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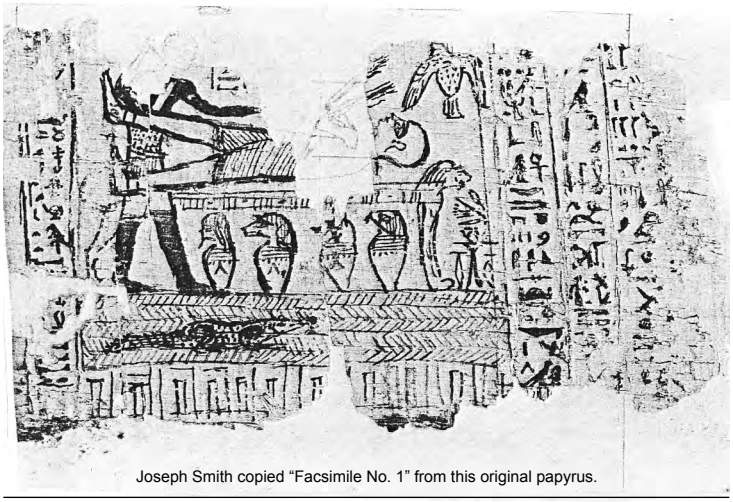
THE MORMON PAPYRI QUESTION

Paul Hughes, publisher's consultant of *Reveille Magazine*, wrote an article in which he stated:

> George Romney has precipitated a crisis in the Mormon Church that may well rank with the plague of the locusts, and this time there are no providential gulls in sight.
>
> . . . interior tensions, accelerating now for many years, **may shatter the church beyond all redemption**. (*The Oregonian*, Portland, Oregon, April 2, 1967)

Two of the most serious problems facing the Mormon Church today are the Negro question and the question of the authenticity of the Book of Abraham. These two issues could very well "shatter the church beyond all redemption."



Joseph Smith copied "Facsimile No. 1" from this original papyrus.

In the year 1835 the Mormon people purchased some Egyptian mummies and rolls of papyrus. Joseph Smith, the Mormon prophet, made this statement concerning the papyrus:

> . . . I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls **contained the writings of Abraham, another the writings of Joseph of Egypt**, etc.,— a more full account of which will appear in its place, as I proceed to examine or unfold them. Truly we can say, the Lord is beginning to reveal the abundance of peace and truth. (*History of the Church*, vol. 2, page 236)

The Book of Abraham was published in 1842 and is now found as a part of the *Pearl of Great Price* (one of the four standard works of the Mormon Church).

For a long period of time the Mormon leaders claimed that the original papyri were burned in the Chicago fire. On November 27, 1967, however, the *Deseret News* announced:

> NEW YORK — A collection of papyrus manuscripts, long believed to have been destroyed in the Chicago fire of 1871, was presented to The Church of Jesus Christ of Latter-day Saints here Monday by the Metropolitan Museum of Art.
>
> Included in the papyri is a manuscript identified as the original document from which Joseph Smith had copied the drawing which he called "Facsimile No. 1" and published with the Book of Abraham. (*Deseret News*, November 27, 1967, page 1)

Even though the papyri were lost for a number of years, Joseph Smith included three drawing in his Book of Abraham and also gave a translation of much of the material which appeared in these drawings.

In the year 1912 F. S. Spalding sent the facsimiles from the *Pearl of Great Price* to a number of the most noted Egyptologists. These Egyptologists examined the facsimiles and Joseph Smith's interpretation of them and declared that his interpretation was fraudulent. Letters from these Egyptologists are published in the book, *Joseph Smith, Jr., as a Translator*, 1912, by F. S.

(Continued on page 2)

NOW BACK IN PRINT!

For a number of months we have been sold out of the book, *Why Egyptologists Reject the Book of Abraham*. We are now happy to announce, however, that it is back in print. Although it has not been our policy to reprint books that have sold out we have received so many requests for this particular book that we felt that it had to be reprinted. Because of the recent papyri find and the articles by Hugh Nibley in the *Improvement Era*, this book has become even more significant. It contains photomechanical reprints of *Joseph Smith, Jr., as a Translator*, by F. S. Spalding, D.D. and *Joseph Smith as an Interpreter and Translator of Egyptian*, by Samuel A. B. Mercer, Ph.D.
Price: $1.50 — 3 for $4.00 — 5 for $6.00 — 10 for $9.00

SPECIAL ON "CASE" & "KINGDOM"

Our two major works are entitled, *The Case Against Mormonism* and *The Mormon Kingdom*. A reader from Canada made this statement in a letter to us:

> Allow me first to congratulate you for both *The Mormon Kingdom* and *The Case Against Mormonism.* I must confess that I had my doubts that you would be able to surpass your efforts in *Mormonism—Shadow or Reality?* but I can assure you that these doubts have been dissipated. Your discussion of "The First Vision" alone in *The Case Against Mormonism* justifies the investment.

Now that we have completed volume 1 of *The Case Against Mormonism*, we are selling it in plastic binding for $2.95 — 2 for $4.95 — 5 for $9.95 — 10 for $17.70.

We have also completed 112 pages of volume 2 of *The Case Against Mormonism*. This volume deals primarily with the Book of Mormon. In order to receive the pages as they are printed the reader must have the vinyl loose-leaf binder. To receive these two volumes and the loose-leaf binder the customer would normally pay $7.90. We are having a special, however, and if these two volumes are ordered before March 31, 1968, the reader will receive both volumes and the binder for only $6.95.

We have completed 82 pages of the first volume of the *Mormon Kingdom*. The normal price for volume 1 (including the vinyl binder) is $4.95, but if it is ordered before March 31, 1968, the price will be only $3.95.

* * NEW BOOKS * *

The Mormon Papyri Question, by Jerald and Sandra Tanner. A 28-page pamphlet dealing with the recent discovery of the Mormon papyri. Proves that Joseph Smith was not able to translate Egyptian and that the Book of Abraham was a work of his own imagination. What the Mormon leaders claimed were the writings of Abraham and Joseph in Egypt turn out to be nothing but parts of the Egyptian Book of the Dead. Very revealing. Price: 50¢ — 3 for $1.00 — 10 for $3.00 — 20 for $5.00.

The Negro in Mormon Theology, by Jerald and Sandra Tanner. A 58-page pamphlet. Most important material which appeared in *Joseph Smith's Curse Upon the Negro* is included in this pamphlet. Also contains new material. Alvin R. Dyer's speech, which was "not" meant for the investigator, is printed in full. Price: 50¢ — 3 for $1.00 — 10 for $3.00 — 20 for $5.00.

New Light on Mormon Origins From the Palmyra (N.Y.) Revival, by Rev. Wesley P. Walters. A devastating blow to the First Vision story. One of the best works on Mormonism. A 26-page pamphlet. Price: 15¢ — 7 for $1.00 — 15 for $2.00

Spalding, D.D. On page 27 of this pamphlet we find the following statement by Dr. Arthur C. Mace, Asst. Curator, Metropolitan Museum of Art, Dept. of Egyptian Art:

> I return herewith, . . . the *Pearl of Great Price*. The "Book of Abraham," it is hardly necessary to say, is a **pure fabrication**. . . . Joseph Smith's interpretation of these cuts is a farrago of nonsense from beginning to end. Egyptian characters can now be read almost as easily as Greek, and five minutes' study in an Egyptian gallery of any museum should be enough to convince any educated man of the clumsiness of the **imposture**. (*Joseph Smith, Jr., as a Translator*, page 27)

In 1964 we reprinted F. S. Spalding's pamphlet in a work titled *Why Egyptologists Reject the Book of Abraham*. Wallace Turner, a correspondent for the *New York Times*, examined this work and came to the following conclusion:

> . . . I am convinced by very simple direct evidence that the Book of Abraham is a spurious translation. (*The Mormon Establishment*, by Wallace Turner, 1966, page 233)

In 1966 we published *Joseph Smith's Egyptian Alphabet and Grammar*—a document which the Mormon leaders had suppressed for 130 years. This work was submitted to some of the world's top Egyptologists. These Egyptologists examined Joseph Smith's work and denounced it as fraudulent.

The Mormon leaders have tried to ignore the criticism of the Book of Abraham and Joseph Smith's Egyptian Alphabet and to pretend that they have no problems. We predicted that the time would come when they would have to face their problems. Perhaps that time has now come.

The January 1968 issue of the *Improvement Era*, a Mormon publication, announced:

> Recent challenges that **question the authenticity** of many statements in one of the standard works of the Church, the *Pearl of Great Price*, have reopened an old discussion . . . Brother Hugh Nibley, . . . presents in this fascinating series some of the material that must be considered in the reappraisal of certain Egyptological aspects of the *Pearl of Great Price* for which the time is now ripe. (*Improvement Era*, January 1968, pages 18-19)

In the first article Dr. Nibley makes this statement concerning our photo-reprint of the Spalding book:

> The recent reissuing of Bishop Franklin S. Spalding's little book, *Joseph Smith, Jr., as a Translator*, though not meant to revive an old discussion but rather to extinguish any lingering sparks of it, is nonetheless a welcome invitation, or rather challenge, to those who take the *Pearl of Great Price* seriously, for long experience has shown that the Latter-day Saints only become aware of the nature and genius of their modern scripture when relentless and obstreperous criticism from the outside forces them to take a closer look at what they have, with the usual result of putting those scriptures in a much stronger position than they were before. We have all neglected the *Pearl of Great Price* for too long, and should be grateful to those who would now call us to account.
>
> In this introductory study we make no excuse for poking around among old bones, since other have dug them up to daunt us; but we should warn them that if they insist on bringing up the ghosts of the dead, they may soon find themselves with more on their hands than they had bargained for. . . . it is others who have conjured up the ghostly jury to testify against the Prophet; and unless they are given satisfaction, their sponsors can spread abroad, as they did in Bishop Spalding's day, the false report that the Scholars have spoken the final word and "completely demolished" (that was their expression) for all time the *Pearl of Great Price* and its author's claim to revelation. (*Improvement Era*, January, 1968, pages 18-19)

We have been asked if we are going to prepare an answer to Dr. Nibley's articles. That answer is that we intend to deal at length with his accusations in a later volume of *The Case Against Mormonism*. In the meantime, we have prepared a pamphlet by Dr. Nibley and other members of the church. This pamphlet is entitled *The Mormon Papyri Question*. In it we show that Egyptologists have not changed their minds and that the discovery of the original papyri proves beyond all doubt that Joseph Smith did not understand ancient Egyptian.

THE MISSING HEAD

Egyptologists have always claimed that Joseph Smith was in error when he interpreted Facsimile No. 1 as an idolatrous priest trying to sacrifice Abraham on the altar. They feel that this is a picture from the Egyptian of the Dead, and that it is in reality the god Anubis preparing a mummified body. In a letter dated March 16, 1966, John A. Wilson, Professor of Egyptology at the University of Chicago, stated:

> In illustration No. 1 the god Anubis is preparing a mummified body on a bed. The head of the god has been miscopied as human and should be that of a jackal. Beside the head of the mummy there is a flying bird which represents the Egyptian's soul. Under the bed there are four jars into which the soft inner parts of the body were placed by the ancient Egyptians.

Richard A. Parker, of the Dept. of Egyptology at Brown University, made a similar statement in a letter dated March 22, 1966:

> (c) Number 1 is an **altered** copy of a well known scene of the dear god Osiris on his bier with a **jackal-god Anubis** acting as his embalmer. The four jars beneath the couch are four canopic jars with the heads of a human, baboon, jackal and falcon. The bird over Osiris is a ba or soul-bird. There are many variations of this scene in Egyptian monuments.

After the papyri were turned over to the Mormon Church by the Metropolitan Museum, Marvin Cowan sent pictures from the *Deseret News* to these same Egyptologists and asked if the photographs of the original papyri would cause them to change their opinion. In a letter dated January 5, 1968, John A. Wilson, Prof. of Egyptology at the University of Chicago, stated:

> . . . as far as I am concerned I see pieces of two or possible three different papyri and **every one of them looks like a traditional Book of the Dead**.

Mr. Cowan asked Dr. Parker these questions concerning the papyrus Joseph Smith reproduced as Facsimile No. 1 in the Book of Abraham:

> 1. On page seven of the enclosed article is a picture of the papyrus from which Joseph Smith drew facsimile #1. (a) Would you still say this is the god Anubis preparing a mummified body? (b) Do you see anything in the picture that would change what you previously told me?

In a letter dated January 9, 1968, Dr. Parker replied:

> 1. (a) Yes.
> (b) No

John A. Wilson also continued to maintain that the picture showed "Anubis and the corpse" (Letter dated January 5, 1968).

Thus we see that the Egyptologists have not changed their opinions regarding this matter.

A century ago the French Egyptologist Theodule Deveria claimed that the Mormons had altered the scene shown as Facsimile No. 1 in the Book of Abraham. In 1912 Dr. Albert M. Lythgoe, head of the Department of Egyptian Art of the Metropolitan Museum, made a similar charge:

> Dr. Lythgoe took up some of the slight discrepancies in the Mormon pictures from the Egyptian originals. He expressed the wish that he might see the original papyrus that the Prophet Smith translated or a photograph of it, instead of drawings made from it. In the first of the Mormon figures the god Anubis, bending over the mummy, was shown with a **human and a strangely un-Egyptian head**, **instead of the jackal's head** usual to such a scene. And a knife had been drawn into the god's hand. (*New York Times*, Magazine Sect., December 29, 1912)

Samuel A. B. Mercer stated:

> It has, indeed, been questioned whether the head on figure 3 is genuine. A question has also been raised as to the genuineness of the knife in the hand. These questions are quite legitimate in the light of our knowledge of Egyptian art. (*The Utah Survey*, vol. 1, no. 1 September, 1913, pages 18-19)

In 1966 the Egyptologist John A. Wilson and Richard A. Parker still maintained that the scene found in Facsimile No. 1 had been altered.

R. C. Webb (whose real name was J. C. Homans) wrote in defense of the Mormon position. At the time he wrote his book, the original papyrus from which Facsimile No. 1 was drawn was not available. Therefore, he was able to criticize the Egyptologists for claiming that alterations had been made. Now

that the papyrus has been located, the entire picture has changed. The Mormon position has been considerably weakened because the portions of the papyrus which have been in question—i.e., the parts that would have contained the head of Anubis and the knife—are missing! (See photograph on front page, taken from the *Deseret News*, November 27, 1967)

Dr. Aziz S. Atiya, the man credited with finding the Mormon papyri at the Metropolitan Museum of Art, stated that "the head had fallen off, and I could see that the papyrus was stuck on paper, nineteenth century paper. The **head was completed in penci**l, apparently by Joseph Smith, . . ." (*Improvement Era*, January 1968, page 13).

As we have shown, the Egyptologist John A. Wilson made this statement to Marvin Cowan in 1966: "The head of the god has been miscopied as human and should be that of a jackal" (Letter dated March 16, 1966). When Mr. Cowan sent the photograph of the original papyrus to Mr. Wilson, he replied:

> Finally, you want to know about the embalming scene and I am comforted to see that the standing figure has no head. I am sure that it never had a **human head**, as all of these illustrations show an **animal head**. In Ryerson, Pl. XLVIII, the vignette for B.D. 151 shows the jackal-god Anubis bending over a couch, with his hands on a recumbent human figure. (Letter from John A. Wilson, dated January 5, 1968)

BOOK OF THE DEAD

In a letter to Grant Heward, I. E. S. Edwards, Keeper of the Department of Egyptian Antiquities at the British Museum, made this statement concerning the Mormon papyri:

> It is not my intention to belittle the gift of the Metropolitan but it should be remembered that this papyrus has really **no antiquarian value**. Any Book of the Dead of **so late a date** is corrupt and there is no need to try to solve the corruptions because earlier texts lacking many of the errors exist. (Letter dated December 20, 1967)

Evidently the Mormon leaders are now willing to concede that part of the papyri belong to the Egyptian Book of the Dead. On December 2, 1967, the L.D.S. Church Section of the *Deseret News* carried this statement:

> The other papyri in the gift include conventional hieroglyphic and hieratic Egyptian funerary texts. Such papyri, including the Book of the Dead, wer[e] commonly buried with Egyptian mummies. (*Deseret News*, Church Sec., December 2, 1967, page 7)

Now that the Mormon leaders have admitted that at least part of the papyri are from the Egyptian Book of the Dead, they have placed themselves in a very precarious position. One of the drawings on the papyri was previously identified by the Mormons as part of the "Book of Joseph." This book was supposed to have been written by Joseph in Egypt thousands of years ago. In the next column is a photograph of this portion as it appeared in the *Deseret News*, November 27, 1967.

Notice that the snake appears to be standing on legs. This portion is very important, for Oliver Cowdery, one of the three witnesses to the Book of Mormon, claimed that this drawing appeared in the "Book of Joseph." In a letter published in the *Messenger and Advocate* (a Mormon publication) in 1835, Oliver Cowdery stated:

> Upon the subject of the Egyptian records, or rather the writings of Abraham and Joseph, . . .
>
> The language in which this record is written is very comprehensive, . . . The **serpent**, represented as **walking**, or formed in a manner to be able to walk, standing in front of, and near a female figure, is to me, **one of the greatest representations** I have ever seen upon paper, or a writing substance; . . . Enoch's Pillar, as mentioned by Josephus, is upon the same roll. . . . The inner end of the same roll, (Joseph's record,) presents a representation of the judgement: . . . (*Messenger and Advocate*, vol. 2, pages 234 and 236)

The statements by the early leaders of the Mormon Church place the present-day leaders in a very difficult situation. If they continue to maintain that this drawing is part of the "Book of Joseph," they will be expected to furnish proof that it was written by the Israelites. Also, a translation of the Egyptian writing next to the drawing must relate to the creation or the early

history of man rather than to Egyptian funerary texts. If, on the other hand, the Mormon leaders admit that it is from the Egyptian Book of the Dead, they will cast a shadow of doubt on Joseph Smith's work.

In a letter to John A. Wilson, Professor of Egyptology at the University of Chicago, Marvin Cowan asked this question: "2. Mormon sources claim that the papyrus showing a snake walking on two legs toward a man is the 'Book of Joseph'! Do you agree?" John A. Wilson replied:

> You ask about one of the illustrations which shows a **walking snake**. It is just above three other illustrations **all** of which occur in regular order in late Books of the Dead. Papyrus Ryerson (about 500-200 B.C.) and Papyrus Milbank (about 350-100 B.C.) both in the Oriental Institute, published by T. George Allen, ("The Egyptian Book of the Dead," Chicago, 1960), with the texts here noted on Plates XXIV-XXV and LXVIII.
>
> In each papyrus, vignette of a man with a stick, along with a snake walking on two legs—vignette for Book of the Dead, Chapter 72.
>
> In each papyrus, next vignette in order shows a man with a stick, facing a column—vignette for B.D. 73.
>
> In Ryerson only, next vignette in order shows a man with a stick—vignette for B.D. 74.
>
> In each papyrus, next vignette shows a bird with a sceptre projecting from its back—vignette for B.D. 75. (Letter from John A. Wilson to Marvin Cowan, dated January 5, 1968)

Thus we see that the Mormon leaders are confronted with a serious problem. To claim that it is the writings of Joseph is to challenge the science of Egyptology, but to admit that it isn't amounts to discrediting Joseph Smith's work.

We hope to deal at great length with these matters in a later volume of *The Case Against Mormonism*. In the meantime, we have prepared a 28-page pamphlet entitled, *The Mormon Papyri Question*. This pamphlet contains a great deal of information which we do not have room to include here. The prices are: 50¢ each — 3 for $1.00 — 10 for $3.00 — 20 for $5.00.

Everyone Welcome!

We are now holding a Bible study in our home at 1350 S. West Temple, every Thursday evening at 8:00 pm. Everyone is welcome. This is not connected with any particular group or church. Attendance is open to everyone.■

A PERSONAL GOD?

To all those who will send us their address and zip code we will send a FREE COPY of *Is There a Personal God?* This is a 56-page pamphlet by Jerald Tanner.■

DR. NIBLEY REPUDIATES JOSEPH'S "GRAMMAR"

Just as we were ready to print this paper, we received word that Dr. Hugh Nibley, who is supposed to be the Church's top authority of the Egyptian language, had repudiated *Joseph Smith's Egyptian Alphabet and Grammar*. This rumor has now been confirmed.

In 1966 we published *Joseph Smith's Egyptian Alphabet and Grammar*. This document was submitted to some of the world's top Egyptologists. These Egyptologists denounced it as a fraud. In fact, I. E. S. Edwards, Keeper of the Dept. of Egyptian Antiquities at the British Museum, said the *Joseph Smith's Egyptian Alphabet and Grammar* was "largely a piece of **imagination and lacking in any kind of scientific value**." (See photograph of this letter in *The Mormon Papyri Question*.)

When we heard that Dr. Nibley had repudiated this document we could hardly believe it, for *Joseph Smith's Egyptian Alphabet and Grammar*, was supposed to have been the very key to the translation of the Book of Abraham. Yet, strange as it may seem, we find the following statements by Dr. Nibley in the *Brigham Young University Studies*:

> Which brings us to the subject of *Joseph Smith's Egyptian Grammar,* because a **surprising number of people have recently under taken studies of that remarkable work**. This writer, however, has **never spent so much as five minutes with the Egyptian Grammar**, and does **not** intend to unless he is forced to it. When parties in Salt Lake procured and reproduced photographs of this document, they advertized it with the usual sensationalism as a "Hidden Document Revealed. *Joseph Smith's Egyptian Alphabet and Grammar* suppressed for 130 Years Now Comes to Light. This document proves that Joseph Smith did not understand Egyptian and that the Book of Abraham was a work of his imagination!" Joseph Smith **never pretended to understand Egyptian**, nor that the Book of Abraham was a work of his scholarship: if this document as advertized proves anything it is that some people will go to any length of skulduggery to make a case out of nothing. For if the **so-called Alphabet and Grammar** were meant as an inspired communication it would have been published as such, not "hidden" or "suppressed for 130 years." It **was hidden and suppressed** for the same reason that Brigham Young's laundry lists are hidden and suppressed, because it was **nobody else's business**. Let us allow Joseph Smith at least for the time being the luxury of a moment of privacy, of a little speculation on his own there on his hands and knees in the front room of the Mansion House, with papyri spread out around him on the floor. The fact that he kept his notes strictly to himself is evidence enough that they were his own private concern and were never meant as a message to the Church.
>
> This is a very important point. The whole attack against the Book of Abraham in the past has been based on the perfectly false principle that whatever a prophet does must be of a supernatural nature and whatever he says must have the authority of scripture, and that hence **if a prophet ever betrays the slightest sign of human weakness or any mortal limitation he must necessarily be a false prophet**. . . . The sectarian world has never been able to see how it is possible to have revelations and still learn by trial and error: If Brigham Young experimented with silkworms and sugar beets, they argued, doesn't that prove he is a false prophet? Because aren't prophets infallible, and don't they know everything? Why experiment then? The *Pearl of Great Price* itself admirable illustrates the issue. The Facsimiles now in use are **extremely bad reproductions**, **far inferior** to the first engravings published in 1842. Am I, then as a member of the Church bound to consult the present official edition and that only, and regard it as flawless, bad as it is, because it is the official publication of the Church? Who is responsible for the present state of the book? . . . it should be perfectly clear to all that no one is bound by anything outside of the four standard works, and that to make an issue of the so-called Egyptian Grammar is to insist on a doctrine of infallibility that is diametrically opposed to the teachings of the Church. (*Brigham Young University Studies*, "Prolegomena to Any Study of the Book of Abraham," by Hugh Nibley, Winter, 1968, pages 176-178)

This statement by Dr. Nibley must come as a great shock to the Mormon leaders. Notice that Dr. Nibley admits that *Joseph Smith's Egyptian and Grammar* "was hidden and suppressed." He also admits that Joseph Smith did not understand Egyptian, and that the "Egyptian Grammar" is not worth five minutes study. It appears, then, that Dr. Nibley is admitting that Joseph's Grammar is worthless, but that the Book of Abraham came by divine revelation. We feel that this is an impossible stand to maintain. If the "Egyptian Alphabet" is worthless, then the Book of Abraham must also be rejected.

Joseph Smith certainly took the "Egyptian Alphabet" seriously, for he made this statement concerning it in July, 1835:

> The remainder of this month, I was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practiced by the ancients. (*History of the Church*, by Joseph Smith, vol. 2, page 238)

Dr. Sidney B. Sperry, of the Brigham Young University, tells that he read Joseph Smith's statement in the *History of the Church* and decided that Joseph Smith probably used the Urim and Thummim to prepare the Egyptian Alphabet and Grammar:

> Let me read that to you again: "I was continually engaged in translating an alphabet." Now what did the Prophet mean by that, "translating and alphabet"? I pondered over this a great deal and finally came to the conclusion that what the Prophet meant by "translating an alphabet" was that as he copied the characters from the papyri which were in his possession, he would put down these characters, one after another, with the general meaning that he would get **as he looked at them through the Urim and Thummim**. I assume that he used the Urim and Thummim, in **translating** these materials, but I felt that the Lord never would condone laziness in a man or in a scholar, and that as the Prophet would go through these passages in Egyptian, he would put down the meaning opposite the character. In so doing, then, it would not be necessary for him to call on the Lord, continually, to tell the meaning of a character. Well, that is the way I figured it out. (*Pearl of Great Price Conference*, B.Y.U., 1964 ed., page 4)

William E. Berrett, Vice-Administrator of the B.Y.U. stated:

> Joseph Smith . . . did not expect the Lord to forever aid him in understanding ancient languages. He could learn many of these for himself and he set about to do so. He began a study of Egyptian, Hebrew and Greek . . . This study continued at intervals until his death. His most notable achievement was the development at Kirtland of a **grammar for the Egyptian hieroglyphic** form of writing. **This was used by him, as well as divine aid, in translating ancient writings of the patriarch Abraham**, now published as the Book of Abraham in the *Pearl of Great Price*. **This grammar** was never published, and was perhaps never used by any one other than the Prophet. It was, however, that **first Egyptian Grammar in America and was developed entirely independent of Champollion's *Egyptian Grammar***. (*The Restored Church*, by William E. Berrett, Salt Lake City, 1956, pages 133-134)

Just two months before Dr. Nibley repudiated the "Egyptian Grammar," the Church Section of the Mormon paper, *Deseret News*, carried this statement about it:

> Hyrum L. Andrus in his recently-published work, "Doctrinal Commentary on the Pearl of Great Price," notes that a study of a handwritten document by Joseph Smith designated as the "Egyptian Alphabet and Grammar," shows each page divided by three columns.
>
> These columns have a copy of a character in the first column, the English pronunciation in the second, and the translation in the third.
>
> "A study of the document suggests that it was formulated by an **ancient writer**, **probably Abraham**, to assist a translator in deciphering the language in which the record was written, if this conclusion is correct, **Joseph Smith literally translated an alphabet to the Book of Abraham**," Dr. Andrus wrote. (*Deseret News*, Church Sect., December 2, 1967, page 10)

The Mormon people—especially students of the B.Y.U.—have been told that the "Egyptian Grammar" was of great value and that it was the very key to the translation of the Book of Abraham, but now Dr. Nibley claims that it is worthless.

Dr. Nibley's statement will, no doubt, place the Mormon Church in a serious dilemma. More information concerning this matter will be found in *The Mormon Papyri Question*.