New Light: The So-Called Lehi Cave

LaMar C. Berrett
Berrett discusses point by point reasons why an ancient burial complex at Khirbet Beit Lei, sometimes called “Lehi’s cave,” is unlikely to have Book of Mormon connections.

Brown describes a carved altar inscribed to the tribe Nihm discovered in the southwest Arabian peninsula (Yemen)—this location may be the place Nahom where Nephi’s father-in-law, Ishmael, was buried, according to the Book of Mormon record.

The characters on the Anthon transcript reportedly taken by Martin Harris to New York to show to Professor Charles Anthon bear resemblance to characters on two Mexican seals made of baked clay.

Szink identifies another possible Semitic source for the name Alma in the tablets of Ebla uncovered in Syria.
Editor’s Note: For nearly three decades Latter-day Saint audiences, especially travelers in Israel, have been told by some lecturers and tour guides about “Lehi’s Cave” at a place called Khirbet Beit Lei about 20 miles southwest of Jerusalem. Some church members have claimed that evidence found there shows that it is the spot where the sons of Lehi stopped when they fled from Jerusalem and from the servants of Laban, according to 1 Nephi 3:26–27. In 1982 Dr. LaMar C. Berrett, author of a widely circulated book, Discovering the World of the Bible, published an evaluation of these claims through FARMS. Yet many Latter-day Saints are not acquainted with his critique. This short article summarizes what he found out about the Khirbet Beit Lei and the claim that Nephi and his brothers stopped there.

In 1961 a road-building project by the government of Israel uncovered an ancient burial complex at Khirbet Beit Lei during construction in the area which is ten miles west-northwest of Hebron. Professor Joseph Naveh, an archaeologist at Hebrew University, excavated the site.

One of the inscriptions in the cave.
district that Samson named. After all, we do not definitely know where that was located; moreover, that name was bestowed over three thousand years ago, and there is no documentation during the intervening centuries of the name in this vicinity or anywhere else in the land of Israel. During those millennia the Jews were twice driven out of the land, and the language spoken changed at least twice—from Hebrew to Aramaic at the time of Jesus and much later to Arabic. Besides, the recent Arab inhabitants of Khirbet Beit Lei have no cultural continuity with the Jews of the prophet Lehi’s day. Thus the name Lei and the language and culture of the inhabitants of the area have only the slimmest prospect of relating historically to anything connected with Lehi or Nephi. Moreover, Lehi wanted to get away from people at Jerusalem who had sought his life. Evidently, he did not want his departure to be publicly known lest his enemies pursue him, and nobody claims that he was personally at this cave. So how would his name have become associated with the site?

Point 2. Nothing in Nephi’s record suggests that the “cavity in a rock” to which the sons of Lehi fled (see 1 Nephi 3:26–27) was anything but a city of Lachish, only a few miles to the west and in the same time frame, come the famous “Lachish Letters,” messages written on pieces of broken pottery that tell about the tense military situation as the Babylonians approached the area. Manuscripts and papyrus documents have been found that were left in other caves in the land of Judah by men at this same historical moment. (Cross chose to “suppress the temptation” he felt to suggest that the inscriptions at the burial chamber at Khirbet Beit Lei may have been the work of “a prophet or his scribe fleeing Jerusalem,” apparently hinting at Jeremiah and his helper Baruch.)

Mormon interest in this burial chamber has focused on six points:
1. The name, Khirbet Beit Lei, which means ruins of the house of Lei. Adherents of the view that Nephi visited here have supposed that the name Lei is a variant of Lehi. Two aged Arab residents of the vicinity claimed that an ancient prophet named “Lei” judged his people in that locality.
2. The presence of a “cave” near Jerusalem that could be the one to which Nephi and his brothers resorted according to 1 Nephi 3:27.
3. The date of the inscriptions has been judged to fall early in the century that followed 600 B.C., which is about when Lehi and his family left Jerusalem.
4. The plea in one inscription for the deliverance and redemption of Jerusalem.
5. Inscribed prophetic statements in the first person, supposedly meaning that a prophet (Nephi?) was present.
6. Sketches of ships on the chamber walls; Nephi’s party later built a vessel and crossed the ocean.

While these points may look impressive initially, examination of each of them establishes that they do not provide convincing evidence for any connection with Nephi or his brothers.

Point 1. Indeed there was a district named “Lehi” (see Judges 15:9, 14, 19) in the hill country of Judah near Philistine territory, and this may have been in the neighborhood where Khirbet Beit Lei is located. When Samson killed a thousand Philistines with the jawbone (Hebrew לִי [l̄i]) of an ass (see Judges 15:17), he named an area there “Ramath-lehi,” meaning “the heights of lehi,” or “lifting up of the jawbone” or “casting away of the jawbone.” A nineteenth-century book mentions a village named “beit leyi” in this general area, although it is hard to imagine that the term leyi is derived from the
A recently discovered carved altar from the southwest Arabian peninsula provides dramatic new evidence for locating “the place that was called Nahom,” referred to by Nephi in his narrative.

Nahom was the location where Nephi’s father-in-law, Ishmael, was buried (see 1 Nephi 16:34). The quest to pin down where that place might actually be in the vast desert wilderness of Arabia has raised issues for readers of the Nephite record that remain unsettled. Some LDS scholars have sought for years to identify where Nahom was located in order to understand the social and geographical circumstances of Lehi’s trek through arid Arabia and grasp more fully what happened to the Lehite party as they sojourned there.

NEW LIGHT

“The Place That Was Called Nahom”:
New Light from Ancient Yemen
S. Kent Brown

Inscribed altar dedicated by a man named Biathar of the tribe of Nihm in the seventh or sixth century B.C. Photo courtesy Philippe Maillard.
at Nahom? Other travelers covered the entire distance of that trip from Jerusalem to the coast of the Indian Ocean in a matter of months, rather than in eight years (see 1 Nephi 17:4). Was this place a kind of “Winter Quarters”—a respite that allowed them to recover from the shock of the first long leg of their journey while they prepared for the last, grimmest portion?

One of the challenges facing LDS researchers has been determining where such a place might have been located. They have sought evidence in ancient sources of information that there was a spot, and a population, that was called Nahom. The first confirmation came twenty years ago, when the late Ross T. Christensen, an archaeology professor at BYU, discovered a place named “Nehhm” on an eighteenth-century map drawn by the famous German explorer Carsten Niebuhr. Presumably, the name Nahom was spelled with the same three consonants, N-H-M, assuring those knowledgeable in Semitic languages that “Nahom” could well be related to “Nehhm.” The reason Nephi mentioned this name while remaining silent about any other place names encountered on their trip (with the possible exception of Shazer) was likely because he considered that the existing name of the spot, “comfort” in his language, was evidence of the hand of the Lord over them, although Ishmael’s own family (including Nephi’s wife) seems not to have been at all positive (see 1 Nephi 16:35).

Warren and Michaela Aston have been the most persistent in following the lead offered by Christensen. In their book, they have drawn together references to a number of Arabic sources that predate the work of Niebuhr by several centuries. These Arab authors, Ibn al-Kalbi and al-Hamdāni, refer variously to a pagan god known as Nuhum (Ibn al-Kalbi), a tribal ancestor named Nuham (Ibn al-Kalbi), and a region and a tribe called Nihm (al-Hamdāni), all in southwest Arabia. Even so, these references come from the pens of individuals who lived in the ninth and tenth centuries A.D., 1,400 or more years after Lehi’s party passed through the area. In reaching their conclusions, the Astons assumed that there was a continuity of such terms in that region for 1½ millennia because others had assumed it. After all, there is still a

Hugh Nibley and others since him have observed that the passive phrasing, “the place that was called Nahom” (emphasis added), connotes that the name had already been conferred on that area by local inhabitants before Lehi’s clan arrived. Unlike the case of “the Valley of Lemuel,” father Lehi did not coin his own name for this spot. Other people were already there and the little party had to cope with their presence. It has even been argued that the family faced serious economic and social dependency upon local inhabitants during and after their stay at Nahom. The first children of the recently married couples probably were born in this area (see 1 Nephi 16:7; 17:1), and it may have been the birthplace of Jacob, Nephi’s brother. Moreover, the party apparently stayed there for some time.

When the travelers resumed the journey from Nahom, their route turned “nearly eastward” (1 Nephi 17:1). That course took them to the shore of the sea—“Irreantum” they called it—that bounded the land they named Bountiful. Why did they pause at Nahom? Other travelers covered the entire distance of that trip from Jerusalem to the coast of the Indian Ocean in a matter of months, rather than in eight years (see 1 Nephi 17:4). Was this place a kind of “Winter Quarters”—a respite that allowed them to recover from the shock of the first long leg of their journey while they prepared for the last, grimmest portion?

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One of the rarely recognized tragedies of Book of Mormon studies is the failure of substantial earlier research to receive sufficient recognition to make it part of continuing investigation. A good example is a paper first published almost three decades ago by Carl Hugh Jones. In it he examined the “Caractors” that Joseph Smith had transcribed from the plates so that Martin Harris could show them to Professor Charles Anthon in New York City. Issues that Jones raised remain today a challenge not yet taken up by scholars. Following Jones’s lead should shed light on the plates and the text from which the Book of Mormon was translated.

Several copies of the Anthon transcript exist and have been published in various places. What appears to be the oldest version is in the possession of the Reorganized Church of Jesus Christ of Latter Day Saints at Independence, Missouri. RLDS historians have reported that this copy of the characters is written on a piece of paper measuring 8 by 3 ¼ inches. The paper appears to be of the same quality and appearance as that on which the manuscript of the Book of Mormon was translated.

Jones first assigned a code (reference) number to each discrete character. He identified 56 of them that occur a single time and 39 more that appear more than once. Since Jones’s study was the first to provide such an apparatus for reference to these characters, further studies should refer to the characters using his numbering system.
words or phrases. For example, one pair of consecutive signs appears in three different places in the seven lines of the Anthon transcript, two groups of three characters each appear twice, and a certain sequence of five characters appears twice. Jones thought that recognizing such repetitions might contribute to deciphering the script, although he never attempted any decipherment, considering himself linguistically unprepared to do so. Jones also felt that there was evidence for a simple single-stroke alphabet consisting of 20 to 32 letters depending on how finely one defined a stroke.

He also referred to similar characters that are displayed in a book of family reminiscences of the life of Frederick G. Williams, a Presiding Bishop in the early LDS Church. A small feature in the book that came from Williams’s papers showed a few more signs said to have been copied from the gold plates. When those are added to the 224 on the Anthon transcript, a significant sample of “reformed Egyptian” characters, as Moroni called them in Mormon 9:32, is available for students of languages to work with in trying to find internal consistencies or make external comparisons. Jones suggested that comparison of some of the characters with the demotic form of Egyptian writing was one approach that seemed promising; others have hinted at the same thing.

Jones went on to identify Anthon transcript characters on two Mexican seals made of baked clay. One of those objects was first reported in 1966 when Dr. David H. Kelley discussed it in print. This inscribed “cylinder seal” had been found accidentally by workmen excavating soil for use as fill dirt at the famed archaeological site of Tlatilco near the western edge of the Valley of Mexico. Kelley, a renowned linguist and archaeologist, considered that the characters represented a “hitherto unknown writing system.” Archaeologist John A. Graham of the University of California later commented on this script: “The markings of this seal closely resemble various oriental scripts ranging from Burma and China to the rim of the Mediterranean. If the signs of this seal should be writing, and the seal should be accepted as authentic, we would almost surely be dealing with an instance of transpacific contact during the Preclassic” age (i.e., the period in Mesoamerica preceding A.D. 300). Based on the many artifacts excavated at Tlatilco, a probable date for this seal can be inferred of not later than 400 B.C.

Jones also compared the Anthon transcript signs to some found on another clay seal excavated at the famous Olmec site of La Venta, Tabasco. The characters on the La Venta artifact are much simpler than those on the one from Tlatilco, hence the comparisons are less interesting. Nevertheless Jones determined that he could see parallels between all the La Venta signs and those on the Anthon transcript.

He concluded that most of the Anthon transcript marks can be seen on these two artifacts. Moreover some of the characters on the Tlatilco seal were grouped somewhat like those on the Anthon document. Jones felt that he had discovered through his comparisons support for the thesis that at least the Tlatilco seal offered a firm archaeological example of the type of script represented by the Anthon transcript.

Unknown to Jones at the time, other archaeological evidence had been uncovered in central Mexico for a system of writing that might be similar to that from Tlatilco and thus to the Anthon transcript. Physical specimens of this evidence are not available to us now. The reason deserves an explanation.

William Niven, a Scottish mineralogist, worked at a number of archaeological sites in the Valley of Mexico between 1921 and 1932. Aside from a scattering of second-hand references in popular media of the time, the rudiments of his story are only found in an article about the man by E. C. Baity and N. K. Owen in a Mexican conference volume in 1989. With assistance from Niven’s descendants who were still living in Mexico a decade ago, the authors relate that in the course of his digging, Niven excavated some 2,600 inscribed slabs. He reburied these after making drawings of them. Family members still have some of the drawings. Among schol-
ars who collaborated with Niven was the famous Mayan archaeologist Sylvanus G. Morley, who said that the inscribed characters were totally unfamiliar to him. Some of the artifacts Niven dug up went to such prominent museums as the Peabody at Harvard, the American Museum of Natural History in New York, and the British Museum. Moreover, among the thousands of clay figurines he excavated were some he considered to show "strongly Phoenician" or "Semitic" features. It remains to be seen whether any of Niven's materials can now be retrieved for study. J. Walter Fewkes of the Smithsonian Institution was impressed enough to propose sending a staff of archaeologists to report on the inscribed slabs, but evidently nothing came of it.

Baity and Owen urged that responsible scholars try to examine those items of Niven's material that can still be located with the help of his family in order to subject them to modern analyses. Inasmuch as most of his excavation sites were only a few miles from Tlatilco, it could well be that Niven found further examples of the writing that Kelley reported some 40 years later.

The results of Jones's investigation involving the Anthon transcript characters, plus the finds made by Niven in the field, are potentially important. Some enthusiasts who are interested in the subject of ancient writing and the Anthon transcript could now perform a valuable service by attempting to gather available information before the trail again grows cold. If larger samples of these characters could be obtained, cryptographic methods might make progress on the task that Jones began.

NEW LIGHT

Further Evidence of a Semitic Alma

Terrence L. Szink

Last issue's "What's in a name?" included a photograph of one of the Bar Kokhba letters in which the name "Im" (or "Imh" as it is also spelled) appears. Paul Hoskisson explained that this means that the Book of Mormon name Alma is in fact a good Hebrew name and not necessarily from a Latin source, as many critics of the Book of Mormon have maintained. Yet some may argue that since the Bar Kokhba materials are late (dating to around A.D. 130), they cannot be used to elucidate Nephite culture which was separated from Israel with Lehi's departure from Jerusalem in 600 B.C. However, to the evidence from the Bar Kokhba letters we may now add additional occurrences of the proper name Alma from another ancient Semitic source. This time, the texts precede Lehi's departure from Jerusalem.

In 1975 Paolo Mathiae, an Italian archaeologist, uncovered a huge archive of clay tablets at a site in northwestern Syria called Tell Mardikh. The tablets were written in cuneiform, a writing system that predates the alphabet. The archive is mostly administrative in nature and deals with the palace economy of a large city-state that has been identified as the ancient city of Ebla. Ebla flourished in the second half of the third millennium B.C. and had economic and cultural ties with Mesopotamia and Palestine.

The language recorded on the tablets is Semitic. It has many grammatical features that link it to the Semitic language Akkadian, forms of which were used throughout Mesopotamia. It also has a fair amount of vocabulary from Western Semitic, a branch of the Semitic language family tree which also includes Ugaritic, Phoenician, Hebrew, and Aramaic.

Among the texts of Ebla are six separate documents that contain the personal name al-ma written eight times (on two of the tablets the name occurs twice). Originally there was some uncertainty about the reading of the cuneiform sign al, but this has been resolved and al-ma is now an accepted reading at Ebla. It is not certain whether the transactions recorded at Ebla refer to just one person named Alma, or to several. In one document Alma is identified as a merchant from Mari, a city situated on the river Euphrates. Most likely the name al-ma at Ebla is used to identify a male, there being few female merchants at Ebla.

No etymological explanation of al-ma has yet been attempted; however in the transcriptions of the texts in which it occurs, the name is written in italics, indicating that the editors of the texts understand the name to be Semitic.

The occurrences of "Im" and "Imh" in the Bar Kokhba letters, which chronologically follow Lehi's departure, and al-ma at Ebla, which chronologically preceded it, work together to provide fairly strong evidence that the personal name Alma could have been part of the cultural baggage that Lehi and his family took with them from Israel to the New World. Certainly the critics' claim that Joseph Smith borrowed Alma from a Latin-based source is no longer the only possible explanation.

□
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3. The exact equivalency of the root letters cannot be assured. It is probable that the term Nahom was spelled with the rasped or fricative Hebrew letter for "št" (het or chet) whereas the name Nihm, both in modern Arabic and in the ancient Sabaran dialect, is spelled with a softer, less audible h sound. See G. Lancaster Harding, An Index and Concordance of Pre-Islamic Arabian Names and Inscriptions (Toronto: University of Toronto Press, 1971), 81, 602, and Joan Capeland Biella, Dictionary of Old South Arabic: Sabaran Dialect (Chico, Calif.: Scholars Press, 1982), 296. One has to assume, it seems to me, that when the members of Lehi’s party heard the local name for “the place that was called Nahom” they associated the sound of that local name with the term Nahom, a Hebrew word that was familiar to and had meaning for them.

4. Biella (Dictionary, 296) defines the root nhm as 'pecked masonry,’ that is, finished stone work whose surface has been chiseled purposely to make it rough to the touch.

“Anthon Transcript” Writing Found?


5. Nancy Clemens Williams, After One Hundred Years (Independence, Mo.: Zion’s Printing and Publishing, 1951), 102. Two pairs of slightly varying characters that look generally like those on the Anthon transcript are said to have been interpreted by Joseph Smith as “Book of Mormon.” Another two pairs of charac-

ters, again showing only slight variation between the two versions, were read as “The Interpreters of Languages.”


10. Elizabeth C. Barly and Nancy K. Owen, “Ancient Maya in the Valley of Mexico?,” Memorias del Segundo Coloquio Interna-

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1. LaMar C. Berrett, Discovering the World of the Bible (Provo, Utah: BYU Press, 1973); “The So-called Lehi Cave” (Provo, Utah: FARMS, 1982).

