

ENDNOTES

Synagogues in the Book of Mormon
William J. Adams Jr.

- Eric M. Meyers, "Synagogue," *Anchor Bible Dictionary*, ed. David N. Freedman (New York: Doubleday, 1992), 6:259.
- Lee I. Levine, "The Nature and Origin of the Palestinian Synagogue Reconsidered," *Journal of Biblical Literature* 115 (1996): 425-48.
- Y. Aharoni, ed., *Beer-Sheva I* (Tel Aviv: Tel Aviv University, 1973). Plate 8 shows the bench around one of the gate chambers.
- William G. Dever, "Gezer," in *The New Encyclopedia of Archaeological Excavations in the Holy Land*, ed. E. Stern (New York: Simon and Schuster, 1993), 2:496-506. The photograph on page 503 shows the plan of the Solomonic gate, wherein each of the six gate chambers have benches.
- Olga Tuftnell, *Lachish III: The Iron Age* (Oxford: Oxford University Press, 1953). Figure 4 on plate 15 shows a gate chamber with two tiers of benches and a niche in the wall.
- Robert S. Lamon and Geoffrey M. Shipton, *Megiddo* (Chicago: University of Chicago Press, 1939), 77. Figure 88 shows a gate chamber with benches.
- In contrast to such centers for local activity, of course, the temple was where priests and Levites performed sacrifices. On special occasions, such as the birth of a child or holy day, worshipers would leave their local town or city and travel to the temple to make their offerings.
- The discovery was reported by Nelson Glueck, "Ostraca from Elath," *Bulletin of the American Schools of Oriental Research* 82 (April 1941): 7-11. The dating was done by William F. Albright, "Ostrakon No. 6043 from Ezion-Geber," *ibid.*, 11. And the translation was reported by Charles C. Torrey, "A Synagogue at Elath?" *BASOR* 84 (December 1941): 4-5. Elath and Ezion-Geber are two names for the same location.
- Victor A. Tcherikover and Alexander Fuks, eds., *Corpus Papyrorum Judaicarum* (Cambridge: Harvard University Press, 1957), nos. 1441 and 1444.
- Ibid.*, no. 1447.
- Ibid.*, no. 432.
- See Mishnah, Tractate Mikva'oth 1:8.
- A. Thomas Kraabel, "Social Systems of Six Diaspora Synagogues," in *Ancient Synagogues: The State of Research*, ed. Joseph Gutmann (Chico, Calif.: Scholars, 1981), 81-82 and fig. 19.
- S. Guttman, "The Synagogue at Gamla"; Z. Ma'oz, "The Synagogue of Gamla and the Typology of Second-Temple Synagogues," both in *Ancient Synagogues Revealed*, ed. Lee I. Levine (Detroit: Wayne State University Press, 1982), 30-34 and 35-41, respectively.
- James F. Strange and Hershel Shanks, "Synagogue Where Jesus Preached Found at Capernaum," *Biblical Archaeology Review* 9/6 (1983): 24-31.
- G. Foerster, "The Synagogues at Masada and Herodium," in *Ancient Synagogues Revealed*, 24-29; and E. Jan Wilson, "The Masada Synagogue and Its Relationship to Jewish Worship during the Second Temple Period," *BYU Studies* 36/3 (1996-1997): 269-76.
- Roland de Vaux, *Archaeology and the Dead Sea Scrolls* (London: Oxford University Press, 1973), 7, 10-11, 18-19.
- A. Kloner, "Ancient Synagogues in Israel: An Archaeological Survey," in *Ancient Synagogues Revealed*, 11-12.
- An example of this speculation is outlined in Eric M. Meyers, "Synagogue," in *Anchor Bible Dictionary*, 6:259.
- Other passages that refer to synagogues as buildings are Alma 21:4, 20; 31:12, 13; 32:1, 3, 5, 9, 11, 12; 3 Nephi 13:2, 5; 18:32; Moroni 7:1.
- Good examples of this theory are Meyers, "Synagogue," 251-60; Samuel Sandmel, *Judaism and Christian Beginnings* (New York: Oxford University Press, 1978), 143-53. Since this theory sees no synagogues until after the time Lehi left Jerusalem, a number of Book of Mormon critics have cited that view in order to denounce the Book of Mormon. Three of these authors are Latayne C. Scott, *The Mormon Mirage* (Grand Rapids, Mich.: Zondervan, 1979), 83; William D. Russell, "A Further Inquiry into the Historicity of the Book of Mormon," *Sunstone*, Sept.-Oct. 1982, 23; James R. White, *Letters to a Mormon Elder* (Minneapolis: Bethany House, 1993), 145. But if one takes into account Levine's argument that before the Babylonian captivity of 586 b.c. (1) city-gate chambers served as synagogues and also were the prototype for first-century b.c. synagogues, (2) city gates were the social center of a town or city, and (3) Sabbath services at that time were called a *mo'ed*, the theory expressed by Meyers and Sandmel is far from demonstrating that synagogues did not come into existence until after Lehi's day. As things stand now, Book of Mormon critics lack a factual basis for attacking the mention of synagogues in the Book of Mormon.

The Book of Mormon in Latter-day Saint Hymnody

Karen Lynn Davidson

- Thanks to Sarah Workman for sharing this data. Her list of Princeton First Ward Primary favorites is as follows:
 - Janice Kapp Perry (lyrics and music), "We'll Bring the World His Truth," in *Children's Songbook* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989), 172-73.
 - Mildred Tanner Pettit (lyrics), Naomi Ward Randall (music), "I Am a Child of God," in *Hymns of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985), #301; *Children's Songbook*, 2-3.
 - Bill N. Hansen Jr. and Lisa T. Hansen (lyrics and music), "Nephi's Courage," in *Children's Songbook*, 120-21.
 - Georgia W. Bello (lyrics and music), "Popcorn Popping on the Apricot Tree," in *Children's Songbook*, 242-43.
 - "Beautiful Savior," in *Children's Songbook*, 62-63, lyrics and music traditional.
 - Beatrice Goff Jackson (lyrics), Michael Finlison Moody (music), "Faith," in *Children's Songbook*, 96-97.
 - Elizabeth Fetzer Bates (lyrics and music), "Book of Mormon Stories," in *Children's Songbook*, 118, additional

lyrics by Nancy K. Daines Carter.

- Mirla Greenwood Thayne (lyrics and music), "When He Comes Again," in *Children's Songbook*, 82-83.
- Joseph L. Townsend (lyrics), William Clayton (music), "The Iron Rod," in *Hymns*, #274.
- "Do As I'm Doing," in *Children's Songbook*, 276, lyrics and music traditional.
- Hansen and Hansen, "Nephi's Courage," in *Children's Songbook*, 120-21.
- Teachers and parents are likely to be happy as well. Songs can imprint a child's consciousness in a way that words alone cannot do, as Martin Luther recognized centuries ago. He wrote, "Do not assume that [children] will learn and retain this teaching from sermons alone. When these parts [the catechism] have been well learned, you may assign them also some Psalms or some hymns, based on these subjects, to supplement and confirm their knowledge. Thus our youth will be led into the Scriptures so that they make progress daily." Theodore G. Tappert, ed., *Large Catechism, Shorter Preface, Book of Concord* (Philadelphia: Fortress, 1959), 364.
- Robert D. Hawkins, "Nothing but the Blood," *The Hymn* 51/1 (2000): 20.
- Ibid.*, 21.
- When not specified, hymns are from the 1985 hymnbook.
- Isaac Watts's extraordinary talent allowed him to exercise his poetic gifts while remaining remarkably close to the original scripture.
- The question might be asked: "We don't usually think of a hymn as an Old Testament hymn or a New Testament hymn; why do we need hymns that are specifically Book of Mormon hymns?" A first-rate devotional hymn may well be an "Old Testament" or "New Testament" hymn while not calling attention to its source. Many of the outstanding hymns in our hymnal do indeed rest squarely on a specific scriptural inspiration. A few of the many examples are "High on the Mountain Top," #5 (see Isaiah 2:2-3, 5:26); "O God, Our Help in Ages Past," #31 (see Psalms 48:14; 90:1-2; 91:1-2); "Songs of Michael, He Approaches," #51 (see Daniel 7:9-10, 13-14); "Abide with Me, 'Tis Eventide," #165 (see Luke 24:29). We may not immediately tie these hymns to their respective scriptural inspirations, yet it was in each case a scriptural passage that set the author on his creative path. What the Latter-day Saint hymnody lacks today is a comparable group of Book of Mormon hymns.
- Not only have Latter-day Saint poets written inclusive, broadly applicable Christian hymn texts, non-Latter-day Saints have written some of the texts that we think of as our most "Mormon": consider "For the Strength of the Hills" (#35) and "Behold, the Mountain of the Lord" (#54).
- Emma Smith, comp., *A Collection of Sacred Hymns for the Church of the Latter Day Saints* (Kirtland, Ohio: F. G. Williams & Co., 1835).
- Hymns in the 1835 hymnal and the Manchester Hymnal were printed without titles; they will be identified by first line. First lines will also be used for hymns in *The Latter Day Saints' Psalmody* (Salt

Lake City: Deseret News, 1889), which in fact printed the tune name above each selection rather than a hymn title. Titles of the kind familiar to us, with word-initial capitalization, are used in twentieth-century hymnals.

- Brigham Young, Parley P. Pratt, and John Taylor, comp., *A Collection of Sacred Hymns, for the Church of Jesus Christ of Latter-day Saints*, in *Europe* (Manchester, England: W. R. Thomas, 1840).
- Deseret Sunday School Songs* (Salt Lake City: Deseret Sunday School Union, 1909).
- Latter-day Saint Hymns* (Salt Lake City: Deseret Book, 1927).
- Hymns of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1948/1950).
- J. Spencer Cornwall, *The Stories of Our Mormon Hymns*, 2nd ed. (Salt Lake City: Deseret Book, 1963), 255.
- Such hymns can achieve great popularity, however: "Master, the Tempest Is Raging," (#105) and "Dear to the Heart of the Shepherd" (#221) have been enthusiastically sung by so many generations of Saints that they did not run much risk of being dropped in 1985. If they had been submitted as newly composed hymns, they probably would not have been selected.
- The text of hymn #74, "Praise Ye the Lord," written by Isaac Watts, is a good example. The source verses are from Psalm 146:3-4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." These verses become verse 2 of the hymn:

Why should I make a man my trust?
Princes must die and turn to dust.
Their breath departs; their pomp and pow'r
And thoughts all vanish in an hour.
- Marvin K. Gardner, "Press Forward, Saints," *Hymns of the Church* (1985), #81.
- Michael F. Moody, chairman of the General Music Committee, reports that on 8 June 1987, the Hymn Society held "A Hymn Festival of Recent North American Hymnals" at their annual meeting in Fort Worth. The program was made up of new hymns from recent Catholic, Episcopal, Lutheran, Seventh-Day Adventist, and other hymnals, as well as the then-new Latter-day Saint hymnal. The concluding number on the program—an exciting rendition accompanied by an instrumental group called The Dallas Brass—was Marvin Gardner and Vanja Watkins's "Press Forward, Saints." "The effect," Michael Moody reports, "was almost electric." It was a highlight of the program. He continues, "I remember thinking to myself that here is a message from the Book of Mormon expressed in a way that is meaningful and acceptable to people from many denominations" (conversation with the author, 30 November 1999).
- Since the authorship of some of the hymns is unknown, an exact count of LDS contributions is not possible.
- In the 1985 hymnal these twelve lines

- constitute verse 2 and the first half of verse 3.
- 23 William W. Phelps, "An angel came down from the mansions of glory," in Smith, *A Collection of Sacred Hymns*, #16.
- 24 See, for example, "The Indian Hunter" ("Oh, why does the white man follow my path, / Like the hound on the tiger's track?") by the English poet Eliza Cook (1818–1889), one of three Cook poems anthologized in Hazel Felleman, comp., *The Best Loved Poems of the American People* (New York: Doubleday, 1936), 625; or "Metacom" by John Greenleaf Whittier: "My father loved the white men, when / They were but children, shelterless, . . . / Nor was it given him to know / That children whom he cherished then / Would rise at length, like armed men, / To work his people's overthrow." *The Complete Poetical Works of John Greenleaf Whittier* (Boston and New York: Houghton, Mifflin, and Co., 1894), 489. Eliza R. Snow was also fond of this tradition. One of her first published poems (in 1830, five years before she became a Latter-day Saint) was "The Red Man of the West": "The Great Spirit, 'tis said, to our forefathers gave / All the lands 'twixt the eastern and western big wave," *Ohio Star*, 31 March 1830. Much later she lengthened and "Mormonized" this poem, retitling it "The Lamanite." It was published in the *Deseret News*, 20 September 1865. The expanded version promises that "The scales will fall which now becloud their eyes, / And they, in faultless purity arise."
- 25 Grant Underwood, "Book of Mormon Usage in Early LDS Theology," *Dialogue: A Journal of Mormon Thought* 17/3 (1984): 59.
- 26 Parley P. Pratt, "When earth in bondage long had lain," in Young, Pratt, and Taylor, *A Collection of Sacred Hymns . . . in Europe*, (1840), #258.
- 27 Parley P. Pratt, "The solid rocks were rent in twain," in *ibid.*, #259.
- 28 Parley P. Pratt, "O who that has search'd in the records of old," in *ibid.*, #260.
- 29 Author unknown, "Ye wond'ring nations, now give ear," in *ibid.*, #250.
- 30 When the plight of the Indians was treated in popular poetry, it was common for an Indian persona to speak a first-person lament; all three hymns printed with this article use this device.
- 31 Felix Bartholdy Mendelssohn, "Consolation," in *Songs without Words* (Boston: O. Ditson, 1906), #9.
- 32 The tune paired with this text in the *Psalmody* (#212) is "See, the conq'ring hero" from George Frideric Handel's *Judas Maccabeus* (New York: Vanguard, 1974)—high expectations indeed from a congregation!
- 33 Louisa L. Greene Richards, "The Savior at Jerusalem" in *Deseret Sunday School Songs*, #131.
- 34 J. Marinus Jensen, "A Voice Hath Spoken from the Dust," in *Hymns of the Church* (1950), #291.
- 35 This hymn is not listed under the Book of Mormon heading in the topical index! The text is aesthetically satisfying because of the inclusive, ecumenical use it makes of the Book of Mormon, but apparently its connection with its source is therefore more abstract.
- 36 Although the Book of Mormon presence in our modern hymnbook is rather modest, other kinds of music make rich use of Book of Mormon materials. The importance of Book of Mormon songs for the Primary organization has already been mentioned; although the Book of Mormon heading in *Children's Songs* lists only twelve songs, many of these are immensely popular, and they play a crucial role in familiarizing young Latter-day Saints with the Book of Mormon. A great deal could be written about the significant role of the Book of Mormon in the works of serious Latter-day Saint composers, including Leroy Robertson's *Oratorio from the Book of Mormon* (Salt Lake City: Leroy Robertson, 1953) and Crawford Gates's score for the Hill Cumorah Pageant, *Music from the Hill Cumorah Pageant: America's Witness for Christ*, The Church of Jesus Christ of Latter-day Saints, VVOT 4188 (© 1988). Other examples are numerous. K. Newell Dayley has provided a musical setting for 3 Nephi 13–14, "I Come unto My Own," Ralph G. Rodgers Jr. (lyrics), *III Nephi (Oratorio)*, Promised Valley Playhouse, LP 14457 (© 1978). In addition, popular vocal music written for the Mormon market has used the Book of Mormon with great success; as fairly free-form works, without the strict requirements of meter and rhyme found in a hymn stanza, these songs often use unparaphrased text. An example familiar to many English-speaking LDS people is "Oh, That I Were an Angel" (Alma 29:1; music by Wanda West Palmer).
- 37 Alfred Tennyson (lyrics), Crawford Gates (music), "Ring Out, Wild Bells," in *Hymns*, (1985), #215.
- 38 *Deseret Sunday School Song Book* (Salt Lake City: Deseret Sunday School Union, 1899).
- 39 Noel B. Reynolds, "The Coming Forth of the Book of Mormon in the Twentieth Century," *BYU Studies* 38/2 (1999): 7.
- 40 Conversation with the author, 30 November 1999.
- Seeking Agreement on the Meaning of Book of Mormon Names**
- 1 Several researchers have worked on onomastic studies over recent decades. Hugh Nibley started the genre with several chapters in *Lehi in the Desert and The World of the Jaredites* (Salt Lake City: Bookcraft, 1952). Robert F. Smith privately distributed several papers that are still unpublished. John A. Tvedtnes did the same; in addition see his "A Phonemic Analysis of Nephite and Jaredite Proper Names," *Society for Early Historic Archaeology Newsletter and Proceedings* 141 (December 1977): 1–8. Joann Carlton, a Semiticist in southern California, with John W. Welch produced a 1981 FARMS Paper, "Possible Linguistic Roots of Certain Book of Mormon Names." A particularly useful introduction to the field is Paul Y. Hoskisson's "An Introduction to the Relevance of and a Methodology for the Study of the Proper Names of the Book of Mormon," in *By Study and Also by Faith: Essays in Honor of Hugh W. Nibley*, ed. John M. Lundquist and Stephen D. Ricks (Salt Lake City: Deseret Book and FARMS, 1990), 2:126–35.
- Lehi and Sariah**
Paul Y. Hoskisson
- 1 See Ludwig Koehler and Walter Baumgartner, *Hebräisches und Aramäisches Lexikon zum Alten Testament*, 3rd ed., rev. Walter Baumgartner, Johann Jakob Stamm, and Benedikt Hartmann (Leiden: Brill, 1995), 53. See for example the "Name List" in Appendix 3 of Jeaneane D. Fowler, *Theophoric Personal Names in Ancient Hebrew* (Sheffield: JSOT Press, 1988), 334ff.; for this reference I wish to thank my colleague Dana M. Pike of Religious Education at BYU. The biblical personal name Ozni and its gentilic Oznite (see Numbers 26:16) and Azaniah (see Nehemiah 10:9), though related to the word for "ear," are probably denominative verbal forms. See Koehler and Baumgartner, *Hebräisches und Aramäisches Lexikon*, 27. For a listing of other possible body parts used in names, see Fowler, *Theophoric Personal Names*, Appendix 3, sub *זן, הלח, יד, שן, and פני*.
- 2 *Chicago Assyrian Dictionary*, L:150. I would like to thank Jonathan Gimmel for finding this rather obscure example.
- 3 Paul Haupt, a German-American scholar working around the turn of the last century, was one of the first to derive the personal name *li-y* from "cheek" or "jawbone." Hugh Nibley downplayed this interpretation, preferring Nelson Glueck's reading "Lahai," thus suggesting the biblical place name Lahai-roi in Genesis 24:62 and 25:11. See Hugh W. Nibley, *An Approach to the Book of Mormon* (Salt Lake City: Deseret Book and FARMS, 1988), 239.
- 4 Hani Hayajneh, *Die Personennamen in den qatabänischen Inschriften* (New York: Olms, 1998), 226, sub *LHY*; "Er möge leben, (O Gott NN)." Under the same entry, Hayajneh does not exclude the meaning "Beauty (of God)." Note the semantic parallel in Akkadian, *lú-ba-li-lí*, in I. J. Gelb, *Glossary of Old Akkadian* (Chicago, University of Chicago Press, 1957), 156–57.
- 5 Translation from the Jewish Publication Society of America, Philadelphia, 1950 edition.
- 6 See the similar construction in Ran Zadok, *The Pre-Hellenistic Israelite Anthroponymy and Prosopography* (Leuven: Peeters, 1988), 61; "*Lá'el* (W) 'Of God/El'; *Lnry* (PE) 'Of Nry (my light)."
- The Names Lehi and Sariah—Language and Meaning**
Jeffrey R. Chadwick
- 1 Nahman Avigad and Benjamin Sass, *Corpus of West Semitic Stamp Seals* (Jerusalem: Israel Exploration Society, 1997), seals #8, #174, #175, #511, #1072. The name also appears in Lachish Letter #1.
- 2 *Ibid.*, seal #145 and p. 496.
- 3 If "Ahazyahu the Elder" were implied, the word *זאגן* (*zaqen*) would need to include an initial *ה* (*h*) representing the definite article *ha* and would need to appear in a position following the name Ahazyahu, as an adjectival title.
- 4 Paul Y. Hoskisson, "Lehi and Sariah," in this issue.
- 5 See Genesis 17:17–19 (Isaac); Genesis 30:8 (Naphtali); 1 Samuel 4:21–22 (Ichabod).
- 6 Jeffrey R. Chadwick, "Sariah in the Elephantine Papyri," *JBMS* 2/2 (1993): 196–200.
- 7 Arthur E. Cowley, ed. and trans., *Aramaic Papyri of the Fifth Century B.C.* (Oxford: Clarendon, 1923), 67.
- 8 *Ibid.*, xv; Bezalel Porten, *Archives from Elephantine* (Berkeley: University of California Press, 1968), 320.
- 9 See 2 Samuel 8:17; 2 Kings 25:18; 23:25; 1 Chronicles 4:13–14; 4:35; 6:14; Ezra 2:2; 7:1; Nehemiah 10:2; 11:11; 12:1, 12; Jeremiah 40:8; 51:59, 61; 52:24.
- 10 Nahman Avigad, *Hebrew Bullae from the Time of Jeremiah* (Jerusalem: Israel Exploration Society, 1986), 47.
- Response to Paul Hoskisson's "Lehi and Sariah"**
Dana M. Pike
- 1 See, for example, F. Brown, S. R. Driver, and C. Briggs, *Hebrew and English Lexicon of the Old Testament*, 976, s.v., *שריה*; *The Hebrew and Aramaic Lexicon of the Old Testament* (New York: Brill, 1994–), 3:1356, s.v., *שריה*.
- 2 E.g., Nahman Avigad and Benjamin Sass, *Corpus of West Semitic Stamp Seals* (Jerusalem: Israel Academy of Sciences and Humanities, 1997), 163, #390.
- 3 Frank L. Benz, *Personal Names in the Phoenician and Punic Inscriptions* (Rome: Biblical Institute, 1972), 180, 338, 418.
- 4 See Mary Jane Woodger, "How the English Pronunciation of Book of Mormon Names Came About," in this issue.
- Lehi and Sariah Comments**
John A. Tvedtnes
- 1 Jeffrey R. Chadwick, "Sariah in the Elephantine Papyri," *JBMS* 2/2 (1993): 196–200; reprinted in John W. Welch and Melvin J. Thorne, eds., *Pressing Forward with the Book of Mormon* (Provo, Utah: FARMS, 1999), 6–10.
- 2 See John A. Tvedtnes, John Gee, and Matthew Roper, "Book of Mormon Names Attested in Ancient Hebrew Inscriptions," in this issue.
- 3 *Ibid.*
- Response to the Comments**
Paul Y. Hoskisson
- 1 Jeffrey R. Chadwick, "Sariah in the Elephantine Papyri," *JBMS* 2/2 (1993): 196–200.
- 2 In the original article I could have added more examples of the masculine name *שריה*, but it seemed to me unnecessary. A clear-cut example of the name used for a female would be more helpful.
- 3 *שריה* is interpreted as *שריה-א*, "god has

- healed." The aleph that closes the first word also begins the second word. In essence the aleph is doubled, though the orthography would never reveal it.
- 4 "The Scripts of Two Ostraca from Elath," *Bulletin of the American School of Oriental Research* 183 (1966): 27.
- 5 *Ibid.*, 27–28.
- 6 Frank L. Benz, *Personal Names in the Phoenician and Punic Inscriptions* (Rome: Biblical Institute, 1972), 338.
- 7 Gentile personal names from geographic names, of course, cannot be used as evidence because such names really mean "of the geographic feature X." A special case may be "Anathoth," which Professor Pike drew to my attention. This toponym is likely used as a personal name in two passages in the Bible after it first appears as a place name. However, this name can only be derived from the divine name Anath, a Canaanite goddess, in which case we have a divine name becoming a place name becoming a personal name. This is not the same as a purely geographic name becoming a personal name.
- Book of Mormon Names Attested in Ancient Hebrew Inscriptions**
John A. Tvedtnes, John Gee, Matthew Roper
- 1 Jeffrey R. Chadwick, "Sariah in the Elephantine Papyri," *JBMS* 2/2 (1993): 196–200. The name is known from three seals: Nahman Avigad, "New Names on Hebrew Seals," *Eretz-Israel* 12 (1975): 69, pl. 14:11; Nahman Avigad, "The Seal of Seraiah (Son of) Neriah," *Eretz-Israel* 14 (1978), 86f; Nahman Avigad and Benjamin Sass, *Corpus of West Semitic Stamp Seals* (Jerusalem: Israel Academy of Sciences and Humanities, 1997), 91; and two bullae: Nahman Avigad, *Hebrew Bullae from the Time of Jeremiah* (Jerusalem: Israel Exploration Society, 1986), 46–47, 103–4. A variant spelling, *Sryh*, is attested on a seal from the eighth or seventh century b.c., probably found in Syria, M. de Vogüé, "Intailles à légendes sémitiques," *Revue Archéologique* 17 (1868): 447f. Note that all the names attested in this article can also be found in G. I. Davies, *Ancient Hebrew Inscriptions: Corpus and Concordance* (Cambridge: Cambridge University Press, 1991).
- 2 Hugh W. Nibley, *The Prophetic Book of Mormon* (Salt Lake City: Deseret Book and FARMS, 1989), 281–82. The original notice of the discovery was in Yigael Yadin, *Bar Kokhba* (New York: Random House, 1971), 176.
- 3 Paul Y. Hoskisson, "Alma as a Hebrew Name," *JBMS* 7/1 (1998): 72–73. See also the discussion in David K. Geilman, "5/6Hev 44 Bar Kokhba," in *Ancient Scrolls from the Dead Sea*, ed. M. Gerald Bradford (Provo, Utah: FARMS, 1997), 39.
- 4 Terence L. Szink, "Further Evidence of a Semitic Alma," *JBMS* 8/1 (1999): 70.
- 5 In recent years, the name Alma has drawn fire from critics, who claim that it is from the Hebrew word meaning "young woman." However, this word has a different Hebrew spelling (*almah*) than the man's name as it appears on the Bar Kochba document.
- 6 For a discussion of this term as a political title in ancient Israel, see Hugh W. Nibley, *An Approach to the Book of Mormon*, 3rd ed. (Salt Lake City: Deseret Book and FARMS, 1988), 95–97, 106, 113, 128; *Lehi in the Desert, The World of the Jaredites, There Were Jaredites* (Salt Lake City: Deseret Book and FARMS, 1988), 7–9, 98–99; and, more recently, John A. Tvedtnes, *The Most Correct Book: Insights from a Book of Mormon Scholar* (Salt Lake City: Cornerstone, 1999), 59–75.
- 7 See 2 Samuel 8:17; 2 Kings 25:18, 23; 1 Chronicles 4:13–14, 35; 6:14; Ezra 2:2; 7:1; Nehemiah 10:2; 11:11; 12:1, 12.
- 8 For examples, see Nahman Avigad and Benjamin Sass, *Corpus of West Semitic Stamp Seals* (Jerusalem: Israel Academy of Sciences and Humanities, 1997), 122, 134, 163, 189, 237.
- 9 Robert Deutsch, *Messages from the Past: Hebrew Bullae from the Time of Isaiah through the Destruction of the First Temple* (in Hebrew) (Tel Aviv: Archaeological Center Publications, 1997), 67–68.
- 10 Yohanan Aharoni, *Arad Inscriptions* (Jerusalem: Israel Exploration Society, 1981), 80.
- 11 Avigad, *Hebrew Bullae from the Time of Jeremiah*.
- 12 Deutsch, *Hebrew Bullae from the Time of Isaiah*, 172.
- 13 See Robert Deutsch and Michael Heltzer, *New Epigraphic Evidence from the Biblical Period* (Tel Aviv: Archaeological Center Publication, 1995), 89–90.
- 14 Dwight C. Ritchie, *The Mind of Joseph Smith: A Study of the Words of the Founder of Mormonism Revealing 24 Symptoms of Mental Derangement* (n.p.: Dwight C. Ritchie, 1954), 41.
- 15 M. A. Sbresny, *Mormonism: As It Is Today. Some Striking Revelations* (London: Stockwell, 1911), 24–25.
- 16 Jerald Tanner and Sandra M. Tanner, *Mormonism: Shadow or Reality*, 5th ed. (Salt Lake City: Utah Lighthouse Ministry, 1987), 95.
- 17 William F. Albright to Grant S. Heward, Baltimore, Maryland, 25 July 1966.
- 18 Grant S. Heward to I. E. S. Edwards, Midvale, Utah, 14 March 1967. We thank Boyd Peterson, who discovered the correspondence and provided photocopies, for bringing this exchange to our attention.
- 19 Avigad and Sass, *West Semitic Stamp Seals*, 66–67.
- 20 See James B. Pritchard, *The Ancient Near East in Pictures Relating to the Old Testament*, 2nd ed. (Princeton, N.J.: Princeton University Press, 1969), 2–3, 249.
- 21 See 1 Kings 11:29–30; 12:15; 14:2, 4–6, 18; 15:27, 29, 33; 21:22; 2 Kings 9:9; 1 Chronicles 2:25; 11:36; 26:20; 2 Chronicles 9:29; 10:15; Nehemiah 10:26.
- 22 See Yohanan Aharoni, "Excavations at Ramat-Rahel," *Biblical Archaeologist* 24 (1961): 107; Nahman Avigad, "A Group of Hebrew Seals," *Eretz-Israel* 9 (1969): 5, pl. 2:12 (in Hebrew, with English summary); Nahman Avigad, "New Names on Hebrew Seals," *Eretz-Israel* 12 (1975): 70, pl. 14:16 (in Hebrew); Avigad, *Hebrew Bullae from the Time of Jeremiah*, 34, 103; S. A. Cook, "Inscribed Hebrew Objects from Ophel," *Palestine Exploration Fund Quarterly Statement* 56 (1924): 183–86, pl. VI; Deutsch, *Hebrew Bullae from the Time of Isaiah*, 74–75; David Diringier in *Lachish III: The Iron Age*, ed. O. Tufnell (London: Oxford, 1953), 332f.; B. Maisler, "Two Hebrew Ostraca from Tel Qasile," *Journal of Near Eastern Studies* 10 (1951): 265f.; J. T. Milik, "Notes d'Épigraphie et de Topographie Palestiniennes. I: L'Ostracon de l'Ophel et la Topographie de Jérusalem," *Revue Biblique* 66 (1959), 550–53; Yigael Shiloh, "A Group of Hebrew Bullae from the City of David," *Israel Exploration Journal* 36 (1986): 28f.; Y. Shoham, "A Group of Hebrew Bullae from Yigal Shiloh's Excavation in the City of David," in *Ancient Jerusalem Revealed*, ed. H. Geva (Jerusalem, 1994); H. Torczyner et al., *Lachish I: The Lachish Letters* (London: Oxford, 1938), 51; Avigad and Sass, *West Semitic Stamp Seals*, 69. The feminine form, *ḥt*, is known from a seal in the Hecht Museum in Haifa, Nahman Avigad, "An Early Aramaic Seal," *Israel Exploration Journal* 8 (1958): 228–30; Avigad and Sass, *West Semitic Stamp Seals*, 283.
- 23 Deutsch and Heltzer, *New Epigraphic Evidence*, 21–23; Avigad and Sass, *West Semitic Stamp Seals*, 375.
- 24 G. A. Reisner, *Harvard Excavations at Samaria, 1908–1910* (Cambridge, Mass.: Harvard, 1924), 237, 242.
- 25 V. Fritz and A. Kempinski, *Ergebnisse der Ausgrabungen auf der Ḥirbet el-Mšās (Masās) 1972–1975* (Wiesbaden: Harrassowitz, 1983), 134–35, pl. 79.
- 26 Aharoni, *Arad Inscriptions*, 80, 93, 97.
- 27 I. Ben-Dor, "Two Hebrew Seals," *The Quarterly of the Department of Antiquities in Palestine* 13 (1948): 66–67, pl. XXVII:3.
- 28 M. Kochavi, "Khirbet Rabūd = Debir," *Tel Aviv* 1 (1974): 18; Avigad and Sass, *West Semitic Stamp Seals*, 200.
- 29 Avigad and Sass, *West Semitic Stamp Seals*, 179.
- 30 Yigael Shiloh, "A Hoard of Hebrew Bullae from the City of David" (in Hebrew), *Eretz-Israel* 18 (1985): 80; Shiloh, "Bullae from the City of David," 28f.; Shoham, "A Group of Hebrew Bullae from Yigal Shiloh's Excavation."
- 31 Nahman Avigad in *Supplements to Vetus Testamentum* 40 (1988): 14; Nahman Avigad, "Two Seals of Women and Other Hebrew Seals" (in Hebrew), *Eretz-Israel* 20 (1989a): 90.
- 32 Hugh Nibley, *An Approach to the Book of Mormon*, 283, 288–89; Nibley, *Teachings of the Book of Mormon* (Provo, Utah: FARMS, 1993), 1:88; 2:263.
- 33 Avigad and Sass, *West Semitic Stamp Seals*, 373–74, 380–82.
- 34 Avigad and Sass, *West Semitic Stamp Seals*, 380.
- 35 Wesley P. Walters, "The Use of the Old Testament in the Book of Mormon," (master's thesis, Covenant Theological Seminary, 1981), 18.
- 36 C. Clermont-Ganneau, "Sceaux et cachets israélites, phéniciens et syriens," *Journal Asiatique* 8 (1883): 144f.; Walter E. Aufrecht, *A Corpus of Ammonite Inscriptions* (Lewiston, N.Y.: Mellen, 1989), 34–35.
- 37 Walter Franklin Prince, "Psychological Tests for the Authorship of the Book of Mormon," *American Journal of Psychology* 30 (1919): 382.
- 38 W. E. Staples, "An Inscribed Scaraboid from Megiddo," in *New Light from Armageddon: Second Provisional Report (1927–29) on the Excavations at Megiddo in Palestine*, ed. P. L. O. Guy (Chicago: University of Chicago, 1931), 49–68, figs. 33–34; Avigad and Sass, *West Semitic Stamp Seals*, 99.
- 39 Nahman Avigad, "Some Unpublished Ancient Seals (in Hebrew)," *Bulletin of the Israel Exploration Society* 25 (1961): 242, pl. 5:4.
- 40 Nahman Avigad, "The Seal of Jezebel," *Israel Exploration Journal* 14 (1964): 274–76; Avigad and Sass, *West Semitic Stamp Seals*, 275.
- 41 The name Jeremiah is attested in Lachish Letter 1, H. Torczyner et al., *Lachish I: The Lachish Letters* (London: Oxford, 1938), 23; Diringier, *Lachish III*, 331; on two Arad ostraca, Aharoni, *Arad Inscriptions*, 46f., 100; on a jar stamp, E. Grant and G. Ernest Wright, *Ain Shems Excavations (Palestine)*, vol. 5 (Havford: Havford College, 1939), 80, pl. III:4; on six seals, including one found in Egypt and another in Iraq, Avigad, "A Group of Hebrew Seals," 6, pl. 2:14; Avigad "Two Seals of Women," 94; Bordeaux and Lemaire, "Nouveaux sceaux," 47f., pl. IV:6; Nahman Avigad, *Festschrift Reuben R. Hecht* (Jerusalem: Koren, 1979), 73f.; C. Clermont-Ganneau, "Sur quelques cachets Israélite archaïques," *Revue d'Assyriologie et d'Archéologie Orientale* 4 (1901): 56f.; L. A. Wolfe and E. Sternberg, *Objects with Semitic Inscriptions, 1100 B.C.–A.D. 700. Jewish, Early Christian and Byzantine Antiquities* (Jerusalem: Auction Catalogue, 1989), 13; and on five bullae, Yohanan Aharoni, "Trial Excavations in the 'Solar Shrine' at Lachish. Preliminary Report," *Israel Exploration Journal* 18 (1968), 167, pl. XI:6–7; Yohanan Aharoni, *Investigations at Lachish: The Sanctuary and the Residency* (Tel Aviv: University of Tel Aviv, 1975), 5:19–22, pl. 20–21; Avigad, *Hebrew Bullae from the Time of Jeremiah*, 64; Deutsch, *Hebrew Bullae from the Time of Isaiah*, 81, 101–2. The vocalization of *Yarom* (Jarom) for the hypocoristic form of *Yirmiyāhū* (Jeremiah) follows the pattern found in other names acknowledged by Bible scholars to be hypocoristic: *Bārūk* (KJV Baruch) for *Berekiyāhū* (KJV Berechiah), *Nahum* for *Nehemiah* (both in KJV), *Shallūm* (KJV Shallum) for *Shelemiyāhū* (KJV Shelemiah), and *Zakkūr* (KJV Zaccur) for *Zekariyāhū* (KJV Zechariah).
- 42 M. Lidzbarski, "Altsemitische Inschriften auf Siegeln und Gewichten des Ashmolean Museum zu Oxford" (Giessen: Richer'sche, 1900–02), 11; A. R. Millard in *Catalogue of Near Eastern Seals in the Ashmolean Museum. III. The Iron Age Stamp Seals*, ed. B. Buchanan and P. R. S. Moorey (Oxford: Clarendon, 1988), 45.
- 43 For this view, see Deutsch and Heltzer, *New Epigraphic Evidence*, 56.
- 44 Torczyner, *Lachish I*, 37, 51, 117; Diringier, *Lachish III*, 332–34.
- 45 See Elephantine 12:8; 13:13; 18:5; 22:89; 39:4; 40:5 in A. Cowley, *Aramaic Papyri of the Fifth Century B.C.E.* (Oxford: OUP, 1923). E. G. Kraeling, *The Brooklyn*

- Museum Aramaic Papyri* (New Haven: Yale, 1953), adds 9:25 to the list.
- 46 Avigad, *Hebrew Bullae from the Time of Jeremiah*, 42–43, 59; Deutsch and Heltzer, *New Epigraphic Evidence*, 56–57; Avigad and Sass, *West Semitic Stamp Seals*, 184, 202–3.
 - 47 Avigad and Sass, *West Semitic Stamp Seals*, 760.
 - 48 Walter Franklin Prince, “Psychological Tests for the Authorship of the Book of Mormon,” 380.
 - 49 Nibley, *The Prophetic Book of Mormon*, 388.
 - 50 Robert Deutsch and Michael Heltzer, *Forty New Ancient West Semitic Inscriptions* (Tel Aviv: Archaeological Center Publications, 1994), 23.
 - 51 Ruth Amiran and A. Eiten, *Qedem* 3 (1970): 65; Avigad, “Two Seals of Women,” 92f.; P. Bordreuil, *Catalogue des Sceaux Ouest-Sémitiques Inscrits de la Bibliothèque Nationale du Musée du Louvre et du Musée biblique de Bible et Terre Sainte* (Paris: Bibliothèque Nationale, 1986), 54; P. Bordreuil and A. Lemaire, “Nouveaux sceaux hébreux, araméens et ammonites,” *Semitica* 26 (1976), 49, pl. IV:9, 11; A. Lemaire, “Nouveaux sceaux nord-ouest sémitiques,” *Semitica* 33 (1983): 17f., pl. 1.1; Avigad and Sass, *West Semitic Stamp Seals*, 83, 92, 126–27, 130, 138, 142, 148, 187, 196, 216–17.
 - 52 Avigad, *Hebrew Bullae from the Time of Jeremiah*, 38, 81–82; Deutsch, *Hebrew Bullae from the Time of Isaiah*, 107–8; Deutsch and Heltzer, *New Epigraphic Evidence*, 52–53; K. G. O’Connell, “An Israelite Bulla from Tell el-Hesi,” *Israel Exploration Journal* 27 (1977): 197–99, pl. 26G.
 - 53 Fritz and Kempinski, *Ergebnisse der Ausgrabungen*, 134, pl. 78C.
 - 54 Avigad, *Festschrift Reuben R. Hecht*, 122f.; Nahman Avigad, “Titles and Symbols on Hebrew Seals” (in Hebrew), *Eretz-Israel* 15 (1981), 303, pl. 57. Nahman Avigad, “Another Group of West Semitic Seals from the Hecht Collection,” *Michmanim* 4 (1989b): 10; Bordreuil and Lemaire, “Nouveaux sceaux hébreux,” 51, pl. IV:16; P. Bordreuil and A. Lemaire, “Nouveau groupe de sceaux hébreux, araméens et moabites,” *Semitica* 29 (1979): 72f., pl. III:2; P. Bordreuil and A. Lemaire, “Nouveaux sceaux hébreux et araméens,” *Semitica* 32 (1982): 22f., pl. V:2; Avigad and Sass, *West Semitic Stamp Seals*, 59, 69, 121, 125–26, 162, 193, 205, 215–16, 223.
 - 55 Avigad, *Hebrew Bullae from the Time of Jeremiah*, 53, 62, 79–81, 90; Deutsch, *Hebrew Bullae from the Time of Isaiah*, 66.
 - 56 See Mosiah 25:2; Alma 51:26; 52:2, 16–17, 19–20, 22, 26, 28, 34; 53:2, 6; Helaman 5:15; 6:10; 8:21.
 - 57 See Alma 8:3–4, 6; 31:6; 35:13; 45:18.
 - 58 See the discussion in Robert F. Smith, “New Information about Mulek, Son of the King,” in *Reexploring the Book of Mormon*, ed. John W. Welch (Salt Lake City: Deseret Book and FARMS, 1992), 142–44. This identification has been challenged on the grounds that the vocalization of Mulek would not allow it to be hypocoristic for Hebrew *Malkiyāh(ū)*. See David Rolph Seely in *Review of Books on the Book of Mormon* 5 (1993): 311–15.
- But similar vowel changes are acknowledged by scholars for other hypocoristic names in the Bible (Baruch for Berechiah, Nahum for Nehemiah, Shallum for Shelmiah, and Zaccur for Zechariah). See John A. Tvedtnes, “What’s in a Name? A Look at the Book of Mormon Onomasticon,” *FARMS Review of Books* 8/2 (1996): 39 n. 7.
- 59 Shiloh, “Bullae from the City of David,” 28f.; Shoham, “A Group of Hebrew Bullae from Yigal Shiloh’s Excavation.”
 - 60 Israel Museum No 68.35.199; הורחבות מוסד בת דאסון (Jerusalem: Israel Museum, 1979), 108; Ruth Hestrin and Michal Dayagi-Mendels, *Inscribed Seals* (Jerusalem: Israel Museum, 1979), 111; Avigad and Sass, *West Semitic Stamp Seals*, 69.
- 61 For a discussion of the hypocoristic nature of names ending in aleph, with an extensive listing of examples, see Avigad and Sass, *West Semitic Stamp Seals*, 471.
- How the Guide to English Pronunciation of Book of Mormon Names Came About**
Mary Jane Woodger
- The illustration at the beginning of this feature is *Joseph Smith Translating* by Dale Kibbourn. © *Courtesy Intellectual Reserve, Inc. Used by permission.*
- 1 Joseph Smith, in a letter to John Wentworth, Editor of the *Chicago Democrat*, 1 March 1842, *History of the Church*, 4:537.
 - 2 Royal Skousen, “How Joseph Smith Translated the Book of Mormon: Evidence from the Original Manuscript,” *JBMS* 7/1 (1998): 24.
 - 3 Hugh Nibley, *Lehi in the Desert. The World of the Jaredites. There Were Jaredites* (Salt Lake City: Deseret Book and FARMS, 1988), 31.
 - 4 *Ibid.*
 - 5 Truman G. Madsen, “B. H. Roberts and the Book of Mormon,” in *Book of Mormon Authorship: New Light on Ancient Origins*, ed. Noel B. Reynolds (Salt Lake City: Bookcraft, 1982), 13.
 - 6 B. H. Roberts, *Defense of the Faith and the Saints* (Salt Lake City: Deseret News, 1907), 1:277–78.
 - 7 Skousen, “How Joseph Smith Translated,” 27.
 - 8 John L. Sorenson, “The Mulekites,” *BYU Studies* 30/3 (1990): 8, citing *Book of Mormon Critical Text: A Tool for Scholarly Reference* (Provo, Utah: FARMS, 1986), 2:483.
 - 9 Donald W. Parry, “How Was the Book of Mormon Pronouncing Guide Developed, and What Is Its Chief Purpose?” *Ensign*, July 1996, 60.
 - 10 See JS—H 1:33; John Taylor in *Journal of Discourses* 17:374; 21:94, 161; Parry, “How Was the Book of Mormon Pronouncing Guide Developed?” 60.
 - 11 *History of Joseph Smith by His Mother, Lucy Mack Smith*, ed. Preston Nibley (Salt Lake City: Bookcraft, 1979), 83.
 - 12 Robert G. Patch, “Does the ‘Pronouncing Vocabulary’ in the Book of Mormon Represent the Way the Nephites and Lamanites Actually Pronounced Their Names? Was the ‘Pronouncing Vocabulary’ Part of the Original Book of Mormon?” *Ensign*, February 1980, 68.
 - 13 John Gee, “A Note on the Name Nephi,” *JBMS* 1 (1992): 191 n. 15. Note: “the spelling of ‘Lehi’ as ‘Lehigh’ in M. J. Hubble’s interview of David Whitmer, 13 November 1886, in Lyndon W. Cook, ed., *David Whitmer Interviews: A Restoration Witness* (Provo, Utah: Grandin, 1992), 210. Hubble was a non-Mormon and apparently had never seen the name spelled and thus spelled what he heard. As David Whitmer had ‘cut loose from [Joseph Smith and the Church] in 1837’ (Cook, *David Whitmer Interviews*, 6) likely his pronunciation of the names had not altered from the initial period and thus the present American pronunciations of the names Nephi and Lehi were set within the first decade of the Church” (Gee, “A Note,” 191 n. 15).
 - 14 “Book of Mormon Students Meet,” *Deseret Evening News*, 25 May 1903, 3–4.
 - 15 *Ibid.*
 - 16 *Ibid.*
 - 17 *Ibid.*
 - 18 Sidney B. Sperry, *Problems of the Book of Mormon* (Salt Lake City: Bookcraft, 1964), 190.
 - 19 George Reynolds, *A Dictionary of the Book of Mormon* (Salt Lake City: Philip C. Reynolds, 1954), 338.
 - 20 *Ibid.*
 - 21 “New Issue of the Book of Mormon,” *Relief Society Magazine*, February 1921, 97.
 - 22 Anthony W. Ivins, *General Conference Reports* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1921), 20.
 - 23 Lavina Fielding Anderson, “Church Publishes First LDS Edition of the Bible,” *Ensign*, October 1979, 9.
 - 24 Daniel H. Ludlow, conversation with the author, October 1999.
 - 25 Edward J. Brandt, “Using the New LDS Editions of Scripture—As One Book,” *Ensign*, October 1982, 43.
 - 26 Bruce T. Harper, “The Church Publishes a New Triple Combination,” *Ensign*, October 1981, 10.
 - 27 George Horton, conversation with the author, November 1999.
 - 28 Harper, “The Church Publishes a New Triple Combination,” 10; Parry, “How Was the Book of Mormon Pronouncing Guide Developed?” 61. There is no evidence that any research on pronunciation by church members was undertaken.
 - 29 Soren Cox, conversation with the author, November 1999.
 - 30 Harper, “The Church Publishes a New Triple Combination,” 15.
 - 31 *Ibid.*
 - 32 Parry, “How Was the Book of Mormon Pronouncing Guide Developed?” 60–61.
 - 33 Harper, “The Church Publishes a New Triple Combination,” 18.
 - 34 Parry, “How Was the Book of Mormon Pronouncing Guide Developed?”
 - 35 Hugh Nibley, *The Prophetic Book of Mormon* (Salt Lake City: Deseret Book), 96.
 - 36 Brian D. Stubbs, “Looking Over vs. Overlooking Native American Languages: Let’s Void the Void,” *JBMS* 5/1 (Spring 1996): 1.
 - 37 Daniel H. Ludlow, conversation with the author, November 1999.
- 38 Daniel H. Ludlow, “List of Suggestions to Help with Your Personal Study of the Book of Mormon,” *Deseret News Church News*, 2 January 1988, 12.
- The Deseret Alphabet as an Aid in Pronouncing Book of Mormon Names**
Frederick M. Huchel
- 1 Albert L. Zobell Jr., “Deseret Alphabet Manuscript Found,” *Improvement Era* 70, July 1967, 11. See also Glen N. Rowe, “Can You Read Deseret?” *Ensign*, March 1978, 60–61.
- From Distance to Proximity: A Poetic Function of Enallage in the Hebrew Bible and the Book of Mormon**
David Bokovoy
- 1 Kevin L. Barney has published two important articles dealing with apparent examples of enallage in the Book of Mormon (though approaching this convention from a different perspective): “Enallage in the Book of Mormon,” *JBMS* 3/1 (1994): 113–47, and “Divine Discourse Directed at a Prophet’s Posterity in the Plural: Further Light on Enallage,” *JBMS* 6/2 (1997): 229–34.
 - 2 Biblical passages cited in this essay are the author’s own translation of the Hebrew text in Rudolf Kittel, ed., *Biblia Hebraica Stuttgartensia* (Stuttgart: Württembergische Bibelanstalt, 1990).
 - 3 Not every instance of enallage in the Hebrew Bible conforms to this specific model (e.g., third person to second person). Examples of the shift from second to third person include Genesis 49:4; Isaiah 22:16; 31:6; 42:20; 47:8; 48:1; 52:14; 54:1, 11; 61:6; Jeremiah 22:18; Malachi 2:15; Psalm 22:9. For shifts from first to third person see Lamentations 3:1 and Isaiah 22:19. For an interpretation of plural/singular shifts in the second person, see Barney, “Divine Discourse.”
 - 4 This literary tool is witnessed in several forms, including the shift from completed to noncompleted aspects that preserves the original notion of either a past or future tense. See, for example, Moshe Held, “The YQTL-QTL (QTL-YQTL) Sequence of Identical Verbs in Biblical Hebrew and in Ugaritic,” in *Studies and Essays in Honor of Abraham A. Neuman Meir*, ed. Meir Ben-Horin, Bernard D. Weinryb, and Solomon Zeitlin (Leiden: Brill, 1962), 281–90.
 - 5 It is hardly surprising to find the poetic use of enallage opening the Song of Songs since this book has long been recognized as the most highly poetic work in the Hebrew Bible. The term *Song of Songs* (Song of Solomon in the KJV) is an example of the superlative in biblical Hebrew. The title means “the choicest or best” song; see E. Kautzsch and A. E. Cowley, eds., *Gesenius’ Hebrew Grammar* (New York: Oxford University Press, 1910), 431.
 - 6 Marvin H. Pope, *Song of Songs* (New York: Doubleday, 1977), 297.
 - 7 The last two examples of *you* in Jeremiah 22:24–26 are second-person masculine plural forms. In this passage, the progres-

sion is from third person to second person, to second-person plural.

- 8 This verse presents many difficulties. The above translation reflects the suggestions discussed in *Gesenius' Hebrew Grammar*, 462. Though one may question the validity of this reading, enallage is still attested in the movement from third to second person.
- 9 As noted above, the pattern seems to be too sweeping to be labeled as either *coincidence* or *textual corruption*.
- 10 Sidney B. Sperry, *Our Book of Mormon* (Salt Lake City: Steven & Wallis, 1948), 110.

Paul Henning: The First Mormon Archaeologist
Robert W. Fullmer

- 1 M. Harvey Taylor, "Paul Henning, Early Latter-day Saint Archaeologist," in *Papers of the Fifteenth Annual Symposium on the Archaeology of the Scriptures*, ed. Ross T. Christensen (Provo, Utah: Society for Early Historic Archaeology, 1964), 90–93; W. Ernest Young, "A Curriculum of Readings in the Field of Religious Education from Spanish American Sources Designed for Seminary Students." (master's thesis, Provo, Utah: Brigham Young University, 1935), 122–25.
- 2 Letter to B. Cluff Jr., 20 June 1902, University Presidential File, Cluff Collection, Box 8, Folder 3, Letter #8–3–122, Brigham Young University Archives.
- 3 Among Henning's most important publications are *Apuntes sobre la Historia del Chalchihuitl en America* (México: Secretaría de Fomento, 1911); (with others) *Tamoanchan, Estudio Arqueológico é Histórico* (México: Museo Nacional de Arqueología, Historia y Etnología, 1912); *Estudios Mayas*, 2 vols. (México: Müller, 1919).

Out of the Dust

- 1 See "Prophecy among the Maya," in *Reexploring the Book of Mormon*, ed. John W. Welch (Provo, Utah: FARMS, 1992), 263–65.
- 2 Stephen Houston and David Stuart, "Of Gods, Glyphs and Kings: Divinity and Rulership among the Classic Maya," *Antiquity* 70 (1996): 289–312.
- 3 See Berthold Riese, "La inscripción del Monumento 6 de Tortuguero," *Estudios de Cultura Maya* 11 (1978): 187–98.
- 4 Linda Schele and Peter Mathews, *The Code of Kings: The Language of Seven Sacred Maya Temples and Tombs* (New York: Scribner, 1998), 341 n. 8.
- 5 Marc K. Stengel, "The Diffusionists Have Landed," *Atlantic Monthly* (January 2000): 35–39, 42–44, 46–48.
- 6 Romeo Hristov and Santiago Genovés T., "Mesoamerican Evidence of Pre-Columbian Transoceanic Contacts," *Ancient Mesoamerica* 10 (1999): 207–13.
- 7 David Mattingly, "Making the Desert Bloom: The Garamantian Capital and Its Underground Water System," *Archaeology Odyssey* 3/2 (March–April 2000): 31–37.

New Light

- 1 Jim Borg, "The History Within," *Hawaii Magazine*, February 1997, 36–41.
- 2 J. Koji Lum, Olga Rickards, Clara Ching,

and Rebecca L. Cann, "Polynesian Mitochondrial DNAs Reveal Three Deep Maternal Lineage Clusters," *Human Biology* 66 (1994): 567–90; Bryan Sykes, Andrew Leiboff, Jacob Low-Beer, Susannah Tetzner, and Martin Richards, "The Origins of the Polynesians: An Interpretation from Mitochondrial Lineage Analysis," *American Journal of Human Genetics* 57 (1995): 1463–75.

- 3 Bernice Wuehrich, "Proto-Polynesians Quickly Settled Pacific," *Science* 286 (10 December 1999): 2055.
- 4 Michel Graulich, "The Metaphor of the Day in Ancient Mexican Myth and Ritual," *Current Anthropology* 22 (1981): 45–60; "Myths of Paradise Lost in Pre-Hispanic Central Mexico," *Current Anthropology* 24 (1983): 575–88; "Afterlife in Ancient Mexican Thought," in Bruno Illius and Matthias Laubscher, eds., *Circumpacifica: Festschrift für Thomas S. Barthel* (Frankfurt: Lang, 1990), 165–88.
- 5 Leslie A. White, *The Science of Culture: A Study of Man and Civilization* (New York: Farrar, Straus, and Cudahy, 1949), 278.
- 6 See John L. Sorenson, "The Book of Mormon as a Mesoamerican Record," in Noel B. Reynolds, ed., *Book of Mormon Authorship Revisited: The Evidence for Ancient Origins* (Provo, Utah: FARMS, 1997), 429–33.
- 7 Hanns J. Prem, "Only a Bag of Sawdust? Historical Personalities among 'Historyless' Peoples?" in Sabine Dedenbach-Salazar Sáenz, Carmen Arellano Hoffmann, Eva König, and Heiko Prümers, eds., *50 Years Americanist Studies at the University of Bonn: New Contributions to the Archaeology, Ethnohistory, Ethnolinguistics and Ethnography of the Americas* (Markt Schwaben, Germany: Sauerwein, 1998), 345–58.
- 8 Robert N. Zeitlin, "Two Perspectives on the Rise of Civilization in Mesoamerica's Oaxaca Valley," *Latin American Antiquity* 11/1 (2000): 87–89.
- 9 Richard E. Blanton, et al., *Ancient Oaxaca: The Monte Albán State* (New York: Cambridge University Press, 1999).
- 10 Joyce Marcus and Kent Flannery, *Zapotec Civilization: How Urban Society Evolved in Mexico's Oaxaca Valley* (New York: Thames and Hudson, 1996).
- 11 According to an unpublished paper by Jon P. Kirby, "The Non-Conversion of the Anufo of Northern Ghana," a copy of which was given to John Sorenson by Kirby when he lectured at BYU in January 1986; he had served as a Christian missionary among the Anufo before training as an anthropologist.