Zarahemla. TS 3 (1 October 1842): 927-28. Identifies Guatemala as the area where Zarahemla was situated. [D.M.]

Zarahemla Research Foundation Staff. "Mayan Glyphs Translated 'It Came to Pass.'" In Recent Book of Mormon Developments, Articles from the Zarahemla Record, 2:32. Independence, MO: Zarahemla Research Foundation, 1992. A short report on recent translations of Mayan glyphs that mean "it came to pass." [B.D.]

Zarahemla Research Foundation Staff. "Why Bountiful? Why Desolation?" In Recent Book of Mormon Developments, Articles from the Zarahemla Record, 2:148. Independence, MO: Zarahemla Research Foundation, 1992. See also ZR 52 (December 1990): 1. According to Alma 6:8 (RLDS versification), the Nephites usually named places after the founder. However, bountiful in Hebrew is tob and is a name given to a region in Palestine that was very fertile, and the word for desolation is samem, which means a land wasted by war or natural disaster. Perhaps these names are given because the places were not cities but large areas. [B.D.]


Ziegler, Wesley. An Analysis of the Book of Mormon. 2nd ed. Pasadena, CA: Publication Press, 1947. A polemical work that asserts that the Book of Mormon was inspired by Satan. [M.R.]

Zimmerman, Dean R. Book of Mormon Geography. N.p., 1972?. Counts and lists 119 geographical sites in the Book of Mormon, 103 of which the author believes are identifiable. [D.M.]

Zindler, Frank R. "East Is East, Except When North." American Atheist 30 (February 1988): 29-33, 40. An anti-Mormon piece that argues that LDS scholars have changed the location of “the narrow neck of land” from the Isthmus of Panama to the Isthmus of Tehuantepec, creating a problem with the “sea east” and the “sea west.” [J.W.M.]

Zindler, Frank R. "How Do You Lose a Steel Mill?" American Atheist (January 1988): 27-31. A satirical effort to educate Mormons concerning the mistakes of the Book of Mormon. Topics include the American Indians as descendants of the Jews, steel making, cows, horses, and elephants, and wheel-drawn vehicles. [J.W.M.]

Zinser, Raymond D. “Experiment upon My Words.” In Recent Book of Mormon Developments, Articles from the Zarahemla Record, 2:157-60. Independence, MO: Zarahemla Research Foundation, 1992. Zinser describes what he experienced while reading the Book of Mormon. He received a profound testimony after reading the Book of Mormon in one month. [B.D.]

Z.012 Zobell, Albert L. “Some Facts Concerning the Book of Mormon.” IE 44 (September 1941): 520. Discusses the first printing and subsequent editions of the Book of Mormon and identifies different formats the Book of Mormon has taken since its first publication. [L.D.]

Z.013 Zobell, Albert L. “Where Are the Original Manuscripts?” IE 63 (November 1960): 802-3, 826, 828. Traces the history of two Book of Mormon manuscripts—the original manuscript and the printer’s manuscript. Joseph Smith deposited the original manuscripts in the cornerstone of the Nauvoo House October 2, 1841. It was recovered in 1882. The printer’s manuscript is now in the possession of the RLDS church. [R.C.D.]

Z.014 Zobell, Albert L. “Which Translation Did Your Ancestors Read?” IE 64 (May 1961): 318-19. Gives the dates that the Book of Mormon was translated into each language. By May 1961 the Book of Mormon had been translated into 29 different languages. [L.D.]

Z.015 Zobell, Albert L. “Writing Paper for the Book of Mormon Manuscript.” IE 72 (February 1969): 54-55. Recounts the contributions of R. Joseph Knight Sr. to Joseph Smith Jr. during the translation of the Book of Mormon. Mr. Knight’s aid was instrumental in the process by providing food and the paper that the translation was written on. [B.W.J.]


Z.021 Zuck, Roy B. “Letter to a Mormon Elder.” Moody Monthly 72 (November 1971): 24-25, 78-81. An open letter addressed to LDS missionaries showing opposition to the Book of Mormon. Refers to the Egyptian characters, Professor Anthon, Jesus’ birth at Jerusalem, darkness for three days after the crucifixion, the Smithsonian view on the Book of Mormon, and the Three Witnesses. [D.M.]