


5. See ibid., 2:286.


7. The Pearl of Great Price (Liverpool: F. D. Richards, 1851), title page.


11. The information in this section is based on John Gee, “Eyewitness, Hearsay, and Physical Evidence of the Joseph Smith Papyri,” in The Disciple as Witness: Essays on Latter-day Saint History


13. The argument for the identification runs as follows:

(1) Assume for the sake of argument that the head on Facsimile 1 Figure 3 is correct. What are the implications of the figure being a bald man? Shaving was a common feature of initiation into the priesthood from the Old Kingdom through the Roman period. Since “Complete shaving of the head was another mark of the male Isiac votary and priest” the bald figure would then be a priest.

(2) Assume on the other hand that the head on Facsimile 1 Figure 3 is that of a jackal, as was first suggested by Theodule Devéria. We have representations of priests wearing masks, one example of an actual mask, [and] literary accounts from non-Egyptians about Egyptian priests wearing masks. . . .

Thus, however the restoration is made, the individual shown in Facsimile 1 Figure 3 is a priest, and the entire question of which head should be on the figure is moot so far as identifying the figure is concerned. (John Gee, “Abracadabra, Isaac, and Jacob,” Review of Books on the Book of Mormon 7/1 [1995]: 80–82)

14. In 1841, before the facsimiles were made, William I. Appleby described Joseph Smith Papyrus I thus: “There are likewise representations of an Altar erected, with a man bound and laid thereon, and a
Priest with a knife in his hand, standing at the foot, with a dove over the person bound on the Altar with several Idol gods standing around it” (Gee, “Eyewitness, Hearsay, and Physical Evidence,” 184). In 1842 Reverend Henry Caswall described the same papyrus as containing “the figure of a man lying on a table’ accompanied by a ‘man standing by him with a drawn knife”’ (185).


17. More information on this will be forthcoming, but one readily available instance is recorded in Apuleius, *Metamorphoses* 11.8.

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Papyrus Turin drawings on page 38 from Richard Lepsius, *Das Todtenbuch der Ägypter nach dem hieroglyphischen Papyris in Turin* (Leipzig: Wigard, 1842), pls. XXXIII and LXXVI.

Illustration on page 40, redrawn by Michael Lyon from Georges Daressy, *Textes et dessins magiques* (Cairo: Institut Français d’Archéologie Orientale, 1903), 53, pl. 13.
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