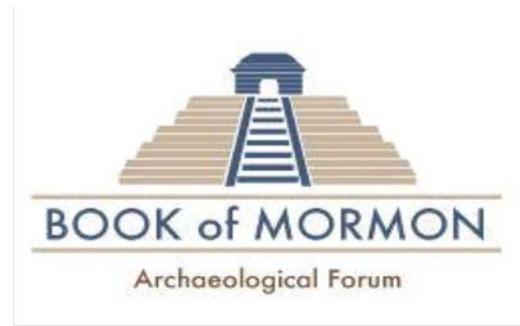




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Abstract: This article will focus on the fact that Mormon apparently desired Book of Mormon readers to understand Book of Mormon geography as found in Alma 22:27–35 and Alma 50:1–36. These parallel geographical accounts will be referred to throughout this article as “Mormon’s Geographical Map.” In fact, not only in these verses but also throughout the Book of Mormon, Mormon wrote as if he had a map in front of him and as if he expected his readers to relate to specific geographical features of that map.



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Interpreting “Mormon’s Geographical Map” via Alma 22:27–35 and Alma 50:1–36

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This article will focus on the fact that Mormon apparently desired Book of Mormon readers to understand Book of Mormon geography as found in Alma 22:27–35 and Alma 50:1–36. These parallel geographical accounts will be referred to throughout this article as “Mormon’s Geographical Map.” In fact, not only in these verses but also throughout the Book of Mormon, Mormon wrote as if he had a map in front of him and as if he expected his readers to relate to specific geographical features of that map.

The verses in Alma 22 and Alma 50 comprise a retrospective description by Mormon as to his understanding of the geography of the lands of Nephi and of Zarahemla from the initial landing of Lehi and Mulek to just after the time when Captain Moroni (about 72 BC) created the protectable division between the Nephites and the Lamanites at the narrow strip of mountainous wilderness that extended from the east sea to the west sea. The verses also describe the east-sea extension of the territory of the Nephites to the newly built cities near the east sea, northward from the city of Moroni, which was located adjacent to and north from the easternmost “*line of the possessions of the Lamanites*” (Alma 50:13).

Thus, Alma 22 and Alma 50 deal with the New World Book of Mormon geography primarily associated with the land southward. Secondly, the scriptures explain the division between the land northward and the land southward and, therefore, explain the relationship between them. And readers should notice that the accounts in Alma of Mormon’s Geographical Map begin before Moroni divided the lands of the Nephites and Lamanites along the narrow strip of wilderness and end after the division because they begin with the Lamanites still residing in the east wilderness and end after those Lamanites had “all” been driven into their own lands south of the narrow strip of wilderness (see Alma 50:7). The east wilderness was located just north of, and adjacent to, the narrow strip of wilderness, also known, in the east-sea area, as “*the line of the possessions of the Lamanites*” (again, see Alma 50:13).

This article contains an attempt to identify and clarify all of the referents, antecedents, pronouns, nouns, prepositions, etc. within Alma 22 and Alma 50—*without reference to any specific model for Book of Mormon geography*. We anticipate that most readers should be able to agree as to the meanings of this all-important “Mormon’s Geographical Map” before arriving at any specific geographical conclusions. We also desire that anyone having any suggestions that are different than the ones presented will communicate to us for consideration those suggestions and the reasoning supporting them. Responses should be given without reference to any specific geographical setting associated with any New World model for Book of Mormon geography.

For ease in distinguishing the scripture from the comments, all scripture is shown in italics, and the clarifying comments are shown inside brackets and without italics. Further, as readers will see when they begin reading the text for Alma 22 and Alma 50, we have adopted the “sense-line format” used by Royal Skousen in his book, *The Book of Mormon: The Earliest Text*.¹ That is, “The lines of the text are broken up according to phrases and clauses”² as shown in Skousen’s

book. Further, on our own, we have changed the approach used by Skousen by following the unorthodox procedure of capitalizing the first word in each of the sense-lines. From our experience, the sense-line formatting and the capitalization of each word that begins a sense-line clearly improve the readability of the text and help tremendously in giving readers improved access to the content.

Here are the Alma 22 verses in Mormon's Geographical Map:

27. *And it came to pass [about 85 BC] that the king [of the Lamanites] sent a proclamation throughout all the land [the territory of the land of Nephi over which he was king],*
Amongst all his people who were in all his land,
Who were in all the regions round about,
Which [the king's territory in the land of Nephi] was bordering even to the sea, on the east [of the land of Nephi from where the king dwelt] and on the west [of the land of Nephi from where the king dwelt],
And which [land of Nephi] was divided from the land of Zarahemla
By a narrow strip of wilderness, which [narrow strip of wilderness] ran from the sea east [of the land of Nephi] even to the sea west [of the land of Nephi],
And [the narrow strip of wilderness continued] round about on the borders of the [west] seashore, and the borders [of that part] of the [narrow strip of] wilderness
Which was [located] on the north [of the narrow strip of wilderness] by [near] the [city/] land of Zarahemla, [and continued] through the borders of [the city/land of] Manti,
By [near] the head of the river Sidon, [the borders of the narrow strip of wilderness continued] running from the east towards the west
And thus were the Lamanites and the Nephites divided. [The narrow strip of wilderness divided them—not the river Sidon, which ran north. Therefore, the narrow strip of wilderness—not the river Sidon—ran from the east to the west.]

28. *Now, the more idle part [distinguishing from the more industrious part who lived in the city/land of Nephi, which was located south of the narrow strip of wilderness] of the Lamanites lived in the [narrow strip of] wilderness, and dwelt in tents;*
And they [the idle Lamanites] were spread through the wilderness on the west [the western and southern part of the narrow strip of wilderness, and therefore], in the land of Nephi;
Yea, and also [the idle Lamanites were spread] on the west of the land of Zarahemla, in the borders by the seashore [because these idle Lamanites were spreading west of the city/land of Zarahemla, they were then beginning to surround the Nephites on their western side],
And on the west in the land of Nephi, [therefore south of the narrow strip of wilderness] in the place of their [the Lamanite] fathers' first inheritance [Lehi's landing place],
And thus bordering along by the seashore [the west seashore south of the narrow strip of wilderness (see Helaman 6:10 where "the Lord did bring Mulek into the land north and Lehi into the land south" of the narrow strip of wilderness)].

29. *And also there were many Lamanites on the east [from the city/land Zarahemla] by the seashore,
Whither the Nephites had driven them.* [The east-sea Bountiful area was not yet part of the Nephites' territory, and none of the east-sea cities had been built at this time prior to ca. 72 BC.]
*And thus the Nephites were nearly [on three sides, east, south, and west] surrounded by the Lamanites;
Nevertheless the Nephites had taken possession of all the northern parts of the land
Bordering on the [narrow strip of] wilderness, at [from] the head of the river Sidon,
From the east to the west, round about on the [western] wilderness side [of the narrow strip of wilderness];
on the north [from the western part of the narrow strip of wilderness],
Even until they [the Nephites] came to the land which they called Bountiful.* [Therefore, this west-sea land Bountiful was deemed by Mormon as a land distinct from the land of Zarahemla, and it was located northward from the narrow strip of wilderness. Also, because the Nephites were already in possession of the city/land of Zarahemla, then this new land they "had taken possession of" must be referring to that land that was west of the city/land of Zarahemla and northerly from the western part of the narrow strip of wilderness. They had not taken possession and control of the east sea and wilderness area yet.]

30. *And it [land Bountiful bordering the west sea] bordered upon the land which they [the Nephites] called Desolation, It [land Desolation] being so far northward [from the narrow strip of wilderness] that it [land Desolation] came into the land which had been peopled and been destroyed [this statement precludes any possibility that the Jaredites could have fought their final battles in any area other than where they lived because this verse says they were destroyed in the same land where they had lived],
Of whose bones we have spoken [via the Limhi expedition; see Mosiah 8:8],
Which [land where the people had been destroyed] was discovered by the people of Zarahemla,
It [the land where the people had been destroyed] being the place of their [people of Zarahemla] first landing [the people of Zarahemla did not land in the land Desolation but in the land where the Jaredites had been destroyed, which was located north of Desolation].*

Mormon's explanation of the Nephite-Lamanite geography ca. 72 BC seems clearer and reads better if the next sentence in verse 31 is a part of verse 30 because he is still talking about the people of Zarahemla.

And they [the people of Zarahemla] came from there [place of first landing] up into the south wilderness [the wilderness that was south of, and up in elevation from, that part of the Jaredite land northward where they first landed; from there they came directly up into the area known as Zarahemla because the Lord guided them directly to Zarahemla and they had dwelt there from that time forth (see Omni 1:16)].

31. *Thus the land on the northward [of the line; see verse 32] was called Desolation,
And the land on the southward [of the line] was called Bountiful,
It [land 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 [including land Desolation] for food.*

32. *And now, it was only the distance of a day and a half's journey for a Nephite,
On the line [between the land] Bountiful and the land Desolation, [which line ran]
From the east to the west sea; [this line went from a boundary—not a sea—in an east-to-
west direction to the west sea. Because the line ended at a distinct point on the west sea
and because that line separated Desolation from Bountiful, then Desolation and Bountiful
must also have begun at the same point on the west sea where the line began].*

Because the next independent clause brings the land of Nephi back into the discussion, then a new paragraph should begin, which seems to be a geographic conclusion from the preceding six verses.

32a. *And thus the land of Nephi and the land of Zarahemla [the two comprise the greater
land southward] were nearly surrounded by water, there being a small neck of land
between the land northward [including land Desolation] and the land southward
[including land Bountiful].*

33. *And it came to pass [after 72 BC] that the Nephites [but not including any Lamanites]
had inhabited the [west-sea] land Bountiful,
Even from the east [boundary—not a sea] unto the west sea,
And thus the Nephites in their wisdom, with their guards and their armies,
Had hemmed in the Lamanites on the south [of the narrow strip of wilderness],
That thereby they [the Lamanites] should have no more possession on the north [of the
narrow strip of wilderness],
That they [the Lamanites] might not overrun the land northward [probably referring to
the territory north of the narrow strip of wilderness and everything northward from there,
including the Jaredite land northward, which included Desolation, into which the
Nephites were just beginning to migrate ca. 72 BC].*

34. *Therefore the Lamanites could have no more possessions
Only in the land of Nephi, [which in 72 BC included everything south of the narrow strip
of mountainous wilderness] and the [western part of the narrow strip of] wilderness
round about [the Lamanites were not living in the west-sea Bountiful area at this time
(see verse 33)].*

*Now this was wisdom in the Nephites—as the Lamanites were an enemy to them,
They would not suffer their afflictions on every hand,
And also that they might have a country [west-sea Bountiful, land Desolation, and the
Jaredite lands farther northward]
Whither they might flee, according to their desires.*

35. *And now I, after having said this, return again [from just after 72 BC back to about
85 BC]*

To the account of Ammon and Aaron, Omner and Himni, and their brethren.

Mormon then goes back to ca. 85 BC and continues (1) the history of the Ammonite people, their conversion and relocation to Jershon, located near the east sea adjacent to, and north of, the city of Antionum; (2) the tremendous battle when the Nephites fought the Lamanites who had followed the Ammonites to Jershon; (3) Alma's mission to the

Zoramite people in Antionum and their becoming Lamanites ca. 74 BC; and (4) the relocation of the Ammonites to Melek to give room for the new military captain, Moroni, ca. 74 BC, to place his armies there to protect against the pending Lamanite invasion of that area, which, by the end of 74 BC, did not include the Zoramites, who had become Lamanites (Alma 35:11–13). The history continues following Moroni’s great battle against **Zerahemnah near the head of the river Sidon**, which was located westward from Jershon and up in the narrow strip of wilderness near Manti.

Subsequently, at the beginning of 72 BC, Moroni realized the need to create a military and political division between the land of Nephi and the land of Zarahemla, as explained in Alma 22:27–35.

Alma 50:1–36 expands on the efforts Moroni made to establish and protect the land of Zarahemla north of the narrow strip of wilderness with an emphasis on the east- and west-sea coastal regions. During the process of reporting these events, Mormon adds additional information about his geographical map and shows either two parts of the same land Bountiful or two separate lands Bountiful. **One located on the east sea and the other on the west sea.**

Here are the pertinent Alma 50 verses in Mormon’s Geographical Map:

- 1. And now it came to pass that Moroni did not stop making preparations for war, Or to defend his people against the Lamanites; For he caused that his armies should commence [begin] In the commencement [beginning] of the twentieth year [72 BC] of the reign of the judges, That they should commence [begin—not finish] in digging up heaps of earth Round about all the cities, throughout all the land Which was possessed by the Nephites [the time was just before Moroni drove all the Lamanites out of the east-sea wilderness area].*
- 7. And it came to pass that Moroni caused That his armies should go forth into the east wilderness [that part of the east wilderness where there were Lamanites]. Yea, and they went forth and drove all the Lamanites Who were in the east wilderness Into their own lands, which [Lamanites’ own lands] were south of the land of Zarahemla [south of that line of defense established by Moroni in 72 BC within the narrow strip of wilderness, also known as the “line of the possessions of the Lamanites” in the east-sea area].*
- 8. And the land of Nephi did run in a straight course from the east sea to the west [sea]. [see Alma 22:27].*
- 9. And it came to pass that when [after] Moroni had driven all the Lamanites out Of the east wilderness, which [wilderness] was north of the lands of their [Lamanite's] own possessions, He caused that the inhabitants who were in the [city/] land*

of Zarahemla and in the land round about [the expanded land of Zarahemla bordering beyond the city/land of Zarahemla] Should go forth into the east wilderness, Even to the borders by the seashore, And possess the land [therefore, the borders by the seashore were included in the term “east wilderness”; Moroni did not send them into the east wilderness to possess “all” of the east wilderness but merely “even to the borders by the seashore,” meaning that the Nephites were sent to the east-sea coastal area to occupy that land so the Lamanites could not come back into the east-sea area via the east seacoast.]

10. And he also placed armies on the south [of the middle part of the land of Zarahemla—not in the east-sea area because he already had his armies there, and Moroni had no need at that time to remove Lamanites from the Manti area because he had just obliterated the Lamanites in the battle of 74 BC], in the borders of their [Nephites’] possessions And caused them [the Nephite armies] to erect fortifications That they might secure their armies and their people [in the middle part of the land of Zarahemla and in the Manti/head of Sidon area] From the hands of their enemies.

11. And thus he cut off [separated or isolated] all the strongholds of the Lamanites In the east wilderness, yea, and also [he cut off—separated or isolated—all the strongholds of the Lamanites located] on the west [sea area], Fortifying the [defensive] line [associated with the narrow strip of wilderness] between the Nephites and the Lamanites, Between the land of Zarahemla and the land of Nephi, From the west sea, [the fortified line between the Nephites and Lamanites going from the west sea] running by the head of the river Sidon [Manti area]— The Nephites possessing all the land northward [this “land northward” is not referring to the Jaredite land northward but is directionally northward of the line within the narrow strip of wilderness that ran from the head of the river Sidon to the west sea and northward from there], Yea, even all [very far, including] the land which was northward of the land Bountiful [this is referring to the Bountiful located on the west sea (see Alma 22:33) and therefore the Jaredite land northward from the line between Bountiful and the land Desolation], According to their pleasure [this language is very similar to the language used in Alma 22:29, 33, 34 and should, therefore, have the same meaning].

12. Thus Moroni, with his armies, Which did increase daily because of the assurance of protection Which his works did bring forth unto them, Did seek to cut off [separate or isolate] the strength and the power of the Lamanites From off the lands of their [the Nephites’] possessions, That they [the Lamanites] should have no power upon the lands of their [the Nephites’] possession [from the east sea to the west sea and northward from that defensive line within the narrow strip of wilderness that Moroni had established].

13. And it came to pass [after Moroni had established the line of defense within the narrow strip of wilderness from the east sea to the west sea, including the middle of the

land of Zarahemla—but still within the year 72 BC] *that the Nephites began the foundation of a city,*
And they called the name of the city Moroni;
And it was by [nearby, or adjacent to] the east sea;
And it was on the south [part of the Nephite possessions but located] by the line of the possessions of the Lamanites [these seem to be the same criteria for the location of the cities of Jershon and Antionum, which were located within eyesight of each other; these two cities are never mentioned again].

14. *And they also began [in 72 BC] a foundation for a city*
Between the city of Moroni [which was located by the east seacoast near the line of possessions of the Lamanites] and the city of Aaron [which was located inland from Moroni],
Joining the borders [thus providing a defensive inland area along the line of possessions of the Lamanites and also bordering the narrow strip of wilderness] of Aaron and Moroni;
And they called the name of the city, or the land, Nephiah.

15. *And they also began in that same year [72 BC] to build many cities on the north, [of the city of Moroni or north of the southern line of possessions of the Nephites]*
One in a particular manner which they called Lehi,
Which was in the north by the borders of the [east] seashore. [Therefore, this reference could not be referring to the Jaredite land northward but to the north of and adjacent to the city Moroni (being next in the line north from Moroni; see Alma 51:26) and also by the east seashore. The Jaredite land northward could never have been located near the east sea but had to have been located “so far northward” (Alma 22:30) from the land of Zarahemla, which included the east sea and the east sea wilderness.]

16. *And thus ended the twentieth year [all the above was accomplished within the year 72 BC].*

23. *But behold there never was a happier time among the people of Nephi,*
Since the days of Nephi, than in the days of Moroni,
Yea, even at this time, in the twenty and first year [71 BC].

This peace continued for three full years until the incident of the civil dispute caused by Morianton and his people in the year 68 BC. This event is important to Mormon’s Geographical Map because it broadens readers’ understanding of the location of the west-sea Bountiful in relation to the east-sea settlements in the year 68 BC. To this point, the city Bountiful on the east seashore area had not been identified as having been established; however, it was probably in the process of being built along with many other east-sea military locations called cities, which began in 72 BC.

Alma 50 continues:

25. *And it came to pass that in the commencement*
Of the twenty and fourth year [67 BC] of the reign of the judges,
There would also have been peace among the people of Nephi

*Had it not been for a contention which took place among them
Concerning the land of Lehi, and the land of Morianton,
Which joined upon the [north] borders of Lehi;
Both of which were on the borders by the [east] seashore [Lehi was located adjacent to
and to the north of the city of Moroni, which was also located by the east seashore and
Moroni bordered the line of possessions of the Lamanites].*

*26. For behold, the people who possessed the land of Morianton
Did claim a part of the land of Lehi [therefore, they must have been very close to each
other];
Therefore there began to be a warm contention between them,
Insomuch that the people of Morianton took up arms against their brethren,
And they were determined by the sword to slay them.*

*27. But behold, the people who possessed the land of Lehi
Fled to the camp of Moroni,
And appealed unto him for assistance;
For behold they were not in the wrong. [For the people of the land of Lehi to flee to the
camp of Moroni seems to mean that the numbers were small and that the land of Lehi
must have been fairly close to the camp of Moroni. This could have been the area where
the new city of Moroni was being built.]*

*28. And it came to pass that when the people of Morianton,
Who were led by a man whose name was Morianton,
Found that the people of Lehi had fled to the camp of Moroni,
They were exceedingly fearful
Lest the army of Moroni should come upon them and destroy them. [The army of Moroni
could have easily come upon them and destroyed them anywhere within the east-sea area
where all those cities were being built.]*

*29. 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. [Even though northward here
appears to be directional and, therefore, Morianton would have been traveling in a
northward direction from his land of Morianton, the expression “which was covered with
large bodies of water” indicates that Morianton intended to flee a great distance into the
Jaredite land northward. Morianton did not flee “northward” along the east sea, as the
following scriptures will show.]*

*30. And behold, they would have carried this plan into effect [meaning they would have
been successful in getting into the Jaredite land northward],
(Which would have been a cause to have been lamented)
But behold, Morianton being a man of much passion,
Therefore he was angry with one of his maid servants,
And he fell upon her and beat her much.*

31. *And it came to pass that she fled, and came over to the camp of Moroni [therefore, the camp of Moroni could not have been very far from the land of Morianton from where she fled],*

And told Moroni all things concerning the matter,

And also concerning their intentions to flee into the [Jaredite] land northward.

32. *Now behold, Moroni feared that the people who were in the land Bountiful [on the west-sea area] would hearken to the words of Morianton and unite with his [Morianton's] people,*

And thus he would obtain possession of those parts of the land,

Which would lay a foundation for serious consequences

Among the people of Nephi,

Yea, which consequences would lead to the overthrow of their liberty.

33. *Therefore Moroni sent an army, with their camp [because it was going to be a long time and a long distance], to head the people of Morianton,*

To stop their flight into the [Jaredite] land northward.

34. *And it came to pass that they [Teancum's army] did not head them [Morianton and his followers]*

Until [indicating a great distance] they [both Teancum's army and Morianton and his followers] had come to [not in] the borders of the land Desolation [only one land Desolation is mentioned in the Book of Mormon, and it always bordered only the west sea];

And there they [Teancum's army] did head them [Morianton and his followers], by [near but not in]

The narrow pass which led by the [west] sea into the land northward,

Yea, by the [west] sea, on the west and on the east.

35. *And it came to pass that the army which was sent by Moroni,*

Which was led by a man whose name was Teancum,

Did meet the people of Morianton;

And so stubborn were the people of Morianton,

(Being inspired by his wickedness and his flattering words)

That a battle commenced between them,

In the which Teancum did slay Morianton and defeat his army,

And took them prisoners, and returned to the camp of Moroni.

And thus ended the twenty and fourth year

Of the reign of the judges over the people of Nephi. [Teancum took most of the year 67 BC to accomplish this mission, indicating that this event did not occur anywhere near the east-sea settlement area.]

36. *And thus were the people of Morianton brought back.*

And upon their covenanting to keep the peace

They were restored to the land of Morianton [near the east sea],

*And a union took place between them and the people of Lehi;
And they were also restored to their lands [near the east sea].*

From the Alma 22 and Alma 50 accounts, Book of Mormon analysts can glean several significant facts as a result of Mormon's Geographical Map—without reference to any model for Book of Mormon geography:

- Perhaps the dominant feature of Mormon's Geographical Map was a narrow strip of wilderness—undoubtedly mountainous—that extended from a sea on the east to a sea on the west.
- On the south of this narrow strip of mountainous wilderness was the land of Nephi; on the north was the land of Zarahemla.
- Originating near the top of the narrow strip of mountainous wilderness was the start of a major river—the river Sidon—which flowed from the south to the north.
- Near the northern edge of the mountains and on the west side of river Sidon **and near the head of river Sidon was located the city** of Manti.
- A relatively short distance downriver from Manti was the city of Zarahemla and the land of Zarahemla, which extended to the east sea through an east wilderness that bordered the east sea.
- From the city of Zarahemla, the Nephites, beginning in 72 BC, extended their possession and control to the east-sea coastal areas where they built several (“many”) cities.
- For defensive purposes, they established a line of defenses along the narrow strip of wilderness to defend themselves from the Lamanites in the land of Nephi.
- The Nephites' line of defense also included a defensive position on the “west sea south” where the lands of Zarahemla and Bountiful extended to the west sea. The purpose of this defensive position was to keep the Lamanites from moving into the area on the west sea called Bountiful, and from there northward via the narrow passage along the west sea to the 'line' located by the west sea and within the small neck of land, and from there northward via the narrow pass, also by the west sea, into the adjoining area called Desolation, a part of the Jaredite land northward.

Theoretically, any model for Book of Mormon geography must in the twenty-first century show clear evidence of the above features of Mormon's Geographical Map as gleaned from Mormon's accounts in Alma 22 and Alma 50. Failure to meet all the conditions of Mormon's Geographical Map will invalidate a model for Book of Mormon geography in the New World.

Hopefully, serious students of the Book of Mormon will analyze carefully Alma 22:27–35 and Alma 50:1–36 as presented above without reference to any model for Book of Mormon geography and will, if they have any disagreement with the clarifications as suggested above, communicate those concerns to us.

Only when Book of Mormon readers have a common understanding of what Mormon was referring to (without any geographical predetermination) when he used such words as “they,” “their,” “it,” “land,” “wilderness,” etc., can any hope of a common understanding and decipherment of the New World geography of the Book of Mormon be realized. Hopefully, this article will initiate such a common understanding and dialogue.

Notes

1. See Royal Skousen, ed., *The Book of Mormon: The Earliest Text* (New Haven and London: Yale University Press, 2009), 362–63.

2. Skousen, *The Book of Mormon: The Earliest Text*, xlii.

3. Skousen inserts “between the land” at this point as a conjectural emendation. See Skousen, *The Book of Mormon: The Earliest Text*, 362, 742, 765. We have opted to include this conjectural emendation in the discussion of Mormon’s Geographical Map.

Some Book of Mormon analysts prefer to use Skousen’s *Earliest Text* for discussions such as those in this article. In that respect, the conjectural emendation in Alma 22:32 could be cited by some analysts as evidence that Skousen’s book is superior to recent editions of the Book of Mormon as published by The Church of Jesus Christ of Latter-day Saints.

However, in addition to many positives for Skousen’s *Earliest Text*, it contains frequent usage errors that, frankly, are very distracting and that “cry out” for an editing endeavor such as that reflected in the 1981 and 2013 editions of the Book of Mormon as published by the Church. For example, here are two illustrative sentences out of many from the Alma 22 and Alma 50 verses cited in this article: “And also there *was* many Lamanites on the east by the seashore” (Alma 22:29; emphasis added); “And it came to pass that they did not head them until they *had come* to the borders of the land Desolation” (Alma 50:34; emphasis added).

This discussion suggests the following question: “Which version of the Book of Mormon, Skousen’s *Earliest Text* or the Church’s 1981/2013 text, should serve as the “primary text” and which should serve as the “reference text”? An obvious outcome of the research for this article clearly suggests that the Church’s text should be the “primary text” and that Skousen’s *Earliest Text* should be the “reference text.”

4. Richard Hauck proposes that the mighty city of Moroni was composed of the original camp of Moroni between Antionum and Jershon and the remnants of the Zoramites at Antionum and in Jershon after the Ammonites had left.

5. Without punctuation, the sentence reads, “They called the name of the city or the land Nephihah.” If Mormon meant that both the city and the land were called Nephihah, he perhaps mistakenly used the conjunction *or* rather than the conjunction *and*. Another option here is an internal emendation by Mormon where he intentionally corrected himself because he wanted to say, “They called the name of the land Nephihah.” Subsequently, both the city and the land were referred to by the name Nephihah (see, for example, Alma 51:24–26 and Alma 62:14). In fact, in Alma 62:18, the city of Nephihah, land of Nephihah, and plains of Nephihah are mentioned.

6. The words that begin Alma 50:32 in the 1981 edition of the Book of Mormon are as follows: “Now behold, the people who were in the land Bountiful, or rather Moroni, feared that they would hearken to the words of Morianton and unite with his people.” Thus, the verse begins with an internal emendation by Mormon, who evidently made a mistake while engraving and then corrected that mistake himself. That is, he meant to say that Moroni, not the people in the west-sea land Bountiful, feared that the people would hearken to the words of Morianton. Therefore, we have corrected and used the verse to show Mormon’s intention through his internal emendation.

Further, we maintain that in no way was Mormon “confused” as he wrote this verse. That is, he did not temporarily confuse the lands Bountiful and Moroni. Nor was he confused about who “feared.” He merely made a mistake while engraving and then corrected that mistake via an internal emendation. For a complete discussion of the emendation process as reflected in Alma 50:32, see Ted Dee Stoddard, “If There Are Faults They Are the Mistakes of Men’: The Nature of Mormon’s Word Processor,” http://www.bmaf.org/articles/mormons_word_processor_stoddard, or Ted Dee Stoddard, “Historicity Implications of Mormon’s ‘Whoopses’ in the Book of Mormon,” <http://www.bmaf.org/node/522>.