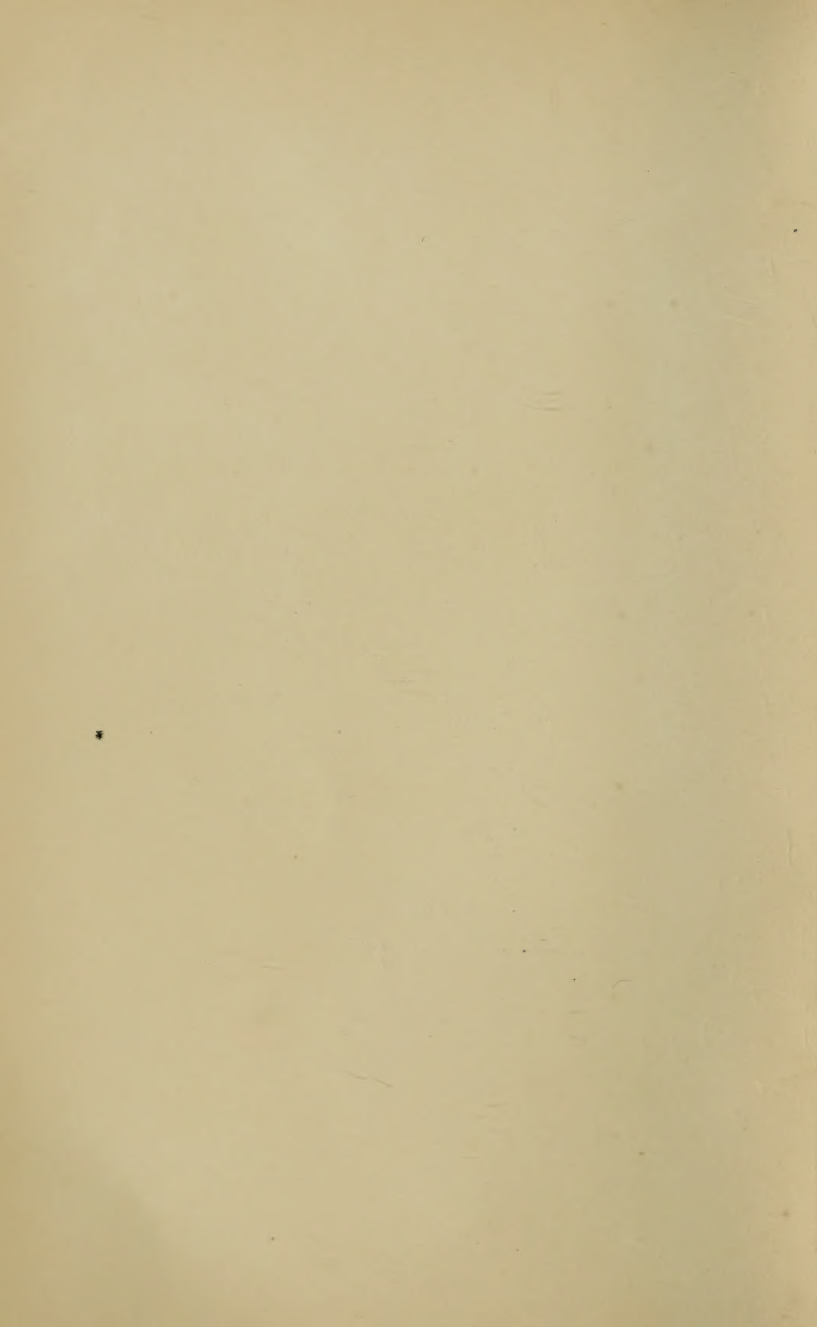


**BOOKS ON
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VOL. XIX





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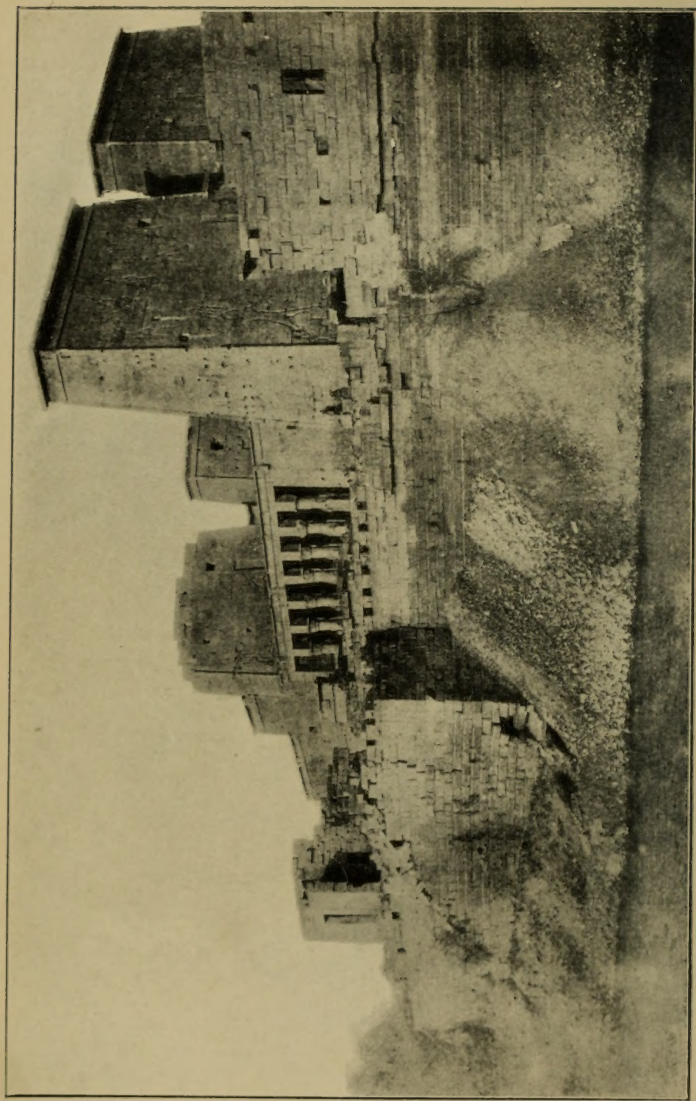
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Books on Egypt and Chaldaea

THE DECREES OF MEMPHIS AND
CANOPUS

IN THREE VOLUMES

THE DECREE OF CANOPUS

BY

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

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

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CONTENTS.

CHAPTER I.

	PAGE
THE DECREE OF CANOPUS	1

CHAPTER II.

TRANSLATION OF THE HIEROGLYPHIC TEXT OF THE DECREE OF CANOPUS	17
HIEROGLYPHIC TEXT WITH INTERLINEAR TRANSLITERATION AND TRANSLATION	35

CHAPTER III.

GERMAN AND FRENCH TRANSLATIONS OF THE HIEROGLYPHIC TEXT OF THE DECREE OF CANOPUS :

I. LEPSIUS' TRANSLATION	85
II. ROESLER AND REINISCH'S TRANSLATION	94
III. PIERRET'S TRANSLATION	105

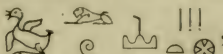
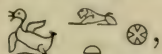
CHAPTER IV.

ENGLISH RENDERING OF THE DEMOTIC TEXT OF THE DECREE OF CANOPUS	114
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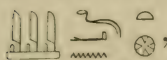
THE DECREE OF CANOPUS

CHAPTER I.

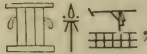
THE DECREE OF CANOPUS.

THE famous stele in the Egyptian National Museum at Cairo, which is now universally known as the "Stele of Canopus," was discovered on April 15th, 1866, at Şân, in the Eastern Delta, by a party of German savants, which included Professor R. Lepsius, Herr Weidenbach, Professor S. L. Reinisch and Professor E. R. Roesler. The place which the Arabs now call "Şân," or "Şân al-Hagar," *مان الحجر*, i.e. "Şân of the Stones," is covered with remains of several ancient Egyptian temples, and marks the site of the city of TCHARU , or TCHART , the old strongly fortified city on the east of Egypt, which was built by Rameses II., about B.C. 1350, and which was commonly known as "Tanis" and "Zoan." The "field of Zoan" mentioned in Psalm lxxviii. 43 is no other than

the SEKHEṬ-TCHĀNET or "FIELD OF TCHĀNET (Zoan)"



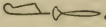
of the hieroglyphic texts. Tcharu, or Tanis, or Şân, was the metropolis of the XIVth Nome

of Lower Egypt, called KHENT-ĀBT , and played a prominent part in the great wars which were waged by Rameses II. against the Syrians and other Eastern peoples who rebelled against him. The ruins lie near the modern village of Şân, on the Mu'izz Canal, and are about one day's journey (twenty-eight or thirty miles) nearly due north of the modern Fâkûs, a small town about half way between Abû Kebîr and Es-Sâlihîyeh, the last railway station on the old caravan road that runs to Al-Kanţara on the Suez Canal. That the ruins near Şân marked the site of the ancient Tanis was known long before the above mentioned travellers visited it in 1866, and believing in the possibility of making important finds there Mariette carried out extensive excavations at this place in 1864; it was to see the results of Mariette's works that Lepsius and his friends visited Şân. It is somewhat difficult in reading the different accounts¹ of the finding of the Stele of Canopus to describe with justice to all concerned what part each gentleman took in the discovery. According to Reinisch and Roesler, whilst Lepsius was going to the

¹ See *Entdeckung eines bilinguen Dekretes durch Lepsius*, in *Aeg. Zeit.*, 1866, p. 29; *Das Dekret von Kanopus-Erklärung*, *ibid.*, p. 49; Reinisch and Roesler, *Die Zweisprachige Inschrift von Tanis*, p. 7 ff.

village to obtain workmen from the *shékh* of the place, they and Weidenbach marched on to the ruins, where Reinisch saw the corner of a stone with a Greek inscription projecting from a heap of dirt. As soon as Lepsius appeared he declared that it must be the stone of which an engineer in the employ of the Suez Canal Company had told him. The removal of the earth above and about the stele was carried out at the common expense of the four *savants*, and as the work was going on Weidenbach noticed the hieroglyphic text upon it. Lepsius and Weidenbach made a paper "squeeze" of the inscriptions, and Reinisch and Roesler made copies of them. The last named gentlemen, finding that their copies were imperfect, made a second journey to S^hân on April 20th; they stayed there for two days, and made a paper "squeeze," and copied the inscriptions, i. e., the hieroglyphic and Greek texts, from one end to the other, and took three photographs of the stele. With these materials Messrs. Reinisch and Roesler succeeded in making excellent reproductions of the hieroglyphic and Greek texts, which they printed, with a German translation of each, in their work entitled, *Die Zweisprachige Inschrift von Tanis, zum ersten Male herausgegeben und uebersetzt*, Vienna, 1866.

The Stele of Canopus is a fine limestone slab, measuring 7 ft. 4 in. in height, 2 ft. 8 in. in width, 13½ in. in thickness. The top is rounded, after the manner of most of the large memorial stelae of the

Ptolemaïc period, and on the flat surface above the inscriptions is sculptured a large pair of wings, which are intended to be those of Heru-Behutet, the great god of Edfû. From the middle of the wings hang two uraei; that on the left of the beholder wears on its head the crown of the South, and that on the right the crown of the North. Within the curve of each uraeus, lying horizontally, is a fly-flapper . Between the uraei are the signs $\Delta \text{ } \frac{\circ}{\text{T}}$, *tâ ankḥ*, i.e., “Giver of life,” the allusion, of course, being to the Sun-God. On the upper half of the Stele are cut thirty-seven lines of hieroglyphics, of the characteristic Ptolemaïc forms, and below these are seventy-six lines of Greek uncials; on the right hand edge of the stele are inscribed seventy-five lines of Demotic text, which the discoverers either did not notice, or regarded as mere scratches! This is a remarkable fact, for the value of the monument from an Egyptological point of view was recognized as soon as it was found, and each of its discoverers knew that they had lighted upon a stele of the same class as that to which the Rosetta Stone belonged. On the other hand, it is possible that as none of the *savants* who found the Stele had any knowledge of the Demotic character, they determined to issue their editions of the texts with translations, as soon as possible, and to leave the Demotic text for future study.

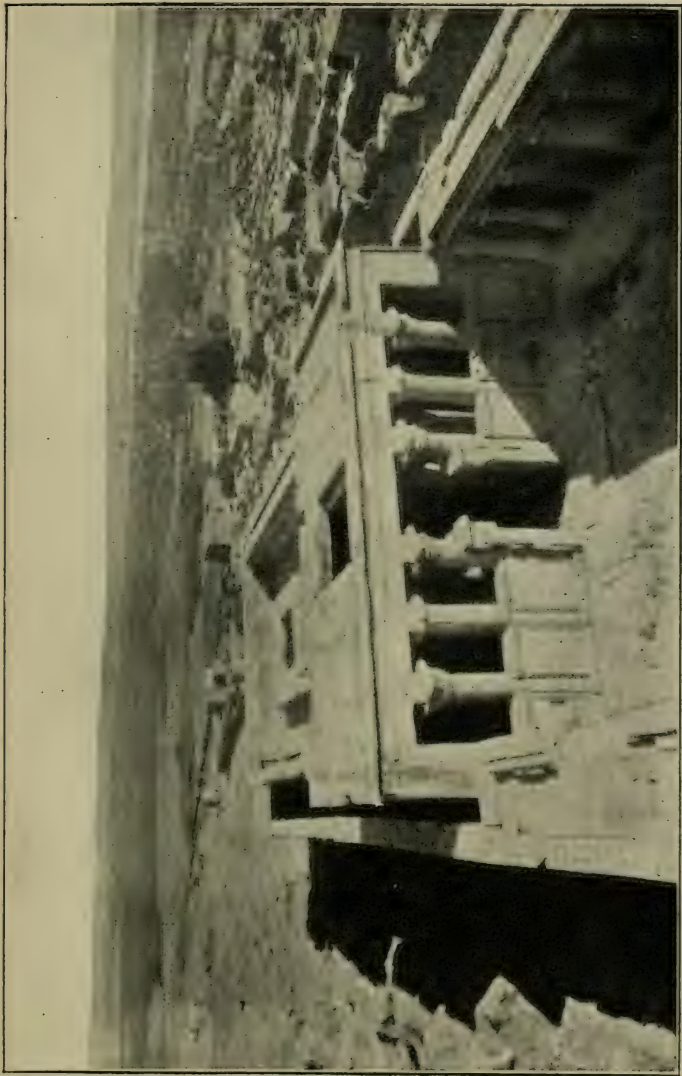
The inscription on the Stele of Canopus is *bilingual*, that is to say, is written in two languages, viz., in

Egyptian and in Greek; the Egyptian portion is written in the HIEROGLYPHIC character and in the DEMOTIC character, and the GREEK portion is in uncials. The value of both the Egyptian and Greek inscriptions is very great, for both are complete, and both are, comparatively speaking, easily to be understood. It is, however, somewhat difficult to account for the order in which the three texts, Hieroglyphic, Greek, and Demotic stand on the Stele of Canopus. The HIEROGLYPHIC text would naturally come first, because it had been employed for thousands of years in making copies of all the state and ceremonial documents which were intended to be seen by the public, and the Egyptians were always accustomed to see monuments of the kind inscribed in hieroglyphics. For all practical purposes, however, the hieroglyphic inscription was quite useless, for the majority of the people could not read it. After the hieroglyphic comes the GREEK text, instead of the Demotic, as in the case of the Rosetta Stone, and, in my opinion, it was intended to occupy the place of honour on the Stele, because Greek was the language in which the decree inscribed on it was originally written. Using exactly the same arguments which were used in the case of the Rosetta Stone, it is clear that when the Stele was mounted upon a plinth of suitable height and thickness, the beginning of the Greek text would be on the level of the eye of the beholder, and this would be the result naturally aimed at by those who planned the setting up of the Stele, especially if they were

Greeks, or if they wished to gain favour in the sight of the reigning Ptolemy. The Demotic inscription on the Stele is on the edge nearest the ends of the lines of the Greek text, with which it seems to have been intended to correspond, line for line; to me its position makes it certain that it is a translation from the Greek, and that it was added more or less as the result of an after-thought. That it was hurriedly done is clear, for the last sentence of the Decree of the priests at Canopus, which ordered that a stele, inscribed with a copy of the Decree in Hieroglyphics, Demotic, and Greek, was to be set up in each temple of the first, second, and third class, throughout Egypt, is omitted in the Demotic text. Apart from this consideration a study of the hieroglyphic text leads one irresistibly to the conclusion that it is a translation,¹ and not a document which was originally drawn up in the ancient language of the country, and when a Demotologist of M. Révillout's authority declares that the Demotic text is also a translation from the Greek, there is little more to be said on the subject.

The Decree inscribed on the Stele of Canopus was passed at a general Council of Egyptian priests, who assembled at Canopus on the seventh day of the

¹ The original language in which the Decree was drawn up was Greek, and the Hieroglyphic and Demotic versions are paraphrastic translations. Birch, *Records of the Past*, viii. p. 82. Reinisch and Roesler (op. cit., p. 9), on the other hand, regarded the Greek as a "compressed" translation of the minute and copious Egyptian text.



The temple of Edfu, founded by Ptolemy III. View from the pylon. (From a photograph by A. Berto of Luxor.)

Macedonian month Apellaios, which corresponded to the seventeenth day of the Egyptian month Tybi, in the ninth year of the reign of Ptolemy III., i.e., B.C. 238. The decree, then, was passed at least forty years before the decree of the priests of Memphis which is inscribed on the Rosetta Stone. When the Decree of Canopus was promulgated Apollonides, the son of Moschion, was the priest of Alexander, and of the Brother-gods, and of the Good-doing gods; and Menekrateia, the daughter of Philammon, was the bearer of the basket (Cane-phoros) before Queen Arsinoë. The decree sets forth the good deeds of Ptolemy III., and enumerates the benefits which he and his wife Berenice had conferred upon Egypt thus:—

- 1 Rich gifts and endowments to the temples.
- 2 Endowments for Apis and Mnevis and other sacred animals in Egypt.
- 3 War against Persia, made for the purpose of bringing back the statues of the gods which had been carried off to that country, and the restoration of the said statues to the temples to which they belonged.
- 4 The maintenance of peace in Egypt and her dependencies.
- 5 Remission of taxes during a period of famine caused by a low Nile.
- 6 The purchase of corn out of the private property of the crown, at high prices, from Syria, Phœnicia, and Cyprus, and the free distribution of the same,

whereby the lives of large numbers of the inhabitants of Egypt were saved.

As marks of their great appreciation of these acts of goodness the priests decreed that the following things should be done:—

- 1 Additional honours to be paid to Ptolemy III. and his wife Berenice, and to their parents, and to their grand-parents, i.e., all their ancestors in Egypt, in the temples of Egypt.
- 2 A new order of priests to be established, with the title of "Priests of the Good-doing Gods."
- 3 The title of this order of priests to be inserted in all the official documents of the temples.
- 4 Each priest of the order to have the title of his order engraved on the ring which he wore on his hand.
- 5 All the priests who had been appointed by the king between the first and ninth years of his reign, and all their children, were to be enrolled in the new order of priests of the Good-doing Gods.
- 6 Five additional Councillor Priests to be appointed,
- 7 The new order of priests shall share equally with the other four orders.
- 8 A governor of the new order shall be appointed.
- 9 In addition to the festivals which are celebrated on the 5th, 9th, and 25th days of each month, and the yearly festivals, another festival shall be celebrated on the day of the rising of the star Sothis (Sirius, or the Dog-Star), which, in the 9th year of

the king's reign, shall be celebrated on the 1st day of Payni, in which month the festival of the New Moon, and the festivals of the goddess Bast, and of the harvest, and of the Inundation are celebrated.

- 10 This festival shall always be celebrated on the first day of Payni, for if it were allowed to be celebrated according to the day of the rising of the Dog-Star, it would advance one day in every four years, and eventually it would happen that a festival which ought to be kept in the summer would be held in winter. This festival shall last for five days, and the people shall wear crowns and make offerings in the temples.
- 11 That the festivals of the temples may correspond to the seasons of the year, national summer festivals shall be observed in the summer, and winter festivals in the winter. The year shall no longer consist of 360 days and five epagomenal days only, but every fourth year one day shall be added, after the five epagomenal days and before the New Year, and this day shall be kept as a festival in honour of the Good-doing Gods.
- 12 Everlasting honours to be paid in the temples to Queen Berenice, the daughter of the Good-doing Gods, who died suddenly in the month of Tybi.
- 13 A festival of four days to be kept in the month of Tybi, beginning on the 17th day, in her honour.

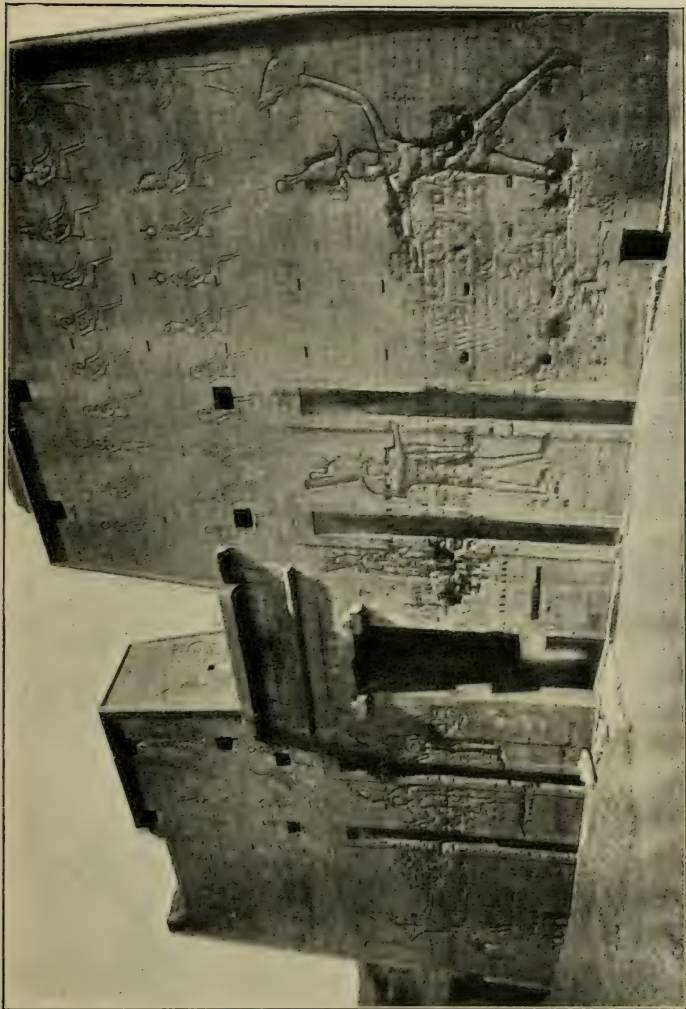
- 14 A gold statue, inlaid with precious stones, to be set up in the sanctuary of each temple of the first and second class.
- 15 The statue to be carried in the arms of a priest in all processions.
- 16 A specially shaped crown, made up of a sceptre, uraeus, and two ears of corn, to be made for the statue.
- 17 The daughters of the priests to prepare another statue of Berenice, "Queen of Virgins," and offer sacrifices to it during the month of Choiakh.
- 18 Other virgins, who are not daughters of priests, may do the same.
- 19 Sacred virgins, wearing the crowns of their gods, shall sing hymns to her.
- 20 At harvest time ears of corn shall be laid before the image.
- 21 Men and women shall sing to the statues day by day songs composed by the priests.
- 22 The daughters of the priests shall be maintained out of the temple revenues.
- 23 The wives of the priests shall be provided with a special kind of bread called the "Bread of Berenice."
- 24 A copy of this Decree, cut in stone or bronze, in hieroglyphics, in the writing of the books, and in Greek, to be set up in the most prominent place in each temple of the first, second, and third class throughout Egypt, so that all men may know how

great is the honour which the priests and their children show to the Good-doing Gods.

The above summary of the contents of the Stele of Canopus exhibits the extent of the power which the priests were beginning to obtain over the king, and the only matter which may be truly said to be of general interest mentioned in the inscriptions, is that which refers to the reform of the calendar which Ptolemy, or his priests, tried to introduce into Egypt. Inasmuch as the year is nearly a quarter of a day longer than the 360 days of the vague Egyptian year, and the five epagomenal days which were added at the end of it, Ptolemy ordered that one day, which was to be kept as a feast, was to be added to the 365 days of which the year then consisted. How long the reform was carried out at Canopus cannot be said, but it certainly does not appear to have been adopted generally throughout Egypt.

The following are the most important editions of the texts on the Stele of Canopus, and the translations and papers. The hieroglyphic and Greek texts were published for the first time by Professors Reinisch and Roesler (*Die Zweisprachige Inschrift von Tanis*, Vienna, 8vo.) in 1866. In the same year Dr. Lepsius published facsimiles of the hieroglyphic and Greek texts, the former with a transliteration and a German translation, and the latter with a transcript into ordinary Greek letters, and a German translation (*Das bilingue Dekret von Kanopus*, Berlin, folio). On the inscriptions

generally may be noted Dr. Birch, *On the trilingual inscription of San*, and his English translation of the hieroglyphic text printed in *Records of the Past*, vol. viii., p. 83 ff. On the Demotic version must be specially noted, Révillout, *Chrestomathie Démotique*, p. lxxxvi. ff. and pp. 125-176, Paris, 1880 (Greek and Demotic texts, with French translations); Révillout, *ibid.*, pp. 435-472; Révillout, *Étude hist. et philol. sur les décrets de Rosette et de Canope* (*Revue Archéol.*, Nov., 1877); Révillout, *Les deux versions démotiques du décret de Canope* (in the *Album* of Leemans); P. Pierret, *Le Décret de Canope*, with a synoptical translation of the three texts, Paris, 1881; Pierret, *Glossaire Égyptien-grec du Décret de Canope*, Paris, 1873 (*Études Égyptol.*, p. 113 ff.); Brugsch, *Thesaurus*, Abth. vi, p. xiv., Leipzig, 1891 (German translation of the Demotic text, and the hieroglyphic and Demotic texts published interlinearly, p. 1554 ff.); W. N. Groff, *Le Décret de Canope* (*Rev. Égyptologique*, tom. vi., 1891, p. 13 ff.); Krall, *Demotische Lesestücke*, pt. 2, Vienna, 1903. For editions of the Greek text and English translations see Miller, *Découverte d'un nouvel exemplaire du décret de Canope* (*Journal des Savants*, April, 1883, pp. 294-229); Mahaffy, *Empire of the Ptolemies*, p. 229 ff., London, 1895; *The Ptolemaic Dynasty*, p. 112 ff., London, 1899; Strack, *Die Dynastie der Ptolemäer*, Berlin, 1897, p. 227 ff. On the chronology of the Stele of Canopus see Mahler, *Transactions of the Ninth Oriental Congress*, ii. 319-330, London, 1893.



Pylon of the temple of Edfu. (From a photograph by A. Beato of Luxor.)

CHAPTER II.

THE DECREE OF CANOPUS.

TRANSLATION OF THE HIEROGLYPHIC TEXT.

- 1 On the seventh day of the month APELLAIOS, which [correspondeth] to the seventeenth day of the first month of the season PERT, of the inhabitants of the Land of the Inundation, [in] the ninth year of the reign of [His] Majesty, the King of the South and North (Ptolemy, the everliving, the beloved of Ptah), the son of (Ptolemy) and (Arsinoë), the two Brother-Gods; [when] APOLLONIDES, the son of MOSCHION, was libationer of (Alexander), whose word is law, and of the two Brother-Gods, and of the two Good-doing Gods;
- 2 and when MENEKRATEIA, the daughter of PHILAMMON, was the bearer of the basket before (Arsinoë) PHILADELPHOS: [on] this day [was passed the following] Decree. The chiefs of the temples, and the servants of the gods, and those

who are over the secret things of the gods, and the priests [who]

3 array the gods in their ornamental apparel, and the scribes of the divine books, and the learned men, and the divine fathers, and the libationers, according to their various classes and grades, who were wont to come from both groups of sanctuaries of the South and the North on the fifth day of the month DIOS, whereon is celebrated the new year (i.e., the birthday) of His Majesty, and also on the twenty-fifth day of the same month, whereon His Majesty received his

4 exalted rank from his father, gathered themselves together in the temple of the two Good-doing Gods which is in CANOPUS, and they spake thus:—

Inasmuch as (Ptolemy, the everliving, the beloved of Ptah), the King of the South and North, the son of (Ptolemy) and (Arsinoë), the two Brother Gods, and the Queen (Berenice), his sister and wife, the two Good-doing Gods, are performing many great and

5 benevolent deeds for the temples of the Land of the Inundation, and are on every occasion sanctifying the words of the renown of the gods exceedingly; and behold, at all seasons they provide for the temporal wants of ΗΛΑΠΙ, and MERUR (i.e., APIS and MNEVIS), and for all the

other animals who live in holy houses and are venerated in EGYPT, and they supply the things [they need] in large quantities, and provisions in overflowing abundance

6 in order to ensure their performance of the proper service; and in the matter of the divine images which the vile men of PERSIA carried off to [a country] outside EGYPT, His Majesty set out on an expedition to the lands of Asia, and he recaptured the images and brought them back to the Land of the Inundation and set them upon their thrones in the temples wherein they had stood originally; and he hath made EGYPT safe and secure

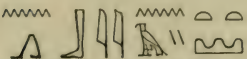
7 exceedingly by fighting outside it, in the valley, and on the plain, and in many foreign desert and mountain lands, and [he hath vanquished] the debased chiefs who were their overlords; and they (i.e., the King and Queen) have made safe and secure all living people of the Land of the Inundation, and the inhabitants of all the lands which are subject unto their Majesties; and behold, when during their reign there came a year with a very low Nile,

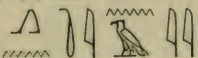
8 and the hearts of all men and women in EGYPT were smitten with grief, because there came into their minds the memory of the misery and want which had come upon the inhabitants of the Land of the Inundation during their own time when a low Nile came in the reign of former kings, His

Majesty himself and his sister were exceedingly careful in their minds

9 for every one of those who dwelt in the houses of the gods, and for the [ordinary] inhabitants of Egypt, and they took great and exceeding forethought on their behalf, and turned their backs upon much revenue [due to them] in their desire to keep men and women alive, and they caused corn to be brought to EGYPT from EASTERN SYRIA, and from the Land of KEFTET (PHOENICIA), and from the ISLAND OF INTĦĀNAI¹ (CYPRUS) which is in the middle

10 of the GREAT GREEN SEA (i.e., the Mediterranean), and from vast foreign lands, and they expended much gold in purchasing the grain at a high price, being anxious only to keep safe the men and women who were living in the DIVINE LAND: [hereby] making to know their beneficence, which is everlasting, and their virtues (*or*, good qualities), [which are] many, both those who live at the present time, and those who shall come after them, and in return for these [deeds] the gods have given stability to their exalted dignity of the sovereignty of the lands of the South and North,

¹  is an impossible form; and is a

mistake for , or some such form; see

H. R. Hall, *Keftiu and the Peoples of the Sea* (Annual of the British School of Athens, No. viii., p. 167).

11 and they shall reward them with good things of each and every kind for ever and ever. Strength and health!

And the priests of the Land of the Inundation have set it in their hearts to multiply in many respects the honour [which is paid to] the King of the South and North,

(Ptolemy, the everliving, the beloved of Ptah),

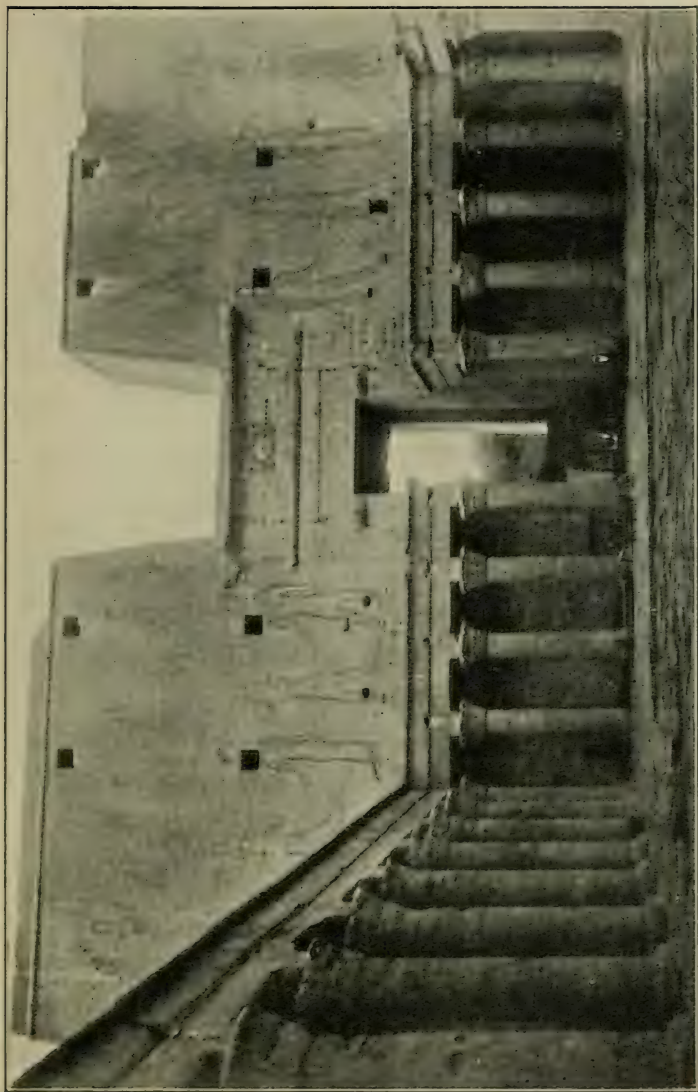
and to Queen (Berenice), the two Good-doing Gods, in the temples, and that which is paid to the two Brother-Gods who begot them, and

12 that which is paid to the two Saviour-Gods who begot them; and the priests who are in all the temples of Egypt of each and every kind shall be magnified, and, in addition to the honourable priestly titles which they now bear, they shall be called "Priests of the two Good-doing Gods"; and their title of priests of the two Good-doing Gods shall be inscribed upon all documents, and cut upon the rings which they wear upon their hands; and there shall be formed another

13 tribe among the priests who are now living in each and every temple, in addition to the four tribes of priests which exist at the present day, and it shall be called the "Fifth tribe of the two Good-doing Gods," since there happened the most auspicious event, with strength and health, that

the King of the South and North, (Ptolemy, the everliving, the beloved of Ptah), the son of the two Brother-Gods, was born on the fifth day of the month DIOS, and this day was, in consequence, the beginning

- 14 of great prosperity and happiness of all living men and women; and the priests whom the King made to enter into the temples in the first year of His Majesty's reign, and also those who have entered [them] until the fourth month of the season SHEMU (i.e., Mesore), and also their children, shall be in this tribe for ever; and the priests who existed before these up to the first year [of His Majesty's reign] shall remain in the tribes
- 15 wherein they were formerly, and their children likewise, from this day forward and for ever, shall be written down in the tribes wherein are their fathers; and instead of the twenty Priests Councillors who are elected at a certain period each year from the four tribes, five from each tribe, the Priests Councillors shall be twenty-five [in number],
- 16 and the five additional priests shall be brought from the fifth tribe of the two Good-doing Gods, and the priests of the fifth tribe of the two Good-doing Gods shall be permitted to have a share in all the appointed ceremonies, and they shall go into the temple to assist in the services of



The Entrance and Colonnade of the Temple of Edfu, founded by Ptolemy III. (From a photograph by A. Beato of Luxor).

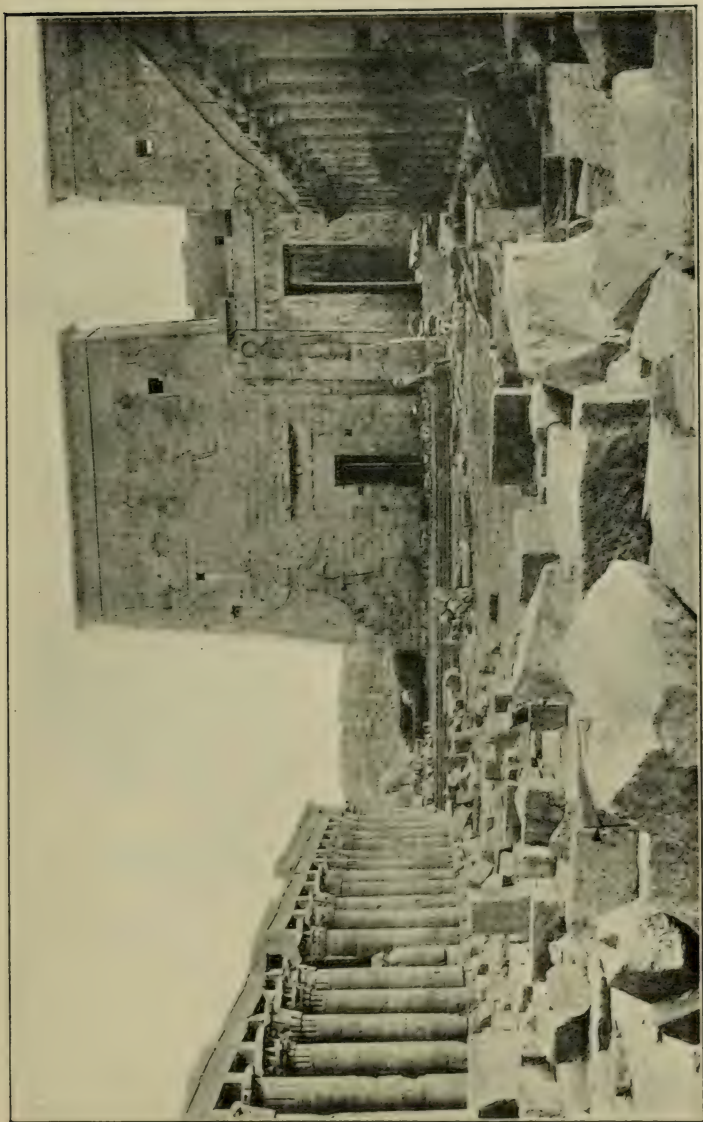
libations and in all the other duties which they [i.e., the priests of the four tribes] have to perform in them; and a prophet in the fifth tribe shall be Chief of the tribe (Phylarch) as in the other four tribes. And moreover, because

- 17 a festival is celebrated in honour of the Good-doing Gods in all the temples in the course of every month, on the fifth day, and on the ninth day, and on the twenty-fifth day, according to the decree which hath been set down in writing in times past, and because the festival which is made in honour of the great gods is observed universally as a very great festival throughout the Land of the Inundation at the proper season of the year, in like manner there shall be celebrated a great festival at the proper season of the year in honour of the King of the South and North, (Ptolemy, the ever-living, the beloved of Ptah)

- 18 and (Queen Berenice), the two Good-doing Gods, in the sanctuaries of the South and North, and throughout all EGYPT, on the day when the divine star SOTHIS maketh its [first] appearance, which is called in the Books of the House of Life "the opening of the year" (i.e., New Year), which correspondeth to the first day of the second month of the season SHEMU (PAYNI) in the ninth year, on which shall be celebrated the festival of the

New Year, and the festival of BAST, and the great festival of BAST in this month, because it is the season of

- 19 the ingathering of fruits of all kinds, and the increase of the NILE. Now behold, when it happeneth that the festival of the divine star SOTHIS changeth to another day every four years, the day on which the festival of Ptolemy shall be celebrated shall not change also because of it, but the festival shall be celebrated on the first day of the second month of the season SHEMU (PAYNI) even as it was celebrated on that day in the ninth year ;
- 20 and this festival shall be kept for five days, and [the people] shall wear garlands of flowers upon their heads and ornaments, and they shall lay offerings upon the altars, and they shall make drink offerings, and shall perform all things whatsoever it is right and proper to do. And thus it shall happen that they shall do whatsoever it is their duty to do, and their seasons of the year shall at all times be in accordance with ordinances (*or*, plans) whereon the heavens are founded to this very day ; and it shall
- 21 never once happen that the general festivals which are celebrated throughout EGYPT in the season PERT (i.e., the Winter), shall be observed in the season SHEMU (i.e., the Summer) because of the change of the festival of the divine star SOTHIS one day every four years ; for, behold, the



Philae: The Colonnades from the South. (From Col. Lyons' Report, plate 45.)

other festivals which at the present time it is customary to celebrate in the season SHEMU (i.e., the Summer) would be observed in the season PERT (i.e., the Winter) in the times to come, even as it hath already happened in the times of

- 22 our ancestors, and it would happen again if the year consisted [only] of 360 days and the five days which it is customary to add to them at the end [of them]. And moreover, from this day onward, one day, a festival of the Good-doing Gods, shall be added every four years, in addition to the five additional days, at the beginning of the New Year, so that it may be known unto all men that the arrangement of the seasons of the year was somewhat defective (*or*, short a little),
- 23 and that the year [itself], and the rules which exist as to the laws of the science of the ways of heaven have now been set right, and [what was lacking] hath been supplied by the two Good-doing Gods. And in respect of the daughter who was born to the King of the South and North,
- (Ptolemy, everliving, of Ptaḥ beloved) and the lady of the two lands (Berenice), the two Good-doing Gods, whose name was called (Berenice)
- 24 and who was straightway appointed Queen, since it hath happened that this goddess, being a virgin, entered heaven suddenly whilst the priests who

- came from EGYPT every year to the King of the South and North were in the house with His Majesty, they made a great lamentation immediately because of that which had happened. And they made supplication before the King and Queen, and put it in their hearts to allow
- 25 this goddess to rest with the god OSIRIS in the temple of CANOPUS, because it is among the temples of the first rank, and because it is held in very great honour, both by the King and by all the men and women who live in the Land of the Inundation—behold, now the god OSIRIS maketh his entry into this temple in the SEKTET BOAT at the stated time each year from the temple of
- 26 AKERBEMRET (i.e., Herakleion), on the twenty-ninth day of the fourth month of the season SHAT (i.e., CHOIAKH), when all those who are in the temples of the first class make offerings by fire upon the altars of the temples of the first rank on the right and left hand sides of the courtyard of this temple—and after these things they performed everything which it was right and proper to do in respect of making her a deity, and in concluding the mourning [which was made] for her, and they did it with the
- 27 same readiness of heart and warmth which it is customary to show to APIS and MNEVIS. And moreover, they passed a resolution to make the word[s] of everlasting renown of Queen

- (Berenice), the daughter of the two Good-doing Gods, to be [known] in all the temples of the Land of the Inundation. And since it came to pass that she entered among the gods in the first month of the season PER (i.e., TYBI), which is the month
- 28 wherein the daughter of Rā entered into heaven, and he called her name the “Eye of Rā,” and the “Mehen Crown on his brow,” because he loved her, and [since] festivals of procession in the great temples of the first class in this month wherein her majesty was made a goddess originally are celebrated in her [honour], there shall likewise be celebrated a festival and a procession for Queen
- (Berenice),
- 29 daughter of the two Good-doing Gods, in each and all the temples of the South and North, in the first month of the season PER (i.e., TYBI), and this festival and procession shall begin on the seventeenth day of the month, wherein her procession and the purification (*or*, conclusion) of the mourning for her were made originally, and shall last for four days; and moreover, a divine image of this goddess, made of gold and inlaid with precious stones of all kinds shall be set up in each and every temple of the first and second class, and the statue shall be placed
- 30 upon its pedestal in the temple, and a servant of the god (prophet), or one of the libationers who



hath been chosen to make the great libation and to array the gods in their festal apparel, shall carry it in his arms on the day of the great, general festival, on each and every one of the festivals of the god, so that all people may see that it is adored according to its sanctity, and the statue shall be called “ (Berenice)

31 mistress of virgins.” And behold, the crown which shall be on the head of the divine image shall not be [like unto those] which are on the images of her mother, the goddess (Berenice); for there shall be made [for it] two

Berenice, the sister and wife of Ptolemy III.

ears of corn, between which shall be an uraeus, and behind this uraeus there shall be placed, in an upright position, a sceptre of papyrus plants, similar to that which is in the hands of the goddesses, and the tail of the uraeus shall be twined round

32 this sceptre, so that the construction (*or*, fashion) of this crown shall proclaim the name of (Berenice) according to its symbols in the writing (*or*, letters) of the House of Life (i.e., the hieroglyphics). And moreover, at the festival [which taketh place] in the days of Kāaubekh, in the fourth month of the season SHAT (i.e., KHOIAK), preceding the procession of Osiris, the virgin daughters and wives of the priests shall give (i.e., provide) another statue of (Berenice), the “mistress of virgins,” and burnt offerings shall be made to it,


33 and there shall be performed for it every other thing which it is right and proper to do on the days of this festival, and the other virgins shall be at liberty to perform for this goddess in this respect whatsoever is right (*or*, customary) according to their desire. And behold, hymns of praise shall be sung to this goddess by the *qemāt* priestesses [and by those who are] chosen to minister to the gods and [to place] the crowns of the gods [on their heads], and who are therefore

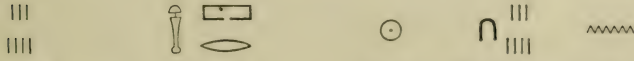
- their priestesses; and behold, when there are firstfruits of the crops ears of corn shall be carried by the *qemāt* priestesses into the sanctuary,
- 34 and presented to the divine image of this goddess, and the companies of the singing women [of the temple], and men and women [in general] shall sing to her image at the festivals, and [during] the processions of the gods, the hymns of praise which shall be composed by the learned men of the House of Life, and shall be given to the choirs of singing men, and copies [of the said hymns] shall be inscribed in the books of the House of Life; and when they (i.e., the priests) are made to enter into the temple by the King when the divine offerings of the priests are made in the temples,
- 35 provision (*or*, food) shall be given unto the female children of the priests, from the holy offerings which are made to the gods from the day whereon they are born, and the amount of the same shall be determined by the priests who are the Councillors in the temples, each and all of them, in proportion to the [amount of] the holy offerings. And the bread which shall be given
- 36 to the wives of the priests shall be distinguished by being made in the form of the *qefen* loaf, and shall be called by name the "Bread of Berenice]." And the Councillors in the

temples, and the governors of the temples, and the temple-scribes shall set this DECREE in writing, and it shall be cut upon a stele

37 of stone or bronze in the writing of the House of Life, and in the writing of the books, and in the writing of the Greeks, and it shall be set up in the hall of the congregation in the temples of the first, and second, and third orders, to inform every person of the honour which hath been done by the priests of the temples of EGYPT to the two Good-doing Gods, and to their children, according to what is right and proper to do to them.

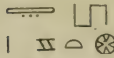
HIEROGLYPHIC TEXT WITH INTERLINEAR TRANSLITERATION AND TRANSLATION.

(1) 
Renpit pest Apaliusa sesu
 Year nine, [month of] Apellaios, day


sekhef tep per sesu met-sekhef en
 seven, first [month] of PERT, day seventeen of



ammu



Ta-mert



kher



hen

those who are in

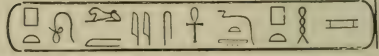
Ta-mert,

under

the Majesty of



suten bat



Ptulmis ankh tchetta Ptaḥ meri

the King of the
South and North

Ptolemy, ever-living, of Ptaḥ beloved,



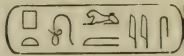
sa

son



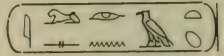
en

of



Ptulmis

Ptolemy [and]



Arsenat

Arsinoë,



neterui senui

the two brother gods, priest



ab



en

of



Arksantres

Alexander,



müat-kheru

whose word is
Law,



hä

and [of]



neterui senui

the two brother gods, and [of]



hä

and [of]



neterui menkhui

the two good-doing gods



Apulariṭes

[being] Apollonides,



(2)

<i>sa</i>	<i>en</i>	<i>Māuskian</i>				<i>āu</i>	
son	of	Moschion ;				was	









<i>Māanaqerata</i>						<i>sat</i>	
Menekrateia,						the daughter of	








<i>Pailamna</i>				<i>fa</i>	<i>teni</i>		
Philammon,				bearer of	the basket		










<i>en embah</i>	<i>Arsenat</i>		<i>sen mer</i>	<i>hru</i>			
before	Arsinoë		Philadelphus,	[on] day			







<i>pen</i>	<i>sekhau</i>		<i>āu</i>	<i>meru</i>	<i>maāu</i>	
this.	DECREE.		Were	the chiefs of temples,		








<i>neteru henu</i>			<i>heru sesheta neter</i>		<i>ābu</i>	
servants of the gods,			those over the secrets of the gods,		the libationers,	











	(3)								
<i>semār</i>				<i>neteru</i>	<i>em</i>			<i>satet-sen</i>	
[who] array the gods in their ornaments,									

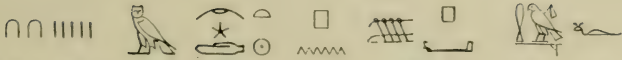
									
<i>ānu</i>				<i>neteru shāt</i>		<i>rekhu-khet</i>			
the scribes of the divine books, the men who know things,									

									
<i>neteru tefu</i>			<i>ābu</i>		<i>mā</i>		<i>qet-sen</i>		
the divine fathers, libationers, according to their grades									

									
<i>i</i>	<i>em</i>		<i>āterti</i>			<i>tari</i>			
[who] came from the two sanctuaries of the South and North									

									
<i>āu</i>	<i>Tiauasa</i>		<i>hru</i>	<i>tua</i>			<i>āritu</i>		
on	Dios		day	five			is celebrated		

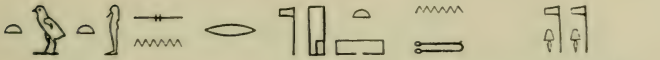
									
<i>āp renpit</i>	<i>en</i>	<i>neter hen-f</i>	<i>ām-f</i>	<i>henā</i>	<i>sesu</i>				
the opening of His Majesty on it, and day of the year									



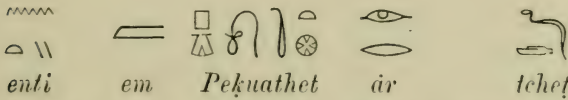
tchaut-tua em abejet pen shep hen - f
 twenty-five in month this received His Majesty



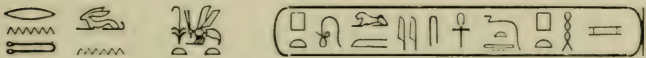
iant - f urt mā tef - f im-f
 his rank great from his father on it,



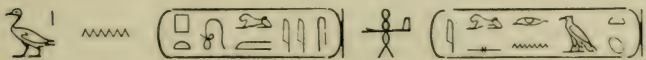
tut-sen er neter het enth neterui menkhui
 they assembled in the temple of the two good-doing gods



which [is] in Canopus making speech [thus]:



er-enth un suten bāt Ptulmis ānkh tchetta Ptaḥ meri
 Since are the king of Ptolemy, ever-living, of Ptah
 the South and North, beloved,



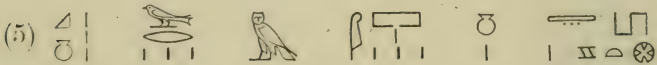
sa en Ptulmis hā Ārsenat
 the son of Ptolemy and Arsinoë,



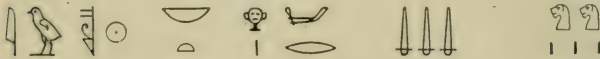
neterui semui henū heqt Berenikat
 the two brother and the queen Berenice,
 gods,



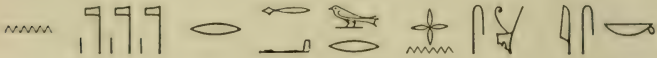
sent hemt f neteruimenkhui herari menkhui
 his sister-wife, the two good- doing acts of benevolence
 doing gods,



(5) *gennu uru em maū nu Ta-mert*
 many great in the temples of Egypt,



ai nebt her tcheser metu pehpeh
 [and] at time every exalting the words of the renown



en neteru er āa ur un-sen ask
 of the gods exceedingly, [and] they are, behold,



her meh-sa ai tra neb her
 taking care at season every for



khet



Hāp



Mer-ur



hā



āntu

the matters of Hāpi [and] Mnevis and the animals



neter het



neb



khu

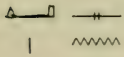


em



Baqet

in the divine houses all honoured in Egypt,



tā-sen



khet



uru



sept

[and] they give goods in great quantities [and] provisions



gennu

(6)



au



arit



er

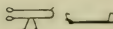


mākher-sen

abundantly to perform their service



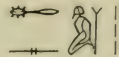
neter sesheshet



thet



en

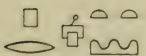


khasu

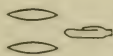


en

for the divine images carried off the vile men of [which]



Persatet



erertu



Baqet

Egypt,



utcha



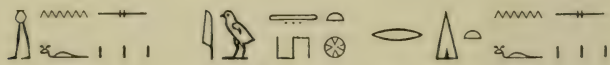
en

set out




hen - f er tawi Satet nehem-f-su

his Majesty for the lands of Asia, seized he them,




in-f-su au Ta-mert er tāt - nef - su

brought he them back to Egypt, placed he them



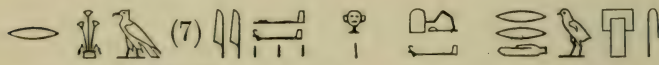
er ast-sen em maū menmen-sen

 on their thrones in the temples stood they




im kher hāt sutchā-nef Qemt

 therein in olden time; he hath made strong Egypt







er haiā her āha erertu-s






 exceedingly by fighting outside it



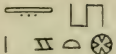

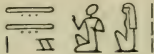




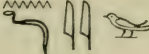


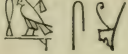
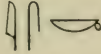
em antet her hū semtu







 in the valley, [on] the plain, and in foreign lands

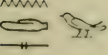

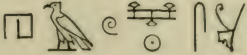

			
<i>āsht</i>	<i>her</i>	<i>tepu-sen</i>	<i>kherp-sen</i>
very many	and	their chiefs	[who] ruled them ;

				
<i>un-sen</i>	<i>her</i>		<i>sutchā</i>	<i>ānkhū</i>
were they			making strong	living people

					
<i>nebt</i>	<i>en</i>	<i>Ta-mert</i>	<i>hā</i>	<i>tainu</i>	<i>nebt</i>
all	of	Ta-mert	and	the men and women	all
				of lands	

					
<i>em</i>	<i>netchi</i>	<i>en</i>	<i>hen-sen</i>	<i>āsk</i>	
who are in	subjection	to	their Majesties ;	behold	

					
<i>er - f</i>		<i>kheper</i>	<i>renpit</i>	<i>en</i>	<i>Hāp</i>
moreover,		there happened	a year	of	the Nile

		(8)		
<i>nefes</i>	<i>em</i>		<i>hau-sen</i>	<i>un</i>
little	in		their time,	were

<i>ānkhīu</i>	<i>nebt en</i>	<i>Beq</i>	<i>āb-sen</i>	<i>kesen</i>
living people	all of	Egypt	heart their	[in] grief

<i>her</i>	<i>kheper</i>	<i>ask</i>	<i>em</i>	<i>sekhen</i>	<i>khefti</i>
at what had happened,	behold,		rose up		in

<i>sekhau-sen</i>	<i>kherit</i>	<i>khep khentet</i>
their memory	the disasters	which had happened

<i>em</i>	<i>rek</i>	<i>suteniu</i>	<i>tepāu</i>	<i>er</i>
in	the time of	the kings	preceding	when

<i>kheper sekhen</i>	<i>Hāp</i>	<i>netes</i>	<i>en</i>	<i>āmmu</i>
happened	a Nile	little	to	those in

<i>Ta-mert</i>	<i>em</i>	<i>ha-sen</i>	<i>āu</i>	<i>hen - f</i>
Ta-mert	in	their time ;	His Majesty	

<i>tcheseḥ</i>	<i>hā</i>	<i>sent-f</i>	<i>her</i>	<i>mehsau</i>	<i>er</i>		
himself	and	his sister	took	care	in		

<i>āb-sen</i>		<i>emkha</i>	<i>her</i>	<i>āmmu</i>			
their heart(s)	[which]	burned	for	those who were in			

<i>neteru</i>	<i>pa</i>	<i>henā</i>	<i>āmmu</i>	<i>Baqet</i>	<i>āu</i>	<i>āu-sen</i>	
the houses of	and	those in	Egypt,	the whole of them,			
the gods							

<i>un-sen</i>	<i>her</i>	<i>mau</i>	<i>āsh</i>	<i>sep</i>	<i>sen</i>		
were they	caring	anxiously	much	twice			

<i>her</i>	<i>ertāt</i>	<i>sa-sen</i>	<i>āu</i>	<i>hetrit</i>	<i>qennu</i>	<i>en</i>	
and turning	their back	from	revenues	many	with		

<i>āb</i>	<i>en</i>	<i>sānkh</i>	<i>rekhit</i>
the desire	of	keeping alive	men and women ;

iu-sen her ertat antu peru iu Qemt

 were they making to be brought corn to Egypt

em Retennutet abt em ta en Kestet

 from Syria Eastern, from the land of Phoenicia,

em ai Nebinaitet enti em

 from the Island of Cyprus, which is in

her ab Uatch-ur henā semtu

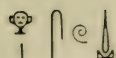
 the middle of the Great Green, and foreign lands

uru her ertat hetch asht iu

 great giving silver very much, was

tebu-sen thes iu sebath

 their price high, were they anxious (?)



her sutcha



ānkhū

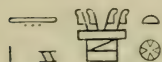


un



em

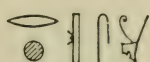
to make strong the living people who were in



ta Netert

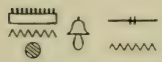


her ertāt

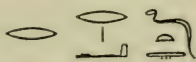


rekh-sen

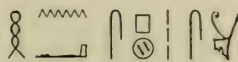
the Land Divine, to make them to know



menkh-sen



er rā tchetta



henā sepu-sen

their beneficence [which is] ever-lasting, and their virtues



gennu



em



hrā



en

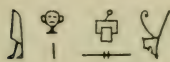


kheperu



hā

many in the face of those who exist now and



i her-sa-sen



aiu ertāt en



neteru

the comers after them ; have given the gods



smen



aiut-sen



en



heq

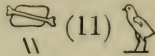
stability to their dignity of sovereignty of



tavi



em



asiu



en



enen

the South
and North

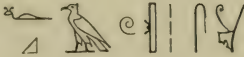
in

return

for these things,



hā



feqau-sen



em



khu

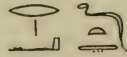
and they shall reward [them] with good things



er āu-sen



er



rā tchetta

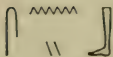


utcha



hā

of all kinds for ever, strength and



snib



ertā



em



āb-sen

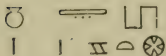


ān

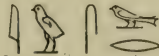


ābu

health. Gave in their heart[s] the priests



en Ta-mert



āu sur



tcheser



khet

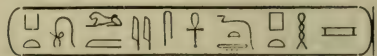
of Ta-mert to magnify the honour [in] things



qennu



suten bāt

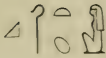


Ptulmis ānkh tchetta Ptaḥ meri

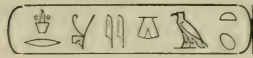
many [of] King of the Ptolemy, ever-living, of Ptaḥ
South and North, beloved,



hā



hcqt



Berenikat



neterui menkhui

and [of] the Queen

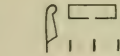
Berenice,

the two Good-doing Gods



em khent

in



maāu

the temples,



hā

and



kheper

what happeneth



en

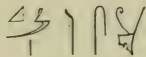
for



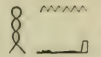
neterui senui

the two brother [who] begot them,

gods

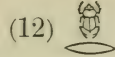


gema-sen



henā

and



kheper

what happeneth



en

for



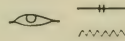
neterui netchui

the two saviour gods



sekh

who begot



ari-sen

their ancestor,



her



sur-sen

and to magnify them the priests



ābu



pu āmmu neteru-pau

who are in the temples



nebt



en



Baqt



āu



āu-sen



tchettu



ābu



ābu

all of Egypt all of them, shall be called "priests



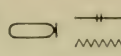
en



neterui menkhui



her



ren-sen



uahtu

of the two Good-doing Gods” on their names in addition



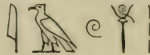
her



ren



en



aut

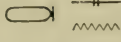


neter-her-sen

to the name of the dignities of their priesthood,



an



ren-sen



her

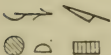


sekheru



nebu

shall be written their name upon documents all,



khet



aut



neter-her



en



neterui menkhui

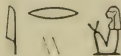
and inscribed dignity priestly of the two Good-doing Gods



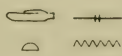
her



khetem



ari



tet-sen



sekheper-sen

on the ring which is on their hand ; they shall form



ki

(13)



sa



amth



abu



un

another tribe among the priests now living

<i>em</i>	<i>maāu</i>	<i>āu</i>	<i>āu-sen</i>	<i>em uah her</i>				
in	the temples	all of them		in addition to				

<i>sa</i>	<i>ftu</i>	<i>khep</i>	<i>āu</i>	<i>hru</i>	<i>pan</i>	
the tribes	four	existing	on	day	this,	

<i>tchettu-nef</i>			<i>sa</i>	<i>tua</i>	<i>en</i>	<i>veterui me khui</i>	
and it shall be called	tribe	fifth	of	the two Good-doing gods,			

<i>erenti</i>	<i>kheper</i>	<i>sekhen</i>	<i>nefer</i>	<i>hā</i>	<i>utcha</i>	
since	happened	the event	happy	with	strength	

<i>snib</i>	<i>mestu</i>	<i>suten bāt</i>		
[and] health,	was born	the King of the South and North		

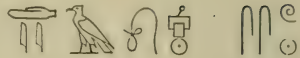
<i>Ptulmis ānkh tchetta Ptaḥ meri</i>								<i>sa</i>	<i>en</i>
Ptolemy, ever-living, of Ptaḥ beloved,								son	of

*neterui senui*

the two Brother Gods

*en*

on

*Tiausa*

Dios

*sesu*

day

*tūa*

five,

*āu*

was

*āref*

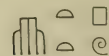
therefore

*hru*

day

*pan*

this

*khentet pu*

the beginning

*en*

of

(14)

*āri*

the making of

*bu nefer*

happiness

*uru*

great

*en*

of

*ānkhīu*living men
and women*nebu*

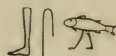
all;

*tātu*

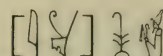
had made

*ābu*

the priests

*bes*

to enter

*ān suten*

the King

*āu*

into the temples

*maān*

beginning

*shaā*

with

*en*

year

*renpit*

one

*uāt*

of

*en*

of

*hen-f*

his Majesty

*henā*

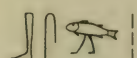
and

*enti*

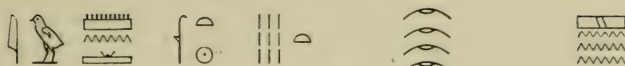
[those]

*tutu*

likewise

*besu*


have entered



āu-men renpit pest abet ftu shemu


 until year nine, month four of the season

Shemu



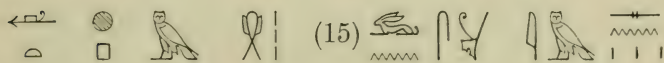
kher sa pan henā mesu-sen er rā tchetta

 into tribe this and their children for ever ;




ābu pu un kher hāt-sen ermen renpit

 the priests who were before them up to year




uāt khep em sau un-sen im-sen

 one shall be in the tribes were they in them



kher hāt mätet aru en mesu-sen tcher hru pen

 formerly, similarly their children from day this



er rā heh em ānu āu sau

 for ever in the writings the tribes

belonging to

enti er tef-sen em khent-sen ari

which are their father[s] in them; shall be made

em-asiu en ābu tchaut netch-khet em setep

instead of the priests twenty councillors chosen

er tra en renpit em sa

at a stated season of the year from the tribes

ftu kheper em sa tua im-sen er su

four being persons five among them from tribe

na sekheper ābu tchaut tua (16) her

one, shall be the priests twenty-five for


netchu khet an sa tua astu em nah

councillors, being persons five brought in addition



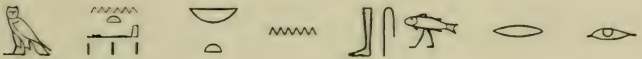
em khentsau tua en neterui menkhui er tāt

from tribe five of the two Good-doing Gods; shall be made



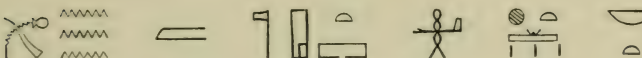
teni en immu sa tua en neterui menkhui

to share those in tribe five of the two Good-doing Gods



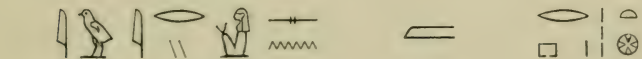
em entāu nebt en bes er iri

in ordinances all of entering in to perform




āb em neter het hā khet nebt

libations in the temple, and things all



iu iri-sen em erpaut

which they have in their charge in the temples,



āu en-sa em neter hen im-f mi

[shall be] a chief of the tribe as a prophet in it as



khep



em



ki



sa



f̄tu



erenti

there is in the other tribes four. And because



ki



ari-tu



heb



en



neterui menkhui

also is made a festival of the Good-doing Gods



em



maāu



neb



then



ibet̄



nebt

in the temples all throughout month every



em



sesu



tuu



sesu



pest



sesu



tchaut-tua

on day five, day nine, day twenty-five,



em



ari



sekhau



serer

according to the making of the decree [which was] inscribed



kher hāt



iu kher

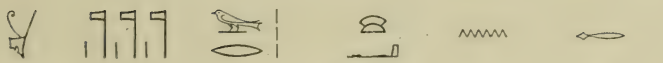


aritu

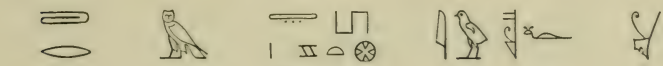


heb

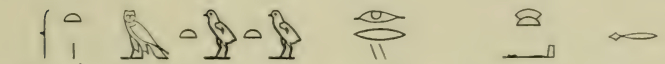
at an earlier period, and besides is made a festival



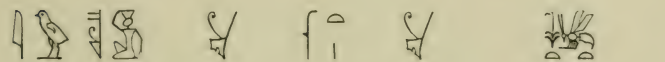
en neteru uru khāā en āu
 of the gods great, a festival of greatness,



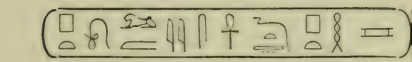
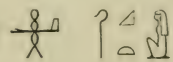
rer em Ta-mert āu...f en
 universal, in Ta-mert at its season of



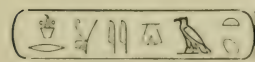

renpit emtutu āri khāā āu
 the year, likewise shall be made a festival great











āu...f en renpit en suten bit
 at its season of the year of the King of the South and North,


 (18) 

Ptalmis ānkh tchetta Ptah meri hā heqt
 Ptolemy, ever-living, of Ptah beloved, and Queen

Berenikat neterui menkhui em khent āterti tau
 Berenice, the two Good-doing Gods in the sanctuaries of the Two Lands

							
<i>her</i>	<i>Baqet</i>	<i>er</i>	<i>āu-s</i>	<i>em</i>	<i>hru</i>	<i>per</i>	









and Egypt throughout it on the day of the rise of







			
<i>netet Sept</i>	<i>tchetut</i>	<i>āp renpit</i>	<i>em</i>

the divine Sothis, called opening of the year in







					
<i>ren-f</i>	<i>her</i>	<i>ānu</i>	<i>nu</i>	<i>pa-ānkh</i>	

its name in the books of the House of Life,


							
<i>emtutu</i>			<i>āri-f</i>	<i>em</i>	<i>renpit</i>	<i>pest</i>	
which			correspondeth to		year	nine,	

					
<i>ābet sen</i>	<i>Shemu</i>	<i>sesu</i>	<i>uā</i>	<i>er</i>	<i>āritu</i>

month two of the season day one, and shall be made Shemu,

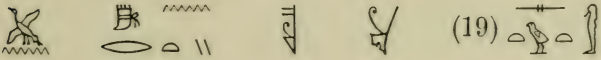
					
<i>heb</i>	<i>en</i>	<i>āp-renpit</i>	<i>heb</i>	<i>en</i>	<i>Bast</i>

the festival of the New Year, the festival of Bast,



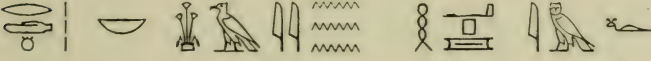
her khāū āa en Bast em ābet

 and the festival great of Bast in month



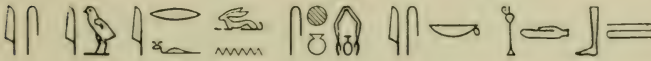
pan tcherenti en setut

 this, because the season of the ingathering of



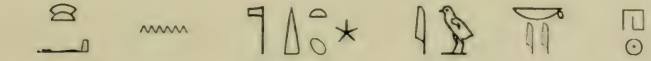
retu neb hai Hōp im-f

 fruit all [and] the increase of the Nile [are] in it.



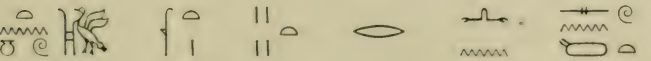
as au aref un sekhen ask uṭeb

 But if should happen the event, behold, a change of



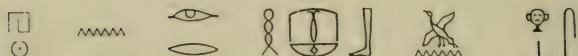
khāū en neter Sept au ki hru

 the festival of the divine Sothis to another day



tennu renpit ftut er an sentu

 every years four, then not shall pass



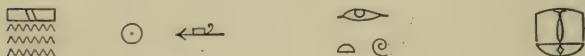
hru en ari heb pan her-s

the day of making festival this because of it,



er aritu-f au matet-f em abet sen

but it shall be made just the same on month two



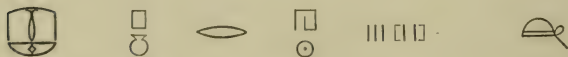
shemu hru uā aritu heb

of Shemu day one, and shall be made the festival



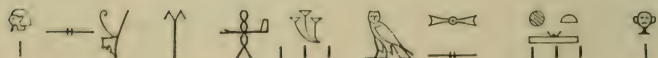
am-f tut em renpit pest aritu

in it even as in year nine; shall be made



heb pen er hru tua meh

festival this for days five, shall be crowned



tep-sen em hāu em thes khet her

their heads with flowers, arranging offerings on

<i>khau</i>	<i>her ari</i>	<i>ufen</i>	<i>hā</i>	<i>khet</i>
the altars,	and making	libations	and	things










<i>nebt</i>	<i>setut</i>	<i>en ari</i>	<i>er ertā</i>	<i>kheper-f</i>
all which it is proper to do.		So that it may be made to happen,		






<i>ask</i>	<i>er</i>	<i>tra-sen</i>	<i>her ari</i>	<i>ari-sen</i>
behold,	at	their seasons	that they do what it is their duty [to do]	









<i>er</i>	<i>veri</i>	<i>nebt</i>	<i>mā</i>	<i>sekheru</i>
at	times	all	according to	the ordinances







<i>un</i>	<i>petet</i>	<i>smen</i>	<i>her-s</i>	<i>em</i>	<i>hru</i>	<i>pen</i>
is	heaven	founded	upon them	at	day	this,








(21)				
<i>er</i>	<i>ben ses</i>	<i>sekhen</i>	<i>khep</i>	<i>er</i>
that	not once	the event may happen	that	








									
<i>un</i>	<i>hebu</i>		<i>rer</i>	<i>em</i>	<i>Ta-mert</i>	<i>er</i>	<i>aritu</i>		
are	festivals		general	in	Ta-mert		performed		


					
<i>em</i>	<i>per</i>	<i>er</i>	<i>aritu</i>		<i>em</i>
in	Pert (i.e., Winter)	which ought to be	performed		in

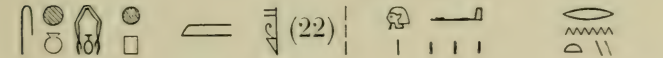
							
<i>shemu</i>	<i>em</i>	<i>....</i>	<i>uā</i>	<i>her</i>	<i>utib</i>		
Shemu (i.e., at	time	one,	because of	the change of	Summer)		

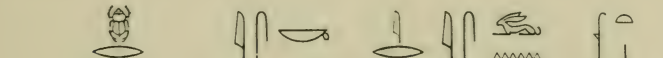
					
<i>khāā</i>	<i>en</i>	<i>neter Sept</i>	<i>em</i>	<i>hru</i>	<i>uā</i>
the festival	of	the divine Sothis	by	day	one

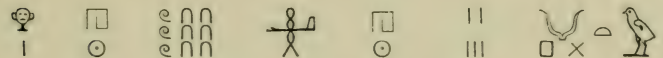
						
<i>ten</i>	<i>renpit</i>	<i>ftut</i>	<i>er</i>	<i>un</i>	<i>ketekhu</i>	<i>hebu</i>
every	years	four ;	and would be	other	festivals,	


						
<i>ās</i>	<i>aritu</i>	<i>en</i>	<i>shemu</i>	<i>em</i>	<i>at</i>	<i>ten</i>
behold,	which are made	in	Shemu	at	time	this


 [er] aritu en pert au i-sen mi
 made in Pert in times to come, even as









 sekhen khep em tep-āu erenti
 has happened in times of the ancestors because this









 kheper ask ar as un renpit
 would now happen, behold, if consisted the year










 her hru 300 + 60 hā hru tua aptu
 of days 360 and the days five which it is
 customary







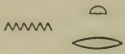

 uah er sen em pehui em-tutu
 to add to them at the end. Likewise







 uah hru nā em heb en neterui menkhui
 shall be day one, a festival of the Good-doing
 added Gods,







						
<i>shaā</i>	<i>en</i>	<i>hru</i>	<i>pen</i>	<i>ten</i>	<i>renpit</i>	<i>fʔut</i>
beginning	from	day	this	every	years	four,





						
<i>en uah</i>	<i>er</i>	<i>hru</i>	<i>ʔua</i>	<i>uah</i>	<i>hāt</i>	
adding	to	the days	five	additional	at the be- ginning of	


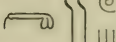




							
<i>āp renpit</i>	<i>kheper-f rekh</i>		<i>en</i>	<i>bu-nebt</i>			
the New Year,	that it may be known		to	all men			

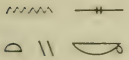




						
<i>erenti</i>	<i>nehetu</i>	<i>sher</i>	<i>āmth</i>	<i>smen</i>	<i>en trāiu</i>	
that were short a little		in arrangement		the seasons		

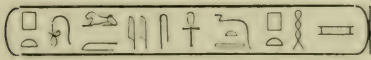


(23) 				
	<i>hā</i>	<i>renpit</i>	<i>hū</i>	<i>metu</i>
of the year,	and	the year,	and	the decisions


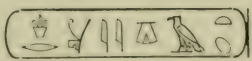

					
<i>enti</i>	<i>en</i>	<i>hepu</i>	<i>en</i>	<i>rekh</i>	<i>en</i>
which exist	as to	the laws	of	the science	of


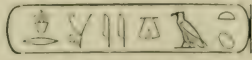

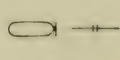
			
<i>mätenu</i>	<i>petet</i>	<i>sekhen</i>	<i>as</i>
the ways of	heaven,	it hath happened	[they are]
		that	now

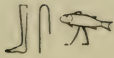
					
<i>tū</i>	<i>metu</i>	<i>au</i>	<i>meh</i>	<i>her</i>	<i>neterui menkhui</i>
made	right [and]	filled up	by	the Good-doing	Gods.

				
<i>enti sek</i>	<i>satet</i>	<i>kheper</i>	<i>en</i>	<i>suten bit</i>
And since now the daughter who was to King of the				
South and North,				

		
<i>Ptulmis ānkh tchetta Ptaḥ meri</i>	<i>hū</i>	<i>nebt</i>
Ptolemy, ever-living, of Ptaḥ beloved,	and	the lady of

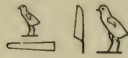
		
<i>tui</i>	<i>Berenikat</i>	<i>neterui menkhui</i>
the two lands	Berenice,	the two Good-doing
		Gods,

			
<i>tchetta</i>	<i>Berenikat</i>	<i>her</i>	<i>ren-s</i>
who was called	‘Berenice	by	her name,



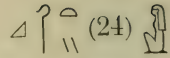
les

who was appointed



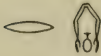
.... *au*

straightway



heqti

Queen,



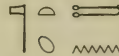
er sekhen

and since it hath happened



as

now



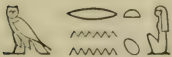
netert then

[that] this goddess



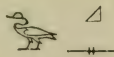
au-s

being



em renetet

a virgin



āq-s

she entered



er

into



pet

heaven



em sekhan

suddenly,



āu

were the priests



ābu

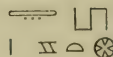


i

who came from



em



Tu-mert

Egypt



kher

under



suten bāt

the King of the South and North



kheru

every



renpit

year



em

in the house

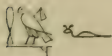


bet



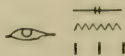
kher

with



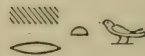
hen-f

his Majesty,



āri-sen

made they



.... *rt*

lamentation





















āat










great











						
<i>her</i>	<i>ā</i>	<i>her</i>	<i>sekhen</i>	<i>kheper</i>	<i>au-sen</i>	








straightway because of the event which had happened. They


									
<i>her</i>	<i>nehu</i>			<i>em-bah</i>	<i>suten</i>	<i>hā</i>	<i>heqet</i>		
made entreaty				before	the king	and	queen		

							(25)	
<i>her</i>	<i>tāt</i>	<i>em</i>	<i>ib-sen</i>	<i>er</i>	<i>erṭā</i>	<i>hetep</i>		
putting it		in their heart[s]		to	make	to rest		

								
<i>netert</i>	<i>then</i>	<i>hā</i>	<i>Asir</i>	<i>em</i>	<i>neter</i>	<i>het</i>	<i>en</i>	
goddess this		with	Osiris	in	the temple		of	


									
<i>Pekwathet</i>	<i>enti</i>			<i>em</i>	<i>khen</i>	<i>en</i>	<i>maūu khentet</i>		
Canopus, which is		among		the temples of the first rank,					

						
<i>erenti</i>	<i>su</i>	<i>ur</i>	<i>im</i>	<i>tu-sen</i>	<i>su</i>	
because	that	great	among them		is it	



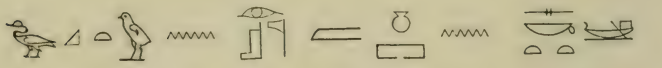
emkhent tcheser en suten henā ānkhīu

 in honour by the king and the men and women




en Ta-mert er āu-sen ār ās

 of Egypt all of them, (now behold,



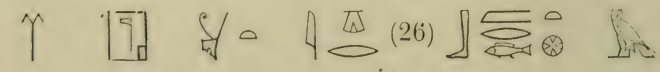
āq-tu en Āsār em-khen en Sektet

 is brought in Osiris within the Sektet boat




er neter het ten er en rēnpit

 to temple this at the time of the year



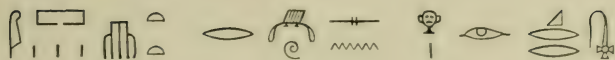
em neter het ent Āker-bemret em

 from the temple of Herakleion on



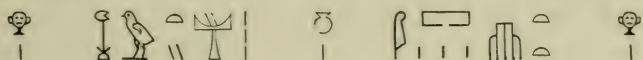
ābet fīu shat sesu tchaut pest āu āimmu

 month four of Shat, day 29, [and] those who are in



maāu khentet er āu-sen her āri gerer

the temples of the first class, all of them, make offerings by fire



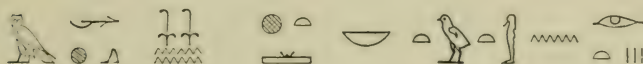
her khauti en maāu khentet her

upon the altars of the temples of the first class on



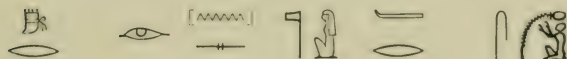
unami semehi em kheft en neter het then

the right and left of the front of temple this),



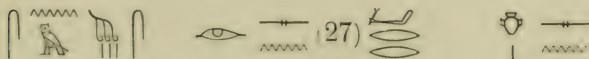
em-khet enen khet neb tut en ārit

after these things thing every which it was right to do



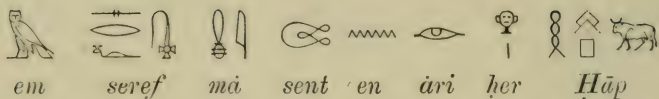
tcher āri-nes netert her se-āb

to the end of making her a deity and the purification of

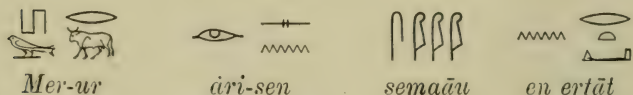


senem-s āri-sen serer āb-sen

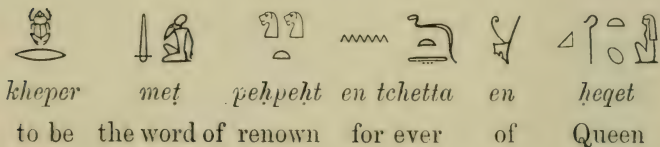
the mourning for her they did, willing being their hearts



with warm care, as it is customary to do for Apis



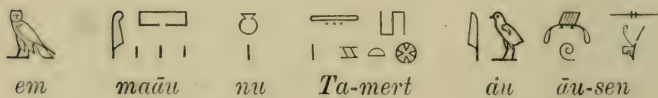
[and] Mnevis; and they made a resolution to make



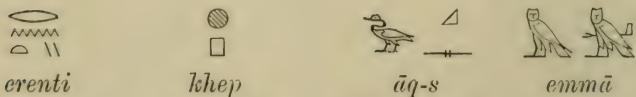
to be the word of renown for ever of Queen



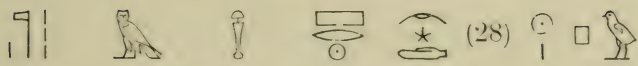
Berenice, the daughter of the two Good-doing Gods,



in the temples of Egypt, all of them,

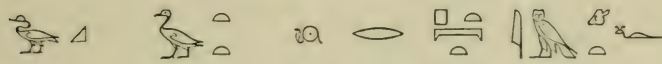


and since it happened that she entered among




neteru em tep per abet (28) pu

 the gods in the first Per, the month to wit
 month of



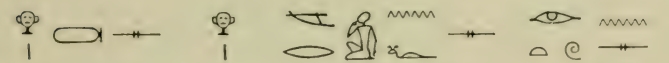
āq satel Rā er petet am khent-f

 entered the daughter of Rā into heaven, into it,



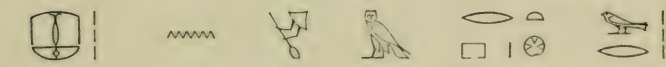
tchet-nef-s maat Rā mehenet em hāt-f

 called he her "Eye of Rā, Mehen crown on his brow,"




her ren-s her mer-nef-s aritu-nes

 for her name, because he loved her, shall be made
 for her




hebu en khen em erpaut uru

 festivals of procession in the temples great




amth maāu khentet em abet pen

 among the temples of the first order in month this,




ari nctert en hen-s am-f kher hāt

was made a goddess her Majesty in it formerly ;




em tutu ari heb uā her

likewise shall be made festival one and



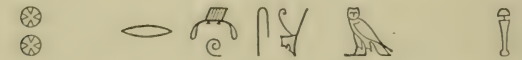
khen uā en heqt Berenikāt

procession one of the Queen Berenice,



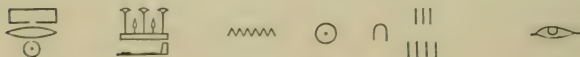
sat-f en neterui menkhui em maāu nu

daughter of the two Good-doing Gods in the temples of



tawi er āu-sen em tep

the North and South all of them in the first of month



per shaā en hrn x + vii ari

Per, beginning with day 17 [when] was made



khen-s



her



s-āb



senem-s

procession her and the conclusion of her mourning



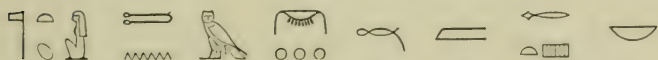
im - f em sep tep neferi er hru ftu

in it at time first, for days four ;



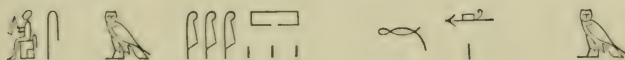
emtutu s-āhā neter sesheshet en

likewise shall be set up a divine statue of



netert then em nub meḥ em āat neb

goddess this of gold filled with stone every



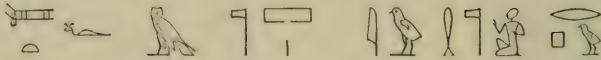
sheps em maāu meḥ nū em

precious in the temples of the first class, and in



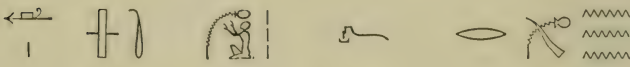
mau meḥ sen er āu-sen erḫā

the temples of the second class all of them, and shall be placed

(30) 

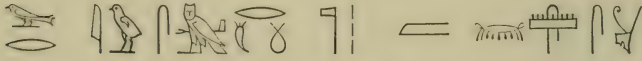
temt (?) - f *em* *neter pa* *aiu* *neter hen* *erpu*

 its pedestal in the temple; shall a prophet or




uū *amth* *ābu* *setep* *er* *āb*

 one among the priests chosen to make the libation



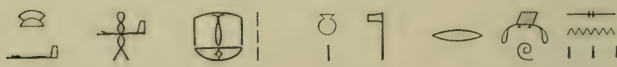
ur *aiu* *smār* *neteru* *em* *satet-sen*

 great and to array the gods in their ornaments




sekāt - f *her* *h pt - f* *em* *hru* *en*

 carry it on his arm on the day of



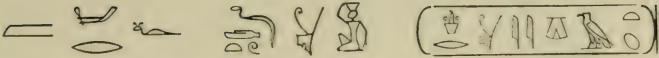
khāū *hā* *hebu* *nu neter* *er* *āu-sen*

 the festival and the festivals of the god all of them,

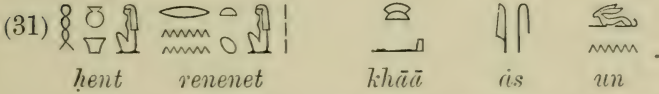


erenti *maa* *nebu* *nebt* *sen*

 so that may see people all that it is adored



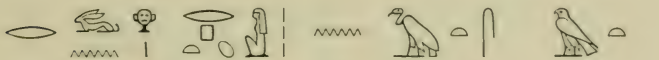
em tcheser-f tchet-tu nef Berenikat
 according to its sanctity, and it shall be called Berenice



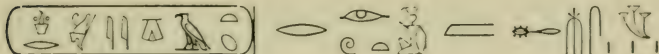
(31) *hent renet khāā as un*
 mistress of the virgins; the crown, behold, [which] shall be



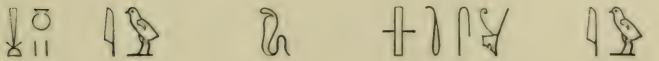
her tep en neter seshesh pen an setut
 on the head of divine image this shall not be the customary one





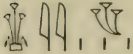



er un her erpet en mut-s netert
 [which] is on the statues of her mother, the goddess









Berenikat er aritu-f em khamesu
 Berenice, shall be made it with ears of corn









sen au arāt amth-sen au
 two, shall be an uraeus between them, shall be

					
<i>uatch</i>	<i>en</i>	<i>hai</i>	<i>em</i>	<i>qa-s</i>	<i>ha</i>







a sceptre of papyrus plants in its height behind

					
<i>ārāt</i>	<i>then</i>	<i>mā</i>	<i>un</i>	<i>em</i>	<i>āāvi</i>







uraeus this, like [that which] is in the hands of

					
<i>netert</i>	<i>āu</i>	<i>set</i>	<i>en</i>	<i>ārāt</i>	<i>ten</i>


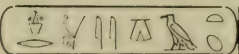
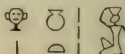
the goddesses, shall be the tail of uraeus this

		(32)				
<i>mānen</i>	<i>āu</i>		<i>uatch</i>	<i>pen</i>	<i>erenti</i>	<i>un</i>

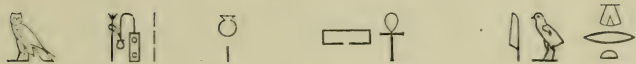
wound round sceptre this, so that shall

					
<i>smen</i>	<i>en</i>	<i>sehen</i>	<i>pen</i>	<i>āsh</i>	<i>her</i>

the construction of crown this proclaim


		
<i>ren en</i>	<i>Berenikat</i>	<i>her net-f</i>

the name of Berenice according to its symbols



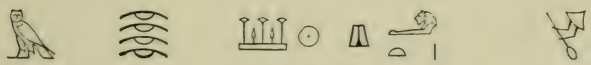
em ānu nu pa-ānh ai kert

in the writing of the House of Life. And moreover,



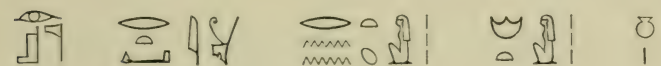
khā em hru nu Kāaubekh

at the festival in the days of Kāaubekh,



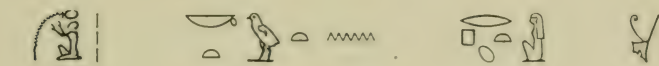
em abet ftu Shat kher hāt khen

in month four of Shat, preceding the procession of




Āsir erāt in renet hent na

Osiris, shall give the virgins [and] wives of



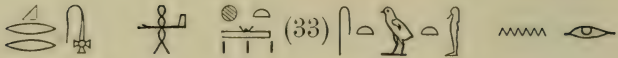
ābu ketut en erpet en

the priests another image of



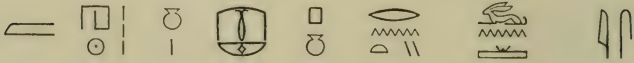
Berenikat hent renet iritu-nes

Berenice, mistress of virgins, shall be made to it




qerer hā khet (33) setut en ari

burnt offerings and things which it is right to do




em hru nu heb pen erenti un as

on the days of festival this, so that, it may be, behold,



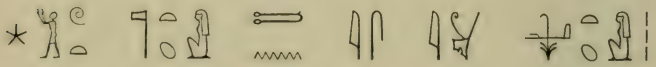
mā ketekh renet ari em setut

with the other virgins to do what is right



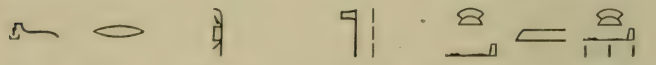
enen en netert ten er mer-nes

in this matter to goddess this as they will.




tua-tu netert then as an gemāt

Shall be praised goddess this, behold, by the sacred women




setep er shems neteru khāā em khāāu

chosen for the service of the gods, to place the crowns




nu neteru un-sen em ābut-sen

 of the gods, are they [therefore] their priestesses;



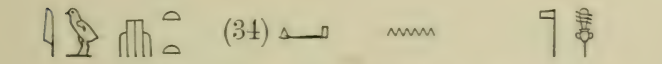
ār as qurt em hāt āru

 now, behold, [when there are] firstfruits thereupon



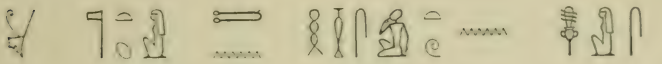
fa khamesu ān gemāt

 shall be carried the ears of corn by the sacred women




āu khentet tā en neter seshesh

 into the sanctuary and given to the divine image



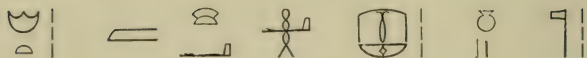
en netert then hes-tu en seshesh-s

 of goddess this, shall be sung to her image



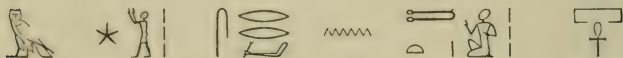
ān tuma hesu tchau

 by the companies of singing women, and men



hemt em khāā hā hebu nu neteru

and women at feasts and processions of the gods



em tuau serer en thet pa ānkh

with hymns of praise written by the learned men of the House of Life,



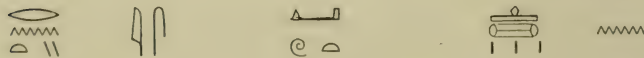
tā en temseb nu hesu

[and] given to the choir of singers,



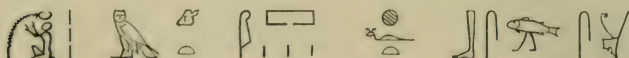
ān mätet her shefta nu pa ānkh

[and] inscribed a copy in the books of the House of Life;



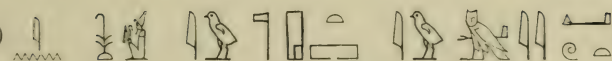
erenti as tātu hetepu en

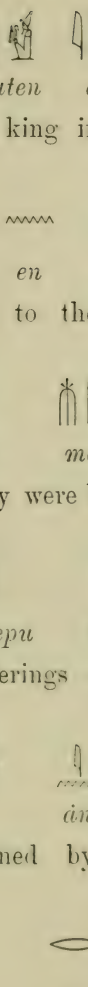
so that, behold, [when] shall be given the offerings of

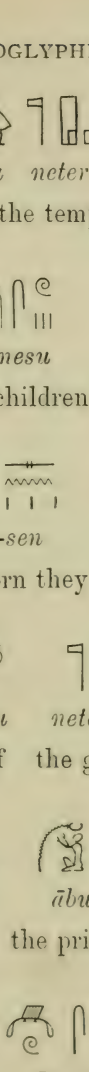


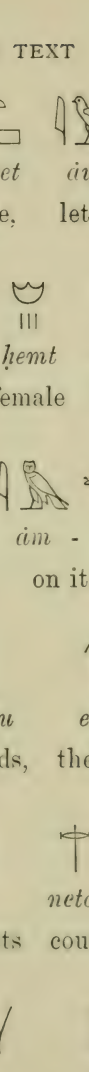
ābu em khent mānu kheft bes-sen

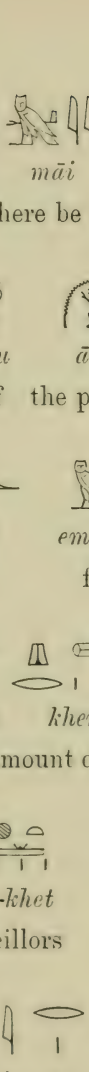
the priests in the temples, when they are made to enter in

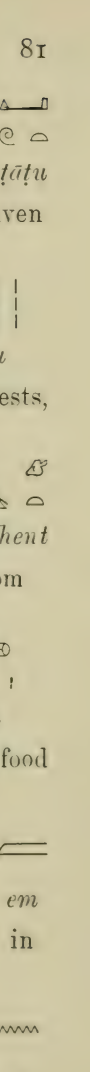
(35) 
in suten au neter het au māi tātu
 by the king in the temple, let there be given


kheru en mesu het nu ābu
 food to the children female of the priests,


tcher hru mes-sen am - f em khent
 from the day were born they on it, from


neteru hetepu nu neteru em kheru
 the divine offerings of the gods, the amount of food


āptu an ābu netch-khet em
 to be determined by the priests councillors in


erpaut er āu-sen mi re en
 the temples, the whole of them, in proportion to

			(36)	
<i>neteru hetepu</i>	<i>āqu</i>	<i>ertā</i>	<i>en</i>	<i>hēmt</i>
the divine offerings.	The bread given	to	the wives	

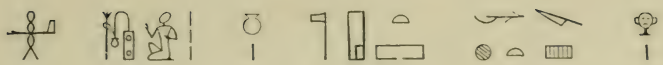
<i>nu</i>	<i>ābu</i>	<i>iritu-f</i>	<i>āp</i>	<i>em</i>
of the priests,	shall be made it	distinguished	by	

<i>qefen</i>	<i>tchet-tu</i>	<i>āqu</i>	<i>en</i>	
the <i>qefen</i> form,	shall be called	"Bread	of	

<i>Berenikat</i>	<i>em</i>	<i>ren-f</i>	<i>sekhai</i>				
Berenice"	in	its name.	Decree				


<i>pen</i>	<i>er</i>	<i>māi</i>	<i>ān-tuf</i>	<i>ān</i>	<i>netch-khet</i>		
this	may write it	the	councillors				

<i>em</i>	<i>hetu</i>	<i>her</i>	<i>meru</i>	<i>maāu</i>
in the temples,	and the	governors of	the temples,	




hā ānu nu neter het khet her

 and the scribes of the temple [and] cut [it] on



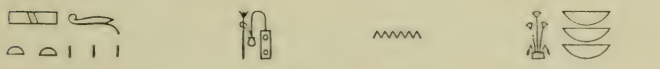
utith en āner erpu hemt em khent

 a stele of stone or bronze in




ān nu pa ānkh ān en

 the writing of the House of Life, the writing of




shetet ān en Hā nebu

 the books, the writing of the North-lords,



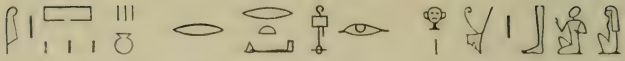
ertā āhū-f em usekht ruḥ

 [and] make to stand it in the hall of the people



em khent maū khentet maū sen

 in the temples of the first order, the temples of the second order,



maāu khemet er erāt hem hrāu-nebu

the temples of the to make to know persons
third order,

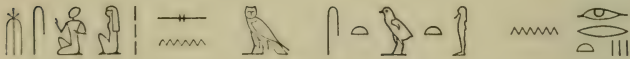


nebt em tcheser āri en ābu nu
all the honour done by the priests of



maāu Baqet en neterui menkhwi hā

the temples of Egypt to the two Good- and
doing Gods



mesu sen em setut en āritu

their children as it is proper to do [to them].

CHAPTER III.

GERMAN AND FRENCH TRANSLATIONS OF
THE HIEROGLYPHIC TEXT OF THE
DECREE OF CANOPUS.

I.—GERMAN TRANSLATION BY DR. R. LEPSIUS,
PUBLISHED IN 1866.

(1) JAHR ix., Apellæus Tag vii., Tybi Tag xvii.
der Bewohner des Landes, unter der Regierung des
Königs Ptolemaeus des unsterblichen, den Ptah
liebenden, des Sohnes des Ptolemaeus (und der) Arsinoë
der Götter Adelphen; Priester seiend des Alexander
des gerechtfertigten und der Götter Adelphen und der
Götter Euergeten Apollonides (2) Sohn des Moschion,
seiend Menekrateia, die Tochter des Philammon, Trä-
gerin des Korbes vor der Arsinoë Philadelphos; an
diesem Tage (erfolgte) das Dekret: Seiend die Vor-
steher der Tempel, die Propheten, die lustrirenden
Priester beauftragt zu (3) bekleiden die Götter mit
ihrem Schmucke, die Hierogrammaten, die Gelehrten,
die heiligen Väter, (und) die Priester ihres Gleichen
gekommen aus den Tempeln des obern und untern
Landes auf den Dios Tag v., an welchem gefeiert wird
das Geburtsfest seiner Majestät (an ihm), und Tag xxv.
dieses Monats, an welchem übernahm seine Majestät

seine (4) hohe Würde an Stelle seines Vaters (an ihm), versammelten sie sich in dem Tempel der Götter Euergeten, welcher ist in Kanopus, sprechend; die- weil sind der König Ptolemaeus, der unsterbliche, den Ptah liebende, der Sohn des Ptolemaeus und der Arsinoë, der Götter Adelphen, und die Fürstin Berenike, seine Schwester (und) Gemahlin, die Götter Euergeten, erzeugend (5) Wohlthaten, viele, grosse, den Tempeln des Landes zu aller Zeit, (und) erhebend Worte des Ruhms den Göttern immer mehr, sie sind aber auch, Sorge tragend zu jeder Zeit für die Dinge des Apis (und) des Mneuis nebst den Thieren den heiligen allen berühmt im Reiche, (und) geben grosse Dinge, aufwendend vieles (6) zur Herstellung ihrer Versorgung; (und) die göttlichen Bilder (betreffend), geraubt von den Barbaren von Persien aus dem Reiche, zog aus seine Majestät nach den beiden Ländern von Asien, rettete sie, brachte sie in die Heimath (und) gab sie ihrem Standorte in den Tempeln in (denen) sie standen ursprünglich; (und) er hielt in Frieden Aegypten zum (7) Vortheil kämpfend ausserhalb desselben in Thälern (und) Ebenen und vielen fremden Ländern mit ihren Fürsten (welche) sie beherrschen; (und) sie sind beglückend alle Menschen des Landes und aller Völker unter der Herrschaft ihrer Majestät; ferner auch als eintrat ein Jahr schwachen Nils in (8) ihrer Zeit, seiend alle Menschen des Reichs ihr Sinn niedergeschlagen über das Geschehen, siehe, des Ereignisses, als sie sich erinnerten des Elends welches war in der

Zeit der früheren Königs als geschah das Ereigniss eines schwachen Nils den Bewohnern des Landes in ihrer Zeit, waren seine Majestät selbst und seine Schwester (9) fürsorgend in ihrem Herzen sehr für die Bewohner der Tempel und die Bewohner des Reichs in seiner Ausdehnung; (und) sie waren überlegend viel und viel (und) ihren Rücken kehrend vielen Angaben im Wunsche zu beleben die Menschen; (und) sie waren gestattend die Zufuhr von Getreide nach Aegypten aus dem östlichen Reten (Syrien), aus dem Lande Kaft (Phönizien) (und) aus der Insel Nebinai (Kypros) welche ist inmitten des (10) Meeres und vielen (andern) Ländern, gebend viel Geld zu seiner Bezahlung gestiegen (?), rettend die Menschen die im heiligen Lande wohnen, (und) hinterlassend ihre Erinnerung ihrer Wohlthätigkeit für ewige Zeit und ihrer vielen Tugenden angesichts der Gegenwärtigen und der nach ihnen Kommenden—und es haben gewährt die Götter die Festigung ihrer Würden in der Herrschaft über Ober- und Unter-ägypten (11) für dieses und werden belohnen mit Gütern allen Art für ewige Zeit—Glück und Heil—so sei beschlossen worden in ihrem Herzen von den Priestern des Landes, zu vergrössern die Ehre in vielen Dingen des Königs Ptolemaeus, des unsterblichen den Ptah liebenden und der Fürstin Berenike der Götter Euergeten in den Tempeln, und was geschah für die Götter Adelphen ihre Aeltern und was (12) geschah für die Götter Soteren ihre Vorältern vergrössernd dieses, (dass) die

Priester nämlich, wohnend in allen Tempeln des ganzen Reichs, genannt werden Priester der Götter Euergeten mit ihrem Namen ausser mit dem Namen der Würden ihres Prophetenthums, (und) schreiben ihren Namen in allen Urkunden (und) eingraben die Würde eines Propheten der Götter Euergeten auf dem Ringe (welchen) führt ihre Hand, (und dass) sie bilden eine andre (13) Phyle aus den Priestern welche sind in allen Tempeln, ausser den 4 Phylen existirend am heutigen Tage, welche genannt wird 5 Phyle der Götter Euergeten, weil geschah das glückliche Ereigniss, mit Glück (und) Heil, der Geburt des Königs Ptolemaeus des unsterblichen, Ptah liebenden des Sohnes der Götter Adelphen am Dios Tag v., seiend wohl dieser Tag der Anfang nämlich (14) von grossen Gütern für alle Menschen; (und dass) genommen werden (hierzu) die Priester, (welche) überwiesen (sind) vom Könige den Tempeln seit dem Jahre i. seiner Majestät und welche sind gleicherweise überwiesen bis zum Jahre ix. Messori in diese Phyle, und ihre Kinder für ewige Zeit—die Priester nämlich vorhanden vor ihnen bis zum Jahre i., seiend in den Phylen in welchen (15) sie waren (in ihnen) vordem, wie hinwiederum ihre Kinder von diesem Tage an für ewige Zeit eingeschrieben in die Phylen in welchen ist ihr Vater (in ihnen)—(und) zu setzen an die Stelle von 20 Priestern Buleuten, gewählt für die Zeit des Jahres aus den 4 Phylen, bestehend aus 5 Personen von ihnen auf 1 Phyle, kreirend 25 Priester zu (16) Buleuten, seiend 5 Per-

sonen gebracht hinzu aus der Phyle v. der Götter Euergeten ; (und) zu geben Antheil denen in der Phyle v. der Götter Euergeten an demjenigen Allen was ist bestimmt zum Verrichten der Sühnung im Tempel und an allen Dingen unter ihrer Besorgung in den Tempeln ; (und dass) ein Phylarch (sei) als Prophet in ihr, wie es ist in den andern 4 Phylen ; (und) dieweil auch gefeiert wird eine Panegyrie (17) den Göttern Euergeten in allen Tempeln im Laufe eines jeden Monats am Tage v. (und) Tage ix. (und) Tage xxv. nach dem Inhalte des Dekretes (welches) publicirt (ist) früher, und auch gefeiert wird eine Panegyrie den grossen Göttern als Volksfest allgemein im Lande zu seiner Zeit im Jahre, gleichfalls zu feiern ein Volksfest zu seiner Zeit im Jahre dem Könige Ptolemaeus, dem unsterblichen, Ptah liebenden, (18) und der Fürstin Berenike, den Göttern Euergeten, in den Tempeln der beiden Länder und im ganzen Reiche am Tage des Aufgangs der göttlichen Sothis genannt Neujahr mit seinem Namen in den heiligen Schriften,—zugleich entspricht er im Jahre ix. dem Payni i. Tag i. in welchem Monat gefeiert wird die Panegyrie des Neujahrs (und) die Panegyrie der Bubastis und das Volksfest der Bubastis (in diesem Monat), gleichwie ist die Zeit des (19) Einsammelns aller Früchte (und) das Steigen des Nils in ihm— ; aber auch wenn ist das Ereigniss, siehe, einer Wanderung des Festes der göttlichen Sothis auf einen andern Tag während 4 Jahren, dass nicht vorübergegangen werde der Tag der Feier dieser Panegyrie deshalb,

(sondern) dass er gefeiert werde nach seiner Weise am Payni Tag i. an welchem gefeiert wird die Panegyrie (an ihm) ebenso im Jahre ix. ; (20) (und) gefeiert werde diese Panegyrie auf 5 Tage, bekränzt ihr Kopf mit Blumen (und) mit Schleifen, durch Opfer (und) durch Spendenbringen und alle Dinge die gebräuchlich sind zu thun ; damit es geschehe aber auch zu ihren Jahreszeiten indem diese ihre Schuldigkeit thun jederzeit gemäss der Ordnung auf welche ist der Himmel gegründet (auf sie) zu dieser Zeit, (21) (und) damit nicht einmal sich ereigne der Fall, dass es gebe Panegyrien allgemein im Lande, gefeiert im Winter, zu feiern im Sommer einstmals, wegen der Wanderung des Festes der göttlichen Sothis um einen Tag während 4 Jahren, dass es gebe andre Panegyrien aber, gefeiert im Sommer in diesem Augenblick, zu feiern im Winter, zu den Zeiten welche kommen, wie sich ereignete der Fall in den früheren Zeiten (22) (und) da es ist der Fall nun auch, wenn nun bleibt das Jahr von 360 Tagen und den 5 Tagen gewohnt hinzugefügt zu werden zu ihnen am Ende, gleichfalls hinzuzufügen 1 Tag als Panegyrie der Götter Euergeten von jetzt an während je vier Jahren hinter den 5 Epagomenen vor dem Neujahr ; (damit) es werde bekannt dem ganzen Volke, dass was verkürzt war ein wenig an der Ordnung (23) der Jahreszeiten und des Jahres und der Bestimmungen welche sind in den Lehren der Wissenschaft von den Wegen des Himmels, gelang nun zu berichtigen und auszufüllen durch die Götter Euergeten ; da nun auch war eine

Tochter, geboren dem Könige Ptolemaeus dem unsterblichen Ptah liebenden und der Königin Berenike den Göttern Euergetem, genannt Berenike mit ihrem Namen, bestimmt sogleich zur Fürstin, (24) da es sich ereignete nun (dass) diese Göttin, welche war Jungfrau, ging zum Himmel plötzlich, seiend die Priester, welche kommen aus dem Lande zum König alljährlich, im Hause mit seiner Majestät, so machten sie eine grosse Trauer sogleich über das Ereigniss welches geschehen, (und) waren beantragend vor dem Könige und der Fürstin (und) überredend sie, zu (25) vereinigen diese Göttin mit Osiris in dem Tempel von Kanopus, als welcher ist unter den Tempeln erster Ordnung (und) weil er (ist) gross unter (denen welche) sich auszeichnen in der Verehrung des Königs und der Menschen des ganzen Landes;—wenn aber (ist) die Ausfahrt des Osiris in dem heiligen Schiffe nach diesem Tempel zu seiner Zeit im Jahre aus dem Tempel vom (26) Herakleum am Choiak xxix., so sind die Bewohner aller Tempel erster Ordnung darbringend Brandopfer auf den Altären der Tempel Ister Ordnung rechts und links vom Dromos dieses Tempels; nachher (aber), alle Dinge gebräuchlich zu thun in Bezug auf ihre Vergötterung und die Sühnung ihrer Trauer, verrichtend sie (27) freigebig in ihren Herzen (und) mit Sorgfalt, wie es Sitte ist zu thun für den Apis (und) den Mneuis, fassten sie den Beschluss zu gewähren dass geschehe die Verkündung des Ruhms für immer der Fürstin Berenike Tochter der Götter Euergeten in den Tempeln

des ganzen Landes; (und) da geschah ihr Gang zum Orte der Götter im Tybi, (28) das ist der Monat in welchem ging die Tochter des Ra zum Himmel (in ihm), welche er genannt hat (sie) Auge des Ra (und) Schlangendiadem an seiner Stirn mit ihrem Namen, da er sie liebte, (und) gefeiert wird ihr eine Panegyrie nebst einem Periplus in den grossen Tempeln unter den Tempeln 1. Ordnung in diesem Monat, in welchem war die Vergötterung ihrer Majestät (in ihm) vordem, gleichfalls zu feiern eine Panegyrie nebst einem Periplus der Fürstin Berenike Tochter (29) der Götter Euergeten in den Tempeln der beiden Länder sämmtlich, im Tybi vom Tage xvii. an welchem geschieht ihr Periplus und die Sühnung ihrer Trauer (an ihm) zum erstenmale, bis zu 4 Tagen, des gleichen aufzustellen ein göttliches Bild dieser Göttin aus Gold, verziert mit allerhand kostbaren Edelsteinen in den Tempeln 1. Ordnung (und) in den Tempeln 2. Ordnung sämmtlich (und) zu geben (30) seinen Platz im Heiligthume—es ist der Prophet oder einer von den Priestern, erwählt zur grossen Lustration und beauftragt zur Bekleidung der Götter mit ihren Schmuck, herumführend es (das Bild) auf seinem Arm am Tage der Feste und Panegyrien der Götter sämmtlich, damit es sei, gesehen-vom ganzen Volke, angebetet nach seiner Ehre, welches genannt wird Berenike (31) Fürstin der Jungfrauen—die Krone aber, seiend auf dem Haupte dieses Götterbildes nicht (wie es) gewöhnlich (ist) zu sein auf den Bildern ihrer Mutter der Königin Berenike, dass sie gemacht

sei aus Aehren zwei, seiend eine Uräusschlange zwischen ihnen, seiend ein Szepter in Papyrusform in ihrer Höhe hinter dieser Schlange, wie es ist in den Händen der Göttinnen, seiend der Schwanz dieser Schlange gewunden (32) um dieses Szepter, damit sei die Anordnung dieses Kranzes gedeutet auf den Namen der Berenike nach seiner Regel in den heiligen Schriften; und das in den Tagen der Kikellien im Choiak vor dem Periplus der Osiris besorgt werde von den Jungfrauen (und) Frauen der Priester eine andre Statue nach dem Bildniss (?) der Berenike Fürstin der Jungfrauen, (und) gemacht werde ihr ein Brandopfer und die Dinge, (33) welche hergebracht sind zu thun in den Tagen dieser Panegyrie; damit seien nun im Stande die andern Jungfrauen zu thun nach Gewohnheit hierbei dieser Göttin, wenn sie wollen; (und dass) besungen werde diese Göttin nun von den heiligen Jungfrauen erwählt zum Dienste der Götter, anlegend die Diademe der Götter von denen sie sind (ihre) Priesterinnen; wenn ist aber die Frühsaat bevorstehend, (dass) wiederum gebracht werden die Aehren von den heiligen Jungfrauen in das Heiligthum (und) (34) gegeben dem heiligen Bilde dieser Göttin; (und dass) gesungen werde ihrem Bilde (?) von den Chören (?) der Sänger Männern (und) Frauen an den Festen und Panegyrien der Götter mit Lobgesängen, aufgeschrieben von den Hierogrammaten (und) übergeben den Gesanglehrern, (und) abgeschrieben in die heiligen Bücher; da aber

gegeben wird der Unterhalt der Priestern in den Tempeln, sobald sie überwiesen sind (35) vom König in den Tempel, dass möge gegeben werden der Unterhalt den weiblichen Kindern der Priester, seit dem Tage an welchem sie geboren sind (an ihm), aus den heiligen Einkünften der Götter, als Unterhalt zugebilligt von den Priestern Buleuten in allen Tempeln je nach der Proportion der heiligen Einkünfte; (und) das Brod, gegeben den (36) Frauen der Priester, bestempelt werden als Kefn, genannt das Brod der Berenike mit seinem Namen; dieses Dekret dass es möge geschrieben werden von den Buleuten der Tempel und den Tempelvorstehern und den Schreibern der Tempel, eingeschnitten auf eine (37) Stele von Stein oder Erz in heiliger Schrift, Schrift der Bücher (und) Schrift der Griechen, (und) aufgestellt werden im Versammlungssaale in den Tempeln 1. Ordnung, den Tempeln 2. Ordnung (und) den Tempeln 3. Ordnung, um zu geben Kenntniss dem ganzem Volke von der Ehre erwiesen von den Priestern der Tempel des Reichs den Göttern Euergeten und ihren Kindern, wie es recht ist zu thun.

II.—GERMAN TRANSLATION BY S. LEO REINISCH AND
E. R. ROESLER, PUBLISHED IN 1866.¹

(1). Im Jahre ix. am 7. Apelläos, am 17. Tybi der Aegypter unter dem Könige Ober- und Unterägyptens

¹ *Die Zweisprachige Inschrift von Tanis zum ersten Male herausgegeben und uebersetzt, Vienna, 1866.*

Ptolemäos dem Ewiglebenden von Ptah Geliebten, Sohne des Ptolemäos und der Arsinoe, der Geschwister-Götter, da Priester des Königs Alexander, des Seligen, der Geschwister-Götter und der Wolthätigen Götter Appolloni- (2). des war, der Sohn des Moschion, und Menekrateia, die Tochter Philimmons Korbträgerin war vor der Königin Arsinoe, der Bruderliebenden, an diesem Tage erfolgte der Beschluss: Es sind die Tempelvorstände, die Propheten, die Priester, welche eintreten (3). ins Heiligtum der Götter zu deren Bekleidung, die Tempelschreiber, kundig der Dinge die göttlichen Väter und die (übrigen) Priester nach ihrem Range zusammengekommen aus Ober- und Unter-ägypten zum 5. Dios an welchem gefeiert wird das Geburtsfest Seiner Majestät, und zum 25. Tag desselben Monats, an welchem übernommen hat Seine Majestät (4). das Königtum von seinem Vater: sie traten in das Gotteshaus der Wolthätigen Götter, welches sich befindet in Phagotha (Kanopus), um anzuordnen: "Da der König Ptolemäos der Ewiglebende von Ptah Geliebte, Sohn des Ptolemäos und der Arsinoe, der Geschwister-Götter und die Königin Berenike, seine Schwester und Gemahlin, die Wolthätigen Götter, zugewendet haben Wolthaten (5). viele und grosse den Tempeln Aegyptens für alle Zeit; da sie angeordnet haben wirksame Gebete zu dem Göttern in überaus grosser Zahl; da sie Sorge getragen haben immerdar für den Unterhalt des Apis, des Mnevis und aller Tempelthiere, welche Schutz geniessen in

Aegypten, denen sie anwies den Gaben in Menge und von sorgfältiger Auswahl; (6). da sie zugeführt haben ihrer Verehrung die Götterstatuen, welche geraubt wurden von den Barbaren des Landes Persien aus den Tempeln Aegyptens, indem Seine Majestät auf seinem Feldzuge gegen Asien dieselben zurückerbeutete, nach Aegypten brachte und sie auf ihrem Platze in den Tempeln aufstellte, wo sie vorher gestanden hatten; da er Aegypten erhalten hat in Frieden, (7). indem er Krieg führte für dessen Wohl im Auslande, und zu Felde zog gegen viele Völker und deren Häupter, und gesetzliche Zustände gegeben hat denen, welche leben in Unterthänigkeit, sowol allen Bewohnern Aegyptens, als auch aller Länder, welche unterthan sind Ihren Majestäten; da ferner das Wasser des steigenden Nil hinter seiner jährlichen Linie einst zurückblieb während (8). Ihrer Regierungszeit, und allen Bewohnern Aegyptens ihr Herz schwach wurde über dieses Ereignis, - denn siehe, durch die Erinnerung trat vor ihre Gedanken das Sterben, welches einst gekommen war in der Zeit der ersten Könige in Folge von Eintreten einer nur unzulänglichen Nilflut über die Bewohner Aegyptens—, da nun damals Seine Majestät selbst, als auch seine Schwester (9). und Gemahlin Sorge getragen haben in ihren Herzen, welche brannten für die Bewohner der Tempel und für die Bewohner Aegyptens in seiner ganzen Weite, die in grosser Drangsal des Herzens waren, indem sie gewährten ihrerseits Nachsicht auf beträchtliche Steuern in der

- Absicht, zu retten das Leben der Menschen, als auch Sorge trugen für Getreideeinfuhr nach Aegypten aus dem östlichen Rutunnu (Syrien), aus dem Lande Kafatha (Phönicien), aus der Insel Nabynai (Cypern), welche liegt im grossen Meere, (10). und aus vielen (andern) Ländern, indem sie ausgaben viel Weissgold und zur Vergeltung dafür anordneten Einfuhr von Lebensmitteln, um zu retten das Leben der Menschen, welche wohnen im Lande Aegypten, auf dass diese erkennen möchten deren Güte für immer und ewig und wodurch sie sich bereitet haben ein mächtiges Andenken an sie bei den Lebenden und denen, welche nach ihnen kommen und wofür ihnen verliehen werden die Götter den Bestand Ihrer Herrlichkeit und Herrschaft über Ober- und Unterägypten zur Vergeltung (11). dafür und Ihrer Güter im Glanze in deren Wachstum bis in Ewigkeit: so haben daher mit Heil und Segen die Priester Aegyptens beschlossen zu vermehren die Ausübung wirksamer Ceremonien für den König Ptolemäos den Ewiglebenden von Ptah Geliebten und für die Königin Berenike, die Wolthätigen Götter, in deren Tempeln und für die Eltern, die Geschwister-Götter, deren Erzeuger, und für (12). (deren) Eltern, die Rettenden Götter, und haben angeordnet eine Vermehrung der Priester derselben in allen Tempeln Aegyptens in seiner ganzen Weite, und sie sollten genannt werden Priester der Wolthätigen Götter mit ihrem Namen, da sie einen höheren Rang behaupten durch den Namen ihres Amtes; und den Propheten

derselben solle man einschreiben in alle Documente, * und es solle eingeschnitten werden der Titel des Propheten der Wolthätigen Götter in den Ring, welchen sie auf ihrer Hand tragen, und sie sollen bilden eine weitere (13). Kaste der bestehenden Priester, welche leben in sämtlichen Tempeln, und sie soll hinzugefügt werden zu den 4 Kasten, welche bestanden bis auf diesen Tag, und soll genannt werden die 5. Kaste der Wolthätigen Götter. Und da sich ereignet hat die glückliche und segensreiche Fügung der Geburt des Königs Ptolemäos des Ewiglebenden von Ptah Geliebten, Sohns der Geschwister-Götter am 5. Dios, so sei es dieser Tag, weil er wurde (14). eine Quelle schon vielen Woles für alle Menschen, von welchem an die Priester, welche eingesetzt hat der König in die Tempel von diesem ersten Jahre Seiner Majestät an, und welche eingesetzt worden sind bis zum Monat Mesore des 9. Jahres, gerechnet werden sollen zu dieser Kaste und ebenso deren Kinder für ewig und immerdar; die Priester aber, welche bestanden vor dem Anfange Jener bis zum ersten Jahre, verbleiben in den Kasten, (15) in welchen sie vordem waren, wie auch deren Kinder von diesem Tage an bis in Ewigkeit in den Schriften einzutragen sind in diejenigen Kasten, in welchen sich befinden ihre Väter. Und es seien an Stelle der 20 Priesterräte, welche jährlich erwählt werden für die Dauer eines Jahres aus den 4 Kasten, indem 5 Mann von ihnen aus je einer Kaste genommen werden, zu ernennen 25 Priester (16) zu Räten, da 5 Männer zuzu-

nehmen sind aus der vermehrten 5. Kaste der Wolthätigen Götter; man soll Antheil gewähren den Angehörigen der 5. Kaste der Wolthätigen Götter an allen Gaben, welche erwachsen aus der Verrichtung des Opfers im Tempel und aller Ceremonien, und ihr Vorsteher in den Reichstempeln sei Chef der Kaste und Prophet in derselben, wie dies der Fall ist bei den 4 anderen Kasten. Indem bereits gefeiert wird ein Fest (17). der Wolthätigen Götter in allen Tempeln in jedem Monat am 5., 9. und 25. Tage in Folge eines Beschlusses, welcher früher gefasst worden ist, und in gleicher Weise, wie begangen wird eine Panegyrie der grossen Götter und ein allgemeines Fest in Aegypten gefeiert wird jährlich zu seiner Zeit, auf dieselbe Weise werde ein grosses Fest veranstaltet zu seiner Zeit dem König Ptolemäos dem Ewiglebenden von Ptah Geliebten (18). und der Königin Berenike, der Wolthätigen Göttern, im Ober- und Unterlande und durch Aegypten in seiner Weite am Tage des Aufgangs der göttlichen Sothis, welcher genannt wird das Neujahr mit seinem Namen in den Tempelschriften. In der Gegenwart findet er statt in diesem 9. Jahre am 1. Tage des Payni, in welchem Monat auch begangen wird das Fest des Neujahrs, der Bast und das grosse Fest der Bast, und in welchem auch die Zeit ist für das (19). Einsammeln aller Früchte und das Steigen des Niles. Da nun aber der Fall eintreten wird, das vorschreitet der Aufgang der Sothis zu einem andern Tage nach jedem 4. Jahre, so soll nicht verlegt

werden der Tag der Feier dieses Festes, sondern man feiere es in gleicher Weise am 1. Tage des Payni und es werde begangen das Fest an demselben wie im Jahre (20). neun; und man feiere dieses Fest 5 Tage lang: Kränze aus Blumen lege man auf die Opferstätte am Altäre, und vollbringe die Opfer und aller Ceremonien nach Anordnung von Vorschriften. Damit aber geschehe, dass diese Festtage gefeiert werden in ihren bestimmten Jahreszeiten nach Anordnung ihrer Wächter immerdar und nach dem Plane, nach welchem der Himmel eingetheilt ist heut zu Tage, (21). und damit nicht eintrete der Fall, dass Feste, welche allgemein gefeiert werden in Aegypten und jetzt begangen werden im Winter, zu einer Zeit gefeiert werden im Sommer wegen des Vorrückens des Aufganges der göttlichen Sothis um 1 Tag in Laufe von 4 Jahren, und andere Feste welche begangen werden zur Sommerszeit in diesem Lande, gefeiert werden im Winter in Zeiten, welche kommen werden, gleichwie es sich schon ereignete in Zeiten, (22). welche verflossen sind, so geschehe nun also; indem fortbestehe das Jahr mit den 360 Tagen und 5 Tagen, welche jenen hinzugefügt wurden am Schlusse, so werde jetzt 1 Tag als Fest der Wolthätigen Götter von diesem Tage an nach Ablauf von 4 Jahren und der 5 Schalttage eingefügt vor dem Neujahr, wodurch erfahren sollen alle Menschen, dass die frühere Lehre in den Büchern in Bezug auf die Jahres- (23). zeiten und das Jahr, ebenso die Meinungen, welche enthalten sind in den

Schriften der Gelehrten über die Wege des Himmels, nun behoben, da sie geprüft und verbessert worden sind durch die Wolthätigen Götter. Und nachdem eine Tochter, welche geboren wurde dem Könige Ptolemäos dem Ewiglebenden von Ptah Geliebten und der Herrin der beiden Länder Berenike, den Wolthätigen Göttern, welche gleichfalls genannt wurde Berenike mit ihrem Namen und ausgerufen wurde als Königin, (24). da also diese Göttin in noch jungfräulichen Zustande eingegangen war zum Himmel gegen Vermuten, da haben die Priester, welche gekommen waren aus dem Lande zum König und ein Jahr verweilten bei Seiner Majestät, angestellt ein grosses Trauern auf der Stelle über dieses Ereignis und kamen mit der Bitte vor den König und die Königin, um es zu legen an ihr Herz, dass sie genehmigen möchten (25). die Beisetzung dieser Göttin bei dem Gotte Osiris in Tempel von Phagotha (Kanopus), welcher ist ein Heiligtum unter den Tempeln ersten Ranges, weil er der angesehenste unter ihnen ist und ihn in gleicher Weise ehren der König und die Bewohner Aegyptens in seiner ganzen Weite; auch findet der Einzug des Osiris auf dem heiligen Schiffe in diesen Tempel jährlich zur bestimmten Zeit statt aus dem Tempel von Agar- (26). bamara (Herakleion) aus, im Monat Choiach am 29. Tage, und die Bewohner der Tempel ersten Ranges in ihrer Gesamtzahl bringen Brandopfer dar auf den Altären der Tempel ersten Ranges zur rechten und linken Seite im Angesichte

dieses Heiligtumes. Und nachdem alle Ceremonien in üblicher Weise verrichtet waren, welche sie ihr verrichtet hatten als Göttin da reinigten sie sich von der Trauer um sie, welche sie ihr veranstaltet hatten, (27). und heiligten ihre Herzen durch flammendes Feuer, gleichwie nach der Beisetzung des Apis und des Mnevis, und sie beschlossen als zu Recht, dass ausgesprochen werde eine Anbetung ewiger Dauer der Königin Berenike, der Tochter der Wolthätigen Götter, in den Tempeln von Aegypten in seiner ganzen Weite. Und da sich zugetragen hat ihre Eingang zu den Göttern im Monat Tybi, im selben Monat und (28). am selben Tage, an welchem auch einzog die Tochter des Ra in dem Himmel, wo er sie benannt "das volle Auge der Uräusschlange auf seiner Stern" mit ihrem Namen, und in seiner Liebe zu ihr anordnete, ihr Feste und eine Procession zu feiern in den Haupttempeln des Landes und in den Heiligtümern erstern Ranges in dem Monate, in welchem für die Göttin ihr Apotheose anfänglich erfolgte; also werde auch angeordnet ein Fest und eine Procession der Königin Berenike, der Tochter (29). der Wolthätigen Götter, in den Tempeln beider Länder nach deren Ausdehnung im Monat Tybi vom 17. Tage an, an welchem die Procession für sie erfolgte und die Reinigung vollzogen wurde wegen der Trauer um sie, durch 4 Tage,¹ auch soll man aufrichten ein Standbild dieser Göttin aus Gold, besetzt mit allerlei kostbaren

¹ Wörtlich : vom ersten Tage an bis zum Tage vier.

Steinen in den Tempeln der ersten und in den Heiligtümern des zweiten Ranges nach deren Gesamtzahl und es sei (30). der Standort desselben im verborgenen Heiligtum des Tempels. Und der Prophet auf dem heiligen Schiffe sammt den Priestern, welche auserkoren sind zur Verrichtung des grossen Opfers und den Priestern, welche ins Heiligtum der Götter gelangen zu deren Bekleidung, trage es auf seinen Händen am Tage der Umzüge und der Fest der Götter in ihrer Gesammtheit, auf dass alle Menschen in Anbetung auf der Erde liegend schauen seine Heiligkeit, und es werde genannt das Standbild Berenikens, (31) der Königin der Jungfrauen. Und die Krone, welche sitzen soll auf dem Haupte dieses Standbildes, sei nicht nach der Weise der Krone auf dem Haupt der Bildnisse ihrer Mutter, der Königin Berenike; sie bestehe aus zwei Aehrenstielen und die Uräusschlange reckt sich empor zwischen diesen und ein Scepter von Papyrus von deren Höhe befindet sich hinter dieser Uräusschlange, gleichwie die Scepter sind in den Händen der Göttinnen, und der Schweif der Uräusschlange sei gewunden um (32). dieses Scepter, weil kund werden soll durch diese Verschlingung der Ruf des Namens Berenike aus seiner tiefen Bedeutung in der Hieroglyphenschrift. Und wann feierlich begangen werden die Tage von Gaaubach im Monat Choiach von dem Umzuge des Osiris, dann soll von den jungfräulichen Töchtern und Frauen der Priester zurechtgemacht werden ein anderes Bildniss

Berenikens, der Königin der Jungfrauen, und sie sollen diesem Opfer bringen und es durch Ceremonien ehren, (33) wie es sich gebührt zu thun an den Tagen dieses Festes; und es werde gestattet, dass auch andere Jungfrauen bezeugen die gebührenden Ehren dieser Göttin. Und es werde besungen diese Göttin von Sängerinnen, welche auserkoren sind zum Dienste der Götter, und tragen die Kronen der Götter deren Priesterinnen sie sind. Und wenn eintritt eine Frühsaat, dann sollen auch Aehren bringen die Priesterinnen in das Heiligtum, (34). und sie sollen sie legen zum Standbilde dieser Göttin, und es werde besungen ihre göttliche Kraft von einen Chore singender Männer und Frauen, gleichwie es geschieht an den Festen und Panegyrien der Götter, in einem Hymnus, welchen die Tempelschreiber aufgeschrieben und übergeben haben werden dem Meister des Gesanges, und derselbe solle zugleich auch eingeschrieben in die heiligen Tempelschriften. Und da verabreicht werden Lebensmittel an die Priester aus dem Besitztum der Tempel, nachdem dieselben eingesetzt worden sind (35). vom König in das Tempelhaus, so sollen von nun an auch verabfolgt werden Nahrungsmittel an die Töchter der Priester von dem Tage an, an welchem sie geboren worden sind, aus den heiligen Besitztümern der Götter; und diese verabreichten Gaben werden gezählt und aufgeschrieben von den Priesterräten in den Tempeln der beiden Länder in deren Weite nach Art der Listen über die

Tempeleinkünfte. Und das Brod, welches verabreicht werden soll (36) an die Frauen der Priester, seine Zubereitung und das Gewicht geschehe nach einer heiligen Form (*qafan*) und werde genannt das Brod Berenikens mit seinem Namen. Dieser Beschluss nun werde aufgeschrieben von den Priesterräten, welche wohnen in den Tempelhäusern, und von den Tempelvorständen und von den Tempelschreibern und werde eingeschnitten in eine Stele (37). aus Stein oder Erz in Hieroglyphenschrift, in der Bücherschrift und in der Schrift der Griechen, und die Stele werde aufgerichtet in der grossen allen Menschen zugänglichen Tempelhalle in den Tempeln ersten, zweiten und dritten Ranges, auf dass kund werde allen Menschen die Verehrung der Priester in den Tempeln Aegyptens für die Wolthätigen Götter und für deren Kinder, wie es gebührend ist zu thun."

III.—FRENCH TRANSLATION MADE BY P. PIERRET,
PUBLISHED IN 1881.

L'an ix. le 7 d'Apellaios, répondant au 17 du premier mois de la saison des semailles des Égyptiens, du règne de Ptolémée, fils de Ptolémée et d'Arsinoë, dieux Adelphe, Appollonides, fils de Moskion, étant prêtre d'Alexandre, des dieux frères et des dieux Evergètes, et Menekrateia, fille de Philammon étant canéphore d'Arsinoë philadelphe, ce jour là, *décret* :

Les chefs de temple, les prophètes, les initiés, les purificateurs, ceux qui enveloppent les dieux de leurs étoffes, les hiérogammates, les savants, les divins pères, enfin tous les prêtres venus des temples du sud et du nord le 5 de Dios jour de la célébration de la fête de Sa Majesté, et le 25 du même mois, jour auquel Sa Majesté reçut de son père le pouvoir suprême,—se réunirent dans le temple des dieux Evergètes qui est à Pakot pour dire :

Attendu que le roi Ptolémée, fils de Ptolémée et d'Arsinoë, ainsi que la reine Bérénice, sa femme, dieux Evergètes, comblent perpétuellement de leurs bienfaits les temples de l'Égypte, prodiguent les plus grands honneurs aux dieux, sont constamment pleins de sollicitude pour le culte d'Apis, de Mnévis et de tous les animaux vénérés dans tous les temples de l'Égypte et font beaucoup de dons pour leur entretien et leur approvisionnement ;

Attendu que les Perses ayant emporté hors de l'Égypte les images des dieux, Sa Majesté s'en est allée en Asie, les a délivrées, les a rapportées en Égypte et les a remises dans les temples aux lieux d'où elles avaient été déplacées ;

Attendu que Sa Majesté a sauvé le pays des perturbations en guerroyant au dehors dans des contrées lointaines, contre des peuples nombreux et leurs chefs ;

Attendu que le roi et la reine sont équitables pour tous les habitants de l'Égypte et des pays placés sous leur dépendance ;

Attendu qu'en une année d'inondation insuffisante, sous leur règne, le coeur des habitants étant très affligé de cet événement à cause des désastres survenus au temps des premiers rois par le fait d'un Nil insuffisant, le roi en personne et sa soeur furent pleins de sollicitude et de zèle pour les habitants des temples et tous les Égyptiens, s'en préoccupèrent extrêmement, firent l'abandon de nombreux impôts pour laisser vivre les hommes, firent importer en Égypte des grains du Routen oriental, de la Phénicie, de l'île de Chypre située au sein de la mer, ainsi que de nombreuses régions, ce qui leur coûta beaucoup d'argent en raison du prix élevé des transports, cela pour sauver les habitants du pays ; attendu qu'ils ont ainsi fait connaître pour toujours leurs bienfaits et leurs nombreuses vertus aux contemporains et à la postérité,

Qu'en échange les dieux ont affermi leur pouvoir et les récompensent par un bonheur complet et éternel,

SALUT ET FORCE !

Les prêtres décident :

Qu'on augmentera les honneurs à rendre dans les temples au roi Ptolémée et à la reine Bérénice, dieux Evergètes, ainsi qu'à leurs père et mère, les dieux Adelphes et aux dieux Soters, père et mère de leurs père et mère ;

Que pour augmenter ces honneurs, les prêtres de tous les temples seront nommés prêtres des dieux Evergètes sur le cachet qu'ils ont au doigt.

On instituera dans tous les temples une nouvelle classe de prêtres, ajoutée aux 4 classes existant déjà et qui sera nommée la cinquième classe des dieux Evergètes.

En raison de l'heureux événement de la naissance du roi Ptolémée, fils des dieux Adelphe, le 5^e jour de Dios, et ce jour étant le principe d'un grand bonheur pour tous les hommes, les prêtres que le roi a fait entrer dans les temples depuis l'an i. de Sa Majesté, ainsi que ceux qu'on a fait entrer jusqu'au 4^e mois de la saison de la moisson de l'an ix. seront compris dans cette classe, ainsi que leurs enfants pour toujours. Quant aux prêtres antérieurs à l'an i. ils resteront dans les classes où ils sont; dorénavant leurs enfants seront inscrits dans la classe de leur père.

Au lieu de vingt prêtres délibérants à choisir annuellement dans les 4 classes, 5 par chaque, il y en aura 25 dont les cinq derniers seront tirés de la classe cinquième des dieux Evergètes. Les prêtres de la 5^{me} classe des dieux Evergètes prendront part à tous les rites de lustration dans les temples et à toutes les cérémonies qui en dépendent. Cette classe aura un phylarque avec qualité de prophète, comme cela est pour les quatre autres.

Attendu que dans tous les temples de ces régions on célèbre la fête des dieux Evergètes le 5, le 9 et le 25 de chaque mois, d'après un décret antérieur, et qu'en outre on célèbre une fête aux grands dieux avec grand exode circulant dans l'Égypte, de même on fera un grand

exode pour le roi Ptolémée et la reine Berenice dans les temples du sud et du nord et dans toute l'Égypte, le jour de l'apparition de Sothis que hiérogammates appellent la fête du commencement de l'année ; on fera cet exode, pour l'an ix. le 1^{er} jour du 2^e mois de la moisson afin que la fête du nouvel an, la fête de Bast et le grand exode de Bast soient célébrés en ce même mois parce qu'il est l'époque de la cueillette des fruits et de la crue du Nil.

Mais comme il arrive que le lever de Sothis se reporte à un autre jour tous les 4 ans, pour que le jour de cette panégyrie ne soit pas déplacé, pour qu'elle ne cesse pas d'être faite le premier jour du 2^e mois de l'été, pour que désormais elle soit célébrée ce jour-là comme en l'an ix., on célébrera cette fête en 5 journées pendant lesquelles les têtes seront couronnées de fleurs, pendant lesquelles on fera des sacrifices, des libations et toutes les cérémonies prescrites. Afin que ces choses arrivent en leur temps, afin de leur garder leur place conforme à la disposition actuelle du ciel, pour que les fêtes de circulation en Égypte qui sont célébrées en hiver ne viennent pas à être célébrées en été par le déplacement du lever de Sothis tous les 4 ans, et que d'autres fêtes dont la célébration est en été ne soient pas célébrées désormais en hiver comme cela est arrivé aux époques anciennes ; attendu que l'année est de 360 jours plus 5 jours supplémentaires, à partir d'aujourd'hui on ajoutera tous les 4 ans un jour comme panégyrie des dieux Evergètes, en plus des jours supplémentaires, et

avant le nouvel an, afin que tout le monde sache que la petite irrégularité qui existait dans l'ordre des saisons et de l'année a été rectifiée et que les lois de la marche du ciel ont été complétées par les dieux Evergètes.

Attendu qu'une fille était née au roi Ptolémée et à la reine Bérénice, dieux Evergètes, qui se nommait Bérénice et qui avait été promue reine, que cette déesse, encore vierge, est entrée au ciel subitement, que les prêtres qui viennent de l'Égypte annuellement près du roi se trouvant alors chez sa majesté firent un grand deuil sur cet événement et supplièrent le roi et la reine de permettre qu'on fit reposer cette déesse auprès d'Osiris dans le temple de Canope qui est un sanctuaire parmi les temples, grand parmi eux, sanctuaire vénéré par le roi ainsi que par les habitants de toute l'Égypte.

Lorsqu' Osiris entre dans la barque Sekti en ce temple, à son arrivée du temple d'Akerbumer, le 29 du 4^e mois de la saison de l'inondation, la population des temples de sanctuaire fait des sacrifices sur les autels des temples du sanctuaire, à droite et à gauche du Dromos ; après avoir accompli toutes ces cérémonies pour la déification (de la princesse) et la clôture du deuil, ils ont prodigué leur cœur avec chaleur selon la coutume de faire pour Apis et Mnèvis ;

Ils ont décrété des honneurs éternels dans tous les temples de l'Égypte à la reine Bérénice, fille des dieux Evergètes. Attendu qu'elle est arrivée parmi les dieux le premier mois de la saison des semailles, qui est le

mois où est entrée au ciel la fille du Soleil que ce dieu dans son amour pour elle appelait son *oeil* et la *vipère de son front*, et qu'on célèbre à cette déesse une fête et périple dans les temples de sanctuaire en ce même mois où elle a été déifiée, de même on célébrera une fête et un périple à la reine Bérénice, fille des dieux Evergètes, dans tous les temples du pays, le 17 du 1^{er} mois de la saison des semailles, jour où pour la première fois ont été célébrés son périple et son deuil, jusqu'à écoulement de 4 jours.

On érigera à cette déesse une statue en or ornée de pierres précieuses dans tous les temples de 1^{er}, 2^e et 3^e ordre ;

Elle reposera dans le sanctuaire ;

Un prophète ou l'un des prêtres choisis pour les grandes purifications et l'habillement des dieux la soutiendra dans ses bras aux jours d'exode et de fête de tous les dieux afin qu'elle soit vue de tout le peuple qui l'adorera avec ferveur ;

Elle sera nommée " Bérénice, reine des vierges " ;

La couronne qui sera sur la tête de cette statue ne sera pas pareille à celle des images de sa mère, la reine régnante, Bérénice ; elle sera formée de deux épis avec un uraeus au milieu et une tige de papyrus de sa hauteur, semblable à celle que tiennent les déesses, la queue de l'uraeus étant enroulée au papyrus, de manière que cette couronne représente le nom de Bérénice selon les règles de l'écriture sacrée.

Au jour des Kikellies, le 4^e mois de l'inondation,

avant le promenade d'Osiris, les vierges et les femmes des prêtres offriront une autre statue à la statue de Bérénice, reine des vierges, et accompliront pour elle les sacrifices qu'il est prescrit de faire aux jours de cette panégyrie. Or il sera loisible aux autres vierges de s'associer au culte de la déesse qui sera adorée par des vierges sacrées, choisies pour le service des dieux, couronnées des couronnes des dieux dont elles sont les prêtresses.

Si la germination est en avance, les vierges sacrées apporteront des épis dans le sanctuaire pour les offrir à la statue de la déesse.

Une fois par jour et aux panégyries et exodes des dieux, on fera chanter en l'honneur de sa double plume par des chœurs d'hommes et de femmes des hymnes rédigés par les hiérogammates, qui les remettront au maître de chant, et il en sera gardé copie dans les archives du collège des hiérogammates.

Attendu qu'il est donné des pains aux prêtres lorsque le roi les fait entrer dans les temples, qu'il en est accordé aux filles des prêtres à partir du jour de leur naissance, le tout pris proportionnellement sur les approvisionnements sacrés, en qualité d'alimentation dont la distribution dépend des prêtres délibérants de tous les temples, des pains seront remis aux femmes des prêtres et la répartition en sera faite à titre d'alimentation dite *Pains de Bérénice*.

Ce décret sera rédigé par les délibérants des temples, les chefs de temple et les scribes de temple ; il sera

gravé sur une stèle de pierre ou de métal en écriture sacrée, en écriture des livres et en écriture grecque. On l'érigera dans le salle d'assemblée des temples de 2^e et de 3^e ordre, afin de rendre évidente à tous les hommes la vénération qu'ont les prêtres des temples de l'Égypte pour les dieux Evergètes et leurs enfants.

Ainsi qu'il est prescrit de faire.

CHAPTER IV.

ENGLISH RENDERING OF THE DEMOTIC
TEXT.

(1) ON the seventh day of the month APELLAIOS,¹ which correspondeth to the seventeenth day of the first month of the Season of sowing,² in the ninth year of PTOLEMY, the son of PTOLEMY (2) and of ARSINOË, the Brother-Gods, when APOLLONIDES, the son of MOSCHION, was the priest of ALEXANDER, and of the Brother-Gods, and of the Good-doing Gods, (3) and MENEKRATIN (*sic*), a daughter of PHILAMON, was the bearer of (4) the silver basket before ARSINOË, the lover of her brother,

On this day (5) ³ (6) the Governors of the temples, and the Prophets, and the priests who go into the sanctuary to dress the gods, and the scribes of the house of the sacred scribes, (7) and the learned scribes, and the other scribes who had gathered themselves together from the temples of EGYPT on the fifth day of the

¹ A month of the Macedonian year formed by a part of March and a part of April.

² I.e. Tybi.

³ The fifth line is blank, but the narrative is not broken.



Ptolemy III, making an offering of Maât.

month Dios,¹ whereon they celebrated the Birthday of (8) the King, and for the 25th day of the same month whereon he had received the exalted rank [of sovereignty] from the hand of his father, having assembled in (9) the temple of the Good-doing Gods which is in the city of Pakute, spake thus :—

“ Inasmuch as it hath happened that King PTOLEMY,
 “ (10) the everliving, the son of PTOLEMY and ARSINOË,
 “ the Brother-Gods, and Queen BERENICE, (11) his
 “ sister and wife, the Good-doing Gods, have been wont
 “ to bestow many benefits upon the temples of EGYPT at
 “ all times, in the most bountiful manner, whereby the
 “ honour (12) of the gods hath been magnified; and
 “ inasmuch as at all times they have shown the greatest
 “ care for all that concerneth Apis, and Mnevis, and the
 “ other animals, which are held to be sacred in EGYPT;
 “ and inasmuch as they have expended (13) very much
 “ money on the statues of the gods, which the Persians
 “ carried off from Egypt, for, having made an expedition
 “ into foreign lands, the King captured them, and brought
 “ them back to EGYPT, (14) and restored them to their
 “ temples wherefrom they had been originally carried
 “ off; and inasmuch as the King hath protected the
 “ country, and hath waged war [on its behalf] in the
 “ most remote places, against (15) many nations and
 “ against those who had dominion in them; and inas-
 “ much as he hath acted justly towards all the people
 “ who belonged to EGYPT, and to those who were subject

¹ January-February.

“to his dominion outside that country; and inasmuch
“as on one occasion (16) during their (i.e., PTOLEMY and
“BERENICE’S) reign, when the waters of the NILE were
“exceedingly low, and a famine was about to come upon
“all those who dwelt in EGYPT, and the people were
“terrified because of this, for they remembered the
“calamity and misery which had come upon all the
“inhabitants of Egypt (17) during the reigns of former
“kings when the waters of the NILE had been insuf-
“ficient, the hearts of the King and Queen were filled
“with fervour and solicitude on behalf of those who
“(18) belonged to the temples, and of those who dwelt
“in Egypt, and they (i.e., the King and Queen) devoted
“themselves to serving them in many things, and they
“remitted many taxes with the intention of keeping
“alive the people (19); and inasmuch as they made
“arrangements for the import of grain into Egypt at a
“very high price, from the country of SYRIA, and from
“PHOENICIA, and from the Island of SALAMINA (Cyprus),
“(20) and from many other places, whereby they were
“enabled to maintain the people who were living in
“Egypt; and inasmuch as they have thus left behind
“them an everlasting benefit and a memorial of his (*sic*)
“virtues, both to those who are alive at the present
“time, and to those who shall (21) come after, as a
“recompense for which the gods have granted them
“sure and lasting sovereignty, may they grant them
“in the future all other good things for ever, and bestow
“upon them strength and health!—it hath (22)

“entered into the hearts of the priests who belong to
“EGYPT to bring it about that the honours which are
“paid in the temples to King PTOLEMY and to Queen
“BERENICE, (23) the Good-doing Gods, and those which
“are paid to the Brother-Gods, who begat them, and to
“the Saviour-Gods, who begat those who begat them,
“shall be (24) greatly increased. The priests who
“belong to each and every temple throughout Egypt
“shall be called ‘Priests of the Good-doing Gods,’ in
“addition to the other priestly titles which they bear,
“and this title shall be inscribed (25) in documents of
“every kind, and their title, so far as it refers to the
“Good-doing Gods, shall be cut upon the seal-rings
“which they carry, and it shall be engraved on the flat
“surface thereof. And of (26) the priests who belong
“to the temples of EGYPT another class shall be formed,
“in addition to the four classes which exist at the
“present time, and it shall be designated the ‘Fifth
“Class of [the Priests of] the Good-doing Gods,’ (27)
“inasmuch as it happened, with great good fortune,
“and with strength and health, that the birth of King
“PTOLEMY, the son of the Brother-Gods, took place on
“the 5th day of the month DIOS, which day (28) was
“the beginning of much happiness for every man; the
“men who have become priests since the first year shall
“be enrolled in this Class, and with them shall be
“included those who have entered among them up to
“the first day of the month MESORE, in the ninth year,
“(29) and their children with them for ever. The

“priests who had been priests up to the first year shall
“remain in the Classes wherein they were formerly,
“and similarly also, (30) from this day onwards, their
“children shall be enrolled in the Class wherein their
“fathers have been enrolled. Instead of the twenty
“Councillor-Priests, who are elected each year from the
“four (31) Classes of priests which now exist, five
“priests being taken from each Class, there shall be
“twenty-five Councillor-Priests, and the five additional
“priests shall be chosen from the fifth Class (32) of the
“priests of the Good-doing Gods; and the priests who
“belong to the fifth Class [of priests] of the Good-
“doing Gods shall take part in the holy ceremonies
“above mentioned, and shall have their portion in all
“things which are in the temples. And there (33)
“shall be a governor over the [fifth] Class, even as
“each of the other four Classes hath its governor.

“And moreover, inasmuch as festivals are kept in
“the temples [in honour of] the Good-doing Gods
“monthly, on the fifth, and ninth, and twenty-fifth days
“[of the month], in accordance with (34) a decree which
“had been passed some time ago, and religious pro-
“cessions and great festivals are celebrated in honour
“of the other gods throughout EGYPT, a great festival
“shall be celebrated each year (35) in honour of King
“PTOLEMY and Queen BERENICE, the Good-doing Gods,
“alternately in the temples (36) throughout EGYPT, on
“the day when the star of SIRIUS riseth, which is
“called ‘New Year’ in the writings of the sacred

“ scribes, and which is now, in this ninth year, cele-
 “ brated on the first day of the month PAYNI, whereon
 “ (37) the procession of the inauguration of the goddess
 “ BAST, and the great festival of BAST are celebrated,
 “ which is the month wherein the fruits are gathered,
 “ and the waters of the NILE rise to their greatest
 “ height. (38) But though it happeneth that the
 “ festival of SIRIUS passeth on to another day every
 “ four years, the day whereon the above-mentioned
 “ festival is kept shall not be changed, but it shall be
 “ celebrated on the first day (39) of the month PAYNI,
 “ on which day it was celebrated in the ninth year ;
 “ and the above-mentioned festival shall be celebrated
 “ for five days, and the people shall wear crowns, and
 “ they shall bring meat and drink offerings, and (40)
 “ shall perform duly everything which is prescribed.

“ And in order that it may happen that that which
 “ hath been decreed to be done at each season of the
 “ year may be done in accordance with the position
 “ which the heavens have with reference to the things
 “ which have to be performed at the present time, so
 “ that occasion may not be given, and the case may not
 “ arise, that some of the festivals which are celebrated
 “ (41) in EGYPT in the winter should come to be
 “ observed in the summer, in consequence of the rising
 “ of SIRIUS advancing one day every four years (42),
 “ and on the other hand, some of the festivals which are
 “ at the present time celebrated in the summer should
 “ come in the future to be celebrated in the winter,

“ (43) a thing which actually happened in the times
 “ which are past, and would happen at the present time
 “ if the year consisted of 360 days and the five days,
 “ according to the directions for adding the additional
 “ days which have been observed: from this time
 “ onwards one day, (44) a festival of the Good-doing
 “ Gods, shall be added every four years to the five
 “ additional days which come before the New Year, so
 “ that it may happen that every man shall know that
 “ the small amount [of time] which (45) was lacking in
 “ the arrangement of the seasons, and of the year, and
 “ in the things which passed as laws (*or*, principles) for
 “ the knowledge of their movements, hath been cor-
 “ rected, (46) and that it hath been supplied by the
 “ Good-doing Gods.

“ And since it happened that the daughter who was
 “ born to King PTOLEMY and to Queen ARSINOË (47) the
 “ Good-doing Gods, and who was called BERENICE, and
 “ had been crowned Queen, and who whilst still a virgin
 “ (48) had departed suddenly to heaven, while the priests
 “ who came each year from EGYPT to the place where the
 “ King was were still with him, the priests made great
 “ mourning and lamentation (49) for her, and straightway
 “ they entreated the King and Queen, and persuaded
 “ them to establish for the goddess a system of worship
 “ in connexion with that (50) of Osiris in the temple of
 “ PAKUTE (CANOPUS), which is reckoned among the
 “ temples of the first rank
 “ which the King and all EGYPT (51) have held in the

“ highest honour, and moreover, OSIRIS, in his SEKTI
 “ BOAT of gold maketh a journey to the aforesaid temple
 “ each year (52), on the road to the temple of the
 “ habitation of Amen of the town of KARB, on the
 “ twenty-ninth day of the month of CHOIACH, on which
 “ day it is customary for all the dwellers in the temples
 “ of the first class to prepare burnt offerings for the
 “ altars which they themselves have set up in each of
 “ (53) the temples of the first class, on both sides of the
 “ *dromos*, and after this they performed the prescribed
 “ ceremonies in connexion with her deification, and with
 “ the purification of the mourning, (54) and with hearts
 “ hot with feeling they carried out in a free and lavish
 “ manner everything, as it was customary to do in
 “ respect of APIS and MNEVIS.

“ And they (i.e., the priests) decreed :—That ever-
 “ lasting honour shall be paid to Queen BERENICE, (55)
 “ the daughter of the Good-doing Gods, in all the
 “ temples of EGYPT. And because it happened that she
 “ entered among the gods on the 1st day of the month
 “ TYBI, (56) which is the month wherein originally took
 “ place the departure of the daughter of the Sun-God Rā,
 “ whom he called his ‘ Crown,’ and his ‘ Eye,’ because
 “ of his love for her, (57) and because they celebrate a
 “ festival and a procession by water in many of the
 “ temples of the first class in the aforesaid month,
 “ wherein her deification originally took place, a
 “ general festival and a (58) procession by water [in
 “ honour] of Queen BERENICE, the daughter of the Good-

“ doing Gods, shall be celebrated in all the temples of
“ EGYPT in the month of TYBI, from the seventeenth day,
“ on which day (59) her procession by water and the
“ purification from her mourning originally took place,
“ for four days; and a golden image of the goddess, set
“ with precious stones, shall be set up in the temples of
“ the first class, [and in] (60) the temples of the second
“ class, in each and every temple; and it shall have its
“ place in the sanctuary, and the Prophet or one of the
“ priests who shall be chosen to dress the gods in the
“ sanctuary (61) shall carry it in his arms on the days
“ whereon the festivals and the panegyries of the other
“ gods shall be celebrated, so that every man may see it
“ and may pray to it, and pay fitting honour to it, and
“ may call it (62) ‘Berenice, the Queen of Virgins’;
“ and the golden crown with which the image of the
“ goddess shall be adorned shall be different from that
“ which adorneth (63) the image of Queen BERENICE, her
“ mother; and it shall be formed of two ears of corn,
“ between which shall be an uraeus serpent, and behind
“ the serpent (64) shall be fastened a papyrus sceptre,
“ which shall resemble the papyrus sceptres which are
“ held in the hands of the goddesses; and the tail of the
“ uraeus shall wind itself round the sceptre, so that the
“ (65) arrangement of the aforesaid crown shall express
“ the name BERENICE, according to the characters of the
“ hieroglyphics; and when the people come to celebrate
“ the days (66) of the regulations (?) of the goddess ISIS
“ in the month of CHOIACH, before the procession by

“ water of Isis, the virgins who are the daughters of the
“ priests shall cause another image of the goddess to be
“ prepared for the days of the (67) aforesaid general
“ festival. And it shall be permitted to the other virgins
“ who may wish it to have another similar image, and to
“ perform before it everything which it is (68) customary
“ to perform before the image of the goddess in the
“ manner aforesaid. And whilst these [virgins] sing, the
“ singing women who have been chosen to perform holy
“ ministrations to the gods shall be crowned with the
“ golden crowns (69) of the gods whose priestesses they
“ are. And when the early harvest hath drawn nigh,
“ the singing women shall take the ears of corn so that
“ they may lay the same upon (70) the image of the
“ goddess. And the singing men and the singing women
“ shall sing at the festivals and at the panegyries of the
“ other gods (71) the hymns from the hymns of praise
“ which the sacred scribes have set down in writing; and
“ they shall give them to the singing masters, and copies
“ of the same shall be prepared for the books of the house
“ of the sacred scribes. And moreover, since it happeneth
“ (72) that the food of the priests is to be provided out of
“ the revenues of the temples, from the time when they
“ became priests, the food also of the daughters of the
“ priests shall be provided from the same, from the days
“ (73) wherein they were born. And the amount which
“ shall be set apart for them out of the sacred revenues
“ of the gods shall be in proportion to that which the
“ Councillor-priests (74) in each and every temple receive,

“ and it shall be allotted by these priests in proportion to
“ the sacred revenues [of each temple]. And as con-
“ cerning the bread which shall be given to the wives of
“ the priests, it shall be stamped with a distinguishing
“ mark (75) and shall be called the ‘ Bread of Berenice ’
“ by name.

“ [And¹ this Decree shall be inscribed by the Councillor-
“ priests of [each] temple, and by the governors of [each]
“ temple, and by the sacred scribes, upon a stele of stone
“ or bronze in the sacred writing, and in the writing of
“ the books, and in Greek writing, and [copies of the
“ same] shall be set up in the hall of assembly of the
“ people in the temples of the first, second, and third
“ class, so that all people may see how great is the
“ honour which the priests of the temples of Egypt pay
“ to the Good-doing Gods, and to their children, as is
“ most right].”

¹ The following paragraph, which is supplied from the hieroglyphic and Greek versions, is wanting in the Demotic version.

CHAPTER V.

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

I.—FRENCH TRANSLATION BY M. E. RÉVILLOUT
(*Chrestomathie Démotique*, tom. ii., p. 125 ff.,
Paris, 1880).

AN 9 Apellaios 7 du roi Ptolémée vivant toujours (fils) de Ptolémée et d'Arsinoé les deux frères étant prêtre d'Alexandre et des dieux frères des dieux évergètes Apollonidès (fils) de Moschion étant Menecratina fille de Philammon canèphore devant Arsinoé la philadelphe. Décret Les grands prêtres les prophètes et les prêtres qui entrent dans le sanctuaire pour faire (la) vestiture des dieux et les hiérogrammates les ptérophores et les autres prêtres qui étaient venus des temples d'Égypte en Dios 5^e que ils font le jour de naissance du roi en lui et le 25 du mois nommé que il prit la puissance suprême après son père en lui étant rassemblés dans le sanctuaire des dieux évergètes qui à Canope disant : Puisque le roi Ptolémée vivant toujours (fils) de Ptolémée et d'Arsinoé les dieux frères et la

reine Bérénice sa soeur son épouse les dieux évergètes ont accompli bienfaits grands en quantité aux temples d'Égypte en temps quelconque et ont prodigué les honneurs aux dieux extrêmement et se sont préoccupé (*sic*) en temps tout des (choses) qui pour (concernant) Apis Mnevis et le reste (du) animaux qui consacrés d'Égypte, et ont fait dépense et ont fait préparatifs en quantité pour les images divines qui prirent les hommes Perses en dehors d'Égypte que alla le roi aux contrées qui en dehors il sauva elles il amena elles en Égypte donnant elles aux temples que ils avaient près elles au dehors d'eux primitivement. Il sauva (Il fit salut) le pays du combat en combattant au dehors dans les lieux qui éloignés contre les peuples en quantité et les hommes qui commandaient en eux et ont fait le droit à homme quelconque qui en Égypte et aux autres hommes qui sous leur puissance suprême . . . fut une eau petite sous eux un trouble étant à homme quelconque qui en Égypte ils se lamentaient à cause de les choses advenues quand ils se reportaient aux malheurs arrivés (étant) sous . . . les rois qui furent auparavant que il arriva à les hommes qui en Égypte (d')être disette (?) sous eux, faisant soin et chaleur de coeur à ceux qui dans les temples et les autres qui sont en Égypte faisant pensée en quantité abandonnant en leur faveur redevances en quantité pour apporter la vie aux hommes faisant amener blé en Égypte à prix élevé d'argent du pays de Syrie du pays de Phénicie de l'île de Chypre et autre bien en quantité ils ont sauvé les hommes qui

sont en Égypte établissant un bienfait éternel et le mémorial grand de son élévation (d'ame) devant ceux qui sont ceux qui seront ont donné a eux les dieux l'affermissement (de) leur puissance suprême a leur place qu'ils fussent à eux les autres biens tous jusqu'à jamais. Avec le salut et la prospérité! Il est venu dans le coeur des prêtres qui en Égypte que (les) hommes qui du roi Ptolémée et de la reine Bérénice les dieux évergètes dans les temples et ceux qui de les dieux frères qui firent être eux et des dieux sauveurs qui firent être ceux qui firent être eux qu'on fasse grands. Les prêtres des temples d'Égypte temple chaque que l'on dise à eux les prêtres des dieux évergètes (comme) nom montre de leur autre nom de prêtre; qu'ils l'écrivent sur l'ordonnance (le protocole) des contrats de chose quelconque qu'on fasse la puissance sacerdotale des dieux évergètes sur les anneaux que ils portent qu'ils la gravent sur eux. Qu'ils fassent être à eux autre tribu dans les prêtres qui dans les temples d'Égypte en outre des 4 tribus qui sont en eux : qu'on dise à eux tribu 5^e des dieux Évergètes. Puisque avec la fortune (l'aventure) bonne et le salut et le bonheur on célèbre (on fait) la naissance du roi Ptolémée de les dieux frères en Dios 5^e que étant pour nommé celui qui fit commencement de biens en quantité à homme quelconque qu'on fasse les prêtres que l'on a fait à l'état de prêtre depuis année 1^{re} dans cette tribu avec ceux que ils feront jusqu'à année de Mésoré avec leurs enfants jusqu'à jamais. Les prêtres

qui étaient jusqu'à année 1^{re} qu'ils soient dans leurs tribus que ils étaient en elles primitivement de même aussi leurs enfants depuis le jour que plus haut qu'on les écrive (dans) leurs tribus que étant leurs pères en elles à la place des 20 prêtres qui accomplissant parole que l'on choisit par an dans les 4 tribus qui existaient que étaient près les 5 parmi eux par chaque tribu que 25 prêtres accomplissant parole soient qu'on prenne 5 qui étant ajoutés de tribu 5^e des dieux évergètes que part soit à ceux qui dans tribu 5^e de les dieux évergètes dans les *αγνεια* et autre (le reste des) choses toutes qui dans les temples. Que un (?) phylarque soit à elle comme ce qui est aux 4 tribus. Puisque on fait fêtes de les dieux évergètes dans les temples par mois le 5 le 9 le 25 selon le décret qui écrit précédemment les autres dieux grands on fait (aussi) à eux fêtes fêtes grandes solennelles en Égypte par an qu'on fasse (de plus) une fête grande par an du roi Ptolémée et de la reine Bérénice les dieux évergètes (fête) solennelle dans les temples et l'Égypte entière le jour que la divine étoile d'Isis resplendit (se lève) en lui qui (pour qui) est nommé nouvel an comme nom par les hierogrammates que on fait (on célèbre) lui en an 9 Payni 1^{er} que on fait la fête (le panégyrie) dans l'édifice (?) de Bast et la grande exode de Bast en lui qui est celui que l'on rassemble les fruits et que l'eau (la fleuve) s'emplit en lui aussi. Il arriverait transfert complet (?) des levers de l'étoile d'Isis à autre jour par an 4 (tous ces 4 ans) qu'on ne transporte pas le jour de faire

la fête (panégyrie) nommée à cause de cela (?) qu'on la fasse de même en Payni 1^{er} on fit elle en lui d'abord en année 9^e qu'ils fassent la fête nommée jusqu'à jour 5 prenant couronne faisant sa sacrifice libation et autre (le reste de) chose convenable à faire. Pour que soit aussi l'ordre (??) celui qui (est) établi de saison toute comme la manière que est le ciel établi sur elles (ces saisons) aujourd'hui pour qu'il n'arrive pas être quelques-unes des fêtes solennelles d'Égypte que quand on les fait en hiver qu'on les fasse en été (en) une époque par transfert de ses apparitions totales de Sothis un jour par ans quatre et que d'autres aussi (parmi) les fêtes que quand on les célèbre en été à ce moment on les fasse en hiver en les temps postérieures ce qui était d'être en les temps antérieures serait encore à l'année qui fait jours 360 jours (*sic*) et jours 5 qu'il fut de droit d'ajouter à eux à la fin que l'on ajoute un jour de fête des dieux évergètes depuis ce jour par ans 4 en plus des 5 jours que on ajoute avant le nouvel an afin que homme quelconque sache que le peu qui était en défaut dans la disposition des saisons de l'année et des choses qui sont nécessaires à connaître dans les marches du ciel avec (par) les destinées furent rétablies étant complétées par les dieux Évergètes. Puisque aussi la fille qui fut au roi Ptolemée et à la reine Bérénice les dieux évergètes nommée Bérénice de nom qu'on allait manifester (comme) reine il arriva celle ci étant vierge alla au ciel tout à coup les prêtres qui viennent d'Égypte près du roi par an au lieu que il est en lui faisant

deuil grand des lamentations sur ce qui arrivait tout à coup suppliant devant le roi la reine ils ont persuadé leur coeur d'envoyer la déesse avec Osiris dans le sanctuaire de Canope (le premier?) parmi les temples (de) 1^{er} (ordre) celui qui est en lui étant parmi ceux que le roi et les hommes d'Égypte tous exaltent lorsque (?) on introduit Osiris dans la barque d'or au temple nommé par an en remontant de le sanctuaire de l'Héracléum en $\chi\omicron\iota\alpha\kappa$ 29 alors que sont ceux qui viennent des temples (du) 1^{er} (ordre) tous faisant sacrifice sur les autels qu'ils ont faits pour les temples (du) 1^{er} (ordre) temple chaque sur les deux cotés (*sic*) du *dromos*. Après ces choses que de droit de faire pour sa divinisation et la clôture du deuil ils dépensèrent étant prodigues de coeur dans leur chaleur comme la coutume de faire pour Apis Mnevis. Il a paru bon de faire être honneurs éternels à la reine Bérénice fille de les dieux évergètes dans les temples d'Égypte tous. Puisque elle est allée parmi les dieux en Tybi qui est le mois que fut l'apothéose de la fille du soleil en lui primitivement que il dit à elle son diadème (*sic*) sa prunelle (*sic*) comme nom par amour d'elle que on fait à elle panégyrie périple en temples en quantité parmi les temples (du) 1^{er} (ordre) dans le mois nommé que fut sa divinisation en lui primitivement qu'on fasse une panégyrie et un périple à la reine Bérénice fille de les dieux évergètes dans les temples d'Égypte tous en Tybi depuis 17 (le 17) que l'on fit son périple et sa clôture (*sic*) de deuil en lui la 1^{re} fois jusqu'à jour 4. Que

l'on produise à elle (en ce nom) une image d'or pleine de pierres précieuses dans les temples (de) 1^{er} (ordre) les temples (de) 2^e (ordre) temple chaque qu'elle pénètre dans le sanctuaire. Le prophète . . . un des prêtres qui choisis . . . pour l'habillement des dieux qu'il la produise dans ses bras . . . dans les fêtes et les panégyries des autres dieux. Que homme quelconque voie elle qu'ils adorent (?) rendant honneur à elle disant à elle Bérénice princesse des vierges. Le diadème (*sic*) d'or que ils font apparaître l'image divine avec lui qu'il soit différent de celui que ils font apparaître l'image de la reine Bérénice sa mère qu'on le fasse de épis 2 ayant un uraeus en leur milieu étant un sceptre de papyrus lié derrière comme celui qui est dans les mains des déesses en sorte que la queue de cet uraeus soit enroulée à lui afin que la disposition du diadème (*sic*) d'or nommé indique ce nom de Bérénice selon les caractères des hiéroglyphes. Quand on vient à les jours des kikellia en $\chi\omicron\iota\alpha\kappa$ avant le périple d'Osiris que les vierges les femmes des prêtres fassent à elles autre statue en les jours de la panégyrie nommée. Que cela soit aussi en eux étant permis les autres vierges celles qui veulent faire les choses de droit de faire à la déesse comme celles que plus haut louant aussi (comme) les *Kemai* qui choisies pour qu'elles servent les dieux couronnées d'or de les couronnes d'or des dieux que ils sont d'eux comme prêtresses. Quand la première semaille vient que les *Kemai* portent épis que plus haut qu'elles . . . à l'image de la déesse: que les chan-

teurs et les chanteuses chantent (??) à elle chaque jour ainsi que les fêtes les panégyries des autres dieux selon les hymnes que . . . les hiérogammates écrivent afin qu'ils donnent eux au maître de chant qu'ils écrivent copie sur les livres sacrés. Puisque . . . on donne les revenus sacrés aux prêtres de les temples lorsqu'on en fait partage qu'on donne la provende aux filles femmes des prêtres depuis le jour de leur naissance celle que a été faite dans le revenu sacré des dieux selon la provende que . . . les prêtres accomplissant parole des temples temple chaque ont fixé selon la proportion du revenu sacré. Les pains que on donne aux femmes des prêtres qu'on fasse être à lui une marque distincte qu'on dise à lui le pain de Bérénice comme nom.

[The Demotic text has no equivalent for the end of line 73, and for lines 74, 75, and 76 in the Greek.]

II.—FRENCH TRANSLATION BY M. P. PIERRET,
PUBLISHED IN 1881.¹

L'an ix. 7 d'Apellaios, du roi Ptolémée vivant toujours, fils de Ptolémée et d'Arsinoë, les dieux frères, étant prêtre d'Alexandre et des dieux frères et des dieux Évergètes, Apollonidès, fils de Moskion, étant Menekratina, fille de Philammon, canéphore devant Arsinoë la Philadelphie, *décret* :

¹ *Le Décret Trilingue de Canope*, Paris, 1881.

Les grands prêtres, les prophètes et les prêtres qui entrent dans le sanctuaire pour faire la vestiture des dieux, et les hiérogammates, les ptérophores et autres prêtres venus des temples d'Égypte le 5 de Dios dont on fait le jour de naissance du roi et le 25 du dit mois (jour) où il prit la puissance suprême après son père, étant rassemblés dans le sanctuaire des dieux Évergètes qui est à Pakot, dirent ;

Puisque le roi Ptolémée vivant toujours, fils de Ptolémée et d'Arsinoë les dieux frères, et la reine Bérénice, sa soeur et son épouse, les dieux Évergètes, ont accompli de grands bienfaits en quantité pour les temples d'Égypte en tout temps, ont prodigué les honneurs aux dieux extrêmement, se sont préoccupés en tout temps des choses concernant Apis, Mnévis et le reste des animaux consacrés de l'Égypte et ont fait approvisionnements nombreux pour eux ;

Que les images divines qu'emportèrent les hommes Perses au dehors d'Égypte, le roi alla en pays étranger pour les délivrer, les amener en Égypte et les rendre aux temples d'où elles avaient été exportées primitivement ;

Qu'il sauva le pays du combat en combattant au dehors en des pays éloignés contre des peuples nombreux et (contre) les hommes qui commandaient chez eux.

Étant fait le droit à tout homme qui est en Égypte et aux autres hommes qui sont sous leur puissance suprême.

Fut une eau petite sous eux, un trouble étant à tous

les hommes qui étaient en Égypte ; ils se lamentaient à cause de ces choses advenues quand ils se reportaient aux malheurs arrivés sous les rois antérieures lorsqu'il arriva que les hommes d'Égypte furent dans la sécheresse (?) sous ces rois ; (le roi et la reine) eurent des soins et furent chaleureux de coeur pour ceux des temples et les autres habitants de l'Égypte, faisant pensée en quantité, abandonnant en leur faveur redevances nombreuses pour apporter la vie aux hommes, faisant amener du blé en Égypte à prix élevé d'argent du pays de Syrie, du pays de Phénicie, de l'Île de Chypre (Salamina) et autres lieux ; ils ont sauvé les hommes qui sont en Égypte, établissant un bienfait éternel et un grand souvenir de leur élévation d'âme devant ceux qui sont et ceux qui seront ;

Les dieux leur ont donné l'affermissement de leur puissance suprême, en échange, et que leur fussent donnés lors les autres biens jusqu'à toujours ;

AVEC LE SALUT ET LA PROSPÉRITÉ !

Il est venu dans le coeur des prêtres qui sont en Égypte ;

D'agrandir les honneurs qui sont faits au roi Ptolémée et à la reine Bérénice, les dieux Évergètes, dans les temples, et ceux qui sont pour les dieux frères qui firent être eux et ceux des dieux sauveurs qui firent être ceux qui firent être eux ;

Les prêtres de chacun des temples de l'Égypte seront appelés prêtres des dieux Évergètes, en outre de leur autre nom de prêtres. Qu'ils l'écrivent sur les

protocoles de contrats de chose quelconque. Qu'on fasse (indique) la puissance sacerdotale des dieux Évergètes sur les anneaux qu'ils portent, qu'ils l'y gravent. Qu'ils constituent une nouvelle tribu des prêtres des temples d'Égypte en plus des 4 tribus qui y sont, qu'on l'appelle tribu cinquième des dieux Évergètes.

Puisque, avec la bonne fortune, le salut et le bonheur, on célèbre la naissance du roi Ptolémée, fils des dieux frères, le 5 Dios, jour déclaré avoir été le principe de biens nombreux pour tous les hommes, ceux qu'on a fait prêtres depuis la première année qu'on les fasse prêtres de cette tribu ainsi que ceux qu'on fera prêtres jusqu'à Mesori de l'an ix. avec leurs enfants jusqu'à toujours. Les prêtres antérieurs à la première année, qu'ils soient dans les tribus où ils étaient primitivement ; de même aussi leurs enfants depuis le jour indiqué plus haut, qu'on les enregistre dans les tribus où étaient leurs pères.

À la place des 20 prêtres *accomplissant parole* que l'on choisit annuellement dans les quatre tribus existantes et qui sont pris 5 dans chaque tribu, qu'il y ait 25 prêtres *accomplissant parole*, qu'on prenne ces 5 supplémentaires dans la tribu des dieux Évergètes et ceux de cette cinquième tribu des dieux Évergètes auront part aux lustrations et à tout le reste de ce qui se fait dans les temples ; qu'un phylarque soit à elle (à cette tribu) ainsi qu'aux quatre (autres) tribus.

Puisqu'on fait fêtes des dieux Évergètes dans les temples mensuellement le 5, le 9, le 25, selon le décret

écrit précédemment, qu'aux autres dieux grands on fait aussi fêtes (simples) et fêtes grandes et solennelles en Égypte annuellement, qu'on fasse (en plus) une fête grande, annuelle, au roi Ptolémée et à la reine Bérénice, dieux Évergètes, fête solennelle dans les temples de l'Égypte entière le jour où la divine étoile d'Isis se lève (nommé) nouvel an par les hiérogammates, et fêté le 1^{er} Payni de l'an ix. lors de la fête dans l'édifice de Bast et du grand exode de Bast (et qui est aussi le jour) où l'on rassemble les fruits et où le fleuve s'emplit ;

Il arriverait transfert complet des levers de l'étoile d'Isis à un autre jour tous les 4 ans ; qu'on ne transporte pas le jour de faire la dite fête à cause de cela ; qu'on la fasse de même au 1^{er} Payni comme on l'a faite d'abord en l'an ix. ; qu'on fasse la dite fête jusqu'au 5^e jour, prenant couronne, faisant libation et le reste des choses qu'il convient de faire ; pour que soit maintenu l'ordre de toutes les saisons conformément au ciel établi sur elles, aujourd'hui, pour qu'il n'arrive pas que quelques unes des fêtes solennelles d'Égypte à célébrer en hiver soient un jour célébrées en été par transfert d'un jour en 4 ans des apparitions de Sothis, ni que d'autres fêtes à célébrer en été soient célébrées plus tard en hiver, ce qui est arrivé autrefois et arriverait encore : à l'année qui fait 360 jours plus les 5 jours qu'il est de droit d'ajouter à la fin, que l'on ajoute un jour de fête des dieux Évergètes dorénavant tous les 4 ans, en plus des 5 jours que l'on ajoute avant le nouvel an, afin que tout homme sache que le peu qui était en défaut

dans la disposition des saisons de l'année et des choses qui sont nécessaires à connaître dans les marches du ciel par les destinées furent rétablies, complétées par les dieux Évergètes.

Puisque la fille qui fut au roi Ptolémée et à la reine Bérénice, dieux Évergètes, nommée Bérénice, qu'on allait manifester comme reine, il arriva qu'étant encore vierge elle alla au ciel tout à coup; les prêtres qui viennent d'Égypte annuellement près du roi au lieu où il est, faisant grand deuil de lamentations sur cet événement subit, suppliant devant le roi et la reine, persuadèrent leur coeur d'envoyer la déesse avec Osiris dans le sanctuaire de Canope, le premier parmi les temples de premier ordre . . . et étant parmi ceux qui exaltent le roi et tous les hommes d'Égypte.

Lorsqu'on introduit Osiris dans la barque d'or au dit temple annuellement, en remontant du sanctuaire de l'Héracléum, au 29 Choïac, alors que sont tous ceux qui viennent des temples de premier ordre faisant sacrifice sur les autels qu'ils ont faits pour chacun des temples de premier ordre sur les deux côtés du Dromos. Après ces choses qu'il est de droit de faire pour sa divinisation et la clôture du deuil, ils dépensèrent, étant prodigues de coeur dans leur chaleur, autant qu'il est coutume de faire pour Apis et Mnévis.

Il a paru bon de faire être honneur éternel à la reine Bérénice, fille des dieux Évergètes, dans tous les temples d'Égypte. Puisqu'elle est allée parmi les dieux en Tybi qui est le mois où eut lieu primitivement l'apo-

théose de la fille du Soleil qu'il nommait par amour d'elle *son uraeus et son oeil*, qu'on lui fait panégyrie et périple dans beaucoup des temples de premier ordre au dit mois où eut lieu sa divinisation primitivement, qu'on fasse une panégyrie et un périple à la reine Bérénice, fille des dieux Évergètes, dans tous les temples d'Égypte en Tybi, depuis le 17, jour où l'on fit pour la première fois son périple et sa clôture de deuil, jusqu'à quatre jours ;

Que l'on produise à elle une image d'or pleine de pierres précieuses dans chacun des temples de premier et de deuxième ordre,

Qu'elle pénètre dans le sanctuaire ;

Le prophète (ou) l'un des prêtres choisis pour l'habillement des dieux, qu'il la produise dans ses bras dans les fêtes et panégyries des autres dieux (afin) que tout homme la voie, l'adore et lui rende honneur,

Disant à elle : " Bérénice, princesse des vierges " ;

Le diadème d'or avec lequel ils font apparaître l'image divine, qu'il soit différent de celui (avec) lequel il font apparaître l'image de la reine Bérénice, sa mère : qu'on le fasse de deux épis ayant un uracus au milieu, étant un sceptre de papyrus lié derrière, comme celui qui est dans la main des déesses, en sorte que la queue de cet uracus s'y enroule, afin que la disposition du dit diadème d'or indique le nom de Bérénice selon les caractères des hiérogrammates.

Quand on vient au jour des Kikellies, en Choïac,

avant le périple d'Osiris, que les vierges, les femmes de prêtres, lui fassent une autre statue aux jours de la dite panégurie; qu'il soit aussi permis (?) en ces jours aux autres vierges, celles qui veulent faire les choses prescrites, de faire à la déesse comme celles ci-dessus, adorant comme les pallacides choisies pour servir les dieux, couronnées d'or avec les couronnes d'or des dieux dont elles sont prêtresses.

Quand la première semaille vient, que les pallacides portent des épis à l'image de la déesse ;

Que des chanteurs et des chanteuses chantent à elle chaque jour ainsi qu'aux fêtes et panéguries des autres dieux en manière d'hymnes que les hiérogammates rédigeront, qu'ils donneront au maître de chant et dont on écrira copie sur les livres sacrés.

Puisqu'on distribue les revenus sacrés aux prêtres des temples, lorsqu'on en fait partage, qu'on donne la provende aux filles, femmes des prêtres depuis le jour de leur naissance, celle qui a été faite dans le revenu sacré des dieux selon la provende que . . . les prêtres *accomplissant parole* de chaque temple ont fixée d'après la proportion du revenu sacré. Le pain qu'on donne aux femmes des prêtres, qu'on lui impose une marque distincte et qu'on l'appelle *pain de Bérénice*.

[The final clause of the Greek and hieroglyphic versions, which orders that copies of the Decree shall be set up in the temples of the first, second, and third rank, is wanting in the Demotic version.]

III.—GERMAN TRANSLATION BY THE LATE DR. H. BRUGSCH (*Bautexte und Inschriften*, Leipzig, 1891, p. xiv.).

(1) Im 9. Jahre, am 7. des Monats *Apelläus*, Königs Ptolemäus, des ewig lebenden, Sohnes des Ptolemäus (2) und der Arsinoë, der Götter Brüder; als Priester war des *Alexander* und der Götter Brüder (und) der Götter Wohlthäter (3) *Apollonides*, der des *Moskion*, während *Menekratin* (*sic*), eine Tochter des *Philamon* (4), den Silberkorb vor der *Arsinoë*, der Brüderliebenden, trug.

An diesem Tage (5)¹ (6) eine Beschlussfassung, nachdem die Obersten der Tempelverwaltung, die Propheten und die Priester, welche in das Sanktuarium eintreten, um die Gottheiten zu bekleiden, und die Schreiber des Hierogrammatenhaus (7) und die gelehrten Schreiber und die andern Priester aus den Tempeln Aegyptens herbeigekommen waren zum 5. des Monats *Dios*, an welchem sie den Geburtstag (8) des Königs feierten und zum Datum des 25. des genannten Monates, an welchem er die höchste Würde aus der Hand seines Vaters empfangen hatte.

Indem sie sich in (9) dem Tempel der Götter Wohlthäter, welcher in der Stadt *Pakute* gelegen ist, versammelten, sprachen sie:

“Weil es geschehen ist, dass König *Ptolemäus*, (10) der ewig lebende, der Sohn des *Ptolemäus* und der

The fifth line is blank, but the narrative is not broken.

Arsinoë, der Götter Brüder, und die Königin *Berenike*, (11) seine Schwester (und) seine Frau, die Götter Wohlthäter, sehr viel Wohlthaten den Tempeln Aegyptens zu jeder Zeit reichlichst (?) zu erweisen pflegten, damit die Ehren (12) der Götter vergrößert würden, in der Weise,

dass sie zu jeder Zeit Sorge trugen für das was den Apis, den *Hermer* (*Mnevis*) und die übrigen Thiere, welche geheiligt in Aegypten sind, betrifft

dass sie (13) viel für die Götterbilder aufwandten, welche die Perser betrifft, aus Aegypten weggeführt hatten, nachdem der König nach den Ländern auswärts gezogen war, sie fortnahm, um sie nach Aegypten zu bringen, (14) indem er sie ihren Tempeln, aus welchen sie früher weggeführt worden waren, zurückgab,

dass er das Land vor Krieg bewahrte, in dem er an den fernsten Orten (15) gegen viele Völker und die Leute, welche in ihnen die Herrschaft hatten, Krieg führte,

dass für alle Leute, welche zu Aegypten gehörten, und die übrigen Leute, welche sich unter seiner Oberhoheit befanden, was gesetzlich war bestand ;

und weil einmal (16) ein niedrigen Wasserstand zu ihrer Zeit war (und) eine entstandene Hungersnoth für jedermann, der zu Aegypten gehörte, beängstigend wirkte, wegen dessen, was die Folge gewesen wäre, wenn man die Unglücksschläge erwog, welche unter einigen (17) Königen, die früher waren, eingetreten waren, so dass die Leute, welche zu Aegypten gehörten, sich in Noth und Elend unter ihnen (sc. den früheren

Königen) befanden,—sie mit Herzenswärme für diejenigen, welche zu (18) den Tempeln gehören und die Andern, welche in Aegypten weilen, Sorge trugen, indem sie viel nachdachten, wie sie die vielen Steuern zu erlassen vermöchten, in der Absicht den Leuten das Leben zu fristen, (19) (und) indem sie die Einfuhr von Getreide nach Aegypten um hohe Silberpreise, aus der provinz des *Aschur* (Syrien), aus der provinz der Hinterländer (*Haru*, Phönizien) und der Insel *Salamina* (Cypern) (20) und aus vielen andern Orten bewerkstelligten, damit sie die Leute, welche sich in Aegypten befanden, zu erhalten vermöchten, indem sie eine ewige Wohlthat und das Mal seines (sic) Vorzuges zur Zeit derer, welche sind (21) und derer, welche sein werden, hinterliessen, wofür ihnen die Götter den Bestand ihrer Oberhoheit als Sohn gewährten—mögen sie ihnen Alles andere Gute bis in Ewigkeit hin und das Heil und die Gesundheit schenken,—(22) so hat es den Herzen der Priester, welche zu Aegypten gehören, gefallen, um zu bewirken, dass es also sei: das die Ehren, welche dem König *Ptolemäus* und der Königin *Berenike*, (23) den Göttern Wohlthätern, zu Theil werden in den Tempeln und die welche den Göttern Brüder, ihren Erzeugern, und den Göttern Retter, den Erzeugern ihrer Erzeuger, zu Theil werden, (24) vergrossert werden sollen. Die Priester, welche zu den Tempeln Aegyptens, jedem einzelnen Tempel, gehören, sie sollen mit Namen: “die Priester der Götter Wohlthäter,” neben ihren andern priesterlichen

Namen heissen. Man soll ihn eintragen (25) in die Archive jeder Art. Man soll den Priestertitel, bezüglich auf die Götter Wohlthäter, auf den Siegelring, welchen sie tragen werden, einschreiben, so dass er auf seine Oberfläche eingegraben werde. Man soll für sie eine (26) andere Klasse unter den Priestern, welche zu den Tempeln Aegyptens gehören, schaffen, ausserhalb den vier Klassen, welche heutigen Tages bestehen. Man soll sie als die fünfte Klasse der Götter Wohlthäter bezeichnen. (27) Weil es geschah, in dem ein glücklicher Zufall—mit dem Heil und der Gesundheit!—eintraf, dass die Geburt des Königs *Ptolemäus*, Sohnes der Götter Brüder, am 5. Tage des Monats *Dios* stattfand, welches ist (28) der Tag, der für jedermann der Anfang viels Guten war, so soll man diejenigen Priester, welche seit dem Jahre 1 Priester geworden waren, in diese Klasse thun, diejenigen mit eingeschlossen, welche bis zum Jahre 9, dem 1. Mesore es sein werden, (29) sammt ihren Kindern in Ewigkeit hin. Die Priester, welche es bis zum Jahre 1. waren, sie sollen verbleiben in den Klassen, in welchen sie sich früher befanden, in selbiger Weise auch (30) ihre Kinder, von dem heutigen Tage an, indem man sie in die Klassen einschreibe, in welchen ihre Väter eingeschrieben worden sind. An Stelle der 30 (*sic*) berathenden Priester, welche alljährlich gewählt werden aus den vier (31) Klassen, welche bestehen (und) aus welchen je fünf genommen werden für jede Klasse, sollen 25 berathende Priester vorhanden sein, indem man die 5,

welche man dazufügen wird, aus der fünften Klasse (32) der Götter Wohlthäter wählt.

Es sollen Antheil haben diejenigen, welche zur fünften Klasse der Götter Wohlthäter gehören, und der vorgeschrieben heiligen Handlungen und an allen übrigen Dingen, welche in den Tempeln (des Brauches) sind. Es soll (33) ein Klassenvorsteher für sie vorhanden sein, gleichwie der, welcher für die 4 Klassen vorhanden ist. Weil es geschieht wiederum, dass man das Fest der Götter Wohlthäter in den Tempeln allmonatlich am 5. 9. und 25 Tage feiert entsprechend (34) dem Beschlusse, welcher früher niedergeschrieben wurde, den andern Göttern (aber) Panegyrien und grosse Feste abwechselnd in Aegypten feiert, so soll man ein grosses Fest alljährlich dem (35) König *Ptolemäus* und der Königin *Berenike*, dem Göttern Wohlthäter, abwechselnd in den Tempeln, welche zu (36) ganz Aegypten gehören, feiern an dem Tage an welchem der Siriusstern aufgeht welcher mit Namen "Jahresanfang" in den Schriften der Hierogrammaten genannt wird, welchen sie im Jahre 9 am 1. des Monats *Payni* feiern, (37) in welchem die Panegyrie der Eröffnung der Göttin *Baste* und das grosse Fest der *Baste* gefeiert wird, welches der (Monat) ist, an welchem die Früchte eingesammelt werden, nachdem auch das volle Wasser an ihn eingetreten ist. (38)

Da est aber der Fall ist, dass die Feste des Sirius auf einen andern Tag in jedem vierten Jahre, übergehen, damit man nicht den Tag des genannten Festes deswegen

verschiebe, so sei gefeiert was zu feiern ist (39) in gleicher Weise am 1. Payni, an welchem sie es vorher im Jahre 9 gefeiert hatten. Man soll die genannte Panegyrie bis zum 5. Tage feiern, indem man sich bekränzen werde, Brand und Trankopfer und alles Uebrige ausführen, (40) was zu thun vorgeschrieben ist. Damit es auch geschehe, dass man thun das, was vorgeschrieben zu jeder Jahreszeit nach dem Stande in welchem der Himmel seine Stellung hat in Bezug auf das, was am heutigen Tage ausgeführt wird (und) um nicht Veranlassung zu geben, das der Fall eintrete, das einige von den Panegyrien, (41) welche in Aegypten abwechselnd stattfinden (und) deren Feier man im Winter ausführt, einstmahl im Sommer ausgeführt wurden, in Folge des Vorwärtsschreitens aller Aufgänge des Sirius um einen Tag in jeden (42) vierten Jahre, andere wiederum von den Panegyrien, welche man in jetziger Stunde im Sommer zu feiern pflegt, in kommender Zeit im Winter gefeiert würden, das was (43) der Fall gewesen war in den früheren Zeiten (und) was wiederum geschehen würde bei dem Jahre, welches aus 360 Tagen und den 5. Tagen besteht, nach den Vorschriften für die Hinzufügung, welche am Schlusse geschah: so soll ein (44) Tag als Panegyrie der Götter Wohlthäter von dem heutigen Tage an in jedem vierten Jahre als Ueberschuss zu den 5. Tagen hinzugefügt werden, welche man dem Jahresanfang einschalten soll, damit es geschehe, dass jedermann es wisse, warum die Kleinigkeit, welche (45) fehlte an der Anordnung der

Jahreszeiten und des Jahres und der Dinge, welche als Gesetze für die Kenntnisse der Bewegungen galten, eben berichtet worden sei (46) indem sie von den Göttern Wohlthäter ausgefüllt wurde. Darum weil es auch geschah, dass die Tochter, welche dem Könige *Ptolemäus* und der Königin *Arsinoë*, (47) den Göttern Wohlthäter erstanden war (und) welche man mit Namen *Berenike* hiess, welche man als Königin gekrönt hatte, dass diese, eine Jungfrau seiend, zufällig in (48) den Himmel plötzlich einging und die Priester, welche aus Aegypten zum König alljährlich kamen nach dem Platze, woselbst er sich befindet, eine grosse Trauer als Klage (49) um dieselbe anstellten (und) plötzlich der Fall eintrat, dass vor dem Könige und der Königin sie es sich erbaten und sie verlanlassten, es sich angelegen sein zu lassen, ihr, der Göttin, einen Kultus zu stiften (gemeinschaftlich) mit (50) dem des Osiris vom Gottes-
 hause von *Pakute* (Kanopus), welches zu den Tempeln ersten Ranges gezählt (?) wird einzig allein der der, welcher in ihm ist, in dem er zu denjenigen gehört, welchen die Könige (51) und alle Aegypter hoch ehren, wobei es geschieht, dass man den Osiris in dem goldenen *Sekti*-Schiff nach dem genannten Tempel alljährlich ziehen lässt (52) in der Richtung nach dem Gottes-
 hause der Amonswohnung der Stadt *Karb*, am 29. des Monats *Choiak*, (und) wobei es zu geschehen pflegt, dass alle Insassen der Tempel ersten Ranges Brandopfer für die Altäre bereiten, welche sie aufrichten in (53) den Tempeln ersten Ranges, in einem jeden einzelnen

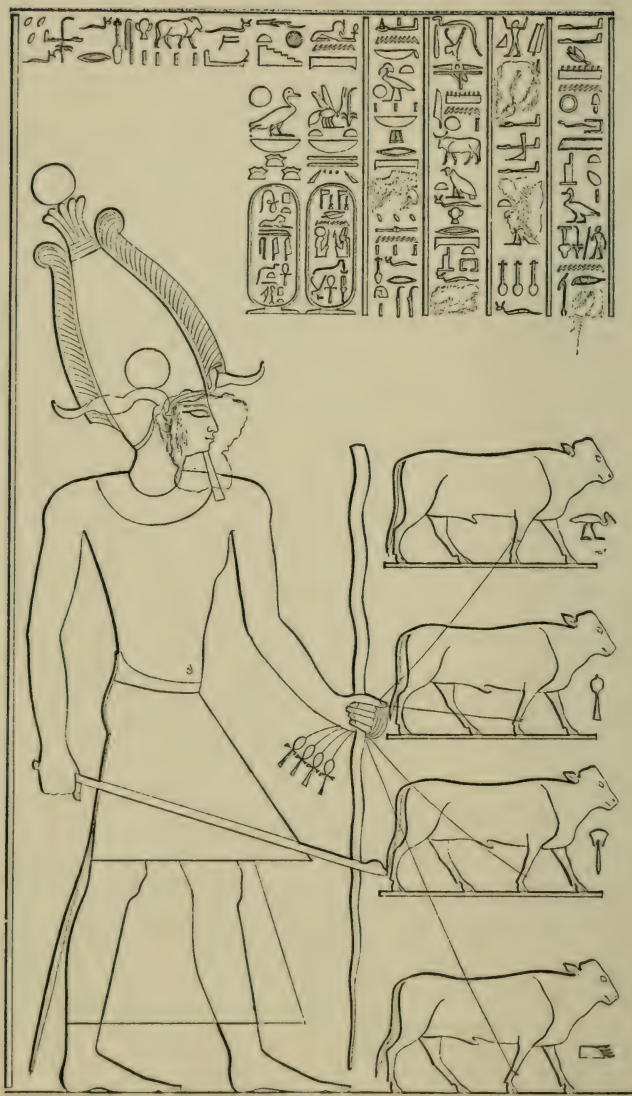
Tempel, auf den beiden Seiten des Dromos, nach diesem die Vorschriften für die Handlungen bei ihrer Gottwerdung und bei der Reinigung der Trauer ausführten (54) indem sie mit einem Herzen [voll] Wärme freigebigst verfahren gleichwie das gewohnheitsmässig vom *Apis* und *Wermer* (Mnevis) geschieht,—so haben sie beschlossen, dass ewige Ehren gestiftet werden der Königin *Berenike* (55), der Tochter der Götter Wohlthäter, in allen Tempeln Aegyptens. Darum weil es geschehen ist, dass sie zu den Göttern einging am 1. des Tybi (56) welches der Monat ist, an welchem früher stattfand das Abscheiden der Tochter des Sonnengottes *Re*, welche er seine Krone und sein Auge mit Namen hiess, aus Liebe zu ihr, (und) welcher man (57) eine Panegyrie der Wasserfahrt in vielen Tempeln unter den Tempeln ersten Ranges in dem genannten Monat feiert, in welchem früher ihr Gottwerden stattfand: So soll man eine Panegyrie und eine (58) Wasserfahrt der Königin *Berenike*, der Tochter der Götter Wohlthäter, stiften in allen Tempeln Aegyptens im Monat Tybi vom 17. Tage an, an welchem man ihre (59) Wasserfahrt und ihre Reinigung der Trauer zum ersten Male vollzog, bis zum vierten Tage hin; man soll ihre ein goldenes mit Edelsteinen ausgelegtes Gottesbild aufrichten in den Tempeln ersten (und in) (60) den Tempeln zweiten Ranges, in jedem einzelnen Tempel; es soll seinen Platz finden in dem Sanktuarium des Propheten oder eines von den Priestern, welcher auserwählt ist für das Sanktuarium zur Bekleidung der Götter (61) und

welcher es auf seinem Arme trägt an dem Tage, an welchem die Feste und die Panegyrien der andern Götter stattfinden, damit jedermann es schaue, dass man es anbetet, indem man ihm die Ehren erweist (62) (und) es als *Berenike*, die Fürstin der Jungfrauen bezeichnet; das goldene Diadem, mit welchem man das Götterbild schmückt, soll unterschieden sein von dem, welches (63) die Statue der Königin *Berenike*, ihrer Mutter, schmückte. Es sei aus zwei Kornhären gebildet, in deren Mitte sich eine Uräusschlange befindet, mit einem (64) Papyrusstengel, der hinterwärts befestigt ist, wie sich ein solches in der Hand der Göttinnen befindet. Es soll der Schwanz dieser Uräusschlange sich um dasselbe herumwinden, so das (65) die Anordnung der genannten Krone den Namen "*Berenike*" ausspricht nach den Symbolen der heiligen Schriften. Ist man herbeigekommen und feiert man die Tage (66) der Satzung (? *Ki*,) der Göttin *Isis* im Monate *Choiak* vor der Wasserfahrt der *Isis*, so sollen die Jungfrauen der weiblichen Familie der Priester für sich eine andere Statue machen lassen für die Tage (67) der genannten Panegyrie. Es soll auch gestattet sein, dass eine solche in der Hand der übrigen Jungfrauen sei, welche es wünschen, (und) dass sie das, was als Vorschrift für jene in Bezug auf die Göttin gilt, auch verrichten (68), gleich wie es oben angegeben worden ist. Während auch sie dieselbe besingen, so sollen die Musikantinnen, welche auserwählt worden sind, damit sie den Göttern die (heiligen) Dienste verrichten, gekrönt sein mit den

goldenen Kronen (69) der Götter deren Priesterinnen sie sind. Wenn die Frühsaat herangekommen ist, so sollen die Musikantinnen die Aehre emporheben, damit sie dieselbe auf (70) das Bild der Göttin legen. Es sollen die Sänger und die Sängerinnen ihr alltäglich die Hymnen singen an den Festen und an den Panegyrien der andern Götter, (71), nach der Vorschrift der Loblieder, welche die heiligen Schreiber in Schrift abzufassen hätten. Man soll sie den Meistersängern übergeben und man soll eine Abschrift davon für die Bücher des Hierogrammatenhauses anfertigen. Weil es auch geschieht (72), dass man den Unterhalt den Priestern von den Tempeln her gewährt, nachdem sie zu Priestern gemacht worden sind, so möge man die Ernährung den weiblichen Kinder der Priester von dem Tage (73) ihrer Geburt an gewähren. Das, was ihnen geboten wird von den heiligen Einkünften der Götter, entspreche der Ernährung, welche die Priester erhalten, die Berather in den Tempeln, (74) in jedem einzelnen Tempel, sind. Die Bestimmung sei nach dem Verhältniss der heiligen Einkünfte getroffen. In Bezug auf das Brot, welches man der Frauen der Priester reichen wird, so soll man dafür einen unterscheidenden Brotstempel einführen (75) in der Weise, dass man es "Brot der *Berenike*" mit Namen heisse.¹ Dieser Beschluss, er möge von den

¹ Da in dem demotischen Theile des Kanopus das Folgende fehlt, so ist die Uebersetzung des Schlusses nach Inhalt des hieroglyphischen Textes vorgelegt worden.

Berathern der Tempel und von den Vorstehern der Tempel und von den Tempelschreibern abgeschrieben werden und sie eingeschnitzt auf eine Stele von Stein oder Erz in heiliger Schrift, in Briefschrift und in jonischer Schrift. Sie werde aufgestellt in der Halle des Volkes, in den Tempeln ersten, zweiten und dritten Ranges, damit sie allen Leuten es vor Augen führe, welche Ehre die Priester der Tempel Aegyptens den Göttern Wohlthäter und ihren Kindern erwiesen haben entsprechend dem, was geschehen ist.



Ptolemy III, making an offering of four bulls, one red, one white, one pied



and one black, to Amsu-Amen-Rā, the god of reproduction and generation.

CHAPTER VI.

THE GREEK TEXT OF THE DECREE OF
CANOPUS.

TRANSCRIPT.

- 1 Βασιλεύοντος Πτολεμαίου, τοῦ Πτολεμαίου
καὶ Ἀρσινόης θεῶν Ἀδελφῶν, ἔτους ἐνάτου,
ἐφ' ἱερέως Ἀπολλωνίδου τοῦ
- 2 Μοσχίωνος Ἀλεξάνδρου καὶ θεῶν Ἀδελφῶν
καὶ θεῶν Εὐεργετῶν, κανηφόρου Ἀρσινόης
Φιλαδέλφου Μενεκρατείας
- 3 τῆς Φιλάμμονος, μηνὸς Ἀπελλαίου ἐβδομη,
Αἴγυπτίων δὲ Τυβὶ ἐπτακαιδεκάτῃ.

Ψήφισμα.

Οἱ ἀρχιερεῖς

- 4 καὶ προφήτῃ καὶ οἱ εἰς τὸ ἄδυτον εἰσπο-
ρευόμενοι πρὸς τὸν στολισμὸν τῶν θεῶν κα
πτεροφόροι καὶ ἱερογραμματεῖς καὶ

CHAPTER VI.

THE GREEK TEXT OF THE DECREE OF
CANOPUS.

ENGLISH RENDERING.

- 1 IN the reign of PTOLEMY, the son of PTOLEMY and ARSINOË, the Brother Gods, the NINTH year, APOLLONIDES, the son of MOSCHION, being priest of ALEXANDER,
- 2 and of the Brother Gods, and of the Good-doing Gods, and MENEKRATEIA, the daughter of PHILAMMON, being Canephoros of
- 3 ARSINOË PHILADELPHOS, on the SEVENTH day of the month APELLAIOS,¹ [which is] the SEVENTEENTH day of the month TYBI of the Egyptians.

DECREE

The high priests,

- 4 and the prophets, and those who go into the holy place to array the gods in their ornamental apparel, and the bearers of feathers, and the sacred scribes,

¹ A Macedonian month answering to our December.

- 5 οἱ ἄλλοι ἱερεῖς οἱ συνναυτήσαντες ἐκ τῶν κατὰ
τὴν χώραν ἱερῶν εἰς τὴν πέμπτην τοῦ Δίου,
ἐν ἧ ἄγεται τὰ γενέθλια τοῦ
- 6 βασιλέως, καὶ εἰς τὴν πέμπτην καὶ εἰκάδα
τοῦ αὐτοῦ μηνός, ἐν ἧ παρέλαβεν τὴν βασι-
λείαν παρὰ τοῦ πατρός, συνεδρεύσαντες
- 7 ταύτῃ τῇ ἡμέρᾳ ἐν τῷ ἐν Κανώπῳ ἱερῷ τῶν
Εὐεργετῶν θεῶν εἶπαν·
Ἐπειδὴ βασιλεὺς Πτολεμαῖος Πτολεμαίου
καὶ Ἀρσινοῆς, θεῶν Ἀδελφῶν,
- 8 καὶ βασίλισσα Βερενίκη ἡ ἀδελφὴ αὐτοῦ
καὶ γυνή, θεοὶ Εὐεργέται, διατελοῦσιν πολλὰ
καὶ μεγάλα εὐεργετοῦντες τὰ κατὰ τὴν χώραν
ἱερά καὶ
- 9 τὰς τιμὰς τῶν θεῶν ἐπὶ πλείον αὔξοντες· τοῦ
τε Ἄπιος καὶ τοῦ Μνηύιος καὶ τῶν λοιπῶν
ἐνλογίμων ἱερῶν ζώων τῶν ἐν τῇ χώρᾳ τὴν
- 10 ἐπιμέλειαν διαπαντὸς ποιοῦνται μετὰ μεγάλης
δαπάνης καὶ χορηγίας· καὶ τὰ ἐξενεχθέντα
ἐκ τῆς χώρας ἱερά ἀγάλματα ὑπὸ
- 11 τῶν Περσῶν ἐξστρατεύσας ὁ βασιλεὺς ἀνέ-
σῳσεν Αἴγυπτον καὶ ἀπέδωκεν εἰς τὰ ἱερά,
ὅθεν ἕκαστον ἐξ ἀρχῆς ἐξήχθη· τὴν τε

- 5 and the other priests who gathered themselves together from the temples throughout the country for the FIFTH day of [the month] DIOS,¹ whereon are celebrated the birthday festivals of
- 6 the King, and for the TWENTY-FIFTH day of the same month, whereon he received the sovereignty from his father, having assembled
- 7 on this day in the temple of the Good-doing Gods in CANOPUS, spake thus :
- “ Inasmuch as King PTOLEMY, the son of
 “ PTOLEMY and ARSINOË, the Brother Gods,
 8 “ and the Queen BERENICE, his Sister and Wife,
 “ the Good-doing Gods, are at all times performing
 “ very many and great deeds of benevolence to the
 “ temples throughout the country ; and are
- 9 “ multiplying exceedingly the honours of the gods ;
 “ and for APIS and for MNEVIS, and for the other
 “ sacred animals which are held in honour
 “ throughout the country,
- 10 “ they take the greatest care in every way possible,
 “ with great expense and provisions in abundance ;
 “ and the sacred images [of the gods] which had
 “ been carried out from the country
- 11 “ by the PERSIANS, the king, having carried out an
 “ expedition, brought them back safely into EGYPT,
 “ and restored [them] to the temples wherefrom
 “ each had been originally carried off ;

¹ A Macedonian month corresponding to our October and November.

- 12 χώραν ἐν εἰρήνῃ διατετήρηκεν, προπολεμῶν
ὑπὲρ αὐτῆς πρὸς πολλὰ ἔθνη καὶ τοὺς ἐν
αὐτοῖς δυναστεύοντας· καὶ τοῖς ἐν τῇ χώρᾳ
- 13 πᾶσιν καὶ τοῖς ἄλλοις τοῖς ὑπὸ τὴν αὐτῶν
βασίλειαν τασσομένοις τὴν εὐνομίαν παρέ-
χουσιν, τοῦ τε ποταμοῦ ποτε ἔλλιπέστερον
ἀνα-
- 14 βάντος καὶ πάντων τῶν ἐν τῇ χώρᾳ καταπεπ-
ληγμένων ἐπὶ τῷ συμβεβηκότι καὶ ἐνθυμου-
μένων τὴν γεγενημένην καταφθοράν
- 15 ἐπὶ τινῶν τῶν πρότερον βεβασιλευκότων, ἐφ-
ῶν συνέβη ἀβροχίαις περιπεπτωκέσαι τοὺς
τὴν χώραν κατοικοῦντας, προστάντες κηδεμο-
- 16 νικῶς τῶν τε ἐν τοῖς ἱεροῖς καὶ τῶν ἄλλων
τῶν τὴν χώραν κατοικούντων, πολλὰ μὲν
προνοηθέντες, οὐκ ὀλίγας δὲ τῶν προσόδων
ὑπερ-
- 17 ιδόντες ἔνεκα τῆς τῶν ἀνθρώπων σωτηρίας, ἐκ
τε Συρίας καὶ Φοινίκης καὶ Κύπρου καὶ ἐξ
ἄλλων πλειόνων τόπων σίτον μετα-
- 18 περιψάμενοι εἰς τὴν χώραν τιμῶν μειζόνων
διέσωσαν τοὺς τὴν Αἴγυπτον κατοικοῦντας,
ἀθάνατον εὐεργεσίαν καὶ τῆς αὐτῶν ἀρετῆς

- 12 “ and hath preserved the country in peace, fighting
 “ battles on its behalf against many peoples and
 “ those who were masters over them ; and to all
 “ those who are in the country,
- 13 “ and to [all] others who are in subjection to their¹
 “ sovereignty, administers good government ; and
 “ when on one occasion the river [NILE] did not
 “ rise
- 14 “ [to its proper height], and all those who were in
 “ the country were terror-stricken at what had
 “ happened, and they recalled in their memories
 “ the calamities which had taken place
- 15 “ under some of the kings who had reigned before,
 “ when it fell out that those who inhabited the
 “ country were distressed for the want of water ;
 “ [they, i.e., Ptolemy and Berenice,] aided and
 “ bestowed care upon
- 16 “ those who inhabited the temples, and those who
 “ dwelt throughout the country, and by taking
 “ much forethought, and by giving up no small
 “ amount of their revenues
- 17 “ in order to save men’s lives, having sent into the
 “ country corn from SYRIA, and PHOENICIA, and
 “ CYPRUS, and from many other districts
- 18 “ where prices were high, they saved those who
 “ lived in EGYPT, and so leave behind them a
 “ deathless deed of kindness, and of their own
 “ merit

¹ I.e., the king and queen.

- 19 μέγιστον ὑπόμνημα καταλείποντες τοῖς τε νῦν
οὔσιν καὶ τοῖς ἐπιγινομένοις, ἀνθ' ὧν οἱ θεοὶ
δεδώκασιν αὐτοῖς εὐσταθοῦσαν τὴν βασιλεί-
20 αν καὶ δώσουσιν τ' ἄλλ' ἀγαθὰ πάντα εἰς τὸν
ἀεὶ χρόνον·

ἀγαθῇ τύχῃ

δεδοχθαι τοῖς κατὰ τὴν χώραν ἱερευσιν· τὰς
τε προουπαρχούσας

- 21 τιμὰς ἐν τοῖς ἱεροῖς βασιλεῖ Πτολεμαίῳ καὶ βασι-
λισσῇ Βερενίκῃ θεοῖς Εὐεργέταις καὶ τοῖς γονε-
ύσιν αὐτῶν θεοῖς Ἀδελφοῖς καὶ τοῖς προγόνοις
22 θεοῖς Σωτήρσιν αὔξειν· καὶ τοὺς ἱερεῖς τοὺς
ἐν ἐκάστῳ τῶν κατὰ τὴν χώραν ἱερῶν προσ-
ονομάζεσθαι ἱερεῖς καὶ τῶν Εὐεργετῶν θεῶν.
καὶ ἐνγράφε-

- 23 σθαι ἐν πᾶσιν τοῖς χρηματισμοῖς, καὶ ἐν
τοῖς δακτυλίοις οἷς φοροῦσιν προσεγκολάπ-
τεσθαι καὶ τὴν ἱερωσύνην τῶν Εὐεργετῶν
θεῶν· προσαποδειχθῆ-

- 24 ναι δὲ πρὸς¹ ταῖς νῦν ὑπαρχούσαις τέσσαρσι
φυλαῖς τοῦ πλήθους τῶν ἱερέων τῶν ἐν ἐκάστῳ
ἱερῷ καὶ ἄλλην, ἣ προσονομασθήσεται πέμ-

- 25 πτη φυλῇ τῶν Εὐ[ε]ργετῶν θεῶν, ἐπεὶ καὶ² σὺν
τῇ ἀγαθῇ τύχῃ καὶ τὴν γένεσιν βασιλέως Πτο-
λεμαίου τοῦ τῶν θεῶν Ἀδελφῶν συμβέβηκεν

¹ The text has *πρὸς*.

² Lepsius, [καὶ].

- 19 “a great memorial, both to present and future
“generations, and in return wherefor the gods
“have given to them firmly stablished dominion
- 20 “and they shall give unto them all other good
“things for ever and for ever!” WITH FAVOUR-
ING FORTUNE: It hath been decreed by the
priests everywhere in the country, to multiply
the
- 21 honours which are at present [paid] in the
temples to King PTOLEMY and Queen BERE-
NICE, the Good-doing Gods, and to those who
begot them, the Brother Gods, and to their
ancestors,
- 22 the Saviour Gods; and the priests who are in
each and every temple throughout the country
shall, in addition [to their other titles,] be called
“priests of the Good-doing Gods”; and the priest-
hood of the Good-doing Gods
- 23 shall be inscribed in all their deeds (*or*, instruments),
and shall be engraved upon the rings which they
wear; and there shall be established,
- 24 in addition to the four tribes of the company
of priests which already exist in each and
every temple, another tribe which shall be named
the
- 25 Fifth Tribe of [the priests of] the Good-doing
Gods, since it hath happened with favouring
fortune, that the birth of King Ptolemy, the son
of the Brother Gods,

- 26 γενέσθαι τῇ πέμπτῃ τοῦ Δίου, ἣ καὶ πολλῶν
ἀγαθῶν ἀρχὴ γέγονεν πᾶσιν ἀνθρώποις· εἰς
δὲ τὴν φυλὴν ταύτην καταλεχθῆναι τοὺς ἀπὸ
- 27 τοῦ πρώτου ἔτους γεγενημένους ἱερεῖς καὶ τοὺς
προσκαταταγησομένους ἕως μηνὸς Μεσορη
τοῦ ἐν τῷ ἐνάτῳ ἔτει, καὶ τοὺς τούτων ἐκγό-
νους εἰς τὸν αἰὶ
- 28 χρόνον, τοὺς δὲ προυπάρχοντας ἱερεῖς ἕως τοῦ
πρώτου ἔτους εἶναι ὡσαύτως ἐν ταῖς αὐταῖς
φυλαῖς ἐν αἷς πρότερον ἦσαν, ὁμοίως δὲ καὶ
τοὺς
- 29 ἐκγόνους αὐτῶν ἀπὸ τοῦ νῦν καταχωρίζεσθαι
εἰς τὰς αὐτὰς φυλὰς ἐν αἷς οἱ πατέρες εἰσίν.
ἀντὶ δὲ τῶν εἴκοσι βουλευτῶν ἱερέων τῶν
αἰρουμένων
- 30 κατ' ἐνιαυτὸν ἐκ τῶν προυπαρχουσῶν τεσσά-
ρων φυλῶν, ἐξ ὧν πέντε ἀφ' ἐκάστης φυλῆς
λαμβάνονται, εἴκοσι καὶ πέντε τοὺς βου-
λευτὰς
- 31 ἱερεῖς εἶναι, προσλαμβανομένων ἐκ τῆς πέμπ-
της φυλῆς τῶν Εὐεργετῶν θεῶν ἄλλων πέντε·
μετέχειν δὲ καὶ τοὺς ἐκ τῆς πέμπτης
- 32 φυλῆς τῶν Εὐεργετῶν θεῶν τῶν ἀγνειῶν καὶ
τῶν ἄλλων ἀπάντων τῶν ἐν τοῖς ἱεροῖς· καὶ
φύλαρχον αὐτῆς εἶναι, καθὰ καὶ ἐπὶ τῶν
ἄλλων τεσ-

- 26 took place on the fifth day of the month Dros, which became the source of very many good things for all mankind; and among this tribe shall be
- 27 entered the priests who have been born since the FIRST year, and those who are to be inscribed among them, up to the month of MESORE, in the NINTH year, and those who shall be begotten by them
- 28 for ever; and those who were priests up to the first year shall continue in the tribes wherein they were, and similarly,
- 29 the children who shall be begotten by them shall be entered among the tribes wherein their fathers were; and instead of the twenty priests who formed the Council,
- 30 who are elected each year from the four tribes of priests which already exist, five from each tribe, the priests who form the Council shall be five and twenty [in number],
- 31 and the five additional priests shall be taken from the Fifth Tribe of the Good-doing Gods; and the priests of the Fifth Tribe of the
- 32 Good-doing Gods shall have their portion in the religious services, and also in everything which is in the temples, and there shall be a chief priest of the Tribe [Phylarch], even as there is to the other

- 33 σάρων φυλῶν ὑπάρχει· καὶ ἐπειδὴ καθ' ἕκαστον μῆνα ἄγονται ἐν τοῖς ἱεροῖς ἑορταί τῶν Εὐεργετῶν θεῶν κατὰ τὸ πρότερον γραφὲν ψήφισμα
- 34 ἢ τε πέμπτη καὶ ἢ ἐνάτη καὶ ἢ πέμπτη ἐπ' εἰκάδι, τοῖς τε ἄλλοις μεγίστοις θεοῖς κατ' ἐνιαυτὸν συντελοῦνται ἑορταί καὶ πανηγύρεις δημοτε-
- 35 λεῖς, ἄγεσθαι κατ' ἐνιαυτὸν πανήγυριν δημοτελῆ ἐν τε τοῖς ἱεροῖς καὶ καθ' ὅλην τὴν¹ χώραν βασιλεῖ Πτολεμαίῳ καὶ βασιλίσση Βερενίκη
- 36 θεοῖς Εὐεργέταις τῇ ἡμέρᾳ, ἐν ᾗ ἐπιτέλλει τὸ ἄστρον τὸ τῆς Ἰσιῶς, ἣ νομίζεται διὰ τῶν ἱερῶν γραμμάτων νέον ἔτος εἶναι, ἄγεται δὲ νῦν ἐν τῷ
- 37 ἐνάτῳ ἔτει νομηνία τοῦ Παῦνι μηνός, ἐν ᾧ καὶ τὰ μικρὰ βουβάστια καὶ τὰ μεγάλα Βουβάστια ἄγεται καὶ ἡ συναγωγή τῶν καρπῶν καὶ ἡ τοῦ
- 38 ποταμοῦ ἀνάβασις γίνεται· ἐὰν δὲ καὶ συμβαίνη τὴν ἐπιτολὴν τοῦ ἄστρου μεταβαίνειν εἰς ἑτέραν ἡμέραν διὰ τεσσάρων ἐτῶν, μὴ μετατί-
- 39 θεσθαι τὴν πανήγυριν, ἀλλ' ἄγεσθαι [ὁμοίως] τῇ νομηνία τοῦ Παῦνι, ἐν ᾗ καὶ ἐξ ἀρχῆς ἤχθη ἐν τῷ ἐνατῷ ἔτει· καὶ συντελεῖν αὐτὴν ἐπὶ ἡμέρας

¹ The text actually has *τηντην*.

- 33 four tribes. And inasmuch as there are celebrated in the temples each month feasts of the Good-doing Gods, according to the Decree which was passed originally, namely on the
- 34 FIFTH day, and the NINTH day, and the TWENTY-FIFTH day; and since to the other great gods there are celebrated each year festivals and processions by the people generally: a general fes-
- 35 tival and procession shall be celebrated each year, both in the temples and by the people throughout all the country, to King PTOLEMY and Queen BERENICE,
- 36 the Good-doing Gods, on the day whereon the star of ISIS riseth, which, according to the holy books, is regarded as the New Year and is now kept, in
- 37 the NINTH year, on the first day of the month PAYNI, whereon the Greater and Lesser festivals of Bubastis are celebrated, and the garnering of the fruit and
- 38 the rise of the River take place; but though it shall fall out that the rising of the star shall, in the course of four years, change to another day, the festival and procession shall not be
- 39 changed, but they shall be celebrated on the first day of PAYNI, even as they were celebrated originally on that day in the NINTH year; and the festival shall last for

- 40 πέντε μετὰ στεφανηφορίας καὶ θυσιῶν καὶ
σπονδῶν καὶ τῶν ἄλλων τῶν προσηκόντων·
ὅπως δὲ καὶ αἱ ὥραι τὸ καθήκον ποιῶσιν
διαπαντὸς κατὰ τὴν νῦν
- 41 οὖσαν κατάστασιν¹ τοῦ κόσμου καὶ μὴ συμ-
βαίνειν τινὰς τῶν δημοτελῶν ἐορτῶν τῶν ἀγο-
μένων ἐν τῷ χειμῶνι ἄγεσθαι ποτε ἐν τῷ θέρει,
τοῦ ἄστρου
- 42 μεταβαίνοντος μίαν ἡμέραν διὰ τεσσάρων
ἐτῶν, ἐτέρας δὲ τῶν νῦν ἀγομένων ἐν τῷ θέρει
ἄγεσθαι ἐν τῷ χειμῶνι ἐν τοῖς μετὰ ταῦτα
καιροῖς, καθάπερ πρό-
- 43 τερόν τε συμβέβηκεν γενέσθαι, καὶ² νῦν ἂν
ἐγίνετο τῆς συντάξεως τοῦ ἐνιαυτοῦ μενούσης
ἐκ τῶν τριακοσίων καὶ ἐξήκοντα ἡμερῶν καὶ
τῶν ὕστερον προς-
- 44 νομισθεισῶν ἐπάγεσθαι πέντε ἡμερῶν, ἀπὸ
τοῦ νῦν μίαν ἡμέραν ἐορτὴν τῶν Εὐεργετῶν
θεῶν ἐπάγεσθαι διὰ τεσσάρων ἐτῶν ἐπὶ ταῖς
πέντε ταῖς
- 45 ἐπαγομέναις πρὸ τοῦ νέου ἔτους, ὅπως ἅπαντες
εἰδῶσιν, διότι τὸ ἐλλεῖπον πρότερον περὶ τὴν
σύνταξιν τῶν ὥρων καὶ τοῦ ἐνιαυτοῦ καὶ τῶν
νομιζο-

¹ The text actually has *κατασταστασιν*.
The text actually has *κα*.

- 40 five days, and crowns shall be worn, and sacrifices and libations [shall be made], and whatsoever ought to be done shall be done. And that the seasons of the year may coincide wholly with the present.
- 41 settlement (*or*, constitution) of the world, and that it may not happen that some of the popular festivals which ought to be held in the winter come to be celebrated in the summer, [owing to] the STAR (i.e., the Sun)
- 42 changing one day in the course of four years, and that festivals which are now kept in the summer come to be celebrated in the winter in times to come, even as hath
- 43 formerly happened, and would happen at the present time if the year continued to consist of three hundred and sixty days, and the five additional days which
- 44 it is customary to add thereto: from this time onwards one day, a festival of the Good-doing Gods, shall be added every four years to the five additional days
- 45 before the New Year, so that all [men] may know that the error of deficiency which existed formerly in respect of the arrangement of the seasons, and of the year, and of the views usually believed

- 46 μένων περὶ τὴν ὅλην διακόσμησιν τοῦ πόλου
διωρθῶσθαι καὶ ἀναπεπληρῶσθαι συμβέβηκεν
διὰ τῶν Εὐεργετῶν θεῶν· καὶ ἐπειδὴ τὴν ἐγ
βασιλέως Πτολεμαίου
- 47 καὶ βασιλίσσης Βερενίκης, θεῶν Εὐεργετῶν,
γεγεννημένην θυγατέρα καὶ ὀνομασθεῖσαν
Βερενίκην, ἣ καὶ βασίλισσα εὐθέως ἀπεδείχθη,
συνέβη ταύτην πάρθενον
- 48 οὔσαν ἐξαίφνης μετελθεῖν εἰς τὸν ἀέναον κόσ-
μον, ἐπι ἐνδημούντων παρὰ τῷ βασιλεῖ τῶν ἐκ
τῆς χώρας παραγινομένων πρὸς αὐτὸν κατ'
ἐνιαυτὸν ἱερέων
- 49 οἳ μέγα [μὲν] πένθος ἐπὶ τῷ συμβεβηκότι
εὐθέως συνετέλεσαν, ἀξιώσαντες δὲ τὸν βασι-
λέα καὶ τὴν βασίλισσαν ἔπεισαν καθιδρῦσαι
τὴν θεὰν μετὰ τοῦ Ὁσίριος ἐν τῷ
- 50 ἐν Κανώπῳ ἱερῷ, ὃ οὐ μόνον ἐν τοῖς πρώτοις
[ἰ]εροῖς ἐστίν, ἀλλὰ καὶ ὑπὸ τοῦ βασιλέως καὶ
τῶν κατὰ τὴν χώραν πάντων ἐν τοῖς μάλιστα
τιμωμένοις ὑπάρχει
- 51 καὶ ἡ ἀναγωγὴ τοῦ ἱεροῦ πλοίου τοῦ Ὁσεῖριος
εἰς τοῦτο τὸ ἱερὸν κατ' ἐνιαυτὸν γίνεται ἐκ τοῦ
ἐν τῷ Ἡρακλείῳ ἱεροῦ τῇ ἐνάτῃ καὶ εἰκάδι
τοῦ Χοῖαχ, τῶν ἐκ τῶν πρώ-
- 52 των ἱερῶν πάντων θυσίας συντελούντων ἐπὶ
τῶν ἰδρυμένων ὑπ' αὐτῶν βωμῶν ὑπὲρ ἐκάστου

- 46 concerning the general ordering of the heavens hath been rectified and filled up satisfactorily by the Good-doing Gods. And since it hath happened that the daughter who was born of
- 47 King Ptolemy and Queen Berenice, the Good-doing Gods, and was called Berenice, who was straightway proclaimed Queen, being a virgin, departed
- 48 suddenly into the everlasting world, whilst there were with him the priests who were wont to gather themselves together to the King every year,
- 49 they made great mourning straightway because of that which had happened, and having made supplication to the King and Queen, they persuaded them to establish the Goddess (i.e., Berenice) with Osiris
- 50 in the temple of Canopus, which is not only among the temples of the first class, but is also held in the greatest reverence, both by the King and all the people throughout the country,
- 51 and the bringing up of the sacred bark of Osiris to this temple from the temple in the Herakleion taketh place each year, on the twenty-ninth day of the month Choiach, when all [the priests] from
- 52 the temples of the first class offer up sacrifices upon the altars which they have set up for each

- ἱεροῦ τῶν πρώτων ἐξ ἀμφοτέρων τῶν μερῶν
 τοῦ δρόμου
 53 μετὰ δὲ ταῦτα [τὰ] πρὸς τὴν ἐκθέωσιν αὐτῆς
 νόμιμα καὶ τὴν τοῦ πένθους ἀπόλυσιν ἀπέδω-
 καν μεγαλοπρεπῶς καὶ κηδεμονικῶς, καθάπερ
 καὶ ἐπὶ τῷ Ἄ[πει]
 54 καὶ Μνηύει εἰθισμένον ἐστὶν γίνεσθαι· δεδόχ-
 θαι συντελεῖν τῇ ἐκ τῶν Εὐεργετῶν θεῶν γε-
 γενημένη βασιλίσση Βερενίκη τιμὰς αἰδίου
 ἐν ἅπασιν τοῖ[s]
 55 κατὰ τὴν χώραν ἱεροῖς· καὶ ἐπεὶ εἰς θεοὺς
 μετῆλθεν ἐν τῷ Τῦβι μηνί, ἐν ᾧ περ καὶ ἡ
 τοῦ Ἥλιου θυγατὴρ ἐν ἀρχῇ μετήλλαξεν τὸν
 βίον, ἣν ὁ πατὴρ στέρξας ὠ[νό]-
 56 μασεν ὅτε μὲν βασιλείαν ὅτε [δὲ] ὄρασιν
 αὐτοῦ, καὶ ἄγουσιν αὐτῇ ἑορτὴν καὶ περί-
 πλουν ἐν πλείοσιν ἱεροῖς τῶν πρώτων ἐν τούτῳ
 τῷ μηνί, ἐν ᾧ ἡ ἀποθέωσις αὐ[τῆς]
 57 ἐν ἀρχῇ ἐγενήθη, συντελεῖν καὶ βασιλίσση
 Βερενίκη τῇ ἐκ τῶν Εὐεργετῶν θεῶν ἐν ἅπασιν
 τοῖς κατὰ τὴν χώραν ἱεροῖς ἐν τῷ Τῦβι μηνί
 ἑορτὴν καὶ πε-
 58 ρίπλουν ἐφ' ἡμέρας τέσσαρας ἀπὸ ἑπτακαι-
 δεκάτης,¹ ἐν ᾗ ὁ περίπλους καὶ ἡ τοῦ πένθους

¹ The text actually has *επτακαιδεκατη*.

of the temples of the first class on each side of the dromos,

53 and after this they performed all the things which were connected with making her divine, and brought to an end the mourning ceremonies with all the magnificence and great care which it is wont to show [at the burials of] Apis

54 and Mnevis. It is decreed: to pay to Queen Berenice, the daughter of the Good-doing Gods, everlasting honours in all the

55 temples throughout the country; and inasmuch as she went to the gods in the month of Tybi, wherein, at the beginning, the daughter of Helios departed from life, whom her loving father

56 at one time called his "crown," and at another his "sight," and they celebrate in her honour a festival and tow round the sacred boat of Osiris in procession in the greater number of the temples of the first class in this month, wherein her apotheosis

57 took place originally; and to celebrate for Queen Berenice also, the daughter of the Good-doing Gods, in all the temples throughout the country, in the month of TYBI, a festival and

58 a procession for four days, from the seventeenth day, wherein the procession and the conclusion of

- ἀπόλυσις ἐγενήθη αὐτῇ τὴν ἀρχήν· συντελέσαι
 δ' αὐτῆς καὶ
- 59 ἱερὸν ἄγαλμα χρυσοῦν διάλιθον ἐν ἐκάστῳ
 τῶν πρώτων καὶ δευτέρων ἱερῶν, καὶ καθιδρῦ-
 σαι ἐν τῷ ἁγίῳ ὃ δὲ¹ προφήτης ἦ τῶν εἰς τὸ
 ἄδυτον εἰσπορευομένων²
- 60 ἱερέων πρὸς τὸν στολισμὸν τῶν θεῶν οἷσει ἐν
 ταῖς ἀγκάλαις, ὅταν αἱ ἐξοδεῖαι καὶ πανη-
 γύρεις τῶν λοιπῶν θεῶν γίντοντα[ι], ὅπως ὑπὸ
 πάντων ὁρώμενον
- 61 τιμᾶται καὶ προσκυνῆται καλούμενον, 'Βερε-
 νίκης ἀνάσσης παρθένων' εἶναι δὲ τὴν ἐπιτι-
 θεμένην³ βασιλείαν τῇ εἰκόνι αὐτῆς διαφέρου-
 σαν τῆς ἐπιτιθεμένης
- 62 ταῖς εἰκόσιν τῆς μητρὸς αὐτῆς βασιλίσης
 Βερενίκης, ἐκ σταχύων δυῶν, ὧν ἀνὰ μέσον
 ἔσται ἡ ἀσπιδοείδης βασιλεία, ταύτης δ'
 ὀπίσω σύμμετρον σκῆπτρον
- 63 παπυροειδές, ὃ εἰώθασιν αἱ θεαὶ ἔχειν ἐν ταῖς
 χερσίν, περὶ οὗ καὶ ἡ οὐρὰ τῆς βασιλείας
 ἔσται περιειλημμένη ὥστε καὶ ἐκ τῆς δια-
 θέσεως τῆς βασιλείας δια-
- 64 σαφείσθαι τὸ Βερενίκης ὄνομα κατὰ τὰ ἐπί-

¹ Strack's reading is ὁ προφήτης.

² The text actually has εἰρημένων.

³ Strack has ἐπιτιθεμένον.

the lamentation originally took place; and to make of her

- 59 a sacred image of gold, set with precious stones, in each of the temples of the first and second class, and to set it up in the holy place [in each], which the prophet, or one of the [priests] who go into the sanctuary
- 60 for the [purpose of] dressing the gods, shall carry in his arms, when the journeyings forth [of the gods] on the festivals of the other gods are celebrated, so that being seen by all
- 61 it may be adored and bowed down to under the name of "Berenice, the Queen of Virgins"; and moreover, the crown which shall be placed upon the head of her image shall be different from that
- 62 which is placed upon the image of her mother Queen Berenice, and it shall be of two ears of corn between which shall be a serpent-shaped crown, and behind this shall be a sceptre,
- 63 papyrus-shaped, [similar to those] which the goddesses are wont to hold in their hands, and round this [sceptre] the tail of the serpent-crown shall be wound, so that from the arrangement of the crown
- 64 the name of Berenice shall be indicated according to the distinguishing signs of the hieroglyphics;

σημα τῆς ἱερᾶς γραμματικῆς καὶ ὅταν τὰ
Κικήλλια ἄγῃται ἐν τῷ Χοῖαχ μηνὶ πρὸ τοῦ
περίπλου τοῦ Ὀσεῖριος, κατα-

- 65 σκενάσαι τὰς παρθένους τῶν ἱερέων ἄλλο
ἄγαλμα Βερενίκης ἀνάσσης παρθένων, ᾧ
συντελέσουσιν ὁμοίως θυσίαν καὶ τᾶλλα τὰ
συντελούμενα νό-
- 66 μιμα τῇ ἑορτῇ ταύτῃ· ἐξεῖναι δὲ κατὰ ταῦτά καὶ
ταῖς ἄλλαις παρθένοις ταῖς βουλομέναις συντε-
λεῖν τὰ νόμιμα τῇ θεῷ· ὑμνεῖσθαι δ' αὐτὴν καὶ ὑ-
- 67 πὸ τῶν ἐπιλεγομένων ἱερῶν¹ παρθένων καὶ
τὰς χρείας παρεχομένων τοῖς θεοῖς, περικει-
μένων τὰς ἰδίας βασιλείας τῶν θεῶν, ὧν ἱέρειαί
νομιζοντα[ι]
- 68 εἶναι.² καὶ, ὅταν ὁ πρῶϊμος³ σπόρος παραστῇ,
ἀναφέρειν τὰς ἱερὰς παρθένους στάχυς τοὺς
παρατεθησομένους⁴ τῷ ἀγάλματι τῆς θεοῦ·
ἄδειν δ' εἰς αὐτὴν
- 69 καθ' ἡμέραν καὶ ἐν ταῖς ἑορταῖς καὶ πανηγύ-
ρεσιν τῶν λοιπῶν θεῶν τοὺς τε ᾠδοὺς ἀνδρας
καὶ τὰς γυναῖκας, οὓς ἂν ὕμνους οἱ ἱερογραμ-
ματεῖς γρά-

¹ The text actually has *ιερειων*.

² *Ibid.*, *εικαικαι*.

³ *Ibid.*, *προωριμος*.

⁴ *Ibid.*, *παραθησομενους*.

and when the Kikellia are celebrated in the month of Choiach before the procession (Periplus) of Osiris,

65 the daughters of the priests shall make ready another image of Berenice, the Queen of Virgins, whereto likewise they shall offer up sacrifices and shall perform all the other things which it is customary to perform

66 at this festival; and it shall be lawful, after the same manner, for other virgins who desire to perform the ceremonies which it is customary to perform to the goddess, so to do; and hymns shall be sung to her,

67 both by the holy virgins who are specially chosen and by those who minister unto the gods, and who shall put on their heads the crowns which are peculiar to the gods, whose priestesses they are held

68 to be; and when the early harvest is nigh, the holy virgins shall bear the ears of corn which are to be set before the image of the goddess; and both at the festivals

69 and in the panegyries of the other gods the singing men and the singing women shall sing unto her daily the songs which the sacred scribes,

- 70 ψαντες δῶσιν τῷ ὤδοδιδασκάλῳ, ὧν καὶ τὰντίγραφα καταχωρισθήσεται εἰς τὰς ἱερὰς βύβλους· καὶ, ἐπειδὴ τοῖς ἱερέυσιν δίδονται αἱ τροφαί ἐκ τῶν
- 71 ἱερῶν, ἐπὶ ἐπαχθῶσιν εἰς τὸ πλῆθος, δίδοσθαι ταῖς θυγατράσιν τῶν ἱερέων ἐκ τῶν ἱερῶν προσόδων, ἀφ' ἧς ἂν ἡμέρας γένωνται, τὴν συγκριθησομέ-
- 72 νὴν τροφήν ὑπὸ τῶν βουλευτῶν ἱερέων τῶν ἐν ἐκάστῳ τῶν ἱερῶν κατὰ λόγον τῶν ἱερῶν προσόδων· καὶ τὸν διδόμενον ἄρτον ταῖς γυναιξὶν
- 73 τῶν ἱερέων ἔχει ἴδιον τύπον καὶ καλεῖσθαι 'Βερενίκης ἄρτον.'
- Ὁ δ' ἐν ἐκάστῳ τῶν ἱερῶν καθεστηκὼς ἐπιστάτης καὶ ἀρχιερεὺς καὶ οἱ τοῦ ἱεροῦ
- 74 γραμματεῖς ἀναγραφάτωσαν τοῦτο τὸ ψήφισμα εἰς στήλην λιθίνην ἢ χαλκὴν ἱεροῖς γράμμασιν καὶ Αἰγυπτίοις καὶ Ἑλληνικοῖς καὶ ἀναθε-
- 75 τωσαν ἐν τῷ ἐπιφανεστάτῳ τόπῳ τῶν τε πρώτων ἱερῶν καὶ δευτέρων καὶ τρίτων¹ ὅπως οἱ κατὰ τὴν χώραν ἱερεῖς φαίνονται τιμῶντας (sic) τοὺς Ἐυεργετὰς θεοὺς καὶ τὰ τέκνα αὐτῶν,
- 76 καθάπερ δίκαιόν ἐστιν.

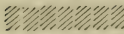
¹ The text actually has τῶν τε Α ἱερῶν καὶ Β καὶ Γ.

- 70 having written them down, shall give to the singing master, whereof copies shall be inscribed in the sacred books; and when supplies of food are given to the priests out of the
- 71 revenues of the temples, whensoever they are brought for the whole company [of the priests], there shall be given to the daughters of the priests out of the revenues of the temples, [reckoning] from the day when they were born, the subsistence
- 72 which hath been calculated by the Councillor-Priests in each of the temples, according to the amount of the revenues of the temples; and the bread which shall be given to the wives of the priests shall have a special form, and shall be called the "Bread of Berenice."
- 73 And the governor who hath been appointed in each temple; and the high-priest, and the sacred scribes in each temple
- 74 shall inscribe a copy of this decree upon a stele of stone or bronze in the hieroglyphic characters, and in Egyptian and Greek characters, and shall
- 75 set it up in the place where it will be most seen in the temples of the first, and second, and third class, so that the priests throughout the country may show that they hold in honour the Good-doing Gods, and their children,
- 76 as is most right.

CHAPTER VII.

THE DECREE OF CANOPUS.

GREEK TEXT I.

- 1 ΒΑΣΙΛΕΥΟΝΤΟΣ ΠΤΟΛΕΜΑΙΟΥ ΤΟΥ ΠΤΟΛΕΜΑΙΟΥ ΚΑΙ ΑΡΣΙΝΟΗΣ ΘΕΩΝ ΑΔΕΛΦΩΝ ΤΟΥ ΣΕΝΑΤΟΥ ΕΦΙΕΡΕΩΣ ΑΠΟΛΛΩΝΙΔΟΥ ΤΟΥ
- 2 ΜΟΣΧΙΩΝΟΣ ΑΛΕΞΑΝΔΡΟΥ ΚΑΙ ΘΕΩΝ ΑΔΕΛΦΩΝ ΚΑΙ ΘΕΩΝ ΕΥΕΡΓΕΤΩΝ ΚΑΝΗΦΟΡΟΥ ΑΡΣΙΝΟΗΣ ΦΙΛΑΔΕΛΦΟΥ ΜΕΝΕΚΡΑΤΕΙΑΣ
- 3 ΤΗΣ ΦΙΛΑΜΜΩΝΟΣ ΜΗΝΟΣ ΑΠΕΛΛΑΙΟΥ ΕΒΔΟΜΗΙΑΙ ΓΥΠΤΙΩΝ ΔΕ ΤΥΒΙΕ ΠΤΑΚΑΙ  ΔΕΚΑΤΗ ΨΗΦΙΣ ΜΑΟΙΑΡΧΙΕΡΕΙΣ
- 4 ΚΑΙ ΠΡΟΦΗΤΑΙ ΚΑΙ ΟΙ ΕΙΣ ΤΟ ΑΔΥΤΟΝ ΕΙΣ ΠΟΡΕΥΟΜΕΝΟΙ ΠΡΟΣ ΤΟΝ ΣΤΟΛΙΣΜΟΝ ΤΩΝ ΘΕΩΝ ΚΑΙ ΠΤΕΡΟΦΟΡΑΙ ΚΑΙ ΙΕΡΟΓΡΑΜΜΑΤΕΙΣ ΚΑΙ
- 5 ΟΙ ΑΛΛΟΙ ΙΕΡΕΙΣ ΟΙΣ ΥΝΑΝΤΗΣΑΝΤΕΣ ΕΚΤΩΝ ΚΑΤΑ ΤΗΝ ΧΩΡΑΝ ΙΕΡΩΝ ΕΙΣ ΤΗΝ ΠΕΜΠΤΗΝ ΤΟΥ ΔΙΟΥ ΕΝ ΗΙΑΓΕΤΑΙ ΤΑΓΕ ΝΕΘΛΙΑΤΟΥ
- 6 ΒΑΣΙΛΕΩΣ ΚΑΙ ΕΙΣ ΤΗΝ ΠΕΜΠΤΗΝ ΚΑΙ ΕΙ

ΚΑΔΑΤΟΥΑΥΤΟΥΜΗΝΟΣΕΝΗΙΠΑΡΕΛΑ
ΒΕΝΤΗΝΒΑΣΙΛΕΙΑΝΠΑΡΑΤΟΥΠΑΤΡΟΣ
ΣΥΝΕΔΡΕΥΣΑΝΤΕΣ

- 7 ΤΑΥΤΗΙΤΗΗΜΕΡΑΙΕΝΤΩΙΕΝΚΑΝΩΠΩ
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- 8 ΚΑΙΒΑΣΙΛΙΣΣΑΒΕΡΕΝΙΚΗΗΑΔΕΛΦΗΑΥΤ
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- 9 ΤΑΣΤΙΜΑΣΤΩΝΘΕΩΝΕΠΙΠΛΕΟΝΑΥΞΟ
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- 10 ΕΠΙΜΕΛΕΙΑΝΔΙΑΠΑΝΤΟΣΠΟΙΟΥΝΤΑΙ
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- 11 ΤΩΝΠΕΡΣΩΝΕΞΣΤΡΑΤΕΥΣΑΣΟΒΑΣΙΛΕ
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- 12 ΧΩΡΑΝΕΝΕΙΡΗΝΗΙΔΙΑΤΕΤΗΡΗΚΕΝΠΡ
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- 13 ΠΑΣΙΝΚΑΙΤΟΙΣΑΛΛΟΙΣΤΟΙΣΥΠΟΤΗΝ

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 24 ΝΑΙΔΕΠΡΟΙΣ(*sic*)ΤΑΙΣΝΥΝΥΠΑΡΧΟΥΣΑΙ
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 25 ΠΤΗΦΥΛΗΤΩΝΕΥ[Ε]ΡΓΕΤΩΝΘΕΩΝΕΠΕ
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 ΘΕΩΝΑΔΕΛΦΩΝΣΥΜΒΕΒΗΚΕΝ
 26 ΓΕΝΕΣΘΑΙΤΗΙΠΕΜΠΤΗΙΤΟΥΔΙΟΥΗΚΑΙ
 ΠΟΛΛΩΝΑΓΑΘΩΝΑΡΧΗΓΕΓΟΝΕΝΠΑΣΙ
 ΝΑΝΘΡΩΠΟΙΣΕΙΣΔΕΤΗΝΦΥΛΗΝΤΑΥΤ
 ΗΝΚΑΤΑΛΕΧΘΗΝΛ!ΤΟΥΣΛΠΟ

- 27 ΤΟΥ ΠΡΩΤΟΥ ΕΤΟΥΣ ΓΕΓΕΝΗΜΕΝΟΥ ΣΙ
 ΕΡΕΙΣ ΚΑΙ ΤΟΥΣ ΠΡΟΣΚΑΤΑΤΑΓΗΣΟΜΕ
 ΝΟΥΣ ΕΩΣ ΜΗΝΟΣ ΜΕΣΟΡΗΤΟΥ ΕΝ ΤΩ
 ΕΝΑΤΩ ΙΕΤΕΙ ΚΑΙ ΤΟΥΣ ΤΟΥ ΤΩ ΝΕΚΓΟΝ
 ΟΥΣ ΕΙΣ ΤΟΝ ΑΕΙ
- 28 ΧΡΟΝΟΝ ΤΟΥΣ ΔΕ ΠΡΟΥΠΑΡΧΟΝΤΑΣ ΙΕ
 ΡΕΙΣ ΕΩΣ ΤΟΥ ΠΡΩΤΟΥ ΕΤΟΥΣ ΕΙΝΑΙ ΩΣ
 ΑΥΤΩ ΣΕΝΤΑΙΣ ΑΥΤΑΙΣ ΦΥΛΑΙΣ ΕΝΑΙ ΣΠ
 ΡΟΤΕΡΟΝ ΗΣ ΑΝΟΜΟΙ ΩΣ ΔΕ ΚΑΙ ΤΟΥΣ
- 29 ΕΚΓΟΝΟΥΣ ΑΥΤΩΝ ΑΠΟ ΤΟΥ ΝΥΝ ΚΑΤΑ
 ΧΩΡΙΖΕΣ ΘΑΙΕΙΣ ΤΑΣ ΑΥΤΑΣ ΦΥΛΑΣΕΝΑΙ
 ΣΟΙ ΠΑΤΕΡΕΣ ΕΙΣΙΝ ΑΝΤΙΔΕΤΩ ΝΕΙΚΟΣΙ
 ΒΟΥΛΕΥΤΩΝ ΙΕΡΕΩΝ ΤΩΝ ΑΙΡΟΥΜΕΝ
 ΩΝ
- 30 ΚΑΤΕΝΙΑΥΤΟΝ ΕΚ ΤΩΝ ΠΡΟΥΠΑΡΧΟΥΣ
 ΩΝ ΤΕ ΣΣΑΡΩΝ ΦΥΛΩΝ ΕΞΩΝ ΠΕΝΤΕ ΑΦΕ
 ΚΑΣΤΗΣ ΦΥΛΗΣ ΛΑΜΒΑΝΟΝΤΑΙ ΕΙΚΟΣΙ
 ΚΑΙ ΠΕΝΤΕ ΤΟΥΣ ΒΟΥΛΕΥΤΑΣ
- 31 ΙΕΡΕΙΣ ΕΙΝΑΙ ΠΡΟΣΛΑΜΒΑΝΟΜΕΝΩΝ ΕΚ
 ΤΗΣ ΠΕΜΠΤΗΣ ΦΥΛΗΣ ΤΩΝ ΕΥΕΡΓΕΤΩΝ
 ΘΕΩΝ ΑΛΛΩΝ ΠΕΝΤΕ ΜΕΤΕΧΕΙΝ ΔΕ ΚΑΙ Τ
 ΟΥΣ ΕΚ ΤΗΣ ΠΕΜΠΤΗΣ
- 32 ΦΥΛΗΣ ΤΩΝ ΕΥΕΡΓΕΤΩΝ ΘΕΩΝ ΤΩΝ ΑΓΝ
 ΕΙΩΝ ΚΑΙ ΤΩΝ ΑΛΛΩΝ ΑΠΑΝΤΩΝ ΤΩΝ ΕΝ
 ΤΟΙΣ ΙΕΡΟΙΣ ΚΑΙ ΦΥΛΑΡΧΟΝ ΑΥΤΗΣ ΕΙΝΑ
 ΙΚΑΘΑ ΚΑΙ ΕΠΙ ΤΩΝ ΑΛΛΩΝ ΤΕΣ
- 33 ΣΑΡΩΝ ΦΥΛΩΝ ΥΠΑΡΧΕΙ ΚΑΙ ΕΠΕΙ ΔΗ ΚΑΘ
 ΕΚΑΣΤΟΝ ΜΗΝ ΑΑΓΟΝΤΑΙ ΕΝ ΤΟΙΣ ΙΕΡΟ

ΙΣΕΟΡΤΑΙΤΩΝΕΥΕΡΓΕΤΩΝΘΕΩΝΚΑΤΑ
 ΤΟΠΡΟΤΕΡΟΝΓΡΑΦΕΝΨΗΦΙΣΜΑ
 34 ΗΤΕΠΕΜΠΤΗΚΑΙΗΕΝΑΤΗΚΑΙΗΠΕΜΠΤ
 ΗΠΕΙΚΑΔΙΤΟΙΣΤΕΑΛΛΟΙΣΜΕΓΙΣΤΟΙΣ
 ΘΕΟΙΣΚΑΤΕΝΙΑΥΤΟΝΣΥΝΤΕΛΟΥΝΤΑΙ
 ΕΟΡΤΑΚΑΙΠΑΝΗΓΥΡΕΙΣΔΗΜΟΤΕ
 35 ΛΕΙΣΑΓΕΣΘΑΙΚΑΤΕΝΙΑΥΤΟΝΠΑΝΗΓΥΡ
 ΙΝΔΗΜΟΤΕΛΗΕΝΤΕΤΟΙΣΙΕΡΟΙΣΚΑΙΚΑ
 ΘΟΛΗΝΤΗΝΧΩΡΑΝΒΑΣΙΛΕΙΠΤΟΛΕΜΑ
 ΙΩΙΚΑΙΒΑΣΙΛΙΣΣΗΙΒΕΡΕΝΙΚΗΙ
 36 ΘΕΟΙΣΕΥΕΡΓΕΤΑΙΣΤΗΗΜΕΡΑΙΕΝΗΙΕΠ
 ΙΤΕΛΛΕΙΤΟΑΣΤΡΟΝΤΟΤΗΣΙΣΙΟΣΗΝΟ
 ΜΙΖΕΤΑΙΔΙΑΤΩΝΙΕΡΩΝΓΡΑΜΜΑΤΩΝΝ
 ΕΟΝΕΤΟΣΕΙΝΑΙΑΓΕΤΑΙΔΕΝΥΝΕΝΤΩΙ
 37 ΕΝΑΤΩΙΕΤΕΙΝΟΥΜΗΝΙΑΙΤΟΥΠΑΥΝΙΜ
 ΗΝΟΣΕΝΩΙΚΑΙΤΑΜΙΚΡΑΒΟΥΒΑΣΤΙΑΚΑ
 ΙΤΑΜΕΓΑΛΑΒΟΥΒΑΣΤΙΑΑΓΕΤΑΙΚΑΙΗΣ
 ΥΝΑΓΩΓΗΤΩΝΚΑΡΠΩΝΚΑΙΗΤΟΥ
 38 ΠΟΤΑΜΟΥΑΝΑΒΑΣΙΣΓΙΝΕΤΑΙΕΑΝΔΕΚ
 ΑΙΣΥΜΒΑΙΝΗΤΗΝΕΠΙΤΟΛΗΝΤΟΥΑΣΤ
 ΡΟΥΜΕΤΑΒΑΙΝΕΙΝΕΙΣΕΤΕΡΑΝΗΜΕΡΑΝ
 ΔΙΑΤΕΣΣΑΡΩΝΕΤΩΝΜΗΜΕΤΑΤΙ
 39 ΘΕΣΘΑΙΤΗΝΠΑΝΗΓΥΡΙΝΑΛΛΑΓΕΣΘΑΙ
 [ΟΜΟΙΩΣ]ΤΗΙΝΟΥΜΗΝΙΑΙΤΟΥΠΑΥΝΙΕ
 ΝΗΙΚΑΙΕΞΑΡΧΕΣΗΧΘΗΕΝΤΩΙΕΝΑΤΩΙΕ
 ΤΕΙΚΑΙΣΥΝΤΕΛΕΙΝΑΥΤΗΝΕΠΙΗΜΕΡΑΣ
 40 ΠΕΝΤΕΜΕΤΑΣΤΕΦΑΝΗΦΟΡΙΑΣΚΑΙΘΥΣΙ
 ΩΝΚΑΙΣΠΟΝΔΩΝΚΑΙΤΩΝΑΛΛΩΝΤΩΝ

- ΠΡΟΣΗΚΟΝΤΩΝΟΠΩΣΔΕΚΑΙΑΙΩΡΑΙΤ
 ΟΚΑΘΗΚΟΝΠΟΙΩΣΙΝΔΙΑΠΑΝΤΟΣΚΑΤ
 ΑΤΗΝΝΥΝ
 41 ΟΥΣΑΝΚΑΤΑΣΤΑΣΤΑΣΙΝ(*sic*)ΤΟΥΚΟΣΜ
 ΟΥΚΑΙΜΗΣΥΜΒΑΙΝΗΙΤΙΝΑΣΤΩΝΔΗΜ
 ΟΤΕΛΩΝΕΟΡΤΩΝΤΩΝΑΓΟΜΕΝΩΝΕΝΤ
 ΩΙΧΕΙΜΩΝΙΑΓΕΣΘΑΙΠΟΤΕΕΝΤΩΙΘΕΡΕΙ
 ΤΟΥΑΣΤΡΟΥ
 42 ΜΕΤΑΒΑΙΝΟΝΤΟΣΜΙΑΝΗΜΕΡΑΝΔΙΑΤ
 ΕΣΣΑΡΩΝΕΤΩΝΕΤΕΡΑΣΔΕΤΩΝΝΥΝΑΓ
 ΟΜΕΝΩΝΕΝΤΩΙΘΕΡΕΙΑΓΕΣΘΑΙΕΝΤΩΙΧ
 ΕΙΜΩΝΙΕΝΤΟΙΣΜΕΤΑΤΑΥΤΑΚΑΙΡΟΙΣΚ
 ΑΘΑΠΕΡΠΡΟ
 43 ΤΕΡΟΝΤΕΣΥΜΒΕΒΗΚΕΝΓΕΝΕΣΘΑΙΚΑ[Ι]
 ΝΥΝΑΝΕΓΙΝΕΤΟΤΗΣΣΥΝΤΑΞΕΩΣΤΟΥ
 ΕΝΙΑΥΤΟΥΜΕΝΟΥΣΗΣΕΚΤΩΝΤΡΙΑΚΟ
 ΣΙΩΝΚΑΙΕΞΗΚΟΝΤΑΗΜΕΡΩΝΚΑΙΤΩΝΥ
 ΣΤΕΡΟΝΠΡΟΣ
 44 ΝΟΜΙΣΘΕΙΣΩΝΕΠΑΓΕΣΘΑΙΠΕΝΤΗΜΕ
 ΡΩΝΑΠΟΤΟΥΝΥΝΜΙΑΝΗΜΕΡΑΝΕΟΡΤ
 ΗΝΤΩΝΕΥΕΡΓΕΤΩΝΘΕΩΝΕΠΑΓΕΣΘΑΙ
 ΔΙΑΤΕΣΣΑΡΩΝΕΤΩΝΕΠΙΤΑΙΣΠΕΝΤΕΤ
 ΑΙΣ
 45 ΕΠΑΓΟΜΕΝΑΙΣΠΡΟΤΟΥΝΕΟΥΕΤΟΥΣΟ
 ΠΩΣΑΠΑΝΤΕΣΕΙΔΩΣΙΝΔΙΟΤΙΤΟΕΛΛΕΙ
 ΠΟΝΠΡΟΤΕΡΟΝΠΕΡΙΤΗΝΣΥΝΤΑΞΙΝΤ
 ΩΝΩΡΩΝΚΛΙΤΟΥΕΝΙΑΥΤΟΥΚΛΙΤΩΝΝ
 ΟΜΙΞ(*sic*)Ο

- 46 ΜΕΝΩΝ ΠΕΡΙ ΤΗΝ ΘΛΗΝ ΔΙΑΚΟΣΜΗΣΙΝ
 ΤΟΥ ΠΟΛΟΥ ΔΙΩΡΘΩΣ ΘΑΙΚΑΙΑΝ ΑΠΕΠ
 ΛΗΡΩΣ ΘΑΙΣ ΥΜΒΕΒΗΚΕΝ ΔΙΑ ΤΩΝ ΕΥΕΡ
 ΓΕΤΩΝ ΘΕΩΝ ΚΑΙ ΕΠΕΙ ΔΗ ΤΗΝ ΕΓΒΑΣΙΑ
 ΕΩΣ ΠΤΟΛΕΜΑΙΟΥ
- 47 ΚΑΙ ΒΑΣΙΛΙΣΣΗΣ ΒΕΡΕΝΙΚΗΣ ΘΕΩΝ ΕΥΕΡ
 ΓΕΤΩΝ ΓΕΓΕΝΗΜΕΝΗΝ ΘΥΓΑΤΕΡΑ ΚΑΙ Ο
 ΝΟΜΑΣΘΕΙΣ ΑΝ ΒΕΡΕΝΙΚΗ Η ΚΑΙ ΒΑΣΙΑ
 ΙΣΣΑ ΕΥΘΕΩΣ ΑΠΕΔΕΙΧΘΗΣΥΝΕΒΗ ΤΑΥ
 ΤΗΝ ΠΑΡΘΕΝΟΝ
- 48 ΟΥΣ ΑΝ ΕΞ ΑΙΦΝΗΣ ΜΕΤΕΛΘΕΙΝ ΕΙΣ ΤΟΝ
 ΑΕΝΑΟΝ ΚΟΣΜΟΝ ΕΤΙ ΕΝ ΔΗΜΟΥΝΤΩΝ
 ΠΑΡΑ ΤΩ ΒΑΣΙΛΕΙΤΩΝ ΕΚ ΤΗΣ ΧΩΡΑΣ ΠΑ
 ΡΑΓΙΝΟΜΕΝΩΝ ΠΡΟΣ ΑΥΤΟΝ ΚΑΤΕΝΙΑ
 ΥΤΟΝ ΙΕΡΕΩΝ
- 49 ΟΙ ΜΕΓΑ[ΜΕΝ] ΠΕΝΘΟΣ ΕΠΙ ΤΩΙΣ ΥΜΒΕΒ
 ΗΚΟΤΙ ΕΥΘΕΩΣ ΣΥΝΕΤΕΛΕΣΑΝ ΑΞΙΩΣΑ
 ΝΤΕΣ ΔΕ ΤΟΝ ΒΑΣΙΛΕΑ ΚΑΙ ΤΗΝ ΒΑΣΙΛΙΣ
 ΣΑΝ ΕΠΕΙΣ ΑΝ ΚΑΘΙΔΡΥΣΑΙ ΤΗΝ ΘΕΑΝ Μ
 ΕΤΑ ΤΟΥ ΟΣΙΡΙΟΣ ΕΝ ΤΩΙ
- 50 ΕΝ ΚΑΝΩ ΠΩ ΙΕΡΩ ΙΟΟΥ ΜΟΝΟΝ ΕΝ ΤΟΙΣ
 ΠΡΩΤΟΙΣ[Ι] ΕΡΟΙΣ ΕΣΤΙΝ ΑΛΛΑ ΚΑΙ ΥΠΟ
 ΤΟΥ ΒΑΣΙΛΕΩΣ ΚΑΙ ΤΩΝ ΚΑΤΑ ΤΗΝ ΧΩΡΑ
 Ν ΠΑΝΤΩΝ ΕΝ ΤΟΙΣ ΜΑΛΙΣΤΑΤΙ ΜΩ ΜΕΝ
 ΟΙΣ ΥΠΑΡΧΕΙ
- 51 ΚΑΙ Η ΑΝΑΓΩΓΗ ΤΟΥ ΙΕΡΟΥ ΠΛΟΙΟΥ ΤΟΥ
 ΟΣΕΙΡΙΟΣ ΕΙΣ ΤΟΥΤΟ ΤΟ ΙΕΡΟΝ ΚΑΤΕΝΙ
 ΛΥΤΟΝ ΓΙΝΕΤΑΙ ΕΚ ΤΟΥ ΕΝ ΤΩΙ ΗΡΑΚΛΕΙ

- ΩΙΠΕΡΟΥΤΗΙΕΝΑΤΗΚΑΙΕΙΚΑΔΙΤΟΥΧΟΙ
 ΑΧΤΩΝΕΚΤΩΝΠΡΩ
 52 ΤΩΝΙΕΡΩΝΠΑΝΤΩΝΘΥΣΙΑΣΣΥΝΤΕΛΟ
 ΥΝΤΩΝΕΠΙΤΩΝΙΔΡΥΜΕΝΩΝΥΠΑΥΤΩΝ
 ΒΩΜΩΝΥΠΕΡΕΚΑΣΤΟΥΙΕΡΟΥΤΩΝΠΡΩ
 ΤΩΝΕΞΑΜΦΟΤΕΡΩΝΤΩΝΜΕΡΩΝΤΟΥΔ
 ΡΟΜΟΥ
 53 ΜΕΤΑΔΕΤΑΥΤΑ[ΤΑ]ΠΡΟΣΤΗΝΕΚΘΕΩΣ
 ΙΝΑΥΤΗΣΝΟΜΙΜΑΚΑΙΤΗΝΤΟΥΠΕΝΘΟ
 ΥΣΑΠΟΛΥΣΙΝΑΠΕΔΩΚΑΝΜΕΓΑΛΟΠΡΕ
 ΠΩΣΚΑΙΚΗΔΕΜΟΝΙΚΩΣΚΑΘΑΠΕΡΚΑΙΕ
 ΠΙΤΩΙΑ[ΠΕΙ
 54 ΚΑΙΜΝΗΥΕΙ]ΕΙΘΙΣΜΕΝΟΝΕΣΤΙΝΓΙΝΕΣ
 ΘΑΙΔΕΔΟΧΘΑΙΣΥΝΤΕΛΕΙΝΤΗΙΕΚΤΩΝΕ
 ΥΕΡΓΕΤΩΝΘΕΩΝΓΕΓΕΝΗΜΕΝΗΒΑΣΙΛΙ
 ΣΣΗΙΒΕΡΕΝΙΚΗΤΙΜΑΣΑΙΔΙΟΥΣΕΝΑΠΑ
 ΣΙΤΟΙ[Σ]
 55 Τ(*sic*)ΑΤΑΤΗΝΧΩΡΑΝΙΕΡΦΙΣΚΑΙΕΠΕΙΕΙΣ
 ΘΕΟΥΣΜΕΤΗΛΘΕΝΕΝΤΩΙΤΥΒΙΜΗΝΙΕΝ
 ΩΙΠΕΡΚΑΙΗΤΟΥΗΛΙΟΥΘΥΓΑΤΗΡΕΝΑΡΧ
 ΗΙΜΕΤΗΛΛΑΞΕΝΤΟΝΒΙΟΝΗΝΟΠΑΤΗΡ
 ΣΤΕΡΞΑΣΩ[ΝΟ]
 56 ΜΑΣΕΝΟΤΕΜΕΝΒΑΣΙΛΕΙΑΝΟΤΕΟΡΑΣΙ
 ΝΑΥΤΟΥΚΑΙΑΓΟΥΣΙΝΑΥΤΗΙΕΟΡΤΗΝΚ
 ΑΙΠΕΡΙΠΛΟΥΝΕΝΠΛΕΙΟΣΙΝΙΕΡΦΙΣΤΩ
 ΝΠΡΩΤΩΝΕΝΤΟΥΤΩΙΤΩΙΜΗΝΙΕΝΩΙΗ
 ΑΠΟΘΕΩΣΙΣΑΥ[ΤΗΣ]
 57 ΕΝΑΡΧΗΙΕΓΕΝΗΘΗΣΥΝΤΕΛΕΙΝΚΛΙΒΑΣΙ

- ΛΙΣΣΗΙΒΕΡΕΝΙΚΗΤΗΙΕΚΤΩΝΕΥΕΡΓΕΤΩ
 ΝΘΕΩΝΕΝΑΠΑΣΙΤΟΙΣΚΑΤΑΤΗΝΧΩΡΑΝ
 ΙΕΡΟΙΣΕΝΤΩΙΤΥΒΙΜΗΝΙΕΟΡΤΗΝΚΑΙΠΕ
 58 ΡΙΠΛΟΥΝΕΦΗΜΕΡΑΣΤΕΣΣΑΡΑΣΑΠΟΕΠ
 ΤΑΚΑΙΔΕ ~~//////~~ ΚΑΤΗΙΕΝΗΙΟΠΕΡΙΠΛΟΥ
 ΣΚΑΙΗΤΟΥΠΕΝΘΟΥΣΑΠΟΛΥΣΙΣΕΓΕΝΗ
 ΘΗΑΥΤΗΙΤΗΝΑΡΧΗΝΣΥΝΤΕΛΕΣΑΙΔΑΥ
 ΤΗΣΚΑΙ
 59 ΙΕΡΟΝΑΓΑΛΜΑΧΡΥΣΟΥΝΔΙΑΛΙΘΟΝΕΝ
 ΕΝ(*sic*)ΑΣΤΩΙΤΩΝΠΡΩΤΩΝΚΑΙΔΕΥΤΕΡ
 ΩΝΙΕΡΩΝΚΑΙΚΑΘΙΔΡΥΣΑΙΕΝΤΩΙΑΓΙΩ
 ΔΕΠΡΟΦΗΤΗΣΗΤΩΝΓ(*sic*)ΣΤΟΑΔΥΤΟ
 ΝΕΙΡΗ(*sic*)ΜΕΝΩΝ
 60 ΙΕΡΕΩΝΠΡΟΣΤΟΝΣΤΟΛΙΣΜΟΝΤΩΝΘΕ
 ΩΝΟΙΣΕΙΕΝΤΑΙΣΑΓΚΑΛΑΙΣΟΤΑΝΑΙΕΞ
 ΟΔΕΙΑΚΑΙΠΑΝΗΓΥΡΕΙΣΤΩΝΛΟΙΠΩΝΘ
 ΕΩΝΓΙΝΩΝΤΑ(*sic*)ΟΠΩΣΥΠΟΠΑΝΤΩΝ
 ΟΡΩΜΕΝΟΝ
 61 ΤΙΜΑΤΑΚΑΙΠΡΟΣΚΥΝΗΤΑΙΚΑΛΟΥΜΕ
 ΝΟΝΒΕΡΕΝΙΚΗΣΑΝΑΣΣΗΣΠΑΡΘΕΝΩΝ
 ΕΙΝΑΙΔΕΤΗΝΕΠΙΤΙΘΕΜΕΝΗΝΒΑΣΙΛΕΙ
 ΑΝΤΗ(*sic*)ΕΙΚΟΝΙΑΥΤΗΣΔΙΑΦΕΡΟΥΣΑΝ
 ΤΗΣΕΠΙΤΙΘΕΜΕΝΗΣ
 62 ΤΑΙΣΕΙΚΟΣΙΝΤΗΣΜΗΤΡΟΣΑΥΤΗΣΒΑΣΙ
 ΛΙΣΣΗΣΒΕΡΕΝΙΚΗΣΕΚΣΤΑΧΥΩΝΔΥΩΝ
 ΩΝΑΝΑΜΕΣΟΝΕΣΤΑΙΗΑΣΠΙΔΟΕΙΔΗΣ
 ΒΑΣΙΛΕΙΑΤΑΥΤΗΣΔΟΠΙΣΩΣΥΜΜΕΤΡΟ
 ΝΣΚΗΠΤΡΟΝ
 63 ΠΑΠΥΡΟΕΙΔΕΣΟΕΙΩΘΑΣΙΝΑΙΘΕΛΙΕΧΕΙ

ΝΕΝΤΑΙΣΧΕΡΣΙΝΠΕΡΙΟΥΚΑΙΗΟΥΡΑΤΗ
 ΣΒΑΣΙΛΕΙΑΣΕΣΤΑΙΠΕΡΙΕΙΛΗΜ^(sic)ΜΕΝΗ
 ΩΣΤΕΚΑΙΕΚΤΗΣΔΙΑΘΕΣΕΩΣΤΗΣΒΑΣΙΑ
 ΕΙΑΣΔΙΑ

64 ΣΑΦΕΙΣΘΑΙΤΟΒΕΡΕΝΙΚΗΣΟΝΟΜΑΚΑΤ
 ΑΤΑΕΠΙΣΗΜΑΤΗΣΙΕΡΑΣΓΡΑΜΜΑΤΙΚΗ
 ΣΚΑΙΟΤΑΝΤΑΚΙΚΗΛΛΙΑΑΓΗΤΑΙΕΝΤΩΙ
 ΧΟΙΑΧΜΗΝΙΠΡΟΤΟΥΠΕΡΙΠΛΟΥΤΟΥΟΣ
 ΕΙΡΙΟΣΚΑΤΑ

65 ΣΚΕΥΑΣΑΙΤΑΣΠΑΡΘΕΝΟΥΣΤΩΝΙΕΡΕΩΝ
 ΑΛΛΟΑΓΑΛΜΑΒΕΡΕΝΙΚΗΣΑΝΑΣΣΗΣΠΑ
 ΡΘΕΝΩΝΩΙΣΥΝΤΕΛΕΣΟΥΣΙΝΟΜΟΙΩΣΘ
 ΥΣΙΑΝΚΑΙΤΑΛΛΑΤΑΣΥΝΤΕΛΟΥΜΕΝΑΝΟ

66 ΜΙΜΑΤΗΙΕΟΡΤΗΙΤΑΥΤΗΙΕΞΕΙΝΑΙΔΕΚΑ
 ΤΑΤΑΥΤΑΚΑΙΤΑΙΣΑΛΛΑΙΣΠΑΡΘΕΝΟΙΣΤ
 ΑΙΣΒΟΥΛΟΜΕΝΑΙΣΣΥΝΤΕΛΕΙΝΤΑΝΟΜΙ
 ΜΑΤΗΘΕΩΙΥΜΝΕΙΣΘΑΙΔΑΥΤΗΝΚΑΙΥ

67 ΠΟΤΩΝΕΠΙΛΕΓΟΜΕΝΩΝΙΕΡΕΙΩΝΠΑΡΘ
 ΕΝΩΝΚΑΙΤΑΣΧΡΕΙΑΣΠΑΡΕΧΟΜΕΝΩΝΤ
 ΟΙΣΘΕΟΙΣΠΕΡΙΚΕΙΜΕΝΩΝΤΑΣΙΔΙΑΣΒΑ
 ΣΙΛΕΙΑΣΤΩΝΘΕΩΝΩΝΙΕΡΕΙΑΙΝΟΜΙΖΟ
 ΝΤΑ[Ι]

68 ΕΙΚΑΙΚΑΙΟΤΑΝΟΠΡΟΩΡΙΜΟΣΣΠΟΡΟΣ
 ΠΑΡΑΣΤΗΙΑΝΑΦΕΡΕΙΝΤΑΣΙΕΡΑΣΠΑΡΘ
 ΕΝΟΥΣΣΥ^(sic)ΑΧΥΣΤΟΥΣΠΑΡΑΘΗΣΟΜΕ
 ΝΟΥΣΤΩΙΑΓΑΛΜΑΤΙΤΗΣΘΕΟΥΑΙΔΕΙΝ
 ΔΕΙΣΑΥΤΗΝ

69 ΚΑΘΗΜΕΡΑΝΚΛΙΕΝΤΑΙΣΕΟΡΤΑΙΣΚΑΙΠ
 ΛΗΗΓΥΡΕΣΙΝΤΩΝΛΟΙΠΩΝΘΕΩΝΤΟΥΣ

- ΤΕΩΙΔΟΥΣΑΝΔΡΑΣΚΑΙΤΑΣΓΥΝΑΙΚΑΣΟ
 ΥΣΑΝΥΜΝΟΥΣΟΙΙΕΡΟΓΡΑΜΜΑΤΕΙΣΓΡΑ
 70 ΨΑΝΤΕΣΔΩΣΙΝΤΩΙΩΙΔΟΔΙΔΑΣΚΑΛΩΙΩ
 ΝΚΑΙΤΑΝΤΙΓΡΑΦΑΚΑΤΑΧΩΡΙΣΘΗΣΕΤΑΙ
 ΕΙΣΤΑΣΙΕΡΑΣΒΥΒΛΟΥΣΚΑΙΕΠΕΙΔΗΤΟΙ
 ΣΙΕΡΕΥΣΙΝΔΙΔΟΝΤΑΙΑΙΤΡΟΦΑΙΕΚΤΩΝ
 71 ΙΕΡΩΝΕΠΑΝΕΠΑΧΘΩΣΙΝΕΙΣΤΟΠΛΗΘΟ
 ΣΔΙΔΟΣΘΑΙΤΑΙΣΘΥΓΑΤΡΑΣΙΝΤΩΝΙΕΡΕ
 ΩΝΕΚΤΩΝΙΕΡΩΝΠΡΟΣΟΔΩΝΑΦΗΣΑΝΗ
 ΜΕΡΑΣΓΕΝΩΝΤΑΙΤΗΝΣΥΝΚΡΙΘΗΣΟΜΕ
 72 ΝΗΝΤΡΟΦΗΝΥΠΟΤΩΝΒΟΥΛΕΥΤΩΝΙΕ
 ΡΕΩΝΤΩΝΕΝΕΚΑΣΤΩΙΤΩΝΙΕΡΩΝΚΑΤΑ
 ΛΟΓΟΝΤΩΝΙΕΡΩΝΠΡΟΣΟΔΩΝΚΑΙΤΟΝ
 ΔΙΔΟΜΕΝΟΝΑΡΤΟΝΤΑΙΣΓΥΝΑΙΞΙΝ
 73 ΤΩΝΙΕΡΕΩΝΕΧΕΙΝΙΔΙΟΝΤΥΠΟΝΚΑΙΚΑ
 ΛΕΙΣΘΑΙΒΕΡΕΝΙΚΗΣΑΡΤΟΝΟΔΕΝΕΚΑΣ
 ΤΩΙΤΩΝΙΕΡΩΝΚΑΘΕΣΤΗΚΩΣΕΠΙΣΤΑΤ
 ΗΣΚΑΙΑΡΧΙΕΡΕΥΣΚΑΙΟΙΤΟΥΙΕΡΟΥ
 74 ΓΡΑΜΜΑΤΕΙΣΑΝΑΓΡΑΨΑΤΩΣΑΝΤΟΥΤ
 ΟΤΟΥΗΦΙΣΜΑΕΙΣΣΤΗΛΗΝΛΙΘΙΝΗΝΗΧ
 ΑΛΚΗΝΙΕΡΟΙΣΓΡΑΜΜΑΣΙΝΚΑΙΑΙΓΥΠΤΙ
 ΟΙΣΚΑΙΕΛΛΗΝΙΚΟΙΣΚΑΙΑΝΑΘΕ
 75 ΤΩΣΑΝΕΝΤΩΙΕΠΙΦΑΝΕΣΤΑΤΩΙΤΟΠΩΙ
 ΤΩΝΤΕΛΙΕΡΩΝΚΑΙΒΚΑΙΓΟΠΩΣΟΙΚΑΤΑ
 ΤΗΝΧΩΡΑΝΙΕΡΕΙΣΦΑΙΝΩΝΤΑΙΤΙΜΩΝΤ
 Α^(sic)ΣΤΟΥΣΕΥΕΡΓΕΤΑΣΘΕΟΥΣΚΑΙΤΑΤ
 ΕΚΝΑΑΥΤΩΝ
 76 ΚΑΘΑΠΕΡΔΙΚΛΙΟΝΕΣΤΙΝ.

CHAPTER VIII.

THE GREEK TEXT OF THE DECREE OF CANOPUS.

GERMAN TRANSLATION BY DR. R. LEPSIUS (*Das Bilingue Dekret von KANOPUS*, Berlin, 1886), p. 21.

(1) Unter der Regierung des Ptolemaeus, Sohnes des Ptolemaeus und der Arsinoë, der Götter Adelphen, im 9. Jahre; als Apollonides, Sohn des (2) Moschion, Priester des Alexander und der Götter Adelphen und der Götter Energeten war, (und) Menekrateia, Tochter (3) des Philammon, Kanephore der Arsinoë Philadelphus; am 7. des Monats Apellaeus, das ist am 17. Tybi der Aegypter.

DEKRET.

Die Erzpriester (4) und Propheten und die in das Sanktuarium zur Bekleidung der Götter Eintretenden, und Pterophoren und Hierogrammaten und (5) die andern Priester die zusammenkamen aus der Tempeln des Landes auf der 5. des Dios, an welchem das Geburtsfest (6) des Königs gefeiert wird, und auf den 25. desselben Monats, an welchem er die königliche

Würde von seinem Vater übernahm, als sie versammelt waren (7) an diesem Tage in dem Tempel der Götter Euergeten zu Kanopus, SPRACHEN AUS :

Da der König Ptolemaeus, Sohn des Ptolemaeus und der Arsinoë der Götter Adelphen, (8) und die Königin Berenike, seine Schwester und Gemahlin, die Götter Euergeten, fortwährend den Tempeln im Lande viele und grosse Wohlthaten erzeugen und (9) die Ehren der Götter immerzu vermehren ;

und für den Apis und den Mneuis und die übrigen angesehenen heiligen Thiere im Lande (10) durchgängig Sorge tragen mit grossen Kosten und Ausstattungen ;

und der König die aus dem Lande von (11) den Persern geraubten heiligen Bilder von seinem Feldzuge glücklich nach Aegypten zurückbrachte, und den Tempeln, aus denen jedes ursprünglich weggeführt war, wiedergab ;

und (12) das Land in Frieden erhielt, indem er für dasselbe gegen viele Völker und ihre Gewalthaber Krieg führte ;

und sie (13) Allen die im Lande sind und den Andern die unter ihre Herrschaft gestellt sind, Gesetz und Ordnung gewähren ;

und, als der Fluss einmal unvollkommen (14) stieg und Jedermann im Lande erschreckt war über das Ereigniss und mit Sorge sich des Verderbens erinnerte, welches (15) unter einigen der früheren Regenten eingetreten war, unter denen es geschah dass die

Bewohner des Landes in die Plage einer Dürre gerie-
then, sie, indem sie (16) sowohl für die in den Tempeln
wie auch für die andern Einwohner des Landes eifrig
sorgten sowohl durch viele Vorkehrungen für die
Zukunft als durch den Nachlass nicht weniger Ein-
künfte (17) zum Besten des Volkes, und indem sie aus
Syrien und Phönizien und Cypern und mehreren
andern Orten Getreide in das Land kommen (18) liessen
für hohe Preise, die Bewohner Aegyptens aus aller Noth
retteten, und so eine unvergängliche Wohlthat und
eine (19) mächtige Erinnerung an ihre Tugend sowohl
für die Zeitgenossen als für die Nachkommen hinter-
liessen, wofür ihnen die Götter eine festbeständige
Herrschaft (20) gewährt haben, und alles übrige Gute
für ewige Zeit gewähren werden :

so hatten die Priester des Landes beschlossen :

ZU GUTEM HEIL,

dass sie die früheren (21) Ehren in den Tempeln für
den König Ptolemaeus und die Königin Berenike, die
Götter Euergeten, und für ihre Eltern die Götter
Adelphen, und die Grosseltern (22) die Götter Soteren
vermehrten :

und dass die Priester in jedem der Tempel des
Landes auch "Priester der Götter Euergeten" genannt
würden ;

und dass auch das Priesterthum der Götter Euer-
geten in allen öffentlichen Urkunden eingeschrieben

(23) und auf den Fingerringen die sie tragen eingeschnitten werde :

dass ferner (24) zu den 4 jetzt vorhandenen Phylen der Priesterschaft in jedem Tempel noch eine andre dazu gebildet werde, welche (25) "fünfte Phyle der Götter Euergeten" genannt werden soll, da es sich auch zum guten Glück traf, das auch die Geburt des Königs Ptolemaeus, des Sohnes der Adelphe, sich am (26) 5 des Dius ereignete, welcher Tag auch der Anfang vieler Güter für alle Menschen wurde :

dass in diese Phyle aber die Priester eingeschrieben werden sollen, welche es vom (27) 1. Jahre (des Ptolemaeus) an geworden sind so wie die welche bis zum Monat Mesore des 9. Jahres hinzugefügt sein werden und ihre Nachkommen für alle (28) Zeit ; dass aber die früheren Priester bis zum 1. Jahre ebenso in denselben Phylen seien, in denen sie früher waren ; gleicherweise aber auch die (29) Nachkommen derselben von jetzt an in dieselben Phylen eingetragen werden, in welchen ihre Väter sind :

dass ferner, statt der 20 den Rath bildenden Priester, welche (30) jährlich gewählt werden aus den früheren 4 Phylen, aus denen 5 von jeder Phyle genommen werden, der Rath aus 25 (31) Priestern bestehe, indem 5 andere aus der "5. Phyle der Götter Euergeten" dazu genommen werden :

und dass auch die (Priester) aus der "5. (32) Phyle der Götter Euergeten" an den Sühnungen und allen andern (heiligen Handlungen) in den Tempeln Theil haben :

und dass dieselbe einen Phylarchen habe, wie dies auch bei den (33) 4 andern Phylen der Fall ist :

und dass, da jeden Monat in den Tempeln als Feste der Götter Euergeten nach dem früher abgefassten Dekrete (34) der 5. und der 9. und der 25. (Tag) gefeiert werden, den höchsten Göttern aber jährlich (auch) öffentliche Feste und Panegyrien (35) abgehalten werden, jährlich eine öffentliche Panegyrie sowohl in den Tempeln als im ganzen Lande dem Könige Ptolemaeus und der Königin Berenike, (36) den Göttern Euergeten, gefeiert werde an dem Tage, an welchem der Stern der Isis aufgeht, welcher in den heiligen Schriften als Neujahr angesehen, jetzt aber im (37) 9. Jahre am 1. des Monats Payni gefeiert wird, in welchem auch die kleinen Bubastia und die grossen Bubastia gefeiert werden und die Einbringung der Früchte und das (38) Steigen des Flusses geschieht :

dass aber, auch wenn der Aufgang des Sterns auf einen andern (Kalender-) Tag im Verlauf von 4 Jahren übergehen würde, (dennoch) die Panegyrie nicht (39) verlegt, sondern am 1. Payni gefeiert werde, an welchem sie von Anfang an im 9. Jahre gefeiert wurde :

und dass sie (40) 5 Tage lang abgehalten werde mit einer Stephanephorie und Opfern und Spenden und was sonst dazu gehört :

dass aber, damit auch die Jahreszeiten fortwährend nach der jetzigen (41) Ordnung der Welt ihre Schuldigkeit thun und es nicht vorkomme, dass einige der

öffentlichen Feste welche im Winter gefeiert werden, einstmals im Sommer gefeiert werden, indem der Stern (42) um einen Tag alle 4 Jahren weiterschreitet, andere aber die im Sommer gefeiert werden, in spätern Zeiten im Winter gefeiert werden, wie dies sowohl (43) früher geschah, als auch jetzt wieder geschehen würde, wenn die Zusammensetzung des Jahres aus den 360 Tagen und den 5 Tagen, welche später (44) noch hinzuzufügen gebräuchlich wurde, so fortdauert: von jetzt an ein Tag als Fest der Götter Euergeten alle vier Jahre gefeiert werde hinter den 5 (45) Epagomenen (und) vor dem neuen Jahre, damit Jedermann wisse, dass das, was früher in Bezug auf die Einrichtung der Jahreszeiten und des Jahres und des hinsichtlich der ganzen Himmels-Ordnung (46) Angenommenen fehlte, durch die Götter Euergeten glücklich berichtigt und ergänzt worden ist:

und, da es geschah, dass die von dem Könige Ptolemaeus (47) und der Königin Berenike, den Göttern Euergeten, entsprossene und Berenike genannte Tochter, welche sogleich auch als Königin proklamirt wurde, diese als Jungfrau (48) plötzlich hinüberging in die ewige Welt, während bei dem Könige die jährlich aus dem Lande zu ihm kommenden Priester noch verweilten, (49) welche sogleich eine grosse Trauer über das Ereigniss veranstalteten, bei dem Könige und der Königin aber beantragten und sie bewogen die Göttin aufzustellen zur Seite des Osiris in dem Tempel (50) zu Kanopus, welcher nicht nur einer von dem

Tempeln erster Ordnung ist, sondern auch zu den von dem Könige und allen Bewohnern des Landes am meisten geehrten gehört, (51)—auch geschieht die Fahrt des heiligen Schiffes des Osiris nach diesem Tempel jährlich aus dem Tempel im Herakleion am 29. Choiach, wobei alle (Priester) aus den (52) Tempeln erster Ordnung Opfer vollbringen auf den von ihnen gegründeten Altären für einen jeden der Tempel erster Ordnung auf beiden Seiten des Dromos,—(53) nachher aber das zur Vergötterung derselben Gehörige und die Ablösung der Trauer reich und sorgfältig ausführten, wie es bei dem Apis (54) und Mneuis zu geschehen pflegt, so hätten sie beschlossen :

der von den Göttern Euergeten erzeugten Königin Berenike ewige Ehren in allen (55) Tempeln des Landes zu erweisen :

und, da sie zu den Göttern hinüberging im Monat Tybi, in welchem auch die Tochter des Helios einst aus dem Leben schied, welche der Vater aus Zuneigung (56) bald seine Krone bald seine Augenlicht nannte, und (da) man dieser ein Fest und einen Periplus in den meisten Tempeln erster Ordnung feiert in diesem Monate, in welchem die Apotheose (57) zuerst geschah : auch der Königin Berenike, der (Tochter) der Götter Euergeten in allen Tempeln des Landes im Monat Tybi ein Fest und einen (58) Periplus zu feiern 4 Tage lang vom 17. an, an welchem von Anfang an der Periplus und die Ablösung der Trauer für sie geschah :

wie auch (59) ein heiliges Bild von ihr aus Gold und mit edeln Steinen besetzt in jedem Tempel der ersten und zweiten Ordnung anzufertigen und im Sanktuarium aufzustellen—der Prophet aber oder einer von den Priestern, welche in das Sanktuarium eintreten (60) zur Bekleidung der Götter wird (es) in den Armen tragen, wenn die Auszüge und Panegyrien der übrigen Götter geschehen, damit es, für Jedermann sichtbar, (61) geehrt und angebetet werde, unter dem Namen der “Berenike der Fürstin der Jungfrauen” :—

dass ferner das dem Bilde derselben aufgesetzte Diadem, verschieden von dem welches (62) den Bildern ihrer Mutter der Königin Berenike aufgesetzt ist, aus zwei Achren bestehe, in deren Mitte das schlangenförmige Diadem sein soll, hinter diesem aber ein im richtigen Verhältniss stehendes (63) papyrusförmiges Szepter, welches die Göttinnen in den Händen zu halten pflegen, (und) um welches auch der Schwanz des (Schlangen)-Diadems herumgewunden sein soll, damit auch aus der Anordnung des Diadems (64) die Benennung der Berenike erkannt werde nach den Sinnbildern der heiligen Schriftkunde :

und dass, wenn die Kikellien gefeiert werden im Monat Choiach vor dem Periplus des Osiris, (65) die Jungfrauen der Priester ein andres Bild der “Berenike Fürstin der Jungfrauen” zurichten, dem sie gleichfalls ein Opfer und das Uebrige, (66) welches an diesem Feste dargebracht zu werden pflegt, darbringen sollen :

und dass es gleicher Weise auch dem andern

Jungfrauen die es wünschen freistehe der Göttin das Herkömmliche zu erweisen :

und dass sie auch besungen werde von den (67) ausgewählten heiligen Jungfrauen, und denen welchen die Bedienung der Götter obliegt, bekränzt mit den besondern Diademen der Götter als deren Priesterinnen sie gelten :

(68) und dass, wenn die Frühsaat naht, die heiligen Jungfrauen die dem Bilde der Göttin aufzusetzenden Aehren beschaffen :

und dass (69) täglich auch bei den Festen und Panegyrien der übrigen Götter sowohl die männlichen Sänger als die Frauen ihr die Gesänge singen, welche die Hierogrammaten (70) schriftlich dem Gesangmeister übergeben und von welchen (Gesängen) auch die Abschriften in die heiligen Bücher eingetragen werden sollen :

und dass, da den Priestern, sobald sie der Körperschaft überwiesen worden, der Unterhalt aus den (71) Tempeln gegeben wird, (auch) den Töchtern der Priester aus den heiligen Einkünften von dem Tage ihrer Geburt an der ihnen (72) von den im Rathe sitzenden Priestern eines jeden Tempels je nach Verhältniss der heiligen Einkünfte zugemessene Unterhalt gegeben werde :

und dass das den Frauen (73) den Priester gegebene Brod ein besonderes Prägzeichen habe und genannt werde "das Brod der Berenike."


Der einem jeden Tempel bestellte Vorstehen und der Erzpriester und (74) die Schreiber des Tempels

sollen dieses Dekret auf eine steinerne oder eiserne Stele aufschreiben in heiliger und Aegyptischer und Griechischer Schrift und (75) es an dem sichtbarsten Orte in den Tempeln der 1. und 2. und 3. Ordnung aufstellen, damit die Priester des Landes sich als solche zeigen, welche die Götter Euergeten und ihre Kinder ehren, (76) wie es recht ist.

VOCABULARY.








C = Canopus text.




R = Rosetta text.




 *aa*, island, C. 9.




| ∇




















       *Apalius*, C. 1.





































       *Apulanites*, Apollonides, C. 1.



   *ahet*, field, estate, R. 14, 30.



   *at*, time, moment, C. 21 ; R. 32.





   *ateb* (?), a word of doubtful reading and meaning, R. 9.


     *iaut*, dignity, rank, honour, C. 4 ; R. 10, 13 ;              



                    *iaut*, ranks, grades, honours, C. 10 ;                 *iau*, to be, C. 2 ; R. 4, 6, 7.


  *iau*, to be, C. 2 ; R. 4, 6, 7.



 *äu* =  *er*, C. 3, 5; R. 9, 11, 12.




  *äu-men* =   *er-men*, until, up to,
C. 14.
















 *äb*, heart, desire, wish, C. 8, 9, 27; R. 2, 23, 31, 36.


  *äb neter*, heart of a god, R. 11.




 *äb*, left hand, C. 26; R. 45.






  *äbt*, east, C. 9.


   *äb*, to desire, to wish, to love, R. 52.


  ,  ,  *äbet*, month, C. 3, 17, 18, 28;
R. 47;    , R. 46;    , C. 26,
32;   , R. 1;  , C. 18;   ,
R. 46.







 *äp*, distinguished, C. 35.

   *äptu*, adjudged, decided, C. 22, 35.


  ,    *äp renpit*, opening of the year
festival, i.e., New Year's feast, C. 3, 18.



 *äp renput*, New Year festivals, R. 17.



  *äpen*, these, R. 40, 45.







 *am*, in, on, thereon, C. 3, 4, 6;     , C. 27.




 *am*, in, on, R. 12, 16, 18, 42.



 *am*, in, C. 19.



  *am*, in, R. 10.




  *am*, in, among, C. 15, 16; R. 12.



  [©]_{III} *ammu*, those in, C. 1, 16;    , C. 9.



   *ammu*, those in, R. 1.


  [©]_{III} *ammu*, those in, C. 8, 9, 12, 26; R. 23.



  [©]_{III} *ammu*, those in, R. 53.



   *ami*, let!, O let!, R. 51.



  [©]_△ *am-tu*, among, C. 25.

  *anth*, among, C. 13, 22, 28, 30.

 *an*, C. 35; R. 8.

  *an*, C. 33; R. 25.

   *an*, to cut, to destroy, R. 12.

  *an*, to bring back, C. 6.

antu, brought back, C. 9, 16.

an, not, C. 31.

anebu, walls, fortifications, mounds
cast up by a besieging force, R. 24.

Aneb hetchet, "White Wall," a name of
Memphis, R. 7.

aner, stone, C. 37.

antet, valley, C. 7.

anetch, avenger, R. 10.

ar, emphatic particle, C. 21 ; R. 14, 42.

ar as, C. 25, 33 ; R. 42.

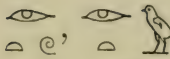
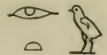
aref, C. 13, 19.


ari, belonging to, C. 12, 16, 20 ;
R. 51 ; *ari*, R. 52.

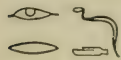
ari, to do, R. 1, 17.

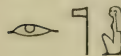
arit, C. 6 ; R. 18.


ariti, R. 14.

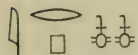
 *aritu*, done, performed, C. 3, 16, 17, 18,
 19; , C. 21.

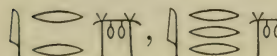
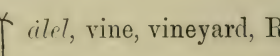
 *arit*, things done, C. 37.


 *ari tchet*, to make speech, C. 4.

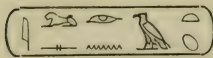
 *ari neter*, to deify, C. 26, 28.

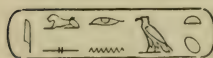
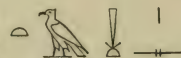
 *aru*, form, rite, ceremony, R. 47.

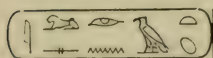
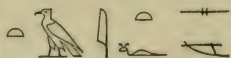
 *arp*, wine, R. 31.

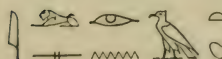
,  *alel*, vine, vineyard, R. 14, 31.

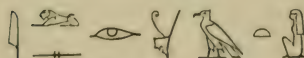
 *aru*, thereupon (see *mätet*), C. 33.


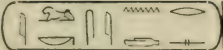
 *Arsenat*, Arsinoë, wife of Ptolemy
 III., C. 1, 4; wife of Ptolemy IV., R. 2.

  *Arsenat ta-sen-*
s-meri, Arsinoë Philadelphus, R. 5.

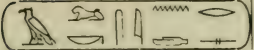

  *Arsenat ta-itef-*
s-mer, Arsinoë Philopator, R. 6.

 *Arsenat*, the Canephoros, C. 2.


 *Arsenat*, daughter of Cadmus,
 R. 5.



 *Alksanṭrs* = 

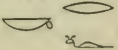
Alksanṭers, King Alexander, C. 1; R. 3.


  *Alksinṭrs-t*, city of Alexander,




i.e., Alexandria, R. 17.

 *as*, an enclitic conjunction, C. 19, 22, 31, 33, 34;

R. 47, 52;  *as-su*, R. 8, 10; , C. 5,


8, 19, 20, 22; R. 16, 17, 27; , C. 7.


 *asu*


   *asiu* } *em asiu*, in return for, C. 10, 15;


R. 35, 43.

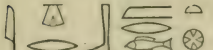
 *asiu*

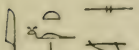
 *Asir*, Osiris, C. 25, 32; R. 10.

 *Ast*, Isis, R. 1, 10.

 *ast*, seat, throne, C. 6.

 (?) *asebiu*, rebels, R. 23.

 *Akerbemret*, name of a temple district,
C. 26.

 *atef-s mer*, loving her father. i.e., Philo-
pator, R. 6.

aterti, the great sanctuaries of the South and North, C. 3, 18; R. 7, 36.

athi, prince, sovereign, R. 2.

āa, āat, great, R. 18, 26; *āu-āa-wr, er-āa-wr*, exceedingly, C. 5; R. 18.

āa-en-sa, chief of an order of priests, Phylarch, C. 16.

āat, stone, C. 29; R. 41, 54.

āāui, the two hands, C. 31; R. 16, 52.

āu, totality; *āu*, C. 9, 11, 12, 13, 18, 25, 26, 27, 29, 30, 35; R. 10, 13, 14, 35, 48.


āq, middle, R. 45.


āui, sacred animal kept in a shrine, R. 31;
 plur. *āutu*, C. 5.


āb, to enter, go in, R. 8.


āb, to embalm (?), R. 32.


āb, libation, C. 16, 30.




 *āb*, priest, libationer, C. 1; R. 3.










 | *ābu*, C. 12, 13, 14, 15; R. 36.




 *ābu*, R. 50.


 *ābu*, libationers, C. 3.



 | *ābu*, libations, or, libationers, C. 11.




 |,   | *ābu*, libationers, C. 2; R. 6.

 *ān*, to write, to inscribe, scribe, writing, C. 3, 12, 37; R. 54;    |, C. 15, 18, 32;   |, C. 36;  |   |, scribes of the house of life.


   | *ānu neter shāt*, scribes of divine books, C. 3; R. 7.


 *ānkh*, to live, life, R. 2.


  *ānkh tchetta*, ever-living, C. 1, 4, 11, 13, 17, 23.

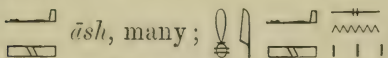
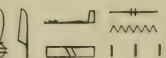
   | *ānkhīu*, living folk, C. 7, 8, 10, 14, 25.


 *ārāt*, uraeus, C. 31.


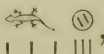
 *ārq*, last, end of, R. 46, 47.

 *āhā*, to stand, C. 37; R. 18, 30, 54.

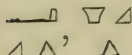
 *āhāi*, stele, tablet, R. 53.

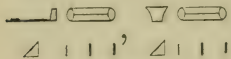
 *āsh*, many; , howsoever many they be, R. 34, 36.


 *ākh*, offering by fire, R. 32, 48.


 *āsh*t, many, C. 7, 10;  C. 9.

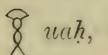



 *āsh*, to call, proclaim, C. 32.


 *āq*, to enter, R. 6, 31, 36.

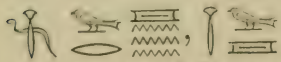
 *āqu*, bread-cakes, temple bread, C. 35, 36.


 *āt*, slaughter, R. 26.

 *ua*, to set aside, remit, R. 30.



 *uah*, to add, C. 22; R. 32, 48;  *em uah*, in addition, C. 16;  C. 13;  C. 12.


 *uatch*, papyrus-sceptre, C. 31, 32.





 *uatch-ur*, "Great Green Water," i.e., the Mediterranean Sea, C. 10; R. 21.

 *uā*, one, C. 14, 15, 28.










 *uāt*, C. 15;   , a festival, C. 22.



  *un*, to be, C. 4, 5; R. 13, 14, 23, 27.




 *unen*, to be, R. 9, 10, 12, 15, 16, 18, 29.


    *uneniu*, those who exist, men and women,
R. 12, 52.



 *unami*, right side, C. 26.




 *ur*,  *urt*, great, C. 4; R. 1, 12, 36; ,
R. 32;  , R. 26;   , C. 5;
 *uru*, C. 5, 10; R. 9.


  *s-ur*, to magnify, C. 11, 12.





   *urtet*, two uraei, R. 43.

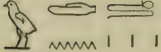
 *usekht*, hall of assembly in a temple, C. 37.


  *utu*, to order, order, command, R. 14, 16.


   *utui*, journey, R. 16.


    *utuith*, stele, C. 36.



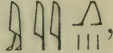
    *uṭeb*, change, C. 19.

 *uten*, libations and offerings, C. 20; R. 32.


Ⓞ  *utcha*, strength, C. 11, 13; R. 5.

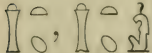
Ⓞ  Δ *utcha*, to set out, C. 6.


 *utchat*, the country of the eye of Rā (or, Horus),
i.e., Egypt, R. 39.

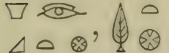
 *i*, to come, C. 3, 21; R. 7;  \square , C. 10; ,
R. 20.

 *Irenat*, Irene, R. 6.


 *bah*, R. 40, and see *em bah*.


 *Bast*, the great goddess of Bubastis, C. 18.


 *baq-tu*, prosperous, R. 12.

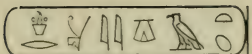
 *Baqet*, the land of the olive, i.e., Egypt,
C. 5, 6, 9, 12, 18, 37; R. 13, 23, 48.

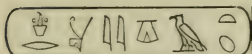
 *bu*, place, R. 6, 27, 42.

 *bu-nebt*, everyone, all people, R. 2, 22.


 *bu-nefer*, felicity, happiness, C. 14.


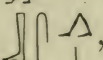
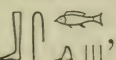
 *ben*, not, C. 21.


 *Berenikāt*, Berenice, wife of Ptolemy III., C. 4, 11, 18, 23.


 *Berenikāt*, daughter of Ptolemy III., C. 25, 27, 28, 30, 31, 32, 36.


 *Berenikāt ta menkhet*, Berenice Euergetes, R. 5.


 *behā* (?), interpretation, meaning, R. 39, 46.

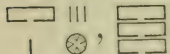

 *bes*, to enter in, brought in, C. 14, 16, 34;
 , R. 45;  , C. 14.

 *Beq*, Egypt, C. 8.


 *bet*, house, C. 24.

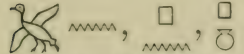
 *pa ānkh*, "house of life," C. 18, 32, 34, 37.


 *pauī ānkh*, "double house of life," R. 7.


 ,  *pau*, houses, temples, C. 9; R. 29.




 *Pailamna*, Philammon, C. 2.



 *pu*, this, C. 12, 13, 14; R. 39, 46.

 *pan*, *pen*, this, C. 13, 14, 15, 18, 19, 20, 23, 28, 53; R. 6, 26, 27, 30, 45.



 *per*, to come forth, R. 42.



 *per*, appearance, or rise of a star, C. 18.






 ,  ,  *Per, Pert*, the season of Spring, C. 1, 21, 27; R. 1.



  *peru*, corn, C. 9.



    *Perrites, Pyrrhides*, R. 4.




   *Persatet*, Persia, C. 6.





  *pehvi*, end, C. 22.





  ,   ,  *pehpeh, pehpcht*, renown, fame, C. 5, 27; R. 1.






  *pest, paut*, nine, C. 1, 14.

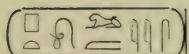
  *pest*, to shine, R. 44.

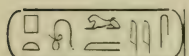
   *peq*, byssus, R. 17, 29.

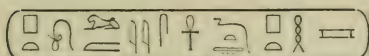
    *Pekuthet*, C. 4, 25.

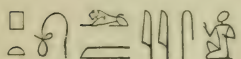
  *pet*,   *pet-et*, heaven, C. 20, 23, 28.


  ,    *Ptah*, the great god of Memphis, C. 1, 4, 11, 17, 23; R. 2, etc.


 *Ptulmis*, Ptolemy II., C. 1, 4, 11, 13.
17, 23.


 *Ptulmis*, Ptolemy IV., R. 2, 41.


 *Ptulmis ānkh tchetta*
Ptah meri, Ptolemy, ever-living, beloved of Ptah.
(Ptolemy V.), R. 2, 8, 9, 38, 41, 49, 54.


 *Ptulmis*, Ptolemy, father of Irene.
R. 6.

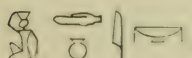
 *Ptulmis*, Ptolemy, son of Pyrrhides,
R. 4.

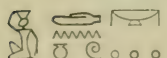
 *f*, he, his, its, C. 3, 4, 5.


 *f*, he, his, its, C. 4.


 *f*, he, his, its, C. 3, 6; R. 10, 13.

 *fa*, to carry, C. 33.




 *fa tenà*, bearer of the basket, i.e.,
Canephoros, C. 2.




 *fa tennu*, R. 5.





 *fa shep en qen*, bearer of the
basket of victory, i.e., Athlophoros, R. 4.




 *feqau*. rewards. gifts, C. 11.



||
| *ftu*, four, C. 13.



 ,  ,  *em*, in, into, among, as, like, according,
by means of, C. 3, 4, 5, 8, 17, 25, 35; R. 1, 6, 10,
17, 20, 29, 40.




   *em isiu*, in return for, C. 10, 15.

  ,   *em bah*, before, C. 2, 24; R. 40.



   *em kheft her*, opposite, C. 26.

  *em khen*, within, C. 25.



  *em khent*, at the head of, C. 11, 15.



   *em kher lru*, in course of the day, R. 40.




  *em khet*, after, C. 26.


  *em sa*, by the side of, R. 45.


   *em sekhan*, suddenly, C. 24.


  *emtutu*, likewise, moreover, R. 40, 48, 52.


  *emtutu*, R. 38, 42, 45.





   *emtutu*, C. 17, 18, 22, 28, 29.


 *ma* (or, *kes*), place, R. 26.



 *maa*, to see, C. 30.



 *maat*, eye, C. 28.




 *maā*, justice, what is right, R. 19.












 *maū*, a legal rite or ceremony (?), R. 34, 45;    R. 31.








 *maā*, genuine (of precious stones), R. 41.














  *maā kheru*, one whose word is law, C. 1.

















  *maūu*, temples, C. 2, 5, 6, 11, 27, 29, 34.






   *maūu*, R. 6, 11, 17, 40, 47, 50, 54.
















   *maūu*, C. 29;         temples of first
















rank, C. 25, 26, 37;        C. 28;



             temples of second rank, C. 37;

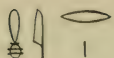
             temples of third rank, C. 37;   


C. 29;      R. 29.


               *mau*, to care for greatly, C. 9.

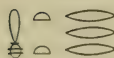
               *Makha-tau*, the part of Egypt near Memphis which marks the division between the Upper and Lower country, R. 8.


  *mā*, as, like, according to, C. 3, 10, 20, 27; R. 2.

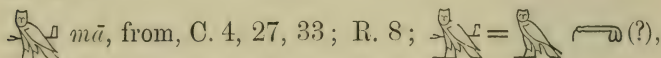

 *mā-re*, in proportion to, C. 35.

 *mā enti*, like that, so that, R. 18.

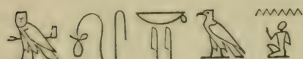
 *mātet*, copy, something like something else, likewise, C. 19, 34, 52; R. 13.

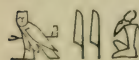
 *mātet āru*, like them, likewise, C. 15; R. 18, 19, 29, 30, 46.


 *mātenu*, ways, courses, C. 23.

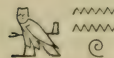
 *mā*, from, C. 4, 27, 33; R. 8;  (?), R. 4.

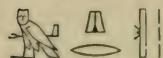
 *Māanaqeraṭa*, Mene-
krateia, C. 2.


 *Māuskian*, Moschion, C. 2.


 *māi*, O grant! let it be! C. 36; R. 47.

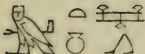
 *māi*, given, C. 35.


 *mānen*, twisted round, C. 31.

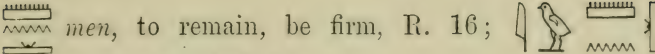
 *mākheru*, tributes, gifts, C. 6.

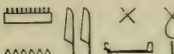
 *māsha* (?), soldiers (?), R. 27.

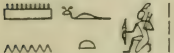
 *māti*, since, R. 9.

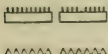
 *māten*, way, road, R. 23.


 *mut*, mother, C. 31.


 *men*, to remain, be firm, R. 16; *aiu-men*, until, C. 14.



 *meni*, a piece of linen cloth, R. 30.


 *menfet*, soldiers, R. 12.

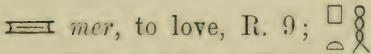

 *menmen*, to stand, to remain firm, C. 6.


 *menkh*, beneficence, good deed, C. 10.

 *menkhu*, benefits, C. 4.


 *menkhet*, good deed, something good, R. 10, 13, 34, 47; , good-hearted, R. 2, 11.


 *mer*, to love, to wish, C. 2, 28, 33.


 *mer*, to love, R. 9; , beloved of Ptah, C. 1, 4, 11, 13, 17, 23.


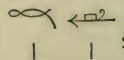


 *meru maāu*, governors of temples, C. 2, 36; R. 6.

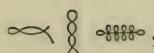
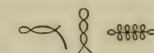
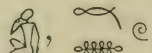
 *Mer-ur*, the Bull Mnevis, C. 5, 27; R. 31.

 *meh*, garland, wreath of flowers, R. 50.


 *meh*, to be crowned, C. 20.


 *meh*, to fill, be filled, inlaid, C. 29; R. 16, 41.




 *meh*, sign of an ordinal number; , C. 29;
 11, C. 29; R. 54;  13, R. 54.




, ,  *meh sa*, to take care for, to provide for, C. 5, 9; R. 18, 19.


 *Mehenet*, the serpent on the brow of Rā, C. 28.




 *Meht*, North, R. 36.



 *mekha*, to burn, be ardent (of the heart), C. 9.



 *mes*, to be born, C. 35;  *mestu*, be born, C. 13;  , birthday, R. 46.


 ,  ,  *mesu*, children, C. 14, 15, 35, 37.







 *meses*, statue, R. 40.


 *met*, word, speech, C. 27; , C. 5;  , rules, laws, C. 23.


 *metu*, order, arrangement;  *tā metu*, to set in order, C. 23.



 *met*, ten;  , seventeen, C. 1, 29; R. 46.


 [Ⓢ] *metch-tu*, depth, R. 25.




,  *en*, of, a preposition, C. 1, 2, 4; R. 1, 2;
  [Ⓢ], R. 13;   [Ⓢ], C. 2.




 *na*, the, R. 7.





 *nu*, of (used after plural), C. 5, 6; R. 13, 14, 15.


  [Ⓢ] *nub*, gold, C. 29; R. 11, 14, 21, 29, 33.



 *neb*, lord, master, R. 2, 8.



 *neb*,  *nebt*, all, every, C. 5;  [Ⓢ], C. 14.


   *nebu*, everybody, i.e., people, C. 30.





    *Nebinaitet*, Cyprus (this reading is corrupt), C. 9.


 *nef*, he, his, its, C. 6; R. 12.

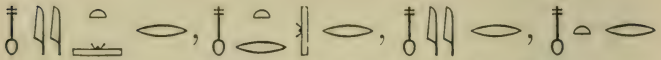
  *nef*, R. 11.

  *nef*, C. 13; R. 16.

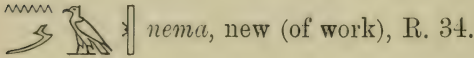
 *nefer*, good, beautiful, happy, C. 13; R. 35, 36, 46.

   *neferu*, benefits, R. 8, 9, 38, 41, 51, 52, 54;  [Ⓢ],
R. 9.

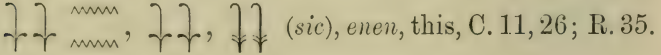
 [Ⓢ] *neferui*, doubly beautiful, R. 34.



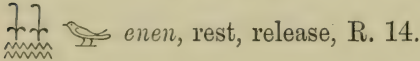
neferit er, up to, until, C. 29; R. 16, 29, 50.



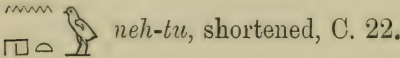
nema, new (of work), R. 34.



(*sic*), *enen*, this, C. 11, 26; R. 35.



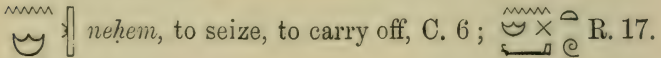
enen, rest, release, R. 14.



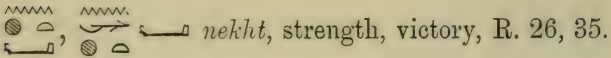
neh-tu, shortened, C. 22.



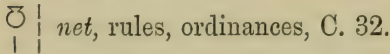
nehu, to entreat, to beseech, C. 24.



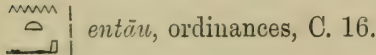
nehem, to seize, to carry off, C. 6; R. 17.



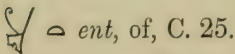
nekht, strength, victory, R. 26, 35.



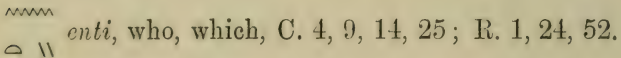
net, rules, ordinances, C. 32.



entāu, ordinances, C. 16.



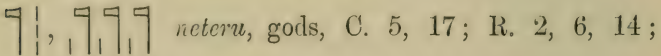
ent, of, C. 25.



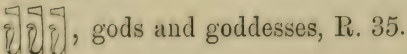
enti, who, which, C. 4, 9, 14, 25; R. 1, 24, 52.



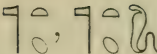
neter, god.

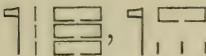



neteru, gods, C. 5, 17; R. 2, 6, 14;





gods and goddesses, R. 35.

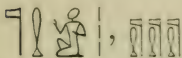
 *neter*, goddess, C. 24, 25; R. 10.

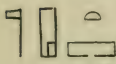

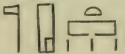
 *neteru pau*, houses of the gods, i.e., temples, C. 9, 12.

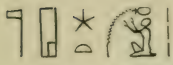
 *neter per*, "god appearing," i.e., Epiphanes, R. 4, 8, 38, 41, 42, 49, 50, 51, 52, 54.


 *neter meṭu*, divine words, i.e., hieroglyphic writing, R. 54.


 *neter hen*, priest, R. 50.


 *neteru henu*, priests, C. 2; R. 6.


 *neter het*, temple, C. 3, 25; plur. ,  R. 30, 32, 34, 49.


 *neteru het unnut* (?), an order of priests, R. 15, 16.

 *neter hetepet*, offerings, C. 35.





 *neter Sepṭet*, the star Sothis, C. 18, 19.



 *neter sesheshet*, divine figure bearing a sistrum, C. 6, 29, 31, 34.



 *neter shāt*, holy writing, or book, C. 3.



 *neteru tefu*, divine fathers, i.e., priests, C. 3.



 *neter*, god, R. 10;  \ominus *netert*, goddess, C. 31.




 |,    *neteru*, gods, C. 3, 11, 14.



  \equiv *neterui atui merui*, the two father-loving gods, R. 2, 3, 4, 9, 41.


  *neterui menkhui*, the two good-doing gods, C. 1, 4, 11, 12, 13, 16, 18, 22, 23, 27, 29, 37; R. 3.


  *neterui netchui*, the two Saviour-gods, C. 12; R. 3, 38.



  *neterui senui*, the two Brother-gods, C. 1, 4, 11, 13; R. 3.




   *neterui perui*, the two Epiphanes-gods, R. 2, 9.


  *netes*, little, small, low (of the Nile), C. 7, 8.


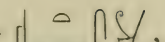
 *enth*, of, C. 4.


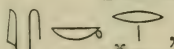
 *netch*, to save, to protect, R. 39.

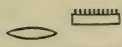
  *netch khet*, the guardians of temple property, councillors, C. 15, 16, 35, 36.

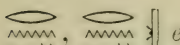
   *netchi*, subjection, C. 7.

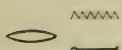
 *netches*, little, R. 26.

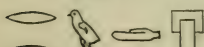
 *er*, at, by, C. 4, 6; R. 6;  , C. 6;

 , C. 5;  , C. 7.


 *er-men*, up to, until, C. 14.


 *er-enti*, to that which, since, C. 13, 16,
22, 25, 27, 30, 33, 34.

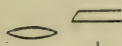
 *er-enth*, since, inasmuch as, C. 4.


 *er erfu*, outside, C. 6, 7.


 *er-hai*, C. 6.


 *er kheper sekhen*, at the happening of
the event, C. 8.


 *er-sa*, at the side of, R. 42.


 *er-kes*, at the place of, R. 54




 *re*, mouth, opening, R. 25.




 *ma re*, in proportion to, C. 35.






 *rai-uat* (?), remit, set aside,
R. 19.



 *Rā*, the Sun-god, C. 28; R. 2.



 *rut*, R. 54.


   | *rut* (?), people, C. 37.


   *erpat*, temple, C. 28.



   *erpau*,   | *erpat*, temples, C. 16, 35;
R. 40, 41, 50, 54.







  *erpu*, or, C. 30, 37.


  *erpet*, statue, image, C. 31, 32.




 *ren*, name, C. 12; R. 39, 40, 50, 54.



 *ren*, name, R. 2, 18.



  *renpit*, year, C. 1, 7, 14, 15, 25; R. 1.




   *renenet*, virgin, C. 24; plur.    |
C. 24, 31, 32, 33.


 *rer*, general, universal (of a festival), C. 17, 21.


   *veri*, time, season, C. 20.

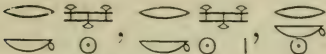
  *rekh*, to know, C. 10, 22.

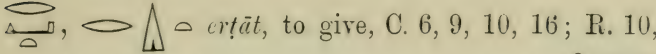


  *rekh*, science, C. 23.

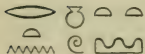
   *rekh khet*, knowers of things, i.e., learned
men, C. 3.


 | *rekhit*, rational beings, men and women,
C. 9.


 *Reset*, South, R. 36.

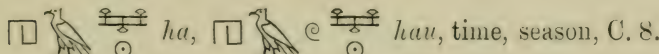

 *rek*, time, season, C. 8;
R. 13, 26.

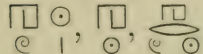
 *ertät*, to give, C. 6, 9, 10, 16; R. 10,
11, 12, 13, 15, 16, 28, 32, 35, 40, 42, 45; ,
R. 51;  |, R. 19.

 *Retennutet*, Syria, C. 9.


 *ret*, fruit, C. 19.

 | *ret* (?), foot-soldiers, R. 12, 35.


 *ha*,  *hau*, time, season, C. 8.

 *hu*, *hru*, day, C. 2, 3, 13, 15; R. 6, 43.



 *hebs*, injury, R. 23.




 *hepu*, laws, C. 23.



 |, | *hamemet*, men and
women, folk, R. 2, 13.




 *heru*, more, addition, R. 31, 51.





 *ha*, behind, C. 31.




 *ha*,  *hau*, more, addition, R. 16, 28.



   *Hawi-nebui*, Greeks, R. 54.


  *Ha-nebu*, Greeks, C. 37.



   *hai*, Nile flood, C. 19.



    *haiä* (?), exceedingly, C. 6.

   *hai*, papyrus plants, C. 31.


  *hä*, grain, corn, R. 11, 15, 21, 29, 33.


 *hā*, and, C. 1, 4, 5, 6, 7, 8, 10, 11, 13, 37; R. 3, 4, 7, 10, 11, 12, 13, 14, 15, 23, 24, 26, 29, 34, 36, 41.



  *hāai*, and, R. 40.


  *hāu*, flowers, C. 20.


   *Hāp*, Apis Bull, C. 5, 27; R. 31, 34.

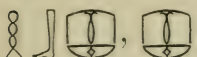




  *Hāp*, Nile, C. 7, 8, 19.

 *hāpt*, square, R. 45.


  *hāt*, front of, the beginning of, C. 6, 22
R. 46; first (of fruits), C. 33; brow, C. 28.

 *kher hāt*, formerly, C. 14, 15.




 *hunu*, youth, R. 1.


 *heb*, festival, C. 16, 17, 18, 19; R. 2;
 plur.  R. 52;  |  , festivals of
 boat processions, C. 28.

 *hept*, breast, arm, C. 30.

 *hem*, to see, C. 37.



 *hemt*, bronze, C. 37.


 *hemt*, wife, C. 4, 34; plur. ,  |, C. 32;
 R. 35, 36.


 *hen*, majesty, C. 1, 3, 6, 7, 8, 14; R. 1,
 8, 10, 13, 14, 22.



 *hen*, majesty (fem.), C. 28.



 *hent*, mistress, lady, C. 31, 32.


 with , see *neter hen*.

 *henā*, and, with, together, C. 3, 4, 9, 10, 25;
 R. 3, 4, 7, 9.







 *her*, and, C. 7, 18, 26, 28, 29, 36; R. 10, 21, 34,
 35, 43.



  *her*, and, R. 15, 38, 40, 42.



  *her*, plain, C. 7.



 *her*, upper, R. 45.






 *her*, on, over, concerning, C. 5; R. 1.









  *her ab*, middle, C. 9;     *her*, R. 44.



  *her ā*, straightway, C. 24.





  *her en*, on behalf of, C. 10.







  *her tep*, on top of, R. 43, 44.



 *her*, with verbs,   *her*, C. 4;   *āha*, C. 7;


     *her*, C. 5;    *her*, C. 24;


  *her*, C. 5.



    *heru sesheta neter*, men over the secrets of the god, C. 2; R. 6.



      *heriu nebu*, all faces, i.e., everybody, C. 37.



  *hert*, prison, R. 14.




 *Heru*, Horus, R. 10.




 *Heru nub*, golden Horus, R. 2.




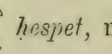
 |  *Heru-Rā*, Horus-Rā, R. 1.


  *Heru tain*, Horus lands, i.e., temple estates,
R. 9, 21, 23, 46.




  | *hesu*, singers, C. 34.


   *hes-tu*, praised, C. 34.



   | *hesbet*, reckoning, account, R. 13.



   *hespet*, nome, R. 15; plural, ,
R. 40, 42.


 *heq*, sovereignty, to capture, C. 10; R. 26.

   *heqt*, queen, C. 4, 11.


 | *hetu* (?), temple men, C. 36.

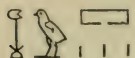
  *Het-ka-Ptah*, Memphis, R. 44.

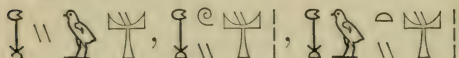
  *hetep*, to rest, C. 25; R. 42.


 *hetch*, silver, C. 10.


  *hetrat*, revenues, C. 9.

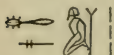
 *hetepu*, offerings, C. 34.


 *khau*, sacred places containing altars, R. 34.


 *khau*, altars,
C. 20, 26; R. 50.


 *khamesu*, ears of corn, C. 31, 33.


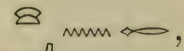
 *khartu*, children, R. 36.


 *hasu*, vile men, C. 6.


 *khā*, *khāā*, to rise (of a king on his throne, or of the sun), R. 1.


 *khā*, crown, C. 31; coronation, R. 40; crowned, C. 33.

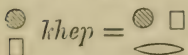

 *khāu*, crowns, C. 33; R. 52.



 *khā*, feast, festival, C. 30, 34;  ,
C. 17, 18.





 *khū*, to be good, to do good deeds, to be held as good, C. 5; R. 14, 21, 31.


 *khū*, blessings, C. 11.




 *khebkheb*, to slaughter, R. 26.

 *khep* =  , to take place, to come into being, to exist, C. 8, 13, 14, 16, 21, 27.

  *kheper*, to happen, to become, C. 7, 8, 11, 12.



    | *kheperu*, existing men and women, C. 10.


 *kheft*, when, C. 34; R. 45.




  *kheft*,  *khefti*, in front of, opposite, C. 8, 26.





||| *khemt*, three, R. 40.



||| *khemt*, third, C. 37.



 |  | *khemt*, sanctuaries, shrines, R. 34.



 *khen*, to sail round, or about, C. 27; a boat procession, C. 28, 29, 30.


   | *kheni*, sailors, R. 17.

    *khent*, image, statue, R. 38, 40, 41, 54.

  *khentet*, first, in point of time or rank, C. 8, 13, 25, 26; advancement, R. 11.

  *em-khent*, in, at the head of, C. 11, 15, 16, 18, 25, 34, 37.

  *khentet*, sanctuary, C. 33.

 *kher*, under, C. 1, 14, 24; R. 1, 2, 15.



kher, under, with, R. 16, 36.



kher em, with, R. 29, 40.



kher hāt, formerly, originally, C. 6, 14, 15,
17, 28, 32; R. 46.



kheru, food, C. 35.



kheru renpit, belonging to the year, C. 24.



kherit, what belongs to some one, property, R. 15.



kher-ā, to stablish, R. 11, 19.



kherāu (?), dues, revenues, R. 29.



kherit, calamities, disasters, C. 8.



kherp, to rule, C. 7.



khesef, to remit, send back, R. 18, 20.




khēt, cut, engraved, C. 12, 36.





khēt, to follow, C. 26.










khēt, thing, property, R. 9; plur. , C. 3, 5;
R. 14.













khētem, ring, C. 12; R. 51.





 *s* =  *senb*, health, R. 35.




 |,  |, *s* =  |,  |, *sen*, they, them, theirs, C. 6.



   *sa*, to know, to recognize, R. 43, 53.



 *sa*, a tribe of priests, C. 12, 14, 15;    ,
 phylarch, C. 16; plur.  |, C. 14, 15;  ||,
 C. 6, 13, 15;  |||, C. 13, 16.



 *sa*, side, back,  |,  |, C. 9; R. 18.


  *sa*, person, C. 15, 16; R. 10, 13, 14, 48; plur.
 |  |, R. 17.



 |,  *sa*, son, C. 1, 2, 4; R. 3, 10;  |, son of Rā,
 R. 2, 9.



 |,  | *sat*, daughter, C. 2, 23; R. 4.


 |,  *sat*, ground, R. 30.








 |,  | *satet*, divine apparel, ornaments
 of the gods, C. 3, 30; R. 6.


 | *Satet*, Asia, C. 6.





  *s-āri*, to cause to make, R. 45.



 |  *s-āb*, to purify, C. 26, 29.



 *s-ānkh*, to make to live, C. 9.



   ,   ,   *s-āhā*, to set up, C. 29 ;
R. 38, 52.



 *su*, it, he, C. 25 ; R. 52.



  ,   *suten*, King of the South, C. 14, 24, 25 ;
R. 1, 24.








  | *suteniu*, kings, C. 8.




  *suten bāt*, King of the South and North, C. 1, 4,
11, 13, 17, 23 ; R. 2, 8, 9, 38, 41, 49.




  *sutenit*, sovereignty, R. 8, 28.







  *sutenet*, royal house, treasury, or palace, R. 17.






  *suten khā*, royal coronation, R. 47.


   ,   ,   | *sutchā*, *sutchā*, to make
strong, do good to, C. 6, 7, 10.


   *seb*, to rebel, rebel, R. 27.


   *sebāth* (?), C. 10.







  ,  *sep*, time, season ;    , first time, C. 29 ;


  , twice, C. 9 ;    |||, thrice, R. 40.




 *sepu*, seasons, times, phases, qualities, C. 10.




 *sept*, provision, C. 5.




 *semaāu*, to declare or do what is right, C. 27.






   *smār*, to array, to dress a statue,
C. 2, 30;   , R. 6.

 *smu*, metal like gold, electrum, R. 41.


 ,  *smen*, to make permanent, to stablish,
C. 10, 20, 22, 32; R. 1.




   *semsem*, horses, R. 20.



 ,  *semtu*, foreign lands, C. 7, 10.


 , , ,  *sen*, they, them, their, C. 3, 4, 5, 6;
R. 6, 10, 12.


|| *sen*, two, C. 9, etc.

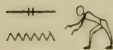
 *sen*, two, C. 31.


 *sen*, brother;   *sen-mer*, brother-loving,
i.e., Philadelphus, C. 2.


  *sen-s mer*, "her brother loving" = Phila-
delphia, R. 5.


 *sent*, sister, C. 8.

 *sent-hemt*, sister-wife, C. 4.


 *sen*, to bow down, C. 30.


 *s-nefer*, to beautify, R. 1.


 *snib*, health, C. 11, 13.

 *senem*, to mourn, C. 26, 29.


 *sent*, to be settled, firm, a fixed custom, C. 27.


 *sentu*, to move, or pass on, C. 19.


 *seref*, warm care, C. 27.


 *ser*, to write, R. 51.



 *serer*, inscribed, C. 17, 27, 34.



 *se-heb*, to make or keep a feast, R. 50.











 *sehen*, crown, C. 32.




 *sehetch*, name of a chamber in the temple,
R. 8.




 *sehetch*, to lighten, R. 46.



 *s-kh* =  (?), to create, to beget, C. 12.



  *sekh*, matter, event, R. 18.


    *sekhau*,     *sekhuiu*,   *sekhau*_i, decree, C. 2, 36; R. 6, 53, 54.




   *sekhau*, memory, C. 8.



   *sekhau*, memorial service, C. 17.



  *s-khā*, to keep or make a feast, R. 34, 42.




  *s-kheper*, to make to be, C. 12, 15.




 *sekhef*, seven, C. 1.



   *sekhan*, to hasten, C. 24.


  *s-khaker*, to ornament, R. 34.


  *sekhen*, to happen, to take place, R. 8, 32, 34, 36.


   *sekhen*, to occur, to happen, an event, C. 8, 13, 19, 21, 23.

   *sekhen*, existing, being, C. 24; R. 34.


  *sekhet*, *sekhent*, the double-crown, R. 43, 44, 45.


 *sekhent*, crowns, R. 45.

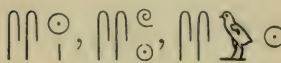
 *sekher*, offerings of different kinds, R. 32, 48.


 *sekherā*, to put in good condition, R. 21.


 *sekheru*, documents, ordinances, C. 12, 20.

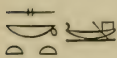
 *sekhet*, field, R. 14.


 *ses* (?), C. 21.


 *sesu*, day, C. 1, 3, 13, 17; R. 39.

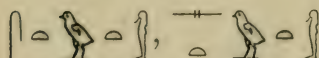
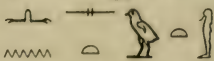
 *sesheshet*, statues of a goddess holding a sistrum, C. 6.


 *sek* = *ask* (q.v.), C. 23.


 *Sektet*, name of a sacred boat, C. 25.


 *sekāt*, to carry, C. 30.




 *sta*, to carry, to compare, to confront (?), R. 30.



 *setut*, to do or make something in imitation of something, customary, C. 19, 20, 37; R. 10;  *an setut*, unusual, not customary, C. 31.



 *sti*, wine measure, R. 30.



 *setep*, to be elected, chosen, C. 15, 30, 33.



 *set*, tail, C. 31.




   *setem*, to disturb (?), R. 27.




  *se-tettet*, to make stable, R. 11.




 *sha*, hundred; , C. 22.


  *shā*, season of growing, C. 32; R. 50.



  *shat*, C. 26; R. 46.



 *shaā*, to begin, beginning, C. 14, 22, 29;
  , R. 50.




   *shāis*, to march, R. 22.

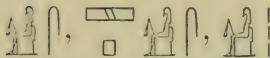
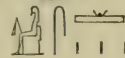
   *shāi*, book, R. 54.

 *shāt*, book, C. 3.

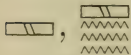
  *shep*, a kind of basket or vessel, a prize of
victory, R. 5.

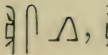
  *shep*, to receive, to take, C. 3; R. 7, 28.


   *shepin*, captured, prisoners, R. 14.


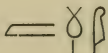
 *sheps*, holy, noble, august, C. 29;
R. 15, 41; , R. 11.

 *sheft*, books, C. 34.

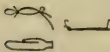
 *shemu*, season of inundation, C. 14, 18, 21;
R. 46.


 *shems*, to follow, C. 33; R. 40.




 *sher*, little, C. 22.


 *shes*, a cord, thread of linen;  *em shes maät*,
regularly, R. 34.



 *shetet*, books, C. 37.


 *shet*, levied, R. 30.


 *k(i)*, also, moreover, C. 16.

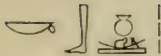
 *ka*, to call, R. 39; 
R. 50; , R. 8.

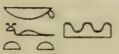
 *ka*, double (of a god), R. 40.

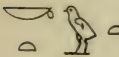
 *kara*, shrine, 41, 42, 43, 52; plur. , R. 42, 44.


 *kat*, work, R. 34.


 *ki*, another, C. 12, 16; R. 7.


 *kebenu*, boats, R. 20.

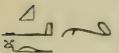
 *Keftet*, Phoenicia, C. 9.


 *ketut*, another, C. 32.


 *ketekh*, other, C. 33.

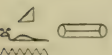
 *qa*, height, C. 31.


 *Qatmus*, Cadmus, R. 5.

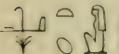
 *qāf*, side, R. 45.


 *qurt*, fruit, C. 33.


 *qebhet*, place of libation, R. 42.

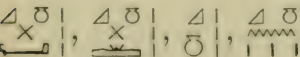
 *qefen*, a kind of bread, C. 36.

 *qema*, to beget, C. 11.


 *qemāt*, singing women, C. 33.


 *Qemt*, Egypt, C. 6, 9; R. 20.



 *qen*, strength, victory, R. 5.


 *qenuu*, many, C. 5, 11; R. 1.


9, 11.

 *Qerpiaset*, the month Gorpaïos,
R. 1.


 *qerer*, burnt offering, C. 26, 32.


 *qet*, grade, rank, C. 3; , R. 12.



 *Kaäubekh* (?), C. 32.


 *ker*, but, further, C. 17.


 *kert*, moreover, C. 32.

 *kes*, place, R. 45.


 *kesen*, grief, C. 8.



 *kesen* (?), time, C. 5, 17, 18, 25; plur. , C. 21, 22.

, Lord of the shrines of Nekhebet and Uatchet, R. 1, 46.

 two-thirds, R. 18.

.  *sh*, foot-soldiers (?), R. 20.

 *ta*, the (fem. art.), R. 5.

 *ta*, land, earth, country, R. 13, 28; plur. 
(*sic*) *tain*, lands, C. 6.

| *taiu*, land's folk, inhabitants, C. 7.

Ta-mert, "land of the Inundation," a name of Egypt, C. 1, 5, 6, 7, 8, 11, 17, 21, 24; R. 1, 11, 21, 53.

Ta-netert, "divine land," i.e., Egypt, C. 10.

tani, the two lands, i.e., Upper and Lower Egypt, C. 3, 10, 29; R. 1, 7, 46.

tut, what is usual, or customary, or right, C. 3, 14, 19, 26; R. 38, 40; *tut*, what is usually done, R. 18, 48, 50.

tef, father, C. 4, 15; R. 1; plur. *tefu*, C. 3.

tem, not, R. 16, 17.



ten, this, C. 21, 25; R. 26, 52.



ten, each, every, C. 22; R. 13.


tenuu, each, every, C. 19.







ter, cloth, R. 17, 30.



tri, time, season, C. 5, 15; plur. *tri*, C. 20, 23.







  *teh*, to attack, R. 23.

  *Tehuti*, Thoth, R. 26.


 *tesh*, boundaries, R. 27.



 *tā*, to give, C. 5;   [⊙], made, given, C. 14;   [⊙], R. 18;  *tāt*, to place, C. 24.



  *tit*, land, R. 21.




      *Tiaus*, the month Dios, C. 3. 13.









|||| *tua*, five, C. 3.










★  | | *tuau*, hymns, C. 34.

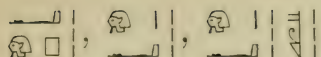
★   *tua-tu*, praised, C. 33.


  | | *tuma*, choirs, C. 34.


   | | *tebu*, price, C. 10.

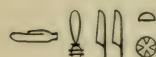
 *tep*, first, C. 1;      [⊙], R. 50;   [⊙], C. 27.


 *tep*, head, source, first, former state, C. 20, 29; R. 18, 19, 27, 47;   [⊙], R. 52;    [⊙], R. 15, 49, 52;    [⊙], R. 40.


 *tepāu*, ancestors, C. 8, 22;
R. 31.


 *tepu*, captive chiefs, C. 6.

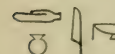
 *tep ret*, ordinance, regulation, R. 40.

 *temait*, town, village, R. 26.

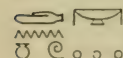
 *temseb*, choir, C. 34.

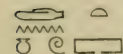
 *temt* (?), pedestal, C. 30.

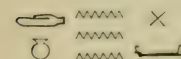
 *Temetriat*, Demetria, R. 4.


 *teni*, basket, C. 2.


⌈ *teni*, to divide with, to share with, C. 16.


 *tenuu*, basket, R. 5.

 *tennut*, a government building, or office, R. 16.

 *ten*, drain, dig trenches, R. 24.

 *ter*, piece, R. 29.

 *tet*, hand, C. 12; R. 51.

 *then*, throughout, C. 17.



thes, to arrange, C. 20.



thes, high (of price), C. 10.



thet, to carry off, C. 6; R. 32.




thet, sages, C. 34.



tchau, males, C. 34.



tettet-th, stablished, R. 46;  R. 36.



tettet-t, things established, R. 18.



thi, learned men, R. 7.






Thalimkus, Telemachus,
R. 4.



then, this, C. 24, 25; R. 43.



tchaut, twenty, C. 15; , R. 1; , C. 3, 15;
R. 1; *, C. 17.



tchār, to require, necessary, R. 32.




tchenf, R. 38.






tcher, from, since, to the end that, C. 15, 26, 35.








tcher enti, because, C. 18; R. 23, 44, 46.




 *tcheseſ*, self, C. 8.




 *tcheser*, to exalt, to glorify, to honour, C. 5, 11, 25, 30, 37; R. 6, 42, 53.

  *tcheser-tu*, magnificently, R. 32.

 *tchet*, body, R. 32.

 *tchetta*, eternity, ever, R. 9, 36, 46;   , C. 10, 11, 14, 15.

 *tchet*, to call, to say, C. 28; R. 14;  , *tchettu*, C. 12, 13, 18, 23.

   *tcheteb*, to lead, R. 27.

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