

# LEHI

## IN THE DESERT

THE first of an enlightening series of articles on the Book of Mormon.

### PART I

#### THE PROBLEM

By Hugh Nibley, Ph. D.

THE FIRST eighteen chapters (approximately forty pages) of the Book of Mormon tell the story of how one Lehi led a company of Israelites from Jerusalem across Arabia to the sea at the beginning of the sixth century B.C. Since the publication of this account, other ancient travel stories have been unearthed in the Near East and been accepted as genuine or pronounced fictitious as they fulfilled or failed to fulfil certain conditions. Thus Professor Albright declares the story of the Egyptian Sinuhe to be "a substantially true account of life in its *milieu*" on the grounds (1) that its "local color [is] extremely plausible," (2) it describes a "state of social organization" which "agrees exactly with our present archaeological and documentary evidence . . .," (3) "The Amorite personal names contained in the story are satisfactory for that period and region," and (4) "Finally, there is nothing unreasonable in the story itself. . . ." \*

The story of Wenamon the same authority accepts as true in its political history and geography, noting that "it correctly reflects the cultural horizon and the religious



because "they lack specific historical or geographic background, and by their *mise-en-scène*, which is either mythical or extravagantly improbable."

With such examples before us, we may proceed to test the story of Lehi: does it correctly reflect "the cultural horizon and religious and social ideas and practices of the time?" Does it have authentic

turn the scales. As one student described it, the problem "is rather to prove, by innumerable small coincidences, that which Ebers has so well called the "Egypticity" of the Pentateuch, than to establish any particular historical point by external and monumental evidence." Just so the problem of I Nephi is to establish both its "Egypticity" and its "Arabicity" by like innumerable coincidences. The fact that the Book of Mormon is a modern text, and yet not modern enough to have exploited the fruits of archaeology, gives it a double handicap at the outset, and yet in view of the claims made by Joseph Smith, it can plead no immunity from the same exacting tests that have revealed the true nature of documents of known antiquity. If the book can pass those tests, there is no point to arguing about its age and authorship.

Virtually all that is known of the world in which Lehi is purported to have lived has been discovered within the last hundred years—

*VIRTUALLY all that is known of the world in which Lehi is purported to have lived has been discovered within the last hundred years—mostly within the last thirty.*

ideas and practices of its time."<sup>2</sup> Certain Egyptian episodes in the *Odyssey* Lieblein considered authentic because they posit "a rather good knowledge of Egyptian conditions and institutions" in whoever composed them.<sup>3</sup> On the other hand, such tales as the Shipwrecked Sailor may be regarded as fanciful

historical and geographical background? Is its *mise-en-scène* mythical, highly imaginative, or extravagantly improbable? Is its local color correct, and are its proper names convincing? Until recent years men were asking the same questions of the Book of Exodus, and scholars were stolidly turning thumbs down until evidence accumulating in its favor began to

\*Numbers refer to bibliography at end of article.

mostly within the last thirty." How does this information check with that in the book of I Nephi? Before we can place the two side by side for comparison, we must describe briefly the nature of the modern evidence. It falls, for us, into four classes:

1. First and most to be prized are documents found in the country of Lehi and dating from his very time. A number of these have come to light in recent years—seals, jar handles, inscriptions, and, most notably, the Lachish letters discovered in 1935. These are the remains of the correspondence of a military officer stationed in the city of Lachish, about thirty-five miles southwest of Jerusalem, at the time of the destruction of both cities, and so give us an eyewitness account of the actual world of Lehi, a tiny peephole, indeed, but an unobstructed one; in these letters "we find ourselves brought into close contact with the inner religious, political, and military life of Judah at this period."<sup>7</sup> Since I Nephi pretends to bring us into even closer contact with the same society, we have here an important "control."

2. The new finds have called for extensive review and reevaluation by the ablest scholars of the situation in Jerusalem at the time of its fall; these learned summaries will save us the trouble and risk of making our own.

3. Book of Mormon descriptions of life in the desert must be checked against eyewitness accounts of life in the same deserts, for the same period of time, if possible. Since the country and people concerned are among the most unchanging on earth, there are many things that are as true today as they were in 600 B.C., providing data of a well-nigh timeless but highly-specialized nature which has been made available in:

- a) numerous scientific journals and surveys of the country, with the *Palestine Exploration Fund Quarterly* taking the lead

- b) a growing treasury of great classics on life among the Arabs, beginning with Burckhardt in 1829 but mostly confined to our own age: Doughty, Philby, Lawrence, Hogarth, Thomas, etc.

- c) the conversation of modern Arabs. The author has consulted extensively with modern Arabs,

Syrians, Iraqians, Lebanese, Egyptians, etc., and after fifteen years of searching is ready to declare Mr. Mose Kader of Provo, Utah, a true Bedouin. The same adventurous spirit that brought this remarkable man to settle on a solitary farm near the mouth of Rock Canyon drove him from his father's farm near Jerusalem in his youth, to spend many years with the Bedouins of the desert; and the same tenacious conservatism that has enabled him to rear a family as strict Moslems a thousand miles from any other Moslems has kept fresh his memory of days in the desert in the olden times before World War I. On fine points he is a marvelous informant.<sup>8</sup>

- d) As a check on the above reports we have the words of the ancient poets of the Arabs. The prose story of the *Beni Hilal* is also very useful both as a "standard work" on desert migration and as telling a story that parallels that of Nephi very closely on some points.

Taken together these sources allow a far closer scrutiny of the



book of I Nephi than would have been possible a generation ago. Though what follows is little more than a general survey, we believe it pursues the lines that a correct examination of the story of Lehi should take, and that enough evidence is offered to justify the remarks with which we shall conclude the study.

#### THE SITUATION IN JERUSALEM

WHEN we speak of Jerusalem, it is important to notice Nephi's preference for a non-Biblical expression, "the land of Jerusalem," in designating his homeland. While he and his brothers always regard "the land of Jerusalem" as their home, it is perfectly clear from a number of passages that "the land of our father's inheritance" cannot

possibly be within, or even very near, the city, even though Lehi "had dwelt at Jerusalem in all his days." (I Nephi 1:4.)<sup>9</sup> The terms seem confused, but they correctly reflect actual conditions, for in the Amarna letters we read of "the land of Jerusalem" as an area larger than the city itself, and even learn in one instance that "a city of the land of Jerusalem, Bet-Ninib, has been captured."<sup>10</sup> It was the rule in Palestine and Syria, as the same letters show, for a large area around a city and all the inhabitants of that area to bear the name of the city. This was a holdover from the times when the city and the land were a single political unit, comprising a city-state; when this was absorbed into a larger empire, the original identity was preserved, though it had lost its original significance.<sup>11</sup> The same conservatism made it possible for Socrates to be an Athenian, and nothing else, even though he came from the village of Alopeke, at some distance from the city.<sup>12</sup> This arrangement deserves mention because many have pointed to the statement of Alma 7:10 that the Savior would be born "at Jerusalem which is the land of our forefathers," as sure proof of fraud. It is rather the opposite, faithfully preserving the ancient terminology to describe a system which has only been recently rediscovered.

We know very little about the city government of the Jews, save that the "elders" played the principal role. By "elders" has been understood "the heads of the most influential families of a city."<sup>13</sup> This would make them identical with those princes, notables, and officials who are designated as *sarim* in the Lachish letters; the word *sarim* applies, according to J. W. Jack, to "members of the official class, i.e., officers acting under the king as his counselors and rulers."<sup>14</sup> In the Lachish letters "we find the *sarim* denouncing Jeremiah to the king and demanding that he be executed because of his bad influence on the morale of the people."<sup>15</sup> In accusing the prophet of defeatism, the influential men of Jerusalem were supported both by the majority of the people and by a host of prophets by whose false oracles "Judahite chauvinism was whipped to a frenzy," making it, to say the least,

(Continued on following page)



## LEHI IN THE DESERT

(Continued from preceding page)

a risky business to hold an opposite opinion.<sup>16</sup> For the government, with the weak and ineffectual Zedekiah at the head, had set its heart on a suicidal policy of military alliance with Egypt and "business as usual."<sup>16</sup>

The country had just come through a great economic boom, thanks mostly to commercial dealings with Egypt, which had produced an unparalleled efflorescence of great private fortunes.<sup>17</sup> "Phoenician galleys filled the Nile mouths, and Semitic merchants . . . thronged the Delta,"<sup>18</sup> the bulk of sea trade passing through Sidon, which from first to last dominated the commercial scene.<sup>19</sup> Lists of goods imported into Egypt from Palestine show that the great men of the East took the gold of Egypt in return for their wine, oil, grain, and honey, the first three far outclassing all other commodities in importance.<sup>20</sup> Among inland cities like Jerusalem the caravans of the merchant princes passed as in the days of the Amarna letters, for there were no real roads until the time of the Romans.

At the turn of the century the international situation was casting a dark shadow over the picture. Babylon, suddenly freed from other concerns, moved quickly towards a showdown with Egypt, the "broken reed" with which the leaders of Judah had unwisely cast their lot.<sup>21</sup> Yet the clouds of impending war were not so dark as the shadow of religious laxness and moral decay which, according to Jeremiah, followed upon excessive prosperity and an overfondness for things Egyptian.<sup>22</sup> It is no wonder that the *sarim*, facing problems enough in maintaining a program of "business as usual," denounced the melancholy prophet as a traitor, defeatist, and collaborator with Babylon. The country was divided into two factions, "the two parties, pro-Egyptian and pro-Babylonian, existed side by side in the land—King Zedekiah, his rulers and princes, and probably most of the people, favored Egypt . . . while the prophet Jeremiah and his followers advised submission to Babylon."<sup>23</sup> It was a time of "dissension and heart burning, when divided counsels rent the unhappy city of Jerusalem,"<sup>24</sup> and as things became worse in an atmos-

phere "charged with unmixed gloom . . . Zedekiah . . . stubbornly followed the path to ruin by conspiring with Pharaoh."<sup>24</sup> The alarm was justified, for when the blow finally fell it was far more catastrophic than scholars have hitherto been willing to believe, with "all, or virtually all, of the fortified towns in Judah razed to the ground."<sup>25</sup>

The fatal infatuation for Egypt, which was largely responsible for the calamity, is a striking feature of the story. Why did the government of Judah stick so loyally to an Egypt that had long since lost the power to compel obedience? For one thing, we now know that cultural and economic ties were far stronger between the two nations than anyone had hitherto supposed. J. W. Jack noted in 1938 that "excavations have shown a closer



—Photograph by the Author

Proudly wearing his father's "qumbaz" is Yusuf Kader, a ten-year-old Arab whose parents, though living on a farm near Provo, have reared their children in the ways of their forefathers. From such people, living in our midst and speaking the language and retaining the customs of the East, one can often learn more than one would by visiting their homeland, where generations of being spied upon has rendered the Palestine Arab somewhat cautious and uncommunicative.

connection with the land of the Pharaohs than was suspected . . . the authorities at Lachish were probably using, or at least were accustomed to the Egyptian calendar and the Egyptian system of numeration in their local records." Though this goes for an earlier time, "all indications point to this connection with Egypt continuing unbroken right down to the end of the Jewish monarchy."<sup>26</sup> One anthropologist went so far as to claim that Lachish was actually an Egyptian colony,<sup>27</sup> but investigation shows that the same "Egyp-

tian" physical type and the same predominance of Egyptian culture prevails elsewhere in Palestine.<sup>28</sup> Recently found ivories, seals, inscriptions, and the preliminary study of mounds throughout the land all tell the same story: overwhelming and unexpected preponderance of Egyptian influence, to the equally surprising exclusion of influences from Babylonia and Assyria.<sup>29</sup> At Jerusalem itself, where excavation is necessarily limited, sealings on jar handles attest the same long reign of Egyptian culture.<sup>30</sup> At the same time, the Elephantine papyri tell us another thing that scholars never dreamed of and which they were at first most reluctant to believe, namely, that colonies of Jewish soldiers and merchants were entirely at home in upper Egypt, where they enjoyed free practice of their religion.<sup>31</sup> The ties between Palestine and Egypt were, moreover, of very long standing, centuries of "a common Hebrew-Egyptian environment" being necessary to produce the "permeation of Egyptian modes of thought and expression into Hebrew," and to load the Egyptian vocabulary with words out of Palestine and Syria.<sup>32</sup> The newly identified *Aechtungstexte* shows that as early as 2000 B.C. "Palestine was tributary in large part, at least, to Egypt,"<sup>33</sup> while the excavation of Byblos, a veritable "little Egypt," proved the presence of Egyptian empire in later centuries.<sup>34</sup>

To say that Egyptian culture is predominant in an area is not necessarily to argue the presence of Egyptian dominion. According to Hogarth, Egypt exercised three degrees of empire: the first degree was rule by direct force, the second by "fear of reconquest which a few garrisons and agents and the prestige of the conqueror could keep alive in the minds of indirect administrators and native subjects," and the third degree "meant little more than a sphere of exclusive influence, from which tribute was expected but, not being secured by garrisons or representatives . . . tended to be intermittent."<sup>35</sup> Thus we see that the position of Egypt as "most favored nation" in Judah may represent any degree of decayed dominion—even to an "empire" of fourth degree.<sup>36</sup> It was the

(Continued on page 66)

THE IMPROVEMENT ERA

visit with me," he gave a sickly laugh, "and attend the Prom—I had written about that—naturally she's interested—"

Sue was hanging onto the phone as if she'd faint if she let go. Mr. Silver had paused for her to say something, and she made a husky little murmur before he went on, sounding embarrassed, "Well, the point of the whole matter is, I simply cannot find accommodations for her on such short notice. You know—there seems to be absolutely nowhere she can stay—the convention coming at the same time as the Prom—"

His voice trailed off, and I saw Sue gulp. Now, I've always thought Sue was quite an actor, dramatizing herself, you know, always being some character she'd read about till you never knew what the real Sue was like. But this time she was up against the real thing. I couldn't help thinking it was a kind of test, and the way Sue took it would show whether she was a thoroughbred or a phony. Well, she rated an A on that test. Play-acting or not, Sue proved she was no phony. Her face was dead white, and it looked old and grownup, like maybe she'll look when she's thirty, but she didn't hesitate more than a couple of seconds before she said, as warmly as Mother ever did, "Why, bring her right over here, Mr. Silver! We have plenty of room, and we'll love having her. I'll go and tell Mother."

I slipped out while Mr. Silver was thanking her. I didn't want to see Sue's face when she hung up. But there was nothing unusual to see. She stayed alone in the hall for a minute or two, but when she came back into the living room, no one but me, who had the low-down, noticed she was paler and quieter. While she was telling Mother about Mr. Silver's fiancée, the telephone rang again.

Believe it or not, it was Paul again, and was I ever glad to hear his manly voice! The awful thought had come to me that he had probably given up. After all, it was not Paul who usually did the chasing, and if he'd quit, where would Susie be then, poor thing! But it must have been the difficulties he

(Concluded on following page)

JANUARY 1950

## "I SHOULD HAVE HAD MY IRONRITE 25 YEARS AGO!"



Says Mrs. D. J. Oliekan  
434 3rd Avenue  
Salt Lake City, Utah

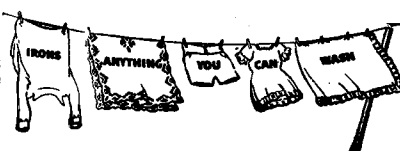
"My Ironrite saves me more time and labor than any other appliance I have ever owned. I look forward each week, now, to ironing day.

"I can iron everything in my wash with amazing ease. My Ironrite's two useable open ends are priceless when I iron my daughter's nice cotton dresses and frilly blouses—and, I am proud of the way my shirts look.

"Best of all, my Ironrite's rhythmic, restful, automatic ironing brings me to the bottom of my clothes basket still 'fresh as a daisy.'"

# Ironrite

Low Down Payment—easy credit terms. Ask about a FREE Home Demonstration.



SEE ONE OF THESE IRONRITE DEALERS FOR A FREE DEMONSTRATION

BLAKE ELECTRIC COMPANY	Richfield
CULLIGAN SOFT WATER SERVICE	Salt Lake City
READ BROTHERS' COMPANY	Ogden
THE CLARK COMPANY	Salt Lake City

ATKINSON'S APPLIANCE STORE	Malad
C. C. ANDERSON COMPANY	Idaho Falls
SAM H. JONES FURNITURE AND APPLIANCES	Blackfoot

Distributed by  
GORDON E. WILKINS—IRONERS, INC. 142 So. 5th W. Salt Lake City, Utah

## ALL-O-WHEAT CEREAL

The Best and Most Healthful Cereal for Your Family to Eat!

The All-O-Wheat People use only the most carefully selected wheats with highest food values.

They are skillfully milled to retain all of the food values nature intended them to have.



IT'S STEEL CUT

### ALL-O-WHEAT IS

- DELICIOUS to the Taste
- NUTRITIOUS to the Body
- EASY TO PREPARE
- VERY ECONOMICAL to use

Try a package of ALL-O-WHEAT and note its DELICIOUS FLAVOR, evidence that the entire wheat berry is present

Ask Your Grocer Today For

### ALL-O-WHEAT

Or Write to ALL-O-WHEAT CO.  
Ogden, Utah



## For smoother, richer HOT CHOCOLATE

Use Morning Milk—diluted or undiluted, as you please. Morning Milk's smooth texture, rich flavor make the best hot chocolate taste even better! Try it — and you'll taste the difference!



## MORNING MILK

## SUSIE AND THE SUBCONSCIOUS

(Concluded from preceding page)  
was running into that were making him so wild about Susie.

"This is me, Ananias," I babbled, "Did you, by any chance, want Sue?"

"Oddly enough, yes," he answered, with heavy sarcasm. "Doesn't she live there any more?"

"She certainly does," I answered, knowing now she wouldn't be hard to find. "Sus-ie, Telephone!"

"You'll thank Old Sub for this some day," I said, when Susie had accepted Paul in a quiet and dignified way that must have been something new in H.R.H. (His Royal Highness)'s love life. I was just trying to show a little sympathy without saying anything embarrassing, but Susie only gave me a twisted smile and went up to her room.

Well, Sue was what Grandma would call the belle of the ball, as was only to be expected for Paul Stronge's girl and date. Boys danced with her who hadn't known she was on earth, although they had probably been in the same classes. Even the senior girls were respectfully jealous and treated her like she was One Of Them. Mr. Silver broke away from his girl friend long enough to dance with her. Though when I say dance, I am using the term loosely, for Sue admitted to me, some time later, that his dancing is definitely dated, and I think that went a long way toward helping her to forgive Old Sub for failing her in a crisis.

"Do you know," she said, late that night after Paul had finally gone and Mr. Silver was saying a lingering good-night to his girl on

the front porch (she certainly was an ordinary-looking Jane, not even in Sue's class). "Do you know, Johnny, it's the funniest thing," (she and I were in the kitchen eating peanut-butter sandwiches, before going to bed) "but yesterday, in chapter thirty-six of the psychology book it said, 'Occasionally the Subconscious, rather than assisting, seems at the time to be frustrating one; but in that case, one is apt to learn later that it was for his best good the plan in question did fail.' The Subconscious, with the infinite wisdom of Time and Space to draw upon, had acted for the best."

"That's right," I said, heartily, glad for once to be on the side of the Subconscious, "If we have to lose faith in anyone, let it be Mr. Silver, by all means. Let's never go back on dear old Sub!"

## LEHI IN THE DESERT

(Continued from page 16)  
Egyptian cultural heritage that was all-powerful, Egyptian influence being strongest in Palestine after Egypt had passed her peak as a world power.<sup>36</sup>

In the great days of Egypt the renowned Ipuwer had said, "the foreigners have become Egyptians everywhere,"<sup>37</sup> and a near contemporary of Lehi can boast, "behold, are not the Ethiopian, the Syrian, and all foreigners alike instructed in the language of Egypt?"<sup>38</sup> For centuries it was the custom of the princes of Syria to send their sons to Egypt to be educated.<sup>39</sup> No matter how sorry the plight of Egypt, the boastful inscriptions of her rulers—sometimes very feeble ones—proclaim the absolute and unquestioned superiority of Egyptian civilization to all others: with Egyptians that is an article of faith. Like the English in our own day, the Egyptians demonstrated time and again the ability to maintain a power and influence in the world out of all proportion to their physical resources; with no other means than a perfect and tenacious confidence in the divine superiority of Egypt and Ammon, Wenamon almost succeeded in overawing the great prince of Tyre.<sup>40</sup> Is it any wonder then, that

in a time when Egypt was enjoying the short but almost miraculous revival of splendor that marked the XXVI Dynasty, with its astonishing climax of world trade, the credit of that country should stand high in the land of Jerusalem?

Palestine, always a melting pot, was more so than ever in this period of internationalism and trade. It was a time of great mixing of cultures and nationalities throughout the ancient world, both through the operations of commerce and of war. Lists of skilled workmen living in Babylon immediately after the fall of Jerusalem show an almost unbelievable mixture of types.<sup>41</sup> As for the internationalism of business, the princes of the Delta were merchants,<sup>42</sup> the princes of the Syrian and Palestinian cities were also, as the Amarna tablets show, merchants; the story of Wenamon is enough to show that the princes of Phoenicia and Philistia were merchants; the Arab princes of the desert were merchants, and the merchants of Egypt and Babylonia would meet in their tents to transact business;<sup>43</sup> the two wisest of the Greeks, Lehi's great contemporaries, Solon and Thales, both traveled extensively in the East—on business. In short, Lehi's world was a world of merchants.

But it is now time to turn to the Book of I Nephi. How perfectly the author depicts the very situation we have just described! He explained that he did not intend to write a political history, and so we must often look between the lines; yet the amount of information he imparted in the most casual and unlabored manner imaginable is simply astonishing. Consider first the picture of Lehi.

Lehi was a very rich Jew; he was proud of his Egyptian education, spoke and wrote Egyptian, and insisted on his sons learning the language. He possessed exceeding great wealth in the form of "gold, silver, and all manner of precious things," not manufactured at Jerusalem; he had close ties with Sidon (one of the most popular names in the Book of Mormon, where it appears both in its Semitic and its Egyptian form of Giddonah); yet he lived on an estate in the country, "the land of his inheritance," and was something of an expert in vine, olive, fig, and honey culture; so there can be little doubt of the nature of his business with Egypt.<sup>44</sup>

Now this man, coming from one of the oldest families and having a most unobjectionable background and education, suddenly found himself in bad with the "people that

count." First, there was mockery, then, anger, and finally, plots against his life (I Nephi 1:19-20) which, since they were serious, must have been supported in high places, for in openly siding with Jeremiah (*Ibid.*, 7:14) he had made himself a traitor to his class and his tradition: members of his own family turned against him and, taking the side of "the Jews who were at Jerusalem," as Nephi explains, accused their father of criminal defeatism in thinking and preaching "that Jerusalem, that great city, must be destroyed." (*Ibid.*, 1:4) exactly as the *Sarim* accused Jeremiah of treasonable talk. So vehement was their support of the government party's point of view, that Lehi's two eldest sons shared with the Jews the great crime of plotting against their father's life. (*Ibid.*, 17:44.) Nowhere is the "dissension and heart-burning that rent the unhappy city of Jerusalem" more clearly shown forth than in those impassioned scenes within Lehi's own household. The elder sons, reared to a life of Egyptian elegance and heirs to a fortune that owed much to Egypt, were staunch defenders of the *status quo*, while the younger sons, less spoiled by all accounts, had been made aware of the real nature of the crisis in Jerusalem, which was not really an economic or a political but basically a moral one. (*Ibid.*, 1:19.) The older men could not see this at all: "the people who were in the land of Jerusalem," they protested, "were a righteous people; for they kept the statutes . . . according to the law of Moses; wherefore, we know that they are a righteous people. . . ." Such was the holy chauvinism of the false prophets with their gospel of business as usual. The atmosphere of hysteria and gloom that prevails in Nephi's story of Jerusalem is, as we have seen, strictly authentic, and the danger of utter annihilation of Jerusalem that runs like an ominous fate motif through the whole book was, as the event proved, perfectly justified.

The world has always cast a superior and mocking eye on the inordinate concern of the Book of Mormon for things Egyptian. With surprise and incredulity it is now learning that Egyptian culture counted for far more in Palestine in

(Continued on following page)

JANUARY 1950

## The Favorite!

With the ladies, with businessmen, with the family out for dinner in town, the beautiful Hotel Utah Coffee Shop is the favorite — unmatched for fine food at reasonable prices. Enjoy a Coffee Shop dinner — soon.

**HOTEL UTAH** SALT LAKE CITY  
MAX CARPENTER, Manager

**MAAS**  
*Octamonomically tuned*  
**CATHEDRAL CHIMES and**  
*Carillons*

Within the reach of every church, regardless of size or budget. Over 11,000 installations testify to their superior tone, dependable operation.

MAAS Cathedral Chimes Vibrachimes  
Carillons Harp Celeste Vibrachord

Ask your nearest MAAS Dealer or write to:  
**MAAS ORGAN CO.**  
Dept. 8, 3015 Casitas Ave. AVE.  
Los Angeles 26, Calif.

**HEADQUARTERS FOR L. D. S.  
IN LAS VEGAS, NEVADA**  
**YE KING'S REST MOTEL**  
526 SOUTH 5th STREET  
Dr. Harold B. Foutz, Owner  
Edgar H. Foutz, Manager  
Beautyrest Mattresses Throughout

**JOLLY TIME**  
**POP CORN**  
AT YOUR GROCER'S

**JOLLY TIME**  
**ALWAYS POPS BETTER**

WHITE OR YELLOW

**Delicious SUN-VISTA**  
BLACK-EYED PEAS  
BUTTER BEANS  
BABY LIMA BEANS  
PINTO BEANS  
GREEN CHILI PEPPERS  
PINTO BEANS WITH PORK  
At Your Grocers

Write for your free copy of the  
**1949 Era Index**

## LEHI IN THE DESERT

(Continued from preceding page)

600 B.C. than anyone had ever supposed. It is significant that the Book of Mormon concern with Egypt is strictly cultural—it never mentions Pharaoh or speaks of Egyptian government, but only of Egyptian culture and especially language. It makes it perfectly clear, however, that Egyptian was for Lehi a *second* language, "for he having *been taught* in the language of the Egyptians, therefore

he could read these engravings, and teach them to his children." (Mos. 1:4.) We have seen that Egyptian was taught to "Ethiopians, Syrians, and all other foreigners" in Lehi's day. Mormon tells us (Mor. 9:32-34) that the language of Lehi's descendants was not Hebrew or Egyptian but a mixture of both, both being corrupted in the process, so that "none other people knoweth our language," which would certainly not have been the case had

they spoken only Hebrew. Ancient Hittite was just such a dual language. The reason "none other people knoweth *our* language" to-day is that English is the result of imposing cultivated French on native Saxon, just as cultivated Egyptian was imposed on native Hebrew in Lehi's Palestine. On a ceremonial dagger which with its handle of white gold reminds us of Laban's sword, we read the name *Ja'qoh-her*, "Jahveh is satisfied," a name which neatly combines Egyptian and Hebrew in a process of fusion for which a great deal of evidence now exists, and which had been in progress long before Lehi's day.<sup>45</sup>

It was common in ancient as in modern languages to use one and the same word (e.g. Eng. "speech" Egypt. "ra") both for "utterance" and "language."<sup>46a</sup> When Nephi says, "after this manner was the language of my father in praising of his God," (I Ne. 1:15) he is not telling us what language his father spoke, but giving notice that he is quoting or paraphrasing an actual speech of his father. Likewise when he says, "I make a record in the language of my father," (Ibid., 1:2) he says that he is going to quote or paraphrase a record actually written by his father. (Ibid., 1:16.) He explains that his father wrote the record in Egyptian though it dealt with Jewish matters, but he never affirms that Egyptian was his father's native tongue.<sup>46</sup>

But it is not only a *dual* culture that is thus reflected in the Book of Mormon. The same mixture of types that turns up among the captives in Babylon is vividly depicted in the proper names of Lehi's descendants. The temptation to list a few of these here is too great to resist, and such a list furnishes a really helpful commentary on Lehi's own background. Hebrew and Egyptian names together make up the overwhelming majority and occur in about equal strength, which is exactly what one would expect from Mormon's claim that both languages were used among them, but Hittite, Arabic, and Ionian elements are not missing.

Some *Egyptian* names: *Aha* ("Warrior"), *Giddonah* (Eg. Djidewnah, i.e., Sidon), *Korihor* (Eg. Herihor, Khurhor, etc.), *Paanchi*



with  
WINTER GRADE  
GASOLINE  
and  
MOTOR OIL



UTAH OIL  
REFINING  
COMPANY

(Eg. Paankhi), *Pacumeni* (Eg. Pakamen, "Blind man," a proper name), *Laish* (Eg. Leshi, "Joy"), *Aminadab* (Eg. & Canaan. Amina-thab-i), *Himni* (Eg. *Hmn.* a name of the hawk-god), *Zeniff* (Eg. Znb, Snb—very common, also Senep-ta), *Zemna-ri-hah* (Eg. Zmn-ha-re, the same elements in different order, a common Eg. practice), *Zenoch* (Eg. Zenekh, once a serpent-god), *Zeezr-om* and *Seezor-am* (Eg. Zozer, Zeser, etc.), *Ammon* (Eg. Amon, the commonest name in the Eg. Empire and also the Book of Mormon), *Pachus* (Eg. Pa-ks, Pach-qs), *Pahoran* (Eg. Pa-her-an, in its Canaan. form Pahura; in Eg. as Pa-her-y it fittingly means "the Syrian"), *Gingim-no* (Eg. Kenkeme, cf. Kipkip in Nubia and Bibl. No-Amon "City of Amon"), *Morianton* (Eg. Maru-Aton), *Sinim* (Eg. Sanam, i.e. Napata), *Ziff* (Eg. Sepa in its Semit. form), *Sam* (Eg. Sam), *Ezias* (Eg. Azesha, Azizie), *Kish* (Eg. Kush, Kesh, etc.), *Hem* (Eg. Hem, "Servant"). The great frequency of the element *Mor-* in Book of Mormon proper names suits with the fact that in the Egyptian lists of Lieblein and Ranke the element *Mr* is, next to *Nfr* alone, also the commonest. The Book of Mormon names *Gidgiddoni* and *Gidgiddonah* have interesting resemblance to an Egyptian compound meaning, according to its ending, "Thoth hath said, He shall live," and "Thoth hath said, She shall live"; the Book of Mormon forms suggest "Thoth hath said I," and "we, shall live" respectively.<sup>47</sup> *Nephi*, of course, has a wealth of Egyptian possibilities.<sup>48</sup>

Since the Old Testament was available to Joseph Smith, there is no point in listing Hebrew names, but their Book of Mormon *forms* are significant. The strong tendency in Book of Mormon names to end in *-iah* is very striking, since the vast majority of Hebrew names found at Lachish end the same way, indicating that *-iah* names were very fashionable in Lehi's day.<sup>49</sup> Non-Biblical Shallum and Mattaniah from Lachish suggests Book of Mormon Shelem and Mathonihah, while Hebrew names turned up on ancient jar handles from other places have a familiar Book of Mormon ring: Hezron, Mamshath, Ziph, Jether, Ephraim, Jalon, Ezer, Menahem, Lecah, Amnon, Zoheth,

etc.,<sup>50</sup> would never be suspected if inserted into a list of Book of Mormon names. The Book of Mormon does give the right *type* of Hebrew name.

What comes as a surprise is that a number of Book of Mormon names are possibly Hittite and some of them are undoubtedly so. Thus while *Manti* suggests Eg. Monti, Manti, Menedi, etc., it also recalls the Egyptian name of a Hittite city, Manda, and a characteristic element of Hurrian names *-anti*, *-andi*, likewise fairly common in the Book of Mormon.<sup>51</sup> So likewise *Kumani*,

*Kumen-onhi*, *Kish-kumen* (Eg. -Hitt. Kumani, an important city), *Seantum* (Eg.-Hitt. Sandon, Sandas), *Akish* (Eg.-Hitt. Akish, a name of Cyprus), *Gadiandi* (Eg. for Hitt. city: Cadyanda).<sup>52</sup> Their Egyptian form shows that these names reached the people of Lehi not directly but through normal routes, though it has recently been noted that some of Lehi's important contemporaries in Israel were Hittites, and that Hittite settlements and names still survived in the hill country of Judah at that time.<sup>53</sup>

(Continued on following page)

## JUST OFF THE PRESS.... A NEW LUNDWALL BOOK!

# FAITH LIKE THE ANCIENTS

N. B. LUNDWALL

A new classic by N. B. Lundwall, author of such popular books as *Temples of the Most High*, *Assorted Gems of Priceless Value*, *The Vision*, *Inspired Prophetic Warnings*, etc.

**\$2<sup>75</sup>**

*Faith Like The Ancients* . . . a compilation of statements and gospel doctrines from various authorities and writers in the Church over a period of the last one hundred years. These writings have been carefully chosen and edited from many volumes and Church periodicals. It is a book full of truth which enhances and betters your understanding of the gospel of Jesus Christ.

### SPECIALLY BOXED FOR YOUR CONVENIENCE

These three favorites are now packaged and featured at one low price.

GOLDEN NUGGETS OF THOUGHT  
Compiled by Ezra Marler

ALL THREE

GOD PLANTED A TREE  
By Ora P. Stewart

FOR **\$2<sup>95</sup>**

STORYTELLER'S SCRAPBOOK  
By Albert L. Zobell, Jr.

# BOOKCRAFT

1186 SOUTH MAIN

SALT LAKE CITY 4, UTAH

## LEHI IN THE DESERT

(Continued from preceding page)

The occurrence of the names *Timothy* and *Lachoneus* in the Book of Mormon is strictly in order. Since the fourteenth century B.C., at latest, Syria and Palestine had been in constant contact with the Aegean world,<sup>54</sup> and since the middle of the seventh century Greek mercenaries and merchants, closely bound to Egyptian interests (the best Egyptian mercenaries were Greeks), swarmed throughout the

Near East.<sup>55</sup> Lehi's people, even apart from their mercantile activities, could not have avoided considerable contact with these people in Egypt and especially in Sidon, which Greek poets even in that day were celebrating as the great world center of trade. It is interesting to note in passing that Timothy is an Ionian name, since the Greeks in Palestine were Ionians (hence the Hebrew name for Greeks: "Sons of Javanim"), and—since "Lachon-

eus" means "a Laconian"—that the oldest Greek traders were Laconians, who left colonies in Cyprus (Book of Mormon *Akish*) and of course traded with Palestine.<sup>56</sup>

(To be continued)

### BIBLIOGRAPHY

(Common abbreviations used are *PEFQ*, *Palestine Exploration Fund Quarterly*, *BASOR*, *Bulletin of the American Schools of Oriental Research*, and *JEA*, *Journal of Egyptian Archaeology*)

<sup>54</sup>Wm. F. Albright, *Archaeology and the Religion of Israel* (Baltimore, Johns Hopkins Press, 1942), p. 62

<sup>55</sup>*Id.*, p. 63

<sup>56</sup>J. Lieblein, *Handel und Schiffahrt auf dem Rothen Meere in Alten Zeiten* (Leipzig, 1886), p. 8

<sup>57</sup>Albright, *loc. cit.*

<sup>58</sup>H. G. Tompkins, in *PEFQ* 1884, p. 54

"Though archaeological research goes back over a century in Palestine and Syria, it is only since 1920 that our material has become sufficiently extensive and clearly enough interpreted to be of really decisive value." Albright, *op. cit.*, p. 37. We shall treat the chronological problem in our last article.

<sup>59</sup>J. W. Jack, "The Lachish Letters, their Date and Import," *PEFQ* 1938, p. 165

"In 1932 Mr. Kader returned to Palestine to get himself a wife. Though she has not, like her husband, traveled in the desert, Mrs. Kader's knowledge of the customs of Palestine is encyclopedic, and she has the uncanny memory of one who has never been handicapped with a knowledge of reading and writing.

"After they had failed in Jerusalem, Nephi's advice to his brethren was 'therefore let us go down to the land of our father's inheritance. . . .' (1 Ne. 3:16; 3:21.) "And it came to pass that we went down to the land of our inheritance." "To go down" in the Book of Mormon means to travel away from Jerusalem (*Ibid.*, 4:33-35), while to go up to the land is to return to Jerusalem. (*Ibid.*, 3:9; 7:15.) *Down* and *up* have the same sense in Egyptian, *ha* meaning basically "to go down," but when applied to travel specifically "to go to Egypt," (A. Erman & H. Grapow, *Wörterbuch der Aegyptischen Sprache*, 1928, II, 472-4); so in the Old Testament one "goes down into Egypt," (Gen. 12:10), and "up to Jerusalem . . . up out of the land of Egypt," (1 Kings 12:28). So the Lachish letters: "Down went the commander . . . to Egypt . . ." H. Torczyner, *The Lachish Letters* (Oxford, by the Trustees of Sir Henry Wellcome, 1938) p. 51 (No. 3). The elevation of Jerusalem was well appreciated by the Jews, as was the lowness of Egypt, and this fact lies behind the use of these expressions, always correct in the Book of Mormon. On the other hand in the Book of Mormon one simply goes "unto" a house within the city (1 Ne. 3:4, 11), so that when the brothers "went down to the land of our inheritance . . . and after . . . went up again unto the house of Laban" (1 Ne. 3:22f), it is perfectly clear that their property included land as well as a house and necessarily lay outside the city, as the terms "down" and "up" attest.

<sup>60</sup>J. A. Knudtzon, *Die El-Amarna-Tafeln* (Leipzig, 1915) I, 864-7, 872-5; for Bet-Ninib, *Id.* II, 876-7

<sup>61</sup>A. Alt, "Die syrische Staatenwelt vor THE IMPROVEMENT ERA

## Lovely Lady 1950

She's your "lovely lady" . . . and  
you give her a flattering vote  
as often as you hand her  
this Lovely Lady package of  
Glade's supremely fine  
chocolates.  
Make it often!



In the  
artistic package  
**DARK VANILLA CHOCOLATES**  
Walnut Creams • Green Mints  
Lemon Custard • Raspberry Nut  
**MILK CHOCOLATES**  
Chocolate Pecans • Vanilla Walnut  
Chocolate Almonds • Coconut Caramel

*If it's  
Glade's  
it's a treat!*

GLADE CANDY COMPANY — SALT LAKE CITY



dem Einbruch der Assyrier," in *Zt-schr. der dt. Morgenl. Ges.* N.F. 13(88) 1934, pp. 247-9, cf. Wilh. Nowack, *Lehrbuch der Hebraeischen Archäologie* (Freiburg, 1894), p. 194

<sup>12</sup>The parallel development of an original Athens embracing many small communities is described by G. Busolt, *Die Griechischen Staats-, Kriegs-, u. Privataltertuerer* (Noerdlingen, 1887), 106ff.

<sup>13</sup>Nowack, op. cit. p. 300f

<sup>14</sup>In *PEFQ* 1938, pp. 175f

<sup>15</sup>*Loc. cit.*, cf. W. Albright, "A Brief History of Judah from the Days of Josiah to Alexander the Great," *The Biblical Archaeologist* IX (Feb. 1946), p. 4

<sup>16</sup>Jack, *loc. cit.*; for a recent summary of the international situation cir. 600 B.C., beside the studies of Albright and Jack, see John Bright, "A New Letter in Aramaic written to a Pharaoh of Egypt," *The Biblical Archaeologist* XII (1949) pp. 49ff.

<sup>17</sup>"... the artists no longer work only for the court and the temples; they had now to fill orders for a wealthy bourgeoisie. . . . A. Moret, *Histoire de L'Orient* (Paris, Presses Universitaires, 1941) II, 727f; cf. J. Breasted, *A History of Egypt* (N. Y. Scribner's, 1909), p. 548. From 663 to 539 B.C. Egypt enjoyed unbroken peace.

<sup>18</sup>Breasted, op. cit., p. 577

<sup>19</sup>Albright, *Archaeol. & the Religion of Israel*, p. 69; Ed. Meyer, *Geschichte des Altertums* (1928) II.1.98

<sup>20</sup>E. Meyer, op. cit., I:2, 260; II:1, 98, 135. The "prince kings" of Tyre and Sidon "accumulated great wealth and could afford the benefits of Egyptian culture," in their business of transporting the goods of the princes of Syria and Palestine, whose "figs, wine, honey, oil, fruit trees, corn and cattle," was the source of their wealth, Georg Steindorff, *Egypt*, N.Y., J. J. Augustin, 1943) p. 64. The economy of these great Palestinian estates is described by Ph. J. Baldensperger, "The Immovable East," *PEFQ* 1908, 290-6, and 1918, 121f

<sup>21</sup>The rapidly deteriorating situation is described by Albright, in *The Biblical Archaeologist* IX (1946), 2-4, see n. 15-16 above

<sup>22</sup>Jerem, 43:10-13; 44:1-30; 46:11-26

<sup>23</sup>J. W. Jack, in *PEFQ* 1938, 177-9

<sup>24</sup>Albright, op. cit., p. 4

<sup>25</sup>*Id.*, p. 6. It was not until 1925 that it became certain "that Tyre actually fell," according to Albright, "The Seal of Eliakim, etc." *Jnl. of Biblical Literature* 51(1932), pp. 94f

<sup>26</sup>Jack, op. cit., p. 178

<sup>27</sup>Such was the theory of D. L. Risdon, discussed by Sir Arthur Keith, "The Men of Lachish," *PEFQ* 1940, 7f

<sup>28</sup>J. L. Starkey, "Lachish as Illustrating Bible History," *PEFQ* 1937, 177-8, notes from the findings "the confidence that the masses (at Lachish) had in the household gods of Egypt," and "the preponderance of Egyptian thought" in general. For evidence of strong Egyptian influence, A. Rowe, "Excavations at Beisan . . ." *PEFQ* 1928, 73ff; R. D. Barnett, "Phoenician and Syrian Ivory Carving," *PEFQ* 1939, 4-6, noting, 7f, competition with Hittite and Mycenaean influences; J. W. Crowfoot & G. M. Crowfoot, "The Ivories from Samaria," *PEFQ* 1933, 7ff: these ivories, found in the "palaces of the kings of Israel" (p. 22), and carved between 885 and 705 B. C. (p. 18), all show a marked "debt to Egypt," as does the earlier art of Solomon's type, which seems out and out Egyptian, C. Torrey, "A Hebrew Seal from the Reign of Ahaz," *BASOR* 79, 27f. Military dependence on Egypt as indicated in the Lachish Letters is confirmed by a new find, J. Bright, "A New Letter in

Aramaic written to a Pharaoh of Egypt," *The Biblical Archaeologist* XII (1949) 46-48, and H. L. Ginsberg, "An Aramaic Contemporary of the Lachish Letters," *BASOR* 111 (1948) 24-27. On absence of Babylonian influence, see A. S. Yahuda, *The Accuracy of the Bible* (London, Heinemann, 1934) p. XXIX; S. L. Caiger, *Bible and Spade* (Oxford Univ., 1936) pp. 83f, 91f

<sup>29</sup>A. H. Sayce, "The Jerusalem Sealings on Jar Handles," *PEFQ* 1927, 216f; J. G. Duncan, "Excavation of Eastern Hill of Jerusalem," *PEFQ* 1925, 19f

<sup>30</sup>A. Cowley, *Aramaic Papyri of the Fifth Century B. C.* (Oxford, 1923), p. 120: "Already in the days of the kings of Egypt our fathers had built that temple in Yeb . . ." etc. These papyri "have shed undreamed-of light on some of the darkest areas of Jewish history." Says Albright, *Archaeol. & the Relig. of Is.*, p. 41.

<sup>31</sup>"The language of the Pentateuch . . . cannot be explained except as a new creation of a common Hebrew-Egyptian environment, when the Hebrews lived for a long period in constant and most intimate contact with the Egyptians," thus A. S. Yahuda, *The Accuracy of the Bible*, xxv. See especially by the same author, "The Language of the Pentateuch in its Relation to Egyptian I" (Oxford, 1933) pp. XXXII-XXXV, and *passim*.

<sup>32</sup>W. F. Albright, "The Egyptian Empire in Asia in the Twenty-first Century B.C." *Jnl. of the Pal. Or. Soc.* VIII (1928), 226, 223ff, cf. Albright, "Palestine in the Earliest Historical Period," *J. Pal. Or. Soc.* II, 110-138

<sup>33</sup>"It is often maintained that there was no Egyptian Empire in Asia during the twelfth century . . . this entirely erroneous conception . . . is due exclusively to lack (Continued on following page)

## Good Neighbor



You all know Joe—your good neighbor. He's doing his level best to bring his children up so he'll be proud of them. Works hard 8 hours a day, but knows that his responsibility doesn't end there—so he's an active head of committees in his service club, PTA and his Chamber of Commerce . . . gives unsparingly of his time to his Community Chest. He's a blood donor, too . . . and spends an evening or two each week working on behalf of his church.

We can all be thankful for Joe, and the hundreds of good neighbors like him in the Intermountain West. For community responsibility belongs to everyone.

We, too, work to make The Salt Lake Tribune-Telegram a good neighbor. Publishing newspapers is our job, and we strive to do it as well as modern journalism knows how. But we, like Joe, have always acknowledged community responsibility. That is why we do not measure in ink, newsprint, hours or dollars our endeavors to increase the happiness, prosperity and well-being of our neighbors in the Intermountain West.

We of The Salt Lake Tribune-Telegram will continue to shoulder the responsibilities to the community of a good neighbor.

# The Salt Lake Tribune Salt Lake Telegram

## LEHI IN THE DESERT

(Continued from preceding page)  
of adequate excavation in Palestine and Syria." Albright, *Jnl. Pal. Or. Soc.* VIII, 227

<sup>34</sup>D. G. Hogarth, "Egyptian Empire in Asia," *Journal of Egyptian Archaeology* I (1914), p. 9. Egypt's dominion in Asia fluctuated between second and third degree empire and nothing at all, *id.*, pp. 12-13

<sup>35</sup>The exact nature and degree of Egyptian control in Palestine in the later period is still disputed, the subject is discussed in Breasted, *History of Egypt*, pp. 516, 518f, 526, 529 ("Solomon was evidently an Egyptian vassal . . ."), 580, and by A. S. Cook in the *Cambridge Ancient History* III, 250, 256, 257f, 261, 295-9

<sup>36</sup>Hogarth, *op. cit.* I, 13-14: Egyptian cultural influence was "most active from the tenth to the seventh centuries B. C."

"Egyptian civilization was one to be aped and admired," says Cook, *CAH* III, 257. Even "the Davidic state owed its administrative organization largely to Egyptian models . . ." Albright, *Archaeol. & Relig. of Is.*, p. 108; the same writer discussed the weakness of Egypt in the later period in "Egypt and the Early History of the Negeb," *Jnl. Pal. Or. Soc.* IV (1924) 144ff

<sup>37</sup>Though the statement seems to apply to Syrians within Egypt, it illustrates the cultural contact and the cultural ascendancy of Egypt, H. Frankfort, "Egypt and Syria in the First Intermediate Period," *Jnl. Egypt Archaeol.* XII (1926), 96

<sup>38</sup>A. Moret, *Hist. de l'Orient II*, 787, citing his *Frags. des Maximes d'Ani*

<sup>39</sup>Meyer, *op. cit.*, II:1, 132; this was under Amenemhet III "the initiation of an attempt to assimilate the Syrians to the Egyptians through the education of the princely youth of the former on the Nile," Hogarth, *Jnl. Eg. Arch.* I, 12

<sup>40</sup>We shall deal with Wenamon below

<sup>41</sup>W. Albright, "King Joiachim in Exile," *Biblical Archaeologist* V (Dec. 1942), p. 51

<sup>42</sup>*CAH* III, 256

<sup>43</sup>Meyer, *op. cit.*, I:2, 156

<sup>44</sup>See note 20 above. The only other source of great wealth in Israel would be money-changing or banking, but to engage in that Lehi would have to have lived in the city itself, which he did not (above, n. 9).

<sup>45</sup>Meyer, *op. cit.*, I:2, 297. The contact of the two languages produced the phenomena which are the subject of W. F. Albright, *The Vocalization of Egyptian Syllabic Orthography* (New Haven, Am. Or. Soc., 1934)

<sup>46</sup>Yahuda, *Language of the Pentateuch*, etc., p. 51. This double usage of the word "language" does not occur in Hebrew, and its frequent occurrence in the Book of Mormon is plain indication that Egyptian and not Hebrew is the language of the plates.

<sup>47</sup>The clause in I Ne. 1:2 which begins "which consist of . . ." does not refer back to "language" or "father," of course, but to "record." The other two are syntactically possible but don't make sense: a language does not consist of a language, but a record does. The sentence is awkward English, but like hundreds in the Book of Mormon is a perfect parallel to the familiar Semitic *hal* construction. The ordinary construction in almost any ancient classical language would be "I make an in-the-language-of-my-father record, which consists, etc."

<sup>48</sup>Hermann Ranke, *Die ägyptischen Personennamen* (Hamburg, 1934) 412, Nos. 8 and 9

<sup>49</sup>Not heretofore noted is Nfy, borne by an Egyptian captain, S.K.R. Glanville,

"The Letters of Ahmose of Peniate," *Jnl. Eg. Arch.* XIV, 304, line 10. To the names cited by me in *THE IMPROVEMENT ERA*, 51 (Apr. 1948) p. 203, may be added the *Pa-nepi* of the Greek inscriptions, which represents an original *Nihpi*, with a movable "h" according to W. Spiegelberg, "The God Panepi," *Jnl. Eg. Arch.* XII (1926) p. 35. The other names in the list may be found in Ranke, *op. cit.*, J. Lieblein, *Dictionnaire de Noms Hieroglyphiques* (Christiania, 1871), and scattered throughout the *Journal of Egyptian Archaeology*.

<sup>50</sup>H. Torczyner, *The Lachish Letters*, p. 198. We are following the spelling used by Torczyner in his text rather than in his list

<sup>51</sup>R. A. S. Macalister, "The Craftsmen's Guild of the Tribe of Judah," *PEFQ* 1905, 328ff.

<sup>52</sup>E. A. Speiser, *Introduction to Hurrian*, in *Annual of Am. Schools of Or. Research* XX (1940), index. But J. D. C. Lieblein, *Schiffahrt am Rothen Meere*, p. 143 finds the Anti name in the far south, and in *Videnskabs-Selskabet Forhandl.* Aar 1910, No. 1 (Christiania, 1911) shows that it means "incense." Other Egypto-Hittite names may be found in *Jnl. Eg. Arch.* X, 108ff, 113; XI, 20 (Cadyanda), 31; XVII, 27-29, 43 (Sandon); 35, 38, 40 (Akish).

<sup>53</sup>The Hittite names are all treated in articles in *JEA*: Manda and Kumani in S. Smith, Kizzuwadna X (1924), 133 and 108ff, resp.; Sandon and Akish in G. A. Wainwright, Keftiu XVIII 27-29, 43, 35, 38, 40; Cadyanda is mentioned by La Mayer and J. Garstang, XI, 24

<sup>54</sup>E. O. Forrer, "The Hittites in Palestine," *PEFQ* 1937, 100f, 114f

<sup>55</sup>R. H. Pfeiffer, "Hebrews and Greeks before Alexander," *Jnl. Bibl. Lit.* LVI (1937), 91-94, 101; W. F. Albright, "A colony of Cretan Mercenaries on the Coast of the Negeb," *Jnl. Pal. Or. Soc.* I (1921) 187-194; J. G. Milne, "Trade between Greece and Egypt before Alexander the Great," *Jnl. Eg. Arch.* XXV (1939) 178f. F. B. Welch, "The Influence of Aegean Civilization on South Palestine," *PEFQ* 1900, 342ff.

<sup>56</sup>At Tel-el-Hesi, just west of Lachish, "the Greek influence begins at 700, and continues to the top of the town . . ."

W. M. F. Petrie, in *PEFQ* 1900, 235; D. G. Hogarth, "Alexander in Egypt and some Consequences," *Jnl. Eg. Arch.* II (1915) Milne, *op. cit.*, p. 180f; Nelson Gluek, *BASOR* 80 (1940) p. 3; *BASOR* 83 (1941) 25-29

<sup>57</sup>Meyer, G.d.A. II:1, 553

## THE MISSIONARIES

(Continued from page 26)

hunger, and homesickness for the things that make life for the rest of us stable and comfortable and secure. They cannot possibly know before starting forth just what temptations, difficulties, and hardships they will meet. Talking with returned missionaries can but give faint indication of what may be ahead; for one thing, conditions vary in different parts of the country and the world, and no two missions are alike. Circumstances vary with each missionary who sets forth; for another thing, certain conditions of living, certain rebuffs and frustrations are infinitely more trying and exhausting for some than for others. If a new missionary kneels in prayer at the sacrament meeting on Sunday with strain showing in his face and voice and drops of perspiration on his forehead, you may be sure there is an inner cry for strength going up that is desperate and real. If these sensitive boys can be made strong in the Lord their God, as they can be, they in turn will be especially cognizant of the needs of others. Growth comes to these missionaries in hard and proving ways. Some may suffer from the rudeness, the bitterness, the lack of comprehension on the part of those they meet concerning the reasons why they are

either Latter-day Saints or on a mission, but I am convinced that greater pain comes from more insidious foes.

Most missionaries seem to come from families that have an unusually closely knit relationship. Separation from such a home, where sheltering love has encompassed them from birth, is not easy. Neither is the absence of the expression of close human affection to which they have been accustomed. It is all part of the security and happiness, along with music and books and dates and sports, that they have left behind them. At times the tug of everything represented by the word "home" is not easy to withstand. Then, too, there is a new discipline and a new arduousness to life. There is constant study, all along one line.

They learn, finally, what we all must learn—that there are many things that cannot be evaluated in definite terms, and that this is especially true in the matter of Christian influence; that where one sows another reaps is just as much a fact today as in the days of Paul. With some people God seems to work slowly—with others it is as if an instant miracle came to pass. With some, only a light veil seems to come between them and the truth of God. With others, it is as if



## PART II

THE compiler of this article was once greatly puzzled and perturbed over the complete absence of *Baal* names in the Book of Mormon. By what unfortunate oversight had the authors of that work failed to include a single name containing the element *Baal*, which thrives among the personal names of the Old Testament? Having discovered, as we thought, that the book was in error, we spared no criticism at the time, and indeed had its neglect of *Baal* names not been strikingly vindicated in recent years it would be a black mark against it. Now we learn that the Book of Mormon stubborn prejudice against *Baal* names is really the only correct attitude it could have taken, and this discovery, flying in the face of all our calculations and preconceptions, should in all fairness weigh at least as heavily in the book's favor as the supposed error did against it.

It just so happens that for some reason or other the Jews, at the beginning of the sixth century B.C., would have nothing to do with *Baal* names. An examination of Elephantine name lists shows that "... the change of Baal names, by substitution, is in agreement with Hosea's foretelling that they should no more be used by the Israelites, and consequently it is most interesting to find how the latest archaeological discoveries confirm the Prophet, for out of some four hundred personal names among the Elephantine Papyri not one is compounded of *Baal*..."<sup>107\*</sup>

Since Elephantine was settled largely by Jews who fled from Jerusalem after its destruction, their personal names should show the same tendencies as those in the Book of Mormon. Though the translator of the Book of Mormon might by the exercise of superhuman cunning have been warned by Hosea 2:17 to eschew *Baal* names, yet the meaning of that passage is so far from obvious that Albright as late as 1942 finds it "... very significant that seals and inscriptions from Judah, which ... are very numerous in the seventh and early sixth centuries, seem never to contain any *Baal* names."<sup>108</sup>

# LEHI in the DESERT

It is very significant indeed, but hardly more so than the uncanny acumen which the Book of Mormon displays on this point.

Let us close our short digression on names with a quotation from Margoliouth. Speaking of the occurrence of a few Arabic names in the Old Testament, that authority observes, "Considering . . . that the recorded names are those of an infinitesimal fraction of the population, the coincidence is extraordi-

erary device that is highly characteristic of Egyptian compositions."<sup>109</sup> Typical is the famous Bremer-Rhind Papyrus, which opens with a colophon containing (1) the date, (2) the titles of Nasim, the author, (3) the names of his parents and a word in praise of their virtues, with special mention of his father's prophetic calling, (4) a curse against anyone who might "take away" the book, probably "due to fear lest a sacred book should get

*THERE is ample evidence in the Book of Mormon that Lehi was an expert on caravans, as one would expect.*

nary."<sup>110</sup> This consideration applies with multiple force to the very frequent coincidence of Book of Mormon names with non-Biblical Old World names.

There is much in Nephi's writing to show that, as he claims, he is writing in Egyptian—not merely in Egyptian characters, as some have maintained.<sup>111</sup> When Nephi tells us that his record and that of his father are in the language of the Egyptians (not that the language of his father was the language of the Egyptians), we can be sure he means just that. And what could be more natural than that he should choose to record his message, addressed not only to the Jews but also "to all the house of Israel" (I Nephi 19:19) and all the Gentiles (*Ibid.*, 13:39-40) in a world language rather than in his own tribal Hebrew?<sup>112</sup> Did not later Jews adopt Greek, an international world language, in preference to Hebrew, even as a vehicle of holy writ, for the purpose of commanding the widest possible hearing not only among the Gentiles but also among the Jews themselves?

The first three verses of I Nephi, sharply set off from the rest of the text, are a typical *colophon*, a lit-

into impure hands."<sup>113</sup> Compare this with Nephi's colophon: (1) his name, (2) the merits of his parents, with special attention to the learning of his father, (3) a solemn avowal (corresponding to Nasim's curse) that the record is true, and the assertion, "I make it with mine own hand"—an indispensable condition of every true colophon, since the purpose of a colophon is to establish the identity of the actual writer-down (not merely the ultimate author) of a text.<sup>114</sup> Egyptian literary writings regularly close with the formula "and so it is."<sup>115</sup> Nephi ends sections of his book with the phrase, "And thus it is, Amen."

The great preoccupation and concern displayed in the Book of Mormon for matters of writing, Lehi's passion for writing everything down (*Ibid.*, 1:16), and the obvious pride of writers in their skill, are peculiarly Egyptian. Nephi's "I make it with mine own hand," is simply the Egyptian "written with my own fingers," and we can almost hear Nephi speaking in the words of an Egyptian sage: "Copy thy fathers who have gone before thee. . . . Behold, their words are recorded in writing. Open and read and copy. . . ." Certainly Nephi him-

\*Numbers refer to bibliography at end of article



By Hugh Nibley, Ph. D.

ASSOCIATE PROFESSOR  
HISTORY AND RELIGION  
BRIGHAM YOUNG UNIVERSITY

self was diligent in keeping this *seboyet*.<sup>91</sup> It was the Egyptian, not the Hebrew gentleman who advertised his proficiency in the arts of the scribe.<sup>92</sup> Thoroughly Egyptian also is Lehi's didactic spirit and his habit of giving long formal addresses on moral and religious subjects "in the manner of the fathers" to his sons. Like a good Egyptian he wrote all this down, of course. The *form* of these discourses, with their set introductions and formal imagery<sup>93</sup> might have come right out of an Egyptian schoolroom, though their *content* smacks more of the "learning of the Jews," as Nephi himself observes. (*Ibid.*, 1:2.) Both in form and content, however, the writings of the prophets and the wisdom of Israel are found to resemble the prophetic and "wisdom" literature of Egypt very closely,<sup>94</sup> so that we need not be surprised if Lehi's prophecies do the same. At the end of the last century scholars

were mystified to find that a demotic prophecy datable to the time of Bocchoris (718-712 B.C.), in which coming destructions were predicted with the promise of a Messiah to follow, was put into the mouth of "the Lamb" (*pa hib*).<sup>70</sup> Greek sources inform us that this prophecy enjoyed very great circulation in ancient times.<sup>71</sup> The strange wording of Lehi's great prophecy, uttered by "the Lamb" (*Ibid.*, 13:34, 41) is thus seen to be no anachronism, taken from Hellenistic or Christian times, as was once maintained.

Typical of the Egyptian prophets is one Neferrohu, whose prophecies, though of uncertain date, were credited with great antiquity. This man describes himself as a commoner, but withal a valiant man and "a wealthy man of great possessions," and he is proud of his skill as a scribe. Like Lehi in other things, he recalls also that he brooded much "over what should come to pass in the land," and having done so was moved to prophesy: "Up my heart, and bewail this land

whence thou art sprung . . . the land is utterly perished, and nought remains . . . the earth is fallen into misery for the sake of yon food of the Bedouins who pervade the land. . . ." Yet he looks forward to a savior-king who is to come.<sup>72</sup> The situation is not unique but is a characteristic one both in Egypt and Judah, and no one could deny that if Lehi was not a fact, he was at least a very authentic type. Nephi says his father was but one among many prophets in his own day.

#### LEHI AND THE ARABS

Lehi was very rich, and he was a trader, for his wealth was in the form of "all manner of precious things" such as had to be brought from many places. Very significant is the casual notice that he once had a vision in a desert

*His family accuse Lehi of folly in leaving Jerusalem and do not spare his personal feelings in making fun of his dreams and visions, yet they never question his ability to lead them.*

place "as he went forth" (*Ibid.*, 1:5): as he went he prayed, we are told, and as he prayed a vision came to him. The effect of the vision was to make him hasten back "to his own house at Jerusalem," where he had yet greater visions, showing that it was not necessary for him to "go forth" either to pray or to have visions; he did not go forth expecting a vision, but one came to him in the course of a regular journey as he went about his business and forced him to change his plans. Lehi's precious things and gold came to him in exchange for his wine, oil, figs, and honey (of which he seems to know a good deal), not only by sea (hence the great importance of Sidon) but necessarily by caravan as well. There is ample evidence in the Book of Mormon that Lehi was an expert on caravans, as one would expect. Consider a few general points before we introduce particulars.

Upon receiving a warning dream, Lehi is ready, apparently at a moment's notice, to take his whole "family, and provisions, and tents" out into the wilderness. While he took absolutely nothing but the most necessary provisions with him (*Ibid.*, 2:4), he knew exactly what those provisions should be, and

(Continued on following page)

MARKET SCENE IN JERUSALEM AS ONE MAY SEE IT TODAY



—Photograph by Three Lions

Twenty-six hundred years ago the Jews felt themselves much closer to the people of the desert than they ever have since. They themselves were desert people originally, and they had not forgotten it.



## LEHI IN THE DESERT

(Continued from preceding page)

when he has to send back to the city to supply unanticipated wants, it was for records that he sent and not for any necessities for the journey. This argues a high degree of preparation and knowledge in the man, as does the masterly way in which he established a base camp in order to gather his forces for the great trek, in the best accepted manner of modern explorers in Arabia.<sup>75</sup> Up until Lehi leaves that base camp, that is, until the day when he receives the Liahona, he seems to know just where he is going and exactly what he is doing; there is here no talk of being "led by the Spirit, not knowing beforehand . . ." as in the case of Nephi in the dark streets of Jerusalem. (*Ibid.*, 4:7.)

His family accuse Lehi of folly in leaving Jerusalem and do not spare his personal feelings in making fun of his dreams and visions, yet they never question his ability to lead them. They complain, like all Arabs, against the terrible and dangerous deserts through which they pass, but they do not include ignorance of the desert among their hazards, though that would be their first and last objection to his wild project were the old man nothing but a city Jew unacquainted with the wild and dangerous world of the waste places.

Lehi himself never mentions inexperience among his obstacles. Members of the family laugh contemptuously when Nephi proposes to build a ship (*Ibid.*, 17:17-20) and might well have quoted the ancient proverb, "Show an Arab the sea and a man of Sidon the desert."<sup>76</sup> But while they tell him he is "lacking in judgment" to build a ship, they never mock their brother as a hunter or a dude in the desert. The fact that he brought a fine steel bow with him from home and that he knew well how to use that difficult weapon shows that Nephi had hunted much in his short life.

Lehi has strong ties with the desert in his family background. Twenty-six hundred years ago the Jews felt themselves much closer to the people of the desert than they ever have since.<sup>77</sup> They themselves were desert people originally, and

they never forgot it; for them the desert was always just next door, and there was a constant going and coming between the two realms,<sup>78</sup> especially in the days of great commercial activity.<sup>79</sup> The Jews always felt a spiritual affinity with the nomad which they never felt towards the settled cultivators of Palestine.<sup>80</sup>

We have often been told that the patriarchs were wandering Bedouins;<sup>81</sup> their language was that of the desert people; many of whose words are to this day closer to Hebrew than to modern Arabic.<sup>82</sup>



This ostracon, found at Elath (Tell el-Kheleifeh, the site of King Solomon's copper refineries on the Gulf of 'Aqaba) in 1940, dates from the fifth or fourth century B.C. The second line reads *lhy 'b(d)* . . . "Lhy the servant of . . ." The letters of the name are the same as those in the place-name Lehi in Judges 15:9, 14, 19, and this object definitely proves the occurrence of Lehi (Prof. Glueck vocalizes it Lahai) as a personal name among the desert people in ancient times. (After a facsimile copy illustrating an article by Nelson Glueck in: *The Bulletin of the American Schools of Oriental Research*, No. 80 (Dec. 1940), p. 5, fig. 2).

Of recent years the tendency has been more and more to equate Hebrew and Arab, and Guillaume concludes the latest study on the subject with the dictum that the two words are really forms of the same name, both referring originally to "the sons of Eber."<sup>83</sup> The name Arab is not meant to designate any particular race, tribe, or nation but a way of life: Arab means simply a man of the desert and was applied by the Jews to their own cousins who remained behind in the wilderness after they themselves had settled down in the city and country.<sup>84</sup>

Now of all the tribes of Israel Manasseh was the one which lived

farthest out in the desert, came into most frequent contact with the Arabs, intermarried with them most frequently, and at the same time had the closest of traditional bonds with Egypt.<sup>85</sup> And Lehi belonged to the tribe of Manasseh. (Alma 10:3.) The prominence of the name of Ammon in the Book of Mormon may have something to do with the fact that Ammon was Manasseh's closest neighbor and often fought her in the deserts east of Jordan; at the same time a prehistoric connection with the Ammon of Egypt is not at all out of the question.<sup>86</sup> The semi-nomadic nature of Manasseh might explain why Lehi seems out of touch with things in Jerusalem. For the first time he "did discover" from records kept in Laban's house that he was a direct descendant of Joseph. Why hadn't he known that all along? Nephi always speaks of "the Jews at Jerusalem" with a curious detachment, and no one in I Nephi ever refers to them as "the people" or "our people" but always quite impersonally as "the Jews." It is interesting in this connection that the Elephantine letters speak only of Jews and Aramaeans, never of Israelites,<sup>87</sup> while Lachish Letter No. 6 denounces the prophet for spreading defeatism both in the country and in the city, showing that Lehi could have been active in either sphere. Even the remark that Lehi "dwelt at Jerusalem in all his days" would never have been made by or for people who had never lived anywhere else, and a dwelling "at Jerusalem" would be an aid rather than a hindrance to much travel.<sup>88</sup>

There is one clear indication that Lehi's forefathers were *not* natives of Jerusalem. We learn in Mosiah 1:4 that certain plates were written "in the language of the Egyptians." Nephi informs us (I Nephi 3:19) that these same plates were in "the language of our fathers," and that the possession of them was necessary if a knowledge of that language was to be preserved among his people. Lehi's children could have produced from their own resources any number of books in their *own* language, so that when Nephi expresses his belief that without that one volume of plates a language will be lost—the ancient

(Continued on page 155)

THE IMPROVEMENT ERA



## Lehi in the Desert

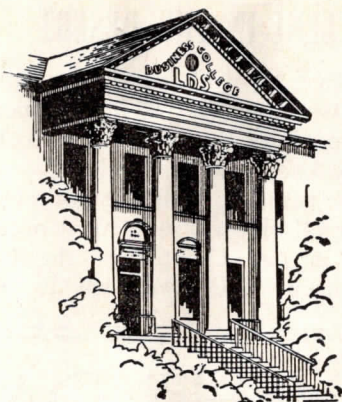
(Continued from page 104)

language of his fathers—he cannot possibly be speaking of Hebrew. The necessary precautions to preserve Hebrew would naturally include possession of the scriptures, but these could be had anywhere in Judah and would not require the dangerous mission to Laban. The language of Lehi's forefathers was a foreign language; and when the Book of Mormon tells us it was the language of the Egyptians, it means what it says.

Not only do both Nephi and Lehi show marked coolness on the subject of tribal loyalty, but both also protest that tribe counts for nothing, that the same blessings are available to all men at all times and in all parts of the world (*Ibid.*, 10:17-22), that "the Lord esteemeth all flesh in one" (*Ibid.*, 17:35), there being no such thing as an arbitrarily "chosen" people. (*Ibid.*, 17:37-40.) This is in marked contrast to the fierce chauvinism of the Jews at Jerusalem and is of a piece with Lehi's pronounced cosmopolitanism in other things. Lehi, like Moses and his own ancestor, Joseph, was a man of *three* cultures, being educated not only in "the learning of the Jews and the language of the Egyptians," but in the ways of the desert as well. This three-cornered culture is an established pattern in that part of the world where the caravans of Egypt and Israel pass each other, guided through the sands by those men of the desert who were the immemorial go-between of the two civilizations.<sup>97</sup> Without the sympathetic cooperation of the Arabs any passage through their deserts was a terrible risk when not out of the question, and the good businessman was the one who knew how to deal with the Arabs—which meant to be one of them.<sup>98</sup>

The proverbial ancestor of the Arabs is Ishmael. His is one of the few Old Testament names which is also at home in ancient Arabia.<sup>99</sup> His traditional homeland was the Tih, the desert between Palestine and Egypt, and his people were haunters of the "borders" between the desert and the sown;<sup>100</sup> he was regarded as the legitimate offspring of Abraham by an Egyptian

(Continued on following page)



## Returned Missionaries...

Enjoy the fellowship and association of other returned missionaries now studying at the L.D.S. Business College. An active group of about 40 members are now attending the L.D.S. You can specialize in fields such as accounting, stenography, or general office work. Choose from both day and evening classes.

- Friendly environment of inspiration and culture
- Experienced staff interested in young people
- Top-notch equipment
- Social activities and new friends

For Further  
Information

Write or Call .

**L.D.S. BUSINESS COLLEGE**  
70 North Main Salt Lake City

L.D.S. Training doesn't cost, it pays.

**BASKETBALL**  
EQUIPMENT

A gym shirt or a complete outfit for your M. I. A. Team . . . You'll find quality, style, value . . . at

**Hofmann's**  
CORNER SECOND SOUTH AND STATE

**STAINED GLASS WINDOWS**  
WINTERTHROP ASSOC.  
16 ASHBURTON PLACE  
BOSTON 8 MASS.

**HOTEL LANKERSHIM**  
7th & BROADWAY  
ROOMS WITH BATH  
Single or Double from \$3.50  
New dining and supper rooms  
**LOS ANGELES**  
"TWO PERSONS — ONE CHARGE"

WANT TO **STOP SMOKING?**

Nico-Stop, new medical discovery, will help you stop the tobacco habit. Pleasant tasting. A few drops on the tongue relieves craving AT ONCE and starts clearing the system of accumulated tobacco poisons. Prescribed by physicians. Priced at less than the cost of a few weeks' smoking. Money-back guarantee. At drug stores or write to Nico-Stop Sales Co., Box 193, St. Helena, Calif.

**NICO-STOP**

NICO-STOP, BOX 193, ST. HELENA, CALIF.  
Please send me further information about Nico-Stop.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_

**JOLLY TIME POP CORN**

**BEST there is for HOME POPPING**  
AMERICA'S FAVORITE POP CORN

HEADQUARTERS FOR L. D. S.  
IN LAS VEGAS, NEVADA  
**YE KING'S REST MOTEL**  
526 SOUTH 5th STREET  
Dr. Harold B. Foutz, Owner  
Edgar H. Foutz, Manager  
Beautyrest Mattresses Throughout

WEDDINGS ALL SIZE PARTIES BANQUETS  
**GOOD FOOD**  
**MA'S & PA'S PLACE**  
Ogden-Salt Lake Highway  
U.S. 91 PHONE 2-0824



## LEHI IN THE DESERT

(Continued from preceding page)  
 mother.<sup>90</sup> His was not a name of good omen, for the angel had promised his mother, "... he will be a wild man, his hand will be against everyone, and every man's hand against him . . .,"<sup>91</sup> so the chances are that one who bore his name had good family reasons for doing it, and in Lehi's friend Ishmael we surely have a man of the desert. Lehi, faced with the prospect of a long journey in the wilderness, sent back for Ishmael, who promptly followed into the desert with a large party; this means that he must have been hardly less adept at moving about than Lehi himself. The interesting thing is that Nephi takes Ishmael (unlike Zoram) completely for granted, never explaining who he is or how he fits into the picture—the act of sending for him seems to be the most natural thing in the world, as does the marriage of his daughters with Lehi's sons. Since it has ever been the custom among the desert people for a man to marry the daughter of his paternal uncle (*bint 'ammi*), it is hard to avoid the impression that Lehi and Ishmael were related.

There is a remarkable association between the names of Lehi and Ishmael which ties them both to the southern desert, where the legendary birthplace and central shrine of Ishmael was at a place called Beer Lehai-ro'i.<sup>92</sup> Wellhausen rendered the name "spring of the wild-ox (?) jaw-bone," but Paul Haupt showed that Lehi (for so he reads the name) does not mean "jawbone" but "cheek,"<sup>93</sup> which leaves the meaning of the strange compound still unclear. One thing is certain, however: that Lehi is a personal name. Until recently this name was entirely unknown, but now it has turned up at Elath and elsewhere in the south in a form which has been identified by Nelson Glueck with the name *Lahai* which "occurs quite frequently either as a part of a compound, or as a separate name of deity or person, particularly in Minaean, Thamudic, and Arabic texts."<sup>94</sup> There is a Beit Lahi, "House of Lehi" among the ancient place-names of the Arab country around Gaza, but the meaning of the name has here been lost.<sup>95</sup> If

the least be said for it, the name *Lehi* is thoroughly at home among the people of the desert and, so far as we know, nowhere else.

The name of Lemuel is not a conventional Hebrew one, for it occurs only in one chapter of the Old Testament (Proverb 31:1, 4),

where it is commonly supposed to be a rather mysterious poetic substitute for Solomon. It is, however, like Lehi, at home in the south desert, where an Edomite text from "a place occupied by tribes descended from Ishmael" bears the title, "The Words of Lemuel, King

## THIS DAY—

### *With Its Problems and Promise*

BY RICHARD L. EVANS

SOME nineteen centuries or so ago there walked among men one Jesus of Nazareth, the Christ, the Son of God, the Prince of Peace. His fortunes varied from being acclaimed King to being condemned to death. Even the sick whom he healed did not always pause to give gratitude. And in his time of greatest need he could not even count on those who but a few days before had strewn his path with palms. The principles he proclaimed were not popular with the prevailing powers of his time and were not well understood by the people. And because his precepts and principles apparently have not prevailed, men have sometimes become cynical, have sometimes despaired, have sometimes lost hope and faith in the future. But let no man lose faith in the future: The spirit of this day is proof of what life could be like when his precepts are put even into partial practice. And the spirit of many darker days is proof of the price we pay for departing from his principles. But even though men have made many mistakes in the use of their God-given freedom, the promising part of the picture is this: not that so many men forsake these principles—but that the principles themselves persist—that they are here and await only a time when men shall turn to them. If there were no plan, no pattern, no purpose, if there were no all-prevailing Providence, no way provided for the solution of the problems, the depth of despair would be unbounded; but the fact is that there is an answer, that there is a pattern for peace, that there is an all-prevailing purpose, and that there is sound reason for an unfailing faith in the future—in the gospel of the Prince of Peace, which is here, and ever ready for us to turn to whenever men shall have learned their lessons. And now soon again, after this day and tomorrow, we shall go back to our pressing problems, back to the pressure of the daily pursuits that make more and ever more demands upon our patience. And as we do, we could well determine to take with us the spirit of this day, which lights the eyes of children and puts laughter on their lips and mellows the hearts of men. In the words of Dickens: "Nearer and dearer to our hearts be the Christmas spirit. . . . God bless us, everyone."

*"The Spoken Word"* FROM TEMPLE  
 SQUARE PRESENTED OVER COLUMBIA BROAD-  
 CASTING SYSTEM, DECEMBER 25, 1949



of Massa.<sup>96</sup> These people, though speaking a language that was almost Arabic, were yet well within the sphere of Jewish religion, for "we have nowhere any evidence that the Edomites used any other name for their God than Yahweh, the God of the Hebrews."<sup>98</sup>

The only example of the name of Laman to be found anywhere to the writer's knowledge is its attribution to an ancient *Mukam*, or sacred place, in Palestine. Most of these *Mukams* are of unknown, and many of them of prehistoric, date. In Israel only the tribe of Manasseh built them.<sup>97</sup> It is a striking coincidence that Conder saw in the name *Leimun*, as he renders it (the vowels must be supplied by guesswork), a possible corruption of the name Lemuel, thus bringing these two names, so closely associated in the Book of Mormon, into the most intimate relationship, and that in the one instance in which the name of Laman appears.<sup>98</sup> Far more popular among the Arabs as among the Nephites was the name Alma, which can mean a coat of mail, a mountain, or a sign.<sup>99</sup>

It should be noted here that archaeology has fully demonstrated that the Israelites, then as now, had not the slightest aversion to giving their children non-Jewish names, even when those names smacked of a pagan background.<sup>100</sup> One might, in a speculative mood, even detect something of Lehi's personal history in the names he gave to his sons. The first two have Arabic names—do they recall his early days in the caravan trade? The second two have Egyptian names, and indeed they were born in the days of his prosperity. The last two, born amid tribulations in the desert, were called with fitting humility, Jacob and Joseph. Whether the names of the first four were meant, as those of the last two sons certainly were (II Nephi 2:1, 3:1), to call to mind the circumstances under which they were born, the names are certainly a striking indication of their triple heritage.

(To be continued)

#### BIBLIOGRAPHY

- <sup>97</sup>J. O'fford, "Further Illustrations of the Elephantine Aramaic Jewish Papyri," *PEFQ* 1917, p. 127.  
<sup>98</sup>*Archaeol. & the Relig. of Israel*, p. 160.  
<sup>99</sup>D. S. Margoliouth, *The Relations Between Arabs and Israelites Prior to the Rise of Islam* (The Schweich Lectures, London, 1924) p. 13.  
<sup>100</sup>The Persians in Egypt wrote Aramaic because Egyptian script was too clumsy and hard to learn, according to Th. Noeldke, *Die Semitischen Sprachen* (Leipzig, 1899) p. 34, yet we are asked to believe that the Jews reversed the process and learned the awkward Egyptian script just so they

could use it to write their native Hebrew in a little less space! It is unthinkable that they should have shelved their sacred and superbly practical script (Torczyner, *Lachish Letters*, p. 15) to sweat at learning one of the worst systems of writing ever devised simply to save space—and that at the grave risk of being misunderstood on every line. The main objection to the theory, however, is that one can't save space by writing Hebrew in Egyptian characters. Any script to compete with Hebrew in economy would have to be a shorthand. We know that the demotic Egyptian of Lehi's time was almost that, and we also know that shorthand is short by virtue of being very closely adapted to the peculiar sound combinations of a particular language, i.e., it is the most highly idiomatic form of writing known, and as such cannot be transferred from one language to another without losing its economy. Hebrew can be written in Egyptian characters, as German and Russian can be written in Gregg, but not economically, to say the least. Lehi "... had been taught the language of the Egyptians" while he was still living in Palestine; and for what would he have used Egyptian script in Palestine? Not for writing Hebrew, certainly, but for writing the only language to which that script is adapted—Egyptian. That the prehistoric Semitic alphabet was derived from Egyptian characters has of course no bearing on the case—in the end our own English alphabet has the same origin, but that does not make it Egyptian.

<sup>101</sup>Granted that he knew his writing would have to be translated for both Jew and Gentile (this would not have been the case had he written in Hebrew!), Nephi, like Mormon (8:35), thinks of himself as actually addressing his unseen future readers. The natural thing in such a case is to conform as nearly as possible to the situation that one is idealizing. For Nephi the situation calls for Egyptian. Had he written in Hebrew, the gift and power of God would not have been necessary for the translation of his work, which would have required at most a knowledge of Hebrew and a chart of but twenty-two symbols, which could easily have been reconstructed from the text. More than twenty-two symbols brings up the shorthand problem.

<sup>102</sup>E. J. Bickerman, "Colophon of the Greek Esther," *Jnl. Bib. Lit.* 63 (1944), 339ff, showing that the tradition of the colophon was most carefully preserved in Egypt. R. O. Faulkner, "The Bremer-Rhind Papyrus—II," *Jnl. Eg. Archaeol.* XXIII (1937) 10; cf. F. L. Griffith, "The Teaching of Amenophis the Son of Kanakht," *JEA* XII (1926), 195f.

<sup>103</sup>Faulkner, loc. cit.

<sup>104</sup>Bickerman, op. cit.

<sup>105</sup>The formula is *iw-f pw*, lit. "it is thus," and concludes the Story of Sinuhe and the Maxims of the Sages Ptahotep and Kagemeni. K. Sethe, *Aegyptische Lesestuecke* (Leipzig, 1924) pp. 17, 42, 43; discussed in his *Erlaeuterungen zu den aeg. Lesestuecken* (Leipzig, 1927) pp. 21, 58, 61. "That is its end" concludes the Teaching of Amenophis. Griffith, op. cit. p. 225.

<sup>106</sup>A. H. Gardiner, "New Literary Works from Ancient Egypt," *JEA* I (1914) 25; incidentally, the Egyptian here quoted had connections with Palestine, id. p. 30.

<sup>107</sup>Meyer, *Gesch. d. Alt.* 1:2, 176.

<sup>108</sup>The Teaching of Amenophis is addressed, "For his son, the youngest of his children, little compared to his relations . . . . Then follows a long text presenting a number of surprising parallels to the Book of Proverbs (p. 202) and a remarkable one to Ps. 1, the righteous man being compared to "a tree grown in a plot (?) . . . its fruit is sweet, its shade is pleasant," etc. Compare this to II Ne. 2 and 3. Lehi's description of fruit as "white" (I Ne. 8:11) is a typical Egyptianism (A. Erman & H. Grapow, *Woerterb. d. aeg. Sprache* III, 206f, 211f.)

<sup>109</sup>The foregoing note illustrates this; see A. von Gall, *Basileia tou Theou* (Heidelberg, 1926) pp. 48-82; Meyer, *G.d.A.* 1:2, 274; Albright, *Archaeol. & the Relig. of Israel*, p. 21; D. C. Simpson, "The Hebrew Book of Proverbs and the Teachings of Amenophis," *JEA* XII (1926), 232ff.

<sup>110</sup>Von Gall, op. cit. pp. 65-68; Breasted, *History of Egypt*, p. 547.

<sup>111</sup>Von Gall, p. 67f.

<sup>112</sup>Gardiner, v. Gall, op. cit. pp. 49-55.

<sup>113</sup>The danger of preparing for an expedition in the city is obvious, since the curiosity aroused leads to dangerous questions and may have far-reaching effects, see Bertram Thomas, *Arabia Felix* (N. Y., Scribners, 1932) p. 36, with the account of preparations and activities at the "base camp" pp. 112-124; H. St. J. B. Philby, *The Empty Quarter* (New York, Henry Holt, 1933) pp. 9-13.

<sup>114</sup>Cowley, *Aramaic Papyri*, col. xiv, 1.208.

<sup>115</sup>Ed. Meyer, *Die Israeliten und ihre Nachbarstaemme* (Halle, 1906), p. 307.

<sup>116</sup>To this day there are farmers in Palestine who spend much of their time living in tents on the desert; our friend Mose Kader was of this class, see G. E. Kirk, "The Negev, or Southern Desert of Palestine" *PEFQ* 1941, p. 60. On the other hand, Lord Kitchener (*PEFQ* 1884, p. 206) noticed tent-dwelling Arabs, true Bedouins, sowing barley on the land around Gaza. Of the Moahib Arabs Doughty writes (*Travels in Arabia Deserta*, 1933,

(Continued on following page)

## HARD OF HEARING?

Revolutionary invention  
better hearing with—

**ABSOLUTELY  
NOTHING  
IN THE EAR!**

Developed by famed Sonotone Laboratories, astounding oscillator weighs less than an ounce. Bulky battery packs with weighty connecting cords now outmoded! Find out how you can hear through your bones with amplified sound vibrations, instead of through your ears, with this marvelous discovery. MAIL COUPON for free booklet, "NOBODY KNOWS I'M DEAF."



**SONOTONE**

Box IE-1, Elmsford, N. Y.

**FREE!**

Please send free booklet, "Nobody Knows I'm Deaf," to:

Name.....

Address..... Apt.....

City..... State.....

SAVE UP TO 50% ON

**BUTLER BUILDINGS**

(Steel-Aluminum or Galvanized)



AS GYM OR RECREATION HALL

... and for every other building need in Industry, Commerce or Agriculture. Butler Buildings are available in limitless floor plans and sizes for all requirements.

Mail Coupon For Further Information.

**PARAMOUNT SALES CORP.**

860 Richards St. - Salt Lake City, Utah

P. O. Box 2015, Salt Lake City, Utah

(Butler Gyms - er)

Please send full details for FARMER ☐ DEALER ☐

Name.....

Address.....

City..... State.....

**DEALERSHIPS AVAILABLE**

**THE IMPROVEMENT ERA**

12 Issues

\$2.50



## LEHI IN THE DESERT

(Continued from preceding page)

I, 276): "Their harvest up, they strike the hamlets of tents, and with their cattle go forth to wander as nomads." Karl Raswan, *Drinkers of the Wind* (N.Y., Creative Age Press, 1944) describes at length the easy coming and going between desert and city, rich Arabs of the town often going out to spend a season or a few hours on the sands.

<sup>77</sup>J. W. and G. M. Crowfoot, in *PEFQ* 1933, p. 24. Nearly a contemporary of Lehi is "the Arabian chief who camped in the outskirts of Jerusalem at Nehemiah's time and bore the good North Arabic name of Geshem (Jusham) . . . N. A. Faris (ed.) *The Arab Heritage* (Princeton University Press, 1944), p. 35.

<sup>78</sup>Ed. Meyer, *op. cit.* p. 305; cf. *G.d.A.* II:1, 486f; 342ff, 347.

<sup>79</sup>Ph. J. Baldensperger, "The Immoveable East," *PEFQ* 1922, 163; 1926, 93-97; Dhome, "Le Pays de Job," *Revue Biblique* N.S. (1911), 102-7; G. A. Barton, "The Original Home of the Story of Job," *Jnl.Bibl.Lit.* 31 (1912) 63. This is not to say that the patriarchs were "primitives," for ". . . we are

learning to think of the immigrants not as nomads in the savage or semi-savage state, but as colonists carrying with them to their new homes the memories of a developed political organization, with usages and practices having a history behind them." Margoliouth, *Arabs and Israelites*, etc. p. 25.

<sup>80</sup>P. Baldensperger, in *PEFQ* 1923, p. 176. As recently as 2000 B. C. Hebrew and Arabic had not yet emerged from "what was substantially a common language, understood from the Indian Ocean to the Taurus and from the Zagros to the frontier of Egypt. This common language (excluding Accadian) was as homogeneous as was Arabic a thousand years ago." W. F. Albright, "Recent Progress in North Canaanite Research," *BASOR* 70 (1938) p. 21. The curious and persistent homogeneity of culture and language among the desert people of the Near East has often excited comment, e.g., Margoliouth, *op. cit.* p. 5; Philby, *The Empty Quarter*, p. 65; Noeldeke, *Semit. Sprachen*, pp. 52, 57; Meyer, *Israeliten*, p. 305, 307; Margoliouth even notes (*op. cit.* p. 8) that "A Sabaeen (south Arab) would have found little to puzzle him in the first verse of Genesis."

<sup>81</sup>A. Guillaume, "The Habiru, the Hebrews, and the Arabs," *PEFQ* 1946, 65f; 67: "I do not think that there is much doubt that the Hebrews were what we should call Arabs, using the term in its widest sense." *Id.* 78: "Somewhere about the beginning of the first millennium B.C. the name Habiru or Hebrew gradually gave way before the form 'Arabu.'" W. F. Albright, in *BASOR* 70, p. 21: "No sharp distinction is made between Hebrews, Aramaeans, and Arabs in the days of the Patriarchs."

<sup>82</sup>Guillaume, *op. cit.* p. 77, citing Noeldeke. Though the Jews have always shown great capacity for assimilating other cultures, by far the "most readily assimilated . . . was the influence of the kindred Semitic culture of Arabia," S. L. Caiger, *Bible and Spade* (Oxford University Press, 1936) p. 84.

<sup>83</sup>A. Bergman, "Half-Manasseh," *Jnl. Pal. Or. Soc.* XVI (1936) p. 225; Manasseh was born in Egypt and adopted by Jacob (*id.* p. 249). In a Manasse genealogy "the names show a preponderance of Arabic etyma . . ." indicating "continual influx from the desert," (p. 228). Manasseh by an

## NOVEMBER MISSIONARIES

### MISSIONARIES ENTERING THE MISSIONARY HOME NOVEMBER 7, AND DEPARTING NOVEMBER 16, 1949

Reading from left to right, first row: Don Bennion, Glen C. Lyons, C. Edgar Peterson, Jr., Lynn J. Hess, Ernel Le Roy Anderson, Howard Hinckley, Darwin W. Manship, David A. Randall, Homer P. Johnson, H. Dean Bowler, Lynn O. White, Edward C. Horsley.

Second row: Daryl Vance Hodson, Barbara Hall, Mavis Plowman, Thiel Kunz, Marilyn Baird, Max D. Reading, Carol Sanderson, Mack William Tueller, Neil Karren, Byron J. Horrocks, Darrell H. Holt. Third row: J. James Rutter, Lynn Pendleton, R. Dean Harrison, Daniel Nield, Maud Nield, Lois Brown, J. Vergil Bushman, Ruth F. Bushman, Melva Taylor, Lloyd P. Oldham, Lydia O. Oldham, S. Boyd Smith, Shirley Steadman.

Fourth row: Hestella A. Kowallis, Theresia Anderson, Bessie Eleanor Jensen, Dorothy Gardner, Gene McDaniel, Carol Gene McClellan, Oscar L. Rider.

Fifth row: Vernon Garner, James Bellridge, Ruby Eames, Merle Lloyd, Robert S. McClellan, Jessica C. Richey, Mrs. Hazel Weber, Fred Weber, Frances Neff, Jeanne Bowen, Marilyn Randall, Mary Astad, Wilma Slaughter.

Sixth row: Watson Ririe, Robert L. Mercer, Sheldon L. Nicolaysen, Elden H. Moss, Wallace L. Livingston, Fauntelle Clarke, Mae T. Kunz, Abel Kunz, Fay Perrett, Beth L. Hakes, Barbara Campbell, Winnie Blackner, Zona E. Walker, Fredrick Seibold.

Seventh row: ReNee Harper, Rosalie Arave, Leona

Carlson, Jean Hanneman, LaMon Neubert, Clifford H. Jensen, Iwan M. Black, Curtis W. Slade, Ralph L. Thacker, Hal Clarke, Dean Bingham, Jayne Knowlton, Goldwyn Wimmer, Ingeborg L. Forschner, Emil Amann, Dick Wright.

Eighth row: Rex B. Lybbert, Harold Alan Wood, Morgan Eugene Hurd, Robert L. Kendall, J. Reed Bird, Bert Glen Lund, Francis J. Black, George S. Goble, Orin L. Crump, William L. Perkins, Harrison Kerry Frost.

Ninth row: Carlos E. McCombs, Gail S. Young, Golden J. Waite, A. Laron Kunz, Gerald N. Atkinson, John H. Nielson, Grant Clegg, LaDee W. Chadwick, Fredrick Kerkman, Joel K. Mellor.

Tenth row: Wesley C. Wootton, Reid H. Goodrich, Vern W. King, John R. Fridell, Jay A. Thompson, Owen J. Benson, Doyle Lavard Wilkins, Layne B. Forbes, Gordon Ell Sloan, R. Richard Gray, Gerald M. Finch, Leon C. Miller.

Eleventh row: Eugene B. Ronneburg, Richard S. Despain, Edward Fillerup, Herbert H. Osborn, Darrell William Jackson, Ross B. Hutchinson, H. Don Ashcroft, Jay Fawson, Delbert J. Seamons, Dean Carroll, Roy Warburton, William Glenn.

Twelfth row: Thomas Oakes, Frank Jacobsen, Allan Nelson, Clair Burr, Dean H. Seely, Dean Holmes, Bob Breinholt, Newel Dee Cox, Lynn Wilkes, P. R. Heilbut, David K. Darley.

Thirteenth row: Emil Junior Rothlisberger, Cleon Smith, Earl Dean Knighton, William C. Roberts, Jr., Robert D. Biggs, Glen W. Vance, Harrison Eldon Maughan, James Mayer Grow, Norman J. Mont-

gomery, Melvin O. Dearden, Floyd W. Crump, George Sterling Nixon, Clair E. Jorgensen, Dale L. Singleton.

Fourteenth row: Morris E. Neilson, Leo C. Peterson, Gail M. Rogers, Max C. Johns, Robert D. Sellers, Raymond S. Kellis, Gail Pew, Joseph Hancock, Gary B. Lyman, James R. Moss, John W. Derricott.

Fifteenth row: James Bird Allen, Jr., Gary Lloyd Love, Charles W. Hillier, Don Brown, Robert Van Wagenen, Oman M. Tracy, Richard H. Shorten, Elwyn L. Smith, Randolph Bergesen, Gene F. Deem, R. Lynn Harrison, Roy E. Wendt, Douglas Wallace, Merlin Frank Anderson.

Sixteenth row: Ezra Max Hatch, Richard A. Smith, Stanley Kay Taylor, L. Dean Jones, Richard A. Jensen, Henry Lloyd Goldsmith, Roy R. Gibson, Charles F. McGuire, John H. Gerstner, Jr., Leon Thomas Ward, R. Dean Titensor.

Seventeenth row: Donald W. Brown, Donald H. Sly, Calvin E. Clark, Viri R. Nuttall, Reed C. Seegmiller, Richard W. Goldsberry, Richard M. Taylor, Ronald E. Ashcroft, Daryle Morgan, Dean Robinson, Myron W. Thompson.

Eighteenth row: Delbert Murray Madsen, Shorland Garth Hunsaker, John R. Schneider, A. Keith Schlappay, Boyd Dale Hansen, Vernon R. Spencer, Neil C. Farr, James C. Hoggan, L. Vernon Woodbury, Dale Weston Gordon, Dan Jay Workman.

Left balcony: Harold G. Gardner, Douglas L. Orton, Dean L. Hallstone, Howard McArthur.

Right balcony: Reed L. Mickelson, J. Robert McAdam, Arthur E. Hutchens, Wendell Collier, Marcus Barnes, John Keith Haws, John L. Durrant.





Aramean concubine begot the father of Gilead, and the portion of Manasseh himself was the land of Gilead, "wholly Transjordanic." (*loc. cit.*) M. H. Segal, "The Settlement of Manasseh East of the Jordan," *PEFQ* 1918, pp. 125-131, refutes the common theory that this was "a reflux of emigration from the western side of the Jordan," the alternative being that Manasseh, the most powerful of all the tribes, was already in the desert from the beginning.

<sup>84</sup>It has been suggested that Ammon, like his competitor Aton, was originally from Syria-Palestine, a theory that has somewhat to recommend it, especially since Wainwright has shown the prehistoric Palestinian associations of Min of Coptos (the original Amon), G. Wainwright, "The Emblem of Min," *JEA* XVII (1931), 186-93, and XVIII (1932), 161f, and XIX (1933), p. 43.

<sup>85</sup>Albright, *Archaeol. & the Relig. of Israel*, p. 171.

<sup>86</sup>Thus "the Arabs of the south, though settled at their bases, were indomitable travelers and merchants. . . ." Guillaume, *PEFQ* 1946, p. 67. There is nothing to prevent Lehi, though settled at his base, from being an indomitable traveler, unless one interprets I Nephi 1:3 to mean that he never set foot outside the city from the day of his birth—a palpable absurdity.

<sup>87</sup>"The natural character of the Bedu tribes has always been to act as a kind of intermediary people, with no fixed politics. . . ." Baldensperger, *PEFQ* 1925, p. 85. Even today "the 'Arishiye(t) Bedus on the Egyptian frontier carry goods by land from Gaza to Egypt and vice versa. They are a peculiar intermediate class; they practice commerce and agriculture and are camel rearers," (Baldensperger, *PEFQ* 1922, p. 161), cf. J. L.

Burckhardt, *Notes on the Bedouins and Wahabys* (London, 1831) I, 9, 26f, 30f, 275f. In the sixth century B.C. the Arabs took Gaza, the northern anchor of the Egyptian trade line (Herodotus, *Hist.* III, 5, 7, 91, Albright, in *Jnl. Pal. Or. Soc.* IV, 130). Arab merchants, enriched by the three-cornered trade founded the Nabataean state (Geo. E. Kirk, "The Negev or the Southern Desert of Palestine," *PEFQ* 1941, p. 62). At all times the Palestine-Egyptian trade was the main, if not the only source of wealth to these people, T. Canaan, in *Jnl. Pal. Or. Soc.* II, 144. On the antiquity of the three-cornered trade see Lieblein, *Handel u. Schifffahrt*, pp. 76, 134-6; W. J. Phythian-Adams, "Israel in the Arabah," *PEFQ* 1933, p. 142; G. E. Kirk, in *PEFQ* 1941, p. 61f; S. Perowne, "Note on I Kings, ch. X, 1-13 . . ." *PEFQ* 1939, p. 201; Albright, in *Jnl. Pal. Or. Soc.* IV, 130-2.

<sup>88</sup>It is equally in the interest of the Bedouins to have alliances with the town dwellers and farmers; the result is a far closer affinity between the two ways of life than one would suppose: "All the desert tribes have their allies or relations among the Bedouins or *fellahin* in the cultivated portions of Palestine and Egypt . . . no doubt this was at first dictated by policy . . . but it cuts both ways, and anybody who takes the trouble to investigate and understand these relationships will find it comparatively easy to make arrangements with tribes in the desert, however far they may be," *PEFQ* 1997, p. 45. From the beginning the Jews were forced by their geographical position to deal with Arabs and to engage in trade, see Elias Auerbach, *Wüste und Gelobtes Land* (Berlin, 1932) p. 2.

<sup>89</sup>Margoliouth, *Arabs and Israelites*, p. 29. Guillaume, *PEFQ* 1946, p. 80.

<sup>90</sup>Meyer, *Israeliten*, p. 302.

<sup>91</sup>J. Zeller, "The Bedawin," *PEFQ* 1901, p. 198.

<sup>92</sup>"A man has an exclusive right to the hand of his cousin; he is not obliged to marry her, but she cannot without his consent, become the wife of another person," Burckhardt, *Notes* I, 113. The fact that there was no obstacle to the group marriage of Lehi's sons with Ishmael's daughters may almost be taken as proof that the young people were cousins.

<sup>93</sup>Meyer, *op. cit.*, p. 322f.

<sup>94</sup>p. Haupt, "Heb. Lehi, cheek, and lo-a', jaw," *Jnl. Bibl. Lit.* XXXIII (1914) 290-5.

<sup>95</sup>N. Glueck, "Ostraca from Elath," *BASOR* 80 (1940) 5-6, fig. 2.

<sup>96</sup>The Survey of Western Palestine, *Name Lists* (E. H. Palmer, Comment., London, 1881) p. 358.

<sup>97</sup>E. ben Yehuda, "The Edomite Language," *Jnl. Pal. Or. Soc.* I (1921) 113-5.

<sup>98</sup>C. Clermont-Ganneau, "Moslem Mukams," in *Survey of Western Palestine, Special Papers*, p. 325.

<sup>99</sup>C. R. Conder, in same vol. as above, n. 97, p. 272.

<sup>100</sup>Surv. of Wstn. Palest., *Name Lists*, pp. 40, 17, 66.

<sup>101</sup>A. Reifenberg, "A Hebrew Shekel of the 5th Century B.C." *PEFQ* 1943, p. 102f; Albright, *Archaeol. & the Relig. of Israel*, p. 113. Among the children of those contemporaries of Lehi who fled to Egypt, Persian, Babylonian and "even Arabian names may be suspected," though they remained good Jews, S. A. Cook, "The Jews of Seyene in the Fifth Century B.C." *PEFQ* 1907, 68f.

## DECEMBER MISSIONARIES

### MISSIONARIES ENTERING THE MISSIONARY HOME DECEMBER 5, AND DEPARTING DECEMBER 14, 1949

Reading from left to right, first row: Iris Nelson, Arthur W. Reynolds, Robert Kent Richeson, Ted B. Secrist, Verda Eschler, Don B. Colton, director; Norma Jones, Leona Stevenson, Vivetta Hunter, Dorothy Cahall, Grace Johnson.

Second row: Wilma Mendenhall, Ethelyn Erickson, Annie Darlene Price, Lila Carol Brimley, Faye Elizabeth Coombs, Norma Mae Lundberg, Barbara Anderson, Nancy Barker, Marion Cherrington, Thomas A. Williams, Elmo Calapp, Elizabeth Wagner.

Third row: William S. Hill, Lois H. Hill, Samuel Pollock, Emily Pollock, Ralph J. Wilcock, Annie L. Wilcock, J. A. McMurrin, Mae McMurrin, Donna Chapman, Ina S. Butler, Charlene Armstrong, Dwaine Wagner.

Fourth row: Chester Lew Bollingbroke, Ruel A. Allred, Harry Bitton, Julia Bitton, Laura Stephens, Carl D. Stephens, Stanley H. Rich, Catherine W. Rich, Clarice J. James, J. W. James, Clara Milner, George B. Milner, Jr., Stewart M. Butters.

Fifth row: Joseph James Buckley, William James Skidmore, Carl M. Shaner, Jr., DeVon K. Nelson, Calvin E. Wheeler, DeLoy U. Ottley, Darwin O.

Metcalfe, James Holladay, Graydon K. Calder, W. Farrell Pilkington, Samuel Banner, Ray E. Wayman, Horace S. Baugh.

Sixth row: Norman Ensign, Wanda Livingston, Iona Roundy, Caroline Hobson, Barbara Dumke, Lucille Chapman, Eldon A. Jones, Cleon Hodges, LaVar Zohner, Mac F. Reynolds, Kerry M. Heinz, S. Grant Jewkes, Wendell Jones.

Seventh row: Lealen Blain Collard, Mary Peel, Minnie Hamilton, Norma Smith, Phyllis Wardle, Tharin Bigler, Dean D. Baxter, John Calt, Dan R. Sorensen, Verlon T. Jackson, Mack W. Brown.

Eighth row: Sam J. Hughes, LeRoy M. Whiting, Robert R. Forsberg, Arthur W. Wiscomb, Jr., Max Perkins, Clair A. Millett, Donald N. Arbon, Dean Martin, Robert Liddle, John W. Terry, John P. Redd, Clay Graham, Darrell W. Nield, R. E. Green.

Ninth row: Jack O. Peterson, Roy D. Hatch, Calvin Decker, George M. Hall, W. B. Speakman, John W. Waite, Dayle W. Dunkley, Loraine K. Duffin, Joseph L. Peterson, Jay G. Macfarlane.

Tenth row: Henry O. Holley, Owen L. Gibson, Grant M. Patch, Clark J. Kidd, Eldon R. Howick, J. Cal Roberts, Kenneth L. Ropp, Mark Lindsay, DeVon R. Woodland, Varon L. Howell, Francis W. Carling.

Eleventh row: Donald W. Moore, Mark W. Staples, Ashel Rex Mellor, Ross M. Young, Dale J. Laub, William D. Smith, Richard Kent Miner, Floyd Tuttle, Duane Bishop, Burdell Dyches, Fred Thornton, Fenton Matkin.

Twelfth row: John D. Cope, Arnold L. Frazier, Rodney T. Clark, Harold William Scholes, Milton A. Christensen, Clive Barney, Ellis Call, Donald Hunt, Boyd Burbidge, Ray L. Sargent, A. W. Ritchhart.

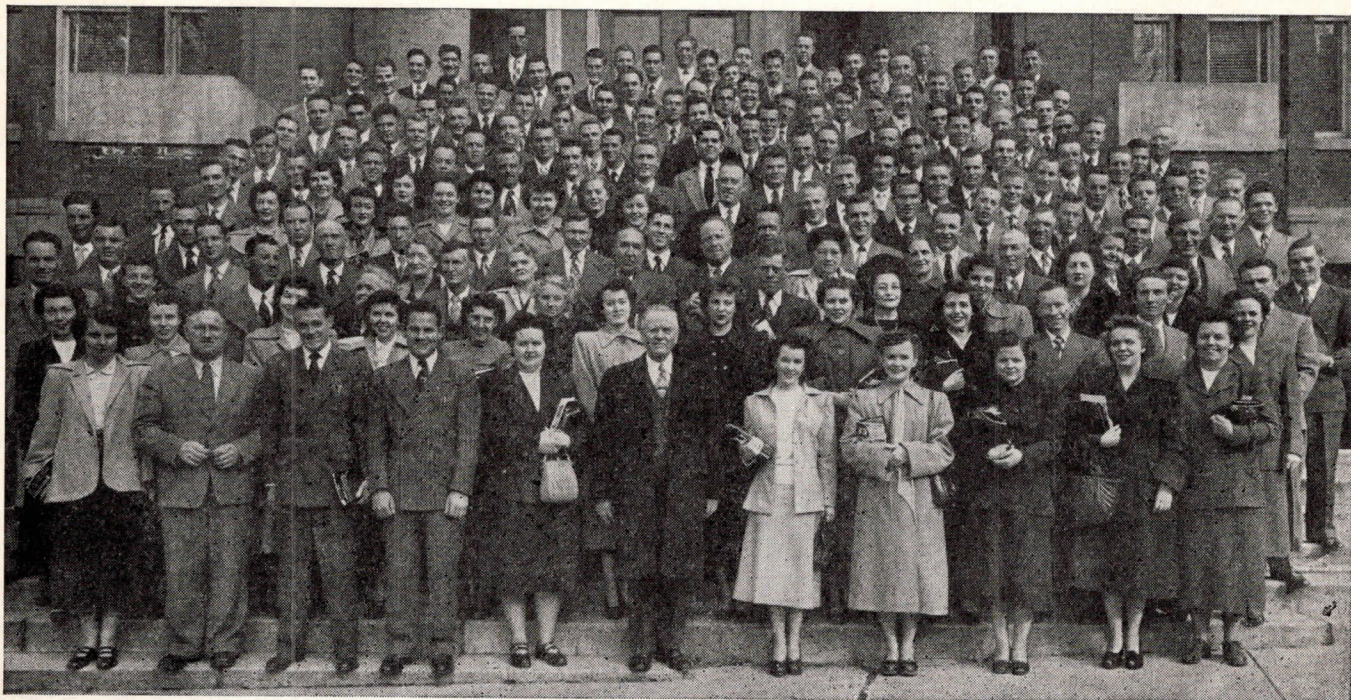
Thirteenth row: Ronald B. Anderson, Eldred W. Irving, William Heber Hardy, Wayne Nelson, Robert Frame, Albert M. Farnsworth, Jay W. Kotter, Sterling Tolman, Jay P. Broadhead, Douglas J. Kirkham.

Fourteenth row: Lyle H. Robinson, John D. Lenkersdorfer, Jimmie Hughes.

Fifteenth row: Donald T. Bailey, Loren H. Grover, Ray B. Munns, J. Gordon Vaughn, John J. Buchmiller, William B. Klinger, Orvell Ray Jackson, Royal J. Rigby, Milton Ellis Bond, H. Vard Leany.

Sixteenth row: Benjamin L. Dickison, Meade Squire, Douglas Low, Glenn Hamberlain, Earl Beecher, Dale R. Street, Daniel Jones.

Seventeenth row: Orville D. Carnahan, Gerrard B. Denkers, Jr., Herbert W. Wilkinson, Frank Chandler, Glenn B. Mecham, Glen E. Rich, Morris J. Brady.





# LEHI IN THE DESERT

By  
Hugh Nibley  
Ph. D.

*The third of an enlightening series of articles on the Book of Mormon*

ASSOCIATE PROFESSOR  
DIVISION OF RELIGION  
BRIGHAM YOUNG UNIVERSITY

## PART III THE PROBLEM

LEHI possesses in a high degree the traits and characteristics of the model *sheikh* of the desert. He is generous, noble, impulsive, fervent, devout, and visionary, and he possesses a wonderful capacity for eloquence and dreams. As to the dreams, when the Arabs wander, they feel they must be guided by dreams, and their *sheikhs* are often gifted dreamers.<sup>101</sup> The substance of Lehi's dreams is highly significant, since men's dreams necessarily represent, even when inspired, the things they see by day, albeit in strange and wonderful combinations. It is common for men in every age, for example, to dream of ships, but a man in Lehi's day must dream of particular kinds of ships, and no others will do.

In his dreams Lehi finds himself wandering "in a dark and dreary waste," a "dark and dreary wilderness," where he must travel "for the space of many hours in darkness," lost and helpless. (I Nephi 8:4-8.) Of all the images that haunt the early Arab poets this is by all odds the commonest; it is the standard nightmare of the Arab; and it is the supreme boast of every poet that he has traveled long distances through dark and dreary wastes all alone.<sup>102</sup> Invariably darkness is given as the main source of terror (the heat and glare of the day, though nearly always mentioned, are given second place), and the culminating horror is almost always a "mist of darkness," a depressing mixture of dust, and clammy fog, which, added to the night, completes the confusion of any who wander in the waste.<sup>103</sup> Quite contrary to what one would expect, these dank mists are de-

scribed by travelers in all parts of Arabia,<sup>104</sup> and al-Ajajja, one of the greatest of early desert poets, tells how a "mist of darkness" makes it impossible for him to continue a journey to Damascus.<sup>105</sup> In its nature and effect Lehi's "mist of darkness" (*Ibid.*, 8:23) conforms to this strange phenomenon most exactly.

When Lehi dreams of the vanity of the world, he sees "a great and spacious building," suspended in the air out of reach and full of smart and finely dressed people. (*Ibid.*, 12:18, 8:26.) That is exactly how the Bedouin of the desert, to whom the great stone houses of the city are an abomination, pictures the wicked world;<sup>106</sup> and as the city Arabs still mock their desert cousins (whom they secretly envy) with every show of open contempt, so the well-dressed people in the big house "were in the attitude of mocking and pointing their fingers" at the poor little band of bedraggled wanderers, hungrily eating fruit from a tree, and duly abashed that their poverty should be put to open shame. It is interesting that Joseph Smith, Sr., had almost the same dream, according to his wife, who took comfort in comparing the wanderings of her own family with

different settings of the two: when the prophet's father dreamed himself lost in "this field of the world," he "could see nothing save dead, fallen timber," a picture which of course faithfully recalls his own frontier background.<sup>107</sup> When Dante, another westerner, sees himself lost in the midst of life's journey (one of the commonest and oldest of dreams, we repeat—a very classic among dreams) he is wandering through a dense, dark forest, the forests of his native Tuscany.

In a pleasanter vein Lehi sees "a large and spacious field, as if it had been a world" (*Ibid.*, 8:20), just as the Arab poet describes the world as a *maidan*, or large and spacious field.<sup>108</sup> When he dreams of a river, it is a true desert river, a clear stream a few yards wide with its source but a hundred paces away (*Ibid.*, 8:14), or else a raging muddy wash, a *sail* of "filthy water" that sweeps people away to their destruction (*Ibid.*, 8:32, 12:16, 15:27); such are the two and only types of "river" (for he calls them rivers) known to the desert Arab.<sup>109</sup> When Lehi dreams of people gone astray, they are lost in a trackless waste, "wandering in strange roads" (*Ibid.*, 8:23, 32) or blunder-

*WHEN the Lord has a task to be done, he picks a man who is most suited for the work by temperament and training. When Moses fled into Midian, he traveled afoot in the very deserts through which he was later to lead the children of Israel . . . Lehi was no less prepared and qualified for his great task.*

those of "Father Lehi." But what is significant is not the resemblance of the two dreams (we could furnish a number of genuine parallels to that) but the totally

ing "into broad roads, and they perish and are lost" (*Ibid.*, 12:17) because of the "mist of darkness." Losing one's way is of course the fate that haunts every desert



dweller sleeping and waking, and the Arab poets are full of the terror of "strange roads" and "broad ways."<sup>110</sup> To symbolize what is utterly inaccessible, Lehi is shown "a great and terrible gulf," (*Ibid.*, 12:18) "an awful gulf" (*Ibid.*, 15:28), a tremendous chasm with one's objective (the tree of life) maddeningly visible on the other side; all who have traveled in the desert know the feeling of utter helplessness and frustration at finding one's way suddenly cut off by

single short poem the terror, the loneliness, the long journey, the mist of darkness (sultry and thick), the "awful gulf," the broad ways, and the paths that stray.<sup>112</sup> The Book of Mormon, in giving us not a few such clear and vivid snapshots (there are many more to come) of life in another world, furnishes picturesque but convincing proof of its own authenticity. Nephi's complaint, "they sought to take away my life, that they might leave me in the wilderness

and correct procedure when Arabs quarrel, and for all its popularity with the poets, no mere figure of speech."<sup>113</sup>

The powerful speech by which alone Lehi kept his rebellious sons in line is a gift demanded of every real *sheikh* in the desert, and, indeed against the proud and touchy tribesmen that is the only weapon the *sheikh* possesses.<sup>114</sup> When the men assemble in the chief's tent to take counsel together (cf. *Ibid.*, 15:12), the leader "addresses the whole assembly in a succession of wise counsels intermingled with opportune proverbs," exactly in the manner of Lehi; "people of any other country hearing them speak," says our informant, "would simply suppose them filled with a supernatural gift."<sup>115</sup> "Poetical exclamations . . . rose all around me," Burton reports, "showing how deeply tinged with imagination becomes the language of the Arab under the influence of strong passion or religious enthusiasm. . . ." <sup>116</sup> If Lehi's language sounds strangely exclamatory and high-flown to us, it is because he is not a westerner, he himself explaining that the figurative language he uses is of ancient pattern, "by the Spirit of the Lord which was in our fathers." (*Ibid.*, 15:12.)

When the Lord has a task to be done, he picks a man who is most suited for the work by temperament and training. When Moses fled into Midian, he traveled afoot in the very deserts through which he was later to lead the children of Israel, and he lived and married among the people of the desert in whose way of life he was to instruct his own people.<sup>117</sup> Lehi was no less prepared and qualified for his great task: richly endowed with means and experience, at home on the march, firm, resourceful, cautious, and unhurried, independent, and not to be intimidated (*Ibid.*, 1:18-20, 2:1-4), yet never provoking though he was sorely provoked, he exemplified what Philby has declared in a moving passage—that only the greatest strength of character in a leader can carry a party safely through a dangerous desert:

For many days now I had endured the constant and inevitable friction of my own fixed and unalterable purpose and the solid weight of the innate national

(Continued on following page)



—Photograph by Underwood-Stratton

The land of the desert Bedouins of today

one of those appalling canyons with perpendicular sides—nothing could be more abrupt, more absolute, more baffling to one's plans, and so will it be with the wicked in a day of reckoning.<sup>111</sup>

Wherever else one might find parallels to these things, in combination they could only come from a man who knew the desert. Rubah, one of the earliest and greatest of the desert poets, describes in a

WHEN LEHI dreams of people gone astray, they are lost in a trackless waste. "wandering in strange roads."

to be devoured by wild beasts" (*Ibid.*, 7:16) is ever in the mouth of the Arab poet, for to leave one's enemy lying in the desert to be devoured by wild beasts is standard



## LEHI IN THE DESERT

(Continued from preceding page)

inertia thrown into the balance against me by the united body of my companions. . . . Step by step we had progressed ever away from their hearthfires, but each step had been achieved only by the smallest margin as the momentum of a purposeful mind triumphed at each stage over the inert mass ever ready to recoil from any arduous objective.<sup>115</sup>

Those words might have been written to describe the achievement of Lehi. Had the Lord wished it, he could have transferred the whole party through the air; as it was, he apparently wanted them to do as much as possible on their own, with a minimum of miracles. Of all the righteous men in Jerusalem, Lehi alone was singled out for a task requiring a combination of qualifications and a measure of faith which few men have ever had. But though Lehi was no ordinary man, one fact about him should begin to emerge at this point of our study: that he was an actual flesh and blood person in a real situation, and no synthetic and overdrawn character of romantic fiction moving among the phantasmagoric stage properties that were once thought to represent the gorgeous East.

### THE FLIGHT INTO THE WILDERNESS

THAT a wealthy Hebrew should leave the land of his inheritance at a moment's notice and on no stronger authority than a dream move his whole family out into the desert may seem at first blush highly improbable, to say the least. And yet Lehi was doing not only the sensible but also the ordinary thing: from the earliest times to the present day the correct procedure when going got rough in Egypt or Palestine was to seek the security of the deserts. Take the case of Sinuhe. He was a high official at the court of Amenemhet I, and one night as he was dozing half-asleep in his bed, he heard voices in the next room. What they said portended a serious political shakeup to his fuzzy comprehension, with danger to himself. So, taking nothing with him, he rushed out afoot into the night and the desert where within forty-eight hours he nearly perished of thirst. He was rescued by some Arabs and befriended by a *sheikh* with whom he

had had business connections in Egypt; living with the desert people, Sinuhe himself in time became a famous *sheikh*. This story, thirteen hundred years earlier than Lehi's day, illustrates that coming and going between the desert and the city which from the first offered obvious commercial and political advantages. As to the flight motif, had not Moses and the prophets and Father Abraham himself sought safety from their enemies by flight into the desert? Most significant is the behavior of those very Jews who had driven Lehi from the land, for when the city was finally besieged, the Jewish leaders, "the chiefs of the army . . . hid in the wilds during the siege," and after all was lost, they fled to Egypt.<sup>116</sup> "Hiding in the wilds" was exactly what Lehi was doing.

The desert to which Sinuhe fled was the country south of Palestine, the classic hide-out land both of Egyptians and Jews, where "men of all conditions and nations . . . look to the Arab camp as a safe retreat and refuge."<sup>117</sup> While the Syrian desert is "the unenvied resort of defeated tribes,"<sup>118</sup> the proper paradise of the outcast was ever Edom and the south country, "the land of disoriented groups and of individual fugitives, where organized semi-nomad Arab tribes alternate with the flotsam and jetsam of sedentary society, with runaway slaves, bandits, and their descendants. . . ." <sup>119</sup> Even the great merchants who brought forth the civilized Nabataean state placed their confidence, says Diodorus, in their ability to disappear quickly and easily into the desert—like any common Bedouin.<sup>120</sup> So Lehi is not the first big merchant to take to the back-country with his worried family. Even in the present century Arab farmers and town-dwellers, to flee exactions of a tyrannical Turkish government, fled to the desert and adopted the life of wandering Bedouins.<sup>121</sup> At this very moment thousands of *fellahin*, raised to a life of farming, are starving in the Syrian desert as the result of hasty and ill-advised flight from their homes. As far as Lehi's flight into the wilderness is concerned, the Book of Mormon shows flawless judgment in every detail: the man-

ner of his flight is strictly in keeping with the best conventions, and he takes what we know now was the *only possible* direction he could have taken.<sup>122</sup>

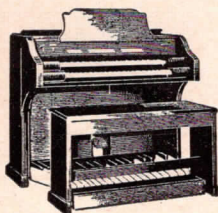
We have mentioned that "the Jews at Jerusalem" who finally got away when the city fell ended up in Egypt. Many of them settled far up the Nile, at Elephantine or Yeb.<sup>123</sup> It is in that region that we located, in a previous article in the ERA, ("The Book of Mormon as a Mirror of the East," April, 1948, p. 202) some important Book of Mormon names, not realizing at the time that those names belonged to the descendants of Lehi's own contemporaries.<sup>124</sup> The famous colony has been described as "but an eccentric deviation from the broad pathway of Hebrew history: it led nowhere, and had no influence on the development even of Egyptian Judaism."<sup>125</sup> In such words we might describe Lehi's own migration—an eccentric deviation breaking off completely from the main current of Jewish history, but, like the Elephantine settlement, preserving its own peculiar version of transplanted Judaism intact. The story of Elephantine, that scholars were at first most reluctant to believe, confirms the possibility of just such an emigration as Lehi's.

As to the direction taken by Lehi's party there can be no doubt: for many days they traveled south-southeast and finally struck out due east over a particularly terrible desert and reached the sea. Nephi is careful to keep us informed of the main bearing of every stage of the journey, and never once does he mention a westerly or a northerly trend. The party traveled for eight years in but two main directions, without retracing their steps or doubling back, and many of their marches were long, forced marches. This entirely excludes the Sinaitic Peninsula as the scene of their wanderings, and fits perfectly with a journey through the Arabian Peninsula. The slowest possible march "in a south-southeasterly direction" in Sinai would reach the sea and have to turn north within ten days;<sup>126</sup> yet Lehi's people traveled "for many days," nay, months,<sup>127</sup> in a south-southeasterly

(Continued on page 222)



# The BALDWIN ELECTRONIC ORGAN



## THESE BALDWIN DEALERS

are ready to serve you  
in your own vicinity.  
Ask for a demonstration



### UTAH

LOGAN

Cache Valley Music Co.  
56 Federal Avenue

SALT LAKE CITY

Palmer-Watkins-Clark  
Music Company  
60 East First South

SOUTHERN UTAH & NEVADA

J. W. McAllister  
St. George, Utah



### IDAHO

BOISE

Boise Music & Appliance Co.  
211 North 8th Street

IDAHO FALLS

George R. Larsen  
Idaho Falls, Idaho

POCATELLO

Fawson Music Company  
138 North Main Street

REXBURG

George R. Larsen  
35 College Avenue



### MONTANA

BUTTE

Len Waters Music Company  
119 North Main Street

BILLINGS

Lindamood Music Company  
224 North Broadway

## LEHI IN THE DESERT

(Continued from page 202)

direction keeping near the coast of the Red Sea all the while. Ten days take a foot traveler the entire length of that coast of Sinai which runs in a south-southeasterly direction—and what of the rest of the eight years?

What entirely excludes Sinai as the field of Lehi's journeyings is the total lack at all times of timber to

build ships with, to say nothing of a lush and beautiful Land Bountiful. Thus the great Solomon had to bring all his timber by land from Palestine to the Red Sea because there was no wood on the Red Sea with which he might build ships. Lehi was faced with the same problem and had to travel for eight years before he reached the lovely for-

(Continued on page 225)

## On Knowing

# THE FUTURE

BY RICHARD L. EVANS

PEOPLE sometimes ask impatiently: "Why can't we know more about the future?" "Why shouldn't we know the future?" One part of a possible answer to this problem, so far as our individual acts are concerned, is that oftentimes we can't know more about the future because oftentimes the pattern of the future isn't yet fixed. By this we mean that many things that will happen in the future will depend upon what we do and upon what others do, and since in the use of our free agency we and other men have left many decisions unmade concerning future matters, the results that are to follow those decisions may not now be known. Another reason, and an all-sufficient one for many, is that it is part of the plan and purpose of Providence that we should not in most instances know what the future will bring in detail in our own individual lives. For those who would like further answer, suppose we ask ourselves what life would be like if we did know everything that was going to happen to us. Actually a detailed foreknowledge of trials and tragedies to come might well destroy much of the happiness that is. Also in knowing the future, there would be less of the joy of discovery and less of the growth that comes with faith and effort. Imagine the monotony of a life in which each hour, each day, each year, everyone knew everything he was going to do, everything that was going to happen—nothing of the unexpected, nothing of the unforeseen, no pleasant surprises, no unlooked-for joys, no merciful concealing of sorrows. This, of course, is carrying speculation to absurdity, but it does invite attention to the wisdom of things as they are. And even if there were some means of acquiring a detailed knowledge of the events to come in our own lives, it still wouldn't bring us happiness. We must learn to live by faith from day to day, shaping the future as best we can with every earnest effort, and trusting the mercy and the wisdom and justice of God as the future unfolds before us.

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JANUARY 15, 1950

Revised

Copyright 1950



## LEHI IN THE DESERT

(Continued from page 222)

ests of the south Arabian coasts.

The desert into which Lehi first retreated and in which he made his first long camp has been known since Old Testament times as the *wilderness* par excellence. Thanks to the Bible, it is this very section of the earth's surface to which the

word *wilderness* most closely applies, so that Nephi is using the word in its fullest correctness.<sup>181</sup>

From I Nephi 8:4 and 7, we learn that by *wilderness* he means waste, i.e. desert, and not jungle. Today we call the region a desert, yet Woolley and Lawrence preferred

(Continued on following page)

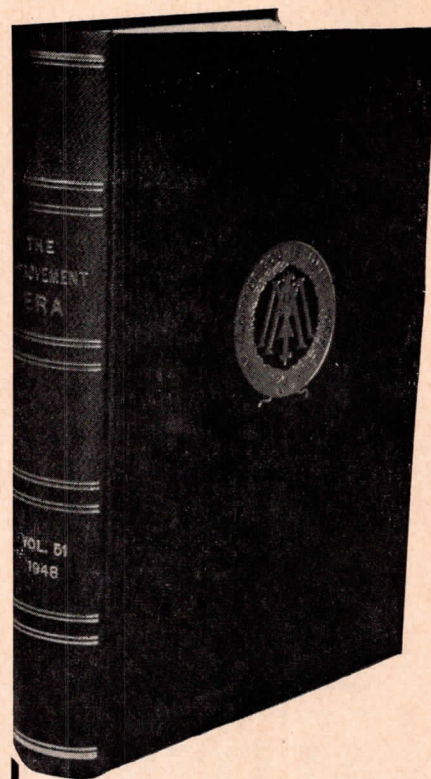
### "I READ IT in a Book"

BY RICHARD L. EVANS

IN defending a statement that is questioned or challenged, not infrequently someone will say: "I read it in a book" (as if this were a final and unanswerable defense). But the books of men are no more infallible than are men. An error is an error—even in a book! It is true that print tends to give weight to what is printed. And if we have seen it in print, it leaves its impression upon us, and many will choose to believe it, no matter who wrote it, or when, or why. But much that is printed contradicts much else that is printed, and it therefore follows that much of what is written and read must be wrong: If, for example, we were to turn to a textbook of a generation ago, we would be astounded at how much that was then proclaimed in print has since been set aside. And what reason have we to suppose that much of what we conclude today will not likewise seem absurd to those who follow in fifty years—or even in five! It doesn't seem likely that we shall be the exception—either in literature or in life. But even when an irresponsible person writes, if his words appear in print, they will almost certainly impress some people. A lie from the lips of a man may travel far and fast—but it may be forgotten when breath fails or memory fades. But a printed lie enjoys a kind of infamous immortality. It lives on the page long after those who penned it have passed. But fortunately we are not obliged to believe everything we read, any more than we are obliged to believe everything we hear. Man-made theories and "authorities" come and go, and so-called "final" findings have so often proved to be anything but "final." We should certainly read and seek knowledge out of the best books and be ever grateful for the blessed companionship of good books and for all the truth and beauty that have been preserved in print; but where controversial considerations are concerned, we can well afford to wait and watch, not being too hasty in assuming so-called "final" conclusions, for the books of men are no more infallible than men. What is written is written—but if what is written is not true, writing it or saying it doesn't make it so.

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JANUARY 22, 1950

Copyright King Features



**Bound Volumes of  
the ERA make valuable  
reference books.**

Preserve each issue for binding when volume is complete.

A fine addition to any library, both for value of contents and appearance.

**Economical**

**\$2.50 per volume**

F.O.B. Salt Lake City  
(Postpaid, add 30c)

1949 Index is now ready so send your **ERAS** for binding to

**DESERET NEWS PRESS**

40 Richards St.  
Salt Lake City





Beautiful  
Save Space  
Efficient  
Provide  
Double-Duty  
Rooms  
Wide Variety  
of Colors

### ACCORDION-LIKE IN OPENING AND CLOSING

This improved type of folding wall is a complete unit folding on itself—successful in all types of openings—for both home and commercial installations. It is fabric-covered for beauty—metal-framed for rigidity and strength.

## ALDER'S

1343 So. Main Salt Lake City  
Phone 7-1531

## AHEAD OF THE FIELD



Get the very latest in piano developments... *Balanced tension* metal lever back, far more rigid than wood posts. That's why

an Everett stays in tune longer!

All of the M.I.A.  
JUNE FESTIVAL MUSIC  
will be available at the  
Beesley Music

MAIL ORDERS PROMPTLY FILLED

## BEESLEY MUSIC CO.

70 South Main Salt Lake City  
Phone 4-6518

Utah's Pioneer Music House

## Make Reservations NOW for the



We are authorized, bonded representatives for all lines serving Hawaii.

Matson Lines  
United Air Lines  
Pan American Air Lines  
Northwest Air Lines  
Hawaiian Air Lines  
All Hawaiian Hotels  
All Hawaiian Sightseeing

Our complete service adds nothing to the cost of your trip.

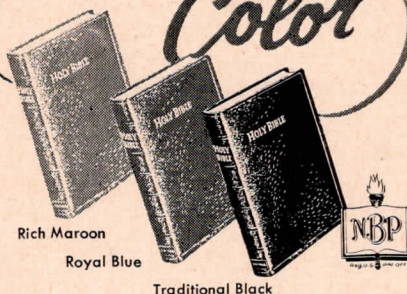
Write or Phone

### UNIVERSAL TRAVEL SERVICE

Mezzanine, Hotel Temple Square  
DIAL 3-3419

The Traditional Bible  
with the MODERN COVER  
in

## Color



Rich Maroon

Royal Blue

Traditional Black

When you see them, you too will prefer the new National Bibles with covers in color. Their rich, modern beauty pleases the eye as well as the soul. Bibles shown have easy-to-read Crystal clear type ideal for home or lecture. With their many fine helps and appealing, genuine leather covers in a range of colors, they are prized possessions or welcome gifts.

BELOVED KING JAMES VERSION

Ask for  
**National BIBLES**  
Wherever Bibles are Sold

HEADQUARTERS FOR L. D. S.  
IN LAS VEGAS, NEVADA

### YE KING'S REST MOTEL

526 SOUTH 5th STREET

Dr. Harold B. Foutz, Owner  
Edgar H. Foutz, Manager  
Beautyrest Mattresses Throughout

## Lehi in the Desert

(Continued from preceding page)

the older word to designate this particular desert—the Wilderness of Zin. "The term 'wilderness' does not necessarily mean an uninhabitable waste," wrote Kenyon (thus associating the two words as Nephi does), "rather it means a country such as nomads may inhabit, with oases and wadies where crops may be raised."<sup>132</sup> So Lehi's wilderness had "more fertile parts" in which survival was possible. (*Ibid.*, 16:16.) The particular waste in which Lehi made his first camp is among the most uninviting deserts on earth; though some observers think the area enjoyed a little more rainfall in antiquity than it does today, all are agreed that the change of climate has not been considerable since prehistoric times—it was at best almost as bad then as it is now.<sup>133</sup> Even if Lehi took the main southern route down the Arabah, as he very probably did, since it was the direct road to the Red Sea, and a caravan way known to all the merchants, he would be moving through a desert so repelling that even the hardened Bedouins avoid it like the plague. Nor need we look there for any monuments of his passing: "The Egyptians, the Patriarchs, the Jews, the Romans, the Crusaders, and the Arabs all passed over these tracks, and they have given us place-names and no more. Probably in their eyes the country was too detestable to merit further reference. . . ."<sup>134</sup> Detestable certainly describes the place in the eyes of Lehi's people, who "murmured" bitterly at being led into such a hell.

(To be continued)

### BIBLIOGRAPHY

<sup>131</sup>W. E. Jennings-Bramley, "The Bedouin of the Sinaitic Peninsula," *PEFQ* 1906, p. 106, and 1907, p. 281.

<sup>132</sup>Thus from the *Mu'allaqat*: Tarafah lines 34, 40f; Imr'ul Qais 46-49; Antarah 25-28; Labid 40-43; W. Ahlwardt, *Sammlungen alter arabischer Dichter* (Berlin, 1903) II, No. iii, 8-20; v, 58-63; viii, 1-8; xii, 24-26; xv, 40-49; xxii, 1-19; xxviii, 30-37; xxx, 9-11; xl, 51-69; xli, 19-21. Other poets are cited in Brockelmann, *Gesch. der arab. Lit.* pp. 10, 16f, 19, 20, 21, 22, 54, 91.

<sup>133</sup>The entire section on "Travel" in the *Hamasah* of Abu Tamman (Calcutta, 1856) 206-9, is taken up with the exhaustion and terror of travel in the dark. The mist of darkness is mentioned in nearly all the passages given in our preceding footnote.

<sup>134</sup>"During November, December, and March, there are often dense mists. . . . These mists depend upon the wind, and often alternate with intense droughts," Sir Ch. Warren, "Notes on . . . the Country lying between Egypt and Palestine," *PEFQ* 1887, p. 44. At the opposite end of Arabia, Philby, *The Empty Quarter*, p. 96 reports "a thick mist descended upon the ground and blotted out the landscape after sunrise." *Id.*, p. 134: "Next morning the . . . air cold and clammy. Everything was

(Continued on page 229)

THE IMPROVEMENT ERA



## Lehi in the Desert

(Continued from page 226)

grimed with sand and the sun was feeble in the extreme," p. 183: "A light, clammy northern breeze gently fanned a thick damp mist. . . ."

<sup>105</sup>Al-Ajjaj, in Ahlwardt, op. cit. II, No. i.

<sup>106</sup>Arabs shun houses of stone and clay. T. Canaan, in *Jnl. Pal. Or. Soc.* 13, p. 37; Jacob "was honest and dwelt in a tent." A. Jeremias, *Das Alte Testament im Lichte des Alten Orients* (Leipzig, 1916) p. 316. One is reminded by Lehi's imagery of the great stone houses of the ancient Arabs, veritable skyscrapers, with the windows beginning fifty feet from the ground; at night these would certainly give the effect of being suspended above the earth.

<sup>107</sup>Lucy Mack Smith, *History of Joseph Smith* (Ed. Preston Nibley, Stevens & Wallis, Salt Lake City, 1945) pp. 47-50. These dreams must be considered only in their most general aspects, since Mother Smith is here at an advanced age recalling purely from memory the dream of another person reported to her thirty-four years before (see Introduction pp. vii and ix); moreover her constant and devout reading of the Book of Mormon, with whose characters she liked to identify her own people (*Id.* p. 196) may well have influenced her memory after so many years. But certainly the fallen timber is a striking image which may well have been part of the original dream.

<sup>108</sup>Thus Al-Bochtori, cit. Brockelmann, *Gesch. d. ar. Lit.*, p. 88. cf. Lebid, *id.* p. 55. *Maidan* means both "large, spacious field," and "an ample life" in Arabic.

<sup>109</sup>"The Arabic Misyal, Masyal, Masil, or Masilah, is . . . a hill water-course, which rolls a torrent during and after rain, and is either partially or wholly dry at other seasons,—the stream flowing slowly underground. In England we want the feature, and therefore there is no single word to express it. Our 'river' is an imperfect way of conveying the idea." Sir Richard Burton, *Pilgrimage to Al Madinah & Meccah* (London, 1893) I, 250, n. 2. However inadequate our word "river," it is the only one available in the language; hence its use in the Book of Mormon.

<sup>110</sup>E.g., Al-Ajjaj, in Ahlwardt, II, No. i; Th. Noeldeke, *Veterum Carminum Arabicorum* (Berlin, 1890), p. 111; the last verse of the First Psalm is another example.

<sup>111</sup>The eastern wall of the Arabah, down which the southern trade-road ran, is interrupted frequently by such abrupt gorges, " . . . titanic walls, lofty donjons, huge projecting bastions, and moats full of deep shade," says Burton (*op. cit.* I, 207) describing its southern extension. A famous Egyptian school text of the Ramessid period ("The Travels of an Egyptian") comments with wonder on the broken terrain and the great heights and depths that the traveler encounters in Palestine.

<sup>112</sup>In Ahlwardt, op. cit. III, No. i.

<sup>113</sup>Noeldeke, op. cit. p. 95; Brockelmann, op. cit. pp. 19, 21; Antarah, 1.6.

<sup>114</sup>" . . . he was not one to keep silent when the contest of words began," thus of a true leader, cited by Brockelmann, op. cit. pp. 6-7. In the *Beni Hilal* epic the first requirement of every leader is skilful and inspiring speech.

<sup>115</sup>P. Baldensperger, "Arab Life," *PEFQ* 1925, p. 81.

<sup>116</sup>Burton, op. cit. I, 280.

<sup>117</sup>W. J. Phythian-Adams, "The Mount of God," *PEFQ* 1930, 193f; Caiger, *Bible and Spade*, p. 5.

<sup>118</sup>Philby, *The Empty Quarter*, p. 216.

<sup>119</sup>W. Albright, in *The Biblical Archaeologist* IX (1946) p. 4f.

<sup>120</sup>P. Baldensperger, "Arab Life," *PEFQ* 1922, 170f.

<sup>121</sup>C. L. Woolley and T. E. Lawrence, *The Wilderness of Zin* (London, J. Cape, 1936) p. 34.

<sup>122</sup>Albright, *Archaeol. and the Relig. of Israel*, p. 101.

<sup>123</sup>Diodorus, *Hist. Lib.* XIX, 94-100; cf. Jerem. xlix; 31f. noting the great freedom of movement of "the wealthy nation."

<sup>124</sup>A. Jaussen, "L'immolation chez les Nomades," *Revue Biblique* N.S. 3 (1906), p. 95.

<sup>125</sup>At this date it is plain that all other routes of escape would be closed; the intimate danger would be, of course, from the north. see J. L. Myres, "God and the Danger from the North in Ezekiel," *PEFQ* 1932, 213ff. while the south desert remained open to the end; some Jewish settlements there actually "appear to have escaped destruction" altogether, Albright, in *The Bibl. Archaeologist* IX (1946), p. 6.

<sup>126</sup>Albright, op. cit. p. 5f.

<sup>127</sup>*The Improvement Era* 51 (April 1948), 202ff.

<sup>128</sup>Caiger, *Bible and Spade*, p. 188.

<sup>129</sup>See below, notes 150-152.

<sup>130</sup>They were still near the Red Sea when their bows wore out, which could hardly have happened within a year of their departure from Jerusalem; see below, n. 177.

<sup>131</sup>Significant is Margoliouth's suggestion (*Relations betw. Arabs & Israelites*, p. 47), that when Jeremiah (Lehi's contemporary) "speaks of them as dwelling in the wilderness, that word may be

(Continued on following page)

## TUNA 'N EGGS

A new, quick, "he-man" breakfast dish, made with

"BITE-SIZE"

Grated  
TUNA

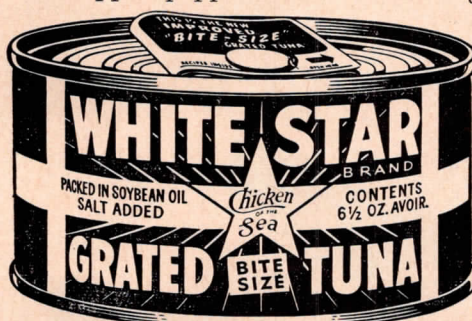


TWO EASY WAYS TO PREPARE:

(1) Scramble eggs; push to one side of skillet. Put the tuna and chopped pepper

in cleared space of same skillet; fry lightly.

(2) Combine tuna and eggs and scramble together.



Trademark of Van Camp Sea Food Co. Inc., Terminal Island, Calif.

PAINT to MATCH  
ALL COLORS

Bennett's  
COLORIZER  
PAINTS

1,322 COLORS



- ALL FINISHES
- ALL SIZES

**BENNETT'S**

65 WEST FIRST SOUTH

SALT LAKE CITY

—and at Bennett's Branches and Dealers





FOR  
every candy  
occasion

GLADE'S  
IS A TREAT!



*Glade's*  
CHOCOLATES

GLADE CANDY COMPANY • SALT LAKE CITY, UTAH

## Lehi In The Deseret

(Continued from preceding page)

a general designation for the (Arabian) peninsula of which so large a portion is arid and uncultivated." If this is so, Nephi's "wilderness" is definitely the Arabian Peninsula.

<sup>132</sup>In Woolley and Lawrence, *op. cit.*, p. 11.  
<sup>133</sup>A great deal has been written on this subject. We shall content ourselves with a single observation from Woolley and Lawrence, *op. cit.*, p. 36: "All our evidence points to the antiquity of present conditions. . . . It is, we think, both natural and correct to assume that at all periods in man's history the southern desert has been very much the desert that it is today."

<sup>134</sup>*Id.*, p. 37

## Mission To Polynesia

(Continued from page 180)

was soon called, and, when she came in, she stood and eyed me with a very suspicious look. When one of her sisters tried to force her to me to shake hands, saying, "That is Pa," she jerked her hand away saying, "It is not," and left the room. Their mother soon came in. She looked quite natural and quite as young as when I left home, being more fleshy now than then. At Winter Quarters she, with the rest of the family, all but the youngest, suffered under severe fits of sickness, and the scurvy deprived her of her upper teeth, and when she talked her voice was unnatural; except for that, I could see no change in her. But the children had all grown entirely out of my recollection, and none of them knew me. I left them June 1, 1843, and now this was the 28th of September, 1848. Such a cruel separation causes emotions that none can know but those who experience it. It was more like the meeting of strangers than the meeting of a family circle.

Writing about the same event, Louisa recorded,

He looked rough and sunburned. None but the eldest daughter recognized him. The others did not seem pleased with his appearance. So much did we seem like strangers that we scarcely knew what to say to each other. . . . The scene evidently affected him as the feelings between him and his children were coincident. It was sad to realize what a change the lapse of years brings, changing forms and features in the domestic circle even to cause estrangement along with separation. Nothing short of the interest and advancement of the kingdom of God could justify so lengthy a separation.

(To be continued)

THE IMPROVEMENT ERA

*The Family Budget*  
**MAKE IT WORK!**

### DO AWAY WITH YOUR FINANCIAL WORRIES

QUICKLY...EASILY...SIMPLY

Here's a NEW home budget system that really WORKS!... Adaptable to ANY income. For the entire family. The Chase system includes TWO BOOKS. No. 1 outlines in detail how the modern budget is planned and controlled successfully. No. 2 contains a year's supply of account sheets. It's not just another expense book. ORDER YOURS TODAY! \$2.00 COMPLETE... POSTPAID! Money back guarantee.

ADD 3% SALES TAX IN CALIFORNIA

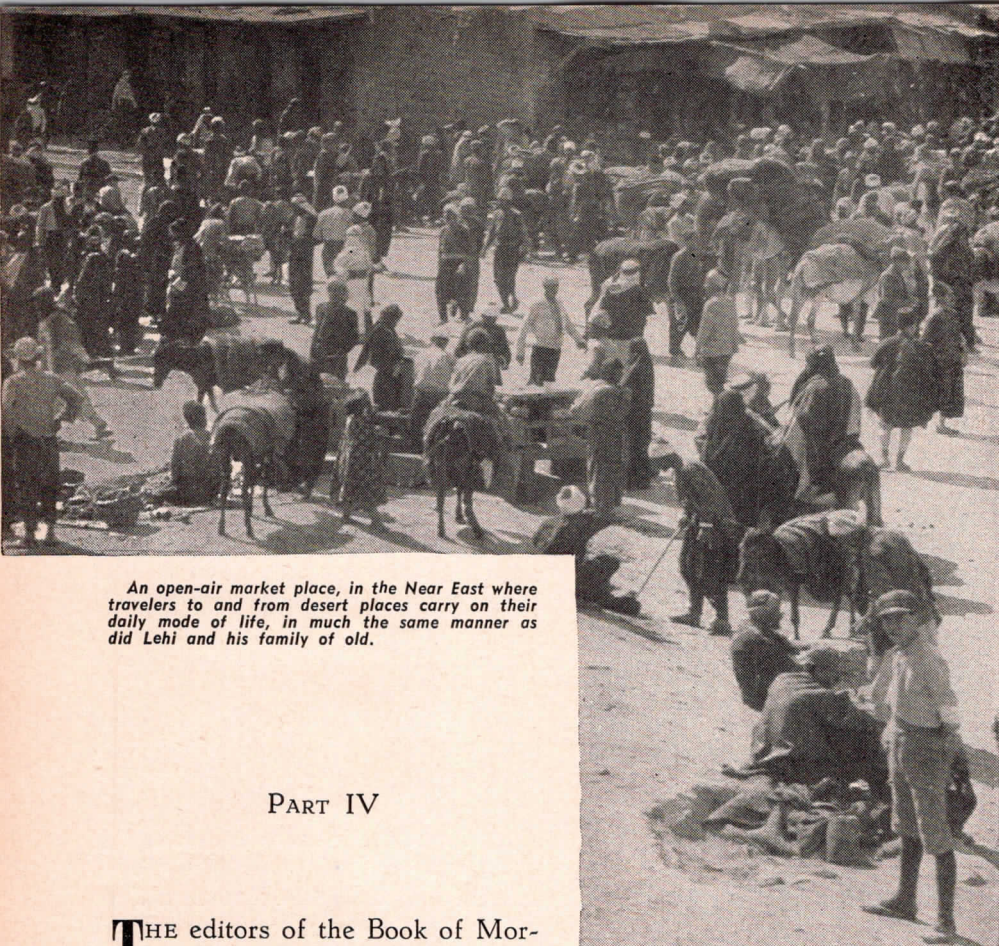
**CHASES** DEPARTMENT R-1  
BOX 650 . . . LONG BEACH 1, CALIFORNIA

Send Today  
for Your  
**FREE**  
1950  
GARDEN BOOK

Visit Our New  
MOTOR-MART GARDENS  
550 South 6th East

**PORTER-WALTON CO.**  
Dept. E., • Box 1619 • Salt Lake City 11





An open-air market place, in the Near East where travelers to and from desert places carry on their daily mode of life, in much the same manner as did Lehi and his family of old.

## PART IV

THE editors of the Book of Mormon have given a whole verse to Nephi's laconic statement, "And my father dwelt in a tent" (1 Nephi 2:15), and rightly so, since Nephi himself finds the fact very significant and refers constantly to his father's tent as the center of his universe.<sup>136</sup> To an Arab, "my father dwelt in a tent" says everything. "The present inhabitants of Palestine," writes Canaan, "like their forefathers, are of two classes: dwellers in villages and cities, and the Bedouin. As the life and habits of the one class differ from those of the other, so do their houses differ. Houses in villages are built of durable material . . . on the other hand, Bedouin dwellings, tents, are more fitted for nomadic life. . . ."<sup>136</sup> An ancient Arab poet boasts that his people are "the proud, the chivalrous people of the horse and camel, the dwellers-in-tents, and no miserable ox-drivers."<sup>137</sup> A Persian king but fifty years after the fall of Jerusalem boasts that all the civilized kings "as well as the Bedouin tent-dwellers brought their costly gifts and kissed my feet,"<sup>138</sup> thus making the same distinction as the later poet. One of the commonest oaths of the Arabs, Burckhardt reports, is "by the life of this tent and its owners," taken with one hand resting on the middle tent pole.<sup>139</sup> If a man's estate is to be declared void after his death, "the tent posts

are torn up immediately after the man has expired, and the tent demolished."<sup>140</sup> If a woman wants to divorce her husband, she simply turns over his tent.<sup>141</sup> And what applies today, as Doughty notes, applied to the children of Israel in Old Testament times. Indeed, Hebrew *tent* (*ohel*) and Arabic *family* (*ahl*) were originally one and the same word.<sup>142</sup> "The Bedouin has a strong affection for his tent," says Canaan. "He will not exchange it with any stone house."<sup>143</sup> So Jacob was "an honest man and dwelt in tents," though, let us add, by no means in squalor: "Casual travelers in the Orient, who have seen only the filthy, wretched tents of the tribeless gypsy Bedouins . . . would be surprised, perhaps, at the spaciousness and simple luxury in the tent of a great desert *sheikh*."<sup>144</sup>

So with the announcement that his "father dwelt in a tent," Nephi serves notice that he had assumed the desert way of life, as perforce he must for his journey: any easterner would appreciate the significance and importance of the statement, which to us seems almost trivial. If Nephi seems to think of his father's tent as the hub of everything, he is simply expressing the view of any normal Bedouin, to

# LEHI IN THE

whom the tent of the *sheikh* is the sheet anchor of existence.<sup>145</sup>

It is not uncommon in the East for rich town and country people to take to the desert for a spell,<sup>146</sup> so Lehi was by no means doing the impossible or unusual thing; only the people who do so are of course those who already have had a good deal of experience in the desert way and have acquired a taste for it.

## THE ORDER OF MARCH

THE Book of Mormon tells us a good deal about how Lehi and his people moved through the desert, and this can now be checked against the firsthand reports of life with the Arabs which the last one hundred years, and especially the last forty, have brought forth. All these would agree with Nephi that the keynote of life in Arabia is hardship: "his life is hard, a ceaseless struggle for existence against nature and man."<sup>147</sup> "It is no exaggeration," writes a present-day authority, "to say that the Bedouin is in an almost permanent state of starvation."<sup>148</sup> "Many times between their waterings," Doughty reports, "there is not a single pint of water left in the greatest *sheikh's* tent."<sup>149</sup> A passage from Palgrave is particularly impressive: "Then an insufficient halt for rest or sleep, at most two or three hours, soon interrupted by the oft-repeated admonition, 'If we linger here, we all die of thirst,' sounding in our ears, and then to remount our jaded beasts and push them on through the dark night with the constant probability of attack or plunder from roving marauders . . . at about an hour before sunset we would stagger off our camels as best we might, to prepare an evening feast of precisely the same description as that of the forenoon, or more often, lest the smoke of our fire should give notice of some distant rover, to con-



# DESERT

By Hugh Nibley, Ph. D.

tent ourselves with dry dates and half an hour's rest on the sand."<sup>150</sup> This, it is true, is marching under pressure, but the conditions — no fire, raw meat, "wading through much affliction," are exactly duplicated in the Book of Mormon.

Lehi's party is described as moving through the desert for a few days (three or four) and then camping "for the space of a time." This is exactly the way the Arabs move. Caravan speeds run between two and one-quarter and three and nine-tenths miles an hour, thirty miles being, according to Cheesmen, "a good average" for the day, and sixty miles being the absolute maximum.<sup>151</sup> "The usual estimate for a

good day's march is reckoned by Arab writers at between twenty-eight and thirty miles: in special or favorable circumstances it may be nearly forty."<sup>152</sup> On the other hand, a day's slow journey "for an ass-nomad, moving much slower than camel-riders, is twenty miles."<sup>153</sup>

Length of camps varies (as in the Book of Mormon) with circumstances. "From ten to twelve days is the average time a Bedouin encampment of ordinary size will remain on the same ground," according to Jennings Bramley, who, however, observes, "I have known them to stay in one spot for as long as five or six months."<sup>154</sup> The usual thing is to camp as long as possible in one place until "it is soiled by the beasts, and the multiplication of fleas becomes intolerable, and the surroundings afford no more pas-

turage, [then] the tents are pulled down and the men decamp."<sup>155</sup>

"On the Syrian and Arabic plain the Bedouins encamp in summer . . . near wells, where they remain often for a whole month."<sup>156</sup> Lehi's time schedule thus seems to be a fairly normal one, and the eight years he took to cross Arabia argue neither very fast nor very slow progress—the Beni Hilal took twenty-seven years to go a not much greater distance. After reaching the seashore Lehi's people simply camped there "for the space of many days," until a revelation again put them in motion.

Were Lehi's party ass-nomads or camel-nomads? The latter, there can be no doubt. The times required it, and the Book of Mormon insists on it. But before giving the proof, it would be well to correct the theory, sometimes propounded, that the party went on foot. When the Lord appoints a man to a task, he gives him the means of carrying it out, and to Lehi he had given ample means indeed. The sight of a rich merchant and his family setting out for the desert in a caravan

(Continued on page 320)

## GEORGE ALBERT SMITH, *Honorary Doctor of Humanities*

an honorary doctor of humanities degree.

Kingsbury Hall was filled to overflowing with an audience, many of whom wore the colorful academic robes of some of the world's greatest academic centers. It was the President's privilege to offer the invocation for that group at the beginning of that meeting.

Later in the program, Dean O. Meredith Wilson of the university college arose and said:

Mr. President:

May I present George Albert Smith, three times President of societies for developing scientific farming, sixteen years President of the Society for the Aid of the Sightless, Founder and President of the Utah Pioneer Trails and Landmarks Association, Director of the Oregon Trails Memorial Association, twenty years executive of the Boy Scouts of America and recipient of the silver beaver and silver buffalo awards, for a generation a leader in and now President of the Church of Jesus Christ of Latter-day Saints, who has traveled over a million miles in the interest of peace. He has helped to build a living economy, devoted years to the handi-

capped, kept alive a devotion to the ideals and achievements of the pioneers, and invested his best efforts in the leadership of tomorrow. A prophet to the members of his Church, a counselor, and friend to all, being a servant of all men, he is, in truth, a man of God. For a lifetime of devoted service to the welfare of all his fellow men, I recommend that he be awarded the degree of Doctor of Humanities, *honoris causa*.

President Smith then received the degree from President A. Ray Olpin of the University of Utah.

President J. Reuben Clark, Jr., represented his Alma Mater, Columbia University, and as a delegate of the American Academy of Political and Social Science during the founders' day exercises.

Dr. John A. Widtsoe of the Council of the Twelve and one of the three living former presidents of the University played an important part in the centennial proceedings. He took part in a symposium, entitled "One Hundred Years of Education in Utah," in which his particular subject was "The Early Years."



President George Albert Smith receiving the honorary degree of Doctor of Humanities from President A. Ray Olpin of the University of Utah.

High honor was accorded President George Albert Smith at the convocation celebrating the one hundredth anniversary of the founding of the University of Utah on February 28, when he received



## LEHI IN THE DESERT

(Continued from page 277)

even of some magnificence would never have excited the slightest comment: Burckhardt describes as a matter of course passing by the caravan of a rich merchant from Maskat in the midst of the desert—"he had ten camels to carry his women, his infant children, his servants, and his baggage."<sup>157</sup> Lehi would have been such a one. But for an elderly and aristocratic Hebrew to load himself, his wife, and his children with tents, weapons,

food, gear, and other supplies would have been as unthinkable then as now. "Without the camel," writes a modern authority, "it would be impossible for the nomads to carry their tents and furniture over the vast sandy spaces where asses can pass only with difficulty and carry only a very small load."<sup>158</sup> What clinches the matter is the fact that Lehi's party took grain with them, "and all manner of seeds of every kind." (1 Nephi 8:1.) The Arabs, as we shall see below, do this when

they migrate in earnest, carrying the seed in big, black, one-hundred-and-fifty-pound sacks, two to a camel.<sup>159</sup> At the very least there has to be enough grain either to make a worth-while crop or to supply substantial food on the way—and who could carry such a load on his back? To pass through the heart of Arabia on the best camel in the world requires exquisite suffering and almost superhuman endurance — no need to make the thing ridiculous by carrying a tent or a bushel of grain on one's back!

Raswan tells us that "camel breeders do not fear the waterless stretches of the desert as the sheep- and goat-raising Arabs do, and for that reason camel owners alone remain independent and free."<sup>160</sup> On the other hand, they are often in danger of starving, and when we read that Lehi's people were continually in such danger and supported themselves by hunting alone, so that a broken bow could mean death by starvation, we may be sure that they were camel-nomads without flocks, as indeed their hasty flight from Palestine requires; among the listing of the stuff they took with them, flocks are never mentioned, as of course they would be—an item of prime importance—had they had such.

But neither are camels mentioned. Why not? For the very reason that they receive no notice in many an Arabic poem which describes travel in the desert, simply because they are taken for granted. In the East to journey in the wilderness means to travel by camel, just as "to drive from Heber to Salt Lake" means to go in a car, though it could apply to travel by zebra or tricycle. Had Lehi's party gone afoot that would indeed have been a nine-days' wonder and something to mention on every page—such a thing was never seen nor heard of before nor since. But where camel is the only means of travel, it is as unnecessary to mention camels in describing a journey as it would be to specify that one sailed the seas "in a ship." There is one episode, however, in which camels play a definite role in the Book of Mormon.

From the base camp in the valley of Lemuel, Lehi's sons made a flying trip back to Jerusalem. It was the

### *Plan Now to Attend*

#### **The UTAH STATE AGRICULTURAL COLLEGE SUMMER SCHOOL**

*In cool Cache Valley — Logan, Utah*

First session, six weeks, begins—June 5

Second session, five weeks, begins—July 17

Beginning, advanced, and graduate courses will be offered in all departments by a strong resident faculty, supplemented by visiting professors from different parts of the nation.

Courses to meet requirements for all types of teaching certificates are listed. Numerous special offerings, including: the Family Life Institute; Coaching School; Conferences of Home Economics' teachers, Agriculture teachers, School Lunch workers, and Industrial Education teachers are scheduled.

Recreation events, in addition to campus lectures, social and musical offerings, include the sixth annual Ranger Hike and other trips to centers of scenic interest.

For Catalogue and Further Information, Address:

Dean of the Summer School

**Utah State Agricultural College**

LOGAN, UTAH



young men alone who made the trip, which turned out, as they expected (1 Nephi 3:5), to be a dangerous one. Now it is the established procedure among the Arabs for a few young men in a tribe to seek gain and glory by making quick raids on neighboring or distant towns and tribes. On such expeditions they never take tents, for their transportation is limited, and speed is of the essence.<sup>101</sup> Nephi wants us to know that this journey to Jerusalem was no such raid, for they were going on legitimate business and took their tents with them (*Ibid.*, 3:9); they went boldly and openly in to Laban and stated their business. Only when he treated them as robbers were they forced to act as such, slinking about like Bedouins outside the gates and entering the city by night. A typical Oriental episode of the story is the wild pursuit out of the city and into the desert (the Bedouins on their raids are everlastingly pursuing or being pursued), where, Nephi reports (*Ibid.*, 3:27), "the servants of Laban did not overtake us." They might have fled a short distance through the town on foot, but fleeing "into the wilderness" is another matter; there they would have been quickly run down by mounted riders, unless they first escaped notice, but Nephi tells us that they hid only after they had outrun their pursuers, who failed not to find them but to overtake them. The powerful and affluent governor certainly had fleet steeds that could run down a camel, but in the sudden getaway of the brethren there would be no time to saddle them—an Arab poet, Imrul Qais, speaks of a phenomenal horse that "passed the night with saddle and bridle on him . . . without being sent to the stable."<sup>102</sup> But Laban's horses could not have been such super-beasts. As to the chance that Lehi's people had horses, it is a remote one, for the horse cannot carry burdens in the desert, and even horse-raising Arabs seldom ride their animals on long journeys but lead them from their camels. The use of camels is implied at every turn of the story of the mission to Laban: the carrying of tents, the trip down-country to bring back "exceeding great property" to Laban's palace (hardly on their backs!), the flight into open country and the pursuit in the desert, the

long return trip. Just as the Saints who had the means of avoiding it never crossed the plains on foot, so we would think Lehi's sons foolish indeed if they did not avail themselves of the common means of transportation that everyone was using.

Not many years ago, Professor Frankfort wrote of the south desert, "The secret of moving through this desolation has at all times been kept by the Bedowin. . . ." <sup>103</sup> Intrepid explorers of our own day have discovered the secret, however, and

from them we learn that Lehi knew it, too. Like a brilliant flash of illumination comes the statement that Lehi by divine instruction "led us in the more fertile parts of the wilderness." (*Ibid.*, 16:16.) Woolley and Lawrence describe such "more fertile parts" as "stretching over the flat floor of the plain in long lines like hedges. . . ." They are, of course, the depressions of dried-up watercourses:<sup>104</sup> they furnish, according to Bertram Thomas, "the arteries of life in the steppe,

(Continued on following page)

## How to Handle a Variety of Jobs on a Single, Lower Investment



—Use the Allis-Chalmers HD-5G and  
Tracto-Shovel Interchangeable Attachments\*

You can simplify road and street construction and repairs, dig and backfill sewer and water trenches, handle any excavation, stockpile and load materials of all kinds, plow snow or load it, cut costs on dozens of other jobs—all with this standard machine and one or more specially designed attachments. Start now to stretch your budget . . . investigate!

### THE MOST ADVANCED TRACTOR IN ITS POWER CLASS

- Big work capacity, with big tractor design, balance and stamina
- 11,250 lb. of properly balanced weight
- 40.26 drawbar hp., 50.25 on belt
- Smooth 2-cycle Diesel Power
- Easier steering and shifting with full visibility, convenient controls. Cushioned seat and wide arm rests.
- Simplified servicing throughout
- Extended lubrication periods — 1,000 hours for truck wheels, idlers, support rollers.

# ALLIS-CHALMERS

TRACTOR DIVISION • MILWAUKEE 1, U. S. A.

Write for  
literature



—or ask your  
Allis-Chalmers dealer  
for a demonstration!

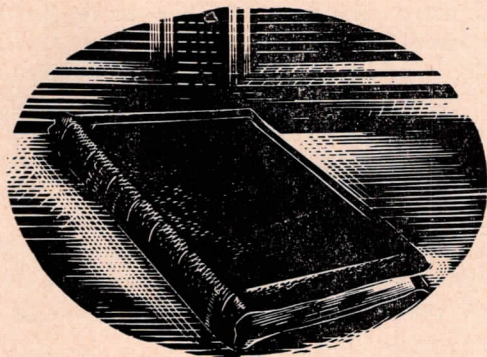
### \* THESE 14 TRACTO-SHOVEL ATTACHMENTS CAN BE INTERCHANGED IN BUT A FEW MINUTES

- 1 cu. yd. Standard Bucket
- ¾ cu. yd. Narrow Bucket
- 2 cu. yd. Light Materials Bucket
- 1 cu. yd. Rock Bucket
- Teeth For All Buckets
- Heavy-duty Bulldozer Blade
- Heavy-duty Angledozer Blade
- Lift Fork (4,000 lb. lifting capacity)
- Crane Hook (5,000 lb. lifting capacity)
- V-type Snowplow
- Trench Hoe
- Drag Bucket
- Tine Fork
- Rock Fork

The usefulness of the HD-5 Tractor is further widened by other allied equipment: 2-wheel scrapers, rippers, rollers, cranes, skid loaders, canopies, winches and log carts.



*All missionaries need*  
**The L. D. S. Missionary Bible**



The L. D. S. Missionary Bible is printed specially for the Church of Jesus Christ of Latter-Day Saints by the Cambridge University Press, who have been printing Bibles since 1591, a longer period than any other press in existence. It contains the King James Version with the Church's official Ready Reference pages and the useful Cambridge Concordance and Dictionary to the Bible. Ruled pages are bound in for convenience in making notes.

The L. D. S. Missionary Bible is essential to all missionaries working at home or in foreign fields. It is also the best Teachers' Bible for use in

Sunday Schools • Priesthood Classes • Mutual Improvement Associations • Primary Associations  
 Relief Societies • Church Institutes • Seminaries

Price: \$9.25

Order your L. D. S. Missionary Bible today from your local book dealer or from

**DESERET BOOK COMPANY**

*The Book Center of the Intermountain West*

44 East South Temple Street • Salt Lake City 10, Utah

## Lehi in the Desert

(Continued from preceding page)

the path of Bedowin movement, the habitat of animals by reason of the vegetation — scant though it is — which flourishes in their beds alone. . . .<sup>165</sup> In Arabia it is this practice of following "the more fertile parts of the wilderness" that allows both men and animals to survive, and Cheesman designates as "touring" the practice of moving from place to place as areas of fertility shift with the seasons.<sup>166</sup>

### LEHI'S ALTAR

FIRST of all, after pitching his tent for his first important camp, Lehi "built an altar of stones, and made an offering unto the Lord, and gave thanks to the Lord. . . ." (1 Nephi 2:7.) It was for all the world as if he had been reading Robertson-Smith: "The ordinary mark of a Semitic sanctuary (i.e. Hebrew as well as Arabic) is the sacrificial pillar, cairn, or rude altar . . . upon which sacrifices are presented to the god [Book of Mormon: "to the God of Israel" *Ibid.*, 5:9]. . . . In Arabia we find no proper altar but in its place a rude pillar or heap of stones beside which the victim is slain."<sup>167</sup> It was at this same "altar of stones" that Lehi with his family offered a sacrifice in gratitude for the safe return of his sons from their dangerous expedition to Jerusalem. This is what the Arabs call *dhabiyeh-l-kasb*, a sacrifice to celebrate the successful return of warriors, hunters, and raiders to the camp. "This sacrifice," writes Jaussen, at the return of an expedition is always in honor of an ancestor."<sup>168</sup> and Nephi twice mentions Israel in his brief account: immediately after the rite, Lehi fell to examining the "spoils." (*Ibid.*, 5:10.)

To this day the Bedouin "lives under the constant impression of a higher force that surrounds him. . . ." and it is for this reason and not to appease any savage gods, that he makes sacrifice on every important occasion.<sup>169</sup> When Raswan reports, "A baby camel was brought up to Misha'il's tent as a sacrificial offering in honor of the safe return of Fuaz,"<sup>170</sup> we cannot help thinking of some such scene before the tent of Lehi on the safe

## MINER MIKE *says*

The taxes paid by Utah mines and smelters make up about one fourth of all state income. Your tax burden is 25% lighter because we have a mining and smelting industry.



**UTAH MINING ASSOCIATION**

## IN USE for OVER FIFTY YEARS

Aids in treatment of Canker, simple sore throat and other minor mouth and throat irritations.

## HALL'S REMEDY

Salt Lake City, Utah

## WE OFFER...

A COMPLETE  
 ENGRAVING SERVICE

From Missionary Portraits to the Largest Catalogues.

Mail Orders Given Prompt Attention

**UTAH ENGRAVING CO.**

113<sup>1</sup>/<sub>2</sub> Regent St.

Salt Lake City, Utah



return of his sons. Nilus, in the oldest known account of life among the Arabs of the Tih, says, "they sacrifice on altars of crude stones piled together."<sup>171</sup> That Lehi's was such an altar would follow not only from the ancient law demanding uncut stones, but also from the Book of Mormon expression "an altar of stones," rather than "a stone altar." Such little heaps of stones are still to be seen surviving from all ages throughout the south desert.

THE Arab as a forager is everlastingly prowling, scouting, tracking, and spying; in fact, some believe that the root meaning of the names *Arab* and *Hebrew* is a combination of sounds meaning "to lie in ambush." "Every Bedawi is a sportsman both from taste and necessity," writes one observer, who explains how in large families some of the young men are detailed to spend all their time hunting.<sup>172</sup> Nephi and his brethren took over the business of full-time hunters, and here again we suspect something of the desert tradition in the family, for Nephi had brought a fine steel bow from home with him. Though we shall deal with steel below, in discussing the sword of Laban, it should be noted here that a steel bow was no more a solid piece of steel than the Canaanites' "chariots of iron" (Josh. 17:16-18; Jud. 1:19, 4:3) were solid metal, or than various implements mentioned in the Old Testament, as being "of iron", e.g. carpenter's tools, pens, threshing instruments, were iron and only iron. It was in all probability a steel-ribbed bow, since it broke at about the same time that the wooden bows "lost their springs." All bows in Palestine were composite, that is, of more than one piece, and a steel-backed bow would be called a steel bow, just as an iron-trimmed chariot was called "a chariot of iron."

Hunting in the mountains of Arabia to this day is carried out on foot and without hawks or dogs;<sup>173</sup> in classical time the hunter in this area was equipped with a bow and sling—exactly like Nephi.<sup>173</sup> Nephi's discovery that the best hunting was only at "the top of the mountain" (I Nephi 16:30) agrees with later experience, for the oryx is "a shy animal that

(Continued on following page)

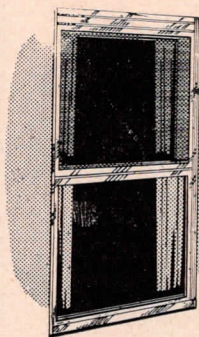
YOU HAVE DONE SO MUCH  
FOR SO MANY  
THESE PAST EIGHTY YEARS  
OUR CONGRATULATIONS  
PRES. GEORGE ALBERT SMITH



CLARENCE L. WEST, MANAGER

## ALL ALUMINUM

TRIPLE TRACK STORM WINDOWS



AND FINEST  
STORM  
DOORS

Keep Out  
Cold Drafts  
Save on  
Fuel  
Stop Sweaty  
Windows

EASY TERMS

Call or Write

STOACO INTERMOUNTAIN, INC.

4847 So. State, Murray, Utah

MURRAY 955

SALT LAKE 9-4107

Please have one of your representatives  
call and give us a free estimate.

Name .....

Address .....

Town..... State.....

## Be Your Own MUSIC Teacher

Learn at Home

by wonderful improved method. Simple as A. B. C.—a child can learn it. Your lessons consist of real selections instead of tiresome exercises. When you finish one of these delightfully easy lessons you've added a new "piece" to your list. You read notes, too—no "numbers" or trick music. Method is so thorough that some of our 850,000 students are band and orchestra LEADERS. Everything is in print and pictures. First you are told what to do. Then a picture shows you how to do it. Then you do it yourself and hear it. In a few short months you may be playing popular pieces—you'll be the life of the party.



Free Print and Picture Sample

You may readily become a fine player through the U.S. School home study method. Mail coupon for Free Book and Free Print and Picture Sample. Please mention your favorite instrument.

U. S. SCHOOL OF MUSIC  
2254 Brunswick Bldg., N. Y. 10, N. Y.

FREE  
BOOKLET

U. S. School of Music, 2254 Brunswick Bldg.,  
N. Y. 10, N. Y.

I am interested in music study, particularly in the instrument checked below. Please send your free illustrated booklet, "How to Learn Music at Home," and the free Print and Picture Sample.

Piano	Piano Accordion	Tenor Banjo
Guitar	Saxophone	Modern Elementary Harmony
Hawaiian Guitar	Trumpet, Cornet	Clarinet
Violin	Reed Organ	

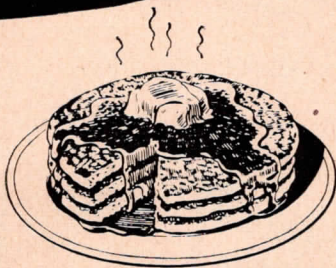
Name ..... (PLEASE PRINT)

Street .....

City..... State.....



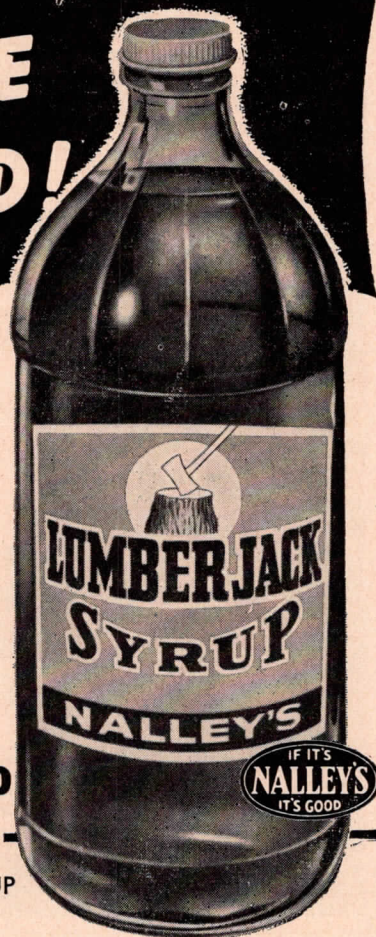
**BEST YOU'VE  
EVER TASTED!**



LUMBERJACK SYRUP GIVES YOU  
THAT "OLD TIME MAPLE FLAVOR"  
— SO ECONOMICAL, TOO!

**LUMBERJACK SYRUP**

WITH EVERYTHING YOU EAT WITH SYRUP



## ALL - O - WHEAT CEREAL

**THE BEST AND MOST HEALTHFUL  
CEREAL FOR YOUR FAMILY'S BREAKFAST**

Its DELICIOUS Nut-Like Flavor contains  
ALL the goodness of the  
**Entire Wheat Berry**

A Kansas laboratory analysis reveals that  
1 pound of ALL-O-WHEAT has

- Vitamin A—1.890 Units
- Thiamine—2.14 Milligrams
- Niacin—7.96 Milligrams
- Pantothenic Acid & Riboflavin

ALSO RICH in  
Body Building PROTEINS,  
PHOSPHORUS, MINERAL MATTER,  
AND IRON

**ALL-O-WHEAT IS**

- ◇ DELICIOUS to the taste
- ◇ NUTRITIOUS to the body
- ◇ EASY TO PREPARE
- ◇ VERY ECONOMICAL in either 20 oz. or 5 lb. package

Ask your Grocer today for that healthful cereal

**ALL - O - WHEAT**

Or write to All-O-Wheat, Ogden, Utah



## Lehi in the Desert

(Continued from preceding page)

travels far and fast over steppe and desert in search of food but retires ever to the almost inaccessible sand-mountains for safety. . . .<sup>174</sup> In western Arabia the mountains are not sand but rock, and Burckhardt reports that "in these mountains between Medina and the sea, all the way northward, mountain goats are met, and the leopards are not uncommon."<sup>175</sup> Julius Euting has left us vivid descriptions of the danger, excitement, and exhaustion that go with the hunting of the big game that abounds in these mountains, which are very steep and rugged.<sup>176</sup>

Things looked black when Nephi broke his fine steel bow, for the wooden bows of his brothers had "lost their springs" (note the use of the Semitic distributive, (*Ibid.*, 16:21),<sup>177</sup> and though skilled in the art of hunting, they knew little enough about bow-making, which indeed is a skill reserved to specialists even among primitives. It was out of the question to make a composite bow and was something of a revolution when Nephi "did make out of wood a bow," (*Ibid.*, 16:23), for the hunter, the most conservative of men, would never dream of changing from a composite to a simple bow. Though it sounds simple enough, it was almost as great a feat for Nephi to make a bow as it was for him to build a ship. It is interesting that according to the ancient Arab writers the *only* bow-wood obtainable in all Arabia is nab' wood, to be found "amid the inaccessible and overhanging crags" of Mount Jasum and Mount Azd, which are situated in the very region where, if we follow the Book of Mormon, this crisis is supposed to have occurred.<sup>178</sup> How many factors must be correctly placed and correlated in the apparently simple story of Nephi's broken bow! There must be a high mountain near the Red Sea at a considerable journey down the coast; there must be game on the mountain but only on the peaks; there must be nothing else to eat in the area, hunting being the only economy; hunting must be with the bow and sling (I Nephi 16:23); and here, if only here in all Arabia, there must be bow-wood growing. What are the chances of reproduc-



ing such a situation by mere guess-work?

Regarding the seed and the grain which Lehi carried, while "ordinary travellers scarcely ever carry grain for food" in the desert,<sup>170</sup> it was not meant for food, and Lehi was not an ordinary traveler but a man in search of a promised land. It is common for migrating Bedouins to carry grain with them in the thought—sometimes very vague indeed—that possibly if the year is a good one, they might find a chance to sow a hasty crop. In Sinai "the Bedouin yearly sow the beds of the wadies, but they do this with little hope of reaping a harvest more than once in every three or four years."<sup>180</sup> In traveling, "the wheat is put in the black homemade goat's hair sacks, *farde*(t). . . . The *farde*, the Heb. *saq* (Gen. 42:25) holds about 150 to 180 pounds of wheat. Two are put on a camel."<sup>181</sup> Thus we see that the custom of carrying grain into the desert still survives, and that from a time far earlier than Lehi's.

(To be continued)

#### BIBLIOGRAPHY

- <sup>138</sup>He makes a point of referring to his father's tent again and again: 2:6, 3:1, 4:38, 7:5, 7:21, 9:1, 10:16, 16:6, 16:10, though of course that was not the only tent, 2:4, 16:32, etc.
- <sup>139</sup>T. Canaan, "The Palestinian Arab House," in *Jnl. Pal. Or. Soc.* XII (1932), 225
- <sup>137</sup>Cited by Georg Jacob, *Altarabisches Beduinenleben* (Berlin, 1897), p. 226
- <sup>138</sup>Caiger, *Bible and Spade*, p. 181
- <sup>139</sup>Burckhardt, *Notes I*, 127
- <sup>140</sup>On the other hand, "the erection of a new tent in the desert is an important event celebrated with feast and sacrifice," A. Jaussen, *Rev. Biblique N. S.* 3, p. 93f
- <sup>141</sup>Jacob, *op. cit.*, p. 212
- <sup>142</sup>P. J. Baldensperger, "Tent Life," *PEFQ* 1923, p. 179
- <sup>143</sup>*Op. cit.*
- <sup>144</sup>W. B. Seabrook, *Adventures in Arabia*, p. 36, mentioning the tent of an Arab friend which measured thirty feet by ninety. See also Grace M. Crowfoot, "The Tent Beautiful," *PEFQ* 1944-5, pp. 34-46
- <sup>145</sup>"Those in the neighboring booths watch when the day is light, to see if the *shaykh's* harem yet strike his tent; and, seeing this, it is the *rahla*. . . . thus Doughty, *Arabia Deserta* I, 257. In the same way, when the *sheikh* pitches his tent, all without discussion, follow suit, the chief's tent being as it were the tabernacle that leads them through the wilderness. It will be recalled that the Liahona was found at the door of Lehi's tent. It is notable that even the richest *sheikh* 'has never more than one tent,' according to Burckhardt, *Notes I*, 42, speaking of the Aneze.
- <sup>146</sup>Thus a well-to-do *sheikh* "spends the winter in his 'house of stone' and the summer in his 'house of hair,' . . . " Jaussen, *Rev. Biblique*, N.S.3, p. 95
- <sup>147</sup>Max von Oppenheim, *Die Beduinen* (Leipzig, Harrassowitz, 1939) I, 28
- <sup>148</sup>Maj. C. S. Jarvis, "The Desert Yesterday and Today," *PEFQ* 1937, p. 122
- <sup>149</sup>*Arabia Deserta* I, 259
- <sup>150</sup>William G. Palgrave, *Narrative of a Year's Journey through Central and Eastern Arabia* (1862-3) (London, 1866) I
- <sup>151</sup>Maj. R. E. Cheesman, *In Unknown Arabia* (London, Macmillan, 1926,) p. 27, 52
- <sup>152</sup>W. J. Phythian-Adams, in *PEFQ* 1930, p. 199
- <sup>153</sup>Albright, *Archaeol. & Relig. of Is.*, p. 97
- <sup>154</sup>W. E. Jennings-Bramley, "The Bedouin of the Sinaitic Peninsula," *PEFQ* 1907, 284
- <sup>155</sup>Baldensperger, in *PEFQ* 1923, p. 180
- <sup>156</sup>Burckhardt, *op. cit.*, 227f
- <sup>157</sup>Burckhardt, *Travels II*, 295
- <sup>158</sup>*PEFQ* 1922, p. 163
- <sup>159</sup>Below, note 181
- <sup>160</sup>K. Raswan, *Drinkers of the Wind*, p. 129

(Continued on following page)

If it's Glade's Candy . . .  
it's a  
perfect  
birthday  
gift



If it's  
**Glade's**  
it's a treat!

In the  
artistic package

**DARK VANILLA CHOCOLATES**

Walnut Creams • Green Mints  
Lemon Custard • Raspberry Nut

**MILK CHOCOLATES**

Chocolate Pecans • Vanilla Walnut  
Chocolate Almonds • Coconut Caramel

GLADE CANDY COMPANY - SALT LAKE CITY

HEADQUARTERS FOR L. D. S.  
IN LAS VEGAS, NEVADA  
**YE KING'S REST MOTEL**  
526 SOUTH 5th STREET  
Dr. Harold B. Foutz, Owner  
Edgar H. Foutz, Manager  
Beautyrest Mattresses Throughout

**STAINED GLASS  
WINDOWS**  
**WHITTEMORE ASSOC.**  
16 ASHBURTON PLACE  
BOSTON 8 MASS.

**HOTEL LANKERSHIM**  
7th & BROADWAY

ROOMS WITH BATH  
Single or Double from \$3.50  
New dining and supper rooms

**LOS ANGELES**  
"TWO PERSONS --- ONE CHARGE"

DRINK  
**Ficgo**  
A delightful  
hot beverage for those  
who don't drink coffee.  
AT YOUR GROCERS



## LEHI IN THE DESERT

(Continued from preceding page)

<sup>161</sup>The classic description of these small-scale everyday raids by the youth of the camp is in Burckhardt, *Notes*, I, 157ff.

<sup>162</sup>Line 71 (in the *Mu'allaqat*)

<sup>163</sup>H. Frankfort, "Egypt and Syria in the First Intermediate Period," *JEA* XII (1926) p. 81

<sup>164</sup>*Wilderness of Zin*, p. 32, cf. p. 35

<sup>165</sup>B. Thomas, *Arabia Felix*, p. 141

<sup>166</sup>Cheesman, *op. cit.* p. 338f

<sup>167</sup>W. Robertson Smith, *The Religion of the Semites* (London, 1907) p. 201

<sup>168</sup>*Rev. Biblique* N.S. 3, 109

<sup>169</sup>*Ibid.*, p. 110

<sup>170</sup>Raswan, *op. cit.*, p. 237

<sup>171</sup>St. Nilus, in Migne, *Patrol. Graec.* 79, col. 612

<sup>172</sup>W. E. Jennings-Bramley, "Sport among the Bedawin," *PEFQ* 1900, 369f.

<sup>173</sup>Baldensperger, in *PEFQ* 1925, p. 82

<sup>174</sup>Philby, *The Empty Quarter*, p. 249

<sup>175</sup>Burckhardt, *Travels* II, 297

<sup>176</sup>Julius Euting, *Tagbuch einer Reise in Inner-Arabien* (Leiden, 1892) II, 76-80, 92f

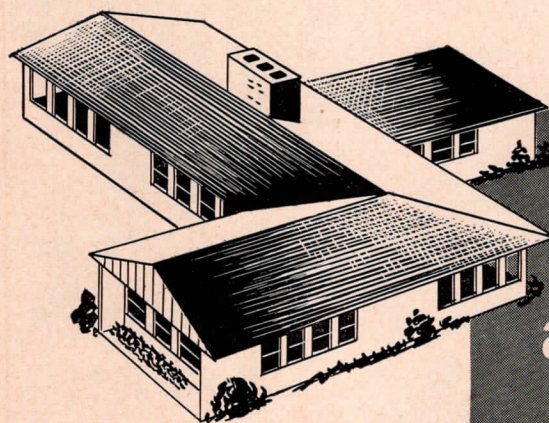
<sup>177</sup>Archery experts say that a good bow will keep its spring for about one hundred thousand shots. From this one might calculate that the party had been traveling anything from one to three years when the crisis of the bows occurred. The party would hardly have brought worn-out bows from home with them, but if they were as prodigal of ammunition as Arabs notoriously are with musket balls, they might have worn their bows out quite rapidly. Perhaps they indulged in a great deal of practice-shooting to "get their hand in" at the outset of the journey.

<sup>178</sup>Jacob, *Altarab. Beduinenleben*, p. 131f; Mt. Jasum is in the Mecca area, Mt. Azd in Serat mountains further south but also near the coast.

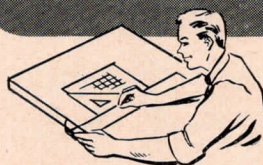
<sup>179</sup>Jennings-Bramley, *PEFQ* 1907, 284

<sup>180</sup>*Ibid.*, continued in *PEFQ* 1914, 9f

<sup>181</sup>Baldensperger, *PEFQ* 1923, 181



planned for  
livability  
and long term  
value



... see Tri-State for ways  
to build a better home  
at a down-to-earth cost

Your opportunities to build a "dream home" this Spring are good indeed . . . for more and better materials are available today than ever before. In the matter of plans, you'll find our files are wonderfully complete . . . filled with hundreds of designs that are livable, practical and soundly engineered. In materials, quality is at an all-time high . . . with many new and improved products to choose from. Bring your home plans here. We will be happy to enter whole-heartedly into every phase of helping you build a home that will best express your ideas of better living.

**TRI-STATE**  
L U M B E R C O .

## The Call to

By

Albert L. Zobell, Jr.

RESEARCH EDITOR

CONFERENCES of this Restored Church have been convened in many localities, but always with an outpouring of the promised Spirit.

Although the term has been used loosely, especially in the beginning, conferences have been held in every month except February, March, and July. They have been held in January 1831,<sup>1</sup> April 1832, May 1834, June 1830, August 1835, September 1830, October 1831, November 1837, and December 1847.

The first three conferences of the Church were held at Fayette, Seneca County, New York, the birthplace of the Church. There is a slight controversy on whether the first was held on June 1, or June 9, 1830, but there is no doubt about the spiritual feast that the attenders obtained. Also, concerning the second conference of the Church, there is conflicting evidence in the source material as to whether it was held on the first of September, 1830, or on the twenty-sixth.<sup>2</sup> Prior to this conference the Prophet had received the revelation now recorded as section twenty-eight of the Doctrine and Covenants, concerning Hiram Page, who, with the aid of a certain stone, had professed to be receiving revelations concerning the upbuilding of Zion. The year 1831 opened with a future looking bright for the infant Church, as a conference of the Church was held at Fayette on January 2. Here the revelation known as Section thirty-eight, stating, among other things, that diligent service is required of every member of the Church, was received.

The following conference was in the Saints' city of Kirtland, Ohio, and the date was June 3, 1831. On October 11, 1831, a conference was

<sup>1</sup>Some of these months have had many conferences in them; some only one. Here we listed the first conference of that month only.

<sup>2</sup>See B. H. Roberts' explanation in the *Documentary History of the Church*, volume I, pp. 84, 110.



# LEHI IN THE DESERT—

THE Book of Mormon makes no mention of Lehi's people meeting any other party in their eight years of wandering. Casual meetings with stray families of Bedouins then as now would merit no special attention, but how were they able to avoid any important contacts for eight years and some twenty-five hundred miles of wandering? One illuminating "aside" by Nephi explains the whole situation: It was only after reaching the seashore that they were able to make fires without danger, "for the Lord had not hitherto suffered that we should make much fire, as we journeyed in the wilderness; for he said: I will make thy food become sweet, that ye cook it not; and I will also be your light in the wilderness. . . ." (1 Ne. 17:12f). That tells all. "I well remember," writes Bertram Thomas, "taking part in a discussion upon the unhealthfulness of campfires by night; we discontinued them forthwith in spite of the bitter cold."<sup>182</sup> Major Cheesman's guide would not even let him light a tiny lamp in order to jot down his star readings, and they never dared build a fire on the open plain where it "would attract the attention of a prowling raiding party over long distances and invite a night attack."<sup>183</sup> Once in a while in a favorable sheltered depression "we dared to build a fire that could not be seen from a high spot," writes Raswan.<sup>184</sup> That is, fires are not absolutely out of the question, but rare and risky—"not much fire" is Lehi's rule. Things are hardly better by day. Palgrave tells how his party were forced, "lest the smoke of our fire should give notice to some distant rover, to content ourselves with dry dates," instead of cooked food.<sup>185</sup> So again another of those strange-sounding passages from the Book of Mormon rings the bell.

As for the matter of cooked food, "Throughout the desert," writes Burckhardt, "when a sheep or goat is killed, the persons present often eat the liver and kidney raw, adding to it a little salt. Some Arabs of Yemen are said to eat raw not only those parts, but likewise whole slices of flesh; thus resembling the

Abyssinians and the Druses of Lebanon, who frequently indulge in raw meat, the latter to my own certain knowledge."<sup>186</sup> Nilus, writing fourteen centuries earlier, tells how the Bedouin of the Tih live on the flesh of wild beasts, failing which "they slaughter a camel, one of their beasts of burden, and nourish themselves like animals from the raw meat," or scorch the flesh quickly in a small fire to soften it sufficiently not to have to gnaw it like dogs.<sup>187</sup> Only too well does this state of things match the grim economy of Lehi: "they did suffer much for want of food," (1 Nephi 16:19, "... we did live upon raw meat in the wilderness." (*Ibid.* 17:2.)

All this bears out the conviction, supported both by modern experience and the evidence of archaeology, that Lehi was moving through a dangerous world. In ancient times Jewish merchants traveling through

other . . . to surprise the enemy by a sudden attack, and to plunder a camp, are the chief objects of both parties."<sup>182</sup> "Raiding to them is the spice of life . . . might is right, and man ever walks in fear for his life and possessions."<sup>183</sup> Lehi could ill afford to get embroiled in perennial desert feuds, and the only way of avoiding them is to observe a rule which Thomas lays down for all travelers in the desert, even today: "an approaching party may be friend, but is always assumed to be foe."<sup>184</sup> In the words of the ancient Zuhair, "He who travels should consider his friend to be his enemy."<sup>185</sup> St. Nilus describes Bedouins on the move in the fifth century as possessed by the same jittery nervousness and unbearable tension that makes the accounts of Cheesman, Philby, Thomas, Palgrave, and others, such exciting reading.<sup>186</sup> A state of almost hysterical apprehension,

*ARABIC inscriptions from Lehi's time show that "in the peninsula . . . there was constant unrest . . ." then as in modern times.*

the desert fell so often into the hands of Bedouin raiders that by the beginning of the Christian era their word for "captor" normally meant simply "Arab!"<sup>188</sup> Arabic inscriptions from Lehi's time show that "in the peninsula . . . there was constant unrest . . ." then as in modern times.<sup>189</sup> Ordinary times in the desert are bad times when, in the words of one of the oldest Arab poets, "the honored man did not dare stay in the open country, and flight did not save the coward. . . ."<sup>190</sup> Desert life has ever been the same: "A lonely life it is," writes Philby, ". . . a life of constant fear . . . hunger is the rule of the desert. . . ."<sup>191</sup> Hunger, danger, loneliness — Lehi's people knew them all. What was the danger? "The Arab tribes are in a state of almost perpetual war against each

these people have learned, is a basic condition of survival in the desert.<sup>192</sup> "A bedawy never tells his name, nor his tribe, nor his business, nor the whereabouts of his people, even if he is in a friendly district. They are and must be very cautious . . . a word out of season may bring death and destruction."<sup>193</sup> When the Beni Hilal migrate, it is "under the darkness of the night, under the obscuring veil of the rain," by-passing settled places in darkness and in silence. Nothing can better describe the state of mind that goes with this way of life than the Book of Mormon expression "a lonesome and a solemn people." Doughty said he had never met a "merry" man among the Arabs—and there is no humor in the Book of Mormon. This mood is not accidental; the Hebrew



*This modern-day scene of a caravan being made ready shows some of the cautious apprehension and careful preparation against trouble which is uppermost in the minds of desert travelers.*



—Photograph by Adelbert Bartlett

gets it from his desert ancestors. Why not the Lamanite?<sup>190</sup>

Lehi's party, like the Beni Hilal, were trespassers wherever they walked. Every inch of the desert is claimed by some tribe or other that will demand the life of a trespasser.<sup>200</sup> "Marked boundaries do not exist, and it is natural that questions of ownership should be settled by fighting, which becomes an annual affair, while looting of camels grows into a habit."<sup>201</sup> After a raid a whole tribe will go into hiding, to avoid reprisals,<sup>202</sup> and Philby sums up the crazy economy in the simple formula, "you chase me, and I chase you."<sup>203</sup> Extreme caution and strict avoidance are therefore the first rule for travel in the desert. "In most cases," says Jennings-Bramley, "Arabs do not think it prudent to allow the raiders near enough to decide whether they are friendly or not," and he describes a typical meeting in the desert: "both we and

they were doing our best not to be seen."<sup>204</sup> Of course this sort of thing leads to comic situations, ignoble panic, and ridiculous anti-climaxes, but in a game of life and death one simply can't take chances, and Lehi was playing for the highest stakes. The picture of a wandering band sticking glumly to themselves for years on end, impossible as it seems to us, is a normal thing in the desert, where the touchy, dangerous, unsocial Bedouin takes his stand as the most "difficult," challenging, and fascinating creature on earth.<sup>205</sup>

But how do the members of such closed corporations hit it off among themselves? It is the domestic history that presents the really difficult problem. To handle it convincingly would tax the knowledge of the best psychologist, and woe to him if he does not know the peculiar ways of the eastern desert, which surprise and trap the unwary westerner at every turn!

## FAMILY LIFE

THE ancient Hebrew family was a peculiar organization, self-sufficient and impatient of any authority beyond its own; "these are obviously the very conditions," writes Nowack, "which we can still observe today among the Beduin."<sup>206</sup> Thus, whether we turn to Hebrew or Arabic sources for our information, the Book of Mormon must conform. Lehi feels no pangs of conscience at deserting Jerusalem, and when his sons think of home, it is specifically the land of their inheritance, their own family estate, for which they yearn, and not even Nephi feels any loyalty to "the Jews at Jerusalem," split up as they were into squabbling interest-groups. Indeed, Nephi speaks of his book as "an account . . . of my proceedings, and my reign and ministry," as if the wandering family recognized no government but that of its own head—which is strictly according to the rules.<sup>207</sup> While Lehi lived, he was the *sheikh*, of course, and the relationship between him and his family as described by Nephi is accurate in the smallest detail. With the usual deft sureness and untroubled simplicity, the book shows Lehi leading—not ruling—his people by his persuasive eloquence and his spiritual ascendancy alone, while his reluctant sons follow along behaving exactly like Philby's Arabs—"an undercurrent of tension in our ranks all day . . ."; the leader must make every effort to "appease their evil, envious souls . . ."<sup>208</sup> and like Burton's: "we left Suwaykah, all of us in the crest of humors. . . . So 'out of temper' were my companions, that at sunset, of the whole party, Omar Effendi was the only one who would eat supper. The rest sat upon the ground, pouting and grumbling. . . . Such a game at naughty children, I have seldom seen played even by Oriental men. . . ."<sup>209</sup>

The character and behavior of Laman and Lemuel conform to the normal pattern. How true to the Bedouin way are their long bitter brooding and dangerous outbreaks! How perfectly in keeping with the Arabs of Doughty, Burton, Palgrave, and the rest are their sudden and complete changes of heart when their father has lectured them, fiery anger yielding for the moment to a

(Continued on following page)



## LEHI IN THE DESERT

(Continued from preceding page)  
great impulse to humility and an overwhelming repentance, only to be followed by renewed resentments and more unhappy wrangling! They cannot keep their discontent to themselves: "the fact that all that happens in an encampment is known, that all may be said to be related to each other, renders intrigue almost impossible."<sup>210</sup> "We were all one family and friendly eyes,"<sup>211</sup> says Doughty, but then describes another side to the picture "Arab children are ruled by entreaties. . . . I have known an ill-natured child lay a stick to the back of his good cherishing mother, and the Arabs say, 'many is the ill-natured lad among us that, and he be strong enough, will beat his own father!'"<sup>212</sup> The fact that Laman and Lemuel were grown-up children did not help things. "The daily quarrels between parents and children in the desert constitute the worst feature of the Bedouin character," says Burckhardt, and describes the usual source of the trouble: "the son . . . arrived at manhood is too proud to ask his father for any cattle . . . the father is hurt at finding that his son behaves with haughtiness towards him, and thus a breach is often made."<sup>213</sup> The son, usually the eldest one, does not feel that he is getting what is coming to him and behaves like the spoiled child he is; Doughty has described the attitude of a great Bedouin *sheikh* to his son: "the boy, oftentimes disobedient, he upbraided, calling him his life's torment, Sheytan, only never menacing him, for that were far from a Beduin father's mind."<sup>214</sup> In these altercations, the usual thing is for the mother to take the part of the son, just as Sariah joins with her sons in chiding her own husband, and rates him roundly when she thinks he has been the cause of their undoing.<sup>215</sup>

Is it any wonder that Laman and Lemuel worked off their pent-up frustration by beating up their younger brother with a stick when they were once hiding with him in a cave? Every free man in the East carries a stick, the immemorial badge of independence and of authority; and every man asserts his authority over his inferiors by his stick;<sup>216</sup> "a blow for a slave," is the

maxim of Ahikar, and the proper designation of an underling is 'abida 'l-asa, "stick-servant." This is exactly the sense in which Laman and Lemuel intended their little lesson to Nephi, for when the angel turned the tables he said to them, "Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen *him* to be a ruler over you. . . ." (I Nephi 3:29.) But age and dignity count for everything in the East—witness the importance of the beard — and Nephi's two brothers were never reconciled "that our younger brother should rule over us." (I Nephi 18:10, *Ibid.* 16:37.) All that saved Nephi's life on one occasion was the pleading of a daughter of Ishmael and her mother—another authentic touch, since the proud Semite may yield to the entreaties of a woman without losing face.<sup>216a</sup> Through it all, Laman, as the eldest son, is the nastiest actor: "when only one boy is in the family, he is the tyrant, and his will dominates over all."<sup>217</sup> So we see Laman still thinking to dominate over all and driven mad that a younger brother should show superior talents. The rivalry between the sons of a *sheikh* "often leads to bloody tragedies in the *sheikh's* household,"<sup>217a</sup> and Nephi had some narrow escapes.

The nature of Lehi's authority is made clear in the Book of Mormon. Of the Arab *sheikh* we have noted Burckhardt's remark: "His commands would be treated with contempt; but deference is paid to his advice . . . the real government of the Bedouins may be said to consist in the separate strength of their different families . . . the Arab can only be persuaded by his own rela-

tions." The *sheikh's* "orders are never obeyed, but his example is generally followed."<sup>218</sup> Especially on the march it behooves all to follow that example; while the tribe is in motion the *sheikh* "assumes all responsibility and the whole power of government."<sup>219</sup> Yet in leading the march he gives no orders: when his tent is struck "it is the *rahlah*," and all the others without a word strike theirs; and "when the place of encampment is reached the *sheikh* puts his spear in the ground, and at once the tents are pitched."<sup>220</sup> The *sheikh's* tent is always the center of everything; "a white flag is sometimes hoisted above his tent to guide strangers and visitors. All visitors are led directly to the tent of the *sheikh*."<sup>221</sup> When Nephi urged the frightened Zoram to join the party in the desert, he said: "If thou wilt go down into the wilderness to my father thou shalt have place with us." The correctness of the proposal is attested not only by the proper role of Lehi in receiving members into the tribe but also in the highly characteristic expression, "thou shalt have place with us," for the proper word of welcome to a stranger in a tent is *ahlan wa sahlan wa marhaban*, literally, "a family, a smooth place, and a wide place!"<sup>221a</sup>

In the *sheikh's* tent the councils of the tribe are held (I Nephi 9:1-2) and all decisions for the journey are made, but "no *sheikh* or council of Arabs can condemn a man to death, or even inflict a punishment . . . it can only, when appealed to, impose a fine; it cannot even enforce the payment of this fine."<sup>222</sup> Why, then, if there was no power to compel them, did not Laman and Lemuel simply desert the party and go off on their own, as discontented Arabs sometimes do?<sup>223</sup> As a matter of fact, they tried to do just that (I Nephi 7:7), and in the end were prevented by the very considerations that keep any wandering Bedouin party together, according to Philby: greed and fear. They hoped for a promised land and were bitterly disappointed when they reached the sea without finding it: "Behold, these many years we have suffered in the wilderness, which time we might have enjoyed our possessions. . . ." (*Ibid.* 17:21.) It was by convincing them of the great

(Continued on page 448)

### PLANTING IN RAIN-FALL WEATHER

By Anobel Armour

HIS father had to spade the monstrous hole  
Wider than wide to cover all the roots  
Because the boy just reached the tree's top  
hole  
Although he stretched from cowlick to  
brown boots;  
And yet he didn't really mind at all,  
Not being big enough to dig, that is,  
Because his father was so strong and tall  
And being here with him made all earth  
his,  
Here, where they stood in early rain-fall  
weather  
Planting a tree for growing tall together!



OH  
BOY!



## VIEW-MASTER Stereo-Stories

illustrated with full color  
pictures that "come to life"  
IN

### THREE DIMENSIONS

Children's stories illustrated  
with full color stereoscopic  
photographs mounted in seven-  
scene View-Master Reels.  
Grand gifts for boys and girls!

- FAIRY TALE REELS  
35c, 3 for \$1.00
- WILD ANIMAL REELS  
35c, 3 for \$1.00
- CHRISTMAS STORY  
Three Reels \$1.00
- HOLY LAND REELS  
35c, 3 for \$1.00
- BIBLE STORY REELS 50c each

VIEW-MASTER  
Stereoscope  
\$2.00



Write for  
FREE Catalog

TODAY

UTAH PHOTO  
MATERIALS CO.

27 West So. Temple

3-1404

## DO AWAY WITH YOUR FINANCIAL WORRIES

QUICKLY...EASILY...SIMPLY

Here's a NEW home budget system  
that really WORKS!...Adaptable to ANY income  
For the entire family, The Chase system in-  
cludes TWO BOOKS. No. 1 outlines in detail how  
the modern budget is planned and controlled suc-  
cessfully. No. 2 contains a year's supply of account  
sheets. It's not just another expense book."  
ORDER YOURS TODAY! \$2.00 COMPLETE...  
POSTPAID! Money back guarantee.  
ADD 3% SALES TAX IN CALIFORNIA.

CHASES DEPARTMENT R-1  
BOX 650...LONG BEACH 1, CALIFORNIA

## LAMANITES ATTEMPT TO PRESERVE INDEPENDENCE

(Concluded from page 376)

liberties. The Indian who is not of the conservative group, it is held,

can no longer take part in the ceremonies carried on by the "pure" members of the tribe. He must leave the religion entirely. Thus, those members of the Moenkopi Village who accepted allotments of fertile land offered them by the government many years ago, were immediately considered to be excommunicated, and they themselves accepted this belief.

Later, being a sizable body, they took up the practice of their religion again, but in the eyes of the conservatives they are still excommunicated. Their practice of ceremonies is considered blasphemous, and they remain cut off from participation in the common efforts of the communities nearest to them.

And I quote a little further:

Indians holding this belief may trade with the white man, may work for him and earn money, (but not for the government), may use the white man's material and goods, but they may not take relief or other governmental handouts. They are consistent in this. The Hotevilla conservatives and others of their belief have not accepted relief, have always insisted on paying for clothing issued to schoolchildren, and so forth. Normal trade is one

thing; any action indicating acceptance of the government's, to them, blasphemous and irreligious plans for Indians, is entirely different.

This whole concept seems ridiculous to us, but it is vital to them. It should be emphasized that it is not a self-serving concept. On the contrary, it is a belief which has caused them to endure many hardships and for which they are prepared to endure many more. Be it noted that under this belief the extreme conservatives have remained the most self-respecting, industrious Indians on the reservation, denying themselves many assistances offered by the government, determined to get by solely on their own efforts. They are orderly, notably industrious, even in that industrious tribe, and self-supporting.

The Lord bless the Indians. And, brothers and sisters, may God bless you and me that we may go back to our stakes and our missions with the determination to pray for the red man and then to do something about it to see that he is trained in the ways of God; that he is educated, that he is given the opportunities he so richly deserves after this long period of suffering.

This I pray in the name of Jesus Christ. Amen.

## LEHI IN THE DESERT

(Continued from page 384)

danger of returning to Jerusalem (e.g. 7:15) that Nephi persuaded his brethren to stick it out. And indeed, where would they go if they deserted their father? As we have seen, with these people family was everything, the Arab or the Jew will stick to "his own people" because they are all he has in the world.<sup>224</sup> The family is a religious society with the father as its head.<sup>225</sup> To be without tribe or family is to forfeit one's identity in the earth; nothing is more terrible to these people than to be "cut off," and that is exactly the fate that is promised Laman and Lemuel if they rebel. (1 Nephi 2:21.)<sup>226</sup>

Authorities on the East have often observed that the Arab, and only to a lesser extent the Jewish, character is remarkable for its two faces: on the one side the Semite is thoroughly proud and noble, the soul of honor, the impeccable family man, the true friend, and on the other, the low and cunning tramp, the sly assassin, dangerous companion, and unpredictable rogue. Every page of Doughty reflects this

strange paradox of the desert character, which has received its classic treatment in the third chapter of Lawrence's *Seven Pillars of Wisdom*: pure gold mixed with basest dross within a single family. That also is the story of the Book of Mormon.<sup>227</sup>

(To be continued)

### BIBLIOGRAPHY

- <sup>182</sup>Thomas, *Arabia Felix*, p. 137.
- <sup>183</sup>Cheesman, *Unknown Arabia*, pp. 228f, 234, 240f, 280.
- <sup>184</sup>*Drinkers of the Wind*, p. 200.
- <sup>185</sup>J. Zeller, "The Bedawin," *PEFQ* 1901, p. 191.
- <sup>186</sup>Burckhardt, *Notes* I, 242, cf.
- W. E. Jennings-Bramley in *PEFQ* 1909, p. 256
- <sup>187</sup>St. Nilus, *Narratio* iii, Migne *Patrol. Graec.* 79, col. 612.
- <sup>188</sup>Margoliouth, *Arabs and Israelites*, p. 57.
- <sup>189</sup>*Idem*, p. 54.
- <sup>190</sup>No. vii of the *Mu'allaqat*, ascribed to Harith ibn Hillizah, line 38.
- <sup>191</sup>*The Empty Quarter*, p. 27.
- <sup>192</sup>Burckhardt, *Notes* I, 133.
- <sup>193</sup>Thomas, *op. cit.*, p. 142.
- <sup>194</sup>*Ibid.*, p. 172f.
- <sup>195</sup>No. iii of the *Mu'allaqat*, line 58.
- <sup>196</sup>Nilus, *Narratio*, *Patrol. Gr.* 79, 669: At the nearest sign of an armed man the Bedu fled in alarm "as if seized by panic fear," and kept on fleeing. "For fear makes them exaggerate danger and causes them to imagine things far beyond reality, magnifying their dread in every instance."
- <sup>197</sup>"They live always under the impression that an invasion is on the way, and every suspicious shadow or movement on the horizon calls for attention," Baldensperger in *PEFQ* 1925, p. 81. Literature on the Arabs is full of this theme.
- <sup>198</sup>P. J. Baldensperger, in *PEFQ* 1922, p. 168f.
- <sup>199</sup>Sir Richard Burton, one of the few individuals who has ever known both the American Indian and the Bedouin Arab at first hand was greatly impressed by their exact resemblance to each other, which he has discussed in a detailed comparison of the two (*Pilgrimage to Al-Madinah and Meccah* II, 118f). He warns the reader against attributing the really astonishing parallel to a common origin,



yet he himself can only explain it by noting that "The almost absolute independence of the Arabs, and of that noble race the North American Indians . . . has produced a similarity between them worthy of note . . ." (loc. cit.) Yet many a tribe of Asia and Africa, enjoying equal independence, and inhabiting a like terrain, has a way of life that anything but resembles that of Bedouins and Indians. One of the writer's best friends is Mr. George Lawand, a venerable but enterprising Lebanese, who has spent years both among the Bedouins of the desert and among the Indians of New Mexico as a peddler and trader; he avers that there is absolutely no difference between the two races so far as manners and customs are concerned.

<sup>200</sup>Hence it is regarded as an honorable and courageous act to camp outside of one's own tribal domain. Jacob, *Altarabisches Beduinenleben*, p. 211.

<sup>201</sup>Cheesman, op. cit., p. 24.  
<sup>202</sup>"Not a soul was to be seen, for the Debur were in temporary hiding, having come home from a successful raid, and the victims might daily expect to return the compliment." W. E. Jennings-Bramley, in *PEFQ* 1912, p. 16.

<sup>203</sup>*Empty Quarter*, pp. 229f.  
<sup>204</sup>In *PEFQ* 1908, pp. 36, 31.

<sup>205</sup>"Continual strifes between the tribes, whether for pasture (as in the days of Abraham and Lot), or because of murder or suspicion as to their women, keep the Bedu aloof, roaming about the desert. . . . P. Baldensperger, in *PEFQ* 1922, p. 170. The pathologically unsocial mood of the Bedouins of North Arabia has often been noted by travelers, e.g. A. Jaussen, in *Revue Biblique* N.S. 3 (1906) 443; Ed. Palmer, *The Desert of the Exodus* (1872), op. cit., *PEFQ* 1941, p. 69.

<sup>206</sup>Nowack, *Hebr. Archaeologie*, p. 152.  
<sup>207</sup>Thus the ancient poet Ibn Kulthum (*Mu'allaqat* V) line 30, writes of "many a sheikh whom the tribe had crowned with the crown of authority and who protects those who seek refuge with him," like an independent monarch. See esp. Oppenheim, *Die Beduinen* I, 29-30.

<sup>208</sup>*The Empty Quarter*, p. 219.

<sup>209</sup>Burton, *Pilgrimage to Meccah* I, 276.

<sup>210</sup>Jennings-Bramley, in *PEFQ* 1905, p. 213.

<sup>211</sup>*Arabia Deserta* I, 272.

<sup>212</sup>*Ibid.*, I, 282f.

<sup>213</sup>Burckhardt, *Notes* I, 353.

<sup>214</sup>*Arabia Deserta* I, 258.

<sup>215</sup>I Ne. 5:2. "The Arab holds his parents in great respect; his mother, especially, he loves most affectionately; indeed he sometimes quarrels on her account with his father, and is often expelled from the paternal tent for vindicating his mother's cause." Burckhardt, *Notes* I, 114.

<sup>216</sup>"There are many kinds of sticks, rods, and staves, which Orientals always have in their hands. . . . The first is the *kadib*, a common stick of oak, about three to three-and-a-half feet in length, which is carried in the hand or under the arm. . . . It shows that the holder is a man of position, superior to the workman or day-labourers. The government officials, superior officers, tax-gatherers, and school masters use this short rod to threaten—or if necessary to beat—their inferiors, whoever they may be. . . . One associates this with the Heb. *shebet*, with which the Israelite chastised his servant. . . . P. Baldensperger, in *PEFQ* 1905, p. 33. The formal way of making a man renounce rights or claims on another is to beat him with a stick, Burckhardt, *Notes* I, 161, cf. 326.

<sup>216a</sup>Thus Burton, *Pilgrimage to Al-Madinah*, etc., II, 102, tells how Bedouin robbers spare their victims' pride and forestall resistance by appealing to them in the names of wives and daughters, "You will (of course, if necessary) lend ready ear to an order thus politely attributed to the wants of the fair sex."

<sup>217</sup>Baldensperger, in *PEFQ* 1901, p. 75.

<sup>217a</sup>Oppenheim, *Beduinen* I, 30.

<sup>218</sup>*Notes* I, 116.

<sup>219</sup>Antonin Jaussen, in *Revue Biblique* XII (1903) p. 108; M. Oppenheim, *Beduinen* I, 30.

<sup>220</sup>J. Zeller, in *PEFQ* 1901, p. 194; in *Rev. Bibl.* XII, 254.

<sup>221</sup>T. Canaan, in *Jnl. Palest. Or. Soc.* XIII (1933) p. 54f.

<sup>221a</sup>This is a very ancient formula, the exact meaning of which escapes modern grammarians, though all are agreed that it promises the newcomer a place. Thus Thornton (following Wright) says "the verb must be conjectured" and suggests: "thou hast come to people and a plain, i.e. to friends and a smooth place . . . thou hast found for thyself roominess." F. Du Pre Thornton, *Elementary Arabic* (Ed. R. A. Nicholson) (Cambridge Univ. Press, 1943) p. 156.

<sup>222</sup>Jennings-Bramley, *PEFQ* 1905, p. 217.

<sup>223</sup>H. H. Kitchener, *PEFQ* 1884, p. 215.

<sup>224</sup>"Pride in tribal history and family lineage forms an important element in the social makeup of Bedouin life," the family being "the basic unit of Bedouin society," E. Epstein, "Bedouin of the Negeb," *PEFQ* 1939, p. 61f. "Reciprocal liability extends not only to all members of the family in the stricter sense, but also to the whole kindred. . . . P. Baldensperger, *PEFQ* 1906, 14. A man will endure all before deserting his family. "The tyranny of relations is more severe than the descent of the Indian sword," says the ancient poet Tarafah (*Mu'allaqat* ii) line 81.

<sup>225</sup>M. J. Lagrange, *Rev. Bibl.* XII, 255; Nowack, *Hebr. Archaeol.* p. 154; anciently the authority of an Arab father was absolute. Jacob, *Altarab. Beduinenleben*, p. 212.

<sup>226</sup>This feeling of fearful dependency is well expressed in the Arab proverb: "Within his own country the Bedouin is a lion, outside of it he is a dog," A. Jaussen, *Rev. Bibl.* XII, 109.

<sup>227</sup>It is very significant that the curse against the Lamanites is the same as that commonly held in the East to blight the sons of Ishmael, who are ever described as "a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations . . . an idle people, full of mischief and subtlety" etc. (I Ne. 12:33, II Ne. 5:24). It is noteworthy that all of Ishmael's own descendants (we mean the Book of Mormon Ishmael) fall under the curse (Alma 3:7), in view of our own suggestion that this Ishmael was probably a Bedouin and certainly not a full-blooded Israelite. The Book of Mormon always mentions the curse of the dark skin in connection with and as part of a larger picture: " . . . after they had dwindled in unbelief they became a dark, and loathsome, and a filthy people, etc. "Because of the curse which was upon them they did become an idle people . . . and did seek in the wilderness for beasts of prey." (II Ne. 5:24.) The statement that "God did cause a skin of blackness to come upon them" (v. 21) describes the result, not the method, which is described elsewhere. Even so we are told (Alma 3:13, 14, 18) that while the fallen people "set the mark upon themselves," it was nevertheless God who was marking them: "I will set my mark on them," etc., yet so natural and human a thing suggested nothing miraculous to the ordinary observer, and "the Amlicites knew not that they were fulfilling the words of God when they began to mark themselves . . . it was expedient that the curse of God should fall upon them." (Alma 3:18). Here God places his mark on people as a curse, yet it is an artificial mark which they actually place upon themselves. The mark was not a racial thing but was acquired by "whosoever suffered himself to be led away by the Lamanites," (id. 3:10); Alma moreover defines a Nephite as anyone observing "the traditions of their fathers. . . ." (3:11). Thus the difference between Nephite and Lamanite is a cultural, not a racial, one. Does this also apply to the dark skin? Note that the dark skin is never mentioned alone but always as accompanying a generally depraved way of life. When the Lamanites become "white" again, it is by living among the Nephites as Nephites, i.e., adopting the Nephite way of life (III Ne. 2:15-16). The cultural picture may not be the whole story of the dark skin of the Lamanites, but it is an important part of that story and is given great emphasis by the Book of Mormon itself. There is no mention of red skin, but only black and white. With the Arabs, to be white of countenance is to be blessed and to be black of countenance is to be cursed; there are parallel expressions in Egyptian and Hebrew. The whole problem still awaits investigation.



## HOW LONG HAS IT BEEN?

Yes, how long has it been since you reviewed your insurance to find out if you have enough to re-build or replace in case of loss? Ask your local KOLOB AGENT today to analyze your coverage to see if you have enough protection to meet today's increased values.



A GENERAL INSURANCE AGENCY  
Frank Salisbury, Mgr.  
330 Judge Bldg. Salt Lake City

## THE FINEST FENCE

By Alfred I. Tooke

I WENT over to see what my neighbor across the road was doing.

"I'm fencing in a patch for an extra garden," he said, "and you're just in time to help string the wire. You know, fences are fine things to build—that is, if they are well built and you use good material. They do two things: They keep out the things you don't want, and they keep in the things you do want. This fence we are going to build will be a good fence. I'm using redwood posts and first-grade wire."

He pulled the post-hole digger out, and when he looked up, there was a twinkle in his eye. "There's only one better material for fence building that I know of," he said. "Nothing like it in the world for keeping out what you don't want, and keeping in what you do want. What's more, it's free for anyone who wants it, any time, and anywhere." He eyed me as though expecting me to say something.

"If I'm supposed to guess what it is, I give up," I said. "What is it?"

"Good habits!" he replied.

## TRAVEL



WE HAVE THE  
WORLD  
ON DISPLAY

SHOP IN OUR

Department Store of Travel

Among Our Services

ACCOMMODATIONS

PASSPORTS AND VISAS

AGENTS FOR WORLD-WIDE TRAVEL—

STEAMSHIP LINES—AIRLINES

RAILROADS

Our Service Costs You

Nothing

Write or Phone

UNIVERSAL  
TRAVEL SERVICE

Mezzanine Hotel Temple Square  
Dial 3-3419



# LEHI IN THE DESERT

By Hugh Nibley, Ph. D.

## VI

### Place Names in the Desert

THE stream at which he made his first camp Lehi named after his eldest son; the valley, after his second son (I Nephi 2:8.) The oasis at which his party made their next important camp "we did call . . . Shazer." (*Ibid.*, 16:13.) The fruitful land by the sea "we called Bountiful," while the sea itself "we called Irreantum." (*Ibid.*, 17:5.)

By what right do these people re-name streams and valleys to suit themselves? No westerner would tolerate such arrogance. But Lehi is not interested in western taste; he is following a good old Oriental custom. Among the laws "which no Bedouin would dream of transgressing," the first, according to Jennings-Bramley, is that "any water you may discover, either in your own territory or in the territory of another tribe, is named after you."<sup>228</sup> So it happens that in Arabia a great *wady* (valley) will have different names at different points along its course, a respectable number of names being "all used for one and the same valley. One and the same place may have several names, and the *wadi* running close to the same, or the mountain connected with it, will naturally be called differently by members of different clans," according to Canaan,<sup>229</sup> who tells how the Arabs "often coin a new name for a locality for which they have never used a proper name, or whose name they do not know," the name given being usually that of some person.<sup>230</sup> Names thus bestowed by wandering Bedouins "are neither generally known nor commonly used," so we could of course not expect any of Lehi's place names to survive.<sup>231</sup>

Speaking of the desert "below the Negeb proper," i.e., the general area of Lehi's first camp, Woolley

and Lawrence report, "peaks and ridges have different names among the different Arab tribes, and from different sides,"<sup>232</sup> and of the nearby Tih, Palmer says, "In every locality, each individual object, whether rock, mountain, ravine, or valley, has its appropriate name,"<sup>233</sup> while Raswan recalls how "miraculously each hill and dale bore a name."<sup>234</sup> But how reliable are such names? Philby recounts a typical case: "Zeyd and 'Ali seemed a little vague about the nomenclature of these parts, and it was only by the irritating process of continual questioning and sifting their often inconsistent and contradictory answers that I was able in the end to piece together the topography of the region."<sup>235</sup> Farther east Cheesman ran into the same difficulty: "I pointed out that this was the third different hill to which he had given the same name. He knew that, was the reply, but that was the way they named them."<sup>236</sup> The irresponsible custom of renaming everything on the spot seems to go back to the earliest times, and "probably, as often as not, the Israelites named for them-

in these mountains, the water bears a different name from the wadi."<sup>238</sup> Likewise we might suppose that, the river having been named after his first-born, the location of the camp would be given, as any westerner would give it, with reference to the river. Instead, the Book of Mormon follows the correct Arabic system of designating the camp not by the name of the river (which might dry up sometime), but by the name of the valley. (I Nephi 10:16, 16:6.)

Another surprise: Nephi more than once refers to the river of Laman as "flowing into the fountain of the Red Sea." Since when is the Red Sea a fountain, forsooth? Answer: ever since it was called a *yam*. "In Hebrew," writes Albright, "the word *yam* means '(large) river' and 'fresh water lake' as well as 'sea' in the English sense. In our case we cannot, however, be sure whether the designation *yam* came originally from inland, referring to pure fresh water as the source of life, or . . . it referred to the Mediterranean as the main source of Canaanite livelihood."<sup>239</sup> In the

---

*IN the spring of the year it is by no means unusual to find rivers in the regions through which Lehi traveled.*

---

selves their own camps, or unconsciously confounded a native name in their carelessness."<sup>237</sup> Yet, in spite of its undoubted antiquity, only the most recent explorers have commented on this strange practice, which seems to have escaped the notice of travelers until our own times.

Even more whimsical and senseless to a westerner must appear the behavior of Lehi in naming a river after one son and its valley after another. But the Arabs don't think that way: In the Mahra country, for example, "as is commonly the case

former case *fountain* is the best translation of the word, and it is certainly in this "inland" sense that Nephi uses it, for he uses a totally different expression (as we shall see) when speaking of the ocean. The Nile and the Euphrates were anciently called *yams*, and this has been explained as "probably a kind of poetic hyperbole, founded upon the fact that they annually overflow their banks."<sup>240</sup> Now the average width of the Gulf of 'Aqaba is only about twelve miles, and Musil reports that one can look right across it and "see on the Sinai





A great desert poet, Abu Sakhr, wrote that nothing on earth brings verses as readily to mind as running water and wild places.

peninsula not only the mountains of the south part of the peninsula, but also the plain extending north. . . . To the South we had a view of the greater part of the at-Tihama shore.<sup>241</sup> From the Arabian side, then, the northeastern arm of the Red Sea for over a hundred miles (i.e., in the sector where Lehi's party first came upon the sea, (1 Nephi 2:5) is not an open sea at all, and is not the Red Sea: it is a broad and elongated sheet of water like the Nile and Euphrates at flood, and like them it is not closed water—not a great lake—but opens out to the sea, flowing out through two channels, each but five miles wide. The corresponding western arm of the Red Sea anciently had the mysterious and much-discussed name of *Yam Suph*, "sea (or fountain) of weeds (or rushes)." If it was called a *yam*, what is more natural than that its twin gulf to the east should bear the same designa-

tion? The latter certainly was what the ancients called a *yam*, that word having, whether applied to salt water or fresh, the basic meaning of *source* or *fountain*. Please note that Nephi does not call the Red Sea a *fountain*, but rather refers to this gulf as a *fountain* of the Red Sea—a feeder, as it were, with spring torrents flowing into it (*Ibid.*, 2:9), a *yam* in the very sense that the Nile and Euphrates at flood were *yams*.

When the party reached the ocean, "we beheld the sea, which we called Irreantum, which, being interpreted, is many waters." (*Ibid.*, 17:5.) But why did they not simply call it the sea and be done? Because there was no name in their language to designate this particular sea; so they simply gave it a name of their own. The ancients regularly resort to epithets when speaking of the great outer seas, as the "Great Green" of the Egyp-

tians and the "Great Deep" of the Hebrews. In Coptic, the latest form of Egyptian, the Red Sea proper was called *fayum nehah*, literally "many waters."<sup>242</sup> If one wanted to speculate, it would be easy to trace Irreantum back to some derivation containing Eg. *wr* (great) and *nt* (Copt. *nout* "standing water"), or to identify the final *-um* with the common (Eg., Copt., Heb.) *yem*, *yam*, *yum*, "sea" and the rest of the word with Copt. *irnahte* "great or many." But we need not go so far: It is enough to know that in Lehi's day the ocean was designated by epithets, and that the sea to the east was called "many waters" by the latest Egyptians.

The first important stop after Lehi's party had left their base camp was at a place which they called *Shazer*. The name is intriguing. The element *shajer* is quite common in Palestine place names; it is a collective meaning "trees," and many Arabs (especially in Egypt) pronounce it *shazher*. It appears in *Thoghret as-Sajur* (the Pass of Trees), the ancient *Shaghur*, written *Segor* in the sixth century.<sup>243</sup> It may be confused with *Shaghur* "seepage," which is held to be identical with *Shihor*, the "black water" of Joshua 19:36.<sup>244</sup> This last takes in western Palestine the form *Sozura*,<sup>245</sup> suggesting the name of a famous water hole in south Arabia, called *Shisur* by Thomas and *Shisar* by Philby.<sup>246</sup> It is a "tiny copse" (Thomas) and one of the loneliest spots in all the world. So we have *Shihor*, *Shaghur*, *Sajur*, *Saghir*, *Segor* (even *Zoar*), *Shajar*, *Sozura*, *Shisur*, and *Shisar*, all connected somehow or other and denoting either seepage—a weak but reliable water supply—or a clump of trees. Whichever one prefers, Lehi's people could hardly have picked a better name for their first suitable stopping place than *Shazer*.

Before leaving the subject of waters, it would be well to note that Nephi's mention of a river in a most desolate part of Arabia has caused a good deal of quite unnecessary eyebrow-raising. Though Horgarth says that Arabia "probably never had a true river in all its immense area,"<sup>247</sup> later authorities, including Philby, are convinced that the peninsula has supported some quite respectable rivers even in his-

(Continued on page 516)



## USING EXAMPLES

(Concluded from page 514)

words the more vivid will be the picture. Instead of talking about children, talk about John and Mary and Jim. Use "nouns that bleed" and "verbs that sting and rattle."<sup>3</sup> If you can choose between two words, choose the one that is simpler but conveys the more clear-cut image. Compare, for instance, the mental pictures the following sentences create:

<sup>3</sup>*Ibid.*, p. 88.

If a man can excel other men, the world will find and honor him.

If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he builds his house in the woods, the world will make a beaten path to his door.

Emerson, Lecture in 1871

Facts, figures, stories, comparison, pictures, and colorful words are tools of a successful speaker. Learn to use them effectively.

# MORE STEEL FOR THE WEST

## THROUGH NEW PRODUCTION FACILITIES AT GENEVA AND COLUMBIA STEEL COMPANIES

■ As part of an 18-million dollar conversion program pledged by United States Steel at the time of the purchase of the war-born Geneva Plant from the Government in June, 1946, the Geneva Steel Company recently installed and put into operation equipment for production of *hot rolled coils*.

These coils, known familiarly to the trade as "breakdowns," are an intermediate product intended for further processing. As such, the Geneva-rolled coils are now being shipped to Columbia Steel's new cold reduction mill at Pittsburg, California, where they're converted to sheet and tin plate. Between them, these two mills can supply Western steel buyers with an estimated 325,000 tons of flat-rolled products each year.

An all Western venture from start to finish, the combination of the new facilities of these two U.S. Steel subsidiaries marks a new forward step in the industrial growth of the West.



UNITED STATES STEEL CORPORATION  
SUBSIDIARIES

UNITED STATES STEEL

## Lehi in the Desert

(Continued from page 487)

toric times. The point to notice, however, is that Lehi made his discovery in the spring of the year,<sup>248</sup> when that part of the world is full of rushing torrents. Moreover, the very fact that Nephi uses the term "a river of water," to say nothing of Lehi's ecstasies at the sight of it, shows that they are used to thinking in terms of *dry* rivers—the "rivers of sand" of the East.<sup>249</sup> One only speaks of "rivers of water" in a country where rivers do not run all the time. But in the spring it is by no means unusual to find rivers in the regions through which Lehi was moving, as a few examples will show.

"We . . . descended . . . into Wady Waleh. Here was a beautiful seil, quite a little river, dashing over the rocky bed and filled with fish. . . . The stream is a very pretty one . . . bordered by thickets of flowering oleanders. Here and there it narrows into a deep rushing torrent. . . ."<sup>250</sup> Describing the great wall that runs, like our Hurricane fault in Utah, all along the Dead Sea, the Arabah, and the Red Sea, an earlier traveler says: "Farther south the country is absolutely impassable, as huge gorges one thousand to fifteen hundred feet deep (compare Lehi's "awful chasm") and nearly a mile wide in some places, are broken by the great torrents flowing in winter over perpendicular precipices into the sea."<sup>251</sup> The sea is the Dead Sea, but the same conditions continue all down the great wall to "the borders which are near the Red Sea." One is reminded of how impressed Lehi was when he saw the river of Laman "flowing into the fountain of the Red Sea." On the desert road to Petra in the springtime "there are several broad streams to pass, the fording of which creates a pleasant excitement."<sup>252</sup> A party traveling farther north reports, "we presently came upon the deep Wady 'Allan, which here cuts the plain in two. How delightful was the splash and gurgle of the living water rushing over its rocky bed in the fierce heat of that Syrian day!"<sup>253</sup>

Given the right season of the year, then—and the Book of Mormon is obliging enough to give it—one need not be surprised at rivers

THE IMPROVEMENT ERA



in northwestern Arabia. It was this seasonal phenomenon that led Ptolemy to place a river between Yambu and Meccah.<sup>254</sup>

When Ishmael died on the journey, he "was buried in the place which was called Nahom." (I Nephi 16:34.) Note that this is not "a place which *we* called Nahom, but *the* place which *was* so called, a desert burial ground."<sup>255</sup> The Arabic root *NHM* has the basic meaning of "to sigh or moan," and occurs nearly always in the third form, "to sight or moan with another." The Hebrew *Nahum*, "comfort," is related but that is not the form given in the Book of Mormon. At this place, we are told, "the daughters of Ishmael did mourn exceedingly," and are reminded that among the desert Arabs mourning rites for the dead are a strict monopoly of the women, related Hebrew rites being less exclusively female.<sup>256</sup> Ishmael here seems more of an Arab than ever, while Nephi continues to display unerring accuracy on every point.

#### LEHI'S QASID

There is no more surprising or impressive evidence for the genuineness of the Book of Mormon than the eloquent little verses (they are a sort of *qasid*)<sup>257</sup> which Lehi on one occasion addressed to his wayward sons.

It was just after the first camp had been pitched, with due care for the proper rites of thanksgiving at the "altar of stones." Lehi, being then free to survey the scene more at his leisure (among the desert people it is the women who make and break camp, though the *sheikh*, as we have seen, must officiate in the sacrifice), proceeded, as was his right, to name the river after his first-born and the valley after his second son. (I Nephi 2:6-8, 14.) They examined the terrain more closely, as Arabs always do after pitching camp in a place where they expect to spend some time, and discovered that the river "emptied into the fountain of the Red Sea," at a point "near the mouth thereof" (*Ibid.*, 2:8-9), which suggests the Gulf of 'Aqaba at a point not far above the Straits of Tiran. When Lehi beheld the view, perhaps from the sides of Mt. Musafa or Mt. Mendisha,<sup>258</sup> he turned to his two el-

der sons and recited his remarkable verses. Nephi seems to have been standing by, for he takes most careful note of the circumstance:

And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness!

And he also spake unto Lemuel: O that thou mightest be like unto this valley, firm and steadfast, and immovable in keeping the commandments of the Lord! (I Nephi 2:9-10.)

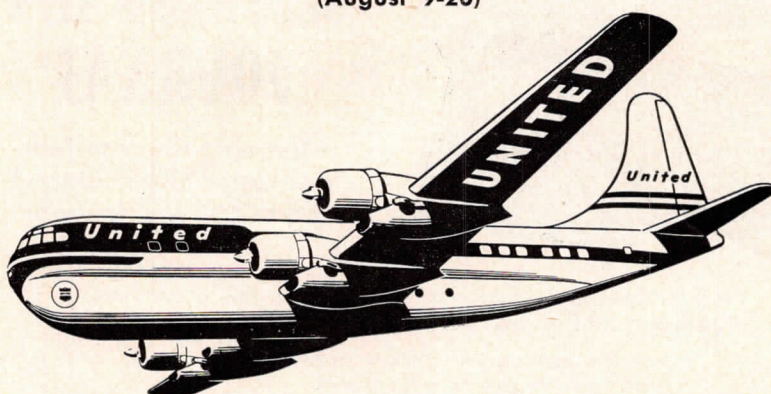
No subject has been more inten-

sively studied than that of primitive Semitic poetry, and nowhere could one find a more perfect illustration of the points that are now agreed upon as to the nature and form of the original article than in this brief account of Nephi's.

First there is the occasion: It was the sight of the river flowing into the gulf which inspired Lehi to address his sons. In a famous study, Goldziher pointed out that the earliest desert poems ever mentioned are "those *Quellenlieder* (songs to springs of water) which, according to the record of St. Nilus, the an-

## FLY UNITED to the LDS CENTENNIAL in Hawaii!

(August 9-20)



**You're only a few hours away!**

Flying United is the fast, easy way to attend the LDS Centennial in Hawaii. Fast, luxurious Mainliners take you from any of United's 81 cities coast to coast and border to border *direct* to San Francisco where you board United's great, new twin-deck Mainliner Stratocruiser.

United's Mainliner Stratocruiser is the world's finest Stratocruiser—the *only* one with a six-compartment cabin including a beautiful lower deck Hawaiian Lounge . . . specially designed foam-rubber seats and footrests . . . and a centrally-located galley for better meal service. (Berths and a private stateroom available at extra charge.)

Fares are surprisingly low. Ask about United's many special Air Tours to Hawaii.

### UNITED AIR LINES

For reservations call or write your nearest United ticket office, or see your travel agent.



## LEHI IN THE DESERT

(Continued from preceding page)

cient Arabs used to intone after having refreshed and washed themselves in some fountain of running water discovered in the course of a long journeying."<sup>250</sup> Nilus' own account is a vivid picture of what Lehi's party went through:

The next day . . . after making their way as is usual in the desert by devious routes, wandering over the difficult terrain, forced to turn aside now this way,

now that, circumventing mountains, stumbling over rough, broken ground through all but impenetrable passes, they beheld in the far distance a spot of green in the desert; and striving to reach the vegetation by which the oasis might provide a camp or even sustain a settlement for some of them (we are reading *nomadikon* for the senseless *monadikon*), as they conjectured, they turned their eyes towards it as a storm-tossed pilot views the port. Upon reaching it, they found that the spot did not disappoint their expectations, and that their wishful fantasies had not led them to false hopes. For the water was abundant,

clear to the sight and sweet to the taste, so that it was a question whether the eye or the mouth was the more delighted. Moreover, there was adequate forage for the animals; so they unloaded the camels and let them out to graze freely. For themselves, they could not let the water alone, drinking, splashing, and bathing as if they couldn't revel in it enough. So they chanted songs in its praise (the river's), and composed hymns to the spring . . .<sup>260</sup>

(To be continued)

### BIBLIOGRAPHY

<sup>228</sup>In *PEFQ* 1908, p. 257. "You" here is used in a general sense, referring to the individual or party that finds the water and so has the right of naming it.

<sup>229</sup>T. Canaan, in *Jnl. Palest. Or. Soc.* II (1922), 139, cf. Hogarth, *Penetration of Arabia*, p. 162.

<sup>230</sup>T. Canaan, "Studies in the Topography and Folklore of Petra," in *Ibid.*, IX (1929) 138-218 has become the standard work on desert nomenclature: passages cited here are from p. 140.

<sup>231</sup>*Loc. cit.*, Burton, *Pilgrimage to Al-Madinah*, etc. I, 250 n.3: "a folio volume would not contain a three-months' collection" of such names, so numerous are they.

<sup>232</sup>*The Wilderness of Zin*, p. 70.

<sup>233</sup>E. H. Palmer, *The Desert of the Exodus* (Cambridge, 1871) I, 20.

<sup>234</sup>*Drinkers of the Wind*, p. 51.

<sup>235</sup>Philby, *The Empty Quarter*, p. 39.

<sup>236</sup>R. E. Cheesman, in *Unknown Arabia*, p. 261.

<sup>237</sup>Woolley and Lawrence, *Wilderness of Zin*, p. 86f, concluding that "to expect continuity of name, as in settled districts in Syria, is vanity." Speaking of the south deserts, Capt. Conder (in *PEFQ* 1875, p. 126) observes that while "The settled population have preserved the ancient names under forms more or less modified, the wandering Bedouin have replaced them by descriptive titles of their own."

<sup>238</sup>B. Thomas, *Arabia Felix*, p. 50.

<sup>239</sup>W. F. Albright, *Archaeology & the Relig. of Israel*, p. 148f.

<sup>240</sup>J. Offord, "The Red Sea," *PEFQ* 1920, p. 179.

<sup>241</sup>Cited by W. J. Phythian-Adams in *PEFQ* 1930, p. 204.

<sup>242</sup>W. Spiegelberg, *Koptisches Handwörterbuch*, pp. 204, 258.

<sup>243</sup>*Survey of Eastern Palestine* I, 239, 241; *Survey of Western Palestine Name Lists*, pp. 116, 134, 207, 259, 350, 367, 433.

<sup>244</sup>C. R. Conder in *PEFQ* 1876, p. 134 and *Surv. of Wstn. Palest. Name Lists*, pp. 28, 93.

<sup>245</sup>*Survey of Western Palestine* II, p. 169.

<sup>246</sup>Thomas, *Arabia Felix*, p. 136f; Philby, *Empty Quarter*, p. 231.

<sup>247</sup>*Penetration of Arabia*, p. 3.

<sup>248</sup>Nephi's story begins "in the commencement of the first year of the reign of Zedekiah," (1 Ne. 1:4) and moves very rapidly. Since, "in the Bible throughout the 'first month' always refers to the first spring month," (Yahuda, *Accuracy of the Bible*, p. 201), Nephi's "commencement of the year" would fall in the springtime, regardless of when Zedekiah began to reign, since the Jews like the Egyptians dated a king's rule from the beginning of the real year, the ritual time of coronation.

<sup>249</sup>The term is also used by Egyptian and Greek writers, e.g. Alexander the Great crosses a "river of sand" in the desert. The Arabs call a dry lake "sea of salt," or *Bahr bila ma*, i.e. "lake without water," (Burton, *Pilg. to Al-Madinah*, etc. p. 72, n. 1). To us it seems pedantic to distinguish between lakes of water and lakes of something else, but the discrimination is important in a land where most lakes and rivers are dry ones.

<sup>250</sup>E. H. Palmer, in *Surv. of Wstn. Palest. Spec. Papers*, p. 67f.

<sup>251</sup>C. R. Conder in *PEFQ* 1875, p. 130f.

<sup>252</sup>G. Hill, "Journey to Petra," *PEFQ* 1897, p. 144.

<sup>253</sup>W. Ewing, "Journey in the Hauran," *PEFQ* 1895, p. 175.

<sup>254</sup>Burton, *Pilgrimage to Al-Madinah*, etc. II, p. 154.

<sup>255</sup>Though Bedouins sometimes bury the dead where they die, many carry the remains great distances to bury them, A Jaussen in *Revue Biblique* X (1901), 607.

<sup>256</sup>Jaussen, *loc. cit.*: T. Canaan in *Jnl. Palest. Or. Soc.* XI (1931), 189: "In funeral processions women may not mix with men. . . . When the burial is over the women assemble alone. . . . In visiting the tomb . . . they always go alone. . . ." Cf. Baldensperger in *PEFQ* 1901, p. 83; and Burkhardt, *Notes* I, 101: "At the moment of a man's death, his wives, daughters, and female relations unite in cries of lamentation. . . ." Among the Jews

• It's new . . .

• It's an ideal gift!

• Now—you can record priceless experiences in this new . . .

## MISSIONARY JOURNAL

—the only diary or journal especially designed for L.D.S. Missionaries.

Note these unique features, which make this a truly outstanding gift for any missionary:

- ★ Heaviest, most durable grained Du-Pont Fabrikoid cover, with design stamped in 14-karat gold.
- ★ Bound with genuine binders board and special glue that withstands any climate.
- ★ 500 journal sheets of special rag-content bond paper— easy to write on.
- ★ Colorful ribbon marker.
- ★ Beautifully lithographed end sheets show location of all L.D.S. missions, and panel for gift inscription.
- ★ Special green-tint sheets provide for record of important dates and events, assignments, personal record of membership, and priesthood ordinations, ordinances performed in mission field, genealogy chart, important names, addresses and dates, and a handy index that the missionary can use to find highlights of his mission any place in the journal.

**Price \$4.00**

Postage prepaid anywhere in U.S.A. Send sufficient postage for foreign mailings. No C.O.D. or charge orders.

Send orders to:  
Miller Bookbinding Company  
255 South 1st West  
Salt Lake City, Utah

or  
Deseret Book Company  
44 East South Temple  
Salt Lake City, Utah

Please send \_\_\_\_\_ copies of the MISSIONARY JOURNAL @ \$4.00 each to:

Name \_\_\_\_\_

Address \_\_\_\_\_

I am enclosing \$ \_\_\_\_\_

E-5



## Lehi in the Desert

the men play a more prominent part in mourning rites, and even professional male mourners were not unknown, Nowack, *Hebr. Archaeol.*, p. 196.

<sup>307</sup>The word *qasid* is used to denote various types of Arabic verse including the now unknown primitive poetry of the desert. It is in this sense that we employ it here. The root *qsd* means to "intend," hence it applies to a poem with an objective—money, love, or moral instruction. Authorities disagree as to the original motif. Harder's dictionary applies the word to any kind of poem.

<sup>308</sup>The river would flow between these two mountains, as is indicated in the *National Geographic Map of the area*. The valley seems to be commodious enough. We suggest an investigation: from the most ancient times it has been the custom for travelers in the desert to inscribe their names on rocks at places where they have camped (Th. Nöldeke, *Die Semitischen Sprachen*, p. 37). It is almost certain that Lehi's people left their marks at the more important stopping places.

<sup>309</sup>1. Goldziher, *Abhandlungen zur arabischen Philologie* (Leiden, 1896) I, 58.

<sup>310</sup>St. Nilus, in *Migne Patrol. Graec.* 79, 648

## On The Bookrack

(Continued from page 466)

In the latest edition, this set of books has been brought up-to-date and extensively supplemented to keep abreast of the ever-extending frontier of newer knowledge and recent happenings in the world. It covers the fields of Science, History, Hygiene, Geography, Civics, Economics, Nature Study, Physiology, Biography, Industry, Handicrafts, Transportation and Communication, Mining and Mechanics, Writing and Riddles, Arithmetic and Recreation, Art and Entertainment.

And all these formidable facts, made easy and understandable, are interspersed with the ageless and indispensable poems and stories from the world's finest literature for children.

Furthermore, planned courses of study are provided for those who want to use them.

In picture and in print *The Book of Knowledge* is an ever delightful, colorful, informative, and entertaining storehouse of almost anything a youngster would want to inquire about, from the minute things of the earth to the remote things of the universe. And all it contains is palatably presented to simplify the teaching problems of parents and the learning problems of children.—R. L. E.

## A HANDBOOK OF HUMAN RELATIONS

(Everett R. Clinchy. Farrar Strauss and Company, New York. 146 pages. 1949. \$2.00.)

DR. CLINCHY has battled these many years for a sensible peace among men of different faiths, occupations, and origins. In this volume he has arranged his argument and plea in such a manner that contending groups could profitably use it as a textbook. He does not ask for the surrender of beliefs, but for the laying aside of prejudices

which in one way or another are retarding our national development.

—J. A. W.

## THE JOURNEY TO THE PROMISED LAND

(Deta P. Neeley. Deseret News Press, Salt Lake City, Utah. 122 pages.)

THIS book, which the author calls "the first book in the series called 'A Child's Story of the Book of Mormon,'" has been carefully prepared by Dr. Neeley for all children to understand. Children with "fourth-grade reading ability will be able to read the book for themselves." The fictional

approach will delight young people and will be approved by older folk since the author deals very carefully with the original text, the Book of Mormon itself. The author tells the leaving of Jerusalem, the return for the plates, the wandering in the wilderness, the voyage, and finally the landing in the Western Hemisphere.

—M. C. J.

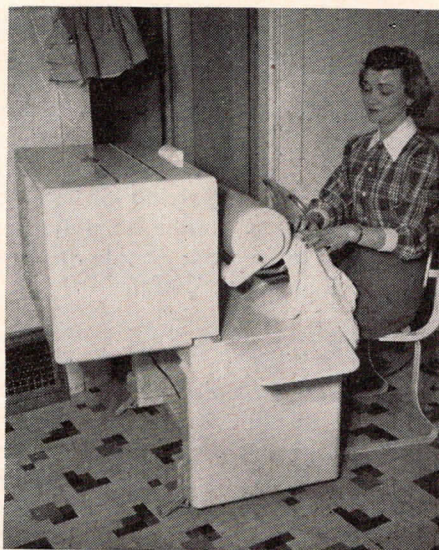
## THE AUTOBIOGRAPHY OF WILL ROGERS

(Edited by Donald Day. Houghton Mifflin Company, Boston. 1949. 410 pages.)

WILL ROGERS has become an institution in the United States, an

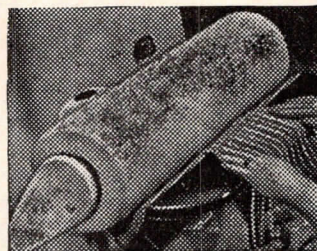
(Concluded on following page)

## "MY IRONRITE MAKES HOUSE-CLEANING MUCH EASIER"

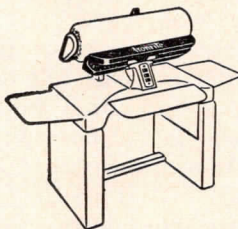


Says Mrs. Dean F. Wood,  
2007 McClelland Street,  
Salt Lake City, Utah.

When I purchased my Ironrite automatic ironer, I expected to iron our weekly wash, but I didn't realize what a wonderful help it could be during house cleaning time. I have ironed my curtains with ruffles, drapes, and ruffled bedspread in much less time and really rested from the other more arduous tasks. I have three small children and my husband to iron for, but I iron everything I can wash. Ironite's "Do-All" ironing points, iron tucks and gathers on my little girl's dresses with marvelous ease.



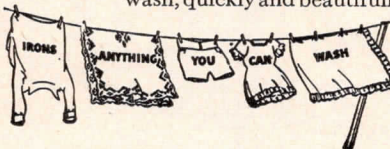
"With its two completely usable open ends, my Ironrite will iron everything I can wash, quickly and beautifully."



Model 80. (left) Open-model Ironrite. Model 85. (shown above) closed-top Ironrite.

# Ironrite

Low Down Payment—easy credit terms. Ask about a FREE Home Demonstration.



SEE ONE OF THESE IRONRITE DEALERS FOR A FREE DEMONSTRATION

### UTAH

Blake Electric Company .....	Richfield
Clark Company .....	Salt Lake City
Read Brothers' Company .....	Ogden
Culligan Soft Water Service .....	Salt Lake City
Utah Appliance Company .....	Provo
Peterson Electric Appliance Company .....	Salt Lake City

### IDAHO

C. C. Anderson Company .....	Idaho Falls
Sam H. Jones' Furniture & Appliances .....	Blackfoot

### ARIZONA AND NEVADA

Newell Appliance .....	Mesa, Arizona
Clark County Electric Company .....	Las Vegas, Nevada
Dorris-Heyman .....	Phoenix, Arizona

Distributed by GORDON E. WILKINS—IRONERS, INC.

SALT LAKE CITY

PHOENIX

LOS ANGELES

OAKLAND



# LEHI IN THE DESERT

## Part VII

IBN QUTAIBA, in a famous work on poetry, quoted a great desert poet, Abu Sakhr, as saying that nothing on earth brings verses so readily to mind as the sight of running water and wild places.<sup>261</sup> This applies not only to springs, of course, but to all running water. Thomas recounts how his Arabs upon reaching the Umm al-Hait hailed it with a song in praise of "the continuous and flowing rain," whose bounty filled the bed of the *wady*, "flowing along between sand and stream course. . . ." Just so Lehi holds up as the most admirable of examples "this river, continually running . . ."; for to the people of the desert there is no more miraculous and lovely thing on earth than continually running water. In the most stirring episode of Saint-Exupery's *Wind, Sand, and Stars*, the Arab chiefs who view the wonders of Paris with cool indifference burst into cries of devout rapture at the sight of a torrent in the Alps.<sup>262</sup> When the Beni Hilal stopped at their first oasis, the beauty of it and the green vegetation reminded them again of the homeland they had left, "and they wept greatly remembering it."<sup>264</sup> It was because Laman and Lemuel were loud in lamenting the loss of their pleasant "land of Jerusalem . . . and their precious things" (I Nephi 2:11) that their father was moved to address them on this occasion.

If the earliest desert poems were songs inspired by the fair sight of running water, no one today knows the *form* they took. That can only be conjectured from the earliest known form of Semitic verse. This is the *saj'*, a short exhortation or injunction spoken with such solemnity and fervor as to fall into a sort of chant. Examples would be magical incantations, curses, and the formal pronouncements of teachers, priests, and judges.<sup>265</sup> From the earliest times the *saj'* was the form in which inspiration and revelation announced themselves.<sup>266</sup> Though

the speaker of the *saj'* did not aim consciously at metrical form, his words were necessarily more than mere prose, and were received by their hearers as poetry. The *saj'* had the effect of overawing the hearer completely and was considered absolutely binding on the person to whom it was addressed,<sup>267</sup> its aim being to compel action.<sup>268</sup>

Lehi's words to his sons take just this form of short, solemn, rhythmical appeal. The fact that the speech to Laman exactly matches that to his brother shows that we have here such a formal utterance as the *saj'*. The proudest boast of the desert poet is, "I utter a verse and after it its brother," for the consummation of the poetic art was to have two verses perfectly parallel in form and content; few ever achieved this, the usual verse being followed at best by a "cousin" and not a brother.<sup>269</sup> Yet Lehi seems to have carried it off. Of the moral fervor and didactic intent of his recitation there can be no doubt; the fact that Nephi recounts the episode in a record in which there is, as he says, only room for great essentials, shows what a deep impression it made upon him.

In addressing his sons in what looks like a little song, Lehi is doing just what Isaiah does when he speaks to Israel in a *shirat dodi*, "a friendly chant," a popular song about a vine which, once the hearer's attention has been won, turns into a very serious moral tirade.<sup>270</sup> On another occasion, as we have noted, he employs the popular figure of the olive tree. The stock opening line of the old desert poems is, "O my two friends!" an introduction which, says Ibn Qutaiba, should be avoided, "since only the ancients knew how to use it properly, uniting a gentle and natural manner with the grandiose and magnificent."<sup>271</sup> Lehi's poem is an example of this: he addresses

his two sons separately but with the vocative O! and describes the river and valley in terms of unsurpassed brevity and simplicity and in the vague and sweeping manner of the real desert poets, of whom Burton says, "there is a dreaminess of idea and a haze thrown over the object, infinitely attractive, but indescribable."<sup>272</sup>

According to Richter, the best possible example of the primitive Arabic *qasid* is furnished by those old poems in which one's beloved is compared to a land "in which abundant streams flow down . . . with rushing and swirling, so that the water overflows every evening, continually."<sup>273</sup> Here the "continually flowing" water is compared to the person addressed, as in Lehi's "song" to Laman. The original *qasid*, the same authority avers, was built around the beseeching (*werbenden*, hence the name *qasid*) motif, not necessarily erotic in origin, as some think, but dealing with praise of virtue (*Tugendlob*) in general.<sup>274</sup> Ibn Qutaiba even claims that the introductory love theme was merely a device to gain the attention of male listeners and was not at all the real stuff of the poem.<sup>275</sup> The standard pattern is a simple one: (a) the poet's attention is arrested by some impressive natural phenomenon, usually running water; (b) this leads him to recite a few words in its praise, drawing it to the attention of a beloved companion; and (c) making it an object lesson for the latter, who is urged to be like it. Burton gives a good example: at the sight of the Wady al-Akik the nomad poet is moved to exclaim,

O my friend, this is Akik, then stand by it,  
Endeavoring to be distracted by love, if  
not really a lover.

This seems to be some sort of love song, albeit a peculiar one, and some

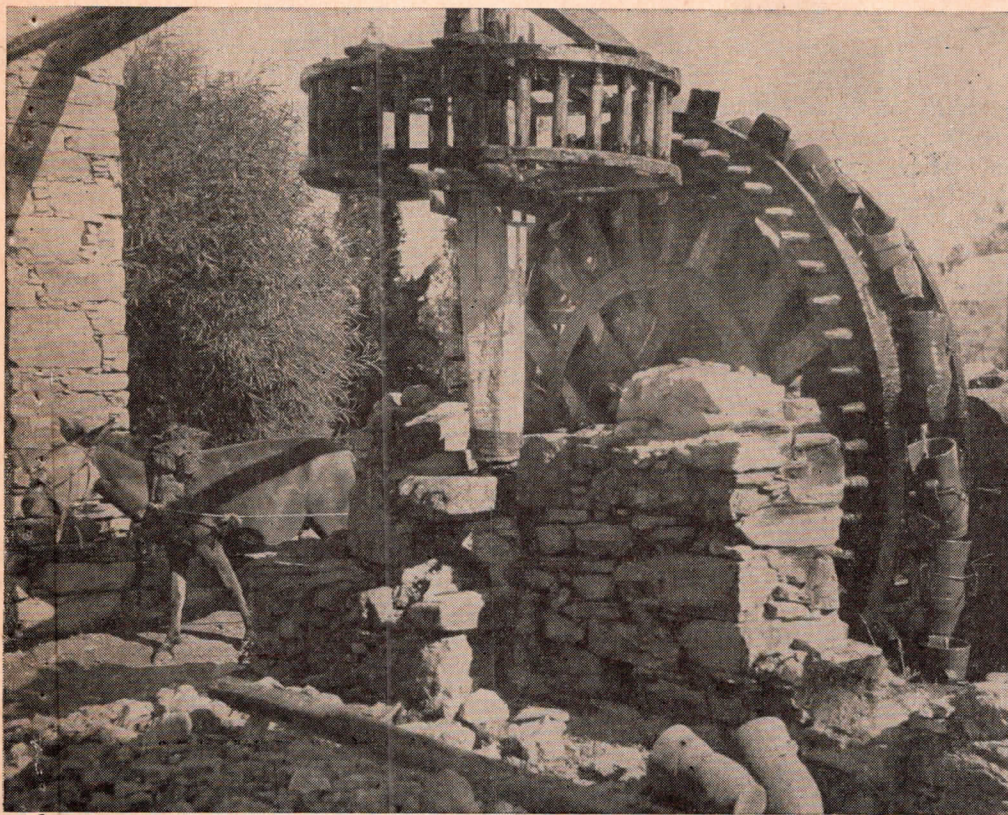


—By Hugh Nibley, Ph. D.

ASSOCIATE PROFESSOR  
HISTORY AND RELIGION  
BRIGHAM YOUNG UNIVERSITY

In modern Palestine precious water is lifted from ancient wells by this picturesque "donkey-power pump," a strongly built wooden wheel which operates an endless chain of clay buckets.

—Photograph by Adelbert Bartlett



have claimed that all the old *qasids* were simply love songs.<sup>276</sup> But Burton and his Arabs know the real meaning, "the esoteric meaning of this couplet," which quite escapes us:

Man! This is a lovely portion of God's creation:  
Then stand by it, and here learn to love  
the perfections of thy Supreme Friend.<sup>277</sup>

Compare this with Lehi's appeal to Lemuel:

O that thou mightest be like unto this valley, firm and steadfast,  
And immovable in keeping the commandments of the Lord!

Note the remarkable parallel: in each case the poet, a wanderer in the desert, is moved by the sight of a pleasant valley; he calls the attention of his beloved companion to the view, and appeals to his

friend to learn a lesson from the valley and "stand by it," firm and unshakable in the love of the ways of the Lord. Let us list briefly the exacting conditions fulfilled by Nephi's account of his father's *qasids*, conditions fulfilled likewise by the earliest known desert poems.

(1) They are *Brunnen* — or *Quellenlieder*, as the Germans call them, that is, songs inspired by the sight of water gushing from a spring or running down a valley.

(2) They are addressed to one or (usually) two traveling companions.

(3) They praise the beauty and the excellence of the scene, calling it to the attention of the hearer as an object lesson.

(4) The hearer is urged to be like the thing he beholds.<sup>278</sup>

(5) The poems are recited extempore on the spot and with great feeling.

(6) They are very short, and one verse should be followed by its "brother," making a perfectly matched pair.<sup>279</sup>

Here we have beyond any doubt all the elements of a situation of which no westerner in 1830 could have had the remotest conception. Nephi has described the very situation in which the great men of the desert were once long ago wont to speak the words that made their names immortal among the nomads and scholars of a later generation. And the words they uttered were, to the best of our knowledge, of exactly the same cast and content as those spoken by Lehi, who now stands before us as something of a poet, as well as a great prophet and leader. This is a reminder that in the world in which Lehi was moving, those three offices *had* to go together.

It has often been said that there is no real poetry in the Book of Mormon—no real English poetry, that is. By the same token there is no real Danish or Russian poetry. The explanation of this grave defect is a simple one: If there were any good poetry in the book, it would give just cause for suspicion, for Burton, even while praising the matchless genius of the desert poets, is careful to point out that they are utterly "destitute of the poetic taste, as we define it." (Italics author's.)<sup>280</sup> To Lehi's "literary" critics we need only reply that its authors were never supposed to have composed in English or Danish or Russian. The same literary critics may affirm with equal confidence that there is no good literature in Mutanabbi or the Kitab-al-Aghani, not one of whose vast store of poems has ever been done into great or even good English verse. Yet those who know these books best insist that they represent the high point not only in Arabic but in all poetry.

As if to prove that no westerner could possibly have dreamed up Nephi's account, we are challenged by the remarkable expression, "like unto this valley, firm and steadfast, and immovable. . . ." Who west of Suez would ever think of such an image? At the very least the proof-reader should have caught such a howler, which should certainly have been corrected in subsequent editions; for we, of course, know

(Continued on page 587)



cemetery about half way from east to west. It is reached by following the path into the cemetery and then going to the south line. The original headstone is still in place.

Palmyra, key point in this month's area, is twenty-three miles southeast of Rochester and is reached by highway thirty-one. It is sixty-five miles west of Syracuse and can be reached by taking highway 21 to Palmyra via Manchester Village and Hill Cumorah. Approaching Palmyra from the south, from the New York City area, a favorable route is highway 17 to Owego, then highway 96 to Manchester, and highway 21 to Palmyra, via Hill Cumorah which is four miles south of Palmyra.

From eastern New York points, highway 31 direct or highways 20 or 5 to Canandaigua, then north on highway 21, lead to Palmyra. Farther north highway 104, the "Ridge Route," can be followed to Williamson where highway 21 intersects it and follows southerly to Palmyra.

By bus, excellent service to Palmyra is maintained from Rochester, twenty-three miles northwest, and from Syracuse, sixty-five miles east,

and intermediate points including Lyons, the county seat of Wayne County, fifteen miles, and Newark (N.Y.) nine miles. There is no regular bus service from Canandaigua to Palmyra.

By air the most satisfactory approach is from Rochester where excellent air service is maintained by American Airlines on one of its principal routes. The same service is available approaching from Syracuse, but the distance to Palmyra is much greater.

Next month the Auburn, New York area, where Brigham Young spent his young manhood, became an expert carpenter and builder, married, and set himself up in business, will be discussed.

Note: When names of railroads, airlines, or bus lines are given, it should not be implied that there is any connection or arrangement with such concerns. This service is entirely independent and gives the best information available without influence from any outside source.

Persons traveling from the New York area to Palmyra can visit the Peter Whitmer home in the Town of Fayette, Seneca County, New York, by turning west three miles south of Waterloo and going one mile west. A sign on the left (going north) indicates the intersection.

## SCOUTING FOR 11-YEAR-OLD BOYS

(Concluded from page 565)

National and regional scouters, when they have had carefully explained to them the new program for eleven-year-olds in the Church, have been very enthusiastic about it. They see in the plan, as we do, the possibility of getting our youth out into the open in a planned program that will do more than anything else to teach them the ideals of scouting, which are the ideals of the Church.

President George Albert Smith, prophet, seer, and revelator, and ranking scouter of the Church, ex-

presses his feelings and ours, as well as the policy of the M.I.A. and the Church, in the following words:

After many years of close contact with scouting through national and local leaders, and with many Scouts of various faiths, I am convinced that participation in this splendid program is one of the most worth-while experiences our boys can have.

The ideals of scouting, like the principles of the gospel of Jesus Christ, are intended to make boys better companions, more useful citizens, and happier individuals.

It is my desire to see scouting extended to every boy in the Church where that is at all possible.

## LEHI IN THE DESERT

(Continued from page 567)

all about everlasting hills, but who ever heard of a steadfast valley? The Arabs, to be sure. For them the valley, and not the mountain, is the symbol of permanence. It is not the mountain of refuge to which they flee, but the valley of refuge.

The great depressions that run for hundreds of miles across the Arabian peninsula pass for the most part through plains devoid of mountains.<sup>281</sup> It is in these prehistoric riverbeds alone that water, vegetation, and animal life are to be found,

(Continued on following page)



How many salutes does a governor rate?

What was the largest baby ever born?



When do goldfish spawn?

When was the Liberty Bell in Utah?



**212,265**  
TIMES LAST YEAR

The celebrated New York Times recently announced with pride that its Public Information Service had answered 140,326 questions for readers during 1948. Needless to say, we of The Salt Lake Tribune and Salt Lake Telegram are therefore doubly proud of the 212,265 questions that were answered by our Library Information Service during 1949.

We are delighted that our readers look to us for authoritative answers to their questions and problems. More than 20,000 employe hours were spent last year to maintain this reader service which we feel helps build and maintain the excellent reputation for public confidence and service which The Salt Lake Tribune and Salt Lake Telegram enjoy.

## The Salt Lake Tribune Salt Lake Telegram

Answers to questions above:

- 1—Nineteen      2—18 pounds at birth  
3—April or May      4—July 11, 1915





A jaunty package of big luscious pieces of chocolate-coated creams with walnuts, almonds and cocoanut. Mmm ... wonderful!

July's the month  
We celebrate to  
'Yankee Doodle Dandy'  
But any day's a holiday  
with  
Humpty Dumpty  
Candy!

**Glade's**  
**CHOCOLATES**

GLADE CANDY COMPANY - SALT LAKE CITY

## Lehi in the Desert

(Continued from preceding page)  
when all else is desolation.<sup>282</sup> They offer the Arab the only chance of escaping detection from his enemies and death from hunger and thirst. The qualities of firmness and steadfastness, of reliable protection and sure refuge when all else fails, which other nations attribute naturally to mountains, the Arabs attribute to valleys.<sup>283</sup>

(To be continued)

BIBLIOGRAPHY

<sup>281</sup>Ibn Qotaiba, *Introduction au Livre de la Poesie et des Poetes*, Muqaddamatu Kitabi sh-Shi're wa sh-Shu'ara (ed. Gaudefroy-Demombynes, Paris, 1947) Pt. 15

<sup>282</sup>Arabia Felix, p. 153

<sup>283</sup>Antoine de Saint-Exupery, *Wind, Sand, and Stars* (N.Y., Reynal & Hitchcock, 1939)

<sup>284</sup>Kitab Taghriba Bani Hilal (Pub. Moh. Hashim in Syria) p. 54

<sup>285</sup>Goldziher, *op. cit.* I, 67-69. Brockelmann and Jacob say the same

<sup>286</sup>*Id.* 70f

<sup>287</sup>*Id.* p. 59

<sup>288</sup>*Id.* pp. 72-75

<sup>289</sup>Ibn Qotaiba, *op. cit.* Pt. 23; Goldziher, p. 74: the saj' was very repetitious in form

<sup>290</sup>Isaiah V, 1-7; P. Cersoy, "L'Apologue de la Vigne," *Rev. Biblique* 8 (1899), 40-47

<sup>291</sup>Ibn Qotaiba, *op. cit.*, p. 54f, n. 70

<sup>292</sup>"I cannot well explain the effect of Arab poetry on one who has not visited the Desert. Apart from the pomp of words, and the music of the sound, there is a dreaminess of idea, etc." Pilg. to Al-Madinah II, 99. Lehi's language is of this simple, noble, but hazy kind.

<sup>293</sup>Gust. Richter, "Zur Entstehungsgeschichte der altarabischen Qaside," *Deutsche Morgenländische Ges. Ztschr.* 92 (1939), p. 557f. The passage cited is from 'Antar.

<sup>294</sup>*Id.* pp. 563-5

<sup>295</sup>Ibn Qotaiba, *op. cit.*, Sect. 12

<sup>296</sup>C. Brockelmann, *Gesch. der Arabischen Litteratur* (Weimar, 1898) I, 16

<sup>297</sup>Burton, *Pilg. to Al-Madinah*, etc., I, 278, n. 3

<sup>298</sup>Richter, *op. cit.*, p. 558

<sup>299</sup>Even the greatest Arabic poems consist of disconnected couplets, each a complete poem in itself and having no connection with the other lines; it was even thought bad taste to deviate from this rule, according to Brockelmann, *Gesh. der arab. Lit.* (Leipzig, 1909), p. 12

<sup>300</sup>Burton, *op. cit.* II, 298

<sup>301</sup>"... from the plain this gorge is hardly suspected. . . ." Woolley & Lawrence, *Wilderness of Zin*, p. 137, speaking of a particularly impressive valley.

<sup>302</sup>See above, note

<sup>303</sup>Thus Zohair, in *Mu'alliqat* III, 13: "And when they went down to the water, blue and still in its depression, they laid down their walking-sticks like one who has reached a permanent resting-place."

## "Modern Missionary Campaign"

(Continued from page 560)

keen competition was apparent and where honors had to be won by intelligent effort:

Second Place in Percent of Quota  
Second Place in Total Subscriptions  
Three wards in the Hall of Fame

One of the ERA's most loyal supporters, Phoenix must be reckoned with in every campaign by those who aspire to high honors.

LOS ANGELES STAKE RANKS WITH  
TOP LEADERS

Los Angeles Stake made a strong bid for leadership honors and finished in two positions of

THE IMPROVEMENT ERA

For Your Reading Pleasure

Each Month of the Year

**THE IMPROVEMENT ERA**

12 Issues

\$2.50



# LEHI IN THE DESERT

By  
Hugh Nibley  
Ph. D.

## VIII

### ADVENTURE IN JERUSALEM

NEPHI and his brothers made two trips back to Jerusalem. The second was only to "the land of Jerusalem" to pick up Ishmael,<sup>284</sup> but the first was an exciting and dangerous assignment in the city itself. Though it was no mere raid, as we have seen, the men taking their tents with them and going quite openly, they were expecting trouble and drew lots to see who should go in to Laban. The story tells of hiding without the walls, daring exploits in the dark streets, mad pursuits, masquerading, desperate deeds, and bitter quarrels—a typical Oriental romance, you will say, but typical because such things actually do, and did, happen in Eastern cities. It has ever been a standard and conventional bit of gallantry for some Bedouin bravo with a price on his head to risk his life by walking right through a city in broad daylight, a very theatrical gesture but a thing which my Arab friends assure me has been done in real life a thousand times. It was while reading the Beni Hilal epic that the writer was first impressed by the close resemblance of the behavior of Lehi's sons on that quick trip to Jerusalem to that of the young braves of the Beni Hilal when they would visit a city under like circumstances.<sup>285</sup> The tales of the migrations of the 'Amer tribe have the same pattern—camping without the walls, drawing lots to see who would take a chance, sneaking into the city and making a getaway through the midnight streets<sup>286</sup>—it is all in the Book of Mormon and all quite authentic.

Thoroughly typical also is the hiding out of the young men in caves near the city while they waited for Laban's henchmen to cool off and debated with Oriental heat and passion, their next move. (I Nephi 3:27-28.) Since the *Pales-*

*tine Exploration Fund Quarterly* started to appear many years ago, its readers have been treated to a constant flow of official reports on newly-discovered caves in and near Jerusalem. The country is peppered with them; for the area southwest of the city, "it is difficult to give an account of the principal excavations of this type (caves) without appearing to use the language of exaggeration . . . to attempt a descriptive catalogue of these caves would be altogether futile, the mere labor of searching the hills for examples . . . would be almost endless."<sup>287</sup> Farther out, the Beit Jibrin area "contains an innumerable number of artificial caves,"<sup>288</sup> and the deserts of Tih and Moab swarm with them.<sup>289</sup> Many of these caves are younger than Lehi's time, but many are also older and have been used at all times as hiding places.<sup>290</sup> But who in America knew of these hiding places a hundred years ago?

The purpose of the first return trip to Jerusalem was the procuring of certain records which were written on bronze (the Book of Mormon like the Bible always uses "brass" for what we call bronze)<sup>291</sup> plates. Lehi had a dream in which he was commanded to get these records which, as he already knew, were kept at the house of one Laban. Nephi does not know exactly the reason for this and assumes, incorrectly, that the object is to "preserve unto our children the language of our fathers."<sup>292</sup> It is interesting that the Beni Hilal in setting out for their great trek felt it necessary to keep a record of their fathers and to add to it as they went, "so that the memory of it might remain for future generations."<sup>293</sup> The keeping of such a *daftar* was also known to other wandering tribes.

But what were the records doing at Laban's house, and who was Laban anyway?

For ages the cities of Palestine and Syria had been more or less under the rule of military governors, of native blood but, in theory at least, answerable to Egypt. "These commandants (called *rabis* in the Amarna letters) were subordinate to the city-princes (*chazan*), who commonly address them as 'Brother' or 'Father.'"<sup>294</sup> They were a sordid lot of careerists whose authority depended on constant deception and intrigue, though they regarded their offices as hereditary and sometimes styled themselves kings. In the Amarna letters we find these men raiding each other's caravans to build up their private fortunes, accusing each other of unpaid debts and broken promises, mutually denouncing each other as traitors to Egypt, and generally displaying the usual time-honored traits of the crooked high official in the East. The Lachish letters show that such men were still the lords of creation in Lehi's day—the commanders of the towns around Jerusalem were still acting in closest cooperation with Egypt in military matters, depending on the prestige of Egypt to bolster their corrupt power, and still behaving as groveling and unscrupulous timeservers.<sup>295</sup>

One of the main functions of local governors in the East has always been to hear petitions, and their established practice has ever been to rob the petitioners (or anyone else) wherever possible. The Eloquent Peasant story of fifteen centuries before Lehi and the innumerable Tales of the Qadis from fifteen centuries after him are all part of the same picture, and Laban fits into that picture as if it were drawn to set off his portrait.

. . . and Laman went in unto the house of Laban, and he talked with him as he sat in his house.

And he desired of Laban the records which were engraven upon the plates of

THE IMPROVEMENT ERA





—Photograph by Adelbert Bartlett

MODERN-DAY HARVESTING IN MEGIDDO, PALESTINE.

brass, which contained the genealogy of my father.

And . . . Laban was angry, and thrust him out from his presence; and he would not that he should have the records. Wherefore, he said unto him: Behold thou art a robber, and I will slay thee.

But Laman fled out of his presence, and told the things which Laban had done, unto us. (I Nephi 3:11-13.)

Later the brothers returned to Laban laden with their family treasure, foolishly hoping to buy the plates from him. They might have known what would happen:

And it came to pass that when Laban saw our property, and that it was exceeding great, he did lust after it, insomuch that he thrust us out, and sent his servants to slay us, that he might obtain our property.

And it came to pass that we did flee before the servants of Laban, and we were obliged to leave behind our property, and it fell into the hands of Laban. (*Ibid.*, 3:25-26.)

Compare this with the now classic story of Wenamon's interview with the rapacious Zakar Baal of Byblos. The Egyptian entered the great man's house and "found him sitting in his upper chamber, leaning his back against a window," even as Laman accosted Laban "as he sat in his house." When his

visitor desired of the merchant prince that he part with some cedar logs, the latter flew into a temper and accused him of being a thief ("Behold thou art a robber!" says Laban), demanding that he produce his credentials. Zakar Baal then "had the journal of his fathers brought in, and had them read it before him," from which it is plain that the important records of the city were actually stored at his house and kept on tablets. From this ancient "journal of his fathers" the prince proved to Wenamon that his ancestors had never taken orders from Egypt, and though the latter softened his host somewhat by reminding him that Ammon, the lord of the universe, rules over all kings, he was given a bad time by the ruler, who, with cynical politeness, offered to show him the graves of some other Egyptian envoys, whose mission had not been too successful; the negotiations being completed Zakar Baal, on a legal technicality, turned his guest over to the mercies of a pirate fleet lurking outside the harbor.<sup>200</sup> And all the while he smiled and bowed, for after all Wenamon was an Egyptian official, whereas Lehi's sons lost

their bargaining power when they lost their fortune.

A few deft and telling touches resurrect the pompous Laban with photographic perfection. We learn in passing that he commanded a garrison of fifty, that he met in full ceremonial armor with "the elders of the Jews" for secret consultations by night, that he had control of a treasury, that he was of the old aristocracy, being a distant relative of Lehi himself, that he probably held his job because of his ancestors, since he hardly received it by merit, that his house was the storing place of very old records, that he was a large man, short-tempered, crafty, and dangerous, and in the bargain cruel, greedy, unscrupulous, weak, and given to drink. All of which makes him a *Rabu* to the life, the very model of an Oriental pasha. He is cut from the same cloth as the military governors of the Lachish letters: Jaush, "probably," according to J. W. Jack, "the military governor of this whole region, in control of the defenses along the western frontier of Judah, and an intermediary with the authorities in

(Continued on following page)



## LEHI IN THE DESERT

(Continued from preceding page)

Jerusalem. The author of the letters, Hoshaiiah, was apparently the leader of the military company situated at some outpost near the main road from Jerusalem to the coast." His character is one of "fawning servility."<sup>297</sup>

As to the garrison of fifty, it seems pitifully small. It would have been just as easy for the author of I Nephi to have said "fifty thousand,"<sup>298</sup> and made it really impressive, but the Book of Mormon is very headstrong in such matters. It has reason to be. The number fifty suits perfectly with the Amarna picture where the military forces are always so surprisingly small and a garrison of thirty to eighty men is thought adequate even for big towns; and this is still more strikingly vindicated in a letter of Nebuchadnezzar, Lehi's contemporary, wherein the great king orders: "As to the fifties who were under your command, those gone to the rear, or fugitives return to their ranks." Commenting on this, Offord says, "In these days it is interesting to note the indication here, that in the Babylonian army a platoon contained fifty men;"<sup>299</sup> also, we might add that it was called a "fifty,"—hence, "Laban with his fifty." (I Nephi 4:1.) In great wars the organization of opposing armies quickly becomes similar in all essential respects, since neither side can allow the other to overreach it, and in the struggle between Babylonia and Egypt, individuals and groups change sides with great frequency—then as now the world was burdened with a single standard type of military organization. Laban, like Hoshaiiah of Lachish, had a single company of soldiers under him representing the permanent garrison, as against the "tens of thousands" he commanded in the field—it was not these latter but the "fifty" that frightened Laman and Lemuel; and like Jaush (who may even have been his successor) he kept in close touch with "the authorities in Jerusalem."

Returning by night in a third attempt to get the records, Nephi stumbled over the prostrate form of Laban, lying dead drunk in the deserted street. (*Ibid.*, 4:7.) The commander had been (so his servant

later told Nephi) in conference with "the elders of the Jews . . . out by night among them" (*Ibid.*, 4:22), and was wearing his full-dress armor. There is a world of inference in this: we sense the gravity of the situation in Jerusalem, which "the elders" are still trying to conceal; we hear the suppressed excitement of Zoram's urgent talk as he and Nephi hastened through the streets to the city gates (*Ibid.*, 4:27), and from Zoram's willingness to change sides and leave the city, we can be sure that he, as Laban's secretary,<sup>300</sup> knew how badly things were going. From the Lachish letters it is clear that well-informed people were quite aware of the critical state of things at Jerusalem, even while the *sarim* were working with all their might to suppress every sign of criticism and disaffection. How could they take counsel to provide for the defense of the city and their own interests without exciting alarm or giving rise to general misgivings? The only way, of course, would be to hold their councils of war in secret. The Book of Mormon shows them doing just that.

With great reluctance, but urged persistently by "the voice of the Spirit," Nephi took Laban's own sword and cut off his head with it. This episode is viewed with horror and incredulity by people who approved and applauded the recent killing of far more innocent people than Laban by the armed youth of our own land.<sup>301</sup> The Book of Mormon is no more than the Bible confined to mild and pleasant episodes; it is for the most part a sad and grievous tale of human folly. No one seemed more disturbed by the unpleasant incident than Nephi himself, who took great pains to explain his position. (*Ibid.*, 4:10-18.) First he was "constrained by the Spirit" to kill Laban, but he said in his heart that he had never shed human blood and became sick at the thought: "I shrunk and would that I might not slay him." The Spirit spoke again, and to its promptings Nephi adds his own reasons:

I also knew that he had sought to take away mine own life; yea, and he would not hearken unto the commandments of the Lord; and he also had taken away our property.

But this was still not enough; the Spirit spoke again, explaining the Lord's reasons and assuring Nephi that he would be in the right; to which Nephi appends yet more arguments of his own, remembering the promise that his people would prosper only by keeping the commandments of the Lord,

and I also thought that they could not keep the commandments . . . save they should have the law.

which the worthless and criminal Laban alone kept them from having;

And again. I knew that the Lord had delivered Laban into my hands for this cause. . . . Therefore I did obey the voice of the Spirit.

At long last Nephi finally did the deed, of which he is careful to clear himself, putting the responsibility for the whole thing on the Lord. If the Book of Mormon were a work of fiction, nothing would be easier than to have Laban already dead when Nephi found him or simply to omit an episode which obviously distressed the writer quite as much as it does the reader.

(To be continued)

### BIBLIOGRAPHY

<sup>284</sup>I Ne. 7:2-5. The expression "up unto the house of Ishmael," sets the house apart by itself in the land of Jerusalem. They traveled "into the wilderness to go up to Jerusalem," which is a Semitic way of saying "through the wilderness in the direction of Jerusalem." The fact that this was a simple and uncomplicated mission at a time when things would have been hotter than ever in the city for the brethren, who on their former expedition were chased by Laban's police, implies that Ishmael, like Lehi, lived well out in the country.

<sup>285</sup>Margoliouth (*Arabs and Israelites*, p. 23) cites the Beni Hilal as illustrating migration even as early as the Exodus, and gives some rules also observed by Lehi's party (p. 24): "They do not migrate haphazardly . . . but send out scouts, and before making a move are careful to determine the will of heaven: 'various omens and auguries entered into the process. . . . If human beings are unchanged, it is likely that the emigrants would not at once lose all attachment to the tribes whence they had sprung. . . .'"

<sup>286</sup>J. Dissard, "Les Migrations et les Vicissitudes de la Tribu des 'Amer," *Revue Biblique* N.S. II (1905) 411-416

<sup>287</sup>F. J. Bliss et al., *Excavation in Palestine 1898-1900*, p. 204

<sup>288</sup>*Ibid.*, p. 269

<sup>289</sup>*Survey of Western Palestine Special Papers*, I, 19ff

<sup>290</sup>Bliss, *op. cit.*, p. 266f. On the use of these caves as hiding places in ancient times, W. F. Birch, "Hiding places in Canaan," *PEFQ* 1884, pp. 61-70, also 1880, p. 235f and 1881, p. 323f

<sup>291</sup>While "brass" properly refers to any alloy of copper, "to distinguish alloys of copper and tin, the name BRONZE has recently been adopted," according to the *Oxford Dictionary*.

<sup>292</sup>As a matter of fact, that language was not  
(Continued on page 670)

THE IMPROVEMENT ERA





## PRICELESS WHEN YOU NEED IT

There is no substitute for insurance . . . and when you need it, will you have it? Don't take chances with costly losses . . . insure and be sure! Your local Kolob Agent is an insurance specialist . . . consult him frequently as your insurance needs change.

Let our agent help you choose the insurance plan best suited to your individual needs.

A GENERAL INSURANCE AGENCY  
writing all types of Insurance . . . representing strong stock companies. Prompt claim settlement.

Frank Salisbury, Mgr.



330 Judge Bldg.

Salt Lake City

## WHY YOU NEED LB



Man, woman or child . . . healthy, handsome, well-groomed hair is a real help to personal assurance, happiness and success!

L.B. makes hair sparkle, keeps it groomed, helps control dandruff! Non-greasy, non-alcoholic, a joy to use!

**LB** FOR THE HAIR  
NEW L.B. CREAMED SHAMPOO  
with 2% Powdered Egg

IF YOUR HAIR  
NEEDS HELP...IT NEEDS L.B.



## Archives of Sweden

(Concluded from page 621)

brand, representing the Rekolid Company, which company holds the contract to do the microfilming work throughout Sweden and Finland, presented Mr. Boethius with a brand-new American latest model micro-film reading machine for which he also expressed his appreciation.

"This memorable occasion, the sixth of April, 1949, 119 years after the organization of the Church, will never be forgotten in the Swedish Mission, and it bears out the prophetic utterance—"A great and

marvelous work is about to come forth among the children of men." The whole world marvels at what is being accomplished in the short span since the restoration of the Church. These things are only accomplished through the proper and inspired leadership of the Church.

—Margit J. Blomquist"

These records from Sweden and Finland are arriving in regular shipments at the Genealogical Society and are being carefully inspected and catalogued for use by the general public.

## Lehi In The Desert

(Continued from page 642)

preserved even in antiquity, and when the time came for the record to fulfil its great purpose of bearing witness to the world, it had to be translated by the gift and power of God. Of this purpose Nephi at the time knew nothing.

<sup>203</sup>Taghibah Beni Hilal, p. 14

<sup>204</sup>Meyer, G.d.A. II, 1, 137

<sup>205</sup>J. W. Jack, "The Lachish Letters," *PEFQ* 1938, p. 168.

<sup>206</sup>We are following the Wenamon story as given in J. Breasted, *History of Egypt*, (1905) pp. 513-518. It is given at length in almost any history of Egypt or the Near East, e.g. James Baikie, *The History of the Pharaohs* (London, 1908) pp. 285-7; *Comb. Anc. Hist.* II, 193.

<sup>207</sup>Jack, loc. cit.

<sup>208</sup>The older brothers, though they wish to emphasize Laban's great power, mention only fifty. (3:31.) It is Nephi in answering them who says that the Lord is "mightier than Laban, and his fifty, or even than his tens of thousands." (*Ibid.*, p. 34.)

4:1.) As a high military commander Laban would command tens of thousands in battle; but such an array is of no concern to Laman and Lemuel: it is the "fifty" they must look out for, i.e., the regular, permanent garrison at Jerusalem.

<sup>209</sup>Joshua Offord, "Archaeological Notes on Jewish Antiquities," *PEFQ* 1916, p. 148

<sup>210</sup>W. F. Albright, "The Seal of Eliakim, etc." *Jnl. Bibl. Lit.* 51 (1932-79-83, shows that the title "servant" in Jerusalem at this time meant something like "official representative," and was an honorable rather than a degrading title.

<sup>211</sup>Samaual ibn Adiyyt, the most famous Jewish poet of Arabia in ancient times, gained undying praise and fame among all the Arabs when he allowed his own son to be cruelly put to death before his eyes rather than give up some costly armor with the keeping of which he had been entrusted by a friend. The story, true or not, illustrates the difference between eastern and western standards and should warn the reader against being shocked by some things he reads—the Arabs are just as shocked by the callousness of Americans in some things. Brockelmann, *Gesch.d.arab.Lit.* (1909), p. 34.

## MUTUAL CONVENTION IN HAWAII

(Continued from page 643)

One of the reasons for the visit of Superintendent Curtis, who is one of the sectional vice chairmen of Region 12, Boy Scouts of America, was the sectional meeting of the Boy Scouts in Honolulu. Scout meetings were also held in Kona, Hilo, and Maui.

Several national and regional officers of the Boy Scouts of America were there, including William V. M. Fawcett, National Chairman Explorer Committee; E. Urnar Goodman, from the national office; Henry B. Grandin, Chairman of Region 12, Don Moyer, regional Scout executive; and Roland E. Dye, deputy regional executive.

Latter-day Saint boys are prominent in the Scout activities in the islands, as they are wherever the Church is organized. Scout work is being given an increased impetus on the island of Oahu by Elder Milt Allen, deputy under Scout executive, Hazen Shower. Elder Allen is giving special attention to the training of Scout leaders among the Latter-day Saints. Elder Harrold S. Alvord, recently appointed to the

Y.M.M.I.A. general board and a Scout executive, attended to aid the Scout work.

The Mutuals are teaching the fundamentals of the Church through spiritualized recreation and inspirational lessons. The age groups are following the lesson plan. The leaders of the M.I.A. there, as elsewhere, are trying to build a testimony in the heart of every boy and every girl.

Attendance at Mutual is almost phenomenal; one Mutual we attended had present 240 people. While we were in Hawaii, the Junior Girls held their rose award night. At an M Men-Gleaner banquet nearly four hundred were in attendance. It was an inspiring sight to see the representation of nations: Hawaiian, Portuguese, Chinese, Japanese, Samoan, and American. The tables were covered with banana leaves; the decorations consisted of gorgeous flowers, including hibiscus, bird of paradise, and antherium—placed in the center of the table down its entire length. Place cards depicted this year's theme. The young people,

THE IMPROVEMENT ERA

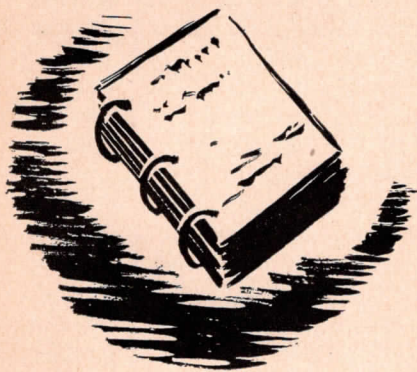


# Lehi

# IN THE DESERT

By Dr. Hugh Nibley, Ph.D.

ASSOCIATE PROFESSOR OF HISTORY AND RELIGION,  
BRIGHAM YOUNG UNIVERSITY



## IX

### A WORD ABOUT PLATES

WE have seen how the ruler of Tyre, to score a point in bargaining with Wenamon, had his family records and accounts brought out and read to him. In the Amarna tablets the *Rabu* of one small Palestinian city writes to a neighboring prince: "But now behold (note the Book of Mormon style) the king causeth that his true city should go from his hand; let the king search in the tablets which are kept in the house of his father, and learn whether the one who rules Gubla has been his true servant."<sup>302</sup> Here as in Tyre the records were kept at the house of the ruling family; even in distant Rome in the time of Lehi the records from which the later annals were composed seem to have been preserved on tablets in the houses of the leading families.<sup>303</sup> By that time the practice seems to have been universal around the Mediterranean. Where the record was one of real importance, plates of copper, bronze, or even more precious metal were used instead of the usual wooden, lead, or clay tablets. One of the most recent finds of this type from Palestine is "a copper or bronze plate" in Hebrew, dating from the twelfth century B.C.,<sup>304</sup> containing a message "of entirely secular, profane character," but "which must have seemed important enough to be engraved on the dur-

able, though 'impractical,' material of metal."<sup>305</sup> More precious documents, such as the famous treaty of 1278 between the kings of Egypt and the Hittites, were kept on silver plates, while the royal record of the deeds of Darius deserved nothing less than gold. The mysterious "reformed Egyptian" texts from Byblos are on bronze plates, and the Demotic Chronicle of Egypt was kept originally on plates. Significant in this regard is Idrisi's account (1226 A. D.) of the excavation of the tomb of Mycerinus, the builder of the great Third Pyramid. Idrisi reports that all that was found in the tomb was a blue sarcophagus containing "the decayed remains of a man, but no treasure, excepting some golden tablets, inscribed with characters of a language which nobody could understand." The tablets were used to pay the workmen, and the gold in each of them was worth about two hundred dollars.<sup>306</sup> We leave the reader to speculate on what might have been written on those plates of gold which one of the greatest of Pharaohs apparently regarded as the greatest treasure with which he could be buried.

From an unexpected direction comes new and possibly significant light on written plates. Of recent years a considerable number of copper plates, inscribed, perforated, and linked together with metal rings, have turned up in India.<sup>307</sup> Typical of these (except that they are narrower than most) are the Kesarbada Plates:

"The set consists of three copper plates strung together on a copper ring . . . the circumference and diameter of the ring are about 7.4" and 2" respectively. . . . The plates measure roughly 7.5" in length and 1.5" in breadth each. The corners are rounded off. . . . The plates con-

tain to their proper right hand a hole having a diameter of 1/5" for the ring to pass through. . . . All plates are written on both sides."

The date of these plates is about 324 A.D. The contents, a charter of royalty stating the conditions under which the country shall be governed. Further east, but still within the sphere of Indian culture, inscribed plates of the same type, but which no one can read any more, are "handed down from father to son as ancient charms of supernatural origin,"<sup>308</sup> showing that the tradition of the importance and significance of the plates survived after the knowledge of reading them had perished. Among the Karens such a plate, formed of "two kinds of plates welded together back to back," the one of copper and the other apparently of gold, was "the talisman by which the chief held his power over the people,"<sup>309</sup> who thereby preserved in superstitious form the knowledge that the plate was actually a royal charter to begin with.

Now Hither India seems to be far removed indeed from the cultural world of Lehi, yet the fact is that the writing on all those plates actually came right from that world. It is now known that the script of India was derived from Aramic and Phoenician forms in turn derived from Egyptian. Since the oldest writing in India is that found on the plates, it is at least probable that they preserved not only the earliest script but also the form in which the prototype of that script reached India: The people who introduced the Semitic alphabet to India were people who kept their records on plates bound together with rings, a form preserved by the Indians themselves in their oldest and most sacred records. The case of the Karens is par-



ticularly significant because those people have displayed such astonishing cultural affinities with the Jews that some observers have even claimed them to be of Jewish origin.<sup>310</sup> If that is so, their history must have paralleled Lehi's in more ways than one. Many chapters of the Diaspora remain to be written. At the very least the Indian plates bear witness to the importance of the linked-plate type document in ancient times.

valuable—far more “precious” than gold.<sup>312</sup> The recently-discovered sword furnace at Gerar vindicates not only the Bible, which had long been thought to be in error on the matter of iron weapons, but the Book of Mormon as well.<sup>313</sup> The famous Damascus blades are of unknown antiquity; their steel, of fabulous quality, was always made of meteoric iron, according to Jacob—an indication of very ancient origin.<sup>314</sup> Even in modern

(*Metall von Himmelsfarbe*),<sup>315</sup> which may well have been steel. Ceremonial swords in very old Egyptian tomb painting are colored blue to represent either iron or steel, according to the same authority.<sup>316</sup> While the problem of the origin and age of iron and steel remains unsolved, every step in the last forty years has been in the direction of proving a much greater antiquity and much more widespread use of those metals than was formerly believed to be possible.

How Nephi disguised himself in the clothes of Laban and tricked Laban's servant into admitting him to the treasury is an authentic bit of oriental romance, and, we must repeat, of history as well, for such things did and do happen. During World War II just such melodramatic bluffing proved highly successful on innumerable occasions, effecting thousands of escapes from a watchful enemy.

When Zoram, Laban's servant, discovered that it was not his master with whom he had been discussing the top secret doings of the elders as they walked the outskirts of the city, he was seized with terror. In such a situation there was only one thing Nephi could possibly have done, both to spare Zoram and avoid giving alarm—and no westerner could have guessed what it was. Nephi, a powerful fellow, held the terrified Zoram in a vice-like grip long enough to swear a solemn oath, “as the Lord liveth, and as I live” (*Ibid.*, 4:32), that he would not harm him if he would listen. Zoram immediately relaxed, and Nephi swore another oath to him that he would be a free man if he would join the party:

Therefore if thou wilt go down into the wilderness to my father thou shalt have place with us. (*Ibid.*, 1:34.)

We have already considered the correctness of the expressions “go down,” and “have place,” as well as the necessity of having Zoram address himself to no one but Nephi's father. What astonishes the non-Oriental reader here is the miraculous effect of Nephi's oath to Zoram: by speaking a few conventional words his fears were instantly and completely allayed,

(Continued on following page)

707



—Religious News Service Photo  
Eastern tongue of the Red Sea, near Eziongeber, in the land of Edom.

Nephi was much impressed by Laban's sword:

the hilt thereof was of pure gold, and the workmanship thereof was exceedingly fine, and . . . the blade thereof was of the most precious steel. (I Nephi 4:9.)

Such ceremonial swords and daggers with hilts of finely worked gold have been common in the Near East throughout historic times. Many exemplars from Egypt and Babylonia repose in our museums,<sup>311</sup> and the Arab princes still wear them as a badge of nobility.

“Precious steel” is an interesting term. Wainwright has pointed out that from the earliest times the Egyptians made swords of meteoric iron, which was of course very

Palestine swords and daggers have been “mostly of Damascus or Egyptian manufacture.”<sup>316</sup> The general question of steel in the ancient world is still unsettled. The Babylonians distinguished between *eru* (cf. our “ore”), meaning iron, lead, or copper, and “shining *eru*,” which meant copper or steel.<sup>316</sup> In Egypt a like distinction was made between ordinary iron, which was not only known but actually used for utensils as early as the Old Kingdom, and that type of iron known as *tehazet*, which some interpret as Asiatic iron.<sup>317</sup> Another type, *benipe*, is “iron from heaven,” i.e., either meteoric iron or, as Von Luschan believed, “sky-colored metal,”



## LEHI IN THE DESERT

(Continued from preceding page)

while on the other hand as soon as Zoram

made an oath unto us that he would tarry with us from that time forth . . . our fears did cease concerning him. (*Ibid.*, 4:35, 37.)

The reaction of both parties makes sense when one realizes that the oath is the one thing that is most sacred and inviolable among the desert people: "Hardly will an Arab break his oath, even if his life be in jeopardy."<sup>320</sup> But not every oath will do: to be most binding and solemn an oath should be by the life of something, even if it be but a blade of grass; the only oath more awful than that by one's own life or (less common) "by the life of my head," is the *wa hayat Allah*, "by the life of God," or "as the Lord liveth," the Arab equivalent of the ancient Hebrew *hai Elohim*.<sup>321</sup> Today it is glibly employed by the city riffraff, but anciently it was an awful thing, as it still is among the desert people: "I confirmed my answer in the Beduin wise," says Doughty, "By his life . . . he said, 'Well, swear by the life of Ullah!' . . . I answered and thus even the nomads use, in a greater occasion, but they say, *By the life of thee*, in a little matter."<sup>322</sup> So we see the one and only way that Nephi could have pacified the struggling Zoram in an instant was by uttering the one oath that no man would dream of breaking, the most solemn of all oaths to the Semite: "as the Lord liveth, and as I live. . . ." (*Ibid.*, 4:32.)

### THE END OF THE DESERT

In desert travel, the experts tell us, one day is depressingly like another, and Nephi's record is not meant to be a chronicle of everyday life in the wilderness; most of the information he imparts is incidental to some event he is describing. He does not fail, however, to make special note of the marvelous way in which the women seemed to thrive on the hard Bedouin way of life (*Ibid.*, 17:2), a thing that always impresses visitors among the Arabs.<sup>324</sup> Nephi cannot conceal the excitement and surprise of these wonderful days that brought to a

close the long, weary years of monotonous toiling through the sands.

After traveling a vast distance in a south-southeasterly direction, the party struck off almost due east through the worst desert of all, where they "did wade through much affliction," to emerge in a state of almost complete exhaustion into a totally unexpected paradise by the sea. The route indicated would bring them to the sea either at the mountains of Oman or of the Hadramaut, preferably the latter. Of the Qara Mountains in this sector Thomas, one of the few Europeans who has ever seen them, writes:

What a glorious place! Mountains three thousand feet high basking above a tropical ocean, their seaward slopes velvety with waving jungle, their roofs fragrant with rolling yellow meadows, beyond which the mountains slope northwards to a red sandstone steppe. . . . Great was my delight when in 1928 I suddenly came upon it all from out of the arid wastes of the southern borderlands.

The "greatest living explorer" (as he has been called) goes on to describe the aromatic shrubs of the place, the wooded valleys, "the hazy rim of the distant sea lifted beyond the mountains rolling down to it," and the wondrous beauty of the "sylvan scenes" that opened to the view as he passed down through the lush forests to the sea.<sup>325</sup>

Compare this with Nephi's picture (*Ibid.*, 17:5-7):

And we did come to the land which we called Bountiful, because of its much fruit and also wild honey. . . .<sup>326</sup> And we beheld the sea . . . and notwithstanding we had suffered many afflictions and much difficulty, yea, even so much that we cannot write them all, we were exceedingly rejoiced when we came to the seashore; and we called the place Bountiful, because of its much fruit. . . . And . . . the voice of the Lord came unto me, saying: Arise, and get thee into the mountain. . . .

### BOYS

By Isabelle D. Hanson

GOD sent me boys;  
No girls to help me sew  
And make sweet cookies, don't you know;  
But boys so full of life and fun,  
Still bubbling o'er when day is done.  
No girls to help me with the bed;  
When tired—no cool hand on my head;  
But boys to follow a guiding hand,  
And preach the gospel in foreign land.  
No daughter here in frilly lace,  
No trace of powder on smooth face.  
But if God wills in years to come,  
My five sons will bring me some.

It is virtually the same scene: the mountains, the rich woodlands with timber for ships, the bountiful meadows for a paradise of bees,<sup>327</sup> the view of the sea beyond, and above all the joyful relief at a sudden and unexpected deliverance from one of the worst deserts on earth. Much the same description would suit the mountains of Oman farther east,<sup>328</sup> the discovery of which came as a great surprise in 1838. When Von Wrede gave a glowing description of the mountains of the Hadramaut in 1843, the great Von Humboldt and, following him, of course, the whole learned world, simply refused to believe him.<sup>329</sup>

(To be concluded)

### BIBLIOGRAPHY

- <sup>320</sup>Knudtzon, *Die Amarna-Tafeln* I, 372f (No. 74).  
<sup>321</sup>Such was the theory of Niebuhr and K. W. Nitzsch. It is certain that family records were kept (*Livy, Hist. VIII, 40, 4; IV, 16, 3*), possibly as other records were on tablets or "boards." (*tabulae pinakes*) (*Dion. Halic. Hist. I, 74*).  
<sup>322</sup>Albright, in *BASOR* 73, 9ff. calls it "a Hebrew letter of the twelfth century on a copper or bronze plate."  
<sup>323</sup>J. Obermann, "An Early Phoenician Political Document," *Jnl. Bibl. Lit.* 58 (1939), pp. 229-231.  
<sup>324</sup>The Idrisi passage is quoted at length by E. A. W. Budge, *The Book of the Dead, Papyrus of Ani* (N.Y., Putnam's, 1913) I, 14, n. 5.  
<sup>325</sup>G. Ramadas, "Kesarbada Copper Plate," *Jnl. of Bihar Research Society XXXIV* (1948), p. 32; pp. 34-35 lists beside the Kesarbada plates (1) the Mattapad plates of Damodaravarman 6 1/2" by 1 1/2", (2) the Kautern plates of Vyayaskandavarman 5 1/2" by 1 3/4", (3) the Peddavegi plates of Salankavana Naudivarman 6 4/5" by 2 1/10", (4) the Koroshanda copper plates of Viskharvarma 7 1/2" by 2", (5) the Chikulla plates of Vikramendravarman 7 1/2" by 2 1/4", (6) the Komarti plates of Chandavarman 7 1/2" by 2 1/4" to 2 3/8". The plates with four lines of writing to a side are all royal grants and date after 350 A.D.; the others are earlier.  
<sup>326</sup>A. Bunker, "On a Karen Inscription-Plate," *Jnl. Amer. Oriental Soc.* X (1872), 172-7.  
<sup>327</sup>It was 6 3/16 by 2 1/8 inches. "It is . . . of two different metals: the first half of the plate is dark copper, but the other half is a much lighter yellow, and I am not sure that it is not gold . . . it seemed too heavy for copper." Bunker, *op. cit.* p. 175.  
<sup>328</sup>E. B. Cross, "On the Karens," *Jnl. Am. Or. Soc.* IV (1854), p. 308. For many years the theory of Jewish origin was rejected as a matter of course, the school of "spontaneous generation" of cultural elements being supreme. Today, however, anthropologists are much more prone to attribute a common origin to things that present remarkable resemblances than formerly.  
<sup>329</sup>Ed. Meyer, *G.d.A.* II, 205; R.M. Hyslop et al., in *PEFQ* 1942, p. 23 (Pl. vii, fig. 14); typical is an Assyrian bronze sword found in the hands of the Arabs in 1875: an inscription on the blade shows it to date from the 14th century B.C. (*Biblical Archaeological Society Transactions IV* (1875) p. 347f.) An iron ceremonial weapon found recently had a finely worked handle of copper and gold, T. H. Gaster, "On an Iron Axe from Ugarit," *PEFQ* 1943, p. 57f.  
<sup>330</sup>Wainwright, "Iron in Egypt," *Jnl. Egypt. Archaeol.* XVIII, 3ff.  
<sup>331</sup>Caiger, Bible and Spade, p. 117; cf. art. "Iron in Israel," in *The Biblical Archaeologist* I,2 (1938), p. 5f. Margoliouth, *Arabs and Israelites*, p. 72) reports an old tradition that "King David . . . was to cuirasses what Stradiarius is to violins." Cf. Jacob, *Altarab. Beduinenleben*, pp. 151-2.  
<sup>332</sup>*Op. cit.*, p. 151. In the last century "Syrian sword-sharpeners toiled across the desert from Damascus (to Meccah), carrying their large knife-grinding machines on their backs," Aug. Ralli, *Christians at Meccah* (London, Heinemann, 1909) p. 210. The "wandering iron-workers, the descendants of the primitive smiths, who went from place to place," have been met with by modern travelers in the desert. Petrie, in *PEFQ* 1890, p. 245 and may well go back to the ancient Cainites, of very early times.

(Continued on page 744)

THE IMPROVEMENT ERA



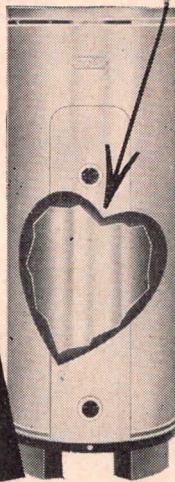
# FOWLER

## Glass-lining

(PORCELAINING)

is your assurance  
of rust-free hot  
water and a  
longer-lasting  
tank

Backed by  
20-YEAR  
Prorated  
WARRANTY



Glass-lining in a Fowler tank safeguards the heart of your water heater — assures pure, hot water for all your needs.

As a protective, sanitary coating in your Fowler tank, durable porcelain prevents water from touching metal, keeps water rust-free, lengthens service life of your heater.

Glass-lining is only one of many Fowler points of superiority which combine to make Fowler your best water heater buy.

### more features... more value...

1. **Glass-lined tank** prevents water from touching metal — keeps the water rust-free.
2. **"Black Heat"** lock-on, external-type elements give top efficiency and long life.
3. **Easy-adjustable temperature controls.**
4. **Triple, built-in insulation** retains the maximum heat in tank.
5. **Capacities:** 5 to 80 gals. (Table top models 30 and 40 gals.)
6. **Approved by Underwriters' Laboratories.**

See Fowler at your dealer's or write for full information.

Also manufacturer of  
FOWLER GAS WATER HEATERS

**FOWLER**  
Glass-lined  
**ELECTRIC WATER HEATER**  
FOWLER MANUFACTURING COMPANY  
2545 S. E. Gladstone • Portland 2, Oregon

## Lehi in the Desert

(Continued from page 708)

- <sup>315</sup>P. Baldensperger, in *PEFQ* 1903, p. 168, noting that the same conditions apply in ancient times.  
<sup>316</sup>Fr. Lenormant, "Les Noms de l'Arain et du Cuivre . . ." *Bibl. Arch. Soc. Trans.* V (1876), p. 344f.  
<sup>317</sup>F. von Luschan, "Eisentechnik in Afrika," *Zeitschrift für Ethnologie* 41 (1909), Heft 1, pp. 47-49.  
<sup>318</sup>*Id.*, p. 48.  
<sup>319</sup>*Id.*, p. 49.  
<sup>320</sup>W. Ewing, in *PEFQ* 1895, p. 172f, cf. A. Jaussen, "Judgments," *Rev. Biblique* XII, 259: "There is nothing stronger, and nothing more sacred than the oath among the nomads." This is true even of the city Arabs, if the oath be exacted under certain special conditions (*Surv. Westn. Palest.*, p. 327).

## The Search

(Concluded from page 705)

It was a month after my own wedding that Maida telegraphed me, "Francie, I'm married. He's wonderful. Coming home with him today. See you."

The telegram must have been delayed because just as soon as I had read it, a taxi drove up, and I saw Maida and a man inside. My day-maid went to the door.

I streaked up the stairs, hoping at least to get my face powdered before greeting them, but Maida couldn't wait. She dashed up after me. "Francie, Francie, I'm so happy. Hurry, I want you to meet him. Oh, don't bother with your face. It really won't matter. Come on."

She pulled me, protesting, down to the living room. Her husband was staring out the window, but when we came in, he turned toward us, his eyes homing first to Maida.

He came toward us clumsily, and his gaze focused with embarrassment just above my head. He was nice. He was true blue, but he was big, and fumbling, and shy. Why, I thought with an inward prickle, he

## New Light on the Great Apostasy

(Continued from page 711)

Catholics, but few Protestants would deny that the early Church continued for a time with whatever gifts, graces, and authority it might have originally possessed. Actually, the Catholic concept of ecclesiastical authority has much more in common with Latter-day Saint views than does the Protestant concept.

Now let me proceed to clarify my analysis of the meaning of John's words.

1. The Apostle says "we know that it is the last hour," because his

- <sup>321</sup>*Surv. of Westn. Palest. Spec. Papers*, p. 326; P. Baldensperger, *PEFQ* 1910, p. 261.  
<sup>322</sup>*Arabia Deserta* II, 27.  
<sup>323</sup>[Deleted].  
<sup>324</sup>Burton, *op. cit.*, II, 94, 141f, has some picturesque observations on how desert life toughens the women. Doughty is no less impressed.  
<sup>325</sup>Thomas, *Arabia Felix*, p. 48f.  
<sup>326</sup>The large number of roots and derivative words in the Arabic vocabulary which refer to honey shows what a prominent place honey held in their economy. Thomas, of course, was not interested in finding honey, but for those who must live permanently in the desert, there is no greater treasure than a find of honey. Hence "the Arabs are curious in and fond of honey: Meccah alone affords eight or nine different varieties," according to Burton, *op. cit.* II, 130, n. 1, who proceeds to discuss the various types.  
<sup>327</sup>Hogarth, *Penetration of Arabia*, p. 137f.  
<sup>328</sup>*Id.*, pp. 148-150.

was a masculine Maida, that is, the Maida that used to be, the one we all laughed at in high school.

Maida slipped her arm through his and stood against him. "Claude," she said softly, "this is Francie, our friend."

There it was, I thought, all out in the open just as if it were a picture she was holding up for me to see. She hadn't changed after all. Not Maida. She only looked different. She was still full of the old wounds, the old slights we kids had thoughtlessly inflicted upon her. They were there, tender and hurting even though the outer surface was smooth and perfect. But it didn't matter now. Maida was safe with Claude, who would always understand. Why shouldn't he, when he could match her every heartbreak?

I knew now what she meant when she said that only she would know when she met the man perfect for her.

It seemed to me that they both stood in a misty radiance of their own as I leaned toward them, holding out my hands and wishing them every happiness.

audience had "heard that antichrist was coming" and "even now many antichrists have come." The Savior was, of course, one of those whose predictions were known to John's readers. When speaking to his Apostles concerning the destruction of Jerusalem and the spiritual difficulties of those days, our Lord had said:

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Behold, I have told you before.<sup>7</sup>

(Continued on page 746)

<sup>7</sup>Matthew 24:23-25



# LEHI IN THE DESERT

By Hugh Nibley, Ph. D.

ASSOCIATE PROFESSOR OF HISTORY AND RELIGION,  
BRIGHAM YOUNG UNIVERSITY

## X

### CONCLUSION

**W**ATCHING Lehi's travel-worn band wending its way down those delectable mountains to the sea, one is moved to reflect that they have come an unconscionably long way just to build a ship. Well, let the reader suggest some other route. The best guide to Arabia at the time of the writing of the Book of Mormon imagined forests and lakes in the center of Arabia,<sup>329</sup> while insisting that the coasts of that land were "a rocky wall . . . as dismal and barren as can be: not a blade of grass, or a green thing" to be found.<sup>330</sup> The Book of Mormon reverses the picture and has Lehi avoid the heart of the continent to discover smiling woodlands on the southern coast. Where else could Lehi have found his wood on the coast? "It is quite probable," writes a present-day authority, "that Solomon had to transport his ships, or the material for them, from the Mediterranean, for where on the shores of the Red Sea could timber be found for ship-building?"<sup>331</sup>

And by what other route could Lehi have reached his happy shore? The terrain is more passable in the north, but he could not have crossed north Arabia and then followed the east coast, for to do so he would have had to pass through strong and hostile kingdoms: the northern route was closed to him for political reasons. Equally impossible for the same reasons would have been a move to the west: the Mediterranean was a world of closed harbors and closed seas. A direct route cutting diagonally across the peninsula would have taken the party away from the game-filled mountains of the coast and forced them to travel through what we now know to be difficult desert country, journeying three times as far in the sands as they actually did—and that was the limit of their endurance. Nor could they have followed the coast all the way, because the

whole southwestern corner of the peninsula, which Lehi avoided even at the price of traversing part of the terrible Empty Quarter, comprised the kingdom of the Sabaeans, probably the strongest, richest, and most thickly settled state Arabia has ever had.

So, long and painful though it was, Lehi's itinerary turns out to have been actually the shortest and safest, if not the only one he could possibly have taken.

On the shore of the Arabian Sea the story of Lehi in the Desert properly ends. Though this has been but a preliminary telling, still there is enough to justify certain reflections by way of summary.

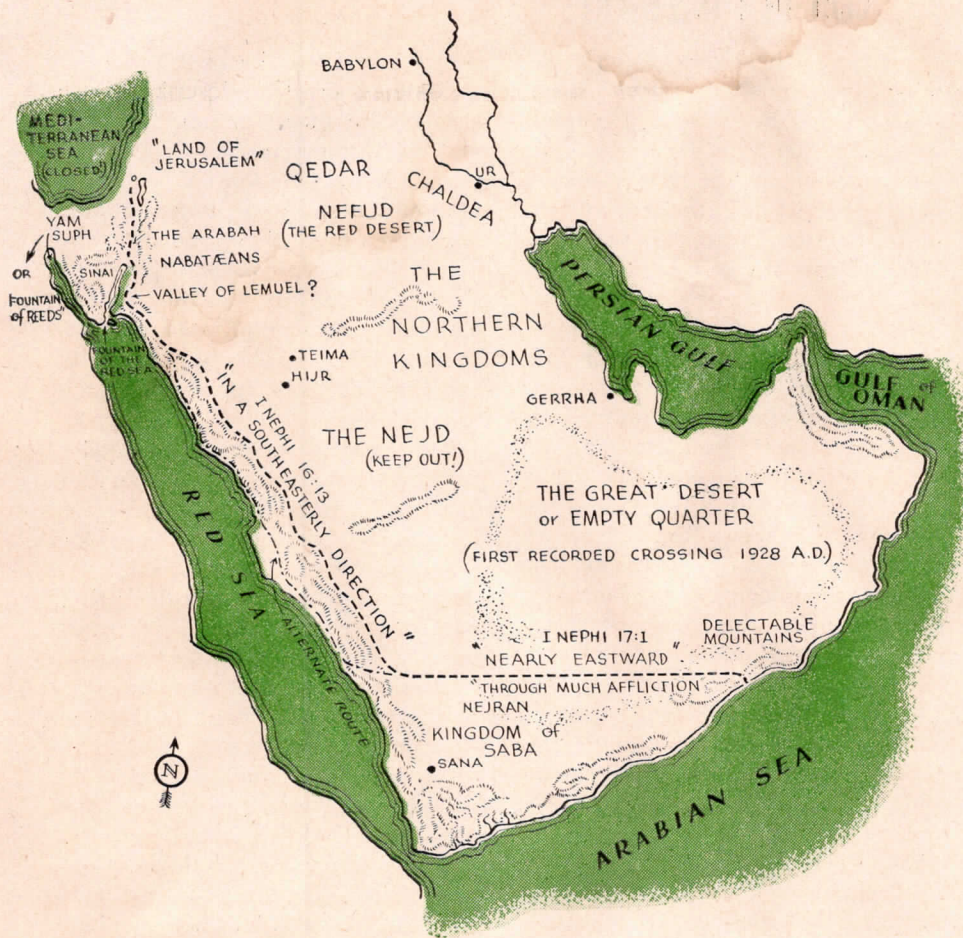
### SOME GENERAL CONCLUSIONS

We have never been very much interested in "proving" the Book of Mormon, for us its divine provenance has always been an article of faith; and its historical aspects by far the *least* important thing about it. But the "world" insists that it is a gross and stupid forgery, a bare-faced fraud perpetrated by an ignorant rustic who could hardly write his name. They have made the charge; let them prove it. That should be very easy indeed if they are right, since the accused has committed himself in no uncertain terms and at unsparing length. The nature of the document he pretended to be translating is so singular and the conditions it must fulfil so unique and exacting, that its composer must certainly be convicted at a glance if he is lying. On the other hand, if his writing shows *any tendency at all* to conform to the peculiar conditions prescribed, its critics must be put to a good deal of explaining, and if it shows a *constant tendency* to conform to those difficult conditions, its critics will be bankrupt. We believe that this little study, tentative and limited as it is, nonetheless indicates such a tendency beyond reasonable doubt.

What has been proved? Simply that everything which the Book of I Nephi says happened really *could* have happened. Not that it *did* happen: to prove that is neither necessary nor possible. Unique events in history can never be reconstructed with certainty; but characteristic, repeated events—manners, customs, rituals, etc., things that happen not just once but again and again in familiar patterns—may be the object of almost absolute certainty. Hence they, and not specific particulars, are the hardest things to fake; in testing forgeries and identifying documents it is the general pattern that is all-important.<sup>332</sup> If a man claims, for instance, that he overheard a particular conversation or witnessed a certain act in Tahiti, we are wasting our time trying to reconstruct the particular event (which could happen anywhere) if only we can prove that the man was never in Tahiti—and on that head a few casual but searching questions will turn the trick. So in talking about Lehi in the Desert we have, as it were, put the old patriarch on the stand as a witness in the case of Joseph Smith versus the world. Joseph Smith has been accused of fraudulent practices, and Lehi is a witness for the defense. He claims to have spent years in certain parts of the Near East about 2550 years ago. Is he telling the truth?

Generations of shrewd and determined prosecutors have failed to shake Lehi's testimony or catch him contradicting himself. That should be enough to satisfy the most critical. But now, lo and behold! Out of the dust come new witnesses—Captain Hoshaiiah of Lachish, a host of sunburned explorers returned from Lehi's deserts to tell us what life there is like, the ancient poets of the Arabs—and with them crates and crates of exhibits, A to Z, seals, inscriptions, letters, artifacts from Lehi's own homeland. Whoever dreamed that Lehi would one day be





confronted with eyewitnesses to the very scenes he claims he saw? In the light of all this new evidence, the defense asks that the case be reopened.

So Lehi and the new-found witnesses are cross-examined and their answers compared. The questions come thick and fast: What is your name? Don't you know there is no such personal name? (A shard is produced from Lehi's time and place, and it bears the name *Lehi*—quite common in those parts.) Where did you live at the time? What do you mean, "land of Jerusalem"? Don't you mean the city? (Defense produces an ancient letter showing that the territory around the city was all known as the land of Jerusalem in ancient times.) Who governed Jerusalem? What kind of men were they? What did you do to turn them against you? Where did you get this great wealth you talk about? How did you happen to learn Egyptian? Wasn't that a waste of time? Why didn't you learn Baby-

lonian? What was all the trouble about in your family? I have quite a list of names here—your purported family and descendants: Do you expect the court to believe these are genuine? If this is a genuine list, why are there no Baal names in it? What is this expression, "the Lamb," you use—don't you know it is only found very late? (Defense produces example from the eighth century B.C.) You say you had dreams: about what? A river? What kind of river? What is this weird "mist of darkness"? Did you ever see anything like it when you were awake? (Dozens of witnesses testify.) Don't you think a dream is pretty slim pretext for leaving your country? In which direction did you flee? How could you build up a big caravan without being apprehended? What did you take with you? How did you travel—on foot? How did you manage to survive with women and children in a terrible desert? How did you manage to escape being killed off by raiders? What did you eat? Did

you march continually? When you camped, what was the first thing you did? What kind of altar? What sort of game did you hunt? Where? How? Who did the hunting? Your son made a bow, you say; where in desolate Arabia could he find wood for that? What right had you to go around giving new names to places? Do you think any sane person would give a river and its valley different names? (Roar of protest from Arab witnesses.) Whoever called the Red Sea a fountain? Don't you know that there are no rivers in Arabia? This little speech you gave to your sons on the river bank—isn't that whole story a bit farfetched? (More protest from the Bedouins.) Don't you thing it rather silly to describe a valley as "firm and steadfast"? Where did your sons stay when they went back to Jerusalem? What about this cave? You say the record was on metal plates. Isn't that a rather clumsy way to keep records? Aren't fifty men a ridiculously small garrison for a city like Jerusalem? You describe nocturnal meetings between the elders and the commandant: Wouldn't it be much more sensible to hold meetings by day? Do you want the court to believe that you actually carried grain with you on this long and exhausting journey? Are you trying to tell the court that you found a paradise on the southernmost rim of the most desolate land on earth?<sup>396</sup>

And so on, and so on. The reader may add to the list of searching questions at will—there are well over a hundred, and most of them such questions as *no one on earth* could have answered correctly 120 years ago. The writer of I Nephi was confronted by a hundred delicately interrelated problems of extreme difficulty. The probability of coming up with a plausible statement by mere guesswork once or twice is dim enough, but the chances of repeating the performance a hundred times in rapid succession are infinitely remote. The world through which Lehi wandered was to the westerner of 1830 a quaking bog without a visible inch of footing, lost in impenetrable fog; the best Bible students were hopelessly misinformed even about Palestine.<sup>397</sup> Yet we find

(Continued on following page)



## LEHI IN THE DESERT

(Continued from preceding page)

our guide confident and sure-footed, never retracing his steps to change his course, never hesitating a moment or seeking refuge in vague and non-committal vaporings, never begging to be excused and lamely falling back on an appeal to be understood in a "religious" sense only, never moving behind a smoke screen or becoming consciously or unconsciously confusing or involved.

The present treatment of the Lehi story leaves much to be desired (we can afford to crave the reader's indulgence for using the term *Jew* too freely or engaging in rather fuzzy speculation on language), but if only a fraction of our information has been sound, I Nephi cannot possibly be explained on the grounds of mere coincidence. To illustrate this, let the reader make a simple test. Let him sit down to write a history of life in Tibet in the middle of eleventh century A.D. Let him construct his story wholly on the basis of what he happens to know right now about Tibet in the eleventh century—that will fairly represent what was known about ancient Arabia in 1830. In writing your Tibetan fantasy you will enjoy one great advantage: since the canvas is an absolute blank, you are free to fill it with anything that strikes your fancy. So you should have no trouble in getting "smoothly launched into your narrative," one critic who seemed to think that is the only obstacle confronting the author of the Book of Mormon. But there are other obstacles, for in your chronicle of old Tibet we must insist that you scrupulously observe a number of conditions: (1) you must never make any absurd, impossible, or contradictory statements; (2) when you are finished, you must make no changes in the text; (3) you must give out that your "smooth narrative" is not fiction but true, nay, sacred history; (4) you must invite the ablest orientologists to examine the text with care, and strive diligently to see that your book gets into the hands of all those most eager to prove it a forgery and most competent to expose every flaw in it. The "author" of the Book of Mormon ob-

serves all these terrifying rules most scrupulously.

In your Tibetan epic you might get something right by happy accident once in awhile, but you need not expect to have anything authentic. For consolation you may now take these or any of the *best* historical novels of any age dealing with a period a thousand or so years before the time of writing; then take a red pencil and get to work, checking every anachronism, incongruity, misinformation, and inaccuracy in the book. The result is scarlet carnage. But be merciful! To realize what difficulties confront the creative historian, one has but to contemplate the laborious production of the Book of Mormon's latest critics.

It was all too easy for the present author, lacking the unfair advantages of either wit or learning, to show where the above-mentioned critic contradicts *herself* again and again. It wasn't even sporting. It required not one iota of "scholarship." Since then it has been possible for others more diligent and more astute to go further and show how this author has doctored the footnotes repeatedly, while a more careful examination of the star witness, the notorious Bainbridge court record, shows that that priceless treasure never existed!

A Victor Hugo or an Anatole France can tell a convincing story when he is near to his own land and time, but let any writer, even the most learned, slip back a couple of thousand years and five or six thousand miles around the globe, and he finds himself in a treacherous slough from which he can only extricate himself by taking frankly to the wings of fantasy. It is not the particular events but the general background and atmosphere of their stories and a thousand little slips of detail that oblige Messrs. White and Douglas to wink knowingly and tell us it's all in fun. Any handbook on Greek and Roman antiquities can supply a writer with all the accurate detail he can possibly use, but no writer yet has succeeded in integrating a mass of such stuff together into a simple, natural, and flawless whole. Naomi Mitchison comes nearest,

perhaps, but only because she wisely confines herself to describing such timeless things as mountains, seas, and human emotions. Nephi imparts his information in such simple, effortless, and matter-of-fact discourse that the reader easily overlooks the vast mass of detail he has succeeded in weaving into a natural and uncomplicated pattern. What writer of historical fiction has ever remotely approached such an achievement?

But haven't we been decidedly partial in dealing with the story of Lehi? Of course we have. We are the counsel for the defense. Our witnesses have all been of our own choosing, but no one can deny that they are competent and unprejudiced. We invite the prosecution to cross-examine the witnesses. To date they have not done so, but instead have brought their own witnesses into court, up-to-date intellectuals who can tell us just exactly what the accused was *thinking* when he wrote the Book of Mormon. Such evidence is not evidence at all—it is bad science, bad history, and even bad newspaper-reporting and would be rejected by any court in the land. But it might impress the half-educated jury, and that is its purpose. We can best explain the new trend in Book of Mormon criticism by a little parable.

A young man once claimed he had found a large diamond in his field as he was ploughing. He put the stone on display to the public free of charge, and everyone took sides. A psychologist showed, by citing some famous case studies, that the young man was suffering from a well-known form of delusion. An historian showed that other men have also claimed to have found diamonds in fields and been deceived. A geologist proved that there were no diamonds in the area but only quartz: The young man had been fooled by a quartz. When asked to inspect the stone itself, the geologist answered with a weary, tolerant smile and a kindly shake of the head. An English professor showed that the young man in describing his stone used the very same language that others had used in describing uncut diamonds: he was, therefore, simply speaking

(Continued on page 824)

THE IMPROVEMENT ERA



## LEHI IN THE DESERT

(Continued from page 806)

the common language of his time. A sociologist showed that only three out of 177 florists' assistants in four major cities believed the stone was genuine. A clergyman wrote a book to show that it was not the young man but someone else who had found the stone.

Finally an indigent jeweler named Snite pointed out that since the stone was still available for examination the answer to the question of whether it was a diamond or not had absolutely nothing to do with who found it, or whether the finder was honest or sane, or who believed him, or whether he would know a diamond from a brick, or whether diamonds had ever been found in fields, or whether people had ever been fooled by quartz or glass, but was to be answered simply and solely by putting the stone to certain well-known tests for diamonds. Experts on diamonds were called in. Some of them declared it genuine. The others made nervous jokes about it and declared that they could not very well jeopardize their dignity and reputations by appearing to take the thing too seriously. To hide the bad impression thus made, someone came out with the theory that the stone was really a synthetic diamond, very skilfully made, but a fake just the same. The objection to this is that the production of a good synthetic diamond 120 years ago would have been an even more remarkable feat than the finding of a real one.

The moral of this story is that the testimony brought out by the prosecution, however learned, has been to date entirely irrelevant and immaterial. It is hardly necessary to observe that it is also incompetent, since it is highly argumentative and based entirely on conclusions of the witnesses, who have furthermore already made up their minds, on other grounds, that the accused is guilty.

Another thing, the prosecution must prove their case to the hilt: it is not enough to show, even if they could, that there are mistakes in the Book of Mormon, for all humans make mistakes; what they must explain is how the "author" of that book happened to get so many

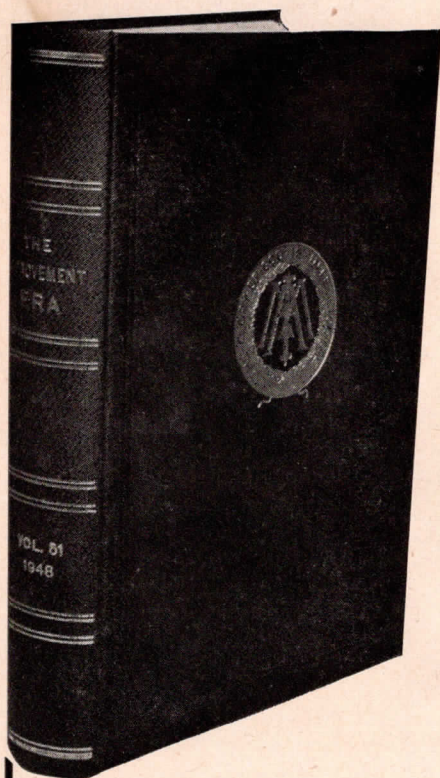
things right.<sup>337</sup> Eighty-odd years of zealous searching by the Palestine Exploration Fund have brought to light little or nothing proving the Exodus; to this day "of the story of . . . Saul, David, Solomon, or even of their existence, there is no trace whatever outside of Palestine." Yet this shortage of evidence by no means disproves the Bible. We should not have been disappointed or surprised to find all the records completely silent on matters relevant to the Book of Mormon; yet they have been far from that. If a man makes a mistake in solving a very complex mathematical problem, that proves nothing as to his ability as a mathematician, for the greatest make slips. But if he shows a correct solution for the problem, it is impossible to explain away his success as an accident, and we must recognize him, whoever he is, as a bona fide mathematician. So it is with the author of I Nephi: If we could find mistakes in his work, we could readily explain and forgive them, but when he keeps coming up with the right answer time after time, we can only accept his own explanation of how he does it.

One significant aspect of the story of Lehi in the Desert must not be overlooked. It is wholly, from beginning to end, a history of the Old World. There is in it not so much as a hint of the noble red man. Nothing in it ever betrays the slightest suspicion that the drama is going to end in the New World. Lehi's people thought they had found their promised land in Bountiful by the sea and were horribly upset when Nephi, who himself had thought the project impossible (I Nephi 17:8-9), undertook by special instruction to build a ship.

From what oriental romance, then, was the book of I Nephi stolen? Compare it with any attempts to seize the letter and the spirit of the glamorous East, from Voltaire to Grillparzer, nay, with the soberest oriental histories of the time, and it will immediately become apparent how unreal, extravagant, overdone, and stereotyped they all are, and how scrupulously Nephi has avoided all the pitfalls into which even the best scholars

(Continued on page 826)

THE IMPROVEMENT ERA



**Bound Volumes of  
the ERA make valuable  
reference books.**

Preserve each issue for permanent binding.

A fine addition to any library, both for value of contents and appearance.

**Economical  
\$2.50 per volume**

F.O.B. Salt Lake City  
(Postpaid, add 30c)

1949 Index is now ready so send your **ERAS** for binding to

**DESERET NEWS PRESS**

40 Richards St.  
Salt Lake City



# QUEEN OF THE TABLE

## ROYAL TABLE QUEEN BREAD



Here's a loaf of extra value—  
a premium bread in every  
way, thanks to skillful bak-  
ing and the use of highest  
quality ingredients only.  
Next time, take Table Queen  
—for bread at its delicious  
best.



at all **FOOD STORES**

Royal Baking Co.  
Salt Lake City and Ogden

**IMPROVED FLAVOR  
ENRICHED  
WITH VITAMINS**

**MEN WHO BUILT THE WEST  
WORE**



**AMERICA'S FINEST  
OVERALL**

## Lehi in the Desert

(Continued from page 824)

were sure to fall. There is no point at all to the question: Who wrote the Book of Mormon? It would have been quite as impossible for the most learned man alive in 1830 to have written the book as it was for the unschooled Joseph Smith. And whoever would account for the Book of Mormon by any theory suggested so far—save one—must completely rule out the first forty pages.

### BIBLIOGRAPHY

<sup>320</sup>Conder's *Arabia, in The Modern Traveller* series (London, 1825), p. 14f; p. 9: "... small mountainous oases . . . seem to form a continued line from the southeast of Palestine to Omaun."

<sup>320</sup>Idem, p. 348f

<sup>331</sup>Stewart Perowne, "Note on I Kings, Ch. X, 1-13," *PEFQ* 1939, p. 200

<sup>332</sup>This principle is well illustrated in Cheesman's criticism of Palgrave. Though the latter's descriptions of Hufuf are so full of "sheer inaccuracy" and "blazing indiscretion" as to appear almost pure fabrications, and though "Palgrave's map of Hufuf is so full of inaccuracies that I have not been able even to orient it," Cheesman nonetheless concludes that "The picture Palgrave painted of Hufuf, its gardens, its archways, and its industries and people . . . could only have been composed by an eye-witness." No matter how imperfect the details, the general picture presents objects that would not have been mentioned if they had not been seen. (*In Unknown Arabia*, pp. 67-71.) "It is only too easy," writes the same author, "however careful one may be, to fall into little inaccuracies in an endeavor to put color into one's own description of a country, and it is easier still, as I found, to come behind and point out the shortcomings of a predecessor." (*Id.*, p. 70.) This is a powerful argument indeed for the sober and detailed account of Nephi, whose mistakes of detail we could pardon if we could discover them. The same principle applies to the study of documents. How do we know, for example, that the text of Manetho, an ancient Egyptian, is actually preserved in the late Greek writing that has come down to us. Because, says Ed. Meyer (*G.d.A.* 1.2.24), it is just the sort of text that one would expect to find on an Egyptian papyrus. Details are secondary.

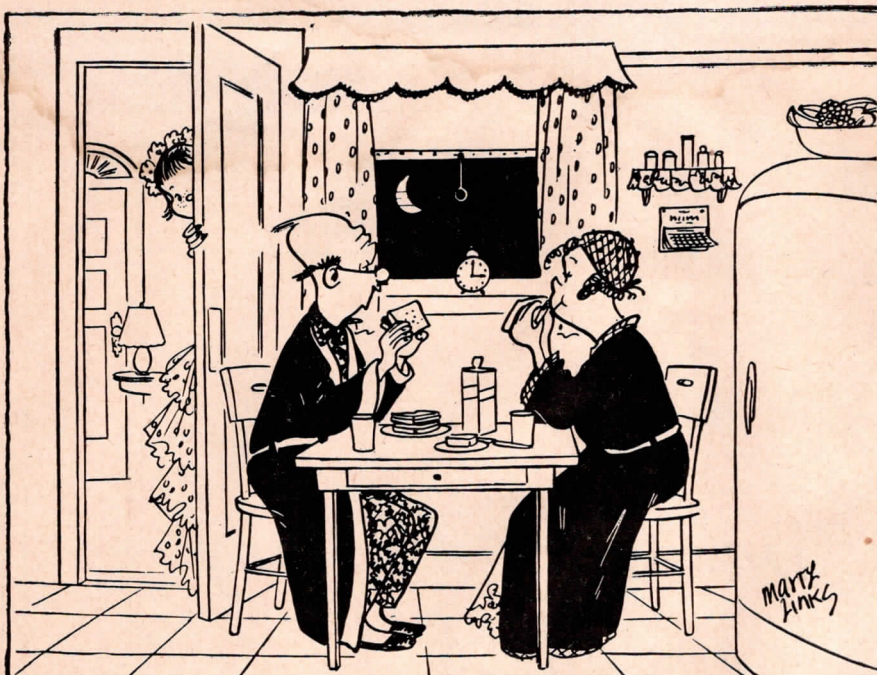
<sup>333</sup>"Scientific study of the historical topography of the Holy Land" really began with the first journey of Ed. Robinson in 1838 (*Bull. Am. Sch. Or. Res.* 74, p. 2). Yet forty years later a leading authority on Palestine writes, "Few countries are more traveled in than Palestine; and in few are the manners and customs of the people less known. . . ." (Clearmont-Ganneau in *PEFQ* 1875, 202f.)

The official statement of the Palest. Expl. Fund. ten years later was, "There is scarcely anything definite known about the desert of the Wanderings." (Palmer in *Surv. Wstn. Palest. Spec. Papers.*, p. 73.) The Bible itself, instead of clearing up problems, is the main cause for the "great discrepancies" in the reports of observers, according to Palmer. (*Desert of the Exodus* 1, 2.) The classic example of this is Dr. H. Clay Trumbull's *Kadesh Barnea*, recommended by high authorities in 1884 as the standard work on the south desert and "accepted by biblical geographers as the authority on the district," right down to our own times, when Woolley and Lawrence finally showed it to be utterly "fantastic" and worse than worthless. (*PEFQ* 1914, p. 19f; *The Wilderness of Zin*, p. 71f.) As to Clarke's work on the same area, published in the *PEFQ* in 1883 (the year after Trumbull's farce), it was so absurd that the same critics content themselves with remarking: "We will not print comments on this." (*Wilderness of Zin*, p. 73, n. 1.) In 1935 Col. Newcombe wrote, "I had several books on the subject of the Wanderings, but nearly all were written by idealistic but very inexperienced visitors; most of these books had entirely missed the truth from lack of knowledge of the country or understanding of the Beduin mind. Each seemed to exaggerate grossly his own little theory at the expense of anyone else's." (*PEFQ* 1935, p. 110-1.) Yet even if the Bible were a foolproof guide, the story of Lehi goes far beyond it. The fact "that the Pharaohs were masters of the country in the time of Joshua and the early Judges . . . would not have been suspected by the readers of the Biblical narrative alone, but is one of the assured results of archaeology." (Caiger, *Bible and Spade*, p. 69f.) Just so the Book of First Nephi is full of things that "would not have been

(Continued on page 828)

THE IMPROVEMENT ERA





"Somehow I don't mind waiting up  
for Emmy Lou anymore since you've been making these  
Star-Kist Tuna Sandwiches."

In a delicious sandwich,  
for a tasty casserole, or a  
refreshing salad—anyway  
you serve it—it's Star-Kist  
for tender, tasty, tuna  
every time! And there's a

reason, as you will discover:  
The smaller tuna are  
naturally better-tasting.  
Only these smaller tuna  
are packed under the Star-  
Kist brand. Try it today!

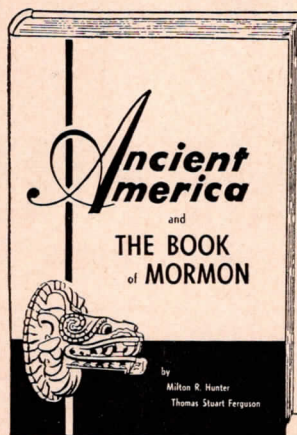


## AN UNUSUAL NEW BOOK

By MILTON R. HUNTER and THOMAS STUART FERGUSON

Completely filled with Evidences from  
Archaeology and 16th Century Mexican and Spanish Documents  
sustaining the

**DIVINE AUTHENTICITY OF THE BOOK OF MORMON**



1. Beautifully illustrated.
2. Contains over 50 maps, charts, and pictures.
3. Contains more than 400 pages.
4. Spanish and Mexican documents appearing for the first time in English in this book.
5. Startling evidences sustaining history and doctrine of Book of Mormon.
6. Proofs that Quetzalcoatl traditions referred to Jesus Christ.
7. An excellent Christmas present.
8. A "MUST" book for all missionaries and those interested in the Book of Mormon.

Order copies  
immediately  
from:

Send me ..... copies of **ANCIENT AMERICA AND THE BOOK  
OF MORMON** at \$4.00 per copy.

NAME .....

ADDRESS .....

☐ Cash

☐ Check

☐ Money Order

**KOLOB BOOK COMPANY**  
P. O. Box 1575  
Oakland, California

## Lehi in the Desert

(Continued from page 826)

suspected by readers of the Biblical narrative alone," and yet are now among "the assured results of archaeology." The complete and general disagreement of the experts as to what happened when Nebuchadnezzar invaded Palestine is nicely illustrated by Prof. Albright in *Jnl. Bibl. Lit.* 51 (1932), 88, 95, 97f.

<sup>334</sup>See preceding note. Doughty feels that it is necessary to correct persistent misconceptions of "Orientalism" in the western mind: the "tales of an European Orientalism" are entirely romantic and misleading (*Arabia Deserta* 1, 96); in Arabia there is "little (or nothing) of 'Orientalism.'" (*Id.* 1, 631.) "That fantastic Orientalism" (he writes in his index) "which is as it were the odour of a lady's casket, is not Arabian but foreign." Travel in the East is by no means a sure corrective to these warped views, and might even have the opposite effect, according to Ed. Meyer (*Gesch. d. Alt.* 1.2.10), for in the East in modern as in ancient times, unscrupulous guides and many other things conspire to "take in" the western traveler and exploit and excite his gullibility. A present-day traveler would have a harder time than ever to duplicate the conditions of Lehi's day, for in large parts of the East "the old Bedu tradition has been shattered but nothing has taken its place." (E. Epstein in *PEFQ* 1939, p. 69.) In 1865 the Palestine Exploration Fund was founded to dispel the clouds of ignorance and misinformation that still enveloped the Holy Land. (*PEFQ* 1910, p. 192.)

Most of the area covered in 1 Nephi has never been studied, and of the south desert, a main objective of the Palestine Exploration Fund for many years, a specialist could still write in 1938, "Our study of this interesting district has only just begun." (G. E. Kirk, "Archaeological Exploration in the Southern Desert," (*PEFQ* 1938, p. 214.) "Today Arabia is still almost absolutely closed to the investigations of science," wrote Pere M. J. Lagrange, *Etudes sur les Religions Semitiques*, *Revue Biblique* X, 39. In the 1920's Cheesman, preparatory to traveling in central Arabia, "searched all sources for first-hand information without avail." (*Unknown Arabia*, p. 15.) In 1921, according to the same authority, "Nothing was known of the coast of Oquair, beyond that it was a bay," (p. 31), though this is one of the most approachable parts of Arabia. Even Burton could write: "Of the Rub'a al-Khali I have heard enough, from credible relators, to conclude that its horrid depths swarm with a large and half-starving population." (*Pilg. to Al-Madinah*, etc. 1, 3); Philb and Thomas have shown in our own day that its horrid depths do nothing of the sort, nor ever have. If intelligent people have let their imaginations run wild, it has been because there was no other way of supplying missing information: "The life of the nomad patriarchs and the wanderers of Israel (and, we might add, of Lehi) in the desert present the greatest contrast with our European customs," says Baldensperger (*PEFQ* 1901, p. 185), "and we cannot wonder that Colenso found in the book of Genesis so many statements which seemed to him incompatible with his own ideas." The proof of Genesis lies in the very fact that those statements are incompatible with western ideas. *Conder's Arabia*, p. 7, furnishes an interesting picture of how the best authorities regarded Arabia at the time the Book of Mormon was written: "The whole peninsula, Neibuhr says, may be considered as an immense pile of mountains, encircled with a belt of flat, arid, sandy ground," almost the exact opposite of the true picture.

<sup>335</sup>The writer is here referring to his *No Ma'am, That's Not History* (Bookcraft, 1946), and to the more basic investigations of Alma Burton of Brigham Young University. Especially, however, the reader is referred to the definitive handling of the court records by Dr. Francis W. Kirkham, *A New Witness of Christ in America* (Enlarged 2nd Edition, Zion's Publishing Company, Independence, Mo., 1947), pp. 370-394.

<sup>336</sup>Any reader possessed of boundless time and patience may discover the answers to these and hundreds of like searching questions in the foregoing articles. On one point the author has been taken to task by readers of the Book of Mormon in recent weeks:

At present the claim is being put forth in some quarters that the story of Laban's demise is absurd, if not impossible. It is said that Nephi could not have killed Laban and made his escape. Those who are familiar with night patrolling in wartime, however, will see in Nephi's tale a convincing and realistic account. In the first place, the higher critics are apparently not aware that the lighting of city streets, except for festivals, is a blessing unknown to ages other than our own. Hundreds of passages might be cited from ancient writers, classic and oriental, to show that in times gone by, the streets at night, even of the biggest cities, were very dark and hence very dangerous. To move about late at night without lamp bearers and armed guards was to risk almost certain assault. In times of social unrest we know from many sources,

(Continued on page 830)

THE IMPROVEMENT ERA





# Accent on Youth!

**1000 YOUNG FARMERS FROM  
4 STATES COMPETE FOR PURE-  
BRED CALF AND SHEEP AWARDS**

**9200 STUDENTS LISTEN TO  
THE UTAH SYMPHONY**

**1500 BOYS PLAY BASEBALL**

**4000 BOYS AND GIRLS  
LEARN TO SWIM**

Vital statistics? Perhaps . . . yet more than that. The youth of any community must be that community's leaders tomorrow. That's why The Salt Lake Tribune sponsors such youth activities as listed above and takes such an active interest in youth.

And that's another reason why it's known as . . .

*"One of America's Great Newspapers"*

## THE SALT LAKE TRIBUNE



**THE WAY TO  
PLEASANT  
DINING**

Be it breakfast, luncheon, or dinner, you'll find your favorite dishes prepared perfectly and served with courtesy in the popular Hotel Utah Coffee Shop. Come often.

## HOTEL UTAH

Max Carpenter, Manager

## Lehi in the Desert

(Continued from page 828)

that streets at night were virtually given over to the underworld, as they were in some European cities during the blackouts of the late war. The extreme narrowness of the ancient streets made their blackout doubly effective. From the ancient comedy we learn how heavily barred and closely guarded the doors of private houses had to be at night, and archaeology has shown us Eastern cities in which apparently not a single house window opened onto the public street. East and West, the inmates simply shut themselves in at night as if in a besieged fortress. Even in Shakespeare's day we see the comical terror of the night watch passing through the streets at hours when all honest people are behind doors. In a word, the streets of any ancient city at night (the classic trial of Alcibiades proves this strikingly) were a perfect setting for the committing of deeds of violence without fear of detection.

It was very late when Nephi came upon Laban (1 Ne. 4:5-22); the streets were deserted and dark. Let the reader imagine what he would do if he were on patrol near an enemy headquarters during a blackout and stumbled on the unconscious form of some notoriously bloodthirsty enemy general. By the brutal code of war the enemy has no claim to a formal trial, and it is now or never. Laban was wearing armor, so the only chance of dispatching him quickly, painlessly, and safely was to cut off his head—the conventional treatment of criminals in the East, where beheading has always been by the sword, and where an executioner would be fined for failing to decapitate his victim at one clean stroke. Nephi drew the sharp, heavy weapon and stood over Laban a long time, debating his course. (1 Ne. 4:9-18.) He was a powerful man and an expert hunter: With due care such a one would do a neat job and avoid getting much blood on himself. But why should he worry about that. There was no chance of meeting any honest citizen, and in the dark no one would notice the blood anyway. What they would notice, even in the dark, would be the armor that Nephi put on. The armor, incidentally, like the sword, could be easily wiped clean. The donning of the armor was the shrewd and natural thing for Nephi to do. A number of instances from the last war could be cited to show that a spy in the enemy camp is never so safe as when he is wearing the insignia of a high military official:

No one dares challenge such people (who are often touchy); their business is at all times "top secret," and their uniform gives them complete freedom to come and go unquestioned.

Nephi tells us that he was "led by the spirit." He was not taking impossible chances, but being in a tight place he followed the surest formula of those who have carried off ticklish assignments. He was clear of the town before anything was discovered. In his whole exploit there is nothing the least improbable.

(The End)

## Three Appointed to Y.M.M.I.A. General Board

(Concluded from page 766)

the mission in Czechoslovakia. Besides his twelve years in the mission field, he has served four years as a member of the Parleys Ward bishopric in Salt Lake City and been active in ward Mutual work.

He and Mrs. Toronto are the parents of six children—three sons and three daughters.

Elder Toronto has been assigned to the M Men Committee of the general board.

THE IMPROVEMENT ERA