth** [Does this include China? Of course not. And it does not refer to the Jaredite land northward at this time either.] from the west to the east, both in the land north and in the land south, [of the narrow strip of wilderness] were so exceedingly astonished that they fell to the earth (3 Nephi 1:17).¹⁸*

And then 3 Nephi Mormon records the three days of darkness saying among other things

*And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings and the quaking of the earth. And behold the rocks were rent in twain; they were broken up **upon the face of the whole earth.***

What were the limits of the area called the “face of the whole earth” where “**all the people**” fell to the earth? Did it include the US? South America? Did the millions of Maya in Peten, Yucatan, and Belize all fall to the earth? How about the Navajo? The Mound Builders of the US? The Eskimo? How about Jerusalem? Did all the people there see the two days without a night? Or did all the people in all the whole earth witness the rocks being “*broken up upon the face of the whole earth?*” Did all the people in Israel fall to the earth? If all the people of the “whole earth” included the Roman Empire, then surely there would have been some record of it. Why does the Bible not have a record of the two days without a night? Why does the Bible not say that “*all the people upon the face of the whole earth ... were so exceedingly astonished that they fell to the earth?*”

These very special and sacred events relating to Christ's birth and crucifixion, as described in the book of Mormon, occurred within the area of Nephi's charge, influence, and knowledge, which area (the whole earth) is described within the context of the scripture itself. **This was the land north and south of the narrow strip of wilderness from the east sea to the west sea.** This was the land where the Lamanites, including Samuel the Lamanite, had become more righteous than the Nephites. This was the time and in the area where there existed free exchange between the Nephites and Lamanites, “*to buy and sell and get gain.*” The “two days without a night” and the “three days of darkness” were probably not witnessed in the northern Peten, or northern Belize or Yucatan areas which were outside the Nephites areas of responsibility.

From the time of Christ's birth to the time of His crucifixion, the Book of Mormon authors concentrated on the people who were living in the lands of the Nephites and the Lamanites north and south of the narrow strip of wilderness.

The Jaredite land northward is not mentioned again until about AD 18 when Lachoneus gathered the Nephites and Lamanites and their armies— avoiding the Gadianton Robber threat— to the land Bountiful near the Land Desolation near the west sea (see 3 Nephi 1–4). They did not go into the Jaredite land northward because of the drought there. “*Now Lachoneus did cause that*

they should gather themselves together in the land southward, because of the great curse which was upon the land northward (3 Nephi 3:23-24). After eight years, they all “returned to their homes and lands” north and south of the narrow strip of wilderness (see 3 Nephi 6:2). How could they have returned to the Jaredite land northward if they had not come from there? Notice that even this scripture is not talking about the people living in the Jaredite land northward. It only mentions that Lachoneus did not go into the land northward because of the curse that was upon that land.

There was peace in the land of the Nephites and the Lamanites for more than three years following the return of the righteous Nephites and Lamanites, under the direction of Lachoneus, to “their own lands” north and south of the narrow strip of wilderness. He reigned righteously in the city of Zarahemla until his son Lachoneus took over about the year 30 AD. It was in this same year that the wicked band of King Jacob’s lawyers, priests, and judges became so corrupt that they killed Lachoneus² and many prophets. They also caused the people to be divided into tribes with no central government or church to maintain peace and safety among both the Nephites and the Lamanites north and south of the narrow strip of wilderness. These scriptures are not talking about the Jaredite land northward.

Therefore, when Christ was crucified and the discussions were taking place about the destruction in “the land,” it was talking only the destruction that occurred in the lands north and south of the narrow strip of wilderness. How could the Nephite and Lamanite people have known about or talked about any destruction in the Jaredite land northward? This is confirmed by carefully reading chapters 8 and 9 of third Nephi.

The destruction initially pointed out by the Lord was in the area of the greatest destruction; the city of Zarahemla was burned (including the inhabitants), the city of Moroni was sunk into the sea, and the city Moronihah was buried with earth and a great mountain was raise up in its place (see 3 Nephi 8:8-10 & 9:3-5). The greatest and most terrible destruction took place in the land northward of the narrow strip of wilderness. This did not occur in the Jaredite land northward because no city in the Jaredite land northward is mentioned in the Book of Mormon until after AD 345. And the greatest destruction was not in the land south of the narrow strip of wilderness either:

And there was [also] a great and terrible destruction in the land southward [of the narrow strip of wilderness].

*But behold there was a **more great and terrible destruction in the land northward** [of the narrow strip of wilderness], for behold the whole face of the land [northward of the narrow strip of wilderness] was changed because of the tempest and the whirlwinds, and thunderings and the lightnings, and the exceedingly great quaking of the whole earth. (3 Nephi 8:11)*

There is nothing in the Book of Mormon indicating that the area of the Jaredite land northward (the area of the Isthmus of Tehuantepec) suffered any damage, let alone “a more great and terrible destruction” than in the land southward (from the Isthmus of Tehuantepec) about 33 AD.

Notice that the term “whole earth” here could not have included China but clearly it meant the whole area being discussed in verse 12 being the land northward of the narrow strip of wilderness. The land southward of the narrow strip of wilderness is likewise not included in verse 12 as being part of the “whole earth” that was so completely devastated because it was declared to have suffered less damage.

The following scriptures corroborate that the “whole earth” was limited to the area where the people of the Nephites and Lamanites were living at the time:

*In the ending of the 34th year behold, I will show unto you that the people of Nephi who were spared, **and also those who had been called Lamanites**, who had been spared, did have great favors shown unto them and great blessings poured out upon their heads, insomuch that soon after the ascension of Christ into heaven he did truly manifest himself unto them (3 Nephi 10:18). [“Them” refers to the 2,500 surviving righteous Nephites and Lamanites (3 Nephi 17:25). This did not include the people in the Hagoth land northward, in the Jaredite land northward, or in the east-sea land northward where the city of Moroni had been sunk in the depths of the east sea.]*

*And many great destructions have I caused to come **upon this land and upon this people** because of their wickedness and their abominations (3 Nephi 9:12). [The terms “this land” and “this people” did not include the lowland Maya in Peten or Belize, and it did not include the Jaredite land northward. “This land” and “this people” refer to the Nephites and Lamanites living in the area of the prophet Nephi’s responsibility. He had rejected responsibility for those in the Jaredite land northward and had no knowledge of those in Hagoth’s land northward. He was not responsible for the lowland Maya.]*

Christ did not initially show himself to the people living in the Jaredite land northward or the east-sea land northward or the Hagoth land northward. He first appeared to “this people” in “this land,” meaning the Nephites and Lamanites surviving in the lands north and south of the narrow strip of wilderness, the leaders of which were congregated near the temple located in the west-sea land Bountiful about where Izapa is located. Dr. Richard Hauck has confirmed this conclusion to me many times over the past 8 years. He has maintained this belief since about 1988 when he published his book, *Deciphering the Geography of the Book of Mormon*.

CONCLUSION

There is nothing in the Book of Mormon that requires the conclusion that all references to “the land northward” exclusively refer the Jaredite land northward. On the contrary, The Book of Mormon clearly talks about many different areas described as “the land northward,” “on the northward,” “in the northward,” “the land north” etc. Readers of the Book of Mormon must be vigilant and ask questions like: North of what? Southward from where? Is it referring to the Jaredite land northward or to some other place called land northward? Did the volcanic and earthquake activity that caused the three days without light take place in all of the Americas? All of Mesoamerica? Or principally the area where the main body of the Nephites and Lamanites were living at the time? This area where the majority of the Lamanites and Nephites were living was the area surrounding the narrow strip of wilderness that in fact followed the Chixoy fault.

This included the area of extreme volcanic activity where the Chixoy fault intersected with the volcanic zone on the pacific coast of Guatemala and southern Mexico.

Surely Christ would have initially come to the location where the church headquarters were located. Most of the righteous Lamanites and Nephites living at the time of Christ's crucifixion were not living in the Isthmus of Tehuantepec area (see Helaman 7:1-3). Therefore, the church headquarter could not have been located in the Jaredite land northward yet. It certainly was not located at Dzibanche, Yucatan (see endnote no. 5), nor at Zarahemla which was burned and all the people destroyed.

Until about AD 30 the headquarters of the church had been located in Zarahemla. All the records were in Nephi's possession and he was living in the city of Zarahemla (see endnote no. 5). The headquarters of the church probably moved to the Izapa area about the time when the area of the city of Zarahemla had degenerated into tribes with no government and no church. There is agreement with Richard Hauck that Christ probably first appeared to Nephi and about 2,500 righteous Nephite and Lamanite members of the church who were congregated at the temple located at Izapa within the west-sea land Bountiful. ¹⁹

All of these events took place in the land southward. The Jaredite land northward and the Hagoth land northward were probably not initially part of the momentous events of the birth and resurrection of Christ as recorded in the Book of Mormon. Surely the people in North and South America became aware of them and that Christ personally visited many areas throughout the American Continent—the land of Lehi's inheritance.²⁰ However, the privilege of being another eye-witness of the extraordinary initial events associated with Christ's birth and resurrection, as was witnessed in the promised land in America, was limited to mostly the surviving main body of righteous Nephites and Lamanites living in the areas north and south of the narrow strip of wilderness, including the west-sea land Bountiful, which, coincidentally, was also located near the place of Lehi's landing in his promised land west of Nephi and just south of the narrow strip of wilderness about 588 BC..

Notes

1. See my article, "The Land North' Always Means North of the Narrow Strip of Wilderness," http://www.bmaf.org/articles/land_north_narrow_strip__andersen. "The land north" never refers to north of the narrow neck of land.
2. See my article "Geography of the Jaredites" (http://www.bmaf.org/geography_Jaredites__andersen).
3. See my article "Geography of the Jaredites" (http://www.bmaf.org/geography_Jaredites__andersen).
4. See my article "Geography of the Jaredites" (http://www.bmaf.org/geography_Jaredites__andersen).
5. See my article "Nephites and the Epi-Olmec" (http://www.bmaf.org/Nephites_Epi-Olmec__andersen).
6. Hauck, Richard F. *Deciphering the Geography of the Book of Mormon*. Salt Lake City: Deseret Book Company. 1988. Print.

7. See my article "Isthmus of Tehuantepec: Not the "Narrow Neck of Land"
(http://www.bmaf.org/isthmus_not_neck_of_land__andersen).
8. See my article "Why City Bountiful Was Not Located in the Yucatan, the Peten, or Northern Belize"
(http://www.bmaf.org/bountiful_not_Yucatan__andersen).
9. Allen, Joseph Lovell and Blake Joseph. *Exploring the Lands of the Book of Mormon*. 2nded. Rev. American Fork, UT: Covenant Communications. 2011. Print. 614--616
10. See article by David Swingler "Looking at the 'Maya Problem'/ from a Different Perspective"
(http://www.bmaf.org/looking_maya_perspective__swingler). "I hope in this brief essay I have explained the perceptions I see as I look at the thousand years of the "Lehiaic Invasion" and its minimal impact on the evolving histories of the indigenous peoples, and how the massive impact of these "Goyim" or "Lamanites" upon the Lehiaic Group, led unto its utter destruction. We can see it today: they were little fish in a big pond full of many ferocious fish. It is a miracle they survived in this milieu for 1,000 years."
11. Allen *Exploring* 210.
12. Allen *Exploring* 348.
13. Wright, Mark Alan. "Heartland as Hinterland: The Mesoamerican Core and North American Periphery of Book of Mormon Geography." *Interpreter: A Journal of Mormon Scripture* 13 (2015): 111-129.
14. Allen *Exploring* 210.
15. Allen *Exploring* 211.
16. See article "Usumacinta River is the River Sidon" (http://www.bmaf.org/Usumcinta_river_sidon__andersen).
17. See my article "FootPrint of Zarahemla, Article One"
(http://www.bmaf.org/footprint_zarahemla_one__andersen).
18. See my article, "The Land North' Always Means North of the Narrow Strip of Wilderness"
(http://www.bmaf.org/articles/land_north_narrow_strip__andersen). "The land north" never refers to north of the narrow neck of land
19. Personal conversation with F. Richard Hauck.
20. See my article "Critical Review of Prophecies and Promises by Bruce Porter and Rod Meldrum"
(http://www.bmaf.org/critical_review_prophecies_meldrum__andersen).