The Joseph Smith
Egyptian Papers
includes
Joseph Smith's Egyptian Alphabet and Grammar

Compiled by
H. Michael Marquardt
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Egyptian Papers
includes
Joseph Smith’s Egyptian Alphabet and Grammar

Compiled by
H. Michael Marquardt
1981

Typescript of Egyptian Alphabet and Grammar
by Jerald and Sandra Tanner

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by Sandra Tanner
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Foreword

By Sandra Tanner

In 1835 Joseph Smith, Jr., announced what he thought was the most important discovery in the history of biblical studies. It all began on July 3rd when Michael Chandler brought his traveling exhibit of Egyptian mummies and papyri to the small Mormon community of Kirtland, Ohio. After examining the artifacts, Joseph Smith announced to his followers that the papyri contained the long lost writings of Old Testament prophets Abraham and Joseph.

... 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 (Joseph Smith, History of the Church, Vol. 2, Deseret Book, 1976, page 236).

Josiah Quincy, who visited with Joseph Smith in 1844, described his experience of being shown the papyri by Smith:

Some parchments inscribed with hieroglyphics were then offered us. They were preserved under glass and handled with great respect. “That is the handwriting of Abraham, the Father of the Faithful,” said the prophet. “This is the autograph of Moses, and these lines were written by his brother Aaron. Here we have the earliest account of the Creation, from which Moses composed the First Book of Genesis” (“Figures of the Past,” as quoted in Among the Mormons, edited by William Mulder and Russell Mortensen, New York, 1958, pages 136-137).

By the time of Smith’s death he had translated only a portion of the papyrus attributed to Abraham.

The Alphabet and Grammar

In preparation for his translation, Joseph Smith began working on an Egyptian grammar. He used various hieroglyphs from the papyri and proposed an English explanation. In the month of July, 1835, Joseph Smith recorded the following in the History of the Church:

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, Vol. 2, page 238).

Under the date of October 1, 1835, Joseph Smith recorded this statement:

This afternoon I labored on the Egyptian alphabet, in company with Brothers Oliver Cowdery and W. W. Phelps, and during the research, the principles of astronomy as understood by Father Abraham and the ancients unfolded to our understanding, the particulars of which will appear hereafter (History of the Church, Vol. 2, page 286).

The Book of Abraham was published in the Times and Seasons in 1842 and is now found as a part of the Pearl of Great Price. Although Joseph Smith did not publish his “Egyptian alphabet,” he quoted from it on different occasions. On November 13, 1843, he wrote a letter in which he stated:

Were I an Egyptian, I would exclaim Jah-oh-eh, Enish-go-on-dosh, Flo-ees-Flos-is-is; (O the earth! the power of attraction, and the moon passing between her and the sun) (Times and Seasons, Vol. 4, page 373).
This statement should be compared with Smith’s “Grammar and Alphabet of the Egyptian Language,” pages 29 and 30 [pages 63 and 65 of this book]:

Jah-oh-eh The earth under the government of an other or the second of the fixed stars, which is called Enish-go-on-dosh or in other words the power of attraction it has with the earth.

Flo-ees: The moon — signifying its revolutions, also going between, thereby forming an eclipse

Flos-isis: The sun in its affinity with Earth and moon — signifying their revolutions showing the power, the one has with the other

The translation of Facsimile No. 2 in the Book of Abraham contains some of the same words Joseph Smith used in his “Egyptian Grammar.” The words Kolob, Jah-oh-eh, Oliblish, Enish-go-ondosh, Kae-e-vanrash, Floese, and Kli-flos-is-es are all found in the Smith Egyptian papers.

In a recent article, Christopher C. Smith presents evidence of Smith’s direct involvement in the production of the grammar and also discusses the odd arrangement of the five parts, with the Fifth degree at the start of the grammar, working back to the First Degree. He states:

The manuscripts employ a grammatical system in which a character may appear in any of five degrees, such that with each increase of degree the character takes on a deeper or slightly different meaning (“The Dependence of Abraham 1:1-3 on the Egyptian Alphabet and Grammar,” by Christopher C. Smith, John Whitmer Historical Association Journal, Vol. 29, 2009, p. 41).

Christopher C. Smith concludes his article with this statement:

The textual evidence strongly suggests that Joseph Smith was the primary author of the Alphabet and Grammar documents and that he used them as a translation key for portions of the Book of Abraham. The implication is that he conceived of the Alphabet and Grammar documents as products of revelation (Ibid., p. 53).

After Joseph Smith’s death the “Egyptian Alphabet” was brought to Utah. James R. Clark, of the Brigham Young University, stated:

His “Egyptian Alphabet and Grammar” survived his death and the Mormon exodus to the West. An entry in the L. D. S. Church Historian’s Office Journal under the date of October 17, 1855, states that the “Egyptian Alphabet” was among the early records of the L. D. S. Church when they were moved on that day into the fireproof vault of the new Historian’s Office in Salt Lake City (James R. Clark, Progress in Archaeology, Brigham Young University, 1963, page 27).

Little was known about the “Egyptian Alphabet” until the year 1935. Clark stated:

Your author was from 1932 to 1936 a student of Dr. Sperry’s at Brigham Young University and was in “on the ground floor” of this research with Dr. Sperry. This included our “discovery,” with the assistance of A. William Lund, assistant Church Historian, in February, 1935 of Joseph Smith’s translation of Abraham’s Alphabet and Grammar to accompany his (Abraham’s) record which we discussed in Chapter 8 (James R. Clark, The Story of the Pearl of Great Price, 1962, page 156).

James R. Clark gave the following information regarding the “Egyptian Alphabet”:

After having had a photographic copy of this document for a number of years, the present investigator secured permission from the L. D. S. Church Historian to describe the document in brief and to publish photographs of the outside covers and label and of page one and to quote from other pages.

The “Egyptian Alphabet” is a ruled journal approximately 8x12 inches and approximately one inch and a half thick. Not all, in fact a small proportion of the pages, is filled with copies of “ancient” characters with their equivalent vocalization in English and a translation of their meaning. The “grammar” or “alphabet” has been arranged in five sections which Joseph Smith called “degrees.” Blank pages appear between the material copied or written in the book for each of these degrees, giving some indication that a more complete work was in contemplation.
This “Grammar” and/or “Alphabet” to the papyrus records compiled by Joseph Smith and appearing partly in his handwriting but largely in the handwriting of his secretary or secretaries (or so we have been informed) might be said to be exhibit “A” among the evidence on which we will rest our working hypothesis . . . (Clark, Progress in Archaeology, Brigham Young University, page 27).

The photographs Clark wrote about are found in his book, The Story of the Pearl of Great Price, pages 101 and 103.

On December 10, 1960, Sidney B. Sperry, of the Brigham Young University, was asked if the “Egyptian Alphabet” could be published:

Question: Why not publish the Egyptian grammar?
Answer: Well, I do not know whether the Church authorities would let us do it now or not. I think it would be a little premature, perhaps, to do it now, until we can really do a good job of it (Dr. Sidney B. Sperry, Pearl of Great Price Conference, Brigham Young University, December 10, 1960, page 9 of 1964 edition).

In 1965 a man loaned us a microfilm of Smith’s grammar. While the prints from this film are not as clear as one would like, they are the only ones currently available. The transcription was made by placing the microfilm in an enlarger, which enabled us to read many of the words which are not readable in the reproduction.

In the first part of the “Egyptian Alphabet” the pages are numbered from 1 to 34. After this, alphabetical letters are used instead of numbers. On pages “G” and “H” Joseph Smith gives what he claims to be the Egyptian system of counting.

On the second line of page “J” the Book of Abraham manuscript starts. This should be compared with the Pearl of Great Price, Book of Abraham 1:4. The manuscript continues to chapter 2, verse 6. After page “M” the pages have the wrong letters at the top. They are lettered in this order: S, R, Q, P, N and O. In comparing the text with the Pearl of Great Price we find that page “S” starts again with the Book of Abraham 1:4. The text continues to Abraham 2:2. The Book of Abraham manuscript ends on page “O:”

After page “X” a smaller book follows which is very important. Joseph Smith’s signature appears on page one. The pages which follow contain Egyptian writing which was apparently copied from the original papyrus rolls.

One of the pages contains a drawing of a serpent on legs and James R. Clark makes the following statement concerning this drawing:

There is a reproduction of that serpent with legs in the Egyptian Grammar as Joseph Smith or Oliver Cowdery copied it from the papyrus of Abraham or of Joseph (Clark, The Story of the Pearl of Great Price, page 114).

Oliver Cowdery, one of the witnesses to the Book of Mormon, stated that the drawing of the serpent on legs was taken from “Joseph’s record”:

The language in which this record is written is very comprehensive, and many of the hieroglyphics exceedingly striking. The evidence is apparent upon the face, that they were written by persons acquainted with the history of the creation, the fall of man, and more or less of the correct ideas of notions of the Deity. The representation of the god-head-three, yet in one, is curiously drawn to give simply, though impressively, the writers views of that exalted personage. 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; and must go so far towards convincing the rational mind of the correctness and divine authority of the holy scriptures, … The inner end of the same roll, (Joseph’s record,) presents a representation of the judgment: At one view you behold the Savior seated upon his throne, crowned, and holding the sceptres [scepters] of righteousness and power, before whom also, are assembled the twelve tribes of Israel, the nations, languages and tongues of the earth, the kingdoms of the world over which satan is represented as reigning. Michael the

Joseph Smith Papyrus V
archangel, holding the key of the bottomless pit, and at the same time the devil as being chained and shut up in the bottomless pit. But upon this last scene, I am able only to give you a shadow, to the real picture. I am certain it cannot be viewed without filling the mind with awe, unless the mind is far estranged from God:… (Messenger and Advocate, Vol. 2, page 236)

Three pages from the drawing of the serpent with legs in the grammar appears a photograph of an actual piece of papyrus and could be a portion of one of the rolls known as the “book of Abraham” or the “book of Joseph.” Following this are more sheets containing Egyptian and Arabic writing. The Egyptian writing is evidently copied from the “book of Abraham” or the “book of Joseph.”

There was also a page that contained a drawing of the hypocephalus (a disk placed under the head of the mummy) which is reproduced as Facsimile No. 2 in the Book of Abraham, Pearl of Great Price. The reader will notice that some of the areas in Figure 1 are blank, indicating places where it was damaged. Evidently the missing portions were filled in using material from other pieces of the papyri as seen in Figure 2.

Referring to the entire papyri collection, Dr. Sidney B. Sperry, of the Brigham Young University, stated:

We have a hundred times more Egyptian material than you have in the entire book of Abraham as it is presently printed. Here is another piece of translation. Notice this page, a whole page of Egyptian material. Some of this material may be from the book of Joseph. Here Eve is apparently talking to the serpent. Notice, the serpent is on legs (Sperry, Pearl of Great Price Conference, B. Y. U., December 10, 1960, page 8 of 1964 edition).

Oliver Cowdery, one of the three witnesses to the Book of Mormon, gave the following description of the two scrolls:

Upon the subject of the Egyptian records, or rather the writings of Abraham and Joseph, I may say a few words. This record is beautifully written on papyrus with black, and a small part, red ink or paint, in perfect preservation. The characters are such as you find upon the coffins of mummies, hieroglyphics, &c. with many characters or letters exactly like the present, (though probably not quite so square,) form of the Hebrew without point (Messenger and Advocate, 1835, Vol. 2, page 234).

For more information on the Book of Abraham, see Mormonism—Shadow or Reality? by Jerald and Sandra Tanner, chapter 22.

Sandra Tanner - October 2009
Introduction

In my earlier booklet, *The Book of Abraham Papyrus Found*, published in October 1975, it was shown that Joseph Smith did not correctly represent the Book of Abraham text as to what was written on the Hor Sensen Papyrus. It was also shown that Joseph Smith did not understand the ancient Egyptian language when working on the Book of Abraham. These Egyptian Papers are issued in this present publication to reinforce the knowledge that Joseph Smith knew nothing on how to correctly render the papyrus characters into the English language. Students of the Book of Abraham problem should be aware that this is one of the great values to having the Joseph Smith Egyptian Papers published.

The manuscripts included in this compilation were written in English but were based upon the Egyptian papyri which were in the possession of Joseph Smith. The numbering of the manuscripts and the handwriting identification was derived from the list published in the LDS Church publication *BYU Studies*, Vol. 11, No. 4, page 351. These documents were first published by Modern Microfilm Company [now Utah Lighthouse Ministry] of Salt Lake City, Utah, in April 1966. While at that time these manuscripts had not been numbered and labeled, it is nevertheless a fact that the manuscripts do represent Joseph Smith’s dictation to his scribes and also his own handwriting which appears on part of Egyptian Manuscript No. 4.

The Translation Manuscripts now designated as Numbers 2 and 3 were first published from a microfilm in *Joseph Smith’s Egyptian Alphabet and Grammar* printed by Modern Microfilm Company [Utah Lighthouse Ministry]. Translation Manuscript No. 1 of the Book of Abraham was not on the original microfilm but has been added to this compilation together with a transcription. The photos of this manuscript were first published in 1968 by Modern Microfilm Company [Utah Lighthouse Ministry].

Location of the Joseph Smith Egyptian Papers: Kirtland Egyptian Manuscripts, Church Archives, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Microfilm copies also at Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah, and the Library and Archives of the Reorganized Church of Jesus Christ of Latter Day Saints [now Community of Christ], Independence, Missouri.

April 27, 1980        H. Michael Marquardt
Sandy, Utah
H. Michael Marquardt is a researcher and writer on Latter-day Saint Church History. Since his first introduction to Mormonism he has spent many years of intensive examination of the Book of Mormon, Joseph Smith and the Mormon Church. His tireless studies and attention to details have made him one of the best informed persons in this country on Mormon history and doctrine. He has served as an able consultant for other authors who have written on Mormonism. He has produced numerous private research papers and has published the following:


   Co-author Wesley P. Walters


He has provided transcriptions for the following:

1. Joseph Smith’s 1832-34 Diary (also Joseph Smith’s 1832 Account of His Early Life); (1979)

2. Joseph Smith’s 1835-36 Diary (1979)


4. Translation Manuscript No. 1 of the Book of Abraham (included in this work)
I would like to thank Mr. Jerald Tanner for permission to use the typescript and photos of Egyptian papers which he and his wife Sandra published in April 1966 under the title *Joseph Smith’s Egyptian Alphabet & Grammar*.

A special thanks to Mr. Grant S. Heward for his advice and help on this compilation. It was Mr. Heward who during the April 1967 General Conference of the Church of Jesus Christ of Latter-day Saints handed out his provocative sheets entitled: “Why Would Anyone Want to Fight Truth?” and “What About Joseph Smith’s Egyptian Grammar?”

NOTE:

Reproductions of the manuscripts of most of the Joseph Smith Egyptian Papers are on the left hand page and on the right hand page is a typescript made by Jerald and Sandra Tanner. Blank pages have been inserted so that certain pages can be viewed side by side for comparison. They have stated the following concerning their typescript:

“Since the space between each line was different in the typed copy than it was in the original manuscript, we have used a broken line to indicate where each character should line up with the typed copy. . . . We have tried to follow the original manuscript faithfully as to spelling, punctuation, and capitalization. Where words are crossed out in the original manuscript we have run a line through them in the typed part. Where a word is misspelled in the original manuscript we have left it misspelled in the typed copy. In some cases, however, we were able to supply missing letters in brackets. When a word or letter was not readable in the original we have left a line.”

(Introduction to *Joseph Smith’s Egyptian Alphabet & Grammar*, page 2, Modern Microfilm Company, April 1966)

NOTE: For the digital version, letters or words inside the arrows <> show what was added.
PLATE 1 — THE BOOK OF ABRAHAM PAPYRUS FOUND
A photograph of the Joseph Smith Papyri No. I and No. XI placed together side by side as these fragments appeared originally before they were cut apart. Joseph Smith used this papyrus as the source for the Book of Abraham Facsimile No. 1 and for the text of the Book of Abraham.
Joseph Smith Responsible for the Egyptian Papers — Historical Background

The Joseph Smith Papyrus No. 1 is the original source of the published Facsimile No. 1 of the Book of Abraham characters used in preparing the Book of Abraham text. See Plate 1 for the Egyptian characters in the columns along the sides of this drawing (vignette). The characters from columns 1 to 3 were copied from this papyrus onto three manuscripts. These manuscripts are in the handwriting of William W. Phelps (Egyptian MS. No. 3), Joseph Smith (Egyptian MS. No. 4) and Oliver Cowdery (Egyptian MS. No. 5). At the end of each manuscript are two characters which were copied from Joseph Smith Papyrus No. XI, column 1, line 1 (before the break in line 1). Today, only a small trace remains of these characters. The characters from Joseph Smith Papyrus 1, column 3, were used by Joseph Smith in representing the astronomy of Abraham’s time. On page 26 of the “Grammar & Alphabet [sic] of the Egyptian Language” (Egyptian MS. No. 1) a character from Joseph Smith Papyrus 1, column 3 is represented as “Kolob,” and this “Kolob” interpretation is the source of part of Facsimile No. 2 of the Book of Abraham, namely the source of the wording of Figure 1 of that facsimile.

Some of the names contained in the bound volume of the Grammar and Alphabet are contained in the Explanation to Facsimile No. 2 (such as: “Kolob,” “Jah-oh-eh,” “Oliblish,” “Enish-go-on-dosh,” “Kae-evanras,” “Floese” and “Kli-flos-is-es”) were used in preparing the meaning of Facsimile No. 2. These names were used for Figures 1, 2, 4 and 5. Compare the following wording for Figure 1 which is nearly the same in both the Grammar and Alphabet and as explained in Facsimile No. 2.

Grammar and Alphabet:

“Kolob signifies the first creation nearer to the Celestial, or the residence of God, first in government, the last pertaining to the measurement of time, the measurement according to Celestial time which signifies one day to a cubit which day is equal to a thousand years according to the measurement of this earth or Jah-oh-eh” (Grammar and Alphabet, page 26)

Facsimile No. 2, Figure 1:

“Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time, which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.” (“Book of Abraham” in The Pearl of Great Price, 1981 printing, page 37)

Furthermore, Joseph Smith Papyrus XI was also used in preparing the Translation Manuscripts as the original papyrus source of the Book of Abraham text, Abraham Chapter 1:1 to 2:18.

Since Joseph Smith dictated his work on the Egyptian papyrus to his appointed scribes one would expect these writings to be in the handwriting of his scribes.

There are 34 pages in the bound Grammar and Alphabet and 20 pages of other related material, plus 20 pages of the three Translation Manuscripts of the Book of Abraham, a total of over 70 pages with only 4 or 5 pages in the handwriting of Joseph Smith. Joseph Smith’s authorship of what was represented to be a “Grammar & Alphabet [sic] of the Egyptian Language” and the three Translation Manuscripts of the Book of Abraham should be regarded within this framework.
It was Joseph Smith who was engaged in preparing the Book of Abraham text and not his scribes William W. Phelps nor Warren Parrish. They acted in the capacity of scribes for Joseph Smith during the time the text of the Book of Abraham was being dictated and copied.

There are three references in the LDS *History of the Church* (cited hereafter as *DHC*) for the year 1835 which mentions the Grammar and Alphabet. They are as follows:

1. “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.” (*DHC* Vol. 2:238 for July 1835; written in the year 1843)

2. “This afternoon recommenced translating the ancient records.”

3. “Exhibited the Alphabet of the ancient records to Mr. Holmes and some others”

It is interesting that on October 1, 1835, Joseph Smith mentioned his scribes — Oliver Cowdery and William W. Phelps. Oliver Cowdery’s handwriting does not appear in the bound Grammar and Alphabet but he wrote Egyptian MS. No. 5 and his handwriting appears on a page of Joseph Smith’s Egyptian MS. No. 4 and in one small notebook (Egyptian MS. No. 6). The other scribe William W. Phelps wrote most of the Grammar and Alphabet (Egyptian MS. No. 1), Egyptian MS. No. 2, Egyptian MS. No. 3 and Egyptian MS. No. 7. William W. Phelps’ handwriting also appears on Translation Manuscript No. 1 (first half of page 1) and Translation Manuscript No. 2 of the Book of Abraham. These two scribes wrote for Joseph Smith soon after the mummies and papyri were purchased. Significantly the *DHC* records the following:

“. . . with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics . . .”

(*DHC* 2:236 for July 1835; written in 1843; underlining mine)

There is also one mention of translating in October 1835 as follows:

“This afternoon recommenced translating the ancient records.”

(*An American Prophet's Record*, p. 38 [entry dated October 7, 1835]; also *DHC* 2:289)

Warren Parrish was appointed a scribe to Joseph Smith on October 29, 1835, as the following from the Diary of Joseph Smith makes explicit under that date:

“Br Parish commenced writing for me at $15.00 per month.”

(*An American Prophet's Record*, p. 41 [entry dated October 29, 1835]; also *DHC* 2:293)
On November 14, 1835, the calling of Warren Parrish as scribe was mentioned in a revelation to Joseph Smith which stated in part:

“... He shall see much of my ancient records.... he shall be privileged with writing much of my word, as a scribe unto me for the benefit of my people, therefore this shall be his calling until I shall order it otherwise in my wisdom and it shall be said of him in a time to come behold Warren the Lords Scribe, for the Lords Seer....” (An American Prophet's Record, p. 59 [entry dated November 14, 1835]; also DHC 2:311)

This reference places Warren Parrish as scribe to Joseph Smith in 1835 when the translation of the Egyptian records was taking place. Warren Parrish’s handwriting appears on Translation Manuscript No. 1 (last half of page 1 to page 10), Translation Manuscript No. 3 of the Book of Abraham and also in part of the bound Grammar and Alphabet.

Both William W. Phelps and Warren Parrish were working together in Kirtland, Ohio, in the month of November 1835, as scribes for Joseph Smith. It was during this month that the references to translating the Egyptian records are recorded in the Diary of Joseph Smith. The following are the dates which state that the Egyptian records were being translated:

1. “I returned home and spent the day in translating the Egyptian records”
   (An American Prophet’s Record, p. 66 [entry dated November 19, 1835]; also DHC 2:318)

2. “we spent the day in translating, and made rapid progress”
   (An American Prophet’s Record, p. 66 [entry dated November 20, 1835]; also DHC 2:318)

3. “In the afternoon we translated some of the Egyptian records”
   (An American Prophet’s Record, p. 67 [entry dated November 24, 1835]; also DHC 2:320)

4. “Spent the day in translating.”
   (An American Prophet’s Record, p. 67 [entry dated November 25, 1835]; also DHC 2:320)

There is no evidence that William W. Phelps and Warren Parrish worked together as scribes for Joseph Smith with the Egyptian records after the year 1835. After the appointment of Warren Parrish as a scribe, the only dates in the Diary of Joseph Smith which indicate translating Egyptian records are (1) after the date of the revelation of November 14, 1835, and (2) before the marriage of Warren Parrish to Martha H. Raymond on December 3, 1835.
[BLANK PAGE]

(Blank pages have been inserted so that certain pages can be viewed side by side for comparison.)
**Egyptian MS. No. 1:** Manuscript titled: “Grammar & Alphabet of the Egyptian Language,” (GAEL) in the handwriting of William W. Phelps and Warren Parrish, scribes to Joseph Smith. Bound book with “EGYPTIAN ALPHABET” on outside spine of volume. Handwriting on 34 pages with about 184 blank pages remaining throughout the book. Characters drawn on the left side of page, spelling of the sound of the proposed name of character, and to the right side of the character what is represented to be an English explanation of that word in five “degrees.” Page numbers added at a later date. Date of dictation: circa July–November 1835. Location: Kirtland, Ohio. Dictation of Joseph Smith.

There are five “degrees” in this work. The order of the two parts of the five degrees occur as follows: first, second, third, fourth, and fifth. The location of the degrees in the volume are in reverse order with the fifth degree being written in the front of the volume.

Contents of the bound Grammar and Alphabet:

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<th>Handwriting of scribe:</th>
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<td>William W. Phelps</td>
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<td>9-12</td>
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<td>13-14</td>
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<td>William W. Phelps</td>
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<td>William W. Phelps</td>
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<td>20-22</td>
<td>first</td>
<td>William W. Phelps</td>
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<td>second part of each degree:</td>
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<td>William W. Phelps</td>
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<td>25, lines 1-28</td>
<td>fifth</td>
<td>William W. Phelps</td>
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<td>25, lines 29-33</td>
<td>fifth</td>
<td>Warren Parrish (starting with “Veh Kli flos-isis”)</td>
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<td>fifth</td>
<td>Warren Parrish</td>
</tr>
<tr>
<td>27</td>
<td>fourth</td>
<td>William W. Phelps</td>
</tr>
<tr>
<td>28, lines 1-7</td>
<td>fourth</td>
<td>William W. Phelps</td>
</tr>
<tr>
<td>28, lines 8-18</td>
<td>fourth</td>
<td>Warren Parrish (starting with “Veh Kli flos isis”)</td>
</tr>
<tr>
<td>29</td>
<td>third</td>
<td>William W. Phelps</td>
</tr>
<tr>
<td>30, lines 1-17</td>
<td>third</td>
<td>William W. Phelps (ending with “Veh Kliflos isis”)</td>
</tr>
<tr>
<td>30, lines 17-25</td>
<td>third</td>
<td>Warren Parrish (starting with “in its affinity”)</td>
</tr>
<tr>
<td>31</td>
<td>second</td>
<td>William W. Phelps</td>
</tr>
<tr>
<td>32, lines 1-23</td>
<td>second</td>
<td>William W. Phelps</td>
</tr>
<tr>
<td>32, lines 24-28</td>
<td>second</td>
<td>Warren Parrish (starting with “Kolob”)</td>
</tr>
<tr>
<td>33</td>
<td>first</td>
<td>William W. Phelps</td>
</tr>
<tr>
<td>34, lines 1-15</td>
<td>first</td>
<td>William W. Phelps</td>
</tr>
<tr>
<td>34, lines 16-21</td>
<td>first</td>
<td>Warren Parrish (starting with “Kolob”)</td>
</tr>
</tbody>
</table>

**NOTE:** This is not an authentic Grammar and Alphabet of the Egyptian Language. It does not contain any grammar or any genuine or reliable analysis of the Egyptian language.

See photos online at:
Grammar & A[ll]phabet of the Egyptian Language

This is called Za Ki-oan hiash, <or> chalsidon hiash,
This character is in the fifth degree, independent and arbitrary. It may be preceded in the fifth degree while it stands independent and arbitrary: That is, without a straight mark inserted above or below it. By inserting a straight mark over it thus, (2) it increases its signification five degrees: by inserting two straight lines, thus: (3) its signification is increased five times more. By inserting three straight lines thus (4) its signification is again increased five times more than the last. By counting the number of straight lines and preceding them, or considering them as qualifying adjectives we have the degrees of comparison. There are five connecting parts of speech in the above character, called ZaKi on hish. These five connecting parts of speech, for verbs, participles—prepositions, conjunctions, and adverbs.

In translating this character, the subject must be continued until there are as many of these connecting parts of speech used as there are connections or connecting points found in the character. But whenever the character is found with one horizontal line, as at (2) the subject must be continued until twice <five times> the number of connecting parts of speech are used; or, the full sense of the writer is not conveyed. When two horizontal lines occur, the number of connecting parts of speech are continued five times further — or five degrees. And when three horizontal lines are found, the number of connections are to be increased five times[further]. The character alone has 5 parts of speech: increase by one straight line thus 5x5 is 25
by 2 horizontal lines thus $25 \times 5 = 125$; and by 3 horizontal lines thus: $- 125 \times 5 = 625$

When this character has a horizontal line under it, it reduces it into the fourth degree, consequently it has but four connecting parts of speech.

When it has two horizontal lines, it is reduced into the third degree and has but three connecting parts of speech, and when it has three horizontal lines; it is reduced into the second degree and has but two connective parts of speech.

No. 8 shows the character dissected

Beth—man’s first residence, a fruitful place, &c
Beth—place of happiness, purity, holiness & rest
Iota—see, saw—seeing or having seen
Zub Zool-oan—The first born, or the first man or fathers or fathers
Ki—the composed of itoa—see saw—seeing or having seen
Hi—the same as Beth
Ash—the same as Zub. Zool-oan
BethKa—the greatest place of happiness exceeding extending beyond anything. This should be inserted between Iota and Zub Zool oan
Ah brah—aam—a father of many nations—a prince of peace, one who keeps the commandments of God. A patriarch a rightful heir, a highpriest
This character shows respected.

The book came coming down from the beginning - night by night - and also by helping, and by promise - promised. Made: a father of many nations; a prince of peace; one who keeps the covenant of God, and eternal; a righteous ruler, as righteousness.

For this reason, the mystery is exercised from times from the fourth.

While the first being supreme intelligence; supreme power; supreme glory; supreme justice; supreme mercy without beginning of life or end of life - or destiny - that being all things. The invisible and still godhead.

Such as: the first being, or at least, coming from above. Kings on right - hand marshal right by the paintbrush.

Mark: The greatest, the greatest, the greatest, the greatest; all supreme in power. Mark he of the king who has unlimited supremacy, are all the systems.

To which Isaac, Isaac, in Isaac, a descent from to Regain, to descent, from
Kiah broam – kiah brah oam – Zub Zool oan

This character shown dissected

Kiah brah oam. Coming down from the beginning – right by birth – and also by blessing, and by promise – promises made: a father of many nations; a prince of peace; one who keeps the commandment of God; a patriarch; a rightful heir; a highpriest

Iota nitahach ah qr. Its signification is increased five times from the fourth

Ah lish The first Being – supreme intelligence; supreme power; supreme glory – supreme Justice; supreme mercy without beginning of life or end of life comprehending all things, seeing all things: the invisible and eternal godhead

Phah eh. The first man, or Adam coming from Adam Keys or right over Patriarchal right by appointment.

Phah The largest reign, the greatest dominion, possessions or power.

Phah ho e oop – A King who has universal dominion, over all the earth

Ho oop hah Queen Kah tou mun, a distinction of Royal female lineage or descent, from
her whom Egypt was discovered while it was under water, who was the daughter of Ham. – a lineage with whom a record of the fathers was intrusted by the tradition of Ham and according to the tradition of their elders: by who also the tradition of the art of embalming is was kept.

Zi most virtuous, comely and beautiful, modest and chaste, being taught most perfectly and upright.

Kah tou mun: a lineage with whom a record of the fathers was intrusted by tradition of Ham, and according to the tradition of their elders, by whom also the tradition of the art of embalming was kept.

Zi oop hah – a young virgin unmarried woman

Ho-e-oop A prince of the royal blood a true descendant from Ham, the son of Noah, and inheritor of the Kingly blessings from under the hand of Noah, but not according to the priestly blessing, because of the transgressions of Ham, which blessing fell upon Shem from under the hand of Noah.

Zip Zi – is the same of the fourth only increases or lessens five degrees.

Ha e oop hah – honor by birth, kingly power by the line of Pharoah possession by birth one who reigns upon his throne universally – possessor of heaven and earth, and
...other of the blessings of the earth.

Dear Sir,

I am sorry to inform you that I have been unable to visit you as frequently as I should like. I have been occupied with various matters that required my attention. I trust that the kind of work you are doing is satisfactory to you.

I have been thinking about the possibility of meeting with you in the near future to discuss some of the issues that we have been discussing in the past.

Yours truly,

[Signature]
of the blessings of the earth
She – To point out subject – that is, it
signifies a continuation of the subject: also
to designate one sentence from another, ac-
cording to the differ[e]nt marks of punctuation
signifying the whole of anything or the whole
earth
Toan tau ee tahee takes toues: Under the
Sun: under heaven; downward; pointing
downward going downward; stooping down
going down in<to> another place, – any place:
going down into the grave – going down
into misery – even Hell; Coming down
in lineage by royal descent, in a line
by onitas one of the royal families of
the Kings of Egypt.
Iota  see, saw, seeing, or having seen
or having been seen
Iota toues Zip Zi: The land of Egypt which
was first discovered by a woman <wh[il]e underwater>, and
afterwards settled by her Sons she being a
daughter of Ham – Any land over flown
with water – A land seen when overflown
by water: land overflown by the seasons,
land by enriched by being overflown
low marshy ground.
Su-e-eh-ni   The same as the first
Hoeoophahphaheh Patriarchal government; or
authority; a land governed according
to the pattern or order given to the patriarchs
or fathers; rules and laws <of a gover[n]ment> administered
by the direction of Heaven or God, a people
living under the law<s> of the gospel: or that law
by which they may be sanctified and see the face of God.
In truth government is governed adminstered by the authority of the priesthood. Help or assistance the hierarchical. It some time became any priests government whether by the direction of became only the presence of the local church.

In the first place, in the sight of God, in the sight of the first people, in the sight of the foundation of God, in the sight of the children of God, in the first sight of men, as the first sight of the church.

Let the glory been written in the earth, in the sight, in any thing being applied to any generation or situation, to express our fathers as being in earthly.

And in the need or skin away, leading up to the time for giving up to the latter to understand. Being caught may be to be caught may not been caught. Also, until from the turning of the section the back to faith, or the reading, or the reading, or the reading, or the reading. Having been been

Chosen before was sent by command sent into the land of Canaan. Being reborn the gospel into the land, long for trained of God to go among with Abraham's, service of Egypt, and preach the gospel into the
5th D

A priestly government: a government administered by the authority of the priesthood less or under the patriarchal; it some times means any priestly government, whether by the direction of heaven or by the tradition of the heavens

Zub Zool eh: In the days of the first patriarchs In the reign of Adam; in the days of the first patriarchs; in the days of Noah; in the blessings of Noah; in the blessings of the children of Noah; in the first blessings of men; in the first blessings of the church.

Zub eh Having been within – in the earth – in the sea; in anything; being applied to any condition or situation, to express one thing or <principle> or being in another

Zub A road or highway; leading up or to: the time for going up to the altar to worship; <going up before the Lord,> being caught up, going to be caught up, having been caught up

Zub Zool From the beginning of the creation until now; pointing out or designating at the present time; having foreordained, or decreed or having before seen: For instance: Abraham having been chosen before was sent by commandment into the Land of Canaan: Having preached the gospel unto the heathen, was forewarned of God to go down into Ah-meh-strah, or Egypt, and preach the gospel <unto the> Ah meh strahans;
Zoe - from age or some fixed period
of time, both to the beginning of creation
Shaping the chronology of the patriarch
was right of the priestly rod, and
encage thine. Wherein it shall become
ruled by promise, beginning at Abraham
signifying the promise made to Abraham
during their life, forever to the Lord.
The Lord shall be in the land which he
witnessed, all the seed thereof,
from south, and unto all the bounds
of the earth.
Zool – from any or some fixed period of time back to the beginning of Creation. Showing the chronology of the patriarchs, the right of the priesthood, and the lineage through whom it shall be continued by promise, beginning at Abraham, signifying the promises made to Abraham saying through thy priests, or the seed of thy loins, shall the gospel be preached, unto all the seed meaning from Noah, and unto all the kindreds of the earth.
Beth Ka – a more complete enjoyment – a more beautiful place increasing in beauty,
This should have been inserted between Zub Zool oan and Iota
Egyptian Alphabet Table Agree

1. The direct and proper line of ascent.

2. The proper subject.

3. The proper subject.

4. The proper subject.

5. The proper subject.

6. The proper subject.

7. The proper subject.

8. The proper subject.

9. The proper subject.

10. The proper subject.

Note: Divorce of the first degree from the second degree from the third degree from the fourth degree from the fifth degree.
Egyptian Alphabet fourth degree

- Beth – Sweet and precious to the smell
- Iota – me myself
- Zub Zool oan  pointing to some particular subject
- Ki – me myself
- Oan  pointing to some particular subject
- Ash  compound of Zub Zool oan
- Ahbroam  a follower of righteousness a possessor of greater knowledge
- Ki ahbroam,  Change from the first, by coming from the beginning by right of birth, or lineage
- Iota nitahbeh ah que.  Its signification is increased from the third degree five times.
- Ah lish – The first Being clothed with supreme glory
- Phah-eh  Kingly power coming from some other Kingly power
- Phaah  Extending the dominion, possession and power still further.
- Phah ho e oop – extension of power by marriage or by ordination, or anointing
- Ho oop hah.  Queen who has been married the second time
- Zi  One possessing greater beauty, modesty and virtue, taught more perfectly
- Kah tou mun.  A lineage, a daughter of Ham
- Zi oop hah  A beautiful virgin, one who is fair to look upon and admired for her beauty
- Ho e-oop  a prince of the royal blood
No. 16 D

A true descendant from David, the son of Jesse,

and in a manner a great deal, or a fruitful

life, as a fruitful time.

A true descendant from David, the son of Jesse.

All women did eat of the fruit of the first man, the tree of knowledge.

And men were multiplied upon the earth,

and it was as the deer is on the

fruits, when it grows, more fruitful, and

When men are under the fruits beneath

by smaller faith.

The faith = King of right of

righteousness, truth, honor.

Ded = 97 point, and subject.

Jesus, Jesus, Jesus, Jesus, Jesus: exceeding

bad adult; having descended below

some other principles.

Jesus of the flesh or of the law is

Jesuus.

Jesus = God.

Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Jesus.

The land of Egypt: the land

by a portion, was afterward divided amongst

it.

Ossans. The same as the fruit.

Habakkuk speaks of a land, king, subdue or

conquered, governed by law, right kings

or rulers, or kings or governors in

administering equitable laws for the benefit.
a true descendant from Ham — the Son of Noah —
Zip Zi: Under or beneath, second in right or in authority or government; a fruitful place, or a fruited vine.

a true descendant from Ham — the Son of Noah

Zip Zi: all women: it took its origin from the earth yielding its fruit. And from the first woman who bore children; and men were multiplied upon the earth, and is used in this degree as a numeral by being inserted above or below another character: it increases by being drawn above, And signifies above, more, greater, more glorious. And when inserted under signifies beneath less smaller least

Hoe-oop hah - Kingly possession-right of possession, title, dignity, honor

Sue - To point out subjects

Toan tau ee, tah ee, tah eh toues: exceeding bad adultery: having descended below some other principle

Iota: I shall or will see. That which is to come

Iota: me myself

Iota toues Zip Z: The land of Egypt discovered by a woman who afterwards sett[led] her sons in it.

Sueehni: The same as the first.

Hoe-oop hah phaheh: A land, Kingdom or dominion governed by wise, upright Kings or rulers, or jud[ges] or governors in administ[ring] equitable laws for the benefit
And comfort of the poor, charity and
favor to the poor

**Rev. 2:26**

<table>
<thead>
<tr>
<th>4th Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>And comfort of the poor, charity and favor to the poor.</td>
</tr>
</tbody>
</table>

**The first inhabitants, the first generation; in the first church,**

<table>
<thead>
<tr>
<th>5th Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>But they have gone up to some particular place; for the act of going up to going up, climbing, ascending.</td>
</tr>
</tbody>
</table>

**15th Day**

<table>
<thead>
<tr>
<th>6th Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>7th Day <strong>Revised</strong></td>
</tr>
<tr>
<td>And comfort of the poor, charity and favor to the poor.</td>
</tr>
</tbody>
</table>

**Note the ways of the kingdom of God by promise.”**
and comfort of the poor; charity and favor to the poor

-Zub Zool eh: The first inhabitants <in the garden <of> Eden in> the first generations; in the first church

-Zubeh saw in, or within:

-Zub Having gone up to some particular place; for the act of going up to going up, climbing, ascending towards the Sun

-Zub Zool Having pointed to some place – referring to any particular subject or thing as having come out from my fathers house

-Zool Signifying the lineage that lawfully hold the Keys of the Kingdom of God by promise
Baterial - Messing, beautiful, a place of exceeding great beauty. This quote seems inserted between 2 other lines.
Beth ka – pleasing, Beautiful, a place of exceeding great beauty – This should [have] been inserted between Zub Zool oan and Iota
Egyptian Alphabet: Third Degree

Note: Right

But good seen before some other time

Ahmose: one who keeps great knowledge

Michelle. First recorded in Ononde.

Note metaphysical. Its signification is fully pressed from the second degree five times.

Ahli. Supreme power.

Milhale: king of first king.

Note: being king, great dominion or supreme power.

Not like any other; an extension of power.

No real here. Known to be loved, great;

Zi, ability of monarch, virtues will be taught.

Not leading a descent from the by whom Egypt was divined while it was written.

Zi adah - to direction by Moses.

A prince of the line of the Pharaohs.

Ziy Zi-rade or bencate, became right

Or in authority in government a faithful place or fruitful time.
<table>
<thead>
<tr>
<th>Egyptian Alphabet third degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beth – good to the taste, pleasing to the eye</td>
</tr>
<tr>
<td>Iota – sight</td>
</tr>
<tr>
<td>Zub zool oan – before some other time.</td>
</tr>
<tr>
<td>Ki – sight</td>
</tr>
<tr>
<td>Oan Before some other time</td>
</tr>
<tr>
<td>Ash The compound of Zub zool aon</td>
</tr>
<tr>
<td>Ah-broam. one who possesses great knowledge</td>
</tr>
<tr>
<td>Ki ah broam: First reckoned in chronology – Coming down from the beginning</td>
</tr>
<tr>
<td>First born right or blessings</td>
</tr>
<tr>
<td>Iota nitah oeh ah que – Its significance is increased from the second degree five times.</td>
</tr>
<tr>
<td>Ah lish. Supreme power</td>
</tr>
<tr>
<td>Phah - eh. Kingly &lt;power&gt; or first King</td>
</tr>
<tr>
<td>Pha ah Having still greater dominion, or possession or power</td>
</tr>
<tr>
<td>Phah ho e oop an extension of power</td>
</tr>
<tr>
<td>Ho oop hah – Crown of a widowed queen</td>
</tr>
<tr>
<td>Zi Affability of manners, virtuous well taught</td>
</tr>
<tr>
<td>Kah tou mun descent from her by whom Egypt was discovered while it was under water</td>
</tr>
<tr>
<td>Zi oop hah – a distinction by Pharaoh</td>
</tr>
<tr>
<td>a princess of Egypt</td>
</tr>
<tr>
<td>Ho e oop – A prince of the line of the Pharaohs</td>
</tr>
<tr>
<td>Zip Zi – under or beneath, second in right or in authority or government, a fruitful place or fruitful vine</td>
</tr>
</tbody>
</table>
Hee espied kindly pouring downward, south
And in earth and water
Down towards that in tattie tower; under the earth
Anything that is beneath some other thing. And in
Water or earth, like in some instances of soil
Date I shall ordain that which is to come.
Not to be 35. The barren earth is little known
in that land. The king of the earth
Was Urizen the same as the first,
Rome, Mediolinna, A land full near on
Earth, young, not even by true upright rules
or kings, or judges. Good, excellent,
And whole short ages.
Judged, 4:2: The earth in the beginning, with its
rivers, trees, and springs, with its blossoms
of fruit, trees and flowers, birds and plants,
Plants and birds.
Judged in or written.
But pointing to that which is to come, pointing
to any fixed period.
And pointing to the end of a fixed period. He
which leads to some particular place.
For instance: from which I traveled to
owell in the land of Lemuria.
Zed, Showing the denomination of language
And through that descent they became and
are to continue by promise.
Hoe oop hah – Kingly power, dominion, right
Auk eh – Earth and water
Toan tou-ee tah ee taheh tou es: under the earth anything that is beneath some other thing under water or water, also in some instances
Fish
Iota I shall or will see that which is to come
Iota toues Zip Zi The woman sought to settle her sons in that land. She being the daughter of Ham
Sueehni The same as the first
Hoeoophah phaheh. A land Kingdom or country, governed by wise upright rulers or Kings, or Judges, good, excellent and whole some laws
Zub-zool-eh: The earth in the beginning, with its rivers, brooks and springs, with its blessings of fruit, trees and flowers, herbs and plants beasts and birds,
Zub eh: being in or within
Zub pointing to that which is to come, pointing to any fixed period.
Zubzool pointing to the end of a fixed period A road which leads to some particular place for instance – from Chaldea I travelled to dwell in the land of Canaan
Zool Showing the denomination of language and through what descent they came and are to continue by promise
This character as the second degree having an arbitrary sound, also the first.
This character together with the character of the second degree is designated first and second degree by the manner of its being inserted in the character, as follows: When it is connected with the character of the second degree and when it is connected with the name of other names, it stands for the original form of the second degree, as in the word "Thoth," it stands as long in the second degree in order to have the kind of its authority, the authority of composition, or its name, the name of lands, the name of mountains, which is fitted in the word according to their degree; from the first instance, the first composition is called "Thoth," which signifies "light," or "action," and the head composition which is called "Thoth," which is a word, according to the specification of the second degree. "Thoth," which signifies its presence in the second degree. If signifies an action, light. The third composition is called "Thoth," which signifies an action of the second degree. The fourth composition is called "Thoth," which signifies an action of the second degree. The fifth composition is called "Thoth," which signifies an action of the second degree.
Egyptian Alphabet Second Degree

This character on the second degree has an arbitrary sound — all <Beth>

This character, that is the character of the second degree, is designated from characters of the first degree by the manner of its being inserted in the compound: as follows – when it is connected it has the signification of the second degree; and when disconnected from the names of other places, it stands for the original sound of Kal si doan hiesh

Kah-oan <for Chaldee> And it should be known as b[e]ing in the second degree, in order to vary the verbs, prepositions participles conjunctions, and adverbs: All names of rivers, seas, of lands of hills, and of mountains should be preserved in their order according to their degrees, from the first

For instance, the first connection should be called Jugos, which signifies verb or action: and the second connection should be called Kah-Jugos, which is a variation, according to the signification of the second degree: Kah Jugos should <be> preserved in the second degree. It signifies an action passed: The third connection is called Kah Juga-os, which signifies an action to be rece[i]ved or <to> come to pass The fourth connection is called Ka-os-Ju which signifies connection And the fifth is called Ka-os-Juga-os and is used to qualify according to the signification of the fifth degree whether for prepositions, verbs, adve[r]bs &c.
This order should be preserved according to the expectation of the degree.

Both a fruitful garden or a great valley of plain filled with fruit trees and flowers.

Date: To see.

Job Godfrey: The first to any thing.

The To see.

Jno. The first of 1733.

Artar: The command of Job Godfrey. The second form where commanded with due care and order to take of twenty three actions to signify the same in the place in which it stands.


With Brown: Coming down from the king. To some place to testify period of the first in lineage, or right in lineage.
This order should be preserved according to the signification of the degree

Beth – a fruitful garden or a great valley or plain filled with fruit trees and flow[er]s

Iota To see

Zub Zool-oan – The first of anything

Ki To see

oan – The first of anything

Ash. The compound of Zub Zool oan

Zub Zool oan when connected with Beth is called oan for the sake of brevity

It retains its signification in the degree in which it stands

Ah-brah-broam – Ah broam – a follower of righteousness

Kiah broam – Coming down from the begin[n]ing

To some place or fixed period

The first in lineage, or right in lineage
Bukaha - a larger gnu - more the cemulios.

This should have been inserted between Eto and Jato and should not have been.

\[ \text{Note: hands where its signification is increased from the first degree. In this case, for instance, I saw greater numbers of persons and one hundred and twenty persons. Its signification may be reduced one half by the mark as in the figure, and again doubled one half of the letter 'h' to the mark as in the figure. Its signification is increased tenfold by the mark as in the figure. Its sound is } \text{Abuqekela,} \text{ and its signification is a multiplying object.} \]

\[ \text{Abah. The name of the first king. Supreme intelligence.} \]

\[ \text{Abakha. PrincelyJason, or king.} \]

\[ \text{March. King of greater dominion, or possessions, or power.} \]

\[ \text{Mark be oye. Royal blood or Marrok.} \]

\[ \text{Makorah. Son of a married queen.} \]

\[ \text{Makorah. Son of a married queen.} \]

\[ \text{Makorah. Son of a married queen.} \]

\[ \text{Makorah. Son of a married queen.} \]

\[ \text{Makorah. Son of a married queen.} \]

\[ \text{Makorah. Son of a married queen.} \]
Beth Ka – a larger garden – more spacious plain
This should have been inserted between Iota and Zub Zool oan

-Iota nitah aeh ah-que – its signification is increased from the first degree five times for instance
I saw five times twentyfive persons, or one hundred and twenty persons. Its signification may be lessened one half by the mark as in the margin. And again lessened one half of the latter half the mark as in [t]he margin.

It[s] signification is increase[d] tenfold by the mark as in the margin: Its sound is Ah-que Kah Ju: and its signification is a multiplying adjective

-Ahlish. The name of the first Being: supreme intelligence –

-Phah-eh Kingly power – or King

-Pha-ah – Having greater dominion, or possession or power.

-Phah ho e oop. Royal blood or Pharaoh

-Ho oop hah – Corwn [Crown?] of a married Queen

-Zi The principle of virtue – a young female adorned with the modesty of virtue and comeliness

-Kah tou mun, a distinction of royal female lineage

-Zi oop hah a distinction by right of heirship by Pharaoh

-Ho e oop A virtuous prince
Zip Zi – A woman married or unmarried or a daughter, or mother, or mothers, and some times the first roman, who was Eve

Ho-e-oop-hah: A King

Ahe inhilable [inhabitable?] part of the earth

Toan tou es tah-ee toa eh toues: under water water, under the earth

Iota Having – Seen or sight

Iota toues Zip Zi The land which was discovered under water by a woman

Su e-eh-ni. The same as in the first degree

Ho e oop hah phah eh. The principle of rule, or ruling or reigning upon the principle of Justice equity and righteousness

Zubzool eh: The earth as it was in the beginning: or at its creation; creation or beginning

Zub-eh To be with as [in?], as light is in the earth

Zub pointing to that which has been created To the first institution or first principle.

Zub Zool from the present time unto some stated period after.

Zool: From Abraham back to his father and from Abraham’s father back to his father and so on back through the line of <his> progenitors
<table>
<thead>
<tr>
<th>B</th>
<th>O</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Betteka - a large garden, a large valley or a large plot. This sandwich seems inserted between Totu und Zulu zed zema on the opposite page.</td>
<td></td>
</tr>
</tbody>
</table>
Beth Ka – a large garden, a large valley or a large plain. This aught <to> have been inserted between Iota and Zub Zool oan on the opposite page.
Egyptian Alphabet, 1st Age. 25

This character is 2a, the first letter of the word "Beth" and also a compound sign which is 2a, and comprises one complete sentence for its description. It is only increased or limited by the conjunction with other characters. A conjunction with another character gives it a compound signification, or enlarges the sentence. The same character increases its signification still. Three increases it still. Few increases still and few titles. This is as far as a sentence can be carried in the present work. In its arbitrary sound it may have more sounds than one; but can never have more than four sounds. When it is compounded with other, it can only have one sound.

Note on the Egyptian character - the alphabet is subject to the same restrictions as the compound.

The signification of 2a is the name of a god of Egypt. The eye of the god, who was the beginning of time.

3. Beth. That which goes before, until an other time, or by appointment, the first, faithful, or better, or better.

5. Jota. The faithful one. The father of the faithful. The first right. The elder.

7. Jota is the name of a god of dishonesty.
Egyptian Alphabet, first degree

Beth – <Ba- eth>  This character is on the fi[r]st degree
It has an arbitrary sound or signification
which is Beth; and also a compound sound
which is Za and comprises one simple
sentence for its signification  It is only
increased or lessened in its signification by its
connection with other characters. one connec-
tion with another character, gives it a
compound signification, or enlarges the sen-
tence. Two connections increases its signi
fication still: Three increases it still: Four
increases still and five still, This is as far
as a sentence can be carried in the first
degree. In its arbitrary sound it may
have more sounds than one, but can not
have more than five sounds . When it is com
pounded with others, it can only have one sound.

Iota or Ki  Every character in this alphabet is subject
Zub Zool-oan  to the above restrictions
Ki  compound
oan  compound

The signification of Beth is man’s first residence
Of Iota – The eye:  of Zub Zool, oan,
The beginning of time;
Ah-brah broam – The Father of the faithful:  The first
right – The elder
<Ki> Ah broam:  That which goes before, until an
other time, or a change by appointment,
The first, faithful, or father, or fathers.

Iota netahoch ah que – a mark of distinction
| 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| Ablaco. The name of the first being | Pharaoh. The first man. Father | Pharaoh. The more numerous name | Pharaoh. The line, of the royal family | Pharaoh. King of a family or nation and queen | Liz. Virgin or the unmarried female | Nabothian. The name of a royal family in the female line | Liz. Of which are distinguished women, it means princes | Liz. Of which are distinguished men, it means princes | Liz. Of which are distinguished men, it means princes | Liz. Of which are distinguished men, it means princes | Liz. Of which are distinguished men, it means princes | Liz. Of which are distinguished men, it means princes | Liz. Of which are distinguished men, it means princes | Liz. Of which are distinguished men, it means princes | Liz. Of which are distinguished men, it means princes | Liz. Of which are distinguished men, it means princes | Liz. Of which are distinguished men, it means princes | Liz. Of which are distinguished men, it means princes | Liz. Of which are distinguished men, it means princes |
| 46 |
qualifying different degrees, increasing or
lessening the power of the sentences accor
ding to the[i]r signification as for instance

| Iota nilahoch ah que: (as in the margin) signifies twenty |
| signifies “I saw twenty five persons,” or it signifies twenfive persons” |
| Ah lish – | The name of the first being |
| Phah-eh – | The first man – Adam, first father |
| Pha-ah – | a more universel reign |
| Phah-ho-e-oop The lineage of the royal family |
| Ho-oop hah. Crown of a princes[s], or unmarried queen |
| Zi – | virgin or an unmarried female |
| Kah-tou-mun | The name of a Royal family in the female line |
| Zi-oop-hah | An unmarried woman, a virgin princess |
| Ho e oop | A young unmarried man; a prince |
| Zip Zi – | a woman married or unmarried or daughter, signifies all, or any woman |
| Ho-e oop-hah: | Crown of a prince |
| Oan. | The Earth |
| Toan, tou-ee tah es tou eh tou es. – A principle that is beneath, disgusting – not fit |
| Iota – | The eye, or I see |
| Iota toues-Zip Zi: | The land of Egypt |
| Su-e-eh ni: | who, whence, &c an interrogative pronoun through its degrees |
| Ho-e-oop-hah-Phah eh. | Riegn or rule, governments, power, Kingdom or dominion |
| Zubzool eh: | – In the beginning of the earth or creation |
- Zub eh  To bee in;
- Zub – The first creation of any thing: the first institution, first principle;
- Zubzool From the first to any stated period after
- Zool From any fixed period of time back to the begin[n]ing
Second part of the Degree

by

Whettam, Minister of God, high priest, king.

In the place appointed to sit for the residence of Adam, there the place where Adam was placed, a great garden made to be fruitful by "blessing," a most pleasant and sweet garden, fitted with fruit trees and precious flowers, made for the land.

The Moral: God is the Father, Jesus is the Son, and the Holy Ghost is the Holy, place of happiness, beauty, holiness, and rest; can these?

31st

Bethzai, a place of residence for man; a blessed place, made to be more fruitful by all means, as more perfect place of happiness, fitted by promises, with an abundance of food, and once by different laws, composed of subjects who are given their place at a future time, and governed by those who are under the direction of another kingdom, whose subject's depth one from another; behold not the face of God, etc.

32nd

Seth, the son of Cain. The story of the celestial Kingdom. The union of attributes, some parts perfect, and compounds into one, having been united, being united, that which will be united, and glory where all seem together, without the least opposition, in that story appeals, fitted into the divine glory, symmetry.
Alkebeth. Ministers of God, high priests, Kings

Ba eth Ka. Adam or the first man, or first king

Beth. Mans The place appointed of God for the residence of Adam; Adam ondi-Ahman

a fruit garden made to be fruitful, by blessing or promise; great valley or plain given by promise; filled with fruit trees and precious flowers, made for the healing of man. Good to the taste, pleasing to the eye; sweet and precious delightful to the smell; place of happiness – purity, holiness, and rest: even Zomar in Zion

Beth Ku – A place of residence for man; appointed [appointed?] of God: made to be more fruitful, by blessing; a more perfect place of happiness given by promise

Kah tu-ain Another Kingdom governed by different laws, composed of subjects who receive their place at a future period, and governed by those who are under the directions of another; a kingdom whose subject[s] differ one from another in glory; who come not into the presence of God

Lish Zi ho e oop Iota. The glory of the celestial Kingdom: the connection of attributes; many parts perfected, and compounded into one

Having been united, being united that which will be united, one glory above all other glories, as the moon excels the moon in light, this glory excels being filled with the same glory equality
Jah-ho-e-oop. An ambassador: one delegated with Kingly power; one authorised to execute judgement for the King; a swift messenger one whose power cannot be escaped; one next to supreme;

Jah-ni hah. One delegated from the highest source acting in or being clothed with the power of another; one from sent from the Celestial Kingdom

Jah-oh-eh The earth under the governing powers of Oliblish, Enish go on doosh, and Kai-e van rash, which are the grand governing Key or in other words, the governing power, which governs the fifteen fixed stars that belong governs the earth, sun, & moon, (which have their power in one) with the other twelve moving planets of this system. Oliblish – Enish go on doosh, and Kaii ven rash, are the three grand central stars which powers that govern all the other creations, which have been sought out by the most aged of all the fathers, since the beginning of the creation, by means of the Urim and Thummim: The names of the other twelve of the fixed stars are: Kolob, Limdi, Zip, Vusel, Venisti, Waine, Way oh-ox-oan, oansli, Keble Shineflis, flis, os. The Egyptian names of the fifteen moving planets are: Oan isis, Flos-isis, flo ese: Abbesels, Ele ash, Sabble, Slundlo, Car roam, Crash ma Kraw, obbles isim, Izinsbah, missel
Second part of the same.

And Moses was forty years old.

And Moses and the sons of Israel were treated as slaves in Egypt. They were treated with hard work and harsh treatment.

The night was divided into equal parts which were called hours, and these hours were further divided into smaller units called minutes and seconds.

The sun, the moon, and the stars shine by their natural light. The sun is the source of all light and heat on the earth. The moon is a satellite of the earth and reflects the light of the sun. The stars emit light of their own, and this light is spread across the entire sky.

The heavens are divided into sections called constellations, and each constellation is associated with a deity or a mythological figure.

The position of the planets in relation to the stars and the constellations is an important aspect of astrology and astronomy.

The orbit of a planet is determined by the gravitational pull of the sun and the other planets. The orbit of a planet is elliptical, and the speed of the planet varies as it moves along its orbit.

The atmosphere of the earth is composed of various gases, including nitrogen, oxygen, and carbon dioxide. These gases are essential for the survival of all living organisms on the planet.

The seasons of the year are caused by the tilt of the earth's axis as it orbits the sun. This tilt causes the amount of sunlight received by different parts of the earth to vary throughout the year.

The phases of the moon are caused by the position of the moon in relation to the earth and the sun. The moon appears to change shape as it moves through its orbit around the earth.

The cycle of the seasons is a result of the earth's axial tilt and its orbit around the sun. Each season lasts for approximately three months, and the changes in weather and the availability of food are significant factors that affect the lives of animals and humans.

The motion of the planets is a result of the gravitational forces between the planets and the sun. The planets move in elliptical orbits, and their speeds vary as they move along their orbits.

The motion of the planets is also influenced by the gravitational forces between the planets themselves. The gravitational forces between the planets cause them to move in a stable and predictable manner.

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Second part 5th Degree
Nah mesile Ohee oop Zah, Zool
Flo-ees The moon, the earth and the sun
in their annual revolutions
Flos isis – The highest degree of light, be
cause its component parts are light. The
governing principle of light Because God
has said Let this be the centre for light, and
let there be bounds that it may not pass.
He hath set a cloud round about in the
heavens, and the light of the grand governing
of <15> fixed stars centre there – and from there
its is drawn by the heavenly bodies according
to their portions; according to the decrees
that God hath set, as the bounds of the
ocean, that it should not pass over as
a flood, so God has set the bounds of light
lest it pass over and consume the planets
Kli flosisis signifies Kolob in its motion, which
is swifter than the rest of the twelve <fixed stars>; going before
being first in motion, being delegated to have
power over others to regulate others in their
time, for example, one cubit of times signifies
six <three> days Therefore that which is appointed to
run six <three> days, runs one cubit according
to the measure of time in cubits a cubit of
motion is increased or lessened according
to the sign of the degrees
Veh Kli flosisis it signifies less power than
the fo[r]th fixed governing star but gre
ater power than the sixth governing
star fixt [fixed?] star, in consequ[en]ce of its slow-
ness of motion
26 Second part of the 5th Degree

Kolob signifies the first creation nearer to the Celestial, or the residence of God, first in government, the last pertaining to the measurement of time, the measurement according to Celestial time which signifies one day to a cubit which day is equal to a thousand years according to the measurement of this earth or Jah-oh-eh
Second part 4th Degree

- Alkabeth, angels in an unalterable and immortal State; men after they are raised from the dead, and translated unalterable state.
- Beth– The name of all mankind, man or men
- Beth Ku The fifth high priest from Adam
- Beth Ko man’s first residence and a more fruitful garden – a larger place of happiness – a greater happiness
- Kahtu ain tri eth: An other Kingdom governed by different laws. a second King, or governed by another or second person not having been exalted
- Zip Zi Iota veh. I saw five women
- Io-ho-hah oop zip zi: The tittle or dignity of one who is appointed to wait on the Queen; one who is held in repute; trusty honorable; who can be intrusted; a tittle or dignity conferred upon women – a sign among the Egyptians that is used for influence or power: a sign made use of for one to escape his enemies; to excite commisseration; being had in honor thereby effecting an escape
- Jah ni hah – one that with delegated and redeeming power, and second in authority; being a swift messenger going before, and having redeeming power, as second in authority: and stand[s] next to or on the right hand of power.
- Jah-oh-eh – The earth and power of attraction it has with the third fixed Star, which is called Kui-e ven-raoh.
- Flo-ees. The moon in its revolutions with earth, showing or signifying the earth going between, thereby forming an eclipse
To part of the 1st Degree

This was the light depth of light first
seen by the face of millions of planets.

History: Measure went on higher, it is,
need to signify. Twenty miles of measure
were added to signify, to depend according to
the sign of the degree.

In this place it signifies heart power,
and its signatures. With the first degree
there is not much light, this star may
cause power to return another, but
having power in a family, man or
other to govern.

Ruler, if signifies great depression.
In the效力 of this creation, the
first creation was nation basis
approved of the last time.
the last of the eldest.
28  2nd part of the 4th Degree

Flos-isis – The _ight degree of light – the
cheering the face of Millions of planets
Kli floisis  measurement of time: it is
used to signify twenty <four> cubits of measure-
ment and is increased or lessened according to
the sign of the degrees
Veh Kli flos-isis; it signifies less power
in its affinity with the first second
third and fourth fixed stars, not
having power to govern another but
having power in affinity with an
other to govern
Kolob  it signifies first beginning
to the bodies of this creation, the
first creation, also having been
appointed for the last time
the last or the eldest
Second part of 3rd lesson

Albertus Magnus on Ascended Spiritualities

Athiopha, Ministers who are kept separate for want

\[\text{Deut. 4:2} \]

To know that the fourteenth place will be a more fruitful garden, which will be a place of increase for perfumed gardens.

\[\text{Deut. 5:15} \]


daddah, by the power of the holy One which the Lord help, ordains if He will, a man will not be too mild to execute a purpose as is now foretold.

\[\text{Josh. 18:10} \]

To take on dignity of one who is appointed to work upon the holy ones who are not in dispute, thus, the honorable shall be extended. The servant shall approach to get a wife for three most youthful, a little or a boy crowned by woman, a sign, vise, in the Egyptians that is used for influence and power, a sign made use of for one to escape his enemies to escape comminations being in honor, thereby affecting an end.

\[\text{2 Kin. 5:1} \]

For in that one who will be deluged with underway persons, who will be second in authority, a subtle response to go before knowing according known; who will be second in authority.

\[\text{2 Kin. 5:2} \]

The earth under the government of a nation of the people, which is called
Second part of 3rd Degree

- Albeth. Angels or disembodied spirit or saints
- Alkubeth ministers who are less sinful for want of power
- Ba eth Ko The fourth patriarch from Adam the right of first born
- Beth Ki – The fourth place which will be a more fruitful garden; which will be a place of greater happiness
- Ebethka. The Celestial Kingdom where God dwells
- De-eh, Another kingdom; the least of all over which Dah-Hah dees, or <the> king of Hell, cannot will not be permitted to exercise power at some fixed period
- Io-ho-hah oop: Tittle or dignity of one who is appointed to wait upon the King: one who is held in repute, trusty, honorable; who can be intrusted: The servant whom Abraham sent to get a wife for Isaac
- Most faithful, a tittle or dignity conferred upon women: a sign among the Egyptians that is used for influence or power: a sign made use of for one to escape his enemies: to excite commiseration, being had in honor, thereby affecting an escape.
- Jah ni hah: One who will be delegated with redeeming power; who will be second in authority; a swift messenger to go before; having redeeming power; one who will be second in authority;
- Jah-oh-eh The earth under the government of an other <or the second> of the fixed stars, which is called
Part of the 3rd degree

Reducing oneforth or other words the power of attraction of the sun to the earth.

The more depaying to revolution also going betwixt, truly forming. see also Earth

Prophesied: more in its alliterating Earth and the are signifying their revolution showing the power, the one, and how to the other.

The lesser time from now unto some time future time, or a thousand years

and that is set in part and violeated but is not yet authorized. One who is finally qualified to be delegated or authorized for qualification

Wheele was as an agent, with the first wheel third and fourth right alas being altered in its form according to the measurement of time that is to say more limited to the time of its revolution

Relief signifies the highest degree of power in government, permitting to administer orders.
30 2nd part of the 3d Degree

Enish-go-on-dosh or in other words the power of attraction it has with the earth.

Flo-ees: The moon-signifying its revolutions, also going between, thereby forming an eclipse

Flos-isis: The sun in its affinity with Earth and Moon – signifying their revolutions showing the power, the one has with the other.

Kli flos isis – time from now unto some fixed period of time, or a thousand years one that is set a part, and chosen to be delegated, but is not yet authorised: one who is highly qualified to be delegated or authorized: or qualification

Veh Kli flos isis in its affinity with the first second third and fourth fixed Stars being swifter in its motion according to the measurement of time, that is it takes more cubits to fill the time of its revolution

Kolob signifies the highest degree of power in government, pertaining to heavenly bodies.
Second part 2nd Degree

Aleph, In the beginning with God, the son, or first born

Alko beth, Ministers not ordained of God  Sinful

Ba eth Ki  The third patriarch: or right of the first born

Beth Kee; a place that has been enlarged that has been a place of residence; that has been a more fruitful garden, has been a larger place of happiness; having had greater happiness

E beth Ku ain tri eth – a place beyond this earth a future place of existence, a place of residen den beyond this earth; the Ceeles tiale world; the heavenly bodies; the earth in its most sanctified state as it shall be – eternity

Hah dees – another Kingdom of wickedness, not so extensive in duration, which government is under another which th under the government of one who is an enemy to God over which he has not so much power as the first, being less extensive in its duration.

Ho-hah-oop-an intercessor; interee one who <has> is <been> appointed to intercede for another: invocation;

Jah-ni-hah – one who was delegated with redeeming power; one who was the second person in authority; a swift messenger; one that went before, having redeeming power; one who was second in authority

Jah oh eh   The earth under the government of another, which is one of the fixed stars; which is called Oliblish

Flo-ees   The moon, signifying that which borroweth light, lendeth light, it being the lesser light.
2nd part of the 2nd Decree

Also this The King's Law, is the central
moving planet, from which the other
moving planets move from

right hand to left motion or

in its motion. The initial period

Yahweh's time from the beginning of

creation to the flood, or from fixed point.

e another fixed period: a period

having been measured certain acts. Having been

delayed with different causes for a fixed

period of time. Necessary coming down

from heaven here: right of authority from

right days, i.e. according to the days of

forefather

Yahweh's time. The same fixed time is the main

race ordaining The cubit measurement of
time: Four cubits (that is from the end
of the longest finger to the end of the
other fingers, the arms are extended, making

in our measure seven feet which is twenty and one inches to a cubit). Twelve
days are equal to four cubits.

Riled in the second degree. It arises

the wonder of Abraham. The oldest
of all the stars, the greatest crown of

the heavenly hosts, that ever was

conquered by man.
32   2nd part of the 2d degree
   Flos isis   The King of day or the central
   moving planet, from which the other
   governing moving planets receive their
   light. – having a less motion – slow
   in its motion – The earth’s chief joy
   Kli flos isis.  time from the beginning of
   Creation to the flood: – or from fixed period
   to another fixed period: a messenger
   having performed certain acts, having been
   delegated with supreme power for a fixed
   period of time: hereditary, coming down
   from father to Son: right of authority from
   eight days old: according to the law of
   priesthood
   Veh Kli flos isis – The same fixed star <planet> in its motion
   according to the cubit measurement
   of time: Four cubits: (that is <the length> from the end
   of the longest finger to the end of the
   other when the arms are extended: making
   in our measure seven feet, which
   is twenty-one inches to a cubit.) Twelve
   days are equal to four cubits. and
   Kolob  in the second degree It signifies
   the wonder of Abraham the eldest
   of all the Stars, the greatest body of
   the heavenly bodies that ever was dis-
   covered by man.
Second part of the Alphabet

A

Abode - God without beginning or end.

Almighty - Minister of God's infinite love.

Almighty - The source from whom one receives under the name of the right of the first born.

Amphitheater - Place of reflection, meditation, or discussion.

Another place of reflection, made by appointment by extension of power, more pleasing and more beautiful, a place of inner contemplation, happiness, peace and rest for or from within oneself.

The whole earth, or the largest place, the greatest enjoyment on earth, the garden of the earth.

A top of high places; a place on high ground, the last kingdom, or kingdom without glory; the whole province and domain of creation, with all its degrees and rights, received by God.

A place of prospect or something beyond; a space, a place or country; face of the country, beautiful situation; a country under a prospective, a promising situation for men.

A place of redeeming power; a Christ-Mediator; one that goes before another, one having redeeming power on another.

A place of the earth, including its affinity with its other parts, with the same pains, which are fifteen: the earth, the sea, etc.
Second part of the Alphabet is Degree

Ah-me-os – God without beginning or end
Al ki beth minister of God under or the less
Ba eth ku The next from Adam, one one ordained under him, a patriarch or the right of the first born
Beth Ka – Another place of residence, made so by extension so by appointment.
Beth Ka – Another & larger place of residence made so by appointment by extension of power; more pleasing, more beautiful: a place of more complete happiness, peace and rest for man.
Beth Ku-ain-tri-eth: The whole earth, or the largest place, the greatest enjoyment on earth the garden of the earth
Dah tu Hah dees: Hell another kingdom; the least kingdom, a kingdom without glory; the whole kingdom and domin[ion] of darkness, with all its degrees and parts governed by the Doagrass him who is an enemy to God
Gah mol: – A fair prospect anything: Landscape: a place or country: face of The face of the country; beautiful scituated; a country under a promontory – a promising situation for man.
Jah- ho ni hah; One delegated with redeeming power; a swift messenger; one that goes before another; one having redeeming power, a second person in authority:
Jah-oheh: The earth including its affinity with the other planets; with their governing powers: which are fifteen: the earth; the sun, and
The President of the Senate is hereby authorized to appoint three judges from the list of names furnished to him by the Senate. The judges so appointed shall serve for two years. After the expiration of their term, they shall be eligible for reappointment. Any judge who shall fail to act within thirty days after his appointment shall be considered as having declined to serve, and a new appointment shall be made.

Resolved, That the Senate do now adjourn.

Jefferson

Secretary of the Senate
Second part 1 Degree

the moon; first in their affinity; including
one power.

Moh nit tish  Flo ees: The moon in its affinity
with the sun, and the earth.

Flos-isis: The king of day or central moving
planet, from which those other governing moving
planets receive their light.

Kli flos isis – signifies time – now, present,
any messenger, being commissioned by supreme
authority.

Veh Kli floisis  The fifth planet in its motion
(namely) Limdi, whose motion, according to the
cubit measure of time is twelve days to one
cubit.

Kolob in the first degree. It signifies
the first great governing fixed
Star which is the farthest that
ever has been discovered by the fathers
which was discovered by Methusela
and also by Abraham
[BLANK PAGE]
(Blank pages have been inserted so that certain pages can be viewed side by side for comparison.)
**Egyptian MS. No. 2:** Manuscript entitled: “Egyptian Counting,” in the handwriting of William W. Phelps, a scribe to Joseph Smith, characters with English explanations.

Two pages: G and H.

NOTE: There is no counting system in Egyptian to match it. It is totally foreign to the Egyptian method.

See photos online at:
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<th>Names</th>
<th>English Explanation</th>
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<td>one</td>
<td></td>
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<tr>
<td>Ni</td>
<td>Two</td>
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<td>Eh-Tah</td>
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<td>Eleven or</td>
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<td>Ni-Tah</td>
<td>10 &amp; 2</td>
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<tr>
<td>Ze Tah</td>
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<td>Thirteen</td>
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<tr>
<td>Teh Tah</td>
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<td>Fourteen</td>
</tr>
<tr>
<td>Veh-Tah</td>
<td>10 &amp; 5</td>
<td>Fifteen</td>
</tr>
<tr>
<td>Psi Tah</td>
<td>10 &amp; 6</td>
<td>Sixteen</td>
</tr>
<tr>
<td>Psa-Tah</td>
<td>10 &amp; 7</td>
<td>Seventeen</td>
</tr>
<tr>
<td>A-Tah</td>
<td>10 &amp; 8</td>
<td>Eighteen</td>
</tr>
<tr>
<td>Na-Tah</td>
<td>10 &amp; 9</td>
<td>Nineteen</td>
</tr>
<tr>
<td>Tah-Ni</td>
<td>2 times 10</td>
<td>twenty</td>
</tr>
<tr>
<td>Eh-Tah-Ni</td>
<td>twice ten and one</td>
<td>21</td>
</tr>
<tr>
<td>Ni-Tah Ni</td>
<td>twice ten and two</td>
<td>22</td>
</tr>
<tr>
<td>Ze Tah Ni</td>
<td>twice ten and three</td>
<td>23</td>
</tr>
<tr>
<td>Teh-Tah Ni</td>
<td>twice ten and four</td>
<td>24</td>
</tr>
<tr>
<td>Veh-Tah Ni</td>
<td>twice ten and five</td>
<td>25</td>
</tr>
<tr>
<td>Psi Tah Ni</td>
<td>twice ten and Six</td>
<td>26</td>
</tr>
<tr>
<td>Psa Tah Ni</td>
<td>twice ten and Seven</td>
<td>27</td>
</tr>
<tr>
<td>A-Tah-Ni</td>
<td>twice ten and eight</td>
<td>28</td>
</tr>
<tr>
<td>Na-Tah-Ni</td>
<td>twice ten and eight</td>
<td>29</td>
</tr>
<tr>
<td>Tah-Ze</td>
<td>three times ten</td>
<td>30</td>
</tr>
<tr>
<td>Eh-Tah-Ze</td>
<td>three times ten and one</td>
<td>31</td>
</tr>
<tr>
<td>Ni-Tah-Ze</td>
<td>three times ten and two</td>
<td>32</td>
</tr>
<tr>
<td>Ze-Tah-Ze</td>
<td>three times ten and three</td>
<td>33</td>
</tr>
<tr>
<td>Teh-Tah-Ze</td>
<td>three times ten and four</td>
<td>34</td>
</tr>
<tr>
<td>Veh-Tah-Ze</td>
<td>three times ten and five</td>
<td>35</td>
</tr>
<tr>
<td>Psi Tah Ze</td>
<td>three times ten and six</td>
<td>36</td>
</tr>
<tr>
<td>Psa Tah Ze</td>
<td>three times ten and seven</td>
<td>37</td>
</tr>
<tr>
<td>A-Tah-Ze</td>
<td>three times ten and eight</td>
<td>38</td>
</tr>
<tr>
<td>Na-Tah-Ze</td>
<td>[t]hree times ten and nine</td>
<td>39</td>
</tr>
<tr>
<td>Tah-Teh</td>
<td>Four times ten are 40</td>
<td></td>
</tr>
<tr>
<td>---------</td>
<td>----------------------</td>
<td></td>
</tr>
<tr>
<td>Eh-Tah-Teh</td>
<td>Four times ten and one are 41</td>
<td></td>
</tr>
<tr>
<td>Ni Tah Teh</td>
<td>Four times ten and two &quot; 42</td>
<td></td>
</tr>
<tr>
<td>Ze-Tah-Teh</td>
<td>Four times ten and three &quot; 43</td>
<td></td>
</tr>
<tr>
<td>Teh-Tah Teh</td>
<td>Four times ten and four &quot; 44</td>
<td></td>
</tr>
<tr>
<td>Veh-Tah-Teh</td>
<td>Four times ten and five &quot; 45</td>
<td></td>
</tr>
<tr>
<td>Psi Tah-Teh</td>
<td>Four times ten and six &quot; 46</td>
<td></td>
</tr>
<tr>
<td>Psa Tah-Teh</td>
<td>Four times ten and seven &quot; 47</td>
<td></td>
</tr>
<tr>
<td>A Tah Teh</td>
<td>Four times ten and eight &quot; 48</td>
<td></td>
</tr>
<tr>
<td>Na-Tah-Teh</td>
<td>Four times ten and nine &quot; 49</td>
<td></td>
</tr>
<tr>
<td>Tah-Veh</td>
<td>Five times ten are 50</td>
<td></td>
</tr>
<tr>
<td>Eh-Tah-Veh</td>
<td>Five times ten and one are 51</td>
<td></td>
</tr>
<tr>
<td>Ni-Tah-Veh</td>
<td>Five times ten and two &quot; 52</td>
<td></td>
</tr>
<tr>
<td>Ze-Tah-Veh</td>
<td>Five times ten and three &quot; 53</td>
<td></td>
</tr>
<tr>
<td>Teh-Tah-Veh</td>
<td>Five times ten and four &quot; 54</td>
<td></td>
</tr>
<tr>
<td>Veh-Tah-Veh</td>
<td>Five times ten and five &quot; 55</td>
<td></td>
</tr>
<tr>
<td>Psi Tah-Veh</td>
<td>Five times ten and six &quot; 56</td>
<td></td>
</tr>
<tr>
<td>Psa Tah-Veh</td>
<td>Five times ten and seven &quot; 57</td>
<td></td>
</tr>
<tr>
<td>A-Tah-Veh</td>
<td>Five times ten and eight &quot; 58</td>
<td></td>
</tr>
<tr>
<td>Na-Tah-Veh</td>
<td>Five times ten and eight &quot; 59</td>
<td></td>
</tr>
<tr>
<td>Tah-Psi</td>
<td>Six times ten</td>
<td></td>
</tr>
<tr>
<td>Eh Tah Psi</td>
<td>Six times ten and one &quot; 61</td>
<td></td>
</tr>
<tr>
<td>Ni-Tah Psi</td>
<td>Six times ten and two &quot; 62</td>
<td></td>
</tr>
<tr>
<td>Ze Tah Psi</td>
<td>Six times ten and three &quot; 63</td>
<td></td>
</tr>
<tr>
<td>Teh Tah Psi</td>
<td>Six times ten and four &quot; 64</td>
<td></td>
</tr>
<tr>
<td>Veh Tah Psi</td>
<td>Six times ten and five &quot; 65</td>
<td></td>
</tr>
<tr>
<td>Psi-Tah-Psi</td>
<td>Six times ten and six &quot; 66</td>
<td></td>
</tr>
<tr>
<td>Psa Tah-Psi</td>
<td>Six times ten and seven &quot; 67</td>
<td></td>
</tr>
<tr>
<td>A Tah Psi</td>
<td>Six times ten and eight[t] &quot; 68</td>
<td></td>
</tr>
<tr>
<td>Na-Tah-Psi</td>
<td>Six times ten and nine &quot; 69</td>
<td></td>
</tr>
<tr>
<td>Tah-Psa</td>
<td>Seven times ten &quot; 70</td>
<td></td>
</tr>
<tr>
<td>Eh-Tah-Psa</td>
<td>Seven times ten and one &quot; 71</td>
<td></td>
</tr>
<tr>
<td>Ni-Tah Psa</td>
<td>Seven times ten and two &quot; 72</td>
<td></td>
</tr>
<tr>
<td>Ze Tah-Psa</td>
<td>Seven times ten and three &quot; 73</td>
<td></td>
</tr>
<tr>
<td>Teh-Tah-Psa</td>
<td>Seven times ten and four &quot; 74</td>
<td></td>
</tr>
<tr>
<td>Veh-Tah-Psa</td>
<td>Seven times ten and five &quot; 75</td>
<td></td>
</tr>
<tr>
<td>Psa-Tah-Psa</td>
<td>Seven times ten and six &quot; 76</td>
<td></td>
</tr>
<tr>
<td>Psa Tah Psa</td>
<td>Seven times ten and seven &quot; 77</td>
<td></td>
</tr>
<tr>
<td>A-Tah Psa</td>
<td>Seven times ten and eight &quot; 78</td>
<td></td>
</tr>
<tr>
<td>Ni Tah Psa</td>
<td>Seven times ten and nine &quot; 79</td>
<td></td>
</tr>
</tbody>
</table>
Introduction to Egyptian MSS. Nos. 3, 4 and 5

These three manuscripts are in the handwriting of the scribes William W. Phelps, Oliver Cowdery and Joseph Smith himself.

The following is from DHC:

“... with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics...”
(DHC 2:236 for July 1835; written in 1842; underlining mine)

All of these three manuscripts of “Egyptian Alphabet” share common contents with each other. Egyptian characters from the columns that flank Joseph Smith Papyrus No. 1 were used in preparing these three manuscripts. For further information, see the article by Klaus Baer in Dialogue: A Journal of Mormon Thought, Vol. 3, No. 3, pp. 128-129.

On October 1, 1835, Joseph Smith had the following recorded in his Diary:

“This after noon labored on the Egyptian alphabet, in company with bro. O. Cowdery and W. W. Phelps: the System of astronomy was unfolded.”
(An American Prophet’s Record, p. 35; also DHC 2:286)

Some of the names listed in these three manuscripts are: “Jah-oh-eh,” “Flo-ees,” “Kli-flos-isis” and “Kolob,” on pages D, T and X. These same names are also found in the bound Grammar and Alphabet in the “Second part” (see example pp. 24-26 of that document) and in the explanation for Facsimile No. 2, Figures 1 and 5. These words are not what the Egyptian characters are represented to be as written on the Egyptian papyrus.
[BLANK PAGE]
(Blank pages have been inserted so that certain pages can be viewed side by side for comparison.)
Egyptian MS. No. 3: Manuscript entitled: “Egyptian Alphabet,” in the handwriting of William W. Phelps, a scribe to Joseph Smith.

Four pages: C, D, E and F.

See photos online at:
<table>
<thead>
<tr>
<th>Character</th>
<th>Sound</th>
<th>Egyptian Alphabet first degree Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ah</td>
<td>The first being who exercises supreme power</td>
<td></td>
</tr>
<tr>
<td>Pha-e</td>
<td>The first man or one who has kingly power, or King</td>
<td></td>
</tr>
<tr>
<td>Pha</td>
<td>a more universal reign, having greater dominion, or power</td>
<td></td>
</tr>
<tr>
<td>Pha-ho-e-oop</td>
<td>Royal family, royal blood or Pharaoh, or supreme power, or King</td>
<td></td>
</tr>
<tr>
<td>Ho-oop-hah</td>
<td>Crown of a princes, or signifies Queen.</td>
<td></td>
</tr>
<tr>
<td>Zi</td>
<td>virgin, unmarried, virtuous, or the principle of virtue.</td>
<td></td>
</tr>
<tr>
<td>Kah-tou-mun</td>
<td>The name of the royal family, in the female line</td>
<td></td>
</tr>
<tr>
<td>Zi-oop-hah</td>
<td>An unmarried woman, &amp; a virgin, a princes[s]</td>
<td></td>
</tr>
<tr>
<td>Ho-e-oop</td>
<td>A young unmarried man – a prince.</td>
<td></td>
</tr>
<tr>
<td>Zip-zí</td>
<td>a woman, married or unmarried, – daughter</td>
<td></td>
</tr>
<tr>
<td>Ho-e-oop-hah</td>
<td>Crown of a prince, or king</td>
<td></td>
</tr>
<tr>
<td>Oan, or ah-e</td>
<td>The earth</td>
<td></td>
</tr>
<tr>
<td>toan, take a toe or tou-es – beneath, below, under, water</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Iota</td>
<td>Eyes to see – sight, sometimes Me, myself</td>
<td></td>
</tr>
<tr>
<td>Iota tou-es Zip Zi – Egypt</td>
<td>The land first seen by a woman under water</td>
<td></td>
</tr>
<tr>
<td>Su-e-eh-ni</td>
<td>What other person is that? Who?</td>
<td></td>
</tr>
<tr>
<td>Ho-e-oop hah pha-e –</td>
<td>Reign, government, &lt;power&gt; right, kingdom</td>
<td></td>
</tr>
<tr>
<td>Zub-Zool-oan</td>
<td>The beginning, first, before appointing to</td>
<td></td>
</tr>
<tr>
<td>Zub-Zool-oan-eh</td>
<td>In the beginning of the earth, or Creation</td>
<td></td>
</tr>
<tr>
<td>Zub-eh –</td>
<td>To be in – as light in the earth</td>
<td></td>
</tr>
<tr>
<td>Zub</td>
<td>The first creation of any thing &lt;or first institution&gt;</td>
<td></td>
</tr>
<tr>
<td>Zub Zool</td>
<td>From the first to any stated period after</td>
<td></td>
</tr>
<tr>
<td>Zool</td>
<td>From a fixed period of time back to the beginning</td>
<td></td>
</tr>
<tr>
<td>Second part of the first degree.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ah me os</td>
<td>God without beginning or end</td>
<td></td>
</tr>
<tr>
<td>Aleph</td>
<td>In the beginning with God the Son or first born</td>
<td></td>
</tr>
<tr>
<td>Albeth</td>
<td>Angels or disembodied spirits or Saints.</td>
<td></td>
</tr>
<tr>
<td>Alkabeth</td>
<td>Angels in an unalterable state, men after they are raised &lt;from the dead&gt;</td>
<td></td>
</tr>
<tr>
<td>Alchebeth</td>
<td>Ministers of God, high priests, kings</td>
<td></td>
</tr>
<tr>
<td>Alchibeth</td>
<td>Ministers of God, &lt;less than high priests</td>
<td></td>
</tr>
<tr>
<td>Alkobeth</td>
<td>Ministers not ordained of God, sinful</td>
<td></td>
</tr>
<tr>
<td>Alkubeth</td>
<td>Ministers who are less sinful for want of power</td>
<td></td>
</tr>
<tr>
<td>Ba-eth</td>
<td>The name of all mankind – man or men</td>
<td></td>
</tr>
<tr>
<td>Ba-eth Ka</td>
<td>Adam or the first man, or first king</td>
<td></td>
</tr>
<tr>
<td>Ba-eth Kee</td>
<td>The next from Adam, one ordained under him.</td>
<td></td>
</tr>
<tr>
<td>Ba-eth Ki</td>
<td>The third ordained under Adam</td>
<td></td>
</tr>
<tr>
<td>Ba-eth Ko</td>
<td>The fourth from Adam</td>
<td></td>
</tr>
</tbody>
</table>
Sound

Baeth Ku  The fifth high priest from Adam
Beth  Man’s first residence, a fruitful garden <a great valley>
Beth Ka  Another place of Residence <5 times as great> more spacious, larger than the firsts
Beth Ke  The third place of residence 5 times as great as the last still greater & c
Beth Ki  The fourth place 5 times that of the last.
Beth Ko  The fifth place 5 times greater than the last
Beth Ku  The sixth place 5 times & c
Beth Ku-Ain tri-eth  The whole earth, pure, with all glory
E beth-Ku-ain tri-eth  All the heavenly bodies – Eternity
E beth Ka  The heaven of heavens wher[e] God resides, the greatest place of hap
Kah tu ain tri eth
Kah ta ain
Dah tu Hahdees
Hah dees
De eh
Zip Zi Iota Veh
Lish-Zi-ho e-oop Iota
Gahmel
Ho-hah-oop
Io-ho-hah-oop
Io-ho-hah oop Zip Zi
Jah ho e oop
Jah ho ni hah
Jah oh eh
Moh nit tish Flo ees
Floisisis
Kli floisisis
Veh Kli floisisis
Kolob
The third part of the first degree

Ki Ah broam Kiah brah-oam zub zool oan

Iota ni tah veh – Ah-que

Fourth part of the first degree.
The fifth part of the first degree

Za Ki on- hish or Kulsidon hish, – The land of the Chaldees
Za Ki on hish – Ah-brah oam, The father of the faithful
the first right <times> unto whom is com
mitted.
[BLANK PAGE]
(Blank pages have been inserted so that certain pages can be viewed side by side for comparison.)
**Egyptian MS. No. 4:** Manuscript entitled: “Egyptian alphabet,” in the handwriting of Joseph Smith and Oliver Cowdery.

Five pages: B, T, U, V and W.

See photos online at:
Egyptian Alphabet first degree

Ah the first being who exercises Supreme power
pha-e the first man or one who has Kingly power
pha a more universal reign having greater dominion or power
<phatoeuh> royal family royal blood or pharaoh or supreme power or king
ho up hah crown of a princess or queen or Stands for queen
<Zi> Virgin unmarried or the principle of virtue
Kah tou man the name of a royal family in female line
Zei oop hah An unmarried woman and a virgin princess or queen
ho ee oop young unmarried man a prince
Zip Zi woman married or unmarried or daughter
ho ee oop hah Crown of a prince or King
one ahe or ohe the Earth
tone tahe or tohe tou-es beneath or under water
Iota the eye or to see or sight sometimes me myself
Iota tou es Zip Zi the land of Egypt first seen under water
Sue Eh ni what other person is that or who
ho ee oop phare hah pha-e government power or Kingdom
Zub Zool oon the beginning first before pointing to
Zub Zool Eh in the beginning of the Earth Creation
Zool Eh signifies to be in any as light in the tear in page
Zub the first creation of anything first institution
Zub Zool from the first to any stated period after
Zool from any or some fixed period of time back to the beginning of the creation

The second part first degree

Ahnaios God without beginning or end
Aleph in the beginning with God His Son or first born
Albeth Angels or disembodied spirits or Saints
Alcabeth Angels in an unalterable immortal state
Achebeth ministers of God high prelates or kings
Alchibeth ministers of God under or the less
Alchobeth ministers not ordained of God sinful
Alchubeth ministers who are less sinful for want of power
Baeth the name of all mankind man or men
Baeth Ka Adam or the first man or first King
Baeth Ke the next from Adam one ordained under him
Baeth Ki the third patriarch
Baeth Ko the fourth from Adam
Baeth Ku
Egyptian alphabet first degree Second part

Baeth chu the fifth high preast from Adam

Beth mans first residence fruitful garden A great vale a place of happiness 1 times

Bethcha an other place of residence or more fruitful garden a larger place of happiness 5 times

Bethche the third place 5 times Bethcha

Bethchi the fourth place 5 times Bethche

Bethcho the fifth place 5 times Bethchi

Bethchu ain trieth the whole Earth or the largest place the greatest enjoyment on Earth garden of the Earth

Ebethchu aintrieth Eternity

Ebethcha the greatest place of happiness where God resides the celestial kingdom

Kah-tu-ain-trieth-

Kah-tuain-

Dah-tu-hah-dees

Hah-dees

De De-eh

Zip-zi-iota-veh

Lish zi ho-e-oop-iota

Gah-nel

Ho-hah-oop

Io-ho-hah-oop

Io-ho-hah-oop-zip-zi

Jah-ho-e-oop

Jah-hi-hah

Jah-oh-eh

Flo-ees

Flos-isis

Kli-flo-isis

Veh-kli-flo-isis

Kolob
The third part of the first degree.

The fourth part of the first degree.
3 Egyptian alphabet first degree

The third part of the first degree

Ah bream ah braheam Ki Ahbraem Ki ah-bram Ki-ah-bra-oum-Zub-sool-oan.

Iota nilah veh ah que

fourth part first degree
Egyptian alphabet fourth part first degree

fifth part of the first degree

Ah-broam
Ah-bra-oam. Signifies father of the faithful – The first right – The elder
In the first degree Ah-broam – signifies The father of the faithful the first right, the elders second degree – same sound – A follower of righteousness – Third degree – same sound – One who possesses great Knowledge – Fourth degree – same sound – A follower of righteousness, a possessor of greater knowledge.
Fifth degree – Ah-bra-oam, The father of many nations, a prince of peace, one who keeps the commandments of God, a patriarch, a rightful heir, a high priest.
**Egyptian MS. No. 5:** Manuscript in the handwriting of Oliver Cowdery, a scribe to Joseph Smith. Top has deteriorated, similarity to MSS. 3 and 4 indicates it was probably titled: “Egyptian alphabet.”


See photos online at:
A

Ah  The first Being who exercises Supreme power

Pha-e  The first man, or one who has kingly power or [tear in page]

Pha  a more universal reign, having greater dominion or power or [tear in page]

Pha-ho-e-op  Royal family, royal blood or Pharaoh, power or King or supreme power or king

Ho-oop-hah  Crown of a princess or queen, or signifies queen

Zi  Virgin unmarried, virtuous, or the principle of virtue

Kah-tou-mun  The name of a royal family – The female line

Zi-oop-hah  An unmarried woman and a virgin princess

Ho-e-oop  A young unmarried man, a prince

Zip Zi  A woman married or unmarried – daughter

Ho-e-oop-hah  Crown of a prince or King

Oan, or ah-e, or Oh e.  The earth

Toan, Tah-a-Tae, or Tus,  or water

Iota  The eye, or to see, or sight, some times me, myself

Iota-Tau-es-Zip Zi.  The land of Egypt first discovered under water by a woman.

Su-e-eh-ni  What other person is that? Who

Ho a oop-hah-pha-e.  Reign, government, power, kingdom, or dominion

Zub-Zool-oan.  The beginning, first, before, or pointing to

Zub-Zool-eh.  In the beginning of the earth or creation

Zub-  To be in or be within – as light in the earth

Zub  First creation of anything, first institution

Zub-Zool  From the first to any stated period after –

Zool  From a fixed period of time back to the beginning or creation

The second part of the first degree.

Ah me-os  God, without beginning or end

Aleph  In the beginning with God, the Savior

Albeth  Angels or disembodied spirits, or saints

Alkabeth  Angels in an unalterable state – sanctified or men after they are raised from the dead

Alchebeth  Ministers of God, high priests, Kings.

Alchibeth  Ministers of God, less, or under the high priest

Alkobeth  Ministers not ordained of God, sinful

Alkubeth  Ministers who are less sinful for want of power

Baeth  The name of all mankind, man, or men,

Baeth-Ka  Adam, or the first man, or first king

Baeth-Kee  The next from Adam, One ordained under him

Baeth-Ki  The lineage king under Adam, third patriarch

Baeth-Ko  The fourth from Adam
Second order continued: X O X

Baeth-Ku  The fifth high priest from Adam

Beth  Man’s first residence in a fruitful garden, a great valley or plain filled
with fruit trees and flowers <good to the taste, pleasing to the eye and
sweet & precious to the smell> – place of happiness

Beth-Ka  A garden, valley or plain, larger, more spacious, more pleasing,
more beautiful – place of more complete happiness, peace & rest for man.

Beth-Kee  A Third garden, or place of residence still more spacious, beautiful and
pleasing – increasing in greatness five degrees or being five times as large as Beth Ka

Beth-Ki  A Fourth, increasing five degrees beyond Beth-Kee.

Beth-Ko  A Fifth, increasing like the fourth

Beth-Ku  A Sixth, increasing like the fifth.

Beth Ku-ain-trieth  The whole earth, or the largest place, the greatest enjoyment on
earth – man’s resident in the garden of the earth.

E-Beth-Ku-ain-trieth  The heavenly bodies, the worlds of light and glory, the
heaven, heavens, and heaven of heavens – eternity.

E-Beth-Ka  The greatest place of happiness, where God resides – The celestial kingdom.

Kah-tuain-trieth

Kah-tuain

Dah-tu-hah-dees

Hah-dees

De-eh

Zip zi-iota- aeh

Lish-zi-ho-e-aop-iota

Gah Mel

Ho-hah-oop

Io-ho-hah-oop

Io-ho-hah oop-zip zi

Jah-ho e-oop

Jah-ni-hah

Jah-oh-eh – (the earth &c)

Flo-ees (Moon)

Flos-isis (Sun)

Kli flos isis

Veh-Kli-flos-isis
Second order continued

Third part of the first degree

<Ki> Ah broan,  <Ki> Ah-bra-oam – Zub-zool-oan.

Fourth part of the first degree
Fifth part of the first degree

Za Kio on hiash, or Kal sidon hiash – the land of the Chaldeans.
Introduction to Egyptian MSS. Nos. 6 and 7

Pages 1 to 3 of Egyptian MS. No. 6 and page 2 of Egyptian MS. No. 7 contain characters from the Book of the Dead belonging to Amenhotep. These Egyptian characters are hand drawn.

Page 3 of MS. No. 6 is represented to be a “translation” from Egyptian characters taken from the Amenhotep papyrus characters found on page 2 of MS. No. 7.

The first nine Egyptian characters of MS. No. 7, page 2 (reads from right to left) were reversed so that they conform with reading from left to right in English. A purported explanation appears on page 3 of MS. No. 6 containing 3 sets of characters before each segment of the English text. On page 1 of MS. No. 7 is what represents to be a “translation;” it is titled: “A Translation of the next page” (with the words “in part” added to it) meaning the next page — page 2 of MS. No. 7.
[BLANK PAGE]
(Blank pages have been inserted so that certain pages can be viewed side by side for comparison.)
**Egyptian MS. No. 6:** Titled: “Valuable Discovery of hiden [sic] records that have been obtained from the ancient buring [sic] place of the Egyptians [sic] Joseph Smith Jr,” this title is probably in the handwriting of Frederick G. Williams with the signature of Joseph Smith. The English contents are in the handwriting of Oliver Cowdery, a scribe to Joseph Smith.

Four pages: Title page, pages 1 to 3 with remaining 9 pages blank. First small notebook.

Contents: Pages 1 to 3 have characters copied from the Amenhotep papyrus, with a translation on page 3.

See photos online at:
Valuable Discovery of
hid[d]en records that have
been obtained from the ancient
bur[y]ing place of the Egyptians
Joseph Smith Jr.
The above were taken from beneath the figures of two persons – one the appearance of a male and the other a female.

The above was taken from beneath figures like the first, standing a little to the left, and a little below.
Katumin, Princess, daughter of On-i-tas Pharaoh King of Egypt, who <began to</b> reigned 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.
[BLANK PAGE]

(Blank pages have been inserted so that certain pages can be viewed side by side for comparison.)
Egyptian MS. No. 7: English contents in the handwriting of William W. Phelps, a scribe to Joseph Smith. Cover had “FGW” and “William” on it.

Three pages: 1 to 3 with 8 or 9 blank pages. Second small notebook. Contents: page 1 “A Translation of the next page” with the words “in part” added to it; page 2 has characters copied from the Amenhotep papyrus and other vignettes of the Joseph Smith Papyri; page 3 had characters also copied, upside down.

See photos online at:
A Translation of the next page
Katumin, Princess, daughter of On-i-tas <King> of Egypt, who
reigned 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 28th years old, which was <the year> 3020
(Over this stood the figure)

of a woman.)
Egyptian MS. No. 8: (1 fold), Hieratic Egyptian characters copied from the Book of the Dead belonging to the lady Ta-shert-Min, daughter of Nes-Khensu.
**Egyptian MS. No. 9:** Hieratic Egyptian characters copied from the Book of the Dead belonging to the lady Ta-shert-Min, daughter of Nes-Khensu. Part of this manuscript was copied from what is left of the Joseph Smith Papyrus No. IX; this is also labeled as Egyptian Papyrus No. 10.

**Egyptian Papyrus No. 10:** Actual portion of an Egyptian papyrus attached to a sheet of paper. This is the same as the Joseph Smith Papyrus No. IX. Book of the Dead belonging to the lady Ta-shert-Min, daughter of Nes-Khensu. Church Historian’s fragment.
Other Manuscripts:

1. A sheet of paper with English and Hebrew(?).

2. Some Arabic writing.
English (for it grieveth me that I should lose this tree
& the fruit thereof)
Hebrew (in Z____ z____ E Z____ onis i _____ e z____
____ ______
English brethren I bid you adieu
Heb____ (____ E z____

(The Book of Mormon) (the interpreter of language
Written & kept for profit & learning _____ Oliver
Drawing of the damaged original of Facsimile No. 2 of the Book of Abraham. A Hyopocephalus belonging to Shashaq.
PLATE 1 — THE BOOK OF ABRAHAM PAPYRUS FOUND
A photograph of the Joseph Smith Papyrus No. I and No. XI placed together, side by side as these fragments appeared originally before they were cut apart. Joseph Smith used this papyrus as the source for the Book of Abraham Facsimile No. 1 and for the text of the Book of Abraham.

PLATE 2 — THE SOURCE OF THE BOOK OF ABRAHAM MARGIN CHARACTERS
To the right is page 3 (also labeled page “q”) of Translation MS. No. 3 which was dictated by Joseph Smith and recorded in the handwriting of Warren Parrish. Three sets of characters are numbered with the location on the Joseph Smith Papyrus No. XI, Col. 1 (right side), line 1.
[BLANK PAGE]
(Blank pages have been inserted so that certain pages can be viewed side by side for comparison.)
Joseph Smith Responsible for the Translation Manuscripts

In a letter written by Warren Parrish he mentions the time when he acted as a scribe to Joseph Smith. The following is an extract from his letter:

“I have set [sic] by his [Joseph Smith’s] side and penned down the translation of the Egyptian Hieroglyphicks [sic] as he claimed to receive it by direct inspiration from Heaven.” (Letter from Warren Parrish, Kirtland, Ohio, February 5, 1838; *Painesville Republican*, Vol. 2, No. 14, 15; February 15 [i.e. 22], 1838, Whole No. 67)

This indicates the following:
1. Warren Parrish sat by Joseph Smith’s side while he was translating.
2. Warren Parrish penned down the translation of the Egyptian writing.
3. The translation had some relationship to the Egyptian writing.
4. Joseph Smith claimed to receive the translation by direct inspiration.

All of the above supports the Translation Manuscripts of the Book of Abraham. The Translation Manuscripts are the ones that have the Egyptian characters in the left-hand column and the representation of those characters in English in the right-hand column. In other words, the Egyptian characters are in the same position with relationship to the handwritten contents of the Book of Abraham text. The English handwritten text is represented as being a translation of the Egyptian characters in the left-hand column in each of the three Translation Manuscripts of the Book of Abraham. That Joseph Smith did deal with the Egyptian characters is clear from the following:

1. For July 1835 Joseph Smith had recorded: “. . . I commenced the translation of some of the characters or hieroglyphics . . .” (*DHC* 2:236; written in 1843)

2. “at home we spent the day in transcribing Egyptian characters from the papyrus. . . .” (*An American Prophet’s Record*, p. 68 [entry dated November 26, 1835])

The Book of Abraham text contains ideas that have been developed from the material in the bound *Egyptian Alphabet and Grammar* (*EAG*) book. This close relationship is clear from the following wording that was used when a gap in the papyrus appeared and it was “incorrectly restored” in the characters in the left-hand column of the Book of Abraham Translation Manuscripts. For the character which looks like: ___ and named “lota toues-Zip Zi” the following occurs:

1st Degree: “The land of Egypt” (*EAG*, p. 21)
2nd Degree: “The land which was discovered under water by a woman” (*EAG*, p. 18)
3rd Degree: “The woman sought to settle her sons in that land. She being the daughter of Ham” (*EAG*, p. 14)
4th Degree: “The land of Egypt discovered by a woman who afterwards sett[led] her sons in it.” (*EAG*, p. 10)
For the 5th Degree of the *EAG* it will be put in parallel with the Book of Abraham text:

**5th Degree**

“The land of Egypt which was first discovered by a woman wheret [while?] under water, and afterwards settled by her sons she being a daughter of Ham . . .”  
(*EAG*, p. 5)

**Book of Abraham 1:23-24**

“The land of Egypt being first discovered by a woman, who was the daughter of Ham, . . . When this woman discovered the land it was under water, who afterward settled her sons in it; . . .” (see also Book of Abraham Translation MS. No. 1, p. 5; MS No. 2, p. L; MS. No. 3, p. P and *Times and Seasons* Vol. 3:705)

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**The Book of Abraham Translated from Which Papyrus?**

Translation Manuscript No. 1 of the Book of Abraham starts as follows: “Translation of the Book of Abraham written by his own hand upon papyrus and found in the Catacombs of Egypt.” Then to the left of this title is a column with part of the word “character” written above a number of characters copied from a papyrus which was in the possession of Joseph Smith. The specific papyrus which was “found in the Catacombs of Egypt” is labeled as Joseph Smith Papyrus No. XI (col. 1). Dr. Klaus Baer commenting on this papyrus scroll, of which Joseph Smith Papyrus XI was a part, stated:

“Joseph Smith thought that this papyrus contained the Book of Abraham.”  

The first character which was copied onto Translation Manuscript No. 1 looked like this: ___, and to the right is the number of the character and what was represented as the translation: “1 In the land of the Chaldeans.” The number 1 is also before the word “saw.” This word “saw” is in the *EAG* page 2. The translation of this same character can be found in Egyptian MS. No. 5, p. 4 as: “Za Kie on hiash, or Kal sidonhiash — The land of the Chaldeans.” The relationship between Translation Manuscript No. 1 and the *EAG* (5th Degree) page 1 is too close to disregard. This same character appears as character No. 1 on page 1 of the *EAG* with the words to the right as follows: “This is called Za Ki-oan hiash, or chalsidon hiash.”

The second character on Translation Manuscript No. 1 looks like this: ___, and a number 2 appears in the text before the name “Abraham.” A poor copy of this character is on page 2 in the *EAG* and the name “Ah brah - oam” is to the right of it.

These two characters were on Joseph Smith Papyrus XI, col. 1, line 1, before the break in line 1, but only the upper tips can be seen today. (See Plate 2) These two characters were copied onto Egyptian MSS. Nos. 3, 4 and 5 after the character which were copied from the columns on the sides of the vignette of Joseph Smith Papyrus No. 1, the original of Facsimile No. 1 (Joseph Smith Papyrus I, see Plate 1).

The third character in Translation Manuscript No. 1 looks like this: ___, and what is represented as a translation of over 75 words are written to the right-hand side of the character (with no character number indicated). This character appears in the *EAG* on page 3 as character No. 10 with the name “Kiah broam - Kiashbrahoan - Zub Zool oan.” This character is not from Joseph Smith Papyrus XI, col. 1, line 1, but is from the second column from the right side of the original of Facsimile No. 1 (Joseph Smith Papyrus I, see Plate 1). In the Egyptian MSS. Nos. 3, 4 and 5 beside this poorly copied character appears the words: “Ki Ahbroah kiah Abrah-oam Zubzooloan.” In the *EAG* page 3 (fifth degree) this character is shown dissected with the translation represented as being:
“Kiahbrah oam . . . a father of many nations; a prince of peace; one who keeps the commandment of God; a patriarch; a rightful heir; a high priest.” This wording is also on page 2 of the EAG for the name “Ah brah - oam.” The text of Translation Manuscript No. 1, page 1, has the same wording that is in the EAG except that the words “a patriarch” are not included. Below is a parallel of the EAG wording and the Translation Manuscript text:

<table>
<thead>
<tr>
<th>EAG</th>
<th>Translation MS. No. 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>“a father of many nations a prince of peace, one who keeps the commandments of God. A patriarch a rightful heir, a high priest” (EAG, p. 2)</td>
<td>“a father of many nations; a prince of peace; one who keeps the commandments of God; a rightful heir; a high priest” (Translation MS. No. 1, p. 1; wording is different from the published text of the Book of Abraham 1:2)</td>
</tr>
</tbody>
</table>

This evidence that the EAG is very closely connected with the Book of Abraham text is increased when the character which looks like this: ____, is said to mean: “Zubzool . . . from Chaldea I travelled to dwell in the land of Canaan.” (EAG, p. 14; compare with Abraham 2:4 — “Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan . . .”

The Book of Abraham Does Not Represent What is Written on the Hor Sensen Papyrus

About the first third of the characters of Joseph Smith Papyrus XI, col. 1 was used in preparing the Translation Manuscript No. 1 of the Book of Abraham. The contents of Abraham 1:1 to 2:18 (about 1/3 of the Book of Abraham text) were represented to have been derived from the meaning of the Egyptian characters which came from this papyrus. The relationship of both the characters and the English text shows that a papyrus was used in composing the text of the Book of Abraham.

The following is a chart of the 27 sets of characters used in preparing Translation MS. No. 1 of the Book of Abraham. These are listed with location on the 10 pages of the manuscript; the location on the wrapping instructions for the Book of Breathings papyrus known as Joseph Smith Papyrus XI, col. 1, lines 1 to 4 (see Plate 2); followed by Joseph Smith’s representation into the Book of Abraham text with chapter and verse for easy reference, then the Egyptologist’s translation of the meaning of the Egyptian into English. Klaus Baer made a similar comparison in 1968, which was published in Dialogue: A Journal of Mormon Thought, Vol. 3, No. 3, pp. 130-132.
Anyone who has read the opening portion of Joseph Smith’s Book of Abraham translation can see how far he missed the mark by comparing any one of the 5 different translations of the same “Book of Abraham” papyrus. The subject matter is completely different from that of the Book of Abraham text. It should also be noted that the name of Abram or Abraham is not contained in any of these translations because there is no mention of the Biblical personage anywhere in the entire Egyptian text.

1. Richard A. Parker:

[. . .] this great pool of Khonsu [Osiris Hor, justified], born of Taykhebyt, a man likewise. After (his) two arms are [fast]ened to his breast, one wraps the Book of Breathings, which is with writing both inside and outside of it, with royal linen, it being placed (at) his left arm near his heart, this having been done at his wrapping and outside it. If this book be recited for him, then he will breath like the soul[s of the gods] for ever and ever. (Dialogue: A Journal of Mormon Thought, Vol. 3, No. 2, p. 98)
2. Dee Jay Nelson:

...the pool of The Traveler, Khensu... [Osiris Hor, who is true of word], born of Tai-khebit, who is true of word likewise. After... seized, the two arms with his heart are wrapped up with the Book of Breathings made by [Isis] and which is with writing on the inside and outside of royal linen. It is placed near and wrapped up on his left side in alignment with his heart. This having been done at his final wrapping for burial. If this book is made for him then he (will) breathe like the soul[s of the gods] for ever and ever. (The Joseph Smith Papyri, Part 2, p. 21)

3. Klaus Baer:

Osiris shall be conveyed into the Great Pool of Khons — and likewise Osiris Hor, justified, born to Tikhebyt, justified — after his arms have been placed on his heart and the Breathing Permit (which [Isis] made and has writing on its inside and outside) has been wrapped in royal linen and placed under his left arm near his heart; the rest of his mummy-bandages should be wrapped over it. The man for whom this book has been copied will breathe forever and ever as the bas of the gods do. (Dialogue: A Journal of Mormon Thought, Vol. 3, No. 3, pp. 119-120)

4. Grant S. Heward:

...to the pool of great Khensu... born to Taykhebyt justified likewise. After his arms are put over his heart and wrapped, the Book of Breathings, which was made with writing inside and out, is fastened in royal linen at the left side, in alignment with his heart. This is done at his outer wrapping. If this is made for him, then he will breathe like the souls of the gods for ever and ever. (The Book of Abraham Papyrus Found, 1975, p. 8)

5. High Nibley:

inside (of) the lake great (of) Chonsu born of Taykhebyt justified likewise after clasp - ed (two) arms his upon breast his being as wrap - ped like a book (or roll...); the Book of Breathings... being written according-to-what is... in (the sacred) writing (books) on both inside and outside in linen (of) the king One places (or is placed) arm left his vicinity of heart his, having - been-done this for his wrapping on (the) side outer If makes one for him book this, then breathes he like souls (of the) gods for time and eternity (The Message of the Joseph Smith Papyri, pp. 19-23; word to word translation)

The subject matter of the above translations deal with wrapping the Book of Breathings upon the breast of the mummy. This papyrus dates around A.D. 60 based upon the handwritten Egyptian hieratic characters.

E. A. Wallis Budge describes the nature of the Book of Breathings as follows:

“The ‘Book of Breathings’ is one of a number of short funeral works... it was addressed to the deceased by the chief priest conducting the funeral services... The ‘Book of Breathings’ represents the attempt to include all essential elements of belief in a future life in a work shorter and more simple than the Book of the Dead... To give the work an enhanced value it was declared to be the production of Thoth, the scribe of the gods.” (The Book of the Dead, Facsimiles of the Papyri of Hunefer, Kerasher and Netchemet, 1899, p. 33)
Another scholar, Bruno Hugo Stricker, supplies this further information:

“Finally, following [is] some information pertaining to the spreading of the literature collected under the name ‘Book of Breathing’ according to place and time. As far as the origin is known or even supposed, all published hand writings originate from Thebes. The date is registered for the papyri found in the grave of Soter (1st/2nd century A.D.) and for those originating from the grave of the family of a certain Horiese, priest of Amon in Thebes which contents were spread over at least the musea of Leiden and Paris (reign of August); none of the copies seem to be older than the Roman period, judging from the papeography. The Book of Breathing are the latest texts of pagan inspiration which originated in Egypt and their hand writing give us the latest examples of the use of the Hieratic script. The old and revered book of the dead already had disappeared during this time. It did not live to see the Roman period.” (“Het Lijkpapyrus van Sensaos,” Oudheidkundige Mededelingen uit het Rijksmuseum van Oudheden te Leiden, N.R. Vol. 23, 1942, pp. 30-47; from a typed English translation by Joan Chase, Dutch translator in the LDS Church Translation Department, Salt Lake City, Utah, p. 19, last paragraph)

Summary

Joseph Smith used part of the Book of Breathings (Joseph Smith Papyrus XI, col. 1) in preparing the Translation Manuscripts and considered it as the writing of Abraham. The fact is that the papyrus which he used as the source of the Book of Abraham manuscript characters has nothing to do with Abraham. It is an Egyptian record which gives directions for wrapping up the Book of Breathings with the mummy. The papyrus roll that Joseph Smith used for his “Book of Abraham” was written for a man named Hor, a priest of Amon-Ra, who died about A.D. 60.
The Use of the Bible in the Production and Composition of the Book of Abraham

The book of Genesis of the King James Version of the Bible was used extensively in preparing the Book of Abraham. The actual wording in the text of the Book of Abraham suggests a use of the Bible in composing the work. This would indicate that the wording from Genesis is a copying effort. The contents of part of Translation Manuscripts Nos. 1, 2 and 3 (ca. 1835) have as a source two verses in the 11th Chapter of Genesis in the Old Testament of the Bible and also Manuscripts Nos. 1 and 2 continue to use the 12th Chapter of the Genesis text.

This includes the following in the Translation Manuscripts:

<table>
<thead>
<tr>
<th>Book of Abraham</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>MS. No. 2: Abraham 2:1-3</td>
<td>Genesis 11:28-29; 12:1</td>
</tr>
</tbody>
</table>

The above Translation Manuscripts of the Book of Abraham are a part of the writings of Joseph Smith though of course written entirely by the hands of his scribes, William W. Phelps and Warren Parrish.

In the publication Times and Seasons printed in Nauvoo, Illinois, in 1842 the text continued with Abraham 2:19-23 and 25 which can be compared with Genesis Chapter 12:7-12, 13. Some of the text from Genesis is the same while other parts of the text were revised or expanded to include material as though it were written by Abraham himself.

The text for Abraham 2:9, 11, 14-15 and 18 is found only in MS. No. 1 of the Book of Abraham. This was published in Times and Seasons Vol. 3, No. 9, March 1, 1842 issue, pp. 705-706. The Times and Seasons printing has been used below for the text of the Book of Abraham (the numbering is different from the current versification) but the references are to the current chapter and verses of the Book of Abraham. The parallel columns which follow shows that Genesis was used in making the text for the Book of Abraham. The actual Egyptian characters used to represent different parts of the Book of Abraham when translated into English by Egyptologists do not correspond to the Abraham/Genesis text or subject matter. For example, the Egyptian characters meaning “justified, likewise” were made to represent Abraham 2:3-5. Verse 3 actually was taken from Genesis 12:1.

The following is a comparison between the Genesis text and the Book of Abraham text as published in the Times and Seasons:

**Joseph Smith’s story of Abraham**

Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur, of the Chaldee’s. And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran.

(Abraham 2:1-2)

**Genesis account in the Bible**

And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram’s wife was Sarai; and the name of Nahor’s wife, Milcah, the daughter of Haran . . .

(Genesis 11:28-29)
Joseph Smith’s story of Abraham

Now the Lord had said unto me, Abram, get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee.

(Abraham 2:3)

and I will make thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing . . .

(Abraham 2:9)

and I will bless them that bless thee, and curse them that curse thee, and in thee . . . shall all the families of the earth be blessed . . .

(Abraham 2:11)

So I, Abram, departed as the Lord had said unto me, and Lot went with me, and I, Abram, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother’s son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents, as we came on our way . . . and then we passed from Jershon through the land, unto the place of Sechem. It was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites . . .

(Abraham 2:14-15, 18)

Genesis account in the Bible

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee:

(Genesis 12:1)

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

(Genesis 12:2)

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

(Genesis 12:3)

So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

(Genesis 12:4-6)
The *Times and Seasons* continues the text where Translation MS. No. 1 ends. The material for Abraham 2:19-23 and 25 with some variation is derived from Genesis 12:7-13.

**Joseph Smith’s story of Abraham**

And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this land. And I, Abraham; arose from the place of the Altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there; Bethel on the West, and Hai on the East; and there I built another altar unto the Lord, and called again upon the name of the Lord. And I, Abraham, journeyed, going on still towards the South; and there was a continuation of a famine in the Land, and I Abraham concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife, is a very fair woman to look upon, therefore it shall come to pass when the Egyptians shall see her, they will say she is his wife; and they will kill you, but they will save her alive . . .

(Abraham 2:19-23)

. . . Therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

(Abraham 2:25)

**Genesis account in the Bible**

And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the south. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

(Genesis 12:7-12)

Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

(Genesis 12:13)
Not only is the Abraham account given in the wording of the book of Genesis but also the basic material in Chapters 4 and 5 of the Abraham text concerning the creation of the earth. There are differences in the Book of Abraham text such as instead of the singular word “God” being used (as in Genesis) the Book of Abraham has: “they,” “that is the Gods” and “Gods” (plural). This part of the Book of Abraham uses the Genesis text as a source but it is rewritten to include a plurality of Gods throughout the narrative dealing with the creation. For example, while Genesis 1:2 has: “And the Spirit of God moved upon the face of the waters,” the Book of Abraham has: “and the Spirit of the Gods . . .” (Abraham 4:2)

Compare the following text of the Book of Abraham with the account of the creation recorded in Genesis Chapters 1 and 2. The Abraham text was published in the *Times and Seasons*, Vol. 3, No. 10, March 15, 1842 issue, pp. 720, 721-722.

**Abraham Chapters 4 and 5**

And then the Lord said, let us go down; and they went down at the beginning, and they organized and formed, (that is, the Gods,) the heavens and the earth. And the earth, after it was formed, was empty and desolate; because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the water.

(Abraham 4:1-2)

And they said, the Gods, let there be light, and there was light. And they, the Gods, comprehended the light, for it was bright; and they divided the light, or caused it to be divided from the darkness, and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning, they called night; and from the morning until the evening, they called day: and this was the first, or the beginning of that which they called day and night.

(Abraham 4:3-5)

And the Gods also said let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse, from the waters which were above the expanse: and it was so, even as they ordered. And the Gods called the expanse, heaven. And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day: and this was the second time, that they called night and day.

(Abraham 4:6-8)

**Bible Source: Genesis 1 and 2**

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

(Genesis 1:1-2)

And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

(Genesis 1:3-5)

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

(Genesis 1:6-8)
Abraham

And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters: and the Gods saw that they were obeyed. — And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so even as they ordered. 

(Abraham 4:9-11)

And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same, in itself, after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night. And it came to pass from the morning until the evening they called day; and it was the third time.

(Abraham 4:12-13)

And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs, and for seasons, and for days, and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light he set the stars, also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered, until they obeyed. And it came to pass, that it was from evening until morning, that it was night; and it came to pass that it was from morning until evening, that it was day; and it was the fourth time.

(Abraham 4:14-19)

Bible Sources: Genesis

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

(Genesis 1:9-11)

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

(Genesis 1:12-13)

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

(Genesis 1:14-19)
Abraham

And the Gods said let us prepare the waters to bring forth abundantly the moving creatures that hath life; and the fowl that they may fly above the earth, in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind; and the Gods saw that they would be obeyed, and that their plan was good. And the Gods said we will bless them and cause them to be fruitful and multiply, and fill the waters in the seas, or great waters; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and it was the fifth time.
(Abraham 4:20-23)

Bible Source: Genesis

And God said, Let the waters bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves, and said, let us go down, and form man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods, to form they him, male and female, to form they them: and the Gods said we will bless them. And the Gods said we will cause them to be fruitful, and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after their kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.
(Genesis 1:20-23)
Abraham

which shall have fruit upon it, yea the fruit of the
tree, yielding seed to them we will give it, it shall
be for their meat; and to every beast of the earth,
and to every fowl of the air, and to every thing that
creepeth upon the earth, behold we will give them
life, and also we will give to them every green
herb for meat, and all these things shall be thus
organized. And the Gods shall be thus organized.
And the Gods said we will do every thing that we
have said, and organize them; and, behold, they
shall be very obedient. And it came to pass that it
was from evening until morning, they called night;
and it came to pass that it was from morning until
evening, they called day; and they numbered the
sixth time.
(Abraham 4:24-31)

And thus we will finish the heavens and the earth,
and all the hosts of them. And the Gods said among
themselves, on the seventh time, we will end our
work, which we have counselled; and we will rest
on the seventh time from all our work which we
have counselled. And the Gods concluded upon
the seventh time, because, that on the seventh time
they would rest from all their works, which they,
the Gods, counselled among themselves to form,
and sanctified it. And thus were their decisions, at
the time that they counselled among themselves
to form the heavens and the earth. And the Gods
formed man from the dust of the ground, and
took his spirit, that is the man's spirit, and put it
into him, and breathed into his nostrils the breath of life, and man became a living soul.
(Abraham 5:1-7)

Bible Source: Genesis

I have given every green herb for meat: and it was
so. And God saw every thing that he had made,
and, behold, it was very good. And the evening
and the morning were the sixth day.
(Genesis 1:24-31)

Thus the heavens and the earth were finished,
and all the host of them. And on the seventh day
God ended his work which he had made; and he
rested on the seventh day from all his work which
he had made. And God blessed the seventh day,
and sanctified it: because that in it he had rested
from all his work which God created and made.
These are the generations of the heavens and of
the earth when they were created, in the day that
the Lord God made the earth and the heavens, And
every plant of the field before it was in the earth,
and every herb of the field before it grew: for the
Lord God had not caused it to rain upon the earth,
and there was not a man to till the ground. But
there went up a mist from the earth, and watered
the whole face of the ground. And the Lord God
formed man of the dust of the ground, and breathed
into his nostrils the breath of life; and man became
a living soul.
(Genesis 2:1-7)
Abraham

And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body, which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight, and good for food: the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads.
(Abraham 5:8-10)

And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it: and the Gods commanded the man, saying, of every tree of the Garden, thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the time that thou eatest thereof, thou shalt surely die. . . .
(Abraham 5:11-13)

And the Gods said, Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him.
(Abraham 5:14)

And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man, formed they a woman, and brought her unto the man. And Adam said this was bone of my bones, and flesh of my flesh, now she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
And they were both naked, the man and his wife, and were not ashamed.
(Abraham 5:15-19)

And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought unto Adam to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field, and for Adam there was found an help meet for him.
(Abraham 5:20-21)

Bible Source: Genesis

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.
(Genesis 2:8-10)

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
(Genesis 2:15-17)

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.
(Genesis 2:18)

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.
(Genesis 2:21-25)

And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field, and for Adam there was not found an help meet for him.
(Genesis 2:19-20)
The Book of Abraham as quoted and compared above is based upon Genesis of the Old Testament. Nearly one half of the Book of Abraham text was derived from the Biblical text. The old English style in which the Book of Abraham is written at first sight might make it appear to belong beside the Bible as an ancient document. But the fact that it uses the King James wording of the book of Genesis in the composition and production of the Book of Abraham really demonstrates that it is an expanded copy from Genesis rather than an actual translation from an original Abrahamic manuscript. It is evident that the Book of Abraham text was composed with Bible at hand. Certainly one could produce a “Book of Abraham” by using the Genesis account of Abraham.

The Egyptian writing on the papyrus from which the characters were used in preparing the text of Translation Manuscripts Nos. 1, 2 and 3 of the Book of Abraham has been dated at around A.D. 60 — far from the time of Abraham. This papyrus (known as the Hor Sensen papyrus) is a funeral papyrus and has no relationship in the meaning to the story of Abraham. Its only connection is that it is the papyrus used for and printed with the Book of Abraham.

A few comments concerning the problems that this Genesis comparison presents to the Book of Abraham text as an original document concerning Abraham are:

1. The Genesis text about Abraham is around 1,000 years older than the papyrus fragment (Joseph Smith Papyrus No. XI) used in preparing the text of the Book of Abraham Translation Manuscripts.

2. Neither the Sensen preparation fragment (Joseph Smith Papyrus XI) used when the Translation Manuscripts were being worked on nor the material in Genesis was written by Abraham “while he was in Egypt.”

3. The subject matter of the Egyptian papyrus is different than both the Book of Abraham and the Old Testament book of Genesis.

4. The text of the Book of Abraham is not what is recorded with the Egyptian characters written upon the papyrus, and Egyptologists reject Joseph Smith Papyrus XI as an authentic record dealing with Abraham’s life or teachings.

5. The Sensen papyrus was not written until long after the time of Abraham; since that type of funeral papyrus was not composed until 1,000 years after Abraham’s death and became popular in Roman times.

6. The source of nearly one half of the text of the Book of Abraham comes from Genesis, a document not written until long after the death of Abraham.

Summary

The Book of Abraham is not a translation which fact is evident because the story about Abraham was obviously taken from the King James Version of Genesis. That Joseph Smith did not ever translate Egyptian correctly can be seen throughout his Egyptian papers.
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(Blank pages have been inserted so that certain pages can be viewed side by side for comparison.)
Translation MS. No. 1: Titled: “Translation of the Book of Abraham written by his own hand upon papyrus and found in the Catacombs of Egypt,” Book of Abraham Chapter 1:1 to 2:18 in the handwriting of William W. Phelps and Warren Parrish, scribes to Joseph Smith.

Ten pages in the following groups:

1. First half of page 1 was written from oral dictation by William W. Phelps.
2. Second half of page 1 was written and copied from Translation MS. No. 3 by Warren Parrish.
3. Pages 2 to part of page 7 was copied by Warren Parrish from Translation MS. No. 3.
4. Part of page 7 to page 10 was written from oral dictation by Warren Parrish.

All of the above pages have characters in the left hand margin. Source of characters: Joseph Smith Papyrus No. XI, col. 1, lines 1, 2, 3 and part of line 4.

NOTE: The following is a line-by-line transcription of Translation MS. No. 1. The punctuation marks sometimes were unclear.

See online at:
Translation of the Book of Abraham written by his own hand upon papyrus and found in the Catacombs of Egypt

In the land of the Chaldeans, at the residence of my fathers, I, Abraham; saw, that it was needful for me to obtain another place of residence, and seeing there was greater happiness and peace and rest, for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same: Having been a follower of righteousness; desiring to be one who possessed great Knowledge; a greater Follower of righteousness; a possessor of greater knowledge; a father of many nations; a prince of peace; one who keeps the commandments of God; a rightful heir; a high priest, holding the right belonging to the fathers, from the beginning of time; even from the beginning, or before the foundation of the earth, down to the present time; even the right of the first born, or the first man, who is Adam, or first father, through the fathers, unto me. I sought for mine appointment unto the priesthood according to the appointment of God, unto the fathers concerning the Seed.

my fathers having turned from their righteousness and from the holy commandments, which the Lord their God had given unto them unto the worshiping of the gods of the heathens. utterly refused to hearken to my voice for their hearts were set to do evil and were wholly turned to the god of Elkkener and the god of Libnah and the god of
Mahmackrah and the god of Koash and the god of Pharaoh King of Egypt therefore they turned their hearts to the sacrifice of the heathens, in offering up their Children unto these dum Idols, and hearkened not unto my voice but endeavoured to take away <my> life by the hand of the priest of Elkkener.

The priest of Elkkener was also the priest of Pharaoh, now at this time it was the custom of the priest of Pharaoh the King of Egypt to offer up upon the altar which was built in the land of chaldea for the offering unto these strange gods, both men women and children and it came to pass that the priest made an offering unto the god of Pharaoh and also unto the god of Shagreel even after the manner of the Egyptians (now the god of Shagreel was the Sun) even a thank offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potip<h>ers hill at the head of the plain of Olishem.

Now this priest had offered upon this altar three virgins at one time who were the daughters of Onitah, one of the royal descent directly fro[m] the loins of Ham; these virgins were offered up because of their virtue, they would not bow down to worship gods of wood or of stone,
Therefore they were killed upon this altar.

And it was done after the manner of the Egyptians, and it came to pass, that the people laid violence upon one, that they might slay one also, as they did them before.

And Aaron the priest, set up this altar, and that you might have a knowledge of this altar. I have given you to the representation, at the excellent moment of this memoir.

It was made after the form of a beast such as was raised, among the Chaldæans, and it stood before the face of Pharaoh, the king of Egypt; that you may have an understanding of these gods. I have given you the fashion of them, in the figures of the beginning, which manner of figures is called by the Chaldæans Nabîdemos.

And we took up their hands upon one, that they might offer up a fire, and take away our sins, whereby to rejoice upon our souls, unto the Lord our God, and the Lord manifested and spoke, and he joined me with a voice of the Almighty, and the likeness of his presence, and in my heart, and immediately taught my Church.

And his voice was unto me,  Abraâm,  Abraâm, hear, and understand it, and have conversation to deliver this, and to tell the sons of the house of Israel, and all the people of the entire strange land.
therefore they were killed upon this altar.

And it was done after the manner of the Egyptians, and it come to pass, that the priests, laid violence upon me, that they might slay me also, as they did those virgins, upon this altar, and that you might have a knowledge of this altar, I will refer you to the representation, at the commencement of this record.

It was made after the form of a bedstead such as was had among the Chaldeans, and it stood before the gods of Elkener Libnah Mahmachrah and also a god like unto that of Pharaoh King of Egypt that you may have an understanding of these gods, I have given you the fassion of them, in the figures at the beginning which manner of figures is called by the Chaldeans Rahleenos.

And as they lifted up their hands, up on me, that they might offer me up, and take away my life, behold I lifted up my voice, unto the Lord my God, and the Lord hearkened and heard, and he filled me with a vision of the Almighty and the Angel of his presence stood by my feet, and immediately loosed my bands.

And his voice was unto me, Abram, Abram, behold my name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy fathers house, and from all thy kinds-folks, into a strange land,
which thou knowest not of and from all this because they have turned their hearts away from me, to worship the god of Elkkener, and the god of Libnah, and of Mahmachrah, and the god of Pharaoh King of Egypt therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abram my son to take away thy life; behold I will lead thee by my hand and I will take thee to put upon thee my name, even the priesthood of thy father and my power shall be over thee as it was with Noah, so shall it be with thee, that through thy ministry my name shall be known in the earth forever for I am thy God.

Behold Potiphers hill was in the land of Ur of Chaldea, and the Lord broke down the altar of Elkkener and of <the> gods of the land, and utterly destroyed them, and smote the priest, that he died and there was great mourning in Chaldea, <and> also in the court of Pharaoh which Pharaoh signifies King by royal blood.

Now this King of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the canaanites by birth; from this descent sprang all the Egyptians and thus the blood of the Canaanites was preserved in the land.
The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Cush, which in the children of Genesis 10:6 signifies Egypt, which signifies that which is forbidden. When this woman dwelled in the land, it was unoccupied, so after settled in it, and then from Ham, sprung local races, when possessed, the land in the land.

Now the first government of Egypt was Pharaoh, the eldest son of Egypt, the daughter of Ham; and it was after the manner of the sons of Ham, which was patriarchal. Pharaoh being a righteous man established the Hebrews, and judged his people, and passed (400 days) leading neither to invite, that in an establishment in the fathers in the first generation, the days of the patriarchal reign on in the reign of Adam, and also it is his father, who showed himself in the wisdom of a wise and with the wisdom of wisdom, but exceed him as watching to the priesthood.

Now Pharaoh knew of that lineage which would hold since the reign of Moses, notwithstanding the disobedience, would god claim it from man, through Ham, it up to the war, led away to their children, all small and laborious, Concepts to return to the enmity, returning back.
The land of Egypt being first discovered by a woman, who was the daughter of Ham; and the daughter of Zeptah which in the chaldea signifies Egypt, which signifies that which is forbidden. When this woman discovered the land it was under water, who after settled her sons in it, and thus from Ham, sprang that race, which preserved, the curse in the land.

Now the first government of Egypt was establishment by Pharaoh, the eldest son of Egyptes, the daughter of Ham, and it was after the manner of government of Ham, which was patriarchal, Pharaoh being a righteous man established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations in the days of the first patriarchal reign, even in the reign of Adam, and also Noah his father, who blessed him with the blessings of the earth and with the blessings of wisdom, but cursed him as pertaining to the priesthood.

Now Pharaoh being of that lineage by which he could not have the right of priesthood, notwithstanding the Pharaoh’s would feign claim it from Noah, through Ham therefore my father was led away by their idolitry, but I shall endeavour hereafter to delineate the chronology running back.
from myself. In the beginning of the creation, I was the means that the means: which I held unto the present time.

Now after the flood, when I was written that he died then came a fulfillment of three things which was spoken unto me, concerning the land of Chaldea, that there should be a famine in the land, and according to a famine prevailed throughout all the land of Chaldea, and my sons were bred, thou didst, because of the famine, and I reproached of the evil which he had determined against me, to take away my life. But the means of the Father, on the paternal concerning the year of the thronethron, the Lord my Son promised in mine own heart.

Thus for a knowledge of the beginning of the creation, and of the beginning of the death, and of the stars, as in we made known unto the Father, so I shall now unto this day.

And I shall endeavor to unto some of these things upon that day for the interest of my spirit, that shall come this me.

Now the Lord God caused me to go into the land of Chaldea, that I saw what I saw, and I saw that I saw. My father's and in the land of the Chaldean wise.
from myself to the beginning of the creation, for the records have come into my hands which I hold unto this present time.

Now after the priest of Elkkener 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 tormanted 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 patriarch’s concerning the right of priesthood the Lord my God preserved in mine own hands.

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.

And I shall endeavour 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, in somuch that Haran 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 Melia my brother's wife.

Who was the daughter of Haran.

Now the Lord had said unto me, Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. Therefore I left the land of Ur of the Chaldees, to go to the land of Canaan, and I took my brother's son, and his wife, and came my wife, and also my fathers, followed after me, unto the land which we denominat'd Haran,

and the famine existed, and my father tarried in Haran, and dwelt there, and there were many floods in Haran, and my father thrice again unto this Calvary, therefore he continue in Haran.

And I Abram, and I, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said, I will give unto thee a land, and to thy seed I will give it. And I have prepared to take thee away, out of Haran, and to make of thee a great nation, that I will give thee a land, which I will give unto thee, and I will make thee great.
it came to pass that I Abram took Sarai to wife and Nahor my brother, took Milcah to wife. Who was the daughter of Haran.

Now the Lord had said unto me Abram, get the[e] out of thy country, and from thy Kindred, and from thy fathers house, unto a land that I will shew thee, therefore I left the land of Ur of the Chaldees, to go into the land of canaan, and I took Lot my brothers son, and his wife, and Sarai my wife and also my father followed after me, unto the land which we denominated Haran and the famine abated, and my father tarried in Haran and dwelt there, as there were many flocks in Haran and my father turned again unto his Idolitry therefore he continued in Haran.

But I Abram and Lot my brothers son, prayed unto the Lord and the Lord appeared unto me and said unto me, arise and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of the[e] <a> minister to bear my name unto a people which I will give in a Strange land which I will give unto thy seed after thee for an eternal me morial everlasting possession <when> if they
neatness to my office.

[Handwritten text]

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I hearken to my voice. For I am the Lord thy God I dwell in heaven, the earth is my footstool. I stretch my hand over the sea and it obeys my voice I cause the wind and the fire to be my chariot I say to the mountains depart hence and behold they are taken away by a whirlwind in an instant suddenly, my name is Jehovah and I know the beginning the end from the beginning. Therefore my hand shall be over thee, and I will make of thee, a great nation and I will bless thee above measure, and make thy name great among all nations.

And thou shalt be a blessing unto thy seed after thee that in their hands they shall bear this ministry and priesthood unto all nations and I will bless them through thy name, for as many as receive this gospel in Shall be called after thy name and shall be accounted thy seed and shall rise up and bless thee as unto their father and I will bless them that bless thee, and curse them that curse thee and in thee (that is in thy priesthood) and in thy seed (that is thy priesthood) for I give unto the[e] a promise that this right shall continue in thee and in thy seed after thee, (that is to say thy literal seed, or the seed
if the Lord shall all the families of the earth be blessed, even with the blessing of the gospel, which is the blessing of salvation, even of life eternal.

Now after the Lord had ended his speaking to me, and withheld his face from me, I saw an hand stretched out at the west end of the fire, and I saw, as I have said, that the hand was stretched out towards me from the grave of Melchizedek, and I will as well to hear him while the voice to me out the town and city, and again in peace so I Abram departed. And God had said unto me, and it came to pass and Abram was eighty and seven years old, when I departed it on that

And I look savai, where is my wife and my kindred, wife and sons in Ur, in Chaldea, and Lot and his sons. And as I was returning, the word of God had gathered, and he said unto me, we have been in haran, and came hence to the land of Canaan, and overseer of the land, as we came on our way, even the cities, and our possessions, and our seed, and our salvation, as we come into the land of Canaan.
of thy body,) shall all the families of the earth be blessed even with the blessings of the gospel, which are the blessings of salvation even of life eternal.

Now after the Lord had withdrew
rom speaking to me and withdrew
his face from me I said in my heart
thy servant has sought thee earnestly,
now I have found thee thou
didst send thine angel to deliver me
from the gods of Elkkener, and I will
do well to hearken unto thy voice there-
therefore let thy servant arise up and depart
in peace so I Abram departed as the
Lord had said unto me, and Lot with me,
and I Abram was sixty and two
years old when I departed out of Ha-
ran.

And I took Sarai whom I took to
wife in Ur of Chaldeea wife when I was
in Ur, in Chaldeea, and Lot my brothers
son, and all our substance, that we had
gathered and the souls that we had
won in Haran, and came forth in the
way to the land of Canaan, and dwelt
in tents, as we came on our way there-
fore eternity was our covering, and our
rock, and our salvation, as we journ-
eyed from Haran by the way of
ejesh Jurshon to come to the land of Can-
aan.
Nor did Abram build an altar on
the land in the land of Geron
and make an offering unto the ule.
And Isaac blessed the flocks
that were born of his own
sire, and sent them away from
the land, and the wood of<br>

the house of his father and his
father's house. So Abram
was buried in the plains of
Moreh, and his wife Sarai<br>
held him for a son. And I

became the father of the

father of the fathers.
Now I Abram built an altar unto the Lord, in the land of Jurshon and made an offering unto the Lord and prayed that the famine might be turned away from my fathers house that they might not perish; and then we passed from Jurshon through the land unto the place of Sichem it was situated in the plains of Moreh and we had already come into the land of the Canaanites and I offered sacrifice there, in the plains of Moreh, and called on the Lord devoutly because we had already come into the land of this Idolitrous nation.
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(Blank pages have been inserted so that certain pages can be viewed side by side for comparison.)
Translation MS. No. 2: Translation of the Book of Abraham, Chapter 1:4 to 2:6 in the handwriting of Frederick G. Williams, a scribe to Joseph Smith. Written simultaneously from oral dictation at the same time that Translation MS. No. 3 was being written down.

Four pages: J, K, L and M. This manuscript is part of the Joseph Smith Egyptian Papers as indicated in the first line: “Sign of the fifth degree of the second part” with characters in the left hand margin. Source of characters: Joseph Smith Papyrus No. XI, col. 1, lines 1 and 2.

See photos online at:
I sought for mine the appointment whereunto the priesthood according to the appointment of God unto the fathers concerning the seed my fathers having turned from their righteousness and from the holy commandments which the Lord their God had given unto them unto the worshiping of the Gods of the heathens utterly refused to hearken to my voice for their hearts were set to do evil and were wholly turned to the God of Elk-Kiner and the God of Libnah and the God of Mah-mack-rah and the God of Pharaoh King of Egypt therefore they turned their hearts to the sacrifice of the heathens in offering up their children unto their dumb Idols and hearkened not unto my voice but indeavored to take away my life by the hand of the priest of Elk-Kiner

The priest of Elk-Keeneh was also the priest of Pharaoh, now at this time it was the custom of the priest of Pharaoh the King of Egypt to offer up upon the alter which was built in the land of Chaldea for the offering unto these strange Gods both men, women and children And it came to pass that the priest made an offering unto the god of Pharaoh and also unto the god of Shag-reel even after the manner of the Egyptians now the god of Shag-reel was the Sun – even a thank offering of a child did the priest of Pharaoh offer upon the alter which stood by the hill called Potiphers hill at the head of the plain of Olishem

Now this priest had offered upon this alter three virgins at one time who were the daughters of Onitah – one of the regular royal descent directly from the loins of Ham these virgins were offered up because of their virtue they would not bow down to worship gods of wood, or of stone therefore they were killed upon this alter

And it was done after the manner of the Egyptians and it came to pass that the priests laid violence upon me that they might slay me also as they did those virgin[s] upon this alter, and that you might have knowl edge of this alter <I will refer you to the representation that is at the com[mence]ment of this record>

It was made after the form of a bedsted such as was had among the Chaldeans and it stood before the Gods of Elk-Keen Zibnah Mah-Mack-rah and also a god like unto that of Pharaoh King of Egypt
that you may have an understanding of these gods I have given you the fashion of them in the figures at the beginning which manner of figures is called by the Chaldians Kah-lee-nos.

And as they lifted up their hands upon me that they might offer me up and take away my life behold I lifted up my voice unto the Lord my God; and the Lord hearkened and heard and he filled me with a vision of the Almighty and the angel of his presence stood by my feet and immediately loosed my bands.

And his voice was unto me Abram Abram Behold my name is Jehovah and I have heard thee and have come down to deliver thee and to take thee away from thy fathers house, and from all thy Kinsfolks into a strange land which thou knowest not of, and this because their hearts are turned they have turned their hearts away from me to worship the god of Elk kee-nah and the god of Zibnah and of Mah-Mack-rah and the god of Pharaoh King of Egypt. Therefore I have come down to visit them, and to destroy him who hath up his hand against thee. Abraham Abram my son to destroy thy life. Behold I will lead thee by my hand and I will take thee, to put upon thee my name even the priesthood of thy father, and my power shall be over thee; as it was with Noah so shall it be with thee that through thy ministry my name shall be known in the earth forever, for I am thy God.

Behold Potiphers hill was in the land of Ur of Chaldea and the Lord broke down the alter of Elk Kee nah and the gods of the lands and utterly distroyed them and smote the priests that he died and there was great morning in Chaldean and also in the court of Pharaoh which Pharaoh signifies King by royal blood. Now this King of Egypt was a discendent from the loins of Ham and was a partaker of the blood of the cananitess by birth: From this decent sprang all the Egyptians and thus the blood of the cananites was preserved in the land.
The land of Egypt being first discovered by a woman, who was the daughter of Ham; and the daughter of Zep-tah, which in the Chaldee signifies Egypt, which signifies that which is forbidden. Whin this woman discovered the land it was under water, who after settled her sons in it: And thus from Ham sprang that race which preserved the curse in the land.

Now the first government of Egypt, was established by Pharaoh the eldest son of Egyptes the daughter of Ham; and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh being a righteous man established his kingdom, and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generation in the days of the first Patriarchal reign, even in the reign of Adam. And also Noah his father, for in his days who blessed him with the blessings of the earth and with the blessings of wisdom, but cursed him as pertaining to the priesthood.

Now Pharaoh being of that leniage by which he could not have the right of priesthood; notwithstanding the Pharaohs would fain claim it from Noah through Ham: Therefore my father was led away by their idolitry: but I shall indeaver hereafter to dillinate the chronology running back from myself to the begin[n]ing of <the> creation, for the records have come into my hands which I hold unto this present time.

Now after the priest of Elk Keenah was smitten that he died there came a fulfilment 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 through out 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:<s>
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.

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 Haran 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 Nahor my brother took Milcah to wife.

Who was the daughter of Haron.

Now the Lord had said unto me Abram get thee out of thy country, and from thy kindred even from thy fathers house, unto a land that I will shew thee: Therefore I left the land of Ur of the Chaldeas to go into the land of Canaan; and I took Lot my brothers son, and his wife, and Sarai my wife; and also my father followed after me unto the land which we denominated Haran. And the famine abated, and my father tarried in Haran and dwelt there, as there were many flocks in Haran; And my father turned again unto his idolitry: Therefore he continued in Haran.

Now the Lord had said unto Abram <me> get thee out of thy country and from thy Kindred and from thy fathers house unto a land that I will shew thee Therefor[e] I left the land of Ur of the Chaldees to go into the land of Canaan and I took Lot my bro son and his wife and Sariah my wife and also my father folloed me into the land which we denominated Haran and the famine abated, and my father tarried in Haran and dwelt there as there were <many> flock in Haran: and my father turned again unto his idolitry.

Therefore he continued in Haran but I Abram and and Lot my brothers son prayed unto the Lord, and the Lord appeared
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(Blank pages have been inserted so that certain pages can be viewed side by side for comparison.)
Translation MS. No. 3: Translation of the Book of Abraham, Chapter 1:4 to 2:2 in the handwriting of Warren Parrish, a scribe to Joseph Smith. Written simultaneously from oral dictation at the same time that Translation MS. No. 2 was being written down. Copied onto Translation MS. No. 1 by Warren Parrish.

Six pages: S, R, Q, P, N and O. This manuscript is part of the Joseph Smith Egyptian Papers as indicated in the first line: “Sign of the fifth degree of the second part” with characters in the left hand margin. Source of characters: Joseph Smith Papyrus No. XI, col. 1, lines 1 and 2.

See photos online at:
Sign of the fifth degree of the first second part

I sought for the mine appointment where unto unto the priesthood according to the appointment of God unto the fathers concerning the seed my fathers having turned from their righteousness and from the holy commandments which the Lord their God had given unto them unto the worshiping of the gods of the heathens utterly refused to hearken to my voice for their hearts were set to do evil and were wholly turned to the God of Elk Kener and the god of Zibnah and the god of Mah machrah and the god of Phara oh King of Egypt. Therefore they turned their hearts to the sacrifice of the heathens in offering up their children unto these dumb Idols and harkened not unto my voice, but endeavored to take away my life by the hand of the priest of Elk Ken[er]

The priest of Elk Kener was also the priest of Pharaoh now at this time it was the custom of the priest of Pharaoh the King of Egypt to offer up upon the altar which was built in the land
of children for the offering unto their own gods. Both men, women and children, and it came to pass that the priest made an offering unto the Lord Pharaoh and all unto the gods of Egypt.

Now the sons of Israel, whether men or women, wrought no work, and the Lord heard the voice of the sons of Israel for their groaning was heard of him by the head of the plain of Egypt.

And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, When I have set mine altar before them, and my footstool I will dwell upon it. And Aaron and his sons shall come, and wash their clothes, and carry the altar, and burn upon it.'

And it was done in the manner of the Egyptians, and in time to pass that the priest, came without burnt offering, that they might lay it on the altar, and they burned upon the altar, and that you must have a knowledge of this altar, I will reveal unto you the representatives, that it may be known as the commonwealth of Israel.
of Chaldea for the offering unto these strang gods both men women and children and it came to pass that the priest made an offering unto the god of Pharaoh and also unto the god of Shagreel, even after the manner of the Egyptians.

(Now the god of Shagreel was the sun) even a thank offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potipfers hill at the head of the plain of Olishem

now this priest had offered upon this altar three virgins at one time who were the daughters of Onitah, one of the regular royal descent directly from the loins of Ham, these Virgins were offered up because of their virtue they would not bow down to worship gods of wood or of stone, therefore they were Killed upon this altar and it was done after the manner of the Egyptians and it came to pass that the priests, laid violence upon me, that they might slay me also, as they did those Virgins upon this altar, and that you might have a knowledge of this altar, I will refer you to the representations, that is lying before you at the commencement of this record
It was made after the form of a bed, and such as was had among the Chaldeans and Egyptians. For the God of Israel, Hebrew, Mahanaim, and also a place called the city of

Shinar, and Babylon, Hamath."

And as for what is in the sands, of the sea, that the sea is not up, and to ascend, and from thence up the sea, unto the land of the East, and the land of the Aramaean and Arabian, and he pitched his tent with a view of the Almighty, and the city of his forefathers, stand to this day, and immediately came to my

savior. And this road was unto my Abram, Abraham, beloved. My name is Abraham, and I have heard this, and have received this from the Lord, unto the land, and to the land of my fathers house, and gave all to them, and into a strange land, which from the west set up, and the nation because Israelites. And thus they have mixed their people, among their land, to work up the God of Abraham, and the God of Hebrews, and of Mahanaim, and the God of their fathers. And to this day, I have seen a man to do these, and to destroy him with all his house and all his land, and I will take them, and put upon them my name, from the province of thy father, and thy
it was made after the form of a bed stead such as was had among the Chaldeans, and it stood before the Gods of Elk Kener Zibnah Mahmachrah and also a god like unto that of Pharaoh King of Egypt, that you may have an understanding of these gods I have given you the fassion of them, in the figures at the beginning, which manner of figures was called by the Egyptians Chaldeans Kahleenos.

And as they lifted up their hands upon me that they might offer me up, and take away my life, behold I lifted up my voice unto the Lord my God and the Lord hearkened and heard, and he filled me with a vision of the Almighty and the angel of his presence stood by my feet and immediately loosed my bands.

And his voice was unto me Abram, Abram, behold my name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy fathers house, and from all thy Kinsfolks, into a strange land, which thou knowest not of, and this because their hearts are turn they have turned their hearts away from me, to worship the god of Elk Kener, and the god of Libnah and of Mah mach rah and the god of Pharaoh King of Egypt; therefore I have come down to visit them and to destroy him who hath lifted up his hand against thee Abram my son to take away thy life; behold I will lead thee by my hand, and I will take thee, to put upon thee my name even the priesthood of thy Father, and my
and our future shall be another world
with Christ to dwell it be with Christ, that
flying the intensity, our state shall be
heaven in the earth, Gibbon, in 2 and the
our

Wicked deceptive shall we be the land
174
as they are true to the habits of Christian, and if one side of the
land, and acts directly against, and
into the providence that he desires, and the
has equal measures in that, and also in the court of Sharrach, which
for six years, this is equal there. How this
thing of it was a descendant, from the
kind of them, and was a prophet.
The best of the Canaanites to both
proverb. Ancient opus of the Egypt
in, and thus the blade of the Canaanites
was pressed to the land.

The land of Egypt being visited
ward by a woman, wife of its king,
by a slave, and the daughter of
Leah, which in the childhood, dying
his countrymen, and out of the
in the wilderness. Then the woman it is
since the land. It was understood
that after death her laws in it, and
was from Egypt. Kings that are
been there, the earth in the land.

Now the government of Egypt was tested
shrewd, under, the oldest of all
the, the daughter of Ham, and it was the
the man of Sarm, journey of Sarm, which
was patriarchal. Sharrach, being a system
man established, in this was, and
spread his people, Egyptians and all
his days, seeking salvation to unite.
and my power shall be over thee as it was with Noah so shall it be with thee, that through thy ministry my name shall be known in the earth forever; for I am thy God.

Behold Potipher's hill was in the land of Ur of Chaldea, and the Lord broke down the altar of Elk Kiner, and of the gods of the land, and utterly destroyed them, and smote the priest that he died and there was great mourning in Chaldea, and also in the court of Pharaoh which Pharaoh, signifies King by royal blood. Now this King of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth from this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

The land of Egypt being first discovered by a woman, who was the daughter of Ham and the daughter of Zeptah, which in the Chaldea, signifies Egypt, which signifies that which is forbidden. When this woman discovered the land, it was underwater, who after settled her sons in it; and thus from Ham sprang that race which preserved the curse in the land.

Now the first government of Egypt was established by Pharaoh, the Eldest son of Egyptes, the daughter of Ham, and it was after the manner of government of Ham which was patriarchal, Pharaoh being a righteous man established his Kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate
that order established by the fathers in the first generation, in the days of the Just, patriarchal reigned over the sons of Dênan, and the Nahlers, fathers of the race who blessed him, with the blessing of the earth, and with the tree of wisdom, but curtail him as partake of the punishment. 

Now the great sins of that lineage, so that we could not have the sight of their foundations, understanding the greatness, would you claim it, from that first time to this? For the first time, when my father was led away, to this condition, I should encourage you not to delineate the chronicles, meaning that from my days to the expiration of the nation, for the memoirs, have been into my Juin, which is right unto the present time.

Now after the period of old times was another that he dealt with some a full list, of other things which was promulgated, concerning the land of Shem, that there should be a famine in the land, and accordingly, a famine mankind throughout all the land of 

and my father was short accounted, because of the famine, until he repented of the evil which we had determined against me, to take away my life, but the words of the father, may the patriarch, in turn, the right of patriarchal, the seed of my father, preserved in some accounts, there is a knowledge of the beginning of creation, and also of the planet birth of the stars, as it was made there.
that order established by the fathers in the first generations, in the days of the first patriarchal reign even in the reign of Adam; and also Noah his father, for as his days who blessed him with the blessings of the earth and with the blessings of wisdom but cursed him as pertaining to the priesthood.

Now Pharaoh being of that lineage, by which he could not have the right of priesthood, notwithstanding, the Pharaohs, would feign claim it from Noah through Ham, therefore my father was led away, by their Idolitry but I shall endeavour here after to deliniate the chronology running back from myself to the beginning of the creation: for the records have come into my hands which I hold unto this present time.

Now after the priest of Elk Kiner 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 patriarch’s, concerning the right of priesthood the Lord my God preserved in mine own hands, therefore a Knowledge of the beginning of creation, and also of the planets and of the Stars, as it was made Known
unt to the fathers, have I kept commandments this day. And I shall endeavour to write some of these things upon this stone, for the benefit of my posterity that shall come after me.

Now the Lord God caused the man to go into the garden of Eden to work the same as his livelihood. Now it came to pass that Enoch was the son of Adam to wife and name, my father, his mind equal to wife. And she was the daughter of Adam.
unto the fathers have I kept even unto this day.

And I shall endeavour 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 Haran my brother died, but Terah my father yet lived in the land of Ur of the Chaldeas. And it came to pass that I Abram took Sarai to wife and Nahor, my brother, took Milcah to wife.

Who was the daughter of Haran.
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(Blank pages have been inserted so that certain pages can be viewed side by side for comparison.)
Book of Abraham manuscripts not included in this compilation:


Records Were Egyptian Documents

William S. West in the year 1837 went to Kirtland, Ohio, the headquarters of the LDS Church and saw the Egyptian mummies and records. He recorded the following about what he saw and heard:

“The Mormons have four mummies and a quantity of records, written on papyrus, in Egyptian hieroglyphics, which were brought from the Catacombs near Thebes, in Egypt. They say the mummies were Egyptian, but the records are those of Abraham and Joseph . . . These records were torn by being taken from the roll of embalming salve which contained them, and some parts entirely lost, but Smith is to translate the whole by divine inspiration and that which is lost, like Nebuchadnezzar’s dream, can be interpreted as well as that which is preserved; a larger volume than the Bible will be required to contain them. . . . Is it possible that a record written by Abraham, and another by Joseph, containing the most important revelation that God ever gave to man, should be entirely lost by the tenacious Israelites, and preserved by the unbelieving Egyptians, and by them embalmed and deposited in the catacombs with an Egyptian priest . . . I venture to say no, it is not possible. It is more likely that the records are those of the Egyptians . . .” (A Few Interesting Facts Respecting the Rise, Progress and Pretensions of the Mormons, 1837, pp. 5-6)

In an article in the St. Louis Evening Gazette for May 16, 1844, mention is made of the ancient records which were in Joseph Smith’s home. The concluding part, dealing with the records, is as follows:

“They seem to think it is not unlikely that the bodies of the Pharaohs were chosen to convey to posterity the history of the people whom they oppressed and unjustly enslaved! Of course this is an imposture of the most shameless kind. It has, however, not yet occurred to any Mormon in Nauvoo to accuse the Prophet of deception because of this, and this ridiculous, absurd tale is believed by thousands as the uncontestable truth.” (Quoted in Henry Lewis, Das Illustirte Mississippithal, Dusseldorf, 1857, now published by the University of Michigan as The Valley of the Mississippi, p. 254)
Conclusion

It has been shown that while authentic Egyptian documents were once in the hands of Joseph Smith, he had no knowledge of the Egyptian language at any period of time while he was studying and producing his Egyptian papers. He had produced the Translation Manuscripts of the “Book of Abraham” which were represented as being a translation of the writings of Abraham which he wrote by his own hand upon papyrus. But what Joseph Smith represented to be a “translation” concerning Abraham was in fact a misrepresentation of what had been written in ancient times. The papyrus used in preparing the Book of Abraham text deals with the wrapping instructions for the late Egyptian Book of Breathings being placed with the mummy.

Instead of this scroll being the writings of Abraham, the papyrus has no connection with Abraham or his time. In producing the text of the Book of Abraham, parts of Genesis were copied and revised to make it appear authentic. Joseph Smith’s claim to correctly translate Egyptian into the English of the Book of Abraham is no more than a pretended translation from the Egyptian.