

WHERE THE MISSING PARTS COME FROM

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Reuben Hedlock followed Joseph Smith's instructions which resulted in making the illustration appear to be a complete circle of an original hypocephalus.



Joseph Smith had drawings from two separate papyri added to the picture. In the damaged circle area (illustrated by the hand copy) both internal and external characters were incorporated to make the picture appear a complete circle. This simple fact indicates that Joseph Smith wants the reader to visualize the printed illustration with no damage.



EXPLANATION OF THE ABOVE CUT.

Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time; which, celestial time, signifies one day to a cubit. One day, in Kolob, is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig. 2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets: as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing, also, the grand Key words of the Holy Priesthood, as revealed to Adam in the

Garden of Eden, as also to Seth, Noah, Melchisedek, Abraham and all to whom the Priesthood was revealed.

Fig. 4. Answers to the hebrew word Raukeyang, signifying expanse, or the firmament of the heavens: also, a numerical figure, in Egyptian, signifying one thousand; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.

Fig. 5. Is called in Egyptian Enish-go-on-dosh; that is one of the governing planets also; and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand Key, or in other words, the governing power, which governs fifteen other fixed planets or stars, as also Floeese or the Moon, the earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kii fles-is-es, or Hah-ko-kau-beam, the stars represented by

numbers 22, and 23, receiving light from the revolutions of Kolob.

Fig. 6. Represents this earth in its four quarters.

Fig. 7. Represents God sitting upon his throne, revealing, through the heavens, the grand Key words of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig. 8. Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Fig. 9. Ought not to be revealed at the present time.

Fig. 10. Also.

Fig. 11. Also.—If the world can find out these numbers, So let it be, Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19, and 21, will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give, at the present time.

Where did the additions come from? This is an important question as to the instructions Joseph Smith gave to Hedlock.



The above yellow coloring indicates both internal (within the illustration) and external copying to make the picture appear complete with no missing parts.

The printed figure numbers are linked to the explanation of the illustration. Figures 5-17 are printed upside down when compared to figures 1-4. Above figure 4, figure number 21 should be number 20, and figure 22 should be number 21.

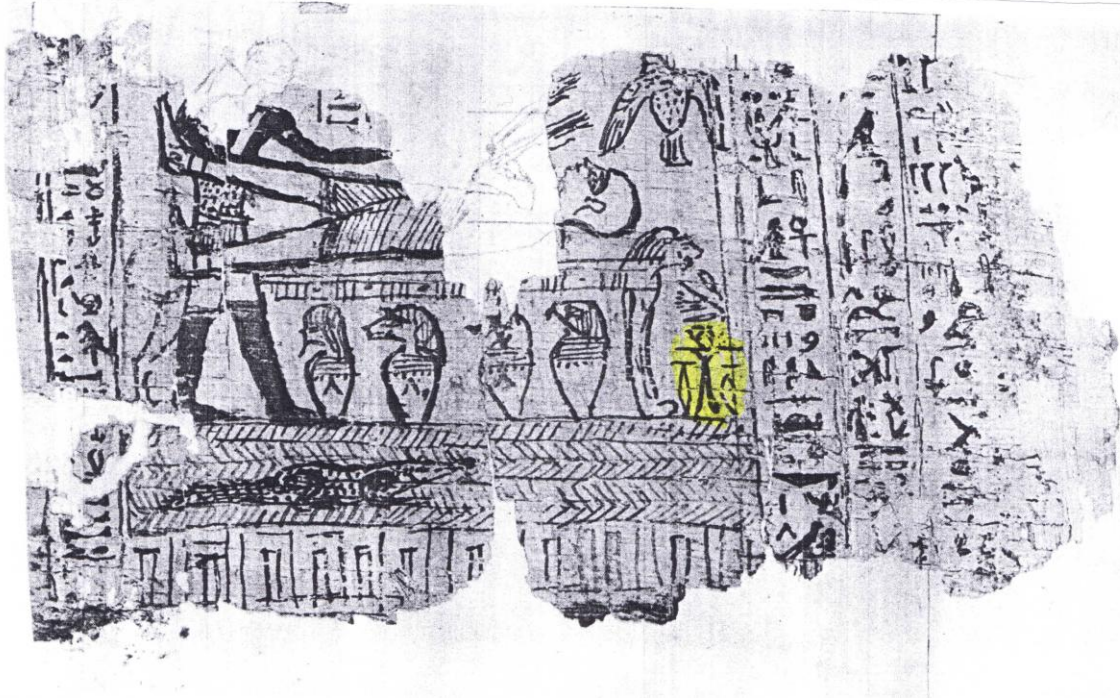


Figure 1 (see below)

Figure 2: The added plant in the picture was taken from the original illustration of the Breathing Permit of Hôr, fragment 1. The explanation states that this represents “Oliblish” which is next to “Kolob.” The name “Obiblish” comes from the “Egyptian Alphabet,” Ms. 1, pages 31 and 24, Church History Library, recorded by William W. Phelps.

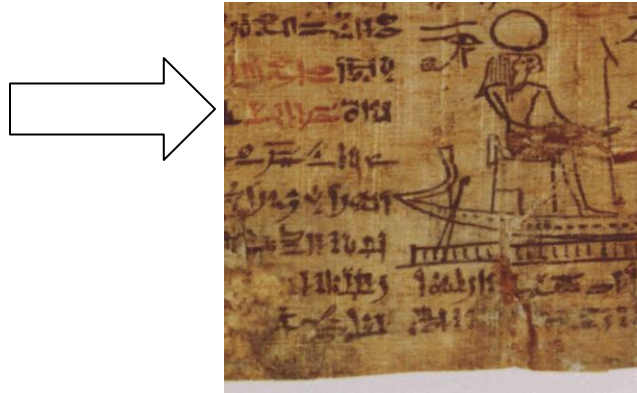
Figure 1: The central drawing and characters were copied from the above figure 2 and was made to represent “Kolob,” the first creation near to where God resides. Joseph Smith’s explanation comes from his “Egyptian Alphabet,” fifth degree:

Kolob signifies the first creation nearer to the Celestial, or the residence of God, first in government, the last pertaining to the measurement of time, the measurement according to Celestial time which signifies one day to a cubit which day is equal to a thousand years according to the measurement of this earth or Jah-oh-eh¹

Figure 3: Comes from two separate chapters (spells) of the Egyptian Book of the Dead for deceased female Ta-sherit-Min. The drawing with the boat comes from chapter (spell) 101 for Ta-sherit-Min and has been altered to fit within the curve of the circle. Behind the seated figure are characters that come from chapter (spell) 106 for Ta-sherit-Min and was written in rubric (red ink).




¹ “Egyptian Alphabet” Ms. 1, 26, Church History Library, recorded by Warren Parrish. Compare with Psalm 90:4 and 2 Peter 3:8.



Warren Foote was told by Joseph Smith's father:

we went to the Temple, and saw the mummies and the records which were found with them Joseph Smith Sen. Explained them to us and said the record were the writings of Abraham & Joseph, Jacobs son> Some of the writing was in black, and some in red. He said that the writings in red, was pertaining to the Priesthood.²

It is of interest that the rubric characters added to figure 3  were interpreted as "pertaining to the Priesthood." Part of the explanation of figure 3 is that it "Is made to represent God, sitting upon his throne" and represents "the grand Key words of the Holy Priesthood, as revealed to Adam in the Garden of Eden."

² Warren Foote Journal, entry of May 13, 1837, Church History Library, angled brackets indicate words written above the line.



Figure 5 (upside down from figures 1-4): Part of the explanation mentions “the governing power, which governs fifteen other fixed planets or stars.” This idea also comes from the “Egyptian Alphabet” which mentions “the governing power, which governs the fifteen fixed stars.”³

³ “Egyptian Alphabet” Ms. 1, 24, Church History Library, recorded by William W. Phelps.

Figure 6: Facing the sacred cow “Represents this earth in its four quarters.”

Figure 7: This area was partly damaged. It was considered: “Represents God sitting upon his throne [like Figure 3], revealing, through the heavens, the grand key words of the Priesthood; as, also the sign of the Holy Ghost unto Abraham, in the form of a dove.”

Figures 8: “Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.”

Figure 9: Contains filled in characters from figure 2 and explained as “Ought not to be revealed at the present time.”

Figures 10 and 11: Ought not to be revealed with figure 11, “If the world can find out these numbers, So let it be, Amen.”

Figures 12-19, also 21, should be 20 and figure 22, should be 21: The explanation states, “will be given in the own due time of the Lord.” See below on filled in areas.

ADDED CHARACTERS TO THE DAMAGED DISK

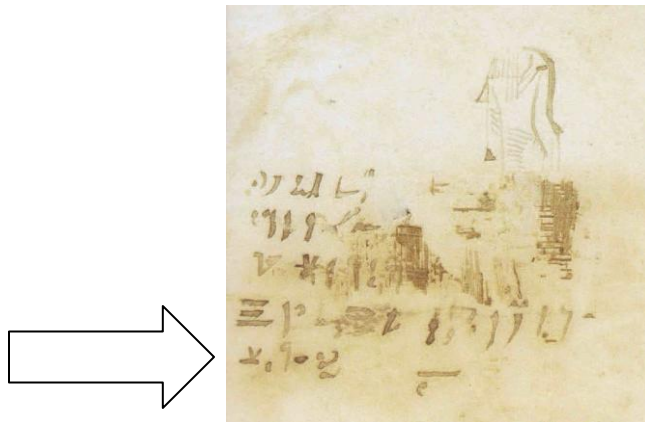
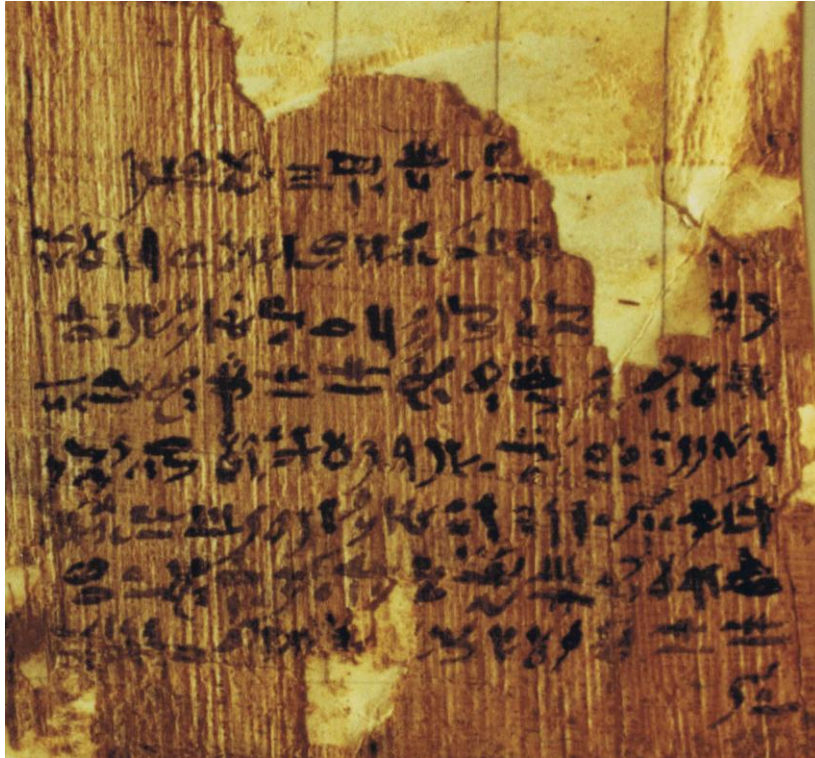
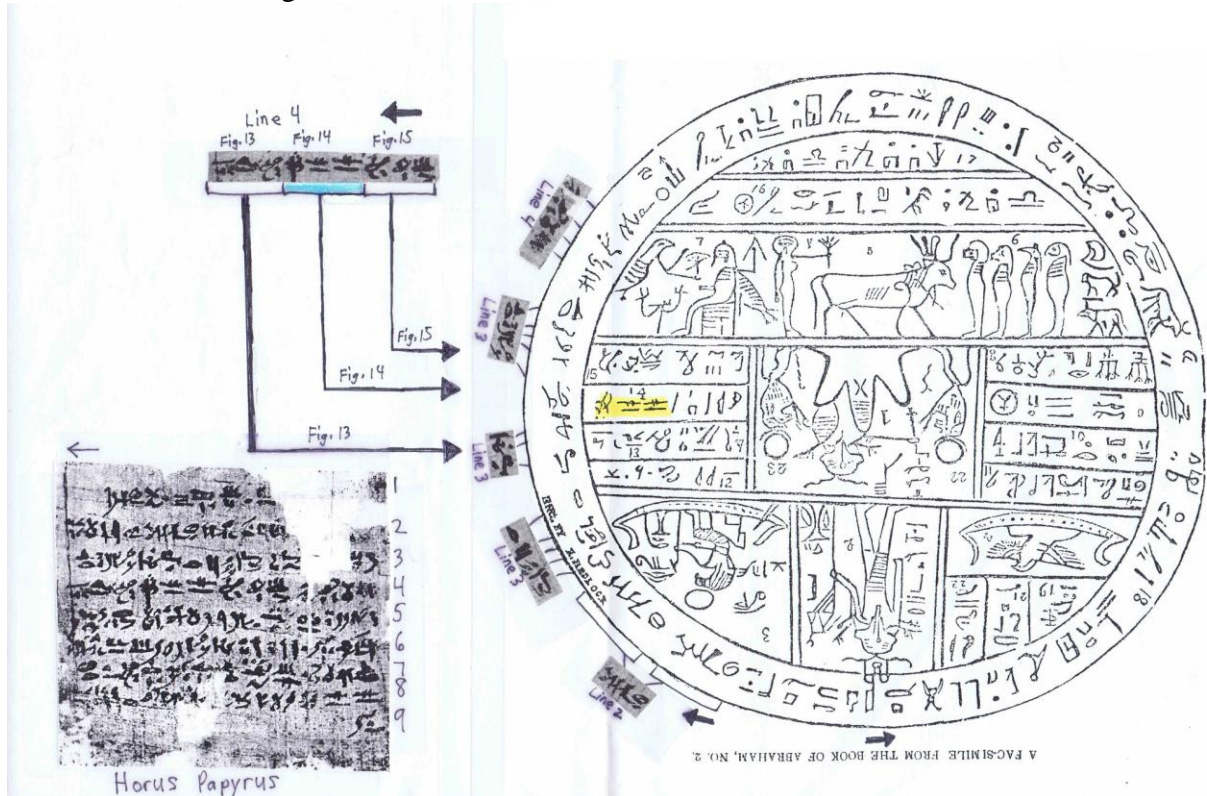


Figure 12: The filled in characters probably come from the last line of the hand copy characters of the Book of the Dead of Ta-sherit-Min.



Right side of Breathing Permit of Hôr, fragment XI. Characters from lines 2, 3, and 4 were used to fill in Figures 13, 14, 15, and 18.



Figures 13, 14, and 15: The filled in characters in these panels come from Breathing Permit of Hôr, fragment XI, line 4. Figure 14 includes the characters for sensen.

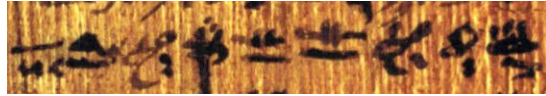


Figure 18 (characters on the rim of the circle): The missing section was filled in by characters from Breathing Permit of Hôr, fragment XI, line 2 (repeated twice), and line 3, and part of line 4.

The next segment will include the interpretation of the illustrations and a translation of this Egyptian hypocephalus.