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## The Moneys of the Nephites

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**Abstract:** Lays out the monetary measurement of the Nephites as codified by Mosiah. The coins are named after people or places. Barley seems to have been the standard of measurement, just as was the case from the races from which the English people sprang.

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drink with their dark, coarse bread. The food is not very good, nor given in very great quantities; several loaves of brown bread are given per week, and when they do not eat it all, they bring it out and sell it to some of the poor, hungry, creatures who hang around the streets.

Altogether, the life of a soldier for the Emperor William is not one that would suit our mountain boys of Utah, and I often think the abuse which some of the soldiers here get would be too much for our free and active youths. Some of the young men here rejoice in having their names placed on the list as soldiers, and for several days after being enrolled, they show their merriment by decorating themselves with flowers and ribbons, and by drinking until they are nearly crazy, and they then parade the streets shouting and yelling like mad-men. Their merriment, however, is all changed into soberness, when they start to undergo the severe course of training through which they have to pass to become the protectors of fatherland.

In giving these few items of a soldier's life, I have diverged somewhat from the course I was pursuing of naming the holidays, yet I will not stop to speak of Easter, Pentecost, Ascension of Christ and other days, all of which are generally observed as holidays, but Fronleichnam's or Sacraments day is worthy of mention, as it is one of the most celebrated of all Catholic church-days.

It occurred this year in the month of May. It was first established by Pope Urban IV. in consequence of a vision he had in a secluded nunnery. It was not, however, accepted generally, until 1316, while John XXII. was Pope.

"It is" says a celebrated writer, "to show the glory of the Catholic church before the eyes of their opposers, and to make their souls tremble, that they may more easily be brought into the church."

On this day the Catholics form long processions, and through their marching around, no doubt think they are gaining favor with God. I happened to be in Speier on that day, and therefore had the opportunity to see the proceedings.

The procession was formed at the church. First came a number of young and middle-aged men, and then some boys, numbering, perhaps, two hundred. Next came the bishop, who, with two assistants, walked under a canopy, which by the people is called heaven. It is about twelve by eight feet, and is carried by six men. The outside is of red silk, with different figures upon it, and the inside is blue, besprinkled with stars to represent the starry heavens. Surrounding and following this are a great number of priests, dressed in their differently figured robes. Next to these come the army officers, and then follow young girls in white clothes, and also women who desire to show their devotion.

In these different places decorated stands were erected, on which were images of Jesus Christ and Mary, His mother. At each of these places the procession stopped, and the bishop, with the help of some of the priests, performed a certain ceremony, such as kneeling, kissing a book, and a number of other performances.

After marching through the streets for some time with their bare heads, and the sweat trickling down their faces, they returned to the church where they held service.

I have heard a rather tragic anecdote connected with this day, which shows how the priests will act in order to retain the faith of the people towards the Catholic church. It occurred in the eastern part of France, in the year 1872.

The priests announced to the public that on this day, that Mary, the mother of Jesus, would appear in a certain

forest in great glory. An invitation was extended unto every one to attend.

Accordingly, at the time appointed, a large crowd assembled, who, however, were retained at some distance from the place at which the figure was to appear.

Among those who heard of the affair were several soldiers who were rather unbelieving, and therefore they arranged to prove whether the object which was to appear was really a spirit or not. The plan was that they would take their guns and secrete themselves near the place where Mary was to descend, and when she appeared fire at her to see if a bullet would penetrate her body.

The night on which this event occurred was very dark, and therefore favored the arrangements of both the priests and the unbelieving soldiers. Ropes and wires were stretched from tree to tree in such a manner that a person representing the Virgin could stand apparently in the air.

When the time arrived for the appearance to take place, a person who was concealed on the ground, by means of reflectors, threw a bright light on the image that represented the mother of Jesus as she apparently stood in the air.

The soldiers from their position were able to see the manner in which the affair was carried on; yet, with this they were not satisfied, for they desired to expose the swindle to those who had come from far and near to witness the extraordinary event. Therefore, two soldiers took deliberate aim at the supposed Mary and fired. The result was that the object fell to the ground fatally wounded, and thus was the explanation given to the whole company.

The soldiers on being placed in court gave as an excuse that they thought a spirit could not be injured by a bullet. They were, however, sentenced to a short term of imprisonment.

Thus can be seen what foul means are used in order to hold the people in darkness and ignorance; yet nothing more can be expected of the children of Satan, for that being always leads those who will follow him into the depths of darkness and misery.

*(To be Continued.)*

## THE MONEYS OF THE NEPHITES.

BY G. R.

**I**N the early days of the Nephite nation, when its people were struggling to develop their own peculiar and distinctive civilization, each province, district or even city had its particular standards of weights, measures and moneys. This state of affairs frequently prevails in young communities, and is an evidence that the growth of Nephite civilization was much the same as in the nations of the eastern hemisphere. As the population of a nation increases, its powers of government consolidate, and its commerce is developed, these various and conflicting standards of exchange give rise to much unnecessary confusion, many perplexing difficulties and frequent misunderstandings and complications, which hamper trade and commerce, retard material progress and delay the unification of the nation. It thus becomes the work of the far-seeing statesman or wise ruler to bring all these various local rates to one national standard, recognized as legal and equitable in all parts of the realm.

This work the second Mosiah accomplished for the Nephites. When he revised and codified the national law, for the

government of the people under the judges, he abolished the local distinctive rates and introduced one universal standard. Of the ratios of the various weights and measures, either before or after the enactment of Mosiah's wise law, we are told nothing in the Book of Mormon; it is simply stated that the Nephites had not adhered to the standards in use among the Jews in Judea, but "had altered their reckoning and their measures," very frequently as caprice, convenience, or local exclusiveness inspired. As to the ratios of the coins legalized by Mosiah's code they are highly artistic, evince a large acquaintance with monetary matters and point to a high degree of civilization as then existing among the Nephites.

This following is the table of these coins as given in the Book of Mormon: \*

GOLD COINS.		SILVER COINS.	
1 Senine		equal to	1 Senum.
1 Seon (2 Senines)		" "	1 Amnor.
1 Shum	4	" "	1 Ezrom.
1 Linnah	7	" "	1 Onti.

Of smaller coins.—

1 Shiblun was equal to half a Senine, or Senum.  
 1 Shiblun " " a quarter of a Senine or Senum.  
 1 Leah " " an eighth of a Senine or Senum.

While an Antion of gold was equal to three Shublons. Though not directly so stated, we judge from the context that the Shiblun, the Shiblun and the Leah were silver coins.

The names of these coins seem to be indetical with, or derived from those of familiar persons or places. Thus we have a Leah, a Shiblun, † and an Amnor ‡ all names of persons. Also an Antion, which word is found in Antionah § and Antionum, ¶ a Shiblun which differs from Shiblun † only in one letter, and a Shublun from Shiblun, † and a Linnah from Linnah, ¶ to the same extent.

This custom of naming coins after well known or distinguished persons is a practice not confined to the Nephites. Other nations have done the same; as, for instance, in France a twenty franc gold piece is called a Napoleon.

One little item that in itself may appear trivial is not without its weight in the consideration of the minor or incidental evidences of the truth of the Book of Mormon. A measure of barley is especially mentioned as the unit of value on which the monetary system, or the value of the coins of the Nephites was based. One Senine was worth one measure of barley, and its multiples were, of course, multiples of this measure of barley, but we have no information as to what the contents of this measure may have been. \*

Now the old English unit of measurement was a barley-corn, or grain of barley. "Three barley-corns make one inch" is the way the table commenced.

Believing, as the Latter-day Saints do, that the Nephites were a branch of the house of Israel, and also that the races from whence the English have most largely sprung had much of the blood of Israel in their composition, the agreement of these two units on the grains (frequently mentioned in the Bible as with the Nephites all grain seems to have been of equal price) is not without its value in either argument. The fact, also, that the Nephites made grain the standard of value shows how highly agriculture must have been esteemed among that people.

\*—Book of Mormon, new edition, page 255.

†—A son of Alma the young.

‡—A Nephite officer under Amos, page 238.

§—A chief ruler in the city of Ammonihah, page 250.

¶—Three Nephite generals killed at Comorah, (page 261).

\*—The payment per day, fixed by law, for a Nephite judge when actually engaged in his official duties was one Senine, otherwise one measure of barley.

## LETTER TO THE BOYS.

SALT LAKE CITY,

October 28th, 1880.

DEAR BOYS,

Is our correspondence really to become a myth? Are you all either talking or pursuing, or on a journey? Or peradventure you have been sleeping, and must be awakened.

Seriously, I am disappointed at your silence. Now if you wish to drop writing, tell me so candidly, for it depends on you whether I continue to write. A magnetic chain must be held by each end if the current of electricity is to be felt. If one end of the chain is dropped, all reciprocity ceases. I look to your letters to inspire mine.

You have not even answered my three enigmas, but to indulge you I am now going to tell you what they mean:

The first is Herodotus (Hero, dot us).

The second, Eusibius (You see by us).

The third, Chauceer (Chaw, sir).

I have been into the country for a ten days' visit, or I should have written to enquire about you before. Now, boys, rouse the dormant faculties of your brain, and let us make this correspondence tell to some account.

I heard one of our good brothers, who has traveled much, and whose criticism is worth much, say, the other day, that he read our letters with great pleasure, and that it was a correspondence that would do much good, if kept up properly. He encouraged me very much by his words of approval.

A lady sister said to me, "Sister King, you put words in your letters that they cannot understand, such as *a la Paganini!*"

I answered, "Then let them enquire, and find out that Paganini was a celebrated violinist, who could play a tune upon one string; and I took this name to show them that we should be considered dull if we continually spoke or wrote upon one subject, even though it might be a religious theme."

We all require variation, young minds especially. Hence, it is necessary to range from the grave to the gay, possibly from the sublime to the ridiculous, if we wish to rivet their attention.

It is the exception where you find a deep thinker among our young people, yet generally their minds are bright and intelligent where they are at all cultivated, but they do things with a rush, and jump at conclusions. Sometimes truth may be arrived at by this mode—where there has been much previous thought, study, and cultivated intellect—but never where ignorance prevails.

My dear young friends, be determined to eject ignorance from yourselves and from your surroundings. Lay hold of every opportunity for improvement. Obey the injunction of the Almighty: "Seek ye out of the best books words of wisdom; seek learning even by study and also by faith."

Be like that beautiful little natural alchemist, the bee—get the sweet and the good out of all things and all beings that you come in contact with.

May God deliver you from evil, that you may grow up as burning and shining lights in His Church and kingdom, is my prayer. Amen.

HANNAH T. KING.

P. S.—Since writing the foregoing letter, I have received one from J. V. Bluth, who will see I have given the solution of the enigmas in the above. I am pleased with his intelligent letter, and think, indeed I know, that the paper he