

THE ROSETTA STONE

From The Mummy, Chapters on Egyptian Funeral Archaeology

E. A. Wallis Budge

Cambridge, University Press

1893

sacred-texts.com

Scanned at sacred-texts.com, December 2006. Proofed and formatted by John Bruno Hare. This text is in the public domain in the United States because it was published prior to January 1st, 1923. These files may be used for any non-commercial purpose, provided this notice of attribution is left intact in all copies.

THE ROSETTA STONE ₁ AND THE STELE OF CANOPUS

The following remarks upon the decipherment of the Egyptian hieroglyphics may be fitly introduced by a description of the remarkable objects of antiquity whose names stand at the head of this chapter.

Finding of the Rosetta Stone.

The **Rosetta Stone** is a slab of black basalt, which is now preserved in the British Museum (Egyptian Gallery, No. 24). It was found by a French artillery officer called Bousard, among the ruins of Fort Saint Julien, near the Rosetta mouth of the Nile, in 1799, but subsequently came into the possession of the British Government at the capitulation of Alexandria. It is inscribed with fragments of 14 lines of hieroglyphics, 32 lines of demotic, and 54 lines of Greek. A portion of the stone has been broken off from the top, and the right-hand bottom corner has also suffered injury. It now measures 3 ft. 9 in. × 2 ft. 4½ in. × 11 in. We may arrive at an idea of the original size of the Rosetta Stone by comparing the number of lines upon it with the number of those upon the **Stele of Canopus and Rosetta Stone compared Stele of Canopus**, which is inscribed in hieroglyphic, demotic and Greek, measures 7 ft. 2 in. × 2 ft. 7 in. × 1 ft. 2 in., and is inscribed with 36 lines of hieroglyphics, 73 lines of demotic, and 74 lines of Greek. The demotic inscription is on the edge of the stele. This stele was set up at Canopus in the ninth year of the reign of **Ptolemy III., Euergetes I.** (B.C. 247-222), to record the decree made at Canopus by the priesthood, assembled from all parts of Egypt, in honour of the king. It records the great benefits which he had conferred upon Egypt, and states what festivals are to be celebrated in his honour, and in that of Berenice, etc., and, like the Rosetta Stone, concludes with a resolution ordering that a copy of this inscription in hieroglyphics, Greek and demotic, shall be placed in every large temple in Egypt. Now

the Rosetta Stone is inscribed with 32 lines of demotic, and the Stele of Canopus with 73; but as the lines on the Rosetta Stone are rather more than double the length of those on the Stele of Canopus, it is pretty certain that each document is of about the same length. The Stele of Canopus has 74 lines of Greek to 54 on the Rosetta Stone, but as the letters are longer and wider, it is clear from this also that the Greek versions occupied about the same space. Allowing then for the difference in the size of the hieroglyphic characters, we should expect the hieroglyphic inscription on the Rosetta Stone to occupy 14 or 15 lines. When complete the stele must have been about twelve inches longer than it is now, and the top was probably rounded and inscribed, like that of the Stele of Canopus, with a winged disk, having pendent uræi, that on the right wearing , the crown of Upper Egypt, and that on the left , the crown of Lower Egypt; by the side of each uræus, laid horizontally, would be , and above , *ḫā ānch*, "giver of life."

Contents of Rosetta Stone. The inscriptions on the Rosetta Stone form a version of a decree of the priesthood assembled at Memphis in honour of **Ptolemy V., Epiphanes**, King of Egypt, B.C. 195, written in hieroglyphics, demotic and Greek. A facsimile ¹ of them was published by the Society of Antiquaries ² in 1802, and copies were distributed among the scholars who were anxious to undertake the investigation of the texts. Principal works on the Rosetta Stone. The hieroglyphic text has been translated by Brugsch in his *Inscriptio Rosettana*, Berlin, 1851; by Chabas, *L'Inscription hiéroglyphique de Rosette*, Paris, 1867; and by Sharpe, *The Rosetta Stone in hieroglyphics and Greek*, London, 1871, etc. The Demotic text has been studied by M. de Sacy, *Lettre à M. Chaptal sur l'inscription égypt. de Rosette*, Paris, 1802; by Akerblad, *Letter à M. de Sacy sur l'inscription égypt. de Rosette*, Paris, 1802; by Young, *Hieroglyphics* (collected by the Egyptian Society, arranged by Dr. T. Young, 2 vols., fol., 100 plates, 1823-1828), pl. x ff.; by Brugsch, *Die Inschrift von Rosette nach ihrem ägyptisch-demotischen Texte sprachlich und sachlich erklärt*, Berlin, 1850; Salvolini, *Analyse Grammaticale Raisonnée de différents textes des anciens Egyptiens*, Vol. I., *Texte hiéroglyphique et démotique de la pierre de Rosette*, Paris, 1836. This work was never finished. The Greek text has been edited by Heyne, *Commentatio in inscriptionem græcam monumenti trinis titulis insigniti ex Aegypto Londinum apportati*, in tom. xv. of *Comment. Soc. R. Sc. Gött.*, pp. 260-280; Ameilhon, *Eclaircissements sur l'inscription grecque du monument trouvé à Rosette*, Paris, 1803; Drumann, *Commentatio in inscriptionem prope Rosettam inventam*, Regiomont., 1822; and Drumann, *Historisch-antiquarische Untersuchungen über Aegypten, oder die Inschrift von Rosette aus dem Griechischen übersetzt und erläutert*, Königsberg, 1823; Lenormant, *Essai sur le texte grec de l'inscription de Rosette*, Paris, 1842; Letronne, *Recueil des inscriptions grecques et latines d'Égypte*, Paris, 1842; by Franz in Boeckh, *Corpus Inscriptionum Græcarum*, t. iii., 1853, p. 334 f, No. 4697, etc.

Beneficent acts of Ptolemy V. Epiphanes.

The inscriptions upon the Rosetta Stone set forth that Ptolemy V. Epiphanes, while king of Egypt, consecrated revenues of silver and corn to the temples, that he suppressed certain taxes and reduced others, that he granted certain privileges to the priests and soldiers, and that when, in the eighth year of his reign, the Nile rose to a great height and flooded all the plains, he undertook, at great expense, the task of damming it in and directing the overflow of its waters into proper channels, to the great gain and benefit of the agricultural classes. In addition to the remissions of taxes which he made to the people, he gave handsome gifts to the temples, and subscribed to the various ceremonies

which were carried on in them. In return for these gracious acts the priesthood assembled at Memphis decreed that a statue of the king should be set up in a conspicuous place in every temple of Egypt, and that each should be inscribed with the name and titles of "Ptolemy, the saviour of Egypt." Royal apparel was to be placed on each statue, and ceremonies were to be performed before each three times a day. It was also decreed that a gilded wooden shrine, containing a gilded wooden statue of the king, should be placed in each temple, and that these were to be carried out with the shrines of the other kings in the great panegyrics.

Festivals in honour of Ptolemy Epiphanes.

It was also decreed. that ten golden crowns of a peculiar design should be made and laid upon the royal shrine; that the birthday and coronation day of the king should be celebrated each year with great pomp and show; that the first five days of the month of Thoth should each year be set apart for the performance of a festival in honour of the king; and finally that a copy of this decree, engraved upon a tablet of hard stone in hieroglyphic, demotic and Greek characters, should be set up in each of the temples of the first, second and third orders, near the statue of the ever-living Ptolemy. The Greek portion of the inscriptions appears to be the original document, and the hieroglyphic and demotic versions merely translations of it. Although it is nearly certain that, without the aid of the Greek inscription found on the socket of an obelisk at Philæ, and the hieroglyphic inscription found on the obelisk which belonged to that socket, the hieroglyphic alphabet could never have been recovered from the Rosetta Stone

Rosetta Stone the base of decipherment of Egyptian hieroglyphics.

Still it is around this wonderful document that all the interest in the decipherment of the Egyptian hieroglyphics clings. For many hundreds of years the interest of the learned of all countries has been excited by the hieroglyphic inscriptions of Egypt, and the theories propounded as to their contents were legion. Speaking broadly, the references to this subject by classical authors ¹ are not very satisfactory; still there are some remarkable exceptions which will be referred to presently. Inasmuch as the names of Roman emperors, as late as the time of Decius Late use of hieroglyphics., were written in hieroglyphics, it follows that the knowledge of this subject must have been possessed by some one, either Greek or Egyptian, in Egypt. "For a hundred and fifty years after the Ptolemies began to reign, the Egyptian hieroglyphics appear to have been commonly used, and the Egyptians were not prohibited from making use, so far as it seemed requisite, according to ritual or otherwise appropriate, of the native language and of its time-hallowed written signs." ² Little by little, however, the Greek language displaced the Egyptian, and the writing in common use among the people, called to-day "demotic" or "enchorial," and anciently "epistolographic," completely usurped the place of the "hieratic" or cursive form of hieroglyphic writing. Although the Greeks and Romans appear not to have studied hieroglyphics thoroughly, only repeating, generally, what they were told about certain signs, nevertheless writers like Herodotus, Diodorus Siculus, Strabo, Hermapion, Chaeremon, Clemens Alexandrinus, and Horapollo, contribute information on this subject of considerable value.

Footnotes

108:1 A cast of the Rosetta Stone is exhibited in the Fitzwilliam Museum.

109:1 Other facsimiles are given in Lepsius, *Auswahl*, Bl. 18, and in Arundale and Bonomi, *Gallery of Antiquities*, pl. 49, p. 114.

109:2 The Greek version of the decree of the Egyptian Priests in honour of *Ptolemy the Fifth*, surnamed *Epiphanes*, from the stone inscribed in the sacred and vulgar Egyptian and the Greek characters, taken from the French at the surrender of Alexandria. London, 1802. Nichols.

111:1 See Gutschmid, *Scriptorum rerum Aegyptiacarum Series*, in *Philologus*, Bd. X., Göttingen, 1855, ss. 712 ff.

111:2 Mommsen, *Provinces of the Roman Empire*, Vol. II. p. 243.

Greek writers upon Egyptian hieroglyphics.

To **Hecataeus** of Miletus, ¹ who visited Egypt between B.C. 513-501, we owe, through **Herodotus**, much knowledge of Egypt, and he must be considered the earliest Greek writer upon Egypt. **Hellanicus** of Mytilene, B.C. 478-393, shows in his *Αιγυπτιακά* that he has some accurate knowledge of the meaning of some hieroglyphic words. ² Democritus wrote upon the hieroglyphics of Meroë, ³ but this work is lost. **Herodotus** says that the Egyptians used two quite different kinds of writing, one of which is called sacred (hieroglyphic), the other common ⁴ (demotic). **Diodorus** says that the Ethiopian letters are called by the Egyptians "hieroglyphics." ⁵ **Strabo**, speaking of the obelisks at Thebes, says that there are inscriptions upon them which proclaim the riches and power of their kings, and that their rule extends even to Scythia, Bactria, and India. ⁶ **Chaeremon** of Naucratis, who lived in the first half of the first century after Christ, ⁷ and who must be an entirely different person from Chaeremon the companion of Aelius Gallus (B.C. 25),

Greek writers upon Egyptian hieroglyphics.

Derided by Strabo, ¹ and charged with lying by Josephus, ² wrote a work on Egyptian hieroglyphics ³, *περὶ τῶν ἱερῶν γραμμάτων*, which has been lost. He appears to have been attached to the great library of Alexandria, and as he was a "sacred scribe," it may therefore be assumed that he had access to many important works on hieroglyphics, and that he understood them. He is mentioned by Eusebius ⁴ as *Χαιρήμων ὁ ἱερογραμματεὺς*, and by Suidas, ⁵ but neither of these writers gives any information as to the contents of his work on hieroglyphics, and we should have no idea of the manner of work it was but for the extract preserved by John Tzetzes on Egyptian hieroglyphics

John Tzetzes (Τζέτζης, born about A.D. 1110, died after A.D. 1180). Tzetzes was a man of considerable learning and literary activity, and his works ⁶ have value on account of the lost books which are quoted in them. In his *Chiliades* ⁷ (Bk. V., line 395) he speaks of ὁ Αἰγύπτιος ἱερογραμματεὺς Χαιρήμων, and refers to Chaeremon's *διδάγματα τῶν*

ἱερῶν γραμμάτων. In his Exegesis of Homer's Iliad he gives an extract from the work itself, and we are able to see at once that it was written by one who was able to give his information at first hand. This interesting extract was first brought to the notice of the world by the late Dr. Birch, who published a paper on it in the *Transactions of the Royal Society of Literature*, Vol. III., second series, 1850, pp. 385-396. In it he quoted the Greek text of the extract, from the edition of Tzetzes' *Exegesis*, first published by Hermann, § and added remarks and hieroglyphic characters illustrative of it, together with the scholia of Tzetzes, the text of which he emended in places. As this extract is so important for the history of the study of hieroglyphics, it is given here, together with the scholia on it, from the excellent edition of the Greek text, by Lud. Bachmann, *Scholia in Homeri Iliadem*, Lipsiae, 1835, pp. 823, § 97 and 838, with an English translation.

Extract from Tzetzes' work on the Iliad

Translation of the extract.

"Now, Homer says this as he was accurately instructed in all learning by means of the symbolic Ethiopian characters. For the Ethiopians do not use alphabetic characters, but depict animals of all sorts instead, and limbs and members of these animals; for the sacred scribes in former times desired to conceal their opinion about the nature of the gods, and therefore handed all this down to their own children by allegorical methods and the aforesaid symbols and characters, as the sacred scribe Chaeremon says."

Accuracy of Tzetzes' statements proved.

1. "And for *joy*, they would depict a woman beating a tambourine."

[The drum or tambourine was used in the temples for festival services, and a woman beating a tambourine is the determinative of the words *seker*, "to beat a tambourine," and *techennu*.]

2. "For *grief*, a man clasping his chin in his hand and bending towards the ground."

[A man, seated, with his hand to his mouth, is the determinative of the word *chañaiu*, "grief." A seated woman with head bent and hands thrown up before her face, is the determinative of *hath*, "to weep."]

3. "For *misfortune*, an eye weeping."

[The weeping eye is the determinative of the common word *rem*, "to weep."]

4. "For *want*, two hands stretched out empty."

[Compare *at*, "not to have," "to be without." Coptic .]

5. "For *rising*, a snake coming out of a hole."

[Compare *per*, "to come forth, to rise" (of the sun)]

6. "For *setting*, [the same] going in."

[Compare *āq*, "to enter, to set" (of the sun).]

7. "For *vivification*, a frog." 1

[The frog, *ḥefennu*, means 100,000, hence fertility and abundance of life.]

Accuracy of Tzetzes' statements proved. 8. "For soul, a hawk; and also for *sun* and *god*."

[Compare *ba*, "soul," *neter*, "god," and *Ḥeru*, "Horus" or "the Sun-god."]

9. "For a female-bearing woman, and *mother* and *time* and *sky*, a vulture."

[*mut*, "mother," is the common meaning of a vulture, and at times the goddess Mut seems to be identified with *nut*, "the sky." Horapollo says that the vulture also meant "year" (ed. Leemans, p. 5), and this statement is borne out by the evidence of the hieroglyphics, where we find that *renpit*, "year."]

10. "For *king*, a bee."

[Compare *suten net*, "king of the North and South."]

11. "For *birth* and *natural growth*, and males, a beetle."

[The beetle *xepera* was the emblem of the god *Chepera*, who is supposed to have created or evolved himself, and to have given birth to gods, men, and every creature and thing in earth and sky. The word means "to become," and in late texts *cheperu* may be fairly well rendered by "evolutions." The meaning male comes, of course, from the idea of the ancients that the beetle had no female. See *infra*, under *Scarab*.]

12. "For *earth*, an ox."

[*aḥet* means field, and *aḥ* means "ox"; can Chaeremon have confused the meanings of these two words, similar in sound?]

13. "And the fore part of a lion signifies *dominion* and *protection* of every kind."

Accuracy of Tzetzes' statements proved

[Compare *ḥā*, "chief, that which is in front, duke, prince."]

14. "A lion's tail, necessity."

[Compare *peḥ*, "to force, to compel, to be strong."]

15, 16. "A stag, *year*; likewise the *palm*."

[Of the stag meaning "year" I can give no example. The palm branch or *renpit*, is the common word for "year."]

17. "The boy signifies *growth*."

[Compare which is the determinative of words meaning "youth" and juvenescence.]

18. "The old man, *decay*."

[Compare , the determinative of *aian*, "old age."]

19. "The bow, the *swift* power."

[The Egyptian word for bow is *peḏ*. Compare *peḏ*, "to run, to flee away."]

"And others by the thousand. And by means of these characters Homer says this. But I will proceed in another place, if you please, to explain the pronunciation of those characters in Ethiopic fashion, as I have learnt it from Chaeremon." ¹

Extract from Tzetzes.

In another place ² Tzetzes says, "Moreover, he was not uninitiated into the symbolic Ethiopian characters, the nature of which we will expound in the proper places. All this demonstrates that Homer was instructed in Egypt," ναὶ μὴν οὐδέ τῶν Αἰθιοπικῶν συμβολικῶν γραμμάτων ἀμύητος γέγονε, περὶ ὧν ἐν τοῖς οἰκείοις τόποις διδάζομεν ὅποια εἶσι. καὶ ταῦτα δὲ τὸν Ὅμηρον ἐν Αἰγύπτῳ παιδευθῆναι παραδεικνύουσι and upon this the scholia on Tzetzes say:— Περὶ τῶν Αἰθιοπικῶν γραμμάτων Διό[δωρος] μὲν ἐπεμνήσθη, καὶ μερικῶς εἶπεν, ἀλλ' ὥσπερ ἐξ ἀκοῆς ἄλλου μαθὼν καὶ οὐκ ἀκριβῶς αὐτὸς ἐπιστάμενος [εἶ] καὶ τινα τούτων κατέλεξεν ὥσπερ ἐν οἷς οἶδε παρρησιάζεται. Χαρήμων δὲ ὁ ἱερογραμματεὺς ὅλην βίβλον περὶ τῶν τοιούτων γραμμάτων συνέταξεν. Ἄτινα, ἐν τοῖς τρο[σφόροις] τόποις τῶν Ὀμηρείων ἐπῶν ἀ[κρι]βέστερον καὶ πλατυτέρως ἐρῶ ¹ "Diodorus made mention of the Ethiopian characters and spoke particularly, yet as though he had learnt by hearsay from another and did not understand them accurately himself, although he set down some of them, as though he were talking confidently on subjects that he knew. But Chaeremon the sacred scribe compiled a whole book about the aforesaid characters, which I will discuss more accurately and more fully in the proper places in the Homeric poems." It is much to be regretted that Chaeremon's work, if he ever fulfilled his promise, has not come down to us.

Greek translation of Egyptian text by Hermapion.

One of the most valuable extracts from the works of Greek and Roman writers on Egypt is that from a translation of an Egyptian obelisk by **Hermapion**, preserved by Ammianus Marcellinus; ² unfortunately, however, neither the name of Hermapion's work nor the time in which he lived is known. This extract consists of the Greek translation of six lines of hieroglyphics: three lines are from the south side of the obelisk, one line from the east side, and a second and a third line from the other sides. A comparison of the Greek extract with any inscription of Rameses II. on an obelisk shows at once that Hermapion must have had a certain accurate knowledge of hieroglyphics; his translation of the lines, however does not follow consecutively. The

following examples will show that the Comparison of Greek translation with the Egyptian text. Greek, in many cases, represents the Egyptian very closely. Λέγει Ἡλῖος βασιλεῖ Ῥαμέστη· δεδώρημαί σοι ἀνὰ πᾶσαν οἰκουμένην μετὰ χαρᾶς βασιλεύειν, ὄν Ἡλῖος φιλεῖ "Says Rā, I give to thee all lands and foreign countries with rest of heart, O king of the north and south, Usr-maāt-Rā-setep-en-Rā, son of the Sun, Rameses, beloved of Amen-Rā." Θεογέννητος κτιστῆς τῆς οἰκουμένης = "born the gods, possessor of the two lands" (*i.e.*, the world). Ὁ ἐστὼς ἐπ' ἀληθείας δεσπότης διαδήματος, τὴν Αἴγυπτον δοξάσας κεκτημένος, ὁ ἀγλαοποιήσας Ἡλίου πόλιν = "[the mighty bull], resting upon Law, lord of diadems, protector of Egypt, malting splendid Heliopolis with monuments." Ἡλῖος θεὸς μέγας δεσπότης οὐραννοῦ = "Says Rā Harmachis, the great god, lord of heaven," πληρώσας τὸν νεῶν τοῦ φοίνικος ἀγαθῶν, ᾧ οἱ θεοὶ ζωῆς χρόνον ἐδώρησαντο = "filling the temple of the *bennu* (phoenix) with his splendours, may the gods give to him life like the Sun for ever," etc.

Flaminian obelisk.

The Flaminian obelisk, from which the Egyptian passages given above are taken, was brought from Heliopolis to Rome by Augustus, and placed in the Circus Maximus, ¹ whence it was dug out; it now stands in the Piazza del Popolo at Rome, where it was set up by Pope Sixtus V. in 1589. ² This obelisk was originally set up by Seti I., whose inscriptions occupy the middle column of the north, south, and west sides; the other columns of hieroglyphics record the names and titles of Rameses II. who, in this case, appropriated the obelisk of his father, just as he did that of Thothmes III. The obelisk was found broken into three pieces, and in order to render it capable of sustaining itself, three palms' length was cut from the base. The texts have been published by Kircher, *Oedipus Aegyptiacus*, t. iii. p. 213; by Ungarelli, *Interpretatio Obeliscorum Urbis*, Rome, 1842, p. 65, *sqq.*, plate 2; and by Bonomi, who drew them for a paper on this obelisk by the Rev. G. Tomlinson in *Trans. Royal Soc. Lit.*, Vol. I. Second Series, p. 176 ff. For an account of this obelisk, see Zoëga, *De Origine et Usu Obeliscorum*, Rome, 1797, p. 92.

Champollion's estimate of Clement's statements on hieroglyphics.

The next Greek writer whose statements on Egyptian hieroglyphics are of value is Clement of Alexandria, who flourished about A.D. 191-220. According to Champollion, "un seul auteur grec, a démêlé et signalé, dans l'écriture égyptienne sacrée, les élémens phonétiques, lesquels en sont, pour ainsi dire, le principe vital ¹ Clément d'Alexandrie s'est, lui seul, occasionnellement attaché à en donner une idée claire; et ce philosophe chrétien était, bien plus que tout autre, en position d'en être bien instruit. Lorsque mes recherches et l'étude constante des monuments égyptiens m'eurent conduit aux résultats précédemment exposés, je dus revenir sur ce passage de Saint Clément d'Alexandrie, que j'ai souvent cité, pour savoir si, à la faveur des notions que j'avais tirées d'un examen soutenu des inscriptions hiéroglyphiques, le texte de l'auteur grec ne deviendrait pas plus intelligible qu'il ne l'avait paru jusquelà. J'avoue que ses termes me semblèrent alors si positifs et si clairs, et les idées qu'il renferme si exactement conformes à ma théorie de l'écriture hiéroglyphique, que je dus craindre aussi de me livrer à une illusion et à un entraînement dont tout me commandait de me défier." ² From the above it will be seen what a high value Champollion placed on the statements concerning the hieroglyphics by Clement, and they have, in consequence, formed the subject of various works by eminent authorities. In his *Précis* (p. 328),

Champollion gives the extract from Clement with a Latin translation and remarks by Letronne. ³ Dulaurier in his *Examen d'un passage des Stromates de Saint Clément d'Alexandrie*, Paris, 1833, again published the passage and gave many explanations of words in it, and commented learnedly upon it. (See also Bunsen's *Aegyptens Stelle*, Bd. I., p. 240, and Thierbach, *Erklärung auf das Aegyptische Schriftwesen*, Erfurt, 1846.) The passage is as follows ¹:—

Clement of Alexandria on hieroglyphics

Translation of extract from Clement.

"For example, those that are educated among the Egyptians first of all learn that system of Egyptian characters which is styled EPISTOLOGRAPHIC; secondly, the HIERATIC, which the sacred scribes employ; lastly and finally the HIEROGLYPHIC. The hieroglyphic sometimes speaks plainly by means of the letters of the alphabet, and sometimes uses symbols, and when it uses symbols, it sometimes (*a*) speaks plainly by imitation, and sometimes (*b*) describes in a figurative way, and sometimes (*c*) simply says one thing for another in accordance with certain secret rules. Thus (*a*) if they desire to write *sun* or *moon*, they make a circle or a crescent in plain imitation of the form. And when (*b*) they describe figuratively (by transfer and transposition without violating the natural meaning of words), they completely alter some things and make manifold changes in the form of others. Thus, they hand down the praises of their kings in myths about the gods which they write up in relief. Let this be an example of the third form (*c*) in accordance with the secret rules. While they represent the stars generally by snakes' bodies, because their course is crooked, they represent the sun by the body of a beetle, for the beetle moulds a ball from cattle dung and rolls it before him. And they say that this animal lives under ground for six months, and above ground for the other portion of the year, and that it deposits its seed in this globe and there engenders offspring, and that no female beetle exists."

Three kinds of Egyptian writing.

From the above we see that Clement rightly stated that the Egyptians had three kinds of writing:—epistolographic, hieratic and hieroglyphic. The epistolographic is that kind which is now called "demotic," and which in the early days of hieroglyphic decipherment was called "enchorial." The hieratic is the kind commonly found on papyri. The hieroglyphic kind is described as, I. *cyriologic*, that is to say, by means of figurative phonetic characters, *e.g.*, *emsuḥ*, "crocodile," and II. *symbolic*, that is to say, by actual representations of objects, *e.g.*, "goose," "bee," and so on. The symbolic division is subdivided into three parts: I. *cyriologic by imitation*, *e.g.*, , a vase with water flowing from it represented a "libation"; II. *tropical*, *e.g.*, , a crescent moon to represent "month," , a reed and palette to represent "writing" or "scribe"; and III. *enigmatic*, *e.g.*, , a beetle, to represent the "sun." ¹ In modern Egyptian Grammars the matter is stated more simply, and we see that hieroglyphic signs are used in two ways: I. Ideographic, II. Phonetic. *māu*, "water," is an instance of the first method, and *m-s-u-ḥ*, is an instance of the second. Ideographic signs are used as *determinatives*, and are either *ideographic* or *generic*. Thus after *maü*, "cat," a cat is placed, and is an *ideographic* determinative; but , heaven with a star in it, written after a *kerḥ*, is a *generic* determinative. Phonetic signs are either *Alphabetic* as *a*, *b*, *k*, or *Syllabic*, as *men*, *chen*, etc.

Porphyry the Philosopher, who died about AD. 305, says of Pythagoras: 1—

Pythagoras and hieroglyphics

"And in Egypt he lived with the priests and learnt their wisdom and the speech of the Egyptians and three sorts of writing, epistolographic and hieroglyphic and symbolic, which sometimes speak in the common way by imitation and sometimes describe one thing by another in accordance with certain secret rules." Here it seems that Porphyry copied Clement inaccurately. Thus he omits all mention of the Egyptian writing called "hieratic," and of the subdivision of hieroglyphic called "cyriologic," and of the second sub-division of the symbolic called "tropic." The following table, based on Letronne, will make the views about hieroglyphic writing held by the Greeks plain: **Letronne's summary**

Footnotes

112:1 See *De rerum Aegyptiacarum scriptoribus Graecis ante Alexandrum Magnum*, in *Philologus*, Bd. X. s. 525.

112:2 See the instances quoted in *Philologus*, Bd. X. s. 539.

112:3 Περὶ ἐν Μερῶν ἱερῶν γραμμάτων. Diogenes Laertius, *Vit. Democ.*, ed. Isaac Casaubon, 1593, p. 661.

112:4 Καὶ τὰ μὲν αὐτῶν ἱερά, τὰ δὲ δημοτικὰ καλεῖται. Herodotus, II. 36, ed. Didot, p. 84.

112:5 Diodorus, III. 4, ed. Didot, p. 129.

112:6 Strabo, XVII. I, § 46, ed. Didot, p. 693•

112:7 According to Mommsen he came to Rome, as tutor to Nero, in the reign of Claudius. *Provinces of Rome*, Vol. II. pp. 259, 273.

113:1 Γελῶμενος δὲ τὸ πλέον ὡς ἀλαζῶν καὶ ἰδιώτησ. Strabo, XVII. 1, § 29, ed. Didot, p. 685.

113:2 *Contra Apion.*, I. 32 ff. On the identity of Chaeremon the Stoic philosopher with Chaeremon the ἱερογραμματεὺς, see Zeller, *Hermes*, XI.

113:3 431. His other lost work, Αἴγυπτιακά, treated of the Exodus.

113:4 *Praep. Evang.*, v. 10, ed. Gaisford, t. 1, p. 421.

113:5 Sub voce Ἱερογλυφικά.

113:6 For an account of them see Krumbacher, *Geschichte der Byzantinischen Literatur*, München, 1891, pp. 235-242.

113:7 Ed. Kiessling, Leipzig, 1826, p. 191.

113:8 Draconis Stratonicensis Liber de Metris Poeticis. Joannis Tzetzae Exegesis in Homeri Iliadem. Primum edidit . . . God. Hermannus, Lipsiae, 1812.

115:1 But compare Horapollon, (ed. Leemans, p. 33), Ἄπλαστον δὲ ἄνθρωπον γράφοντες, βάρταρον ζωγραφοῦσιν.

117:1 Hermann, p. 123, ll. 2-29; Bachmann, p. 823, ll. 12-34.

117:2 Hermann, p. 17, ll. 21-25; Bachmann, p. 755, ll. 9-12.

118:1 Hermann, p. 146, ll. 12-22; Bachmann, p. 838, ll. 31-37.

118:2 Liber XVII. 4.

119:1 Qui autem notarum textus obelisco incisus est veteri, quem videmus in Circo etc. Ammianus Marcellinus, XVII. 4, § 17. It seems to be referred to in Pliny, XXXVI. 29.

119:2 For a comparative table of obelisks standing in 1840, see Bonomi, *Notes on Obelisks*, in *Trans. Royal Soc. Lit.*, Vol. I. Second Series, p. 158.

120:1 *Précis du Système hiéroglyphique des anciens Egyptiens*, Paris, 1824, p. 321.

120:2 *Précis*, p. 327.

120:3 See also *Œuvres Choisies*, t. I. pp. 237-254.

121:1 *Clem. Alex.*, ed. Dindorf, t. III. *Strom.* lib. V. §§ 20, 21, pp. 17, 18.

122:1 Champollion, *Précis*, p. 278.

123:1 Porphyry, *De Vita Pythagorae*, ed. Didot, § 11, p. 89, at the foot.

Horapollon on hieroglyphics.

The next writer of importance on hieroglyphics is **Horapollon**, who towards the close of the IVth century of our era composed a work called Ἱερογλυφικά; this book was translated into Greek by one Philip, of whom nothing is known. Wiedemann thinks that it was originally written in Coptic, which, in the middle ages, was usually called "Egyptian," and not in ancient Egyptian. ⊥ In this work are given the explanations of a number of ideographs which occur, for the most part, in Ptolemaic inscriptions; but, like the list of those given by Chaeremon, no *phonetic* values of the signs are given. Nevertheless the list is of considerable interest. The best edition of Horapollon is that of

Conrad Leemans, ² but the text was edited in a handy form, with an English translation and notes by Samuel Sharpe and Dr. Birch, by J. Cory, in 1840.

Mediaeval writers on hieroglyphics.

In more modern times the first writer at any length on hieroglyphics was Athanasius Kircher, the author of some ponderous works ³ in which he pretended to have found the key to the hieroglyphic inscriptions, and to translate them. Though a man of great learning, it must be plainly said that, judged by scholars of to-day, he would be considered an impostor. In his works on Coptic ⁴ there are, no doubt, many interesting facts, but mixed with them is such an amount of nonsense that Kircher and Jablonski. Jablonski says touching one of his statements, "Verum hic ut in aliis plurimis fucum lectoribus fecit Jesuita ille, et fumum vendidit"; from the same writer also, Kircher's arrogant assertions called forth the remark, "Kircherus, in quo semper plus inest ostentationis, quam solidae eruditionis." ⁵ It is impossible to understand what grounds Kircher had for his statements and how he arrived at his results; as for his translations, they have *nothing* correct in them. Here is one taken at random from *Oedipus Aegyptiacus*, t. III, p. 431, where he gives a translation of an inscription (A) printed on the plate between pp. 428 and 429. The hieroglyphics are written on a Ptaḥ-Seker-Osiris figure and read:—

and his translation runs:—"Vitale providi Numinis dominium, quadruplicem Mundani liquoris substantiam dominio confert Osiridis, cujus unà cum Mendesio foecundi Numinis dominio, benefica virtute influente, omnia quae in Mundo sunt, vegetantur, animantur, conservantur." Other writers on hieroglyphics whose works Kircher consulted were John Peter Bolzanius Valerianus, ¹ and Mercati, ² but no good results followed their investigations. In the year 1770 Joseph de Guignes

De Guignes and Zoëga.

Determined the existence of groups of characters having determinatives, ³ and four years later he published his *Mémoire*, ⁴ in which he tried to prove that the epistolographic and symbolic characters of the Egyptians were to be found in the Chinese characters, and that the Chinese nation was nothing but an Egyptian colony. In 1797 Zoëga made a step in the right direction, and came to the conclusion ⁵ that the hieroglyphics were letters and that the cartouches contained royal names. A few years later Silvestre de Sacy and Akerblad. Silvestre de Sacy published a letter on the inscriptions on the Rosetta Stone, ¹ and the work of this learned man was soon after followed by that of Akerblad who, in a letter to M. de Sacy ² discussed the demotic inscription on the recently discovered Rosetta Stone, and published an alphabet of the demotic characters, from which a large number were adopted in after times by Young and Champollion. It would seem that Akerblad never gained the credit which was due to him for his really clever work, and it will be seen from the facts quoted in the following pages, how largely the success of Young's labours on the Demotic inscription on the Rosetta Stone depended on those of Akerblad. But side by side with the letters of de Sacy and Akerblad and the learned works of Young and Champollion, there sprang into existence a mass of literature full of absurd statements and theories written by men having no qualifications for expressing opinions on hieroglyphic matters.

Absurd theories of the contents of Egyptian texts.

Thus the Comte de Pahlin in his *De l'étude des Hiéroglyphes*, ³ hesitated not to say that the inscription on one of the porticoes of the Temple at Denderah contained a translation of the hundredth Psalm, composed to invite all people to enter into the house of the Lord. The same author said that to produce the books of the Bible, which were written on papyri, it was only necessary to translate the Psalms of David into Chinese and to write them in the ancient characters of that language. ⁴ Lenoir considered the Egyptian inscriptions to contain Hebrew compositions, ⁵ and Lacour thought that they contained Biblical phrases. ⁶ Worse than all these wild theories was the belief in the works of the Kircher school of investigators, and in the accuracy of the statements made by Warburton's views on an Egyptian alphabet. Warburton, ⁷ who, it must be confessed, seems to have recognized the existence of alphabetic characters, but who in no way deserves the praise of Bailey, the Cambridge prize essayist, "Vir singulari quodam ingenii acumine praeditus, Warburtonus; qui primus certe recentiorum ad rectam harum rerum cognitionem patefecit viam." ¹

Footnotes

124:1 *Aegyptische Geschichte*, p. 151. The sepulchre of Gordian was inscribed in *Egyptian*. "Gordiano sepulchrum milites apud Circeium castrum fecerunt in finibus Persidis, titulum hujus modi addentes et Graecis, et Latinis, et Persicis, et Judaicis, et Aegyptiacis literis, ut ab omnibus legeretur." Erasmus, *Hist. Rom. Scriptorum*, Basle, 1533, p. 312, at the top.

124:2 Horapollinis Niloi Hieroglyphica. edidit, diversorum codicum recenter collatorum, priorumque editionum varias lectiones et versionem latinam subjunxit, adnotationem, item hieroglyphicorum imagines et indices adjecit Cl. Amstelod, 1835.

124:3 *Obeliscus Pamphilius, Hieroglyphicis involuta Symbolis, detecta e tenebris in lucem asseritur*, Rome, 1650, fol. *Oedipus Aegyptiacus*, hoc est, universalis hieroglyphicae veterum doctrinae, temporum injuria obolitae instauratio. Rome, 1652-54. Tomi I-IV, fol.

124:4 *Prodromus Coptus*, Rome, 1636. *Lingua Aegyptiaca restituta*. Rome, 1643.

124:5 Jablonski, *Opuscula*, t. I. ed. Water, 1804, pp. 157, 211.

125:1 *Hieroglyphica, seu de sacris Aegyptiorum aliarumque gentium litteris Commentatorium libri VII., duobus aliis ab eruditissimo viro annexis*, etc., Basil., 1556.

125:2 *Degli Obelischi di Roma*, Rome, 1589.

125:3 Essai sur le moyen de parvenir à la lecture et à l'intelligence des Hiéroglyphes égyptiens. (In *Mémoires de l'Académie des Inscriptions*, t. XXXIV. pp. 1-56.)

125:4 *Ibid.*, t. XXXIX. p. 1 ff.

125:5 *De Usu et Origine Obeliscorum*, Rome, 1797, fol., p. 465.

126:1 *Lettre au Citoyen Chaptal, au sujet de l'Inscription égyptienne du Monument trouvé à Rosette*, Paris, 1802.

126:2 *Lettre sur l'inscription égyptienne de Rosette*, Paris, 1802.

126:3 Published at Paris in 5 vols., 18i2.

126:4 *Lettres sur les Hiéroglyphes*, Weimar, 1802.

126:5 *In Nouvelle explication des Hiéroglyphes*, Paris, 1809-10, 4 vols.; and *Nouveaux Essais sur les Hiéroglyphes*, Paris, 1826, 4 vols.

126:6 See his *Essai sur les Hiéroglyphes égyptiens*, Bordeaux, 1821.

126:7 In his *The Divine Legation of Moses demonstrated, to which is adjoint an Essay on Egyptian Hieroglyphics*, London, 1738, 2 vols.

127:1 *Hieroglyphicorum Origo et natura*, Cambridge, 1816, p. 9.

Young and Champollion.

Here naturally comes an account of the labours of Young and Champollion, two men who stand out pre-eminently as the true discoverers of the right method of decipherment of Egyptian hieroglyphics. As much has been written on the works of these savants, and as some have tried to show that the whole merit of the discovery belongs to Young, and others that it belongs to Champollion, it will not be out of place here to make a plain statement of facts, drawn from the best sources, and to give the opinions of the most eminent Egyptologists on this point; a few details concerning the lives of these remarkable men must, however, be first given.

Dr. Thomas Young was born at Milverton, in Somersetshire, on the 13th of June, 1773. His parents were both members of the Society of Friends. He lived during the first seven years of his life with his maternal grandfather, Mr. Robert Davis, at Minehead, in Somersetshire. At the age of two he could read fluently, and before he was four he had read the Bible through twice. Early life and studies of Young. At the age of six, he learnt by heart in six weeks Goldsmith's *Deserted Village*. When not quite seven years of age he went to a school, kept by a man called King, at Stapleton near Bristol, where he stayed for a year and a half. In March 1782, when nearly nine years of age, he went to the school of Mr. T. Thompson, at Compton, in Dorsetshire, where he remained four years. Here he read Phaedrus's Fables, Cornelius Nepos, Virgil, Horace expurgated by Knox, the whole of Beza's Greek and Latin Testament, the First Seven Books of the Iliad, Martin's Natural Philosophy, etc., etc. Before leaving this school he had got through six chapters of the Hebrew Bible. About this time he learnt to use the lathe, and he made a telescope and a microscope, and the Italian, Persian, Syriac, and Chaldee languages all occupied his attention. Young's oriental studies. From 1787 to 1792 he was private tutor to Hudson Gurney, at Youngsbury, in Hertfordshire, where he seems to have devoted himself to the study of English, French, Italian, Latin, Greek, Hebrew, Chaldee, Syriac, Samaritan, Arabic, Persian, Turkish, and Ethiopic, as well as to that of natural

Philosophy, Botany, and Entomology. ¹ Young's medical studies. In 1792 Young began to study Medicine and Anatomy in London, and in 1793 he entered St. Bartholomew's Hospital as a pupil. In 1803 he read a paper before the Royal Society, and was elected a Fellow the following year (balloted for and elected, June 19). Shortly after he attended medical lectures in Edinburgh and Göttingen, and he subsequently went to Cambridge, where he took the degree of Bachelor of Medicine (1803), and afterwards that of Doctor of Physic (1808). In 1798 Young received a splendid bequest from his uncle Dr. Brocklesby, consisting of his house in Norfolk Street, Park Lane, his library, his prints, his pictures, and about £10,000 in money; hence he was free to form his own scheme of life. Discovers undulatory theory of light. In May, 1801, he discovered the undulatory theory of light, and his paper on this subject was read before the Royal Society in the November following; in the same year he accepted the office of Professor of Natural Philosophy at the Royal Institution. In 1802 he was appointed Foreign Secretary of the Royal Society, and on the 14th of June, 1804, he married Eliza, the daughter of J. P. Maxwell, Esq., of Cavendish Square, and of Trippendence, near Farnborough, Kent. The attention of Young was called to Egyptian inscriptions by Sir W. Rouse Boughton, who had found in a mummy case at Thebes a papyrus written in cursive Egyptian characters, and to a notice of this which Young prepared for his friend, he appended a translation of the demotic text of the Rosetta Stone. Young's study of hieroglyphs. As the details of his studies on the Rosetta Stone belong to the history of the decipherment of Egyptian hieroglyphics, they are given further on (p. 141 ff.), but the reader will understand Young's position better by reading Dean Peacock's chapter on "hieroglyphical researches" printed in his life of Young, pp. 258-344, and Mr. Leitch's notes in the third volume of the collected *Works of Dr. Young*. In 1816 Young was appointed Secretary to a Commission for ascertaining the length of the seconds pendulum, for comparing French and English standards, etc., and in 1818 he was appointed Secretary of the Board of Longitude and Superintendent of the Nautical Almanac. In 1825 he became Medical Referee and Inspector of Calculations to the Palladium Insurance Company. In 1826 he was elected one of the eight foreign Associates of the Academy of Sciences at Paris. In February, 1829, he began to suffer from repeated attacks of asthma, and by the April following he was in a state of great weakness; Young's death. he died on the 10th of May, not having completed his fifty-sixth year. An excellent steel engraving of Young, by R. Ward, from a picture by Sir Thomas Lawrence, P.R.A., forms the frontispiece to his life by Dean Peacock, which, according to J. J. Champollion-Figeac, "exprime fidèlement la douceur, la grâce, les traits d'une figure toute rayonnante d'intelligence." ¹

Jean François Champollion, surnamed **le Jeune**, the immortal discoverer of a correct system of decipherment of Egyptian hieroglyphics, was born at Figeac on December 24, 1790. Champollion's physical and classical studies. His family came originally from Champoléon in the High Alps, where a branch of it still holds property. As a boy he made rapid progress in classical studies, and he devoted himself at the same time to botany and mineralogy; at a very early date however he showed a natural taste for oriental languages, and like Young was, at the age of thirteen, master of a fair knowledge of Hebrew, Syriac and Chaldee. ² In 1805 his brother J. J. Champollion-Figeac brought him to Paris, and caused him to be admitted to the Cours de l'École des Langues Orientales, and introduced him to Silvestre de Sacy. Soon after his arrival in Paris Champollion turned his attention to the study of the hieroglyphic inscription on the Rosetta Stone, but his powerful friend de Sacy advised the elder brother to warn the younger off a study which *ne pouvait donner aucun résultat*. In 1812 he was nominated

Professor of Ancient History to the faculty of Letters at Grenoble, where he still carried on his oriental studies.

Champollion's hieroglyphic and Coptic studies.

When he arrived in Paris he found that the old Egyptologists maintained that hieroglyphics were a symbolic language, and seeking to verify this theory, he wasted a year. He made up his mind, however, to work out this question without having regard to the theories of others, and he sketched out a plan for a large work on Egypt in several volumes. The first part of this appeared at Grenoble in 1811, entitled Introduction; it was never sold, for only about thirty copies were printed, but it appeared, without the analytical table of Coptic geographical names, under the title *L'Égypte sous les Pharaons*, 8vo., 2 vols., 1814. About this time Young, in England, was studying the texts on the Rosetta Stone, and had actually begun to make a translation of the demotic section, making use of the results obtained by de Sacy and Akerblad, to the latter of whom great credit is due for his acuteness and insight. Whatever may be said as to Champollion's ignorance of Young's results, it is quite certain that he must have known of those of Akerblad, and we know (see p. 135) that a printed copy of Young's paper on the Rosetta Stone had been put into Champollion's hands by de Sacy. Champollion acquainted with Young's labours. In a very short time Champollion discovered where his predecessors had broken down, and having already written *De l'écriture Hiéroglyphique des Anciens Égyptiens*, Grenoble, 1821, on September 17, in the following year, he read his *Mémoire* on the hieroglyphics and exhibited his hieroglyphic Alphabet, with its Greek and Demotic equivalents, before the Académie des Inscriptions. Champollion's paper created a great sensation, and Louis XVIII. wished a statement concerning it laid before him, and M. le Duc de Doudeauville determined that an Egyptian Museum should be formed in the Palace of the Louvre. In the same year Champollion published his *Lettre à M. Dacier, relative à l'Alphabet des Hiéroglyphes phonétiques*, in which he showed beyond a doubt that his system was the correct one. In a series of *Mémoires* read at the Institut in April, May and June, 1823, he explained his system more fully, and these he afterwards published together entitled *Précis du Système Hiéroglyphique des Anciens Égyptiens*, Paris, 2 vols., 1824. A second edition, revised and corrected, appeared in 1828. In June, 1824, Champollion arrived in Turin, Champollion's travels. where he devoted himself to the study of papyri. Early in 1825 he arrived in Rome, and thence he went to Naples, where all the museums were opened for him. In 1826 he returned to Paris. In July, 1828, he set out on his long planned voyage to Egypt. Visits Egypt., and returned in March, 1830, bringing with him a fine collection of antiquities, and a number of copies of inscriptions which filled about two thousand pages. As soon as he returned to France he set to work to publish the rich results of his travels, but while occupied with this undertaking, death overtook him on the 4th of March, 1832. Louis-Philippe ordered that busts of him, executed at the expense of the civil list, should be placed in the galleries of the palace at Versailles, and in the rooms of the Egyptian Museum of the Louvre; he also ordered that marble for another bust should be given to Champollion-Figeac, and that the carving thereof should be entrusted to the famous sculptor Etex. An etched portrait of Champollion le Jeune will be found in *Les Deux Champollion, leur Vie et leurs Œuvres*, par Aimé Champollion-Figeac: Grenoble, 1887, p. 52. In addition to the works of Champollion mentioned above, the following are the most important:—

Champollion's works.

Rapport à son Excellence M. le Duc de Doudeauville, sur la Collection Egyptienne à Livourne, Paris, 1826.

Lettres d M. le Duc de Blacas d'Aulps relatives au Musée royal Egyptien de Turin
(avec Notices chronologiques par Champollion-Figeac): Paris, 1824-26.

Notice sur les papyrus hiératiques et les peintures du cercueil de Pétaménoph (Extr. de Voyage à Meroë par Cailliaud de Nantes), Paris, 1827.

Notice descriptive des Monuments Egyptiens du Musée Charles X, Paris, 1827.

Catalogue de la Collection Egyptienne du Louvre, Paris, 1827.

Catalogue des Papyrus Egyptiens du Musée du Vatican, Rome, 1826.

Monuments de l'Egypte et de la Nubie, iv vols., fol., 440 planches. Publié par ordre du Gouvernement, pour faire suite à l'ouvrage de l'Expédition d'Egypte, Paris, 1829-1847.

Lettres écrites pendant son voyage en Egypte, en 1828, 1829, Paris, 1829; 2^{me} édition, Paris, 1833; collection complète. A German translation by E. F. von Gutschmid was published at Quedlinburg, in 1835.

Grammaire Egyptienne, aux Principes généraux de l'écriture sacrée Egyptienne appliqués à la représentation de la langue parlée; . . . Avec des prolégomènes et un portrait de l'éditeur, M. Champollion-Figeac, Paris, 1836-1841.

Dictionnaire Egyptien, en écriture hiéroglyphique, publié d'après les manuscrits autographes . . . par Champollion-Figeac, Paris, 1841.

The results of Dr. Young's studies of the Rosetta Stone were first communicated to the Royal Society of Antiquaries in a letter from Sir W. E. Rouse Boughton, Bart.; the letter was read on the 19th of May, 1814, and was published the following year in *Archæologia*, Vol. XVIII. pp. 59-72. 1Young's labours on the Rosetta Stone in 1814. The letter was accompanied by a translation of the demotic text on the Rosetta Stone, which was subsequently reprinted anonymously in the *Museum Criticum* of Cambridge, Pt. VI., 1815, together with the correspondence which took place between Dr. Young and MM. Silvestre de Sacy and Akerblad. In 1802 M. Akerblad, the Swedish President at Rome, published his *Lettre sur l'inscription Egyptienne de Rosette, adressée au citoyen Silvestre de Sacy*, in which he gave the results of his study of the demotic text of the Rosetta Stone; M. Silvestre de Sacy also had occupied himself in the same way (see his *Lettre au citoyen Chaptal, au sujet de l'inscription Egyptienne du monument trouvé d Rosette*: Paris, 1802), but neither scholar had made any progress in the decipherment of the hieroglyphic text. In August, 1814, Dr. Young wrote to Silvestre de Sacy, asking him what Mr. Akerblad had been doing, and saying

Correspondence between Young and de Sacy.

"I doubt whether the alphabet which Mr. Akerblad has given us can be of much further utility than in enabling us to decipher the proper names; and sometimes I have even suspected that the letters which he has identified resemble the syllabic sort of characters by which the Chinese express the sounds of foreign languages, and that in their usual acceptation they had different significations: but of this conjecture I cannot at present speak with any great confidence." ¹ To this M. de Sacy replied: "Je ne vous dissimule pas, Monsieur, que malgré l'espèce de Sacy's opinions of Akerblad's works. d'approbation que j'ai donnée au système de M. Akerblad, dans la réponse que je lui ai adressée, il m'est toujours resté des doutes très forts sur la validité de l'alphabet qu'il s'est fait. . . . Je dois vous ajouter que M. Akerblad n'est pas le seul qui se flatte d'avoir lu le texte Egyptien de l'inscription de Rosette. M. Champollion, qui vient de publier deux volumes sur l'ancienne géographie de l'Egypte, ² et qui s'est beaucoup occupé de la langue Copte, prétend avoir aussi lu cette inscription. Je mets assurément plus de confiance dans les lumières et la critique de M. Akerblad que dans celles de M. de Sacy distrusts Champollion's results. M. Champollion, mais tant qu'ils n'auront publié quelque résultat de leur travail, il est juste de suspendre son jugement." (Leitch, Vol. III. p. 17.) Writing to M. de Sacy in October of the same year, Young says: "I had read Mr. Akerblad's essay but hastily in the course of the last winter, and I was not disposed to place much confidence in the little that I recollected of it; so that I was able to enter anew upon the investigation, without being materially influenced by what he had published; and though I do not profess to lay claim to perfect originality, or to deny the importance of Mr. Akerblad's labours, I think myself authorised to consider my own translation as completely independent of his ingenious researches: a circumstance which adds much to the probability of our conjectures where they happen to agree. It is only since I received your obliging letter, that I have again read Mr. Akerblad's work; and I have found that it agrees almost in every instance with the results of my own investigation respecting the sense attributed to the words which the author has examined. This conformity must be allowed to be more satisfactory than if I had followed, with perfect confidence, the path which Akerblad has traced: I must however, confess that it relates only to a few of the first steps of the investigation; and that the greatest and the most difficult part of the translation still remains unsupported by the authority of any external evidence of this kind." (Leitch, p. 18.) Nearly three weeks after writing the above, Young sent another letter to M. de Sacy, together with a Coptic and demotic alphabet derived partly from Akerblad, and partly from his own researches, and a list of eighty-six demotic words with the words corresponding to them in the Greek version. Of these words, he says: "Three were observed by de Sacy, sixteen by Akerblad, and the remainder by himself." In January, 1815, Akerblad addressed a long letter to Young, together with which he sent a translation of some lines of the Rosetta Stone inscription, and some notes upon it. Regarding his own work he says: "During the ten years which have elapsed since my departure from Paris, I have devoted but a few moments, and those at long intervals, to the monument of Rosetta For, in fact, I have always felt that the results of my researches on this monument are deficient in that sort of evidence which carries with it full conviction, and you, Sir, as well as M. de Sacy, appear to be of my opinion in this respect I must however give you notice beforehand, that in most cases you will only receive a statement of my doubts and uncertainties, together with a few more plausible conjectures; and I shall be fully satisfied if these last shall appear to deserve your attention and approbation If again the inscriptions were engraved in a clear

and distinct character like the Greek and Latin inscriptions of a certain antiquity, it would be easy, by the assistance of the proper names of several Greek words which occur in it, some of which I have discovered since the publication of my letter to M. de Sacy, and of many Egyptian words, the sense of which is determined; it would be easy, I say, to form a perfectly correct alphabet of these letters; but here another difficulty occurs; the alphabetical characters which, without doubt, are of very high antiquity in Egypt, must have been in common use for many centuries before the date of the decree; in the course of this time, these letters, as has happened in all other countries, have acquired a very irregular and fanciful form, so as to constitute a kind of running hand." (Leitch, p. 33.) In August, 1815, Young replied to Akerblad's letter, and discussed the passages where his own translation differed from that of Akerblad.

De Sacy warns Young against Champollion.

In July, 1815, de Sacy sent a letter to Young, which contains the following remarkable passages: "*Monsieur, outre la traduction Latine de l'inscription Egyptienne que vous m'avez communiquée, j'ai refit postérieurement une autre traduction Anglaise, imprimée, que je n'ai pas en ce moment sous les yeux, l'ayant prêtée d M. Champollion sur la demande que son frère m'en a faite d'après une lettre qu'il m'a dit avoir reçue de vous. . . . Je pense, Monsieur, que vous êtes plus avancé aujourd'hui et que vous lisez une grande partie, du moins, du texte Egyptien. Si j'ai un conseil à vous donner, c'est de ne pas trop communiquer vos découvertes d M. Champollion. Il se pourrait faire qu'il prétendît ensuite d la priorité. Il cherche en plusieurs endroits de son ouvrage à faire croire qu'il a découvert beaucoup des mots de l'inscription Egyptienne de Rosette. J'ai bien peur que ce ne soit là que du charlatanisme; j'ajoute même que j'ai de fortes raisons de le penser. . . . Au surplus, je ne saurais me persuader que si M. Akerblad, Et. Quatremère, ou Champollion avait fait des progrès réels dans la lecture du texte Egyptien, ils ne se fussent pas plus empressés de faire part au public de leur découverte. Ce serait une modestie bien rare, et dont aucun d'eux ne me paraît capable.*" (Leitch, p. 51.)

In a letter to de Sacy, dated 3rd August, 1815, Young says: "You may, perhaps, think me too sanguine in my expectations of obtaining a knowledge of the hieroglyphical language in general from the inscription of Rosetta only; and I will confess to you that the difficulties are greater than a superficial view of the subject would induce us to suppose.

The Young on hieroglyphics.

number of the radical characters is indeed limited, like that of the keys of the Chinese; but it appears that these characters are by no means universally independent of each other, a combination of two or three of them being often employed to form a single word, and perhaps even to represent a simple idea; and, indeed, this must necessarily happen where we have only about a thousand characters for the expression of a whole language. For the same reason it is impossible that all the characters can be pictures of the things which they represent: some, however, of the symbols on the stone of Rosetta have a manifest relation to the objects denoted by them. For instance, a Priest, a Shrine, a Statue, an Asp, a Mouth, and the Numerals, and a King is denoted by a sort of plant with an insect, which is said to have been a bee; while a much greater number of the characters have no perceptible connexion with the ideas attached to them; although it is

probable that a resemblance, either real or metaphorical, may have existed or have been imagined when they were first employed; thus a Libation was originally denoted by a hand holding a jar, with two streams of a liquid issuing from it, but in this inscription the representation has degenerated into a bird's foot. With respect to the epistolographic or enchorial character, it does not seem quite certain that it could be explained even if the hieroglyphics were perfectly understood, for many of the characters neither resemble the corresponding hieroglyphics, nor are capable of being satisfactorily resolved into an alphabet of any kind: in short, the two characters might be supposed to belong to different languages; for they do not seem to agree even in their manner of forming compound from simple terms." (Leitch, pp. 55, 56.) Writing to de Sacy in the following year (5th May, 1816) touching the question of the alphabetic nature of the inscription on the Rosetta Stone, he says: "Si vous lisez la lettre de M. Akerblad, vous conviendrez, je crois, qu'au moins il n'a pas été plus heureux que moi dans ses leçons Coptes de l'inscription. Mais le vrai est que la chose est impossible dans l'étendue que vous paraissez encore vouloir lui donner, car assurément l'inscription *enchoriale* n'est *alphabétique* que dans un sens très borné Je me suis borné dernièrement à l'étude des hiéroglyphes, ou plutôt à la collection d'inscriptions hiéroglyphiques. . . . Les caractères que j'ai découverts jettent déjà quelques lumières sur les antiquités de l'Égypte. J'ai

Young deciphers the name of Ptolemy

Reconnu, par exemple, le nom de Ptolémée dans diverses inscriptions à Philæ, à Esné et à Ombos, ce qui fixe à peu près la date des édifices où ce nom se trouve, et c'est même quelque chose que de pouvoir distinguer dans une inscription quelconque les caractères qui expriment les noms des personnages auxquels elle a rapport." (Leitch, p. 60.)

On 10th November, 1814, Champollion sent to the President of the Royal Society a copy of his *L'Égypte sous les Pharaons*, and in the letter which accompanied it said, "La base de mon travail est la lecture de l'inscription en caractères Égyptiens, qui est l'un des plus beaux ornemens du riche Musée Britannique; je veux parler du monument trouvé à Rosette. Les efforts que j'ai faits pour y réussir n'ont point été, s'il m'est permis de le dire, sans quelques succès; et les résultats que je crois avoir obtenus après une Young and Champollion correspond. étude constante et suivie, m'en font espérer de plus grands encore." (Leitch, p. 63.) He asked also that a collation of the Rosetta Stone with the copy of it which he possessed might be made, and suggested that a cast of it should be presented to each of the principal libraries, and to the most celebrated Academies of Europe. As Foreign Secretary of the Royal Society, Young replied saying that the needful collation should be made, and adding, "Je ne sais si par hasard M. de Sacy, avec qui vous êtes sans doute en correspondance, vous aura parlé d'un exemplaire que je lui ai adressé de ma traduction conjecturale avec l'explication des dernières lignes des caractères hiéroglyphiques. Je lui avais déjà envoyé la traduction de l'inscription Égyptienne au commencement du mois d'Octobre passé; l'interprétation des hiéroglyphiques ne m'est réussie qu'à la fin du même mois." (Leitch, p. 64.) In reply to this Champollion wrote, "M. Silvestre de Sacy, mon ancien professeur, ne m'a point donné connaissance de votre mémoire sur la partie Égyptienne et le texte hiéroglyphique de l'inscription de Rosette: c'est vous dire, Monsieur, avec quel empressement je recevrai l'exemplaire que vous avez la bonté de m'offrir." We have seen above from the extract from a letter of de Sacy that a copy of Young's work was lent to Champollion between May 9 and July 20, 1815. On August 2, 1816, Young

addressed a letter ¹ to the Archduke John of Austria, in which he reported further progress in his hieroglyphic studies, thus: "I have already ascertained, as I have mentioned in one of my letters to M. de Sacy, that the enchorial inscription of Rosetta contained a number of individual characters resembling the corresponding hieroglyphics, and I was not disposed to place any great reliance on the alphabetical interpretation of any considerable part of the inscription. I have now fully demonstrated the hieroglyphical origin of the running hand, ² in which the manuscripts on papyrus, found with the mummies" (Leitch, p. 74) The principal contents of Young's letters, however, incorporated with other matter, were made into a more extensive article, which was contributed to the Supplement of the *Encyclopædia Britannica*, Young's work published. Supplement, Vol. IV. He made drawings of the plates, which were engraved by Mr. Turrell, and having procured separate copies, he sent them to some of his friends in the summer of 1818, with a cover on which was printed the title, "Hieroglyphical Vocabulary." These plates, however, were precisely the same that were afterwards contained in the fourth volume of the Supplement, as belonging to the article EGYPT. The characters explained in this vocabulary amounted to about two hundred; the number which had been immediately obtained from the stone of Rosetta having been somewhat more than doubled by means of a careful examination of other monuments. The higher numerals were readily obtained by a comparison of some inscriptions in which they stood combined with units and with tens. ³ Young's article in the *Encyclopædia Britannica* obtained great celebrity in Europe; and was reprinted by Leitch in the third volume of the *Works of Dr. Young*, pp. 86-197; it contains eight sections:—

- I. Introductory view of the latest publications relating to Egypt.
- II. Pantheon.
- III. Historiography.
- IV. Calendar.
- V. Customs and Ceremonies.
- VI. Analysis of the Triple Inscription.
- VII. Rudiments of a Hieroglyphical Vocabulary.
- VIII. Various Monuments of the Egyptians.

This article is of very great importance in the history of **Value of Young's article in *Encyclopædia Britannica*** the decipherment of the hieroglyphics, and had Young taken the trouble of having it printed as a separate publication, there would have been less doubt in the minds of scholars as to the good work which he did, and results borrowed from it by Champollion would have been more easily identified. ¹ It has already been said (p. 130) that Champollion published at Paris in 1814 the two first parts of a work entitled Champollion on the geography of Egypt. *L'Égypte sous les Pharaons, ou recherches sur la Géographie, la Religion, la Langue, les Écritures et l'Histoire de l'Égypte avant l'Invasion de Cambyse*; these parts treated simply of the geography of Egypt. In a note to the Preface he tells us that the general plan of the work, together with the introduction of the geographical section and the general map of Egypt under the Pharaohs, was laid before the *Société des Sciences et des Arts de Grenoble*, 1st September, 1807, and that the printing began on the 1st September, 1810. On p. 22 of his Introduction, referring to the Rosetta Stone, he says: "Ce monument intéressant est un décret des prêtres de l'Égypte, qui décerne de grands honneurs au jeune roi Ptolémée Epiphane. Ce décret est

écrit en hiéroglyphes, en langue et en écriture alphabétique Egyptiennes, et en Grec." Now by the words "en langue et en écriture alphabétique Egyptiennes" we are clearly to understand that part of the Rosetta inscription which is written in demotic. Having referred to the studies of de Sacy and Akerblad, and spoken of the words in demotic which the latter scholar had rightly compared with their equivalents in Coptic, "que nous y avons lus ensuite," Champollion adds in a foot-note, "Ce n'est pas ici le lieu de rendre compte du résultat de l'étude suivie que nous avons faite du texte Egyptien de l'Inscription de Rosette, et de l'alphabet que nous avons adopté. Champollion's hieroglyphical studies in 1810. Nous nous occuperons de cet important sujet dans la suite de cet ouvrage. En attendant, nous prions le lecteur de regarder comme exacts les résultats que nous lui présentons ici." From this it is clear that as early as 1810 Champollion claimed to have made progress in the decipherment of the demotic text (texte Egyptien) of the Rosetta Stone, and it is now time to ask how much he was indebted to Akerblad's letter for ideas and results. A comparison of Plate II. at the end of Akerblad's *Lettre sur l'Inscription Egyptienne de Rosette*, with Plate IV. in Champollion's *Lettre à M. Dacier relative à l'Alphabet des Hiéroglyphes Phonétiques*, will show that sixteen of the characters of the alphabet printed by Akerblad in 1802 were retained by Champollion in 1822; also, if Akerblad's alphabet be compared with the "Supposed Enchorial Alphabet" printed at the foot of Plate IV. **Akerblad attributes correct values to fourteen Demotic characters** accompanying Young's article EGYPT, printed in 1818 and published in 1819, it will be found that *fourteen* of the characters are identical in both alphabets. Thus it seems that a greater degree of credit is due to Akerblad than has usually been awarded to him either by Young ¹ or Champollion, ¹ or, indeed, by writers on Egyptology generally. ² Having seen what foundations Young and Champollion had for their own works on the demotic text to rest on, we may return to the consideration of Young's hieroglyphical studies. On the four plates which appeared with his article EGYPT, he correctly identified the names of a few of the gods, Rd, Nut, Thoth, Osiris, Isis, and Nephthys, and he made out the meanings of several Egyptian ideographs. His identifications of kings' names were, however, most unfortunate. Thus of Amenhetep, he made Tithons; of Thi (a queen), Eoa; of Usertsen, Heron; of Psammetichus, Sesostris; of Nectanebus, Proteus; of Seti, Psammis; of Rameses II., Amasis; of Autocrator, Arsinoe, etc., etc. He correctly identified the names of Ptolemy and Berenice, although in each case he attributed wrong values to some of the hieroglyphic characters which formed these names. The hieroglyphic alphabet given by Young was as follows ³:—

Young's hieroglyphic alphabet.

In 1822 Champollion published his famous *Lettre à M. Dacier relative à l'alphabet des Hiéroglyphes Phonétiques*, in which he stated his discovery of the Egyptian hieroglyphic alphabet in the following words: "Vous avez sans doute remarqué, Monsieur, dans mon Mémoire sur l'écriture démotique Egyptienne, que ces noms étrangers étaient exprimés phonétiquement au moyen de signes plutôt *syllabiques* qu'*alphabétiques*. La valeur de chaque caractère est reconnue et invariablement fixée par la comparaison de ces divers noms; et de tous ces rapprochements est résulté l'alphabet, ou plutôt Champollion's system. le syllabaire *démotique* figuré sur ma planche I., colonne deuxième. L'emploi de ces caractères phonétiques une fois constaté dans l'écriture démotique, je devais naturellement en conclure que puisque les signes de cette

écriture populaire étaient, ainsi que je l'ai exposé, empruntés de l'écriture *hiératique* ou sacerdotale, et puisque encore les signes de cette écriture hiératique ne sont, comme on l'a reconnu par mes divers mémoires, qu'une représentation abrégée, une véritable *tachygraphie* des *hiéroglyphes*, cette troisième espèce d'écriture, *l'hiéroglyphique* pure, devait avoir aussi un certain nombre de ses signes doués de la faculté d'exprimer les sons; en un mot, qu'il existait également une série d'*hiéroglyphes phonétiques*. Pour s'assurer de la vérité de cet aperçu, pour reconnaître l'existence et discerner même la valeur de quelques-uns des signes de cette espèce, il aurait suffi d'avoir sous les yeux, écrits en *hiéroglyphes* purs, deux noms de rois grecs préalablement connus, et contenant plusieurs lettres employées à la fois dans l'un et dans l'autre, tels que *Ptolémée* et *Cléopâtre*, *Alexandre* et *Bérénice*, etc." (p. 5). Throughout this work there appears to be no mention whatever of Young's identification of *any* letters of the hieroglyphic alphabet, although on p. 2 Champollion says: "A l'égard de l'écriture *démotique* en particulier, il a suffi de la précieuse inscription de Rosette pour en reconnaître l'ensemble; la critique est redevable d'abord Champollion admits value of Akerblad's and Young's labours. aux lumières de votre illustre confrère, M. Silvestre de Sacy, et successivement à celles de feu Akerblad et de M. le docteur Young, des premières notions exactes qu'on a tirées de ce monument, et c'est de cette même inscription que j'ai déduit la série des signes *démotiques* qui, prenant une valeur syllabico-alphabétique, exprimaient dans les textes *idéographiques* les noms propres des personnages étrangers à l'Égypte." That Champollion should not have known of Young's article EGYPT is a thing not to be understood, especially as advance copies were sent to Paris and elsewhere as early as 1818. From the facts given above we are enabled to draw up the following statement as to the amount of work done in the decipherment of the Egyptian language by the early workers in this field.

Statement of results of labours of Zoëga, Akerblad, Young and Champollion

Barthélemy ¹ and Zoëga ² had come to the conclusion long before the labours of Akerblad, Young, and Champollion, that the cartouches contained proper names. Akerblad drew up an alphabet of the demotic character, in which fourteen signs appear to have had correct values attributed to them. Young published a demotic alphabet in which the greater number of Akerblad's results were absorbed; he fixed the correct values to six hieroglyphic characters, and to three others partly correct values; he identified the names of Ptolemy and Alexander, the numerals and several gods' names. Champollion published a demotic alphabet, the greater part of which he owed, without question, to Akerblad, and a hieroglyphic alphabet of which six characters had had correct values assigned to them by Young, and the values of three others had been correctly stated as far as the consonants were concerned. There is no doubt whatever that Champollion's plan of work was eminently scientific, and his great knowledge of Coptic enabled him to complete the admirable work of decipherment, which his natural talent had induced him to undertake. The value of his contributions to the science of Egyptology it would be difficult to overestimate, and the amount of work which he did in his comparatively short life is little less than marvellous. It is, however, to be regretted that Champollion did not state more clearly what Young had done, for a full acknowledgment of this would have in no way injured or lessened his own immortal fame. ¹

Footnotes

128:1 For the list of books read by him at this time, see the *Life of Thomas Young*, by G. Peacock, London, 1855 pp. 14-17.

129:1 *Lettre au Directeur de la Revue Britannique au sujet des Recherches du Docteur Young*, Paris, 1857, p. II.

129:2 On the subject of Champollion's studies, at Grenoble, see *Chroniques Dauphinoises*, par A. Champollion-Figeac, t. III. pp. 553,156,157-238.

132:1 *Letter to the Rev. S. Weston respecting some Egyptian Antiquities*. With 4 copper plates. London, 1814.

133:1 For these letters I am indebted to the third volume of the *Miscellaneous Works of the late Thomas Young, MD., FR.S., &c.*, ed. John Leitch, London, 1855.

133:2 *L'Égypte sous les Pharaons, ou recherches sur la Géographie, la Religion, la Langue, les Ecritures, et l'Histoire de l'Égypte*, Paris, 1814.

138:1 This letter was printed in 1816, and circulated in London, Paris, and elsewhere; it did not appear in the *Museum Criticum* until 1821.

138:2 "Que ce second système (l'Hiératique) n'est qu'une simple modification du système Hiéroglyphique, et n'en diffère uniquement que par la forme des signes." Champollion, *De l'Écriture Hiératique des Anciens Egyptiens*: Grenoble, 1821. We should have expected some reference by Champollion to Young's discovery quoted above.

138:3 Young. *An Account of some recent discoveries in Hieroglyphical Literature*, p. 17.

139:1 Ich halte mich daher verpflichtet, alles auf unsern Gegenstand bezüglich dem Leser nachträglich genau mitzuthemen und zwar mit einer um so grössern Gewissenhaftigkeit, je höher durch dessen Kenntniss die Achtung gegen den trefflichen Forscher steigen wird, der besonders in der Erklärung der symbolischen Hieroglyphen so Manches zuerst aussprach, was man ohne den Artikel der Encyclopaedie gelesen zu haben, meistens als das Eigenthum Champollion's zu betrachten gewohnt ist. Schwartz, *Das Alte Aegypten*, p. 446.

140:1 Mr. Akerblad was far from having completed his examination of the whole enchorial inscription, apparently from the want of some collateral encouragement or co-operation to induce him to continue so laborious an inquiry; and he had made little or no effort to understand the first inscription of the pillar which is professedly engraved in the sacred character, except the detached observation respecting the numerals at the end; he was even disposed to acquiesce in the correctness of Mr. Palin's interpretation, which proceeds on the supposition that parts of the first lines of the hieroglyphics are still remaining on the stone, Young, *An Account*, p. 10.

141:1 "Feu Akerblad essaya d'étendre ses lectures hors des noms propres grecs, et il échoua complètement." Champollion, *Précis*, 1 éd., p. 14.

141:2 See Schwartze, *Das Alte Aegypten*, pp. 160, 162.

141:3 No. 205, which is omitted here, is really two demotic characters the values of which are BA and R: to these Young gave the value BERE, and so far he was right, but he failed to see that what he considered to be one sign was, in reality, two. In Nos. 253 and 214 his consonants were right but his vowels were wrong. We are thus able to see that out of a total of fourteen signs, he assigned correct values to six, partly correct values to three, and wholly wrong values to five. Champollion-Figeac in his *Lettre au Directeur de la Revue Britannique au sujet des Recherches du Docteur Young sur les Hiéroglyphes Egyptiens*, p. 5, gives Young no credit whatever for the three partly correct values assigned to hieroglyphic characters by him.

143:1 Caylus, *Recueil d'Antiquités Egyptiennes, Etrusques, etc.*, Tom. V. p. 79.

143:2 In *De Origine et Usu Obeliscorum*, p. 465. Conspiciuntur autem passim in Aegyptiis monumentis schemata quaedam ovata sive elliptica planae basi insidentia, quae emphatica ratione includunt certa notarum syntagmata, sive ad propria personarum nomina exprimenda, sive ad sacratiores formulas designandas.

144:1 We have seen above that Champollion did know of Young's work, yet in his *Précis du Système Hiéroglyphique*, p. 18, he says that he had arrived at results similar to those obtained by Dr. Young, without having any knowledge of his opinion.

Champollion's alphabet

Briefly, the way in which Champollion recovered the greater part of the Egyptian alphabet is as follows. It will be remembered that, on account of breakages, the only name found on the Rosetta Stone is that of Ptolemy. Shortly before Champollion published his letter to M. Dacier, he had published an account of an obelisk, ² recently brought to London, which was inscribed with the name of a Ptolemy, written with the same characters as that on the Rosetta Stone, and also contained within a cartouche. It was followed by a second cartouche, which should contain the name of a queen. The obelisk was said to have been fixed in a socket, bearing a Greek inscription containing a petition of the priests of Isis at Philae, addressed to Ptolemy, to Cleopatra his sister, and to Cleopatra his wife. Now, he argued, if this obelisk and the hieroglyphic inscription which it bears are really the result of the petition of the priests, who in the Greek speak the names Ptolemy and Cleopatra. of the dedication of a similar monument, it follows of necessity that the cartouche must contain the name of a Cleopatra. The names of Ptolemy and Cleopatra having, in the Greek, some letters which are similar, may be used for comparing the hieroglyphics which are used in each; and if the characters which are similar in these two names express the same sound in each cartouche, their purely phonetic character is at once made clear. A previous comparison of these two names written in the demotic character shows that when they are written phonetically several characters, exactly alike, are used in each. The analogy of the demotic, hieratic, and hieroglyphic methods of writing in a general way, leads us to expect the same

coincidence and the same conformity in these same names, written hieroglyphically. The names Ptolemaios and Cleopatra written in hieroglyphics are as follows:—

No. 1, PTOLEMY.

No. 2, CLEOPATRA.

Recovery of the Egyptian alphabet. Now in No. 2 cartouche, sign No. 1, which must represent K, is not found in cartouche No. 1. Sign No. 2, a lion lying down, is identical with sign No. 4 in cartouche No. 1. This clearly is L. Sign No. 3, a pen, represents the short vowel E; two of them are to be seen in character No. 6 in No. 1 cartouche, and considering their position their value must be AI of αιοϛ. Sign No. 4 is identical with No. 3 in No. 1 cartouche, and must have the value O in each name. Sign No. 5 is identical with sign No. 1 of No. 1 cartouche, which being the first letter of the name of Ptolemy must be P. Sign No. 6 is not found in No. 1 cartouche, but it must be A, because it is the same sign as sign No. 9, which ends the name **ΚΑΕΟΠΙΑΤΡΑ**; we know that signs 10 and 11 always accompany feminine proper names, because we see them following the names of goddesses like Isis, and Nephthys. Sign No. 7, an open stretched out hand, must be T. It does not occur in No. 1 cartouche, but we find from other cartouches that takes the place of , and the reverse. Sign No. 8 must be R; it is not in No. 1 cartouche,

The name Berenice and ought not to be there. In No. 1 cartouche sign No. 7 must be S, because it ends the name which in Greek ends with S. Thus from these two cartouches we may collect twelve characters of the Egyptian alphabet, viz., A, AI, E, K, K, L, M, O, P, R, S, T. Now let us take another cartouche from the *Description de l’Egypte*, t. III. pl. 38, No. 13, and try to make it out; it The name Alexander reads:—

No. 3.

Now signs Nos. 1, 2, 4, 5, 7, and 8, we know from cartouches Nos. 1 and 2, and we may write down their values thus:

ΑΛ..ΣΕ..ΤΡ.

The only Greek name which contains these letters in this order is Alexander, therefore let us assign to the signs , , and the value of K, N and S respectively. We find on examination that the whole group corresponds, letter for letter, with the group which stands in the demotic text of a papyrus in the place of the Greek name **ΑΛΕΞΑΝΔΡΟΣ**. We have, then, gained three new phonetic signs K, N, and S, and have determined the value of fifteen in all.

Again, let us take the cartouche of another lady:—

Now signs Nos. 2, 3, 4, 6, and 7 we know, and we may write them down thus:—

. PNAI . .

The only female name which contains these letters in this order is that of Berenice, and to and we may therefore assign the values B and K respectively. Thus we have gained two more signs.

If we take two other cartouches, viz.:—

and

we find that we are able to read the first at once KAISRS, which is clearly *Καίσαρος* or Caesar; in the second the only sign we do not know is . Writing down the values we know we have AṬAKRTR, which is clearly *Αυτοκρατορ*; thus the value of the second character must be U. In this manner Champollion worked through the names of all the Ptolemies and the Roman Emperors, and eventually succeeded in making out the value of one hundred and eleven signs. At the foot of Plate I., in his *Lettre à Monsieur Dacier*, he writes his own name in hieroglyphics thus:—

The following are the letters of the Egyptian alphabet with their values as now accepted by Egyptologists:—

Footnotes

144:2 *Observations sur l'Obélisque Egyptien de l'île de Philæ*, in *Revue encyclopédique*, Mars, 1822.

OPINIONS OF EGYPTOLOGISTS ON THE LABOURS OF YOUNG AND CHAMPOLLION

The first idea of certain hieroglyphics being intended to represent sounds was suggested by Dr. Young, who, from the names of Ptolemy and Berenice, had pointed out nine, which have since proved to be correct; the former taken from the Rosetta inscription, and the latter deduced with singular ingenuity from the enchorial of the same monument. [M. Champollion fils seems to be unwilling to allow this: but the fact is evident; and surely he has accomplished too much to stand in need of assuming to himself the merits of another. Note I, p. I.] Working upon this basis, M. Champollion, with happy success, made out four or five others, as also about thirty synonymes; and by the ingenious application of these, the merit of which is all his own, he has been able to turn to effect the discovery, and to decipher therewith a great number of the names of the Ptolemies and of the Roman emperors —SALT, H., *Essay on Dr. Young's and M. Champollion's Phonetic System of Hieroglyphics*; London, 1825.

Amidst this mass of error and contradiction, the application of the phonetic principle by Young, in 1818, had all the merit of an original discovery . . . and it was only by a comparison of the three kinds of writing that he traced the name of Ptolemy up in his own way,

In favour of Young.

diesen scharfsinnigen und völlig richtigen Schluss machte und wenigstens für einige Zeichen des Namens den Lautwert feststellte.—ERMAN, *Aegypten*, p. 14.

Der erste, der es that und von dem richtigen Grundsatz ausging, dass die Königsnamen alphabetisch geschrieben sein müssten war der berühmte englische Physiker Thomas Young (geboren 1773). Er erkannte in der häufigsten in dem Dekret von Rosette vorkommenden Gruppe den Namen Ptolemäus, er vermochte ein später zum grossen Teile bestätigtes hieroglyphisches Alphabet aufzustellen und sie über das System der ägyptischen Schrift vollkommen richtige Ansichten zu bhU◆en. So haben wir denn in Young den eigentlichen Entzifferer der ägyptischen Schrift zu sehen, wenn es ihm auch nicht gelang, der Sprache selbst Herr zu werden.—WIEDEMANN, *Aegyptische Geschichte*, p. 29.

In the first work of Champollion, his essay *De l'écriture hiéroglyphique des Anciens Egyptiens*, published in 1821, he recognized the existence of only the first of these three ways of representing words, supposing that all the Egyptian characters represented ideas. When he discovered the erroneousness of this opinion, he used all

possible efforts to suppress the work in which he had stated it. That work, however, contained a valuable discovery. . .

In favour of Young.

. In the year after this publication, Champollion published his *Lettre à M. Dacier*, in which he announced the phonetic powers of certain hieroglyphics and applied them to the reading of Greek and Roman proper names. Had he been candid enough to admit that he was indebted to Dr. Young for the commencement of his discovery, and only to claim the merit of extending and improving the alphabet, he would probably have had his claims to the preceding and subsequent discoveries, which were certainly his own, more readily admitted by Englishmen than they have been. In 1819 Dr. Young had published his article "Egypt" in the Supplement to the Encyclopædia Britannica; and it cannot be doubted that the analysis of the names "Ptolemæus" and "Berenice," which it contained, reached Champollion in the interval between his publication in 1821 and 1822, and led him to alter his views. The *Grammaire Egyptienne* ought to have been given to the public as his *sole* bequest in the department of Egyptian philology. It was published from a manuscript written in 1831, immediately before his last illness. Shortly before his decease, having carefully collected the sheets, he delivered them to his brother, with the remark, "Be careful of this; I trust that it will be my visiting card to posterity." Even the warmest admirers of Champollion must admit that he left his system in a very imperfect state. Few, probably, will deny that he held many errors to the close of his life, both in what respects the

In favour of Young.

reading of the characters, and in what respects the interpretation of the texts.—HINCKS, *On the Number, Names, and Powers of the Letters of the Hieroglyphic Alphabet*, in Trans. Royal Irish Acad., Vol. XXI., Section *Polite Literature*, pp. 133, 134, Dublin, 1848.

Seyffarth and others reject Champollion's system.

It could hardly be expected that the system of decipherment proposed by Champollion would be accepted by those who had rival systems to put forth, hence we find old theories revived and new ideas brought to light side by side with Champollion's method of decipherment. Among those who attacked the new system were, Spolm, the misguided Seyffarth, Goulianoff and Klaproth. Spolm and Seyffarth divided hieroglyphics into emphonics, symphonics and aphonics, by which terms they seem to imply phonetics, enclitics and ideographics. Their hopelessly wrong theory was put forth with a great show of learning in *De Lingua et Literis veterum Ægyptiorum* at Leipzig, 1825-31. Goulianoff¹ did not accept Champollion's system entirely, and he wished to consider the phonetic hieroglyphics acrologic; this also was the view taken by Klaproth, who bitterly attacked Champollion in his *Lettre sur la découverte des hiéroglyphes acrologiques, adressée à M. de Goulianoff*, Paris, 1827, and also in his

Examen critique des travaux de feu M. Champollion sur les Hiéroglyphes, Paris, 1832. To the first of these two works Champollion published a reply entitled *Analyse critique de la lettre sur la découverte des hiéroglyphes acrologiques par. Klaproth* (Extr. du Bulletin de Férussac), Paris, 1827, in which he showed the utter worthlessness of the theory. In 1830, when the correctness of Champollion's system was fully Persistence of false systems of interpretation.demonstrated, Janelli published at Naples his *Fundamenta Hermeneutica Hieroglyphicae*, in three volumes, in which the old symbolic theory of the hieroglyphics was re-asserted! and there were many who hesitated not to follow the views of François Ricardi, feu Charles d'Oneil, the soundness of which may be estimated by the title of one of his works, "*Découverte des Hiéroglyphes domestiques phonétiques par lesquels, sans sortir de chez soi, on peut deviner l'histoire, la chronologie (!), le culte de tous les peuples anciens et modernes, de la même manière, qu'on le fait en lisant les hiéroglyphes égyptiens selon la nouvelle méthode;*" Turin, 1824. ¹ Little by little, however, Champollion's system was accepted. In 1835 Leemans published his edition of Horapollo, in which the results of the decipherment of Egyptian hieroglyphics were ably applied, and two years later Richard Lepsius published his famous *Lettre d M. F. Rosellini sur l'alphabet hiéroglyphique*, wherein he 'discussed the whole question of the decipherment, and showed that Champollion's method was, without any question, correct. About this time students, who worked on Champollion's plan, sprang up in Holland, Italy, France and England, and the misguided Seyffarth alone continued down to 1855 to write and protest against the new system.

Footnotes

152:1 See his *Essai sur les Hiéroglyphes d'Horapollon*, Paris, 1827.

153:1 Another of his works was entitled, *Triomphe sur les impies obtenu par les adorateurs de la très-sainte Trinité et du Verbe éternel, sous le gouvernement des sixième et septième rois d'Egypte au VIe siècle après le déluge. Sculpté en signes hiéroglyphiques sur l' Obélisque Barberinus et maintenant expliqué;* Geneva, 1821.

TRANSLATION OF THE ROSETTA STONE

The Nile, Notes for Travellers in Egypt, by E. A. Wallis Budge, 9th Edition, London, Thos. Cook and Son, 1905, pp. 199-211

NOTE: Portions in the body of this text in bold font were surrounded by a cartouche in the original text
JBH.

**TRANSLATION OF THE HIEROGLYPHIC TEXT OF THE DECREE OF THE
PRIESTS OF MEMPHIS, AS FOUND ON THE ROSETTA STONE ¹ AND ON**

THE STELE OF DAMANHÛR. THE DECREE WAS PROMULGATED IN THE 9TH YEAR OF THE REIGN OF PTOLEMY V. EPIPHANES.

1. On the twenty-fourth day of the month GORPIAIOS ₂, which correspondeth to the twenty-fourth day of the fourth month of the season PERT ₃ of the inhabitants of TAMERT (EGYPT), in the twenty-third year of the reign of HORUS-RA the CHILD, who hath risen as King upon the throne of his father, the lord of the shrines of NEKHEBET ₄ and UATCHET, ₅ the mighty one of two-fold strength, the stablisher of the Two Lands, the beautifier of

2. Egypt, whose heart is perfect (or benevolent) towards the gods, the HORUS of Gold, who maketh perfect the life of the *hamentet* beings, the lord of the thirty-year festivals like PTAḤ, the sovereign prince like RĀ, the King of the South and North, **Neterui-merui-ätui-äüā-setep-en-Ptaḥ-usr-ka-Rā-ānkh-sekhem-Āmen** ₆, the Son of the Sun **Ptolemy, the ever-living, the beloved of Ptaḥ**, the god who maketh himself manifest.

3. the son of **PTOLEMY** and **ARSINOË**, the Father-loving gods; when **PTOLEMY**, the son of PYRRHIDES, was priest of **ALEXANDER**, and of the Saviour-Gods, and of the Brother-loving Gods, and of the Beneficent Gods,

4. and of the Father-loving Gods, and of the God who maketh himself manifest; when **DEMETRIA**, the daughter of Telemachus, was bearer of the

5. prize of victory of **BERENICE**, the Beneficent Goddess; and when **ARSINOË**, the daughter of **CADMUS**, was the Basket Bearer of **ARSINOË**, the Brother-loving Goddess;

6. when **IRENE**, the daughter of **PTOLEMY**, was the Priestess of **ARSINOË**, the Father-loving Goddess; on this day the superintendents of the temples, and the servants of the god, and those who are over the secret things of the god, and the libationers [who] go into the most holy place to array the gods in then apparel,

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

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

9. “Inasmuch as the King who is beloved by the gods, the King of the South and North **Neterui-merui-ätui-aüā-en-Ptaḥ-setep-en-usr-ka Rā ānkh-sekhem-Āmen**, the Son of the Sun **Ptolemy, the ever-living, beloved of Ptaḥ**, the Gods who have made themselves manifest, the lord of beauties, hath given things of all kinds in very large quantities unto the lands of Horus and unto all

10. “those who dwell in them, and unto each and every one who holdeth any dignity whatsoever in them, now behold, he is like unto a God, being the son of a God [and] he

was given by a Goddess, for he is the counterpart of Horus, the son of Isis [and] the son of Osiris, the avenger of his father Osiris—and behold, His Majesty.

11. “possessed a divine heart which was benefice ♦ towards the gods; and he hath given gold in large quantities, and grain in large quantities to the temples and he hath given very many lavish gifts in order to make Ta-Mert [Egypt] prosperous, and to make stable [her] advancement;

12. “and he hath given unto the soldiers who are in his august service according to their rank [and of the taxes] some of them he hath cut off, and some of them [he hath lightened], thus causing the soldiers and those who live in the country to be prosperous

13. “under his reign [and as regards the sums which were due to the royal house] from the people of Egypt, and likewise those [which were due] from every one who was in his august service, His Majesty remitted them altogether, howsoever great they were;

14. “and he hath forgiven the prisoners who were in prison, and ordered that every one among them should be released from [the punishment] which he had to undergo. And His Majesty made an order saying:—In respect of the things [which are to be given to] the gods, and the money and the

15. “grain which are to be given to the temples each year, and all the things [which are to be given to] the gods from the vineyards and from the corn-lands of the nome, all the things which were then due under the Majesty of his holy father

16. “shall he allowed to remain [in their amounts] to them as they were then; and he hath ordered:—Behold, the treasury (?) shall not be made more full of contributions by the hands of the priests than it was up to the first year of the reign of His Majesty, his holy father; and His Majesty hath remitted

17. “To the priests who minister in the temples in courses the journey which they had been accustomed to make by river in boats to the city of ALEXANDRIA at the beginning of each years and His Majesty commanded:—Behold, those who are boatmen [by trade] shall not be seized [and made to serve in the Navy]; and in respect of the cloths of byssus [which are] made in the temples for the royal house,

18. “he hath commanded that two-thirds of them shall be returned [to the priests]; similarly, His Majesty hath [re]-established all the things, the performance of which had been set aside, and hath restored them to their former condition, and he hath taken the greatest care to cause everything which ought to be done in the service of the gods to be done in the sane way in which it was done

19. “in former [days]; similarly, he hath donc [all things] in a right and proper manner; and he hath taken care to administer justice \perp *to the people, even like Thoth, the great, great [God]; and he hath, more over, ordered in respect of those of the troops who come back, and the other people also, who during the*

20. “*strife of the revolution which took place had been ill disposed [towards the Government], that when they return to their homes and lands they shall have the power*

to remain in possession of their property, and he hath taken great care to send infantry, and cavalry, and ships to repulse those who were coming against

21. “Egypt by land as well as by sea; and he hath in consequence expended a very large amount of money and of grain on them in order to make prosperous the lands of Horus and Egypt.

22. “And His Majesty marched against the *town of Shekam*, which is in front of (?) the town of UISET, *which was in the possession of the enemy, and was provided with catapults, and was made ready for war with weapons of every kind by*

23. “the rebels who were in it—now they had committed great acts of sacrilege in the land of Horus, and had done injury to those who dwelt in Egypt—His Majesty attacked them by making a road [to their town],

24. “and he raised mounds (or walls) against them, and he dug trenches, and whatsoever would lead [him] against them that he made; *and he caused the canals which supplied the town with water to be blocked up, a thing which none of the kings who preceded him had ever been able to do before, and he expended a large amount of money on carrying out the work;*

25. “and His Majesty stationed infantry at the mouths of the canals *in order to watch and to guard them against the extraordinary rise of the waters [of the Nile], which took place in the eighth year [of his reign], in the aforesaid canals which watered the fields, and were unusually deep*

26. “in this spot; and His Majesty captured the town by assault in a very short time, and he cut to pieces the rebels who were therein, and he made an exceedingly great slaughter among them, even like unto that which THOTH ₁ and HORUS, the son of Isis and [the son of Osiris], made among those who rebelled against them

27. “when they rebelled in this very place; and behold, those who had led on the soldiers and were at their head, and who had disturbed the borders [in the time of his father, and who had committed sacrilege in the temples, when His Majesty came to MEMPHIS to avenge his father

28. “and his own sovereignty he punished, according to their deserts, when he came there to celebrate] the festival of the receiving of the sovereignty from his father; and [besides this], he hath set aside [his claim to

29. “the things which were due to His Majesty, and which were [then] in the temples, up to the eighth year [of his reign, which amounted to no small sum of] money and grain; and His Majesty hath also set aside [his claim] to the cloths of byssus which ought to have been given to the royal house and were [then] in the temples,

30. “and also the tax which they (*i.e.* the priests) ought to have contributed for dividing the cloths into pieces, which was due up to this day; and he hath also remitted to the temples the grain which was usually levied as a tax on the corn-lands of the gods, and likewise the measure of wine which was due as a tax on vineyards [of the gods];

31. "and he hath done great things for APIS, and MNEVIS, and for every shrine which contained a sacred animal, and he expended upon them more than did his ancestors; and his heart hath entered into [the consideration of everything] which was right and proper for them

32. "at every moment; and he hath given everything which was necessary for the embalming of their bodies, lavishly, and in magnificent abundance; and he hath undertaken the cost of their maintenance in their temples, and the cost of their great festivals, and of their burnt offerings, and sacrifices, and libations;

33. "[and he hath respected the privileges of the temples, and of Egypt, and hath maintained them in a suitable manner according to what is customary and right; and he hath spent] both money and grain to no small amount;

34. "and [hath provided] everything in great abundance for the house wherein dwelleth the LIVING APIS; and His Majesty hath decorated it with perfect and new ornamentations of the most beautiful character always; and he hath made the LIVING APIS to rise [like the sun], and hath founded temples, and shrines, and chapels [in his honour]; [and he hath repaired the shrines, which needed repairs, and in all matters appertaining to the service of the gods

35. "he hath manifested the spirit of a beneficent god; and during his reign, having made careful inquiry, he hath restored the temples which were held in the greatest honour, as was right] and in return for these things the gods and goddesses have given him victory, and power, and life, and strength, and health, and every beautiful thing of every kind whatsoever, and

36. "in respect of his exalted rank, it shall be established to him and to his children for ever and ever, with happy results (or life)." And it has entered into the heart(s) of the priests of the temples of the South and of the North, and of each and every temple [that all the honours which

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

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

39, called by his name "**PTOLEMY**, the SAVIOUR of EGYPT," the interpretation (?) of which is "**PTOLEMY, THE VICTORIOUS ONE**." [And it shall stand side by side with a statue of the Lord of the gods (?), who giveth him the weapon of victory, and it shall be fashioned after the manner of the Egyptians, and a statue of this kind shall be set up in]

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

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

42. in every temple which is called by his name; and this statue shall rest in the most holy place [in the temples] side by side with the shrines of the gods of the Nomes. And on the days of the great festivals, when the god [of the temple] cometh forth from his holy habitation, according to his day, the holy shrine of the God who maketh himself manifest, the lord of beauties, shall likewise be made to rise [like the Sun]

43. with them. And in order to make this new shrine to be easily distinguishable [both at the present day, and in future times, they shall set] upon this shrine [ten royal double crowns, made of gold and upon [each of the double crowns there shall be placed the [serpent which it is right and proper to make for the [double crown of gold], instead of the two Uraei

44. which are [placed] upon the tops of the shrines, and the SEKHENT CROWN shall be in the middle of them, because it was in the SEKHENT CROWN in which His Majesty shone in the house of the KA of PTAḤ (*i.e.*, Memphis)

45. at the time when the king entered into the temple, and performed the ceremonies which it was meet and right for him to perform on receiving the exalted rank [of King]. And on the upper surface of the square pedestal which is round these crowns, and in the middle part thereof [which is immediately] beneath] the double Crown [*they shall engrave a papyrus plant and a plant of the south; and they shall set them in such a way that a vulture, upon neb, , beneath which a plant of the south shall be found, shall be affixed to the right-hand upper corner of the golden shrine, and a serpent, , under*

which is , placed upon] a papyrus plant, [shall be affixed] to the left hand side [at the upper corner]; and

46. the interpretation [of these signs is]:—"Lord of the shrine of NEKHEBET, and Lord of the shrine of UATCHET, who illumineth the land of the White Crown, and the land of the Red Crown." And inasmuch as the last day of the fourth month of the season SHEMU ₁ (*i.e.*, MESORE), which is the birthday of the beautiful ever-living god, is already established as a feast day, and it hath been observed as a day of festival in the lands of HORUS (*i.e.*, the temple lands) from the olden time; and moreover, the seventeenth day of the second month of the season SHAT ₂ (*i.e.*, PAOPI),

47. whereon [His Majesty] performed the ceremonies of royal accession, when he received the sovereignty from his father, [is also observed as a day of festival], and

behold [these days] have been the source of all [good] things wherein all men have participated; these days, that is to say, the seventeenth and the last day of each month, shall be kept as festivals in the temples

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

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

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

51. shall have, in addition to all the other priestly titles which they may possess, the title of "Servant of the god who maketh himself manifest, whose deeds are beautiful"; [*and this title shall be endorsed on all deeds and documents which are laid up in the temples*]; and they shall cause to be engraved on the rings which they wear on their hands, the title of "Libationer of the god who maketh himself manifest, whose deeds are beautiful."

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

53. and each year; and in order to make those who are in Egypt to know [*why it is that the Egyptians pay honour—as it is most right and proper to do—to the god who maketh himself beautiful, whose deeds are beautiful, the priests have decreed*] that this DECREE shall [*be inscribed*] upon a stele of hard stone in the writing of the words of the gods, and the writing of the books, and in the writing of HAU-NEBUI (*i.e.*, Greeks), and it shall be set up in the sanctuaries in the temples which [are called] by his name, of the first, second, and third [class], near the statue of the HORUS, the King of the South and North **Ptolemy, ever-living, beloved of Ptaḥ**, the god who maketh himself manifest, whose deeds are beautiful.

Footnotes

199:1 The words in brackets are added either from the Stele of Damanhûr or for the purpose of making sense.

199:2 A part of March and April.

199:3 Part of our Spring.

199:4 The shrine of the vulture goddess Nekhebet was in Upper Egypt.

199:5 More fully, Per-Uatchet; the shrine of the snake goddess was in the Delta.

199:6 A name meaning "The two Father-loving Gods, the heir, chosen of Ptaḥ, strength of the double of Rā, living power of Aḥmen."

201:1 Makha-taui , *i.e.*, "the balance or the two lands," was the name of the place where Lower Egypt ended, and Upper Egypt began, when travelling to the South.

203:1 The lines in italics are taken from the Demotic version.

204:1 The Demotic Version has Rā.

209:1 The season of the Inundation, or, our summer.

209:2 Our autumn and early winter.