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The World of the Jaredites, Part VI

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Dear F.

Continuing the theme of my letter:

As to the fugitive who gathers forces in the wilderness by “drawing off” people from his rival, in the first century there was Lu Fang, “the leader of a small military band, half soldiers, half bandits,” who nearly won the Hunnish and Chinese empires for himself and would have done so had not some of his ambitious officers deserted him just as he had deserted others.⁹⁵ Having cheated his brother of the throne, Attila “hoped to subdue the entire world.”⁹⁶ After Attila’s death two of his descendants went out into the wilderness, and there gathered about them “armies of outcasts,” each hoping in time to win back the world empire for himself.⁹⁷ You will remember that Genghis Khan* lived for years as an outcast and a bandit as he gathered around him the forces that were to conquer all his rivals. At the time, and most of the time, all the princes of central Asia, “the leaders, the bagadurs and noyans, strove to become independent by attracting subjects and followers of their own.”⁹⁸ The great rulers of Asia have regularly passed from the risky station of bandit chief to the hardly less

*Variant spellings Jenghis Khan, Chingis Khan.

THE WORLD OF

PART VI

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risky one of world monarch—and back again, in a world where “every man was filled with the desire to become an independent prince,” and every independent prince to become lord of all.⁹⁹ Time and again “the boldest . . . adventurers flocked to the banner of the new and successful chieftain of the race,” as in our own day the youth of all central Asia joined the fifteen-year-old Ma Chung-ying as he “calmly worked out a plan for the conquest of the whole world.”¹⁰⁰

Not only is the Jaredite practice of seeking to “draw off” followers to an army that builds its forces and bides its time in the wilderness in the best Asiatic tradition,¹⁰¹ but also the method of doing it is likewise the usual one. Thus Akish bound his followers around the nucleus of his family (the Asiatic conquerors are fanatically family-conscious) by lav-

ish gifts, for “the people of Akish were desirous for gain, even as Akish was desirous for power; wherefore the sons of Akish did offer them money, by which means they drew away the more part of the people after them.” (Ether 9:11.) It was the sons of Genghis Khan, you will remember, who did most of his campaigning for him, and from the very beginning the secret of his power was the huge heap of riches that always stood near his throne and from which, after the immemorial custom of the steppes, he rewarded all who joined him.¹⁰² “The pattern of steppe imperialism” is ever the same, according to Vernadsky, beginning with “accumulated wealth in the hands of some able chieftain,” which enables him to expand his popularity among neighboring clans.¹⁰³ The Jaredite pattern is well authenticated¹⁰⁴ and is nothing less

than "the ancient law" of the khans.¹⁰⁴

But if the ambitious chieftain gains adherents by bribery, he keeps them by oaths. The oath is the cornerstone of the Asiatic state as of the Jaredite. Akish again furnishes an excellent example:

. . . Akish gathered in unto the house of Jared all his kinsfolk (this is always the first step with any Asiatic conqueror).

. . . and . . . they all swore unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired should lose his head. . . .

And Akish did administer unto them the oaths which were given by them of old who also sought power, which had been handed down even from Cain. (Ether 8:13-15.)

Note that these terrible oaths are traced back explicitly to the Old World. The very oldest texts in "the oldest language in the world," according to Hommel, are incantations "having the stereotyped conclusion: 'let it be sworn (or conjured) by the name of heaven, let it be sworn by the name of earth!'"^{104a} From the flood of documents that have come

forth of recent years to teach us the ways of men at the dawn of history, it is apparent that oaths, conspiracies, and combinations were the established order of things from the beginning. What better illustration of this could one ask than the great Babylonian New Year's hymn, the "Enuma Elish," in which Tiamat, aiming at the rule of the universe, "draws off" the gods to her side, so that "they conspire unceasingly night and day" against the rightful ruler, and "gather themselves together in a host to make battle." When he heard the news, the true king sat upon his throne "grim and silent, without saying a word, . . ." then "He smote his thigh, he bit his lips, controlled his voice," and finally gave the order to assemble his army—which by formal acclamation took the oath of eternal allegiance to its leader Marduk.¹⁰⁵ This story which goes back to the beginning of things (the actual text comes from the first Babylonian dynasty)¹⁰⁶ is no mere primitive fantasy: It is the authentic and familiar picture of the great Khan who learns that a relative and a rival

is raising an army against him in the wilderness.

The story of the rise and career of any great conqueror is a long catalog of terrible oaths taken and broken, the most solemn of these being sealed by the drinking of blood, as when "the King of the Commains had the Emperor of Constantinople and his

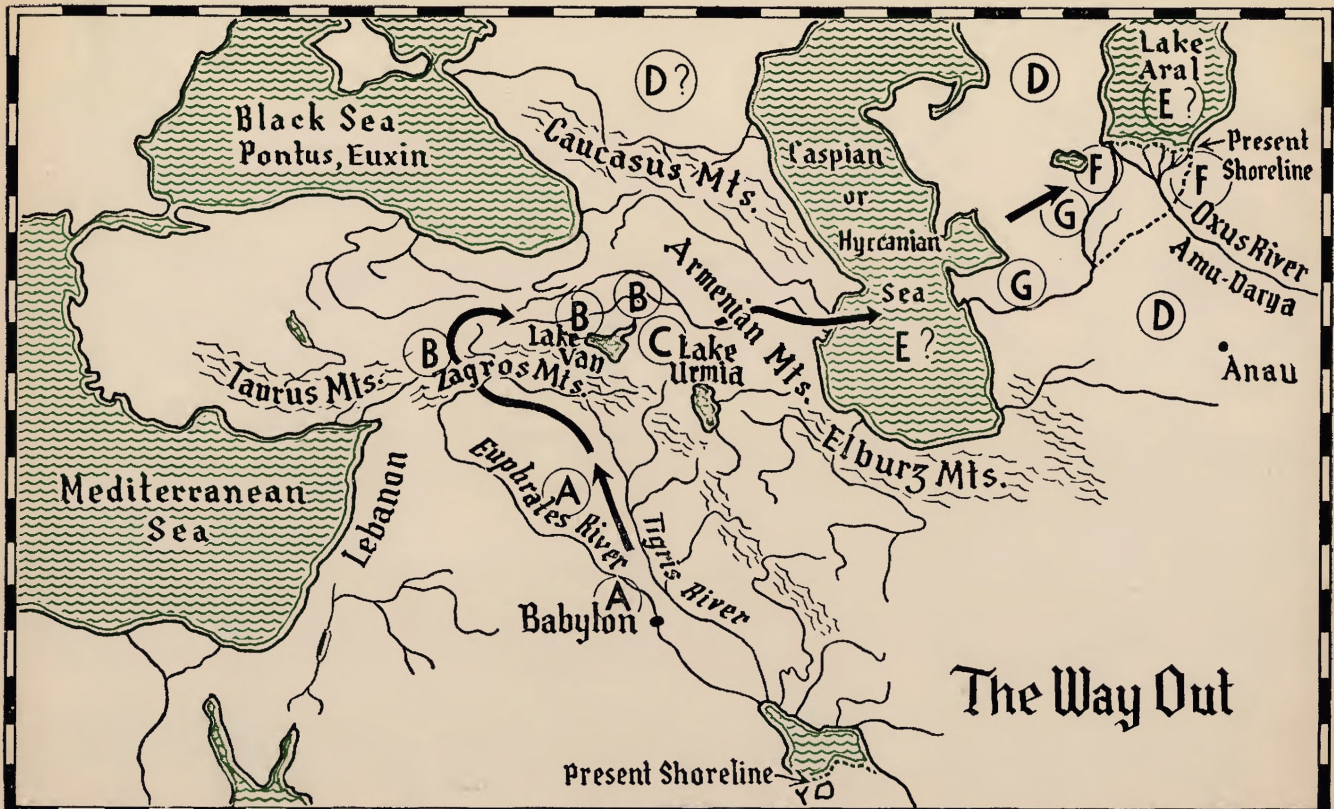
(Continued on following page)

THE WAY OUT

Key:

- A. The Land of Shinear, where the Great Tower was. (P. Dhorme, in "Rev. Biblique" 1928, 509-511). Ether 1:33.
- B. "The valley which was northward" (2:1). (The northern headwaters of the Euphrates "command a hub of radiating valleys and travel routes, to which the Euphrates owes its importance as a highway of commercial and military penetration." A. Moret, "Hist. de l'Orient" I, 306).
- C. "And the name of the valley was Nimrod" (2:1). Nimrod country: home of Nimrod place-names and legends. (N. Emin).
- D. "That quarter where there never had man been" (2:5). Anau, once thought to be the oldest city in the world, was originally built in a wilderness.
- E. "The sea in the wilderness" (2:7). Both the Aral and Caspian Seas were much larger in ancient times than they are today.
- F. "Many waters" (2:6). The Turanian plain was anciently full of lakes, marshes, and streams. The Oxus Delta was a vast lake.
- G. Ancient course of the Oxus (as recently as the time of Alexander), now dried up.

THE JAREDITES



THE WORLD OF THE JAREDITES

(Continued from preceding page)

people to be blooded, and each drank alternately of the other's blood. . . ."¹⁰⁷ The annals of the Assyrians conduct us, as does the study of the oldest languages of Asia, into a world of oaths and covenants.¹⁰⁸ And why should this be so? The explanation is simple, for the purpose of the oath is to *bind*. (The Egyptian word for *oath*, to give one example, is simply *ankh*, originally a *knot*. In a world of vast open spaces and limited population, where wandering nomads may take independence for themselves by hunting beasts or driving cattle over limitless grasslands, how can men be bound to any spot or leader? They must be tied by oaths, because there is no other way of binding them. Of course every effort was made to make the oath as binding, that is, as terrible as possible, and of course such oaths were broken whenever convenient. The ease with which one could pass from one camp to another put every king on his guard, so that Asiatic kingship is at all times enveloped in a stifling—and very Jareditish—atmosphere of suspicion and intrigue. Mithra rules, says the *Avesta*, by virtue of his ten thousand spies, which make him alone of all kings undecivable.¹⁰⁹ This is the institution of "the King's eyes" and "the King's ears," perfected in Persia and inherited by the monarchs of many lands. The success of any conspiracy against watchful royalty depends therefore on secrecy and surprise before all else, and so we have as the unfailing adjunct and nemesis of Asiatic kingship the secret society, investing all life with a paralyzing sense of insecurity, as Hoernes notes, and overthrowing dynasties and empires in a single night.¹¹⁰ Asia's gift to the world has many times saved the world from Asia's rule, for how many a Persian, Hunnish, or Mongol conqueror has had to turn his back on the West just as he stood on the verge of world conquest, to quench the fires of rebellion set by the secret conspiracies of his relatives behind his back! The normal constitution of Asiatic empire, write Huart and Delaporte, is "despotism tempered by dethronement and assassination, in which the clergy play the leading role."^{110a}

For better or for worse, every ruler of the steppes, however great

his personal power and prestige, has to reckon on the presence of a class of ambitious and powerful priests—usually shamans. Even Genghis Khan, the mightiest of them all, was nearly pushed from his throne by an ambitious high priest, and at the dawn of history more than one such high priest seized the rule for himself.¹¹¹ The case of the brother of Shared whose "high priest murdered him as he sat upon his throne" (*Ibid.*, 14:9) is, then, thoroughly typical, and that by no mere coincidence, for we are told not only that the system was inherited "from them of old" and perpetuated by the same methods—secret societies, family compacts, bribes, oaths, etc.—as in the Old World, but we are also given a clear image of the physical background of the whole thing.

We are told for example, how a son of King Akish, enraged at his father for the inhuman death of his brother by starvation (how typical), went out and joined the growing hosts of the deposed King Omer, who, since he had been overthrown by a "secret combination of Akish and his friends," had been dwelling in tents and gathering strength for a comeback. (*Ibid.*, Ch. 9.) Note the apparent fluidity of Jaredite society—the possibility of large parties of people wandering here and there over a sparsely-settled continent. Note also how closely conditions in "this north country" duplicate those prevailing in the same latitudes on the other side of the world, where much the same landscape also prevails. This, we will see later, is very significant, for it plainly points to the possible origin of much of the Indian way of life among the hunters and nomads of Asia at a very early date—the very thesis that has so often been thrown up as the strongest argument against the Book of Mormon is first propounded by the Book of Mormon itself! But more of this later.

A WORLD OF JAILS

The Jaredites, like their Asiatic relatives (and unlike the Nephites), were thorough-going monarchists, and their monarchy is the well-known Asiatic despotism lacking none of the trimmings. Take the four verses that describe the reign of Riplakish, Ether 10:5-8. Here, I submit, is the perfect thumbnail portrait of an

Asiatic tyrant; the lechery and cruelty, the magnificence and the oppression are all there. That sort of thing was well-known in Joseph Smith's day—after all *Hajji Baba* came out in 1824—but the Book of Ether goes far beyond the conventional picture to show us institutions quite alien to the experience of western people.

Such is the practice, mentioned many times in the book, of keeping a king prisoner throughout his entire lifetime, allowing him to beget and rear a family in captivity, even though the sons thus brought up would be almost sure to seek vengeance for their parent and power for themselves upon coming of age. Thus Kib was taken captive by his own son, begot yet other children in captivity, and died of old age, still a prisoner. To avenge Kib, his son Shule overcame the unfilial Corihor whom, however, he allowed to continue in power in the kingdom! Shule in turn was taken prisoner by Corihor's son Noah, only to be kidnapped from his prison and restored to power by his own sons. And so on: "Seth . . . did dwell in captivity all his days. . . . Moron dwelt in captivity all the remainder of his days; and he begat Coriantor. And it came to pass that Coriantor dwelt in captivity all his days and . . . begat Ether, and he died, having dwelt in captivity all his days."¹¹²

It seems to us a perfectly ridiculous system, yet it is in accordance with the immemorial Asiatic usage. Thus when the brothers Baidu and Kaijatu disputed the throne of Asia, the advisers of the latter when he gained ascendancy declared: "It is right that he should be *yoked under service*, and that he should be kept in bondage for the whole period of his life, so that his hand can never be stretched out to kill or commit any injury."

In the Book of Ether King Hearthom . . . "served many years in captivity." (*Ibid.*, 10:30; King Levi the same, *Ibid.*, 10:15.) Kaijatu failed to heed the advice, to his regret, for presently his brother staged a coup and put *him* in a tower for the rest of his days.¹¹³

Benjamin of Tudela tells how the khalif—the spiritual ruler of all western Asia—arranged for "the brothers

(Continued on page 98)

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THE WORLD OF THE JAREDITES

(Continued from page 94)

and other members of the khalif's family" to live a life of ease, luxury, and security: "every one of them possesses a palace within that of the khalif, but they are all fettered by chains of iron, and a special officer is appointed over every household to prevent their rising in rebellion against the great king."¹¹⁴

Genghis Khan during his earlier career was put in stocks and carried about with the court of a rival prince as a permanent prisoner; his escape was considered superhuman. His descendant, Tamerlane, and his wife were also made permanent prisoners and kept in a cowshed by a rival ruler.¹¹⁵

In an emergency the shah of Persia was unable to come to the same Tamerlane's aid as an ally because, he exclaimed, "his nephew Mansur had robbed him of his army and thrown him into prison"¹¹⁶—yet he was able to write letters.¹¹⁷

When Izzudin overcame his brother Alluddin in their fight for the Seljuk empire, he locked him up in prison; but when at the end of seven years Izzudin died, his brother was immediately released and put on the throne without a dissenting voice—he had been kept behind bars all that time just as a precaution!¹¹⁷

It was the custom of Turkish kings, as has been recently shown, to allow their defeated rivals to sit upon their thrones by day but lock them up in iron cages for the night!¹¹⁸

These lords of the steppes, like the Mameluke ruler who brought an upstart general to heel by having him hauled to court in a cage,¹¹⁹ were following in the footsteps of much earlier kings. Sennacherib reports of no less a rival than the king of Babylon that "they threw him fettered into a cage and brought him before me. I tied him up in the middle gate of Nineveh, like a pig."¹²⁰ And of the king of Arabia he says: "I put him into a kennel. With jackals and dogs I tied him up and made him guard the gate in Nineveh. . . ."¹²¹

Moving back to the earliest records of all, we find a large class of legends all over the ancient world telling how the victorious god in the beginning bound and imprisoned his rebellious relatives, not killing them since they partook of his own divine nature—the earliest myths of Zeus

and Osiris at once spring to mind. But the actual carrying out of the practice in history as described in the Book of Ether comes as a surprise.

Related to the permanent confinement of kings is the institution of forced labor in prisons. Riplakish ". . . did obtain all his fine work; yea, even his fine gold he did cause to be refined in prison; and all manner of fine workmanship he did cause to be wrought in prison." (*Ibid.*, 10:7.) Work in prison was the alternative to the paying of ruinous taxes. (*Ibid.*, 10:6.) Much the same system was used by the Assyrians from the beginning; thus Tiglath Pileser III: "I laid tribute and taxes upon them . . . their horses, their mules, their camels, their cattle and their sheep and workmen without number I carried away. . . . All the skilled artisans I shrewdly used to best advantage."¹²² "Feudal dues, forced labor, and overseers I imposed upon the land of Nairi."¹²³ Even kings are made to serve, as Hearthom did: "Their kings, their rulers, I brought into submission to my feet and imposed task-work."¹²⁴

Later rulers of Asia kept up the tradition: the Scythians considered all people their slaves, and their Parthian successors bound these slaves down on huge work farms.¹²⁵ While in Western Asia, Alaric and Attila treated all men as their bound serfs,¹²⁶ in eastern Asia the Wei kept a million captives working for a hundred years in caves to produce "all manner of fine workmanship."¹²⁷ Each relative of the Great Khan "received a certain number of skilled workmen, artisans, artists, and so on, who were at his entire disposal and whom he made settle where he liked."¹²⁸ Tamerlane kept such artists, especially goldsmiths and glassworkers, for himself, forcing them to settle in prison camps at Samarkand in much the way Assur-Nazir Pal bound the Amorite workers three thousand years before.¹²⁹

Even in our own day the *ja lama* forced everyone who fell into his power, "Tibetan officials, Mongol pilgrims, lamas, Chinese traders, Kirghiz headmen," as well as an innumerable host of soldiers and peasants "to work erecting buildings and constructing towers and walls" to his glory.¹³⁰

(Continued on page 100)

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THE WORLD OF THE JAREDITES

(Continued from page 98)

We must not overlook the ambitious building programs of the Jaredite kings, for nothing is more typical of the earliest rulers of the East, where even the prehistoric creation legends "harp upon building with a notable persistence."¹²¹ Coriantumr ". . . did build many mighty cities" (*Ibid.*, 9:23), the magnificent Riplakish ". . . did build many spacious buildings" (*Ibid.*, 10:5), and Morianton ". . . built up many cities, and the people became exceeding rich . . . in buildings." (*Ibid.*, 10:12.) It is a strange thing that warlike and no-

madic kings should have a passion for building, but it is a fact in Asia as in America: "Cities sprang up like mushrooms in honor of the ruling khan, most of them remaining unfinished and falling speedily into decay. Armies of handicraftsmen would be assembled for the purpose (another Jaredite practice) . . . then the khan would perish and of the intended glory nothing would remain but a heap of ruins. . . ." ¹²² I think I have given the true explanation of this phenomenon in a recent article,¹²³ but what I want to call

(Continued on page 102)

The Point of Departure

RICHARD L. EVANS

WHEN we find ourselves on a wrong road, our first reaction is to look back and think at what point we departed from the right road. But sometimes we may have gone a long way before we are fully aware that we have left the right road. This is true of many things in life. Sometimes changes come so gradually that we may not always be aware of how far we have gone; for example, we may not always know when it was that we acquired a habit, but we pretty well know when we *have* a habit. We cannot always be sure, from first symptoms, when a man will become a drunkard, but we pretty well know when a man *is* a drunkard. In the first phases of the process, people may not always be aware of how fast or how far they are losing their freedom. But if they continue, there comes a time when they know they have lost their freedom. Many things come a step at a time by willingly going the wrong way. And while the first step may not at first seem to suggest serious consequences, still there is no such thing as an inconsequential departure from principle. And in looking back we shall find that the first step, the first time, the first point of departure is the critical point—for second steps have a way of following first steps. In some respects it may be compared to a person who climbs a precarious cliff. Each handhold or foothold is not a stopping place, but only a momentary place to pause. And when he looks back at some point, it is apparent how hazardously he has come and how far he is from safe footing; or it may be as the man who lets himself down into a deep hole on a ladder—a ladder that is just a little short; and so he lets loose the last rung and drops down. But having let loose, he may find it impossible or at least exceedingly difficult to reach the rung again. Any point of departure from principle is a critical point—for the first step leads to the second, and further steps follow in order. And no matter how easy it is, a journey on the wrong road is disappointing and often disastrous—for it just doesn't arrive at the right end.

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The World of the Jaredites

(Continued from page 100)

attention to here is the exact resemblance of the Jaredite practice to that in the Old World.

The particular care bestowed upon the royal throne in Ether's account (*Ibid.*, 10:6) is another authentic touch. The plan of the royal throne was said to have been revealed to Gudea, the ancient patesi of Lagash, from heaven, and at all times there was a widespread belief in Asia that there could be only one true throne in the world and that any unauthorized person who attempted to sit upon it would suffer grave injury.¹⁰⁴

(To be continued)

BIBLIOGRAPHY

¹⁰⁰*Ibid.*, pp. 224-6.

¹⁰¹Jordanes, *Hist. Goth.* c. 35.

¹⁰²They were Dinzio (Jordanes, c. 53), and Mundo (*id.* c. 58).

¹⁰³Vladimirtsov, *The Life of Chingis-Khan*, p. 3.

¹⁰⁴Aqserayi, *Seljuk History* (ed. Isiltan), p. 88.

¹⁰⁵The first quotation from Ed. Creasy, *History of the Ottoman Turks*, p. 5, the second from Sven Hedin, *The Flight of Big Horse* trs. F. H. Lyon, (N.Y., Dutton: 1936) p. 16. Cf. M. Cable, *The Gobi Desert*, pp. 222f.

¹⁰⁶See below, note.

¹⁰⁷F. E. A. Krause, *Cingis Han* (Heidelberg, 1922), p. 13; Menander Protector, *De legat. Roman. ad gentes*, Chap. viii (Migne *Patrol. Graec.*, Vol. 113, col. 888), beheld five hundred wagons full of gold, silver, and silken garments that followed the court of the Great Khan in the sixth century. The strictly mercenary nature of the whole business is well described by Peter Patrick in 230 A. D. (in PG 113, 665f) and Priscus, in 449 A.D. (*Ibid.*, Cols. 748f, 752).

¹⁰⁸Vernadsky, *Ancient Russia*, p. 80.

¹⁰⁹According to Odoric of Pordenone, Ch. 18 (p. 249f in M. Komroff, *Contemporaries of Marco Polo*), "the ancient law" of the Khans is, "Thou shalt not appear in my presence with an empty hand," the corollary being that "No Mongol, this day, entered the tent of his ruler without being richly rewarded." (Prawdin, *loc. cit.*) *Bar Hebraeus* (ed. Budge, I, 505) tells how when Baidu the Mongol wanted to supplant his brother on the throne of Asia "he made men rich with gifts and he made men splendid with royal apparel, and so bound them to him." Innumerable parallels might be cited.

¹¹⁰F. Hommel, *Ethnologie und Geographie des alten Orients*, pp. 22-23.

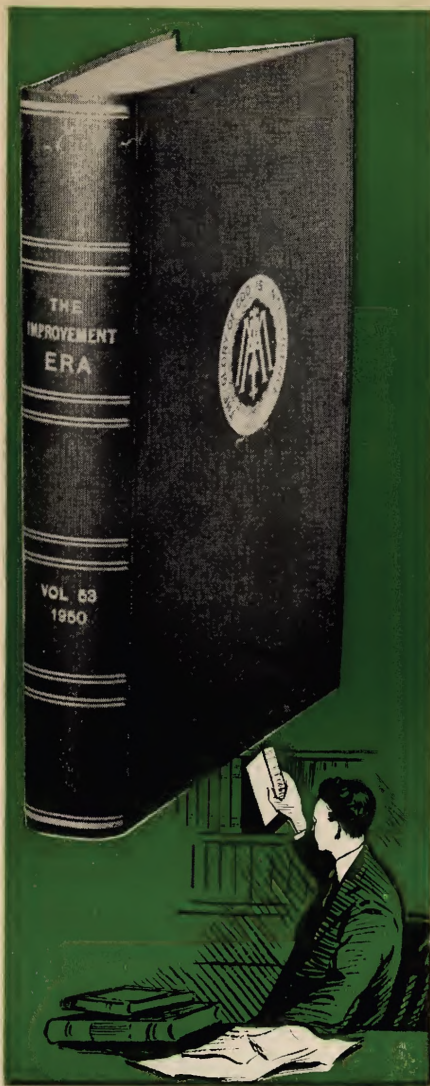
¹¹¹I am following the text of R. Labat, *Le Poeme Babylonien de la Creation*. (Paris, Maisonneuve, 935).

¹¹²*Ibid.*, p. 24.

¹¹³*Memoirs of John Lord de Joinville* (Trs. Thos. Johnes, 1807) I, 204. The whole history of Jenghiz Khan is a long succession of terrible oaths, the most solemn being taken by a bag full of blood, to follow

(Continued on page 104)

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THE WORLD OF THE JAREDITES

(Continued from page 102)

F. E. A. Krause, *Cingis Han* . . . , pp. 17f, 23f, etc. Herodotus, *History* IV, 66, describes the blood-drinking oaths of the Scythians two thousands years earlier.

¹⁰⁸M. Hoernes, *Natur- und Urgeschichte des Menschen* (Vienna, 1909) I, 582.

¹⁰⁹Jas. Darmesteter, *The Zend-Avesta* (Oxford, 1895) II, 135, 140, 145.

¹¹⁰Hoernes, *op. cit.* II, 418. The reader is reminded that fellowships and secret societies have always been the foundation of Asiatic government and religion, whether shamanistic (e.g. the Bön), lamist, or Buddhist.

^{110a}*L'Iran Antique*, p. 399.

¹¹¹I have a long note on this subject in my article "Sparsiones," in *The Classical Journal* XL (1945), 526, n. 70.

¹¹²*Ether* 10:14, 31; 11:9, 19, 23; 7:7; 8:3-4; 10:15, 30; 11:18.

¹¹³Bar Hebraeus, *Chronography* (Budge I, 495, 500).

¹¹⁴Benjamin of Tudela, *Travels*, Ch. 56 (in ed. Asher I, 95); cf. id. c. 96: following a rebellion "it was decreed, that all the members of the Khalif's family should be chained, in order to prevent their rebellious intentions. Every one of them, however,

Why Don't They Do Something?

RICHARD L. EVANS

SOMETIMES we seem to look at life as if we were watching the progress of a play in which we have no part. Sometimes we seem to be detached from matters of community concern and to act as if we had no responsibility toward anything that lies outside the letter of our own specific assignment. Sometimes, for example, when people are seriously hurt on the highway or stricken in public places, some of us wonder why someone else doesn't do something about it. But the Good Samaritan didn't wait for someone else to do something about it. He did something. When we see public or private abuses, we haven't done our duty if we close our eyes and walk away. The arm of the law is only as long as the alertness of its citizens, only as long as an informed and responsible public wants it to be. One policeman for a thousand people can't keep the peace unless the thousand people want the peace to be kept and will help to keep it. And to see a situation that calls for something to be done, and then to sit back and say, "Why don't they do something?" is an unsafe attitude. If people privately aren't willing to do what they should do, public agencies will of necessity ever widen their influence. And we would do well to remember that whenever we ask a public agency to do something that should be privately done, we ourselves encourage their expansion and their inroads upon our personal and private prerogatives. There never was a time when communities and nations didn't have much need of loyal and alert citizens who are willing to exert themselves beyond the circle of their own comfort and convenience without always asking why someone else doesn't do something. We cannot always look elsewhere for the solution of our problems. And when we see something that should be done, when we see some abuse, when we meet some emergency, it isn't enough to sit back and say: "Why don't they do something?" The sooner we come to understand that *we* are *they*, the sooner we will get done what needs to be done.

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resides in his palace. . . . They eat and drink and lead a merry life."

¹¹⁷Prawdin, *Mongol Empire*, p. 424.

¹¹⁸*Ibid.*, p. 448.

¹¹⁷Aqserayi, *Seljuk Hist.*, ed. Isiltan, p. 41f. For some picturesque dethronements, see Bar Hebraeus, *op. cit.* I, 178, 147, 163, 176.

¹¹⁸N. Martinovitch, "Another Turkish Iron Cage," in *Jnl. Amer. Oriental Soc.* 62 (1942), p. 140f, citing a number of instances.

¹¹⁹Bar Hebraeus (Budge), I, 471.

¹²⁰Luckenbill, *Ancient Records II*, 155 (No. 350).

¹²¹*Ibid.* II, 314 (No. 819).

¹²¹A. B. Cook's Zeus, and C. J. Gadd, *Ideas of Divine Rule in the Ancient East* (London, Br. Acad., 1948), treat this subject at length.

¹²²Luckenbill, *op. cit.* I, 271, 288.

¹²³*Ibid.* I, 182.

¹²⁴*Ibid.* I, 50.

¹²⁵McGovern, *Early Empires of Cent. As.*, p. 73. Cf. Herodotus, *Hist.* IV, 20.

¹²⁶Claudian, *Bellum Geticum*, ll. 364-8; Jordanes, *Gothic Wars*, Ch. 52.

¹²⁷H. Haslund, *Men and Gods in Mongolia*, p. 4.

¹²⁸Vladimirstov, *Chingis-Khan*, p. 147f, cf. p. 76. The theory is that "the conquered are the property of the conqueror, who is the lawful master of them, of their lands, of their goods, of their wives, and of their children. We have the right to do what we will with our own," Creasy, *Ottoman Turks*, p. 21; cf. the Grand Khan as quoted by Marco Polo II, 21: "I subdued you by the power of my sword, and consequently whatever you possess belongs by right to me," pp. 131, 142, 175, 476.

¹²⁹M. Prawdin, *Mongol Empire*, pp. 131, 142, 175, 476. Luckenbill, *Ancient Records I*, 182 (No. 502).

¹³⁰G. N. Roerich, *Trails to Inmost Asia*, p. 233.

¹³¹Prawdin, *op. cit.*, p. 374.

¹³²Gadd, *Ideas of Divine Rule*, p. 6.

¹³³Prawdin, *op. cit.*, p. 374.

¹³³Under the subtitle "Mountain and Palace," in *Western Political Quarterly* IV (1951), 235-8. No empire was possible without a palace and city at its center; see the *Book of Jubilees* IV, 9; VII, 14. In the most ancient times "every king built himself a new residence" upon mounting the throne, says Ed. Meyer, *Geschichte des Altertums I*, 2.145, for the custom was "that every king possess his own 'city' . . ."

¹³⁴A. Wünsche, *Salomons Thron und Hippodrom* (Ex Oriente Lux II, 3), pp. 9ff, 22-25. Tha'labi, *Qissat al-Anbiya*, p. 11ff.

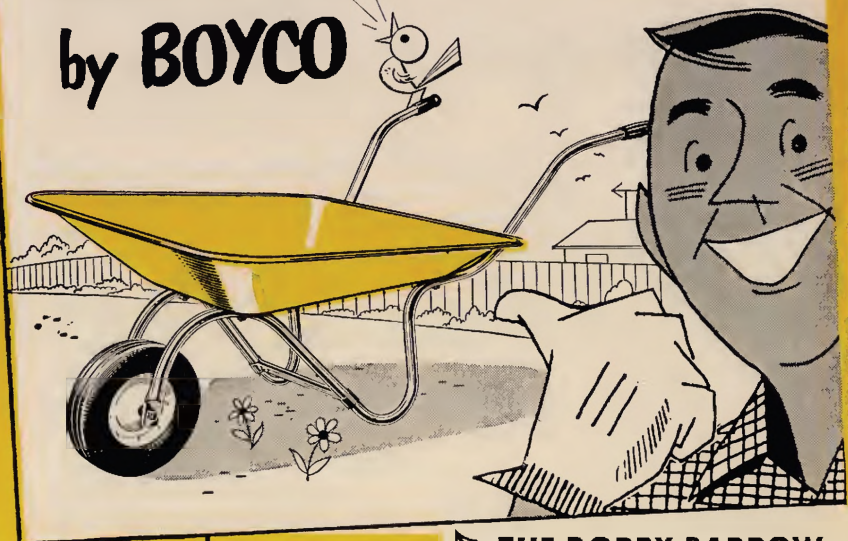
WOOD SMOKE

By Pauline Havard

SOMETHING in wood smoke brings alive
The slumbering and primitive
Dreams of man for warmth and fire,
Something keener than desire
Makes his heart aglow with all
The memories of roof and wall,
Flowers and fruit upon the table.
And whether his house has many a gable
Or is a cottage roofed with thatch.
Still he will long to lift the latch
And settle down beside the bright
Hearth; to shut the world's cold night
Outside, and share love's honeycomb
In the small, private world of home.

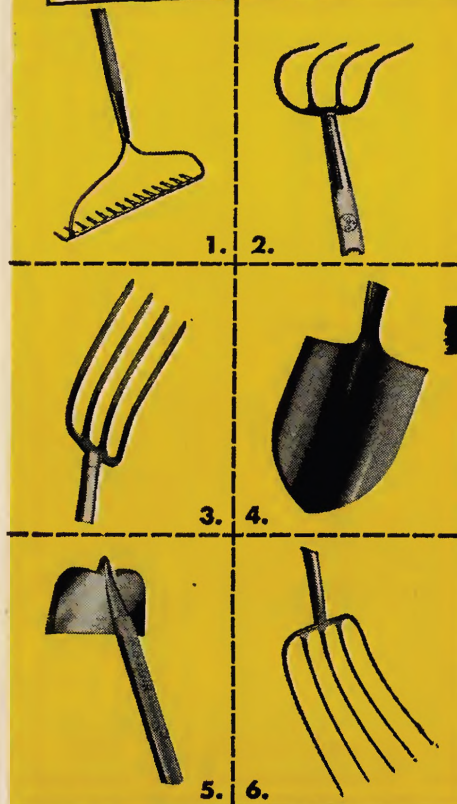
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