

BOOKS ON
EGYPT AND CHALDAEA
VOL. XVII



hays

BOOKS ON EGYPT AND CHALDAEA.

- Vol. I.—EGYPTIAN RELIGION.
Vol. II.—EGYPTIAN MAGIC.
Vol. III.—EGYPTIAN LANGUAGE.
Vol. IV.—BABYLONIAN RELIGION.
Vol. V.—ASSYRIAN LANGUAGE.
Vol. VI.—BOOK OF THE DEAD, vol. i.
Vol. VII.— " " " vol. ii.
Vol. VIII.— " " " vol. iii.
Vol. IX.—HISTORY OF EGYPT, vol. i.
Vol. X.— " " " vol. ii.
Vol. XI.— " " " vol. iii.
Vol. XII.— " " " vol. iv.
Vol. XIII.— " " " vol. v.
Vol. XIV.— " " " vol. vi.
Vol. XV.— " " " vol. vii.
Vol. XVI.— " " " vol. viii.¹
Vol. XVII.—THE DECREES OF MEMPHIS
AND CANOPUS—THE ROSETTA
STONE, vol. i.
Vol. XVIII.—THE DECREES OF MEMPHIS
AND CANOPUS—THE ROSETTA
STONE, vol. ii.
Vol. XIX.—THE DECREES OF MEMPHIS
AND CANOPUS—THE STELE
OF CANOPUS, vol. iii.
Vol. XX.—BABYLONIAN MAGIC. [*In preparation.*]

Full Prospectus on application.

KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.
DRYDEN HOUSE, GERRARD STREET, LONDON, W.

Books on Egypt and Chaldaea

VOL. XVII. OF THE SERIES

THE DECREES OF MEMPHIS AND
CANOPUS

VOL. I.

THE ROSETTA STONE

La Egy
B927d

Books on Egypt and Chaldaea

THE DECREES OF MEMPHIS AND
CANOPUS

IN THREE VOLUMES

THE ROSETTA STONE

BY

E. A. WALLIS BUDGE, M.A., Litt.D., D.Litt., D.Lit.,

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

ILLUSTRATED

491084

VOLUME I.

2. 5. 49

NEW YORK: HENRY FROWDE

OXFORD UNIVERSITY PRESS

AMERICAN BRANCH

1904

PREFACE.



THE Rosetta Stone is certainly one of the most interesting and important objects in the National Collection of Egyptian Antiquities preserved in the British Museum, for from it the correct values of several of the letters of the Egyptian Alphabet were deduced, and it supplies many of the fundamental facts upon which the great superstructure of Egyptian decipherment has been based. For a hundred years or more the inscriptions upon it have at intervals, more or less long, formed the subjects of profound study by numerous investigators, and as will be seen from the following pages, the literature of the Rosetta Stone has become very considerable. Now, although so much has been written about the Rosetta Stone, and although so much has been known about it for many years past, the interest in this object was never greater than it is at the present time, and as a result a demand has arisen for a popular work on the subject, which shall give all the original

texts, with English translations or renderings, and a statement of such facts as will enable the reader to estimate its true place in the history of Egyptian decipherment. Up to the present there has existed no comprehensive work on the Rosetta Stone, and this monograph has been prepared for the Series "Books on Egypt and Chaldaea" in answer to numerous inquiries.

The Hieroglyphic text of the Rosetta Stone is given (with additions from the Stele of Damanhûr) in hieroglyphic type, together with interlinear transliteration and translation, and a running translation. The Demotic text will be found in facsimile on the large plate which has been specially prepared for this work, and an English rendering, with a transliteration, will be found in the second volume; the last I owe to the courtesy of Prof. J. J. Hess, who permitted me to excerpt it from his excellent treatise on the Demotic section of the Rosetta Inscriptions. The Greek text¹ is given, both in "inscription type" and in transcript, the latter being arranged with a page for page English translation. At the end of each of these sections will be found reprints of all the principal translations of the inscriptions of the Rosetta Stone into English, French, German, Latin, etc., which were made between

¹ To the authoritative works on the Greek text must be added Dittenberger's scholarly work, *Orientalis Graeci Inscriptiones Selectae*, Leipzig, 1903, which appeared shortly after this monograph was in type.

1802 and 1901; they illustrate the history and progress of Egyptian decipherment, and the reader will find them useful for purposes of comparison. It is a well-known fact that the name of Cleopatra in its hieroglyphic form played a prominent part in the Egyptian decipherment, but it is not so well known that it does not appear on the Rosetta Stone, and that it was borrowed for purposes of illustration from the obelisk discovered by Mr. J. W. Bankes at Philae; therefore, a chapter on the obelisk, with transcripts and translations of the Greek and Egyptian texts, has been included in this work, and the contents of this important monument are now readily accessible in a complete and handy form.

The transcripts of the texts and translations given herein are prefaced by a short account of the methods followed by Young and Champollion in the work of decipherment, and this is accompanied by several illustrations which have been reproduced from their books. More than twenty years ago, in a small popular book on Egypt, I gave a very brief sketch of the history of Egyptian decipherment, and repeated the opinion of certain Egyptologists to the effect that Young's labours in the matter were "beneath contempt." Soon after the publication of the book a friend pointed out to me a mass of facts relating to the matter which had been collected by John Leitch in his "Life and Works of Thomas Young," and suggested that I had done Young an injustice. A perusal of the volumes showed me

that my friend was right, and in the "Mummy," which was published in 1893, I tried to right the wrong by describing at some length the work which both Young and Champollion had done, and by proving that Young was indeed the first to discover the order in which the hieroglyphics were to be read, and also the first to assign correct values to several of the alphabetic characters in the names of Ptolemy and Berenice, some three or four years before Champollion published the pamphlet which caused him to be considered, in some quarters, the veritable discoverer of Egyptian hieroglyphic decipherment. Soon after the appearance of the "Mummy" my statements were attacked by a writer who was ostensibly jealous for the reputation of Champollion, but a further careful revision of Mr. John Leitch's facts convinced me that my critic could never have read or considered them, and that I was perfectly correct in proclaiming Young's priority, both as regards his discovery and the publication of it in 1818. The matter has been well and clearly put by Chabas, who wrote:—"Young, le premier, fit l'application du principe "phonétique à la lecture des hiéroglyphes. Cette idée "fut, dans la réalité, le *fiat lux* de la science" (see p. 67). Neither assertion nor argument can explain away this fact, and no amount of inflated verbiage can do more than obscure it. Everyone admits that Young went too fast, and that having an insufficient supply of facts he made many guesses, and in consequence many mistakes, but there seems to me to be no reason why

because this was so the credit which is his due should be denied to him. Having examined all the evidence on the subject I am convinced that the principle of Egyptian decipherment, which was formulated by Young, and applied with such success by Champollion, would never have resulted in the translations of long Egyptian texts but for such labours as those of the late Dr. Birch and Dr. Lepsius, for Champollion's system was very far from complete when his lamented death took place. This, however, is somewhat beside the matter, for the real point in dispute is whether Young was, or was not, the first to discover and publish the true principle of Egyptian decipherment, and to assign true values to a number of alphabetic hieroglyphics. The facts of the case are given, with abundant references, in the early chapters of this monograph, and the reader will be able to judge for himself concerning the matter.

In the third volume of this work it has been thought advisable to give the texts, with translations, from the STELE OF CANOPUS, because the Decree of the priests, which is inscribed upon it in the Hieroglyphic, Greek, and Demotic characters, has a great deal in common with the Decree of the priests of Memphis which is inscribed on the Rosetta Stone. The texts on one monument help to explain those on the other, the phraseology is in many cases identical, and taken together the two documents, between the promulgation of which there is an interval of rather more than forty years, supply information concerning the relations

which existed between the priests and Ptolemy III. and Ptolemy V., and the development of sacerdotal power, which cannot be obtained from any other source. The two large plates, which have been specially prepared for the third volume, illustrate the palaeography of the Stele of Canopus, and the Vocabulary which has been added will enable the reader to compare the words common to the two texts.

E. A. WALLIS BUDGE.

LONDON,
November 30th, 1903.

CONTENTS.



CHAPTER I.

	PAGE
THE DISCOVERY OF THE ROSETTA STONE	1

APPENDIX TO CHAPTER I.

1. LETTER OF MAJOR-GENERAL H. TURNER	7
2. MATTHEW RAPER'S ACCOUNT OF THE ROSETTA STONE	11

CHAPTER II.

DESCRIPTION OF THE ROSETTA STONE AND ITS CONTENTS	16
---	----

CHAPTER III.

THE ROSETTA STONE AND ITS EARLIEST DECIPHERERS	26
--	----

APPENDIX TO CHAPTER III.

AMEILHON'S LATIN TRANSLATION OF THE GREEK TEXT	42
AMEILHON'S FRENCH TRANSLATION OF THE GREEK TEXT	50

CHAPTER IV.

THE LABOURS OF THOMAS YOUNG	59
---------------------------------------	----

APPENDIX TO CHAPTER IV.

	PAGE
YOUNG'S TRANSLATIONS OF THE DEMOTIC AND HIERO- GLYPHIC TEXTS	89
ANALYSIS OF THE TRIPLE INSCRIPTION	102
LIST OF YOUNG'S WORKS	113

CHAPTER V.

THE LABOURS OF J. F. CHAMPOLLION	115
--	-----

CHAPTER VI.

THE OBELISK AT PHILAE	135
GREEK TEXTS	139
HIEROGLYPHIC TEXT	151

CHAPTER VII.

THE ROSETTA STONE—HIEROGLYPHIC TEXT	160
---	-----

CHAPTER VIII.

THE ROSETTA DECREE—ENGLISH TRANSLATION	169
HIEROGLYPHIC TEXT WITH TRANSLITERATION AND TRANS- LATION	184

LIST OF ILLUSTRATIONS TO VOL. I.

	PAGE
THE ROSETTA STONE. LARGE FOLDING PLATE. <i>Frontispiece</i>	
SCULPTURED ORNAMENT FROM THE STELE OF CANOPUS	17
HIEROGLYPHIC TEXT AT PHILAE	20
ÅKERBLAD'S DEMOTIC ALPHABET	31
PROFESSOR PORSON'S RESTORATIONS OF THE GREEK TEXT	35
PORTRAIT OF THOMAS YOUNG, M.D.	63
A PAGE OF YOUNG'S DICTIONARY	82
YOUNG'S DEMOTIC AND HIEROGLYPHIC ALPHABETS	83
YOUNG'S DEMOTIC ALPHABET	86
SPECIMEN OF YOUNG'S ANALYSIS OF THE ROSETTA TEXTS.	107
PORTRAIT OF CHAMPOLLION	117
CHAMPOLLION'S LIST OF PHONETIC SIGNS	120
CHAMPOLLION'S ANALYSIS OF GREEK PROPER NAMES	127
CHAMPOLLION'S ALPHABET	129
CHAMPOLLION'S SIGN LIST	131
THE INSCRIPTIONS ON THE FOUR SIDES OF THE OBELISK AT PHILAE	137

THE ROSETTA STONE

CHAPTER I.

THE DISCOVERY OF THE ROSETTA STONE.

THE famous stone in the British Museum,¹ which is now universally known as the “Rosetta Stone,” was discovered at a spot which lies a few miles to the north of the comparatively modern Arab, or Egyptian, town of *Rashîd*, رشيد, which Europeans generally call “Rosetta.” It is said to have been found by a French Officer of Engineers, whose name is given sometimes as Bousard and sometimes as Bouchard,² in August, 1799, whilst he was engaged in digging out the foundations of a fort which he was ordered to rebuild, and which, when finished, was well known among those who took part in the Egyptian wars of the period as “Fort St. Julien.”³ This fort is duly marked in the map of Egypt which

¹ Southern Egyptian Gallery, No. 24.

² He subsequently attained to the rank of “General,” and was alive in 1814.

³ See Major-General Turner’s letter printed in the Appendix to this Chapter.

was made by the command of Napoleon the Great, and we see from it that it stood on the left or west bank of the arm of the Nile which makes its way to the sea *viâ* Rosetta, and that it lies opposite Gezîrat Al-Khadra, and that it is about equidistant from Burg Şa'îr in the north and Gezîrat Wârshî on the south.

The spot where the Stone was found marks the site of the principal temple of an ancient Egyptian riverside town, which must have been of considerable importance even in the Ptolemæic period, and as we know that the arm of the Nile which flows by Rosetta was that to which the Greek geographers gave the name "Bolbitinic," and that the city of Bolbitine itself was in the immediate neighbourhood, there is every reason for assuming the correctness of the views of Champollion,¹ who identified Rosetta with Bolbitine, and thought that the Stone had once stood in the temple of that town. Of the history and downfall of Bolbitine nothing is known, and we can only speculate as to the causes which led to the disappearance of a populous and apparently well-to-do city. That it enjoyed considerable advantages from its position is evident from the fact that the Arabs or Egyptians founded the town of Rosetta as close to the south of the ancient city as possible; according to Stephen of Byzantium it was famous as the manufactory of chariots, and the Arab geographer Yâkût (ii. p. 781) refers to a certain kind of fish which was to be found in abundance there. Fruit

¹ *L'Égypte sous les Pharaons*, vol. ii. p. 241.

trees must always have been plentiful, for the district was well suited for orchards and large gardens. The antiquity of the town of Rosetta is not great, for no mention of it occurs in Coptic documents,¹ and the Coptic form of the name, *Rashît*, is probably a mere transcription of the Arabic name *Rashîd*. In the days when Rosetta and Damietta were the two principal ports of Egypt, the wealth of Rosetta was considerable, but as soon as Muḥammad 'Ali succeeded in putting Alexandria once again in communication with the Nile and the rest of Egypt by means of the Maḥmûdîyeh Canal, the prosperity of the little town was arrested, and its importance declined, just as in times of old the city of Bolbitine suffered severely through the founding of Alexandria.

Returning, however, to the Stone, we may note that, according to one account, M. Bouchard found it lying loose in the ground, and that its existence was only made known by the pick striking it accidentally; and that, according to another, it was found built into a wall which was ordered to be demolished to make way for the building of the new fort. According to the late Dr. Birch, though the reason for his statement is not apparent, the Stone "appears to have been placed in a temple dedicated to Tum or Tomos, the setting Sun, originally erected in the reign of Nectanebo."² Be

¹ Amélineau, *Géographie*, p. 405.

² Mr. Harris thought that it stood in a temple which had been built by NECHO.

this, however, as it may, the discovery of the Stone was reported in due course to the body of *savants* whom Napoleon had taken with him, but it was impossible for any of their number to examine it, because they were all employed in Upper Egypt, and in the neighbourhood of Thebes and Aswân. It is possible also, as Dr. Young says,¹ that the members of the great French scientific expedition entertained such exaggerated views about the antiquity of Egyptian works of art that they were led to “neglect the lights that “might have been derived from a comparison of Greek “and Roman inscriptions with the hieroglyphics in “their neighbourhood; and to suppose that whatever “bore the date of less than thirty or forty centuries “must necessarily be an interpolation, unconnected “with the original architecture and decorations of the “edifice to which it belonged.” In due course the members of the French expedition returned from the south to Cairo and Alexandria, where Napoleon’s agents had succeeded in gathering together a considerable number of Egyptian antiquities, and arrangements had been made for transporting them to Paris. Meanwhile the English had gained many victories over Napoleon’s forces, and after the capitulation of Alexandria the antiquities were surrendered, by Article XVI. of the Treaty of Capitulation, to General Hutchinson, who despatched them to England at the

¹ *Recent Discoveries in Hieroglyphical Literature*, p. 5. London, 1823.

end of the year 1801. The Stone, which was even at that time called the "Rosetta Stone," was among them, and it arrived in England in February, 1802; the importance of the object was already well known, for it was despatched from Alexandria under the care of Colonel Turner, F.A.S., who sailed in H.M.S. *L'Égyptienne*. An interesting note from the *Gentleman's Magazine*, vol. lxxii., p. 726, 1802, on the subject of the antiquities may be here transcribed:—"The various Egyptian antiquities collected by the French army, and since become the property of the conquerors, have lately been conveyed to the British Museum, and may be seen in the outer court of that building. Many of them were so extremely massive, that it was found necessary to make wooden frames for them. They consist of an immense bath of granite, about 10 feet long, and 5 feet deep and over, covered within and without with hieroglyphicks; another bath of smaller dimensions equally adorned; a granite coffin with the shape of the head, and covered over with hieroglyphicks; a hand clenched, the statue belonging to which must have been 150 feet high; two statues in white marble, in Roman habits, one of them without a head, the features of the other much defaced; the head of a ram, in reddish stone, measuring about 4 feet from the nose to the crown of the head, and every way proportionate, the right horn broken off; several human figures sitting, with the heads of beasts, and in the left hand the

“*crux ansata*, or cross, with a handle and ring ; similar heads without bodies ; two marble obelisks, the four sides charged with hieroglyphicks ; a large cylindrical pillar of granite, measuring 12 feet in length and $3\frac{1}{2}$ in diameter. The smallest bath weighs about 11 tons, and there were eleven horses to draw it to the Museum ; the largest only 9 tons, the stone not being so massive, required only nine horses. The whole weight of the collection is calculated at about 50 tons.” We may note in passing that the “baths” referred to above are (1) the stone sarcophagus of NECTANEBUS I.,¹ inscribed with texts and scenes which describe the passage of the sun through the hours of the day and night ; and (2) the massive granite sarcophagus of HĀPIMEN.² One of the sarcophagi had actually been used as a bath in Egypt, and holes were cut in the sides, at the level of the bottom, to let the water run out ; it was these, no doubt, which led the writer in the *Gentleman’s Magazine* to describe the sarcophagi as “baths.” How he arrived at the conclusion that the statue to which the “hand clenched” belonged was 150 feet high is not so easily explained. The “two marble obelisks” are those which were set up before the door of his temple by NEKHT-HERU-HER, i.e. Nectanebus I.,³ the first king of the last native dynasty of Egypt, who reigned about B.C. 378.

¹ Southern Egyptian Gallery, No. 10.

² *Ibid.*, No. 23.

³ *Ibid.*, Nos. 523, 524.

APPENDIX TO CHAPTER I.

I.—LETTER FROM MAJOR-GENERAL H. TURNER TO
NICHOLAS CARLISLE, ESQ., SECRETARY OF THE
SOCIETY OF ANTIQUARIES, LONDON.

(*Read 8th June, 1810, and printed in* ARCHÆOLOGIA,
vol. xvi., p. 212 ff., London, 1812.)

“ ARGYLE STREET,
“ *May 30, 1810.*

“ SIR,

“ The Rosetta Stone having excited much atten-
“ tion in the learned world, and in this Society in
“ particular, I request to offer them, through you, some
“ account of the manner it came into the possession of
“ the British army, and by what means it was brought
“ to this country, presuming it may not be unaccept-
“ able to them.

“ By the sixteenth article of the capitulation of
“ Alexandria, the siege of which city terminated the
“ labours of the British army in Egypt, all the
“ curiosities, natural and artificial, collected by the
“ French Institute and others, were to be delivered up
“ to the captors. This was refused on the part of the

“ French General to be fulfilled, by saying they were
“ all private property. Many letters passed ; at length,
“ on consideration that the care in preserving the
“ insects and animals had made the property in some
“ degree private, it was relinquished by Lord
“ Hutchinson ; but the artificial, which consisted of
“ antiquities and Arabian manuscripts, among the
“ former of which was the Rosetta Stone, was insisted
“ upon by the noble General with his usual zeal for
“ science. Upon which I had several conferences with
“ the French General Menou, who at length gave way,
“ saying that the Rosetta Stone was his private
“ property ; but as he was forced, he must comply as
“ well as the other proprietors. I accordingly received
“ from the under secretary of the Institute, Le Pere,
“ the secretary Fourier being ill, a paper, containing a
“ list of the antiquities, with the names of the claimants
“ of each piece of Sculpture : the stone is there
“ described as black granite, with three inscriptions,
“ belonging to General Menou. From the French
“ sçavans I learnt, that the Rosetta Stone was found
“ among the ruins of Fort St. Julien, when repaired by
“ the French, and put in a state of defence : it stands
“ near the mouth of the Nile, on the Rosetta branch,
“ where are, in all probability, the pieces broken off.
“ I was also informed, that there was a stone similar at
“ Menouf, obliterated, or nearly so, by the earthen jugs
“ being placed on it, as it stood near the water ; and
“ that there was a fragment of one, used and placed in

“ the walls of the French fortifications of Alexandria.
“ The stone was carefully brought to General Menou’s
“ house in Alexandria covered with soft cotton cloth, and
“ a double matting, where I first saw it. The General
“ had selected this precious relic of antiquity for himself.
“ When it was understood by the French army that we
“ were to possess the antiquities, the covering of the
“ stone was torn off, and it was thrown upon its face,
“ and the excellent wooden cases of the rest were
“ broken off; for they had taken infinite pains, in the
“ first instance, to secure and preserve from any injury
“ all the antiquities. I made several remonstrances,
“ but the chief difficulty I had was on account of this
“ stone, and the great sarcophagus, which at one time
“ was positively refused to be given up by the Capitan
“ Pasha, who had obtained it by having possession of
“ the ship it had been put on board of by the French.
“ I procured, however, a centry on the beach from
“ Mon. Le Roy, prefect maritime, who, as well as the
“ General, behaved with great civility; the reverse I
“ experienced from some others. When I mentioned the
“ manner the stone had been treated to Lord Hutchin-
“ son, he gave me a detachment of artillerymen, and
“ an artillery-engine, called, from its powers, a devil cart,
“ with which that evening I went to General Menon’s
“ house, and carried off the stone, without any injury,
“ but with some difficulty, from the narrow streets, to
“ my house, amid the sarcasms of numbers of French
“ officers and men; being ably assisted by an intelligent

“ serjeant of artillery, who commanded the party, all of
“ whom enjoyed great satisfaction in their employment :
“ they were the first British soldiers who entered
“ Alexandria. During the time the stone remained at
“ my house some gentlemen attached to the corps of
“ sçavans requested to have a cast, which I readily
“ granted, provided the stone should receive no injury ;
“ which cast they took to Paris, leaving the stone well
“ cleared from the printing ink which it had been
“ covered with to take off several copies to send to
“ France, when it was first discovered. Having seen the
“ other remains of ancient Egyptian sculpture sent
“ on board the Admiral by Sir Richard Bickerton’s
“ ship, the Madras, who kindly gave every possible
“ assistance, I embarked with the Rosetta Stone, deter-
“ mining to share its fate, on board the Egyptienne
“ frigate, taken in the harbour of Alexandria, and
“ arrived at Portsmouth in February, 1802. When
“ the ship came round to Deptford, it was put in a
“ boat and landed at the Custom House ; and Lord
“ Buckinghamshire, the then Secretary of State, acceded
“ to my request, and permitted it to remain some time
“ at the apartments of the Society of Antiquaries,
“ previous to its deposit in the British Museum, where
“ I trust it will long remain, a most valuable relic of
“ antiquity, the feeble but only yet discovered link of
“ the Egyptian to the known languages, a proud
“ trophy of the arms of Britain (I could almost say
“ *spolia opima*), not plundered from defenceless

“inhabitants, but honourably acquired by the fortune
“of war.

“I have the honour to be, Sir,

“Your most obedient, and most humble servant,

“H. TURNER, Major General.

“NICHOLAS CARLISLE, Esq.,

“*Secretary to the Society of Antiquaries, &c., &c.*”

II.—AN ACCOUNT OF THE ROSETTA STONE, IN THREE
LANGUAGES, WHICH WAS BROUGHT TO ENGLAND
IN THE YEAR 1802, BY MATTHEW RAPER.

(*Printed in* ARCHÆOLOGIA, vol. xvi., p. 208 ff., London,
1812.)

“On the eleventh of March in the year 1802, the
“Society of Antiquaries received a letter from Granville
“Penn, Esq., informing them that, by the desire of Lord
“Hobart, he had forwarded two cases for the inspection
“of the Society, and to remain in their custody till
“further directions for the removal of them to the
“British Museum.

“On the same day a letter was received from Colonel
“Turner, relating, that he had brought the Stone, with
“the statue, both contained in the two cases above
“mentioned, from Egypt; and reciting the means by
“which they came into his possession. A subsequent
“letter to the same effect from General Turner, being

“ inserted in the following pages, the reader is referred
“ to that for particulars. In the month of April follow-
“ ing, the Rev. Stephen Weston (a member of this
“ Society) presented a short translation of the Greek
“ inscription on the Stone, with some critical remarks
“ thereon. In July the Society ordered four casts to
“ be taken, by Mr. Papera, in plaster of Paris, from the
“ original stone, and to be sent, properly packed up in
“ cases, to the Universities of Oxford, Cambridge,
“ Edinburgh, and Dublin, accompanied by a letter to
“ each from the Secretary: also a fac-simile of the
“ Greek inscription was engraved, a copy of which was
“ sent to General Garth, for His Majesty, copies were
“ distributed to the Members of the Society, and others
“ forwarded to the following places in addition to those
“ foreign Universities, to which the Society usually
“ send presents of their works. To the Vatican. To
“ the Society de Propagandâ Fide. To Cardinal
“ Borgia at Rome. To the Imperial Library at Vienna.
“ To the Imperial Society at Petersburg. To the
“ Academy at Berlin. To the National Institute. To
“ the National Library at Paris. To the Royal Society
“ of Antiquaries at Copenhagen. To the University at
“ Upsal. To the Academy at Madrid. To the Royal
“ Library at the Escorial. To the Academy of Science
“ at Lisbon. To the Philosophical Society at Phila-
“ delphia. To the University at Leyden.

“ The Society hoped to have been favoured, in return,
“ with some translations or communications on so

“ valuable a relick of antiquity ; containing so much
“ matter for remarks, on the circumstances mentioned in
“ the inscription ; at least it might have been expected
“ that some Members of the learned foreign Societies
“ would have endeavoured to fill up the lacunae
“ occasioned by the fracture of the stone. No in-
“ telligence however of any kind being received, Mr.
“ Weston presented a full translation of the Greek
“ inscription, which was read to the Society at their
“ meeting on the fourth day of November, 1802, where-
“ in the deficiencies, occasioned by the fractures, were
“ very ably supplied. On the eleventh of November
“ following, the Secretary received a letter, written in
“ the French language, enclosing one to the Society, in
“ Latin, accompanied by a Latin version of the Greek
“ inscription, with a considerable number of learned
“ remarks thereon, from Professor Heyne, of the
“ University of Göttingen. This translation comes
“ very near, but it is not exactly the same with that
“ presented by the Rev. Stephen Weston : as both
“ translations will be printed at length, the reader will
“ have an opportunity of forming his own opinion,
“ which of the two comes nearest the original. On the
“ second day of December, of the same year, our learned
“ Member, Taylor Combe, Esq., sent a letter, with a
“ most elaborate and instructive dissertation on the
“ inscription, which were read to the Society at their
“ meetings, proving that the Decree of the Priests, in
“ honour of Ptolemy Epiphanes, was not published in

“his lifetime. Mr. Combe also sent a portrait of
 “Ptolemy Philometer, taken from a unique coin in the
 “French cabinet, as a proper accompaniment to his
 “memorial. On the thirteenth of January 1803, Mr.
 “Weston presented to the Society a paper, containing
 “the words, and parts of words, which he supposed had
 “filled up the vacancies occasioned by the fractures on
 “the Stone; and on the same day Professor Porson
 “presented one similar to it, accompanied by the Latin
 “letter engraved on the plate of the fac-simile of those
 “letters, written thereon by the Professor himself, as
 “his conjectural restorations of the lost parts of the
 “Greek inscription; either of which might serve to
 “supply what is wanting; but as only one is necessary,
 “Mr. Professor Porson’s was delivered to the engraver
 “in order to its being executed in such a manner as to
 “correspond with the former facsimile engraving of the
 “Greek inscription.

“Seven years having now elapsed since the receipt
 “of the last communication to the Society on this
 “subject, there is little reason to expect that any
 “further information should be received: the Society
 “therefore resolved to gratify the curiosity of the
 “learned, by publishing in their next volume of
 “Archaeologia, all the particulars relating to this very
 “interesting monument. It would have appeared
 “sooner, had it not been judged advisable to give
 “sufficient time for any additional matter to come in,
 “in order that the publication might be rendered as

“complete as possible. They now present it to the
“public, with the hope that it may fully answer their
“expectation; and, in order to accommodate such
“persons as may be desirous of possessing so curious a
“piece of ancient history the Society have determined
“to print, separate from the *Archaeologia*, so many
“copies of it, as may be supposed necessary for the
“supply of such demand.

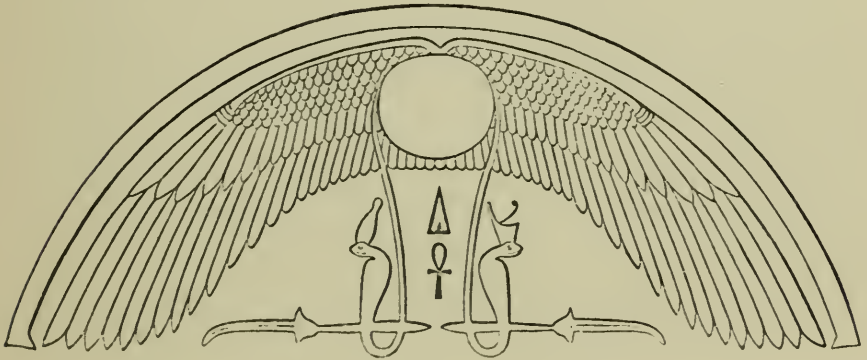
“MATT. RAPER.”


CHAPTER II.

DESCRIPTION OF THE ROSETTA STONE AND
ITS CONTENTS.

THE ROSETTA STONE in its present state is an irregularly-shaped slab of compact black basalt, which measures about 3 ft. 9 in., by 2 ft. 4½ in. by 11 in., the top right and left hand corners, and the right hand bottom corner, are wanting. It is not easy to say exactly how much of the stone is missing, but judging by the proportion which exists between the lengths of the inscriptions which are now upon it, we may assume that it was at least twelve, but more probably eighteen, inches longer than it is now. There is, moreover, every reason for believing that the top of the stone was rounded and sculptured in relief with a figure of heaven, beneath which was the winged disk of the god Horus of Behutet, or Edfû, from which hung two pendent uraei, one wearing the Crown of the South, and the other the Crown of the North; within the bend of each uraeus, if this were so, there would lie, horizontally, a fan with a handle in the form of a papyrus sceptre. The following cut, which is reproduced from the relief in the rounded portion of the CANOPUS STONE, will give an idea of the kind of design which filled the rounded

portion of the ROSETTA STONE. On the other hand, it is possible that the upper portion of the Rosetta Stone was ornamented with a scene similar to that which we find on the DAMANHÛR STONE, which is now preserved in the Egyptian Museum at Cairo.¹ Here, in addition to the winged disk, uraei, fans, and symbols of eternity, is a representation of Ptolemy V., accompanied by his wife Cleopatra I., or by the goddess Isis, piercing an enemy who kneels at his feet; the king stands in the



presence of eight gods, the first of whom, SHU, is presenting to him a scimitar of battle, . As the text of the DAMANHÛR STONE is an abbreviated copy of the famous edict of the priests at Memphis, which is inscribed on the ROSETTA STONE, it is most probable that the scenes which stood above the text in the earliest copies of the work which were cut in stone, were reproduced above these which were made at a later period in the reign of Ptolemy V. This view is also supported by a

¹ Described by Bouriant, *Recueil*, tom. vi., p. 1.

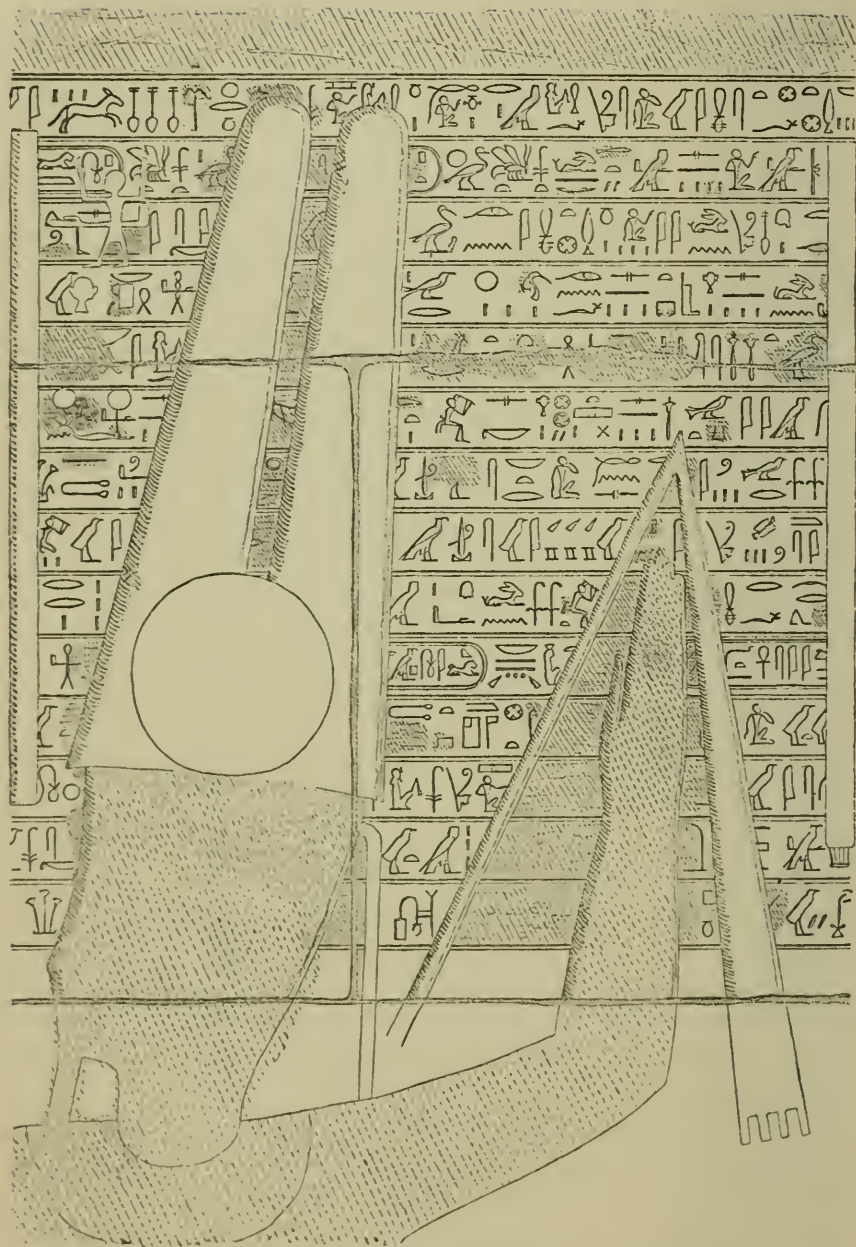
portion of another decree which is cut on a slab of black basalt now preserved in the British Museum (No. 616). Between the hieroglyphic text and the winged disk is a flat, blank space, which must have been reserved for a representation of some religious scene or ceremony in which the king, in whose honour the stone was set up, played a prominent part; and, as the cartouches in the first line of the hieroglyphic text are those of Ptolemy V., it seems tolerably certain that the rounded portions of the greater number of his stelae were sculptured in the same way. In any case, it is quite clear that the ROSETTA STONE in its original state was between five and six feet in height, and that, when mounted upon a plinth or pedestal, and set up near a statue of the king, it must have formed a prominent monument in the temple to which it belonged.

The bilingual inscription on the ROSETTA STONE is written in two languages, that is to say, in Egyptian and in Greek; the Egyptian portion of it is written in: 1, the HIEROGLYPHIC character, that is to say, in the old picture writing which was employed from the earliest dynasties in making copies of the *Book of the Dead*, and in nearly all state and ceremonial documents that were intended to be seen by the public; and, 2, the DEMOTIC character, that is to say, the conventional, abbreviated, and modified form of the HIERATIC character, or cursive form of hieroglyphic writing, which was in use among those of the people in the Ptolemaic period who could write. The GREEK portion

of the inscription is in uncials. It was the fashion at one time to compare the decree in the ROSETTA STONE with the great BEHISTUN INSCRIPTION, and to describe each of these famous documents as “trilingual;” but it must be remembered that the decree on the Rosetta Stone is *bilingual*, though written in three kinds of writing, and that the Behistun inscription is *trilingual*, and written in three different languages in cuneiform character. The HIEROGLYPHIC text on the Rosetta Stone contains fourteen lines only, which correspond roughly to the last twenty-eight lines of the Greek version, and more than one-half of this version of the Decree is wanting; the DEMOTIC version contains thirty-two lines of text, and the first fourteen lines are imperfect at the beginnings; the GREEK version contains fifty-four lines of text, and the last twenty-six are imperfect at the ends. A large portion of the missing lines of the Hieroglyphic version can be restored from a copy of the Decree which is inscribed on the walls of a temple at Philae (see illustration on page 20),¹ and from the text on the DAMANHÛR STONE, which contains an abbreviated copy of the Decree in hieroglyphics, and was inscribed fourteen years after the Rosetta Stone was made.

The beginnings of the lines of the Demotic version have been restored with considerable accuracy by Brugsch, Révillout, and Hess, and we are justified in considering

¹ It is reproduced by Lepsius in his *Denkmäler*, Abtheilung iv., Bl. 20.



Portion of a copy of the Decree on the Rosetta Stone cut in hieroglyphics upon a wall of a temple at Philae. The text was partially obliterated by the scenes which were sculptured on the wall by a king who reigned after Ptolemy V., in whose time the Decree was promulgated by the priests of Ptah at Memphis.

that we possess this important document in a complete form. This is a very important thing, for there is no reason to doubt that the Decree was first drawn up in Demotic, and that the renderings in hieroglyphics and Greek were drawn up later. Formerly I thought that the Hieroglyphic and Demotic versions were made from the Greek. The ends of the twenty-six lines of the Greek version were admirably restored by the eminent philologist Porson, very soon after the discovery of the Stone, and the fact that his restorations have been accepted by scholars generally is an eloquent testimony to their correctness. Thus we may conclude that we know the contents of the Decree both in its Egyptian forms and in its Greek rendering; but before we pass on to discuss the methods by which the texts have been worked out, and to describe the history of the decipherment of the Egyptian hieroglyphics, a brief description of the object and contents of the ROSETTA STONE must be placed before the reader.

The Decree inscribed on the ROSETTA STONE was passed at a general Council of Egyptian priests who assembled at Memphis, probably in the great temple of Ptah and Apis, to celebrate the first commemoration of the accession of PTOLEMY V. to the throne of Egypt; the young king had been crowned king in the eighth year of his reign, and the first commemoration therefore took place in the ninth year of his reign. The Greek version gives the date on which the Decree was passed as the 4th day of the Macedonian month of Xandikos,

and says that it was, in the ninth year of the reign of Ptolemy V., equivalent to the 18th day of the month Mecheir, and it is now generally admitted that the great assembly of the priests at Memphis took place in the spring of B.C. 196. Whether the festival of that year was organized for the king's coronation, or merely for the purpose of commemorating the coronation, does not really concern us here, though we may note in passing that the texts suggest that the feast at Memphis in the ninth year of the reign of Ptolemy V. was of a commemorative character. In the year B.C. 196 AETUS, the son of Aetus, was priest of Alexander and of the nine Ptolemy-Gods, ΠΥΡΡΗΛΑ, the daughter of Philinus, was the Prize-bearer of Berenice Euergetis; ΑΡΕΙΑ, daughter of Diogenes, was the Basket-bearer of Arsinoë Philadelphus, and ΕΙΡΕΝΕ, the daughter of Ptolemy, was the priestess of Arsinoë Philopator. The Decree sets forth the good deeds of Ptolemy V., and enumerates the benefits which he had conferred upon Egypt thus:—

- 1 Gifts of corn and money to the temples.
- 2 Expenditure of private means for the benefit of the state.
- 3 Remission of taxes, in whole or in part, and forgiveness of debts.
- 4 Release of prisoners who had suffered long imprisonment.
- 5 The restoration of the income of the temples, &c., to its former amount.

- 6 Abolition of the yearly journey to Alexandria by the priests.
- 7 Abolition of the press-gang for the Navy.
- 8 Remission of two-thirds of the tax on byssus.
- 9 The restoration of divine ceremonies, &c.
- 10 The dispensing of justice to all men.
- 11 Soldiers who had shown disaffection in the disturbed times were allowed to re-occupy their property.
- 12 The defence of the country by sea and by land, and the prevention of disaster by damming the mouths of the Nile.
- 13 The capture of Lycopolis, and slaughter of the rebels in it.
- 14 The punishment of sacrilegious rebels.
- 15 Remission of debts of corn and money due to the Crown.
- 16 Remission of dues on byssus, and of payment of fees for the examination of the same.
- 17 Remission of the tax of an *artaba* per *aroura* of land, and a jar of wine per *aroura* of vineyard.
- 18 Gifts to Apis, Mnevis, and other sacred animals, and payments of all charges connected with their burial.
- 19 Decoration of the Temple of Apis, and restoration of ancient shrines.
- 20 Founding of temples, shrines, and altars.

As marks of their great appreciation of these acts of

goodness the priests decreed that the following things should be done:—

- 1 Additional honours to be paid to Ptolemy V. and to his ancestors.
- 2 An image of Ptolemy to be set up by the side of the chief god of every temple in Egypt in the most prominent place.
- 3 Worship to be paid to the images three times a day.
- 4 A statue and shrine of the king to be set up in every temple, in the holy place, with the other shrines.
- 5 Such statues and shrines to be carried out in procession on sacred days, and to be specially distinguished by crowns and phylacteries.
- 6 A monthly festival to be established on the king's birthday and coronation day.
- 7 The first five days of the month Thoth to be observed as a festival, wherein garlands are to be worn.
- 8 The priests who perform these things to be called "Priests of the God Epiphanes Eucharistus," and their names shall appear in all official documents, and their titles shall be engraved on the rings which they wear on their hands.
- 9 Private citizens shall be permitted to keep the feast, and to establish a shrine, and to keep it in their houses, and to observe all festivals both yearly and monthly.

10 This decree to be inscribed upon a hard stone stele in the writing of the priests, in the writing of books, and in the writing of the Greeks, and set up in every temple of the first, second, and third class, by the side of the image of the king.

The summary of the contents of the ROSETTA STONE here given is derived from the Greek, which is more general in its terms than either the Hieroglyphic or the Demotic version. When the Stone was in the hands of the French *savants*, and of the English officers in Egypt, the above information was, substantially, all that they could derive from it, for they were only able to read the Greek text. We may now pass on to describe the labours of the various scholars—English, French, and German—to whom is owed the abundant knowledge of the Hieroglyphic, Demotic, and Greek versions which we now possess, and trace the progress of Egyptian decipherment.

CHAPTER III.

THE ROSETTA STONE AND ITS EARLIEST
DECIPHERERS.

1800—1814.

AS soon as the ROSETTA STONE had been removed from the site of Fort St. Julien to the Institut National at Cairo, it at once became an object of interest to the educated officer, and a matter for curiosity on the part of the uneducated. Among those who first saw it was Napoleon the Great, and “to gratify the curiosity of “the literati in every country, he gave immediate “orders to have the inscription engraved;”¹ and when this was done copies of it were to be submitted to the examination of the learned throughout Europe. In the autumn of 1801 General Dugua, “l’un des guerriers “qui, dans la mémorable expédition d’Égypte, ont si “glorieusement servi sous les Héros de la France,” returned from Egypt, and brought with him two copies of the inscriptions on the Rosetta Stone, and presented them to the Institut National of Paris. Here these were committed to the care of a member of the Institute, Citoyen Du Theil by name, who having read the

¹ *Gentleman's Magazine*, vol. lxxi., p. 1194, 1801.

Greek portion of the text, at once declared that the Stone was a "monument of the gratitude of some "priests of Alexandria, or some neighbouring place, "towards Ptolemy Epiphanes." He also declared that the first and second texts on the Stone contained repetitions of the contents of the Greek, and as the last line but one of the Greek text ordered that a copy of the decree of the priests was to be inscribed upon a hard stone stele "in sacred letters, and in letters of "the country, and in Greek letters," **ΤΟΙΣ ΤΕ ΙΕΡΟΙΣ ΚΑΙ ΕΓΧΩΡΙΟΙΣ ΚΑΙ ΕΛΛΗΝΙΚΟΙΣ ΓΡΑΜΜΑΣΙΝ**, he declared that the first text on the stone was written in HIEROGLYPHICS, and that the second was in the ENCHORIAL characters. These statements produced a profound sensation among the learned in all European countries, for it became clear at once that by means of the Greek text it would probably be possible to decipher the Egyptian hieroglyphics, and also the enchorial script of Egypt.

For some reason which is not stated M. Du Theil had to leave Paris, and the work which he had begun on the Greek text of the Rosetta Stone was handed over to Citoyen Ameilhon, who was asked to prepare the inscription for publication, and to translate it. The copies which General Dugua had brought home were lithographs which had been drawn on the stone by "citoyens Marcel et Galland," but before M. Ameilhon accepted their readings finally, he collated them with a sulphur cast of the Rosetta

Stone which had been made by citizen Raffeneau, and was thus enabled to form a trustworthy text. The labour of translating the Greek and of writing a commentary upon the words and passages which presented difficulties occupied M. Ameilhon the greater part of the year 1802, and it was not until the month Floréal (April 20th—May 20th), 1803, that he was able to publish his *Éclaircissemens sur L'Inscription Grecque du Monument trouvé à Rosette*; the volume was printed by the order of the Institute, and was produced by Baudouin, the printer to that learned body. This work contained a good facsimile of the Greek text of the Rosetta Stone, and translations of it in Latin and French; as these renderings form an important landmark in the bibliographical history of the Rosetta Stone, and are, besides, of considerable interest as showing how well the contents of the Greek text were understood so far back as 1802, they are given in the Appendix at the end of this Chapter.

The earliest translation of the Greek text made in England seems to have been that of the Rev. Stephen Weston, who read his version before the Society of Antiquaries of London in April, 1802. A fuller translation by him was read before the same Society in the following November.

Now whilst M. Ameilhon was working at the Greek text, the eminent Orientalist, M. Silvestre de Sacy, was diligently investigating the middle text on the Rosetta Stone, i.e., the Enchorial, and his labours were crowned

with a certain amount of success. He had received two copies of the inscription towards the end of 1800, from M. Chaptal, the Minister for the Interior, and in 1802 he addressed to him his report on the Enchorial inscription on the Rosetta Stone,¹ in which he declared that he had succeeded in identifying the names Alexander, Alexandria, Arsinoë, Ptolemy, Epiphanes, Isis, Osiris, Berenice, etc., and in drawing up an alphabet “de cette écriture inconnue.” We know now that the enchorial characters are of two kinds, *alphabetic* and *syllabic*, and that it was because De Sacy was not aware of this fact that he failed to make any further progress. That he did succeed in identifying correctly the equivalents of some of the Greek names, e.g. Ptolemy and Alexander, is true, and there is no doubt that he put forward his views with great skill and much learning; but although he assures the Minister of the Interior that he does not consider the time lost which he spent on “ces combinaisons peu fructueuses,” he devoted little attention to the subject in future years.

Meanwhile, another eminent scholar and Orientalist, M. J. D. ÅKERBLAD, was devoting himself to the enchorial text, and in the same year (1802) he addressed a letter on the subject to De Sacy,² to whom

¹ *Lettre au citoyen Chaptal au sujet de l'Inscription Égyptienne du Monument trouvé à Rosette.* Paris, An X [1802 v. st.].

² *Lettre sur l'Inscription Égyptienne de Rosette, adressée au C^{te}. Silvestre de Sacy,* Paris, An X = 1802, v. st.

he owed the advantage of the use of a copy of the inscriptions on the Rosetta Stone before they were made public. In this letter he does not pretend to give an analysis of the whole of the enchorial text, but only to "review the small number of words which will cause us to know the letters which form the Egyptian alphabet." In Plate i., which accompanies his work, he gives a list of sixteen groups of signs which he believed to represent Greek names, and in Plate ii. he added a list of what he imagined to be Egyptian letters, arranged according to the Coptic alphabet. The last of these plates is reproduced opposite.

De Sacy was much interested in Åkerblad's "letter," and evidently believed that the Swedish scholar had made great progress in deciphering the enchorial text, for he says, "J'ai lu avec la plus grande attention et avec un égal intérêt votre travail sur l'inscription Égyptienne du monument de Rosette, et j'ai admiré dans l'analyse que vous m'avez offerte d'un assez grand nombre de mots de cette inscription, la sagacité avec laquelle vous avez lutté contre les difficultés sans nombre que présente l'écriture de ce monument. Peut-être même n'hésiterois-je pas à dire que vous m'avez convaincu de la vérité de vos résultats, et à placer votre alphabet Égyptien à côté de celui de Palmyre, c'est-à-dire, au nombre des découvertes qui ne laissent plus aucune prise à la critique, et à de nouvelles conjectures, si un reste d'attachement aux premières idées que ce monument m'a suggérées, et que j'ai exposées, quoique

“en tremblant, dans ma Lettre au C^{em}. Chaptal, “n’enchâinoit, en quelque sorte, mon suffrage, et ne

α ... 22 ... 22 (α low)	Ϸ ... < ... < ... < ... < ... < <
β ... 4	τ ... 2 ... 6 ... 2
γ ... 7c (κ)	ν ... 1 ... 2
δ ... 2 (τ)	φ ... 3 ... 2 ... 4 ... 4 med
ε ... 1 ... 2 ... 2 (α low)	χ ... 2
ς	ψ ... 2 ↓ (ωπ)
η ... III ... III ... III (α1, α1, 1)	ω ... (0τ)
θ ... 2	υ ... + ... 4 ... ↓ ... ω
ι ... 0 ... 0 ... 0	φ ... 4 ... 4
κ ... 7c ... 7c ... 7c	ζ ... 2 ... 2 ... 2
λ ... ✓ ... ✓	θ
μ ... 0 ... 0 ... 0	z ... 3 ... 4 ... 4
π ... 2 ... 2 ... 2 med	σ ... 0 ... 1 ... 2
ξ ... 7c ... 0 7c (κc)	τ ... 5
ο ... 0 ... 0 ... ε ... 0	ζ ... I
π ... 2 ... 2 ... 1 fin	β ... II ... 4
ρ ... / ... / ... / ... / ... -	γ ... III ... 2

Åkerblad's Demotic Alphabet, published in 1802.

“m’empêchoit d’acquérir à cet égard une pleine conviction.”¹ Åkerblad, however, failed to make much

¹ “Réponse,” p. 65.

further progress than De Sacy, for he accepted the views of certain Greek writers, who stated distinctly that the Egyptians employed, on many occasions, an alphabetical system, composed of twenty-five letters only, and he never grasped the idea of the existence of syllabic characters. Åkerblad deduced his conclusion from the preamble of the Decree, which consists in a great measure of foreign proper names, and up to the time of his death he persisted in believing that this part of the inscription was throughout alphabetic.¹ After the publication of his "Letter" to De Sacy, in 1802, Åkerblad contributed nothing further to the decipherment of the enchorial text.

In 1802-3 considerable literary activity in connection with the Greek text of the Rosetta Stone was displayed by many scholars, and in addition to the printed work of Ameillon, mentioned above, we may note the appearance in these years of "*The Greek Version of the Decree of the Egyptian Priests*," by Granville Penn, and the editions of the Greek text by Millin (*Magasin Encyclopédique*, Ann. 8, tom. 2, p. 504), and Beck (*Commentat. Soc. Philol.*, Lipsiæ, tom. iii., p. 274 seq.). The English translations by the Rev. S. Weston and Prebendary Plumtre must also be mentioned. Under the work of the same year must be included the scholarly edition of the Greek text, which was published together with an exact Latin translation, by C. G.

¹ Dr. T. Young, "*An Account of some recent Discoveries in Hieroglyphical Literature*," London, 1823, p. 9.

HEYNE, under the title "*Commentatio in Inscriptionem Græcam Monumenti trinis insigniti titulis ex Ægypto Londinum apportati*," in "*Commentationes Societatis Regiæ Scientiarum Gottingensis*" ad A. MDCCC—III., tom. xv., Göttingen, 1804, p. 260 ff. Professor Heyne read his paper before the Royal Society at Göttingen on September 4th, 1802, and a copy of his Latin rendering of the Greek text of the Rosetta Stone was received at the Society of Antiquaries of London on the 11th of November following.

From what has been said above, it is clear that copies of the inscriptions on the Rosetta Stone were available for the use of scholars in Paris so early as the end of the year 1800, but it was not until 1802 that any complete copy of them appeared in England. The monument itself was first deposited in the British Museum in February,¹ 1802, and immediately after its arrival there the Council of the Society of Antiquaries, London, ordered all three texts to be engraved in facsimile, and they were issued to the public in three plates on July 8th, 1802. Subsequently a second edition appeared a year later, under the following descriptive title:—"Has tabulas [v., vi., vii.] inscriptionem sacris Ægyptiorum et vulgaribus literis "itemque Græcis in lapide nigro ac præduro insculptam "exhibentes ad formam et modulum exemplaris inter "spolia ex bello Ægyptiaco nuper reportati et in

¹ The stone was sent to be engraved to the Society of Antiquaries on March 9th, 1802.

“ Museo Britannico asservati suo sumptu incidendas
 “ curavit Soc: Antiquar: Londin: A.D. MDCCCIII.”¹

The texts were drawn and engraved by JAMES BASIRE. Among the classical scholars of the time whose learning helped most materially to elucidate the Greek text must be mentioned D'ANSE DE VILLOISON, who addressed to Åkerblad three important letters on various difficult points in it,² and Professor R. Porson, who suggested the ends of the last twenty-six lines. A reproduction of these restorations, from the fourth volume of *Vetusta Monumenta*, will be found opposite.

We have already seen that De Sacy and Åkerblad succeeded in identifying in the Enchorial text the equivalents of Alexander and Alexandria, Ptolemy, king, &c., so far back as 1802, and that good translations of the Greek text existed in Latin, English, French and German by the beginning of 1803, and we have now to note that the Hieroglyphic text had also been studied in 1802 and 1803 by M. le COMTE DE PAHLIN. This ingenious gentleman published at Weimar, in 1802, a series of “*Lettres sur les Hiéroglyphes*,” with two plates, and in 1804 he published “*Essai sur les Hiéroglyphes, ou nouvelles lettres sur ce sujet*,” and his “*Analyse de l'inscription en Hiéroglyphes du monument trouvé à*

¹ See also *Vetusta Monumenta*, vol. iv., London, 1815.

² *Lettre à M. Åkerblad sur un passage de l'inscription Grecque de Rosette; Lettre sur le titre de Dieu donné aux rois payens, etc.; Lettre sur les fêtes solennelles des Égyptiens, et des Grecs anciens et modernes et sur le dialecte Macédonien*” (See *Magasin Encyclopédique*, tom vi. p. 70; tom ii. p. 174 and p. 313).

EN	28
ΟΟΝΙ	29
ΟΙΣΣΑΕ	30
ΜΑΤΙΝΕΙΣ	31
ΙΣΟΜΕΝΩΝ	32
ΕΚΑΙΡΥΥΡΙ	33
ΟΥΣΗΜΕΙΣΤΟ	34
ΑΟΛΑΝΤΑ	35
ΑΥΤΙΜΙΑΤΕΑΙΝ	36
ΡΥΤΙΝΚΑΙΥΑ	37
ΝΑΝΕΣΤΑΤΙΥΟΥΡΙ	38
ΝΑΤΟΝΕΠΙΧΡΟΙΟΙ	39
ΕΝΔΕΟΡΤΑΙΣΚΑΙΥΑ	40
ΞΡΥΟΥΗΕΚΑΥΤΥΥΤΗ	41
ΕΥΧΑΡΙΣΤΟΥΜΑΘΝΣΥΝΕ	42
ΙΣΚΑΡΑΠΕΡΚΑΙΕΠΙΠΑΣΕΝ	43
ΜΟΙΣΙΑΠΙΕΙΟΝΟΠΣΣΥΝ	44
ΧΡΥΣΑΕΝΟΙΣΕΓΡΑΨΕΤΑΙΔΙΟ	45
ΚΑΙΤΗΝ <small>(ἀρίστη ὁ μὲν καὶ ἡ ἕσπερ)</small>	46
ΡΥΗΝΚΑΙΠΑΝΗΡΥΡΙΝΕΝΤΟΙΣΚΑΤΑΙ	47
ΟΟΣΕΙΣΔΙΔΟΝΑΙΤΟΙΣΕΡΕΥΣΙΝΤΟΙΣΤΑ	48
ΝΙΛΥΤΟΝΚΑΤΑΤΗΝΤΕΑΝΩΚΑΙΤΗΝΚΑΤΩ	49
ΕΥΕΙΝΑΕΤΟΥΣΠΕΡΕΙΣΤΟΥΤΕΑΙΩΝΟΒΙΟΥ	50
ΥΣΕΙΓΜΑΤΕΜΟΥΣΤΟΥΕΑΝΗΚΟΝΤΑΣΕΙΣΤΗΝ	51
ΛΟΥΝΤΑΣΤΑΠΡΟΣΗΚΟΝΤΑΝΟΜΑΕΝΤΑΙΣΕΟΡΤΑΙΣ	52
ΕΣΤΙΝΤΟΑΕΨΗΦΙΣΜΑΤΟΥΤΟΛΑΝΓΡΑΨΑΙΕΙΣΣΤΗΛΗΝΜΕΛ	53
ΣΩΘΕΩΝΙΕΡΝΙ	54
	51

Professor Porson's restorations of
the ends of the last lines of the
Greek text of the Rosetta Stone,
Presented to the Society of Anti-
quaries of London on January
13th, 1803.

“*Rosette, contenant un décret des prêtres de l'Égypte en l'honneur de Ptolémée Epiphane,*” 4to, Dresden, with a facsimile of the hieroglyphic text on the Rosetta Stone. In the last-named work he gave a transcript of the Greek text with a Latin version, made presumably by himself, for his classical attainments appear to have been considerable. His system of decipherment, if system it can be called, was based upon the statements of the Greek and Latin writers about Egyptian writing, and he held the view that Chinese and Egyptian hieroglyphics were identical in origin and meaning. He believed that if either the ancient forms of Chinese characters, or those which their values indicate, were given to them, true hieroglyphics, similar to those which exist on the Rosetta Stone, would very often be found;¹ and, according to Young,² he thought that if the Psalms of David were translated into Chinese, and they were then written in the ancient character of that language, the inscriptions on Egyptian papyri would be reproduced. Apart, however, from absurd ideas of this kind, Count Pahlin failed to discover the *alphabetic* character of the Egyptian hieroglyphics, and thus it came to pass that he did not even succeed in suggesting that certain groups of picture characters represented the proper names in the Greek text. That a man of such ability failed in this particular is surprising, especially as the “Letters” of De Sacy and Åkerblad were published two years before he issued his “Analysis” of the contents of the Rosetta

¹ *Analyse*, p. 11.

² *An Account*, p. 7.

Stone, and he might have seen that they had shown him a path in which to follow. As a matter of fact he was wholly influenced by the writings of the earlier investigators of the hieroglyphic inscriptions, such as Marsham,¹ Kircher,² Jablonski,³ the first part of whose work contained a list of all the Egyptian words mentioned by ancient writers arranged alphabetically; Freret,⁴ Goropius,⁵ Goguet,⁶ Gordon,⁷ Joseph de Guignes,⁸ who tried to prove that the epistolographic

¹ D. J. Marsham, *Canon chronicus Aegyptiacus*, London, 1672, Leipzig, 1676, 4to.

² A. Kircher, *Prodromus Coptus sive Aegyptiacus*, Rome, 1636; *Lingua Aegyptiaca restituta*, Rome, 1643; *Obeliscus Pamphilius, hoc est Interpretatio . . . in quo veterum theologia, Hieroglyphicis involuta Symbolis, detecta e tenebris in lucem asseritur*, Rome, 1650; *Oedipus Aegyptiacus, hoc est, universalis hieroglyphicae veterum doctrinae, temporum injuria abolitae instauratio*, Rome, 1652-1654; *Obelisci Aegyptiaci nuper inter Isaei Romani rudera effossi interpretatio hieroglyphica*, Rome, 1666; *Sphinx Mystagoga*, Amsterdam, 1674.

³ P. E. Jablonski, *Opuscula quibus lingua et antiquitates Aegyptiorum, difficilis librorum sacrorum loca et historiae ecclesiasticae capita illustrantur: magnam partem nunc primum in lucem protracta, vel ab ipso auctore emendata ac locu pletata*, Leyden, 1804-14.

⁴ N. Freret, *Essai sur les Hiéroglyphes*, Paris, 1744; *Réflexions sur les principes généraux de l'art d'écrire (Mémoires de l'Académie des Inscriptions, tom. vi. p. 609 ff.)*; *Lettres sur les Hiéroglyphes*, 1802.

⁵ Bocanus Goropius, *Hieroglyphica*, Antwerp, 1580, folio.

⁶ *De l'Origine des Lois*, pt. ii. Bk. ii. chap. 6.

⁷ A. Gordon, *Essay towards explaining the hieroglyphical figures on the coffin of the ancient Mummy, belonging to Captain W. Lethieuellier*, London, 1757, folio.

⁸ *Essai sur le moyen de parvenir à la lecture et à l'intelligence des Hiéroglyphes Égyptiens* (in *Mémoires de l'Académie*, tom. xxxiv., 1770); and another "Mémoire" in *Mémoires de l'Académie*, tom. xxix. 1764.

and symbolic characters of the Egyptians were to be found in the Chinese characters, and that the Chinese nation was nothing but an Egyptian colony; and of Hooghe de Romeyn,¹ D'Origny,² Schuhmacher,³ Koch,⁴ Tychsen,⁵ and Valerianus.⁶ Curiously enough, our own countryman, William Warburton, had, early in the XIXth century,⁷ shown that Kircher's view that the hieroglyphics were only employed for a sacred or mystical language, and were used by the priests to express in cabalistic terms the notions of their religion, was a mistaken one, and "he had proved from the testimony of profane authors " that they were really and truly the language of the " country, employed to record openly and plainly their " laws, policies, public morals, history, and, in a word, all " kinds of civil matters."⁸ Count Pahlin's works are, in one respect, to be classed with those of Kircher, for they are full of fantastic ideas, most of which seem to have been suggested to him by the hieroglyphic forms of creatures animate and inanimate; on the other hand,

¹ *Hieroglyphica*, Amsterdam, 1744.

² *L'Égypte Ancienne*, Paris, 1765.

³ M. G. Schuhmacher, *Versuch. die dunkeln Geheimnisse in der hieroglyphischen Denkbildern der Aegyptier, Chaldäer, Perser, &c., näher aufzuklären*, Leipzig, 1754.

⁴ *Tentamen enucleationis hieroglyphicorum*, Petropolis, 1788.

⁵ *Ueber die Buchstabenschrift der alten Aegypten*, Göttingen, 1789.

⁶ J. P. B. Valerianus, Basle, 1556.

⁷ *The Divine Legation of Moses demonstrated, to which is adjoint an Essay on Egyptian Hieroglyphics*, London, second edition, 1838.

⁸ Birch, *Egyptian Hieroglyphics*, p. 192.

it is tolerably evident that he was an honest, though mistaken, investigator of Egyptian hieroglyphics, and he certainly managed to find apt quotations for his arguments. He never understood the problems which he had undertaken to solve, and one instance, at least, is on record¹ which shows that he set out to translate a line of the Rosetta Stone by beginning in the middle of it. How his views were received among the learned generally we have little means of knowing, but it seems that Åkerblad, who had, as we have seen, made some progress in deciphering the Enchorial text, was disposed to acquiesce in the correctness of M. de Pahlin's interpretation, which proceeds on the supposition that parts of the first lines of the hieroglyphics are still remaining on the Stone!² Far worse than this, however, was the encouragement which such pseudo-scientific works gave to the cranks and faddists of the day, many of whom, without any philological training whatsoever, undertook to solve one of the most difficult of philological problems, and promulgated theories of the wildest description about the Egyptian characters, and about the affinity of the Egyptian language with Hebrew, Syriac and Chinese.

The books professing to explain the Egyptian hieroglyphic texts which appeared between 1700 and 1800 were exceedingly numerous, and merely to enumerate their names, even without adding the briefest description of each, would fill many pages. Among them all,

¹ Young, *Account*, p. 2.

² *Ibid.*, p. 2.

however, as deserving special note, must be mentioned two papers¹ by J. Jacques Barthélemy, in which he showed that the ovals, commonly called cartouches, which occurred in the Egyptian texts, contained royal names, and a work by G. Zoega entitled *De Origine et usu Obeliscorum*, Rome, 1797, wherein he agreed with Barthélemy that the ovals must contain royal names,² but going a step further, declared that the hieroglyphics were alphabetic letters. Whether De Sacy or Åkerblad had knowledge of the views of Barthélemy and Zoega it is impossible to say, but it is interesting to observe that they began their labours by attacking the cartouches in the Enchorial text, and that Åkerblad went so far as to formulate an alphabet.

During the twelve years which followed the appearance of the "Lettre" of De Sacy and that of Åkerblad no real progress appears to have been made in the decipherment of Egyptian hieroglyphics, and the only works and papers which appeared on the subject were written by untrained theorists, who were chiefly concerned in proving the Biblical character of the

¹ *Explication d'un Bas-Relief Égyptien* (*Mémoires de l'Académie*, tom. xxxii. p. 725ff., 1761): and *Réflexions générales sur les rapports des langues Égyptienne, Phénicienne et Grecque*, *ibid.*, 1763.

² "Conspiciuntur autem passim in Aegyptiis monumentis
"schemata quaedam ovata sive elliptica planae basi insidentia,
"quae emphatica ratione includunt certa notarum syntagmata,
"sive ad propria personarum nomina exprimenda sive ad sacra-
"tiores formulas designandas."

Egyptian inscriptions. The first successful attempt to decipher the hieroglyphic and enchorial inscriptions on the Rosetta Stone was made by Dr. THOMAS YOUNG, F.R.S., who, early in the year 1814, read a paper on Åkerblad's "Lettre" before the Society of Antiquaries of London. The researches of this eminent man were, however, of such an important character that they must be described in a separate chapter.

APPENDIX TO CHAPTER III.

THE DECREE OF ROSETTA.

I.—A LITERAL LATIN TRANSLATION OF THE GREEK
VERSION MADE BY CITOYEN AMEILHON, AND
PUBLISHED IN 1803.¹

- 1 REGNANTE (rege) juvene et successore patris in regnum, domino coronarum perillustri, Ægypti stabilitore et rerum quae pertinent ad
- 2 Deos, pio, hostium victore, vitae hominum emendatore, domino triginta annorum periodorum, sicut Vulcanus ille magnus, rege, sicut Sol
- 3 magnus rex, tam superiorum quàm inferiorum regionum, gnato Deorum Philopatorum, quem Vulcanus approbavit, cui sol dedit victoriam, imagine vivente Jovis, filio Solis, Ptolemaeo
- 4 immortalis, dilecto à Phtha, ANNO NONO : Sub pontifice Aete Alexandri quidem et Deorum Soterum, et Deorum Adelphorum, et Deorum Evergetum, et Deorum Philopatorum, et

¹ See *Éclaircissemens sur l'Inscription Grecque du Monument trouvé à Rosette, contenant un décret des prêtres de l'Égypte en l'honneur de Ptolémée Épiphane, le cinquième des rois Ptolémées.* Paris, Floréal, an xi (1803). 4to. Imprimé par Baudouin.

- 5 Dei Epiphanis, gratiosi; Athlophora Berenices Evergetidis Pyrrhâ filiâ Philini; Canephorâ Arsinoes Philadelphae, Areiâ filiâ Diogenis; Sacerdote Arsinoes Philopatoros, Irene
- 6 filiâ Ptolemaei: Mensis Xandici quartâ die, Ægyptiorum vero Mechir octodecimâ: DECRETUM, Pontifices et Prophetæ et illi qui in adytum introeunt ad vestitum
- 7 Deorum, et Pterophoræ et sacri Scribæ, et alii Sacerdotes omnes qui progressi è regionis templis Memphim obviam regi, ad solemnem festivitatem pro susceptione
- 8 coronæ Ptolemaei, immortalis, dilecti à Phtha, Dei Epiphanis, gratiosi, quam accepit à patre suo, et congregati Memphi in templo, illâ ipsâ die DIXERUNT:
- 9 QUANDOQUIDEM rex Ptolemaeus, immortalis, dilectus à Phtha, Deus Epiphanes, gratiosus, ille ex rege Ptolemaeo et reginâ Arsinoe, Diis Philopatoribus, quàm plurimùm benè fecit templis et
- 10 hominibus in illis degentibus, et regiae ipsius potestati subjectis omnibus; Et existens Deus ex Deo et Deâ, sicut Horus ille Isidis et Osiridis filius, ultor ille patris sui Osiridis, in ea quæ pertinent ad Deos
- 11 benefico animo propensus, consecravit in templorum commoda argentarios et frumentarios proventus; Et multa impendia sustinuit ad

- Ægyptum in tranquillitatem reducendam et ad templa erigenda ;
- 12 ET pro suis viribus de humanitate benè meritus est totis : ET existentium in Ægypto tributorum ac vectigalium nonnulla quidem omninò remisit, alia verò elevavit, et populus et caeteri omnes in
- 13 Abundantiâ essent in sui ipsius regno ; ET regalia debita quae debetant incolae tam Ægypti quàm reliquæ ditionis ejus, quamvis plurima quantitate, condonavit ; ET eos qui in carceres
- 14 fuerant adacti, et eos qui in jus vocati erant, ex multo tempore, solvit omni accusatione ; JUSSIT verò et proventus templorum et quae conferebantur in ea annuatim taxationes frumen-
- 15 tarias et argentarias, similiter et attributas portiones Diis ex vineali terrâ et veridariis et aliis rebus pertinentibus ad Deos, sub patre ipsius,
- 16 manere per regionem ; JUSSIT etiam de sacerdotibus ut nihil plus dent pretii ad initiationem suam quàm quod dare tenebantur usquè ad primum annum regni patris ejus ; SOLVIT et oriundos ex
- 17 sacris tribubus annuâ in Alexandriam navigatione ; JUSSIT et perceptionem eorum quae pertinent ad rem nauticam non fieri ; ET eorum quae in aerarium basilicum conferri solebant ex templis bussinorum
- 18 linteorum remisit duas partes ; ET quae neglecta fuerant omnia in anteactis temporibus, restituit in

convenientem ordinem, studens ut assueta persolverentur Diis

19 convenienter ; SIMILITER et jus cuique partitus est, sicut Hermes ille magnus et magnus ; JUSSIT et eos qui redierunt ex partibus bellatorum, atque aliorum aliena

20 sententium, in illis turbarum temporibus, reversos, manere in propriis possessionibus ; CONSULUIT ut mitterentur copiae equestres et pedestres et naves adversus eos qui irruerant

21 in Ægyptum mari terrâque, sustinens impensas argentarias et frumentarius magnas, ut et templa et omnes incolae ejus in securitate essent ; ET acce-

22 dens ad Luporum urbem, illam in Busiridis regione sitam, quae erat occupata et munita adversus obsidionem, armorum copiâ largiore et aliocumque commeatu, utpotè quod jam à multo

23 tempore invaserat rebellandi animus congregatos in eâ impios qui et in templa et in Ægypti incolas multa mala patraverant, et,

24 castra antè ponens, aggeribus et fossis et munitis ipsam eximiis circumvallavit ; Nilumque cùm incrementum magnum fecisset in octavo anno, et suesceret submergere

25 campestria, cohibuit ex multis locis, munitis ostiis fluviorum, largitus in haec opum vim non modicam ; et constitutis equitibus et peditibus ad custodiam

26 eorum, brevi tempore et urbem vi cepit, et in eâ

- impios omnes interfecit sicut *Hermes* et *Horus* ille
 Isis et *Osiridis* filius subegerunt in iisdem
 27 locis olim rebellatores; Duces (*verò*) rebellatorum
 sub ipsius patre et qui regionem (*vastaverant*) et
 templa scelestè tractarant, ingressus in *Memphim*,
 ultor
 28 patris sui et sui ipsius regni, omnes punivit pro
 meritis, tempore quo venit ad peragenda (*omnia*
quae) observari consuescunt in solemnitatibus
 suscipiendae coronae; REMISIT et ea quae in
 29 templis debebatur regali aerario usquè ad octavum
 annum, quorum erat in tritico et argento copia non
 modica; SIMIL(ITER *et*) multas non collatorum
 in regium aerarium, byssinorum linteo-
 30 rum, et eorum, quae collata fuerant, ab exemplari
 discrepantiam usquè ad eadem tempora; SOLVIT
 templa (*imposità*) artabe in unam quamque aruram
 sacrae terrae, et terrae vinealis simil(*iter*)
 31 amphoram arurae; API et Mnevi plurima donavit
 et caeteris sacris animalibus illis in Ægypto; multò
 magis quàm antecedentes reges sollicitus circa ea
 quae com(*petunt*)
 32 ipsis semper, et illorum funeribus necessaria
 suppedians opimè et magnificè, et ritibus implendis
 in propriis eorundem templis cum sacrificiis et
 solemnibus conventibus et caeteris (*de more solito*)
 33 ET jura templorum et Ægypti conservavit in
 regione, juxtà leges; ET Apieium operibus eximiis
 adornavit, conferens in ipsum auri (*et argen-*)

- 34 ti et lapidum pretiosorum vim non modicam, et
 templa et fana et altaria exstruxit; et quae
 indigebant restauratione reparavit, habens Dei
 Evergetici, in rebus pert(*inentibus, ad*)
- 35 Divinum Numen, animum intentum : ET sciscitans
 de rebus pretiotissimis templorum renovavit ipsas,
 in sui ipsius regno convenienter; PRO quibus
 dederunt ipsi Dii sanitatem, victoriam, robur et
 alia bona (*omnia*)
- 36 regiâ potestate mansurê ipsi et ipsius posteris in
 omne aevum : BONAE FORTUNAE. PLACUIT sacer-
 dotibus regionis templorum omnium honores
 (*omnes*) qui pertinent
- 37 ad immortalem regem Ptolemaeum, dilectum à
 Phtha, Deum Epiphanem, gratiosum, similiter et
 qui sunt patrum ipsius Deorum Philopatorum et
 qui sunt avorum Deorum Everg(*etum, et qui sunt*)
- 38 Deorum Adelphorum, et qui sunt Deorum Soterum,
 angere magnopere; ET ponere immortalis regis
 Ptolemaei, Dei Epiphaniis, gratiosi, statuum in
 unoquoque templo, in manifes(*tiori loco*)
- 39 quae cognominabitur Ptolemaei ultoris Ægypti, cui
 propè sistet praecipuus Deus templi, dans ei insigne
 victoriae; quae erunt disposita (*omnia juxta*
convenientem)
- 40 ordinem; ET sacerdotes colere statuas ter per
 diem et vestire illas sacro ornatu, et alia praescripta
 exequi, pront ea observari solent ergà alios Deos
 in (*magnis solem-*)

- 41 nitatibus; ERIGENDA verò esse regi Ptolemaeo, Deo Epiphani, gratioso, illi ex rege Ptolemaeo et reginâ Arsinoe, Diis Philopatoribus, simulachrum sculptile et aediculam au(*rea in sacratissimo*)
- 42 templorum, et collocandam eam (aediculam) in adytis cum aliis aediculis, et in magnis solemnitatibus in quibus exitus aedicularum aguntur, aediculam etiam Dei Epiphanis, Ev(*ergetis, gratiosi*)
- 43 exire; ET ut faciliùs agnosci que at nunc et in tempore futuro, imponi super aediculam illas regis aureas coronas decem quibus adhaerebit aspis (*ad similitudinem*)
- 44 coronarum illarum figurâ aspidis insignium quae sunt suprâ alias aediculas, et earum in medio regium illud insigne cognominatum **ΨΧΕΝΤ** quo redimitus introivit in Mempheos (*templum ut*)
- 45 adimplerentur ea quae consuescunt peragi in susceptione regiae coronae, et imponi circumdanti coronas tetragono juxtâ praedictum sacellum regium, phylacteria aur(*ea cum isthâc inscriptione*)
- 46 Hoc est regis qui illustrem reddidit regionem superiorem et regionem inferiorem; ET, quia trigesimum diem illius Mesori quo nativitas regis agitur, similiter et (*diem*)
- 47 quo suscepit regnum à patre cognomines esse jam usu receptum est in templis, etenim et multorum bonorum principia omnibus sunt, agere hosce dies festos (*in singulis per totam Æ*)

- 48 gyptum templis in mense, et facere in ipsis sacrificia et libamina et caetera lege sancita sicut et in aliis solemnitatibus, et advenientes statutos dies
- 49 in templis: ET agere festum et solemnem conventum in honorem immortalis et dilecti à Phtha, regis Ptolemaei, Dei Epiphanis, gratiosi, singulis annis (*per totam Ægypti, tam superioris quàm inferioris*)
- 50 regionem, à novilunio Thouth per dies quinque, in quibus et coronas gerent facientes sacrificia et libamina et alia convenientia; cognomi(*nabuntur verò isti ministri*)
- 51 et Dei Epiphanis, gratiosi, sacerdotes, praeter alia nomina Deorum quorum sacerdotii munere jam funguntur, et praelibare, super omnes pecuniarios redditus et super alios (*proventus sacros, quae necessaria sunt ad*)
- 52 Sacerdotium ejus; LICERE que et quibuslibet privatis agere hoc festum et praedictum Sacellum erigere et habere domi (*quaecumque suppetent ad cultum Dei Epiphanis, gratiosi,*)
- 53 annuatim. Ut innotescat quòd incolae Ægypti glorificant et honorant Deum Epiphanem gratiosum regem, ut par est, (*placuit hoc decretum sculpti in columnâ*)
- 54 duri lapidis, et sacris, et patriis, et hellenicis characteribus, et collocari in unoquoquè tam priorum quàm posteriorum (*templorum*)

II.—FRENCH TRANSLATION OF THE GREEK VERSION
 PUBLISHED BY MONSIEUR AMEILHON IN 1803.¹

DU RÈGNE de notre jeune monarque, successeur de son père à la couronne, glorieux souverain des couronnes, réparateur de l'Égypte et de toutes les choses qui concernent les Dieux, pieux, vainqueur de ses ennemis, réformateur des moeurs des hommes, maître des périodes de trente années, comme Vulcain-le-Grand, roi, comme le Soleil le grand roi, des régions tant supérieures qu'inférieures, né des dieux Philopatores, que Vulcain a approuvé, à qui le Soleil a donné la victoire, image vivante de Jupiter, fils du Soleil, Ptolémée toujours vivant, le bien-aimé de Phtha, LA NEUVIÈME ANNÉE ; Sous le pontificat d'Aétès, prêtre et d'Alexandre, et des dieux Soteres, et des dieux Adelpes, et des dieux Évergètes, et des dieux Philopatores, et du dieu Épiphane, très-gracieux ; Pyrrha, fille de Philinus, étant Athlophore de Bérénice Évergète ; Areia (ou, Araea), fille de Diogène, étant Canephore d'Arsinoé Philadelphie ; Irène, fille de Ptolémée, étant prêtresse d'Arsinoé Philopator ; LE quatre du mois Xandique, et le dix-huit du mois Méchir, suivant les Égyptiens : LES Pontifes, et les Prophètes, et ceux qui entrent dans le sanctuaire pour habiller les Dieux, et les Ptérophores, et les Écrivains sacrés, et tous les autres Prêtres qui, de tous les temples situés dans le pays, s'étoient rendus

¹ See *Éclaircissemens sur l'inscription Grecque du Monument trouvé à Rosette*, p. 108 ff.

à Memphis, auprès du roi, pour la solennité de la Prise-de-possession de cette couronne dont Ptolémée, toujours vivant, le bien-aimé de Phtha, dieu Épiphane, Prince très-gracieux, a hérité de son père, se trouvant réunis dans le temple à Memphis, ont prononcé, ce même jour, le DÉCRET suivant :

CONSIDÉRANT QUE, le roi Ptolémée toujours vivant, le bien-aimé de Phtha, dieu Épiphane, très-gracieux, le fils du roi Ptolémée et de la reine Arsinoé, dieux Philopatores, a fait toutes sortes de biens et aux temples, et à ceux qui y font leur demeure, et en général à tous ceux qui sont sous sa domination ; QU'étant dieu, né d'un dieu et d'une déesse, comme Orus, ce fils d'Isis et d'Osiris, ce vengeur d'Osiris son père, et jaloux de signaler son zèle généreux pour les choses qui concernent les dieux, IL a consacré au service des temples de grands revenus, tant en argent qu'en blé, et a fait de grandes dépenses pour ramener la tranquillité en Égypte et y élever des temples ; QU'il n'a négligé aucun des moyens qui étoient en son pouvoir pour faire des actes d'humanité ; et QU'afin que dans son royaume (*ou*, sous son règne) le peuple et en général tous les citoyens pussent vivre avec plus d'aisance, IL a supprimé tout-à-fait quelques-uns des tributs et des impositions qui étoient établis en Égypte, et diminué le poids des autres ; QUE de plus il a remis tout ce qui étoit dû à son trésor, tant par ses sujets habitans de l'Égypte, que par ceux des autres pays de sa domination, quoique cette dette fit une masse très-considérable ; QU'IL a

renvoyé absous ceux qui avoient été emprisonnés et mis en jugement depuis longtems ; QU'IL a ordonné que les revenus des temples et les redevances qui doivent leur être payés, chaque année, tant en blé qu'en argent, ainsi que les parts réservées aux dieux sur les vignobles, les vergers, et sur toutes les autres choses auxquelles ces dieux avoient droit du temps que son père régnoit, continueroient à se percevoir dans le pays ; QU'IL a voulu que les prêtres, pour être initiés aux mystères, ne payassent pas un droit plus fort que celui qu'ils avoient payé jusqu'à la première année du règne de son père ; QU'IL a dispensé ceux qui appartiennent aux tribus sacerdotales de faire tous les ans le voyage par eau à Alexandrie ; QU'IL a ordonné qu'on cesseroit de faire la levée des choses qui se percevoient pour le service de la marine ; QU'IL a fait la remise des deux tiers sur la quantité de toile de byssus que les temples devoient fournir au fisc royal ; QUE, dans toutes les parties où depuis longtems l'ordre étoit négligé, il l'a rétabli, et donné tous ses soins pour faire observer d'une manière convenable tout ce qu'on étoit dans l'usage de pratiquer d'ARSI-L-D des Dieux ; QU'À l'exemple d'Hermès deux le dix-huit IL a aussi fait rendre justice à chacun ; LES Pontifes, né que les citoyens qui, après avoir quitté le sanctuaire p^os et ceux dont les sentimens avoient été, et les Écrivains s^o trouble, opposés au gouvernement, de tous les temples sont maintenus en possession de

¹ See *Éclaircissemens* IL a pourvu à ce que de grandes trouvé à Rosette, p. 108 ff. en infanterie, et en vaisseaux,

fussent envoyées contre ceux qui avoient fait une irruption en Égypte et par terre et par mer, et n'a épargné aucunes dépenses et en argent et en blé, pour que les temples des dieux et tous les habitans de l'Égypte fussent à l'abri de tout danger ; QUE, s'étant approché de cette ville de Lycopolis, qui est située dans le canton de Busiris, et l'ayant trouvée occupée et munie d'une très-grande quantité d'armes et de toutes les espèces d'approvisionnement nécessaires pour soutenir un siège, parce que depuis longtemps l'esprit de révolte s'étoit emparé des impies, qui s'y étoient rassemblés et avoient causé beaucoup de dommage aux temples et aux habitans de l'Égypte, IL a établi son camp devant cette place, et l'a entourée de terrasses, de fossés et de fortes murailles ; QUE le Nil ayant fait, dans la huitième année, sa grande crue pendant laquelle il a coutume d'inonder la plaine, IL a arrêté les débordemens de ce fleuve par de fortes digues construites en plusieurs endroits, et a fortifié les embouchures de ses bras, ayant employé à ces travaux de très-grandes sommes ; et QU'après y avoir établi des corps de troupes, tant de pied que de cheval, pour garder ces ouvrages, IL a, en peu de temps, emporté de force la ville, et exterminé tous les impies qui s'y trouvoient, comme Hermès, et Orus, fils d'Isis et d'Osiris, avoient dompté autrefois dans ces mêmes lieux les rebelles ; QUE s'étant rendu à Memphis à l'occasion des formalités qui devoient s'observer pour la Prise-de-possession de la couronne, il a puni, en vengeur de son père et de sa propre couronne, comme ils le méritoient,

les chefs de ceux qui s'étoient revoltés sous son père, et avoient *dévasté* le pays, et dépouillé les temples; QU'IL a fait la remise de ce qui étoit dû en grain et en argent dans les temples au trésor royal, jusqu'à la huitième année, ce qui faisoit un objet considerable; QU'IL a pareillement fait grace [*sic*] des contributions de toiles byssus qui n'avoient point été fournies à ce trésor jusqu'à la même époque, comme aussi des dédommagemens exigibles pour celles qui y avoient été déposées, mais qui ne s'étoient pas trouvées conformes à l'étalon; QU'IL a affranchi les temples du droit d'artabe *imposé* sur chaque aroure de terre sacrée, et a de même aboli celui d'amphore qui se prélevoit sur chaque aroure de vigne; QU'IL a fait beaucoup de donations à Apis et à Mnévis, et aux autres animaux sacrés de l'Égypte; QUE, portant beaucoup plus loin que les rois ses prédécesseurs l'attention pour tout ce qui peut, dans toutes les circonstances, concerner le service de ces animaux sacrés, IL a assigné avec autant de générosité que de magnificence, des fonds pour fournir aux frais de leurs funérailles et aux dépenses des sacrifices, des grandes assemblées religieuses et autres cérémonies qui ont coutume d'avoir lieu dans les temples dédiés au culte de chacun d'eux en particulier; QUE par ses soins les droits des temples et ceux de l'Égypte ont été conservés dans le pays, conformément aux lois; QU'IL a fait faire de magnifiques ouvrages au temple d'Apis, et fourni pour ces travaux une grande quantité d'or et d'argent et de pierres précieuses; QU'il a élevé des temples, des chapelles, des

autels, et fait les réparations nécessaires à ceux qui en avoient besoin, ayant le zèle d'un dieu bienfaisant pour tout ce qui concerne la Divinité ; Que s'étant soigneusement informé de l'état où se trouvoient les choses les plus précieuses renfermées dans les temples, IL les a renouvelées dans son royaume de la manière qu'il convenoit ; en récompense de quoi les Dieux lui ont donné la santé, la victoire, la force, et les autres biens la couronne devant lui demeurer, ainsi qu'à ses enfans, jusqu'à la postérité la plus reculée :

À LA BONNE FORTUNE :

IL A PLU aux prêtres de tous les temples du pays de décréter QUE *tous les honneurs* appartenans au roi Ptolémée, toujours vivant, le bien-aimé de Phtha, dieu Épiphane très-gracieux, ainsi que ceux qui sont dus soit à son père et à sa mère, les dieux Philopatores, soit à ses aïeux les dieux Évergètes, soit aux dieux Adelpes, soit aux dieux Sauveurs, seront considérablement augmentés ; QUE dans chaque temple il sera érigé et posé dans *le lieu le plus apparent*, une statue du roi Ptolémée, toujours vivant, dieu Épiphane, très-gracieux, laquelle s'appellera LA STATUE DE PTOLÉMÉE VENGEUR DE L'ÉGYPTE : et que près de cette statue sera placé le dieu principal du temple, qui lui présentera l'arme de la victoire, et tout sera disposé de la manière *la plus convenable* ; Que les prêtres feront trois fois par jour le service religieux auprès de ces statues, et les

pareront des ornements sacrés, et auront soin de leur rendre, dans les *grandes solennités*, tous les honneurs qui doivent, suivant l'usage, être rendus aux autres dieux; QU'IL sera consacré au roi Ptolémée, dieu Épiphané, très-gracieux, à ce fils du roi Ptolémée et de la reine Arsinoé, dieux Philopatores, une statue et une chapelle dorées *dans le plus saint des temples*; QUE la chapelle sera placée dans les sanctuaires avec toutes les autres, et QUE dans les grandes solennités où l'on a coutume de faire sortir des sanctuaires les chapelles, on fera sortir aussi la chapelle du dieu Épiphané, *très-gracieux* Qu'afin de rendre, dès à présent et pour toujours, cette chapelle plus facile à être distinguée des autres, on posera au-dessus les dix couronnes d'or du roi, lesquelles porteront sur leur partie antérieure un aspice à l'imitation de ces couronnes à figure d'aspice, qui sont sur les autres chapelles, et au milieu de ces couronnes sera placé cet ornement royal appelé PSCHENT (Ψ XENT), celui qu'il portoit lorsqu'il entra à Memphis dans *le temple*, afin d'y observer les cérémonies légales prescrites pour la Prise-de-possession de la couronne, et QU'au tétragone entourant les couronnes et apposé à la chapelle dont on vient de parler, IL sera attaché des phylactères d'or avec cette inscription: C'EST ICI LA CHAPELLE DU ROI, DE CE ROI QUI A RENDU ILLUSTRES LA RÉGION D'EN HAUT ET LA RÉGION D'EN BAS; et QUE, l'usage s'étant déjà établi dans les temples d'appeler du nom de ce prince le trente de ce mois Mesori, auquel

on fait mémoire de l'anniversaire de sa naissance, ainsi que *celui* où il a reçu la couronne de son père, jours qui certes sont pour tous une source de biens, ces mêmes jours seront célébrés comme des jours de fêtes *dans tous les temples de l'Égypte*, chacun en son mois ; QU'on fera dans ces temples des sacrifices, des libations et toutes les autres cérémonies qu'on a coutume de faire aux grandes solennités dans les temples ; QUE tous les ans il sera célébré une fête et tenu une grande assemblée en l'honneur du toujours vivant, du bien-aimé de Phtha, du roi Ptolémée, dieu Épiphane, très gracieux ; QUE *cette fête aura lieu dans tout le pays, tant de la Haute que de la Basse-Égypte, et durera cinq jours, à commencer de la néoménie du mois Thouth, pendant lesquels ceux qui feront les sacrifices, les libations et toutes les autres cérémonies d'usage, porteront des couronnes ; Qu'ils seront appelés prêtres du dieu Épiphane, très gracieux, et ajouteront ce nom à ceux des autres dieux au service desquels ils sont déjà consacrés ; Qu'il sera mis à part des fonds pour fournir à toutes les dépenses qui pourra exiger son sacerdoce ; Qu'il sera permis à tous particuliers indistinctement de célébrer la fête, et de consacrer la chapelle dont il a été parlé ci-dessus, et d'avoir chez eux les choses nécessaires à ce culte pour chaque année.*

ET AFIN qu'il soit connu pourquoi, en Égypte, l'on glorifie et l'on honore, comme il est juste, le dieu

Épiphané, très gracieux monarque, *le présent décret sera gravé* sur une colonne de pierre dure, en caractères sacrés, et en caractères du pays, et en caractères grecs, et cette colonne sera placée dans chacun *des temples*, tant anciens que nouveaux.

CHAPTER IV.

THE ROSETTA STONE AND THE LABOURS OF
THOMAS YOUNG.

THOMAS YOUNG¹ was born at Milverton in Somersetshire, on June 13th, 1773. He is said to have been able to read fluently at the age of two, and before he was twenty years old he had studied French, Italian, Latin, Greek, Hebrew, Syriac, Chaldee, Samaritan, Arabic, Persian, Turkish, and Ethiopic, to say nothing of Philosophy, Botany, and Entomology. In 1793 he entered St. Bartholomew's Hospital as a student; in 1801 he discovered the undulatory theory of light; in 1802 he was appointed Foreign Secretary to the Royal Society; in 1803 he took the degree of Bachelor of Medicine at Cambridge; in 1804 he was elected a Fellow of the Royal Society; in 1808 he took the degree of Doctor of Medicine; in 1814 he began his study of the inscriptions on the Rosetta Stone; in 1818 he was appointed Secretary of the Board of Longitude, and Superintendent of the Nautical Almanac; and in 1826 he was elected one of the eight foreign Associates of the Academy of Sciences at Paris. He died on May 10th, 1830.

¹ See the *Life of Thomas Young*, by G. Peacock, London, 1855.

The above brief summary of the acquirements and appointments of Dr. Young only concerns us so far as it will serve to give an idea of his great and varied abilities, and of his great linguistic and scientific knowledge; and of the details of his career here recorded, the only one which we intend to discuss is that which informs us that he began to study the inscriptions on the Rosetta Stone in the year 1814. The value of his work in connection with Egyptian decipherment will be considered later on, and all that we have to do here is to record the facts so far as they can be ascertained from trustworthy sources. In his "Account of Some Recent Discoveries in Hieroglyphical Literature" (p. 11), published in 1823, he tells us that he began to examine the fragments of papyrus brought from Egypt by Mr. Boughton, and that after "looking over Mr. Åkerblad's" pamphlet¹ "in a hasty manner," he communicated a few anonymous remarks² to the Society of Antiquaries. In the summer of 1814 he took a copy of the Rosetta Stone inscriptions to Worthing, and studied them, and a few months later he was able to send translations both of the hieroglyphic and enchorial texts to the Society of Antiquaries, so that

¹ The allusion must be to Åkerblad's famous "Lettre" to De Sacy, which has been treated of above.

² *Remarks on the Ancient Egyptian Manuscripts*, read May 19th, 1814, and published first in the *Museum Criticum* of Cambridge, part vi. p. 15, then in *Archæologia*, vol. xviii. p. 65, ff., London, 1817; and reprinted by Leitch in *The Works of Thomas Young*, vol. iii. p. 1 ff.

they might be printed as an appendix to the remarks in Åkerblad's work, which he had made a few months before. In the pursuit of his inquiry he had made himself in some measure "familiar with the remains of the old Egyptian language, as they are preserved in the Coptic and Thebaic versions of the Scriptures, and I had hoped, with the assistance of this knowledge, to be able to find an alphabet, which would enable me to read the enchorial inscription, at least, into a kindred dialect. But, in the progress of the investigation, I had gradually been compelled to abandon this expectation, and to admit the conviction that no such alphabet would ever be discovered, because it had never been in existence." Young was led to this conclusion because he saw that many of the characters in the enchorial text were "obviously imperfect imitations of the more intelligible pictures, that were observable among the distinct hieroglyphics of the first inscription," and his examination of the hieroglyphic text on the Rosetta Stone caused him to make the following deductions:—

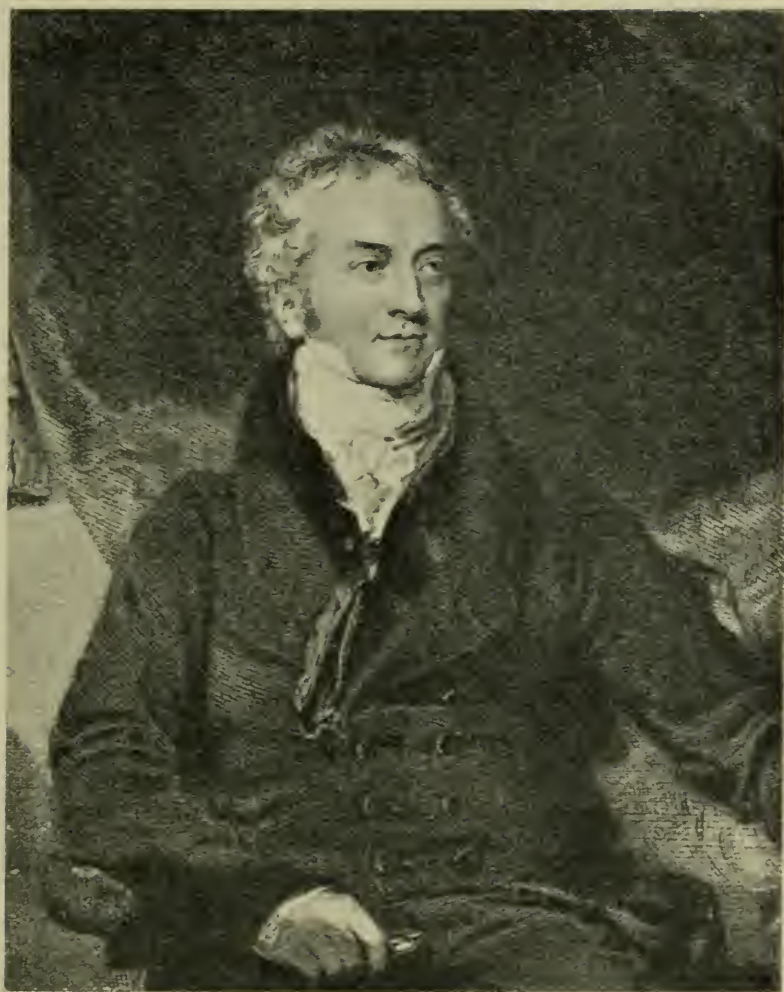
- 1 Simple objects are represented by their actual delineations.
- 2 Many signs were used in a figurative sense only.
- 3 Many signs could be considered as the pictures of no existing objects.
- 4 The dual was denoted by the doubling of a character.
- 5 An indefinite plurality was represented by three

characters of the same kind, or by three lines or bars attached to a single character.

- 6 Units are represented by dashes, and tens by round or square arches.
- 7 Hieroglyphic inscriptions were to be read in the direction in which the characters faced.
- 8 Proper names were included by the oval ring, or border, or cartouche.
- 9 The name of Ptolemy alone existed on the Rosetta Stone, "having only been completely identified by "the assistance of the analysis of the enchorial "inscription."

After making the above statements (*Account*, p. 14), Dr. Young says, "As far as I have ever heard or read, "*not one* of these particulars had ever been established "and placed on record, by *any other* person, dead or "alive." In respect of No. 8, it will be remembered that Barthélemy and Zoega had said exactly the same thing, a fact which seems to show that Dr. Young was unacquainted with the works of two of the ablest and most sensible of the early decipherers of hieroglyphics.

As Dr. Young's "Account" was published in 1823 it is clear that before this year he himself claimed to have made translations of the hieroglyphic and enchorial texts on the Rosetta Stone as early as 1814, and there is no good reason for doubting his statement, although it has been often disputed. It is of course quite possible that he modified parts of his translations as he became more and more familiar with the characters;



Thomas Young M.D.
Sec. B.S.

indeed, this could hardly be avoided, seeing that he spent so much time in working out hieroglyphic, enchorial, and Coptic texts. For he not only studied the inscriptions on the Rosetta Stone, but also those of which copies were placed in his hands by Mr. Banks, Signor Belzoni, and others, and his knowledge of Coptic was put to the test practically by the demands made upon him by Mr. Thomas Legh, M.P., about this time. This gentleman visited Egypt in 1812 with Mr. Smelt, and travelled so far to the south as Ibrîm (Primis)¹; on his way he obtained at Elephantine a number of leather rolls inscribed in Sahidic Coptic, i.e., the dialect of Upper Egypt, and these, on his return, he placed in the hands of Dr. Young for decipherment. Dr. Young published an "Account" of the MSS. on leather in Mr. Legh's "Narrative," and gave a facsimile of the Coptic text of one of them with an English translation. These leather rolls were presented to the British Museum by Mr. Legh on January 11th, 1817. They are seventeen in number, and are now mounted under glass, and grouped under the heading PAPYRUS IV., A—Q, in a case labelled "Presented by Thomas Legh, M.P., 1819."²

¹ See Thomas Legh, *Narrative of a Journey in Egypt, and the Country beyond the Cataracts*. 4to, London, 1816.

² A is a deed setting forth that one Thekla, of the town of Kêlseï, has borrowed 19 solidi from Joseph, a sailor, and that she will devote the property which she has derived from her father to the payment of her debt. She swears by God, and by the king Mercurius, to carry out this deed. B is a deed, dated in the first

Soon after Dr. Young had made his translations of the texts on the Rosetta Stone, he was asked to prepare the article EGYPT for the new edition of the "Encyclopædia Britannica"; this he undertook to do, and forthwith began to collect his materials for an Egyptian Sign List and Vocabulary, and for the other sections of the treatise which he was going to include in his article. When written, the article filled thirty-eight pages quarto, and was accompanied by five plates, with lists containing 218 words, a "supposed enchorial alphabet," and "specimens of phrases." Section I. referred to recent publications on Egypt, Section II. to the Pantheon of Egypt, Section III. to the Historiography of Egypt, Section IV. to the Egyptian Calendar, Section V. to Manners and Customs, Section VI. to the Analysis of the triple inscription of the Rosetta Stone, Section VII. contained the Rudiments of a Hieroglyphical Vocabulary, and Section VIII. treated of the "General Character and Subjects of the Egyptian

year of the reign of king John, recording the sale of five fields (?) by Ananias and Mênanta to their son Abraham and his wife Mênanta. C is a deed, dated in the reign of king John, stating that Thekla has sold certain lands to Abra[ham] and Mênanta. D declares that as Thekla borrowed 19 solidi from Joseph the sailor, and as Eudoxia, the grand-daughter of Thekla, has borrowed 9 solidi more, the possession which Thekla set aside to pay off her debt to Joseph now becomes the property of his three daughters, Maria, Seiôn, and Athanasia. F and G are parts of the same MS., but the general meaning of the document is not clear. The documents appear to have been written in the VIIth or VIIIth century of our era. See *Recueil de Travaux*, tom. xxi., p. 224.

Monuments." The article was printed in part i. of volume iv. of the Supplement to the "Encyclopædia Britannica," and was published in 1819. It is the most important of all Dr. Young's philological works, and is practically the foundation of the science of Egyptology, *because it contains a list of a number of alphabetical Egyptian characters, to which, in most cases, he had assigned correct value.* In other words, the idea of a phonetic principle in the reading of the hieroglyphics, which had been but dimly comprehended by Warburton, De Guignes, Barthélemy, and Zoega, was clearly grasped by Dr. Young, and was accurately applied by him FOR THE FIRST TIME in the history of the decipherment of the Egyptian hieroglyphic. As Chabas rightly expressed it, "Cette idée fut, dans la réalité, le *fiat lux* de la "science."¹

The value of Young's alphabet has formed the subject of many a heated controversy in print, but the real question at issue, namely, whether he was or was not the first to discover the phonetic principle in hieroglyphics, has been obscured by a mass of angry verbiage in which those who were opponents of Young's claim have attempted to set it aside by means of a series of accusations in which they have asserted that he did not know a number of things which he never professed to know. A tolerably correct idea, however, of the matter may be obtained from the

¹ *Inscript. de Rosette*, p. 5.

“Correspondence relative to the Rosetta Inscription,” which appeared in the “Museum Criticum,” No. vi., 1815, and was reprinted, with additions, by Leitch, in the third volume of his edition of the *Works of Young*, London, 1855, p. 16 ff. The letters which are of importance here may be thus summarized:—

1. August, 1814. YOUNG to DE SACY, asking for information about Åkerblad’s work, and if he had made any further progress. In it he says, “I doubt whether “the alphabet which Mr. Åkerblad has given us can “be of much further utility than enabling us to decipher “the proper names; and sometimes I have even “suspected that the letters which he has identified “resembled (*sic*) the syllabic sort of characters, by “which the Chinese express the sounds of foreign “language. . . .”¹

2. September 23rd, 1814. DE SACY to YOUNG, saying that he does not attempt to hide the fact that, in spite of the approval which he expressed of Åkerblad’s system [in 1802], he has always felt very strong doubts about the validity of his alphabet. He then goes on to say that Champollion [le Jeune] pretends to have read the inscription on the Rosetta Stone, and adds that he has more confidence in the critical faculty and explanations of Åkerblad than in those of Champollion.

3. October [3rd], 1814. YOUNG to DE SACY, send-

¹ The italics are mine.

ing him a copy of his “conjectural translation of the Egyptian Inscription of Rosetta.” He says, “I have again read Mr. Åkerblad’s work; and I have found that it agrees in every instance with the results of my own investigation, respecting the sense attributed to the words which the author has examined”; but is careful to say that this conformity relates only to a “few of the first steps of the investigation.” Young believed that the Greek was a translation of the Egyptian text, and says that the “inscription contains at least a hundred different characters, which it is impossible to explain by means of this alphabet, ingenious as it is, at least without long and laborious study.”

4. October 21, 1814. YOUNG to DE SACY, sending him a copy of an alphabet of the enchorial text, and a list of enchorial words with their Coptic equivalents; the alphabet contains 32 characters, three of which had been identified by De Sacy, sixteen by Åkerblad, and the remainder by Young.

5. January 31 [1815]. ÅKERBLAD to YOUNG, describing his work on the Rosetta texts, and enclosing a rendering of the first five lines, with notes, of the enchorial text.

6. July 20, 1815. DE SACY to YOUNG. This letter, if the statements in it be true, is of great importance, for it shows that De Sacy had—in answer to a request made to him by Champollion’s brother, who said that he had received a letter from Young—lent to

Champollion an English translation of "l'inscription Égyptienne," which was made by Young either in 1814 or 1815.¹

De Sacy regards Young's translation as quite conjectural, but thinks that it bears the stamp of probability; he agrees with Young that the Greek text is not the original document of the decree. Following these remarks of De Sacy is a long paragraph in which he warns Young not to reveal too many of his discoveries to Champollion, because he thinks that he is quite capable of pretending that they are his own. As to Champollion's pretence to have discovered many words in the enchorial inscription of Rosetta, he is afraid that this is nothing more nor less than charlatanism, and he goes on to say that he has very good grounds for thinking so. Next we have an allusion to the pretensions of M. Étienne Quatremère, who appears to have "flattered himself that he could read a large portion of the text," and then he says, "Nor can I imagine any of the persons [i.e. Åkerblad, Quatremère, and Champollion] who have professed themselves able to read it, to be possessed of so singular a degree of modesty as to have hitherto withheld their discoveries from the public, if they had

¹ "Monsieur,—Outre la traduction Latine de l'inscription Égyptienne que vous m'avez communiquée, j'ai reçu postérieurement une autre traduction Anglaise imprimée, que je n'ai pas en ce moment sous les yeux, l'ayant prêtée à M. Champollion sur la demande que son frère m'en a faite d'après une lettre qu'il m'a dit avoir reçu de vous."

“been tolerably well established.”¹ Later he suggests that Young should apply his method of decipherment to the hieroglyphic inscription, and supposes that it has a closer connection with the enchorial text than it has with the Greek; in his last sentence he says that Champollion has sent him a letter from Mr. Boughton, and that from it he gathers that Young has made considerable progress in the decipherment of hieroglyphics.

7. August, 1815. YOUNG to ÅKERBLAD, stating that he regards it as hopeless to attempt to read the enchorial text by means of any imaginable alphabet, and traversing many of Åkerblad's statements. He encloses a copy of Porson's translation of the Greek text, and refers to the superior accuracy of that made by Heyne.

¹ “Je pense, Monsieur, que vous êtes plus avancé aujourd'hui, et que vous lisez une grande partie, du moins, du texte Egyptien. Si j'ai un conseil à vous donner, c'est de ne pas trop communiquer vos découvertes à M. Champollion. Il se pourrait faire qu'il prétendît ensuite à la priorité. Il cherche en plusieurs endroits de son ouvrage à faire croire qu'il a découvert beaucoup des mots de l'inscription Égyptienne de Rosette. J'ai bien peur que ce ne soit là que du charlatanisme; j'ajoute même que j'ai de fortes raisons de le penser. Vous n'ignorez sans doute pas que quelq'un en Hollande a annoncé aussi avoir découvert l'alphabet de cette inscription, et qu'à Paris M. Étienne Quatremère se flatte pareillement d'en lire une grande partie. . . . Au surplus, je ne saurais me persuader que si M. Åkerblad, et Quatremère ou Champollion avaient fait des progrès réels dans la lecture du texte Égyptien, ils ne se fussent pas plus empressés de faire part au public de leur découverte. Ce serait une modestie bien rare, et dont aucun d'eux ne me paraît capable.”
—Leitch, *Works of Dr. Young*, vol iii. p. 51.

8. August 3, 1815. YOUNG to DE SACY, announcing that he has been able to translate a part of the hieroglyphic text on the Rosetta Stone, and saying, "After having completed this analysis of the hieroglyphic inscription, I observed that the epistolographic characters of the Egyptian inscription, which expressed the words God, Immortal, Vulcan, Priests, Diadem, Thirty, and some others, had a striking resemblance to the corresponding hieroglyphics; and since none of these characters could be reconciled, without inconceivable violence to the forms of any imaginable alphabet, I could scarcely doubt that they were imitations of the hieroglyphics *adopted as monograms or verbal characters, and mixed with the letters of the alphabet*;"¹. . . .

9. January 20, 1816. DE SACY to YOUNG, stating that he agrees with Young's views as to the Egyptian language. In the last paragraph he comments hostilely on Champollion's behaviour during the past three months, and remarks of him, "Il est sujet à jouer le rôle du geai paré des plumes du paon."

10. May 5, 1816. YOUNG to DE SACY reporting that he is devoting himself to the study of hieroglyphics in general, and that he has found the name of Ptolemy in various inscriptions at Philae, Esna, and Ombos.

The other letters which Mr. Leitch printed in his edition of Dr. Young's Works need not occupy us here, for from the above brief summaries we can see

¹ The italics are mine.

that before the close of the year 1816, Young had succeeded in translating both the hieroglyphic and enchorial texts on the Rosetta Stone, and that he was the first investigator who recognized that hieroglyphic characters were both ALPHABETIC and SYLLABIC, and who proved the truth of his views. When these translations are examined by the light of the Egyptological information which is now available, it is impossible not to feel that the renderings of certain passages of the enchorial text, whether made by Young or by Åkerblad, must have been suggested by the Greek rendering of the enchorial text; but even thus, it is equally impossible to deny to Young the credit of having been the first to give both the idea *and* the proof of the alphabetic values of several of the Egyptian characters, a fact which was doubted by Champollion for some time after the publication of Young's article, EGYPT, in the "Encyclopædia Britannica" in the year 1819. The matter is neatly summed up by Klaproth, in his "Examen Critique des Travaux de feu M. Champollion." Herein he says, "For ten years past people have been talking enthusiastically about the discovery of the 'phonetic alphabet' made by the late M. Champollion, but very few people seem to have any clear idea either of what it really is, or of the results which it has been able to produce. Doctor Young, in England, is beyond contradiction, the first author of this discovery. In 1818 he recognized the alphabetic value of the greater number of the signs

“which form the names of Ptolemy and Berenice, among which he has correctly determined the following seven, which correspond with the results obtained by Champollion.” [Here follow the hieroglyphic characters for **B, F, I, M, N, P, T.**] “The idea that the hieroglyphics could contain an alphabetic section never took root in his mind.” Klaproth proceeds to quote a lengthy extract from Champollion’s work, “*De l’écriture hiératique des Anciens Égyptiens*,” which was published at Grenoble in 1821, wherein, after referring to the works of the Comte de Caylus, Barthélemy, Zoega, and M. de Humboldt, all of whom were agreed that the writing of the Egyptian MSS. was ALPHABETIC, that is to say, that it was composed of signs which were intended to recall the sounds of the spoken language, Champollion goes on to say, “A long study, and above all, an attentive comparison of the hieroglyphic texts with those of the second kind, which are regarded as alphabetic, has led us to a contrary conclusion.” As a result he then states the following:—

1. The writing of the Egyptian MSS. of the second kind (hieratic) is not alphabetic.

2. The second system is only a simple modification of the hieroglyphic system, and differs merely through the form of the signs.

3. This kind of writing is that called hieratic by the Greek writers, and must be considered as hieroglyphic tachygraphy.

4. Finally, the hieratic characters are SIGNS OF THINGS AND NOT SIGNS OF SOUNDS.

Statement No. 4 proves beyond all doubt that when Champollion wrote the work in question he did not only not believe in the *alphabetic character* of any of the Egyptain signs, but also that he never suspected the possibility of such a thing. In the following year (1822), when he published the famous "Lettre à M. Dacier," he published an alphabet consisting of various characters discovered by himself, as well as those the values of which had been ascertained by Dr. Young, and showed that several of the signs which Young had believed to be syllabic were actually alphabetic. We are entitled to ask here, What was it that had caused Champollion to arrive at a conclusion which was diametrically opposed to that which he had asserted so confidently one year before? There is only one answer to this question in my opinion: Champollion altered his opinion because he had either read, or had had read or explained to him, the fact that Young had successfully identified the names of Ptolemy and Berenice in the hieroglyphic text on the Rosetta Stone. His own quick, capable mind led him to grasp the importance of this discovery, and his knowledge of Coptic enabled him to make the fullest use of Young's alphabetic characters, and to apply them to the investigation of the hieroglyphic forms of Greek and Latin proper names other than Ptolemy and Berenice.

It has been popularly supposed that it was Champollion who was the first to identify the name of CLEOPATRA on an obelisk at Philae, but it seems that it was not, and as this is a matter of importance Young's letter to M. Arago,¹ the eminent French astronomer, may be referred to. M. Arago had asked Young why he did not publish a "simple statement of the dates of the several steps" which he had made in the recovery of the literature of the Egyptians, and on the 4th July, 1828, he wrote a letter from Geneva to M. Arago, in which he says, "I told you the other day that I "thought I had done quite as much as was necessary "for asserting my claim, and that I had no reason to "be over-anxious for establishing it any further than "the public at large was perfectly willing to concede "it me. I thought Mr. Champollion had been unjust "to me, but I freely forgave him, without requiring "him to acknowledge his injustice; and on the other "hand I was inclined to believe that he had also for- "given me, without my having made any concession "to him. . . . Now of the nine letters, which I insist "that I had discovered, Mr. Champollion himself "allows me five, and I maintain that a single one "would have been sufficient for all that I wished to "prove; the method by which that one was obtained "being allowed to be correct, and to be capable of "further application. The true foundation of the "analysis of the Egyptian system, I insist, is the great

¹ See Leitch, *Works of Dr. Young*, vol. iii. p. 464.

“fact of the original *identity of the enchorial with the*
“*sacred characters, which I discovered and printed in*
“*1816,*¹ and which Mr. Champollion probably redis-
“covered, and certainly republished in 1821 (1822?);
“*besides the reading of the name of Ptolemy, which I*
“*had completely ascertained and published in 1814,*
“*and the name of Cleopatra, which Mr. Bankes had*
“*afterwards discovered by means of the information*
“*that I had sent him out to Egypt, and which he*
“*asserts that he communicated indirectly to Mr.*
“*Champollion,*¹ and whatever deficiencies there might
“have been in my original alphabet, supposing it to
“have contained but one letter correctly determined,
“they would and must have been gradually supplied by
“a continued application of the same method to other
“monuments which have been progressively discovered
“and made public since the date of my first paper.”





This statement by Young of what he considered to be his just claim in respect of his discoveries in the field of Egyptology is extremely interesting, and the facts which we have given in the earlier pages of this chapter will prove that it is not excessive. His assertion that the name of Cleopatra was identified by Mr. Bankes is supported by Henry Salt (*Essay on Dr. Young's and M. Champollion's Phonetic System of Hieroglyphics*, London, 1825, p. 7), who declares that the discovery was made so far back as 1818! Mr. Bankes noticed that, as the Greek inscription upon

¹ The italics are mine.

the propylaeum at Diospolis Parva “ furnishes the only
“ example extant in all Egypt of the name of a queen
“ Cleopatra preceding (instead of following) that of a
“ king Ptolemy, (which is to be accounted for by
“ referring it to the regency or reign of that Cleopatra
“ who was guardian to her son,) so does the sculpture
“ on the same building furnish the only example,
“ where the female figure, offering, takes a precedence
“ over that of the man : these therefore, it seemed
“ more than probable, must be intended for Cleopatra
“ and Ptolemy. Accordingly, Mr. Bankes proceeded to
“ confront the supposed name of Ptolemy, as furnished
“ to him from the Rosetta Stone by Dr. Young, with
“ the hieroglyphical designation over the male figure,
“ and found an exact agreement. The next step was
“ to examine whether the same two names could be
“ found on the shaft of the obelisk which Mr. Bankes
“ was removing from Philae, that being a known
“ memorial of a Ptolemy and his two Cleopatras ; and
“ upon both being detected, not upon that only, but
“ upon a little temple at Philae, where Mr. Bankes
“ had discovered a dedicatory inscription in Greek of
“ the same sovereign, the matter was brought to com-
“ plete proof, and the result was communicated by
“ Mr. Bankes both to Mr. Salt and Dr. Young, and
“ noted by him also in pencil in the margin of many
“ copies, which he afterwards distributed ; it was so
“ noted, amongst others, in the margin of that sent to
“ Paris to be presented to the French Institute by

“Monsieur Denon. To the plate of that obelisk M. Champollion refers for the discovery and proofs of this important name; but it will be obvious that, without other data, a mere collation of the Greek on the pedestal with the hieroglyphics on the shaft could not, in this instance, have led to such a result.” The above extract is from Mr. Salt’s work, and he adds, “These facts are stated, not so much with a view of detracting from any credit assumed, on whatever grounds, by M. Champollion, as of proving that the chain of evidence which establishes this important name is much more full and complete than M. Champollion has been able to make it appear to his readers.” Thus we are fully justified in saying that before the year 1819 the names of Ptolemy, Cleopatra, and Berenice had been satisfactorily identified in their hieroglyphic forms, and that the credit of doing this belongs to Young and to Mr. Bankes.




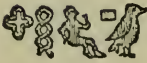
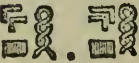
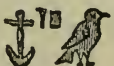




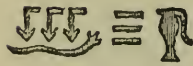


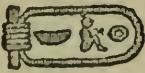

In the above paragraphs frequent mention has been made of Young’s hieroglyphic and enchorial alphabets, and a reproduction of them from his article EGYPT is given on p. 83; printed in modern hieroglyphic type the former appears thus:—

206.		ΒΙΡ	.	.	True value, BA.
207.		Ε	.	.	„ R.
208.		ΕΠΕ	.	.	„ TCH.
209.		Ι	.	.	„ I.

210.		KE, KH	.	True value, SA, KEB.
211.		ee, eeä	.	„ M.
212.		n	.	„ N.
213.		OZE	.	„ R OF L.
214.		OY, OC	.	„ S.
215.		π	.	„ P.
216.		q	.	„ F.
217.		T	.	„ T.
218.		ω	.	„ KHA.

No. 205, which is omitted here, is really two demotic characters, the values of which are BA and R: to these Young gave the value BERE, and so far he was right, but he failed to see that what he considered to be *one* sign was, in reality, two. In Nos. 213 and 214 his consonants were right, but his vowels were wrong. Thus out of a total of thirteen signs, he assigned correct values to six, i.e., , , , , , and , partly correct values to three, i.e., , , and , wrong values to four, i.e., , , , and . In the list of words which he printed in the plates that accompanied his article EGYPT, many of his meanings were right, though a great many of them were wrong; the same must be said of many passages of his translations of the hieroglyphic and enchorial texts on the

Rosetta Stone. At the time they were published no one attempted to criticize them adversely, probably because no one knew as much about the subject as Young, but later, many years after Champollion had improved and extended Young's alphabet, and after scholars like the late DR. LEPSIUS and DR. BIRCH had developed and improved Champollion's Egyptian alphabet and grammar, it became the fashion to belaud the labours of Champollion, and to belittle those of Young. No honest investigator of the works of Young and Champollion can deny that Champollion developed Young's alphabet in a remarkable manner, and in a way which Young could never have done; but neither can he deny that Young was the first to *discover and apply* the alphabetic principle in Egyptian hieroglyphics. Warburton, De Guignes, Barthélemy, and Zoega all *suspected* the existence of alphabetic hieroglyphics, and the three last-named scholars believed that the ovals, or cartouches, contained royal names, but it was Young who *proved* both points. Young, it is true, tried to translate passages, which prudence would have suggested had better be left alone; similarly when Champollion died he did not leave his system in anything like a perfected condition, and if it were judged by its inaccuracies, as the work of Young has been judged by some of his opponents, it would certainly be condemned, and precisely for the same reasons. The success of Champollion's system is, in reality, due to Professor Lepsius and to Dr. Birch.

14. ISIS	- - - - -	
15. NEPHTHE	- - - - -	
16. BUTO [*Athor]	- - - - -	
17. HORUS	- - - - -	
20. APIS	- - - - -	
22. Hyperion [*Horus]	- - - - -	
23. Cteristes [or Cerberus.] [*2 Anubis]		
24. TETRARCHIA	- - - - -	
25. ANUBIS [*Hapi. The Nile]	- -	
26. MACEDO [*not a name]	- - -	
27. Hieracion [*not a name]	- - - -	
28. Cerexochus [*a character of Anubis]		
30. Playtypterus [*Moui]	- - - -	
38. MEMNON [*Amenoph III.]	- - -	
50. PSAMMIS [*Setli]	- - - - -	

The scholars who lived near the time of Young and Champollion, and whose words have weight, speak in no uncertain voice about the priority of Young's discoveries in the field of Egyptology, and its importance. Thus HENRY SALT said that (*Essay*, London, 1825), "The first idea of certain hieroglyphics being intended to represent sounds was suggested by Dr. Young;" WILKINSON said (*Egyptians*, p. 195), "Amidst this mass of error and contradiction, the application of the phonetic principle by Young in 1818, had all the merit of an original discovery;" and DR. BIRCH said (*Egyptian Antiquities*, art. "Rosetta Stone"), "His (i.e. Young's) sagacity in deciphering the name of Ptolemy, and laying down the grand principle of phonetic construction, was, without doubt, the key to the subsequent labours of Champollion le Jeune;" and HINCKS said (*Trans. Royal Irish Acad.* vol. xxi. pp. 133, 134, Dublin, 1848), "Had he (i.e., Champollion) been candid enough to admit that he was indebted to Dr. Young for the commencement of his discovery, and only claim the merit of extending and improving the alphabet, he would probably have had his claims to the preceding and subsequent discoveries, which were certainly his own, more readily admitted by Englishmen than they have been. In 1819 Dr. Young had published his article 'EGYPT' in the supplement to the *Encyclopædia Britannica*; and it cannot be doubted that the Analysis of the names 'Ptolemæus' and 'Berenice' reached Champollion in the interval

“between his publication in 1821 and 1822, and led
 “him to alter his views. . . . The *Grammaire Égyptienne*
 “ought to have been given to the public as
 “his *sole* bequest in the department of Egyptian
 “philology. . . . Even the warmest admirers of Cham-
 “pollion must admit that he left his system in a very
 “imperfect state. Few, probably, will deny that he
 “held many errors to the close of his life, both in what
 “respects the reading of the characters and in what
 “respects the interpretation of the texts.”¹ On the
 other hand, it must be admitted that DR. LEPSIUS held
 the view that “Young’s opinions on the nature of the
 “hieroglyphic system were still essentially false, and
 “that the discovery itself would have remained barren,
 “and would hardly have been hailed as a discovery in
 “the science [of Egyptology] at all, if one had followed
 “in the path which its author himself had proposed.”
 DR. BIRCH seems to have been influenced by Dr.
 Lepsius’ views, for in his sketch on “Egyptian Hiero-
 glyphics” (p. 196) he says, “How far, even in the de-
 “cipherment, he proceeded correctly, may be doubted.
 “. . . But even here (i.e., in Young’s interpretation)
 “there is much too incorrect in principle to be of real
 “use; much of it is beneath criticism.” How the
 former scholar succeeded in blinding himself to facts,
 and how the latter would explain the contradiction in
 his two statements on the matter under discussion we
 need not attempt to inquire.

¹ *Lettre à Rosellini*, Rome, 1837, p. 11.

COPTIC EGYPTIAN. AK.

Α	Alpha	Ⲁ, ⲁ
Β	Beta	Ⲃ
Γ	Gamma	Ⲅ
Δ	Delta	Ⲇ
Ε	Eta	Ⲉ, ⲉ, Ⲋ
Ϝ	St (num)	
Ζ	Zeta	
Η	Theta	Ⲍ, ⲍ, Ⲏ
Ϟ	Theta	Ⲑ
Ι	Iota	Ⲓ, ⲓ, Ⲕ
Χ	Kappa	Ⲗ, ⲗ, Ⲙ
Ⲛ	Lambda	ⲙ, Ⲏ
Μ	Mu	Ⲑ, ⲑ, Ⲓ
Ν	Nu	Ⲕ, ⲕ, Ⲍ, ⲍ
Ξ	Xi	ⲏ, Ⲑ, ⲑ, Ⲓ
Ο	O	Ⲕ, ⲕ, Ⲍ, ⲍ
Π	Pi	Ⲏ, ⲏ, Ⲑ
Ρ	Rho	Ⲓ, ⲓ, Ⲕ, ⲕ, —
Ϛ	Sigma	Ⲍ, ⲍ, Ⲏ, ⲏ, Ⲑ, ⲑ, Ⲓ
Τ	Tau	Ⲇ, ⲇ, Ⲉ
Υ	Upsilon	Ⲋ, ⲋ
Ϙ	Phi	ⲓ, Ⲕ, ⲕ, Ⲍ, ⲍ
ϙ	Chi	Ⲏ
Ϝ	Epsi	Ⲑ, ⲑ
Ϟ	O	Ⲓ, ⲓ, Ⲕ
ϟ	Shei	ⲕ, Ⲍ, ⲍ, Ⲏ, ⲏ
Ϡ	Eci	Ⲑ, ⲑ
ϡ	Chci	Ⲏ, ⲏ, Ⲑ
Ϣ	Hori	
ϣ	Giangia	ⲓ, Ⲕ, ⲕ, Ⲍ
Ϥ	Shina	ⲏ, Ⲑ, ⲑ
ϥ	Dci	Ⲑ
Ⲁ	1	Ⲑ
Ⲃ	2	ⲑ
Ⲅ	3	Ⲓ

Dr. Young's Demotic Alphabet.

The most hostile of Dr. Young's critics among the early investigators of the history of Egyptian decipherment were BUNSEN and SCHWARZE, the former of whom published an incorrect account of the hieroglyphic discovery in *Egypt's Place in Universal History* (vol. i. p. 320 ff.), and the latter a bulky work entitled, *Das Alte Aegypten*, Leipzig, 1843. Bunsen was a personal friend of Champollion, and boasts that he "enjoyed the happiness of his personal acquaintance, and of learning from him the first rudiments of hieroglyphic lore at the foot of the obelisks at Rome" (p. 244); his statements therefore must be accepted with caution, and his criticism cannot be regarded as disinterested. Schwarzdid, evidently, try to write a fair account of the history of

hieroglyphic discovery; but as, until the time when he had nearly finished his great work, he had never seen a copy of Young's article EGYPT, it was impossible for him to know anything of Young's work, except through the medium of the writings of Champollion. Subsequently, however, he obtained from the Berlin Library the loan of Baron von Humboldt's copy of the article, and then he says that he feels it his duty to state that the perusal of the article has greatly increased his admiration for the author's powers of investigation, and that it has shown him that much, especially in the interpretation of symbolical hieroglyphics, which is usually regarded as the property of Champollion, belongs in reality to Dr. Young. (*Das Alte Aegypten*, p. 446).

The reader has now before him the facts which will enable him to arrive at a conclusion in respect of the value of Young's labours in the science of Egyptology, and full references to the sources wherefrom they have been drawn. He who wishes to investigate the matter further will find many small details, which, taken together, form a mass of evidence corroborative of the general argument set forth in the above pages, in John Leitch's edition of the "Miscellaneous Works of the late Thomas Young, M.D., F.R.S., &c.," vol. iii. London, 1855. Finally, it is difficult not to regret that Young did not take steps to refer in detail to the suggestions of Warburton, De Guignes, Barthélemy, Zoega, and Åkerblad, and also that he did not issue

his article EGYPT in book form, or in some way which would have made it available to the general reader. His characteristic diffidence, so far as it concerned his work in hieroglyphic decipherment, is to be regretted.

As Young's translations of the hieroglyphic and enchorial texts on the Rosetta Stone, and his own explanation of his methods, occupy an important place in the history of the decipherment, they are reprinted in the following Appendix.

APPENDIX TO CHAPTER IV.

THE ROSETTA DECREE.

I.—“AN INTERPRETATION OF SOME PARTS OF THE
“HIEROGLYPHIC INSCRIPTION ON THE STONE OF
“ROSETTA, OBTAINED BY COMPARISON WITH
“THE EGYPTIAN AND GREEK” [by Thomas
Young, M.D., F.R.S.].

(*First printed in* ARCHÆOLOGIA, vol. xviii., p. 70,
London, 1817.)

“(1) Eg. 16 ? *The leaders of the armed*
“*men who were hostilely collected, and had laid waste*
“*the country*

“(2) E. 17 *The prices likewise of all*
“*the linen cloths due to the king from the temples and*
“*not made; and of such as were made those which*
“*were proper for exhibition*

“(3) E. 18 *Taking care of their honours*
“*more diligently than others, giving them sacred orna-*
“*ments, carefully attending to them, giving what was*
“*required for their funeral ceremonies splendidly*
“*and gloriously; and the public contributions*
“*.*

“(4) E. 19 *The ancient sacred rites he*

“ *preserved entire: the temple of Apis he adorned mag-*
 “ *nificently, collecting ample treasures and jewels he*
 “ *presented them to Apis: he founded altars and temples*
 “ *and shrines: he corrected*

“ (5) E. 20 *According to the established*
 “ *rites in his kingdom, wherefore the great gods have*
 “ *given him health, victory, strength, and other good*
 “ *gifts; the royal power remaining to him and to*
 “ *his children for ever, with good fortune and*
 “ *prosperity. The priests have decreed unalterably*
 “

“ (6) E. 22 *Of his ancestors the*
 “ *saviour gods, the honours be increased greatly, that*
 “ *there be erected an image of the young king Ptolemy,*
 “ *ever living, beloved by Vulcan, the god illustrious*
 “ *and munificent, which shall be called sacred to Ptolemy*
 “ *the protector of his country, to Ptolemy who has*
 “

“ (7) E. 23 *Of Egypt: they shall wor-*
 “ *ship each image three times a day, and adorn them*
 “ *with sacred ornaments, and pay them other lawful*
 “ *honours, in like manner as to the other gods of the*
 “ *country, in the sacred assemblies, with the customary*
 “ *rites on all public occasions: and there shall be conse-*
 “ *crated to the young king Pto*

“ (8) E. 24 *And a statue of gold, and*
 “ *placed in all the temples of Egypt, in the sacred*
 “ *recesses with the shrines of the gods of the country:*
 “ *and on each of the days of the great assemblies in*

“ honour of all the gods, when the statues are carried
 “ in procession, also the shrine and statue of the god
 “ illustrious and munificent shall be carried : and in
 “ order that the *golden* shrine may be distinguished at
 “ this day

“ (9) E. 26 The *golden* shrine, like to
 “ the asp bearing diadems upon all the sacred shrines :
 “ and in the middle shall be the crown called *Pschent*
 “ which in the temple of *Memphis* was worn by the
 “ king, when in that temple he assumed the royal
 “ power ; there shall also be added to the sacred orna-
 “ ments of the quadrangle of each of the divine crowns
 “ of

“ (10) E. 27 Him who has rendered his
 “ country glorious, the asp bearing diadem of him who
 “ has adorned the upper and the lower regions ; and
 “ since the thirtieth of Mesore, the birth day of the god
 “ ever living, appointed to be celebrated by an orna-
 “ mented assembly in the temples, and likewise the
 “ eighteenth of Mechir, on which the young king
 “ assumed the government of the kingdom of his father,
 “ have been days auspicious to the happiness of all
 “ men

“ (11) E. 28 Of his sacred father : on each
 “ of these days, the eighteenth and thirtieth of every
 “ month, there shall be an assembly in the temples and
 “ in all the holy places, celebrated with sacrifices and
 “ libations, and with other lawful honours, usual in each
 “ monthly assembly : and the offerings in the assemblies

“ *shall be observed, with the services performed in the*
 “ temples

“ (12) E. 29 Ptolemy the ever living,
 “ beloved by [Vulcan], the god illustrious and munifi-
 “ cent, every year from the first of Thoyth for five days,
 “ celebrating the assembly with *crowns*, and sacrifices
 “ and libations, with appropriate honours; and the
 “ priests of all the temples under the dominion of Egypt
 “ shall be called servants of the god illustrious and
 “ munificent, besides the other sacerdotal names by
 “ which they are called

“ (13) E. 30 The priesthood of the god
 “ illustrious and munificent: and it *shall be lawful*
 “ *that the festival of the king be celebrated by all private*
 “ *persons disposed to honour him*: they may consecrate
 “ likewise a shrine to the king illustrious and munifi-
 “ cent, and keep it in their houses, performing all
 “ manner of sacred rites both monthly and yearly; in
 “ order that it may be manifest that all the inhabitants
 “ of Egypt

“ (14) E. 31 With due respect: and they
 “ have resolved to engrave on a column of hard stone,
 “ in sacred characters, in the characters of the country,
 “ and in Greek, the present decree; and to place it in
 “ all the temples under the dominion of Egypt, of the
 “ first, and second, and third order, wherever shall be
 “ the image of the young king Ptolemy, the ever
 “ living, beloved by Vulcan, the god illustrious and
 “ munificent.”

II.—CONJECTURAL TRANSLATION OF THE DEMOTIC TEXT BY DR. THOMAS YOUNG, F.R.S., LAID BEFORE THE SOCIETY OF ANTIQUARIES OF LONDON, MAY 19TH, 1814, AND PRINTED IN *ARCHAEOLOGIA* IN THE VOLUME PUBLISHED IN 1815.

- 1 [In the ninth year, on the fourth day of Xanthicus] the eighteenth of the Egyptian month Mechir, of the young king, who received the government of the country from his father, lord of the asp bearing diadems, illustrious in glory, who has established Egypt, the just, the beneficent, the pious towards the gods, victorious over his enemies, who has improved the life of mankind, lord of the feasts of thirty years, like Vulcan the mighty king, like the Sun,
- 2 [the mighty king of the upper and] lower countries, the offspring of the parent loving gods, approved by Vulcan, to whom the Sun has given the victory, the living image of Jove, the offspring of the Sun, Ptolemy, the ever living, beloved by Vulcan, the god illustrious, munificent (the son of) Ptolemy and Arsinoe, the parent loving gods, the priest of Alexander and the saviour gods and the
- 3 [brother gods, and the gods] beneficent, and the parent loving gods, and the king Ptolemy, the god illustrious, munificent, being Aëtus (the son of Aëtus); Pyrrha, the daughter of Philinus, being

- the prize bearer of Berenice the beneficent ; Areia,
the daughter of Diogenes, being the bearer
- 4 [of baskets of Arsi]noe the brother loving ; Irene,
the daughter of Ptolemy, being priestess of Arsinoe
the parent loving ; it was this day decreed by the
High priests, the Prophets, those who enter the
sacred recesses to attire the gods, the wing bearers
and sacred scribes, and the rest of the priests who
come from the temples of Egypt,
- 5 [to meet the king, at] the assembly of the assump-
tion of the lawful power of king Ptolemy, the ever
living, beloved by Vulcan, the god illustrious,
munificent, succeeding his father ; and who
entered the temple of Memphis, and said :
Whereas king Ptolemy, the ever living, the god
illustrious, munificent, (son of) king Ptolemy
- 6 [and queen] Arsinoe, the parent loving gods, has
given largely to the temples of Egypt, and to all
within his kingdom, being a god, the offspring of a
god and a goddess, like Orus, the son of Isis and
Osiris, who fought in the cause of his father,
Osiris ; and being pious and beneficent toward the
gods, has bestowed much silver and corn, and much
treasure, on the temples of Egypt,
- 7 [and has spent much] in order to render the land
of Egypt tranquil, and to establish the temples
properly : and in all things within his lawful
power has been benignly disposed : of the military
imposts and tributes of Egypt, some he has

- lowered, others he has remitted altogether, in order that private individuals and all other men may prosper in the days of his
- 8 [reign]: and what was owing to the crown from the Egyptians, and from all under his dominion, amounting to a large sum, he remitted altogether; those who were imprisoned, and who were strongly accused of crimes for many years, he pardoned: he ordered also that the properties of the gods, and the collections of corn and silver made “annually” . . .
- 9 [likewise] also the portions belonging to the gods from the vineyards and the gardens, and all the other things which had been due to them, as appointed in the time of his father, should remain unaltered; he ordered also the priests not to pay more for their sacerdotal fees than what was required until the first year of his late father; he excused those
- 10 [subject] to the power of the temples from the parade of the required voyage to Alexandria every year; he ordered also the press for naval warfare to be omitted; two parts of the “cotton” garments required to be made for the use of the king in the temples he excused; what had been done improperly for many years he restored to proper
- 11 [order]; being careful that due respect should be paid to the gods according to propriety; and

likewise that justice should be done to all, like the great, great Hermes; he ordered also those who had come down, military persons and others disposed to hostility, in the tumultuous times of Egypt, to return

- 12 [to] their own properties and remain there; he took care to send foot, horse, and ships against those who had come by sea and land against Egypt, spending much treasure of silver and corn, in order that the temples and the inhabitants of Egypt might be tranquil; proceeding against the city of Lycopolis
- 13 [in] Busiris, which had been hostilely occupied and fortified, with ample stores of arms, and all other things necessary for sustaining the siege, the hostility of the guilty persons collected into it having been long declared, they having done much mischief to the country, to the Egyptians, and to the sacred things; the king, with extensive ramparts and ditches and walls approaching the city surrounded it; the king, collecting much silver and treasures for the purpose, set foot soldiers to guard them, and horse; the river Nile having overflowed in the eighth year, and the fields being usually injured greatly by it at that time,
- 15 he restrained the rivers, securing their mouths in many places; the king took the city in no long time by force of arms; the guilty persons collected

into it he utterly destroyed ; as, in the times of his ancestors, those who were collected in the same place were destroyed by Orus, the son of Isis and Osiris, and by Hermes :

- 16 the leaders of the revolted and embodied troops who had laid waste the country, and had done injury to the temples, fighting for his kingdom, for his father, and for the gods, when he came to Memphis to the solemnity of the assumption of the lawful power received from his father, he punished all severely ; he remitted what to the
- 17 crown was due from the temples, as far as the eighth year, amounting to much corn and treasure ; and likewise the prices of the “cotton” garments, tributary from the temples, which ought to have been contributed for the use of the king, and those which were contributed for exhibition, from the same time ; he ordered also the annual artaba which had remained due from each arura of sacred land,
- 18 likewise the annual ceramium from each arura of the vineyards, to be remitted to the gods ; he gave largely to Apis, to Mneuis, and to the other sacred animals of Egypt ; taking care more and more beneficently than his ancestors for their honours at all times, and furnishing what was requisite for their funerals splendidly and gloriously ; the payments
- 19 to his own temples, with assemblies ; and sacrifices,

and other honours, he appointed; the public ceremonies of the temples, and all the other rites of Egypt, he established in order according to the laws; he bestowed many treasures of gold, and silver, and precious stones, on the temple of Apis; and he founded temples of the first order, temples

20 for the public, and altars, and founded chapels in addition to the primary temples of the gods; what was deficient he restored as was requisite, having the feelings of a beneficent god in things relating to the deities; and, having made inquiries, he renewed the most sacred temples in his kingdom, according to their usages; wherefore the gods all powerful have given him health, victory over all,

21 strength, and all other good gifts, the power of his kingdom remaining to him and to his descendants for ever: and they shall remain with good fortune. It is approved by the priests of all the temples of Egypt, that the honours at present paid to King Ptolemy, the ever living, the god illustrious and munificent, in the temples,

22 those of his parents, the father loving gods, those of the predecessors of his parents, the beneficent gods, those of the predecessors of the predecessors of his parents, the brother gods, those of the predecessors of the ancestors of his parents, the saviour gods, he augmented greatly: there shall

- be erected an image of King Ptolemy, the ever-living, the god illustrious and munificent,
- 23 which shall be called sacred to Ptolemy studious of the prosperity of the country, to Ptolemy who has fought for Egypt; and to the image the greatest god of the temple shall offer the trophies of victory, in each and every temple, in the most conspicuous place in the temple: all which things shall be arranged according to the custom of Egypt: the priests shall worship the images in each and every temple three times a day,
- 24 and shall attach to them sacred ornaments, addressing them by name, with other legitimate rites, as is done to the other gods in assemblies and feasts from day to day: there shall be made a statue of King Ptolemy, the god illustrious and munificent (son of) Ptolemy and Queen Arsinoe, the parent loving gods, and a shrine of gold in each temple
- 25 and every temple, and placed in the sacred recesses, with the other golden shrines; and in the great assemblies, at the solemnity of the procession of the gods, the shrine of the god illustrious and munificent shall be placed: and, in order that the shrine may be distinguished both at this day and at future times, there shall be placed on it the golden ornaments of the king, the ten asp bearing diadems, as is
- 26 usual; the golden ornaments on the shrine shall

- be asp bearing diadems, as on the other shrines : there shall be placed in the midst of them the ornament which the king wore upon his entry into the temple at Memphis, when he celebrated the rites of the assumption of the lawful power from his father, the crown Pschent, which ornament he then wore : and there shall be upon
- 27 the golden ornaments the quadrangle of the ever-living, and on it shall be placed with the asp bearing diadems, ample golden phylacteries, projecting over the golden shrine ; there shall be placed on the asp bearing diadems ample phylacteries, declaring that they belong to the king who has rendered the upper and the lower country illustrious : and since the 30th of Mesore on which
- 28 the birth-day of the king is appointed to be celebrated with an assembly and feast in the temples, likewise the eighteenth of Mechir, on which the robed festival of the assumption of his legitimate power is held, have been auspicious days for all men, being dedicated to the king ever living, and to the assumption of his lawful power : on these days, the 30th and the 18th, there shall be held an assembly every month in all the temples of Egypt, with sacri-
- 29 fices, libations, and other lawful honours, as in the other assemblies, the monthly assemblies, and the usual offerings shall be made, with homages, and

- solemn worship in the temples : there shall be held an assembly and feast in the temples, and in all Egypt, to king Ptolemy the ever living, the god illustrious and munificent, every year, from the first of Thoyth for five days, on which crowns shall be worn,
- 30 with sacrifices, libations, and other honours : the priests living in the temples of Egypt, in every temple, shall be called priests of the god illustrious and munificent, besides the other sacerdotal names which they bear, in all edicts, and all acts belonging to the priesthood of the god illustrious and munificent : and it shall be lawful that the festival be celebrated
- 31 with proper honours by all other individuals, and that they may consecrate in like manner a golden shrine to the god illustrious and munificent, with due respect, keeping it in their houses, observing the assemblies and feasts, as appointed, every year : which shall be done in order that it may be made manifest that the inhabitants of Egypt honoured the god illustrious and munificent,
- 32 as it is just to do : and this decree shall be engraved on a hard stone, in sacred characters, in common characters, and in Greek, and placed in the first temples, and the second temples, and the third temples, wherever may be the sacred image of the king whose life is for ever.

III.—ANALYSIS OF THE TRIPLE INSCRIPTION OF
ROSETTA, by Thomas Young, M.D., F.R.S. From
the Article EGYPT in the SUPPLEMENT to the
ENCYCLOPÆDIA BRITANNICA, vol. iv., 1819.

THE block or pillar of black basalt, found by the French in digging up some ground at Rosetta, and now placed in the British Museum, exhibits the remains of three distinct inscriptions; and the last, which is in Greek, ends with the information, that the decree, which it contains, was ordered to be engraved in three different characters, the sacred letters, the letters of the country, and the Greek. Unfortunately a considerable part of the first inscription is wanting: the beginning of the second, and the end of the third, are also mutilated; so that we have no precise points of coincidence from which we can set out, in our attempt to decipher the unknown characters. The second inscription, which it will be safest to distinguish by the Greek name *enchorial*, signifying merely the character "of the country," notwithstanding its deficiencies near the beginning, is still sufficiently perfect to allow us to compare its different parts with each other, and with the Greek, by the same method that we should employ if it were entire. Thus, if we examine the parts corresponding, in their relative situation, to two passages of the Greek inscription in which *Alexander* and *Alexandria* occur, we soon recognize two well marked groups of characters resembling each other, which we

may therefore consider as representing these names ; a remark which was first made by Mr. de Sacy, in his Letter relating to this inscription. A small group of characters, occurring very often in almost every line, might be either some termination or some very common particle ; it must, therefore, be reserved, till it is found in some decisive situation, after some other words have been identified, and it will then easily be shown to mean *and*. The next remarkable collection of characters is repeated twenty-nine or thirty times in the enchorial inscription ; and we find nothing that occurs so often in the Greek, except the word *king*, with its compounds which is found about thirty-seven times. A fourth assemblage of characters is found fourteen times in the enchorial inscription, agreeing sufficiently well in frequency with the name of *Ptolemy*, which occurs eleven times in the Greek, and generally in passages corresponding to those of the enchorial text in their relative situation ; and, by a similar comparison, the name of Egypt is identified, although it occurs much more frequently in the enchorial inscription than in the Greek, which often substitutes for it country only, or omits it entirely. Having thus obtained a sufficient number of common points of sub-division, we may next proceed to write the Greek text over the enchorial, in such a manner that the passages ascertained may all coincide as nearly as possible ; and it is obvious that the intermediate parts of each inscription will then stand very near to the corresponding passages of the other.

In this process it will be necessary to observe that the lines of the enchorial inscription are written from right to left, as, Herodotus tells us, was the custom of the Egyptians; the division of several words and phrases plainly indicating the direction in which they are to be read. It is well known that the distinct hieroglyphical inscriptions engraved on different monuments differ in the direction of the corresponding characters; they always face the right or the left of the spectator according as the principal personages of the tablets, to which they belong, are looking in the one or the other direction; where, however, there are no tablets, they almost always look towards the right; and it is easily demonstrable that they must always have been read beginning from the front, and proceeding to the rear of each rank. But the Egyptians seem never to have written alternately backwards and forwards as the most ancient Greeks occasionally did. In both cases, however, the whole of the characters thus employed were completely reversed in the two different modes of using them, as if they were seen in a glass, or printed off like the impression of a seal.


By pursuing the comparison of the inscriptions, thus arranged, we ultimately discover the signification of the greater part of the individual enchorial words; and the result of the investigation leads us to observe some slight differences in the form and order of some parts of the different inscriptions which are indicated in the "conjectural translation," published in the *Archæologia*

and in the *Museum Criticum*. The degree of evidence in favour of the supposed signification of each assemblage of characters may be most conveniently appreciated, by arranging them in a lexicographical form, according to the words of the translation; the enchorial words themselves not readily admitting a similar arrangement: but the subject is not of sufficient interest for the public, to make it necessary that this little lexicon should be engraved at length.

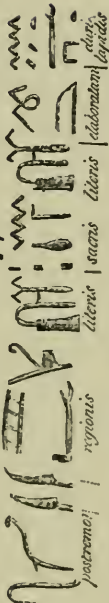
It might naturally have been expected that the final characters of the enchorial inscription, of which the sense is thus determined with tolerable certainty, although the corresponding part of the Greek is wanting, would have immediately led us to a knowledge of the concluding phrase of the distinct hieroglyphical characters, which remains unimpaired. But the agreement between the two conclusions is by no means precise, and the difficulty can only be removed by supposing the king to be expressly named in the one, while he is only designated by his titles in the other. With this slight variation, and with the knowledge of the singular accident, that the name of Ptolemy occurs three times in a passage of the enchorial inscription, where the Greek has it but twice, we proceed to identify this name among the sacred characters, in a form sufficiently conspicuous, to have been recognized upon the most superficial examination of the inscriptions, if this total disagreement of the frequency of occurrence had not imposed the condition

of a long and laborious investigation, as an indispensable requisite for the solution of so much of the enigma; this step, however, being made good, we obtain from it a tolerably correct scale for the comparative extent of the sacred characters, of which it now appears that almost half of the lines are entirely wanting, those which remain being also much mutilated. Such a scale may also be obtained, in a different manner, by marking, on a straight ruler, the places on which the most characteristic words, such as *god*, *king*, *priest*, and *shrine* occur, in the latter parts of the other inscriptions, at distances proportional to the actual distances from the end; and then trying to find corresponding characters among the hieroglyphics of the first inscription by varying the obliquity of the ruler, so as to correspond to all possible lengths which that inscription can be supposed to have occupied, allowing always a certain latitude for the variations of the comparative lengths of the different phrases and expressions. By these steps it is not very difficult to assure ourselves, that a *shrine* and a *priest* are denoted by representations which must have been intended for pictures of the objects denoted by them; and this appears to be the precise point of the investigation at which it becomes completely demonstrative, and promises a substantial foundation for further inferences. The other terms, *god* and *king*, are still more easily ascertained, from their situation near the name of Ptolemy.

The most material points of the three inscriptions


 ΤΕΡΕΟΥΛΙΟΥ ΤΟΙΣ ΤΕΡΟΙΣ ΚΑΙ ΕΓΧΩΡΙΟΙΣ ΚΑΙ ΕΛΛΗΝΙΚΟΙΣ

ἑλίς | regionis | ἑλίς | regionis
 ἑλίς | regionis | ἑλίς | regionis
 ἑλίς | regionis | ἑλίς | regionis



ΓΡΑΜΜΑΣΙΝ ΚΑΙ ΣΤΗΛΙΕΝΕ ΚΑΣΤΛΙ ΤΩΝ ΤΕ ΠΡΩΤΩΝ ΚΑΙ ΔΕΥΤΕΡΩΝ

ἑλίς | regionis | ἑλίς | regionis
 ἑλίς | regionis | ἑλίς | regionis
 ἑλίς | regionis | ἑλίς | regionis





ΒΑΣΙΛΕΥΟΝΤΟΣ ΤΟΥ ΝΕΟΥ ΚΑΙ ΠΑΡΑΜΒΟΝ ΤΟΣ ΤΗΝ ΒΑΣΙΛΕΥΟΝΤΟΣ

ἑλίς | regionis | ἑλίς | regionis
 ἑλίς | regionis | ἑλίς | regionis
 ἑλίς | regionis | ἑλίς | regionis

Specimen of Dr. Young's translation of parts of the last two lines of the texts on the Rosetta Stone.

having been thus identified, they may all be written side by side, and the sense of the respective characters may be still further investigated by a minute comparison of the different parts with each other. The last line of the sacred characters, with the corresponding parts of the other inscriptions, will serve as a fair specimen of the result that has been attained from these operations.

In thus comparing the enchorial with the sacred characters, we find many coincidences in their forms, by far too accurate to be compatible with the supposition that the enchorial could be of a nature purely alphabetical. It is evident, for example, that the enchorial characters for a *diadem*, an *asp*, and *everliving*, are immediately borrowed from the sacred. But this coincidence can certainly not be traced throughout the inscriptions; and it seemed natural to suppose, that alphabetical characters might be interspersed with hieroglyphics, in the same way that astronomers and chemists of modern times have often employed arbitrary marks, as compendious expressions of the objects which were most frequently to be mentioned in their respective sciences. But no effort, however determined and persevering, had been able to discover any alphabet, which could fairly be said to render the inscription, in general, at all like what was required to make its language intelligible Egyptian; although most of the proper names seemed to exhibit a tolerable agreement with the forms of letters indicated by Mr. Åkerblad; a coincidence,

indeed, which might be found in the Chinese, or in any other character not alphabetical, if they employed words of the simplest sounds for writing compound proper names. The question, however, respecting the nature of the enchorial character, appears to be satisfactorily decided by a comparison of various manuscripts or papyrus, still extant, with each other. Several of these published in the great *Description de l'Égypte*, have always been considered as specimens of the alphabetical writings of the Egyptians, and certainly have as little appearance of being imitations of visible objects, as any of the characters of this inscription, or as the old Arabic or Syriac characters, to which they bear, at first sight, a considerable resemblance. But they are generally accompanied by tablets, or delineations of certain scenes, consisting of a few visible objects, either detached, or placed in certain intelligible relations to each other; and we may generally discover traces of some of these objects, among the characters of the text that accompanies them. A similar correspondence between the text and the tablets is still more readily observable in other manuscripts, written in distinct hieroglyphics, slightly yet not inelegantly traced, in a hand which appears to have been noted by the term *hieratic*; and by comparing with each other such parts of the text of these manuscripts, as stand under tablets of the same kind, we discover, upon a very minute examination, that every character of the distinct hieroglyphics has its

corresponding trace in the running hand ; sometimes a mere dash or line, but often perfectly distinguishable, as a coarse copy of the original delineation, and always alike when it answers the same character. The particular passages which establish this identity, extending to a series of above ten thousand characters, have been enumerated in the *Museum Criticum*; they have been copied in adjoining lines, and carefully collated with each other ; and their number has been increased, by a comparison with some yet unpublished rolls of papyrus lately brought from Egypt. A few specimens from different manuscripts will be sufficient to show the forms through which the original representation has passed in its degradation from the *sacred* character, through the *hieratic*, into the *epistolographic*, or common running hand of the country.

It seems at first sight incomprehensible, that this coincidence, or rather correspondence, should not be equally observable in the two inscriptions of the Rosetta Stone, which, if the enchorial character is merely a degradation of the sacred, must naturally be supposed to be as much alike as those of the different manuscripts in question ; while, in reality, we can but seldom trace any very striking analogy between them. But the enchorial character, having been long used in rapid writing, and for the ordinary purposes of life, appears to have become so indistinct in its forms, that it was often necessary to add to it some epithet or synonym, serving to mark the object more distinctly ;

just as, in speaking Chinese, when the words are translated from written characters into a more limited number of sounds, it is often necessary, on account of the imperfection of the oral language, to add a generic word, in order to determine the signification, and to read, for example, *a goose bird*, when a *goose* only is written, in order to distinguish it from some other idea implied by a similar sound; and even in English we might sometimes be obliged to say a *yew-tree*, in order to distinguish it from a *eve sheep*, or *you yourself*, or the *letter u*. The enchorial character, therefore, though drawn from the same source, can scarcely, in this form, be called the same language with the sacred hieroglyphics, which had probably remained unaltered from the earliest ages, while the running hand admitted all the variations of the popular dialects, and bore but a faint resemblance to its original prototype. Indeed, if it had been completely identical, there could have been no propriety in repeating the inscription with so slight a change of form.

The rituals and hymns, contained in the manuscripts which have been mentioned, are probably either of higher antiquity than the inscription of Rosetta, or had preserved a greater purity of character, as having been continually copied from older originals. It is also remarkable that, in one of these rolls of papyrus, engraved by Denon, the introduction is in the sacred character, and some of the phrases contained in it may be observed to be repeated in the subsequent part of

the manuscript, which is in a kind of running hand, though somewhat less degraded than in most other instances.

It was not unnatural to hope that the comparison of these different manuscripts would have assisted us very materially in tracing back all the enchorial characters to the corresponding hieroglyphics, as far as the parts of the respective inscriptions remain entire, and even in filling up the deficiencies of the sacred characters where they are wanting; and something has certainly been gained from it with respect to the names of several of the deities; but on account of the differences which had crept in between the forms of the language, expressed by the sacred and the cursive characters, the advantage has hitherto been extremely limited. - It seems, indeed, to have been a condition inseparable from the whole of this investigation, that its steps should be intricate and laborious beyond all that could have been imagined from our previous knowledge of the subject; and that while a number of speculative reasoners have persuaded themselves, at different times, that they were able to read through a hieroglyphical inscription in the most satisfactory manner, beginning at either end, as it might happen, the only monument that has afforded us any real foundations for reasoning on the subject is more calculated to repress than to encourage our hopes of ever becoming complete masters of the ancient literature of Egypt; although it is unquestionably capable of serving as a key to much important information with

respect to its history and mythology; nor is it by any means impossible that a careful consideration of other monuments already known, or of such as are now discovered from day to day, may enable us to detect a number of unknown characters so situated with respect to others, which are already understood, as to carry with them their own interpretation, supported by a degree of evidence far exceeding mere conjecture.

IV.—THE WORKS OF THOMAS YOUNG, M.D., F.R.S.

- 1 Remarks on the Ancient Egyptian Manuscripts, with Translation of the Rosetta Inscription. Read May 19th, 1814. Published in *Archæologia*, vol. xviii., 1817.
- 2 Remarks on some leather rolls inscribed in Coptic. Legh's *Narrative of a Journey in Egypt*. London, 1816. Appendix, p. 153 ff., with a facsimile.
- 3 The article EGYPT in the "Encyclopaedia Britannica," Supplement, vol. iv., 1819.
- 4 The Article LANGUAGES in the "Encyclopaedia Britannica," Supplement, vol. v., 1824.
- 5 The Article HERCULANEUM in the "Encyclopaedia Britannica," Supplement, vol. iv. p. 624.
- 6 On the Egyptian Literature. In *Museum Criticum*, Nos. vi. and vii., Cambridge, 1816, 1821.
- 7 Inscription on the Paw of the Great Sphinx. "Quarterly Review," vol. xix. p. 411.

- 8 Observations on a Greek Manuscript on Papyrus. In *Archaeologia*, vol. xix. p. 156.
- 9 An account of some recent discoveries in Hieroglyphical Literature, and Egyptian Antiquities. Including the author's original alphabet, as extended by Mr. Champollion, with a translation of five unpublished Greek and Egyptian Manuscripts. London, 1823.
- 10 Rudiments of an Egyptian Dictionary in the ancient enchorial character; containing all the words of which the sense has been ascertained. [When Dr. Young had read the 96th page of the proofs he was overtaken by death, so that the correction of the last pages as well as the Indexes were attended to by Dr. Tatham, to whose Coptic Grammar the Egyptian Dictionary formed the Appendix. The Coptic Grammar appeared in two parts, London, 1830.]
- 11 Hieroglyphics, collected by the Egyptian Society. Arranged by Thomas Young, London, folio. The first part of this collection was issued in 1823, and the second in 1828.

CHAPTER V.

THE ROSETTA STONE AND THE LABOURS
OF CHAMPOLLION.

JEAN FRANÇOIS CHAMPOLLION, surnamed LE JEUNE, was born at Figeac on December 24, 1790, and died on March 4, 1832. When a boy he made very rapid progress in classical studies, and he devoted much time to the study of botany and mineralogy; quite early in life he exhibited a decided taste for oriental languages, and at the age of thirteen he is said to have possessed a fair knowledge of Hebrew, Syriac, and Chaldee. In 1805 his brother, Champollion Figeac, took him to Paris, and obtained admission for him to the School of Oriental Languages, and introduced him to De Sacy. Soon after his arrival in Paris, he began to study the inscriptions on the Rosetta Stone, and in writing to his brother on the subject, De Sacy said, “ Je ne pense pas qu’il doive s’attacher au déchiffre-
“ ment de *l’inscription de Rosette*. Le succès dans ces
“ sortes de recherches est plutôt l’effet d’une heureuse
“ combinaison de circonstances que celui d’un travail
“ opiniâtre, qui met quelquefois dans le cas de prendre

“des illusions pour des réalités.”¹ In 1812 he was nominated Professor of Ancient History to the Faculty of Letters at Grenoble, where he still carried on his oriental studies.

When he arrived in Paris he found that those who occupied themselves with the study of hieroglyphics were still wedded to the view that they formed a symbolic language, and in trying to verify this opinion he wasted a whole year. About this time he laid down a definite plan of work for himself, and decided to publish a large treatise on Egypt in several volumes. The first part of this publication appeared at Grenoble in 1811, entitled, *Introduction*; it was never sold, and only about thirty copies were printed; but it reappeared, though without the analytical table of Coptic geographical names, under the title of *L'Égypte sous les Pharaons*, 2 vols. 8vo., Paris, 1814. It was intended that the whole work should treat of:—

1. Geography.
2. Religion.
3. Language.
4. The writing and history of Egypt up to the invasion of Cambyses.

The first part, that on the Geography of the country, was published in 1814, and the volume was presented and dedicated to the king; the whole undertaking would, according to Champollion's own estimate, occupy *fifty years*! In the Preface he speaks of the reading of the Egyptian MSS., and goes on to say that the first and easiest step to be taken with a view of arriving at a satisfactory rendering of the

¹ *Les Deux Champollion*, Grenoble, 1887, p. 155.



JEAN FRANÇOIS CHAMPOLLION.

Born December 24th, 1790; died March 4th, 1832.

[From *Les Deux Champollion*, Grenoble, 1887.]

same is the "reading of the Egyptian text (by which "he probably meant the *enchorial* version) of the "inscription of Rosetta. I have had the happiness to "see my efforts crowned with an almost complete "success; several passages in the Egyptian text are "quoted in the two volumes which I now publish " (p. xvii.). . . . The results which I have obtained "ought equally to apply to the reading of the alpha- "betic MSS.; my first impressions do not permit me "to have any doubt on this subject" (p. xviii.). Whatever are the extracts from the *enchorial* version, which may be given in the volumes, it is clear that Champollion's knowledge of the text was not in advance of that of Åkerblad, and we shall see that his studies of the inscription remained unfruitful until after the publication of Young's article EGYPT. If we may depend on De Sacy's statement in a letter to Young (see above, p. 70), we must believe that some time between 1815 and 1819 a copy of Young's paper was put into his hands. Whether, however, this be true or not, it is impossible to imagine that Champollion, who had publicly stated that his work on Egypt might take him fifty years to write, could be ignorant of such an epoch-making work on Champollion's own chosen subject, as the article EGYPT. Copies were sent broadcast throughout Europe, and it was as well known in Paris as in London.

In 1821 Champollion published his work *De l'écriture Hiéroglyphique des Anciens Égyptiens*, in which, as we

have already shown by an extract, he maintained that hieroglyphics were "signs of things and not signs of sounds," and judging from the book itself, it is pretty clear that he had either not understood the bearing and importance of Young's discoveries in hieroglyphic decipherment, or had determined to ignore them. The most important thing announced in the book was the fact that the "hieratic system is only a simple modification of the hieroglyphic system," but this Young had already discovered *and published!* Champollion sent a copy of his work to Young but, for some reason or other, he withheld the letterpress, as Leitch thinks (p. 74) "with the object of concealing the date of publication. "Dr. Young accordingly remained for several years "under the impression that this work had been published at a much earlier period."¹

¹ Champollion had certainly opportunities of knowing the results of Young's researches, through the savans of Paris; but Young learned nothing of his from De Sacy, further than that he made false pretensions to have discovered the meaning of many words in the Rosetta inscription, and that he was sufficiently unscrupulous to appropriate Dr. Young's discoveries if the latter did not observe more caution. This warning was given by De Sacy, after lending Champollion at Dr. Young's request the latter's translation of the Egyptian inscription on the Rosetta Stone. At this period there could be no rivalry between them, as Dr. Young knew very little more of Champollion's studies than that, although they had been of long duration, they seemed to have produced scarcely any other result than the adoption of Akerblad's discoveries, without acknowledgment. Chevalier Bunsen speaks with evident pride of his intimacy with Champollion, whose character, he, strangely enough, seems to admire as well as his talents, and it is probable that he received from him personally

On September 17, 1822, Champollion read his *Mémoire* on the hieroglyphics, and exhibited his hieroglyphic Alphabet, with its Greek and Demotic¹ equivalents, before the *Académie des Inscriptions*. The paper created a great sensation in Paris, and appears to have provoked general interest in Egyptology among learned men in general throughout Europe. In the same year he published his "*Lettre à M. Dacier, relative à l'alphabet des Hiéroglyphes phonétiques employés par les Égyptiens pour inscrire sur leurs monuments les titres, les noms et les surnoms des souverains grecs et romains*, Paris, 1822. Avec 4 planches." The "Lettre" is a well and carefully written pamphlet of fifty-two pages, in which the author, following on the path already marked out for him by Young, and making use of the alphabetic values of the hieroglyphic signs which occur in the

the assertion of his originality as regards the above discovery; but when we recollect that Champollion appropriated other discoveries of Young, as well as those of Akerblad and Bankes, and that his charlatanerie and literary dishonesty are acknowledged by some of the most eminent of his countrymen, such as De Sacy and Letronne, men whom he himself distinguished by his especial approbation and regard (see *Précis, Avertissement*, 2nd ed.), we cannot help thinking that Chevalier Bunsen, in adopting Champollion's representations in this and other instances with such easy faith, has been, to use De Sacy's expression, the "dupe de son charlatanisme." We have elsewhere pointed out the injustice which Schwarze has done to Dr. Young from a similar reliance on Champollion's misstatement.—Leitch, *op. cit.*, vol. iii. pp. 74, 164, 179.

¹ As the writing which was called "enchorial" by Akerblad and Young is now generally known as "Demotic" we shall henceforward use that appellation.



names of Ptolemy and Berenice, which Young discovered in 1818, and published in 1819, successfully deciphered the names of several other Greek and Latin royal personages, and their titles. On page 5 we have a description of the three classes of Egyptian writing, hieratic, demotic, and hieroglyphic, and in it we find the following:—"Cette troisième espèce d'écriture, *l'hieroglyphique* pure, devait avoir aussi un certain nombre de ses signes doués de la faculté d'exprimer les sons; en un mot, qu'il existait également une série *d'hieroglyphes phonétiques.*"

Now this represents an opinion which is diametrically opposed to that which he held in 1821, for up to 1821 he did not believe that Egyptian hieroglyphics could possess alphabetic values. Continuing his argument Champollion goes on to say that in order to assure oneself of the truth of this view it is only necessary to have under the eyes, written in pure hieroglyphics, two proper names of Greek kings which are previously known, the one containing several letters which are employed in the other, such as PTOLEMY and CLEOPATRA, or ALEXANDER and BERENICE. The names Ptolemy and Berenice had been made out by Young in 1818, and, as we have seen above, the name of CLEOPATRA, as a whole, was identified in the same year by Mr. W. J. Bankes, who found it at Philæ, on an obelisk which he caused to be brought to England, and set up on his estate in Dorsetshire. At Mr. Bankes' expense copies of the Greek and Egyptian texts which are found upon it










were prepared,¹ and on every set of the plates which he presented to learned institutions and scholars he marked the fact that the second name, which followed that of the Ptolemy in whose honour it was set up, was CLEOPATRA. Once having this fact proved in a general way by Mr. Banks, and the alphabetic values of several of the characters provided by Young, it was not a supremely difficult task to decipher those of CLEOPATRA and ALEXANDER.

Let us see how the matter works out, merely from the hieroglyphic point of view. Here are the "ovals" or cartouches of PTOLEMY, BERENICE, CLEOPATRA, and ALEXANDER, numbered respectively 1, 2, 3, 4:—

1. 
2. 
3. 
4. 

Of the signs in cartouche No. 1 we know that Young proved that $\square = P$, $\circ = T$, $\text{—} = M$, and $|| = I$; he also said that  = OLE, and that $\upharpoonright = OSH$, or OS, the consonant in each value being correct. In fact the only sign in the name of PTOLEMY which he did not obtain a value for was .

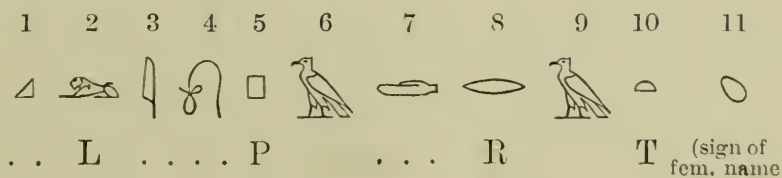
¹ The British Museum possesses a set of plates which was published on November 27th, 1821. Press Mark, 654, i. 4.










Of the signs in cartouche No. 2 Young proved that  = BIR,  = N,  = I,  = T, and that the sign  was added after feminine names; in fact, the only signs to which he did not give values in this name were  and , though it was easy to guess that  = K, and  = A.






When Champollion attacked the name CLEOPATRA (cartouche No. 3) he wished to find values for the following signs:—

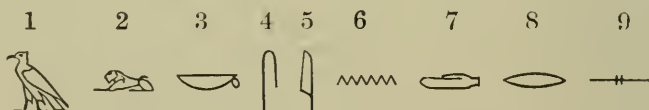









But of these Young had already supplied values for Nos. 2, 5, 8, 10 and 11, and if we write his values down under the hieroglyphics we obtain the following:—


















Thus there were five signs, , , , , and , for which Champollion had to find values. But as it was well known that cartouche No. 3 was that of CLEOPATRA, it was quite evident, seeing that the second sign  = L, that the sign  must = K; and as the signs  and  = P and A respectively, the two

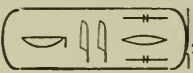
signs (Nos. 3 and 4)  and  must represent E and O, for those are the two letters which come between L and P in the Greek name KLEOPATRA. In the name PTOLEMY we have also had the sign  where it comes after T and before L, and it must therefore have some sound like O; this being so  must have some sound like E. The only letter of the name CLEOPATRA now unknown to us is  and as it comes in the name in a place where the Greek has T, we may assume that it is T. Passing to cartouche No. 4 we may write down the signs thus:—



Now of these we know the values of Nos. 1, 2, 4, 5, 6, 7, and 8, and setting down the values we have: AL. S ENTR. The only Greek personal name which contains these letters in this order is ALEXANDROS, and this fact shows us that No. 9 sign  must have the value of s. Champollion's knowledge of Semitic languages told him that the transcription of the Greek ξ in Hebrew and Syriac forms of Greek names was KS, and the value of signs Nos. 3 and 4 , , must be κ and s respectively. From the same source Champollion knew that the Hebrew and Syriac alphabets contain two s sounds, and two kinds of κ sounds, and he would not therefore be surprised at  and  having the value of s, and  and  having the value

of κ. If we collect the alphabetic letters which we now know they may be thus written down in a column as at the side of this page, thus:—

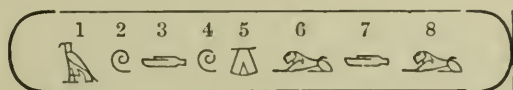
-  = A
-  = B
-  = E
-  = I
-  = K
-  = K
-  = L,
or R
-  = M
-  = N
-  = O
-  = P
-  = R
-  = S
-  = S
-  = T

In other words, four ovals or cartouches have given us fifteen alphabetic values; we may now attempt to decipher other cartouches. Let us take  which occurs in connection with the cartouche containing the name PTOLEMY. Immediately we look at it we see that we know all the letters inside it, and that we can at once write down their values thus:—

K I S R S

As the cartouche comes side by side with that of PTOLEMY, it is clear that it represents some title of that king, and on running through the titles of kings which were common at that time, the only one which we find resembling it is KAISAROS, or “Caesar,” and we may therefore assume that KISRS

is the hieroglyphic equivalent of that title. We will now attack the cartouche











As we know all the values of every sign in it except

two, i.e., Nos. 2 and 4, which are identical, we can write them down thus:—


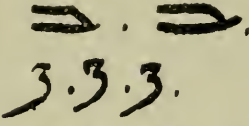


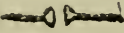
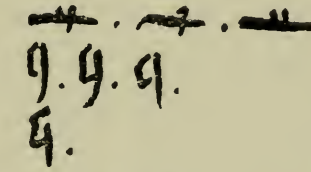
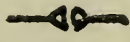


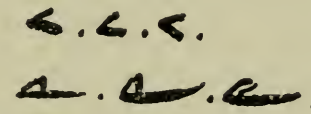




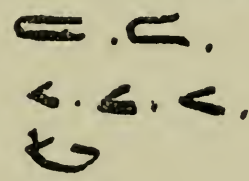




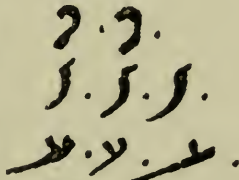




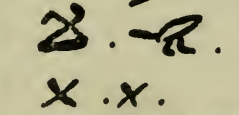



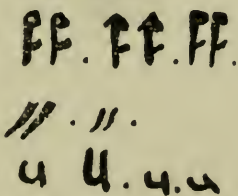




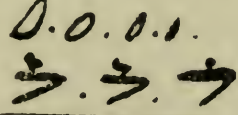


A . T . KRTR,

and we see at once that the cartouche contains a hieroglyphic transcript of the title **ΑΥΤΟΚΡΑΤΩΡ**. This being so, the value of No. 2 sign © must be o or u, and we are able to add another letter to our alphabet.

Continuing this method, Champollion learned from the name of HADRIAN , that  = H, and  = some vowel sound like I; and from the name of ANTONINUS that  = TA, and  = s (Mr. Bankes had already shown that  = N); and from two forms of the name TIBERIUS that  =  = B. Finally he constructed the alphabet, of which a reproduction by photographic process is shown on the opposite page. Further study caused Champollion to discover the values of a number of *syllabic* hieroglyphic signs, and also to work out the principles on which the signs which were used as *determinatives* were employed; his good knowledge of Coptic enabled him to suggest phonetic values for the words and signs of which he knew the meaning from Greek sources, and he was greatly helped by his careful and constant examination of parallel passages in texts. Now, although his hieroglyphic alphabet was only a development of Young's, as we have already seen, there

is no doubt whatsoever that it was his philological ability and his power to work incessantly which enabled him to open the second phase of hieroglyphic discovery, and the value of his text-publications to Egyptology from 1822 to the year of his death is incontestable. In 1824 he published a "Lettre" to Letronne on the expression in phonetics of the names of Pétémenon and Cleopatra, and in the same year appeared his *Précis du Système Hiéroglyphique des Anciens Égyptiens*, Paris, 8vo., wherein the first part of the latter work contains a number of remarks on Young's system which are somewhat surprising; of these two will be sufficient to show Champollion's disingenuousness. On p. 28 he says, "Il est clair que "la théorie du docteur Young s'éloigne en elle-même "aussi essentiellement de la mienne, que les résultats "obtenus par l'application de l'une et de l'autre "diffèrent entre eux," and on p. 29, "On ne saurait "donc élever une question de priorité entre M. le "docteur Young et moi sur la découverte du véritable "alphabet phonétique égyptien, comme voudrait le "faire l'auteur anonyme du *Quarterly Review*, puisque "nos deux systèmes n'ont à très peu près rien de "commun." In view of the facts it is impossible to understand how Champollion could have written such statements.

In 1824 Champollion went to Turin, where he studied papyri, and thence he went to Rome, and afterwards to Naples; in July, 1828, he set out for Egypt,

<i>Signes de la carte Hiéroglyphique.</i>	<i>Signes équivalents dans le texte Hiéroglyphique.</i>	<i>Hiéroglyphes équivalents.</i>	<i>Captes</i>
1. 		 	u u
2. 		 	c c
3. 		  	c r r
4. 		  	r r r
5. 		  	o y o y
6. 		 	y x
7. 		  	r s s
8. 		 	c c

Champlion's Egyptian Alphabet.
(Published in *Précis du Système*, plate facing p. 65, Paris, 1824.)

where he copied an enormous number of inscriptions. On his return to France in March, 1830, he began to prepare his copies for publication, but he died, before he had finished this work, on March 4th, 1832. Of his works published between 1822 and the year of his death, including those which were posthumous, the following are worthy of special note:—

Monuments de l'Égypte et de la Nubie, iv. vols., folio, with 440 plates. Paris, 1829-1847. By the order of the Government this work was made to be the continuation of the great *Description de l'Égypte*.



























Grammaire Égyptienne, aux principes généraux de l'écriture sacrée Égyptienne appliqués à la représentation de la langue parlée, Paris, 1836-1841.

Dictionnaire Égyptien, en écriture hiéroglyphique, publié d'après les manuscrits autographes, Paris, folio, 1841.

An estimate of Champollion's life and works was read by De Sacy at a public session of the *Académie des Inscriptions et Belles Lettres* on August 2nd, 1833, and was published by Didot Frères soon after in pamphlet form; and a fuller account will be found in *Les Deux Champollion. Leur Vie et leurs Oeuvres*, par Aimé Champollion-Figeac, Grenoble, 1887.

During the lifetime of Champollion there were many who neither accepted his alphabetic values, nor believed his interpretations, and first and foremost among such must be mentioned F. A. W. SPOHN, who published an article "Ueber die Hieroglyphen" in Böttiger's

D. QUADRUPÈDES ET PARTIES DE:

⤵ ⤴		⤵ ⤴	
⤵ ⤴ ⤵		⤵	
⤵		⤵	
⤵		⤵ ⤴ ⤵ ⤴	
⤵ ⤴		⤵ ⤴	
⤵ ⤴ ⤵		⤵ ⤴	
		⤵ ⤴	
⤵ ⤴		⤵ ⤴	
⤵ ⤴		⤵ ⤴	
⤵ ⤴		⤵ ⤴ ⤵	
⤵ ⤴ ⤵		⤵ ⤴	
⤵ ⤴		⤵ ⤴	
⤵		⤵ ⤴ ⤵	

Amalthea, at Leipzig in 1820, and later, in connexion with GUSTAVUS SEYFFARTH, he issued his *De Lingua et Literis veteris Aegyptiorum*, Leipzig, 1825-1831, in which he gave a translation of the texts on the Rosetta Stone. He reproduced a very old theory which held that the hieroglyphics were symbols, and that the language itself was sacred and mystic. Seyffarth published during the course of a comparatively long life many works, some of which were characterized by great learning, but even to the end he clung to his system of decipherment and interpretation, which was based upon the view that hieroglyphics were EMPHONIC, SYMPHONIC, and APHONIC. One of Champollion's most able opponents was J. KLAPROTH, who maintained that the hieroglyphics were "Akrologic," and who published a "Lettre" on the subject addressed to J. A. de Goulianos in 1827, and *Observations sur la découverte de l'alphabet hiéroglyphique*, also in 1827, and his *Examen Critique* in 1832. Of a similar way of thinking was J. A. de GOULIANOF, who published three works on hieroglyphics between 1824 and 1839. Hieroglyphics were also treated from a Biblical point of view by L. C. COQUEREL (*Lettre à M. M. Ch. Coquerel*, Amsterdam, 1825-1828) and by Cardinal Wiseman, *Horae Syriacae*, London, 1828).

The first serious work which adopted and defended the system of Champollion was the "Essai" of J. G. H. GREPPO, which was published in Paris in 1829, but in the following year appeared the first part of the lucubra-

tions of C. JANELLI, entitled *Fundamenta Hermeneutica Hieroglyphicae*, Naples, 1830-1833. Meanwhile men like Sir G. Wilkinson, Rosellini, and Bonomi were quietly copying and publishing Egyptian texts, and in this manner were supplying students with trustworthy material for study. In 1832 F. SALVOLINI published an important pamphlet on *Les principales expressions qui servent à la notation des dates sur les monuments de l'ancienne Égypte, d'après l'inscription de Rosette*, Paris, 8vo.; and during the next five years he published a translation of one of the papyri of M. SALLIER of Aix, which contained the account of the battle of Rameses II. against the Kheta, and an analysis of the hieroglyphic text of the Rosetta Stone, and a rendering of the text on an obelisk which had been removed recently from Luxor to Paris. These works did much to consolidate Champollion's system, for Salvolini succeeded in deducing the values of many hieroglyphics which, it would seem, were unknown to his master. It may be noted in passing that there is a legend to the effect that Salvolini stole many of the papers of his master Champollion, and that whatever was found in his discoveries really belonged to Champollion. In 1837 there appeared in the *Annali dell' Istituto Archeologico di Roma* (vol. ix.) a "Lettre" on the hieroglyphic alphabet which was addressed to F. Rosellini by a young German called RICHARD LEPSIUS; this Letter reviewed the work which had been done from the beginning, and traced out the structure of the Egyptian language with

remarkable accuracy, and when it became generally known among the scholars who were competent to give an opinion on the subject, all opposition of a serious character was at an end. It is true that UHLEMANN, a follower of Seyffarth, remained impervious to reason, and as late as 1858 he published a *Handbuch der gesammten ägyptischen Alterthumskunde*, in which all his old master's views were put forward as if the system of Champollion had never existed.

There is no need to describe the further history of decipherment of hieroglyphics in detail, and it is unnecessary to attempt to record in a book of this kind the discussions about the philological *minutiae* of the three texts on the Rosetta Stone which have been held and put into print since the year 1836. Under the three sections in this work which treat of the Hieroglyphic, Enchorial or Demotic, and Greek texts respectively, full references will be made to old editions and papers on the subject, and reprints of all the translations of the three texts which may be rightly regarded as important, either from a philological or bibliographical point of view will be found there.

CHAPTER VI.

THE OBELISK AT PHILAE.

IN the earlier pages of this work reference has frequently been made to the now famous "Obelisk at Philae" on which Mr. J. W. Bankes succeeded in identifying the name of CLEOPATRA. As the monument is almost as important in the history of the decipherment as the Rosetta Stone itself, on which, by the way, the name of CLEOPATRA does not occur, it is necessary to give a description of it, and some account of the contents of the bilingual Greek and Egyptian (hieroglyphic) inscriptions which are engraved on the obelisk and its pedestal. The history of the obelisk is as follows: ¹—Mr. J. W. BANKES carried on in 1815 a series of excavations before the pylon of the great temple of Isis at Philae, and in the course of the work he found a small granite obelisk, in a complete state, together with its pedestal and steps; the obelisk itself is about 21 feet in height, and its mount was about half as much. In

¹ See Letronne, *Recueil des Inscriptions Grecques et Latines de l'Égypte*, vol. i., p. 333. Paris, 1842.

1819 Mr. Bankes commissioned G. BELZONI to transport the entire monument to Alexandria, and it was subsequently taken to London, whence it was removed and set up on Mr. Bankes' estate at Kingston Hall, in Dorsetshire. When the obelisk was uncovered at Philae a Greek inscription became visible, and this was copied first by Mr. Bankes, secondly by Mr. Beechy, and thirdly by M. CAILLIAUD, towards the end of 1816. As soon as the obelisk arrived at Kingston Hall, the pedestal was cleaned, and traces of two other inscriptions were found upon it; but, unlike the deeply cut inscription already mentioned, the newly discovered writings were merely traced on the stone in *red ink*. The first mention of the discovery was made by HENRY SALT, who published a statement on the subject, which was written by Mr. Bankes, in his *Essay on Dr. Young's and M. Champollion's Phonetic System*, pp. 22, 23, London, 1825. Thus the pedestal of Mr. Bankes' obelisk contained three distinct Greek inscriptions, and the contents of these we may first consider.

The longest inscription (A) is a copy of a complaint from the priests of Philae, addressed to PTOLEMY IX., EUERGETES II., and to CLEOPATRA his wife, and CLEOPATRA his sister, in which they inform the king that owing to the press of visitors, who are chiefly officials, and who compel them to furnish food and supplies for themselves and for their followers, the temple funds are being depleted, and they are in consequence hampered in



The hieroglyphic texts on the four sides of the granite Obelisk taken from Phiaë by G. Belzoni for Mr. J. W. Bankes, who re-erected it at Kingston Hall in Dorsetshire.

providing the sacrifices and libations which are prescribed by law. They also beseech the king to cause a despatch to be sent to LOCHUS, the strategos of the Thebaïd, ordering him not to continue his vexatious visitations, either personally or through other people, and they ask permission to set up a stele on which they may inscribe a record of the royal kindness to them in granting their petition. The second inscription (B) is a copy of the letter which NUMENIUS, the "epistolographos" wrote to the priests, wherein he states that he sends with his own letter a copy of that which has been sent to Lochus, the strategos of the Thebaïd, on the subject of their complaint, and tells them that the king has given them permission to set up a stele. The third inscription (C) is a copy of the letter which was sent to Lochus by the king, wherein he ordered him to take good heed that, under no pretence whatsoever, any one should be allowed to annoy the priests in the matters about which they have complained to him in their petition, of which he forwards a copy.

The first translation of the petition (A) appeared in the *Journal des Savants* for November, 1821, and was made by Letronne; the first edition of the Greek text was published also by Letronne, from "la combinaison des deux copies," by Bankes and Cailliaud, and was reproduced substantially by Boeckh in the *Corpus Inscriptionum Graecarum*, No. 4,896. The text appears on the following page.

Α.—THE PETITION OF THE PRIESTS OF
PHILAE TO PTOLEMY IX., EUERGETES II.¹

- 1 ΒΑΣΙΛΕΙΠΤΟΛΕΜΑΙΩΙΚΑΙΒΑΣΙΛΙΣΣΗΚ
ΛΕΟΠΑΤΡΑΙ
- 2 ΤΗΙΑΔΕΛΦΗΚΑΙΒΑΣΙΛΙΣΣΗΚΛΕΟΠΑΤ
ΡΑΙΤΗΙΓΥΝΑΙ
- 3 ΚΙΘΕΟΙΣΕΥΕΡΓΕΤΑΙΣΧΑΙΡΕΙΝΟΙΙΕΡΕΙΣ
ΤΗΣΕΝΤΩΙΑΒΑ
- 4 ΤΩΙΚΑΙΕΝΦΙΛΑΙΣΙΣΙΔΟΣΘΕΑΣΜΕΓΙΣΤΗ
ΣΕΠΕΙΟΙΠΑΡΕΠΙ
- 5 ΔΗΜΟΥΝΤΕΣΕΙΣΤΑΣΦΙΛΑΣΣΤΡΑΤΗΓΟ
ΙΚΑΙΕΠΙΣΤΑΤΑΙ
- 6 ΚΑΙΘΗΒΑΡΧΑΙΚΑΙΒΑΣΙΛΙΚΟΙΓΡΑΜΜΑΤ
ΕΙΣΚΑΙΕΠΙΣΤΑΤΑΙΦΥ
- 7 ΛΑΚΙΤΩΝΚΑΙΟΙΑΛΛΟΙΠΡΑ[Γ]ΜΑΤΙΚΟΙΠ
ΑΝΤΕΣΚΑΙΑΙΑ
- 8 ΚΟΛΟΥΘΟΥΣΑΙΔΥΝΑΜΕΙΣΚΑΙΗΛΟΙΠΗ
ΥΠΗΡΕΣΙΑΑΝΑΓΚΑ
- 9 ΖΟΥΣΙΗΜΑΣΠΑΡΟΥΣΙΑΣΑΥΤΟΙΣΠΟΙΕΙ
ΣΘΑΙΟΥΧΕΚΟΝΤΑΣ
- 10 ΚΑΙΕΚΤΟΥΤΟΙΟΥΤΟΥΣΥΜΒΑΙΝΕΙΕΛΑΤ
ΤΟΥΣΘΑΙΤΟΙΕΡΟΝΚΑΙ
- 11 ΚΙ[Ν]ΔΥΝΕΥΕΙΝΗΜΑΣΤΟΥΜΗΕΧΕΙΝΤΑ
ΝΟΜΙΖΟΜΕΝΑΠΡΟΣΤΑΣ
- 12 ΓΙΝΟΜΕΝΑΣΥΠΕΡΤΕΥΜΩΝΚΑΙΤΩΝΤΕ
ΚΝΩΝΘΥΣΙΑΣ

¹ See Boeckh, *Corpus Inscriptionum Græcarum*, tom. III. No. 4896, p. 420; Letronne, *op. cit.*, p. 337; Strack, *Dynastie der Ptolemäer*, p. 253.

- 13 ΚΑΙΣΠΟΝΔΑΣΔΕΟΜΕΘΥΜΩΝΘΕΩΝΜΕ
 ΓΙΣΤΩΝΕΑΝ
 14 ΦΑΙΝΗΤΑΙΣΥΝΤΑΞΑΙΝΟΥΜΗΝΙΩΙΤΩΙΣ
 ΥΓΓΕΝΕ[Ι]ΚΑ[ΙΕΠΙΣΤΟ]
 15 ΛΟΓΡΑΦΩΙΓΡΑΨΑΙΛΟΧΩΙΤΩΙΣΥΓΓΕΝΕΙ
 ΚΑΙΣΤΡΑΤΗΓΩΙΤΗΣ
 16 ΘΗΒΑΙΔΟΣΜΗΠΑΡΕΝΟΧΛΕΙΝΗΜΑΣΠΡ
 ΟΣΤΑΥΤΑΜΗΔΑΛ
 17 ΛΩΙΜΗΔΕΝ[Ι]ΕΠΙΤΡΕΠΕΙΝΤΟΑΥΤΟΠ
 ΟΙΕΝΚΑΙΗΜΙΝΔΙΔΟΝΑΙ
 18 ΤΟΥΣΚΑΘΗΚΟΝΤΑΣΠΕΡΙΤΟΥΤΩΝΧΡΗ
 ΜΑΤΙΣΜΟΥΣΕΝΟΙΣ
 19 ΕΠΙΧΩΡΗΣΑΙΗΜΙΝΑΝΑΘΕΙΝΑΙΣΤΗΛΗ
 ΝΕΝΗΙΑΝΑΓΡΑΨΟΜΕΝ
 20 ΤΗΝΓΕΓΟΝΥΙΑΝΗΜΙΝΥΦΥΜΩΝΠΕΡΙΤ
 ΟΥΤΩΝΦΙΛΑΝΘΡΩΠΙΑΝ
 21 ΙΝΑΗΥΜΕΤΕΡΑΧΑΡΙΣΑΕΙΜΝΗΣΤΟΣΥΠ
 ΑΡΧΕΙΠΑΡΑΥΤΗ[Σ]ΕΙΣΤΟΝ
 22 ΑΠΑΝΤΑΧΡΟΝΟΝΤΟΥΤΟΥΔΕΓΕΝΟΜΕ
 ΝΟΥΕΣΟΜΕΘΑΚΑΙΕΝ
 23 ΤΟΥΤΟΙΣΚΑΙΤΟΙΕΡΟΝΤΟΤΗΣΙΣΙΔΟΣΕ
 ΥΕΡΓΕΤΗΜΕΝΟΙ
 24 ΕΥΤΥΧΕΙΤΕ

A.—PETITION OF THE PRIESTS.

TRANSCRIPT.

- 1 Βασιλεῖ Πτολεμαίῳ καὶ βασιλίσση Κλεοπατρα
 2 τῆ ἀδελφῆ καὶ βασιλίσση Κλεοπατρα τῆ γυναι-

- 3 κὶ θεοῖς Εὐεργέταις χαίρειν οἱ ἱερεῖς τῆς ἐν τῷ Ἀβά
 4 τῷ καὶ ἐν Φίλαις Ἰσιδος, θεᾶς μεγίστης· ἐπεὶ οἱ
 παρεπι-
 5 δημοῦντες εἰς τὰς Φίλας στρατηγοὶ καὶ ἐπιστάται
 6 καὶ θηβάρχαι καὶ βασιλικοὶ γραμματεῖς καὶ ἐπιστάται
 φυ-
 7 λακιδῶν καὶ οἱ ἄλλοι πρα[γ]ματικοὶ πάντες καὶ αἱ
 8 ἀκολουθοῦσαι δυνάμεις καὶ ἡ λοιπὴ ὑπηρεσία ἀναγκά-
 9 ζουσι ἡμᾶς παρουσίας αὐτοῖς ποιεῖσθαι οὐχ ἐκόντας,
 10 καὶ ἐκ τοῦ τοιούτου συμβαίνει ἐλαττοῦσθαι τὸ ἱερόν
 καὶ
 11 κιν[υ]δυνεύειν ἡμᾶς τοῦ μὴ ἔχειν τὰ νομιζόμενα
 πρὸς τὰς
 12 γινομένας ὑπὲρ τε ὑμῶν καὶ τῶν τέκνων θυσίας
 13 καὶ σπονδὰς δέομεθ' ὑμῶν, θεῶν μεγίστων, ἐὰν
 14 φαίνεται συντάξαι Νουμηνίῳ τῷ συγγενε[ῖ]
 κα[ὶ ἐπιστο]-
 15 λογράφῳ γράψαι Δόχῳ τῷ συγγενεῖ καὶ στρατηγῳ
 τῆς
 16 Θηβαίδος, μὴ παρενοχλεῖν ἡμᾶς πρὸς ταῦτα μηδ' ἄλ-
 17 λῳ μηδεν[ῖ] ἐπιτρέπειν τὸ αὐτὸ ποιεῖν, καὶ ἡμῖν
 διδόναι
 18 τοὺς καθήκουτας περὶ τούτων χρηματισμοὺς, ἐν οἷς
 19 ἐπιχωρῆσαι ἡμῖν ἀναθεῖναι στήλην, ἐν ᾗ ἀναγράψο-
 μεν
 20 τὴν γεγонуῖαν ἡμῖν ὑφ' ὑμῶν περὶ τούτων φιλαν-
 θρωπίαν,
 21 ἵνα ἡ ὑμετέρα χάρις ἀείμνηστος ὑπάρχη παρ' αὐτῆ[ς]
 εἰς τὸν

- 22 ἅπαντα χρόνον, τούτου δὲ γενομένου ἐσόμεθα καὶ ἐν
 23 τούτοις καὶ τὸ ἱερόν τὸ τῆς Ἰσιδος ἐνεργητημενοί·
 24 Εὐτυχεῖτε.

ENGLISH RENDERING.

- 1 “ To King Ptolemy, and to Queen Cleopatra,
 2 “ his sister, and to Queen Cleopatra, his wife,
 3 “ the Beneficent Gods: Greeting! We, the
 “ priests of Isis,
 4 “ who is worshipped in Abaton and in Philae, the
 “ great goddess, inasmuch as
 5 “ those travellers who visit Philae, generals, and
 “ inspectors,
 6 “ and rulers in the Thebaid (?), and royal officials
 “ and scribes, and chief officers
 7 “ of police, and all the other officers who are in the
 “ service of the Government, and the armed
 “ guards
 8 “ who are in their following, and the rest of their
 “ servants, compel
 9 “ us to pay the expenses of their maintenance
 “ whilst they are here,
 10 “ and by reason of this [practice] the temple is
 “ becoming very poor,
 11 “ and we are in danger of coming to possess no-
 “ thing except that which will suffice
 12 “ [to provide] for the cost, which is laid down by
 “ law, for the sacrifices and libations which are

- “made on behalf of yourselves and of your
 “children,
 13 “we beseech you, O great Gods, if it please you,
 14 “give the command to Numenius, the kinsman and
 15 “epistolographer, to write to Lochus, the kinsman
 “and strategos of the
 16 “Thebaïd [telling him] not to annoy us with these
 “vexatious visits, and not to give
 17 “any one else authority to do so, and [we beseech
 “you] to give us
 18 “a written decision by a properly constituted
 “authority, on these matters,
 19 “and in this let there be included permission to
 “set up a stele, whereon we may write
 20 “the gracious kindness which you will have shown
 “unto us in these matters,
 21 “in order that it (i.e., the stele) may preserve ever-
 “lastingly the memory of the
 22 “act of grace which you will grant unto us. This
 “having been done, we and
 23 “the temple of Isis, in this as in all other matters,
 “shall be exceedingly grateful.
 “Fare ye well.”

B.—LETTER TO THE PRIESTS OF PHILAE
 FROM PTOLEMY IX. EUERGETES II.

1 [ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ ΚΑΙ ΒΑΣΙΛΙΣΣ
 ΑΚΛΕΟΠΑΤΡΑ]

- 2 [ΗΑΔΕΛΦΗΚΑΙΒΑΣΙΛΙΣΣΑΚΛΕΟΠΑΤΡΑ
ΗΓΥΝΗΤΟΙΣΙΕΡΕΥ]
- 3 [ΣΙΤΗΣΕΝΤΩΙΑΒΑΤΩΙΚΑΙΕΝΦΙΛΑΙΣΙΣΙ
ΔΟΣΚΑΙΘΕΩΝ]
- 4 [ΑΔΕΛΦΩΝΚΑΙΘΕ]ΩΝΕΥΕΡΓΕΤ[ΩΝΚΑΙΘ
ΕΩΝΦΙΛΟΠΑΤΟΡΩΝ]
- 5 [ΚΑΙΘΕ]ΩΝΕΠΙΦΑΝΩΝΚΑΙΘΕΟΥΕΥΠΑΤ
ΟΡΟΣ[ΚΑΙΘΕΟΥΦΙΛΟ]
- 6 ΜΗΤΟΡΟΣΚΑΙΘΕΩΝΕΥΕΡΓΕΤΩΝΧΑΙΡΕΙ
ΝΤΗ[ΣΓΕΓΡΑΜ]
- 7 ΜΕΝΗΣΕΠΙΣΤΟΛΗΣΠΡΟΣΛΟΧΟΝΤΟΝ
ΣΥΓΓΕΝΕΑ[ΚΑΙ]
- 8 ΣΤΡΑΤΗΓΟΝΤΟΑΝΤΙΓΡΑΦΟΝΥΠΟΤΕΤ
ΑΧΑΜΕΝΕΠΙΧΩ
- 9 ΡΟΥΜΕΝΔΥΜΙΝΚΑΙΤΗΝΑΝΑΘΕΣΙΝΗΣ
ΗΞΙΟΥΤΕΣΤΗΛΗΣ
- 10 [Π]Ο[ΙΗΣΑ]Σ[ΘΑΙ]ΕΡΡ[ΩΣΘΕΛ . . ΠΑΝΕ
Μ]ΟΥΒΠΑΧΩΝΚΒ

B.—LETTER TO THE PRIESTS.¹

TRANSCRIPT.

- 1 [Βασιλεὺς Πτολεμαῖος καὶ βασίλισσα Κλεοπάτρα]
- 2 [ἡ ἀδελφὴ καὶ βασίλισσα Κλεοπάτρα ἡ γυνὴ τοῖς
ἱερεῦ]
- 3 [σι τῆς ἐν τῷ Ἀβάτῳ καὶ ἐν Φίλαις Ἰσιδος καὶ θεῶν]

¹ The following is the Greek text as emended by Wilcken; see *Hermes*, 1887, p. 1 ff., especially p. 10; see also Strack, *Die Dynastie der Ptolemäer*, p. 253.

- 4 [Ἀδελφῶν καὶ θεῶν] Ἐυεργετ[ῶν καὶ θεῶν Φιλοπα-
τόρων]
- 5 [καὶ θεῶν] Ἐπιφανῶν καὶ θεοῦ Εὐπάτορος [καὶ θεοῦ
Φίλο]
- 6 μήτορος καὶ θεῶν Ἐυεργετῶν χαιρεῖν· τῆ[ς γεγραμ-
7 μένης ἐπιστολῆς πρὸς Λόχον τὸν συγγενέα [καὶ]
8 στρατηγὸν τὸ ἀντίγραφον ὑποτετάχαμεν· ἐπιχω-
9 ροῦμεν δ' ὑμῖν καὶ τὴν ἀνάθεσιν, ἧς ἡξιούτε, στήλης
10 [π]ο[ιήσα]σ[θαι]· Ἐρρ[ωσθε] L . . Πανέμ]ου β',
Παχῶν κβ'.

ENGLISH RENDERING.

- 1 “ King Ptolemy, and Queen Cleopatra,
2 “ his sister, and Queen Cleopatra, his wife. To
“ the priests
3 “ of Isis, who is worshipped in Abaton, and in
“ Philae, and of the Brother-
4 “ Gods, and of the Beneficent Gods, and of the
“ Father-loving Gods,
5 “ and of the Gods visible, and of the God Eupator,
“ and of the Mother-
6 “ loving God, and of the Beneficent Gods: Greet-
“ ing! Of the
7 “ letter which hath been written to Lochus, the
“ kinsman and
8 “ general, a copy we hereto affix. And we grant
9 “ unto you the permission, for which you have
“ asked, to make a stele,

10 “and to set it up. Be of good cheer. Year . .
 “. . . Panemon 2. Pakhôn 22.”

C.—LETTER TO LOCHUS, THE KINSMAN AND
 STRATEGOS.

- 1 ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ ΚΑΙ ΒΑΣΙΛΙΣΣΑ
 ΚΛΕΟ
- 2 ΠΑΤΡΑ Η ΑΔΕΛΦΗ ΚΑΙ ΒΑΣΙΛΙΣΣΑ ΚΛΕΟ Π
 ΑΤΡΑ Η ΓΥΝΗ
- 3 [ΛΟ]ΧΩ Ι ΤΩ Ι ΑΔΕΛΦΩ Ι ΧΑΙΡΕΙΝ [ΤΗΣ ΔΕ Δ
 ΟΜΕΝΗ] Σ Η [Μ] Ι Ν
- 4 [ΕΝ ΤΕΥΞΕ] Ω Σ Π Α Ρ Α Τ Ω Ν Ι [ΕΡΕΩΝ ΤΗΣ Ε
 Ν ΤΩ Ι Α Β Α Τ] Ω Ι Κ Α Ι [ΕΝ
- 5 ΦΙΛ] Α Ι [Σ] Ι Σ Ι Δ Ο Σ Υ Π Ο Τ Ε [Τ Α Χ Α Μ Ε Ν Σ Ο Ι
 Τ Ο] Α Ν Τ Ι Γ Ρ Α [Φ Ο Ν] ·
- 6 Κ Α] Λ Ω Σ Ο [Υ Ν] Π Ο Ι Η Σ [Ε Ι] Σ Σ Υ Ν [Τ Α Ξ Α Σ
 Κ Α Θ Α Π Ε Ρ Α Ξ Ι Ο Υ Σ Ι Μ Η
- 7 Δ Ε Ν] Α Ε Ν Ο Χ Λ Ε Ι Ν Α Υ Τ Ο Υ Σ [Π Ε Ρ Ι Ω Ν Π Ρ Ο
 Φ Ε Ρ Ο Ν Τ Α Ι Π Α Ρ Ε Κ Α Σ Τ Ο Ν] ·
- 8 Ε Ρ Ρ Ω Σ Ω

C.—LETTER TO LOCHUS.

TRANSCRIPT.

- 1 Βασιλεὺς Πτολεμαῖος καὶ βασίλισσα Κλεο-
- 2 πάτρα ἢ ἀδελφὴ καὶ βασίλισσα Κλεοπάτρα ἢ γυνὴ
- 3 [Λο]χῶ τῷ ἀδελφῷ χαίρειν· [τῆς δεδομένη]ς ἢ[μ]ιν

- 4 [ἐντεύξε]ωσ παρὰ τῶν ἱ[ερέων τῆς ἐν τῷ Ἀβάτ]ω
καὶ [ἐν
5 Φίλ]αι[ς] Ἰσιδος ὑποτε[τάχαμέν σοι τὸ ἀντιγρα[φον·
6 κα]λῶς ο[ὖν] ποιήσ[ει]ς συν[τάξας καθάπερ ἀξιούσι
μη-
7 δέν]α ἐνοχλείν αὐτούς, [περὶ ὧν προφέρονται παρ'
ἕκαστον].
8 ἔρρωσω.

ENGLISH RENDERING.

- 1 “ King Ptolemy, and Queen Cleo-
2 “ patra, his sister, and Queen Cleopatra, his wife,
3 “ To Lochus, the brother: Greeting! Of the
“ petition
3 “ which hath been presented to us by the priests
“ of Isis [who is worshipped]
5 “ in Abaton and in Philae, we append hereto a
“ copy.
6 “ It is good then that thou shouldst make suitable
“ arrangements
7 “ that no one under any pretext whatsoever should
“ cause [the priests] annoyance in respect of the
“ matters which they have set out in detail.
8 “ Be of good cheer! ”

That the priests of Isis should have inscribed a copy of their petition to Ptolemy IX. upon the pedestal of the obelisk was to be expected, but it is impossible not to ask why they did not cut into the stone also copies of the king's answer to them, and his despatch to

Lochus? With copies of all three documents in Greek before him, the stoutest warrior or highest official in the Thebaïd would pause before he called upon the priests of Isis to pay for the food of himself, and followers, and animals, and it would be all important for the priests to be able to exhibit to every visitor a copy of the royal command sent to Lochus. The explanation of this fact was supplied by Mr. Bankes himself, who believed rightly that the red colour in which he found the inscriptions to have been traced, was only the base for the gold with which both the short inscriptions were painted. In other words, the priests in order to pay special honour to the royal mandate to Lochus, and to the King's answer to themselves, inscribed the texts of both in gold upon the pedestal and steps of one of the two obelisks which Ptolemy IX. had set up in honour of the great gods of Philae.

Passing now to the consideration of the four columns of hieroglyphics inscribed upon the obelisk itself, a glance shows that their contents have nothing to do with the Greek inscriptions upon its pedestal and steps, and it is clear from the words in the fourth column that it and its fellow obelisk were set up in honour of "his mother Isis" by Ptolemy IX., who prays that "her heart may be glad by reason of what he has done "during his august reign on the throne at the head of "the living." The hieroglyphic text, with interlinear transliteration and translation, is given at the end of this Chapter, but the following connected rendering will

explain the relation which exists between the four columns of texts :—

COL. 1. “ The YOUTH, beloved of Isis, the great lady,
 “ the mother of the God, the giver of life, the lady of
 “ the Island of Abaton, the lady of Philae, [the youth]
 “ who rejoiceth in his life upon the throne of his father,
 “ whose virtues are gracious, whose crowns [are] of holy
 “ birth, the living Apis, lord of the shrines of Nekhebet
 “ and Uatchet, the pacifier of the two lands, the King of
 “ the North and South, (Neterui-khui-âuâ-en-Ptah-
“ âri-en-Maât-sekhem-ânkḥ-Âmen-Râ), the Beneficent
 “ God, lord of the countries of the South, prince of the
 “ countries of the North, who hath gathered together
 “ tribute in the footstep[s] of the Light-giving God,
 “ the Brother-Gods, and the Beneficent Gods, and the
 “ Father-loving Gods, and the Light-giving Gods,¹
 “ giver of life, and all strength, and all health, and all
 “ gladness of heart, like Râ, for ever and ever ;

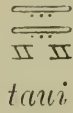
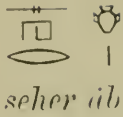
COL. 2. “ the Horus of gold, the prince of valour (*or*
 “ renown), the lord of the thirty-year festivals like his
 “ father Ptah-Tanen, the father of the gods, the
 “ sovereign like Râ, the son of Râ, (Ptolemy, ever-
“ living, beloved of Ptah), and his wife, the Queen, the
 “ lady of the two lands, (Cleopatra), the Beneficent-

¹ Or, the “two gods who make themselves manifest in the form of light.”

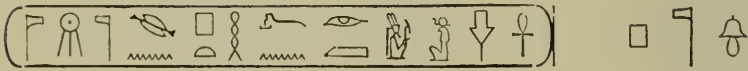
“ Gods, who are crowned with crowns, the beloved of
 “ Osiris-Unnefer-maākheru), Beneficent God, lord of
 “ Philae, king of the gods, prince of the Island of
 “ Abaton; [Ptolemy], the beautiful ruler in cities and
 “ nomes, the God whose father is Tanen, the God who
 “ is beloved of his mother, the giver of all life, all
 “ stability, and all power, like Rā for ever and
 “ ever;

COL. 3. “ Horus the YOUTH, who rejoiceth upon the
 “ throne of his father, the holy emanation of the king of
 “ the gods, the chosen of Tem himself, the lord of the
 “ two lands, Neterui-khui-āuā-setep-en-Ptah-āri-en-
maāt-sekhem-ānkh-Āmen-Rā), the Beneficent-Gods,
 “ beloved of Āmen-Rā, the king of the gods, the lord of
 “ the thrones of the two lands, the prince of the Āpts
 “ (i.e., Karnak and Luxor), who maketh to flourish
 “ whatsoever is in the lands of Horus (i.e., the temples
 “ and their estates), the beautiful Image (?) in the two
 “ sanctuaries, the mighty Disk which traverseth the
 “ heavens, and the earth, and the underworld, and the
 “ waters, and the two mountains, judging those who are
 “ therein, the great god, the lord of the Island of
 “ Abaton, the giver of every victory and of all strength
 “ unto him that is upon the seat of Horus at the head of
 “ the living for ever;

COL. 4. “ Horus the YOUTH, the Chief of the Nine
 “ Bows, the son of Osiris, born of Isis, the son of Rā,

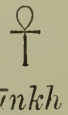
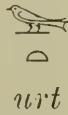
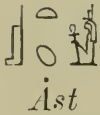


making quiet the two lands, king of the South and North,

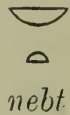


*Neterui-khwi-āwā-setep-en-Ptah-āri-
en-Maūt-sekhem-ānkh-Āmen-Rā*

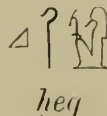
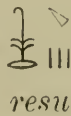
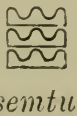
p neter menkh
the beneficent God,



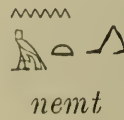
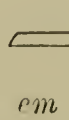
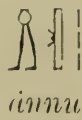
Isis, great lady, mother of the god, the giver of life,



lady of the Island of Abaton, lady of Philae, lord of



the countries of the south, prince of the lands of the north,



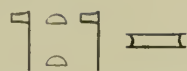
gathering together tribute in the steps of the
Light-giving God (?)



neterui senui



neterui menkhui



neterui atui meri

the Brother Gods, the Beneficent Gods, the Father-loving Gods,



neterui khui



ṭā



ānkh



usr



neb



snib

the Light-giving Gods, the giver of life, power all, health



nebt



āu-ab



nebt



Rā mā



tchetta



heḥ

all, gladness of heart all, Rā-like, for ever and ever,



meri

beloved of.

COL. 2.



Heru nub

Golden Horus,



ser

prince



peḥtet

of valour,



neb

lord of



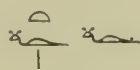
hebu

30-year festivals



mā

like



tef - j

his father



Ptah Tanen

Ptah-Tanen,



tef



neteru



āthi



mā

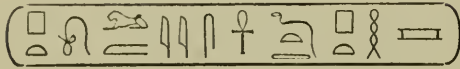


Rā



sa Rā

father of the gods, sovereign like Rā, son of Rā,



Ptulmīs ānkh tchetta Ptaḥ meri



ḥenā



ḥemt-f

Ptolemy, ever-living, of Ptaḥ beloved, and his wife



ḥeqt



neb



tawi



Qlāuapatrat

the queen, the lady of the two lands, Cleopatra,



neterui menkhui



khā

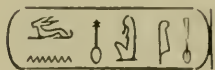


khāu



Āsār

the Beneficent Gods, crowned [with] crowns Osiris



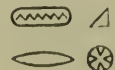
Un-nefer maūkheru



neter menkh



neb



Āaleq

Unnefer, whose word God beneficent, lord of Philae, is law,



suten



neteru



khent



Āa



Ābt



ḥeq

king of the gods, prince of the Island of Abaton, ruler



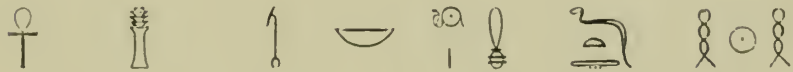
nefer em nut hespu p neter Tanen

beautiful in towns and nomes, the god, Tanen is



tef - j p neter mut - j meri tū

his father, the god of his mother beloved, giver of



ānkh tet usr neb Rā mā tchetu heh
 life, stability, power all, Rā-like for ever and ever



meri

beloved.

COL. 3.



Heru hunnu hekent her ast

Horus the youth rejoicing upon the throne of



tef - j at tcheserti en suten neteru

his father, emanation holy of the king of the gods,

<i>setep</i>	<i>en</i>	<i>Tem</i>	<i>tchesej</i>	<i>neb tau</i>
chosen	of	Tem	himself,	lord of the two lands,

<i>Neteru-khui-āuā-setep-en-Ptah-āri-en-Maāt-sekhem-ānkh-Amen-Rā</i>	<i>neteru menkhui</i>
The Beneficent Gods.	

<i>Amen-Rā</i>	<i>suten</i>	<i>neteru</i>	<i>neb</i>	<i>nest</i>
Amen-Rā,	king of	the gods,	lord of	the thrones of

<i>tau</i>	<i>khent</i>	<i>Aptet</i>	<i>uatchi'</i>
the two	dweller at the	the Apts,	making vigorous
lands,	head of		

<i>āmtu</i>	<i>Heru tau</i>	<i>āhā</i>	<i>nefer</i>	<i>em</i>
what is in	the lands of Horus,	image (?)	beautiful	in

<i>āterti</i>	<i>āten</i>	<i>nr</i>	<i>teben</i>	<i>pet</i>
the two sanctuaries,	disk	mighty	traversing	heaven,

<i>ta</i>	<i>tuat</i>	<i>nu</i>	<i>tu</i>	<i>ap (?)</i>	<i>inu</i>

earth, underworld, water, mountains, judging those therein,

<i>neter</i>	<i>aa</i>	<i>neb</i>	<i>Aa-Abt</i>	<i>ta</i>	<i>qen</i>

god great, lord of the Island of Abaton, giver of victory

<i>neb</i>	<i>nekht</i>	<i>neb</i>	<i>her</i>	<i>ast</i>	<i>Heru</i>

every, strength all, [to him] upon the seat of Horus

<i>khent</i>	<i>ankhiu</i>	<i>tchetta</i>	<i>meri</i>

at the head of the living for ever, beloved of.

COL. 4.

Horus the youth, chief of the Nine Bows,

<i>sa</i>	<i>Asar</i>	<i>mes</i>	<i>en</i>	<i>Ast</i>	<i>shep-nef</i>

son of Osiris, born of Isis, he hath received



sutenit

the sovereignty



mā

from



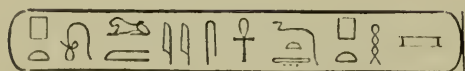
tef - f

his father,



sa Rā

son of Rā,



Ptulmis-ānkh-tchetta-Ptaḥ-meri p neter menkh

Ptolemy, ever-living, of Ptaḥ beloved, the god beneficent,



s-āḥū-nef

he hath set up



tekhenui

two obelisks



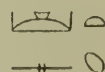
en

to his mother



mut-f

Isis,



Āst

Isis,



tā

the giver of



ānkh

life, lady of



nebt

Philae,



Āaleq

the holy



tcheser

place,



āst

place,



khent

the head of



Āa Ābt

the Island of Abaton



en

in



āpen

[place] this,



nefer

which is beautiful















en ḥer-s

through her,



netchemtchem āb-s



may her heart be pleased

											
<i>em</i>	<i>ari-nef</i>	<i>tui</i>	<i>kher f</i>	<i>em</i>	<i>sutenit</i>						

with what he hath done that by him during [his] reign

					
<i>āāt</i>	<i>her</i>	<i>ast</i>	<i>Heru</i>	<i>khent</i>	<i>ānkhui</i>

august on the throne of Horus at the head of the living

	
---	---

tchetta *meri*

for ever, beloved of.

CHAPTER VII.

THE HIEROGLYPHIC TEXT OF THE ROSETTA
STONE.

THE hieroglyphic text of the Rosetta Stone, which contains a copy of the Decree of the priests who were assembled in a part of the great temple of Ptaḥ at Memphis on the 18th day of the month Mecheir, in the ninth year of the reign of Ptolemy V. Epiphanes (i.e., March 27th, B.C. 196), consists of portions of the last fourteen lines of the document only. Most of the lines are incomplete, both at the beginning and end, but such portions as are preserved are clear and quite legible. The copy of the Decree of Memphis, which was set up at Rosetta, was probably only one of many that were made in accordance with the Decree, which ordered that a copy, in three kinds of writing, should be set up in "every temple of the first, second, and third class" throughout Egypt. Soon after the Rosetta Stone was found, it was reported that a portion of a similar stone had been seen at Alexandria, and that a portion of another was built up in a wall in


another part of the Delta, but nothing more appears to have been heard of these fragments, even supposing they ever existed. It is very probable that the Rosetta Stone itself was referred to by these rumours, for it had been built into a wall, and it was for a time in Alexandria. The Decree of Memphis consisted of three parts:—1. An introductory section, giving the date of the Decree, and the names and titles of Ptolemy V. Epiphanes, and of the high ecclesiastical dignitaries who held office. 2. An enumeration of the benefits which Ptolemy V. had conferred on the country. 3. The resolutions of the priests, which contained a summary of the honours which they intended to pay to the living king and to his dead ancestors.

The last fourteen lines of the hieroglyphic text, when complete, were the equivalent of the last twenty-eight lines of the Greek version, and contained nothing of parts 1 and 2 of the Decree, and only a portion of part 3; but, in the broken state in which the lines are found on the Rosetta Stone, it is impossible to put together anything like a connected translation of them, except by the help of the Demotic and Greek texts. It was known, even in the days of LEPSIUS,¹ that a copy of the Decree in hieroglyphics had been inscribed upon the wall of one of the temples at Philae, but three lines of it were wholly wanting, and the remainder of it was in an extremely mutilated condition. The priests, no doubt, caused a copy of a Decree, which was so favourable to

¹ See *Denkmaler*, Abth. iv., Bl. 20.

themselves, to be inscribed on the temple wall, but at a later period one of the kings who required wall space for his reliefs, paid scant respect to the Decree of his predecessor, and caused his masons to cut the figures of himself and his gods upon the face of the wall. An excellent idea of the appearance of the broken text and reliefs will be gained from the illustration on page 20, which is reproduced from the *Denkmäler* of Lepsius, and it will be evident that for the purpose of restoring the hieroglyphic text of the Rosetta Stone the scattered and broken words are of little use, except in a few places. Fortunately, however, a more useful copy of the hieroglyphic text of the Decree was found inscribed upon a limestone stele,¹ rounded at the top and measuring 4 ft. 2 in. by 1 ft. 8 in., which was discovered at a village near the modern town of Damanhûr,² or the Hermopolis Parva of the Romans. The hieroglyphic inscription is carelessly cut in large characters, many of the signs are written the wrong way round, and the mason made many mistakes through confounding hieroglyphics which were somewhat alike; besides this a number of words, and even whole passages of the original Decree are omitted. But in spite of all these defects, the inscription is a very valuable one, for with its help it has been found possible to supply a restoration of the missing twelve or fourteen lines of the

¹ The Stele is now in the Egyptian Museum in Cairo (No. 5576).

² I. e., the hieroglyphic Temai-en-Heru, 



hieroglyphic text on the Rosetta Stone. In addition to this help, mention must be made of the great value of the Decree of Canopus, which was also inscribed on stelae, in three kinds of writing, and which was ordered to be set up in temples of the first, second, and third class throughout Egypt. It will be remembered that the Decree of Canopus was promulgated about B.C. 238, i.e., between thirty-five and forty years before the Decree of Memphis, which we have on the Rosetta Stone, and as the two Decrees are drawn up on exactly the same lines, and in the same style, and parts of them frequently in the same words, it is evident that the hieroglyphic text of the Decree of Canopus can be made most useful in restoring that of the Decree of Memphis.

The first to attempt a restoration of the hieroglyphic text of the Rosetta Stone with such helps was M. URBAIN BOURIANT, who published his version of the Decree in the *Recueil de Travaux relatifs à la Philologie et l'Archéologie Égyptiennes et Assyriennes*, tom. vi., p. 1 ff., and his paper forms a very useful contribution to the decipherment of the Rosetta Stone. An examination of the Stele of Damanhûr has convinced me that this transcript is substantially correct, but the state of the Stele, to say nothing of the mason's blunders and omissions in cutting the inscription, causes many of the readings to be little more than guesses, however probable. In no case can the text of this Stele have the value of the fragmentary hieroglyphic

counterpart here was Neḥemāuit. In which of the temples of Hermopolis Parva the Stele stood it is impossible to say, but we are in any case entitled to assume that it had not the official authority of a stele set up by the Government of Ptolemy V., and that the absence of the Demotic and Greek versions is a proof of the fact.

In the following pages will be found a transcript of the hieroglyphic texts from the Stele of Damanhûr and the Rosetta Stone, that of the latter being marked by a line over the hieroglyphics, with transliteration, and a literal translation. Appended is also a transcript of the hieroglyphic text of the Rosetta Stone, which is divided into groups of words, beneath which are given, as far as possible, the equivalents of the words in the Greek version of the Decree as it appears on the Stone; this has been added for the purpose of facilitating the examination of the question, Was the Decree drawn up originally in Greek or Egyptian? As I have already said, I now believe that the Decree was originally drafted in Egyptian and not Greek, and that the first draft was in Demotic, but it seems to me that the Greek version, as being in the language of the rulers of the country, was held to be more authoritative than that in Egyptian. On the other hand, the writers of both the Demotic and Hieroglyphic texts must have had considerable difficulty in finding equivalents for many Greek words, and it cannot be said that they have always succeeded. The

Demotic version, if we may trust the translations of it which have been published, reads like a carefully thought out, well expressed, and connected composition, and it is a valuable help to him that would understand the hieroglyphic rendering of it and the Greek version of the Decree. If the latter half of it be compared with its hieroglyphic and Greek equivalents it will be seen that it is a perfectly independent composition, and that also it supplies details which are wanting in the renderings which are based upon it. In the hieroglyphic rendering we see that the writer has only tried to give the sense of it, and has not been careful to give an exact equivalent, and if we compare the hieroglyphic rendering with the Greek it will be observed that the variations are still more remarkable. Thus in line 4 of the hieroglyphic text where the Greek text has τὸ Ἀπιεῖον, the Egyptian version has "the temple where the living Apis existeth"; and the Egyptian expression, *em shes maût* \leftarrow $\begin{array}{c} \delta \\ | \\ \beta \end{array}$, has no Greek equivalent at all. These words are common enough in the Book of the Dead, where it means "with unfailing regularity," and it is clearly an idiom with which the scribe who drew up the hieroglyphic version of the Decree had become familiar from reading old Egyptian texts. The word *κράτος* (l. 5) he renders by *gen* and *nekht*, two words which mean "strength"; *τῆς βασιλείας* he renders by *er aunt urt*, "to the great dignity"; *ἔδοξεν* by *āq-s em ab*, "it entered into the heart"; *Εὐχαρίστων* by *neb*

neferu, "lord of beauties"; in line 8 the Egyptian *em āt neb en maāt*, "with real stones of all kinds," has no equivalent; χρυσα is rendered by *uasm* (or *smu*) which means "fine copper" in the old texts; ἐπι (line 9) is rendered by *em hes her*, "in the upper part"; for τοῦ βασιλέως we have "beautiful god, ever-living"; τοὺς ἐν ἱερῶ ἐκάστῳ (line 12) is rendered by *nu-maāu em errau neb her ren-f*, "of the sanctuaries of every temple [called by] his name"; in line 13 the Egyptian text twice gives the title *neter per neb neferu*, but has no equivalent in the Greek; and καὶ ἐνχωρίοις καὶ ἐλληνικοῖς γράμμασιν is rendered by "in the writing of books, and the writing of the Ḥai-nebui." It is interesting to note that, when speaking of the "writing of the divine words and the writing of the books," the word used for "writing" is *ān* , but when the allusion is to Greek, the word used is *sekhai* . The name by which the Greeks are called is a very old one, and is in the dual, "Ḥai-nebui"; the germ Ḥa-nebu, i.e. "lords of the north," or "lords of the marshes [in the Delta]" occurs in the Pyramid Texts. The reader will notice several other interesting variations by perusing the section in which the hieroglyphic and Greek texts are compared; no attempt has been made to compare the text of the Stele of Damanhūr with the Greek, for it may represent a differently worded copy of the Greek version.

The hieroglyphic text, unfortunately, does not help to define the position of the city which Ptolemy V. besieged and captured. The Greek version calls it "Lycopolis," and says that it was in the "Busirite Nome," but the Demotic equivalent of the passage says that the city was called SHKAM, and makes no mention of the Busirite Nome. All things considered, it seems certain that the Lycopolis referred to was situated in the Delta, and not in Upper Egypt, as Dr. Brugsch thought. The reference to the "doubles" of the king, which were supposed to dwell in his statues (see line 7 of the Rosetta text), is peculiarly Egyptian, and shows that the belief that the "doubles" of a living man could inhabit shrines was held by the Egyptians, even in the Ptolemaic period.

CHAPTER VIII.

THE ROSETTA DECREE.

TRANSLATED FROM THE HIEROGLYPHIC TEXTS ON THE
STELE OF DAMANHÛR AND THE ROSETTA STONE.¹

- 1 ON the twenty-fourth day of the month GOR-
PIAIOS,² which correspondeth to the twenty-
fourth day of the fourth month of the season
PERT³ of the inhabitants of TA-MERT (EGYPT),
in the twenty-third year of the reign of HORUS-
RĀ the CHILD, who hath risen as King upon the
throne of his father, the lord of the shrines of
NEKHEBET⁴ and UATCHET,⁵ the mighty one of
two-fold strength, the stablisher of the Two
Lands, the beautifier of
2 Egypt, whose heart is perfect (or benevolent)
towards the gods, the HORUS of gold, who maketh

¹ The words in brackets are added either from the Stele of Damanhûr, or for the purpose of making sense.

² A part of March and part of April.

³ Part of our spring.

⁴ The shrine of the Vulture-goddess Nekhebet was in Upper Egypt.

⁵ More fully, Per-Uatchet ; the shrine of the snake goddess was in the Delta.

perfect the life of the *hamemet* beings, the lord of the thirty-year festivals like PTAḤ, the sovereign prince like RĀ, the King of the South and North,

(Neterui-merui-ātui-āuā-setep-en-Ptaḥ-usr-ka-Rā-
ankh-sekhem-Āmen),¹ the Son of the Sun

(Ptolemy the ever-living, the beloved of Ptaḥ),
the god who maketh himself manifest,

- 3 the son of (PTOLEMY) and (ARSINOË), the Father-loving gods; when PTOLEMY, the son of PYRRHIDES, was priest of ALEXANDER, and of the Saviour-Gods, and of the Brother-loving Gods, and of the Beneficent Gods,
- 4 and of the Father-loving Gods, and of the God who maketh himself manifest; when DEMETRIA, the daughter of Telemachus, was the Bearer of the
- 5 prize of victory of BERENICE, the Beneficent Goddess; and when ARSINOË, the daughter of CADMUS, was the Basket Bearer of ARSINOË, the Brother-loving Goddess;
- 6 when IRENE, the daughter of PTOLEMY, was the Priestess of ARSINOË, the Father loving Goddess; on this day


¹ A name meaning "The two Father-loving Gods, the heir, chosen of Ptaḥ, strength of the double of Rā, living power of Amen."

the superintendents of the temples, and the servants of the god, and those who are over the secret things of the god, and the libationers [who] go into the most holy place to array the gods in their apparel,

7 and the scribes of the holy writings, and the sages of the Double House of Life, and the other libationers [who] had come from the sanctuaries of the South and North to MEMPHIS, on the day of the festival whereon

8 His Majesty, the King of the South and North
 (PTOLEMY, the ever-living, the beloved of Ptah),
 the god who maketh himself manifest, the lord of beauties, received the sovereignty from his father, entered into the SEHETCH-CHAMBER wherein they were wont to assemble, in MAKHA-TAUI,¹ and behold, they declared thus:—

9 “Inasmuch as the King who is beloved by the
 “gods, the King of the South and North,
 “(Neterui-merui-ätui-äuā-en-Ptah-setep-usr-en-
 “Rā-ānkh-sekhem-Āmen), the Son of the Sun,
 “(PTOLEMY, the ever-living, the beloved of Ptah),
 “the Gods who have made themselves manifest,

¹ Makha-taui , i.e., “the balance of the two lands,” was the name of the place where Lower Egypt ended, and Upper Egypt began, when travelling to the south.

- “the lord of beauties, hath given things of all
 “kinds in very large quantities unto the lands of
 “Horus
 10 “and unto all those who dwell in them, and
 “unto each and every one who holdeth any
 “dignity whatsoever in them,—now behold, he is
 “like unto a God, being the son of a God, [and]
 “he was given by a Goddess, for he is the
 “counterpart of HORUS, the son of ISIS [and] the
 “son of OSIRIS, the avenger of his father OSIRIS—
 “and behold, His Majesty
 11 “possessed a divine heart which was beneficent
 “towards the gods; and he hath given gold in
 “large quantities, and grain in large quantities to
 “the temples; and he hath given very many lavish
 “gifts in order to make TA-MERT [Egypt] pros-
 “perous, and to make stable [her] advancement;
 12 “and he hath given unto the soldiers who
 “are in his august service according
 “to their rank; [and of the taxes] some of
 “them he hath cut off, and some of them [he
 “hath lightened], thus causing the soldiers and
 “those who live in the country to be prosperous
 13 “under his reign [and as regards the sums which
 “were due to the royal house] from the people of
 “Egypt, and likewise those [which were due] from
 “every one who was in his august service, His
 “Majesty remitted them altogether, howsoever
 “great they were;

- 14 “and he hath forgiven the prisoners who were in
“prison, and ordered that every one among them
“should be released from [the punishment] which
“he had to undergo. And His Majesty made an
“order saying:—In respect of the things [which are
“to be given to] the gods, and the money and the
15 “grain which are to be given to the temples each
“year, and all the things [which are to be given
“to] the gods from the vineyards and from the
“corn-lands of the nome, all the things which were
“then due under the Majesty of his holy father
16 “shall be allowed to remain [in their amounts] to
“them as they were then; and he hath ordered:—
“Behold, the treasury (?) shall not be made more
“full of contributions by the hands of the priests
“than it was up to the first year of the reign of His
“Majesty, his holy father; and His Majesty hath
“remitted
17 “to the priests who minister in the temples
“in courses the journey which they had been
“accustomed to make by river in boats to the city
“of ALEXANDRIA at the beginning of each year;
“and His Majesty commanded:—Behold, those
“who are boatmen [by trade] shall not be seized
“[and made to serve in the Navy]; and in respect
“of the cloths of byssus [which are] made in the
“temples for the royal house,
18 “he hath commanded that two-thirds of them
“shall be returned [to the priests]; similarly,

- “ His Majesty hath [re]-established all the things
 “ the performance of which had been set aside, and
 “ hath restored them to their former condition, and
 “ he hath taken the greatest care to cause every-
 “ thing which ought to be done in the service of
 “ the gods to be done in the same way in which it
 “ was done
- 19 “ in former [days]; similarly, he hath done [all
 “ things] in a right and proper manner; and he
 “ hath taken care to administer justice *to¹ the*
 “ *people, even like Thoth, the great, great [God];*
 “ *and he hath, moreover, ordered in respect of those*
 “ *of the troops who come back, and the other people*
 “ *also, who during the*
- 20 “ *strife of the revolution which took place had been*
 “ *ill-disposed [towards the Government], that when*
 “ *they return to their homes and lands they shall*
 “ *have the power to remain in possession of their*
 “ *property; and he hath taken great care to send*
 “ infantry, and cavalry, and ships to repulse those
 “ who were coming against
- 21 “ Egypt by land as well as by sea; and he hath in
 “ consequence expended a very large amount of
 “ money and of grain on them in order to make
 “ prosperous the lands of Horus and Egypt.
- 22 “ And His Majesty marched against *the town of*
 “ *Shekam, which is in front of (?) the town of*
 “ *UISET, which was in the possession of the enemy,*

¹ The lines in italics are taken from the Demotic version.

- “and was provided with catapults, and was made
 “ready for war with weapons of every kind by
 23 “the rebels who were in it—now they had com-
 “mitted great acts of sacrilege in the land of
 “Horus, and had done injury to those who dwelt
 “in Egypt—His Majesty attacked them by making
 “a road [to their town],
 24 “and he raised mounds (or walls) against them,
 “and he dug trenches, and whatsoever would lead
 “[him] against them that he made; and he caused
 “the canals which supplied the town with water
 “to be blocked up, a thing which none of the kings
 “who preceded him had ever been able to do before,
 “and he expended a large amount of money on
 “carrying out the work;
 25 “and His Majesty stationed infantry at the mouths
 “of the canals in order to watch and to guard
 “them against the extraordinary rise of the waters
 “[of the Nile], which took place in the eighth year
 “[of his reign], in the aforesaid canals which
 “watered the fields and were unusually deep
 26 “in this spot; and His Majesty captured the town
 “by assault in a very short time, and he cut to
 “pieces the rebels who were therein, and he made
 “an exceedingly great slaughter among them, even
 “like unto that which THOTH¹ and HORUS, the son
 “of ISIS and [the son of OSIRIS], made among
 “those who rebelled against them

¹ The Demotic version has Rā.

- 27 “when they rebelled in this very place; and
“behold, those who had led on the soldiers and
“were at their head, and who had disturbed the
“borders [in the time of his father, and who had
“committed sacrilege in the temples, when His
“Majesty came to MEMPHIS to avenge his father
- 28 “and his own sovereignty he punished, according
“to their deserts, when he came there to celebrate]
“the festival of the receiving of the sovereignty
“from his father; and [besides this], he hath set
“aside [his claim to]
- 29 “the things which were due to His Majesty, and
“which were [then] in the temples, up to the
“eighth year [of his reign, which amounted to
“no small sum of] money and grain; and His
“Majesty hath also set aside [his claim] to the
“cloths of byssus which ought to have been given
“to the royal house and were [then] in the
“temples,
- 30 “and also the tax which they (i.e. the priests)
“ought to have contributed for dividing the
“cloths into pieces, which was due up to this day;
“and he hath also remitted to the temples the
“grain which was usually levied as a tax on the
“corn-lands of the gods, and likewise the measure
“of wine which was due as a tax on the vineyards
- 31 “[of the gods]; and he hath done great things
“for APIS, and MNEVIS, and for every shrine which
“contained a sacred animal, and he expended upon

- “ them more than did his ancestors ; and his heart
“ hath entered into [the consideration of every-
“ thing] which was right and proper for them
32 “ at every moment ; and he hath given everything
“ which was necessary for the embalming of their
“ bodies, lavishly, and in magnificent abundance ;
“ and he hath undertaken the cost of their main-
“ tenance in their temples, and the cost of their
“ great festivals, and of their burnt offerings, and
“ sacrifices, and libations ;
33 “ [and he hath respected the privileges of the
“ temples, and of Egypt, and hath maintained
“ them in a suitable manner according to what is
“ customary and right ; and he hath spent] both
“ money and grain to no small amount ;
34 “ and [hath provided] everything in great abund-
“ ance for the house wherein dwelleth the LIVING
“ APIS ; and His Majesty hath decorated it with
“ perfect and new ornamentations of the most
“ beautiful character always ; and he hath made
“ the LIVING APIS to rise [like the sun], and hath
“ founded temples, and shrines, and chapels [in his
“ honour] ; [and he hath repaired the shrines
“ which needed repairs, and in all matters apper-
“ taining to the service of the gods
35 “ he hath manifested the spirit of a beneficent god ;
“ and during his reign, having made careful inquiry,
“ he hath restored the temples which were held in
“ the greatest honour, as was right] ; and in return

“for these things the gods and goddesses have given
 “him victory, and power, and life, and strength,
 “and health, and every beautiful thing of every
 “kind whatsoever, and

- 36 “in respect of his exalted rank, it shall be estab-
 “lished to him and to his children for ever and
 “ever, with happy results (*or*, life).”

And it has entered into the heart[s] of the
 priests of the temples of the South and of the
 North, and of each and every temple [that all the
 honours which are paid

- 37 [to the King of the South and North (PTOLEMY,
the ever-living, the beloved of Ptah)], the God who
 [maketh himself manifest, whose deeds are beau-
 [tiful, and those which are paid to the Father-
 [loving Gods who begot him, and to the Beneficent
 [Gods who begot those who begot him, and to
 [the Brother-Gods who begot the begetters of his
 [begetters,]

- 38 and to the Saviour-Gods, shall be [greatly in-
 creased]; and a statue of the King of the South
 and North (Ptolemy, ever-living, beloved of Ptah),
 the God who maketh himself manifest, the lord
 of beauties, shall be set up [in every temple,
 [in the most prominent place], and it shall be


- 39 called by his name “(PTOLEMY)”, THE SAVIOUR
 OF EGYPT,” the interpretation (?) of which is

“(PTOLEMY), THE VICTORIOUS ONE.” [And it
[shall stand side by side with a statue of the Lord
[of the gods (?), who giveth him the weapon of
[victory, and it shall be fashioned after the manner
[of the Egyptians, and a statue of this kind shall
[be set up in]

40 all the temples which are called by his name.
And adoration shall be paid unto these statues
three times each day, and every rite and ceremony
which it is proper to perform before them shall be
performed, and whatsoever is prescribed, and is
fitting for their DOUBLES, shall be performed, even
as it is performed for the gods of the Nomes
during the festivals and on every sacred day (?),
on the day of [his] coronation, and on his name-
day. And there shall likewise [be set up] a

41 magnificent (?) statue of the King of the South
and North (Ptolemy, ever-living, beloved of
Ptah), the God who maketh himself manifest,
whose deeds are beautiful, the son of (Ptolemy),
and (Arsinoë), the Father-loving gods, and
with the statue there shall be a magnificent
shrine, [made] of the finest copper and inlaid with
real stones of every kind,

42 in every temple which is called by his name; and
this statue shall rest in the most holy place [in
the temples] side by side with the shrines of the

- gods of the Nomes. And on the days of the great festivals, when the god [of the temple] cometh forth from his holy habitation, according to his day, the holy shrine of the God who maketh himself manifest, the lord of beauties, shall likewise be made to rise [like the Sun]
- 43 with them. And in order to make this new shrine to be easily distinguishable [both at the present day, and in future times, they shall set] upon this shrine [ten royal double crowns, made of [gold, and upon each double crown there shall be [placed the serpent which it is right and proper to [make for the double crown of gold], instead of the two Uraei
- 44 which are [placed] upon the tops of shrines, and the SEKHENT CROWN shall be in the middle of them, because it was in the SEKHENT CROWN in which His Majesty shone in the HOUSE OF THE KA OF PTAH (i.e., Memphis)
- 45 at the time when the King entered into the temple, and performed the ceremonies which it was meet and right for him to perform on receiving the exalted rank [of King]. And on the upper surface of the square pedestal which is round about these crowns, and in the middle part thereof [which is immediately beneath] the double Crown [*they shall engrave a papyrus plant and a plant of the south; and they shall set them in such a way that a vulture,* , upon

neb, ☐, beneath which a plant of the south [shall be found, shall be affixed to the right-hand [upper corner of the golden shrine, and a serpent, [𐩔, under which is *neb* ☐, placed upon] a papyrus plant, [shall be affixed] to the left-hand side [at the upper corner]; and

- 46 the interpretation [of these signs is]:—"Lord of
 "the shrine of NEKHEBET, and Lord of the shrine
 "of UATCHET, who illumineth the Land of the
 "White Crown, and the Land of the Red Crown."
 And inasmuch as the last day of the fourth month
 of the season SHEMU¹ (i.e., MESORE), which is the
 birthday of the beautiful, ever-living god, is already
 established as a feast day, and it hath been ob-
 served as a day of festival in the lands of HORUS
 (i.e., the temple-lands) from olden time; and more-
 over, the seventeenth day of the second month of
 the season SHAT² (i.e., PAOPI),
 47 whereon [His Majesty] performed the ceremonies
 of royal accession, when he received the sovereignty
 from his father, [is also observed as a day of
 festival], and behold [these days] have been the
 source of all [good] things [wherein all men have
 participated]; these days, that is to say, the
 seventeenth and the last day of each month shall
 be kept as festivals in the temples
 48 of Egypt, in each and every one of them; and on

¹ The season of the Inundation, or, our summer.

² Our autumn and early winter.

these days burnt offerings shall be offered up, and meat offerings, and everything which it is right and customary to perform at the celebration of festivals shall be performed on these days every month, and on these festivals every man shall do (i.e., offer up) what he is accustomed to do on [other] fes-

49 tivals in the temples. [And the priests also decreed] *that the things which [are brought to the temples] as offerings shall be given unto the persons who [minister in the temples; and festivals and processions shall be established in the temples, and in all Egypt, in honour of] the King of the South and North, (Ptolemy, ever-living, beloved of Ptah)*, the God who maketh himself manifest, whose deeds are beautiful, each year,

50 beginning with the first day of the first month of the season SHAT (i.e., THOTH) up to the fifth day thereof; [and on these days the people shall wear] garlands on their heads, and they shall make festal the altars, and shall offer up meat and drink offerings, and shall perform every thing which it is right and proper to perform. And the priests of all the temples which are called after his name

51 shall have, in addition to all the other priestly titles which they may possess, the title of “Ser-
“vant of the God who maketh himself manifest,
“whose deeds are beautiful”; [and this title shall

[*be endorsed on all deeds and documents which are laid up in the temples*]; and they shall cause to be engraved on the rings which they wear on their hands, the title of "Libationer of the God "who maketh himself manifest, whose deeds are "beautiful."

52 And behold, it shall be in the hands of those who live in the country, and those who desire [it], to establish a copy of the shrine of the God who maketh himself manifest, whose deeds are beautiful, and set it up in their houses, and they shall be at liberty to keep festivals and make rejoicings [before it] each month

53 and each year; and in order to make those who are in Egypt to know [*why it is that the Egyptians pay honour—as it is most right and proper to do—to the God who maketh himself beautiful, whose deeds are beautiful, the priests have decreed*] that this DECREE shall [*be inscribed*] upon a stele of

54 hard stone in the writing of the words of the gods, and the writing of the books, and in the writing of the HAUI-NEBUI (i.e., Greeks), and it shall be set up in the sanctuaries in the temples which [are called by] his name, of the first, second, and third [class], near the statue of the HORUS, the King of the South and North, (Ptolemy, ever-living, beloved of Ptah), the God who maketh himself manifest, whose deeds are beautiful.



ur



peh-peh



smen

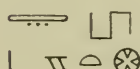


taui

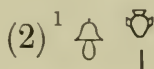
mighty one of two-fold strength, stablisher of the two lands,



se-nefer



Ta-mert



menkh äb



kher

making beautiful Egypt, whole-hearted in respect of



neteru



Heru nub



menkh



änkh



en

the gods, the Horus making perfect (or, the life of prosperous) of gold,



hamemet

men,



neb

lord of



hebu setu

30-year festivals



Ptah mi

Ptah like,



äthi

Prince



Rä mi

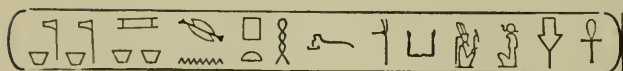
Rä like,



suten bät

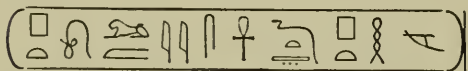
king of the South and North,

¹ The numbers in parentheses are those of the lines of the Stele of Damanhür.



*Neterui-merui-ātui-āuā-setep-en-Ptah-
Usr-ka-Rā-Amen-sekhem-ānh*¹

sa Rū
son of the Sun,



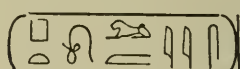
Ptulmis ānh tchetta Ptah-meri

neterui

(Ptolemy, living for ever, of Ptah beloved), the two gods
(Epiphanes,)



(3)

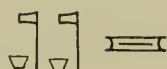
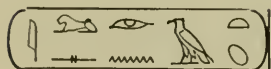


perui
coming forth

sa en
son of

Ptulmis
Ptolemy

henā
and



Ārsenat

neterui itui merui

āb

Arsinoë, the gods Philopatores, [being] priest



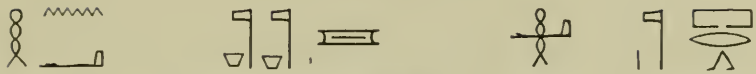
en
of *Ārksānteres*
Alexander,


henā *neterui netchui*
and [of] the gods Soteres,





hā *neterui senui* *hā* *neterui menkhui*
and [of] the gods Adelphi, and [of] the gods Euergetes,


¹ This name means something like "Flesh and bone (*i.e.*, son, or, heir) of the two father-loving gods, chosen one of Ptah, strength of the double of Rā, life of the Power of Āmen."


(4) 
henū neterui itui merui hā neter per
 and [of] the gods Philopatores, and [of] the god
 Epiphanes,


Ptulmis sa Perrites au
 Ptolemy, son of Pyrrhides; being


Temteriat sat Thulimekus
 Demetria, daughter of Telemachus,


fa shep en qen mā
 the bearer of the prize of victory of



Berenikat ta menkhet au Arrsenat
 Berenice-Euergetes, being Arsinoë,


sat Qatmus fa temu
 daughter of Cadmus, bearer of the basket
 (Canephoros)


¹ The names in brackets are, of course, not to be found in the copy of the Decree of Rosetta dated in the ixth year of the reign of Ptolemy Epiphanes.

7. 
henū *ānu neter shū* *ḥā* *thi*

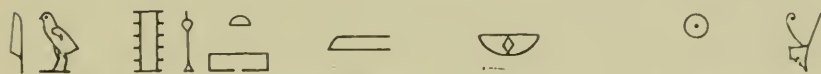
and the scribes of the divine and the learned books, men

 (8)
pauī-ānkh *henū* *na* *ki* *ābu*


of the double house of life, and the other priests

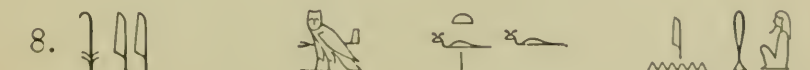

i *em* *āterti* *Reset Meht*

who have come from the sanctuaries of the South [and] North


au *Aneb-ḥetchet* *em* *ḥeb* *hru* *en*

into Memphis at the festival of the day of

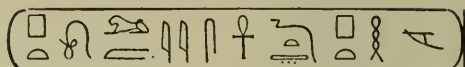

shep
 receiving

8. 
sutenit *mā* *tef-f* *ān hen*

the sovereignty from his father the majesty,



suten bāt



Ptulmis ānkh tchetta Ptaḥ-meri

the King of the South
and North,

Ptolemy, the ever-living, beloved
of Ptaḥ,



neter

god



per

Epiphanes,



neb

lord of



neferu

beauties,



āb-sen

they entered



er

into



seḥetch

the *seḥetch* chamber



sekhen

where met [the
priests]



(9)

Makha-tawi

[in] Makha-tawi,



ās-su

behold (?)



ka-sen

they declared

[thus] :—

9.



māti

Since



unen ateb (?)

it is that hath
given (?)



neteru-meri

the gods-loving
[king],



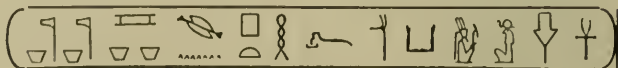
ḥenā

and



suten bāt

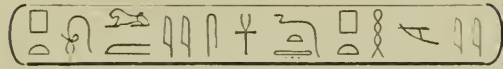
King of the
South and North,



*Neterui-merui-ātui-āuā-setep-en-Ptaḥ-
Usr-ka-Rā-Āmen-sekhem ānkh*



sa Rā



Ptulmis ānkh tchetta Ptaḥ meri

son of the Ptolemy, the ever-living, the beloved of Ptaḥ,
Sun,



neterui perui



neb



neferu



khet



neb

the two gods Epiphanes, lord of beauties, things all



neferu



uru



em

(10)



Heru tainu



the Lands of Horus, (the
temples?)

beautiful in great to the Lands of Horus, (the
quantities, temples?)

10.



hū



im-sen



nebu



her

and [to] the dwellers in them all, and [to]



sa-neb



her



iaut-f'



menkhet

every one [who is] on his dignity (or, office) excellent,



er āu-sen



unen-f'



em



neter



sa

the whole of them, being he like a god, the son of



neter



ertā



en



netert



āu-f'



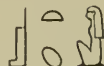
em




stut

a god, given by a goddess, [for] he is in the likeness of



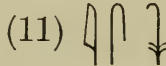








Heru sa Ast sa Asâr anetch

Horus, son of Isis, son of Osiris, the avenger of

tef-f Asâr as-su hen-f

his father Osiris; behold, his Majesty

11. 















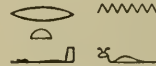
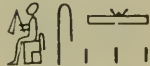
em ab menkh kher neteru

possessing a divine heart beneficent towards the gods,




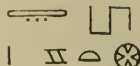

ertâ-nef nubu uru hû

he hath given gold [in] large quantities [and] grain

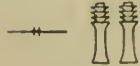

genu au maâu hû ertâ-nef shepsu

very much to the temples; and he hath given noble [gifts]


uru au kher-â Ta-Mert er

very many for the stablishing of Egypt, [and] to

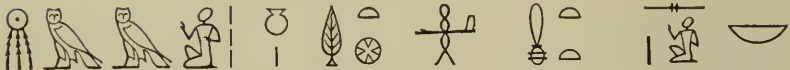



se-tette! khent

make stable [its] advancement;

13. (13) 
em rek - f


in his time; [the sums due to the royal treasury] from


hamemet nu Baqet hā mätet sa-neb

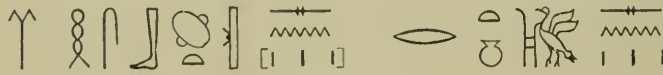
the inhabitants of Egypt and likewise from everyone


un en her äaut-f menkhet

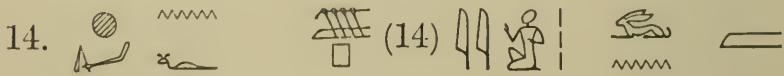
[who] was on his dignity (or, office) excellent,


er äu-sen erfä sen hen-f er ta

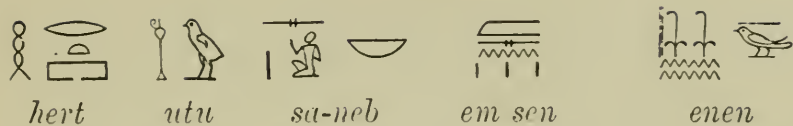
the whole of them gave them his Majesty to the ground


em hesbet-sen er ten-sen

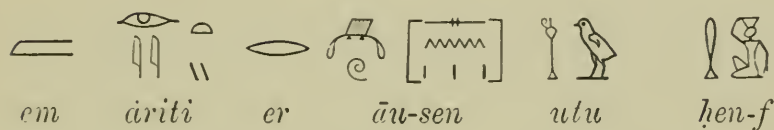
in their accounts however great were they;

14. 
khu-nef shepiu un em

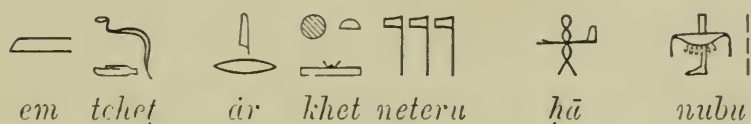
he hath shown clemency to the prisoners [who] were in



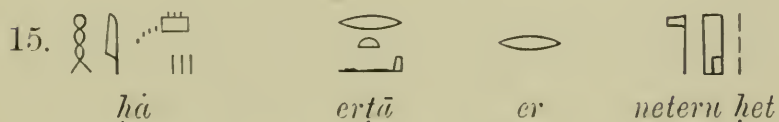
prison, ordering every one among them to be released



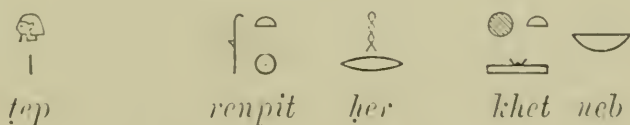
from [his] act, all of them; ordered his Majesty,



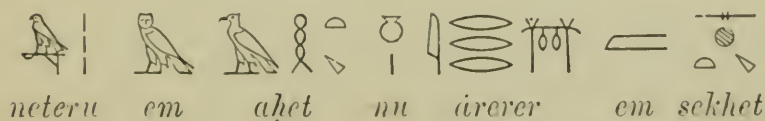
saying: The things of the gods, and the money,




[and] the wheat which ought to the temples
to be given



at the beginning of the year, and things of all kinds




of the gods, in the land of the vines, in the fields

(15) 


nu hespet ha khet neb unen

 of the nome, and things of all kinds being




khert-sen kher hen tef-f sheps

 to them under the Majesty of his father holy,

16. 

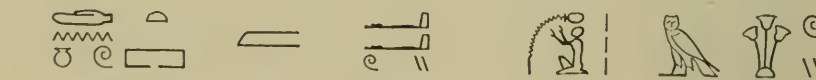
er er-ta men-sen kher-sen

 shall be allowed to remain they with them ;



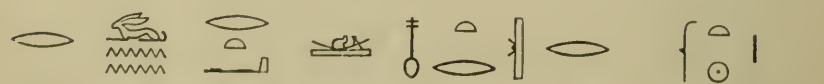
utu-nef ask tem er-ta meh

 he ordered :— Behold, not shall be made full




tennut em a-avi a-bu em ha-ui

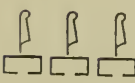
 the treasury (?) by the hands of the priests with more




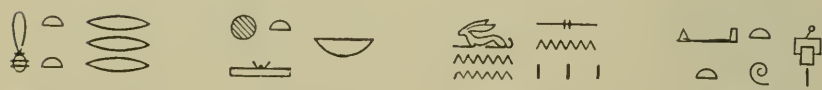
er unen er-ta am nefert er ren-pit u-ai

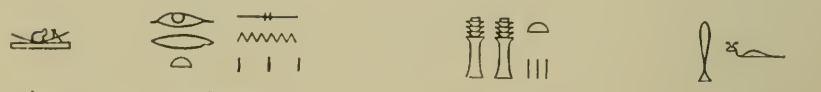
 than was placed in [it] up to the first year of


(17) 
en *peq* *ari* *sutenet* *em*
of byssus made for the royal palace in



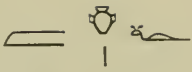

ma'au
the temples



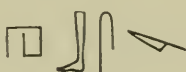


18. 
ah *utu-nef* *khesef* $\frac{2}{3}$ -*sen*
he commanded to return two-thirds of them;






matet aru *khet nebt* *unen-sen* *tāt-tu sa*
similarly, all things [which] had been set aside


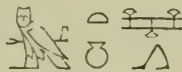
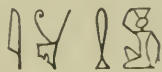

im *arit-sen* *tētētēt* *hen-f*
there the doing of them established [them] his majesty


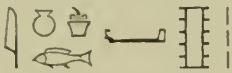
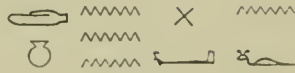

er *tēp-sen* *unen-f* *her* *meh-sa*
in their former condition; he was taking care

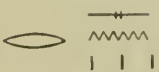



23.   
isebiu un em ab - f
 rebels [who] were within it,



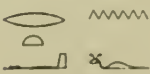
    
tcher enti ari-sen hebes uru em
 because they had done injuries great in

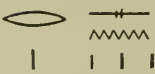


   
Heru tain ha ammu Baqet
 the lands of Horus and to those in Egypt,



  
teh-sen matenu an hen-f
 attacked them by road his Majesty,

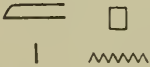


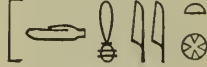
24.   
ah imeb ten-nef
 he raised walls, he dug trenches







(21)    
er-sen neb enti sta er-sen
 against them; whatsoever would lead against them






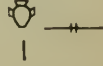
  
ariti suten ertā-nef
 made the king, gave he


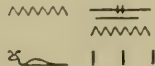



25.   
re-sen ertā an hen-f
 their mouths ; placed his Majesty

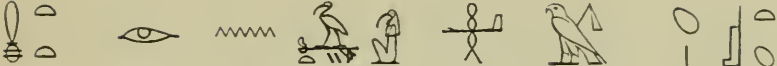
 
retu (?) -f metch-tu
 his foot-soldiers [in] the depth of

26.    
kes pen heq en hen-f temait
 this place ; captured his majesty city

    (22)  
ten em nekht em rek netches
 this by assault in a time little,

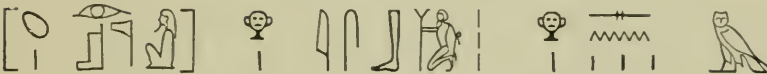
     
khebkheb-nef usebiu un em ab-s
 he hacked to pieces the rebels who were within it,

    
ari-nef-sen em at ur aat
 made he them into a slaughter great exceedingly,



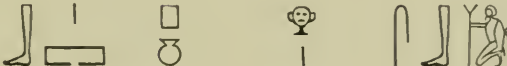
mâtet ari en Tehuti hâ Heru sa Ast

 even as made Thoth and Horus, son of Isis,



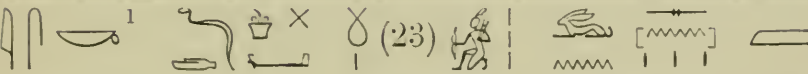
sa Asâr her usebiu her-sen em

 son of Osiris, on the rebels against them in

27. 


bu pen her seb

 place this [when] rebelled



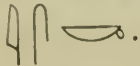
ask tcheteb mâsha (?) un-sen em



 Behold, the leaders of the soldiers [who] were at













tep-sen setem-sen teshu




 their head, they had disturbed the borders










¹ The first line of the hieroglyphic text of the Rosetta Stone begins with .







28.  
heb *en* *shep*
 festival of the receiving

       
sutenit mā tef - f em hau erṭā-nef
 sovereignty from his father; moreover, he hath given

 
er ta
 to the earth

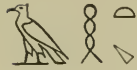
29.   
kher-ā nu hen - f unen
 the things which were due of his Majesty [which] were

        
kher em pau neferit er renpit viii.
 in the temples up to year eight,

. . . .      
nubu hā hi erṭā-sen
 [being] money and wheat; hath given them



em
of



aĥet
the fields



nu
of



neteru
the gods,



mätet äru
likewise



em sti

the measure



em
of



ärp
wine



em
of



aĥet
the fields



nu
of



ärer

the vine;



äriti-nef

he hath done things



khet



uru

great for



en



Ĥäp

Äpis,



Mer-ur

[and] Mnevis,



hä

and



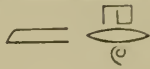
äui

neb

for every shrine containing a sacred animal,



khu



em heru



er



äri-sen



än tep-äü

expending very much more than did they [his] ancestors;

¹ Line 3 of the Rosetta Stone begins here.

āb - f āq her maā-sen

his heart entered upon what was right [for] them

32.

em at neb ertā-nef khet neb

at moment every; he gave things all

tchār-sen er āb tchet-sen urtu

they required for embalming their bodies, abundantly,

tchesertu thet-nef sekhen-sen















magnificently; he hath undertaken their existence

āu neteru-hetu-sen em heb āa uah ākh

in their temples, in respect of great burnt offerings, festivals,

se-kher ufen nu sen

[and] the stablishing the offerings of them;

33.  ¹             

<i>Hāp</i>	<i>ānkh</i>	<i>er</i>	<i>sāset-nef</i>	<i>neteru-hetu</i>
Apis,	the living,		he founded	temples,

<i>khemt</i>	<i>khau</i>
[and] shrines [and] chapels	

35. ¹

asiu *enen*







in return for these things

<i>ertā-nef</i>	<i>neteru neterit</i>	<i>qen</i>	<i>nekht</i>	<i>ānkh</i>
have given him	the gods and goddesses	victory,	power,	life,

<i>utcha</i>	<i>senb</i>	<i>her</i>	<i>khet</i>	<i>neb</i>	<i>nefer</i>
strength,	health,	and	thing	every	beautiful,








<i>er</i>	<i>āu-sen</i>
all of them, [and]	

¹ Line 5 of the Rosetta Stone begins here.

36.      

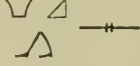





er aat-f urt tette-tu kher - f

as concerns his dignity great, it shall be stablished to him




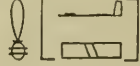


hā khartu - f tchetta hā sekhen nefer

and his children for ever, and a happening happy.



āq-s em āb en ābu nu

It hath entered into the heart of the priests of

iterti Reset Meht mā āsh-sen







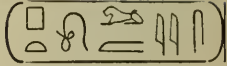
the temples the South and North, however many they of may be,

37.  

en kheper-sen

.







¹ Line 6 of the Rosetta Stone begins here.




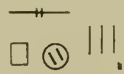
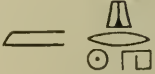
						
<i>netch</i>	<i>nu</i>	<i>Utchat</i>	<i>behā - f</i>	<i>pu</i>		<i>Ptulmis</i>
the Saviour of Egypt,			the meaning of			Ptolemy,
			which is			





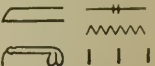


[*ne*]*kh*

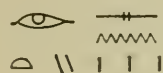
the victorious one,

40.						
	<i>erpau</i>	<i>neb</i>	<i>her</i>	<i>ren-f</i>		<i>shems</i>
.	temples	all	by	his name;	shall be	adored

				
<i>khent</i>	<i>āpen</i>	<i>em</i>	<i>sep iii.</i>	<i>em kher lru</i>
statue	this	times three	in the course of the day,	

				
<i>her</i>	<i>āri</i>	<i>erfā</i>	<i>maā</i>	<i>em-bah-sen</i>
and	shall be the performance of due rites	before them,	done	

¹ Line 7 of the Rosetta Stone begins here.



ariti-sen



tep-ret



neb



tut



en

shall be done prescribed thing every what is proper for
for them



ka-sen



ma



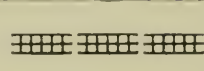
ari



en



neteru



hespu

their doubles, as is done for the gods of the nomes



em



hebu



tep



her



hru



en

in the festivals each season, and [on] the day of



khāū



hāai



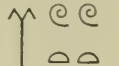
hru



em



ren-f



emtutu

his coronation and [on] the day of his name, likewise



meses

statue

41. *khu en suten bat Ptulmis ankh tchetta Ptaḥ-meri*

glorious(?) of the King of Ptolemy, ever-living,
the South and North, of Ptaḥ beloved,



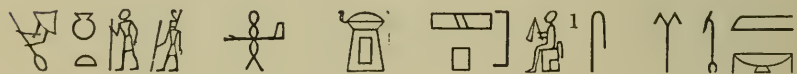
neter per neb neferu sa en Ptulmis

the god lord of beauties, son of Ptolemy
Epiphanes,



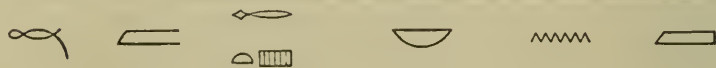
henā Arrsenat neterui-ātui-meri mā

and Arsinoë, the gods Philopatores, and



khent hā kara shep-s em uasm

a statue and a shrine august of fine copper



meh em āat neb en maā


inlaid with stone of every kind of genuine,



42. *em erpau neb her ren-f hetep em*

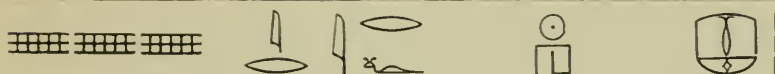
in temples all by his name; shall rest in
[the statue]

¹ Line 8 of the Rosetta Stone begins here.



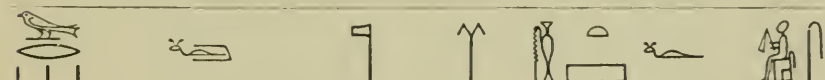
bu tcheser her karau nu neteru

 place the holy with the shrines of the gods of




hespu ar aref hru hebu

 the nomes; now therefore, on the day of the festivals



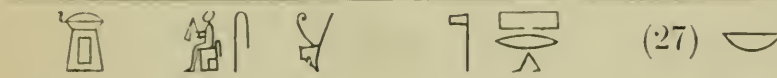
uru per neter em qebhet-f sheps

 great [when] cometh the god from his sanctuary holy,




er sa hru - f im-sen emtutu sekhāū

 on his day, among them likewise shall be raised up




kara sheps en neter per (27) neb

 the shrine holy of the god Epiphanes, the lord of




neferu

 beauties,

43. 

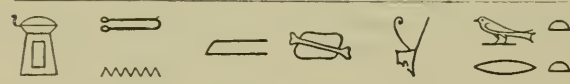
her-sen *er* *ertā* *sa-tu* *kara*

with them; [and] to make to be recognized shrine




then *em* *hru* *sekhent* *her tep*

 this on [this] day Sekhent crown on top of



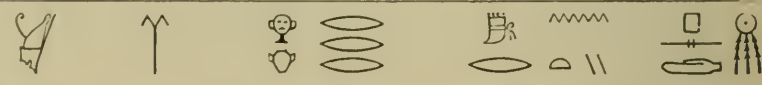
kara *then* *em-āsu* *en* *urtet*

 shrine this in the place(?) of the uraei

44. 

un *her tep* *karau* *iu*

 [which] are on the top[s] of shrines, being



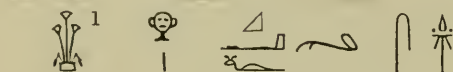
sekhent *em* *her-āb āru* *tcher enti* *pest*

 the Sekhent in the middle of them, because shone

 Crown

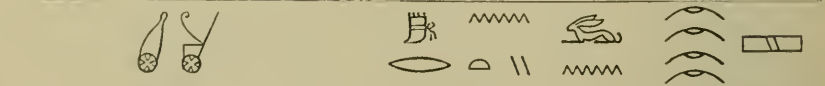
¹ Line 9 of the Rosetta Stone begins here.



em āq en Sekhent pen
 in the middle of Sekhent Crown this


 *her qāf-s ab*
 papyrus on its side left

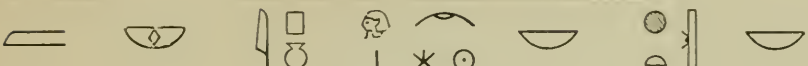
46. 
bchā-f pu sechet

its meaning (?) being Lord of the shrines of illuminer
Nekhebet and Uatchet,


taui tcher enti un abet iv. shemu
 of the land of the White and because is of month the
 Crown, and the land of fourth of the
 the Red Crown ; season Shemu,



ārq hrū mes neter nefer ānk'h
 the last day, the day of birth of the god beautiful, living

¹ Line 10 of the Rosetta Stone begins here.



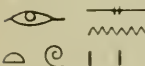
em heb apen tep abet neb khet neb

 at festivals these, month every, thing every



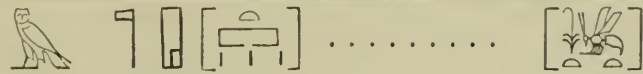
aritu-sen em hebu apen au sa neb

 [which] they do at festivals these let man every



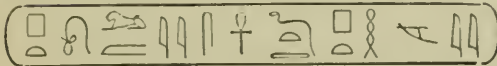

aritu-sen

 do them

49. 

em neteru hetu suten bat

 in the temples King of the South
 and North,

¹ 


Ptulmis ankh tchetta Ptaḥ-meri neter per



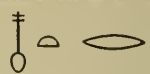

 Ptolemy, living for ever, of Ptaḥ beloved, God Epiphanes,

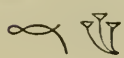

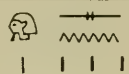
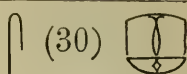



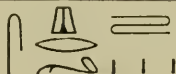



neb neferu tep renpit






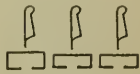
 lord of beauties, each year





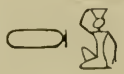

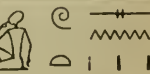
¹ Line 12 of the Rosetta Stone begins here.




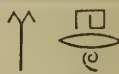
50.  *shāa*  *tep sha*  *neferit er*  *hru v.*
beginning the first day of up to day five;
the season Šha,

 *mehu*  *er*  *tep-sen*  (30) *se-heb*
[there shall be] on their heads, they shall make
garlands festival

 *khavi*  *sekher*  *hā*  *khet*  *neb*
the altars, and shall make offerings and thing every
and libations,

 *tu*  *en*  *ariti*  *ābu*  *nu*  *maāu*
which it is proper to do. The priests of the shrines

 *em*  *erpau*  *neb*  *her*  *ren-f*  *ka-tu*  *sen*
in temples all in his name shall be called they

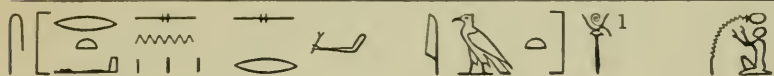
51.  *hen neter per*  *neb*  *neferu*  *em heru*

“prophet of Epiphanes, lord of beauties,” in addition to



iat *ābu* *en* *sen* *āmi*

[their] titles of honour of priests of them; and let



s-ertā-sen *ser* *iat* *āb*

cause them to be written the title of honour "libationer



en *neter per* *neb* *neferu* *her*

of the God Epiphanes, lord of beauties," upon



khetem *iri* *tet-sen*

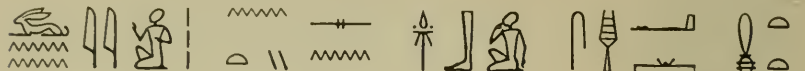
the ring[s] which are on their hands;



ās *ārif* *su* *un-s* *em* *āāui*

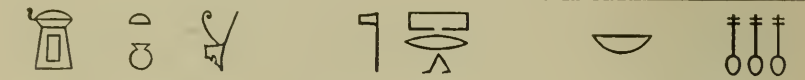
and behold, it shall be in the hands of

¹ Line 13 of the Rosetta Stone begins here.



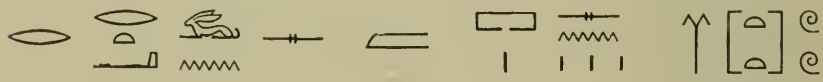
uneniu *enti* *sen* *ab* *s-āhā* *mätet*

the people, those who desire [it] to set up a copy of



kara *ten* *en* *neter* *per* *neb* *neferu*

shrine this of the God Epiphanes, lord of beauties,



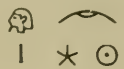
er *ertā* *un-s* *em* *pa-sen* *emtutu*

[and] to make it to be in their house[s], likewise



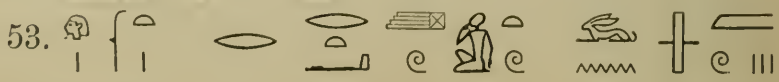
sen *āri* *hebu* *khāū* *apen*

they may make festivals [and] rejoicings these



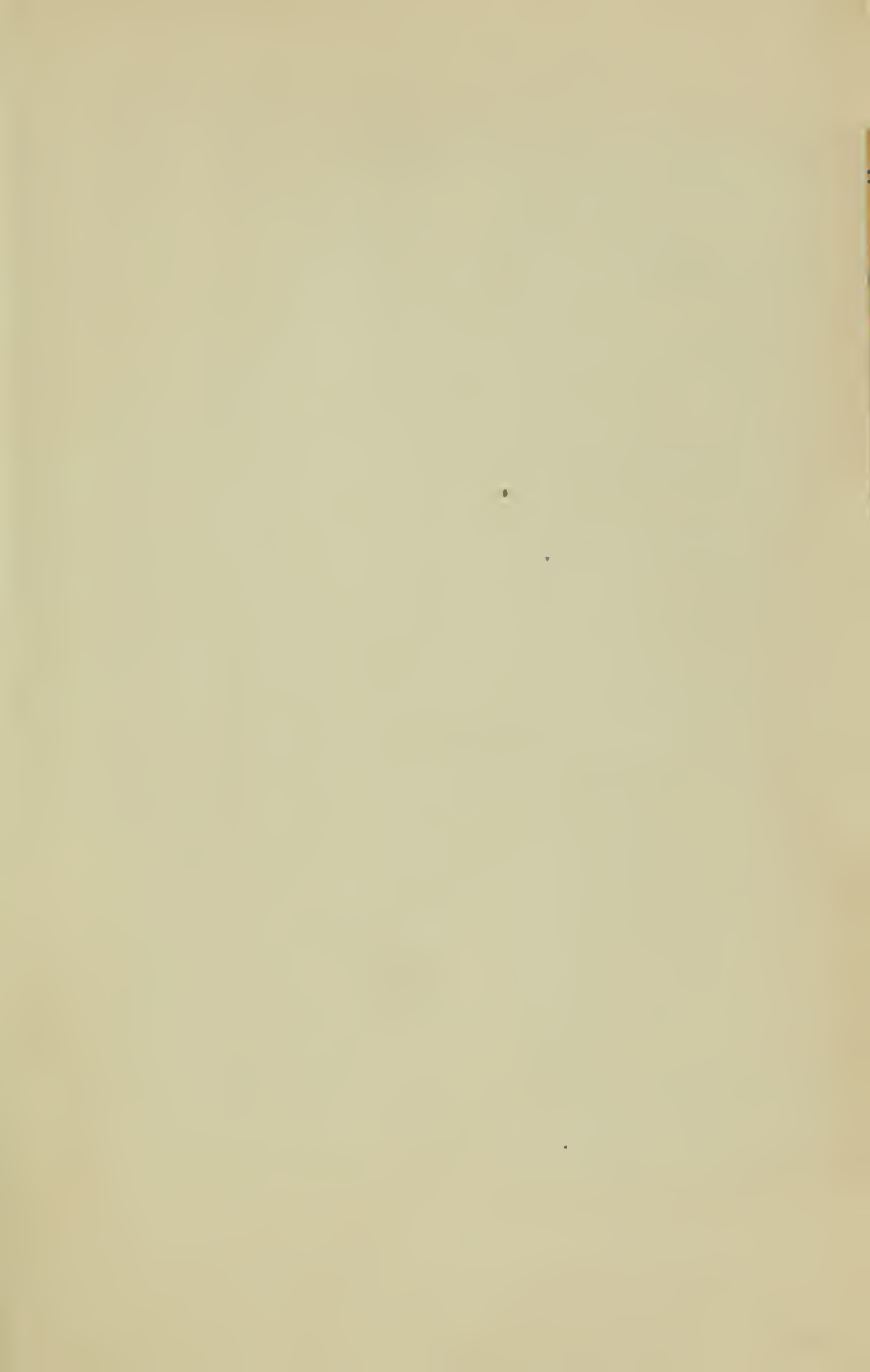
tep *abet*

every month

53. 

tep renpit *er* *ertā* *sau-tu* *un* *āmmu*

[and] every year, to cause to understand those who are in



491084

Budge, (Sir) Ernest Alfred Wallis
The decrees of Memphis and Canopus.
Vol.1.

LaEgy
B927d

University of Toronto
Library

DO NOT
REMOVE
THE
CARD
FROM
THIS
POCKET

Acme Library Card Pocket
LOWE-MARTIN CO. LIMITED

BOOKS ON
EGYPT AND CHALDAEA

VOL. XVIII



Books on Egypt and Chaldaea

VOL. XVIII. OF THE SERIES

THE DECREES OF MEMPHIS AND
CANOPUS

VOL. II.

THE ROSETTA STONE

BOOKS ON EGYPT AND CHALDAEA.

- Vol. I.—EGYPTIAN RELIGION.
Vol. II.—EGYPTIAN MAGIC.
Vol. III.—EGYPTIAN LANGUAGE.
Vol. IV.—BABYLONIAN RELIGION.
Vol. V.—ASSYRIAN LANGUAGE.
Vol. VI.—BOOK OF THE DEAD, vol. i.
Vol. VII.— „ „ „ vol. ii.
Vol. VIII.— „ „ „ vol. iii.
Vol. IX.—HISTORY OF EGYPT, vol. i.
Vol. X.— „ „ „ vol. ii.
Vol. XI.— „ „ „ vol. iii.
Vol. XII.— „ „ „ vol. iv.
Vol. XIII.— „ „ „ vol. v.
Vol. XIV.— „ „ „ vol. vi.
Vol. XV.— „ „ „ vol. vii.
Vol. XVI.— „ „ „ vol. viii.
Vol. XVII.—THE DECREES OF MEMPHIS
AND CANOPUS—THE ROSETTA
STONE, vol. i.
Vol. XVIII.—THE DECREES OF MEMPHIS
AND CANOPUS—THE ROSETTA
STONE, vol. ii.
Vol. XIX.—THE DECREES OF MEMPHIS
AND CANOPUS—THE STELE
OF CANOPUS, vol. iii.
Vol. XX.—BABYLONIAN MAGIC. [*In preparation.*]

Full Prospectus on application.

KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.
DRYDEN HOUSE, GERRARD STREET, LONDON, W.

Lu 257
B927d

Books on Egypt and Chaldaea

THE DECREES OF MEMPHIS AND
CANOPUS

IN THREE VOLUMES

THE ROSETTA STONE

BY

E. A. WALLIS BUDGE, M.A., LITT.D., D.LITT., D.LIT.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

ILLUSTRATED

VOLUME II.

491085

2.5.49

LONDON

KEGAN PAUL, TRENCH, TRÜBNER & CO. LTD.

DRYDEN HOUSE, 43, GERRARD STREET, W.

1904

[All rights reserved]

LONDON :
PRINTED BY GILBERT AND RIVINGTON, LIMITED,
ST. JOHN'S HOUSE, CLERKENWELL, E.C.

CONTENTS.



CHAPTER I.

	PAGE
THE FRAGMENTS OF THE LAST FOURTEEN LINES OF THE HIEROGLYPHIC TEXT ON THE ROSETTA STONE AND THEIR EQUIVALENTS IN GREEK COMPARED	1

CHAPTER II.

LATIN AND FRENCH TRANSLATIONS OF THE HIEROGLYPHIC TEXT OF THE ROSETTA STONE :	
I. BRUGSCH'S LATIN TRANSLATION	12
II. UHLEMANN'S LATIN TRANSLATION	16
III. CHABAS' TRANSLATION	19

CHAPTER III.

THE DEMOTIC TEXT OF THE ROSETTA STONE	23
---	----

CHAPTER IV.

ENGLISH RENDERING OF THE DEMOTIC TEXT OF THE ROSETTA STONE	45
TRANSLITERATION OF THE DEMOTIC TEXT	57

CHAPTER V.

	PAGE
GERMAN AND FRENCH TRANSLATIONS OF THE DEMOTIC TEXT OF THE ROSETTA DECREE :	
I. BRUGSCH'S TRANSLATION	64
II. RÉVILLOUT'S TRANSLATION	73
III. HESS'S TRANSLATION	82

CHAPTER VI.

THE GREEK TEXT OF THE ROSETTA STONE	92
ENGLISH RENDERING AND TRANSCRIPT	100

CHAPTER VII.

THE GREEK TEXT OF THE ROSETTA STONE—IN UNCIALS	124
--	-----


CHAPTER VIII.

ENGLISH TRANSLATIONS OF THE GREEK TEXT OF THE ROSETTA STONE :	
I. PLUMTRE'S TRANSLATION	136
II. DUANE'S TRANSLATION	144
III. PORSON'S TRANSLATION	151

CHAPTER IX.

FRENCH, LATIN, GERMAN, AND ITALIAN TRANSLATIONS OF THE GREEK TEXT OF THE DECREE OF ROSETTA :	
I. LETRONNE'S TRANSLATION	158
II. HEYNE'S TRANSLATION	167
III. BAILEY'S TRANSLATION	173
IV. DRUMANN'S TRANSLATION	180
V. RICARDI'S TRANSLATION	189

LIST OF ILLUSTRATIONS.



	PAGE
EGYPTIAN CROWNS	34, 35, 44
CROWNING THE ATHLOPHOROS	96
CANEPHOROS, OR PRIESTESS OF DEMETER	97
SCULPTURED ORNAMENTATION FROM THE UPPER PORTION OF THE STELE OF PITHOM	197
SCULPTURED ORNAMENTATION ON THE STELE OF MENDES .	199
UPPER PORTION OF A STELE OF PTOLEMY II.	201

καὶ τοῖς τέκνοις εἰς τὸν ἅπαντα καὶ τύχη ἀγαθῆ
 χρόνον

ἔδοξεν τοῖς ἱερεῦσι τῶν ἱερῶν κατὰ τὴν χώραν

πάντων

6.
 καὶ τῶν θεῶν
 Σωτήρων

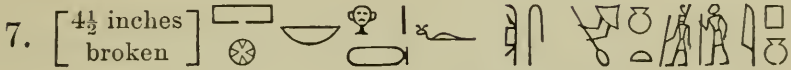
στήσαι δὲ εἰκόνα

τοῦ βασιλέως Πτολεμαίου αἰωνοβίου θεοῦ

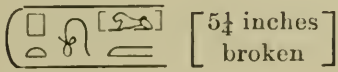
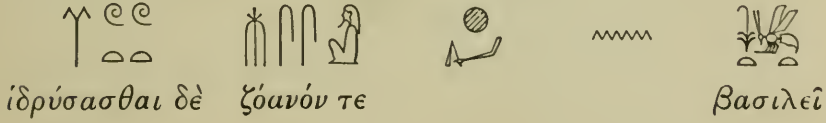
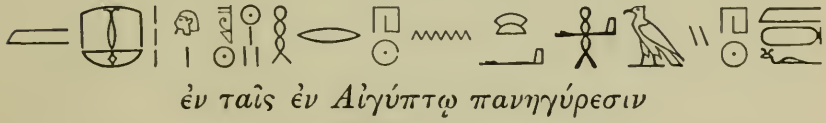
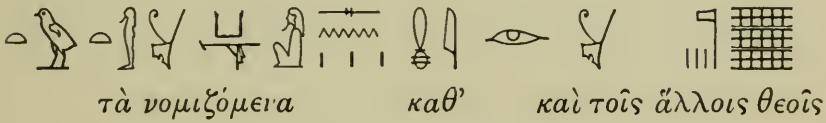
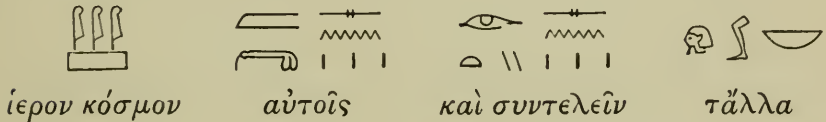
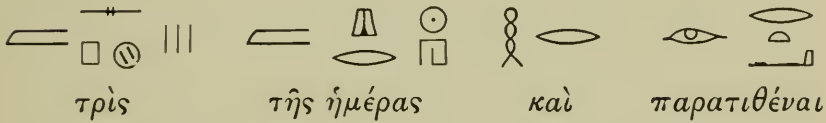
Ἐπιφανοῦς Εὐχαρίστου ἡ προσονομασθήσεται Πτολεμαίου



τοῦ ἐπαμύναντος τῇ Αἰγύπτῳ

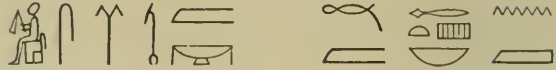


θεραπεύειν τὰς εἰκόνας



Πτο[λ]εμ[αίω]

8. [4¼ inches
broken]



ναὸν χρυσᾶ



ἐν ἐκάστῳ τῶν ἱερῶν καὶ καθιδρῦσαι ἐν τοῖς ἀδύτοις



ἡερ

μετὰ τῶν ἄλλων ναῶν καὶ ἐν ταῖς πανηγύρεσιν
μεγάλαις



γίνονται ἐξοδεῖαι τῶν ναῶν ἐν αἷς συνεξοδύειν



καὶ τὸν ναὸν θεοῦ τοῦ Ἐπιφανοῦς Εὐχαρίστου



em hru

ὅπως δ' εὐσημος ἦ

νῦν τε

[4¼ inches
broken]

9. [4½ inches broken]



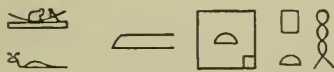
τῶν ἀσπιδοειδῶν
βασιλειῶν



τῶν ἄλλων ναῶν ἢ καλου-
μένη βασιλεία ψχεντ



ἔσται ἐν τῷ μέσῳ δ'αὐτῶν ἣν περιθέμενος εἰσήλθεν



εἰς τὸ ἱερόν ἐν
Μέμφει



ὅπως ἐν αὐτῇ



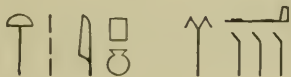
τὰ νομιζόμενα



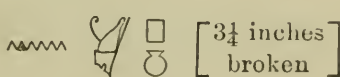
τῇ παραλήψει τῆς βασιλείας



ἐπιθεῖναι δὲ καὶ ἐπὶ τοῦ τετραγώνου περὶ

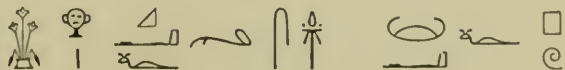


τὰς βασιλείας κατὰ



τὸ βασιλείον

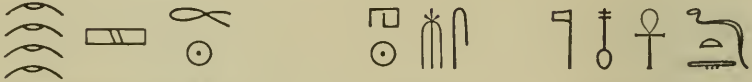
10. [4 inches broken]



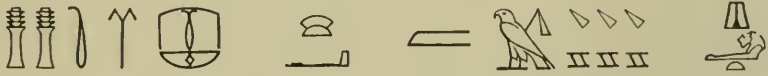
ὅτι ἐστίν



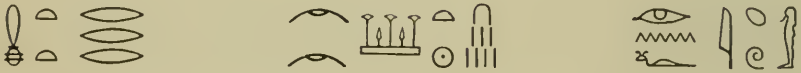
τοῦ βασι- τοῦ ἐπιφανῆ τὴν τε ἄνω καὶ τὴν καὶ ἐπεὶ
λέως ποιήσαντος χώραν κάτω



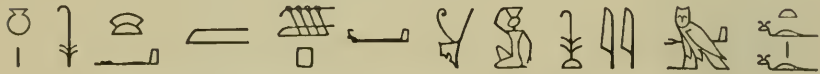
τὴν τριακάδα τοῦ Μεσόρη γενέθλια τοῦ βασιλέως



ἐπώνυμους νεμομίκασιν ἐν τοῖς ἱεροῖς



ὁμοίως δὲ καὶ τὴν τοῦ φαῶφι ἑπτα καὶ δεκάτην



παρέλαβεν τὴν βασιλείαν παρὰ τοῦ πατρὸς



αἱ δὲ ἀρχηγοὶ εἰσιν πολλῶν ἀγαθῶν



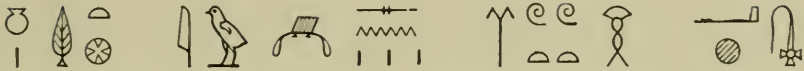
ἄγειν τὰς ἡμέρας ταύτας



κατὰ μῆνα

ἐορτὴν καὶ
πανήγυριν


ἐν τοῖς ἱεροῖς



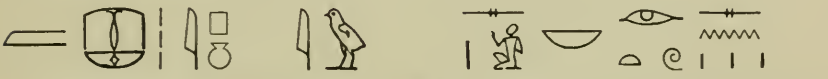
 κατὰ τὴν Αἴγυπτον καὶ συντελεῖν ἐν θυσίας αὐτοῖς



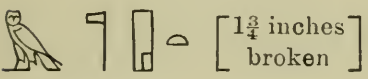
 καὶ σπονδὰς καὶ τᾶλλα τὰ νομιζόμενα



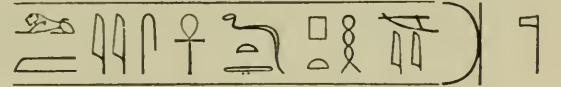
 καθ' καὶ ἐν ταῖς ἄλλαις πανηγύρεσιν τὰς τε γενομένους



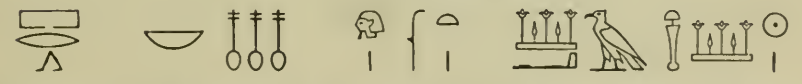
 προθέ[σεις] διδόναι τοῖς ἱερέουσιν τοῖς] παρεχομένοις



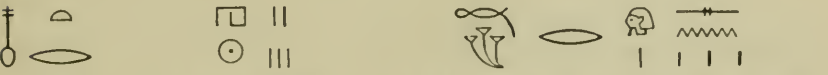
 ἐν τοῖς ἱεροῖς [1 3/4 inches broken]

12. [3 1/2 inches broken] 

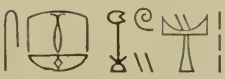
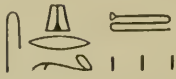
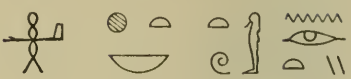
 Πτολεμαίῳ αἰωνοβίῳ ἡγαπημένῳ θεῶ ὑπὸ τοῦ Φῶθᾶ






 Ἐπιφανεῖ Εὐχαρίστῳ κατ' ἐνιαυτὸν ὑπὸ τῆς νομηνίας τοῦ Θῶθ




 ἐφ' ἡμ' ἕρας πέντε ἐν αἷς καὶ ὑπεφανηφορήσουσιν

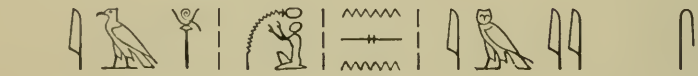
 συντελοῦντες θυσίας καὶ σπονδὰς καὶ τὰ ἄλλα τὰ καθήκοντα

 τοὺς ἱερεῖς τοὺς ἐν ἱερῶ ἑκάστη



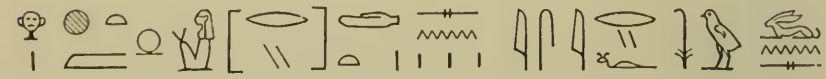
 προσαγορεύεσθαι δὲ ἱερεῖς καὶ τοῦ Εὐχαρίστου πρὸς θεοῦ Ἐπιφανοῦς



 τοῖς ἄλλοις ὀνόμασιν τῶν θεῶν ὧν ἱερατεύουσι

13. [$3\frac{3}{8}$ inches broken]
 


 τὴν ἱερατείαν



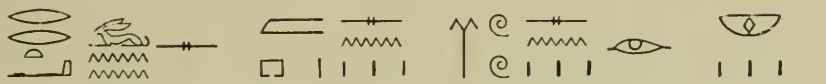
 [καὶ εἰς τοὺς δακτυλίους οἷς φοροῦσιν] ἐξεῖναι δὲ καὶ



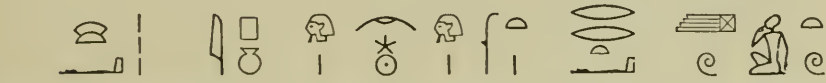
 τοῖς ἄλλοις ἰδιώταις




 ἀγειν τὴν ἑορτὴν καὶ τὸν ναὸν ἰδρῦεσθαι



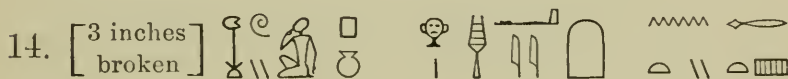
 καὶ ἔχειν παρ' αὐτοῖς συντελοῦσι τὰς πανηγύρεις



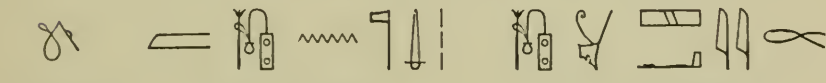
 καὶ τὰς ἑορταῖς κατ' ἐνιαυτὸν ὅπως γνώριμον ἦ




 οἱ ἐν Αἰγύπτῳ ἄνξουσι καὶ τιμῶσι

14. [3 inches broken] 

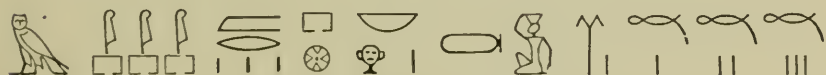
 τὸ δὲ ψήφισμα τοῦτο ἐπὶ στήλην ἐκ λίθου




 στερεοῦ τοῖς τε ἱεροῖς καὶ ἐνχωρίοις



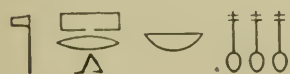
 καὶ ἐλληνικοῖς γράμμασιν καὶ στήσαι



 ἐν ἐκάστῳ τῶν τε πρώτων καὶ δευτέρω[ν καὶ τρίτων ἱερῶν]



 πρὸς τῇ εἰκόνι τοῦ βασιλέως αἰωνοβίου



CHAPTER II.

LATIN AND FRENCH TRANSLATIONS OF THE
HIEROGLYPHIC TEXT OF THE ROSETTA
STONE.

I.—BRUGSCH'S LATIN TRANSLATION.¹

- 2 sanctitas sua regia in duobus mundis (i.e. Aegypto)
pariter a vestibus byssinis datis regis domo a
templis dies, et constitutae vestis
illis
- 3 sacellum domini gubernatoris. Prae-
terea dandis iis Cor ejus ivit pro sanctis
rebus eorum per omne tempus, dedit omnia alia,
quibus indigebant (?) ad condienda corpora eorum,
magna et magnifica, dedit divitias illis et domos
divinas
- 4 argentum frumentum multa, et omnia
alia secundum multitudinem eorum pro domo
nutrimenti (i.e. horreo) Apidis viventis et facta est
(domus) splendida per sanctitatem suam exstruc-
tione (aedificiorum) confecta in pulchritudine et
bonitate illa (et) velaminibus pretiosis; fecit illus-

¹ *Inscriptio Rosettana*, Berlin, 1851.

trem Apidem erigendo illi domos divinas, adyta, altaria

- 5 venerabiles, imitantes dederunt ei dii (et) deae ditionem, victoriam, vitam, valetudinem, robur et omnia alia bona in magnitudine eorum, ut potestas ejus magna maneat apud eum et liberos ejus semper. Atque fortuna bona ivit in cor sacerdotum templorum Aegypti superioris et inferioris secundum multitudinem eorum
- 6 et illos deorum Soterum genitorum patrum eorum per legem, ut collocetur imago regis Aegypti superioris et inferioris (Ptolemaei viventis semper, a Ptah amati) dei manifesti, domini optimi, ut appelletur nomen ejus: Ptolemaeus ultor terrae Ug'a (i.e.) videtur in qui Ptolemaeus
- 7 domibus terrae totius in nomine suo faciant ministeria his imaginibus tribus vicibus per diem, et (ut) faciant dare cultum divinum penes eas, (ut) perficiant caerimonia constituta in iis colendis, sicuti fiunt diis terrae canalium in panegyribus templorum terrarum et die(bus) festis etiam fiat dies in nomine ejus, per statutum (ut) filius gubernator regis Aegypti [Ptolemaei]
- 8 [aediculam] venerabilem in puro auro et refertam duro lapide?? in portis domus terrae totius in nomine suo . . . in cella sancta cum aediculis deorum terrarum canalium; quando est dies panegyrium magnarum, (quo) conspicitur deus

in cella sua venerabili, in suo die ducentibus (eum), per statutum (ut) fiat visio aediculae venerabilis dei manifesti, domini optimi, cum iis, atque (ut) distinguatur aedícula haec in tempus

9 auri supra hanc aediculam ad similitudinem insignium regionum facta, quae sunt supra aedículas; sit diadema in medio, quia sanctitas divina fulgebat eo intrans in domum dei Ptah quum fieret, ut darentur illi caerimonia quando rex iniit templum ad accipiendam potestatem suam magnam; per statutum, ut detur in loco superiori tetragoni, quod est circa has coronas in medio diadematis hujus

10 ornata, apparet hic dominus diadematum, qui fecit illustrem Aegyptum superiorem et inferiorem. Quod dies ultimus mensis quarti inundationis tempestatis (Mesore) dies natalitius dei boni semper viventis, qui constitutus est per panegyrim atque festum in divinis templis jam antea, pariter atque dies decimus septimus mensis secundi verni temporis (Paophi), ecce quo fecit caerimonia, quae pertinebant ad regium festum accipiendi imperii loco patris, initium erant omnium aliorum

11 fabricata, (ut) etiam celebrentur dies illi dies septimus decimus atque ultimus dies omni mense per panegyrim in universis templis terrae sycomori; per statutum facere holocausta et sacrificia et

libationes et facere omne aliud statutum factum in panegyribus et festis illis omni mense, et omne aliud factum in his panegyribus (ut) fiat ut unusquisque celebret illa in templo

12 (Ptolemaeo semper viventi a Ptah amato) deo manifesto, domino optimo, annuatim inde a primo bono die primi mensis veris (Thoth) usque ad quintum diem, quibus coronas habent, qui celebrant panegyrim, (erigunt) altaria, faciunt sacrificia et libationes omneque aliud caerimonium faciendi; (ut) sacerdotes templorum in portis domus totius terrae in nomine suo nominentur prophetae de manifesti, domini optimi, ultra titulum sacerdotum qui est illis

13 titulum sacerdotum dei manifesti, domini optimi, in sigillum manus ecce fiat etiam, ut hoc sit in brachiis hominum, quo sint ornati, ut collocent pariter hanc aediculam dei manifesti, domini optimi, ut sit illa in domo eorum; per statutum, ut celebrent (homines) panegyrides et festa haec per mensem per annum; et ut cognoscatur cur ii, qui sunt in Aegypto, colant

14 scribere hoc decretum in stelen e duro lapide basanite scriptura linguae deorum, scriptura voluminum, scriptura Graecorum, collocare eam in domibus veritatis in portis domorum terrae totius in nomine suo primo, secundo, tertio loco, ubi est imago regis Aegypti superioris et inferioris dei manifesti, domini optimi.

II.—UHLEMANN'S LATIN TRANSLATION OF
LINES V.—XIV.¹

- 5 Fide quidem bona venit in cor sacerdotum
regionum inferiorum et superiorum templorum
(ipsorum)
- 6 sororibus et diis defensoribus, fratribus
ejus honores eorum ; et collocare statuam principis
nationis Ptolemaei, viventis sine fine, a Ptah
amati, Dei Epiphanis, perfectoris bonorum.
Nominetur nomen ejus (statuæ) Ptolemaei
defensoris Aegypti. Prope statuam ejus, quae est
Ptolemaei, punientis peccatores . . .
- 7 regionum superiorum et inferiorum omnium
nomini ejus addictarum ; et colere statuas sicut
oportet ter pro die et similiter adponere ornamen-
tum earum quoque iis, secundum morem aliarum
statuarum omnium ; et insignire imagines earum
sicuti eas dominorum deorum aliorum in pompis in
principis urbe, die natalitio et magnifico die nomi-
nis ejus ; et imaginem erigere principi nationis
Ptolem
- 8 statuam ligneam et sacellum ex auro puro
in templis omnibus regionum superiorum et
inferiorum omnium nomini ejus addictarum, et
ponere in sanctissima divina regione cum sacellis
deorum aliorum ; et facere, si quando fit in pompis
magnis divinis circuitus (cum circumferendo)

¹ *Inscriptionis Rosettanae Hieroglyphicae*, Leipzig, 1853, p. 121 ff.

statuarum per mediam urbem, portare cum iis etiam sacellum et statuam Dei Epiphanis perfectoris bonorum secundum consuetudinem suam (sacerdotum), et ut excellens dicatur sacellum hoc in omnibus . . .

9 Coronas aureas in capite sacelli hujus ; cum coronis diadematibus uraei, qui sunt in capite sacellorum portativorum. Sit diadema (Pschent) medium in summitate permanentiter positum, sicut ille illustris venit cum eo (apud se) in templum Ptah, quod nominatur nomine ejus in Memphi, ut usitata faceret princeps in templo urbis, recipiens sibi titulum suum et diadema ; et similiter in dorso in illo tetragono, quod circa coronas has in partibus superioribus diadematis hujus

10 in honorem ejus (ponere) insculpere in superficie ejus : Hoc est regis domini, qui illustravit regionem superiorem et inferiorem, et sicut fit, ut Mesori die ultimo, die natalitio regis boni sempervi illustrissimi cum pompis festum agatur in templis finium divinorum in Aegypto ; aequaliter placuit vocare Paophi mensis diem decimum septimum nomine ejus, qui est illustrissimus regis ; et festum agere diem, quo recepit sibi principatum a patre suo, novam potentiam suam Aegypti cum aliis quidem omnibus

11 Sit populus laetus diebus his, die decimo septimo et die ultimo in mense quoque cum pompis in templis Aegypti, et placeat iis similiter etiam

facere holocausta et aequaliter cujusque generis libationes et facere alia omnia statuta faciendi in pompis cum sacrificiis, sicut oportet in mensibus omnibus aliis quidem omni gaudio in pompis illis; aequaliter sit homo quisque celebrans eos in templis . . .

- 12 Ptolemaeo sempervivo a Ptah amato, Deo Epiphani, sparsori bonorum per annum festum agere inde a primo mensis Thot die per dies quinque; cinctura rosarum in capite eorum, facientes pompas multas et holocausta aequaliter cujusque generis libationes et alia quidem omnia constituta; et sacerdotes templorum regionum superiorum et inferiorum omnium nomini ejus addictarum nominentur sacerdotes Dei Epiphanis, sparsoris bonorum praeter illustres qui sunt tituli sacerdotum iis
- 13 (Scribere) titulum sacerdotis domini Dei Epiphanis, sparsoris bonorum in alia beneplacita; et titulum ejus in decreta ipsorum, quae facit princeps; et sit in potestate aliorum virorum illorum, sacrificare privatim et collocare sacellum hoc domini Dei Epiphanis sparsoris bonorum, et similiter habere id (sacellum) in domibus suis, agentes omnia festa illa menstrua et annua, ut aperte dicatur, esse homines terrae Aegypti in regionibus
- 14 decretum multorum secundum usum; et collocare columnam e lapide duro cum litteris deorum illustrium et litteris Graecis et litteris

Aegyptiorum omnium aliorum; et collocare eam in templis regionum superiorum et inferiorum omnium nomini ejus addictarum primi, secundi et tertii ordinis apud imaginem regis Ptolemaei Sempervivi, dilecti a Ptah, Dei Epiphanis, sparsoris bonorum.

III.—FRENCH TRANSLATION BY FRANÇOIS CHABAS
(*L'Inscription hiéroglyphique de Rosette*, Paris, 1867, p. 85 ff.).

- 1 Quant aux conducteurs de soldats qui étaient à leur tête, qui ravageaient les provinces et outrageaient les temples
- 2 Sa Majesté en a fait l'abandon complet; de même de la portion de toile de Byssus attribuée à la Maison Royale, restée à la charge des temples, et de l'échantillonnement des pièces livrées par eux jusqu'au même temps
- 3 (et) tous les animaux vénérés, plus que n'avaient fait les Anciens; il a eu à coeur de leur rendre le culte en tout temps; il a donné toutes choses dont ils avaient besoin pour l'ensevelissement de leurs corps, très grandement; il s'est chargé de leur entretien dans les temples
- 4 or, argent, pierreries nombreuses et toutes choses en abondance au temple de la résidence

d'Hapi vivant; et S. M. l'a orné d'ouvrages exécutés à neuf, beaux en véritable perfection. Il a magnifié Hapi vivant, en ce qu'il a fondé des temples, des naos, des autels.

5 En récompense de cela, les dieux et les déesses lui ont donné victoire, santé, vie-santé-incolumité, et toute chose bonne en abondance; que sa fonction souveraine demeure stable pour lui et ses enfants éternellement. À l'heureux événement! Il est entré au coeur des prêtres de tous les temples de l'Égypte

6 . . . (*d'accroître les honneurs*) à eux rendus, et quant aux dieux Soters, le culte institué pour eux; qu'on élève une statue du Roi Ptolémée vivant éternellement, aimé de Phtah, dieu Épiphane, Seigneur des bienfaits, appelée de son nom: Ptolémée, sauveur de l'Égypte; cela représentera Ptolemée victorieux.

7 (*Que les prêtres de*) tous les temples à son nom servent ces statues trois fois par jour et fassent placer l'ornement sacré devant elles; qu'ils fassent toutes les cérémonies instituées pour elles, comme on fait pour les dieux du pays dans les panégories des temples, et aux jours d'exode et aux jours éponymes, car la naissance auguste du roi Ptolémée

8 un naos auguste en or, garni de toute espèce de pierres précieuses, dans tous les temples à son nom, déposé dans le lieu saint, avec les naos

des dieux du pays ; et, lorsqu'au jour des grandes panégyries, chaque dieu sort de sa chapelle auguste, à son jour, qu'on fasse sortir le naos auguste du dieu Épiphane, Seigneur des bienfaits, avec eux. Afin de faire distinguer ce naos, en ce jour et

- 9 (Qu'on mette) l'appareil des couronnes sur ce naos, à l'instar des couronnes à aspics qui sont sur les naos ; que le Schent scit au milieu de cela, parce que sa Majesté brilla par lui dans le temple de Phtah, lorsque lui fut faite la cérémonie de l'introduction royale au temple, quand elle prit sa fonction souveraine ; qu'on place sur le dessus du support qui est derrière ces insignes, au droit de ce Schent
- 10 disposés de sa droite à sa gauche ; que cela représente le Seigneur des Diadèmes, qui a illustré la Haute et la Basse-Égypte ; puisque le trentième jour de Mésori, jour de la naissance du dieu bon, vivant éternellement, a été établi en fête à exode dans les temples précédemment, et de même le 17^e jour de Paophi (Méchir), où il fit la cérémonie de la Royale Sortie, en prenant la royauté après son père, ce qui a été, en effet l'origine de toute espèce de bienfaits
- 11 que ces jours, le 17 et le 30 de chaque mois, soient célébrés en fête dans tous les temples de l'Égypte ; qu'il y ait holocaustes, libations, et qu'on fasse toutes choses qu'il est de règle de faire dans les

panégyries, dans ces fêtes tous les mois ; toutes les choses à faire dans ces fêtes, que chacun les fasse dans les temples ;

- 12 roi Ptolémée, vivant éternellement, aimé de Phtah, dieu Épiphane, Seigneur des bienfaits, annuellement, commençant au premier de Thoth et durant cinq jours, couronnes en tête, faisant la cérémonie des autels, des libations, et toutes les choses qu'il est de règle de faire ; que les prêtres des temples, dans les temples à son nom, soient appelés Prophètes du dieu Épiphane, Seigneur des bienfaits, en outre des (*autres*) fonctions sacerdotales dans lesquelles ils sont ;
- 13 (*Qu'ils gravent*) la fonction de prêtres du dieu Épiphane, Seigneur des bienfaits, sur l'anneau porté à leur main ; aussi, qu'il soit permis aux individus qui le voudront, de faire élever pareillement le naos du dieu Épiphane, Seigneur des bienfaits, pour qu'il soit dans leur maison ; qu'ils fassent ces fêtes et exodes mensuellement et annuellement. Pour rendre manifeste que les habitants de l'Égypte vénèrent
- 14 qu'on fasse graver ce décret sur une stèle de pierre de taille, en écriture hiéroglyphique, en écriture des livres et en écriture des Grecs, et qu'on la dresse dans les temples, parmi tous les temples à son nom, du premier, deuxième et troisième ordre, auprès de la statue du roi Ptolémée, vivant éternellement, dieu Épiphane, Seigneur des bienfaits.

CHAPTER III.

THE DEMOTIC TEXT OF THE ROSETTA
STONE.

FROM what has already been said in the remarks on the hieroglyphic text the reader will have no hesitation in admitting the importance of the Demotic version of the famous decree which the priests promulgated at Memphis in the ninth year of the reign of Ptolemy V., Epiphanes. The Demotic text, it is true, follows the hieroglyphic version in point of order on the Stone, but there is every reason for assuming that it holds the chief place of honour. It is known that stelae of the shape and form of the Rosetta Stone were in the Graeco-Roman Period mounted upon a pedestal, which was provided with one or more steps, and it is not, therefore, unreasonable to assume that the base of the Stone was raised to a height of eighteen inches or two feet above the floor of the temple. If this were so, the Demotic version of the Decree would be on the "eye line" of the beholder, while the hieroglyphic text would be too high for him to read with comfort, and he would be unable to read the Greek text without bending

or kneeling. The hieroglyphic text of the Decree would be unintelligible to by far the greater number of the visitors in the temple, and it is clear, from the nature of the case, that it was only added as a tribute to the vanity of the native Egyptian people. If we consider the confusion of characters, and the reverse order in which they are placed in the words of which they form parts, it becomes clear that even if the priest who wrote the draft in hieroglyphics understood what he was writing the public in general did not. Even in Pharaonic times the long inscriptions which covered the walls of the temples and other public buildings might have been mere ornaments as far as the great mass of the population were concerned, and in Ptolemaic times those who could read the ancient hieroglyphic character must have been very few indeed. But apart from considerations of this kind, a perusal of almost any of the truly modern translations of the Demotic version will convince the reader that he has before him a copy of what must have been the original, or at least, one of the earliest forms of the document. The details which it gives are fuller, while its natural turns and expressions indicate that we are not dealing with a translation, either literal or paraphrastic, that is made from the Greek, but with a homogeneous composition, which was drafted, probably, during a single session of the priests at Memphis. It is, of course, possible that a draft was prepared by a few of their number beforehand and was submitted to the general body when they

assembled in the temple of Apis, and that additions were made to it after it was submitted to the whole company of the priests, but if this were so, the additions must have been very few, and must, moreover, have been very carefully inserted, for the text of the document appears to run very smoothly, and all the translations of it suggest a connected, plain narrative. Before, however, we pass on to consider the contents of the Demotic version of the Rosetta Stone, it will be well to mention the works of the chief writers upon it.

The first to study the Demotic text was A. I. SILVESTRE DE SACY,¹ who in 1802 addressed to "Citoyen Chaptal" a "Letter," wherein he attempted to identify certain Greek proper names; the next was J. D. ÅKERBLAD, who in a "Lettre" addressed to De Sacy said that not only had he been able to identify a number of Greek proper names, but had also formulated an alphabet! Åkerblad's "Lettre" was also published in 1802, so that before the end of the year in which the Rosetta Stone arrived in England, two serious attempts had been made to decipher the Demotic version of the Decree by scholars who worked on the same lines. Nothing further of importance was done until the year 1814, when Dr. Thomas Young read before the Society of Antiquaries of London, on May 19th, a "complete" translation of the Demotic version; this translation was published in the *Museum Criticum*

¹ *Lettre au Citoyen Chaptal au sujet de l'Inscription Égyptienne du Monument trouvé à Rosette*, Paris, An. x. [1802 v. st.]

of Cambridge, Part vi., 1815, and also in *Archaeologia*, vol. xviii., 1817. Little of scientific importance on the Demotic version appeared from this time until 1836, when FRANÇOIS SALVOLINI published his *Analyse grammaticale raisonnée de différens Textes Anciens Égyptiens*, Paris, 4to, in the first volume of which he dissected grammatically the Egyptian texts on the Rosetta Stone. It was the most scholarly piece of work on the subject which had appeared up to that time, and any reader of it will see that Salvolini's method is a good one, and that he certainly arrived at the true meaning of many words. For how much of it he deserves the whole credit cannot be said, and there have been some who asserted that he derived his information entirely from Champollion's papers. It must also be noted too, that many of Salvolini's readings were suggested by the translation of the Demotic version made by Young, who, as M. RÉVILLOUT has so well said,¹ "possessed a remarkable "faculty of divination, which made him, so to say, "smell out the truth, although he was unable to "explain to himself how he did so." After an interval of nine years another valuable work on the Demotic text appeared, and M. F. DE SAULCY issued his *Analyse Grammaticale du Texte Démotique du Décret de Rosette*, vol. i., part i., Paris, 1845. This volume may be said to have placed the study of Demotic upon a scientific footing among scholars, and it certainly has the merit of having drawn the late Dr. H. Brugsch to the study

¹ *Chrestomathie Démotique*, Paris, 1880, p. iii.

of the Egyptian language. In 1847 E. de Rougé contributed to the *Revue Archéologique* (pp. 321-343) an important "Lettre à M. de Sauley, sur les éléments de l'écriture démotique des Égyptiens," and in 1848 Dr. Brugsch began to publish the series of works on Demotic which has made his name famous, and his quarto pamphlet, entitled "Scriptura Aegyptiorum demotica ex papyris et inscriptionibus explanata," appeared at Berlin. In the first part of his *Sammlung Demotischer Urkunden*, Berlin, 1850, he gave a translation of the Demotic text of the Rosetta Stone, with a running commentary, and he added renderings of the interlinear hieroglyphic and Demotic text of the Decree of Philae and of a number of small Demotic inscriptions. Next came the remarkable "Lettre à M. le Vicomte Emmanuel de Rougé au sujet de la découverte d'un manuscrit bilingue sur papyrus en écriture démotico-égyptienne et en Grec cursif de l'an 114 avant notre ère," Berlin, 1850; and five years later he gave to the world his "Grammaire Démotique," wherein he explained the general principles of the language and "écriture populaire" of the ancient Egyptians. As the other Demotic publications of Dr. Brugsch, and the works of MM. Maspero and Pierret on the subject do not concern the Rosetta Stone, we pass on to note the appearance of the first part of an attempt to analyze the Demotic text of the Rosetta Stone made by the late Dr. Eisenlohr in 1869, and finally that of the "Critical Historical Studies on the Decrees of Rosetta and

Canopus," which were published by the eminent Demotologist Eugène Révillout in his *Chrestomathie Démotique* in 1880. Here for the first time the words of the Demotic text were separated, and side by side with each were given its equivalent in French, and its rendering in the Greek text on the Rosetta Stone. Finally, in 1902 Dr. J. J. Hess issued a very carefully prepared work on "Der Demotische Teil der Dreisprachigen Inschrift von Rosette" in which he also gave word for word and running translations, and a comparison of the Demotic with the Greek text, and with the fragment of the hieroglyphic text. The work is also provided with a series of useful notes and with a Glossary. I am indebted to Dr. Hess for permission to use the transliteration of the Demotic text given on pp. 57-63; it contains, however, a number of improvements in the reading of several words, which he was so kind as to communicate to me by letter on September 14th, 1903.

Passing now to the contents of the Demotic version of the Decree inscribed on the Rosetta Stone, we may note at once in the composition a connected character which is wholly wanting in the Greek and hieroglyphic versions, in each of which we find, as M. Révillout has remarked, no equivalents for many passages which occur in the Demotic text. From first to last the Demotic text is modelled on the lines of the texts that are found inscribed on the large stelae which were set up to commemorate some royal edict or act. There is




no doubt that, for all practical purposes, the Greek and hieroglyphic texts were considered satisfactory by the priests, but neither gives the meaning of the carefully thought-out phrases in all their full details. In proof of this statement it is sufficient to quote two examples, namely, the account of the siege and capture of Lycopolis, and the resolutions which the priests passed in connexion with the making of the shrine of the king. The most recent translation of the Greek text is that of Prof. Mahaffy,¹ who renders the passage thus:—"and
"having gone to Lycopolis, that which is in the
"Busirite nome, which had been taken and fortified
"against a siege with a lavish magazine of weapons and
"all other supplies, seeing that the disloyalty was now
"of long standing among the impious men gathered
"into it, who had done great harm to the temples and
"all the dwellers in Egypt, and encamping against
"them, he surrounded it with mounds and trenches and
"remarkable fortifications; but when the Nile made a
"great rise in the eighth year (of his reign), and was
"wont to inundate the plains, he prevented it, having
"dammed from many points the outlets of the streams,
"spending upon this no small amount of money; and
"having set cavalry and infantry to guard them, he
"presently took the town by storm and destroyed all
"the impious men in it," etc. It is true that this rendering represents the meaning of the Greek version well enough, but the difficulty is to understand exactly

¹ *The Ptolemaic Dynasty*, p. 155.

what the damming of the river "at many points" has to do with Lycopolis and its capture, and it is only the Demotic text which can clear up the matter. Ptolemy V. never intended to help his foes in Lycopolis by damming the river, and this fact is abundantly proved by the Demotic text, which says:—"He marched "against the town of SHEKAN, which was in the "possession of the enemy, and was provided with "catapults, and was made ready for war with weapons "of every kind. And he surrounded the said town with "walls and a rampart against the enemy who were "therein, for they had caused very great injury to "Egypt, and they had forsaken the way of the command "of the KING, and also the ordinances of the gods." The heaping up of mounds and walls was, however, insufficient to reduce the enemy, who so long as they were able to obtain water, could watch the king's attack with complacency. The king seeing this, at once set to work to block up the mouths of the canals which supplied the city with water, and evidently spent a large sum of money in the wages of the workmen; the mouths of the canals which were blocked were guarded both by infantry and cavalry. So long as the Nile was low this was a simple matter, but whilst the siege was proceeding, the Nile began to rise, and the dams which the king's troops had built were severely strained by an exceptionally abundant inundation of the river. The canals were unusually deep, and the pressure on the dams must have been enormous, but thanks to the strict

guard which was placed over them, they resisted the Nile-flood, and the people of Lycopolis were no doubt driven to surrender immediately all the stale water which lay a few feet below the canal-bottoms was exhausted.

In the matter of the golden shrine which, together with a statue, was to be set up in each temple, side by side with the shrines of the gods, the priests decreed that, "in order that it may be easily distinguishable
"now and for all time, there shall be set upon the
"shrine the ten golden crowns of the King, to which
"shall be applied an asp, as in the case of asp-formed
"crowns, which are upon other shrines, but in the
"centre of them shall be the crown called Pschent,
"which he assumed when he went into the temple at
"Memphis to perform in it the ceremonies for assuming
"the royalty; and to place on the square surface
"round the crowns, beside the afore-mentioned crown,
"golden phylacteries [on which shall be inscribed]
"that it is (the shrine) of the King, who makes mani-
"fest the upper and lower country." Here, again, Prof. Mahaffy's rendering of the Greek text represents its meaning sufficiently well, but the Demotic version shows that the Greek text only contains a paraphrase of the resolution of the priests on this point. What they ordered was this:—Each shrine should have ten gold double crowns placed upon it, and each double crown was to be provided with a serpent of the kind which belongs to the double crown, and not that which it was customary to place on shrines; in other words,

the serpent was to be the symbol of royalty, and not a mere piece of ornamentation, or one of a number of serpents, rows of which were attached to shrines to form symbolic cornices. Further, of the ten gold double crowns which were to be placed on the shrine, the SEKHENT crown was to have the middle place, because it was in this crown that he appeared at Memphis when he went into the temple to perform the coronation ceremonies. Now the SEKHENT, or SEKHET, crown , is composed of two crowns, namely, of , the crown of the South, and of , the crown of the North, or, as these crowns are commonly called, the "White Crown" and the "Red Crown." The White Crown is a symbol of sovereignty over the White Lands, i.e., the deserts, of the South, and the Red Crown is the emblem of dominion over the dark-coloured mud lands of the North, i.e., the Delta. Each crown was in use in Upper and Lower Egypt in the earliest dynastic times, and as the union of the two crowns was the visible emblem of the sovereignty of him that wore them over the South and the North, and as this union of the crowns was contemporaneous with the unification of the country of Egypt by Menà, or Menes, the first king of the 1st Dynasty, it follows as a matter of course that each crown was worn in the region of which it represented the kingship in predynastic times.

From first to last in Egyptian history the wearer of the SEKHET Crown was regarded as the lord of Egypt *de jure* and *de facto*, and the Ptolemies were far too shrewd and capable administrators to neglect to wear a symbol which was acknowledged unquestioningly throughout the land to be the mark of absolute sovereignty. The kings of Egypt in all periods wore many crowns of different kinds, either as representatives of the gods, or as chief performers in religious or social ceremonies, but in some form or other the symbols of their sovereignty over the South and the North were always present in them. It is clear from the careful mention of the fact that Ptolemy V. wore the SEKHET Crown when he was crowned at Memphis, that the assumption of that crown was accompanied by the performance of very solemn ceremonies, and that it was not until it had been placed on his head by the priests that he was considered to be the rightful successor of the Pharaohs. The various other crowns which kings put on during great state occasions proclaimed their relationship to certain gods, but each was worn in connexion with certain traditional garments, which were of a symbolic character, and the donning and doffing of these were merely steps which led up to the final act of the assumption of the SEKHET Crown. It was necessary to prove that the king who was about to be crowned was the son of Rā, and it is probable that he had to be touched, or embraced, or selected by means of some sign, by a statue of the

chief god of the sanctuary wherein the coronation ceremonies were being performed. There is no need to repeat here the details of the manner in which Amen-Rā became incarnate in the mothers of some of the great kings of the XVIIIth Dynasty, and in Olympias, the mother of Alexander the Great, and there is no doubt that the priests of Memphis found some way of proving that Ptolemy V. was the son of Rā, and that

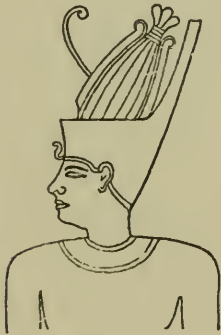


Fig. 1.

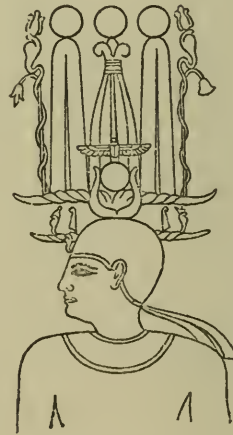


Fig. 2.

this god had begotten him, before they set the SEKHET Crown on his head.

Before resuming the narrative of the resolutions of the priests in respect of the shrine we may note the various kinds of crowns which we know the Ptolemies wore. An examination of the ivth Abtheilung of the *Denkmäler* of Lepsius shows us Ptolemy II. wearing the double crown of the South and North as given in Fig. 1. Ptolemy III. wears a crown formed of double



Fig. 3.



Fig. 4.



Fig. 5.



Fig. 6.

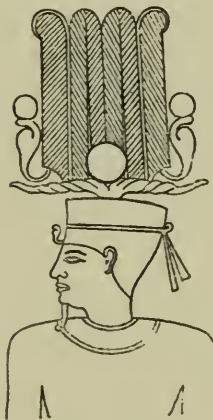


Fig. 7.



Fig. 8.



Fig. 9.



Fig. 10.

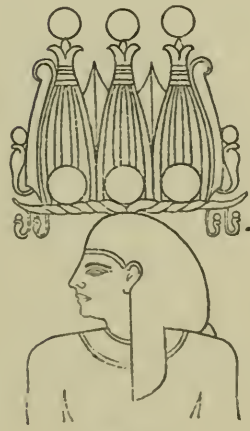




Fig. 11.

plumes, arranged on each side of the White Crown, with lotus and papyrus plants, disks, uraei of the South and North, &c.; all these rest upon a pair of horns, having a disk and a beetle with outstretched wings above them (see fig. 2). Elsewhere he wears the White Crown with horns, and double plumes, and uraei, which give it quite the character of a double crown (see fig. 3); and yet again we find the same king wearing the triple crown with horns, double disks, plumes, and uraei, all of which typify the union of the South and North (see fig. 4). When the same king is making an offering of millions of years he is seen wearing the crown which is indicated in fig. 5; it will be noted that two uraei have the head of a lion, and that both South and North are represented by crowns. Ptolemy V. is seen wearing either a crown formed of two plumes, one symbolizing the South and one the North, with horns, uraei, and disks (fig. 6), or a crown of similar make, but having *two* pairs of plumes, one pair representing the South and the other the North (fig. 7). Ptolemy VII. wears a triple crown, with disked hawks, comprising the Red and White Crowns, with horns, uraei, &c., of the pattern shown by figs. 8 and 9; and he and his successors are represented in several varieties of double crowns, among which may be specially noticed those which are illustrated by figs. 10 and 11. An examination of the above illustrations will show that care was taken by the designers of the crowns that the most important

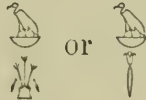
parts of them, that is to say, the symbols of the sovereignty over the South and North, should always occupy prominent places, and that the divine aspects of the king should be clearly represented. Thus the disks symbolized his solar origin, the hawks his relationship to Horus, the horns and the plumes connected him with Ámen-Rā, the uraei indicated that he was the beloved of NEKHEBET, a very ancient goddess of the South, and of UATCHET, a very ancient goddess of the North, the side feathers identified him with Osiris, the lord of the ATEF crown, and when a second pair of uraei was attached to the crown, they betokened the protection of Isis and Nephthys.

Returning now to the Greek text we find it ordered by the priests that golden phylacteries shall be placed on the square surface round the crowns, beside the afore-mentioned crown, and that they shall be inscribed with words to the effect that the shrine is that of the king, who maketh manifest the Upper Country and Lower Country. The Demotic equivalent of this passage runs:—"And upon the upper surface of the four-
 "cornered portion which is round about the double
 "crown, and in front of the aforesaid double crown,
 "they shall place a papyrus plant, and a plant of the
 "south; and they shall arrange these in such a way
 "that a vulture upon the sign , beneath which a
 "plant of the south shall be found, shall be affixed to
 "the right hand upper corner of the golden shrine, and
 "a serpent, under which is the sign , placed upon

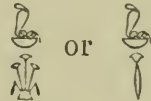
“ a papyrus plant, shall be affixed to the left-hand side
 “ [at the upper corner], and the interpretation of these
 “ things is, ‘ The King who illumineth Upper and
 “ Lower Egypt.’ ” Thus we see that on the rect-
 angular space which was in front of the double crowns
 there were to be models, presumably in gold, of a
 papyrus plant and a lotus plant, set side by side,
 thus :—








And on the top right hand corner of the shrine was to
 be placed a vulture upon the sign *neb*, with a plant of
 the south beneath it, thus :—



and on the top left hand corner of the shrine was to
 be placed a serpent upon the sign *neb*, with a papyrus
 plant beneath it, thus :—



Now the papyrus plant is a well known symbol of
 the North, just as the lotus plant is a well known
 symbol of the South, and the union of these was
 generally symbolized by the sign ; in the
 present case, however, the two plants were merely to
 be placed side by side. In the matter of the ornamen-
 tation of the top corners of the shrine it need only be

said that the group  really means, "lord of the shrine of the goddess of Nekhebet, lord of the shrine of the goddess of Uatchet," i.e. lord of the city Nekhebet, lord of the city Per-Uatchet, or in other words, lord of the chief sanctuary of the South, lord of the chief sanctuary of the North. Per-Uatchet and Nekhebet were, in fact, the two most ancient ecclesiastical capitals of Egypt, just as Canterbury and York are the oldest ecclesiastical capitals of England. The lotus plant was the fitting complement of , and the papyrus plant of . It now only remains to consider how the ten double crowns and the SEKHEW Crown were fastened to the shrine, which, as is evident from the hieroglyphic , must have had a convex roof. Judging from the plain meaning of the text we should expect the SEKHEW CROWN to occupy the centre of the front edge of the roof, and to have five double crowns on each side of it. In this case the eleven crowns would serve as a cornice, and do away with the necessity of adding a cornice formed of a series of uraei, which is so often found on shrines of the Ptolemaic Period. On the other hand, the SEKHEW CROWN might occupy the central or highest part of the roof of the shrine, and the ten double crowns might be arranged four in front, and three on each side, a plan which would enable the beholder to see four crowns on each of three sides. It seems unlikely that there would be any crowns on the back edge of the roof, but if there

were any, we might have four on the front edge, four on the back edge, and one in the middle of each side edge, and such an arrangement would appear symmetrical to the beholder who saw the shrine being carried in a procession. All speculations on the arrangement of the crowns are, however, of little value, for the shrine was clearly one which was *sui generis*, and there exists no shrine of a similar character which will help us to understand the exact details of the construction of the roof and the disposition upon it of the crowns that was made in obedience to the decree of the priests.

Among other points which may be noticed in connection with the Demotic text on the Rosetta Stone are the following :—Ptolemy II. adopted as his prenomen the title “Usr-ka-Rā, beloved of Āmen”; Ptolemy III. styled himself “chosen of Rā, living Power (Sekhem) of Āmen,” and “beloved of Ptaḥ”; Ptolemy IV. described himself as the “chosen of Ptaḥ, living Power of Āmen, beloved of Isis”; Ptolemy V. declared himself to be “chosen of Ptaḥ, living Power of Āmen,” and also the “beloved of Ptaḥ.” It was natural enough that the early Ptolemies should carefully proclaim their relationship to Āmen and Rā, or to Āmen-Rā, because no man could consider himself to be the lawful king of Egypt unless he could prove, or cause to be proved for him, the fact that the blood of Āmen, or Āmen-Rā, flowed in his veins through the incarnation of the God by his mother. In the case of Ptolemy V., however, we see that this king calls himself “chosen

of Ptaḥ," and "beloved of Ptaḥ," and it is therefore evident that the influence of the priests of Ptaḥ had increased considerably since the time of the first three Ptolemies, and that the power of the priests of Āmen, or Āmen-Rā, had diminished in proportion. Thebes, the home of the cult of Āmen and Āmen-Rā, had declined in importance, and Memphis, the traditional capital of Menā, the first king of Egypt, had begun to assume its old proud position, and as a matter of course, its god Ptaḥ became the head of all the gods of Egypt. Ptolemy V. was anxious to proclaim himself to be the "Son of Rā," and the "living Power of Āmen," but he took pains to record the fact that he was "chosen of Ptaḥ," and this title appears in the cartouche containing his prenomen. This being so, we may confidently assume that the king was brought into the most holy place in the temple of Ptaḥ, where the statue of the god was kept, and that the statue, either by a motion of its head, or by some movements of its arms, indicated that the god had chosen Ptolemy V. to be king, probably in the same way as the statues of Āmen at Napata, and Thebes, and the Oasis of Jupiter Ammon made known their selection and approval of the kings designate who were brought before them. The Decree of Memphis says explicitly that the priests of all the temples of Egypt were assembled to celebrate the festival of the coronation of Ptolemy V., but it will be observed that no mention is made either of Thebes or any other great religious centre of Egypt.

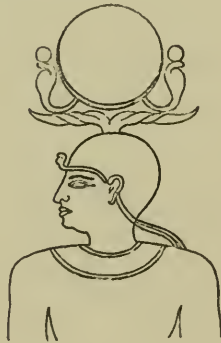
The Demotic text supports Prof. Mahaffy's rendering of the passage, "and of the revenues and taxes which "he receives from Egypt some he has wholly remitted "and others he has lightened," and gives, according to Dr. Hess, "von den Steuern und Staatseinkünften, die "in Ägypten bestanden, einen Teil verringerte (und) "einen Teil ganz erliess." The difficult phrase τὰ πρὸς τὸν δειγματισμὸν διάφορα has, according to Dr. Hess, for its equivalent in Demotic *p-sôti-men*, which he renders "die Taxe (der Abtheilung in) Stücke."

The hieroglyphic rendering *sta meni shes* is, unfortunately, not clear. Chabas thought¹ that the word *sta* was intended to express the idea of "comparing pieces of stuff with the pattern piece," or "sampling" (l'acte de la confrontation des pièces avec la modêle, l'échantillonnage, comme on dit dans le langage commercial); *meni*, he thought, had a meaning similar to that of *mennu* , i.e., a piece of cloth of a certain fixed measure which was intended to serve as a unit in reckoning. In assigning the meaning of "piece" to , Dr. Hess clearly follows Brugsch (*Wörterbuch*, Suppl. p. 602), who boldly asserts that *meni shes* means a "piece of woven stuff."

The English rendering of the Demotic text which

¹ *Inscription de Rosette*, p. 24.

follows these remarks is based upon the running German translation by Dr. Hess, and it may be said to give the general meaning of the version; but in order that the reader may have before him the principal versions of the Demotic text, and may be able to compare the variations which the progress of Demotic decipherment has rendered necessary, it has been thought well to reproduce the German translation published by Brugsch in 1850, and the French translation published by M. E. Révillout in 1880, and the German translation published by Dr. Hess in 1902.



CHAPTER IV.

ENGLISH RENDERING OF THE DEMOTIC
TEXT OF THE ROSETTA DECREE.

- 1 In the ninth year (the fourth day of the month Xandikos, which correspondeth to the eighteenth day of the month Meshir of the Egyptians) of the young King, who hath risen as King in the place of his father, the lord of the uraei Crowns of the South and the North, whose might is great, who hath stablished Egypt and hath made it prosperous, whose heart is disposed benevolently towards the gods, who hath gained the mastery over his enemies, who hath made better (or, happier) the lives of men, the lord of the years of the periods (or, cycles) of thirty years, who is like unto Ptaḥ the Great, the King who is like unto Rā,
- 2 the king of the Upper Country and of the Lower Country, the son of the Father-loving Gods, whom Ptaḥ hath chosen, and to whom Rā hath given the victory, the living image of Āmen, the son of the Sun, PTOLEMY, the ever-living, beloved of Ptaḥ, the God who maketh himself manifest, whose good

deeds are beautiful, the son of PTOLEMY and ARSINOË, the Father-loving Gods: when Aetus, the son of Aetus, was a priest of Alexander, and of the Saviour-Gods, and

3 of the Brother-Gods, and of the Beneficent-Gods, and of the Father-loving Gods, and of the King PTOLEMY, the god, who maketh himself manifest, whose good deeds are beautiful; and when Pyrrha, the daughter of Philinus, was the bearer of the gift of victory, and Berenice, the Beneficent, and when Areia, the daughter of Diogenes, was the bearer

4 of the basket of Arsinoë, the Brother-loving, and when Irene, the daughter of Ptolemy, was the priestess of Arsinoë, the Father-loving; on this day a DECREE:—The priests who declare oracles, and the servants of the gods, and the priests who enter into the sanctuary to array the gods in their apparel, and the scribes of the holy books, and the scribes of the Two Houses of Life, and the other priests who had come from the temples of Egypt

5 (to Memphis), to the festival of the reception of the exalted rank by king PTOLEMY, the ever-living, the beloved of Ptah, the God who maketh himself manifest, whose deeds are beautiful (and) are from the hand of his father, who have gathered themselves together to Memphis, spake, saying,

“Inasmuch as it hath happened that King
“Ptolemy, the ever-living, the God who maketh

- “himself manifest, whose deeds are beautiful, the
“son of King Ptolemy
- 6 “and the Queen Arsinoë, the Father-loving Gods,
“hath conferred many benefits upon the Temples of
“Egypt, and upon all those who were under his
“royal dominion, being a God, the son of a God
“and Goddess, the image of Horus, the son of Isis
“(and) of Osiris, who avenged (or, saved) his
“father Osiris; and inasmuch as his heart is
“benevolently disposed towards the Gods, and he
“hath given much money (and) much corn to the
“Temples of Egypt,
- 7 “and he hath expended large sums in order to
“stablish the peace of Egypt, and to place the
“temples in prosperous circumstances, and all
“those who depend upon him, and all those who
“are under his dominion; and of the taxes and the
“dues to the government which exist in Egypt,
“one part he hath diminished, (and) one part he
“hath entirely abolished, so that he might make
“the troops and all the other folk contented during
“the time of his
- 8 “rule; and he hath given up the debts which the
“inhabitants of Egypt, and those who were under
“his royal dominion, owed to the king, and which
“formed a very large amount (of money); and
“he hath set free from prison those who had been
“condemned to be there under judgments which
“had been given a long time ago; and the

- “revenues of the gods, and the money and the
“grain which the people were obliged to con-
“tribute
- 9 “to the Temples as the Syntaxis (i.e., the yearly
“covenanted contribution), and also the share
“of the vineyards and the orchards which belonged
“to the gods, and everything else which (the
“temples) had been ordered to possess under
“his father, (he hath commanded) to remain as
“they had been formerly; and in the matter of
“the priests he hath ordered that men shall pay
“no higher tax to become priests than they did up
“to the first year of his father’s reign;
- 10 “and he hath released those who hold offices in
“the temples from making the journey which they
“had been wont to make annually (pilgrimage?)
“to the House of Alexander; and he hath ordered
“that sailors shall not be pressed (into naval
“service); and he hath remitted two-thirds of the
“(number of) pieces of byssus cloth which the
“temples were obliged to pay to the palace; and
“everything which had been neglected for a very
“long time he hath brought back into the state in
“which it was formerly;
- 11 “and he hath taken great care that every honour
“which it was customary to pay to the gods, and
“every ceremony which it was customary to
“perform for them, shall be carried out in the
“proper manner; and he hath administered

- “justice to all people, even as doth THOTH, the
 “twice-great; and he hath ordered in respect of
 “those of the troops who come back, and the other
 “people also, who during the strife of the revolu-
 “tion which took place had been ill-disposed
 “(towards the government),
 12 “that when they return to their homes and lands
 “they shall have the power to remain in possession
 “of their property; and he hath taken great care
 “to send troops, both cavalry (and) ships against
 “those who came to fight against Egypt by sea
 “and by land, and hath in consequence expended
 “a very large amount of money and grain, in order
 “that the temples and the inhabitants of Egypt
 “might remain in peace; and, for example, he
 “marched against the town of SHEKAN (Lycopolis),
 “which was in the possession of the
 13 “enemy, and was provided with catapults and was
 “made ready for war with weapons of every kind;
 “and he surrounded the said town with walls and a
 “rampart against the enemy who were therein, for
 “they had caused very great injury to Egypt, and
 “they had forsaken the way of the command of the
 “king, and also the ordinances
 14 “of the gods; and he caused the canals which
 “supplied the said town with water to be blocked,
 “which none of the kings who were his pre-
 “decessors were ever able to do, and spent a large
 “amount of money on the carrying out of the work;

- “and he ordered soldiers, both infantry and cavalry,
 “(to go) to the mouths of the said canals in order
 “to watch and to guard them against the extra-
 “ordinary rise of the waters (of the Nile) which
 “took place in the eighth year (of his reign)
- 15 “in the aforementioned canals, which watered the
 “fields and were unusually deep; and in a very
 “short time the King captured the town with a
 “strong hand, and smote the enemy who were
 “therein, and annihilated them like Rā, and (like)
 “Horus, the son of Isis, who did the same thing to
 “their enemies in the aforesaid place;
- 16 “and the gods permitted him to slay the enemy,
 “(that is,) the troops who had gathered themselves
 “together, and who had been the first to stir up
 “revolution in the borders (of the land), and who
 “had committed sacrilegious acts towards the
 “temples, having forsaken the way of the King
 “and his father, in Memphis at the festival of his
 “reception of the exalted sovereignty (of the
 “country) from the hand of his father; and he
 “caused them to suffer death upon wood (i.e., he
 “crucified them); and moreover he hath remitted
 “the remainder of the debts
- 17 “which the temples owed to the King for the
 “period up to the ninth year [of his reign], which
 “amounted to a very large sum both in money and
 “in grain, and also the price of the cloths of
 “byssus which the temples owed in respect of

“ those which they ought to have delivered to the
“ royal house, and also the tax which they ought
“ to have contributed for dividing the cloth into
“ pieces during the afore-named period ; and he
“ hath remitted also the [tax of one] *artaba* which
“ had been formerly demanded from the corn-lands
“ of estates of the temples, and the Keramion
“ which ought

18 “ to have been contributed [to the royal house]
“ from the vineyards of the temples ; and he hath
“ conferred many benefits upon Apis and Mnevis,
“ and the other sacred animals of Egypt, far more
“ than any of his ancestors ; and he hath observed
“ their commands at all times, and he hath spent
“ in a lavish and splendid manner whatsoever
“ sums were needed for burying them in a suitable
“ manner, and he hath provided whatsoever they
“ received

19 “ for their temples ; and he hath maintained in a
“ proper manner the former customary festivals
“ and burnt-offerings, as well as the other cere-
“ monial observances which the temples were in
“ duty bound to perform, and [all] the other
“ ceremonial observances of Egypt, as was right ;
“ and he hath given gold, and silver, and grain in
“ great abundance, and many other things to the
“ House of Apis, and he hath caused new buildings
“ of most beautiful work to be built for it ;

20 “ and he hath built new Temples, and shrines,





- “ and altars for the gods, and hath caused many
 “ other things to be done in a fitting manner, for
 “ he possessed the heart of a God which was
 “ benevolently disposed towards the Gods, and
 “ was careful to inquire concerning the cere-
 “ monial observances of the temple in order that
 “ he might cause them to be renewed during his
 “ reign in the manner which was suitable ; and
 “ in return for these things may the gods give him
 “ victory, and power, and might, and life,
 21 “ strength, and health, and all other good things,
 “ and may they grant that sovereignty and
 “ dominion may remain with him and with his
 “ children for ever with happy results.”

- And the priests of all the temples of Egypt have
 passed a Decree to increase the ceremonial obser-
 vances of honour which are paid in the temples to
 King Ptolemy the ever-living, the God who maketh
 himself manifest, whose deeds are beautiful,
 22 and those which are paid to the Father-loving
 Gods who begot him, and those which are paid to
 the Beneficent Gods, who begot his begetters, and
 those which are paid to the Brother-Gods, who
 begot the begetters of his begetters, and the
 Saviour-God who begot the fathers of his father,
 and they (i.e., the priests) have therefore decided
 to set up a statue of King Ptolemy, the ever-
 living, the God who maketh himself manifest,
 whose deeds are beautiful,

- 23 which shall be called "Ptolemy, the Saviour of Egypt," side by side with a statue of the Lord of the gods (?), who giveth him the weapon of victory, in every temple, and in the most prominent place thereof, and they shall fashion the statue after the manner of the Egyptians; and the priests shall worship the statues in all the temples three times each day;
- 24 and they shall set before them the things which are usually offered up (?), and they shall perform for them all the other ceremonies which it is proper to perform for the other gods, and make processions and observe name-days in their honour; and they shall cause a divine image of King Ptolemy, the god who maketh himself manifest, whose deeds are beautiful, the son of King Ptolemy and of Queen Arsinoë, the Father-loving Gods, to appear with the golden shrines [which are] in all temples;
- 25 and they shall establish them in the sanctuaries, together with the other golden shrines; and on the days of the great festivals upon which they cause the gods to appear, they shall cause to appear also the shrines of the God who maketh himself manifest, whose deeds are beautiful, together with them; and in order that the shrine [of the King] may be distinguished both at the present time, and in future days, they shall set upon the shrine ten royal double crowns made of

gold, and upon each of the double crowns there shall be placed a serpent,

26 such as it is right and proper to make for the gold double crown, instead of the serpent which is found on the other shrines, in such a manner that the Sekhent crown occupieth the middle place—for it hath happened that the King appeared in this crown at Memphis when he performed the ceremonies which it was right and proper for him to perform on his receiving his exalted rank [of king]—and upon the upper surface of the four-cornered portion which is round about the double crown,

27 and in front of the aforesaid double crown, they shall place a papyrus and a plant of the south; and they shall set them in such a way that a vulture  upon a *neb* , beneath which a plant of the South  shall be found, shall be affixed to the right-hand upper corner of the golden shrine, and a serpent, under which is a *neb* placed upon a papyrus plant  shall be affixed to the left-hand side [at the upper corner], and the interpretation of these things is, “The King who illumineth Upper and Lower Egypt”;—and inasmuch as the thirtieth day of the month Mesore, whereon

28 the Birthday of the King is celebrated, which hath already been ordered to be observed as a day of festival, and as a day for a procession, in the

temples, as well as the seventeenth day of the month Paape, whereon the King performed the ceremonies connected with his reception of the exalted rank of King, [which days] have been the source of the benefits wherein all men have participated, that is to say, the birth of the ever-living King, and the reception [by him] of [his] exalted rank : these days, that is, the seventeenth and the thirtieth, shall be kept as days of festival in every temple in Egypt, and every month,

29 on these days, burnt offerings and libations shall be made, and everything else which it is right and customary to perform on other days of festivals shall be duly performed. [And the priests also decreed] that the things which are brought [to the temples] as offerings shall be given unto the persons who minister in the temples ; and festivals and processions shall be established in the temples and in all Egypt in honour of King Ptolemy, the ever-living, the God who maketh himself manifest, whose deeds are beautiful, every year, from the first day of the month of Thoth even to the fifth day of the same, and on these days the people shall wear garlands,

30 and burnt offerings and drink offerings shall be offered up thereon, and everything which it is customary to perform on these days shall be performed ; and the priests in all the temples of

Egypt, in addition to the titles which they already hold, shall have the title, "Priests of the God who maketh himself manifest, whose deeds are beautiful," and this title shall be endorsed on all deeds and documents which are laid up [in the temples], and the title of every priest of the God who maketh himself manifest, whose deeds are beautiful, shall be engraved upon his ring ;

31 and the people of the country, and the soldiers who wish to make to appear the aforesaid golden shrine of the God who maketh himself manifest, whose deeds are beautiful, shall be permitted (?) to have it with them in their habitations, and they shall celebrate each year the festivals which are described above, and they shall make the [pre-scribed] processions ; and in order that it may be made known why the Egyptians pay honour—as is most right and proper to do—to the God who maketh himself manifest, whose deeds are beautiful,

32 [the priests have decreed] that this DECREE shall be inscribed upon a stele of hard stone in the writing of the divine words, and in the writing of the books, and in the writing of the Greeks, and that [a similar stele] shall be set up in the temples of the first, and second, and third order, side by side with the statue of the God Ptolemy, the ever-living.

TRANSLITERATION OF THE DEMOTIC TEXT.¹

- 1 [Ronpe.t ix. Gsantikos su iv.] ent-er ebol en-rem-
(n)-Kêmi Meshir su xviii. pero p-ḥl or-ḥa pero
(n)-t-se pef iôt neb n-arai ent-naa tef-pa(?)ḥte or-
smen Kêmi ef-ti-nenfrf-ent-nemsh ḥtêf e-ne-ntêr'
ent-ḥer pef-dadi or-ti nenfr p-ôḥḥ n-n-rôme' p-nêb
n-n-renpoui' n-ḥbs m-ḳti Ptaḥ tône pero m-ḳti
p-Rê
- 2 [pero n-tôsh' ent-ḥrai] n-tôsh' ent-ḥrai p-shêre
n-ne-ntêr' mar-iotu e-sôtp Ptaḥ e-ti-naf p-Rê pe-
dro p-tuôt ôḥḥ (n-) Amun p-shêre (n)-p-Rê Petlu-
maios ôḥḥ dt Ptaḥ mer p-nuter pore ent nanu tef-
met-nofre-t (si)- Petlumaïos erme Arsinoè ne-ntêr'
mar-iotu (e)-uêb Alegsantros erme ne-ntêr' ent-
nuḥem erme
- 3 [ne-ntêr' snèu' ne-ntêr' ent]-mnsh erme ne-ntêr'
mar-iotu erme pero Petlumaïos p-nuter pore ent-
nanu tef-met-nofre.t Aiatus (si)-Aiatus e-Pira si.t-n
Pilinos fi shp n-p-ḳni m-baḥ Berenigè t-mnsh.t
e-Aria si.t-n Tiogenês fi
- 4 [tnu m-baḥ] Arsinoè t-mar-son e-Hirène si.t-n
Petlumaïos n-uêb Arsinoè t-mar-iots n-ḥrou apn
ut n-mr-shine erme n-ḥon nuter' erme n-uêb' ent-
shem (er)-p-ma-uab er-er-mnsh n-ne-ntêr erme

¹ This transliteration of the Demotic text I have taken from Dr. J. J. Hess's *Der Demotische Teil der dreisprachigen Inschrift von Rosette*, with the author's approval. Dr. Hess was also kind enough to forward me a list of emendations and corrections, which I have duly incorporated.

- n-sah' m̄di-nuter erme n-sah' per-ônḥ erme n-keu'
 uêb' or-i n-n-erpiue' Kêmi
- 5 [er-Men-nufer] (n)-p-ḥebe n-p-shôp (n)-t-aue ḥrai
 e-ire pero Petlumaïos ôḥḥ ḏt Ptaḥ mer p-nuter pore
 ent-nanu tef-met-nofre.t en tet pef-iôt or-tuât er-
 ḥa-nuter (n)-Men-nufer or ḏôḏ n-tet ḥprf e-ḥr ire
 pero Petlumaïos ôḥḥ ḏt p-nuter pore ent-nanu tef-
 met-nefer.t (si)-pero Petlumaïos
- 6 [erme t-perô.t] Arsinoê ne-ntêr' mar-iotu met-
 nofer.t ashai n-n-erpiue' Kêmi erme n-ent-ḥen tef-
 aue pero têru ef-n-nuter shêre nuter nutre.t ef-em-
 rpi (?) n Hôr si Êse si Usire or-neḥt pef-iôt Usire
 e-ḥtêf mnsh ḥer-ne-ntêr' e-ueḥf-ti ḥat ashai pr
 ashai er-n-erpiue' Kêmi
- 7 [e-ueḥf-ti-.] ashai er-ti- ḥepre sgrah ḥen
 Kêmi er-smen n-erpiue' e-ueḥ f-ti shp n-n-ent-
 têgi ent-ḥen tef-aue ḥrai târs p-ḥôti p-shkêr e-une-
 aḥe (n)- Kêmi uon ḵshf ḥenu uon uif er-rou er
 ḏôḏ er-ti-ḥepre p-galashiri erme n-keu' rôme têru
 eu-nufer pef-ha ente
- 8 [pero] n-pero e-une- n-rôme' ent-n-
 Kêmi erme n-ent-n-tef-aue pero têru eu-er êpe.t
 ashai uif er-rou n-rôme' e-une-ḏoth erme nai une-
 un luḥ u n-susu ashai uif er-rou tsfs er-tbe
 n-ḥotp-nuter' n-ne-ntêr' erme n-ḥat n-pr' ent-eu-
 tast n-sintagsi (er)-neu
- 9 [erpiue'] ḥar-ronpe.t erme n-tôu' ent-ḥoper n-ne-
 ntêr' n-n-ieh-eroli n-iôhe têgi p-sepe-nka têru e-
 une-eu-amaḥte mmou e-ḥre pef-iôt er-ti-menou

ḥar-(er)-rou tsfs on (er)-tbe n-uêb' er-tem ti-tiu
 peu-tn n-er-uêb-[n]-ḥuo er-une-eu-tas er-hn ronpe.t
 uei.t e-ḥre pef-iôt uif er-n-rôme'

10 [ent-n-]t-aue n-n-erpiue' n-p-auin e-une-eu-arf er-
 p-a n-Alexandros ḥar ronpe.t tsfs er-tem kep rem-
 (n)-ḥn uif er-t-to $\frac{2}{3}$ n-n-shns' e-une-eu-aru er-per-
 pero n-n-erpiue' met-nibe.t or-ḥê peu-gai n-susu
 ashai ef-ine mmou (er)-peu-dnf n-

11 ef-mêt nibe.t er-ti-erou n-ent-n-sôt
 n-arū n-ne-ntêr' ngai ef-mêt pes-smot er-ti-erou
 p-hap n-n-rôme' er-ḥe p-ire Thout p-o p-o tsfs on
 (er)-tbe n-ent-eu-er-i ḥen n-rem'-ḥnḥn erme p-sepe-
 rôme or-ḥoper ḥer-ke-t-ḥt mḥe.t(?) n-p-taḥteḥ or-
 ḥoper (n)-Kêmi er-ti

12 [enou]st (er)-neu-mai' mte neu-nka ḥoper ḥar(er)-
 rou arf-nbu nibe.t er-ti-sheme galashiri ḥtor bairi
 ube n-or-i n-p-at p-iam er-er aḥ ube Kêmi ar hi
 ashai n-ḥat pr ube nai er-ti-ḥepre n-erpiue' erme
 n-rôme ent-(n)-Kêmi eu-sgrah shmf er-t-ḥt.t Shkam

13 [e-une]-ank n-tet n-sba' ḥonḥ nibe.t e-une-stbh
 ashai sobti nibe.t pes-ḥun arbf t-ḥt-t (n)-rens
 n-sobt uan pes-bol (er)-tbe n-sba' e-une pes-ḥun
 e-une-eu-er gômi ashai er Kêmi eu-ḥa p-moit
 n-p-ash-saḥne n-pero erme p-ash-saḥne

14 [n-ne]-ntêr tif tnu n-ior' e-une-ti-sheme mou er
 t-ḥt.t (n)-rens e-n-reḥ n-perôu' ḥuît er n-m-ḥtis
 aru ḥat ashai n-hi ubêu apf galashiri rem-ratf ḥtor
 er-ro n-ior' n-renu erḥareḥ er-rou er-ti-udou (er)-
 tbe n-meḥ (?) n-p-mou e-une-aiu n-ronpe-t viii.t

- 15...n-n-ior' n-renu n-ent-ti-sheme mou er-atn ashai
 eu-mti' m-shs-me.t di pero t-kt.t n-reus (n)-dro n-tt
 n-susu sobk arf-er-sêhi n-sba' e-une pes-hun arfst
 n-nma.t er-ḥe p-er p-Rê erme Har-si- Êse n-n-or-
 er-sba er-rou n-n-mai' (n)-ranu
- 16 t-hêt n-sba' or-tuet galashiri eu-hoper huit' er
 tohteh n-tôsh' eu-gômi er-n-erpiui' eu-ḥa p moit
 n-pero erme pef-iôt ti ne-ntêr' arf-er-sêhi mmou
 (n)-Men-nufer ḥen p-ḥebe n-p-shôp t-aue hrai e-arf
 n-tet pef-iôt tif sma (?) (or, smt?) ust (n?)-p-ḥe uif
 er-n-sep'
- 17 pero ent- n-erpiui' er- hn ronpe.t ix. t eu-er-
 êpe.t ḥat pr ashai pes-smot er-sun n-shens' ent
 n-erpiui' ḥen n-ent-eu-aru (er)-per-pero erme p-sôti
 mn [e-une]-aru er-hn p-tê (n)-renf tsfs on (er)-tbe
 ḥk 1 e-une-eu shatif n-n-iôhe (n)-p-hôtp-nuter pes
- 18 smot n-p-êrp i. n-n-ieh eroli n-n-hôtp-nuter n-ne-
 ntêr' uif er-rou arf-met-nofri.t ashai (n)-Ḥapi Mer-
 uer n-keu' 'aut ent-ḥui (n)-Ķêmi (n)-ḥus (er) nai
 uon nai uon ḥtêf e-ḥtêf ḥer-peu-ash-saḥni tē nibe.t
 ef-ti n-ent-eu-uôsh ube teu kaise.t eu-ai eu-shêsh
 ef-di n-ent-eu
- 19 shniu (er)-neu-erpiui' eu-er-ḥebe eu-er-gril huit
 erme p-sepe mute ent-peḥ-(n)-aru n-met-paḥte ent-
 peḥ er-n-erpiui' erme n-keu met-paḥte (n)-Ķêmi
 arf-smenu ḥer peu-gai er-ḥe p-hap tif nub ḥat pr
 ashai erme kt-ḥt nka ube t-si-ḥapi tif menkou t-upi
 mui n-upi
- 20 nanus m-shs-me tif menkou ḥa.t-nuter ḥnhî ḥêui

mui (n)-ne-ntêr' tif er k̄t-ḥt n-peu-gai ef-n-hêt (n)
nuter mnsh ḥer ne-ntêr ef-shen n-met-pahte (n)-n-
erpiui' er-ti-erou mui pef ha ente pero (n)-p-gai
ent-pêḥ ti naf ne-ntêr' (n)-t-as.t nai p-ḏro p-k̄ni
p-nasht p-udai

- 21 p-snbi erme n-keu' met-nofre' têru tef-aue pero
smone ḥar-rof erme nef ḥroti' sha ḏt erme p-sah̄ni
nufér p̄hs er-hêt (n-) n-uêb (n-) n-erpiui' K̄êmi têru
n-met'-pahte ent-mte pero Petlumaïos ônh̄ ḏt
p-nuter pore ent nanu tef-met-nofri.t ḥen n-erpiui'
22 erme n-ent-mte ne-ntêr' mar-iotu or-ti-ḥeprof erme
n-ent-mte ne-ntêr' mnsh or-ti-ḥepre n-or-ti-ḥeprof
erme n-ent-ente ne-ntêr' snêu' or-ti-ḥepre n-or-ti-
ḥeprou erme n-ent-ente ne-ntêr' ent-nohm̄ n-ioté'
nef-ioté' er-ti-aiu mteu-ti e-aḥe u-tuôt pero Petlu-
maïos ônh̄ ḏt p-nute pore ent-nanu tef-met-nofret
23 mteu ḏôd-naf Petlumaïos end̄ Bk̄i ent-e-pef-uôhm̄
Petlumaïos or-neḥt K̄êmi erme u-tuôt p-nuter neb
paut ntêr' (?) ef-ti-naf shôpsh k̄ni n-p-erpi erpi sep
snau (n)-p-ma ent-uon̄h̄ n-p-erpi eu-iri (?) er-ḥe up
rem-(n)-K̄êmi mte n-uêb' shemse n-tuôt' n-p-erpi
erpi sep snau sep iii. ḥar-hrou
24 mteu-ḥa tôḥ e-ḥrau mteu-ire nau p-sepe met-ent-
(n)-hap-n-arū er-ḥe p-ent-eu-arf n-n-keu' ntêr' (n)-
n-ḥebe' n-ḥa' n-hrou' ran mteu-ti-ḥa sh̄n nuter
pero Petlumaïos p-nuter pore ent-nanu tef-met-
nofre.t (si)-Petlumaïos erme t-perô.t Arsinoê ne
ntêr' mar-perôu erme t-ga nub (n)-p-erpi
25 erpi sep snau mteu-ti-ḥetpos (n)-p-ma-uab erme

- n-keu' ga nub ere n-hebe' ai' ent-eu ti-ha ne-ntér'
 mmou hoper mteu-ti-ha t-ga p-nuter pore ent-
 nanu tef-met-nofre.t ermau er-ti-heprof eu-sun
 t-ga p-hrou erme p-sepe tê ent-mn-msa (?) mteu-ti
 shn nub x. n-pero e-eu-arai mmou er-ua er-he
 p-ent
- 26 (n)-hap n-arf er-n-shn' nub er-ded t-ga n-t-ast
 n-arai ent-hoper her-ded p-sepe ga mte p-shent
hoper (n)-t-mêti n-shn' hôper mtaf-[r]-ha pero mmof
 (n)-ha.t-nuter Men-nufer eu-ire-naf n-ent-n-hap
 n-aru (n)-p-shop t-aue hrai mteu-ha (er)-t-ri hrai-t
 n-aft ent-p-bol n-shn' (n)-pe-mto
- 27 p-shn nub ent-sêh hrai u-uô-d erme u-gma mteu-ha
 u-arai her u-nbu e-u-gma har-ros her-emnt er-p-
 kôh (er)-ded t-ga nub mteu-ha u-arai e-u-nbu har-
 ros her-u-ut iebt ent-e-pef-uôhm pero or-shd Gma
 Mhi ntet-hprf e-mesôré ent-eu-er p-
- 28 hu-misi pero mmof hôper ef-smon (n)-hebe ha (n)-
 n-erpiui' t-hê.t pes-smot Paape su xvii. ent-eu-iri-
 naf n-ar' (n)-p-shôp t-aue hrai mmof t-hê-t n-met-
 nufre.t or-hoper rôme nibe.t p-misi pero onh dt
 erme p-shôp t-aue hrai orf-er nei-hrou xvii. xxx.
 (n)-hebe har-ebot nibe.t hen n-erpiui Kêmi târu
 mteu-er
- 29 gril uôtn p-sepe met-ent-n-hap n-aru (n)-n-keu'
 hebe' (n)-p-hebe 2 har ebot n-ent-eu-aru abi mteu-
 toshu her (?) n-rôme ent shemse p-erpi mteu-er
 hebe ha (n)-n-erpiui' erme Kêmi târf (n)-pero
 Petlumaios onh dt p-nute pore ent-nanu tef-met-

nofre.t har-ronpe.t Thôt su i. sha hrou v. eu-di
klôm

- 30 eu-er-gril uôtn erme p-sepe met-ent-pêh n-arū
n-uêb ent-n-n-erpiui' Kêmi erpi sep snau mteu
dôd nau n-uêb' p-nuter pore ent nanu tef-met-nofre.t
n-uoh n-keu' ran n-uêb mteu-sah-f n-di-n-dalo
met-nibe.t mteu-seh t-aue uêb p-nuter pore ent-
nanu tef-met-nofre.t (er)-neu-glt' mteu shfs her
- 31 ôtu mtes-hôper es-hotp ntet n-rôme galashiri ou
ent-eu-uôsh ti-ha p-smot t-ga nub p-nuter pore ent-
nanu tef-met-nofret ent-hrai ti-hepros (n) neu-mai
mteu-er n-hebe n-ha ent-sêh hrai har-ronpe.t mtef
hôper es-suên ded n-ent-n- Kêmi ti-phê p-nuter
pore ent-nanu tef-met-nofre.t
- 32 (er)-he p-ent-n-hap n-arf mteu-seh p-ut n-uit ôni
dôri n-shai met-nuter shai mdi shai ueienin mteu-
ti e-ahéf n-n-erpiui meh i. n-erpiui' meh ii.
n-erpiui' meh iii. e-tet p-tuôt p-nuter pero ônh
sha dt.

CHAPTER V.

GERMAN AND FRENCH TRANSLATIONS OF THE
DEMOTIC TEXT OF THE ROSETTA DECREE.

I.—GERMAN TRANSLATION BY DR. H. BRUGSCH,
PUBLISHED IN 1850.¹

- 1 Als König war der junge, und das Königreich
übernommen hatte an Statt seines Vaters—der
Herr der Diademe—der Ruhmgrosse—der Aegypten
aufgestellt, und fromme gegen die
- 2 Götter—der Ueberwinder seiner Feinde—der das
Leben der Menschen aufgerichtet hat—der Herr der
Triakontaeteriden gleichwie Hephästos der grosse
—König gleichwie Helios—
- 3 grosser König der oberen und unteren Landschaf-
ten — Abkomme der Vaterliebenden Götter —
welchen Hephästos erkoren—welchem Helios den
Sieg gab—lebendes Bild des Zeus—Sohn des
Helios—PTOLEMÄUS—
- 4 der ewig lebende — vom Phtha geliebte — im

¹ Die Inschrift von Rosette, nach ihren ägyptisch-demotischen
Texte sprachlich und sachlich erklärt, von H. B. Theil i. Sammlung
Demotischer Urkunden. Berlin, 1850. 4to. Mitgleichlautenden
hieroglyphischen Texten als nächste Grundlage zur Entzifferung der
Inschrift von Rosette, grösstentheils zum ersten Male veröffentlicht.

- Jahre ix., unter dem Priester Aetos, Sohn des Aetos, des Alexander und der Götter Retter und der Götter Brüder und der Götter Wohlthäter und der Vaterliebenden Götter und
- 5 des Gottes Epiphanes Eucharistos unter der Athlophore der Berenike der Wohlthäterin : Pyrrha der Tochter des Philinus—unter der Kanephore der Bruderliebenden Arsinoe : Aria der Tochter des Diogenes—unter der Priesterin der Vaterliebenden Arsinoe : Irene
- 6 der Tochter des Ptolemäus,—am 4, des Monats Xandikus, dem 18. Mechir der Aegypter—

BESCHLUSS :

- Die Hohenpriester und die Propheten und die, welche zur Bekleidung der Götter in das Sanktuarium gehen,
- 7 und die Pterophoren und die heiligen Schreiber und alle anderen, welche gekommen sind aus den Tempeln des Landes nach Memphis zum Könige, zu dem Feste der Uebernahme des Königreiches
- 8 des Ptolemäus, des ewig lebenden, vom Phtha geliebten, des Gottes Epiphanes Eucharistos, welches er übernommen hat in Statt seines Vaters, haben sich in dem Tempel zu Memphis versammelt und an selbigem Tage gesagt :
- 9 Darum weil der König Ptolemäus—der ewig lebende, vom Phtha geliebte Gott Epiphanes Eucharistos, der Sohn des Königs Ptolemäus und

- der Königin Arsinoe der Vaterliebenden Götter—
 sich in vielen Stücken als ein Wohlthäter erwiesen
 hat den Tempeln und
- 10 denen, die in ihnen sind, und allen seinen Unter-
 thanen—(weil) er ein Gott, der Sohn eines Gottes
 und einer Göttin, gleichwie Horos, der Isis und
 des Osiris Sohn, der Rächer seines Vaters Osiris,
 gegen die Götter,
- 11 wohlthätig gesonnen, für die Tempel, an Geld und
 Getreide Einkünfte festgestellt, und viele Aus-
 gaben bestritten hat, um Aegypten zu beruhigen
 und die Tempel wieder emporzubringen—
- 12 (weil) er mit aller seiner Macht menschenfreundlich
 verfahren hat—und (weil) er von den in Aegypten
 bestehenden Einkünften und Steuern einige ganz-
 lich erliess, andere verringerte, damit das Volk
 und alle andern in
- 13 Wohlstand wären bei seinem Königthume—(weil)
 er die Schulden an das Königs Haus, welche die
 Bewohner von Aegypten und dem übrigen (Theile)
 seines Königsreiches noch schuldeten, obgleich
 sie bedeutend waren, erlassen—und die, welche in
- 14 Gefängnisse abgeführt und seit langer Zeit in
 Anklagestand wären, freigesprochen—(weil) er
 überdiess befohlen hat dass die Einkünfte der
 Tempel und die für sich alljährlich geleisteten
 Abgaben
- 15 an Getreide und Geld, ebenso auch die den Göttern
 zukommenden Antheile von dem Weinlande und

- dem Gartenlande und von allem andern, was den Göttern unter seinem Vater zu Theil wurde,
- 16 an ihrer Stelle verbleiben sollen—(weil) er auch befohlen hat in Bezug auf die Priester, dass sie nicht mehr für das Telestikum geben, als bis zum ersten Jahre unter seinem Vater auferlegt war—(weil) er die Leute aus der Priester-Kaste
- 17 von der jährlichen Hinabfahrt nach Alexandrien befreit hat—(weil) er auch die Aufhebung der Beiträge für die Flotte befohlen hat—und (weil) er $\frac{2}{3}$ der Byssus-Zeuge, welche in den Tempeln an den
- 18 königlichen Hof geliefert wurden, erlassen—(weil) er alles, was in früheren Zeiten unterlassen war, wieder in die gebührende Ordnung eingesetzt hat, darauf bedacht, dass das gewohnte den Göttern nach
- 19 Gebühr vollführet werde, ebenso wie er auch allen Gerechtigkeit zuertheilte gleichwie Hermes der zweimal grosse—(weil) er auch befohlen hat, dass diejenigen von den Kriegern und den andern feindlich gesinnten Leuten,
- 20 welche zurückgekehrt waren in den Zeiten der Unruhe, in den ihnen eigenen Besitzungen verbleiben sollen; aber auch Sorge dafür trug, dass Reiterei und Fussvolk und Schiffe gegen diejenigen ausgeschildt würden, welche Aegypten
- 21 zu Wasser und zu Lande angriffen, wobei er grosse Summen an Geld und Getreide aufwandte, damit

- die Tempel und alle Einwohner von Aegypten in Sicherheit seien ; (weil) er ferner
- 22 nach Lykopolis im Busiritischen Nomos ging, das besetzt und gegen eine Belagerung durch den reichlichsten Vorrath an Waffen und jedem andern Kriegsbedarf befestigt war, weil schon lange Zeit
- 23 die Feindseligkeit gedauert hatte unter den Frevlern, welche sich hierin versammelten und gegen die Tempel und die Bewohner Aegyptens vieles Böse verübten und (weil) er gegenüber
- 24 gelagert dieselbe mit mächtigen Wällen, Graben und Mauern umgab—und als eine grosse Ueberschwemmung des Nil eintrat im achten Jahre, wobei die Ebenen unter Wasser gesetzt
- 25 zu werden pflegen, den Wassern dadurch an vielen Orten Einhalt that, dass er die Mündungen der Kanäle befestigte, wofür er eine nicht geringe Summe an Geld verwandte, und nach dem Reiter und Fussvolk zu ihrer Bewachung aufgestellt hatte,
- 26 die Stadt in kurzer Zeit mit Sturm nahm und alle Frevler darin vernichtete, gleichwie Hermes und Horos, der Sohn der Isis und des Osiris, diejenigen unterworfen haben, welche in denselben
- 27 Gegenden früher abgefallen waren—(weil) er diejenigen welche die Führer der Aufständischen unter der Regierung seines Vaters gewesen und das Land verwüstet und die Tempel verletzt hatten, als er nach Memphis zog, ein Rächer

- 28 seines Vaters und seines eigenen Königsthumes, alle gezüchtigt nach Gebühr, zu der Zeit als er sich einfand, um die herkömmlichen Ceremonien bei der Uebernahme des Königthums zu begehen ; —(weil) er auch das erlassen hat, was von den Tempeln
- 29 an den königlichen Hof bis ins achte Jahr geschuldet war, im Betrage einer nicht geringen Menge an Getreide und Geld, ebenso wie auch den Werth der dem königlichen Hof nicht geleisteten Byssus-Zeuge,
- 30 wie auch die Kosten bei den Prüfung der geleisteten bis in dieselben Zeiten hin ;—(weil) er den Tempeln auch die auferlegte Artabe von (jeder) Arure heiligen Landes, sowie auch
- 31 das Keramium von jeder Arure des Weinlandes erlassen hat ;—dem Apis aber und dem Mnevis vieles geschenkt hat und den andern heiligen Thieren in Aegypten, stets weit mehr für das, was sie betrifft, bedacht als seine königlichen Vorfahren ;
- 32 indem er auf eine freigebige und rühmliche Weise das gab, was sowohl für die Begräbnisse derselben erforderlich war, als auch für die ihnen geweihten Tempel, sammt den Opfern, und den Festen und den andern Gebräuchen ;
- 33 (weil) er die Bevorrechtigungen der Tempel und Aegyptens ungestört aufrecht erhalten, nach Vorschrift der Gesetze und (weil) er den Apis-

- Tempel durch prächtige Werke ausgeschmückt hat, in dem er für denselben an Gold und an Silber
 34 und an kostbaren Steinen eine nicht geringe Menge verwandte; (weil) er Tempel, Kapellen und Altäre errichtet und die, welche einer Ausbesserung bedurften, wieder in Stande gesetzt, in allem was die Gottheit betrifft wie ein wohlthätiger Gott
 35 gesonnen;—(weil) er, von neuem in Kenntniss gesetzt, die geehrtesten der Tempel unter seinem Königsthume erneuert, wie es sich gebührt, wofür ihm die Götter Gesundheit, Sieg, Macht und alle anderen Güter gegeben haben
 36 und das Königthum ihm und seinen Kindern immerdar bleibt, so haben—

GLÜCK AUF DENN !

- die Priester sämmtlicher Tempel des Landes den Beschluss gefasst, alle Ehrenbezeugungen, welche
 37 dem ewiglebenden König Ptolemäus, dem vom Phtha geliebten Gotte Epiphanes Eucharistos zu Theil werden, so wie die seiner Eltern, der Vaterliebenden Götter und die seiner Grosseltern, der Götter Wohlthäter und die
 38 der Götter Brüder, und der Götter Retter beträchtlich zu vermehren dadurch, dass man ein Bildniss des ewig lebenden Königs Ptolemäus des Gottes Epiphanes Eucharistos in einem jeden Tempel an dem gesehenensten Orte aufstelle,

- 39 welches genannt werden soll "des Ptolemäus des Rächers von Aegypten" und welchem zunächst der Haupt-Gott des Tempels gestellt werden soll, der ihm eine Siegeswaffe darreicht; dies alles nach ägyptischer Weise ausgeführt;
- 40 und dass die Priester den heiligen Dienst verrichten vor diesen Bildnissen dreimal des Tages und ihnen einen heiligen Schmuck auflegen und das andere was Brauch ist vollführen, wie bei den andern Göttern an den Festen und
- 41 Panegyrien; das man dem Könige Ptolemäus, dem Gotte Epiphanes Eucharistos, dem Sohne des Königs Ptolemäus und der Königin Arsinoe, der Vaterliebenden Götter, eine Bildsäule und eine goldene Kapelle in einem jeden Tempel
- 42 errichte, in den Sanktuarien mit den andern Kapellen aufstelle, und an den grossen Panegyrien, an welchen die Aufzüge der Kapellen sind, auch die des Gottes Epiphanes Eucharistos mit
- 43 aufführe; damit diese Kapelle jetzt und für die folgende Zeit kenntlich sei, dass man auf ihr die zehn goldenen Kronen des Königs legt, denen eine Schlange beigefügt werden soll nach Art aller
- 44 mit Schlangen versehenen Kronen auf den übrigen Kapellen; in ihrer Mitte soll die Krone sein, welche "Pschent" genannt wird und mit welcher bedeckt der König in den Tempel zu Memphis einzog, um darin

- 45 die bei der Uebernahme des Königthums üblichen
Gebräuche zu vollführen; dass man auch auf
dem Vierecke um die Kronen herum bei dem eben-
genannten königlichen Abzeichen zehn goldene
Phylakterien einsetze, auf denen geschrieben
stehen soll,
- 46 dass dies des Königs est, welcher verherrlicht hat
Ober-und Unter-Aegypten; und, weil sie den
30. Messori, an welchem der Geburtstag des Königs
gefeiert wird, ebenso wie auch den 17. Mechir,
- 47 an welchem er das Königthum vom Vater über-
nahm, Eponymen in den Tempeln genannt haben,
welche (Tage) ja der Ursprung vieles Guten für
jedermann sind, dass man diese Tage durch ein
Fest und eine Panegyrie in den Tempeln von
Aegypten feiere
- 48 allmonatlich und in denselben Opfer und Liba-
tionen und alles andere was Brauch ist, wie auch
bei den andern Panegyrien vollbringe;
- 49 in den Tempeln; dass man ein Fest und eine
Panegyrie feiere dem ewig lebenden und vom
Phtha geliebten Könige Ptolemäus, dem Gotte
Epiphanes Eucharistos alljährlich in den Tempeln
des
- 50 Landes vom 1. Thoth an fünf Tage hindurch, an
welchem sich diejenigen bekränzen sollen, welche
die Opfer und Libationen und das andere, was
Brauch ist, vollbringen; dass die Priester der
anderen Götter

- 51 auch Priester des Gottes Epiphanes Eucharistos genannt werden neben den andern Namen der Götter, deren Priester sie sind, und dass man einschreiben soll in alle Aktenstücke und in die
- 52 sein Priestenthum ; dass es auch den Privatleuten frei stehe, das Fest zu feiern und die vorhererwähnte Kapelle aufzustellen und sie bei sich zu haben, sobald sie die Gebräuche bei diesen Festen sowohl den monatlichen also
- 53 jährlichen vollbringen, damit es offenbar sei, warum die Einwohner Aegyptens und ehren den Gott Epiphanes Eucharistos den König, sowie es gebräuchlich ist : dass dieser Beschluss geschrieben werden soll auf eine Stele von
- 54 hartem Stein in heiliger, in der Volks- und in griechischer Schrift und aufgestellt werde in jedem Tempel der ersten, zweiten und dritten Ordnung neben dem Bildnisse des ewig lebenden Königs.

FRENCH TRANSLATION BY E. RÉVILLOUT.¹

An 9, Xandicus jour 4, qui fait mois de homme d'Égypte Méchir 18, du roi le jeune, qui se manifesta roi (à) la place (de) son père, seigneur des ureus, qui magnifie sa gloire, qui a rétabli l'Égypte, faisant bonne elle, qui fait générosité de coeur sien envers les dieux,

¹ *Chrestomathie Démotique*, Paris, 1880, 4to. pp. 1-57.

qui sur son ennemi, qui a fait bonne la vie de les hommes, le seigneur de les années de panégyries, (30enaires) comme Ptah grand, roi comme le soleil (roi des contrées supérieures et) des contrées inférieures, le fils de les dieux philopators, que approuva Ptah, que donna à lui le soleil la victoire, l'image vivante d'Amon, le fils du soleil, Ptolémée, vivant toujours, de Ptah aimé, le dieu resplendissant qui, (dont,) belle sa bienfaisance, (fils de) Ptolémée et d'Arsinoë, les dieux aimant pères ; (étant) prêtre d'Alexandre et des dieux qui sauvent, et (des dieux frères, et des dieux) bienfaisants, et des dieux aimant pères, et du roi Ptolémée, le dieu épiphane, qui (dont) belle sa bienfaisance Aétos (fils d') Aétos étant(e) Pyrrha fille de Philinos porteuse du prix de la victoire devant Bérénice la bienfaisante, Aria fille de Diogène porteuse (de corbeilles d'or devant) Arsinoë la aimant frère, étant Irène fille de Ptolémée (à l'état) de prêtre d'Arsinoë la aimant père d'elle, en jour celui là, le décret : les grand prêtres, et les prophètes, et les prêtres, qui vont dans le sanctuaire pour faire la vestiture de les dieux, et les ptérophores, et les hiérogrammates, et les autres prêtres qui sont venus de les temples d'Égypte, (à Memphis pour faire) la panégyrie de la prise de la puissance suprême pour faire roi Ptolémée, vivant toujours, (de) Ptah aimé, le dieu, resplendissant, qui (dont) belle sa bienfaisance, de la main (de) son père ; s'étant rassemblés dans le sanctuaire de Memphis, ayant dit : Puisque a fait le roi Ptolémée vivant toujours, le



dieu resplendissant qui belle sa bonté, (fils du) roi Ptolémée (et de la reine) Arsinoë, les dieux aimant leurs pères bienfaits en quantité à les temples d'Égypte et (à) ceux qui dans sa puissance royale tous étant (à l'état de dieu fils (de) dieu (et de) déesse étant à la forme d'Horus fils (de) Isis fils (de) Osiris qui vengea son père Osiris, étant son coeur généreux envers les dieux il excella à faire argent en quantité blé en quantité à les temples d'Égypte (et faisant dépenses) en quantité pour faire être la tranquillité en Égypte, pour rétablir les temples, il excella à faire cadeaux à ceux qui forts (guerriers) qui dans sa puissance suprême toute. L'impôt, la redevance qui étaient établis en Égypte une partie il supprima en eux, une partie il céda à eux (aux Égyptiens) le dessus (lit. la tête) pour faire être le peuple et les autres hommes tous étant heureux (sous) son règne. (Les redevances) du roi que redevaient les hommes qui en Égypte et ceux qui sous sa puissance royale tous, étant faits aller à quantité il céda à eux. Les hommes qui étaient emprisonnés et ceux (qui) étaient accusés depuis temps nombreux il exempta eux. Il ordonna cela par rapport à les redevances sacrées des dieux et les argents (sic) les blés que ils font (donnent) eux en ΣΤΝΤΑΞΙΣ, (dans) leurs (temples,) par année, et les parts qui sont à les dieux dans terre de vignes terre de jardins, le reste des biens tous qui appartenaient à eux sous son père de faire rester elles (les parts pour eux. Il ordonna cela aussi par rapport à les prêtres de ne point faire donner eux leur

redevance pour faire prêtre plus que le (ce que) ils faisaient jusqu'à année première sous son père. Il exempta les hommes (qui parmi) les puissances de les temples de leur apparition que ils faisaient la ville d'Alexandre par année. Il ordonna ceci de ne point prendre homme de force. Il céda le part $\frac{2}{3}$ de les byssus que ils donnaient à maison du roi, de les temples. Chose quelconque qui était en dehors (de) leur ordre de (puis) temps nombreux il ramena (ramenant) elles à leur obtention de nature ; faisant soin tout pour faire faire les (choses) que de coutume de faire à les dieux, selon l'ordre étant convenable à elles ; de même manière, pour faire le droit à les hommes, comme l'action de faire de Thot, le grand, le grand. Il ordonna cela encore par rapport à ceux qui viendront parmi les hommes de guerre et le reste des hommes qui furent en autre parti dans la révolution qui fut en Égypte de faire (aller) eux (en) leurs localités, en sorte que leurs biens soient pour eux. Il fit soin tout pour faire aller gens, chevaux, vaisseaux, contre ceux qui étaient venus sur la terre, la mer pour faire dommage contre l'Égypte, faisant dépense en quantité en argent, blé, pour ces choses ; pour faire être les temples et les hommes qui en Égypte étant en tranquillité, il alla à la ville de Lycopolis, qui était passée en la main des impies de quelconque que étant armes en quantité préparatifs quelconques à son intérieur. Il assiégea la ville nommée par murs, retranchements à son extérieur à cause de les impies, qui étaient à son

intérieur, qui étaient accoutumés à faire le mal en quantité à l'Égypte, étant en dehors du chemin de l'obéissance du roi et de l'obéissance de les dieux. Il fit des digues aux canaux qui faisaient aller l'eau à la ville nommée, que point purent les rois antérieures faire les choses qui comme cela; fut donné (fait) argent en quantité en dépense pour ces choses; il amena troupes, (gens), hommes de pied, chevaux, au lieu des canaux nommés, pour veiller sur eux de toute leur force à cause de les inondations de l'eau qui étaient grandes en année 8^e, que (lesquels) les canaux nommés ceux qui font aller l'eau en plaines en quantité en occupa eux (les canaux) Prit (ainsi) le roi la ville nommée de force de leur mains en temps court. Il fit faire frapper les impies qui étaient à son intérieur. Il fit eux en anéantissement comme l'action de faire du soleil et d'Horus fils (de) Isis pour ceux qui firent impiété contre eux dans les lieux nommés primitivement. Les impies qui avaient réuni troupes, étant origine pour troubler les nomes, faisant tort aux temples étant en dehors du chemin du roi et (de) son père. Donnèrent les dieux qu'il fasse frapper eux à Memphis, dans la panégyrie de la prise de la puissance suprême, que il fit, de la main de son père, il fit punir eux (selon) l'usage. Il céda les reliquats royaux que redevaient les temples jusqu'à année 9^e (sic), (reliquats) que l'on fait aller (monter) à argent, blé, en quantité, de même manière le prix des byssus que redevaient les temples dans ceux qu'ils donnaient à maison royale le

comptement pour pièces d'étoffe que on a écartées jusqu'à le temps nommé. Il ordonna cela aussi par rapport à la mesure que l'on exigeait par champs d'aroure du domaine divin, de même façon (pour) la mesure par terrain d'aroure de vignes des divins domaines des dieux il céda (cela) à eux (aux dieux). Il fit (donna) choses bonnes en quantité à Apis à Mnévis et aux autres boeufs, qui sacrés en Égypte plus-que ceux-là qui étaient qui étaient (sic) avant lui. Fut fait (donné) son coeur à leur service, époque quelconque faisant les (choses) que ils veulent pour leur sépulture (choses) grandes larges prenant (à sa charge) les (dépenses) qui sont survenues dans) leur temples, (en) faisant panégories, faisant sacrifices, auparavant, et le reste (des) choses qui d'obligation à faire (elles). Les honneurs qui d'obligation pour les temples et les autres honneurs d'Égypte il fit établir eux, dans leur ordre selon le droit. Il donna or, argent, blé en quantité et autre bien pour le lieu d'Apis. Il fit achever la bâtisse à neuf en bâtisse belle en ordre vrai, il fit, [dis-je] achever sanctuaires, naos, autels (à neuf), des dieux; il fit faire autre leur ordre étant de coeur dieu bienfaisant pour les dieux; ayant interrogé, les honneurs des temples furent faits à nouveau (sous) son règne (en) leur ordre. Qu'ils donnent à lui les dieux, en échange de ces choses, la victoire, le triomphe, la force, le salut, la vigueur, et les autres biens tous sa puissance royale établie pour lui et ses enfants jusqu'à jamais. Avec la fortune bonne. Il est venu dans le

coeur des prêtres des temples d'Égypte tous ; les honneurs qui du (sont au) roi Ptolémée vivant toujours, le dieu épiphane bon (en) sa bienfaisance, dans les temples, et ceux qui de les dieux philopators qui ont fait être lui, et ceux qui de les dieux evergètes (bienfaisants) qui ont fait être ceux qui ont fait être lui, et ceux qui de les dieux frères (Adelphes), qui ont fait être ceux qui ont fait être eux, et ceux qui de les dieux sauveurs (Soters) qui pères (de) ses pères, de faire grands eux (ces honneurs) ; qu'ils fassent établir une statue du roi Ptolémée vivant toujours, le dieu resplendissant, qui (dont) belle sa bienfaisance ; [Qu'ils disent à elle : Ptolémée sauveur du pays Beki que étant son interprétation : Ptolémée qui a vengé l'Égypte :] une image du dieu des hommes (du lieu) faisant (donnant) à lui la *harpé* de victoire, dans le temple, temple chaque, le lieu qui appar[ti]ent du temple (les dites images) sculptées selon la façon d'hommes d'Égypte. Que les prêtres servent les images dans le temple, temple chaque, fois 3 par jour, qu'ils établissent l'ornement devant elles. Qu'ils fassent à elles le reste des choses qui de droit de faire elles, comme ce que ils fassent à elles le reste des choses qui de droit de faire elles, comme ce que ils font cela aux autres dieux (dans) les panégyries, les fêtes, les jours éponymes (de nom). Qu'ils fassent paraître statue divine du roi Ptolémée, le dieu resplendissant qui (dont) belle sa bienfaisance (fils de) Ptolémée et de la reine Arsinoë les dieux aimant pères, ainsi que le naos d'or dans le temple, temple chaque.

Qu'ils fassent reposer lui (dans) le sanctuaire avec les autres naos. Lorsque les panégyries grandes, que ils font appar aître les dieux en elles, sont, qu'ils fassent apparaître le naos du dieu resplendissant, qui (dont) belle sa bienfaisance, avec eux. Afin que on reconnaisse le naos aujourd'hui et le reste du temps ensuite. Que l'on fasse basilies d'or 10 du roi, étant un ureus sur elles à chacune, comme ce qui de droit de faire (cela) pour les basilies d'or sur la tête du naos, à la place de les ureus qui sont sur le reste des naos. Que le Pschent soit au milieu des basilies, parceque resplendit le roi en elle dans le sanctuaire de Memphis, quand on fit à lui les choses qui de droit de faire elles pour la prise de la puissance suprême. Qu'on établisse à la partie supérieure de l'Atew, qui en dehors des basilies au milieu de la couronne d'or qui écrite plus haut un *ut* () et un *net* (). Qu'on établisse l'ureus sur un *neb*, étant un jonc *kema* sous lui sur la partie occidentale (droite) du coin au dessus du naos d'or. Qu'on établisse un ureus étant un *neb* sous lui sur un *ut* à l'orient (à la gauche) : que étant son explication ; *roi qui a illuminé l'Égypte du sud (kema) l'Égypte inférieure*. Puisque en Mésoré jour 30^e que ils font le jour de naissance du roi en lui, fut étant établi en panégyrie de fête à exode dans les temples, primitivement, de même manière, en Méchir jour 17^e, que ils font à lui les rites de la prise de la puissance suprême (en lui) principe des biens qui furent à homme quelconque la

naissance du roi toujours vivant, la prise de la puissance suprême le fit faire ces jours : 17^e jour 30^e jour ; en panégyrie par mois quelconque dans les temples d'Égypte tous. Qu'on fasse sacrifices libations et le reste des choses qui de droit de faire elles (dans) les autres panégyries (qu'ils les fassent aussi :) (dans) les 2 panégyries par mois. Les (choses) que ils font elles (en) offrandes saintes qu'on les assigne pour les hommes qui servent (déservent) leurs temples. Qu'on fasse panégyrie fête (dans) les temples et l'Égypte tous au roi Ptolémée vivant toujours, le dieu Épiphane, que belle sa bienfaisance, par année, Thot jour 1^{er} jusqu'à jours 5, prenant couronne, faisant sacrifice libation et le reste de choses qui sont d'obligation à faire elles. Les prêtres qui dans les temples d'Égypte, temple chaque, qu'ils disent à eux ; les prêtres du dieu resplendissant, que belle sa bienfaisance par dessus les autres noms de prêtre. Qu'ils l'écrivent dans le dépôt de toute parole. Qu'ils écrivent la puissance de prêtre du dieu resplendissant que belle sa bienfaisance sur leurs anneaux que ils portent sur eux. Que cela soit étant accordé, en la main des hommes du peuple aussi qui désirent faire fête de même au naos d'or du dieu resplendissant que belle sa bienfaisance que plus haut, faire être lui dans leurs lieux. Qu'ils fassent les panégyries les fêtes qui écrites plus haut par année, afin que (qu'il soit) étant connu que ceux qui en Égypte font honneur au dieu, épiphane euchariste comme ce que de droit de faire. Qu'on écrive le décret sur une stèle de pierre dure en

écriture de parole divine, écriture de livre, écriture grecque. Qu'on l'établisse dans les temples premiers, les 2^{es} temples, les 3^{es} temples, près de la statue du dieu roi vivant toujours.

GERMAN TRANSLATION BY J. J. HESS.¹

1. [Im Jahre 9—am 4. Tage des Monats Xandikos], welcher dem 18. Tage des Meschir der Ägypter entspricht,—des jungen Königs, der als König an der Stelle seines Vaters erschien, des Herren der schlangenförmigen Embleme (des Südens und des Nordens), dessen Ruhm gewaltig ist, der Ägypten erhoben hat, indem er es glücklich machte, dessen Herz wohlthätig (gesinnt) ist gegen die Götter, der seinem Feinde überlegen ist, der das Leben der Menschen verschönerte, des Herren der Jahre der dreissigs-jährigen Periode—, der Ptaḥ dem Erhabenen gleicht, des sonnengleichen Königs, **2** [des Königs der obern und] untern Districte, des Sohnes der väterliebenden Götter, den Ptaḥ auserwählte (und) dem Rê Sieg verlieh, des lebenden Bildes des Ammon, des Sohnes der Sonne Ptolemaios, des ewig Lebenden, von Ptaḥ Geliebten, des sich manifestierenden Gottes, dessen Wohlthaten herrlich sind, des Sohnes des Ptolemaios und der Arsinoe, der väterliebenden Götter—als Aiatos, der Sohn des Aiatos, Priester war des Alexandros und der rettenden Götter und **3** der Götter Brüder und der wohlthätigen Götter und der väterliebenden Götter und

¹ *Der Demotische Theil der Dreisprachigen Inschrift von Rosette*, Freiburg, 1902, pp. vii.—x.

des Königs Ptolemaios, des Gottes, der sich manifestierte, dessen Wohlthaten herrlich sind, (und) als Pyrrha, die Tochter des Philinos, Trägerin des Siegesgeschenkes vor Berenike, der Wohlthätigen, war (und) als Areia, die Tochter des Diogenes, die Trägerin **4** des Körbchens vor Arsinoe, der Bruderliebenden war, (und) als Eirene, die Tochter des Ptolemaios, also Priesterin der Arsinoe, der Vaterliebenden (fungierte)—an diesem Tage (Decret.): Es sprachen die Oberweissager und die Götterdiener und die Priester, die in das Heiligtum zum Bekleidung der Götter eingehen, und die Schreiber der heiligen Schriftstücke und die Schreiber des doppelten Hauses des Lebens und die übrigen Priester, die gekommen waren von den Tempeln Ägyptens **5** [nach Memphis zu] dem Feste der Übernahme der hohen Würde des Königs Ptolemaios, das ewig Lebenden, des von Ptah Geliebten, des Gottes, der sich manifestiert, dessen Wohlthaten herrlich sind von Seiten seines Vaters, (und) die sich im Gotteshause zu Memphis versammelt hatten:

Weil es geschah, dass der König Ptolemaios, der ewig Lebende, der sich manifestierende Gott, dessen Wohlthaten schön sind, der Sohn des Königs Ptolemaios **6** [und der Königin] Arsinoe, der vaterliebenden Götter, viele Wohlthaten erwies den Tempeln Ägyptens und allen denen, die unter seiner königlichen Herrschaft waren, indem er ein Gott ist, Sohn eines Gottes (und) einer Göttin, Ebenbild des Horos, des Sohnes der Isis, (und) des Osiris, der seinem Vater Osiris beistand:

(und) weil sein Herz wohlthätig gesinnt ist für die Götter, indem er viel Silber (und) viel Getreide für die Tempel Ägyptens gab **7** [und vieles aufwendete,] um die Ruhe in Ägypten herzustellen (und) die Tempel aufzurichten und denen, die ihm anhängen (und) allen denen, die unter seiner hohen Herrschaft standen, (und) von den Steuern und Staatseinkünften, die in Ägypten bestanden, einen Teil verringerte (und) einen Teil ganz erliess, um das Kriegsvolk und alle andern Leute zur Zeit seiner **8** Königsherrschaft zufrieden zu stellen (und) er von den Schulden, welche die Bewohner von Ägypten und alle, welche unter seiner königlichen Herrschaft standen, an den König schuldeten und die eine grosse Summe ausmachten, Abstand nahm und diejenigen, die eingeschlossen und die, welche seit langer Zeit unter Anklage standen, gehen liess (und) bezüglich der Tempeleinkünfte der Götter und des Geldes und Getreides, das man als Syntaxis **9** den Tempeln entrichtete, (und auch bezüglich) der Anteile, die den Göttern an den Weinbergen und Gärten gehören, und allen übrigen, die sie (d. h. die Tempel) unter seinem Vater besaßen verordnete, dass sie bei ihnen verbleiben sollten, (und) auch bezüglich der Priester befahl, dass sie, um Priester zu werden, keine höhere Taxe zu entrichten hätten, als sie es bis zum Jahre I seines Vaters gethan hatten, (und er auch) die **10** Tempel-Würdenträger von der Fahrt entband, welche sie alljährlich nach dem Hause des Alexandros, ausgeführt hatten, er auch verordnete, dass die

Schiffer nicht gepresst werden sollten, und er $\frac{2}{3}$ des Byssosstoffe, welche man von den Tempeln an den Palast ablieferte, erliess (und) alles, was seit langer Zeit vernachlässigt worden war, in sein Gleichgewicht zurückführte: **11** indem er jede Sorge auf sich nahm, um zu veranlassen, dass, was den Göttern zu erweisen die Sitte war, in der richtigen Art gemacht würde, und des gleichen, dass den Leuten Gerechtigkeit widerführe, gleichwie es that Thot, der zweimal Grosse, (und) er auch verordnete bezüglich derer, die zurückkommen würden von den Kämpfern und den übrigen Leuten, die im Kampfe der Revolution, die in Ägypten stattfand, schlecht gesinnt waren, dass **12** sie in ihre (Heimats) orte zurückkehren (und) im Besitze ihrer Güter bleiben (könnten): (und) er jede Sorge auf sich nahm, um Kriegsvolk, Reiterei (und) Schiffe gegen diejenigen zu senden, welche zu Wasser und zu Lande gekommen waren, um gegen Ägypten zu kämpfen, einen grossen Aufwand von Silber und Getreide dafür machend, damit die Tempel und die Bewohner von Ägypten ruhig wären,—er ging nämlich nach der durch die Feinde eingenommenen Stadt Shkam **13**, in der gerüstete Katapulten und jegliche Vorbereitung sich befanden, (und) umschloss die genannte Stadt mit Mauer und Wall wegen der Feinde, die darin sich befanden und Ägypten grossen Schaden verursacht hatten, indem sie dem Weg des Befehles des Königs und des Befehles **14** der Götter verlassen hatten, und liess abdämmen die Kanäle welche das Wasser zur

genannten Stadt leiteten, etwas das die frühern Könige nicht zu thun vermochten, indem er dafür eine Menge Geld aufwendete, und beorderte Krieger, Fussvolk und Reiterei nach den Mundungen der genannten Kanäle, um sie zu bewachen und sie zu bewahren wegen des ungewöhnlichen Steigens des Wassers, das in Jahre 8 in **15** den genannten Kanälen, die die Felder bewässern und die ungemein tief sind, stattfand; (und) es nahm der König die genannte Stadt mit starker Hand in kurzer Zeit und schlug die Feinde, die darin waren, und vernichtete sie gleichwie Rê [Lies 'Thot'] und Horos, der Sohn der Isis, es denen that, die vorher an den genannten Orten ihre Feinde wurden **16**; (und) die Götter liessen ihn die Feinde, die Kriegsvolk gesammelt (und) die Revolution in den Bezirken begonnen und Unheil gegen die Tempel verübt hatten, indem sie den Weg des Königs und seines Vaters verliessen, in Memphis am Feste der Übernahme der hoher Regierung schlagen: er liess sie ans Holz (d. i. Kreuz) spannen (?)—(und da) er den Rest **17** dessen, was die Tempel bis zum Jahre 9 dem Könige schuldeten, und der eine grosse Summe an Silber und Getreide ausmachte, desgleichen den Preis der Byssosstoffe, die die Tempel unter dem, was sie dem königlichen Hause abzuliefern hatten, schuldeten und die Taxe für die Abtheilung in Stücke, die sie bis zur genannten Epoche entrichteten, erliess (und) da er bezüglich der Artabe, die man von den Ackern der Tempelgütern einforderte, und **18** desgleichen von dem

Keramion, (das) von den Weingärten der Tempelgüter (entrichtet wurde,) Abstand nahm (und) er viele Wohlthaten dem Apis, Mnevis und den andern heiligen Tieren Ägyptens erwies: mehr als alle seine Vorgänger, alle Zeit bedacht auf ihr Gebot, indem er reichlich und grossartig das spendete, was sie für ihre Bestattung benötigen (und) das beschaffte, was sie **19** für ihre Tempel erhielten, indem er die früher üblichen Feste und Brandopfer sowie die übrigen wichtigen Ehrenbezeugungen die den Tempeln gebühren, und die übrigen Ehrenbezeugungen Ägyptens in ihrer richtigen Weise aufrecht erhielt, (da) er viel Gold, Silber (und) Getreide und anderes mehr an den Apistempel gab, prächtige Neubauten ausführte **20** (und) neue Tempel, Naos (und) Altäre für die Götter erbauen (und noch) anderes gebührlich machen liess, da er das Herz eines wohlthätigen Gottes für die Götter hatte, der die Ehrenbezeugungen der Tempel berücksichtigte, um sie erneuern zu lassen unter seiner Herrschaft in der Weise, wie es ihnen ziemt: wofür ihm die Götter den Sieg, die Kraft, die Stärke, das Heil **21** und die Gesundheit und alle andern Wohlthaten verleihen mögen, sowie dass die königliche Würde bei ihm und seinen Kindern ewig verbleiben möge zu glücklichem Ausgange!—

Also haben die Priester aller Tempel Ägyptens beschlossen die Ehrenbezeugungen, die dem Könige Ptolemaios, dem ewig Lebenden, dem sich manifestierenden Gotte, dessen Wohlthaten herrlich sind, in den

Tempeln (zukommen) **22** und diejenigen, welche den väterliebenden Göttern, die ihn erzeugten, und diejenigen, welche den Götterbrüdern, die die erzeugten, die diese erzeugten, und diejenigen, die den rettenden Göttern, den Vätern seiner Väter zukommen, zu vermehren, dadurch dass sie aufstellen eine Statue des Königs Ptolemaios, des ewig Lebenden, des sich manifestierenden Gottes, dessen Wohlthaten herrlich sind, **23** die sie nennen sollen: die des Ptolemaios *nɗ Bki* d.h. die des Ptolemaios, der Ägypten beigestanden hat, zusammen eine Statue des höchsten (?) Gottes, der ihm die Siegeswaffe überreicht, in allen Tempeln an dem sichtbarsten Orte des Tempels, indem sie es ausführen gemäss der Weise der Ägypter, (ferner), dass die Priester die Statuen in allen Tempeln dreimal täglich bedienen, **24** indem sie Opfergegenstände (?) vor sie setzen und die übrigen rechtmässigen Ceremonien für sie ausführen, gleichwie sie es den andern Göttern an den Festen, Processionen und Namenstagen thun, und dass sie ein göttliches Bildnis des Königs Ptolemaios des sich manifestierenden Gottes, dessen Wohlthaten herrlich sind, des Sohnes des Ptolemaios, und der Königin Arsinoe, der väterliebenden Götter, erscheinen lassen mit der goldenen Kapelle in allen Tempeln **25** und dass sie sie aufstellen im Heiligtume mit den andern goldenen Kapellen und dass sie an den grossen Festen, an denen sie die Götter erscheinen lassen, (auch) die Kapelle des Gottes der sich manifestiert, dessen Wohlthaten herrlich sind, mit ihnen erscheinen lassen

und dass sie nun zur Kennzeichnung der Kapelle jetzt und für die Zukunft 10 goldene königliche Doppelkronen, an denen auf jede einzelne, eine Schlange angebracht ist, wie es **26** rechtmässiger Weise für die goldenen Doppelkronen gemacht wird, auf die Kapelle setzen an Stelle der Schlangen, die sich auf den übrigen Kapellen befinden, so dass die Schent in der Mitte der Doppelkronen stehe,—weil es geschah, dass der König mit ihr im Tempel von Memphis erschien, als man ihm die rechtmässigen Ceremonien bei der Übernahme der hohen Würde ausführe—und dass sie auf die obere Fläche des Viereckes (das) ausserhalb der Doppelkronen (herumläuft), vor **27** die oben beschriebene goldene Doppelkrone einen Papyrus und eine Südpflanze setzen, in der Weise, dass man eine Schlange auf einem Nebzeichen, unter dem sich eine Südpflanze befindet, auf der rechten Ecke oben auf dem goldenen Naos befestige und dass man eine Schlange, unter der ein Nebzeichen ist, auf eine Papyruspflanze setze nach der linken Seite, dessen Erklärung ist; der König, der erleuchtet Ober- und Unterägypten—(und) weil der 30. Mesôrê, an dem man **28** den Geburtstag des Königs feiert, und der (schon) früher als Fest und Procession(stag) in den Tempeln festgesetzt war, ebenso wie der 17 Paape, an welchem man ihm die Ceremonien der Übernahme der hohen Würde ausführte, der Anfang von Wohlthaten war, die allen Menschen zu Teil wurden d.h. die Geburt des ewiglebenden Königs und die Übernahme der hohen

Würde ; so sollen diese Tage, der 17, and der 30, zu monatlichen Festen in allen Tempeln Ägyptens gemacht werden. So dass man **29** Brandopfer, Libationen und die übrigen Dinge, die rechtmässiger Weise an den andern Festen beschlossen, dass man das, was als Opfer dargebracht wird, den Leuten zukommen lasse, die in den Tempeln dienen, und dass man Feste (und) Processionen in den Tempeln und in ganz Ägypten veranstalte für den König Ptolemaios, den ewig Lebenden, den sich manifestierenden Gott, dessen Wohlthaten herrlich sind alljährlich vom 1. bis zum 5 Thout, wobei sich die Leute bekränzen **30** Brand- und Trankopfer und die übrigen üblichen Dinge verrichten, und dass die Priester aller Tempel Ägyptens zu den andern Priestertiteln den Titel: Priester des sich manifestierenden Gottes, dessen Wohlthaten herrlich sind, zulegen, und dass sie diesen Titel auf alle deponierten (?) Schriften schreiben und die Würde eines Priesters des sich manifestierenden Gottes, dessen Wohlthaten herrlich sind, auf ihre Ringe eingravieren **31**, und dass es den Leuten und den Kriegern, die wünschen, gleicherweise die oben besprochene goldene Kapelle des sich manifestierenden Gottes, dessen Wohlthaten herrlich sind, erscheinen zu lassen, erlaubt (?) sei, sie bei sich zu haben, und dass sie alljährlich die oben beschriebenen Feste und Processionen abhalten, und (sie beschlossen) damit es bekannt sei, warum die Ägypter den sich manifestierenden Gott, dessen Wohlthaten herrlich sind,

ehren wie es sich gebührt, das man schreibe dies Decret auf eine Stele von hartem Stein in der Schrift der Götterworte, der Schrift der Schriftstücke (und) der Schrift der Jonier (und) dass man sie aufstelle in den Tempeln erster, zweiter (und) dritter Ordnung an die Seite der Statue des Gottes Ptolemaios, des ewig Lebenden.

CHAPTER VI.

THE GREEK TEXT OF THE ROSETTA STONE.

THE Greek version of the decree of the priests of Memphis which is found on the Rosetta Stone was, as has already been said, made from the original Demotic version, and enough has been said to show that it must only be regarded as a paraphrastic and somewhat loose rendering of it. When it was made the priests of Memphis were sufficiently influential to insist that their resolutions at the great Council should be drafted in Egyptian, the native language of the country, and should be written down in Demotic. They succeeded in persuading the young king that it was their god Ptah, and not Amen of Thebes, who had elected him to the throne. In these days when, thanks to the labours of the eminent Demotologists, DR. H. BRUGSCH, M. E. RÉVILLOUT, and DR. HESS, so much is known of the Demotic version, and an almost complete hieroglyphic version is extant, the Greek rendering is not so important to the Egyptologist as formerly, but it is nevertheless a long and most valuable document, and must always

possess the greatest interest for everyone who studies the decipherment of the Egyptian hieroglyphics, and the history of Egypt under the Ptolemies.

The Greek text¹ of the Rosetta Stone will be found in reproductions of the monument, published in several authoritative works, e.g., *Vetusta Monumenta*, vol. iv., plates viii. and ix.; *Description de l'Égypte*, tom. v., plates v, vi., vii.; and Lepsius, *Auswahl*, plates xviii., xix.; but besides these many careful editions have been issued with elaborate commentaries by English and Continental scholars, and of these the following are the most important:—AMEILHON, *Éclaircissements sur l'inscription grecque du monument trouvé à Rosette*, Paris, 1803; Duane, *Coins of the Seleucidae*, p. 190 ff., London, 1803; C. G. HEYNE, *Commentatio in inscriptionem graecam monumenti trinis titulis insigniti ex Aegypto Londinum apportati*, in tom. xv., of *Comment. Soc. R. Sc. Gött.*, pp. 260-280, Göttingen, 1804; J. BAILEY, *Hieroglyphicorum Origo et Natura*, Cambridge, 1816; W. DRUMANN, *Commentatio in inscriptionem prope Rosettam inventam*, Regiomont, 1822; W. DRUMANN, *Historisch-antiquarische Untersuchungen über Aegypten, oder die Inschrift von Rosetta aus dem Griechischen übersetzt und erläutert*, Königsberg, 1823; LETRONNE, in the Appendix to DIDOT's *Fragmenta*

¹ The earliest transcript published in England is entitled, "The Greek Version of the Decree of the Egyptian Priests in honor of Ptolemy the Fifth, surnamed Epiphanes. London: printed by John Nichols and Son, 1802."

Historicorum Graecorum, tom. i., with C. MÜLLER'S Commentary, Paris, 1840; LETRONNE, *Recueil des Inscriptions grecques et latines d'Égypte*, Paris, 1842; BOECKH, *Corpus Inscriptionum Graecarum*, tom. iii., No. 4697, p. 334 ff., Berlin, 1853. The Greek text printed in the following pages is that of Boeckh, with additions and emendations by PORSON, LETRONNE, and others.

The first English translation of the Greek text appears to have been made by Prebendary Plumtre (of Worcester), and was published in the *Gentleman's Magazine* for 1802, vol. lxxii., p. 1106 f.; in 1803 another appeared in DUANE, *Coins of the Seleucidae*, p. 190 ff.; in 1809 Dr. E. D. CLARKE published Professor PORSON'S translation in *Greek Marbles*, p. 58 ff. Among modern English translations may be mentioned those of Dr. S. BIRCH in ARUNDALE AND BONONI, *Gallery of Antiquities*, p. 114, and in *Records of the Past*, vol. iv., p. 71 ff., London, 1875; and those of Prof. MAHAFFY, in *Empire of the Ptolemies*, pp. 316-327 (with Greek text), and in *The Ptolemaic Dynasty*, p. 152 ff. The earliest French translation published was that of AMEILHON, *Éclaircissements*, pp. 108-116, Paris, 1803; but M. Du Theil had partly prepared one before he attacked the work in 1802. Another excellent French translation was made in 1824 by LETRONNE, who prepared it specially for the use of CHAMPOLLION LE JEUNE; it was published in 1841 (Didot's *Frag. Hist. Graec.*, vol. i.; Paris, 1841)



CROWNING THE ATHLOPHOROS

MOUNTED FOR RELIEF, representing a victor in a chariot race. In the centre is the victorious charioteer to the front, with a large palm branch in the left hand, the right hand raised to his head to support a prize crown ornamented with three bants of patterns in relief. On the left a *quadriga* advances, in which the charioteer, dressed as last, holds a palm branch in the left hand; round the *antyx*, on the extreme right is a bearded man in long chiton and himation, looking to left. In the background the circus is indicated by two statues on columns, each holding out some attribute, and at either end is a circular building with domed roof.



CANEPHOROS, OR PRIESTESS OF DEMETER,
bearing on her head a basket for the fruits of the earth
(From a statue in the British Museum).

Three good Latin translations of the Greek text may be mentioned, namely, those of AMEILHON, published in 1803, C. G. HEYNE, published in 1804, and J. BAILEY, published in 1816. Of German translations the most important from a bibliographical point of view is that of W. DRUMANN, which was published in 1822-1824; of value bibliographically also is FRANCESCO RICARDI'S Italian translation, which appeared at Genoa in 1833 under the title *Compimento e traduzione della parte greca e geroglifica della Pietra di Rosetta col Catalogo di tutti i geroglifici spiegati in Italiano*. It is almost incredible, but this bold, Egyptological pioneer gave a plate in his work in which he restores the missing portions of the fourteen lines of the hieroglyphic version which now remain, and fails to perceive that nearly one-half of that version is wanting! As the translations of the Greek text enumerated above are of interest and value in connexion with the history of Egyptian decipherment, and as they are only to be found in books not readily accessible, it has been thought well to reprint them at the end of this section of the present work; the Greek text has also been translated into Hebrew, but as it has no value for the general reader it has not been reprinted here.

The information given on the two preceding plates, which illustrate the treatment of the Athlophoros and Canephoros in Greek art, I owe to Mr. A. S. Murray, LL.D., keeper of the Greek and Roman Antiquities in the British Museum.

THE GREEK TEXT OF THE ROSETTA STONE.

ENGLISH RENDERING.

- 1 "Under the reign of the YOUNG [GOD], who hath
 "received the sovereignty from his father, the
 "lord of diadems, who is exceedingly glorious,
 "who hath stablished EGYPT firmly, who holdeth
- 2 "the gods in reverence, who hath vanquished his
 "enemies, who hath made straight the life of men,
 "lord of the thirty-year festivals, like HEPHAISTOS
 "the Great, of the king, like HELIOS,¹
- 3 "great king, both of the Upper Country, and of
 "the Lower Country, of offspring of the gods,
 "PHILOPATORES, whom HEPHAISTOS² hath chosen,
 "to whom HELIOS hath given victory, the living
 "Image of ZEUS,³ son of Helios, of PTOLEMY,
- 4 "the everliving, the beloved of PTAḤ, in the ninth
 "year, when AETOS, the son of AETOS, was priest
 "of ALEXANDER, and of the gods SOTERES, and of
 "the gods ADELPHI, and of the gods EUERGETES,
 "and of the gods PHILOPATORES, and
- 5 "of the god EPIPHANES EUCHARISTOS; Pyrrha,
 "daughter of PHILINOS, being the Athlophoros⁴
 "of BERENIKE EUERGETES, [and] AREIA, daughter

¹ I.e., Rā.² I.e., Ptaḥ.³ I.e., Amen, great god of Thebes. Note, however, that it was Ptaḥ, god of Memphis, who elected him to the throne.⁴ See the illustration on p. 96.

THE GREEK TEXT OF THE ROSETTA STONE.

TRANSCRIPT.

- 1 Βασιλέουτος τοῦ νέου, καὶ παραλαβόντος τὴν βασιλείαν παρὰ τοῦ πατρός, κυρίου βασιλειῶν, μεγαλοδόξου, τοῦ τὴν Αἴγυπτον καταστησαμένου καὶ τὰ πρὸς τοὺς
- 2 θεοὺς εὐσεβοῦς, ἀντιπάλων ὑπερέρου, τοῦ τὸν βίον τῶν ἀνθρώπων ἐπανορθώσαντος, κυρίου τριακονταετηρίδων, καθάπερ ὁ Ἥφαιστος ὁ μέγας· βασιλέως, καθάπερ ὁ Ἥλιος
- 3 μέγας βασιλεύς τῶν τε ἄνω καὶ τῶν κάτω χωρῶν· ἐγγόνου θεῶν Φιλοπατόρων· ὃν ὁ Ἥφαιστος ἔδοκίμασεν· ᾧ ὁ Ἥλιος ἔδωκεν τὴν νίκην· εἰκόνας ζώσης τοῦ Διὸς, υἱοῦ τοῦ Ἥλίου, Πτολεμαίου,
- 4 αἰωνοβίου, ἡγαπημένου ὑπὸ τοῦ Φθᾶ. ἔτους ἐνάτου, ἐφ' ἱερέως Ἀέτου τοῦ Ἀέτου Ἀλεξάνδρου, καὶ θεῶν Σωτήρων, καὶ θεῶν Ἀδελφῶν, καὶ θεῶν Εὐεργετῶν, καὶ θεῶν Φιλοπατόρων καὶ
- 5 θεοῦ Ἐπιφανοῦς Εὐχαρίστου· ἀθλοφόρου Βερενίκης Εὐεργέτιδος, Πύρρας τῆς Φιλίνου· κανηφόρου Ἀρσινόης Φιλαδέλφου, Ἀρείας τῆς

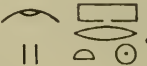
“of DIOGENES, the Kanephoros ¹ of ARSINOË
 “PHILADELPHOS, and EIRENE,
 6 “the daughter of PTOLEMY, being priestess of
 “ARSINOË PHILOPATOR; the FOURTH day of the
 “month XANDIKOS,² which corresponds to the
 “EIGHTEENTH day of the Egyptian month of
 “MEKHIR.³

“DECREE.

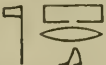
“The High-priests, and the Prophets, and those
 “who go into the sanctuary for [the purpose of]
 “dressing the
 7 “gods, and the Bearers of feathers, and the
 “Sacred Scribes, and all the other priests, who
 “have gathered themselves together from the
 “temples throughout the country before the king
 “in MEMPHIS, for the [commemorative]⁴ festival
 “of the reception of the
 8 “kingdom, by PTOLEMY, the everliving, the beloved
 “of ΠΤΑΗ, the God EPIPHANES⁵ EUCHARISTOS,⁶

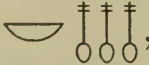
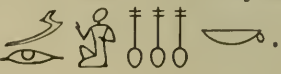
¹ See the illustration on p. 97.

² Or, Ξανθικός, the name of the month of April among the Macedonians.

³ The second month of the season PERT, .

⁴ See Mahaffy, *Ptolemaic Dynasty*, p. 153.

⁵ In Egyptian , “the god who cometh forth”; *per* is applied to the rising, or appearance, of a star.

⁶ In Egyptian , “lord of beauties,” in allusion to the king representing the sun. The deceased often said in his hymn to Rā, “Let me look upon thy beauties” .

Διογένους· ἱερείας Ἀρσινόης Φιλοπάτορος,
Εἰρήνης

- 6 τῆς Πτολεμαίου, μηνὸς Ξανδικοῦ τετράδι,
Αἴγυπτίων δὲ Μεχεῖρ ὀκτωκαιδεκάτη·

. Ψήφισμα.

οἱ ἀρχιερεῖς καὶ προφήται καὶ οἱ εἰς τὸ
ἄδυτον εἰ[σ]πορευόμενοι πρὸς τὸν στολισμὸν
τῶν

- 7 θεῶν, καὶ πτεροφόρ[α]ι¹ καὶ ἱερογραμματεῖς,
καὶ οἱ ἄλλοι ἱερεῖς πάντες, οἱ ἀπαντήσαντες
ἐκ τῶν κατὰ τὴν χώραν ἱερῶν εἰς Μέμφιν τῷ
Βασιλεῖ, πρὸς τὴν πανήγυριν τῆς παραλή-
ψεως τῆς

- 8 βασιλείας, τῆς Πτολεμαίου, αἰωνοβίου, ἡγαπη-
μένου ὑπὸ τοῦ Φθᾶ, θεοῦ Ἐπιφανοῦς Εὐχα-
ρίστου, ἣν παρελθεν παρὰ τοῦ πατρὸς αὐτοῦ,

“ which he received from his father, being gathered
 “ together in the temple of MEMPHIS, on this day,
 “ decreed [thus]:—

- 9 “ Inasmuch as King PTOLEMY, the beloved of
 “ ΠΤΑΗ, the God EPIPHANES EUCHARISTOS, the
 “ Offspring of King Ptolemy and Queen Arsinoë,
 “ the GODS PHILOPATORES, hath given many
 “ benefactions, both to the temples, and
- 10 “ to those that dwell therein, and unto all those
 “ who are subject to his dominion, being a God,
 “ [and] born of a God and Goddess, even like
 “ HORUS, the son of ISIS and OSIRIS, who avenged
 “ his father OSIRIS ; and towards the gods
- 11 “ being full of benevolent piety, hath dedicated to
 “ the temple revenues in money and in provisions ;
 “ and hath incurred great expenses in order that
 “ he might bring EGYPT into a state of prosperity,
 “ and might establish the temples ;
- 12 “ and hath given away freely of all the moneys
 “ which were his own ; and of the taxes and dues
 “ which come to him in Egypt, some he hath
 “ finally suppressed, and others he hath dimi-
 “ nished, so that the people (i.e., natives) and all
 “ the others (i.e., the foreigners and foreign
 “ settlers)
- 13 “ might be prosperous during his reign ; and hath
 “ remitted to the inhabitants of EGYPT, and to
 “ those who were in the rest of his kingdom, the
 “ debts which were due to the royal treasury, and

συναχθέντες ἐν τῷ ἐν Μέμφει ἱερῷ, τῇ ἡμέρᾳ ταύτῃ εἶπαν·




- 9 Ἐπειδὴ βασιλεὺς Πτολεμαῖος, αἰωνόβιος, ἠγαπημένος ὑπὸ τοῦ Φθᾶ, θεὸς Ἐπιφανῆς Εὐχάριστος, ὁ ἐγ βασιλέως Πτολεμαίου καὶ βασιλίσσης Ἀρσινόης, θεῶν Φιλοπατόρων, κατὰ πολλὰ εὐεργέτηκεν τὰ θ' ἱερά καὶ
- 10 τοὺς ἐν αὐτοῖς ὄντας, καὶ τοὺς ὑπὰ τὴν ἑαυτοῦ βασιλείαν τασσομένους ἅπαντας· ὑπάρχων θεὸς ἐκ θεοῦ καὶ θεᾶς, καθάπερ Ὡρος, ὁ τῆς Ἰσιος καὶ Ὀσίριος υἱός, ὁ ἐπαμύνας τῷ πατρὶ αὐτοῦ Ὀσίρει, τά [τε] πρὸς θεοὺς
- 11 εὐεργετικῶς διακείμενος, ἀνατέθεικεν εἰς τὰ ἱερά ἀργυρικὰς τε καὶ σιτι[κ]ὰς προσόδους· καὶ δαπάνας πολλὰς ὑπομεμένηκεν, ἔνεκα τοῦ τῆν Αἴγυπτον εἰς εὐδίαν ἀγαγεῖν, καὶ τὰ ἱερά καταστήσασθαι,
- 12 ταῖς τε ἑαυτοῦ δυνάμεσιν πεφιλανθρώπηκε πάσαις, καὶ ἀπὸ τῶν ὑπαρχουσῶν ἐν Αἰγύπτῳ προσόδων καὶ φορολογιῶν τινὰς μὲν εἰς τέλος ἀφῆκεν, ἄλλας δὲ κεκούφικεν, ὅπως ὁ τε λαὸς καὶ οἱ ἄλλοι πάντες ἐν
- 13 εὐθηνία ὦσιν ἐπὶ τῆς ἑαυτοῦ βασιλείας· τά τε βασιλικά ὀφειλήματα, ἃ προσώφειλον οἱ ἐν Αἰγύπτῳ καὶ οἱ ἐν τῇ λοιπῇ βασιλείᾳ αὐτοῦ,

- “were very many indeed in number; and those
“who were in the prisons,
14 “and who were there because of the [non-settle-
“ment of the cases] in which they were parties,
“and which were of long standing, he hath set
“free from the charges which had been made
“against them; and hath ordered that the
“revenues of the temples and the grant which is
“made to them each year, both in corn
15 “and money, and also the proper portion [which
“is assigned] to the gods from the vineyards, and
“from the gardens and the other things which
“belonged to the gods, should, as in the reign of
“his father,
16 “remain the same; and, in respect of the priests
“also, he hath commanded that they should pay
“no more as their fee for consecration than
“what they had been assessed up to the first year
“of the reign of his father; and he hath further
“released
17 “those who belong to the priestly class from
“sailing down [the NILE] each year to ALEXAN-
“DRIA; and he hath likewise commanded that
“men shall no longer be seized [and compelled to
“serve] in the navy; and of the tax upon byssus
“cloth which is paid to the royal treasury by the
“temples
18 “he hath remitted two-thirds; and whatsoever
“things had been neglected in times past he hath

ὄντα πολλὰ, τῷ πλήθει ἀφῆκεν, καὶ τοὺς ἐν ταῖς φυλακαῖς

- 14 ἀπηγμένους, καὶ τοὺς ἐν αἰτίαις ὄντας ἐκ πολλοῦ χρόνου, ἀπέλυσε τῶν ἐνκεκλημένων· προσέταξε δὲ καὶ τὰς προσόδους τῶν ἱερῶν, καὶ τὰς διδομένας εἰς αὐτὰ κατ' ἐνιαυτὸν συντάξεις, σιτι-
- 15 κὰς τε καὶ ἀργυρικός, ὁμοίως δὲ καὶ τὰς καθηκούσας ἀπομοίρας τοῖς θεοῖς, ἀπὸ τε τῆς ἀμπελίτιδος γῆς, καὶ τῶν παραδείσων, καὶ τῶν ἄλλων τῶν ὑπαρξάντων τοῖς θεοῖς, ἐπὶ τοῦ πατρὸς αὐτοῦ,
- 16 μένειν ἐπὶ χώρας· προσέταξεν δὲ καὶ περὶ τῶν ἱερέων, ὅπως μηθὲν πλείον διδῶσιν εἰς τὸ τελεστικὸν, οὐδέ ἑτάσσοντα ἕως τοῦ πρώτου ἔτους, ἐπὶ τοῦ πατρὸς αὐτοῦ· ἀπέλυσε δὲ καὶ τοὺς ἐκ τῶν
- 17 ἱερῶν ἔθνῶν τοῦ κατ' ἐνιαυτὸν εἰς Ἀλεξάνδρειαν κατάπλου· προσεταξεν δὲ καὶ τὴν σύλληψιν τῶν εἰς τὴν ναυτείαν μὴ ποιεῖσθαι· τῶν τ' εἰς τὸ βασιλικὸν συντελουμένων ἐν τοῖς ἱεροῖς βυσσίνων
- 18 ὀθονίων ἀπέλυσε τὰ δύο μέρη· τὰ τε ἐγλελειμμένα πάντα ἐν τοῖς πρότερον χρόνοις ἀποκα-

- “restored and set in the order in which they
 “should be; and he hath taken care that the
 “things which ought to be performed for the gods
 “should be
 19 “rightly carried out; and moreover, he hath
 “administered justice unto every man, even like
 “HERMES, the great and great;¹ and he hath
 “further ordered that those of the soldiers who
 “had returned, and of the others
 20 “who had held rebellious opinions in the troubled
 “times, should, having come back, be allowed to
 “keep possession of their own property; and he
 “made provision that forces of cavalry and
 “infantry should be despatched, and ships also,
 “against those who were about to invade
 21 “EGYPT, both by sea and by land, incurring [in
 “the work] great expenses in money and in corn,
 “so that the temples and all that were in the
 “country might be in a state of security; and
 “having gone
 22 “to LYCOPOLIS,² that [city] which is in the
 “Busirite nome, which had been taken and forti-
 “fied against a siege with an arsenal which was
 “full of weapons of war and supplies of every
 “kind, of long standing

¹ The “twice great,” and “great thrice great” are well-known titles of Thoth; compare , and , , Lanzone, *Dizionario*, p. 1274.

² In the Demotic text the city is called SHAM.

τέσθηοεν εἰς τὴν καθήκουσαν τάξιν, φροντίζων ὅπως τὰ εἰθισμένα συντελῆται τοῖ[ς] θεοῖς, κατὰ τὸ

- 19 προσῆκον· ὁμοίως δὲ καὶ τὸ δίκαιον πᾶσιν ἀπένειμεν, καθάπερ Ἑρμῆς ὁ μέγας καὶ μέγας· πρ[ο]σέταξεν δὲ καὶ τοὺς καταπορευομένους ἔκ τε τῶν μαχίμων, καὶ τῶν ἄλλῶν, τῶν ἀλλότρια
- 20 φρονησάντων, ἐν τοῖς κατὰ τὴν ταραχὴν καιροῖς, κατελθόντας μένειν ἐπὶ τῶν ἰδίων κτήσεων· προειροθήθη δὲ καὶ ὅπως ἐξαποσταλῶσιν δυνάμεις ἵππικαί τε καὶ πεζικαί, καὶ νῆες, ἐπὶ τοὺς ἐπελθόντας
- 21 ἐπὶ τὴν Αἴγυπτον κατὰ τε τὴν θάλασσαν καὶ τὴν ἡπειρον, ὑπομείνας δαπάνας ἀργυρικὰς τε καὶ σιτικὰς μεγάλας, ὅπως τὰ θ' ἱερά, καὶ οἱ ἐν αὐτῇ πάντ[ε]ς, ἐν ἀσφαλείᾳ¹ ὦσιν· παραγινόμε-
- 22 νος δὲ καὶ εἰς Λύκων πόλιν, τὴν ἐν τῷ Βουσιρίτῃ, ἣ ἦν κατειλημμένη καὶ ὠχυρωμένη πρὸς πολιορκίαν ὅπλων τε παραθέσει δαψιλεστέρα καὶ τῇ ἄλλῃ χορηγία πάσῃ, ὡς ἂν ἐκ πολλοῦ

¹ Strack has ἀσφαλαίᾳ.

- 23 “being the disaffection of the impious men
“who were gathered together into it, who had
“wrought much evil on the temples and on
“all those who dwelt in EGYPT, and having
“encamped
- 24 “against them, he surrounded it with mounds,
“and trenches, and marvellous walls; and
“when the NILE made a great rise in the
“eighth year, and being about, as usual, to flood
“out
- 25 “the plains, he held in check [the river], having
“dammed up in many places the mouths of the
“canals [which flow from it], and in the carry-
“ing out of this work, spent no small sum of
“money; and having established both cavalry
“and infantry to keep guard over [the
“canals],
- 26 “he took by storm the city in a very short time,
“and destroyed all the impious men who were
“therein, even as HERMES and HORUS, the son of
“ISIS and OSIRIS, brought into subjection in these
“very same places
- 27 “those who had rebelled; and the men who had
“led astray the rebels in the time of his father,
“who had made trouble in the country, and had
“treated the temples sacrilegiously, having come
“into MEMPHIS for the purpose of avenging
- 28 “his father and his own sovereignty, he punished
“according to their deserts at the time when he

- 23 χ[ρ]όνου συνεστηκυίας τῆς ἀλλοτριότητος τοῖς ἐπισυναχθείσιν εἰς αὐτὴν ἀσεβέσιν, οἳ ἦσαν εἷς τε τὰ ἱερά, καὶ τοὺς ἐν Αἰγύπτῳ κατοικοῦντας πολλὰ κακὰ συντετελεσμένοι, καὶ ἀν-
- 24 τικαθίσας, χώμασιν τε καὶ τάφροις καὶ τείχεσιν αὐτὴν ἀξιολόγοις περιέλαβεν· τοῦ τε Νείλου τὴν ἀνάβασιν μεγάλην ποιησαμένου ἐν τῷ ὀγδῶ ἔτει, καὶ εἰθισμένου κατακλύζειν τὰ
- 25 πεδία, κατέσχευ, ἐκ πολλῶν τόπων ὀχυρώσας τὰ στόματα τῶν ποταμῶν, χορηγήσας εἰς αὐτὰ χρημάτων πλῆθος οὐκ ὀλίγον· καὶ, καταστήσας ἵππεις τε καὶ πεζοὺς πρὸς τῇ φυλακῇ
- 26 αὐτῶν, ἐν ὀλίγῳ χρόνῳ τὴν τε πόλιν κατὰ κράτος εἶλεν, καὶ τοὺς ἐν αὐτῇ ἀσεβεῖς πάντας διέφθειρεν· καθάπερ [Ἐρμ]ῆς καὶ Ὡρος, ὁ τῆς Ἰσίου καὶ Ὀσίριου υἱός, ἐχειρώσαντο τοὺς ἐν τοῖς αὐτοῖς
- 27 τόποις ἀποστάντας πρότερον· τοὺς [δ']¹ ἀφηγησαμένους τῶν ἀποστάντων ἐπὶ τοῦ ἑαυτοῦ πατρὸς, καὶ τὴν χώραν ἐ[νοχλήσ]αντας, καὶ τὰ ἱερά ἀδίκησαντας, παραγενόμενος εἰς Μέμφιν, ἐπαμνυῶν
- 28 τῷ πατρὶ καὶ τῇ ἑαυτοῦ βασιλείᾳ, πάντας ἐκόλασεν καθηκόντως, καθ' ὃν καιρὸν παρε-

¹ Letronne has [τ'].

- “ came there to perform the duly appointed cere-
 “ monies for his receiving the crown; and more-
 “ over, he hath remitted in
 29 “ the temples that which was due to the royal
 “ treasury up to the viiith year [of his reign],
 “ which was no small amount of corn and money ;
 “ and moreover, he hath remitted the dues upon
 “ the byssus cloth[s] which had not been paid into
 “ the royal treasury,
 30 “ and also the charges made for the examina-
 “ tion (?)¹ of these which had been sent in for the
 “ same period; and he hath freed the temples
 “ from [the tax of] one *artaba* for each *aroura* of
 “ [temple-] land, and also the [tax of one] jar of
 “ wine
 31 “ for each *aroura* of vineyard; and to [the Bull]
 “ APIS and to [the Bull] MNEVIS, and to the other
 “ sacred animals in EGYPT, he dedicated many
 “ gifts, far more indeed than the kings who were
 “ before him, and he was careful in respect of what
 “ belonged to them in
 32 “ every particular; and for their burials he gave
 “ all that was needed with magnificent generosity,
 “ and that which was necessary for private shrines
 “ and for sacrifices, and for commemorative feasts,
 “ and for the ordinances by law prescribed;

¹ It seems that the charges (?) for measuring and examining the byssus cloths which were brought to the treasury were usually paid by the priests; what exactly took place in respect of the cloths is not known.

γενήθη πρὸς τὸ συντελεσθη[ναι αὐτῶ τὰ]
προσήκοντα νόμιμα τῇ παραλήψει τῆς βασι-
λείας· ἀφῆκεν δὲ καὶ τὰ ἐ[ν]

29 τοῖς ἱεροῖς ὀφειλόμενα εἰς τὸ βασιλικὸν ἕως
τοῦ ἀγδούου ἔτους, ὄντα εἰς σίτου τε καὶ ἀργυ-
ρίου πλῆθος οὐκ ὀλίγον· ὡσαύ[τως δὲ κ]αὶ
τὰς τιμὰς τῶν μὴ συντετελεσμένων εἰς τὸ
βασιλικὸν βυσσίνων ὀθ[ονί]-

30 ων, καὶ τῶν συντετελεσμένων τὰ πρὸς τὸν
δειγματισμὸν διάφορα ἕως τῶν αὐτῶν χρόνων·
ἀπέλυσεν δὲ τὰ ἱερὰ καὶ τῆς [ἀποτεταγ]μένης
ἀρτάβης τῇ ἀρούρα τῆς ἱερᾶς γῆς, καὶ τῆς
ἀμπελίτιδος ὁμοί[ως]

31 τὸ κεράμιον τῇ ἀρούρα· τῷ τε Ἄπει καὶ τῷ
Μνεύει πολλὰ ἐδωρήσατο, καὶ τοῖς ἄλλοις
ἱεροῖς ζώοις, τοῖς ἐν Αἰγύπτῳ, πολὺ κ[ρε]ῖσσον
τῶν πρὸ αὐτοῦ βασιλέων φροιτίζων ὑπὲρ τῶν
ἀνηκόν[των εἰς]

32 αὐτὰ διὰ παντός, τὰ τ' εἰς τὰς ταφὰς αὐτῶν
καθήκοντα διδουὺς δαψιλῶς καὶ ἐνδόξως, καὶ
τὰ τελισκόμενα εἰς τὰ ἴδια ἱερὰ, μετὰ θυσιῶν
καὶ πανηγύρεων καὶ τῶν ἄλλων τῶν νομι-
[ζομένων]

- 33 “and the honourable estate of the temples
 “and of EGYPT he hath maintained in a proper
 “manner, according to traditional custom; and
 “he hath decorated the TEMPLE of APIS with
 “fine work, expending upon it gold, and silver,
 “and
- 34 “precious stones, in no small quantities; and he
 “hath founded temples, and shrines, and altars;
 “and he hath restored those which needed repairs,
 “having the zeal of a beneficent god in the
 “matters which relate to
- 35 “the divine service, and having discovered which
 “of the temples were most held in honour,
 “he restored them during his reign, as was
 “meet.—In return for all these things the
 “gods have given him health, and victory, and
 “power, and all other good things, and may his
 “royal
- 36 “dominion remain with him, and with his
 “children for all time, with the fortune which
 “favoureth.”
- “And it seemed good to the priests of all the
 “temples in the land, that all the honours which
 “have been bestowed upon
- 37 “King PTOLEMY, the everliving, the beloved of
 “PTAH, the God EPIPHANES EUCHARISTOS, and
 “likewise those of his parents, the Gods PHILO-
 “PATORES, and those of his ancestors the Gods
 “EUERGETES, and the


- 33 τὰ τε τίμια τῶν ἱερῶν καὶ τῆς Αἰγύπτου, δια-
 τετήρηκεν ἐπὶ χώρας ἀκολούθως τοῖς νόμοις·
 καὶ τὸ Ἀπιεῖον ἔργοις πολυτελέσιν κατεσκευά-
 σεν, χορηγήσας εἰς αὐτὸ χρυσίου τε κ[αὶ
 ἀργυρί]-
- 34 ου καὶ λίθων πολυτελῶν, πλήθος οὐκ ὀλίγον·
 καὶ ἱερὰ καὶ ναοὺς καὶ βωμοὺς ἰδρύσατο· τὰ
 τε προσδεόμενα ἐπισκευῆς προσδιωρθώσατο,
 ἔχων θεοῦ εὐεργετικοῦ ἐν τοῖς ἀνήκο[υσιν εἰς τὸ]
- 35 θεῖον διάνοιαν· προσπυθανόμενός τε τὰ τῶν
 ἰ[ε]ρῶν τιμιώτατα ἀν[ε]νεοῦτο ἐπὶ τῆς ἑαυτοῦ
 βασιλείας, ὡς καθήκει· ἀνθ' ὧν δεδώκασιν
 αὐτῷ οἱ θεοὶ ὑγίειαν, νίκην, κράτος καὶ τᾶλλ'
 ἀγαθ[ὰ πάντα]
- 36 τῆς βασιλείας διαμενούσης αὐτῷ καὶ τοῖς
 τέκνοις εἰς τὸν ἅπαντα χρόνον.

ἀγαθῇ τύχῃ

- ἔδοξεν τοῖς ἱερεῦσι τῶν κατὰ τὴν χώραν ἱε-
 ρῶν πάντων τὰ ὑπάρχοντα τ[ίμια¹ συντελέσαι]
- 37 τῷ αἰωνοβίῳ βασιλεῖ Πτολεμαίῳ, ἡγαπημένῳ
 ὑπὸ τοῦ Φθᾶ, θεῷ Ἐ[πι]φανεῖ Εὐχαρίστῳ,
 ὁμοίως δὲ καὶ τὰ τῶν γονέων αὐτοῦ, θεῶν
 Φιλ[ο]πατόρων, καὶ τὰ τῶν προγόνων, θεῶν
 Εὐεργ[ετῶν, καὶ τὰ]

¹ Letronne, τίμια πάντα.

- 38 “ Gods ADELPHI, and the Gods SOTERES, should
 “ be greatly increased ; and to set up to the God
 “ PTOLEMY, the everliving, the God EPIPHANES
 “ EUCHARISTOS, an image in the most prominent
 “ part of every temple,
- 39 “ which shall be called ‘ PTOLEMY, the Avenger
 “ of EGYPT’ ; and close by this statue shall
 “ stand [an image of] the dominant god of the
 “ temple, who shall present to him a weapon of
 “ victory,¹ which shall be prepared after the
 “ Egyptian
- 40 “ fashion ; and the priests shall do homage to
 “ the images three times each day, and they shall
 “ array them in sacred apparel, and shall perform
 “ [for them] all the ceremonies which they are
 “ accustomed [to perform in honour] of the other
 “ gods during the festivals which are celebrated
 “ throughout the country ;
- 41 “ and they shall stablish for King PTOLEMY, the
 “ God EPIPHANES EUCHARISTOS, the offspring of
 “ King PTOLEMY and Queen ARSINOË, the Gods
 “ PHILOPATORES, a statue and a golden shrine in
 “ each of the temples,
- 42 “ and they shall place it in the inner chambers
 “ with the other shrines ; and in the great com-
 “ memorative festivals, wherein the shrines go

The allusion here is to the ancient scene in which it was customary to represent a god, Amen, Rā, or Horus, presenting the weapon *klepesh*  to the reigning Pharaoh.

- 38 τῶν θεῶν Ἀδελφῶν καὶ τὰ τῶν θεῶν Σωτήρων ἐπαύξειν μέγας· στήσαι δὲ τοῦ αἰωνοβίου βασιλέως Πτο[λε]μαίου θεοῦ Ἐπιφανοῦς Εὐχαρίστου εἰκόνα ἐν ἐκάστῳ ἱερῶ, ἐν τῷ ἐπιφα[νεστάτῳ τόπῳ]
- 39 ἡ προσονομασθήσεται Πτολεμαίου, τοῦ ἐπαμύναντος τῇ Αἰγύπτῳ· ἧ παρεστήξεται ὁ κυριώτατος θεὸς τοῦ ἱεροῦ, διδούς αὐτᾶ ὄπλον νικητικόν· ἃ ἔσται κατεσκευασμέν[α τὸν τῶν¹ Αἰγυπτίων]
- 40 τρόπον· καὶ τοὺς ἱερεῖς θεραπεύειν τὰς εἰκόνας τρεῖς τῆς ἡμέρας· καὶ παρατιθέναι αὐταῖς ἱερὸν κόσμον· καὶ τᾶλλα τὰ νομιζόμενα συντελεῖν, καθὰ² καὶ τοῖς ἄλλοις θεοῖς ἐν [ταῖς κατὰ τὴν· χώραν³ πα]
- 41 νηγύρεσιν· ἰδρῦσασθαι δὲ βασιλεῖ Πτολεμαίῳ, θεῷ Ἐπιφανεῖ Εὐχαρίστῳ, τῷ ἐγ βασιλέως Πτολεμαίου καὶ βασιλίσσης Ἀρσινόης, θεῶν Φιλοπατόρων, ξόανόν τε καὶ ναὸν χρ[υσοῦν ἐν ἐκάστῳ τῶν]
- 42 ἰε[ρ]ῶν· καὶ καθιδρῦσαι ἐν τοῖς ἀδύτοις μετὰ τῶν ἄλλων ναῶν· καὶ ἐν ταῖς μεγάλαις πανηγύρεσιν, ἐν αἷς ἐξοδεῖαι τῶν ναῶν γίνονται,


¹ Letronne omits τῶν.

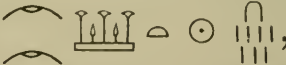
² Strack, καθ' ἃ.

³ Letronne, ταῖς ἐν Αἰγύπτῳ.

⁴ Letronne, χρ[υσοῦν].

- “forth [in procession], the shrine of the God
 “EPIPHANES EUCHARISTOS shall
 43 “go forth with them; and in order that it may be
 “readily distinguished, now and in after time,
 “the shrine shall be surmounted by the ten
 “golden crowns of the King, and an asp shall be
 “affixed thereto, even as is done to all the other
 44 “crowns which have asps upon them and are upon
 “other shrines, but in the centre of them shall be
 “[placed] the crown which is called PSKHENT,
 “which he put on when he went into the temple
 “at MEMPHIS to perform therein
 45 “the prescribed ceremonies connected with the as-
 “sumption of sovereignty; and there shall be placed
 “on the [faces of] the square which is round about
 “the crowns, close to the above-mentioned crown,
 “ten golden phylacteries, whereon shall be inscribed
 46 “that it is [the shrine] of the King, who maketh
 “manifest the Upper and the Lower Country. And
 “inasmuch as the xxxth day of Mesore,¹ whereon
 “the birthday of the King is celebrated, and
 “likewise the xviith day of the month PAOPHI²

¹ The Stele of Damanhûr has “the fourth month of the season
 SIEMU” ; Prof. Mahaffy has “30th of Mechir.”

² The hieroglyphic text gives , “second
 month of the season SHAT, day 17,” which is, of course, the 17th
 of Paophi. This fact was pointed out by Révillout (*Revue Égypto-
 logique*, vol. iii., p. 2). The Stele of Damanhur gives the same
 reading. Prof. Mahaffy has “the 16th of Paophi.”

καὶ τὸν τοῦ θεοῦ Ἐπιφανοῦς Εὐ[χαρίστου
ναὸν συνε]-

- 43 ξοδεύειν· ὅπως δ' εὐσημος ἦ νῦν τε καὶ εἰς
τὸν ἔπειτα χρόνον, ἐπικεῖσθαι τῷ ναῷ τὰς
τοῦ βασιλέως χρυσᾶς βασιλείας δέκα, αἷς
προσκέισεται ἀσπίς [καθάπερ καὶ ἐπὶ πασῶν]
- 44 τῶν ἀσπιδοειδῶν βασιλειῶν, τῶν ἐπὶ τῶν
ἄλλων ναῶν· ἔσται δ' αὐτῶν ἐν τῷ μέσῳ ἡ
καλουμένη βασιλεία Ψχέντ, ἣν περιθέμενος
εἰσῆλθεν εἰς τὸ ἐν Μέμφ[ει ἱερὸν, ὅπως ἐν
αὐτῷ συν]-
- 45 τελεσθῆ τὰ νομιζόμενα τῇ παραλήψει τῆς
βασιλείας· ἐπιθεῖναι δὲ καὶ ἐπὶ τοῦ περὶ τὰς
βασιλείας τετραγώνου, κατὰ τὸ προειρημένον
βασιλείου, φυλακτήρια χρ[υσᾶ δέκα, οἷς
ἐγγραφθήσεται ὅ-]
- 46 τι ἐστὶν τοῦ βασιλέως, τοῦ ἐπιφανῆ ποιήσαν-
τος τὴν τε ἄνω χώραν καὶ τὴν κάτω· καὶ ἐπεὶ
τὴν τρια[κ]άδα τοῦ Μεσορῆ, ἐν ἧ τὰ γενέθλια
τοῦ βασιλέως ἄγεται, ὁμοίως δὲ καὶ [τὴν
ἐπτακαιδεκάτην τοῦ Μεχείρ¹]

¹ Strack, in accordance with the Egyptian versions, τὴν
τοῦ Παῶφι ἐπτακαιδεκάτην.

- 47 “whereon he received the sovereignty from his
 “father, they have recognized as name-days in
 “the temples, for they were the sources of
 “many good things for all, on these days a festival
 “and a panegyry shall be celebrated in the
 “temples of
- 48 “EGYPT each month, and sacrifices shall be
 “[offered up] and libations [made], and all the
 “other things which are prescribed shall be duly
 “per-
- 49 “formed as at the other festivals ;
 “and a festival and a panegyry shall be cele-
 “brated yearly to King PTOLEMY, the everliving,
 “the beloved of ΠΤΑΗ, the God ΕΠΙΦΑΝΕΣ
 “ΕΥΧΑΡΙΣΤΟΣ, in all the temples throughout
 “the
- 50 “country, from the first day of the month THOTH,
 “for five days; and they (i.e., the people) shall
 “bear (i.e., wear) crowns, and shall offer up sacri-
 “fices, and shall make libations, and do all that
 “is proper [to do]; and the priests of the other
 “gods shall receive the name of
- 51 “‘Priests of the God ΕΠΙΦΑΝΕΣ ΕΥΧΑΡΙΣΤΟΣ,’
 “in addition to the names of the other gods to
 “whom they minister; and in all the decrees and in
 “all the [declarations] promulgated by them shall
 “be mentioned
- 52 “his grade of priests; and men who are not
 “priests shall be permitted to celebrate the festival,

- 47 ἐν ἧ παρέλαβεν τὴν βασιλείαν παρ[ὰ] τοῦ πατρός, ἐπωνύμους νενομίκασιν ἐν τοῖς ἱεροῖς, αἱ δὲ πολλῶν ἀγαθῶν ἀρχηγοὶ [π]ᾶσιν εἰσιν, ἄγειν τὰς ἡμέρας ταύτας ἑορτ[ὴν καὶ πανηγυριν ἐν τοῖς κατὰ τὴν Αἴ]-
- 48 γυπτον ἱεροῖς κατὰ μῆνα· καὶ συντελεῖν ἐν αὐτοῖς θυσίας καὶ σπονδὰς καὶ τᾶλλα τὰ νομιζόμενα, καθὰ¹ καὶ ἐν ταῖς ἄλλαις πανηγύρεσιν· τάστεγινομένας προθέ[σεις.....πα]-
- 49 ρεχομένοις ἐν τοῖς ἱεροῖς· ἄγειν δὲ ἑορτὴν καὶ πανηγυριν τῷ αἰωνοβίῳ καὶ ἡγαπημένῳ ὑπὸ τοῦ Φθᾶ, βασιλεῖ Πτολεμαίῳ, θεῷ Ἐπιφανεῖ Εὐχαρίστῳ κατ' ἐνι[αυτὸν ἐν τοῖς ἱεροῖς τοῖς κατὰ τὴν]
- 50 χώραν ἀπὸ τῆς νουμηνίας τοῦ θωΐθ ἐφ' ἡμέρας πέντε· ἐν αἷς καὶ στεφανηφορήσουσιν, συντελοῦντες θυσίας καὶ σπονδὰς καὶ τᾶλλα τὰ καθήκοντα· προσαγορε[ύεσθαι δὲ τοὺς ἱερεῖς τῶν ἄλλων θεῶν]
- 51 καὶ τοῦ θεοῦ Ἐπιφανοῦς Εὐχαρίστου ἱερεῖς [π]ρὸς τοῖς ἄλλοις ὀνόμασιν τῶν θεῶν, ὧν ἱερατεύουσι, καὶ καταχωρίσαι εἰς πάντας τοὺς χρηματισμοὺς καὶ εἰς τοὺς ἄ[λλους..... τὴν]
- 52 ἱερατείαν αὐτοῦ· ἐξεῖναι δὲ καὶ τοῖς ἄλλοῖς ιδιώταις ἄγειν τὴν ἑορτὴν καὶ τὸν προειρη-

¹ Strack, καθ' αἶ.

- “and to set up the aforesaid shrine, and to keep
“them in their houses, and to perform the cere-
“monies which are prescribed for the festivals,
“both monthly
- 53 “and annually, in order that it may be well known
“that in EGYPT men magnify and honour the
“God EPIPHANES EUCHARISTOS the King, as they
“are bound to do by law. And this decree shall
“be inscribed upon stelae
- 54 “of hard stone, in holy, and in native, and in
“Greek letters, and [a stela] shall be set up in
“each of the temples of the first, second, and third
“class, near the image of the Everliving King.”

μένον ναὸν ἰδρύεσθαι καὶ ἔχειν παρ' αὐτοῖς
 συντελο[ύντας¹ τὰ νόμιμα ἐν ἑορταῖς, ταῖς τε
 κατὰ μῆνα καὶ τ]²

53 [αἱ]ς κατ' ἐνιαυτόν, ὅπως γνώριμον ἦ, διότι
 οἱ ἐν Αἰγύπτῳ αὔξουσι καὶ τιμῶσι τὸν θεὸν
 Ἐπιφανῆ Εὐχάριστον βασιλέα, καθάπερ νό-
 μιμόν ἐστ[ιν αὐτοῖς· τὸ δὲ³ ψηφισμα τοῦτο
 ἀναγράψαι⁴ εἰς στήλας σ]-

54 τερεοῦ λίθου, τοῖς τε ἱεροῖς καὶ ἐγχωρίοις
 καὶ Ἑλληνικοῖς γράμμασιν, καὶ στηῆσαι ἐν
 ἐκάστω τῶν τε πρώτων καὶ δευτέρων⁵ [καὶ
 τρίτων ἱερῶν πρὸς τῇ τοῦ αἰωνοβίου βασιλέως
 εἰκόνι]

¹ Letronne, συντελοῦ[σι].

² Ibid., καὶ] (53) [τα]ῖς.

³ Ibid., ἐσ[τιν· τὸ δὲ ψήφισμα.

⁴ Ibid., ἀναγράψαι ἐπὶ στήλην ἐκ (54) σ]τερεοῦ.

⁵ Ibid., δευτέρω[ν καὶ, etc.

CHAPTER VII.

THE DECREE OF ROSETTA.

GREEK TEXT.

- 1 ΒΑΣΙΛΕΥΟΝΤΟΣ ΤΟΥ ΝΕΟΥ ΚΑΙ ΠΑΡΑΛΑ
ΒΟΝΤΟΣ ΤΗΣ ΒΑΣΙΛΕΙΑΝ ΠΑΡΑ ΤΟΥ ΠΑ
ΤΡΟΣ ΚΥΡΙΟΥ ΒΑΣΙΛΕΙΩΝ ΜΕΓΑΛΟΔΟΞ
ΟΥ ΤΟΥ ΤΗΣ ΑΙΓΥΠΤΟΝ ΚΑΤΑΣΤΗΣΑΜΕ
ΝΟΥ ΚΑΙ ΤΑ ΠΡΟΣ ΤΟΥΣ
- 2 ΘΕΟΥΣ ΕΥΣΕΒΟΥΣ ΑΝΤΙΠΑΛΩΝ ΥΠΕΡ ΤΕ
ΡΟΥ ΤΟΥ ΤΟΝ ΒΙΟΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΠ
ΑΝΟΡΘΩΣΑΝ ΤΟΣ ΚΥΡΙΟΥ ΤΡΙΑΚΟΝΤΑ
ΕΤΗΡΙΔΩΝ ΚΑΘΑΠΕΡ Ο ΗΦΑΙΣΤΟΣ Ο ΜΕΓ
ΑΣ ΒΑΣΙΛΕΩΣ ΚΑΘΑΠΕΡ Ο ΗΛΙΟΣ
- 3 ΜΕΓΑΣ ΒΑΣΙΛΕΥΣ ΤΩΝ ΤΕ ΑΝΩ ΚΑΙ ΤΩΝ Κ
ΑΤΩ ΧΩΡΩΝ ΕΚΓΟΝΟΥ ΘΕΩΝ ΦΙΛΟΠΑΤΟ
ΡΩΝ ΝΟΝΟ ΗΦΑΙΣΤΟΣ ΕΔΟΚΙΜΑΣΕΝ ΩΙΟ
ΗΛΙΟΣ ΕΔΩΚΕΝ ΤΗΝ ΝΙΚΗΝ ΕΙΚΟΝΟΣ ΖΩ
ΣΗΣ ΤΟΥ ΔΙΟΣ ΥΙΟΥ ΤΟΥ ΗΛΙΟΥ ΠΤΟΛΕ
ΜΑΙΟΥ
- 4 ΑΙΩΝΟΒΙΟΥ ΗΓΑΠΗΜΕΝΟΥ ΥΠΟ ΤΟΥ ΦΘ
ΛΕΤΟΥΣ ΕΝΑ ΤΟΥ ΕΦΙΕΡΕΩΣ ΑΕΤΟΥ ΤΟΥ
ΑΕΤΟΥ ΑΛΕΞΑΝΔΡΟΥ ΚΑΙ ΘΕΩΝ ΣΩΤΗΡ
ΩΝ ΚΑΙ ΘΕΩΝ ΑΔΕΛΦΩΝ ΚΑΙ ΘΕΩΝ ΕΥΕΡΓ
ΕΤΩΝ ΚΑΙ ΘΕΩΝ ΦΙΛΟΠΑΤΟΡΩΝ ΚΑΙ

- 5 ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΕΥΧΑΡΙΣΤΟΥ ΑΘΛΟΦ
 ΟΡΟΥ ΒΕΡΕΝΙΚΗΣ ΕΥΕΡΓΕΤΙΔΟΣ ΠΥΡΡΑ
 ΣΤΗΣ ΦΙΛΙΝΟΥ ΚΑΝΗΦΟΡΟΥ ΑΡΣΙΝΟΗΣ
 ΦΙΛΑΔΕΛΦΟΥ ΑΡΕΙΑΣ ΤΗΣ ΔΙΟΓΕΝΟΥΣ Ι
 ΕΡΕΙΑΣ ΑΡΣΙΝΟΗΣ ΦΙΛΟΠΑΤΟΡΟΣ ΕΙΡΗ
 ΝΗΣ
- 6 ΤΗΣ ΠΤΟΛΕΜΑΙΟΥ ΜΗΝΟΣ ΞΑΝΔΙΚΟΥ Τ
 ΕΤΡΑΔΙΑΙ ΓΥΠΤΙΩΝ ΔΕ ΜΕΧΕΙΡΟΚΤΩ ΚΑΙ
 ΔΕΚΑΤΗ ΨΗΦΙΣ ΜΑΟΙΑΡΧΙΕΡΕΙΣ ΚΑΙ ΠΡ
 ΟΦΗΤΑΙ ΚΑΙ ΟΙ ΕΙΣ ΤΟ ΑΔΥΤΟΝ ΕΙΣ ΠΟΡΕ
 ΥΟΜΕΝΟΙ ΠΡΟΣ ΤΟΝ ΣΤΟΛΙΣΜΟΝ ΤΩΝ
- 7 ΘΕΩΝ ΚΑΙ ΠΤΕΡΟΦΟΡΑΙ ΚΑΙ ΙΕΡΟΓΡΑΜΜ
 ΑΤΕΙΣ ΚΑΙ ΟΙ ΑΛΛΟΙ ΙΕΡΕΙΣ ΠΑΝΤΕΣ ΟΙ ΑΠ
 ΑΝΤΗΣ ΑΝΤΕΣ ΕΚ ΤΩΝ ΚΑΤΑ ΤΗΝ ΧΩΡΑΝ
 ΙΕΡΩΝ ΕΙΣ ΜΕΜΦΙΝ ΤΩ ΒΑΣΙΛΕΙ ΠΡΟΣ ΤΗ
 Ν ΠΑΝΗ ΓΥΡΙΝΤΗΣ ΠΑΡΑΛΗΨΕΩΣ ΤΗΣ
- 8 ΒΑΣΙΛΕΙΑΣ ΤΗΣ ΠΤΟΛΕΜΑΙΟΥ ΑΙΩΝΟΒΙ
 ΟΥ ΗΓΑΠΗΜΕΝΟΥ ΥΠΟ ΤΟΥ ΦΘΑΘΕΟΥ Ε
 ΠΙΦΑΝΟΥΣ ΕΥΧΑΡΙΣΤΟΥ ΗΝ ΠΑΡΕΛΑΒΕ
 Ν ΠΑΡΑ ΤΟΥ ΠΑΤΡΟΣ ΑΥΤΟΥ ΣΥΝΑΧΘΕΝ
 ΤΕΣ ΕΝ ΤΩ ΙΕΝ ΜΕΜΦΕΙ ΙΕΡΩΙ ΤΗ ΗΜΕΡΑ Ι
 ΤΑΥΤΗ ΕΙΠΑΝ
- 9 ΕΠΕΙ ΔΗ ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ ΑΙΩΝΟ
 ΒΙΟΣ ΗΓΑΠΗΜΕΝΟΣ ΥΠΟ ΤΟΥ ΦΘΑΘΕΟΥ Σ
 ΕΠΙΦΑΝΗΣ ΕΥΧΑΡΙΣΤΟΣ Ο ΕΓ ΒΑΣΙΛΕΩΣ
 ΠΤΟΛΕΜΑΙΟΥ ΚΑΙ ΒΑΣΙΛΙΣΣΗΣ ΑΡΣΙΝΟ
 ΗΣ ΘΕΩΝ ΦΙΛΟΠΑΤΟΡΩΝ ΚΑΤΑ ΠΟΛΛΑ Ε
 ΥΕΡΓΕΤΗ ΚΕΝΤΑΘΙΕΡΑ ΚΑΙ

- 10 ΤΟΥΣ ΕΝ ΑΥΤΟΙΣ ΟΝΤΑΣ ΚΑΙ ΤΟΥΣ ΥΠΟ
 ΤΗΝ ΕΑΥΤΟΥ ΒΑΣΙΛΕΙΑΝ ΤΑΣΣΟΜΕΝΟ
 ΥΣ ΑΠΑΝΤΑΣ ΥΠΑΡΧΩΝ ΘΕΟΣ ΕΚ ΘΕΟΥ Κ
 ΑΙ ΘΕΑΣ ΚΑΘΑΠΕΡ ΩΡΟΣ ΟΤΗΣΙΣ ΙΟΣ ΚΑΙ
 ΟΣΙΡΙΟΣ ΥΙΟΣ Ο ΕΠΑΜΥΝΑΣ ΤΩ ΠΑΤΡΙΑ
 ΥΤΟΥ ΟΣΙΡΕΙΤΑΤΕ ΠΡΟΣ ΘΕΟΥΣ
- 11 ΕΥΕΡΓΕΤΙΚΩΣ ΔΙΑΚΕΙΜΕΝΟΣ ΑΝΑΤΕΘΕΙ
 ΚΕΝ ΕΙΣ ΤΑΙΕΡΑ ΑΡΓΥΡΙΚΑΣ ΤΕ ΚΑΙ ΣΙΤΙΚΑΣ
 Σ ΠΡΟΣ ΟΔΟΥΣ ΚΑΙ ΔΑΠΑΝΑΣ ΠΟΛΛΑΣ Υ
 ΠΟΜΕΜΕΝΗ ΚΕΝ ΕΝΕΚΑ ΤΟΥΤΗΝ ΑΙ ΓΥΠ
 ΤΟΝ ΕΙΣ ΕΥΔΙΑΝΑ ΓΑΓΕΙΝ ΚΑΙ ΤΑΙΕΡΑ ΚΑ
 ΤΑΣ ΤΗΣΑΣΘΑΙ
- 12 ΤΑΙΣ ΤΕ ΕΑΥΤΟΥ ΔΥΝΑΜΕΣΙΝ ΠΕΦΙΛΑΝ
 ΘΡΩΠΗ ΚΕ ΠΑΣΑΙΣ ΚΑΙ ΑΠΟ ΤΩΝ ΥΠΑΡΧΟ
 ΥΣ ΩΝ ΕΝ ΑΙ ΓΥΠΤΩΙ ΠΡΟΣ ΟΔΩΝ ΚΑΙ ΦΟΡ
 ΟΛΟΓΙΩΝ ΤΙΝΑΣ ΜΕΝ ΕΙΣ ΤΕΛΟΣ ΑΦΗΚΕ
 ΝΑΛΛΑΣ ΔΕ ΚΕ ΚΟΥΦΙΚΕΝ ΟΠΩΣ ΟΤΕ ΛΑΟ
 Σ ΚΑΙ ΟΙ ΑΛΛΟΙ ΠΑΝΤΕΣ ΕΝ
- 13 ΕΥΘΗΝΙΑΙΩΣΙΝ ΕΠΙ ΤΗΣ ΕΑΥΤΟΥ ΒΑΣΙΛΕ
 ΙΑΣ ΤΑΤΕ ΒΑΣΙΛΙΚΑ ΟΦΕΙΛΗΜΑΤΑ ΑΠΡΟ
 ΣΩΦΕΙΛΟΝ ΟΙ ΕΝ ΑΙ ΓΥΠΤΩΙ ΚΑΙ ΟΙ ΕΝ ΤΗ
 ΛΟΙΠΗ ΒΑΣΙΛΕΙΑΙ ΑΥΤΟΥ ΟΝΤΑ ΠΟΛΛΑ
 ΤΩΙ ΠΛΗΘΕΙΑ ΦΗΚΕΝ ΚΑΙ ΤΟΥΣ ΕΝ ΤΑΙΣ Φ
 ΥΛΑΚΑΙΣ
- 14 ΑΠΗΓΜΕΝΟΥΣ ΚΑΙ ΤΟΥΣ ΕΝ ΑΙΤΙΑΙΣ ΟΝ
 ΤΑΣ ΕΚ ΠΟΛΛΟΥ ΧΡΟΝΟΥ ΑΠΕΛΥΣΕ ΤΩΝ
 ΕΝ ΚΕΚΛΗΜΕΝΩΝ ΠΡΟΣ ΕΤΑΞΕ ΔΕ ΚΑΙ ΤΑ
 Σ ΠΡΟΣ ΟΔΟΥΣ ΤΩΝ ΙΕΡΩΝ ΚΑΙ ΤΑΣ ΔΙΔΟ

ΜΕΝΑΣΕΙΣΑΥΤΑΚΑΤΕΝΙΑΥΤΟΝΣΥΝΤΑ
ΞΕΙΣΣΙΤΙ

15 ΚΑΣΤΕΚΑΙΑΡΓΥΡΙΚΑΣΟΜΟΙΩΣΔΕΚΑΙΤ
ΑΣΚΑΘΗΚΟΥΣΑΣΑΠΟΜΟΙΡΑΣΤΟΙΣΘΕ
ΟΙΣΑΠΟΤΕΤΗΣΑΜΠΕΛΙΤΙΔΟΣΓΗΣΚΑΙ
ΤΩΝΠΑΡΑΔΕΙΣΩΝΚΑΙΤΩΝΑΛΛΩΝΤΩΝ
ΥΠΑΡΞΑΝΤΩΝΤΟΙΣΘΕΟΙΣΕΠΙΤΟΥΠΑΤ
ΡΟΣΑΥΤΟΥ

16 ΜΕΝΕΙΝΕΠΙΧΩΡΑΣΠΡΟΣΕΤΑΞΕΝΔΕΚΑΙ
ΠΕΡΙΤΩΝΙΕΡΕΩΝΟΠΩΣΜΗΘΕΝΠΛΕΙΟΝ
ΔΙΔΩΣΙΝΕΙΣΤΟΤΕΛΕΣΤΙΚΟΝΟΥΕΤΑΣΣ
ΟΝΤΟΕΩΣΤΟΥΠΡΩΤΟΥΕΤΟΥΣΕΠΙΤΟΥ
ΠΑΤΡΟΣΑΥΤΟΥΑΠΕΛΥΣΕΝΔΕΚΑΙΤΟΥ
ΣΕΚΤΩΝ

17 ΙΕΡΩΝΕΘΝΩΝΤΟΥΚΑΤΕΝΙΑΥΤΟΝΕΙΣΑ
ΛΕΞΑΝΔΡΕΙΑΝΚΑΤΑΠΛΟΥΠΡΟΣΕΤΑΞΕ
ΝΔΕΚΑΙΤΗΝΣΥΛΛΗΨΙΝΤΩΝΕΙΣΤΗΝΝ
ΑΥΤΕΙΑΝΜΗΠΟΙΕΙΣΘΑΙΤΩΝΤΕΙΣΤΟΒΑ
ΣΙΛΙΚΟΝΣΥΝΤΕΛΟΥΜΕΝΩΝΕΝΤΟΙΣΙΕΡ
ΟΙΣΒΥΣΣΙΝΩΝ

18 ΘΘΟΝΙΩΝΑΠΕΛΥΣΕΝΤΑΔΥΟΜΕΡΗΤΑΤ
ΕΕΓΛΕΛΕΙΜΜΕΝΑΠΑΝΤΑΕΝΤΟΙΣΠΡΟΤ
ΕΡΟΝΧΡΟΝΟΙΣΑΠΟΚΑΤΕΣΤΗΣΕΝΕΙΣΤ
ΗΝΚΑΘΗΚΟΥΣΑΝΤΑΞΙΝΦΡΟΝΤΙΖΩΝΟ
ΠΩΣΤΑΕΙΘΙΣΜΕΝΑΣΥΝΤΗΛΗΤΑΙΤΟΙΣ
ΘΕΟΙΣΚΑΤΑΤΟ

19 ΠΡΟΣΗΚΟΝΟΜΟΙΩΣΔΕΚΑΙΤΟΔΙΚΑΙΟΝ
ΠΑΣΙΝΑΠΕΝΕΙΜΕΝΚΑΘΑΠΕΡΕΡΜΗΣΟΜ

- ΕΓΑΣΚΑΙΜΕΓΑΣΠΡΟΣΕΤΑΞΕΝΔΕΚΑΙΤΟ
 ΥΣΚΑΤΑΠΟΡΕΥΟΜΕΝΟΥΣΕΚΤΕΤΩΝΜΑ
 ΧΙΜΩΝΚΑΙΤΩΝΑΛΛΩΝΤΩΝΑΛΛΟΤΡΙΑ
 20 ΦΡΟΝΗΣΑΝΤΩΝΕΝΤΟΙΣΚΑΤΑΤΗΝΤΑΡ
 ΑΧΗΝΚΑΙΡΟΙΣΚΑΤΕΛΘΟΝΤΑΣΜΕΝΕΙΝ
 ΕΠΙΤΩΝΙΔΙΩΝΚΤΗΣΕΩΝΠΡΟΕΝΟΗΘΗ
 ΔΕΚΑΙΟΠΩΣΕΞΑΠΟΣΤΑΛΩΣΙΝΔΥΝΑΜ
 ΕΙΣΙΠΠΙΚΑΙΤΕΚΑΙΠΕΖΙΚΑΙΚΑΙΝΗΣΕΠΙ
 ΤΟΥΣΕΠΕΛΘΟΝΤΑΣ
 21 ΕΠΙΤΗΝΑΙΓΥΠΤΟΝΚΑΤΑΤΕΤΗΝΘΑΛΑΣ
 ΣΑΝΚΑΙΤΗΝΗΠΕΙΡΟΝΥΠΟΜΕΙΝΑΣΔΑΠ
 ΑΝΑΣΑΡΓΥΡΙΚΑΣΤΕΚΑΙΣΙΤΙΚΑΣΜΕΓΑΛ
 ΑΣΟΠΩΣΤΑΘΙΕΡΑΚΑΙΟΙΕΝΑΥΤΗΙΠΑΝ
 ΤΑΣΕΝΑΣΦΑΛΕΙΑΙΩΣΙΝΠΑΡΑΓΙΝΟΜΕ
 22 ΝΟΣΔΕΚΑΙΕΙΣΛΥΚΩΝΠΟΛΙΝΤΗΝΕΝΤΩ
 ΙΒΟΥΣΙΡΙΤΗΙΗΗΚΑΤΕΙΛΗΜΜΕΝΗΚΑΙ
 ΩΧΥΡΩΜΕΝΗΠΡΟΣΠΟΛΙΟΡΚΙΑΝΟΠΛΩ
 ΝΤΕΠΑΡΑΘΕΣΕΙΔΑΨΙΛΕΣΤΕΡΑΙΚΑΙΤΗ
 ΑΛΛΗΙΧΟΡΗΓΙΑΙΠΑΣΗΙΩΣΑΝΕΚΠΟΛΛ
 ΟΥ
 23 ΧΡΟΝΟΥΣΥΝΕΣΤΗΚΥΙΑΣΤΗΣΑΛΛΟΤΡΙ
 ΟΤΗΤΟΣΤΟΙΣΕΠΙΣΥΝΑΧΘΕΙΣΙΝΕΙΣΑΥ
 ΤΗΝΑΣΕΒΕΣΙΝΟΙΗΣΑΝΕΙΣΤΕΤΑΙΕΡΑΚ
 ΑΙΤΟΥΣΕΝΑΙΓΥΠΤΩΙΚΑΤΟΙΚΟΥΝΤΑΣΠ
 ΟΛΛΑΚΑΚΑΣΥΝΤΕΤΕΛΕΣΜΕΝΟΙΚΑΙΑΝ
 24 ΤΙΚΑΘΙΣΑΣΧΩΜΑΣΙΝΤΕΚΑΙΤΑΦΡΟΙΣΚΑ
 ΙΤΕΙΧΕΣΙΝΑΥΤΗΝΑΞΙΟΛΟΓΟΙΣΠΕΡΙΕΛΑ
 ΒΕΝΤΟΥΤΕΝΕΙΛΟΥΤΗΝΑΝΑΒΑΣΙΝΜΕΓ

- ΑΛΗΝΠΟΙΗΣΑΜΕΝΟΥΕΝΤΩΙΟΓΔΟΩΙΕ
 ΤΕΙΚΑΙΕΙΘΙΣΜΕΝΟΥΚΑΤΑΚΛΥΖΕΙΝΤΑ
 25 ΠΕΔΙΑΚΑΤΕΣΧΕΝΕΚΠΟΛΛΩΝΤΟΠΩΝΟ
 ΧΥΡΩΣΑΣΤΑΣΤΟΜΑΤΑΤΩΝΠΟΤΑΜΩΝ
 ΧΟΡΗΓΗΣΑΣΕΙΣΑΥΤΑΧΡΗΜΑΤΩΝΠΛΗ
 ΘΟΣΟΥΚΟΛΙΓΟΝΚΑΙΚΑΤΑΣΤΗΣΑΣΙΠΠ
 ΕΙΣΤΕΚΑΙΠΕΖΟΥΣΠΡΟΣΤΗΦΥΛΑΚΗ
 26 ΑΥΤΩΝΕΝΟΛΙΓΩΙΧΡΟΝΩΙΤΗΝΤΕΠΟΛΙ
 ΝΚΑΤΑΚΡΑΤΟΣΕΙΛΕΝΚΑΙΤΟΥΣΕΝΑΥΤ
 ΗΙΑΣΕΒΕΙΣΠΑΝΤΑΣΔΙΕΦΘΕΙΡΕΝΚΑΘΑΠ
 ΕΡ[ΕΡΜ]ΗΣΚΑΙΩΡΟΣΟΤΗΣΙΣΙΟΣΚΑΙΟΣ
 ΙΡΙΟΣΥΙΟΣΕΧΕΙΡΩΣΑΝΤΟΤΟΥΣΕΝΤΟΙ
 ΣΑΥΤΟΙΣ
 27 ΤΟΠΟΙΣΑΠΟΣΤΑΝΤΑΣΠΡΟΤΕΡΟΝΤΟ
 ΥΣ[Τ]ΑΦΗΓΗΣΑΜΕΝΟΥΣΤΩΝΑΠΟΣΤΑ
 ΝΤΩΝΕΠΙΤΟΥΕΑΥΤΟΥΠΑΤΡΟΣΚΑΙΤΗ
 ΝΧΩΡΑΝΕ[ΝΟΧΛΗΣ]ΑΝΤΑΣΚΑΙΤΑΙΕΡΑ
 ΑΔΙΚΗΣΑΝΤΑΣΠΑΡΑΓΕΝΟΜΕΝΟΣΕΙΣΜ
 ΕΜΦΙΝΕΠΑΜΥΝΩΝ
 28 ΤΩΙΠΑΤΡΙΚΑΙΤΗΙΕΑΥΤΟΥΒΑΣΙΛΕΙΑΙΠ
 ΑΝΤΑΣΕΚΟΛΑΣΕΝΚΑΘΗΚΟΝΤΩΣΚΑΘΟ
 ΝΚΑΙΡΟΝΠΑΡΕΓΕΝΗΘΗΠΡΟΣΤΟΣΥΝΤ
 ΕΛΕΣΘΗ[ΝΑΙΑΥΤΩΤΑ]ΤΑΠΡΟΣΗΚΟΝΤ
 ΑΝΟΜΙΜΑΤΗΙΠΑΡΑΛΗΨΗΙΤΗΣΒΑΣΙΛΕ
 ΙΑΣΑΦΗΚΕΝΔΕΚΑΙΤΑΕΝ
 29 ΤΟΙΣΙΕΡΟΙΣΟΦΕΙΛΟΜΕΝΑΕΙΣΤΟΒΑΣΙΛ
 ΙΚΟΝΕΩΣΤΟΥΟΓΔΟΟΥΕΤΟΥΣΟΝΤΑΕΙ
 ΣΣΙΤΟΥΤΕΚΑΙΑΡΓΥΡΙΟΥΠΛΗΘΟΣΟΥΚ

- ΟΛΙΓΟΝΩΣΑΥ[ΤΩΣΔΕΚ]ΑΙΤΑΣΤΙΜΑΣΤ
 ΩΝΜΗΣΥΝΤΕΤΕΛΕΣΜΕΝΩΝΕΙΣΤΟΒΑΣΙ
 ΛΙΚΟΝΒΥΣΣΙΝΩΝΟΘ[ΟΝΙ]
- 30 ΩΝΚΑΙΤΩΝΣΥΝΤΕΤΕΛΕΣΜΕΝΩΝΤΑΠΡ
 ΟΣΤΟΝΔΕΙΓΜΑΤΙΣΜΟΝΔΙΑΦΟΡΑΕΩΣ
 ΤΩΝΑΥΤΩΝΧΡΟΝΩΝΑΠΕΛΥΣΕΝΔΕΤΑΙ
 ΕΡΑΚΑΙΤΕΣ[ΑΠΟΤΕΤΑΓ]ΜΕΝΗΣΑΡΤΑΒ
 ΗΣΤΗΙΑΡΟΥΡΑΙΤΗΣΙΕΡΑΣΓΗΣΚΑΙΤΗΣ
 ΑΜΠΕΛΙΤΙΔΟΣΟΜΟΙ[ΩΣ]
- 31 ΤΟΚΕΡΑΜΙΟΝΤΗΙΑΡΟΥΡΑΙΤΩΙΤΕΑΠΕΙ
 ΚΑΙΤΩΙΜΝΕΥΕΙΠΟΛΛΑΕΔΩΡΗΣΑΤΟΚΑ
 ΙΤΟΙΣΑΛΛΟΙΣΙΕΡΟΙΣΖΩΙΟΙΣΤΟΙΣΕΝΑΙ
 ΓΥΠΤΩΙΠΟΛΥΚΡΕΙΣΣΟΝΤΩΝΠΡΟΑΥΤ
 ΟΥΒΑΣΙΛΕΩΝΦΡΟΝΤΙΖΩΝΥΠΕΡΤΩΝΑ
 ΝΗΚΟΝ[ΤΩΝΕΙΣ]
- 32 ΑΥΤΑΔΙΑΠΑΝΤΟΣΤΑΤΕΙΣΤΑΣΤΑΦΑΣΑ
 ΥΤΩΝΚΑΘΗΚΟΝΤΑΔΙΔΟΥΣΔΑΨΙΛΩΣΚ
 ΑΙΕΝΔΟΞΩΣΚΑΙΤΑΤΕΛΙΣΚΟΜΕΝΑΕΙΣΤ
 ΑΙΔΙΑΙΕΡΑΜΕΤΑΘΥΣΙΩΝΚΑΙΠΑΝΗΓΥΡΕ
 ΩΝΚΑΙΤΩΝΑΛΛΩΝΤΩΝΝΟΜΙ[ΖΟΜΕΝ
 ΩΝ]
- 33 ΤΑΤΕΤΙΜΙΑΤΩΝΙΕΡΩΝΚΑΙΤΗΣΑΙΓΥΠΤ
 ΟΥΔΙΑΤΕΤΗΡΗΚΕΝΕΠΙΧΩΡΑΣΑΚΟΛΟΥ
 ΘΩΣΤΟΙΣΝΟΜΟΙΣΚΑΙΤΟΑΠΙΕΙΟΝΕΡΓΟ
 ΙΣΠΟΛΥΤΕΛΕΣΙΝΚΑΤΕΣΚΕΥΑΣΕΝΧΟΡΗ
 ΓΗΣΑΣΕΙΣΑΥΤΟΧΡΥΣΙΟΥΤΕΚ[ΑΙΑΡΓΥ
 ΡΙ]
- 34 ΟΥΚΑΙΛΙΘΩΝΠΟΛΥΤΕΛΩΝΠΛΗΘΟΣΟΥ

ΚΟΛΙΓΟΝΚΑΙΠΕΡΑΚΑΙΝΑΟΥΣΚΑΙΒΩΜΟ
 ΥΣΙΔΡΥΣΑΤΟΤΑΤΕΠΡΟΣΔΕΟΜΕΝΑΕΠΙ
 ΣΚΕΥΗΣΠΡΟΣΔΙΩΡΘΩΣΑΤΟΕΧΩΝΘΕΟ
 ΥΕΥΕΡΓΕΤΙΚΟΥΕΝΤΟΙΣΑΝΗΚΟΥ[ΣΙΝΕΙ
 ΣΤΟ]

35 ΘΕΙΟΝΔΙΑΝΟΙΑΝΠΡΟΣΠΥΝΘΑΝΟΜΕΝ
 ΟΣΤΕΤΑΤΩΝΙΕΡΩΝΤΙΜΙΩΤΑΤΑΑΝΕΝ
 ΕΟΥΤΟΕΠΙΤΗΣΕΑΥΤΟΥΒΑΣΙΛΕΙΑΣΩΣΚ
 ΑΘΗΚΕΙΑΝΘΩΝΔΕΔΩΚΑΣΙΝΑΥΤΩΙΟΙΘ
 ΕΟΙΥΓΙΕΙΑΝΝΙΚΗΝΚΡΑΤΟΣΚΑΙΤΑΛΛΑΓ
 ΑΘ[ΑΠΑΝΤΑ]

36 ΤΗΣΒΑΣΙΛΕΙΑΣΔΙΑΜΕΝΟΥΣΗΣΑΥΤΩΙΚ
 ΑΙΤΟΙΣΤΕΚΝΟΙΣΕΙΣΤΟΝΑΠΑΝΤΑΧΡΟ
 ΝΟΝΑΓΑΘΗΙΤΥΧΗΙΕΔΟΞΕΝΤΟΙΣΙΕΡΕΥ
 ΣΙΤΩΝΚΑΤΑΤΗΝΧΩΡΑΝΙΕΡΩΝΠΑΝΤΩ
 ΝΤΑΥΠΑΡΧΟΝΤΑΤ[ΙΜΙΑΠΑΝΤΑ]

37 ΤΩΑΙΩΝΟΒΙΩΒΑΣΙΛΕΙΠΤΟΛΕΜΑΙΩΗ
 ΓΑΠΗΜΕΝΩΙΥΠΟΤΟΥΦΘΑΘΕΩΙΕΠΙΦΑΝ
 ΕΙΕΥΧΑΡΙΣΤΩΙΟΜΟΙΩΣΔΕΚΑΙΤΑΤΩΝΓ
 ΟΝΕΩΝΑΥΤΟΥΘΕΩΝΦΙΛΙΠΑΤΟΡΩΝΚΑΙ
 ΤΑΤΩΝΠΡΟΓΟΝΩΝΘΕΩΝΕΥΕΡΓ[ΕΤΩΝ
 ΚΑΙΤΑ]

38 ΤΩΝΘΕΩΝΑΔΕΛΦΩΝΚΑΙΤΑΤΩΝΘΕΩΝΣ
 ΩΤΗΡΩΝΕΠΑΥΞΕΙΝΜΕΓΑΛΩΣΣΤΗΣΑΙΔ
 ΕΤΟΥΑΙΩΝΟΒΙΟΥΒΑΣΙΛΕΩΣΠΤΟ[ΛΕ]Μ
 ΑΙΟΥΘΕΟΥΕΠΙΦΑΝΟΥΣΕΥΧΑΡΙΣΤΟΥΕΙ
 ΚΟΝΑΕΝΕΚΑΣΤΩΠΙΕΡΩΙΕΝΤΩΙΕΠΙΦΛ[Ν
 ΕΣΤΑΤΩΤΟΠΩ]

- 39 ΗΠΡΟΣΟΝΟΜΑΣΘΗΣΕΤΑΙΠΤΟΛΕΜΑΙΟ
ΥΤΟΥΕΠΑΜΥΝΑΝΤΟΣΤΗΙΑΙΓΥΠΤΩΙΗΙ
ΠΑΡΕΣΤΗΞΕΤΑΙΟΚΥΡΙΩΤΑΤΟΣΘΕΟΣΤ
ΟΥΙΕΡΟΥΔΙΔΟΥΣΑΥΤΩΙΟΠΛΟΝΝΙΚΗΤ
ΙΚΟΝΑΕΣΤΑΙΚΑΤΕΣΚΕΥΑΣΜΕΝ[ΑΤΟΝΤ
ΩΝΑΙΓΥΠΤΙΩΝ (*or* ΤΟΝΑΙΓΥΠΤΙΩΝ)]
- 40 ΤΡΟΠΟΝΚΑΙΤΟΥΣΙΕΡΕΙΣΘΕΡΑΠΕΥΕΙΝ
ΤΑΣΕΙΚΟΝΑΣΤΡΙΣΤΗΣΗΜΕΡΑΣΚΑΙΠΑΡ
ΑΤΙΘΕΝΑΙΑΥΤΑΙΣΙΕΡΟΝΚΟΣΜΟΝΚΑΙΤ
ΑΛΛΑΤΑΝΟΜΙΖΟΜΕΝΑΣΥΝΤΕΛΕΙΝΚΑ
ΘΑΚΑΙΤΟΙΣΑΛΛΟΙΣΘΕΟΙΣΕΝ[ΤΑΙΣΚΑΤ
ΑΤΗΝΧΩΡΑΝ (*or* ΤΑΙΣΕΝΑΙΓΥΠΤΩΙ)ΠΑ]
- 41 ΝΗΓΥΡΕΣΙΝΙΔΡΥΣΑΣΘΑΙΔΕΒΑΣΙΛΕΙΠΤ
ΟΛΕΜΑΙΩΙΘΕΩΙΕΠΙΦΑΝΕΙΕΥΧΑΡΙΣΤΩΙ
ΤΩΙΕΓΒΑΣΙΛΕΩΣΠΤΟΛΕΜΑΙΟΥΚΑΙΒΑΣ
ΙΛΙΣΣΗΣΑΡΣΙΝΟΗΣΘΕΩΝΦΙΛΟΠΑΤΟΡ
ΩΝΞΟΑΝΟΝΤΕΚΑΙΝΑΟΝΧΡ[ΥΣΟΥΝ (*or* Χ
ΡΥΣΑ)ΕΝΕΚΑΣΤΩΙΤΩΝ]
- 42 ΙΕΡΩΝΚΑΙΚΑΘΙΔΡΥΣΑΙΕΝΤΟΙΣΑΔΥΤΟΙΣ
ΜΕΤΑΤΩΝΑΛΛΩΝΝΑΩΝΚΑΙΕΝΤΑΙΣΜΕ
ΓΑΛΑΙΣΠΑΝΗΓΥΡΕΣΙΝΕΝΑΙΣΕΞΟΔΕΙΑΙ
ΤΩΝΝΑΩΝΓΙΝΟΝΤΑΙΚΑΙΤΟΝΤΟΥΘΕΟ
ΥΕΠΙΦΑΝΟΥΣΕΥ[ΧΑΡΙΣΤΟΥΝΑΟΝΣΥΝΕ]
- 43 ΞΟΔΕΥΕΙΝΟΠΩΣΔΕΥΣΗΜΟΣΗΙΝΥΝΤΕ
ΚΑΙΕΙΣΤΟΝΕΠΕΙΤΑΧΡΟΝΟΝΕΠΙΚΕΙΣΘ
ΑΙΤΩΙΝΑΩΙΤΑΣΤΟΥΒΑΣΙΛΕΩΣΧΡΥΣΑΣ
ΒΑΣΙΛΕΙΑΣΔΕΚΑΑΙΣΠΡΟΣΚΕΙΣΕΤΑΙΑΣ
ΠΙΣ[ΚΑΘΑΠΕΡΚΑΙΕΠΙΠΑΣΩΝ]

- 44 ΤΩΝΑΣΠΙΔΟΕΙΔΩΝΒΑΣΙΛΕΙΩΝΤΩΝΕΠ
 ΙΤΩΝΑΛΛΩΝΝΑΩΝΕΣΤΑΙΔΑΥΤΩΝΕΝΤ
 ΩΙΜΕΣΩΙΗΚΑΛΟΥΜΕΝΗΒΑΣΙΛΕΙΑΨΧΕ
 ΝΤΗΝΠΕΡΙΘΕΜΕΝΟΣΕΙΣΗΛΘΕΝΕΙΣΤΟ
 ΕΝΜΕΜΦ[ΕΙΠΕΡΟΝΟΠΩΣΕΝΑΥΤΩΙΣΥΝ
 45 ΤΕΛΕΣΘΗΤΑΝΟΜΙΖΟΜΕΝΑΤΗΙΠΑΡΑΛ
 ΗΨΕΙΤΗΣΒΑΣΙΛΕΙΑΣΕΠΙΘΕΙΝΑΙΔΕΚΑΙΕ
 ΠΙΤΟΥΠΕΡΙΤΑΣΒΑΣΙΛΕΙΑΣΤΕΤΡΑΓΩΝ
 ΟΥΚΑΤΑΤΟΠΡΟΕΙΡΗΜΕΝΟΝΒΑΣΙΛΕΙΟ
 ΝΦΥΛΑΚΤΗΡΙΑΧΡΥ[ΥΣΑΔΕΚΑΟΙΣΕΓΓΡΑ
 ΦΘΗΣΕΤΑΙΟ]
- 46 ΤΙΕΣΤΙΝΤΟΥΒΑΣΙΛΕΩΣΤΟΥΕΠΙΦΑΝΗ
 ΠΟΙΗΣΑΝΤΟΣΤΗΝΤΕΑΝΩΧΩΡΑΝΚΑΙΤ
 ΗΝΚΑΤΩΚΑΙΕΠΕΙΤΗΝΤΡΙΑΚΑΔΑΤΟΥΜ
 ΕΣΟΡΗΕΝΗΙΤΑΓΕΝΕΘΛΙΑΤΟΥΒΑΣΙΛΕ
 ΩΣΑΓΕΤΑΙΟΜΟΙΩΣΔΕΚΑΙ[ΤΗΝΤΟΥΠΑ
 ΩΦΙΕΠΤΑΚΑΙΔΕΚΑΤΗΝ]
- 47 ΕΝΗΠΑΡΕΛΑΒΕΝΤΗΝΒΑΣΙΛΕΙΑΝΠΑΡ
 ΑΤΟΥΠΑΤΡΟΣΕΠΩΝΥΜΟΥΣΝΕΝΟΜΙΚ
 ΑΣΙΝΕΝΤΟΙΣΙΕΡΟΙΣΑΙΔΗΠΟΛΛΩΝΑΓΑ
 ΘΩΝΑΡΧΗΓΟΙΠΑΣΙΝΕΙΣΙΝΑΓΕΙΝΤΑΣΗ
 ΜΕΡΑΣΤΑΥΤΑΣΕΟΡΤ[ΗΝΚΑΙΠΑΝΗΓΥΡ
 ΙΝΕΝΤΟΙΣΚΑΤΑΤΗΝΑΙ]
- 48 ΓΥΠΤΟΝΙΕΡΟΙΣΚΑΤΑΜΗΝΑΚΑΙΣΥΝΤΕ
 ΛΕΙΝΕΝΑΥΤΟΙΣΘΥΣΙΑΣΚΑΙΣΠΟΝΔΑΣΚ
 ΑΙΤΑΛΛΑΤΑΝΟΜΙΖΟΜΕΝΑΚΑΘΑΚΑΙΕΝ
 ΤΑΙΣΑΛΛΑΙΣΠΑΝΗΓΥΡΕΣΙΝΤΑΣΤΕΓΙΝ
 ΟΜΕΝΑΣΠΡΟΘΕ[. ΠΑ]

- 49 ΡΕΧΘΟΜΕΝΟΙΣΕΝΤΟΙΣΙΕΡΟΙΣΑΓΕΙΝΔΕΕ
 ΟΡΤΗΝΚΑΙΠΑΝΗΓΥΡΙΝΤΩΙΑΙΩΝΟΒΙΩΙ
 ΚΑΙΗΓΑΠΗΜΕΝΩΙΥΠΟΤΟΥΦΘΑΒΑΣΙΛΕ
 ΙΠΤΟΛΕΜΑΙΩΙΘΕΩΙΕΠΙΦΑΝΕΙΕΥΧΑΡΙΣ
 ΤΩΙΚΑΤΕΝΙ[ΑΥΤΟΝΕΝΤΟΙΣΙΕΡΟΙΣΤΟΙ
 ΣΚΑΤΑΤΗΝ]
- 50 ΧΩΡΑΝΑΠΟΤΗΣΝΟΥΜΗΝΙΑΣΤΟΥΘΩΥ
 ΘΕΦΗΜΕΡΑΣΠΕΝΤΕΕΝΑΙΣΚΑΙΣΤΕΦΑΝ
 ΗΦΟΡΗΣΟΥΣΙΝΣΥΝΤΕΛΟΥΝΤΕΣΘΥΣΙΑ
 ΣΚΑΙΣΠΟΝΔΑΣΚΑΙΤΑΛΛΑΤΑΚΑΘΗΚΟΝ
 ΤΑΠΡΟΣΑΓΟΡΕ[ΥΕΣΘΑΙΔΕΤΟΥΣΙΕΡΕΙΣ
 ΤΩΝΑΛΛΩΝΘΕΩΝ]
- 51 ΚΑΙΤΟΥΘΕΟΥΕΠΙΦΑΝΟΥΣΕΥΧΑΡΙΣΤΟ
 ΥΙΕΡΕΙΣΠΡΟΣΤΟΙΣΑΛΛΟΙΣΟΝΟΜΑΣΙΝ
 ΤΩΝΘΕΩΝΩΝΙΕΡΑΤΕΥΟΥΣΙΚΑΙΚΑΤΑΧ
 ΩΡΙΣΑΙΕΙΣΠΑΝΤΑΣΤΟΥΣΧΡΗΜΑΤΙΣΜΟ
 ΥΣΚΑΙΕΙΣΤΟΥΣΑ[ΛΛΟΥΣ ΤΗΝ]
- 52 ΙΕΡΑΤΕΙΑΝΑΥΤΟΥΕΞΕΙΝΑΙΔΕΚΑΙΤΟΙΣ
 ΑΛΛΟΙΣΙΔΙΩΤΑΙΣΑΓΕΙΝΤΗΝΕΟΡΤΗΝΚ
 ΑΙΤΟΝΠΡΟΕΙΡΗΜΕΝΟΝΝΑΟΝΙΔΡΥΕΣΘ
 ΑΙΚΑΙΕΧΕΙΝΠΑΡΑΥΤΟΙΣΣΥΝΤΕΛΟΥ[ΝΤ
 ΑΣ(οr ΣΥΝΤΕΛΟΥΣΙ) ΤΑΝΟΜΙΜΑΕΝΕΟΡ
 ΤΑΙΣΤΑΙΣΤΕΚΑΤΑΜΗΝΑΚΑΙΤΑΙ]
- 53 ΣΚΑΤΕΝΙΑΥΤΟΝΟΠΩΣΓΝΩΡΙΜΟΝΗΙΔΙ
 ΟΤΙΟΙΕΝΑΙΓΥΠΤΩΙΑΥΞΟΥΣΙΚΑΙΤΙΜΩΣ
 ΙΤΟΝΘΕΟΝΕΠΙΦΑΝΗΕΥΧΑΡΙΣΤΟΝΒΑΣΙ
 ΛΕΑΚΑΘΑΠΕΡΝΟΜΙΜΟΝΕΣΤ[ΙΝΑΥΤΟΙ

ΣΤΟ ΔΕ ΨΗΦΙΣΜΑΤΟΥ ΤΟ ΑΝΑΓΡΑΨΑΙ Ε
ΙΣ ΣΤΗΛΑΣ (or ΕΠΙ ΣΤΗΛΗΝ) ΕΚΣ]
54 ΤΕΡΕΟΥ ΛΙΘΟΥ ΤΟΙΣ ΤΕΙΕΡΟΙΣ ΚΑΙ ΕΓΧΩ
ΡΙΟΙΣ ΚΑΙ ΕΛΛΗΝΙΚΟΙΣ ΓΡΑΜΜΑΣΙΝ ΚΑΙ
ΣΤΗΣΑΙ ΕΝ ΕΚΑΣΤΩ ΤΩΝ ΤΕ ΠΡΩΤΩΝ ΚΑ
Ι ΔΕΥΤΕΡΩΝ [ΚΑΙ ΤΡΙΤΩΝ ΙΕΡΩΝ ΠΡΟΣ Τ
Η ΤΟΥ ΑΙΩΝΟΒΙΟΥ ΒΑΣΙΛΕΩΣ ΕΙΚΟΝΙ]

CHAPTER VIII.

ENGLISH TRANSLATIONS OF THE GREEK
TEXT OF THE ROSETTA STONE.

I.—TRANSLATION BY PREBENDARY PLUMTRE (PUBLISHED IN THE “GENTLEMAN’S MAGAZINE,” VOL. LXXII., P. 1106, 1802).

¹ THE present minor King (*Ptolemy Philometer*), now reigning, and having received the kingdom from his father, the ruler of these realms, greatly glorious; who (*that is, which father*) established the welfare of Egypt, and showed his ² piety towards the gods; was superior to his enemies; regulated the lives of his subjects; lord, or chief of the *τριακοντα ετηριδες* [quaere, whether this word relates to any “spaces of thirty years,” or to any society or order of “thirty companions,” or has any reference to the word AET, as commented upon in Mr. Bryant’s “Ancient Mythology,” vol. i., p. 378, an old name of Egypt, and perhaps a sacred term implying here priests, and which probably is the root of the word which occurs twice in the fourth line] like the great Hephaistus (*or Vulcan*), king, like the great ³ Helius, king of the countries both

in the upper and lower districts; descended from the gods Philopators, whom Hephaistus approved, to whom Helius (*the Sun*) gave victory, the living image of Dis (*or Jupiter*) the son of Helius; (namely), PTOLEMY the ⁴ immortal, beloved by Phtha (*a title of Vulcan*), whose influence is over the priest of the Eagle, in his ninth year, the Eagle (*Isay*) of Alexander [alluding if not to the word AET, as above, then to the two eagles who were said to have lodged upon the house of Philip at the birth of Alexander, from whence possibly an order of priesthood might have been denominated] whose influence is over the priests of the gods Soters, and the gods Adelphi, and the gods Euergetae, and the gods Philopators, and of himself also, being now the god ⁵ Epiphanes, well-beloved, who received many mortal honours; (*whose influence is also over*) Berenice Pyrrha, wife of Euergetes, and a sacred charger-bearer, the daughter of Philinus; (*whose influence is also over*) Arsinoe Areia, the wife of Philadelphus, the well descended priestess; (*also over*) Arsinoe Philopator Eirene, the wife of Ptolemy. ⁶ on the fourth day of the month Xanthicus, [2 Maccab. xi. 30], the 18th of the month Machir of the Egyptians; the high priests and prophets, and those who were usually admitted into the interior of the temple for the robing of the ⁷ gods, and the female [attendants] bearers of wings [feathers or fans] and the hieroglyphic writers, and all the other priests, who from the other temples throughout the land met the King at Memphis at the

great celebrity of the assumption of the ⁸ crown of Ptolemy the immortal, beloved by Phtha, the god Epiphanes, which (*crown*) he also received from his father [the high priest, &c.], being thus assembled in the temple at Memphis on this day, have thus decreed: ⁹ whereas King Ptolemy the immortal, beloved by Phtha, the god Epiphanes, highly favoured, the son of Ptolemy and queen Arsinoe, the gods Philopators, in many respects hath conducted himself well towards the temples and those ¹⁰ who reside in them; and to all who were placed under his government; being a god from a god and goddess, even as Orus the son of Isis and Osiris, who assisted his father Osiris, being well disposed ¹¹ towards the gods, brought supplies to the temples both in money and corn, and sustained many expenses in order to place Egypt in tranquillity, and to establish all sacred concerns; and hath done service to mankind by all his powers; ¹² and, of the contributions and taxes arising in Egypt, hath put an end to some, and hath lightened the weight of others, in order that the people and all others throughout his kingdom might be put in a state of ¹³ plenty and prosperity; and hath remitted to the people at large the payments due to the King, being considerable, which were owed by those in Egypt, and others in the rest of his dominions; and hath set at liberty those who were confined in the prisons, ¹⁴ and had lain under charges there for a long time; and hath moreover appointed, that the revenues for the temples, both the contributions

yearly made to them in corn ¹⁵ and money, and also the proper allotments to the gods from the vineyards and gardens and other things belonging to the gods in the time of his father should remain ¹⁶ established throughout the country; and did appoint also, that with regard to the priests, they should pay nothing towards the treasury beyond what they were appointed to pay until the first year of his father; and hath released those who are of the ¹⁷ sacred orders from the charge of an annual voyage to Alexandria; and did appoint that they should not make a contribution towards the voyage; and hath remitted two parts (*of three suppose*) of what was charged upon the temples for the royal treasury, of flaxen linnen; ¹⁸ and hath restored all that hath been neglected in former times; providing, however, that the accustomed rites towards the gods should be performed with decency; ¹⁹ and hath also distributed justice to all men, being great himself even as the great Hermes; enjoining that those who should return from banishment both from among the military, and from all other whose minds were set upon the property of their neighbours in ²⁰ troublesome times, (*that these*) returning should abide upon their own spot and settlements, (*not wandering about as Gypsey vagabonds,*) *παρεργων Αργυππιστι*, as *Theocritus* says)—and provided also that forces both of horse and foot and ships should be sent against those who should invade ²¹ Egypt by sea or land; having sustained great charges both in money and corn,

in order that both the sacred concerns of the country and all persons that were in it might be placed in safety ; and going to ²²Lycopolis in the district of Busiris, which was garrisoned and fortified for a blockade (*against him*) by a suitable provision of arms and of all other supplies, as a spirit of change and ²³innovation for some time had existed among the worthless men who were assembled in it, who had done much harm to the temples and to those who dwelt in Egypt, (*he*) sitting ²⁴down against it surrounded it with mounds and trenches and walls of considerable magnitude; and (*whereas*) the Nile had made a great advance now for the eighth year, and was accustomed to flow over the ²⁵level grounds, he checked it in many places, stopping up the mouths of rivers, and having expended upon them a large sum of money, and having appointed horsemen and infantry to watch his works ²⁶in a short time he both entirely reduced the city and punished the impious inhabitants, even as Hermes, and as Orus also, the son of Isis and Osiris, conquered those who in the time of his own father had revolted before in those very ²⁷places, and had injured the country, and the temples, (*so he*) coming to Memphis, while assisting ²⁸his father's government, punished all (*the revolters*) very properly, at such time as he came (*to Memphis*) in order to fulfil the accustomed ceremonies for the assumption of the government; and (*whereas*) he remitted what was due from the ²⁹temples to the royal treasury up to the eighth year, consisting of no small

quantity of corn and money ; in like manner remitting the value of flaxen linnen ³⁰ due to the treasury which had not been paid, and the difference (unless *διαφορα* means taxes, or gifts, as in 2 Maccab. i. 35) also of what had been paid (*in part*) for tolls in the markets (see *Suidas in voce Δειγμα*) for the same time ; and (*whereas*) he released the temples from the payment of the (*accustomed*) bushel, (*or quantity*) per acre (or fixed portion) of the church property, and also remitted the measure (*or gallon*) for every fixed ³¹ portion of their vineyards ; and gave large contributions for Apis and Mnevis, and for the other sacred animals in Egypt, much more than during the reigns before him ; always and in all things aiming at what was becoming ; and ³² giving largely and honourably what was proper for their interments ; and what was to be expended upon their several temples ; together with sacrifices and solemn assemblies and other customary circumstances ; and hath preserved all the precious ³³ things (*relics, plate &c.*) both of the temples, and of Egypt throughout all the country, in pursuance of the laws ; and hath repaired the temple of Apis with costly work, expending on it no small quantity of gold and silver ³⁴ and precious stones ; and hath erected temples and shrines and altars, and provided also all proper requisites, having the god-like inclination of a benevolent deity towards mankind, in all proper cases ; ³⁵ and having moreover enquired after what was the most valuable among the other temples, he made new that of his own palace, as was

becoming,—on which accounts the gods bestowed upon him health, victory, strength and all other blessings attendant on a kingdom ³⁶that was perpetuated to himself and to his children for ever, in the name of good fortune. It seems good to the priests of all the temples throughout the country [here much uncertainty begins in the copy from the broken state of the original inscription] mightily to increase the fame of the ³⁷immortal king Ptolemy, beloved by Phtha, the god Epiphanes, and in like manner also (*to do honour to*) his parents the gods Philopators, and his ancestors the gods Energetae, ³⁸and the gods Adelphi and the gods Soters; and to cause to be set up an image of the immortal king Ptolemy, the god Epiphanes, highly favoured, in every temple, in the most conspicuous part of it, ³⁹which image shall be surnamed the image of Ptolemy the Defender of Egypt; near to which the peculiar god of the temple shall be fixed, presenting to him a victorious suit of armour, which shall be prepared in due form, ⁴⁰and that the priests shall religiously attend upon these images thrice every day, and shall provide for them sacred vestments, and shall perform the other customary rites as for the other gods, both by ⁴¹feasts and solemn assemblies of the people, and shall set up a small (moveable) image of the king Ptolemy, the god Epiphanes, well beloved, the son of Ptolemy and queen Arsinoe, the gods Philopators, and a golden shrine (*containing the image*), ⁴²and shall place this in the innermost parts of the temples among

the other shrines, to lead forth also in processions the shrine of the god Epiphanes, ever amiable, on all solemn assemblies of the people, in which processions of the shrines take place; ⁴³ and that it may be conspicuous now and hereafter, that there be laid upon the shrine ten golden crowns of the kings, to which the asp shall be added ⁴⁴ according to the pattern of the asperformed crowns upon the other shrines; in the midst of which shall be the crown called ψοχεντ (*an Egyptian word probably*) which he having on entered into Memphis ⁴⁵ when the ceremonies were performed at his inauguration; and that there be placed upon the square ornament about the crowns, according to the aforesaid kingly style, golden amulets ⁴⁶ (*in due honour*) to a king who has done eminent services both to the upper and lower districts; and that on the 30th day of the month Mesra, on which the birthday of the king is held, and also on ⁴⁷ that day in which he received the kingdom from his father, and which days men have called after their names in the sacred calendar, which days indeed were the beginnings of many blessings to all men, (*it shall be decreed*) to observe a feast and a publick celebrity in the temples throughout all Egypt for the ⁴⁸ month, and to perform in the temples sacrifices, and libations, and all other customary observances, as in the other celebrities, and that the offerings which are made, ⁴⁹ (*unintelligible*) in the temples, and to hold a feast and an assembly of the people to the immortal king Ptolemy, the god

Epiphanes, beloved by Phtha, highly favoured every year ⁵⁰ . . . throughout the country, from the new moon of the month Thoth, for five days, in which they shall wear chaplets, performing at the same time sacrifices and libations and other fitting observances, ⁵¹ and the priests in addition to the other titles of the gods to whom they pay sacerdotal honours, shall also separate a priesthood for him, for the purposes of oracular responses and all other (*sacred offices*) ⁵² and that it be permitted to the common people at large, not initiated in the mysteries, to hold a feast, and to set up (*in their houses a resemblance of*) the aforesaid shrine and to hold among them ⁵³ three times a year; that it may be known wherefore the inhabitants of Egypt respect and honour the god Epiphanes, king, as is decreed by law, ⁵⁴ (*and the priests have thought fit to inscribe this decree upon*), hard stone, in hieroglyphics, the vulgar tongue (the Coptic) and in Greek characters, and to place it in each district, both of the first and second (*great divisions or districts of the country*).

II.—TRANSLATION PUBLISHED IN DUANE, *Coins of the Seleucidae*, LONDON, 1803, P. 190 FF.

In the reign of the young prince, who received the kingdom from his father, Lord of Kings, highly glorious, who settled the affairs of Egypt, and respectful of the

Gods, pious, successful over his enemies, restorer of the life of man, lord of thirty years, like Vulcan the great King, like the Sun the great King of the upper and lower districts, descended from the Gods Philopatores, whom Vulcan approved, to whom the Sun gave victory, the living image of Jupiter, son of the Sun, Ptolemy ever living, beloved of Phtha, in the ninth year of the sacred eagle, the Eagle Alexander, and of the Gods saviours, and the Gods brothers, and of the Gods benefactors, and the Gods philopators, and of the divine illustrious, gracious, and victorious, of Berenice Euergetes, Pyrra, the daughter of Philinus, being canephorus; of Arsinoe Philadelphus, Areia daughter of Diogenes, being priestess; and of Arsinoe, wife of Philopater, Eirene, daughter of Ptolemy, being priestess; on the 4th day of the month Xandichus, but of the Egyptian Mechir the 18th. A decree of the high priests and prophets, and those who go into the sanctuary to clothe the Gods and the Pterophorae, and the sacred scribes, and other priests, all collected from the country to Memphis, to the King to celebrate the receiving of the Kingdom by Ptolemy, ever living, beloved of Phtha, divine, illustrious, gracious, which he received of his father, they being assembled in the temple in Memphis, on this day, decreed, that as King Ptolemy, ever living, beloved of Phtha, illustrious, gracious, descended from King Ptolemy and Queen Arsinoe, gods philopatores, has been kind to the temples and all in them, and to all placed under his government, a God descended from a God and Goddess, as Orus the

son of Isis and Osiris, assisting his father Osiris, well disposed towards [the worship of] the Gods, has brought to the temples supplies of money and corn, supported many expences in order to render the climate of Egypt wholesome, and established the sacred rites, and to his utmost power has done good, and of the existing reversions and tributes collected in Egypt has abolished some and lightened others, so that both the people and all other persons, might be in plenty under his government, and the debts due to the king from the inhabitants of Egypt, and other parts of the kingdom, which were numerous, he has forgiven to the people, and those who were confined in prison, and long engaged in law-suits, he had delivered from their perplexities, confirmed the claims on the revenue of the priests, and the annual stated contributions to them of corn and money, and likewise the proportions allotted to the Gods from the vineyards and gardens, and other articles appropriated to the Gods by his father, and ordered them to remain established through the country; and that out of what belonged to the priests they should contribute no more to the revenue than they were directed to do until the first year of his father; and also freed those of the sacred orders from the yearly voyage to Alexandria, and ordained exemption to them from contribution to the voyage, and of the money due to government for furnishing the linen garments in the temples he forgave two parts; and all other things that were neglected in former times he settled in their proper order, providing

that the offerings contributed to the gods should be decently performed. He also distributed justice to men as Hermes the Great and Great ordained. Also that those who went out from among the soldiers, and from others whose minds were set upon the property of their neighbours in times of tumult, and returned, should remain on their own settlements; for he provided that forces, cavalry and infantry, and ships, should be sent against the invaders of Egypt by sea and land; having sustained great expences both of money and corn, that the temples and all the inhabitants of the country, might be safe. Coming to the city of Lycopolis, in the Busiritic [nome], which was circumvallated and fortified against a siege with a plentiful supply of arms, by the long preceding disaffection of the wicked, who were gathered together in it, and had done much mischief to the temples and inhabitants of Egypt, and, by counter circling it (the city) with banks and ditches and notable walls, and checking the great rise of the Nile in his 8th year, which overflowed the plains, by strengthening the mouths of the rivers, expending on them no small sums, and stationing horse and foot to guard them, in a short time took the city by assault, and in it slew all the wicked, as [Herm]es, and Orus, son of Isis and Osiris overcame those who in the same places had formerly revolted, so all those who led others to revolt from his own father, and [injured] the country and violated the temples, when he came up to Memphis, to assist his father, and his own kingdom.

he punished properly, at which time he came to observe the proper ordinances suitable to his assuming the kingdom; but forgave what was due to the royal treasury from the temples up to the eighth year for corn and money, no little sum; and in like manner the penalties for linen garments not furnished to the royal treasury and for taxes up to the same time; he remitted also to the temples the bushel for every acre of sacred land, and also the liquid measure for that of the vineyards, and many things to Apis and Mnevis he gave, and to the other sacred animals in Egypt he gave many more than any kings before him, always considering what was becoming; and to their sepulchres giving what was suitable, largely and gloriously, and contributions to the several temples with sacrifices and festivals and other ordinances: and all the valuables in the temples and in Egypt he preserved in the regions, agreeably to the law; and the temple of Apis he adorned with costly works, contributing gold and [silver], and precious stones, to no small amount, and placing temples and shrines, and altars, and restoring what was wanting, having in his presents the divine mind of a benevolent Deity, and informing himself of the most valuable articles in the temples, renewed them in his own palace as was becoming. In return, the Gods have given him health, victory, power, and all other blessings of a lasting reign, to himself and his children for ever. WITH GOOD FORTUNE. The priests of all the temples throughout the kingdom decreed, that to the ever living King Ptolemy,

beloved of Phtha, divine, illustrious, gracious, and likewise to his parents Gods philopatores, and to his predecessors Gods beneficent, Gods brothers, and Gods saviours, to augment the greatness, the image of the ever living King Ptolemy, God illustrious, gracious, shall be set up in every temple, in the most conspicuous place, which shall be called the image of *Ptolemy the Defender of Egypt*, and by the side of it shall be set that of the peculiar God of the temple, who shall be represented giving him victorious arms, which shall be prepared [according to the usual] manner, and priests to minister thrice a day to the images, and to offer to them sacred worship, and perform other rites appointed, according as it is done to other gods [in feasts and festivities], and that there be erected to the King Ptolemy, God, illustrious, gracious, sprung from King Ptolemy and queen Arsinoe, Gods philopatores an image, and a shrine of gold of the temples, and to be placed in the sanctuaries among the other shrines, and in the great festivals on which processions are made of the shrines [the shrine] of this God, illustrious, benevolent, shall be brought out [with them] that it may be conspicuous now and in future and that there shall be placed upon the shrine ten golden royal crowns, on which shall be placed an asp of the asp-shaped crowns upon other shrines, and there shall be in the midst of them the crown called *ΨοXENT*, wearing which he entered into the [temple] in Memphis when were performed the appointed ceremonies of his accession to the kingdom,

and that there be put upon the square space round the crowns before described, according to the fore-named kingly style, amulets of gold is of the King, making the upper and lower regions illustrious, upon the third day of [the month] Mesore, on which the birthday of the King is celebrated, and in like manner on that in which he received the kingdom from his father, both which they have decreed to be inserted in the sacred calendar, which were of many good things, the authors to all, to observe on those days a festival [and celebrities throughout E]gypt, in the temples monthly, and to perform in them sacrifices and libations, and other rites, according to those in other festivals in the temples, and to hold a festival and celebrity in honour of the ever living and beloved of Phtha King Ptolemy, God, illustrious, gracious, annually [throughout the c]ountry from the new moon of Thouth for five days, on which crowns shall be worn, and sacrifices and libations offered, and other appropriate rites [the name also] of the God, illustrious, gracious, the priests besides the other names of the gods to whom they minister, and distribute all oracles, and for the and it shall be lawful to other individuals to celebrate the feast, and place the aforesaid temple, and to hold among themselves ceremonials . . . in a year. And that it may be known why the people in Egypt magnify and honour the God, illustrious, gracious king, according to law, [what here is decreed shall be inscribed] on hard stone, in sacred, and in native, and in Greek

characters, and placed in each, both of the first and second

III.—TRANSLATION MADE BY PROFESSOR PORSON.¹

In the reign of the young prince, who received the kingdom from his father, Lord of kings, highly glorious, who settled the affairs of Egypt, and respectful of the Gods, pious, successful over his enemies, restorer of the life of man, lord of the *triacontaettrides*, like the great Vulcan king, *even as* the Sun, the great king of the upper and lower districts, descended from the Gods Philopatores, whom Vulcan approved, to whom the Sun gave victory, the living image of Jupiter, son of the Sun, Ptolemy, ever-living, beloved of Phtha, in the ninth year of *the priesthood of Aëtos, the son of Aëtos*, of Alexander, and of the Gods saviours, and the Gods brothers, and of the Gods *Euergetae*, and the Gods Philopators, and of the God *Epiphanes*, gracious and victorious, of Berenice Euergetis Pyrra, the daughter of Philinus, being canephorus; of Arsinoe Philadelphus, Areia, daughter of Diogenes, being priestess; and of Arsinoe, wife of Philopater, Eirene, daughter of Ptolemy, being priestess; on the fourth day of the month Xandicus, *and* of the Egyptian Mechir the eighteenth decree. *The high priests and prophets,*

¹ E. D. Clarke, *Greek Marbles*, Cambridge, 1809, p. 58 ff.

and those who go into the sanctuary to clothe the Gods and the Pterophorae, and the sacred scribes, and other priests, all collected from *the temples along* the country to Memphis, to the king, to celebrate the receiving of the kingdom by Ptolemy, ever-living, beloved of Phtha, *the God* EPIPHANES, gracious, which he received from his father, they being assembled in the temple of Memphis, on this day, *have* decreed, that as King Ptolemy, ever-living, beloved of Phtha, *the God* EPIPHANES, gracious, descended from king Ptolemy and queen Arsinoe, Gods Philopatores, has been *in many things* kind *both* to the temples and all in them, and to all placed under his government, a God descended from a God and Goddess, as Orus, the son of Isis and Osiris, assisting his father Osiris, well disposed towards [the worship of] the Gods, has brought to the temples supplies of money and corn, supported many expences in order to render the climate of Egypt wholesome, and established the sacred rites, and to his utmost power has done good, and of the existing reversions and tributes collected in Egypt has *totally remitted* some and lightened others, so that both the people, and all other persons, might be in plenty under his government, and the debts due to the king from the inhabitants of Egypt, and other parts of *his* kingdom, which were numerous, he has forgiven to the people, and those who were confined in prison, and long engaged in law-suits, he had delivered from their perplexities, confirmed the claims on the revenues of

the *temples*, and the annual stated contributions to them of corn and money, and likewise the proportions allotted to the gods from the vineyards and gardens and other articles appropriated to the gods *in his father's time*, and ordered them to remain *in statu quo*; and that out of what belonged to the priests they should contribute no more to the revenue than they were directed to do until the first year of his father; and also freed those of the sacred orders from the yearly voyage to Alexandria, and ordained exemption to them from contribution to the voyage, and of the money due to government for furnishing the *cotton cloths* in the temples, he forgave two parts; and all the other things that were neglected in former times he re-settled in their proper order, providing that the *accustomed offerings should be decently contributed to the Gods*. He has also distributed justice to *all*, as Hermes the Great and Great. He *has ordained also* that those who went out from among the soldiers, and from others, whose minds were set upon the property of their neighbours in times of tumult, and returned, should remain on their own settlements; *and has also* provided that forces, of cavalry and infantry, and ships, should be sent against the invaders of Egypt by sea and land; having sustained great expences both of money and corn, that *both* the temples, and all the inhabitants of the country, might be safe. *And coming* to the city of Lycopolis, in the Busiritic [nome], which was circumvallated, and fortified against a siege with a

plentiful supply of arms, and all other appointments as might be expected by the long preceding disaffection of the wicked, who were gathered together in it, and had done much mischief to the temples and inhabitants of Egypt, and, by counter circling it (the city) with banks and ditches and notable walls, and checking the great rise of the Nile in his eighth year, which overflowed the plains, by strengthening the mouths of the rivers, expending on them no small sums, and stationing horse and foot to guard them, in a short time took the city by assault, and in it slew all the wicked, as [Herm]es, and Orus, son of Isis and Osiris, overcame those who in the same places had formerly revolted, so all those who led others to revolt from his own father, and made desert the country and violated the temples, when he came up to Memphis, to assist his father, and his own kingdom he punished properly, at which time he came to observe the proper ordinances suitable to his assuming the kingdom; but forgave what was due to the royal treasury from the temples up to the eighth year for corn and money, no little sum; and in like manner the penalties for cotton cloths not furnished to the royal treasury, and for taxes up to the same time; he remitted also to the temples the deficient bushel for every acre of sacred land, and also the liquid measure for that of the vineyards, and many things, to Apis and Mnevis he gave, and to the other sacred animals in Egypt he gave many more than any kings before him, always considering what was becoming; and to their sepulchres

giving what was suitable, largely, and gloriously, and contributions to the several temples, with sacrifices and festivals, and other ordinances: and all the valuables in the temples and in Egypt he preserved *in statu quo*, agreeably to the laws: and the temple of Apis he adorned with costly works, contributing *to it* gold and [silver], and precious stones, to no small amount, and placing temples and shrines, and altars, and restoring what *wanted repair*, having *the disposition of a beneficent Deity in things appertaining to divine worship*, and informing himself *which were the most honourable temples*, renewed them in his own palace, as was becoming. In return, the Gods have given him health, victory, power, and all other blessings of a lasting reign, to himself and his children for ever. WITH GOOD FORTUNE. The priests of all the temples throughout the kingdom decreed *to pay the honours already due to the ever-living king Ptolemy, beloved of Phtha, the God EPIPHANES, gracious, and likewise greatly to increase the honours of his parents Gods Philopatores, and his predecessors, Gods beneficent, Gods brothers, and Gods saviours, to augment the greatness, and that the image of the ever-living king Ptolemy, God, illustrious, gracious, shall be set up in every temple, in the most conspicuous place, which shall be called the image of PTOLEMY, THE DEFENDER OF EGYPT, and by the side of it shall be set that of the peculiar God of the Temple, who shall be represented giving him a victorious shield, which shall be prepared [according to the usual]*

manner, and priests to minister thrice a day to the images, and to *place by* them sacred *ornaments*, and perform other rites appointed, according as it is done to other Gods [in feasts and festivi]ties, and that there be erected to king Ptolemy, God, illustrious, gracious, sprung from king Ptolemy and queen Arsinoe, Gods philopatores, an image and a shrine of gold *in every one* of the temples, and to be placed in sanctuaries among the other shrines, and in the great festivals on which processions are made of the shrines, [the shrine] of this God, illustrious, benevolent, shall be brought out, [with them] that it may be conspicuous now and in future, and that there shall be placed upon the shrine ten golden *basileiæ*, on which shall be placed an asp: *just as on each* of the asp-shaped *basileiæ* upon other shrines, and there shall be in the midst of them the *basileiæ* called Ψ oXENT, wearing which he entered into the [basileion] in Memphis . . . when were performed the appointed ceremonies on his accession to the kingdom, and that there be put upon the square space round the *basileiæ* before described, *in the fore-named basileion* amulets of gold, *on which shall be written that they belong to the king, who made the upper and the lower regions illustrious, upon the thirtieth day of [the month] Mesoreh, on which the birthday of the king is celebrated, and in like manner on the day of in which he received the kingdom from his father, both which they have decreed to be named after him in the sacred calendar, which*

days are the origin of many blessings to all, to observe on those days a festival [and celebrities throughout E]gypt, in the temples, monthly, and to perform in them sacrifices, and libations, and other rites, according to those in other festivals in the temples, and to hold a festival and celebrity in honour of the ever-living and beloved of Phtha, king Ptolemy, God illustrious, gracious, annually [throughout *both the upper and lower* c]ountry from the new moon of Thouth for five days, on which *chaplets* shall be worn, and sacrifices and libations offered, and other appropriate rites. *And the priests shall be called the priests of the ever-living God, illustrious, gracious, besides the other names of the Gods to whom they minister and all oracles, and for the . . . and it shall be lawful to other individuals to celebrate the feast, and place the aforesaid shrine, and have it by them, performing the proper ceremonies in the annual festivals . . . in a year. So that it may be known why the people in Egypt magnify and honour the God, illustrious, gracious king, according to law. [And what here is decreed shall be inscribed] on black, hard stone, in sacred, and in native and in Greek characters, and placed in each temple both of the first and second Gods.*

CHAPTER IX.

FRENCH, LATIN, GERMAN AND ITALIAN
TRANSLATIONS OF THE GREEK TEXT OF
THE DECREE OF ROSETTA

I.—THE FRENCH TRANSLATION OF THE GREEK TEXT
WHICH WAS MADE FOR THE USE OF CHAMPOLLION
LE JEUNE BY M. LETRONNE IN 1824.¹

- 1 Sous le règne du JEUNE, et successeur immédiat de son père ; maître des couronnes ; couvert de gloire ; ayant établi l'ordre en Égypte ; pieux
- 2 envers les dieux ; supérieur à ses adversaires ; ayant amélioré la vie des hommes ; maître des triacontaétérides, comme Héphaestos, le grand ; roi comme le soleil
- 3 grand roi des régions supérieures et inférieures ; né des dieux Philopators ; éprouvé par Héphaestos ; à qui le soleil a donné la victoire ; image vivante de Zeus ; fils d'Hélios ; PTOLEMÉE,

¹ See *Inscription Grecque de Rosette. Texte et traduction littérale, accompagnée d'un Commentaire critique, historique et archéologique*, ed. Didot, Paris, 1810. (*Fragmenta Historicorum Graecorum*, vol. i. 1841).

- 4 toujours vivant, chéri de Phthas ; la ix^e année ;
 Aëtès, fils d'Aëtès, étant prêtre d'Alexandre et des
 dieux Soters, et des dieux Adelpes, et des dieux
 Évergètes et des dieux Philopators, et
- 5 du dieu Épiphane, Euchariste ; étant athlophore
 de Bérénice Évergète Pyrrha, fille de Philinus ;
 étant canéphore d'Arsinoë Philadelphie Aria, fille de
 Diogène ;
- 6 étant prêtresse d'Arsinoë Philopator Irène, fille
 de Ptolémée : du mois Xandique le iv. ; et du mois
 des Égyptiens Méchir le xviii. ;

DÉCRET :

Les grands prêtres et prophètes, et ceux qui
 pénètrent dans le sanctuaire pour l'habillement
 des

- 7 dieux, et ptérophores, et hiérogrammates, et tous
 les autres prêtres qui, des temples du pays, s'étant
 rendus à Memphis, au-devant du roi, pour la
 panégyrie de la réception de la
- 8 couronne, de Ptolémée, toujours vivant, chéri de
 Phthas, dieu Épiphane, Euchariste, laquelle il a
 reçue immédiatement de son père, réunis dans le
 temple de Memphis, ce même jour, ont dit :
- 9 CONSIDÉRANT que le roi Ptolémée, toujours vivant,
 chéri de Phthas, dieu Épiphane, Euchariste, issu
 du roi Ptolémée et de la reine Arsinoë, dieux
 Philopators, a comblé de bienfaits les temples,
 et

- 10 Ceux qui demeurent, et tous ceux qui sont rangés sous sa domination ; qu'étant dieu, né d'un dieu et d'une déesse, comme Horus, le fils d'Isis et d'Osiris, qui a vengé son père Osiris ; envers les dieux
- 11 plein d'une piété généreuse, il a consacré aux temples des revenus en argent et en vivres, et supporté de grandes dépenses pour amener la sérénité en Égypte, et pour établir l'ordre en tout ce qui concerne le culte ;
- 12 il a manifesté de toutes ses forces ses sentiments d'humanité ; d'entre les revenus publics et impôts perçus en Égypte, il a supprimé définitivement quelques-uns et allégé d'autres ; afin que le peuple et tous les autres
- 13 fussent dans l'abondance sous son règne ; les sommes que redevaient au trésor les habitants de l'Égypte, et ceux du reste de son royaume, lesquelles étaient fort considérables, il en a fait une remise générale ; quant à ceux qui avaient été
- 14 emprisonnés et ceux qui l'on avait intenté procès depuis très long temps, il les a délivrés de toute réclamation : il a ordonné en outre que les revenus des temples, et les contributions qui leur étaient accordées chaque année, tant en
- 15 vivres qu'en argent, ainsi que les parts équitables assignées aux dieux, sur les vignobles, les jardins et sur les autres terrains, qui appartenaient aux dieux sous le règne de son père,
- 16 resteraient sur le même pied : relativement aux

- prêtres, il a ordonné encore qu'ils ne payent rien de plus à la caisse *télestique* que ce à quoi ils étaient imposés, jusqu'à la première année, sous son père ; il a de plus affranchi ceux d'entre les
- 17 tribus sacrées, de la descente annuelle à Alexandrie ; il a ordonné également de ne plus lever la contribution pour la marine ; des toiles de byssus livrées dans les temples au trésor royal,
- 18 il a remis les deux tiers ; et tout ce qui était précédemment négligé, il l'a rétabli dans l'état convenable, veillant à ce que tout ce qu'il était d'usage de faire pour les dieux fut exécuté comme
- 19 il convient ; en même temps il a distribué à tous la justice, comme Hermès, deux fois grand ; il a ordonné, en outre, que les émigrés revenus, gens de guerre et tous autres qui
- 20 auraient manifesté des intentions hostiles, dans le temps des troubles, conservent les biens en la possession desquels ils sont rentrés ; il a pourvu à ce que des corps de cavalerie et d'infanterie, et des vaisseaux fussent envoyés contre ceux qui se seraient avancés
- 21 contre l'Égypte, tant par terre que par mer, supportant de grandes dépenses en argent et en vivres, afin que les temples et tous les habitants de l'Égypte fussent en sûreté ;
- 22 s'étant rendu à Lycopolis, celle de [nome] Busirite, ville dont on s'était emparée et qu'on avait fortifiée contre un siège, par de grands dépôts d'armes et

- toute autre sorte de munitions, l'esprit de révolte s'y étant affermi depuis très-long
- 23 temps, parmi les impies qui, rassemblés dans cette ville avaient fait beaucoup de mal aux temples et aux habitants de l'Égypte; et ayant formé le siège de
- 24 cette place, il l'a environnée de retranchements, de fossés et de murs solides; le Nil ayant fait une grande crue dans la viii^e année, et comme il est accoutumé de la faire, inondant les
- 25 plaines, le roi l'a contenu, en beaucoup de lieux, en fortifiant l'embouchure des fleuves, pour lesquels travaux, il a dépensé des sommes non petites; après avoir établi des troupes tant de cavalerie que d'infanterie pour la garde
- 26 de ces fleuves, il a pris en peu de temps la ville de vive force, et détruit tous les impies qui s'y trouvaient, comme Hermès et Horus, fils d'Isis et d'Osiris, s'étaient rendus maîtres, dans ces mêmes
- 27 lieux, des gens révoltés auparavant; quant à ceux qui s'étaient mis à la tête des rebelles sous son père, et qui avaient vexé le pays, sans respecter les temples, s'étant rendu à Memphis, pour venger
- 28 son père et sa propre couronne, il les a punis comme ils le méritaient, à l'époque où il vint pour célébrer les cérémonies prescrites pour la réception de la couronne; de plus, il a remis ce qui dans
- 29 les temples était dû au trésor royal jusqu'à la viii^e année, montant, tant en vivres qu'en argent, à

une quantité non petite ; pareillement, il a remis la valeur des toiles de Byssus qui n'avaient point été fournies au trésor royal

30 ainsi que les frais de vérification pour celles qui l'avaient été, jusqu'à la même époque ; il a affranchi les temples du droit d'artabe par aroure de terre sacrée ; de même,

31 quant au Keramion par aroure de vignoble ; il a fait beaucoup de donations à l'Apis, au Mnévis, et aux autres animaux sacrés en Égypte, prenant beaucoup plus de soin que les rois ses prédécesseurs de ce qui concerne

32 ces animaux, en toute circonstance ; et ce qui était nécessaire à leur sépulture, il l'a donné largement et noblement, ainsi que les sommes accordées pour leur culte particulier, y compris les sacrifices, panégyries et les autres cérémonies prescrites ;

33 les privilèges des temples et de l'Égypte, il les a maintenus, sur le même pied, conformément aux lois ; il a embelli l'Apeium de magnifiques ouvrages, ayant dépensé, pour ce temple, d'or, d'argent

34 et des pierres précieuses, une quantité non petite ; il a fondé des temples, des naos, des autels ; il a restauré, à son tour, ceux qui avaient encore besoin de réparations, ayant, pour tout ce qui concerne

35 la divinité, le zèle d'un dieu bienfaisant ; après nouvelle information, il a réparé les plus honorés des temples sous son règne, comme il convient ; en

- récompense de quoi, les dieux lui ont donné santé,
victoire, force et tous les autres biens,
36 la couronne devant demeurer à lui et à ses enfants,
dans toute la durée du temps ;

À LA BONNE FORTUNE

- Il a paru convenable aux prêtres de tous les
temples du pays que tous les honneurs rendus
37 au toujours vivant roi Ptolémée, chéri de Phthas,
dieu Épiphane, Euchariste, de même que ceux de
ses parents, dieux Philopators, et ceux de ses
aïeux, dieux Évergètes, et ceux
38 des dieux Adelpes, et ceux des dieux Soters,
soient de nouveau augmentés grandement ; qu'on
élève au toujours vivant roi Ptolémée, dieu Épiphane,
Euchariste, une image en chaque temple, dans le
lieu le plus apparent,
39 lequel portera le nom de Ptolémée, celui qui a
vengé l'Égypte ; qu'auprès soit placé debout le
dieu principal du temple, lui présentant une arme
de victoire, le tout disposé à la manière Égypty-
tienne ;
40 que les prêtres fassent trois fois par jour le service
religieux auprès des images, et leur mettent un
ornement sacré ; et exécutent les autres cérémonies
prescrites, comme pour les autres dieux, dans les
panéguries qui se célèbrent en Égypte
41 panéguries ; qu'ils élèvent au roi Ptolémée, dieu
Epiphane, Euchariste, né du roi Ptolémée et de la

- reine Arsinoë, dieux Philopators, une statue de bois et un édicule dorés, dans chacun des
- 42 temples ; qu'ils les placent dans les sanctuaires avec les autres édicules ; et que lors des grandes panégyries où se fait la sortie des édicules, celui du dieu Épiphanè, Euchariste, en même temps
- 43 sorte en même temps ; afin que son édicule soit distingué des autres, maintenant et dans la suite des temps, qu'il soit surmonté des dix coiffures d'or du roi, devant lesquelles sera placé un aspïc comme à toutes les coiffures
- 44 aspidoïdes, sur les autres édicules ; qu'au milieu d'elles on mette la coiffure appelée Pschent, dont le roi s'était couvert, lorsqu'il est entré dans le temple de Memphis, pour y
- 45 accomplir les cérémonies prescrites dans la prise de possession du trône ; qu'on mette sur le tétragone des coiffures, au susdit ornement royal, dix phylactères d'or, sur lesquels on écrira
- 46 que c'est celui du roi qui a rendu illustre le pays haut et le pays bas ; et puisque le xxx^e de Mésori, dans lequel on célèbre la naissance du roi, ainsi que le xvii^e de Méchir,
- 47 dans lequel il a pris la couronne de son père, [les prêtres] les ont reconnus comme éponymes dans les temples, lesquels jours sont en effet, pour tous, cause de beaucoup de biens ; qu'ils les célèbrent par une fête en son honneur et une panégyrie, dans les temples

- 48 d'Égypte, chaque mois ; qu'ils y accomplissent des sacrifices, des libations, et toutes les autres choses d'usage, comme dans les autres panégyries, ainsi que les
- 49 dans les temples ; qu'ils célèbrent une fête, et une panégyrie pour le toujours vivant et chéri de Phthas, roi Ptolémée dieu Épiphané, Euchariste, chaque année dans tous les temples du
- 50 pays, depuis le premier de Thoyth, pendant cinq jours, dans lesquels ils porteront aussi des couronnes, accomplissant les sacrifices et les libations, et tout ce qui convient ; que les prêtres des autres dieux reçoivent le nom de
- 51 prêtres du dieu Épiphané, Euchariste, outre les autres noms des dieux dont il sont prêtres ; et qu'ils consignent, dans tous les arrêtés et dans les déclarations qui seront écrites par ceux, le
- 52 sacerdoce du roi ; qu'il soit permis à tout particulier de célébrer la fête, d'élever l'édicule susdit, et de l'avoir chez lui, accomplissant les cérémonies prescrites dans les fêtes tant mensuelles
- 53 qu'annuelles, afin qu'il soit connu que les Égyptiens élèvent et honorent le dieu Épiphané, Euchariste, roi, comme il est légal de la faire ; enfin, que ce décret soit gravé sur une stèle de
- 54 pierre dure, en caractères sacrés, locaux et grecs ; et placé dans chaque temple des premier, second et troisième ordres, près de l'image du roi toujours vivant.

II.—A LATIN VERSION OF THE GREEK TEXT, BY
C. G. HEYNE, PUBLISHED IN 1804.

Interpretatio latina.

(1). Regnante nouo, et tenente regnum a patre acceptum, domino regnorum glorioso, Aegypti pacatore, (2). in deos pio, aduersariis superiore, vitae hominum restitutore, domino cycli xxx annorum, eo modo quo Vulcanus magnus; rege, eo modo quo Sol. (3). magnus rex, superiorum et inferiorum regionum; oriundo a diis patris amantibus; quem Vulcanus probauit, cui Sol dedit victoriam; imagine uia filii Iouis, filii Solis, *Ptolemaeo*, (4). longaeuo, dilecto a Phtha, anno nono, sacerdote Aquila, Aquilae filio, Alexandri et deorum Soterum (*Ptolemaei Soteris cum coniuge*), et deorum fratrum (*Philadelphi cum regina sorore Arsinoe*), et deorum Evergetarum (*Evergetae cum regina Berenice II.*), et deorum *Philopatorum* (*Philopatoris et reginae*) et (5). dei Epiphanis, munifici; Athlophoro Berenices Evergetidis Pyrrha Philini filio; Canephora Arsinoes Philadelphae, Aria Diogenis filia; Sacerdote Arsinoes Philopatoris, Irene (6). Ptolemaei filia; mensis Xanthici die quarto, Aegyptiorum Mechir die xviii, decretum Pontifices et Prophetae, et qui in adytum ingrediuntur ad exornandos (7). deos, et Pterophorae et Scribae, et reliqui Sacerdotes omnes, qui ex templis regionis Memphin conuenerant, ad regem, ad sollennia auspicandi (8). regni *Ptolemaei*, longaeui, dilecti a Phtha, dei *Epiphanis*, munifici quod (regnum accepit a patre suo,

congregati in templo, Memphi, hoc die sciuerunt : (9). Quandoquidem Ptolemaeus longaeuus, amatus a Phtha, deus *Epiphanes* munificus, a rege Ptolemaeo et regina Arsinoe, diis Philopatoribus, prognatus, multa beneficia, contulit in templa, et (10). eos qui in iis sunt, et regno suo subiectos omnes, natus deus ex deo et dea, vt Orus Isidis et Osiridis filius, qui patrem suum Osirin vltus est, erga deorum sacra (11). beneficam mentem habens assignauit templis pecuniarios et annonarios redditus, et multas impensas sustinuit, vt Aegyptum ad tranquillitatem perduceret, et vt sacra constitueret, (12). et suis facultatibus liberaliter vsus est omnibus, et ex institutis in Aegypto redbitus et tributis alia prorsus remisit, alia leuauit, vt populi et ceteri omnes (13). in prosperitate sint in eius regno ; quodque regia residua, quae debebant Aegyptii et in ceteris eius regni terris viuentes, quae erant magno numero, remisit ; et eos, qui in vinculis (14) habebantur, et qui in iudicium adducti iam a multo tempore, exemit e reis ; iussit etiam redditus templorum, et inferendas in ea annuas pensitationes (15). annonarias et pecuniarias, similiter etiam legitimas praestationes diis ex solo vitifero et ex paradisis et ex aliis, quae diis erant constituta patris tempore, (16). manere fixas ; constituit quoque de Sacerdotibus, vt nihil darent in tributum amplius eo quod censi erant vsque ad primum annum patris eius ; liberauit quoque (17). ex sacris populis (*eos, quibus ea imperata erat*) ab annua ad Alexandriam nauigatione ; iussit quoque corrogationem ad rem naua-

lem haud fieri; et (18). byssinarum vestium in regiam exhibendarum in templis duas portiones remisit; et cuncta intermissa superioribus temporibus in legitimum ordinem restituit, cura habita, vt ex more constituta praestentur diis (19). ex praescripto; pariter quoque ius suum omnibus tribuit, quemadmodum Hermes magnus et magnus (maximus); constituit etiam, vt, qui cum ex militantibus tum ex aliis, (20). diuersas partes in turbatarum rerum temporibus amplexi, erant reuersi, reduces manerent in suis bonis, prouidit tamen quoque, vt mitterentur copiae equestres et pedestres et naues ad eos qui incursauerant (21). Aegyptum mari terraque, sustinens impensas pecuniarias et annonarias magnas, vt templa et ii qui in ea (Aegypto) sunt, omnes in tuto sint; cumque etiam (22). ad Lycopolin esset profectus, in Busirite (nomo) sitam, quae erat occupata et munita ad tolerandam obsidionem armorum apparatu copiosiore, et ceteris necessariis omnibus, quippe (23). a multo inde tempore parata defectione a sceleratis, qui in istam urbem confluxerant, quique in templa et Aegyptum incolentes multa mala perpetrauerant, (24). obsidendo, vallis et fossis et muris eam haud contemnendis circumdedit cumque Nilus magnos auctus haberet *anno octauo*, et inundare soleret (25). campestria, coercuit (eum) in multis locis muniendo ostia annium, expensa in eam rem opum summa haud parua; et collocando equites et pedites ad custodiam (26). eorum: et breui tempore urbem vi expugnauit, et sceleratos in ea omnes necauit, quemadmodum Hermes,

et Horus Isidis et Osiridis filius subegerunt eos qui in iisdem (27). locis antea defecerant; duces eorum, qui defecerant patris tempore, et regionem *praedantes* et templa (sacrilegio) violantes, Memphin profectus, vltus et (28). patrem et suam dignitatem, omnes meritis poenis affecit eo tempore, quo eo accessit peragenda sollennia suscipiendi regni. Remisit quoque ea, (29). quae in templis debebantur in fiscum (persoluenda) vsque ad octauum annum, ad annonae et pecuniae summam non exiguam; pariter etiam pretia non exhibitarum in regiam vestium (30). byssinarum, et earum quae exhibitae erant, expensas in probationem (faciendas) vsque ad eadem tempora, liberauitque templa ab artaba (constituta) in aruram agri sacri, et vitiferi pariter (31). ab amphora in aruram; Api et Mneui multa donauit et reliquis sacris animantibus in Aegypto; multo magis quam superiores reges sollicitus. (32). de iis quae ad ea spectant; per omne tempus, tum ea, quae ad eorum sepulturam necessaria sunt, praebendo liberaliter et magnifice, tum sumtus in priuata (sua) sacra cum sacraficiis et festis et reliquis more constitutis; (33). et res pretiosas templorum et Aegypti seruaui integras legibus conuenienter; et Apieum operibus sumtuosis exstruxit, expensa in illud auri et argenti (34). et lapidum pretiosorum copia haud exigua; et sacra et templa et aras exstruxit, et ea que refectione indigebant sarta tecta praestitit, habens dei benefici in iis, quae ad ea spectant, (35). diuinum animum, et, vbi compererat, templa honore praecipuo habita reparauit in

suo regno, conuenienter. Pro quibus dederunt ei dii valetudinem, victoriam, potentiam et alia bona omnia, (36). regno manente ei et liberis in omne tempus. *Quod bonum faustumque sit*: placuit Sacerdotibus templorum per regionem omnium, honores sollennes omnes iam solitos (37). longaeuo regi *Ptolemaeo* dilecto a Phtha, Deo *Epiphani* munifico, pariter etiam honores parentum eius Deorum Philopatorum et honores auorum Deorum Evergetarum, et (38). Deorum Fratrum, et Deorum Soterum, augere magnifice; collocare autem longaeui regis *Ptolemaei, Epiphanis*, munifici; simulacrum, in vnoquoque templo in loco maxime conspicuo, (39). quod appellabitur *Ptolemaei defensoris Aegypti*, eoque loco iuxta stabit praecipuum templi numen porrigens ipsi arma victricia: eaque (omnia) erunt instructa in (40). modum maxime insignem, porro sacerdotes colere imagines religiose ter quotidie; et apponere iis sacrum ornatum, et reliqua, ex more fieri solita, praestare, quemadmodum aliis diis in festis et (41). sollennibus; ponere quoque regi *Ptolemaeo, Deo Epiphani*, munifico ex rege *Ptolemaeo* et regina *Arsinoe*, Diis Philopatoribus, signum et aediculam auream, (42). et collocare in adytis vna cum aliis aediculis, et in magnis sollennibus, in quibus pompae aedicularum fiunt, etiam *Dei Epiphanis* munifici aediculam in pompa (43). ducere; vt vero insignis illa sit, imponi nunc et in posterum aediculae aureas regis decem fascias, quibus apponetur clipeus (44). ad modum clipeiformium insignium ceterarum aedicularum; eritque earum *fasciarum* in

medio illa fascia regia, quae appellatur *Pschent*, qua circumdatus ingressus est Memphin (45). quando peracta sunt sollennia suscipiendi regni; imponere quoque supra tetragona quod eas fascias regias circumdat, iuxta praedictum insigne regium (*Pschent*), amuleta aurea (46). quoniam illud est regis qui illustravit superiorem et inferiorem regionem; et quandoquidem tricesimum diem Mesore, (47). quo die natalis regis celebratur, similiter etiam quo regnum accepit a patre, nomine eius consecrarunt in templis, qui *dies* utique multorum bonorum auspicia omnibus sunt, habere hos dies festos . . . in *omnibus* templis (48). Aegypti per mensem, et peragere in iis sacrificia et libationes et reliqua ex more sollennia, quemadmodum et in ceteris sollennibus, solitasque exhibitiones cum aliis, quae praebere solent (49). in templis; agere vero festum et sollenne long-aeuo et dilecto a Phtha, regi *Ptolemaeo Deo Epiphani* munifico, quotannis . . . (*per omnem*) (50). regionem, a Kalendis Thoyt per dies quinque, in quibus quoque coronas gestabant peragentes sacrificia et reliqua quae curari fas est; recitare autem nomen (51). etiam *Dei Epiphani*s munifici sacerdotes, praeter cetera nomina deorum, quorum sacerdotium obeunt, et inferere in omnia decreta et in (52). sacerdotium eius; licere vero etiam aliis priuatis agere festum; et praedictam aediculam exponi, et habere apud se (53). quotannis; ut manifestum fiat, quod Aegyptii amplificandae et honorandae *Deum Epiphaniem* munificum

regem, vt̄ more constitutum est; (*et incidere haec*) (54). in duro saxo, sacris et patriis et graecis litteris, et statuere in vnoquoque et prioris et secundi ordinis *templis*.

III.—LATIN TRANSLATION MADE BY J. BAILEY.¹

- 1 REGNANTE novo, et regnum a patre acceptum tenente, *domino regnorum, glorioso, Ægypti regnatore, et in*
- 2 *Deos pio, adversariis superiore [facto], vitæ hominum restitutore, domino cycli xxx. annorum, eo modo quo Vulcanus, magnus; rege, ut Sol,*
- 3 *magnus rex superiorum et inferiorum regionum; oriundo a diis Patris amantibus; quem Vulcanus probavit; cui Sol dedit victoriam; imagine viva Jovis, filii Solis, Ptolemaeo,*
- 4 *longaevæ, dilecto a Phtha; anno nono sacerdote Aquila, Aquilæ filio, Alexandri, ut deorum Serratorum, et deorum Fratrum, et deorum Benefactorum, et deorum Patris-Amantium, et*
- 5 *dei Praesentis, munifici; athlophora [sacerdote] Berenices Beneficæ, Pyrrha, Philini filia; canephora [sacerdote] Arsinoes Fratris-amantis, Aria, Diogenis filia; sacerdote Arsinoes. Patris-amantis, Irene,*

¹ See *Hieroglyphicorum Oriq̄ et Natura*, by J. Bailey, Cambridge, 1816 (Appendix, p. 103 ff.).

- 6 Ptolemaei filia; mensis Xanthici die quarto, Ægyptiorum Mechir die xviii. *decretum* Pontifices, et Prophetæ. et qui in adytum ingrediuntur ad ornandos
- 7 deos, et Pterophoræ, et Scribæ, et ceteri Sacerdotes omnes, qui ex templis regionis Memphin convenerant ad regem, ad sollennia auspicandi
- 8 regni, Ptolemaei, *longævi, dilecti e Phtha, dei Praesentis, munifici*, quod [regnum] accepit e patre suo, congregati in templo intra Memphin, hoc die sciverunt :
- 9 Quandoquidem *rex Ptolemaeus, longævus, amatus a Phtha, deus Praesens munificus*, a rege Ptolemaeo et regina Arsinoe, diis Patris-amantibus, prognatus, multis beneficiis affecit templa, et
- 10 eos, qui in iis sunt, et regno suo subjectos omnes; natus deus ex deo et dea, ut Horus, Isidis et Osiridis filius, qui patrem suum Osirin ultus est; erga deorum sacra
- 11 beneficam mentem habens, assignavit templis pecuniarios et annonarios redditus; et multas impensas sustinuit, ut Ægyptum ad tranquillitatem perduceret, et ut sacra constitueret,
- 12 suisque facultatibus liberaliter usus est cunctis, et ex institutis in Ægypto redditibus, et tributis alia prorsus remisit, alia levavit, ut populus, et ceteri omnes in
- 13 prosperitate sint in ejus regno; quodque regia residua, quæ debebant Ægyptiis, et in ceteris ejus

- regni terris viventes, quae erant magno numero, populo remisit; et eos, qui in vinculis
- 14 habebantur, et, qui in iudicium adducti jam a multo tempore, exemit e reis; constituit etiam reditus sacrorum, et inferendas in ea annuas pensitationes, pecu-
- 15 niarias et annonarias, similiter etiam legitimas praestationes diis, ex solo vitifero, et ex paradisis, et ex aliis, quae diis erant constituta patris tempore,
- 16 manere fixas; constituit quoque de sacerdotibus, ut nihil darent in tributum amplius eo, quod erant censi usque ad primum annum patris ejus, liberavit quoque ex
- 17 sacris populis [eos quibus ea imperata erat] ab annua Alexandriam navigatione; jussit quoque corrogationem ad rem navalem haud fieri; et vestium byssinarum in regiam exhibendarum
- 18 in templis duas portiones remisit; et cuncti intermissa superioribus temporibus in legitimum ordinem restituit, cura habita, ut ex more constituta praestentur diis ex
- 19 praescripto; pariter quoque jus suum tribuit omnibus, quemadmodum Hermes magnus et magnus [maximus]; constituit etiam, ut, qui cum e militantibus, tum ex aliis diversas
- 20 partes in turbatarum rerum temporibus amplexis, erant reversi, reduces manerent in suis bonis; providit tamen quoque ut mitterentur

- copiae equestres et pedestres, et naves, ad eos,
 qui
- 21 aggressi erant Ægyptum mari terraque, sustinens
 impensas pecuniarias et annonarias magnas, ut
 templa, et ii qui in ea [Ægypto] sunt, omnes in
 tuto sint; cumque etiam
- 22 ad Lycopolin esset profectus, in Busirite [nomo]
 sitam, quae erat occupatur et munita ad tolerandam
 obsidionem apparatu copiosiore, et ceteris neces-
 sariis omnibus, quippe e multo
- 23 inde tempore parata defectione e sceleratis, qui
 in istam urbem confluxerant, quique in templa,
 et Ægyptum incolentes, multa mala perpetrave-
 rant,
- 24 obsidendo vallis et fossis et muris eam circum-
 dedit haud contemnendis; cumque Nilus ingentes
 auctus haberet anno octavo, et inundare
- 25 soleret campestria, coercuit [eum], in multis locis
 muniendo ostia amnium, expensa in id opum summa
 haud parva; et, collocando equites et pedites ad
 custodiam
- 26 eorum, et brevi tempore urbem vi expugnavit,
 et sceleratos in ea omnes necavit; quemadmodum
 Hermes et Horus, Isidis et Osiridis filius, sube-
 gerunt eos, qui in iisdem
- 27 locis antea defectionem fecerant; duces eorum, qui
 defecerant patris tempore, et regionem praedantes,
 et templa [sacrilegio] violantes, Memphin pro-
 fectus, ultus

- 28 et patrem et suam dignitatem, omnes meritis
poenis affecit, eo tempore, quo accessit ad per-
agenda sollemnia suscipiendi regni; remisit quoque
ea, quae
- 29 in templis debebantur in fiscum usque ad octavum
annum, ad annonae et pecuniae summam haud
exiguam; pariter etiam pretia vestum byssinarum
non exhibitarum in regium, et earum,
- 30 quae exhibitae erant, expensas in probationem
[faciendas] usque ad eadem tempora; liberavit-
que templa a constituta artaba in aruram agri
sacri, et vitiferae pariter
- 31 ad amphoram in aruram; Api et Mnevi multa
donavit, et reliquis sacris animantibus in Ægypto
multo plus quam superiores reges sollicitus de iis:
quae ad ea spectant;
- 32 semper quoque ea, quae ad eorum sepulturam
necessaria sunt, praebendo liberaliter et magnifice,
etiam sumtus in privata [sua] sacra, cum sacrificiis,
et festis, et reliquis more constitutis;
- 33 et res pretiosas templorum, et Ægypti, servavit
integras, legibus convenienter; et Apieum operibus
suntuosis exstruxit, expensa in illud auri et
argenti,
- 34 et lapidum pretiosorum, copia haud exigua; et
sacra, et templa, et aras, exstruxit; et ea, quae
indigebant refectione, sacra tecta praestitit habens
dei benefici in iis,
- 35 quae ad ea spectant, divinum animum; et, ex

- comperto, templa honore praecipuo habita reparavit
in suo regno convenienter; pro quibus dederunt ei
dii valitudinem, victoriam, potentiam, et alia bona
omnia,
- 36 regno manente ei et liberis in omne tempus; Quod
bonum faustumque sit; placuit sacerdotibus tem-
plorum per regionem omnium, honores sollennes
omnes jam solitos
- 37 *longaero regi Ptolemaeo, dilecto a Phtha, deo*
Praesenti, munifico, pariter etiam honores parentum
ejus, deorum Patris-amantium, et honores avorum,
deorum Benefactorum,
- 38 *deorum Fratrum, et deorum Servatorum, augere*
magnifice; et collocare longaevi regis Ptolemaei,
dei Praesentis, munifici, simulacrum in uno-
quoque templo, in loco maxime conspicuo;
- 39 quod appellabitur *Ptolemaei, defensoris Ægypti;*
quo loco juxta stabit praecipuum templi numen,
porrigens arma ipsi victricia; eruntque ea [omnia]
instructa in modum maxime insignem;
- 40 porro [placuit,] sacerdotes colere imagines religiose
ter quotidie, et apponere iis sacrum ornatum, et
reliqua ex more fieri solitur praestare, quemad-
modum aliis diis, in sacris,
- 41 et sollennibus; ponere quoque *regi Ptolemaeo deo*
Praesenti, munifico, ex rege Ptolemaeo et regina
Arsinoe, diis Patris-amantibus, signum et aedi-
culam
- 42 et collocare in adytis una cum aliis aediculis, et in

magnis sollennibus, in quibus pompae aedicularum fiunt, etiam *dei Praesenti, munifici*, aediculam in pompa

- 43 ducere; ut vero insignis illa sit, imponi nunc et in posterum aedicae aurea insignia regis decem; quibus apponetur clipeus [iuremorem]
- 44 clipei-formium insignium ceterarum aedicularum; critque in medio illud, quod appellatur insigne $\psi\chi\epsilon\nu\tau$; quo circumdatus ingressus est Memphi [quando]
- 45 peracta sunt sollennia suscipiendi regni; ponere quoque supra tetragono, quod ea regia insignia includit praedictum insigne regum amuleta aurea
- 46 quod est regis, qui illustravit et superiorem et inferiorem regionem; et quando quidem trigesimum diem [mensis] Mesore, quo die natalis regis celebratur, pariterque etiam diem,
- 47 quo regnum accepit a patre, nomine ejus consecraverunt in templis, qui utique multorum bonorum auspicia sunt omnibus, hos dies festos in templis
- 48 Ægypti in mense; et peragere in iis sacrificia, et libationes, et reliqua ex more sollennia, quemadmodum et in ceteris sollennibus; solitas autem exhibitiones
- 49 [instituere cum] iis quae praeberi solent in templis; agere vero festum, et sollenne, *longaevum, et dilectum*

- a Phtha, regi Ptolemaeo, deo Praesenti, munifico,*
quotannis [per omnem]
- 50 regionem a Kalendis Thoyt per dies quinque;
in quibus quoque coronas gestabunt, peragentes
sacrificia, et reliqua, qua curari fas est; recitare
autem [nomen Ptolemaei]
- 51 et *dei Praesentis, munifici*, sacerdotes, praeter
cetera nomina deorum, quorum sacerdotium obeunt,
et inserere in omnes formulas, et in
- 52 sacerdotium ejus; licere vero etiam aliis privatis
agere festum, et praedictam aediculam exponi, et
habere apud se
- 53 quotannis; ut manifestum fiat, quod
Ægyptii amplificant et honorant *deum Praesentem,*
munificum, regem, ut lege constitutum est,
. [et incidere haec]
- 54 in duro lapide, Sacris, et Patriis, et Graecis
litteris; et statuere in unoquoque et prioris et
secundi ordinis [templo].

IV.—GERMAN TRANSLATION BY DR. W. DRUMANN.¹

- 1 Als der junge König regierte und die Regierung vom Vater übernahm, der Herr der Königreiche, der preiswürdige, welcher Aegypten und den Dienst der Götter wiederhergestellt,

¹ *Historisch-antiquarische Untersuchungen über Aegypten oder die Inschrift von Rosette*, Königsberg, 1823.

- 2 der gottesfürchtige, der die Feinde überwunden, durch welchen ein neues Leben unter den Menschen begonnen, der Herr der Zeiten von dreissig Jahren, wie Hephästos der grosse, König, wie Helios
- 3 der grosse König der oberen und unteren Gegenden, der Sohn der Götter Philopatoren, welchen Hephästos würdig gefunden, welchem Helios den Sieg gegeben, das lebendige Bild des Zeus, der Sohn des Helios Ptolemäus,
- 4 der ewig lebende, welchen Phtha liebt, im neunten Jahre, als Aetos, der Sohn des Aetos, Priester war Alexanders, und der Götter Soteren, und der Götter Adelphen, und der Götter Evergeten und der Götter Philopatoren und
- 5 des Gottes Epiphanes, des gnadenreichen, als Pyrrha, die Tochter des Philinus, Athlophore der Berenice Evergetis war, Aria, die Tochter des Diogenes, Canephore der Arsinoe Philadelphus, Irene, die Tochter des Ptolemäus, Priesterinn der Arsinoe
- 6 Philopator, am vierten des Monats Xandicus, am achtzehnten des ägyptischen Mechir haben die Hohenpriester, und die Propheten, und die, welche in das Heiligthum gehen, um die Götter zu
- 7 kleiden, und die Pterophoren, und die heiligen Schreiber, und alle andern Priester, welche aus den Tempeln des Landes zum Könige nach Memphis gekommen sind, zu der Feier, als Ptolemäus

- 8 der ewig lebende, welchen Phtha liebt, der Gott Epiphanes, der gnadenreiche, die Regierung übernahm, welche er von seinem Vater ererbt, sich im Tempel zu Memphis versammelt und an demselben Tage ausgesprochen :
- 9 da der König Ptolemäus, der ewig lebende, welchen Phtha liebt, der Gott Epiphanes, der gnadenreiche, der Sohn des Königs Ptolemäus und der Königin Arsinoe, der Götter Philopatoren, den Tempeln
- 10 und deren Dienern und allen seinen Unterthanen viele Wohlthaten erwiesen, er, ein Gott von einem Gotte und einer Göttinn entsprossen, wie Horus, der Sohn der Isis und des Osiris, der Rächer seines Vaters Osiris, und da er, stets
- 11 den Göttern zu spenden, den Tempeln Einkünfte an Gelde und Getraide zugesichert, und grossen Aufwand nicht gescheut, um Aegypten die Ruhe wieder zugeben, und den vorigen Zustand der Tempel herzustellen,
- 12 und alle seine Machtfülle zum Heil der Menschen angewandt, und von den in Aegypten bestehenden Staatseinkünften und Steuern einige ganz erlassen, andere vermindert, damit das Volk und alle andern
- 13 unter seiner Regierung glücklich sein möchten ; da er die Rückstände welche der königliche Schatz in Aegypten und in den andern Theilen des Reichs zu fordern hatte, obgleich sie sehr

- beträchtlich waren, erlassen, da er die, welche sich in den Gefängnissen
- 14 befanden, oder seit langer Zeit wegen Vergehen belangt waren, freigesprochen, da er auch befohlen hat, dass den Tempeln ihre Einkünfte, und was jährlich an Getraide und an Gelde
- 15 an sie entrichtet werden muss, ferner der Göttern gebührende Antheil an den Früchten des Weinlandes und der Paradise und an allem andern, was die Götter unter der Regierung seines Vaters erhielten
- 16 verbleiben sollen; da ferner von ihm verfügt ist, dass die Priester nicht mehr an Abgaben entrichten, als den Ansatz bis zum ersten Jahre der Regierung seines Vaters betrug; da er den heiligen Geschlechtern
- 17 die jährliche Schifffahrt nach Alexandrien erlassen, und auch verordnet hat, dass sie keinen Beitrag zur Flotte geben, ferner zwei Drittel der Byssus-Zeuge, welche sie sonst in den Schatz lieferten
- 18 den Tempeln erlassen, auch alles, was in frühern Zeiten abgekommen war nach Herkommen und Recht wieder hergestellt, darauf bedacht, dass den Göttern das Uebliche entrichtet werde,
- 19 wie es sich geziemt, und da er jedem Gerechtigkeit werden lässt, wie Hermes, der grosse und aber grosse; da er auch verfügt hat, dass die Krieger und die andern, welche in den Zeiten der Unruhen
- 20 sich ihm feindlich gezeigt, dann aber zurück gekehrt sind, ihre Besitzungen behalten sollen,

- und da er es veranstaltet hat, dass Truppen zu Pferde und zu Fusse und Schiffe gegen die ausgesandt wurden,
- 21 welche zur See und zu Lande gegen Aegypten heranzogen, und dabei viel Geld und Getraide aufwandte, um die Tempel und alle Einwohner des Landes zu sichern; da er auch
- 22 gegen Lycopolis im Gebiete von Busiris auszog, welches besetzt, und eine Belagerung auszuhalten, befestigt, und mit Waffen und mit allen andern Bedürfnissen in Ueberfluss versehen war, weil der Aufstand der Frevler,
- 23 welchen es zum Sammelplatze diente, und die den Tempeln und den Einwohnern von Aegypten viel Uebel zufügte, schon lange gedauert hatte;
- 24 da er vor die Stadt rückte, und sie mit grossen Wällen, Graben und Castellen umgab, und im achten Jahre, bei einer starken Nilschwelle, bei welcher die Ebenen überschwemmt zu werden
- 25 pflegen, dem Flusse dadurch Schranken setzte, dass er die Mündungen der Canäle an vielen Orten mit bedeutendem Geldaufwande verstopfte, und Reuterei und Fussvolk zur Bewachung derselben aufstellte,
- 26 in kurzem die Stadt mit Sturm nahm, und alle Frevler in ihr vernichtete, wie Hermes und Horus, der Sohn der Isis und des Osiris diejenigen überwand, welche früher in derselben Gegend
- 27 abgefallen waren; da er die, welche unter der

- Regierung seines Vaters den Aufruhr zuerst erregt, die Umgegend verwüstet und die Tempel beraubt hatten, als er sich nach Memphis begab, alle, wie sie es verdient, bestraft
- 28 und damit den Vater und seine eigene königliche Würde gerächt hat, zu der Zeit, als er sich dort einfand, um auf geziemende und herkömmliche Art die Regierung zu übernehmen; da er auch
- 29 den Tempeln die nicht unbedeutenden Rückstände an Gelde und Getraide, welche der Schatz bis ins achte Jahr zurück von ihnen zu fordern hatte, und den Werth der nicht an den königlichen Schatz gelieferten Byssus-Gewänder
- 30 und den Werth der Gewänder, welche geliefert, aber bei der Besichtigung nicht genügend befunden worden, bis zu derselben Zeit zurück erlassen; da er die Tempel von der rückständigen Artabe von einem Acker Getraideland und eben so von der Lieferung eines Fasses
- 31 von einem Acker Weinland freigesprochen; da er Apis und Mnevis und den andern heiligen Thieren in Aegypten vieles geschenkt, und für alles, was sie betrifft, stets weit mehr besorgt, als die Könige
- 32 vor ihm, mit ausgezeichnete Freigebigkeit gewährt, was sowohl ihr Begräbniss als die ihnen geweihten Tempel mit den Opfern, festlichen Versammlungen und andern Gebräuchen erfordern;
- 33 da er alles worauf die Ehre und das Ansehen der Tempel in Aegypten beruhet, wie es sein soll,

- unverändert gelassen, und den Tempel des Apis durch prachtvolle Gebäude erweitert, wozu er eine grosse Menge von Gold und Silber
- 34 und Edelsteinen verwandt ; da er Tempel, Capellen und Altäre errichtet, und die, welche eine Ausbesserung bedurften, wiederhergestellt, wo es das Göttliche gilt, von den Gesinnungen eines wohlthätigen Gottes
- 35 beseelt ; da er überdiess, nachdem er sich darüber berichten lassen, die Tempel während seiner Regierung wieder mit Kostbarkeiten versehen, wie es sich geziemt, wofür ihm die Götter Gesundheit, Sieg, Stärke und alles andere Gute gegeben.
- 36 und das Reich ihm und seinen Kindern für alle Zeiten bleibt : so haben die Priester aller Tempel des Landes beschlossen,—mögen die Götter es segnen—zu der [Ehre] welche bisher
- 37 dem ewig lebenden Könige Ptolemäus, welchen Phtha liebt, dem Gotte Epiphanes, dem gnadenreichen, und eben so zu der, welche seinen Eltern, den Göttern Philopatoren, und seinen Grosseltern, den Göttern Evergeten
- 38 und den Göttern Adelphen, und den Göttern Soteren erwiesen ist, viel grössere Ehrenerweisungen hinzuzufügen : dem ewig lebenden Könige, Ptolemäus, dem Gotte Epiphanes, dem gnadenreichen, in jedem Tempel, da, wo sie am meister gesehen werden kann, eine Statue zu errichten,
- 39 welche die Statue des Ptolemäus, des Rächers von

Aegypten genannt werden, und neben welcher die Hauptgottheit des Tempels stehen soll, ihm die Siegeswaffe reichend, welches auf eine [angemessene] Art

- 40 auszuführen ist; drei Mal des Tages sollen die Priester vor diesen Bildern den heiligen Dienst verrichten, und ihnen den heiligen Schmuck anlegen, und auch übrigens an den [hohen] Festen vollbringen, was zu Ehren der andern Götter
- 41 eingeführt ist; auch soll dem Könige Ptolemäus, dem Gotte Epiphanes, dem gnadenreichen, dem Sohne des Königs Ptolemäus und der Königin Arsinoe, der Götter Philopatoren, in [jedem] Tempel ein Bild und eine Capelle von Gold
- 42 geweiht und mit den übrigen Capellen in den Heiligthümern aufgestellt, und an den grossen Festen, an welchen die Aufzüge mit den Capellen gebräuchlich sind, auch die des Gottes Epiphanes, des gnadenreichen, umhergetragen
- 43 werden; damit sie jetzt und in Zukunft kenntlich sei, sollen die zehn goldenen Diademe des Königs auf der Capelle liegen, und eine Schlange hinzugefügt werden
- 44 [entsprechend] der schlangenförmigen Diademe auf den andern Capellen; in der Mitte derselben soll dass Diadem liegen, welches Pschent genannt wird, und welches der König trug als er in [den Tempel zu] Memphis einzog,
- 45 um unter den herkömmlichen Gebräuchen die

- Regierung zu übernehmen; auf dem Vierecke, welches die Diademe umgiebt, soll man, neben dem vorhergenannten Diadem goldene Amulete an bringen, [mit der Inschrift:]
- 46 dieses ist dem Könige geweiht, welcher das obere und untere Land durch Wohlthaten verherrlicht hat; und wie es bereits in den Tempeln eingeführt ist, dass der dreissigste Tag des Messori, an welchem das Geburtsfest des Königs gefeiert wird, und eben so — — —
- 47 an welchem er die Regierung vom Vater erbt, nach dem Könige benannt werden, weil sie allen viel Gutes gebracht haben, so soll man diese in den Tempeln
- 48 Aegyptens, jeden in seinem Monat, als Feste feiern, und an diesen Tagen Brand- und Trankopfer bringen, und alles andere beobachten, was an den übrigen Festen gebräuchlich ist, und die Gaben [durch die Priester]
- 49 in den Tempeln überreichen; auch soll man dem ewig lebenden, welchen Phtha liebt, dem Könige Ptolemäus, dem Gotte Epiphanes, dem gnadenreichen, jährlich in feierlicher Versammlung ein Fest begeben
- 50 [im ganzen] Lande, vom Neumonde des Thoth an fünf Tage hindurch, an welchen diejenigen, welche Brand- und Trankopfer bringen, und die übrigen heiligen Gebräuche beobachten, sich bekränzen sollen; nennen soll man sie

- 51 ausser nach dem Namen der andern Götter, deren Priester sie sind, nach dem Gotte Epiphanes, dem gnadenreichen, und in alle Beschlüsse, und in die — — —
- 52 soll der Name seiner Priester aufgenommen werden ; es soll auch den andern, welche nicht Priester sind, erlaubt sein, das Fest zu feiern und die erwähnte Capelle aufzustellen, und sie zu besitzen [zu dieser]
- 53 jährlichen [Feier]. Damit kund werde, warum die Aegyptier verherrlichen und ehren den Gott Epiphanes, den gnadenreichen, den König, wie es gebräuchlich ist, so soll [dieser Beschluss auf ein Denkmal von
- 54 schwarzem,] hartem Stein in heiliger, in der Landes- und in griechischer Schrift [eingegraben, und das Denkmal in jedem Tempel] vom ersten und zweiten Range aufgestellt werden.

V.—ITALIAN TRANSLATION BY FRANCESCO RICARDI.¹

(1) Mentre regnava il giovane, erede del regno del Padre, già Signore de' Regi, il glorioso Direttore dell'Egitto, e delle cose concernenti (2) i Dei clementi, il Vincitore degli emuli, il Riformatore de' costumi degli

¹ Compimento e traduzione della Parte Greca et Geroglifica della Pietra di Rosetta col catalogo di tutti i geroglifici spiegati in Italiano. Genova, MDCCCXXXIII.

uomini, il sovrano dei 30 Nomi (*Kyrios triakonta Etéridôn*, Princeps triginta sodalitatum. Fa-Roe, Faraone, Capo o Bocca dei 30 Regni o Nomi), come il grande Osiri (Ephaistos) il Re, che simile al Sole (3) è il sommo Rè dell' alte, e basse regioni, il nipote dei Divi Filopatori, quello che Osiri istruì, ed ebbe in dono dal Sole la vittoria, l'immagine vivente di Giove, il figlio del Sole, l'immortal Tolomeo, (4) amato da Phtha (Oro), nel nono anno del sacerdote Aeto figlio di Alessandro e dei Divi Soteri, Divi Adelfi, Divi Euergeti, Divi Filopatori (5) e del Divo illustre, e gentile atleta, di Berenice figlia di Euergete, di Pirro figlia Caneforo, di Arsinoe figlia di Filadelfo, di Areia figlia di Diogene, della Sacerdotessa Arsinoe figlia di Filopatore, di Irene figlia (6) di Tolomeo, essendo il quarto giorno del mese Zandico, ed il diciotto del egizio di Mecheir, gli Archieri, i Profeti, quei ch' entrano nell' adito de' tempj per l'abbigliamento dei (7) Divi, i Pterofori, gli Ierogrammati, et tutti i Sacerdoti, che dagli altri tempi dello stato intervennero in Menfi presso il Re alla Panegiri per l'assunzione all' ereditario (8) regno dell' immortal Tolomeo amato da Oro, Divo illustre, e benefico; Essendosi in quest' oggi radunati nel tempio di Menfi detto hanno: (9) Essendo che il Re Tolomeo immortale, ed amato da Oro, il Divo illustre e benefico, il figlio del Re Tolomeo, e della Regina Arsinoe, Divi Filopatori fece moltissimi benefici a tempj, a (10) quelli che vi stanno, ed a tutti i suoi sudditi, essendo egli Divo figlio di Divo e di Diva come Oro figlio

d'Iside e di Osiri il quale prestò ajuto ad Osiri suo Padre, ed essendo Egli per inclinazione (11) benefico, ristabilì l' entrate de' tempj in grano, e in danaro, fece molte spese di proprio per rendere il ben essere all' Egitto, e ristorare i tempj, (12) e per quanto potè fu cordiale, e benefico con tutti, in modo che dell' entrate, e delle imposizioni esistenti in Egitto alcune tolse del tutto, ed altre ne diminuì acciò che il popolo e gli altri tutti fossero nell' (13) abbondanza durante il suo Regno rilasciò i debiti domaniali di quei ch' erano in Egitto e nel resto de' suoi stati, che pur erano molti in quantità, e quelli ch' erano detenuti nelle prigioni, (14) o da lungo tempo prevenuti liberò dalle accuse; Comandò altresì che le entrate de' tempj, che loro si pagavano ogni anno in grano, (15) ed in danaro, come anche le porzioni dovute ai Dei per le terre vineate, giardini, ed altri beni, che sotto il Regno di suo padre si davano ai Dei, (16) fossero mantenute nei Paesi, nè volle, che i tempj pagassero più alcuna imposizione di quelle, che erano state ordinate fin dal primo anno del Regno di suo padre; liberò le persone (17) addette ai tempi dall' obbligo dell' annuo viaggio, che dovevano far per acqua in Alessandria, nè volle che più si facesse la percezione del dritto di navigazione; Divise poi in due parti le imposizioni demaniali, che si pagavano nei tempj per i veli (18) di bisso, e la parte conservata ridusse in seguito al ordine, e fissazione conveniente, stimando che ciò, che si pagava ai Dei fosse (19) sufficiente; Infine rese a tutti giustizia, come aveva fatto Ermete

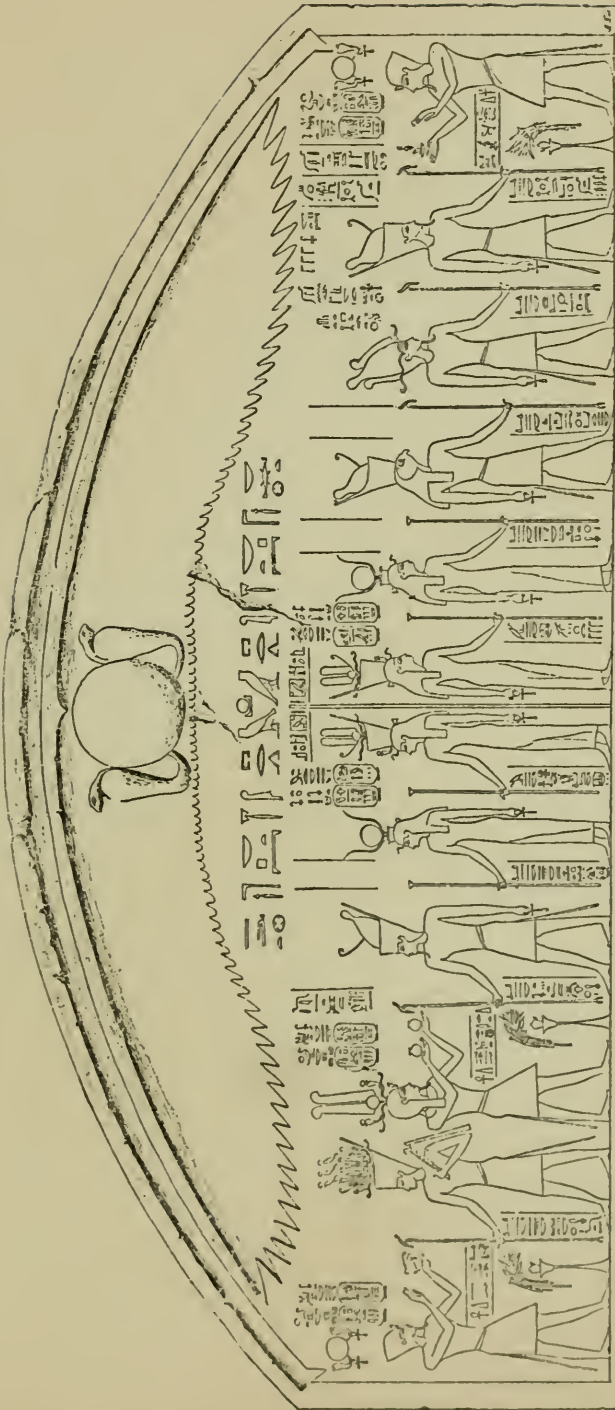
Trimegisto (il sommo Osiri). Diede parimente l'ordine che quelli, i quali disertavano dai combattimenti, e gli altri ch'essendo esiliati per causa di opinione si rim-patriavano (20) in tempo di tumulto dovessero ritenersi nei loro possessi; Ebbe altresì la precauzione di spedire armate di cavalleria, d'Infanteria, e di navi contro quelli, che venivano (21) in Egitto per mare, e per terra sopportando egli per questo gravi spese in danaro, ed in grano, e ciò appunto per mantenere in sicurezza i tempj ed i loro in servienti; In fatti essendosi egli inoltrato (22) in Licopoli Città del nomo Busirite, la quale era cinta di muri, e fossi, e ben provvista di munizioni da guerra per sostenere un assedio, (23) nel cui territorio già da lungo tempo si erano radunati molti forestieri e molta gente malvaggia, che occupavano i tempj, ed avevano fatto grandi mali agli abitanti dell' Egitto, Egli avendo posto (24) argini muri, fossi smisurati contro di essa, la circondò, ed avendo nell' ottavo anno fatto elevare più del consueto ne' compì l' inondazione del Nilo, (25) col rinserrare le acque da molte parti, e chiudere le bocche de' fiumi, per cui spese grandi somme di denaro, ed avendo ben guernite queste opere militari con cavalieri, e pedoni per difenderle, (26) in breve tempo soggiogò la Città, ed i malvagj, che vi erano, distrusse, come avevano fatto Ermete, ed Oro figlio d'Iside e di Osiri; Prese in prima tutti i ribelli, che erano negli stessi (27) luoghi e separati quelli di essi, che si erano sollevati contro di suo Padre, che avevano danneggiato il paese e vilipesi i tempj, giunto

in Menfi per vendicare il torto (28) fatto al Padre, ed al suo regno tutti debitamente castigò; Fu allora che venne introdotto l'uso di pagare le debite regalie all'assunzione del regno; Rilasciò egualmente ai (29) tempj, ciò che dovevano al regio demanio da otto anni, sia di grano che di danaro, somma non indifferente, come pure il non pagato valore de' veli di bisso, (30) ed il tributo che si doveva pagare per la visita, ed esatto fino a que' tempj; liberò pure i tempj dal dazio di misurazione per l'aratura delle terre sacre, e delle vigne, come anche dal (31) vaso, che si dava per l'aratura; Fece dei grandi donativi ad Api, ed a Mnevi, ed a tutti gli altri animali sacri dell' Egitto molto più del precedenti Re, dandosi sempre premura di far per essi ciò ch'era conveniente, (32) regolando molto, e generosamente; perciò ch'era decoroso per le loro tombe, fece fare nei loro tempj dei sacrificj, e delle panegiri, e tutte le funzioni legali; (33) Mantenne a norma delle leggi l'onore de' tempj in tutto il paese dell' Egitto; Adornò il Santuario di Api con opre sontuose, dando per questo grandi somme d'oro, d'argento, (34) e di pietre preziose; Infine fabbricò tempj, tempietti ed are, provvide a quanto vi mancava di vasi, e suppelletili, avendo il pensare di un Divo benefico (35) nel perscrutare il volere divino; Rinnevò le cose più pregievoli dei tempj durante il suo regno, in modo il più decente; ed in compenso di tutto ciò, i Dei gli accordarono, salute, vittoria, e potenza, e tutti gli altri beni utili (36) all'amministrazione del regno, che restar deve a lui, ed a

suoi figliuoli per tutto il tempo avvenire con buon successo; Pertanto è sembrato ai Sacerdoti di tutti i tempj dello stato di rendere i debiti onori (37) all' immortale Re Tolomeo, amato da Oro, al Divo illustre, benefico, ed anche quelli tributati ai suoi genitori i Divi Filopatori, de' suoi antenati i Divi Euergeti, (38) i Divi Adelfi, i Divi Soteri, e di aumentarli grandemente, ponendo un' immagine (sic) dell' immortale Re Tolomeo Divo illustre, benefico in ogni tempio, e nel luogo il più cospicuo, (39) La quale si dirà quella di Tolomeo il Protettore dell' Egitto, che si porrà a lato del Dio patrono del Tempio, dando ad esse l' insegna di vincitore, e questa imagine sarà fatta ad imitazione delle sue proprie fattezze, e maniere; (40) Ed i Sacerdoti dovranno venerarla tre volte al giorno, porle il sacro abbigliamento, e farle le altre legalità come agli altri Dei (41) ne' giorni festivi, e nelle panegiri; Infine si dovrà costrurre al Re Tolomeo Divo illustre, benefico, figlio del Re Tolomeo, e della Regina Arsinoe Divi Filopatori un' imagine, ed un tempietto d'oro in ciascun (42) Tempio, e deporlo negl' aditi cogl' altri tempietti, poi nelle grandi panegiri, quando si farà la sortita de' tempietti, si farà uscire anche quello del Divo illustre, e benefico, (43) affine si pubblici ora, e per il tempo avvenire, che si sono sovrapposte al suo tempietto le dieci reali insegne d' oro del Re, à quali si è aggiunto l'aspide, come a tutte le altre regie imagini, (44) decorate di aspide ne' tempietti degli altri tempj, ed in mezzo a queste insegne si porrà il così detto regio Pschent (Pe suet, Manto), di

cui era cinto, quando entrò nel tempio di Menfi per la celebrazione (45) delle legali cerimonie alla sua assunzione al regno, e sul quadrato in giro alle regie insegne; e sotto il detto regio manto si porranno il filateri (bende) d'oro, come all' altre insegne dei Divi, perchè (46) queste sono le insegne del Re, che rende celebre l' alta, e bassa regione; Quindi il giorno trenta di questo mese di Mesore, in cui si fa la festa del giorno onomastico del Re, e come anche quell' in cui si solennizza la festa del giorno (47) che ricevè il regno dal Padre, questi giorni saranno riputati celebri nei tempj, come apportatori di molti beni a tutti, e di questi giorni se ne farà la festa, e le panegiri ogni mese a vicenda nei tempj, che sono in Egitto, (48) e vi si eseguiranno sacrificj, e libazioni, e tutte le altre cerimonie legali, come nell' altre panegiri, e dando le occorrenti obblazioni ai Sacerdoti, che verranno (49) nei tempi a celebrare le festa, e la panegiri all' immortale, amato da Oro, il Re Tolomeo Divo illustre, benefico annualmente tanto nell' alta, che nella bassa (50) regione, dalla neomenia fino al giorno quinto del mese di Thoth, ne' quali giorni dai Stenefori, mentre essi faranno i sacrificj, e le libazioni, e le altre cerimonie legali, saranno salutati i Sacerdoti del tempietto dell' immortale Re, (51) e Divo illustre, benefico a preferenza di quelli de' tempietti degli altri Divi, che furono santificati, e saranno essi distinti in tutti i crisma, e nell' altre visibili cerimonie convenevoli alla di lui (52) santificazione; Sarà pure permesso agli altri particolari di farne la festa, di farsi fare il tempietto,

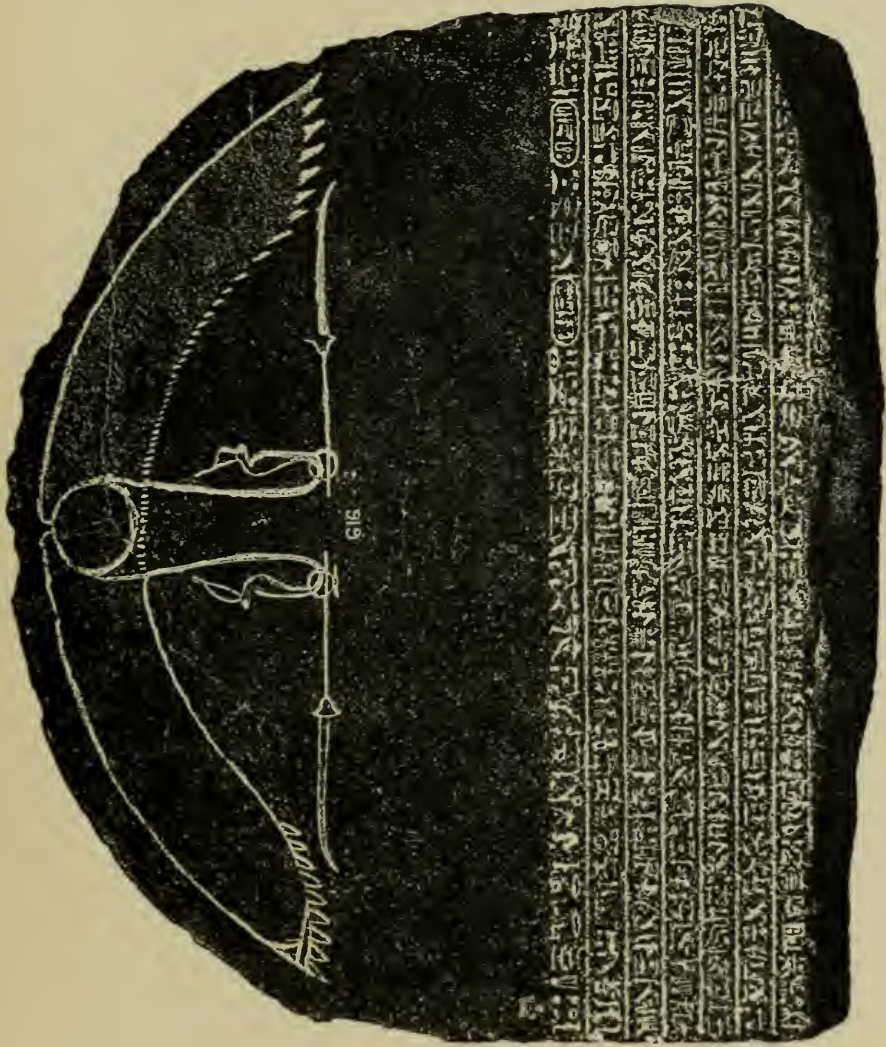
e di avere presso di loro i Ministri per l'esecuzione delle convenienti legalità ne' giorni festivi, (53) che occorranno nell' anno festivo, affinchè si sappia per qual motivo gli Egizii celebrano, e venerano il Divo illustre, il benefico Re, essendo così prescritto dalla legge; Perciò questo decreto sarà scolpito su di uno stele di pietra nerissima (54) in caratteri sacri, nazionali, e greci e sarà posto nel primarj, e secondarj tempj (sic) di tutti i Dei.



Sculptured ornamentation of the Stele of Pithom.

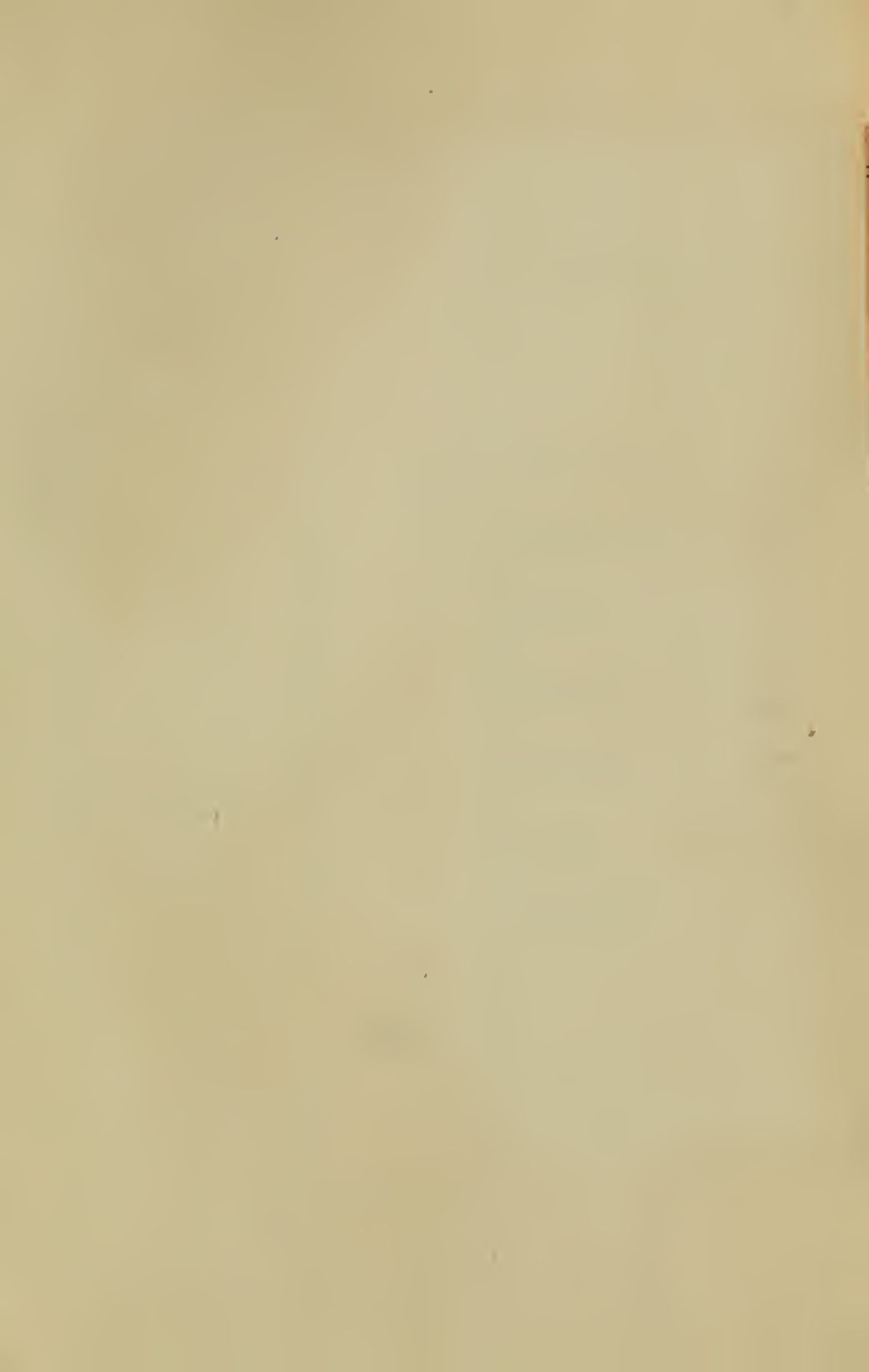


Sculptured ornamentation of the Stela of Mendes.



Upper portion of a Stela of Ptolemy II. (P).

LONDON :
PRINTED BY GILBERT AND RIVINGTON, LTD.,
ST. JOHN'S HOUSE, CLERKENWELL, E.C.



LaEgy
B927d

491085
Budge, (Sir) Ernest Alfred Wallis
The decrees of Memphis and Canopus.
Vol. 2.

DATE.

NAME OF BORROWER.

University of Toronto
Library

DO NOT
REMOVE
THE
CARD
FROM
THIS
POCKET

Acme Library Card Pocket
LOWE-MARTIN CO. LIMITED

॥३॥