

Cornell University  
Library

The original of this book is in  
the Cornell University Library.

There are no known copyright restrictions in  
the United States on the use of the text.

<http://www.archive.org/details/cu31924026869564>





THE  
DEGREE OF CANOPUS,

IN

HIEROGLYPHICS AND GREEK,

WITH

TRANSLATIONS,

AND AN EXPLANATION OF THE HIEROGLYPHICAL CHARACTERS.

By SAMUEL SHARPE,

AUTHOR OF "THE HISTORY OF EGYPT."

LONDON:

JOHN RUSSELL SMITH, 36, SOHO SQUARE.

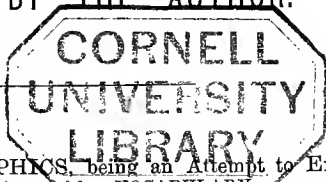
1870.

R

D

~~340 D 49.~~

WORKS BY THE AUTHOR.



- EGYPTIAN HIEROGLYPHICS, being an Attempt to Explain their Nature, Origin, and Meaning; with a VOCABULARY.
- EGYPTIAN INSCRIPTIONS from the British Museum and other sources; 216 Plates, in Folio.
- The EGYPTIAN ANTIQUITIES in the BRITISH MUSEUM described.
- The ALABASTER SARCOPHAGUS of Oimenephah I., with Plates by JOSEPH BONOMI.
- The TRIPLE MUMMY-CASE of Aroeri-ao, with Plates by JOSEPH BONOMI.
- The HISTORY of EGYPT, from the Earliest Times till the Conquest by the Arabs, in A.D. 640. Fourth Edition.
- The CHRONOLOGY and GEOGRAPHY of ANCIENT EGYPT, with Plates by JOSEPH BONOMI.
- ALEXANDRIAN CHRONOLOGY.
- The CHRONOLOGY of the BIBLE.
- The HISTORY of the HEBREW NATION and its LITERATURE.
- The HEBREW SCRIPTURES TRANSLATED, being a revision of the Authorized English Old Testament.
- The NEW TESTAMENT TRANSLATED from Griesbach's Text. Sixth Edition.
- CRITICAL NOTES on the Authorized English Version of the New Testament. Second Edition.
- HISTORIC NOTES on the Books of the Old and New Testaments. Second Edition.
- TEXTS from the HOLY BIBLE, explained by the Help of the Ancient Monuments. Second Edition.
- EGYPTIAN MYTHOLOGY and EGYPTIAN CHRISTIANITY, with their Influence on the Opinions of Modern Christendom.

# THE DECREE OF CANOPUS.

---

## INTRODUCTION.

THE following Inscription may be called either the Decree of Canopus, from the city in which the Egyptian priests met when they published it, or the Tablet of Tanis, from the spot in which it was found, and the city for which this copy was carved. It was found in 1866, by Messrs. Lepsius and Weidenbach, of Berlin, and Messrs. Reinisch and Roesler, of Vienna; and each party published a copy of it. The following is copied from that published in Vienna by the latter gentlemen. It contains thirty-seven lines of hieroglyphical writing, followed by seventy-five lines of Greek—one the translation from the other. Each inscription is continuous, with no breaks or spaces between the words. Above the hieroglyphics is a semicircular picture of a pair of outstretched wings, but without the Sun, from which these wings usually spring. From the place of the Sun hang two Asps—one crowned with the crown of Upper Egypt, and the other with that of Lower Egypt. Between the Asps are the characters for a Gift and for Life. On each side of the Asps is a sceptre, in a horizontal position, which the Asps may be supposed to hold.

The stone is limestone, and, though not hard, the inscription on it is uninjured. The whole, both of the hieroglyphics and the Greek, is perfect.

It was happily discovered by Dr. Roesler, on publishing this Decree, that the sadly mutilated fragment of a bilingual tablet in Burton's "Excerpta Hieroglyphica," plates 54 and 55, is a copy of the same Decree. This stone is now in Paris, in the Louvre. On comparing the very few characters that can be read upon it

with our perfect copy, we are able to learn, first, that the two Greek inscriptions probably agreed together word for word, but not line for line; and secondly, that the two hieroglyphical inscriptions did not agree character for character. Hence, alone, we might have concluded that the Greek was the original, and that the hieroglyphics were the translation. And this is what we have learnt by comparing the Greek and hieroglyphics in the perfect tablet. The Paris copy was originally wider than that found at Tanis, but had been divided down its length, probably in order to make of it two door-steps, or sills, for which, as it is of hard stone, it was very suitable; and in some such position it has been very much worn. It had a more ornamental head-piece. Under the winged Sun are traces of a row of several gods and goddesses, and probably there was once a figure of the king sacrificing to them. Beneath are thirty lines of hieroglyphics, and seventy-three of Greek. The Paris copy has also the remains of a third version of the Decree, in the Enchorial or common letters, not given by Burton.

In the following pages the hieroglyphics are divided, with spaces between the words, and every word is numbered, for the convenience of referring to it in the Explanation of the hieroglyphics which follows. At the same time, the position of the characters is so kept that the reader can understand how they stood with regard to one another in the more crowded original. The Greek is not given in the square characters of the original, but in the letters usually employed in printed books. Both the hieroglyphics and the Greek are divided into their original lines.

In the Explanation of the hieroglyphical words, first is given its probable meaning; then the force of its characters in Roman letters; then the Coptic word which those letters seem to represent. When a word, as is usually the case, is used several times in the Inscription, reference is made from one place to another. Reference is also sometimes made to the Author's Vocabulary, at the end of his volume entitled *Egyptian Hieroglyphics*. The Coptic words quoted are all taken from Dr. Tattam's *Lexicon Ægyptiacum*.



The two translations are placed face to face, and broken into paragraphs for more convenient comparison. An Alphabet is added, but it is limited to the letters used in our Inscription. Both translations are as literal as possible, in order to show not only how far they agree, but also how far they differ.

This Decree would have given to us the long wished-for key to the knowledge of hieroglyphics, had we not already obtained that knowledge by means of the Rosetta Stone, which was discovered more than half a century earlier. The Rosetta Stone, thanks to Dr. Young and M. Champollion, had given us a knowledge of several words, and the force of a large number of letters, or syllabic characters. With this beginning, aided by the art of decyphering, by the Coptic language, and by the pictures which accompany many of the Egyptian inscriptions, this number has been largely increased. The new acquisitions are, many of them, as certain as the knowledge gained more directly from the translated inscription. Other results are of less certain value; and some of these this new discovery will enable us to reject, while it confirms others with a double certainty.

The language of this tablet differs not a little from that of Rosetta. In that inscription, as it would seem, the hieroglyphics were the original, and the Greek a translation. But in this Decree of Canopus the Greek seems to be the original, and the hieroglyphics the translation. The consequence is, that in the hieroglyphics of this Decree the thoughts are expressed at far greater length—that is, with the help of a far greater number of words—than in the hieroglyphics of the Rosetta Stone. The Egyptian scribe, in his wish to express accurately the meaning of the more exact language, was forced to use a greater number of auxiliary verbs, and of inflections to his verbs, than we meet with on the Rosetta Stone, or is common in other inscriptions. In this way it makes the Coptic language far more necessary to us, and also far more useful. Again, the Egyptian scribe has made use of his priestly knowledge to give the particulars of some of the rites, which are mentioned by the Greek writer in only general terms; and he has given to the king his Egyptian complimentary titles, which are not

found in the Greek. He shows the various ranks of the priests and priestesses, and the various degrees of holiness of the temples, or parts of the temples. He gives to the sacred bread its name of Presence-bread, the very name used in the Hebrew law for the bread eaten by the priests in the Temple of Jerusalem. Thus in our translations the hieroglyphic decree is much longer than the Greek. The scribe has been very inexact in the use of the prepositions; but perhaps not more so than the Coptic language allows.

If a student should wish to pursue an independent inquiry, and to decypher the hieroglyphics for himself without the help, and therefore without the possible mistakes, of former inquirers, he should begin with a number of the names of the Egyptian kings. From the most modern of those, the names of the Roman emperors and of the Ptolemies, he may form an alphabet of nearly one hundred characters. The recurrence of the same characters in the various names will be a proof that the right force has been assigned to each.

He may then begin upon this Decree, not using the translation here given, but making one for himself. In doing so, the proposition is to divide the hieroglyphical inscription into various groups of characters for words in such a manner, that the same hieroglyphical words should correspond as nearly as possible with the same Greek words in the various parts of the Decree. So far as this can be done, the Greek words may be supposed to be a translation of the corresponding hieroglyphics. The hieroglyphical words are then to be compared with the words in the Coptic Dictionary. In this way, when the Greek inscription and hieroglyphic inscription are compared, if a hieroglyphical word is in every case found to correspond in the sentence with the same Greek word, and if also, when read by means of the alphabet, it be found to bear in the Coptic language the meaning which its Greek word gives to it, we may then be satisfied that we have learned its real meaning.

By this appeal to the Coptic language, the student will not only confirm the alphabetic force which he gained for the several

characters from the kings' names ; but he will add to his alphabet many characters which are not there used. He will also learn the syllabic sound of many characters which, as they contain the sound of two consonants, can take no place in an alphabet.

These are the steps which the Author has pursued ; but he is well aware that he has not in every place obtained the wished-for certainty. His translation of the single words is in many cases of doubtful value, and, possibly, often wrong. This arises from two causes : first, the hieroglyphics are not an exact, but a free rendering of the Greek Decree ; and, secondly, the language of the hieroglyphics is not quite the same as the Coptic of the Dictionary, which was the language of Egypt four centuries after this inscription was made. If the reader takes the trouble to compare this translation with that made by Dr. Lepsius, or that by Drs. Reinisch and Roesler, he will find that it differs from those in the force given to many of those characters which are less certainly understood, because they are not used in the kings' names. It also differs in its division of the continuous sentence into words, and in the meaning of many of the words. But those gentlemen make no appeal to the Coptic language to support their renderings ; and hence we are unable to judge upon what their opinions are founded.

This Decree is valuable to us for other reasons besides its help to the study of hieroglyphics. It tells us of a proposal then made by the priests to reform the Egyptian calendar, at least, so far as it was used in fixing the days when the religious feasts were to be celebrated. Ever since the year B.C. 1322, in the reign of Menophra, probably the king better known as Thothmosis II., the Egyptian civil year had consisted of 365 days ; and hence, for want of a leap-year, the new-year's day, and the feasts then celebrated, were always moving one day earlier every four years. This change, which must in every generation have been noticed, had now, by the help of the Alexandrian astronomers, been determined with greater exactness. The new-year's day, the 1st of Thoth, which ought to fall on the 18th of July, when the Dog Star is seen to rise heliacally, had now, in the ninth year of Ptolemy

Euergetes, moved nearly nine months earlier, and fell on the 22<sup>nd</sup> of October. This is well known from several observations recorded by the Alexandrian astronomers; and quite agrees—at least, as well as observations which depend upon eyesight and the weather can be expected to agree—with the information contained in this Decree, namely, that the Dog Star then rose heliacally on the 1<sup>st</sup> of Payni. Calculating back from what we are told by Censorinus, our great authority on the Calendar, we should have supposed that was not the case till the next year, the 10<sup>th</sup> of Euergetes. The very small disagreement shows with what accuracy the heliacal rising of the star could be observed. However, the priests proposed to be no longer guided by this movable civil year in the arrangement of their feast days. How far their proposal was acted on we do not know. The change was not made by civil authority till the reign of Augustus, who first introduced the Julian mode of reckoning into Alexandria, in the year B.C. 25.

This rather intricate subject will be best understood by the help of the following Table, showing the Egyptian Calendar at the various times at which we have occasion to consider it:—

THE EGYPTIAN CALENDAR.

The Months, with their Names showing the Seasons.	The Natural Year of 365½ days.	The Civil Year of 365 days, at the Era of Menophis; A.C. 1322.	The Civil Year, at the date of the Decree; B.C. 236.	The Civil Year, when Augustus introduced the Leap-year; B.C. 25.
The Dog-star rises on the 18th July; the New-year's Day.				
Pachon, 1st Payni, 2nd Epiphi, 3rd Mesore, 4th	of Inundation. 17 Aug. 16 Sept. 16 Oct. 15 Nov.	Thoth, first month. Paophi. Athyr. Chceac.	19 July 18 Aug. 17 Sept. 17 Oct. Five days. 22 Oct. New-year's Day. Thoth.	25 July Mesore. 24 Aug. Five days. 29 Aug. New-year's Day. Thoth. 28 Sept. Paophi. 28 Oct. Athyr. 27 Nov. Chceac. 27 Dec. Tybi. 26 Jan. Mechir. 25 Feb. Phamenoth. 27 March Pharmuthi. 26 April. Pachon. 26 May Payni. 25 June Epiphi. 25 July
Thoth, 1st Paophi, 2nd Athyr, 3rd Chceac, 4th	Season of Inundation. 15 Dec. 14 Jan. 13 Feb. 15 March	Tybi. Mechir. Phamenoth. Pharmuthi. Pachon.	21 Nov. Paophi. 21 Dec. Athyr. 20 Jan. Chceac. 19 Feb. Tybi. 21 March Mechir. 20 April. Phamenoth. 20 May Pharmuthi. 20 June Pachon.	
Tybi, 1st Mechir, 2nd Phamenoth, 3rd Pharmuthi, 4th	Season of Vegetation. 14 April 14 May 13 June 13 July 18 July	Five days added.		
	Season of Drought.			

In the first column of the accompanying Table explaining the Egyptian Calendar, we have the names of the months, together with their hieroglyphical descriptions, as belonging to the several seasons.

In the second column we have the three seasons of the year, each divided into four months, with the days on which those seasons were supposed by the Egyptians to begin, and also the days on which each of the twelve months would always have begun if the Egyptians had known the true length of the year, and had understood how to regulate the civil year by the help of intercalary days.

The third column shows how, according to Censorinus, the year was arranged at the beginning of the Sothic Period, B.C. 1322, called by Theon the Era of Menophra. At that time, perhaps, the five additional days, called the *Epagomenæ*, were added to the twelve months of thirty days each, under the belief that the year consisted of 365 days, and that the months would for the future remain stationary, each keeping to its own season. It will be observed that the months did not then pictorially represent the seasons in which they fell. Thus *Thoth*, which began on the 18th of July, when the inundation began, is pictorially the first month of vegetation. Each of the months, so far as its name was pictorial, was the third part of the year out of place.

Of course, with the want of an intercalary day on every fourth year, the months did not remain fixed to their seasons; and the fourth column represents the Egyptian Calendar at the date of this Decree, when the priests proposed to introduce the intercalary day every fourth year, and to check the wandering of the months for the future. This column is confirmed by the words of the Decree, which, in lines 37 and 38 of the Greek, informs us that the month of *Payni* began with the heliacal rising of the Dog Star, and with the beginning of the Nile's overflow—that is to say, about the 18th of July.

The praiseworthy wish of the priests was, however, not carried into effect. The intercalary day was not introduced into the calendar, and the civil New-year's day continued to wander through the seasons. Our fifth column represents the civil year

in the year B.C. 25, when Augustus enforced the wishes of Julius Cæsar in Alexandria, and introduced the system of intercalating one day every four years. From that time forward the Alexandrian year ceased to be movable. It began on the 29th of August; while the Egyptian year continued to wander round the seasons as before.

The last three columns in our Table are again and again confirmed by records of the astronomical observations in the writings of Claudius Ptolemy, and Theon. For the Alexandrian astronomers, following in the steps of their Babylonian brethren, always made use of the movable year of 365 days, which was much more certain to be hereafter understood than the new Julian year, which, having been made by the edict of one emperor, might easily be altered by another.

Our Decree is dated the 9th year of Euergetes, or B.C. 238; and C. Ptolemy has preserved for us two astronomical records of about that time, which satisfactorily prove when the Egyptian months began, and also when the Macedonian month Apellæus began. In the year B.C. 244, the 5th of Apellæus was the 27th of Thoth; or Apellæus began on 23rd of Thoth, our 14th of November. Eight years later, in the year B.C. 236, the 14th of Dios was the 9th of Thoth, and Apellæus, the next month, began on the 26th of Thoth, our 15th of November. The difference of the one day is not easily explained, because of the uncertainty as to the intercalation in the Macedonian year, which need not here be entered upon.

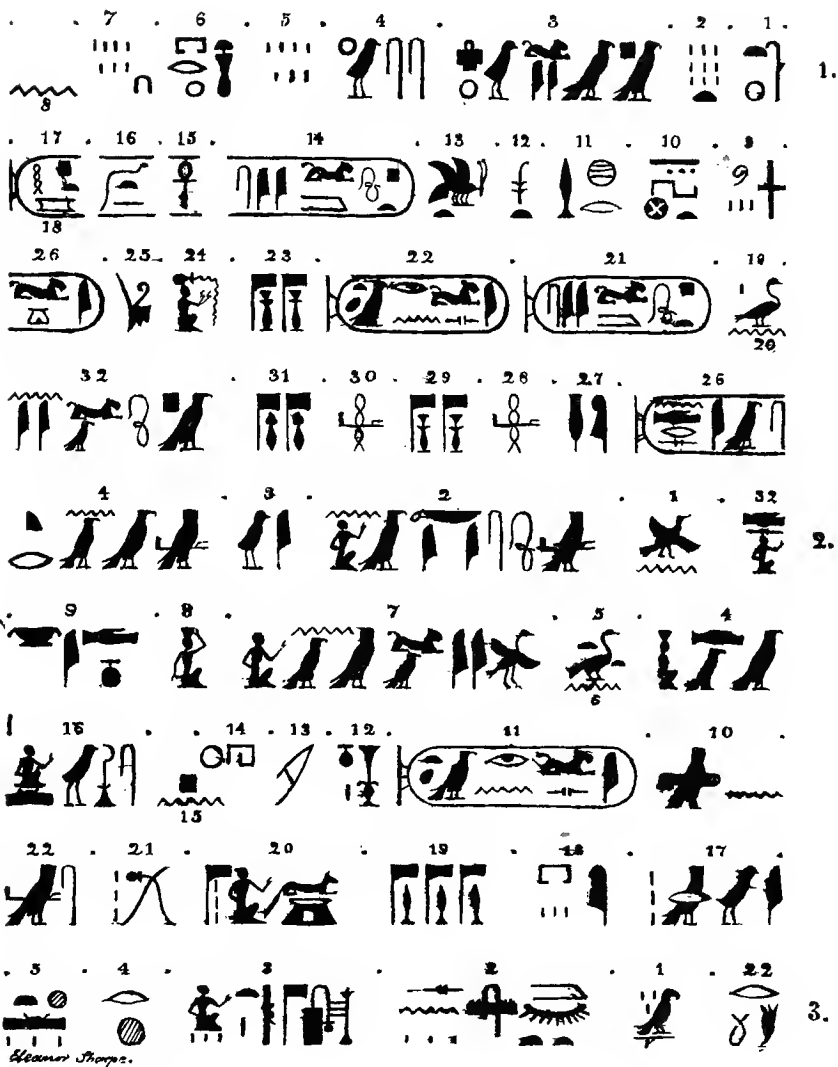
The above records also show that in the year B.C. 244, Thoth began on the 23rd of October, and that in the year B.C. 236, it began on the 21st of October, very exactly confirming our fourth column, where, in the year B.C. 238, the 1st of Thoth is placed on the 22nd of October; and also confirming those words of the Decree, which place the 1st of Payni about the 19th July.

If we now, with this knowledge, turn to the date of the Decree, we shall find that the priests, by the month of Tybi, mean, not the Tybi of the civil year then in use, which began on the 19th of February, but the Tybi of the reformed Calendar which they are

thus proposing to introduce. The first line of our Decree makes Tybi begin ten days before Apellæus, that is, in some time in November. It would not be easy to say exactly what day of November the priests would then place the 1st of Tybi, from the uncertainty, as before remarked, in the intercalation of the Macedonian year; but it is clear that they proposed that Tybi should stand very nearly as it does in our third column, when Thoth began with the rising of the Dog Star, as arranged at the Era of Menophra. In the date of the Decree, the month Tybi is clearly not that in our fourth column, the civil year then in use, but that in our third column, the civil year of Menophra, B.C. 1322, and of A.D. 138, when, after the lapse of four times 365 years, the Egyptian New-year's day had again returned to its original place in the natural year.

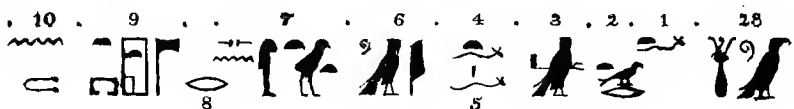
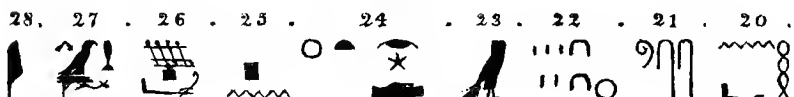
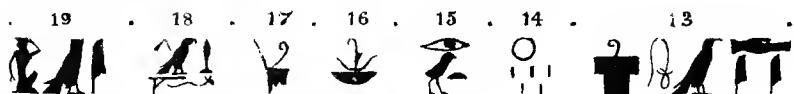
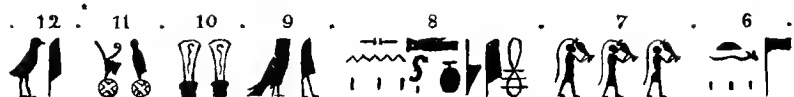


# DECREE OF CANOPUS.

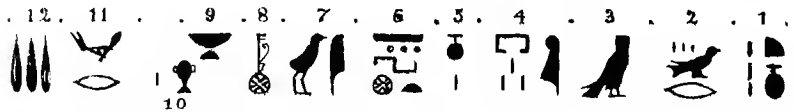
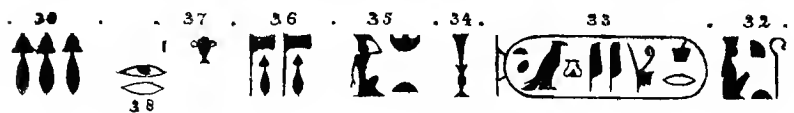
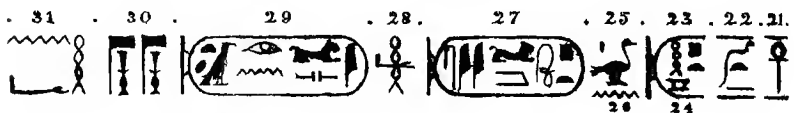
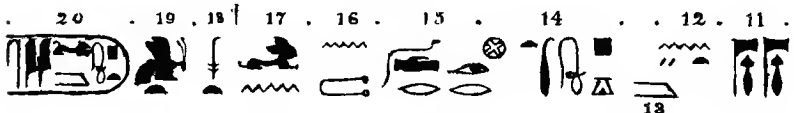




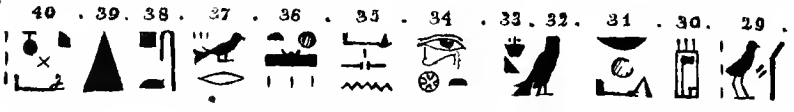
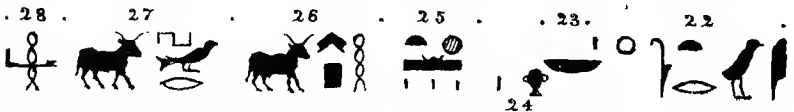
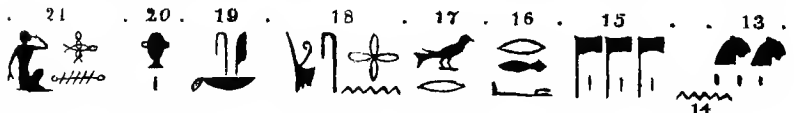


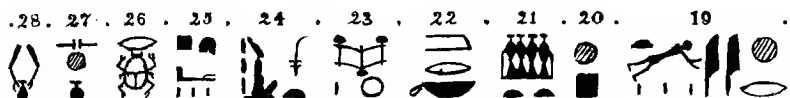
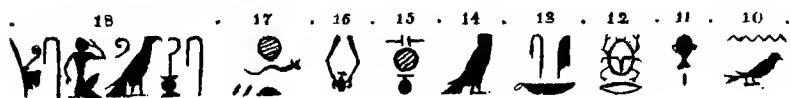
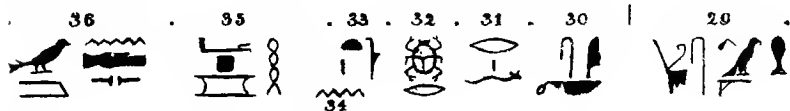
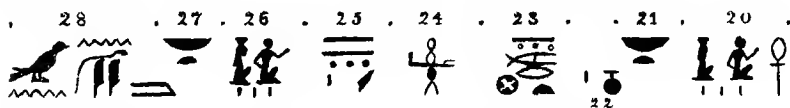
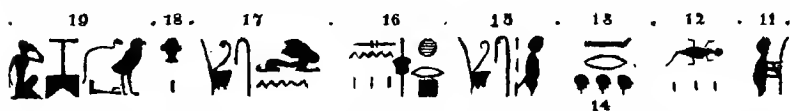
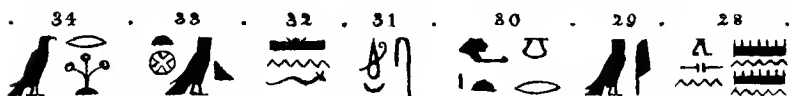
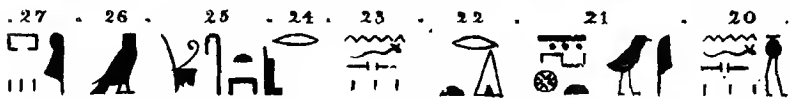


4.



5.









.40. 39. 38. 37. 36. 35. 34. 33. 32. 31. 30. 29.

. 9. 8. 7. 6. 5. 4. 3. 2. 1.

9.

. 21. 19. 17. 16. 15. 14. 13. 12. 11. 10.

. 31. 30. 28. 27. 26. 24. 23. 22.

. 45. 43. 42. 40. 39. 37. 36. 35. 34. 33. 32.

. 11. 10. 9. 7. 6. 5. 4. 3. 2. 1.

10.

. 23. 22. 21. 20. 19. 18. 17. 16. 15. 13. 12.

. 36. 35. 34. 31. 30. 20. 28. 27. 25. 24.

. 46. 45. 44. 43. 42. 41. 40. 38. 37.

. 11. 10. 9. 8. 6. 5. 4. 3. 2. 1. 46.

11.

. 21. 20. 19. 18. 17. 16. 15. 14. 13. 12.



32 . 31 . 30 . 28 . 27 . 26 . 25 . 24 . 23 . 22 .

41 . 40 . 38 . 37 . 36 . 35 . 34 . 33 . 32

11 . 10 . 9 . 8 . 7 . 6 . 5 . 4 . 1 .

12.

23 . 22 . 21 . 20 . 19 . 18 . 17 . 16 . 15 . 14 . 12 .

32 . 31 . 30 . 29 . 28 . 27 . 25 . 24 .

41 . 40 . 39 . 38 . 37 . 36 . 35 . 34 . 33 .

12 . 11 . 10 . 8 . 7 . 6 . 5 . 4 . 3 . 2 . 1 .

13.

25 . 24 . 23 . 22 . 21 . 20 . 18 . 17 . 16 . 15 . 14 . 13 .

37 . 35 . 34 . 33 . 32 . 31 . 30 . 29 . 28 . 27 . 26 .

40 . 48 . 47 . 46 . 45 . 44 . 43 . 42 . 41 . 40 . 39 .

10 . 9 . 8 . 7 . 6 . 5 . 4 . 3 . 2 . 1 .

14.





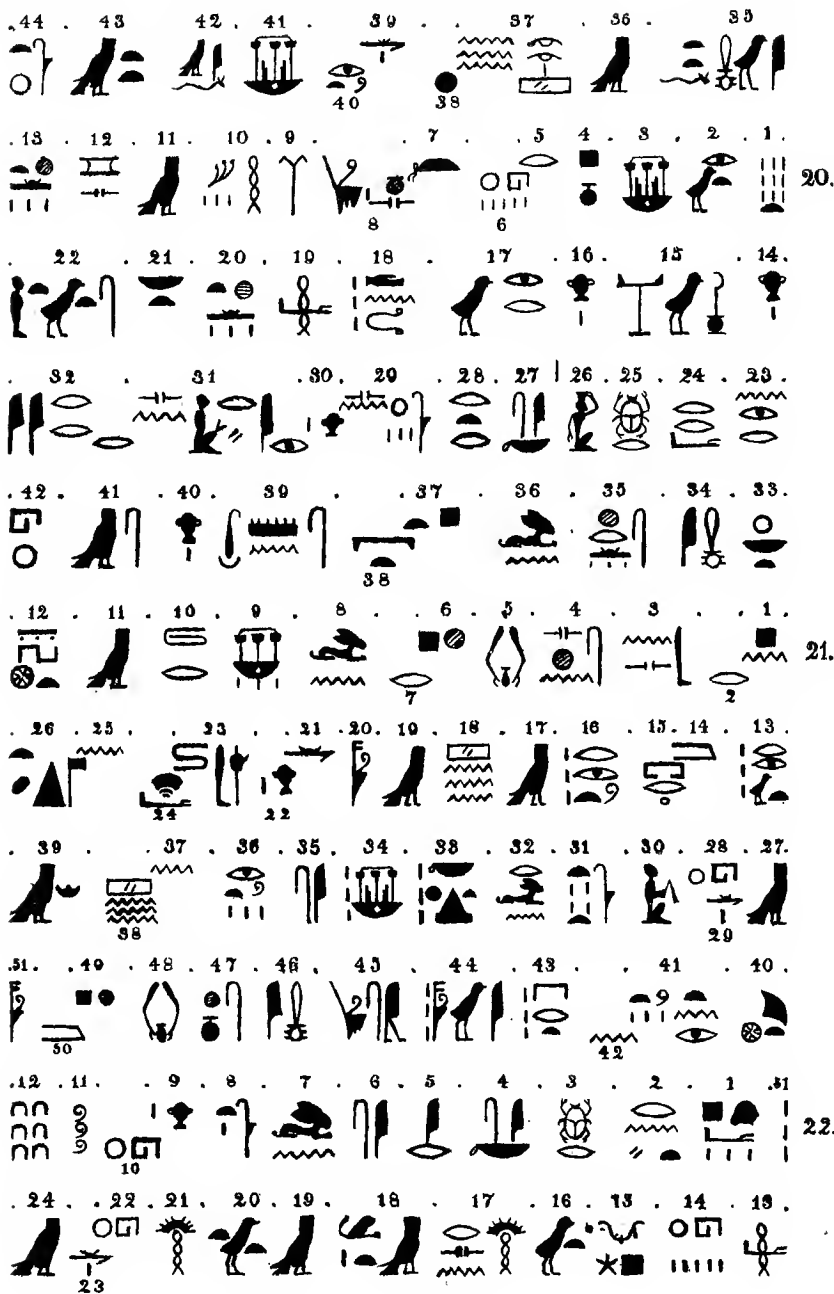








lines 19-22. DECREE OF CANOPUS. Plate 8.







. 37 . 36 . 35 . 34 . 33 . 32 . 31 . . 29 . 28 . 27 . 26 . 25 .



. 50 . 49 . 48 . 47 . 45 . 44 . 43 . 42 . 41 . 40 . 39 .



. 12 . 11 . . 9 . 8 . . 6 . 5 . 4 . 3 . 2 . 1 .

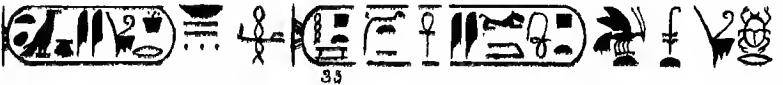


23.

. 26 . . 24 . 23 . . 21 . 20 . 19 . 18 . 17 . 16 . 15 . 13 .



. 38 . . 37 . 36 . 34 . 33 . 32 . 31 . . 30 . 29 . 28 .



. 47 . 46 . 45 . . 43 . 42 . 41 . 40 . 39 .



. 10 . . 9 . . 8 . . 7 . 6 . 5 . 4 . 2 . 1 .



24.

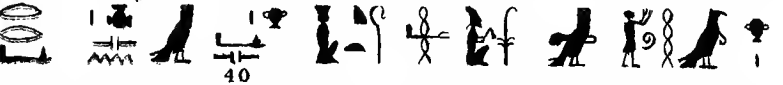
. 19 . 18 . . 17 . 16 . 15 . 14 . . 13 . . 12 .



. 32 . 31 . 30 . . 28 . . 26 . 24 . 23 . 22 . 21 . 20 .



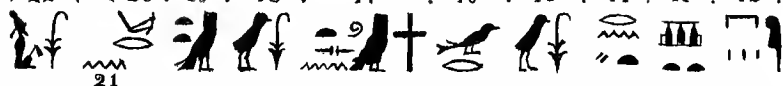
. 43 . 42 . 41 . . 39 . 38 . 37 . 36 . 35 . . 34 . 33 .

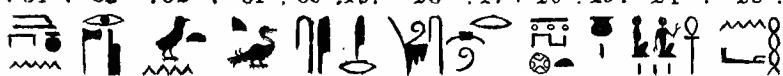


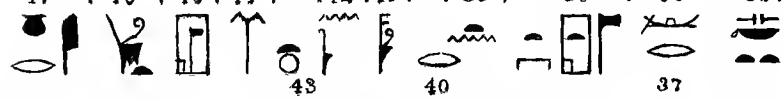
. 10 . . 8 . . 7 . 6 . 5 . 4 . 3 . 2 . 1 .



25.

. 22 . . 20 . 19 . 18 . 17 . 16 . 15 . 14 . 13 . 12 .  


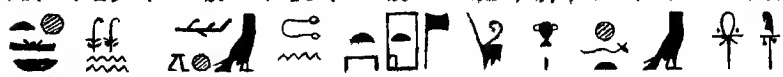
. 34 . 33 . 32 . 31 . 30 . 29 . 28 . 27 | 26 . 25 . 24 . 23 .  



. 47 . 46 . 45 . 44 . . 42 . 41 . . 39 . 38 . 36 . 35 .  



. 6 . 5 . 4 . 3 . 2 . 1 . 47  

26.

. 16 . 15 . 14 . 13 . 12 . 11 . 10 . 9 . 8 . 7 .  


. 27 . 26 . 25 . 24 . 23 . 22 . 21 . 20 . 19 . 18 . 17 .  


. 38 . 37 . 36 . 35 . 34 . 33 . 32 . 31 . . 29 . 28 .  


. 10 . 9 . 8 . 7 . 6 . 5 . 4 . 3 . 2 . 1 .  

27.

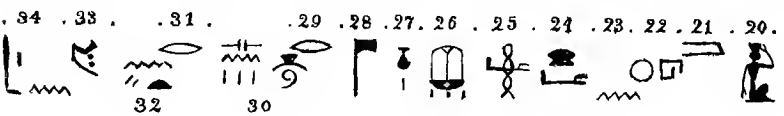
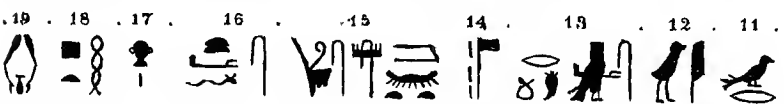
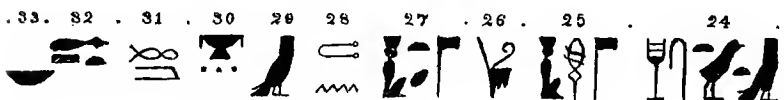
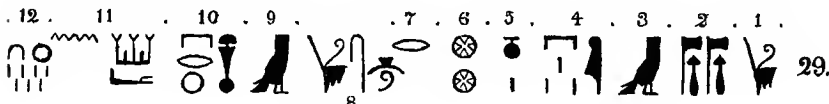
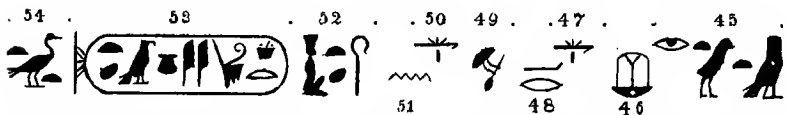
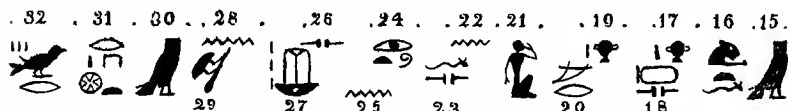
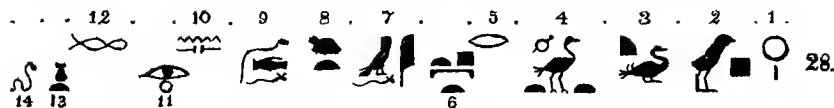
. 19 . 18 . 17 . 15 . 14 . 13 . 12 | 11 .  

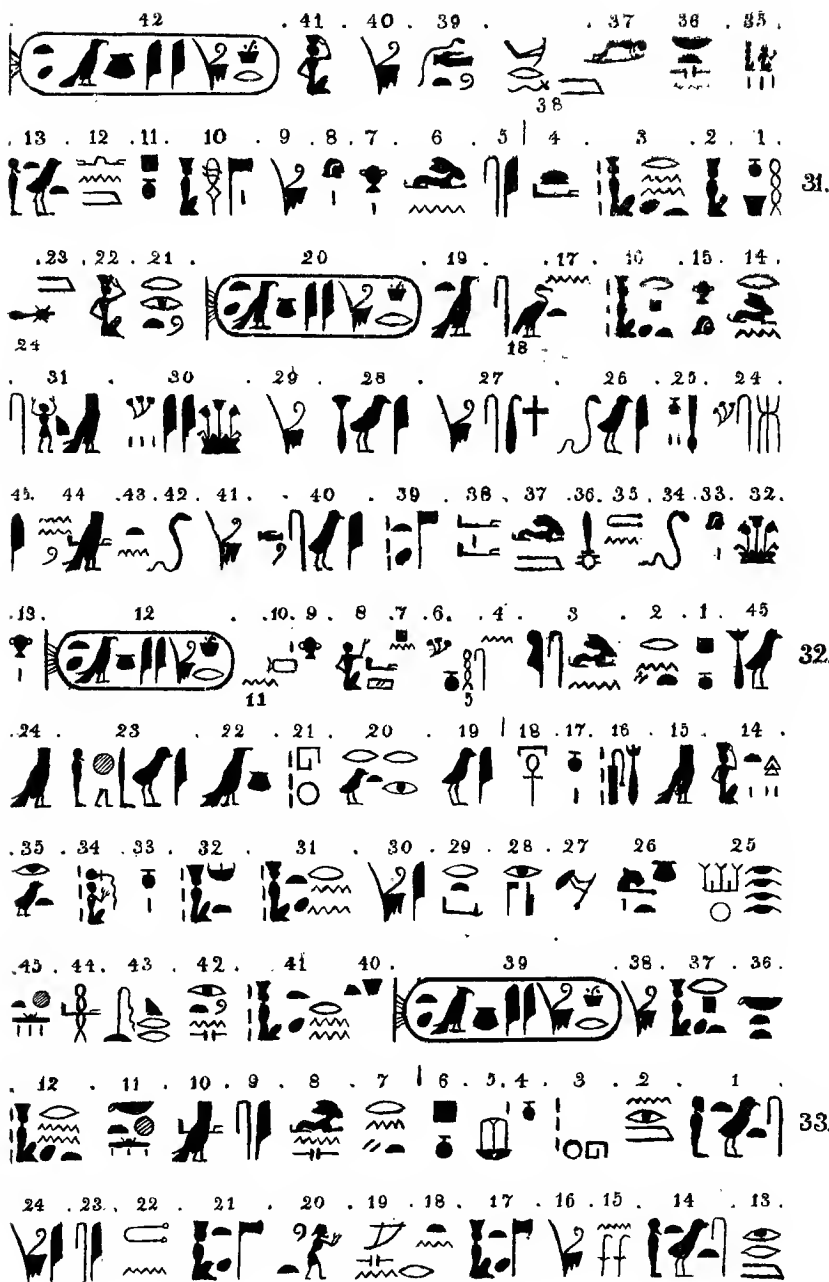

. 27 . 26 . 25 . 24 . 23 . 22 . 21 . 20 .  


. 37 . 36 . 35 . 34 . 33 . 32 . 31 . 29 . 28 .  







7

7

12

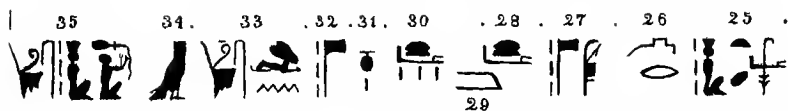
6

7

7

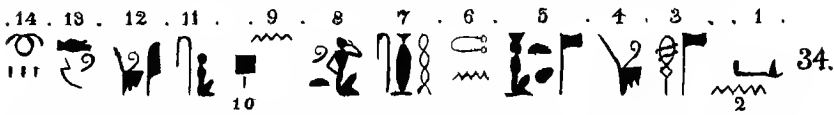


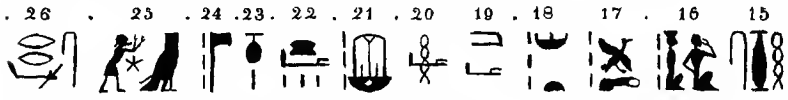


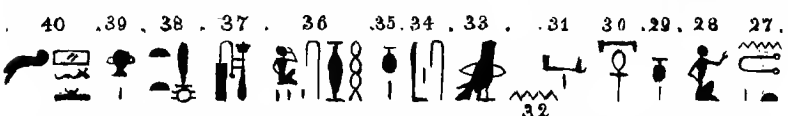
35 . 34 . 33 . 32 . 31 . 30 . 28 . 27 . 26 . 25 .  

 29

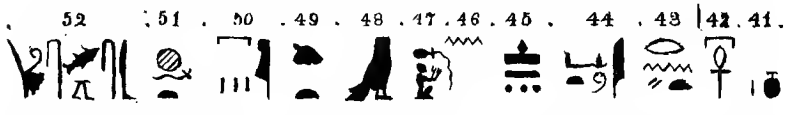
44 . 43 . 42 . 41 . 40 . . 38 . 37 . 36 .  

 30

14 . 13 . 12 . 11 . . 9 . 8 . 7 . 6 . 5 . 4 . 3 . . 1 .  

 10 34.

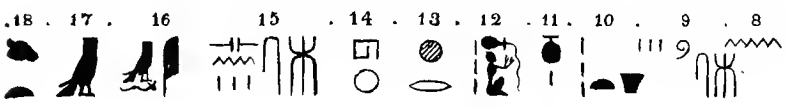
26 . 25 . 24 . 23 . 22 . 21 . 20 . 19 . 18 . 17 . 16 . 15  


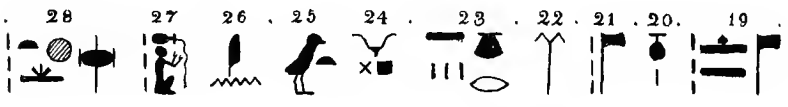
40 . 39 . 38 . 37 . 36 . 35 . 34 . 33 . . 31 . 30 . 29 . 28 . 27 .  

 32

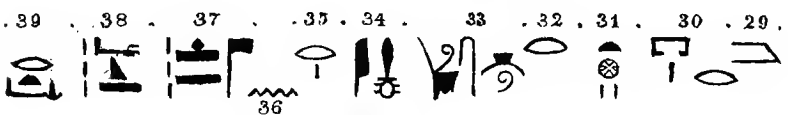
52 . 51 . 50 . 49 . 48 . 47 . 46 . 45 . 44 . 43 . 42 . 41 .  


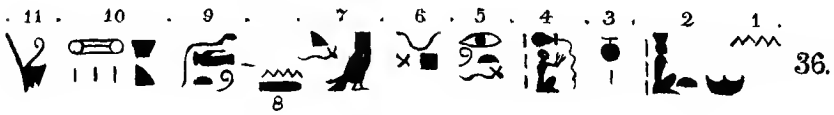
7 . 6 . 5 . . 4 . . 3 . . 2 . 1  

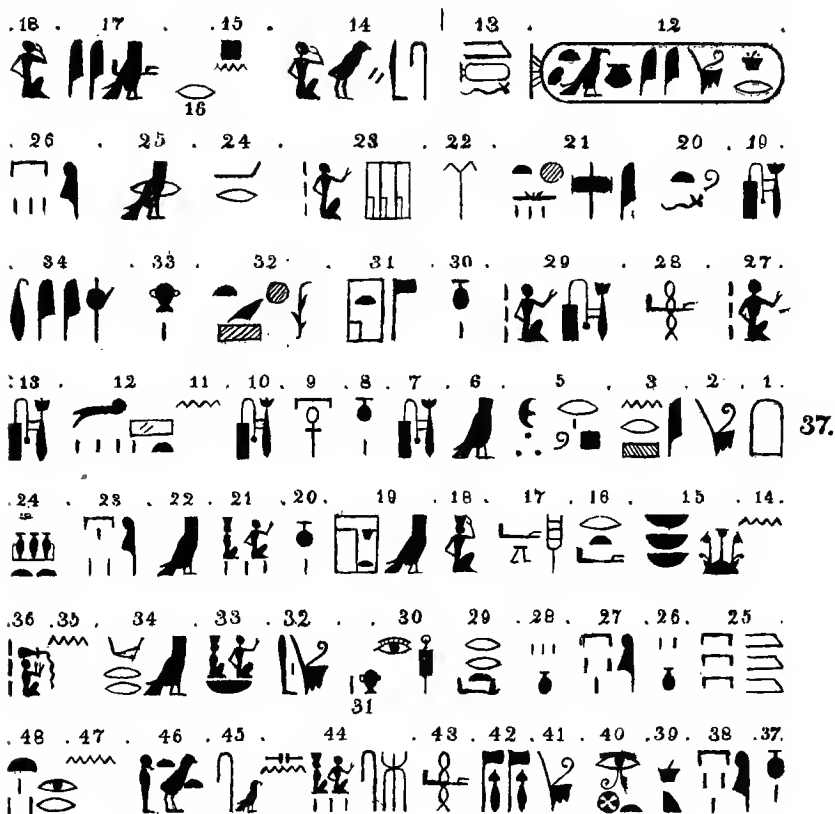
 35.

18 . 17 . 16 . 15 . 14 . 13 . 12 . 11 . 10 . 9 . 8  


28 . 27 . 26 . 25 . 24 . 23 . 22 . 21 . 20 . 19 .  


39 . 38 . 37 . . 35 . 34 . . 33 . 32 . 31 . 30 . 29 .  

 36

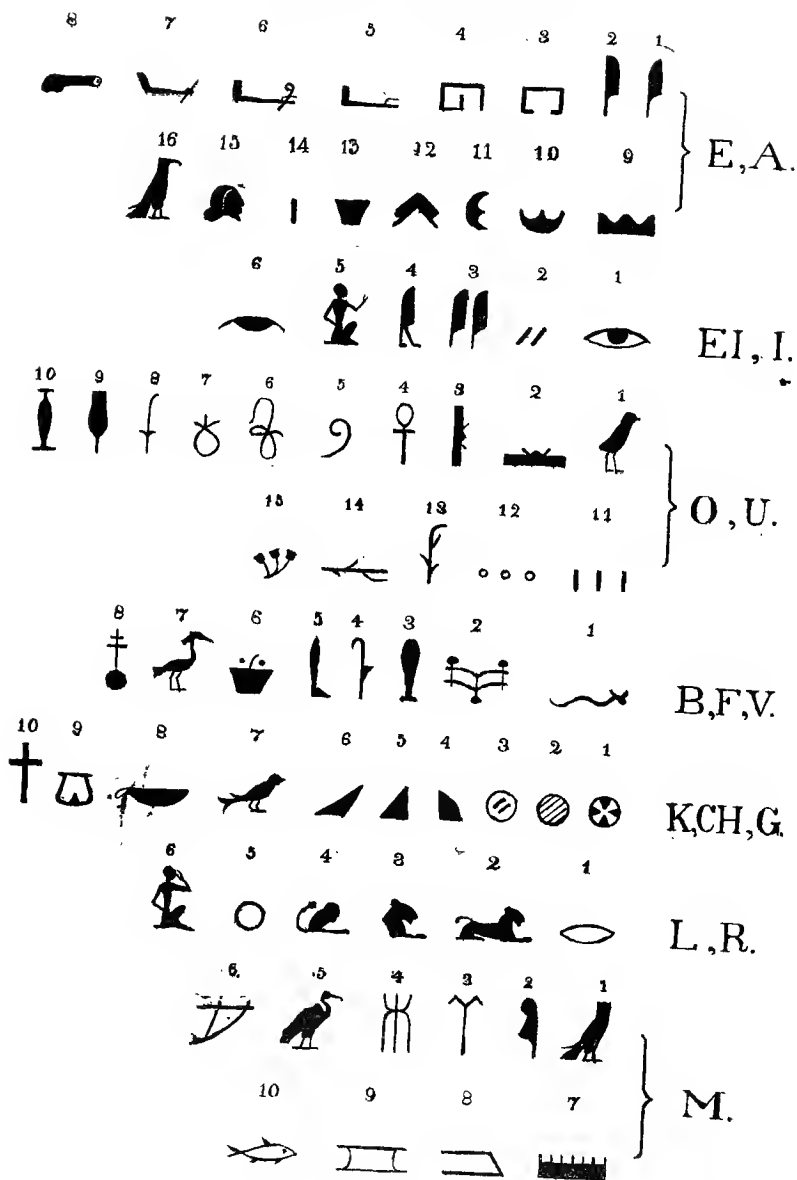
11 . 10 . 9 . . 7 . 6 . 5 . 4 . 3 . 2 . 1 .  

 8 36.



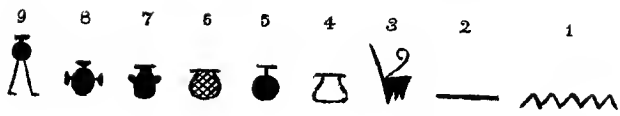




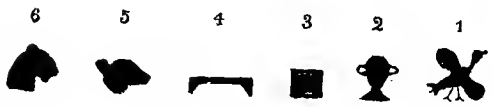
# ALPHABET.



# ALPHABET.



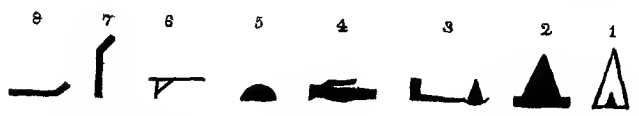
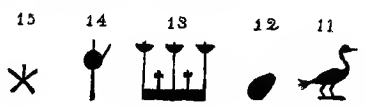
} N.



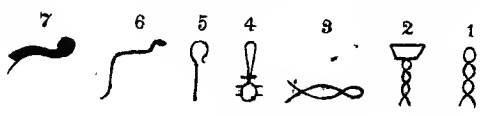
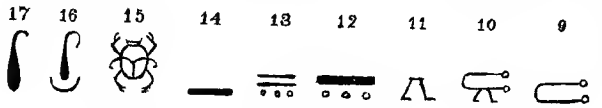
P, PH.



} S, SH.



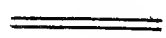
} T, TH.



H, TH.

100 10 5 3 2 1

9 0 \* III II I Numerals.







## DECREE OF CANOPUS.

LINES 1—10.]

- 1 Βασιλευντος Πτολεμαιοῦ του Πτολεμαιοῦ και Αρσινοῆς,  
θεῶν Ἀδελφῶν, ετους ενατου, εφ' ἱερεως Ἀπολλωνιδου του
- 2 Μοσχιωνος Ἀλεξανδρου και θεῶν Ἀδελφῶν και θεῶν  
Ευεργετων, κανηφορου Αρσινοῆς Φιλαδελφου Μενεκρατειας
- 3 τῆς Φιλαμμονος, μηνος Ἀπελλαιου ἑβδομη, Αιγυπτιων δε  
Τυβι ἑπτακαιδεκατη.—Ψηφισμα.—Οἱ αρχιερεις
- 4 και προφηται και οἱ εἰς το αδυτον εἰσπορευομενοι προς τον  
στολισμον των θεῶν και πτεροφοραι και ἱερογραμματαις και
- 5 οἱ ἄλλοι ἱερεις οἱ συναυτησαντες εκ των κατὰ την χωραν  
ἱερῶν εἰς την πεμπτην του Διου, εν ἣ ἀγεται τα γενεθλια του
- 6 βασιλεως, και εἰς την πεμπτην και εικαδα του αυτου μηνος,  
εν ἣ παρελαβεν την βασιλειαν παρα του πατρος, συν-  
εδρευσαντες
- 7 ταυτη τη ἡμέρᾳ εν τῷ εν Κανωπῷ ἱερῷ των Ευεργετων  
θεῶν εἶπαν· Ἐπειδῆ βασιλευς Πτολεμαιοῦ Πτολεμαιοῦ και  
Αρσινοῆς, θεῶν Ἀδελφῶν,
- 8 και βασιλισσα Βερενικη, ἡ ἀδελφη αυτου και γυνη, θεοι  
Ευεργεται, διατελουσιν πολλα και μεγαλα ευεργετουντες τα  
κατα την χωραν ἱερα και
- 9 τας τιμας των θεῶν ἐπι πλεον αυξοντες, του τε Ἀπιος και  
του Μνημιος και των λοιπων ενλογιμων ἱερῶν ζῶων των εν  
τη χωρᾷ την
- 10 ἐπιμελειαν δια παντος ποιουνται μετα μεγαλης δαπανης και  
χορηγίας και τα ἐξενεγχθεντα εκ τῆς χωρας ἱερα ἀγαλματα  
ὑπο

- 11 των Περσων εξστρατευσας ὁ βασιλευς ανεσφσεν εις Αιγυπτον  
και απεδωκεν εις τα ιερα, ὁθεν ἕκαστον εξ αρχης εξηχθη,  
την τε
- 12 χωραν εν ειρηνη διατετηρηκεν, προπολεμων ὑπερ αυτης προς  
πολλα εθνη και τους εν αυτοις δυναστευοντας, και τοις εν  
τη χωρα
- 13 πασιν και τοις αλλοις τοις ὑπο την αυτων βασιλειαν  
τασσομενοις την ευνομιαν παρεχουσιν, του τε ποταμου ποτε  
ελλιπεστερον ανα-
- 14 βαντος και παντων των εν τη χωρα καταπεπληγμενων επι  
τω συμβεβηκοτι, και ενθυμουμενων την γεγενημενην  
καταφθοραν
- 15 επι τινων των προτερον βεβασιλευκοτων, εφ' ὧν συνεβη  
αβροχιαις περιπεπτωκεναι τους την χωραν κατοικουντας,  
προσταυτες κηδεμο-
- 16 νικως των τε εν τοις ιεροις και των αλλων των την χωραν  
κατοικουντων πολλα μεν προνοηθεντες, ουκ ολιγας δε των  
προσοδων ὑπερ-
- 17 ιδοντες ἕνεκα της των ανθρωπων σωτηριας, εκ τε Συριας και  
Φοινικης και Κυπρου και εξ αλλων πλειουων τοπων σιτον  
μεταπεμ-
- 18 ψαμενοι εις την χωραν τιμων μειζωνων, διεσφσαν τους την  
Αιγυπτου κατοικουντας, αθανατον ευεργεσιαν και της αυτων  
αρετης
- 19 μεγιστον ὑπομνημα καταλειποντες τοις τε νυν ουσιν και τοις  
επιγινομενοις, αυθ' ὧν οἱ θεοι δεδωκασιν αυτοις ευσταθουσαν  
την βασιλει-
- 20 αν και δωσουσιν τ' ἄλλ' αγαθα παντα εις τον αιι χρονον·—  
Αγαθη Τυχη·— Δεδοχθαι τοις κατα την χωραν ιερευσιν τας  
τε προυπαρχουσας
- 21 τιμας εν τοις ιεροις βασιλει Πτολεμαιοφ και βασιλισση  
Βερενικη, θεοις Ευεργεταις, και τοις γονευσιν αυτων, θεοις  
Αδελφοις, και τοις προγονοις,

- 22 θεοῖς Σωτηρσιν, αὐξείν καὶ τοὺς ἱερεῖς τοὺς ἐν ἑκάστῳ τῶν  
κατὰ τὴν χώραν ἱερῶν προσονομαζεσθαι ἱερεῖς καὶ τῶν  
Εὐεργετῶν θεῶν καὶ εὐγραφε·
- 23 σθαι ἐν πασὶν τοῖς χρηματισμοῖς καὶ ἐν τοῖς δακτυλοῖς,  
οὓς φοροῦσιν, προσεγκολλαπτεσθαι καὶ τὴν ἱερωσύνην τῶν  
Εὐεργετῶν θεῶν· προσαποδειχθῆ·
- 24 ναὶ δὲ πρὸς ταῖς νῦν ὑπαρχουσαῖς τεσσαρσὶ φυλαῖς τοῦ  
πληθοῦς τῶν ἱερέων τῶν ἐν ἑκάστῳ ἱερῷ καὶ ἀλλῆν, ἣ  
προσονομασθήσεται πεμ·
- 25 πτῆ φυλῆ τῶν Εὐεργετῶν θεῶν, ἐπεὶ καὶ συν τῇ ἀγαθῇ τύχῃ  
καὶ τὴν γενέσειν βασιλεῶς Πτολεμαίου τοῦ τῶν θεῶν Ἀδελφῶν  
συμβεβήκεν
- 26 γενέσθαι τῇ πεμπτῇ τοῦ Διου, ἣ καὶ πολλῶν ἀγαθῶν  
ἀρχηγέτον ἐν πασὶν ἀνθρώποις· εἰς δὲ τὴν φυλὴν ταυτὴν  
καταλεχθῆναι τοὺς ἀπο
- 27 τοῦ πρώτου ἐτοῦς γεγεννημένους ἱερεῖς καὶ τοὺς προσκαταγη-  
σομένους ἕως μηνὸς Μεσορῆ τοῦ ἐν τῷ ἐνατῷ εἰτεὶ καὶ τοὺς  
τουτῶν ἐκγονοὺς εἰς τὸν αἰὶ
- 28 χρόνον. τοὺς δὲ πρὸυπαρχοντάς ἱερεῖς ἕως τοῦ πρώτου ἐτοῦς  
εἶναι ὡσαύτως ἐν ταῖς αὐταῖς φυλαῖς, ἐν αἷς προτερον ἦσαν,  
ὡς δὲ καὶ τοὺς
- 29 ἐκγονοὺς αὐτῶν ἀπο τοῦ νῦν καταχωρίζεσθαι εἰς τὰς αὐτὰς  
φυλάς, ἐν αἷς οἱ πατέρες εἰσὶν· ἀντὶ δὲ τῶν εἰκοσὶ βουλευτῶν  
ἱερέων τῶν νῦν αἵρουμένων
- 30 κατ' ἐνιαυτοῦ ἐκ τῶν πρὸυπαρχουσῶν τεσσαρῶν φυλῶν, ἐξ  
ᾧν πεντε ἀφ' ἑκάστης φυλῆς λαμβανοῦνται, εἰκοσὶ καὶ πεντε  
τοὺς βουλευτάς
- 31 ἱερεῖς εἶναι, προσλαμβάνομένων ἐκ τῆς πεμπτῆς φυλῆς τῶν  
Εὐεργετῶν θεῶν ἀλλῶν πεντε· μετεχέειν δὲ καὶ τοὺς ἐκ τῆς  
πεμπτῆς
- 32 φυλῆς τῶν Εὐεργετῶν θεῶν τῶν ἀγνείων καὶ τῶν ἀλλῶν  
ἀπαντῶν τῶν ἐν τοῖς ἱεροῖς καὶ φυλαρχὸν αὐτῆς εἶναι καθ' ἃ  
καὶ ἐπὶ τῶν ἀλλῶν τεσ-

- 33 *σαρων φυλων ὑπαρχει· και επειδη καθ' ἕκαστον μηνα αγονται  
εν τοις ἱεροῖς ἑορται των Ευεργετων θεων κατα το προτερον  
ψηφισμα*
- 34 *ἡ τε πεμπτη και ἡ ενατη και ἡ πεμπτη επ' εικαδι, τοις τε  
αλλοις μεγαστοις θεοις κατ' ενιαυτου συντελουνται ἑορται και  
πανηγυρεις δημοτε-*
- 35 *λεις, αγεσθαι κατ' ενιαυτου πανηγυριν δημοτελη εν τε τοις  
ἱεροῖς και καθ' ὄλην την χωραν βασιλει Πτολεμαιω και  
βασιλισση Βερενικη,*
- 36 *θεοις Ευεργεταις, τη ἡμερα, εν ἣ επιτελλει το αστρον το της  
Ισιος, ἡ νομιζεται δια των ἱερων γραμματων νεον ετος ειναι·  
αγεται δε νυν, εν τῷ*
- 37 *ενατῷ ετει, νομηνια του Παυνη μηνος, εν ᾧ και τα μικρα  
Βουβαστια και τα μεγαλα Βουβαστια αγεται και ἡ συναγωγη  
των καρπων και ἡ του*
- 38 *ποταμου αναβασις γινεται· εαν δε και συμβαινη την  
επιτολην του αστρον μεταβαινει εις ἕτεραν ἡμεραν δια  
τεσσαρων ετων, μη μετατι-*
- 39 *θεσθαι την πανηγυριν, αλλ' αγεσθαι τη νομηνια του Παυνη,  
εν ἣ και ἐξ αρχης ηχθη εν τῷ ετει, και συντελειν αυτην επι  
ἡμερας*
- 40 *πεντε μετα στεφανηφοριας και θυσιων και σπονδων και των  
αλλων των προσηκοντων· ὅπως δε και αἱ ὥραι το καθηκον  
ποιωσι δια παντος κατα την νυν*
- 41 *καταστασιν του κοσμου και μη συμβαινη τινας των δημοτελων  
ἑορτων των αγομενων εν τῷ χειμονι αγεσθαι ποτε εν τῷ  
θερει, του αστρον*
- 42 *μεταβαινοντος μιαν ἡμεραν δια τεσσαρων ετων, ἕτερας δε  
των νυν αγομενων εν τῷ θερει αγεσθαι εν τῷ χειμονι εν τοις  
μετα ταυτα καιροις, καθαπερ προ-*
- 43 *τερον τε συμβεβηκεν γενεσθαι κανων ανεγινητο, της συνταξεως  
του ενιαυτου μενουσης εκ των τριακοσιων και ἑξήκοντα  
ἡμερων και των ὑστερον προς·*

- 44 νομισθεισων επαγεσθαι πεντε ἡμερων, απο του νυν μιαν  
ἡμεραν ἑορτην των Ευεργετων θεων επαγεσθαι δια τεσσαρων  
ετων επι ταις πεντε ταις
- 45 επαγομεναις προ του νεου ετους, ὅπως ἅπαντες ειδωσιν, διοτι  
το ελλειπον προτερον περι την συνταξιν των ὤρων και του  
ενιαυτου, και των νομιζο-
- 46 μενων περι την ὄλην διακοσμησιν του πολου διωρθωσθαι και  
αναπεπληρωσθαι συμβεβηκεν δια των Ευεργετων θεων· και  
επειδη την εκ βασιλεως Πτολεμαιου
- 47 και βασιλισσης Βερενικης, θεων Ευεργετων, γεγεννημενην  
θυγατερα και ονομασθεισαν Βερενικην, ἣ και βασιλισσα  
ευθεως απεδειχθη, συνεβη ταυτην παρθενου
- 48 ὡς αν εξαιφνης μετελθειν εις τον αεναον κοσμον επι  
ενδημουντων παρα τῷ βασιλει των εκ της χωρας  
παραγινομενων προς αυτον κατ' ενιαυτον ἱερων,
- 49 οἱ μεγα πενθος επι τῷ συμβεβηκοτι ευθεως συνετελεσαν  
αξιωσαντες τε τον βασιλεα και την βασιλισσαν επεισαν  
καθιδρυσαι την θεαν μετα του Οσειριος εν τῷ
- 50 εν Κανωπῷ ἱερῷ, ὃ ου μονον εν τοις πρωτοις ἱεροις εστιν,  
αλλα και ὑπο του βασιλεως και των κατα τὴν χωραν παντων  
εν τοις μαλιστα τιμωμενοις ὑπαρχει·
- 51 και ἡ αναγωγή του ἱερου πλοιου του Οσειριος εις τουτο το  
ἱερου κατ' ενιαυτον γινεται εκ του εν τῷ Ἡρακλειῷ ἱερου τη  
ενατη και εικαδι του Χοιαχ, των του δρομου
- 52 των ἱερων παντων θυσιας συντελουντων επι των ἱδρυμενων  
ὑπ' αυτων βωμων ὑπερ ἑκαστου ἱερου των πρωτων εξ  
αμφοτερων των μερων του δρομου·
- 53 μετα δε ταυτα προς την εκθεωσιν αυτης νομιμα και την του  
πενθους απολυσιν απεδωκαν μεγαλοπρεπως και κηδεμονικως  
καθαπερ επι τῷ Απι
- 54 και Μνηυει, οἷς μεν ενεστιν γινεσθαι. Δεδοχθαι συντελειν  
τη εκ των Ευεργετων θεων γεγεννημενη, βασιλισση, Βερενικη,  
τιμας αιδιους εν ἅπασι των

- 55 κατα την χωραν ἱεροῖς· και επει εις θεους μετηλθεν εν τῷ  
 Τυβι μηνι, εν ᾧπερ και ἡ του Ἑλίου θυγατηρ εν αρχῇ  
 μετηλλαξεν τον βιον, ἣν ὁ πατηρ στησας ονο-
- 56 μασεν ὅτε μεν βασιλειαν ὅτε ὄρασιν αὐτου, και αγουσιν  
 αὐτῇ ἑορτῆν και περιπλουν εν πλειοσιν ἱεροῖς των πρωτων  
 εν τούτῳ τῷ μηνι εν ᾧ ἡ αποθεωσις αὐτῆς
- 57 εν αρχῇ εγενηθη, συντελειν και βασιλισση Βερενικῇ τῇ εκ  
 των Ευεργετων θεων εν ὑπάσιν τοῖς κατα την χωραν ἱεροῖς εν  
 τῷ Τυβι μηνι ἑορτῆν και πε-
- 58 ριπλουν εις ἡμέρας τεσσαρας απο ἑπτακαιδεκατης, εν ἣ ὁ  
 περιπλους και ἡ του πενθους απολυσις εγενηθη αὐτῇ τῇ  
 αρχῆν· συντελεσαι δ' αὐτῆς και
- 59 ἱερον ἀγάλμα χρυσοῦν διαλιθον εν ἑκάστῳ των πρωτων και  
 δευτερων ἱερων και καθιδρυσαι εν τῷ ἁγίῳ· ὁ δε προφητῆς  
 μετα των εις το ἀδύτον ερχομενων
- 60 ἱερεων προς τον στολισμον των θεων οἴσῃ εν ταις ἀγκάλαις,  
 ὅταν αἱ ἐξοδειαι και πανηγυρεῖς των λοιπων θεων γινωνται,  
 ὅπως ὑπο παντων ὀρωμενον
- 61 τιμαται και προσκυνηται καλουμενον Βερενικῆς, ἀνασσης  
 παρθενων· εἶναι δε τῇ ἐπιτιθεμενῇ βασιλειαν τῇ εἰκονι  
 αὐτῆς διαφερουσαν τῆς ἐπιτιθεμενῆς
- 62 ταις εικοσιν τῆς μητρος αὐτῆς, βασιλισσῆς Βερενικῆς, εκ  
 σταχυων δυων, ὧν ἀναμεσον εσται ἡ ἀσπιδοειδῆς βασιλεια,  
 ταυτῆς δ' ὀπισω συμμετρον σκηπτρον
- 63 παπυροειδες, ὁ δ' εἰωθασιν αἱ θεαι εχειν εν ταις χερσιν· περι  
 οὔ και ἡ οὐρα τῆς βασιλείας εσται περιειλημμενη, ὥστε και  
 εκ τῆς διαθεσεως τῆς βασιλείας δια-
- 64 σαφεισθαι το Βερενικῆς ὄνομα κατα τα ἐπισημα τῆς ἱερας  
 γραμματικῆς· και ὅταν τα Κικηλλια ἀγῆται εν τῷ Χοιαχ  
 μηνι προ του περιπλου του Οσειριος, κατα-
- 65 σκευασαι τας παρθενους των ἱερεων ἄλλο ἀγάλμα Βερενικῆς,  
 ἀνασσης παρθενων, ᾧ συντελεσουσιν ὁμοίως θυσίαν και  
 τὰ ἄλλα τα συντελουμενα νο-

- 66 μιμα τη έορτη ταυτη· εξειναι δε κατα ταυτα και ταις αλλαις  
 παρθενοις ταις βουλομεναις συντελειν τα νομιμα τη θεω,  
 ύμνεισθαι δ' αυτην και ύ-
- 67 πο των επιλεγομενων ιερειων παρθενων και τας χρεις  
 παρεχομενων τοις θεοις, περικειμενων τας ιδιας βασιλειας  
 των θεων, [ών] ιερειαι νομιζονται
- 68 ειναι· και όταν ο προωριηος σπορος παραστη, αναφερειν τας  
 ιερας παρθενους σταχυς τους παραθησομενους τω αγαλματι  
 της θεου, αδειν δ' εις αυτην
- 69 καθ' ημεραν και εν ταις έορταις και πυνηγυρεσιν των λοιπων  
 θεων τους τε φδους ανδρας και τας γυναικας, ούς αν ύμνους  
 οι ιερογραμματεις γρα-
- 70 ψαντες δωσιν τω φδοδιδασκαλω, ών και τάντιγραφα κατα-  
 χωρισθησεται εις τας ιερας βιβλους· και επειδη τοις ιερευσιν  
 διδονται αι τροφαι εκ των
- 71 ιερων, επαν επαχθωσιν εις το πληθος, διδοσθαι ταις  
 θυγατρασιν των ιερεων εκ των ιερων προσοδων, αφ' ης αν  
 ημερας γενωνται, την συγκριθησομε-
- 72 νην τροφην ύπο των βουλευτων ιερεων των εν έκαστω των  
 ιερων κατα λογον των ιερων προσοδων, και τον διδομενον  
 αρτον ταις γυναιξιν
- 73 των ιερεων εχειν διον τυπον και καλεισθαι Βερενικης αρτον·  
 ο δ' εν έκαστω των ιερων κατεστηκως επιστατης και αρχιερευς  
 και οι του ιερου
- 74 γραμματεις αναγραψατωσαν τουτο ψηφισμα εις στηλην  
 λιθινην η χαλκην ιεροις γραμμασιν και Αιγυπτιοις και  
 Έλληνικοις και αναθε-
- 75 τωσαν εν τω επιφανεστατω τοπω των τε πρωτων ιερων και  
 δευτερων και τριτων, όπως οι κατα την χωραν ιερεις φαι-  
 νωνται τιμωντας τους Ευεργετας θεους και τα τεκνα αυτων,
- 76 καθαπερ δικαιον εστιν.

## DECREE OF CANOPUS,

FROM THE GREEK.

[LINES 1—11.

1 IN the reign of Ptolemy the *son* of Ptolemy and of Arsinoe,  
 the brother-gods, in the ninth year [B.C. 238], under Apollonides  
 2 the son of Moschion the priest of Alexander, and of the brother-  
 gods, and of the gods Energetæ, and Menecrateia the daughter of  
 3 Philammon the basket-bearer of Arsinoe Philadelphus, on the  
 seventh *day* of the month Apellaius, and the seventeenth of Tybi  
 according to the Egyptians, a Decree ;

4 The chief priests, and prophets, and those who enter the sanctuary  
 for the robing of the gods, and the feather-bearers, and sacred  
 5 scribes, and the other priests who had met together out of the  
 temples throughout the country for the *fifth day* of Dios, on  
 6 which is kept the birthday of the king, and for the twenty-fifth  
*day* of the same month on which he received the kingdom from  
 7 his father, having met in council together on that day in the  
 temple of the gods Energetæ, which is in Canopus, declared ;

Whereas King Ptolemy, the son of Ptolemy and Arsinoe the  
 8 brother-gods, and Queen Berenice his sister and wife, the gods  
 Energetæ, continue in many and great things benefiting the  
 9 temples throughout the country ; and the honours of the gods  
 they have yet further increased ; and of Apis and Mnevis, and of  
 the other celebrated animals which are in the country they take  
 10 great care, with great cost and ceremonial expenditure ;

And the sacred images which had been carried out of the  
 11 country by the Persians, the king having made war, brought  
 safe into Egypt, and gave back to the temples whence each had



# DECREE OF CANOPUS,

FROM THE HIEROGLYPHICS.

LINES 1—6.]

1 *In the year ninth, in the month of Apellaius upon the day seven, of Tybi seventeen according to the Egyptians, in the reign of King Ptolemy, living for ever, beloved by Pthah, son of Ptolemy and of Arsinoe brother-gods, when the priest of Alexander deceased*  
 2 *and of the brother-gods, and of the gods Euergetæ was Apollonides the son of Moschion, and Menecrateia the daughter of Philammon was basket-bearer for Arsinoe loving her brother, on that day, a Writing;*

*The chief priests of the temples, the high-priests, the guardians*  
 3 *of the temples, the purifiers, those who sing hymns, those who robe the gods, the writers of the sacred books, the other divine prophets, having purified themselves, being assembled together, having come from the two provinces of Upper and Lower Egypt, for the fifth day of Dios, when the anniversary day of his majesty was celebrated, likewise upon the twenty fifth-day of that*  
 4 *month when his majesty received his great kingdom from his father, having celebrated religious honours in the temple of the gods Euergetæ, which is in Canopus, declared this Decree;*

*King Ptolemy living for ever, beloved by Pthah, son of Ptolemy and of Arsinoe the brother-gods, likewise Queen Berenice his sister*  
 5 *and wife, the gods Euergetæ; he made columns with great expense for all the temples of the country of Egypt, he prepared obelisks, colossal statues, for the gods, with great abundance of things fit, when, behold, he supplied all the other yearly things for the bull Apis and the bull Mnevis, and the animals in the temples, regulating in the cities of Egypt with other great gifts, excellent gifts of revenues;*

6 *And that he might make re-conquest of the sacred images which had been captured by the barbarians of Persia, he made war on behalf of the cities of Egypt with good fortune; his*

12 been at first taken away, and hath kept the country in peace,  
carrying war on its behalf against many nations, and those who  
13 have power in them; and to all those in the country, and to all  
others under their dominion, they render justice;

14 And once when the Nile rose rather insufficiently, and all those  
in the country were struck down by what had happened, and  
15 were considering the calamity that had happened, under some of  
the former sovereigns, under whom it happened that those who  
inhabited the country were ruined by the drought, standing  
16 forward carefully, having forethought in many things for those  
in the temples, and the others who inhabit the country,

17 and overlooking not a few of the taxes for the welfare of the men,  
out of Syria, and Phenicia, and Cyprus, and many other places,  
18 having sent for corn, into the country at great expense, they saved  
the inhabitants of Egypt,

19 leaving immortal beneficence and a very great memory of their  
virtue, both to those who now are, and to those who shall be here-  
after; in return for which the gods have given to them a well-  
20 established kingdom, and will give them all other good things for  
ever;

[may it be] with good fortune.

It seemed fit to the priests throughout the country, to increase

majesty plundered *the fields of other lands, and foreign countries to the conspicuous glory and prosperity of the country; he gave them to the palaces of the temples which had been plundered,*  
 7 *having made to spring up good fortune and joy to Egypt with rejoicing and praises; he fought and made war on behalf of the burial-places against the hated ones and the countries of the numerous barbarians, he cut off the heads of the barbarians, and those who govern them, justice he upheld to all the living men and women of the country, and of the other lands of the men and women under his dominion;*

8 *When, behold, it came to pass upon a year that the Nile failed on the right day of the season, all the living men and women of the cities, those were struck down by the event, when, behold, the evil fortune that had happened,*

*Having read of the destruction once upon a time of happiness befallen in the times of former chief sovereigns, under whom it happened by accident that the Nile failed to Egypt in the day of*  
 9 *the season; and his majesty (may he be praised) and his sister, they fed those who burn incense in the Egyptian temples, and likewise the various cities of Egypt.*

*At the times appointed he remitted numerous taxes on corn, he gave thousands of necessaries and expenses for the good welfare of the men and women each, he brought wheat to Egypt from the*  
 10 *Syrians of \* \* \* city, from the land of Caphtor [or Phenicia], from the foreign island of Cyprus, which is in \* \* \* the great sea, and great countries; he gave numerous pieces of silver and leek-plants, and spelt-seed for the good fortune of the living men and women;*

*By a decree from the land of \* \* \* city he gave fame without end of his benevolence for ever; likewise they will talk of the revenues among the hereafter men and women; and for these so many things a gift from the gods of the established high office of*  
 11 *ruler of Upper and Lower Egypt with children of his own, and poor people, with servants unto times for ever; with good fortune.*

*And because of such things, the priests belonging to the*

21 the before existing honours in the temples unto King Ptolemy and  
Queen Berenice, the gods Euergetæ, and to their parents the  
22 brother-gods, and to their forefathers the gods Soterēs ; and that  
the priests which are in each of the temples throughout the  
country should be further named priests also of the gods Euer-  
23 getæ ; and that there should be written on all their decrees, and  
that on the rings which they wear should be further engraved also,  
the priesthood of the gods Euergetæ ;

24 And that there should be further appointed unto the now existing  
four tribes, out of the multitude of priests which are in each  
25 temple, a fifth tribe, to be named that of the gods Euergetæ ; and  
whereas with good fortune it also happened that the birth of King  
26 Ptolemy, the *son* of the brother-gods, took place on the fifth *day*  
of Dios, which also has been the origin of much good to all men ;  
27 that into this tribe should be chosen those who had been made  
priests since the first year, and those who should be added until  
the month of Mesore in the ninth year, and their descendants for  
28 ever ; but that those who had been priests before, until the first  
year, should remain likewise in those tribes in which they had  
29 been before, and also that their descendants should from the  
present time be distributed into the same tribes in which their  
fathers were ;

30 And instead of the twenty priestly senators, who are now year  
by year chosen out of the hitherto existing four tribes, of whom  
five are taken from each tribe, there shall be twenty-five priestly  
31 senators, five others being further taken out of the fifth tribe  
belonging to the gods Euergetæ ; and that those of the fifth tribe  
32 belonging to the gods Euergetæ shall partake of the holy things,  
and of all the other things in the temples ; and that its chief

country were led further to prepare other expenses *for* King Ptolemy living *for* ever, beloved *by* Pthah, and Queen Berenice, *the* gods Euergetæ, in the temples, and *for* *the* brother-gods, *their* 12 buried parents, likewise *for* *the* gods Soteræ, *who* have been laid aside, *and* *for* those *the* ancestors beyond ; *and* that the priests of each of all *the* Egyptian temples, belonging to *the* cities of Egypt, hereafter should in addition be named priests of the gods Euergetæ. They should add the name of *the* priestly high offices to be written, *and* *the* further priestly office of chief builder unto *the* gods Euergetæ on the signet-ring to be made, *and* worn upon *the* hands ;

13 Another tribe of priests shall be appointed in *the* temples hereafter, to be in addition to the four tribes of old, on that day to be made into a fifth tribe, *for* *the* gods Euergetæ. *And* whereas there once happened, with good fortune and good fortune, because *the* birth of King Ptolemy, living *for* ever, beloved *by* Pthah, son of *the* brother-gods, in *the* month Dios, upon *the* fifth day, made on 14 that day our good *and* great happiness unto all *the* living men *and* women ; *there* shall be enrolled *such* priests as have been already of *the* rank of Soten in *the* temples, since that first year of his majesty, and likewise those shall be enrolled, those immediately going to be of *that* rank until *the* month of Mesore, in *the* ninth year, within that tribe ; likewise those born of *them* for ever. *But* *the* priests each, *it* is decreed, who had been added before *the* 15 first year of old into *the* appointed tribes into which they had been added in like manner as before, *and* those born after that time, shall be further kept among the scribes of *the* tribes which were of *their* fathers, among those which had been made.

Instead of *the* twenty priestly senators chosen yearly by *the* year out of *the* four existing tribes, consisting of five scribes, which 16 are from within each tribe, *there* shall be twenty-five priestly senators ; five scribes in addition being divided off from the fifth tribe belonging to *the* gods Euergetæ. *And* *there* shall be given to *the* appointed fifth scribe belonging to *the* gods Euergetæ, from all those things hitherto made, *the* purifications in *the* temple and

33 shall be so in respect to those things in which he is over the other  
four tribes ;

And whereas in every month the festivals of the gods Euergetæ  
are celebrated in the temples according to the former decree (the  
34 fifth, the ninth, and the twenty-fifth), and festivals and assemblies  
at the national expense are performed every year to the other great  
35 gods, there shall be held every year an assembly at the national  
expense in the temples and throughout the whole country to King  
36 Ptolemy and Queen Berenice, the gods Euergetæ, on the day in  
which the star of Isis rises *heliacally*, which is considered by the  
holy scribes to be the new year.

37 This is kept now in *this* ninth year on the new moon day of the  
month of Payni, in which month are kept the little *festival* of  
38 Bubastis, and the great *festival* of Bubastis, and the gathering of  
the fruits, and the rising of the river takes place. But if it  
should happen that the *heliacal* rising of the star passes on to an-  
39 other day, because of the four years, the assembly shall not *so* pass  
on, but be kept on the new moon day of Payni, on which *day* it  
40 was kept from the beginning in the year, and it shall be celebrated  
during five days with the carrying of crowns, and sacrifices, and  
libations, and the other things that are fit ;

41 So that the seasons also may do what is fit in every way ac-  
cording to the present arrangement of the world, and that it may  
not happen that some of the national festivals, which are held in  
the winter, should be sometimes held in the summer, *in conse-*  
42 *quence* of the star moving one day in four years, and that others

all other things done in *the sanctuaries of the country*; and *the chief of that tribe, the royal high-priest, shall be remembered like as when included in the established four tribes.*

17 Whereas *there was ordered to be kept an assembly unto the gods Euergetæ in the temples, which has been celebrated every month, upon the fifth day, upon the ninth day, and upon the twenty-fifth day, according to the writing made at first, there was added, and there was celebrated an assembly unto the great gods; and a festival throughout the country suitably in every year; there shall be celebrated a conspicuous suitable festival unto King*  
 18 *Ptolemy, living for ever, beloved by Pthah, and Queen Berenice, the gods Euergetæ, throughout the two regions in every city of Egypt at the time when the day of the star of Isis shining is placed, which is named the new-year's day by the scribes of heavenly life.*

It is celebrated in *this ninth year in the month of Payni, with holding an assembly of the new-year's day unto Pasht, and a festival unto Pasht in that month, \* \* \* because of which the season for the religious ceremonies of all the fruits and the*  
 19 *overflowing of the Nile is celebrated. Behold a decree is made; behold if it should happen by accident that the changing of the festival of the star of Isis shall be placed a day further, because of the fourth year, by nothing shall the religious ceremony of that day be kept at a later time; that assembly shall be celebrated conspicuously, being begun upon the month of Payni, the first day, as the celebration of the assembly was*  
 20 *kept by us in this ninth year. That assembly shall be celebrated during five days with persons bringing diadems, with corn, with other sacrifices on the altar, the like doings, and all other things shall be celebrated which were made at a former time conspicuously;*

Behold if it is done, the seasons shall be in respect of every  
 21 *thing like the former decree which was about the heavens, and that day of the Dog-star shall not have a turning about, that it shall happen to come to pass at any time, by the decree that the assemblies should be made to change in the country, that those*

of those now held in the summer, should be held in the winter in  
43 the future seasons, as had formerly happened to come to pass,  
from the arrangement of the natural year remaining of three  
44 hundred and sixty days and of the five days which were after-  
wards ordered to be added; from the first day the festival of the  
gods Euergetæ being now carried forward, because of *the* four  
45 years, on to the five *days* added on before the new *civil* year; so  
that all men may know how the former defect in the arrangement  
46 of the seasons, and of the *natural* year, and of the decrees about  
the whole disposition of the pole, happened to be amended and  
made perfect by the gods Euergetæ;

47 And whereas a daughter had been born to King Ptolemy and  
Queen Berenice, the gods Euergetæ, and was named Berenice, who  
was immediately proclaimed a queen; and it happened that this  
48 maiden, as on a sudden, passed away into the eternal world, while  
the priests who had come up to the king for the year were yet  
49 remaining near him, who immediately celebrating a great grief  
for what had happened, having thought it right, persuaded the  
50 king and queen to consecrate the goddess with Osiris in the  
temple of Canopus, which is not only among the principal  
temples, but is also very much honoured by the king and by all  
men throughout the country.

51 And the bringing up of the sacred barge of Osiris is made to  
this temple yearly out of the temple in the Heracleium on the  
twenty-ninth day of Chœac, while the priests of the course of  
52 all the temples, complete the sacrifices upon the altars dedicated  
by them for each temple of those which are of the first rank, out



which are held in winter should be held in *the* summer in each season, *from* the change of the festival of *the* star of Isis by one day, because of *the* fourth year *as* decreed; *and the* other assemblies, behold, those which are held belonging to the summer throughout Egypt, we should hold in *the* winter in *the* coming  
 22 seasons, like what happened to come to pass of old in *the* chief provinces, because of *this* event, if behold *the* arrangement of the year *shall be* made with days three hundred *and* sixty, and five additional peculiar days ordered to be added; to celebrate the additional first day of *the* assembly unto *the* gods Euergetæ away from that day, because of *the* fourth year, until *the* added five days additional, *which were* added upon the new-year's day; *so that it* may be made known to all men *and* women about this  
 23 former defect in *the* arrangement in respect of *the* civil years and *the* natural year, and *the* commands which relate to the judgments of amendment of *the* faults of the heavens *which* happened to come to pass, behold, *it is the* production, *the* adornment solely, *and the* excellence of the gods Euergetæ.

Whereas when a daughter *was born* unto King Ptolemy, living *for ever*, beloved by Pthah, and Queen Berenice, *the* gods Euergetæ, unto them, Berenice *was* her name, *she was* immediately pro-  
 24 claimed a queen; by accident, behold, the same goddess, a little woman, *was* taken away into heaven, whilst *the* priests *who had* come *from the* country near *the* king's presence, *were yet* remaining in *the* presence of his majesty, celebrating the great lamentation *and* the praises, considering about *the* particulars, they asked from *the* king and queen, the gift from them, *to grant to* con-  
 25 secrate the same goddess like Osiris, in *the* temple of Canopus, which *is* among *the* principal temples, for which great expense of the Egyptians, expense for them *was* prepared by *the* king and *the* living men *and* women of *the* country.

\* At *the* time *when*, behold, we shall draw along Osiris during *the* drawing along of *the* barge to the same temple, at *the* season of  
 26 *the* year, from *the* temple which *is* in Heracleium, on the twenty-ninth of *the* month of Chœac, *when* the Egyptians, of *the* principal temples at *the* time of completing *the* sacrifices upon the altars

53 of both the two divisions of the course, and with these things  
that are lawful towards her deification and towards the release  
from the grief they bestowed liberally and carefully, as upon the  
54 Apis and Mnevis, upon whom it is lawful to be done ;

It seemed fit to pay to Queen Berenice, who had been born to  
55 the gods Euergetæ, immortal honours in all the temples through-  
out the country ; and in the month of Tybi, when she entered  
among the gods, (in which month also the daughter of the Sun  
in the beginning changed her life,) whom her father having set  
56 up named at one time his crown, at another time his eyesight, and  
they keep a feast and a water-procession to her in most of the  
temples of the first rank ;

57 In this month in which her deification in the beginning took  
place, to make also to Queen Berenice, the daughter of the gods  
Euergetæ, in all the temples throughout the country in the month  
58 of Tybi, a festival and a water-procession for four days from the  
seventeenth day in which the water-procession and the release  
from the grief was at first made for her ;

59 And to complete for her a sacred image of gold and *precious*  
stones in each of the temples of first and of second rank, and to  
60 consecrate it in the holy place ; and the prophet with the priests  
who enter the sanctuary for the robing of the gods shall carry it  
in his arms, when he goes out, and the assemblies of the other  
61 gods, take place, so that when seen by all it may be honoured  
and worshipped, being called *the statue* of Berenice, queen of  
maidens.

of *the* principal temples, *by* the one part and the other part of *the* family of those of that temple, *are* joining with harps and all *the* other religious ceremonies for *the* celebration of *the* dedication of her raising up as a goddess, there was made for her a libation to  
 27 heal *the* grief of her raising up, they prepared them with perseverance *and* care, as the ceremonies for the Apis bull *and* Mnevis bull are celebrated ;

*It* was determined *that there should be* given, according to a command, immortal honours unto Queen Berenice, *the* daughter of *the* gods Euergetæ, in *the* temples of *the* country at *the* times at which once upon a time she was taken up among *the* gods, in  
 28 *the* month of Tybi, (*the* month in which Ra himself took up his own daughter to heaven, *and that* is celebrated ; ) who unto him was named *the* apple of *his* eye, and *the* asp *the* ornament of his head, the beloved of her father. *They shall* celebrate unto her an assembly with a water-procession in *the* sanctuaries in the greater part of *the* temples of the first rank ;

in this month *when* the making a goddess of *the* queen is celebrated ; in addition there shall be celebrated one assembly, there shall be made one water-procession unto Queen Berenice, the  
 29 daughter of *the* gods Euergetæ, in *the* temples of *the* two regions, in *the* times of *the* month Tybi, from *the* seventeenth day, *when* was kept her water-procession, *and* was made for her a libation to heal *the* grief for her, it was celebrated as on the first day, during four days ;

To set up a sacred statue unto that goddess of gold *and* all  
 30 polished stones in *the* temples of the first rank, in *the* temples of the second rank, at *the* times of consecrating in the holy place ; the priest, the prophet, of *the* sacred barge, with *the* other chosen priests of *the* great purifications, *and* those who sing praises to the gods, *and* those who robe the gods, he shall carry it in his two arms, *so that* it may be seen on *the* day of *the* carrying out, and of *the* assemblies of *the* god, in *the* times ; whereby it may be seen by all men and women *that* worship *is* to be paid at once  
 31 unto *the* distinguished Berenice, *and* how *the* queen of women *is* carried out.

62 And a royal crown is to be placed on her statue, more excellent  
than that placed on the statues of her mother the Queen Berenice,  
of two ears of corn, between which shall be an asp-shaped crown,  
63 and behind this a papyrus-shaped sceptre of the same height,  
such as the goddesses are accustomed to hold in their hands,  
around which also the tail of the crown [or asp] shall be twisted, so  
64 that from the arrangement of the crown, the name of Berenice  
may be clearly shown, according to the character of the sacred  
writing.

And when the Kikellia are held in the month of Chœac, before  
65 the water-procession of Osiris, the maidens of the temples shall  
prepare another image of Berenice, the queen of maidens, unto  
which they shall in like manner perform a sacrifice and the other  
66 rites which ought to be performed at that feast ;

And it shall be lawful according to this for the other maidens,  
who wish to perform rites unto the goddess, to sing hymns to her,  
67 both under the above-named priestly maidens, and those who  
furnish necessaries to the gods, when they put the proper crowns  
upon the gods, unto whom they are appointed to be priestesses ;

68 And when the early corn seed shall show itself, the holy  
maidens shall bring ears of corn to be placed upon the image of  
69 the goddess, and the men and women shall sing to her day by  
day in the festivals and assemblies of the other gods the songs,  
70 which hymns the sacred scribes, when they have written out,  
shall give to the master of the singing, and of which copies shall  
be written into the sacred books.

71 And when the food is given to the priests out of the temples,  
when they are brought out to the multitude, there shall be given  
to the daughters of the priests, out of the holy revenue from the  
72 day that they are born, the food adjudged by the priestly senators,  
those of each of the temples, according to the word of the priests  
73 of the revenue ; and the bread given to the wives of the priests  
shall have a divine pattern, and be called the bread of Berenice.

Behold, *it is decreed that* the crown upon *that* sacred statue shall be not less ceremonial than the appointed crown on the statues of her mother the Queen Berenice; *it is* to be placed conspicuously with two ears of corn, and an asp on the back, and a sceptre of papyrus flowers, to be held up; the papyrus flowers, the crown and the asp, the same as *what is* customary in the two hands of the goddesses; *the* tail of the same asp *is to be* twisted  
 32 on that sceptre; by which arrangement between those ears of corn may be shown the name of Berenice in the characters of the scribes of heavenly life.

And during *the* days of the celebration of the Kikellia, in the month of Chœac, in addition to the water-procession of Osiris, *it shall be* granted unto the women, the wives of the priests, to prepare another statue of Berenice chief of women, and to  
 33 perform sacrifices and other things, which shall be celebrated upon the days of that assembly.

By this, it is decreed, behold, for other women who are willing, that they shall celebrate their own unto that goddess, and sing hymns to that goddess, behold, under chosen priestesses, and servant-priestesses who carry the things that are carried of the gods, to whom they are appointed for priestly women.

When, behold, the early corn has sprung up and is con-  
 34 spicuous, the priestesses of the first rank shall bring ears of corn and give them to the statue of the same goddess; they shall sing songs to her upon appointed times; these songs the men and women, both husbands and wives shall sing in places, and assemblies, at the carrying out of the gods, songs from among which a man of heavenly life shall give unto the chief learned man of the singers to write a copy in the books of heavenly life.

Because of this when the dedicated loaves are distributed to  
 35 the priests from out of the temples to those already of the family of the chief priest of the temple of any place, there shall be distributed presence bread unto the daughters of the chiefs of the priests, since the day of their birth was celebrated, from the sacred dedicated loaves of the gods out of the presence bread marked with a pattern, as adjudged by the priests the senators in

And he that has been appointed superior and chief priest, in  
74 each of the temples, and the scribes of the temples, shall write  
this decree upon a tablet of stone or copper in letters sacred, and  
75 Egyptian, and Greek ; and shall place it in the most conspicuous  
place in the temples of first, of second, and of third *rank*, so that  
the priests throughout the country may show to those who honour  
76 the gods Euergetæ what is right.

---

*the sanctuaries of the two regions, henceforth agreeably to the command of the priests of the dedicated loaves; and the loaves*  
36 *which are given to the wives of the priests shall be marked with a pattern impressed upon the loaf, put thereon; and they are to be named the loaves of Berenice.*

*The same learned prophet of the place, the consecrated scribe of the senators, the representatives of all the temple-priests, the chief of the temple-yard priests, and the scribes of the temples,*  
37 *shall carve the inscription on a tablet of stone or copper, in letters of heavenly life, letters for books, letters for the Greeks, to be set up in a conspicuous place for men and women in the temples of the first rank, temples of the second rank, temples of the third rank, so that sight of it may be given to all men and women how preparation is to be made, by the priests of the temples of the cities of Egypt, for the gods Energetæ and their children; behold, the religious ceremonies for the doings.*

---

ABBREVIATIONS IN THE FOLLOWING PAGES.

D.S. means the Determinative Sign, or figure of an object, following its name spelt with letters.

Voc. means the Author's Vocabulary, accompanying his work on "Egyptian Hieroglyphics."

## EXPLANATION OF THE HIEROGLYPHICS.

---

### Line 1.

- 1 The YEAR; BAI, T, followed by a ring, the Determinative-Sign for Time, which is used also in the words Month and Day. The first character is the *palm branch*, in Coptic **BAI**; the second, T, may be the feminine article; and the D.S. thus distinguishes two words which were spelt and sounded nearly alike. This is the *ετος*, or *civil year*, used in dates, as distinguished from No. 7, 33, the *ενιαυτος*, or *natural year* of the seasons. Voc. 953. That the D.S. is a picture of the sun is shown at No. 5, 22, where it has the vowel following it, and is the word, **PH**, *the sun*. The word BAI, for *year*, is not known in Coptic; but see No. 5, 22: **ετερομπι**, where our character for BAI is the last syllable, MPI. The character for T is the picture of a Hill, and gains its force from **TAΥ**, *a hill*. The Hebrew letter ט may perhaps be a rude copy of it; as it is called by its Egyptian name, Tau.
- 2 NINTH; nine strokes followed by the definite article T, which, however, in Coptic, is prefixed, not postfixed, to the Cardinal number to make an Ordinal.
- 3 In the month of APPELLAIUS, the Macedonian month which, began in the middle of November; A,P,A,L,A,A,O,S, followed by the ring, the D.S. for time. Here we might learn the force of four letters, if they were not otherwise known. The hawk, in Coptic **αζομ**, may, by careless pronunciation, by dropping the last letter, have been called AO, and hence given its force to the letter. In this way all the letters probably received their force. They had probably all, at first, syllabic sounds, rather than alphabetic; and we shall see that those characters in which two consonants were clearly sounded never got into use as letters.
- 4 UPON the DAY; S,S,O; **CACA** upon; with the word *Day* omitted, but represented by the D.S. for Time. See No. 3, 21, and 13, 42.



- 5 SEVENTH; seven strokes, but with no letters to make the Cardinal number into an Ordinal, as in the word *Ninth*, No. 2.
- 6 TYBI; the Egyptian month, written not phonetically, by characters whose sound represented the word, but symbolically, expressive of the meaning. The names of the months seem to be the only hieroglyphical words so written. The first character means FIRST, the second HOUSE, see Nos. 2, 18; the third R, for **IP**, *to do*; making together THE FIRST OF HOUSING, followed by the D.S. for Time. Voc. 981, 995.
- 7 SEVENTEEN; seven strokes, with the half ring for ten, as at No. 15, 24.
- 8 ACCORDING TO; N, the preposition **ἦ**, *of*. Voc. 1292. This character is the representation of water, of which the Egyptian name was, as we learn from Horapollo, *Noun*. Hence came, after several changes, both the form and name of the Hebrew letter Nun.
- 9 The EGYPTIANS; CH, O, plural, a shortened form of CH, M, O, **ΧΗΩΙ**, *Egypt*. Voc. 775. See No. 8, 31, which is not so shortened. It seems to be used as an adjective to the following substantive. See also *Saviour—Gods*. No. 12, 2, for the force of the first letter.
- 10 COUNTRY; the line with three dots is TO, the next letter, E or I, making **TOI**, *lands*; followed by T, the definite article, which in Coptic would be prefixed; and by the circular D.S. for a City or Country. Voc. 777.
- 11 In the REIGN; CH, R, B. In Coptic **χωρι** is *Powerful*, which may well be part of our word; **χωρη**, is *to strike*, which is not quite so suitable. The last letter B is from **ρω**, and represents a club, or short sceptre. See No. 2, 19, where this letter is again used.
- 12 SE, T; the twig is **Ἐ**, *a plant*. This is the name of one of the four orders of Egyptian priests. Voc. 644. It is usually spelt SETEN. Voc. 648. It is in Herodotus written Sethon, as the title of an Egyptian general; Manetho writes it Sethos as a title of Rameses II. It was used more particularly for the king of Upper Egypt, as the following priestly title was for Lower Egypt.

Together they represent the Greek word *King*, meaning of Upper and Lower Egypt. See No. 8, 24.

- 13 NOU, T; the name of an order of priests, and a royal title belonging more particularly to Lower Egypt. Voc. 663.
- 14 PTOLEMY; P,T,O,L,M,A,A,S. The king's name, including some of his titles, is written within an oval ring with a flat end. This ring seems meant to represent an engraved signet-ring. As the artist could not write the name on the flat seal, he has written it within the ring. The other royal names, as Arsinoe, Alexander, Berenice, are inclosed in the same ovals. The M in this name may be the origin of the Hebrew מ.
- 15 LIVING; here written with an O, the short for ONϩ Voc. 1402, 1407. This particular O, is never used except in this word. It may be seen carried in the hand of the Egyptian gods, and otherwise used as an ornament. It has been called a key; but the character for a key is drawn rather differently.
- 16 For EVER; H,T,N; ϩHTEN, *the end*, is the Coptic word nearest to this well-known hieroglyphic. Voc. 594. We may compare this with the Greek expression, in the New Testament, εις του αιωνα *until the end of the age*, or *until the beginning of the next age*; which we sometimes render *For ever*. The horizontal line is N, and is in place of the wavy line No. 1, 8, and must not be confounded with the T, the first letter in No. 1, 10. See the Rosatta stone, where this word is sometimes written with one form of N, and sometimes with the other.
- 17 By PTHAH, the god of Memphis, as Ra was of Thebes; P,T,H. Voc. 195.
- 18 BELOVED; M, for ϩHI *to love*. Voc. 1500. Together these two words mean *By Pthah beloved*. Had the word *Love* stood first, they would have meant *Loving Pthah*. Both forms were used by Rameses II., namely *Mi-amun*, and *Amun-mai*.
- 19 SON; S,E, for ϩHPE. Voc. 1789. The goose has the force of an Š from ϩEWE, *a goose*.
- 20 OF; N, the proposition ϩ; see No. 8.
- 21 PTOLEMY; see No. 1, 14.
- 22 ARSINOE; A,R,S,I,N,A, with T,S; of which S is the feminine

termination, and T the feminine article, which is prefixed in Coptic, but in the Hieroglyphics usually postfixed, as in No. 14, 14; and sometimes inserted before the last letter, as in No. 9, 35 and No. 23, 47. The R in this name is the same character as the L in Ptolemy. The Egyptians rarely distinguished those two letters. The egg may have the force of an S, from being a goose's egg, and used for the goose **SEWE**, or it may be from the word **CWOYZI**, *an egg*.

- 23 BROTHER-GODS, the title of the second Ptolemy and his second queen; in Greek *Brother-loving*. This queen was also his sister. The third Ptolemy was not the son of this queen, but of the first wife, and hence not in strictness the son of the Brother-gods. The hatchet or mallet has the force of NOU, from **NOYT** *to bruise*, and represents **NOYTE** *a god*, with or without an additional T. The other character is S, for **CON** *a brother*. See No. 2, 12 for *Brother*.
- 24 PRIEST, represented pictorially by a man in the act of making a libation to the gods. As the word is not spelt, its sound is doubtful. It may be the hieroglyphical word OTHPH, *dedicated*, from **OYOTEß** *to pour out* an offering.
- 25 OF; N; **N**, *of*; another form of the preposition, No. 1, 8. See Voc. 1295. It represents the crown peculiar to Lower Egypt, and worn by the priests of the order Nout, No. 13. Its name was probably EIN, and hence it is the letter N. The word **OYEN**, *shining*, explains the meaning of its name, as it was the Holy Crown of Exodus xxix. 6, the Bright Plate of Exod. xxviii. 36.
- 26 ALEXANDER; A,L,K,S,A,A,N,T,R,S; or to the mouth might be given the force of RO, from **PO**, *a mouth*; and thus we should have the vowel required to make Alexandros. The Greek R takes its name Rho from the Egyptian name of this character. The hand is a T, from **TOT**, *a hand*; and the Hebrew letter Teth, which is also a hand, is known to be borrowed from this by its keeping its Egyptian name.
- 27 DECEASED; M,O; **MOY** *to die*. The second letter is of doubtful force; but the place of the word shows what is required.

See Voc. 1645, also 1640, for the more usual forms of this word, which is of very frequent use after a person's name.

- 28 AND; A,H;  $\Delta Z \Delta$  *and*. Voc. 1271. The arm is A, a force which perhaps may be found in  $\mathfrak{U} \Delta Z \mathfrak{E}$  a *cubit* measure, in which word the  $\mathfrak{U}$  may be a servile affix.
- 29 The BROTHER-GODS, the same as No. 1, 23.
- 30 AND, the same as No. 1, 28.
- 31 The GODS EVERGETE, or BENEFACTORS, the title of the now reigning sovereigns, the third Ptolemy and his queen. The smaller character may  $\mathfrak{Y} \Delta \mathfrak{Y}$ , *benevolent, useful*. We shall find it with the force of SH at No. 5, 16; No. 16, 34, and No. 29, 32. It represents  $\mathfrak{Y} \mathfrak{E}$  a *staff*, and thence takes its name. The Egyptians, whether kings or great landowners, usually hold in their hands a long staff, which rests on the ground, called in Hebrew the staff of inheritance, and also a short sceptre. The character in this word is probably the staff, with the place for the hand to grasp it near the top, while the character in No. 1, 11, is the short sceptre, with the place for the hand near the bottom.
- 32 APOLLONIDES; A,P,O,L,A,N,I,T,S, followed by the figure of a man sitting on the ground, the usual D.S. after the name of a private person. It answers the purpose of the ring, the sign of a royal name. The letter I is written by a double A; the hand, T, has also the force of D, a letter not known in Egyptian words.

Line 2.

- 1 THAT, or *who*, meaning *the son of*, agreeably to the Greek idiom, where the word *Son* is omitted. It is PH,N, or P,N. See No. 2, 7 for the force of the P. See No. 13, 14 and 13, 47; also No. 2, 15 and 3, 26, where the same word has a P of a different form. Voc. 1376. We may conjecture that it represents  $\mathfrak{N} \mathfrak{I}$  *the*,  $\overline{\mathfrak{N}} \mathfrak{T}$  *who*, as in its present form it is not found in Coptic.
- 2 MOSCHION; E,M,O,S,K,I,A,N; followed by the usual D.S. for a man. We very frequently find in hieroglyphics a vowel omitted before the liquids M,N, and R, but here, in a very unusual way, we find a vowel unnecessarily prefixed. The translator, in his care to write the Greek name fully, writes EM for M. The owl,

M, is often the syllable MO, and hence amongst the various forms of the letter M is chosen because it is to be followed by an O. The unnecessary addition of the O shows the translator's careful exactness. Towards the end of the inscription, letters are more freely omitted.

- 3 AND; A,O;  $\Delta\Upsilon\Omega$ . In other places this group represents  $\text{OY}$ , the prefix for the indefinite article.
- 4 MENEGRATEIA; E,M,A,N,A,K,R,A,T,A, followed by the D.S. of a woman sitting. Here, as in the name of Moschion, No. 2, 2, we have E M very unnecessarily written for M. The more common D.S. for a woman is a figure sitting with the knees on the ground, and holding a flower in her hand, see Voc. 1757. But throughout this inscription she is distinguished from a man only by an ornament on the head.
- 5 The DAUGHTER; T,S,T. The one T is the definite article feminine, the other the feminine termination of the noun. Voc. 1797. See the word SON, No. 1, 19.
- 6 OF; N, the preposition  $\text{N}$ , as No. 1, 8.
- 7 PHILAMMON; PH,I,L,A,M,A,N, with D.S. of a man. The last two letters may be said to be misplaced for the artist's convenience. But it is often difficult to know which of two letters is to be read first, as in the cases of No. 1, 28, and No. 20, 2. The owl has its force as M from  $\text{MAY}$ , *solitary*, and is in Coptic  $\text{KAKKA}\text{MAY}$ , *the solitary of the dark*. Philammon is a Greek translation of the name Mi-amun; they both mean *Loving the God Amun*, and are formed like Philosopher, a *lover of wisdom*. They may be contrasted with Amun-mai, and Theophilus, which contain the word *Beloved*, not *Loving*; and they are a proof that the Egyptians, like the Jews, taught the duty of loving their gods, which remark cannot be made upon the names of Greeks and Romans.
- 8 BEARER, a figure carrying a burden on the head, which when joined to the next word BASKET, becomes BASKET-BEARER. But in other cases this figure is the word CONSPICUOUS. See No. 37, 18, &c.
- 9 Of BASKET; T,N,A, with the D.S. of a basket; probably

ΧΑΝΟ, a basket, as in consequence of the nation's use of gutturals, the T and Th are not only confounded with H, but often with G, Ch, and K. Thus Champsi, the name of the crocodile in Herodotus, is in hieroglyphics Themsi, Voc. 1861, and gives its name to Lake Temsi; ΕΘΩϞ Ethiopia is in Hebrew Cush. From the same reason Nubia, named from ΝΟΥΒ gold, is in Hebrew Knub, and Kub.

- 10 FOR; N,E,M, ΝΕΛΛ. The unusual character written across the owl is probably E; see No. 23, 11, for this word written with a more usual letter, and No. 23, 18, and 24, 35, for the force of this unusual letter.
- 11 ARSINOE. See No. 1, 22.
- 12 BROTHER; see No. 1, 23, where the first letter forms part of *Brother-gods*. The word is here S,N,E; CΩN, brother, but with a final vowel, which in Coptic would make it *sister*. But in hieroglyphics this particular E is usually a masculine termination, as to *Son* No. 1, 19; to *Father* No. 4, 4. It probably, like our final E mute, did no more than lengthen the foregoing vowel. The wine-bottle N, is in the large sculptures represented as transparent, and as only half full; and makes it probable that the Egyptians had a name for wine like our own name, and the Latin *Vinum*, and the Hebrew ך, which would give its force to that hottle as an N. Voc. 1837.
- 13 LOVING; M; ΛΗΙ, to love. The character is ΕΛΛΕ, a plow or hoe, and thus gains its force. Here we see that it is not always from the first letter in the word that the character takes its force as a letter, but from that which is most important. Had not the Greeks translated these two words Philadelphus, or *Brother-loving*, it would be more natural to read, *By brother beloved*, as in the case of No. 1, 16, and 17, where the adjective also follows the noun, and is read *By Pthah beloved*. Voc. 1499.
- 14 ON DAY; E; ΕΖΟΟϞ, followed by a circle, the D.S. of time. In No. 1, 1, the same D.S. was used for Year, and in No. 1, 3, for Month. Voc. 1010. See *Day*, No. 13, 46.
- 15 THAT, THE SAME; P,N, perhaps formed from the article ΠΙ the; as No. 2, 1. It is a pronoun following the substantive,

and so used in No. 3, 26 and 15, 9; which places quite establish its meaning. Compare No. 13, 49, *Our*.

- 16 A WRITING; S,SH,O,I, with the D.S. of a roll of papyrus tied round with string; **ϢΔΙ** to write. Voc. 331. The sitting man is here simply the letter I; compare Voc. 1982 and 1983.
- 17 The CHIEFS; A,O,MR, plural; **ΔΕΡΗΥ**, the title of *chief bakers* in the Book of Genesis. The first two letters are the indefinite article **ΟΥ**; see No. 34, 33, for the word in its more simple form. Voc. 1328.
- 18 Of the TEMPLES; M,E, plural. The M is for the syllable Amun, the name of the god; E is **ΗΙ**, a house, in the plural **ΗΟΥ** houses; hence Amun-ei, a temple, or house of Amun. The word Memnonium is Mi-amun-ei, the house of one loving Amun. The letter E in this word resembles the ground plan of a house, and is often used as the D.S. for *Temple*. The Egyptian temples were of various ranks of holiness, and we shall find three ranks spoken of in this Decree. This word embraces them all, including those of the lower ranks, and hence perhaps the letter E must be understood as the ground plan of a courtyard, which was less holy than the building, as that was less holy than the inner cell. Voc. 498.
- 19 HIGH PRIESTS; NOU,B; **ΠΟΥΗΒ** a priest, a word formed, not from **ΠΟΥΤ**, god, as might be supposed from the hieroglyphics, but from **ΠΑ ΟΥΔΒ**, belonging to what is holy. Hence while the hieroglyphic seems related to No. 1, 29, it is not so etymologically. Compare Voc. 298, 302. The word is repeated three times, instead of adding the three strokes for the plural. In this way the sculptor makes his work more ornamental. The club, as at No. 1, 11, gains its force from **ΒΩ**, wood. If, as is probable, the various words for *Priest*, though translated alike in the Greek, represent men of different rank, this word means the priests of higher rank, while No. 1, 24, the man making a libation, is of lower rank, or may be the more general word, including priests of several kinds. See No. 12, 27 and 28, for further proof that this title belongs to the priests of the highest rank.
- 20 GUARDIANS OF THE TEMPLES, if we may read the characters

figuratively, while we are not helped by the Coptic language, or the Greek translation. Anubis the jackal, is the servant of the gods, and is here lying on the roof of the temple.

- 21 PURIFIERS; the characters are a flame of fire and a vase of water. Voc. 361. Compare No. 16, 23, where the D.S. for water changes this word into *Libations*.
- 22 Perhaps THOSE WHO SING, or PRAISE; S,EM,R,?,U; **ꜥꜣꜣꜣ**, *praise*, and **ꜣꜣ** a mouth. The owl and arm are EM; the flower, a doubtful character may be an O, from **ꜣꜣꜣꜣ** to *cultivate*. A flower has that force at No. 32, 6. See No. 30, 13, for the same word.

Line 3.

- 1 HYMNS; the bird is the word **ꜣꜣꜣꜣ** *king*, the perch on which it stands is T, making together, **ꜣꜣꜣꜣꜣ** a *hymn*. The three dots are the plural sign. Compare No. 3, 18, *His majesty*.
- 2 Perhaps THOSE WHO ROBE THE GODS. The principal character is a collar to be placed on the statue. See No. 30, 15.
- The latter characters in this word, SN and three dots, are a very common plural ending in Hieroglyphics, but they are not met with in Coptic. They may be **ꜥꜣꜣꜣ** *two*, which would be a very natural form in Hebrew, where the plural is understood to mean *Two*, but little suitable here where the plural has always three strokes, and where the dual is so frequently used, as in No. 1, 23 and 29 and 31. On the other hand, in other inscriptions this termination is sometimes, though less frequently, spelt, TN and three dots. See No. 27, 16. For this we might find a more natural origin in the pronoun TN, which we often find following a substantive, as at No. 24, 6. Or it may be the indefinite plural article **ꜥꜣꜣꜣ**, prefixed in Coptic, but in hieroglyphics, as usual, postfixed. In some few cases this plural termination is written with SM, as perhaps No. 18, 12, and 32, 3.
- 3 WRITERS OF THE SACRED BOOKS. This must be understood as one word, because the plural sign covers the whole of it. The characters are an inkstand or pallet, with a reed pen for *Writing*, No. 15, 13; *God*, No. 5, 15; a roll of papyrus tied with a string, and T,E, the end of the word, *Book*, and the D.S. of a man.



- 4 PROPHECY; R, CH; forming **ἰρῖ**, *to do*, and **χω**, *speech*. In so rendering we are supported by the Greek. See *Fame*, No. 10, 23.
- 5 OTHERS; CH, T, O, plural; **κετ**, *other*. Voc. 1127. See also No. 5, 25, &c.
- 6 DIVINE; NOU, T, F, plural; **νοϣτ**, *god*. The final F is **ϣ** *he*, and here seems to make the substantive into an adjective.
- 7 Probably HAVING PURIFIED THEMSELVES. The men seem to be pouring holy water upon themselves.
- 8 BEING ASSEMBLED TOGETHER; H, A, ?, T, N, ?; S, N, plural; formed from **θουωτ**, *to assemble*. If the lock of hair be **ϣοι**, *hair*, the next syllable may be **νεϣ**, *a sailor*, meaning that they came down the Nile by boat.
- 9 HAVING COME; A, M. The feet are put on to the first letter as figurative of motion; and it may be from **αμε**, *to come*. See No. 24, 14.
- 10 THE TWO PROVINCES. The dual form of this word very much restricts its meaning. See No. 18, 7.
- 11 UPPER and LOWER EGYPT; the D.S. of the two countries, each distinguished by its peculiar crown. That of Upper Egypt, with a ball on the top, is in Exodus xxviii. 36, 37, called the Linen Mitre, and that of Lower Egypt, the Bright Plate of gold, which was put over the former. When so placed they together formed the double crown called Pschent.
- 12 AND; A, O, **αϣω**, as No. 2, 3; more probably **οϣ**, the indefinite article, as in No. 5, 22.
- 13 DIUS, the Macedonian month; T, I, A, O, S. The letter D was not known in Egypt.
- 14 FIFTH DAY; the circle, the D.S. of time, for the word *Day*, and five strokes, the numeral.
- 15 THE CELEBRATION. See No. 21, 16, and 21, 36.
- 16 ANNIVERSARY. The palm-branch is the word *Year*, as in No. 1, 1. The dish is part of the word *Assembly*, meaning a *Festival*, No. 18, 32, &c.
- 17 OF; the preposition as at No. 1, 25.
- 18 HIS MAJESTY, is a convenient rendering of this group. It

contains the hawk with the whip of Osiris, which bird must be distinguished from the vowel A, which we have already met with so frequently. It is the word **οΥΡΟ**, *king*, and often the name Horus. The sceptre in front we have seen in the word *Reign*, No. 1, 11. The perch, a T, may make it a feminine word, while the F, **ϸ**, beneath, is the pronoun *His*.

- 19 Possibly *WAS CELEBRATED CONSPICUOUSLY*; A, M; perhaps **εϵϵ**, *to remember*, with the D.S. of a man placing a crown on his head, which in this inscription is used for the word *conspicuous*. See No. 28, 43, *Celebrated*, and No. 37, 18, *conspicuous*. In the Rosetta Stone this latter character means *To wear a crown*, and is also part of the word *Kingdom*.
- 20 *LIKEWISE*; H, N, A, **Ϸ** **Ι** **Ν** **Α**. Voc. 1273.
- 21 *UPON*; S, S, O, **ϸ** **Α** **ϸ** **Α**; the same as No. 1, 4, but with another form of the O.
- 22 The *TWENTY-FIFTH DAY*; with the circle, the D.S. for *Day*, and the numerals as in No. 1, 7, and 29, 12.
- 23 *OF*; M, **Ϸ**, the sign of the genitive case, or the preposition. See No. 6, 26.
- 24 *MONTH*, being a moon followed by SO, T, T, perhaps **Ϸ** **Ω** **Β** **Τ**, *to change*, and the ring, the D.S. for time. The T, T, may stand for the Coptic **Ϸ** **Τ**, as the R, R, stands for **Ϸ** **Ρ** in No. 10, 26. The star is very suitably chosen for an S in a word relating to the heavenly bodies.
- 25 *THAT, THE SAME*, as No. 2, 15.  
It follows its substantive. Voc. 1376.
- 26 *RECEIVED*; possibly **Ϸ** **Η** **Π**, *to receive*, as the second character is a P. The first may be **Ϸ** **Η**, *wood*, meaning the wooden frame on which a weaver stretches his threads. The last is an A, and may be chosen symbolically, or it may be a D.S.
- 27 *HIS MAJESTY*, as No. 3, 18. It is the nominative case, following the verb.
- 28 The *KINGDOM*; A, H, O, R, O; **οΥΡΟ**, *king*; with a character the mark of an abstract idea. The bird is the royal bird, as in No. 3, 18, and 27. The last character corresponds to the Coptic prefix **Ϸ** **Ε** **Τ**, which changes **οΥΡΟ** into **Ϸ** **Ε** **Τ** **οΥΡΟ**, *Kingdom*; and *Priest* into *Priesthood*, in the Rosetta Stone.

## Line 4.

- 1 HIS, T,F; in the feminine, to agree with the word kingdom. T is a feminine article, as in No. 1, 22, and 2, 5, and elsewhere frequently. See No. 4, 5, for *His* in the masculine.
- 2 GREAT, CH, R,T,  $\chi\omega\pi\iota$ , with the feminine article, as in the last word. Voc. 1603.
- 3 FROM; EM,  $\epsilon\lambda$ ; as No. 24, 35, where the vowel is of a different form. This is the same preposition as No. 3, 23, where it is written without the vowel. Voc. 1309.
- 4 FATHER; T,F,E; the word used on the Rosetta Stone. Voc. 1817. See No. 15, 17.
- 5 HIS. F,  $\epsilon\iota$ , the pronoun suffix. Compare No. 4, 1, where this pronoun is in the feminine.
- 6 HAVING CELEBRATED; A,M,O; possibly from  $\epsilon\lambda\lambda\iota$ , *to remember*, as conjectured at No. 3, 19, and 19, 7.
- 7 RELIGIOUS HONOURS; T,O,T, with D.S, and S.N the plural termination of No. 3, 2, but without the three strokes. From  $\theta\omicron\upsilon\omega\tau$ , *an image*, and also *a congregation*. See No. 17, 32, where the word is spelt rather differently, and No. 20, 22. Voc. 573.
- 8 IN OR OF, R OR L. There is no authority in Coptic for a preposition of this form, but this letter seems to have that force also on the Rosetta Stone, where we read very clearly "the blessings of a kingdom remaining to himself and his children." But in the Bashmuric dialect we have  $\epsilon\lambda$ , the preposition *to*, borrowed perhaps from the Hebrew prefix,  $\text{ל}$ . Voc. 1335. Or it may be the common preposition  $\epsilon\lambda\rho\alpha\iota$ , which elsewhere we find written RR.
- 9 TEMPLE, literally, DIVINE HOUSE, followed by T,E,  $\eta\iota$ , *house*, with the feminine article. Thus the word is expressed first pictorially, and then by a letter, which letter is itself the ground plan of a house, or rather of a courtyard. Voc. 521.
- 10 OF; N,T;  $\eta\tau$ ; the sign of the genitive. Voc. 1319.
- 11 GODS EUERGETÆ, as No. 1, 31.
- 12 WHICH; N,T,E,  $\eta\tau\epsilon$ . See No. 4, 10. The word is written in Coptic with or without the final vowel. In the Rosetta

Stone the preposition No. 4, 10, is spelt in this way. Voc. 1320.

- 13 IN; M; **ΕΛΛ**, the sign of the genitive. But in Hieroglyphics it seems to be a preposition with a very varying force of either *In, Of, or From*.
- 14 CANOPUS, so rendered in the Greek; P,K,O,T, followed by T, the feminine article, and then by the D.S. of a city. The city of Canopus is on the coast, about fifteen miles from Alexandria, and being at the mouth of the deepest branch of the Nile, it was rising in wealth and population with the growth of foreign trade; but when Alexander built his new capital, the trade of Canopus was stopped by an edict of Cleomenes, in favour of the Greeks of Alexandria. Canopus, however, remained a place of importance, and became the religious capital, and the centre of Egyptian learning. The priests had declared that the Canopic branch of the river, as being the deepest, was the Agathodæman, or river-god. The jars with gods' heads, used in burial, were called Canopic jars. There Euergetes built a temple to Osiris, and the gold plate on which he dedicated to the god has lately been found. When Christianity rose in Alexandria in the second century, even the Greek paganism took refuge in Canopus. Eunapius and Rufinus, in the fourth century, testify to Canopus as being the seat of the ancient priestly learning, and of the study of hieroglyphics, together with the practice of a variety of magical and superstitious arts. All this very well agrees with its being the city in which the representatives of the Egyptian priesthood met in Senate in the reign of Ptolemy Euergetes.
- 15 DECLARED; I,R,H,T,R; **ῬΞΤΟΡ**, *to urge*, which is from **ΞΤΟΡ**, *force*, preceded by **ἰΡΙ**, *to make*.
- 16 THIS; N,T, as No. 4, 10, and 4, 12.
- 17 DECREE; SOT, N; **COΥΤΕΝ**, *just*. The rabbit has its name from **ΩΥΤΞ**, *to burrow*; and its name, spelt SOAT, is written over a picture of the animal in Rosellini's "Monumenti Civile," pl. 20. This word is used so frequently on this tablet, that there can be no doubt about its meaning. Voc. 1692. See = also the word **COΥΤΕΛ**, *to hear*. No. 31, 37.

- 18, 19 KING, as explained at No. 1, 12, and 13.
- 20 PTOLEMY; see No. 1, 14.
- 21, 22 LIVING FOR EVER; see No. 1, 15, and 16.
- 23, 24 BELOVED BY PTHAH; see No. 1, 17, and 18.
- 25 SON; see No. 1, 19.
- 26 OF; see No. 1, 8, and 20.
- 27 PTOLEMY; see No. 1, 21.
- 28 AND; see No. 1, 28, and 30. In the former sentence the conjunction was omitted between No. 1, 21, and 22.
- 29 ARSINOE; see No. 1, 22.
- 30 The BROTHER-GODS; see No. 1, 23.
- 31 LIKEWISE; see No. 3, 20.
- 32 QUEEN; three letters followed by the D.S. of a woman, for which see No. 2, 4. Voc. 675. Without the final T, the feminine article, this word would have been *king*, No. 10, 43, Voc. 674.
- 33 BERENICE; B,R,N,I,K,A, with T,S, the feminine article and termination, as in No. 1, 22, and 4, 29.
- 34 His SISTER, or more literally, *Brother*, as the feminine termination is wanting. See No. 8, 40. Note, that Berenice was not the king's sister, but was so styled in compliment, as in Solomon's Song the king styles his wife his sister.
- 35 WIFE; E,T, followed by the D.S., a figure which in this case holds the ornament on her head. In Copic  $\text{ZAI}$  is a *husband*, to which if we add the feminine article T, we get this word *Wife*. Voc. 1833.
- 36 The GODS EUERGETÆ. See No. 1, 31.
- 37 HE; P,E;  $\text{PH}$ ; *He*, but meaning *They*; the singular used for the plural, as No. 24, 29. The Head,  $\text{APE}$ , has the force of P.
- 38 MADE; I,R. from  $\text{IP}$ , to *make*. See No. 17, 33; and also No. 16, 22, where the order of the letters is reversed.
- 39 COLUMNS; they are in the form of a papyrus stalk, with a bud for the capital.

## Line 5.

- 1 EXPENSE; K,N, plural;  $\text{KHN}$ , *fruit, income*. This word bears

- nearly the same meaning at No. 5, 40, and 9, 23, where it is followed by an arm, the D.S. of receiving.
- 2 GREAT, in the plural; see No. 4, 2, where it was in the feminine singular.
- 3 FOR; M, a preposition, used with similar force at No. 5, 32, though in the Coptic it is the sign of the genitive, meaning *of*.
- 4 The TEMPLES, as No. 2, 18.
- 5 OF; N,E, **ⲢⲌ**, *belonging to*. See No. 1, 8, and 20, where it is spelt with an N only, and that of a different form; but see No. 11, 17, and 7, 22. Voc. 1298.
- 6 COUNTRY; as No. 1, 10.
- 7 A,O; **Ⲫ**; the indefinite article, as at No. 6, 21, where it is equally not wanted.
- 8 EGYPT, in one of the very various ways in which it is written. The character above the figure of a country is at No. 17, 29, and No. 17, 35, very distinctly translated *At the public expense*, as of a festival. At No. 21, 44, it is equally distinctly *Seasons* of the year. In other inscriptions it is a *Sculptor*, being written over a man in that employment. What it represents is doubtful. But if we may give to it the force Chem, for **Ⲭⲏⲙⲓ**, *Egypt*, in this place; it may then be part of **ⲪⲲⲗⲉⲙⲓ**, or *Suitable*, when applied to the festival; and **Ⲭⲓⲙⲓ**, *to invent*, when the title of the artist. In what way it can mean the *Seasons* of the year is not clear. In some such way we must try to reconcile seeming contradictions. See also No. 8, 9, where our difficulty about this character is further increased, and it has the force of Cham, but with another meaning.
- 9 ALL; the adjective belonging to *Temples*, No. 5, 4. The basket or dish without a handle is NEB, and must be distinguished from the dish with a handle, which is K. The final T is not found in the Coptic word **ⲢⲓⲖⲓ**, *all*, which this group represents.
- 10 HE; as No. 4, 37.
- 11 PREPARED; from **ⲬⲏⲖⲓ**, *a sword*, which the two hands are holding, we get **ⲬⲪⲧⲈ**, *to prepare*. The final R is **ⲓⲣⲓ**, *to do*. See No. 25, 20, and 37, 34.
- 12 Possibly OBELISCS, or columns of another form from No. 4, 39.

- 13 Perhaps COLOSSAL STATUES ; P,P, plural, from  $\alpha\phi\omega\phi$ , a *giant*. The Greek has only the general term *Honours*, in place of these more definite objects. See No. 4, 37, where the human head has the force of a P. At No. 27, 16, where this word is again rendered *Honours*, it can hardly mean colossal statues.
- 14 FOR ; the preposition, as No. 1, 8.
- 15 The GODS. Here the hatchet has the force of NOUT, and is followed by the vowel E, to make  $\text{NOYTE}$ . In Voc. 271 the word *God* is written with the hatchet and the letter T, giving to the hatchet the force of NOU. This particular final E is in hieroglyphics very much confined to masculine words.
- 16 Probably ABUNDANCE ; R, SH,A,  $\text{PEW}$  ; if we are right in giving to the second letter the force of SH, which we gave it in the name of Euergetes, No. 1, 31.
- 17 GREAT, the adjective following its substantive. See No. 5, 2, where this word was in the plural form, and No. 4, 2, where it was in the feminine.
- 18 Probably NECESSARIES, or *things fit* ; SIOT, N ;  $\text{COYTEN}$ , with S,N, the plural termination, as at No. 4, 7. The star may be  $\text{CIOT}$ , the *dog-star*, and the first two characters are interchangeable with No. 4, 17. Voc. 1703. It is not usual for a sculptor to use such ornamental characters as the S,N, of this word for the unimportant grammatical termination. But it is frequent throughout this tablet.
- 19 Possibly WHEN BEHOLD ; A,S,K ;  $\text{ICXE}$ , literally, *Behold if*. See No. 7, 30, and No. 20, 27.
- 20 HE ; P,E ;  $\text{PH}$  ; the article for the pronoun, as No. 4, 37.
- 21 Possibly SUPPLIED, or, according to the Greek, *Took care*. See No. 9, 3, where, with the addition of an R for  $\text{IPR}$ , to do, it may be rendered *Fed*. Possibly from the word  $\alpha\zeta\omega\rho$ , *treasures, grain*.
- 22 YEARLY ; T,R,B,R,E, which is the Coptic word  $\text{ETEDAWPI}$ , or  $\text{ETEROWPI}$ , the B being used for  $\text{WP}$  ; and followed by  $\text{PH}$ , the *sun*, which is no more than the D.S. for time of No. 1, 1. See No. 15, 27 for this word, and No. 15, 8, for  $\text{PH}$ , used for *Time*. With this use of B for MP we may compare that of

NT for D, in the case of Darius spelt NTARIUS. Here is well shown the uncertainty which hangs over the meaning of hieroglyphics when they are not followed by a D.S. In Egypt: Incrip. pl. 28, is a procession of men, each carrying a palm-branch, and the name of the branch is spelt with the first characters in this word yearly, T,R, for **ΘΩΡΙ**, a *branch*, and the next character for its D.S. See Voc. 485.

23 ALL. See No. 5, 9, where this word has a final T. See also No. 29, 33.

24 THE ; as No. 5, 20.

25 OTHER THINGS ; as No. 3, 5.

26 THE BULL APIS ; H,A,P, followed by the D.S.

27 THE BULL MNEVIS ; E, for **ΕΖΕ**, a *bull*, followed by CH, R, **ΧΩΡΙ**, *great*. Its more usual name, Muevis, is a Greek corruption of Amun-ehe. Voc. 65.

28 AND ; as No. 1, 28, and 30.

29 ANIMALS, is required by the Greek. The finger **ΤΗΒ**, with E,O, plural, may be **ΤΒΝΟΟΥΕ**, an *animal*.

30 TEMPLES, the building, with the word *God* upon it.

31 HE REGULATED ; it is so translated on the Rosetta Stone. Without the first character this is the word *Steersman*, written over the man in some sculptures. Voc. 1748 and 1746.

32 IN ; or FOR ; see No. 5, 3, and 6, 26.

33 CITIES ; B,K, **ΒΑΚΙ**, but without the D.S. or the sign of the plural ; as No. 18, 9.

34 EGYPT ; Voc. 798. From the eyebrow, and eyelids blackened with paint, according to the custom of the Egyptian ladies, we get the word **ΧΑΛΛΕ**, *black*, which represents **ΧΗΛΙ**, *Egypt*. The tear-drops may be caused from the pain which accompanied the operation of painting. The word is followed by the D.S. of a city, strictly speaking, but often used for a country.

35 GIFTS. The pyramid in the hand is **ΤΑΥ**, a *hill*, and represents **ΤΗΙ**, *to give*, while the whole is symbolical of the act of giving. It is followed by S,N, the plural termination.

36 OTHER, or VARIOUS ; see No. 3, 5, and 5, 25. The adjective following its substantive.



- 37 GREAT, in the plural; the adjective following the substantive. See No. 5, 2.
- 38 Perhaps EXCELLENT; S,P,T, **CAIT**. If this is an adjective, it precedes its substantive.
- 39 GIFT. The hill **TAΥ**, as held in the hand at No. 5, 35.
- 40 REVENUES may be the meaning of this word, which differs from No. 5, 1, in being followed by an arm, which is not in the act of giving, but is the same as that used in the words *Received*, No. 3, 26, and *Captured*, No. 6, 5.

## Line 6.

- 1 AND; A,O, **AWY**, as No. 2, 3. These characters, at No. 5, 22, and often elsewhere, we read as **OY**, the indefinite article; but here, before a verb, that article would be out of place.
- 2 That he MIGHT MAKE; I,T, RO, **εPO**. The **ε** is the prefix of the subjunctive mood to the word **εPO**. The mouth **PO**, is either R, or RO.
- 3 RECONQUEST; E,M,K,R,O, plural, S,N; from **XP**, to conquer. The EM is the prefix of the noun's case. The SN is a very unnecessary second plural termination, or rather, should have been placed before the three dots. See No. 10, 29, and 10, 41, where we also have this peculiarity. Note the difference between the K in this word and the N in No. 6, 30.
- 4 SACRED IMAGES, so translated at No. 34, 3. It is formed of the hatchet for *Sacred*, see *God*, No. 5, 15; the systrum, the musical instrument used by the priestesses, and the D.S. of the statues.
- 5 CAPTURED; T,A,N, **TWOYN**, to carry off. The two legs are introduced to represent the action symbolically, see No. 6, 14; and the arm, the vowel, may have been chosen out of a variety of forms for the same reason; see No. 3, 26.
- 6 BARBARIANS, may be the meaning given to the rude figure here used as the D.S. The letters are A,S, **AWE**, a multitude.
- 7 OF; as No. 5, 5.
- 8 PERSIA; P,R,S,T,T, with D.S. of land. See No. 6, 17, for the same D.S. See the same S in *Dius*, No. 3, 13.
- 9 He MADE WAR; R,R, MAS; **εPPI**, to make war, **WWE**,

- battle*. The unfledged bird is **ⲙⲁϢ**, which gives us the sound required. See No. 7, 4. In this case the R,R, of the Hieroglyphics represent the Coptic HR; as in Greek, where of the two R's the former carries the aspirate.
- 10 Possibly ON BEHALF OF. But this is doubtful. See, however, No. 7, 5, where we can give it the same meaning.
- 11 CITIES; as No. 5, 33.
- 12 EGYPT; as No. 5, 34.
- 13 With GOOD FORTUNE. See No. 6, 31, and 11, 10, where we safely give it this meaning. On the Rosetta Stone it is translated *Power*; Voc. 1451. But *Good fortune* will be seen to be its more literal rendering. It seems to be a compound character. The upright part may be T, see No. 13, 2; the lower part is an A; the line across it may be an O, see No. 13, 13; and the whole may be from **ⲧⲁⲟⲩⲟ**, *to send, to produce; to fall down, to cast down*, which approaches our word *Accident*, and *Fortune*.
- 14 Perhaps PLUNDERED, or perhaps *plundering*; A,T,N, from **ⲓⲛⲓ**, *to bring*, with T, the feminine article, as the nominative case to this verb ends with a T, and may very possibly be of the feminine gender. The form of the T may be chosen to represent motion.
- 15 HIS MAJESTY, as No. 3, 18, being the nominative to the foregoing verb. The first character we have seen as part of the word *Reign*, No. 1, 11. The bird is the word **ⲟⲩⲣⲟ**, *king*. The perch, T, makes it probable that the noun is feminine; it changes the word *King* into *Majesty*; and we see it in the more lengthened word **ⲙⲓⲡⲧⲉⲣⲟ**, *kingdom*, which in Coptic is a feminine noun. The perch is chosen for a T, as a suitable character to accompany the bird.
- 16 Possibly, The FIELDS of OTHER LANDS. The first character is the moon, **ⲓⲐϢ**; it may represent **ⲓⲐϢⲓ**, *the fields*. It is followed by TO, K,E; **ⲑⲟ**, *the world*, and **ⲕⲉ**, *foreign*, or *other*.
- 17 FOREIGN COUNTRIES. The first character is of doubtful force. It is the ornamental collar of No. 3, 2. If it is **ⲙⲁⲓⲁⲕⲬ**, *a collar*, it may be used to represent the two words **ⲙⲁⲓ**, *a place*, and **ⲕⲉ**, *foreign*. The last character is the usual D.S. for a country.

- 18 FOR or *unto*, as No. 1, 8, and 5, 14.
- 19 The CONSPICUOUS GLORY. E,O, is **EOOY**, *glory*; the sitting figure, holding an ornament on the head, is translated *conspicuous* at No. 37, 18; the S which follows it is the sign of the feminine, prefixed in Coptic, but here postfixed to the adjective; and the plural sign treats the whole as one word.
- 20 The PROSPERITY; N,N,F, with S plural, where we should look for S,N, plural; from **NAHEC**, *good*.
- 21 Of the COUNTRY, as No. 1, 10, and 5, 6, but preceded by the indefinite article, where the definite seems wanted, as Egypt is the country meant. See the article at No. 5, 22.
- 22 He GAVE; R,T,T. From **THI**, *a gift*, with T the feminine article postfixed, and preceded by **IP**, *to do*, which makes the substantive into a verb.
- 23 THEM; N,F,S, plural, where as in No. 6, 20, we should have looked for S,N, plural. From **NAE**, *to him*, made into *to them* by the plural signs.
- 24 UNTO; R, a preposition as No. 4, 8; borrowed, as may be supposed, from the Hebrew.
- 25 PALACES, or houses with a throne; the throne, the letter T the feminine article, the D.S. for a house, and S,N, for the plural.
- 26 OF; M; **EE**, the sign of the genitive case, as at No. 3, 23.
- 27 The TEMPLES; as No. 2, 18.
- 28 WHICH HAD BEEN ROBBED; M,N,M,N,T, with S,N, for the plural; from **EEONOT**, *not having*.
- 29 Perhaps, WHO or THEY; A,M; **ZAN, ZEN**, or sometimes spelt **ZEE**, the plural article. See No. 15, 2, and 15, 36, where this word takes a plural termination, in the last of which places its meaning seems pretty well fixed by the Greek.
- 30 HAVING MADE TO SPRING UP, or *having added*; N,R; R, TE. From **PHT**, *to spring up*, preceded by **NEPE**, the prefix for the imperfect tense of the verb. See No. 14, 35, and 36, and No. 22, 18, where the verb has a different prefix. We must distinguish between our first letter, an N, and the K in the name of Berenice; though in several places in this inscription the distinction is lost, by the filling up of the hollow in the carving.

- 31 GOOD FORTUNE, as No. 6, 13; but here preceded by S, as No. 10, 15; for which the reason is not obvious.
- 32 JOY; O,N,F; **ΟΥΝΟϞ**.
- 33 EGYPT; K,M, with T the feminine article, and the D.S. for a country. See No. 8, 31, and 32, where these letters, though of a different form, are used in the two words of the same meaning.
- 34 Probably, REJOICING. The flower **ϞΛΗΔΙ** may represent **ΟΥϞΕΛΛΕ**, a song. The R may be **ΙΡΙ**, to do, which makes the substantive into a verb.

## Line 7.

- 1 PRAISES; A,A,A,A; **ΑΙΑΙ**, to magnify: see No. 24, 28, where the word is in a more simple form; also Voc. 372 and 1449.
- 2 HE; as No. 5, 10.
- 3 FOUGHT; the two arms of a warrior, with sword and shield in his hands. Voc. 1777.
- 4 MADE WAR; as No. 6, 9.
- 5 Perhaps, ON NEHALF OF, as conjectured at No. 6, 10. But here our unknown word has a plural termination, SM, instead of the more used SN. See No. 18, 12, and 32, 3, for other cases of such termination. The change between M and N is frequent. Our first letter does not seem to be the same as the S of No. 9, 21.
- 6 The BURIAL PLACES, literally, *Amenti*, the supposed place of the dead; A,M,N,T,T, with D.S. of country.
- 7 THE; P, **ΠΕ**; see No. 5, 24, where, however, the P is followed by the vowel.
- 8 HATED ONES; R,B,T; **ΡΩΤΕ**, *hated*, preceded by some part of the verb **ΙΡΙ**, to do. The second character is often used as a P, or B, in the word *Anubis*; Voc. 139.
- 9 AND; see No. 1, 28.
- 10 LANDS; the D.S. of No. 6, 17, repeated three times.
- 11 BARBARIANS; the D.S. of No. 6, 6. In these cases the sculptor shortens his work by omitting either the letter or the D.S. when the word occurs a second time.
- 12 Probably, NUMEROUS; see No. 10, 8, where it will bear the

same meaning. A reptile from  $\omega\psi\tau$ , *to creep*, may give us the word  $\omega\psi$ , *numerous*.

- 13 He CUT OFF; T,R, from  $\tau\omega\rho\epsilon$ , *an axe*. But see No. 18, 8, where these letters mean  $\tau\eta\rho$ , *All*.
- 14 HEADS; represented pictorially, and repeated three times for the plural.
- 15 The BARBARIANS; the D.S. as at No. 7, 11, followed by three dots, and S,N, the double plural termination. There are places in this inscription where these letters S,N, might be supposed to be the pronoun *Their*; but in such cases as this, and No. 8, 2, No. 9, 4, and others, such a meaning is unallowable.
- 16 THOSE WHO GOVERN THEM, is required by the Greek, CH, R,P,?,S,N, plural. The first two characters are  $\chi\omega\rho\iota$ , *powerful*; the fourth is doubtful.
- 17 JUST LAWS; being the plural of No. 4, 17.
- 18 HE; the article for the pronoun, as No. 7, 2.
- 19 UPHELD, is required by the Greek, but the fourth character is doubtful. The word may perhaps be O,H,A;  $\omicron\chi\iota$ , *to uphold*, with the D.S. of a support of some kind.
- 20 The INHABITANTS, literally, the *living men and women*; the character for *Life*; see No. 1, 15, followed by the D.S. The woman is known from the man in this inscription by the ornament on her head; see No. 2, 4. Whenever throughout this decree the Greek writer wrote the word *Inhabitants*, or spoke of the people in general terms, the Egyptian scribe changed it into *Men and Women*; thus showing in the clearest way the higher rank that the women held in Egypt, compared with their sisters in Greece.
- 21 ALL; as at No. 5, 9, the adjective to the foregoing noun.
- 22 OF or *belonging to*; see No. 5, 5, and 11, 17.
- 23 THE COUNTRY, meaning, as it would seem, Egypt. But compare No. 6, 17.
- 24 AND, as at No. 1, 30.
- 25 OTHER LANDS, as No. 6, 16.
- 26 MEN and WOMEN; the D.S. of No. 7, 20.
- 27 ALL, as No. 7, 21.

- 28 UNDER; M,N,H,I, CH,N, which seems to be compounded of the prepositions **ⲙⲎⲎ**, *with*, and **ⲪⲀⲚⲎ**, *before*. Compare No. 32, 4 and 5.
- 29 DOMINION; the plural of the word rendered *Majesty* at No. 3, 18, and 27. Here, as might be expected, we have not got = the pronoun *His*.
- 30 BEHOLD, WHEN; as No. 5, 19.
- 31 IT CAME TO PASS; R,E,F; from **ⲓⲣⲓ**, *to do*, the auxiliary verb of action. REF is very exactly **ⲉⲢⲓⲣⲓ**, *it was done*, with the pronoun F at the end of the word, as is usual in the hieroglyphics, not at the beginning, where it is placed in Coptic. See No. 13, 45, and 22, 5, where the same word is spelt rather differently.
- 32 UPON; H,R, **ⲉⲒⲣⲁⲓ**; as at No. 13, 22, and 24, 31. In other inscriptions these two letters are sometimes the name of the god Horus; see Voc. 119; and the first letter, when repeated, forms the word **ⲑⲟ**, *the world*, in the place of the second letter in our word No. 23, 37; see Voc. 705. Our preposition is derived from **Ⲓⲣⲁ**, *the face*, which in Coptic forms part of a variety of prepositions, as do the words *Hand*, *Head*, and *Mouth*. The force of the letters is well proved when they occur joined with others; as No. 10, 33, **ⲛⲁⲒⲣⲁ**, *Hereafter*; No. 11, 38, and 12, 1, **ⲒⲣⲎ**, *For*; No. 15, 33, **Ⲓⲣⲉⲙ**, *Before*, and No. 12, 40, and 15, 40, **ⲉⲒⲣⲉ**, *Upon*, *Within*. No. 8, 12, and 22, 3 can be better understood as *Event*, being the substantive **Ⲓⲣⲁ**, *a face*.
- 33 YEAR, of the seasons; **ⲉⲛⲓⲁⲩⲧⲟⲥ**, not **ⲉⲧⲟⲥ**, *the civil year*, No. 1, 1. See No. 15, 29.
- 34 OF, see No. 1, 8, and 5, 14.
- 35 THE NILE; H,A,P, MO. The last syllable is **ⲙⲟⲟⲩ**, *water*. HAP, though more usually HAM, is a prefix by which **ⲛⲟⲩⲃ**, *gold*, becomes **Ⲓⲁⲙⲛⲟⲩⲃ**, and **Ⲓⲁⲛⲛⲟⲩⲃ**, *a goldsmith*; **ⲩⲉ**, *wood*, becomes **Ⲓⲁⲙⲩⲩⲉ**, *a carpenter*; so our word *Hap-mou*, means a *Waterman*. Voc. 183. See No. 8, 29.
- 36 IT FAILED; N,T,S, CH,M; **ⲛ̅ⲧⲉ**, the prefix of the verb, and **ⲉⲒⲪⲉⲙ**, *to fail*, or, as the Greek says, *to rise insufficiently*.

## Line 8.

- 1 DAY; E, A, O; **εζοοϣ**. See No. 13, 13, where this word is written with two letters, and No. 13, 46, where it has only one letter; but the less careful spelling is supplied in those cases by the addition of the D.S.
- 2 SEASONS, or *times*. The meaning of this word is fixed very satisfactorily by No. 8, 23, and the first letter we treated as a P, or B, at No. 7, 8, and 23, 12. It may be AP *time*, a word which we find in **απας**, *old*, compounded of **ας**, *old*; and also in **απρητε**, *long ago*, compounded of **ρητ**, *to rise*, or *raise*. It is followed by the ring, the D.S. of time, as at No. 1, 1, and 3; and then by S,N, the plural termination.
- 3 RIGHT; see No. 7, 17, *Justice*; and No. 4, 17, *Decree*.
- 4 THE INHABITANTS. See No. 7, 20.
- 5 ALL, the adjective following its substantive. See No. 7, 21.
- 6 OF, see No. 7, 22, and 5, 5.
- 7 CITIES; B,K; **βακι**, with the usual D.S. Voc. 813. See No. 6, 11.
- 8 THOSE; N,E; **νη**, the plural definite article, followed by S,N, as the plural termination. See No. 20, 8, where we give a very different meaning to a similar word. But as the N is there a different character, it probably carried with it a different vowel's sound.
- 9 STRUCK DOWN. At No. 5, 8, we have seen reason for thinking this character has the force of CHEM. Here the Greek requires STRUCK DOWN, for which we find in Coptic **ϣουϣου**, the half of which reduplicate word will very well satisfy our requirements, both as to sound and as to meaning, and particularly if we may join that half to the next word, and thus make a reduplicate word of our own. Such compound words are so far common in Coptic, as to make our conjecture not unreasonable.
- 10 CAST DOWN; N, CH; **νηχ**.
- 11 THE. See No. 5, 24, and No. 9, 6.
- 12 EVENT, as No. 22, 3; H,R; **ερα**, *face*, a word used as part of the prepositions **ερα**, *against*, and **ναερα**, *upon*, and thus itself is the object towards which or from which motion is directed. See No. 7, 32, where the use of this word is explained.

- 13 WHEN BEHOLD, is the rendering that we gave to this word at No. 7, 30.
- 14 M, the prefix of the infinitive mood, to the next word. See No. 18, 20, and No. 18, 25.
- 15 The HAPPENING; S, CH, N. This word seems to be akin to **CAΦEE**, *to fail*. See No. 7, 36, where the characters are different, and it ends with M, not N. In many languages an *accident*, and *fortune*, are ambiguous words, and mean either good or bad. See No. 8, 27, and 13, 23 for other places where this word is used.
- 16 By FORTUNE, or *by accident*. This word is on the Rosetta Stone translated *Good fortune*. Voc. 157. It has the same ambiguity as the last word. See No. 13, 24. See also No. 30, 19, where this character bears its original meaning of *Two arms holding*, and where a possible explanation is offered for its secondary meaning in this place.
- 17 EVIL; CH, F, T, E; **ΧΩΥ**; the adjective to the foregoing substantive. Compare No. 26, 20, *Avenger*, or *Next of kin*.
- 18 HAVING READ; S, SH, A, O; **ϸΦΑΙ**, *writing*; followed by a man with his hand to his mouth for the act of speaking, for the word **ΡΩ**, *mouth*, and then by S, N, to put the whole into the plural. We may compare this with the Hebrew, in which the word for *Reading*, means to *Read aloud*, namely, **קרא**, *to call out*. Our word means to speak the writing.
- 19 DESTRUCTIONS; CH, R, I, followed by D. S. of men thrown down. From **ΧΩΡΙ**, *powerful*. With the adverb after it we have in Coptic, **ΧΟΡ ΕΒΟΛ**, *destruction*. The D. S. makes the adverb less necessary.
- 20 Perhaps ONCE UPON A TIME; CH, P; **ΧΩΠ**, *hidden*, like the Hebrew **עלם**, *hidden*, which has the same two meanings as the Latin *Olim*, *formerly*, and *hereafter*. See No. 21, 6, and 21, 49, where it bears the same meaning.
- 21 HAPPINESS; ERO, T, T; **ΕΡΟΥΤ**. See No. 13, 48, where it has the same meaning. The four jars have their force from their known contents, **ΕΡΩΤΕ**, *milk*; and the T, T, seem not wanted. The second may be the feminine article. These jars form the first syllable of the well-known title of Osiris, *Ro-t-amenti, king*



of *Amenti*, which the Greeks wrote as Rhadamanthus. But see No. 25, 13, and No. 37, 24, where this same word is shown equally clearly to mean *principal* or *of first rank*. Such is the ambiguity attaching to this mode of writing, and which the scribes made no attempt to remove. The reason why they rested satisfied is pretty clear. They never meant to employ it on subjects requiring logical exactness.

- 22 BEFALLEN; M,R,K; from **PEK**, to bow down, with **ⲗ**, the prefix of the infinitive mood; as No. 8, 14.
- 23 TIME; see No. 8, 2, where this word is in the plural.
- 24 KINGS OF UPPER EGYPT. See No. 1, 12, where we have the double title. The figure wears the crown of the Upper Province. See No. 3, 11. Very possibly the native sovereigns, the Kings of Thebes, are here more particularly pointed to.
- 25 CHIEFS; A,P,A, with the plural sign; **ⲁⲡⲈ**, *head*.
- 26 UPON; as No. 7, 32, although the order of the letters is reversed. But in the case of H,R, with no vowel between them, the change of place of the two letters cannot be very important to the second. In the Greek we have  $\epsilon\phi' \acute{\omega}\nu$ , meaning *Under whom*, but here we have no pronoun. See No. 8, 12, where we render it *An event*.
- 27 IT HAPPENED. See No. 8, 15.
- 28 BY FORTUNE, OR ACCIDENT; see No. 8, 16.
- 29 THE NILE; see No. 7, 35.
- 30 FAILED, OR ROSE INSUFFICIENTLY. See No. 7, 36, where this group ends with an M, not N, but is in every other respect written with the same characters. This connects the word No. 7, 36, with No. 8, 15, in which the characters employed are so different.
- 31, 32 THE EGYPTIANS, OF THE COUNTRY. See No. 1, 9, and 10, where these two words are thus united. Also Voc. 776.
- 33 IN; M; as No. 17, 3. See No. 5, 3, where a different form of the letter is used.
- 34 DAY; as No. 8, 1, though it wants the final vowel.
- 35 SEASONS; as No. 8, 2.
- 36 AND; as No. 2, 3, and 6, 1.

- 37 HIS MAJESTY ; as No. 3, 27.
- 38 MAY HE BE PRAISED ; H,S,F ;  $\text{ϩ}\omega\text{c}$ , *to celebrate*, followed by  $\text{c}$ , in Coptic the prefix for the third person singular of the verb. See the use of the  $\text{c}$  at No. 13, 45.
- 39 AND ; see No. 1, 28.
- 40 SISTER ; S,N,E ; literally *Brother* ; for we must not compare it to  $\text{coni}$ , *Sister*, for want of the feminine termination. See No. 4, 34. The feminine termination is supplied by the D.S.

## Line 9.

- 1 D.S. for the queen and king ; the usual order of the two being reversed. See No. 2, 4, for the D.S. of a woman.
- 2 HE ; the article used for the pronoun, as No. 5, 10. And here, as there, the pronoun in the singular is used for the two sovereigns.
- 3 Probably FED ; see No. 5, 21 ; where, however, we have rendered these two words, *The food*.
- 4 THOSE ; N,E, with S,N, for the plural. See No. 8, 8, where this word is written with an N of a different form.
- 5 WHO BURN INCENSE ; M, SH, followed by the pot of incense with a flame rising from it. The M is the prefix which makes the verb into a participle. SH represents the compound word  $\text{ϩ}\omega\text{r}\text{ϩ}\omega\text{r}\text{ϩ}\omega\text{r}$ , *to burn incense*. See the force of the SH at No. 1, 31.
- 6 THE, as No. 8, 11.
- 7 EGYPTIAN, used as a plural adjective ; see No. 1, 9, and 8, 31.
- 8 TEMPLES, or *Divine houses*. The word *God* is used as an adjective ; see No. 12, 11 ; the D.S. for House, as at No. 28, 34, is repeated three times.
- 9 LIKEWISE ; see No. 4, 31.
- 10 VARIOUS, or *Other* ; CH, plural ;  $\text{kooy}$ . But see No. 1, 9, where it is a contraction of  $\text{ϫ}\text{h}\text{ll}$ , No. 8, 31.
- 11 CITIES ; as No. 5, 33.
- 12 EGYPT ; as No. 6, 12.
- 13 Probably TIMES. It may be the word  $\text{oy}\text{nw}\text{oy}$ , *hours*. See No. 12, 16, and 13, 7, which support this meaning to the word. But the force of the third letter is uncertain.

- 14 APPOINTED; being the word translated *Just Laws* at No. 7, 17, but with different form of the S,N, the plural termination.
- 15 HE; the article for the pronoun, as No. 4, 37.
- 16 REMITTED; according to the Greek; S,A,?,O, followed by the man with hand to his mouth, RO, possibly some part of the auxiliary verb **ipi**, to do. See No. 11, 40, and Voc. for this form of the S. It may be **caꜗw**, to make to cease; but the force of the third letter is uncertain.
- 17 NUMEROUS, as No. 7, 12.
- 18 Probably SEED, meaning the tax on corn taken in kind; CH, A; **ꜗO**, seed, or **ꜗA**, to sow.
- 19 HE; as No. 9, 15.
- 20 GAVE; R,T,T; **ꜗꜗ** is one form of the verb **ꜗhi**, to give; the R is part of the auxiliary verb **ipi**. The pyramid in the hand is the letter T, as No. 5, 39. Compare *Gifts*, No. 5, 35. The arm is symbolical of the action. This may also mean *He remitted*.
- 21 THOUSANDS, or HUNDREDS; S, with the plural termination S,N; **wꜗ**, a hundred, or **wꜗo**, a thousand.
- 22 Perhaps NECESSARIES. First we have A,O, the indefinite article **oy**; then H,T,R, **ꜗtop**, necessary. But the following characters, which form the word *Years*, and *Palm branches*, do not well agree with this. See No. 1, 1, year, and No. 5, 22, yearly, which both resemble this group of letters. The fruit of the palm tree was not so abundant, as likely to be here mentioned.
- 23 EXPENCES, as No. 5, 40.
- 24 FOR; the preposition, as No. 1, 8, and 13, 40.
- 25 The GOOD; N,E,N; **ꜗane**.
- 26 WELFARE. The second character is *Life*, as No. 1, 15. The bird may be the fabulous phoenix.
- 27 Of MEN and WOMEN; the D.S. followed by three dots for the plural.
- 28 Probably EACH, or singly; A,O, with S,N, for the plural; perhaps **oya**, SINGLE. See No. 23, 20.
- 29 HE; the article for the pronoun, as No. 9, 2.
- 30 GAVE; being the same as No. 9, 20, but without the arm.
- 31 Probably WHEAT, agreeably to the Greek, more literally *Good*

- corn; N,N,O, for **ΝΑΝΟΥ**, good; T perhaps the feminine article, and the plow as the D.S. with the plural sign.
- 32 To **EGYPT**, as No. 6, 33, preceded by the indefinite article.
- 33 **FROM**; M, **ⲙ**, the sign of the genitive case, as 3, 23, and 5, 3.
- 34 The **SYRIANS**, according to the Greek; R,T,N,N,O, with T,T, and the D.S. for Land. The Rotenno are often mentioned in the inscriptions relating to the Egyptian wars.
- 35 Some unknown **CITY**, which may qualify the preceding word; as it is not probable that whenever the Rotenno are mentioned Syrians are meant. It was, perhaps, one of the ports on the Syrian coast. Our first letter is used at No. 26, 18, where its force is equally uncertain. The other letters are B,T,K, for **ΒΑΚΙ**, *city*, with T the feminine article placed before the last letter of the word, as is not unusual.
- 36 **FROM**; as No. 9, 33.
- 37 The **LAND**; T,O, as at No. 6, 16, and the first part of No. 1, 10, though with a different form of the vowel.
- 38 **OF**; as No. 1, 8.
- 39 **CAPHTOR**, in the Greek, Phenicia. This was the land of the Philistines, called the Caphtorites in Deuteronomy ii., 23; but it is not the island of Caphtor spoken of in Jeremiah xlvii., 4, from which the Philistines came forth, as also is said in Genesis x., 14. That was probably one of the large islands on the east side of the Delta, in the fork of two branches of the Nile. It is spelt K,F,T, followed T,T, and the D.S. for a country.
- 40 **FROM**; as No. 9, 33, but with a different form of the M.
- 41 The **FOREIGN ISLAND**. The D.S. of an island is followed by the adjective K,E; **ΚΕ** foreign. See No. 6, 16.
- 42 **OF**; N,T; **ΝΤΕ**. For the force of the two legs as T, see No. 10, 12; also No. 6, 28.
- 43 **CYPRUS**, according to the Greek; B,A,A,N,A,A; **ΒΕΝΝΕ**, *a palm tree*, in Greek Phœnix, whence its inhabitants, as also those of the neighbouring country, were named Phenicians. The force of the T,T, before the D.S. for *Land*, is doubtful. See No. 9, 34, and 39.
- 44 **WHICH**; NTE; **ΝΤΕ**, **ΝΤ**, or **ΝΕΤ**.

45 IN ; the same preposition and character as No. 9, 40, there translated *From*.

46 The name, as it would seem, of the Mediterranean Sea. But the meaning is very doubtful.

Line 10.

1 The GREAT SEA ; CH, probably for  $\chi\omega\pi\iota$ , *great* ; and M, for  $\mu\omega\omega\upsilon$ , *water*. In Isaiah, xxiii., 3, the Mediterranean is called the Great Waters.

2 LIKEWISE, as No. 4, 31.

3 COUNTRIES ; the D.S. of No. 9, 34, followed by T, and the plural sign.

4 GREAT ; in the plural, to agree with the foregoing. See No. 5, 2.

5 HE ; the article for the pronoun, as No. 4, 37, and 9, 29.

6 GAVE ; as No. 9, 30.

7 SILVER VESSELS. The first character may be  $\zeta\alpha\tau$ , *silver*. The second is the D.S. In the Rosetta Stone, line 4, these two characters are united.

8 NUMEROUS, as No. 7, 12.

9 The indefinite article, as at No. 9, 22, and 9, 32.

10 The Greek does not help us to the meaning of this plural substantive, of which the first character is unknown.

11 LEEKS, the common food of the country ; T, S, ISI ;  $\tau\eta\sigma$ , *a plant*, and  $\eta\sigma\epsilon$ , *a leek*. The throne, in Coptic  $\zeta\epsilon\mu\epsilon\iota$ , is softened into ISI, as we see in the name of the goddess Isis. The resemblance in sound, between the name of the goddess and the leek, made the leek a sacred plant. See Juvenal, who was told that Egyptians might not eat it :—

Porum et cepe nefas violare, ac frangere morsu.

O sanctas gentes, quibus hæc nascuntur in hortis

Numina.

SAT. xv. 9—11.

12 SEED OF *grain* ; S, T,  $\sigma\alpha\tau$ , preceded by the indefinite article,  $\omega\upsilon$ .

13 SPELT ; B, A, T, plural ;  $\beta\omega\tau$ , *spelt* ; or at least the grain mentioned in Exodus ix., 32, whatever its name may have been.

14 THE, the article, as No. 5, 24.

15 GOOD FORTUNE ; as No. 6, 31. See No. 6, 13, and 11, 10, where this word has not the prefix S.

- 16 Of the INHABITANTS; as No. 7, 20; literally, *living men and women.*
- 17 DECREE; see No. 4, 17; but here the Greek does not help us, and there are four words to which we can give no exact meaning, except by supposing that they are out of place.
- 18 FROM; the preposition M, **ⲙ**, as No. 9, 36.
- 19 The LAND, as No. 9, 37, and 7, 25.
- 20 Some CITY or *country*; but for this and the three preceding words we have nothing in the Greek.
- 21 HE; the article for the pronoun, as No. 10, 5.
- 22 GAVE; as No. 10, 6; but meaning, according to the Greek, *he left behind him.*
- 23 FAME; R, CH, O, with S, N, for the plural; **ⲭⲱ**, *to talk*, with the auxiliary **ⲓⲡⲓ**, to act. See *Prophet*, or *Speaker*, No. 3, 4.
- 24 WITHOUT END; M, N, CH; **ⲙⲉⲛ̀ ⲭⲱ**.
- 25 Of BENEVOLENCE; being the word used in the king's name *Euergetes*, with S, N, for the plural. The letter is SH, for **ⲱⲁⲮ**, *benevolence.*
- 26 FOR OR UNTO; R, R, E, A; **ⲉⲒⲢⲏ**, *unto*. Here we have a double R, for HR, as in No. 6, 9, &c.
- 27 EVER; as No. 1, 16.
- 28 LIKEWISE; as No. 4, 31.
- 29 THEY WILL TALK; S, P, CH, three dots, and S, N, for the plural, perhaps from **ⲡⲉⲭⲉ**, *to say*, preceded by S, which may be the future sign. In Coptic, **Ⲙⲏⲁ** is the prefix for the future, and we have no authority to treat S alone as such; but we shall see so many cases in this inscription in which it is so used, as quite to justify our so treating it.
- 30 REVENUES, or *expence*; as No. 5, 40.
- 31 AMONG, or *to*; as No. 4, 13, and 16, 31. But here, in the Vienna copy, the character is reversed, as it would seem, in mistake. It may be corrected by the help of Dr. Lepsius's copy.
- 32 THE, the article, as No. 5, 24, and 10, 14.
- 33 HEREAFTER, is required by the Greek; N, H, R, probably **ⲏⲁⲒⲢⲁ**, *upon*. See No. 7, 32, for the force of the second letter, and an explanation of the word.

- 34 MEN AND WOMEN, as No. 7, 26.
- 35 AND, as No. 8, 39, &c.
- 36 SO MANY THINGS; A,P,E,S, with S,N, for the plural; **ΑΠC**, a number, and in the plural, *so many*. In the Greek we have, "In return for which."
- 37 A GIFT; see *Gave*, No. 10, 22, &c.
- 38 FROM; see *Of*, No. 1, 8, &c.
- 39 The GODS; as No. 5, 15. Such is the obscurity of this mode of writing, that we might have rendered this, "A gift to the gods," if the Greek had not cleared up the doubt.
- 40 ESTABLISHED; S,M,N,T; **CAÏNT**. See No. 13, 2, for the letter T. But also see No. 20, 39, where the same letters, varying only in the form of the S, must be read as SHALL NOT HAVE.
- 41 The HIGH OFFICE; A, HOR,O,?,T, three dots, and S,N, for the plural. The bird is not A, but HOR, as at No. 3, 27. The unknown character and the **T** represent the Coptic prefix, **ⲘⲈⲐ**, which is here postfixed. It makes a concrete noun into an abstract; as on the Rosetta Stone it makes *King* into *Kingdom*. Voc. 623; and *Priest* into *Priesthood*, Voc. 355. In Coptic, however, it precedes the word. Our word here may be **ⲘⲈⲐⲟⲩⲣⲟ**, and might be rendered *Kingship*; at No. 12, 27, it means an *Office* of a lower rank. The custom of giving the royal titles to the chief priest in every temple, had lowered the meaning of these titles.
- 42 OF; as No. 3, 17.
- 43 RULER or *King*; see *Queen*, No. 4, 32. As the second letter is K, we may conjecture that the first is HY; and then with the help of **ϠⲟⲐC**, a *shepherd*, we get Manetho's name for the Shepherd-kings, Hyk-sos. But the word HYK, for *King*, is not found in Coptic.
- 44 UPPER AND LOWER EGYPT, distinguished by two flowers; the lily for Upper Egypt shows several flower-leaves; the papyrus for Lower Egypt resembles a bell with a single-flower leaf.
- 45 WITH; as No. 3, 23, where it is rendered *of*.
- 46 CHILDREN. From the joint of *meat*, **ϠⲣⲈ**, we get **Ϡⲣⲟⲩ**, *children*, and **ϠⲎⲣⲈ**, a *son*. This character is used in the first

name of this Ptolemy, and also in that of the next, for the word *Son*. Voc. 1806. See also No. 15, 21, for the use of this character.

## Line 11.

- 1 Probably HIS OWN. N,O,O. The reed we have conjectured in Voc. 658, to have the force of OU, which would make this word  $\text{N O Y O Y}$ , *his own*; as No. 33, 15. This reed, with a pair of leaves, should not be mistaken for the twig with four leaves, at No. 1, 12, which is an S. See also No. 26, 26, for the further use of this character.
  - 2 AND; as No. 1, 28.
  - 3 POOR PEOPLE, meaning, perhaps; *Labourers, or Dependants*; F,K,A,O,O, with S,N, for the plural;  $\Phi\text{HKE}$  or  $\Phi\text{WKE}$ , *poor*. The meaning is supported by the mention of *Servants*, in the same sentence.
  - 4 WITH, as No. 10, 45.
  - 5 SERVANTS; B,C,H, plural;  $\text{B W K}$ , a *servant*.
  - 6 UNTO, FOR; the preposition as No. 15, 37.
  - 7 TIMES; R,?,O, with S,N for the plural. The meaning is very well proved at No. 12, 16, and 13, 7, and at No. 18, 12, and 25, 28, in which last two it is preceded by the same preposition.
  - 8 FOR, or UNTO; as No. 10, 26.
  - 9 EVER; as No. 10, 27, and 1, 16.
  - 10 With GOOD FORTUNE; as No. 6, 13.
- =
- 11 AND, as No. 11, 2.
  - 12 Probably CONSIDERING; see No. 13, 28, where this meaning is also allowable. S,N,E,B, perhaps from  $\text{N I B E}$  to *inspire*.
  - 13 The REASON; R,T,E;  $\text{P H T E}$ . See No. 29, 43, where it is the auxiliary verb. It must not be mistaken for *Give*, No. 9, 20, where the hand holds a pyramid.
  - 14 Of SUCH THINGS; M,N,E, with S,N, for the plural. Or it might be taken as two words, M, the preposition *Of*, the other letters *These things*, as No. 9, 4, &c.
  - 15 Perhaps THEY WERE LED, since, *It seemed fit to*, is what is required by the Greek; A,N; perhaps from  $\text{E N}$ , to *lead*, to



*bring*. The nominative case follows the verb. Or perhaps that thought may be included in the foregoing words; and then this may be the preposition *Unto*, as No. 32, 30.

- 16 The PRIESTS; as No. 1, 24.
- 17 OF, or BELONGING TO; as No. 5, 5.
- 18 The COUNTRY; as No. 1, 10, and 6, 21.
- 19 FURTHER; A,O,S, CH,R; **CAΦPHI**, *from below*; preceded by the article **OF**. See No. 12, 7, and 12, 31, where it has nearly the same meaning.
- 20 TO PREPARE; as No. 5, 11.
- 21 OTHER; as No. 5, 36, and 3, 5.
- 22 EXPENCES; as No. 5, 1. But here we have an additional N, where it would seem we want either S,N, for the plural, or nothing. See No. 11, 36, for a similar error in the artist.
- 23, 24, KING, as No. 1, 12, and 13.
- 25, 26, 27, 28. PTOLEMY, LIVING FOR EVER, BELOVED by PTHAH, as No. 1, 14, &c.
- 30 AND; as No. 1, 28, &c.
- 31 QUEEN; as No. 4, 32; but the word here ends with T,S, the feminine termination, as does the queen's name.
- 32 BERENICE; as No. 4, 33.
- 33 The GODS EVERGETÆ; as No. 1, 31, and 4, 36.
- 34 IN; as No. 5, 3, &c.
- 35 An uncertain word, perhaps, indeed, a faulty drawing in the Vienna copy. The first character Dr. Lepsius has, has an animal's head; then it becomes P,T; **ΠΕΤΕ**, *which*, or *the*.
- 36 TEMPLES; as No. 2, 18, &c., but here ending with S, and three dots, for the plural, in the same incorrect manner as No. 11, 22, where we had N, and three dots. In each case we ought to have S,N, and three dots.
- 37 AND; as No. 1, 28, &c.
- 38 FOR; H,R,N; **ΣΙΡΕΝ**, as No. 12, 1, and No. 23, 28. See No. 7, 32, for an explanation of the first two letters.
- 39 The BROTHER GODS, as No. 1, 29, and 4, 30.
- 40 Their BURIED PARENTS; K,S,E,T, with S,N, for the plural; from **KHC**, *to bury*, and **ΙΩΤ**, *father*. For the force of the S,

see No. 9, 16, and 34, 13. It is the first letter in the name of queen Scemiophra.

41 LIKEWISE; as No. 4, 31, &c.

Line 12.

1 FOR; as No. 11, 38.

3 The SAVIOUR GODS, or GODS SOTERES. The adjective is CH;  $\chi$ ; compare  $\text{OYXAI}$ , *safety*, of which the first syllable is only the article. See No. 1, 9; 8, 31, and 13, 2, for the force of this letter.

4 LAID ASIDE; S, CH,E; CKH.

5 Perhaps THOSE; the pronoun belonging to the foregoing adjective. Voc. 1261.

6 THE; as No. 5, 24, &c.

7 PERSONS BEYOND; S, CH,R, with Š,N, for the plural;  $\text{CA}\Phi\text{PHI}$ , *under* or *within*. See No. 20, 35, where it more clearly means *former*.

8 PRIESTS; as No. 1, 24, &c.

9 EACH ONE; P,O;  $\text{ΠΟΥΑ}$ . The Greek has *Each of the temples*. See No. 14, 33.

10 EGYPTIAN; as No. 8, 31, &c.

11 TEMPLES; as No. 9, 8; except that there the D.S. for *house* is repeated three times.

12 ALL; as No. 8, 5, &c.; the adjective to the foregoing substantive.

13 OF; as No. 5, 5, &c.

14 CITIES; as No. 5, 33, and 6, 11, &c.

15 EGYPT; as No. 5, 34, and 6, 12, &c.

16 HEREAFTER, literally, TIMES, as No. 11, 7, &c.

17 IN ADDITION, *to add, to endeavour*; H,T,T;  $\text{ΣΙ ΤΟΥ}$ , *to place the hand*, a word sometimes used as a verb, and sometimes, as it would seem, as an adverb, *in addition*. See No. 13, 15, and 36, 9. As at No. 12, 39, the artist, in the choice of his characters, takes one that is pictorially suitable.

18 The PRIESTS; as No. 1, 24, and 12, 8, &c.

19 OF; as No. 5, 5, and 12, 13, &c.

20 The GODS EUERGETÆ, as No. 1, 31, and 11, 33, &c.

- 21 THE, as No. 12, 6, &c.
- 22 NAMES. The ring within which a king's name is written, is used for the word, and is followed by S,N, for the plural.
- 23 Perhaps THEY ADD. The force of the first character is doubtful. But see No. 22, 17, and 36, where its meaning seems established.
- 24 THE; as No. 12, 21.
- 25 NAME; as No. 12, 22.
- 26 OF; as No. 1, 8, &c.
- 27 The HIGH OFFICE; as No. 10, 41. Literally, *The Kingship*, showing the ambitious nature of the title used by the high priests of the temples.
- 28 HIGH-PRIESTLY, the adjective in the plural, following its substantive. The hatchet is NOU, the character under it perhaps B; making *NOYHB*, a *priest*. Voc. 302 and 306. Compare *God*, No. 5, 15. The foregoing word tells us that among the various words for *Priest* which we find used in this Decree, that written by means of the hatchet, as No. 2, 19, describes those of highest rank.
- 29 To be WRITTEN. The character for writing is a palette or inkstand, and a reed pen; it is followed by R, *ipi*, the auxiliary verb of action, and by S,N, for the plural. See *Scribe*, No. 15, 13, &c.
- 30 THE; as No. 12, 21, and 24.
- 31 FURTHER, OR ADDITIONAL; S, CH,R,O; *caḫphi*; as No. 20, 35. See No. 11, 19, and No. 12, 7, where the first three letters are of a different form, though of the same force.
- 32 OFFICE OF LORD OF THE BUILDERS; NEB, O, CH,T, followed by a tool, and the stone which the tool is to cut, as the D.S., and ending with the sign of abstraction, as at No. 12, 27, which makes *Lord* into *Lordship*. From *nHB*, *Lord*, and *ekwt*, a *builder*, and this from *kwT*, to *build*. This title seems to be that which Diodorus Siculus wrote Gnephachthus, as the name of an Egyptian king. As we see that it was a priestly office, it reminds us of the Roman priest's title of Pontifex, of which it may perhaps be the original.
- 33 PRIESTLY, as at No. 12, 28, the adjective following its substantive. See No. 2, 19.

- 34 UNTO OR OF; as No. 1, 8, &c., but with an N of a different form.
- 35 THE GODS EVERGETÆ; as No. 1, 31, &c.
- 36 THE; as No. 12, 24, &c.
- 37 SIGNET RING; CH, T, M, with the D.S. of the ring. This is the Hebrew word דָּתָן, *to seal*, to which is allied the Coptic ⲪⲓⲧⲉⲃⲤ, *to sign*. The seal is nearly the same in form as the ring for a name, No. 12, 22. Again, it is not very unlike the character for *Life*, No. 1, 15, and yet more like the character for a *Key*.
- 38 TO BE MADE; A, R, E; ⲓⲣⲓ *to make*, with D.S. of the workman. See No. 16, 30.
- 39 FOR THE HANDS; T, T; ⲧⲐⲧ, with S, N, for the plural. In choosing a letter T, the artist naturally takes one that assists his spelling. The hand, when held up, with the thumb away from the fingers, becomes the Hebrew letter *Teth*, ט, which, moreover, keeps its original Coptic name.
- 40 UPON, the preposition placed after its plural noun; or rather UPON THEM, the word *Them* meaning the *Hands*, the last word; S, H, R, ⲤⲁⲒⲣⲉ, *within*, followed by S, N, the plural termination. See No. 22, 40, where ⲉⲒⲣⲁ, the preposition in the same way follows its substantive. See also No. 7, 32, where this class of prepositions is explained.
- 41 Perhaps WORN; KI; ⲕⲏ *placed*. See No. 16, 43, and 19, 19.
- Line 13.
- 1 A TRIBE, of Priests. See No. 13, 18, and 15, 31, where the recurrence of the word, with the required numerals, quite proves its meaning.
- 2 ANOTHER; CH, T; ⲕⲉⲧ as No. 30, 7. See No. 1, 9, and 8, 31, for the force of the CH; and No. 27, 15, for the force of the T.
- 3 PRIESTS, as No. 1, 24, &c.
- 4 Shall be APPOINTED. See No. 4, 17, and 8, 3.
- 5 IN; as No. 5, 3, &c.
- 6 THE TEMPLES; as No. 2, 18, and 5, 4, &c.
- 7 HEREAFTER; as No. 12, 16.
- 8 IN ADDITION TO, seems here required, but the second letter is of

uncertain force. It is perhaps an H; and very probably the group is the same as No. 15, 21, the compound preposition **ⲁⲗ** and **ⲉⲃⲣⲏⲓ**, or rather in this case **ⲁⲗ** and **ⲉⲃⲉ** *also*. See No. 16, 6.

10 THE, as No. 12, 24, &c.

11 FOUR TRIBES; see No. 13, 1.

The four established orders of priests are shown on the Sarcophagus of Amyrtæus in the British Museum; see Egypt. Inscript. pl. 32. The first, the Soteno, wear the crown of Upper Egypt. Their name is nearly the same as No. 1, 12. The Nouto wear the crown of Lower Egypt; their name is No. 1, 13. The Othpho are those *dedicated*; their name is at No. 25, 1. The Bachano are the temple servants, and No. 33, 27 is probably one form of their names; but their name on the sarcophagus quoted is formed of the word No. 11, 5, *servants*.

12 Perhaps OF OLD; CH, P; **ⲭⲠⲡ** to *hide*, being the time lost sight of, as No. 8, 20, &c.

13 ON DAY; A, O, the article; E, O, **ⲉⲃⲟⲟⲩ**, day; R, E, **ⲣⲏ** the *sun*, used, perhaps, for the D.S. See No. 18, 14, where it has fewer letters.

14 THAT; the pronoun-adjective following the substantive; as No. 2, 15, and 3, 25.

15 To be MADE; H, T, O, T; **ⲃⲓ ⲧⲟⲩ**, to *endeavour*, literally to *put out the hand*. See No. 12, 17.

16 INTO; the preposition, as No. 10, 42.

17 Probably *Conspicuous*; as No. 37, 18, where it is so rendered in the Greek.

18 FIFTH TRIBE; see No. 13, 1, and 16, 9.

19 FOR, or BELONGING TO; the preposition, as No. 1, 8, and No. 13, 16.

20 The GODS EVERGETÆ; as No. 1, 31, &c.

21 WHEREAS; R, N, T, E; R the preposition of No. 4, 8, and 15, 16; and **ⲏⲧⲉ, ⲏⲧ**, *which*. See No. 16, 45, where it has the same meaning.

22 UPON, as No. 7, 32; or EVENT, as No. 8, 12. We may read either, "When the *event* happened," or "Upon its happening." See No. 7, 32 for an explanation of this word.

23 It HAPPENED; as No. 8, 15, and 8, 27.

- 24 With FORTUNE ; as No. 8, 16.
- 25 GOON ; the adjective following the substantive. The meaning of this character is very certain, from its use on the Rosetta Stone ; but its sound is less so. It is probably a B, and represents **ΟΥΑΒ**, *holy*. Voc. 1387. See No. 14, 1.
- 26 AND, as No. 1, 28, &c.
- 27 Probably GOOD FORTUNE. See No. 6, 13, and 11, 10, where the character differs slightly from this.
- 28 CONSIDERING, is the meaning given to this word at No. 11, 12. It should be *Whereas*, according to the Greek, which tells us to alter the order of these last few words, thus : “Whereas it once happened with good fortune.”
- 29 The BIRTH ; M,S,T,O ; from **ΛΕC**, *born*. The TO is like the plural suffix **ΤΟΥ**. See No. 35, 9, *Daughters*.
- 30, 31, KING ; as No. 1, 12, and 13.
- 32, 33, 34, 35, 36, PTOLEMY, LIVING FOR EVER, BELOVED BY PTHAH ; as No. 1, 14—18.
- 37 SON ; as No. 1, 19.
- 38 OF ; as No. 1, 20, &c.
- 39 The BROTHER-GODS ; as No. 1, 29.
- 40 IN, the preposition ; as No. 13, 38, &c., with the usual irregularity in its meaning.
- 41 DIUS, the Macedonian month ; as No. 3, 13, except that here it is followed, in mistake, by the D.S. of a city instead of the simple ring the D.S. of time.
- 42 UPON ; as No. 1, 4, and 3, 21.
- 43 The FIFTH DAY ; the numeral preceded by the D.S. for time without the word *Day*.
- 44 The indefinite article **ΟΥ**, prefixed to the following passive particle.
- 45 WHICH MADE ; A,R,F, from **ΙΡΕ**, *to make*. The F postfixed is **Ϣ**, the prefix of an active verb, which thus becomes *He made*, or of its equivalent, the passive *It was made*, as No. 7, 31. See No. 8, 38, and 16, 39, for the **Ϣ** postfixed.
- 46 The DAY ; as No. 2, 14.
- 47 THAT ; the pronoun following its substantive ; as No. 2, 1, and 14, 27, and with a different form of the P, No. 2, 15, and 3, 25.

- 48 HAPPINESS; ERO, T,E; as No. 8, 21, where it is followed by the feminine article.
- 49 OUR; P,O,N; ΠΩΝ. This pronoun supports our reading PN as *That*; see No. 13, 47, and 2, 15, &c.

## Line 14.

- 1 GOOD, the adjective following its substantive, *Happiness*. Of these characters the last, which, when alone, as at No. 13, 25, means *Good*, here seems like the D.S. to the preceding letters. These are I,B, and may be ΟΥΑΒ, *holy*.
- 2 GREAT, in the plural, as No. 5, 2, and 5, 37; another second adjective following its substantive, *Happiness*. But we see no reason for its being in the plural.
- 3 UNTO; as No. 10, 42; 13, 16; &c.
- 4 THE LIVING MEN and WOMEN; as No. 8, 4, and 7, 20.
- 5 ALL; NEB, O; ΝΙΒΙ, *all*. Compare No. 5, 23, and 7, 21.
- 6 THERE shall be ENROLLED T,O,T; †ϢΙΩΤ, *to place*.
- 7 THE PRIESTS; as No. 1, 24, &c. This, it will be observed, is a general word, including the priests of several, perhaps of all, ranks.
- 8 Probably ALREADY. See No. 14, 20, and 16, 21, and in particular No. 23, 45, where the Greek requires *Immediately*.
- 9 Of the rank of SOT, or SOTEN, as often spelt; S,T, with the D.S. of a man wearing the crown peculiar to that order of priests. See No. 1, 12.
- Thus the new tribe is to be composed wholly of priests taken out of the highest tribe, that of the Soteno, giving thereby to the priests of that rank, as the governing body was elected by tribes, a double share of the representation.
- 10 TEMPLES; as No. 2, 18, &c., but preceded by the indefinite article ΟΥ.
- 11 FROM, or *since*, according to the Greek; literally, SH, A; ΨΑ, *until*. But this difference is readily explained. This is only half the phrase, of which the latter half is No. 14, 21. Together they are ΨΑ ΞΙΝΑΙ, *until this*; but when separated, with a date following each, the force of the two words rests on the second, and we must translate them *From—Until*. See No. 22, 28, and

33. This may be compared to the French *Ne-pas*, and *Ne-point*, where, in consequence of the two words having been long used together, the meaning of the first is at last transferred on to the second. Our first character is a row of growing plants, and hence its force from **WE**, a *twig*. From this was copied the Hebrew letter *w*.
- 12 THAT; as No. 3, 25, &c. It usually follows its substantive; here it comes first, and is used for the article *The*.
- 13 YEAR; as No. 1, 1, being the civil year used in dates.
- 14 FIRST, in the feminine; as shown by the final T. See No. 14, 39. No. 22, 23, is the same in the masculine. Perhaps the T makes the Cardinal number into an Ordinal, as No. 1, 2.
- 15 OF; as No. 1, 8, &c.
- 16 HIS MAJESTY; as No. 3, 18, and 27, &c.
- 17 LIKEWISE; as No. 4, 31, &c.
- 18 THOSE, though more literally THAT, in the singular; as No. 9, 44; also No. 9, 42, with a different character for the second letter.
- 19 Shall be ENROLLED; T,O,T,O. See No. 14, 6, where this word is spelt with different characters; and also No. 4, 7, where the D.S. gives to these characters the meaning of *Religious Honours*, and No. 17, 32; and 18, 25, where it means, *to be celebrated* with religious honours.
- 20 THOSE IMMEDIATELY; being the plural of No. 14, 8. See No. 16, 21.
- 21 UNTIL, literally, M,N,O, **UNAI**, *this* or *hitherto*, preceded by the article. See No. 14, 11, where the two words **WA UNAI** are explained.
- 22 The YEAR, being that used in dates; as No. 1, 1.
- 23 NINTH; the ordinal number, as No. 1, 2.
- 24 MESORE; the last month in the Egyptian year, pictured by four moons and water, meaning the fourth month of the season of inundation. As the inundation began about the 18th of July, this month should begin on the 16th of October. But when the Calendar was adjusted, B.C. 1322, in the reign of Menophra, the months were already out of place, and this month then began on



the 13th of June, where, at the time, it was no doubt supposed it would remain. But in the course of years another change had taken place; and now, on the 9th year of Euergetes, the month of Mesore began about the 17th of September.

- 25 WITHIN; CH, R; **εϥρηι**. See No. 15, 7; 24, 16; and 35, 13, for this preposition.
- 26 TRIBE; as No. 13, 1, &c.
- 27 THAT; pronoun adjective following its substantive, as No. 13, 14, and 13, 47.
- 28 LIKEWISE; as No. 4, 31.
- 29 THOSE BORN; M,S,O, three dots, and S,N; **μεεϥ**, *born*, with three plural terminations, the O for **οϣ**, the dots, and S,N. See No. 15, 6; and also No. 13, 29 *Birth*.
- 30 FOR OR UNTIL; as No. 10, 26, and 11, 8.
- 31 EVER; as No. 10, 27, and 11, 9.
- 32 The PRIESTS; as No. 1, 24, &c.
- 33 EACH; as No. 12, 9, though with an O of a different form.
- 34 It is DECREED; as No. 4, 17, &c.
- 35, 36 THOSE WHO HAD BEEN ADDED. No. 35 is N,R, the prefix **νερε** of the past tense; and No. 36 is R,T,E; **ρητ**, *grafted on*. See No. 6, 30, and 17, 18; also No. 15, 3.
- 37 BEFORE; R,M,N; for which we have in Coptic either **ερε** or **ερη**.
- 38 The YEAR, as used in dates. See No. 1, 1.
- 39 FIRST; as No. 14, 14. It is in the feminine.
- 40 OF OLD; as No. 13, 12, and 16, 41.
- 41 IN; as No. 13, 5, &c.
- 42 The TRIBES; as No. 13, 11.

## Line 15.

- 1 APPOINTED, in the plural; the adjective to the foregoing substantive. See *Decreed*, No. 14, 34.
- 2 INTO WHICH; as No. 6, 29, and 15, 36.
- 3 THEY HAD BEEN ADDED; as No. 14, 35, and 36. Here the sculptor seems to have forgotten the prefix **νερε**, and to have afterwards added a small N, to supply the want.

- 4 IN LIKE MANNER AS; H,T,T, from **ZE**, *like*. See No. 34, 38, where in the Greek it is rendered *A copy*.
- 5 BEFORE; R,R,R,N; **ZIPEN**, *before*. The RR are used for H,R, as at No. 10, 26; and the previous R may be also a preposition, as No. 11, 6, and 15, 37, making the whole a compound preposition in a manner not unusual.
- 6 THOSE BORN; as No. 14, 29.
- 7 AFTER; as required by the Greek. See No. 14, 25, where it is translated *Within*.
- 8 TIME, literally the SUN; R,E; **PH**. See No. 1, 1, &c., where the sun is the D.S. for Time; and No. 5, 22, where these two letters are so used.
- 9 THAT; the pronoun adjective to the foregoing substantive; as No. 3, 25, and 2, 15.
- 10 FURTHER; R,R,A; **EZPHI**, the preposition; the RR for HR, as at No. 10, 26.
- 11 KEPT; H,R,H; **ZAPEZ**.
- 12 AMONG; the preposition, as No. 14, 41, &c.
- 13 The SCRIBES. The character represents a flat ruler, which is at the same time a pen-holder, and has several hollows for ink or paint; and to this is joined a reed pen. See No. 18, 22; also No. 37, 7, *Letters*, and No. 12, 29, *Written*.
- 14 The TRIBES; as No. 13, 1, preceded by the indefinite article **OY**.
- 15 WHICH; N,T,E; **NT**, as No. 9, 44, and 14, 18.
- 16 OF; the preposition, as No. 4, 8, &c.
- 17 FATHERS; T,F,E, with S,N, for the plural, as No. 4, 4.
- 18 AMONG; as No. 15, 12.
- 19 THOSE WHICH; P,T, with S,N, for the plural; **PET**, *who*. See No. 16, 8; see also No. 4, 37, where the human head is a P, and No. 5, 13, where we have the head of another animal for that letter.
- 20 MADE; I,R,I; **IP**, *to make*, as No. 17, 33.
- =
- 21 INSTEAD, according to the Greek; a compound preposition; M, CHRE; **ME** and **EZPHI**, *to, in*. From **EPRE**, *flesh*, we get the force of this joint of meat; as at No. 10, 46.

- 22 OF; as No. 3, 17, and 10, 42, &c.
- 23 PRIESTLY; the substantive used as an adjective. See No. 1, 24, &c.
- 24 TWENTY; the numerals, as at No. 1, 7.
- 25 SENATORS, according to the Greek; ?, CH,T,O, plural; perhaps **ⲛⲓⲱⲧ**, a chief. The first letter may be an N, in form a mallet, from **ⲛⲈⲤ**, to bruise, and expressed oil.
- 26 CHOSEN, according to the Greek; M, followed by a character of doubtful force, and then by an R. In the first name of Rameses II. this character is translated by Hermapion, *Approved*; "*Approved by Ra.*" We find it also in the name of Ptolemy Euergetes, where, by the help of the Rosetta Stone we read, "*Approved by Pthah.*" It is perhaps **ϢⲐⲧϢ**, a scraping instrument; and thus may represent **ϢⲈⲧⲛ**, to choose.
- 27 YEARLY; as No. 5, 22; T,R, BAI, for **ϢⲦⲉⲣⲟⲩⲛⲓ**.
- 28 BY OR TO; as No. 1, 8, and 10, 38, and 13, 19, where we have very various meanings to this preposition.
- 29 YEAR; as No. 7, 33, being the year of the seasons, while at No. 15, 27, we had the civil year, as No. 1, 1.
- 30 OUT OF; M; **ⲓ**, the preposition, as No. 5, 3, &c., where we have often translated it *In*.
- 32 The FOUR TRIBES, as No. 13, 1. Here we learn that the ecclesiastical senate gave an equal weight to each of the four ranks of priests. As the higher ranks consisted of a smaller number of priests, and yet had an equal number of representative senators, they had a large share of the power. And as the five new senators were all to be priests of the highest rank, that of the Soteno, these high priests gained by this Decree a still greater weight in the management of the ecclesiastical matters.
- 33 EXISTING, according to the Greek; perhaps *Former*; H,R,M, **Ϣⲓⲣⲓ**, before. See No. 7, 32, and also No. 11, 38.
- 34 SCRIBES; S,A, with D.S. of a man; **ϢⲈⲤ**, to write or paint.
- 35 FIVE; the numerals; as No. 1, 7, &c.
- 36 WHO, or which; as No. 15, 2, but with a different M.
- 37 FROM, the preposition which we translated *To*, at No. 6, 24.
- 38 TRIBE; as No. 15, 32, &c.

- 39 EACH; translated *First* at No. 14, 14. There it had a final T, the sign of the feminine.
- 40 WITHIN; as No. 12, 40. It follows its substantive as that does, and would seem to make a compound preposition with No. 15, 37. See No. 7, 32, for the force of the letters.
- 41 PRIESTS; as No. 14, 32, &c.
- 42 TWENTY-FIVE; the numerals as No. 1, 7, and 15, 24.

## Line 16.

- 1 An imperfect character or characters; perhaps P,E, ΠΕ the article THE, as No. 8, 11, &c.
- 2 SENATORS, as No. 15, 25.
- 3 SCRIBES; as No. 15, 34, but preceded by the indefinite article, ΟΥ.
- 4 FIVE; the numerals, as No. 15, 35.
- 5 Perhaps DIVIDED OFF; N,N,T,O; ΝΑΝ may be the plural prefix, and ΤΟΙ *to divide*.
- 6 IN ADDITION; as No. 13, 8. See also No. 22, 36, where the second character, without the preposition M, clearly means *Additional*.
- 7 FROM; as No. 15, 30.
- 8 THE; P,T; ΠΕΤ, *who*; as No. 15, 19.
- 9 FIFTH TRIBE; though there is no letter to make the cardinal number into an ordinal. See No. 15, 32, *Four tribes*.
- 10 BELONGING TO; the preposition, or the prefix of the genitive case, as No. 14, 3, &c.
- 11 The GODS EUERGETÆ; as No. 1, 31, &c.
- 12 There shall BE GIVEN; as No. 10, 22, &c.
- 13 A character of doubtful meaning, being the half of an oval ring for a name, followed by N, *Unto*.
- 14 Perhaps The APPOINTED; CH, O, plural; ΧΩ, *to appoint*. See No. 1, 9, where this word is used as an abridgment of ΧΗΛΙ.
- 15 FIFTH TRIBE; as No. 16, 9.
- 16 BELONGING TO; as No. 16, 10.
- 17 The GODS EUERGETÆ; as No. 16, 11, &c.
- 18 FROM; as No. 15, 30, and 16, 7.
- 19 THOSE THINGS; N,T,A, plural; ΝΤ, ΝΤΕ. See No. 15, 15, where there is a different form of the vowel.

- 20 ALL; NEB, T,N; **niβen**, *all*. See No. 7, 27, and 16, 28, where we in the same way have a T more than is wanted for the word **niβi**, *all*.
- 21 HITHERTO; see No. 14, 8, where it is rendered *already*, and No. 14, 20; *immediately*.
- 22 MADE; R,I; some part of the verb **ip** to *make*. See No. 4, 38, where these characters are changed in their order. But as the verb begins and ends with an I, either letter may come first.
- 23 PURIFICATIONS; as No. 2, 21; but here followed by the D.S. of water.
- 24 IN; as No. 9, 45; but the same preposition as No. 16, 18, which is rendered *From*.
- 25 The TEMPLE, literally, *Divine building*. See No. 5, 30, *Temple*, and No. 2, 18, for *House*.
- 26 AND; as No. 1, 28, &c.
- 27 OTHER THINGS; as No. 5, 25, and 3, 5.
- 28 ALL; as No. 7, 27, &c.
- 29 The indefinite article, A,O; **ov**; as at No. 16, 3, &c. But from No. 20, 31, this would seem to be a part of the coming word.
- 30 Things DONE; A,R,E, with D.S. of the agent; and S,N, for the plural. See No. 12, 38.
- 31 IN; as No. 4, 13, and 9, 40.
- 32 The SANCTUARIES; R, with E,A, for **hi** *house*, and the plural. The R is **pi**, a *cell*, or *room*. In the ecclesiastical writers it is the name of the hermits' cells. It here may mean the inner covered room in the temple, the Holy of Holies; and our compound word, with the article inserted between *Cell*, and *House*, becomes **ερφει**, *the sanctuary of the temple*. See No. 28, 31.
- 33 Of the COUNTRY; the D.S. without the word. See No. 1, 10, &c.
- 34 The CHIEF; SH, A; **we**, a *sceptre*; of which the first character is a picture. The Hebrew word for a Sceptre, often meaning a Tribe, should be rendered *Chief* in each of the following places: Genesis xlix., 16; 2 Sam. v., 1; and 2 Sam. vii., 7. See No. 1, 31, for this character.

- 35 OF; as No. 1, 8, &c.
- 36 The TRIBE; as No. 15, 38, &c. The D.S. of the man belongs, in an unusual way, not to the word it follows, but to the word *Chief*, No. 16, 34.
- 37 Probably ROYAL, or some title for this chief priest. The bird may be either the letter A, as is more usual, or the syllable HOR, for the god Horus, and **οΥΡΟ**, *king*. The difference between the two words is slightly shown in a careful sculpture, in the shorter neck, and more hooked beak, of the Royal bird; but if either the sculpture or the drawing is rude, this distinction is lost. The Royal bird is well distinguished at No. 3, 27, and 7, 29, by the whip of Osiris, which accompanies it. But the whip is absent from No. 6, 15, the same word. See No. 12, 27, where the office of high priest is called a *Kingship*.
- 38 HIGH PRIEST; as No. 2, 19.
- 39 Shall be REMEMBERED; A,M,F; **εμμ**, *to remember*, with **ϣ**, the sign of the third person singular; as No. 19, 7.
- 40 LIKE; H; **Ϡε**, *like*; meaning perhaps *as when*. See No. 27, 6, where the H is followed by the vowel.
- 41 OF OLD, UPON A TIME, is the rendering that we have given to this word, at No. 13, 12, and 14, 40, &c.
- 42 IN; as No. 16, 18, &c.
- 43 ESTABLISHED; K,I; **κΗ**, *to place*. See No. 12, 41, and 19, 19.
- 44 FOUR TRIBES; as No. 15, 32.
- =
- 45 WHEREAS, literally, UPON THIS; R, the preposition of No. 15, 16, &c.; and N,T,E, **ἸΤ**, as No. 15, 15, and 9, 44.
- 46 THERE WAS; S,K,I; **ε̄κκΗ**, from **κΗ**, *to be*, with S the prefix of the feminine third person singular.
- 47 ORDERED, or *an order*; T,O; **ταυο**, *to tell*; as No. 22, 16.
- 48 To be KEPT; H,B; **Ϡωβ**, *to make, to work, to use*.
- 49 AN ASSEMBLY; as No. 18, 32, &c. The character may represent a boat with an awning over it; as the great Egyptian gatherings of people always took place by means of the Nile.

## Line 17.

- 1 UNTO, or OF; as No. 16, 10.
- 2 The GODS EVERGETÆ; as No. 16, 11, &c.
- 3 IN; as No. 8, 33.
- 4 THE TEMPLES; as No. 2, 18, &c.
- 5 Perhaps, HAS BEEN CELEBRATED. The dish, usually NEB, may be **NEQ** the prefix of the third person singular of the imperfect tense; the T,N, may be **ἮΩΥΝ**, to raise up, to magnify; they are followed by the sitting figure, the D.S. of a priest wearing ostrich feathers.
- 6 Month; I,?,T; **ΕΒΟΤ**, a month; with R,E, **PH** the sun as the D.S. of time. The moon, **ΙΟΖ**, is I, or E; the force of the star is doubtful. That, however, and the moon, are chosen for pictorial reasons, as much as for their force as letters.
- 7 EVERY, ALL; as No. 16, 28, &c.
- 8 ON, IN; as No. 16, 31, &c.
- 9 UPON, THE DAY; S,S,O, with the D.S. of time; **CACA**, upon, as No. 1, 4. This preposition which here seems peculiar to dates, seems also unnecessary after the former.
- 10 FIFTH; the cardinal number for the ordinal, as No. 16, 9.
- 11 UPON THE DAY; as No. 17, 9.
- 12 NINTH; the numeral, as No. 17, 10.
- 13 DAY TWENTY-FIFTH; the D.S. for Day, the characters for Ten, as at No. 1, 7, &c., and the star with five points for Five.
- 14 ACCORDING TO; the preposition, as No. 16, 18, &c.
- 15 MADE; I,R, from **IP** to make. See No. 4, 38.
- 16 WRITING, meaning Decree; as No. 2, 16, but without the roll of papyrus there added as the D.S.
- 17 AT FIRST, or FROM THE BOTTOM; S,H,H,A; **CAΦPHI**. Of the letters R,R, the first has the force of an H, or guttural, as in No. 6, 9, and 10, 26. The latter word is spelt with the same letters as this, excepting the S, with which this begins. See also No. 34, 26.
- 18 WAS ADDED; as No. 14, 35, and 36.
- 19 AND; A,O; **AYΩ**; as No. 2, 3; though these letters are more often the indefinite article **OY**.

- 20, 21 WAS CELEBRATED. No. 20 is the prefix **NEPE** as at No. 17, 18; No. 21, is **I,O,T**; to which we give the same meaning at No. 19, 40, and 21, 16. But perhaps No. 17, 19, which we have rendered *And*, as it is very properly rendered near the beginning of the Inscription, should here be considered as **OY**, the prefix for the third person plural; and then our three words become one, and should be rendered *They celebrated*. We shall meet with this prefix to the verb at No. 19, 9, and No. 19, 19.
- 22 AN ASSEMBLY; as No. 16, 49.
- 23 UNTO; as No. 16, 10.
- 24 The GODS; as No. 5, 15.
- 25 GREAT; the adjective following its substantive, but without the plural sign. See No. 5, 2, &c.
- 26 A FESTIVAL; so rendered in the Greek at No. 17, 34. See also No. 18, 37. The force of the first character is doubtful.
- 27 THROUGHOUT; so rendered in the Greek. At No. 19, 14, and No. 21, 10, we shall see a similar pictorial character used as the D.S. for *Turning about*. The R,M, may be, one or other of them, a preposition.
- 28 The COUNTRY; as No. 1, 10, &c.
- 29 Possibly SUITABLE, an adjective belonging to *Festival*, No. 17, 26; A,O, CHEM,F; **OYAZUEC**, *what corresponds*, from **OYAZEU**, *to answer, to renew*. See No. 5, 8, and 21, 44; also No. 8, 9, and No. 21, 51; all of which places present difficulties.
- 30 IN; as No. 17, 1, &c.
- 31 A YEAR, of the seasons; as No. 15, 29; meaning with its preposition, *Every year*. The scribe follows the Greek idiom, *κατ' ενιαυτον*.
- 32, 33 There is TO BE CELEBRATED; M,T,O,T,O; from **TOYWT**, *a shrine*, with M, the prefix of the infinitive mood; and followed by I,R,E, **IP** *to do*, the auxiliary verb, which makes the substantive into a verb. See No. 18, 25.
- 34 A FESTIVAL, according to the Greek, as No. 18, 37. The first character is unknown, the last is SH, as at No. 1, 31, and 29, 32, and may be **YAI**, *a festival*.
- 35 Perhaps SUITABLE; as No. 17, 29.



- 36 CONSPICUOUS; as No. 37, 18, where it is so translated in the Greek; also No. 19, 34.
- 37 UNTO; as No. 17, 30, &c.
- 38, &c. KING PTOLEMY LIVING FOR EVER, BELOVED BY PTHAH, AND QUEEN BERENICE, the GODS EUERGETÆ; as No. 11, 23—33.

## Line 18.

- 5 THROUGHOUT; M,N;  $\overline{\text{M N}}$ ; *At, in*; as at No. 7, 28; or N,M,  $\overline{\text{N M}}$ , *At*, as No. 23, 11, for the order of the letters is doubtful.
- 6 THE; as No. 16, 8, &c.
- 7 TWO REGIONS, of Upper and Lower Egypt. The dual form of the group proves its meaning, though there seems to be no difference between the two characters which should distinguish the regions. See No. 3, 10.
- 8 EVERY; T,R;  $\overline{\text{T R}}$ ; as No. 36, 24.
- 9 CITY; B,K;  $\overline{\text{B K}}$ ; as No. 5, 33, and 6, 11.
- 10 OF EGYPT; as No. 9, 12, and 12, 15.
- 11 AT; the preposition as No. 6, 24, &c.
- 12 The TIME; as No. 11, 7, and 12, 16; here, however, the word seems to end with SM, for the plural instead of SN, as is usual. See 32, 3, for the same termination. Or, on the other hand, the final letter may be wanting here, and the M may be a preposition.
- 13 OF; the preposition; as No. 16, 7, and 16, 18, &c.; unless this letter be the termination of the last word. As the words were written wholly by the ear, not spelt, as with us, according to known laws, and not divided one from the other, it is highly probable that the writer made the end of one word in part depend upon the letter that followed it. Thus our word No. 18, 12, may have lost its final N, because the next letter was an M.
- 14 The DAY; as No. 13, 46. See a longer form of the word No. 13, 13.
- 15 SHINING, or appearing at the star's heliacal rising after it had been for some days unseen before and after its conjunction with the sun. This is the word *Illustrious* or *Epiphanes*, the title of the fifth Ptolemy on the Rosetta Stone; except that there the E,

the first letter, is the same as the E in the foregoing word *Day*; thus, with the two legs, making the word more pictorial, as *Light-bearing*.

- 16 ISIS, according to the Greek; being the word *God*; followed by a pyramid for her name, and T,S, the feminine termination used in the queens' names. This name for the goddess is only used in the case of her star, the Dog-star. See No. 19, 17.
- 17 STAR, represented pictorially.
- 18 IS PLACED; as No. 13, 15. Or this might be taken as the preposition **ΣΑΤΟΤ**, *At, On*, a word the same etymologically.
- 19 THE NEW YEAR'S DAY; according to the Greek. See No. 3, 16, where it is rendered *Anniversary*, and means the king's birthday.
- 20 NAMED; being R,N, **παν**, *a name*, followed by F, the suffix for *he* or *his*, and preceded by M, a prefix of a verb.
- 21 THE; as No. 5, 24, &c.
- 22 SCRIBES; as No. 15, 13.
- 23 OF; as No. 8, 6, &c.
- 24 HEAVENLY LIFE. The first character is the arch of heaven, the second is *Life*, as No. 1, 15, &c. For these latter words the Greek has *Sacred Scribes*.

=

- 25 IT IS CELEBRATED. See No. 17, 32, and 33, where this word is compounded with the auxiliary **ιπι**, *to do*, but without the final F. With that letter it is of the same grammatical form as No. 18, 20, *Named*, beginning with M for the infinitive mood, and ending with F, which makes it a participle.
- 26 IN; as No. 15, 12, &c.
- 27 The YEAR, that used in dates; as No. 1, 1, and 14, 22, &c.
- 28 NINTH; the cardinals for the numerals, as No. 16, 9, &c.
- 29 The month of PAYNI, described as the second month of the season of inundation, by means of two moons, and the D.S. for water, followed again by the word **πη**, *the sun*, as the D.S. for time. There are no hieroglyphical words so clearly symbolical as these names of the months. Other characters, while symbolical, or pictorial to the eye, may very possibly have represented a sound; this name for a month represents not the letters of a name, but

its scientific description. Payni, in the Egyptian movable year, at this time began on the 19th of July, when the Dog-star rose. See the Calendar.

- 30 ON or WITH ; the preposition, as No. 18, 11. Or this may be the auxiliary verb prefixed to the next word, as No. 21, 13.
- 31 The HOLDING, or CELEBRATING ; as No. 17, 21, and No. 19, 33.
- 32 AN ASSEMBLY ; as No. 17, 22, &c.
- 33 OF ; as No. 17, 37, &c.
- 34 The NEW YEAR'S DAY ; as No. 18, 19, &c. ; but with a slight variation. Compare No. 36, 6, *the pattern*, or mark, put upon the sacred loaves ; by which it would seem that this word is literally the *marked* day of *the year*.
- 35 UNTO ; as No. 17, 37, &c.
- 36 PASHT, the goddess of Bubastis ; her name followed by T,S, the feminine termination, as in the queens' names. She is known on the monuments by having a cat's head.
- 37 FESTIVAL, called in the Greek the *great festival* ; as No. 17, 34. Herodotus was present at one of these festivals in the City of Bubastis, and describes it in *lib.* II. 60.
- 38 UNTO ; as No. 18, 35.
- 39 PASHT ; as No. 18, 36, followed by the D.S. of a sitting figure.
- 40 IN ; the preposition, as No. 18, 26.
- 41 MONTH ; as No. 17, 6.
- 42 THAT, the pronoun adjective following its substantive ; as No. 13, 47, &c.
- 43 AN unknown character, for which the Greek gives us no help.
- 44 BECAUSE OF ; as No. 16, 45, &c.
- 45 WHICH ; N,T,E ; NET ; as No. 15, 15, &c.
- 46 The SEASON ; as No. 17, 29, but in a shorter form.
- 47 FOR ; as No. 18, 33, &c.

Line 19.

- 1 RELIGIOUS CEREMONIES, as No. 4, 7. But here we have an S, for which we can give no reason, except by supposing that the word should have ended with SN, for the plural, and that the sculptor remedied his omission by crowding in this S in a rather unsuitable place.

- 2 BECAUSE OF; the preposition; as No. 18, 44.
- 3 The FRUIT; T,O, plural; perhaps **ΟΥΤΑΞ**, *fruit*, in which the first syllable may be only the article.
- 4 ALL; as No. 17, 7, &c.
- 5 The OVERFLOW; possibly **ΖΟΕΙΛ**, *a flood*; but the force of the first character is uncertain. The wavy lines may be D.S. for water, or may be in place of the final M in this word. Horapollo says that the Egyptians call the Nile's inundation *Noun*, a word represented by these three characters for N.
- 6 The NILE; as No. 7, 35.
- 7 IS CELEBRATED, literally, *remembered*, as No. 3, 19, and 4, 6. Here, as at No. 16, 39, the word ends with F, the sign of the third person singular.
- 8 Possibly BEHOLD, the interjection; A,S; IC. Compare ICXE, *Behold if*, No. 19, 13; also No. 8, 13.
- 9 THEY MAKE; A,O, the prefix for the third person plural, ΟΥ; A,R, ΙΡΙ, *to make*; and F, the pronoun CJ of the third person singular. See No. 16, 30.
- 10 A DECREE; as No. 4, 17, &c.
- 11 It HAPPENS; as No. 8, 15, &c.
- 12 By FORTUNE, or *accident*; as No. 8, 16, &c.
- 13 BEHOLD IF; as No. 8, 13, and 7, 30, where it is rendered *When*. We must here read, "If it happens by accident;" changing the order of the words as at No. 22, 7.
- 14 The CHANGING; SH, B; **ϠΩΒ**, *to change*, with the serpentine line as D.S. See the first letter in No. 36, 34.
- 15 The FESTIVAL; as No. 18, 37, &c.
- 16 OF; as No. 15, 28, &c.
- 17 ISIS, the name of the Dog-star; as No. 18, 16.
- 18 The STAR, represented pictorially; as No. 18, 17.
- 19 Shall be PLACED; from K,I, **ΚΑ**, *to place*, as No. 12, 41. More literally, *They shall place*, as it begins with A,O, the ΟΥ, the sign of the third person plural, as at No. 19, 9.
- 20 A DAY; as No. 18, 14.
- 21 FURTHER ON; T,N,N,O; **Τ̄Ν̄Ν̄Ο̄ΟΥ**, *to send forward*.

- 22 BECAUSE OF, is required by the Greek ; but the meaning of the character is uncertain.
- 23 The YEAR, of the seasons, as No. 7, 33, and without the D.S. of the civil year, as No. 1, 1.
- 24 The FOURTH ; the numerals with the final T, which in Coptic changes the cardinal numbers into ordinals.
- 25 Probably BY NOTHING. The first letter, R, may be the preposition ; the next two are the word *Not* in the speeches of the forty-two witnesses in the Book of the Dead ; but here in the forms of a noun substantive with S,N, the plural termination. See *Not* at No. 31, 12.
- 26 The RELIGIOUS CEREMONIES ; T,O,T ;  $\Theta O Y \omega T$ , *an image* ; as No. 4, 7, and 19, 1.
- 27 The DAY ; as No. 19, 20, &c.
- 28 WAS MADE ; N,I,R ;  $\text{ipi}$  from *to make*, with  $\text{ne}$  the prefix of the past tense. See No. 20, 23, for the same word ; also No. 17, 33, for the verb without this prefix.
- 29 AN ASSEMBLY ; being a compound word formed of No. 16, 48, *to keep*, and No. 16, 49, *an assembly*.
- 30 THAT ; the pronoun adjective following its substantive, as No. 14, 27, &c.
- 31 IT, the article for the pronoun ; as No. 5, 20, &c.
- 32 SHALL BE DONE ; S,R ; the auxiliary verb  $\text{ipi}$  *to do*, preceded by S, the sign of the future tense. Compare No. 31, 21, which is this and the next word united.
- 33 CELEBRATED ; as No. 17, 21, &c.
- 34 CONSPICUOUSLY ; as No. 17, 36, and No. 37, 18.
- 35 BEING BEGUN ; H,T,T,F ;  $\text{zitoT}$ , *to begin*, followed by  $\text{c}$  the sign of third person singular, and preceded by the article  $\text{oy}$ . See No. 13, 15. This verb, meaning literally, *to place the hand*, has a variety of meanings, and often does little more than add emphasis.
- 36 UPON ; as No. 18, 40, &c.
- 37 The month Payni ; as No. 18, 29.
- 38 The DAY ; the D.S. for time, which here seems wanted for this word, rather than as part of the name of the month, as in No. 18, 29.

- 39 FIRST; as No. 14, 39, and 15, 39, in the former of which places it has a feminine termination.
- 40 The CELEBRATION; as No. 19, 33; but here it is more convenient to use it as a substantive.
- 41 Of the ASSEMBLY; as No. 18, 32, &c.
- 42 Was REMEMBERED, meaning, *was kept*; as No. 29, 19.
- 43 Probably BY US; T,T,M; **ÈTOTEN** with the hieroglyphic M in place of the Coptic N. The word **TOT**, a *hand*, forms part of many Coptic words as here, and in **ÏITOT** No. 19, 35. See No. 21, 41, where the writer also uses the first person plural.
- 44 The YEAR, as used in dates. See No. 1, 1, &c.

## Line 20.

- 1 NINTH; as No. 1, 2.
- 2 Shall be CELEBRATED; as No. 19, 40, and 19, 33, and 18, 31; in all of which the order of the letters is more clearly shown than here. Here the T is understood to be below the bird, and therefore after it, in the same way that in No. 5, 15, *god*; No. 10, 43, H,Y,K, *king*; No. 1, 16, H,T,N, *ever*; the upper letter is understood to be the first in the word. See, however, No. 16, 47, and No. 17, 32, where this rule is not followed, but the more natural one, that the character which comes first is to be read as the first.
- 3 An ASSEMBLY; as No. 18, 32, &c.
- 4 THAT; as No. 3, 25, and 19, 30, &c.
- 5 DURING; the preposition, as No. 15, 37, &c.
- 6 FIVE DAYS; as No. 22, 14.
- 7 DIADEM; the upper part of the head tied with a ribband, which was the simple crown, or mark of royalty, worn by the Ptolemies, as is shown on their coins.
- 8 Persons BRINGING; N,A, with S,N, for the plural; **NA** to bring. But remark that we have here the same letters in the word *Those*, No. 8, 8.
- 9 WITH; M, the preposition, as No. 25, 44; though the owl, the more ornamental form of the letter, is usually used, as No. 19, 36; 20, 11, &c.
- 10 Possibly CORN; H,O, plural; **ÏOI**.
- 11 WITH; as No. 20, 9; though with a different form of letter.

- 12 SACRIFICES, according to the Greek ; M,S ; **ⲙⲁⲱ**, *to strike*, probably *to stay*.
- 13 OTHERS ; as No. 3, 5, &c.
- 14 THE ; as No. 18, 21, &c.
- 15 ALTAR ; S,H,E,O ; **ϣϣⲟⲩⲓ** followed by the D.S. This is a basin standing on a pillar. The British Museum contains several such basins.
- 16 THE ; as No. 20, 14, &c.
- 17 Perhaps DOINGS ; I,R,O ; from **ⲓⲣⲓ** with the plural termination **ⲟⲩ**. See No. 17, 33, and 15, 20, &c.
- 18 Perhaps SIMILAR ; T,N,T, plural ; from **ⲧⲏⲧⲱⲛ**, *similar*.
- 19 AND ; as No. 16, 26, &c.
- 20 OTHER THINGS ; as No. 20, 13, &c.
- 21 ALL ; as No. 8, 5, &c.
- 22 SHALL BE CELEBRATED ; as No. 4, 7 ; but here, as a verb with S, the prefix of the future tense, as No. 33, 1.
- 23 Which have been MADE ; N,I,R, from **ⲓⲣⲓ** *to make*, with **ⲛⲈ** the prefix of the past tense. See No. 19, 28.
- 24 UNTIL ; R,R,A ; **ⲉⲗⲣⲏⲓ** as No. 14, 30, &c. See the next word.
- 25 The EVENT ; H,R, **ϩⲣⲁ**, *the face* ; as No. 8, 12. This and the last word seem to make a compound word, meaning FORMERLY. See No. 7, 32, where this word is explained.
- 26 CONSPICUOUSLY ; as No. 19, 34, &c.
- =
- 27 BEHOLD IF ; A,S,K, the particle **ⲓϭⲉ**, which at No. 7, 30, means *When*, and at No. 19, 13, *If*.
- 28 IT IS DONE ; R,T,R, some part of the auxiliary verb **ⲓⲣⲓ** *to make*. Compare No. 6, 2, which is spelt differently.
- 29 The SEASONS, *ῥῆμαι*, according to the Greek ; but the word is composed of the *civil years*, with a second plural termination. See No. 1, 1.
- 30 THE ; as No. 20, 14, &c.
- 31 DOINGS ; as No. 16, 29, and 30, with the same D.S., though spelt rather differently. See also No. 12, 38.
- 32 IN RESPECT OF, a compound preposition. The first R may be

- the preposition, No. 18, 11, &c.; the R,R,I, **εϩΡΗΙ** upon, as No. 20, 24.
- 33 EVERY THING; CH, NEB,T. This is two words shortened into one. They are written in full at No. 16, 27, and 28. More nearly spelt like this is No. 26, 27.
- 34 LIKE; H,A; **ϩΕ**; as No. 16, 40, and 27, 6, and 21, 46.
- 35 FORMER; S, CH,R,O, plural; **ϩαϩΡΗΙ**, *beyond* or *beneath*. See No. 12, 7, where it means *Beyond*, backward into time, and therefore *Former*; and also No. 12, 31, where it is *Additional*.
- 36 DECREE OR ARRANGEMENT; as No. 4, 17; 15, 1, &c.
- 37 WHICH, or THE; P,T; **ΠΕΤΕ**; as No. 16, 8, and 15, 19.
- 38 The HEAVENS; being P,T, the first the picture of the arch of heaven, and also **ΠΗ**, *the heavens*; the second the feminine article, which in Coptic is prefixed. The heavens are often represented by the goddess Neith, which is in agreement with the gender of the noun.
- 39 SHALL NOT HAVE; S,M,N,T; from **ϩεϩοντ**, *not to have*, with S, the prefix of the future tense, of which we have seen so many examples. See No. 6, 28, *Not having*.
- 40 THE; as No. 20, 16, &c.
- 41 Possibly TURNING ABOUT; S,M; **ϩεμε**.
- 42 DAY; as No. 19, 27, &c.

## Line 21.

- 1 THAT; the pronoun adjective following its substantive, as No. 3, 25, &c.
- 2 OF; as No. 15, 16, &c.
- 3 Probably THE WOLF; meaning the *Dog-star*; B,N,S; **ϩωνϩ**. That the wolf gave its Egyptian name to the Dog-star appears probable from the word *λυκαβας*, *a year*, a word chiefly known in Alexandria, and which seems to mean the coming of the wolf.
- 4 Shall HAPPEN; as No. 19, 11, and 8, 15, &c., with S, the prefix of the future tense, as No. 20, 39.
- 5 TO COME TO PASS, OR BY FORTUNE; as No. 8, 16, and 19, 12, &c.
- 6 AT ANY TIME; as No. 14, 40, &c., where it means, *Of old*; here it means a future time.



- 7 BY; the preposition; as No. 21, 2, &c.
- 8 DECREE; as No. 4, 17; and 20, 36, &c.
- 9 THE ASSEMBLIES; as No. 19, 41, &c.
- 10 MADE TO CHANGE; the pictorial figure of turning about, followed by R, for **ipt** the verb of action. See No. 21, 23, where this figure is the D.S. of change.
- 11 IN; as No. 19, 36, &c.
- 12 THE COUNTRY; as No. 11, 18, &c.
- 13 THOSE WHICH ARE HELD; I,O,T. We have this word repeatedly so translated by the Greek. The R with which it begins is **ipt**, the auxiliary of action. See No. 19, 40.
- 14 IN; as No. 16, 31.
- 15 WINTER; according to the Greek. The year is divided into three seasons of Inundation, Housing, and Vegetation; and therefore no two words can correspond exactly with the summer and winter of the Greek. See the Egyptian Calendar.
- 16 SHOULD BE HELD; as No. 21, 13. The difference in the characters, and the apparent difference in their order, does not alter the word.
- 17 IN; as No. 21, 14, but with an M of a different form.
- 18 SUMMER, or the season of inundation, marked by the character for water.
- 19 IN; as No. 21, 17, &c.
- 20 Perhaps SEASON, as No. 21, 44, and No. 25, 41; compare No. 5, 8, where the force of this character is explained.
- 21 EACH, as at No. 15, 39; though more often *First*, as No. 19, 39, or *One*, as No. 21, 29.
- 22 THE; as No. 20, 14, &c.
- 23 CHANGE; as No. 19, 14.
- 24 THE FESTIVAL; as No. 19, 15.
- 25 OF; as No. 19, 16, &c.
- 26 THE STAR OF ISIS; as No. 19, 17, and 18; but here the figure of the star is omitted.
- 27 BY; as No. 21, 17, &c.
- 28 DAY; as No. 20, 42, &c.
- 29 ONE; as No. 21, 21, &c.

- 30 BECAUSE OF; according to the Greek. This is a sitting figure, holding the sacred whip of Osiris; and from the first syllable in his name we have **ΑΩ** or **ΕΩ**, *why*. See No. 22, 31, where we give it the same meaning.
- 31 THE FOURTH YEAR. The final **T** makes the cardinal number into an ordinal. This is the year of the seasons, as No. 19, 23, and 24.
- 32 AS DECREED. The **R** may be the verb of action **ipi**. See DECREE, No. 20, 36, &c.; and No. 31, 14, where the same auxiliary verb of action is employed.
- 33 OTHER; **K,T**, **CH,T**, plural; **ΚΕΤ**, **ΧΕΤ**. Each of these words means *Other*; they are here joined, making a reduplicate word, in a form common in the Coptic language. The wish of the sculptor to make his inscription ornamental is here shown by his using the pyramid as one of the letters in this very unimportant word.
- 34 ASSEMBLIES; as No. 21, 9, &c.
- 35 BEHOLD. So we have ventured to render this at No. 19, 8, &c.
- 36 THOSE WHICH ARE HELD, as No. 21, 16. But here we have not got the verb of action.
- 37 BELONGING TO; as No. 1, 8. But remark that No. 21, 14, the preposition holding the same place in a similar sentence, is an **M**, not an **N**. But the Coptic language is equally irregular in the use of its prepositions.
- 38 SUMMER; as No. 21, 18.
- 39 THROUGHOUT; **E,M**, the preposition **εε**, as No. 21, 19. For the force of the vowel, see No. 4, 35; and 34, 18.
- 40 EGYPT. See Voc. 790 and 792. The first character, when drawn more carefully, is a crocodile's tail; and thus the word *Champsî*, Herodotus's name for the crocodile, represents the word **ΧΗΡΙ**, *Egypt*.
- 41 WE SHALL HOLD; the word **IOT**, to which we have so often given this meaning, preceded by **T,N**, the Coptic prefix **ΤΕΝ** for the first person plural of a verb. Remark that though the Greek does not make the writer speak in the first person, yet the hieroglyphics do, not only here, but at No. 19, 43.

- 42 IN ; as No. 21, 37, &c.
- 43 WINTER ; as No. 21, 15, but here in the plural.
- 44 In the SEASONS, according to the Greek ; A,O, KEM, plural, possibly *ΟΥΑΖΕΛΛ*, a renewal. See No. 5, 8, where we gave the force of CHEM to the peculiar character in this word ; and also No. 17, 29, and 35, where we rendered this word as *Suitable* ; also No. 25, 41, *Season*.
- 45 COMING ; A, or rather I, with S,N, for the plural ; from *ἵ*, to come. See No. 3, 9. This letter with two legs is chosen in order to distinguish it as a verb relating to motion.
- 46 LIKE ; as No. 20, 34.
- 47 What HAPPENED ; as No. 19, 11, &c.
- 48 TO COME TO PASS ; as No. 19, 12, &c. Here the Greek is very exactly translated by these two words.
- 49 OF OLD ; or ONCE UPON A TIME ; as No. 21, 6.
- 50 IN ; as No. 21, 14, &c.
- 51 Here the Greek does not help to determine whether this word relates to time or place. Possibly it may mean the PROVINCES OF EGYPT. See No. 5, 8, and 21, 44, where the two meanings both appear.

## Line 22.

- 1 CHIEF ; A,P,A, plural ; *ΑΠΕ* ; as No. 8, 25. This helps to determine the meaning of the former word.
- 2 BECAUSE OF THIS ; as No. 16, 45, &c.
- 3 EVENT ; as No. 8, 12, and 20, 25. See No. 7, 32, for an explanation of the difficulty in regard to this word.
- 4 IF ; as No. 20, 27 ; 19, 13, &c.
- 5 IS MADE ; from the auxiliary verb, as No. 12, 38.
- 6 BEHOLD ; as No. 21, 35, &c.
- 7 DECREE OR ARRANGEMENT ; as No. 20, 36 ; but made into a verb by the help of the auxiliary verb, No. 22, 5, from which it is separated by the interjection. We must translate, "If the year shall be arranged."
- 8 The YEAR, that of the seasons ; the Greek has *ενιαυτος* ; but the Greek and hieroglyphics do not always agree in the use of the word.

- 9 THE; as No. 20, 14, &c.
- 10 DAY; as No. 20, 42, &c.
- 11 THREE HUNDRED; according to the Greek.
- 12 SIXTY. See No. 15, 24, for these numerals.
- 13 AND; as No. 18, 1, &c.
- 14 FIVE DAYS; as No. 20, 6.
- 15 NOTED, or *peculiar*, is the meaning that we must give to this word, which at No. 36, 6, is the *Pattern* marked on the holy cakes belonging to the priests. These are the days called by the Greeks the *Epagomenæ*. See the Calendar.
- 16 ORDERED; as No. 16, 47, and 35, 25.
- 17 ADDITIONAL; see No. 22, 36.
- 18 TO BE ADDED; as No. 6, 30. M is the prefix of the infinitive mood. The first letter, the hind quarters of a lion, seems to be of the same force as the fore quarters. Compare this word and No. 22, 37, each following the same word. See No. 14, 36, for this verb.
- 19 The prefix of the infinitive mood to the next verb. See No. 29, 24.
- 20 TO CELEBRATE; as No. 17, 32.
- 21 The ADDITIONAL; as No. 22, 17, and 36.
- 22 DAY; as No. 22, 10.
- 23 ONE, or *first*; as No. 21, 21, &c.
- 24 OF; as No. 21, 19, &c.
- 25 The ASSEMBLY, or *festival*; as No. 21, 34, &c.
- 26 UNTO; as No. 18, 33, &c.
- 27 The GODS EUERGETÆ; as No. 18, 4, &c.
- 28 AWAY FROM; SH, A, N, literally, *wan until*; but it is placed, as we should consider, too early in the sentence, and we must make use of it later. See No. 14, 11, and 21, where this peculiarity is explained.
- 29 DAY; as No. 20, 42.
- 30 THAT, as No. 21, 1.
- 31 BECAUSE OF; as No. 21, 30.
- 32 The FOURTH YEAR; as No. 21, 31.
- 33 UNTIL; being the prefix of the case to the coming substantive, to mark it out as the word governed by the preposition *Until*,

- No. 22, 28. Or this letter may be described as the latter half of No. 22, 28, here repeated.
- 34 The ADDED; as No. 22, 17, but without the plural sign.
- 35 FIVE DAYS; as No. 22, 14.
- 36 ADDITIONAL; as No. 22, 34, &c. This word may be taken as the well-known Greek name for those days, the *Epagomenæ*, which made the year of twelve months and five days. These days were added to the Egyptian year at least as early as the year B.C. 1322.
- 37 Which were ADDED; as No. 22, 18, &c.
- 39 The NEW YEAR'S DAY; as No. 3, 16, and 22, 15.
- 40 UPON; the preposition following its noun, as No. 12, 40. See No. 7, 32.
- 41 So that IT MAY BE MADE; F,R,E; the auxiliary verb **ipi**, preceded by **ç** the sign of the third person singular. This F, in Coptic, is a prefix; but in the hieroglyphics it is more usually a suffix, as at No. 7, 31.
- 42 KNOWN, according to the Greek; CH, N,B. The word **χνοϣ**, *to know*, with B instead of F for the sign of the third person singular.
- 43 MEN and WOMEN; as No. 10, 34.
- 44 ALL; as No. 17, 7, &c.
- 45 ABOUT; as No. 15, 16, &c.
- 46 THIS; as No. 14, 18. These two words may be compared also to No. 16, 45.
- 47 FORMER; N,E,T,O; from **ζατη**, *to precede*, with N the prefix of the past tense, as at No. 20, 23.
- 48 DEFECT; TH, R, ?; perhaps **χορζ** *a defect*, the TH having the guttural force, as is not unusual.
- 49 Of the ARRANGEMENT; literally, APPOINTED WRITING; from **χω** *to appoint*, and the character for *Scribe* or *Writing*. See No. 9, 10, for the force of the first letter, and No. 32, 16, for the word *Writing*.
- 50 IN RESPECT OF; N,T,R; **ἵτερε**, *as, when*.

Line 23.

- 1 The CIVIL YEARS; as No. 1, 1, &c.; those of the reign used in dates.

- 2 AND ; as No. 18, 1, &c.
- 3 The NATURAL YEAR ; as No. 19, 23, &c.
- 4 AND ; as No. 18, 1, &c.
- 5 The COMMANDS ; T ; **ТАΥΟ**, *to tell*, explained by the D.S. of a man pointing to his mouth. See No. 22, 16.
- 6 WHICH ; as No. 22, 46, &c.
- 7 OF, or *relating to* ; as No. 1, 8, &c.
- 8 Perhaps the JUDGMENTS ; E,P,O, plural ; perhaps **ΞΕΠ**, *a judgment* ; but this is not very satisfactory.
- 9 OF, or *relating to* ; as No. 23, 7, &c.
- 10 The AMENDMENT ; L, CH,O, plural ; **ΛΩΧΙ** *to heal*. The hieroglyphics make no distinction between an L and an R.
- 11 OF ; N,E,M ; **ΝΕΛΛ** ; as No. 2, 10.
- 12 The FAULTS ; T,N,B, plural ; perhaps from **ΝΟΒΕ** *a fault*, with T, for the article prefixed in an unusual way. This is not wholly satisfactory, as in Coptic our word is masculine, and T is the feminine article. See No. 8, 2, for the letter B.
- 13 THE ; as No. 20, 37.
- 14 HEAVENS ; as No. 20, 38.
- 15 Which HAPPENED ; as No. 21, 47.
- 16 TO COME TO PASS ; as No. 21, 48.
- 17 BEHOLD ; as No. 21, 35, and 19, 8.
- 18 The PRODUCTION or COMMAND ; as No. 22, 16, though with different characters. See No. 5, 35, for the T, or rather TAU, and No. 2, 10, for the vowel E, making together **ΤΑΥΕ**, *to beget*.
- 19 The ADORNMENTS. From **ΤΗΒ**, *a finger*, we get **ΤΑΒΤΕΒ** *adorned*.
- 20 SOLELY, or *singly*, as No. 9, 28.
- 21 The EXCELLENCE ; H,O ; **ΖΟΥΟ**.
- 22 Of THE ; as No. 20, 14, &c.
- 23 The GODS EUERGETÆ ; as No. 22, 27, &c.
- =
- 24 WHEREAS, or literally, *This*, as No. 22, 2, and No. 16, 45, where we have *Whereas* written at full, as *Upon this*.
- 25 WHEN ; S,K, it would seem, instead of ASK, No. 7, 30, &c.
- 26 A daughter ; as No. 2, 5.
- 28 UNTO ; H,R,N ; **ΞΙΡΕΝ**, as No. 11, 38. See No. 7, 32.

- 29—36 KING PTOLEMY LIVING FOR EVER, BELOVED BY PTHAH, AND; as No. 11, 23—30.
- 37 QUEEN; NEB, TO; **nhb, th**; *Lord of the world*, since there is no sign of the feminine. To the dish we gave the force of NEB at No. 5, 9; and to the latter characters the force of TO at No. 1, 10. This title NEB, seems to be allied to Nebo, the name of the Babylonian god.
- 38 BERENICE; as No. 11, 32, &c.
- 39 The GODS EVERGETÆ; as No. 11, 33, &c.
- 40 The sitting figures of the king and queen, as the D.S.
- 41 UNTO THEM; H,T,T,O; **ḥttotw** *unto them*. Compare No. 12, 17, and No. 18, 18; where we have the preposition without the final vowels, which are the personal pronoun. As the preposition is compounded of **tot** *a hand*, the artist chooses a hand for his letter T, rather than any other form of that letter.
- 42 BERENICE; as No. 23, 38. The young princess had the same name as her mother.
- 43 THE; as No. 12, 30, &c.
- 44 NAME HER. See No. 12, 25, for the word *Name*. The final S is the feminine pronoun suffix for *Her*.
- 45 IMMEDIATELY, as is required by the Greek. See No. 14, 8, and 14, 20, and 16, 21, in all of which places it bears a similar meaning.
- 46 PROCLAIMED; O,S; **uy**, *to proclaim*.
- 47 A queen. See No. 4, 32. But here we have not got the K of the word Hyk; and we have the indefinite article prefixed.

## Line 24.

- 1 D.S. of the queen, as at No. 4, 32.
- 2 BY, preposition, as No. 22, 45, &c.
- 3 FORTUNE OR ACCIDENT; as No. 23, 16, and 13, 24, &c.
- 4 BEHOLD, as No. 19, 8, and 23, 17, &c.
- 5 The GODDESS. See the word *God*, No. 5, 15. It has here, instead of the masculine termination, that for the feminine, as in the queens' names.
- 6 The SAME; T,N; allied to **tanai**, *in like manner*, and **tentwn**, *to imitate*, see Voc. 1286. Compare No. 20, 18.
- 7 LITTLE; A,O,S,M; **wḥw**, *little*, preceded by the article,

which, according to custom, in Coptic, is joined to the adjective, or substantive, whichever stands first.

- 8 WOMAN ; R,N,N ; **PEU**, a man, or woman, followed by T,S, the feminine termination of the queens' names, and by the D.S. In comparing the hieroglyphics with the Coptic, the change from N to M is not unusual. See No. 19, 43.
- 9 TAKEN AWAY ; S, K,S ; **CEK**, with a final S, which may be to make the adjective feminine. See No. 25, 31.
- 10 UNTO, preposition ; as No. 15, 37, &c.
- 11 HEAVEN ; P,T ; **PH**, heaven, followed by the feminine article. See No. 23, 14.
- 12 WHILST ; M,S, CH, CH,T ; a word which we may very satisfactorily support by comparing it to **CAΦHT**, lower, and **CAΦOYN**, within ; having an M for the prefix.
- 13 The PRIESTS ; as No. 1, 24, &c.
- 14 Who had COME ; as No. 3, 9, where in the same way a character with legs was chosen as figurative of motion, and to distinguish this word from others of the same letters.
- 15 FROM THE COUNTRY ; as No. 1, 10, &c.
- 16 NEAR ; CH,R ; **EPHI**, within. See No. 35, 13.
- 17 The KING ; as No. 1, 12, and 13, &c.
- 18 HIS PRESENCE ; N,R,O, plural ; **NPWON**, the mouths. The *Mouth*, in Coptic is used for *He himself*.
- 19 YEARLY, literally, year ; as No. 22, 8.
- 20 REMAINING, according to the Greek, M,E,B,T, with D.S. of a house. M may be a prefix, and **EIEBT** is to rise ; but this will hardly help to support our rendering.
- 21 IN THE PRESENCE, as No. 24, 18, but rather shortened in the number of letters, as is not unusual when a word is used a second time in the sentence. See No. 6, 30, where these same letters are the prefix of the imperfect tense.
- 22 OF HIS MAJESTY ; as No. 3, 18, &c.
- 23 CELEBRATING, is the meaning here required, though at No. 12, 5, we considered this word a pronoun. The first letter, EI, may represent **AIAI**, to magnify, or it may be made to stand for the word IOT, of No. 18, 31, &c. See No. 29, 13, where we must give the same meaning to the single letter.



- 24 THE ; using the heavens for a P, from **ΠΗ**, *the heavens*. This is as remarkable a use of a character as what we saw at No. 21, 30, where the figure of Osiris was used for *Because of*.
- 25 GREAT ; according to the Greek ; R, CH, T ; which drives us to the rather unreasonable conjecture that the sculptor has reversed the order of the letters, and that they are meant for **ΧΩΡΤ**, *great*, with T the feminine article, as No. 4, 2. We made the same bold conjecture at No. 8, 26 ; and at No. 2, 7, it was certainly the case in the name of Philammon.
- 26 LAMENTATION, literally, *Cutting* ; SH, T ; **ϠΕΤ**, *to cut*. The custom of gashing the flesh in grief was common in Egypt, and deprives this rendering of any improbability. It is described by Herodotus in *lib. II.*, 61. For the force of our first letter see No. 1, 31 ; 5, 16 ; and 16, 34.
- 27 THE ; as No. 20, 14, &c.
- 28 PRAISES ; A, E ; from **ΑΙΑΙ**, *to praise*, as No. 7, 1. Compare No. 24, 23.
- 29 HE, but meaning *They* ; as No. 4, 37.
- 30 Perhaps FINDING ; H ; **ΖΕ** *to find*. The Greek has “Thinking it right.” Perhaps we must understand our word as *Considering*. This character is common as **ΖΕ**, *like* ; see No. 16, 40, &c..
- 31 ABOUT, or *Upon* ; as No. 13, 22, &c. See No. 7, 32, for an explanation of this word.
- 32 PARTICULARS ; at No. 9, 28, and 23, 20, this is rendered *Single things*.
- 33 HE, meaning *They* ; as No. 24, 29, &c.
- 34 ASKED ; ?, H, O, with D.S. of a man holding up his hands in the act of prayer ; probably, **†ΖΟ**, *to ask*. The less usual Coptic letter is naturally represented by an unusual character.
- 35 FROM ; as No. 4, 3. See also No. 2, 10, for this compound character.
- 36 The KING, here described by only one of his two titles. See No. 1, 12, and 13. The figure placed as D.S. holds in his hand the whip carried by Osiris, as if it were in his character as a god that he undertook to declare his infant daughter a goddess.
- 37 AND ; as No. 23, 36, &c.

- 38 QUEEN ; as No. 4, 32, and with the same D.S.
- 39 THE ; as No. 23, 43, &c.
- 40 GIFTS ; as No. 5, 35. But here either the termination is incomplete, or it is in a less usual form. See, however, Voc. 401 for the same. It is probable that, as the whole sentence is written by the help of the ear, without any attempt to spell grammatically, the N of the plural termination is dropt, because the following word begins with an M. For other cases of the same kind, see No. 7, 5 ; 18, 12 ; and 32, 4, in all of which it is doubtful whether the M holds the place of a final N, or of a preposition following the word in which the N has been dropt.
- 41 FROM ; as No. 21, 27, &c.
- 42 THEM ; as No. 9, 4.
- 43 TO GRANT ; the word *Give* preceded by R,R, which may be **ЄЭPHI** the preposition, as we interpret the double R, at No. 10, 26 ; and 20, 24 ; and may thus form part of the verb.

## Line 25.

- 1 TO CONSECRATE ; O,T,P ; **ΟΥΟΤΕΒ**. See Voc. 438. This word forms the end of many Egyptian names, such as Amunothph, *dedicated to Amun* ; and Mandothph, *dedicated to Mandoo*.
- 2 A GODDESS ; as No. 24, 5.
- 3 The SAME ; T,N ; **ТЕНТΩN**, *to imitate* ; as No. 24, 6.
- 4 LIKE ; **ЭЕ** *like* ; though more often used in this inscription as **ΑΖΑ** *and*.
- 5 OSIRIS. The Egyptian sculptors take some liberties, for pictorial reasons, when writing this word. The hatchet is *God*. The throne is ISI, as in the name of the goddess Isis. The eye is used for R, instead of the mouth, and in this word only. In every other word the eye is a vowel, as in the name *Arsinoe*, and at No. 12, 5 ; and 14, 1, and 15, 20, and 16, 22, and 17, 33, &c. But in order, probably, to represent the eye of providence, the sculptor here uses it instead of the mouth. It forms the word of action **ipi**, while the ISI is **ωϞ**, *to declare*. Hence the name Osiris, a *Judgment-maker*, or *Judge*, a that of the Cabeiri gods means *Punishment-makers*, from **κβα**, *to punish*.
- 6 IN ; as No. 18, 40 &c.

- 7 TEMPLE; as No. 4, 9.
- 8 OF; as No. 1, 8, &c.
- 9 CANOPUS, according to the Greek; P,K,O,T, followed by the feminine article, and D.S. of a city. But this reading of the letters is given in the belief that the second letter should have been like the K in No. 6, 3; whereas it too much resembles the N in No. 6, 30. See No. 4, 14.
- 10 WHICH; as No. 22, 3.
- 11 AMONG; a compound preposition, formed of M, **μ**, *in*, and N,E,N; **ἠχοῦν**, *within*. See No. 25, 34.
- 12 The TEMPLES; as No. 5, 4, &c.
- 13 PRINCIPAL, according to the Greek; literally, ROYAL; as No. 26, 15, and No. 37, 24, where its meaning is very certainly proved. But see also No. 8, 21 and No. 13, 48, where it of necessity bears a very different meaning. Having the original force of **ερωτε**, *milk*, it here means **οὔρο**, *royal*, and there **ερωοῦτ**, *happiness*.
- 14 FOR WHICH, two words, as No. 16, 45, &c.
- 15 EXPENSE; S,O; **σ**, as No. 25, 18.
- 16 GREAT; as No. 4, 2; 5, 2; &c.
- 17 Of the EGYPTIANS. See No. 8, 31, &c. where this word is spelt with fewer letters. This is perhaps the adjective, not Copts, but Coptic, in the plural.
- 18 EXPENSE; as No. 25, 15.
- 19 FOR THEM; M,T,T; of which M is the preposition, and TT is **τοτ** *the hand*. In Coptic it is written with an N, **ἠτοτοῦ**, literally, *For their hand*; but the pronoun at the end of the word is omitted, as we must suppose, in carelessness.
- 20 Was PREPARED, as No. 5, 11, and 30, 38.
- 21 BY; as No. 25, 8, with a different meaning. But the Coptic use of the prepositions is very irregular.
- 22 The KING; as No. 24, 36.
- 23 AND; as No. 4, 31, &c., where it is rendered *Likewise*.
- 24 The LIVING MEN and WOMEN; as No. 7, 20, &c.
- 25 OF; as No. 11, 17, &c.
- 26 The COUNTRY; as 24, 15, &c.

- 27 IN or *during* ; as No. 21, 7, &c.
- 28 The TIMES ; as No. 11, 7, &c.
- 29 The auxiliary verb ; A,R ; **ꜥꜥ** ; as No. 22, 5. It is part of the coming verb.
- 30 BEHOLD, as No. 22, 6, &c.
- 31 SHALL DRAW ; S,K ; **ꜥꜥꜥ**, as at No. 24, 9. It is separated from its auxiliary verb, No. 25, 29, by the word *Behold*. Without the auxiliary verb it might be a substantive.
- 32 Perhaps OUR ; T,O,N ; **ꜥꜥꜥꜥ**, *our*. It is the adjective to the foregoing word, which thus becomes, “ *We shall draw.*”
- 33 OSIRIS ; as No. 25, 5.
- 34 DURING OR AMONG ; as No. 25, 11.
- 35 The DRAWING ALONG ; S,K ; **ꜥꜥꜥ**, as No. 25, 31. The final TT may be **ꜥꜥꜥ**, *a hand*, a word so often used as a preposition, and here it may correspond to our *Along*.
- 36 The BARGE, represented pictorially. The procession of men drawing along the statues of the gods in a barge on the Nile, may be seen on the sarcophagus, Egypt. Inscrip. pl. 28.
- 37 To, a preposition ; as No. 25, 27, &c.
- 38 The TEMPLE ; as No. 25, 7.
- 39 SAME ; as No. 24, 6 ; being an adjective to the word which it follows.
- 40 AT OR ON ; as No. 25, 27, &c.
- 41 The SEASON, as No. 21, 20, &c.
- 42 OF ; as No. 23, 7, &c.
- 43 The YEAR ; as No. 1, 1, &c.
- 44 FROM ; as No. 20, 9.
- 45 The TEMPLE ; as No. 25, 38 ; but without the D.S. which follows it, and seems very unnecessary to a character which is itself pictorial.
- 46 WHICH ; as No. 23, 6, though with different characters. The T being below the N is considered as following it.
- 47 HERACLEIUM, according to the Greek. The town of Heracleopolis, near which this temple was situated, was in the middle of Egypt, and was near the town, or perhaps was the same town as that which was fortified by the Ptolemies, and called Ptolemais.

It was within a few miles of Oxyrynchus, where the fish was worshipped; and this helps to explain the hieroglyphical name where we see a fish among the characters. The first three letters are A,N,R, or more probably A,CH,R, as these two characters are easily mistaken;  $\chi\omega\rho\iota$ , *great*, the Egyptian name for Hercules. The next letter, B, may represent such a word as ABO, *city*; as we judge from the names of many Egyptian cities. Thus Bubastis is *the city of Pasht*; Bu-siris is *the city of Osiris*. The two other letters, M,R, may be the name of the sacred fish. Or the M may be the prefix of the case, and R alone the word *Fish*.

## Line 26.

- 1 ON or *in*; as No. 25, 6.
- 2 THE MONTH OF CHOIAC, the fourth in the Egyptian civil year; and therefore, when the Calendar was arranged, B.C. 1322, and when it again became right in A.D. 138, it began on our 16th of October. At this time, however, when Payni, the tenth month, began on the 19th of July, Choiac of the civil year began on the 20th of January. See the Calendar.
- 3 TWENTY-NINE; the numerals, as No. 15, 42. This day, the day of the ceremony of the water procession on the Nile, was probably the time of the priests' assembling at Canopus; and the Decree probably means by this month, not the Choiac of the civil year, but of the reformed calendar which the priests are now proposing to introduce. The 29th of Choiac was eighteen days before the 17th of Tybi, when the Decree was issued.
- 4 THE EGYPTIANS; as No. 8, 31, but preceded by the article. Instead of this, the Greek has *The priests of the course*.
- 5 OF THE TEMPLES; as No. 25, 12, &c.
- 6 PRINCIPAL; as No. 25, 13, and No. 26, 15, where the Greek supports this meaning.
- 7 AT; as No. 25, 27, &c.
- 8 THE TIMES; as No. 25, 28, &c. It ends with plural letters, S,N.
- 9 THE; as No. 23, 43, &c.; or perhaps THEY, as No. 24, 29, if the following word is a verb.
- 10 COMPLETE THE SACRIFICES; E,I,K, for  $\Delta\text{IK}$ , *a dedication*; and



- 27 ALL the OTHER; see No. 16, 27, &c., *Other*; and No. 16, 28, &c., *All*.
- 28 RELIGIOUS CEREMONIES; as No. 20, 22, and 22, 20, &c.
- 29 FOR; as No. 25, 42.
- 30 The CELEBRATIONS; as No. 19, 33, but with the omission of a vowel, and the addition of the plural sign. It is not unusual, when a word is often repeated, to find fewer letters in the later examples.
- 31 DEDICATION; as No. 26, 10, but written with fewer letters, as explained above.
- 32 HER RAISING UP; EI, N,S; from *ini* to raise, with S, the feminine pronoun.
- 33 The GODDESS; or literally, *God*, as we have no feminine termination. The D.S. is of a woman, as No. 24, 8, &c.
- 34 Probably MADE FOR HER; T,R,S; the TR means *τρο*, to make, and the S, the feminine termination, may be *for her*. This is not wholly satisfactory, but it seems confirmed at No. 28, 48, and 29, 15. But see No. 36, 24, where TR is translated *All*.
- 35 Probably LIBATION, or PURIFICATION; the character which we have so often rendered *Priest*. This character, when it means a Libation, should be followed by the D.S. of water. See Voc. 347, 353, and 361.
- 36 TO HEAL; S,N; *CHINI*; as No. 29, 17.
- 37 The GRIEF FOR HER; in Coptic *ⲁⲕⲁⲗ*. This may be explained if we suppose the locks of hair to be *ⲕⲁⲗⲓ*, the head. The final S may be the feminine pronoun, to make it *Grief for her*, as No. 29, 18. But see No. 22, 48, where the lock of hair seems to be an H.
- 38 HER RAISING UP; as No. 26, 32.

## Line 27.

- 1 They PREPARED; as No. 5, 11; though here we have an R more than in the former place. It may perhaps be the preposition, possibly *For*.
- 2 THEY, or THEM; as No. 9, 4.
- 3 WITH; as No. 26, 19, &c.
- 4 PERSEVERANCE; S,R,F; *ⲥⲉⲣⲥⲉ*, to persevere.

- 5 Possibly CARE, as such a meaning is here required. It may be a flame of fire, as at No. 26, 10; and the word  $\omega\alpha\zeta$ , is both *Flame* and *Care*.
- 6 LIKE; as No. 16, 40. But see No. 24, 30, where we find this letter with a different meaning.
- 7 The CEREMONIES, OR PREPARATION, OR some such meaning, is here needed; but the Greek does not help us.
- 8 THE; as No. 23, 43, &c. Here the scribe follows the Greek so closely that he puts the article before Apis, and not before Mnevis.
- 9 APIS THE BULL; as No. 5, 26.
- 10 MNEVIS THE BULL; as No. 5, 27.
- 11 CELEBRATED; as No. 24, 23.
- 
- 12 It was DETERMINED, S,M,M,M;  $\sigma\alpha\mu\epsilon$ , to declare.
- 13 THERE WAS GIVEN; N,R,T,T; the word to Give, as No. 5, 35, preceded by NRT, a prefix for the imperfect tense, which we may support by the Coptic,  $\pi\epsilon\rho\epsilon\tau\epsilon\tau\epsilon\tau$ , of the second person plural.
- 14 BY OR UPON; as No. 13, 22, and 24, 31, &c.
- 15 COMMAND; T, with D.S. of a man speaking; perhaps  $\tau\alpha\gamma\omicron$ , as No. 23, 5.
- 16 HONOURS. See No. 5, 13, where we supposed that Colossal Statues were the honours meant. The final TN is in place of the more usual SN.
- 17 IMMORTAL; as No. 1, 16, &c. The adjective follows its substantive.
- 18 UNTO; as No. 26, 22, &c.
- 19 The QUEEN; as No. 4, 32; but having also the final S, the feminine termination. This title, given to one who died in infancy, would be more suitably rendered *Princess*; but with the Greeks of Alexandria the words  $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$  and  $\beta\alpha\sigma\iota\lambda\iota\sigma\sigma\alpha$  were given to the members of the royal family, without any reference to sovereignty over a state.
- 20 BERENICE; as No. 23, 42.
- 21 The DAUGHTER; as No. 23, 26.
- 22 OF; as No. 27, 18, &c.
- 23 The GODS EUERGETÆ; as No. 23, 23, &c.



- 24 IN; as No. 5, 3, &c.
- 25 The TEMPLES; as No. 5, 4, &c.
- 26 OF; as No. 5, 5, &c.
- 27 The COUNTRY; as No. 5, 6, &c.
- 28 At the TIMES; as No. 26, 8; but with the article, and without the preposition before it.
- 29 AT; as No. 26, 7, and 25, 27, &c.
- 30 WHICH; as No. 23, 6, &c.
- 31 ONCE UPON A TIME; as No. 8, 20, and 21, 49, &c.
- 32 Probably, She was TAKEN UP. In No. 24, 9, we have what seems to be this word written S,K,S; here we have the K omitted. The figure of the bird, and the sense required, lead us to conjecture that this is an omission caused by accident, or haste. See also No. 28, 3, for the same word without the feminine pronoun postfixed.
- 33 AMONG; E,M,M, or M,E,M; probably *ⲙⲉⲛ*, *with*; the M being used for N, as is not unusual.
- 34 The GODS; as No. 5, 15; but here we have the plural formed, not by repeating the word, but by three dots.
- 35 IN; as No. 27, 24, &c.
- 36 The month of TYBI; as No. 1, 6.
- 37 The MONTH in which; as No. 3, 24.

## Line 28.

- 1 RA, the *Sun*, the great god of Thebes; R,E; PH.
- 2 HIMSELF; P,O; literally, *The one*; Π the article and *ⲟⲩⲁ*, *one*.
- 3 TOOK UP; as No. 24, 9.
- 4 The DAUGHTER of RA. See No. 27, 21, *Daughter*; in addition to which, we have the figure of the sun, ornamented with a sacred asp. In Wilkinson's *Materia Hierog.* I. ix. we have an inscription in honour of this goddess: "Hecate, the illustrious daughter of Ra." The name *Hecate*, is the feminine of *Ⲓⲓⲕ*, *a sorcerer*, and is spelt with the D.S. of our No. 35, 7, preceded with T, the feminine article. The word *Illustrious* is our No. 26, 26.
- 5 TO; as No. 24, 10; 27, 29, &c.
- 6 THE HEAVENS; as No. 24, 11; but here we have the article prefixed to the noun, as No. 20, 37, and 38.

- 7 IS CELEBRATED; as No. 3, 19, and No. 28, 43. The final F is the suffix of the third person singular.
- 8 WHO; as No. 16, 8, and No. 28, 6, where it is used as the article.
- 9 UNTO HIM; H,T,F;  $\text{ΖΑΤΕϞ}$ .
- 10 SHE WAS; N,S;  $\text{NEC}$ , being in Coptic used as a prefix to the word *Named*, which is to follow.
- 11 THE APPLE OF THE EYE, expressed pictorially.
- 12 AND; H;  $\text{ΑΖΑ}$ .
- 13 THE; N,T;  $\text{NET}$ , *who*, but only in the plural. It is here used for  $\text{NET}$ .
- 14 SACRED ASP, being the figure of the asp, which was tied by a ribband as an ornament to the forehead of the kings and statues of the gods. In the Greek it is called the Diadem, or Crown.
- 15 OF; as No. 27, 24, &c.
- 16 HIS HEAD; the animal's head is followed by T, the feminine article to the word  $\text{ΑΠΕ}$  *head*; and then by F, the pronoun *His*.
- 17 THE; as No. 23, 43, &c.
- 18 HER NAME; as No. 23, 44. Thus the words *The her name*, seem treated as a verb, and with the prefix No. 28, 10, become *She was named*.
- 19 THE; as No. 28, 17, &c.
- 20 BELOVED; M,R;  $\text{ΜΕΡΕ}$ , *to love*. See No. 2, 13, for this form of M.
- 21 This sitting figure of a man, with his hand to his mouth, must here be held to be symbolical of kissing, following, as it does, the word *Beloved*. At No. 27, 15, &c., it was the D.S. of speaking.
- 22 BY; as No. 26, 29, &c.
- 23 HER FATHER. Compare No. 4, 4, *Father*, which is there written with three letters instead of our single F, and followed by *His*, instead of *Her*. The writer would seem in many places to use fewer letters in each word, towards the latter part of the inscription, than he did towards the beginning.
- 24 They shall CELEBRATE; as No. 21, 36; 21, 41, &c.
- 25 UNTO, preposition; as No. 28, 22, &c.
- 26 HER; being a suffix to the preposition, as at No. 28, 23.

- 27 ASSEMBLIES ; as No. 21, 34, &c.
- 28 BY, or WITH, preposition ; as No. 28, 22, &c.
- 29 WATER PROCESSION, represented pictorially by a pair of arms holding an oar. In the Rosetta Stone a similar character means *Sculptured* or a *Statue*, as the arms are then supposed to hold a chisel.
- 30 IN, FROM, or UNTO ; preposition, as No. 28, 15, &c.
- 31 The SANCTUARY ; or inner room of a temple ; as No. 16, 32.
- 32 GREAT, in the plural ; as No. 5, 2, &c.
- 33 The GREATER PART, according to the Greek ; CH, T ; ΚΩΤΕ *fulness*, or perhaps simply ΚΕΤ, *the others*, as it is translated at No. 30, 7.
- 34 Of the TEMPLES. This is the word No. 25, 12, written with another form of the M, and repeated three times, instead of being followed by three dots. These three words, *Great, fulness, temples*, are the rude translation of *πλειοσιν ιεροισ*. Such a comparison of the two shows that the Greek was the original, and the Hieroglyphics the translation.
- 35 OF THE FIRST RANK ; as No. 25, 13, &c.
- 36 IN ; preposition, as No. 28, 15, &c.
- 37 MONTH ; a moon, followed R, E, for the D.S. of time, as No. 17, 6, but with the omission of two of the letters. As the words become repeated, they are written in shorter form.
- 38 THAT ; as No. 22, 30, &c.
- 39 When the MAKING ; some part of *ιρι*, *to make*, as at No. 17, 33, and 18, 25, &c.
- 40 A GODDESS ; as No. 26, 33, and without the feminine termination to the word.
- 41 OF ; as No. 28, 22, &c.
- 42 The QUEEN. The word is composed of the sceptre which forms part of No. 1, 11, *Reign* ; and of No. 3, 18, *His Majesty* ; and this is followed by S, the feminine termination, or pronoun, and the D.S. of a woman.
- 43 IS CELEBRATED ; as No. 28, 7, and No. 29, 19.
- 44 In ADDITION ; as No. 15, 3 ; and as No. 14, 35, and 36, in a fuller form.

- 45 There SHALL BE CELEBRATED; as No. 17, 32, and 33, where, however, it is written with several more letters.
- 46 AN ASSEMBLY; as No. 28, 27, &c.
- 47 ONE; as No. 19, 39, &c.
- 48 There SHALL BE MADE; T,R; **ТРО**, *to make*; as No. 26, 34. But see No. 18, 8, where these letters are the word **ТНР**, *all*.
- 49 A WATER PROCESSION; as No. 28, 29.
- 50 ONE; as No. 28, 47.
- 51 UNTO; as No. 28, 25, &c.
- 52 QUEEN; as No. 27, 19, &c.
- 53 BERENICE; as No. 27, 20, &c.
- 54 DAUGHTER; as No. 27, 21.

Line 29.

- 1 OF; as No. 27, 22.
- 2 The GODS EUERGETÆ; as No. 27, 23, &c.
- 3 IN; as No. 27, 24, &c.
- 4 The TEMPLES; as No. 27, 25, &c.
- 5 OF; as No. 27, 26, &c.
- 6 The TWO REGIONS, meaning Upper and Lower Egypt, as at No. 10, 44; and No. 18, 7; but here, after the name has been written several times, the D.S. is thought sufficient.
- 7 IN; as No. 26, 7, &c.
- 8 The TIMES; as No. 26, 8, &c.
- 9 OF; as No. 29, 3, &c.
- 10 The month of ТYBI; as No. 27, 36.
- 11 FROM; SH, A,N; **УАН**, *when*.
- 12 The SEVENTEETH DAY; the numerals, as No. 15, 42, preceded by the D.S. for *Time*, instead of the word *Day*.
- 13 Probably WAS KEPT or *celebrated*. The Eye here seems used for the whole word, No. 28, 24, which has been so often written, that now it is thought enough to carve the first letter only. See the abridgment at No. 28, 45, where the same first letter is used for a different word. See No. 24, 23, for the same difficulty.
- 14 HER WATER PROCESSION; as No. 28, 49. The final S may be *Her*.

- 15 WAS MADE for HER; as No. 26, 34; and as No. 28, 48, without the pronoun.
- 16 A LIBATION OF PURIFICATION; as No. 26, 35.
- 17 TO HEAL; as No. 26, 36.
- 18 GRIEF FOR HER; as No. 26, 37.
- 19 WAS CELEBRATED; as No. 19, 42, &c.
- 20 AS ON THE DAY, is the meaning here required. The last character is the D.S. for DAY. The letters M,S,E, may be a preposition.
- 21 FIRST; literally, the *Head*; A,P; **ⲁⲡⲉ**, a head.
- 22 DURING; OUB, I,RO. A compound preposition, **ⲟⲩⲃⲉ**, *through*, and R, as No. 26, 7. The first character usually represents **ⲟⲩⲁⲃ**, *good, holy*. See No. 14, 1.
- 23 FOUR DAYS; see No. 22, 35.
- ==
- 24 TO SET UP; M, the prefix of the infinitive mood, as at No. 17, 32; T,O,T, **ⲧⲟⲩⲱⲧ**, an *image*; followed by S, which may be the feminine sign, as it is the statue of the princess; and ending with the D.S. of something erected. At No. 22, 19, and 20, this word, without the D.S., is rendered *to celebrate*.
- 25 A SACRED STATUE; being the word *God*, the *systrum*, or musical instrument, which the statue is to hold, and the D.S. of a woman, as it is to be the statue of a woman.
- 26 UNTO; as No. 29, 1, &c.
- 27 The GODDESS; as No. 26, 33, but with the addition of the usual feminine termination, which is there wanting.
- 28 The SAME; as No. 26, 24; the adjective following its substantive.
- 29 OF; as No. 29, 3, &c.
- 30 GOLD; being an ornamental dish or basket in which gold rings are carried by men bringing tribute to the King in the sculptures of Thothmosis III. Moreover, at No. 5, 9, we showed that a dish was NEB, and hence represented **ⲛⲟⲩⲃ**, *gold*.
- 31 POLISHED; H,M; **Ⲓⲱⲙ**, to *polish*. This may describe the precious stones. On the other hand, it might be taken as two words, H, *and*, and M, *of*.

- 32 STONES; SH, T;  $\omega\sigma\tau$ , *hard*, followed by the D.S. of a stone. See No. 1, 31, for the force of the first letter.
- 33 ALL; as No. 5, 23.
- 34 A figure of the statue, which has been described. We might suppose the final S was added because it was the statue of a woman; but we have the same final S following the same figure where the statue is that of a king. There, however, it is described as a portable statue, as this, which was to be made of gold, of course was. Hence that final S belongs to some word which so describes the kind of image. See Rosetta Stone, line 8.
- 35 IN; as No. 29, 3.
- 36 The TEMPLES; as No. 27, 25. Compare No. 28, 34. There each character is repeated three times; here one only is so repeated, the other has the three dots.
- 37 Of FIRST RANK; compare No. 29, 40.
- 38 IN; as No. 29, 35, &c.
- 39 The TEMPLES; as No. 29, 36, or rather as No. 28, 34.
- 40 Of SECOND RANK.
- 41 AT; as No. 29, 7, &c.
- 42 The TIMES; as No. 29, 8, &c.
- 43 This word, R, T, E, seems to be the auxiliary verb  $\theta\rho\epsilon$  with the letters in a different order, and thus it forms part of the following word, as No. 37, 16. But see No. 11, 13, where we render it a *Reason*.

## Line 30.

- 1 TO CONSECRATE; M, T, E, FO;  $\mu\epsilon\tau\tau\omega\upsilon\beta\omicron$ , *purity*, and with the foregoing auxiliary verb, *to purify*.
- 2 IN; as No. 29, 38, &c.
- 3 The HOLY PLACE;  $\epsilon\nu\ \tau\omega\ \acute{\alpha}\gamma\iota\omega\varsigma$ , that is probably in the temple proper, or house, as opposed to the temple-yard, which is what is usually meant in this Decree by the word *Temple*. The Greek distinguishes between the *ιερον*, or *temple-yard*, including the House; the *αγιον*, the *holy* building or house; and the *αδυτον*, the *inner chamber*, the *sanctuary*, or *holy of holies*.
- 4 The PRIEST; as No. 2, 19; followed by the D.S.

- 5 The PROPHEt, being the adjective to the foregoing substantive ; R,O,E; from ΡΩ, a mouth.
- 6 The sacred BARGE, but possibly meaning another person, the *priest of the barge*, as a number of priests are here mentioned.
- 7 The OTHER; CH, T; ΚΕΤ, *other*. See No. 28, 33; also No. 3, 5, for another form of the word.
- 8 PRIESTS; as No. 1, 24, &c.
- 9 CHOSEN; as No. 15, 26; though there we have an M as a prefix.
- 10 Of the PURIFICATIONS, as represented by the fire and water. See No. 16, 23; and also No. 2, 21, where it seems to mean *priests of the libations*, and is without the D.S. of water.
- 11 GREAT; as No. 25, 16, &c.; the adjective to the foregoing substantive.
- 12 The indefinite article to the following substantive; as No. 5, 7, &c.; or, possibly, AND; as No. 2, 3, &c.
- 13 Those who SING PRAISES; as No. 2, 22.
- 14 Of the GODS; as No. 27, 34.
- 15 THOSE WHO ROBE THE GODS; as No. 3, 2.
- 16 HE SHALL TAKE OR CARRY; S, MES,A,F; from **ⲙⲁϣ**, to take, with S the prefix of the future tense, as at No. 20, 39, and 21, 4, &c.; and with F the suffix of the third person singular. That the first character is MES, see the name of Meshophra Thothmosis I., called Mesaphris by Manetho; also the well-known title over a king's second name of Lord of Battles, from **ⲙⲁϣ**, to strike, translated by Hermapion as Brave in War. It is the picture of **ⲙⲎϣ**, an anvil.
- 17 IT; the article, which we have only seen used in the nominative case; but at No. 34, 10, it is used for *Her*, in the objective case.
- 18 In HIS TWO ARMS; H,P,T; **ϩⲡⲱⲧ** a measure of length from finger to finger when the arms are stretched out.
- 19 The D.S. to the foregoing word. In other places in this inscription this character means *Fortune* or *Accident*, No. 8, 16, and 13, 24, &c. This perhaps may be explained by supposing that the resemblance between **ϩⲡⲱⲧ**, the two arms, and **ϩⲱⲧⲡ**, to fall down, or happen, was near enough to allow one to represent the other.

- 20 So that it MAY BE SEEN; see No. 37, 18, where it is rendered *Conspicuous* in the Greek.
- 21 ON or *in*; as No. 30, 2, where the M is of another form.
- 22 The DAY; as at No. 29, 23, &c.
- 23 OF; as No. 28, 41, &c.
- 24 The TAKING UP or *carrying out*; as No. 30, 16, but with the grammatical prefix and suffix. In the Greek we have the *Going out*, meaning the going out of the statues of the gods, which is here called the *Carrying out*.
- 25 AND; as No. 25, 4, &c.
- 26 ASSEMBLIES; as No. 28, 46, &c.
- 27 OF; as No. 29, 5, &c.
- 28 The GOD, the singular of No. 30, 14. The god meant may be Osiris, by the side of whose statue that of the princess was to be placed; but the Greek has *The other gods*; and in the Hieroglyphics the singular is often used for the plural.
- 29 IN; as No. 29, 7, &c.
- 30 The TIMES; as No. 29, 8, &c.
- 31 BY; as No. 18, 44; 22, 45, &c.
- 32 THIS; as No. 18, 45; 22, 46, &c.
- 33 SEEN, according to the Greek; but the force of the character is uncertain.
- 34 By ALL; N,E,B; **ⲛⲓⲃⲓ**, as No. 37, 32.
- 35 MEN and WOMEN; as No. 7, 26, &c.
- 36 ALL; as No. 20, 21, &c., but with the addition of S,N, for the plural. This is the adjective to the foregoing substantive, notwithstanding the word by which it is preceded.
- 37 WORSHIP; represented by a man throwing himself on the ground.
- 38 IS TO BE PAID; as No. 5, 11 and 25, 20. Here our word begins with M, the prefix of the infinitive mood, and ends with F, the pronoun.
- 39 Perhaps AT ONCE, literally, *endeavouring or putting out the hand*; H,T,O,T; **Ⲫⲓⲧⲟⲩ**; as No. 13, 15, and 18, 18, and 12, 17. This word seems often to be almost an unnecessary expletive, that only adds emphasis. See No. 36, 9, where it is also redundant.



- 40 UNTO; as No. 27, 22, &c.  
 41 The DISTINGUISHED OR CONSPICUOUS; as No. 20, 26, &c.  
 42 BERENICE; as No. 28, 53, &c.

Line 31.

- 1 HOW, or *in like manner*; H,N,A, **ΣΙΝΑ** or **ΣΙΝΑΙ**.  
 2 The QUEEN; being the D.S. of a woman, as throughout in this inscription, and not distinguished by any mark of royalty from the next D.S.  
 3 Of WOMEN; as No. 24, 8.  
 4 IS CARRIED OUT; as No. 30, 24.
- 
- 5 BEHOLD; as No. 23, 17, &c. But these two letters may possibly belong one to the former and one to the following word.  
 6 It is DECREED, as No. 21, 8, &c.  
 7 THE, as No. 28, 17, &c.  
 8 CROWN; being a human head, but too small to show the ornaments upon it.  
 9 UPON; as No. 30, 40.  
 10 The SACRED STATUE; as No. 29, 25.  
 11 THAT; as No. 28, 38, &c.  
 12 NOT FROM; or, according to the Greek, *Not less than*. See No. 19, 25, *Nothing*. The M may be the preposition.  
 13 The RELIGIOUS CEREMONIES; as No. 4, 7, and 19, 1.  
 14 DECREED OR APPOINTED; as No. 31, 6; and preceded by R, the auxiliary verb of action, as No. 21, 32.  
 15 THE CROWN; being the two words No. 31, 7, and 8; and in each case without the final vowel. The artist shortens his words when they occur a second time.  
 16 Of the STATUES, meaning probably the little portable statues, each within a small shrine or temple, about 18 inches high; R,P, followed by T,S, the feminine termination of a woman's name, and then by D.S. of the statue; **ΕΡΠΕ**, the *sanctuary* of a temple.  
 17 OF; as No. 28, 41, &c.  
 18 HER MOTHER. The vulture, the syllable MAU, is often used with this meaning, either with or without a final T for the article. Our final S is the pronoun *Her*.

- 19 The QUEEN, being the hawk with the feminine article, and thus the feminine of the word Pharaoh. See the use of the hawk in No. 3, 18, *His majesty*. Thus, though in the Greek, mother and infant daughter have the same title, they are very different in the Hieroglyphics.
- 20 BERENICE; as No. 27, 20, &c.
- 21 It is to be PLACED. This is the word which we have repeatedly rendered *Kept, Held, or Celebrated*, as of a festival. See No. 19, 33, where, as here, it is preceded by the auxiliary verb of action.
- 22 CONSPICUOUSLY; as No. 20, 26, &c.
- 23 WITH; the preposition M, as No. 29, 38, &c.; but of the form used in No. 29, 39.
- 24 EARS OF CORN; SH, M,S, followed by the D.S.; *SHM*, an ear of corn.
- 25 TWO; S,N, with two dots, as the D.S.; *SN*, two. The form of the S is unusual; compare it with that in No. 1, 29.
- 26 AN ASP; the figure of the animal, preceded by the indefinite article.
- 27 ON THE BACK; CH, T, with S,N, for the plural; *KOT*, to turn round.
- 28 A SCEPTRE; the figure preceded by the indefinite article.
- 29 OF; as No. 30, 40, &c.
- 30 PAPYRUS FLOWERS. The first letter, SH, represents these plants; it is followed by I, and then by the D.S.
- 31 Perhaps TO BE HELD UP; M, the prefix of the infinitive mood; K, *K*, to place, and the D.S. of a man holding up. The value of the final S does not appear. The Greek has *To be of the same height*; and that thought seems to be intended by the man's action.
- 32 The PAPYRUS PLANT; as No. 31, 30, but written with fewer letters.
- 33 The CROWN; as No. 31, 8.
- 34 The ASP; as No. 31, 26.
- 35 THE SAME; as 29, 28, &c.
- 36 LIKE; as No. 27, 6, and 16, 40.

- 37 What is ACCUSTOMED or *customary*; literally, *Heard*; SOT, M; **ΩWTEΛ**, to *hear*. See No. 4, 17, for the force of the first character.
- 38 In the TWO HANDS; represented pictorially.
- 39 Of the GODDESSES; as No. 29, 27, but in the plural, and without the D.S.
- 40 The TAIL; S,T; **CHT**, a *tail*; preceded by the indefinite article, and followed by the D.S.
- 41 OF; as No. 31, 9, &c.
- 42 The ASP; as No. 31, 34.
- 43 THE SAME; as 31, 35, but with a different T.
- 44 TWISTED; EM, N,N; perhaps from **ΛONΛEN**, anything *twisted*; and followed by the D.S. of the asp's tail.
- 45 On the SCEPTRE; as No. 31, 28.

## Line 32.

- 1 THAT; the pronoun following its substantive; as No. 31, 11, &c.
- 2 BY WHICH; as No. 30, 31, and 32.
- 3 ARRANGEMENT, in the plural, which is marked by S,M, in place of the more usual S,N. See No. 18, 12, where we have the same plural termination. But it is very possible that the M may be part of the following preposition in which case the final N is here wanting, or the M may be said to supply the sound wanted for both words at the same time; as they were written by the ear, and not spelt grammatically. See No. 33, 7, and 8, for the similar beginning of a sentence.
- 4 IN; N, as No. 28, 25; unless it be M,N, as at No. 7, 28. Here it forms a compound preposition, with the next word.
- 5 WITHIN; S,H,N; **CAZORN**. This and the former word together make one compound preposition, meaning *Between*; and they may be compared to No. 7, 28, a similar compound preposition. The flower is an O at No. 2, 22, and is so placed that it might be taken for the vowel in this word. But it is necessary to take it as the substantive following it.
- 6 The EARS OF CORN; as No. 31, 24, but the D.S. only, without the spelt word. Here the Greek has *The crown*; but the two have the same meaning, as the ears of corn were to be placed upon the statue as its crown.

- 7 THAT, or rather THOSE, as its noun is in the plural. See No. 32, 1. This pronoun following its substantive proves that the flower is a word by itself, as described, and not the letter O, part of the foregoing preposition, No. 32, 5.
- 8 MAY be SHOWN. On the Rosetta Stone we have these three characters in one, with the same meaning. The sitting man holds out the tablet with his outstretched arm. In that case the character is strictly pictorial. Here it is less so.
- 9 THE; as No. 31, 7, &c.
- 10 NAME; being the oval within which the queen's name is written; as No. 28, 18, &c.
- 11 OF; as No. 30, 23, &c.
- 12 BERENICE; as No. 31, 20, &c.
- 13 THE; as No. 32, 9, &c.
- 14 CHARACTERS, or CONSPICUOUS MARKS, written, as it would seem, pictorially, by means of a peculiar character, then the plural sign, and then the word *Conspicuous*. The letter T may be the feminine article.
- 15 OF; as No. 30, 2, &c.
- 16 The SCRIBES; as No. 18, 22, though at No. 37, 10, it means letters.
- 17 OF, as No. 18, 23, &c.
- 18 HEAVENLY LIFE; as No. 18, 24.
- =
- 19 AND. In some cases it seems doubtful whether these letters, A, O, are the article or the conjunction; but here it seems clear, as at No. 2, 3.
- 20 DURING THE CELEBRATION. The letters here are in an irregular order; but on comparison with the Greek, we cannot be wrong in recognizing I, O, T, *to keep* or *celebrate*, as No. 17, 21, and 32, 35, &c.; and then the R, R, may be ΕΡΡΗ, *upon*, as No. 15, 10, &c.
- 21 Of the DAYS; as No. 22, 10, but in the plural.
- 22, 23. The ceremony called in the Greek THE KIKELLIA, possibly the festival already described in Lines 51 and 52 of the Greek, as the same month is the time for each. The first letters are K, A, which correspond with the word *Kikellia*.

- 24 IN ; as No. 28, 15, &c.
- 25 The month of CHÆAC ; as No. 26, 2.
- 26 IN ADDITION TO ; as No. 15, 3, and 28, 44.
- 27 The WATER PROCESSION ; as No. 28, 29.
- 28 Of OSIRIS ; as No. 25, 5.
- 29 It shall be GRANTED ; as No. 9, 20. This must be distinguished from No. 29, 43, where the hand does not hold the pyramid.
- 30 UNTO ; A,N ; the preposition  $\bar{\text{N}}$ , which is more usually, in this inscription, written without the vowel, as No. 31, 29, &c.
- 31 The WOMEN ; as No. 31, 3.
- 32 The WIVES, as No. 4, 35. The Greek here has *παρθενoi*, a word which in the Hellenistic dialect of Alexandria, was not limited to unmarried maidens, but meant young women.
- 33 OF, as No. 32, 17, &c.
- 34 The PRIESTS ; as No. 30, 8, &c.
- 35 TO PREPARE ; as No. 17, 21, and 32, 20, where we translate it, *to celebrate*.
- 36 ANOTHER ; K,T,T ;  $\text{KET}$ , as No. 16, 27, &c. The second T may be the feminine article, showing that the first T is part of the word.
- 37 STATUE ; as No. 31, 16.
- 38 OF ; as No. 31, 41, &c.
- 39 BERENICE ; as No. 31, 20, &c.
- 40 CHIEF ; E,T ; perhaps  $\text{EET}$ , may mean *Great*, though it is used for *Pregnant*. Our hieroglyphical word is often met with, and always with this meaning. Voc. 1372.
- 41 Of WOMEN ; as No. 32, 31.
- 42 PERFORMING, CELEBRATING ; as No. 32, 35, with S,N, for the plural.
- 43 SACRIFICES ; as No. 26, 10.
- 44 AND ; as No. 30, 25, &c.
- 45 OTHER things ; as No. 20, 20, &c.

## Line 33.

- 1 SHALL BE CELEBRATED ; as No. 28, 45, which has the prefix of the infinitive mood, while here we have S, the prefix of the future tense. No. 20, 22, is in the same tense.
- 2 UPON ; N,I,M ;  $\text{NEI}$  ; as No. 2, 10, and 23, 11.

- 3 The DAYS ; as No. 32, 21.
- 4 OF ; as No. 32, 33, &c.
- 5 ASSEMBLY ; as No. 28, 27, &c.
- 6 THAT ; as No. 32, 1, &c.
- =
- 7 BECAUSE OF THIS, BY THIS ; as No. 32, 2, &c.
- 8 It is DECREED ; as No. 32, 3 ; and as 9, 14, but we have another letter in addition.
- 9 BEHOLD ; as No. 19, 8, &c.
- 10 FOR ; E,M, instead of M, the more usual preposition, as No. 29, 38, &c.
- 11 OTHER ; as No. 20, 20, but preceded by a K, which may be for **ΚΕΤ**, *other*, and thus give to the word a reduplicate form.
- 12 WOMEN ; as No. 32, 31, &c.
- 13 Who ARE WILLING ; EI, R,M ; probably **ΕΙ**, *to be*, and **ΡΑΝ**, *willing*. The M may be for N, as is not unusual.
- 14 Shall CELEBRATE ; as No. 33, 1.
- 15 THEIR OWN ; N,OU,OU ; **ΝΟΥΟΥ** ; as No. 11, 1.
- 16 UNTO ; as No. 29, 1, &c.
- 17 GODDESS ; as No. 29, 27.
- 18 THAT SAME ; the adjective to the foregoing substantive ; as No. 29, 28, &c.
- 19 HYMNS ; M, perhaps for **ΕΜΙ**, *to remember*, preceded by R, the verb of action, and followed by S,N, for the plural. See No. 3, 19, and 28, 43, for this word *to celebrate*.
- 20 SING. The man in the act of praying is followed by the letters O,T, which must make some such word as **ΟΥΡΟΤ**, *to sing*. See No. 34, 8, where this is confirmed.
- 21 To the GODDESS ; as No. 33, 17.
- 22 THAT SAME ; as No. 33, 18.
- 23 BEHOLD ; as No. 33, 9.
- 24 UNDER ; the preposition as No. 32, 30 ; which in other places is written without the vowel.
- 25 The PRIESTESSES. This is the word SET, No. 1, 12, in the feminine and with the D.S. They are therefore priestesses of the very first rank, as we shall be told at No. 33, 43.

- 26 CHOSEN ; as No. 30, 9.
- 27 Another class of PRIESTS, or, according to the Greek, *Priestesses*; possibly *Servants of the gods*, may be the literal rendering. The first letter is perhaps a B, and may represent **ΒΟΥΚ**, *a servant*. As the hatchet, *God*, is pronounced NOU, the whole word may be *Bockanou*, the name of one of the four orders of priests, and written at length in Egypt. Inscript. pl. 32. Here these servants are women.
- 28 Who CARRY ; as No. 30, 24, &c.
- 29 The prefix of the case, which, when the case is the accusative, we do not express in English ; but we treat it as a preposition when it represents any other case.
- 30 The THINGS THAT ARE CARRIED ; as No. 33, 28 ; in the Greek, *the necessaries*.
- 31 OF ; as No. 33, 4, &c.
- 32 The GODS ; as No. 30, 14, &c.
- 33 To whom THEY ARE APPOINTED ; OR DECREED ; as No. 32, 3, &c.
- 34 FOR ; as No. 33, 29, &c.
- 35 The PRIESTLY WOMEN ; being the word *Priest*, as No. 30, 8, followed by the D.S. of a woman, and a double plural termination,  
=
- 36 IS MADE ; A,R, **ΕΡΕ** ; being the auxiliary prefix to the verb No. 33, 39, from which it is separated by the interjection and the nominative. See No. 25, 29, and 22, 6, in both which cases it is separated from its chief word.
- 37 BEHOLD ; as No. 33, 9.
- 38 THE EARLY CORN, *the unripe seed*, is required by the Greek.
- 39 SPRUNG UP ; R,T,E ; **ΡΗΤ**. This is the literal meaning of the word which we have so often rendered as *Added* ; No. 32, 26, &c.
- 40 MADE itself CONSPICUOUS ; the sitting figure *Conspicuous*, as No. 31, 22, &c. preceded by R,R,R, of which R may be the auxiliary verb *to make*, and R,R, the preposition **ΕΣΡΗΙ**, as No. 15, 10, &c.
- 41 EARS OF CORN ; as No. 31, 24, but with a different D.S.

- 42 Shall BRING; A,N; **ϵΙΝΕ**, to *bring*. See No. 26, 32.  
 43 The PRIESTESSES; as No. 33, 25.  
 44 OF THE FIRST RANK; as No. 28, 35, &c., preceded by the indefinite article.

Line 34.

- 1 GIVE; as No. 32, 29, where it was preceded by the auxiliary verb.  
 2 UNTO; as No. 32, 11, &c.  
 3 The STATUE; as No. 31, 10, but without the D.S., which becomes less necessary when the word has been already written.  
 4 OF; as No. 31, 29, &c.  
 5 GODDESS; as No, 33, 17.  
 6 THE SAME; as No. 33, 18, &c.  
 7 SONGS; H,O,S; **ϺΩC**; and again at No. 34, 36.  
 8 SING; as No. 33, 20, though there the man is using his hands, or praying, and here he points to his mouth. This figure is **PO**, a *mouth*, and with the O,T, which follow, and the addition of an article at the beginning, becomes **ΟΥΡΟΥ**, to *sing*. The article **ΟΥ** was probably often in this way sounded when not written; as we have numerous instances in kings' names of the letters RA, the *sun*, being pronounced Phra, by the addition of the definite article.  
 9 UNTO; as No. 34, 2, &c.  
 10 HER; P,E; **ΠΕ**, which in Coptic is masculine, *He, Him*. See No. 30, 17, where this word is also in the objective case.  
 11 The D.S., a sitting figure, without the head-dress distinctive of a woman, but made feminine by the S which follows it.  
 12 UPON, AT; as No. 32, 30.  
 13 APPOINTED; T,O,S, **ΤΩΩ**. For the force of the S, see No. 11, 40.  
 14 TIMES; probably the same character as the first in the word No. 29, 8, to which we have so often given that meaning.  
 15 These SONGS; as No. 34, 7.  
 16 The MEN and WOMEN shall SING; the man alone points to his mouth; but that may be enough to show that the women also are to sing.  
 17 The MEN; P,E; **ΠΗ**, *He*, in the plural, because of the three



- dots. See No. 2, 7, for the force of the first letter, and No. 2, 10, for the force of the second.
- 18 The WIVES ; as No. 32, 32, &c.
- 19 IN PLACES ; M,A, **ⲙⲁ**, a *place*. The conjunction which follows, and separates this word from a similar word, namely, *assemblies*, proves its meaning. See No. 35, 4.
- 20 AND ; as No. 20, 19, &c.
- 21 ASSEMBLIES ; as No. 22, 25, &c.
- 22 CARRYINGS OUT ; as No. 33, 30, &c.
- 23 OF ; as No. 33, 31.
- 24 The GODS ; as No. 33, 32.
- 25 SONGS, or WORDS ; M,S ; with D.S. of a man in the act of prayer ; perhaps the S may be **ϣω** to speak, with M, the prefix of the case.
- 26 FROM AMONG, or FROM THE BOTTOM. See No. 17, 17, where it is rendered *At first*. It is the preposition, or adverb, **ϣⲁϥϣⲏ**, and partakes of its very various meanings. The R,R is for H,R, as at No. 20, 24, &c.
- 27 WHICH ; N,T,T,E ; **ⲛⲉⲧ** ; the pronoun to the foregoing word *Songs*.
- 28 A MAN ; represented pictorially.
- 29 OF ; as No. 34, 23, &c.
- 30 HEAVENLY LIFE ; as No. 32, 18, &c.
- 31 Shall GIVE ; as No. 34, 1, &c.
- 32 UNTO ; as No. 34, 2, &c.
- 33 The CHIEF ; M,R ; **ⲙⲣⲉ** ; as No. 2, 17, where it is preceded by the indefinite article. In other and earlier inscriptions these two letters are sometimes followed by a K ; and then the word resembles the Hebrew **רָמַח**. See Voc. 680.
- 34 LEARNED MAN ; S,B,E ; **ϣⲃω**.
- 35 OF ; as No. 34, 23, &c.
- 36 The SINGERS ; as No. 34, 15, and 16.
- 37 TO WRITE ; see *Scribe*, No. 36, 29.
- 38 A COPY ; H,T,T ; from **ϣⲉ**, *like*, as No. 15, 4. See No. 31, 36.
- 39 THE ; as No. 31, 7, &c.
- 40 BOOKS ; as No. 37, 12. Voc. 335.

- 41 OF; as No. 34, 29, &c.
- 42 HEAVENLY LIFE; as No. 34, 30.
- =
- 43 BECAUSE OF THIS; as No. 33, 7, &c.
- 44 When are DISTRIBUTED; A,T,O,T; perhaps from **ΤΟΙ**, *to distribute*, with E, the prefix of the verb's mood; or perhaps **†ΞΙΩΤ** *to place*, a verb formed of **ΤΗΙ**, *to give*, and **ΞΙΩΤ**, *upon*.
- 45 DEDICATED LOAVES. The first character, O, is a very frequent abridgment of **ΟΥΟΤΕΒ**, No. 25, 1; the second is a loaf represented pictorially, as No. 35, 38.
- 46 UNTO; as No. 34, 9, &c.
- 47 The PRIESTS; as No. 32, 34, &c.
- 48 FROM; as No. 33, 34, &c.
- 49 THE; as No. 28, 8, &c.
- 50 TEMPLES; as No. 29, 4, &c.
- 51 Of the FAMILY; as No. 26, 20.
- 52 Those ALREADY; as No. 14, 8; and 16, 21, where it is in the singular, and as No. 14, 20, when it is in the plural, as here.

## Line 35.

- 1 OF; the preposition **ἦ**, as No. 32, 30; or it may be **ΕΙΝΕ**, *Is brought*, as No. 33, 42.
- 2 The SET, or CHIEF PRIEST, as No. 8, 24; and distinguished as there by his peculiar crown. But here the Greek has "When they are brought out to the multitude." The scribe seems to have been confused between this word for *Priest*, and **ἄω**, *a multitude*. The two meanings, which the last word will bear, leave us in the difficulty.
- 3 Of the TEMPLE; as No. 25, 38; but here preceded by the article.
- 4 Of a PLACE; E,M,I, or M,E,I; for the vowel, written across the M may be read in either place; **ἄι**, *a place*, preceded by the article. See No. 34, 19.
- 5 There shall be DISTRIBUTED; as No. 34, 44.
- 6 PRESENCE; N,R; **ἠαξρε**, a preposition composed of **ἠα**, *belonging to*, and **ξρα**, *the face*. It is used as the adjective to the following word *Loaves*; and it thus describes them as brought

into the temple into the presence of the statue. It is the counterpart of the Hebrew פני, *unto the face*, from which the bread of the temple was called פני חוה, *presence-bread*. See No. 35, 23; but see also No. 14, 35, where these letters are a verbal prefix. The doubt between the two meanings is removed by the D.S.

- 7 LOAVES; represented pictorially, as at No. 36, 10, where this character is used as the D.S. after the word spelt by letters.
- 8 UNTO; as No. 34, 32, &c.
- 9 THE DAUGHTERS; M,S,O, plural; from אֵלֶּע, *born*. See No. 13, 29, *Birth*, also No. 37, 44, *Children*. The O is the plural termination, and is very unnecessarily followed by the three dots.
- 10 OF THE CHIEFS; as No. 32, 40. This is usually, perhaps always, a feminine title.
- 11 OF; as No. 34, 23, &c.
- 12 THE PRIESTS; as No. 34, 47, &c.
- 13 SINCE; as No. 24, 16, and 14, 25.
- 14 THE DAY; as No. 33, 3, &c.
- 15 WHEN THEY WERE BORN; as No. 35, 9.
- 16 WAS REMEMBERED, OR CELEBRATED; as No. 29, 19. Thus it would seem that their right to food was not counted from their birthday, but from some ceremonial festival which soon followed it, like the day of baptism among Christians.
- 17 FROM; as No. 34, 48, &c.
- 18 THE; as No. 34, 49, &c.
- 19 SACRED DEDICATED LOAVES; being composed of the words *God*, No. 33, 32; and *Dedicated loaves*, No. 34, 45. In the copy of the Decree at Paris, we find here, instead of the two words, *Dedicated Loaves*, the word No. 14, 34, in the plural, *Appointed things*.
- 20 OF; as No. 35, 11, &c.
- 21 THE GODS; as No. 33, 32, &c. In the Paris copy this word is written with three hatchets, and without the three dots.
- 22 OUT OF; as No. 25, 44. In the Paris copy we have the owl instead of this character.
- 23 THE PRESENCE-LOAVES; as No. 35, 6, and 7. They are called in the Greek *the sacred revenue*.
- 24 MARKED WITH A PATTERN. This meaning we learn from

No. 36, 6. The cross may be the D.S. of the pattern on each loaf or cake. The pricked cakes, so often mentioned in the Hebrew Law, as in Leviticus vii., 12, do not seem to have been marked with any pattern, but simply pricked, to make them less heavy, because they were not made with leaven. These Egyptian loaves may be compared rather to the Christian crossed-buns eaten on Good Friday.

- 25 ADJUDGED; as No. 16, 47, and 22, 16.  
 26 BY; as No. 32, 30.  
 27 The PRIESTS; as No. 35, 12, &c.  
 28 The SENATORS; as No. 16, 2.  
 29 IN; as No. 30, 21, &c.  
 30 The SANCTUARY, or cell of the temple; as No. 28, 31, and 16, 32.  
 31 Of the TWO REGIONS, of Upper and Lower Egypt; being the word *Land*, followed by the dual sign.  
 32 UPON; as No. 29, 7, &c.  
 33 The TIMES; as No. 29, 8; meaning, as it would seem, *henceforth*.  
 34 LIKE OR AGREEABLY TO; as No. 31, 36, and 27, 6.  
 35 The MOUTH, meaning the COMMAND; R,E; **PO**, the *mouth*.  
 36 OF; as No. 34, 32, &c.  
 37 The PRIESTS of the DEDICATED LOAVES; though there is nothing to distinguish this word from No. 35, 19, where the loaves were meant. In the Greek we have *Priests of the revenue*.  
 38 The LOAVES; A,K; **AIK**, *bread*, followed by the D.S. and the three dots. Without the D.S. it could not be distinguished from the word *Dedication*.  
 39 Which ARE GIVEN; as No. 9, 20; but distinct from No. 29, 43.  
 Line 36.  
 1 UNTO; as No. 35, 36, &c.  
 2 The WIVES; as No. 34, 18, with the addition of the D.S.  
 3 OF; as No. 35, 11, &c.  
 4 The PRIESTS; as No. 35, 27, &c.  
 5 Shall be MARKED; as No. 28, 24, &c., as it would seem, though the order of the last two letters is reversed. There and elsewhere it is rendered *to celebrate*, as of a festival.

- 6 With a **PATTERN** ; according to the Greek. See No. 35, 24, and 22, 15, where the Greek does not help us.
- 7 To be **IMPRESSED** ; M,K,F ; perhaps from **ΚΩ**, *to put on*, preceded by M, the sign of the infinitive mood, and followed by F, for the third person singular. See No. 36, 13, for a word of the same grammatical form.
- 8 **UPON** the **LOAF** ; *Upon*, as No. 36, 1, &c. ; *Loaf*, as No. 35, 38.
- 9 **PUT THEREON** ; as No. 30, 39, where we have remarked that this word is often of no use but to add emphasis.
- 10 The **LOAVES** ; as No. 35, 38, where the letters have the same force, though different in form.
- 11 **OF** ; as No. 30, 40, &c.
- 12 **BERENICE** ; as No. 32, 39, &c.
- 13 **TO BE NAMED** ; see No. 23, 44. This is a word of the same form as No. 36, 7, beginning with the sign of the infinitive, and ending with that of the third person singular.
- 
- 14 The **LEARNED PROPHET** ; S,B,E,O ; **ϸΒΩ**, *learned*, while the figure, pointing to his mouth, tells us that he is a speaker.
- 15 **THAT SAME** ; as No. 32, 1.
- 16 **OF** ; as No. 30, 31, &c.
- 17 The **PLACE** ; as No. 35, 4.
- 18 Another **D.S.** of this prophet.
- 19 The **SCRIBE** ; as No. 32, 16, &c.
- 20 **CONSECRATED** ; O,T,F ; being the same as O,T,P, No. 25, 1. **ΩΤΒ**, *to dedicate*. This is very possibly the original, though less usual, way of writing the word ; as it may be a past participle of **ΟΥΟΤ**, *to separate*.
- 21 **OF** the **SENATORS** ; as No. 35, 28.
- 22 **OF** ; as No. 25, 44, &c., meaning the *representatives of*, as we see there had been only twenty, and were for the future to be only twenty-five senators to represent the whole priesthood of the kingdom.
- 23 The **PRIESTS OF THE TEMPLES**. The character for temples is here used as an adjective descriptive of the man that follows.
- 24 **ALL** ; as No. 18, 8.

- 25 The CHIEF; as No. 34, 33.
- 26 Of the TEMPLE-YARD; as No. 29, 4, &c. But here used in opposition to No. 36, 23, and therefore the general word *Temple* is unsuitable. It is an adjective to the figure of a man that follows, as No. 36, 23.
- 27 The PRIESTS; being the figure of a man distinguished by the foregoing adjective. The distinction between the Temples of No. 36, 23, and those of No. 36, 26, is not explained. We can observe, however, that the first represents a standing building, and the other only a ground plan, perhaps a court-yard, as distinguished from the building that stood within it. In this way the upper and lower ranks of priests seem to be distinguished.
- 28 AND; as No. 34, 20, &c.
- 29 The SCRIBES; as No. 32, 16; but here followed by the D.S. of a man.
- 30 OF; as No. 36, 3, &c.
- 31 The TEMPLES; here described as *sacred buildings*; as No. 35, 3. In the copy of the Decree at Paris this word is slightly enlarged, being written as No. 26, 23.
- 32 Shall CARVE; O, CH,T; followed by the D.S. of a chisel and a slab of stone; from EKWT a builder. See No. 12, 32, *Lord of the builders*.
- 33 THE; as No. 31, 7, &c.
- 34 INSCRIPTION; SH, A,A,T; from CHT, a writing. See No. 21, 23, for the force of the first letter.

## Line 37.

- 1 On a TABLET; represented pictorially, as on the Rosetta Stone.
- 2 OF; as No. 34, 4, &c.
- 3 STONE; A,N,R; with D.S.; WNI, stone. The force of the R is not evident; it might possibly make the word into *Hewn stone*, from IPI to make.
- 5 COPPER; but how to be read is uncertain; R,E,P,O,E, plural. The latter letters may perhaps represent ZAEOPY, *bright*; as the plural sign has the force of OU.
- 6 IN; as No. 34, 48, &c.
- 7 LETTERS; as No. 36, 29, where it is part of the word *Scribe*.

- 8 OF; as No. 36, 30, &c.
- 9 HEAVENLY LIFE; as No. 34, 30, &c. These "letters of heavenly life" are the Hieroglyphics.
- 10 LETTERS; as No. 37, 7, &c.
- 11 FOR; as No. 35, 36, &c.
- 12 BOOKS; as No. 34, 40. These "letters for books" are the enchorial, or common running hand, seen upon the papyrus-rolls. This portion of the inscription was never executed on this tablet, which has only two out of the three portions. On the tablet at Paris all three inscriptions were duly carved.
- 13 LETTERS; as No. 37, 10.
- 14 FOR; as No. 37, 11, &c.
- 15 The GREEKS; or possibly for Lower Egypt; as that plant is sometimes typical of that district.
- 16 The auxiliary verb to the coming word, from  $\theta\pi\epsilon$ , to make; as No. 29, 43. The letters are not in the order of the Coptic word. This must be distinguished from No. 35, 39, where the hand holds a pyramid.
- 17 To be SET UP, as in the Rosetta Stone. See also No. 29, 24, for the first character.
- 18 In a CONSPICUOUS; according to the Greek, which fixes the meaning of this character for the other parts of this inscription.
- 19 PLACE; the M used for the longer word of No. 35, 4, and 36, 17; and followed by a D.S.
- 20 OF; as No. 36, 30, &c.
- 21 MEN and WOMEN; as No. 22, 43, &c.
- 22 IN; as No. 37, 6, &c.
- 23 The TEMPLES; as No. 34, 50. This, we see, is the word in its widest sense, including temples of the very various kinds distinguished by the other names herein used.
- 24 Of the FIRST RANK; as No. 25, 13.
- 25 TEMPLES; as No. 37, 23, and No. 28, 34, the change in the letter M making no difference in the word.
- 26 Of the SECOND RANK; distinguished by the dual sign.
- 27 TEMPLES; as No. 37, 23, &c.
- 28 Of the THIRD RANK; distinguished by the three dots.

- 29 So that there may be GIVEN; as No. 35, 39, but preceded by an R, which may be the preposition.
- 30 Perhaps, a SIGHT, if we may consider the eye as the D.S. of the foregoing word.
- 31 THE; as No. 36, 33; perhaps *Of it*.
- 32 ALL; N,E,B; **ⲛⲓⲃⲓ**; as No. 30, 34.
- 33 MEN and WOMEN; as No. 30, 35, and followed by the word *All*, in a shorter form than No. 30, 36.
- 34 HOW TO PREPARE; as No. 5, 11, &c., and preceded by M, the sign of the infinitive mood.
- 35 BY; as we must make the sentence conform to the Greek; but it would seem, from the order of the words, more like *For*.
- 36 The PRIESTS; as No. 30, 8, &c.
- 37 OF; as No. 36, 30, &c.
- 38 The TEMPLES; as No. 37, 23, &c.
- 39 Of the CITIES; as No. 5, 33,
- 40 Of EGYPT; as No. 5, 34.
- 41 FOR; as No. 31, 29, &c.
- 42 The GODS EUERGETÆ; as No. 1, 31, &c.
- 43 AND; as No. 36, 28, &c.
- 44 Their CHILDREN, both male and female, as shown by the D.S. From M,S, *born*; see No. 35, 9, &c.
- 45 BEHOLD; as No. 33, 9, &c.; but with a different A.
- 46 The RELIGIOUS CEREMONIES; as No. 19, 1, and 28, 45.
- 47 FOR; as No. 37, 14, &c.
- 48 The DOINGS; as No. 4, 38, and 17, 33.









