



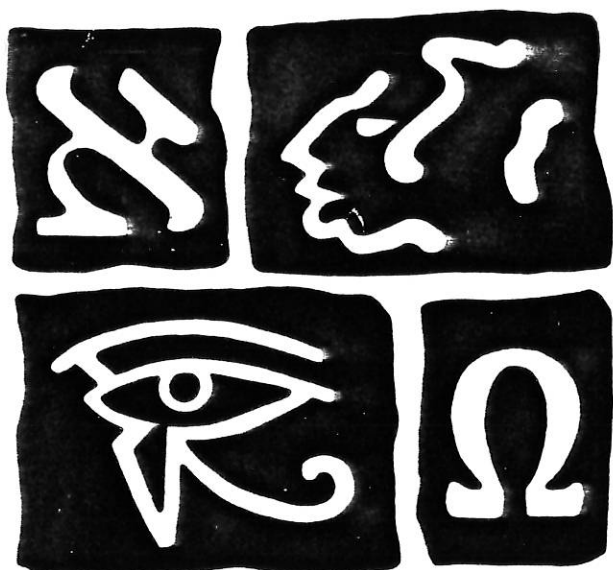
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**Ramses II BYU Exhibit:  
Supplementary  
Comments on  
the Artifacts**

Robert F. Smith

SMI-86

**Preliminary  
Report**

FOUNDATION FOR  
ANCIENT RESEARCH AND  
MORMON STUDIES

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**RAMSES II BYU EXHIBIT<sup>1</sup>**  
**SUPPLEMENTARY COMMENTS ON THE ARTIFACTS**

by

Robert F. Smith  
April 1986

**Entryway to Museum**     Ra'mose II in War Chariot on Piers of Temple Pylon

The outside of the annex to the Bean Museum specially built for this exhibit features Ra'mose (Ramesses) II in his war chariot with bow drawn as he counter-attacks the Hittites at Qadesh on the Orontes River in Syria in either 1285 or 1274 B.C.<sup>2</sup> (see #45)--an idealized representation of the pylon (portal) on either side of the front of a typically Egyptian monumental temple entrance pylon or propylon of the 18th Dynasty and later, e.g., at the front of Ra'mose II's addition to the Temple of Min-'Amon at Luxor,<sup>3</sup> the massive Temple of

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<sup>1</sup> "Ramses II: The Pharaoh and His Time," at the Monte L. Bean Museum, Brigham Young University, 25 October 1985 - 5 April 1986, courtesy of the Egyptian Museum, Cairo, Egypt. The following comments employ the artifact numbers contained in Lisa K. Sabbahy, Ramses II: The Pharaoh and His Time Exhibition Catalog, ed. C. Wilfred Griggs (Provo: BYU Press, 1985), along with the class notes of C. J. Mason. One may compare the photographs therein (some very nice photos contained in the February 1986 issue of BYU Today, pp. 22-28, and in the LDS Church News for Dec 8, 1985, pp. 8-9), or examine the artifacts in person at showings in Vancouver, British Columbia (Expo '86), Jacksonville, Florida, Memphis, Tennessee, Denver, Colorado, Boston, Massachusetts (by summer 1988), etc. Also available is a 15-minute videotape by C. Wilfred Griggs, "Ramses II: The Pharaoh and His Time; An Introduction," John Clemons video editor & director (BYU Motion Picture Studio, 1985/1986)--sold by BYU Bookstore for \$15.95, and by FARMS for \$18.00 (RAM-V) postpaid.

<sup>2</sup> Ra'mose II acceded to the throne in either 1290 or 1279 B.C. On the chronological issue, see K. Kitchen, Pharaoh Triumphant: The Life and Times of Ramesses II, King of Egypt (London/Warminster: Aris & Phillips, 1982/1983/ 3rd corrected impression, Mississauga, Canada: Benben Publications, 1985), p. 239, and Journal of Egyptian Archaeology, 66 (1980), 266.

<sup>3</sup> C. R. Lepsius, Denmaeler aus Aegypten und Aethiopien, III:166; likewise illustrated at Karnak, Abydos, and Abu Simbel (inside N. wall); cf. also his Beit el-Wali Temple, outer hall (Kitchen, Pharaoh Triumphant, p. 33; now resited), and his Qadi el-Sebu'a Temple (also resited; see note 4, below, for additional sources). The scene is typical also of Tut-'ankh-'Amon hunting animals or battling Asians and Africans (on the painted chest and gilded fly-whisk from his tomb), Seti I in his battle against the Canaanites on the N.E. wall of the hypostyle hall of his Karnak Temple (Lepsius, Denkmaeler, III:130a; Kitchen, Pharaoh Triumphant, p. 21), and of Ra'mose III in his battle with the Sea Peoples as depicted on the north exterior wall of his mortuary temple at Medinet Habu (Medinet Habu, I:32 [Chicago: Oriental Institute, 1932]).



'Amon-Ra' at Karnak, the Ramesseum in Western Thebes (termed "the tomb of Osymandyas" by Diodorus), the Temple of Horus at Edfu, and the Temple of Isis on the Island of Philae (now inundated, so that the Temple has been moved to the Island of Agilkia)--all exhibit this architectural trait. In fact, "the



two symmetrical piers of the pylon are the two mountain peaks" between which the sun-disk arises in the East--as depicted in the Egyptian "horizon" glyph.<sup>4</sup> Indeed, Robert North compares the pylons at Karnak and Edfu with the pylon of the Temple of Solomon in Jerusalem (KJV "porch" II Chron 3:4).<sup>5</sup> Moreover, Bruce Warren notes that there are two mountains at the south edge of the Tuxtla range, Veracruz, Mexico, which are aligned so that the sun rises between them if seen from the West over a jaguar monument found in the crater of St. Martin Pajapan (as with the Egyptian Rwti-lions in # 24).

# #1 Three Sandstone Column Drums Usurped and Redecorated by Ra'mose II

Originally used by Thut-mose IV (Dynasty 18), usurped by Ra'mose II<sup>6</sup> in the next Dynasty, and later used as part of a foundation in the reign of the Roman Emperor Trajan. Found on Elephantine Island (where a small Jewish temple was located from the 6th to the 4th centuries B.C.). Red and blue paint still evident. Ra'mose is shown from the waist up wearing his blue war helmet and a pleated linen gown over his left shoulder. Overhead, the Horus falcon holds the circular **shen**-sign (enlongated versions of which, known as "cartouches," enclose the nomen and prenomen<sup>7</sup> of Ra'mose): Egyptian **sn**, **sn**, **snw**, mean "ring;



<sup>4</sup> J. Yoyotte, Treasures of the Pharaohs (Geneva: Skira, 1968), pp. 228-229, and plates 251, 253, 262-263 (cf. figure 70); K. Lange & M. Hirmer, Egypt: Architecture, Sculpture, Painting in Three Thousand Years, 4th ed. (N.Y./London: Phaidon, 1968), plate 269, and colorplate LX. A. H. Gardiner, Egyptian Grammar, 3rd ed., "Sign List," N 26-27 (**3ht**). The mountain may also represent the primeval mound of the creation (at sunrise of each new day).

<sup>5</sup> North in Howard Bream, ed., A Light unto My Path, p. 387, citing Vetus Testamentum, 14 (1964), 331-343 (cf. I Kings 6:2). Note also the lotus-blossom decor of the rim of the great Bronze Sea and of the capitals at the top of the twin entrance pillars, Jachin & Boaz, of the Temple of Solomon (I Ki 7:19, 21-22, 26), **śuśan** "lotus" being, in each case, a loanword from Egyptian (Stricker, Acta Orientalia, 15:7).

<sup>6</sup> Moses surely had a name originally based on this familiar Egyptian pattern (Thut-mose, Ra'mose, 'Amon-mose, 'Ah-mose, etc.) meaning that such-and-such a god "-is-born" (see Albright in note 35, below).

<sup>7</sup> The **nomen** and **prenomen** are the birth-name and throne-name, respectively. The cartouche in which the name is enclosed serves a kind of protective function, as do certain kinds of ritual circumambulations and prayer circles. As in the Bible and Book of Mormon, the given name and the coronation name might be very different: Mattaniah became King Zedekiah (II Kings 24:17), and successive Nephite kings became Nephi 1, Nephi 2, Nephi 3, etc. (Jacob 1:11). Similarly, in LDS temple ritual, participants become kings and queens and are

encircle, enclose, surround, cover; circuit, circumference," and the **shen**-sign (see **shen** in #25), which originated as a double rope encircling the entire region within the circuit of the sun (or of the king, who is the sun-god incarnate),<sup>8</sup> is probably closely related to Book of Abraham **Shinehah**, "The Sun" (Abr 3:13; cf. 1:9),<sup>9</sup> and is certainly cognate with Hebrew **šana**, "year; repeated action, change, cycle of time" (Gen 1:14,16, Wisdom of Solomon 7:18-19; cf. Lk 3:1, Jn 11:49).

The inscription immediately above the king's head begins with a triangle and `ankh-sign (followed by a sun-disk, etc.), reading **di`nh**, etc., "May life be given," with the triangular glyph resembling very closely a sign on the two-inch long Chiapa de Corzo cylinder seal (Chiapas, Mexico), as noted by the late W. F. Albright in 1958.<sup>10</sup> The `ankh-sign is well known as a form of the Christian cross with a handle (**crux ansata**).



## #2 Funerary Scribal Palette

Of schist (regular palettes were made of wood); discovered at Mendes (Tell el-Ruba`a/ Pr-b3-nb-ddt) in the Delta of Lower Egypt; Late Egyptian. Used by scribe as portable pen and ink kit. Dried red and black ink cakes contained in two depressions encircled by **shen**-signs: red for headings (rubrics) and black for most writing, which was termed by Egyptians **mdw ntr**, "words of God; sacred writing; script."<sup>11</sup> The patron god of scribes was of course the multi-talented Thot (Dhwti, "Ibis"/ Job 38:36, Thwt), whose wife Seshat (Sš3t) wrote the names

given new names (cf. Revelation 2:17, 3:12, Mosiah 1:12, 5:11-12).

<sup>8</sup> A. H. Gardiner, Egyptian Grammar, 3rd ed. (Oxford, 1957), p. 74, and "Sign List," V 9n. E. A. W. Budge, The Mummy, 2nd enlarged ed. (Cambridge, 1925), p. 264, "represented the orbit of the sun." The **shen**-circuit is also considered to represent the outer temenos wall around early pyramid-temple complexes, as for example around the well-known step-pyramid of King Djoser at Saqqara.

<sup>9</sup> H. W. Nibley suggesting Egyptian **šn**, "circuit," and (**n**)**hh**, "eternity (dynamic)," as the source of Shinehah, and that this also calls to mind that God's course "is one eternal round" (I Nephi 10:19, Alma 7:20, 37:12). Budge says in, The Book of the Dead: The Papyrus of Ani, The Medici Society Edition (London/ N.Y.: Putnam's, 1913; reprint, University Books, 1960), p. 259, that it bears "in its claws the emblem of the sun's orbit (**shen**), which symbolizes eternity."

<sup>10</sup> Albright noted, in response to a query about it from the late Thomas S. Ferguson, that the seal contained "several clearly recognizable Egyptian hieroglyphs" (letter of 24 May 1958), cited and pictured in Ferguson, One Fold and One Shepherd, 1st ed. (San Francisco: Book of California, 1958); rev. ed. (SLC: Olympus, 1962), pp. 22-24.

<sup>11</sup> A. H. Gardiner, Egyptian Grammar, 3rd ed., p. 1; R. O. Faulkner, Concise Dictionary of Middle Egyptian (Oxford, 1962), p. 122.

of kings on the leaves of the sacred Erica tree of Heliopolis<sup>12</sup> (just like Nephthys, Nbt-hwt, "Lady-of-the-House"; cf. #20)--similar to the androgynous Mayan parallel god, Itzam-Na ("Iguana-House").<sup>13</sup> The wife of Itzamna was the red goddess of painting, Ixchebelyax/ Ixchel. Compare Maya Tlillan & Tlapallan, the "Black & Red" land of writing in the Los Tuxtlas area of the Gulf of Mexico.<sup>14</sup>

### #3 Berlin Satirical Papyrus

Humorous papyrus, featuring animals in human-like role reversals; drawn on papyrus in red, black, blue, and brown. From New Kingdom (probably Dynasty 20). This is not unusual, and the London Satirical Papyrus shows a wolf herding goats and a cat herding geese, while the Turin Satirical Papyrus has the king of the mice in his war chariot, drawn by dogs, attacking a cat fortress.<sup>15</sup>

### #4 Statue of Scribe Ra`mose-Nakht, High Priest of 'Amon at Thebes

Grey granite statue of High Priest of 'Amon, Ra`mose-Nakht, discovered buried in the Court of the Seventh Pylon of the Temple of Karnak. From New Kingdom when the High Priest of 'Amon (Hebrew 'Amon<sup>16</sup>) was very powerful. He

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<sup>12</sup> Thot was god of wisdom, order, and moon; he was inventor of all arts, magic, music, medicine, arithmetic, priesthood, hieroglyphs, and the sciences (cf. Hermes). His wife Seshat was goddess of writing and history. Mayan Itzamna, in human form, was the first priest, taught writing, and was god of healing and medicine. The sacred ~~isa~~-tree in the Great Temple at Heliopolis was the Erica of Osiris (or the Persea). For further information, see #20.

<sup>13</sup> J. E. S. Thompson, Maya History and Religion (Univ. of Oklahoma, 1970). Cf. my unpublished 1973 review of David H. Kelley, "The Nine Lords of the Night," Contributions of the University of California Archaeological Research Facility, Number 16 (Berkeley: U.C. Dept. of Anthropology, Oct 1972), pp. 53-68. Cf. also G. E. Gibson, "The Vedic Nakṣatras and the Zodiac," in Walter J. Fischel, ed., Semitic and Oriental Studies Presented to William Popper, U.C. Publications in Semitic Philology XI (U.C. Press, 1931), pp. 149-165, plate I.

<sup>14</sup> Miguel Covarrubias, Mexico South: The Isthmus of Tehuantepec (1947), p. 137, and n. 44, citing W. Jimenez Moreno on the Tlillan-Tlapallan-Tlatlayan (Olmec Gulf coastal area) whence came Quetzalcoatl. Bruce W. Warren has kindly provided this and the following Mesoamerican parallels herein.

<sup>15</sup> Both in C. R. Lepsius, Auswahl der wichtigsten Urkunden des aegyptischen Alterthums (Berlin, 1842), plate 23.

<sup>16</sup> Nō-'Amon, "City-of-Amon" (Nahum 3:8, Jer 46:25), is naturally Thebes. The Greek spelling is 'Ammon, 'Amon- (such variants also appear in Book of Mormon manuscripts), or 'Amoun. H. Nibley has suggested this name as the source for Book of Mormon Ammon (Mosiah 7:3; 27:8), along with other names

sits as a scribe with a baboon of Thot<sup>17</sup> protectively high on his back and shoulders. The text provides his titles, including: "Overseer of all prophets of all gods of Thebes," and "High Priest of 'Amon." The artistic quality is somewhat realistic (rolling fat), which is a remaining legacy of the 'Amarna period. The manner in which he is seated is typical of Egyptian sculpture since the 4th dynasty,<sup>18</sup> but is also very similar to that of the statue of "The Scribe of Cuilapan" from the Monte Alban II period (Oaxaca, Mexico).<sup>19</sup>

#### #5 & 6 Glazed Terracotta Tile Fragments Decorated With Fish & Lotus

Ramesseide decorative tiles from the Palace at Pi-Ra'mose Mery-'Amon "Domain-of-Ra'mose-Beloved-of-'Amon" (= Tell el-Daba` = Qantir/ biblical Ra'mses<sup>20</sup>), near Avaris, in the eastern Delta, further showing the 'Amarna period artistic influence. Of particular interest hereon are the zigzag lines which represent water (cf. #11, 24, 39, 62), just as they do in Book of Abraham Facsimile 1:12, though there they represent specifically celestial waters--as they do also in some Canaanite art.<sup>21</sup>

Many hypocephali likewise represent celestial waters under their celestial boats, and they are understood to be present even though absent--as in the particular scene in Facsimile 2:4 of the Book of Abraham, which is specifically said to signify the firmament of the heavens (Hebrew **raqiya`/ Raukeeyang** in

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using this element, in his Lehi in the Desert and the World of the Jaredites, pp. 22-23, 31; see also Herodotus II, 42, and Plutarch, Isis and Osiris, 9, 354C (Moralia V), Zeus = 'Ammon (cf. Alma 18:2-5, 11, 19:25).

<sup>17</sup> Mayan God N is now considered to be the scribe with the calendar name of One Monkey (**Hun Chuen**), as Linda Schele pointed out in her "Tenth Introductory Workshop on Maya Hieroglyphic Writing," 22 March 1986, at the University of Texas at Austin.

<sup>18</sup> Compare for example the granite statue of Horemheb as a government official (Metropolitan Museum of Art, N.Y., 23.10.1), the granite statue of chief lector-priest Petamenope, ca. 650 B.C., from Karnak (Cairo Museum, JE 37341), and a statue of an Egyptian scribe prepared for dictation (Oriental Institute, Chicago, 13648).

<sup>19</sup> **Cuilapan**, "Place of Writing." MA II dates from 200 B.C. to A.D. 100. Ignacio Bernal, The Olmec World (U.C. Press, 1969), p. 65, and plate 28.

<sup>20</sup> Gn 47:11, Ex 1:11 (Pithom was at Tell el-Rataba or Tell el-Maskhuta, both in Wadi Tumilat), 12:37, Nm 33:3,5. Avaris was the capital of the Hyksos kings during Middle Bronze II.

<sup>21</sup> J. Gray, The Canaanites (Praeger, 1964), pp. 162-163, plate 28; cf. Man, Myth, and Magic, II (N.Y., 1970), p. 206c, having Ba'al Hadad, "Lord of Storms," standing on wavy lines representing waters, clouds, and mountain tops (Ugarit ca. 2000 B.C.).

Seixas-style transliteration).<sup>22</sup> The solar Hnw-bark of Sokar (identified with Horus/Hrw "Sky"), seen there, frequently has beneath it the wavy lines, as in the beautiful bronze hypocephalus from Tomb G 50 B, Abydos (Cairo Museum).<sup>23</sup> A common mullet-fish is depicted in #5. The bulṭi-fish depicted on #6 was thought to eat the leaves of Islamic Paradise, and was, along with the lotus, a symbol of rebirth. Later, the Christians likewise used the fish as symbolic of resurrection and the Church (note particularly the word-play on Greek IXTHUS, "FISH," as an acronym for "Jesus Christ, Son of God, Savior"). Izapa Stele 5 (Chiapas, Mexico), currently on display in replica at the BYU Museum of Peoples and Cultures, likewise features wavy lines and fish.

#### #7 Statue of Canaanite God Horon with Ra'mose II as Child

Of grey granite (Dynasty 19) with limestone restoration; discovered in the winter of 1933-34 by P. Montet at Tanis (Ṣa'n el-Ḥagar/ D`nt), which is known biblically as **Zo`an** (Nm 13:22, Ps 78:12,43, Isa 19:11,13, Ezk 30:14), in the eastern Delta of the Nile. The pose of the young prince is very similar to that of the ensign for the local Tanis Nome (Province 19). The Egyptian Horus (Hrw) Falcon is here cross-identified with the Canaanite god Horon, who is an 18th Dynasty import from Syro-Palestine.<sup>24</sup> The epithet "Beloved-of-Horon"



(mry-Ḥwrwn) can be read following the royal cartouches on both sides of the base of the statue. The name of this Canaanite god there can be vocalized as Ḥu-ru-n(a), following the contemporary Egyptian syllabic orthography (as



<sup>22</sup> The mode is Sephardic Jewish, as noted by the late Louis Zucker in *Dialogue*, III:2 (Summer 1968), 51 (his article is reprinted as an introduction to a reprint of J. Seixas, *Manual Hebrew Grammar For the Use of Beginners*, 2nd rev. & enl. ed. [Andover: Gould & Newman, 1834/ SLC: Sunstone Foundation, 1981]), which was used in Joseph Smith's Kirtland, Ohio, School of the Prophets in 1835 & 1836. Cf. Nibley in *Sunstone*, IV:5-6, p. 51, citing Erman & Grapow, *Woerterbuch*, III:230. See also *Pyramid Texts* 138, 620.

<sup>23</sup> W. M. F. Petrie, *Abydos, Egypt Exploration Fund Memoir* 22 (London, 1902), I, plate LXXVI (Dynasty 30).

<sup>24</sup> K. Kitchen, *Pharaoh Triumphant*, p. 161. During the New Kingdom, Horus was termed Harmachis (Ḥr-m-3ḥt) and was considered to be the god of war, while the closely related falcon-god was Harakhte (Ḥr-3ḥty). For details, see Albright, *Yahweh and the Gods of Canaan: A Historical Analysis of Two Contrasting Faiths* (Doubleday, 1968), pp. 138-9, and at *AJSL*, 53:3, below.



reconstructed by Albright),<sup>25</sup> and this virtually matches the later Phoenician usage as *Ḥurun*. Other forms of the name may be listed as follows:

Ugaritic	Ḥoran	South Canaanite	Ḥoron
Bibl. Hebrew	Ḥoron/Ḥawran	South Judahite	Ḥauron(a)
Bibl. Hebrew	Ḥoronayim	Moabite	Ḥauronen/Ḥauranen <sup>26</sup>
Greek	Auronas (Auranitis)	Mandaean	Hauran/Hauraran <sup>27</sup>

Aside from his Dionysiac tendencies, a good deal is known about some other characteristics of this particular god.<sup>28</sup> For one thing, he was a major god of war: Canaanite *Ḥoron* "was identified with Sumero-Akkadian *Ninurta*, the Assyrian war-god," and he was also "a form of the god *Baal*."<sup>29</sup> Albright points out that parallel usage of personal and place-names proves these identifications, as for example in the use of **Bit Ninurta** in the El Amarna Tablets for the place termed **Bet-Ḥoron** biblically,<sup>30</sup> and **Bt Ḥ(w)rn** in various Egyptian

<sup>25</sup> W. F. Albright, Vocalization of the Egyptian Syllabic Orthography (hereafter VESO), AOS 5 (New Haven: American Oriental Society, 1934/ Millwood, N.Y.: Kraus, 1974), p. 50, citing M. Burchardt, Die altkanaanaeische Fremdworte und Eigennamen im Aegyptischen (Leipzig, 1909-10), 687; VESO reviewed by W. F. Edgerton, "Egyptian Phonetic Writing," Journal of the American Oriental Society, 60:473; see also Albright & T. O. Lambdin, "New Material for Egyptian Syllabic Orthography," Journal of Semitic Studies, 2 (1957), 113-117; W. Helck, Die Beziehungen aegyptens zu vorderasien 3. und 2. Jahrtausend v. Chr., 2nd ed., Aegyptologische Abhandlungen 5 (Wiesbaden: O. Harrasowitz, 1971), pp. 553-554.

<sup>26</sup> Ca. 830 B.C. Moabite Inscription of King Mesha, lines 80-81; vocalizations following Albright, "The Canaanite God *Ḥauron* (*Ḥoron*)," American Journal of Semitic Languages and Literature, 53 (1936), 1-12.

<sup>27</sup> Albright, AJSL, 53:11-12, citing Lidzbarski, ZDMG, 61:693-4, and Johannesbuch, p. 232.

<sup>28</sup> W. F. Albright, Yahweh and the Gods of Canaan, pp. 130, 138-9, 248, citing the following: Albright, Archaeology and Religion of Israel, 4th ed. (Baltimore, 1956), p. 80-81; M. J. Dahood, Le antiche divinita semitiche, Studi Semitici (Rome, 1958), pp. 82ff; John Gray, Legacy of Canaan, 2nd ed. (Leiden, 1965), pp. 178ff.

<sup>29</sup> Albright, YGC, pp. 138-139, citing the Arslan Tash Inscription, BASOR, 76:8, Gaster, Orientalia, 11:44, the Amenophis II Plaques, BASOR, 84:7ff, and Posener & Seele, JNES, 4:240-244. Greek *Auronas* is identified with *Horus*, and with *Ba'al*.

<sup>30</sup> See esp. Tablet 290, which Albright uses to identify it with modern *Bet-ur el-Tahta*; some occurrences of the toponym are to be identified with *Bet-ur el-Foqa*; cf. *Beth-Horon* in Josh 10:10-11, 16:3,5, 18:13-14, 21:22, I Sam 13:18, I Ki 9:17, I Chron 6:68, 7:24, II Chron 8:5, 25:13, Judith 4:4; *Hauran* in Ezk 47:16,18 (the nisbe adjectival form, or gentilic, is found in Neh 2:10,19, 13:28); and *Horonayim* in Isa 15:5, and Jer 48:3,5, 13:28 (referring to

lists.<sup>31</sup> As noted by L. Sabbahy (p. 27), Horon was not only identified with Horus, particularly as embodied in the recumbent lion with man's head at Giza, near which Pharaoh 'Amon-hotep II built a shrine to Horon in the mid-15th century B.C. (later added to by Tut-ankh-'Amon and Ra-mose II), but that Great Sphinx at Giza came to be called Harmachis (Ḥr-m-3ḥt, "Horus-in-the-Horizon," i.e., the red morning Sun<sup>32</sup>; cf. the sphinx at #19, below). The late 19th Dynasty Harris Magical Papyrus mentions Horon 4 times, which is "more often than any other Semitic deity whose name occurs in the same text" (Harris 501, verso I,7, II,1-2, and end).<sup>33</sup> Earlier he appears in the Ugaritic Baal Epic.

Our interest in this deity is particularly acute due to the high probability that his name is the very element used in the name of a father and his son in the Book of Mormon in the mid-first century B.C.: **Pahoron** I, and **Pahoron** II (Alma 50:40 - Helaman 1:9).<sup>34</sup> Pahoron the Elder is chief judge and governor of the Nephites, as well as a leader in a war against the Lamanites. Moreover, his three sons all have name-forms highly suggestive of the Egyptian **p3**-element:

**Pahoron**

**Paanchi**

**Pacumeni**

the Moabite town on the Bashan plateau mentioned in the inscriptions of Shalmaneser III, Tiglath-Pileser III, and King Meshah), Albright, AJSL, 53:7-8.

<sup>31</sup> Such as that of Pharaoh Shishak I, ca. 918-920 B.C. (Dynasty 22), which Albright read as **bi-ta-h-wa-ru-n** (VESO, p. 15), citing J. Simons, Handbook for the Study of Egyptian Topographical Lists of Western Asia (1937), 204. This, he subsequently decided, could only have value for giving us the consonantal structure as **Bthwrn** (B3-ti-h-w3-rw-n), AJSL, 53:6. Gardiner, Egyptian Grammar, p. 52, agrees.

<sup>32</sup> M. Lichtheim, Ancient Egyptian Literature, II:39; Cf. Pyramid Text 854; Harmachis came to be associated with Mars and was even termed Ḥr-dšr, "Red Horus," in later times, according to Budge, Gods of the Egyptians, I:470, II:75,303 (he is otherwise also termed "Eastern Horus," "Eastern **b3**," as well as Ra-Ḥr-3ḥty, "Ra-Horus-of-the-Horizon", M. Lichtheim, Ancient Egyptian Literature, I:49-50). Horon/Horus is here to be identified as well with the falcon-headed, Egyptian Canopic god normally termed **Qbh-snw.f**, and therefore with Elkenah in the LDS Book of Abraham (Fac 1:5), and with the cardinal direction East, JEA, 36:9-10; cf. Ezk 1:10, 10:14, Rev 4:7. See # 24.

<sup>33</sup> Albright, AJSL, 53:3, including 'Astart and 'Anat.

<sup>34</sup> In line with the F.A.R.M.S. Book of Mormon Critical Text Project, we prefer to follow the most frequent spelling of the name as **Pahoron** in the Original Manuscript of the Book of Mormon (Alma 50:40, 51:5-6, 62:44, Helaman 1:2-3,11,13), which is most often followed by the Printer's Manuscript (Alma 62:1-3,6-8,11,14,26,44, Hel 1:2-5,9,11,13), although both rarely have **Pahoran** (Alma 51:7a), and the Printer's Manuscript sometimes departs the Original readings (Alm 50:40xx, 51:2-3,5-7xx,12). These variants are in any case characteristic of the actual usage in the ancient Near East, as we have seen, and may represent actual scribal variants on the Book of Mormon plates.

**P3** is the demonstrative pronoun (later the article) which most frequently appears in Egyptian names during the New Kingdom. In Amarna period Akkadian, it appears as **pa**, **pi**, **pu**, and such names are sometimes used biblically, e.g., **Pinchas** (< **P3-nhsy**, "The-Dark-Skinned-One"), **Pašhur** (< **P3-šd-ḥr**),<sup>35</sup> **Pathros** (< **P3-t3-rsy**, "The-Land-Southward"), **Potiphar**, **Potiphera** (< **P3-di-p3-R**, "The-One-Whom-Ra-Has-Given"), **-pa<sup>a</sup>neah** (< **P3-nḥ(y)**, "The-Living-One"<sup>36</sup>), and the like. Moreover, as noted by Albright himself in December 1949, not only is Book of Mormon **Pahoran** (sic) "close to the Egyptian name Pahor," but **Paanchi** "could be the name of a general, Piankhi, who invaded Egypt in the 8th century B.C. The name Piankhi could equally as well be spelled with 'a' instead of 'i' and still be a good Egyptian name."<sup>37</sup> More than a year-and-a-half earlier, in his first major article for the Improvement Era (an article which engendered the Walters-Albright response), H. W. Nibley had already noted these examples along with many more.<sup>38</sup>

That a theophorus name such as Pahoron might appear in the Book of Mormon need not be regarded as a paganizing feature. Papyrus Amherst 63, for example, contains an Aramaic version of Psalm 20 written in Demotic Egyptian script and

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<sup>35</sup> Albright, VESO, p. 24; YGC, p. 165 (adding in n. 36, that "the formation was very common in the New Kingdom," and that such usage even shows up in 6th century B.C. Judah). Cf. **P3-ʿ3m**, "The-Asiatic," as the slave of a noble at El Kab in Upper Egypt, Breasted, Ancient Records of Egypt, II:1ff.

<sup>36</sup> In Gen 41:45 **Zaphenath-paaneah**, which H. F. Lutz read as **dīt-ḥpr nt ht n p3 nḥ**, "To-Procure-the-Way-of-Life," in University of California Publications in Semitic Philology, X:15 (1945), 289-294 (esp. p. 292). E. A. Speiser, Genesis, Anchor Bible 1 (Doubleday, 1964), p. 311n, read the name as "God speaks: he lives," citing (on p. 314) BASOR, 140 (1955), 31, and J. Vergote, Joseph en Egypte (1959), pp. 141ff. The latter part is identical with the name Pa<sup>a</sup>nkhi (as spelled by Gardiner, JEA, 21:219-223), which is the same in meaning as Hebrew **-Laḥay**, "The-Living-One ('El)" (Gen 16:13-4, 22:14; cf. Speiser, Genesis, pp. 118-119, and Cazelles, Ugaritica, VI:33-35), and Haḥayyim, "The-Living-One (God)," (Ps 56:14; Andersen & Freedman, Hosea, Anchor Bible 24, pp. 205-206). See my comments in "Some 'Neologisms' From the Mormon Canon," Conference on the Language of the Mormons, 1973, May 31, 1973 (BYU, Language Research Center, 1973), p. 65 and nn. 18-21.

<sup>37</sup> December 1, 1949, one-page typewritten statement signed by W. F. Albright (prepared for him by Wesley P. Walters, then a student at Johns Hopkins in Baltimore). Pahoran and Paanchi were the only two names in the Book of Mormon onomasticon "which in any way resembled Egyptian," according to this statement. On Pharaoh Pi<sup>a</sup>nkhi (Piye) of Dynasty 25, see Klaus Baer, "The Libyan and Nubian Kings of Egypt: Notes on the Chronology of Dynasties XXII to XXVI," Journal of Near Eastern Studies, 32 (1973), 24-25.

<sup>38</sup> Hugh Nibley, "The Book of Mormon as a Mirror of the East," Improvement Era, 51 (April 1948), 202-204, 249-251; reprinted without the excellent illustrations in Improvement Era, 73 (Nov 1970), 115-120, 122-125, and much utilized in his Lehi in the Desert and the World of the Jaredites (SLC: Bookcraft, 1952). It was ultimately in response to Nibley's 1948 article (and some earlier work by Ariel Crowley) that Albright's statement was drafted.



using the name Horus (**Hr**) six times, once in place of **YHWH** (Jehovah).<sup>39</sup> There are apparently other theophoric names in the Book of Mormon, including **Chemish** (and Carchemish); **YHWH** (Jehovah) is in any case not difficult to define in terms of the winged Sun-god supreme.<sup>40</sup>

The use of headdress, hair-style, gesture, and hand-held object being used thereon to spell out Ra`-mose's name and royal status in rebus, from the top (sun-disk = Ra`; child with finger to mouth = mes; sedge or scirpus-reed = swt, symbolic of kingship over Upper Egypt, for R`-ms-sw[t]),<sup>41</sup> has many parallels in ancient Mesoamerica.

#### #8 Statue of the Vizier (Wazir) Kha`y

Of black granite; from Temple of Karnak cachette, Thebes; New Kingdom (Dynasty 19). Kha`y was a member of the nobility, and served as Mayor of Thebes, Prophet of M3`t, and Prime Minister (Wazir) of Upper Egypt during the middle of the reign of Ra`mose II (Kha`y was the successor to P3-sr in that office), among other titles and functions described on the back. The inscription surrounding the shrine facade at the front is of the very symmetrical sort typically found in Egypt, and which illustrates the architectonic nature of chiasmus (symmetrical inversion, or mirror-image) in biblical, Book of Mormon, and other literary contexts.<sup>42</sup>

L. Sabbahy mentions (p. 28) that among the duties of the Wazir was included the organizing of the jubilee festival (**hb-sd**) held for the pharaoh to commemo-

<sup>39</sup> Now in the J. P. Morgan Library (N.Y.). See R. A. Bowman, Journal of Near Eastern Studies, 3 (1944), 219-231; S. P. Vleeming & J. W. Wesselius, Bibliotheca Orientalis, 39 (Sept-Nov 1982), 501-509; C. F. Nims & R. C. Steiner, Journal of the American Oriental Society, 103 (1983), 261-274.

<sup>40</sup> The Bible sometimes pictures God as a bird-like solar deity, e.g., Ex 19:4, Dt 32:11, Hab 3:3-4, Mal 4:2, Pss 84:11, 104:3 (see M. J. Dahood, Psalms I, Anchor Bible 16 [Doubleday, 1966], pp. 107-108), and throughout the ancient Semitic world the winged sun-disk was always the symbol of 'El (Y. Yadin in J. A. Sanders, ed., Near Eastern Archaeology in the Twentieth Century [Doubleday, 1970], pp. 202-203). Thus, the claim that in Book of Abraham Facsimile 2:3 and 2:7 we see God seated upon his throne is entirely justified by the fact that Egyptian Ra`, the Sun-god and head of pantheon, has always been the direct analog of Semitic 'El (see especially F. M. Cross, Canaanite Myth and Hebrew Epic, pp. 35-36; W. F. Albright, YGC, p. 120). Cf. # 24.

<sup>41</sup> Actually, there is punning going on with the dynastic nomen as R`-ms', "Ra`-is-born" (Gardiner, Egyptian Grammar, pp. 435-437), or R`-ms-s(w), "Ra`, Who-is-born"?--along with the meaning of ms', "child," and swt, "sedge (of Upper Egypt, indicating royalty)." W. F. Albright likewise argues that the name means "The-Sun-god-Ra`-is-born," referring to the standard notion in ancient Egypt that the king was God incarnate (Yahweh and the Gods of Canaan, p. 165).

<sup>42</sup> See my list of examples in Egyptian literature in J. W. Welch, ed., Chiasmus in Antiquity (Hildesheim: Gerstenberg, 1981), pp. 287-290.

rate his first thirty years of rule.<sup>43</sup> It has been suggested that this thirty-year period, which matches the Persian royal jubilee cycle, was based upon the thirty-year sidereal revolution of Saturn.<sup>44</sup> The Hebrew jubilee was of course held every forty-nine years (every seventh sabbatical),<sup>45</sup> and it has been suggested that the coronation of Mosiah II in the Book of Mormon may be a similar jubilee occasion.<sup>46</sup>

#### #9 Fragmentary Relief of Dignitaries in Procession

Relief on two blocks of sandstone, from a nobleman's tomb at Thebes, Dynasty 19. The barefoot procession of nobles leans to the right (indicating movement). They wear two types of long linen gowns. Most have long hair, but four have shaven heads, and wear gowns which begin at chest level and which are held up by shoulder straps. At least two of these latter men are wazirs (viziers), i.e., King Ra`mose's prime ministers--the rulers of Upper and Lower Egypt during the New Kingdom (otherwise, as during the time of Joseph-who-was-sold-into-Egypt, the Pharaoh had but one prime minister; cf. Genesis 41:40-44). One wazir, perhaps Kha`y of Upper Egypt, carries a short-handled fan, hw (Gardiner, "Sign List," S 37), as his badge of viziership, t3ty, as well as the royal scarf, and a shepherd's crook (wt-scepter indicative perhaps of the "dominion and justice" of Osiris "in the Netherworld"<sup>47</sup>). The procession is

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<sup>43</sup> It was held at three-year intervals thereafter during the reign, as noted by Kitchen, Pharaoh Triumphant, pp. 108, 178-182.

<sup>44</sup> The patron-god of the jubilees is, after all, Ptah-Hephaistos, the Lord of the Triakontaeteris, as noted by G. de Santillana & H. von Dechend, Hamlet's Mill: An Essay Investigating the Origins of Human Knowledge and its Transmission through Myth (Gambit, 1969/ Boston: Godine, 1977), Appendix 11, p. 373, n. 13.

<sup>45</sup> Or every fifty years via inclusive counting (beginning with the last year of the previous jubilee). See Encyclopaedia Judaica, 14:579; Walter Wifall in Biblica, 62 (1981), 532-533; Ben Zion Wacholder, Essays on Jewish Chronology and Chronography (N.Y.: Ktav, 1976), p. 250. Not only the jubilee, but also each sabbatical year was the occasion for a Hebrew ceremony in which the king read the Law (the "Paragraph of the King"). See next note.

<sup>46</sup> Mosiah 1 - 6; John W. Welch, compiler, "King Benjamin's Speech in the Context of Ancient Israelite Festivals," FARMS Preliminary Report WEL-85c.

<sup>47</sup> J. Černý, Ancient Egyptian Religion, pp. 36-37 (cf. Book of the Dead 125 judgment scene in Papyrus Joseph Smith III.A-B). So H. Brunner in Vetus Testamentum, 8:426-428. Z. Falk, "Two Symbols of Justice," Vetus Testamentum, 10 (1960), 72-74, showed that Hebrew shebet, "scepter," does indeed denote "justice" (Ps 45:6), as in both Egypt and Mesopotamia (cf. the Code of Hammurabi XXIVb, 44-45). Hebrew shabet even shows up in 19th Dynasty Egyptian transliteration as sa-ba-d, as well as the loan-word š3bt and finally Coptic šbot (Albright, VESO, p. 39, VI.A.5; cf. Aramaic sabta; J. Černý, Coptic Etymological Dictionary, p. 238). Jonas C. Greenfield has likewise discussed

probably moving toward the king for some type of ceremony, including perhaps awards of some of the items stacked on the table to the rear of these dignitaries--note especially the gold collars among those items: Joseph received just such an item from his king (Gen 41:42).

Along the bottom of the right fragment one can read "I have been advanced (in rank) among the magistrates (**dj3dj3t**), to Elder of the Portal (**śmśw hyt**)," or the like, indicating the status of some of the dignitaries.

#### #10 Glazed Terracotta Floral Frieze

Dynasty 20 faience and paste composition of lotus blossoms with alternating grape clusters and red fan-shaped flowers, and with white rosettes along the bottom.<sup>48</sup> From a wall of the Delta temple palace of Ra`mose III at N3y-t3-ḥwt, "Those-of-the-Mansion" (=Coptic Natho =Leontopolis/Tell el-Yahudiya), later the site of the 2nd century B.C. Jewish Temple of the High Priest Onias IV.<sup>49</sup> Rosettes and radial-whorl designs, which are regularly associated with feline deities in both the Old and New World,<sup>50</sup> are a well-known symbol of eternal

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these matters, pointing out the same meaning in Akkadian, and in Phoenician (on King Aḥiram's sarcophagus, KAI, 1), in H. Goedicke, ed., Near Eastern Studies in Honor of W. F. Albright (Johns Hopkins, 1971), pp. 254-257. In line with this, compare PGP Book of Abraham Facsimile 3:1, for a statement by Joseph Smith that the shepherd's crook and/or flail constituted "a scepter of justice and judgment" (cf. Abr. Fac. 2:7 for another instance of a flail). Wolfgang Roth, on the other hand, states that the flail and crook symbolize the fertility function of Osiris over fields and herds, respectively, Yahweh and the Other Gods, Religion and Ethics Institute Slide Lecture Series 2 (1981), transcript, p. 1. The **wt**-scepter (crook) alone meant "rule, sovereignty, dominion," according to A. H. Gardiner, Egyptian Grammar, 3rd ed., p. 508, "Sign List," S 38; and E. A. W. Budge, Book of the Dead, II:248, 356, III:630.

<sup>48</sup> The Brooklyn Museum features some of the same polychrome faience tiles.

<sup>49</sup> Onias IV (Ḥonyo), who intervened on behalf of Cleopatra II (the wife of Ptolemy VI Philometor) "in Alexandria at the head of a body of Jewish troops" ca. 131 B.C., considered himself "the true hereditary heir to the High Priesthood" at a time when there was a rift between the Maccabees and Hellenizing Jews: F. E. Peters, Harvest of Hellenism (N.Y., 1970), p. 269, n. 6. Josephus said that "Onias built a temple and an altar to God, like, indeed, to that in Jerusalem, but smaller and poorer" (The Jewish War, I, 31, 33; VII, 422-435; Antiquities, XIII, 65:70; cf. II Nephi 5:16. Onias' Temple existed at Tell el-Yahudiya from 146 B.C. to ca. 73 A.D., when it was closed or destroyed by the Romans under Vespasian.

<sup>50</sup> T. W. Gann, Ancient Cities and Modern Tribes (London: Duckworth, 1926), pp. 198-199; H. J. Kantor, "The Shoulder Ornament of Near Eastern Lions," Journal of Near Eastern Studies, 6 (1947), 118; A. V. Roes, "The Lion With Body Markings in Oriental Art," Journal of Near Eastern Studies, 12 (1953), 40-49; H. O. Thompson, "Tell el-Husn--Biblical Beth-Shan," Biblical Archeologist, 30 (1967), 117-119, figure 4; S. de Borhegyi, "Further Notes on Three-Pronged

life, fertility (see ## 27 & 66), and the like in pagan as well as Christian tradition. The rosettes especially call to mind the design of certain pre-Columbian gold items from Oaxaca, Mexico, e.g., Monte Alban Tomb 7.

#### **#11**      Glazed Tile Fragment with Wild Duck

Ramesside decorative glazed tile from the floor or wall of the Palace at Pi-Ra`mose Mery-`Amon of Dynasty 19. Wild duck cavorting near lotus blossom and lily pad, with zigzag lines representing water, as elsewhere in this exhibit (see ## 5 & 6 for details, and compare 24, 39, 62). Such tiles were molded from wet silica sand, dried, painted, and then fired in an oven. Here the style is similar to that of the Amarna period. A very similar duck motif is familiar from Oaxaca, Mexico, e.g., a fired clay pot in shape of a duck from Monte Alban II.

#### **#12**      Small, Gold Libation Vase of `Ah-mose I

Soldered, composite four-piece gold libation vase with spout, from the 21st Dynasty Tomb of Psusennes I (`3-kheper-Ra` Setep-en-`Amon) at Tanis (see # 7, for location). Belonged originally to the founder of the 18th Dynasty and New Kingdom, King `Ah-mose I (`I-`ah-mose/`Amosis), who ejected the Foreign-Rulers (Hyksos) from Egypt ca. 1552 or 1541 B.C.<sup>51</sup> Probably used for temple cult or funerary rites. Hieroglyphs framed by a rectangle are finely incised in repoussé under the spout, and include the prenomen or throne name of `Ah-mose: Nb-phṯy-R`, "Lord-of-the-power-of-Ra`." The entire inscription reads: "The good god, Neb-Peṯty-Ra`, true-of-voice,<sup>52</sup> beloved of Osiris, Lord of Abydos."

Here and elsewhere in this exhibit, one is reminded of the nature of the characters incised on the Book of Mormon plates (see ## 14-15, 48-49, 51, 53, 67 for other gold objects incised with hieroglyphs, and # 18 for one such

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Incense Burners and Rim-Head Vessels in Guatemala," Notes on Middle American Archaeology and Ethnology, 5, Carnegie Institution of Washington, D.C. (Cambridge, 1951), p. 110; J. L. Sorenson, "The Significance of an Apparent Relationship between the Ancient Near East and Mesoamerica," in C. L. Riley, et al., eds., Man Across the Sea: Problems of Pre-Columbian Contacts (Austin: Univ. of Texas, 1971), p. 235, noting the feline fertility function in both Old and New Worlds.

<sup>51</sup> Josephus, Contra Apionem, I:73-105, associated the Hyksos with the Jews, suggesting that `Ahmose I and Dynasty 18 may be the start of the period of Israelite affliction (Ex 1:8).

<sup>52</sup> Being "true-of-voice" or "justified" refers to the judgment scene so frequently depicted in Egyptian funerary papyri, in which one is found to be innocent of any wrong-doing (cf. Book of the Dead spell 125 weighing of the heart in Papyrus Joseph Smith III and elsewhere). See also the negative confession in Mosiah 2:10-16; cf. 3:4,10,18, 4:26, and **passim**, for other similarities to BD 125.

silver object). Joseph Smith himself described the characters as follows in his famous letter to Editor John Wentworth:

. . . in Egyptian characters . . . . The characters on the unsealed part were small, and beautifully engraved.<sup>53</sup>

### **#13**      Short, Alabaster Pot of Mer-ne-Ptah

Slightly damaged alabastron from front of tomb of Mer-ne-Ptah I, son of Ra-mose II, in the Valley of the Kings, in Western Thebes, Dynasty 19. Stopper not found. Possibly held embalming fluid, since it was found with other embalming equipment. Prenomen and nomen appear in cartouches incised on side with red and blue inlay still visible, and nearby a faded hieratic ("shorthand") inscription in black ink is to be found--compare the Anthon Transcript characters. Alabaster vessels have also been found buried in the cemetery, Chiapa de Corzo, Chiapas, Mexico (ca. 500-400 B.C.).

### **#14 & 15**      Matching Gold Ritual Vase and Basin of Psusennes I

Tall gold vase, probably used to pour water over hands of King Psusennes. The water would then be caught in the matching gold basin held beneath his hands. Both from tomb of Psusennes I at Tanis, both stamped in repousse with nomen and prenomen of the King (in cartouches), and both with lotus decor: The flaring spout of the vase is a lotus, as is the handle on the top edge of the basin (#15) which is held on by three large rivets. Dynasty 21.

Again note the small, fine Egyptian characters (see # 12). Lotus blossom symbolism is also familiar from Mesoamerica, e.g., person emerging from lotus in fired clay from Jaina Island off the West coast of Yucatan--symbolic of the womb and birth. The lotus and lily were very common in Maya art.

### **#16**      Large Alabaster Water-Clock

Restored klepsydra (water-clock) carved in alabaster during the reign of 'Amon-hotep III (ca. 1386-1349 B.C.) in the late 18th Dynasty. Oldest known water clock in the world. Found in fragmentary condition with the Karnak cachette in the Court of the seventh pylon of the Karnak Temple of 'Amon-Ra'. The now fragmentary set of internal dots and outer decor & inscription is a calculator or table designed to provide the time of day by the hour according to the proper season and month, i.e., time varies through the seasons. Thus, the klepsydra was filled with water at sunset and each hour of the 24-hour day was read from the appropriate row of dots as the water passed out a small hole near the bottom along the side.

Egyptians divided their time into 10-day weeks (decans), 36 weeks per year, 12 months of 30 days each, in 3 seasons of 4 months each. The 360-day temple year was supplemented for civil purposes with 5 epagomenal days at year's end

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<sup>53</sup> in B. H. Roberts, ed., History of the Church, IV:537 = Times & Seasons, III (1 Mar 1842), 707.



(just as it was in ancient Mesoamerica),<sup>54</sup> for a total of 365 days for the civil year. Since neither 360 nor 365 days are the exact length of a year, such calendars slowly got out of synchrony with the actual seasons. However, since the peasantry of Egypt followed the seasons of the vague solar-agricultural year, the concurrent priestly and administrative calendars presented no practical problem for them. The heliacal rising of Sothis/Sirius<sup>55</sup> continued each year around July 19th (New Year's Day) to herald the rising of the Nile River and the beginning of the 4-month season of Inundation (July-Nov). This was regularly followed by 4 months of Emergence (Nov-March), and that in turn followed by 4 months of Harvest (March-July). The seasons and months are shown on the rim of this klepsydra at the top of the row of the appropriate set of dots. The dots on this water-clock around the months of the Inundation seem to show the longest hours, while the shortest hours seem to be those around the early Harvest season, although it does not appear that the dots inside this klepsydra were precisely calibrated. In any case, the priests did not intercalate a leap day every four years, as we do, until the time of Julius Caesar.

Alternating `ankh and djed signs at the bottom of the rows of dots call to mind the use of these signs which indicate "life & immortality," and "stability & endurance," respectively,<sup>56</sup> in Facsimile 2:1 and elsewhere in the Book of Abraham. Moreover, as noted above, the `ankh sign (**crux ansata**) eventually came to be identified with the cross of Christianity.

Of the three registers (bands) around the outside, the top register lists and depicts the planets and constellations through which the sun-god travels. The middle register places the circumpolar stars above the water hole, and also provides the decans of the weeks, and an illustration of King 'Amon-hotep standing between the gods Ra'-H<sup>3</sup>or-3khty, the sun-god, and Th<sup>3</sup>ot, the moon-god. 'Amon-hotep is also between two deities in each scene of the lowest register, while the water dripped out through the phallus of a baboon seated along the bottom edge (area now damaged and unrecognizable).

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<sup>54</sup> See Gardiner, Egyptian Grammar, pp. 203-206, O. Neugebauer, The Exact Sciences in Antiquity, 2nd ed. (1957), pp. 82-96, R. A. Parker, "Calendars and Chronology," in J. R. Harris, ed., The Legacy of Egypt, 2nd ed. (Oxford, 1971), pp. 13-26, and L. Satterthwaite in Handbook of Middle American Indians, II:610, for most of these comparisons; Both the Book of Mormon and early Mayan Mesoamerica exhibit the 12 month year (cf. Alma 46:37, 48:2, 49:1, 50:1). There may also have been a lunar year in the Book of Mormon (Omni 21), as in Mesoamerica and Egypt (e.g. the Ramesseum astronomical ceiling).

<sup>55</sup> Isis is Sirius, whether as Sothis/Spdt in Egypt, or Venus in the New World, with many characteristics in common, e.g., rain & flooding, annual cycle, south, etc., as Brian Stross has recently shown in his "Venus and Sirius, Some Unexpected Similarities," a paper delivered at the Maya Symposium at the University of Texas at Austin (March 1986).

<sup>56</sup> These meanings are given in Journal of Egyptian Archaeology, 56:228-230, citing E. Winter, Untersuchungen zu den aegyptischen Tempelreliefs der griechisch-roemischen Zeit.

**#17**      Colorful Faience Tile Pieces with Rekhyt-Birds

Faience tiles with colorful glass paste inlay from funerary Temple of Ra`mose III in Medinet Habu, Dynasty 20 (similar to tiles found at the Rameside palace in Qantir; cf. ## 5-6). The artistic symbols are intended to be read as dw3 rkhyt nb "all common-people worship (the king)."<sup>57</sup>

**#18**      Tall, Silver Funerary Offering Stand with Shallow Dish

Silver offering stand with shallow, fitted basin from Tomb of Psusennes I at Tanis, Dynasty 21. Possibly used to receive water or oil poured over the king's hands in ritual washing or anointing. Vertical inscription invokes Osiris/ Onmophris and Ptah-Sokar; the titulary name of the king is contained there as well as on the dish (within the usual oblong cartouches). The finely wrought glyphs are again very reminiscent of the description given of the characters on the Book of Mormon plates.

**#19**      Sandstone Statue of Ra`mose II as Sphinx

Old Kingdom style sphinx (human head, lion body) of Ra`mose II, couchant, wearing a nemes-crown & false beard, and holding a large offering pot with lid. From the Karnak Temple cachette (reburial) of the Court of the Seventh Pylon. The offering pot is inscribed with the nomen and prenomen of Ra`mose II on the front, and represented the type of actual silver or gold pot holding Nile water from the time of the annual inundation. The statue was painted and the pot was probably gilded. The lid of the pot is ram-headed, which means that it represents the creator-god Khnum-'Amon to whom the offering is being made--the same god who is the focus of attention in the Joseph Smith Hypocephalus (Book of Abraham Facsimile 2:1 Kolob = Greek Xnoubi/Knef<sup>58</sup> = Egyptian Hnmw).

With or without wings (as here), sphinxes had a great deal in common with griffins, phoenixes, cherubim, and seraphim (Isaiah 6:2-6, Ezekiel 1, 10, Revelation 4:6-8).<sup>59</sup> Joseph Smith provided us with an explanation of the meaning of such iconographic representations of beasts in D&C 77:2-4 (referring to Rev 4:6),

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<sup>57</sup> Klaus Baer pointed out on 22 Aug 1974 at his BYU Education Week lectures on "The Mind of Ancient Egypt," that Egyptian drawings and illustrations are to be read equally as much as the regular modes of writing.

<sup>58</sup> The phonemic equivalent, Khnum, appeared as Hnb in the Jewish military colony at Elephantine (3bw/Yeb) in the 5th - 6th centuries B.C., according to R. J. Williams, "Egypt and Israel," in J. Harris, ed., Legacy of Egypt, 2nd ed., p. 261, n. 1. Khnum and Satis baptized the Pharaoh with the waters of life at Elephantine (Albright in American Journal of Semitic Languages and Literature, 39:22, and Gardiner in Journal of Egyptian Archaeology, 36:4,7).

<sup>59</sup> Archaeologia, 48 (1884), 361-362, 369; Biblical Archaeology Review, 9:2 (1985), 32-33. Cf. Quetzalcoatl as Phoenix of the West.

They are figurative expressions, . . . ; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; . . .

. . . , to represent the glory of the classes of beings in their destined order or sphere of creation in the enjoyment of their eternal felicity. Their eyes are a representation of light and knowledge, that is, they are full of light and knowledge; . . .

Ancient Egyptians (and Mesopotamians) took a very similar approach to depicting the full range of abstract and natural forces through artistic personification and anthropomorphization.<sup>60</sup> As we have seen above (#7), the Great Sphinx at Giza (near Memphis) eventually came to be connected with both Ra`mose II and the Semitic god Horon.<sup>61</sup>

The offering of the Nile waters is being made at the New Year around July 19 (cf. #16), and that might suggest to Book of Mormon scholars a comparison with the base date of the Mayan Long Count at July 26 in 46 A.D. (based on the Colonial period anniversary), since it is apparent that Egyptian culture had considerable influence on Lehi and his descendants, and that Book of Mormon chronology makes by far the best sense in light of the 360-day year which is the length of the annual Mesoamerican Long Count calendar.

## **#20**      Small Statue of Ra`mose II Making Ritual Offering

Also from the Karnak Temple cachette, Dynasty 19. Restored gray-green schist statue of a kneeling and nearly prostrate King Ra`mose II making the ritual offering of a box to the god 'Amon. Ra`mose wears a nemes-crown and pleated royal kilt, and is kneeling upon the sacred ~~isd~~-tree (the Erica or Persea tree of the Temple at Heliopolis; cf. #2), the leaves of which bear his names behind his forward, left leg, as well as at the front of the box. An inscription along the base of the long sides says of the king that he "is like the sun, great and strong of arm; . . . Lord of the Black-Land (Egypt), and of every foreign-land, making peace with Lebanon (?), he is beloved in Retenu (Syria)," his "deeds are established hundreds of thousands of times upon the Erica-tree" (of Osiris), and he is a "noble, Falcon of fine-gold (Horus), rich in years, strong of hand, appearing in glory (at his accession), given the Black-Land," etc.

Not only should we recall the comparisons made above (#2) between Seshat (Sš3t, the wife of Thot), and Nephthys (Nbt-ḥwt, "Lady-of-the-House," sister-wife of Seth), both of whom wrote the names of kings on the leaves of the sacred Erica tree, with Mayan Itzamna ("Iguana-House"), who first taught writing, and his wife Ixchebelyax/ Ixchel, who was the red goddess of painting, but it should be noted as well that, in the Pyramid of the Temple of the Inscriptions (Palenque, Mexico), the outer edge of the Sarcophagus of Shield-

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<sup>60</sup> E. Hornung, Conceptions of God in Ancient Egypt: The One and the Many, pp. 122-123; J. Černý, Ancient Egyptian Religion, p. 73 ("the symbol of royal power").

<sup>61</sup> While at Tanis, Horon was represented as the Horus falcon (Černý, Ancient Egyptian Religion, p. 127)..



Pacal has trees which can be read. Cf. also the sacred tree of life in fabled Tamoanchan, with its broken trunk representing the break between man and the gods. For additional aspects of the Tree of Life and of names being written in or blotted out from the Book of Life, see I Nephi 8:10-35, Mosiah 1:12, 5:11-12, Revelation 2:7, 3:5, 22:2,14,19, and I Enoch 108:3.

## **#21**      Small, Anthropoid Canopic Coffin of Sen-Nedjem

Small, carved, two-part, regal-style limestone canopic coffin for burial within canopic jar (see #56) of a mummified organ of Sen-Nedjem. From the Tomb of Sen-Nedjem at Deir el-Medina (Western Thebes), Dynasty 19. Tomb opened in 1886. The body is white (for linen wrapping), and yellow bands outlined in red contain the usual written Book of the Dead spells (cf. #25). Beaded and lotus-petalled collars, and a royal gold & lapis headdress complete the painted decorations (cf. #26). This was the style for royalty and servants of royalty. Sen-Nedjem was chief architect and workman for the king.

The canopic jars shown in PGP Book of Abraham Facsimile 1:5-8 are associated with specific directions, which are listed both on this small coffin and along the bottom register of Facsimile 3 and are phonemically close in three instances to the names given for the canopic gods of the four cardinal points in Abraham 1:6,13, and Fac 2:6, as will become clear below (# 24,56).

## **#22**      Small Ushabty Chest of Kha`-Bekhnet

Stuccoed and painted, wooden ushabty box in form of the national shrine of Lower Egypt, Pr-nsr (= P/Buto = Tell el-Fara`in, which is right next to its twin shrine, Pr-nw, at Dp/Pr-W3djyt; the pre-dynastic and early Dynastic capital & Palace of the North). Knob at top and on front door for tying shut. Belonged to Kha`-Bekhnet, a son of Sen-Nedjem. Found in the Tomb of Sen-Nedjem at Deir el-Medina, Dynasty 19. Note the sledge runners, vaulted roof, and vertical inscription on the front & back: "Let him be honored by Osiris, Kha`-Bekhnet, true of voice," which is nearly the same as on the sides.

The chest was used to contain ushabtis (shawabties), which were figurines designed to do work on behalf of the deceased in the Netherworld (see #56).

## **#23**      Sen-Nedjem's Burial Chamber Door

Stuccoed and painted, wood door to Sen-Nedjem's burial chamber, made from 5 panels of wood.<sup>62</sup> Outside of door has two registers:

- 1) Top: The goddess of truth, M3`t, stands behind Osiris (Wsir), who is mummified and seated on his throne, wearing the Upper Egyptian 3tfw-crown<sup>63</sup>

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<sup>62</sup> The door-jamb itself is now at University of California at Berkeley. These are the best preserved examples from ancient Egypt.

<sup>63</sup> J. G. Griffiths, Origins of Osiris, 1st ed., Muenchner Aegypt. Studien 9 (Berlin, 1966), pp. 82-85, discusses this, insisting that the king is the ultimate source of the right to wear the crown, and that it is also worn by

(with Thinite ostrich plumes), and holding the shepherd's crook, flail (see #9),<sup>64</sup> and w3s-scepter in both hands. Joseph Smith suggested that the w3s-scepter indicated the possession of "power and authority" in Book of Abraham Facsimile 2:3, and the Egyptologists fully agree, e.g., Mercer and Scamuzzi said that it meant "dominion," Budge, te Velde, and Brunner "power," Gardiner "divine power, dominion," Griffiths "power, might,"<sup>65</sup> etc. An offering stand is in front and between Osiris and the worshipfully approaching Sen-Nedjem, his wife Iy-Nfr, and daughter Nfr, all wearing festive cones of fat and myrrh on their heads.<sup>66</sup> This and the following register are very similar to Book of Abraham Facsimile 3.

2) Bottom: The sister-wife of Osiris, Isis (= Hathor in Abraham Facsimile 3:2), stands behind composite Ptah-Sokar-Osiris with the white 3tfw-crown, holding ankhs in right hand and w3s-scepter in left, is approached worshipfully by the seven sons of Sen-Nedjem: Kha-Bekhnet, Khonsu, Ra-mose, etc. (see ## 22,24,34,29). Falcon-headed Sokar is of particular interest here due to his appearance also in Book of Abraham Facsimile 2:4, where he is correctly identified with the "expanse, or the firmament of the heavens" = Hebrew "Raukeeyang" (raqiya'),<sup>67</sup> assertions with which Klaus Baer agrees.<sup>68</sup> Inside of door (in burial chamber) has one register showing Sen-Nedjem and his wife sitting and playing senet. A meal and flowers are provided. Portions of Book of the Dead spells 72 and 17 are painted below (accompanying vignettes

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those identified with Osiris (citing Farina), e.g., the deceased, Sokar, etc.

<sup>64</sup> See note 47, above, for discussion of the meaning of the crook as a "scepter of justice and judgment" in Book of Abraham Fac 3:1 (cf. Fac 2:7 for the flail).

<sup>65</sup> S. A. B. Mercer in The Utah Survey, I, 1:23 (1913); E. Scamuzzi, Egyptian Art in the Egyptian Museum of Turin (N.Y.: Abrams, 1965), pl. XXXIII; H. te Velde, Seth, God of Confusion (Leiden: Brill, 1967), pp. 89-90, adding however that it symbolizes "order"; E. A. W. Budge, The Mummy, 2nd ed. (reprint Collier/Macmillan, 1972), p. 221; H. Brunner in Archiv fuer Orientforschung, 23:119-120; A. H. Gardiner in Journal of Egyptian Archaeology, 36:7,12, note 1; J. G. Griffiths, JEA, 56:228-230. That the consensus is clear was readily admitted by Egyptologist Klaus Baer during a question-and-answer session at BYU on 23 August 1974.

<sup>66</sup> This is the regular banquet style according to W. K. Simpson, ed., Literature of Ancient Egypt, p. 306, n. 13.

<sup>67</sup> R. Anthes states that the wings spread by Sokar over his boat are directly symbolic of the heavens or firmament in JNES, 18:171, cited in H. Nibley, Abraham in Egypt, p. 174.

<sup>68</sup> Baer in Dialogue, 3:3, p. 123, associates "Horus, Lord of the Henu-bark" with Sokar. Of course, **Horus** means "sky," as noted by C. J. Bleeker, Egyptian Festivals, p. 117 (cf. pp. 52-59,80), and A. E. P. Weigall in W. Petrie, ed., Abydos, I:50, plate lxxvi; as early as the Pyramid Texts Sokar and Horus are cross-identified (Pyr. 138, 620bc); cf. L. H. Lesko, Ancient Egyptian Book of Two Ways, p. 6; G. A. Wainwright, Sky Religion in Egypt, pp. 9,100.

vary), and provide general instructions on negotiating the obstacles of the Netherworld & obtaining permission to enter the paradisiacal Elysian Fields, respectively.

#### #24 Outer Burial Box of Khonsu

Stuccoed, painted, and varnished outer wooden<sup>69</sup> sarcophagus of Khonsu, son of Sen-Nedjem. Found in Tomb of Sen-Nedjem at Deir el-Medina, Dynasty 19 (see ## 21-30). In form of the national shrine of Upper Egypt, Pr-wr (= Hierakonpolis/ Nekhen, the capital = Kom el-Ahmar, which was across the Nile from Eileithyiaspolis/Nekheb = El Kab; the pre-dynastic Palace of the South; cf. #60). On a sledge with runners for pulling. Book of the Dead vignettes and spells 1, 17, 71, on sides.

The scenes are: On one side, Double Rwtj-lions of Sokar, the guardians of the entrance to the Netherworld,<sup>70</sup> sit back to back with a sun-disk rising on the horizon between them (cf. the horizon-glyph discussed on pages 1-2, as well as a jaguar statue on a mountain in Southern Veracruz, Mexico); Khonsu worshipping Hathor as Mht-Wrt, "Great Flood"; Horus-falcon rising from primeval waters to aid the deceased (note zigzag lines); Isis and her sister Nephthys guard deceased, as Anubis attends mummy on a lion-couch, with canopic jars underneath (similar to Abraham Facsimile 1:3-4); Khonsu and wife as b3-birds (compare Abraham 1:15, and Facsimile 1:1) with offerings on tomb (see #22). Thot at each end on both sides; two fat gods, the large one holding rnpt "year," the other holding his hands over two water signs (both gods represent the Nile); Khonsu and wife, Tamaket, play senet; Wdj3t-eyes hover over the scene, and each represents the whole-eye of the sun-god Ra, or of his son Horus, as restored after being torn to pieces by Seth. That restoration is equivalent to resurrection. Book of Abraham Facsimile 2:7 shows the presentation of this eye, which "is a well-known sacrificial deed"<sup>71</sup> which, according to the Book of Abraham, transfers the "grand key-words of the Priesthood," thus endowing with power and granting immortality. The Wdj3t-eye should be familiar as part of the logo of FARMS.

Inverse or chiasmic images abound throughout these illustrations and their accompanying texts, e.g., the figures of Isis and Nephthys facing away from

<sup>69</sup> Cedar imported from Lebanon (= Assyrian **Laban** = Egyptian **Rbn**, **R3-b3-n3**, **R3mn**, **Rmn**, etc.). This surely calls to mind Book of Abraham 1:6, "the god of Libnah." Moreover, at the end of a list of Ugaritic gods, one finds **Lab'ana** in Ras Shamra text 26.142:4 (Ugaritica, V:321, noted by M. Astour in L. Fisher, ed., The Ras Shamra Parallels, II, VIII:159).

<sup>70</sup> The relationship of the Rwtj-lions, "Twin-gate-lions" (of R3-st3w), to Sokar and to the sun-disk help to establish the proper identity of the Book of Abraham god of Shagreel as Hebrew \*Ša`are-'El, "Gates-of-God." Cf. Ugaritic thgr = Arabic thagara, thagrun; Late Egyptian š3-`-r3 "door, gate" as a direct transliteration of Hebrew Ša`ar in Dynasty 20 (Amherst Papyrus 28, cited in Albright, VESO, XV.A.4, p. 56). See similar usage biblically, Job 38:17, Isa 38:10; Mat 16:18.

<sup>71</sup> C. J. Bleeker, Hathor and Thoth, p. 125.

each other at one end with texts facing opposite directions (South & North), and Serqet and Neith doing the same at the other end (East & West),<sup>72</sup> while the four canopic sons of Horus are likewise at the cardinal points (conceptually arranged at the four edges of the sarcophagus, just as they would be at the embalming table).<sup>73</sup> This is a constant artistic and architectonic principle throughout ancient Egyptian history.

The four sons of Horus each represent one of the quarters of the earth, just as Joseph Smith said they did in his explanation of Abraham Facsimile 2:6. Egyptologists agree: Deveria said that they are "the gods of the four cardinal points"; Mercer, "They represent the four cardinal points"; Budge variously saying they they "were supposed to preside over the four quarters of the world, and subsequently were acknowledged to be the gods of the cardinal points" (1895), "Each god ruled over one quarter of the world"/"the gods of the four quarters of the earth" (1913), "the four cardinal points"; Gardiner said they were the four gods "who presided over the four quarters of the globe"; Faulkner, "'The four pillars' represent the four cardinal points"/"four regional spirits."<sup>74</sup> Even Apocalypse of Abraham 18, includes four comparable beings beneath the throne of God.<sup>75</sup>

Other known characteristics of the four sons of Horus included their bearing the deceased to his ferry-boat, the carrying of the boat of Sokar, performing a quadrilateral washing ceremony, and acting as the four pillars of heaven.<sup>76</sup>

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<sup>72</sup> This is very similar to the motif of inverse images on the outside ends of the Shield-Pacal sarcophagus at Palenque, Mexico. The directional associations will become clear in the canopic table below.

<sup>73</sup> A. H. Gardiner, Journal of Egyptian Archaeology, 36:4,11; R. O. Faulkner, Ancient Egyptian Pyramid Texts (Oxford, 1969), p. 118, note 2 to Pyr. 606: the goddesses guard the throne, the sarcophagus, and canopic jars.

<sup>74</sup> T. Deveria in Bibliothèque Égyptologique, 4:196,199, specifically of Abraham Facsimile 3:5, referring to the register at the base of the tableau; S. Mercer in Utah Survey, I, 1:24, specifically of Fac. 2:6; E. Budge, Book of the Dead (1895/1967), pp. ci, 339; Book of the Dead (1913/1916/1960), pp. 130-131, 192; The Mummy, 2nd ed. (reprint), pp. 160-161, 171, 194-201; A. Gardiner, Journal of Egyptian Archaeology, 36:12; R. O. Faulkner, Ancient Egyptian Pyramid Texts, pp. 45 (n. 2), 252 (Pyr. 152, 1708a).

<sup>75</sup> H. Nibley, "The Three Facsimiles of the Book of Abraham," FARMS Preliminary Report N-THE, p. 10. These certainly also reflect the holy beasts of Ezekiel, Daniel, and Revelation (see translation in J. H. Charlesworth, ed., Old Testament Pseudepigrapha, I [Doubleday, 1983], p. 698).

<sup>76</sup> J. H. Breasted, Development of Religion and Thought in Ancient Egypt (Scribner's Sons, 1912), pp. 155-157; Bleeker, Egyptian Festivals, p. 81; Gardiner, JEA, 36:11, n. 2; K. Sethe & W. Helck, Urkunden der 18. Dynastie, historisch-biographische Urkunden, 2nd ed. (Leipzig, 1927-1930/1961), IV, 56:1; 620; 843:2; 1662:11.

A comparative table<sup>77</sup> will help to clarify the directional and linguistic relationships on this score between Egypt and the Book of Abraham:

Canopic God	Canopic Face	Primary Egyptian Pair of Gods	Egyptian Direction	Book of Abraham Idolatrous God	Fac. 1 Number
'Imstī	human	Osiris & Isis	south <b>rst</b>	Korash	8
Hpy	baboon	Seth & Nephthys	north <b>mht</b>	Mahmackrah	7
Dw3-mwt.f	jackal	Thot & Neith	west <b>imnt</b>	Libnah	6
Qbh-snw.f	falcon	Dwn-nwy & Serqet	east <b>i3bt</b>	Elkenah	5

There are several variants known to apply to parts of the Egyptian lists, but they do not affect the substantive relationships shown here.<sup>78</sup> Quite striking is the potentially meaningful phonological correlation between the first three Egyptian directional words (Coptic **res**, **mehit/mhit**, **amnte/emnte**) and the Book of Abraham designations for the corresponding idolatrous gods (1:6, Fac. 1:4-8, 2:6). The third Egyptian direction is even known to have been personified as a goddess, **'Ymnt**.<sup>79</sup>

The fourth idolatrous god in the Book of Abraham is the well-known Canaanite and Hebrew head of pantheon, **'El**, as **'El qone 'ares**, "El-Creator-of-the-Earth," which F. M. Cross believes to have been the original form, though longer

<sup>77</sup> H. Nibley constructed a similar table in Improvement Era, 72 (August 1969), 86. Cf. Genesis 27:28 [from the Canaanite pantheon, Judges 10:6], Daniel 7:2-8, Revelation 4:6-8, 6:1-8. Nibley also compares other groups of four and eight (pp. 83-87, n. 118); the Ogdoad and Ennead are very important here, as A. H. Sayce has suggested in his "The Egyptian Background of Genesis I," in S. R. K. Glanville, ed., Studies Presented to F. Ll. Griffith (Oxford, 1932), p. 420. The motif is known in both Old and New Worlds.

<sup>78</sup> A. H. Gardiner deals with the variants in Journal of Egyptian Archaeology, 36:7-11. For example, Dw3-mwt.f and Qbh-snw.f can switch positions, Horus can replace Osiris, Anubis can replace Thot, Dwn-nwy is also known as **'Anti**, etc.

<sup>79</sup> T. G. Allen, Horus in the Pyramid Texts, published dissertation (Univ. of Chicago, 1916) p. 10, citing Pyr. 282, 284; R. O. Faulkner, Concise Dictionary of Middle Egyptian, p. 21, citing de Buck, Egyptian Coffin Texts, I:127, and Brit. Museum 614, vert. 3. Of course, **imnt** "right; west," is cognate with the same term in Hebrew, **yamin** "right; south."



formulae are known.<sup>80</sup> The short form, 'l qn 'rš is also known in texts from Karatepe, Leptis Magna, Tadmor, Palmyra, and Bogazköy,<sup>81</sup> and it is common in this form in the Late Hittite story of Asherah and ~~El-ku-ni-ir-sa~~ pronounced **Elkoners**.<sup>82</sup> The biblical Hebrew name 'El-qana (KJ Elkanah; Ex 6:23, 9:16, I Sam 1:1-2, I Chron 6:22, etc.) is much too close to the hypocoristicon to be ignored. In any case, Hebrew & Canaanite 'El was the direct analog of the Egyptian sun-god Ra<sup>83</sup>, and cross-identification actually occurred.<sup>83</sup> That the Book of Abraham describes his altar and priest as part of what can only be a Heliopolitan solar-cult (Abraham 1:7-10, 20, Fac 1:2-3) is consonant with Dwn-nwy as a wing-spreading falcon-god of the East, just as the Egyptian Netherworld of the West fits the function of Thot (or Anubis/'Inpw), etc.

Since the attempted sacrifice of Abraham took place on a plain in or near North Syria, it is worth noting that the directional associations we have listed are also useful in correlating with quadripartite arrangements of gods there, e.g., the city of Ebla (Tell Mardikh, Syria) had four gates and was divided into quarters in both the lower city and the acropolis,<sup>84</sup> giving us correlations on the following page:

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<sup>80</sup> 'El 'elyon qone ~~Samayim~~ wa'ares, "El, the Exalted One, (Pro)Creator of Heaven and Earth" (Gen 14:19), Cross, Canaanite Myth and Hebrew Epic, pp. 50-51; Gammie, Journal of Biblical Literature, 90:386, 393; cf. Ex 20:11, Acts 4:24, 1QapGen 22:16, and the Aramaic of the Targums for the longer formula.

<sup>81</sup> Oberman, Karatepe, 13 ii 86.

<sup>82</sup> W. Albright, Yahweh and the Gods of Canaan, pp. 52, 123, and n. 32; M. H. Pope, El in the Ugaritic Texts, Vetus Testamentum Supplement II (1955), pp. 51-54; Journal of Semitic Studies, 11:231; R. J. Clifford, Catholic Biblical Quarterly, 33:222; M. Delcor, Journal for the Study of Judaism, 2 (1971), 118.

<sup>83</sup> Outside Egypt, winged sun-disks were everywhere the symbol of Semitic 'El, according to the late Yigael Yadin in J. A. Sanders, ed., Near Eastern Archaeology in the Twentieth Century (Doubleday, 1970), pp. 202-203; Albright, Yahweh and the Gods of Canaan, pp. 120, 129, 166. Such illustrations as that in Book of Abraham Facsimile 2:3 fulfill most of the requirements of the iconography of Canaanite, Phoenician, and Punic 'El (= Ba'al Hamon), which place him upon a throne holding an w3s-scepter, or spear, with sun-disk overhead: No other deity could fit the scene in a Semitic context! Cross, Canaanite Myth and Hebrew Epic, pp. 35-36; cf. C. H. Gordon in Encyclopaedia Britannica, 15th ed., Macropaedia, 12:917-920.

<sup>84</sup> The gates and quarters were associated with specific gods: P. Matthiae, "Princely Cemetery and Ancestors Cult at Ebla During Middle Bronze II: A Proposal of Interpretation," Ugarit-Forschungen, 11 (1979), 563-569; G. Pettinato, Archives of Ebla (Doubleday, 1981), pp. 136, 143, translating TM.75.G.336 (cf. also pp. 44, 247, 289, 296). See also now, the FARMS Update for August 1986 on "Four Quarters."

Eblaite God	Gate Quarter	Primary Egyptian Pair of Gods	Egyptian Direction	Book of Abraham Idolatrous God	Fac. 1 Number
Dagan	SE	Osiris & Isis	south <b>rst</b>	Korash	8
Ba'al/Zaphon	NW	Seth & Nephthys	north <b>mht</b>	Mahmackrah	7
Rasap/Reshef	SW	Thot & Neith	west <b>imnt</b>	Libnah	6
Sipish/UTU	NE	Dwn-`nwy & Serqet	east <b>i3bt</b>	Elkenah	5

Again, the directional associations (possibly aligned on solstitial axes<sup>85</sup>) and characteristics of each god correlate very well across the board.

In the New World, the four Mayan Bacabs hold up the earth at the cardinal points (associated with God N), and the four Mayan Chacs (Aztec Tlalocs) likewise hold up the sky. Moreover, on the Tablet of the Sun at Palenque, Chiapas, Mexico, there are four gods shown holding up the dead Shield-Pacal, as well as his live successor, Chan-Bahlum II, along with an apparent skullrack of victory (with the head of his divine foe). These gods are identified by scholars as God E (maize god), God K, God L, and God N.

## #25 Outer Sarcophagus of Sen-Nedjem

Stuccoed, painted, and varnished wooden outer coffin of Sen-Nedjem, from his tomb at Deir el-Medina, Dynasty 19. He is shown as mummified, holding the sacred tit-amulet of Isis, and part of a djed-pillar of Osiris (cf. his ushabty in # 30). Typical funerary scenes are depicted: Anubis is shown as a jackal couchant on a shrine, meaning that he is Hry-sst3 "Master-of-the-Mysteries," i.e., master of "religious secrets," and will assist the deceased.<sup>86</sup> Nephthys is above his head (North), and Isis under his feet (South), which is indicative of the Old Egyptian tradition of orienting the body of the deceased to sit up and face the "indestructable" circumpolar stars, the destination of the dead. In New Kingdom times, this changed to the deceased facing the West (feet first) as the place of the Netherworld. The recent BYU excavations of C. Wilfred Griggs in the Fayyum demonstrate that a further change in orientation took place when Christianity first penetrated Egypt--this time to the East, perhaps so that the deceased could face the rising Sun of Righteousness in the morning of the resurrection to come (Malachi 4:2, Matthew 24:27, Greek Apocalypse of Ezra 5:21).

<sup>85</sup> Cf. C. Bermant and M. Weitzman, Ebla: An Archaeological Enigma (London: Weidenfeld & Nicolson, 1979), pp. 54-55.

<sup>86</sup> Bleeker, Egyptian Festivals, p. 45 (Book of Abraham Facsimile 3, lower register, has him "presiding over the council-chamber," or "God's booth," or "embalmer's workshop," hnty sh-ntr). Pyramid Text 1287 shows that Anubis is also jackal-headed Wp-W3wt, "Opener-of-the-Ways," the guide of the deceased (Wepwawet is on the standard held by P3r in Abraham Fac 2:2).

The **shen**-sign is shown (see # 1). Sen-Nedjem receives fruit and the waters of life from the celestial water-goddess Nut in a sycamore-fig tree. He wears a wig, the small, false goatee of a noble (the king has a long goatee), two collars or necklaces—one with lotus petals and mandrakes, the other with rows of pearls and gold drops (see ## 26, 32, 64).

#### **#26**      Inner Coffin Lid of Sen-Nedjem

Restored wooden inner coffin lid or cover-board of Sen-Nedjem, stuccoed and painted white, black, yellow, green, and red. Isis is again below the feet. He wears the same basic wig, goatee, and collars as on the outer lid, though there is greater simplicity, and the hands are not crossed. He also wears a pleated linen kilt. Similar inner lids or cover-boards are shown as the next two items (## 27-28).

#### **##27-28**      Inner Coffin Lids of Isis and Pī3y

As before, these are the wooden, stuccoed inner lids or cover-boards of two deceased: 1) Of Isis, wife of Kha`-Bekhnet, son of Sen-Nedjem; her name-sake, the goddess Isis, is beneath her feet, rosettes of fertility on her breasts (as also on the statue of Mryt-`Amon, #66); from the Tomb of Sen-Nedjem at Deir el-Medina (Western Thebes); and 2) of Pī3y, Chief Merchant of the Prince. He wears a wig similar to Sen-Nedjem (#25), and a linen tunic with pleated sleeves, scarf, and apron. This is from a different tomb in Western Thebes, during the reign of Ra`mose II (Dynasty 19).

#### **##29-30**      Ushabtis of Ra`mose and Sen-Nedjem

Limestone, mummiform ushabtiu of young Ra`mose and of his father, SenNedjem, both holding hoes, from the Tomb of Sen-Nedjem at Deir el-Medina, Dynasty 19. Such funerary figurines were to be used as servants in the Elysium of the Netherworld, much as the later houris of the Muslim Paradise were to make the next life very pleasant.<sup>87</sup> They were often inscribed with text from Book of the Dead spell 6 (and sometimes spell 151; cf. Coffin Text 472), as well as the name of the deceased. They replied "Here I am," whenever called.<sup>88</sup> They were made of wood, glazed faience, stone (as here), or metal, in the image of the deceased, and were very popular for much of Egyptian history. In Middle Kingdom times, there was only one ushabty per tomb, but the numbers grew, and

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<sup>87</sup> Qur'an 44:54, 52:20, 55:72, 56:22, cited in A. Jeffrey, Foreign Vocabulary of the Qur'an (Baroda, 1938), p. 118; cf. E. Budge, Gods of the Egyptians (1904/1969), I:166.

<sup>88</sup> A. Gardiner, Tomb of Amenemhet, of Gardiner & Davies, eds., Theban Tomb Series, I (London, 1916), p. 116; J. Černý, Ancient Egyptian Religion, p. 93.



there were nearly 700 found in the Tomb of Seti I.<sup>89</sup> They may reflect the very early practice in Egypt of human sacrifice of servants and attendants at the death of their master.<sup>90</sup>

Two such stone ushabty-figurines were found over half-a-century ago at three meters in depth on the eastern beaches of Acajutla Antigua, Sonsonate, El Salvador (on the Pacific coast near the Guatemala-El Salvador border).<sup>91</sup> Whatever the actual provenance of those statuettes, one might ask about the possible significance of a similar jade Kinich-Ahau figurine found by Alberto Ruz in 1952 in the sarcophagus of Shield-Pacal (603-683 A.D.) in the Pyramid of the Temple of the Inscriptions in Palenque, Chiapas, Mexico. The descriptions of Edwin Shook and Michael Coe bear a number of similarities there and at Tikal to Egyptian burial practices.<sup>92</sup>

### #31 Standing Lamp of the Workman Kha`

Bronze dish lamp with handle, set on three-pronged wooden supports, resting on top of wooden column in form of papyrus plant, in turn set into a hemispherical limestone base. From the tomb of the workman Kha` at Deir el-Medina, Dynasty 18. Kha` worked during the reigns of Thutmose IV and 'Amenophis III ('Amon-hotep, "Amon-is-at-peace"; first half of 14th century B.C.). The lamp functioned with linen wick and vegetable oil, with salt added to prevent smoking.

With this one might compare the well-known three-pronged incense burners from Mesoamerica (cf. note 50, above).

### #32 Square-Lipped Jar of Sen-Nedjem

Painted straight-necked jug, with handles on each shoulder, from Tomb of Sen-Nedjem at Deir el-Medina, dynasty 19. Lotus petal collar on neck and body, etc. This example was thrown on a potter's wheel, and, although there was no true potter's wheel in Mesoamerica, the pre-Columbian Mesoamericans did indeed turn their clay pots quickly on a board set on a stump.

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<sup>89</sup> Cf. Journal of Egyptian Archaeology, 34:121; 57:120-124; Budge, The Mummy, 2nd ed., pp. 211-216.

<sup>90</sup> H. I. Bell, Cults and Creeds in Graeco-Roman Egypt (Liverpool, 1953/1954), p. 90.

<sup>91</sup> Published in Revista del Departamento de Historia (San Salvador), I:3 (March 1930), 15, and in the FARMS Update for January 1984 (available in FARMS Report STF-84b). Other ushabty statuettes have been found outside Egypt, though closer to home, e.g., at Ras Shamra (Ugarit) and at Tell Gezer (Bulletin of the American Schools of Oriental Research, 213:49ff).

<sup>92</sup> See, for example, M. D. Coe, "Ancient Maya Writing and Calligraphy," Visible Language, V:4 (Autumn 1971), 293-307.

#33 Cubit Stick of Sen-Nedjem

Cubit measuring stick from Tomb of Sen-Nedjem at Deir el-Medina, Dynasty 19. As a workman of the king, Sen-Nedjem would have great need for the equivalent of our yardstick or meter-stick.<sup>93</sup> Inscription on one side, and simple measuring increments on the other of seven palms (with one palm divided in half). A good cubit stick was more detailed: 28 finger-breadths (digits) of a royal cubit of 52.5 centimeters or 20.62 inches (an ordinary cubit was 24 digits = 45 cm or 17.8") were carefully marked out, and then divided into various fractions down to sixteenths--thus making it possible to measure any denominator from 2 to 16.<sup>94</sup> The known units were variously as follows:

0.117 cm	.0625 digit						
1.87 cm	1 digit	.25 palm	.2 hand				
7.5 cm	4 digits	1 palm	.8 hand	.333 small span			
9.36 cm	5 digits	1.25 palm	1 hand				
22.5 cm	12 digits	3 palms	2.4 hands	1 small span			
26.2 cm	14 digits	3.5 palms	2.8 hands	1.166 small span	1 span		
30 cm	16 digits	4 palms	3.2 hands	1.333 small span	1 dsr		
37 cm	20 digits	5 palms	4 hands	1.666 small span	1 arm		
45 cm	24 digits	6 palms	4.8 hands	2 small spans	1 cubit		
52.5 cm	28 digits	7 palms	5.6 hands	2.333 small spans	2 spans		

During the Classical Israelite period (at least from the 9th century B.C.), it was the Egyptian cubit which was normally used by the Hebrews.<sup>95</sup> In other words, measurements used at any given time indicate which outside political and cultural influence had the strongest affect on Israel.<sup>96</sup>

<sup>93</sup> The ancient Near Eastern cubits were shorter than our modern equivalents since they sought to describe the distance from elbow to finger tips as a "forearm." Naturally, the forearm of a king was greater than that of a commoner.

<sup>94</sup> R. J. Gillings, Mathematics in the Time of the Pharaohs (MIT, 1972/corrected reprint, Dover, 1982), pp. 207-209 (preferring 20.59" for the royal cubit, and 17.72" for the short cubit), 220 (illustrating a cubit stick); Gardiner, Egyptian Grammar, p. 199; I. E. S. Edwards, The Pyramids of Egypt, 3rd ed. (Penguin, 1985), p. 242.

<sup>95</sup> Cf. Gabriel Barkay in Biblical Archaeology Review, XII:2 (Mar-Apr 1986), 37. The earlier, Solomonic cubit standard appears to have been smaller: 44.6 cm and 42.8 cm, as argued by Asher S. Kaufmann, "Where the Ancient Temple of Jerusalem Stood; Extant 'Foundation Stone' for the Ark of the Covenant Is Identified," BAR, IX:2 (Mar-Apr 1983), 40-59. Yohanan Aharoni, The Archaeology of the Land of Israel, ed. M. Aharoni, trans. A. F. Rainey (Phila: Westminster, 1982), p. 248. Cf. the large and small Neo-Babylonian cubits of 50 cm and 75 cm, discussed in M. A. Powell, Zeitschrift fuer Assyriologie, 72:106-111.

<sup>96</sup> The stratum II fortress of Megiddo was built following the standard Israelite-Egyptian cubit, as noted by D. J. Wiseman, Anatolian Studies, 22 (1972), 143, i.e., between 646 and 609 B.C. (A. Malamat, Journal of the Ancient

While the Egyptians were never as advanced as the Babylonians in their astronomical prowess (as the general description at the bottom of Book of Abraham Facsimile 3 would seem to indicate),<sup>97</sup> they did nevertheless have the technical tools and skill to orient their tombs, temples, and pyramids to the four cardinal points with tremendous accuracy. I. E. S. Edwards describes for us both the tools and the degree of accuracy obtained by the Egyptians:<sup>98</sup> Thus, to orient a building of some sort, one employed a special sighting-bar with plumb-bob attached known as a **merkhet** "indicator" (literally "instrument of knowing," also used for such terms as "shadow-clock, water-clock, astral-clock"--Greek **horologion**--it measured nighttime "hours by determining the height of a star above the horizon"<sup>99</sup>). For stellar orientation of buildings, this astral gauge was calibrated, and surveying was done along with a **b'y** "palmstick" (with a V cut in the top), sighting on a given circumpolar star's rising (east) and setting (west) positions and bisecting the angle in order to determine true north.<sup>100</sup> How this might relate to that which is called "celestial time" in Book of Abraham Facsimile 2:1 (cf. Abraham 1:4, Fac 2:4) is not known. Nor is it clear how that might relate to the "one day to a cubit" relationship mentioned in the same passage. However, no Egyptian usage of the word "cubit" **mh** as a specific astronomical measurement has so far been pointed out by scholars (Coptic **mahe**<sup>101</sup>). Nor does the cognate Hebrew word for "cubit," **'amma**, show any such connection.

However, in the environment from which Abraham came, Mesopotamia, the "cubit" **was** used in cuneiform Sumero-Akkadian not only as a linear measure, but also specifically as an astronomical & time measure: The Chicago Assyrian Dictionary, A, II, 74, ij, gives "cubit" as "2° of arc," which is equivalent to "8 minutes" in terrestrial time measurement (@ 1 KUS, ammatum, "cubit" = 24 SUSI, ubanum, "finger"). The same term was used for celestial time-distance measurement between "fixed" stars (cf. Abr. Fac. 2:5), as F. Rochberg-Halton of

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Near Eastern Society of Columbia University, 5:274).

<sup>97</sup> Cf. the evidence in B. L. van der Waerden (with Peter Huber), Science Awakening, II: The Birth of Astronomy (Leyden: Noordhoff/ N.Y.: Oxford, 1974).

<sup>98</sup> Edwards, Pyramids of Egypt, pp. 243-283.

<sup>99</sup> Ibid., pp. 244-245, citing Z. Żaba, L'orientation astronomique dans l'ancienne Egypt, et la precession de l'axe du monde (Prague, 1953). Cf. # 16 for an example of a different kind of clock.

<sup>100</sup> Ibid., pp. 245-247; Zeitschrift für Ägyptische Sprache, 8 (1870), 156; 37 (1899), 10-17.

<sup>101</sup> Although A. Kircher's Scalae 51 in Lingua Aegyptiaca Restituta mentions Bohairic **pimehi** as the "Lion's Cubit," i.e. the 7th Lunar Station (Arabic **thir'a` 'al-'asad**; see Ignazio Rossi, Etymologiae Aegyptiacae [1808], p. 164), cited in W. E. Crum, A Coptic Dictionary (Oxford, 1939), 211a.

the University of Chicago recently demonstrated,<sup>102</sup> although it is unclear whether "one day to a cubit" (Kolob time) would equal a thousand years of terrestrial time (Fac. 2:1) in that system. It is clear, however, that Abraham could have brought a great deal of advanced astronomical and mathematical knowledge with him on his journey to Egypt, e.g., during the Old Babylonian period in which Abraham lived, algebraic quadratic equations were being employed. This was about 2,000 years before known Greek examples!<sup>103</sup> In fact, M. A. Powell even argues that Old Babylonian place notation, including sexagesimal reciprocals figured to the fourth place, was actually "invented before the end of the Third Dynasty of Ur (ca. 2112--2004 BC)," and that "the basic elements of Old Babylonian mathematics are really Sumerian in origin."<sup>104</sup>

#### #46 Boat of Khnum-'Amon Borne by Twenty-Four Priests

Limestone relief of "Beautiful Festival of the Valley" procession from Karnak to Western Thebes, with upper and lower registers, from Hathor Temple at Deir el-Medina, Dynasty 19, reign of Ra`mose II.<sup>105</sup> The festival takes place on the morning after the new moon of 10th month. Ra`mose II faces procession in upper register. Twenty-four priests with shaved heads bear the boat, accompanied by priests in leopard skins (cf. Mesoamerican priests wearing jaguar skins). The vizier of Upper Egypt, P3-sr, "The-Elder," carries his scepter of office (the prime minister is "fan-bearer"--see # 9), followed by the scribe of the king, 'Amon-em-'ope. As noted above, Khnum-'Amon is the chief-god of Thebes who appears in the center of the Joseph Smith Hypoccephalus

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<sup>102</sup> Rochberg-Halton, "Stellar Distances in Early Babylonian Astronomy," Journal of Near Eastern Studies, 42 (1983), 209-217. He not only discusses "fixed" stars (ziqpu-stars), but he also points out the well-known concept of a tripartite heaven on pp. 213-214, and nn. 20-22, citing especially A. Leo Oppenheim, "Man and Nature in Mesopotamian Civilization," in Charles C. Gillispie, Dictionary of Scientific Biography, 15, Supplement I (N.Y.: Scribner's Sons, 1978), p. 657, n. 83.

<sup>103</sup> J. Friberg, Journal of Cuneiform Studies, 33 (1981), 57-64; cf. Heron, Geometrika. As R. J. Gillings has shown us above, however, we must not underestimate the mathematical capabilities of ancient Egyptians--see the review by T. G. H. James in Journal of Egyptian Archaeology, 61 (1975), 260-262.

<sup>104</sup> Powell, "The Antecedents of Old Babylonian Place Notation and the Early History of Babylonian Mathematics," Historia Mathematica, 3 (1976), 417-439. Powell actually suggests that the requisite developments may have come as early as 2500 B.C. Cf. also Powell, "The Origin of the Sexagesimal System: The Interaction of Language and Writing," Visible Language, VI (Winter 1972), 5-18.

<sup>105</sup> See S. Schott, Das schöne Fest vom Wüstentale: Festbräuche einer Totenstadt, Abhandlungen der geistes- und sozialwissenschaftlichen Klasse 11, 1952 (Wiesbaden: F. Steiner, 1953).

(Book of Abraham Facsimile 2:1; see # 19). The number 24 is significant for Israelite temple service and for priestly judgment.<sup>106</sup>

'Amon-em-'ope is shown again in the lower register, in a typical position of worship (seen throughout this exhibit), a prayer being located in the vertical inscription to his front.

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<sup>106</sup> The number 24 is extremely significant in the Bible and Book of Mormon, as shown in FARMS Update for December 1985--available in the collected Updates of 1985, FARMS Update STF-85c.