

THE JOSEPH SMITH PAPYRI 1968

Professor Dee Jay Nelson

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ABOUT THE AUTHOR

I have been asked to write a brief introduction to the author, my good friend, Dee Jay Nelson. The only difficulty with this assignment is the word "brief."

In 1953 I retired from retirement (and boredom) to an exciting life as business manager for this remarkable man. When I arise each morning I wonder what country he will be in that night. So far he has visited 72 of them and most of these several times. It is thus hardly surprising that he is a member of the Los Angeles Adventurers Club and past president of the Explorer's League.

Among his personal friends are numbered two kings, two prime ministers, three ex-presidents, bishops, royalty and movie stars. One time while we were visiting Amman, Jordan, I jokingly asked why he didn't have dinner with King Hussein. Two nights later he was sitting before a braised duck in the palace.

He undertakes fantastic projects and it is almost a foregone conclusion that he will succeed. For instance, to better acquaint himself with the history of the New Testament he decided to walk every foot of ground that is known to have been walked by Christ. The magnitude of this project can only be partly understood when one appreciates the complications presented by hostile Middle Eastern frontiers. The task was carried to a successful conclusion more than a year later. To reach some of the Holy Places which are now in Moslem hands and forbidden to Christians he traveled for many months disguised as a Bedouin sheik. He was the first Christian to enter the tomb of Jethro, father-in-law of Moses. He did it during the Festival of Nabi-Shuaib on April 15, 1957, in the midst of twenty thousand Moslem pilgrims. He later became history's fourth Christian to enter the Mosque of Hebron, built over the Cave of Machpelah, tomb of the Patriarchs. He accomplished these incredible feats with the aid of his good friend Sheik Audah Uba Mo-Amar, chief of the Azazma Bedoudins, walnut-oil-stained skin, brown contact lenses and one simple Arabic phrase learned to perfection "Don't bother me. I'm a pilgrim and I'm in contemplation." The amazing thing is that he managed to make motion pictures of these events by concealing an electric camera in a gourd water bottle.

Dee Jay's research in Egyptology began more than twenty years ago when he was discharged from the U. S. Submarine Service. After making a superficial study of ancient languages in the States he decided to add some dimension to his scant knowledge, so he traveled as a stoker in the black bunkers of a freighter to Egypt where he attached himself to the fallahin crew of Hussein Ibrahim, excavation foreman working under Zakaria Goneim, at Memphis. The late Zakaria Goneim was for many years keeper of antiquities at the Necropolis of Saqqara. Dee Jay studied three forms of the ancient language under this famous Egyptian Egyptologist. More advanced knowledge of ancient languages and history were acquired under the tutelage of the late Father Vespo Eliad, Abbot of the Monastery which clings precariously to the side of the Mt, of Temptation, Jordan. His studies have taken him several times to Europe and six times to the Middle East where he has conferred with experts in the Vatican Library, museums and at excavation sites. His discoveries inspired King Farouk to present him with a small collection of Egyptian antiquities which he has added to over the years.

In 1958 Prime Minister David Ben-Gurion (whom Dee Jay calls Dave Green, his real name) invited Professor Nelson to come to Israel and make the first motion pictures of the Dead Sea Scrolls for television. The two episode show which resulted was seen by capacity audiences in the Pasadena Playhouse and by more than 11,000,000 Americans on the Seven League Boots TV series. After ten years they are still being seen by television viewers in Europe and Australia. Well over 50,000,000 people have now seen them. He has produced and filmed 39 network television films on natural history and archaeological subjects.

The second cache of Dead Sea Scrolls found at Ein Geddi, Israel was brought to light on information supplied by Professor Nelson.

His lectures, delivered in French and English, have been attended by more than 6,000,000 people in a dozen countries. He has, in eighteen years, spoken before 4,231 audiences. This figure includes only those lectures for which he has received fees. His Dead Sea Scrolls lecture is in such demand that bookings are made two years in advance.

Often I have walked in on the family breakfast to hear the conversation being carried on in ancient Egyptian or Coptic. It immediately reverts to English in deference to my own linguistic limitations. Even the family cat has an Egyptian name. She is called Kapu Matu (Dark Friend).

Reed Neuberger,
Business Manager
Dee Jay Nelson Enterprises.

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I wish to extend my deep appreciation to Mr. Grant Heward for his contributions to this study which were of considerable importance to its consummation and to Mr. and Mrs. Jerald Tanner who supplied some useful reference suggestions. I am also indebted to Dr. Hugh Nibley, of Brigham Young University, a scholar and gentleman. His publications have several times suggested trends which I have pursued into profitable areas pertinent to this research. My business manager, Reed J. Neuberger, has tolerated my neglect of business matters that this work might come to press and has energetically assisted in many ways. My wife has proofread and effected the reconciliation of many split infinitives. Information supplied by others has been acknowledged where it appears in the body of this publication. To all I say, "Thank you."

AUGUST, 1968

INTRODUCTION

In March of this year I presented to the public my translation and preliminary survey of the newly disclosed papyri fragments which were presented to the Church of Jesus Christ of Latter-day Saints by the Metropolitan Museum of Art, New York City. This work was published under the title, The Joseph Smith Papyri. It involved my conclusions after a cursory study of the fragments, recommendations involving the classification and identification of the pieces and a first translation. At the time of its publication I realized that the many aspects of the papyri fragments had only been partly investigated but there was a certain urgency to get the work into print and before the public which had been making frequent and earnest requests of the Church Authorities and of museum Egyptian departments to learn more about them. These inquiries were obviously motivated by an eagerness, primarily among L. D. S. members, to reinforce their testimony of the Mormon scriptures and specifically to authenticate the Pearl of Great Price. In a two month period I received more than 40 such letters myself. This sequel to the Joseph Smith Papyri will bring to light some additional and significant discoveries concerning the fragments and will amend some conclusions made in my earlier publication. Neither this nor my previous booklet is in any sense an exhaustive study of the "Metropolitan Papyri" fragments but is intended as an introductory investigation into the historic, philological and paleographic aspects of the Papyri and their relationship to the Book of Abraham. I hope that the translations and information which I have provided will serve as a foundation upon which other investigators may build.

I fully realize that my work as presented in these two papers is not perfect. I have made errors but I believe that these are small and that the over-all picture is accurate. If those who are qualified to judge find errors in my work I would consider it a compliment if they would point them out to me. It is no discredit to a man to be wrong if his mistakes are honest ones but it would be a discredit to him and a disservice to his fellow man should he fail to acknowledge and rectify them.

My views are as sympathetic to the Latter-day Saint Church teachings as they can be without compromising the accepted and proven principles of Egyptology. That the two are not completely reconcilable is a fact which I regret but which can not be denied. As an elder of the L.D.S. Church and a lecturing-professor of Egyptology I find myself standing precariously, between two poles. Truth will triumph in the end. Meanwhile each of my readers is free to identify the limits of truth to his own satisfaction.

This booklet is especially concerned with the "Metropolitan Papyri" Fragments, their relationship to the Book of Abraham and to Joseph Smith's two hand-written note books entitled, Grammar and Alphabet of the Egyptian Language and Valuable Discovery of Hidden Records that have been obtained from the Ancient Burying Place of the Egyptians.

I suggest that anyone seriously interested in assimilating the information in this study equip himself with a copy of The Joseph Smith Papyri which may be procured from **Mormon Information Services**.

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THE SIX PERSONAL NAMES IN THE JOSEPH SMITH PAPYRI

In the course of this study I will allude to the extreme crudeness of the characters which were copied by Joseph Smith Junior, in his notebooks entitled, Grammar and Alphabet of the Egyptian Language and Valuable Discovery of Hidden Records that have been obtained from the Ancient Burying Place of the Egyptian's. The illustration below (Plate 1) is intended to show the extent of these crudities. The drawing also itemizes the steps in my analysis of the phrase containing the names of the beneficiary, Ta-shert-Min and her mother. The lines are to be read in the direction indicated by the arrows.

Osiris Ta-shert-Min, (who is) true (of) word, daughter of Nes -Khensu, (who is) true (of) word.

PLATE 1

IDENTIFICATION OF THE BENEFICIARY OF THE TA-SHERT-MIN PAPYRUS

Item 1:

The name phrase as it appears in Joseph Smith's Grammar and Alphabet Notebook. Though the names of the lady Ta-shert-Min and her mother, Nes-Khensu, appear in sequence several times I have selected two separated examples of the names as most representative.

Item 2:

The name phrase as it appears in an undamaged state in line 5 on Fragment Number 3 of the original Ta-shert-Min Papyrus.

Item 3:

My reconstruction of the hieratic name phrase in which I have minimized the cursive features.

Item 4:

My hieroglyphic transcription of Items 1, 2 and 3. Item 5: My transliteration of the four lines above.

Item 6:

My translation of the other 5 Items. Words in parenthesis are inserted for understanding.

Line Number 1

On Plate I is an exact rendition of the hieratic characters representing the name of the beneficiary of the Ta-shert-Min Papyrus and her mother as they appear in the Grammar and Alphabet. As the two names were copied from two different lines in the transcript a dotted line has been inserted between them to indicate the separation. Adjacent occurrences of the two names are found elsewhere in the copy but are less legible. Some of the characters in the names seen in line 1 are so poorly copied in Joseph Smith's notebook that their identification would have been impossible had there not been several examples of the phrase from which to make cross-comparisons. I reproduced these two names from the top and seventh lines on the page of the Grammar and Alphabet upon which the Cynocephalic Apes appear (see drawing on page 23).

Line Number 2

Is an exact duplication of the hieratic characters representing the name phrase of the beneficiary, Ta-shert-Min, and her mother as it appears in line 5 of the Ta-shert-Min Papyrus Fragment Number 3. This is one of the few places on the ten Ta-shert-Min Fragments where the name phrase is completely intact.

Line Number 3

Is my hieratic transcription of the two lines 1 and 2 in which I have represented each character in its textbook form and have minimized the cursive aspects of the other two lines.

Line Number 4

Is my hieroglyphic transcription of the hieratic characters seen in lines 1, 2 and 3.

Line Number 5

Presents the transliteration of the characters in order from right to left. The transliteration has been vertically oriented because there is insufficient room to print it horizontally.

Line Number 6

Is the literal translation of the Ta-shert-Min name phrase to be read in the normal English manner from left to right. Assumed words have been added in parenthesis to make the phrase easily readable by modern Occidental standards.

In ancient Egyptian funeral texts the word Osiris usually prefixes proper names of the deceased person for whom the inscription was made. This indicates that the dead person is one with Osiris, of his kingdom and that he has assumed some of the after-life characteristics of this, their most supreme God of the Dead. In a

very real sense it specifies that the individual named is dead. The occurrence of the word (Asar) "Osiris" in any one of its many forms is often a clue to the identification of the name of the beneficiary. This is not infallibly true because the text may mention the name of Osiris as a divinity in which case it would not necessarily be followed by the dead person's name. The two characters representing the words (maat kheru) and meaning, "true of word" (justified in the final judgment), often follow the name of deceased persons in Egyptian funeral texts. This is particularly true in late period papyri. If a philologist encounters the word "Osiris" in a text and a few characters later finds the words, "true of word"; he can reasonably assume that the characters between constitute the proper name of the beneficiary. With few exceptions this will prove to be the case and the sense of the adjacent inscription will confirm or disprove the assumption. The one character word A transliterated Maa when following masculine names Maat when following feminine names implies that the deceased is truthful, upright, righteous and virtuous. The one character word Kheru means literally, "voice" or "word." Together they mean, "true of word" and indicate that the deceased person has been found truthful, virtuous and innocent of sin in the last judgement, Some translations render these two words, "justified" but I prefer the more literal translation, "Who is true of word."

In ancient Egypt it was customary in formal circumstances to refer to an individual by his name and to further identify him by following his name with that of a parent or recent ancestor. This method of personal identification has been widely used in other ancient societies as well and was even common in comparatively recent times. My own name is a good example. My surname, or family name, is Nelson to which the two Christian names, Dee Jay, have been added. The surname means son of Nel so I could quite realistically be called Dee Jay son of Nel. It is the same in most Egyptian funeral texts. In the Ta-shert-Min Papyrus the lady is called Ta-shert-Min daughter of Nes-Khensu, The connecting characters indicating the relationship are written between the two names. In most funeral texts the phrase used is hieratic or hieroglyphic and is transliterated Mes En. It means literally, "born of" or "brought forth from" but when the character spelling or text continuity indicates the sex of the deceased it is customary to translate it "daughter of" or "son of."

The complete name phrase appearing repeatedly in the Ta-shert-Min Papyrus transliterates, and has a literal translation of, "Osiris Ta-shert-Min, true word, born of Nes-Khensu, true word." The philologist understands this to mean, "The deceased lady Ta-shert-Min is in the kingdom of Osiris, Lord of the Dead, and has been found truthful and free of sin in the final judgment. She is the natural daughter of the lady Nes-Khensu who is also dead and who has also been found innocent in the final judgment. All this is conveyed in the Ta-shert-Min Papyrus with a total of 26 characters, though much of it is not actually written but only implied by tradition.

The two un illustrated "Metropolitan Papyri" Fragments are from a distinctly separate papyrus, a copy of the Shait en Sensen or Book of Breathings, which was prepared for a person named Hor. In line 5, column 2 (left hand) on the fragment which I numbered in my previous publication Number 2 (the smaller Sensen Fragment) is seen the damaged name phrase which transliterates (see Plate 2 on next page). It translates, "Osiris Hor, who is true of word, born of Tai- Khebit, who is true of word." In this passage the connecting words Mes En "born of" are fully written out, but in the Ta-shert-Min Papyrus they are abbreviated.

In line 2, column 1 of the small Sensen Fragment (not illustrated) is seen the last part of the name phrase, "born of Tai-Khebit, who is true of word." The name of Hor is missing in the damaged beginning of this line. On the larger non illustrated Sensen Fragment some damaged remnant of the name phrase (or Hor's name alone) is found in column 1(right hand) lines 7 and 13 and in column 2 (left hand) line 10,

[Footnote: Professor Richard A. Parker of Brown University presented an excellent translation of the small Sensen text (column 1) in the summer 1968 edition of Dialogue (page 86), In it he transliterates the name of the beneficiary, "Hor." I can see his reason for this transliteration and believe it to be the correct one. I have previously referred to my transliteration, "Ter" as tentative.]

PLATE 2 THE HOR NAME PHRASE

Item 1:

The complete name phrase of Hor and his mother as reconstructed from three places in the Hor papyrus. Segment 1 gives the mother's name, Tai-Khebit, as found in line 2, column 1, Fragment Number 1. Segment 2 shows the last half of the mutilated name of Hor as seen in line 5, column 2, Fragment Number 1. Segment 3 shows the first part of Hor's name as it appears in the last line of column I on Fragment Number 2.

Item 2:

My hieratic transcription of the name phrase below which the names are transliterated.

Item 3:

Another possible transcription of the name of the beneficiary. The conformation of the characters in line 10, column 2, Fragment Number 2 indicate that the name may be "Hor."

Item 4:

The clarified hieratic transcript of Item 3.

The kings of Egypt were known by several names which were redundant to say the least. Most of them had no less than five such names designated as the Horus name, the Nebti name, the Nesu-Bat or royal name, the Golden Horus name and the Son-of-Ra name.

In addition to all of the considerations concerning the proper names of the beneficiaries of the Joseph Smith Papyri which I have mentioned, I should also indicate that, like some modern names, those of the ancient Egyptians had meanings. As a modern example, the surname Wheelright derives from the trade of the first holder of that name. He was a maker of cart or wagon wheels. The Jewish Christian given name David means beloved. Therefore the full name, David Wheelright, means the beloved son of the maker of wheels. It is not customary to translate ancient Egyptian names but simply to transliterate them. For curiosity's sake it might be interesting to translate some of the personal names of the Joseph Smith Papyri.

Breaking down the name of Ta-shert-Min we find that Ta means "this," shert means "daughter of" and Min or Menu is the name of a god who governed the powers of reproduction and generation. It thus becomes apparent that Ta-shert-Min means "This daughter of the God Min."

The characters used to spell the name of Nes-Khensu suggest that the name might have meant Nes "belonging to" and Khensu "the God Khensu." Khensu was a Moon-God, often called "The Traveler;" and his father was supposed to have been the great god Amen. Nes-Khensu's name, in other words, probably meant "She who belongs to Khensu" or "She who has devoted herself to Khensu."

PLATE 3

Item A:

Three and a fraction lines of hieratic copied into Joseph Smith's Valuable Discovery Notebook from the lost Amen-Terp Papyrus (read from right to left). The numbers above some of the characters correspond with those in Item B.

Item B:

Nine characters reversed to be read from left to right and copied into Joseph Smith's "translation:"

Item C:

The hieratic transcription of recognizable characters in Item B.

Item D:

My hieroglyphic transcription of Item C.

Item E:

Transliteration of Items B, C and D.

Item F:

Translation of Item E.

Item G:

The name of the beneficiary as it appears in Item A, line 1.

Item H:

My hieratic transcription of Item G.

Item I:

My hieroglyphic transcription of Items G and H. Below this is my translation.

Items J and K:

Two complete name phrases which appear in some lines of text copied elsewhere in the Valuable Discovery Notebook.

Item L:

My transliteration of the elements of each of the hieratic words in Items J and K (vertically oriented).

Item M:

My hieroglyphic transcription of Items J, K and L.

PLATE 4

Items 1, 2, 3 and 4:

Four examples of the name Amen Terp as it appears in various places in the lines of hieratic copied into the Valuable Discovery Notebook.

Items 5, 6 and 7:

Three examples of the name of Amen Terp's mother, Na-Nub, as written in various lines of hieratic in the Valuable Discovery Notebook.

Items A and a:

My hieratic clarification transcription of the two names.

Items B and b:

My hieroglyphic transcription of the two names.

Item C:

An hieratic name phrase written in the Taiuhnut-Mut Papyrus (Oriental Institute Museum, Chicago, Number 18039) found in a private tomb at Thebes. The underlined portions of the lines have their counterparts in the First name.

In the Valuable Discovery Notebook we encounter the name of the beneficiary of a third papyrus which is now lost (see Plate 3 on the next page, Items J and K). Her name was "Amen-Terp." The first part of this is obviously the name of the Hidden God Amen, and as the god determinative appears in the name we can be sure that the god is involved rather than the word "hidden;" which is spelled much the same. I can not be sure what the remainder of the name means because the third character of this part is not identifiable due to the poor copy. It has something to do with the god Amen. The word nebt meaning "mistress" follows the name (see Plate 3, Item G). The name, as in most Egyptian funeral texts, is preceded by the word (Asar) "Osiris" and is followed by Maat Kheru "true of word." Next comes the phrase Mes En, daughter of again

as expected, and this is followed by the name of the mother “Na-Nub” and finally the declaration of her innocence, Maat Kheru “true of word.” The mother’s name may possibly mean “The Golden One” though, as I have said, one does not customarily translate personal names. At the bottom of Plate 3, Items J, K, L and M, I have copied two hieratic examples of complete name phrases from the Valuable Discoveries Notebook, transliterated them and transcribed the connecting and associated words. The name of Amen-Terp with the words “Osiris” and “true of word,” but without the name of her mother, appears also in the three lines of hieratic (Plate 3, Item A). My step by step analysis of the name is shown in Items G, H and I. The full name phrase translates: “Osiris Amen-Terp, who is true of word, daughter of Na-Nub, who is true of word.”

In my previous publication, *The Joseph Smith Papyri*, page 7, I show four examples of the name of the beneficiary of the lost papyrus as they appear in Joseph Smith’s Valuable Discovery Notebook. On the same page I show the name of the parent (Items 5, 6 and 7). It is now clear to me that I was mistaken in designating this as the name of a father or mother. I was led to this erroneous conclusion by the word (Asar) “Osiris” and assumed that the personal name followed. I now see that this is the name of a dual deity (Asar-Heru Aakhuti) “Osiris-Horus of the Two Horizons.” This is a combination of the names of the gods Osiris and Horus. In the late pre-Christian Dynasties the Egyptians combined the names and personalities of gods. This indicates that, like the other two Joseph Smith Papyri, this also is of late origin, probably Ptolemaic or later (after 332 BC). On the lower half of Plate 4 (page 5) is my corrected diagnosis of the name of the mother of Amen-Terp, and Plate 5 (below) is my corrected analysis of the name of the dual deity.

PLATE 5

Items 1, 2 and 3:

The name of the dual god Osiris-Horus of the Two Horizons as written in various places in lines of hieratic text copied in the Valuable Discovery Notebook from the Amen-Terp Papyrus.

Item 4:

My clarified hieratic transcription of Items 1, 2 and 3.

Item 5:

My hieroglyphic transcription of Items 1, 2, 3 and 4.

Item 6:

My transliteration of Items 1, 2, 3, 4 and 5 below which appears my translation.

Two very important things are established by the identification of the names of Amen-Terp and her mother Na-Nub, First that they were written in a third papyrus which was in Joseph Smith’s possession in 1835. This is certain because the formalized Amen-Terp: Na-Nub name phrase identifies the beneficiary of the text in which it is written in exactly the same fashion that the Ta-Shert-Min: Nes-Khensu name phrase identifies its beneficiary. No funeral papyrus ever had more than one beneficiary. Secondly, the association of the name-prefix “Osiris” and the suffixes “true of word” identify this third lost papyrus as an Egyptian funeral text, most probably a Saite Recension of the *Per em Heru* or Book of the Dead.

Having stated that Joseph Smith, Junior, had in his possession three entirely unrelated papyri and having advanced evidence to establish as much, it now becomes my responsibility to explore any additional evidence to strengthen this theory. I find just such a supporting factor in the calligraphy of the hieratic lines in the Valuable Discovery Notebook which makes my premise essentially irrefutable. The god determinative (hieroglyphic) in the Ta-shert-Min Papyrus is written (hieratic) and in the Hor Sensen Papyrus it is written (hieratic). However in Joseph Smith’s lost Amen-Terp papyrus it is written (hieratic). The forked form of the character is unusual. I have encountered it only a few times and always in very late papyri dating from the end of the Ptolemaic Period and early Roman times. This tentatively dates the papyrus not earlier than 150 BC, and possibly as late as 100 AD. This eccentricity of penmanship is discernable in a number of places in Joseph Smith’s notebook even through the poor quality of his

transcription. Character Number 9, Items A and G in the illustration on page 4 (plate 3) displays the forked determinative in context.

Like the characters on the Sensen Fragments those in the Amen-Terp texts are gross and short, but unlike the other two texts, are more distinctly separated and rhythmically spaced. The ancient scribe's lacunar propensity has not completely sublimated the cursive elements of the writing, both of which translations survive Joseph Smith's artistic ineptitude.

If I should wish to demonstrate the variations in ancient Egyptian hieratic calligraphy I could not hope to find three more dissimilar examples than those used in the three Joseph Smith Papyri.

Summary: Three or parts of three ancient Egyptian hieratic papyri were among the rolls purchased by the L. D. S. Church from Michael Chandler in 1835. This is established by the identification of three different beneficiaries and their parents. It is further confirmed by the three distinctive calligraphic styles. In addition, at least two different funeral works are represented, the Per em Heru or Book of the Dead and the Shait en Sensen or Book of Breathings.

Identification features of the three Joseph Smith Papyri:

(1) Ta-shert-Min Papyrus represented by 10 of the "Metropolitan Papyri" Fragments a copy of the Per em Heru or Book of the Dead. Beneficiary's mother was Nes-Khensu.

(2) Hor Papyrus represented by the 2 non illustrated "Metropolitan Papyrus" Fragments and probably also the fragment upon which the original of Facsimile Number 1 in the Book of Abraham appears a copy of the Shait en Sensen or Book of Breathings. Beneficiary's mother was Tai-Khebit.

(3) Amen-Terp Papyrus. The original is lost, but a number of hieratic lines copied from it survive in Joseph Smith's Notebooks. Beneficiary's mother was Na-Nub.

CONCERNING THE VALUABLE DISCOVERY NOTEBOOK

Earlier in this work I mentioned a notebook preserved in the archives of the L. D. S. Church entitled Valuable Discovery of Hidden Records that have been Obtained from the Ancient Burying Place of the Egyptians. This notebook discloses some engrossing information pertinent to the study of the original papyri which Joseph Smith acquired for the Church in 1835. It also supplies some startlingly unsuspected facts about the Book of Abraham in the Pearl of Great Price. Let me methodically present this information which I have gleaned from several years of study.

The ponderous title appears on the first page, though it may not have been intended as a true title but more as a description of what the book was intended to contain. In lieu of any other identifying label I shall refer to it by the abbreviated name, Valuable Discovery Notebook. Below the title and on the same page is Joseph Smith's name written in a bold flowing hand.

The next thing that one observes about the Valuable Discovery Notebook is that the entries and notations in it are highly disorganized. This is not unusual. Personal notebooks are rarely very methodical. On several of the pages Joseph Smith has copied some lines of Egyptian hieratic characters unlike those seen on any of the "Metropolitan Papyri" Fragments. Under a previous heading I have indicated that they were reproduced from a lost third papyrus which had been written in ancient times for a lady named Amen-Terp.

On one page of the Valuable Discovery Notebook is a drawing of a person in long flowing garments standing in front of and facing a snake with humanoid legs. There is little doubt that this drawing was copied from the Ta-shert-Min Papyrus Fragment Number 4. On page 26 (Plate 13, Item 2) I have redrawn the legged serpent picture exactly as it appears in the notebook. Item 1 on the same page shows the picture as it appears in the original papyrus. One can clearly see by comparing the two drawings that Joseph Smith

lacked skill as an artist. This is of course no discredit to him, but it does present definite problems when attempting to translate his lines of copied hieratic which were done with an equal lack of precision.

On the same page where one finds Joseph Smith's legged serpent drawing are three and a fraction lines of Egyptian hieratic characters, below which are written the longhand English words, "(Over this stood the figure of a woman):" As interesting as the walking serpent is, I feel that the ancient writing contains clues to even more fascinating and revealing facts. The only unusual thing about the short text itself is that it is so badly copied. It is in every respect traditional ancient Egyptian hieratic of a type used in very late times. I would venture to say that the original writing from which Joseph Smith copied these lines was written upon the papyrus sometime within 150 years of the birth of Christ (before or after). Certain calligraphic features, which I have already described, indicate as much. On page 4 (Plate 3, Item A) I have meticulously copied the lines as they appear in the notebook. So far as I can discern there are 76 separate characters, though this figure may be in error by as many as -three, one way or the other. The crudity of the copy makes a precise numbering impossible. I can, with some certainty, identify 48 of these characters within traditional limits and can tentatively identify an additional three or four. Being able to recognize two thirds of the characters and several of these in sequences can identify some complete words as well. As a matter of fact I can not only recognize several words but can find some of these in sequence. In Item A on page 4 (Plate 3, line one) beginning with the character which I have numbered TI can identify all but one of a total of seventeen successive characters. These seventeen I have copied a second time as Item G on the same drawing. Item H is my hieratic clarification of the characters in which I have corrected the imperfections of Joseph Smith's copy. Below this I have transcribed the passage into hieroglyphic (Item I). From this point it is a fairly simple matter to transliterate the characters and to translate them. They read, "Osiris Amen-Terp, who is true of word, "mistress" (the word "mistress" can also be translated "lady"). This is the full name of the beneficiary with the usual funerary embellishments and the principle name on the lost third Joseph Smith Papyrus. The first fifteen of these characters are represented in the beginnings of the lines designated as Items J and K. These were copied from some lines of hieratic on another page of the Valuable Discovery Notebook. I wish to make it perfectly clear that, though there is a remote possibility that I may have incorrectly identified one or two characters in this name passage, there is no possibility whatsoever that I am mistaken about identifying it as the name of the beneficiary. It is the name of a deceased person and the form is exactly as expected in Egyptian funeral texts such as the Book of the Dead. It is unfortunate that the few other complete words which I can read in the three lines are so widely separated that I can not get any meaning out of the text other than that it is concerned with the dead Amen-Terp for whom the inscription was written.

The first three characters in line 2 produce the word (nemat) "new." I believe that I can recognize the word (un) in line 2 which means "to open" or "opened" (as a door is opened). The word "open" with this spelling appears in many chapters of the Per em Heru. In the 39th for instance we read, "The doors of the horizon have been opened for Ra." The word (uben) seems likely in line 3. It means "to rise" or "to shine." This word (un) meaning "to be" or "to exist" might be the identification of a portion of line 3. Some other possible word identifications suggest themselves, but I am not at all sure of the limits of these words. This would of course effect the definitions. The few along with the extended seventeen character passage naming the beneficiary, will suffice to demonstrate that the three lines are nothing more spectacular than common late Egyptian hieratic.

On the page of the Valuable Discovery Notebook just preceding the one with the three hieratic lines is an entry written in English longhand which I quote, "A translation of the next page. Katumin, princess, daughter of On-i-tas king of Egypt, who began to reign in the year of the world, 2962. Katumin was born in the 30th year of the reign of her father, and died when she was 28 years old, which was the year 3020." You will note that there are precisely 45 words in this "translation" (counting the numbers as single words). "Daughter" is the only word which I have translated that also appears in Joseph Smith's "translation." You will also note that the name of the Princess Katumin does not in any way resemble my transliteration of the name of the lady Amen-Terp. It is logical to conclude from this divergence that either my fragmentary translation is incorrect or Joseph Smith's "translation" is incorrect. Before I present my supporting evidence it is only fair that I acknowledge some remarkable facts favorable to Joseph Smith's claims. Ka-tuMin, for instance, is a very acceptable ancient Egyptian female personal name. It might have been spelled with any number of different characters to produce the required phonetic sounds, but to make

these coincide with a logical meaning, which all Egyptian personal names had, it would probably have been written (hieratic), (Ka-tu-Min). This had a religious connotation, which was common to most Egyptian names, meaning “The One Spirit of the God Min” or “My Spirit is One with the God Min.” There is a note in my files reminding me that I found and translated this exact name written in hieroglyphics upon a broken fragment of a wooden Ptolemaic sarcophagus which had been found in a gallery tomb (catacomb) near Thebes. You will recall that, according to Joseph Smith, the Pearl of Great Price Papyri were supposed to have come from the wrappings of some mummies found in the catacombs of Thebes. I have translated passages from a great many fragments of sarcophagi over the past twenty years and I must confess that I do not recall the particular one mentioned in my files but the name coincidence is rather remarkable.

One coincidence concerning the Ka-tu-Min name might be received with little emotion but a second interesting one exists, and you can make of this what you will. However it may damage my case, I am duty bound to bring it to the attention of my readers. Notice the resemblance of the phonetic phrases in the two names Ka-tu-Min and Ta-shert-Min. Almost exactly the same mouth and palatal movements are required to speak each name. Both middle syllables require a short breath exhalation. The differences fall into the classification of vocal subtleties. We must not overlook the fact that both names end with Min which could not possibly have had any meaning other than the name of the god Min. Having recognized the similarities I have tried to reconcile the two names within the framework of the three Joseph Smith Papyri and find that great inconsistencies persist. First, note that the transliteration which I gave to the name Ta-shert-Min, and which several well known philologists have confirmed, can not be revised to produce the name Ka-tu-Min. Secondly, the calligraphy of the hieratic lines in the Valuable Discovery Notebook is completely unlike that on the Ta-shert-Min papyrus Fragments. Third, the father of Ka-tu-Min (On-i-tas) can not be equated to any of the names of the three parents found in the Joseph Smith hieratic texts. I have expended considerable effort to bring the two conflicting viewpoints a single focus. As an elder of the Church and an Egyptologist nothing would please me more than to succeed, but I fear that the differences far outweigh the points of agreement. Still the two names have something in common and to acknowledge this is to admit that possibly more than coincidence is involved. I am in no position to say more upon this subject, having exhausted the comparisons so I leave the problem with questions in my mind and hope that some other investigator will pick up the thread and carry it to a logical conclusion.

Returning to Joseph Smith’s “translation” of the three lines we find a number of points worth investigating. The predominant features in the “translation” given by Joseph Smith in his Valuable Discovery Notebook are the two personal names and four different numbers. Let us next consider the numbers. They are important items because in the Grammar and Alphabet of the Egyptian Language Notebook Joseph Smith gives full instructions for translating numbers. At least he does so for the numbers under 80. Two of the four numbers in the “translation” are under this figure. These are 28 and 30. Referring to Joseph Smith’s number chart we find both clearly written in the characters which he claims to have taken from the original papyri (see the addendum in my The Joseph Smith Papyri). A careful character-by-character examination of the three lines of text in the Valuable Discovery Notebook fails to reveal either number. A character near the left hand end of the first line might, by loose interpretation, be identified as the one Joseph Smith indicates to be a 3; however, the other component which would convert the 3 into 30 is not present. In all languages using the decimal system of numbering (as did the Egyptians) a minimum of one separate character or character entity is required to represent each digit from one through nine. In traditional ancient Egyptian IIII represents four. In hieroglyphic writing IIII-IIIII represents nine, but in hieratic the repetition was abandoned in favor of the use of diversified individual characters for those numbers above four and under eleven. Nine in hieratic is ? To write the four numbers in Egyptian hieratic would necessarily have required 14 characters. To write them in Joseph Smith’s system would probably have required 21 characters. I have demonstrated that the three lines are normal hieratic and the numbers Joseph Smith “translated” do not appear in them. For the sake of comparison the following list will show the numbers involved:

PLATE 6

Four numbers written in a “translation” which appears in Joseph Smith’s Valuable Discovery Notebook and the same numbers as they would have appeared in hieratic and in the Egyptian numerical system as described by Joseph Smith in the Grammar and Alphabet Notebook. These numbers are not found

anywhere in the lines of Egyptian from which Joseph Smith's "translation" was purportedly taken (see Item A, page 4).

On another page in Joseph Smith's Valuable Discovery Notebook is a second word-for-word copy of the "translation." This page is numbered 3 (the page numbers are not in sequence). In addition to his "translation" are written nine Egyptian characters. Three of these appear at the beginning of the "translation" and the other six are placed at intervals within the "translation" in two groups of three characters each. The page thus reads, "Katumin, Princess, daughter of Onitas King of Egypt, who began to reign in the year of the World 2962. Katumin was born in the 30th year of the reign of her father, and died when she was 28 years old, which was the year 3020." This tells us that the first group of three characters represents a "translation" of 8 English words, the second group of three characters represents a "translation" of 11 English words and the last group of three characters represents a "translation" of 26 English words. Note that the personal name Ka-tu-Min appears as the first word in the "translation" (after the first three characters) and again as the first word after the third group of characters, yet only the middle ones in each of these two groups of hieratic characters at all resemble one another. This might be accounted for by assuming that the position of the name Ka-tu-Min is transposed in the "translation." If we accept this unlikely possibility then the name Ka-tu-Min is represented in its entirety by a somewhat elongated O. If we are expected to believe this we must also believe that this is, as Joseph Smith has claimed, a most comprehensive language. Indeed, one would have to be convinced that it was the most comprehensive language ever invented. How else could one describe a language in which a single circular character could convey a combination of six vocal to produce the sounds included in the name Ka-tu-Min? Such an assumption is absolutely beyond the realm of possibility. On this basis alone I can state, with no fear of responsible rebuttal, that Joseph Smith's "translation" of these nine characters is at least incorrect, if not completely imaginary. If anyone can show me evidence to the contrary I am willing and eager to revise my viewpoint.

You will recall, from what I have written earlier in this study, that the identical "translation" on another page of the notebooks labeled "A translation of the next page." The next page is the one bearing the three lines of hieratic which I have also described. If any degree of consistency exists in the notebook entries, one is led to the conclusion that the nine characters which are written in groups of three throughout the "translation" are somewhere contained in the three lines of hieratic. If you will refer to my drawing on page 4 you will see that the nine interspersed characters (Item B) do not resemble any of the characters in the three hieratic lines (Item A) with the possible exception of the character which I have numbered 5 (Items A and B). In any normal Egyptian text this character would be recognized as the hieratic equivalent of the hieroglyphic reed (p) transliterating t (Items C, D and E). Joseph Smith had simply taken the first nine characters of the three line text (Item A) which he recognized as progressing from right to left and reversed them so that they conformed with normal English word progression from left to right. In doing so, however, he failed to reverse the reed character (Number 5). If you compare the numbered characters in Item A with those in Item B you will see that this is true and that the main differences are those resulting from artistic ineptitude.

If we are to give any credence to Joseph Smith's "translation" the one character ti (Q) must convey a message which translates into several words. To be completely thorough and fair, let us assume that it does have multiple meanings. If the word is traditional we should be able to find it in Egyptian language text and reference books. In Harrison and Sons' List of Egyptian Hieroglyphics it is listed in section M as Item 830. In Alan Gardiner's Egyptian Grammar it is character M 17. Gardiner describes it as a flowering reed and gives it the phonetic value i, or a. I have looked up the character as it might be used by itself in Gardiner's Vocabulary, Wallis Budge's (2 vol.) An Egyptian Hieroglyphic Dictionary, Budge's Egyptian Language (page 95), Budge's lengthy vocabulary to his Egyptian Reading Book (page 339), Egyptian Grammar by Adolf Erman (page 43) and Raymond Faulkner's A Concise Dictionary of Middle Egyptian (page 7). I find that it can mean, "I, me" or "my" and that it can be a contraction of the word "say" or "said" or a contraction of the salutation "Oh" or 'Hail;' No more extensive values seem possible, so Joseph Smith's insistence that it constitutes something approaching a third of the message "Who began to reign in the year of the World 2962," is unreasonable.

Let us now follow this line of investigation another step forward. Notice that the characters 7, 8 and 9 produce a word which is traditional in every respect and a very common one at that, the proper name of the god Osiris. These three characters begin the sequence of 17 successive characters which I translate "Osiris Amen-Terp, who is true of word, mistress." If we accept Joseph Smith's "translation" we must also accept the preposterous idea that the three character word "Osiris" is a super-cryptogram which also means "Katumin was born in the 30th year of the reign of her father, and died when she was 28 years old, which was the year 3020." I admit that the Egyptians gave second magical meanings to many words and these might be called cryptograms. The proper noun Osiris happens to be a known cryptogram. It is, in fact, one of the most classic of all Egyptian magic words. The underlying meaning, when used in formal funeral texts, is "dead one" or "accepted of the Lord of the Dead." Egyptian word cryptograms invariably had meanings allied to their literal meanings. I fail to see how it would be possible to convey such an involved message, as Joseph Smith claimed, in the single word Osiris.

Summary: The three lines of Egyptian, on the same page as Joseph Smith's legged serpent drawing in the Valuable Discovery Notebook, are traditional Ptolemaic or Roman Period hieratic. 18 of the 26 characters in the first line are identifiable (70%). 17 of these form the name of the beneficiary in the following context, "Osiris Amen-Terp, who is true of word, mistress." This name and associated words are completely normal in ancient Egyptian funeral texts.

Joseph Smith's "translation" is so involved that it would be completely impossible to condense its 45 English words into 9 Egyptian characters.

THE BOOK OF ABRAHAM

On pages 5 and 6 of my book, *The Joseph Smith Papyri*, I stated: "It is important that I mention that absolutely irrevocable proof exists that at least 11 of these papyrus fragments (all but the two non illustrated ones) were among those which Joseph Smith, Jr. acquired for the Church in 1835 from M. H. Chandler." It has occurred to me since the publication of this statement that there is evidence substantial enough to make the likelihood very probable that all 13 "Metropolitan Papyri" fragments were in the hands of the Prophet.

On page 19 of that book I began a description of the Ta-shert-Min Papyrus Fragment Number 6 upon which six vignettes appear. In the first paragraph of my description I remarked that, "I note that two small pieces of papyrus have been glued onto the sheet near the Cupper right hand illustration. The interesting thing about these inserts is that they are not only out of place but not even from the same papyrus. The calligraphy is distinctive and very like that found on the two non illustrated fragments. The upper insert is, in fact, even upside down. That this upper insert is from the same papyrus as the non illustrated fragments is undeniable because the phrase, Shait en Sensen, appears upon it. Translated this sequence of characters reads, "Book of Breathings" As I will later demonstrate (from the occurrence of the same phrase upon them) this is the title of the papyrus from which the two non illustrated fragments come." I fear that I was giving the issue the benefit of the doubt in these remarks and that the probability that all of the fragments were in fact those possessed by Joseph Smith is much greater than I had originally supposed. Several related facts now lead me to a more positive viewpoint.

The inserted piece which is inscribed with the name of the Book of Breathings is most decidedly from the damaged portions of the papyrus from which the two non illustrated fragments survive. I have in recent days more meticulously examined the formation of the characters on this out-of-place piece and compared them with those in the same title phrase on the non illustrated fragments. Paleographically they are the same. The characters are blotted and indistinct. This could have resulted from one of several causes and most probably a combination of them. As I recall from my personal examination of the original fragments, at B. Y. U. on January 4, 1968, the papyrus of the non illustrated pieces was of a coarse quality. I thought at the time that this probably had resulted in ancient times from insufficient weight having been applied to the sheet of plant fibers while it was being pressed and dried. This produces a porous papyrus which somewhat freely absorbs the ink, allowing a certain degree of blotting.

The pen-brush used by the ancient scribe may have been improperly prepared resulting in characters which were not crisply formed. I describe the writing implement as a pen-brush because that is exactly what it was a semi hard reed quill, frayed very slightly at the end to hold and smoothly dispense the ink during writing. This pen-brush was manufactured on the spot by the scribe from a supply of reeds of the proper quality. The instrument was first sharpened to a fine point then the tip of that point was crushed to separate the fibers and produce a diminutive brush. The method of crushing the point is debatable but I believe it was done with the teeth. Considerable skill and practice was required to produce a slight fraying delicate enough to leave a small and neat line. The writing tool used to make the characters on the two non illustrated fragments (and the original Book of Abraham Facsimile Number 1) was evidently coarse and poorly made. The broad, sometimes overlapping strokes suggest as much.

The quality of the ink was often responsible for blotting and grossness of the characters. Properly prepared ink was probably of the consistency of thin oil paint. A durable black ink was made out of carbon collected from burned lamp oil, usually olive oil or diluted resin from some tree (pine or cedar). This was dampened and pressed into small cakes. The dregs of old wine were dehydrated and the resulting sugar paste was sometimes mixed with the blacking. The scribe ground the black pigment thus produced in a mortar and pressed small amounts of it into holes in a rectangular wooden palette where it was readily available. The ink, which dried during the intervals between usages, was moistened when needed and the pen-brush applied directly to it. Water was used to dampen the palette ink, though I believe that sometimes saliva was used as a vehicle, judging from the fact that I have seen primitive public letter writers use this method in Egypt today. An ink which was too watery would produce a blotted character when applied to papyrus. Excess pressure upon the pen-brush while writing would also produce heavy indistinct characters.

To test and acquaint myself intimately with these scribal processes which constitute a facet of the science of paleography I have manufactured papyrus sheets, ink and pen-brushes myself, using the primitive techniques which I have described. These techniques are based partly upon recorded ancient methods, as well as upon traditional procedures used today in the Middle East and to some degree upon theoretical conjectures.

In the final analysis the reason for the heavy and awkward formation of the characters on the two non illustrated "Metropolitan Fragments" was the lack of skill or care used by the ancient scribe. I have perhaps been a bit too descriptive in explaining the causes for the badly done hieratic on the Hor Sensen Fragments, but it so happens that this aspect of ancient writing and the spectrographic analysis of inks is my specialty.

There is no doubt that the small title insert on the Ta-shert-Min Fragment Number 6 is from the papyrus to which the two non illustrated fragments originally belonged. The next step is to determine when the out-of place insert was attached to Fragment Number 6. It was no doubt done when the papyrus pieces were glued to the backing paper. I have indicated that I believed this was sometime in the Nineteenth Century judging from the quality of the backing material. It now seems likely that Joseph Smith himself or one of his associates did the mounting. This probability is affirmed by some hand drawn maps and notes which appear on the reverse side of one of the backing sheets. These seem to be in Joseph Smith's own handwriting. I can not verify this but the map is believed to be of a local area with which Joseph Smith, Junior was familiar.

I have designated the two non illustrated "Metropolitan" Fragments as part of a copy of a funeral text known as the Shait en Sensen or Book of Breathings. It is specifically identified as the Hor Papyrus from my transliteration of the name of the beneficiary.

What do the newly discovered "Metropolitan Papyri" have to do with the Book of Abraham? The original ancient Egyptian text from which Joseph Smith "translated" the Book of Abraham has been found! A substantial part of it can be seen in column 1(right hand) on the smaller Hor Sensen Papyrus Fragment (non illustrated). In The Joseph Smith Papyri I had suggested that this fragment be designated as the Ter (Hor) Papyrus Fragment Number 2. I based this proposal upon the fact that I did not recognize the text as typical of other orthodox copies of the Book of Breathings. I supposed consequently on the prima facie evidence that column 2 was an epilogue of some sort. I have since devoted more time to the study of the Sensen Fragments and must amend my conclusions. I was correct in my opinion that an addendum was involved, but I now find that it is a preamble rather than an epilogue, that the preamble involves column 1 and that

the traditional Book of Breathings begins in column 2 (left hand) on the fragment. I am indebted to Mr. Grant Heward for pointing this out to me and for showing me proof of the fact by providing a copy of an hieratic transcript of the preamble, which is almost word for word the same as column 1, from Papyrus Number 3284, The Louvre, Paris. Below in Plate 7 is the Louvre hieratic transcript and my hieroglyphic transcription along with my partial transliteration and literal translation. I now suggest that the small Hor Sensen Papyrus Fragment be designated as Fragment Number 1 and that the larger non illustrated Fragment be numbered 2.

PLATE 7

Item A:

An hieratic transcription of Papyrus Number 3284 in the Louvre, Paris. It is a preamble to the Book of Breathings, a counterpart of the Hor Sensen Papyrus Fragment Number I (small non illustrated), column Number 1(right hand).

Item B:

My hieroglyphic transcription of Item A.

Item C:

The transliteration of Items A and B (attached to only the first portion of the text).

Item D:

My literal translation of Item C (vertically oriented to be read from right to left). Compare this text with the Hor Sensen text on page 16.

How do we know that Joseph Smith “translated” the Book of Abraham from column 1 of the Hor Sensen Fragment Number 1? Joseph Smith tells us that it is so in the most positive of ways by supplying a list of the ancient characters and attaching to it the “translation. “ This list of characters, though crudely copied, precisely matches the first two lines of hieratic characters in column 1 on the Hor Papyrus Fragment Number 1. Joseph Smith’s character list and the attached “translation” is found in the notebook entitled Grammar and Alphabet of the Egyptian Language. Before the disclosure that the Joseph Smith Papyri had been found in the Metropolitan Museum of Art, New York City, I had succeeded in identifying the character accompanying Joseph Smith’s “translation” as traditional hieratic and had, in spite of the poor quality of the copy, identified several individual characters, but it was Grant Heward who later pointed out to me that the characters drawn by Joseph Smith in the left hand margin of the Grammar and Alphabet were the same as in the original Hor Sensen text. The fact is indisputable.

The “translation” starts on page J of the Grammar and Alphabet and almost exactly matches the published version of the Book of Abraham beginning with Chapter 1, verse 4 and ending with Chapter 2, verse 5. We can be absolutely sure that Joseph Smith intended the “translation” to match the characters written down the left margin because beginning on page S (there is some inconsistency in his page numbering) he again lists the characters in the margin and repeats the “translation” almost word-for-word. The groups of marginal characters are in each instance represented by the same “translations.” If the characters were irrelevant and independent of the ‘translation;’ as some have suggested, they would not have been so meticulously placed and identically oriented in each of the two “translations.” This fact proves without a doubt that the “translation” relates to the marginal characters and to no others.

On the opposite page (Plate 8) I have copied the characters exactly as they appear in the Grammar and Alphabet (line 1) and the two Hor Papyrus lines from which he copied them (line 2). The small numbers along the top of the lines indicate the limits of traditional hieratic words. On the Hor Fragment a portion of the beginning of line 2 is missing after word Number 4. Characters filling this gap are found in the Grammar and Alphabet Notebook so one would assume that this portion was intact at the time Joseph Smith copied the lines. I have marked this section X on my drawing. It is interesting to find that all of Joseph Smith’s characters are common Egyptian hieratic through word 4 at which point they are no longer hieratic or any other form of Egyptian known to me. At this point in the Grammar and Alphabet which I

have labeled words 5 and 6 (Plate 8, line 1) the text again becomes normal hieratic. In other words, that portion marked X is not hieratic and the rest is. This is not only very strange but the alien characters coincide precisely with the missing portion on the original Sensen Fragment. One wonders where Joseph Smith found these 'characters' certainly not in the Hor Sensen Papyrus.

In Plate 8, line 3, I have converted the hieratic characters into their hieroglyphic equivalents. Items 4 and 5 present my transliteration and literal translation with alternative meanings. These two items have been vertically oriented because of insufficient horizontal space. Line 6 is an hieratic transcription of the same passage as it appears in the Louvre Papyrus Number 3284. Line 7 is my hieroglyphic conversion. Words which may be equated in the Grammar and Alphabet, Hor Sensen and Louvre texts are numbered appropriately.

Let us compare a portion of Joseph Smith's Grammar and Alphabet Book of Abraham "translation" with a traditional translation. The words which I have marked Numbers 5 and 6, according to Joseph Smith read, "Now after the priest of Elk Kee nah was smitten that he died there came a fulfillment of those things which were spoken unto me concerning the land of Chaldea, that there should be a famine in the land; and accordingly a famine prevailed throughout all the land of Chaldea and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life: But the records of the fathers even the patriarchs concerning the right of priesthood the lord my God preserved in mine own hand: Therefore a knowledge of the beginning of creation and also of the planets, and of the stars, as it was made known unto the fathers, have I kept even unto this day." This is a substantial "translation" (130 words) to be represented by 4 perfectly normal hieratic characters which to any trained Egyptian philologist transliterate Mes En and mean "offspring of" or "born of." Word Number 7 is the personal name of the mother, Tat Khebit, yet Joseph Smith tells us that these precise characters mean, "And I shall endeavor 'to write some of these things, upon this record, for the benefit of my posterity that shall come after me. Now the Lord God caused the famine to wax sore in the land of Ur insomuch that my brother died: but Terah my father yet lived in the land of Ur of the Chaldees. And it came to pass; that I Abram took Sarai to wife and Nehor my brother took Melkah to wife who was the daughter of Haran." (85 words). Compare these two parts of Joseph Smith's "translation" with the Book of Abraham, Chapter 1, verse 29 through Chapter 2, verse 2.

Because the connecting phrase "born of" and the name of the beneficiary's mother immediately follow the damaged part of line 2 and because the expected form in funeral papyri is so well established the philologist can supply the missing part. It would be, "Osiris Hor, who is true of word (justified)." Professor Richard Parker in his fine translation of the Hor Sensen text has supplied the missing part (Dialogue, Summer, 1968, page 98).

Some say Joseph Smith did not translate the literal meaning of those two Hor Sensen lines but rather the crypto-meaning. This is not even remotely possible. Cryptograms invariably had meanings allied to the literal meanings. In any case, the complex ideas in Joseph Smith's "translation" out number the elements in the hieratic characters which could contain the cryptogram code. It is mathematically impossible to express the total complexities of Joseph Smith's "translation" with the characters involved.

PLATE 8

GRAMMAR AND ALPHABET AND HOR SENSEN TEXT COMPARED

Item 1: The Grammar and Alphabet Notebook Egyptian characters written in the margins of two "translations" of the Book of Abraham, Chapter 1, verse 4 through Chapter 2, verse 5.

Item 2: The same hieratic characters as they appear in lines land 2, column 1, Hor Sensen Papyrus Fragment Number 1.

Item 3: My hieroglyphic transcription of Items 1 and 2.

Item 4: Transliteration of the words in Items 1, 2 and 3.

Item 5: My literal translation of the words in Items 1, 2, 3 and 4 with alternative meanings.

Item 6: The first few hieratic characters in the Louvre Papyrus Number 3284.

Item 7: My hieroglyphic transcription of some of the characters in Item 6.

The small numbers across the top indicate the limits of complete words. Segment X is not any form of ancient Egyptian now known to science and corresponds precisely with the part of the Ter Papyrus Fragment Number 1 which is missing.

PLATE 9

Column 1(right hand) on the Hor Book of Breathings Papyrus (small non illustrated fragment). Below the hieratic characters I have presented their hieroglyphic equivalents. Because hieratic writing requires slightly less room than does hieroglyphic I have found it necessary in a few instances to sacrifice the accepted line symmetry of the hieroglyphic transcription. When there was some doubt concerning the identification of the hieratic characters I have left a blank space in the hieroglyphic lines. A complete annotated translation may be found in the text of this publication.

It was determined by a careful count that in current printed editions of the Pearl of Great Price, Book of Abraham, Chap. 1, verse 4 through Chap. 2, verse 5 there are precisely 1,125 English words. These were derived from 46 margin characters accompanying the two Grammar and Alphabet "translations." This last figure is only approximately characters correct because the symbols shown in that area of my drawing - on page 15 (Plate 8, line 1) which I have marked x are unknown to me. There are apparently 10 of these characters. If 46 is the correct number, the ratio of English words to Egyptian characters is 25 to 1. I have never heard of a written language, ancient or modern, which was this compact. Is this ratio realistic? It is possible to convey simple thoughts with a veritable mountain of words. I was sure that the message in the "translation" could be expressed more simply and this might make the ratio more feasible. To test this theory a computer was what I needed so I went to the Landa Data Center in California and put my problem to them. They agreed to program a computer to the task of calculating the mathematical possibility that the first two lines of column 1 of the Hor Sensen Fragment could produce the required minimum number of words to convey the message in the Book of Abraham, Chapter 1, verse 4 through Chapter 2, verse 5. The machine used was a Sigma 7 multi-use time sharing environment computer manufactured by the Scientific Data Systems Corporation, Los Angeles, California.

I asked the operator to simplify the thoughts in the 1, 125 word Book of Abraham "translation" without sacrificing any of the basic meanings. The computer answer was 482 words which means that each Egyptian character is supposed to translate into just over 10 English words. The ratio is still fantastic though we have given Joseph Smith's claim the benefit of the doubt by reducing the English "translation" to its simplest form. This 10:1 ratio includes the proper nouns in the Book of Abraham. Between Chapter 1, verse 4 and the end of Chapter 2, verse 5 there are 65 of them. These contain approximately 296 English vocal excluding those least audible connecting vowels. The only reasonable way to represent proper names in a translation is to transliterate them. The name of the god Mahmackrah has 10 letters representing 7 vocal and it is repeated three times in the "translation" Shagreel, a proper name with 8 letters, has 6 vocal. Elkenah as 5 vocal and it is repeated in the 33 verses five separate times. The 46 marginal Grammar and Alphabet characters can not duplicate the vocal in the proper names in the "translation" and even if they could that would leave 1, 060 words unaccounted for.

These figures were produced by a computer. It is definitely possible for a computer to give a biased answer if the programming is so inclined, and for this reason, to be completely fair, I was very careful to see to it that only the mathematical ratio of Egyptian characters to English words was examined. The last question put to the computer was, "What is the mathematical probability that 46 characters could produce the simplified 482 word "translation"?" The answer was as unemotional as only a machine can make it. It was beyond the limits of the machine, and the limits of the Sigma 7 are so great that they have not yet been determined. Typed across the middle of a type reader sheet was 1:1,000,000,000,000,000.

ANNOTATED HOR SENSEN TRANSLATION

Richard A. Parker, professor of Egyptology at Brown University, has published an excellent translation of the small non illustrated Sensen Fragment in the summer issue of Dialogue (page 98). My translation is a bit different, as might be expected, but the message is essentially the same.

