



Type: Magazine Article

The World of the Jaredites, Part II

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Source: *Improvement Era*, Vol. 54, No. 10 (October 1951), pp. 704–706,
752–755

Published by: The Church of Jesus Christ of Latter-day Saints

Dear Professor F.

IN REPLY to my sustained blast of the 17th inst. you tax me with "a naive and gullible acceptance of the Tower of Babel story." I knew you would. Most people believe quite naively that Lincoln wrote the Gettysburg Address, but their totally uncritical acceptance of the fact does not prevent it from being true. You may accept any story naively or you may take it critically. What would you say if I were to accuse you of being very simple and gullible in *rejecting* the story of the tower? The cornerstone of "sound scholarship" in our day is the comfortable doctrine that the answer *no* can never be quite as wrong as the answer *yes*, a proposition which to my knowledge has never been demonstrated. Excuse me if I seem recalcitrant, but I find it odd that the one skill most appreciated and rewarded in those circles where one hears everlastingly of "the inquiring mind" and the importance of "finding out for one's self" is the gift and power of taking things for granted. Even our Latter-day Saint intellectuals are convinced that the way to impress the Gentiles is not to acquire a mastery of their critical tools, (how few even know Latin!), but simply to defer in all things to their opinions.

Think back, my good man, to the first act of recorded history. What meets our gaze as the curtain rises? People everywhere building towers. And why are they building towers? To get to heaven. The tower was, to use the Babylonian formula, *the markaz shame u irtisim*, the "binding-place of heaven and earth," where alone one could establish contact with the upper and lower worlds. That goes not only for Babylonia but also for the whole ancient world, as I have pointed out at merciless length in my recent study on the "Hierocentric State." The towers were artificial mountains, as any textbook will tell you, and no temple-complex could be without one. The labors of Dombart, Jeremias, Andrae, Burrows, and others shall spare us the pains of showing you these towers scattered everywhere throughout the old world as a means of helping men get to heaven.^{8*} The legends

concerning them are legion, but they all fall into the same pattern: In the beginning an ambitious race of men tried to get to heaven by climbing a mountain or tower; they failed and then set out to conquer the world. A thoroughly typical version of the story is a variant found in Jewish and Christian apocryphal writers in which the sons of Seth (the angels, in some versions), eager to regain the paradise Adam had lost, went up on to Mt. Hermon, and there lived lives of religious asceticism, calling themselves "the Watchers" and "the Sons of Elohim." It was an attempt to establish the heavenly order, and it failed, the embittered colony descending the mountain to break the covenant, marry the daughters of Cain, and beget a race of "men notorious for murders and robberies." Determined to possess the earth if they could not possess

Lord,"¹² founded the kingdom of Babel, and in the next chapter that Babel was the name of the tower builded to reach to heaven. This Nimrod seems to be the original arch-type of the Mad Hunter.¹³ His name is for the Jews at all times the very symbol of rebellion against God and of usurped authority; he it was "who became a hunter of men," established false priesthood and false kingship in the earth in imitation of God's rule and "made all men to sin."¹⁴ A very early Christian writing tells how Noah's descendants waged bitter war among themselves after his death, to see who should possess his kingship; finally one of the blood of Ham prevailed, and from him the Egyptians, Babylonians, and Persians derive their priesthood and kingship. "From the race of Ham," says the text, "came one through the magical (as opposed to the

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By Hugh Nibley, Ph. D.

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heaven, the men of the mountain denied that they had failed, faked the priesthood, and forced the inhabitants of the earth to accept the kings they put over them.⁹ This story you will recognize as an obvious variant of the extremely ancient and widespread Mad Hunter cycle, which I treated in an article on the origin of the state.¹⁰ The Mad Hunter, you will recall, claimed to be the rightful ruler of the universe, challenged God to an archery contest, and built a great tower from which he hoped to shoot his arrows into heaven. Sir James Frazer has collected a large number of American Indian versions of the story to illustrate Old World parallels, for the tale is met with among primitive hunters throughout the world.¹¹

In Genesis X we read that Nimrod, "the mighty hunter against the

holy) succession named Nimrod, who was a giant against the Lord . . . whom the Greeks call Zoroaster and who ruled the world, forcing all men by his false magical arts to recognize his authority."¹⁵ The Chronicon Paschale reports a widespread tradition that this giant who built Babylon was not only the first king of Persia, the earthly Cosmocrator, but also the first man to teach the killing and eating of beasts,¹⁶ a belief also expressed in the Koran.¹⁷ There is another common tradition that Nimrod's crown was a fake, and that he ruled without right "in the earth over all the sons of Noah, and they were all under his power and counsel," while he "did not go in the ways of the Lord, and was more wicked than all the men that were before him."¹⁸ The antiquity of these stories may be judged from an early Babylonian

*Numbers refer to bibliography at end of article.



—Religious News Service Photo

GIANT OLIVE TREE NEAR THE MOUNT OF OLIVES, JERUSALEM

account of a wicked king who first "mingled small and great on the mound" and caused them to sin, earning for himself the title of "king of the noble mound" (cf. the tower), "god of lawlessness," "god of no government."¹⁹ In the very earliest Indo-European traditions this person is Dahhak, "the type of the dregvant, the man of the Lie and the king of mad-men," who sat on the throne for a thousand years and forced all men to subscribe their names in the Book of the Dragon, thus making them subject to him.²⁰

In the Book of Ether the name of Nimrod is attached to "the valley which was northward," and which led "into that quarter where there never had man been" (II:2, 5), which suits very well with the legendary character of Nimrod as the Mad Hunter of the Steppes. The name of Nimrod has always baffled philologists, who have never been able to locate it,²¹ but at the end of the last century the explorer and scholar Emin found that name attached to legends (mostly of the Mad Hunter variety) and place names in the region of Lake Van, the great valley due north of upper Mesopotamia.²² Now I am not insisting for a minute that

the legendary Nimrod ever existed. As I told you before, I am only interested in the *type* of thing that happened, and after having examined hundreds of legends from all parts of the ancient world, all telling substantially the same story, I think that anyone would find it difficult, in view of the evidence, to deny that there was some common event behind them. It seems to have been a *single* event, moreover. How so? I said above that we find mounds and towers scattered throughout the whole ancient world; now I will go further and say that they are not independent local inventions but actually imitations derived ultimately from a single original. Every great national shrine of antiquity had a founding legend of how in the beginning it was brought through the air from some mysterious faraway land. And this faraway land always turns out to have been in Central Asia. Our Norse Othinn came from the giants' land to the east, the Greek national cult from the land of the Hyperboreans, far to the northeast of Greece; people of the Near East looked to a mysterious white mountain of the North as the seat of their primordial cult, the Chinese to the paradise or mountain of the West,

and so forth.²³ You may list the various founding legends and trace them back at your leisure to a single point of origin. Is it not strange that the founding father and *summus deus* of each nation of antiquity is somewhere declared to be a fraud and an impostor, a wandering tramp from afar whose claims to supreme authority cannot stand a too careful examination? Think of Prometheus' challenge to Zeus, of Loki's blackmailing of Othinn, of the dubious "Justification of Osiris," of the terror of all-mighty Anu when Tiamat challenges his authority, and so forth.²⁴ Run down these legends, and you will find in every case that the usurper comes from Central Asia. Even Isaiah (XIV:12ff) recalls that in the beginning the adversary himself set up his throne "upon the Mountain of the Assembly in the regions of the North," and there pretended to be "like the Most High." For all this a single origin is indicated; whether historical or ritual makes little difference.

There is one aspect of the Nimrod cycle that is too interesting to pass by, especially for an anthropologist. That is the tradition of the stolen garment.

THE STOLEN GARMENT

Nimrod claimed his kingship on the grounds of victory over his enemies;²⁵ his priesthood, however, he claimed by virtue of possessing "the garment of Adam." The Talmud assures us that it was by virtue of owning this garment that Nimrod was able to claim the power to rule over the whole earth, and that he sat in his tower while men came and worshiped him.²⁶ The Apocryphal writers, Jewish and Christian, have a good deal to say about this garment. To quote one of them: "the garments of skin which God made for Adam and his wife when they went out of the garden and were given after the death of Adam . . . to Enoch"; hence they passed to Methusaleh, and then to Noah, from whom Ham stole them as the people were leaving the ark. Ham's grandson Nimrod obtained them from his father Cush.²⁷ As for the *legitimate* inheritance of this clothing, a very old fragment recently discovered says that Michael "disrobed Enoch of his earthly

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garments, and put on him his angelic clothing," taking him into the presence of God.²⁸ This garment of Enoch was supposed to be the very garment of skins that John the Baptist wore, called by the Early Christians "the garment of Elias."²⁹ An Arabic "Life of John the Baptist" says that Gabriel brought it to John from heaven as "the garment of Elijah"; "it went back," says John Chrysostome, "to the beginning of the world, to the times before which Adam required covering. Thus it was the symbol of repentance."³⁰ Others believed it was the same garment that Herod and later the Romans put under lock and key when they wished to prevent the people from putting it on a candidate of their own choice, and tell how the Jews tried to seize the garment by force and put it on John the Baptist, thus making him, instead of Herod, their high priest.³¹ Whatever its origin, the wearing of a garment of repentance, symbolic of the life of man in his fallen state was known to the most ancient Christians and practised by certain ultra-conservative cults down to modern times.³²

Incidentally the story of the stolen garment as told by the old rabbis, including the great Eleazer, calls for an entirely different rendering of the strange story in Genesis IX from the version in our King James Bible. They seemed to think that the *'erwath* of Genesis IX:22 did not mean "nakedness" at all, but should be given its primary root meaning of "skin covering." As they read it, Ham took the garment of his father while he was sleeping and showed it to his brethren, Shem and Japheth, who took a pattern or copy of it (*salmah*) or else a woven garment like it (*simlah*) which they put upon their own shoulders, returning the skin garment to their father. Upon awaking, Noah recognized the priesthood of the two sons, but cursed the son who tried to rob him of his garment.³³ This is, apparently, the source of the widespread legend that Ham stole the garment of Noah and claimed to possess the priesthood by virtue of his illegal insignia. Ham's descendants, Cush and Nimrod—both Africans, though Nim-

rod in his wandering moved to Asia³⁴—made the same claim. It is interesting that according to certain ancient scriptures which the Latter-day Saints claim have been restored by revelation in our own age, Pharaoh (who represents the Afro-Asian line of Cush-Nimrod) "was blessed as to the kingship but cursed as to the priesthood," and he offered Abraham the privilege of wearing his own royal insignia in hope that Abraham would return the compliment by allowing Pharaoh to wear his priestly ones.³⁵ There is a good deal of Egyptian material dealing with this custom of a royal exchange of garments and honors, but there is no time to go into it here—I only want to call attention to the fact that we are actually moving in a world of established patterns and familiar concepts, however weird they may seem to the uninitiated.

According to the Talmud, Nimrod's "great success in hunting was due to the fact that he wore the coat of skin which God made for Adam and Eve."³⁶ There is a tradition that Nimrod, becoming jealous of the rival hunter Esau (so much for chronology!), lay in ambush for him, but was defeated by Esau, who cut off his head and "took the valuable garments of Nimrod . . . with which Nimrod prevailed over the whole land (or earth!), and he ran and concealed them in his house." These garments, says the report, were nothing less than the birthright which Esau later sold to Jacob.³⁷

THOUGHTS ON PHILIPPIANS 4:8

By Elaine V. Emans

FOR *whatsoever things are true* I shall
Think how the cold is followed by the
pink
Hepatica, and summer's growth by fall
And harvesting; for *honest* I shall think
Proudly of those who will not lie; for *just*,
The giving, always, every man his due,
Or upright character. For *pure* I must
Remember lily petals glowing through
The sun or rain; for *lovely* I could never
Exhaust the store of things the word sug-
gests
From face to symphony; and for *whatso-
ever*
Things are of good report, my thinking
rests
Upon some kindness I have heard about,
Or courage, or some love uncommonly
stout.

Two significant conclusions come from all this: (1) that any historical reconstruction of what actually happened is out of the question, what has come down to us being a mass of conflicting legends and reports, and (2) that these conflicting legends and reports nevertheless agree on certain main points, that they are very old, and were considered by the most learned Jews to present matters of great importance, the significance of which has escaped later ages. The priests and kings of antiquity certainly wore such garments,³⁸ and the skin garment was often imitated in woven materials;³⁹ in fact the skin garment was itself held to be a substitute for a still older garment made of the leaves of the *figus religiosus*.⁴⁰

I make no apology for conducting you into these lost bypaths of the past. You have often proclaimed it your professional obligation to be interested in all things, and especially the unusual. Still there is such a thing as going too far, and it is high time I was showing you what a sober, factual, and common-sense document the Book of Ether really is. Let us return to Babel.

THE DISPERSION

The Book of Ether, depicting the uprooting and scattering from the tower of a numerous population, shows them going forth not individually but in groups, and not merely family groups but groups of friends and associates: "thy friends and their families, and the friends of Jared and their families." (I:41.) There was no point in having Jared's language unfounded if there was to be no one he could talk to, and his brother cried to the Lord that his friends might also retain the language. The same, however, would apply to any other language: If every individual were to speak a tongue all of his own and so go off entirely by himself, the races would have been not merely scattered but quite annihilated.⁴¹ We must not fall into the old vice of reading into the scripture things that are not there. There is nothing said in our text about

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every man suddenly speaking a new language. We are told in the Book of Ether that the languages were confounded with and *by* the "confounding" of the people: "Cry unto the Lord," says Jared (1:34), "that he will not confound us that we may not understand our words." The statement is significant for more than one thing. How can it possibly be said that "*we* may not understand our words"? Words we cannot understand may be nonsense syllables or may be in some foreign language, but in either case they are not *our* words. The only way we can fail to understand our own words is to have words that are actually ours change their meaning among us. That is exactly what happens when people, and hence languages, are either "confounded," that is, mixed up, or scattered. In Ether's account, the confounding of *people* is not to be separated from the confounding of their languages; they are, and have always been, one and the same process: the Lord, we are told (1:35-37), "did not confound the language of Jared; and Jared and his brother were not confounded . . . and the Lord had compassion upon their friends and their families also, that they were not confounded." That "confound" as used in the Book of Ether is meant to have its true and proper meaning of "to pour together," "to mix up together," is clear from the prophecy in XIII:8, that "the remnant of the house of Joseph shall be built upon this land . . . and they shall no more be confounded," the word here meaning mixed up with other people, culturally, linguistically, or otherwise.

Yet another important Biblical expression receives welcome elucidation from our text: though Ether says nothing about "the whole earth" being "of one language and one speech" (Gen. XI:1), he does give us an interesting hint as to how those words may be taken. Just as "son" and "descendant" are the same word in Hebrew and so may easily be confused by translators (who in fact have no way of knowing, save from the context, in which sense the word is to be understood), so "earth" and "land" are

the same word, the well-known *eretz*. In view of the fact that the Book of Ether, speaking only of the Jaredites, notes that "there were none of the fair sons and daughters upon the face of the whole earth who repented of their sins" (XIII:17), it would seem that the common "whole earth" (*kol ha-aretz*) of the Old Testament need not always be taken to mean the entire globe. Certainly it is quite as legitimate to think of the days of Peleg as the time when, as the old Jewish writers describe it, "the children of Noah began to divide the earth among themselves,"⁴² as, without the least authority, to visualize the drifting of the continents or the rending apart of the terrestrial globe. A reader's first reaction to an ancient and fragmentary text usually becomes a lifelong credo, though research and revelation have combined in latter days to discredit this obvious and easy solution of the mysteries. The Book of Ether, like First Nephi, is, when we come to examine it, heavily weighted in the direction of sober and factual history and was never meant to be a springboard for the imagination; for example, our record does not attribute the scattering of the people, as one might innocently suppose it does, to the confusion of tongues. After the brother of Jared had been assured that he and his people and their language would not be confounded, the question of whether they would be driven out of the land still remained to be answered: that was another issue, and it is obvious that the language they spoke had as little to do with driving them out of the land as it did with determining their destination. It was something else that drove the reluctant Jaredites from their homes. What could have forced them to leave? History to be sober and factual need not deal with the dull, normal, and everyday. The confounding and scattering of the people of the tower was no slow working out of the historical process. It was sudden and terrible, and the Book of Ether gives the clearest possible indication of what caused it.

But this introduces a theme on which it is impossible for me to

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Speak with brevity. Let us consign it to a later communication.

(To be continued)

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⁸For the classic treatments of the tower, see A. Jeremias, *Das Alte Testament im Lichte des Alten Orients* (Leipzig: 1916), pp. 168-180; W. Andrae, "Das Gotteshaus und die Urformen des Bauens, in *Das Alte Orient*" 1930, 1ff; Theod. Dombart, *Der Sakralturm* (1920), and "Der babylonische Turm," in *Das Alte Orient* XXIX (1930), Hef 2; Eric Burrows, in S. H. Hooke (ed.), *The Labyrinth* (London: 1937), and below, n. 19.

⁹*The Book of Enoch* VI, 2; *The Book of Jasher* IX, 20ff; E.A.W. Budge, *The Chronography of Bar Hebraeus* (Oxford: 1932), I, 3 (ch. 4).

¹⁰H. Nibley, "The Arrow, the Hunter, and the State," *The Western Political Quarterly* II (1949), 339ff.

¹¹Nibley, *loc. cit.*, cf. William Nestle, "Legenden vom Tod der Gottesverächter," *Archiv für Religionswissenschaft* XXXIII (1936), 246-270.

¹²The vague "before the Lord" of the King James version (Gen. X:9) conceals the true meaning, rendered "against the Lord" by the Rabbinical and early Christian writers; on this head see K. Preisendanz in Pauly-Wissowa, *Realenzyklopaedie der Altertumswissenschaft* XVII, 624.

¹³Under the direction of Nimrod men said, "We will ascend to heaven and smite him (God) with bows and spears; and God knew all their works . . . and he saw the city and the tower which they were building," thus *Jasher* IX, 20, cf. G. Sale, *The Koran* ch. xxi, p. 269. The same custom and the same arrogance is reported of the ancient Thracians, Herodotus, *Hist.* IV, 94.

¹⁴See the article on *Nimrod* in the *Jewish Encyclopedia*; cf. *Book of Enoch* X, 7-10 on Azazel the mad hunter to whom "is ascribed all sin," who "led the angels in their pursuit of the daughters of men," etc.; Preisendanz, *loc. cit.*

¹⁵Clemens Romanus, *Homilia* ix, 3-5, in J. P. Migne, *Patrologia Graeca* II, 241-4.

¹⁶*Chron. Paschal.* xxxvi, in Migne, *Patrol. Graec.* XCII, 145.

¹⁷*Koran* xxxi, 68f; cf. Anon. *Chron.* in Migne *Patrol. Latina* III, 680.

¹⁸Mahbub (Agapius) of Membij, *Kitab al-Unwan* (ed. A. Vasiliev), in *Patrologia Orientalia* V, 631; Bar Hebraeus, *Chronography* (Budge I, 8); on Nimrod the usurper who "slew his father and took his mother to wife," C. M. Doughty, *Travels in Arabia Deserta* (New York: Random House, 1937), II, 32.

¹⁹Boscawen, "The Legend of the Tower of Babel," *Bibl. Archaeological Soc. Transactions* V (1876), 303ff.

²⁰A. J. Carnoy, *Iranian Mythology* (vol. VI of *Mythology of all Races*, Boston, 1917), p. 321. When Seth succeeded Adam in the priesthood, he ordered a special record to be kept, which was called the Book of Life but was concealed from the sons of Cain, according to the *Persian antiquarian Tha'labi, Kitab Qisas al-Anbya-i* (Cairo, A. H. 1345), p. 33; the *Dragon's Book* was an imitation of this. In some accounts Jemshid himself, the

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first king and father of the human race, is described as the usurper, e.g. Ad-Diyarbakri, *Tarikh al-Khamis* (Cario, A. H. 1283), I, 67; C. Huart and L. Delaporte, *L'Iran Antique* (Paris: A. Michel, 1943), pp. 454f.

²¹K. Preisendanz, in Pauly-Wissowa, *Realenzykl.* XVII, 625f. Kraeling (in *Jnl. Bibl. Lit.* 66 (1947), 289, n. 1) has finally accepted Eduard Meyer's much-doubted theory (*Geschichte des Altertums* II.2.31f), that the name is Egypto-Lybian.

²²O. Emin, *Izsledovania i Statyi* (Moscow, 1896) pp. 301-3.

²³I have treated this subject at some length in an article, "The Hierocentric State," in *The Western Political Quarterly* III (1951), 226-253. For a survey of various such primordial mountains, T. H. Gaster, *Thespis* (N.Y.: Schuman, 1950), pp. 184f, 169-171; H. R. Hall in *Journal of Egyptian Archaeology* X (1924), 185ff.

²⁴C. J. Gadd, *Ideas of Divine Rule in the Ancient East* (London: 1948), p. 1; Dahhak-Jemshid (above n. 20) is a typical example of this.

²⁵Jasher VIII, 39-46.

²⁶A. Jeremias, *Das Alte Testament*, pp. 158f; *Jewish Encycl.*, s. v. Nimrod; Preisendanz, *Pauly-Wissowa*, RE XVII, 627.

²⁷Quote is from Jasher VII, 24-30; others given in *Jewish Encycl. loc. cit.*; cf. Jeremias, *loc. cit.*

²⁸A. von Gall, *Basileia tou Theou* (Heidelberg: 1926, p. 330, citing II Enoch xxii, 8.

²⁹Robert Eisler, *Iesus Basileus ou Basileusas* (Heidelberg: 1930) II, 33-38. Eisler (p. 33) cites the tradition that John the Baptist wore the garment of raw skin ('or. Gen. III:21) in place of the original garment of light ('or) worn before the fall; various early cults, forbidding the slaying of animals, changed the skin garment into a hair garment, id. II, 16, 34, 118f, cf. F. Dieterici, (ed.), *Thier und Mensch* (Leipzig:1881), pp. 22, 97.

³⁰Joh. Chrysostome, *Homil. in Mat. X:4*, in *Patrol. Graec.* LVIII, 1880 & 1892; this and the anon. Life of John the Baptist are both cited in Eisler II, 36, n. 6. According to the *Book of Jubilees* (2nd century B.C.) (ed. R. H. Charles) III, 30f, "... to Adam he (God) gave a covering for his shame. . . . On this account it is prescribed on the heavenly tablets as touching all those who know the judgment of the law, that they should cover their shame, and should not uncover themselves as the gentiles uncover themselves."

³¹Eisler, *op. cit.* II, 78-81; Josephus, *Antiquities* III, 182-7, cf. Eusebius, *Eccl. Hist.* I, vi.

³²Eisler, *op. cit.* II, 35, 78, 109f; A. von Gall, *op. cit.*, pp. 330-2, cit. Baruch Apoc. c.iv; Enoch LXII, 15; II Enoch XXII, 8; Rev. III:4f; VI:11; the Mandaeans believed the garment of John the Baptist would be given to all who were admitted to salvation (Eisler, II, 33), cf. *Odes of Solomon* xxv, 8; and the 2nd-century Apostolic writing published by C. Schmidt, *Gespräche Jesu mit seinen Jüngern* (Leipzig: 1919), p. 72. Related to the *baptismi vestamentum*, of the Early Christians, Tertullian, *De Baptismo* xiii, in *Patrol. Lat.* I, 1323 (1215).

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³⁸By an extremely common type of transposition, *simlah* of Gen. IX:23 could very easily stand for an original *tsimlah*, a copy, imitation, pattern or *salmah*, a garment or mantle as in Mic. 2:8. Even as it stands *simlah* means only a woven garment and can hardly refer to the original skin article.

³⁹See above n. 21; cf. J. Poplich, "The Biblical Nimrod and the Kingdom of Eanna," *Journal of the Am. Oriental Soc.* XLIX (1929), 304.

⁴⁰Abraham I:26-27. Abraham's refusal to make the exchange was the real reason for his being expelled from Egypt, according to apocryphal writers. According to a very old tradition, Pharaoh coveted the priesthood of Moses exactly as his ancestor Nimrod did that of Abraham, Dieterici, *Thier u. Mensch*, p. 112; It was said that the Pharaohs of Egypt dressed in a skin garment "to show that their origin was older than time itself," A Wünsche, *Salomons Thron und Hippodrom (Ex Oriente Lux ii)*, p. 26.

⁴¹*Jewish Encyclop.* IX 309: "When the animals saw Nimrod clad in them, they crouched before him so that he had no difficulty in catching them."

⁴²Jasher XXVII, 2ff.

⁴³Above n. 36; Egyptian priests, royalty, and the dead were all clothed in the classic skin garment of the Egyptian priesthood in *Jnl. of Eg. Archaeol.* XVI (1930), 173. The *kaunakes* of the Sumerians was a heavy skin garment wholly unsuited to the climate of Babylonia and has for that reason been taken as proof that the Sumerians came from the North, Moret, *Hist. de l'Orient*, I, 21, n. 81; vs. G. Barton, "Whence Came the Sumerians?" *Jnl. Am. Or. Soc.* XLIX (1929), 263. M. R. James, *The Apocryphal New Testament* (Oxford: 1924) p. 413, cf. p. 411, on "the garment of the King of Kings." In 1939 an amber statuette was found showing the King of Assyria wearing the insignia of the Jewish High Priest, *Illustrated London News*.

⁴⁴In later times the Egyptian priest wore "no real leopard-skin but a close-fitting coat of fine linen in the form of a leopard-skin," H. R. Hall in *Jnl. Eg. Archaeol.* XVI, 1, cf. T. J. C. Baly, "The Opening of the Mouth," *Jnl. Eg. Arch.* XVI, 173. The Syrian Christians said that the garment given to Adam was of cotton, the "skin" of the tree, (Eisler, *op. cit.* II, 34); this doctrine they say, was known only to Moses "who called cotton 'skin' because among trees it takes the place of skin"; hence the idea that John the Baptist took his clothes from trees. The Jews retained traces of the older garment in their phylacteries and in the Sisith, the four strings that every Jew once had on the edge of his garment, see F. J. Stephens, "The Ancient Significance of Sisith," *Jnl. Bibl. Lit.* L (1931), 59ff. Compare the Irham of the Moslems (J. L. Burckhardt, *Travels in Arabia* (London: 1829), I, 104f; 163f).

⁴⁵Eisler, *op. cit.* II, 34, n. 11 for references.

⁴⁶Among traditions of the dispersion, that story is not lacking of the righteous man whose language was not changed. Certain rabbis, says Bar Hebraeus, *Chron.* ed. Budge I, 8f, teach that "the Hebrew was preserved with Abher (Eber), for he was a righteous man and did not agree to the building of the tower." This theory is necessary to defend the belief, popular among the Jews, that Hebrew is the language of paradise. The Book of Ether is much more realistic.

⁴⁷Book of Jubilees VIII, 9.

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