

in place names like *Salem*, *Bethel*, and *Hormah*. The chapter on Peter and his surname seeks to correct the misunderstanding that Peter is the rock and foundation of the Church; rather, it is Christ himself. Readers interested specifically in temple studies will enjoy the chapter on the Jerusalem temple. In that chapter, Bowen analyzes place names, exploring how theophany and sacrifice converge at this specific place and examining the etiological narratives of Abraham and Isaac to show that “the temple itself was, and is, Christ’s Atonement having its intended effect on humanity” (lvii).

This book will serve readers who love scriptural etymology and those who desire a detailed study of ancient scripture. Matthew Bowen is an assistant professor in Religious Education at Brigham Young University and has contributed to the Book of Mormon Onomasticon (<https://onoma.lib.byu.edu>). His expertise in ancient languages might have resulted in his writing an impenetrable text, but he helps the reader by offering explanations and commentary that clearly outline why these names matter. Earlier versions of most of the essays in this volume can be found on the *Interpreter’s* website, but having them together in print in a nicely formatted book is worth the cost.

—Jennifer Hurlbut

The Book of Mormon: Another Testament of Jesus Christ, Maxwell Institute Study Edition, edited by Grant Hardy (Provo, Utah: Neal A. Maxwell Institute for Religious Scholarship, 2018)

The Maxwell Institute’s study edition of the Book of Mormon is both an update and an expansion of Grant Hardy’s *The Book of Mormon: A Reader’s Edition*, published in 2003 by the University of Illinois Press. Among the many differences between the two volumes, I find

two most significant. First, the base text for the Maxwell Institute edition is the 2013 version of the Book of Mormon, used currently by The Church of Jesus Christ of Latter-day Saints. *A Reader’s Edition* used the 1920 version because it was the most recent edition available in the public domain. The Church obviously granted Hardy and the Maxwell Institute permission to use the text of its current official version for this study edition, which gives the volume a silent stamp of approval by the Church that *A Reader’s Edition* did not enjoy. Textually, this is significant only because of a few editorial changes that have occurred since 1920. For the vast majority of verses, however, the text is identical.

The second significant difference is Hardy’s inclusion of footnotes containing many simplified examples of textual variants presented in detail by Royal Skousen in *Analysis of Textual Variants*, volume 4 of his Book of Mormon Critical Text Project. Other footnotes offer a variety of explanations and brief commentary on the text. The footnotes, however, are not excessive, usually numbering fewer than five per page.

As with *A Reader’s Edition*, the Maxwell Institute’s study edition attempts to make the text more accessible by presenting it in paragraphs, with poetry set in verse form. Explanatory headers, running heads, and subheads help guide the reader through the twists and turns of the Book of Mormon narrative. The text itself appears in roman typeface, while study helps are in italics, and boldface type occasionally identifies intertextuality with the Bible or within the Book of Mormon itself.

Art by Brian Kershnik appears at the beginning of each book in this study edition. The contrast between Kershnik’s style and Arnold Friberg’s, which most Latter-day Saints likely associate with the Book of Mormon, is stark but thought-provoking. Kershnik’s choice

of images is more subtle and contemplative, and all images are printed in black and white.

I was surprised to find two minor factual errors in the editor's introduction to the volume. Let me mention one. Hardy explains that the original manuscript instead of the printer's manuscript was used by the typesetter (for text from Helaman 13, verse 17, to the end of Mormon) because "Joseph and Oliver took the printer's manuscript to Canada to procure the copyright there" (xv). But Joseph Smith did not go to Canada with Oliver Cowdery. In the revelation regarding this errand to Canada, Oliver's traveling companions were to be Hiram Page, Josiah Stowell, and Joseph Knight. It is uncertain whether all three accompanied Oliver, but Joseph Smith definitely did not.¹

This quibble aside, the *Maxwell Institute Study Edition* of the Book of Mormon is a valuable addition to the growing number of resources available to students of this volume of Latter-day Saint scripture.

—Roger Terry

Kalaupapa: The Mormon Experience in an Exiled Community by Fred E. Woods (Provo, Utah: Religious Studies Center, Brigham Young University; Salt Lake City: Deseret Book, 2017)

As Hansen's Disease (also known as leprosy) spread rapidly throughout Hawaii in the nineteenth century, the Kalaupapa peninsula was selected as an "isolation settlement for confirmed cases" of leprosy and the location of "a receiving

hospital where suspected cases could be treated" (20–21). These individuals were essentially exiled, and one might think that such an isolated community would be a place of loneliness, but *Kalaupapa: The Mormon Experience in an Exiled Community* explores how, instead, the community was built on love and inclusion and began to thrive and became a sacred space. According to author Fred E. Woods, professor of religious education at Brigham Young University, Kalaupapa "is the story of community—community unlike anywhere else in the world—not a space divided by borders and barriers or fences and enclosures, but a place which beckons every race and religion, every color and creed" (xv).

This book stands out from others written about Kalaupapa because it "emphasizes the Mormon experience" (xv). It begins by giving a brief history of Hawaii and the first Christian ministers (including Protestant, Catholic, and Latter-day Saint missionaries) to arrive there. The book then dives into stories of the inhabitants of Kalaupapa and the experiences of Church members there from the nineteenth century through the twenty-first century.

Included in the book's 318 pages are over one hundred images, most of Church members and natives of Kalaupapa, which help bring to life the history Woods tells. Several appendixes supplement the narrative and feature the complete text of several primary documents, including the official acts that isolated those with leprosy, letters sent between Church leaders and the king of Hawaii, and records of the local branch presidency.

According to Woods, "The charity and uncommon service rendered at Kalaupapa is relevant in any age" (xvii). Anyone interested in the power of community and in global Church history will find this a compelling and satisfying read.

—Emily Cook

1. See Stephen Kent Ehat, "Securing the Prophet's Copyright in the Book of Mormon: Historical and Legal Context for the So-called Canadian Copyright Revelation," *BYU Studies* 50, no. 2 (2011): 4–70.