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Martin Harris’s Visit with Charles Anthon
Collected Documents on the Anthon Transcript and “Shorthand Egyptian”

Summary:
Recent research makes it possible to resolve one of the contradictions between Martin Harris’s and Charles Anthon’s versions of what transpired at their meeting in February of 1828. This paper includes an overview of the incident and appendices that (1) document what Harris and Anthon each said about their meeting, (2) show that Harris probably told the truth about Anthon’s mention of Egyptian resemblances to the Book of Mormon characters, and (3) illustrate the kind of information about Egyptian available to Anthon by 1828.

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MARTIN HARRIS' VISIT WITH CHARLES ANTHON: COLLECTED DOCUMENTS ON THE ANTHON TRANSCRIPT AND "SHORTHAND EGYPTIAN"

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General Overview
Recent research makes it possible to resolve one of the longstanding contradictions between the versions of what transpired at the meeting of Martin Harris and Charles Anthon in February of 1828. This research compares the "information environments" of Anthon and Harris to ascertain what information about ancient Egyptian writing was available to each. Insofar as Egyptian writing was concerned, the documents presented below establish the abundant information that was available to scholars like Anthon, while Harris lived in an information vacuum. Primary documents and first-person accounts from the period in question reflect the nature and contents of the information environments of these men. While Professor Anthon’s and Martin Harris’ testimonies contradict each other on whether Anthon said that the characters resembled some form of Egyptian, the circumstantial evidence (which includes both the information environments and subsequent actions of these individuals, as well as their possible motives) is heavily on the side of Harris’ testimony. As we consider the topical and chronological development of the Egyptological content of Charles Anthon’s information environment, the combined evidence seems strikingly and broadly supportive of Harris and, consequently, also of Joseph Smith.

The following overview and accompanying appendices (1) document what Harris and Anthon each said about their meeting, (2) show that Harris probably told the truth about Anthon’s mention of Egyptian resemblances to the Book of Mormon characters, and (3) illustrate the kind of information about Egyptian available to Anthon by 1828.

In February 1828, an upstate New York farmer named Martin Harris carried what has traditionally been known as the "Anthon Transcript" from Harmony, Pennsylvania, to New York City (see Appendix 1). He traveled by horse-drawn wagon through Palmyra, Utica, and Albany (in the dead of winter), simply to satisfy himself that, rather than being a hoax, the characters on that transcript were actually taken
from a set of ancient gold plates then in the possession of one Joseph Smith Junior. He consulted with various people en route, among them the Reverend John A. Clark. Clark, then an Episcopal Priest in Palmyra, later recalled that the transcript contained "three or four lines of characters" of a purely arbitrary sort, though he did identify what looked to him like the fifth letter of the Hebrew alphabet. Someone else in Palmyra (perhaps also Clark) later told Orsamus Turner that Harris had been exhibiting "the manuscript title page" of the Book of Mormon. Professor Stanley B. Kimball (Southern Illinois University) has discussed some important aspects of this journey, including the visit Harris probably had with the Hon. Luther Bradish in Albany. Bradish was a serious antiquarian as well as politician, and he may have directed Harris to scholars like Mitchell and Anthon.

Professor Kimball has also shown that Dr. Samuel L. Mitchill, the vice-president of Rutgers Medical School, was more than just a fine M.D. with some training in the Classics. He was apparently a true Renaissance Man, a polymath. Like any good general practitioner, he knew the "specialist" to recommend. Thus, he sent Harris to see the man who would become the most influential American classicist of the nineteenth century, the somewhat less than honest Professor Charles Anthon of Columbia College. This was at a time when things Egyptian were still within the bailiwick of classical studies. Yet it was also a time when the correct elementary understanding of the nature and meaning of the Egyptian language had only recently become available for general scholarly consumption. Thus, while the first Egyptian dictionaries and grammars were still in preparation, Anthon had access to enough published, preliminary data in his own personal library to enable him to assess rapidly the apparent nature of the facsimile of Book of Mormon characters brought to him by that "plain, apparently simple-hearted farmer" named Martin Harris. Indeed, he may have imagined that he could perform the same feats of translation which European classicists were then managing to accomplish at an ever increasing pace.
The study of Egyptian was still in its infancy in the 1820s. The discovery of the “Rosetta Stone” (Appendix 14) near Rosetta (Rashid), Egypt, had occurred in 1799. Without that discovery by the French of a 4' x 2.5' black basalt stone, on which the Memphite decree of Ptolemy V Epiphanes (196 B.C.) was inscribed in Greek and Demotic and Hieroglyphic Egyptian, there would of course have been little point to Harris' visit with the illustrious Professor Anthon. Beginning in 1802 with the initial efforts of the Swedish diplomat Johan Akerblad, and continuing with the truly great genius of both Thomas Young and Jean-Francois Champollion in the teens and early twenties of the nineteenth century, the Rosetta Stone was deciphered and the discipline of Egyptology was born and grew rapidly. Without the emergence and widespread discussion of this new knowledge among classicists, Harris would simply have drawn a blank with Anthon, as Harris indeed drew with John A. Clark in Palmyra. As it was, Anthon had enough material in his library to give him hope that he too could do what his European counterparts were doing, i.e., translate short-hand Egyptian. Certainly he had no reason to be surprised at Egyptian antiquities showing up in the United States in the hands of nonscholars. The looting of Egypt by anyone willing to make the necessary investment of time and money was already a scandal— as Joseph Smith's innocent acquisition of Chandler's ill-gotten mummies only a few years later should remind us.12

The descriptive term "short-hand Egyptian" is most telling. Based solely on the books and illustrations which we know were readily available to Anthon, the characters Harris showed him could have reminded him of nothing so much as what the scholars were then calling "short-hand Egyptian." This expression would not likely have been known to Martin Harris. Yet it is "short hand Egyptian [sic]" which W. W. Phelps’ letter of January 15, 1831 to Eber D. Howe (Appendix 3) unequivocally states to be Anthon's identification of that script. Phelps probably learned this phrase, "short-hand Egyptian,"
from Harris or other early Mormons, and Howe likewise employed the term in introducing the letters of Anthon and Phelps in 1834.\textsuperscript{13}

This distinctive phrase also appears in the June 1827 issue of the American Quarterly Review, p. 450 (Appendix 9), where it is very likely either a direct translation of the term tachygraphie in Champollion’s Précis du système hiéroglyphique\textsuperscript{14} (Appendix 10) there under review, or a simplification of the same English technical term tachygraphy used by James Browne in the Edinburgh Review for December 1826.\textsuperscript{15} That Anthon owned and read copies of these three publications is clear from his own explicit claims and citations in his Classical Dictionary (Appendix 8). This is strong evidence that Anthon was the source of the statement that the characters resembled short-hand Egyptian.

In June 1827, this book was reviewed in the American Quarterly Review saying that that same Egyptian script is called "short-hand" Egyptian.\textsuperscript{16} Anthon knew this review: He owned a copy and cited it in the fourth edition of his Classical Dictionary.\textsuperscript{17} Anthon would have read this review only months before Harris' visit. Thus it becomes highly probable that Harris indeed got this phrase from Anthon, and that Anthon did mention short-hand Egyptian, no doubt struck by certain obvious similarities in the transcript to hieratic or demotic Egyptian. From this, what else can one conclude, except that Harris has been telling the truth all along about what Anthon said on this point?

Anthon's side of the story breaks down in other ways, as has long been pointed out. For example, on whether he gave Harris a written statement: Anthon's 1834 letter to Eber D. Howe says that he did not, while his 1841 letter to T. W. Coit says that he did. On how convincing he had been, Anthon's 1834 letter simply says that Harris "took his leave," but his 1841 letter claims that Harris left with the "express declaration" that he would not mortgage his farm or have anything to do with printing the golden book.\textsuperscript{18}
In fact, what else can one say from Harris' subsequent conduct, except that Harris left Anthon fully satisfied?

Moreover, a motive for Anthon's 1834 and 1841 behavior is not hard to find. Protecting his prestigious standing among his peers must have been Anthon's primary concern. It turned out to be a professional liability for Anthon to have been linked with the Mormons and with Smith's notorious "roguery"—as Anthon termed it. In 1868 (some 40 years later!), in a Commemorative Address, Anthon's successor at Columbia College still spoke about the Harris-Anthon affair and admitted that it was a real threat to Anthon's reputation.19

Caught on the horns of a dilemma, and having unwittingly fulfilled the prophecy of Isaiah 29, Anthon took the easy way out: He tore up the statement he had innocently given to Harris, and denied Harris' story. Today Anthon's cover-up appears more blatant than ever.20

We know of no other early occurrences of the phrase "short-hand Egyptian," although terms such as "abbreviated," "book-writing," or "linear hieroglyphic" were also then used to describe the nature of Hieratic ("priestly") Egyptian. Egyptian writing evolved through many stages. Around the time of Lehi, the script was becoming even more cursive. As modern Egyptologist Erik Iversen points out, Demotic ("popular, common") Egyptian—the new cursive style which then evolved from Hieratic—was "even more simplified and stereotyped, almost to the extent of becoming a system of conventionalized 'letters' or standardized word-groups."21 This transition took place in the Saitic period contemporary with Lehi, and was based on the Late Hieratic of that period.22 During the early years of decipherment, Demotic was also known as Enchorial or Epistolographic Egyptian.23 Examples of the main graphic styles are presented in Appendices 10-20, below, including some Hieratic arranged in vertical columns (Appendices 18-19), as Charles Anthon in 1834 claimed some of the Book of
Mormon characters were on the Anthon Transcript. He also described some of the characters being arranged in a circular fashion.

After a simple comparison with a wide range of scripts worldwide—including those attached below—one can easily see that only certain Egyptian or Meroitic (and Algonquian, Appendix 23) styles of writing are similar to the overall nature of the characters on the Anthon Transcript.

Although the only surviving Anthon Transcript may not be the original, has not been deciphered, and is too short for decoding, several Egyptologists have thought that it contains many readily recognizable Egyptian cursive characters. When reached at the Oriental Institute of the University of Chicago, the late Dr. W. C. Hayes thought it "conceivably" a poor copy of a Hieratic original. Professor Richard A. Parker, who had advised Ariel L. Crowley in his presentation of a comparison of Egyptian and Anthon transcript signs in the Improvement Era in 1942 and 1944, later started in person to Professor Richard L. Bushman his opinion that the transcript was a copy of an authentic original in abnormal Demotic—suggesting and demonstrating to Bushman the similarity to Meroitic Demotic—noting in each case that Egyptian script was apparently being used for a non-Egyptian language. It is very important here to distinguish between language and script, just as Parker did in his conversation with Bushman (cf. Mormon 9:32-34; Esther 8:9).

The Anthon Transcript is an interesting artifact. Clues to its nature might be found in (1) a survey of Late Hieratic and Early Demotic; (2) a good look at the ways in which Meroitic diverged from normal Egyptian (Appendices 21-22), as Nephite script may also have diverged; (3) an exploration of the possible ways in which Egyptian usage may have developed among the descendants of Lehi (outside the controls of native Egyptian scribal tradition); and (4) the possibility that Moroni taught "reformed Egyptian" to Algonquian Indians in the fifth century A.D.
Moroni, of course, calls his own late Egyptian script "reformed" (Mormon 9:32). The term "reformed" means "altered in form or content; esp. put into a better form, corrected, amended." J. D. Akerblad had thought that Demotic Egyptian was formed by a process in which characters were combined and "blended," thus "altering their primitive form." The words "altered" and "altering" in these sources call to mind the words altered and reformed in Mormon 9:32-33, which appear there in parallel usage. One could just as well refer to reformed Hebrew at that stage of Nephite writing, since their Hebrew had been "altered" too (Mormon 9:33). Whether that means that they wrote using a highly abbreviated or "short-hand" style of Demotic Egyptian with which to express their Hebraic language is unknown. However, there is a precedent of sorts in the known use of Demotic Egyptian script to write Aramaic texts (including Psalms 20:2-6).

In summary, the evidence shows that Charles Anthon had the opportunity and the means to quickly identify the signs on that famous transcript as short-hand Egyptian. Those signs or characters would have looked to him like the cursive Egyptian script he had seen in the books and journals of his day. Furthermore, until they met, the term "short-hand Egyptian" was clearly part of Anthon's, but not Harris' information environment. Moreover, Anthon had the motive to immediately destroy his written opinion because of the intellectually "disreputable" source of the transcript, as well as the motive to either deny having given any written opinion or to affirm only that he had given a negative evaluation in writing—both of which he later claimed on separate occasions (compare Anthon's conflicting accounts in Appendices 4 and 5). Anthon denied making the positive statement about the characters on the transcript which it would seem only he could have made. No doubt he feared damage to his professional reputation. The discrepancies have been noted before, but the mention of "shorthand Egyptian" in the Phelps letter of 1831 innocently places a seal of doom on any meaningful defense of Anthon.
Despite the inability to decipher the transcript, it should be borne in mind that the Rosetta Stone—despite its Greek parallels to the Demotic and Hieroglyphic text—took decades and tremendous efforts to decipher.\textsuperscript{34} Indeed, some tantalizing accounts maintain that Harris also took a translation of the transcript with him to Anthon (JS-H 1:64: "He gave me a certificate, certifying . . . that they were true characters, and that the translation of such of them as had been translated was also correct.").\textsuperscript{35} The existences and rediscovery of such a document would solve many issues related to this discussion, but there is no other hint that such a document still exists. This important archeological artifact in Mormondom thus remains a mystery.

\begin{footnotesize}
\begin{enumerate}
\item Gordon Thomasson, "Daddy, What's A 'Frontier'?" (BYU Book of Mormon Symposium 1970), coined this term "to emphasize that we are dealing with the media of [a] period and the data which were potentially media-contents rather than knowledge (which implies a knower) or the intellectual environment (with its implied attitudes, values and sophistications). An information environment can be dealt with in terms of sheer data accessibility."

\item Harris' honesty was not in question among his contemporaries, and even Charles Anthon consistently recalled that Harris sought assurance that his possible investment of time and money in the Joseph Smith venture would be prudent—see Richard L. Anderson, Investigating the Book of Mormon Witnesses (Salt Lake City: Deseret Book, 1981), 95-120, 167-70 (esp. 108).

\item See John A. Clark, letters from Palmyra (24 August 1840), and from Fairfield (31 August 1840), in Episcopal Recorder (Philadelphia: 5 September 1840): 94, in the Church Record 1 (24 April 1841): 231-32, and in his Gleanings by the Way (New York: Carter/Philadelphia: Simons, 1842), chapters 22-24 (esp. p. 228); Clark mentions speaking to Harris on his return trip—saying that the description given then by Harris conveyed nothing of the supposed "discouragements which the Professor threw upon his enterprise"; John A. Clark, Gleanings by the Way, 238; cf. 229.
\end{enumerate}
\end{footnotesize}
4 Orsamus Turner, *History of the Pioneer Settlement of Phelps and Gorham's Purchase, and Morris' Reserve* (Rochester: Alling, 1851), 215; an account based on this one appears later in *Shortsville Enterprize* 34 (ca 1883).


6 Anthon stated in his 1841 Coit Letter that Mitchill "was our 'Magnus Apollo' in those days," and that that was why Harris was directed to him first; see B. H. Roberts, ed., *Comprehensive History of the Church*, 6 vols. (Salt Lake City: Deseret Book, 1930), 1:106. Cf. Kimball, "The Anthon Transcript," 333-34, who notes that Mitchill was in New York City in February 1828 (Kimball has subsequently found no mention of Harris in the Mitchill papers).


12 Cf. B. H. Roberts, ed., History of the Church, 7 vols. (SLC: Deseret Book, 1949), 2:348-50; Chandler was not mentioned in the Lebolo Will, as H. Donl Peterson has recently discovered; H. Donl Peterson, "The Life and Times of Antonio Lebolo," a May 3, 1985 Mormon History Association presentation. Moreover, research is now underway on the "successful" suit brought against Chandler by the true owners of the mummies in Philadelphia.

13 Eber D. Howe, Mormonism Unvailed (Painesville, 1834), 269, states that Mormons themselves had been claiming that "reformed Egyptian hieroglyphics" and "ancient short hand Egyptian" were phrases descriptive of the characters on the Transcript. Later attempts to claim that there is no such thing as "reformed Egyptian" ignore this obvious and intentional correlation.

14 Précis du système hiéroglyphique des anciens Égyptiens, 2 vols. (Paris: Wurtz, 1824), 1:18, 20, 354-55; Champollion's brother continued to use the word in editing the later Dictionnaire égyptien.

15 James Browne, "Hieroglyphics," Edinburgh Review 45/89 (December 1826): 145: "All the hieratic manuscripts . . . exhibit merely a tachygraphy of the hieroglyphic writing." Tachygraphy is still listed in English dictionaries as a technical term for the ancient as well as medieval Greek and Latin short-hand (Greek taxugraphia, semeia; Latin notae). Short-hand was likewise in English use in Elizabethan times. Cf. also brachygraphy.

16 Reviewed in American Quarterly Review 1/2 (June 1827): 450.


18 See Roberts, Comprehensive History of the Church, 1:102-8; Richard L. Bushman, Joseph Smith and the Beginnings of the Mormonism (Illinois: University of Illinois, 1984), 87-88; Sidney B. Sperry, "Some Problems Arising from Martin Harris' Visit to Professor Charles Anthon," Answers to Book of Mormon Questions (Salt Lake City: Bookcraft, 1967), 53-61.


20 For further enlightening details, see Stanley B. Kimball, "The Anthon Transcript," 325-52.
21 Erik Iversen, *The Myth of Egypt and its Hieroglyphs in European Tradition* (Copenhagen: GEC, GAD, 1961), 30; Iversen also states that Demotic was "in most respects a simplification and practical improvement, ... when compared with abnormal hieratic"; ibid., 29.


23 These terms were derived from the Rosetta Stone itself, as well as from such authors as Herodotus, Diodorus, and Clement of Alexandria, as noted by Browne, "Hieroglyphics." 101-2; cf. Quarterly Review 28 (October 1822): 189; the three main graphic modes of writing Egyptian were well differentiated and defined in the anonymous review, "Egyptian Hieroglyphics," in *American Quarterly Review* 1/2 (June 1827): 438-58 (esp. 448, 450-51)—reproduced below (Appendix 9). All three of these journals were in Anthon’s personal library. See also Miriam Lichtheim, *Demotic Ostraca From Medinet Habu* (Chicago: University of Chicago, 1957); and W. J. Tait, *Papyri From Tebtunis in Egyptian and in Greek* (P. Tebt. Tait), 3rd memoir of *Texts from Excavations*, ed. T. G. H. James (London: Egypt Exploration Society, 1977), for plenty of examples of Demotic.


25 W. C. Hayes letter of 8 June 1956 to RLDS Apostle Paul M. Hanson, printed in Saints' Herald 103 (12 November 1956): 1098.


27 Richard L. Bushman letter of March 30, 1985 to Professor Marvin S. Hill, pp. 1-2. Bushman’s conversation with Parker (then Chairman of the Department of Egyptology at Brown University, now emeritus) took place while Bushman was interdisciplinary Fellow in History and Psychology at Brown University, 1963-65. Parker was a research assistant at the Oriental institute of the University of Chicago when advising Crowley ca 1941.

28 It must first be established that the Algonquian glyphic system was pre-Columbian. Aside from that so far unknown aspect, over thirty-five years had passed since the final battle at Cumorah, and Moroni had perhaps twenty years in which to travel from Mesoamerica to that hill near Manchester in order to bury the plates; see Mormon 6:5; 8:6; Moroni 10:1; cf. John Sorenson, An Ancient American Setting for the Book of Mormon (Salt Lake City: Deseret, 1985), 44-45, for just such a trek by a lone Englishman in the mid-sixteenth century. What he may have done thereafter is a matter for speculation (see Appendix 23).

29 Oxford English Dictionary (1933), ad loc., sense #3 (this is supported by the 1828 Webster’s Dictionary (New York: Converse, 1828); cf. Oxford English Dictionary, s.v. "demotic," citing A. H. Sayce, "The History of Writing," Nature 21 (1880): 380: "The only change undergone by Egyptian writing was the invention of a running-hand, which in its earlier and simpler form is called hieratic, and its later form demotic."

Cumorah, 167-68, has discussed and graphically illustrated how a "reformed Egyptian" script actually developed in ancient Egypt. David Persuitte, *Joseph Smith and the Origins of The Book of Mormon* (Jefferson, NC: McFarland and Co., 1985), demonstrates a complete misunderstanding of this and a host of other matters (see esp. 74-80, 195-97).


32 Drisler, Anthon's loyal student and successor at Columbia, in his *Commemorative Address* of 1968 (commissioned by the Columbia College Trustees [Appendix 7]), confirmed this threat to his teacher's reputation. Of course, Anthon had suggested as much in his two letters on the subject (Appendices 4 and 5).

33 B. H. Roberts published the Anthon letters of 1834 and 1841 and noted the discrepancies between them in Roberts, *Comprehensive History of the Church*, 1:100-109.

34 Indeed, Meroitic has so far defied the best decipherment efforts of Egyptology, though Meroitic inscriptions have been known for over a century.

35 B. H. Roberts recognized that Harris may have carried more than one document, and that the horizontal Whitmer Transcript was not the original; see Roberts, *Comprehensive History of the Church*, 1:100-102. Joseph tells us only that, beginning in December 1827 (upon arrival at his father-in-law's house in Harmony), he "commenced copying the characters off the plates," and that between that time and Harris' arrival in February 1828, he used the Urim and Thummim to "translate some of them"; see *Times and Seasons* 3 (2 May 1842): 772; *HC* 1:19; and *JS-H* 1:62.
BOOK OF MORMON CHARACTERS

A copy of the characters on the plates from which the Book of Mormon was translated. Following the death of David Whitmer, this transcript passed to members of the Whitmer family. Eventually, it was given to the Reorganized Church of Jesus Christ of Latter Day Saints.
Joseph Smith’s Versions of The Visit of Harris to Anthon

1832 ACCOUNT

AD. 1827, on the 22d day of Sept of this same year I obtained the plates and the in
December following we mooved to Susquehanna by the assistance of a man by the
name of Martin Harris who became convinced of the visions and gave me fifty
Dollars to bare my expences and because of his faith and this righteous deed the Lord
appeared unto him in a vision and shewed unto him his marvulous work which he
was about to do and <he> immediately came to Su[s]quehanna and said the Lord had
shown him that he must go to new York City with some of the c[h]aracters so we
proceeded to copy some of them and he took his Journy to the Eastern Cittys and to
the Learned <saying> read this I pray thee and the learned said I cannot but if he
would bring the plates they would read it but the Lord had fo<r>bid it and he
returned to me and gave them to <me to> translate and I said I-said [I] cannot for I
am not learned but the Lord had prepared speettieke spectacles for to read the Book
therefore I commenced translated the characters.1

1839 EDITION

Sometime in this month of February the aforementioned Mr Martin Harris came to
our place, got the characters which I had drawn off of the plates and started with
them to the City of New York. For what took place relative to him and the
characters I refer to his own account of the circumstances as he related them to me
after his return which was as follows. "I went to the City of New York and
presented the Characters which had been translated, with the translation thereof, to
Professor <Charles> Anthony a gentlemen celebrated for his literary attainments.
Professor Anthony stated that the translation was correct, more so than any he had
before seen translated from the Egyptian.

I then shewed him those which were not yet translated, and he said that they were
Egyptian, Chaldeak, Assyric, and Arabac, and he said that they were true characters.
He gave me a certificate certifying to the people of Palmyra that they were true
characters and that the translation of such of them as had been translated was also
correct. I took the Certificate and put it into my pocket, and was just leaving the 2 house, when Mr Anthony called me back and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an Angel of God had revealed it unto him. He then said to me, let me see that certificate, I accordingly took it out of my pocket and gave it [to] him when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. <I informed him that part of the plates were sealed, and that I was forbidden to bring them. he replied "I cannot read a sealed book".> I left him and went to Dr Mitchel [Samuel L. Mitchill] who sanctioned what Professor Anthony had said respecting both the Characters and the translation."²

PEARL OF GREAT PRICE (JS-H 1:63-65)

Sometime in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances, as he related them to me after his return, which was as follows: "I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentlemen celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian.

I then shewed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic; and he said that they were true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him. He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the
plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the Characters and the translation."

1840 EDITION

In the meantime, a few of the original characters were accurately transcribed and translated by Mr Smith, which, with the translation, were taken by a gentleman by the name of Martin Harris, to the city of New York, where they were presented to a learned gentleman by the name of Anthon, who professed to be extensively acquainted with many languages, both ancient and modern. he examined them; but was unable to decipher them correctly; but he presumed, that if the original records could be brought, he could assist in translating them.3

2 Ibid., 285.
3 Ibid., 401.
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fessor Anthon, they will undoubtedly deny, as this is their
uniform practice, after being fully convinced of any act
which militates against them; but in this case it will be in
vain. The following letter from Wm. W. Phelps, a very
important personage among them, (who was for a time
denominated, the Lord's printer) in answer to some enquiries
touching the origin of Mormonism, will show what was
 taught him while a pupil under Smith and Rigdon, and that
the story about Mr. Anthon's declarations, was one upon
which they placed great reliance. We give the letter in
full, for the purpose of further comments:

Canandaigua, Jan. 15, 1831.

Dear Sir—Yours of the 11th, is before me, but to give
you a satisfactory answer, is out of my power. To be
sure, I am acquainted with a number of the persons con-
cerned in the publication, called the "Book of Mormon."—
Joseph Smith is a person of very limited abilities in com-
mum learning—but his knowledge of divine things, since
the appearance of his book, has astonished many. Mr.
Harris, whose name is in the book, is a wealthy farmer, but
of small literary acquirement; he is honest, and sincerely
declares upon his soul's salvation that the book is true, and
was interpreted by Joseph Smith, through a pair of silver
spectacles, found with the plates. The places where they
dug for the plates, in Manchester, are to be seen. When
the plates were said to have been found, a copy of one or
two lines of the characters, were taken by Mr. Harris to
Utica, Albany and New York; at New York, they were
shown to Dr. Mitchell, and he referred to professor Anthon
who translated and declared them to be the ancient short-
hand Egyptian. So much is true. The family of Smith's
is poor, and generally ignorant in common learning.

I have read the book, and many others have, but we have
nothing by which we can positively detect it as an imposi-
tion, nor have we any thing more than what I have stated
and the book itself, to show its genuineness. We doubt—
supposing, it is false, it will fall, and if of God, God
will sustain it.

I had ten hours' discourse with a man from your state,
named Sidney Rigdon, a convert to its doctrines, and he
declared it was true, and he knew it by the power of the
Holy Ghost, which was again given to man in preparation
for the millennium: he appeared to be a man of talents,
and sincere in his profession. Should any new light be
shed on the subject, I will apprise you. Respectfully,

E. D. Howe, Esq.

W. W. PHLEPS.

The author of the above letter is, perhaps, deserving of
a little more notice. Before the rise of Mormonism, he was
an avowed infidel; having a remarkable propensity for fame
and eminence, he was supercilious, haughty and egotistical.
His great ambition was to embark in some speculation where
he could shine pre-eminent. He took an active part for
several years in the political contests of New York, and
made no little display as an editor of a partisan newspaper,
and after being failed in his desires to become a candidate
for Lt. Governor of that state, his attention was suddenly
diverted by the prospects which were held out to him in the
Gold Bible speculation. In this he was sure of becoming
a great man, and made the dupes believe he was master of
fourteen different languages, of which they frequently
boasted. But he soon found that the prophet would suffer
no growing rivalships, whose sagacity he had not well cal-
culated, until he was met by a revelation, which informed
him that he could rise no higher than a printer: "Let my
servant William stand in the office which I have appointed
him, and receive his inheritance in the land, and also his
need to repent, for I the Lord [Jo] am not pleased with
him, for he seeketh to exalt." It will be noticed by the

Published in E. D. Howe, Mormonism Unveiled (1834), pp. 273-274. = History of
Mormonism (1842), pp. 273-274; in F. W. Kirkham, A New Witness for Christ in
America (1942), pp. 163-164.
I. LETTER OF CHARLES ANTHON TO E. D. HOWE 17 FEB 1834

New York, Feb. 17, 1834.

Dear Sir—I received this morning your favor of the 9th instant, and lose no time in making a reply. The whole story about my having pronounced the Mormonite inscription to be "reformed Egyptian hieroglyphics" is perfectly false. Some years ago, a plain, and apparently honest simple-hearted farmer, called upon me with a note from Dr. Mitchell of our city, now deceased, requesting me to decipher, if possible, a paper which the farmer would hand me, and which Dr. M. confessed he had been unable to understand. Upon examining the paper in question, I soon came to the conclusion that it was all a trick, perhaps a hoax. When I asked the person, who brought it, how he obtained the writing, he gave me, as far as I can now recollect, the following account: A "gold book," consisting of a number of plates of gold, fastened together in the shape of a book by wires of the same metal, had been dug up in the northern part of the state of New York, and along with the book an enormous pair of "gold spectacles"! These spectacles were so large, that, if a person attempted to look through them, his two eyes would have to be turned towards one of the glasses merely, the spectacles in question being altogether too large for the breadth of the human face. Whoever examined the plates through the spectacles, was enabled not only to read them, but fully to understand their meaning. All this knowledge, however, was confined at that time to a young man, who had the trunk containing the book and spectacles in his sole possession. This young man was placed behind a curtain, in the garret of a farm house, and, being thus concealed from view, put on the spectacles occasionally, or rather, looked through one of the glasses, deciphered the characters in the book, and, having committed some of them to paper, handed copies from behind the curtain, to those who stood on the outside. Not a word, however, was said about the plates having been deciphered "by the gift of God." Every thing, in this way, was effected by the large pair of spectacles. The farmer added, that he had been requested to contribute a sum of money towards the publication of the "golden book," the contents of which would, as he had been assured, produce an entire change in the world and save it from ruin. So urgent had been these solicitations, that he intended selling his farm and handing over the amount received to those who wished to publish the plates. As a last precautionary step, however, he had resolved to come to New York, and obtain the opinion of the learned about the meaning of the paper which he brought with him, and which had been given him as a part of the contents of the book, although no translation had been furnished at the time by the young man with the spectacles. On hearing this odd story, I changed my opinion about the paper, and, instead of viewing it any longer as a hoax upon the learned, I began to regard it as part of a scheme to cheat the farmer of his money, and I communicated my suspicions to him, warning him to beware of rogues. He requested an opinion from me in writing, which of course I declined giving, and he then took his leave carrying the paper with him. This paper was in fact a singular scrawl. It consisted of all kinds of crooked characters disposed in columns, and evidently been prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters inverted or placed sideways, were arranged in perpendicular columns, and the whole ended in a rude delineation of a circle divided into various compartments, decked with various strange marks, and evidently copied after the Mexican Calendar given by Humboldt, but copied in such a way as not to betray the source whence it was derived. I am thus particular as to the contents of the paper...inasmuch as I have frequently conversed with my friends on the subject, since the Mormonite excitement began, and well remember that the paper contained anything else but "Egyptian Hieroglyphics." Some time after, the same farmer paid me a second visit. He brought with him the golden book in print, and offered it to me for sale. I declined purchasing. He then asked permission to leave the book with me for examination. I declined receiving it, although his manner was strangely urgent. I adverted once more to the roguery which had been in my opinion practised upon him, and asked him what had become of the gold plates. He informed me that they were in a trunk with the large pair of spectacles. I advised him to go to a magistrate and have the trunk examined. He said the "curse of God" would come upon him should he do this. On my pressing him, however, to pursue the course which I had recommended, he told me that he would open the trunk, if I would take the "curse of God" upon myself. I replied that I would do so with the greatest of willingness, and would incur every risk of that nature, provided I could only extricate him from the grasp of rogues. He then left me.

I have thus given you a full statement of all that I know respecting the origin of Mormonism, and must beg you, as a personal favor, to publish this letter immediately, should you find my name mentioned again by these wretched fanatics. Yours respectfully, Chas. Anthon

E. D. Howe, Esq., Painesville, Ohio
Rev. and Dear Sir:

I have often heard that the Mormons claimed me for an auxiliary, but, as no one, until the present time, has ever requested from me a statement in writing, I have not deemed it worth while to say anything publicly on the subject. What do I know of the sect relates to some of their early movements; and as the facts may amuse you, while they will furnish a satisfactory answer to the charge of my being a Mormon proselyte, I proceed to lay them before you in detail.

Many years ago, the precise date I do not now recollect, a plain looking countryman called upon me with a letter from Dr. Samuel L. Mitchell requesting me to examine, and give my opinion upon, a certain paper, marked with various characters which the Doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained. A very brief examination of the paper convinced me that it was a mere hoax, and a very clumsy one too. The characters were arranged in columns, like the Chinese mode of writing, and presented the most singular medley that I ever beheld. Greek, Hebrew, and all sorts of letters, more or less distorted, either through unskilfulness, or from actual design, were intermingled with sundry delineations of half moons, stars, and other natural objects, and the whole ended in a rude representation of the Mexican zodiac. The conclusion was irresistible, that some cunning fellow had prepared the paper in question, for the purpose of imposing upon the countryman who brought it, and I told the man so without any hesitation. He then proceeded to give me a history of the whole affair, which convinced me that he had fallen into the hands of some sharper, while it left me in great astonishment at his own simplicity.

The countryman told me that a gold book had been recently dug up in the western or northern part (I forget which), of our state, and he described this book as consisting of many gold plates, like leaves, secured by a gold wire passing through the edge of each, just as the leaves of a book are sewed together, and presented in this way the appearance of a volume. Each plate, according to him, was inscribed with unknown characters, and the paper which he handed me, a transcript of one of these pages. On my asking him by whom the copy was made, he gravely stated, that along with the golden book there had been dug up a very large pair of spectacles: so large in fact that if a man were to hold them in front of his face, his two eyes would merely look through one of the glasses, and the remaining part of the spectacles possessed, it seems a very valuable property, of enabling any one who looked through them, (or rather through one of the lenses,) not only to decipher the characters on the plates, but also to comprehend their exact meaning, and be able to translate them! My informant assured me that this curious property of the spectacles had been actually tested, and found to be true. A young man, it seems, had been placed in the garret of a farm-house, with a curtain before him, and having fastened the spectacles to his head, had read several pages in the golden book, and communicated their contents in writing to certain persons stationed on the outside of the curtain. He had also copied off one page of the book in the original character, which he had in like manner handed over to those who were separated from him by the curtain, and this copy was the paper which the countryman had brought with him. As the golden book was said to contain very great truths, and most important revelations of a religious nature, a strong desire had been expressed by several persons in the countryman's neighborhood, to have the whole work translated and published. A proposition had accordingly been made to my informant, to sell his farm, and apply the proceeds to the printing of the golden book, and the golden plates were to be left with him as security until he should be reimbursed by the sale of the work. To convince him more clearly that there was no risk whatever in the matter, and that the work was actually what it claimed to be, he was told to take the paper, which purport- ed to be a copy of one of the pages of the book, to the city of New York, and submit it to the learned in that quarter, who would soon dispel all his doubts, and satisfy him as to the perfect safety of the investment. As Dr. Mitchell was our "Magnus Apollo" in those days, the man called first upon him; but the Doctor, evidently suspecting some trick, declined giving any opinion about the matter, and sent the countryman down to the college, to see, in all probability, what the "learned pundits" in that place would make of the affair. On my telling the bearer of the paper that an attempt had been made to impose on him, and defraud him of his property, he requested me to give him my opinion in writing about the paper which he had shown to me. I did so without any hesitation, partly for the man's sake, and partly to let the individual "behind the curtain" see that his trick was discovered. The import of what I wrote
was, as far as I can now recollect, simply this, that the marks in the paper appeared to be merely an imitation of various alphabetical characters, and had, in my opinion, no meaning at all connected with them. The countryman took his leave, with many thanks, and with the express declaration that he would in no shape part with his farm or embark in the speculation of printing the golden book.

The matter rested here for a considerable time, until one day, when I had ceased entirely to think of the countryman and his paper, this same individual, to my great surprise, paid me a second visit. He now brought with him a duodecimo volume, which he said was a translation into English of the "Golden Bible." He also stated, that notwithstanding his original determination not to sell his farm, he had been induced eventually to do so, and apply the money to the publication of the book, and had received the golden plates as a security for repayment. He begged my acceptance of the volume, assuring me that it would be found extremely interesting, and that it was already "making a great noise" in the upper part of the state. Suspecting now that some serious trick was on foot, and that my plain looking visitor might be in fact a very cunning fellow I declined his present and merely contented myself with a slight examination of the volume while he stood by. The more I declined receiving it however, the more urgent the man became in offering the book, until at last I told him plainly, that if he left the volume, as he said he intended to do, I should most assuredly throw it after him as he departed. I then asked him how he could be so foolish as to sell his farm and engage in this affair; and requested him to tell me if the plates were really of gold. In answer to this latter inquiry, he said that he had never seen the plates themselves, which were carefully locked up in a trunk, but that he had the trunk in his possession. I advised him by all means to open the trunk and examine the contents, and if the plates proved to be of gold, which I did not believe at all, to sell them immediately. His reply was, that if he opened the trunk the "curse of heaven would descend upon him and his children." "However," added he, "I will agree to open it, provided you will take the 'curse of Heaven' upon yourself for having advised me to the step." I told him I was perfectly willing to do so, and begged he would hasten home and examine the trunk, for he would find he had been cheated. He promised to do as I recommended, and left me, taking his book with him. I have never seen him since.

Such is a plain statement of all that I know respecting the Mormons. My impression now is, that the plain looking countryman was none other than the prophet Smith himself, who assumed an appearance of great simplicity in order to entrap me, if possible, into some recommendation of his book. That the prophet aided me by his inspiration, in interpreting the volume, is only one of the many amusing falsehoods which the Mormonites utter relative to my participation in their doctrines. Of these doctrines I know nothing whatever, no have I ever heard a single discourse from any one of their preachers, although I have often felt a strong curiosity to become an auditor, since my friends told me that they frequently name me in their sermons, and even go so far as to say that I am alluded to in the prophecies of Scripture.

If what I have here written shall prove of any service in opening the eyes of some of their deluded followers to the real designs of those who profess to be the apostles of Mormonism, it will afford me a satisfaction, equalled, I have no doubt only by that which you yourself will feel on this subject.

I remain very respectfully and truly, your friend,

Chas. Anthon

Rev. Dr. Coit, New Rochelle, N.Y.


Mexican Calendar Stone discovered in 1790 in Mexico City during Cathedral foundation excavations (probably buried in 1521). Illustration here from Alexander von Humboldt & Aimé de Bonpland, Researches Concerning the Institutions & Monuments of the Ancient Inhabitants of America, 1st English ed. (London: Longman-Hurst, etc., 1814), plate 9, facing p. 276.
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with the "golden book" in print, and offered copies for sale. On the professor's stating his belief that he had been imposed on, and urging him to have the gold plates examined before a magistrate, he said the "curse of God" would come upon him if he did; but that he would open the trunk containing the plates if the questioner would take the curse upon himself. This the professor offered to do with the greatest willingness, hoping thereby to dispel the illusion under which the man was suffering, and to save him from threatening ruin. The visitor then left and returned no more.

In a letter dated February 17, 1854, from which part of the foregoing statement also is obtained, Professor Anthon thus describes the paper which was submitted to his inspection:

"It consisted of all kinds of singular characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets, Greek and Hebrew letters, crosses and flourishes; Roman letters inverted, or placed sideways, were arranged and placed in perpendicular columns, and the whole ended in crude delineations of a circle divided into various compartments, arched with various strange marks, and evidently copied after the Mexican calendar given by Humboldt, but copied in such a way as not to betray the source whence it was derived. I am thus particular as to the contents of the paper, inasmuch as I have frequently conversed with my friends on the subject since the Mormon excitement began, and well remember that the paper contained anything else than 'Egyptian hieroglyphics.'"

In the year 1830, also, the Trustees of the college, desiring to give greater efficiency to their Grammar school, placed it under the charge of Professor Anthon, believing that the vigor and efficiency which he had exhibited in the management of the

H. Drisler, *Commemorative Address (1868)*
GREECE (M.Y. Collings & Co., 1825).

The Principal Proper Names

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GREEKS AND ROMANS

OF THE

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INTENDED TO ILLUSTRATE ALL THE IMPORTANT POINTS CONNECTED WITH THE

ANCIENT AUTHORS MENTIONED IN

This is the 4th edition of Charles Anthon's works.}

Published by Harper & Brothers, New York.
APPENDIX B

LIST OF WORKS

TREATMENTS OF THIS TOPIC

PEACE
9. Egyptian Writing.

In writing their language, the ancient Egyptians employed three different kinds of characters. First: figurative; or representations of the objects themselves. Second: symbolic; or representations of certain physical or material objects, expressing metaphorically, or conventionally, certain ideas; such as, a person objecting to their king, figured, metaphorically, by a boat, the universe, conventionally, by a beetle. Thirdly: phonetic, or representative of sounds, that is to say, strictly alphabetical characters. The phonetic signs were also portraits of physical and material objects; and each stood for the initial sound of the word in the Egyptian language which expressed the object portrayed: thus a lion was the sound L, because a lion was called Laik; and a hand a T, because a hand was called Tot. The form in which these objects were presented, when employed as phonetic characters, was conventional and definite, to distinguish them from the same objectively or symbolically. Thus, the conventional form of the phonetic T was the hand open and outstretched. In any other form the hand would be either a figurative or a symbolic sign. The number of distinct characters employed as phonetic signs appears to have been about 150; consequently, many were homophones, or having the same signification. The three kinds of characters were used indiscriminately in the same writing, and occasionally in the composition of the same word. The formal Egyptian writing, therefore, such as we see it still existing on the monuments of the country, was a series of portraits of physical and material objects, of which a small proportion had a symbolic meaning, a still smaller proportion a figurative meaning, but the great body were phonetic or alphabetical signs; and to these portraits, sculptured or painted with sufficient fidelity to leave no doubt of the object represented, the name of hieroglyphics or sacred characters has been attached from their earliest historic notice. The manuscripts of the same period as the above were but two or three forms of writing practised by the ancient Egyptians, both apparently distinct from the hieroglyphics, but which, on careful examination, are found to be its immediate derivatives; every hieroglyphic having its corresponding sign in the hieratic, or writing of the priests, in which the funeral rituals, forming a large portion of the manuscripts, are principally composed; and in the demotic, called also the cursive, which was employed for all more ordinary and necessary purposes. The characters of the hieratic are, for the most part, obvious running imitations or abridgments of the corresponding hieroglyphics; but in the demotic, which is still further removed from the original type, the derivation is less frequently and less obviously traceable. In the hieratic, fewer figurative or symbolic signs are employed than in the hieroglyphic; their absence being supplied by means of the phonetic or alphabetical characters, the words being spelt instead of figured; and this is still more the case in the demotic, which, in consequence, almost entirely alphabetical. After the conversion of the Egyptians to Christianity, the ancient mode of writing their language fell into disuse; and an alphabet was adopted in substitution, consisting of the twenty-five Greek letters, with six additional signs expressing accretions and aspirations unknown to the Greeks, the characters for which were retained from the demotic. This is the Coptic alphabet, in which the Egyptian appears as a written language in the Coptic books and manuscripts preserved in our libraries; and in which, consequently, the language of the inscriptions on the monuments may be studied. The original mode in which the language was written having thus fallen into disuse, it happened at length that the significance of the characters, and even the nature of the system of writing which they formed, became entirely lost, such notices on the subject as existed in the early historians being either too imperfect, or appearing so vague, to furnish a clue, although frequently and carefully studied for the purpose. The repossessions of this knowledge will form, in literary history, one of the most remarkable distinctions, if not the principal one, of the age in which we live. It is due primarily to the discovery of the Rosetta Stone, which, on its defeat and expulsion by the British troops, remained in the hands of the victors, was conveyed to England, and deposited in the British Museum. On this monument the same inscription is repeated in the Greek and in the Egyptian language, being written in the latter both in hieroglyphics and in the demotic or encorbiolchar. The words Ptolemy and Cleopatra, written in hieroglyphics, and recognised by means of the corresponding Greek of the Rosetta inscription, and by a Greek inscription on the base of an obelisk at Philae, gave the phonetic characters of the letters which form those words; by their means the names were discovered, in hieroglyphic writing, on the monuments of all the Greco-Egyptian kings and Greco-Queen of Egypt, and by the comparison of these names one with another, the value of all the phonetic characters was finally ascertained. The first step in this great discovery was made by a distinguished scholar of England, the late Dr. Young: the key being forced by him in a greatly improved and applied an inductible perseverance, ingenuity, and skill to the monuments of Egypt, by the celebrated Champollion.


10. Animal Worship.

There was no single feature in the character and customs of the ancient Egyptians which appeared to foreigners so strange and portentous as the religious worship paid to animals. The pompous processions and pontifical ceremonies of this celebrated people excited the admiration of all spectators, and their adoration was turned into ridicule on beholding the object of their devotion. It was remarked by Clemens (Praec. lib. 3) and Origines (adv. Cel. 3, p. 121), that those who visited Egypt approached with delight its sacred groves and splendid temples, adorned with superb vestibules and lofty porticoes, the scenes of many solemn and mysterious rites. "The walls," says Clemens, "shine with gold and silver, and with amber, and sparkle with the various gems of India and Ethiopia; and the recesses are concealed by splendid curtains. But if you enter the penetralia, and inquire for the image of the god for whose sake the temple was built, one of the Pastophori, or some other attendant on the temple, approaches with a solemn and mysterious aspect, and, putting aside the veil, suffers you to peep in and obtain a glimpse of the divinity. There you behold a snake, a crocodile, or a cat, or some other beast, a fitter inhabitant of a cavern or a bog than a temple." The devotion with which their sacred animals were regarded by the Egyptians, displayed itself in the most whimsical absurdities. It was a capital crime to kill any of them voluntarily (Herod. 2, 65); but if an ass or a hawk were accidentally destroyed, the unfortunate author of the deed was often put to death by the multitude, without form of law. In order to avoid suspicion of such an impious act, and the speedy fate which often ensued, a man who chance to meet with the carcass of such a bird began immediately to weep and lament with the utmost vociferation, and to protest


APPENDIX 9


[Text continues on the next page]
APPENDIX 9

Regulation Interferences.

[1871]

[Page 410]


Jean-François Champollion, Procede du Systeme Hieroglyphique, I (Parts, 1824)

1) S'il vous donnez l'adresse de la documentaire, vous pouvez vous retrouver dans votre propre domicile.

2) Nous avons employé des moyens constants à la production de ce texte.

3) Pour en savoir plus sur la construction d'un document, s'adresser à la documentaire.

4) Les compétences de l'archéologue sont nécessaires pour une lecture correcte des inscriptions hiéroglyphiques.

5) L'utilisation de la langue hiéroglyphique est un enjeu majeur dans la compréhension de l'Antiquité.

6) Les documents, qu'ils soient écrits ou visés, sont d'une importance capitale.
...
J.-F. Chaput, 1989, 

La présente étude de la littérature historiographique a été réalisée à partir d'une analyse minutieuse des sources. Elle vise à éclairer l'histoire des mouvements de contestation qui ont agit dans les années 1960 en France. Les études précédentes ont souligné l'importance de ces mouvements dans la transformation de la société française. Cependant, elles ont aussi montré que ces mouvements ont été influencés par d'autres facteurs, tels que la crise économique et la tension politique. 

Ainsi, une étude approfondie de la littérature historiographique est nécessaire pour comprendre pleinement l'histoire de ces mouvements. Cela implique de rechercher des sources primaires, de lire des ouvrages de lettres, et de s'engager dans des débats critiques. 

En conclusion, la littérature historiographique est un outil précieux pour comprendre l'histoire des mouvements de contestation de l'époque. Elle permet de comprendre les contextes historiques et politiques qui ont conduit à ces mouvements, et de les situer dans le cadre plus large de l'histoire politique et sociale de l'époque.
1. La notion de strémois.

2. Le caractère de classe.

La notion de strémois est due à la personnalité du caractère de classe. Elle se définit par le fait que certains éléments de ce caractère sont propres à une classe sociale en particulier. Par exemple, le strémois est caractérisé par une certaine manière de parler, de se vêtir, de se comporter socialement, etc.

La définition précise de ce caractère est difficile à formaliser car elle dépend de nombreux facteurs comme l'histoire, les traditions, les rapports sociaux, etc. Cependant, on peut dire que le strémois est un ensemble de comportements et de attitudes qui sont propres à une classe sociale donnée.

Les caractéristiques de classe sont les suivantes :
- Le caractère de classe est transmissible d'une génération à l'autre.
- Il est influencé par les environnements sociaux auxquels les individus sont exposés.
- Il peut évoluer avec le temps et les changements sociaux.

Ces caractéristiques font de la notion de strémois une notion complexe et difficile à définir précisément.
Anonymous (Thomas Young), "Remarks on Egyptian Papyri and on the Inscription of Rosetta," in Archaeologia, 18 (1817), plate I, facing p. 72 = Museum Criticum: Cambridge Classical Researches, VI (1816), plate I.
### APPENDIX 11

Coptic, Demotic, & Alphabetic Equivalents

*Plate III.*

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Egyptian.Ak.</th>
<th>Zendish</th>
<th>Sassanian</th>
<th>Phenician</th>
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<tr>
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*Notes*:
- The table continues with additional entries and notes.
- The page also includes a horizontal section labeled "Rosetta Demotic Lines 1-2".

---

*Thomas Young, Archaeologia, 18 (1817), plate III, facing p. 72 = Museum Criticum, VI 47*
APPENDIX 12

Section I. The General View of the Laws of Blackbeard's Relics

Appendix A. Historical Notes on the Laws of Blackbeard's Relics

Appendix B. Historical Notes on the Laws of Blackbeard's Relics

Appendix C. Historical Notes on the Laws of Blackbeard's Relics

Appendix D. Historical Notes on the Laws of Blackbeard's Relics

Appendix E. Historical Notes on the Laws of Blackbeard's Relics

Appendix F. Historical Notes on the Laws of Blackbeard's Relics

Appendix G. Historical Notes on the Laws of Blackbeard's Relics

Appendix H. Historical Notes on the Laws of Blackbeard's Relics

Appendix I. Historical Notes on the Laws of Blackbeard's Relics

Appendix J. Historical Notes on the Laws of Blackbeard's Relics

Appendix K. Historical Notes on the Laws of Blackbeard's Relics

Appendix L. Historical Notes on the Laws of Blackbeard's Relics

Appendix M. Historical Notes on the Laws of Blackbeard's Relics

Appendix N. Historical Notes on the Laws of Blackbeard's Relics

Appendix O. Historical Notes on the Laws of Blackbeard's Relics

Appendix P. Historical Notes on the Laws of Blackbeard's Relics

Appendix Q. Historical Notes on the Laws of Blackbeard's Relics

Appendix R. Historical Notes on the Laws of Blackbeard's Relics

Appendix S. Historical Notes on the Laws of Blackbeard's Relics

Appendix T. Historical Notes on the Laws of Blackbeard's Relics

Appendix U. Historical Notes on the Laws of Blackbeard's Relics

Appendix V. Historical Notes on the Laws of Blackbeard's Relics

Appendix W. Historical Notes on the Laws of Blackbeard's Relics

Appendix X. Historical Notes on the Laws of Blackbeard's Relics

Appendix Y. Historical Notes on the Laws of Blackbeard's Relics

Appendix Z. Historical Notes on the Laws of Blackbeard's Relics

Recent Works

No III.
<table>
<thead>
<tr>
<th>No.</th>
<th>Deity/Name</th>
<th>Image</th>
<th>Transliteration</th>
<th>Image</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>God, provider</td>
<td><img src="image1" alt="Image" /></td>
<td>Re, Enth</td>
<td><img src="image2" alt="Image" /></td>
</tr>
<tr>
<td>2</td>
<td>God, judge</td>
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<td>Osiris</td>
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<td>3</td>
<td>Goddess, Isis</td>
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<td>Isis</td>
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<td>God, Sebek</td>
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<td>Tetarchus</td>
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<td>Pitha, Isis</td>
<td><img src="image11" alt="Image" /></td>
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<td>Phe</td>
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<td>Brea</td>
<td><img src="image17" alt="Image" /></td>
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<td>10</td>
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<td>11</td>
<td>Thoth, Seshof</td>
<td><img src="image21" alt="Image" /></td>
<td>Plutepterus</td>
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<td>Sorecu</td>
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<td>16</td>
<td>Buto</td>
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<td>17</td>
<td>Horus, Zeus</td>
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</tr>
</tbody>
</table>
EGYPT.

HIEROGLYPHICS.

Plate V

X COMPARISON OF MANUSCRIPTS
Translation by Thomas Young in his An Account of Some Recent Discoveries in Hieroglyphical Literature and Egyptian Antiquities, Including the Author's Alphabet as Extended by M. Champollion (London, 1823); corrected translation in Brande's Philosophical Journal, XXIII (1827) = Miscellaneous Works of Thomas Young, III:313-320, specimen plate presented here on p. 320.
"Rosetta Stone" -- Decree of Pharaoh Ptolemy V Epiphanes (196 B.C.), bilingual inscription (Egyptian & Greek), discovered 1799 at Rosetta, Egypt.

The Rosetta Stone, British Museum (London: Harrison & Sons, 1913), frontispiece.
Canopus Decree in Demotic, with Hieroglyphic transcription, and linguistic transliteration of two versions of the Decree

A (Hermopolis) B (Tanis) C (Bubastis)

A: [Hieroglyphic text]

B: [Hieroglyphic text]

C: [Hieroglyphic text]

Wilhelm Spiegelberg, Demotische Grammatik (Heidelberg: Carl Winters Universitätsbuchhandlung, 1925)
Demotic and Hieroglyphic, line 1, of Rosetta Stone, with linguistic transliteration. Ptolemy V Decree (196 B.C.)

W. Spiegelberg, *Demotische Grammatik* (Heidelberg: Carl Winters Universitätsbuchhandlung, 1925)
### Alphabetische Equivalente zu Demotischen Zeichen

<table>
<thead>
<tr>
<th>Demotische Zeichen</th>
<th>Umschrift</th>
<th>Ägyptisches Äquivalent</th>
<th>Aramäisch</th>
<th>Griechisch</th>
<th>Koptisch</th>
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</thead>
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<td><img src="image3" alt="Ägyptisches Äquivalent" /></td>
<td><img src="image4" alt="Aramäisch" /></td>
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<td>...</td>
</tr>
</tbody>
</table>

Judicial Protocol from Elephantine in vertical columns of Hieratic Egyptian, Dynasty 6

Tafel II.

Georg Möller, Hieratische Paläographie: Die Ägyptische Buchschrift in ihrer entwicklung von der fünften dynastie bis zur Römischen Kaiserzeit, I (Leipzig: J. C. Hinrichs, 1927), page 78, plate II
Horizontal and mostly vertical Hieratic of Hatnub Papyrus 14, lines 2-13, Dynasty 11

Text aus dem vierten Jahre des Fürsten Aby.

G. Möller, Hieratische Paläographie, I (1927), plate III
Hieroglyphic & Hieratic Egyptian Developments

by the reed pen of the scribe. We will take a few well-known signs as examples:

Hieroglyphs:

1. Hieratic of the M. E.; 2. of the N. E.:

1.  

2.  

As we see, the cursive characters have this disadvantage that they often obliterate the characteristic forms of the signs; in our examples, for instance, the letters $d$, $t$, and $r$ are so much alike that most of the scribes of the New Empire failed to distinguish the one from the other. This was also the case with many other signs. Thus mistakes of all kinds crept in freely, and the Egyptians themselves often could not read correctly the pieces that they were copying.

The height of confusion was reached however, when the scribes who were employed in rapid business-writing began, from the time of the 20th dynasty, to cut short to a few strokes those words which occurred most frequently. The following examples will suffice to show how much this writing differed even from the older cursive hand.

These signs of course can be no longer really read, for no one could make out from these strokes and dots which hieroglyphs they originally represented. We have to take a group of signs as a whole, and to bear in mind that a perpendicular stroke with four dots is the sign for mankind, and so on. A few centuries later and this shortened form was developed into a new independent style of writing, the so-called demotic. If we reflect that the writing underwent this complete degeneration at the same time as the orthography also degenerated in the manner described above, we shall be able to imagine the peculiar character of many handwritings of later time.

Meroitic Hieroglyphic & Demotic Alphabet

F. Ll. Griffith

I have also in my hands for publication over forty funerary inscriptions from Faras and a number of ostraca from Faras and Bohon. Among Prof. Garstang’s inscriptions are considerable fragments of a four-sided stela or obelisk found by him in 1911, of which Prof. Sayce has most kindly communicated to me his copy. Numerals extracted from these unpublished texts were quoted in the previous instalment of Studies.

The most convenient method of registering the advances made will be to follow the account of the writing and language given in the Introduction to the Karanag memoir, supplementing each section in order. The first objects aimed at there were to distinguish clearly the different letters of the hieroglyphic and cursive alphabets, fix the correspondence of the hieroglyphic and the cursive forms, and ascertain the sound which each letter represented. The resulting table of the alphabet was printed for reference at the beginning of each volume in the E.E.E.F. memoir on Meroitic Inscriptions and is here reproduced.

<table>
<thead>
<tr>
<th>Hieroglyph</th>
<th>Demotic</th>
<th>Correspondence</th>
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</thead>
<tbody>
<tr>
<td>𓊔</td>
<td>ḫ</td>
<td>f</td>
</tr>
<tr>
<td>𓊓</td>
<td>ḫ</td>
<td>h (kh)</td>
</tr>
<tr>
<td>𓊒</td>
<td>ḫ</td>
<td>k</td>
</tr>
<tr>
<td>𓊑</td>
<td>ḫ</td>
<td>l</td>
</tr>
<tr>
<td>𓊐</td>
<td>ḫ</td>
<td>m</td>
</tr>
<tr>
<td>𓊏</td>
<td>ḫ</td>
<td>n</td>
</tr>
<tr>
<td>𓊐</td>
<td>ḫ</td>
<td>ñ</td>
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<tr>
<td>𓊔</td>
<td>ḫ</td>
<td>ñ</td>
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<td>𓊓</td>
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<td>𓊐</td>
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<tr>
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<td>ḫ</td>
<td>ñ</td>
</tr>
<tr>
<td>𓊐</td>
<td>ḫ</td>
<td>ñ</td>
</tr>
</tbody>
</table>

Also ḫ : stop to separate words.

It may be remarked that some of the items noted in the following pages have been already stated, mostly in Meroitic Inscriptions, Part II, while others have come to light since.

Karanag, pp. 3-4. We can see definitely in Meroitic writing, besides (1) the signs of the alphabet and (2) the group of dots commonly used as a divider of words—which alone constitute the bulk of the inscriptions—some other rarer classes of signs, namely

1 For convenience I have reverted to the term ‘cursive’ instead of ‘demotic’ which was used in Karanag for the non-pictorial form of the writing, thus confining ‘demotic’ to its usual employment for the latest forms of cursive Egyptian.

2 Altered to ch in these Studies.

Horizontal Meroitic Demotic

Vertical columns of Meroitic Demotic on statuette of the Lion-God, Apazemak (in the Louvre)

PL. XLI.

Horizontal Meroitic Demotic Inscription ca. 23 B.C.

Plate XXXI

THE STELA OF PRINCE AKINIZAZ
Upper Portion

F. Ll. Griffith in *Journal of Egyptian Archaeology*, IV (1917), plate XXXI, facing p. 164
THE STELA OF PRINCE AKINIZAZ
Lower Portion
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