

CHAPTER 1

INTRODUCTION TO THE PEARL OF GREAT PRICE

The fourth sacred volume within the Standard Works of The Church of Jesus Christ of Latter-day Saints is the Pearl of Great Price. This valuable little work consists of selections from the revelations, translations, and narrations of Joseph Smith, first prophet, seer, and revelator to the Church in this dispensation. In its present form, it contains the following works: “The Book of Moses,” “The Book of Abraham,” “Writings of Joseph Smith, I,” “Writings of Joseph Smith, II,” and “The Articles of Faith of The Church of Jesus Christ of Latter-day Saints.”

Ancient Records To Come Forth In The Latter Days

God’s Promise to Moses

The Pearl of Great Price fulfills, in part, the promise of God to bring forth His word for the salvation of the righteous in the latter days. To Moses, God said:

And, now Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak.

And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as believe.¹

The one like unto Moses, designated in the above quotation, was Joseph Smith; and the Book of Moses is a restoration, in part, of the words that Moses recorded in the history he wrote.

Enoch’s Vision

Many years before the time of Moses, the patriarch Enoch was shown the restoration of other portions of the word of God in the latter days. The Lord revealed to him that in the last days the word of God would come forth out of the earth: “And righteousness will I send down out of heaven; and truth will I send out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, New Jerusalem.” This prophecy is similar to that which the Psalmist expressed as he foretold the restoration of Israel in the latter days:

Surely his salvation is nigh them that fear him; that glory may dwell in our land.

Mercy and truth are met together; righteousness and peace have kissed each other.
Truth shall spring out of the earth; and righteousness shall look down from heaven.

Yea, the Lord shall give that which is good; and our land shall yield her increase.
Righteousness shall go before him; and shall set us in the way of his steps.³

Joseph Smith once explained how righteousness and truth would sweep the earth in the latter days. He said:

. . . I ask, how righteousness and truth are going to sweep the earth as with a flood? I will answer.—Men and angels are to be co-workers in bringing to pass this great work. . . .⁴

The word of God is truth.⁵ If truth is to come forth out of the earth, the word of God must come forth out of the earth. The promise that righteousness would be sent down from heaven has reference to the ministry of angels to men in the latter days. If truth and righteousness are to sweep the earth as with a flood, the newly revealed truth must be carried throughout the earth by men who are attended in their ministry by heavenly powers and by heavenly messengers.

God's Word to Come Forth from the Earth

The statement that truth would spring forth out of the earth in the latter days has an obvious fulfillment in the coming forth of the Book of Mormon, and in this light Latter-day Saints have viewed these ancient prophecies. But there is no reason why the fulfillment of the Lord's promise should not be extended to the coming forth of the Book of Abraham, which also came out of the earth.

Evidently the Lord desired from the beginning to bring forth records other than the Book of Mormon, to aid in establishing the program of this dispensation. When Oliver Cowdery began to write for Joseph Smith during the translation of the Book of Mormon, the following statement was given to Oliver by revelation:

. . . behold, I grant unto you a gift, if you desire of me, to translate, even as my servant Joseph.

Verily, verily, I say unto you, that *there are records which contain much of my gospel, which have been kept back because of the wickedness of the people*; And now I command you, that if you have good desires—a desire to lay up treasures for yourself in heaven—then shall you assist in bringing to light with your gift, those parts of my scriptures which have been hidden because of iniquity.

And, now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established.⁶

Certain facts are important in the above statement. First, Oliver Cowdery was given the keys of translation jointly with Joseph Smith. Second, the Lord indicated that He had ancient records in addition to the Book of Mormon that He desired to bring forth. These ancient records had been kept back because of the iniquity of the people of the earth. If the same principle applied in modern times as had applied in the past, these ancient records would be brought forth only according to the righteousness of the people.

Nevertheless, the Lord intended to begin the work of bringing these records to light, and Oliver Cowdery was promised that by his righteous desires he would be instrumental in bringing them forth.

That the records to which the revelation referred were others in addition to those the Prophet was then translating is evident from statements made in later revelations. Having received the keys of translation jointly with the Prophet, Oliver Cowdery desired that he might translate. Consequently, the Lord bestowed upon him the gift of revelation, as a necessary tool for this function, and explained:

Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that *you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which has been spoken by the manifestation of my Spirit.*

Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground.

Therefore this is thy gift; apply unto it, and blessed art thou. . . .⁷

It seems evident that the Lord entrusted Oliver with a sacred instrument through which he could translate by the Spirit of revelation. Of this instrument and its purpose, the Lord said:

Now this is not all, for you have another gift, which is *the gift of working with the rod*: behold it has told you things; behold there is no other power save God, that can cause *this rod of nature*, to work in your hands, for it is the work of God; and therefore whatsoever you shall ask me to tell you by that means, that will I grant unto you, that you shall know.

Remember that without faith you can do nothing. Trifle not with these things. Do not ask for that which you ought not. *Ask that you may know the mysteries of God, and that you may translate all those ancient records, which have been hid up, which are sacred, and according to your faith shall it be done unto you.*⁸

Having received instructions on the use of the sacred instrument which he possessed, Oliver Cowdery sought to translate from the Plates of Mormon,⁹ probably through the instrument which had been entrusted into his care. But he failed; and in a revelation given through the Prophet, the Lord said as He explained the reason for his failure:

Behold, I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant, Joseph Smith, Jun., even so I would that you should continue until you have finished this record, which I have entrusted unto him.

And then, behold, other records have I, that I will give you power that you may assist to translate.

Be patient, my son, for it is wisdom in me, and it is not expedient that you should translate at this present time.¹⁰

Reference is again made in this revelation to the Lord's intention to bring forth sacred records in this dispensation other than the Book of Mormon. Though all that God intended to bring forth if the people had been worthy and if Oliver Cowdery had been faithful to his privileges is not known, it may be concluded that the ancient records from which Joseph Smith translated the Book of Abraham came into his possession in fulfillment of these early promises. Having brought them forth out of the earth, it was the Lord's intent that they should be given to man as a means of establishing a greater knowledge of God in the earth in the last days.

The Book Of Moses

The Work of Revising Biblical Scriptures

Early in his ministry, Joseph Smith was given the commandment to make an inspired revision of the Holy Bible. The date he received this commandment is not known, but the first evidence of his efforts came in June, 1830. Shortly after the Church was organized, he and Oliver Cowdery suffered severe persecution while proclaiming the restored Gospel in the vicinity of Colesville, Broome County, New York. The Prophet later wrote: "I will say, however, that amid all the trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply of strength, and granted us 'line upon line of knowledge—here a little and there a little,' of which the following was a precious morsel."¹¹ He then recorded the material now found in Moses chapter 1, giving the date as June, 1830.¹²

In December, 1830, Sidney Rigdon, a prominent Campbellite minister who had been converted to the restored Gospel, came to see Joseph Smith. He was a man more than twelve years the Prophet's senior and had acquired a great reputation as a preacher in Ohio. Shortly after his arrival in New York the Lord said unto him by revelation through the Prophet:

. . . I have sent forth the fulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him;
And I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.
 Wherefore, watch over him that his faith fail not, and it shall be given by the Comforter, the Holy Ghost, that knoweth all things.
 And a commandment I have unto thee—that thou shalt write for him; and *the scriptures shall be given, even as they are in mine own bosom*, to the salvation of mine own elect;
 For they will hear my voice. . . .¹³

Three things in the above statement are important. First, Joseph Smith had been given the keys of revelation by which the knowledge of things that had been hidden from the foundation of the world might be revealed. This commission included the keys of revelation of those things that were to transpire until the second coming of Christ. A revelation given September, 1831, reaffirmed this appointment, stating: “And the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, Jun., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances.”¹⁴ Second, the revision of the scriptures which the Prophet was commanded to make was to be accomplished through the Spirit of revelation, for the Lord declared: “The scriptures shall be given, even as they are in mine own bosom.”¹⁵ A later revelation also instructed the Prophet: “Thou shalt ask, and my scriptures shall be given as I have appointed.”¹⁶ Finally, Sidney Rigdon was to write for the Prophet in the work of revising the Bible.

Shortly after the arrival of Sidney Rigdon in New York, the work of revising the Bible was resumed. At this time the remaining materials now contained in the Book of Moses, chapters 2 through 8, were revealed. Of the work Joseph Smith wrote:

. . . the Lord greatly encouraged and strengthened the faith of His little flock, which had embraced the fulness of the everlasting Gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the Scriptures, a translation of which had already commenced. Much conjecture and conversation frequently occurred among the Saints, concerning the books mentioned, and referred to, in various places in the Old and New Testaments, which were now nowhere to be found. The common remark was, “They are lost books”; but it seems the Apostolic Church had some of these writings, as Jude mentions or quotes the Prophecy of Enoch, the seventh from Adam. To the joy of the little flock, which in all, from Colesville to Canandaigua, New York, numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch.¹⁷

Then follows the material now contained in Moses, chapter seven, which the Prophet designates as “Extracts from the Prophecy of Enoch.”¹⁸

By-Products of the Prophet's Work on the Bible

The work of revising the Bible was never completed by Joseph Smith,¹⁹ and for this reason the Church has not published the revisions which he made. To publish the uncompleted volume as an inspired revision of the scriptures would be essentially to imply that the uncorrected parts are correct in their meaning and that the errors still remaining are really not errors. Although the Prophet labored on this project at various times throughout his life without completing the task, much good was derived from his efforts. In addition to the revisions he made, some of which have been included with the Pearl of Great Price, several other benefits resulted from the Prophet's efforts. While working on the Old Testament, the practice of patriarchal marriage came to his attention. He then inquired of the Lord that he might know wherein God justified Abraham, Isaac, Jacob, Moses, David, and Solomon in having many wives and concubines. The revelation concerning eternal or celestial (including plural) marriage was then given to him.²⁰ His work on the Bible resulted in important clarifications on these points.

Though Joseph Smith began initially to work on the Old Testament, he later turned to the New Testament and spent considerable time during the early months of 1830 revising this part of the Bible. Later, while he and Sidney Rigdon were considering the fifth chapter of John, the revelation on the three degrees of glory was given to them. The Prophet wrote:

We, Joseph Smith, Jun., and Sidney Rigdon, being in the Spirit on the sixteenth day of February, in the year of our Lord, one thousand eight hundred and thirty-two—

By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God. . . .

For while we were doing the work of translation [i.e., revising the Bible], which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows:

Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man, and shall come forth—

They who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust—

Now this caused us to marvel, for it was given unto us of the Spirit.

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone around about.²¹

Then followed a series of visions revealing, among other things, the destiny of the human family in eternity. After Joseph and Sidney had viewed these things together, the Prophet dictated about one-hundredth of the information they were given to his scribe while they were yet in the Spirit.²²

Another revelation which came as a result of the Prophet's work in revising the Bible is found in Doctrine and Covenants Section 91. Many Bibles published at that time contained a collection of books placed between the Old and the New Testaments, called the "Apocrypha." The question was raised in the Prophet's mind as to the value of these books. When he inquired concerning them, he was given a revelation that explained their importance in religious literature.

As a result of his study of the Bible, Joseph Smith was also given inspired insights into the meaning of some difficult passages within the Book of Revelation.²³ By means of these insights, this important book may be understood more readily by the conscientious student of the scriptures. The Prophet also received some inspired clarifications concerning Isaiah, chapters 11 and 52,²⁴ relating to the doctrine of election in the flesh.

The Book of Abraham

History of the Mummies and Scrolls

The Book of Abraham is a partial translation of some ancient writings that came into the hands of Joseph Smith in July, 1835. "On the 3rd of July, Michael H. Chandler came to Kirtland to exhibit some Egyptian mummies," the Prophet wrote. "There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices."²⁵ Again, Joseph Smith recorded:

Soon after this, some of the Saints at Kirtland purchased the mummies and papyrus . . . and with W. W. 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 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.²⁶

It should be observed that Oliver Cowdery was intimately associated with Joseph Smith in translation of the Book of Abraham. Here he realized in some measure the promises of God that he would participate in the translation of other sacred records than the Book of Mormon.

Later that year an article in the *Messenger and Advocate* that evidently was written by the Prophet, entitled "Egyptian Mummies—Ancient Records," said:

The public mind has been excited, of late, by reports which have been circulated concerning certain Egyptian Mummies, and a quantity of ancient records, which were purchased by certain gentlemen in this place, last summer.

It has been said, that the purchasers of these antiquities pretend they have the body of Abraham, Abimelech, the king of the Philistines, Joseph, who was sold into Egypt, &c.

&c. for the purpose of attracting the attention of the multitude, and gulling the unwary—which is utterly false.

For the purpose of correcting these, and other erroneous statements, concerning both the mummies and also the records, we give an extract of a letter written by a friend in this place, who possesses correct knowledge concerning this matter, to a gentleman who resides at a distance.

Who these ancient inhabitants of Egypt are, we do not pretend to say,—neither does it matter to us. We have no idea or expectation, that either of them are Abraham, Abimelech, or Joseph. Abraham was buried on his own possession, “in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Mamre,” which he purchased of the sons of Heth; Abimelech lived in the same country, and for aught we know, died there, and the children of Israel carried Joseph’s bones from Egypt when they went out under Moses. Consequently, could not have been found in Egypt in the 19th century. But the records are the most important, concerning which, we refer our readers to the extract for information.²⁷

Then follows a letter written by Oliver Cowdery to William Frye, a member of the Church residing in Gilead, Cahoon County, Illinois, describing the ancient records and relating how, according to his understanding of the story that the brethren were told by Michael Chandler, the mummies and records were obtained. Elder Cowdery wrote:

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, (although probably not quite so square,) form of the Hebrew without points.

These records were obtained from one of the catacombs in Egypt, near the place where once stood the renowned city of Thebes, by the celebrated French traveller Antonio Lebolo, in the year 1831. He procured license from Mehemet Ali, then Viceroy of Egypt, under the protection of Chevalier Drovetti, the French Consul, in the year 1828; employed 433 men four months and two days, (if I understand correctly, Egyptian or Turkish soldiers,) at from four to six cents per diem, each man; entered the catacomb June 7th, 1831, and obtained eleven mummies. There were several hundred mummies in the same catacomb: about one hundred embalmed after the first order, and deposited and placed in niches, and two or three hundred after the second and third order, and laid upon the floor or bottom of the grand cavity, the two last orders of embalmed were so decayed that they could not be removed, and only eleven of the first, found in niches.

On his [i.e., Lebolo’s] way from Alexandria to Paris he put in at Trieste, and after ten days illness, he expired. This was in the year 1832. Previous to his decease, he made a will of the whole to Mr. Michael H. Chandler, then in Philadelphia, Pa., his nephew, whom he supposed to have been in Ireland. Accordingly the whole were sent to Dublin,

addressed accordingly, and Mr. Chandler's friends ordered them sent to New York, where they were received at the custom house, in the winter or spring of 1833. In April of the same year Mr. Chandler paid the duties upon his mummies, and took possession of the same. Up to this time they had not been taken out of the coffins nor the coffins opened. On opening the coffins he discovered that in connection with two of the bodies, were something rolled up with the same kind of linnen, saturated with the same bitumen, which, when examined, proved to be two rolls of papyrus, previously mentioned. I may add that two or three other small pieces of papyrus, with astronomical calculations, epitaphs, &c. were found with others of the mummies.²⁸

When Michael Chandler discovered that there was something with the mummies, he at first hoped to find some valuable jewels, etc. But in this he was disappointed. While still in the custom house, he was referred to Joseph Smith as one who possessed "some kind of power or gifts by which he had previously translated similar characters."²⁹ Before then, Chandler had not heard of the Prophet or the Book of Mormon. From New York City, he took his collection to Philadelphia, where he exhibited the mummies at the Arcade and charged a fee to see them. Considerable interest was manifest in his collection, and a certificate was signed by several noted physicians soliciting the interest of others in the ancient relics.³⁰

When Chandler was in Philadelphia, he endeavored to find someone who could translate the characters on the papyrus found with the mummies. But in this he failed, "though from some few men of the first eminence, he obtained in a small degree, the translation of a few characters."³¹ Again he was referred to Joseph Smith.³² From Philadelphia, he visited other eastern cities, where the Prophet's gift of translation was continually brought to his attention. Eventually he decided to solicit the aid of the Mormon leader. There is some evidence to indicate that Benjamin Bullock, III, was the person who finally persuaded Chandler to visit the Prophet and who drove Chandler in his team and wagon some 250 miles to Kirtland, Ohio.³³ Of Chandler's arrival, Oliver Cowdery wrote in his letter to William Frye:

The morning Mr. Chandler first presented his papyrus to Bro. Smith, he was shown, by the latter, a number of characters like those upon the writings of Mr. C. which were previously copied from the plates, containing the history of the Nephites, or Book of Mormon.

Being solicited by Mr. Chandler to give an opinion concerning his antiquities, or a translation of some of the characters, Bro. S. gave him the interpretation of some few for his satisfaction. For your gratification I will here annex a certificate which I hold, from under the hand of Mr. Chandler, unsolicited, however, by any person in this place, which will show how far he believed Bro. Smith able to unfold from these long obscured rolls the wonders contained therein.³⁴

Parley P. Pratt, who first published the Book of Abraham in England, wrote an account of how the Prophet obtained the mummies and papyrus. His account was written in 1842, seven years after these ancient articles had come into the possession of the Saints.

Because Elder Pratt's account contains some details not found in the report by Oliver Cowdery, it is reproduced below:

We have much pleasure this month in being able to give an illustration and extract from the BOOK OF ABRAHAM; a book of higher antiquity than any portion of the Bible. . . . A gentleman, travelling in Egypt, made a selection of several mummies, of the best kind of embalming, and of course in the best state of preservation; on his way to England he died, bequeathing them to a gentleman of the name of CHANDLER. They arrived in the Thames, but it was found the gentleman was in America, they were then forwarded to New York and advertised, when Mr. Chandler came forward and claimed them. One of the mummies, on being unrolled, had underneath the cloths in which it was wrapped, lying upon the breast, a roll of papyrus, in an excellent state of preservation, written in Egyptian character, and illustrated in the manner of our engraving [published with this article], which is a copy from a portion of it. The mummies, together with the record, have been exhibited generally through the States, previous to their falling into our hands. Mr. CHANDLER was, of course, anxious to find some one who could interpret or translate this valuable relic of antiquity, and, we believe, on one occasion, met with an individual who was enabled to decipher a small portion, or, at least, to give an opinion of what he supposed its meaning to be. He everywhere heard mention of JOSEPH SMITH and the Book of Mormon, but so generally associated with something slanderous, that he could scarcely think seriously of applying to him. But at length, however, he called upon Mr. SMITH, to inquire if he had a power by which he could translate the ancient Egyptian. Mr. SMITH replied that he had, when Mr. CHANDLER presented the fragment which had been partially interpreted. Mr. SMITH retired into his translating room, and presently returned with a written translation in English, of the fragment, confirming the supposed meaning ascribed to it by the gentleman to whom it had been previously presented. An event, of a nature so extra-ordinary, was of course soon noised abroad, when a number of gentlemen in the neighbourhood, not connected with the Saints, united together, and, purchasing the record together with some of all of the mummies, made Mr. SMITH a present of them. The record is now in course of translation by means of the Urim and Thummim, and proves to be a record written partly by the father of the faithful, Abraham, and finished by Joseph when in Egypt. After his death, it is supposed they were preserved in the family of the Pharaohs and afterwards hid up with the embalmed body of the female upon whom they were found. Thus it is, indeed, true, that the ways of the Lord are not man's ways, nor his thoughts as our thoughts.³⁵

In his letter to William Frye, Oliver Cowdery gave an account of some of the things that were found upon the papyrus. He said:

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 or notions of the Deity. The representation of the god-head—three, yet in one, is curiously drawn to give simply, though impressively, the writer's 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, and especially that part which has ever been assailed by the infidel community, as being a fiction, as to carry away, with one mighty sweep, the whole atheistical fabric, without leaving a vestige sufficient for a foundation stone. Enoch's Pillar, as mentioned by Josephus, is upon the same roll.—True, our present version of the Bible does not mention this fact, though it speaks of the righteousness of Abel and the holiness of Enoch,—one slain because his offering was accepted of the Lord, and the other taken to the regions of everlasting day without being confined to the narrow limits of the tomb, or tasting death; but Josephus says that the descendants of Seth were virtuous, and possessed a great knowledge of the heavenly bodies, and, that, in consequence of the prophecy of Adam, that the world should be destroyed once by water and again by fire, Enoch wrote a history or an account of the same, and put into two pillars one of brick and the other of stone; and that the same were in being at his (Josephus') day. 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 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. 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: and I sincerely hope, that mine may never go so far astray, nor wander from those rational principles of the doctrine of our Savior, so much, as to become darkened in the least, and therefore fail to have that, to us, the greatest of all days, and the most sublime of all transactions, so impressively fixed upon the heart, that I become not like the beast, not knowing whither I am going, nor what shall be my final end!

I might continue my communication to a great length upon the different figures and characters represented upon the two rolls, but I have no doubt my subject has already become sufficiently prolix for your patience: I will therefore soon cease for the present.—When the translation of these valuable documents will be completed, I am unable to say; neither can I give you a probable idea how large volumes they will make; but judging from their size, and the comprehensiveness of the language, one might reasonably expect to see a sufficient to develop much upon the mighty acts of the ancient men of God, and of his dealing with the children of men when they saw him face to face. Be there little or much, it must be an inestimable acquisition to our present scriptures, fulfilling, in a small degree, the word of the prophet: For the earth shall be full of the knowledge of the Lord as the waters cover the sea.³⁶

Clarifications of the Chandler Story

The official history of Joseph Smith utilizes the letter of Oliver Cowdery to William Frye in relating how the mummies and papyrus were obtained, adapting the statements to

indicate that the Prophet himself was relating the story. It is possible that Joseph Smith helped prepare the Frye letter and therefore felt free to use it. But since this part of his history was not published during his lifetime, it is not known whether he made the adaptation or whether someone else prepared his history for publication.³⁷ In the later account, the name of the discoverer of the ancient items was changed from Antonio Lebolo to Antonio Sebolo.³⁸ This could have been an oversight or a printing error; but having been made, it has been perpetuated in subsequent publications of the Prophet's history.³⁹ Accounts of early Egyptian excavations published in the 1820's and 1830's indicate conclusively that the name of the discoverer was Antonio Lebolo, sometimes spelled Lebullo.⁴⁰

It also seems evident that the dates given in Oliver Cowdery's letter to William Frye are in error. He indicates that Lebolo obtained a license to excavate in 1828 and that in 1831 he entered the catacomb from which the mummies were taken. Elder Cowdery also states that Lebolo died at Trieste, an Italian seaport on the Gulf of Trieste, in 1832.⁴¹ But according to William R. Dawson, an English archaeologist and specialist on the history of this period of excavation, the discoveries of Lebolo were made in 1818, and Lebolo died at Trieste in 1823.⁴² Literature dealing with Egyptian excavations around 1820 indicates beyond doubt that Lebolo was in Egypt during this earlier period.⁴³

Egyptian Excavations in the Early Nineteenth Century

Interest in Egyptian antiquities was greatly stimulated by Napoleon's conquest of Egypt. There, in 1799, a group of French soldiers discovered the Rosetta Stone, a tablet of basalt containing an inscription in two forms of Egyptian hieroglyphics (demotic and hieratic) and in Greek. This stone supplied the key to the ancient inscriptions of Egypt, by which the Egyptian language became known to man in modern times. With the French soldiers was a scientific commission consisting of a body of scholars who, as a result of this expedition, published a work entitled *La description de l'Egypte*, translated *A Description of Egypt*. E. F. Jomard (pronounced Zho mar), a French Egyptologist who became secretary of Napoleon's scientific commission in 1802, edited this 24-volume work.

As a result of Napoleon's conquest of Egypt and the influence of this voluminous work, coupled with the sustained efforts of such men as Jomard,⁴⁴ great interest in Egyptian antiquities was awakened throughout Europe. Museums sought to obtain ancient Egyptian articles to display to the public, and many wealthy people endeavored to embellish their private libraries with them. Consequently, a great demand was created for such items.

Interest in Egyptian relics, etc., preceded the development of an adequate system of law to govern the taking of such items out of the country. At that time, no particular conscience or legal principles existed in the matter of handling antiquities or archaeological objects. There was no such thing as an "antiquities law." For instance, the only restriction the authorities placed upon Giovanni Belzoni as he started the excavation of the pyramid of Chephren in 1818 was that he must not disturb "ploughed ground" in the vicinity of the structure.⁴⁵ Because of the lack of adequate controls, disorder existed

and lawlessness prevailed. "Those were the great days of excavating," observed Howard Carter. "Anything to which a fancy was taken, from a scarab to an obelisk, was just appropriated, and if there was a difference with a brother excavator, one laid for him with a gun."⁴⁶ Richard F. Burton wrote:

Nile-land was then, as now, a field for plunder; fortunes were made by digging, not gold, but antiques; and the archaeological field became a battle-plain for two armies of Dragomans and Fellah-navvies. One was headed by the redoubtable [Henry] Salt; the other owned the command of [Bernardino] Drovetti. . . .⁴⁷

The experiences of Belzoni may serve to illustrate the lawless state in Egypt at this time. Belzoni, a native of Padua in northern Italy, was a picturesque character, known to his many admirers as the Great Belzoni and said by one authority to be "one of the most remarkable men in the whole history of Egyptology."⁴⁸ He was six feet, seven inches tall and had served as a strong man in a London circus, where he had performed great feats of strength for the curious public. Growing tired of circus life, he went to Egypt to sell hydraulic machinery and stayed on to excavate and rob tombs, acquiring the reputation of being the first of modern explorer-archaeologists.⁴⁹ In Egypt, he worked on behalf of the British consul-general, as well as on his own account. While there he encountered the agents of Bernardino Drovetti, who was working for the French consul. Belzoni had obtained permission to remove an obelisk⁵⁰ at Philae, but one of Drovetti's agents, Antonio Lebolo, sought to persuade the Turkish authority not to allow the English to remove it. The Turk pointed out that Belzoni had already taken possession of it and left money to pay for a guard, whereupon Lebolo resorted to bribery and secured an affidavit stating that Drovetti was the owner.⁵¹ When Belzoni finally secured the obelisk and was returning to Luxor, he reported that about thirty Arabs descended upon him, headed by Antonio Lebolo and Giuseppe Rosignano, another of Drovetti's agents. Lebolo demanded to know why Belzoni was taking an obelisk that did not belong to him. Said Belzoni:

Meanwhile he seized the bridle of my donkey with one hand, and with the other laid hold of my waistcoat, and stopped me from proceeding any farther: he had also a large stick hung to his wrist by a string. By this time my servant was assailed by a number of Arabs, two of whom were constantly in the service of Mr. Drouetti [Drovetti]. At the same moment, the renegade Rossignano [Rosignano] reached within four yards of me, and with all the rage of a ruffian, leveled a double-barrelled gun at my breast, loading me with all the imprecations that a villain could invent: by this time my servant was disarmed, and over-powered by numbers, and in spite of his efforts, they took his pistols from his belts. The two gallant knights before me, I mean Lebolo [Lebolo] and Rossignano, escorted by the two other Arab servants of Mr. Drouetti, both armed with pistols, and many others armed with sticks, continued their clamorous imprecations against me, and the brave Rossignano still keeping the gun pointed at my breast, said that it was time that I should pay for all that I had done to them. The courageous Lebolo said, with all the emphasis of an enraged man, that he was to have one-third of the profit derived from the selling of the obelisk, when in Europe, according to a promise from Mr. Drouetti, had I not stolen it from the island of Philae. My situation was not pleasant, surrounded by a band of ruffians like those, and I have no doubt that if I had attempted to dismount, the cowards would

have despatched me on the ground, and said that they did it in defense of their lives, as I had been the aggressor. I thought the best way was to keep on my donkey, and look at the villains with contempt. . . . I told Lebulo to let me proceed on my way, and that if I had done anything wrong, I should be ready to account for it; but all was to no purpose. Their rage had blinded them out of their senses.⁵² Only the arrival on the scene of Mr. Drovetti prevented bloodshed. But even though he tried, Belzoni was never able to bring his assailants to justice for their attempt upon his life. When he finally gave up his efforts in disgust and embarked for Europe, he expressed his pleasure at leaving, but added: "Not that I dislike the country I was in, for, on the contrary, I have reason to be grateful; nor do I complain of the Turks or Arabs in general, but of some Europeans who are in that country, whose conduct and mode of thinking are a disgrace to human nature."⁵³

Not only was it a period of general lawlessness, but it was also a time when genuine concern for the past was lacking among the several parties in Egypt. Curiosity and a desire for monetary gain dominated their thinking. The prevailing unconcern for the past that existed among the natives who made the outer tombs their dwelling places is indicated by Belzoni's report of his visit among them. He wrote:

I was sure of a supper of milk and bread served in a wooden bowl; but whenever they supposed I should stay all night, they always killed a couple of fowls for me, which were baked in a small oven heated with pieces of mummy cases, and sometimes with the bones and rags of the mummies themselves. It is no uncommon thing to sit down near fragments of bones; hands, feet, or skulls are often in the way; for these people are so accustomed to be among the mummies, that they think no more of sitting on them, than on the skins of their dead calves.⁵⁴

Belzoni and others shared in this general attitude of unconcern. One writer observed of the antiquities for which men then sought and the methods they employed to obtain them: "As the idea of dealing with them gently had not been invented, Egyptology meant ravages, using axe, hammer, chisel and mattock, no weapons barred and not stopping short of gunpowder, for the main purpose of carrying as much as possible away no matter how awful the destruction involved."⁵⁵ Though Belzoni was not the most destructive of those who used the "rampageous" method, the amount of damage he could do in the course of one casual sortie is indicated by his own report concerning his entering tombs in the vicinity of Thebes, where bodies of those less than royal born had been buried:

After the exertion of entering into such a place, through a passage of fifty, a hundred, three hundred, or perhaps six hundred yards, nearly overcome, I sought a resting place, found one, and contrived to sit, but when my weight bore on the body of an Egyptian, it crushed it like a bandbox. I naturally had recourse to my hands to sustain my weight, but they found no better support; so that I sunk altogether among the broken mummies, with a crash of bones, rags, and wooden cases, which raised such a dust as kept me motionless for a quarter of an hour, waiting till it subsided again. I could not remove from the place, however, without increasing it, and every step I took I crushed a mummy in some part or other. Once I was conducted from such a place to another resembling it, through a passage of about twenty feet in length, and no wider than that a body could be

forced through. I was choked with mummies, and I could not pass without putting my face in contact with that of some decayed Egyptian; but as the passage inclined downwards, my own weight helped me on: however, I could not help being covered with bones, legs, arms, and heads rolling from above. Thus I proceeded from one cave to another, all full of mummies piled up in various ways, some standing, some lying, and some on their heads.⁵⁶

It was out of this background, where works of antiquity were to be had for the lifting, that the Book of Abraham came forth to the modern world. Little wonder that Parley P. Pratt wrote: “Singular is the providence by which this ancient record fell into the hands of the servant of the Lord, Joseph Smith.”⁵⁷

The Egyptian Alphabet and Grammar

The mummies and papyri having been purchased in the forepart of July, 1835, Joseph Smith began to work on the record of Abraham. He later wrote: “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.”⁵⁸ The handwritten manuscript which contains the record of Joseph Smith’s work, written in a ruled journal approximately eight by twelve inches, is now generally designated as the “Egyptian Alphabet and Grammar.”⁵⁹ Each page is divided into three columns, with the copy of a character in the first column, the English pronunciation in the second, and the translation in the third. A study of the document suggests that it was formulated by an ancient writer, probably Abraham, to assist a translator in deciphering the language in which the record was written.⁶⁰ If this conclusion is correct, Joseph Smith literally translated an alphabet to the Book of Abraham.

Attention should be given to the Prophet’s statement that he was translating an alphabet and “arranging a grammar of the Egyptian language *as practiced by the ancients*.”⁶¹ His qualifying statement, placed in italics, may be significant. Who were the ancients? Joseph Smith gave a possible clue to their identity when he wrote, on October 1, 1835: “This afternoon I labored on the Egyptian alphabet in company with Brother 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.”⁶² From this statement it seems that the ancients were the patriarchs and prophets before Abraham. Both the Book of Abraham and the “Egyptian Alphabet and Grammar” deal prominently with the principles of astronomy that were revealed to Abraham and the patriarchs before him. Abraham wrote: “The record of the fathers, even the patriarchs. . . the Lord my God preserved in mine own hands; therefore *a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were 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.”⁶³ These were the “principles of astronomy” that Joseph Smith came to understand in October, 1835, and that he promised to publish thereafter.

A question arises from the above statements by the Prophet: If Joseph Smith was translating an alphabet and arranging a grammar of the Egyptian language “as practiced by the ancients,”⁶⁴ what language was he translating? He said it was Egyptian but indicated that it was a particular kind of Egyptian—the Egyptian language as employed by Abraham and the ancient patriarchs before him.

Modern scriptures throw added light on the subject of ancient languages. Adam was taught a pure and undefiled language.⁶⁵ When expressed with the accompanying power of the Holy Spirit, the message of the Gospel preached in this language had tremendous impact upon the human soul. The Book of Moses states: “All nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.”⁶⁶ The Jaredites were acquainted with the Adamic tongue;⁶⁷ and the language which the brother of Jared wrote, like Enoch’s, was extremely powerful in its ability to convey ideas in clarity and with force. Moroni later exclaimed to the Lord as he compared the language of the Nephites with the more ancient form: “Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote were mighty even as thou art, unto the overpowering of man to read them.”⁶⁸ The Nephites knew Hebrew and Egyptian,⁶⁹ and they merged and modified the two languages to make their own dialect. Like the Jaredites, Abraham understood the Adamic language,⁷⁰ and he may have used it in making his record. Yet he utilized at times the forms that were current in his day. For instance, in recording an attempt by the priest of Pharaoh to offer him as a human sacrifice to the god of Pharaoh and to other pagan gods, Abraham wrote: “That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning [of his record], which manner of figures is called by the Chaldeans Rahleenos, which signifies hieroglyphics.”⁷¹ From this statement it seems apparent that, though Abraham made use of hieroglyphics, he did not write the main part of his record in hieroglyphics. Hence his explanation.

Of interest to students of the Pearl of Great Price is a report by William F. Albright that the Canaanites of the Late Bronze Age understood probably as many as five systems of writing—Accadian (Mesopotamian) cuneiform, Egyptian hieroglyphics, the linear alphabet from which our own ultimately descends, the cuneiform alphabet of Ugarit, and the syllabic script of Byblus—and employed all of them on occasions to write their own language.⁷² It may be that Abraham used a similar method of combining more than one system of writing in making his record.

A study of the “Egyptian Alphabet and Grammar” shows that the Book of Abraham was written in an ancient language, unlike the conventional Egyptian forms, that used horizontal lines above and below the characters to convey ideas not found in the characters themselves. Of this ancient form of writing, Dr. James R. Clark has written:

Nor is this now a unique idea, except that Joseph Smith was at least 70 years ahead of the scholars. In 1902 Sir Flinders-Petrie, a prominent British scholar and archaeologist, excavated some First and Third Dynasty tombs at Abydos in Egypt. What he found there ran contrary to all that Egyptologists had believed up to that time about the nature of the Egyptian language. Their belief had been that the language of the Egyptians had

gradually evolved, from the earliest dynasties from the more simple pictorial symbols to the more abbreviated yet meaningful hieratic and demotic forms. It was quite a shock to him and to his colleagues to find a highly developed cursive form of the language on broken pieces of pottery from these early dynasty tombs. Interestingly enough, Petrie was unable to translate these characters, nor has anyone since translated them to our knowledge. He did, however, express his opinion that the horizontal lines which he found above and below these characters were intended to convey a meaning to the reader not contained in the character itself. He said that seemingly this language was so condensed and highly developed that these horizontal marks were so well understood at that time between scribe and reader that they would undoubtedly convey the full meaning which is now lost to us. The reader may check these inscriptions for himself in a publication of the Egyptian Exploration Fund by Petrie, 1902, entitled *Abydos*, Plates i-iii.⁷³

Joseph Smith 1

“Joseph Smith 1,” designated generally as “Smith 1,” is an extract from Joseph Smith’s inspired revision of the Book of Matthew in the New Testament, beginning with the last verse of chapter twenty-three and continuing to the end of chapter twenty-four. The Prophet’s inspired revision of this important material contributes vital insights into some of the most important prophetic declarations of Jesus during His earthly ministry.

Joseph Smith 2

“Joseph Smith 2,” popularly referred to as “Smith 2,” was written by the Prophet in 1838, when he commenced to dictate his history from documents and records he had in his possession. He began to publish his history in the *Times and Seasons*, a Church periodical and newspaper printed at Nauvoo, Illinois. The first installment of the Prophet’s history appeared in the issue of March 15, 1842. In that part of his history now designated as “Smith 2,” Joseph Smith tells briefly of his birth and early history. He gives an official account of his first vision and reports the subsequent reaction of the citizens of Palmyra, New York, to that great manifestation. He then relates the story of the appearances of the angel Moroni and tells of the translation of the Book of Mormon. Finally, the Prophet reports the restoration of the Aaronic Priesthood by John the Baptist. Appended to the Prophet’s history is a footnote giving Oliver Cowdery’s statement of the translation of the Book of Mormon and the coming of John the Baptist.

The Articles Of Faith

A copy of the thirteen Articles of Faith is the last item included in the Pearl of Great Price. Originally these statements of belief were part of a letter written by Joseph Smith to John Wentworth, editor and proprietor of the *Chicago Democrat*, to be used in a history of the state of New Hampshire that was then being written by a friend of Mr. Wentworth. A copy of the Wentworth letter was published in the *Times and Seasons* under date of March 1, 1842. Since that time the statements of belief which the Prophet included in his letter have been published separately under the title, Articles of Faith.

Chapter Footnotes

- ¹ Moses 1:40-41.
- ² *Ibid.*, 7:62.
- ³ Psalms 85:9-13 (Italics by the writer) Hereafter all italics will be by the writer, except when otherwise indicated.
- ⁴ *Latter-day Saint's Messenger and Advocate, II*, Kirtland, Ohio (November, 1835), p. 209. Hereafter this publication will be abbreviated MA, followed by the appropriate volume, date, and page.
- ⁵ See John 17:17.
- ⁶ Doctrine and Covenants 6:25-28. Hereafter this work will be designated D&C, followed by the appropriate section and verse number.
- ⁷ *Ibid.*, 8:1-4.
- ⁸ Book of Commandments 6:3-4. See also D&C 8:6-11. It is not known definitely to what instrument the Lord alluded in this revelation. But from existing evidence it appears to have been the rod of Aaron or a like instrument. The revelation refers to it as a "rod of nature" and states that Oliver was given "the gift of working with the rod."—*Ibid.* Joseph Smith referred to this gift as "the gift of Aaron," but not that of being spokesman, for Oliver was to hold this gift, or rod, in his hands as an instrument "and do marvelous works." The Prophet wrote by revelation: "And no power shall be able to take it away *out of your hands*, for it is the work of God."—D&C 8:6-8.

It is known that Joseph Smith had other sacred relics in his possession besides the Urim and Thummim when he was translating the Book of Mormon. He had an ancient breastplate which Orson Pratt described as "a sacred plate, having a divine relationship to the Urim and Thummim."—Marginal note to D&C 17:1, 1891 edition. Brigham Young maintained that the breastplate had divine properties similar to those of the Urim and Thummim. Indeed, it "was a Urim and Thummim fixed on the body" into which one could look by faith and spiritual exertion, "like looking on a mirror, and the information he needed was there obtained."—*Journal of Discourses*, IX, pp. 86-87 (hereafter abbreviated JD, followed by the appropriate volume and page numbers). The Prophet could also have had such an instrument as the rod of Aaron. For example, in a letter to Hyrum Smith, dated June 27, 1829, Jesse Smith, the Prophet's uncle, wrote from St. Lawrence County, New York, strenuously opposing the Book of Mormon which was then being translated. Joseph Smith, Sr., had sent a messenger to his brother informing him of the coming forth of this ancient record. Of this messenger's report, Jesse said to Hyrum: "He says your father has a wand or rod like Jannes and Jambres who withstood Moses in Egypt—that he can tell the distance from India to Ethiopia, &c."—Joseph Smith Letter Book, pp. 59-60. Church Historian's Library, Salt Lake City, Utah. Though Jesse Smith was obviously in error as to the kind of rod involved, this third-hand report lends support to the view that the Prophet and his family did have a sacred instrument of some sort.
- ⁹ The plates which the Prophet was then translating to obtain the Book of Mormon.
- ¹⁰ D&C 9:1-3.

11. Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts (Salt Lake City, 1948), I, p. 98. Hereafter this work will be designated DHC, followed by the appropriate volume and page numbers.
12. In 1902 the title “The Book of Moses” was given to the materials now grouped together within that unit of the Pearl of Great Price. Before that time, these materials were published under various titles, with each separate element being given its own name. See James R. Clark, *The Story of the Pearl of Great Price* (Salt Lake City, 1955), p. 12.
13. D&C 35:17-21.
14. *Ibid.*, 64:5.
15. *Ibid.*, 35:20.
16. *Ibid.*, 42:56.
17. DHC, I, pp. 131-133.
18. The Prophet does not record in his history at this point the remaining materials now found in the Book of Moses, but they are said to have been given in December, 1830.
19. President George Q. Cannon wrote, for example: “We have heard President Brigham Young state that the Prophet before his death had spoken to him about going through the translation of the scriptures again and perfecting it upon points of doctrine which the Lord had restrained him from giving in plainness and fulness at the time of which we write.”—George Q. Cannon, *Life of Joseph Smith*, Salt Lake City, pp. 147-148.
20. See D&C 132. Though this revelation was not recorded until July, 1843, it was given to the Prophet at least as early as the fall of 1831.
21. D&C 76:11-12, 15-19.
22. DHC, V, p. 402.
23. See D&C 77.
24. See *ibid.*, 113. It may be that some insights the Prophet here explains were given to him by Moroni, who quoted and explained chapter 11 of Isaiah to Joseph Smith in 1823.
25. DHC, II, p. 235.
26. *Ibid.*, p. 236.
27. MA, II (December, 1835), pp. 233-234.
28. *Ibid.*, p. 234. When Joseph Smith later wrote an account of the mummies and papyrus, telling how they came into his hands, he used this letter by Oliver Cowdery, adapting it to his purpose in writing his history. See *Millennial Star*, XV (August 20, 1853), pp. 549-550, hereafter abbreviated MS, followed by the appropriate volume and page numbers; DHC II, pp. 348-351.

At the conclusion of his letter, Oliver Cowdery added the following postscript:

You will have understood from the foregoing, that eleven mummies were taken from the catacomb, at the time of which I have been speaking, and nothing definite having been said as to their disposal, I may, with propriety add a few words. Seven of the said eleven were purchased by gentlemen for private museums, previous to Mr. Chandler’s visit to this place, with a small quantity of papyrus, similar, (as he says),

to the astronomical representation, contained with the present two rolls, of which I previously spoke, and the remaining four by gentlemen resident here.

Though the mummies themselves are a curiosity, and an astonishment, well calculated to arouse the mind to a reflection of past ages, when men strove, as at this day, to immortalize their names, though in another manner, yet I do not consider them of much value compared with those records which were deposited with them—MA, II (December, 1835), pp. 236-237.

^{29.} MA, II (December, 1835), pp. 234-235.

^{30.} The certificate which they signed is as follows:

“Having examined with considerable attention and deep interest, a number of mummies from the Catacombs, near Thebes, in Egypt, and now exhibiting in the Arcade, we beg leave to recommend them to the observation of the curious inquirer on subjects of a period so long elapsed; probably not less than three thousand years ago.—The features of some of these mummies are in perfect expression. The papyrus, covered with black or red ink, or paint, in excellent preservation, are very interesting. The undersigned, unsolicited by any person connected by interest with this exhibition, have voluntarily set their names hereunto, for the simple purpose of calling the attention of the public, to an interesting collection, not sufficiently known in this city.”

JOHN REDMAN COXE, M.D.

RICHARD HARLAN, M.D.

J. PANCOAST, M.D.

WILLIAM P. C. BARTON, M.D.

E. F. RIVINUS, M.D.

SAMUEL G. MORGAN, M.D.

“I concur in the above sentiments, concerning the collection of mummies in the Philadelphia Arcade, and consider them highly deserving the attention of the curious.”

W. E. HORNER, M.D.—*Ibid.*, p. 235.

^{31.} *Ibid.*

^{32.} Professor N. L. Nelson, formerly a member of the Brigham Young University faculty, quotes Dr. John R. Riggs of Provo, Utah, who personally examined the mummies and papyrus, as stating that Dr. Samuel Mitchell was one who referred Chandler to the Prophet.—*Academic Review*, I (Brigham Young Academy, March, 1885), p. 46.

^{33.} See Clark, *op. cit.*, pp. 88-91.

^{34.} MA, II (December, 1835), p. 235. Then follows the certified statement below, dated at Kirtland, July 6, 1835, and signed by Michael H. Chandler:

This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, jr. in deciphering the ancient Egyptian hieroglyphic characters, in my possession, which I have, in many eminent cities, shown to the most learned: And from the information that I could even learn, or meet with, I find that of Mr. Joseph Smith, jr. to correspond in the most minute matters.—*Ibid.*

In reproducing this statement, Oliver Cowdery wrote:

The foregoing is *verbatim* as given by Mr. C. excepting the addition of punctuation, and speaks sufficiently plain without requiring comment from me. It was given previous to the purchase of the antiquities, by any person here.—*Ibid.* (Italics in the original.)

- ³⁵ MS, III (July, 1842), pp. 46-47. Elder Pratt's statement that the papyrus was found underneath the rolls of cloth and next to the body is consistent with the report of Giovanni Battista Belzoni, who was excavating in Egypt at the time these mummies were found. Of his activities, Belzoni reported: "The purpose of my researches was to rob the Egyptians of their papyri; of which I found a few hidden in their breasts, under their arms, in the space above their knees, or on the legs, and covered by the numerous folds of cloth that envelop the mummy."—Cited in Maurice Willson Disher, *Pharaoh's Fool* (London, 1957), p. 98.
- ³⁶ MA, II (December, 1835), p. 236. (Italics in the original.)
- ³⁷ This part of the Prophet's history was first published in MS, XV (August 20, 1853), pp. 549-550.
- ³⁸ See the reference above and compare with MA, II (December, 1835), p. 234.
- ³⁹ See, for example, DHC, II, pp. 348-351.
- ⁴⁰ Giovanni Belzoni, in his *Narrative of Operations and Recent Discoveries within the Pyramids, Temples, Tombs, and Excavations in Egypt and Nubia*, II, London, 1820, mentioned an encounter with Lebolo and another agent of Bernardino Dovetti. Henry Salt, the British Consul-General in Egypt from 1816 to 1817, wrote a letter in 1819 mentioning Lebolo as one of Dovetti's agents and as a collector of ancient Egyptian items. This letter is published in *The Life and Correspondence of Henry Salt*, II, London, 1834. Giovanni D'Athanasia, in his *A Brief Account of the Researches and Discoveries in Upper Egypt Made Under the Direction of Henry Salt, Esquire*, London, 1836, p. 51, relates that he had difficulties with Antonio Lebolo, a countryman of Dovetti, who had been buying up all the antiquities the Arabs had to sell. See also Stanley Mayes, *The Great Belzoni* (London, 1959), p. 173.
- ⁴¹ See MA, II (December, 1835), p. 234.
- ⁴² See Clark, *op. cit.*, pp. 78-79.
- ⁴³ See the previous footnote of sources on Egyptian excavations.
- ⁴⁴ Acting on Jomard's advice, Mehemet Ali sent several Egyptian youths to be educated under him (Jomard) in France, and in this way was started the Institut des Egyptiens.
- ⁴⁵ Henry Beston, *The Book of Gallant Vagabonds* (New York, 1925), p. 74.
- ⁴⁶ Cited in Glyn E. Daniel, *A Hundred Years of Archaeology* (London, 1950), pp. 156-157.
- ⁴⁷ From *The Cornhill Magazine*, 1880, cited in Stanley Mayes, *The Great Belzoni* (London, 1959), p. 225.
- ⁴⁸ Beston, *op. cit.*, p. 92.
- ⁴⁹ *Ibid.*
- ⁵⁰ An obelisk is a square shaft or monument with a pyramidal top. The Egyptian obelisks are always monolithic and slightly tapering.
- ⁵¹ See Mayes, *op. cit.*, p. 229.

- ⁵². G. Belzoni, *Narrative of the Operations and Recent Discoveries within the Pyramids, Temples, Tombs and Excavations, in Egypt and Nubia*, II (3rd ed.; London, 1822), pp. 128-131. For a confirmation that it was Antonio Lebolo who was involved in this affair, see Mayes, *op. cit.*, pp. 233-234.
- ⁵³. Mayes, *op. cit.*, p. 246.
- ⁵⁴. Cited in Disher, *op. cit.*, pp. 98-99.
- ⁵⁵. *Ibid.*, p. 96.
- ⁵⁶. *Ibid.*, pp. 97-98.
- ⁵⁷. MS, III (July, 1842), p. 46.
- ⁵⁸. DHC, II, p. 238.
- ⁵⁹. See Clark, *op. cit.*, p. 101. Not all of the prophet's work is recorded in this one manuscript.
- ⁶⁰. *See ibid.*, pp. 109-110.
- ⁶¹. DHC, II, p. 238.
- ⁶². *Ibid.*, p. 286.
- ⁶³. Abraham 1:31.
- ⁶⁴. DHC, II, p. 238.
- ⁶⁵. Moses 6:5-6.
- ⁶⁶. *Ibid.*, 7:13.
- ⁶⁷. Ether 8:9.
- ⁶⁸. *Ibid.*, 12:24.
- ⁶⁹. 1 Nephi 1:2; Mosiah 1:4; Mormon 9:32.
- ⁷⁰. Abraham 1:28, 31.
- ⁷¹. *Ibid.*, 1:14.
- ⁷². See William Foxwell Albright, *The Archaeology of Palestine*, p. 101.
- ⁷³. Clark, *op. cit.*, pp. 106-107. For reproductions of Joseph Smith's explanation of horizontal lines and their use, see pp. 104-105.