

## 1: The Book of Abraham

*The Book of Abraham is a work produced in by Joseph Smith based, he said, on Egyptian papyri purchased from a traveling mummy exhibition. According to Smith, the book was "a translation of some ancient records [ ] purporting to be the writings of Abraham, while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus".*

There are three main areas of attacks: The original source of the Book of Abraham has been found, and it has nothing to do with Abraham. The "translation" is a fraud. The Egyptian drawings facsimiles that Joseph partially interpreted in the Book of Abraham were interpreted incorrectly, showing that he had no prophetic gift and was a fraud. The content of the Book of Abraham is inconsistent with what we know about Abraham and ancient Egypt. Overview of my responses: I will explore each of these issues from my perspective as a Latter-day Saint. The approach and conclusions are not necessarily those of any other Latter-day Saints and some will certainly disagree with me. Especially for issue 1, the source of the Book of Abraham, there are a variety of positions held by faithful Latter-day Saints. I feel that the source of the Book of Abraham was probably not the tiny Book of Breathings the Sensen scroll which was recovered in Rather, a lengthier scroll of different physical appearance may have been used; that scroll is currently missing from the recovered set of papyrus fragments. Some LDS people feel otherwise, and different conclusions are possible. As for the Egyptian facsimiles published with the Book of Abraham see [www](http://www). We will explore these issues in Part 2. While there are some legitimate challenges and problems based on our current understanding, it is simply premature and unwise to reject the Book of Abraham and Joseph Smith at this point. The content of the Book of Abraham itself is widely neglected, but it is the most important issue of all. Instead of focusing on how or what Joseph translated, we should deal with the product itself and ask if it is plausible. Again, there are unanswered questions and many "arguments from silence" , yet I am impressed by the "direct hits. For years critics have argued that the idea of Egyptian religious documents about Abraham was utterly ridiculous. Now many have been discovered, mostly from the same place Thebes and era as the source of the original Book of Abraham scroll. To understand whether the tiny Book of Abraham is an authentic ancient text, one should deal with the text itself rather than the purported and still unspecified methods that generated it and do it thoughtfully and prayerfully, preferably after having examined the Book of Mormon. Hugh Nibley, dated Aug. There is no reason why faithful Latter-day Saints must reject Joseph Smith or the Book of Abraham, although there still are questions and issues without easy answers at the moment. Nature of the "Crisis" The revealed translation of the Book of Abraham to Joseph Smith has been a fertile area for attacks on the Church, occupying much space in dozens of books, hundreds of pamphlets, and thousands of sermons. The attacks have appeared impressive to some, even enough to result in a few former Mormons including one that I knew personally claiming that the strength of said attacks were a factor in their leaving the Church. The story of the Book of Abraham is complex and enigmatic, but in a nutshell, after completing the translation of the Book of Mormon, Joseph Smith received some ancient papyri from a find in Egypt. A part of the set, according to Joseph Smith, contained a copy of an ancient text attributed to Abraham not that Abraham wrote the actual papyrus, which is much more recent--though the original text from Abraham was indeed "written by his own hand"--see "By His Own Hand" at FAIRMormon. A text attributed to Joseph was also mentioned. With a prophetic gift, Joseph Smith produced a translation of at least part of the text from Abraham, although the mode of translation is unclear. A short text of just four brief chapters was published as "The Book of Abraham" and is included in the LDS volume of scripture called "The Pearl of Great Price," which also contains a writing from Moses. It begins in the land of Ur and tells how he was nearly sacrificed on an Egyptian altar by a priest of Pharaoh in the land of Ur. The text then describes a great famine which led Abraham to leave Ur and go to Haran and eventually on to Egypt. It was in Egypt where Abraham wrote the text that had been copied in some form onto one of the scrolls that Joseph received. The Book of Abraham also was published with three facsimiles, ancient drawings in the Egyptian style, adapted to convey some aspects of the story the altar scene and Abraham discoursing with Pharaoh and some doctrinal issues. The creation story is also given. Joseph had stated that he planned to publish more of the translation later. On May

25, Emma sold "four Egyptian mummies with the records with them" to Mr. Abel Combs Improvement Era, Jan. Pioneers brought one fragment west. Combs then sold two mummies with some papyri, which were sent to the St. Louis Museum; they ended up in the Chicago Museum, where they apparently burned in MMA acquired papyri from her widower. In May Aziz S. He informed Church leaders, and on November 27, the Church acquired the fragments; one of them is Facsimile No. Contrary to widely published stories in the media about the "discovery" of the papyri by Dr. Atiya, the Met contacted Atiya first to ask him to be an intermediary to contact the Church [Gee, ]. This is just one of many aspects of the story of the Joseph Smith papyri that are misunderstood in widely published reports on the topic. As viewed by critics, the Book of Abraham was a fraud, but a "safe" one for Joseph Smith since scholars of the day lacked the ability to verify the accuracy of his work. Almost nothing was known of the Egyptian language at the time, but knowledge of Egyptian progressed over the ensuing decades. Without the scrolls, scholars were unable to examine the original Book of Abraham text, but they could deal with the facsimiles, especially 2, which contained some Egyptian writing and many figures with significance in ancient Egyptian thought. Translations of the writings were produced to show that the commentary or "translation" of Joseph Smith was wrong. Attacks of critics based on analyses of the facsimiles generally received little attention in the Church, in my opinion, because the facsimiles themselves are of little importance to most members. The facsimiles are often viewed as ornamental and are certainly of only secondary importance to the Book of Abraham itself. Church members concerned about intellectual evidences could view the commentary to the facsimiles as a prophetic recognition of divine truths alluded to in the figures rather than as a direct translation of Egyptian. However, there are very good reasons for believing that Joseph Smith was not just making things up, for there are some startling "direct hits" to be discussed below. The plot thickened in when Dr. Atiya found the 11 surviving papyrus fragments at the Metropolitan Museum of New York. Through the kindness of the Museum and Dr. Atiya, these were presented to Church in The Church publicized the find and put the fragments on display. It is here where standard anti-Mormon literature begins howling with delight, claiming that these fragments prove Joseph Smith was a fraud. The argument runs like this: Scholars have examined these papyri. They are not the Book of Abraham at all! They are an old, ordinary funerary text, the Book of Breathings. The fraud has been exposed. As a helpful tip, I will quote from one of the most recent and "authoritative" anti-Mormon writers on this topic, Charles M. Rhodes [Rhodes, ] and also by John Gee [Gee, a ]. Is it all over? But there are some real puzzles surrounding the Book of Abraham which will require further research to better understand. In my first serious encounters with "anti-Mormon" literature on the Book of Abraham, I was truly taken aback. Joseph Smith had divinely translated the Book of Mormon--a book for which I had received a very strong personal, spiritual witness of its truth; a book which has become more convincing and impressive with time as new findings reveal it could not possibly have been forged. How, then, could the same prophet have missed the mark so seriously in dealing with the Book of Abraham? LDS scholars have offered two different responses. One approach is to challenge the allegation that the source of the Book of Abraham has been found. In my opinion, the evidence casts reasonable doubt on the theory that the Book of Breathings is the source, and points to a missing scroll not found among the current collections a scroll that may have been among the papyri that Combs sold to the St. Based on my understanding of the evidence, I question the assumption that the source of the Book of Abraham has been found. That argument is flawed. Even if my favored "missing scroll theory" is unsound, faithful Latter-day Saints can still believe that the Book of Abraham was provided by revelation, regardless of how unrelated the Book of Breathings may seem, if they consider what is meant by the term "translation" as used by Joseph Smith: A note on the issue of "translation": There is a reason for this "shameful apathy. The many startling confirmations of the Book of Moses from ancient sources esp. Given that "success," believers can assume that Joseph could restore the ancient Book of Abraham even if the scrolls before him contained only portions or corrupted versions of the original text. While Joseph translated the Book of Abraham from real documents, we really do not know the process he used to produce that translation. Those who think the Book of Breathings was the source suggest that groups of characters or figures serve as catalysts for chunks of revealed truth. To me, it seems most reasonable to view the Book of Abraham as a "translation" in the more conventional sense of the word though it was definitely performed

through revelation. Has the source of the Book of Abraham been found? I feel that the available evidence suggests two important points: The first point is indisputable, while the second point is open to debate. The rediscovered papyri do not include all of the documents that Joseph used There is simply no question here! The existing papyri include only one of the three figures that relate to the Book of Abraham. If two-thirds of the figures are missing, how can anyone honestly maintain that we have the entire set of scrolls? Some critics often make it sound as if the full set of papyri used to translate the Book of Abraham have been found, not letting the reader know that at least some of it is missing. I will explore some of the details behind this conclusion immediately below, but let me begin with an excerpt from Dr. When eyewitnesses described the vignettes as being of the mounted fragments, they can be matched with the fragments from the Metropolitan Museum of Art; but when the vignettes described are on the rolls, the descriptions do not match any of the fragments from the Met. Those papyri went to Chicago and were burned in the Great Chicago Fire in Whatever we might imagine their contents to be is only conjecture. Both Mormon and non-Mormon eyewitnesses from the nineteenth century agree that it was a "roll of papyrus from which our prophet translated the Book of Abraham," meaning the "long roll of manuscript" and not one of the mounted fragments that eventually ended up in the Metropolitan Museum of Art. For more information on the scrolls and their apparent length, see " Formulas and Faith " by John Gee [ Gee, a ].

## 2: The Book of Abraham Issues - Translation Problems

*Even before the original papyri were rediscovered, the Mormon Church had been in possession of a series of original Book of Abraham translation manuscripts. These manuscripts were used by Joseph Smith as his translation notes and several had a mysterious set of symbols located in the left margin.*

Below is a modern reconstruction of what the missing pieces likely contained, based on contents of similar funeral documents. And instead of this being a portrayal of an attempt by an idolatrous priest to sacrifice Abraham, contemporary Egyptian scholars identify it as a mythical stylized funerary scene portraying the embalming and expected resurrection of Osiris, god of the underworld. The human-headed bird on the right would portray the soul of Osiris getting ready to return to his body. The heads represent the four sons of Horus: Amset, Hapi, Duamutef, and Qebehsenuf. In Egyptian funerary documents, Osiris represents the person for whom the documents were prepared. A number of modern Egyptologists have translated the writings connected to this picture, and their conclusions are all in close agreement. They merely convey information about the deceased for whom the Book of Breathings document was created. Its purpose was to magically keep the deceased warm and to protect the body from desecration by grave robbers. Nibley, as of there were "about a hundred" such hypocephali known, a good many of which can be traced to the sun-worship cults centered around Heliopolis during the seventh century B. Egyptologists recognize Facsimile No. As with the drawing of Facsimile No. While no photograph of the original papyrus from which Facsimile No. Just as with Facsimile No. Some of these differences may seem minor to the inexperienced, but they are very noticeable to an expert. References to numbered "Figures" i. Joseph Smith numbered each section or figure to serve as a guide for his explanation see caption of Facsimile No. The round faced creature in upside-down Figure 7 lacked a definable body, for instance, so the stylized body of a bird was innocently provided it should have been an ithyphallic serpent with legs. The central seated figure Figure 1 ordinarily has four rams heads, but perhaps only enough of the damaged papyrus flakes remained here to show Joseph that more than one head belonged, so it must have seemed logical for him to simply copy the profile of the two-headed Egyptian god Par Figure 2 directly above it. Possibly a trace of a boat showed in the space where Figure 3 is. Two boats - - a small one above a larger one - - belong here; but not knowing this, Joseph copied the boat figure found at the bottom of Papyrus Joseph Smith IV see comparison on p. This, however, is a drawing of the sun-god in his solar bark, and is improper for a hypocephalus. The most dramatic error found on Facsimile No. We now know the restored writing to be a mixture of two unrelated texts from different works written hundreds of years apart. The restored text includes different styles of handwriting, one being hieroglyphic, and the other hieratic, and some characters are even placed upside down in relation to one another! Facsimile 3 Revisited Although the recovered papyri from the Metropolitan Museum did not contain the original of the illustration published in the Book of Abraham as Facsimile 3, modern Egyptologists have added their agreement to the earlier criticisms of the s. Eventually the major elements became standardized into chapter of the Book of the Dead, and the particular version in the Joseph Smith papyri is from a later, simplified text. The deceased, wearing the traditional perfumed cone and lotus flower on his head, is led by Maat, goddess of justice identified by the plume within the orb on her head into the presence of Osiris. He is supported from behind by Anubis, guide of the dead, who has helped him complete his journey and assisted him in the use of the spells that were contained in his funeral book. Osiris wears his double-plumed crown, holds the royal flail and crook across his chest, and sits before the ever present libation platform that is common in nearly all drawings containing major god-figures. It is topped by the customary stylized papyrus blossom. Behind him stands his wife Isis, identified by her solar disc and cow horn. The object in her hand is probably an ankh, symbol of life and resurrection. And the individuals that Joseph Smith identified as Pharaoh and his son were actually the goddess Isis, wife of Osiris, and the Egyptian goddess Maat. Revisiting the Alphabet and Grammar From: For a long time it was simply ignored, and more recently it had been considered restricted. There the manuscript lay, apparently all but forgotten for eighty years, before being "rediscovered" in during the course of some historical research by Dr. William Lund, Assistant Church Historian at the time. For the time being their

discovery was not even announced. Sperry was allowed to publish a pair of rather indistinct photographs of two pages from the Alphabet and Grammar notebook which contained part of a translation manuscript from the Book of Abraham. The existence of the entire Grammar was still only hinted at for many years, and only a select handful of scholars and authorities within the LDS Church were allowed access to the material. The Tanners were former Mormons who were rapidly gaining a reputation for printing documents relating to Mormonism that, though authentic, made Church officials uncomfortable. By the Tanners had produced the first complete photomechanical reprint and transcription of the entire Egyptian Alphabet and Grammar. Quite the opposite, for the book turned out to be nothing but page after page of nonsensical gibberish. Though it had apparently succeeded at one time in impressing unsophisticated minds, the work was unable to withstand the scrutiny of experts. As one of them, I. Edwards, put it, the whole work was, "largely a piece of imagination and lacking in any kind of scientific value.

## 3: The Book of Abraham Papyri and Joseph Smith | [www.enganchecubano.com](http://www.enganchecubano.com)

*With the papyri rediscovered and Egyptian hieroglyphics decipherable since the late 's, it would then be an easy task of translating the papyri and proving once and for all that Joseph Smith was a prophet with the gift of "Seer" as he and the Mormon church have claimed.*

They actually contain text from the ancient Book of Breathing, a funeral ritual, and critics say this proves the Book of Abraham to be a fraud. Evidence shows Joseph Smith had used a large scroll that perished in the fire to produce the Book of Abraham. Nothing leads us to believe the recovered papyri fragments were ever claimed to be involved in creating the Book of Abraham. There are maps of Kirtland drawn on the back. But then again, these documents passed through at least ten people before being rediscovered. Are we sure that is has been perfectly preserved over this time? There was a fourth scroll, of which no fragments survive but a short transcription was made. By investigating witness accounts from , we can piece together clues about which of the scrolls Joseph Smith said contained the Book of Abraham text. Tsemminis Book of Breathing scroll: LaFayette Knight wrote in These pasted pages were apparently later put under glass, but the sheets under glass must not have been very large, as they had first come from pages of a book. But then, witnesses described a different kind of scroll. The Book of Abraham text likely came from longer and larger sheets of papyrus. The recovered papyri we have today contain only a few tiny fragments on book-sized paper. The Hor Book of Breathing's fragment, which skeptics usually attribute to the Book of Abraham, contains only 18 characters. These had been unrolled from four mummies, which the prophet had purchased at a cost of twenty-four hundred dollars. By some inexplicable mode, as the storekeeper informed me, Mr. Smith had discovered that these sheets contained the writings of Abraham, written with his own hand while in Egypt. They were preserved under glass and handled with great respect. The only fragments we have with red ink come from the Tsemminis scroll, but these fragments are small, contain no facsimiles, and are poorly preserved. They are in very poor preservation. But Oliver Cowdery described the Book of Abraham scrolls as beautifully written and in great preservation: Well, Joseph Smith had lessons in Hebrew so he should have been able to recognize it. Hebrew looks very different from hieroglyphics to anyone. The rediscovered fragments contain nothing that resembles Hebrew. The writings are chiefly in the Egyptian language, with the exception of a little Hebrew. I believe they give a description of some of the scenes in Ancient Egypt, of their worship, their Idol gods, etc. The writings are beautiful and plain, composed of red, and black inks. There is a perceptible difference, between the writings. Joseph, appears to have been the best scribe. The other two mummies were female. So whose scroll was it? These transcriptions are not decipherable as any known Egyptian text, and no fragments or sheets from this roll have been recovered. Based on witness descriptions, the source of the Book of Abraham was the Amenhotep Roll, not the rediscovered papyri we have today. It probably was written with black and red ink, was in good preservation, contained some Hebrew, and contained large sheets from a lengthy scroll. Hor is mentioned in our Facsimile 1 so that must be where Facsimile 1 came from, right? Facsimiles 2 and 3 do not appear in any recovered fragments, but Egyptologists agree that Facsimile 2 likely came from the Hypocephalus document for yet another person named Sheshonq. All three came from different sources. We already have four scrolls for four mummies, so who was this Sheshonq? Why was a Hypocephalus for a different person included with one of the mummies? One possibility is that Joseph Smith translated these Facsimiles from the Book of Abraham scroll, and that Facsimile 1 happened to also appear on the Book of Breathing's scroll as well, relating to a different context. This leaves the question unanswered, why was Hor mentioned in Facsimile 1? This would also explain why the fragments of the other scrolls were placed under glass in the same collection as the Abraham sheets, why they were considered so important. Copies of ancient books omitted illustrations that were referenced in the text all the time. The Roman Ten Book on Architecture makes references to many illustrations, but none of those illustrations have survived over time, because the book has been transcribed many times. It is much easier to transcribe text than illustrations. It is likely that the Amenhotep roll contained a copy of the original Book of Abraham text. It was not the actual document written by Abraham himself, just a copy, and the illustration had been long ago lost.

Many ancient religious documents were copied like this. Why would Joseph Smith have handled multiple scrolls at all if only one of them contained the Abraham text? Why, to get the Facsimiles. This theory has several supporting pieces of evidence: Facsimiles Translated Separately – The Grammar and Alphabet from reveals that the Facsimiles were all considered separately from the Book of Abraham. Elements of the facsimiles were carefully examined, with a side-by-side definition for each character. None of the Book of Abraham text was included in this examination. The Grammar and Alphabet had to do with the Facsimiles. The Facsimiles apparently required extra consideration, because they were not direct transcriptions like the Abraham text. Joseph Smith likely had to delve deeper into their meanings because they were descendants of a much older book in a different context. Maybe the rediscovered parchments had been taken from an older Abrahamic source and used in a different context: This would also explain why these side-by-side definitions do not always correspond to Egyptian definitions language we now have available today. They were deciphering a different context of those diagrams. Facsimile 1 shows Abraham in the Egyptian Sed-festival sacrifice, which was also the basis for the Book of Breathing's context in the Hor scroll. And indeed, in the Egyptian context they do sit under the bed to support the figure lying on the lion couch. The Facsimiles we have today, which do somewhat match the rediscovered fragments, were not in the Book of Abraham scroll, but were taken by Joseph Smith from the Hor Book of Breathing's document and other documents. Maybe whoever drew the lion couch scene had taken the original Abrahamic diagram and fit it into the context of an Egyptian funeral document. In The Egyptian Sed-Festival If indeed the original Abrahamic facsimiles were taken and used in Egyptian funeral documents, those Egyptian documents ought to relate at least somewhat to Abraham, right? Well it turns out they do. The Book of Breathing's is a condensed version of the Book of the Dead, which was a guide for the deceased to reach exaltation. It is one of the oldest religious writings in history, and it was one of the first Egyptian books to be translated into English, as it was greatly revered by 19th century Theosophists. They are keys and tokens of the priesthood, for use in the temple. Abraham makes many references to temple priesthood. Considering the Book of Abraham credits Abraham as the author of astronomy and religious elements of Egypt, it makes sense that the vignette in this temple book descend from Abraham. Maybe this Book of Breathing's descended from another book of Abraham? Maybe it was just an excerpt to be included with other temple literature for the deceased mummy. This would explain why we only have a small portion of The Book of Abraham translated. Joseph Smith never claimed that any of these mummies were the mummy of Abraham. It also provides further evidence that the Book of Breathing's scroll was not the Book of Abraham scroll. There is nothing on the recovered fragments, or in any other Book of Breathing's scrolls in Egypt, that would appear to contain genealogy or epitaphs of mummies, even to those unfamiliar with Egyptian. Abraham mentions that he moved to Egypt, he starts to talk about the Creation, and then suddenly it ends. So the scroll apparently only had part of the Book of Abraham text, or Joseph Smith translated only a portion of it and left the rest, which may have contained the genealogy and epitaph of the deceased. Consider just what it was that Joseph Smith translated. Most of it speaks of foreordination and the creation of the world. These are temple themes that are perfectly appropriate alongside temple initiation writings found in the Book of Breathing's. The Book of Abraham text could have very well have been on the same scroll as the Book of Breathing's. That would explain why the Abraham text ends so abruptly. Either that or the scroll was simply damaged. But Abraham does record that God said: In the Book of Breathing's we find it: He has given bread to the hungry, water to the thirsty, clothing to the naked. He has given offerings to the gods and invocation offerings to the blessed dead. There is no accusation against him before any of the gods. Let him enter into the afterlife without being turned away. In the first column, we see characters from the rediscovered fragments, and in the other column paragraphs from the Book of Abraham. Is this the smoking gun? If this document was the source of the Book of Abraham, why did they only get to chapter 2 in this comparison? There are several chapters that are unaccounted for. It therefore could not have been used to produce the Book of Abraham Each single hieroglyph character matches up to long paragraphs of text. Why would Joseph Smith claim he was translating paragraphs from a single character? This suggests that the English was written first, and that it therefore came from a previous source.

## 4: By His Own Hand Upon Papyrus

*The Book of Abraham is an work produced by the Latter Day Saints (LDS) movement founder Joseph Smith that he said was based on Egyptian papyri purchased from a traveling mummy exhibition.*

Robert Ritner is the latest University of Chicago Egyptologist to turn his attention to the papyri. A Complete Edition, includes the first ever complete translation of the papyri. The papyri, which were thought to have been lost in the Chicago fire, were rediscovered and donated to the LDS church by the Metropolitan Museum of Art in New York in 1967. An initial scholarly analysis in 1967 found the papyri consisted of Egyptian funeral texts called The Book of Breathings and The Book of the Dead. Ritner says the publisher Smith-Pettit Foundation provided him with high resolution scans of the papyri making it possible to embark on a several year project studying the papyri. In providing his own translation, he includes an analysis of previous translations by other scholars for comparison. Some patches of the fragile papyri which had broken off had been haphazardly glued back onto a card backing. Ritner spent a half a year identifying, analyzing and reassembling 47 misplaced patches allowing the remaining papyri to be translated for the first time. Ritner spent 6 months analyzing and correctly reassembling these fragments. Michael Marquardt a historian and author of over 45 articles and books on Mormon historical topics who provides a history of the acquisition of the papyri, and translation by Joseph Smith and the subsequent publishing history of the book. Coenen includes an eight generation genealogy tree of the Horos family! For example, his mother Chibois was a musician who played the sistrum rattle for the god Amon-Re. Coenen dates the papyrus to the first half of the second century B. Michael Marquardt and Dr. Robert Ritner were kind enough to answer some questions about the book. After his death in 1982, the 11 mummies one of the largest shipments of mummies to America were shipped to the U. S. By 1982, Michael H. Chandler exhibited four Egyptian mummies in Cleveland, Ohio near Kirtland. What did Joseph Smith do with the papyri? Working with the papyri, Joseph Smith, W. Phelps and Oliver Cowdery produced three manuscripts and a bound volume that makes up what was called the "Egyptian Alphabet. After the Egyptian Alphabet was completed, they worked on the Book of Abraham translation. The translation stopped in late November Abraham 1: Joseph Smith then continued translating the rest of the Book of Abraham Abraham 2: How are the Egyptian Alphabet and the Book of Abraham related? For example a character in the Egyptian Alphabet with the sound "Ah brah-oam" is defined in these five degrees: The Father of the faithful. The first right "the elder A follower of righteousness One who possess great knowledge A follower of righteousness a possessor of greater knowledge A father of many nations a prince of peace, one who keeps the commandments of God. Having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I [Abraham] became a rightful heir, a High Priest, holding the right belonging to the fathers. The symbols are in the left-hand margins with the text of the Book of Abraham on the right. Facsimile 1, Book of Abraham What is in the translation? This material parallels the story of Abraham before he travels to Egypt. This is followed by a discussion of intelligences and astronomical terms based on Hebrew words. A three member council of Gods would be part of the endowment introduced two months later. This damaged vignette from the Joseph Smith papyri was the source for Facsimile 1. Also included are explanations of three facsimiles based on drawings from the papyri. The papyrus from which Facsimile 1 is based was damaged, and the missing portion was restored. This scene is referred to in the Book of Abraham where Abraham is nearly sacrificed Abraham 1: Missing portions of the hypocephalus are filled in from other portions of the papyri. This was published two months later on May 16, 1830. The corresponding papyrus is missing. Further extracts from the Book of Abraham were promised, but never materialized. JS I, and in the process of that project I had to examine the other papyri for misplaced patches and review the history of the acquisition and the varying interpretations. After publishing a new translation of P. Since the Egyptian texts were often misunderstood or misrepresented in publications, it seemed all the more beneficial to place these materials within their proper context as late Egyptian religious documents. Such late documents are the subject of

current interest in Egyptology one of my own graduate students is researching the topic , and examining what the Smith papyri actually contain is valuable in itself for ongoing scholarship. I wanted to show clearly what the texts actually said and contained, and equally clearly what they did not. What parallels are there between the Book of Abraham and the papyri? There is thus no possibility that the scenes, reworked from the papyri for the BoA, can be considered separate from the source of the BoA itself. Obviously, the papyrus containing the scenes is equally linked. Some LDS scholars have suggested the source for the Book of Abraham may be on papyri that was lost or destroyed. How plausible is this proposal? The various alternative theories for a "missing BoA text" are discussed in detail in my book, and all are shown to be false. Parallel texts, standard papyrus document size not whole rolls manufactured for commerce , measurements of rolling, a supposed but false reference to a lost text by the early scholar Seyffarth, and internal BoA remarks on the Facsimiles all indicate that the "Breathing Permit of Hor" P JS I is the source of the fictional account of Abraham. The fictional nature of the tale is blatant not only from the Egyptian evidence, but also from Mesopotamian evidence, incorporated within this study for the first time. Perhaps the most remarkable feature of the apologetic writings is the degree to which those translations support and often parallel Egyptological ones, demonstrating that the Joseph Smith interpretations are indefensible. Apologists can argue that the source text of BoA is lost, but they cannot deny the "translations" and "explanations" offered by Smith on the Facsimiles. JS I Facsimiles [Facsimiles ] is a classic example of this. JS I, done after my article in Dialogue. Since my reading was based on a very obscure title that I found on a fragmentary, generally unknown papyrus, the similarity and the "extra" column with my reading are serious evidence. What have you hoped to accomplish by writing this book? Presenting a proper edition is a direct benefit to the scholarly field of Egyptology, and I hope to have done that. Given the disordered state of the papyri, especially P. JS 2 with over 40 misplaced patches pasted randomly across the sheets, this was no simple matter. Future scholars can discuss and analyze the texts, but they will not need to reconstitute them. At the same time, the history of the Smith papyri is a significant episode in American religious history and in the history of the rediscovery of Ancient Egypt. Those purposes can conflict in ways that are quite relevant to modern issues of history, faith and the intersection between them.

## 5: Book of Abraham - Wikipedia

*An example of what I am talking about is the recent discovery of the papyrus scrolls from which Joseph Smith was presumed to have translated the book of Abraham in the Pearl of Great Price.*

If he in fact translated an ancient record of the patriarch Abraham through the power of God, he must have been the prophet and seer he claimed to be. However, if the Book of Abraham is a fabrication, Joseph was a fraud. The same might be said of the Book of Mormon. Fortunately, we do have the original records for example, Facsimile 1 used by Joseph to translate the Book of Abraham. In July of 1822, an Irishman named Michael Chandler brought an exhibit of four Egyptian mummies and papyri to Kirtland Ohio, then the home of the Mormons. The papyri contained Egyptian hieroglyphics which intrigued the prophet Joseph Smith. The meaning of Egyptian hieroglyphics would not become available to the public until 1822, on the publication of John G. But Joseph was not dependent on such mundane means for translating ancient records. As prophet and seer of the Church, Joseph was given permission to look at the papyri scrolls in the exhibit, upon which he pronounced a marvelous discovery: Phelps and Oliver Cowdery as scribes, I commence 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. Truly we can say, the Lord is beginning to reveal the abundance of peace and truth. After about seven years, Joseph finished the translation of the scroll which he called the Book of Abraham, but he died before translating the Book of Joseph scroll. Wilford Woodruff recorded in his diary on February 19, that the Book of Abraham was literally written by Abraham himself. This would make the Book of Abraham the only existing original copy of a scriptural book. It would also date the record of Abraham about 2, B. The papyri themselves were thought to have been destroyed in the "Great Chicago Fire" in 1871. The first such study was performed by M. Theodule Deveria of the Louvre in Paris. Deveria was able to decipher the names and titles of various Egyptian gods and goddesses, as well as the name of the deceased Egyptian for whom the scroll had originally been prepared. His name is Horus, as may be seen in the prayer which is at the bottom of the picture, and which is addressed to the divinities of the four cardinal points. In 1822, Reverend Franklin S. Cuts 1 and 3 are inaccurate copies of well known scenes on funeral papyri, and cut 2 is a copy of one of the magical discs which in the late Egyptian period were placed under the heads of mummies. There were about forty of these latter known in museums and they are all very similar in character. Spalding, Joseph Smith Jr. Sayce from Oxford, England concurred: The fac simile from the Book of Abraham No. Smith has turned the goddess into a king and Osiris into Abraham. Flinders Petrie of London University wrote: They are centuries later than Abraham. The attempts to guess a meaning for them in the professed explanations are too absurd to be noticed. It may be safely said that there is not one single word that is true in these explanations. They did not appear in any Egyptian burials until over a thousand years after the time of Abraham. Fac-simile Number 3 This scene again is depicted innumerable times in the funeral papyri, coffins and tomb and temple walls of Egypt. Further, it was determined that Abraham could not have possessed these Facsimiles because at least in the case of Nos. Egyptologists noted another significant problem with the Facsimiles. There were sections of the drawings which were clearly false reconstructions. While the original papyrus had not yet been discovered at the time Lythgoe did his assessment, he nonetheless noted problems with certain aspects of the rendition. For example, Lythgoe pointed out that what Joseph interpreted as a wicked priest attempting to sacrifice Abraham was in fact Anubus: This echoed the observations of Deveria a half-century prior, who also noted that the bird in Facsimile No. Joseph said the Facsimile depicted "Abraham fastened upon an altar," being offered up as a sacrifice by a false priest of Elkenah. The figures under the altar were various gods: Elkenah, Libnah, Mahmackrah, Korash, and Pharaoh. This is referenced in both the Facsimile and the text of the Book of Abraham 1: In reality, this is an embalming scene showing Osiris lying on a lion-couch. The actual translation of Facsimile No. The man for whom this book was copied will breathe forever and ever as the bas of the gods do. A Journal of Mormon Thought, Autumn 1968, pp. Amset, Hapi, Duamutef, and Qebhsenuf. In presenting the Facsimiles as part of the Book of Abraham, Joseph apparently kept to himself that some of the figures and explanatory text were not even from the original Facsimiles.

These were actually drawn in by Joseph. As another example, see Facsimile No. It is easy to see where the missing portions existed and what Joseph drew in their place. In these locations, we find that Joseph copied from the Book of Breathings and the Book of the Dead scrolls, showing a complete lack of understanding of the Egyptian language. As with Facsimile No. For example, the upside-down creature in Figure 7 was drawn in by Joseph to represent the "form of a dove". This creature should actually have been an ithyphallic serpent with legs. The central figure of the Facsimile ordinarily has four ram heads in an authentic hypocephalus, but Joseph appears to have simply copied the two-headed Egyptian god Par directly above it in Figure 2. For the boat depicted in Figure 3 to the upper right, this should actually be two boats, a small one above a larger one. What Joseph did, however, was to copy a boat figure from the Book of Joseph papyrus instead. This copy is in fact a drawing of the sun-god in his solar bark, and is improper for a hypocephalus. The above picture shows the missing portion of text in the outer ring of Facsimile No. He randomly picked three sections from lines of this text in order to fill in Facsimile No. A "farrago of nonsense" indeed. Another piece of the puzzle fell into place in , when Dr. The Grammar was a working document used by Joseph and his scribes during the translation of the Book of Abraham. Sperry had discovered the Grammar three years prior in the official church history vault, where apparently they were deposited in and forgotten about. In , a microfilm copy of the entire work was leaked to the Tanners of Utah Lighthouse Ministry. It was only in when the Tanners published the reprint, that the public was finally given access to the complete record. The Grammar quickly proved to be a problem for the LDS church, and it is understandable why they were hesitant to publish it themselves. Professional Egyptologists again went to work examining the Grammar, and quickly concluded that it bore no resemblance to any correct understanding of the Egyptian language. Edwards stated that it was: Phelps and Warren Parrish. A third manuscript was discovered by LDS writer Wilford Wood in , which was produced shortly after the first two manuscripts. A fourth manuscript in the hand of Willard Richards was also discovered, and it is this fourth manuscript that is believed to be the final manuscript used for the publication of the Book of Abraham in the Times and Seasons. Of these four existing manuscripts, the first three all included Egyptian characters in the left margin of the pages. This would soon prove to be of significance. It was an eventful year in , because not only did the full Grammar come to light, but the original papyri were rediscovered in one of the vault rooms of the New York Metropolitan Museum of Art. On the back of the papyri were drawings of a temple and maps of the Kirtland, Ohio area. It was also noticed that Facsimile No. The entire collection was comprised of two scrolls, along with other small pieces of papyrus with astronomical calculations as described by Oliver Cowdery: By piecing the fragments together, it was determined that the papyri constituted two original scrolls. The first scroll was used for the Book of Abraham and consisted of three fragments: The second scroll had been declared by the prophet to be the Book of Joseph written in red and black ink and consisted of seven fragments. The two remaining fragments discussed below were not associated with either of these scrolls. When the verdicts came in from scholars such as Dr. John Wilson University of Chicago , Dr. The Egyptologists concluded that the Book of Abraham scroll was in fact known as the Book of Breathings and could be dated to the time of Christ, or approximately 2, years later than the time of Abraham. The Book of Breathings consisted of instructions along with a series of magic spells to be recited by the spirit of the corpse after burial, in order to teach itself to "breathe," and thus prepare for its existence in the afterlife. This particular Book of Breathings had been prepared for the priest Hor, son of the priest Osorwer and the lady Tikhebyt. There was no indication of Abraham whatsoever in the scroll. The Book of Joseph scroll was determined to actually be a copy of the pagan Egyptian Book of the Dead dating to a least 1, years after the time of the biblical Joseph. The Book of the Dead was divided into many short chapters, or "spells," many of which were accompanied by vignettes to illustrate them. As mentioned earlier, Joseph apparently never "translated" this scroll. However, Oliver Cowdery describes the scroll in detail, providing his own incorrect interpretations of what several of the vignettes on the scroll mean: 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 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, and especially that part which has ever been assailed by the infidel community, as being a fiction, as to carry away, with one might sweep, the whole atheistical fabric, without leaving a vestige sufficient for a foundation stone. At one view you behold the Savior seated upon his throne, crowned, and holding the sceptres 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 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 " Messenger and Advocate: It is not known whether Joseph ever made any particular identification of these two additional fragments.

## 6: Book of Abraham Revisited

*In the early spring of 1847, Dr. Aziz S. Atiya, a University of Utah professor, discovered several fragments of the book of Abraham papyri while doing research at the Metropolitan Museum of Art in New York City.*

Eleven mummies and several papyri were discovered near the ancient Egyptian city of Thebes by Antonio Lebolo between 1822 and 1825. Chandler eventually purchased the mummies and artifacts and began displaying them, starting in Philadelphia. A promotional flyer created by Chandler states that the mummies "may have lived in the days of Jacob, Moses, or David". Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the [scrolls] contained the writings of Abraham, another the writings of Joseph of Egypt, etc. Most of the writing in the book was written not by Smith but rather by a scribe taking down what Smith said. First, the characters on the papyri were transcribed onto the left-hand side of the book. Next, a postulation as to what the symbols sounded like was devised. Finally, an English interpretation of the symbol was provided. Williams acted as scribes. Michael Marquardt, "It seems clear that Smith had the Bible open to Genesis as he dictated this section [i. Even though nothing in the Book of Abraham explicitly connects the line of Pharaoh and Ham to black Africans, [43] this passage was used as a scriptural basis for withholding the priesthood from black individuals. Cannon, a member of the First Presidency, began using the story of Pharaoh as a scriptural basis for the ban. Chase notes, "With divine help, Abraham was able to gain greater comprehension of the order of the galaxies, stars, and planets than he could have obtained from earthly sources. I have set this one to govern all those which belong to the same order as that upon which thou standest. The LDS Church website explains: Prior to coming to earth, individuals existed as spirits. Once certain spirits i. Mormon and non-Mormon Egyptologists agree that the characters on the fragments do not match the translation given in the book of Abraham, though there is not unanimity, even among non-Mormon scholars, about the proper interpretation of the vignettes on these fragments. Louis Museum in Louis Museum, these artifacts were purchased by Joseph H. Wood and found their way to the Chicago Museum in about 1840, and were promptly put on display. In the 1840s the MMA decided to raise money by selling some of its items which were considered "less unique". Among these were the papyri that Heusser had sold to the museum several decades earlier. Wilson stated that the recovered fragments indicated the existence of at least six to eight separate documents. Since its publication in 1842, the Book of Abraham has been a source of controversy. They have also asserted that damaged portions of the papyri have been reconstructed incorrectly. Cuts 1 and 3 are inaccurate copies of well known scenes on funeral papyri, and cut 2 is a copy of one of the magical discs which in the late Egyptian period were placed under the heads of mummies. There were about forty of these latter known in museums and they are all very similar in character. The translation of the papyri by both Mormon and non-Mormon Egyptologists does not match the text of the Book of Abraham as purportedly translated by Joseph Smith. Edward Ashment notes, "The sign that Smith identified with Abraham [ He said that one scroll contained "the writings of Joseph of Egypt". Based on descriptions by Oliver Cowdery, some, including Charles M.

## 7: The Joseph Smith Papyrus Was Never The Basis For The Book of Abraham | Conflict of Justice

*Manuscript from which the Prophet Joseph Smith obtained Facsimile 1, part of the Book of Abraham, is included ~www.enganchecubano.com valuable find. Egyptian Papyri Rediscovered By Jay M. Todd.*

From the biblical evidence that contradicts Mormon theology to the contradictions within its own history and doctrine, proofs abound. But Mormons, completely dedicated to their religion and their testimony, cannot and will not see the evidence. One of the tests of whether or not a belief is grounded in reality is whether or not it can be proven to be true or false. And since Christianity is a religion of history, crucifixion, resurrection, an empty tomb, etc. If it could be proven beyond doubt that Jesus did not rise from the dead, then Christianity is a false religion. Likewise, if it could be proven that Joseph Smith was a false prophet, then Mormonism is a false religion. It just so happens that there is such a proof. The Book of Abraham Joseph Smith claimed that an angel appeared to him and revealed the location of some golden plates on which was written the account of the ancient people of the Americas. Joseph Smith later translated those plates into what is now known as the Book of Mormon. This translation was done by the power of God through special means. A Seer, according to the Book of Mormon in Mosiah 8: Hence, Joseph Smith was able to translate the golden plates into the Book of Mormon. But his Seer abilities did not stop there. In July of , an Irishman named Michael Chandler brought an exhibit of four Egyptian mummies and papyri to Kirtland, Ohio--then the home of the Mormons. The papyri contained Egyptian hieroglyphics. In hieroglyphics were unreadable. Joseph finished the translation of the Book of Abraham sometime later, but the book of Joseph was never translated. The papyri were lost soon afterward and thought to have been destroyed in a fire in Chicago in . If the papyri were re-discovered and translated, it would either prove or disprove the abilities of Joseph as a prophet of God. After all, he was supposed to be a prophet and have the abilities of a Seer as the Book of Mormon and the Book of Abraham supposedly proved. In October of , The Pearl of Great Price, a collection of writings, which contained the book of Abraham, was recognized as scripture by the Mormon Church. On the back of the papyri were "drawings of a temple and maps of the Kirtland, Ohio area. This would then prove the truth of the Book of Mormon and the Book of Abraham and would vindicate Joseph Smith as a true prophet of God. What do the Experts say? Joseph Smith copied three drawings from the Egyptian scrolls, labeled them Facsimile No. But, the Mormons, in defense of the sacred book, maintained that the Facsimiles alone were not sufficient to prove that Joseph Smith was erring in his translating abilities. With the rediscovery of the papyri, not only were there the same drawings in the scrolls but also so was the text from which Joseph Smith made his translation. In reality, this is "an embalming scene showing the deceased lying on a lion-couch. In reality, the hieroglyphics translate as, "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 the mummy-bandages should be wrapped over it. The man for whom this book was copied will breath forever and ever as the bas of the gods do. Note the hieroglyphics on the right side from which Joseph Smith began his translation of the Book of Abraham. In actuality, it "depicts the mythical embalming and resurrection of Osiris, Egyptian god of the underworld. Osiris was slain by his jealous brother Set, who cut up his body into 16 pieces and scattered them. The jackal-headed god Anubis is shown embalming the body of Osiris on the traditional lion-headed couch so that he might come back to life. Note the areas where the Papyrus has been lost. It is in these that Joseph Smith "finished" the drawing resulting in Facsimile No. His restoration, according to Egyptologists, reveals a complete lack of understanding of Egyptian practice and theology. Its purpose was to magically keep the deceased warm and to protect the body from desecration by grave robbers. King Pharaoh, whose name is given in the characters above his head. Signifies Abraham in Egypt. Olmlah, a slave belonging to the prince. Instead, it shows "the deceased being led before Osiris, god of the dead, and behind the enthroned Osiris stands his wife Isis. It follows that if he did not translate the Book of Abraham by the power of God, then it would be very easy to conclude that he did not translate the Book of Mormon by the power of God either. When Joseph first gave his translation, hieroglyphics were

undecipherable. He was safe in saying anything he wanted to, and there would be no way of proving him wrong. But with the resurfacing of the same papyri he used to do his Book of Abraham translation and the fact that he did not in any way do it correctly should be proof enough that Joseph Smith lied about his abilities from God. He has been shown to be a false prophet.

**8: Changing World Chapter 11 Part 1**

*FairMormon has subtly implied previously that the rediscovered papyri might not be the source for the Book of Abraham and that Joseph may have received the Book of Abraham from other means such as revelation as opposed to actual direct translation of hieroglyphic characters on the papyri.*

He translated the papyrus and published it under the title "The Book of Abraham. If the papyrus were really written by Abraham, as the Mormons claim, its discovery was probably one of the most important finds in the history of the world. To say that the papyrus would be worth a million dollars would be greatly underestimating its value, for it would be older than any portion of the Bible. Sperry, of Brigham Young University, observed: Our people do profess to have such a scripture containing but five chapters which was written by Abraham. On page 83 of the same book, Dr. Our text of Genesis can therefore not be dated earlier than the latest event mentioned by it. It is evident that the writings of Abraham I say this in passing because some of our brethren have exhibited surprise when told that the text of the Book of Abraham is older than that of Genesis. From this it is plain to see that if the "Book of Abraham" is an authentic record of Abraham its value to the world could not be estimated. If, on the other hand, the papyrus was not really written by Abraham, then Joseph Smith was guilty of misrepresentation, and serious doubt is cast upon the Book of Mormon and other writings which he claimed were Scripture. Included in the papyri is a manuscript identified as the original document from which Joseph Smith had copied the drawing which he called "Facsimile No. In February, , the Improvement Era, a Mormon publication, announced that there was an "unprecedented interest generated throughout the Church by the recovery of 11 pieces of papyrus that were once the property of the Prophet Joseph Smith. Sperry, however, warned his people to be cautious see Mormonismâ€™Shadow or Reality? Nibley, Mormon scholars should have been doing added research on the Pearl of Great Price years ago. Non-Mormon scholars will bring in questions regarding the manuscripts which will be hard to answer because of lack of scholarly knowledge on the subject On another occasion Dr. Although these are strange words to be coming from the man whom Mormon leaders have chosen to defend the "Book of Abraham," they are certainly the truth. In order to understand the problems involved it is necessary to give a brief history of the papyri. On opening the coffins, he discovered After receiving some mummies along with the papyri, Mr. Chandler traveled about exhibiting them. He arrived in Kirtland, Ohio in Joseph Smith became interested in the papyri, and the Mormons purchased both the papyri and the mummies from Mr. Joseph Smith examined the papyri and declared that they were the writings of Abraham and Joseph of Egypt: 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 Three drawings from the "Book of Abraham" were included in this work. During the time that Joseph Smith possessed the papyri many people were allowed to see them. Josiah Quincy, who met with Joseph Smith at Nauvoo, gave the following account of his visit: The prophet referred to his miraculous gift of understanding all languages He was a great man in his day. Why, that was Pharaoh Necho, King of Egypt! Here we have the earliest account of the Creation, from which Moses composed the First Book of Genesis. We were further assured that the prophet was the only mortal who could translate these mysterious writings, and that his power was given by direct inspiration Among the Mormons, pp. The knowledge of hieroglyphic, hieratic and demotic Egyptian writing had been lost many centuries before, and it was not until the beginning of the nineteenth century that there appeared much hope of deciphering these strange writings. Just before the turn of the century some French soldiers found a stone with Greek, demotic and hieroglyphic writings upon it. This is known as the Rosetta Stone. Since the Greek writing recorded the same information as the Egyptian, it was used as a key to decipher Egyptian writings. At the time Joseph Smith received the papyri there were only a very limited number of scholars who understood anything about the Egyptian language. In his book, An Egyptian Hieroglyphic Dictionary vol. Joseph Smith was murdered in , and within a few years the Mormons came out West. Nevertheless, Joseph Smith had included three drawings in his "Book of Abraham, " and also gave an interpretation of much of the material which appeared in these drawings. The printed facsimiles from the

"Book of Abraham" were submitted to Egyptologist M. Deveria not only accused Joseph Smith of making a false translation but also of altering the scenes shown in the facsimiles. In , however, another attack was made on the "Book of Abraham. The bishop submitted the facsimiles of some of the parchment pages from which the Book of Abraham had been translated On page 23 of Joseph Smith, Jr. Spalding reproduced a letter from Dr. Sayce of Oxford, England, which said: Smith has turned the Goddess into a king and Osiris into Abraham. The other Egyptologists whom Spalding contacted rendered a similar verdictâ€”i. The Mormons, however, did receive help from a writer who called himself "Robert C. Brodie claimed that Robert C. Homans," and that he was "neither an Egyptologist nor a Ph. From this it is rather obvious that the Mormon leaders were guilty of deception. Strange as it may seem, Dr. Webb was no Ph. I regret that the brethren let him put down Robert C. On page 6 of the same publication, Dr. Sperry stated that Dr. Webb" had answered the critics. Writing in the Improvement Era, April , N. Webb has, indeed, vindicated the prophet better than he knew himself. Then, in , the church announced the rediscovery of the Joseph Smith Papyri and Dr. Nibley had to admit that "LDS scholars are caught flat footed by this discovery. We show, in fact, that a Mormon scholar, Walter Whipple, knew that the papyri were in the Metropolitan Museum as early as , five years before the rediscovery was announced. Grant Heward identified it as an actual fragment of papyrus, and we published this fact in the Salt Lake City Messenger for April Finally, after the rediscovery of the papyri in the Metropolitan Museum was announced, the church leaders admitted that they had this fragment of papyrus. Their admission was published in the Improvement Era in February , page H. Mormon writer Jay M. Todd now admits that Dr. Clark, of Brigham Young University, knew about this fragment for thirty years but was told to suppress this information: Hugh Nibley, scholar, linguist at Brigham Young University, This turned out to be a very serious mistake. To begin with, the fact that the papyri were turned over to Dr. Nibley is almost an admission that church leaders are not guided by revelation as they claim. The Mormon church is led by a man who is sustained by the people as "Prophet, Seer, and Revelator. Widtsoe stated that if "records appear needing translation, the President of the Church may at any time be called, through revelation, to the special labor of translation" Evidences and Reconciliations, vol. Since the church claims to have the "seer stone" and is supposed to be led by a "Prophet, Seer, and Revelator," we might expect a translation by this means. Instead, however, the papyri were sent to Dr. Nibley to be translated by "the wisdom of the world. Since Mormon leaders did not seem to have the gift to translate the papyri themselves, they should have turned the job over to qualified Egyptologists. Instead of doing this, however, they gave the task to Dr. Now there is little doubt that Dr. Nibley is a brilliant man and that he knows several different languages, but this did not qualify him to deal with the Egyptian language. Egyptian is very difficult and it takes many years of experience for a person to become skilled in working with it. Nibley had taken some classes in the Egyptian language, but this was not sufficient to qualify him for the job of translating the papyri. Nibley speaks of the "P. Nibley claimed that he was not an Egyptologist and that he did not intend to get involved in the argument concerning the authenticity of the "Book of Abraham," he allowed himself to become more deeply involved defending the "Book of Abraham" than anyone else in the church. A Journal of Mormon Thought. Nibley began a series of articles for the Improvement Era in January, This series ran for over two years, and was finally brought to a conclusion with the issue published May, Nibley was supposed to unfold "the meaning of the hieroglyphics" in this series of articles, no translation of the Joseph Smith Papyri ever appeared in this series. It would appear that Dr. Although he used almost 2, footnotes, he never did deal with the main problem. Nibley gave this excuse for not translating the papyri in an article published in Brigham Young University Studies, Spring , p. Well, for one thing others are far better equipped to do the job than we are, and some of those early expressed a willingness to undertake it. But, more important, it is doubtful whether any translation could do as much good as harm. Nibley for not producing a translation of the papyri.

## 9: Mormon Answers, LDS FAQ: The Truth About the Book of Abraham, Part 1

*Joseph Smith Egyptian Papyri: A Complete Edition The first full translation of the Joseph Smith Egyptian papyri from the Book of Abraham. and rediscovered in the.*

Through the years, whenever the Book of Abraham was printed there were included with the printed text three drawings, each designated as a "facsimile" from this alleged Book of Abraham. In recent years the truth of such claims was shattered when some of the actual Egyptian papyri which Joseph Smith had in his possession were rediscovered and given to the LDS church. Phelps, as a scribe for Joseph Smith, was writing in the latter part of , he recorded that the record was a "Translation of the Book of Abraham written by his own hand upon papyrus and found in the Catacombs of Egypt. Wilford Woodruff, who was the business manager at the time, recorded in his diary that Joseph the Seer has presented us some of the Book of Abraham which was written by his own hand but hid from the knowledge of man for the last four thousand years but has now come to light through the mercy of God4 Accordingly, the Quorum of the Twelve issued an announcement in their periodical that the church wanted tithes sent to Nauvoo for publications, including "the record of Father Abraham. A considerable quantity of the matter in the last paper was in type before the establishment came into my hands. In the present no. Willard Richards made a copy of the Book of Abraham text bearing the following heading: A Translation of Some ancient Records that have fallen into our hands from the Catacombs of Egypt, purporting to be the writings of Abraham, while he was in Egypt, called the Book of Abraham, written by his own hand upon papyrus. Mormon scholar Edward H. Ashment has demonstrated that these original woodcut drawings of Facsimile No. Charles Adams recorded in his diary: The cool impudence of this imposture amused me very much. If anyone denies it, let him prove the contrary. In this publication was printed the little Book of Abraham, together with the three facsimile illustrations. About five years after the three facsimiles were published in the Pearl of Great Price a young Egyptologist by the name of M. Theodule Deveria, who was working at the Louvre Museum in Paris, France, was asked to examine these facsimiles and comment on as much of the poorly copied Egyptian characters as could be deciphered. In commenting about Facsimile No. The deceased led by Ma into the presence of Osiris. His name is Horus, as may be seen in the prayer which is at the bottom of the picture, and which is addressed to the divinities of the four cardinal points. Later, when the mummies and papyri which Joseph Smith had owned were sold to the St. Louis Museum and put on display, Professor Gustavus Seyffarth, who had devoted considerable study to Egyptian, was also able to read the name of the person for whom Facsimile No. The following mentions his visit and observations: Seyffarth, the papyrus roll is not a record, but an invocation to the Deity Osiris, in which occurs the name of the person, Horus, and a picture of the attendant spirits, introducing the dead to the Judge, Osiris. Stenhouse published his book, *The Rocky Mountain Saints*: His book was republished four times by the year It was here that the words "purporting to be" were removed from the heading of the Book of Abraham. George Reynolds during the following year wrote and published a defense of the Book of Abraham as a divine and ancient record. The vote was by General Conference of the Church of Jesus Christ of Latter-day Saints -- "The motion was seconded and sustained by unanimous vote of the whole conference. Later, in a new edition, it was again voted upon on October 6, The LDS church by these actions locked themselves into having to defend the Book of Abraham as an actual production of Abraham instead of an Egyptian funerary text. In the Rev. Spalding published his own independent study of the Book of Abraham, which included letters from eight Egyptologists and Semitists who had responded to his inquiry concerning the interpretations of the three facsimiles published with the Book of Abraham text. Spalding, attempting to establish an Abrahamic origin for the Egyptian material. Except for a few articles or books mentioning this controversy, nothing of importance occurred until the s. With these papyri was the original papyrus fragment from which the published Facsimile No. Original of Facsimile No. Klaus Baer was the first person to publish a translation of the writing flanking the original of Facsimile No. The following translation starts from the outer right-hand column and identifies it as an illustration intended to accompany the "Breathing Permit" written for a deceased named Hor us , son of Tikhebyt: Lines give the titles, name, and parentage of the man for whose benefit the Breathing Permit was

written: Hor, justified, son of the holder of the same titles, master of secrets, and purifier of the gods Osorwer, justified [? May your ba live among them, and may you be buried in the West. Too little is left of line 4 to permit even a guess at what is said. Insofar as I can make it out, line 5 reads: May you give him a good, splendid burial on the West of Thebes just like. Baer also gave a helpful explanation of the figures on the drawing made from the papyrus. The numbers in parentheses are those on Facsimile No. The vignette shows the resurrection of Osiris who is also the deceased owner of the papyrus and the conception of Horus. Osiris 2 is represented as a man on a lion-couch 4 attended by Anubis 3 , the jackal-headed god who embalmed the dead and thereby assured their resurrection and existence in the afterlife. Below the couch are the canopic jars for the embalmed internal organs. The lids are the four sons of Horus, from left to right Imset 8 , Hapt 7 , Qebah-senuwef 6 [5], and Duwa-mutef 5 [6], who protect the liver, lungs, intestines, and stomach, respectively. At the head of the couch is a small offering stand 10 with a jug and some flowers on it and two larger vases on the ground beside it. The ba of Osiris 1 is hovering above the head. I am Djabty in the House of the Benben in Heliopolis, so exalted and glorious. Left Middle [Figures 11, 10, 9 and 8]: O God of the Sleeping Ones from the time of the Creation. Bottom [Figures 17 and 16]: May this tomb never be desecrated, and may this soul and its possessor never be desecrated in the Netherworld. Upper Left [Figures 21, 20 and 19]: You shall be as that God, the Busirian. The name of this Mighty God. Baer has also given an explanation of the figures on Facsimile No. Behind Osiris stands Isis 2 , and in front of him is an offering-stand 3 with a jug and some flowers on it. Over the whole scene is a canopy with stars painted on it to represent the sky. The texts, poorly copied as they are, carry us one step further. As far as it can be made out, the lines of hieroglyphs below the scene read: The characters above and to the left of the man [Figure 5] are probably to be read: It is what would be expected if they were from the same scroll. Seyffarth read in the s and that Deveria read from the printed Facsimile No. A portion of the original papyrus text which accompanied the illustrations used for Facsimile Nos. It has also been translated by several scholars including Dr. Hugh Nibley, who has published a word-for-word translation of what all authorities agree are actually instructions for wrapping the mummy. The man for whom this book has been copied will breathe forever and ever as the bas of the gods do. It is time accept the fact that the Egyptian papyri purchased by Joseph Smith are not authentic Abrahamic records recorded by the father of the faithful as was believed these many years. Illustration 1 - Beginning of original papyrus scroll designated as part of the Book of Abraham. Vignette from a Roman era funeral papyrus acquired by Joseph Smith, Jr. It is an illustration that accompanied a "Breathing Permit" which was to enable the corpse to live and breathe again in the next life. The hieroglyphic character encircled indicates that the deceased was named Hor or Horus. Other hieroglyphics indicate that his father was a priest named Osorwer and his mother was Tikhebyt. Illustration 2 - Incorrect reconstruction of the beginning illustration of the original papyrus prepared for Horus. Illustration 3 - Ending of papyrus scroll prepared for Horus. Reconstruction designated as part of the Book of Abraham. This is a copy of Facsimile No. Seyffarth saw and read the original papyrus from which Facsimile No. The Reorganized Church of Jesus Christ of Latter Day Saints, while in their earlier years they used the Book of Abraham though never canonized by their conference , today consider this book as a non-scriptural, speculative writing of Joseph Smith. Wallace Smith, Saints Herald March Herald House, , See also Richard P. Herald Publishing House, , Printing Service, , ; from Translation Manuscript No. Times and Seasons 3 1 March Book of Abraham Manuscript No. Concerning the words "purporting to be," Dr. However, it was actually the Book of Abraham published in that omitted the words. Ashment, "The Facsimiles of the Book of Abraham: A Reappraisal," Sunstone 4 December The Times and Seasons woodcut "facsimiles," though not correct or clear in all details, were better than those later published in edition of the Pearl of Great Price, by the LDS church. It was not until that there appeared in printings of the Pearl of Great Price either Facsimile No. With the new edition of the Pearl of Great Price the facsimiles have been replaced by those produced when Joseph Smith was editor of the Nauvoo paper. Jeffs, , 2:

National geographic april 2012 Southern Methodist University 2007 Merchantmen At Arms The British Merchants Service in the First World War Fuchsias in Color (Colour) Hp laserjet m1522 user manual House of the Dead 2 Official Strategy Guide (Brady Games) More than human sbj Physical science grade 11 exam papers and memos 2014 The Worshipper of the Image (Dodo Press) Competing with products and standards : pioneer and orchestrate evolving mass markets The History Of Miss Temple V1 Glencoe precalculus chapter 5 Ipc a 600g Super smash bros wii u manual Kids art camp application The second betrayal? Commemorating the 10th anniversary of the Rwandan genocide Colin Cameron Treatise and hand-book of orange culture in Florida, Louisiana and California Class manual pre k Susan Leopold : artistic dialogue The return of a champion: Pancho Gonzalez golden year 1964. Android php mysql json tutorial Advances in mathematical modeling and experimental methods for materials and structures Chapter 5 Learning to be / Benign anal and perianal disorders The deserted cottage Reflections On Conventional Wisdom The Gambler (Clear Print) Hegel on the sublime Paul de Man Sun certified java programmer book Indians from New York in Wisconsin and elsewhere The Economics of Sports (Sport Management Library) Powerpuff Girls Chapter Book #09 Diego costa the art of war Short-term pastoral counseling New world order after cold war Naa istam book part 2 Sonnets and a Lovers Complaint (Penguin Classics) By Boat (Getting Around) Healing the Heart of the World Restaurant food guide for Long Island vicinity