

ENDNOTES

The Book of Mormon and Automatic Writing

Robert A. Rees

1. *Times and Seasons*, 15 September 1842, as cited in Terryl L. Givens, *By the Hand of Mormon: The American Scripture That Launched a New World Religion* (Oxford: Oxford University Press, 2002), 118.
2. By “more rational” I mean that to the extent one can make a case for the existence of automatic writing (a reasonable possibility to entertain since there are so many examples of the phenomenon and such a wide variety of styles), then this theory becomes a more plausible explanation for how the Book of Mormon was produced than many other explanations that, when seriously considered, prove to be either ridiculous or without credible evidence.
3. W. Stainton Moses, *Direct Spirit Writing (Psychography): A Treatise on One of the Objective Forms of Psychic or Spiritual Phenomena* (London: Psychic Book Club, n.d.), 19. Stainton Moses was himself a famous medium and recorder of automatic writing during the height of the Spiritualist movement in England and the United States. See “The Mediumship of Stainton Moses,” members.tripod.com/cryskernan/mediumship_of_stainton_moses.htm.
4. According to the official Course in Miracles Web site (www.acim.org), through a process called “inner dictation,” *A Course in Miracles* was “dictated” by Jesus to Dr. Helen Schucman, a clinical and research psychologist and tenured associate professor of medical psychology at Columbia University’s College of Physicians and Surgeons, in New York City. The course of study is defined as follows: “This is a course in miracles. It . . . does not aim at teaching the meaning of love, for that is beyond what can be taught. It does aim, however, at removing the blocks to the awareness of love’s presence, which is your natural inheritance. The opposite of love is fear, but what is all-encompassing can have no opposite. This course can therefore be summed up very simply in this way: ‘Nothing real can be threatened. Nothing unreal exists. Herein lies the peace of God.’” *A Course in Miracles* has been translated into many languages and is used as a course of spiritual study throughout the world.
5. “*The Urantia Book*, first published by the Urantia Foundation in 1955, was authored by celestial beings as a special revelation to our planet, Urantia. The book’s message is that all human beings are one family, the sons and daughters of one God, the Universal Father. It instructs on the genesis, history, and destiny of mankind and on our relationship with God. It also presents a unique and compelling portrayal of the life and teachings of Jesus, opening new vistas of time and eternity, and revealing new concepts of Man’s ever-ascending adventure of finding the Universal Father in our friendly and carefully administered universe” (Urantia Foundation, www.urantia.org). The Urantia text was a “revelation” dictated to and “transcribed” by an anonymous group living in Chicago. Like *A Course in Miracles*, *The Urantia Book* has been translated into many languages and is studied in many countries.
6. *The Urantia Book* (Chicago: The Urantia Foundation, 1955), 2021–22.
7. *Merriam-Webster’s Collegiate Dictionary*, 11th ed., s.v. “dissociation.”
8. Robert Almeder, *Beyond Death: Evidence for Life After Death* (Springfield, IL: Charles C Thomas, 1987), 60–62. Obviously, such anecdotal reports are not the same as controlled scientific studies, and yet the number of such reported incidences offers at least the possibility that some may be reliable.
9. A term coined by Gordon Thomasson in “‘Daddy, What’s a ‘Frontier?’”: Thoughts on the ‘Information Environment’ That Supposedly Produced the Book of Mormon,” unpublished manuscript in my possession, p. 18. Thomasson provides the most detailed account yet as to what information might have been available to someone living in eastern New York in the late 1820s. According to Thomasson, “There are two types of critical tests which can be made on Book of Mormon data: [1] The first type involves subjects about which an information vacuum can be shown to have existed in 1830—and about which the Book of Mormon takes a position which can be compared to new data revealed by contemporary scholarship (textual comparison of the Book of Mormon with otherwise unparalleled Qumran and/or Nag Hammadi documents might fall in this category). [2] The second class of tests includes those cases in which the information environment of 1830 can be shown to have documented a particular position which the Book of Mormon took exception to—and these two conflicting ideas can be compared to current scholarly opinion. These are tests which the Book of Mormon can pass or fail—taking into consideration the open-ended dialogue which is true scholarship. These are tests to which it generally has not been subjected.”
10. Scott C. Dunn, “Automaticity and the Dictation of the Book of Mormon,” in *American Apocrypha: Essays on the Book of Mormon*, ed. Dan Vogel and Brent Lee Metcalfe (Salt Lake City: Signature Books, 2002), 26.
11. See Stephen E. Braude, “Dissociation and Latent Abilities: The Strange Case of Patience Worth,” *The Journal of Trauma and Dissociation* 1/2 (2000): 13–48. See commentaries on Braude by Jean Goodwin and Jennifer Radden in the same issue.
12. Dunn, “Automaticity,” 27.
13. Dunn, “Automaticity,” 29.
14. Dunn, “Automaticity,” 30.
15. Dunn, “Automaticity,” 30.
16. Dunn, “Automaticity,” 33.
17. I believe Dunn may be disingenuous when he states, “It may be argued that automatic writing is God’s true means of giving revelations and translations (in the case of Joseph Smith)” (“Automaticity,” 36).
18. Givens, *By the Hand of Mormon*, 177–78. In an online review of Givens’s book (www.solomonspalding.com/Lib/givn2002.htm), Dale R. Broadhurst identifies automatic writing as one of the possible explanations of the Book of Mormon. “For those deciding not to join the Mormons, and thereby eliminating the explanation that the book is what it says it is, there are three remaining options for further investigation. These possibilities are: (A) Smith wrote the text almost entirely upon his own, whether by design or through a process something like automatic writing; (B) the text was produced by some person(s) other than Smith, and Smith only joined the process shortly before its publication; or, (C) the book was produced by Smith and one or more other contributors working together.”
19. Although at times Joseph used the term *Urim and Thummim* to refer to this ancient device included with the gold plates as well as to the seer stone, he used both instruments to translate the Book of Mormon. See Richard Van Wagoner and Steven Walker, “Joseph Smith: ‘The Gift of Seeing,’” *Dialogue* (15/2, Summer 1982); updated and reprinted in Bryan Waterman, ed., *The Prophet Puzzle: Interpretive Essays on Joseph Smith* (Salt Lake City: Signature Books, 1999), 87–112.
20. See Dunn, “Automaticity,” 38n11.
21. “Working with his research partner, Dr. Linda G. Russek, Dr. Schwartz devised experiments that, as best they could, would eliminate the possibility of cheating or fraud of any kind. They were able to enlist the cooperation of such well-known mediums as John Edward, Suzanne Northrup and George Anderson, who to their credit placed no conditions on the experiments; they would participate exactly as directed by the scientists. . . . In this situation, the medium sits facing a ‘sitter,’ whom he or she has never met, and proceeds to apparently receive information from a deceased friend or relative of the sitter. The medium is often able to relay initials, names, dates and

specific incidents relevant to the sitter and the deceased. In Schwartz's tests, each medium had a session with the same sitter, and the experiment was repeated with several sitters. The sitters were instructed to reply to any questions from the mediums with either a yes or no, with no elaboration. All 'messages' from the deceased were carefully recorded—videotaped. . . —and then later analyzed, point by point, for accuracy. Accuracy was scored on a hit-or-miss scale in the range of -3 to +3 [-3 = a complete miss, -2 = a probable miss, -1 = a possible miss, +1 = a possible hit, +3 = a definite hit].

"How well did the mediums do? The results showed that the mediums ranged from 77 to 95 percent accuracy! Their average for +3 hits was 83 percent! . . . Similar experiments were conducted with students, who have no claim to psychic abilities, in the medium position, and they were able to achieve only 36 percent accuracy. So are the mediums just better at it, or are they experts at doing 'cold readings,' as the skeptics suggest, taking cues from the sitters' voice inflections and body language?"

"To eliminate this possibility, Schwartz and Russek's experiments became more and more stringent, to the point where the mediums were not allowed to see or even directly hear the sitters. All answers were relayed to the medium through Schwartz. Even with the tightest controls, the mediums' accuracy was above 90 percent" (<http://paranormal.about.com/library/weekly/aa093002b.htm>).

22. Gary E. Schwartz, *The Afterlife Experiments: Breakthrough Scientific Evidence of Life After Death* (New York: Pocket Books, 2002), 121. See also Gary E. R. Schwartz and Linda G. S. Russek, *The Living Energy Universe* (Charlottesville, VA: Hampton Roads, 1999); and related information available on the Web site veritas.arizona.edu.
23. Schwartz, *Afterlife Experiments*, 222.
24. Schwartz, *Afterlife Experiments*, 257, 266.
25. See Randi's "Gary Schwartz

Is Back," in the 13 February 2004 edition of Swift (the online journal of the James Randi Educational Foundation). Schwartz's responses to Randi can be seen at <http://survivalscience.50megs.com/torandi.htm>, and a review of the exchange, "The Randi /Schwartz episode," is reviewed by Montague Keen at <http://www.survivalafterdeath.org/articles/keen/randi.htm>. Another skeptic of Schwartz's work is Ray Hyman. See his "How Not to Test Mediums: Critiquing the Afterlife Experiments," in *Skeptical Inquirer* (January–February 2003), which can be accessed at www.csicop.org. Schwartz's response to Hyman can be seen at www.enformy.com/Gary-reHyman-Review.htm. See also www.dailygrail.com/node/1311, www.randi.org/jr/03-23-2001.html, and www.psycounsel.com/marius/dearjames2.htm.

26. "Emotional Energetics, Intuition, and Epigenetics Research," The Institute of HeartMath. See "Research overview" at <http://www.heartmath.org/research/research-intuition/overview.html>. At the same Web site, see also Rollin McCraty, "The Energetic Heart; Bioelectromagnetic Interactions Within and Between People."
27. Rollin McCraty, Mike Atkinson, and Raymond Trevor Bradley, "Electrophysiological Evidence of Intuition: Part 1. The Surprising Role of the Heart," *The Journal of Alternative and Complementary Medicine* 10/1 (2004): 141.
28. Rollin McCraty, Mike Atkinson, and Raymond Trevor Bradley, "Electrophysiological Evidence of Intuition: Part 2. A System-Wide Process?" *The Journal of Alternative and Complementary Medicine* 10/2 (2004): 334. In another study, HeartMath researchers conclude, "Even more surprising was our finding that the heart appears to receive this 'intuitive' information before the brain. This suggests that the heart's field may be linked to a more subtle energetic field that contains information on objects and events remote in space or ahead in time. Called by Karl Pribram and others the 'spectral domain,' this is a fundamental order of potential

energy that enfolds space and time, and is thought to be the basis for our consciousness of 'the whole'" (Rollin McCraty, Raymond Trevor Bradley, and Dana Tomasino, "The Resonant Heart," *Shift: At the Frontiers of Consciousness* 5 [Dec. 2004–Feb. 2005], 15–19).

29. See Dean I. Radin, "Unconscious Perception of Future Emotions: An Experiment in Presentiment," *Journal of Scientific Exploration* 11/2 (1997): 163–80; and his *The Conscious Universe: The Scientific Truth of Psychic Phenomena* (San Francisco: HarperEdge, 1997).
30. www.heartmath.org.
31. McCraty, Atkinson, and Bradley, "Electrophysiological Evidence," 334.
32. Dan Vogel attempts to discredit these witnesses and to undermine their testimonies of the existence of the plates by seeing their experiences as hallucination, hypnotism, or "induced visionary experiences" ("The Validity of the Witnesses," in *American Apocrypha*, 79–121). Vogel's piece is so shot through with subjunctive qualifiers (*if, probably, perhaps, seems, might, assuming that, likely, probable, possibility, etc.*) that it is difficult to take his argument seriously.
33. Casper S. Yost, "The Problem of Knowledge," in Walter Franklin Prince, *The Case of Patience Worth* (Hyde Park, NY: University Books, 1964), 380.
34. Eugene England, "Through the Arabian Desert to a Bountiful Land: Could Joseph Smith Have Known the Way?" *Book of Mormon Authorship: New Light on Ancient Origins*, ed. Noel B. Reynolds (Provo, UT: Religious Studies Center, 1982), 153.
35. S. Kent Brown, "New Light from Arabia on Lehi's Trail," in *Echoes and Evidences of the Book of Mormon*, ed. Donald W. Parry, Daniel C. Peterson, and John W. Welch (Provo, UT: FARMS, 2002), 55–125.
36. John L. Sorenson, "How Could Joseph Write So Accurately about Ancient American Civilization?" in *Echoes and Evidences*, 261–62.
37. Sorenson, "Ancient American Civilization," 269, 281, 286, 287, 292.
38. See Hugh Nibley, *Since Cumorah: The Book of Mormon in*

the Modern World (Salt Lake City: Deseret Book, 1970), 192.

39. See Gordon Thomasson, "Book of Mormon Language, Names, and [Metonymic] Naming," *Journal of Book of Mormon Studies* 3/1 (1994): 1–27.
40. Nibley, *Since Cumorah*, 192–93.
41. Nibley, *Since Cumorah*, 194.
42. Givens, *By the Hand of Mormon*, 120.
43. See Dennis Largey, ed., *Book of Mormon Reference Companion* (Salt Lake City: Deseret Book, 2003), 182–86, 321–26.
44. See Givens, *By the Hand of Mormon*, 156.
45. Dunn, "Automaticity," 36.
46. Schwartz, *Afterlife*, xxiii.
47. Yost, "The Problem of Knowledge," in Prince, *Patience Worth*, 369.
48. Dunn, "Automaticity," 35.
49. As Gordon Thomasson states, "Upon finding a possible parallel between the Book of Mormon and some bit of early American history, it is all too often assumed that the source for the idea has been found and further study is neglected or even ridiculed. Such an at best naïve, reductionist approach ignores the fact that where parallels occur they almost invariably relate to what are perennial questions—themes which recur in countless religious histories—and which are by no means unique to the Burned-over District in space or time, and/or may correlate even more significantly with ancient evidence than it does with the more recent" ("Frontier," 9).
50. Richard L. Bushman, "The Book of Mormon and the American Revolution," in *Believing History: Latter-day Saint Essays*, ed. Reid L. Neilson and Jed Woodworth (New York: Columbia University Press, 2004), 47–64, esp. 57. Bushman states: "The Book of Mormon was an anomaly on the political scene of 1830. Instead of heroically resisting despots, the people of God fled their oppressors and credited God alone with deliverance. Instead of enlightened people overthrowing their kings in defense of their natural rights, the common people repeatedly raised up kings, and the prophets and the kings themselves had to persuade the people of the inexpediency of

monarchy. Despite Mosiah's reforms, Nephite government persisted in monarchical practices, with life tenure for the chief judges, hereditary succession, and the combination of all functions in one official" (57).

51. Givens, *By the Hand of Mormon*, 169.

Prophecy and History: Structuring the Abridgment of the Nephite Records

Steven L. Olsen

1. In this paper the terms *small plates* and *large plates* initially appear in quotation marks to identify usage among Latter-day Saints today. This shorthand distinction between the verbatim account of the prophets, beginning with Nephi, and the bulk of Mormon's abridgment does not exist in the Book of Mormon, which refers to both accounts as the "plates of Nephi."
2. See, for example, Ezra 7:28–9:15; Nehemiah 1–13; Isaiah 6; Jeremiah 1; Ezekiel 1–2.
3. Most frequently, direct editorial comment in the Hebrew Bible orients readers contemporary with the narrator to cultural or geographical references in the text. See, for example, Robert Alter, *The Five Books of Moses: A Translation with Commentary* (New York: W. W. Norton, 2004), 113n2, 123n50, 182n33, 270n34, 273n11.
4. Two studies that inventory several explicit editorial statements in the Book of Mormon as evidence of the text's complexity and the manner of its compilation are John A. Tvedtnes, "Mormon's Editorial Promises," in *Rediscovering the Book of Mormon*, ed. John L. Sorenson and Melvin J. Thorne (Salt Lake City: Deseret Book, 1981), 29–31; and Cheryl Brown, "I Speak Somewhat Concerning That Which I Have Written," in *The Book of Mormon: Jacob Through Words of Mormon, To Learn with Joy*, ed. Monte S. Nyman and Charles D. Tate Jr. (Provo, Utah: BYU Religious Studies Center, 1990), 55–72.
5. Prior studies of the editorial role of Book of Mormon authors include S. Kent Brown, "Nephi's Use of Lehi's Record," in *Rediscovering the Book of Mormon*, 3–14;

Grant R. Hardy, "Mormon as Editor," in *Rediscovering the Book of Mormon*, 15–28; and John S. Tanner, "Jacob and His Descendants as Authors," in *Rediscovering the Book of Mormon*, 52–66. Grant R. Hardy's *The Book of Mormon: A Reader's Edition* (Urbana: University of Illinois Press, 2003) is a fuller treatment of this theme.

6. The identity of biblical narrators has captured the attention of several biblical scholars, whose conclusions are based on inferences from the narrative itself more than on explicit breaks in the narrative's third-person omniscient point of view. See Meir Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading* (Bloomington: University of Indiana Press, 1985), 58–83, for a critique of the efforts to ascribe authorship to narrative books of the Old Testament.
7. Leading studies of this approach to the Bible include Robert Alter's *The Art of Biblical Narrative* (New York: Basic Books, 1981), *The Art of Biblical Poetry* (New York: Basic Books, 1985), and *The Five Books of Moses*; David Noel Freedman's *The Unity of the Hebrew Bible* (Ann Arbor: University of Michigan Press, 1991); and particularly Sternberg's *Poetics of Biblical Narrative*.
8. Among the earliest and best-known studies of the explicit crafting of the Book of Mormon narrative are Bruce W. Jorgensen, "The Dark Way to the Tree: Typological Unity in the Book of Mormon," in *Literature of Belief: Sacred Scripture and Religious Experience*, ed. Neal E. Lambert (Provo, Utah: BYU Religious Studies Center, 1981), 217–31; George S. Tate, "The Typology of the Exodus Pattern in the Book of Mormon," in *Literature of Belief*, 245–62; and John W. Welch, "Chiasmus in the Book of Mormon," *BYU Studies* 10 (Autumn 1969): 69–84.
9. Relevant structural studies of sacred texts include Claude Levi-Strauss, "The Structural Study of Myth," in his *Structural Anthropology* (New York: Basic Books, 1963), 206–31; Edmund Leach, *Genesis as Myth and Other Essays* (Lon-

don: Jonathan Cape, 1969); Michael Lane, ed., *Introduction to Structuralism* (New York: Basic Books, 1970), 11–39. For a detailed structural study of a sacred Mormon text, see Steven L. Olsen, "Joseph Smith and the Structure of Mormon Identity," *Dialogue: A Journal of Mormon Thought* 14/3 (Fall 1981): 89–99.

10. See the similar direction of the Lord to Nephi in 1 Nephi 14:28 and to Moroni in Ether 13:13.
11. As a matter of convenience, I refer to Lehi's dream-vision as a dream and to Nephi's vision as a vision. In so doing, I do not mean to diminish the significance of Lehi's experience, since dreams in ancient times were considered viable means of divine communication.
12. Earlier examinations of the complementary nature of Lehi's dream and Nephi's vision are Courtney J. Lassetter, "Lehi's Dream and Nephi's Vision: A Look at Structure and Theme in the Book of Mormon," *Perspectives: A Journal of Critical Inquiry* (Winter 1976): 50–54; and Robert L. Millet, "Another Testament of Jesus Christ," in *The Book of Mormon: First Nephi, The Doctrinal Foundation*, ed. Monte S. Nyman and Charles D. Tate Jr. (Provo, Utah: BYU Religious Studies Center, 1988), 161–76.
13. On the interpretive value of repetition in the Hebrew Bible, see Alter's *Five Books of Moses*, 349n21, and *Art of Biblical Narrative*, 88–113; and Sternberg's *Poetics of Biblical Narrative*, 365–440.
14. Among the prophecies included in both the small plates and Mormon's abridgment are the following (this list includes selected citations of prophecies, the first of which come from the small plates, followed by those, as appropriate, from Mormon's abridgment): the destruction of Jerusalem (1 Nephi 1:4, 13, 18; 2 Nephi 1:4; Alma 9:9; Helaman 8:20–21); finding and settling the promised land (1 Nephi 2:20; 18:23); the curse upon the Lamanites (1 Nephi 2:23; 2 Nephi 5:21; Alma 17:15); the Nephites as rulers in the promised land (1 Nephi 2:22; 2 Nephi 5:19); the mortal ministry, atonement, and resurrection of Christ (1 Nephi 11; Mosiah 3–4; 14–15; Alma 7;
- 34; Helaman 14); the resurrection of all mankind (2 Nephi 9–10; Alma 11; 40–41; Helaman 14); the "wars and contentions" of the Nephites (1 Nephi 12:1–5; 2 Nephi 26:2; Enos 1:24; Omni 1:3; Alma 50:1); the ministry of the resurrected Christ among the Nephites (1 Nephi 12:5–10; 2 Nephi 26:1; Enos 1:8; 3 Nephi 11); the four generations of righteousness (1 Nephi 12:11–12; 2 Nephi 26:9; 3 Nephi 27:31–32); the annihilation of the Nephites (1 Nephi 12:13–17; Alma 1:12; Alma 45:1–14; Helaman 15:17); the abject baseness of the surviving Lamanites (1 Nephi 12:20–23; 15:13; 2 Nephi 26:15; Helaman 15:11–12; Mormon 5:15); the conditions of apostasy among the Gentiles in the latter days (1 Nephi 13; 2 Nephi 26; 3 Nephi 16:9–11; 21:10–21; 30:1–2; Ether 12); the migration of the Gentiles to the promised land (1 Nephi 13:12–20; 21:5–7; Mormon 5); the conversion of the house of Israel and the Gentiles in the last days (1 Nephi 14; 2 Nephi 25:17–18; 3 Nephi 15:22; 20–21); the gathering of Israel and establishment of Zion in the last days (1 Nephi 13:37; 15: 19:16; Mosiah 12:21–22; 3 Nephi 16; 20–21; 29); the judgment of all mankind (1 Nephi 22:21; Mosiah 27:31; Alma 12:27); and the second coming of Christ and founding of the millennial kingdom of God (1 Nephi 22:26; 2 Nephi 12:12–13; 30:18; 3 Nephi 24–25; Ether 13).
15. The following prophecies are initially uttered and fulfilled within Mormon's historical narrative (the first citation is the prophecy and the second is its fulfillment): Abinadi foretells the tragedy to befall the people of Limhi (Mosiah 12:1–2; 21:1–4), the fiery death of King Noah (Mosiah 12:3; 19:20), and the cruelty of Limhi's rebellious descendants (Mosiah 17:1; Alma 25:5); Alma predicts the destruction of the city of Ammonihah (Alma 10:23; 16:2–3) and the movement of Lamanite armies (Alma 43:24; 43:49–54); and Nephi reveals the secret murder of the chief judge and the identity of its perpetrator (Helaman 8:27; 9:3–38).
16. Whether Mormon included a comparable editorial aside at

the beginning of his abridgment of Nephi's large plates is not known since the initial portion of his narrative was among the 116 pages of translation lost when Martin Harris borrowed the manuscript from Joseph Smith to convince his wife of its authenticity. On the loss of the manuscript, see Richard L. Bushman, *Joseph Smith: Rough Stone Rolling* (New York: Alfred A. Knopf, 2005), 66–69.

Recovering the Original Text of the Book of Mormon: An Interim Review

Introduction

M. Gerald Bradford

1. About 28 percent of the original manuscript (dictated by Joseph Smith) is extant. The printer's manuscript (copied by Oliver Cowdery and two other scribes) is nearly fully extant (missing are about three lines of text at 1 Nephi 1:7–8, 20).
2. Royal Skousen, ed., *The Original Manuscript of the Book of Mormon: Typographical Facsimile of the Extant Text* (Provo, Utah: FARMS, 2001); *The Printer's Manuscript of the Book of Mormon: Typographical Facsimile of the Entire Text in Two Parts* (Provo, Utah: FARMS, 2001).
3. Recent studies of the Book of Moses began with work on the Joseph Smith Translation. See *Joseph Smith's New Translation of the Bible: Original Manuscripts*, edited by Scott H. Faulring, Kent P. Jackson, and Robert J. Matthews and published by BYU's Religious Studies Center in 2004. Jackson subsequently prepared a critical edition of the Book of Moses entitled *The Book of Moses and the Joseph Smith Translation Manuscripts*, published by BYU's Religious Studies Center in 2005. A comparable study of the Book of Abraham is under way, known as *A Textual Study of the Book of Abraham: Manuscripts and Editions*, edited by Brian M. Hauglid. It will result in a comprehensive study of the four sets of Abraham manuscripts, a detailed historical comparison of the extant Book of Abraham text with all available manuscripts and editions, an analysis of significant variants in the text

over time, and an analysis of the Egyptian characters in the Book of Abraham. The work will be published in the FARMS series Studies in the Book of Abraham.

4. One can already see the impact of Skousen's efforts in J. Christopher Conkling's recent article "Alma's Enemies: The Case of the Lamanites, Amlicites, and Mysterious Amalekites," *JBMS* 14/1 (2005): 108–17.

The Book of Mormon Critical Text Project

Terryl L. Givens

1. Percy Bysshe Shelley, "A Defence of Poetry" (first published in 1840).
2. José Ortega y Gasset, *The Dehumanization of Art, and Other Writings on Art and Culture* (Garden City, NY: Doubleday, 1956), 23.
3. Quoted in David J. Voelker, "The Apologetics of Theodore Parker and Horace Bushnell: New Evidences for Christianity," http://history.hanover.edu/hhr/95/hhr95_4.html.
4. M. Gerald Bradford and Alison V. P. Coutts, eds., *Uncovering the Original Text of the Book of Mormon: History and Findings of the Critical Text Project* (Provo, UT: FARMS, 2002), 5.
5. *Uncovering the Original Text of the Book of Mormon*, 18.
6. Royal Skousen, *Analysis of Textual Variants of the Book of Mormon, Part One: Title Page, Witness Statements, 1 Nephi 1 – 2 Nephi 10* (Provo, Utah: FARMS, 2004), 3.
7. Skousen, *Analysis of Textual Variants, Part One*, 3.
8. *Uncovering the Original Text of the Book of Mormon*, 18.
9. *Uncovering the Original Text of the Book of Mormon*, 19.
10. Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1946), 1:252.

Joseph Smith and the Text of the Book of Mormon

Robert J. Matthews

1. See the Wentworth Letter, in *History of the Church*, 4:537; Doctrine and Covenants 1:29; and "The Testimony of Three Witnesses," in the forepart of the Book of Mormon.
2. See *History of the Church*, 1:220.

3. Cited in J. Reuben Clark Jr., *Why the King James Version* (Salt Lake City: Deseret Book Company, 1956), xxxiv.
4. Minutes of the School of the Prophets, Salt Lake City, 14 January 1871, Family and Church History Department Archives, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

Scholarship for the Ages

Grant Hardy

1. Royal Skousen, *Analysis of Textual Variants of the Book of Mormon, Part One: Title Page, Witness Statements, 1 Nephi 1 – 2 Nephi 10* (Provo, UT: FARMS, 2004), 415–16.
2. Skousen's running dialogue in this volume with David Calabro, another close reader, is a pleasure to overhear.
3. I am a great fan of Hugh Nibley—he is often provocative and always entertaining—but Skousen's precision and rigor put him to shame. See, for example, Skousen's discussion of Nibley's explanation of the phrase "or out of the waters of baptism" at 1 Nephi 20:1.
4. A similar project, dealing with more modern materials, is the Joseph Smith Papers, a scholarly edition of documents associated with the Prophet that will be published jointly by Brigham Young University and The Church of Jesus Christ of Latter-day Saints in 26 volumes over the next decade.
5. Similarly, outside of translators, how many Latter-day Saints have read 2 Nephi 3:18 carefully enough to notice that there is a direct object missing: "I will raise up unto the fruit of thy loins [something or someone?] and I will make for him a spokesman"? Skousen not only notices this, but he devotes six pages to resolving the difficulty created by the grammatical lapse.
6. M. Gerald Bradford and Alison V. P. Coutts, eds., *Uncovering the Original Text of the Book of Mormon: History and Findings of the Critical Text Project* (Provo, UT: FARMS, 2002).

Seeking Joseph Smith's Voice

Kevin L. Barney

1. This difference in perspective can be seen by comparing on the one hand Royal Skousen, "Textual Variants in the Isaiah Quotations in the

Book of Mormon," in *Isaiah in the Book of Mormon*, ed. Donald W. Parry and John W. Welch (Provo, UT: FARMS, 1998), 381–82, with David P. Wright, "Isaiah in the Book of Mormon: Or Joseph Smith in Isaiah," in *American Apocrypha: Essays on the Book of Mormon*, ed. Dan Vogel and Brent Lee Metcalfe (Salt Lake City: Signature Books, 2002), 159–69. Skousen alludes to this issue on page 426 of *Analysis of Textual Variants of the Book of Mormon, Part One: Title Page, Witness Statements, 1 Nephi 1 – 2 Nephi 10* (Provo, UT: FARMS, 2004) but reserves full discussion for volume 3.

2. Skousen shows his age by using the letters DHC (p. 14) as an abbreviation for what used to be called the *Documentary History of the Church*. The contemporary practice is to use the abbreviation HC for *History of the Church*.
3. Noel B. Reynolds and Royal Skousen, "Was the Path Nephi Saw 'Strait and Narrow' or 'Straight and Narrow'?" *JBMS* 10/2 (2001): 30–33; and John W. Welch and Daniel McKinlay, "Getting Things Straight," in *Reexploring the Book of Mormon*, ed. John W. Welch (Salt Lake City: Deseret Book and FARMS, 1992), 260–62.
4. See James Muilenburg, "A Study in Hebrew Rhetoric: Repetition and Style," *Supplements to Vetus Testamentum* 1 (1953): 99.
5. See William R. Watters, *Formula Criticism and the Poetry of the Old Testament* (New York: de Gruyter, 1976); and Kevin L. Barney, "Poetic Diction and Parallel Word Pairs in the Book of Mormon," *JBMS* 4/2 (1995): 15–81. In the terminology of James T. Duke, "strait + narrow" would be a "synonymous conjoined pair" (James T. Duke, "Word Pairs and Distinctive Combinations in the Book of Mormon," *JBMS* 12/2 [2003]: 32–41).
6. K. Elliger and W. Rudolph, eds., *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft, 1977).
7. Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 3rd ed. (London: United Bible Societies, 1975).
8. Royal Skousen, "Towards a Critical Edition of the Book of

Mormon,” *BYU Studies* 30/1
(1990): 42–69.

**Insights Available as We
Approach the Original Text**

Kerry Muhlestein

1. For an example, see “Complete Text of Benjamin’s Speech with Notes and Comments,” in *King Benjamin’s Speech “That Ye May Learn Wisdom,”* ed. John W. Welch and Stephen D. Ricks (Provo, UT: FARMS, 1998), 479–616.
2. See John A. Tvedtnes, *The Most Correct Book* (Salt Lake City: Cornerstone, 1999), 23–24.