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The World of the Jaredites, Part IX

Author(s): Hugh Nibley

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The WORLD of the JAREDITES

by Hugh Nibley, Ph. D.

ASSOCIATE PROFESSOR, HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

PART IX

My dear Professor F.:

THE first rule of historical criticism in dealing with any ancient text is, never oversimplify. For all its simple and straightforward narrative style, this history is packed as few others are with a staggering wealth of detail that completely escapes the casual reader. The whole Book of Mormon is a condensation, and a masterly one; it will take years simply to unravel the thousands of cunning inferences and implications that are wound around its most matter-of-fact statements. Only laziness and vanity lead the student to the early conviction that he has the final answers on what the Book of Mormon contains. "It is the constitutional disposition of mankind," said Joseph Smith, "to set up stakes and set bounds to the works and ways of the Almighty. . . . Why be so certain that you comprehend the things of God, when all things with you are so uncertain?"²²⁰ These words apply equally to the wildest revivalist and the ablest scientist. Tertullian taught that anything which is not specifically stated in the Bible to have occurred in the past must actually be assumed *not* to have happened at all.

Even the most opinionated Bible student today would not limit himself so strictly; but granted that we may go farther than Tertullian, how far may we go? Nothing in the restored gospel was more offensive to the Christian world than its insistence on going much too far to suit the Christian world, and daring to speak of doctrines and events not mentioned in the Bible at all; for example, Brigham Young states, in the face of long centuries of misinterpretation of Genesis 1:14: "How long the starry heavens have been in existence we cannot say; how long they will continue to be we cannot say. How long there will be air, water, earth; how long the elements will endure

in their present combinations it is not for us to say. Our religion teaches us that there never was a time when they (the physical elements) were not, and there never will be a time when they will cease to be; they are here and will be hereafter."²²¹

Obviously the implications of such statements are highly offensive to many good Christians. Six months before his death the Prophet Joseph Smith declared: "I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions. . . ." ²²² Of what traditions is he speaking? Not infant damnation or baptism by sprinkling or Neoplatonic ideas about God, for such things the Saints had left behind. The traditionalism to which he refers is clear from another address given by the Prophet at about the same time, when he said, "I suppose I am not allowed to go into an investigation of anything that is not contained in the Bible. If I do, I think there are so many over-wise men here, that they would cry 'treason' and put me to death. So I will go to the old Bible and turn commentator today."²²³ Notice that good members of the Church are charged with two follies: 1, taking the Bible as the only possible source of knowledge, and 2, interpreting the Bible strictly in the light of their own limited experience.

Turning to the Book of Mormon, is it not possible there also to fall into the old sectarian vice of oversimplifying? Are there not many Latter-day Saints who will insist that every American of pre-Columbian descent must be a Lamanite because, forsooth, there were once Nephites

and Lamanites, and the Nephites were destroyed? Yet the Book of Mormon itself makes such an interpretation impossible. The Nephites were destroyed, we are told, but it is pertinent to the case of the Jaredites to ask, what does the Book of Mormon mean by *destroyed*? The word is to be taken, as are so many other key words in the book, in its primary and original sense: "to unbuild; to separate violently into its constituent parts; to break up the structure." To destroy is to wreck the structure, not to annihilate the parts. Thus in I Nephi 17:31 we read of Israel in Moses' day that, ". . . according to his word he did destroy them; and according to his word he did lead them . . ." bringing them together *after* they had been "destroyed," i.e., scattered, and needed a leader. "And as one generation hath been destroyed among the Jews," according to II Nephi 25:9, ". . . even so have they been destroyed from generation to generation according to their iniquities."

A complete slaughter of any one generation would of course be the end of their history altogether, but that is not what "destroyed" means. Of the Jews at Jerusalem Nephi says (I Nephi 17:43): "I know that the day must shortly come that they must be destroyed, save a few only. . . ." Later, ". . . after the Messiah hath risen from the dead . . . behold, Jerusalem shall be destroyed again. . . ." (II Nephi 25:14.) In these two cases what actually happened was that the Jews were all scattered ". . . save a few only" that remained in the land. The Israelites upon entering the Promised Land, we are told, drove out ". . . the children of the land, yea, unto the scattering them to destruction." Here it is plainly stated that the destruction of the Canaanites was their scattering—as is known to have been the

case. Likewise of the Nephites: “. . . and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren, behold these things shall be hid up . . .” (I Nephi 13:35), where both Nephites and Lamanites dwindle in unbelief *after* they have been destroyed.

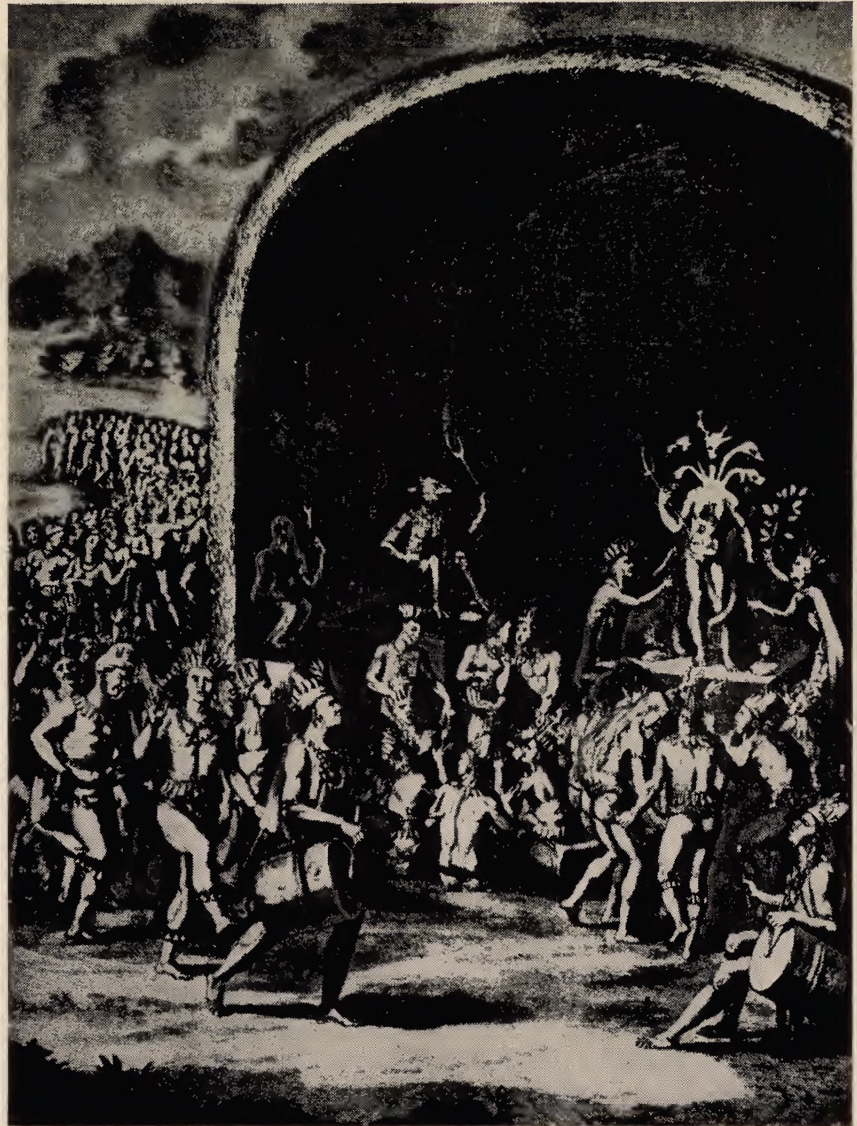
Only once in the Book of Mormon do we read of a case of annihilation, when we are specifically told that “. . . every living soul of the Ammonihahites was destroyed . . .” (Alma 16:9), where not only the social structure but each individual is undone. In other instances, the Lord promises that he will not utterly destroy the descendants of Lehi’s youngest son, Joseph (II Nephi 3:3), or of Lemuel (*Id.*, 4:9), and even Nephi is told that God “. . . will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren . . .” (I Nephi 13:30), even though the promise and fulfilment were that the Nephites should be “destroyed.”

So when we read that the Jaredites “. . . were destroyed by the hand of the Lord upon the face of this north country . . .” (the very first verse of Ether), we are to understand that the nation was smashed and dispersed, but not that the catastrophic final battle was necessarily the whole story. The first thing that occurs to King Mosiah on the discovery of the twenty-four gold plates was, “. . . perhaps, they will give us a knowledge of a remnant of the people who have been destroyed, from whence these records came . . .” (Mosiah 8:12), showing that whether anyone survived or not, for Mosiah at least it was perfectly possible for remnants of a people to exist *after* that people had been “destroyed.” But did not Ether prophesy that “. . . every soul should be destroyed save it were Coriantumr”? (Ether 13:21.) Every soul of what? Specifically of “his kingdom . . . and all his household.” Ether himself, hiding in a cave, was not included in the number, and neither were other inhabitants of the continent—Nephites, Lamanites, and Mulekites that were actually living here at the time of the Jaredite destruction. Neither were renegade Jaredites, wandering far and wide beyond the confines of the kingdom. That there were such renegades will appear from a number of things.

A PERMANENT HERITAGE Nephites with Jaredite Names

In the first place, a number of undeniably Jaredite names turn up from time to time among the Nephites. Such striking coincidence calls for investigation, for it can hardly have been an accident. From the Book of Mormon we learn that the Jaredites and Nephites spoke entirely different languages, and even a cursory search will show that Jaredite proper names have a peculiar ring of their own. Their most characteristic feature is the ending in -m. This is called *mimation* and is actually found among the most ancient languages of the Near East, where it was followed

by the later *nunation*, or ending in -n, the most characteristic feature of classical Arabic and also of Nephite proper names, as we noted above.²²⁴ The correct use and sequence of mimation and nunation in the Book of Mormon speaks strongly for the authenticity of the record, for the principle is a relatively recent discovery in philology. It may be illustrated by the only Jaredite common nouns known to us, *curelom* and *cumom*, and the only adjective, *shelem*, applied to a mountain “. . . because of its exceeding height.” (*Ibid.* 3:1.) It is interesting that the original meaning of the best known of Semitic roots, *Salam*, may be “a
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(Reproduced from Fewkes, 1907, pl. 10.)

This old engraving of an Arawak dance to the Earth Goddess may be taken as representative of the ways of the Jaredites and Lamanites in the days of their decadence. The picture presents an astonishing number of Old-World elements: the griffon-headed devil with claws for feet, the many-headed, central figure strongly reminiscent of certain Egyptian-Hellenistic idols, the feathered and turbaned headdresses, the pitchforks and especially the trident held by the leading figure, the ring-dancing—all are found combined in the cults and abominations of the Old World, in which the Earth Goddess usually is the most conspicuous figure.

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high place" (Arab. *sullam*, "ladder, stairway, elevation") with the idea of safety, and hence *peace*, as a secondary derivation.

But it is the proper names that concern us here. When out of the short list of Jaredite names preserved to us, a respectable percentage turn up as Nephite names as well, it is high time to ask, is this one case where the author of the Book of Mormon has slipped up or is there something significant about those Nephites who bear Jaredite names? The answer is a surprise: Every one of these men has a Mulekite background and is a leader of subversive movements against the Nephite state and religion! The significance of this will appear at once if we consider that the only case of definite overlapping between the Jaredite and Nephite peoples is provided by the episode of Coriantumr and the Mulekites.

Coriantumr, the last Jaredite chief, spent the last nine months of his life among the Mulekites. These people had left Jerusalem eleven years after Lehi did and therefore three years after Lehi's people had already settled in the New World. We are told that "Coriantumr was discovered by the people of Zarahemla . . ." (Omni 21), who must have been traveling quite awhile to meet him even halfway between their landing place in Central America and Cumorah; in all probability they traveled a good deal more than halfway, and perhaps all the way, since Coriantumr had been very badly wounded, and with not a soul to help him could not have got very far; the fact that he lingered only nine months after his rescue implies as much, though it does not necessarily prove it. But the evidence strongly suggests that the Mulekites "discovered" Coriantumr shortly after the last Jaredite battle, and hence that they had been on the continent for quite awhile, though some years fewer than the Nephites. The overlap between the Mulekite and Jaredite cultures was at least nine months long and may have extended over many years. At any rate we have proof that the Jaredites made a permanent cultural impression on the Nephites *through Mulek*, for centuries after the destruction of the Jaredite nation we find a

Nephite bearing the name of Coriantumr, and learn that this man was a descendant of Zarahemla, the illustrious leader of the Mulekites. This shows the Jaredite influence reaching the Nephites through Mulekite channels, which is exactly what one would expect. The name had been preserved either in the royal family (Coriantumr the Jaredite would have been the guest of the chief) or in the records—most likely the former, since people do not as a rule go to written histories for their names, while nothing is more persistent than personal names, most of those we use today being at least a thousand years old.

The first land settled by the Jaredites was Moron, a name still borne by one of the last Jaredite kings. Now the Nephite land ". . . in the borders, by the seashore on the edge of the wilderness was called by them Moroni, . . ." and anyone with a rudimentary knowledge of the Near East will in-

POSTSCRIPT

By S. H. Dewhurst

FOR all that the mind has in sight,
It still has this to see:
The future is only as bright
As the heart will let it be.

stantly recognize Moroni as meaning "belonging to Moron," or "of Moron," the old *-i* ending being the most familiar and unchanging suffix from the oldest Egyptian and Babylonian to modern Arabic, and always having the same signification of relationship. Both the time—the very end of Jaredite history—and the place—the outer borderland—agree in bringing the two names Moron and Moroni together in a cultural overlap. A parallel case is that of Morianton, the name of an early Jaredite king and also of a land on the coast settled by a Nephite of the same name about 72 A.D. In this case the man might well have taken his name from the land he colonized, as ancient conquerors used to (e.g., Africanus, Germanicus, etc.), being named for the old Jaredite coastland which he resettled. The survival of Jaredite place names is further indicated by the hill Shim. The ten-year-old Mormon was told that he would be able to find that hill when he grew up,

though it lay in another part of the country, because it would be called Shim (Mormon 1:3), which shows that it actually went by its Jaredite name among the Nephites; for it is probable that Moroni is giving the hill its Jaredite name in Ether 9:3, since it is his practice to use Jaredite names in describing itineraries, and the very next name on the list after Shim is undoubtedly Jaredite. Another Jaredite place name, Nehor, given to the wilderness into which the first Jaredite rebel withdrew, as well as to a city built in that region, was borne by a notorious Nephite apostate.

Noah was a Jaredite king, and another Noah was a Nephite king, but the latter was not a pure-blooded Nephite, for his father Zeniff was the last leader of the Mulekite colony. Noah's priest Alma also betrays a mixture of culture if not of blood; his stamping ground was the old Mulekite country, and two of his grandsons bore the Jaredite names of Shiblön and Corianton. (Ether 31:7.) Though Corihor was the grandson of the first Jaredite king, the name was borne by a Jaredite of the last generation, when it may have been taken over by the Nephites as Korihor.

Considering how few Jaredite names we have, it seems clear, then, that we have here a definite overlapping of the two cultures. What clinches the matter is the fact that our Nephites with Jaredite names all have Mulekite background and connections. That the Mulekite-Jaredite background represented a definite cultural tradition among the Nephites and was consciously cultivated is, I believe, very clearly shown in the *behavior* of men with Jaredite names. Five out of the six whose names are definitely Jaredite betray strong anti-Nephite leanings, and the sixth one, Shiblön, was only saved from the ranks of such rebels because an angel converted his anti-Nephite father. Of the others, Morianton sought to lead a great body of people back into the wilderness; Coriantumr was a notorious apostate and subversive; Korihor rebelled against the church and state and tried to inaugurate a mass uprising; Nehor actually succeeded in setting up a rival system of religion and government in opposition to the Nephite rulers and was only stopped

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when he was executed for murdering a righteous judge; King Noah, of mixed Mulekite descent, horrified the Nephites by introducing the ways of the old Jaredite kings—oppressive taxation, whoredoms, and abominations, “. . . elegant and spacious buildings, . . .” the pursuit of his opponents into the wilderness, priestly colleges and ritual hierodules, and all the rest. We have here two opposing ways of life, with strong indication that all the popular support is by no means on the side of the Nephites. That the name of the prize rebel of them all, Gadianton, is not found in the short Jaredite list is not to be wondered at, but we only need to compare it with such titles as Morianton and Corianton to realize that it is good Jaredite.

There is nothing in the Book of Mormon that shows direct contact between the Nephites and the Jaredites. There is always a go-between—the Mulekites, who, as the story of the elder Coriantumr shows, were the nearest neighbors to the Jaredites and separated, as we learn from Mosiah's account, by a considerable distance from the Nephites. Everything points to the absorption of a good deal of Jaredite culture by the people of Zarahemla shortly after their arrival: The tradition of a very Jaredite pattern of behavior and dissent against Nephite rule of men of Mulekite background bearing Jaredite names makes the case pretty clear. The dropping of the name *Jaredites* by their mixed descendants has many historical parallels. Thus the Hurrians lost their name so quickly and completely when they mixed with the Hittites that until recent years it was doubted that there ever were such people; yet we now know that it was the Hurrians, ranging over the vast back-country to the north, that supplied the Hittites with their ruling class and their tradition of empire. Such a role may the scattered and nomad Jaredites of the last days have played in contact with the more civilized but less aggressive people of Zarahemla, completely losing their Jaredite identity but still given away, as are the Hurrians, by the strange names of their leaders.

THE HIDERS

Decisive, I believe, in determining the ultimate fate of the Jaredites is

the fact that they were past masters at dodging and hiding. Their history begins with Nimrah and Omer hiding in the wilderness and ends with Shiz and Coriantumr and Ether himself doing the same. Are we to believe of such people that when “. . . part of them fled to the army of Shiz, and a part of them fled to the army of Coriantumr . . .” (*Ibid.*, 14:20), none of them attempted to flee to the wilderness or that no one *tried* to get away when “. . . the cry went forth throughout the land . . .” that Shiz was approaching, sweeping the earth before him (*Ibid.*, 14:18), or that no one *succeeded* in escaping when “the people began to be frightened, and began to flee before the armies of Coriantumr?” (*Ibid.*, 14:27.) When we read that the wild hosts “. . . swept off the inhabitants *before* them, all them that would not join them . . .” (*Ibid.*, 14:27), the picture is that of people doing their best to get out of the way, the classic picture of those who “flee to the mountains” or break for the woods on the approach of the Assyrian king, the Mongol hordes, or the modern Chinese general.²²⁵ In Asia the escapees often formed themselves for survival into formidable, warlike tribes (the modern Goloks are such) and carried on a tradition and style of warfare remarkably like that of the North American Indians.²²⁶ Centuries of wars of annihilation have given the people of central Asia “a great heritage of the hiding instinct, and only by using and cultivating this have they avoided extermination.”²²⁷ As we have seen, this valuable instinct was zealously cultivated among the Jaredites, and nowhere is there any indication that none made their escape, either during the final war or at an earlier time.

When Shiz and Coriantumr attempted a universal *levee en masse*, it was not the work of four weeks to bring their armies together, but of *four years*, which argues an outstanding lack of patriotic passion among the people in general. Such levees took just as long in Asia (e.g. those of Genghiz Khan and the king of Khwarazm), and for the obvious reason that the people were very widely scattered, out of touch with the central governments, reluctant to cooperate in an enterprise in which

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they had nothing to gain but wounds. The same situation is clearly suggested in Ether: “. . . they were for the space of four years gathering together the people, that they might get all who were upon the face of the land, and that they might receive all the strength which it was possible that they could receive.” (*Ibid.*, 15:14.) Note the purpose clause: We are not told that they achieved their goal, but only that they tried; in the next verse the statement “. . . when they were all gathered together, . . .” is simply a general remark (it is a favorite expression with Homer) that could be made of any group no matter how large or how small.

On top of this, the established Jaredite practice of simply refusing to join any army and living as robbers or “bands of outcasts” would have made it very hard to keep the people in line even after the big armies had sucked them in. Ether finds it worthy of note that great numbers actually stuck it out to the end and can only attribute their behavior in *not* deserting and going back to the woods to the power of Satan. (*Ibid.*, 15:19.) And what of the robbers? Were they wiped out? Did they reform? As the nation became more and more involved in a hopeless war, bandits could operate with increasing immunity, their numbers swelled by opportunists and deserters, and as in Asia their depredations would continue unchecked for generations. Nothing is less surprising, then, than to find the direst villain of Nephite history, one whose craft was “. . . to carry on the secret work of murder and of robbery . . .” (Helaman 2:4), whose secret bands lurked in the wilderness and operated as a murderous underground, going under the Jaredite name of Gadianton.

The combing of the land for recruits did not include the entire continent, for it completely overlooked the Nephites, Lamanites, and Mulekites living on it, and who is to say that given *thousands* of years to wander in, plus a great tradition of hunting and nomadism, no Jaredites could have gone to the outermost limits of the continent? Ether is writing the history of one nation only, and Moroni is presenting less than one percent of that history

(Ether 15:33)—a few renegades are no concern of theirs. Those who drop out of the main picture simply cease to exist for Ether’s history or for any other history. But we would welcome a word from the Book of Mormon that might show us that there actually were such lost and wandering groups on the hemisphere.

As if for the specific purpose of giving us that assurance, a few terse verses in Omni point to the people of Zarahemla, whose history is given so briefly as to seem entirely without significance otherwise. Though these people play an important role once they enter the sphere of Nephite history, their whole past is summed up in but three verses. (Omni 15-17.) That shows us how closely the editors of the Book of Mormon stick to the business at hand, shunning any kind of digression and stubbornly refusing to tell about any people but the announced subjects of their history. The people of Zarahemla are only mentioned because they have to be—since they in time became bona fide Nephites. But the brief and grudging nod to their past is a priceless clue for us. It is a reminder that just because Lehi’s people had come from Jerusalem by special direction we are not to conclude that other men cannot have had the same experience. And by the same token the fact that the Jaredites were led to the land of promise at the time of the dispersion gives us no right to conclude that no one else was ever so led, either earlier or later than they. It is nowhere said or implied that even the Jaredites were the first to come here, any more than it is said or implied that they



were the first or only people to be led from the tower. Long after the Book of Mormon appeared, Joseph Smith quoted with approval from the pulpit reports of certain Toltec legends which would make it appear that those people had come originally from the Near East in the time of Moses;²²⁸ whether such a migration ever took place or not, it is significant that the Prophet was not reluctant to recognize the possibility of other migrations than those mentioned in the Book of Mormon.

The argument of silence bears some weight in considering the possibility of “other sheep.” When the Jaredites journey into a land “where there never had man been,” our history finds the fact worthy of note, even though the party was only passing through. Now there is a great deal said in the Book of Mormon about the past and future of the promised land but never is it described as an empty land. The descendants of Lehi were never the only people on the continent, and the Jaredites never claimed to be.

While on the subject, I cannot resist the temptation to quote for you a remarkable passage from Origen’s *First Principles*, in which that zealous scholar quotes from Clement, who, as you know, comes close to being the earliest Christian writer after the Apostles:

Clement, the disciple of the Apostles, recalls those whom the Greeks designate as *antichthonians* (dwellers on the other side of the earth), and other parts of the earth’s sphere (or circuit) which cannot be reached by anyone from our regions, and from which none of the inhabitants dwelling there is able to get to us; he calls these areas “worlds” when he says: “The Ocean is not to be crossed by men, but those worlds which lie on the other side of it are governed by the same ordinances (lit. dispositions) of a guiding and directing God as these.”²²⁹

Here is a clear statement that the *earliest* Christians taught that there were people living on the other side of the world who enjoyed the guidance of God in complete isolation from the rest of the world. The teaching was very soon lost along with other “precious things” and is never approved again after Origen (Augustine specifically opposed it), but it well illustrates how the Saints in every age have made due allowance

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for the dealings of God with all humanity and refused to regard their own limited experience as the only measure of divine providence among men.

In 1898 a farmer grubbing up stumps near the town of Alexandria, Minnesota, turned up a stone slab containing what appeared to be an ancient Runic inscription. Like the Book of Mormon the thing was promptly denounced as a fraud, and the universal concensus of the experts heaped scorn upon the clumsy forgery for forty years. But now it transpires that the Kensington Stone,

as it is called, is no fake but very probably the genuine article. (So much for the authority of scholarship!)³³⁰ The inscription tells us of bands of Norsemen wandering about in the Middle West at least 130 years before Columbus. Whether true or not, does the Book of Mormon have any objection? Of course not. The Kensington Stone also tells us that these Norsemen suffered a grim and bloody end—quite in keeping, in fact, with the Book of Mormon pattern. We offer this as a test case: for once we have admitted that all pre-Columbian remains do not have

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On Being Better...

RICHARD L. EVANS

NO DOUBT most of us are aware of things we should like to alter—in our own lives, in the lives of others, and in the whole outlook of events; and often we are kept going by our faith and hope that there will come a time when things will be better. Often we look or wish for a time when we ourselves shall be better, when we shall be personally improved, when our affairs will be in better order, when we shall do and be and act more as we would want to be. But when we are dissatisfied with ourselves or with circumstances, or when we aren't making progress along our intended path, our hope should be more than merely hope. Sometimes we hope to have more friends, but the kind of friends we would hope to have come from being the kind of friend we would wish others were. We may hope for our debts to be paid. But debts don't dissolve themselves by piling more debts upon them, or by leaving them as they are. We have no real reason to hope for debts to disappear or for conditions to be better if we do nothing to make them better. Sometimes we are carried toward consequences beyond our control by uninvited events that take us where we wouldn't choose to go. But we don't always have to accept ourselves or circumstances outside ourselves as they are. There are many day-to-day decisions which we can in a measure make and must make which would give us more real reason to hope for a finer future. And it should be said again and again that we shall not suddenly become something we are not. The building process, personal progress and improvement, and the power to do better and be better, just don't suddenly come without effort. The only way to repent is to repent. The only way to improve is to improve. The only way to be what we want to be is to begin to be what we want to be. We cannot alter the trend of the past or improve upon the present simply by sitting as we are or by continuing down a wrong road.

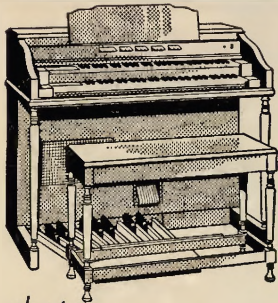
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to belong to Book of Mormon people, the field is clear to the anthropologist; and the problem of the Book of Mormon archaeologist, when such appears, will be to find in America things that might have some bearing on the Book of Mormon, not to prove that anything and everything that turns up is certain evidence for that book. This obvious fact I pointed out in an article in THE IMPROVEMENT ERA of April, 1947.

There is not a word in the Book of Mormon to prevent the coming to this hemisphere of any number of people from any part of the world at any time, provided only that they come with the direction of the Lord; and even this requirement must not be too strictly interpreted, for the people of Zarahemla "... had brought no records with them; and they denied the being of their Creator..." (Omni 17), i.e., they were anything but a religious colony. No one would deny that anciently "this land" was kept "... from the knowledge of other nations..." (II Nephi 1:8), but that does not mean that it was kept empty of inhabitants, but only that migration was in one direction—from the Old World to the New; for even as Lehi was uttering the words just quoted, the Jaredites were swarming in the east,

and the old man refers to others yet to come, "... all those who should be led out of other countries by the hand of the Lord." Must we look for all those in the Book of Mormon?

(To be continued)

BIBLIOGRAPHY

²²⁰Teachings of the Prophet Joseph Smith, compiled by Joseph Fielding Smith (Deseret News Press, 1938), p. 320.

²²¹Quoted in N. B. Lundwall, *Temples of the Most High* (Salt Lake City, 1941), p. 301, from Journal of Discourses III, 367f.

²²²Joseph Fielding Smith, *op. cit.*, p. 331.

²²³*Ibid.*, p. 348.

²²⁴Examples of mimation may be found in W. F. Albright, *The Vocalization of Egyptian Syllabic Orthography* (New Haven: Am. Or. Soc., 1934), 7f, 14f, etc.

²²⁵"They flee to the mountains," is the Assyrian formula, e.g., Luckenbill, *Anc. Rec. I*, p. 79. "Upon leaving Balach," says Marco Polo, *Travels I*, xxiii, "... you traverse a country that is destitute of every sign of habitation, the people having all fled to strong places in the mountains, in order to secure themselves against the predatory attack of lawless marauders, by whom these districts are overrun." In the flat regions of the north "everyone tried to escape into the woods," at the approach of the hordes, Vladimirtsov, *Chingis-Khan*, p. 19.

²²⁶R. Grousset, *L'Asie Orientale*, p. 305.

²²⁷M. Cable, *The Gobi Desert*, p. 278.

²²⁸Teachings of the Prophet Joseph Smith, p. 267.

²²⁹Origen, *Peri Archon*, in *Patrol. Graec.*

²³⁰For a complete account of the Kensington Stone, see S. N. Hagen, "The Kensington Runic Inscription," *Speculum XXV* (1950), 321ff.

ON THE BOOKRACK

(Concluded from page 334)

WHALER 'ROUND THE HORN (Stephen W. Meader. Harcourt, Brace & Co., New York. 1950. 244 pages. \$2.50.)

THIS author can always be counted on to tell a good story with clean, courageous action mixed in. The author states in his foreword: "In *Whaler 'Round the Horn* I have tried to catch the thrill of whaling and the magic of the Pacific islands with no attempt at the impossible task of rivaling Melville. It is my hope that many of the teen-agers who read my story will be led to a fuller enjoyment of *Moby Dick* and *Typee* as they grow older." That in itself can serve as the review of this exciting story.—M. C. J.

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