

# APPENDIX 1

## BOOK OF ABRAHAM TRANSLATION AND PUBLICATION TIMELINE

### 1835

- July 3 Joseph Smith's history: "Michael Chandler came to Kirtland to exhibit some Egyptian Mummies. There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices."<sup>1</sup>
- July 6–8 Joseph Smith's history: "with W. W. Phelps and Oliver Cowdery as scribes, I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt."<sup>2</sup>
- July John Whitmer: "About the first of July 1835 there came a man having four Egyptian Mummies exhibiting them for curiosities, which was a wonder indeed having also some records connected with them which were found deposited with the Mummies, but there being no one skilled in the Egyptian language therefore [he] could not translate the record, after this exhibition Joseph the Seer saw these Record[s] and by the revelation of Jesus Christ could translate these records, which gave an account of our forefathers, . . . Much of which was written by Joseph of Egypt who was sold by his brethren Which when all translated will be a pleasing history and of great value to the saints."<sup>3</sup>

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1. *History of the Church* 2:235. This entry is not in the journals of Joseph Smith. W. W. Phelps likely inserted it in Nauvoo in 1843.

2. *History of the Church* 2:236. Again, W. W. Phelps probably inserted this entry in 1843.

3. Bruce N. Westergren, ed., *From Historian to Dissident: The Book of John Whitmer* (Salt Lake City: Signature Books, 1995), 167.

- July John Corrill: “In the summer of 1835, they purchased three or four Egyptian Mummies, with an ancient Egyptian record, written on papyrus, a part of which Smith professed to translate, making it out to be the writing of Abraham.”<sup>4</sup>
- July 19–20 W. W. Phelps to his wife Sally: “The last of June, four mummies were brought here [to Kirtland]; there were two papyrus rolls, besides some other ancient Egyptian writings with them.”<sup>5</sup>
- July 17–31 Joseph Smith’s history: “The remainder of this month, I was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practiced by the ancients.”<sup>6</sup>
- Summer W. W. Phelps probably created Ab1.
- Aug. 21 Joseph Bradley: “Jo.[seph] And a few others, more cunning than himself, but less honest (*if possible*) in religious matters, are now engaged in translating this precious mummy business so that the vulgar may read this new edition of their *monstrous* faith!”<sup>7</sup>
- August Translation of the Book of Abraham up to Abraham 3:13 suggested as the term *Shinehah* (from Abraham 3:13) appears as a code name for Kirtland, Ohio, four times in the 1835 Doctrine and Covenants and once in August 1838.<sup>8</sup>
- September In an entry dated September 1835, in a collection of patriarchal blessings given on 18 December 1833, Oliver Cowdery used phraseology from Abraham 1:2: “We diligently sought for the right of the fathers and the authority of the Holy Priesthood, and the power to administer in the same; for we desired to be followers of righteousness and the possessors of greater knowledge, even the knowledge of the mysteries of the Kingdom of God.”<sup>9</sup>
- Sept. 11 W. W. Phelps to his wife Sally: “Nothing has been doing in the translation of the Egyptian Record for a long time, and probably will not for some time to come.”<sup>10</sup>

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4. John Corrill, *History of the Mormons* (St. Louis: For the Author, 1839), 45.

5. “Writing to Zion: The William W. Phelps Kirtland Letters (1835–1836),” ed. Bruce Van Orden, *BYU Studies* 33/3 (1993): 555.

6. *History of the Church* 2:238. W. W. Phelps likely inserted this entry in 1843.

7. Joseph Bradley to Skinner and Grosh, 21 August 1835, Chardon, Ohio, in “Universalism in Ohio,” *Evangelical Magazine and Gospel Advocate* (Utica, New York) 6/37 (12 September 1835).

8. “Shinehah” appeared in section 86:4 (82:12) and section 98:3, 7, and 9 (104:21, 40, 48) of the 1835 Doctrine and Covenants. It also shows up as “Olahah Shinehah” in a revelation dated 8 July 1838 (D&C 117:8). In the original manuscripts these code names do not appear; see *The Joseph Smith Papers: Revelations and Translations: Manuscript Revelation Books* (Salt Lake City: The Church Historian’s Press, 2009), 228–29, 364–67.

9. Patriarchal Blessings Book 1:15, Church History Library.

10. “Writing to Zion,” 563.

- Oct. 1 Joseph Smith: “This after noon labored on the Egyptian alphabet, in company with brsr O[liver] Cowdery and W[illiam] W. Phelps: The system of astronomy was unfolded.”<sup>11</sup>
- Oct. 3–7 Frederick G. Williams served as scribe to Joseph Smith and may have produced Book of Abraham Manuscript 2 (Ab2) around this time.<sup>12</sup>
- Oct. 7 Joseph Smith: “This afternoon recommenced translating the ancient records.”<sup>13</sup>
- Oct. 29 Joseph Smith: “Br Parish [Warren Parrish] commenced writing for me, at fifteen dollars p[e]r month. I paid him \$16.00 in advance out of the committees store.”<sup>14</sup>
- After
- Oct. 29 Warren Parrish produced Ab3 and Ab4.
- Nov. 1 Albert Brown: “this record containing some of the history of Joseph while in Egypt and also of Jacob and many prophesies delivered by them. These records were bought by the Church and also the mummies are now in Kirtland.”<sup>15</sup>
- Nov. 14 Joseph Smith in a blessing to Warren Parrish: “He shall see much of my ancient records, and shall know of hid[d]en things, and shall be endowed with a knowledge of hid[d]en languages, and if he desires and shall seek it at my hand, he shall be privileged with writing much of my word, as a scribe unto me for the benefit of my people.”<sup>16</sup>
- Nov. 19 Joseph Smith: “spent the day in translating the Egyptian records.”<sup>17</sup>
- Nov. 20 Joseph Smith: “spent the day in translating, and made rapid progress.”<sup>18</sup>
- Nov. 24 Joseph Smith: “in the after-noon, we translated some of the Egyptian, records.”<sup>19</sup>
- Nov. 25 Joseph Smith: “spent the day in Translating.”<sup>20</sup>

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11. *The Joseph Smith Papers: Journals*, vol. 1 (Salt Lake City: The Church Historian’s Press, 2008), 67 (Spelling of original retained throughout). This revelation on astronomy may be referring to Abraham 3 or Facsimile 2. Since the term *Shinehah* had already appeared in August 1835, Abraham 3 may already have been translated. Therefore, this revelation could be related to Facsimile 2. Notably, certain terms used in the explanation to Facsimile 2 such as “Enish-go-on-dosh” and “Kae-e-vanrash” can also be found in the GAEL p. 24, which indicates that the revelation for Facsimile 2 may have been received before this manuscript was created, sometime between late 1835 and 1837. See John Gee, “Eyewitness, Hearsay, and Physical Evidence,” in *The Disciple as Witness: Essays on Latter-day Saint History and Doctrine in Honor of Richard Lloyd Anderson*, ed. Stephen D. Ricks, Donald W. Parry, and Andrew H. Hedges (Provo UT: FARMS, 2000), 196–203.

12. Frederick G. Williams wrote the entries in Joseph Smith’s journal for this week. See *Joseph Smith Papers: Journals*, 1:67–71.

13. *Joseph Smith Papers: Journals*, 1:71.

14. *Joseph Smith Papers: Journals*, 1:76.

15. Albert Brown to James Brown, 1 November 1835, Christopher C. Lund, “A Letter Regarding the Acquisition of the Book of Abraham,” *BYU Studies* 20/4 (1980): 403.

16. *Joseph Smith Papers: Journals*, 1:99–100.

17. *Joseph Smith Papers: Journals*, 1:107.

18. *Joseph Smith Papers: Journals*, 1:107.

19. *Joseph Smith Papers: Journals*, 1:109.

20. *Joseph Smith Papers: Journals*, 1:110.

- Nov. 26 Joseph Smith: “we spent the day in transcribing Egyptian characters from the papyrus.”<sup>21</sup>
- Dec. 16 Joseph Smith: “Elder McLellen [William E. McLellin] Elder B[righam] Young and J[ared] Carter called and paid me a visit, with which I was much gratified, I exhibited and explained the Egyptian Records to them, and explained many things to them concerning the dealings of God with the ancient<s> and the formation of the planetary System.”<sup>22</sup>
- Dec. 25 Jonathan Crosby: “He showed me the records of the mummies and explained them to me. He could read them.”<sup>23</sup> N. B. Lundwall: “Father Crosby also related that among other writings found on the mummies were the Books of Moses, Enoch, and Abraham; also the book of Jacob which gave an account of the Ten Lost Tribes, the journeyings, present location, their return and manner of their coming to Zion.”<sup>24</sup>
- December Oliver Cowdery: “When the translation of these valuable documents will be completed, I am unable to say; neither can I give you a probable idea how large volumes they will make; but judging from their size, and the comprehensiveness of the language, one might reasonable expect to see a sufficient to develop much upon the mighty acts of the ancient men of God, and of his dealing with the children of men when they saw him face to face.”<sup>25</sup>

### 1836

- Feb. 11 Joseph Smith: “Spent the afternoon in reading and exhibiting the Egy[p]tian records to those who called to see me heavens blessings have attended me.”<sup>26</sup>
- Sometime  
in 1836 Sarah Leavitt: “We went into the upper rooms, saw the Egyptian mummies, the writing that was said to be written in Abraham’s day, Jacob’s ladder being pictured on it, and lot’s more wonders that I cannot write here, and that were explained to us.”<sup>27</sup>

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21. *Joseph Smith Papers: Journals*, 1:110–11. *History of the Church* 2:320 uses the term *translating* instead of *transcribing*. However, it may be possible the phrase “transcribing Egyptian characters” refers to the drawing of hieratic characters on Ab2, Ab3, or Ab4 on this date.

22. *Joseph Smith Papers: Journals*, 1:123–24. Abraham 3 and 4 do not specifically deal with the formation of planetary systems.

23. “Autobiography of Jonathan Crosby,” *Utah State Historical Society* 11/11, 2.

24. “Sayings of the Prophet Joseph,” gathered by N. B. Lundwall when visiting St. George, Utah, in 1936, in Nils B. Lundwall, *Temples of the Most High* (Salt Lake City: Bookcraft, 1962), 265. Although a secondary account, the Lundwall statement is consistent with William Appleby in noting information related to the Book of Abraham concerning Noah and Enoch. See note 41 below.

25. *Latter Day Saints’ Messenger and Advocate* 2/3 (December 1835): 236.

26. *The Papers of Joseph Smith*, vol. 2, ed. Dean C. Jessee (Salt Lake City: Deseret Book, 1992), 173.

27. *History of Sarah Studeviant Leavitt*, 3. Nothing resembling Jacob’s ladder can be found on the extant papyri or in the text of the Book of Abraham.

Sept. 24 *Ohio Watchman & Liberal Enquirer*: “These Hieroglyphics [Mr.] Smith is now translating, and has proceeded so far as to [ascertain] (they say) that a part of them were written by Abraham, and a part by Joseph!”<sup>28</sup>

### 1837

Sometime

in 1837 William West: “They say that the mummies were Egyptian, but the records are those of Abraham and Joseph, and contain important information respecting the creation, the fall of man, the deluge, the patriarchs, the Book of Mormon, the lost tribe, the gathering, the end of the world, the judgement, &c. &c. . . . These records were torn by being taken from the roll of embalming salve which contained them, and some parts entirely lost; but Smith is to translate the whole by divine inspiration, and that which is lost, like Nebuchadnezzar’s dream, can be interpreted as well as that which is preserved; and a larger volume than the Bible will be required to contain them.”<sup>29</sup>

### 1838

Feb. 15 Warren Parrish: “I have set by his side and penned down the translation of the Egyptian Hieroglyphicks as he claimed to receive it by direct inspiration of Heaven.”<sup>30</sup>

May 6 Joseph Smith: “He also instructed the Church, in the mistories of the Kingdom of God; giving them a history of the plannets &c. and of Abrahams writings upon the Plannettary System &c.”<sup>31</sup>

July William Swartzel: “Doing nothing to-day, except looking at the hands employed in getting out logs for brother Joseph Smith’s house, in which he intends translating the hieroglyphics of the Egyptian mummies.”<sup>32</sup>

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28. “The Mormons,” *Ohio Watchman & Liberal Enquirer* (24 September 1836).

29. William S. West, *A Few Interesting Facts Respecting the Rise Progress and Pretensions of the Mormons* (n.o., 1837), 5. West’s allusion to the creation may refer to Abraham 4 to a certain degree, but the Book of Abraham does not specifically address Noah’s flood, the fall, the patriarchs, the Book of Mormon, the lost tribes, the gathering, or eschatological material. West is also consistent with Appleby in noting that the notion of Noah’s flood was somehow connected to the Book of Abraham. See note 24 above.

30. A letter to the editor of the *Painesville Republican*, 15 February 1838. Parrish was likely involved in the translation sessions recorded in November 1835 since he served as a scribe for Joseph Smith from 29 October 1835 until 1 April 1836. Concerning Joseph Smith receiving inspiration during various periods of translation, Orson Pratt recalled on 10 July 1859, “I saw his countenance lighted up as the inspiration of the Holy Ghost rested upon him, dictating the great and most precious revelations now printed for our guide. I saw him translating, by inspiration, the Old and New Testaments, and the inspired book of Abraham from Egyptian papyrus” (*Journal of Discourses* 7:176).

31. *Joseph Smith Papers: Journals*, 1:266. See also 1 October and 16 December 1835. Although it is quite general, this statement could be considered as stemming from Abraham 3. It is not attested in the Abraham manuscripts but does seem to indicate that Joseph Smith is referring to information he received when translating from the papyri at an earlier date.

32. William Swartzell, *Mormonism Exposed* (Perkin, OH: By the Author, 1840), 25. Although it is not known if Joseph Smith was able to translate any more of the Book of Abraham while in Missouri, this statement does indicate that he was at least intending to do so.

July Anson Call: “Joseph was much pleased with the arrival of the books, and said to us, ‘Sit down and we will read to you from the Translations of the Book of Abraham.’ Oliver Cowdery then read until he was tired when Thomas Marsh read making altogether about two hours. I was much interested in the work.”<sup>33</sup>

### 1839

Aug. 8 Joseph Smith: “The Father called all spirits before him at the creation of Man & organized them.”<sup>34</sup>

December George Woodward: “The Prophet preached “upon astronomy and told where God resided. It was very interesting.”<sup>35</sup>

### 1840

Feb. 5 Joseph Smith: “I believe that God is eternal. That he had no beginning, and can have no end. Eternity means that which is without beginning or end. I believe that the soul is eternal; and had no beginning; it can have no end.”<sup>36</sup>

October Joseph Smith: “My time has been hitherto too much taken up to translate the whole of them, but I will show you how I interpret certain parts. There, said he, pointing to a particular character, *that is the signature of the patriarch Abraham.*”<sup>37</sup>

### 1841

Jan. 5 Joseph Smith: “In the translation, ‘without form and void’ it should read ‘empty and desolate.’ The word ‘created’ should be ‘formed and organized.’ . . . Spirits are eternal. At the first organization in heaven we were all present and saw the Savior chosen and appointed, and the plan of salvation made and we sanctioned it.”<sup>38</sup>

33. Anson Call, Manuscript, entitled “Copied from the Journal of Anson Call,” February 1879, MS 4783, Church History Library. Call may be mistaken in remembering Cowdery’s name since he arrived in Missouri after Cowdery’s excommunication. The point here is the length of time it took to read through the Book of Abraham.

34. *The Words of Joseph Smith*, comp. and ed. Andrew F. Ehat and Lyndon W. Cook (Provo, UT: BYU Religious Studies Center, 1980), 9. The only place the term *organized* is used in this sense is in Abraham 3:22. Again, this notion is not attested in the Abraham manuscripts.

35. George Woodward reminiscence, 11 January 1900, in St. George Temple Minute Book, 45, Church History Library, Ehat and Cook, *Words of Joseph Smith*, 45, n. 1. Although Woodward only briefly alludes to Joseph Smith speaking on astronomy, it is significant that Smith focuses on where God resides. Abraham 3:2–3 is unique in saying that Kolob “was nearest unto the throne of God.” Astronomical material is not attested in the Abraham manuscripts.

36. M. L. Davis to the editor of the *New York Enquirer*, 6 February 1840, in *History of the Church* 4:78–80. This statement is reminiscent of Abraham 3:18, but the idea of the eternity of God and man was known at least two years earlier (see D&C 93:23, 29, 33).

37. “A Glance at the Mormons,” *Quincy Whig*, 17 October 1840. At present none of the extant papyri contains the signature of Abraham.

38. Ehat and Cook, *Words of Joseph Smith*, 60. Joseph Smith’s use of the terms *formed and organized* and *empty and desolate* clearly point to Abraham 4:1–2. This statement also refers to the eternity of man and the choosing of a Savior, as found in Abraham 3:18, 27–28.

- Mar. 9 Joseph Smith: “Now as to Adam the Lord said in the Day thou shalt eat there of thou shalt surely Die Now the Day the Lord has refferance too is spoken of by Petter a thousand of our years is with the Lord as one day &c. at the time the Lord said this to Adam there was No mode of Counting time by Man, as man Now Counts time.”<sup>39</sup>
- Mar. 28 Joseph Smith: “The spirit or the inteligence of men are self Existant principles. . . . God is Good & all his acts is for the benefit of infereir intelligences.”<sup>40</sup>
- May 5 William I. Appleby: “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. A Celestial globe, with the planet Kolob or first creation of the supreme Being—a planet of light, which planet—makes a revolution once in a thousand years,—Also the Lord revealing the Grand key words of the Holy Priesthood, to Adam in the garden of Eden, as also to Seth, Noah, Melchizedek, Abraham, and to all whom the Priesthood was revealed. Abraham also in the Court of Pharaoh sitting upon the King’s throne reasoning upon Astronomy, with a crown upon his head, representing the Priesthood as emblematical of the grand Presidency in Heaven, with the scepter of Justice and Judgment in his hand. And King Pharaoh, standing behind him, together with a Prince—a principal waiter, and a black slave of the King. . . . There is also a vivid description given on the Papyrus, of the creation, far more accurately and minutely, than the account given in the Bible. Likewise where the Idolatrous Priest “*Elkenah*” attempted to offer up Abraham [73] as a sacrifice to their Idol gods, in Egypt (as represented by the Altar etc. before referred to). But was delivered by the interposition of Almighty power, representing the Dove over the Altar, where Abraham lies Bound, which broke the cords by which he was bound, tore down the Altar, and killed the Priest.”<sup>41</sup>

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39. Ehat and Cook, *Words of Joseph Smith*, 64–65. Other than the reference in 2 Peter 3:8, the Lord’s time is mentioned only in Abraham 5:13. However, from the context of this statement, it appears that Joseph Smith had the Abraham account in mind when he referred to the fact that time was not counted until after the fall of Adam. Significantly, this idea is peculiar to the Abraham account.

40. Ehat and Cook, *Words of Joseph Smith*, 68. This is another statement that is reminiscent of Abraham 3:18, but the idea of the eternity of God and man was known at least two years earlier (see D&C 93:23, 29, 33).

41. Appleby visited Joseph Smith on 5 May 1841 and then returned to the Eastern states a few days later where he remained until the exodus west; he may have written his account at a later time. From the above it appears the interpretations for all three facsimiles were known at the time of this visit. It also seems that the creation account Appleby referred to here contains more detail than the biblical account of the creation. This suggests that Abraham 4 and 5 may have been dictated by this time. Appleby later commented that the records handed down to Abraham contained the “Organization of this Globe, Fall of Adam, Plan of Salvation, Promise of the Only Begotten, Order of the Priesthood, Celestial Astronomy, History of Enoch, Noah, and the Flood, the first settlement of the land of Egypt, Cause of idolatry, Canaanites, &c., &c.” W. I. Appleby, Letter to the Editor, 29 October 1856, in *The Mormon*, New York, 8 November 1856, reprinted in “Translations of the Bible,” *Millennial Star* 18/51 (20 December 1856): 803–4. Appleby is consistent with Crosby in noting Enoch and the ten tribes (see note 24 above) and with William West in noting Noah and the fall of Adam.

June 19 Tyler Parsons in a debate with Elder Freeman Nickerson: “Chandler says he was in Kirkland [Kirtland], Ohio, a Mormon town, at the time there were two mummies found, and that this letter was with them preserved; and if that is true, said the Elder, and I have no doubt it is, it would silence all that had been said, or could be said, about that falsity, and perjury of the witnesses to the Book of Mormon. He read, or attempted to read, a part of a letter, purporting to be an extract from the Abrahamic letter, that was found with the mummy.”<sup>42</sup>

Sometime

1841 William Clayton: “Everlasting Covenant was made between three personages before the organization of this earth and relates to their dispensation of things to men on the earth. These personages according to Abraham’s record are called God the first, the Creator, God the second, the Redeemer, and God the third, the Witness or Testator.”<sup>43</sup>

1842

Feb. 3 Joseph Smith’s history: “Elder Woodruff took the superintendence of the printing office, and Elder Taylor the editorial department of the *Times and Seasons*; and he commenced by taking an inventory of the establishment this day.”<sup>44</sup>

Feb. 19 Wilford Woodruff: “The Lord is Blessing Joseph with Power to reveal the mysteries of the kingdom of God; to translate through the urim & Thummim Ancient records & Hieroglyphics as old as Abraham or Adam, which causes our hearts to burn within us while we behold their glorious truths opened unto us. . . . Joseph has had these records in his possession for several years, but has never presented them before the world in the english language untill now. But he is now about to publish it to the world or parts of it by publishing it in the *Times & Seasons*, for Joseph the Seer is now the Editor of that paper & Elder Taylor assists him in writing while it has fallen to my lot to take charge of the establishment. I have had the privilege this day of assisting in setting TIPE for printing the first peace of the BOOK OF ABRAHAM that is to be presented to the inhabitants of the EARTH in the LAST DAYS.”<sup>45</sup>

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42. Tyler Parsons, *Mormon Fanaticism Exposed* (Boston, MA: For the Author, 1841), 62. This exchange may indicate that a draft of all, or part, of the Book of Abraham was available up to a year before publication.

43. Extracts from William Clayton’s Private Book, 10–11, L. John Nuttall Collection, BYU Special Collections, undated; Ehat and Cook, *Words of Joseph Smith*, 87–88. This manuscript probably dates to 1841, since earlier in the same year Joseph Smith gave similar statements on two different occasions. On 16 February 1841, William McIntire reported Joseph Smith as saying that the Godhead consisted of “God the first & Jesus the Mediator the 2nd & the Holy Ghost.” Ehat and Cook, *Words of Joseph Smith*, 63. McIntire also reports a second statement dated 9 March 1841 in which Smith said it “was the provence of the Father to preside as the Chief or President—Jesus as the Mediator & Holy Ghost as testator or witness.” Ehat and Cook, *Words of Joseph Smith*, 64. The second statement was delivered at the Nauvoo Lyceum, which Clayton sometimes attended and took notes. The notion of the Godhead described here is not in the Book of Abraham.

44. *History of the Church* 4:513.

45. Wilford Woodruff Journal, 19 February 1842. Wilford Woodruff makes two interesting observations here. First, he implies that Joseph Smith used the Urim and Thummim to translate the Book of Abraham. Second, he

- Feb. 21–27 Wilford Woodruff: “Was spent in the printing office. Nothing remarkable transpired with us during the week excepting we prepared A plate for making a cut at the commencement of the Book of Abraham which is to be published in the 9 no. of the 3 Vol of the Times & Seasons which will be interesting to many of the inhabitants of the earth.”<sup>46</sup>
- Feb. 23 Joseph Smith: “Gave R. Hadlock [Reuben Hedlock] instruction concerning the cut for the altar & gods in the Records of Abraham. as designed for the Times and Seasons.”<sup>47</sup>
- Mar. 1 Joseph Smith: “During the fore-noon at his office. & the printing office correcting the first plate or cut. of the Records of father Abraham. prepared by Reuben Hadlock [Hedlock], for the Times & Seasons.”<sup>48</sup>
- Mar. 1 Joseph Smith: “In the present no. will be found the commencement of the Records discovered in Egypt some time since as penned by the hand of Father Abraham which I shall outline to translate & publish as fast as possible till the whole is completed.”<sup>49</sup>
- Mar. 1–4 Book of Abraham 1:1–2:18 and the explanation to Facsimile 1 published in the *Times and Seasons*.<sup>50</sup>
- Mar. 2 Joseph Smith: “Read the proof of the “Times and Seasons” as Editor for the First time, No. 9—Vol 3d in which is the commencement of the Book of Abraham.”<sup>51</sup>
- Mar. 4 Joseph Smith: “Exhibiting the Book of Abraham in the original To Bro Reuben Hadlock [Hedlock]. so that he might take the size of several plates or cuts. & prepare the blocks for the Times & Seasons. & also gave instruction concerning the arrangement of the writing on the Large cut. illustrating the principles of Astronomy.”<sup>52</sup>
- Mar. 8 Joseph Smith: “Commenced Translating from the Book of Abraham, for the 10 No of the Times and Seasons—and was engaged at his office day & evening.”<sup>53</sup>
- Mar. 9 Joseph Smith: “Examining copy for the Times & Seasons presented by [John] Taylor & [John C.] Bennett . . . in the afternoon continued the Translation of the Book of Abraham . . . & continued translating & revising, & Reading letters in the evening.”<sup>54</sup>

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suggests that only a part of the Book of Abraham may be published in the *Times and Seasons*.

46. Wilford Woodruff Journal, 21–27 February 1842.

47. Jessee, *Papers of Joseph Smith*, 2:360.

48. Jessee, *Papers of Joseph Smith*, 2:363–64.

49. Joseph Smith Collection, “Letters of 1842,” Archives Division, Church Historical Department, cited in Peterson, *Story of the Book of Abraham*, 150.

50. *Times and Seasons* 3/9 (1 March 1842): 703 (Facsimile 1); 704–6 (Abraham 1:1–2:18).

51. Jessee, *Papers of Joseph Smith*, 2:364.

52. Jessee, *Papers of Joseph Smith*, 2:366.

53. Jessee, *Papers of Joseph Smith*, 2:367.

54. Jessee, *Papers of Joseph Smith*, 2:367.

Mar. 15–19 Book of Abraham 2:19–5:21 and the explanation to Facsimile 2 published in the *Times and Seasons*.<sup>55</sup>

Mar. 19 Wilford Woodruff: “Spent the day in the printing Office. We struck off about 500 No of the 10 No 3 vol of Times & Seasons which contained the portion of the Book of Abraham that gave his account of Kolob, Oliblish, God siting upon his Throne The Earth, other planets & many great & glorious things as revealed to Abraham through the power of the priesthood. The truths of the Book of Abraham are truly edifying great & glorious which are among the rich treasures that are revealed unto us, in the last days.”<sup>56</sup>

May 16–20 Facsimile 3 and explanation published in the *Times and Seasons*.<sup>57</sup>

July 1842 Parley P. Pratt: “The record is now in course of translation . . . and proves to be a record written partly by the father of the faithful, Abraham, and finished by Joseph when in Egypt.”<sup>58</sup>

### 1843

Feb. 1 *Times and Seasons*: “We have given this timely notice that our friends may prepare themselves. We would further state that we had the promise of Br. Joseph, to furnish us with further extracts from the Book of Abraham. These with other articles from his pen, the continuation of his history, and the resources that we have of obtaining interesting matter; together with our humble endeavors, we trust will make the paper sufficiently interesting.”<sup>59</sup>

Nov. 15 Joseph Smith: “P.M. At the office. Suggested the idea of preparing a grammar of the Egyptian language.”<sup>60</sup>

Feb. 19 Charlotte Haven: “Then [Lucy Smith] turned to a long table, set her candlestick down, and opened a long roll of manuscript, saying it was “the writing of Abraham and Isaac, written in Hebrew and Sanscrit,” and she read several minutes from it as if it were English. It sounded very much like passages from the Old Testament—and it might have been for anything we knew—but she said she read it through the inspiration of her son Joseph, in whom she seemed to have perfect confidence. Then in the same way she interpreted to us hieroglyphics from another roll. One was Mother Eve being tempted by the serpent.”<sup>61</sup>

Late 1843 *Illinois Democratic Press*: “We were then shown a large number of framed sheets of papyrus covered with hieroglyphics, which had been taken from the bandages

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55. *Times and Seasons* 3/10 (15 March 1842): 719–22 (Abraham 2:19–5:21); 724 (Facsimile 2).

56. Wilford Woodruff Journal, 19 March 1842.

57. *Times and Seasons* 3/14 (16 May 1842): 783–84.

58. Parley P. Pratt, *Latter-Day Saints’ Millennial Star* 3/3 (July 1842): 47.

59. *Times and Seasons* 4/6 (1 February 1843): 95.

60. *An American Prophet’s Record: The Diaries and Journals of Joseph Smith*, ed. Scott Faulring (Salt Lake City: Signature Books, 1989), 427.

61. Charlotte Haven to her mother, 19 February 1843, in “A Girl’s Letters from Nauvoo,” *Overland Monthly*, second series, 16 (December 1890): 624.

about the mummies, and these were the ‘interesting records,’ which the old lady had invited us to see, and which—Gideon-like—she undertook to explain to us. We soon found that the thread of her discourse was simply a rehearsal of the Bible history of the creation and the end of man, the deluge, and the subsequent history of the Israelites.”<sup>62</sup>

#### 1844

June 15 *Buffalo Daily Courier and Economist*: “His venerable old mother—poor woman—exhibits half a dozen sheets of papyri, and from a large octavo, of which her [prophet] son is author, reads an interpretation, so called, of the mysterious hieroglyphics, which those ancient records are declared to contain! Important and highly interesting incidents in the lives of Patriarchs of Israel and the monarchs of Hebrew History are read from these “Egyptian records.”<sup>63</sup>

#### 1846

Before  
October *Friends’ Weekly Intelligencer*: “The stories [in the Book of Abraham] appeared to be more particular accounts than our Bible gives us, of Noah, the Ark and the flood—of Abraham and Melchizedec—of Joseph and Pharaoh—and of various other distinguished characters. [Lucy Smith] said, that when Joseph was reading the papyrus, he closed his eyes, and held a hat over his face, and that the revelation came to him; and that where the papyrus was torn, he could read the parts that were destroyed equally as well as those that were there; and that scribes sat by him writing, as he expounded.”<sup>64</sup>

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62. Article from the *Illinois Democratic Press*, reprinted in “The Mormons,” *New York Daily Times*, 28 September 1852. The subjects *end of man*, the *deluge*, and the *history of the Israelites* are not attested in the present text of the Book of Abraham.

63. “The Mormons,” *Buffalo Daily Courier and Economist*, 15 June, 1844. Information regarding the *Patriarchs of Israel* (see note 29 above) and the *monarchs of Hebrew History* (see note 62 above) is not found in the current Book of Abraham.

64. *Friends’ Weekly Intelligencer*, 3 October 1846, 211.