

ENCYCLOPEDIA OF MORMONISM



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of The Church of Jesus Christ of Latter-day Saints*

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love this people exceeded the Nephites (Alma 26:33). After their conversion, the Book of Mormon says, they “had no more desire to do evil” (Alma 19:33) and “did not fight against God any more, neither against any of their brethren” (Alma 23:7). Having previously shed human blood, they covenanted as a people never again to take human life (Alma 24:6) and even buried all their weapons (Alma 24:17). They would not defend themselves when attacked by Lamanites, and 1,005 of them were killed (Alma 24:22). Ammon urged the vulnerable Anti-Nephi-Lehies to flee to Nephite territory. Among the Nephites they became known as the **people of Ammon** (or **Ammonites**; see Alma 56:57). They ended up in a separate locale within the Nephite domain, the land of Jereshon (Alma 27:26). Later, they moved en masse to the land of Melek (Alma 35:13), where they were joined from time to time by other Lamanite refugees.

Some years later, desiring to assist the Nephite armies in defending the land but not wishing to break their covenant (Alma 53:13), the people of Ammon sent 2,000 of their willing sons to be soldiers, since their sons had not taken the covenant of nonviolence that they had. These “two thousand stripling soldiers” (Alma 53:22) became known as the sons of Helaman, their Nephite leader, and had much success in battle (Alma 56:56). Although they were all wounded, none were ever killed, a remarkable blessing ascribed “to the miraculous power of God, because of their exceeding faith” (Alma 57:26; cf. 56:47).

According to Helaman 3:11, a generation later some of the people of Ammon migrated into “the land northward.” This is the last mention of them in the Book of Mormon.

OTHER GROUPS. Among the other groups mentioned in the Book of Mormon are the widespread secret combinations or “robbers.” Yet these groups do not qualify as “peoples” but as associations, which individuals could join or leave on their own volition.

Another group, the “order of Nehor,” was a cult centered around the ideas that priests should be paid and that God would redeem all people. They were not really a “people” in the technical sense—the term implies a biological continuity that a cult lacks.

The inhabitants of separate cities were also sometimes called peoples. Local beliefs and customs no doubt distinguished them from each

other, but insufficient detail prohibits describing units of this scale.

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BOOK OF MORMON PERSONALITIES

[The experiences, thoughts, feelings, and personalities of several individuals are brought to light in the Book of Mormon. Jesus Christ is central in the book; see Jesus Christ in the Book of Mormon.]

The founding prophet was Lehi. For articles concerning him and members of his family, see Lehi; Laman; Nephi₁; Jacob; and Ishmael. Concerning Lehi’s wife, Sariah, and the other women of the Book of Mormon, see Women in the Book of Mormon.

The last Nephite king (153–90 B.C.) was Mosiah₂. For articles on his grandfather, father, and brother, see Mosiah₁, Benjamin, Helaman₁. From 90 B.C. to A.D. 321 the Nephite records were kept by descendants of Alma₁; see Alma₁, Alma₂, Helaman₂, Helaman₃, Nephi₂, Nephi₃, Nephi₄. The last Nephite prophets, military leaders, and historians were Mormon and his son, Moroni₂, named after an earlier chief captain Moroni₁.

Four other prophets figure prominently in the Book of Mormon; see Abinadi; Amulek; Samuel the Lamanite; and Brother of Jared. Prophets from the Old World quoted in the Book of Mormon include Ezias; Isaiah; Joseph; Moses; Neum; Zenock; and Zenos. Regarding the various groups of people in the Book of Mormon, see Book of Mormon Peoples; Jaredites; Lamanites; Mulek; and Nephites. See also Book of Mormon Names.]

BOOK OF MORMON PLATES AND RECORDS

The Book of Mormon is a complex text with a complicated history. It is primarily an abridgment of several earlier records by its chief editor and namesake, MORMON. All these records are referred to as “plates” because they were engraved on thin