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The World of the Jaredites, Part VII

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THE WORLD OF THE JAREDITES

PART VII

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My dear Professor F.

THE importance of the throne is well illustrated in the story of how the Mongol Baidu "was led into error by the flatterers, and he became proud and magnificent himself . . . he sent and had brought the great throne which was in Tabriz . . . and he planted it in the neighborhood of Aughan, and he went up and sat upon it, and he imagined that henceforth his kingdom was assured."¹⁸⁶

Very famous is the story of how Merdawij of Persia, seeking to assume the title and glory of the king of the universe in the ninth century, erected a golden throne on a golden platform, before which stood a silver platform on which his princes sat in gilded chairs; some say the latter were silver thrones, but all agree that the foolish man thought it was the throne that gave him majesty.¹⁸⁸ Of the throne of the Grand Khan, Carpini writes: "There was a lofty stage builded of boards, where the emperor's throne was placed, being very curiously wrought out of ivory, wherein also was gold and precious stones, and there were stairs going up to it. And it was round at the back."¹⁸⁷ There is no need for laboring the point that the great rulers of Asia specialized in beautiful thrones—do not all kings? Indeed, and it can be shown that their thrones wherever they are found, whether dragon-throne, peacock-throne, griffin-throne, or even *sella curulis*, go back to the old Asiatic pattern.¹⁸⁸

THE SALOME STORY

THERE is one tale of intrigue in the Book of Ether that presents very ancient and widespread (though but recently discovered) parallels. It is the story of Jared's daughter. This was a later Jared who rebelled against his father, ". . . did flatter many people, because of his cunning words, 162

until he had gained the half of the kingdom . . . did carry away his father into captivity" after beating him in battle, "and did make him serve in captivity." (*Ether* 8:2-3.) In captivity the king raised other sons who finally turned the tables on their faithless brother and defeated his forces in a night skirmish. They spared his life on his promise to give up the kingdom, but they failed to count on Jared's daughter, an ambitious girl, who had read, or at least asked her father if *he* had read ". . . in the records which our fathers brought across the great deep," a very instructive account of those devices by which the men of old got "kingdoms and great glory."

". . . Hath he not read the record which our fathers brought across the great deep? Behold, is there not an account concerning them of old, that they by their secret plans did obtain kingdoms and great glory?

"And now, therefore, let my father send for Akish, the son of Kimnor; and behold, I am fair, and I will dance before him, and I will please him, that he will desire me to wife; wherefore if he shall desire of thee that ye shall give unto him me to wife, then shall ye say, I will give her if ye will bring unto me the head of my father, the king." (*Ibid.*, 8:9-10.)

Historically, the whole point of this story is that it is highly unoriginal. It is supposed to be. The damsel asks her father if he has read "the record" and refers him to a particular account therein describing how "they of old . . . did obtain kingdoms." In accordance with this she then outlines a course of action which makes it clear just what the "account" was about. It dealt with a pattern of action (for "kingdoms" is in the plural) in which a princess dances before a romantic stranger, wins his heart, and induces him to behead

the ruling king, marry her, and mount the throne. The sinister daughter of Jared works the plan for all it is worth. Having had her grandfather beheaded and her father on the throne, she married Akish, who presently, having "sworn by the oath of the ancients . . . obtained the head of his father-in-law, as he sat on his throne." (*Ibid.*, 9:5.) And who put him up to it? "It was the daughter of Jared who put it into *his* heart, to search up these things of old; and Jared put it into the heart of Akish." (*Ibid.*, 8:17.)

Need we ask the part played by the daughter of Jared once she married Akish? According to the ancient pattern (for Ether insists that it all goes back to "the ancients") Akish as soon as he sat on the throne would be marked as the next victim, and sure enough we find him so suspicious of *his* son that he locks him up in prison and starves him to death; but there were other sons, and so ". . . there began to be war between the sons of Akish and Akish." (*Ibid.*, 9:12.) Many years later the old evil is revived by Heth, who ". . . began to embrace the secret plans again of old," dethroned his father, "slew him with his own sword; and he did reign in his stead." (*Ibid.*, 9:26-27.)

This is indeed a strange and terrible tradition of throne succession, yet there is no better attested tradition in the early world than the ritual of the dancing princess (represented by the *salme* priestesses in Babylonia, hence the name *Salome*) who wins the heart of a stranger and induces him to marry her, behead the old king, and mount the throne. I once collected a huge dossier on this awful woman and even read a paper on her at an annual meeting of the American Historical Association.¹⁸⁹ You can find out all about the sordid triangle of the old

king, the challenger, and the dancing beauty from Frazer, Jane Harrison, Alheim, B. Schweitzer, Farnell, and any number of "folklorists."¹⁴⁰ The thing to note here is that there actually seems to have been a succession rite of great antiquity that followed this pattern. It is the story behind the rites of Olympia and the Ara Sacra and the wanton and shocking dances of the ritual hierodules throughout the ancient world.¹⁴¹

And it is not without historical parallels, as when in 998 A.D. "the sister of the Khalifah had a certain scribe, an Egyptian, in Syria, and he sent and complained to her about Abu Tahir (the ruler of Syria). And because her brother always paid great attention to her, she went and wept before him. And she received (from him) the command, and she sent (it) and killed Abu Tahir, and his head was carried to Egypt. . . ."¹⁴² Here the princess wins the king by tears instead of the usual allurements—it could hardly have been otherwise, since he was her brother—but the plot is essentially the same, reminding us that such things can and do happen more than once in history.

Certainly the Book of Ether is on the soundest possible ground in at-

tributing the behavior of the princess to the inspiration of ritual texts—secret directories of the ancients, on how to depose an aging king. The Jaredite version, incidentally, is quite different from the Salome story of the Bible but is identical with many earlier accounts that have come down to us in the oldest records of civilization.

STEEL, GLASS, AND SILK

BEFORE coming to grips with the grim and depressing military annals that make up the bulk of Jaredite history, as of nearly all ancient history, it shall be our pleasant duty to consider briefly the few casual references contained in the Book of Mormon to the material culture of this strange nation.

A few years ago the loudest objection to the Jaredite history would most certainly have been its careless references to iron and even steel (*Ibid.*, 7:9) in an age when iron and steel were supposedly undreamed of. Today the protest must be rather feeble, even in those quarters "still under the influence of a theory of evolutionism which has been dragged so unfortunately into the study of

ancient history."¹⁴³ Nothing better illustrates the hopelessness of trying to apply the neat, convenient, mechanical rule of progress to history than the present-day status of the metal ages. Let me refer you to Wainwright's study on "The Coming of Iron." There you will learn that the use of iron is as "primitive as that of any other metal: In using scraps of meteoric iron while still in the Chalcolithic Age the predynastic Egyptians were in no way unusual. The Eskimos did so, though otherwise only in the Bone Age, as did the neolithic Indians of Ohio. The Sumerians of Ur were at that time in the early Bronze Age though later they relapsed into the Copper Age."¹⁴⁴

The possibility of relapse is very significant—there is no reason why other nations cannot go backwards as well as the Sumerians. But scraps of meteoric iron were not the only prehistoric source, for "it now transpires that, though not interested in it, man was able at an extremely early date to smelt his own iron from its ores and manufacture it into weapons."¹⁴⁵

Men had the knowledge all along, then, but were "not interested" in
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The Hill Cumorah, near Palmyra, New York, where the Prophet Joseph Smith received the golden plates of the Book of Mormon.



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using it. But there is no reason for denying the Jaredites iron if they wanted it, as apparently they did. A Mesopotamian knife blade "not of meteoric origin" has been dated with certainty to the twenty-eighth century B.C., iron from the Great Pyramid goes back to 2900 B.C. and "might perhaps have been smelted from an ore."¹¹⁰ Yet the Egyptians, far from specializing in iron, never paid much attention to the stuff except in their archaic rituals. While Wainwright himself found iron beads at Gerzah in Egypt that "date to about 3500 B.C. or earlier, . . . actually Egypt was the last country of the Near East to enter the Iron Age, and then under an intensification of northern influences."¹¹⁷ In fact by 1000 B.C. Egypt still keeps on in the Bronze Age¹¹⁸ having proved that the working of iron is as old as civilization, the Egyptians then go on to prove that civilization is perfectly free to ignore it, to the dismay of the evolutionists.

It was in other parts of the world that iron really came to its own. As early as 1925 B.C. a Hittite king had a throne of iron, and in Hittite temple inventories "iron is the common metal, not the bronze to which one is accustomed in other lands of the Near East."¹¹⁹ If we moved farther east, however, to the land in which the Jaredites take their rise, we find the manufacture of iron so far advanced by the Amarna period that the local monarch can send to the king of Egypt "two splendid daggers 'whose blade is of *khalkinu*' . . . the word being usually translated as 'steel.'¹²⁰ Though the translation is not absolutely certain, literary references to steel are very ancient. The *Zend Avesta* refers constantly to steel, and steel comes before iron in the four ages of Zarathustra,¹²¹ reminding one of the Vedic doctrine that the heaven was created out of steel and that steel was the "sky-blue metal" of the earliest Egyptians and Babylonians.¹²²

The legends of the tribes of Asia are full of iron and steel birds and articles, and the founder of the Seljuk dynasty of Iran was even called Iron- (or Steel-) Bow.¹²³ The working of iron is practised in central Asia even by primitive tribes, and Marco Polo speaks of them as mining "steel"

(rather than iron).¹²⁴ Where "steel" may be taken to mean any form of very tough iron, the correct modern formula for it is found in steel objects from Ras Shamra, belonging to the 14th century B.C.¹²⁵ If we would trace the stuff back to its place and time of origin, we would in all probability find ourselves at home with the Jaredites, for theirs was the land of Tubal-Cain, "the far northwest corner of Mesopotamia," which, Wainwright observes in accepting the account in Genesis 4:22, is "the oldest land where we know stores of manufactured iron were kept and distributed to the world."¹²⁶ It is there and not to Egypt that we should look for the earliest as well as the best types of ironwork, even though the latter region knew iron by 3500 B.C.

The example of iron, steel, and bronze is instructive. They are not evolved by imperceptible degrees to conquer the world in steady and progressive triumph through the ages but appear fully developed to be used in one place and forbidden in another, thrive in one age and be given up in the next.¹²⁷ The same applies to another product attributed to the Jaredites and believed until recent years to have been a relatively late invention. In Joseph Smith's day and long after there was not a scholar who did not accept Pliny's account of the origin of glass without question.¹²⁸ I used to be perplexed by the fact that reference in Ether 2:23 to ". . . windows . . . that will be dashed in pieces" can only refer to glass windows, since no other kind would be waterproof and still be windows. Moreover, Moroni in actually referring to "transparent glass" in 3:1, is probably following Ether. This would make the invention of glass far older than anyone dreamed it was until the recent finding of such objects as Egyptian glass beads "from the end of the third millennium B.C."¹²⁹ of "plaques of turquoise blue glass of excellent quality" in the possession of Zer, one of the very earliest queens of Egypt.¹³⁰ From such glass windows could have been made, and there is no reason for doubting that Marco Polo saw colored glass windows at the palace of the Great Khan in the thirteenth century.¹³¹ "Very little is known," writes Newberry, "about the early history of glass," though he notes that "glass

beads have been found in prehistoric graves" in Egypt.¹³² We need not be surprised if the occurrences of glass objects before the sixteenth century B.C. "are few and far between,"¹³³ for glass rots, like wood, and it is a wonder that any of it at all survives from remote antiquity. There is all the difference in the world, moreover, between few glass objects and none at all. One clot of ruddy dirt is all we have to show that the Mesopotamians were using iron knives at the very beginning of the third millennium B.C.—but it is all we need. Likewise the earliest dated piece of glass known comes from the time of Amenhotep I, yet under his immediate successors glass vases appear that indicate an advanced technique in glassworking.¹³⁴

The finding of the oldest glass and ironwork in Egypt is not a tribute to the superior civilization of the Egyptians at all, but rather to the superior preservative qualities of their dry sands. We have seen that the Egyptians cared very little for iron, which was really at home in the land of Tubal-Cain. The same is true of glass. The myths and folklore of the oldest stratum of Asiatic legend (the swan-maiden and arrow-chain cycles, for example) are full of glass. In one extremely archaic and widespread legend the Shamir-bird (by many names), seeking to enter the chamber of the queen of the underworld, breaks his wings on the glass pane of her window when he tries to fly through it. The glass mountain of the northern legends and the glass palace of the immense Sheba cycle I have shown in another study to be variants of this. The great antiquity of these—especially the glass window—can be demonstrated.¹³⁵ "Glaze and vitreous paste," so close to glass that its absence in the same region comes as a surprise, were "known and widely used in Egypt and Mesopotamia from the fourth millennium B.C. onwards."¹³⁶ But such stuff, applied to clay objects, has a far better chance of leaving a trace of itself than does pure glass which simply disintegrates in damp soil—a process which I often had opportunity to observe in ancient Greek trash-heaps. This easily accounts for the scarcity of glass remains outside of Egypt.

If glass and iron perish, what shall

we say of silk? The "fine twined linen" of the Jaredites (*Ibid.*, 10:24) offers no serious problem, since as I pointed out in an earlier letter, scraps of very fine linen have actually survived at prehistoric sites in various parts of the world.¹⁰⁶ But the same verse speaks of silk. Since few substances suffer more complete oxidation than silk, it is not surprising that the only evidence we have of its early existence is in written records.¹⁰⁶

But these are quite sufficient to allow the Jaredites the luxury of their silken garments, if any credence is to be placed in the claims cited in the *Encyclopedia Britannica* that silk was known in China in the first half of the third millennium B.C. and in India as early as 4000 B.C.! The priority of India over China suggests a central distribution point for both of them, which would of course be central Asia, and indeed Khotan in Central Asia was the great world silk center of the Middle Ages. The making of silk on Greek islands at a very early date, and a legend of the Minoan Daedalus reported by Apollodorus which can only refer to silk culture, also strongly indicate Asia rather than China as the prehistoric distribution center of the knowledge of silk in the world.

THE ANIMAL KINGDOM

Like metal and glass, the animals of old have long been misrepresented by the settled preconceptions of the antiquarians. Until five years ago—and perhaps yet—the very best archaeologists were convinced that the camel was not known in Egypt until Greek and Roman times, and dismissed the Biblical account of Abraham's camels (Gen. XII: 16) as the crudest of blunders.¹⁰⁷ Yet J. P. Free has been able to demonstrate the continued existence and use of the animal in Egypt from prehistoric times to the present, and that on the basis of evidence within the reach of any conscientious student.¹⁰⁷ We know that the horse, like the iron with which it is so often associated in conventional history, did not appear on the scene in only one place to spread gradually and steadily throughout the world but was "repeatedly introduced into the primitive Indo-Germanic culture-area, filtering in, so to speak, again and again."¹⁰⁸ While certain prehistoric peoples (e.g., at Anau) had the ox and the horse be-

fore either the dog or the goat, others (like the Erteboellian) had the dog long before the others. "It is rather remarkable," writes McGovern, "that we find no specific reference to the camel among the Scythians and Sarmatians, although . . . its existence and usefulness must have been known."¹⁰⁹

The moral is that we can never be too sure. Any naturalist would assume that the elephant has been extinct in western Asia for hundreds of thousands of years, for all the evidence the creature has left of itself. It is from written history alone that we receive the assurance that large herds of elephants roamed the temperate lands of Syria and the Upper Euphrates as late as the eighteenth Egyptian dynasty, when the Pharaohs hunted them there for sport, and that elephants were used by the warlords of Central Asia well into the Middle Ages.¹¹⁰ In late antiquity the wild variety disappear without trace, perhaps because of a change in world climate. I think it quite significant that the Book of Mormon associates elephants only with the Jaredites, for there is no apparent reason why they should not have been so common in the fifth as in the fifteenth century B.C. All we know is that they became extinct in large parts of Asia somewhere between those dates, as they did likewise in the New World, to follow the Book of Mormon, leaving only the written records of men to testify of their existence.

"They have plenty of iron, *accarum*, and *andanicum*," says Marco Polo of the people of Kobian. "Here they make mirrors of highly polished steel, of large size and very

handsome." The thing to note here is not primarily the advanced state of steelworking in Central Asia, though that as we have seen is significant, but the fact that no one knows for sure what *accarum* and *andanicum* are. Marco knew, of course, but since the things didn't exist in Europe, there was no western word for them, and so all he could do was to call them by their only names. It is just so with the *cureloms* and *cumoms* of Ether 9:19. These animals were unknown to the Nephites, and so Moroni leaves the words untranslated, or else though known to the Nephites they are out of our experience so that *our* language has no name to call them by. They were simply breeds of those "... many other kinds of animals which were useful for the food of man." (*Ibid.*, 9:18.) The history of the breeding of "animals which were useful for man" is an extremely complex one; to trace even such conspicuous breeds as the Arabian horse, the dromedary, or the ox is still quite impossible.¹¹¹ Travelers in central Asia, both from Europe and the Far East, always comment on the peculiar breeds of animals they find there—camels with two humps (which are really no more like the Arabian camels than a llama is like a sheep),¹¹² big-tailed sheep, and strange varieties of oxen and horses, for none of which it is possible for the travelers to find words in their own languages.¹¹² So they call *dromedaries* and *Bactrian camels* both "camels" and *kulans* "horses," just as no doubt the Book of Mormon designates as sheep and cattle breeds that we would hardly recognize. I find it most reassuring that the Book of Ether, taking us back to archaic times, insists on complicating things by telling about animals plainly extinct in Nephite days and breeds that we cannot identify.

The description of how people were driven out of a land by a plague of serpents that then "hedge up the way that the people could not pass" (Ether 9:31ff) may put a strain on your scientific credulity. I hasten to relieve it. Pompey the Great, we are told, could not get his army into Hyrcania because the way was barred by snakes along the Araxes, a stream that still swarms with the creatures.¹¹³ One of the chief philanthropic activities of the Persian magi was to make war on the snakes—a duty which

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COLOR OF SPRING

By Elizabeth A. Hutchison

CLEAR, vibrant yellow makes the pulses beat
 With sudden joy on cold gray days when Spring
 Tiptoes about on crocus-sandaled feet
 Where sodden leaves and snow-curl'd
 grasses cling;
 Forsythia, shimmering in palest gold,
 Excites the senses, wakens listless eyes;
 They look with swift delight upon the mold
 Where green-gold willows curve on ashen
 skies
 And marvel at the bold, bright daffodils
 Uplifting trumpets, heralding the dawn
 Of life's rebirth upon the distant hills,
 Which soon a gentle sun will smile upon.
 The tulips' golden goblets are designed
 For quenching thirst the soul has not de-
 fined.

EVIDENCES AND RECONCILIATIONS

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TABLE II

OCCUPATIONS OF HEADS OF FAMILIES WHO LIVE ON FARMS AS REPORTED IN THE 1950 L.D.S. CHURCH CENSUS

(For example, number one (1) below: Of the total heads of families who live on farms, 75.13 percent of them earn their living as *farmers*.)

Code	Occupation	Missions Percent of Total	Stakes Percent of Total	Church Percent of Total
0	Professional and Semi-professional	.42	1.12	.95
1	Farmers, Farm Laborers, Owners, and Managers	74.06	75.47	75.13
2	Proprietors, Managers, Officials, etc.	1.52	2.72	2.44
3	Clerical, Sales, and Kindred Workers	1.58	1.98	1.88
4	Craftsmen, Foremen, and Kindred Workers	8.97	6.88	7.40
5	Operatives and Kindred Workers	3.03	2.94	2.96
6	Domestic Service Workers	.06	.04	.04
7	Protective Service Workers	.24	.35	.33
8	Service Workers (excl. Domestic and Protective)	1.03	.77	.82
9	Laborers, (excl. Farm and Mine)	4.12	2.58	2.93
10	Educational Workers	.61	1.46	1.25
11	Occupations not reported (Retired, Misc., etc.)	4.36	3.69	3.86
	TOTAL PERCENT LIVING ON FARMS	100.00	100.00	100.00

TABLE III

PERCENT OF HEADS OF FAMILIES BY OCCUPATION WHO LIVE ON FARMS AS REPORTED IN THE 1950 L.D.S. CHURCH CENSUS

Code	Occupation	Missions Percent of Total	Stakes Percent of Total	Church Percent of Total
0	Professional and Semi-professional	1.81	6.22	4.88
1	Farmers, Farm Laborers, Owners, and Managers	79.61	85.91	84.36
2	Proprietors, Managers, Officials, etc.	4.94	9.41	7.92
3	Clerical, Sales, and Kindred Workers	3.16	5.58	4.74
4	Craftsmen, Foremen, and Kindred Workers	9.04	11.04	10.24
5	Operatives and Kindred Workers	5.13	9.05	7.77
6	Domestic Service Workers	1.16	2.60	1.83
7	Protective Service Workers	2.02	6.16	4.55
8	Service Workers (excl. Domestic and Protective)	5.25	7.46	6.57
9	Laborers (excl. Farm and Mine)	9.39	13.28	11.68
10	Educational Workers	7.94	16.07	14.19
11	Occupations not reported (Retired, Misc., etc.)	7.19	13.06	10.52

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must go back to a time when the race was sorely pressed by them.¹⁷⁴ The Absurtitani were said to have been driven from their country by snakes, and Esarhaddon of Assyria recalls the horror and danger of a march by his army through a land "of serpents and scorpions, with which the plain was covered as with ants."¹⁷⁵ In the thirteenth century A.D. Shah Sadrudin set his heart on the building of a capital which should surpass all other cities in splendor; yet the project had to be abandoned after enormous expense when during a period of drought the place so swarmed with

serpents that no one could live in it.¹⁷⁶ It is interesting in this connection that the plague of serpents in Ether is described as following upon a period of extreme drought. (*Ibid.*, 9:30.)

In the tenth chapter of Ether we read how great hunting expeditions were undertaken in the days of King Lib into the rich game country of the south "to hunt food for the people of the land" (*Ibid.*, 10:19.) Westerners are prone to think of hunting as a very individualistic activity; indeed, Oppenheimer insists that hunters operate "always either in small

groups or alone." But that is not the way the ancient Asiatics hunted. According to Odoric and William, the Mongols always hunted in great *battues*, thousands of soldiers driving the game towards the center of a great ring where the king and his court would take their pick of the animals.¹⁷⁷ That was the normal way of provisioning an army and a nation in Asia as Xenophon describes it seventeen centuries before Carpini. (*Cyrop.* II, iv.) Thousands of years before Xenophon, a pre-dynastic Egyptian carved a green slate palette on which he depicted an army of beaters form-

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ing a great ring around a panicked confusion of animals being driven towards a round enclosure in the center. It is the royal hunt, Jaredite fashion, at the dawn of history.¹⁷⁸ In these great hunts the king was always the leader, as among the Jaredites: "And Lib also himself became a great hunter." (*Ibid.*, 10:19.) "Kings must be hunters," and every royal court must have its hunting preserve in imitation of the early rulers of Asia who invariably set aside vast tracts of land as animal refuges where habitation was forbidden.¹⁷⁹ Here the Book of Mormon confronts us with a truly astounding "scoop": "And they did preserve the land southward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants." (*Ibid.*, 10:21.) The picture of the old Asiatic hunting economy is complete in all its essentials and correct on all points.

(To be continued)

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¹³³Bar Hebraeus, *Chron.* (Budge I, 500).
¹³⁶Huart & Delaporte, *L'Iran Antique*, p. 399; A. Mex, *Renaissance des Islams* (Heidelberg, 1922), pp. 16-17.
¹³⁷Carpini, Ch. 28, in Kormoff, *Contemps.* of Marco Polo, p. 45.
¹³⁸Ed. Meyer, *op. cit.* II. 1. 235; Nibley, *op. cit.*, p. 240. The *sella curulis* was a gilt campstool used by the Roman emperor, but its name shows that it was originally mounted on wheels in the Asiatic fashion.
¹³⁹At the Pacific Coast meeting in 1940 (*Annals Am. Hist. Assn.* 1940, p. 90).
¹⁴⁰Nibley, *Class. Jnl.* XL (1945), 541ff.
¹⁴¹*Loc. cit.*, for a preliminary treatment.
¹⁴²Bar Hebraeus, (Budge I, 182).
¹⁴³Quotation is from P. Van der Meer, *The Ancient Chronology of Western Asia and Egypt* (Leiden, Brill, 1947), p. 13. Has nothing to do with glass, but to the point in matters of historical prejudice.
¹⁴⁴G. A. Wainwright, "The Coming of Iron," in *Antiquity* X (March 1936), 7.
¹⁴⁵*Ibid.*, p. 7.
¹⁴⁶*Ibid.*, pp. 8-9.
¹⁴⁷*Ibid.*, pp. 7, 22f.
¹⁴⁸Omitted.
¹⁴⁹*Ibid.*, p. 14.
¹⁵⁰*Ibid.*, p. 18.
¹⁵¹Darmesteter, *Zend-Avesta*, I, 93; Fr. Spiegel, *Eranische Alterthumskunde* (Leipzig, 1873) II, 152.
¹⁵²This subject received some notice in "Lehi in the Desert," *IMPROVEMENT ERA* LIII (1950), 323.
¹⁵³*Akhbar ud-Daulat is-Saljuqiyya*, p. 1. This might be regarded as a mere ornamental epithet were it not that the name Iron Arrow is fairly common and actually refers to such a weapon, Lipkin, *Manas*

Vielikodushnyi, p. 24f. The implications of steel bows are of course very significant for I Nephi 16:18.
¹⁵⁴M. Polo, *Travels* I, xxxix. Traveling through central Asia in 568 A.D., Menander was met more than once by primitive tribesmen from the mountains who tried to sell him their native ironware, Meander, *de legat.* in *Patrol. Graec.* 113, col. 884.
¹⁵⁵T. J. Meek, "The Challenge of Oriental Studies" *Jnl. Am. Or. Soc.* 63 (1943) p. 92, n. 73, gives the formula for the Ras Shamra steel.
¹⁵⁶Wainwright, *op. cit.*, p. 16.
¹⁵⁷"The art of forging iron must have been kept a secret for a long time by the clans of forgers, in order to preserve their privileges," thus G. Vernadsky, *Ancient Russia*, p. 43.
¹⁵⁸D. B. Harden, "Ancient Glass," *Antiquity* VII (1933), p. 419; Pliny, *Nat. Hist.* xxxvi, 191.
¹⁵⁹Harden, *loc. cit.*
¹⁶⁰P. E. Newberry, "A Glass Chalice of Tuthmosis III," *Journal of Egyptian Archaeology* VI (1920), 159.
¹⁶¹*Travels* II, vi. The existence of such windows has been hotly disputed, for no good reason. In the *Everyman Edition*, p. 169, n. 2, an early traveler "mentions that the windows of some yachts or barges had plate glass" in the East. It is interesting that the only proven use for window-glass was on vessels.
¹⁶²Newberry, *loc. cit.*
¹⁶³Harden, *loc. cit.*
¹⁶⁴Harden, *op. cit.*, p. 420, cf. 426. Of the glassmakers of the time of Tuthmosis III Newberry says, "they reveal their art in a high state of proficiency, that must be the outcome of a long series of experiments," p. 158f.
¹⁶⁵The author is preparing a study on this subject which is to appear in the near future.
^{166a} and ^{166b}Harden, *op. cit.*, p. 419.
¹⁶⁷J. P. Free, "Abraham's Camels," *Jnl. of Near Eastn. Stud.* III (1944), 187ff.
¹⁶⁸*Early Empires of Cent. As.*, p. 77, cf. p. 27; R. Pumpelly, *Excavns. in Chin. Turkestan*, I, 41-43.
¹⁶⁹McGovern, *loc. cit.*
¹⁷⁰J. Breasted, *History of Egypt* (N.Y.: Scribners, 1912), p. 304; Wittfogel & Chia-sheng, *op. cit.*, p. 669.
¹⁷¹The principal authority on this subject is Max Hilzheimer: see his articles in *Antiquity* VI (1932), 411-419; X (1936), 195-206.
¹⁷²See for example Wittfogel & Feng-Sheng, *op. cit.*, p. 662, H. Haslund, *Men & Gods in Mongolia*, p. 73.
¹⁷³Darmesteter, *James Zend-Avesta* Pt. I, p. 4, n. 5.
¹⁷⁴*Ibid.*, p. 171; Herodotus I, 140.
¹⁷⁵J. A. Montgomery, *Arabia and the Bible* (University of Pennsylvania, 1934), p. 50.
¹⁷⁶Isiltan, *Seltschuken-Gesch. d. Akserayi*, p. 97f.
¹⁷⁷Odoric Ch. 14; William of Rubruck Ch. 7, in Komroff, *Contemporaries of Marco Polo*, pp. 241 and 68. On Oppenheimer, see Nibley, *Wstn. Pol. Quart.* IV, 251.
¹⁷⁸E. A. W. Budge, *The Mummy*, Cambridge Univ., 1925, Plate ii.
¹⁷⁹Nibley, *op. cit.*, pp. 238ff; and II (1949), 343f.