

A JOURNEY  
TO  
GREAT-SALT-LAKE CITY,

BY  
JULES REMY AND JULIUS BRENCHLEY, M.A.;

WITH A SKETCH OF THE  
HISTORY, RELIGION, AND CUSTOMS OF THE MORMONS,  
AND AN INTRODUCTION ON  
THE RELIGIOUS MOVEMENT IN THE UNITED STATES.

By JULES REMY.

IN TWO VOLUMES.

VOL. II.

With Ten Steel Engravings and a Map.

LONDON:  
W. JEFFS, 15, BURLINGTON ARCADE,  
*Foreign Bookseller to the Royal Family.*

MDCCLXI.

*Translation reserved.*

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the present state of our knowledge. The print we have given of this very curious American antiquity, is copied from an engraving published by Drake and Co., printers, at St. Louis, Missouri.

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NOTE XVII.

(Vol. I. p. 301.)

THE POPYRI OF ABRAHAM.

On the 3rd of July, 1835, Michael H. Chandler arrived at Kirtland with several Egyptian mummies, which he publicly exhibited for money. Having understood that Joseph Smith would be able to interpret the papyri found with the mummies, Chandler called upon Smith and submitted the papyri to him. "I instantly gave him the interpretation," says the Prophet, in his Autobiography, "and he, like a gentleman, gave me the following certificate."

"Kirtland, July 6th, 1835.

"This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, jun., in deciphering the ancient Egyptian hieroglyphic characters, in my possession; which I have, in many eminent cities, showed to the most learned; and, from the information that I could ever learn, or meet with, I find that of Mr. Smith, jun., to correspond in the most minute matters.

"MICHAEL H. CHANDLER,

"Travelling with, and proprietor of, Egyptian mummies."

A few days after the signing of this grotesque certificate, several of the devout of Kirtland clubbed together to purchase the mummies and papyri, which they presented to the Prophet. The latter, with W. W. Phelps, and O. Cowdery for his secretary, immediately set to work upon the translation. "And much to our joy," he says, "we found that one of these rolls contained the writings of Abraham, another the writings of Joseph, etc. . . .

Truly we can say that the Lord is beginning to reveal the abundance of peace and truth.”\*

It was not, however, for a considerable time afterwards (in ‘The Times and Seasons,’ 1842) that the Prophet determined to publish the translation he had so glibly made. This is the account he gives of the matter, in his Autobiography, under the date of December 31st, 1835†:—

“Who these ancient inhabitants of Egypt were, I do not at present say. . . . The record of Abraham and Joseph found with the mummies, is beautifully written on papyrus with black, and a small part red ink or paint, in perfect preservation. The characters are such as you find upon the coffins of mummies, hieroglyphics, etc., with many characters or letters like the present (though probably not quite so square,) form of the Hebrew without points. The records were obtained from one of the catacombs in Egypt, near the place where once stood the renowned city of Thebes, by the celebrated French traveller Antonio Sebolo, in the year 1831. He procured a licence from Mehemet Ali, then Viceroy of Egypt, under the protection of Chevalier Drovetti, the French consul, in the year 1828, and employed 433 men four months and two days,—if I understood correctly, Egyptian or Turkish soldiers,—at from four to six cents per diem each man, entered the catacomb June the 7th, 1831, and procured eleven mummies. There were several hundred mummies in the same catacomb. . . . On his way from Alexandria he put in at Trieste, and after ten days’ illness expired in 1832. Previous to his decease, he made a will of the whole to Mr. Michael H. Chandler (then in Philadelphia, Pa.) his nephew, whom he supposed to have been in Ireland. Accordingly, the whole were sent to Dublin, and Mr. Chandler’s friends ordered them to New York, where they were received at the custom-house in the spring or winter of 1833. In the month of April of the same year, Mr. Chandler paid the duties and took possession of his mummies. On opening the coffins, he discovered that in connection with two of the bodies was something rolled up in linen, saturated with bitumen, and

\* Autobiography, July, 1835.

† Deseret News, July 24, 1852, vol. ii. No. 19.

which turned out to be rolls of papyrus. Two or three other small pieces of papyrus with astronomical calculations, epitaphs, etc., were found with others of the mummies. Mr. Chandler, who expected to find diamonds or other valuables, was disappointed. He was immediately told, while yet in the custom-house, that there was no man in the city who could translate the roll, but was referred by the same gentleman, a stranger, to a Mr. Joseph Smith, jun., who, continued he, possesses some kind of power or gifts, by which he had previously translated similar characters. I was then unknown to Mr. Chandler, neither did he know that such a book or work as the record of the Nephites had been brought before the public. He took his collection on to Philadelphia, where he obtained the certificate of the learned, (see *Messenger and Advocate*, p. 235,) and from thence came on to Kirtland. Thus I have given a brief history of the manner in which the writings of Abraham and Joseph have been preserved, and how I came in possession of the same—a correct translation of which I shall give in its proper place.”

Let us now see how the Prophet enters upon his translation ; we shall presently know what it is worth.

#### THE BOOK OF ABRAHAM.

“A translation of some ancient records that had fallen into our hands from the catacombs of Egypt, purporting to be the writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus. .

*Translated from the Papyrus by Joseph Smith.*

“In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same ; having been myself a follower of righteousness, desiring to be one also who possessed great knowledge, and to possess greater knowledge, and to be a greater follower of righteousness,

and to be a father of many nations, a prince of peace; and desiring to receive instruction and to keep the commandments of God, I became a rightful heir, a high-priest holding the right belonging to the father: it was conferred upon me from the fathers, from the beginning of time, yea, even from the beginning, of or before the foundations of the earth to the present time, even the right of the first-born on the first man, who is Adam, or first father, through the fathers unto me. . . . And it came to pass that the priests laid violence upon me, that they might slay me also, as they did those virgins upon this altar; and that you may have a knowledge of this altar, I will refer to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh king of Egypt. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldeans, *Rahleenos*, which signifies hieroglyphics."

And so he goes on with the same kind of gibberish, through a score of pages. The whole of the translation has not yet been published. As far as we are acquainted with it, Abraham relates his actions, journeys into Egypt, receives from God lessons in astronomy, revelations on the genesis of the earth and of man, etc.

Let us now see what science has to say with respect to the real meaning of the three papyri, which the Mormons regard as writings from the hand of Abraham. A young *savant* of the museum of the Louvre, M. Théodule Devéria, has been so good as to examine at our request the drawings which we borrowed from the Mormons. We are happy to be able to publish in this place, and with his permission, the result of his inquiry. Here, then, is the description of Joseph Smith's three famous rolls of papyrus.

## FRAGMENTS OF EGYPTIAN FUNERARY MSS.

CONSIDERED BY THE MORMONS TO BE AUTOGRAPH MEMOIRS OF  
ABRAHAM.

## No. 1.

HIEROGLYPHICS REPRESENTING THE RESURRECTION OF OSIRIS.

*Interpretation.**Of the Mormon Prophet.*

Fig. 1. The angel of the Lord.

2. Abraham fastened upon an altar.

3. The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice.

4. The altar for sacrifice by the idolatrous priest standing before the gods of Elkenah, Libnah, Mahmackrah, Korash and Pharaoh.

5. The idolatrous god of Elkenah.

6. The idolatrous god of Libnah.

7. The idolatrous God of Mahmackrah.

8. The idolatrous god of Korash.

9. The idolatrous god of Pharaoh.

*Of the Hieroglyphists.*

Fig. 1. The soul of Osiris, under the form of a hawk (which should have a human head).

2. Osiris coming to life on his funeral couch, which is in the shape of a lion.

3. The god Anubis (who should have a jackal's head) effecting the resurrection of Osiris.

4. The funereal bed of Osiris, under which are placed the four sepulchral vessels called *canopes*, each of them surmounted by the head of one of the four genii.

5. Kebh - son - iw, with a hawk's head.

6. Tioumautew, with a jackal's head.

7. Hâpi, with a dog's head.

8. Amset, with a human head.

9. The sacred crocodile, symbolic of the god Sebet.

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|--|--|
| <p>10. Abraham in Egypt.</p> <p>11. Design to represent the pillars of heaven, as understood by the Egyptians.</p> <p>12. RAUKEEYANG, signifying expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify <i>Shaumau</i> to be high, or the heavens, answering to the Hebrew <i>Shaumahyeem</i>.</p> | <p>10. Altar laden with offerings.</p> <p>11. An ornament peculiar to Egyptian art.</p> <p>12. Customary representation of ground in Egyptian paintings. (The word <i>Shaumau</i> is not Egyptian, and the Hebrew word <math>\text{שׂוֹמַאֵם}</math> is badly copied.)</p> |
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M. Devéria observes, with respect to this papyrus, that he never saw the resurrection of Osiris represented in funerary MSS. He is of opinion that, if it exists, it must be extremely rare, and that if the present figure be not a modern imitation of the great bas-reliefs in which this mythological scene be represented, it has at all events been altered, for Anubis should have a jackal's head.

#### No. 2.

**HYPOCEPHALUS, OR FUNERARY DISK, TO WHICH THE ANCIENT EGYPTIANS ASCRIBED THE VIRTUE OF PRESERVING THE PRINCIPLE OF LIFE OR VITAL HEAT IN THE MUMMIES, AND OF DEVELOPING ITSELF IN THE DAY OF THE RESURRECTION.\***

#### *Interpretation.*

*By the Mormon Prophet.*

Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the

*By the Hieroglyphist.*

Fig. 1. The spirit of the four elements (according to Champollion), or rather of the four winds, or the four cardinal

\* Mr. Samuel Birch, of the British Museum, who was the first to explain the funerary object and use of these hypocephali (*Archæologia*, vol. xxxvi. p. 174), considers them as representing the pupil of one of the

last pertaining to the measurement of time. The measurement according to celestial time; which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation, near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar which he had built unto the Lord.

3. Is made to represent God, sitting upon his throne, clothed

symbolical eyes described in ch. 163 of the funerary ritual, and understands it to be the image of the genesis of the sun. But, according to M. Devéria, we ought rather to see in the disposition and arrangement of the figures contained in it, representations relating to the two celestial hemispheres, that is to say, in the first place, to the superior hemisphere, above the personification of the terrestrial world, and afterwards inversely, to the inferior hemisphere that is opposed to it.

points; the soul of the terrestrial world. This God is *always* represented with four rams' heads, and his image has certainly been altered here.— They have also evidently made a very clumsy attempt at copying the double human head of the god figured above, fig. 2, instead of the four rams' heads.—The word Jah - oh - eh has nothing Egyptian in it; it resembles the Hebrew word יהה badly transcribed.

2. AMMON-RA, with two human heads, meant probably to represent both the invisible or mysterious principle of AMMON, and the visible or luminous principle of RA, the sun; or else the double and simultaneous principle of father and son; which characterizes divinity in the religion of ancient Egypt.—The word *Oliblish* is no more Egyptian than those already met with, nor than those which are to be found in the Mormon explanation.

3. The god RA, the sun, with a hawk's head, seated in



with power and authority : with a crown of eternal light upon his head : representing, also, the grand Key- Words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchizedek, Abraham, and all to whom the Priesthood was revealed.

4. Answers to the Hebrew word *raukeyang*, signifying expanse, or the firmament of the heavens ; also, a numerical figure, in Egyptian signifying one thousand ; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.

5. Is called in Egyptian Enish-go-on-dosh ; that is one of the governing planets also ; and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand Key, or in other words, the governing power, which governs fifteen other fixed planets or stars, as also Floeese, or the Moon, the Earth, and the Sun, in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or

his boat. In the field, the two symbolical eyes figuring, according to M. de Rougé, the fixed points of an astronomical period.

4. The Hebrew word *רָקִיעַ*, *Roki'a*, *expansum, solidum, caelum; firmamentum*, besides being badly described, has no relation whatever to this figure, which represents a mummified hawk, called in Egyptian *AN'EM*. It is the symbol of the divine repose of death ; its extended wings have reference to the resurrection.

5. The *mystic cow*, the *great cow*, symbolizing the inferior hemisphere of the heavens. It is called the *virgin cow* at ch. 162 of the funerary ritual, which particularly enjoins that its image be painted on the hypocephalus, and another image of it in gold on the throat of the defunct. It is a form of Hathor, who figures on several monuments under the name of *noub*, gold. Behind the cow is a goddess, whose head, represented by a mystic eye in a disk, is incorrectly copied.

Hah-ko-kau-beam, the stars represented by numbers 22 and 23, receiving light from the revolutions of Kolob.

6. Represents this earth in its four quarters.

7. Represents God sitting upon his throne, revealing, through the heavens, the grand Key- Words of the Priesthood ; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

8. Contains writing that cannot be revealed unto the world ; but is to be had in the Holy Temple of God.

9. Ought not to be revealed at the present time.

10. Also.

11. Also.—If the world can find out these numbers, so let it be. Amen.

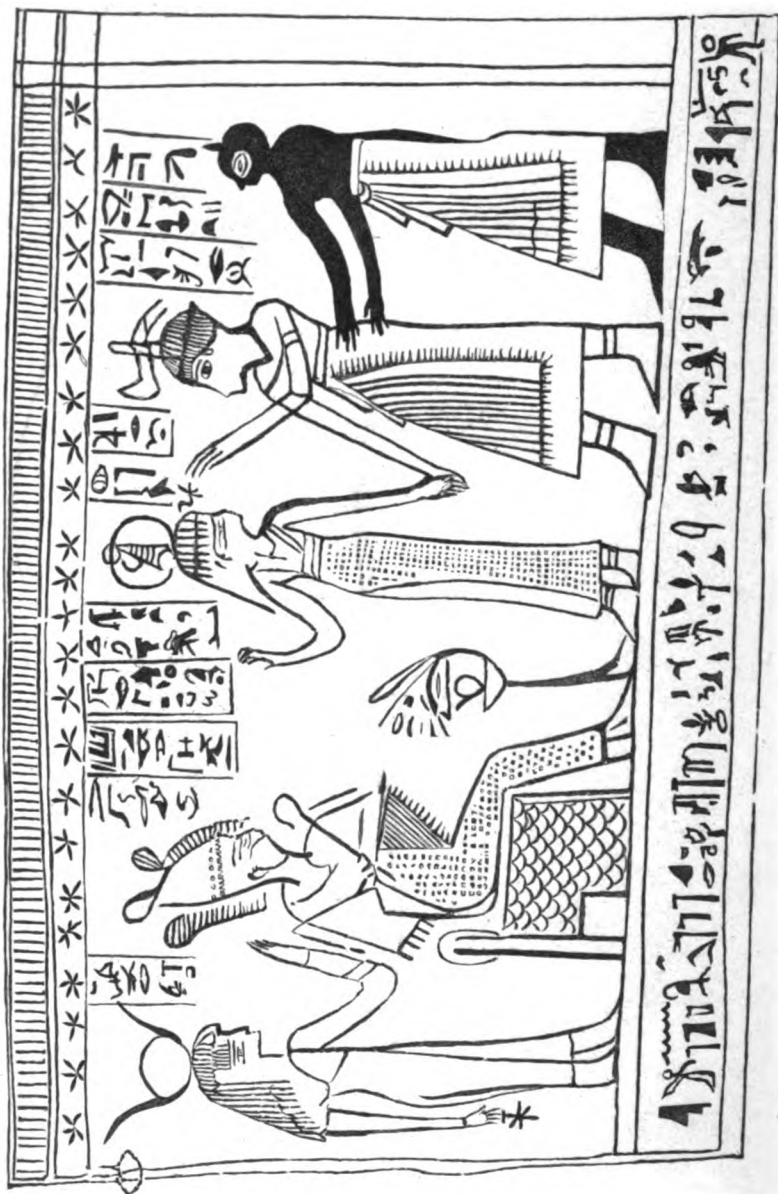
12, 13, 14, 15, 16, 17, 18, 19, and 20, will be given in

6. The four funerary genii, the sons of Osiris, Amset, Hâpi, Tioumautew, and Kebh-soniw.

7. The form of Ammon, with a bird's tail, or Horammon (?). An ithyphallic serpent, with human legs, offers him a symbolical eye. This last figure has certainly been altered in the hypocephalus of the Mormons.

8, 9, 10, 11. Four lines of the linear hieroglyphic text, which are numbered from bottom to top, instead of from top to bottom. The meaning is:—*O great God in Sekhem; O great God, Lord of heaven, earth, and hell . . . Osiris S'es'enq.* These last words inform us that the personage in whose mummy this hypocephalus was found, was called S'es'enq or S'esonchis, a name written *Sesak* in the Bible, and of which there is no known example anterior to the twenty-second dynasty ; that is, to the ninth century before our era, but which may be much posterior to it.

12–15. Four lines of writing similar to the former, of which



*Bas-relief du Livre de Chraham*

*Figures 11, 12, 13 de la collection "L'Égypte Ancienne"*

the own due time of the Lord.

The above translation is given as far as we have any right to give, at the present time.

they are the pendant. They appear to be numbered upside-down, and are illegibly copied.

16-17. Two more lines, which cannot be deciphered in the copy. The upper line is the first.

18. A circular legend, almost illegible in the copy. It begins above the god with two human heads, fig. 2; and there is in it twice mention made of a sacred dwelling-place in Heliopolis.

19-21. Three columns of writing, illegible in the copy. It is evident to me that several of the figures to be found in these various MSS. have been intentionally altered.

T. DEVÉRIA.

### No. 3.

INITIAL PAINTING OF A FUNERARY MS. OF THE LOWER EPOCH,  
WHICH CANNOT BE ANTERIOR TO THE BEGINNING OF THE  
ROMAN DOMINION.

#### *Interpretation.*

*By the Mormon Prophet.*

Fig. 1. Abraham\* sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as em-

*By the Hieroglyphists.*

Fig. 1. Orisis on his seat.

\* In our engraving this picture refers to the second person, counting from left to right.

blematical of the grand Presidency in Heaven; with the sceptre of justice and judgment in his hand.

2. King Pharaoh, the first person on the left of our engraving, whose name is given in the characters above his head.

3. Signifies Abraham in Egypt; as before in the interpretation of No. 1. fig. 10.

4. Prince of Pharaoh, King of Egypt, as written above the hand.

5. Shulem, one of the king's principal waiters, as represented by the characters above his hand.

6. Olimlah, a slave belonging to the prince.

Abraham is reasoning upon the principles of astronomy, in the king's court.

After the disclosures we have just made, if the Mormons persist in believing that their Prophet cannot lie, they will at least allow that the divining faculty of the Urim and Thummim is not infallible. But at the worst they may console themselves with the reflection that there is more than one brilliant name in the Christian hagiology answerable for equally remarkable frauds of the kind, by common consent styled *pious*. See Mosheim, 'De Rebus Christianorum ante Constantinum,' pp. 78-81, and 'Ecclesiastical History,' vol. i. pp. 298, 358, on this subject, and for the trick played by St. Ambrose.

2. The goddess Isis. The star she carries in her right hand is the sign of life.

3. Altar, with the offering of the deceased, surmounted with lotus-flowers signifying the offering of the defunct.

4. The goddess Ma.

5. The deceased led by Ma into the presence of Osiris. His name is Horus, as may be seen in the prayer which is at the bottom of the picture, and which is addressed to the divinities of the four cardinal points.

6. An unknown divinity, probably Anubis; but his head, which ought to be that of a jackal, has been changed.