



Type: Magazine Article

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## The Anthon Transcript IV

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Source: *Improvement Era*, Vol. 47, No. 9 (September 1944), pp. 542–543,  
576-583

Published by: The Church of Jesus Christ of Latter-day Saints

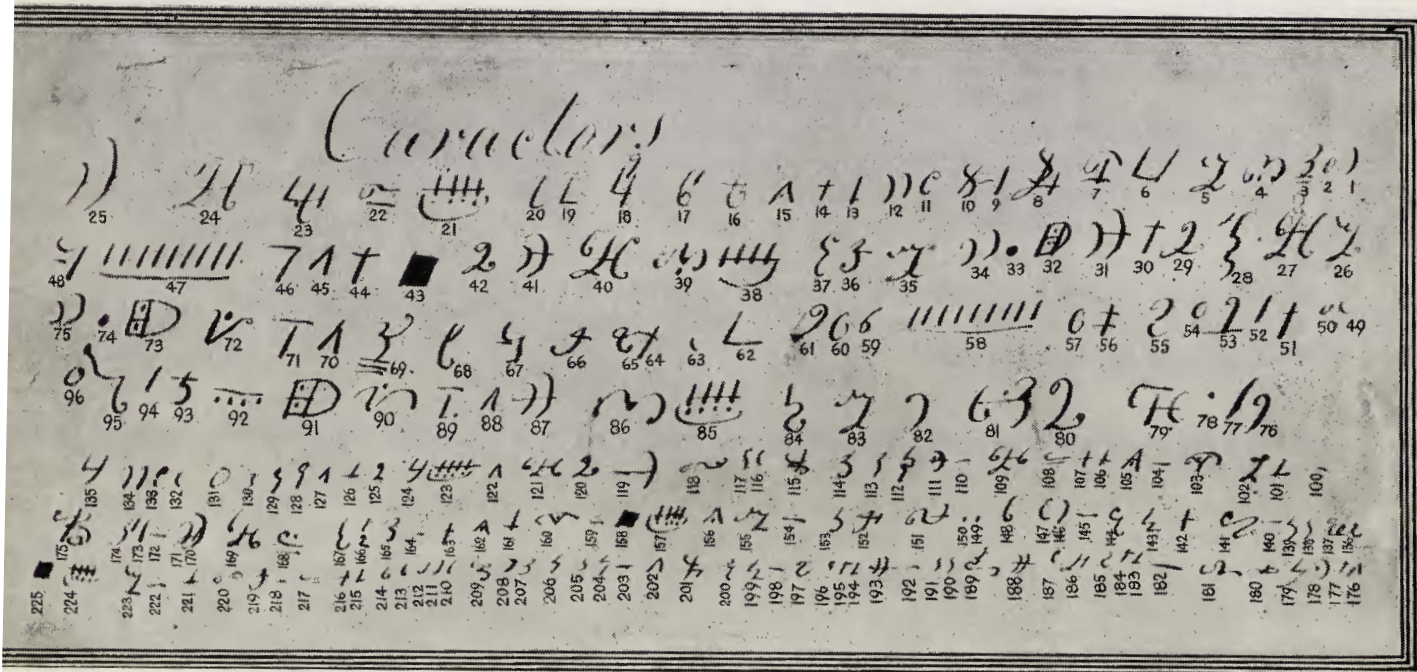
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# The ANTHON TRANSCRIPT

By ARIEL L. CROWLEY, LL.B.

Part IV



THE ORIGINAL TRANSCRIPT PHOTOGRAPHED  
The copy of characters made by Joseph Smith from the engraved plates. Now preserved at Independence, Missouri.

IN previous articles in this series (See *The Improvement Era*, January, February, March, 1942) the Anthon Transcript was examined historically\* as to document, and comparatively\*\* as to the Egyptian characteristics of the symbols appearing in it. (Fig. 1.)

The immediately ensuing problem of translation is one of peculiar difficulty. Its complicating factors include the known unfamiliarity of the Prophet Joseph Smith with Egyptian script in 1827, and many others. Among these may be especially noted the unusual left to right method adopted in making this copy, a reversal of the normal Egyptian method, as noted by Webb.<sup>1</sup> The Book of Mormon itself gives warning that the script used was progressively altered<sup>2</sup> in the course of transmission from the times of Lehi the learned.<sup>3</sup>

Distortions chargeable to the Prophet's unfamiliarity with the characters he copied and his unskilled hands are sometimes easily cognizable,<sup>4</sup> but in other instances less apparent constitute

a serious obstruction to identification.<sup>5</sup>

Commencing in a bold hand in the top left-hand corner, the transcript proceeds in a progressively diminishing manner to the minute, somewhat cramped end of the seventh line in the lower right-hand corner of the small slip on which it is written. With declension in size appears a proportionate indistinctness of shape leading to easy confusion of nearly similar characters.

To these factors must be added the not inconsiderable peril of misreading, with consequent inaccuracy in representation, a hazard which besets all copyists.

A peculiar instance of misreading and resultant error, or mere miscopying, made its appearance in preparation of this study. Character No. 15, Fig. 1, which has the form of an inverted letter "V" with a dot inside it, appears precisely reproduced in W. Erichsen's *Demotische Lesestücke*,<sup>6</sup> one of the latest and best compilations of demotic texts. In the exercise of due caution, request was made to Dr. George R. Hughes, demotist in the Oriental Institute, University of Chicago, to check this finding, with others. With characteristic graciousness Dr. Hughes

sought out Griffith's photograph of Rylands Geldbezahlungsschrift Papyrus No. 12, from which Erichsen made his copy, and reported, "Erichsen's copy is false." No dot appeared in the original. Even this discovery, however, hardly militates against the existence of the character in some papyri, since it clearly occurs also in one of the earliest works<sup>7</sup> described by Dr. Budge<sup>8</sup> as containing "a valuable and well-arranged collection of all the most important groups of enchorial characters hitherto deciphered." He adds that Young selected these "from enchorial texts which had been published by himself, and by Champollion and Kosegarten, and from letters which he had received from Champollion describing the contents of unpublished papyri at Paris."

If Erichsen erred, and Young erred in this identical matter, it is of course possible that Joseph Smith erred also, thus placing interpretation of the meaning of this particular character out of the bounds of possibility. Similar er-

<sup>7</sup>Thos. Young, "Rudiments," p. 39 in H. Tattam. *Dictionary*, 1830.  
<sup>8</sup>Sir E. A. W. Budge. *Dictionary*, Vol. I, p. x. London, 1920.

<sup>6</sup>Leipzig, 1939, Vol. II, Heft 1, p. 30, line 3

\**Improvement Era*, January 1942, p. 14

\*\*February, p. 76; March, p. 150

<sup>1</sup>R. Webb, *Case Against Mormonism*, N.Y., 1915.

p. 23

<sup>2</sup>Mormon 9:32

<sup>3</sup>Nephi 1:2; Mosiah 1:4

<sup>4</sup>Figures 5 and 6, *Improvement Era*, Feb. 1942, p. 78

<sup>5</sup>See inter alia Fig. 1, Characters 138, 139, 190, 191, 204 and 205

## THE ANTHON TRANSCRIPT

**I**N 1942, in the January, February, and March issues of *The Improvement Era*, there appeared a series of three articles by Ariel L. Crowley on the Anthon Transcript, dealing with a critical and comparative study of the characters themselves, and "identifying them as Egyptian" by photographic comparison of the transcript characters with Egyptian papyri, monuments, and engravings reproduced in accredited Egyptian works.

The publication of a fourth article was contemplated at that time, to deal with the subject of whether or not the symbols of the Anthon Transcript could be translated into meanings that would not be inconsistent with the Book of Mormon context. Research on this phase of the series, continued beyond the publication of the last three articles, has been pursued by the author on his own initiative and at his own expense of time and money, involving travel, and involving

his personal acquisition of some costly library works. The result of his findings to date are published herewith. As to whether or not in his opinion the task is completed, we quote his own words:

"In reply to your question as to whether or not I feel that the end of this study has been reached, I must say that it has not. As I now see it, I can do nothing further with the Transcript until more material is accessible. The correct route now lies, in my opinion, in a determination of the condition of demotic writing in 600 B.C. Every comparison made with eastern-hemisphere demotic writing of a later date must be in some degree illusory. The only way known to me to get around this difficulty is to spend some time in the British Museum examining the documents which date to the seventh century B.C. and earlier. . . . Some day I hope to be able to say that we have concluded this study, but that day is not presently at hand."—Ed.

rors committed by celebrated Egyptologists have been many times pointed out, as by Hughes,<sup>9</sup> Edgerton,<sup>10</sup> Butin<sup>11</sup> and many others.

Regardless of these difficulties, it should be, and is, possible to say what a substantial number of the characters mean in their Egyptian prototypes, disregarding alterations of *meaning* created by Nephite scribes, as distinct from alterations of *script*.

Careful examination of the transcript discloses that unless the characters are in some manner of vocalization intended to express Hebrew words, a thing wholly within the bounds of possibility in view of 1 Nephi 1:2 and the discovery of the Egyptian forebears of the developed Hebrew alphabet in Sinai,<sup>12</sup> the characters must be taken as intended to be ideogrammatic. The absence of conformity with known laws of demotic grammar seems to preclude any contrary construction.

The theory of an ideogrammatic sense is supported strongly by the presence in the Egyptian grammar begun by the Prophet Joseph Smith in later years of a considerable number of the characters which appear in the transcript, each with several ideogrammatic meanings appended. This theory is also supported by the Book of Mormon declaration that the characters used were adopted in the interest of conservation of space.<sup>13</sup>

The seven lines of the transcript represent in point of time a divergence of at least a thousand years from the

changing streams of writing in Egypt. If the Sinai finds are the prototype of the engravings on the Brass Plates, the point of divergence is much, perhaps ten centuries, earlier.<sup>14</sup>

**F**ROM the Lehigh migration of 600 B.C. to the destruction at Cumorah, the scribes of the new world,<sup>15</sup> like those of

<sup>14</sup>Butin, *op. cit.*  
<sup>15</sup>Mormon 9:32

the old, were engaged in altering and abbreviating their methods of engraving. In Egypt, the writing became minute in size,<sup>16</sup> and shortened in form, to the point that Dr. Muller, in his study made for the Carnegie Institution, calls it a "kind of stenography always depending much on the context" and adds that "like all kinds of stenography, it needs absolute clearness and a safe context to be readable."<sup>17</sup> After more than a century of close study the demotic engravings on the Rosetta Stone itself are still regarded as "extremely difficult" and as requiring much to be done before the writings can be fully explained philologically.<sup>18</sup>

It must not be imagined that even the hieroglyphic writing can be read easily with certainty. On the contrary, Dr. Budge has taken care to state in the introduction to his *Egyptian Dictionary*<sup>19</sup> that "the exact meaning of many words is unknown, and can only be guessed at by the context."

Perhaps the difficulties which face any attempt to decipher a variant Egyptian script can be well illustrated in the efforts of Dr. Erman, who published his *Egyptian Grammar*<sup>20</sup> after many

(Continued on page 576)

<sup>16</sup>*Encyclopedia Britannica*, 11th Ed., Vol. 9, p. 64  
<sup>17</sup>W. Max Muller, *Bilingual Decrees of Philae*, Washington, 1920, p. 5  
<sup>18</sup>*Ibid.*  
<sup>19</sup>London, 1920, p. liv  
<sup>20</sup>A. Erman, *Aegyptische Grammatik*, Berlin, 1911

<sup>9</sup>Geo. Robert Hughes, Ph.D., *The Nature of Demotic Land Leases*, Chicago, 1942  
<sup>10</sup>Prof. W. F. Edgerton, *Studies*, London, 1932  
<sup>11</sup>Romain F. Butin, *The Serabit Inscriptions*, in *Harvard Theological Review*, Jan. 1928  
<sup>12</sup>Hubert Grimme, *Die Altägyptischen Buchstabeninschriften*, Berlin, 1929; Butin, *op. cit. supra.*  
<sup>13</sup>Mormon 9:32

A COMPOSITE FOR COMPARISON MADE BY  
TRACING AND HAND COPY FROM  
TEXTS AND PAPYRI

Anthon Transcript	Sinai Script	Meroitic	Notes and References
𐤀 201	𐤀 𐤀		Grimme, pl. XXI, no. 354; Harvard, p. 53
𐤁 19	𐤁		Grimme, pl. XXII, no. 352; Harvard, p. 48
𐤂 14	𐤂		Grimme, pl. X, no. 347a; Harvard Table
𐤃 38	𐤃		Petrie, <i>Researches</i> , pl. 124
𐤄 98	𐤄		Harvard, p. 48
𐤅 76	𐤅		Grimme, pl. XXV, no. 358; Harvard, pl. 8
𐤆 96	𐤆		Grimme, pl. XXII, no. 348
𐤇 12	𐤇		Harvard, p. 37
𐤈 11	𐤈		Harvard, p. 37
𐤉 72	𐤉		Grimme, pl. XII, no. 352
𐤊 23	𐤊 𐤊	𐤊	Grimme, pl. XIV, no. 353; Karanog, p. 139
𐤋 60	𐤋	𐤋	Grimme, pl. XVI, no. 351; Karanog, p. 129
𐤌 103	𐤌		Grimme, pl. XXI, no. 354
𐤍	𐤍		Grimme, pl. XXI, no. 354
𐤎 93	𐤎		Grimme, pl. XXIV, no. 349
𐤏 204	𐤏	𐤏	Grimme, p. 9; Griffith Karanog, p. 18, no. 13
𐤐 68	𐤐		Grimme, p. 9
𐤑 105	𐤑		Grimme, Table 1
𐤒 7	𐤒		Grimme, Table 1
• 33	•		Grimme, pl. IV, Karanog, p. 136

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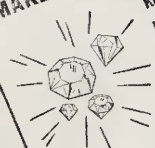
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## THE ANTHON TRANSCRIPT

(Continued from page 543)

years of most exhaustive study, yet found it necessary in his next edition to make sixteen changes in his concept of the Egyptian alphabet.<sup>21</sup>

The findings of Erman have in turn been frequently overridden, as by the work of Albright<sup>22</sup> and even later editions of Erman's own works. This is hardly surprising, since, as was stated by Dr. Butin in his study of the Sinaitic inscriptions,<sup>23</sup> "It is certain that the same letter could be represented by slightly different signs. . . . The precise form would be determined according to the space available, the material condition of the slab, the skill of the engraver, and partly also by the preference of the writer."

When it is added that instances are not unknown where characters have the acrobatic quality of standing on their heads,<sup>24</sup> thus assuming resemblance to widely different signs, the caution requisite in attempting any translation must be apparent.

The Anthon Transcript is not one of a number of manuscripts in the same script, available for cross-checking to eliminate errors. The importance of availability of several manuscripts on the same or related subjects cannot be overestimated. As in the case in which Dr. Hughes found the demotic in one papyrus "impossible" yet solved its meaning by supplying the scribe's omission from a parallel document,<sup>25</sup> the presence here of several sheets copied from the original engravings would have aided as greatly as their absence constitutes a difficulty.

There is nothing in the transcript indicating whether it is a whole passage or a fragment, a portion taken from the middle of a longer text, the beginning or the end of a passage. The inference of consecutive sentences which arises from the evident progressive diminution in letter size is far from conclusive in the absence of anything to indicate whether the text was copied from right to left, left to right, top to bottom or even *boustrophedon*.

Assuming that the text, though copied from left to right is intended to read from right to left, unless it is also assumed that the first line is precisely equivalent in length to the first line of the text from which it was copied, then the beginning of the first line of the original text would lie somewhere in the second or third lines in overwhelming probability. It is hardly safe to make the assumption, since the seventh line

contains one character more than twice as many as appear in the first line.

As a mere conjecture, supported only by physical appearance of the transcript, it would seem probable that the extraordinary black rectangles recurring through the text (Characters 43, 158 and 225) might indicate beginnings or terminations. The number of characters compared by lines lends support to the theory that the true opening character in the transcript may be No. 44.

Assuming that the transcript represents a text reading from right to left, and commencing at the top right-hand corner, the resemblance of the first and second characters to the demotic "regnal year" in one of its variant forms<sup>26</sup> is striking. The virtually invariable rule of demotic inscriptions is that these characters must be followed by a numeral. Character 3 closely approximates an old form of demotic sign for the plural,<sup>27</sup> but has an extra horizontal stroke beneath it. The use of horizontal strokes in hieratic script is familiar as the numeral "1" for each stroke, when used to designate days of the month<sup>28</sup> and sometimes to indicate an ordinal, rather than a cardinal meaning.<sup>29</sup> No numeral in this precise form has been found in this study. Mixing of scripts by insertion of a hieratic digit beneath a demotic sign for the plural would be extraordinary and will not be supposed. It would hardly seem out of bounds of reason, however, to assume a variation by which the letter "n" which is merely a short horizontal stroke, might be placed beneath the word *mn* which character No. 3 also closely resembles.<sup>30</sup> *Mn* has a variety of meanings, such as "None,"<sup>31</sup> which is in a sense numerical, and the preposition *n* (in, of, with, etc.)<sup>32</sup> might in some very practical sense be attached to such an expression.

The idea that the opening expression in the transcript is numerical in sense is supported by the correspondence of Character No. 5 with the numeral 60 used in dating regnal years.<sup>33</sup> No. 4 appears to have in its major form a kinship with the numeral 50 similarly used,<sup>34</sup> but has in addition a hook and a dot which give it a likeness to the third person singular possessive pronoun *t3 j.f.*<sup>35</sup>

Character No. 5 appears also, with variations, as Nos. 26, 35, 83, 102, 155

<sup>20</sup>H. Brugsch, *Hieroglyphisch-Demotisches Wörterbuch*, Vol. III, p. 862, Leipzig, 1868; W. Erichsen, *Demotische Lesestücke*, Vol. II, Urkunden, p. 107; -id. *Glossar*, Vol. 1, p. 51, Leipzig, 1939.

<sup>21</sup>W. Spiegelberg, *Demotische Grammatik*, Heidelberg, 1925, par. 37, p. 28.

<sup>22</sup>A. H. Gardiner, *Egyptian Grammar*, Oxford, 1927, par. 259, p. 191.

<sup>23</sup>*Ibid.*

<sup>24</sup>W. Erichsen, *Demotische Lesestücke, Schrifttafel*, p. 22.

<sup>25</sup>*Ibid.* *Glossar*, p. 30 ff.

<sup>26</sup>*Ibid.*, p. 37.

<sup>27</sup>W. Spiegelberg, *Demotische Grammatik*, p. 47.

<sup>28</sup>*Ibid.*

<sup>29</sup>W. Erichsen, *Urkunden*, p. 42; *Glossar*, p. 84.

<sup>21</sup>See Erman-Grapow, *Wörterbuch der Aegyptischen Sprache*, Leipzig, 1926.

<sup>22</sup>Wm. F. Albright, *The Vocalization of the Egyptian Syllabic Orthography*, New Haven, 1934.

<sup>23</sup>Butin, *op. cit.*

<sup>24</sup>A. H. Gardiner, *The Sinai Script*, International Orientalist Congress Oxford, 1928.

<sup>25</sup>Hughes, *op. cit.*

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and 223. No. 223 most precisely reproduces the ordinary demotic form, the characteristic looping stroke of the transcript being a departure from the normal flat bottom line as in No. 223.<sup>38</sup> It seems rather unlikely, unless the whole transcript is some sort of tabulation, that the numeral 60 would be repeated so many times in a short document. Aside from its numerical meanings, it is the demotic letter *p* or possibly the word *his* "praise" or *csj*, "many,"<sup>37</sup> in which cases phonetic complements missing here would be expected.

According to Spiegelberg,<sup>38</sup> Character No. 6 appears to be the demotic word *iw*, which Erichsen translates<sup>39</sup> by the German word "sein," which is, depending upon its use, either the verb "to be" or the noun "existence." In the hieratics there seems to be ground to regard it as the word "come,"<sup>40</sup> which is written otherwise in demotic.<sup>41</sup>

Character 7 means "another" (*kj*).<sup>42</sup> Ordinarily the word is written with two perpendicular strokes with horizontal base beneath the *k*. But the form here used, while not common, is nevertheless known.<sup>43</sup>

No. 8 was shown by C. F. Nims in *Journal of Egyptian Archeology*<sup>44</sup> in 1936 to be *tp n* "first of" literally. In known demotic documents it appears consistently in combination with other characters as in the word "small cattle"<sup>45</sup> and in the word "office" or "position" or "lordship."<sup>46</sup>

No. 9 as numbered consists of two prepositions "r" and "n," respectively meaning "to" or "for" and "of," "in" or "for."<sup>47</sup> The use made here is irregular, being a succession of two prepositions not known in demotic, and contrary to the manner in which they would have been written had such a succession been used. *Rn* in the hieroglyphs is translated by Brugsch "to be young"<sup>48</sup> and as written in demotic is "name" or "reputation."<sup>49</sup>

While there are other possibilities for it<sup>50</sup> the strong probability is that No 10

is *hwtj*, "masculine" or "male," an adjective.<sup>51</sup>

If No. 11 were reversed it might be taken for the shortened hieratic form of the hieroglyph of the quail chick (the phonetic letter "w").<sup>52</sup> But one suggestion can be made here, and that is that it may be a slightly variant form of *hrj*, "upper,"<sup>53</sup> "higher," "superior." While *hrj* is written with a powerful, bold stroke generally, and with a straight, perpendicular left side, yet examples closely approaching the form of No. 11 are not wanting.<sup>54</sup> On the other hand it may be indigenous in this script.

The size of the two curved strokes numbered 12 rather militates against translation as *pj* "the" (masculine), but there are very numerous instances in which the size in the transcript is relatively the same as in other documents. These are noted in part in the footnote.<sup>55</sup> Rightly, the strokes should be joined, but as will be seen by the references, and as is well known, the joiner was commonly ignored. Weight is lent to the idea that the word is "the" by the frequency of its recurrence. It appears as Nos. 34, 75, 134, and possibly 211, and thus should be a relatively common word. The characters look more like *ntj ntj*<sup>56</sup> but the idea of a double repetition of a relative particle<sup>57</sup> is unreasonable, particularly where often repeated.

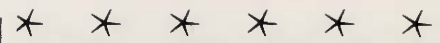
Characters 13 and 14 are manifestly intended to be read together, since they occur jointly as 106-107, 183-184, 194-195 and 215-216 also. The best suggestion is that they look like *ind* which occurs in the phrase "hail to" ("thee," etc.).

On Character No. 15 comment is made above. At this point it should be noted that aside from the error of Erichsen pointed out by Dr. Hughes, it occurs elsewhere in this form.<sup>58</sup> If 15 and 16 are read together they become *pr nsw.t* "king's house" or "palace," ignoring the dot in No. 15,<sup>59</sup> in which event it is not out of the bounds of possibility that the diagonal stroke accompanying No. 17 is the remnant of the determinative not read in transliteration.<sup>60</sup>

Character 17 shows several possibilities. It may be *hr* "face" or "upon"<sup>61</sup> or it may be *wj h*, "put," "place," or "add."<sup>62</sup>

The most strikingly satisfactory demotic character in the transcript is No. (Continued on page 578)

<sup>38</sup>W. Spiegelberg, *Demotische Texte der Priest-erdekrete von Kanopus und Memphis*, Heidelberg, 1922, p. 13.  
<sup>39</sup>W. Spiegelberg, manuscript demotic dictionary, from Lepsius, *Denkmaler* VI, 13, 6.  
<sup>40</sup>Vol. XXII, pp. 51-54.  
<sup>41</sup>Setne 4/1; *Demotische Grammatik*, p. 36.  
<sup>42</sup>A. H. Gardiner, *Egyptian Grammar* Oxford, 1927 p. 485 par. 44.  
<sup>43</sup>*Kanopus und Memphis*, 1.53; H. Brugsch, *Hieroglyphisch-Demotisches Wörterbuch*, Vol. 3, p. 861.  
<sup>44</sup>*Ibid.*  
<sup>45</sup>Erichsen, *Glossar* p. 47. Rhind Pap. (Erichsen, *Texte*, p. 58) I, 9/10.  
<sup>46</sup>Erichsen *Schrifttafel*, p. 16.  
<sup>47</sup>*Magical Papyrus* 28/13; Erichsen, *Glossar*, p. 52.  
<sup>48</sup>Gardiner, *Egyptian Grammar*, p. 463, No. 43.  
<sup>49</sup>Erichsen, *Glossar*, p. 55; *Urkunden*, p. 148.  
<sup>50</sup>Erichsen, *Urkunden*, p. 190.  
<sup>51</sup>Berlin 3103, Erichsen, *Urkunden*, p. 170, No. 2; *id.*, p. 173, No. 14; *id.*, p. 128 L, 8.  
<sup>52</sup>Erichsen, *Urkunden*, pp. 88-89 *passim*.  
<sup>53</sup>*Id.*, *Glossar*, p. 42.  
<sup>54</sup>G. Seyforth, *Gram. Egypt.*, Gotha, 1855, p. 92, No. 621, Erichsen, *Urkunden*, p. 186, cols. 1 and 2.  
<sup>55</sup>Erichsen, *Glossar*, p. 42; *id.*, p. 26.  
<sup>56</sup>Erichsen, *Schrifttafel*, p. 17, No. 7.  
<sup>57</sup>Erichsen *Glossar*, pp. 54-55.  
<sup>58</sup>W. Spiegelberg, *Demotische Grammatik*, p. 87 par. 191, where it is used as an auxiliary to the perfect and pluperfect tenses.



## AMAZING?



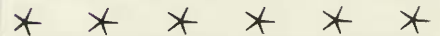
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18, which is a beautiful *mh* 2 "second."<sup>63</sup> In numbers it may mean 20,000.<sup>64</sup>

It cannot be told with certainty whether Nos. 19 and 20 were intended to be the same or not. No. 19 is clearly the letter "t,"<sup>65</sup> standing alone. But in combination with No. 20 many parallels of much uncertainty might be cited<sup>66</sup> involving distortions also. As an instance, the opening characters of the word "head," *d̄³ d̄³*,<sup>67</sup> are very like these, but no positive statement seems possible concerning them.

The four perpendicular lines transfixed with a horizontal line and appearing in characters 21, 85, 123, 157, and 224, are seen frequently in demotic and other Egyptian writings,<sup>68</sup> but no character precisely like this recurrent figure has been found. It is the determinative "backbone" sign, which has no meaning in demotic standing alone. It is curious that in the Magical Papyrus this sign occurs with a double "t" (under characters which may be counterparts of Nos. 19 and 20).<sup>69</sup> The dots are inexplicable as demotic. The large underscore curve looks like the hieroglyphic arc of unknown meaning which is noted as No. 1683 in Harrison's Sign List in the Budge Dictionary.

*Kn*, Character No. 22, occurs in the Magical Papyrus<sup>70</sup> as part of an expression, "Cover yourself with a linen robe" but no separate word spelled *kn* has been found.

The extra tick or stroke at the right hand side of Character No. 23 gives rise to uncertainty as to its meaning. Without the stroke the word could be *di.t*, "give" or "cause." It might also be *b̄³ k*, "work" or "servant." There is a Persian demotic determinative for foreign countries resembling this form, as also the later hieratic word *ī³ b*, "east."<sup>71</sup>

The strange character which is repeated through the transcript many times beginning with No. 24, and always takes a different form, was compared in the February 1942, *Improvement Era* with the hieroglyphic sign of the scribe's outfit. Taken as demotic, it has no precise equivalent in any of the forms appearing in the transcript, but it bears a striking resemblance to a demotic character which is a mere determinative, commonly attached to many words, and without separate sense. Six variations of this form may be seen in the com-

parative texts in Erichsen's *Urkunden*.<sup>72</sup> Much like the variants in the transcript it seems to be scrawled by the writers of the papyri and even the copyist Erichsen himself.

The twenty-fifth character recurs as 31, 41, 188, and 193. In the first line it assumes great size, and in the seventh it is minute. The minute examples bear a clear resemblance to the horizontal letter *s* occurring in the Rhind Papyrus in this same form (due perhaps to mode of writing in part).<sup>73</sup> The letter *s* standing alone does not appear to make sense if No. 24 is taken as a mere determinative. But in the transcript it is immediately followed by the letter *p* (No. 26). *Sp* (although no precise parallel has been found where the forms of those letters used here were used together) is the word "time" and is also "residue" or "remnant."<sup>74</sup>

The possibility that No. 25 may be a form of *m-ir*, a negative particle, must not be ignored. It occurs in a wide variety of forms, some of them closely approaching the form here used, although the left-hand stroke is much shortened in Spiegelberg's copy.<sup>75</sup>

No. 28 bears a close resemblance to the character transliterated *cs* by Ort-Geuthner<sup>76</sup> as part of the word *cs-shne*, "condition" or "state." The character occurs in identical form in Gnostic Papyrus X according to Brugsch, but its separate meaning does not appear,<sup>77</sup> at that place. Standing alone *cs* means "to read."<sup>78</sup>

If the extra tick at the top of No. 28 were missing, 28-29 would look much like *ht*, "wood" or "timber."<sup>79</sup>

The demotic letter *ʒ* occurs repeatedly through the transcript.<sup>80</sup> In some respects it is equivalent to the Hebrew letter *aleph*, and in its hieroglyphic form (the likeness of an eagle) it is sometimes used to mark quotations.<sup>81</sup> It seems to have had a vague exclamatory or interjectional force, as also some such meaning as "indeed." It presents, as Dr. Gardiner says, "grave difficulties" and possibly, though by no means certainly, conveys a contingent or hypothetical force to the words it accompanies.<sup>82</sup> What its precise meaning, standing alone, in demotic, may be does not seem to be known.

No. 30 is a beautifully clear *s̄ʒ*, "class" or "phyle" usually referring to priests.<sup>83</sup> "Phyle" should be understood

<sup>63</sup>Setne 3/14; *Siut*, p. 111, par. 186; Spiegelberg, *Kanopus und Memphis*, p. 210, par. 432; Erichsen, *Texte*, p. 5

<sup>64</sup>Spiegelberg, *Demotische Grammatik*, par. 82

<sup>65</sup>Erichsen, *Schrifttafel*, p. 1

<sup>66</sup>Erichsen, *Schrifttafel*, p. 30ff.

<sup>67</sup>*Ibid.*

<sup>68</sup>Amasi II, 5/4; Erichsen, *Texte*, pp. 30, 33, 37, 41, 91, etc.; Jas. H. Breasted, *Conquest of Civilization*, Harper's, 1938, p. 89

<sup>69</sup>Erichsen, *Texte*, p. 91, line 19

<sup>70</sup>G. Ort-Geuthner, *Grammaire Demotique*, Paris 1936, p. 171, par. 28/6

<sup>71</sup>F. L. Griffith, *Rylands*, Vol. III, p. 421 (top)

<sup>72</sup>Lines B to G, p. 54

<sup>73</sup>Rhind Papyrus II, col. 8/1

<sup>74</sup>Erichsen, *Glossar*, p. 69

<sup>75</sup>*Demotische Grammatik*, p. 100

<sup>76</sup>*Grammaire Demotique*, p. 128

<sup>77</sup>H. Brugsch, *Hieroglyphisch-Demotisches Wörterbuch*, Vol. I, p. 20

<sup>78</sup>Erichsen, *Glossar*, p. 15

<sup>79</sup>Erichsen, *Schrifttafel*, p. 20

<sup>80</sup>Nos. 29, 42, 80, 120, 125 (?)

<sup>81</sup>British Museum Orient. No. 678, Eol. IIIa, 1;

Budge, *Dict.*, p. 1, Vol. I

<sup>82</sup>A. H. Gardiner, *Egyptian Grammar*, p. 184, and *Supplement*, Paris, 1935, p. 8, par. 245

<sup>83</sup>Erichsen, *Schrifttafel*, C3

## THE ANTHON TRANSCRIPT

as "tribe" or "division" as in the case of the Israelitish priestly tribe or "phyle" of Levi.<sup>84</sup>

A very peculiar character, which looks much more like a glyph than any cursive character occurs three times in the transcript.<sup>85</sup> While there are several demotic characters which approach its form,<sup>86</sup> the precision of the placement of the two dots shows deliberation undoubtedly affecting meaning. J. M. Siodahl has shown, by quotation of Dr. Augustus LePlongeon, that this character is equivalent in form to the Maya glyph *ah-tem*, ("he of the altar" either God or priest).<sup>87</sup> While the Maya inscriptions now known are chiefly much later in date than the Book of Mormon dating of Cumorah, the presence in the transcript of another character having distinct Mayan type may possibly be indicative of an affinity of source if not descent. The character referred to is No. 92, which, in the familiar bar and dot system of Mayan numeration is unquestionably the numeral "9."<sup>88</sup> It is of great interest to note that in the *Egyptian Alphabet* which the Prophet Joseph Smith commenced prior to 1844, the horizontal bar was regarded as having a power of "five." In discussing the first character in the *Alphabet* he states, "By inserting a straight mark over it thus, it increases its signification five degrees; by inserting two straight lines its signification is increased five times more."<sup>89</sup> That this is the precise mode of Mayan normal numeration was demonstrated by Dr. Morley in 1915 for the American Bureau of Ethnology.<sup>90</sup> In demotic the number "5" is a hook very like No. 76. A bar in demotic is either the letter "n" or "s."<sup>91</sup> The presence of a bar and dots, in the light of Joseph Smith's indication of its meaning above noted, may perhaps be an indication that the transcript represents a form of Egyptian distinctive in nature and only distantly allied to demotic although preserving many of its forms.

The immediately succeeding character (No. 33) is a large, heavy dot. Dots in demotic are of frequent occurrence, whether as mere careless abbreviations of the letters "n" or "r," the masculine article *p3*, or otherwise.<sup>92</sup> Joseph Smith understood the large heavy dot to mean "see," and although it is irregular to

have it filled in solidly, the old hieroglyphic representation of the pupil of the eye certainly had that meaning, particularly when written in double dots as in characters 149-150.<sup>93</sup> Written singly the pupil represented the evil eye, "death, destruction." Without a clearly understood context, the meaning of the dots in the transcript must remain a matter of conjecture. Filling in a dot fully and writing it as a mere circle seems to characterize demotic writing, whether due to the pen used, the care used or necessity. Thus Erichsen, in the same word, on the same page does both.<sup>94</sup>

No. 36 may be *g3*, "otherwise" or "else,"<sup>95</sup> or it could be *sp-sn*, "ditto," used to emphasize words preceding it.<sup>96</sup>

No. 37 is familiar, but strangely does not have the accompanying horizontal stroke which is essential to it in ordinary demotic writing. In some instances the horizontal stroke is attached to the character as in Erichsen's *Schrifttafel*<sup>97</sup> and sometimes disconnected and separated, as in *Setne* 4/25. Here it is omitted altogether. *Bnr* (assuming this is it) means "outside."<sup>98</sup>

No precise counterpart of No. 38 has been found in demotic. The character looks like a hieratic "80," with the curved stroke abnormally extended.<sup>99</sup> Dr. Petrie photographed a character very like it in Sinai.<sup>100</sup> And there is a close parallel in the *Magical Papyrus*.<sup>101</sup>

The filled in rectangle (Nos. 43, 158 and 225) is puzzling. Precedents may be pointed out, where such a character occurs as a part of another, as in the case of the numeral 3000 copied by Brugsch,<sup>102</sup> and where it occurs as an apparent enlargement of letters in process of writing.<sup>103</sup> As a deliberate, separate character in demotic, unless explained by one of the hypotheses above noted, it is inexplicable.

Nos. 45 and 46 together are a very plain numeral "15." The square cut shape of No. 46 is the hieratic number "5" sometimes also used in demotic.<sup>104</sup>

*Mn*, "remain," "endure," seems to be a reversion to hieroglyphs, a sort of linear representation of the old figure of the chessboard, with other meanings of "establish," and "set." Very numerous examples of it may be shown. Several are listed in Figure 3, p. 78, *Improve-*  
(Continued on page 580)

<sup>84</sup>Webster, *New International Dictionary*, p. 1627  
<sup>85</sup>Nos. 32, 73 and 91  
<sup>86</sup>Brugsch, *Wörterbuch*, Vol. I, p. 19; line 1, col. 1, pl. 1, Rhind Pap. (Birch Ed.); Documents de Feuilles L'Institute Francais du Caire, Cairo, 1938, pl. 43-43a, line 7, par. 1076.  
<sup>87</sup>J. M. Siodahl, *An Introduction to the Study of the Book of Mormon*, Salt Lake City, 1927  
<sup>88</sup>S. C. Morley, *An Introduction to the Study of the Maya Hieroglyphs*, Bureau of American Ethnology Bulletin No. 57, Washington, 1915, p. 87, seq.  
<sup>89</sup>Original document preserved at Church Historian's Office, Salt Lake City, Utah  
<sup>90</sup>Erichsen, *Schrifttafel*, p. 18; Spiegelberg, *Demotische Grammatik*, p. 47  
<sup>91</sup>*Ibid.*  
<sup>92</sup>Erichsen, *Urkunden*, pp. 37, 49, 75, 103, 105, passim; *Glossar*, p. 25

<sup>93</sup>Budge, *Dictionary*, Vol. I, p. cvi; Vol. I, p. 68  
<sup>94</sup>Erichsen, *op. cit.* p. 137, sh.  
<sup>95</sup>Erichsen, *Glossar*, p. 81  
<sup>96</sup>*Ibid.*, p. 69  
<sup>97</sup>*Ibid.*, p. 37  
<sup>98</sup>*Ibid.*, p. 24  
<sup>99</sup>20th Memoir, *Arch. Survey of Egypt*, London, 1912, pl. 7, pt. II; G. Möller, *Palaographie Spathieratich*, Leipzig, 1911, Vol. I, pl. 36; Vol. II, p. 25.  
<sup>100</sup>Sir Wm. F. Petrie, *Researches in Sinai*, N.Y., 1906, pl. 124  
<sup>101</sup>Ort-Geuthner, *Grammaire Demotique*, p. 214  
<sup>102</sup>Wörterbuch, Vol. 4, p. 1498  
<sup>103</sup>Erichsen, *Urkunden*, p. 124, Fragment 2  
<sup>104</sup>Spiegelberg, *Demotische Grammatik*, p. 47

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## THE ANTHON TRANSCRIPT

(Continued from page 579)  
*ment Era* for February 1942. The character is repeated (Nos. 47 and 58).

No. 48 has two possibilities. It has the form of an elongated letter *h*, and it also occurs as "eye," *fr.t.*<sup>105</sup> Reading the tall character as *h* and the short stroke as "n" the word *hn* results, in a form, it is true, unfamiliar in demotic<sup>106</sup> but nevertheless readable as "command," "order," "damage," or possibly "ship."<sup>107</sup>

The combination of characters immediately following (Nos. 49-50) is read *dn*, "tax" or "tribute"<sup>108</sup>

Nos. 52-53 appear to be a single combination, and there is good reason to translate them as "west," the demotic word *imnt*. Its form is well illustrated in two variants of the word "west" which occur in the Rhind Papyrus, which differ from each other, but in neither instance any more widely than this character differs from either of them.<sup>109</sup>

The preposition *r* (Character No. 54) is well known in demotic, and has the meanings "along to," "at," "toward," "of" and "according to."<sup>110</sup> It should be compared with No. 2 and No. 131. The use of a circular character like the letter *r* but having the meaning *mr*, "love," is certain<sup>111</sup> but in known demotic does not stand alone.

No. 55 is a combination singularly like *nb*, "gold," which takes many variant forms, in at least one of which it seems indistinguishable from No. 55.<sup>112</sup>

No. 56 is demotic *nfr*, "good."<sup>113</sup>

No. 57 appears to be the same as No. 60. The form is that of the letter *h*, but standing alone, as derived from its hieroglyphic ancestor *kh*<sup>114</sup> it needs a suffix. At No. 60, the character is preceded by another form of the letter *h*.<sup>115</sup> No. 57 and 60 might be the letter *r* (see on Character 54 above) which is sometimes written with an open right-hand side,<sup>116</sup> but the succession of *hr*, the demotic *tempus praefix*, is unknown in this form.

The next two characters may be taken together, and make a good demotic *ht*,<sup>117</sup> "cloth." The little stroke which follows looks like a remnant of the de-

terminative, or something like it, used at the end of the word "cloth" or "gown" in the passage cited.

The strange character numbered 64-65 can, only give rise to conjecture. Erichsen copied a character from Berlin Papyrus No. 5507 in this form,<sup>118</sup> but comparison with the photograph in the Oriental Institute shows that he distorted *iw-s*, "she being." Again, in Erichsen's copy of Rylands 22,<sup>119</sup> nearly this same form occurs as a ligature of Nos. 45-46, the word "fifteen."

Character No. 66 (and probably 152) is the old Hebrew letter "b." It came out of Egypt beyond doubt, being found in the Ahirom inscription<sup>120</sup> as well as in the engraving on the Baal Lebanon bowl<sup>121</sup> and on the Moabite stone.<sup>122</sup> Its use and significance here have not been determined.

Sixty-eight looks like an awkwardly written *ss*, "gown" or "dress," which seems consistent with 61-62, "cloth."<sup>123</sup> For a very close approximation of this form see *Documents de Feuilles de L'Institute Francais du Caire*, Plates 11-11a.<sup>124</sup>

Character 69 represents a departure from demotic forms in the presence of the parallel strokes beneath the principal figure. There is a character, or combination of characters in the demotic text of the Rosetta Stone in which both the three strokes (the major figure) and the stroke extending to the right at the top are found. The characters occur in the demotic word "rites" or "ceremonies" in the Rosetta Stone, the differences being that the three strokes are perpendicular there and to the left of the main figure and the odd stroke on the right top side is short and also perpendicular. Solely as a conjecture, this may be read (*n*) *p3 gi ntj ph* as in the Rosetta Stone.

Nos. 70-71 may readily be the numeral 15, as being only a slight departure from the characters directly above them (45-46). On the other hand, No. 70 is a good numeral "10," and No. 71 is clearly *t3*, "earth" or "world."<sup>125</sup> It occurs again, with the dot *p3*,<sup>126</sup> the masculine article, at No. 89 in the same relative position to the numeral "10" (No. 88). The same combination is repeated as Nos. 176 and 177.

No. 72 resembles in form *-w n-j*, "they (suffix) for me," a ligature,<sup>127</sup> which means nothing without a readable context. In normal demotic many

<sup>105</sup>Erichsen, *op. cit.*, p. 148  
<sup>106</sup>Erichsen, *Glossar*, p. 53; Rhind Pap., 17/10  
<sup>107</sup>*Ibid.*  
<sup>108</sup>Spiegelberg, *Kanopus und Memphis* (cf. footnote 42) p. 205, par. 405  
<sup>109</sup>Rhind Papyrus I, col. 8/23 (line 10 of the demotic); Rhind Papyrus II, col. 8/8 and 11/10  
<sup>110</sup>Spiegelberg, *Demotische Grammatik*, par. 278; Erichsen, *Urkunden*, p. 82, par. 2; *Schrifttafel*, p. 1; *Glossar*, p. 44  
<sup>111</sup>Erichsen, *Urkunden*, p. 82, par. 3  
<sup>112</sup>*Ibid.*, p. 52, lines B to G; and p. 62  
<sup>113</sup>Rhind Papyrus (Birch Ed.) pl. II, 9, 1 in G. Möller, *Paläographie Späthieratisch*, Vol. III, p. 16; T. Young, *Account*, p. 128; Ort-Geuthner, *Grammaire Demotique*, p. 214  
<sup>114</sup>Budge, *Dictionary*, Vol. I, p. 525; Erichsen, *Schrifttafel*, p. 1; Ort-Geuthner, *Grammaire Demotique*, p. XIV; H. Brugsch, *Hieroglyphisch-Demotisches Wort*, I, 1022  
<sup>115</sup>Erichsen, *Schrifttafel*, p. 1  
<sup>116</sup>H. Brugsch, 114 above, Vol. III, p. 839  
<sup>117</sup>Setne 5/21

<sup>118</sup>*Urkunden*, p. 71, line 1  
<sup>119</sup>*Ibid.*, p. 128, line 10  
<sup>120</sup>See *The Serabit Inscriptions*, Table facing page 1 January 1928 *Harvard Theological Review*  
<sup>121</sup>E Clodd *Story of the Alphabet*, N.Y. 1912 p. 132  
<sup>122</sup>*Ibid.*, p. 134  
<sup>123</sup>Erichsen, *Schrifttafel*, p. 46; *Glossar* p. 77  
<sup>124</sup>Cairo, 1938, par. 1016, line 8  
<sup>125</sup>Berlin Papyrus 31/9/4; Erichsen, *Urkunden* p. 24  
<sup>126</sup>*Ibid.*  
<sup>127</sup>Erichsen, *Urkunden*, p. 31, line 6



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such unreadable characters occur, translation of which is wholly dependent upon the current of the text. Ignoring the dot, the figure also resembles the numeral "4."<sup>128</sup>

The fraction 1/3 is sometimes written precisely as No. 76, and at other times precisely as 76 and 77.<sup>129</sup> The fraction 1/5 nearly approximates the same form, except that the diagonal stroke of No. 76 is perpendicular in 1/5 and takes the distinct curve to the left in 1/3.<sup>130</sup> It may therefore safely be said that 76-77 are to be read 1/3.

The compound figure (No. 81) is found in the Rhind Papyrus as the letter *m* followed by the determinatives of the word "artisan."<sup>131</sup> The letter *h* necessary to form the word, is missing. What *m* plus the determinatives of "artisan" may mean is too far conjectural to support an opinion, in the absence of any instance in which it is known to occur in a translated text.

No. 82 is *ntj* a relative particle in demotic grammar.<sup>132</sup>

The Coptic letter *Hori* duplicates No. 84, and it is closely duplicated in Bohairic (*h*). Coptic and Bohairic both date from such late times as to preclude connection with any body of people separated from Egyptian connections six centuries before Christ.<sup>133</sup> While it is somewhat of a *tour de force* to read No. 84 as such, yet it may be *hbs.w*, "garment." The only difference lies in the disconnection of the perpendicular stroke. The Coptic *Hori* descended from the same hieroglyph as the demotic *h*.<sup>134</sup> Characters No. 68 and 197 should be compared with this form.

No. 86 looks like the demotic number 50.<sup>135</sup> It may be the same as Nos. 4 and 90. The variations seem to make this doubtful, but a resemblance does exist.

No. 92, unless it is a numeral as above suggested, by analogy to the Maya glyphs, has its counterpart in hieroglyphic Egyptian and in hieratic. It is the word *ta*, "land."<sup>136</sup> No. 93 is the demotic form of the hieroglyph for "foreign land."<sup>137</sup> It may be, in connection with No. 94, *hrw*, "voice."<sup>138</sup>

**N**UMBERS 95-96 form one of the most interesting combinations in the transcript. The combination, written almost exactly as here, was found in the Sinai inscriptions brought to light by Dr. Petrie, and subsequently exhaus-

tively studied by others.<sup>139</sup> It may be read *d.t* (as a hieroglyph, which it plainly is, although instances in which it is used in demotic texts are very numerous) and it may mean either "estate" or "eternity."<sup>140</sup> The form is usually accompanied with another horizontal stroke, but is found repeatedly as here.<sup>141</sup>

No. 103 appears to be a crudely written hieroglyphic crescent moon, the ideogrammatic meaning of which is "month." The "V" shape of the lower stroke is normally curved.<sup>142</sup>

No. 108 is readable as *tn*, "per" or "at the rate of."<sup>143</sup>

No. 111 corresponds with *m-ṛ*, "the negation" of an imperative, in the Rhind Papyrus.<sup>144</sup>

The form of No. 113 allows for several interpretations. It may be *t3* (the feminine singular) or *n3* (common plural) of the definite article "the." The letter *3* is also so written in abbreviated form.<sup>145</sup>

No. 112 also a form with several possible meanings, may be read either *t3* in a proper name, as "the (feminine) of"; or as *t (j)*, a participial or pronominal element. It may also be *t3j*, a demonstrative pronoun.<sup>146</sup>

No. 114 is a beautiful letter *š*.<sup>147</sup> Out of context it is unreadable.

The peculiar form of No. 115 is suggestive of the sign of the scarab beetle plus the letter *r*, which is a complete writing of the word *hpr* as reproduced by Möller.<sup>148</sup> It may be a ligature of other characters however. It means "to be, become."

No. 116 is the letter *t*, which occurs most commonly as the second person singular feminine suffix, and as the feminine ending of nouns.<sup>149</sup>

No. 117 appears to be the curl *w*.<sup>150</sup>

No. 118 occurs in demotic as the cursive way of writing the sign of the walking legs determinative of verbs of motion.<sup>151</sup> It occurs most commonly in the word *st3*, "to return."<sup>152</sup>

No. 119 may be *ntj n* "which is (are) in." The connection of the horizontal bar with the curved stroke is irregular, but the attenuated form in the transcript

(Continued on page 582)

<sup>128</sup>Harvard Theological Review, January 1928, p. 48; and see bibliography in H. Grimme, *Die Altägyptischen Buchstabeninschriften*, Berlin, 1929; Sir W. M. Flinders Petrie, *Researches in Sinai*, N.Y., 1906

<sup>140</sup>A. H. Gardiner, *Egyptian Grammar*, p. 573

<sup>141</sup>See par. 7, p. 220, Erman-Grappow *Aegyptisches Handwörterbuch*, Berlin, 1921

<sup>142</sup>Budge, *Dictionary*, p. cxxv

<sup>143</sup>Manuscript Demotic Dictionary, unpublished, University of Chicago

<sup>144</sup>Rhind Papyrus 7/1, see also *Setne* 4/12

<sup>145</sup>Erichsen, *Schrifttafel*, p. 1, *Glossar*, pp. 38, 83

<sup>146</sup>See, among others, Erichsen, *Schrifttafel*, pp. 12-13

<sup>147</sup>Erichsen, *Schrifttafel*, p. 1

<sup>148</sup>Möller, *Paläographie*, Vol. I, p. 24, par 2

<sup>149</sup>Erichsen, *Glossar*, p. 83

<sup>150</sup>Spiegelberg, *Demotische Grammatik*, par 129, Rylands IX, 6/18

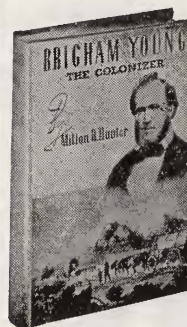
<sup>151</sup>Erichsen, *Texte*, p. 15, line 10

<sup>152</sup>*Setne* 4/10, 4/15

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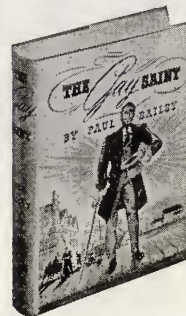
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# Germans Report Americans 87 Miles From City

Other U. S. Forces Capture St. Malo,  
Big Brittany Sea Fortress, as  
British, Canadians Score Advances

→ Allies (Official)—By Associated Press

SUPREME HEADQUARTERS ALLIED EXPEDITIONARY FORCE, April 9.—Gen. Omar N. Bradley's whirlwind wedges rushed westward in the last 100 miles covered Wednesday night through Le Mans and the dihard of Brittany's sea fortress of St. Malo, under a barrage of heavy shells.

The capture of St. Malo, whose defenders had been ordered to fight to the last man, was reported in field dispatches. News before it had been taken, though it had been the scene of many battles in the middle ages. The historic fishing village and resort of the Breton coast was perched on an island connected with the mainland by a defended way.

Pushing forward, American troops pushed into Nantes, just north of the Loire and 50 miles upstream from Nantes, indicating the Allies were still swinging forward.

At a battle in the south of France, British and Canadian forces continued to advance.

The fast-moving head were only 87 miles from Paris. The German report that Bradley's forces advanced 26 miles from Le Mans, but there was a possibility of other meanings. In this relation it is the same as No. 13.

Nos. 128-129 may be read as either of two demotic words *h<sup>c</sup>.t-f*, "before him," or *h<sup>3</sup>-f*, which is "behind him."

The large circle in the characters numbered 130-133 rather militates against the translation *n<sup>3</sup>.j-w*, the plural possessive "our" or "their," since in demotic the character is usually written in a small, compact form, whereas here it seems deliberately large, like Nos. 54, 96. Giving allowance for unskilled copying, however, it may be so read.<sup>151</sup>

Characters 134-137 appear to be one word *iw<sup>f</sup>.w* (plural), which means "flesh" in the sense of "body."<sup>152</sup> By separating Nos. 134-135 from 136-137, two words are obtained, *iw<sup>f</sup>-f*, "to be" plus the third personal singular masculine suffix, i. e., "he is" or "he being," which is one of the commonest words in demotic,<sup>153</sup> and the sign used with others to write the verb *m<sup>c</sup>*. "bear" or "be born."<sup>154</sup>

Nos. 146-147 would make a nice *rd<sup>b</sup>*, "artabe," a grain measure, if the dot were elongated into a perpendicular line.<sup>155</sup> Or without the dot the combination would produce the alphabetic letter *ayin*, *c<sup>156</sup>*.

No precise equivalent of No. 141 has been found. It should, however, be compared with Brugsch's list of variant forms of *hrw*, "day," in his *Wörterbuch*, with some of which it appears to have an affinity.<sup>157</sup>

No. 143 may be a sign of negation, *bn*,<sup>158</sup> *c.wj*, "house,"<sup>159</sup> or even *c<sup>n</sup>*, "beautiful."<sup>170</sup>

No. 144 is *h<sup>b</sup>s*, "garment,"<sup>171</sup> followed by the preposition *n*, "of." The possibility that 143-144 may be *bn-pw*, negation of perfect tense, is intriguing, but by no means a certainty, since the determinative is missing, and the curved form of the lower portion of No. 144 is unusual.<sup>172</sup>

Nos. 148-150, a letter *h* followed by two dots, are meaningless out of context. No. 151 is the "walking legs," the sign of motion, transfixed with the letter *n* (see 118 above.) As written sometimes, this character might be the letter *g*, improperly written.<sup>173</sup>

No. 164 is the preposition *n*.<sup>174</sup> No. 165 is *t<sup>3</sup>*, "the,"<sup>175</sup> the definite article. The curious figure (No. 166) which closely resembles the fraction 1/2 in English, is also a fraction in demotic, but in that language it is "one-eighth."<sup>176</sup>

No. 167 is a commonly occurring demotic character not transliterated in words, and used as a determinative with the letter *s*.<sup>177</sup> Nos. 170-171, *sn* is "ask" or "seek,"<sup>178</sup> but there is a possibility that it is *w<sup>c</sup>b*, "priest" from the root *w<sup>c</sup>b*, "be pure," which is written in the same way.<sup>179</sup>

In Rylands No. 12 (*Geldbezahlungschrift*), as set forth in the fifth of the "witness copies" Erichsen has taken care to note that contrary to the otherwise universal rule, the word *ir-j*, "I do," is written like 173-174 of the transcript.<sup>180</sup> Nos. 172-173 is readable as *ss*, "writing" or "document."<sup>181</sup> In that case, 174 is *r* and *ir*, a preposition with "make" or "do."<sup>182</sup>

Only one character like No. 178 has been found. It is an exceptional reversed crescent moon.<sup>183</sup> If the dot is to be taken seriously, this character is not readable as demotic, but a departure therefrom. Without the dot, the character is either the relative particle *ntj*, the verb *wn*, "to be," or possibly the letter *m*.<sup>184</sup>

There are two possibilities as to No. 179. The character, as carved in stiff fashion on stone, is one mode of writing the verb *ir*,<sup>185</sup> "to do." On the other hand it might be the letter *f*, a probability enhanced by its low position on the line. A third possibility presents itself, that this may be *mr*, "one who presides."<sup>186</sup>

No. 185 is one of the forms of *ss*, "the look of cloth" or "garment."<sup>187</sup>

<sup>172</sup>Setne 5/11  
<sup>173</sup>Erichsen, *Urkunden*, p. 155  
<sup>174</sup>Erichsen, *Glossar*, p. 37  
<sup>175</sup>*Ibid.*, p. 83  
<sup>176</sup>Spiegelberg, *Demotische Grammatik*, p. 51  
<sup>177</sup>Erichsen, *Schrifttafel*, p. 6  
<sup>178</sup>*Ibid.*, R3  
<sup>179</sup>Setne 3/25, 3/19  
<sup>180</sup>Erichsen, *Urkunden*, p. 55, line F; p. 102, line 7; p. 17, line 4  
<sup>181</sup>*Ibid.*  
<sup>182</sup>Erichsen, *Glossar*, p. 8  
<sup>183</sup>Möller, *Paläographie*, Vol. III, p. 28, Note 3  
<sup>184</sup>Erichsen, *Schrifttafel*, p. 10; *Glossar*, pp. 18-19  
<sup>185</sup>Spiegelberg, *Demotische Grammatik*, par. 367  
<sup>186</sup>Erichsen, *Glossar*, p. 31; *Schrifttafel*, pp. 10, 11  
<sup>187</sup>*Ibid.*, p. 77

## THE ANTHON TRANSCRIPT

(Continued from page 581)

by which the connection is made may be accidental or merely variant.<sup>155</sup>

No. 120 is a nice letter *3*, as also are Nos. 29 and 42.<sup>154</sup>

No. 124 is not as clear as No. 135, which it closely resembles. It may be either the "flesh determinative,"<sup>155</sup> the third person singular masculine suffix *f*,<sup>156</sup> or even possibly the *tempus praefix hr*.<sup>157</sup> The possibility that it is *pn*, "he of" should not be ignored.<sup>158</sup>

No. 126 is either *i* or possibly *srj*, "son," but it may have a variety of other meanings.<sup>159</sup> In this relation it is the same as No. 13.

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<sup>152</sup>See Erichsen, *Glossar*, pp. 42-43  
<sup>153</sup>Erichsen, *Schrifttafel*, p. 1  
<sup>154</sup>*Ibid.*, MM4  
<sup>155</sup>Magical Papyrus 21/9  
<sup>156</sup>Spiegelberg, *Demotische Grammatik*, par 129; and par. 11  
<sup>157</sup>*Ibid.*  
<sup>158</sup>Erichsen, *Schrifttafel*, H, 1-5  
<sup>159</sup>Erichsen, *Glossar*, p. 51  
<sup>160</sup>Ort-Geuthner, *Grammaire Demotique*, p. 18, par. 30  
<sup>161</sup>Sir Herbert Thompson, *A Family Archive from Suet. Glossary*, p. 86; Setne 5/27; Sonnenaue 17/27  
<sup>162</sup>Erichsen, *Glossar*, p. 4  
<sup>163</sup>Erichsen, *Schrifttafel*, EE4  
<sup>164</sup>Erichsen, *Urkunden*, p. 128, line 11  
<sup>165</sup>Spiegelberg, *Kanopus & Memphis*, p. 108f.  
<sup>166</sup>H. Brugsch, *Hieroglyphisch-Demotisches Wörterbuch*, Vol. III, p. 906  
<sup>167</sup>109 170 Erichsen, *Schrifttafel*, p. 23  
<sup>168</sup>Magical Papyrus, 25/9



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No. 189 appears in many documents, appears to be *mā*, "who?" or possibly the exclamation "behold,"<sup>188</sup> although it may be a preposition "by" or the phrase "because of."

The form of the character repeated as Nos. 204 and 206 is that of the letter "ayin," *c* (read as *ā*) noted by Brugsch, who has also noted a hieratic form of *t* in the same form.<sup>189</sup> Between them is the indefinite character which is believed (though its minute size and rather indistinct lines make it difficult to be sure), is the familiar *mt* sign, which is read *tr* by Erichsen.<sup>190</sup> It is possible that this sign is intended to be *tr*, "make" or "do."<sup>191</sup>

No. 209 appears to be another form of *mr*, "President" or "overseer" (see No. 179).<sup>192</sup> It is followed by the third person plural verb "they are," Nos. 210-211, written in the transliteration *iw-w*,<sup>193</sup> or possibly the letter *j* (*y*).<sup>194</sup>

It is possible that the combination 196-197 may be read *r mh*, "to fill" or "to complete." The *r* is normally placed a little to the right of the *mh* instead of directly below.<sup>195</sup>

Nos. 221-222 make a good interrogative particle *in*<sup>196</sup> and are familiar in the noun clause of negation also.<sup>197</sup>

It should be observed that there are numerous group repetitions found in the transcript. Thus, Nos. 13-14 are repeated probably five times; 32-34 are repeated as 73-75; 45-46 are probably the same as 70-71. Other instances will be seen on casual reading.

The characters which have not been specifically discussed above are regarded as repetitions of characters dealt with separately. There is no pretense made in this study that any final conclusion has been reached, and the margin of error as to any one character is clearly great. It is most likely that the scribe who wrote the original of the transcript, being pressed by necessity, did as Dr. Gardiner says the hieratic scribe did, "invented, in case of need, fashions of spelling" suited to himself.<sup>198</sup> In such case, and particularly in view of the evident wide departure from demotic grammar, while retaining many demotic forms, the possibility of arriving at a perfect and final translation of the transcript is still confronted with formidable obstacles.

<sup>188</sup>Smith, *Surgical Papyrus*, IX, 3; Ebers, *Early Papyri*, XVIII; Tesseræ, *Rhind Papyrus* (Birch Ed.); Budge, *Dictionary*, p. 279

<sup>189</sup>H. Brugsch, *Hieroglyphisch-Demotisches Wörterbuch*, Vol. I, p. 206, line 21, and Vol. IV, p. 1521

<sup>190</sup>Schrifttafel, p. 27

<sup>191</sup>Erichsen, *Glossar*, p. 8

<sup>192</sup>Setne 3/25

<sup>193</sup>Erichsen, *Schrifttafel*, p. 1, and B9, p. 4

<sup>194</sup>*Ibid.*

<sup>195</sup>Erichsen, *Urkunden*, p. 17, line 4

<sup>196</sup>Spiegelberg, *Demotische Grammatik*, par. 485f.

<sup>197</sup>*Ibid.*, par 472, seq.

<sup>198</sup>A. H. Gardiner, *Supplement*, Paris, 1935, p. 2

It should never be forgotten that demotic, at the date of the departure of Lehi in the reign of the 19th king of Judah, was in its infancy. It is a far reach from the demotic of 600 B.C. to that of the Ptolmaic era, which stretched well after the beginning of the Christian era. Yet many of the comparisons which must be made must be made with characters from the later era. For practical purposes the writings of 421 A.D. in America, connected with Egyptian sources only by relation back to 600 B.C. are separated from later Ptolmaic demotic by as much as eighteen centuries. The very differences and departures, including the absence of advanced demotic grammatical structures from the transcript support the contention that it sprang from an Egyptian source dominantly cursive as did demotic, but has gone a different way in the passage of centuries.

In the third article of this series, *The Improvement Era*, March 1942, attention was directed to the Sinai finds of Dr. Flinders Petrie, above mentioned, dating back into the Mosaic age. Since the preparation of that article, the profound work of Dr. Hubert Grimme of the University of Münster, *Die Altsinaitischen Buchstabeninschriften* has been added to the available works. Upon authority of that work, it now appears definitely settled that Characters 7, 11, 12, 14, 19, 23, 38, 60, 76, 93, 96, 98, 103, 105, 201, 204, 33 and 68 of the Anthon Transcript are also found in the engravings upon the rocks of Sinai, brought to light more than six decades after the death of Joseph Smith. The characters found in Sinai and in the transcript are often complex and such that the possibility of coincidence is remote. In figure 3, a more exact comparison than heretofore possible is set forth.

### CONCLUSION

THE Anthon Transcript is Egyptian, most closely akin to demotic. Its lack of demotic grammatical structures supports the theory that although demotic forms are largely used in it, the characters are designed to be principally ideograms. Their number seems to militate against an alphabetic theory strictly speaking, but it may combine both the use of an alphabet and ideograms and be wholly consistent with Egyptian practice.<sup>199</sup>

The words which appear to be subject to translation at the present stage of the study are not inconsistent either with each other or with the text of the Book of Mormon.

<sup>199</sup>"The Serabit Inscriptions," *Harvard Theological Review*, January 1928, p. 26



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