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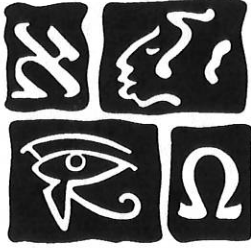
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Foundation for Ancient Research & Mormon Studies

Hugh W. Nibley
It Takes All Kinds

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I. It Takes All Kinds

Three Approaches:--To the question, whether Joseph Smith's Book of Abraham is to be taken seriously three approaches readily present themselves. The first is to ask the experts; the second is to examine Joseph Smith's work in some broad and general aspects; and the third is to take a closer look at some particulars. We intend in this paper to indulge briefly in each of these. If no final solutions are reached—and it will soon appear that it is absurd to expect them this early in the game—it shall at least become apparent that the game is far from over.

1. Consulting the Experts:--Critics of Joseph Smith abhor nothing so much as an inconclusive answer: Ask the people who know, they tell us, that should settle it once for all! But ^{which} [who are the people that know? The very helplessness of the public makes it necessary for them to consult the experts ~~but~~ also makes it impossible for them to judge just how expert they are.] How is the man in the street to know whether this or that authority is telling the whole story even if he knows it? How much is the off-hand opinion of a specialist worth when we don't even know the scope of his specialty? Recent developments have shown how very easy it is for quacks and charlatans to beguile a public which is totally ignorant of a subject as recondite and neglected as Egyptian. The Joseph Smith Papyri and the Facsimiles have provided a field-day for self-certified Egyptologists who have come before the public with the most bizarre credentials. In reply to questions these have raised it can be categorically stated that at no time have the Church Authorities commissioned anyone to translate the Joseph Smith Papyri; they didn't need to, since Egyptologists of established reputation obligingly came forth from the very first with translations which have never been challenged by the Latter-day Saints. That was possible because

the Church upon obtaining the papyri published excellent photographs of them with record speed in a number of publications, sent high-resolution photos to all scholars who asked for them, and permitted anybody who asked to view the originals, at the time at the BYU. There was never any question of specially privileged characters being given access to carefully guarded documents: they have all been available to anyone who wants to see them. Neither was there any question of who knows Egyptian better than who, since the Mormons find no fault with the translations of real Egyptologists.

But through the years a widely circulated newsletter printed in Salt Lake City has maintained in bold headlines that "the Book of Abraham is pure falsification." Such a forthright statement invites inquiry. On what evidence is such a proposition to be tested?

There are five major documents to be considered, and it is the way in which these documents are handled that makes the game. The writings in question are: 1) the Book of Abraham, 2) an old Egyptian text of the so-called Book of Breathings that once belonged to the Prophet Joseph Smith, 3) a bound manuscript from Kirtland known as "The Egyptian Alphabet and Grammar," 4) some Egyptian Book of the Dead fragments belonging to the Kirtland collection, and 5) the three Facsimiles published as part of the Book of Abraham.

The main argument pursued by those to whom we shall refer as the Critics is that the Book of Abraham is fraudulent because it is not a translation of the Book of Breathings at all. This point is pressed with great vigor in the manner of a triumphant discovery, with the Critics making a great display of their superior knowledge of Egyptian. This noisy diversion obscures the essential point that neither Joseph Smith nor the Mormons have ever stated that the Book of Abraham is a translation of that document. Indeed this writer was as prompt and emphatic as any other in insisting that it was not. In reply to this the

Critics declare that Smith either thought that the Egyptian text was the very source of the Book of Abraham, or at least permitted his colleagues to think so; the evidence for that is the "Alphabet and Grammar" manuscript in which elements of both the Book of Abraham and the Book of Breathings are placed side by side in parallel columns as if the one were indeed a translation of the other. Those who maintain that the brethren at Kirtland really thought they were rendering three strokes and a dot of Egyptian hieratic writing into whole paragraphs of resounding English prose are, however, the very ones who have always insisted that any such a thing could not possibly be taken seriously by anyone. Yet Joseph Smith and the Mormons all took it seriously? How do they know? The great deception, the "falsification," was no deception at all; the Critics made much ado of the "Alphabet and Grammar" as a carefully suppressed document—it never circulated at all, it was never put forth as Scripture, there is no evidence that it ever touched the Saints; there was no possibility of deception or misunderstanding. It was never declared to be the source of the Book of Abraham.

What then? In the "Alphabet and Grammar" we find at least five men behaving as if they were seriously engaged in deciphering Egyptian. What else was to be expected? Here they had a genuine Egyptian writing thousands of years old in their own hands. What would any one do with such a treasure? First of all, give it the old college try at deciphering. At no time has the reality of revelation been taken by the Mormons as liberating them from the necessity of using their brains. The rule was to seek and knock first, before asking for divine aid; the Jews always recognize that as one of the great lessons in the life of Abraham: "There must be a stirring below before there can be a stirring above," "you must set the table before you ask the blessing," etc. Even the Prophet was invited to use his wits before asking for revelation, for this life

is a time of probation in which we all learn by trial and error. The men of Kirtland, whether in competition or cooperation with the Prophet, did their best and soon found out that it wasn't going to work that way and dropped the whole thing, after they had learned the most important lesson of all—the depth of their own ignorance. There is no evidence that anybody was taken in by the experiment except some over-eager Mormons of the present generation, and it was never intended that the material should fall into their hands. If the brethren who brought their bemused researches to an abrupt halt had continued after they knew they were getting nowhere, or if they had publicized their findings or declared the Book of Breathing manuscript to be indeed the Book of Abraham, that would have been deception. But merely for them to examine their exotic treasure and try a few clumsy fumbles with it to see if ^{then} it would work, and then firmly push it aside is neither suspicious nor reprehensible behavior. Indeed it is very much the same sort of thing that goes on today when the Correlation Committee accepts the task of evaluating ancient documents of which they have no understanding whatever.

Today as in times passed the critics seek to make great capital of their profound discovery that the Prophet Joseph knew no Egyptian. More film-flam: Who said that he did? Certainly not the Mormons, who are quite aware that the Prophet's ignorance is one of the strongest arguments for the inspired nature of what he wrote. The Critics, however, would turn that lack of education into a perfect excuse for closing the door against any reading of his works.

The peculiar value of the Egyptian elements in the Book of Abraham has always been, from the world's point of view, the unique opportunity they offer for making comparisons with authentic Egyptian writings and ideas. And yet surprisingly enough the scholars have never made those comparisons. When asked they have always excused themselves as having more important things to do, and

evaded their ^{obligation} ~~responsibility~~ to compare documents by the much easier manipulation of comparing credentials. [Where it was a matter of their own credentials against those of Joseph Smith, the scholars who know everything versus the farmer who knows nothing, there was simply no contest; without further discussion they all asked to be excused. This is the argument of pure, all-out authoritarianism with which the poor Mormons have always had to contend: the experts have spoken, there is nothing more to be said, don't bother us again.]

But it is a special ^{and} argument, that closes doors instead of opening them; and it is subject, in view of the public's ignorance, to the gravest abuses—"among the blind a one-eyed man is king," A.E. Housman used to say commenting on the authority of the learned. We shall not list the preposterous and indeed hilarious credentials that some of the present-day Critics have circulated about themselves; but in view of the fact that they have persistently put forth their scholarly attainment plus their status as active Mormons as rendering their final verdict irrefutably authoritative, we are forced to ask why through the years they have never revealed to this writer or to the public just what their activities in the Church have been, and in particular the nature of their academic achievements--where they have studied, what and with whom and for how long, what degrees and titles they hold, from where and in what subjects, where they have taught, researched or excavated and under what auspices, and most important of all what they have published. Personally we have always found these things irrelevant if not downright misleading: [being self-taught is no disgrace; but being self-certified is another matter,] and the relentless parading of scholarly eminence makes inevitable the raising of those questions which they have so long and so skillfully evaded.

Even more significant is the type of scholarship the Critics affect to display--the magisterial, pompous, condescending professorial manner of so many

of our own teachers of long ago, some of them world-renowned survivors, of the 19th Century. But even in a field like Egyptology which has always fairly wallowed in professional posturing, [the time has passed when the word of a single individual carries enough clout to settle controversial issues on the spot. Today there is so much information available that the silly squabbles about who knows more than who have become meaningless. The computer has cut us all down to size and in the process has itself been cut down to size. Nowadays when people want to settle disputed issues by arriving at the facts—Does saccharine do more good than bad? is DNA research too dangerous? what is the message of the Pyramids? is there life after death? is there life on Mars? should tobacco and marijuana be banned? what made the Big Bang? what is the effect of this or that action or legislation on the economy? what is the origin of language? what is the significance of the Dead Sea Scrolls? etc., etc.—they are faced with months of research, discussion, consultation, interviews, poll questionnaires, conferences, expeditions, confrontations, debate etc., embracing not one or two only but as nearly as possible all of the experts in the field, sometimes scores of them.] As the investigation goes on new reports, statistics, and proposals pour forth; books, articles, and editorials weigh and argue evidence from all sides; interested laymen and the general public get into the act, sitting in open meetings or watching on national TV, phoning in and writing letters or waving placards, for where much is at stake many must be heard from. And this regarding issues involving a great deal of specialized and sophisticated knowledge. [Gone is the pontifical science and scholarship of our youth, when all one had to do was to knock on the door of the Great Professor to get the final answer—no guessing and no waiting: he knew!]

But now he has been atomized in the information explosion. The bluff, overpowering superscholar with his quick, no-nonsense answers survives only in

few places where the ghost of Berlin^{2d} still lingers. It is far too late in the day for self-appointed Egyptologists to rush to judgment, hurling accusations when they should be asking questions, crowing and strutting when they should be studying, evading in stubborn silence the persistent questions their own noisy filibustering has raised.

We are living in a time of vast and revolutionary researches calling for the drastic revision of most of our cherished ideas regarding the Ancient World, both as to the interpretation of the tangible remains and the reading of the spiritual messages. Let us bear in mind that to this day no one knows the full meaning and correct pronunciation of a single Egyptian word. In no other field today is a positive statement about anything more risky. "The approach to the study of Egyptian religion," writes N. Rambova, "has passed without transition from one extreme to another," beginning with a "highly mysterious and mystical" view of things followed by "a sudden reaction: the scholars lost all interest in religion as such.. the intrinsic value of religious composition and thought was systematically ignored and consequently lost." Berlin led the parade—the great Eran simply would not tolerate anything that to him suggested "Romantik" or "Fantasie"; and to this day all of the Egyptologists to pass judgment on Joseph Smith have been of that school, whose first rule of interpretation is never to take the Egyptians seriously. But today, according to Rambova, "we are now at the beginning of a new era... the Egyptian religious symbols have suddenly acquired a new and intimate meaning." (Tomb of Ramesses VI, p.33).

Let us turn back to the original proposition with which we began, that "the Book of Abraham is a pure falsification." It is the Book of Abraham that is being challenged and tested, a present, tangible object whose contents can be subjected to countless rigorous and objective tests for authenticity. The book itself, regardless of who wrote it or how, where, or when it was produced, puts forth the basic propositions by which it stands or falls: 1) Is it really ancient? 2) Does it really go back to Abraham? Joseph Smith is no longer with us, his reputation must rest on the bona fides of the book, not the other way around. By his own insistence, he was merely an implement in bringing forth the record, not its creator. When he was translating the Book of Mormon he

looked up in wonder and asked his wife, who was writing for him, "Emma, did Jerusalem have walls?" That's how much he knew about it. As long as people could laugh at the gold plates and the angel few of the learned critics of the Book of Mormon bothered to read it, as Thomas O'Dea pointedly observed; and as long as one can talk about the papyri with a display of Egyptian erudition one can pretty well avoid the Book of Abraham itself. The critics of 1912 freely admitted that they had no time for it; for them the book was a fraud without *further ado because the author and his methods were just too bizarre. They* still cling to that line, even though today we are often reminded that some of the greatest discoveries in science and productions of art have been the result of wildly unconventional methods that invariably shocked and scandalized the schoolmen.

A noted scholar (who happened to be a native Egyptian—this is a true story)—recounts that he was once walking by the book-stalls that line the bank of the Seine in Paris when he casually picked up a French Book of Mormon, and after reading a few pages found himself convinced that it was an authentic Oriental document, both because of what it said and how it said it. Other scholars have reached the same conclusion, and that with no reference whatever to Joseph Smith. If anyone should happen to pick up a Book of Abraham at a second-hand shop in Tottenham Court Road, or to find one in a waiting-room of the Singapore airport, or on the bench in a public park in Athens (and stranger things have happened) the challenge would always be the same: not to discover who printed or bound the thing, or who sold it, or who first put it into English, or where or when, or how much it costs, or how some of the pages got torn—that book does not interest us save as the transmitter (it could have been in any language, and from any time since Abraham) of the original it pretends to represent. It is the original that piques our interest: was there actually such a book? What kind of a book would it be and what sort of things would it say?

1. Getting the Right Subject:--In the Abraham legends that have been published in increasing volume since B. Beer's Leben Abraham's in 1859, the central theme is the rivalry between Abraham and a jealous Cosmocrator who claims for himself the supreme powers of heaven. To Abraham's challenge that his God is the giver of life the would-be ruler of the world responds: "It is I who give life and I who take it!" The super-monarch often goes by the name of Nimrod in the stories, but in the oldest versions he is plainly identified with Pharaoh.¹ In making the confrontation between Abraham and Pharaoh the pivotal theme of its history, with rival claims to priesthood and kingship the issue, the Book of Abraham has got off on the right foot and cleared a formidable hurdle. "To the ancients," wrote B.Z. Whacholder, "the encounter between Pharaoh and the traveler from Ur of the Chaldees seemed a crucial event in the history of mankind," but in "rabbinical sources, Abram's journey to Egypt is relatively ignored,"² and the attempted sacrifice of the hero by Pharaoh was quite forgotten until the bringing to light of old sources after since the middle of the Nineteenth century.³

2. A Strange Setting:--Now we come to the next hurdle--how to get Abraham and the Pharaoh together in the days of Abraham's youth and long before his famous journey into Egypt. To do this, the Book of Abraham has "the idolatrous god of Pharaoh go clear up into "Ur of the Chaldees"--pointing to the norther Ur, favored by many scholars today--where various other idolatrous gods representing local regions or rulers with exotic names, gather to pay their respects and participate in solemn periodic sacrificial rites.⁴ One of the eminent critics of 1912 found the situation simply preposterous; it "displays an amusing ignorance," he declared loftily, since "the Chaldeans and Egyptians are hopelessly mixed together, although as dissimilar and remote in language, religion and locality as are today American and Chinese."⁵ An off-hand reply to this was to point to the title of Jacques de Morgan's famous study of 1926 which bore the title, "The Chaldean

Origin of Pharaonic Culture in Egypt." Actually this is another one of those cases in which the Book of Abraham sets forth a situation well attested in Egyptian literature. There is the famous Bentresh Stela which has been attributed to the reigns of at least half a dozen Pharaohs, and for all its romantic and adventurous tone must have had a historical or cultural kernel of reality, since it was used to convince the Egyptian public of the bona fides of a miracle it describes; the journey of the idolatrous god of Pharaoh to Bakhtan, in the area of Abraham's Haran, was not the miracle, but the sort of familiar event which would induce the people to accept the miracle story.³

It begins by telling how it had been the custom of Pharaoh to make a trip every year to Naharina where all the local rulers would hasten to pay homage, rivaling each other in the richness of their gifts. One of these, the Prince of Bakhtan, gave the visiting Pharaoh his eldest daughter, a great beauty who quickly became the king's favorite wife. It was during the New Year's celebration of Chonsu at Thebes, back in Egypt, that Pharaoh received a messenger from Bakhtan, saying that the queen's younger sister, Bentresh, was seriously ill. Forthwith Pharaoh sent one of the celebrated physicians of Egypt to heal her; but he quickly recognized that he was unable to cope with the evil spirit that possessed the maiden, and another messenger hastened to beg Pharaoh for more assistance. Again it was the great festival of Chonsu at Thebes, and Pharaoh consulted the great idol of Chonsu, which gave permission to a lesser idol of Chonsu of Thebes to make the long journey to Naharina. After a painfully slow ceremonial progress the image arrived at Bakhtan, miraculously healed the girl, and then was retained in the land for over three years, during which the gods of the surrounding lands (i.e. their images) would come to Bakhtan to attend solemn annual rites in honor of Chonsu of Thebes. Here he was truly "the idolatrous god of Pharaoh," for not only was it the purpose of the Bakhtan

Stele to promote the priority of Chonsu in Egypt (note that he is the greatest god of the greatest celebration attended by Pharaoh), but when the time finally came for the image to leave Bakhtan, the Prince was apprised of the fact when Chonsu appeared to him in a dream in the guise of the Horus hawk—Pharaoh himself.

The Bentresh romance receives support from a better-attested historical event of the same type, namely the account of how the Lord of Mitanni (also in Naharina) sent his beautiful daughter (some believe it was none other than the gorgeous Nefertiti) to Egypt to become the wife of Pharaoh. She brought with her the image of Ishtar of Nineveh, the idolatrous deity of another great King, to heal the ailing Pharaoh and to become a center of missionary activity. The correspondence arranging the operation recalls that the same Ishtar of Nineveh had made such a courtesy call to Egypt years before under an earlier reign, and had at that time been greatly honored in the land. It is interesting that in all these stories it is the idolatrous gods of both Egypt and Naharina that are brought together in solemn rites; for Naharina embraces Haran, where according to some of the legends the King tried to put Abraham to death.

Indeed M. Gemoll has called Naharina "the classic land of the Chaldeans between Ararat and Mesopotamia,"⁸ embracing that northern Ur in which ^{most} ~~many~~ scholars now find the original home of Abraham.⁹ The tale of Abraham and Pharaoh not only covers the same far-flung terrain as the Bentresh and Tedukhepa (Nefertiti) accounts, but like them centers on a beautiful princess who comes from afar to win the heart of Pharaoh and a miraculous healing in the palace.

So the strange combination of events beginning with "the idolatrous god of Pharaoh" visiting "Ur of the Chaldees" to receive the homage of local idols with exotic names, in strange and exciting rites may sound

fantastic, but the possibility of such goings on is not without literary and historical support in the Egyptian record.

3. A Question of Packaging:--And now for an even higher hurdle. The Book of Abraham is supposed to have been written by Abraham in Egypt and in the Egyptian idiom for the instruction of his posterity in things Egyptian, towards which he is markedly sympathetic. Granted that the basic theme and the settings are in order, how is the story presented? How do the writer's words and images stand up to an Egyptian statement on the same subject? Let us place side by side the words of the Book of Abraham and those taken from Egyptian writings, in particular those contained in Vol. VI, part i of Sethe's Urkunden der 18. Dynastie, that being the most convenient and authoritative collection of royal statements on the subject of power and priesthood.

WHAT ABRAHAM SOUGHT
(and received)

Book of Abr. 1:2...greater
happiness and peace and
rest

1:2 I sought for the blessings
of the fathers,

having been myself a
follower of righteousness

WHAT PHARAOH SOUGHT
(and pretended to have)

Urk. IV, i, 234 (a standard formula for kings)...
all life, security (djed), felicity (was=Gluck
[Sethe], dominion), health, happiness (expansion
of heart), all peace (htpt).

278. Amon: I give thee my seat, my authority (sa
and mine inheritance which I inherited...I am
thy father

284. I give to thee the throne of Geb (the
primal earthly ancestor-god), and the Office of
Atum (Adam); I give thee my seat and inheritance.
I am thy beloved father who establishes thy
authority...who confirms (wdj) thy Titles.

194. A solicitous (njty) son does what is
pleasing (akht, advantageous) to his Fathers who
begot him, endowing rites (festivals) for * * *

272. (Father Amon) I have carried out all thy
instructions (sbayt.k); yea, thy heart delights
in what I have done

desiring to be one who
possessed great knowledge
and to be a greater follower
of righteousness and to
possess greater knowledge

and to be a father of many
nations

2. a prince of peace

2. and desiring to receive
instructions, and to keep the
commandments of God.

I became a rightful heir

1:2....a High Priest

19. The King alone is taught by Sothis, praised
by Seshat (the Book-lady of all knowledge); the
reputation (attainment, shfy) of Thoth himself
(the god of learning) goes with him, it is he
who causes him to know so much.

20. He is ahead of (leading) the scribes in exa
knowledge. He is the Great Master (Great of
supernatural power—Thoth), commanding love above
all other kings....

233. All the common people (rkhyt), all the
lower orders (h3w), all the Sun People (hnmmt),
all the human race (or elect, pft),...thou
ledest all living things like Re.

18. Amon has made him great and given him all
countries and lands at once over which the Sun
shines. The barbarians come as suppliants, they
stand at the gate of his palace...

86. The islands of the sea serve him, the entire
earth lies beneath the soles of his feet, the
beloved son of the Sun who loves him...on the
throne of Horus having dominion over (leading)
all living things, like Re, forever.

280. I have united for thee the 2 Lands in
Peace...thy fame is great in all lands...I give
to thee all lands, all of mankind (p't) which
my eye encompasses (shenen.t) encircles.

272. I have carried out all thy (gods) instruc-
tions (sbayt.k) behold thy heart rejoices in
that which I have done.

197. the Son of Amon upon this throne, his heir
upon the earth...198. I magnify (di skhm.f)
him even as he magnifies me.

Libanius (Orat.XIV,7) to the Emperor Julian:
The Emperor rejoices in the title of priest no
less than in that of King, and the name matches
the function, for he surpasses kings in matters
of state no more than he does priests in holy
ordinances...as we learn from the old Egyptians.

The famous reliefs from Abydos collected by
A. Mariette, Abydos, Vol. I (Paris, 1869),
added to by H.E. Winlock (1921), repordiced by
A. Moret, Du caractere religieux de la Royauté
Pharaonique (Paris, 1902), show Pharaoh per-
sonally officiating in all the great ordinances,
making burnt offerings and sacrifices, opening

14
and entering the holy of holies (in the manner of the High Priest in Israel), embracing the god and entering into his presence, washing, anointing and clothing the divine images, etc. He does this only after being sanctified by receiving the same ordinances himself. Moret concludes: "The privileged situation of the King derives from his role as priest...not as one distinguished...by birth....Thus reverence is not directed to the person of the officiant, but to the priesthood with which he is invested. (p. 230). This study Moret entitles "The Deified King as a Priest."

"That the King should be a High Priest seems almost incomprehensible to us...but it was the combining of these (royal and priestly) powers that was the Key" to everything, W. Czermak, Archiv f.aeg.Archäol. 1:210).

Urk.IV,i,100f. Hear ye Fathers of the God (the highest priestly office) of this Temple, ye priests, lector-priests, priests at different stations (imyw st), and all other regular priests (wnwt)! Have my name in remembrance...my memory keep among your children...I was one a uniquely dedicated (qni), whose name should be remembered.

The main purpose of the great festivals was to establish the King's divine authority by his appearing in public "as the true High Priest." (C.J. Bleeker, Egyptian Festivals (Brill, 1967), p. 91.

1:2 holding the right belonging to the fathers

194. (the King) as a pious son benefits his fathers who begot him, (especially)...his father Chnum (the Creator) and Dd-we Ruler of Nu bia (another primal parent).

1:3 It was conferred upon me from the fathers; it came down to me from the fathers,

"The right of the King to his kingdom" was established only by "the divine genealogy of Heliopolis" in which the misnamed Ennead is really the line of ancestors (R. Anthes, AZ 80:88). The great council at On would proclaim him king by acclamation upon establishing "the pedigree of the gods or the lineage of Horus," going back to Atum (Adam) being the primeval deity" (JNES 18:173)

1:3 from the beginning of time; ye^a even from the beginning

Urk.IV,i.95. How pleasing to the hearts of men that you...glorify the Khntj-imntjw, the great god of the Beginning of time (sp tpy), whose place Atum (Adam) preferred, which he magnified before his * * * for whose sake (Sethe: the Land was settled), whom the Kings of Egypt served since this land was first settled.

1:3 or before the foundation of the earth.

1:3 even the right of the firstborn, on the first man, who is Adam, our first father.

1:3 through the fathers unto me

180. Foreordained (sr) to rule over the Two Lands, to the thrones of Geb (the primal ancestor principle of patriarchal succession), and the Office of Khpri (the principle of creation), at the side of my Father.../The claimant here is a woman/

96. Geb (the primal earth-god) has opened to thee what is in him; Tenen (the first settler of earth) has given to thee his possession; the inhabitants of the desert and the sown are all under thy plans (administration).

284. I give to thee the throne of Geb (the primal earth father) and the Office of Atum (Adam). I (Amon) give to thee my—inheritance. I am thy beloved father who establishes thy authority (sah). In the Pyramid Texts the right to rule is established by formal demonstration of Patriarchal descent from Geb (J. Spiegel, An. Serv. 53:378) and S. Schott, Mythiu Urk., p. 5.

Shabako, Line 53. Ptah (the Creator) grants his power (skhm), to his heirs the gods and the spirit.

57. Thus were all gods created, Atum and his lineage...Thus the spirit-creation of the gods took place, and the hmswt (preexistent) spirits.

58. So it was said: He who begot Atum and the other gods is Ptah (the Opener, father); all things come forth from him...And after all things were created by his Word Ptah was pleased with it all.

Urk.IV,i,65. I say it for the benefit of all men...ye (who follow instructions) will hand on your offices to your children.

Thothmes III claims as his fathers Atum, Re, Amun, Osiris Ddwn, Ptah, Horus, Harachte, Seth, Thoth, each of whom figures as a primal parent and creator, H. Muller, Titulatur, p. 65.

The resting place of Ahure holds the secret of both priesthood and kingship: "The old man said to Setne, 'The father of my father told it to my father, saying, "the father (of the father) of my father told it unto the father of my father, saying...it is by the south corner of the house." f.Ll. Griffith, Stories of the High Priests of Memphis (Oxford: 1900), p. 39f.

1:4 I sought for mine appointment unto the priesthood according to the appointment of God

Corporation

1:4 unto the fathers concerning the seed

284. I (Amon) give thee the throne of CEB and the Office of Atum.

[J. Spiegel, An. Serv. 53:378.] The king must "justify" his title by proving legitimate descent from "the Fatherhood of Geb"

The King got his authority by appointment: "The Great Corporation" of Heliopolis "acknowledged the divine rightness of the king on earth," with "the acknowledgment of his divine descent... this was pronounced in the course of a court procedure..." (JNES 13:191).

249. The two lands are filled with the children of thy children; multitudinous is the number of thy seed; thy Ba is created in the hearts of thy people (pet); she (Hatshepsut) is the daughter of Ka-mut.f (the Coronation priest).

198. A Son does what he does for his father out of the love in his heart.... For he has put it into my divine heart to make his monument, that I might establish his authority (sekhem, power) even as he has established my authority, that I might make firm his house forever.

PHARAOH'S AUTHORITY ACCORDING TO ABRAHAM

1:21 Now this king of Egypt was a partaker of the blood of the Canaanites by birth

Urk.IV,i,172. I filled it (Egypt) with plunder from foreign lands... with the children of the great ones of Retenu (Palestine and Syria)... as ordered by my father Amon.

1:22 From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

Lacking natural boundaries, at all times there was a flow of Canaanites into Egypt by "the oldest road in the world" (A. H. Gardiner, JEA 6:99; W. Westendorf, ZDMG 114:413; S. Yeivin, JNES 27:37ff). Infiltration and invasion from Palestine was "a recurrent menace throughout all her (Egypt's) history" (A. H. Gardiner, Eg. of the Phars., p. 98). The symbol of the Canaanite invader was Seth, bandit, apostate, pretender (S. Schott, Siege 'ub Seth, pp. 17, 19, 21), who "devised a scheme... to exalt himself" (ib. p. 22), and at all times claimed and sometimes occupied the throne of Egypt (A. Scharff, Aegypten, pp. 46f); his claims went back to prehistoric times when Horus opposed him (P. Kaplony, Orientalia 35:408f). His claim was never settled and to the end the Canaanite Baal and Warrior maintains his right to the rule of Egypt (E. Montet, Drame d'Avaris, pp. 52-53, 200).

1:23 The land of Egypt being first discovered by a woman...

1:24 When this woman discovered the land it was under water, who afterward settled her sons in it and thus, from Ham /through the woman/ sprang that race which preserved the curse in the land.

1:25. Now the first government of Egypt was established by Pharaoh the eldest son of E. the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

1:26. Pharaoh, being a righteous man established his kingdom...seeking earnestly to IMITATE that order

26. established by the fathers ~~in the~~ in the first generations, in the days of the first patriarchal reign, even in the reign of Adam & also of

This is the story of the coming of the Lady Hathor to Egypt after the Flood, exploring the length of the land by water, and establishing her son as King at the main shrines along the river. The event was commemorated throughout Egypt in great water festivals. The subject has been treated by H. Junker, Onuris, and Auszug der Hathor-Tefnut; Sethe, Urk.V,3, 21f W. Spiegelberg Sonnenauge.

Urk.IV,i,266. /A typical formula showing the interplay between patriarchal and matriarchal endowment/. (The King is) Horus, the Victorious Bull (conqueror of the land), beloved of Ma'at (the lady who established government)...who come forth from Aton, whose position (place) was advanced by S^cryt ("She who promotes") she is also the Uraeus as the deadly opponent of his enemies). He is the Two Ladies (Nebty), appearing (with) The Uraeus (fire-breathing), in mighty strength...sanctified (sdsr) by Amon * * from Son to Son in the Kingship...

100. Hear ye Fathers-of-the-god of this temple, ye priests, etc. make libations at my pyramid and sacrifices at my altar. 101. reverence (smkh) the monuments of my majesty; pronounce my name, recall (recite) my titles, give praise to my image (status) honor the symbol (hnty) of my majesty; cause my name to be in the mouth of your servants, and my memory to be before your children. Because I was a worthy (mnkh) king because of what he did whose name deserves to be remembered for his singular courage, in view of what I did in this land, of what is known to you. This is no fiction that is before you, it is no mere boasting.

/Thus the Pharaoh seeks earnestly to be taken seriously/

"The Pharaohs who insisted on divine nativity were all suspected of not having the purest solar blood in their veins," the problem of legitimacy haunts them (Moret, Royaute, p. 62).

61. /the primal coronation rite/ So all the gods and all the spirits came together to hail God upon his throne...they rejoiced before him in his Temple, the source of all good things.

63. Following this pattern the King "passes through the secret doors in the glory of the Lord of Eternity, following in the footsteps...In the way of the Great Throne. He enters the heavenly court

and mingles with the gods, with Ptah, the Ancient of Days (lit. Lord of Years). 64. being received; into the company "of the gods who were before him and after him." with the gods of Ta-tenen (the first settlement of the earth).

275. (A WOMAN CLAIMS TO BE) the daughter of Re, the image of Amon...the image (tit) of Amon on earth, the Lady of Crowns; the literal daughter of Amon, physically, the eternal image of Amon-re...his living statue on earth the image of Re, the Egg of Amon...who fuses with Amon... the daughter of all the gods. The Lady of Appearance, beautiful of forms (khprw) on the throne of Atum like Re. The daughter of Re, the image of all the gods, etc.

1:26...Noah, his father, who blessed him with the blessings of earth and with the blessings of wisdom,

Shabako, 10c-12c (At the first coronation) Geb (the Earth-god, the wise first parent, Bonnet, Lex.) was troubled in his heart, that he had given equal portions to Horus and Seth /The Canaanite, see above/ And so he gave the whole heritage to Horus, the son of his son, his Firstborn.

12ab-18ab. Geb addressed the assembly (ancestry) of the gods: I have chosen thee (pointing to Horus) to be the initiator (Opener of the Ways), thee alone. (Pointing to Horus) My inheritance belongs to this my heir, let it go to the son of my son, the Opener of the Ways, my Firstborn who leads the way. This is my son, who was born on the day of the Opening of the Ways (Creation, New Year).

13c-14c...Thus was the land united and received the great name of Ta-tenen (the first habitable land)...the Lord of Eternity. The two crowns of power (authority) grew together on his head. /This was the drama performed by Menes at the founding of the First Dynasty/

Urk.IV,i,202. It is the matriarchy (Nbty) who bestow "the blessings of kingship" (wah nsbyt).

1:26 but cursed him as pertaining to the priesthood

P. Kaplony, Or.37 (1968), pp. 1-62, a study of the legal and moral insecurity of Pharaoh; citing (ib. p. 342) a newly-discovered text showing that the Egyptians of the 5th Dynasty had serious doubts about the divinity of Pharaoh.

H. Kees, Aegypten, p. 172. A "state cant" was necessary to defend Pharaoh's pretensions to sanctity, which were always doubted.

C. Beatty Pap. No.I (Gardiner, Br. Mus.) Pl.1a, 1.1: it was in the mysterious long ago that the infant Hor came before the Most High God seeking

the office of his father Osir. There was a Council held at On and all the great ones were there. Horus claimed the crown and all approved—but the matter was not settled, for the Most High God was silent and angry with the Assembly, 1.9 for slighting Seth the Son of Nw.t (the heavenly Mother)

Neferhotep Inscr. (M. Pieper), p. 10. The King spends his days in the archives "trying to learn about God in his true form"

Joseph c. Apion. I, 26 (232ff) Amenophis wanted to see the gods as did Horus, one of the kings before him. Another king of the same name before him wanted the same thing, and it was believed he shared in the divine nature because he could foretell the future. He was warned against such presumption.

1:27. Now Pharaoh being of that lineage (i.e. matriarchal) by which he could not have the right of the priesthood, notwithstanding the Pharaohs would fain claim it from Noah through Ham, therefore my father was led away by their idolatry.

Urk. IV, i, 157 (Pharaoh protests too much) I am his son; he commanded that I be upon his throne while I was still in the nest. He begot me right willingly * * * This is not a fiction, there is no deception in it—ever since my majesty was a small child, while I was still a nursling in his Temple, before my initiation (bs) as a priest... 159. I was raised up to the exalted place of the Lord... (this is no) fiction... A recounts a heavenly journey in the manner of the Patriarchs—the ultimate claim to a divine calling * * * the gates of heaven; he opened to me the doors of the horizon. I flew to heaven as a divine hawk to behold his majesty. I saw the forms of transition (khprw) of the glorious one of the horizons upon the secret ways of heaven. 160. Re himself confirmed (smn, established) me; I was enobled (sah) with the glory (kha'w) that was upon his head... I was fitted out with all his brightness (akhwt); I received a fulness (ssaa) of the perfection of the gods, even as Horus received his enlightenment (ip d.t) in the Temple of my father Ammon-Re. I was endowed * with the authority (s'h) of a god.

The inscriptions, hymns, prayers, and rites that run thru the centuries are only outer form, they should not deceive us: Pharaoh was always unsure of his authority over his own people... (H. Kees, AZ 64:100)

According to G. Posener, the claims of Phar. to divinity are "pure metaphors...without content: never taken literally. "The royalty is divine, but the king...?" F. Daumas RHR 160:132). Though

there is a serious side to the religious texts, nobody was fooled (ib. p. 135), and they viewed the Pharaoh as a normal human being "with lucidity and detachment" (p. 136).

A moving passage from Ed. Meyer on Pharaoh's frustration (G.d.A. I², 171): Never on earth was it attempted with such energy and persistent determination (Knosequenz) to make the impossible possible... They believed on it in deadly seriousness and kept on from generation to generation trying to pick the lock. And yet behind it all is still the feeling that all this glory is only a show. They forever pre-occupied themselves with the secret of eternal life, "the king's secret."

Under some kings who overplayed the role it became "wearisome, boring, forced, repetitious, and contrived" Nide G. Davies, Rock Tombs of El Amarna.

The formula "this is no lie (grg), there is no fraud (iwms) in it," was repeated by Alexander in a significant context. Darius through the proper rites had been recognized as legitimate King of Egypt; his rival Alexander had been declared legitimate son of Amon--he too was Pharaoh; Alexander found the defeated Darius on the point of death, laid his hands upon his head to heal him, commanding him to arise and resume his kingly power, concluding, "I swear unto thee, Darius, by all the gods that I do these things truly and without fakery (peplasmaenos) To which Darius replied with a gentle rebuke: "Alexander, my boy...do you think you can touch heaven with those hands of yours?" (Ps.Call. II.20, 2).

[Here again as in the Genesis Apocryphon and the stories of the Idolatrous gods of Pharaoh (above) the vindication of priesthood depends on the healing of a sick Pharaoh. Note also that Alexander to assert his priesthood uses the Egyptian formula (nn grg nn iw ms)]

1:28. But I shall endeavor hereafter to delineate the chronology running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time

Rameses IV (like Neferhotep, Amenophis, etc.) spent his days "investigating (the annals) of Thoth who is in the House of Life (the archives of the royal genalogy--Gardiner); he says: I have not left unseen any of them all, in order to search out both great and small among gods and goddesses, and I have found...the entire Ennead (The Ennead is really the King's ancestral

line--Anthes) He understood things like Thoth, and has penetrated into the annals like the maker thereof, having examined the writings of House of Life (JES 24:162)

The dependence of power and priesthood on the possession of the Book of All Knowledge is the theme of the famous Setne romance (Nibley, Eg. Endowment, pp. 177f)

Lanzone, Dizionario III, Pl. 169, IV, 17: At the coronation and succession Amon, Thoth, and Sechat are all seen busily inscribing the new King's name to record the event.

Urk. IV, i, 288. Thoth speaks: I register the annals of my daughter (Hatshepsut) at the beginning of millions of countless jubilees; thou hast appeared as King...as Horus...forever.

1:31 The records of the Fathers even the patriarchs, concerning the right of the priesthood, the Lord my God preserved in mine own hands.

The gnwt, "clearly indicated ancient historical records...and is habitually translated by scholars as 'annals'...But nothing of the kind had been recognized by Egyptologists until" Schaefer, Borchardt, and Sethe "diagnosed the true nature" of the gnwt as royal genealogies going back to prehistoric times (Gardiner, Eg. of the Phars., p. 62).

Urk. IV, i, 252. Thoth the Scribe...writes down the names of the King, while his companion Sechat, the lady secretary who is in charge of the House of the Divine Books, writes down the name 'Golden Horus with the divine Crowns' and says: I give thee endless years /Without her records the claims of Pharaoh would not be valid/.

1:31. Therefore a knowledge of the beginning of creation, and also of the planets and stars, as they were made known unto the fathers, have I kept even unto this day.

The preexistent Corporation at Heilopolos (the great observatory) "apparently was the court which performed the nomination of the king by acclamation...I prefer to call it either the pedigree of the gods or the lineage of Horus, and NOT the Ennead....the pedigree was looked upon by the Egyptians as a COSMOGONIC CONCEPT with Atum as the premeval deity." (Anthes, JNES 18:173)

Urk. IV, 283. I appear as King of Eternity in the eternities of everlasting existence (d.t), while she (Hat. is King of the living. A king in this land...having appeared in glory on my eternal throne as Lord of all that which is encircled by the Sun in its eternal round (shenen.t, cf. Shinehah).

/Suggesting Fac. No. 2/

31 and I shall endeavor to
WRITE some of these things
upon this record, for the
benefit of my posterity
that shall come after me.

61. Inni: I speak unto you, O ye people, hearer
that ye may do good as I have, that you may
receive like good in return. I passed my days
in peace, devoid of wrong-doing; my years passed
pleasantly; none hated me, none corrected me;
I was not petty nor dissembling; I was a leader
of leaders

119. Paheri: My conscience was my guide on the
way of the King's commendations; my pen made me
famous....120

So far the leading theme of the Book of Abraham emerges as a vitally important one: the nature of that priesthood by which the power of God is exercised among men. What Abraham seeks and Pharaoh claims is nothing less than "the blessings of the fathers, and the right...to administer the same," understood by both men to be a "right whereunto (one) should be ordained" (Abr.1:2). The lesson of the ancient Abraham traditions now coming to light is that only Abraham holds the keys, as modern revelation confirms: "For whoso is faithful unto/obtaining of these two priesthoods...are sanctified by the Spirit unto the renewing of their bodies. They become...the seed of Abraham..." (DC 84:33f). From which statement it is clear that the priesthood is desirable above all things because it is nothing less than the key to eternal life, the power of the resurrection. This is the very power that Abraham's royal rival in the old legends claims to possess when he boasts to Abraham, "It is I who give life, and I who take it!" But when he tried to put Abraham to death, he could not, and when he was mortally smitten it was not his own priests but Abraham who restored him to life. Like Darius in the Alexander Romance just quoted, he learned "that the rights of the priesthood are inseparably connected with the powers of heaven and that the powers of heaven cannot be controlled nor handled only upon the principle of righteousness." (DC 121:36)

Now let us consider the aftermath of the King's unsuccessful attempt to sacrifice Abraham to his god, *(Fac. No. 1)*, in which he recognizes the power of Abraham's God and seeks in the royal manner a courteous exchange of priesthoods with the Patriarch. It is an important episode of the Abraham story, but by no means the final one. The scene is

(Fac. No. 2)

Footnotes to Part II

- ✓¹Treated in Improvement Era, Feb.1969, pp.65-67; April 1969, pp.69-72.
- ²B.Z. Wacholder, in Hebrew Union College Annual 35 (1964), p.43.
- ✓³Era, Jan. 1969, pp.26-33.
- 9 ✓⁴Era, April 1969, pp.66-69.
- ✓⁵R.C. Webb, Joseph Smith as a Translator; p.
- 10 ✓⁶P. Trésson, in Revue Biblique 42 (1933); pp.57-78; A. Erman, ZAS 21 (1883), pp.54-60.
- ✓⁷A. Moret, Histoire de l'Orient, I, 504-7, for a good treatment.
- 11 ✓⁸H. Genoll, Israeliten und Hyksos, p.36.
- ✓⁹The latest study definitely rules out the Sumerian Ur,,and places Abraham's Ur "in the Urfa-Haran region," C.H.Gordon, "Where is Abraham's Ur?" Biblical Archaeological Review 3 (June 1977), pp.2off.

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