

Egyptian Alphabet



Manuscript No. 1, circa 1835. "EGYPTIAN ALPHABET" on outside spine; also labeled at top of 1st to 4th degree "Egyptian Alphabet"; inserted on first page of the 5th degree above the first line is "Grammar & A[l]phabet of the Egyptian Language." This manuscript is in the handwriting of William W. Phelps and Warren Parrish, scribes to Joseph Smith Jr. Bound book with handwriting on 34 pages, with 188 blank pages between degrees. There are characters in a left-hand column with English explanations to the right. Original in LDS Church History Library, Salt Lake City. Color photographs and transcriptions are published on pages 116-183 in Robin Scott Jensen and Brian M. Hauglid, eds., *Revelations and Translations, Volume 4: Book of Abraham and Related Manuscripts, Facsimile Edition*, Salt Lake City: Church Historian's Press, 2018.

Explanation: The drawn characters, not included here, with spelling such as "Beth=Ba=eth" appears to be the English sound of the particular character at left. At times a character may be dissected into parts of a character. The handwritten characters when they are located on the Egyptian papyri are at times poorly copied. Characters not from the papyri were added between copies of Egyptian characters.

The Grammar and Alphabet contains five Degrees divided into two parts. This compilation places the pages of the bound Grammar and Alphabet in the order of first part, from first to fifth degree and then second part, from first to fifth degree. Page numbers are given at the end of the English text for each page. Crossed-out words or letters not included.

NOTE: THIS IS NOT AN AUTHENTIC GRAMMAR AND ALPHABET OF THE EGYPTIAN LANGUAGE. IT DOES NOT CONTAIN ANY GRAMMAR OR ANY GENUINE OR RELIABLE ANALYSIS OF THE EGYPTIAN LANGUAGE. THIS IS PART OF THE JOSEPH SMITH EGYPTIAN PAPERS. IT IS MADE AVAILABLE TO HELP UNDERSTAND JOSEPH SMITH IN 1835 WHEN HE WAS PREPARING TO WORK ON THE BOOK OF ABRAHAM.

Egyptian Alphabet, first degree

1 Beth= Ba=eth This character is on the fi[r]st degree It has an arbitrary sound or signification which is Beth; and also a compound sound which is Za, and comprises one simple sentince [sentence] for its signification It is only increased or lessened in its signification by its connection with other characters. one connection with another character, gives it a compound signification, or enlarges the sentence: Two connections increases its signification still: Three increases it still: Four increases still. and five still. This is as far as a sentence can be carried in the first degree. In its arbitrary sound it may have more sounds than one, but can not have more than five sounds. When it is compounded with others, it can only have one sound.

2 Iota or Ki Every character in this alphabet is subject to the above restrictions

[From page 19: Beth ka - a large garden, a large vall[e]y or a large plain. This ought to have been inserted between Iota and Zub Zool oan on the opposite page.]

3 Zub Zool-oan

4 Ki compound

5 oan compound

The signification of Beth is man's first residence Of Iota - The eye; of Zub Zool, oan, The begin[n]ing of time;

6 Ah= broam The Father of the faithful. The first right- The elder

Ki Ah broam: That which goes before, until an other time, or a change by appointment, The first, faithful, or father, or fathers.

7 Iota netahoch ah que - a mark of distinction [p. 20] qualifying different degrees, increasing or lessening the power of the sentences according to the[i]r signification: as for instance

Iota nilahoch ah que: (as in the margin) signifies "I saw twenty five persons," or it signifies twenty five persons"

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- 8 Ah lish = The name of the first being
 9 Phah=eh - The first man. - Adam, first father
 10 Pha-ah- a more universal reign
 11 Phah-ho-e-ooop The lineage of the royal family
 12 Ho-ooop=hah. Crown of a princes[s], or unmarried queen
 13 Zi - virgin or an u[n]married female
 14 Kah-tou-mun The name of a Royal family in the female line
 15 Zi-ooop-hah An unmarried woman, a virgin princess
 16 Ho e oop A young unmarried man; a prince
 17 Zip Zi - a woman married or unmarried or daughter, signifies all, or any woman
 18 Ho=e oop=hah: Crown of a prince
 20 Oan. The Earth
 21 Toan, tou-ee tah es tou ee tou es. - A principle that is beneath, disgusting - not fit
 22 Iota - The eye, or I see:
 23 Iota toues-Zip Zi: The land of Egypt
 24 Su-e-eh ni: who, whence,? &c an interrogative pronoun through its degrees
 25 Ho=e-ooop=hah=Phah eh: Reign or rule, governments, power, Kingdom or dominion
 26 Zubzool eh: - In the begin[n]ing of the earth or creation. [p. 21]

Zub=eh To bee in;

Zub - The first creation of any thing: the first institution, first principle;

Zub Zool From the first to any stated period after

Zool: From any fixed period of time back to the begin[nin]g [p. 22]

[Egyptian Alphabet second degree]

1 Beth This character, that is the character of the second degree, is designated from characters of the first degree by the manner of its being inserted in the compound: as follows: when it is connected it has the signification of the second degree; and when disconnected from the names of other places, it stands for the original sound of Kah=oan for Chaldee And it should be known as being in the second degree, in order to vary the verbs, prepositions participles conjunctions, and adverbs: All names of rivers, seas, of lands of hills, and of mountains should be preserved in their order according to their degrees, from the first For instance, the first connection should be called Jugos, which signifies verb or action: and the second connection should be called Kah=Jugos, which is a variation, according to the signification of the second degree: Kah Jugos should be preserved in the second degree. It signifies an action passed: The third connection is called Kah Juga=os, which signifies an action to be received or to come to pass. The fourth connection is called Ka=os-Ju which signifies connection And the fifth is called Ka-os=Juga-os and is used to qualify according to the signification of the fifth degree whether for prepositions, verbs, adve[r]bs &c [p.15]

This order should be preserved according to the signification of the degrees

1 Beth - a fruitful garden, or a great valley or plain filleed [filled] with fruit trees and flow[er]s

2 Iota. To see:

[From page 17: Beth Ka - a large garden - more spacious plain This should have been inserted between Iota an[d] Zub Zool oan]

3 Zub Zool=oan - The first of anything

Ki To see

oan = The first of any thing

ash, The compound of Zub Zool,

Zub Zool oan when connected with Beth is called oan for the sake of brevity It retains its signification in the degree in which it stands

4 Ah broam - a follower of righteousness

5 Kiah broam, = coming down from the begin[n]ing To some place or fixed period The first in lineage, or right in lineage [p. 16]

6 Beth ka – a larger garden – more spacious plain This should have been inserted between Iota an[d] Zub Zool oan

7 Iota nitahach ahque = its signification is increased from the first degree five times for instance I saw five times twenty five persons, or one hundred and twenty persons: It[s] signification may be lessened one half by the mark as in the margin [8] and again lessened one half of the latter half the mark as in the margin [9] It[s] signification is increased tenfold by the mark as in the margin: [10] Its signification is again increased one hundred fold by the additional mark in the margin: Its sound is Ah=que Kah Ju: and its signification is a multiplying adjective.

Ahlish. The name of the first Being: supreme intelligence -

Phah=eh Kingly power = or king

Pha=ah - Having greater dominion, or possession or power.

Phah ho e oop. Royal blood or Pharoah

Ho oop hah Corwn [Crown] of a married queen

Zi The principle of virtue - a young female adorned with the modesty of virtue and comeliness

Kah tou mun, a distinction of royal female lineage

Zi oop hah a distinction by right of heirship by Pharaoh

Ho e oop A virtuous prince [p. 17]

Zip Zi. a woman married or unmarried or a daughter, or mother, or mothers, and some

times the first woman, who was Eve

Ho=e-oo=hah: A King:

Ahe. inhilable [inhabitable] part of the earth

Toan. tou ee tah-ee toh eh toues: under water water, under the earth.

Iota Seen or sight

Iota toues Zip Zi The land which was discovered under water by a woman

Su e-eh-ni. The same as in the first degree

Ho e oop hah phah eh. The principle of rule, or ruling or reigning upon the principle of Justice equity and righteousness

Zubzool=eh: The earth as it was in the beginning: or at its creation; creation or beginning

Zub-eh To be with as, as light is in the earth

Zub pointing to that which has been created To the first institution or first principle.

Zub Zool from the present time unto some stated period after.

Zool From Abraham back to his father and from Abraham's father back to his father and so on back through the line of his progenitors [p. 18]

Egyptian Alphabet third degree

1 Beth - good to the taste, pleasing to the eye

2 Iota - sight

[From page 12: Beth ka - pleasing, Beautiful, a place of exceeding great beauty - This should be inserted between Zubzoolan and Iota]

3 Zubzool oan - before some other time.

4 Ki sight

5 Oan - Before some other time

6 Ash the compound of Zub zool oan

7 Ah-broam one who possesses great knowledge

8 Kiah broam First reckoned in chronology - Coming down from the begin[n]ing First born right or blessings

9 Iota nitah oeh ah que = Its signification is increased from the second degree five times.

10 Ah lish Supreme power

11 Phah=eh Kingly power or first King

Pha ah Having still greater dominion, or possession or Power

Phah ho e oop an extension of power

Ho oop hah - Crown of a widowed queen

Zi Affability of manners, virtuous w[e]ll taught

Kah tou mun descent from her by whom Egypt was discovered while it was under water.

Zi oop hah = a distinction by Pharaoh a princess of Egypt.
Ho e oop - A prince of the line of the Pharaohs
Zip Zi - under or beneath, second in right or in authority or Government, a fruitful place or fruitful vine [p. 13]
Hoe oop hah - Kingly power, dominion, right
Auk eh - Earth and water
Toan tou-ee tahee taheh tou es: under the earth anything that is beneath some other thing - under water or water, also in some instances Fish
Iota I shall or will see that which is to come
Iota toues Zip Zi . The woman sought to settle her sons in that land. She being the daughter of Ham
Sueehni The same as the first
Hoeophahphaheh A land or Kingdom or country, governed by wise upright rulers or Kings, or Judges, - good, excellent and whole some laws
Zub=zool=eh: The earth in the beginning, with its rivers, brooks and springs, with its blessings of fruit, trees and flowers, herbs and plants beasts and birds
Zub eh: b[e]ing in or within
Zub pointing to that which is to come, pointing to any fixed period
Zub zool pointing to the end of a fixed period A road which leads to Some particular place: for instance: from Chaldea I travelled to dwell in the land of Canaan
Zool Showing the denomination of languages and through what descent they came and are to continue by promise [p. 14]

Egyptian Alphabet fourth degree

1 Beth - Sweet and precious to the smell
2 Iota - me myself

[From page 8: Beth ka - a more complete enjoyment - a more bea[u]tiful place in creasing in beauty This should have been inserted between Zub Zool oan and Iota]

Zub zool oan pointing to some particular subject
Ki - me myself
Oan pointing to some particular subject
Ash compound of Zub Zool oan
Ahbroom a follower of righteousness a possessor of greater knowledge

Ki ah broam, Change from the first, by coming from the begin[n]ing by right, of birth, or lineage

Iota nitahach ah que. Its signification is increased from the third degree five times
Ah lish The first Being clothed with supreme glory
Phah=eh Kingly power coming from some other Kingly power
Phaah Extending the Dominion, possession and power still further
Phah ho e oop = extension of power by marriage or by ordination, or anointing
Ho oop hah. Queen who has been married the second time
Zi One possessing greater beauty, modesty and virtue, taught more perfectly
Kah tou mun. a lineage, a daughter of Ham.
Zi oop hah A beautiful virgin, one who is fair to look upon, and admired for her beauty
Ho e-ooop a prince of the royal blood [p. 9] a true descendant from Ham - the son of Noah.

Zip Zi: all women: it took its origin from the earth yielding its fruit. And from the first woman who bore children; and men were multiplied upon the earth, and is used in this degree as a numeral by being inserted above or below another character: it increases by b[e]ing drawn above, And signifies above, more, greater, more glorious, and when inserted under signifies beneath less smaller least
Ho e oop hah = Kingly possession - right of possession, title, dignity, honor
Sue = To point out subjects
Toan tau ee, tah ee, tah eh toues: exceeding bad adultery: having descended below some other principle
Iota me myself
Iota toues Zip Z[i] The land of Egypt discovered by a woman who afterwards set[t]led her sons in it.
Sueehni The same as the first
Hoe-ooop hah phaeh: A land, Kingdom or dominion governed by wise, upright Kings or rulers, or jud[g]es or governors in administering equitable laws for the benefit [p. 10] and comfort of the poor, charity and favor to the poor
Zub=Zool-eh: The first inhabitants: in the garden Eden in the first generations; in the first church
Zubeh saw in, or within:
Zub Having gone up to some particular place; for the act of going up to going up, climbing, ascending towards the Sun
Zub Zool Having pointed to some place = refer[r]ing to any particular subject or thing as having come out from my fathers house
Zool Signifying the lineage that lawfully hold the Keys of the Kingdom of God by promise. [p. 11]

[Egyptian Alphabet fifth degree]

1 This is called Grammar & A[l]phabet of the Egyptian Language Za Ki=oan-hiash, or Chal sidon hiash. This character is in the fifth degree, independent and arbitrary. It may be preseed [preceded] in the fifth degree while it stands independent and arbitrary: That is, without a straight mark inserted above or below it. By inserting a straight mark over it thus, (2) it increases its signification five degrees: by inserting two straight lines, thus: (3) its signification is increased five times more. By inserting three straight lines thus (4) its signification is again increased five times more than the last. By counting the numbers of

straight lines or considering them as qualifying adjectives we have the degrees of comparison There are five connecting parts of speech in the above character, called Zaki on hish These five connecting parts of speech, for verbs, participles - prepositions, conjunctions, and adverbs. In Translating this character, the subject must be continued until there are as many of these connecting parts of speech used as there are connections or connecting points found in the character. But whenever the character is found with one horizontal line, as at (2) the subject must be continued until five times the number of connecting parts of speech are used; or, the full sense of the writer is not conveyed. When two horizontal lines occur, the number of connecting parts of speech are continued five times further - or five degrees. And when three horizontal lines are found, the number of connections are to be increased five times further. The character alone has 5 parts of speech: increase by one straight line thus 5×5 is 25 [p. 1] by 2 horizontal lines thus $25 \times 5 = 125$; and by 3 horizontal lines thus: $125 \times 5 = 625$

5 When this character has a horizontal line under it it reduces it into the fourth degree, consequently it has but four connecting parts of speech. When it has two horizontal lines, it is reduced into the third degree and has but three connecting parts of speech, and when it has three horizontal lines, it is reduced into the second degree and has but two connective parts of speech.

No.] 8 shows the character dissected

9 Beth place of happiness, purity, holiness & rest
Iota - see, saw seeing or having seen

[From page 2: Bethka the greatest place of happiness exceeding extended beyond This should be inserted between Iota and Zub Zool oan]

Zub Zool - oan - The first born, or the first man or father or fathers
Ki the compound of itoa [iota] see saw seeing or having seen
Hi The same as Beth
Ash The same as Zub Zool-oan

Ah brah-oam - a father of many nations a prince of peace, one who keeps the commandments of God. A patriarch a rightful heir, a highpriest [p. 2]

10 Kiah broam = Kiah brah oam = Zub Zool oan

This character shown dissected

Kiah brah oam. Coming down from the beginning - right by birth - and also by blessing, and by promise - promises made; a father of many nations; a prince of peace; one who keeps the commandment of God; a patriarch; a rightful heir; a highpriest.

Iota nitahach ah que. Its signification is increased five times from the fourth.

Ah lish The first Being - supreme intellegence; supreme power; supreme glory = supreme Justice; supreme mercy, without beginning of life or end of life comprehending all things, seeing all things: the invisible and eter[n]al godhead

Phah eh: The first man, or Adam coming from Adam. Keys or right over Patriarchal right by appointment.

Phaah. The Largest reign, the greatest dominion, possessions or power.

Phah ho e oop - A King who has universal dominion, over all the earth.

Ho oop hah Queen Kah tou mun, a distinction of Royal female lineage or descent, from [p. 3] her whom Egypt was discovered while it was under water, who was the daughter of Ham - a lineage with whom a record of the fathers was intrusted [entrusted] by the tradition Ham and according to the tradition of their elders: by whom also the tradition of the art of embalming was kept.

Zi most virtuous, comely and beautiful, modest and chaste, being taught most perfectly and upright.

Kah tou mun: a lineage with whom a record of the fathers was intrusted by tradition of Ham, and according to the tradition of their elders, by whom also the tradition of the art of embalming was kept.

Zi oop hah a young virgin unmarried woman

Ho e oop - A prince of the royal blood a true descendant from Ham, the son of Noah, and inheritor of the Kingly blessings from under the hand of Noah, but not according to the priestly blessing, because of the trangrissions [transgressions] of Ham, which blessing fell upon Shem from under the hand of Noah

Zip Zi - is the same of the fourth only increases or lessens five degrees

Ho e oop hah - honor by birth, kingly power by the line of Pharoah. possession by birth one who reigns [reigns] upon his throne universally - possessor of heaven and earth, and [p. 4] of the blessings of the earth.

Sue = To point out subject that is, it signifies a continuation of the subject: also to designate one sentence from another, according to the differ[e]nt marks of punctuation signifying the whole of any thing or the whole earth.

Toan, tau ee tahee tahee toues: under the Sun: under heaven; downward; pointing downward going down into another place, = any place going down into the grave - going down into misery = even Hell; Coming down in lineage by royal descent, in a line by onitas one of the royal families of the Kings of Egypt.

Iota see, saw, seeing, or having seen or having been seen

Iota toues Zip Zi: The land of Egypt which was first discovered by a woman wh[i]le under water and afterwards settled by her Sons she being a daughter of Ham - any land over flown with water - a land seen when overflown by water: - land overflown by the seasons,

land enriched by being overflowed low marshy ground.

Su – e – eh - ni The same as the first.

Hoeophahphaheh Patriarchal government; or authority; a land governed according to the pattern or order given to the patriarchs or fathers, rules and laws of a government administered by the direction of Heaven or God. a people living under the laws of the gospel: or that law by which they may be sanctified and see the face of God. [p. 5] A priestly government; a government administered by the authority of the priesthood less or under the patriarchal: it some times means any priestly government, whether by the direction [direction] of heaven or by the tradition of the heaven.
Zub Zul eh: In the days of the first patriarchs In the reign of Adam; in the days of the first patriarchs; in the days of Noah; in the blessings of Noah; in the blessings of the children of Noah; in the first blessings of men; in the first blessings of the church:
Zub eh Having been within = in the earth = in the sea; in any thing; b[e]ing applied to any condition or situation, to express on thing or principle or being in another
Zub a road or highway; leading up or to: the time for going up to the altar to worship; going up before the Lord, b[e]ing caught up, going to be caught up, having been caught up
Zub Zool From the beinng [beginning] of the creation until now; pointing out or designating at the present time; having foreordained, or decreed or having before seen: For instance: Abraham having been chosen before was sent by commandment into the Land of Canaan: Having preached the gospel unto the heathen, was fore warned of God to go down into Ah= meh=strah, or Egypt, and preach the gospel unto the Ah meh strah ans; [p. 6]
Zool - from any or some fixed period of time back to the beginning of Creation Showing the chronology of the patriarchs the right of priesthood, and the l[i]neage through whom it shall be continued by promise, begin[n]ing at Abraham signifying the promises made to Abraham saying through thy priests, or the seed of thy loins, the gospel shall be preached, unto all the seed meaning from Noah, and unto all the kindreds of the earth. [p. 7]

Second part of the Alphabet 1s[t] Degree

Ah me=os = God without beginning or end

Al ki beth minister of God under or the less

Ba eth kee The next from Adam, one one ordained under him, a patriarch or the right of the first born

Bethka - Another & larger place of residence made so by appointment by extension of power; more pleasing, more beautiful: a place of more complete happiness, peace and rest for man.

Beth ku-ain-tri=eth: The whole earth, or the largest place, the greatest enjoyment on earth the garden of the earth

Dah tu Hah dees: another kingdom; the least kingdom, a kingdom without glory; the whole kingdom and domin[ion] of darkness, with all its degrees and parts. governed by him who is an enemy to God.

Gah mol: Landscape: a place or country: The face of the country; beautiful scituated [situated]; a country under a promontory = a promising situation for man.

Jah= ho ni hah; One delegated with redeeming power; a swift messenger; one that goes before another; one having redemming [redeeming] power, a second person in authority:

Jah=ohch: The earth including its affinity with the other planets; with their governing powers: which are fifteen: the earth; the sun, and [p.33] the moon; first in their affinity; including one power.

Flo ees: The moon in its affinity with the sun, and the earth.

Flos=isis: The king of day or central moving planet, from which, those other gover[nin]g moving planets receive their light.

Kliflos isis - signifies time - now, present, any messenger, being commissioned by supreme authority.

Veh Kli floisis The fifth fixed star in its motion (namely) Limdi, whose motion, according to the cubit measure of time is six days to one cubit.

Kolob in the first degree, It signifies the first great grand governing fixed star which is the farthest that ever has been discovered by the fathers which was discovered by Methuselah [Methuselah] and also by Abraham [p. 34]

Second part 2nd Degree

Aleph, In the begin[n]ing with God, the son, or first born

Alko beth, Ministers not ordained of God Sinful

Ba eth Ki The third patriarch: or right of the first born

Beth Kee; a place that has been e[n]larged that has been a place of residence; that has been a more fruitful garden, has been a larger place of happiness; hav[in]g had greater happiness

E beth ku aii tre eth - a place beyond this earth a future place of existence, a place of residence [residence] beyond this earth; the cecelestiale [celestial] world; the heavenly bodies; the earth in its most sanctified state as it shall be = eternity.

Hah dees = Another kingdom of wickedness, under the government of one who is an enemy to God over which he has not so much power as the first, being less extensive [extensive] in its duration.

Ho=hah=oop=an an intercessor; one who has been appointed to intercede for another; invocation;

Jah=ni-hah= one who was delegated with redeeming power; one who was the second person in authority; a swift messenger; one that went before, having redeeming power; one who was second in authority

Jah ohch The earth under the government of another, which is one of the fixed stars; which is called Oliblish.

Flo-ees The moon, signifying that which borroweth light, lendeth light. it being the lesser light. [p. 31]

Flos isis The King of day or the central moving planet, from which the other governing moving planets receive their light. - having a less motion - slow in its motion - The earth's chief Joy.

Kli flos isis. time from the beginging [beginning] of Creation to the flood: - or from [one] fixed per[i]od to another - fixed period: a messenger having performed certain acts, having been delegated with supreme power for a fixed period of time: hereditary, coming down from father to Son: right of authority from eight days old: according to the law of

priesthood

Veh kli flos isis The same fixed planet in its motion according to the cubit measurement of time. Four cubits: (that is the length from the end of the longest finger to the end of the other when the arms are extended; making in our measure seven feet, which is twenty-one inches to a cubit.) Twelve days are equal to four cubits

Kolob in the second degree. It signifies the wonder of Abraham the eldest of all the Stars, the greatest body of the heavenly bodies that ever was discovered by man [p. 32]

Second part of 3rd Degree

Albeth. Angels or disembodied spirit or saints.

Alkubeth Ministers who are less sinful for want of power

Ba eth Ko The fourth patriarch from Adam the r[i]ght of first born

Beth Ki = The fourth place which will be a more fruitful garden; which will be a place of greater happiness

E beth Ka. The celestial Kingdom where God dwells

De=eh, another kingdom; over which **Dah=Hah dees,** or the king of Hell, will not be permitted to exercise power at some fixed period

Io=ho-hah oop Tittle or dignity of one who is appointed to wait upon the King: one who is held in repute, trusty, honorable; who can be intrusted: The servant whom Abraham sent to get a wife for Isaac Most faithful, a tittle or dignity conferred upon women: a sign among the Egyptians that is used for influence or power: a sign made use of for one to escape his enemies: to excite commiseration, being had in honor, thereby affecting an escape.

Jah ni hah: One who will be delegated with redeeming power; who will be second in authority; a swift Messenger to go before; having redeeming power; one who will be second in authority;

Jah-oh=eh The earth under the government of an other or the second of the fixed stars, which is called [p. 29] **Enish- go-on=dosh** or in other words the power of attraction it has with the earth.

Flo=ees: The moon - signifying its revolutions, also going between, thereby forming an eclipse

Flos=isis: The sun in its affinity with Earth and Moon - signifying their revolutions showing the power, the one has with the other

Kli flos isis = time from now unto some fixed period of time, or a thousand years one that is set a part, and chosen to be delegated, but is not yet authorised: one who is highly qualified to be delegated or authorized: or qualification

Veh Kliflos isis in its affinity with the first second third and fourth fixed Stars being Swifter in its motion according to the measurement of time, that is it takes more cubits to fill the time of its revolution

Kolob Signifies the highest degree of power in government, pertaining to heavenly bodies, [p. 30]

Second part 4th Degree

Alkabeth, angels in an unalterable and immortal State; men after they are raised from the dead, and translated unalterable state.

Baeth - The name of all mankind, man or men

Baeth Ku The fifth high priest from Adam

Bethko: man's first residence and a more fruitful garden = a larger place of happiness - a greater happiness

Kahtu ain tri eth: An other Kingdom, gov[er]ned by different laws. a second King, or governed by another or second person not having been exalted.

Zip zi Iota veh I saw five women

Io=ho-hah oop zip zi The tittle or dignity of one who is appointed to wait on the Queen; one who is held in repute; trusty honorable; who can be intrusted; a tittle or dignity conferred upon women: a sign among the Egyptians that is used for influence or power: a sign made use of for one to escape his enemies; to excite commiseration; being had in honor thereby effecting an escape

Jah ni hah = one that with delegated and redeeming power, and second in authority; being a swift messenger going before, and having redeeming power, as second in authority: and stands next to or on the right hand of power.

Jah-oh-eh - The earth and power of attar[c]tion it has with the third fixed Star, which is called Kai=e ven-rash.

Flo=ees. The moon in its revolutions with earth, showing or signifying the earth going between, thereby forming an eclipse [p. 27]

Flos-isis - The right degree of light - cheering the face of Millions of planets

Kli floisis - measure ment of time: it is used to signify twenty four cubits of measurement and is increased or lessened according to the sign of the degrees.

Veh Kli flos isis, it signifies less power in its affinity with the first second third and fourth fixed stars, not having power to govern another, but having power in affinity with another to govern

Kolob it signifies first beginning to the bodies of this creation, the first creation, also having been appointed for the last time, the last or the eldest [p. 28]

Second part 5th Degree

Alkebeth, Ministers of God, high priests, Kings

Ba eth Ka. Adam or the first man, or first king

Beth, The place appointed of God for the residence of Adam; Adam ondi=Ahman a garden made to be fruitful, by blessing or promise; great valley or plain given by promise, filled with fruit trees and precious flowers, made for the healing of man. Good to the taste, pleasing to the eye; sweet and delightful to the smell; place of happiness - purity, holiness, and rest even: Zomar - Zion

Bethku = a place of residence for man; appointed of God: made to be more fruitful, by blessing; a more perfect place of happiness given by promise

Kah tu=ain: Another Kingdom governed by different laws, composed of subjects who

receive their place at a future period, and governed by those who are under the directions of another; a kingdom whose subject differ one from another in glory; behold not the face of of God

Lish Zi ho e oop Iota: The glory of the celestial Kingdom: The connection of attributes; many parts perfected, and compounded into one Having been united; being united that which will be united, one glory above all other glories, as the the excels the Moon in light, this glory excels being filled with the same glory equaility [equality] [p. 23]

Jah=ho=e=oop; An ambassador: one del[e]gated with Kingly power; one autherized [authorized] to execute judgement for the King; a swift messenger one whose power cannot be escaped; one next to supreme;

Jah-ni hah: one delegated from the highest sour[ce] acting in or b[e]ing clothed with the power of another; one sent from the Celestial Kingdom

Jah-oh-eh The earth under the governing powers of oliblish, Enish go on dosh, and Kai e van rash, which are the grand Key or in other words, the governing power, which governs the fifteen fixed stars (twelve [unclear words]) that governs the earth, sun & moon, (which have their power in one,) with the other twelve moving planets of this system. Oliblish = Enish go on dosh, and Kaii ven rash, are the three grand central powers that govern all the other creations, which have been sought out by the most aged of all the fathers, since the begin[n]ing of the creation, by means of the urim and Thummim: The names of the other twelve of the fixed stars are: Kolob, Limdi, Zip, Vusel, Venisti, Waine, Wayoh=ox=oan, oansli, Shible[,] Shineflis, flis, os. The Egyptian names of the fifteen moving planest [planets] are: Oan isis, Flos-isis, flo ese: Abbasels, Ele ash, Subble, Slundlo, Car roam, Crash ma Kraw, obbles isim, Izinsbah, missel [p.24] Nah me, sile[,] Ohee oopZah, Zool Flo=ees The moon, the earth and the sun in their annual revolutions

Flos isis - The highest degree of light, because its component parts are light. The gover[n]ing principle of light Because God has said Let this be the centre for light, and let there be bounds that it may not pass. He hath set a cloud round about in the heavens, and the light of the grand governing of 15 fixed stars centre there; and from there its is drawn, by the heavenly bodies according to their portions; according to the decrees that God hath set, as the bounds of the ocean, that it should not pass over as a flood, so God has set the bounds of light lest it pass over and consume the planets.

Kli flosisis signifies Kolob in its motion, which is swifter than the rest of the twelve fixed stars; going before, being first in motion, being delegated to have power over others to regulate others in their time, for example, one cubit of times signifies three days Therefore that which is appointed to run three days, runs one cubit according to the measure of time in cubits a cubit of motion is increased or lessened according to the sign of the degrees Veh Kli flos-isis it signifies less power than the fo[u]rth fixt [fixed?] governing star, but greater power than the sixth governing fixt [fixed?] star, in consequ[e]nce of its slowness of motion [p. 25]

Kolob signifies the first creation nearer to the Celestial, or the residence of Lod [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=eh [p. 26]