

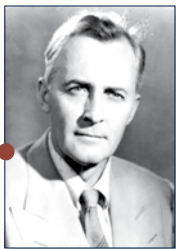
# The Brightening Light on the Journey of Lehi and Sariah

DANIEL MCKINLAY

**O**VER THE LAST CENTURY several Latter-day Saint scholars have examined the geographical details in 1 Nephi in order to correlate them with specific sites in the Middle East. Propositions have varied, though not greatly since Nephi provided some fairly explicit pointers, aided by a number of other clues. Hugh Nibley opened the investigation in 1950 with a series of articles titled “Lehi in the Desert,” initially published in the *Improvement Era*.<sup>1</sup> In 1976 Lynn and Hope Hilton traveled across the Arabian Peninsula in an effort to determine the route of Lehi and Sariah’s journey. Their conclusions were published in a two-part series, “In Search of Lehi’s Trail,” in the September and October 1976 issues of the *Ensign* magazine,<sup>2</sup> and a book on their journey appeared that

same year.<sup>3</sup> Warren and Michaela Aston took several trips to the region in the early 1990s, resulting in two FARMS preliminary reports and a book in 1994, *In the Footsteps of Lehi*.<sup>4</sup> Warren Aston published an article on his candidate for Bountiful in the *Journal of Book of Mormon Studies* in 1998.<sup>5</sup> George Potter described his proposed site for the Valley of Lemuel in a 1999 *JBMS* article,<sup>6</sup> and he and Richard Wellington published *Lehi in the Wilderness* in 2003.<sup>7</sup>

Other researchers through the years have contributed additional suggestions about sites along Lehi’s trail. There seems to be general agreement among these investigators that Lehi’s party, for most of the journey, traveled on or near the Frankincense Trail, which was a pathway for carrying goods from southern Arabia to the Mediterranean region.



Hugh Nibley writes “Lehi in the Desert,” initially published in the *Improvement Era*.

Hiltons estimate that Nahom was on the 19th parallel, which passes near Najran, and can be identified with al-Qunfudhah in Saudi Arabia.

Lynn and Hope Hilton narrow the site of Bountiful to “a tiny sickle of land curved around a little bay, about 28 miles long and only 7 miles wide, backed by the Qara Mountains.” That location in Oman is now called Salalah.

1976

1950

Hugh Nibley designates maritime plain south of Qara Mountains in southern Oman as shore where Lehi’s party camped.

Lynn and Hope Hilton write “In Search of Lehi’s Trail,” a two-part series that initially appeared in the *Ensign* and later in 1976 was published in book form.



## The Valley of Lemuel

Nephi tells us that after his family left Jerusalem, they traveled “by the borders near the shore of the Red Sea” for three days and pitched their tents in a location that Lehi called the “valley of Lemuel” (1 Nephi 2:5,14). Guided by Nephi’s comment that the river Laman “emptied into the fountain of the Red Sea” (v. 9) and “near the mouth thereof” (v. 8), Nibley guessed that the first camp was at “the Gulf of Aqaba at a point not far above the Straits of Tiran.” Lehi may have been standing on “the sides of Mt. Musafa or Mt. Mendisha” when he beheld the river flowing into the Red Sea.<sup>8</sup> The Hiltons concluded that the Valley of Lemuel was an oasis, “Al Beda [or al-Bad<sup>c</sup>] in the Wadi El Afal [or al-Ifal], Saudi Arabia.”<sup>9</sup> This would be approximately 75 miles south and east of Aqaba. There are springs in this valley, but streams run seasonally after torrential rains. Potter proposed that the Valley of Lemuel was south of Aqaba at Wadi Tayyib al-Isim (“Valley of the Good Name”), between Bir Marsha and al-Bad<sup>c</sup>, near the “Waters of Moses.” It empties into the Gulf of Aqaba on its east shore and is almost 75 miles south of Aqaba. There is a stream there that flows all year long.<sup>10</sup>

## Shazer

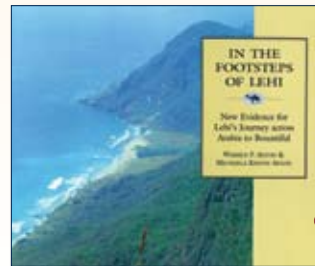
The location of Shazer is not definite. According to the account, after Lehi had spent a period of time in the Valley of Lemuel, the group traveled four days in a south-southeast direction along the Red Sea. Assuming that their movement covered about 100 miles, the Hiltons concluded that they stopped at “the oasis of Azlan in the Wadi Azlan.”<sup>11</sup> Potter and Wellington believe that Lehi traveled 18 miles from the Valley of Lemuel to al-Bad<sup>c</sup>, where he would have had to pay tribute to pass. They suggest that Shazer was 60 miles south-southeast at Wadi Agharr, where there is a delightful oasis—“a valley with trees.”<sup>12</sup> The group stayed there long enough to slay animals, and then they carried on their journey.

## Where Nephi’s Bow Broke

This locale presents a challenge for the researcher. As the Hiltons traveled along the coast of the Red Sea, they judged that Nephi broke his bow somewhere in the vicinity of Jiddah, in Saudi Arabia. They noted that there “the weather is a merciless combination of heat, humidity, sand, and salt—a force strong enough to destroy steel.”<sup>13</sup> They saw car

BYU archaeologist Ross Christensen, in a letter to the *Ensign*, referred to a 1763 map by Carsten Niebuhr that featured the place “Nehhm,” located in Yemen 100 miles east of Luhaiya and about 25 miles north of Sana’a.

Warren and Michaela Aston, in their book *In the Footsteps of Lehi*, propose Wadi Sayq as a candidate for Nephi’s Bountiful and Wadi Jawf, in Yemen, as the general location of Nahom.



1978

Warren and Michaela Aston confirm that there was an ancient burial ground in Yemen called Nehem, a location matching Nephi’s directions.

1991

Yemeni archaeologist Abdu Ghaleb discovers a large burial ground in Wadi Nihm belonging to Nihm tribe.

1994

fenders that had rusted out within a few months. Potter and Wellington sought for a location near Bisha that was on the east side of the al-Sarāt mountains and that had trees with the kind of wood that would have been particularly suitable for Nephi to make a durable bow. Through contact with local experts and written research, they learned that the olive tree exactly fits the requirements. They concluded that the high wadis between al-Qadim and Jabal Azzah northwest of Bisha present the general area where Nephi constructed his bow.<sup>14</sup>

## Nahom

In 1976 the Hiltons estimated that Nahom was on the 19th parallel, which passes near Najran, and can be identified with al-Qunfudhah in Saudi Arabia. Two years later, Brigham Young University archaeologist Ross Christensen, in a letter to the *Ensign*, stated that he understood that Nahom can mean “mourning” as well as “comfort” or “consolation” and that these words might have been connected to a burial ground.<sup>15</sup> He noted that Nephi implied that Nahom was an established place-name, not one that Lehi himself had chosen, that

the place was likely peopled, and that there might be some linguistic remnant of the name that has survived to our day. He referred to a map made by Carsten Niebuhr in 1763 that featured the place “Nehhm,” located 100 miles east of Luhaiya and about 25 miles north of Sana‘a (the name on the map is south of the line the Hiltons drew for their suggested route to Bountiful). In 1991 the Astons confirmed that there was a burial ground in a place called Nehem, which was located just about where one would expect to find it from Nephi’s directions.<sup>16</sup> In 1994 the Astons proposed that the site is near a large valley, Wadi Jawf, in Yemen.<sup>17</sup> In the 2005 FARMS documentary *Journey of Faith*, Yemeni archaeologist Abdu Ghaleb reports his discovery in 1994 of a large burial ground in Wadi Nihm that belongs to the Nihm tribe.

The decisive connection to a tribal area in Yemen by the name of Nahom came to light in 1999 when S. Kent Brown published a short article in *JBMS* detailing the discovery of an inscribed altar bearing the tribal name *NHM*, or *Nihm/Nahom*.<sup>18</sup> The excavators, a German archaeological team working at the Bar‘ān temple in Marib (in Yemen), date the altar to the 7th–6th centuries BC, the very time that Lehi and

George Potter publishes an article in the *Journal of Book of Mormon Studies* detailing his case for identifying Saudi Arabia’s Wadi Tayyib al-Isim as the Valley of Lemuel.

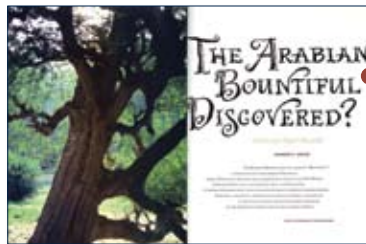
George Potter and Craig Thorsted locate Wadi Tayyib al-Isim, which has a continually flowing stream and other features that appear to fit all the criteria for the Valley of Lemuel.



S. Kent Brown publishes a *JBMS* report on the discovery of an inscribed altar (excavated at a temple site in Marib, Yemen) bearing the tribal name *NHM* and dating to the 7th–6th centuries BC.



1995



Warren Aston, in a *JBMS* article, provides further argument for identifying Wadi Sayq/Khor Kharfot in Southwestern Oman as Bountiful.

1998

1999

Revell Phillips publishes a *JBMS* article about discoveries by BYU geologists of two surface deposits of iron ore on the coast of Dhofar, one a few kilometers east of Wadi Sayq, the other 10 kilometers east of Khor Rori.




2000

Sariah were journeying. In 2001 Aston reported on two more 7th–6th century altars from the same site that preserve the tribal name *NHM*, further cementing this name as a designation contemporary with Lehi and Sariah. It is now clear that the tribal area of Nahom lay on the south edge of Wadi Jawf, the largest drainage in this part of Arabia.<sup>19</sup>

## Bountiful

A botanically rich swath of coastal area spans the southern coast of Oman and stretches a short distance into Yemen. Along this coastline several sites are candidates (some stronger than others) for the land of Bountiful where Lehi’s family stopped to camp and to construct a ship. In 1950 Nibley designated the maritime plain south of the Qara mountain range in general as the shore where Lehi’s party camped. The Hiltons in 1976 narrowed the site to “a tiny sickle of land curved around a little bay, about 28 miles long and only 7 miles wide, backed by the Qara Mountains.”<sup>20</sup> That location is now called Salalah. Eugene England agreed with this conclusion in an article titled “Through the Arabian Desert to a Bountiful Land: Could Joseph Smith Have

Known the Way?”<sup>21</sup> The Astons challenged this conclusion in 1994, convinced that the site of Lehi’s camp was Wadi Sayq on the Qamar coast of Oman. The coastal mouth of the valley is Khor Kharfot. It lies almost exactly eastward of Nahom in Yemen and west of Salalah.<sup>22</sup> Warren Aston provided further arguments for this view in 1998. Looking in a different place, Potter and Wellington in 2003 designated an area east of Salalah, the deep bay of Khor Rori, as the place where Nephi likely built and launched his ship.<sup>23</sup> In February 2000 a team of BYU geologists located two surface deposits of iron ore on the coast of Dhofar from which Nephi could have obtained ore for making tools to build his ship. One was a few kilometers east of Wadi Sayq, the other 10 kilometers east of Khor Rori, close to Mirbat. Wm. Revell Phillips reported these discoveries in a *JBMS* article in 2000.<sup>24</sup>

In summary, what impresses a student of the Book of Mormon is the presence of iron ore, a rich variety of vegetation, and large number of inlet bays (about 12)—all concentrated along the southern coast of Oman, making the area a good fit for Nephi’s description of the place where he built his ship. 

Warren Aston publishes a *JBMS* article about two more ancient altars discovered at Marib with the inscription *NHM*, or *Nihm/Nahom*.



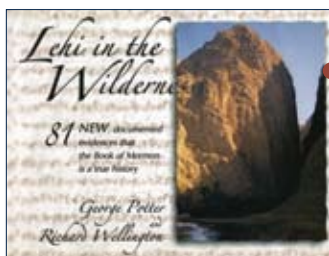
*Journey of Faith*, a DVD documentary directed by Peter Johnson, is produced by FARMS under the direction of S. Kent Brown. Dozens of scholars contribute insights and commentary to the film.



The Neal A. Maxwell Institute at BYU presents the latest research and scholarship in a special issue of *JBMS*.



2001

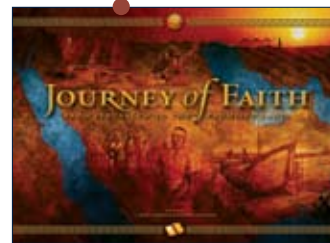


George Potter and Richard Wellington publish *Lehi in the Wilderness*, which proposes Khor Rori as a candidate for Bountiful and details other aspects of Lehi’s trail.

2003

2005

*Journey of Faith: From Jerusalem to the Promised Land*, an expanded version of the DVD documentary, is published by S. Kent Brown and Peter Johnson.



2006

2007

---

## Bibliography of Lehi's Journey

---

- Aston, Warren P. "The Arabian Bountiful Discovered? Evidence for Nephi's Bountiful." *Journal of Book of Mormon Studies* 7/1 (1998): 4–11.
- . "Newly Found Altars from Nahom." *Journal of Book of Mormon Studies* 10/2 (2001): 56–61.
- Aston, Warren P., and Michaela J. Aston. *In the Footsteps of Lehi: New Evidence for Lehi's Journey across Arabia to Bountiful*. Salt Lake City: Deseret Book, 1994.
- . "The Place Which Was Called Nahom: The Validation of an Ancient Reference to Southern Arabia." Provo, UT: FARMS Preliminary Report, 1991.
- . "The Search for Nahom and the End of Lehi's Trail in Southern Arabia." Provo, UT: FARMS Preliminary Report, 1989.
- . "And We Called the Place Bountiful: The End of Lehi's Arabian Journey." Provo, UT: FARMS Preliminary Report, 1991.
- Baker, Christine P. "Ishmael." In Ludlow, Brown, and Welch, *To All the World*, 125–26. See also Ludlow, *Encyclopedia of Mormonism*, 2:704–5.
- Bitton, Davis, ed. *Mormons, Scripture, and the Ancient World: Studies in Honor of John L. Sorenson*. Provo, UT: FARMS, 1998.
- Black, Susan Easton. "Sariah." In Largey, *Book of Mormon Reference Companion*, 701.
- Brown, S. Kent. *From Jerusalem to Zarahemla: Literary and Historical Studies of the Book of Mormon*. Provo, UT: BYU Religious Studies Center, 1998.
- . "Lehi, journey of, to the promised land." In Largey, *Book of Mormon Reference Companion*, 511–16.
- . "New Light from Arabia on Lehi's Trail." In *Echoes and Evidences of the Book of Mormon*, edited by Donald W. Parry, Daniel C. Peterson, and John W. Welch, 55–126. Provo, UT: FARMS, 2002.
- . "'The Place That Was Called Nahom': New Light from Ancient Yemen." *Journal of Book of Mormon Studies* 8/1 (1999): 66–68.
- . *Voices from the Dust: Book of Mormon Insights*. American Fork, UT: Covenant Communications, 2004.
- Brown, S. Kent, and Terrence L. Szink. "Lehi." In Ludlow, Brown, and Welch, *To All the World*, 168–70. See also Ludlow, *Encyclopedia of Mormonism*, 2:827–28.
- Brown, S. Kent, Terry B. Ball, Arnold H. Green, David J. Johnson, and Wm. Revell Phillips. "Planning Research in Oman: The End of Lehi's Trail." *Journal of Book of Mormon Studies* 7/1 (1998): 12–21.
- Bunker, Robert L. "The Design of the Liahona and the Purpose of the Second Spindle." *Journal of Book of Mormon Studies* 3/2 (1994): 1–11.
- Clark, Eugene E. "A Preliminary Study of the Geology and Mineral Resources of Dhofar, the Sultanate of Oman." Provo, UT: FARMS Preliminary Report, 1995.
- England, Eugene. "Through the Arabian Desert to a Bountiful Land: Could Joseph Smith Have Known the Way?" In Noel B. Reynolds, *Book of Mormon Authorship*, 157–88.
- Fronk, Camille. "Desert Epiphany: Sariah and the Women in 1 Nephi." *Journal of Book of Mormon Studies* 9/2 (2000): 4–15.
- Hilton, Lynn M., and Hope Hilton. *Discovering Lehi*. Springville, UT: Cedar Fort, 1996.
- . *In Search of Lehi's Trail*. Salt Lake City: Deseret Book, 1976.
- Jackson, Kent P., ed. *Studies in Scripture, Volume 7: 1 Nephi to Alma 29*. Salt Lake City: Deseret Book, 1987.
- Kocherhans, Arthur J. *Nephi to Zarahemla: A True and Ancient Record*. Orem, UT: Granite Publishing, 2002.
- Lambert, Neal E. "Liahona." In Largey, *Book of Mormon Reference Companion*, 519–20.
- Largey, Dennis L., ed. *Book of Mormon Reference Companion*. Salt Lake City: Deseret Book, 2003.
- Ludlow, Daniel H. *A Companion to Your Study of the Book of Mormon*. Salt Lake City: Deseret Book, 1976.
- , ed. *Encyclopedia of Mormonism*. 5 vols. New York: Macmillan Publishing, 1992.
- Ludlow, Daniel H., S. Kent Brown, and John W. Welch, eds. *To All the World: The Book of Mormon Articles from the Encyclopedia of Mormonism*. Provo, UT: FARMS, 2000.
- Ludlow, Douglas K. "Liahona." In Ludlow, Brown, and Welch, *To All the World*, 170–71. See also Ludlow, *Encyclopedia of Mormonism*, 2:829–30.
- Lundquist, John M., and Stephen D. Ricks, eds. *By Study and Also by Faith: Essays in Honor of Hugh W. Nibley*. Vol. 2. Salt Lake City: Deseret Book and FARMS, 1990.

- McConkie, Joseph Fielding, and Robert L. Millet. *Doctrinal Commentary on the Book of Mormon*. Vol. 1. Salt Lake City: Bookcraft, 1987.
- Nibley, Hugh. *Lehi in the Desert; The World of the Jaredites; There Were Jaredites*. Salt Lake City: Deseret Book and FARMS, 1988.
- . *The Prophetic Book of Mormon*. Salt Lake City: Deseret Book and FARMS, 1989.
- . *Teachings of the Book of Mormon, Semester 1: Transcripts of Lectures Presented to an Honors Book of Mormon Class at Brigham Young University 1988–90*. Provo, UT: FARMS, 1993.
- Nyman, Monte F., and Charles D. Tate Jr., eds. *The Book of Mormon: First Nephi, The Doctrinal Foundation: Papers from the Second Annual Book of Mormon Symposium*. Provo, UT: Religious Studies Center, 1988.
- Ogden, D. Kelly. “Answering the Lord’s Call (1 Nephi 1–7).” In Jackson, *Studies in Scripture*, 17–33.
- Phillips, Wm. Revell. “Metals of the Book of Mormon.” In Largey, *Book of Mormon Reference Companion*, 539–40.
- . “Metals of the Book of Mormon.” *Journal of Book of Mormon Studies* 9/2 (2000): 36–43.
- Potter, George D. “A New Candidate in Arabia for the Valley of Lemuel.” *Journal of Book of Mormon Studies* 8/1 (1999): 54–63.
- Potter, George D., and Richard Wellington. *Lehi in the Wilderness: 81 New, Documented Evidences That the Book of Mormon Is a True History*. Springville, UT: Cedar Fort, 2003.
- Reynolds, George. *A Dictionary of the Book of Mormon: Comprising Its Biographical, Geographical, and Other Proper Names*. Salt Lake City: Joseph Hyrum Parry Publishing, 1891.
- . *The Story of the Book of Mormon*. Salt Lake City: Joseph Hyrum Parry Publishing, 1888.
- Reynolds, George, and Janne M. Sjodahl. *Commentary on the Book of Mormon*. Vol. 1. Salt Lake City: Deseret News Press, 1955.
- Reynolds, Noel B. “Lehi’s Arabian Journey Updated.” In *Book of Mormon Authorship Revisited: The Evidence for Ancient Origins*, edited by Noel B. Reynolds, 379–90. Provo, UT: FARMS, 1997.
- Ricks, Eldin. *Book of Mormon Commentary*. Vol. 1. Salt Lake City: Deseret News Press, 1951.
- Roberts, Brigham H. *Studies of the Book of Mormon*. Edited by Brigham D. Madsen. Chicago: University of Illinois Press, 1985. 63–148, 195–201, 259–63.
- Seely, David R. “Lehi’s Altar and Sacrifice in the Wilderness.” *Journal of Book of Mormon Studies* 10/1 (2001): 62–69.
- Sorenson, John L. “The Composition of Lehi’s Family.” In Lundquist and Ricks, *By Study and Also by Faith*, 2:174–96.
- . “Metals and Metallurgy Relating to the Book of Mormon Text.” Provo, UT: FARMS Preliminary Report, 1992.
- Sorenson, John L., and Melvin J. Thorne, eds. *Rediscovering the Book of Mormon*. Salt Lake City: Deseret Book and FARMS, 1991.
- Sperry, Sidney B. *Our Book of Mormon*. Salt Lake City: Bookcraft, 1950.
- . *Problems of the Book of Mormon*. Salt Lake City: Bookcraft, 1964.
- Turner, Rodney. “Lemuel, valley of.” In Largey, *Book of Mormon Reference Companion*, 518–19.
- Tvedtnes, John A. “Was Lehi a Caravaneer?” Provo, UT: FARMS Preliminary Report, 1984.
- Welch, John W., ed. *Reexploring the Book of Mormon*. Provo, UT: FARMS, 1992.
- Welch, John W., David Rolph Seely, and Jo Ann H. Seely, eds. *Glimpses of Lehi’s Jerusalem*. Provo, UT: FARMS, 2004.
- Welch, John W., and Melvin J. Thorne, eds. *Pressing Forward with the Book of Mormon: The FARMS Updates of the 1990s*. Provo, UT: FARMS, 1999. 1–62.

- and Arugot valleys is shown in the influential *Carta Bible Atlas* (formerly *The Macmillan Bible Atlas*) as the path taken by Flavius Silva's Tenth Roman Legion to travel from Jerusalem past Ein Gedi to Masada. See Yohanan Aharoni et al., *The Carta Bible Atlas*, 4th ed. (Jerusalem: Carta, 2002), 190 (map 260).
11. In the winter of 1994, when I was a full-time instructor at the BYU Jerusalem Center for Near Eastern Studies, I explored the segment of this route from Jerusalem to Ein Gedi with my wife and children. I also served as Scoutmaster of Jerusalem Troop 75 at the time and took my Scouts along the Arugot valley segment of that desert trail (located in Israel's Ein Gedi National Park).
  12. Brown explains in an endnote that the Jerusalem/Ein Gedi/Arabah route is the one preferred by D. Kelly Ogden in "Answering the Lord's Call (1 Nephi 1–7)," in *Studies in Scripture, Volume Seven: 1 Nephi to Alma 29*, ed. Kent P. Jackson (Salt Lake City: Deseret Book, 1987), 23n8. I think it is important to mention, even if only in an endnote, that Ogden walked the entire distance from Jerusalem to the Red Sea via the Arabah valley in order to explore Lehi's trail firsthand. The walk was accomplished over several terms during 1986 and 1987 while Ogden was an instructor for Brigham Young University's Jerusalem Center student programs. As a fellow instructor there, I joined him on some portions of his "Lehi Trek," including the summer 1986 portion where it became evident to us both that Lehi could not have taken a trail from Qumran to Ein Gedi along the northwest shore of the Dead Sea since steep cliffs meet the lake's edge there. This led us both to the conclusion, on strictly practical grounds, that Lehi must have come from Jerusalem to Ein Gedi via the Arugot valley approach and that he traveled along the Dead Sea's west shore only south of Ein Gedi, where that shoreline flattens out and makes foot traffic possible.
  13. See George Potter and Richard Wellington, *Lehi in the Wilderness* (Springville, UT: Cedar Fort, 2005), 1–10, 31–50.
  14. See George Potter, "A New Candidate in Arabia for the Valley of Lemuel," *JBMS* 8/1 (1999): 54–63, 79.
  15. See Jeffrey R. Chadwick, "The Wrong Place for Lehi's Trail and the Valley of Lemuel," *FARMS Review* 17/2 (2005): 197–215.
  16. The article may be accessed online at maxwellinstitute.byu.edu/publications/review-main.php by clicking on the link for *FARMS Review* 17/2, 2005.
  17. See Chadwick, "The Wrong Place for Lehi's Trail and the Valley of Lemuel," 206–9.
  18. My negative conclusions about Tayyib al-Isim were not well received in some quarters, as noted by the *FARMS Review* editor (see the editor's introduction by Daniel C. Peterson, "Not So Easily Dismissed: Some Facts for Which Counterexplanations of the Book of Mormon Will Need to Account," *FARMS Review* 17/2 [2005]: xxvn45, xlvi). I fully understand this disappointment, and even the initial tendency toward denial, on the part of those who not only felt that a "valley of Lemuel" had been discovered but also had invested significant resources in presenting the site to the public in books and video programs. And to be fair, I should point out that Brown and Wellington and Potter had not yet seen my review when they began preparing their original drafts for the articles in this present issue of *JBMS*. It may be that they or others who have a vested interest in Tayyib al-Isim will eventually prepare and publish a full response to the issues I raised in the *FARMS Review*.
  19. Chadwick, "The Wrong Place for Lehi's Trail and the Valley of Lemuel," 214.
  20. This is essentially a restatement of the model presented in Chadwick, "The Wrong Place for Lehi's Trail and the Valley of Lemuel," 211.
  21. The apparatus for capitalized abbreviations in the footnotes is found at the beginning of each Book of Mormon, triple combination, and Latter-day Saint edition of the Bible.
- However, the apparatus for the Book of Mormon and the triple combination omits the capitalized abbreviations HEB (Hebrew) and GR (Greek) that are included in the Bible. The page titled "Explanation Concerning Abbreviations" at the front of the Latter-day Saint edition of the KJV indicates that a HEB footnote provides "an alternate translation from the Hebrew." The use of HEB in footnote *a* of 1 Nephi 16:13 is thus supposed to indicate that an "alternate translation" of Shazer is "twisting, intertwining." The problems, of course, are that we do not have a translation of the name to begin with and thus cannot know if the proposed alternate translation is legitimate.
22. In addition to 1 Nephi 16:13, HEB occurs in a footnote to each of the following verses: 1 Nephi 16:34 (concerning *Nahom*, but at least qualified by *probably*); 2 Nephi 9:20; Mosiah 11:3; and Mosiah 27:29.
  23. See S. Kent Brown, "The Place That Was Called Nahom: New Light from Ancient Yemen," *JBMS* 8/1 (1999): 66–68; and Warren P. Aston, "Newly Found Altars from Nahom," *JBMS* 10/2 (2001): 58–61.
  24. See Hugh Nibley, *Lehi in the Desert; The World of the Jaredites; There Were Jaredites* (Salt Lake City: Deseret Book and FARMS, 1988), 63–67.
  25. In addition to Brown's comments in this issue on the possible bondage of Lehi and family in Arabia, see S. Kent Brown, "A Case for Lehi's Bondage in Arabia," *JBMS* 6/2 (1997): 205–17; *From Jerusalem to Zarahemla: Literary and Historical Studies of the Book of Mormon* (Provo, UT: BYU Religious Studies Center, 1998), 55–74; and "New Light from Arabia on Lehi's Trail," in *Echoes and Evidences of the Book of Mormon*, ed. Donald W. Parry, Daniel C. Peterson, and John W. Welch (Provo, UT: FARMS, 2002), 88–92, 120–22.
  26. See Potter and Wellington, *Lehi in the Wilderness*, 142–43. Not only do the authors suggest that Arab sailors accompanied Lehi's colony on the voyage to America, they propose that Lehi took along household servants as well,
- who remain unmentioned in Nephi's text because they possessed no rights as family members. But no textual evidence for this suggestion is offered.
- The Brightening Light on the Journey of Lehi and Sariah**  
By Daniel McKinlay
1. See the bibliography of Lehi's journey that follows this article.
  2. Lynn M. and Hope A. Hilton, "In Search of Lehi's Trail," pt. 1, *Ensign*, September 1976, 32–54; pt. 2, October 1976, 34–63.
  3. Lynn M. and Hope A. Hilton, *In Search of Lehi's Trail* (Salt Lake City: Deseret Book), 1976.
  4. Warren P. Aston and Michaela Knoth Aston, "The Search for Nahom and the End of Lehi's Trail in Southern Arabia" (FARMS, 1989); "And We Called the Place Bountiful: The End of Lehi's Arabian Journey" (FARMS, 1991); *In the Footsteps of Lehi: New Evidence for Lehi's Journey Across Arabia to Bountiful* (Salt Lake City: Deseret Book, 1994).
  5. Warren P. Aston, "The Arabian Bountiful Discovered? Evidence for Nephi's Bountiful," *JBMS* 7/1 (1998): 4–11.
  6. George D. Potter, "A New Candidate in Arabia for the Valley of Lemuel," *JBMS* 8/1 (1999): 54–63.
  7. George D. Potter and Richard Wellington, *Lehi in the Wilderness: 81 New, Documented Evidences That the Book of Mormon Is a True History* (Springville, UT: Cedar Fort, 2003).
  8. Hugh Nibley, *Lehi in the Desert; The World of the Jaredites; There Were Jaredites* (Salt Lake City: Deseret Book and FARMS, 1988), 85.
  9. Hilton and Hilton, "In Search of Lehi's Trail," pt. 1, 54.
  10. See George Potter, "A New Candidate," 57–60.
  11. Hilton and Hilton, "In Search of Lehi's Trail," pt. 1, 54.
  12. Potter and Wellington, *Lehi in the Wilderness*, 77.
  13. Hilton and Hilton, *In Search of Lehi's Trail*, 81.
  14. See Potter and Wellington, *Lehi in the Wilderness*, 105.
  15. See Hilton and Hilton, "The Place Called Nahom," *Ensign*, August 1978, 73.

16. Warren P. Aston and Michaela J. Aston, "The Place Which Was Called Nahom: The Validation of an Ancient Reference to Southern Arabia" (FARMS, 1991), 10.
17. See Aston and Aston, *In the Footsteps of Lehi*, 22.
18. See S. Kent Brown, "The Place That Was Called Nahom: New Light from Ancient Yemen," *JBMS* 8/1 (1999): 66–68.
19. See Warren P. Aston, "Newly Found Altars from Nahom," *JBMS* 10/2 (2001): 56–61.
20. Hilton and Hilton, "In Search of Lehi's Trail," pt. 1, 50–51.
21. Eugene England, "Through the Arabian Desert to a Bountiful Land: Could Joseph Smith Have Known the Way?" in Noel B. Reynolds, ed., *Book of Mormon Authorship: New Light on Ancient Origins* (Provo, UT: BYU Religious Studies Center, 1982), 150.
22. See Aston and Aston, *In the Footsteps of Lehi*, 37–43.
23. See Potter and Wellington, *Lehi in the Wilderness*, 152–53.
24. See Wm. Revell Phillips, "Metals of the Book of Mormon," *JBMS* 9/2 (2000): 36–41.

#### Birds Along Lehi's Trail

Stephen L. Carr

1. The trip leaders for this tour were Gregory Witt of Brigham Young University; Lynn M. Hilton, author of two books pertaining to Lehi's journey, *In Search of Lehi's Trail* and *Discovering Lehi*; and Warren P. Aston, author of the book *In the Footsteps of Lehi*.
2. *Tanakh: A New Translation of the Holy Scriptures According to the Traditional Hebrew Text* (Jerusalem: Jewish Publication Society, 1985), 169.
3. Jeffrey R. Chadwick, in "Lehi's House at Jerusalem and the Land of His Inheritance," in *Glimpses of Lehi's Jerusalem*, ed. John W. Welch, David Rolph Seely, and Jo Ann H. Seely (Provo, UT: FARMS, 2004), 81–130, presents evidence that Lehi's house was located inside the city of Jerusalem and that his land of inheritance lay at some distance outside the city.
4. For those interested, the English names of birds observed along the proposed Lehi trail are given below along with their scientific names, presented in the accepted taxo-

nomic rather than alphabetical order: Masked Booby *Sula dactylatra*, Socotra Cormorant *Phalacrocorax nigrogularis*, Gray Heron *Ardea cinerea*, Little Egret *Egretta garzetta*, Western Reef Heron *Egretta gularis*, Striated Heron *Butorides striatus*, Great (Eurasian) Bittern *Botaurus stellaris*, White Stork *Ciconia ciconia*, African Spoonbill *Platalea alba*, Greater Flamingo *Phoenicopterus ruber*, Eurasian Wigeon *Anas penelope*, Mallard *Anas platyrhynchos*, Osprey *Pandion haliaetus*, Black Kite *Milvus migrans*, Short-toed Eagle *Circus gallicus*, Bateleur *Terathopius ecaudatus*, Western Marsh Harrier *Circus aeruginosus*, Eurasian Sparrowhawk *Accipiter nisus*, Eurasian Buzzard *Buteo buteo*, Long-legged Buzzard *Buteo rufinus*, Verreaux's Eagle *Aquila verreauxii*, Booted Eagle *Hieraaetus pennatus*, Bonelli's Eagle *Hieraaetus fasciatus*, Eurasian Kestrel *Falco tinnunculus*, Sooty Falcon *Falco concolor*, Barbary Falcon *Falco pelegrinoides*, Arabian Partridge *Alectoris melanocephala*, Common Moorhen *Gallinula chloropus*, Eurasian Coot *Fulica atra*, Eurasian Oystercatcher *Haematopus ostralegus*, Black-winged Stilt *Himantopus himantopus*, Spotted Thick-knee *Burhinus capensis*, Red-wattled Lapwing *Vanellus indicus*, White-tailed Lapwing *Vanellus leucurus*, Common Ringed Plover *Charadrius hiaticula*, Kentish (Snowy) Plover *Charadrius alexandrinus*, Lesser Sand-Plover *Charadrius mongolus*, Common Snipe *Gallinago gallinago*, Bar-tailed Godwit *Limosa lapponica*, Eurasian Curlew *Numenius arquata*, Spotted Redshank *Tringa erythropus*, Common Redshank *Tringa totanus*, Marsh Sandpiper *Tringa stagnatilis*, Common Greenshank *Tringa nebularia*, Terek Sandpiper *Xenus cinereus*, Common Sandpiper *Actitis hypoleucos*, Ruddy Turnstone *Arenaria interpres*, Little Stint *Calidris minuta*, White-eyed Gull *Larus leucophthalmus*, Sooty Gull *Larus hemprichii*, Herring Gull *Larus argentatus*, Lesser Black-backed Gull *Larus fus-*

*genei*, Caspian Tern *Sterna caspia*, Great Crested (Swift) Tern *Sterna bergii*, Bridled Tern *Sterna anaethetus*, Saunders's Tern *Sterna saundersi*, Brown Noddy *Anous stolidus*, Rock Pigeon *Columba livia*, Oriental Turtle-Dove *Streptopelia orientalis*, Eurasian Collared-Dove *Streptopelia decaocto*, Palm (Laughing) Dove *Streptopelia senegalensis*, Namaqua Dove *Oena capensis*, Bruce's Green Pigeon *Treron waalia*, Common (Eurasian) Swift *Apus apus*, Pallid Swift *Apus pallidus*, Little Swift *Apus affinus*, Common Kingfisher *Alcedo atthis*, Malachite Kingfisher *Alcedo cristata*, Gray-headed Kingfisher *Halcyon leucocephala*, Pied Kingfisher *Ceryle rudis*, Little Green Bee-eater *Merops orientalis*, European Roller *Coracias garrulus*, Eurasian Hoopoe *Upupa epops*, Singing Bush-Lark *Mirafra cantillans*, Black-crowned Sparrow-Lark *Eremopterix nigriceps*, Crested Lark *Galerida cristata*, Eurasian Crag-Martin *Hirundo rupestris*, African Rock-Martin *Hirundo fuligula*, Barn Swallow *Hirundo rustica*, House Martin *Delichon urbica*, Yellow Wagtail *Motacilla flava*, Citrine Wagtail *Motacilla citreola*, White Wagtail *Motacilla alba*, White-spectacled Bulbul *Pycnonotus xanthopygus*, Eurasian Blackbird *Turdus merula*, Dark-throated Thrush *Turdus ruficollis*, Streaked Scrub-Warbler *Scotocerca inquieta*, Graceful Prinia *Prinia gracilis*, Savi's Warbler *Locustella luscinioides*, Upcher's Warbler *Hippolais languida*, Plain Leaf-Warbler *Phylloscopus neglectus*, Wood Warbler *Phylloscopus sibilatrix*, Red Sea Warbler *Sylvia leucomelaena*, Spotted Flycatcher *Muscicapa striata*, Common Redstart *Phoenicurus phoenicurus*, White-tailed Wheatear *Oenanthe leucopyga*, Hooded Wheatear *Oenanthe monacha*, Hume's Wheatear *Oenanthe alboniger*, Variable Wheatear *Oenanthe picata*, Isabelline Wheatear *Oenanthe isabellina*, Desert Wheatear *Oenanthe deserti*, Blackstart *Cercomela melanura*, Arabian Babbler *Turdoides squamiceps*, Palestine Sunbird *Cinnyris oesus*, Shin-

ing Sunbird *Cinnyris habessinicus*, Rufous-tailed Shrike *Lanius isabellinus*, Long-tailed Shrike *Lanius schach*, Eurasian Jackdaw *Corvus monedula*, House Crow *Corvus splendens*, Hooded (Carrion) Crow *Corvus corone*, Brown-necked Raven *Corvus ruficollis*, Fan-tailed Raven *Corvus rhipidurus*, Tristram's Starling *Onychognathus tristramii*, Dead Sea Sparrow *Passer moabiticus*, Rueppell's Weaver *Emberiza galbula*, African Silverbill *Lonchura cantans*, Yellowhammer *Emberiza citrinella*, House Bunting *Emberiza striolata*, Cinereous Bunting *Emberiza cineracea*, Cinnamon-breasted Bunting *Emberiza tahapisi*, Black-headed Bunting *Emberiza melanocephala*.

5. James F. Clements, *Birds of the World: A Checklist* (Vista, CA: Ibis, 2000).
6. P. A. D. Hollom et al., *Birds of the Middle East and North Africa* (Calton, Staffordshire, England: T & AD Poyster, 1988); R. F. Porter et al., *Birds of the Middle East* (Princeton, NJ: Princeton University Press, 2004); and Jens Eriksen et al., *Oman Bird List*, edition 6 (Muscat, Sultanate of Oman: Centre for Environmental Studies and Research, Sultan Qaboos University, 2003).
7. See the footnotes in the 1979 edition of the Latter-day Saint edition of the King James Bible for Deuteronomy 14:12–18. Also see William Smith, *A Dictionary of the Bible* (Grand Rapids, MI: Zondervan, 1948, 11th printing 1976).
8. See note 2 for publication data.
9. This word, when broken down into its Latin components, means "bone-break," or "a bird that breaks bones." The Eurasian Lammergeier, *Gypaetus barbatus*, a type of vulture, after cleaning off a carcass as much as possible, takes the animal's bones high up in the air and repeatedly drops them until they break open and the marrow can be extracted.
10. If this bird is the same as the present-day Osprey, *Pandion haliaetus*, it is bird of prey that feeds solely on bony fish, which were clean according to the Mosaic law, and does not consume carrion as a vulture does. If, however, this bird is