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Kristian Heal Appointed Director of Advancement

Dr. Kristian Heal has been appointed to serve as the Maxwell Institute's new director of advancement (fundraising). He succeeds in this position Professor Daniel C. Peterson, who has elected to step down and return to full-time teaching as professor of Arabic and Islamic studies in BYU's Department of Asian and Near Eastern Languages. Professor Peterson will continue to serve as editor-in-chief of the Institute's Middle Eastern Texts Initiative series.

Dr. Heal is a native of the United Kingdom and received his education at the Universities of London, Oxford, and Birmingham. He is a

specialist in the early literature of the Christian Middle East and coordinates the Institute's work on the Dead Sea Scrolls, as well as several projects in Syriac studies, in his capacity as the director of the Center for the Preservation of Ancient Religious Texts. "Dan has been a wonderful advocate for the Institute," says Dr. Heal, "and it has been a real pleasure serving with him and others in the Institute's development team over the past year. I'm delighted to now have an opportunity to devote more time to working with our donors and staff in my new capacity."

(Mormon from page 3)

Notes

1. See "What's in a Name? Mormon—Part 1," *Insights* 32/2 (2012): 2-3.
2. See Noah Webster, *American Dictionary of the English Language*, 1844 ed., s.v. "literal" and "literally."
3. For example, "For more than a hundred years, critics have remarked on the incoherency of using *literally* in a way that suggests the exact opposite of its primary sense of 'in a manner that accords with the literal sense of the words.' . . . The practice does not stem from a change in the meaning of *literally* itself—if it did, the word would long since have come to mean 'virtually' or 'figuratively'—but from a natural tendency to use the word as a general intensive." *American Heritage Dictionary of the English Language*, 4th ed. (2004), CD-ROM, s.v. "literally." I thank my friend and colleague Don Brugger for pointing out to me some of these dictionary entries.
4. See *Oxford English Dictionary*, 2nd ed. (2009), CD-ROM (v. 4.0), s.v. "literally," 3b.
5. Editor, "To Our Subscribers," *Evening and Morning Star*, May 1834, 160.
6. *Times and Seasons*, May 15, 1843, 194.
7. At the time, he was a counselor in the First Presidency.
8. I thank editing intern Dustin Schwanger for bringing this item to my attention.
9. In Conference Report, October 1990, 69; or "Mormon Should Mean 'More Good,'" *Ensign*, November 1990, 51.
10. *Times and Seasons*, May 15, 1843, 194. This statement may refer to the fact that the Restoration, including the bringing forth of the Book of Mormon, was not done by any secular, academic, or scholarly means of our enlightened age.
11. Wilhelm Spiegelberg, "Zu den semitischen Eigennamen in ägyptischer Umschrift aus der Zeit des 'neuen

Reiches' (um 1500-1000)," *Zeitschrift für Assyriologie* 13 (1898): 51. My friend and colleague John Gee maintains that to date he has not been able to identify the stela, despite some search attempts.

12. According to John Gee, Egyptologists are divided about whether to represent word-final *w/w*. I have chosen to leave it off.

13. Hugh Nibley, *An Approach to the Book of Mormon*, 3rd ed. (Salt Lake City: Deseret Book and FARMS, 1988), 500 n. 30. Nibley states that "the common Egyptian *Mr*-[means] . . . 'intention, wish, desire.'"

14. Nibley, *Approach to the Book of Mormon*, 500 n. 30.

15. *Hebrew and Aramaic Lexicon of the Old Testament* does not offer an etymology.

16. Suggestion by Jo Ann Hackett.

17. Arad ostrakon no. 50. See Shmuel Ahituv, *Echoes from the Past: Hebrew and Cognate Inscriptions from the Biblical Period*, trans. Anson F. Rainey (Jerusalem: Carta, 2008), 149. On page 484 Ahituv explains this personal name as "Blessed by the god Mawt, death."

18. Suggestion by Jo Ann Hackett.

19. The name appears in the appendix "Liste ungedeuteter oder ihrer sprachlichen Herkunft nach unsicherer Namen," in Frauke Gröndahl, *Die Personennamen der Texte aus Ugarit*, Studia Pohl 1 (Rome: Pontificium Institutum Biblicum, 1967), 304.

20. Ben Urrutia, "The Name Connection," *New Era*, June 1983, 40.

21. Suggestion by Robert F. Smith.

22. Suggestion by Ben Urrutia.

23. Suggestion by John A. Tvedtnes.

24. Suggestion by Robert F. Smith. On the element *mr* meaning "binding," see Hugh Nibley, *The Prophetic Book of Mormon* (Salt Lake City: Deseret Book and FARMS, 1989), 109.