

he held those true thousand & sixty white firm & evident & yet they die 315
 why observe to perform every word of command with exactness you & your nee-
 sding to their faith it was done unto them & I did remember the words which they
 said ^{unto me} that their mothers had taught them & now behold it was that my God & those
 men which had been selected to convey the prisoners to whom we had this great
 victory for it was they who did beat the Lamanites therefore they were chosen to
 go to the city of Hamlin we retained our city Cumorah was not all destroy-
 ed by the sword nevertheless we had suffered a great loss & it came to pass that
 after the Lamanites had fled I immediately gave orders that my men which
 I had been wounded should be taken from among the dead & carried to their
 wounds should be dressed & it came to pass that there were two hundred out
 of my true thousand & sixty which had perished because of the loss of blood
 nevertheless according to the good will of God & our great astonishment & all the people
 saw, whole army there was not one soul of them who did perish years neither was
 there one soul among them who had not received many wounds & now this pres-
 ent nation was astonished to see whole army & a third part should be spared while
 there was a thousand of our brethren which were slain & we do partly ascribe it to
 the miraculous power of God because of their exceeding faith ^{in this} which they had been taught to believe
 that there was a part of God & who were did not doubt that they should be preserved by
 his miraculous power now this was the faith of these which have spoken they are young & their
 minds are firm & they doubt their trust in God continually & now it came to pass that
 after we had thus taken care of our wounded men & had buried our dead & also
 the dead of the Lamanites which were many he hold we did inquire of God con-
 cerning the prisoners which they had ^{started} to go down to the land of Zarahemla
 with none of us was the chief captain ^{hand} into the town which was appointed to go
^{quest} ~~to~~ ^{& now} ~~to~~ ^{go} ~~down~~ ^{to} ~~the~~ ^{land} ~~of~~ ^{of} ~~Zarahemla~~ ^{to} ~~see~~ ^{the} ~~words~~ ^{which} ~~which~~ ^{God} ~~said~~ ^{unto} ~~me~~
 he hold we did start to go down to the land of Zarahemla ^{with} our prisoners & it came to
 pass that we did meet the spies of our enemies which had let us out to see
 the camp of the Lamanites & they said unto us saying he hold the armies of the La-
 manites are marching towards the city of Cumorah & behold a big mill fall upon
 the ^{city} ~~city~~ ^{will} ~~will~~ ^{destroy} ~~our~~ ^{people} & it came to pass that our prisoners did hear their cities
 which could them & take courage & they did raise up in rebellion against us &
 it came to pass because of their rebellion we did cause that our swords should
 come upon them & it came to pass that they did in a day run upon our swords

Early Book of Mormon Texts

Textual Changes to the Book of Mormon in 1837 and 1840

STAN LARSON

Editor's note: In the September 1976 *Ensign* Stan Larson published an article entitled, "Changes in the Early Texts of the Book of Mormon," aimed at helping Church members understand and answer critics of the Book of Mormon. Church history and scripture scholars have noted the significance of the publication of that article. In this article, directed more to the scripture scholar, Brother Larson uses new examples to flesh out his analysis of the changes, one which suggests we could profit from a return to the early texts.

The Presence of Textual Variation

Change is a fact of life; it is also a fact of the Book of Mormon. Though none of the changes made to the first (1830) edition of the

Book of Mormon altered basic doctrines, the changes do illustrate that the manuscripts were subject to human frailty and underwent some refinement. Most of the changing and refining took place in the 1837 and 1840 editions—the two printings that occurred in Joseph Smith's lifetime. This article examines some of the word changes that were made to the first printed text when the second and third editions of 1837 and 1840 were printed.¹

Studies of the textual changes in the Book of Mormon are not new, but most have not used the printer's manuscript to determine the reason for some of the differences; almost none have used the invaluable original manuscript. Some critics, with great fanfare, point to the "thousands" of changes in the Book

of Mormon, and seem interested only in the mere number of changes, rather than in understanding the reason for or the nature of the alterations.

Sidney B. Sperry has pointed out that the "investigation of alterations" in a document should be made "with the object of restoring it to its original form."² Detailed textual study of the Book of Mormon becomes valuable in order that one may be assured that any particular passage conveys the meaning that was really intended.³ A textual scholar said the following concerning the goal of textual comparison:

The ideal of textual criticism is to present the text which the author intended. . . . It is what the author intended that matters; in most cases, this is identical with what he wrote, but sometimes slips and oversights that he allowed to stand can be identified and corrected in order to fulfill his intentions.⁴

Another noted textual critic said:

The transmission of a text must be followed with particular scrupulousness in order to sift its variants and assign them to unauthorized changes resulting from the printing process, or to true authorial revision.⁵

To a certain extent the Book of Mormon has been subject to the same textual difficulties found in any other transmitted text as it passed from its manuscript state into print and then through successive printed editions. By careful comparison of the three editions with the manuscripts these textual variations can be identified and can usually be classified as either a genuine revision or an accidental corruption.

Corrections in the 1837 Edition of 1830 Misprintings

The *Wayne Sentinel* announced the

first edition of the Book of Mormon ready for sale on March 26, 1830, just eleven days before the "Church of Christ"⁶ was officially organized. The second edition of the Book of Mormon was published by church members Parley P. Pratt and John Goodson in 1837 at Kirtland, Ohio. In the preface to the second edition appeared the statement that due to "the numerous typographical errors" that occurred in 1830, the entire book had been "carefully re-examined and compared with the original manuscripts."⁷ The plural in the phrase "original manuscripts" refers to the pages of the printer's manuscript (copied by hand from the original manuscript and used by the printer to set first edition type) since there is no evidence that the original manuscript (written as Joseph Smith dictated the translation to scribes) was used in the 1837 revision process. The term "typographical error" as used here includes not only the obvious printing mistakes, but also the typesetter's misprintings of the printer's manuscript that had appeared in the first edition. Some of these misprintings were corrected and some were not. The second edition did not always correspond exactly with the manuscript because (1) it was set in type from a copy of the first edition and not directly from the printer's manuscript and (2) the textual comparisons preceding the first edition were not completely accurate.

In the second edition several proper names which had been misspelled in 1830 were corrected to the spelling of the printer's manuscript. For example, all nine instances of *Camorah* were changed in 1837 to *Cumorah*, and the name *Ammon* of the first edition at Alma 57:17 was

corrected to the altogether different individual *Ammoron* as found in the printer's manuscript.

In several cases words accidentally left out in 1830 were restored to the text in 1837, based on the reading of the printer's manuscript, as in 1 Nephi 13:18 ("the wrath of God was upon all those that were gathered together against them") where *all* was added to the passage.

In 3 Nephi 6:25 the men whom the wicked judges condemned and secretly put to death were genuine *prophets of the Lord* as printed in the 1837 edition, rather than *prophets of the land* of the first edition. It is easy to see how the printer could have mistaken the word *lord* in the printer's manuscript for *land*, since Oliver Cowdery's handwritten *r* looks like an *n* and his *o* like an *a*. The phrase *prophets of the Lord* is especially appropriate since their testimony was "concerning the redemption which the Lord would make for his people" (3 Nephi 6:20).

Revision Made in the 1837 Edition

In the 1830 edition Mosiah 21:28 read, "Limhi was again filled with joy in learning from the mouth of Ammon that King Benjamin had a gift from God. . . ."

In the 1837 edition, *Benjamin* was changed to *Mosiah*. This change is a perplexing one, as its source has not been traced.

A similar change was made at Ether 4:1 in 1849, though neither of these changes had been made to the printer's manuscript. The "three years" between King Benjamin's discourse and his death, (*Compare* Mosiah 6:5 and 7:1) seem to require the death of Benjamin be-

fore the departure of Ammon and his band for the land of Lehi-Nephi, but they *could* (if loosely interpreted) permit Ammon to leave Zarahemla before Benjamin's death. Concerning this alteration, Hugh Nibley has said:

The time schedule is a tight one . . . but since we have no means of exact dating we cannot say that Benjamin was dead before the records were brought to Zarahemla, and we are not told how long he kept them. When Ammon told Limhi that Benjamin could read the stuff, Benjamin was still alive, or Ammon certainly thought he was.⁸

However, Dr. Nibley's argument does not account for Ether 4:1, where *Mosiah* is named as keeper of the plates made by Ether. In this passage it is not a question of whether Ammon still thought King Benjamin was alive, but whether Benjamin had lived to see the plates brought to Zarahemla, translated by his son Mosiah, and then Benjamin himself be the one who kept from the people the revelation of the Brother of Jared. The implication of Mosiah 6:5 and 7:1 certainly pushes for the explanation given by Sidney B. Sperry:

Was it an inadvertent slip of the tongue on the part of Joseph Smith as he dictated his translation to Oliver Cowdery, or did he translate correctly enough an original error on the part of Mormon, the abridger of the Book of Mormon? The last of these suggestions is probably the correct one, for the fact remains that the reading "king Benjamin" is an out-and-out error, because the king had been dead for some time, and his son Mosiah was his successor with a "gift from God." (See Mos. 6:4-5; 8:13.) What we have here, . . . is an example of another human error that Joseph Smith was glad to correct.⁹

Many items were marked into the printer's manuscript for change or deletion in the 1837 edition, but not all such revisions were for the

The printer's manuscript, Alma 57:20-33. The text is written in cursive and is somewhat faded and stained. The handwriting is dense and fills most of the page. The text is a transcription of a vision, describing a scene of destruction and war. The words are written in a cursive script, with some variations in ink density and some fading, particularly in the lower half of the page. The text is a transcription of a vision, describing a scene of destruction and war. The words are written in a cursive script, with some variations in ink density and some fading, particularly in the lower half of the page.

The printer's manuscript. Alma 57:20-33. Photo courtesy of the Department of History, Reorganized Church of Jesus Christ of Latter-day Saints.

best. Hugh Nibley has said that "the editors of later editions of the Book of Mormon have made 'corrections' that were better left unmade."¹⁰ Sometimes this fact was noticed, and a later edition would restore the reading to the original state. An example of this would be the *notwithstanding* of 2 Nephi 4:17 which was deleted in 1837, and then restored to the text by James E. Talmage in 1920:

Nevertheless, notwithstanding the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: O wretched man that I am!

Sometimes a return to the more desirable wording has not yet been accomplished. Hugh Nibley in discussing Lehi's Liahona suggests that we ignore the period originally introduced at Alma 37:41 by the 1830 typesetter, which in turn caused the deletion in 1837 of a seemingly unnecessary *nevertheless*, and the subsequent confusion of the function of the Liahona in our present edition. The present verse reads:

Nevertheless, because those miracles were worked by small means it did show unto them marvelous works. They were slothful, and forgot to exercise their faith and diligence and then those marvelous works ceased, and they did not progress in their journey. (italics added)

He proposes the following punctuation for Alma 37:41, which changes the meaning and seems to make more sense:

Nevertheless because those miracles were worked by small means (albeit it did how unto them marvelous works), they were slothful and forgot to exercise their faith and diligence. . . .¹¹

In the following sentence, the typesetter for the 1830 edition did not place a question mark after "old," probably because he did not perceive the line as a rhetorical question.

1 Nephi 19:20:

Original manuscript, printer's manuscript, and 1830 edition

for had not the
Lord been merciful, to shew
unto me concerning them, even
as he had prophets of old;

*Added to printer's manuscript, 1837
edition, 1840 edition, and 1975
printing*

for had not the
Lord been merciful, to shew
unto me concerning them, even
as he had prophets of old,
I should have perished also:

The semicolon that was printed seemed to leave a logical gap in the thought, as if the sentence were saying: "For if the Lord had not been merciful to shew unto me concerning them even as he had prophets of old, . . ." What thus appeared to be an uncompleted conditional statement, was filled in by the addition in the 1837 and following editions of the clause: "I should have perished also." However, it seems that if the original statement by Nephi had been properly punctuated, there would have been no need felt for the 1837 addition. Considering the sentence as a rhetorical question implying the positive response "Yes!" and following the words of the printer's manuscript, the following sentence would result: "For had not the Lord been merciful to shew unto me concerning them, even as he had prophets of old?"

In the following verse the word *founder* was originally used to portray Satan as a personal devil who is actively engaged in setting up organizations and activities to carry out his evil purposes. In 1 Nephi 13:6 and 14:17 the same term was used to describe the devil

as the "founder" of the great and abominable church. All these were changed in the 1837 and following editions to *foundation*. However, it should be kept in mind that the original designation was not wrong, and there are some elements of meaning in the original term that actually seem preferable.

2 Nephi 26:22:

Printer's manuscript and 1830 edition

the Devil, for he is the
founder of all these
things; yea, the *founder*
of murder, and works of
darkness;

*Added to Printer's manuscript,
1837 edition, 1840 edition, and
1975 printing*

the devil, for he is the
foundation of all these
things; yea, the *foundation*
of murder, and works of
darkness;

The textual history of 1 Nephi, 15:35 reveals a similar revision. In the original manuscript, the printer's manuscript, and the 1830 edition the devil is called the "preparator" of hell. Probably because of the awkwardness and rarity of the term *preparator*, it was crossed out of the printer's manuscript and *father* was written in, but later *father*, too, was deleted from the printer's manuscript and *foundation* replaced it.¹² This revision led to the printing of *foundation* in the 1837 and all following editions.

Again, what was originally written is not incorrect, since *preparator* means "one who prepares something" and the meaning in this verse would be that the devil is the one who has prepared hell for its occupants.

Unintentional Changes Made in the 1837 Edition

Not all differences between the 1830 and the 1837 editions can be attributed to conscious revision; often all that can be said with certainty is that the 1837 edition does indeed differ from the 1830 edition. However, internal and external factors often indicate whether a variation was intentional or unintentional. One important check on this is whether or not the new reading found in 1837 was marked into the printer's manuscript in preparation for that edition. Some changes of the 1837 edition originated from accidental alteration as in Mosiah 24:5 where *Amulon*, which had been printed correctly in the first edition, was misprinted as *Ammon* in 1837.

Sometimes while reading a copy of the first edition to set type for the second edition, the typesetter's eye would skip a line, thus accidentally leaving out words in the text of the new edition. In 1837 a whole line was deleted from the text at Mosiah 17:15, Alma 17:3, Alma 29:4, 3 Nephi 10:4, and 3 Nephi 16:10. In these passages there seems to be no certain way to determine whether they were intentionally deleted or accidentally omitted.¹³ In Helaman 5:41 seven words were deleted when a line was skipped and the following nonsense statement resulted: "and when ye shall be removed from overshadowing you." This error was not corrected in subsequent editions until the 1920 edition restored the full reading found in the printer's manuscript and the 1830 edition.¹⁴ The present form of the line reads: "And when ye shall do this, the cloud of darkness shall be removed from overshadowing you."

In the following two examples internal evidence seems to indicate that no alteration was intended and that the textual difference was the result of an error of the 1837 typesetter.

Mosiah 29:15:

Printer's manuscript and 1830 edition

and whosoever hath committed iniquity, him have I punished *according to the crime which he hath committed*, according to the law which hath been given

1837 edition, 1840 edition, and 1975 printing

and whosoever has committed iniquity, him have I punished

according to the law which has been given

In this passage the eye of the 1837 typesetter seems to have skipped from the first *according to the* phrase to the second one and continued on. In support of the position that this phrase was not intended to be deleted is the fact that not only was the phrase left in the printer's manuscript, but *hath* was marked to be changed to *had*. A good parallel to this passage states that certain people were "to be judged of the crime which they had done, according to the law which had been given by the people" (3 Nephi 6:26).

3 Nephi 22:4:

Printer's manuscript and 1830 edition

Fear not; for thou shalt not be ashamed: neither be thou confounded: for thou shalt not be put to shame: for thou shalt forget the shame of thy youth,

and shalt not remember the reproach of thy widowhood any more.

1837 edition, 1840 edition, and 1975 printing

Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, *and shalt not remember the reproach of thy youth*, and shalt not remember the reproach of thy widowhood any more.

In this passage the presence of additional words in the 1837 and all subsequent editions makes some feel that the 1837 addition represents a genuine Book of Mormon correction to Isaiah 54:4. However, it seems more likely that the words under consideration are an unauthorized addition to the text and resulted from a human error.

The facts leading to this conclusion are: (1) these words are in neither the printer's manuscript nor the original 1830 edition of the Book of Mormon, (2) the Hebrew text of Isaiah does not contain them, nor does any ancient version,¹⁵ (3) Joseph Smith's Inspired Version does not have them, (4) the added words do not clarify the meaning and every word of this supposed "addition" is already in the text, either immediately before or after the "added" part, and (5) the Hebraic parallelism in the verse is distorted by their presence.

The probable reason these words appeared in the text in 1837 can be traced to the particular arrangement of the words on the lines of the 1830 edition. While reading from an 1830 edition to set type for the 1837 edition, the typesetter's eye skipped *up* and slightly to the right at the words *of thy* and thus repeated the phrase *of thy youth, and shalt not remember the*

reproach. It has not been detected as an instance of accidental ditto-graphy of a line because the doubled words do fit into a readable pattern.

Corrections in the 1840 Edition Based Upon the Original Manuscript

The third edition was published in 1840 at Nauvoo, Illinois, by Ebenezer Robinson and Don Carlos Smith, after Robinson had gone to Cincinnati, Ohio, to have it printed on stereotype plates. The few 1840 corrections which were made back to the original manuscript are found only in 1 Nephi, which may indicate that Joseph Smith and Ebenezer Robinson had only worked on parts of 1 Nephi and time did not allow further comparison. The reason that there exists the possibility of having "lost" some of Joseph Smith's latest revisions is that the first European edition of the Book of Mormon (printed in 1841) was made from the text of the 1837 edition taken to England in late 1839. All subsequent editions of the Book of Mormon descended from this 1837 text, rather than the 1840 edition. Some of the 1840 revisions made by Joseph Smith have been re-introduced into the present edition.

In the account of the vision of the Tree of Life at 1 Nephi 8:18, Lehi becomes desirous for the welfare of his sons Laman, and Lemuel, but they would not come "and partake of the fruit."¹⁶ This last phrase was found in the original manuscript, but was accidentally omitted from the printer's manuscript when Oliver Cowdery transcribed it. Consequently, it did not appear in the 1830 and 1837 editions. The 1840 text was corrected to in-

clude it, but it did not appear in any edition afterward until they were again restored to the text by James E. Talmage in the 1920 edition.

In 1 Nephi 19:2 of the original manuscript Nephi refers to "the record of my father and the genealogy of his *forefathers*," instead of the less precise *fathers* found in the printer's manuscript and the 1830 and 1837 editions. Again, this was introduced into the text in the 1840 edition based on the original manuscript, but in this case it has not yet been restored to the Book of Mormon.

Changes Wherein the 1840 Editions Differed From Both the 1830 and the 1837 Editions

In some passages, the 1840 edition differs from all previous texts. Such differences could be due either to typographical errors or to conscious revisions. The typographical errors are generally easily recognized as such. For example, the *veil* in Ether 12:21 (the brother of Jared "could no longer be kept without the veil") was (by the accidental transposition of the initial letters) misprinted as *evil* in the 1840 edition! Because the words *the prayers of his people* were omitted in the 1840 edition of Mosiah 27:14, it was reported that the Lord had heard only "the prayers of his servant Alma," and no mention was made of the prayers of the other faithful members of the Church. Both these cases have been corrected.

2 Nephi 30:6

Printer's manuscript, 1830 and 1837 editions, and 1975 printing

and many generations shall not pass away among them, save they shall be a *white* and a delightful people.

CHAPTER X.

BUT if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, which are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of the heaven come down among them; and I also will be in the midst: and then shall the work of the Father commence, at that day even when this Gospel shall be preached among the remnant of this people. Verily, I say unto you, At that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight: for I will go before them, saith the Father, and I will be their reward. And then shall that which is written come to pass. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded: for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker, thy husband, The Lord of hosts is his name; and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he

3 Nephi 21:22—22:5. The 1830 edition of the Book of Mormon lacked the column and verse divisions of subsequent editions.

1840 edition

and many generations shall not pass away among them, save they shall be a pure and a delightsome people.

This intriguing variant appears only in the 1840 edition. Because the original manuscript does not exist for this section of the text, one cannot determine whether this reading of the 1840 edition was based upon the original manuscript or was a revision by Joseph Smith to indicate the meaning intended by the term *white*.¹⁷

Conclusion

Due to the diversity of situations it is impossible to make a single generalization that will fit every circumstance of these textual changes. Each passage having some textual variation must be analyzed from the standpoint of its own particular context and unique textual history. One cannot take any single state of the text (be it one of the manuscripts or a particular edition) and make that the final arbiter in each case; a rational, eclectic approach is preferable.

The foregoing examples indicate that (1) the typesetter for the first edition did not reproduce the words of the printer's manuscript with complete accuracy, (2) in 1837 some corrections based upon the printer's manuscript were made of 1830 misprintings, (3) in 1840 some corrections based on the original manuscript were made, (4) intentional revisions were made to the text in 1837 and 1840, and (5) some of the differences in 1837 and 1840 are the result of unintentional printing error. The awareness of these different factors has made it

evident that the Book of Mormon still contains a few textual errors.

However, the following caution by Sir Frederic Kenyon (which he made in reference to manuscript variants of Biblical texts) seems also to be applicable to the Book of Mormon:

Textual Errors do not Endanger Doctrine. One word of warning, . . . must be emphasized in conclusion. No fundamental doctrine . . . rests on a disputed reading. Constant references to mistakes and divergencies of reading, such as the plan of this book necessitates, might give rise to the doubt whether the substance, as well as the language, of the Bible is not open to question. It cannot be too strongly asserted that in substance the text of the Bible is certain.¹⁸

So, likewise, the Book of Mormon is singularly free from textual variants that would alter major doctrines.

1. The material discussed in this article represents an extraction and condensation from part of the writer's thesis entitled, "A Study of Some Textual Variations in the Book of Mormon Comparing the Original and the Printer's Manuscripts and the 1830, the 1837, and the 1840 Editions," unpublished Master's thesis, Brigham Young University, 1974.
2. Sidney B. Sperry, "The Book of Mormon and Textual Criticism," in *Book of Mormon Institute*, December 5, 1959, Extension Publications, Brigham Young University Press, p. 1.
3. Douglas Wilson, "Prospects for the Study of the Book of Mormon as a Work of American Literature," *Dialogue: A Journal of Mormon Thought*, III (Spring 1968), 33, states that one who "would offer an interpretation of a work must be assured that the passages, phrases, and words that he cites as evidence in his arguments are authoritative, that they do not represent misprints or interpolations by another hand or the emendations of a capricious editor or a host of other corruptions that plague literary texts."
4. James Thorpe, *Principles of Textual Criticism* (San Marino, California: The Huntington Library, 1972), p. 50.

5. Fredson Bowers, *Textual and Literary Criticism* (Cambridge, England: Cambridge University Press, 1959), p. 13.
6. When the Church was organized on April 6, 1830 at Peter Whitmer's home in Fayette, New York, it was called simply "The Church of Christ." Later, on April 26, 1838, the official name was given by revelation to Joseph Smith as "The Church of Jesus Christ of Latter-day Saints." See D. & C. 115:4.
7. Parley P. Pratt and John Goodson, "Preface," *The Book of Mormon* (Kirtland, Ohio: Parley P. Pratt and John Goodson, 1837), p.v.
8. Hugh Nibley, letter to the writer, dated October 7, 1963. More recently Nibley has concluded in *Since Cumorah: The Book of Mormon in the Modern World* (Salt Lake City: Deseret Book Co., 1967), p. 7, that it was "probably not" necessary that this change be made.
9. Sidney B. Sperry, *Problems of the Book of Mormon* (Salt Lake City: Bookcraft, 1964), p. 203. If it was an error on the plates, the one in Mosiah 21:28 was the fault of Mormon; the one in Ether 4:1, of Moroni.
10. Hugh Nibley, *Since Cumorah*, p. 7.
11. Hugh Nibley, "The Liahona's Cousins," *Improvement Era*, LXIV (February 1961), 89.
12. Richard P. Howard, *Restoration Scriptures: A Study of Their Textual Development* (Independence, Missouri: Reorganized Church of Jesus Christ of Latter-day Saints, 1969), p. 44.
13. M. R. Ridley, "The Perpetuated Misprint," *Times Literary Supplement*, August 28, 1959, p. 495, points out that often a misprint "appears in the first, or a very early, edition, and then goes on appearing in edition after edition because no one takes the trouble to query it and check it." He cites numerous examples from Robert L. Stevenson's works to support this.
14. Two other instances of short phrases that were accidentally dropped out in 1837, but later restored to the text are (1) the "and bound him" of Mosiah 17:13, and (2) the "and prayed much" of Alma 17:9.
15. Nibley, *Since Cumorah*, pp. 131-33, has pointed out that the places where major revisions to the Isaiah text in the Book of Mormon occur, are also the very areas where there are likely to be textual problems and variations in the Hebrew text and the ancient versions.
16. See the 1 Nephi 8:18 phrase in the reproduction of the original manuscript in Albert L. Zobell, "Where are the Original Manuscripts," *Improvement Era*, LXIII (November 1960), 802.
17. *Pure and white* are often associated together in the Book of Mormon. For example, Mormon 9:6 says that "perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb." Also, compare Alma 5:24, 13:12; and 2 Nephi 5:21.
18. Frederic Kenyon, *Our Bible and the Ancient Manuscripts* (4th ed.; New York: Harper & Brothers, 1939), p. 23.