Walker, John, 1732-1807. . . . A KEY TO THE CLASSICAL PRONUNCIATION OF GREEK, LATIN, AND SCRIPTURE PROPER NAMES, In Which the Words Are Accented and Divided into Syllables Exactly as They Ought to be Pronounced, According to Rules Drawn From Analogy and the Best Usage[,] To Which are Added Terminational Vocabularies of Hebrew, Greek, and Latin Proper Names, In Which the Words Are Arranged According to their Final Syllables, and Classed According to their Accents; By which the General Analogy of Pronunciation may be seen at one view, and the Accentuation of each Word more easily remembered. Concluding with Observations on the Greek and Latin Accent and Quantity; With Some Probable Conjectures on the Method of Freeing Them From the Obscurity and Confusion in Which They are Involved, Both by the Ancients and Moderns. . . . By John Walker, Author of the Critical Pronouncing Dictionary, &c. [at head: "STEREOTYPE EDITION."] Stereotyped by B. and J. Collins. N. York. New-York: Published by Collins and Hannay, No. 230 Pearl Street, 1823.

22 cm. 103 pp. Page [90] and verso of p. 103 blank. AI 14811 and/or 14812. Bound in the same volume following Walker, . . . A Critical Pronouncing Dictionary, and Expositor of the English Language . . . (imprint as above; 71, 609 pp.) Many editions of Walker's dictionaries were printed throughout the early 1800s by urban and small-town publishers across the Northeast (including many in New York State). Unspecified editions were advertised for sale in such diverse publications as the Palmyra Herald for September 24, 1823 [III:28], Poor Richard's Almanack for 1829 (published by Elihu F. Marshall, Rochester, the first man to agree to print the Book of Mormon), and in the publisher's ads at the end of Gilbert J. Hunt's The Late War (MP 193).

Not all of Walker's various dictionaries included the separate KEY . . . which is considered here, (first published London: Sold by Robinsons, T. Cadell, and W. Davies, 1798). The first American edition of the Key was published at Philadelphia: Hopkins and Earle, 1808 (also the same year at Boston: Published by Farrand, Mallory & Co., Suffolk buildings; Belcher and Armstrong, printers). At least seventeen editions of the Key (some abridged) were published in the United States by 1829. —OCLC. I have examined editions of the Dictionary with the Key, as above, for 1823, 1825, 1828/27, and 1831. The Key appeared to be identical in each, except that in the 1825 dictionary examined, the Key bore no date in the publishers' imprint.

— Canandaigua, New York, 1824 example of the Dictionary: I keep handy a small 1824 edition of . . . Walker's Critical Pronouncing Dictionary and Expositor of the English Language. Abridged. By the Rev. Thomas Smith, London. Stereotyped by A. Kinsley, Albany [at head: CANANDAIGUA STEREOTYPE EDITION.] It was printed and sold at Canandaigua by J [ames]. D. Bemis & Co. and distributed throughout western New York State. AI 19169. It serves as a simple reference for various words as they might most likely have been used and understood by the Smith family living only a dozen miles away (15 cm., 416 pp., issued without the Key . . . to scripture names. Ownership inscriptions of Levi Peck, November 1828).

John Walker (1732-1807), actor, elocutionist and lexicographer, was born at Colney Hatch, a small hamlet of Middlesex, England, and was raised without benefit of higher education. He entered the stage, performing with gradually increasing distinction in provincial companies, then at London's Drury Lane and eventually at the Crow Street Theatre, Dublin. In 1762, Walker and his wife
returned to London and performed at Covent Garden Theatre. He finally quit the stage in 1768, and the next year began teaching and lecturing on elocution. He was admired by Samuel Johnson, Edmund Burke, and James Usher, among other distinguished figures of the time. "Through the arguments of Usher he was induced to join the Roman catholic church, and this brought about an intimacy between him and John Milner . . . bishop of Castabala . . . He was generally held in the highest esteem in consequence of his philological attainments and the amiability of his character, but, according to Madame d’Arblay, 'though modest in science, he was vulgar in conversation' . . . By his lectures and his literary productions he amassed a competent fortune." Walker’s *Critical Pronouncing Dictionary*, first published at London, 1791, reprinted in many editions and abridgements, "was long regarded as the statute-book of English orthoepy [correct pronunciation], . . . published in various forms." —DNB

A number of future Book of Mormon names appeared within alphabetized lists in common household reference works of young Joseph Smith’s time and place (published primarily in conjunction with Bibles and dictionaries). Walker’s *Key* considered here was a particularly prominent and available example of this overlooked genre. According to Larry Porter, "Walker's Dictionary" was suggested for the curriculum in the Colesville, New York schools by the local commissioners in the fall of 1826. This was one of the communities where Joseph Smith may have attended school that year; see Porter 1971, 184-85 (also Porter 1970, 370); for general background, see Bushman 1984, 76.

In 1919, religion theorist Theodore A. Schroeder proposed that some names in the Book of Mormon were created by Joseph Smith through a process of *clang*, or sound association with other words which were then current and available ("Authorship of the Book of Mormon," in *The American Journal of Psychology* 30:1 [January 1919], pp. 66-72). Such a suggestion is inevitably controversial. To the person who feels offended by any such accusation against Joseph Smith, no word match with a Book of Mormon name can sound close enough to be convincing, even if it is identical. Prophetic circumstances and ancient parallels can always be found in order to preclude creative human invention by Joseph in 1829. For the casual critic, on the other hand, an equally strong myopia may contaminate judicious restraint until even the most facile pairing of words will suffice, and any parallel will sound good enough for the purpose.

Elsewhere in this *Bibliographic Source*, I invite readers to use their own judgment, yet to venture beyond specifics in order to imagine how readily one young man manipulated syllables and sounds to create characters for a supposedly ancient body of literature in the eighteenth century (MP 229, Macpherson, section headed, "List of Selected Names"). In the list which follows, I seek not so much
to prove what another young man did or did not do in the nineteenth century, as to
test in some measure the many easy assurances which I have heard since my own youth, that Joseph Smith simply could not have created the many unusual names which appear in the Book of Mormon.

"PRONUNCIATION OF SCRIPTURE PROPER NAMES," pp. [71]-85. From these fifteen pages I have selected the following list of names and terms which I find similar to, resonant with, or identical to Book of Mormon names. On page 79 alone appear not only the three eldest male members of the leading Book of Mormon family (Lehi, "Lah’man" and Lemuel), but the Book’s first villain as well (Laban), plus two notable Master Mahan/secret combination protagonists in Joseph Smith’s 1830 Book of Moses (chapter 5): Lamech and Ira. Walker’s Key also provides the unusual reference to the Apocryphal name Ne´phi, p. 81. Of additional interest is a pronunciation rule to which "Ne’phi" is here referenced, showing the same pronunciation which is used by Mormons today.

In preparing this list, I have excluded a number of the most famous biblical names shared or recalled by Book of Mormon people, as well as the names of exclusively biblical locations referred to in the Book of Mormon (primarily in 2 Nephi). Words which I place in LARGE & SMALL CAPITAL LETTERS, (not followed by comparison words in parentheses) are identical to words in the Book of Mormon. Words which I signal with an asterisk (*) occur in Walker’s Key with added prominence by appearing first or last in a page column.

p. [71]:
A-bin’a-dab (cf. Abinadi)
A-bin’o-am (cf. Abinadom)
A-bish’a-i (cf. Abish)
A´chish (cf. Akish)

p. 72:
Æ´nos (cf. Enos)
A´HAZ
Al´mon Dib-la-tha´im [and,]
Al´na-than,
Al´pha,
A´mal,
A-mal´da (cf. Alma)
Am´a-lek (cf. Amaleki)
AM´A-LEK-ITES
A-MIN´A-DAB
AM´MON
AM´MON-ITES
Am´non (cf. Amnor)
Amʻo-rites (cf. Amoron)
An-a-niʻah (cf. Ammonihah)
Anʻti-och (cf. Antion)
An-tiʻo-chus (cf. Antionum)
ANʻTI-PAS
An toʻni-a (cf. Antionah)
Ar-che-laʻus (cf. Archeantus)

p. 74:
BOʻAZ

p. 75:
Cheʻmosh (cf. Chemish)
Cheʻsed [and,]
Cheʻsil,
Cheʻsud,
Cheʻzib (cf. Shez)
Con-o-niʻah (cf. Cumenihah)

p. 76:
Emʻmer [and,]
Eʻmor (cf. Emer)
ESʻROM
Eʻtham (cf. Ethem)
EʻTHER
E-ZIʻAS
EZʻron (cf. Ezrom)

F:
No names begin with "F" in this section of the book — or in the Book of Mormon. "The Book of Mormon shares those same peculiarities," writes Mormon defender Donald W. Parry in another context ("Hebraisms and Other Peculiarities in the Book of Mormon"): "... its 337 proper names ... as transcribed into English, do not use the letters q, x, or w and do not begin with F. Had Joseph Smith authored the Book of Mormon in an attempt to pass it off as an ancient record, he might easily have slipped up ...," Parry, 159. There are no q's, x's or w's in any Mormon-sounding names which I discovered in Walker's Key here.

Gaʻdi (cf. Gad, Gadianton)
Ga-zeʻra [and,]
Gazʻam (cf. Gazelem)
Gerʻshon (cf. Jershon)
Gid-e-oʻni (cf. Giddianhi)
GILʻE-AD
GILʻGAL
p. 77:
GO-MOR’RAH (cf. Cumorah, both sites of massive destruction of the wicked)

Hag’gith (cf. Hagoth)
HĒ’LAM
He’man (cf. Helaman)
Her’mön-ites (cf. Hermounts)
Hesh’bon (and,)
Hesh’mon,
Heth’lon (cf. Heshlon)

[I’RAD - see Moses 5 (p. 79; I’s interfiled with the J’s)]

ISH’MA-EL,
ISH’MA-EL-ITES [p. 79]

p. 78:
Ja’kim (cf. Jacom)
Ja’num (cf. Jeneum)
JA’RED
Ja’shen (cf. Jashon)

p. 79:
Jo’tham (cf. Jothan)
Kib’roth Hat-ta’a-vah (cf. Kib)
KISH
Ko’rah [and,]
Ko’raith-ites,
Ko’rath-ites,
Kor’hite,
Kor’hites,
Ko’re (cf. Korihor, Corihor)
LA’BAN
La-cu’nus (cf. Lachoneus)
Lah’man (cf. Laman)
[LA’MECH - see Moses 5]
LE’HI *
LEM’U-EL *
Lib’nah (cf. Limnah)
Lib’ní [and,]
Lib’nítes, (cf. Lib)

p. 80:
Ma’ha-lah (cf. Mahah)
Ma’ni (cf. Manti)
Me’lech (cf. Melek)

ILLUSTRATION BELOW: Page 79 (viewable at 200% or larger)
The numbers refer to pronunciation rules.
p. 81:
Na’ham (cf. Nahom)
Na’hor (cf. Nehor)
Na’hui (cf. Nahom)
Ne’ah (cf. Neas)
Ne’cho (designated a Book of Abraham mummy; see MP 49, Belknap)
Ne’hui (cf. Neum)
NE’PHI*
NIM’RAH
O MER*
Om’ri (cf. Omni)

p. 82:
Rab-bo’ni (cf. Rabbamah)
Ra’ma, or RA’MAH
Rib’lah (cf. Riplah)
Sa’mi (cf. Sam)
Sa-ra-i’ah (cf. Sariah)

p. 83:
Se’mir (cf. Senine)
Sh’a’lem [and,]
She’bam (cf. Sheum)
She-re’zer (cf. Shazer, Sherrizah)
Shib’bo-leth (cf. Shiblom)
Shim’hi [and,]
Shi’mi,
Shim’ites (cf. Shim)
Shi’za (cf. Shiz)
Shu’lam-ite (cf. Shule)
Shu’math-ites (cf. Shum)

p. 84:
Si’ba (cf. Sebus)
Sid’dim (cf. Sidom)
SI’DON
Sir’i-on (cf. Siron)
[THUM’ MIM - in Abraham 3:1, 4, and later applied, with URIM, to Book of
Mormon interpreters; see MP 414 (Stanford)]
Tu’bal Cain (cf. Tubaloth)

[U’RIM - see THUMMIM, above]

Zem-a-ra’im [and,]
Zem’a-rite,
Ze-mí’ra,
Zeph-a-ni’ah,
Zer-a-hí’ah (cf. Zemnarihah)

Ze’nas (cf. Zenos)
Ze-or’im [and,]
Ze’rah (cf. Zeram, Zeezrom)
Ze’phi, or Ze’pho (cf. Zenephi)
Ze’rah (cf. Zeram)
Zer-a-hí’ah (cf. Zarahemla)
Ze’ri (cf. Zerin)
Ziph (cf. Ziff)
Zo’rah (cf. Zoram)
Zo’rath-ites [and,]
Zo’rites (cf. Zoramites)

In addition, the following Book of Mormon or similar names appear in the section of this dictionary giving the "PRONUNCIATION OF GREEK AND LATIN PROPER NAMES," pp. [13]-50:

AM’MON (p. 16)
E’NOS (p. 27)
Gad-i-ta’anus (cf. Gadianton; p. 29)
La co’ni-a (cf. Lachoneus; p. 33)
Man-ti-ne’a [and,]
Man-ti-ne’us,
Man’ti-us (cf. Manti; p. 35)
Mor’ini (cf. Moroni; p. 37)
Te-a’num (cf. Teancum; p. 47)

Of further Mormon interest may be the names, "Te-les’tas, Te-les’tes," and "Te-les’to," which appear on p. 47, resonant of the lowest, or "Telestial" kingdom of heaven according to the name given by Joseph Smith.

14½ x 13 cm. 468 pp. Not in Al, which shows a similar Boston school edition of the same year (447 pp.), and another at Ithaca, New York (440 pp.; neither specifying if the Key was included). OCLC shows the Lincoln & Edmands edition considered here, plus a similar 1828 stereotyped edition (with the Key) published at Lunenberg, Massachusetts by Edmund Cushing (447, [1] pp.; not in Al).

"La’ban, Le’hi," and "Lem’u-el" all occur on one page (in the same column) of the final section of this work. "Ne´phi" may be found on p. 463, near the names of Nebuchadnezzar and Necho.