



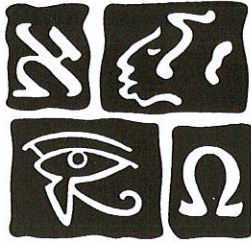
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Lands of the Book of Mormon: Footnoted and Annotated Script

PRELIMINARY REPORT

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This FARMS preliminary report reflects substantial research but is not ready for final publication. It is made available to be critiqued and improved and to stimulate further research.

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LANDS OF THE BOOK OF MORMON
A F.A.R.M.S. MEDIA PRODUCTION

CONCEPT: A PRODUCTION USING 35 MM SLIDES WITH A CASSETTE SOUNDTRACK (ALSO AVAILABLE ON VHS OR BETA VIDEO CASSETTE) TO PORTRAY THE LANDS AND PLACES ASSOCIATED WITH THE BOOK OF MORMON AS FAR AS THEY CAN BE REASONABLY IDENTIFIED AT THIS TIME. THE PRODUCTION HAS SEVERAL OBJECTIVES:

- 1) EDUCATIONAL - IT PROVIDES ENRICHMENT MATERIAL FOR STUDENTS STUDYING THE BOOK OF MORMON TEXT IN A CLASSROOM OR FIRESIDE SETTING.
- 2) EDUCATIONAL - IT CONVEYS THE ASSURANCE THAT THE BOOK OF MORMON STORY TOOK PLACE SOMEWHERE, THAT IT HAS A BONA FIDE HISTORICAL AND CULTURAL CONTEXT, THAT MORE IS KNOWN ABOUT THE BOOK'S GEOGRAPHICAL SETTING THAN MANY STUDENTS MAY HAVE REALIZED HERTOFORE.
- 3) EDUCATIONAL - IT EMPHASIZES THE FACT THAT SERIOUS STUDENTS OF THE BOOK OF MORMON HAVE ACHIEVED A NOTABLE CONSENSUS REGARDING THE NEW WORLD SETTING OF THE TEXT. THERE IS GENERAL AGREEMENT THAT MESOAMERICA IS THE HEARTLAND OF THE BOOK OF MORMON.
- 4) EDUCATIONAL - THIS PRODUCTION WILL CAUSE MANY PEOPLE TO RECONSIDER SOME OF THEIR NAIVE ASSUMPTIONS ABOUT THE BOOK OF MORMON AND ITS PLACE IN ANCIENT AMERICA. THEY WILL STUDY THE SCRIPTURAL TEXT MORE CAREFULLY AND THEY WILL BE MORE DISCRIMINATING WHEN CONSIDERING SITES OR ARTIFACTS THAT MAY HAVE AN IMPLIED BOOK OF MORMON RELATIONSHIP.
- 5) PIONEERING - THIS SHOW DEMONSTRATES THAT AN EDUCATIONAL PRODUCTION MEASURING UP TO F.A.R.M.S. STANDARDS OF SCHOLARSHIP AND OBJECTIVITY CAN STILL APPEAL TO A WIDE AUDIENCE.
- 6) PROMOTIONAL - THE PRODUCTION WILL INTRODUCE MANY PEOPLE TO F.A.R.M.S. AND ITS PROGRAMS, DEMONSTRATING THAT A SERIOUS RESEARCH ORGANIZATION IS SPONSORING ONGOING INVESTIGATIONS. MANY EXCITING RESULTS WILL BE FORTHCOMING AS THE PUBLIC CONTRIBUTES TO THE RESEARCH EFFORT.

FORMAT: SLIDE VERSION - 113 35MM COLOR SLIDES WITH A 22 MINUTE CASSETTE SOUNDTRACK. A DETAILED DESCRIPTION OF EACH SLIDE ACCOMPANIES THE SET. THIS DESCRIPTION IS DESIGNED TO BE CONVENIENTLY REPRODUCED FOR DISTRIBUTION AS A HANDOUT IN CLASSROOM OR FIRESIDE SITUATIONS. VIDEO VERSION - A 12 MINUTE PANEL DISCUSSION IS APPENDED TO THE SOUNDTRACK TO PRODUCE A 34 MINUTE TAPE AVAILABLE IN EITHER VHS OR BETA FORMAT.

VISUAL ELEMENTS: THE SHOW INCLUDES A DIVERSE ARRAY OF PHOTOGRAPHS FROM SEVERAL GENERAL CATEGORIES. SOME WERE CHOSEN FOR THEIR ARTISTIC APPEAL. MOST WERE CHOSEN FOR THEIR RELEVANCE TO THE TOPIC.

- 1) RELATIVELY OBSCURE ARCHAEOLOGICAL SITES, CENTRAL TO THE BOOK OF MORMON, BUT SELDOM VISITED BY TOURISTS.
- 2) WELL KNOWN ARCHAEOLOGICAL SITES THAT LAY PERSONS ARE LIKELY TO RECOGNIZE OR THAT TOURISTS ARE LIKELY TO HAVE VISITED.
- 3) LANDSCAPES SHOWING THE LAY OF THE LAND, VEGETATION,

- SCENERY, ETC.
- 4) HUMAN INTEREST SHOTS: CHILDREN, NATIVE DRESS, DOMESTIC LIFE, ETC.
 - 5) STELAE OR OTHER MONUMENTS.
 - 6) SPECTACULAR PHOTOGRAPHY WITH POWERFUL VISUAL IMPACT.
 - 7) MODERN DAY MEXICO CITY AND GUATEMALA CITY. THESE PHOTOGRAPHS WILL ANCHOR THE PIVOTAL BOOK OF MORMON REGION IN THE MINDS OF THOSE WHO MAY NOT OTHERWISE IDENTIFY WITH THE SITES BEING DISCUSSED.
 - 8) MAPS.
 - 9) A 3-D SITE MODEL SHOWING RECONSTRUCTED CITY LAYOUT.

INTENDED AUDIENCE: THE PRODUCTION IS AIMED AT STUDENTS OF THE BOOK OF MORMON IN SEMINARY, INSTITUTE OR SUNDAY SCHOOL CLASSES. THIS IS A SYMPATHETIC AUDIENCE BASICALLY FAMILIAR WITH THE BOOK OF MORMON, BUT SOMEWHAT NAIVE IN MANY OF THEIR PRECONCEPTIONS. THE SHOW WILL BE USED BY MISSIONARIES, TOUR OPERATORS AND OTHERS, BUT IT IS NOT ORIENTED TO ANY OF THOSE SPECIFIC GROUPS.

CONTENT: 31 OF THE 113 SLIDES DEAL WITH THE OLD WORLD. THE REMAINING 82 FOCUS ON THE NEW WORLD. THE SCRIPT INCLUDES FOUR LENGTHY SCRIPTURAL QUOTATIONS AND NUMEROUS REFERENCES TO THE INTERNAL GEOGRAPHICAL RELATIONSHIPS DESCRIBED IN THE TEXT. SOME EVENTS FROM THE BOOK OF MORMON NARRATIVE ARE MENTIONED WHEN THEY OCCURRED AT OR NEAR AN ILLUSTRATED SITE. PHRASING IS CAREFULLY EDITED TO AVOID MISREPRESENTATION OR OVERSTATEMENT OF THE CASE. QUALIFYING CONSTRUCTIONS LIKE "IN THIS REGION" OR "NEAR HERE" ARE EMPLOYED WHERE APPROPRIATE. THE PRODUCTION IS NECESSARILY LIMITED IN SCOPE. IT DOES NOT DEAL WITH BOOK OF MORMON CULTURE OR CIVILIZATION, FOR INSTANCE, EXCEPT BRIEFLY AS THEY RELATE TO A PARTICULAR SITE MENTIONED IN THE SCRIPT. FUTURE F.A.R.M.S. PRODUCTIONS WILL DEAL WITH HISTORICAL, CULTURAL AND LINGUISTIC ASPECTS OF THE SCRIPTURAL CONTEXT.

 * FOUNDATION FOR ANCIENT RESEARCH AND MORMON STUDIES *
 * P.O. Box 7113 University Station, Provo, UT 84602 *

FOUNDATION FOR ANCIENT RESEARCH AND MORMON STUDIES
presents
LANDS OF THE BOOK OF MORMON

A Floyd Holdman Production

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INTRODUCTION: Paul R. Cheesman Ph.D.

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Stephen D. Ricks Ph.D.
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John L. Sorenson Ph.D.

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LANDS OF THE BOOK OF MORMON
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TRANSCRIPT OF THE PANEL DISCUSSION

(This 12 minute panel discussion introduces the video version of "Lands of the Book of Mormon." It is not included in the slide version. The transcript proper is in upper case characters, flush left. Notes and commentary are in lower case characters, indented.)

PAUL CHEESMAN: GOOD EVENING, THIS IS PAUL CHEESMAN WELCOMING YOU TO THE FOUNDATION FOR ANCIENT RESEARCH AND MORMON STUDIES LECTURE SERIES. THIS IS A COPY OF THE FIRST EDITION OF THE BOOK OF MORMON. THIS RECORD TELLS OF THREE GROUPS OF PEOPLE WHO CAME TO THE AMERICAS AND DEVELOPED EXTENSIVE CIVILIZATIONS HERE. THIS EVENING WE HAVE A PANEL CONSISTING OF DR. JOHN SORENSON WHO IS CHAIRMAN OF THE ANTHROPOLOGY DEPARTMENT AT BRIGHAM YOUNG UNIVERSITY; WE HAVE TRUMAN MADSEN WHO IS PROFESSOR OF RELIGION AND PHILOSOPHY, AND DR. STEPHEN D. RICKS, PROFESSOR OF HEBREW AND SEMITIC LANGUAGES. THEY, ALONG WITH SUSAN ROYLANCE, WILL ADDRESS THE QUESTION, "WHERE DID THE BOOK OF MORMON STORY TAKE PLACE?" SUSAN ROYLANCE: DO WE REALLY KNOW ANY SITES THAT RELATE DIRECTLY TO THE BOOK OF MORMON?

STEPHEN RICKS: WELL, WE DO KNOW THAT JERUSALEM IS MENTIONED IN THE BOOK OF
(1 Ne. 1:4)

MORMON, AND WE DO KNOW WHERE JERUSALEM IS. WE ALSO KNOW THAT THE RED SEA IS
(1 Ne. 2:5)

MENTIONED IN THE BOOK OF MORMON, AND WE KNOW WHERE THE RED SEA IS. THE BOOK OF MORMON ACCOUNT MENTIONS THE PARTY OF LEHI TRAVELLING CLOSE TO THE RED SEA IN A SOUTH SOUTH-EASTERLY DIRECTION WHICH MAY SUGGEST TO US A ROUTE ALONG THE
(1 Ne. 16:13)

WESTERN COAST OF SAUDI ARABIA, ALTHOUGH WE CAN'T KNOW FOR SURE EXACTLY WHERE IT WAS. IN ADDITION TO THAT, AT SOME POINT THEY SEEM TO HAVE MOVED IN FROM A SOUTH SOUTH-EASTERLY DIRECTION PERHAPS NOW AWAY FROM THE SEA AND IN AN EASTERLY
(1 Ne. 17:1)

DIRECTION. WE CAN'T AGAIN KNOW PERCISELY WHERE THEY STOPPED, BUT GIVEN THE DESCRIPTION OF BOUNTIFUL AS A PLACE OF MUCH FRUIT AND OF WILD HONEY, THERE IS
(1 Ne. 17:5)

ONLY ONE PLACE HERE THAT FITS THAT DESCRIPTION, AND THAT IS SALALAH IN MODERN OMAN.

SUSAN ROYLANCE: IN TERMS OF THE AMERICAS, THOUGH, ONCE THEY GOT IN THE SHIP AND CROSSED THE OCEAN, DO WE KNOW WHERE THEY LANDED AND WHERE THEY MAY HAVE HAD PARTICULAR EVENTS OCCUR IN THE AMERICAN CONTINENT? AND WHAT CRITERIA DO YOU USE TO CHOOSE THOSE PARTICULAR SITES?

JOHN SORENSON: THERE ARE SPECIFIC GEOGRAPHICAL, SOCIAL, CULTURAL STATEMENTS IN THE BOOK OF MORMON, AND OBVIOUSLY ANY AREA OF THE NEW WORLD THAT IS GOING TO QUALIFY TO BE THE SCENE WHERE LEHI AND HIS DESCENDANTS LIVED HAS TO SHOW THOSE CHARACTERISTICS OR ELSE IT CAN'T BE THE RIGHT PLACE. FOR EXAMPLE, THE GENERAL SHAPE OF THE LAND - THERE'S A LAND SOUTHWARD, THERE'S A LAND NORTHWARD, AND THERE'S A NARROW NECK, GEOGRAPHERS WOULD SAY AN ISTHMUS, IN BETWEEN.
(Al. 22:32)

TRUMAN MADSEN: A SEA EAST AND A SEA WEST.
(Al. 22:32)

JOHN SORENSON: THERE IS NO MENTION OF COLD NOR SNOW EXCEPT IN QUOTATIONS FROM ISAIAH, SO WE KNOW THEY KNEW ABOUT IT, BUT THERE IS NOTHING IN THE

Nephi uses the word "snow" in a figure of speech (1 Ne. 11:8) that was probably borrowed from Isaiah. (Isa. 1:18)

PROMISED LAND THAT INDICATES COLD. AND THE FACT THAT CORN, OR MAIZE, WAS
(Mos. 7:22; 9:9,14)

THE DOMINANT CROP THAT'S MENTIONED IN THERE SUGGESTS THAT IT'S A WARM AREA AT LEAST. THERE IS VEGETATION, THERE IS AS I MENTIONED, CLIMATE, AND THEN THERE ARE CULTURAL CHARACTERISTICS AS WELL. THESE WERE CITY BUILDERS.
(Hel. 3:11)

THEY WERE CIVILIZED PEOPLE WHO KEPT RECORDS. PUT THEM ALL TOGETHER, THESE
(Hel. 3:13)

CRITERIA, AND THERE'S REALLY ONLY ONE AREA THAT LATTER-DAY-SAINT SCHOLARS HAVE BEEN ABLE TO AGREE UPON AS THE VERY PROBABLE AREA WHERE LEHI AND HIS PEOPLE LIVED AND WHERE THE EVENTS TOOK PLACE - THAT'S IN SOUTHERN MEXICO AND NORTHERN CENTRAL AMERICA.

SUSAN ROYLANCE: WE KNOW FROM THE BOOK OF MORMON'S HISTORY THAT THERE WAS A GREAT CHANGE THAT OCCURRED UPON THE LAND; AND CAN WE REALLY NOW GO INTO THAT
(3 Ne. 8:12)

COUNTRY AND DETERMINE POTENTIAL SITES GIVEN THE FACT THAT THERE WAS SUCH A CATASTROPHIC CHANGE THAT OCCURRED?

JOHN SORENSON: YES. MORMON AND MORONI, OF COURSE, LIVED IN THE FOURTH CENTURY A.D., WHICH IS HUNDREDS OF YEARS AFTER THE GREAT CATASTROPHE THAT OCCURRED AT THE CRUCIFIXION OF CHRIST, AND THEY GAVE US THE BOOK. THEY WROTE THE BOOK IN THE FORM WE NOW HAVE IT, AT LEAST THE MAJOR PORTION OF IT WITH GEOGRAPHICAL STATEMENTS, AND THEY WERE IN NO WAY PUZZLED BY THE GEOGRAPHY. THEY KNEW AND UNDERSTOOD THAT THE HILL RAMAH, WHERE THE FINAL BATTLE OF THE
(Eth. 15:11)

JAREDITES TOOK PLACE, WAS THE SAME HILL WHERE THEY FOUGHT AS THE HILL CUMORAH.
(Mrm. 6:6)

THEY KNEW THAT THE CITY OF BOUNTIFUL WAS A CITY BEFORE THE CRUCIFIXION AND WAS A CITY AFTER THE CRUCIFIXION AS WELL, BECAUSE THE SAVIOR APPEARED THERE, AND AS A MATTER OF FACT, THE TEMPLE WAS NOT EVEN DESTROYED AT BOUNTIFUL.

(3 Ne. 11:1)

THE CITY OF ZARAHMLA WAS REBUILT AFTER THE CRUCIFIXION IN THE SAME SPOT
(4 Ne. 1:8)

AS IT HAD BEEN BEFORE. THE RIVER SIDON WAS IN THE SAME PLACE, AND SO I THINK
(Mrm. 1:10)

WE HAVE TO TAKE AT FACE VALUE WHAT THIRD NEPHI SAYS ABOUT THE CATASTROPHE: THAT IT CHANGED THE FACE OF THE LAND, NOT THAT IT CHANGED THE STRUCTURE OF
(3 Ne. 8:12)

THE LAND IN ANY FUNDAMENTAL WAY.

SUSAN ROYLANCE: ARE THERE ANY EVENTS IN THE BOOK OF MORMON THAT HELP US TO UNDERSTAND THE DISTANCE FROM THE LAND NORTHWARD TO THE LAND SOUTHWARD, FOR EXAMPLE, SO THAT WE CAN GET AN IDEA AS TO HOW FAR THAT MIGHT BE.

JOHN SORENSON: THE MOST SPECIFIC MEASUREMENT OR YARDSTICK THAT WE HAVE IS WHERE ALMA AND HIS PEOPLE WERE AT THE WATERS OF MORMON, AND YOU REMEMBER THAT THE WICKED KING OF THE ZENIFFITES SENT AN ARMY TO CHASE THEM; AT LEAST THEY
(Mos. 18:33)

GOT CHASED, AND THEY WENT TO THE LAND OF HELAM AND THEN FROM THERE, LATER,
(Mos. 23:19)

THEY WENT TO THE LAND OF ZARAHMLA. AND SO FROM THE WATERS OF MORMON, WHICH
(Mos. 24:25)

IS FAIRLY NEAR TO THE CITY OF NEPHI, TO THE CITY OF ZARAHMLA, THEY COUNTED
(Mos. 18:31,32)

TWENTY-ONE DAYS JOURNEYING, AND THAT WAS WAS FOR MEN, WOMEN, CHILDREN, AND

The trip from the Waters of Mormon to Helam took eight days.
 (Mos. 23:3) It took one day to travel from Helam to the valley of Alma (Mos. 24:20) and then twelve days to go from Alma to Zarahemla.
 (Mos. 24:25)

FLOCKS AND HERDS.

MOS. 24:18)

TRUMAN MADSEN: NOW, CROSSING THE PLAINS, THE MORMON PIONEERS MADE ELEVEN TO FOURTEEN MILES A DAY. IS THAT A FAIR MEASURE OF WHAT THEY MIGHT HAVE DONE?
 SUSAN ROYLANCE: OH, BUT THE LAND IS SO DIFFERENT.

JOHN SORENSON: WELL, THAT MAY BE, BUT WHEN WE TAKE OTHER MEASURES IN VARIOUS PARTS OF THE WORLD AS TO HOW FAST PEOPLE CAN MOVE, IT DEPENDS ON HOW MANY OF THEM THERE ARE, THE CONDITION OF THEIR ENZYMES - ARE THEY SCARED? IF THEY'RE SCARED, THEY'LL GO FASTER. IF IT'S A LIESURELY EXPLORATION TRIP, THEN THEY CAN TAKE THEIR TIME.

TRUMAN MADSEN: AND IS THERE WATER FOR THEIR BEASTS OF BURDEN?

JOHN SORENSON: ANOTHER. ALMA AND HIS PEOPLE WERE MOVING PRETTY FAST BECAUSE THERE WAS AN ARMY BEHIND THEM. SO, I EXPECT THAT THEY WENT RATHER LONG DAYS. ANYWAY, THAT'S A BASIC YARDSTICK, AND TWENTY-ONE DAYS JOURNEY COMES OUT TO BE ON THE ORDER OF TWO HUNDRED MILES, AND THAT'S THE BASIC DISTANCE BETWEEN NEPHI AND ZARAHIELA. YOU CAN MEASURE OTHER DISTANCES, IN APPROXIMATE TERMS AT LEAST, IN COMPARISON WITH THAT. OVERALL IT SEEMS DIFFICULT TO ASSUME THAT THE ENTIRE AREA WAS MORE THAN A FEW HUNDRED MILES, PERHAPS SIX OR SEVEN HUNDRED MILES AT THE OUTSIDE, THAT THEY WERE PERSONALLY ACQUAINTED WITH. TAKE ALL THAT TOGETHER; WE ARE TALKING ABOUT A FEW HUNDRED MILES LONG AND A COUPLE OF HUNDRED MILES WIDE, AND IF WE WANT MORE THAN THAT, WE CAN'T HAVE IT BECAUSE THE RECORD DOES NOT ALLOW IT.

TRUMAN MADSEN: AND SO WE NEED TO RECOGNIZE THAT WE'RE DEALING WITH PROBABILITIES, AND WHEN WE HAVE DOGMATIZED, AND SOMETIMES IN THE PAST WE HAVE, WE HAVE OFTEN BEEN SHOWN TO BE MISTAKEN, OR AT LEAST OVER-CREDULOUS.

SUSAN ROYLANCE: THE OTHER QUESTION I HAD IS THE ONE OF THE TWO CUMORAHS.

TRUMAN MADSEN: IF THERE WERE A FINAL BATTLE, YOU'RE SAYING, AND IF RECORDS THAT HAD BEEN KEPT LATER ON ARE FOUND IN A HILL THOUSANDS OF MILES AWAY, HOW CAN THAT BE? BASICALLY, HOW DID THE RECORDS GET THERE IS YOUR QUESTION?

SUSAN ROYLANCE: YES, THAT'S IT.

JOHN L. SORENSON: WELL, LET'S RECAP FOR JUST A MOMENT WHAT WE KNOW ABOUT THE SMALL SCALE OF THE GEOGRAPHY. THE ACCOUNT OF LIMHI ASSURES US THAT FROM THE
 (Mos. 8:7-12; 21:25,26)

CITY OF NEPHI, NEAR WHERE LEHI AND HIS PARTY LANDED, TO THE FINAL BATTLE GROUND
 (Al. 22:28)

OF BOTH THE JAREDITES AND THE NEPHITES, IT WAS ONLY HUNDREDS OF MILES. THE RECORD IS INCONSISTENT UNLESS THAT'S THE CASE.

SUSAN ROYLANCE: NOT THOUSANDS?

JOHN SORENSON: NOT THOUSANDS OF MILES. GIVEN THAT, THEN WE MUST SUPPOSE THAT SOMEWHERE, NOT VERY DISTANT FROM A NARROW NECK OF LAND, WAS WHERE THE REAL FINAL BATTLE TOOK PLACE. THERE'S NO NARROW NECK OF LAND NORTH OF MEXICO THAT WOULD AT ALL QUALIFY. SO WE ARE FACED WITH THE QUESTION, HOW DID JOSEPH SMITH, THEN, GET THE PLATES? IT SEEMS TO ME THERE ARE TWO POSSIBLE ANSWERS. THE FIRST IS, MORONI CARRIED THEM. NOW, AFTER THE FINAL BATTLE OF CUMORAH UNTIL MORONI SEALS UP THE PLATES AND DEPOSITS THEM IN THE EARTH, YOU HAVE AT LEAST

(Mor. 10:2)

THIRTY-FIVE YEARS. BUT, MORONI COVERS THAT THIRTY-FIVE YEARS IN A VERY FEW
 (Mrm. 6:5, Mor. 10:1)

WORDS AS FAR AS HE IS CONCERNED. WE DON'T KNOW WHAT HE DID. IF I WERE MORONI, I CERTAINLY WOULD HAVE GOT OUT OF LAMANITE TERRITORY AS QUICKLY AS POSSIBLE.

TRUMAN MADSEN: DOESN'T HE USE THE WORD WANDERING?

(Mor. 1:3)

JOHN SORENSON: HE DOES USE THE WORD WANDERING, YES.

TRUMAN MADSEN: IT'S A LONG WANDER, BUT YOU HAVE THIRTY-FIVE YEARS.

JOHN SORENSON: NOTICE WE SAY MIGHT. THIS IS PLAUSIBLE.

TRUMAN MADSEN: NOW YOU HAD A SECOND POSSIBILITY, BESIDES THE WALKING POSSIBILITY.

JOHN SORENSON: WELL, IF HE DIDN'T WANDER WHEN HE WAS ALIVE IN THE FLESH, THEN HE COULD HAVE TRANSPORTED THE PLATES AFTER HE WAS RESURRECTED, AND HE COULD HAVE DEPOSITED THEM IN NEW YORK THEN. THERE ARE REAL POSSIBILITIES. WE HAVE NO WAY TO KNOW, AT THIS POINT. ONE POINT THAT'S WORTH POINTING OUT, I THINK THOUGH, IS THAT HIS FATHER MORMON HAD A WHOLE LIBRARY OF RECORDS, BUT HE ONLY

(Mxm. 6:6)

GAVE TWO SETS OF PLATES TO HIS SON MORONI TO TAKE VERY SPECIAL CARE OF.

TRUMAN MADSEN: ENTRUSTED IS THE WORD. ENTRUSTED.

JOHN SORENSON: SO, WE'RE TALKING ABOUT MORONI TAKING THE SPECIALLY ENTRUSTED PLATES AND DOING SOMETHING TOTALLY DIFFERENT THAN THE LIBRARY WHICH WAS LEFT BEHIND AT THE FINAL BATTLEGROUND.

SUSAN ROYLANCE: WHY DO WE NEED TO CONCERN OURSELVES WITH WHERE THEY LIVED, AND WHAT THEY DID, AND HOW MANY LANGUAGES THEY SPOKE? DOES THAT REALLY HAVE ANY BEARING ON OUR TESTIMONY? IS IT REALLY IMPORTANT IN THE OVERALL MESSAGE OF THE BOOK OF MORMON?

TRUMAN MADSEN: IT'S INSTRUMENTAL, IN MY JUDGEMENT. IT IS COMMON, AS I TRAVEL WITH PEOPLE IN THE HOLY LAND, AND WE ATTEMPT TO RECOVER ANCIENT EVENTS THERE, IT'S COMMON FOR PEOPLE TO SAY TO ME, UP UNTIL NOW, I READ THE NARRATIVE, BUT IT DIDN'T FIT AND IT DIDN'T HAVE LIFE. NOW THAT I'VE BEEN IN THE VICINITY, SOMEHOW, IT BECOMES MEMORABLE AND VITAL. SO THERE IS A SPIRITUAL OVERTONE EVEN IN THE MOST DUSTY CONCLUSIONS THAT THE SCIENTISTS CAN GIVE US. BUT THERE'S ANOTHER POINT TO BE MADE, AND THAT IS THAT WE OFTEN TALK, IN OUR ATTEMPTS TO MEDIATE THIS BOOK TO THE REST OF THE WORLD, AS IF IT'S OUR RESPONSIBILITY TO PROVIDE EVIDENCE FOR THIS BOOK, AND THERE IS A GOOD DEAL THAT HAS BEEN FORTHCOMING. BUT THE OTHER RELATED QUESTION IS, WHAT IS THE BOOK ITSELF EVIDENCE FOR? SOMETIMES, I THINK, WE LOOK AT THIS BOOK AS IF IT WERE A FRAME, AND DO NOT LOOK AT THE PICTURE. ANOTHER ANALOGY IS, WE SOMETIMES DON'T LOOK THROUGH IT, AS IF IT WERE TRANSPARENT, TO WHAT IT IS INTENDED TO CONVEY, WHICH IS A CLEARER UNDERSTANDING OF GOD, OF CHRIST, AND OF OUR RELATIONSHIP TO HIM. SO, ALL THE EVIDENCE WE DISCUSS, IN THE END, IS ONLY AN INSTRUMENT TOWARD THAT ULTIMATE OBJECTIVE WHICH WAS WHAT THESE MEN LIVED AND DIED TO ESTABLISH.

LANDS OF THE BOOK OF MORMON
A F.A.R.M.S. MEDIA PRODUCTION

SCRIPT, FINAL VERSION, APPROVED 9/02/83

(The circled numbers refer to slides that are described below. The script proper is in upper case characters, flush left. Notes and commentary are in lower case characters, indented.)

① ② ③ THE BOOK OF MORMON RECORDS AN EPIC RELIGIOUS DRAMA SELDOM EQUALLED IN HUMAN HISTORY. ④ THIS EPIC BEGAN IN JERUSALEM WITH THE PROPHET LEHI AND HIS WIFE SARIAH AND THEIR CHILDREN. ⑤ LEHI'S HOME WAS IN THE COUNTRYSIDE AROUND JERUSALEM, BUT HIS ROOTS WERE 25 TO 30 MILES NORTH ⑥ IN SAMARIA, THE

Nephi reports that Lehi lived "at Jerusalem" (1 Ne. 1:4) while Alma prophesied that the Savior would "be born of Mary, at Jerusalem which is the land of our forefathers." (Al. 7:10) Bethlehem is actually a few miles south east of Jerusalem, so the phrase "at Jerusalem" must refer to the surrounding environs in addition to the city proper. 1 Ne. 2:11 indicates that Lehi's home was in the "land of Jerusalem." After Laman failed to get the brass plates from Laban, the brothers determined to "go down to the land of our father's inheritance" (1 Ne. 3:16) which must have been some distance outside the city walls. This same pattern continued among the Nephites in the New World. Thus the city of Zarahemla (Hel. 7:10) was surrounded by the much larger land of Zarahemla. (Al. 22:32)

ANCESTRAL HOMELAND OF THE TRIBES OF EPHRAIM AND MANASSEH. LEHI'S GRANDPARENTS

While studying the brass plates, Lehi learned that he was a descendant of Joseph. (1 Ne. 5:14) We learn from Amulek that Lehi was of the tribe of Manasseh. (Al 10:3)

PROBABLY FLED TO THE SOUTHERN KINGDOM OF JUDAH AFTER ISRAEL WAS CAPTURED BY ASSYRIA IN 721 B.C. ⑦ IN THE FIRST YEAR OF THE REIGN OF ZEDEKIAH, LEHI

Lehi's cultural milieu is explored in John W. Welch, "Some Old World Perspectives on the Book of Mormon," Ensign, September, 1976, pp. 27-30, F.A.R.M.S. # WEL-76.

It is possible that Laban, as well as Lehi, had roots in the Northern Kingdom of Israel. (John L. Sorenson, "The 'Brass Plates' and Biblical Scholarship," Dialogue, 10, 1977, pp. 36-7, F.A.R.M.S.#SOR-77

PROPHESIED THAT THE BABYLONIANS UNDER NEBUCHEDNEZZAR WOULD SOON CONQUER

Nephi describes his father's prophecy in 1 Ne. 1:13 and again in 1 Ne. 10:3.

PALESTINE. ⑧ ATTEMPTS WERE MADE ON THE PROPHET'S LIFE AND THE LORD DIRECTED (1 Ne. 1:20)

LEHI TO FLEE INTO THE WILDERNESS WITH HIS FAMILY. THEY GATHERED PROVISIONS AND (1 Ne. 2:2) (1 Ne. 2:4)

SET OUT ACROSS THE DESERT SOUTH TOWARD THE RED SEA. ⑨ AFTER TRAVELLING NEARLY

(1 Ne. 2:5)

200 MILES THE GROUP SET UP CAMP AND GREW CROPS FOR A SEASON IN A VALLEY THEY

The valley of Lemuel was near the mouth of the Red Sea. (1 Ne. 2:8-10)
That would put it about 200 miles south of Jerusalem.

NAMED LEMUEL. (10) TWICE NEPHI AND HIS BROTHERS MADE THE LONG TRIP BACK TO

The fact that Lehi named the valley rather than using an existing name is significant. (Hugh Nibley, Lehi in the Desert and the World of the Jaredites, Salt Lake City: Bookcraft, 1952, pp. 85-91)

JERUSALEM, ONCE TO OBTAIN THE BRASS PLATES OF LABAN AND A SECOND TIME TO GET

The eventful trip to obtain the brass plates is recorded in 1 Ne. 3.
The second trip to get Ishmael and his family is in 1 Ne. 7.

ISHMAEL AND HIS FAMILY. (11) DURING THEIR DESERT SOJOURN LEHI AND HIS FAMILY

The lost 116 manuscript pages contained Joseph Smith's translation of Mormon's abridgement of the Book of Lehi taken from the Large Plates of Nephi. That record contained some historical details that are not included in our present book of 1 Nephi. The recently discovered 1829 Lucy Mack Smith letter preserves one of those details: the fact that Ishmael was Lehi's brother-in-law. (See Dean C. Jessee, "Lucy Mack Smith's 1829 Letter to Mary Smith Pierce," BYU Studies, F.A.R.M.S. # JES-82.)

LIVED IN TENTS. THEY MUST HAVE FOLLOWED WELL TRAVELLED CARAVAN ROUTES FOR ONLY

1 Ne. 2:15 says simply "And my Father dwelt in a tent." This unassuming language, though, is rich in meaning and symbolism. (See Hugh Nibley, Lehi in the Desert and the World of the Jaredites, Salt Lake City: Bookcraft, 1952, pp. 57-59.

ALONG THESE ESTABLISHED TRAILS COULD THEY DEPEND ON FINDING WATERHOLES AT

Lehi probably followed the ancient frankincense trail down the western coast of Saudi Arabia. Some excellent information about that trail can be found in the various reports of the 1976 Lynn and Hope Hilton Expedition to Arabia. A two-part article appeared in the September and October, 1976 issues of The Ensign magazine. A richly illustrated book came out that same year. (Lynn and Hope Hilton, In Search of Lehi's Trail, Salt Lake City: Deseret, 1976) An analysis of the Book of Mormon's description of Arabia in the light of Joseph Smith's information environment was published in 1982. (Eugene England, "Through the Arabian Desert to a Bountiful Land: Could Joseph Smith Have Known the Way?" in Noel B. Reynolds, editor, Book of Mormon Authorship, Provo: BYU Religious Studies Center, 1982.

REGULAR INTERVALS. (12) LIFE IN THIS ARID REGION ABSOLUTELY DEPENDS ON WATER.

(13) THE DIVINELY PREPARED LIAHONA LED THEM THROUGH THE MORE FERTILE PARTS OF
(1 Ne. 16:14-16)

THE WILDERNESS TO A PLACE THEY CALLED SHAZER. (14) AFTER TRAVELLING MANY MORE

Nephi describes Shazer briefly in 1 Ne. 16:13,14. The Hiltons suggest

that Shazer may be the anicent oasis Wadi Al Azlan in Saudi Arabia. Lynn and Hope Hilton, In Search of Lehi's Trail, Salt Lake City: Deseret Book, 1976, p. 77.

DAYS THEY CAME TO A CAMPSITE NEAR MODERN JIDDAH. (15) IN THIS AREA METALS CORRODE RAPIDLY FROM THE INTENSE HEAT AND SALTY HIMIDITY. NEPHI'S FINE STEEL

A description of the harsh conditions around Jiddah written by Ibn Jubayr, a Muslim traveller of the twelfth century, is in The Travels of Ibn Jubayr, translated by R.J.C. Broadhurst, London: Jonathan Cape, 1952, pp. 70-71. See also Western Arabia and the Red Sea, (Geographical Handbook Series BR 527), pp. 162-4, 166, 172. 180.

BOW BROKE AND HE WAS FORCED TO FASHION A REPLACEMENT OUT OF WOOD. (16) POME-

Nephi reports the dramatic incident of the broken bow in 1 Ne. 16.

Of course, Nephi's bow breaking may have had nothing to do with atmospheric conditions along the Arabian peninsula. Nephi would probably have kept his prize bow well oiled and protected. It may have broken because it was made of martensite, a form of hard, brittle, untempered steel made by quenching and cooling. The best available evidence suggests that tempering was developed during the fourth century B.C. See Maddin, Muhly, and Wheeler, Scientific American, 237 (Oct. 1977), 129-131; Biblical Archaeology Review, Nov/Dec 1982, p. 45.

GRANATE TREES GROWING IN THE MOUNTAINS AROUND JIDDAH WOULD HAVE PROVIDED EXCELLENT WOOD FOR A NEW BOW. THIS IS ONE OF THE FEW PLACES ON THE ARABIAN PENINSULA WHERE WOOD SUITABLE FOR BOWMAKING CAN BE OBTAINED. (17) TRAVELLING

Hugh Nibley, Lehi in the Desert and the World of the Jaredites, Salt Lake City: Bookcraft, 1952, pp. 67-8 discusses bow-wood and hunting in the Jiddah/Mecca region.

MANY MORE DAYS TO THE SOUTH, THEY AGAIN ESTABLISHED CAMP AND REMAINED FOR A TIME AT NAHOM WHERE ISHMAEL DIED AND WAS BURIED. "NAHOM" IS AN ARABIC WORD

Nahom is mentioned in 1 Ne. 16:34. The word "nahom" is related to the Hebrew verbal-noun (infinitive) nahom "lamenting, grieving, groaning, regretting, consoling (oneself)" and to the name of the Prophet Nahum. The Arabic nhm (nahma) "soft groan, sigh, moan (with another)" is more likely. (See Hugh Nibley, Lehi in the Desert and the World of the Jaredites, Salt Lake City: Bookcraft, 1952, pp. 90-91.

MEANING "MOURNING" OR "PLACE OF SORROW." (18) IT MAY BE THE MODERN AL QUNFUDHAH

Lynn and Hope Hilton, In Search of Lehi's Trail, Salt Lake City: Deseret, 1976, p. 95 suggests the Nahom/Al Qunfudhah possibility.

WHERE THE ANCIENT FRANKINCENSE TRAIL DIVIDES INTO AN EASTERN AND A SOUTHERN ROUTE. (19) LEHI'S PARTY APPARENTLY CHOSE THE EASTERN BRANCH OF THE TRAIL AND

The trail forked at about 19 degrees north latitude. (BYU Studies, 12: 312-314)

"...we did travel nearly eastward from that time forth." 1 Ne. 17:1

TRAVELLED IN THAT DIRECTION ALONG THE SOUTHERN EDGE OF THE EMPTY QUARTER, THE DRIEST SAND DESERT ON EARTH. (20) DURING THIS PART OF THEIR JOURNEY THEIR RECORD SPEAKS OF MUCH SUFFERING AND AFFLICTION. THEY WERE COMPELLED TO LIVE

"And we did travel and wade through much affliction..." 1 Ne. 17:1

ON RAW MEAT. FIRE WOULD HAVE ATTRACTED BANDITS WHO PREYED ON PASSING CARAVANS. (1 Ne. 17:12)

(21) AFTER EIGHT ARDUOUS YEARS OF LIFE IN THE DESERT LEHI'S GROUP ARRIVED AT AN

1 Ne. 17:4 mentions eight years in the wilderness.

OASIS BY THE SEASHORE. (22) "AND WE DID COME TO THE LAND WHICH WE CALLED BOUNTIFUL, BECAUSE OF ITS MUCH FRUIT AND ALSO WILD HONEY; AND ALL THESE THINGS WERE PREPARED OF THE LORD THAT WE MIGHT NOT PERISH. (23) AND WE BEHELD THE SEA, WHICH WE CALLED IRREANTUM, WHICH, BEING INTERPRETED, IS MANY WATERS. AND IT CAME TO PASS THAT WE DID PITCH OUR TENTS BY THE SEASHORE; (24) AND NOTWITHSTANDING WE HAD SUFFERED MANY AFFLICTIONS AND MUCH DIFFICULTY, YEA, EVEN SO MUCH THAT WE CANNOT WRITE THEM ALL, WE WERE EXCEEDINGLY REJOICED WHEN WE CAME TO THE SEASHORE AND WE CALLED THE PLACE BOUNTIFUL BECAUSE OF ITS MUCH FRUIT." (1 NEPHI 17:5,6) (25) ALONG THE ENTIRE SOUTH COAST OF THE ARABIAN PENINSULA ONLY ONE PLACE HAS THE KIND OF LUXURIANT VEGETATION DESCRIBED BY NEPHI - SALALAH IN MODERN OMAN. (26) HERE GROWS THE JUMAISE OR SYCAMORE FIG TREE WHICH HAS BEEN USED FOR SHIP TIMBERS SINCE ANCIENT TIMES. (27) IN THE MOUNTAINS BRINGING SALALAH THERE IS IRON ORE THAT NEPHI COULD HAVE SMELTED AND FORGED INTO A SET OF TOOLS. (28) WITH DIVINE DIRECTION HE BUILT A SHIP AND THE LITTLE PARTY

The Book of Mormon does not say the tools were made of iron. It only indicates that Nephi fashioned them from ore which he "did molten out of the rock." (1 Ne. 17: 9-16)

Nephi's ship was of "curious workmanship," and "not after the manner of men." The Lord instructed him during the entire construction process. (1 Ne. 18:1-3) The Hiltons observed rather curious ships being built in Yemen and Oman. Rather than using iron nails, the shipwrights there sewed their planks together with hemp rope. Lynn and Hope Hilton, In Search of Lehi's Trail, Salt Lake City: Deseret Book, 1976, p. 112.

PUT FORTH INTO THE GREAT ARABIAN SEA. (29) DRIVEN BEFORE THE WESTERLY MONSOON WINDS, THEY SAILED EAST MANY MONTHS, CROSSING THE PACIFIC OCEAN AND EVENTUALLY

The Pacific crossing is made certain only by the fact that the land of first inheritance of Lehi's people was on the west coast of the promised land. (Al. 22:28) The actual course at sea is not given.

LANDING IN THE NEW WORLD, THEIR PROMISED LAND. (30) ALTHOUGH ARABIA WAS A LITTLE KNOWN LAND OF MYSTERY IN JOSEPH SMITH'S DAY, THE BOOK OF MORMON'S DESCRIPTION OF IT HAS PROVEN REMARKABLY ACCURATE IN MANY DETAILS. (31) LEHI'S

Some of these impressive details can be found in Hugh Nibley, Lehi in the Desert and the World of the Jaredites, Salt Lake City: Bookcraft, 1952, and in Hugh Nibley, An Approach to the Book of Mormon, Salt Lake City: Deseret, 1964, especially chapters 17 and 23.

TRAVELS IN THE OLD WORLD CORRELATE NICELY WITH KNOWN SITES ON THE MODERN NEAR

A convenient summary of that correlation is in Eugene England, "Through the Arabian Desert to a Bountiful Land," in Noel B. Reynolds, editor, Book of Mormon Authorship, Provo, BYU Religious Studies Center, 1982, p. 156.

EASTERN MAP. (32) THE WORLD OF JOSEPH SMITH KNEW EVEN LESS ABOUT ANCIENT AMERICA, BUT AGAIN THE BOOK OF MORMON'S DESCRIPTION IS PROVING ACCURATE AND

The most able treatise of the Book of Mormon in its New World context is John L. Sorenson, An Ancient American Setting for the Book of Mormon, mss., 1980. Several hundred copies of this landmark study have circulated in manuscript form. It will be published by F.A.R.M.S. during 1984.

CONSISTENT. (33) ALTHOUGH MANY NEW WORLD LOCATIONS HAVE BEEN PROPOSED AS SCENES FOR BOOK OF MORMON EVENTS, MOST SERIOUS STUDENTS NOW AGREE THAT BOOK OF

A summary of the many conflicting theories can be found in Paul R. Cheesman, The World of the Book of Mormon, Salt Lake City: Deseret, 1978, pp. 28-34.

Hugh Nibley wisely stated in the appendix to his An Approach to the Book of Mormon, Salt Lake City: Deseret, 1964, "It is our conviction that proof of the Book of Mormon does lie in Central America, but until the people who study that area can come to some agreement among themselves as to what they have found, the rest of us cannot very well start drawing conclusions." For years the New World location of Book of Mormon lands was the object of much debate and idle speculation that obfuscated what agreement did exist among scholars. It is therefore heartening to see some measure of consensus beginning to emerge among serious students of the text. The following are representative of this consensus view: Steven Mackie, "The Geography of the Book of Mormon," Latter Day Saint Student Association, University of Sydney, Australia, 1982; Sidney B. Sperry, Book of Mormon Compendium, Salt Lake City: Bookcraft, 1968, Preface; Raymond C. Treat, "Mesoamerican Archaeology and the Book of Mormon Outlines Compared," The Zarahemla Record, Issue #5, Summer, 1979; Ross T. Christensen, editor, Progress in Archaeology, Provo: The University Archaeological Society (now The Society for Early Historic Archaeology), 1963, pp. 149-191; David A. Palmer, In Search of Cumorah, Bountiful: Horizon, 1981.

MORMON HISTORY TOOK PLACE PRIMARILY IN SOUTHERN MEXICO AND NORTHERN CENTRAL AMERICA. TAKING THIS REGION AS THE HEARTLAND OF THE BOOK OF MORMON LEADS TO IMPRESSIVE CORRELATIONS. (34) THIS IS A LAND OF RUGGED MOUNTAINS, ACTIVE

A long list of such correlations is in John L. Sorenson, "The Book of Mormon as a Mesoamerican Codex," SEHA, F.A.R.M.S. # SOR-76.

VOLCANOES, DENSE TROPICAL RAIN FORESTS AND SEARING DESERTS. (35) IT IS THE REGION ARCHAEOLOGISTS CALL MESOAMERICA, A FERTILE LAND DOTTED BY THE MIGHTY RUINS OF VANISHED PEOPLES. (36) THIS AREA PRODUCED THE NEW WORLD'S HIGHEST ANCIENT CULTURE WITH ART, LITERACY, RELIGION, GOVERNMENT, ARCHITECTURE AND TECHNOLOGY. (37) (38) (39) (40) ACCORDING TO THIS VIEW, LEHI'S GROUP ESTABLISH-

ED THEIR FIRST HOME ALONG THE PACIFIC COAST OF GUATEMALA OR EL SALVADOR, THE LAND OF FIRST INHERITANCE. (41) "AND WE WENT FORTH UPON THE LAND, ... AND WE

The Land of First Inheritance was on the west (Pacific) coast near the Land of Nephi. (Al. 22:28) On occasion the name was applied to the entire Land of Nephi. (Mos. 9:1, Al. 54:12,13) The Jaredites also had a Land of First Inheritance. (Ether 7:16)

DID CALL IT THE PROMISED LAND. (42) AND IT CAME TO PASS THAT WE DID BEGIN TO TILL THE EARTH, AND WE BEGAN TO PLANT SEEDS; YEA, WE DID PUT ALL OUR SEEDS INTO THE EARTH, WHICH WE HAD BROUGHT FROM THE LAND OF JERUSALEM. (43) AND IT CAME TO PASS THAT THEY DID GROW EXCEEDINGLY; WHEREFORE, WE WERE BLESSED IN ABUNDANCE." (1 NEPHI 18:23,24) (44) CONFLICTS WITH THE LAMANITES SOON FORCED NEPHI AND HIS FOLLOWERS INLAND, PROBABLY UP INTO THE MOUNTAIN VALLEYS OF HIGHLAND GUATEMALA WHERE THEY BUILT THE CITY OF NEPHI. (45) THE ELEVATION HERE

The language in the Book of Mormon unambiguously describes Nephi as a highland region. Note the references to coming "down out of the land of Nephi." (Wdm 1:13, Al. 49:10, 56:3)

CREATED A COOL MILD CLIMATE THAT WAS MORE COMFORTABLE THAN THE HOT, HUMID COASTAL PLAIN. TODAY HIGHLAND GUATEMALA IS STILL FAMOUS FOR ITS LUXURIOUS CLIMATE AFFECTIONATELY CALLED ETERNAL SPRING. (46) THIS REGION IS FORESTED

A.C. and A.P. Maudslay, A Glimpse at Guatemala, London, 1899; p. 24

AND QUITE FERTILE. IT ALSO CONTAINS SOME MINERAL RESOURCES THAT NEPHI MAY HAVE USED WHEN HE MADE HIS SMALL PLATES. (47) ALTHOUGH THE BOOK OF MORMON IS

Nephi made his large plates soon after landing in America. He first copied his father's records and then began his own history. (1 Ne. 19:1,2) After he had separated from his brethren and led his people into the highlands to establish their capital, Nephi was given the commandment to make his small set of plates. (2 Ne. 5:29,30)

SILENT ON THIS POINT, THE ARCHAEOLOGICAL RECORD IS CLEAR - MAYA INDIANS WERE ALREADY LIVING IN GUATEMALA WHEN THE NEPHITES ARRIVED. (48) LAMAN AND LEMUEL'S

These early native Americans are discussed in T. C. Patterson, America's Past, Glenview, Illinois: Scott Foresman, 1973. See also A. Demarest, R. Switsur, and R. Berger, "The Dating and Cultural Associations of the 'pot bellied' Sculptural Style: New Evidence from Western El Salvador," American Antiquity, 47, 1982, 557-571.

CHILDREN MAY HAVE INTERMARRIED WITH THESE EARLY MAYA, (49) THEREBY ACQUIRING MANY NATIVE TRAITS, PARTICULARLY NATIVE WAYS OF LIFE. (50) (51) (52) THE

The Nephites, aided by written records, were able to preserve their ethnic identity throughout their thousand year history. Clinging tenaciously to their Old World religion and language, they were always something of an alien minority on the Mesoamerican scene. In this regard they were much like the Jews who kept their heritage alive for centuries in isolated communities all over the world after the Diaspora. There are a number of reasons, though, for suggesting that the Lamanites may have been heavily influenced by if

- not absorbed wholesale into the mainstream of native American culture.
1. The Lamanites are often portrayed as a rather heterogenous group. Very early in their history Nephi describes them as "the people who were now called Lamanites." (1 Ne. 5:14) A few years later Jacob makes a general statement that he "shall call them Lamanites that seek to destroy the people of Nephi." (Jac. 1:14) During the days of Captain Moroni the terms "Lamanites" and "Amalickiahites" were used interchangeably. (Al. 49:9) The label "Lamanite" was a generic term often loosely applied.
 2. The line between Lamanites and non-Lamanites was quite permeable. Amalickiah was one of a number of Nephite dissenters who went over to the Lamanites and quickly rose to prominence. (Alma 48:1,2) The Lamanites were a loose confederation of peoples ever ready to rally around a charismatic leader of any descent. Mormon sadly explains how easy it was for an ethnic Nephite to be absorbed into Lamanite society. (Hel. 3:16, 11:24)
 3. Lamanite traditions, handed down from father to son, were always characterized by the Nephites as apostate, barbarous and degenerate. (Mos. 1:5, Al. 3:11; 17:9,15; 18:4,5)
 4. The Lamanite and Nephite languages were very different. The Lamanites were largely illiterate during certain periods of their history. (Mos. 24:4,6)
 5. The Lamanites are always described as more numerous than the Nephites, yet the Nephite lifestyle would favor much faster biological reproduction. A population of sedentary village farmers like the Nephites (2 Ne. 5:11, En. 1:21) will naturally grow more rapidly than a population of nomadic hunters. (En. 1:20) After only two hundred years, though, the Lamanites are described as "exceedingly more numerous" than the Nephites. (Jar. 1:6) This suggests that by 400 B.C. large numbers of indigenous peoples had been incorporated into the Lamanite hegemony.
 6. Mormon's description of the Lamanite curse sounds like a genetic trait propagated through inter-marriage. (Al. 3:9)
 7. The evidence of archaeology is almost incontrovertible. There were a great many people in Mesoamerica when the Nephites arrived. The Maya cultural tradition, for example, is remarkably continuous from the second millenium B.C. all the way down to the eighth century A.D. Whatever Lamanite society was like at 400 A.D., it had strong roots in older cultural traditions that were already functioning when Lehi landed in the New World.

LARGEST CITY IN HIGHLAND GUATEMALA DURING BOOK OF MORMON TIMES WAS KAMINALJUYU, WHICH MAKES IT THE MOST LIKELY CANDIDATE FOR THE CAPITAL CITY OF NEPHI. (53)

The city of Nephi was the largest settlement in the land of Nephi during the B.C. era. (Al. 47:20)

PUBLIC ARCHITECTURE HERE BEGAN SOON AFTER 600 B.C. SURVIVING MONUMENTS REFLECT

While artifacts evidence some thin settlement in the valley before about 550 B.C., Kaminaljuyu's settlement history really begins then. R. W. Kirsch, "Mound A-VI-6: A Terminal Formative Burial Site and Early Postclassic House Platform," in J. W. Michels and W. T. Sanders editors, The Pennsylvania State University Kaminaljuyu Project - 1965-1970 Seasons, part 1, Mound Excavation, Pennsylvania State University Department of Anthropology, Occasional Papers in Anthropology, No. 9,

December 1973, p. 328.

A STRONGLY RELIGIOUS ORIENTATION. (54) MOST OF KAMINALJUYU IS INACCESSIBLE NOW, BURIED BENEATH THE SUBURBS OF GUATEMALA CITY. ONLY A FEW MOUNDS REMAIN TO REMIND THE VISITOR OF THE RICH CULTURE THAT ONCE FLOURISHED HERE. (55) FIFTY MILES WEST OF GUATEMALA CITY LIES BEAUTIFUL LAKE ATITLAN, PERHAPS THE SITE OF THE WATERS OF MORMON WHERE ALMA PREACHED IN SECRET TO HIS LITTLE BAND OF FOLLOWERS.

Alma's private preaching is recorded in Mos. 18.

(56) "YEA, THE PLACE OF MORMON, THE WATERS OF MORMON, THE FOREST OF MORMON, HOW BEAUTIFUL ARE THEY TO THE EYES OF THEM WHO THERE CAME TO THE KNOWLEDGE OF THEIR

The Waters of Mormon featured a fountain of pure water (Mos. 18:5) that enhanced the natural beauty of the place. Lake Atitlan fits that description. Guatemalans are fond of calling it "the most beautiful lake in the world."

REDEEMER." (FMOSIAH 18:30) (57) (58) (59) (60) ON THE PACIFIC COAST, NEAR THE BORDER BETWEEN MEXICO AND GUATEMALA, LIE THE IMPRESSIVE RUINS OF IZAPA. (61) ORIENTED TOWARD THE TOWERING VOLCANIC PEAKS TACANA AND TAJUMULCO, IZAPA WAS A COMMERCIAL HUB OF CACAO TRADE AS WELL AS A RELIGIOUS TEMPLE CENTER. (62) OVER 80 MAJOR MONUMENTS ARE KNOWN FROM THIS SITE, INCLUDING THE NOTED STELA 5 WHICH DEPICTS A MESOAMERICAN TREE OF LIFE SIMILAR TO THE ONE THAT LEHI SAW IN VISION. (63) ONLY 21 DAYS TRAVEL NORTH AND WEST OF NEPHI LIES THE LAND OF

Lehi's vision is recorded in 1 Ne. 8, Nephi's in 1 Ne. 11.

The best discussion of Izapa stela 5 is in V. Garth Norman, "Izapa Sculpture, Part 2," BYU New World Archaeological Foundation Papers Number 30, Provo: 1976, pp. 165-239.

The Waters of Mormon were in the borders of the Land of Nephi (Mos. 18:4) and those people who went there weekly to hear the word of the Lord could travel to the place in a single day. (Mos. 18:32) When they were discovered by the King, Alma and his people travelled eight days in the wilderness and established the Land of Helam. (Mos. 23:3) From Helam it was one day's travel to the Valley of Alma (Mos. 24:20) and an additional twelve day's travel from there to Zarahemla. (Mos. 24:25) A group of men, women and children, then, driving flocks and herds (Mos. 24:18) could travel from Nephi to Zarahemla in 21 days.

ZARAHIELA, PROBABLY LOCATED IN THE MEXICAN STATE OF CHIAPAS. (64) AROUND 250

John L. Sorenson, *An Ancient American Setting for the Book of Mormon*, mss., 1980, 4/7-14.

B.C. MOSIAH LED REFUGEES FROM NEPHI DOWN INTO ZARAHIELA WHERE THEY JOINED THE

The account of Mosiah I fleeing from Nephi to Zarahemla is told by Amaleki in the Book of Omni. The Book of Mormon account of the years between 400 B.C. and 200 B.C. is extremely brief. That makes it difficult to date events accurately. One of the best available chronologies reconstructs events like this:

Lehi leaves Jerusalem	596.12 B.C. (hard annalistic coordinate)
Chemish begins his record	280.72 B.C. (hard annalistic coordinate)

Abinadom begins his record	241.72 B.C. (likely)
Birth of Mosiah I	230 B.C. (approximate)
Mosiah enters Zarahemla	200 B.C. (approximate)
Amaleki begins his record	196.72 B.C. (likely)
Death of Mosiah I	156.52 B.C. (likely)
End of the Small Plates	151.72 B.C. (likely)
Death of Benjamin	123.95 B.C. (hard annalistic coordinate)

A good study of Book of Mormon dates is Jay H. Huber, "Lehi's 600 Year Prophecy and the Brith of Christ," F.A.R.M.S. # HUB-82.

MULEKITES WHO WERE LIVING THERE. CHIAPAS IS LOWER IN ELEVATION THAN HIGHLAND GUATEMALA. (65) THIS IS CONSISTENT WITH THE BOOK OF MORMON TEXT WHICH ALWAYS SPEAKS OF TRAVELLING DOWN TO ZARAHEMLA AND UP TO NEPHI. THE WILDERNESS REGION

The difference in elevation between Zarahemla and Nephi is alluded to often in the text. (Mos. 28:1, Al. 26:9, 27:5)

BETWEEN THE TWO LANDS WAS RUGGED MOUNTAINOUS COUNTRY. (66) ONE OF THE SITES IN

The terrain was so difficult that Limhi's exploring party got lost in it as they searched for the land of Zarahemla. (Mos. 8:8) A Lamanite army followed tracks through the area for only two days before getting lost. (Mos. 22:16, 23:30, 36)

THIS AREA IS LA LIBERTAD, LOCATED APPROPRIATELY TO HAVE BEEN THE CITY OF MANTI

Manti, near the head of the Sidon, (Al. 22:27, 43:22) was one of the Nephite lands closest to Lamanite territory.

NEAR THE HEADWATERS OF THE RIVER SIDON. (67) THE SIDON MAY BE THE GRIJALVA RIVER WHICH ORIGINATES IN THE WESTERN HIGHLANDS OF GUATEMALA AND FLOWS NORTHWARD THROUGH CHIAPAS TO EMPTY INTO THE GULF OF MEXICO NEAR VILLAHERMOSA,

Before the Spanish Conquest the Grijalva flowed out via the Rio Seco about 50 miles west of its present mouth.

TABASCO; (68) OR IT MIGHT BE THE USUMACINTA RIVER WHICH RUNS PARALLEL TO THE GRIJALVA SOME 100 MILES TO THE EAST. (69) DURING BOOK OF MORMON TIMES CHIAPAS WAS POPULATED WITH HUNDREDS OF VILLAGES AND TOWNS SUPPORTED BY SMALL-SCALE AGRICULTURE. (70) ONE OF THOSE ANCIENT SETTLEMENTS WAS CHIAPA DE CORZO, A SUITABLE CANDIDATE FOR THE NEPHITE CITY OF SIDOM. THE OLDEST MAYAN LONG COUNT

Alma and Amulek ministered in Sidom after their converts fled there from Ammonihah. (Al. 15)

John L. Sorenson discusses Chiapa de Corzo in his An Ancient American Setting for the Book of Mormon, mss., 1980, 5/13-14.

CALENDAR INSCRIPTION YET DISCOVERED CAME FROM THIS SITE. IT CORRELATES TO DECEMBER, 36 B.C., WELL INTO NEPHITE TIMES. (71) BETWEEN 300 AND 400 A.D.

The actual date is 9 December, 36 B.C. (GMT correlation)

The inscription is treated in Gareth W. Lowe, "Algunos Resultados de la Temporada 1961 en Chiapa de Corzo, Chiapas," Estudios de Cultura Maya, 2 (1962), 185-196.

CHIAPA DE CORZO AND MANY NEARBY SITES EXPERIENCED DRAMATIC POPULATION REDUCTIONS. THESE CORRESPOND WELL WITH THE BOOK OF MORMON ACCOUNT WHICH DESCRIBES THE ABANDONMENT OF MANY CITIES DURING THE FINAL NEPHITE RETREAT INTO

This massive retreat began the year after youthful Mormon assumed command of the Nephite armies. (Mrm. 2:3)

This dramatic population reduction is described in:
John L. Sorenson, *An Ancient American Setting for the Book of Mormon*, mss., 1980, 8/22-24. Pierre Agrinier, "Mounds 9 and 10 at Mirador, Chiapas, Mexico," *BYU New World Archaeological Foundation Papers*, No. 39, Provo: 1975, pp. 9ff. Gareth Lowe and J. Alden Mason, "Archaeological Survey of the Chiapas Coast, Highlands, and Upper Grijalva Basin," in *Handbook of Middle American Indians*, Vol. 2, Part 1, Gordon Ekholm, editor, Austin: University of Texas Press, 1965, p.226.

THE LAND NORTHWARD. (72) THE NEPHITE CAPITAL OF ZARAHÉMLA WAS LOCATED ON THE WEST BANK OF THE SIDON. THE LEADING CANDIDATE FOR ZARAHÉMLA IS THE SITE OF

The account of the Amlicite rebellion in Alma chapter 2 describes the city of Zarahemla on the west bank of the Sidon and the Hill Amnihu on the east.

SANTA ROSA, THE LARGEST SETTLEMENT OF THIS PERIOD ON THE UPPER GRIJALVA RIVER. (73) SANTA ROSA HAD TWO DISTINCT BARRIOS OR SUBURBS THAT WERE INHABITED BY TWO DIFFERENT CULTURAL GROUPS, CONSISTENT WITH THE FACT THAT ZARAHÉMLA WAS HOME TO BOTH NEPHITES AND MULEKITES. (74) ANOTHER IMPRESSIVE SITE IS MIRADOR, 85

Even after the Nephites and Mulekites had lived together in Zarahemla for two generations, they still remained segregated into two separate groups. (Mos. 25:4)

The unique settlement pattern at Santa Rosa is discussed in John L. Sorenson, "An Ancient American Setting for the Book of Mormon," mss., 1980, 4/15. The original excavation is reported in Donald L. Brockington, "The Ceramic History of Santa Rosa, Chiapas, Mexico," *BYU New World Archaeological Foundation Papers*, No. 23, Provo: 1967, p.68.

MILES NORTH WEST OF SANTA ROSA. MIRADOR MAY BE THE CITY OF AMMONIHAH WHICH LAY

Alma's eventful ministry in Ammonihah is recorded in Alma 8.

TO THE NORTH AND WEST OF ZARAHÉMLA. (75) ARCHAEOLOGISTS HERE DISCOVERED THE DECAYED REMAINS OF A CODEX OR HIEROGLYPHIC BOOK WHICH RECALLS THE BOOKS BURNED

The deplorable burnings in Ammonihah are described in Alma 14:7-14.

Fascinating relationships between the Book of Mormon and the Mesoamerican codex form of writing are explored in John L. Sorenson, "The Book of Mormon as a Mesoamerican Codex" *SEHA*, F.A.R.M.S.# SOR-76.

Two badly decayed codex fragments dating to the Laguna-Nuti phase (300-500 A.D.) were discovered at Mirador. They are discussed in John L. Sorenson, "An Ancient American Setting for the Book of Mormon" mss., 1980, 5/9,10; Pierre Agrinier, "Mounds 9 and 10 at Mirador, Chiapas, Mexico," *BYU New World Archaeological Foundation Papers*, No.

39, Provo: 1975, pp. 62-64; and Jorge Angulo V., "Un Posible Codice de El Mirador, Chiapas," Instituto Nacional de Antropologia e Historia, Departamento de Prehistoria, Serie Tecnologia, no. 4, Mexico: 1970.

WITH ALMA'S CONVERTS IN THAT CITY. (76) NORTH OF ZARAHUEMLA WAS THE LAND BOUNTIFUL WHERE THE RESURRECTED SAVIOR APPEARED TO THE NEPHITES ASSEMBLED AT

The location of the land Bountiful is described in Alma 22:29-33.

A TEMPLE. (77) ON OUR MAP BOUNTIFUL WOULD BE THE STRATEGIC AREA IMMEDIATELY SOUTH AND EAST OF THE ISTHMUS OF TEHUANTEPEC. (78) IT IS A TROPICAL REGION WITH EXOTIC FRUITS AND ABUNDANT ANIMAL LIFE. FOR THIS REASON THE JAREDITE KINGS PROTECTED BOUNTIFUL AS A GAME PRESERVE. (79) ANCIENT LA VENTA IN THIS

The Jaredite conservation policy is mentioned in Ether 10:19-21.

AREA CORRESPONDS WITH THE POSITION OF THE BOOK OF MORMON CITY OF MULEK. (80)

Mulek was near the coast of the east sea within a day's journey of the city Bountiful near the narrow neck of land. (Al. 51:26; 52)

The possible Mulek/La Venta association is discussed in John L. Sorenson, "An Ancient American Setting for the Book of Mormon," mss., 1980, 6/9-10.

INTRIGUINGLY, MONUMENTS AND OTHER EVIDENCE SUGGEST THAT AROUND 600 B.C. THE OLMECS LIVING AT LA VENTA WERE JOINED BY A GROUP OF BEARDED FOREIGNERS. THIS IS ABOUT THE TIME THE MULEKITES ARRIVED AND BEGAN SETTLING ALONG THE GULF COAST. (81) THIS MESOAMERICAN CORRELATION SUGGESTS THAT THE NARROW NECK OF LAND

The Mulekites first landed on the eastern seacoast of the land northward, near the area of the Jaredite final battle. (Al. 22:30, Hel. 6:10) They may have had a second landfall further south near the city of Mulek. See Bruce W. Warren, "Mulek and His Descendants," F.A.R.M.S. # WAR-82.

For a discussion of the significance of beard portrayals in ancient Mesoamerican art and their possible relationship with the migrations chronicled in the Book of Mormon, see Kirk A. Magleby, "A Survey of Mesoamerican Bearded Figures," F.A.R.M.S. # MAG-79.

Tatiana Proskouriakoff studied the monuments at La Venta and concluded that they represented "two racially distinct groups of people." One of those groups she characterized as bearded strangers who represented a "strong foreign component" at the site. Tatiana Proskouriakoff, "Olmec and Maya Art: Problems of their Stylistic Relation," in E. P. Benson, editor, Dumbarton Oaks Conference on the Olmec, Washington DC: Dumbarton Oaks Research Library and Collection, Trustees for Harvard University, 1968, pp. 121-123.

SEPARATING THE LAND SOUTHWARD FROM THE LAND NORTHWARD IS THE ISTHMUS OF TEHUANTEPEC IN SOUTHERN MEXICO. TEHUANTEPEC MATCHES THE NEPHITE DESCRIPTION THE NARROW NECK BETTER THAN PANAMA. FOR EXAMPLE, LIMHI'S EXPLORING PARTY CROSSED OVER INTO THE LAND NORTHWARD WITHOUT REALIZING THEY HAD PASSED THROUGH

Limhi sent 43 of his people on an exploring expedition to find the land of Zarahemla. (Mos. 8:7) They became lost in the wilderness and finally crossed over into the land northward where they found the 24 gold plates that Ether had hidden at the Jaredite final battleground. (Eth. 15:33) When they returned home to the land of Nephi, though, they did not realize that they had gone through the isthmus. They supposed they had remained in the land southward and discovered the ruins of Zarahemla. (Mos. 21:26)

THAT NARROW NECK. (82) ON THE SOUTHERN PACIFIC SHORE OF THE ISTHMUS OF TEHUANTEPEC ARE A SERIES OF COASTAL LAGOONS OFFERING EXCELLENT HARBOR FOR SHALLOW DRAFT BOATS. (83) THE MOUNTAINS INLAND FROM THIS LAGOON SYSTEM GROW EXCELLENT TIMBER FOR SHIPBUILDING AND CONSTRUCTION. THIS MATCHES THE BOOK OF

J. J. Williams, The Isthmus of Tehuantepec..., New York: D. Appleton, 1852, pp. 92-3, 97-8, 247.

ALMA'S DESCRIPTION OF THE AREA WHERE HAGOTH LAUNCHED HIS VESSELS TO SHIP PASSENGERS AND PROVISIONS INTO THE LAND NORTHWARD. (84) THE JAREDITE KING LIB

In addition to people and provisions, (Al. 63:6,7) timber for construction was an important trade commodity that was shipped from the south into the land northward. (Hel. 3:10)

BUILT AN IMPORTANT CITY IN THE NARROW NECK OF LAND. THIS IS LIKELY THE LARGE

The great city of Lib was built in the narrow neck region during the period when Jaredite civilization seems to have reached its apex. (Eth. 10:20-28)

V. Garth Norman, "San Lorenzo as the Jaredite City of Lib," SEHA, F.A.R.M.S. # NOR-83

OLMEC SITE OF SAN LORENZO WHICH BECAME A POWERFUL POLITICAL AND RELIGIOUS CENTER AROUND 1300 B.C. (85) THE STATES OF OAXACA AND VERACRUZ IN SOUTHERN MEXICO WERE PART OF THE BOOK OF MORMON LAND NORTHWARD. THE JAREDITES DISTINGUISHED BETWEEN MORON IN THE HIGHLANDS AND THE COASTAL AREAS ADJACENT

One travelled up to the land of Moron from the land of Nehor, for instance. (Eth. 7:5)

TO THE EAST SEA. (86) MORON IS PROBABLY THE HIGHLAND VALLEY OF OAXACA WHERE

King Omer lived for a time at Ablom, by the seashore, (Eth. 9:3) and Shiz fought Coriantumr near the east sea. (Eth. 14:26)

ADVANCED CIVILIZATION BEGAN AT ABOUT THE SAME TIME THE JAREDITES LANDED IN THE NEW WORLD. (87) SAN JOSE MOGOTE WAS AN IMPORTANT EARLY SITE THAT HAS BEEN CAREFULLY INVESTIGATED BY ARCHAEOLOGISTS. (88) DURING JAREDITE TIMES THERE WAS A GREAT DEAL OF MINING ACTIVITY IN THE NEARBY HILLS, ESPECIALLY FOR IRON ORE.

Between 1475 and 1125 B.C. on a recalibrated C-14 scale, magnetite and ilmenite (native iron) mirrors were being manufactured in the Oaxaca Valley. (Flannery and Schoenwetter, Archaeology, 23:2:149) A geological map is available in K. Flannery, editor, The Early Mesoamerican Village, New York: Academic Press, 1976, p. 318, figure

10.10 showing the procurement routes along the known sources of iron ore in Oaxaca Valley. Jane W. Peres-Ferreira's article, "Shell and Iron-Ore Mirror Exchange in Formative Mesoamerica," in the Flannery volume examines this early metal working in some detail.

A general discussion of metals in Mesoamerica is in John L. Sorenson, "A Reconsideration of Early Metal in Mesoamerica," Katunob, IX:1 (March 1976), 1-8.

THE BOOK OF ETHER ALSO MENTIONS MINING FOR IRON. (89) THE BEST KNOWN RUIN IN

The Jaredites mined gold, silver, iron and copper. (Eth. 10:23)

OAXACA IS MONTE ALBAN BUILT ON TOP OF AN ARTIFICIALLY TERRACED MOUNTAIN. THIS STRIKING SITE IS FAMED FOR ITS IMPRESSIVE PUBLIC ARCHITECTURE AND FOR THE RICH BURIAL TOMBS DISCOVERED THERE. (90) MONTE ALBAN WAS INHABITED DURING JAREDITE TIMES, BUT THE POLITICAL SYSTEM REALLY BEGAN TO FLOURISH ABOUT 500 B.C. WHEN

R. E. Blanton and S. A. Kowalewski, "Monte Alban and After in the Valley of Oaxaca," in Supplement to the Handbook of Middle American Indians, Vol. 1, Archaeology, edited by J. A. Sabloff, Austin: University of Texas Press, 1981, pp. 97-99.

THE MULEKITES WERE ESTABLISHING THEMSELVES AS HEIRS TO THE FORMER JAREDITE RULE. (91) HORNED INCENSE BURNERS FOUND HERE ARE REMINISCENT OF SIMILAR DEVICES USED ANCIENTLY IN PALESTINE. (92) THE BOOK OF ALMA SPEAKS OF A LAND OF LAKES

The incense burner pictured is on display in Mitla, Oaxaca. Similar artifacts have been discovered in Guatemala. (S. F. Borhegyi, "Further Notes on the Three-Pronged Incense Burners and Rim Head Vessels in Guatemala," Carnegie Institution of Washington, Notes on Middle American Archaeology and Ethnology, No. 105 (1951), Washington, pp. 110-112. The Palestinian counterparts are examined in C. C. McCown, "Hebrew High Places and Cult Remains," Journal of Biblical Literature, 69 (1950), 211.

FAR TO THE NORTH OF BOUNTIFUL AND DESOLATION WHERE NEPHITE EMIGRANTS BEGAN SETTLING IN THE FIRST CENTURY B.C. (93) THERE IS A REGION OF LAKES IN CENTRAL MEXICO THAT SEEMS TO FIT MORMON'S DESCRIPTION. (94) THE WORLD'S LARGEST CITY,

During the days of Captain Moroni some Nephites were anxious to begin settling this land of many waters far to the north. (Al. 50:29)
Within twenty years large numbers of Nephites were leaving the land southward and moving into this region. (Hel. 3:3,4)

MEXICO CITY, IS BUILT ON LAND RECLAIMED FROM SEVERAL LARGE LAKES. (95) (96) (97)
JUST A FEW MILES NORTHEAST OF MEXICO CITY ARE THE FAMOUS PYRAMIDS OF TEOTIHUACAN. TEOTIHUACAN WAS A KEY POLITICAL AND ECONOMIC POWER IN MESOAMERICA FROM THE LATTER PART OF THE NEPHITE ERA TO ABOUT 700 A.D. (98) THIS CITY AND OTHERS IN CENTRAL MEXICO ROSE TO PROMINENCE DURING THE FIRST CENTURY B.C. DUE IN PART TO INFLUENCES FROM THE SOUTH. THE BOOKS OF ALMA AND HELAMAN DESCRIBE

The emergence of Teotihuacan and other cities in Central Mexico is discussed in John L. Sorenson, An Ancient American Setting for the Book of Mormon, mss., 1980, 6/26a, 3/27-29. See also J. A. Bennyhoff, "The Preclassic Background for the Emergence of Civilization in the

Mexican Highlands," paper prepared for the Wenner-Gren Foundation Burg Wartenstein Symposium no. 47, July 4-13, 1970, p. 12.

SIZEABLE MIGRATIONS NORTHWARD FROM ZARAHLEMLA AT THIS TIME. (99) "AND IT CAME TO PASS THAT IN THE THIRTY AND SEVENTH YEAR OF THE REIGN OF THE JUDGES, THERE WAS A LARGE COMPANY OF MEN, EVEN TO THE AMOUNT OF FIVE THOUSAND AND FOUR HUNDRED MEN, WITH THEIR WIVES AND THEIR CHILDREN, DEPARTED OUT OF THE LAND OF ZARAHLEMLA INTO THE LAND WHICH WAS NORTHWARD ... (100) AND IT CAME TO PASS IN

What is the meaning of the Book of Mormon terms "northward" and "southward?" Did the Nephites use the same cardinal directions and compass points that we do today? In this Mesoamerican correlation, Zarahemla is actually north-west of Nephi and the "land northward" is actually west-north-west from the "land southward." There is some evidence that the Nephites may have employed a 45 to 90 degree coordinate shift (similar to the one the Jews employed anciently in Palestine) so "north" to them would be west-north-west of our "true north." See John L. Sorenson, *An Ancient American Setting for the Book of Mormon*, mss., 1980, 1/35-39.

THE FORTY AND SIXTH, YEA, ... THERE WERE AN EXCEEDING GREAT MANY WHO DEPARTED OUT OF THE LAND OF ZARAHLEMLA, AND WENT FORTH INTO THE LAND NORTHWARD TO INHERIT THE LAND ... (101) AND THERE BEING BUT LITTLE TIMBER UPON THE FACE OF THE LAND, NEVERTHELESS THE PEOPLE WHO WENT FORTH BECAME EXPERT IN THE WORKING OF CEMENT; THEREFORE THEY DID BUILD HOUSES OF CEMENT, IN THE WHICH THEY DID DWELL." (ALMA 63:4, HELAMAN 3:3,7) (102) BOTH THE JAREDITE AND NEPHITE NATIONS FOUGHT THEIR FINAL BATTLES AROUND THE HILL RAMAH, ALSO CALLED CUMORAH. THIS WAS A

Moroni explains that the hill called Ramah by the Jaredites was the same hill where Mormon deposited his library of Nephite records. (Eth. 15:11, Mrm. 6:6)

SHORT DISTANCE NORTH OF THE NARROW NECK OF LAND NEAR THE EAST SEA WHERE THE

Limhi's explorers would not have wandered too long. They measure the time they were lost in days rather than months or seasons. (Mos. 8:8-11)

LIMHI EXPEDITION FOUND THE 24 GOLD PLATES. (103) CERRO VIGIA IN THE TUXTLA (Eth. 15:33)

MOUNTAINS OF SOUTHERN VERACRUZ MEETS ALL THE REQUIREMENTS TO BE THIS HILL. (104)

David A. Palmer lists 13 topographic and 15 cultural requirements that are met adequately by Cerro Vigia. David A. Palmer, *In Search of Cumorah*, Bountiful: Horizon, 1981.

THIS PART OF THE MEXICAN COAST HAS MANY LAKES, RIVERS AND MARSHES, PARALLELING MORMON'S DESCRIPTION OF THE REGION AROUND CUMORAH AS A LAND OF MANY WATERS, RIVERS AND FOUNTAINS. (105) HERE TWO MIGHTY PEOPLES WERE DESTROYED IN BLOODY

In this well-watered land, Mormon hoped to gain some advantage over the Lamanites. (Mrm. 6:4) Palmer suggests the advantage may have been the potential for food production in this fertile region. David A. Palmer, *In Search of Cumorah*, Bountiful: Horizon, 1981, pp. 97-99.

WARFARE. HERE THE MAGNIFICENT BOOK OF MORMON EPIC CAME TO A TRAGIC CONCLUSION

LEAVING BEHIND SOME CRUMBLING RUINS AND A PRECIOUS SACRED RECORD INSCRIBED ON METAL PLATES. (106) THE PROPHET MORONI, WANDERING WIDELY FOR 40 YEARS, GUARDED

Moroni wandered to elude the Lamanites who would have killed him. (Mor. 1:1-3) It was nearly forty years after the final battle at Cumorah (Mrm. 6:5) when Moroni sealed up the plates for the last time. (Mor. 10:1)

THIS RECORD FROM THE WARRING LAMANITES, AND CONSISTENT WITH ANCIENT NEAR EASTERN PRACTICE, AT LAST SEALED UP THE PLATES IN A STONE BOX, (107) DEPOSITING

The best research to date on metal plates is by H. Curtis Wright. See for example, "Ancient Burials of Metal Documents in Stone Boxes," Journal of Library History, F.A.R.M.S. # WRI-81.

THEM IN THAT FINAL CUMORAH IN THE STATE OF NEW YORK WHERE THE SCRIPTURAL RECORD WAS PRESERVED UNTIL THE LORD RAISED UP ANOTHER PROPHET TO BRING IT FORTH IN OUR DAY. (108) THE BOOK OF MORMON TELLS HOW THE LORD GUIDED THREE GROUPS OF NEAR EASTERN IMMIGRANTS TO MESOAMERICA. THIS WAS A STRATEGIC LAND, A LAND OF DESTINY AND PROMISE. (109) INDEED, JUST AS PALESTINE WAS THE CROSSROADS OF THE ANCIENT NEAR EAST, SO MESOAMERICA WAS THE CROSSROADS OF ANCIENT AMERICA. (110) FROM THIS CENTRAL NEW WORLD LOCATION THE BLOOD OF ISRAEL WAS SCATTERED AMONG MANY NATIONS. (111) FROM THIS LAND OF STUNNING SCENERY AND AWE INSPIRING RUINS THE WORDS OF ANCIENT PROPHETS RING TRUE AS VOICES WHISPERING FROM THE DUST. (112) (113)

DESCRIPTION OF SLIDES

1. The Great Pyramids at Gizeh, Egypt
2. Sunrise over the desert near Muskat, Oman
3. Sunrise on the beach at Salalah, Oman
4. Jerusalem, the Old City with the al-Aqsa Mosque
5. Judean hills south of Jerusalem on the road to Bethlehem
6. Grain fields in Samaria
7. Detail of relief of the siege of Lachish from the Palace of Sennacherib at Nineveh, British Museum
8. Acacia tree in Wadi El Afal, Saudi Arabia
9. Wadi El Afal - probable Valley of Lemuel
10. Walls of the Old City, Jerusalem
11. Bedouin camp in Jordan
12. Stream near Abha, Saudi Arabia
13. One of the few oases in the Sinai Desert
14. Map of Lehi's proposed route from Jerusalem down the coast of the Red Sea
15. Rusted ship tie in Jiddah harbor
16. Mountain valleys near Abha, Saudi Arabia
17. Gravesite near Rostaq, Oman
18. Abha, Saudi Arabia
19. The Sinai Desert, barren like the great Empty Quarter
20. Bedouins in the Sinai
21. Wadi El Afal at sunset
22. Honeycombs from Rostaq, Oman
23. The beach at Salalah, Oman - probable Bountiful
24. Date palms in Salalah
25. Salalah, cultivated fields
26. Sycamore fig trees in Salalah used for ship timbers
27. An Arab craftsman's toolkit, Nizwa, Oman
28. Prow of a boat in Yanbu harbor, Saudi Arabia; the planks are stitched together with hemp rope
29. Sunset on the beach at Salalah, Oman
30. Sinai Bedouin woman; her veil is decorated with beads and coins
31. Map showing Lehi's likely route from Jerusalem down the Arabian Peninsula to Bountiful
32. Massive Olmec stone head (circa 800 B.C.) on display in La Venta Park, Villahermosa, Tabasco
33. Map showing Mexico and Central America
34. Santa Maria volcano near Quetzaltenango, Guatemala
35. Illustrated map of Mesoamerica depicting monuments and artifacts from prominent archaeological sites, National Museum of Anthropology-Mexico City
36. Scale replica of a late classic Maya temple at Hochob, Campeche, National Museum of Anthropology-Mexico City
37. View of the Palace from the Temple of the Inscriptions at Palenque, Chiapas
38. Chan Balam, ruler of Palenque circa 692 A.D.
39. Temple II at Tikal, Guatemala; Temples III and IV can be seen on the horizon
40. The coastline of El Salvador near Acajutla; Lehi may have landed in this region
41. Santa Lucia Cotzumalhuapa on the Guatemalan Pacific coastal plain
42. Pea harvest in the Guatemalan Altiplano near Chimaltenango
43. Harvest scene in Alta Verapaz, Guatemala
44. Map showing the proposed location of the Land of Nephi bordering the Land of First Inheritance

45. View overlooking the Salama Valley in central Guatemala
46. Fog shrouded hills in Alta Verapaz, Guatemala
47. Guatemalan mother and children from Patzún near Chimaltenango
48. Close-up of the same woman with her brightly decorated huipil (dress)
49. Kekchi mother and child from Alta Verapaz near Cobán, Guatemala
50. Pokomchi youth from Alta Verapaz
51. Guatemalan man from Patzún playing the traditional chirimia (flute)
52. Kaminaljuyu on the western outskirts of Guatemala City - very likely the capital City of Nephi
53. Late pre-classic carved monument from Kaminaljuyu that combines human and jaguar elements
54. National Palace, Guatemala City
55. Maya woman weaving on the shores of Lake Atitlán, Guatemala - possibly the Waters of Mormon
56. Man in a small boat on Lake Atitlán
57. Close-up of the same man
58. Beautiful volcanic peaks surrounding Lake Atitlán
59. Sunset over Lake Atitlán, view from Panajachel
60. Heavily weathered stela 45 at Izapa, Chiapas; note the pods on the cacao tree
61. The 13,400 foot volcano Tacaná north of Izapa on the border between Mexico and Guatemala
62. Stela 5 at Izapa carved in andesite around 200 B.C.; this intricate scene measures 160 centimeters across
63. Map showing the approximate location of the Land of Zarahemla
64. A thatched roof house near Tapachula, Chiapas; very similar dwellings were typical in this area during Book of Mormon times
65. The La Frailesca region of Chiapas near Villa Flores
66. La Libertad near the headwaters of the Grijalva River; this site, occupied between 500 B.C. and 200 A.D., is a good candidate for the Nephite city of Manti
67. The Grijalva River near Chiapa de Corzo, Chiapas; possibly the River Sidon
68. The Usumacinta River east of Villahermosa, Tabasco; another possibility for the River Sidon
69. Lowland Chiapas countryside near Tapilula
70. Excavations at mound 3, Chiapa de Corzo; major occupation at this late pre-classic site came between 500 B.C. and 200 A.D.
71. Mound 1 at Chiapa de Corzo excavated down to the Horcones phase (about the time of Christ); note the remains of offerings on the temple floor
72. Santa Rosa, Chiapas on the west bank of the Grijalva River, perhaps the Nephite capital of Zarahemla; a dam downstream on the river has since flooded this site
73. Rocks fractured by earthquake activity near La Perseverancia on the Pacific coast of Chiapas
74. One of the larger mounds at Mirador, Chiapas - possibly the City of Ammonihah
75. The area northeast of Mirador near Cintalapa, Chiapas
76. Large unexcavated pre-classic mounds near Tapilula, Chiapas
77. Map showing the proposed location of the Land Bountiful
78. A variety of eagle in the regional zoo at Tuxtla Gutiérrez, Chiapas
79. Monument 19 in La Venta Park, Villahermosa, Tabasco; La Venta may have been the Book of Mormon City of Mulek
80. Altar 3 in La Venta Park; the heavily bearded individual could represent a Mulekite immigrant
81. Map identifying the Isthmus of Tehuantepec as the Narrow Neck of Land
82. Dugout canoe at Paredón on the Mar Muerto south of the Isthmus

83. Looking inland across the Laguna Superior on the Isthmus of Tehuantepec toward the Sierra Madre
84. Remains of an ancient reservoir at San Lorenzo Tenochtitlan, Veracruz, circa 1200 - 900 B.C.
85. Map showing the likely locations of the Jaredite lands of Moron and Desolation
86. The valley of Oaxaca seen from Monte Alban
87. The largest mound at San Jose Mogote north of Oaxaca City
88. Magnetite iron ore mined anciently in the hills around San Jose Mogote
89. Stairway leading to the Temple Porch at Monte Alban; major occupation at this site dated from 550 B.C. to 650 A.D.
90. Hieroglyphic panel from the Monte Alban II period (300 B.C. - 100 A.D.)
91. Four-horned incense burner from the Monte Alban I period (circa 500 B.C.); very similar devices are known from Palestine
92. Map showing the Land of Lakes possibly in central Mexico
93. Xochimilco, remnant of ancient Lake Texcoco in the Valley of Mexico
94. The National Cathedral on the Zocalo, Mexico City
95. Composite feathered serpent figure from the temple of Quetzalcoatl at Teotihuacan northeast of Mexico City
96. Temple of the Sun, Teotihuacan
97. View looking south along the Avenue of the Dead at Teotihuacan
98. Diorama of Teotihuacan as it would have looked during the first century A.D., Visitor's Center Museum, Teotihuacan
99. Replica of the facade of the Temple of Quetzalcoatl at Teotihuacan showing the striking colors as they would have appeared originally, National Museum of Anthropology, Mexico City
100. Palace of the Quetzal Papalotl (Butterfly), Teotihuacan
101. Room complex built with cement in the Palace of the Quetzal Butterfly
102. Map proposing that the hill Ramah-Cumorah where the Jaredites and Nephites fought their final battles may be in the Tuxtla Mountain region of southern Veracruz, Mexico
103. Cerro Vigia on the western edge of the Tuxtla Mountains, a plausible candidate for the hill Ramah-Cumorah
104. Fountains of water between Santiago Tuxtla and San Andres Tuxtla a few miles from Cerro Vigia
105. Crumbling monuments on the jungle floor at Tikal
106. Foundation tablets deposited in a stone box at Nippur by the Babylonian King Nabopolassar (626 - 605 B.C.), British Museum
107. Aerial view of the Hill Cumorah near Palmyra, New York, courtesy LDS Graphics Library
108. Kekchi woman and child, Alta Verapaz, Guatemala
109. Talud and tablero architecture reconstructed at the Pyramid of Cholula, Puebla
110. Guatemalan woman and child
111. Palenque, Chiapas, Temple of the Foliated Cross
112. Tikal, Guatemala, Temple V
113. Sunset behind the post-classic Temple of Kukulcan, Chichen Itza, Yucatan

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