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The Jaredite Reformed Egyptian Glyph

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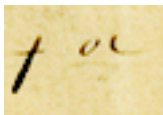
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Chapter 20

The Jaredite Reformed Egyptian Glyph

What was the Nephite name for the Jaredites, and what does this name reveal about the Nephite understanding of the Jaredites and about the process of prophetic translation of records?

The name for the Jaredites in the Caractors Document consists of characters C-51, C-50, and C-49:



C-51, C-50, C-49

Characters C-49 and C-50 are actually one glyph. Under close examination of the images of the Caractors Document, both in color and in the 1886 black-and-white version, there is a line that underlies both characters.



(1886)

The Book of Mormon Onomasticon's evaluation for the etymology of *Jared* is a bit tentative because of the Jaredite linguistic origin:

Jared may be derived from the same Hebrew root as the biblical name, "Jared," namely, *yrđ*, "descend, go down."

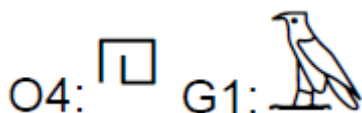
Since there are other directional implications for the underlying line, the two upper symbols will be looked at initially (excluding the word *tribe*, which is the adjacent glyph to the left). A spot-on definitional match for these upper characters are the Egyptian words *ʒh* and *hʒ*. Like other creative wordplay associated with names in the Caractors Document, this glyph has comparable meanings when read either forward or backward. Taking the reverse reading first (*hʒ*), and considering the masculine, feminine, and verb forms, the various definitions for this Egyptian word are

- "to descend, to go down into a boat, to travel by sea" (Budge 1920, 1:438)
- "ruin, destruction, to fall, to attack, to perish" (Chicago Demotic Dictionary 2014, H (01.1), 1–13)

Anyone familiar with the story of the Jaredites will know that this perfectly describes the origin and end of the Jaredites. The forward reading (*ʒh*) is defined as

- "pain, grief, trouble, loss, sorrow, misery, destitution, sadness, ruin, woe" (Budge 1920, 1:7)
- "dispute, battle" (Chicago Demotic Dictionary 2014, ʒ (02.1), 60)

The short forms in the hieroglyphics for these words (Budge 1920, 1:7, 438) consists of Gardiner Numbers O-4 and G-1:



Hieratic forms closest to the Caractors glyphs are:



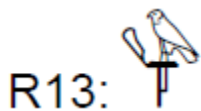
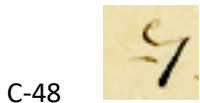
Möller Number 342, Bd. III-32-72-Taf, III 339–44 (Möller 1965)



Möller Number 192, Bd. III-1-31, III 187–94 (Möller 1965)

Inclusion of the underlying line will render a directional meaning that is discussed elsewhere. This directional meaning is consistent with the location of the Jaredites within the Book of Mormon geography.

Character C-48 (adjacent to the glyph for the Jaredite plates) is either an adjective used to describe the Jaredite plates or indicates the location from which they come. C-48 is the hieratic version of the following Egyptian glyph (Gardiner Number R-13) and in the hieratic Möller Number 189:



Westcar	Golen.	Ebers
8,19	1,3 4,3	36,15 100,2

Möller Number 189, Bd. I-1-22, p. I 189–96b (Möller 1965)

The character is an ideogram for the Egyptian word for the West, *Imnt* (Gardiner 1957, 502), which would be consistent with the location of the Jaredites. It also is the hieroglyphic symbol representing Duat (also known as Tuat and Tuaut or Akert, Amenhes, Amenti, Imenet, or Neter-khertet), the Egyptian Land of the Dead (Budge 1920, 53). Of course, this obviously symbolizes the Jaredite demise, considering the description of the Jaredite lands being “covered with dry bones” (Mosiah 21:26–27):

26 Nevertheless, they did find a land which had been peopled; yea, a land which was covered with dry bones;
 yea, a land which had been peopled and which had been destroyed; . . .

27 And they brought a record with them, even a record of the people whose bones they had found; and it was engraven on plates of ore.

This character is considered the equivalent of the land of Desolation mentioned throughout the Book of Mormon.

The character set for *Jaredites* has an amazing number of levels of meaning, all describing the origin, demise, and location of the Jaredites.

The Egyptian characters and Egyptian definition of *Jared* give insight into the probable source of some of the Jaredite names. The Jaredite records were translated by Mosiah₂ by use of the interpreters. It is not known what language they were translated into. The definition for *Jared* here does not sound like a simple translation of an individual's name. The definition encompasses the genesis and demise of an entire civilization. It would seem that this name, at least in Egyptian, must have been given "after the fact" by the Nephites, because, barring some prophetic intervention by Jared's father at his birth, the genesis and demise of the civilization would not have been known.

Some of the names in the Book of Ether are clearly biblical, Jared being one of them. It would seem that perhaps the translation of the plates of Ether involved some places and names that the Nephites already had terms for, and those are reflected in the biblical names found in the Book of Ether. In the case of Jared, it certainly raises some distinct issues relative to both of the translation processes that the name has apparently undergone.

