



Type: Magazine Article

---

## The World of the Jaredites, Part VIII

Author(s): Hugh Nibley

Source: *Improvement Era*, Vol. 55, No. 4 (April 1952), pp. 236–238, 258,  
260–265

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

---

---

# THE WORLD OF THE JAREDITES

by *Hugh Nibley, Ph.D.*

ASSOCIATE PROFESSOR, HISTORY AND RELIGION,  
BRIGHAM YOUNG UNIVERSITY

## PART VIII

Dear Professor F.

IF MY insistent harping on central Asia annoys you, let me remind you again that the Book of Ether gives us no choice. It never lets us forget that what the Jaredite kings did was a conscious imitation and unbroken continuation of the ways of "the ancients," of "them of old," on the other side of the water. This, incidentally, is another indication that we are not to regard the Jaredite migration as taking place immediately after the flood, for the fall of the tower saw the destruction of an ancient and established order. The Jaredites left their homeland driving great herds of cattle before them in the immemorial Asiatic manner, and even if they had never been nomads before, they certainly lived the life of the steppes during those many years before they set sail (Ether 3:3); and when they embarked, they crammed all they could of their beasts into their small boats, "flocks and herds" and other beasts (*Ibid.*, 6:4) and, upon reaching the New World, continued to cultivate "all manner of cattle, of oxen, and cows, and of sheep," just as their ancestors had in the old country. (*Ibid.*, 9:18.) Nothing could be better calculated to keep the Old World ways alive than those notoriously conservative secret societies which Ether always traces back to "the oaths of the ancients" and which at all times have exerted a fatal attraction on the men of Asia. We have already noted that such secret abominations are the neces-

236

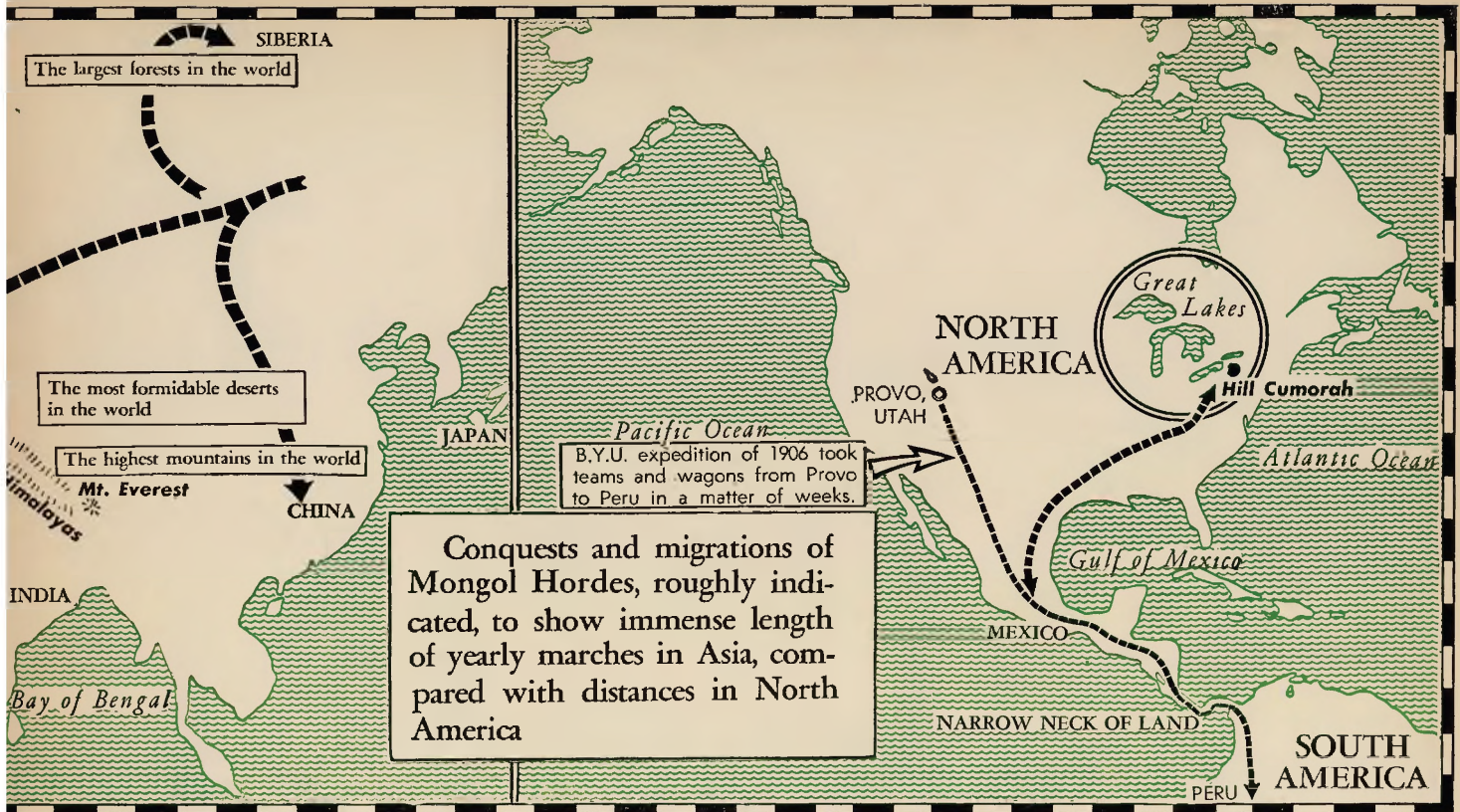
sary product of a society in which social ties may be easily broken. The political history of the Jaredites clearly betrays in all its aspects the ways of the "space people."

Jaredite history in the New World was formally inaugurated by a general assembly and census of the entire nation (*Ibid.*, 6:19), a thoroughly Asiatic practice which goes back to the days of prehistoric hunters and which lies at the root of all ancient political organization, as I have demonstrated in a number of articles.<sup>180</sup> Strictly in accordance with the ancient pattern, this assembly was the occasion for the choosing of a king, and the establishment of a dynasty, which as the brother of Jared clearly foresaw, could only lead straight to the slough of Old World intrigue and turmoil from which the Jaredites had already been once delivered (*Ibid.*, 6:23.) He was right, for presently one Corihor "... rebelled against his father, and went over and dwelt in the land of Nehor; . . . and drew away many people after him." (*Ibid.*, 7:4.) Then he went back to the land of Moron and captured his father but was subdued by his righteous brother Shule who achieved an ambition of every Asiatic monarch to "... spread his kingdom upon all the face of the land." (*Ibid.*, 7:11.)<sup>181</sup> Shule then gave his capable brother and erstwhile rival "power in his kingdom" (*Ibid.*, 7:13), a surprising but quite authentic touch, from which it appears that emirs shared in the immense task of ruling the empire, as in Asia. Shule's grandson "... re-



belled against his father, and came and dwelt in the land of Heth," drawing people away until he had gained half the kingdom. (*Ibid.*, 8:2.) His deposed father "... departed out of the land with his family, and traveled many days" to reach the place where later the Nephites were to be destroyed; from there he continued eastward until he reached the sea (*Ibid.*, 9:3), where he lived in tents and was joined in time by other refugees from his distracted kingdom (*Ibid.*, 9:9), where civil war had reduced the population almost to zero—another Asiatic touch, as we shall see. Years later, when the royal brothers Shared and Coriantumr fought for the kingdom, the latter beat his brother, "did pursue him to the wilderness of Akish," where the two armies raided each other by night and "did lay siege to the wilderness," until Coriantumr emerged victor, chased his brother's successor to the seashore, only to be beaten in turn and pursued back to the wilderness of Akish, taking "all the people with him, as he fled before Lib. . . ." (*Ibid.*, 14:15.) More battles and another pursuit to the coast (*Ibid.*, 14:26), thence to the waters of Ripliancum, then southward to camp in Ogath, then to the hill Ramah for the showdown.

THE IMPROVEMENT ERA



This sampling should give a picture of the peculiar warfare of the Jaredites, a war of motion with no set frontiers, great armies sweeping over the continent in flight or pursuit, making the most of space by continually falling back on this or that "wilderness," setting up rival camps for a period of a year or two, while dissenting groups or individuals join themselves to one army or another. It is Asia all over again, and it calls for a geographical note.

The North American continent is a rough copy of the Asiatic, with tundra and forest in the north giving way to open grasslands, deserts, and finally tropical jungles in the south. The main difference is that in Asia everything is bigger: the forests and plains seem never-ending, the deserts are wider, hotter and drier, the mountains far higher and more forbidding, the jungles deeper and more dangerous, the rivers wider and deeper. And yet these formidable barriers have not prevented the rapid and ceaseless marches and countermarches of mighty armies in every age. One of the earliest of Aryan texts is the prayer: "May we go smoothly along the roads, find good pathways in the mountains, run easily through the forests, and cross happily the rivers!"<sup>191,192</sup> During one campaign, we are told,

the army of Juji "was separated by only about twelve hundred miles" from the main body of Mongols.<sup>183</sup>

That should give some idea of the distances covered by these hordes that would winter in the plains of France or Hungary and make their summer camps in the Altai or on the Onon River almost within sight of the North Pacific. It was not all flat plains, either, for the kings of the steppes extended their rule time and again to China, India, Persia, Asia Minor, Europe, and Siberia, which meant regularly traversing some of the greatest deserts, highest mountains, and widest rivers on earth.

The Asiatic state consists of two main elements, on the one hand a sedentary populace living in oases cities and bringing the arts, industry, and agriculture to sometimes astonishing peaks of perfection, and on the other hand a migratory ruler, moving at the head of his warlike host—a tribal army of conquerors with his own tribe and family as its nucleus—ever marching from city to city and from castle to castle over burning wastes or freezing mountain passes to overawe the world, stifle rebellion, and above all curtail the ambitions of any possible rival to world domination.<sup>183a</sup> This army is a moving nation, with its wives and children—the

Mongols when they left their families behind inaugurated a radical change in steppe warfare, achieving a speed and mobility that quickly paralyzed the slower-moving hordes or their rivals, who still observed the old-fashioned custom of marching with their families and household effects. The Hyksos in the eighteenth century B.C., and the People of the Sea five hundred years later were just such nations on the march—a devastating army, but an army carrying all their goods and families along with them as they sought new lands to settle, "sweeping off the inhabitants of the land, all who would not join with them," exactly in the Jaredite manner. (*Ibid.*, 15:27.)<sup>184</sup> At all times among the people of the steppes "the nation and the army are one and the same; the lord of the clan or rex becoming duke or vovoid" in battle.<sup>185</sup> This is certainly the case with the Jaredites, whose kings are before everything leaders in the field, and who go to battle "with their wives and their children—both men, women, and children being armed with weapons of war, having shields and breastplates, and head-plates, and being clothed after the manner of war." (*Ibid.*, 15:15.) The armor deserves mention, since it is now known

(Continued on following page)

## THE WORLD OF THE JAREDITES

(Continued from preceding page)

that armor is another central Asiatic invention of great antiquity, borrowed in later times by Europe and the Far East, but reaching a high state of perfection on the steppes in prehistoric times.<sup>199</sup>

Since the Jaredite kings with their migratory armies were constantly on the move in the best Asiatic manner, is there any reason why they should not have covered Asiatic distances? Then why all the fuss about Cumorah? From the Narrow Neck of Land to New York state is a distance that staggers us, but for Juji or Timur it would be a milk run. Because we think of journeys in terms of hours or days at the most we are liable to forget that people who never stop moving think of space not in terms of time but of stages, and that when it is broken down into stages, the longest route on earth becomes negotiable even to the most primitive means of transportation—in a word, distance is no object. A glance at the map will show that the vast extent of territory covered by the Jaredites is really rather moderate by Asiatic standards. The Brigham Young University expedition of 1900 actually took teams and wagons from Provo to Peru in a matter not of decades but of weeks.

When King Omer was overthrown by his son Jared, he had to travel "many days" before he was beyond the reach of the usurper who had seized a kingdom that was "spread upon all the face of the land." (*Ibid.*, 9:3, 7:11.) In fact he fled as far as he possibly could, from Central America to the Great Lakes and New England coast regions, which were to become the classic hiding and fighting grounds of the latest Jaredites. It is here that we must seek the bones and burial mounds of the Jaredites, but not their cities. Just as the great structures of the Mongols, among the noblest buildings on earth, are to be found in the south and west, far from the primordial hunting and fighting grounds of the tribes, so the great monuments of Jaredite civilization abound in the lands of the south that they first settled rather than in the wilderness of the last great battles. One of the strange paradoxes of history is that the nomads of the steppes were perhaps the greatest builders of all time, though their nor-

mal type of "city" was "more suggestive of an ordo-like tent-city than a town in the usual sense."<sup>207</sup> In the lands that the Mongol conquers, he builds Taj Mahals and Jehols, but in his own lands the "winds clean up the place which has been soiled, the pastures which his flocks have cropped grow greener than ever, and Nature promptly repairs all the mischief he has done to her clean orderliness."<sup>208</sup> And so "mighty nomad empires rose and vanished into the unknown" without a trace. The thing to note is that in the Asiatic pattern: camp culture, that leaves no mark behind, and city culture have been characteristically sponsored by the same tribes and rulers since the beginning of history. That people should live as no-

The Throne of Darius, depicting among other things Darius himself sitting upon the throne. An inscription on the throne reads: "Behold the representation of those who bear my throne, and you shall know how great is the number of the lands which Darius the King has seized." Compare this with the "exceedingly beautiful throne" of Riplakish (Ether 10:6) and the oppressive means by which he got it.



mads and yet build great cities is no more contradictory than that they should be both hunters and farmers or both herdsmen and merchants at one and the same time. But from the first, men have preferred to practise hunting, grazing, and farming in special areas set aside for the purpose, a custom duly observed by the Jaredites, as we have seen. (*Ibid.*, 10:19-21.)<sup>209</sup> A study of the old Asiatic system will provide a ready explanation for any apparent difficulties in locating Cumorah where the Book of Mormon says it was.

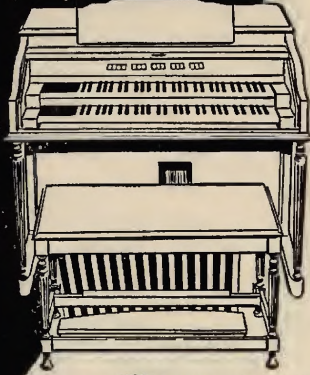
The normal life of Asia is one of chaos, violence, and insecurity produced by constant warring between the tribes and rivalry among ambitious men within them. From time to time a superman appears who, first gaining complete control of one tribe, ruthlessly crushes his neighbors one by one, forcing the survivors to make common cause against him and form a great coalition; a final showdown in which this coalition is either destroyed or victorious in a great "battle of the nations" decides the fate of the world for generations to come. If the great man wins, the world knows a period of enforced peace and unity under the absolute sway of one iron will. At any moment in his career the world conqueror has to face one particular rival, his most dangerous rival of the hour, against whom his whole attention is directed with passionate personal hatred and dedicated fury. This can be shown from almost any page of the life of any would-be cosmocrat from Sargon to Hitler. It is the leitmotif of Jaredite history as well, which, whenever it becomes coherent, crystalizes about the person of some dreadful but competent warrior pitted against an equally alarming rival. While "Coriantumr dwelt with his army in the wilderness for the space of two years, in which he did receive strength to his army," his opponent Shared "also received strength to his army" through the operation of "secret combinations." Later Coriantumr pitched his tents by the hill Ramah and spent four years "gathering together the people." (*Ibid.*, 15:11-14.) Just so, Genghiz Khan hid out in the wilderness for two years recruiting an army against his relative Wang Khan, who was doing the same thing,<sup>210</sup> and later devoted four

(Continued on page 258)

THE IMPROVEMENT ERA

AMERICA'S BIGGEST

*Organ Value!*



THE NEW  
*Connsonata*

No other organs offer so much for the money . . . no other organs are so versatile. Connsonata's richer tones are produced by purely electronic means, too. No reeds, blowers or other moving mechanical parts. Illustrated above is New Model 2D, two-manual, 25-note pedal board.

CONFERENCE VISITORS  
WELCOME TO  
DAYNES MUSIC CO.

for a demonstration of the new  
Connsonata Electronic Organ . . .  
four different size Organs available  
to accomodate any size  
chapel or auditorium.



45-47 South Main, Salt Lake  
145 North University, Provo

**Monroe FOLDING  
BANQUET  
TABLES**

Direct Factory  
Prices To  
Churches  
Schools  
Societies



Hotels  
Dining Rooms  
Cafeterias

Manufactured by

WRITE FOR  
NEW CATALOG

THE Monroe COMPANY  
73 CHURCH STREET COLFAX, IOWA

## THE WORLD OF THE JAREDITES

(Continued from page 238)

years to building up an army to meet the emperor of Khwarizm, who worked feverishly to build up *his* army, each doing everything in his power to "draw off" his enemy's supporters to his own side.<sup>190</sup>

This system of "drawing off" is, as we have noted before, very ancient in Asia. There is even a special Arabic word for it *jadhab*. "From whom shall I take away . . . the awful sovereignty?" asks Mithra in the *Avesta*, which is full of legendary heroes who draw off each other's followers.<sup>191</sup> The gathering of rival forces is regularly accompanied, as in the Book of Mormon, by exchange of personal letters between the chiefs and the sending of formal challenges: "Let the Shanyu come to the South and either meet the emperor in open battle or else become a subject and pay reverence to the imperial throne," is a typical example.<sup>192</sup> Jealousy and ambition, says Xenophon (*Cyrop VI, ii*), are the essence of Asiatic kingship, which is an intensely personal thing; he describes how Croesus and Cyrus devoted every ounce of their energy and treasure, gathering together huge conglomerate armies to fight it out for the rule of all Asia. How intensely personal this rivalry was has been recounted in the unforgettable pages of Herodotus. In the Egyptian annals Pharaoh alone is the only victor and the only hero, and the issue of every war is simply his personal argument with the opposing monarch.<sup>193</sup> Every king of Babylonia or Assyria performs all of his tremendous feats singlehanded, as the monuments explain, and makes it a point to report that his Majesty personally dispatched the rival king: "In the midst of the battle my own hand captured Kashtilash, the Kassite king"; "against the king himself, at the point of the spear, unto the setting of the sun I waged battle."<sup>194</sup> This last vividly recalls the Book of Mormon picture of Shiz and Coriantumr fighting with each other until nightfall. (*Ibid.*, 15:20ff.) The actual exploits of a Sargon, Cyrus, Thothmes III, or Rameses II, moreover, give us to understand that the personal combat between kings was no mere hollow boast but actually took place.

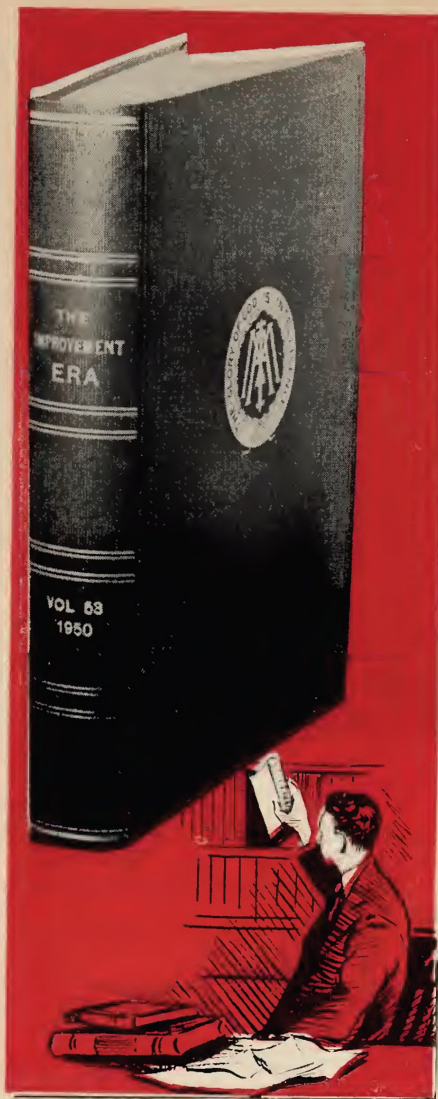
Since every war was a personal combat between two kings, it was

customary for them to challenge each other to single combat. The king of the Scythians sent his challenge to the king of the Massagetae and also to the great Darius, whose father exchanged challenges with an earlier queen of the Massagetae; the king of the Visigoths challenged the Emperor Honorius to single combat as King Lazarus of Servia did Amurath the Turk, and so on.<sup>196</sup> I need not point out at this date that the whole system of chivalric etiquette originates on the steppes of Asia. The great khans when their rivals were captured in battle would personally behead them, as Chinese generals still do other Chinese generals.<sup>196</sup> Queen Tomyris not only beheaded Cyrus, according to Herodotus (I, 205), but mad with hatred, sloshed his head around in a skin filled with blood. It was common among the rulers of the steppes to convert the skull of a personal enemy into a drinking cup, as the emperor of the Bulgars did with the skull of the Emperor Nicephorus, and the king of the Hiung-nu did of the top piece of the ruler of Iran.<sup>197</sup> The ancient Ukrainians would take their oaths by drinking blood from such vessels.<sup>197</sup> The Assyrian rulers collect the skins of rival monarchs, as the Ja Lama did in our own day.<sup>198</sup>

We have dwelt at unsavory length on these gory details because it is necessary to explain what the Book of Ether is about. The grim ferocity with which the rulers of Asia concentrate all their wrath against the person of a rival king belongs to the Jaredite tradition: "And it came to pass that Coriantumr was exceedingly angry with Shared, and he went against him . . . to battle; and they did meet in great anger." (*Ibid.*, 13:27.) And "when Shiz had received his epistle, he wrote an epistle unto Coriantumr, that if he would give himself up, *that he might slay him with his own sword*, that he would spare the lives of the people." (*Ibid.*, 15:5.) During the battle that ensued, "Shiz arose, and also his men, and he swore in his wrath that he would slay Coriantumr, or he would perish by the sword." (*Ibid.*, 15:28.) What these men seek before everything else is not power or victory but settlement with a personal rival.

(Continued on page 260)

THE IMPROVEMENT ERA



## Bind Your Improvement Eras for Reference

Preserve your Improvement Era copies by having them bound into permanent yearly volumes. You'll find them excellent reference sources for your family, and they are a proud addition to any library. Quality workmanship and materials will make these volumes last a lifetime.

The cost is just \$3.00 per volume (F.O.B. Salt Lake City; postpaid, add 30c. Canada and other foreign countries add 75c.)

Save your Eras and send them for binding to

### Deseret News Press

#8 South Main Street Salt Lake City, Utah  
260

## THE WORLD OF THE JAREDITES

(Continued from page 258)

### WARS OF EXTERMINATION

Both Shiz and Coriantumr as they moved about on their endless campaigns "swept off the inhabitants before them, all them that would not join them." (*Ibid.*, 14:27.) This is the classic Asiatic method of forced recruiting: "If the neighboring province to that which they invade will not aid them," says an eyewitness of the Tartan technique, "they waste it, and with the inhabitants whom they take with them, they proceed to fight against the other province. They place their captives in the front of the battle and, if they

do not fight courageously, put them to the sword."<sup>10</sup> In such a way the Asiatic war lords from the beginning "... swept the earth before them" like Shiz (*Ibid.*, 14:18), and like the Communist hordes of our day, forcing all that lay in their path to become part of them. "I counted them among my people," says the Assyrian conqueror of one nation after another, and this ancient formula would seem to go back to our old friend Nimrod, whom popular superstition saw reincarnated in Genghiz Khan as he "became a mighty hunter," according to Carpini (Ch. vi.) "He learned to steal men, and to take them for

## From Here On...

RICHARD L. EVANS

IT SEEMS that there are always some regrets in the living of life. No matter what decisions we make or fail to make, we are likely to wonder what would have happened if we had done differently; and often we are likely to feel sure that we should have done differently. Being human, as we all are, we make mistakes. To some extent, at least, most of us are feeling and fumbling our way along; and perhaps there is almost no day that we couldn't look back upon and wish to improve. There is perhaps almost no day that we couldn't wish we hadn't said some things we have said, that we hadn't thought some things we have thought, or that we hadn't done some things better than we did. Life, it seems, is in part a process of repentance. In a sense, progress itself is a process of repentance; and the man who thinks he doesn't make mistakes is deceiving himself. Individually, collectively, privately, publicly, there is no doubt we have made many mistakes, and our problems and perplexities and debts and difficulties, our regrets, and serious uncertainties are in part a payment for the mistakes of the past. There is no use denying them, when we know we have made them. The future will be more as we would want it to be if we admit our mistakes and repent and improve and not persistently say there weren't any errors, and not doggedly pursue the same disastrous path and pattern. We pay the penalties sooner or later. As Emerson observed: "Always pay, for first or last you must pay every debt."<sup>1</sup> And the sooner we repent and pay, the lighter is the compounding of the penalties. Having admitted our mistakes, having sincerely repented of the past, there remains an incentive to look forward from here, with hope, and with faith for the future. If there is anything we deeply regret, from here on is our opportunity—for great is the power of repentance.

<sup>1</sup>Essay on Compensation.

"The Spoken Word" FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, FEBRUARY 3, 1952

Copyright, 1952

prey. He ranged into other countries taking as many captives as he could, and joining them to himself," as Nimrod had done, by awful oaths. This system of "sweeping the earth" explains how it was possible for small and obscure Asiatic tribes to rise very quickly to be conquerors of all Asia and most of Europe: The tribe that gave its name to the conquering hordes was merely the nucleus of an army which snowballed into a world army by forced recruiting of all it met.

A great deal has been written about the calculated *Schrecklichkeit* of the great conquerors, especially Genghiz Khan, whose practices have been condoned by recent biographers on the grounds that there is no better weapon than terror to soften up opposition, provoke early surrender, and thus save lives. Certainly terror is the keynote of Asiatic warfare with its "absolute contempt for human life,"<sup>200</sup> and the boast of an Assyrian king might be echoed by many an ancient and modern successor: "I marched victoriously, like a mad dog, spreading terror, and I met no conqueror."<sup>201</sup> Being a mad dog seems to us a poor thing to boast of, but the terror was carefully calculated. Shiz would have understood as in his pursuit of Coriantumr "... he did slay both women and children, and he did burn the cities. And there went a fear of Shiz throughout all the land; yea, a cry went forth throughout the land—Who can stand before the army of Shiz? Behold, he sweepeth the earth before him!" (*Ibid.*, 14:17-18.) When Corihor gained a victory, it was his turn to be the terror of the earth and "... the people began to be frightened, and began to flee before the armies of Coriantumr. . . ." (*Ibid.*, 14:27.)

An important by-product of the Asiatic-Jaredite system of rallying armies and absorbing nations is an efflorescence of robber bands on all the face of the land. All who will not join the great armies are put to death, as we have seen, but what of those who escape? They are naturally outlaws, having no allegiance to any king and hence no rights or claims to protection. To survive, these people band themselves together, and since all are deserters whose heads are forfeit, their behavior becomes very dangerous. Asia has at all times swarmed with rob-

(Continued on following page)



The special Wicks Organ and console designed for the Boston, *American Guild of Organists* Convention. Details and price for this size instrument gladly furnished.



Now . . . YOU CAN OWN  
A WICKS PIPE ORGAN  
. . . from \$2,850

here is the real thing . . .  
at the price of imitations

Yes, you can now buy a magnificent Wicks Organ for as little as \$2,850 (*details and illustration supplied on request*).

In Seattle, Washington, the Wicks Representative is: Mr. Charles W. Allen, 10708 First Ave., Northwest, Seattle 33, Washington

Every part of each Wicks is "custom built" by skilled artisans, and carries a complete guarantee of satisfaction. The smaller instruments may be purchased with console attached or detached as desired. These, as well as cathedral size organs, have inspired tone, Wicks noted DIRECT ELECTRIC ACTION, and economical upkeep.

The recent appointment of Mr. Melvin W. Dunn, Wicks Representative for the Salt Lake City area, makes available an expert and personal service for Wicks buyers. Inquiries should be addressed to:

Mr. Melvin W. Dunn • 481 10th Ave. • Salt Lake City, Utah

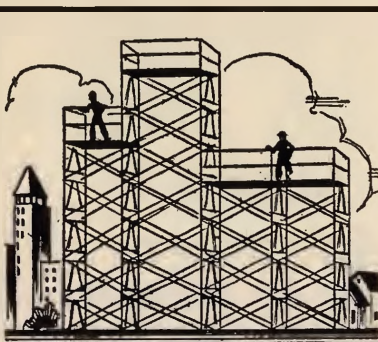
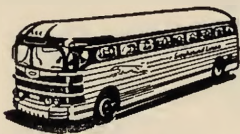
The WICKS ORGAN COMPANY  
WICKS ORGANS  
HIGHLAND . . . ILLINOIS

**GREYHOUND-**  
**Today's Best**  
**Travel Buy!**



Go Greyhound . . . for less than one-third the cost of driving your car! You'll relax . . . free from traffic worry, enjoying scenic routes, friendly companions. Save your money, your car, your time, and yourself — by Greyhound every trip!

*There's something about a Greyhound that makes it the friendly way to travel!*



Safway Steel Scaffolds

RENT YOUR  
 ROLLING TOWERS  
 FOR  
 SPRING PAINTING  
 AND  
 CLEAN-UP

ECONOMICAL RATES

15' ADJUSTABLE  
 ROLLING TOWER COMPLETE

\$13.00 1st Week

\$4.40 Each Week Thereafter

Free Delivery and Pick-up in  
 Salt Lake City

**Lynn Hansen**  
**Scaffold Co.**

479 East 21st South  
 SALT LAKE CITY, UTAH  
 Phone 84-4439

**THE WORLD OF THE JAREDITES**

(Continued from preceding page)

ber bands, exactly as did this continent under the Jaredites, and from time to time these robber bands have formed coalitions strong enough to ruin states and overturn thrones. After wars between the Mongols and Mamelukes had exhausted all their resources and brought ruin to many lands, soldiers from both sides banded together in robber armies, gathered up the outcasts in the deserts and mountains, and came near to conquering all of western Asia.<sup>202</sup> The pages of Bar Hebraeus swarm with these robber bands and good descriptions of how they operate. Whenever central governments became weakened by wars and corruption, bands of robbers would appear as if out of the earth, as when early in the ninth century the robber Omar became the terror of all the Near East and joining forces with the robber-chief Nasir in the north "began to destroy the world."<sup>203</sup>

Just as robber bands often formed the nucleus of world-conquering armies (some Chinese emperors had whole armies composed of "bad young men"), so those world armies, once beaten, promptly broke up into robber bands again, while their leader, lately a world ruler, would find himself again nothing but a bandit chief.<sup>204</sup> The years during which Justinian and Chosroes were locked in deadly rivalry for the rule of the world saw the rise in western Asia of a motley array of robber gangs numbering 12,000 men, who brought complete ruin upon a large part of the civilized world; in this time of panic and insecurity "great schism fell upon the Arabs (i.e. the inhabitants), and in every quarter a man rose up who did not agree with his companion."<sup>205</sup> This typical and recurrent state of things vividly recalls the awful days of the Jaredite robbers, when every man slept on his sword to guard his property from every other man—and still had it stolen. (*Ibid.*, 14:1-2.)

We need not dwell on the pathological aspects of Asiatic warfare—the hideous disguises, the bloody oaths, the insane yells, the pyramids of heads and all that. In *Taras Bulba* Gogol describes the Kazakh hordes as going quite insane in battle or, as Ether puts it: ". . . they were drunken with anger, even as a man who is

drunken with wine." (*Ibid.*, 15:22.) One unpleasant aspect of the business worthy of mention is the universal custom of scalp collecting, at all times practised with zeal on the steppes of Asia as in America.<sup>206</sup> It was the rule in Asia for great conquerors to disseminate the belief that they were not human but actually incarnations of the devil!<sup>207</sup>

The insane wars of the Jaredite chiefs ended in the complete annihilation of both sides, with the kings the last to go. The same thing had almost happened earlier in the days of Akish, when a civil war between him and his sons reduced the population to thirty. (*Ibid.*, 9:12.) This all seems improbable to us, but two circumstances peculiar to Asiatic warfare explain why the phenomenon is by no means without parallel: (1) Since every war is strictly a personal contest between kings, the battle *must* continue until one of the kings falls or is taken. (2) And yet things are so arranged that the king must be the very *last* to fall, the whole army existing for the sole purpose of defending his person. This is clearly seen in the game of chess, in which all pieces are expendable except the king, who can never be taken. "The *shah* in chess," writes M. E. Moghadam, "is *not killed* and does *not die*. The game is terminated when the *shah* is *pressed into a position from which he cannot escape*. This is in line with all good traditions of chess playing, and back of it the tradition of capturing the king in war rather than slaying him whenever that could be accomplished."<sup>208</sup> You will recall the many instances in the Book of Ether in which kings were kept in prison for many years but not killed. In the code of medieval chivalry, taken over from central Asia, the person of the king is sacred, and all others must perish in his defense. After the battle the victor may do what he will with his rival—and infinitely ingenious tortures were sometimes devised for the final reckoning—but as long as the war went on the king could not die, for whenever he did die, the war was over, no matter how strong his surviving forces. Even so, Shiz was willing to spare *all* of Coriantumr's subjects if he could only behead Coriantumr with his own sword. In that case, of course, the subjects would



become his own. The circle of warriors, “. . . large and mighty men as to the strength of men . . . ” (*Ibid.*, 15:26) that fought around their kings to the last man, represent that same ancient institution, the sacred “shieldwall,” which our own Norse ancestors took over from Asia and which meets us again and again in the wars of the tribes, in which on more than one occasion the king actually *was* the last to perish. So let no one think the final chapter of Ether is at all fanciful or overdrawn. Wars of extermination are a standard institution in the history of Asia.

To cite a few examples, when Genghiz Khan overcame the great Merkit nation, he left only *one* man alive—the brother of his favorite wife.<sup>209</sup> The Assyrian kings would systematically annihilate every living thing in the lands they conquered, sowing fields with salt, like the Romans, and flooding the sites of cities they destroyed to convert them into uninhabitable wastelands.<sup>210</sup> In cities of a million inhabitants the Mongols left not a dog or a cat alive, and they converted vast provinces into complete deserts.<sup>211</sup> The great island of Cyprus was an uninhabited waste for seven years after the Turkomans took it.<sup>212</sup>

The Goths in a single battle entirely exterminated the Sciri (*Jordanes*, Ch. 53), as the Huns did the Scythians and Alans, and as the Mongols did the Tartars.<sup>213</sup> The Mongols themselves met retribution in 1732 when their own kinsmen, the Manchus, wiped out nine-tenths of the Oret Mongols in a Chinese-inspired project aimed at the complete obliteration of *both* sides.<sup>214</sup> Such mutual suicides of nations were not uncommon: the Kin and the Hsia Hsia, the two greatest empires of their day and as closely related in blood as were the people of Shiz and Coriantumr, engaged in fifteen years of warfare that wiped out eighteen million people—a figure that makes Ether's two million (*Ibid.*, 15:2) look rather paltry.<sup>215</sup>

Incidentally, the wars of Genghiz Khan cost China alone forty million lives!<sup>215</sup> The Hunnish Jao Dynasty of the North and the Dsin Empire of the South almost achieved mutual quietus during a civil war in which “neither side was willing to make peace until the other was completely crushed.”<sup>216</sup> In

(Continued on following page)

## Dedicated to better health and a longer life for Western families



Doctors say it's important for children and adults to have a permanent lifetime record of inoculations, vaccinations, blood type, food and drug allergies, illnesses and medical and surgical treatments. It helps your doctor to help you and your family. Now you can easily keep an accurate medical history of your children and yourself. Ask for your personal copy of the 24-page Health Passport, offered by Prudential and dedicated to better health and a longer life for you and your family.

Free from your Prudential Agent...  
No obligation.



The **PRUDENTIAL**  
INSURANCE COMPANY OF AMERICA  
A MUTUAL LIFE INSURANCE COMPANY  
WESTERN HOME OFFICE, LOS ANGELES, CALIF.



For The Best  
Water  
Heating  
Service—  
USE  
ELECTRICITY

UTAH POWER  
& LIGHT CO.

## WE OFFER...

A COMPLETE  
ENGRAVING SERVICE

From Missionary Portraits to the Largest  
Catalogues.

Mail Orders Given Prompt Attention

UTAH ENGRAVING CO.

113 Regent St. Salt Lake City, Utah

Read and Keep  
The Improvement Era

## THE WORLD OF THE JAREDITES

(Continued from preceding page)

the first century B.C., the Huns divided to follow two brothers, Jiji and Huhansie. Twenty years of war followed, and the deadlock was only when in 43 B.C. Jiji's people in despair finally fled west in the best Jaredite manner, leaving "vast stretches of land bare and deserted" behind them.<sup>216</sup>

This sort of history should convince the most skeptical that the Book of Ether is not exaggerating in what it tells us either of what happened or of the scale of events. The whole picture is a conservative one by Asiatic standards but by the same standards completely authentic.

What the Jaredites left behind was a land littered with bones, for "... so swift and speedy was the war," that "... the whole face of the land was covered with the bodies of the dead," (*Ibid.*, 14:21f), and a generation later "... their bones lay scattered in the land northward." (Omni 1:22.) A medieval traveler, passing Kiev years after the great wars between the Mongol and Russian hordes, reports: "When we were traveling through this country, we found an innumerable multitude of dead men's skulls and bones lying upon the earth." Far away, in Commania and Cangle, "we found many skulls and bones lying upon the ground like cattle-dung." All the living inhabitants, he notes, were reduced to slavery.<sup>217</sup> Where burial was at all possible after such battles, the only practical procedure was to heap up the bodies in great piles and cover them with earth, "erecting great tumuli over them," as when the whole Naiman nation was buried in mounds after its destruction.<sup>218</sup> Joinville, traveling a whole year through Asia to reach the court of "the cham of Tartary," saw all along the road of Tartar conquest "large mounds of bones."<sup>219</sup> A comparison of the prehistoric mounds of Asia and America is still to be undertaken.

(To be continued)

### BIBLIOGRAPHY

<sup>150</sup>Nibley, *Wstn. Pol. Quart.* IV (1951), 238ff.

<sup>181</sup>*Ibid.*, pp. 226-230.

<sup>182</sup>Darmesteter, *op. cit.*, II, 65.

<sup>183</sup>M. Prawdın, *Mongol Empire*, p. 162.

<sup>183a</sup>The earliest kings are always described as perpetually "going the rounds." Thus Pharaoh in the Pyramid Texts "goes the rounds" of the Two Regions as of the skies,

and the Babylonian gods have from shrine to shrine, i.e., from castle to castle, as Apollo (*Il.* I, 37ff) and Poseidon (e.g. *Od.* V, 381) do in the beginning.

<sup>184</sup>A. Jirku, "Aufstieg u. Niedergang der Hyksos," *Jnl. Palest. Or. Soc.* XII (1932), 49-61; W. F. Albright, "Egypt & the Early History of the Negeb," *Ibid.* IV (1924), 134; Ed. Meyer, *Gesch. des Altert.* II.1.72. For dates see W. F. Albright, *The Archaeology of Palestine* (Penguin Books, 1951), pp. 85, 109.

<sup>185</sup>Hoernes, *Natur- u. Urgesch.*, II, 396.

<sup>186</sup>E. A. Speiser, in *Jnl. Am. Or. Soc.* LXX (1950), 47ff; Hurrian words for armor indicate central Asian origin, *id.*, p. 49.

<sup>187</sup>Wittfogel & Chia-sheng, in *Am. Phil. Soc. Transactions* XXXXVI, 663; H. Haslund, *op. cit.*, p. 237.

<sup>188</sup>M. Cable, *The Gobi Desert*, p. 264. See especially E. N. Fell, *Russian and Nomad* (N.Y.; 1916), p. 9f.

<sup>189</sup>The whole question is treated in my two articles cited above, note, 179.

<sup>190</sup>Krause, *Cingis Han*, pp. 14-27; Prawdın, *Mongol Empire*, pp. 147ff.

<sup>191</sup>Darmesteter, *op. cit.*, II, p. 148. A description of the technique of "drawing off" another's supporters is in Al-Fakhri's *Al-Adab as-Sultaniah wal-Daula-l-Islamiyah* (Cairo), p. 5.

<sup>192</sup>McGovern, *Early Empires*, p. 143; cf. Nibley, *Wstn. Pol. Quart.* IV, 244ff.

<sup>193</sup>Max Pieper, *Die Aegyptische Literatur* (Potsdam: Athenaion, 1927), p. 74.

<sup>194</sup>Luckenbill, *Anc. Records* I, 57, 60, 40, cf. II, 124 (No. 247): "I seized him alive with my own hands," etc., speaking of the rival king.

<sup>195</sup>Herodotus IV, 126 IV, 11; Jordanes, *Bell. Goth.* xxx; Creasy, *Hist. of the Ottoman Turks*, p. 46.

<sup>196</sup>Krause, *op. cit.*, p. 26; H. Haslund, *Men & Gods in Mongolia*, p. 155.

<sup>197</sup>Vernadsky, *Anc. Russia*, p. 298; G. N. Roerich, *Trails to Inmost Asia*, p. 368; C. R. Beazley, *The Dawn of Modern Geography* (London, 1901) II, 267.

<sup>198</sup>B. Meissner, *Babylonien u. Assyrien* I, 112; Haslund, *loc. cit.*

<sup>199</sup>Carpini, Ch. 16, in Komroff, *op. cit.*, p. 26.

<sup>200</sup>R. Grousset, *L'Asie Orientale des Origines au XVe Siecle* (Paris: Presses Universitaires, 1941), pp. 304f, 307; Hoernes, *Nat.-u. Urgesch.* II, 392-403.

<sup>201</sup>Luckenbill, *Anc. Records* II, 99 (No. 176).

<sup>202</sup>Budge, *Chronogr. of Bar Hebraeus* I, 465.

<sup>203</sup>*Ibid.*, p. 124.

<sup>204</sup>This is well-nigh the leitmotiv of Arabshah's *Life of Timur*, *Kitab 'Ajajib al-Maqdur*, etc. (Cairo, A. H. 1335); princes when defeated regularly become highway robbers according to Chinese annals, Krause, *op. cit.*, p. 24. Attila's descendants became leaders of robber bands though heirs to world empire, e.g. Jordanis, *Bell. Goth.* Ch. 58. That this is the primordial state of things appear from Darmesteter, *Zend-Avesta* II, p. 171.

<sup>205</sup>Budge, *op. cit.*, I, 103, 111ff.

<sup>206</sup>Herodot. IV, 64, 66, 70; Pliny *HN* VII, ii, 10; Ammianus, Ch. 31; Luckenbill, *Anc. Records* II, 396 (No. 1050); Budge, *op. cit.* I, 465; McGovern, *Anc. Empires*, p. 54.

<sup>207</sup>Arabshah, *op. cit.*, pp. 4-6, lists great world conquerors who propagated the belief that they were devils. Cf. Lipkin, *Manas Vyelikodushniy*, pp. 14ff, 18, etc.

<sup>208</sup>M. E. Moghadam, in *Jnl. Am. Or. Soc.* 58 (1938), p. 662; cf. L. Thorndike, "All the World's a Chessboard," *Speculum* VI (1931), p. 461.

<sup>209</sup>Krause, *op. cit.*, p. 26; Grousset, *L'Asie Orientale*, p. 291.

<sup>210</sup>Luckenbill, *Anc. Records* II, 311 (No. 811); 152 (No. 340).

<sup>211</sup>Prawdin, *op. cit.*, pp. 191f, 469, 472.

<sup>212</sup>Constantine Porphyrogenitus, *De admin. imper.* xlvii, in *Patrol. Graec.* 113, col. 365.

<sup>213</sup>Eunapius, ch. vi, in *PG* 113, 656f; McGovern, *Early Empires*, p. 366.

<sup>214</sup>H. Haslund, *Men and Gods in Mongolia*, p. 206f.

<sup>215</sup>Prawdin, *op. cit.*, pp. 221, 329.

<sup>216</sup>McGovern, *op. cit.*, pp. 335, 189-191.

<sup>217</sup>Carpini, Ch. 13, 21, in Komroff, *Contemp. of M. Polo*, pp. 22, 37.

<sup>218</sup>Krause, *op. cit.*, p. 17.

<sup>219</sup>Joinville, *Memoirs* (Trs. T. Johnes) I, 199.

## "A YOUNG GIRL'S PRAYER"

By Patricia Austin Hayes

DEAR Lord, today I am sixteen. My feet are on the threshold of young girlhood, and the "road of life" lies ahead clear and shining. I don't ask for fame and fortune, but only for the things that really count. As I journey down this "road of life," I want it to be with unfaltering steps. Help me to keep from wandering off on the little paths of temptation, because I want to meet the challenges of life with unflinching courage and faith. Let me be proud and unashamed, and keep the threads of my life from becoming tangled and broken, because, when I've reached the close of life here on earth, I want it to be like the end of a beautiful day, peaceful and loved, to be remembered with pleasant thoughts and kind words.

Help me, dear Lord, to keep myself pure and untouched for the man I will marry someday and for the children I will bear. Give me the knowledge and understanding to help those who have strayed and fallen by the wayside. Give me faith in the finer things of life and the courage to stand by my ideals. All these things I ask of you, for I know that alone I cannot fight the temptations life offers, but with your help I can make my life worth while and my happiness complete.



## JOHN DEERE No. 5 Power Mower

EVER since its introduction in 1934, the John Deere No. 5 Power Mower has been selling like hot cakes. Never has a tractor mower held such top priority among hay growers, and never has a tractor mower measured up so completely in everything that counts in fast, clean, low-cost mowing.

Working with any make of tractor, the No. 5 mows from 25 to 35 acres a day—cuts clean as a whistle in any crop, any field. Simple, durable, easy to hook up, it's a tractor mower through and through. Its flexible caster wheel and hinged drawbar carriage, and its dependable safety release features have been copied by many but equalled by none. Simple adjustments keep the No. 5 cutting like new down through the years.

The strong, well-braced frame . . . enclosed drive which runs in oil . . . high, easy hand or hydraulic lift . . . and accurately-fitted, long-wearing cutting parts are other features that help make the John Deere the top tractor mower money can buy.

See your John Deere dealer for complete information.

### JOHN DEERE • Moline, Illinois



Mail This Coupon Today! Dept D50

Please send me free folder on the John Deere No. 5 Power Mower.

Name \_\_\_\_\_

Town \_\_\_\_\_

R.R. \_\_\_\_\_ Box \_\_\_\_\_ State \_\_\_\_\_