Some Puzzles from the Joseph Smith Papyri
By John Gee
2007 FAIR Conference

It is an honor to follow the ever eloquent Terryl Givens. Terryl discussed the western views of the preexistence, although the concept of the preexistence is alluded to in various places in Latter-Day Saints scriptures. The clearest discussion comes from the Book of Abraham and this is almost the only reason that Latter-Day Saints use the Book of Abraham. Of the 378 quotations the Book of Abraham in general conference since 1942 238 or 63% comes from the section on the preexistence in the Abraham 3:18-28.

The next most commonly cited passages is the section on the Abrahamic covenant. In Abraham 2:6-11 which is cited 42 times or 11% of the citations. The situation is mirrored in the churches Sunday Curriculum Materials where the Book of Abraham is cited 206 times. Again the section on the preexistence is the most commonly cited and the Abrahamic covenant is second. Whatever else the Book of Abraham says is a comparatively minority of importance for Latter-Day Saints.

My topic therefore is irrelevant to the doctrine of Christ. It is a mere mote in our eyes but a beam in the eyes of the critics. Now some of you here are so intimately acquainted with the discussions about the Book of Abraham in the Joseph Smith Papyri that you are inseparably wedded to them. Some of you are somewhat acquainted with the arguments but perhaps not yet on the first name basis. Others of you are vaguely aware that some discussion exists but have not yet been introduced to him. I hope I will have something for all of you.

For those of you who are new allow me to introduce you to what I have affectionately referred to as the “mess” of the Joseph Smith Papyri. The fullest discussion of the origins of the Joseph Smith papyri in the churches Sunday curriculum is in the Gospel Doctrine manual for the Old Testament. It says "The book of Abraham is a translation that the Prophet Joseph Smith made from some Egyptian papyri" that is it. The Church of Jesus Christ of Latter-day Saints has no official position on how the book of Abraham was translated or from what papyrus. Now just because the church has no official position does not mean that the individual members do not have some opinions on the subject. Church members tend to divide into four opinions about the translation of the book of Abraham.

The smallest group comprising about one-half of 1% of Mormons according to my informal admittedly un-scientific surveys, think the Joseph Smith translated the book of Abraham from the existing fragments that were in the Metropolitan Museum of Art.

The next largest group think that Joseph Smith translated the Book of Abraham from the papyrus fragments that are no longer in existence. About one-third of Mormons think that there is or was no connection between the Book of Abraham and any papyrus fragments. The largest group more than half of Mormons do not care where the Book of Abraham came from.

Critics were routinely assert that the Mormon position is the one that's actually the least popular of all Mormon positions. They want it to be the Mormon position because it is the most convenient straw man. The only eyewitness to the translation process to describe what Joseph Smith did was scribe Warren Parish who after he left the church claimed "I have set by his side and penned down the translation of the Egyptian Hieroglyphicks as he claimed to receive it by direct inspiration from Heaven."

The majority of church members are probably comfortable leaving the discussion of the translation of the Book of Abraham at that and on this occasion I will leave it at that too. Except to say that so far no theory about the translation of the papyri accounts for all the evidence.

Today I'd like to take a look at the papyri themselves and some of the puzzles surrounding them. Namely, what papyri to Joseph Smith have and what we know about the ancient owners of the papyri. We may not be able to cover all of this here and certainly can't cover all of the possible topics on either the papyri of the Book of Abraham I am not even going to try.

Now the saga of the Joseph Smith Papyri begins in the early part of the 19th century during the pillaging of Egypt that at that time passed for archaeology. One of those involved in the plunder and pillage of Egypt was Antonio Lebolo. He exhumed one of the most spectacular caches of mummies and papyri from Thebes that Egyptology has ever known. I used to think that the accounts of several 100 mummies were vastly exaggerated, I am no longer so sure. Lebolo was acting as an agent procuring antiquities for Bernadino Drovetti but kept a few for himself. These were sent via Albano Oblasser to America, paraded around the country, and sold off piecemeal until the remainder were sold by Michael Chandler to the Church in July 1835. The church got four mummies and at least five papyri. After Joseph Smith's mother’s death in 1856, the papyri were sold to Abel Combs, who sold part of the collection to a Museum in St. Louis, which eventually moved to Chicago and burned to the ground in the Chicago Fire of 1871. And he kept part of the collection for himself, Combs collection passed through various hands until it was acquired by the Metropolitan Museum of Art in 1947.

The Metropolitan Museum of Art knew that they had acquired "papyrus fragments of hieratic Books of the Dead, once the property of the Mormon leader Joseph Smith." The Metropolitan Museum was fully aware of what the papyri were when they first saw them in 1918, and they knew what they were doing when they acquired them. Klaus Baer recalled, "I saw photographs of them for the first time in 1963, I believe, and was asked at that time, on my honor not to tell anyone where they were and to keep the whole thing confidential." The guard had changed the museum, and the new curators were not as keen to have the papyri as the previous curators had been. Henry Fischer, curator of the Department of Egyptian Art at the Metropolitan Museum of Art in the late 1960s, explained how the museum decided to deal with their religious hot potato: "We knew, since Aziz Atiya worked in Salt Lake City and was acquainted with leaders of the Mormon Church, that he might very tactfully find out how they felt about it. So we

simply informed him about this in confidence, and I think he handled the matter very nicely." The newspapers garbled the story by wrongly making Atiya the discoverer of the documents, which disturbed Fischer. He wrote to Atiya as follows: “Although
I was already aware that your version of the "discovery" of these documents had caused considerable confusion, it was startling to read that you had informed me of their existence. While I have taken pains to avoid any outright contradictions of what you have said, I do not see why either I or the other members of my department – past and present should be put in the position of being ignorant about facts we could not fail to have known.”

The Metropolitan Museum of Art gave the papyri back to the church in 1967, 40 years ago this November. The papyri have now remained in one set of hands for the longest time since their excavation. The papyri we currently have are eleven groups of fragments from three different papyri, containing two partial copies of what is usually misnamed "the Book of the Dead" and part of a copy of what is usually misnamed "the Document of Breathings Made by Isis." The extant fragments do not contain any text from the Book of Abraham.

We know what we currently have, but how much papyri did Joseph Smith have? Critics want to minimize the amount of papyri originally owned by Joseph Smith, preferably to an amount not much more than what we currently have, because they do not want a Book of Abraham to have ever existed. As Richard Bushman has noted, "people who have broken away from Mormonism have to justify their decision to leave. They cannot count evidence of divine inspiration in Joseph Smith's teachings without catching themselves in a disastrous error." So critics who have left the church cannot allow Joseph Smith to have gotten anything right, even by a guess or by accident. They will go to extreme lengths and propound convoluted theories to have something else, anything else, to believe in. The critic Dale Morgan in a moment of candor wrote: "With my point of view on God, I am incapable of accepting the claims of Joseph Smith and the Mormons, be they however so convincing. If God does not exist, how can Joseph Smith's story have any possible validity? I will look everywhere for explanations except to the ONE explanation that is the position of the church." So the critics cannot allow themselves to say, as Latter-day Saints can say, "Whether or not there was a Book of Abraham actually contained on the portion of papyri that did not survive is something that cannot be determined by scholarly means."

A Latter-day Saint who has faith, that is, trust in God, can examine such issues without being bothered or without having to know all the answers to all the questions we might have. In fact, insisting on the answers to all our little questions is a sign of a lack of faith or trust; for example, if we insist that our spouse or employees must account for every moment out of our presence, it is a sign that we do not have faith or trust in them. Abraham, for example, was able to say, "Thy servant has sought thee earnestly; now I have found thee; thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken to thy voice." He trusted God on the basis of one past experience without having to know all the details about how the Lord was going to fulfill his promises. Likewise, a Latter-day Saint who trust God and his prophets, that is,

spokesmen, does not need to see the actual Egyptian characters on the papyrus or know any of the details about the translation of the Book of Abraham in order to accept it and act with confidence that this life is a time of testing when God "will prove us herewith to see if we will do all things whatsoever the Lord our God shall command us." This is the reason why, for the vast majority of Latter-day Saints, the particulars of the translation of the Book of Abraham are not an issue.

Still, "as all have not faith" and most of us are here either for want of faith or desire to help those who want faith we are commanded to "seek study – seek learning, even by study and also by faith." Learning is a partial substitute for and an aid to faith. So what do we know about the papyri Joseph Smith had? Between the current fragments and some very bad copies of characters from the papyri, we know that Joseph Smith had papyri or portions of papyri from at least five individuals: Horos, the son of Osoroeris and Chibois, Semminis, the daughter of Eschons, Amenothis, the son of Tanoub, a woman with the unique name of Noufianoub, and a man named Sesonchis. Comparing the copies of the papyri with the fragments indicates that in no case do we have a complete record of what Joseph Smith had from these two sources alone.

Eyewitnesses from the Nauvoo period describe "a quantity of records, written on papyrus, in Egyptian hieroglyphics," including; (1) some papyri "preserved under glass," described as "a number of glazed slides, like picture frames, containing sheets of papyrus, with Egyptian inscriptions and hieroglyphics"; (2) "a long roll of manuscript" that contained the Book of Abraham; (3) "another roll"; and (4) "two or three other small pieces of papyrus, with astronomical calculations, epitaphs, etcetera." Only the mounted fragments ended up in the Metropolitan Museum of Art and subsequently given back to the Church of Jesus Christ. The eyewitnesses not only describe the papyri, but they describe specific vignettes or pictures on the papyri. When eyewitnesses described the vignettes as being on the papyri mounted under glass, they can be matched with the fragments from the Metropolitan Museum of Art. On the other hand, when the vignettes are described as being on the rolls, the descriptions do not match any of the currently surviving fragments. Gustav Seyffarth's 1856 catalog of the Wood Museum in St. Louis indicates that some of the Joseph Smith Papyri were there. Those papyri moved with the Wood Museum to Chicago and were burned in the Chicago Fire of 1871. Whatever we conjecture their contents to be is only that: conjecture.

Both Mormon and non-Mormon eyewitnesses from the 19th 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. So the intellectual position that some members follow and which the critics would have us adopt as the position of the church is not in accord with the historical evidence.

How big were the rolls?

One way to answer that question is to take the standard size for a papyrus roll and just use that. "In the Ptolemaic period a roll was usually about 320 centimeters long and about 32

centimeters high." I have used such estimates before, but those figures are not entirely satisfactory. As Mark Depauw has pointed out in a later study, the measurements of papyri vary throughout the Ptolemaic period, with different standards applying at different times.

Now one can take a more scientific that is, mathematical approach because the circumference of a scroll limits the amount of scroll that can be contained inside it. Thus, we can determine by the size of the circumference and the tightness of the winding how much papyrus can be missing at the interior end of a papyrus roll. Friedhelm Hoffmann has already developed such a formula in calculating the amount of material missing from the end of Papyrus Spiegelberg, from which he was able to determine that there were five columns missing from the text. Now I won't bore you with the derivation of the formula; it's up there, it has been in print for over a decade but it boils down to this, if S is the average difference between the winding measurement, and E is the length of the last that is the interior winding, then the theoretical length of the missing portion is Z, so that Z is approximately (E2-6.25)/2S)-E. We can apply this to the Joseph Smith Papyri and obtain some usable results.

For the scroll of Noufianoub, the final winding length is 7.8 centimeters and the average difference is 0.33 centimeters. The formula says that there are 64 centimeters missing, which is just over 2 feet. Thus this vignette was at the very end of the roll it was on. Unfortunately there is no way of knowing how much is missing off the beginning of the scroll.

For the Semminis scroll, the final winding length is 14 centimeters and the difference is 0.25 centimeters. Thus there were 365.5 centimeters left on the scroll and this is the equivalent of 143.9 inches, or nearly 12 feet. The vignette in Joseph Smith Papyrus II shown here is the furthest vignette into the Semminis scroll and normally occurs about halfway through the Book of the Dead, which means that the total scroll would be about 20 to 24 feet long. This is longer than some scrolls but shorter than others.

For the scroll of Horos, the initial winding length is 9.7 centimeters the last winding is 9.5 centimeters, and there are seven windings in total. This leaves us with an average value of 0.03333 for S. E is, as already stated, 9.5 centimeters. Plugging this into the equation gives 1250.5 centimeters of missing papyrus. This is the equivalent of 492 inches, or 41 feet of missing papyrus. Would such a thing be unusual? No. Papyrus Turin 1791 is 57 feet 3 inches that's a 1745 centimeters. Papyrus Nesmin is 1280 centimeters long, and the ritual roll of Imouthes in the Metropolitan Museum of Art is 1088.6 centimeters, or 35 feet 8 inches long, while his Book of the Dead is longer still. So such a length is not out of the question. While we know that the scroll of Horos has the Document of Breathings Made by Isis, about one in four of those documents contain additional texts. So the presence of additional texts would not be unusual.

Now the size of Horos' scroll at first seems excessive, even though it is not unheard of. When I first plugged in the numbers in a few years ago and got the result, I checked the measurements and then checked them again. Then I checked the formula again. Then I

rechecked the formula's derivation. Then I rechecked the assumptions behind the formula. Then I simply dismissed them and went back to the standard roll length. I had always assumed that the Semminis scroll would be the longer one since the Book of the Dead is a much longer composition than the Document of Breathings Made by Isis and my initial estimates of the length of the Semminis scroll, based on the length of the text preserved and the percentage of the Book of the Dead preserved, had been almost 20 feet. It was only after plugging in the numbers from the other Joseph Smith Papyri into the formula that I realized that the formula does give reasonable results. I have since realized that having a long roll of Horos brings all the 19th century eyewitnesses into agreement.

If we look at the 19th century eyewitnesses and ask the question, which of the five known rolls that Joseph Smith had do the eyewitnesses identify as the source of the Book of Abraham? We come up with some useful information. Charlotte Haven and Jerusha Blanchard identify the long roll as being the source of the Book of Abraham. On the other hand, William Appleby identifies the Book of Abraham as being written by a poor scribe, which matches the Horos roll. Only if the Horos roll is longer than the Semminis roll do the 19th century eyewitnesses agree. And for that to be the case, the unmounted portion of the Horos roll has to be longer than the 12 feet left on the Semminis roll. Now one could take an average for S of only the last four windings on the Horos and we should get 0.05 centimeters and still come up with a value for Z of 830.5 centimeters, or 27 feet 3 inches for Horos' roll. It would still be longer than the Semminis roll and well within the range of comparable Ptolemaic rolls.

Furthermore, a lengthy Horos roll accommodates the otherwise problematic testimony of Gustav Seyffarth. Seyffarth describes Facsimile 3, which is on the roll of Horos, and claims that a portion of the text he saw was an invocation to Osiris. If all there was on the Horos roll was the Document of Breathings Made by Isis, then the problem is that there is no invocation to Osiris in the portion of text that Seyffarth would have seen, or anywhere in the document for that matter. With a longer roll, Seyffarth's testimony can be accounted for as there would certainly be room for an invocation to Osiris on the roll if Seyffarth is even accurate in his interpretation and who knows what else would be on the roll.

Although scholarship is unable to tell us whether or not there was a Book of Abraham on the roll of Horos, perhaps we can tell something about the individual who owned the papyrus and the likelihood that the Book of Abraham might have interested him. To do so requires moving from the mess of the Joseph Smith Papyri to their message. The puzzle that is before us is to determine what we can know about Horos.

What do we know about Horos?

The beginning of the roll of Horos lists Horos' name, titles, and parents. Horos bore three titles as in on the first line which are high-ranking positions that he held at some point in his life, perhaps concurrently, perhaps sequentially. These titles are prophet of Amonrasonter, prophet of Min who Massacres his Enemies, and prophet of Chespisichis.

The last two titles are rare, the second one being extremely rare only four men are known to have borne it.

Horos' names and titles allow him to be linked with a number of other documents, such as a statue of his father, now in the Walters Art Gallery in Baltimore. These documents yield a family tree covering eight generations from Horos' grandfather to his great-great-great-grandsons. Thanks to graffiti from the small temple of Medinet Habuh shown here we can date the family. Horos' third-great-grandson is alive in 37 BC under the reign of Cleopatra the VII, and he mentions Horo there. Horos' son died before 153 BC, and two of his grandsons died between 146 and 124 BC. This would place Horos as roughly contemporary with Ptolemy V, which means that this roll from the Joseph Smith Papyri was contemporary with the Rosetta Stone. Horos probably lived through the revolt of Haronnophris and Chaonnophris, and the priests of Amonrasonter seem to have some special connection with the revolt. Horos was also probably well acquainted with all three of the languages of the Rosetta Stone. Two of them, hieroglyphs and Demotic, he probably knew better than any Egyptologist alive today.

Horos' titles link him directly with three of the temples at Karnak. Prophet of Amonrasonter links him as prophet with the main temple at Karnak. Prophet of Min who Massacres his Enemies links him with the Montu temple north of the main temple. Prophet of Chespisichis links him with the small temple of Chespisichis southwest of the main temple. Let's take these titles in order.

The first title is the prophet of Amonrasonter which means that he is employed in the great temple of Karnak. We know a considerable amount about this temple, the largest surviving one in Egypt. As prophet, he would have been initiated in the festival hall shown here. We have two of the Karnak temple daily rituals preserved. In the first of them the prophet lights a lamp and an incense burner and chants his way into the holy of holies through the hall into the holy of holies which is now largely destroyed. There he sees God and worships him face-to-face. The other daily ritual is the execration ritual, where a wax figure of an enemy on which the enemy's name is written in fresh ink was spat upon, trampled under the left foot, smitten with a spear, bound, and placed on the fire. Any priest or prophet at Karnak would have been intimately acquainted with both of these rituals. The temple also have a library that would have had king-lists, annals, prophecies and chronicles, compendia, medical texts, wisdom and and ethical teachings, books of lucky days, dream interpretation manuals, astrological and astronomical texts, lexi-cal texts, geographies, festival books, ritual books, glorification texts, hymns, cult prescriptions, construction manuals, manuals of painting and relief, manuals of purification, offering manuals, calendars of feasts, manuals of cultic receipts, inventories, property-list instructions, oracle texts, priestly correspondence, temple day-books, and accounts. It is from the library in Thebes, that the earlier Greek writer Hecataeus wrote an account of Abraham.

Horos was also prophet of Min who Massacres his Enemies. The term for "massacre," sma, "to slay," is also the verb used of slaughtering and sacrificing animals and can be used as a term for the "sacrificial offering." The texts specify that this is done by the

“knife held in the right hand and the foe in the left or with the harpoon. The sacrifices dismembered and portions of him are put into the brazier as offerings." The term for enemy, hryw, can also mean "sacrificial victim." The only place where representations of the rituals associated with Min who Massacres his Enemies appear is on the interior portions of the Bab el Abd, the gate in the enclosure wall of the Montu temple north of the great temple of Amun at Karnak. The gate was built by the Ptolemy III Euergetes, the contemporary of Horos' grandfather Chabonchonsis, who was the first prophet of this deity and the decoration was finished by Ptolemy son Ptolemy the IV Philopater. Unlike most of the deities featured on the gateway, Min who Massacres his Enemies did not have his own temple in the Montu complex because his rituals were performed in the courtyard of the Montu temple. Two rituals are associated with him; one of them is labeled "subduing sinners," and the other is the “burning of enemies.” Both scenes come from the execration ritual such as I described from the Karnak. The first scene identifies Min who Massacres his Enemies with Reshep, a foreign deity imported into Egypt much earlier, and like many non-Egyptian deities imported into Egypt, he is given a different Egyptian name. The second scene says that he "smites his enemies in the temple of burning" and then "burns them on the altar of burnt offerings." The gods also "overthrow your enemies in the slaughterhouse and they sacrifice the enemy on your altar.”

The term for this altar which is shown here on the bottom of the slide a burnt offerings, osh, is described in a number of contemporary texts. Papyrus Onchsheshonqy tells the story of a rebellion against Pharaoh led by Harsiese, Pharaoh's chief physician. The plot is unsuccessful, and the conspirators are rounded up. "Pharaoh caused an altar of earth to be built at the gate of Pharaoh's palace. He caused Harsiese, son of Rameses to be placed on an altar [osh] of copper with all the men who he had, and all the men who were in the plot against Pharaoh.”

Papyrus Vandier tells a story of a group of priests who are jealous of Meryre and have him put to death so that the Pharaoh can live longer and Pharaoh can marry Meryre's wife. But Meryre appears to Pharaoh in a vision and reproves him. As a consequence, Pharaoh "caused all the priests to be brought outside the prison Pharaoh went with them to Heliopolis. He caused them to be killed, he caused them to be placed on the altar [osh] before Mout who carries her brother in Heliopolis.”

In Papyrus Rylands IX, the cry goes forth against one set of enemies, "Let our lord bring these young men, who have abandoned our ways, and let them be placed on an altar [osh.]”

Papyrus Petese II, published just last year begins with the following fragmentary text, "Necho caused to set up an altar” broken “you, yourself, they would have placed you on the altar,” and then unfortunately breaks off again.

Thus stories about slaughtering and then burning people on an altar were common in the time of the Joseph Smith Papyri, and Horos, the owner of Papyrus Joseph Smith I, had a professional interest in such things.

The temple of Chespisichis is first mentioned by Lepsius, who listed it as Temple V. Lepsius is a very early Egyptologist 1840s. By 1885, when Wiedemann visited the site, he found it "almost entirely in ruins." The temple walls had been disassembled and used as to fence a garden, and the inscriptions were "almost entirely destroyed," but he found some probably reused blocks of the 18th Dynasty King Thutmosis III as well as fragments from the 29th Dynasty king Nepherites I as well as Ptolemaic materials, and some fragments he thought belonged to the 26th Dynasty king Piye. Later work indicates that the cult of Chespisichis seems to have existed only since the 19th Dynasty, about the time of Moses, where he is particularly known as a healer. He is said to be one who "publishes the book of death and life." He is a savior god who rescues from all manner of sickness, death, and catastrophe. Two other places depict him: the temple of Tod, located a few miles south of Thebes, and on the Ptolemaic gateway of the main Chonsu temple at Karnak. Here is the Tod and there his images at the Chonsu temple at Karnak. At the Tod temple, the inscription refers to "subduing the weaklings" a derogatory term for foreigners and depicts under the name of Chespisichis a jackal-headed figure wielding knives.

The only inscription that really remains of the temple of Chespisichis is a single stele, now in the Louvre, more commonly known as the Bentresh stele. Stylistically, the Bentresh stele most closely matches the style of Ptolemy IV, although Ptolemy III has also been argued. Lanny Bell reported the discovery of another copy of this text back in 1979, but he never published it. The Bentresh stele tells the story of an otherwise unattested king named Ramses, whose names are a mixture of those of Ramses IV and one of the Thutmosis, who made his annual trip to Mesopotamia to collect tribute. He marries a princess of Bakhtan, perhaps a corruption of the Egyptian word for "Hittite" rather than a reference to Bactria, modern Afghanistan. When the princess's sister Bentresh gets sick, first a priest is sent, and then the god Chespisichis, to heal her of her illness, she had been possessed by an angel. Finally, after many years, Chespisichis appears to the ruler of Bakhtan in a dream and requests that he be sent back to Egypt, and much tribute comes with him.

As prophet of Chespisichis we can fairly confident that Horos would have read this text at some point in his life. The god appearing in visions and dreams, Egyptian presence in Syria and Mesopotamia, angels interfering in human affairs, sicknesses caused by spiritual beings, and a savior all of these are elements shared between the world of Horos and the Book of Abraham.

Next on the roll of Horos is a vignette which we know as Facsimile 1. The facsimiles from the Book of Abraham interest people as three illustrations floating like islands in the sea of thousands of pages of words in our scripture. Despite that interest in the facsimile, there is no emphasis put on them in the church. Of the current curriculum materials, Facsimile 1 is mentioned only once, in an optional enrichment activity in a lesson for 8 through a 11-year-olds. Facsimile 2 has been mentioned only once in General Conference of the church in the last 65 years. I cannot help but wonder if the critics attack the facsimiles because they are relatively insignificant in the church. The facsimiles, like all vignettes, present a number of challenges, and it is worth remembering a few things about

the placement of vignettes, the drawing of vignettes, and the identification of figures on vignettes.

With regard to the placement of vignettes, I will read a number of quotes from Egyptologists about Late Period documents in general and Ptolemaic texts in particular. The list is lengthy because it is a common thing, but everyone seems to want to treat the Joseph Smith Papyri as a special exception to a general rule, and I do not think we should do so. From Malcolm Mosher, who specializes in Late Period religious texts: "In documents from the 21st Dynasty on, misalignment of the text and vignette of a spell can occur, with the text preceding the vignette, or vice versa. While this type of problem can be observed sporadically from the late New Kingdom on, it is more common in the Late Period. The problem is particularly acute where more spells are textually represented for such a group than there are vignettes. It can be difficult to determine which spells have a vignette and which do not."

A similar problem is misalignment frequently encountered in Late documents is where the vignette for a particular spell with wrong text and the correct text is not found in the document. From Henk Milde, probably the foremost authority on papyrus vignettes: "Unfortunately, the connection between text and picture is not always clear cut. One has to take into account at least the following difficulties in vignette research, that are here placed in eight categories.

“1. Spatial discrepancy between text and vignette.” that means the vignette and texts are far apart
“ 2. Incorrect combination of text and vignette in the original.
3. Incorrect combination of text and vignette in studies and editions of the Book of the Dead.
4. Unclear relation between text and vignette.
5. Transfer or omission of pictorial elements.
6. Emendation of the picture.
7. Combination and contamination of pictorial elements of different vignettes.
8. Conglomeration of texts under a vignette."

From Marc ƒtienne, of the Louvre The vignettes "often do not have but a very distant connection with the discussion written beneath." Jean-Claude Goyon who has published so many late period papyri "The vignettes do not always correspond to the chapters which the text prescribes." This is particularly the case in Documents of Breathings Made by Isis is discussed by Marc Coenen probably the foremost expert on these texts: "The relation between the vignettes and the text is not straightforward. The vignettes are not meant to illustrate the contents of the composition." In other words, the vignettes in the Document of Breathings Made by Isis usually do not match the text and may not even belong to it. This would explain why "the vignette of the Papyrus Joseph Smith I" represents "new themes and contains a variety of unique features." The vignette in Papyrus Joseph Smith I is, in fact, unique. After looking at vignettes in thousands of documents from the Saite period on, I have not found any exact match or anything really very close.

Furthermore, in vignettes from the Ptolemaic period, "the genders of the various figures are often incorrect. The genders of priests and deities are occasionally confused." And we have a nice example on this papyrus whereas you can see success vignettes depict the owner as both male in the top and female in the bottom.

Finally, I wish to mention something about the perils of identifying iconography in vignettes. The bulk of iconographic study in Egyptology is based on New Kingdom material, and there is a danger in applying such iconographic experience to Ptolemaic materials from a millennium later. For instance, in the New Kingdom, a jackal-headed figure might be Anubis, but in the Ptolemaic period, jackal-headed figures might be Osiris, or Shesmu, or Isdes, or the Khetiu, while Anubis might have a human or lion head.

Egyptologists, and many others, point to parallels on the roof chapels of the Dendara Temple as parallels for Facsimile 1. There are over forty lion couch scenes in these chapels, eleven are depicted in this wall just right here. What the critics do not do, however, is read the inscriptions. In the Dendara texts, the word for the lion couch, nm.t, is either homophonous or identical with the word nm.t, "abattoir, slaughterhouse," as well as a term for "offerings." This is picked up in the inscriptions let's take the central one here. In the central scene in the innermost eastern chapel, we read, "He will not exist nor will his name exist, since you will destroy his town, cast down the walls of his house, and everyone who is in it will be set on fire, you will demolish his district, you will stab his confederates, his flesh being ashes, the evil conspirator consigned to the lion couch so that he will no longer exist."

In this one Bastet who is not pictured "is your protection every day; she has commanded her messengers to slaughter your enemies." Symmetrical with this scene we have another scene with a broken inscription that mentions "ashes" and continues, "to burn his flesh with fire." So here we have both a scene and descriptions that parallel the Book of Abraham. Furthermore, in the same chapels we have depictions of Anubis and the four sons of Horus who are presumably the figures under the lion couch in Facsimile 1 they are holding knives. Anubis is here identified as the one "who smites the adversaries with his might, since the knife is in his hand, to expel the one who treads in transgression; I am the violent one who came forth from god, after having cut off the heads of the confederates of him whose name is evil." The human-headed son of Horus is identified above his head as "the one who repulses enemies" and "who comes tearing out the enemies who butchers the sinners." The baboon-headed son of Horus says: "I have slaughtered those who create injuries in the house of God in his presence; I have taken away the breath from his nostrils." The jackal-headed son of Horus says: "I cause the hostile foreigners to retreat." And finally, the falcon-headed son of Horus says: "I have removed rebellion."

So the inscriptions from Dendara associate the lion couch scene with the sacrificial slaughter of enemies. Nor are they the only depictions of lion couch scenes to do so. This one for examples contains instructions that it is "to stab or cut your disobedient ones, to

sacrifice your apostates, to overthrow your enemies every day. May your flames shoot out against your enemies each and every day so that you remain while your adversaries are overthrown." This frequently occurring lion couch scene contains the description "the lords of truth cause the sacrifice of the evildoers." This is interpreted as being either Seth and Isdes a knife-wielding jackal-headed deity, or Sobek who is in the water crocodile deity. Imseti, Hapi, Duamutef, and Qebehsenuef, the Sons of Horus are described as forming "the council behind Osiris who cause the sacrifice of the evildoers" by "placing knives into the evil doers" and "incinerating the souls of the evil-doers." They are said to be "put in place by Anubis." Excluding a sacrificial dimension to lion couch scenes is un-Egyptian, even if we cannot come up with one definitive reading at this time.

Now the next thing that we know for certain was on the roll of Horos is the misnamed Document of Breathings Made by Isis. I am down to 4 minutes and we'll just have to skip document breathings and facsimile 3. Have we proven anything here? No. You cannot prove that the Joseph Smith Papyri contained the Book of Abraham and you cannot prove that they do not.

Since, for the most part, Latter-day Saints and Egyptologists agree that the preserved portions of the Joseph Smith Papyri do not contain the Book of Abraham, there is the possibility of detente between the two as scholarship cannot tell what was or was not on the missing papyri. Egyptologists could stick to what is knowable from the remains, and Latter-day Saints could trust God about the origins of the Book of Abraham. Our trust or faith in God becomes, for those fortunate enough to possess it, "the basis of what we hope for, the evidence of things unseen" Those who have it require no other proof. Those who have chosen not to trust God will not "be persuaded, though one rose from the dead." If we had the papyrus from which the Book of Abraham was translated and I testify that we do not, the critics would not believe it; and most of them could not read it anyway.

One of the ironies of the Joseph Smith Papyri is that the Egyptologists who are quick to point out what the papyri are not, are otherwise uninterested in what they contain. They could be a laundry list, a get-well card, or the greatest piece of literature ever written; it does not matter so long as they were not the Book of Abraham, so long as they are not scripture, so long as they do not contain the words of God, so long as they are not conveyed by a prophet of God. Here, though, is another great irony. The Rosetta Stone ends with a passage that directs that it be written "on a stone stele in the writing of words of gods [hieroglyphs], the writing of letters [Demotic], and the script of the foreigners [Greek]." For the Egyptians, hieroglyphs are literally the "words of God." For the Egyptians, the Joseph Smith Papyri contain the words of God, conveyed by a prophet of God, just as for Latter-day Saints, the Book of Abraham contains the words of God, conveyed by a prophet of God.

Watching the efforts to criticize the Book of Abraham, one is both impressed with the secularist and the sectarian search for a savior. Secularists are not interested in being saved from their 32% illegitimacy rate, their higher than average failure rate in school, their double average smoking both tobacco and marijuana and alcoholic drinking rates.

They are double national average of pornography. Sectarians are not interested in being saved, for example, from their 50% higher than average divorce rates, their 88% promiscuity rates, their rapid increase in cohabitation, their involvement in pornography or the double average racism. No both these groups are looking for a savior to save them from the Mormons. Some of the proposed saviors loudly proclaim, "Here am I, send me and surely I will do it; wherefore give me thine honor." Knowing something of these proposed saviors I cannot say that I have much faith in them. The truth is we all need a Savior if for no other reason then to save us from ourselves but that Savior is Jesus Christ. In the name of Jesus Christ, amen.

Watch this lecture on our Youtube site at:

Pt. 1- http://www.youtube.com/watch?v=8_cdxJgYcZM

Pt. 2- http://www.youtube.com/watch?v=koibUXfQrm4

Pt. 3- http://www.youtube.com/watch?v=ykp2CobKobM

Pt. 4- http://www.youtube.com/watch?v=KuvWWQUbMi0

Pt. 5- http://www.youtube.com/watch?v=bDCEmSgrjZ4