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FOUNDATION FOR
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INSIGHTS

A N A N C I E N T W I N D O W

"...by study and also by faith." D&C 88:118

ENOCH THE PROPHET: SECOND VOLUME IN THE COLLECTED WORKS OF HUGH NIBLEY IS PUBLISHED

A major event last month was the publication of Hugh Nibley's *Enoch the Prophet*. Enoch's importance in the Old Testament Pseudepigrapha is certainly equaled or surpassed by his central role in the Book of Moses in the Pearl of Great Price. He is "the colossus that bestrides the Apocrypha as no other," writes Professor Nibley.

In this volume, Dr. Nibley demonstrates at great length the richness of the Old Testament pseudepigraphic Enoch literature. There are "astonishing similarities between these writings—a body of literature that is still coming to light, very little of which was known or accessible in Joseph Smith's day—and the Enoch section of the books of Moses," explains the book's editor, Dr. Stephen Ricks. For example, Dr. Nibley points out the very striking similarity between the name MHWY (probably pronounced "Mahuyah"), which occurs in the Aramaic Enoch fragments from the Dead Sea community found in the early 1950s at Qumran, and Mahijah (Moses 6:40), the only non-Biblical individual named in the entire Book of Moses.

Editing this volume took over a year, and it involved at one point a trip to the Harvard, Yale, and Brown university libraries to verify the book's 663 footnotes, which are frequently multilingual. Don Parry, Gary and Jill Keeley, Darrel Matthews, John Gee and Morgan Tanner assisted in this research.

The chapters are entitled "Enoch the Prophet," "The Enoch Figure," "The Book of Enoch as a Theodicy" (a paper originally presented to a regional meeting of the Society of Biblical Literature in 1974), and "A Strange Thing in the Land: The Return of the Book of Enoch" (a series in the *Ensign* from October 1975 to August 1977).

Above all, it is the peculiar relevance to our own day that gives this literature its greatest meaning. Enoch's world was not unlike our own, devoted to dark pleasures, and resolute and sophisticated in its waywardness. Hugh Nibley is rarely better than here, as he lays bare the significance of Enoch as a tract for our times. Ricks' foreword does not overstate this point in describing this book as "another instance of Professor Nibley at his best." Copies are now available for delivery. See the attached order form.

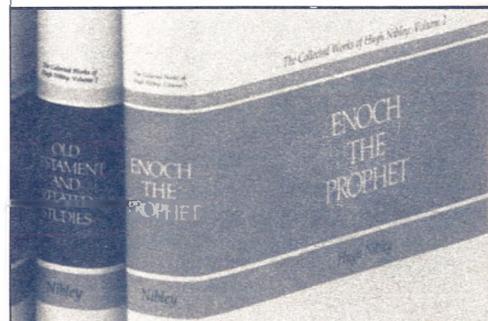
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LEHI'S TRAIL AND NAHOM REVISITED

In 1976, Lynn M. and Hope Hilton, *In Search of Lehi's Trail* (Salt Lake City: Deseret Book, p. 94) and *Ensign* (September–October 1976), proposed that the place called Nahom (1 Ne. 16:34), where Ishmael died and was buried, was around Al Kufidah near the Red Sea coast of Saudi Arabia. Ross T. Christensen, *Ensign* (August 1978, p. 73), soon suggested an alternative location for Nahom, based upon a map of Yemen prepared as a result of a 1762–64 exploration by Carsten Niebuhr for Danish King Frederick V.

Accordingly, in November 1984, Warren P. and Michaela J. Aston of White Hall, Australia, visited North Yemen searching for additional evidence concerning Nahom and the route taken by Lehi and his party. They were able to locate a 1976 map at the University of Sana'a in the Yemen Arab Republic that showed a place called "Nehem" located some 35 miles northeast of Sana'a. A copy of their report is now available as a F.A.R.M.S. Preliminary Report.

If further work supports their tentative findings, both the details of Lehi's route and the identification of the land Bountiful on the southern coast of the Arabian peninsula, from which the group set sail for the New World, may need to be moved westward from that proposed by the Hiltons. For example, the Aston's found that current scholars plot out a more complicated trail system for the frankincense trade than was understood a decade ago. Those trails came farther south along the Red Sea coast before branching off eastward than the Hiltons' sources showed. Since the frankincense was shipped from the eastern areas (including the Salalah area favored by the Hiltons for Bountiful) in coastal vessels to Qana, and thence northward along the trail toward the consuming centers in the Near East, it is less likely that Lehi's party would have reached the sea by land as far east as Salalah.

Instead, Lehi's group may have ended its desert journey in the then well-irrigated coastal Hadramawt area of modern South Yemen. In that region, William Hamblin has found pre-Islamic traditions about a prophet named Hud, whose tomb is located near the border between Oman and South Yemen. Hamblin, "Pre-Islamic Arabian Prophets," in S. Palmer, ed., *Mormons and Muslims* (Provo: BYU Religious Studies Center, 1983). Like Lehi, Hud reputedly prophesied against certain idol worshipers who were "renowned for their elaborate buildings" (cf. 1 Ne. 8:26), was rejected because of the pride of the people (cf. 8:27), but escaped while the wicked were destroyed.



Furthermore, if the place named "Nehem," visited by the Aston's, has any relationship to the Book of Mormon place-name "Nahom," this will somewhat shift our thinking about the meaning of the name "Nahom." Hugh Nibley in 1950 suggested that "Nahom" might relate to a Semitic language root signifying lamenting, groaning and grieving (in Arabic as $\text{N}\dot{\text{H}}\text{M}$, "to sigh, groan, moan, especially with another"); see *Lehi in the Desert and the World of the Jaredites* (Salt Lake City: Bookcraft), pp. 90–91. The place-name "Nehem," however, derives from the different (although closely related) root $\text{N}\dot{\text{H}}\text{M}$. (The dot under the H means it is aspirated, while "H" is just an ordinary H. The letters are written differently in both Hebrew and Arabic.) Stephen Ricks notes that this root (in Arabic $\text{N}\dot{\text{H}}\text{M}$, "to complain, groan, suffer from hunger") may also stand behind the name Nahom. Since Lehi's party both mourned and suffered from hunger at the location they called Nahom (1 Ne. 16:34–35), both roots are equally apt.

For centuries, the sands have blown across Lehi's trail. Perhaps a few additional clues yet remain about where his group might have traveled.



PRELIMINARY REPORTS STUDY MULTIPLE AUTHORSHIP OF BOOK OF MORMON TEXTS

The Book of Mormon, in many places, is textually complex. Careful study of the words and ideas in the book sometimes requires the reader to be sensitive to who wrote the words in question. Occasionally, for example, Mormon quoted the words of earlier prophets directly; other times, he or Moroni abridged or paraphrased those earlier statements. The task of attributing authorship to a particular verse or section can often become an intriguing and rewarding challenge.

Several layers of influence may exist in certain Book of Mormon texts. Upon close analysis of the words of Abinadi in Mosiah 12–16, for instance, one recognizes that the words we now read there (1) were first spoken by Abinadi, (2) were recorded shortly afterward from memory by Alma after he narrowly escaped from the court of Noah (see Mos. 17:4), (3) were next incorporated into the Record of Zeniff (Mos. 9–22), (4) were apparently then included in the Book of Mosiah by King Mosiah II, and (5) finally were abridged by Mormon, all before they were translated by Joseph Smith. There was opportunity, therefore, at each stage in this development of the Abinadi text, for these

various inspired writers to choose or to modify certain words, or to include or exclude selected parts of the record to make the point each prophet had in mind. For example, Mosiah II seems particularly interested in contrasting the righteousness of his father, King Benjamin, with the wickedness of King Noah. Thus, he may have included the Record of Zeniff in his Book of Mosiah and possibly abridged that record so as to emphasize the risks of having a wicked king, thereby supporting his establishment of the chief judgeship (Mos. 29:18). Obviously, stating absolutely who "wrote" the words in Mosiah 12–16 is not a simple matter.

Two Preliminary Reports now available explore some of these matters further. John W. Welch's "Preliminary Comments on the Sources Behind the Book of Ether" discusses the Book of Ether. That text, as we now have it, (1) began with certain king lists, records and traditions of the Jaredites known to Ether; (2) those were written into a record by Ether on the 24 gold plates (Eth. 1:6; Mos. 8:9; 28:11, 17); (3) that record was translated by King Mosiah II (Mos. 28:13); and (4) abridged by Moroni, who added a substantial amount of his own material to the final book. It appears, for several reasons, that Moroni did not retranslate the record of Ether, but that he worked from the inspired translation of Mosiah II. The multiple levels discernible here may bear significantly on one's understanding of the Book of Ether as we now have it.

Second, Alvin C. Rencher, of the BYU Department of Statistics, has completed a new report. It lists by author every chapter, verse, or part verses in the Book of Mormon. His report, entitled "Book of Mormon Authorship Chronology," attributes a predominant author to each verse in the book. Using this report, one can quickly distinguish, for example, which words in Alma 20:2–4 originated primarily with each of four different authors—the Lord, Mormon, Ammon II, and Lamoni.

John Hilton and Kenneth Jenkins first made such a tool available. See "A Full Listing of Book of Mormon References by Author and Literary Form" (F.A.R.M.S. Preliminary Report H&J-82). Their report, however, is not as legible or as easy to use as is Rencher's, nor does it identify the "miscellaneous authors" individually by name, as Rencher does. Both reports will continue to have value, however, especially since the assignment of predominant authorship in several instances still remains uncertain. Nevertheless, Rencher's list is another step forward. It can help all readers and speakers avoid errors when attributing authorship to passages from the Book of Mormon.



SHORT NOTES ON RECENT RESEARCH

The Arms of Ammon's Victims

In October 1983, the F.A.R.M.S. Newsletter reported the way in which the gates of Shalmaneser III (858–824 B.C.), pictured in Yigael Yadin's *The Art of Warfare in Biblical Lands* 2:399, attests to the practice of cutting off the arms, hands, feet, or other body parts of vanquished enemies. This ancient military practice seems related to Alma 17:39, where Ammon cuts off the arms of those thieves who tried to steal the king's livestock and the shepherds take the arms to the king as a testimony of what has been done. In a recent conversation, John Lundquist, at the New York Public Library, has explored several of the reasons why this was a widespread and frequently attested phenomenon in the ancient world, ranging throughout the Near East and Egypt.

First, there was a need to obtain an accurate count of the dead. Military officers tended to exaggerate their conquests for self-aggrandizement and political gain; thus, a precise statistic was necessary to avoid misrepresentation. Similarly, Ammon was scrupulous to present precise evidence, so that he could not be accused of overstating his feat.

Second, there was a need for mercenary soldiers to be paid, and they were often rewarded based on the number of victims they had killed. Ammon, of course, had no interest in receiving compensation for his loyal service to King Lamoni, but the fact that the evidence was presented to the King, which would have entitled him to payment, heightens all the more the fact that Ammon sought no recognition.

Other reasons for the practice may have included the need to identify the dead, and, thus, body parts were usually selected that were somehow unique to the victims. Taking an arm may also have had symbolic significance in punishing thieves who had misappropriated property by hand. Such became a common punishment for thieves in the Moslem world, but Jewish jurisprudence came to avoid any bodily mutilation. Finally, an often-heard threat in the Near East today is that of vowing to cut down any arms raised against a person. Similarly, "as many of their arms as were lifted against" Ammon were smitten off (17:28). Thus, several ideas may shed additional light upon the practice reported in Ammon's case in Alma 17.

Nephite Daily Prayers

As work on Volume 3 of the *Book of Mormon Critical Text* continues steadily, many interesting details emerge. For example, three consistent passages in the Book of Mormon have allowed the likely conclusion that the Nephite liturgical day ran from morning to evening. Alma 34:21 exhorts the people to pray "both morning, mid-day and evening," which would seem to call for a daily schedule beginning in the morning. Mos. 27:23 and

Hel. 9:10 both seem to indicate that fasting for Alma and for the slain chief judge began the day after Alma was struck dumb and the day after the chief judge was assassinated and that the fasting was for the entire day, thus also indicating that their religious routine began in the morning. This appears to differ from the typical Israelite and Jewish practices, which regulated their daily prayers from evening to evening. Psalms 55:17 states, "Evening, and morning, and at noon, will I pray." See also Dan. 6:10; Acts 3:1; 10:3, 9; *Didache* 8:3; Babylonian Talmud *Berakot* 4:1. The daily routine was often a cause of debate and differentiation among various Jewish sects.

Also intriguing is the close relationship between the Zoramite prayer in Alma 31:15–18 and the Jewish 'Amida or "Standing" *Shemone-‘Esreh* prayer. The Jewish prayer, which always uses "we, us" and is communal, included eighteen (now nineteen) benedictions, consisting of praise of "Holy God," petitions and thanksgiving. J. Heinemann, *Prayer in the Talmud* (Berlin: de Gruyter, 1977), pp. 26–29. Babylonian Talmud *Berakot* 4:3. Some basic similarities exist between this prayer and the prayers offered by the Zoramites standing on their rameumptom, although it is equally indisputable that the Zoramite prayer was a shocking corruption of what had originally been a legitimate expression of Israelite piety.

Lehi's Council Vision and the Mysteries of God

When Lehi saw God seated on his throne amidst the council in heaven and was entrusted to deliver the decree of woe and judgment which was issued upon Jerusalem (1 Ne. 1:8–13), his vision was fully consistent with the spiritual experiences of other classic Israelite prophets of his day. They, too, expressed their visions in terms of participating in an assembly in heaven and receiving the judgments of that council concerning God's will about the destiny of man and the world. Compare, for example, 1 Ki. 22:19–22; Isa. 6:1–10; 40:1–8; Job 1:6–12; 2:1–6; Zech. 1:8–13; 3:1–7; 6:1–8; Jer. 23:18, discussed at length in T. Mullen, *The Divine Council in Canaanite and Early Hebrew Literature* (Chico: Scholars Press, 1980). Recent research by John W. Welch on 1 Nephi has placed Lehi's words more specifically in this preexilic context than ever before.

Interestingly, the Hebrew word for the "council" was *sod*. By association, it also came to mean "a decree of the council." Because the council and its actions were not open to the general public, but were private and intimate, these decrees were "secrets," known only to the prophets. Accordingly, Raymond E. Brown has concluded that the Semitic background of the concept of "mysteries" resides in the idea of prophets like Lehi being "introduced into the heavenly assembly and gaining a knowledge of its secret decrees." See "The Pre-Christian Semitic Concept of 'Mystery,'" *Catholic Biblical Quarterly* 20 (1958), 417–43, esp. p. 421. Thus, it is

remarkable and understandable that when Nephi described his desire to receive a personal confirmation of the truth of the words which his father Lehi had spoken, he said that he wanted to "know of the mysteries of God." Those "mysteries" (*sod*) were apparently synonymous with the decrees and knowledge which Lehi had received in the council (*sod*).

Stylometry Research Progresses

John Hilton, in Walnut Creek, California, reports significant progress in his research with Kenneth D. Jenkins, developing a consistent and conservative model to measure a set of noncontextual word patterns for authorship identification. John's latest report is highly technical and is entitled "On Maximizing Author Identification by Measuring 5000-Word Texts." It examines several statistical issues to determine the extent to which word-print measurement can be validly taken on two texts. It concludes that in over 60% of the cases, a valid author separation is achievable. While one cannot, therefore, always prove by word-print analysis who did write a text, unambiguous results were obtained in determining who *did not write* each 5000-word sample. "I believe," John writes, "we have now demonstrated that there can be valid word printing to study Joseph Smith and the larger authors from the Book of Mormon." These recently developed results have yet to be applied to the texts of the Book of Mormon themselves.



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In recent months and years, 169 individuals and foundations have given generously to F.A.R.M.S. Below are listed the names of these people, to whom we owe a deep debt of gratitude. Each has given \$100 or more; several have given in the thousands. We hope we have not overlooked anyone on this list, but if we have, we apologize and thank them just as much, too.

We know that many of these good people have made considerable sacrifices to lend their support to Book of Mormon research and distribution. The personal letters we have received are great testimonies of the interest, enthusiasm and dedication that these people share with respect to this marvelous scripture. Because we know that each dollar contributed is not given lightly, we have worked very hard to make each dollar go as far as possible. Volunteered services match donated dollars, and our budget is kept to the basic essentials. We pledge to keep it that way in the future.

The contributions of these people have made it possible for F.A.R.M.S. to exist. This money has financed the printing of our 1986-87 Catalog and the preparation of numerous new Preliminary Reports and Reprints. These donations have funded research on Book of Mormon word studies, textual analysis, and finding answers to Book of Mormon questions. They have paid for research and secretarial assistants who have nearly completed three major computerized bibliographies, one on the Book of Mormon, one on chiasmus in recent Biblical commentary, and another on temples and temple rituals in antiquity. They have likewise funded the costs of preparing individual volumes of the Nibley collected works. This money has covered general overhead to make it possible for thousands of copies of the Book of Mormon-related articles to be distributed worldwide at break-even prices to people and libraries who want to know more about the book.

Without these donations, along with thousands of smaller contributions, F.A.R.M.S. would simply not be able to do what it does. We say "thanks" sincerely, and hope you all know how much we appreciate every dollar of support you so generously give.

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This October, Mari Miles joined Les Campbell, Teri Bergstrom and Greg McMurdie on the F.A.R.M.S. staff. Mari was born in Denmark, raised in Salt Lake, and now lives with her husband and baby boy in Provo. She worked as a secretary for several years, in the BYU College of Family, Home and Social Sciences, the BYU Law School, and for businesses in Salt Lake. She served an LDS mission to Denmark from July 1982 to January

1984. Mari will be our managing editor. As the newest member of the staff, she will assist in the preparation of the F.A.R.M.S. Preliminary Reports, monthly *Updates*, and quarterly Newsletters. She will help also with correspondence, publication and editing. We are excited about the skills and talents Mari brings with her to this significant position.

Our congratulations also go to Greg McMurdie, who was married in August. Greg handles all our shipping and reprinting needs and continues to do a masterful job.

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N-2	Hugh Nibley, <i>Enoch the Prophet</i> (Volume 2 in the Collected Works of Hugh Nibley, Deseret and F.A.R.M.S., 1986), 309 pp. (ISBN 0-87579-047-X)		\$15.95	
REN-86	Alvin C. Rencher, "Book of Mormon Authorship Chronology," 42 pp.		\$ 2.00	
SOR-85	John L. Sorenson, <i>An Ancient American Setting for the Book of Mormon</i> (ISBN 0-87747-608-X) (<i>Special price; offer expires Dec. 15, 1986</i>)		\$12.95	
SOR-X	Extra copies of <i>An Ancient American Setting for the Book of Mormon</i> (with order for SOR-85 above; offer expires Dec. 15, 1986)		\$10.00	
SOR-85a	John L. Sorenson, "Study Maps of the Book of Mormon" (15 maps; special offer expires Dec. 15, 1986)		\$ 1.50	
WEL-86	John W. Welch, "Preliminary Comments on the Sources Behind the Book of Ether," 8 pp.		\$.75	
PKG-1	The Ten Most Wanted Reprints (1984-86)		\$10.00	

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THE TEN MOST WANTED REPRINTS

The following lists, in order of sales, 10 of the most popular F.A.R.M.S. reprints and reports over the past 3 years. We felt that our readers would like to know what our best-sellers have been and perhaps would want to have them for their own reading and collection. Look through the list and order those that sound right for you. For those who do not have these articles or would like to give the set as a present, we are offering all 10 in a special package that saves you over 20%, but you need to order by December 1.

The F.A.R.M.S. Monthly Updates for 1984 (13 pp.), Staff, F.A.R.M.S. (STF-84b), \$1.00. All tell significant news-breaking releases from 1984, first detailing the recent discovery of cultivated pre-Columbian barley, Mulek as a Biblical son of Zedekiah, a feast of Passover in the Book of Mormon, the weight of the golden plates, the ancient pattern of the execution of Zemnah, Jesus' birth in Jerusalem, and many others.

Christ Among the Ruins (22 pp.), Nibley, Hugh W. (N-CHI), \$1.25. From *Book of Mormon Authorship*. Compares Jesus' words in 3 Nephi with the so-called 40-day literature of Jesus' post-resurrection words to his disciples in Galilee.

An Evaluation of the Smithsonian Institute "Statement Regarding the Book of Mormon" (9 pp.), Sorenson, John L. (SOR-82), \$.50. Anti-Mormons frequently refer to a form letter, sent by the Smithsonian in response to inquiries about the Book of Mormon. This article corrects and puts that letter into proper perspective.

Howlers in the Book of Mormon (5 pp.), Nibley, Hugh W. (N-HOW), \$.50. *Millennial Star*. Responds to over twenty Book of Mormon points which may have seemed ridiculous in 1830 but which "appear very different" in light of modern scholarship.

Strange Ships and Shining Stones (19 pp.), Nibley, Hugh W. (N-STR), \$1.00. *Improvement Era*. This article demonstrates some striking similarities between the Jaredite account of their barges with 16 light-giving stones and old legends about Noah's ark and epic literature from Babylonia.

Chiasmus in the Book of Mormon (16 pp.), Welch, John W. (WEL-69), \$1.00. *BYU Studies*. Landmark study introduced the discovery of extended inverted parallelisms in the Book of Mormon. One of the most remarkable exegetical and artistic analyses of the high literary quality of several passages in the Book of Mormon.

The Narrative of Zosimus and the Book of Mormon (22 pp.), Welch, John W. (WEL-79), \$1.25. *BYU Studies*. Extensive parallels between 1 Nephi and a little-known but early pseudepigraphon about a man who has a vision similar in many ways to Lehi's and meets a group in this vision that escaped the Babylonian destruction of Jerusalem and were taken across the ocean by God.

Martin Harris' Visit With Charles Anthon: Collected Documents on Short-hand Egyptian (76 pp.), Staff, F.A.R.M.S. (STF-85a), \$2.75. Letters, reviews, speeches, Egyptian script, and explanatory introduction regarding Charles Anthon's statement to Martin Harris that the Book of Mormon characters resembled "Short-hand" Egyptian.

King Benjamin's Speech in the Context of Ancient Israelite Festivals (62 pp.), Welch, John W. (WEL-85c), \$3.00. A preliminary report expositing Mosiah 1-6 in light of ancient Israelite and Jewish rituals and practices associated with their fall celebration of New Year, Day of Atonement, Feast of Tabernacles, particularly on Sabbatical Years.

Were There Two Cumorahs? (6 pp.), Sperry, Sidney B. (SP-WER), \$.50. Considers passages within the Book of Mormon and concludes that the Hill Ramah/Cumorah was probably near the narrow neck of land.

SPECIAL SET PRICE

The 10 articles would cost \$12.75 if bought individually, but if you place an order between now and December 1, 1986, we will send you the complete set for only **\$10.00 (PKG-1)**

SPECIAL BONUS FOR DONATIONS OF \$50 OR MORE

For a limited time only, we will send you, absolutely free, a complimentary copy of the facsimile edition of the 1830 Book of Mormon, if you will contribute \$50 or more to promote Book of Mormon research. This gift book makes a beautiful addition to any library. It is a faithful reproduction in size and printing of the first edition of the Book of Mormon, bound in real pigskin leather, similar to the original produced by E. B. Grandin. You will greatly enjoy this exceptional replica.

This offer applies to all donations of \$50 or more received between November 1 and December 31, 1986. Act today!

TAX LAWS ON CHARITABLE GIVING WILL CHANGE IN 1987

More than ever before, we encourage you in this newsletter to give to F.A.R.M.S. We do not want any of our participants to be dropped off our mailing list. We hope that donating to F.A.R.M.S. will become a significant and rewarding part of your annual giving.

This year is a good time to give. Our needs and opportunities are greater than ever before. Numerous research projects need additional support for completion.

Your tax needs may also be a factor, making this an opportune time to make a charitable contribution, since the federal income-tax laws with respect to charitable giving will change in 1987.

For example, the charitable deduction for non-itemizers will expire after December 31, 1986. If you do not itemize deductions, a donation this year will help you more tax-wise than it will next year. Donations can be made on your credit card and are deductible when charged, even though you pay later.

For itemizers, the personal-income-tax rates will be going down dramatically beginning next year. Therefore, deductible contributions made this year will be worth more this year to a high-bracket taxpayer than next year. Many taxpayers are considering the use of charitable lead trusts in 1986 to accelerate their contributions and make them deductible on this year's tax return. The rules will also tighten up further regarding donations of appreciated property.

If we can be of any help to you in planning your annual giving or your estate, please feel free to drop a letter to Jack Welch or Paul DeBry, officers of F.A.R.M.S. Paul is a CPA and Jack is a tax lawyer. F.A.R.M.S. is a 501(c)(3) publicly supported tax-exempt organization (EIN 95-3442860).

BOOK OF MORMON SYMPOSIA EXPAND

A greater number of conferences and symposia than ever before have concentrated our attention this summer and fall on the Book of Mormon. Here is a brief description of several of these programs, making particular note of instances where F.A.R.M.S. directors or advisors are involved. In many cases, copies of the papers presented at these symposia can be obtained by writing to the organizers or to the participants.

On Monday, November 24, 1986, a Consultation on Studies of the Latter-day Saints will be held at the Atlanta Marriott Marquis Hotel as a part of the Annual Meeting of the American Academy of Religion and the Society of Biblical Literature. The session, organized and chaired by F.A.R.M.S. Research Board member Gordon C. Thomasson, will examine the Mormon concept of scripture (canon). Presentations will include papers by W. D. Davies, Kent P. Jackson, John W. Welch, David J. Whittaker, Truman J. Madsen, and M. Gerald Bradford.

On October 10-11, the Second Annual Book of Mormon Symposium, organized by the BYU Religious Studies Center, was held on the Brigham Young University campus. The theme of the symposium was 1 Nephi, and lecturers included Daniel Ludlow, John Welch, Alan Parrish, Paul Cheesman, John Sorenson, Rex Reeve, Robert Parsons, Paul Hoskisson, Monte Nyman, Truman Madsen, Gerald Lund, Donl Peterson, Stephen Robinson, Phillip Flammer, Robert Matthews, Rodney Turner, Clark Johnson, Robert Millet, and Susan Easton Black, with a keynote speech by Elder Neal A. Maxwell. The proceedings of the symposium will be published by the BYU Religious Studies Center.

Also in October, Book of Mormon programs were sponsored by the Society for Early Historic Archaeology in Provo, Utah, and by the Foundation for Research on Ancient America, in Independence, Missouri. In Missouri, for example, Bruce Warren spoke on "Dating the Crucifixion of Jesus Christ," and Garth Norman discussed "Similarities in Jaredite and Nephite Measurement." Bruce and Garth are F.A.R.M.S. Research Board members.

Many other conferences have been held in conjunction with the LDS Church Educational System's preparation for this year's seminary curriculum on the Book of Mormon. On August 14-15, the Annual CES Symposium was held in Provo. A booklet is now available from CES containing copies of many of the papers presented.

John W. Welch, John L. Sorenson and Les Campbell have spoken about "Recent Developments in Book of Mormon Research" either at the CES Symposium, or at Seminary and Institute faculty meetings in or from St. George, Arizona-New Mexico, Salt Lake City, Utah Valley, Boise, Logan, Northeastern States, Bountiful and Richfield. John W. Welch also delivered a presentation entitled "The Book of Mormon as a Tabernacle of our Faith" on Wednesday, September 17, as part of the rededication exercises for the Provo Tabernacle.

Stephen Ricks has also been busy. He presented a paper entitled "Magic and Methodology: The Case of the Hebrew Bible" at the international meeting of the Society of Biblical Literature in Jerusalem this August. He will speak on "The Throne Theophany Motif in the Quran" at the national meeting of the Middle East Studies Association to be held in Boston in late November.

HUGH NIBLEY COLLECTED WORKS

In 1988, the Book of Mormon will be the study course for the L.D.S. adult Sunday School. F.A.R.M.S. feels that it is important that the Hugh Nibley Book of Mormon volumes, several of which are now out of print, should be available as teaching and study helps. Not only do they represent some of the finest work in detailing how the Book of Mormon reflects the culture and customs of the ancient Near East, but also they are written so non-scholars can understand and appreciate the wealth of these details.

The major delay in getting these book back in print as additional volumes in the *Hugh Nibley Collected Works* is the cost of the research in checking the many footnotes. This is done by a team of graduate students, and this research costs approximately \$2,000 per book.

F.A.R.M.S. thinks that there are a number of our readers who, either as individuals or businesses, feel strongly enough about the importance of the Book of Mormon to fund the research costs of one or more of these books and in that way ensure that they will be printed by the fall of 1987.

Any person, business, or association that donates the complete research costs for a volume will be recognized in the book when it is published, will receive an autographed copy of the book, and, with their permission, will be personally thanked in a future issue of *Insights*.

When you donate, please indicate which of the listed books you would like to fund. If more than one full donation comes in for a particular book, F.A.R.M.S. will contact the donors for further arrangements.

1. **Lehi in the Desert**
2. **The Jaredites**
3. **Since Cumorah**
4. **Messages of the Book of Mormon**
5. **Abraham in Egypt**

CHRISTMAS SPECIALS

Books make nice gifts for many people.

For this Christmas season only, copies of John L. Sorenson's *An Ancient American Setting for the Book of Mormon* (co-published by Deseret Book and F.A.R.M.S.) can be ordered under this special offer: buy one copy at the book-club price of \$12.95 and you may buy as many additional copies as you would like for gifts to give to others for only \$10.00 each. Order before November 30 to make delivery possible.

Also, a 50% discount is now available until December 31, 1986, on the map sets, which are reproductions of those in John Sorenson's book. These 15 maps serve as intriguing study aids and classroom visuals. They are printed on heavy bond stock. Each set can now be purchased for only \$1.50.

Does your company provide matching funds? It can double your contributions at no cost to you!

Many people who work for large companies do not realize that they can take advantage of benefits that can double their contribution to F.A.R.M.S. without any increase in their own contribution.

The benefit is called donation matching and generally provides that the company will match any donation by an employee to a recognized charity.

Normally, this must be done by a payroll deduction, and you will have to check with your company's benefits department to find out if they have the program and, if so, how you go about signing up for it. Some companies require special information about the charity before they will provide matching funds. If your company needs more information, please either have them contact F.A.R.M.S. directly, or you can contact us for the needed data.

After you sign up for the program, your \$10- or \$20-a-month donation to F.A.R.M.S. automatically becomes \$20 or \$40, and that can do a lot to further Book of Mormon research.



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CHARACTERS ON TWO ANCIENT AMERICAN CYLINDER STAMPS AND ON THE ANTHON TRANSCRIPT COMPARE FAVORABLY

One of the few systematic studies of the "characters" of the "Anthon Transcript," as it was known a decade ago, was published by Carl Hugh Jones in 1970 as "The 'Anthon Transcript' and Two Mesoamerican Cylinder Seals." His paper appeared in the Newsletter of the Society for Early Historical Archaeology and is now available as a F.A.R.M.S. Reprint. The author is a museum professional with the Nebraska State Historical Society.

This paper tabulates the recurring marks on the Anthon Transcript according to a numbering system keyed to numbered lines and characters. For example, one learns immediately that the mark that looks something like a large numeral "two" occurs six times on four different lines. Repeated occurrences of series of marks are also tabulated. Serious decipherment attempts will benefit from this systematic labeling and counting.

In addition, the author shows that many similar marks or signs are found on a roller stamp discovered at La Venta, Tabasco, Mexico, and another found at Tlatilco, Mexico. Both stamps date to before the time of Christ and had already been published in the professional literature. Ten signs on the first roller and 28 on the second are compared with the Anthon document. Although the general style of these sets of markings varies, the conclusion reached by Jones is that individual equivalents to all the La Venta signs are visible in the Transcript and that the Tlatilco stamp can even be said to be "an archaeological example of the type of script represented in the Anthon Transcript."

TO BE SUCCESSFUL, WE NEED YOUR SUPPORT

One of the goals of F.A.R.M.S. is to provide research grants for projects that are essential in bringing greater understanding to the Book of Mormon in light of its ancient origins. To do this properly takes money. F.A.R.M.S. has used contributions to sponsor a number of projects in the past; however, there is still a large body of important research that cannot be finished or even started because of lack of funds.

To move ahead on some of the more promising projects, we are asking for your financial support through direct contributions. We have selected a list of projects that we at F.A.R.M.S. consider the most important. We solicit your support of specific programs. Those who donate \$500 or fund a complete project will be given credit as sponsors of the papers when they are published. These people will receive quarterly progress reports on how the work is going and a free copy of the paper when done, autographed by the researcher, and, with their permission, will be recognized as a contributing sponsor in future issues of *Insights*. Contributions of less than \$500 to designated projects will also be recognized as the circumstances allow. It is only with these donations that F.A.R.M.S. can achieve its goal of improving ancient research and Mormon studies and making those results available to the public at reasonable prices. Eventually, of course, we will be able to bring our work together in a major Book of Mormon encyclopedia.

Through the continuing efforts of an unpaid board of directors and a solid core of volunteers, the everyday expenses of F.A.R.M.S. are kept to a minimum. Therefore, our contributors can be assured that any money donated will go directly to this

"Every Latter-day Saint should make the study of this book a lifetime pursuit. Otherwise he is placing his soul in jeopardy and neglecting that which could give spiritual and intellectual unity to his whole life."

Ezra Taft Benson

important work and not be lost in burdensome overhead expenses.

All of us have taken note this year of the great emphasis which has been given by President Benson to the importance of the Book of Mormon. With your help, F.A.R.M.S. can do its part in providing further insights into this profound and essential ancient scriptural record.

Your \$500 contribution will sponsor a research project, and recognition will be given in the published report. The following is a list of a few important pending projects. Please indicate which you would like to fund.

1. **Comprehensive Bibliography of the Book of Mormon**
2. **Ancient Temples Bibliography**
3. **Answers to Book of Mormon Questions**
4. **Zelph**
5. **Olive Culture in the Book of Mormon**
6. **Formulaic Expressions in the Book of Mormon**
7. **Book of Mormon Critical Text, Vol. 3**

A \$100 contribution entitles you to the monthly *Updates* and the facsimile Book of Mormon.

A \$50 contribution entitles you to the facsimile Book of Mormon 1830 edition.

A \$10 contribution is necessary to keep your name on the F.A.R.M.S. mailing list.