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Lehi in the Desert, Part II

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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* . . ."^{57*}

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."⁵⁸

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."⁵⁹ 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."⁶⁰ 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.⁶⁰ 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?⁶¹ 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."⁶² 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.⁶⁴ Egyptian literary writings regularly close with the formula "and so it is."⁶⁵ 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

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self was diligent in keeping this *seboyet*.⁶⁶ It was the Egyptian, not the Hebrew gentleman who advertised his proficiency in the arts of the scribe.⁶⁷ 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 imagery⁶⁸ 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,⁶⁹ 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*).⁷⁰ Greek sources inform us that this prophecy enjoyed very great circulation in ancient times.⁷¹ 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.⁷² 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.

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(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.⁷³ 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."⁷⁴ 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.⁷⁵ 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,⁷⁶ especially in the days of great commercial activity.⁷⁷ The Jews always felt a spiritual affinity with the nomad which they never felt towards the settled cultivators of Palestine.⁷⁸

We have often been told that the patriarchs were wandering Bedouins;⁷⁹ their language was that of the desert people; many of whose words are to this day closer to Hebrew than to modern Arabic.⁸⁰



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 'bid)* . . . "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."⁸¹ 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.⁸²

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.⁸³ 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.⁸⁴ 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,⁸⁵ 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.⁸⁶

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

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Lehi in the Desert

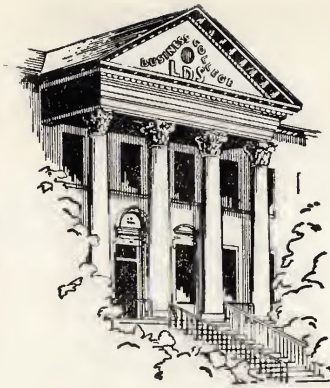
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language of his fathers—he cannot possibly be speaking of Hebrew. The necessary precautions to preserve Hebrew would naturally include possession of the scriptures, but these could be had anywhere in Judah and would not require the dangerous mission 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.⁸⁷ 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.⁸⁸

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.⁸⁹ 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;⁹⁰ he was regarded as the legitimate offspring of Abraham by an Egyptian

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LEHI IN THE DESERT

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mother.⁹⁰ 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 . . .,"⁹¹ 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.⁹² 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,"⁹³ 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."⁹⁴ 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.⁹⁵ 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 unflinching 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."

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of Massa."⁹⁶ 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."⁹⁶

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.⁹⁷ 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.⁹⁸ 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.⁹⁹

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.¹⁰⁰ 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)

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⁹⁸*Archaeol. & the Relig. of Israel*, p. 160.
⁹⁹D. S. Margoliouth, *The Relations Between Arabs and Israelites Prior to the Rise of Islam* (The Schweich Lectures, London, 1924) p. 13.
¹⁰⁰The Persians in Egypt wrote Aramaic because Egyptian script was too clumsy and hard to learn, according to Th. Noeldeke, *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.

⁹¹Granted 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.

⁹²E. 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 Bremers-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.

⁹³Faulkner, *loc. cit.*

⁹⁴Bickerman, *op. cit.*

⁹⁵The 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.

⁹⁶A. H. Gardiner, "New Literary Works from Ancient Egypt," *JEA* 1 (1914) 25; incidentally, the Egyptian here quoted had connections with Palestine, *id.* p. 30.

⁹⁷Meyer, *Gesch. d. Alt.* 1:2, 176.

⁹⁸The 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.)

⁹⁹The 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.

¹⁰⁰Von Gall, *op. cit.* pp. 65-68; Breasted, *History of Egypt*, p. 547.

¹⁰¹Von Gall, p. 67f.

¹⁰²Gardiner, v. Gall, *op. cit.* pp. 49-55.

¹⁰³The 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.

¹⁰⁴Cowley, *Aramaic Papyri*, col. xv, 1.208.

¹⁰⁵Ed. Meyer, *Die Israeliten und ihre Nachbarstaemme* (Halle, 1906), p. 307.

¹⁰⁶To 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)

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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.

⁷⁷J. 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.

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

⁷⁹Ph. J. Baldensperger, "The Immovable East," *PEFQ* 1922, 163; 1926, 93-97; Dhorme, "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.

⁸⁰P. 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."

⁸¹A. Guillaume, "The Habiru, the Hebrews, and the Arabs," *PEFQ* 1946, 65; 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."

⁸²Guillaume, *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.

⁸³A. 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 Manassite 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. Rondall, Homer P. Johnson, H. Deon 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. Deon Harrison, Daniel Nield, Maud Nield, Lois Brown, J. Yergil Bushman, Ruth F. Bushman, Melvo Taylor, Lloyd P. Oldham, Lydia O. Oldham, S. Boyd Smith, Shirley Steadman.

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

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

Sixth row: Watson Ririe, Robert L. Mercer, Sheldon L. Nicolaysen, Elden H. Moss, Wallace L. Livingston, Fountelle 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 Hannemon, LaMon Neubert, Clifford H. Jensen, Iwan M. Black, Curtis W. Slode, 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, Margan Eugene Hurd, Robert L. Kendall, J. Reed Bird, Bert Glen Lund, Francis J. Block, 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, Gerold 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 Sloop, R. Richard Gray, Gerold 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 Deon Knighton, William C. Roberts, Jr., Robert D. Biggs, Glen W. Vance, Harrison Eldon Maughan, James Moyer 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 Wageningen, 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. Deon 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 Schloppey, Boyd Dale Hansen, Vernon R. Spencer, Neil C. Farr, James C. Haggan, L. Vernon Woodbury, Dole Weston Gordon, Dan Jay Workman.

Left balcony: Harold G. Gardner, Douglas L. Orton, Dean L. Hailstone, 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.

⁸⁴It 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 pre-historic 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.

⁸⁵Albright, *Archaeol. & the Relig. of Israel*, p. 171.

⁸⁶Thus "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.

⁸⁷The 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 'Arishiyeh(t) Bedus on the Egyptian frontier carry goods by land from the 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 (Herodot. *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. Schiffahrt*, 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.

⁸⁸It 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.

⁸⁹Marqolouth, *Arabs and Israelites*, p. 29. Guillaume, *PEFQ* 1946, p. 80.

⁹⁰Meyer, *Israeliten*, p. 302.

⁹¹J. Zeller, "The Bedawin," *PEFQ* 1901, p. 198.

⁹²"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.

⁹³Meyer, *op. cit.*, p. 322f.

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

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

⁹⁶*The Survey of Western Palestine, Name Lists* (E. I. Palmer, Comment., London, 1881) p. 358.

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

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

⁹⁹C. R. Conder, in same vol. as above, n. 97, p. 272.

¹⁰⁰*Surv. of Wstn. Palest., Name Lists*, pp. 40, 17, 66.

¹⁰¹A. 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 Fae 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 Bolingbroke, 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.

Matcalf, 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 Colt, 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 Hughs.

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 Leamy.

Sixteenth row: Benjamin L. Dickinson, 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.

