

# The Synodal Decree of 196 BC in Copies by J.G. Wilkinson

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AS I HAVE already noted in a previous paper, the archive of Sir J.G. Wilkinson in the “Bodleian Libraries” contains two copies of the hieroglyphic text of the Rosetta stone catalogued under the numbers a. 20, fol. 72 and b. 11, fol. 2-3<sup>1</sup>. Each line of the hieroglyphic inscription is accompanied by an English translation. Other sheets have the copy of the Greek version (b. 11, fol. 85–86) and its translation (b. 11, fol. 83–84).

The current article aims to highlight Wilkinson’s studies at the dawn of Egyptology, and to look back on the first steps in discussing the interpretation of the hieroglyphic part of the Rosetta stone.

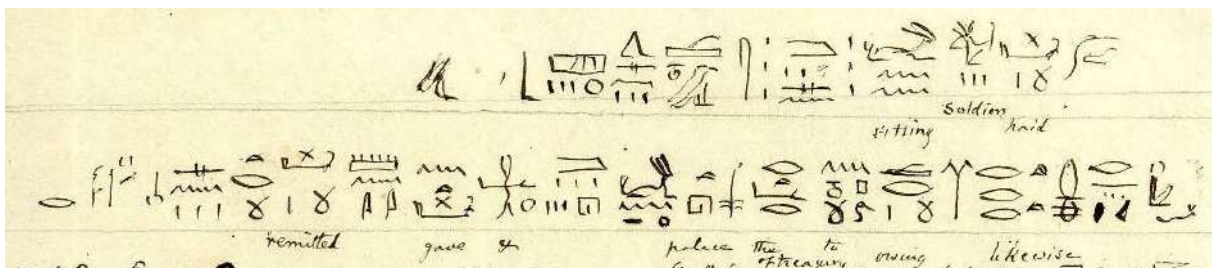
## Two copies of the hieroglyphic text [fig. 1-3]

The sheet a. 20, fol. 72 is the latter document.

### No. a. 20, fol. 72 [fig. 1]

The drawing is made by a steady hand, some details of the signs visible on the stone are missed: it is a duplicate. We can see a label: “Sharpe’s Copy of R. Stone”. It means that Wilkinson drew Sharpe’s copy, but probably not from the printed edition. The hieroglyphs are similar to those given in the published plates<sup>2</sup>, the translations vary. Most likely, Wilkinson amended or changed the English text with his own interpretations. For comparison:

L. 1–2:

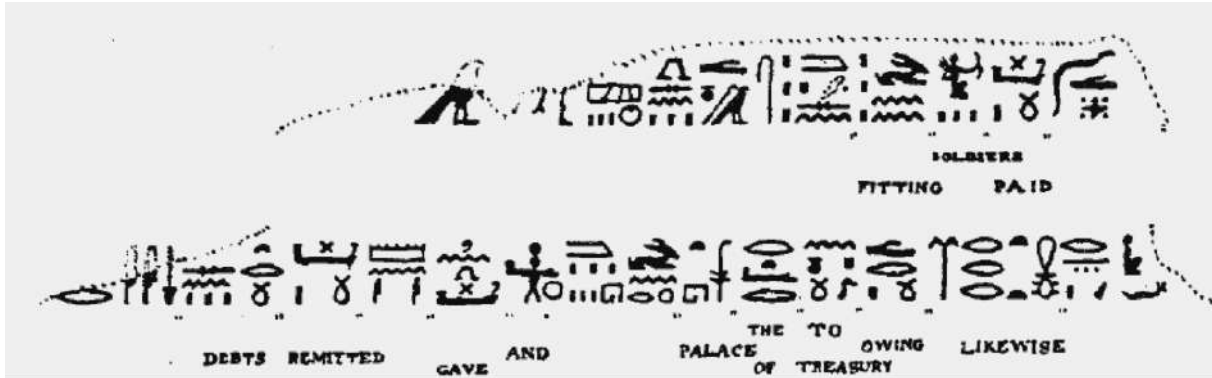


(a. 20, fol. 72)

I am grateful to Dr. M. Hill and Dr. E. Lanciers for discussing the draft version of the paper.

<sup>1</sup> See M. PANOV, “The Earliest Copy of the Philensis Decrees”, *ENiM* 16, 2023, p. 61.

<sup>2</sup> S. SHARPE, *Egyptian Inscriptions from the British Museum and Other Sources*, London, 1837, pl. 49-50.

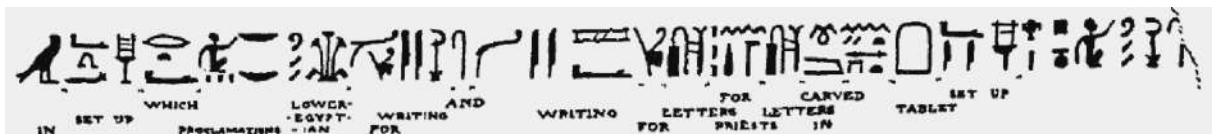


(Sharpe, *Inscriptions*, pl. 50)

L. 14:



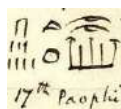
(a. 20, fol. 72)



(Sharpe, *Inscriptions*, pl. 50)

L. 10. The name of the month. The hieroglyphic text has “2nd Month of *achet*” correctly, although the demotic one (l. 28) has “*peret*” mistakenly, damaged in the Greek version.

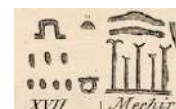
The month “Paophi” by Sharpe is correct, Wilkinson’s copy had “Mechir” at first (probably after Young’s work published in 1823, however, “the eighteenth of Mechir” is given in his previous translation of the demotic version in 1815<sup>3</sup>). It is obvious, that Wilkinson’s translation on sheet b.11, fol. 2–3 was made on another occasion with “Mechir” changed to “Paopi”, meanwhile, he added the same date to the lacuna in the Greek text (see l. 46 and a note on this question). For comparison:



(a. 20, fol. 72)<sup>4</sup>



(b.11, fol. 2–3)



(Young<sup>5</sup>)

<sup>3</sup> See T. YOUNG, *Respecting Some Egyptian Antiquities. Letter from W.E. Rouse Boughton*, London, 1815, p. 13.



<sup>4</sup> Similar in SHARPE, *Inscriptions*, pl. 49.

<sup>5</sup> See T. YOUNG, *Hieroglyphics, continued by the Royal Society of Literature I*, London, 1823, p. 28.

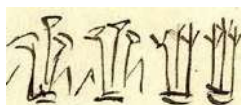
On the right margin there is a copy of the final part of the Greek text concerning the publication of the decree on the stelae in the temples.

### No. b. 11, fol. 2–3 [fig.2-3]

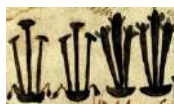
This copy containing a great number of details is made on a large sheet with the author's name label.

L. 1. In this copy the lower part of the sign  is distinct: .

L. 5. There is a mistake in both copies (Sharpe and Wilkinson) in the word *jttrjtj*:





(a. 20, fol. 72)<sup>7</sup>



(b.11, fol. 2–3)



(DdE<sup>8</sup> V, 52)

L. 12. The *bee*-sign in *nsw-bjt* is obscure, as if the drawing was made by a person uncertain about the sign he saw:  (a small sign  was added below later), cf. the modern photo<sup>9</sup>:



Absolutely correct translations under several hieroglyphic signs are made through their correspondence to the Greek text, e.g.:



(l. 4)



(l. 5)



(l. 5)



(l. 7)



(l. 8)

### The copy of the Greek text [fig. 8-9]

The copy presents the whole inscription, it was made on a large sheet, glued together from two (the second starts from l. 43). It is a working version with line numbers, several words or letters were added and corrected later, the complete text was divided into words, lacunae are shown. Eventually the words or word groups are underlined. A short fragment of the sheet with few words in l. 32–35 is missed now, l. 50 and 51 have two minor defects.

<sup>6</sup> For the reading, see comments in R. BIRK, “Der Rand des Rosettasteins. Eine Neulesung von Z. 1 des hieroglyphischen Texts”, *Chronique d'Égypte* 96/191, 2021, p. 13-16.

<sup>7</sup> Similar in SHARPE, *Inscriptions*, pl. 49.

<sup>8</sup> E. Jomard (ed.), *Description de l'Égypte, ou Recueil des observations et des recherches qui ont été faites en Égypte pendant l'expédition de l'armée française*, t. 5, Paris, 1822.

<sup>9</sup> M. Amin, A. BARPOUTIS, M. BERTI, E. BOZIA, J. HENSEL, F. NAETHER, *Depth map of the Rosetta Stone*, Leipzig, 2018.

I think, Wilkinson first worked with the original. In some cases, we can see the capital Greek letters, following the script on the stone. The words added in lacunae are written in another ink, they are identical to those given by Hamilton (see further).

### The English translation of the Greek text [fig. 4-7]

Wilkinson's manuscript with English translation consists of four sheets, the words are frequently shortened, sometimes they are joined, some notes in red ink are inserted directly between the lines, while the marginal notes are in black ink.

The heading contains the words "Hamilton's Egypt", accordingly we deal with Wilkinson's copy of the translation published in the book "ÆGYPTIACA"<sup>10</sup>. The scholar used that edition for reading the copied Greek text, also he made an addition and commented several doubtful readings. Partly his notes are illegible and hard to decipher.

We meet here with a sample of the handwriting from the early XIX<sup>th</sup> century, a certain amount of its features deserves special attention.

Thus, he wrote "Egypt" in full only once (l. 12), in the short form *Eg*. "And" is regularly combined with the next word, e.g. *flower* = "and lower" (l. 4), *of* = "and of the" *in* = "and in" (l. 54), *be* = "and be" (l. 54). For the shortening *his gods* (l. 13: *ἐαυτοῦ βασιλείας*), cf. the full word form *government* (l. 8), such abbreviation we can also find in l. 18 and 29. Angle brackets indicate restorations of the abridged words, e.g. *rec* => "rec<eive>d" (l. 1).

### Wilkinson's notes

Wilkinson's commentaries are often written between the lines of Hamilton's translation following the notes of the latter, the left margin of the first page with Greek translation contains extended sentences. I indicate the letters lost on the edge of the pages by the square brackets, the omitted letters are enclosed in angle brackets. I have managed to decipher with certainty not every sign in the notes, as follows:

"Mr Salt says he thinks that it should be read "In the 9<sup>th</sup> Y<ea>r of the Young King's reign etc." and that many inscriptions b<e>gin simply βασιλεύοντος Πτολεμαίου and then the date."

#### *Left margin (1)*

"N.B. The inscription should begin "In the 9th Year of the reign of the Young King etc. — Ptolemy the immortal beloved of Pthah – Aetus the son of Aetus being high priest of Alexander and of the Gods Soters and of the God Ephiaphanes etc" – Ephiaphanes could not be priest of himself –"

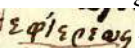
#### *Left margin (2)*

"It certainly is as S. says from the word εφ preceding ιερεως ~~which~~<sup>sic</sup> this is how Aetus only could be a high priest. Mighty (?) Eagles on Ptolemaic coins be related to or owe their origin to Alexander – or is it Aetus son of Aetus b<ein>g High priest of Alexander.

<sup>10</sup> W.R. HAMILTON, *Remarks of Several Parts of Turkey*. Part I. ÆGYPTIACA, London, 1809, p. 431-433 (Greek inscription), p. 434-439 (English translation).

“Mr Salt thinks, the name Eagle is Ptolemy Lagus the 1<sup>st</sup> Pt<olem>y (or Soter — *inserted through a black caret mark*). The others follow in succession – the single Eagle or Lagus, then Soter etc – He says they always follow in this order. He has an inscription like this – for εθιερεων in the Greek copy”.


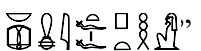
“He being High priest of (*in red ink over the words “of the priesthood” – M.P.*).

“The words of the original are: “ἔτους ἐνάτου του<sup>sic</sup> (*in the original: ἐφ’, his copy has no mistake, cf.  – M.P.*) ἱερέως Ἀέτου τοῦ Ἀέτου Ἀλεξάνδρου”.

*A note to this topic, to twice underlined Greek words, is in the right upper corner of the sheet with the copy of the Greek text:*

“εθιερεως = pontificis Maximi”

“εθιερεων = Mr Salt has the same word on a papyrus copied by him – not 2 words”

“Pa...(?) (= ) as ” (*added later in pencil, as well as the translation in l. 46 – M.P.*).

“line 24 [...] 8 Greek. Mr Salt says it sh<oul>d be in the 8th Year – not 8 Y<ea>r's siege as this could seem”.

(to l. 29) “(Agreeing with the 9<sup>th</sup> Year when there was made as in the 4<sup>th</sup> line of Greek and Mid 8<sup>th</sup> Year 24 line)”

(to l. 46) “17<sup>th</sup> of Paopi”

At first a lacuna was shown after Hamilton, later the date was written over the dots, basing on the hieroglyphic text, see the discussion above. This reference was made in the mid 1830s.

### Translation of Greek of Rosetta Stone from Mr Hamilton's Egypt

In the reign of the Young King, who rec<eiv>ed the Kingdom from his father, lord of kings, of gr<ea>t glory, who had settled the affairs of Eg<yp>t as well as those relating to the gods, pious, successful over his enemies, the restorer of the life of Man, lord of Triaconterides<sup>11</sup>, like the gr<ea>t Vulcan, King<sup>12</sup>, (like the Sun the gr<ea>t King) of the upper and lower districts,

<sup>11</sup> Triaconterides (*so twice in the manuscript instead of Triaconteterides by Hamilton – M.P.*). The analogy of this word would certainly imply that it signified a cycle of 30 Y<ea>rs. This period however is not noticed in history, and Meton's cycle of 19 Y<ea>rs had already, before the reign of Ptolemy Epiphanes, here explored for one of 72 Y<ea>rs invented by Calippus. By some it is supported to allude to public games wh. were to be celebrated every 30th Y<ea>r.

<sup>12</sup> βασιλέως, wh. Mr. G. renders as a nomination in opposition to Ἡφαιστος ὁ μέγας.

descendant of the gods Philopatores<sup>13</sup>, whom Vulcan has honored, to whom the Sun has given Victory, the living image of Jupiter, Son of the Sun, Ptolemy the immortal, beloved of Ptha in the 9<sup>th</sup> Y<ea>r of the priesthood of the<sup>14</sup> Eagle, the Eagle Alexander,<sup>15</sup> and of the Gods<sup>16</sup> Soters, and of the Gods Adelphi<sup>17</sup> and of the Gods Euergetes<sup>18</sup>, and of the Gods Philopatores<sup>19</sup> and of the God Epiphanes, full of grace and victorious at the Games, Pyrrha the daughter of Philinus being the canefora of Berenice the daughter of Euergetes, Areia the daughter of Diogenus being the priestess of Arsinoë the daughter of Philadelphus and Eirene the daughter of Ptolemy, being the priestess of Arsinoë the daughter of Philopator; on the 4<sup>th</sup> day of the Month Zandicus<sup>20</sup>, the 18<sup>th</sup> day of the Eg<yp>t<ia>n Month Mecheir, The chief priests and prophets and those who have access to the adytum to clothe the Gods, and the pterophoræ<sup>21</sup> and the sacred scribes and all the other priests, who have come from the Temples throughout the Country to meet the King at Memphis (at which general assembly the government of the Kingdom which he rec<eiv>d from his father was ascended by Ptolemy the immortal, beloved of Ptha, the God Epiphanes, full of Grace) have on this day, being assembled in the Temple at Memphis, established the following decree:

Whereas King Ptolemy, immortal, beloved of Ptha, the God Epiphanes, full of Grace, the heir of King Ptolemy and the Queen Arsinoë, Gods Philopatores, has conferred many benefits upon the Temples, and upon those attached to them for all his Subjects — He a God being the Son of a God and Goddess, like as Orus, the Son of Isis and Osiris assisted his father Osiris being religiously inclined, has bestowed upon the Temples supplies of money and corn and has borne many expenses, with a view to improve the healthiness of the climate of Egypt, to restore the Temples, and has shown his philanthropy to the extent of his power; and has entirely remitted some of the taxes tributes, that were exacted in Eg<yp>t, and has relieved others, so that the people and all the inhabitants live in abundance under his Gov<ernmen>t and (whereas) he has cancelled the greater part of the numerous debts owing to the crown throughout Eg<yp>t and in other parts under his dominion and has released from persecution those who were confined in prison, and those against whom charges had been long laid: and has confirmed the revenues the Temples and the annual contributions due to them in corn and money, as well a[s] the proportions allotted to the Gods, from the products of Vineyards<sup>22</sup> and the Gardens, of other sources, as appertaining to the Gods under his father: and with regard to the priests, he has ordered that they sh<oul>d contribute towards the ceremonial no more than they were directed to do the first Y<ea>r of his Father's reign: and relieved thos[e] of the religious societies from the annual voyage down to Alexandria and likewise dispensed with their services in the fleet: and (whereas) he remitted 2 parts of the cotto[n] garments supplied to the Gov<ernmen>t for the use of the Temples and duly arranged all other objects

which had hitherto been neglected, providing nevertheless that the usual offering sh<oul>d be duly administrated to the Gods: and (whereas) he has distributed impartial<sup>23</sup> justice, as Hermes

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<sup>13</sup> Gods Pholopatores.

The succession of the Ptolemies from Lagus was as follows: Philadelphus and Arsinoë, Euergetes and Berenice, Philipator and Arsinoë, Epiphanes and Cleopatra, daughter of Antiochus the Great.

<sup>14</sup> Wilkinson: V.D. transation Cairo papyrus 72 “the priest of Alexander” (*on the left margin in pencil – M.P.*).

<sup>15</sup> The eagle Alexander.

or “in the 9<sup>th</sup> Y<ea>r of the priesthood of Aetos the son of Aetos, of Alexander”.

<sup>16</sup> Wilkinson: Lagus (*given above the word – M.P.*).

<sup>17</sup> Wilkinson: Philadelphus (*given above the word – M.P.*).

<sup>18</sup> Wilkinson: Euergetes (*given above the word – M.P.*).

<sup>19</sup> Wilkinson: Philopater (*given above the word – M.P.*).

<sup>20</sup> Xandicus by Hamilton – M.P.

<sup>21</sup> Pterophoræ. Messengers or heralds.

<sup>22</sup> With a definite article by Hamilton – M.P.

<sup>23</sup> The letter p is missed in the printed version – M.P.

the great and great had done: and as he ordained that those who had separated themselves from the military, and others who having set their minds on the property of their neighbors, might wish to return in times of tumult, should remain on their own lands; and as he has provided that forces of cavalry and infantry, and a fleet should be sent against the invaders of Egypt by sea or by land, supporting great expenses both in money and in corn, in order that the Temples and all belonging to them might be in security and (whereas) having come to Lycopolis in the Busiritic nome, which had been put into a state of defence, fortified, and provided with abundance of arms and every other kind of Supplies, (the malicious persons collected within it have long manifested their disaffection in committing various ravages upon the Temples and inhabitants of Egypt) and having beset it around with large embankments, trenches and walls, when after 8 years there being a very great rise of the Nile, which would as usual have overflowed the plains, he checked it in many places, embanking the Mouths of the streams, expending upon this object large sums of Money and stationing horse and foot soldiers to guard the works, he in a short time forced the city to surrender and put to death all the evil-disposed persons within [it] like as Hermes and Orus the Son of Isis and Osiris overcame those who formerly revolted in the same part of the country —

Part 2<sup>d</sup> – of Translation of Rosette stones<sup>24</sup>

When he came to Memphis in defence of his father his<sup>sic</sup> father<sup>sic</sup> and his kingdom, he inflicted the merited punishment on all the leaders of the rebels against his father, and upon all who had (ravaged) the country or injured the Temples: and at the same time he came to perform the ceremonies sanctioned by the Law on his assumption of the Crown: (on this occasion) he remitted what was due from the Temples to the Government in corn and money till the 8<sup>th</sup> Year, amounting to a large Sum, as well as the penalties for the cotton garments not delivered into the treasury and of what had been paid he remitted such parts as should serve for show<sup>25</sup> during the ceremony, up to the same time; he likewise released the Temples from the deficient bushel for each acre of sacred land, as also from the (deficient) measure for each acre of the Vineyards: and he made many gifts to Apis and Mnevis and to the other sacred animals in Egypt to a much greater extent than his predecessors had done — Having made proper provisions for them in every respect, and having dispensed abundant and liberal grants to their sepulchres, he arranged in pursuance of the Laws whatever was due to the respective Temples, together with sacrifices, festivals and other ordinances; and moreover he presented all the valuables belonging to the Temples throughout Egypt. He adorned the Temple of Apis with costly works appropriating for this purpose a large Sum of ~~Silver and~~<sup>sic</sup> Gold and Silver and many precious stones: he built chapels and Temples and altars: he contributed what was wanting for their restoration, having the disposition of a beneficent Deity in things appertaining to divine worship: and having made strict inquiries into their wants, he renewed the most honorable of the Temples in a becoming manner during his own reign. In return for which deeds, the Gods have given to him, health, victory, power, and all other blessings, the Kingdom being ensured to him and to his children for ever.

With good fortune,


It has been decreed by the priests of all the temples throughout the Country that the honors now paid to the immortal King Ptolemy, beloved of Ptha, the God Epiphanes, full of grace,

as well as those which are paid to his parents the Gods Philopatores and to his ancestors the Gods Evergetes and to the Gods Adelphi, and to the Gods Soteris, shall be greatly increased.


And (they have decreed) that a statue of Ptolemy, the God Epiphanes shall be erected in every Temple in the most conspicuous place, and that it be called the statue of Ptolemy the defender

<sup>24</sup> The caption added by Wilkinson.

<sup>25</sup> πρὸς τὸν δευγματισμὸν διάφορα, commoda ad monstrandum – as “διάφορος πρὸς τὴν σωτήριον – Ad salutem commodus – Plato.

of Eg<yp>t: and near to it shall be placed the presiding divinity of the Temple, present<in>g to him the shield of Victory, (which shall be prepared according to the usual manner<sup>26</sup> ) and that the priests shall minister 3 times every day to the statues, and shall prepare for them the sacred dress, and perform the other ceremonies ordained by law, as in honor of the other deities at feasts and festivals; that there be erected to King Ptolemy, the God Epiphanes full of grace, the son of the King Ptolemy and the Queen Arsinoë, the Gods Philopatores, an image and golden shrine (in the most hon<orab>le of the) Temples Temples<sup>sic</sup>, to be placed in the sanctuaries among the other shrines, and at the gr<ea>t festivals in wh. processions of the shrines take place, the (shrine) likewise of the God Epiphanes (full of grace) shall accompany them: and that it may be renewed both now and thereafter, the 10 royal golden crowns shall be placed upo[n] the shrine, to wh. shall be attached an asp (that the appearance may be the same as that) of the asp-formed crowns on the other shrines. In the midst of them shall be the crown called ΨXENT, wh. he wore when he entered into the (Temple<sup>27</sup>) at Memphis - - - -when were performed the prescribed ceremonie[s] at the assumption of the crown: and that there be placed upon the square space round the crowns, accord<in>g to the royal edict previously issued, golden amulets - - - - of the King who has rendered conspicuous the upper and lo<w>er country: and since they have enacted that the 3<sup>d</sup> day of this month Mesoreh, on wh. is the nativity of the King, and also the - - - - 17<sup>th</sup> of Paopi on which he received the Kingdom from his father, shall be named among the holy days, wh. days are production of many blessings to all persons, (it has been resolved to hold monthly feasts and festivals on them in) the Temples throughout Eg<yp>t and to perform on those occasions sacrifices and libations together with other ceremonies enjoined by the Law, as in other festivals, that (propositions shall be made to those belong<in>g to the temples) to hold an annual feast and festival in honor of the immortal, the beloved of Ptha, King Ptolemy the God Epiphanes, full of grace - - - - (throughout) the country from the new Moon of the Month Thoth, for 5 days, dur<in>g which the priests shall wear crowns and perform sacrifices and libations and other due ceremonies - - - - and in the name of the God Epiphanes, full of grace, with the addition of the other titles of Gods to whom they minister, and shall distribute the Oracles to all persons and to the - - - - (accord<in>g) to this sacred character: and it shall be lawful for other individuals to assist at this feast, and to erect the aforesaid shrine, and to perform among themselves (the same - - - - annual ceremonies). In order that it may be known whereupon the inhabitants of Eg<yp>t exalt and honor the God Epiphanes, full of grace, the King, in a manner pursuant to the laws, (This decree shall be inscribed on a tablet) of - - - - hard stone, in the sacred, the vernacular, and in the Greek character, and be placed in each Temple both of the first and second Gods - - - -

Publication of the new pages from Wilkinson's archive provides many details of this scholar's earlier studies, evidence of his consultations with Salt<sup>28</sup>, acquaintance with Sharpe. His copy of the hieroglyphic inscription worthily becomes a part of the history of deciphering of the Rosetta stone. Both copies from the original might have been made ca. 1820, the notes on the Greek inscription – before 1827 (the death of Salt), the “Sharpe's Copy” – in the mid 1830s.

<sup>26</sup>  (used by Wilkinson as a reference mark – M.P.).

This passage ἂ ἔσται κατεσκευασμέν - - - τρόπον, is very imperfectly rendered.

<sup>27</sup> Temple, or palace.

<sup>28</sup> For working relationship of Wilkinson and Salt, see M. RYAN, Sir John Gardner Wilkinson: The Preservation and Pillage of Ancient Egypt, *Global Tides*, 2010, vol. 4, article 3, p. 8–9.



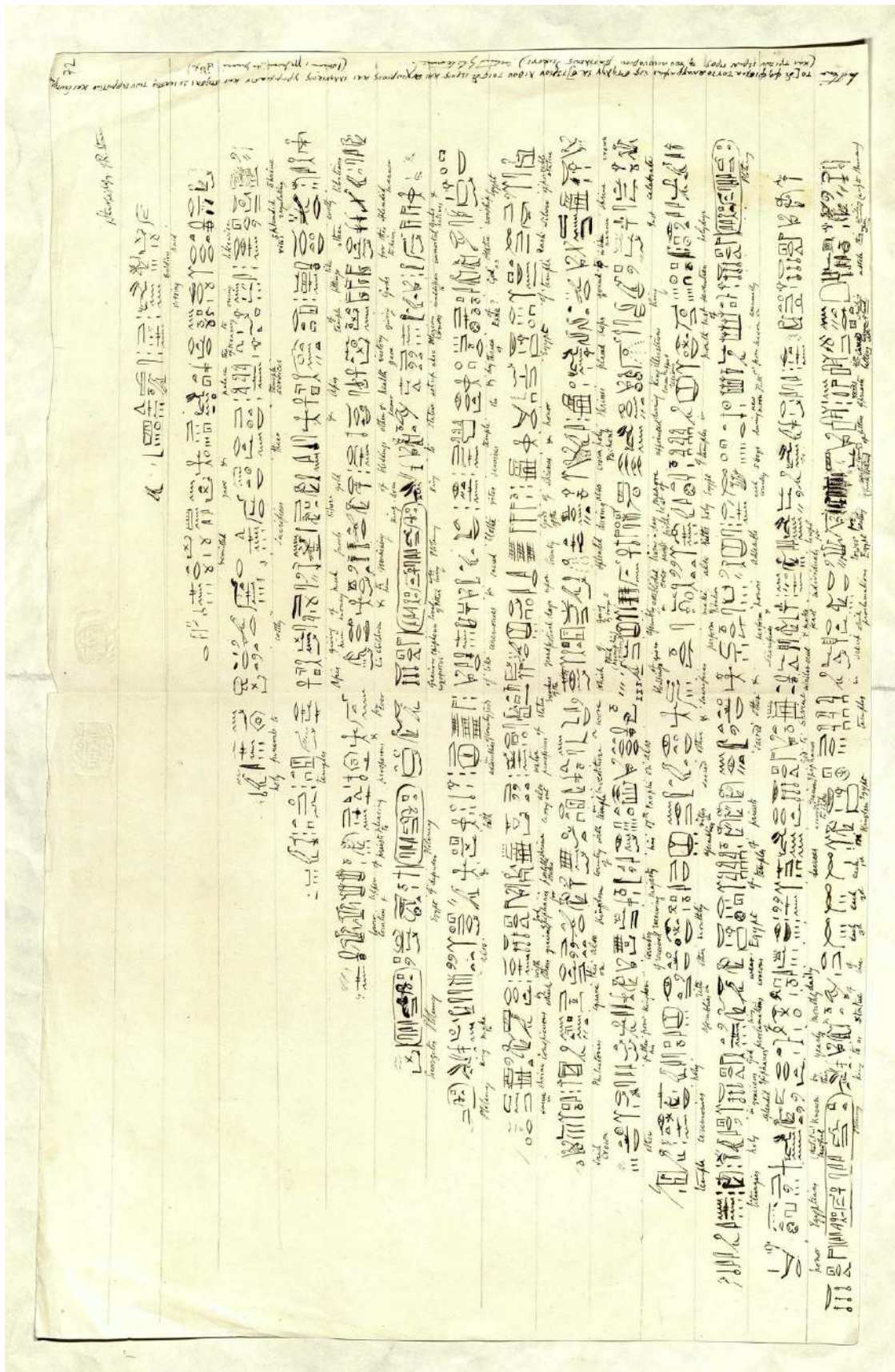


Fig. 1. MS. Wilkinson dep a. 20, fol. 72 (© The National Trust).

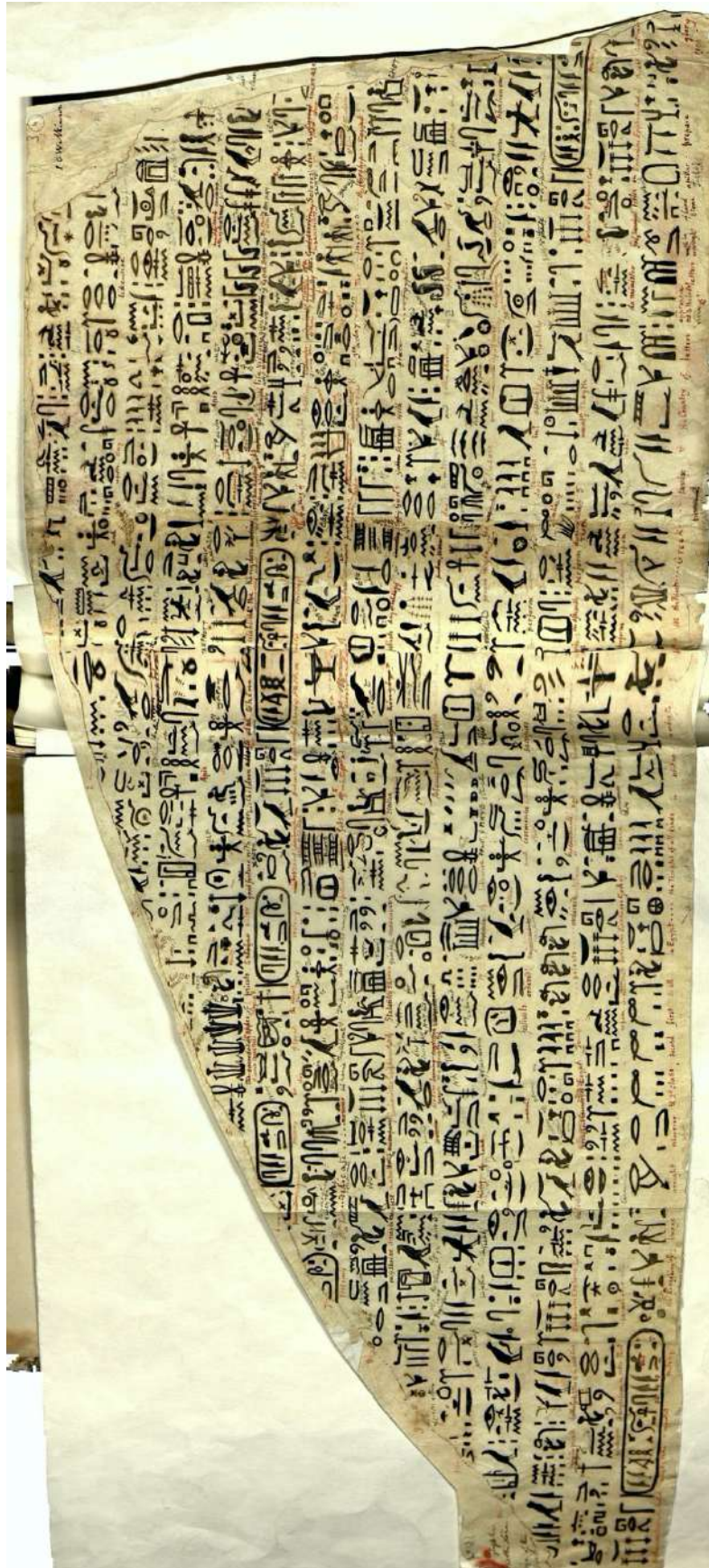


Fig. 2. MS. Wilkinson dep b. 11, fol. 2-3 (© The National Trust).



Fig. 3. MS. Wilkinson dep b. 11, fol. 2-3 (© The National Trust).

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Translation of Greek Ptolema Stone from

in the reign of the Young King, who rec'd; kingdom from his father

*MS. Wilkinson thinks that it should be read - In the 9th Yr of the Young King's reign - that every inscription begins with ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΥ & ΠΡΩΤΗ ΤΗΣ ΔΕΥΤΕΡΗΣ*  
 lord of kings, of got glory, she had settled; affairs of Egipt as well as  
 those relating to; gods, pains, successful over his enemies, the  
 restorer of life of Man, lord of Tricententid<sup>th</sup> like; got Valian,  
 King †, (like; Sun; got King) of; Upper Thowen districts, descendant of  
 gods Philopator, & when Valian has honored, broken the Sun has  
 given victory, the living image of Jupiter, son of; Sun, Ptolemy  
 immortal, beloved of Ptha in; 9<sup>th</sup> Yr <sup>he being high priest of</sup> of; Amunhood of; Eagle,  
 & Eagle Alexander †, † of; gods Soter, † of; gods <sup>Lagos</sup> Philopator, † of; gods <sup>Philopator</sup> Epiphanes, full of  
 Euergeter, † of; gods <sup>Philopator</sup> Philopator † of; gods <sup>Philopator</sup> Epiphanes, full of  
 grace & victorious at; games, Pytha; daughter of Philonius being  
 & canephora of Berenice; daughter of Euergeter, Aricia; daughter  
 of Sigeus being; priestess of Arsinoe; daughter of Philadelphia  
 & Eirene; daughter of Ptolemy, being; priestess of Arsinoe; daughter  
 of Philopator; on; 4<sup>th</sup> day of; month Zardicus, in 18<sup>th</sup> day of; Egipt<sup>th</sup> month  
 Meekein, The chief priests & prophets & those who were acceptable; & others  
 both the; gods, &; Pterophora // &; sacred books & all; other laws & who  
 have come from; Temples throughout; country to meet; King at Memphis (at which  
 general assembly; government of; King done which he rec'd from his father was  
 addressed by Ptolemy; immortal, beloved of; Ptha, &; god Epiphanes, full  
 of grace) have on this day, being appointed in; Temple at Memphis, established  
 & following decree:

\* Tricententid, the analogy of this word is certainly such that it signified a cycle of 300 yrs.  
 this period however; is not noticed in history, &; Metro's cycle of 14 yrs. had already, before  
 reign of Ptolemy Epiphanes, been exploded for one of 70 yrs invented by Calippus.  
 By some it is supposed to allude to public games & all were to be celebrated every 300 yrs.  
 † ΒΑΣΙΛΕΥΣ ΩΡ. Mr G. renders as a nomination in opposition to ΗΓΟΥΡΟΣ, οργης.  
 † gods Philopator. The description of; Ptolemy's from Lagos was as follows: Philadelphia  
 & Arsinoe, Euergetis & Berenice, Philopator & Arsinoe, Epiphanes & Cleopatra,  
 daughter of Antiochus & great.  
 † The Eagle Alexander. or "in; 9<sup>th</sup> Yr of; Amunhood of; Aetia the son of; Aetia of; Arsinoe".  
 The words original are: "ΕΤΣΕ ΣΥΑΤΩ ΤΩ ΝΕΠΩ ΑΣΤΩ ΤΩ ΑΣΤΥ ΑΛΕΞΑΝΔΡΩ".  
 // Pterophora. Anepigen or herald. Ptolemy, August the 1st 144. The other follows in succession  
 always follows in this order. The hieroglyphic inscription is the same - for equal given v. Greek copy.

Young King the  
 Reign of Ptolemy being  
 the 9th year of the reign of the  
 immortal beloved of Ptha - being  
 high priest of Alexander & the first being  
 Epiphanes and with priestess being

Fig. 4. MS. Wilkinson dep b. 11, fol. 83 (© The National Trust).

Whereas King Ptolemy, immortal, beloved of the gods Epiphanes, full of  
 grace, the heir of King Ptolemy & Queen Arsinoe, Gods Philopator, has  
 conferred many benefits upon the Temples, & upon those attached to them for  
 all his subjects - He a god being the Son of a God & Goddess, like as was  
 the Son of Isis & Osiris assisted his father Osiris being religiously inclined,  
 has bestowed upon the Temples supplies of money & corn that borne many  
 expenses, with a view to improve the healthiness of the climate of Egypt, &  
 restore the Temples, & has shown his philanthropy by extent of his power: has  
 entirely remitted some of the taxes & tributes that were exacted in Egypt  
 relieved others, so that the people & all the inhabitants live in abundance under  
 his Gods (Epiphanes) he has cancelled the greater part of the numerous debts  
 owing by crown throughout Egypt & in other parts under his dominion & has  
 released from persecution those who were confined in prison, & those  
 against whom charges had been long laid: has confirmed the revenues  
 of the Temples & annual contributions due to them in corn & money, as well as  
 the proportions allotted to the Gods, from the produce of vineyards & gardens, &  
 other sources, as appertaining to the Gods under his father: with regard to the  
 priests, he has ordered that they should contribute towards the ceremonial no  
 more than they were directed to do by the law of his father Ptolemy: & he has  
 of religious societies from an annual voyage down to Alexandria & likewise  
 dispensed with their services in the fleets: & (Arsinoe) he remitted 2 parts of the  
 garments supplied to the Gods for the use of the Temples & duly arranged all things  
 which had hitherto been neglected, providing nevertheless that the usual  
 offerings should be duly administered by the Gods: & (Arsinoe) he has distributed in  
 great justice, as Hermes & great Aretas had done: & as he ordained that those who  
 had separated themselves from the military, & others who having set their minds on  
 the property of their neighbours, might wish to return in times of tumult, should remain on their  
 lands: & as he has provided that forces of cavalry & infantry, & a fleet should be  
 sent against invaders of Egypt by sea or by land, supporting great expenses both in  
 money & in corn, in order that the Temples of all belonging to them might be in security  
 & (Arsinoe) has come to Lycopolis in the Busiritic nome, wh. had been put  
 into a state of defence, fortified, & provided with abundance of arms & way other  
 kind of supplies, (the malicious persons collected within it had) long manifested  
 their disaffection in committing various injuries upon the Temples & inhabitants  
 of Egypt & had beset it around with large embankments, trenches & walls, when  
 after a long siege, all being a ray of Nile, wh. would as usual have overflowed  
 the plains, he checked it in many places, embanking the mouth of the streams, expending  
 the great large sums of money & stationing horse & foot soldiers to guard the works, & in  
 short time forced the city to surrender & put to death all the evil-disposed persons within  
 like as Hermes & Lous & Isis & Osiris overcame those who formerly revolved in  
 Egypt.

Fig. 5. MS. Wilkinson dep b. 11, fol. 83 (© The National Trust).

Part 25 - Of the rule of Noutta stone - 84 (32)

in the same part of country - When he came to Memphis in defence  
of his father's kingdom, he inflicted by merited punishment on all  
the leaders of rebels against his father, upon all who had (caused) injury  
or injured Temples: At the same time he came to performing ceremo-  
nies sanctioned by Law on his assumption of Crown: (on that oc-  
casion) he remitted what was due from Temples by Egypt in corn &  
money till the 15th of ~~the 15th~~ <sup>the 15th</sup>, amounting to a large sum, as well as <sup>penalties for</sup>  
~~the 15th~~ <sup>the 15th</sup> ~~of~~ <sup>the 15th</sup> ~~of~~ <sup>the 15th</sup> cotton garments not delivered into <sup>the</sup> treasury & of what had been  
to be remitted such parts as were reserved for show <sup>during</sup> ceremony, up  
to the same time; he likewise released Temples from deficient  
bushel for each acre of sacred land, as also from the (deficient) mea-  
sure for each acre of vineyards: He made many gifts to Isis & Menes  
& to other sacred animals in Egypt a much greater extent than his  
predecessors had done - Having made proper provisions for them  
in every respect, he dispensed abundant liberal grants to their depu-  
ties, he arranged in pursuance of Laws whatever was due to the  
two Temples, together with sacrifices, festivals & other ordinances; &  
moreover he preserved all valuable belonging to Temples through-  
out Egypt. He adorned the Temple of Isis with costly works, appropriating  
for this purpose a large sum of ~~silver~~ gold, & many precious stones;  
he built chapels & Temples & altars: he contributed what was wanting  
for their adornment, had a disposition of a beneficent deity in things  
appertaining to divine worship: he had made strict inquiries into  
wants, he renewed in most honourable of Temples in becoming man-  
ner during his own reign. In return for which deeds, the gods have given  
to him, health, victory, power, & all other blessings, his kingdom being ex-  
tended to his children for ever.

With good fortune, & Temples throughout country that  
has been decreed by priests of all Temples, through country that  
honour, <sup>now</sup> ~~to~~ by immortal King Ptolemy, beloved of the gods, & God Epiphanes, full  
of grace, as well as those who are paid to his parents & gods Philopators & his  
ancestors & God Escheris & the gods Adelfis, the gods Soteris, shall  
be greatly increased. And (they have decreed) that a statue of Ptolemy, &  
God Epiphanes shall be erected in every Temple in most conspicuous place  
that it be called the Statue of Ptolemy the Defender of Egypt: & near it shall be  
placed the presiding divinity of the Temple, present to him in shields of Victory,  
(which shall be prepared according to usual manner) that the priests  
shall minister 3 times every day to the statues, & shall prepare for them the  
sacred deep, & perform other ceremonies ordained by law, as in solemn  
of the other cities affections & festivals: that there be erected of King  
Ptolemy, God Epiphanes full of grace, & son of King Ptolemy by his  
wife, & God Philopators, an image of golden shrine (in most honour of the  
Temples)

*In the margin, there is a line of small text: "Και τοις τοις διαδοχαις διαδοξα κομιδα εστιν ενομιμα - οτι διαδοξα, οτι εστιν ενομιμα - οτι διαδοξα, οτι εστιν ενομιμα - οτι διαδοξα, οτι εστιν ενομιμα"*

Fig. 6. MS. Wilkinson dep b. 11, fol. 84 (© The National Trust).

Temples, to be placed in the sanctuaries among the shrines, and the festivals  
 in which processions of shrines take place, the (shrine) likewise of God  
 Epiphanes (full of grace) shall accompany them: that it may be remem-  
 bered both now & hereafter, the royal golden crowns shall be placed upon  
 the shrine, to which shall be attached an asp (that its appearance may be the  
 same as that) of the asp-formed crowns on other shrines. In the middle of  
 them shall be the crown called ΨΧΕΝΤ, which he wore when he entered into  
 the Temple at Memphis . . . . . when and performed in prescribed ceremoni-  
 at the assumption of the crown: that there be placed upon the square three  
 round crowns, according to royal edict previously issued, golden amulets  
 . . . . . of the King who has rendered conspicuous the upper Egypt  
 since they have enacted that on the 3<sup>d</sup> day of this month Mesorch, on which is the birthday  
 of the King, and also on the 7<sup>th</sup> of Paopi - on which he received the kingdom from his father, shall  
 be named among the holy days, which days are productive of many blessings  
 to all persons, (it has been resolved to hold monthly feasts & festivals  
 on them in) the Temples throughout Egypt to perform on those occasions sacrifici-  
 al libations together with other ceremonies enjoined by law, as in  
 other festivals, that (proposition) shall be made to those belonging to the Temple,  
 to hold an annual feast & festival in honor of the immortal & beloved of the  
 King Ptolemy of God Epiphanes, full of grace . . . . . (throughout) the country from the  
 Moon of the month Thoth, for 5 days, during which the priests shall wear crowns & per-  
 form sacrifices & libations & other due ceremonies . . . . . & in the name of  
 God Epiphanes, full of grace, with the addition of the other titles of God which  
 they minister, shall distribute & parcel to all persons to the . . . . .  
 (according) to his sacred character: it shall be lawful for the individuals to  
 assist at this feast, to erect the aforesaid shrine, to perform among them  
 below (the same . . . . . annual ceremonies).

In order that it may be known whosoever of what the gods Epiphanes,  
 God Epiphanes, full of grace, the King, in a manner pursuant to law,  
 (This decree shall be inscribed on a tablet of . . . . . hard stone, in the sacred  
 the vernacular, & in Greek character, to be placed in each Temple  
 both of the first & second gods. . . . .

\* Temple, or palace.

Fig. 7. MS. Wilkinson dep b. 11, fol. 84 (© The National Trust).

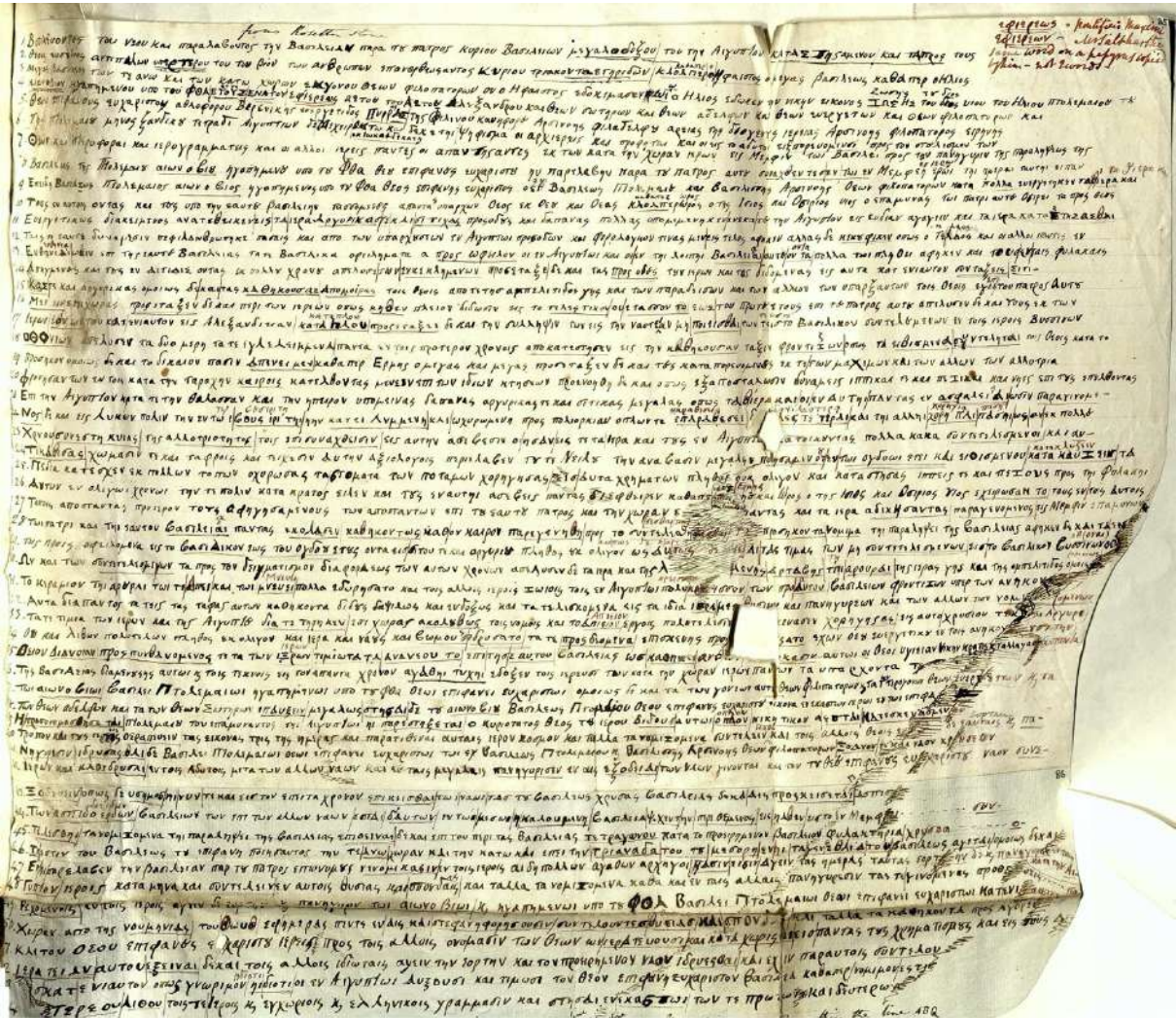


Fig. 8. MS. Wilkinson dep b. 11, fol. 85-86 (© The National Trust).



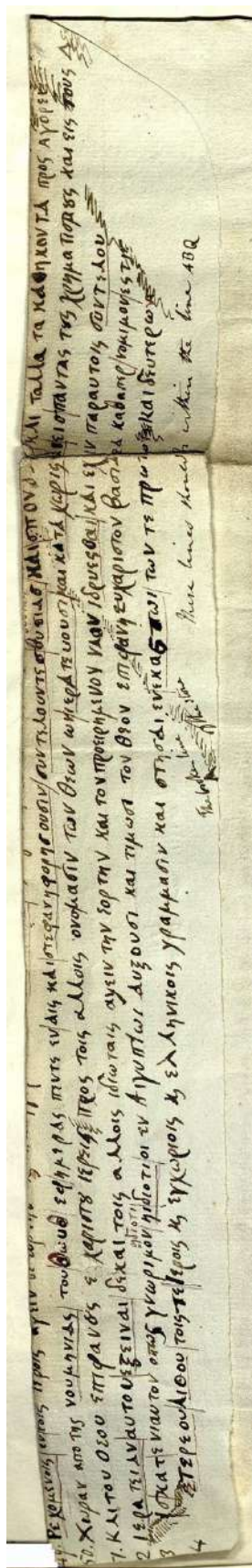


Fig. 9. MS. Wilkinson dep b. 11, fol. 85–86 (© The National Trust).