REPORT of the COMMITTEE appointed by the PHILOMATHEAN SOCIETY of the UNIVERSITY OF PENNSYLVANIA to examine the inscription on the DSTE TTA STONE
Dedicated to
The Hon. Henry D. Gilpin,
Late Attorney General
of the United States
by The Authors.
It affords us, Sir, the greatest pleasure to testify, in this manner, our high sense of the kind aid and encouragement with which you have forwarded our labours. And we make this dedication with the greater confidence in as much as your connection with the society, both as a member and as chief officer, renders this tribute peculiarly appropriate.

The Committee.
The Committee on the Rosetta Stone, having reported to the Society the results of their investigations, have been charged by it with the further duty of preparing a limited edition of their work. This Committee, composed as it is of young men engaged much of their time in collegiate studies, has had neither a superabundance of leisure, opportunity for very extended research, nor a full maturity of judgment. Sensible of their deficiencies, they will only add that they have done what
They could and now submit their work to the judgment of their readers.

They take advantage of this opportunity to express their sincere thanks to the Hon. Henry D. Gilpin and Wm. E. Whitman Esq. for the important aid they have rendered in many ways, as also to tender to the officers of the Philadelphia and Astor Libraries their acknowledgements for their kind attentions.

The illuminations and illustrations, designed by Mr. Morton and drawn by him upon stone, have been printed at the establishment of L. N. Rosenthal, N.W. corner of Fifth and Chestnut Sts. Phila.

August 3rd. 1858.
Near the close of the College year of 1855-6, Mr. Thos. H. Conrad presented to the Philomathian Society of the University of Pennsylvania a facsimile in plaster of the famous Rosetta Stone, reading at the same time an essay on the subject of Hieroglyphic research.

In due course of time a committee, consisting of Messrs. Hale, Jones and Morton, was appointed to prepare a translation of the inscriptions engraved on the stone, and to present the same to the society.
In pursuance of this action of the Society, your committee now present the following text, translations, and historical essay, and have also ventured to adorn their work of severer science with numerous illuminations. They have spared no pains to render it worthy of your approval, and they indulge the hope that their effort has not been ineffectual.

Chas. R. Hale
S. Huntington Jones.
Henry Morton.

June 1854.

Committee.
Measurements.

The dimensions of this tablet are as follows: Height, three feet one inch; breadth, two feet five inches; and thickness, which is very irregular, varying from six to twelve inches.

This stone has suffered great mutilation, large pieces having been broken both from the top and bottom. The rough sloping edges left by these fractures are represented in our Plate.

If we may judge from the hieroglyphic representation of a tablet in the 14th line of the stone, its original form was nearly that of a simple tombstone, or like this frame.
The Bosra Stone

During the contest carried on by the French and English in Egypt, a French officer of artillery named Bussard—while superintending the repair of an earthwork called the Bastion de St. Julien—discovered a block of black schistose basalt bearing on one face a bilingual inscription in Hieroglyphic, Greek, and a then unknown character. The value of this monument was at once perceived, and the savans of the expedition having made copies, and taken impressions with printers' ink directly from its face, packed it up, ready for removal to
Paris: But before this could be accomplished came the capitulation of Alexandria, in the 16th article of which it was specified that all curiosities were to be given up to the captors. The French attempted to evade this provision on the plea, that the various objects collected were private property; and special difficulty was made with regard to this stone, which was in the possession of Gen. Menou.

Finally however, Lord Hutchinson sent Gen. Turner with a devil-cart and detachment of artillery-men to Gen. Menou's house, whence it was safely conveyed to the British quarters.

General Turner, in company with the stone and "determined, as he says, to share its fate; embarked in the frigate "Egyptienne," and after a prosperous voyage arrived at Portsmouth in Feb. 1802. On March 3d this stone was placed in the rooms of the Antiquarian Society, where it was
allowed to remain for some time before it was finally deposited in the British Museum.

As we have already stated, this stone bears on its face three inscriptions. The uppermost in Hieroglyphic character occupying 14 lines, the middle, in Demotic, (the character used by the Egyptians in letters, deeds and other secular matters) filling 39 lines, and the lowest, in Greek, numbering 56 lines. In April 1802 the Rev. Stephen Weston presented a translation of the Greek inscription to the Antiquarian Society. In July, four plaster casts of the stone were made by order of the Society, and sent to the four British Universities, while engravings of the Greek text were made and generally distributed. This further publication seems to have elicited a conjectural restoration of the lance in the Greek text, from Mr. Weston, and from Professor Beyle, as also a new translation.
by the latter, which were read before the Society, Jan 18th, 1809. At last, when seven years had elapsed without the receipt of any further information on this subject, Hayne's restorations and translations, West's translation, and a general history of the stone, together with an engraved facsimile in three plates, were published in The Archaeologia, the record of the society; and an extra number of copies were printed for general distribution. Many other accounts have been published, but none can compare with this for perspicuity and detail. The plates however are not very accurate. In this respect, the great French work on Egypt leaves nothing to be desired.

The stone itself now stands in the Egyptian gallery of the British Museum, mounted on a block of red porphyry, as shown in our plate.
TRANSLATION

of the

GREEK

XXI
The version here presented is "translated out of the original Greek, and with the former translations diligently compared and revised." The principal of these being, the two with critical annotations by Lebasse and Lenormant, in French; one by Gough corrected by Porson, published in the Museum Criticum; a translation of Letronne with alterations, in Bonomi's Egyptian Antiquities; and that in Asburn's Monumental History of Egypt. What is underscored is translated from conjectural restorations, by Lebasse and others, of parts of lines broken off from the stone. The Hieroglyphic and Demotic texts, the latter, so far as we know, for the first time, have been used to throw light on obscure parts.
Translation

In the reign of the youthful king who received the kingdom from his father, Lord of diadems, greatly glorious, who has established Egypt, and, pious towards the gods is superior to his enemies, who has set right the life of men, Lord offeas of thirty years, like Hephaestus the great, king, like the Sun the great king of both the upper and lower countries, offspring of the gods Philopators, whom Hephaestus approved, to whom the Sun gave victory, the living image of Zeus, son of the Sun, Itelemy the ever-living, beloved of Phtha; in the ninth year: Aetus the son of Aetus being priest of Alexander, of the gods Soteros, of the gods Adelphi, of the gods Evergetae, of the gods Philopato-
The chief priest and prophet, and those who enter the sanctuary for the arraying of the gods, and the pherothora, and sacred scribes, and all the other priests who were come from the temples throughout the land to Memphis, into the presence of the king, for the ceremonial of the reception, by Ptolemy the ever-living, beloved of Phila...
god Euphanes Eucharistius of the crown which he received from his father, being gathered together in the temple at Memphis on the day before the feast. Since that time Ptolemy the ever-living, beloved of Ptah, god Euphanes Eucharistius, offering of king Ptolemy and queen Arinose, god Philopater, has in many things benefited the temples and those connected with them, and all those living under his sway, that, being a god, born of a god and a goddess, like Horus the son of Isis and Osiris, who avenged his father Osiris, of a liberal disposition towards the gods, he has dedicated to the temples revenues both of money and provision.
and has undergone great expenses in order to bring back Egypt to quietness, and to establish religious observances: with all the means in his power he has not only exempted nearly all the taxes and impost existing in Egypt, some he has taken away entirely, and others he has lightened that the people, and all others, might be in prosperity under his rule: the crown debts which those in Egypt owed, both in the rest of his kingdom owed, being very considerable, he has remitted to all, and those shut up in prison for such debts and those lying under accusation for a long time, he released from the claims against them: also he commanded the revenues of the temples and the contributions of provisions
and money made to them yearly, in like manner the just portions of the goods from the vineyards and gardens, and what else belonged to the gods in the time of his father, should remain upon the same basis; he commanded also concerning the priests that they should give nothing more for graduation fee than was imposed up to the first year in his father's reign; he released also those of the sacred tribes of the voyage year by year down to Alexandria also the ordered the collection of naval supplies not to be made; of the contribution of fine linen cloth made in the temples for the royal palace, he remitted two-thirds, what had been neglected in former times he restored to proper order, taking care that what was
accustomed should be performed for the gods at
worship, like wise also he allotted justice to all, as
Homer the twice great, he ordered also that those who
returned, both of the soldiers and others of the oppo-
tition, the times of the disturbance, on coming back, he
kept possession of their property; he took care also that
they should go out forces, of horse and foot and ships,
again those invading Egypt both by sea and land, under-
ging great expenses, both of money and provisions, that
the temples and all the people of Egypt might be in safe-
ty, being present also at Lycopoli in Bœotia, which
had been taken and fortified against a siege by a
very abundant supply of arms and all other munition,
since for a long time the rebellion had existed among
those impious ones gathered there, who had done to the
temples and the inhabitants of Egypt much evil, and
laying siege to it, he surrounded it with en-
forcements and ditches and wall very remarkable
the great rise which the Nile made in the eighth year (and it was accustomed to flood the plains) he restrained at many places securing the mouths of the canals, expending on those of money no small amount, and stationing horse and foot soldiers to guard them; in a little time he took the city by storm, and all the impious in it he destroyed, as Hermes and Horus the son of Isis and Osiris, overpowered those who in the same parts had revolted in former times; the ringleaders also of the revolters in his father's reign, who had troubled the country and outraged the temple, being at him, plus the avenger of his father and of his own crown, all these he punished justly, at the time when he was there for his performance of the ritual for the reception of the crown; he remitted also the debts owed in the temples to the palace up to the eighth year, amounting to no small quan-
ity of provisions and money; likewise also the valu-
ue of the linen clothes due which had not been
given in to the palace, and of those which
had been given in, the replacement of such
as differed from the pattern up to the same
date; he released the temple also of the appro-
ate artaba per aroura of the sacred land, and
in like manner as to the ceranium per aroura
of the vineyards: in Apis and Amon he made ma-
ny gifts as also to the other sacred animals of E-
gypt having much better care than the kings be-
fore him for what belonged to them in all re-
spect and giving gratuitously and notably what
was proper for their funerals with the dues for
the support of their respective worship, with sacri-
ces and panegyrics and the other usual rites. The pre-
rogatives of the temples and of Egypt he has care-
fully kept upon the same basis agreeably to the
law, he has adorned the Ariesum with costly works, expending upon it of gold and silver and various stones no small amount, and has founded temples and shrines and altars; what had need of repair he restored, having the disposition of a beneficent god in what concerns the divinity; learning by means of additional enquiry, in their state he has restored the most honored of the temples; in return for which the gods have given him health, victory, strength, and all other good things; the kingdom being assured to him and his children to all time. With good fortune: It has seemed good to the priests of all the temples of the land to decree to augment greatly the honors now paid to the everlasting king Pelerry, beloved of Atthea, god Epiphanes Eucharistant, and likewise those of his ancestor the gods Philopator and of his ancestor gods Evergetés and of...
The gods Adelphi, and those of the gods later to erect, of the everliving king Ptolemy god Epiphanes Eucharistus, an image in each temple, in the most conspicuous place, which shall be entitled, "Ptolemy the defender of Egypt," near which shall stand the god to whom the temple belongs, presenting to him a conquering weapon, which arrangement will be made in the manner of the Egyptians. Let the priests to perform a service before these images three times each day, and put on them the sacred adorning, and perform the other accustomed rites, as to the other gods in the panegyrics of Egypt; to set up for king Ptolemy, god Epiphanes Eucharistus, offering of king Ptolemy, and queen to since gods Philopaters, a statue and a shrine, both gilded, in each of the temples, and to place this in the sanctuaries with the other
shrines, and in the great panegyric in which processions of the shrines take place, for the shrine of the god Epiphanes Eucharistes to go out with them; that it may be well marked both now and for future time, to place upon the shrine the ten golden ornaments of the king to which shall be affixed an aep, similar to the adorning of aep-like ornaments which are upon the other shrines, in the midst of which shall be the crown called chen, which he wore when he entered the temple at him.
his, for the performance in it of the rites proper for the assumption of the crown; to place upon the platform of the ornaments about the aforesaid crown ten golden phylacteries on which shall be written, this is the shrine of the king who made illustrious both the upper country and the lower; and since the thirtieth of Neso in which the birthday festivities of the king are celebrated, and in like manner the seventeenth of Mochir, which he received the kingdom from his father, have been named after him in the temples, which certainly are harbingers of much good to all, to celebrate those days (the seventeenth and thirtieth) feasts and panegyries in the temples of Egypt monthly, and to perform in them sacrifices and libations and what else is proper, as in the other panegy-
this, for the performance in it of the rites pro-
per for the assumption of the crown; to place
upon the platform of the ornaments about
the aforesaid crown in golden phylacteries
on which shall be written, This is (the shrine)
of the king who made illustrious both the
upper country and the lower; and since the
thirtieth of Abres in which the birthday
festivities of the king are celebrated, and in
like manner the seventeenth of Mechir in
which he received the kingdom from his
father, have been named after him in the
temples, which certainly are harbingers of
much good to all, to celebrate these days the
seventeenth and thirtieth, feasts and panag-
phies in the temples of Egypt monthly, and to
perform in them sacrifices and litanies and
what else is proper, as in the other panagy.
res; to give the usual public notices to all for what is to be offered in the temples; to celebrate a feast and a panegyry to the living and beloved of Psiche, King Pol-emy, god Epiphanes Eucharistes, each year in the temples throughout the land, from the new-moon of Thoth for five days, in which also they shall wear garlands, perform sacrifices and libations and what else is proper; to call the priests of the temples of the land; also priests of the god Epiphanes Eucharistes, in addition to the other names which they had from the gods whom they serve, and to inscribe on all their documents, and on the seal rings on their hand, the priesthood to him; that it be lawful to the rest, private person, to celebrate the feast and set up the aforesaid shrine, having
it in their houses, performing what is right in the feasts both monthly and yearly, in order that it may be known why the people of Egypt magnify and honor the god Epiphanes Eucharistius, the king, as is just, to write this decree upon a column of hard stone, in sacred, and euhemerial, and Greek letters, and place it in each of the temples of the first, second, and third order, near the image of the everlasting king.
Introduction.

In this essay we have aimed to trace briefly the relations in which the demotic dialect stood to the Hieroglyphic and Coptic, giving a slight sketch of the history of discoveries made in it, and mentioning some of its characteristics.

The subject may be found more fully treated in the "Grammaire demotique" of Brugsch, Champollion's "Precis", in the "Revue Archeologique" Vol V. by M. Em. de Rouge, by M. de Tancrey in a letter to M. Guignanant, and by Champollion Figeac in his reply to this, directed to Ch. Senormant.
It is characteristic of modern civilization to do away distinctions. Its tendency is a leveling one. Lines of demarcation between nations are rapidly being effaced. The turban of the Turk, and the queue of the Celestial will soon be among the things that were. All are becoming cosmopolites, adopting like customs and cultivating the same tastes. But in ancient times, division marks between even different classes in the same nation were deepened by lapse of time. Since language is "fossil history" we may expect to
find the existence of such social
distinctions in any nation indica-
ted to us by a diversity of dialects,
and facts bear us out in this sup-
position. Even before the discovery
of the Rosetta stone we knew, from
ancient authors, that there were
two dialects spoken in Egypt. The
kings of that country in the time
of Abraham were called Hyksos be-
cause Hyk, in the sacred dialect, meant
king, and so, in the common dialect,
a shepherd or shepherds.

Τορρίκ καθ'ερα κάλλως απεικονίζω τον Καρυάκο της ημέρας κατά την κοιν
νή διάλεκτον.  

Joseph. cont. Αριστον Καπ. 11.
The writing of the common dialect is called by other Greek authors "demotic" "demoid" and "epistemographic". The Rosetta stone, in its Greek text, calls it "enchorial", in the hieroglyphic, "writing of the multitude" with which the name "demotic" used by Continental scholars seems best to accord. The English use "enchorial".

We need not wonder that there was a difference between the language of the learned and that of the ignorant for such is ever the case.

Τα Δημοτικα. Ηροδότ. ΙΙ. Σ. 36. Τα μετα δημοτικά

Diod. Σic. III. Σ. Της επιστολογραφικής οιμ. Αιγ. Σημ.
But the isolation of the learned in Ancient Egypt made the divergence lasting and always increasing. And, while changes were going on, the language of the priests would alter but little, since the tendency of their theology was essentially conservative. Hieroglyphic letters answering well for inscriptions were used for this purpose during many centuries, but being unsuited for rapid writing its complicated forms were often slightly sketched, producing the style called "hieratic." When writing became necessary for the people, hieratic characters were adopted to express their dialect.
The earliest demotic papyrus extant, written B.C. 650, looks very much like hieratic. The modifications introduced in time will be referred to further on. Side by side the two dialects were used until about A.D. 200, Christianity in Egypt had made such progress that a vernacular version of the Holy Scriptures was called for. With its false religion fell also its peculiar civilization. Foreign influence then first gained a real ascendency in the minds of the people. Except that six demotic signs were retained to express sounds wanting in Greek, their ancient modes
of writing were displaced by Greek characters. The language, yet essentially the same, in its new form was called Coptic. This, though still used in the service of the Coptic church, is dead, the last who used a pure Coptic as his mother tongue being Muallim Athanasius who lived in the 17th century. In a corrupt form it is said to linger yet in the lower classes. 

E. Lacy in 1802 determined by comparison the names Ptolemy Alexander and Alexander, in the demotic inscriptions of Rosetta, and soon after, Akerblad deduced from these and other names
a partial demotic alphabet. Champollion treated of demotics to some extent in his "Precis," and among his unpublished remains are an examination of the demotic text of Rosetta made about the year 1812, and a memoir read before the Academy in August 1822 with a vocabulary of groups whose value was known, and a collation of the Greek, demotic, and, in part, of the hieroglyphic inscriptions on the Rosetta stone. In 1814 Dr. Young began his demotic studies, and published several articles on the subject in the "Museum Criticum," one in the "Encyclopedia."
Britannica in 1819. He also made a translation of the hieroglyphic and demotic texts of Rosetta, by mechanical comparison only, except in case of proper names. His "Rudiments of an Egyptian dictionary in the ancient enchorial characters" appeared in 1829, after his death, formed also mechanically. In 1843, M. de Saulcy, in a letter to M. Guignaut, gave the results of his demotic studies up to that time, with a vocabulary of 133 words, with Coptic etymologies, and in 1845 was issued volume 1 of his "Analyse Grammaticale du texte Demotique du Deir el-Deir de Rosette" containing in 164 quarto
pages a careful analysis of nearly five lines, and an interlinear transla-
tion of the first eight. Though his industry and general sagacity are strikingly displayed in it, his theory that the demotic and sacred dialects are radically different has often led him astray. In 1846, Henry Brugsch, a member of the senior class in the Gymnasion at Berlin, published a small work entitled "Scripturae Aegyp-
tiorum demotica", a compendious demotic grammar, and in 1855 his "Grammaire demotique", the most complete work yet written on the subject. But he seems sometimes to have forced the
two dialects into a closer accordance than facts warrant.

Many hieratic symbols were quite useless in the demotic dialect, and new ideas had to be expressed, either alphabetically, or by new symbols. The former course being adopted, there are fewer demotic than hieroglyphic ideographs and determinatives. The signs retained became in time often very different from their prototypes. The two dialects do not exactly correspond either in words or grammatical forms. A comparison, in the appendix, of a line from each, will make these points clearer than any description.
Translation of the Demotic Text.
The Committee do not know of any other version of the whole demotic text of Rosetta, made by aid of the Coptic, than that here presented. Of one begun by Dr. Sacliey, the first volume, translating eight lines, is all which they have seen. To this and the vocabulary mentioned on page 38, as well as to the notes of Dr. Bunsche, spoken of in the same place, the Translator would have acknowledged his great indebtedness. But in many cases he has differed from each, and seeking proof for the value of every character, since Dr. Sacliey and Bunsche do not always agree here, has traced out the meanings of words independently, as in a large number of cases he was compelled to do from want of other authority, with a Coptic dictionary. Places where proof is not quite satisfactory are marked thus, \textit{noted lacunae} this.

As we have not room here for a full translation in the style adopted for the hieroglyphic text, a specimen of one line will be given in the appendix, and if it should seem desirable the whole will be published at a future time.

C. R. H.
Translation

In the year IX, Kandicus the fourth, to
make the month in the manner of Egypt,
Mechir the eighteenth, of the king who is
young illustrious king after his father, lord of
Israel, replestant by his presence, who has estab-
lished Egypt, doing good by his benefits, liberal
in what belongs to the gods, superior to his en-
emies, who has made good the life of men, ex-
cellent in years, become great as Phtha the
powerful, king, as the son the great king of
both the upper and lower countries, son of
the gods Philopator, whom Phtha appeared to
whom the Sun gave the victory, the living image
of Amon, son of the Sun, Ptolemy the ever-
living, beloved of Phtha, god Epiphanes En-
charistus, son of Ptolemy and Arsine gods Phila.
patros, the priest of Alexander, and the gods Soteris, and the gods Adelphi, and the gods E-
vergetae, and the gods Philopatros, and of
king Ptolemy god Epiphanes Eucharistus, being
Nestor son of Nestor; Priska daughter of Philinna
bearing the ensign of dominion before Berenice
Eugenia, Asia daughter of Diogenes being Jane-
phora of Arimacae Philadelphus, Irene daughter
of Ptolemy being priestess of Arimacae Philopa-
tor, then, in that day. This Decree...
The chief priests and elders and priests in presence
in the sanctuaries to put vestments on the gods, and
the scribes proclaiming glory, and the scribes of
the double house of life, and other priests come
from the temples of Egypt before the king who
was at Memphis for the celebration of the ta-
kings possession of authority in the manner to
do of king Ptolemy everliving beloved of Phila
god Epiphanius Eucharistus, successor of his father, being assembled together in the temple at Memphis, said this concerning him:

since there has been exhibited by King Ptolemy the everlasting god Epiphanius Eucharistus, son of King Ptolemy and queen Arsinoe, much munificence towards the temples of Egypt, and to others subject to the authority of the king who is a god, the son of a god and a goddess, who is like Horus son of Isis and Osiris, who established his father Osiris, he has been kind in favoring the gods, he has given of silver much, and of grain much, to the temples of Egypt, and has expended much to give prosperity to Egypt, he has repaired the temples, he has granted for his sceptre to do all in his power as regards his supreme authority.
so that all men should have repose: of the
imports placed on Egypt some import he
has diminished for them, and other import
he has exempted further payment of; to
make the people and all other men to be happy
in the time of his reign. the part to pay to the king
of the import for the men of Egypt to pay, and
for all those under his authority to keep having
become very large he has dispensed of payment
from these men: the burdens of prisons and the
burdens of accusation to which they had been
subject for a long time, he has released from
undergoing: he ordered likewise the returns
of the gods, and the sums of money and
grain of that which is to be laid aside for the
corn which is imposed each year, and the
portions which belonged to the gods from the
vineyards and gardens, and all other import
which were by obligation theirs in the time of his father, he has established to be paid: he ordered also the priests to pay for the dues for appointment as priest, as much as was due up to the first year in the time of his father. He exempted to men connected with the authorities of the temple, the discharging of the journey to Alexandria each year: he commanded in like manner as to the contributions to make for war: he exempted also from the portions of clothing of the dues to pay to the palace of the king from the temples: all rights settled according to what is right for a long time, sustaining them to make them valid. He established fittingly, making every exaction to cause to give thing in addition proper to offer to the gods rightly, it being in his will in like manner to give justice to all as Hermes the great great: he commanded...
also those who came back, men submitting, soldiers and others otherwise alien, according to that in their heart, in the trouble in Egypt against what was due, to be kept in their possessions in order to be theirs forever. He caused to use every exertion in order to send infantry, cavalry and vessels, against those who were come by land and sea to vex Egypt, expending much in silver and grain on these, to cause the temples and men of Egypt to be in prosperity. Being present at the city Memphis in Busiris, where the rebels were all assembled, who had seized and fortified it with great supplies and with walls and wine there enclosed in the city as acaised by a grand wall, and for a long time the rebels against what was due were there, so as, on account of what was due, to give much commotion to Egypt, to attack a rein to the gracious mouth of
the king, and the gracious mouth of his fa-
ther; against these he gave a closing of canals, three
necessary to bring the flood to said city, to give it o-
er to trouble, the former kings had done what
was like this; he gave silver and gold much,
with grain, for a multitude of soldiers to watch
it, stationing cavalry for a guard over the said
canals: in a similar manner, to display his glo-
ry, also the waters of the usual flood which
was great in the eighth year, he cut off from
the canals accustomed to bring the waters to
multitudes in abundance for those of the
many; the king gave the said city thereof
to victory in a short time, displaying his vala
against the rebels against what was due
who were there, giving them over to destruction
en masse, as though and thus the son of Seis
and Bevis, did to those who revolted in places
named before: as for the adversaries assembled in crowds to address in troubles the miserable, to do evil to the temple, and to attack a rein to the king and his father, with the aid of the gods displaying his valor when he was at Memphis for the celebration of the taking of authority in the manner to depict his father, he gave directly what they deserved: he remitted the royal dues of the impost which was on the temples up to the eighth year to give amounting to much silver and grain, and in like manner by a remittance of the garments of what was due in the temples to pay to the palace, and likewise by remittance of what was due to pay up to time designated: he commanded in an exactly similar manner to these, in regard to the impost of the arable on the lands of offering, and likewise of the cemetery of the vine lands, of the shares of the gods he remitted payment: he has given much good
to the houses of This and Aineis and the other consecrated mansions of Egypt beside what belonged to their dues which belonged to their dues he has donated what was suitable always also giving what was just towards their sacrifices largely nobly and gloriously for those excelling in glory in the temples holding paragygies and performing sacrifices and other rites proper to perform the prerogatives of the temple and other prerogatives of Egypt he has established to their full extent especially to the laws he gave gold silver grain and other like things to be for the habitation of This he gave addition of new altars to the altars superior to those in the temple for adorning for new honor to the gods he gave other like things according to what is fit being disposed as a god bountifully towards the gods also the honors of the temples he renewed in his kingship properly. For such things the gods
have given him what is accordant with them, victory, dominion, health, splendor, and happiness of glory, with all other good things, his royal authority being established to him and to his sons forever.

With good fortune joined: It is pleasing in the heart of the priests of the temple of Egypt all, as to the prerogatives which belong to Ptolemy the ever-living, god Epiphanes Euchæstus in the temple and those of the gods Philopator who made him to be, and those of the gods Evergetes who made to be those who made him to be, and those of the gods Apollo who made to be those who made him to be, and those of the gods Helios who made to be those who made him to be, and those of the gods of his fathers, to make an augmentation of them; let them erect a statue of king Ptolemy the ever-living, god Epiphanes Euchæstus, and let them call it Ptolemy the avenger of Bucephalus, the representative of Ptolemy who avenged Egypt, with an image of the god who is lord of the gate making tithes an offering often.
or in each temple, in its best place, doing it in manner of Egypt, let the priests serve the statues in each temple twice each day, and attach the sacred adornment belonging to him, and let them perform all their rites in law to perform, as to the other gods in the solemn panegyrics of the sacred days: let them consecrate a divine image of king Ptolemy, god Epiphanes Eucharius, son of Ptolemy and queen Joaseda, Philopator, a royal one, and a shrine of gold in each temple, let them have it in the sanctuary with the other shrines of gold, and in the grandfeasts in which they celebrate by them, let them keep or the shrines of the god Epiphanes Eucharius, to make it be with glory proclaimed as high, their shrine, this day and for other time, clearly, let them make ten golden ornaments with royal uncar, which are his, to each, as in law to make ornaments of gold for them, as the uncar which are upon the
other shrines which being his decorated the king when he was at the temple at Memphis, to do in it what was in law to do on taking authority in the proper manner and set, in order to fulfil the custom, the diadem above the ornaments, it being in the midst, the usual distinction of a double crown, one of lower and the other of upper Egypt; let them attach to these amraei, a carved work being to each for a tablet, in like manner, on top of the shrines, let them attach the amraei with the work added for a tablet each, with this announcement placed up, it; "The representation of the king who made Egypt glorious; from thence being come Memnon the thirtieth, in which to celebrate the birthday of the king, for him established for a solemn panegyry in the temples before; and in like manner Mechin the seventeenth, in which is to celebrate for him the ceremonies appointed for taking authority in the manner to do, through him a beginning of good to all men;"
the birthday of the ever-living king; this taking authority in the manner to do, to celebrate these days, the seventh and the thirtieth, by a panegyry each month in the temples of Egypt all let them make sacrifices, libations, and other offerings in law to offer, in the other panegyries, a panegyry twice each month, in which to give an edict for valuable offerings from men for the service of the temple, let them make panegyries, illustrations in the temple, and in all Egypt, for king Ptolemy the ever-living god Epiphanes Eucharistus, from the first day of March for five days, taking garlands, performing sacrifices, libations, and all other offerings to present; all for the priests of the temples of Egypt all, let them call them priests of the god Epiphanes Eucharistus in addition to other names of priests; let them write freely on all documents this name; let them inscribe authority of priest of god Epiphanes Eucharistus
this on a ring on their hands in addition to the other on their hands: let these things be for them, these be given in power of men of the multitude, for this cause purifying themselves, to celebrate thus the shrines of gold of the god Epiphانes Eucharis-
tus, in manner to cause to be in their possession let them celebrate illustrious panagypic in custom each year; that it be with glory proclaimed on high why those in Egypt venerate the god Epiphanes Eucharistus, as is law to do; let them write this decree on a column of hard stone, in magnifi-
cient divine writing, in writing in the manner of the multitude, and in Greek writing, and let them place it in temples of the first, the
kles of the second, and temples of the third order, where is the statue of the ever-liv-
ing king.

C. R. 18.
Introduction.

In the following essay our limits have prevented us from entering into detail so minutely as might be desired by the student of Egyptian literature; but we have endeavored to give a clear outline of our subject, leaving the reader, if his interest is sufficient, to fill up our sketch from other more extensive works.

Among these we would recommend, Young's "Discoveries in Hieroglyphic Literature." 1833. Two collections of letters published by Young, in the "Museum Criticum. Vol. II. Champollion's "Phéisis," and a small work by Wilkinson and Birch, published by the Crystal Palace Company.
The miner, seeking for the hidden vein of ore far below the surface of the ground, when his diligence is at last rewarded by discovery, is often surprised to see that he has been leading his subterranean gallery for a long time parallel to, without approaching, the wished-for vein, or has turned away at the moment when the advance of a few feet would have exposed the hidden treasure to his view; and thus in looking back upon the progress of his discovery, we are surprised to see how often the great secret was approached and yet how often a false direction was
given to researches on the threshold of success.

Neglecting Birch's and others, whose works on this subject are quite valuable, we
find that as early as 1798, Döger had conjectured a portion of the hieroglyphic signs
to represent articulate sounds; he also thought with Barrington, that those groups
of signs included in oval rings, so often met with on the monuments, represented the name
of kings. A little further progress in this line would have led to discovery, and indeed
the examining, in 1802, of the Rosetta Stone, with its bilingual inscription, held out large
hopes of progress. But Decary and other-

Who succeeded to the study, made the
assumption that the hieroglyphic characters were not phonetic. This idea was however entirely erroneous; the hieroglyphics are not a mere collection of pictures, but are mainly letters, making words. So fundamental an error of course precluded any progress in these studies. The same preconception deprived Dr. Young of the honor of the discovery, and led him to talk about "nufts," "rebus" and "a sort of syllabic alphabet"; when he would otherwise have recognised simple alphabetic signs. His patient comparisons and ingenious mathematical translations, which he accomplished with his compasses and ruler, were of the greatest
value, and finally his attempted translation of some royal names, though not very successful itself, gave Champollion the hint which led him to success.

It was by the comparison of two oval included groups, judged on strong grounds to be the names of Ptolemy and Cleopatra, that Champollion made his first great advance. The groups were as follows: 

The figures 1. 2. 3. 4. in Ptolemy should correspond respectively with 5. 7. 4. 2. in
Bleopatra; for it, the first letter in Ptolemy, is the fifth in Bleopatra, and so on with the others, while the signs $E$ and $E$, in Bleopatra, should be alike, since $E$ occurs twice in this word and in these positions. All this we find to be the case, with the exception of the sign for $A$, which is first $E$ then $A$. This however was soon found to result from the existence of homophone signs (i.e. several signs for the same letter). These signs therefore did spell Ptolemy for the Greek Πτολεμαῖος and Πλεοπατρά for Πλεομαχία, and all the letters in the two names were thus known, and by means of others, the whole alphabet was soon eliminated. Champollion next applied his alphabet to the body.
of some hieroglyphic inscriptions and soon found that he could spell out words which when interpreted by the aid of Bopthic roots, gave a clear and connected sense. The Bopthic it should be remembered was the language of Egypt about the beginning of our era.

Champollion next proceeded to deduce from numerous inscriptions and a comparison with the Bopthic the grammar of the language, and then to compile a dictionary. These works together with his "Notices" and "Précis", are his great legacy to posterity for though he prepared many others, they either remain unpublished or are only...
By Champollion's immediate followers not a great deal was accomplished; indeed Germany has furnished the chief supporters, as it has the greatest opponents of his system. Depuis and the Chevalier Bunsen have developed and extended his principles, and a still later student, Henry Brugsch, has given to the system of the great master the invaluable support of extended application. Among other works he has published a translation of our present hieroglyphic inscription, which though rather brief and deficient in explanation, has given us some aid in the revision of our work.

The principles of Champollion are, in few words, as follows.
hat the hieroglyphic signs consist of 1st. Phonetics or letters, 2nd. Ideographs, or signs of ideas as a figure of a man for the idea "man", of a lotus for "lotus". 3rd. Determinatives, or signs affixed to ambiguous words, to denote to what class of objects the thing signified belongs. As if we, having the word "pike" either for a fish or a weapon, should draw a conventional form indicating fish after the word when used in one sense, and a sign for weapon in the other.

That, the language thus expressed, was intimately allied with the Coptic, differing mainly by reason of a greater simplicity of grammatical structure and of primary root
The improvements which have been made in this system, by subsequent students have been mainly in the way of additions. Thus it has been found that certain signs, stand, not only for one letter, but for the whole name of the object which they represent, and thus may denote more than one object, either alone or in combination with other letters. For example א may stand for “k.a.m-i: a reed”, and then followed by א-ו. The determinative of names of nations, it would read א-א-א-א. Egyptians.

Such signs are however few in number, as may be seen from the accompanying translation. Their discovery is due to
Dr. Bruggart, whose labours have produced many valuable results, especially in the department of chronology, where the ingenuity of his combinations and the happy boldness of his hypotheses are truly remarkable.

In connection with this, he has founded a school of hieroglyphical interpretation, which, though it agrees with the elder system in many other points, entirely denies the existence of any sort of ideographic or determinative signs, reducing all to letters, or to what are called syllabics (i.e., signs for two or more consonants). We can best explain the
application of this principle by an example taken from Sayyed's Chronology page 40. The sign $\beta$ he says, represents a well-bucket; this in Coptic would be "bakl", the sign then standing for all the consonants in its name, is equivalent to $k-l-l$; but "bakl" in Coptic means burnt-offering. The well-bucket may therefore stand for burnt-offering. The conclusions of the two systems do not however always differ as much as their principles. For example, in this case, by Champollion's system this sign would stand for burnt-offering since it represents a censer of some sort with its flame. See Rosellini. Vol. 10 Plate XVII.
Euripides' strictest adherent is we believe Prof. Max. Hulseman, who however does not follow his system to its full extent.

Besides the hieroglyphic students already mentioned, we have in England, Birch, Sharp, and we may add Osburn, though he and Foster, as is justly remarked by the editor of the London Athenæum, "draw large conclusions from slender premises, and deal largely in conjecture not always of the soberest character."

H. H. P.

August 25th 1858.
Translation of the Hieroglyphic Text
Abbreviations used in the following translation of the hieroglyphics:

In: Ideographic.
Det. Determinative
Cop. - Copula.
Pron. Pronoun.
Prep. Preposition.
Conj. Conjunction.
Poss. Possessive
Pl. Plural.
Sing. Singular.
Hieroglyphics.
 Champollion.

G. and D. indicate respectively the Grammar and Dictionary of Champollion, and the work of Birch referred to is "The introduction to the Egyptian Hieroglyphics," published by the Crystal Palace Company, 1854.
When the Rosetta Stone was first discovered, it was believed that other copies would soon be brought to light, from which the lamentable deficiencies, especially in the Hieroglyphic text, might be restored. In fact it was reported that a similar stone existed at Menouf, with its characters however nearly obliterated by the earthen jars which were placed upon it as it stood by the water; and that a fragment was embedded in the fortifications of Alexandria.

Still the learned world looked in vain for any such revelation, until in 1825, Salt, in his Essay on Dr. Young’s and Champollion’s pho-
netic system of Hieroglyphics, related that at Philae, rather high upon the side of a temple, he discovered two double inscriptions in small Hieroglyphics and its corresponding Demotic.
characters, adding: 'Unfortunately all of them have been cut through and most sadly effaced by figures and larger Hieroglyphics subsequently carved upon the walls.' These inscriptions, he says, seemed on examination to bear great analogy to the Rosetta Tablet. In the same work he gives a plate representing some fragments of this new text. So little attention however did this statement excite that when Delphius found this same inscription some years later he supposed himself to be its first discoverer.

The inscription in question is in fact defaced to a greater extent than the Rosetta Stone for, though the first and last lines are almost complete, the intermediate ones are broken up into disconnected words and letters which would convey no meaning had we not the Rosetta Inscription on which, as it were, to thread them. Of however we write out the Rosetta.
inscription, and then, set down over it the groups which correspond in form and position, we will be able to collate some portions of all the last-three lines. The first three lines of the Philae text (which numbers like the Rosetta Stone 11 lines) seem to contain a portion of the last part of the latter inscription. The order followed in this portion of the decree being different in the two transcripts. Such a collation we have found of the greatest use, and it is only wonderful that it has not before been performed. Our space prohibits us from doing more than referring to those passages where our reading has been influenced by this comparison of texts.

See Line 4, Group III, X, X, X, 5, 5, VII, II, VIII
XII, XIX, 20, 8, 9, XV, 20, 9, 9, XVIII, XIX, 20, 10, 9, IX
XIII, 20, 11, 9, XV, 20, 11, 9, VIII, IX, X, XI.

The translation which we now offer to our readers may claim their consider-
as a version new and independent - based entirely upon Champollion's principles, and elucidating many passages not before explained in a satisfactory manner. We gladly acknowledge the assistance we have derived from the works of Bunsen and Champollion, and in one instance, to Osbourn (see line 13. groups III & IV) with whom however we do not in general at all agree.

We also take pleasure in expressing our sense of the valuable assistance rendered by Mr. Pale - whose un wearied exertions have entitled him to rank as a partner rather than an assistant in this department.

We subjoin a Hieroglyphic alphabet for the full exhibition of the pure phonetic element of Egyptian writing, as concerned in this inscription.

Mr. MP.

Dec. 7th, 1858.
Hieroglyphic Alphabet.

A. 麂
B. 一日
C. 木
D. 木
E. 木
F. 木
G. 木
H. 木
I. 木
J. 木
K. 木
L. 木
M. 木
N. 木
O. 木

Ou. 麂
P. 木
R. 木
S. 木
T. 木
U. 木

The vowel E, is always omitted
The sounds b and Bo, f and Do, p and Po, do not seem to have been distinguished. The other letters not set down, do not occur in Hieroglyphics.
XVII. 14. "towards," for. see 3. 1. 52.

XVIII. 3. 2.

This group seems to constitute a sort of mixed sign consisting of an ideograph (1) and the two concluding letters of the word it expresses (2, n. 3 f.) (1). It represents the action of rowing and thus denotes "to bring to, to approach." (See line 1, group IX.) and hence in secondary sense "a likeness," or "resemblance." The Sophic words which seem to correspond with this are Ἵω: near; and Ὑντ, "nearness." Det. of "statue" and the like. Showing that the approach here is in form.

XIX. N. of "from." See 6. 4. 49.

28. "king." This sign seems originally to have formed part of the word Ἰον. Or genet. "king," but afterwards to have expressed the same idea alone, or followed only by the a. In this manner it may be regarded either as an idea, or phonetic sign.


XX. Of A. n. v. "Ptolemy," for the Greek Ἰον. The letter o. in the first part of this name seems to be expressed or omitted indifferent ly. It is however expressed in the four other places, where this name occurs in the present inscription.

7. "Ideas of life," "living," see line 5. 4. 5. 3.

As remains. "On. 193. 1. 531.

11. "P. h. Shatb - a deity worshipped chiefly at Thebes.


15. "Sign of the passive.

XXI. 1. "Ideas of God." 3. 4. 5. 3.

28. "day." "Sophic god." "day."

4. "Ideas, and det. of motion; "bringing to light." "Illustrious."

5. "Ideas of "Lord," and all. (Beneficent."

See line 1. 2. group II. The End.
III. A tablet, cognate with 'a tablet', see line 14 group XIII. 4. A tablet, represents a tablet. This Rosetta Stone was originally of the same shape but is changed by the fracture of its upper portion.

IV. A tablet, see line 14 group XIII. 4. A tablet, represents a block of stone. This sign, representing an instrument of an unknown use, of which there is a well preserved stele in the Louvre, is sometimes substituted for the group 2. 7. 8. 9. 10. 11.

V. A tablet, see line 14 group XIII. 4. A tablet, represents the pallet, pan of reed, and small vase for water carried by the scribes.
XIII. $\text{Bx.4.} \text{ day:} \text{Sophic goor: day:}$
3 Deo. and det. of motion. hence with
the foregoing it gives "bringing to light:
"or "illuminating and thus "illuminous."
4 Deo. of "Lord and all." See line 3.
Group II. 5 Most excellent. it means
"good." 9332. The repetition of the sign
is a common form of the relative.
XIV. 10. i.e. in. 91452. 210. i-e-
"to make," "to cause," cognate with the
Verb, colobar. Tpe. and epzw "to make
do arise." 9 III. 18.
XV. Oi-n. "Being." Dojot oron. "to be"
"to exist." 9331. 31. n. i. Sign of the
substantive. See 9. 1420, 1421, 147. 2125.
"That they may be." 5 Mi: in. "Egyptian
tur" or see 9. 1452. 6 Deo. of "house." represen-
t the ground plan of a building.
7 Det. of deo. or intended for a stone
block det. of buildings
XVI. S. n. "They," "their," "them." 9258.
3 The common sign of the plural.
3 Deo. They. Their. Them.
9158. 5 Signs of plural.
XVIII. De. contrasted for = 90. Shii. "to
do, to make." see 9. 510.
2 Deo. of "paragogy." See 9. 519. 409.
3 Signs of the plural. 4 Sch. 5. A feast.
Sophic xos. "to celebrate a feast." 6 Sign.
of the plural.
XIX. 1. P-n." Those." Plural of the
demonstrative pronoun S. P-n. this." see
line 14. group II. also. 9. 181.
a man's head in profile. 5 det. of deo.
6. 9. Deo. of "mouth." 6 represents a new
moon. possibly with the old moon in its
hauls as we say. 8. Det. of words express-
ing divisions of time. see line 7. group XVIII
XX. 1 Deo. of head chief, "chief." Represent.
3 Deo. of "year." Represents a
sprout of a palm tree. See 9. 149. 518.
18 5 Det. of deo. use of the preceding.
"we" so as. 4 Is generally used to express "it," but like its demotic equivalent, it also expresses the sound "we.

VI. S. "he," see S. 287. 3 "as," when Ophiic over "to be," to exist." See S. 339.

58. Mark of the present participle, active, of the fem. gen. see S. 425.

VII. M. "is," Ophiic over gen. See S. 450. 2 & 3 are ideas of power, as we would say, in one's hands. 4 On - i. Sign of the plural of dual. See S. 169.

VIII. Omit "being." Ophiic over "to be," to exist." See S. 339. 3 N. - i. Corresponds with the Ophiic plural article, giving plural force. See also S. 125.

5 Odeo. of "man," individual; "person." This sign is also determinative of names of nations as in line 4. 6 Sign of the plural. "persons.


48. 5. "They," their. See S. 258.

6 Sign of the plural.

"sacred." See S. 2. 3.

This sign seems here to be a det. of actions connected with worship.

XI. S. Transitive prefix.

2 86. - a. "To rise." Ophiic. - e. "to rise" with the transitive suffix therefore, it reads "to raise," "to set up." See line (group VII 2 Det. of words implying motion.

XII. Sch. "like." Ophiic over "to measure which implies the idea of comparison and likeness." 183. According to Champollion, have the effect of doubling the preceding sign; they seem to change its meaning from "like" as in line 4 group I. 2 "to likewise."

4 Odeo. of "shrine." This represents a stone shrine such as was used for the sacred animals. See line 3. group 1. 5 86. That, 3 185. 1. N. of "from." See S. 449.
III. I. Idea. of 'God' or perhaps contraction for 'H. t.' 'God'. I. H. 0. 'Day' (opt.). 'day' (tok). good 'day'. 4. idea of 'motion', to bring.
also det. 'bringing to light', 'illuminating'. see line 1 group XXI. 5. Idea. of 'God' and 'all', see line 3 group II. 6. Idea. of 'most excellent'. See line 5 group XI.

III. 1. Idea. of 'face', 'upon', etc. 2. det. of idea. 3. Sch. 4-m: a seal.

Dine 13.

I. Idea. of 'title', see D 332.
2. Idea. of 'priest', when two nouns closely follow each other one is often in the genitive. B. N. of B. 3449.

II. 1. Idea. of 'God' or perhaps contraction for 'H. t.' 'God'. I. H. 0. 'day' (opt.).
good 'day'. 4. idea of 'motion', to bring.
also det. 'bringing to light', 'illuminating'. see line 1 group XXI. 5. Idea. of 'God' and 'all', see line 3 group II. 6. Idea. of 'most excellent'. See line 5 group XI.

III. 1. Idea. of 'face', 'upon', etc. 2. det.
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Dine 13.

I. Idea. of 'title', see D 332.
2. Idea. of 'priest', when two nouns closely follow each other one is often in the genitive. B. N. of B. 3449.
XII. N. of or 'from', D. or 'for', D. or 'to'.

XIII. Idea. of 'priests'. Represents sitting figures of men having libations from wine jugs.

XIV. N. of or 'belonging to', D. or 'to'.

XV. N. of or 'the', D. or 'to'.

XVI. How. 'call'. D. or 'to speak'.

XVII. D. of God. D. of 'illuminated'. D. of motion 'to lord'. D. of 'excellent'.

XVIII. N. of or 'the'. D. of 'the face'.
V1. Ideo of "first". G 2412. D 389.
2. Ideo of the "spring" or growing season and when preceded by 1. The first month of spring or Shouf. The Egyptians divided the year into three seasons of four months each. The growing season or the harvest and the overflow. Each month was expressed as the 1st, 2nd, 3rd, or 4th of one of these seasons. See line 10 group XV.

3. Ideo of "day" see line 1 group XVIII.
4. Ideo of "idea" or "good".
This phrase "a good day" or "fortunate day" was equivalent to the first day of the month.

VI. Feminine article. D 190 to "towards" G 251. D 604. "day". 'Sophic goor. see also line 1 group XVIII. 5. Ideo of the number five. See line 14 group V.

VII. Mh. "garland". D D 366. 2. Ideo of "sacred" or det. of "garland".

VIII. Ideo of "towards", upon. G 2452.
4. Ideo of "head". 5. Ideo of "idea".
8. Sign of the plural.
IX. Ideo of "sacrifices", offerings. D D 61.
X. D D 9. and. D D 523. 3. D D 4. "other". "Sophic ket another. 5. This sign is supposed to have no meaning but to be of use simply to fill a blank. 6. Ideo of "lord" and all.
XI. D D "sacred". D D "sacred". 3. Det. of "sacred things".
Dini, to do to make. Contracted form of δοιν. δο. See § 520.

I. Giving the force of the past participle passive, see § 593. They're 'theirs.' Birch 253. 6. Signs of plural.

1. M. 'mi' past it. See § 450.

8. Idea of 'temple.' The outer sign expressing house and the inner 'God,' gives the most natural description of 'temple.'

Deinos

I. The first three characters of this group, which expresses the name and lot of Ptolemy, are broken off; we begin therefore with the fourth letter of his name. 

5. Idea of 'life.' The value of this sign is known from tradition, and it is often found supplying the place of the cross in the old Coptic churches.


7. Name of that city expressing the abode of Ptolemy. See drawing in the Appendix, 12. Idea of 'beloved.'

8. To love. See, or perhaps contraction of All 'mi.' 9. 'beloved.' To love, see § 451.

13. Signs of passive participle.

II. Idea of 'God,' or contraction from N. t. n. 'God.' 2. Day of good day.

4. Idea, or 'soul of motion; and with the last gives 'bringing to light,' manifesting.

5. Idea of lord; or all.

6. Most excellent.

7. Idea of head; chief worship.

8. Def. of idea.

III. Idea of 'year.' Represents a sprout of a palm tree.

4. Idea of 'spring,' the growing season.

IV. A. 'from.' § 456.
This sign seems undoubtedly to be equivalent to the common sign for month, especially when combined with a star as see group VII of this line.

4. Idea of 'Panagyry', or general assembly. Represents one of the shrines carried in procession on such occasions.

5. Common sign of the plural.

This sign is homophonous with  and  and these signs being used indifferently as with effect required. This sign is supposed to have no effect upon the meaning and to be introduced simply for the purpose of filling a space which the use of the characters would otherwise require the scribe to leave blank.

3. 'Those'. Plural of the demonstrative pronoun 'This'. See line 14 group II. See 189.

XXI. Idea of 'head'; 'chief'; 'con'. Represents man's head seen in profile.

XXII. A-to 'Panagyry' or general assembly. See group XVIII above. With the plural sign of Panagyries.

XXI. B. transitive prefix.

XXIV. A-to 'Optic c.s. B. Ideas of man. 4. 'all' or 'hard'. 'To all men'.
VIII. M. 'in' desp. is ou. Birc. S. 211.
2. ḫ. of Panagories or general assemblies. Represents one of the shrines carried in procession on such occasions.

IX. M. 'in' desp. is ou; see this sign, as well as =, is homophous with the sign ↑ occurring in the preceding group. 2 ḫ. of 'temples.' The upper signs representing ostrich feathers denote 'justice,' or 'just.' The lower stand for houses. We thus have an appropriate expression for the abodes of the dimmihs [sic].

X. N. a. 'of or belonging to.' See Bricis. Table of grammatical forms. 4.

3. ḫ. of 'sycamore tree.' Represents one of these trees trimmed in the manner seen in the Egyptian paintings. 4. Det. of idea, or sign of tem. 5 ḫ. of country. D. 21. We have then the land of the sycamore—'for Egypt,' α. 'or,' also, Birc. s. 110, 'and, also.'

3. Seems to resemble the sign which perhaps indicates a tripod altar or base such as is often represented in the paintings; and thus to be idea. of 'to offer.' L. 211. Birc. S. 211.

2. ḫ. of the singular.

XII. O. m. 2. ḫ. 'lawful,' 'appointed.' Line 6. Group V & VI.

XIII. ḫ. 2. ḫ. 'incense.' Cognate with Dopic. 211. 'to burn' more commonly.


XV. From the Phile parallel there can be no doubt that this means libation, but we cannot explain the group. "Φ. 211. and" 114.

XVI. Φ. V. 'Other' Birc. k. 1. 'to do.' S. 2. ḫ. 'Other' Birc. k. 1. 211. 4. ḫ. of 'lord' and 'all.'

XVII. O. m. 2. ḫ. 'lawful,' 'appointed.' See line 6. Group V & VI. Det. of sacred things.
and last day of every mouth, let those days be celebrated, also, and all others for him when.

XXII. D. e. "when". S. 500.
3 60. "to toward". 9 45 2. 7:14. "his him". S. 500. 9 260. 969. 5. 6 are equivalent to 71 60. 969. 9 33°.

XXIII. M. "in". 45 2. 80 2. 4. 5 3. 3.
28. 4. 1. 3. "others". S. 260. 969.
1 Cor. XII. 5. 47. 4. 3. 5. 6. 7. 8.

V. "in". 3. 8. 47. 4. 3. 5. 6. 7. 8.

Dine "in".

I. M. "in". S. 500.
28. 4. 1. 3. "others". S. 260. 969.
1 Cor. XII. 5. 47. 4. 3. 5. 6. 7. 8.

II. M. "in". Prefix of optative mood, corresponding to the English "sent". See p. 421.


This group therefore with the preceding giving us the expression, "let be celebrated". For the word "to makes" from the context clearly has the force of make distinguished, sacred, as the like.

40. "Day". S. 450. 9 260. 969. 9 33°.

VII. D. e. "of mouth". D. 15. Represent moon, star, and day of time. 3. 9; 11. "idea,"
XIV. 182 Compound preposition, before. Corresponds with Lab. B Δ & H. see ε. 49. B. Sch. 'like Coptic to, to measure' which implies comparison and likeness. The double 1. 2 is supposed to have the force of  reduplication but without in this case changing the meaning. 4. ιο. πο. In Coptic πο. means both 'mouth' and 'the same'. The repetition of the sign is a common form of the plural. Like the same or 'likewise'.

XV. N. of 'the' Dem. 2. 499. 2. Deo. of the month 'Phaophi'. This is evidently a mistake of the sculptor for Memis. as is seen from the Demotic. The year was divided into three seasons each of four months. Of overflow is of growth III and of harvest II. Memis was the second month of harvest. Phaophi of growth.

XVI. N. of 'that' B. 185. 3. Deo. of the number 3. See E 213. 2 Deo. of the number 9. See E 215. See also line 14. group V.

XVII. N. of 'belonging to' 2. 499. B. Deo. of 'royal, a king'. 2. Sch. 'a feast'. Coptic to, to make a feast.' N. of 'for'. Coptic 2. 492. 3. Deo. of 'royal, a king'. 2. Sch. 'a feast'. Coptic to, to make a feast.' John X. 29. 2. 492. 3. Deo. of 'words implying power'. 2. N. of 'from'. 2. 499. 2. Sch. 'to take'. Coptic to, to take.' 2. 492. 3. Deo. of 'royal attributes'. 2. 492. 3. Deo. of 'his'. 2. 499.

XXI. M. of 'from', of the Deo. of sign of genitive. 2. 492. 3. Deo. of 'father'. 2. 499.
VI. The crown of Upper Egypt. 2 det. of countries D 21359. These two therefore mean 'Upper Egypt'. these upper country as it is expressed in the Greek. 3. Crown of Lower Egypt, and thus with 4 denoting the 'lower country'.

VII. I. 2. since Champollion 3502. Bunsen. 3503. Probably analogous to the Sophie 526. 3 N. 32-3. that Sophie note, Latin 'it', that, &c. the whole there is 'since' there, and with the following 'when it is'. 6. O in it. 'being'. Sophie orn and oron. see also Birch 254.

VIII. The first four signs represent new moons and are idees of months; here in connection with the following signs they indicate the fourth month of the overflow or Merore'. 2 19 represents a 'flood' and is idee of 'flood'. 3 Idee. of 'last'. 4 Idee. of 'day'. Represents the disk of sun.

IX. 35. 'day' Bop. goor. 'day'.

XI. I. 1. 'establish'. D 261. 3479. Sophie 7575. 'continuing'.

XII. Idee. of Panagryges or general assembly, see page 97 group VIII.

XIII. Idee. of divine. the upper part of a hawk emblem; symbol of a deity.

3. Idee. of temples. Unknown objects.
XII. A. k. 'sacred night'. Coptic or C. 3 N. of *from*; Coptic c. 9 4 49. 4 S. hir'him'. Coptic c. 9 2 610 c. 9 261.

XII. A. k. 'sacred night'. Coptic or C. 3 N. of *from*; Coptic c. 9 4 49.

XIII. D. s. of a king'. or contraction from *him* or n. 2 D. s. of *god*; divine. 3 N. of *towards*. 9 4 52.

XIII. D. s. of temple'. Compound form. The outer sign is ide. of *house*; the inner 1 ide. of *god*. Thus god's house or the temple. 5 S. n. *that*. 9 185.

XIV. S. h. f. k. when. 9 4 503.

XV. D. s. of *kitte*. see D. 3 3 2.

XVI. Possessive pronoun *his*. see G. 2 600. see also line 5. group XI.

XVII. On-, royal'. Coptic or p. o. a king. 9 7 150. 3 S. boat- T. fem. article.

4 N. in. boat- e or g. u. 9 4 50.

5 Out. act. lawful; sacred; prescribed.

Cognate with Coptic o o to separate. see line 5. group XII. Here with the preceding sign it reads in the prescribed manner.

XVIII. N. a. e. a stone'. Coptic or 3 ide. of *square* reph. mason's squares, with a det. ide. 4 N. 1. i. that is. 9 3 05. 4 M. inside. 9 4 50.
The pyramid house entering the royal since it was divinity decorating.

IV. Ide. of 'ashes'. This rephile seems to have been a favorite emblem with the Egyptians. It occurs on the insignia of the kings and gods, and in every possible position on the temples, shrines, tombs, etc. It seems to have been the sign of royalty. See Blüht., de G. et D. Cap. 36. 10 m. n. "Being". Dopt. or ox., to be, to exist. G 334. 461. 4. Ide. of 'face', on, Br. 5 Det. of idea. 6. "Head". "Chief". "Top". Br. 9 Det. of idea. But when these are combined as in this place and in line 9, group I., they form the compound preposition 'upon' corresponding to the Dopt. 'given'. G 461.

V. Ide. of 'shrine'. See line 8, group XX. Sign of the plural. 3 A. or. 'also' Dopt. "roo' and; 'also'. G. 592.

VI. Ide. of 'the present'; or combined crown of Upper and Lower Egypt. 2 M. in. Dopt. 'en' or 'e'. G. 450.

S. Ide. of 'face'. "Show". 4 Ide. of heart. See line 3, group VI. 5 R. s. n. 'the same'. 'P. o. te'. "Egypt po. means b." in a mouth' and 'the same', Latin 'i'. The repetition of the sign is a common form of the plural.

VII. S. m. 'since'. G 502. Rhumsen 503.

Probably related to the Dopt. 'n-tepe'. 3714. 'that', "no. 'Latin 'ut'.

CP. The verb 'te' is often used as an auxiliary as in te square'. 'he has come'. Acts VIII. 21.

S. 38. 'decorating'. Dopt. 'east'. 'praise'. 'celebration'.

VIII. Ide. of 'illusions'; 'living'. Represents the sun shedding rays. 'He is used as a det. of the preceding'. 2. Ide. of 'sacred'. G 427. 3. Ide. of 'God'.

Divinity'. G 133. If the 'his', 'him'. Dopt. q.


X. Ide. of 'pyramid house'. Outer sign. 'house', inner 'pyramid'. 26 P. L. K. 'Ptah'.

was lately discovered in the vicinity of Alexandria.

1. 3rd m. 1. that 9 185. 6 M. in 185. Dpt. is or she.

9. 6th line.

1. Odeo. of the crown of Egypt.
2. Rop. a woven basket. rep. hence used tropically for 'master' and nip, 'all'
also perhaps for nip. 'gold.'
3. Odeo. of face, mouth. 4. Odeo. of
'head,' chief. see also 9. 168.

II. Odeo. of shrine see Group X above

2. 5th. 4th 9 185. 6 M. in 185. Dpt.

5. 6th line. 5. Odeo. of 'substance, worth'
represents a joint of meat.

III. N. of 'from,' Dpt. N. of N.
2. On. a king. or 'royal.' Dpt. or po. a king. see also. line 5. group XIX.
4 and 5. To effect the following
other parts of the same shrine

Two sides of one of these, intended for
an ibis are in the British Museum
and a third side of the same shrine.
XI. Deo. of 'Punyjises', or grand assemblies. Supposed to represent one of the shrines carried about on such occasions. It seems here to give plural force to the adjective 'grand', 'superior'. Espt. or po a king, and gor to be superior.

XII. Deo. of the going forth of a God or a planet. 2 Deo. of God. S. 314.

XIII. Deo. of 'in'. Deo. of 'in'. 4 Deo. of 'in'. Deo. of 'in'. Represents an inverted case.

XIV. 3. 'Company'. Sophie q.e.d.

2. Deo. of 'to carry'. Represents a boat.

3. Deo. of 'they' or 'theirs' or 'them'. Birch 353.

5. Deo. of plural.

XV. Deo. of 'in'. Deo. of 'in'. Deo. of 'in'. Deo. of 'in'. Sacred 'lawful' or 'prescribed'. Sophie or 'to separate', from which the other meanings may be derived in a manner analogous to the formation of sopos from sopos or of 'decrees' from 'decays'.

XVI. 3. Transitive suffix. I. Schei.

'to arise'. am with I. Therefore 'to arise'.

XVII. Deo. of 'shrine'. see Shun.

XVIII. N. 'pre. of Sophie n. 2 Deo. of God. 3 Deo. of 'day'. Sophie. 3 Deo. of 'to come'. 'to bring'. This with the foregoing would give us 'day bearing', a title closely analogous to that of Shiphaneus, the illustrious.
II. 1. Gen. the det. of ordinal numbers. Here, full: Coptic., e.g. full. = 365 D 365.
2. "N. prep. in": Coptic is or gap. inc.
3. Ddeo. of "grand? principal", inferior. Represents a sceptre. 1 Det. of idea.
4. Ddeo. of house, represents a ground plan of building. 2 Ddeo. of "lord" or "all". See line 3. Group II. 1 N. of Coptic, n. of: be. 3. Ddeo. of "land".
5. Represents a section of ground, with stones generally placed under it. Thus...

III. N. in: Coptic, n. or gap. 3. 150.
2. B. ghate. Coptic po: a mouth "a gate" be. 3 Sign of plural "gate". 4 Ddeo. of house; represents a ground plan.
5. Det. of building; building material be; represents block of stone.

IV. Ddeo. of "all" and "lord". See line 3 group II. 2. Ddeo. of "face", upon; 3 Det. of idea. 4. Ddeo. of "name". 1 Represents the word by which royal names are always surrounded.

V. "F. his", Coptic q. Birch 253.
This sign with the two foregoing groups are supposed (from a comparison of hearts) to denote "Egypt", but how they express that idea has not been determined.

2. Has no known effect upon the sense.

3. N.: in: Coptic is or gap. 3. 150.

VI. B. e. "a sanctuary", Coptic ps. "a closed chamber". 3 and 4. Ddeo. of sacred, sanctified. See line 13 group XX

VII. F. r. Iud. Birch 251. 3 Ddeo of "shrine", line 3 group I. 4 Sign of plural.

VIII. a. "Belonging to".

IX. Ddeo. of "country); represents fields intersected by canals. 2. A. e. a. "so as".

X. B. fo. "towards", Birch 256.

2. B. the, this, him. Birch 253.

3. and 4. Thus combined, denote "day" expressing perhaps: A habitation of the sun. 3 Ideas of "sun" 4. of house."
<table>
<thead>
<tr>
<th>Slake XII where this word is known to be indelible with X.</th>
<th>38.</th>
<th>personal suffix. 1 Deos. of divine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>XXIII. 1. Deos. of Egypt. 3. The beginning of the name Holamay, see line 6 group XIV.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The corresponding portion of the phils.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 N. of: God. Birch 257. 4. Deos. of day.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 N. of: 5. N. 'Name'. 8. F. 'his'.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Line 3rd.

1. Deos. of Statue. Represents a sitting statue such as is very common among the Egyptian sculptures. 2. 8. seems to be a sort of complement or det. of 1.


<table>
<thead>
<tr>
<th>Slake XIII where this word is known to be indelible with X.</th>
<th>38.</th>
</tr>
</thead>
<tbody>
<tr>
<td>XXI. 1. Deos. of King, or contraction for for Sun. S. M.</td>
<td>32.</td>
</tr>
<tr>
<td>XXIII. 1. Deos. of Egypt. 3. The beginning of the name Holamay, see line 6 group XIV.</td>
<td></td>
</tr>
<tr>
<td>The corresponding portion of the phils.</td>
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<tr>
<td>3 N. of: God. Birch 257. 4. Deos. of day.</td>
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</tr>
<tr>
<td>5 N. of: 5. N. 'Name'. 8. F. 'his'.</td>
<td></td>
</tr>
</tbody>
</table>
XIII. Ideo. of 'adoration'. Represents arms in attitude of prayer over an altar.

XIV. Ideo. of 'like' or 'at light'. Y, 305. D 421. 3 Bni 'to do', 'to make' 2 J. i. 'to offer'. Sophie.

XV. The plural sign here comes first, a rare but not impossible form. 2 Ideo. of God, as contracted from E 8. N. 4. r.

XVI. Ideo. of 'head', 'chief', 'upon'. 2 Ideo. of 'king', 'royal'. 3 Det. of 'time'. 4 Ideo. of 'day'. 5 det. of idee.

XVII. H. r. 'And'. see Birch 261. Sophie 85.
I. Ideo. of "house" represents a ground plan of a building. 2 Ideo. of "country region". These two signs designate Egypt as the "land of houses"; a characteristic by which it was readily and obviously distinguished from the neighboring countries. 3 Ideo. of "lord" or "all". Its first meaning was "a basket". Opt. "3P" but then came to stand for "3P "lord" and "3P "all".

II. Ideo. of "face". "upon", Optic "2P". a face. 2. Det of "idea" use of 1. 3 Ideo. of "name"; represents the oval in which the name of a king is always included. 4. Opt. "he", "his", or "him". Optic q. The whole of this group seems simply and explain the former expression of Egypt.


IV. 1, 2, 3. Mixed sign expressing likeness: 1 Ideo. of "to approach". "a likeness", Optic "Zent. 2 m. 34. 4 Det. of images.

V. [Note: Some text is not legible.]

VI. This group according to Champollion is made up of the "of" + the word "times", with its det. which with the numeral three(5) gives "three times". (N. in Opt. "2" or "3". N. 1P "2P" or "3P" towards". Optic 25P.

VII. 182. Together denote "day". Perhaps 2 A habitation or house of "the sun". 38Cr. And. Birch 21P.

VIII. Schi. "to do, or "make". Contracted form of 31I. Authority for this word. Plut. die Opt. 10. 21P. 1-3. "To make: to place". Optic. etc. Gen. 311. 18. To cause to place." The Philae Ins. would give "for to place": 5 Ideo. of sacred ornaments: "Represents sheet in which they were kept.

IX. M. F. Birch. 258. 2. Like "menil", "heres" in 38m "They" "Their" "Their". 38L sign.
XI. Dco. of 'God'. Champollion gives this — as a contraction from Θεός — but the authority for this is rather doubtful. The meaning of the sign is however unquestioned. Champollion treats of the following group Θεός at some length in his Précis (page 190 et seq) and proves by a comparison of texts that it means 'to produce' or 'manifest'. Its resolution may be thus: Θεός, 'day'. Dco. 'god'. 4. Dco. of motion 'Bringing to light'.
5. Dco. of 'lord' and 'all'. See line 2nd group.

II. 6. The sign is contracted perhaps for Θέος, and denotes 'good'. Its repetition gives in the face of a superlatif: as we might say 'thrice good'. The whole group then reads: Θεός manifest, a lord most excellent; corresponding with the Greek Εὐχαριστός.

XII. Θεός, 'called'. Dco. Θέος to speak. Gen. XXXI. 16.
5 Dco. of actions of the hand or mouth according to Bunsen, but chiefly of those of the mouth.

XIII. 8. Co. of 'other'. Dco. Θεός. 9. Dco. of 'and another'. See XIII. 8.

XIV. B. A. Θεός. 9. Dco. of 'aion', or 'eternal'. See XIV. 8.

XV. Dco. of 'saving', or 'avenger'. See Précis, page 190 et seq. and plate XII.

XVI. Dco. of names of countries.

XVII. 8. A. 'likeness'. Dco. to face 'likeness'. 1. Represents a kind of boat expressed by Θεός in Dco. 3. Co. 'his', him. Dco. 9.

XVIII. B. A. Θεός. Dco. 'beauty'. See XIX. 10 ox. 'beauty'.
IV. On G. in, "ancestor." Coptic z.no. z.n. To "beget." B Dk. "he, his, him." Copt. op.
4. Dict. of "sacred" and cognate ideas.
5. Represents a mummy and thus is here peculiarly appropriate. 5 Sign of the plural.

V. of "to" from bi. Coptic st. here in respect of. 2 On. t. k. "sacred," lawful, "prescribed." Copt. otr. "to separate," from which the preceding ideas are derived in the same manner as vepg is from vepq and "decrees" from decreas. 5. Dict. of words implying the idea of "sacred" and the like. With the foregoing it would therefore convey the idea of "rites" or sacred observances, such as sacrifices and the like, appointed by law. (P S. n. "they, their, their," Vesp. 253. 8 Sign of plural.


VII. Hk. s. a. "raising," Hk. s. "to rise." Dpt. k. s. "to rise." Dg. gives transitives force. 4 Dict. of motion.

VIII. This group seems to constitute a mixed sign consisting of an idea (1) and the two concluding letters of the word it expresses (2 n. 3 h.). It represents the action of "approach" and hence denotes "to bring (to) approach," in Coptic t. e. near.

IX. N. of the Coptic s. 2. Dels. of "being," contracted for them. Sm. corr.

2 Dels. of Egypt:

X. P. ti. le. 8st. st. st. See nage.

group: 1. s. t. st. "eternal." Coptic. 2. k. set. 3. set. "continuing." 10. Dels. of "life,
see line 5. group VIII. M. P. k. Bk. Phok, one of the deitys. H. M. s. "beloved." Dpt. ex. to love. 15 S. Sign of passing.
and his children likely and to him being established.
always his title blessings and all enduring strength.

strong Num. XIII. 29.
2. A. of words implying power, force.
see 3. 80.

VIII Ideas of "life." The meaning of
this sign is known from tradition; it
was frequently substituted for the
cross in Bop'tic churches, Bp. 220.
2. "Enduring." Supposed to represent
the back and high bone of a quail,
which Horapollo says (XII. 10) were the
emblem of duration, B. 145 D. 150.

IX. 1. 3rd. Bop. c. and 2. 3rd. also.
Birch 261. 4. Sch. 4. "other.

X. 1. 3rd. Bop. c. and 2. 3rd. also.
Birch 261. 4. Sch. 4. "other.

XI. 1. Ideo. of "title." O 322.
2. Ideo. of "his." O 297. This form of
the possessive pronoun is not uncom-
mon = Bop'tic ntw.

XII. 1. S. sw. "Regal." O 322 150
Bop'tic + fem. article or pro noun.

XIII. 1. St. ou. "Being established."
O 261. 4. 149. Bop'tic tsw. ted con-
continuing.
ou-t is the termination of passive
participle.

XIV. 1. No. 4. "Under." Birch 257. 34 10.

XV. Sch. 1. We like manner or likewise.
Bop. q. "to measure," which implies
a comparison and likeness. 2 78 42.
or towards. 3 Meaning unknown.

XVI. 1. Ideo. of children. O 78 hé or his.
3. 1. 5. S. "always." O 515 D. 198.

XVII. 1. 3rd. and or also Birch 261.
XX. These signs relate to the preceding group: 1. Det. of ideographic use of the preceding signs. 2. Det. of buildings. 3. Sign of the plural, making with the foregoing signs "temples.

XXI. Sch. in "Sanctuary" cons. &c. &c. &c. to shut. Mat. II. 6. 3. This seems to be an ideograph to explain more fully the meaning. It would naturally denote "revered" or "blessed.

XXII. Here we have the same signs as in XX. determining the things before mentioned to be buildings; thus giving us "sanctuaries.

Dine 5th.

I. This sign representing a god, is the conclusion of the expression, which in the Greek runs "Having the name of a beneficent god in what belongs to the Divinity." 2. A. det. "A reward." (Decl. 30%: premium Mat. XXVII. 6. meaning first or price. Then a 'reward' like the Latin praebem.

II. Ples. of "substance" worth" represent a joint of meat.

III. Col. "Splendid". A reed, or which is here represented is expressed in Col. by col. while col. of T. denotes "splendid." noble.

IV. Ples. "To make cognate with the Egyptian auxiliary verb, "to make." 4. Sign of past time, giving made.

V. A. he, his, or him. Egyptian of.

V. Ples. of "the royal gods." Asp is the emblem of royalty, constantly occurring on the kings' dress, crown, &c., and the hatchet is the emblem of deity. The repetition of the sign is a very common form of the plural.

VI. Ples. "victory." (Decl. 66%: to subdue." and subj. subjicere Ps. XVIII. 48.

3. Det. as we have already seen in lines 1st & 2nd of actions implying power.

4. Ns. is connected with the following gra...
space and give uniformity.

XIII N. contracted from $^5 N$. L. Good.

$^6 D$ $^7 D$. Or perhaps simply idea on

XIV. S. m. "prepared" cees. To prepare.

Acts xxv. 4. Det. of words implying the

idea of binding or obligation.

4 S. deo. of just; justly.

XVIII. Sth. a. To make a feast. L. df. ws.

4. N. sign of part-time. 5. He. L. q.

XVII. Sth. Apis. The sacred bull

worshiped at Memphis. 4 S. Deo. of life

living. 'The living Apis.'

XIV. S. m. 'sufficient.' L. df. pew.

3 A. s. Then. L. df. etc. Then.

XVIII. L. s. 'to add.' L. df. toms. to add.

3 N. Sign of part-time. He added.

1 S. He. L. his. L. him. L. df. q.

XIX. S. deo. of 'temple'. The outer

sign representing ground plan of house.

The hatchet = God. God's house = temple.
XIX. S. of 'There'. Birch 253. 3 Signs of plural. 4 A. or 'Also'. G. 313.

I, S. of 'white gold' or 'silver'. 1 Rep.-

resents the cloth and basin used in gold
washing, and it denotes the onion, the
sign of whiteness.

II. "... and".

III. S. of 'grain', represents a head
of wheat with some loose grains.

IV. S. of 'stones'. 2 O. of 'gold', 'gold' or 'excellent'. B. or "or p. royal.
The Philae text makes this very clear
we there have -- 'gold', superior stone
all'. See also line 14th Group. IV

V. B. of 'and'; B. of Birch, 261.

VI. "... to go", 'towards'. Birch 257.

VII. "... to feed'. B. of 'gold'.

VIII. V. A. of 'living' see line 5 Group VIII.

IX. Ph. of 'living'.
VII. Det. of "motion", explaining the preceding verb. 2. Ideo. of 'صحف
Birch 257.

VIII. The first three signs represent ostrich feathers, the symbols of
justice, and (when followed by the sign of house) of 'temples'.
as in line 14, group XV. It is
likely from the context that this
sign has been here omitted by the
sculptor. We may therefore read
this 'temples'. 2 & n. "Sheih
Birch 253. 4 Sign of plural.
IX. μ. μ. ' COPY x. μ. Birch 257.
2. Ideo. of 'day' or 'time'. D.P.
3 N. t. 'lord of all'. Coptic xip 'lord'
μη "all. In all time: 'perpetually'.
X. Ṣ h. a. "to cause": cognate with
the Coptic copular τρε. and επτω 'to
cause to arise'. Gen 11.18. 4 N. sign of
past time.

XI. The upper portion of this gruop
is entirely defaced by a fracture
in the stone; probably the signs were
μ. μ. and μ. Birch 251. 1. Sch. 12
'other'. Coptic μi 'another'. B.N. 'all'
Coptic μι 'all'.

XII. 9 or 1. c. "Bountiful?"

XIII. 1. Det. of motion in the preceding
word. 2 μ. μ. 'They' or 'Them'. Birch 253.

XIV. μ. μ. 'towards Birch 257.
2. 3. Ideo. of 'altars'.
XV. μ. μ. 'established'. στ. 'to remain'.
μ. μ. 'They' or 'Them'. Birch 253.

XVI. μ. μ. 'Regal' or 'excellent'.
on μ. 'royal': 'a king'. Mat. XIV. 9.
3. Ant. sign of participle: 'Regally'.

XVII. This group is too much broken to be
read; it probably expressed 'a distinction'
which was implied in 'power'. B.N. Sign of past time.

XVIII. 1. Ideo. of 'to bring'. Det. of actions
implying 'power'. B.N. Sign of past time
μ. μ. μ. 'he' or 'his'. D.P. 4. Birch 252.
5. Ideo. of 'to nourish': 'to cherish'.

μ. μ. μ. "μη "all. In all time: 'perpetually'.
X. Ṣ h. a. "to cause": cognate with
the Coptic copular τρε. and επτω 'to
cause to arise'. Gen 11.18. 4 N. sign of
past time.
IX. "pattern," or prescribed form, analogous to the Bopit, a form of existence.

XI. Det of words implying power; here refers to the idea that the pattern was prescribed. 2. Det. of "binding" or obligation. 3. Det. of idea. use of I.


 XIII. "They," "their," or "them." Bop. 255.

 Common idea: sign of the plural.

 1. Det. of "tropical for good." This word is sometimes expressed more fully thus: S. N. f. r. corresponding with the Boph.

 Wine 3d.

 I. Det. of "shrine." Represents one of the little stone cages in which the sacred animals were placed when carried in processions. Two sides of one of these shrines intended for an ibis are now in the Brit.

 ish Museum and a third side of the same shrine was lately discovered in the vicinity of Alexandria.

II. "All" and "hard." Represents a reed basket, probably called M. P. and therefore used to denote, N. P. B. f. m. for "master," and N. P. B. all. D. 403.

2. "Ach-a." To consecrate, to arrange. Bop. yas. To make a sacred feast. 3. Seems to have also an idea of directing or arranging. Here, he arranged or directed. 4. M. n. Bop. 30. 0.

III. Det. with preceding m. Besides. 9. 505.

 IV. P. 0. To go towards. Bop. 256.


 3. "They." Bop. 255. 5. Sign of plural.

 4. h. of "by." From. Bop. 256.


The first sign representing a god, belongs to some group broken from the stone.

2. He, his, or him. Dophic y. Birch 255.

3. To or towards. Birch 256.

4. Idea of soul, region, country. Represents a section of the ground with stones under it.

5. Sch. "like," m. Dophic ye. "to measure" which implies the idea of comparison and likeness. The double t. is supposed to have the force of a reduplication but without changing the meaning. D 122.

The same pto means both mouth and the same three (o r). signs here give a pl. force.

II. m. i. wpt. a or z. w. m. Birch 257.

25. p. "the part." Dophic tep. "part" Deir XXIII. 13. 185 Idea of binding or obligation. with the foregoing this therefore reads the due part. or tribute.

III. N. "of" Dophic n. "of." The rest of this group evidently means linen cloth but its exact signification can not be clearly determined.


V. N. to or towards.

V. Idea. for "being," or perhaps contracted form. for correct "being." D. Det of idea. 3 idea. of "house," represents the ground plan of a building.

VI. 2. "being." Present participle of the impersonal verb -er or "to be." Birch 254. 38 ch. z. "towards." Bun- sens vocabulary. 978.

VII. N. Place. Dophic us "place." 2 sign of plural, giving "places."

3. Idea. of "house," represents ground plan of building. 4 sign of plural.


IX. N. "to bring." Dophic en or sins to bring. Deo-XVIII. 3. Det. of words expressing motion. 3 Det. of words implying "power" or force.
I. This group: itself somewhat broken, seems to be the termination of a word broken off from the stone.

II. 1. Ode of 'power, victory'. D. 91.
2. Represents a band, knot or bundle, and generally occurs as a determinative of words relating to the act of tying. Here it is used in its ideal sense, as we know by 3, and is readily tied, or with the idea of power implied in 1. a forcible tying or binding; 3. Dot of idee.

III. 1. Ode of 'man'. G. 168. 4. 12.

IV. 1. Ode of 'being'. Present participle of the impersonal verb 'to be'. (See Birch 254.)

There is every reason to suppose that an 'm' has been omitted after 3 which is supplied would give 'm' as 'They' (See Birch 253). 4. The common sign of the plural.

V. 1. M. Proposition in 'by, with, etc.
We have a m in Bopbie with the same signification. B. 200. 2. Idee. of head or leader. D. 60. This sign clearly represents a head in profile.
3. Dot of idee, force of 2.
4. 58. n 'They', their, or those'. Birch 253. 6. Sign of plu.

VI. 1. 8. a transitive suffix such as often occurs in Bopbie. 2. J. m. 'to subdue', Bopbie 'to ite'. 2. tue. 'They'. Birch 253. 4. Sign of plu.

There going devastaed = 'devastaed'

VII. 1. Ode of 'to come, to go'. D. 102.
2. 11. n 'They. Birch 253. 4. Sign of plu.

They going devastaed = 'devastaed'

VIII. 1. 70 represents a field intersected with canals, and is idee. of 'field' or country. 2. Name of a city, or sacred cake. det. of countries. 3. Sign of plu.

The next group is incomplete.
As the translation given at the heads of the preceding pages, is of necessity obscure, since it follows the Egyptian not the English order, we give here a clearer and more connected transcript of the whole. In comparing this translation with the Greek and Demotic parallels it must be remembered that half of this inscription is altogether lost, and that extensive portions are broken from all the lines, so that the first in this corresponds with the 16th line of the Demotic and the 27th of the Greek inscription, and large lacunae must be allowed for between the lines as here given.
Hieroglyphic text. Dine 1st.

-binding the leaders of those devastating the country-

Dine 2nd.

to the country. Likewise he (remitted) the dues of linens which were imposed on Egypt for the palace; and (remitted) the bringing the prescribed pattern; for them to make-

Dine 3rd.

to all the shrines. Directing also to make them from the chief things of his heart; going to their temples every day he did all other things bountifully to them and to their established altars honored and distinguished, which he brought supplying them and-

Dine 4th.

silver, and fruits, precious stones and all other things a multitude besides, for the house of feeding of Aps and in regard to...
benefitting it by building white and splendid in goodness, which he prepared. Having made a plentiful feast forApis, then he gave addition of temples. The things not arranged of the temples being many.

Since 5

...divinities. As a reward of a splendid distinction, the royal Gods made for him, victory, strength and established life, and all other blessings: his regal title being established to him and likewise to his children forever.

With good fortune, it comes into the heart to the priests of Egypt, likewise.

Since 6

...the gods Eterners and the Gods Soteres, divine ancestors in respect of their established honor to set up a statue of the king of Egypt, Ptol.-emy, the eternal the beloved of Ptah, a God illustrious a lord most excellent.
called another name for him Ptolemy the deliverer of Egypt, the likeness of him who is Ptolemy.

Dine. 9th.

- all Egypt. shall serve those statues three times each day and place ornaments (or drapery) before them making offerings to them of adoration, appointed for their worship, as they do for the Gods of the country (on) the principal day of Panagypies, on the feast day, and on the day celebrated as his — which is the divine birthday, dedicating to the king of Egypt.

Dine. 8th.

- statue of pure gold in all the chief houses of the land in Egypt, in the sanctuary with shrines of the Gods of the country. So as for him on the day of grand Panagypies (ie) of the going out of the God in the pure house of his statue; afterwards for them to carry in the appointed manner, raising them the shrine and statue of the God.
 illustrious the Lord Beneficent, with them: to make that shrine conspicuous, in— —

Dine 9th.

—- The crown of Egypt of gold, on the top of that shrine, for the distinction of a king; of asps above the shrines. Also the priest, in the midst above the same, since that it was decorating his divine majesty when he entered Memphis to have done for himself all the ceremonies for the crowning of a king to that temple when he took his royal title in the prescribed manner: to cause to be in the top of the square stone with those ornaments in place of the asps of the priest.

Dine 10th.

—- Lower Egypt. To make a feast and offering to the image of him, who is Lord of Upper and Lower Egypt. Because it, the last day of Mesore, is the birth day of the God Phileanes Duxaristicus, enduring for a Panagryp and feast in the divine temples before. Likewise the 17th day of Hacophi, the day of his making for himself, the instituted royal feast of the reception of his royalty
from his father, therefore for him being to all others. — Divine 11th.

Also let be celebrated those days, the 14th, and last in each month by a Panagyrus in the temples of Egypt. Also, let them offer what is proper, incense and offerings, and libations, and to do all other things appointed to do in Panagyrus in those on each month, and all other things done in those Panagyrus.

Announcing to all men to pay honors in the temple.

Divine 12th.

Apollo ever-living beloved of Ptolemy, the god illustrious the lord beneficent. In the spring from the first of Sowth to the fifteenth day with garlands on their heads celebrating Panagyrus and sacrifices and on altars offering libations and all other things appointed to make offerings.

The priests belonging to Egypt shall be called the priests of the God illustrious, besides also the title of the priests of them (i.e. the gods of Egypt) let them write.
Deine 13th.

Priestly title of God Epiphanes Eucharistes on the seal ring on their hands. Then so that for his honor) it may be in the power of persons that they being pure may set up likewise a shrine of the God Epiphanes Eucharistes, causing it to be in their houses. Let them celebrate Panegyrics and those feasts on month and year; to make it known to others that being a defender of those of Egypt, in worshiping

Deine 14th.

writing this on a tablet of fine stone in the writing of the Gods, the writing of the multitude, the writing of the Greeks, to cause to set up in the temples of Egypt of the first, second and third rank, near the image of the king of Egypt Ptolemy, the eternal the beloved of Ptah a God illustrious a lord beneficent.

The End.
Ptolemy
The inscription on the Rosetta Stone, a statue of the priests of Egypt decreeing an apotheosis to Ptolemy Epiphanes, fails to furnish the student of history with that amount of information his love of ancient lore had anticipated. It commemorates the policy, and perhaps the gratitude of the priests for subserviency to their interests, but makes only incidental mention of the principal events of the times. It is therefore from contemporary authors, rather than from the Stone itself, that we gather the history of this reign. From these we learn...
that Ptolemy, Epiphanius, the fifth of the line of Ptolmaic monarchs, was about five years old at the death of his father. (Hieronymus in Dan. p. 11. 24. Justin XXXI. 2. 4.) and the reins of government were immediately assumed in his name by the favorite and minister of the late king, Agathocles. The death of Philopator was even kept a secret for some time, by the favorite, in order that he and his sister Agathocles might possess themselves of the treasures in the palace and concert measures for defending their power. Philostratus, their chief adversary, was absent from Alexandria, but notwithstanding this advantage they were unable to face the indignation of the populace, and a violent sedition arose in which Agathocles, his mother,
and sisters and all their chief supporters were put to death. After this, Cosibius, obtained possession of the king's person, but was soon compelled to yield to Ptolemaeus, who assumed the chief administration of affairs. The new minister, however, though popular with the Alexandrians, and having the qualities of a brave soldier, was wholly incompetent for the position in which he was placed; and the affairs of the kingdom fell into the utmost disorder. (Polyb. XV 25, 39-20, 21.) Meanwhile the two monarchs Philip king of Macedon and Antiochus III of Syria, had determined to take advantage of the minority of Ptolemy and extend into a league by dispossessing him of the crown and divide his dominions between them. By influence of this arrangement Antiochus invaded Kalydonia, while
Philip reduced the Cyclades and the cities in Phœnicæ which were subject to Egypt (Polyb. XX. 20).

Justin tells us that in this emergency the Egyptian ministers had recourse to the powerful intervention of Rome and sent an embassy to place the young king and his dominions under the protection of the Republic. The Senate readily accepted the overture, and sent as ambassadors to Egypt, S. Claudius Nero, M. Amelius Lepidus, and Publius Simplicius. Indus, one of whom, Lepidus, appears to have even assumed the title of Guardian of Ptolemy. Justin XX. 71.

They commanded both Philip and Antiochus to desist from aggressions and restore the cities they had already conquered. The successes of the Syrian
King had in the meantime been rapid and important. He defeated Serpas, the general of Ptolemy, in a decisive action at Panium, and shut him up within the walls of Sidon, which he was at length compelled by famine to surrender; and this advantage was followed by the reduction of Jerusalem and the conquest of all Bactyria, Phoenicia, and Judea. (Polyb. XXII 39) While Antiochus himself was thus wresting from the crown of Egypt the possession it had so long held in Syria, his generals reduced all the cities in Phœnicia and Syria which had hitherto been subject to the Egyptian monarchy. But his career of conquest was now checked by the Roman embassy, commanding him to refrain from further hostilities and to restore all the conquered cities.
In order to evade this demand without openly opposing the power of Rome, he concluded a treaty with Egypt, by which it was agreed that Pholomy Epiphond should marry Euphocris, the daughter of Antiochus, and receive back the Syrian province as his dowry.


This treaty took place 199 B.C., but the marriage was not actually solemnized until two years after. During this interval, the peace between Egypt and Syria continued unbroken; while the administration of this former kingdom was placed in the hands of Aribonius, a man who was every way worthy of the charge.

We are told that under his wise and vigorous govern
ment, the taxes were reduced, order restored and the country recovered, in great measure, from the disorders of the reign of Philopator. But the period of his administration was not unmarked by civil troubles; a formidable revolt broke out in Lower Egypt and it was not till after a long and arduous siege that Lycopolis, where the while had established their head-quarters, was taken, and the insurrection suppressed. [Proc. Soc. Bible p 574. Polyb. XV 33] The taking of this city is the great action ascribed to Epiphanes in the inscription on the Rosetta Stone and is expressly compared to a similar feat performed by Horus, the son of Isis, the last Pharaoh of the eighteenth dynasty and the only other instance of a king of Egypt being deified during his lifetime. At a subsequent
period, Sapor, the general who had opposed Antiochus, appears to have attempted to erect a rival in Alexandria itself, but his designs were discovered and he was immediately put to death. [Polyb. XVIII. 30. 3] The consequence of this last attempt, the king's guardians and ministers determined to declare him of full age and the ceremony of his coronation was solemnised with great magnificence. He seems to have been under fourteen years of age, which, according to Modern Chronologists, was the age for the majority of Egyptian kings. Dr. Polybius, speaking of Ptolemy Philometor, says that the ceremony called _araxed_ on 39 B.C., which was that of coronation, took place when the prince came of age [Polyb. XXII. 10] and that the ministers of Ptolemy hastened his coronation from political motives, for he was not yet
of age. [ordinem reveris gloriae responsabilem Polyastrum XXXI 36.] It is probably to this circumstance that the epithet rex in the first line of the inscription refers; for Cursius goes to Ptolemy Auletes, who ascended the throne before his majority, the title of II. 20. 1. 205

The decree, which has been preserved to us, on the Rosetta Stone, is supposed to have been passed about this time.

Some three years afterwards, the marriage with the Syrian princess Cleopatra was solemnized at Raphia. [Liv. XXXV, 13.] The war between Antiochus and the Romans was at this time on the eve of breaking out, and the former had doubtless hoped to attach the Egyptian king to his cause.
But Sapphira regarded the interests of her husband rather than those of her father; and Ptolemy continued steadfast in his allegiance to Rome. On the outbreak of the war he sent an embassy to the Senate, with a large present of money and offers of assistance, both of which were however declined; and again in the following year, we find him sending a fresh embassy to congratulate the Romans on their victory over Antiochus.

[Juv XXXVI 4, XXXVII 3] But though the encroachments of the Syriac king upon this Egyptian neighbour had been one of the pretences of the war, Ptolemy derived no advantage from the treaty which concluded it, and Antiochus in defiance of his promise, still retained possession of Coele-Syria and Phoenicia.

We know little of the reign of Ptolemy Epiphanes from
the time that he himself resumed the government, but we are told that as long as he continued under the guidance and influence of Aristomenes, his administration was equitable and popular.

Gradually, however, he became estranged from this able and virtuous minister and threw himself more and more into the power of flatterers and vicious companions, until at length he was induced to rid himself of Aristomenes, who was compelled to take poison. Polykrates, who appears to have enjoyed great influence with the king after this period, shared in his views and encouraged him in his effeminacy, studiously keeping him aloof from all part in military affairs. The only event which
is recorded of this period is a second revolt in Lower Egypt, which was successfully subdued by Polybius and the leaders of the insurrection, who, from their name which are given by Polybius, must have been native Egyptians, were barbarously put to death by Polybius himself. [Diod. Ssc: Vols. I. 574. Polyb. XXIII, 15]

Towards the close of his reign, Polybius seems to have conceived the project of recovering Eudocymus from Seleucus, the successor of Antiochus, and had assembled a large mercenary force for that purpose; but having by an unguarded expression excited the apprehensions of some of his friends, he was cut off by poison in the twenty-fourth year of his reign and the twenty-ninth
of his age B.C. 181. [Heironymus was XL 20.
Joseph. Ant. XII 4 311]
The character of Pilate was not such as to merit
the epithet of Eriphane, the illustrious. It was
false, effeminate, and vicious and his reign will
be better remembered as the date of the Rosetta
Stone than as the era of any great event.
We have placed in this Appendix several matters of no second
any importance, but for the most part not included in the origi-
nal plan of our work. The first of these being
A Facsimile of the Demotic Text of Rosetta. This is a copy reduced by
careful measurement, with a scale of \( \frac{1}{10} \) from the plasterca-
in possession of the Philomathean Society. It has occupied many
hours in its preparation, and it is hoped will be found perfectly ac-
rate. The portion copied includes besides the Demotic, adjoining
lines of the Hieroglyphic and Greek Text. As will be noticed, the
stone is defaced in many places and the lines are by no means
straight. The division into two parts does not exist on the stone,
but was made to admit of binding. Text is given
An Analysis of the last line of the Demotic, with corresponding para-
phrases of the other texts. Neither time, nor the limits of our book would
allow of the whole text being published in this form, but as
has already been intimated, it may be so done at a future day.
Lemonnier in his "Essay on the Greek Text" says: The demotic
Text would have, without doubt, furnished great light had I
been able to study it. The truth of this remark has been shown
in the restoration of the Greek Text (which see). It has also led
me to see the true rendering of the Hieroglyphic in many
places, among which are L. v. iv, 6, xv, 7, x. 10, XIV, 11, XXIII, xxv, 14, vii.
The demotic dialect has hitherto been but little studied and
this, together with the fact that but a single member of the com-
mittee has been engaged in that part of the work which treat-
of it, may perhaps be an excuse for omissions, should and often
The Greek Text with its Lexicon restored, follows. At the foot of the
page, after the number of the line is given, first, the initial of the
professor, then the corresponding Egyptian text, and finally the other
proposed restorations, that our readers may judge of them for them-
selves. Eight are original with myself. As the "Translation of the Greek
Text" was in print before my Demotic studies, we insufficiently advanced
to enable me to decide fully on all the restorations, the following
changes should be made in it. At the end of L. 40, read, "to the epon-
ymic panagypis" (i.e. panagypis named after the gods, analogo-
us our Saints' days.) L. 44 "the Temple at Memphis to perform for
him." L. 45 the golden play-factors announcing that "L. 47, a fast
and a panagypis in the Temples of Egypt." L. 49, "each year thro-
gout the Temples, and all the land." In line 3 of the Greek text,
the second "καὶ τω" should be omitted, and in line 4, after "δι-
σεκατομμύρων," the words "καὶ δείξω Euergetes" inserted.

The Demotic Alphabet has been based upon a careful compari-
sion of proper names. The hieratic signs have been taken from the
pollinius Grammar both here, and on Pages 142-144. The language
mentioned is an Egyptian Manuscript at Leyden, which
about 300 demotic words have been transcribed into Greek letters,
I have quoted at second hand, generally from the work of De la Mare
mentioned on Page 38. The Coptic Alphabet almost the same. But in
Capital letters:
A B C D E F G H I K L M N O P Q R S T
Small letters:
a b g d e z i k l m n o p s t u v w x y z
Value:
a, b, g, d, e, z, i, k, l, m, n, o, p, s, t, u, v, w, x, y, z
May our readers derive a pleasure from this book equal to
that we have had in its preparation. Et jam finitemus est!
Dec. 17th, 1856.
Char. R. Hake.
ΠΑΣΙΛΕΙΩΝ ΜΕΓΑΛΟΩΣΟΥΤΟΥ ΤΗΝ ΑΙΩΝΙΤΗ ΤΟΝ ΚΑΤΑ ΣΤΗΝ ΑΜΝΗΣ ΤΟ ΠΡΟΣ ΤΟΥΣ

C.R.N.
Temple

XVII. 11, in, Copr. l. h. m. 8 = plural def. article. Copr. or over. [XII 2]

XVIII. n. in, Copr. l. h. m. 8 = plural def. article. Copr. or over. [XII 2]

A pole of the temple. Arkeldad suggests from Apir, as if all temples were named after him, as Mr. Annesor. Better however from a pr. head, chief, and h. (old form of Copr. l. h.) house.

Compare h. l. 8, when pr. chief house corresponds to pr. 800 and dem. [XII 2], d which is generally = h. seems, as its h. equus. ideograph of house, in h. 1. def of sacred thing, as in X., with this group often omitted.

XIX. 1 = sign for one, 2. ordinal suffix h. 8.
The Greek immediately preceding, which is legal.

The last according with the commen-
ment of this line, gives, that it may
be known why those in Egypt may
writ, and honor the god, Chiharu er
Eucharius, the king, as is right, so to
which the demotic, and what remains
of the hieroglyphic text, essentially
accord.

I. s. t. Copt. N. y, t. measure Copt. 212
i. time; hence y, t = at.

II. v, h, masc. song article Copt. N.;
men in, Copt. u. t. t' t, before, law
Copt. 212 can. The order of letters is here
changed, as in 212 212 212 of Henn, for
compactness. The article frequently
precedes this preposition and a noun,
considered as one, as s 212 212. Therein
Egypt L. 21. Group the in law = that

\[ \text{Hieroglyphic text} \]

writing, hard of stone, a column, on tends, that was. in campas
Βασιλεύοντος τοῦ νεοῦ, καὶ παραλαβόντος τὴν βασιλείαν παρατόν
πατρός, κυρίου βασιλείων μεγάλοβοιον, τοῦ τὴν Ἀιγυπτόν κατασταθέντος, καὶ ταῖς πρὸς τὸν θεόν ἐνεθῆθαις ἀντίπαλον ἐνεπετερον, τοῦ τοῦ βα-
τος τῶν αἵρεσεων ἐπαναφέρων τὸν ἡλίον καὶ ἐπέκειν
τὴν τὴν καὶ τῶν κατωχιών ἐγκρέον τὴν φιλοπατόρων ἐν τῷ ἡραῖο-
τος ἐσκεκαίωτον ἐπὶ τὸν ἡλίον ἐδωκεν τὴν τιμὴν τοῖς τοῖς
Πολεμαίοις καὶ ἐκείνοις ἡγαλίειν ὑπὸ τοῦ θεοῦ, ἐτῶν ἐνακοῦν, εὐρισθέν
εις τὸν Αἰγυπτίων Ἀλεξάνδρων, καὶ τῶν ἐν αὐτῷ ἑορτῆν, καὶ τῶν ἐν
θαλαμούς, καὶ τῶν ἐν τῷ ἐν αὐτῷ Θεοῦ ἐν αὐτῷ ἐν τῷ ἑορτῆν,
Αἰγυπτίων, Μεσοποταμίων, ἐν τῷ ἑορτῆν ἐν τῷ ἑορτῆν ἐν τῷ ἑορτῆν,
Αἰγυπτίων ἐκ τῶν ἑορτῶν ἑορτῶν ἑορτῶν, εἰς Μεσοποταμίων, εἰς Με-καὶ τῶν κατωτερῶν ἐν ἐνακοῦν, εἰς Μεσοποταμίων, εἰς ἐνακοῦν, εἰς
μεσοποταμίων, εἰς τῶν κατωτερῶν ἐν ἑορτῆν, καὶ τῶν ἑορτῶν, εἰς Μεσοποταμίων, εἰς τῶν κατωτερῶν ἐν ἑορτῆν, καὶ τῶν ἑορτῶν, εἰς
μεσοποταμίων, εἰς τῶν κατωτερῶν ἐν ἑορτῆν, καὶ τῶν ἑορτῶν, εἰς Μεσοποταμίων, εἰς τῶν κατωτερῶν ἐν ἑορτῆν, καὶ τῶν ἑορτῶν, εἰς
μεσοποταμίων, εἰς τῶν κατωτερῶν ἐν ἑορτῆν, καὶ τῶν ἑορτῶν, εἰς Μεσο-
δεπαντάς ὑπαρχών θεὸς εἰκὸς θεοῦ καὶ θεῶς, καθ' ἀπέραν τοῦ Ἰσιοῦ καὶ θο. ἱρίων ἤνοι, ὦ ἐπαμίγγας τῶν πατρῶν αὐτὸν Οσίρει, τα πρὸς θεοῦς ἐνεργείας 
διάκειται, καὶ τα θεία τικήν εἰς τὰ ἱερὰ ἄργυρικας τε καὶ σιτικάς προσδοὺς 
καὶ δαπανὰς πολλὰς ὑπομένεις ἐν εὐκα τὸν τὴν ἀγίατος ἑνίου 
αἰαῖν, καὶ τὰ ἱερὰ καταστήσασθαι τὰς τὰς τοῦ τὴν ὑπαρχόντων 
περιπέτειας πασαί, καὶ ἀπὸ τῶν ὑπαρχόντων εἰς ἀγίατος προσδοὺς καὶ 
φοβίων τῶν, τινας μεν εἰστελοὺς αὐθὲν, ἀλλὰς δὲ κεκονομηθεὶς, ὡς ὁ 
τὸν καὶ ὁ ἄλλοι παντεῖς ἐν ἐνθανεῖ σωμαῖν εἰς τὰς τοῦ ἀγίατος 
βασιλείας τατε βασιλείᾳ 
οφειλομένα, καὶ τῶν ἑπτάπτας ἐν εὐκα τὸν τὴν ἀγίατος 
καὶ τῶν εἰς τὰς φυλάλοις ἀπομείνω 
νόμοις, καὶ τῶν ἐν αἰεί 
καὶ τῶν εἰς τὰς φυλάλοις ἀπομείνω 

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οι λογοίς περιέλαβεν, τούτον Νείλον τινα καθισματική λαμπροτήτιον ποιήσατο, μειώνεσθαι της ορθοδοξίας, και είς τον καθηκόντας οδηγήσαντα υπεράσπισιν, κατεστάθη εκ πολλά
τούς αυτές, ουδεμία τα στομάτα των ποταμών, χωρίς ρυγίας εις αυτά τρέφοντας, επείς τόκες πεζών προς τήν φυλακήν αυτήν, εν ολίγη τροφήν την τετελεσθεν κατά κράτος είλεν, κατα τούς εν
αυτήν ανωθεν παντας δειφθείρας, καθαροδοτείν Ερώτης καί Ὀροί διὸ τοῦ Ισιών καί οἰσιος εὑρίσκοντο τοὺς εν τοῖς αὐτοῖς τοποῖς αποσκοπήσαντες προς
tοὺς αὐτοὺς συμμετείχοντες τῶν αποσκοπήσαντες ἐπί τοὺς εν ταῖς παραπόλεοις, καθη
χαράν εὐσχήμων καί τὰ ἑρα αἰσχράντας, παραγεγομένοις εἰς ἡμῶν ἐπαμενούσιν ἀπὸ τοῦ πατρὸς καὶ τῶν εἰσὶν ἔν τοίς βασιλείαις, παντας ἐκλατερεύσας, καθή
κοντας καὶ ὅποιον καὶ καὶ παραγομένων προς τὸν μεγαλοπρεπῆ αὐτῶν τοῦ παπά τοῦ βασιλείας. καὶ καθ' ἑαυτοῦ τοῦ συνηθέσθαι ἀπὸ τοῦ βασιλείας, ἀφήνεικα καί συνηθοῦς τὸ ἔργον ἑαυτοῦ τοῦ βασιλείας, ἅπαντας ἐν τῇ
τῷ πολέμῳ τῆς ἰδιωτεύς, τῷ βασιλεύσαντος, τῷ ἐπιτυχημένος, τῷ εἰς τὴν ἐκβολήν ἑαυτοῦ, ἐξαναστάσεως τοῖς λόγοις τούτοις τοῖς οὖν ὑποτεκίνητοι τῶν πρὸς τοὺς βασιλι
cεων προσεχεῖν, υπέρτων αὐτοῖς τοῖς κατά τοῖς ταῦτα διαπάντως, ταῖς ταύταις

26 P. Hier. Dem. 2.15 L.15 As Heort and Horne the em of Iu
27 Lert. Hier. Dem. 12.1.3 L.16 To address the trouble heminac,
ei, ἐπεξεργάσαις Βασίλειος, εἰπόλαθος ἑπερατον, ἐπειδή, ἐπι
φανεροποιεῖσθαι, ἐπιτυχημένος τῷ τοῖς ἐν εἰς ἑυμερούσης ὑποτεκίνητοι τῶν πρὸς τοὺς βασιλείας προσεχεῖν, υπέρτων αὐτοῖς ταὐτα διαπάντως, ταῖς ταύταις

28 P. Hier. Dem. 2.12-13 L.16 for the celebration of the taking
of authority in the manner to do.

29 P. Hier. Dem. 12.1.3 L.17-12.1.4 L.18 the royal dace of the important on the temple
30 P. Hier. Dem. 16.2 L.17 garments. The value of being fully is not clearinly
30 Lert. Hier. Dem. 1.1 L.18 the import of the cato as. L.17. αὐτὸν τοὺς

40 P. Heyne and Lert.

41 P. Hier. Dem. 12.1.16 like wise L.17.

47 P. Hier. Dem. 13.1-17 31.1 like what belonged to their, then what belongs to their done. L.16. The repetition is probably for emphasis
ΑΓΑΘΗ ΤΥΧΗ! Εδώ είναι οι ιερευνοί των κατα την Χρυσά οροφά παντών, τα οποία αρχίζουν πάντα. Τις ανάρτησε Βασίλειος Πτολεμαίος: Η απόδειξη πραγμάτων του Θεού, θεοί Ευαγγελιών Ευαγγελιών από τους θεούς Θεούς, και τα τοιχογραφήματα, έργα Ευαγγελιών, και η αναγνώριση των ανθρώπων, και τις συναγερμούς που παντού. Αυτό άποτελεί τον θεσμό ιερού, και τις πολεμικές και πολιτικές πλειορειακές και λοιπές προβλέψεις. Περιλαμβάνεται εντός της Αιγύπτου παρενθέσεως ο κυρίωτας Πτολεμαίου έκτακτης τομής. Παρά τον εκπίνακα η Αιγύπτων παρενθέσεως είναι η διοικητική αρχή.
of the countries on the chief day, and day of feast, and the days which
are named after each one as appointed, the day of (his divine) birth.
They also gave names to the days of the week named after the gods,
(sacrificed to them as holydays) L. 24. And so it was. The sacred names of the days,
the days named after the gods, (sacred to them as holydays) L. 24. In every place, every
place, every place, every place, every day, every day, every day, every day, every day.
A statue of pure gold in all the chief places, all the chief places, all the chief places.
A shrine of gold in each temple, in each temple, in each temple.
After their carrying (the other gods) as appointed, to raise the shrine and
statue of the god Epiphanes, Enchiridion (carrving) it with them. Dem.,
14. 208, 175, 5-4, and 117, 18 L. 25. Let them, when the shrine of the god
Epiphanes, Enchiridion, L. 25.
43. C.R.H. Hier. 25. 14-17. Line 9. Above that shrine, for the ad-
orning, royal of apotheosis, which are upon shrines. Dem. 26. 14-22.
25. L. 26. Ornament of gold above the shrine, at the main which are above the other shrines. [Kolaprep kaotpem pòs tóow] P: epiphrus epiph
Let them make an illusion from agrippa (throughout) the temple and all
of Epirus, Enacheus, and all Epirus, suppressing the social, as well as strictly religious, celebration of the festival intended.

The priests of the Temple of Egypt being called those of the god. In Dem. 310, where the practice of the Temple of Egypt is mentioned, the priests are called them... The priests of the Temple of Egypt are... L. 30. On appointments of rights, and on the hands of each, in addition to those on their hands, Horpemsions those ankhAces the sepatiAIV M. Hase, and adopted from him by Len. Sem. n. says, 'I do not find any word that will suit. Socrates another may be more fortunate. The word "karkas," used by Herodotus, 2.38, and also by Plato, (see DiDell and Stehle) besides being in strict accordance with the Egyptian texts, seems the only one and beginning with A which would satisfy all the other requirements.

They renewing the celebration of Panagia, and feasts, three, monthly and yearly, Dem. 28, 34, p. 101, 11, 12, 180.
φιλοκτότονος αναρραφαίοι επιστήμην εκ οστήρου λιθού, τοις τε ιεροῖς, καὶ
egρυφόσι, καὶ Ελληνικὸς γραμματασιν, καὶ κατὰ οἰνοδότα εν έκαστῳ
te πρωτῷ, καὶ δευτερῷ, καὶ τρίτῳ ιερῷ, προσ την τούν αὐτῳ βαςιλέως
εἰκόνι.

Let them celebrate, illustrious Pythagoreans, in custom each year
οὐντελούτος τα προσκύνητα τομίλια εν ταῖς σπώντος.
33. Let. Hier. Ἐν 
34. Let. Hier. Τέμενος τῶν Ευκρίνεων, ἐν τῷ τοίχῳ τοῦ Εὐκρίνεων,

Temple of Egypt of the first, second, and third order, near the throne
of the King of Egypt, Pharaoh, everlasting, blood of Pharaoh, god, Eucri-
nes Eucharistus. Denn. ΤΕ ΤΕ ΤΕ ΤΕ ΤΕ ΤΕ ΤΕ ΤΕ ΤΕ ΤΕ ΤΕ ΤΕ ΤΕ ΤΕ ΤΕ
Temple of the first, Temple of the second, and Temple of the
Third order, where is the statue of the everlasting King. Deutero-
νος ἐμνό. P. [οἱ καὶ φραστικός ἐμνό ἐν ω ὑπὸ τούν βασιλέως εἰκό|

Denn. Although the Egyptian texts permit the word where to be
understood equally well as referring to the Temple where, as to the
part of the Temple where, the latter is shown to be the true mean-
ing by the fact that it would be superfluous to mention Temple
of which the Kings statue was erected, since it was ordered to be
set up in all the Temples of the land (238), while it would be
very pertinent, and in accordance with their custom in each de-
crease. So mentioning that part of a Temple an image was to be pla-
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<td>1/2</td>
<td>Ara (Pyrdda) L. 3.</td>
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<td>Leyd. Pap. Also compare with</td>
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<td>L. 27 = the gods.</td>
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**Notes:**
- Numbers after the letter L (as L. 23) refer to lines on the Rosetta Stone, after Hr. and Y, to the marks of I. Sanjagana Young noticed on Pages 38. L. = hieroglyphic, Hr. = hieratic, D. = demotic, Cp. = Coptic, Leyd. Pap. = Leyden Papirae.
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Description of Plates.

As there are some points in our illuminations and illustrations which seem to need explanation, we will here give a short account of such as require it. Our title page represents the doorway of the temple of Isis at Denderah, with a figure of the Goddess, slightly modified from the Egyptian drawing on the columns. On page 8 will be found a drawing of the Blue lotus (Nymphaeæ caerulea), a plant often represented on Egyptian monuments. Facing page 9 is a drawing of the Rosetta Stone as it stands in the British Museum, taken from the original sketch of Mr. Baily. The plate facing page 17 represents the deity Ptah or Ptitha, in his shrine, as depicted upon a mummy case in the Louvre. It was in the temple of this deity at Memphis that the priests were assembled when they passed the decree expressed in this inscription. All that remains of this temple, being a colossal statue of Set, Osiris, whom it stood before it, is represented in the plate facing page 43. Page 25 contains a drawing of the golden shrine spoken of in the text, from a restoration by Debronne. On page 29 is represented the white Egyptian lotus (Nelumbium speciosum). Page 34 contains figures of the three principal deities receiving an offering from a king, and also two figures of scribes. These, together with the dragon fly on page 45, the grasshopper on page 46, and the green monkey, butterfly and group of pelicans on page 49, are taken from
Egyptian paintings. The plant represented on the last mentioned page is the papyrus. Facing page 51 we have a view of the fort where the Rosetta Stone was discovered, and facing page 124, incorrectly numbered 113, is a full length portrait of Ptolemy from an Egyptian likeness. On the cover of this book we have an Hieroglyphic and also a Greek inscription. The former reads as follows:

"Hieroglyphic writing, Demotic writing, Greek writing, on a tablet brought from Egypt, made into English writing, by those appointed (i.e., a committee) of a wisdom-loving society (i.e., the Philomathian Society). Belonging to a large house where wise men (or scribes) speak to a multitude of young men (i.e., the University); together with many good words about the king of Egypt, Ptolemy." 

The resolution is as follows:

Hieroglyphic writing, Demotic writing, Greek writing, on a tablet brought from Egypt, made into English writing, by those appointed (i.e., a committee) of a wisdom-loving society (i.e., the Philomathian Society). Belonging to a large house where wise men (or scribes) speak to a multitude of young men (i.e., the University); together with many good words about the king of Egypt, Ptolemy."
a very modern determinative representing a society; and set of words of debating, consulting, and the like. [A loving, for see D 342.]

Wisdom (see Birch 220) 3 belonging to: see line 8, group VIII.

Great house (see D 327.) where (see line 14, group XIX) six (see line 10, group XVI) scribes (see D 303) speak (see D 114) to G 2452: as a multitude (D 208). To young (see D 32)

Two men (see line 14, group XI) together with: I many (D 208); many words (D 114) I good (see line 5, group XVII) I about (Birch 259). Plutarch (see line 6, group XIV.)

The Greek inscription may be rendered as follows.

To all of those surviving the perusal of this book—Greeting from the three appointed men.

Oh that you may prosper as you have persevered! Having passed through the desert of the Hieroglyphics, with dust choking, and escaped, hardly breathing to be sure, though unhurt, the weight, down pressing of learning and quotations, which Hydra-like overhung the road: Here offer vows and grateful praise to Hermes friend of travellers, and to all the other Gods and Goddesses; and pray that many others may the same journey; in like safety accomplish.

May you be prosperous.

Another circumstance in connection with our present work which may be of interest to our readers, is the fact that the
large sheets, containing eight pages each, on which it is printed, are folded into their present form, not by hands, as one would suppose they must be, but by the iron fingers of a machine; and that too, with a rapidity and accuracy which defies the most expert human manipulation. These machines, invested by my friend Mr. Cyrus Chambers, will fold 30 sheets per minute in any required form, with a precision which will serve to detect the least deviation in the adjustment of the forms. The whole of our edition (400 copies) will thus occupy one of these machines less than four hours.

Three of these folders are at work at the Harper's establishment in New York, two at Dickinson of this city, two at Wrightson Co., Phil., and some 20 others in various parts of the Union.

In conclusion I would beg my readers to excuse those errors to which a manuscript publication is particularly exposed, and to remember, with regard to the illuminations, that I put pen to stone for the first time in preparing the first page of this book, and was much pressed for time throughout the work. Nor can I refrain from expressing my sense of the kindness of the Messrs. Rosenthal, which has rendered the period of my occupation on the present work, one to be looked back upon with unmingled pleasure.

Dec 14th

H. Morton