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RUDIMENTS  
OF A  
VOCABULARY  
OF  
EGYPTIAN HIEROGLYPHICS.

BY SAMUEL SHARPE.

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“ There are, or may be, two ways of seeking and finding truth. The one, from observation and particulars, jumps to universal axioms, and from the truth of those finds out the intermediate axioms ; and this is the way in use. The other, from observation and particulars, raise axioms by a continued and gradual ascent, till at last it arrives at universal axioms ; and this is the true way, but it has not yet been tried.” *Novum Organum, xix.*

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## P R E F A C E.

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**T**HE study of Hieroglyphics is already sufficiently advanced to moderate our expectations as to the reward which is likely to be the result of future progress. The knowledge hitherto gained belongs to the two sciences of History and Language.

In History—by obtaining a pretty correct series of the kings' names—dates, at least approaching the truth, have been assigned to most of those stupendous works of art which have attracted travellers to Egypt from the time of Strabo to the present day. We have at least learned the order in which those buildings were erected, a knowledge which is of importance in the study of the architecture of any nation, and particularly important in the case of Egypt, where, from the scantiness of other records and the abundance of these, the study of the architecture is the study of the civilization. This knowledge will no doubt be both extended and corrected in the future progress of the study: though perhaps under this head more may be expected to result from the researches of travellers, now that they have been directed to the proper objects, than from the labours of the student at home.



In the department of Language not so much has yet been done, although a wide field seems open to view. We here see words and sentences written by the help of the pictures of real objects. This mode of writing is not, however, like the Mexican picture-writing, which seems to have represented the actions and ideas directly by means of pictures, without the intervention of words; but the Egyptian hieroglyphics, in most and probably in every instance, represent words or parts of a word. The agent, the verb, and the object, require three words in hieroglyphics, whereas in picture-writing the verb is not required, the action is expressed by the relative position of the agent and the object.

Wilkins, in his *Essay towards a Real Character* which might be used without regard to language, expresses an idea, as a naturalist describes a plant, by pointing out first its class, then its genus, then its species; thus, to write the word 'king' by signs, which may be called letters, he expresses first, *a man*; secondly, *related to us in our character of citizens*; thirdly, *the highest in rank* of those so related to us. This order of ideas, which is very suitable for a mode of picture-writing, is directly the reverse of what we find in the construction of all languages; in these the root of a word rarely expresses that most important circumstance, of whether a man, an action, or an object be the thing meant; thus, for instance, in 'sacrificer,' 'sacrificing,' and 'sacrificed,' the root of the word belongs equally to each of those three great classes of ideas, and it is only by a little

syllable added to the root that we are enabled (to use the words of the naturalist) to determine the class to which it belongs, although we were already acquainted with its specific character.

This being premised, it will be seen that the hieroglyphical groups are not formed upon the philosophical plan above described, but upon the plan of language; that they for the most part represent words and parts of words, and that the affixes and prefixes represent, as in language, the genders and numbers, tenses and abstractions.

To this however there is one important exception, which strongly proves the rule,—it is in the case of the names of the months, which were evidently formed philosophically at an early reformation of the Calendar, previous to that in B.C. 1323, and each group expresses, first, that it is a month; secondly, the season of the year; and thirdly, by means of a numeral, its place in that season, on a plan nearly similar to that of *Pluviose*, *Brumaire*, and the other French months under the Convention.

Of all known modes of writing, the Chinese is that which is most analogous to hieroglyphics: according to Sir George Staunton and Dr. Morrison, it can be understood by nations or tribes whose dialects are so dissimilar that they cannot communicate by speech; the characters, like the numerals in all languages, represent ideas and not sounds; and further, like Wilkins's universal characters, when they are modified by prefix or affix, it is in agreement with a modification of the idea, and more frequently not in agreement with the

modification of the sound. Hence, while in some Chinese dictionaries the words are arranged according to the characters, in others they are arranged according to the sound. This distinction between the characters and the sound could not have existed in hieroglyphics; for though of course, in the case of those hieroglyphics which are simply pictures of the objects meant, they may be understood as fully without the knowledge of the Egyptian language as with it, yet this seems to have extended no further, and those adjectives and abstract ideas which are represented by one character seem to be upon the plan of a rebus (*κατα τινας αινιγμας*, to use the words of Clemens), and as much dependent upon language as those which are spelt with letters. Thus the words 'arrow' and 'good' in Coptic nearly resemble one another in sound, consequently an arrow stands for 'good;' again, the words 'rabbit' and 'right' are nearly the same in sound, hence a rabbit is the first syllable of the word 'righteous.'

It was to remedy the obscurity which hence arose that the demonstrative sign was introduced, which is a pictorial representation following the name of an object; thus, after a word for 'carving' or 'representation,' follows the figure of a man, to show that a statue was the thing meant; after the figure of a man pouring liquid out of a vase, which might mean either the action, the liquid, or the priest, there follows the demonstrative sign of water, to prove that the liquid or drink-offering was the thing meant.

Although several inscriptions are published which were

certainly sculptured before the time of Moses, yet all of them contain many words spelt with letters; none of them are sufficiently ancient to show the original introduction of letters among the symbols. But as none of them contain any peculiarities which would lead us to suppose that they were among the first specimens of carved hieroglyphics, it seems probable that future research may throw light upon this interesting subject, by making us acquainted with inscriptions of a more primitive form. It is not impossible that we may find inscriptions in which we may perceive the absence of letters felt as a want, and the mode in which that want was first supplied.

In the later inscriptions, however, the number of words written by means of letters certainly increased, as also the number of letters used to form a word; and, indeed, the number of letters and the complexity of the words may at all times be admitted as strong evidence in proof of the modernness of an inscription.

This is however modified in some degree by the purport of the inscription. In the architectural inscriptions, which contain little more than the names and titles of the kings, the sentences may be made short by the omission of copulatives, without becoming obscure, and in these inscriptions very few words are written by means of letters. So also in the funereal tablets, the sameness of the ideas to be expressed in them all allowed brevity to be used without obscurity. But in other inscriptions, where the subject to be expressed was of a less usual or more complex kind, where a greater

degree of logical exactness was necessary, in these there is a larger proportion of words spelt with letters.

In any system of characters like hieroglyphics or like modern flag-signals, in which a character more frequently means a word, but sometimes means a letter, it is desirable to have a sign to separate the spelt words from the other parts of the sentence; and this is probably the origin of the oval or cartouche within which kings' names are written; perhaps originally no words but names were of that degree of complexity.

Horne Tooke, in his *Diversions of Purley*, has beautifully divided words into those which are necessary for the communication of our ideas, and those abbreviations which are found convenient for the sake of precision and dispatch. Now when in hieroglyphical inscriptions we meet with conjunctions and pronouns, which belong to the latter class, they are never abbreviations of hieroglyphical nouns or verbs, but in every instance they are spelt laboriously and at full length, while the nouns and verbs in the same sentences are expressed shortly by means of symbols. Thus, those words which in all languages, Coptic included, are short and of frequent use, are in this mode of writing more cumbersome than the other words, and for that reason are frequently omitted at the risk of bringing obscurity into the sentences.

The instances in which it can be proved that a letter of the alphabet is represented by an object of which the name

began with that letter, are sufficiently numerous to make it probable that the whole of the hieroglyphical alphabet was so formed, and to strengthen the previous conjecture that the Hebrew alphabet was also so formed. Thus in Hebrew, a hook (vau) represents the letter v; and although in other cases the resemblance of the object has been gradually lost, yet it seems probable that the present names of the letters are the names of the objects represented by the characters: thus, aleph 'an ox,' beth 'a house,' gimel 'a camel,' are probably the objects which A, B, and G originally represented, and this analogy, though slight, between the Hebrew and hieroglyphical alphabets is a strong presumption in favour of the conjecture, that we have in this latter the original formation of letters and alphabetic writing laid open before us. Those Hebrew letters which have not names are probably more modern additions to the original alphabet.

In numerous cases in hieroglyphical writing, the characters represent rather syllables than letters, or at least a consonant carries with it its peculiar vowel, making it probable that this mode of writing was originally syllabic. Thus MA, MI, MO, MU are represented by different forms of the letter M, although the distinction is occasionally neglected; and this is curiously confirmed by finding that, after the alphabet had been long formed, an M was used to represent the syllable EM, an R the syllable AR, and an N the syllable AN, the very sounds by which we now name those letters; thus the word Amun sometimes began with an M, Aroëris with an R, and Antoninus with an N.

In this respect also the Hebrew language presents the same peculiarity in the numerous words written without vowels, in which the characters must represent syllables rather than consonants. And in the Ethiopic language, which is of the Hebrew or Arabic race, this peculiarity has been reduced to a regular system; each consonant has seven forms, to distinguish the seven vowel-sounds by which it is followed, making an alphabet of one hundred and eighty-two characters.

There is an abundance of inscriptions to explain the gradual change of the hieroglyphic into the hieratic character; this however only explains the gradual growth of a more rapid mode of forming the characters, but at present throws no light on the change from symbolic to alphabetic writing. On the other hand, in the enchorial manuscripts we have a mode of alphabetic writing comparatively modern, in which a few symbols that still linger there arrest our attention by their singularity. Of this we may reasonably hope to see the origin traced out in the further progress of the study; and if it should be found to have grown out of hieratic writing, then to observe the whole process of the gradual rejection of the symbols.

Thus it is probable that our progress in this enquiry will be both modified and limited by the circumstance that many of the peculiarities here met with belong rather to the mode of writing than to the language. It seems evident that this mode did not so exactly express the words intended to be

conveyed as alphabetic writing does, hence that it did not grow with the language either in copiousness or in precision, and that, in part at least, we are only tracing improvements in a mode of writing a language already formed.

As for the knowledge to be gained from the contents of the inscriptions, when they shall have been more completely deciphered, whether in respect to Egyptian astronomy, philosophy, or arts of life, it may be safely asserted that it will not be great. Were our knowledge of Greek and Roman literature confined to what could be gained from the marbles, on which of the sciences would it throw any light, except on those of History and Language? And we know of no funereal writings of other nations which authorize us to complain of the scantiness of the information contained in the Egyptian papyri.

Canonbury, August 28th, 1837.

ERRATUM.—Page 113, No. 755, *for Osiris, read Horus.*



*Works published by the same Author.*

**THE EARLY HISTORY OF EGYPT, from the Old Testament, Herodotus, Manetho, and the Hieroglyphical Inscriptions.**

**EGYPTIAN INSCRIPTIONS, from the British Museum and other sources. Folio.**

RUDIMENTS OF A VOCABULARY  
OF  
EGYPTIAN HIEROGLYPHICS.

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INTRODUCTION.

**T**HE ancient Egyptians have left to us four alphabets, or rather sets of characters, though it is most probable that not more than three distinct dialects or languages were expressed by these means : these are—

1st. Hieroglyphics ; which, as the name implies, are sacred sculptures, or inscriptions carved on stone, in the sacred characters or relating to sacred subjects : their use may be traced from before the time of Moses till after the reign of Commodus.

2d. Hieratic or sacred writing ; which differs from the former only as much as writing differs from carving,—as much as letters rapidly formed with a brush or pen, and employed in long manuscripts on papyrus or linen cloth, must differ from those carved with a chisel, and used as part of the architectural ornaments of a building. Hieratic writing is not met with of so early a date as some hieroglyphical inscriptions, possibly from the greater frailty of the materials on which it was written, but it continued in use till about the same time ; they both ceased to exist with the extinction of the ancient Egyptian religion, on the spread of Christianity and the Greek language.

3d. The Enchorial or vulgar writing ; which was probably the same as those called the demotic and epistolographic writing : the language written in this character seems to have differed considerably from that written by means of the sacred character ; it flourished principally in Lower Egypt, and after the seat of empire had been removed to that region.

4th. In the second century after Christ, the Bible was translated into the Coptic language, with an alphabet, probably then first formed, upon the model of the Greek, with about six letters peculiar to itself. The Coptic Bible is still extant, and presents us with a language which is found to be of considerable use in hieroglyphical enquiries : for, though it is evidently a dialect differing so much from the Coptic of the hieroglyphics that we should be led into mistakes by assuming that it was the language of the unknown characters which are to be decyphered, yet when, by other rigid modes of investigation, we have learned both the meaning and the sound of an hieroglyphical word, it is no small confirmation to find that it is also in the Coptic language.

The Arabic language was spoken by every nation bordering upon Egypt. We learn from Manetho that the Arabs had extended themselves, by gradual intercourse and imperceptible migration, over a large part of the Delta, whence they were expelled with the Jews, who were of a kindred race, in the time of Moses ; and it is probable that at an equally early time this language had spread itself along the shores of the Mediterranean Sea to Cyrene, and as far as Carthage, and that when Dido fled to that city it was to join an established colony of men speaking her own language.

The Cushites, also, of the Old Testament, who seem, by the 10th chapter of Genesis, to have been Arabs, probably conquered Ethiopia soon after the time of Rameses II. : they conquered Egypt

about B.C. 730, and reigned over it under the name of the Ethiopian dynasty, and, when expelled, continued to hold Ethiopia, as we find from Juba's History of Africa, quoted by Pliny, that Ethiopia was inhabited by Arabs. From all these political circumstances it seems probable that we should find some mixture of Arabic or Hebrew, at least in the enchorial writing of Lower Egypt.

In the course of our enquiries into the meaning of the hieroglyphics, when we are of necessity impressed with the high antiquity of the yet remaining inscriptions, many of them certainly earlier than the time of Moses, and with the probable light which they might throw upon the origin of writing and even of the earliest form of language, we cannot but be surprised that the Greeks of Alexandria, whose voluminous works still attest their learning and industry, should never even have attempted to make use of the opportunities which they possessed, and to acquire a knowledge of these characters. That this knowledge was carefully concealed by the priests from the vulgar, is a modern opinion wholly unsupported by ancient authority. The priests of Egypt, as of all other countries, were the principal possessors of learning, and more particularly of a method of writing which, though for many centuries the only one known, gradually gave way to the enchorial, and, becoming obsolete, was nearly confined to religious or funereal tablets, and to ornamental architectural inscriptions: to the former of these, from long habit, it was considered the most appropriate, and for the latter it was naturally preferred, as, having already existed so many centuries, it might well be considered as the language which had the best claim to be thought as durable as the granite upon which it was carved.

During the reigns of the Ptolemies, who governed with a most scrupulous attention to the religious prejudices of the people,—

whose popularity with the priests certainly exceeded that of many of their native predecessors,—we cannot imagine that any of the learned Greeks who ornamented the court of Alexandria would have found the least difficulty in acquiring, and handing down to us, a full explanation of this subject. Want of curiosity, and a fashionable contempt for the language of the barbarians, must have been the cause of our present ignorance. Like Voltaire at the court of Prussia, being pensioned and admired for their knowledge of their own language, they could have had no wish to turn their attention or that of their admirers to any other. But with the spread of Christianity, Greek and Egyptian traditions were gradually viewed with a more equal eye, and the Alexandrian fathers of the church have thought the subject not wholly beneath their notice. But by that time the acquisition of the knowledge had perhaps become difficult, and the short but valuable notice of hieroglyphics left us by Clemens Alexandrinus was probably written in the reign of Commodus, the last of the Roman emperors whose praises we now read sculptured in sacred characters on the temples.

The words of Clemens are as follows :

“ Those who are taught among the Egyptians first learn that method of Egyptian writing which is called

EPISTOLOGRAPHIC [enchorial] ; secondly the

HIERATIC, which the sacred scribes use ; and lastly the

HIEROGLYPHIC ; of which, one method is

*Kuriologic* (not figurative, but express or spelt) by means

of *the first letters* (*δια των πρωτων στοιχειων*) ; the other is

*Symbolic* ; of the Symbolic, one is express or

*Imitatively*, another is written

*Figuratively* (*τροπικως*), and the third is

*Allegorical*, like some riddles.”

This masterly division of the subject closely agrees with the results of modern enquiry: the enchorial writing seems to differ in dialect nearly as much as in character from the hieroglyphic, and, possibly in language as in time, may hold a middle place between that and the Coptic of the Bible; the hieratic, on the other hand, merely differs from the hieroglyphic as much as writing from carving, and seems in every respect to be the same language.

In the words written phonetically or alphabetically the characters are used in the manner here described,—the sounds are formed by means of *the first letters*; an object stands for the letter, or sometimes for the syllable with which its name begins; and though the Coptic differs from the early Egyptian too much for us to be able to prove that this is true in every individual case, yet the instances in which it is obviously true are numerous enough to confirm the statement of Clemens.

Of the *imitative* class of characters we find numerous examples; oxen, geese, temples, statues, obelisks, and pyramids, are merely pictorial representations of the things themselves. Of the *figurative* class, we find a sceptre for power, a land-mark for permanence, a man wearing a crown for gold and for kingdom, with many others. The *allegorical* class is not easily distinguished from the former; but we find the instance given by Clemens, of a beetle representing the sun (see No. 31, in Plate I.).

Horus Apollo, who is believed to have been a grammarian of Alexandria of the fourth century, is the only ancient author who has professed to explain the Egyptian hieroglyphics. His work is in Greek, and contains, clause by clause, the description of the hieroglyphical characters, accompanied by their meaning, and the reasons (which are always founded upon figurative considerations) for the characters having such meanings. As the greater part of the charac-

ters never occur on any of the numerous inscriptions known to us, and as most of the meanings are such that it is scarcely possible that they could have existed on the monuments at all, the work has, both on the external and internal evidence, always been rejected as worthless. But now that by modern ingenuity, guided by the sure and philosophical rules of induction, we have some slight knowledge of hieroglyphics, we are led by a natural curiosity to compare such knowledge with the assertions of Horus Apollo; not expecting to gain much information from him,—for it would be unphilosophical to rely upon a witness whose testimony, whether from ignorance or wilfulness, is evidently false in nine cases out of ten,—but to see whether he had any knowledge at all of the subject which he professes to teach. The conclusion at which we arrive is that, though the author has produced a most clumsy fabrication, yet, from a few of his explanations being correct, he must have associated with some who understood the subject.

Several modern authors, whose works are now very justly neglected, have attempted, by force of reasoning and by internal evidence alone, to determine the sense of the hieroglyphical inscriptions; we may thus state this difficult, and perhaps indeterminate,

P R O B L E M.

Granted, 1st. that an inscription has a consistent though unknown meaning; 2d. that the characters are used upon one consistent though unknown principle; required the meaning of each character and of the whole inscription.

But upon the discovery of the Rosetta Stone, containing an hieroglyphical inscription with a Greek translation, the question assumed the form of the following determinate

P R O B L E M I.

Granted, 1st. that the meaning of the whole inscription is

known ; 2d. that each character has the same meaning throughout ; required the meaning of each character, or at least of each group of characters.

This problem Dr. Young successfully solved, and thereby learned not only the meaning of numerous hieroglyphical characters, but also the distinctive appearance of a king's name, and that it was spelt by letters, if not alphabetically at least phonetically ; and hence arose the following

**PROBLEM II.**

Granted, that a number of groups of characters are so many kings' names, and most probably many of them those of the Ptolemies and Roman emperors who reigned over Egypt ; required the alphabet, or rather alphabets, by which they are spelt.

In answering this, Dr. Young made some progress, though it is to M. Champollion that we owe the complete solution of this second problem.

In his endeavour to add to the small number of words hitherto known, M. Champollion seems to have proposed to himself the following

**PROBLEM III.**

Granted, 1st. that the alphabet and several words are known ; 2d. that the language is so far known, as that it is a dialect of Coptic, not too far differing from that which we now possess in the Coptic version of the Bible ; required the meaning of the several words of an inscription.

Finally, the manner in which I have chosen to proceed may be described in the following

**PROBLEM IV.**

Granted ; a sentence, in which most of the words are already known ; required the meaning of the others.



This problem is not always applicable ; and when it is, it only admits of a solution, more or less exact, according to the nature of the sentence ; at any rate it has the advantage of being free from hypothesis, and, when the number of published inscriptions shall be increased, the student may be able to find a succession of sentences, in each of which a new word occurs in connection with several known ones.

But, to speak less technically, the mode of enquiry pursued in forming this Vocabulary has been strictly to reject all hypothesis, and to follow the example, and almost in the footsteps, of Dr. Young. The well-known Rosetta Stone in the British Museum, which was the foundation of his discovery, and, notwithstanding the researches of modern travellers, remains the principal foundation of our present knowledge of the subject, is a block of black basalt, containing three inscriptions, one in hieroglyphics, the second in the enchorial writing, and the third in Greek ; a literal translation of this last may be seen in the volume of *Egyptian Inscriptions*, and from that we learn that it was a decree of the priests, and that it was to be written in the three characters—sacred, vulgar, and Greek ; thereby presenting us with the grand desideratum of an hieroglyphical inscription with a translation. This hieroglyphical inscription has, first of all, been compared with the Greek translation, by means of which Dr. Young allotted the meaning to each sentence ; then, by means of a more minute comparison of characters, the meaning has been allotted to the individual groups, and sometimes to the individual characters. The inscription, with an interlineal verbal translation so obtained, may be seen in Plates 49 and 50 of the *Egyptian Inscriptions*. The words there written under each group form rather broken and disjointed sentences ; but, on comparison with the translation of the Greek inscription

which is printed in the same volume, they will be found sufficiently to express the meaning required. In this way about two hundred words are decyphered, which form the ground-work of this Vocabulary. A second large number of words consists of the names and titles of the gods : these are learned by their being met with in connection with the pictures of the gods themselves ; the titles are usually found over a variety of the gods, and the proper names are known to be such by their being strictly confined to the same individual.

Dr. Young had been able to prove that a king's name was known by its being contained in an oval or ring, and a private person's by its being followed by the sitting figure of a man or woman ; and hence we obtain numerous names of kings and private persons, and consequently the titles which more frequently accompany them.

After having observed the means by which the feminine gender and plural number are distinguished, we can always recognize a noun, if it be either in the plural or in the feminine, and this is a very important step in determining the construction, and afterwards the meaning, of numerous sentences.

From a knowledge of the form of the terminations of some substantives, we add a few words to the Vocabulary ; thus, the known word ' give,' with a substantive termination, is of course ' gifts ;' ' offer,' with the same termination, is ' offerings,' and so with others. From a comparison of numerous sentences, we learn that some words are interchangeable with one another, and hence that they are of the same part of speech, and in some cases that they have the same meaning, if not exactly at least approximately,—that they are both, for instance, adjectives of praise ; or again, both some kind of offering to the priests. On every step that we advance in the enquiry we are enabled to determine more exactly the mean-

ing of groups which were before only approximately known ; thus, having learned the names of the gods, we find that, in the group 'beloved by Pthah,' in the Rosetta Stone, the words are reversed, and that it is literally 'Pthah-beloved,' and that Dr. Young had misappropriated each word : in the same way we find that the word 'sacred' is 'for priests ;' 'immortal' is found to be 'living ever ;' and one word for 'queen' is 'royal wife.'

The student will do well to compare the Rosetta Stone in Dr. Young's *Hieroglyphics* with that above referred to, which comparison will explain, in several instances, how, by an acquaintance with a larger number of inscriptions, sentences which were at first translated approximately have since been divided into words.

It has been thought better to insert in the Vocabulary many groups, of which the meaning there assigned rests only on a slight probability, and which may be confirmed or corrected when they have been compared with other inscriptions : it would have been easy, by the rejection of about one hundred groups, to have confined the Vocabulary to those which are strictly proved ; but then the work would have been less useful to the student.

It has been my endeavour, in all cases, that the quotations which are offered as proofs of the meanings should be so chosen, that, should they fail to convince the reader that a correct meaning has been assigned to the groups, they should at least assist him in his researches, and help him to arrive at a more correct result.

There are several ways in which the words or groups of characters in such a work might be arranged. First ; argumentatively, or in the order most convenient to convince the reader that the right meaning had been assigned to each group, beginning with those words which are translated upon the Rosetta Stone, and proceeding nearly in the order that the Author's own investigations

proceeded; but this would be very inconvenient to the reader, except at the time that he had the plates referred to actually before him, and was reading for the purpose of testing the Author's correctness. Secondly; they might be arranged according to their pictorial similarity, in the same way that words are placed alphabetically in a dictionary: this was the way first tried by the Author, but rejected because, although it would be the one most convenient for a reader new to the book, who wished to find the meaning of an unknown hieroglyphical group, yet it would have been wholly confused when read through as a treatise on the language. The third mode is the one actually adopted, of arranging the groups according to the resemblance of their meanings, which sufficiently approaches each of the former methods, and has the additional advantage of making the book useful to the reader, when neither using it as a dictionary nor testing the Author's correctness.

The names of the gods are placed first, and form a short mythology; next follow the groups relating to the temples, to kings, and to other objects in succession. References are given in all cases to those inscriptions which seem most satisfactorily to justify, or rather to render probable, the meanings there assigned, though, in almost all cases, the proof will be found to rest more upon the connection of each group with the similar ones by which it is surrounded, than by the single quotations which are offered to support it. For example: it would be difficult perhaps, by express quotation of passages, to prove that either No. 135 or No. 136, which are names of gods, meant Anubis in particular; but, by comparing No. 135 with No. 134 and No. 137, both of which certainly do, and then comparing No. 136 with Cenubis, No. 28, they are both very satisfactorily explained.

An author need not feel himself called upon to enter on the diffi-

cult and ungracious task of assigning to the eminent writers who have so successfully followed up this study, their respective shares of praise ; it is sufficient to say that I have freely made use of the works both of Dr. Young and M. Champollion, though I have never expressly quoted them ; since those of the former, though they will always be valued as an example of successful investigation, have become less important as the study has proceeded ; and those of the latter, in which the subject is carried so much further, are less useful for the purposes of this work, as that eminent antiquarian has rarely quoted any authorities or inscriptions to support his assertions, and as, in all probability, the inscriptions he made use of are principally unpublished.

Of the numerous volumes of engravings of Egyptian buildings and antiquities, there are very few which contain a number of hieroglyphical inscriptions sufficiently large, in proportion to their other matter, for us to assume that they are in the hands of the student of hieroglyphics. Denon's large folio contains one or two plates of inscriptions ; the splendid folios of the *Description de l'Egypte*, published by the French Government, and of Rossalini's work, published by the Tuscan Government, contain several inscriptions scattered over the buildings and pictures which are there so beautifully represented ; but the works from which I shall principally quote sentences, to justify the meanings assigned to hieroglyphics in this Vocabulary, are the following :

1st. *Hieroglyphics*, arranged by Dr. Young, and published by the Egyptian Society, and afterwards by the Royal Society of Literature ; a most valuable volume of eighty plates, containing the Rosetta Stone, and forty-four other plates of hieroglyphical inscriptions ; the remaining plates are of enchorial writing and other interesting matter.

2d. Mr. Wilkinson's *Materia Hieroglyphica*; of which Part I. contains a Pantheon, consisting of pictures of the gods with the accompanying inscriptions, and Part II. contains an equally valuable collection of kings' names.

3d. *Egyptian Inscriptions*, lately published by the author of this work, consisting of sixty plates, exclusively hieroglyphical, and intended as the foundation of this Vocabulary.

## ON THE GRAMMAR.

THE remarks under this head might, if the subject were more completely understood, be divided into two classes; first, those which relate to the grammar of the language, and, secondly, those which relate to this particular mode of writing the language. But, with our present limited knowledge of the subject, we are frequently left in doubt to which class many of the peculiarities belong, and to attempt the distinction might lead to error.

The formation of the plural number is either by repeating the noun three times, as 'temples,' No. 341, No. 344; 'gods,' No. 177; or by means of three strokes which follow the noun, as 'gods,' No. 179; 'geese,' No. 232. In some few cases the noun is repeated nine times, as 'gods,' No. 180. But the sign of the plural is sometimes omitted, as in 'numerous oxen and geese,' *Egypt. Inscriptions*, plate 35, A. 6. The adjective and noun are sometimes both in the plural, to agree with one another, as 'divine temples,' No. 373; but in 'immortal gods,' No. 187, the substantive alone is in the plural, and in 'divine temples,' No. 375, the adjective alone is in the plural. The dual number is also occasionally used, as in the case of the deified sovereigns, 'the gods Soteris,' No. 870; 'the

gods Euergetæ,' No. 872; 'lord of the two regions' (meaning Upper and Lower Egypt), No. 771.

The sign of the feminine gender is frequently postfixed to proper names, as to 'Athor,' No. 117; to 'Nephtis,' No. 121. It is also seen in 'goddess,' No. 193, and in 'sister,' No. 1021. The letters expressing it are probably  $\tau\varsigma$ ; but in the case of adjectives the  $\tau$  alone is more frequently used, and is sometimes inserted in the middle of the word, in which respect it may be compared to the article  $\tau$  prefixed to feminine nouns in Coptic; thus, 'beloved,' masc. No. 852, fem. No. 855; 'deceased,' masc. No. 911 and No. 912, fem. No. 913 and No. 914. In other cases, the  $\tau$ , the mark of the feminine, is both prefixed and postfixed, as in 'daughter,' No. 998 and No. 1003. A terminal  $\alpha$  or  $\epsilon$ , distinctive of the masculine gender, is also occasionally used, as in 'father,' No. 1004 and No. 1005; in 'son,' No. 996 and No. 1000. This termination is also met with in the ovals containing the names of the kings, as 'Sebastosé' and 'Autocratoré,' *Materia Hieroglyphica*, II.; and a similar termination is, in some MSS., used in the enchorial language, as 'Alexandrosé' and 'Ptolemaiosé,' *Early Hist.*, pl. 6.

Nouns have no inflected cases, but these are supplied, as in English, by the use of prepositions; thus, 'the statue of the king,' Rosetta Stone, line 14; 'the blessings of a kingdom,' line 5. In other places the genitive case is formed by simple apposition, as 'the gods [of] the country,' line 7.

The names of kings and queens are usually distinguished by being included in an oval ring or cartouche, as 'Amunothph,' No. 1047, but this rule is not without exception; thus, in *Egypt. Inscrip.*, plate 6, the name 'Osirtesen' is not in an oval, and in No. 1049 we have the name of a private person in an oval. The complete name of a king consisted of a square and two ovals, each

preceded by its peculiar title ; the square name seems to have been occasionally held upon a pole, like a military standard ; the first oval name, or prenomem, in the present state of our knowledge, rarely admits of being translated or spelt ; but the second oval may be spelt, and is found in all cases to agree sufficiently accurately with the name as spelt in the Greek authors. In later times, each word of the king's titles had a separate oval, as *Marcos Aurelios Commodos Antoninou Autocratoris Cæsaris*, was written in six ovals. In *Egypt. Inscrip.*, plates 1 and 39, the three names of Rameses II. are included in one oval.

After a substantive, we frequently find the representation or demonstrative sign of the object itself ; thus, in No. 266, the word 'wine' is followed by a bottle ; in No. 990 the word 'children' is followed by the figure of a child. In the same way, the name of a man or woman is followed by a sitting figure ; that of a man by No. 976, that of a woman by No. 981. The name of a god is also frequently followed by a figure peculiar to the individual, as No. 39 follows the name of Chem, and in No. 24 we see that the name of Cenubis-Ra is followed by the figure of the god. The name of a country is usually followed by the quartered circle, No. 698, of which there are several instances in the Vocabulary.

The personal pronouns, as in English and Coptic, follow the gender of the persons for which they are used, and not, as in Latin and Greek, that of the things to which they are applied ; thus, for ⲛⲟⲩⲓ, 'his' (see No. 500), and ⲛⲟⲩⲥ, 'her' (see No. 501), the hieroglyphical characters are Ⲣ and Ⲕ, the final letters of the Coptic words. These pronouns always follow the substantives to which they are applied ; thus, " himself and children his," Rosetta Stone, line 5 ; " mother his," *Egypt. Inscrip.*, plate 21, line 5 ; " mother her," plate 53, B. 7.



There are several forms of the definite article ; one is the Coptic  $\pi$ , another is No. 503, masculine, and No. 504, feminine.

Many plural substantives end in SN and the sign of the plural, which termination may be compared to that of the English verbal nouns ; thus, 'offerings,' No. 252 ; 'blessings,' No. 629. In the more modern inscriptions this is changed into TN and the plural sign ; as in No. 254 and No. 301.

The sign denoting abstraction, or the state of being, may be seen in 'king-ship,' No. 411 ; 'priest-hood,' No. 217 ; and 'liturgies,' or 'priest-hood-things,' No. 218.

The form of the active participle may be seen in 'giving,' or 'giver,' No. 934 ; 'receiving,' No. 938 ; 'regulating,' No. 943 ; 'going by barge,' No. 527.

The form of the passive participle occurs in 'erected,' No. 927 ; 'named,' No. 554 ; and 'offered,' No. 256. This is also the termination of some adjectives ; thus, compare 'eternal,' No. 315, with 'ever,' No. 316.

The phrases on the Rosetta Stone of 'giving gave' (line 5), and 'receiving received' (line 10), may be compared with the Hebrew idiom.

'Year' is made 'yearly,' No. 639, by a syllable prefixed, which prefix is the same as that in the Coptic words having the same meaning ; thus,  $\lambda\lambda\epsilon\pi\iota$ , 'year,'  $\epsilon\tau\epsilon\lambda\lambda\epsilon\pi\iota$ , 'yearly ;' and, with the same prefix, 'month,' No. 642, becomes 'monthly,' No. 643.

Several adjectives have a duplicate form, in which they resemble the Coptic ; thus, two twigs is the word 'splendid,' No. 436, probably  $\text{co}\lambda\text{ce}\lambda$  ; two land-marks, 'remaining,' No. 903, probably  $\text{xo}\kappa\text{xe}\kappa$  ; so also thousand-thousand is 'numerous,' No. 684.

Words are abbreviated in numerous instances by the omission of letters, and in many cases one letter ; generally the first repre-

sents the word : this arose naturally from the very operose manner of forming the individual letters, and we may safely assume that in every instance the greater the number of letters in a group the more nearly it represented the word as pronounced ; as we find in all languages that those letters which grammarians say are inserted for the sake of euphony were originally essential parts of the word.

The sentences are written indifferently either from the right or from the left, though, like other eastern languages, the former is more usual in the more ancient inscriptions : the lines are sometimes so short and disposed in vertical columns that they may be said, though not in strictness correctly, to be written from top to bottom, like the Chinese. In all the early and classical inscriptions, the reader, in following the order of the words, meets the faces of the animals, and the same occurs in following the order of the vertical columns, but in some of the more modern inscriptions this rule is neglected. In the numerous inscriptions which are immediately connected with large pictorial figures of men and women, the direction of the writing and of the animals forming the words is, in the same way, regulated by reading towards the faces of those men and women.

In the horizontal lines the characters are frequently arranged in small vertical groups, in which the upper characters are generally to be read first, though to this rule there are exceptions on the Rosetta Stone. The usual construction of the sentences must not be judged of from the Decree upon the Rosetta Stone, which is evidently in most of its sentences a translation from the Greek original, and in which an exactness of expression was attempted which would be quite unnecessary in the more usual funereal or ornamental inscriptions : we must study it in those original sentences which are equally well understood ; thus in the prenomen

of Ptolemy Epiphanes, which is translated into Greek in the beginning of the Rosetta Stone (*Egypt. Inscript.*, plate 49), "*Son of the gods Philopatores, whom Pthah approved, to whom Ra gave victory, of Amun a living image,*" all the words here printed in italics are omitted, to be supplied by the help of the context. This baldness of expression, while it teaches us what proportion of words are to be inserted in a sentence, proves how liable we are to err in inserting them incorrectly, and how ill suited this mode of writing was to express any philosophical idea with logical accuracy.

The Rosetta Stone, even to a hasty observer, is seen to be different from every other inscription which we now possess; it has a greater complexity of parts, and a larger number of characters which are evidently alphabetic, and a smaller number of words expressed by single characters, than any other inscription: this singularity is of itself sufficient to prove that, as far as the Greek and hieroglyphics are concerned, the Greek is the original.

Hieroglyphics were evidently ill-adapted to express ideas with accuracy and precision, and were, as is usually the case with lapidary inscriptions, confined to a small number of subjects and general terms; and hence, when an attempt was made to express the varied and complex phrases of the Greek Decree, with date, preamble, and enactment, recounting both actions and intentions, it was found necessary to introduce an unusually large number of grammatical particles, pronouns, and inflections to both verbs and nouns, all of which were to be written alphabetically.

The Greek Decree contains numerous ideas not to be met with in the hieroglyphics, and, on the other hand, there are some few instances where the hieroglyphics are the more explicit; as, for example, when the exodus of the gods is mentioned, we learn from the hieroglyphics that the ceremony alluded to was the water-

procession of the boat of Ra, of which there is a representation in *Egypt. Inscip.*, plate 28.

The hieroglyphical inscriptions at this time published, although it is very desirable that the number should be further increased, already present us with so many of which the dates are approximately known, that we may, by observing their peculiarities, arrive at some slight knowledge of the changes in style which were always taking place, of the new characters and expressions which crept in from time to time, of the neglect of rules which had been previously attended to, and of their revival at a later time, and thence we can, at least approximately, form an opinion of the age of those inscriptions which do not expressly declare their own date.

Many peculiarities depend, probably, upon the different cities in which the inscriptions were carved, as the dialects of the different districts of Egypt must have been very different; but unfortunately, in the case of most of those funereal tablets and other monuments which have been brought to England, we have no certain knowledge of where they were originally found.

The principal division of dialects, which was no doubt that between Upper and Lower Egypt, may be in part detected by the chronological arrangement, as probably but few monuments were carved in Lower Egypt before the seat of empire was removed to Memphis.

In the following list the inscriptions are arranged chronologically, upon the supposition that each was made in the reign of the king whose name it bears, a supposition which is certainly not often erroneous. The last on the list has its place assigned to it upon the information of Pliny (lib. xiii. 24), that it was in the reign of Claudius that papyrus was first made double, with the fibres of the two pieces crossing one another.

Plate referred to.	Inscription.	Approximate Date.
Egypt. Inscript. 6 - - -	Tablet - - - - -	Amunmai Thor III.
_____ 7 - - -	Tablet - - - - -	Amunothph I.
_____ 56 - - -	From a statue - - - - -	Thothmosis III.
Hieroglyphics, 41 - - -	From Karnak - - - - -	—
Egypt. Inscript. 37 - - -	From a statue of his Queen -	Thothmothis IV.
Hieroglyphics, 80 - - -	From the Sphinx - - - - -	—
Egypt. Inscript. 22 - - -	Tablet - - - - -	Amunothph III.
_____ 24 - - -	From a statue - - - - -	—
Hieroglyphics, 56 - - -	From a temple at Elephantine	—
_____ 12 - - -	From Karnak - - - - -	Amonmai Anamek.
_____ 15 - - -	From Medinet Abu - - - - -	Rameses II.
Egypt. Inscript. 1 - - -	Tablet; in the year 45 - - -	— †
_____ 8 - - -	Tablet; in the year 62 - - -	—
_____ 39 - - -	Tablet - - - - -	—
_____ 42 - - -	Obelisk from Luxor, at Paris	—
_____ 26 - - -	Tablet - - - - -	Pthah Amunothph.
Hieroglyphics, 43 - - -	Inscription of Tacelmothe - -	B. C. 900.
Egypt. Inscript. 35 - - -	Statue of Mandothph, great-	
	grandson of Tacelmothe -	780.
_____ 36 and 38	Slab of Sevechus - - - - -	720. ‡
Denon, 137 - - - - -	Papyrus of the great-grand-	
	son of Osorkon II. - - - - -	700. *
Hieroglyphics, 7 - - -	Frieze of Psammetichus II. -	590.
Egypt. Inscript. 57 - - -	Sarcophagus of the wife of	
	Amasis - - - - -	530. * †
_____ 28 to 32	Sarcophagus of Amyrtæus -	400. * † ‡
Hieroglyphics, 8 and 9 -	Frieze of Nectanebo - - - - -	360.
_____ 77 and 78	Tablet of Arsinoë Philadelpha	260.
Denon, 118 - - - - -	Ptolemy Philadelphus - - -	260.
Egypt. Inscript. 48 - - -	Tablet of Ptolemy Philopator	217.
_____ 49 and 50	Rosetta Stone - - - - -	195.
Salt's Essay, 5 - - - - -	Duplicate of Rosetta Stone,	
	at Philæ - - - - -	195.
Egypt. Inscript. 3 - - -	Tablet of Ptolemy Epiphanes	190.
Hieroglyphics, 79 - - -	Tablet, of the year 31 of Pto-	
	lemy the son of Ptolemy, 255, or 151, or 140.	

Plate referred to.	Inscription.	Approximate Date.
Hieroglyphics, 64 - - -	Ptolemy Euergetes II. - - -	B. C. 140.
————— 65 - - -	Ptolemy Auletes - - - - -	80.
————— 70 - - -	Cleopatra - - - - -	60.
————— 72 - - -	Cleopatra - - - - -	60.
Egypt. Inscript. 4 - - -	Cleopatra - - - - -	60.
Denon, 136 - - - - -	Papyrus, double in structure,	A. D. 50, or later.
Hieroglyphics, 59 - - -	With the name of Aurelius	160 to 190.

The marks added to some in the above list point out a few important peculiarities: thus,

\* Those in which the word 'Osiris' is used as an adjective, prefixed to the name of the deceased, probably meaning 'approved by Osiris.'

† Those in which the substantive termination, SN and the plural sign, is occasionally changed to TN and the plural sign.

‡ Those in which the usual rule, of the order of the words in the sentence being opposed to the direction in which the animals look, is neglected.

|| Those in which a considerable portion of the writing is from left to right.

Upon inspection of the list, we immediately see that these peculiarities for the most part exist in those inscriptions which were carved under the later native kings, after the extinction of the family of Rameses and the removal of the seat of government to Lower Egypt, and before the dynasty of the Ptolemies. We were before aware of the patronage bestowed by the Ptolemies upon the priests, and of their respect for the prejudices of the natives, but it would even seem as if the Theban race of scribes or hieroglyphical sculptors had been neglected under the native dynasties of Lower Egypt, and had again found employment under the Ptolemies; and that the same patronage of literary talent which

called Bion, Moschus, Theocritus and Euclid to the court of Alexandria, recalled the more ancient and classical style to the hieroglyphical inscriptions.

The knowledge of the ancient Coptic language which we at present possess rests entirely upon the Coptic translations of the Bible, which were made about two centuries after the birth of Christ, and consequently we can hardly expect a very close or constant agreement between the words of that translation and of the hieroglyphical inscriptions. Still there is a very considerable agreement, which the reader will find pointed out in the course of the Vocabulary, though he will probably come to the conclusion that it is not frequent enough to justify us in assuming that in every case the meaning of a group of hieroglyphical letters is sufficiently proved by showing that it has a pretty close resemblance to a Coptic word. There are so many hieroglyphical words of which the sound and the sense are both known, and which do not appear to be Coptic, that we should probably arrive at false results if, by generalizing too hastily, we assumed that the hieroglyphics and the Coptic of the Bible were the same language; the utmost that can with safety be asserted upon the subject is, that the hieroglyphical inscriptions are written in a dialect, or perhaps dialects, of Coptic, but all of them differing considerably from those which we now possess in the versions of the Bible.

Being unacquainted with the subject, I would say nothing to lessen the value of the knowledge of Coptic words which our modern travellers may have gained by their residence in Egypt, but would remark that all words which are here printed in the Coptic character may be found in the Rev. Henry Tattam's *Lexicon Ægyptiaco-latinum*.

## V O C A B U L A R Y.

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THE abbreviations here made use of will be best explained by the following examples :

R. S. 5, - means *Rosetta Stone*, line 5.

*E. I.* 36, 18, means *Egyptian Inscriptions*, plate 36, line 18.

*H.* 66, I m, means *Hieroglyphics*, plate 66 ;—I m points out the spot on the plate.

*M. H. I.* 33, means *Materia Hieroglyphica*, Part I. plate 33.

The numbers, when used alone, refer to the plates at the end of this volume.

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1. AMUN-RA, from *amun* to govern, and *ra* the sun ; a god particularly worshipped at Thebes and called king of the gods and lord of heaven. Whether the sun itself was worshipped is uncertain, for there is a wide difference between worshipping a statue which was a personification of the sun, and worshipping the sun itself ; but, as the worship of the sun was expressly forbidden in the Mosaic law which was delivered to the Jews directly after the Exodus, it seems not improbable that the sun was worshipped in Egypt. In addition to which, Thebes was remarkable among the cities of Egypt for not being taxed for the maintenance of a sacred animal, because, whereas animals were the representatives of the other gods, the sun alone was the representative of Amun-Ra. See *E. I.* 42 and 43.

2. The same, over the figure of the god to whom Amunothph III. is presenting an offering, and who in return is presenting to the king the sceptre of victory, *E. I.* 22. The globe, which in the former group represented the letter R, here is used for the syllable RA.



3. RA, PH, the sun ; “ The boat of Ra,” *E. I.* 28, where we have a representation of the procession by water, in which the statues of the gods are carried in the ceremony called ‘ the exodus,’ which is mentioned in the Decree upon the Rosetta Stone, in which it is ordered that the statue of Ptolemy Epiphanes shall be carried out with the other gods in his lifetime. Also the first syllable of the name of Rameses.

4. The same ; “ Sevechus beloved by Pthah, living like Ra for ever,” *E. I.* 36, 1. “ Osirimenpthah beloved by Pthahsokari-Osiris, giver of life like Ra,” *E. I.* 37, B 5.

5. The same, the sacred asp or basilisk being merely an ornamental addition ; “ His mother, priestess of the great Ra ;” “ His grandfather, a priest of the great Ra,” *E. I.* 39, 3.

6. The same ; “ The priest of Ra, lord Ptolemy, loving his parents and loving his brother, defender of Egypt,” *H.* 65.

7. The same ; *H.* 7.

8. The same ; in numerous instances the first syllable of the name of Rameses.

9. AMUN-RA ; the staff with the head of Anubis being A, the sitting figure MUN, and the globe RA : the sitting figure is the god Amun, whose name, as we shall see at No. 16, No. 17, and No. 19, was sometimes spelt without the initial A. “ Approved by Amun-Ra” is the prenomen of Rameses II. ; and this group occurs more distinctly, as the name of a god, over his figure on the astronomical ceiling of the Memnonium.

10. The same, the feather in this word having the same force as the figure with the feather on his head in the former. “ Approved by Amun-Ra” is the prenomen of Shishank II., *Wilkinson's Thebes*, pl. 2.

11. RA ; this is not an hieroglyphical character but a picture

of the sun with extended wings; it occurs at the head of numerous funereal tablets, and in *E. I.* 3 it forms part of the sentence which is written underneath it, the pendant asps being in a line with the rest of the words, "the lord of the country, the great god the sun." In a Greco-Egyptian tablet of the age of Nero, addressed to Claudius Balbillus, in the British Museum, immediately under the winged sun, in the place of the sentence just quoted, are the words *ἀγαθὴ τυχή*.

12. The same, with another form of the A; see No. 16, and No. 533.

13. The name of the winged sun in *E. I.* 4, but by comparison with No. 14 and No. 15, which are applied to other gods, it may possibly be a more general term, such as, 'the genius of good fortune,' *ἀγαθὴ τυχή*.

14. A title applied to the Sphinx, on the tablet in the temple between the fore-legs of the colossal Sphinx near Memphis, *H.* 80.

15. The same title applied to the god Aroëris, in *H.* 62. In the Greco-Egyptian tablet quoted at No. 11, the Sphinx is called 'the sun armachim,' which may possibly be the title here represented in hieroglyphics.

16. AMUN-RA, the letter M having the phonetic force of AM; *E. I.* 59, 29.

17. The same; "On the grand festival days, at the exodus from the temple of the portable statue of Amun-Ra, in the water-processions, they shall also carry out the shrine and portable statue of god Epiphanes most gracious," R. S. 8.

18. AMUN; used substantively as the name of the god Amun-Ra: "High-priest of Amun," *H.* 43, F r. It has also the same meaning in the names Amunmai, 'beloved by Amun,' *E. I.* 43; and Amunothph, 'dedicated to Amun,' *E. I.* 22. Also as an adject-

tive, GREAT; "The royal sister, the royal wife, the great queen, the daughter of Queen Arsinoë," *H.* 77, M o. In this sense it forms part of the words Amun-Ra, and Jupiter Ammon.

19. The same; "The priest of Amun, Osorkon," *H.* 43, H 1. This is spelt with only the letters M, N, and is used for Amun, as is the Coptic ⲙⲟⲛⲓ for ⲁⲙⲟⲛⲓ.

20. The same, being a representation of the god, distinguished by his crown and the peculiar feather in his hand; it is occasionally the first two syllables of the name Amun-mai.

21. KNEPH, the phonetic name of the god is followed by his figure with a ram's head; he was called CENUBIS by the Greeks, and was in many respects the same god as Amun-Ra, *E. I.* 4, 4. There is a Greek inscription at Syene, of the time of Caracalla, to Jupiter Ammon Cenubis. Strabo says that Knuphis was worshipped at Elephantine, and Plutarch that Kneph was worshipped at Thebes. The letters in this group are N, P.

22. The same; "Amunothph III. the holy son of Kneph," *H.* 56, E s. Nearly the same group, with the sun between the ram's horns, occurs in *E. I.* 39, 8.

23. The same; it precedes the sitting figure with the ram's head in *E. I.* 39, 7, "Kneph ruler of Upper Egypt."

24. CENUBIS-RA, or KNEPH-RA; *H.* 56, V u, where Amunothph III. is sacrificing to the boat of Kneph, a boat containing statues of several of the gods, and ornamented at each end with a ram's head.

25. The same; *E. I.* 39, 7. Here the word Cenubis has a plural termination, in which respect it is satisfactory to observe that it agrees with Anubis, No. 137 and No. 138; and this is perhaps a sufficient proof that the three strokes denoting the plural did not merely convey the idea of plurality, but actually the vowel-sound or the syllable with which plural nouns usually ended.

26. AMUN-CENUBIS; *H.* 43, I q.

27. Probably CENUBIS; the name of one of the gods in the boat of Ra, *E. I.* 31; which, by a comparison with the boat of Ra in *E. I.* 28, is evidently the same as the following.

28. Probably CENUBIS; the name of one of the gods in the boat of Ra, *E. I.* 28. The word consists of H, K, N, and the last half of the word 'Anubis;' see No. 136.

29. Probably the same; over the head of a ram-headed god in *E. I.* 28.

30. RA, distinguished by a *Scarabæus*, which Clemens Alexandrinus mentions as typical of the sun; *E. I.* 32.

31. This is not an hieroglyphical character, but a picture of the god, *E. I.* 29; which makes it probable that the *Scarabæus* in the foregoing and following numbers is rather a picture than a letter.

32. The same; "Amunmai Rameses II., beloved by Ra, the great god, the lord of heaven," *E. I.* 15, where this name is followed by the figure No. 36. Here we have the letters R, A, independent of the *Scarabæus*, which is a D or TH.

33. The same; "The son of the sun, Amunmai Rameses II., beloved by Ra," *E. I.* 15.

34. Probably the same; "Beloved by Amun-Ra" seems to be the translation of the prenomen of Osirimenphthah, *E. I.* 37, B 2; compare No. 9. From a comparison with No. 33, the three bars would seem to have the sound of an R, and in No. 584 we shall see that the five bars have that sound.

35. The same as the last; whatever may be the force of the *Scarabæus*, as it represented both the sun and a T, a T is here allowed to represent the sun; and, by comparing No. 777 and No. 699, we see that, from the quartered circle representing both a region and a K, a K is in return allowed to represent a region.

This group occurs in the prenomen of the successor of the last-mentioned king.

36. RA ; the figure of the god which follows his name, No. 32, *E. I.* 15. He is represented as presenting the character for 'life' to the word 'king,' the title of Rameses II. ; this may be compared with the enactment on the Rosetta Stone, that the god shall present the weapon of victory to the statue of the king.

37. Probably the same ; it is a name of the god who is represented by the *Scarabæus*, and who is called "the father of the gods," *M. H. I.* 20.

38. CHEM ; over the figure of the god in *H.* 12 and *M. H. I.* 6.

39. The same ; this is the figure of the god, as it follows his name in *M. H. I.* 6, but in *M. H. I.* 1 he is called Amun-Ra, and in other places the two are confounded. He was the god of generation, and had the attributes of Priapus, as described in the Greek authors ; see *Early History of Egypt*, page 125. His name,  $\chi\alpha\mu$ , Ham, was the same as that of the son of Noah, from whom the Egyptians were descended, and he gave his name to the country  $\chi\eta\mu$ .

40. The same ; "Chem the son of Isis," *M. H. I.* 6. This quotation may explain the group No. 38, which, if it is to be translated literally, means 'the cow his mother ;' the cow being Isis.

41. Probably the same, as it resembles the last ; "The lady, the musician of Chem, the good Imo, a woman deceased," *E. I.* 27, 13.

42. The same ; it is the name of a god in the boat of Ra, in *E. I.* 28 and 31, and consists of the letters  $\kappa$ ,  $\mu$ .

43. ΠΤΗΑΗ, called Vulcan by the Greeks ; "Ptolemy immortal, Pthah-beloved," occurs three times on the Rosetta Stone. He was worshipped more particularly at Memphis, and when Diodorus Siculus tells us that Vulcan presided at the birth of Sesoösis, it

almost amounts to the assertion that he was a native of Lower Egypt.

44. The same; this figure follows his name in *H. 70, N s.*

45. The same; following his name in *E. I. 38, 2 and 9.*

46. **SEB**; "Seb the father of the gods," *M. H. I. 11.* "Honour to Seb, god of the gods," *E. I. 51,* also *E. I. 32.*

47. Probably the same; it is one of the titles of Sevechus, *E. I. 36, 1,* which may be explained, if Seb is the same as Sabak, by the latter being probably the tutelary deity of the Ethiopian kings.

48. **SABAK**, the god of whom the crocodile was the representative; "Honours to Sabak," *M. H. I. 35.* He was the tutelary deity of Sabacon, the Ethiopian conqueror of Egypt, No. 1044, which may be explained by crocodiles always having been more common in Ethiopia, and now never found below the cataract of Syene.

49. The same, the figure of the god following his name in *M. H. I. 35.*

50. The same, it forms part of 'Crocodile-dedicated,' the name of a woman, No. 1043.

51. The goddess **NEITH**; not an hieroglyphical character but as a picture surrounded with stars representing the expanse of **HEAVEN**; Denon, pl. 129.

52. Another picture of the same; *M. H. I. 3,* where the god Ra is standing under this canopy, and the name Neith, No. 60, is over the serpent's head.

53. **THE HEAVENS**, an hieroglyphical character formed upon the preceding figures; "Isis the great mother-goddess, like Ra queen of the heavens," *E. I. 4, 1.*

54. **NEITH**, being the letters **N, TH**, followed by the figure of the heavens as the demonstrative sign of the goddess; "Neith mother of the gods, queen of heaven," *M. H. I. 12.*

55. The same, with the addition of the characters distinctive of the feminine ; “ Honour to Neith,” *M. H. I.* 12.

56. THE QUEEN NEITH ; being the name of a goddess, in *M. H. I.* 38.

57. NEITH ; in the same plate.

58. THE HEAVENS, being the letters N, E, TH. Thus Neith represents the heavens, as in No. 54 the heavens are used as a figure of Neith. “ Isis-Athor queen of heaven,” *E. I.* 2.

59. NEITH, followed by another demonstrative sign ; *E. I.* 16.

60. The same ; “ Neith the Queen of Upper Egypt, the great divine mother ;” “ Neith the queen of Lower Egypt, the lady of Sais ;” *E. I.* 16. Plato (*Timæus*) says that Neith was worshipped at Sais and called Minerva by the Greeks.

61. The same, being the figure following the name ; *H.* 66, Q o.

62. The same, following the name ; *M. H. I.* 33. The asp is frequently used as symbolical of divinity, and this group might probably with equal correctness be applied to any other goddess.

63. HEAVENLY, a feminine adjective ; “ Honour to the heavenly, approved by Osiris, divine wife, the queen deceased,” *E. I.* 57, 8.

64. OSIRIS, the name followed by a sitting figure of the god ; “ A gift dedicated to Osiris, lord of the place of the dead, righteous good king for ever,” *E. I.* 2, 1. As lord of the place of the dead, he is the principal god to whom the funereal tablets are dedicated ; he is distinguished by his sceptres, one like a whip, the other like a shepherd’s crook. This word is also in the more modern inscriptions used as an adjective before the names of deceased persons, meaning APPROVED BY OSIRIS, OR DEIFIED ; and it may be compared to the word *divus*, as applied to the deceased Roman emperors. “ The deified king Amyrtæus,” *E. I.* 29, first part. This use of the word is explained by seeing a figure, as large as life, of

the deceased Queen of Amasis on the lid of her own sarcophagus in the British Museum, holding in her hands the two peculiar sceptres of Osiris. In Denon, plate 126, we also see the deceased, on the couch peculiar to mummies, with the same two sceptres of Osiris in his hands.

65. The same ; “ A tribute to Osiris pet-Amenti,” is over the figure of the god, *E. I. 3*.

66. The same ; “ The deified king Amyrtæus deceased,” *E. I. 31*, second part.

67. The same ; “ Horus, the avenger of his father, the son of Isis and son of Osiris,” *M. H. I. 17*.

68. The same ; “ An offering to Osiris in his assemblies, good, immortal, blessed,” *E. I. 6*.

69. The same, distinguished by his appropriate crown, which is that of Upper Egypt, No. 385, with the addition of two side pieces ; this figure forms part of several kings' names.

70. The same ; a couch is here used instead of the chair ; over the figure of the god, *M. H. I. 13*. Also as an adjective, **DEIFIED** ; “ The deified priest of Amun-Ra king of the gods, Osorkon deceased ; the son of the priest of Amun-Ra king of the gods, Shishank deceased ; the royal son of King Amunmai Osorkon,” Denon, pl. 137.

71. The same ; “ Osiris the son of Neith and of Seb,” *M. H. I. 13*. Plutarch says that the name of Osiris was written by means of a sceptre for *ὄς*, and an eye for *ἰρϑ*, in which he seems to have mistaken the throne for a sceptre.

72. The same, the phonetic name of the god, being the letters *O, S, R, A* ; *M. H. I. 13*.

73. **SOKARI**, sometimes the name of a god, and sometimes an adjective applied to Osiris ; *M. H. I. 19*.



74. **SOKAR**, the same as the last, without the final vowel; "A gift dedicated to Sokar Osiris, lord of the temple, the Sokar god," *E. I.* 4, 1; where it is used to distinguish the native god Osiris from Apis-Osiris (Serapis), the god lately introduced.

75. **SOKAR OSIRIS**, as just described; over the figure of the god holding his distinctive sceptres, and standing so exactly in profile that only one leg is seen. This attitude is peculiar to Chem and Osiris; all other figures, whether male or female, show both their feet: *E. I.* 4.

76. **PTHAH-SOKAR OSIRIS**; "A gift dedicated to Pthah-Sokar Osiris," *E. I.* 5. This title of Osiris is not met with upon those inscriptions which are certainly the more ancient.

77. Probably the same; *E. I.* 4, 14.

78. **PTHAH-SOKAR**; "A gift dedicated to Osiris pet-Amenti, righteous good king for ever; to Pthah-Sokar, lord of the temple; and to Anubis, lord of the offerings," *E. I.* 2, 1. The tablet of *E. I.* 60 is dedicated on one side to Pthah-Sokar, and on the other to Osiris pet-Amenti.

79. **APIS**, the sacred bull worshipped at Memphis; "Costly libations, and other similar fittings of the temple of Apis," *R. S.* 4.

80. The same; "Imo a woman deceased, daughter of the priest of Pthah, the priest of Apis," *E. I.* 27, 13, where this name is followed by the figure of the bull.

81. Probably the same; *E. I.* 27, 13.

82. The same; it precedes the figure of the bull in *E. I.* 4, 4.

83. The same; in the foregoing quotations. It is a tall neatly-formed animal, holding its head high, and very distinct from No. 236, which is more like the Hindoo bull, with high shoulders and head low. Apis had peculiar spots, and it was probably from this circumstance that the Jews, in order to protect them from the

Egyptian superstitions, were ordered, in their sacred services, to choose a red heifer without a spot (Numbers, xix. 2, Deut. xvii. 1).

84. The same ; *E. I.* 25, 6. The sacred whip on the back of the animal may be also seen in No. 99 and No. 130.

85. APIS-OSIRIS ; the name of a bull-headed god in a tablet of the time of Cleopatra, *H.* 72, N f ; and in *H.* 71, N p, a tablet of the same reign, this god is mentioned in connection with Pthah-Sokar Osiris. As we learn from several historians that Serāpis was introduced into the Egyptian mythology in the time of the Ptolemies, and that he was merely Osiris with some distinctive attributes, and as his name is not otherwise found, it is not a very bold conjecture to consider Apis-Osiris as the Serapis of the Greek authors. In this division of Osiris into two gods, the character of lord of Amenti, or judge of the dead, was assigned to Apis-Osiris, which is the character assigned to Serapis by Plutarch, and which identifies the two names as belonging to the same god.

86. The same ; “ Apis-Osiris pet-Amenti, god, king of the gods, full of blessings, king for ever,” *E. I.* 4, where he is represented with the head of a bull, in company with Sokar Osiris.

87. The name of the bull, in *E. I.* 2.

88. ISIS, consisting probably of the letters s, D, s, being the word Isidis, which, in the Greek mode of forming the nominative case, became Isis ; “ Isis the great divine mother, like Ra, the queen of heaven,” *E. I.* 4, 1. “ Horus the son of Isis and of Osiris,” *M. H. I.* 17. According to Plutarch she was sometimes called *μouθ*, evidently from *ⲙⲉⲩⲧ* ‘ mother.’

89. The same ; *E. I.* 28, and *E. I.* 36, 4 and 5.

90. The same, being the letters H, s, D, s ; “ Honour to Isis,” is over her figure nursing the infant Horus, *M. H. I.* 14.

91. Probably the same ; the name of a goddess, *M. H. I.* 15 :

the first of these characters seems to be a vowel, and thus they may spell the word 'Isis.'

92. The same; it follows her name in *H.* 68, K f.

93. The same; "Horus the son of Isis," *M. H.* I. 17. She has cows' or the moon's horns on her head, and was in all probability the original of the Greek goddess Io,  $\iota\omicron\zeta$  being Coptic for the moon; but Lucian, who lived for some time in Egypt, ridicules this derivation.

94. The same; the sitting figure is followed by the letters s, D, s; *M. H.* I. 47.

95. Probably the same, being the name of a goddess with an infant in her arms, *M. H.* I. 16; the child has his finger to his mouth in the attitude peculiar to Horus.

96. The same, being probably the letters s, I, D, s; over the figure of an asp, *H.* 7, X v.

97. The same as the last; "Isis queen of Upper and Lower Egypt," *M. H.* I. 39.

98. The same, the figure mentioned in No. 96; the asp is presenting the character for victory to the title of King Nectanebo, *H.* 7, X v.

99. MOTHER-GODDESS, the vulture being 'mother,' and the whip an emblem of divinity; "Isis the great divine mother-goddess," *H.* 67, R i.

100. The same, presenting the character for victory to the title of King Psammetichus, *H.* 7, V m.

101. The same, presenting the character for life to the title of King Nectanebo, *H.* 9, F e.

102. The name of a goddess, probably ISIS, *M. H.* I. 46.

103. Probably the same; *M. H.* I. 44.

104. The same as the last, *M. H.* I. 44.

105. HORUS, being a hawk distinguished by the sacred whip; "Horus the son of Isis and son of Osiris," *M. H. I.* 17. "Horus the avenger of his father," *E. I.* 4, 1. This last sentence occurs in the Greek of the Rosetta Stone. Horus is usually represented as a man with the head of a hawk, wearing the double crown of Upper and Lower Egypt.

106. The same; instead of the whip we here have the vowel with which masculine nouns frequently end. "Horus the son of Isis and son of Osiris," *M. H. I.* 17.

107. HORUS *the son of* ISIS; *E. I.* 34, so named to distinguish him from Aroëris, the elder Horus, who is represented by the side of him.

108. HORUS, with his finger to his mouth in his character of the god of silence, called Harpocrates by the Greeks; it follows the name of the god in *M. H. I.* 17; also *E. I.* 29, fourth part. This figure is on other occasions distinctive of a child, a character peculiar to Horus in this mythology.

109. AROERIS, or the elder Horus; the name of a god with the head of a hawk, having the sun on his head, by which he is distinguished from Horus, *M. H. I.* 4. He was called Apollo by the Greeks; both his name and his figure seem composed of Horus and Ra.

110. The same; "Aroëris lord of heaven," *E. I.* 46, where he is in his boat with the sun on his head, accompanied by Horus who wears the double crown; also *E. I.* 34.

111. The same; being the name of a hawk upon a perch in company with Horus and other gods, *E. I.* 4, 2.

112. The same, being the letters A, R, R, A, which may be supposed to spell the word 'Aroëris;' "Honour to Aroëris the great god, lord of heaven," *E. I.* 34.

113. The same, being the letters R, A, R, A ; “ The holy boat of Aroëris,” *E. I.* 21, 3 ; also *E. I.* 46, 4.

114. A female Aroëris, being the name of the god with a final T to distinguish the gender ; *M. H. I.* 46, where the goddess is represented with the sun between cows’ horns upon her head.

115. HORUS and AROERIS ; *E. I.* 1, 2, where they are followed by the word ‘ gods : ’ the difference between them is slight, one has a more hooked beak and a more rounded breast.

116. ATHOR, being a representation of ‘ the house of Horus,’  $\text{H1 } \Theta\Delta \text{ } \sigma\text{P}\rho$ , which is a pretty good phonetic mode of writing the name of the goddess ; “ Athor queen of heaven,” *M. H. I.* 22. “ King Ptolemy and Queen Cleopatra, gods Philometores, beloved by Athor,” an inscription on the temple of Venus at Philæ, *H.* 64. The city of Atar-bechis or Aphroditopolis was sacred to her, which sufficiently identifies her with Venus. Also THE MONTH ATHOR, *H.* 35, where it is accompanied with a Greek translation.

117. The same, with the usual feminine termination ; *M. H. I.* 17.

118. The same, in the same plate as the last ; they may possibly both mean Isis, who is sometimes called Isis-Athor, see *E. I.* 2 ; and Plutarch informs us that Isis was sometimes called Athor.

119. ATHOR ; the characters within the oval are only another way of expressing  $\text{H1 } \Theta\Delta \text{ } \sigma\text{P}\rho$ ,—the first being a house, H1 ; the second possibly a sceptre, for king,  $\sigma\text{P}\rho$ . In the temple of Venus at Philæ, *H.* 64, C t.

120. The name of a god represented like Horus, but called ‘ the son of Athor,’ or at least of the goddess whose name is No. 117 and No. 118 ; if Athor is meant for Isis-Athor, this may be Horus. *M. H. I.* 17.

121. NEPHTHYS ; she is usually represented with this altar on her head, and is the constant companion of Isis on the tablets, and under

the name of Bubastis is so described by Ovid (*Metam.* ix. 686). "Nephthys the divine sister, the powerful great daughter of Ra," *M. H. I.* 16. "Nephthys the great sister-goddess," *H.* 73.

122. The same ; *E. I.* 28, where she is represented as an asp, and accompanies Isis and the rest of the gods in the boat of Ra.

123. THE SISTER-GODDESS ; the usual title of Nephthys, probably meaning that she was the sister of Isis, *E. I.* 4, 1.

124. THOTH, the thrice-great Hermes of the Greeks, the inventor of letters and of learning : the bird is the *Ibis religiosa* of naturalists ; its skeleton is well known, being frequently found embalmed as a mummy. The god is represented as a man with the head of an Ibis, but always with a head-dress behind, large enough to conceal a human head, so that it would seem as if, in the figures of this and indeed of all the other gods with the heads of animals, they intended to represent human figures with masks, *M. H. I.* 26.

125. The same ; "Thoth lord of the scribes," *M. H. I.* 26, where he is counting years or noting the notches upon a stick resembling the word 'year,' No. 636. Also *H.* 5, G p, where he is writing upon a tablet while the actions of the deceased are being weighed in a pair of scales by Anubis and Horus in the presence of Osiris the judge of the dead.

126. The same ; "Thoth lord of the priests," *E. I.* 39, 7.

127. The name of A FEMALE THOTH, who is counting years on the notched stick mentioned above, and is styled "Lady of the scribes," *M. H.* 1, 40.

128. ANUBIS, called by Ovid "Latrator Anūbis ;" this figure follows his name in *E. I.* 6, a very early tablet. It resembles a greyhound with a long bushy tail like that of a fox ; some have considered it the jackall (*Canis aureus*), but the cry of the jackall is very distinct from the bark of a dog which is assigned to Anubis,

and Laborde in his Travels has drawn the dog of Arabia Petraea exactly like this figure. In *E. I.* 1, and *E. I.* 39, 6, we see that there were two gods of this name, one of Upper and one of Lower Egypt.

129. The same; the funeral tablet *E. I.* 14 is dedicated to him.

130. The same; it follows his phonetic name, *E. I.* 4, 2.

131. The same, being the letters A, N, P; *M. H.* 1, 18.

132. The same, followed by the word 'god'; "Anubis the god, the son of Osiris," *M. H.* I. 18.

133. The same, being the letters A, N, P, O; over each of the dogs of Upper and Lower Egypt at the head of the tablet *E. I.* 1. His Egyptian name was probably Anepo.

134. The same, with a different form of the letter o; "A gift dedicated to Osiris pet-Amenti, righteous good king for ever, to Pthah-sokar lord of the temple, and to Anubis," *E. I.* 2, 1. This is one of the numerous trinities in which the gods of Egypt are occasionally grouped.

135. The same; *E. I.* 32, where each of the gods, accompanied by his name, is represented as a spitting serpent standing upon the point of his tail. By comparing this group with the last, we learn that AN is the phonetic force of the pair of horns.

136. The same; over the figure of one of the gods in the boat of Ra, *E. I.* 28. Also "A gift dedicated to Osiris pet-Amenti, lord of Upper Egypt, lord of Lower Egypt, king of the gods, to Horus the avenger of his father, to Isis the great goddess-mother, to Anubis of Upper Egypt, and to Anubis of Lower Egypt," *E. I.* 39, 6. The lower half of this group probably has the force of P or B; it also forms part of the word 'Cenubis,' No. 28.

137. The same; "A prayer to Anubis in his temple, good, immortal, blessed," *E. I.* 6.

138. The same; "The priest Osirtesen III. deceased, beloved

by Anubis," *E. I.* 6. In this and the last group the word 'Anubis' has the termination of a plural noun, in which respect it resembles 'Cenubis,' No. 25. The plural termination here represents a sound and not an idea, probably  $\sigma\tau$ , the termination of many Coptic plural nouns, which is also made probable by our finding that the Egyptian word is Anepo: see No. 133.

139. The same; this figure follows his name as the demonstrative sign in *H.* 72, N r; *H.* 71, Y p.

140. The same; *H.* 68, M o. He is here, as in the sculpture underneath the inscription, represented as laying out a mummy on a lion-formed couch, which appears to have been one of the peculiar offices of Anubis, and in consequence of which he is, on the early funereal tablets, particularly addressed in common with Osiris the judge of the dead and lord of Amenti.

141. The same; *E. I.* 23, B 2.

142. An attribute of, or possibly a title peculiar to, Anubis; *E. I.* 4, 2; *E. I.* 1. In *H.* 5 this is also connected with the figure of Osiris, who sits as judge of the dead.

143. This occurs at the head of tablets *E. I.* 1 and 34, under the winged sun, and in position is identical with No. 13; it possibly has the same meaning; I have only observed it in tablets which have the two dogs as the good genii of the deceased.

144. Probably ANUBIS, though he is not the only god who is represented upon an altar of this kind; "High-priest of Anubis, king of the gods, defender of the kingdom, giver of life like Ra," at Apollinopolis Parva, Denon, 118.

145. AMOTHPH; "Sacred to Amothph the son of Pthah," *M. H. I.* 30. His name is sometimes spelt with a double A or long I, "The son of the sun, Ptolemy Epiphanes, beloved by Imothph the son of Pthah," in a temple at Philæ, which by a Greek inscrip-



tion is dedicated to Asclepius, and consequently informs us of the Greek name of this god; *H.* 65.

146. The same, with a different form of the A; the dog, the figure of Anubis, here has the force of an A, because A is the first letter of that word; *M. H.* I. 30.

147. The goddess to whom the scorpion was dedicated; the letters are S, L, K, together with those distinguishing the feminine gender, which nearly approaches to  $\sigma\lambda\kappa$  and  $\sigma\lambda\eta$ , the Coptic words for 'scorpion,' *H.* 66, I m.

148. The same; *E. I.* 9, 2; *M. H.* I. 40.

149. MANDO, being the letters M, N, D, O; possibly the god Mendes, to whom the goat was dedicated, *M. H.* I. 33, where the figure of the god is like Aroëris, having the head of a hawk with the sun over it.

150. The same; "A gift dedicated to Amun-Ra lord of heaven, to Mando lord of — district, to Osiris lord of the place of the dead," is the inscription on a statue of Mando-othph, *E. I.* 35, A 5. This quotation gives us an instance of one of the numerous Egyptian trinities.

151. The same; "Mando-Ra the great god," *M. H.* I. 33. The three most celebrated animals of Egypt were the bull Apis at Memphis, the bull Mnevis at Heliopolis, and the goat at Mendes; the first appears on the sculptures to be sacred to the sun, the second, being at Heliopolis, was no doubt so also, and here we find the goat Mando was so likewise.

152. One of the four gods of the tombs or of the dead; they are usually represented with the heads of a man, a mastiff, a greyhound, and a hawk respectively; sometimes these heads are upon four vases, *M. H.* I. 50, of which there are many in the British Museum, and which the Greeks, without distinguishing them,

called the god Canōpus ; sometimes they are on human figures, as drawn upon a stone mummy-case, *E. I.* 23. In *E. I.* 8, and in *H.* 5, they stand upon a small table in front of Osiris; in *E. I.* 31 they are represented as four human heads upon the back of a serpent, with their names over them. This first has a human head, *M. H. I.* 50.

153. The same ; *E. I.* 44.

154. The second of these gods, with the head of a mastiff ; *M. H. I.* 50.

155. The same ; *E. I.* 31, and *E. I.* 45, in which places however he has a human head, as have his three companions.

156. The third of these gods, with the head of a greyhound ; *M. H. I.* 50.

157. The same ; *E. I.* 44.

158. The fourth of these gods, with the head of a hawk ; *M. H. I.* 50. In this word the sign of the plural most probably has a syllabic force.

159. The same ; *E. I.* 45.

160. A goddess, the daughter of Aroëris ; *M. H. I.* 43.

161. The name of a goddess ; *M. H. I.* 20. The animal here represented seems to be the Jumping Mouse (*Mus jaculus*), which supports itself upon its hind legs, and is peculiar to the lower parts of Egypt ; *Hasselquist's Voyage*.

162. The name of a god who bears this character as his head-dress ; *M. H. I.* 38.

163. AMUNTA, the name of a goddess ; *M. H. I.* 41. Her name may be derived either from  $\Delta\Delta\Delta\Delta\Delta$  'to govern,' or from  $\Delta\Delta\Delta\Delta\Delta$  'the place of the dead,' but more probably from the former.

164. The same word, but used as a feminine adjective, GREAT, being the feminine of 'Amun,' No. 18 ; "Nephtys the sister-goddess, the powerful great daughter of Ra," *M. H. I.* 16.

165. The same ; “ The great statue of the son of the sun, Amun-mai Rameses II., living for ever,” *E. I.* 42, 4.

166. Probably THE GOOD GENIUS ; being at the head of a tablet, *E. I.* 6, in the place usually occupied by the winged sun. The three arrows are each the word ‘ good,’ No. 624.

167. The name of a god who is represented pictorially as a large eye ; *E. I.* 51. Small eyes of earthen-ware are not uncommon in cabinets of Egyptian antiquities.

168. The name of a god who is lord of the — country, No. 741 ; *E. I.* 51 ; also *E. I.* 32. “ The obelisk of Rameses II. beloved by ‘ this god,’ giver of life like Ra,” *E. I.* 43, 3 f.

169. The same ; forming a trinity with Aroëris and Ra, *E. I.* 46, 4.

170. The same ; *E. I.* 59, 33.

171. Probably the same ; *E. I.* 27, 11.

172. SOTHIS, the dog-star ; it is over a figure of Isis in a boat, representing the heliacal rising of the dog-star in the astronomical sculpture in the Memnonium (*Early History of Egypt*, pl. 6). The natural year was reckoned from the apparent heliacal rising of the dog-star, which took place about forty days after the conjunction of the sun and that star. The dog-star gave its name to the Sothic period, which was the number of years that must elapse before the beginning of the *civil* year of 365 days (which for want of the intercalary days was a moveable year) would again return to the same day of the *sidereal* year. This period the Egyptian astronomers considered 1461 years, or four times  $365\frac{1}{4}$  ; because they considered 365 days and a quarter the true length of the year, and had no knowledge of the difference between the sidereal and tropical year, nor of the precession of the equinoxes ; had they determined the length of the period by observation they would have found it about 1424 years.

173. Probably the name of each star in Gemini; it is over each of two stars in the sculpture just quoted, which by their position are proved to be Gemini, and this is confirmed by the dual form of this group.

174. The same; over a constellation in the same place in the Zodiac of Dendera, Denon, pl. 132. This group has the same dual form as the last.

175. GOD or GODDESS, whether a deified mortal or a mythological personage; "Ptolemy immortal, beloved by Pthah, god Epiphanes most gracious," R. S. 6, 12, 14. The purport of that decree was to appoint religious honours to the king upon his ceasing to be a minor, and he was like the other Egyptian kings ranked among the gods during his lifetime and after his death. "The goddess of Upper and Lower Egypt," is a title of Neith, *E. I.* 16. Also DIVINE; see No. 372.

176. The same; "Isis the great goddess-mother," *E. I.* 4, 1.

177. GODS; "A gift dedicated to Osiris pet-Amenti, lord of Upper Egypt, lord of Lower Egypt, king of the gods," *E. I.* 39, 6.

178. The same; "Apis-Osiris pet-Amenti, king of the gods, blessed king for ever," *E. I.* 4, 1.

179. The same; "Defender of the gods, king of kings," *E. I.* 1, 2. "Gods, lords of the country," *E. I.* 2, 1.

180. The same; as neither the Greek authors nor the inscriptions mention nine principal gods, this seems merely a less usual and more modern form of the plural; "Honour to Neith the mother of the gods," *E. I.* 51; also *E. I.* 36, 18 and 19.

181. The same; *E. I.* 57, 5. This may possibly be the same as No. 178, but I rather understand it as containing a double form of the plural; the plural being expressed first by the character for god being repeated, and then by the addition of the three bars.

182. The same ; *E. I.* 57, 12. In No. 292 and No. 305 we have other instances of a similar termination of nouns plural.

183 and 184. The same ; *E. I.* 57, 13 ; *E. I.* 57, 14.

185. PRIEST ; “ For the honour of the priest of Amun, the loving-his-son, great Mandothph deceased,” *E. I.* 35, A 11, in which sense this group is the same as No. 196 ; but its more natural meaning is GREAT GOD, “ Horus, the avenger of his father, the great god of — land,” *E. I.* 4, 2. For these two meanings for the same characters, according to which of the two stands first, or is used as the adjective, we might find numerous parallels in all languages,—perhaps few more analogous than ‘ father, god,’ and ‘ god-father.’

186. IMMORTAL GODS, as opposed to deified mortals ; “ For this to him the immortal gods giving gave victory, health, power, and the other blessings of a kingdom, remaining to him and children his for ever,” R. S. 5. The asp, which is the adjective ‘ immortal,’ is here repeated with the substantive, to form the plural.

187. The same ; “ Priests of the immortal gods, the rulers of Upper and Lower Egypt,” *E. I.* 4, 6.

188. GODDESS ; “ The sacred wife, the goddess, the queen,” *E. I.* 58, 29. Also DIVINE ; “ To the divine temple of Upper Egypt,” *E. I.* 6.

189. GODS ; “ Sacred to the gods,” *E. I.* 28, second part. As the sun and moon were each typical of individual gods, so were the stars of the gods in general.

190. IMMORTAL GODS, the same as No. 186 ; “ Anubis, Horus, and Apis-Osiris, immortal gods,” *H.* 71, 1.

191. The ASP ; as an adjective, IMMORTAL ; see No. 186. This is a serpent of the sub-genus *Naja*, it has folds of skin upon its head resembling a crown,—hence its Greek name Basilisk from

*βασιλευς*, and its Coptic name, which according to Horus Apollo was *ούραιος*, from *ορρο* ‘a king:’ it walks upright upon the strong folds of its tail like the *Cobras de capello* of Hindostan, and has the power of raising its ribs and thereby swelling its chest; it is figured in Denon, pl. 104. This animal was probably in the mind of the writer of the third chapter of Genesis, as the serpent there described seems to have walked upright before it was cursed to creep upon its belly. The asp is sometimes used pictorially as the figure of a goddess, as in *E. I.* 28, and it also forms part of the names of some goddesses, as of No. 95 and No. 127, but I have never observed it so used in the case of a god.

192. ASPS, in the dual; “In like manner to the two asps placed upon the shrines,” R. S. 9. In Denon, pl. 115, are several crowns, each ornamented with two asps.

193. GODDESS, being No. 175 with the feminine termination; “The Queen Arsinoë, the goddess Philadelpa,” *H.* 77, S h.

194. GOD; “Sacred to the reigning god of the kings,” *E. I.* 31, second part.

195. GODS; “A libation to the gods of Upper and Lower Egypt,” *E. I.* 35, A 13.

196. A PRIEST; frequently a title of a king, “The priest, the lord, son of the sun, Amunothph III., beloved by Amun-Ra, giver of life,” *E. I.* 24, A 1. “Upon the appointed last day of Messori, the birth-day of the priest living for ever,” meaning Ptolemy Epiphanes, R. S. 10.

197. PRIESTS; “A tablet in the temple, carved in letters for the priests,” R. S. 14, where the Greek translation has “carved in letters sacred,” *ιεροις γραμμασιν*.

198. Some kind of PRIEST; “His father the priest of the great Ra,” *E. I.* 39, 3, over the first of a row of sitting figures of the

ancestors of the deceased; his shorn head, which according to Herodotus was peculiar to the priests, confirms the inscription. From the first character in the group, it may be conjectured that he was one of those called basket-bearers, *κανηφοροι*, a class of priests mentioned in the Greek of the Rosetta Stone.

199. Some kind of PRIEST; "Imo deceased, son of the priest of Pthah," *E. I.* 27, 11. "Imothph deceased, daughter of the priest of Pthah," *E. I.* 4, 3.

200. Some kind of PRIEST; "A priest in the temples," *E. I.* 24, B 1.

201. Some kind of PRIEST, but different from the last, because mentioned in the same sentence in connection with it.

202. HIGH-PRIEST; "Pahoë, the high-priest, a man deceased in the temple;" *E. I.* 26. "The high-priest of Amun," *H.* 43, E q.

203. A title applied to a priest; *E. I.* 40, 17. And both to a priest and to the goddess Neith; *E. I.* 16.

204. Some kind of PRIEST; *E. I.* 4, 15. See also No. 213.

205. Some kind of PRIESTS; the meaning of this group is pretty well proved by its being connected, in *E. I.* 11, 11, with the same characters as the word scribe is in *E. I.* 27, 11 and 27.

206. Some kind of PRIESTESS, having the usual feminine termination; "Priestess of Pthah," *E. I.* 4, 8; possibly, from the attitude of the figure, it may mean basket-bearer, the officer mentioned in the Greek of the Rosetta Stone.

207. A MUSICIAN, being a female figure holding the *sistrum* in her hand; used to describe the office held by the deceased in the temple of Pthah, *E. I.* 4, 4 and 8; also *E. I.* 23, B 1. In these small figures the woman is distinguished by her clothes being tight round her legs, the man on the other hand usually has his legs more at liberty, whether clothed or unclothed.

208. The same, with the feminine termination; "The lady the musician of Chem, the good Imo a woman deceased," *E. I.* 27, 13.

209. Some kind of PRIESTESS; "A priestess in the temples," *E. I.* 4, 6.

210. This and the three following groups are four several classes of priests mentioned in succession, *E. I.* 4, 10 and 11. This first group is possibly EMBALMERS, that being a service which was connected with Anubis, whose figure forms part of the group.

211. PRIESTS OF THE LIBATIONS; *E. I.* 4, 11.

212. PRIESTS OF THE GODS; *E. I.* 4, 10.

213. Some kind of PRIESTS; *E. I.* 4, 11.

214. Some kind of PRIEST; "For the honour of the priest, a man," *E. I.* 16; also *E. I.* 35, A 14.

215. The same; "Amunothph III. like Ra, the royal scribe, the priest beloved by Amun, king immortal," *E. I.* 22, 11; also *E. I.* 22, 18.

216. PRIESTS; "It has pleased the priests of Upper and Lower Egypt," which words are the beginning of the enactment of the Rosetta Stone, line 5. "The priests of the temples of Egypt shall wear crowns during the proclamations of god Epiphanes," R. S. 12; but in this latter quotation the plural is formed by the figure being repeated three times, instead of by the three bars.

217. PRIESTHOOD; "A priesthood to god Epiphanes most gracious," R. S. 13. The prefixed sign for abstraction or the state of being, in this and in 'king-ship,' No. 411, was very happily detected by Dr. Young, and it may be compared to the Coptic syllable ⲙⲉⲧ, which in some instances has the same force when prefixed; thus ⲙⲉⲧⲟⲩⲏⲛ 'priesthood,' ⲙⲉⲧⲟⲩⲣⲟ 'kingdom.'

218. LITURGIES, κρηματισμοι, or literally PRIEST-HOOD-THINGS, each of the three parts of the word being in the plural;



“The priests of the temples of Egypt shall wear crowns during the proclamations of god Epiphanes most gracious, in the splendid holy liturgies,” R. S. 12.

219. Probably **PRIESTHOOD**, the same as No. 217; *E. I.* 41, 11.

220. A **PRIEST**; “His ancestor the priest of the great Ra,” *E. I.* 39, 4, over the head of a man with a shorn head. This group is an abridgement of No. 216.

221. A **LIBATION**; the leg is here, as in some other groups, used for a man, the T may possibly be the feminine termination of the noun, and it is followed by the demonstrative sign of the liquid, the pictorial representation of water. “Other good libations,” *E. I.* 5; *E. I.* 17, 2.

222. The same; “Oxen, geese, wine, and other good libations,” *E. I.* 2, 2; also *E. I.* 35, A 7.

223. The same; “Numbers of libations of wine and honey,” *E. I.* 39, 9.

224. **LIBATIONS**; “Costly libations, and other similar fittings of the temple of Apis,” R. S. 4.

225. A **LIBATION**; “Oxen, geese, a libation of wine, and other good libations,” *E. I.* 2, 2.

226. The same; “A libation to the gods of Upper and Lower Egypt,” *E. I.* 35, A 13.

227. The same; enumerated among the other gifts to the gods in *E. I.* 25, 3. Without the demonstrative sign of the liquid, this might have been mistaken for a priest.

228. **MAKE LIBATIONS**; “Also make libations and perform sacrifices and other sacred rites in the assemblies,” R. S. 11.

229. Probably **MEN BEARING VASES**; *H.* 41, P m.

230. Some kind of offering, possibly a libation; mentioned with the offerings, *E. I.* 34, 2; *E. I.* 52, 42.

231. **VASES** ; “ Oxen, geese, and consecrated vases ” are mentioned among the offerings on the funereal tablet *H. 70*.

232. **GEESE** ; they are, with very few exceptions, always mentioned among the offerings on the funereal tablets ; *E. I. 2, 2*.

233. The same, an abbreviated form of the last, and of more frequent use ; *E. I. 34, 1*.

234. **VASES** ; “ Forty-five vases ” are mentioned with other gifts, *H. 42, V f*.

235. **HAUNCHES**, though of what animal is not mentioned ; among the other offerings on the funereal tablet *E. I. 25, 6*. Though a haunch is a very common object represented with the various other offerings in the pictorial part of the tablets, this word is not often met with in the inscriptions.

236. **OXEN** ; mentioned with the other offerings, *E. I. 2, 2*.

237. The same, a common abbreviation, and often without the plural sign ; “ Numbers of oxen, numbers of geese, ” *E. I. 56, B 14*.

238. **OXEN** and **GEESE**, the two nouns being united with one plural sign, which in this case must represent the idea of plurality rather than the sound of the grammatical termination ; *E. I. 4, 2* ; *E. I. 17, 2*.

239. The same, with a different sign for the plural ; *E. I. 16*.

240. The same, uniting the two former signs for the plural ; “ A gift dedicated to Osiris lord of Lower Egypt, great god, lord of Upper Egypt, of ———, oxen, geese, money, for the welfare of Ki, the son of ‘ Crocodile-dedicated, ’ a woman deceased, full of welfare, ” *E. I. 15*.

241. Apparently **ALTARS**, the principal character is a representation of the object meant, followed by the grammatical termination ; mentioned among the usual offerings, *E. I. 21, 2*.

242. A **ROYAL GIFT**, or A **TRIBUTE** ; for the word ‘ royal, ’ see

No. 419; the character for 'gift' is seen held in the hand in No. 252, and seems to represent a pyramid or mountain, and, from the close resemblance between the words  $\tau\Delta\tau$  'a mountain,' and  $\tau\text{H}\text{I}$  'to give,' it was very naturally employed for the word 'gift,' and when used as a letter was of course a  $\text{T}$ . A cone nearly similar is held in the hand by some Egyptian statues, and cones of baked clay have been found in Egypt of about twelve inches height, which are proved to have been used as offerings, by the dedicatory inscriptions which are impressed, as by a seal, upon the base. On the base of one, in the possession of Dr. Lee of Hartwell, are the words "The blessing of Osiris, libations of — a man approved;" on the base of another in the same collection are two kneeling figures in the attitude of prayer, with two lines of hieroglyphical writing between them, and above them is the boat of Ra.

This group is the beginning of many of the funereal tablets, meaning either the tablet itself, or the oxen, geese, and wine mentioned upon the tablet, which seem to have been given to the priests on the occasion of the funeral. "A royal gift dedicated to Sokar-Osiris," *E. I.* 4, 1. "A royal gift dedicated to Osiris ruler of Amenti, with an offering of —, oxen, and geese, for the honour of a scribe full of honours," *E. I.* 33, A 2.

243. The same; *E. I.* 34, A 1.

244. A TRIBUTE DEDICATED; the word 'dedicated,' which follows both of the preceding groups, is introduced into the middle of this, *E. I.* 25, 1.

245. The same; the word 'dedicated' is here expressed by the letter o, as a contraction of o, TH, PH, in the preceding number, *E. I.* 13, *E. I.* 14, and *E. I.* 15.

246. AN OFFERING; being near the figure of a man in the attitude of prayer, *H.* 62.

247. Evidently the same; *H.* 62.

248. The same; "An offering of wine to Amun-Ra," by the side of a figure of Rameses II., in the act of presenting an offering to the god, on the Obelisk of Luxor now at Paris; *E. I.* 43, No. 1, 7.

249. The same; "An offering to Cenubis," *H.* 62, Q f. In this group we have an *s* in the place of the *τ* of No. 247; this with the *s* is probably the older form of the word, as in other instances the *τ* usurps the place of the ancient *s*: a similar change took place in the Greek language, as is prettily enlarged upon in Lucian's pleadings of  $\Sigma$  *versus* *T*.

250. OFFERINGS, being a representation of the object offered, followed by the grammatical termination of the noun; *E. I.* 35, A 6, where it is followed by the oxen, geese, and other offerings.

251. The same; "Offerings of —, oxen, geese, and libations of wine," *E. I.* 2, 2.

252. The same, being a representation of an arm holding out the gift, followed by the grammatical termination; *E. I.* 4, 2. This and other words with the same termination satisfactorily prove the union of a symbol with alphabetical letters in the same word.

253. The same; *E. I.* 44, 9. The *τ* is here used instead of the *s* in the last: this termination is nearly confined to inscriptions made during the reigns of the Ethiopian and Saïte kings; the more ancient termination of No. 252 was again brought into use in the inscriptions made under the Ptolemies.

254. The same as the last, with the more usual form of the *τ*; *E. I.* 23, A 3.

255. The same, in the singular number; it is followed by the usual objects, such as oxen and geese, in an hieratic inscription, *E. I.* 5.

256. The same, but being in the form of a passive participle it reminds us that 'offered' would more correctly express the object than our word 'an offering,' which perhaps originally expressed the act; "An offering of —, oxen, geese, money," *E. I.* 19, 9; also *E. I.* 21, 1.

257. The same; it follows the names of the objects offered, *E. I.* 5, and, with the omission of the *T*, *E. I.* 2. We have several instances, both in Coptic and hieroglyphics, of adjectives of this dual form: see 'splendid,' No. 436; 'powerful,' No. 632; 'numerous,' No. 684.

258. Probably GIFT-BEARING; *E. I.* 2: see the other instances of the use of this character, the pair of legs, in No. 695 and No. 924.

259. AN OFFERING OF A RING; *H.* 9, where it is written by the side of the figure of King Nectanebo, presenting a ring of this description to a god. From the size, it would appear to be some kind of necklace; but in the cabinet of Mr. Rogers there are small china rings exactly of this shape, and in size suitable for ear-rings, with holes through the upper part, so that a straight pin could pass through the two holes and the ear.

260. An offering of some other kind, which is also presented by King Nectanebo to a god; *H.* 9. It is handed to the god upon a small tray.

261. Probably OFFERINGS, see No. 246; "Offerings for the honour of," *E. I.* 1, 2.

262. The same; "An offering to Osiris," and "An offering to Anubis," *E. I.* 6.

263. The same; "These offerings to Osiris" are the first words of the inscription *E. I.* 1, 1, under the figure of the deceased, presenting his offering to Osiris and the other gods.

264. The same; "An offering to Osiris" is over a figure upon his knees before Osiris, Isis, Nephthys, and Horus, *E. I.* 8.

265. Some kind of liquid, which is on all occasions mentioned first among the offerings enumerated on the funereal tablets; it is not wine nor milk, since it is frequently mentioned in connection with them, *E. I.* 34, A 1. It may possibly be oil.

266. WINE, the word  $\mu\pi\pi$  followed by a bottle; mentioned among the offerings on numerous funereal tablets; *H.* 41, N o.

267. The same, but, judging from the figure, the wine seems rather to be in skins than in bottles; *E. I.* 34, A 2.

268. The same, but of some peculiar kind, probably WINE OF THE COUNTRY; *E. I.* 34, A 2. See No. 724 for the distinctive character in the group.

269. WINE IN BOTTLES; the word  $\mu\pi\pi$  is followed, first by a bottle, the demonstrative sign of the liquid, and then by the words 'in bottles.' "Wine in bottles, six thousand four hundred and twenty-eight," *H.* 41, T g.

270. Some kind of offerings; mentioned with others on a funereal tablet, *E. I.* 25, 4.

271. Probably the same; the first word in this group is 'eternal,' or 'sacred,' see No. 305 and No. 321; *E. I.* 25, 5.

272. Some kind of liquid, used for sacred purposes, literally PRIEST-THINGS IN BOTTLES; eight hundred and twenty-eight of these bottles are mentioned among other gifts, *H.* 42, U k.

273. The same, with the omission of the circumstance that it is in bottles; *E. I.* 35, A 12.

274. The same; "Oxen, geese, priest-things for the libations, wine, milk," *E. I.* 34, 2, where it seems not to be distinctive of any one kind of liquid, but a general term which is explained by the words which follow it.

275. The same ; “ Priest-things for the libations, geese, things dedicated,” *E. I.* 25, 5.

276. The same ; *E. I.* 21, 2.

277. Some kind of liquid offering ; *E. I.* 39, 9.

278. Some kind of offering ; the second character in the group is the word ‘ year,’ *E. I.* 39, 9.

279. Some kind of offering ; *E. I.* 39, 9.

280. Possibly this may be the same as the last, and as No. 277 ; *E. I.* 17, 2.

281. MILK in a bottle, being the Coptic word ερωτε ; the second character, which represents πω ‘ a mouth,’ here stands for the syllable ρο ; “ Numbers of libations of wine and milk,” *E. I.* 39, 9.

282. The same, without the final vowel ; *E. I.* 34, 2.

283. Some kind of offerings, possibly EGGS, if the second character in the group is used imitatively ; *E. I.* 17, 2.

284. Some kind of offering which was presented in numbers ; *E. I.* 56, B 4 and 15. It seems to be of the imitative class of characters, and possibly it may be the same as No. 241.

285. Some kind of offering, and, by comparison with No. 287, it may possibly be a libation ; *E. I.* 56, B 15.

286. The same, with the double plural termination ; *E. I.* 56, B 17. The terminal κτ may be either the same as κωτε ‘ full,’ or as κετ ‘ other.’

287. A LIBATION ; “Oxen, geese, priest-things for the libations, wine, milk,” *E. I.* 34, 2.

288. Some kind of liquid in bottles, and, if the insect may be considered a bee, it might mean honey, or mead ; four hundred and seventy bottles of this are mentioned in *H.* 41, T e.

289. DEDICATED ; “ A gift dedicated to Osiris” is the most

common beginning of the inscriptions on the funereal tablets; this word is also the last half of the name of King Amun-othph, No. 1047, which Eratosthenes translates by Ammono-dotus, *Early History of Egypt*, page 83. It consists of the letters ο, τ, ρ, and is probably the word ωτρεβ 'to pour out a libation,' σπενδεσθαι, which might very naturally be used for 'to consecrate,' or 'to dedicate;' as indeed both the Coptic and Greek words are used in Philippians, ii. 17.

290. THINGS DEDICATED; among the offerings in *E. I.* 25, 5.

291. The same; one of the numerous instances of a word being expressed by means of its first letter, which practice is most frequent in the less ornamental inscriptions, and in the hieratic writing; *E. I.* 5.

292. The same, the noun being repeated three times, and the whole followed by the terminal κ, which is used instead of the κτ of No. 286; "Numbers of dedicated things, numbers of sacrifices," *E. I.* 52, 42.

293. The same, with a terminal κκ, which is probably the Coptic ἱκκ, 'things;' *E. I.* 12, 10.

294. The same as No. 292, with the omission of the ρη in the word 'Othph;' which omission takes place in some of the kindred words in Coptic, thus οτοτ is used for οτοτεβ, and Amunothph is called by the Greeks both Amenophis and Amenothis. "Offerings, things dedicated, sacrifices," *E. I.* 52, 44; also *E. I.* 48, B 3.

295. DEDICATED SACRIFICES; it is applied to the offerings which are represented pictorially upon the tablet, as being presented to the sitting figure of King Osirtesen III., *E. I.* 6.

296. DEDICATED; in *E. I.* 38, 8, a slab of the reign of Sevechus, where the departures from the established rules of the language are so frequent as to make it not a very good authority for a word.



297. Probably **TEMPLE-SERVICES**; in the third line of the Rosetta Stone, in connection with 'rites,' 'sacrifices,' and 'funerals;' but the first three lines of the Stone are, from the direction of the fracture, too short to allow the comparison with the Greek inscription to prove the meaning of the words with the certainty which can be obtained in the longer lines of the inscription; and this remark extends to the words at the beginning and end of each of the broken lines. The three feathers are an abridgement of 'temples,' No. 344, and are followed by the usual plural termination.

298. Nearly the same; "*Upon occasion of the temple-services and rites, they shall clothe it [the statue of the king] in the sacred manner for the ceremonies like to the gods of the country,*" R. S. 7.

299. **SACRIFICES**; R. S. 3. Its meaning is proved by its connection with No. 303. The force of the first letter is uncertain, but the word may be derived from  $\gamma\alpha\tau$  'to sacrifice.'

300. **TEMPLE-SERVICES**, the same as No. 297, with a different form of the word 'temple,' No. 353; *E. I.* 1, 2.

301. The same, with a  $\tau$  instead of an s in the termination of the noun; *E. I.* 30.

302. **SACRIFICES**; "Also make libation and perform sacrifices and other sacred rites in the assemblies," R. S. 11.

303. The same; "Perform sacrifices and other sacred rites," R. S. 12.

304. Nearly the same; R. S. 3.

305. The same with the final  $\kappa$ ; "Numbers of things dedicated, numbers of sacrifices, numbers of other libations," *E. I.* 52, 42.

306. The same; "Numbers of things dedicated, numbers of sacrifices for the honour of," *E. I.* 48, B 3.

307. **SACRIFICIAL GIFTS**; *E. I.* 44, 5. For the word 'gifts,' see No. 253.

308. SACRIFICES; *E. I.* 12, 10; *E. I.* 19, 9. The termination of this group may be compared to those of No. 239 and No. 240.

309. SACRED; this is the first word of numerous inscriptions addressed to the gods, and is always followed by the preposition 'to,' "Sacred to Amun-Ra king of the gods," *E. I.* 43, No. 3, 1. "Sacred to Neith," *E. I.* 45, 14.

310. The same; *E. I.* 52, 81.

311. The same; "Sacred to Amothph the son of Pthah," *M. H. I.* 30.

312. The same in the plural; "Sacred to Pthah," *M. H. I.* 5.

313. A SACRED GIFT; compounded of 'sacred,' No. 311, and 'gift,' part of No. 251. In the temple between the fore-legs of the colossal sphinx, this group is over the head of Thothmosis presenting an offering, *H.* 80: it may either mean the gift offered or the temple itself.

314. ETERNAL; "A man deceased, eternal," *E. I.* 39, 10; also *E. I.* 22, 11. This group, having more letters in it than any of the following which have the same meaning, may be supposed to be the complete word of which the others are contractions. The latter half of the group seems to be ετεε, 'eternity,' and the whole may be γατε ετεε, 'for ever.'

315. The same; "The gods Soteris, eternal," meaning the deceased Ptolemy Soter and his wife, *R. S.* 6; and on all occasions the word 'eternal' seems to be nearly synonymous with 'deceased,' which no doubt arose from the belief in the immortality of the soul.

316. FOR EVER; "A kingdom remaining to himself and his children for ever," *R. S.* 5.

317. IMMORTAL, or living for ever; see 'living,' No. 833. "King Ptolemy immortal, beloved by Pthah, god Epiphanes most gracious," *R. S.* 6, 12 and 14.

318. The same, or rather **ETERNAL**, the same as No. 314; "Nectanebo living for ever, immortal god," *H.* 8, I p.

319. The same; "Anepahoë a man deceased, eternal," *E. I.* 1, 1, a tablet of the reign of Rameses II.; and in *E. I.* 22, 11 and 18, an inscription of the reign of Amunothph III., this word is used as synonymous with 'deceased,' curiously showing that the immortality of the soul was a doctrine received by the Egyptians very soon after the time of Moses.

320. The same, feminine; applied to the Queen of Thothmosis IV., under her statue sitting in a boat, *E. I.* 37, C 2.

321. The same; *E. I.* 25, 5. This abridged form of the word seems to point out the two essential letters, the long serpent as the root of the word and the horned serpent as the adjective termination.

322. **TO MAKE A FEAST**, being an imitative character representing the action; "And it shall be lawful for individuals to make a feast, and to erect a similar shrine to god Epiphanes most gracious, according to these decrees," R. S. 13. Judging by the sculptures upon the numerous funereal tablets, this would seem to mean **TO SET OUT FOOD UPON A TABLE**, before a statue of a god.

323. **CEREMONIES**, the imitative character being followed by the termination of the substantive; "Clothe it in a sacred manner for the ceremonies, like to the gods of the country in the assemblies," R. S. 7.

324. **MEAT-OFFERINGS**, being the table, with food upon it, mentioned at No. 322, followed by the grammatical termination; "Offerings of ———, oxen, geese," &c., "meat-offerings for the honour of" the deceased, *E. I.* 4, 2; also *E. I.* 35, A 7.

325. Probably the same; *E. I.* 35, B 2.

326. **RITES**; "Holy rites, also make libations and perform

sacrifices," R. S. 11. If the first character of this group were not very distinct upon the stone, we might conjecture that it were intended for an eye, which has the same meaning in the following words.

327. The same ; " Other rites in the assemblies," R. S. 11.

328. HOLY-DAYS, being a compound of the last group and of ' day,' No. 668 ; " Holy-days, the seventeen last *days* of the month," R. S. 11.

329. CEREMONIES ; " Holy ceremonies in the temples," R. S. 11.

330. The same ; R. S. 7.

331. The same ; *E. I.* 58, 44 ; *E. I.* 23, A 2.

332. SACRED ; used also as an adverb, SACREDLY ; " Clothe it sacredly for the ceremonies, like to the gods of the country," R. S. 7.

333. RELIGIOUS HONOURS, being the same as the last, with the addition of the termination of the noun ; " In addition to the religious honours, also to set up a statue to King Ptolemy," R. S. 6.

334. SACRED RITE, being composed of those two words ; " Perform sacrifices and other sacred rites in the assemblies," R. S. 11.

335. The same, the word ' sacred' being written with a different o, and the word ' rite' being the same as in No. 330 ; " Perform sacrifices, and other sacred rites," R. S. 12.

336. ASSEMBLY ; " The holy-days, the seventeen last of the month, in the assembly in the temples of Egypt," R. S. 11.

337. The same, in the plural ; " Clothe it [the statue of the king] sacredly for the ceremonies, like to the gods of the country in the assemblies," R. S. 7. The word seems to mean CEREMONIAL OCCASIONS.

338. The same, rather more elaborately drawn ; " In the assemblies in the temple for ever," *E. I.* 17, 5 ; also *E. I.* 6.

339. FESTIVAL-DAYS; "Upon the grand festival-days, upon the exodus from the temple of the statue of Amun-Ra, in the water-processions, they shall also carry out the statue of god Epiphanes," R. S. 8.

340. A HOUSE, being the word  $\text{H1}$ , but it also means A TEMPLE and A CITY; "Priests in the temple of Thebes," *E. I.* 27, 12. It is more frequent in composition.

341. HOUSES, or TEMPLES; "Aroëris, powerful king in the temples," *H.* 67, S o.

342. The same, being a different form of the plural; "A priest in the temples;" *E. I.* 24, B 1.

343. THE TEMPLE OF AMUN, or the Amun-ei; it may possibly mean the palace at Thebes called the Memnonium or Mi-amun-ei, "The Amun-ei like the temple of Ra," *E. I.* 42, 3. "Son of the priest of the Amun-ei, immortal," *E. I.* 52, 43. Or it may mean simply A TEMPLE, and not the temple of Amun in particular; for as, in the enchorial language of Lower Egypt, Apid-ei or the house of Apis was used for any temple, so in the language of Thebes, Amon-ei may very possibly have the same meaning.

344. TEMPLES, the plural of the last, as the feather has the force of the syllables 'Amun'; "Which are set up in the temples of Egypt," R. S. 14; in which sentence as well as in the others on the Rosetta Stone the word can never be limited in meaning to the temples of Amun in particular.

345 and 346. The same, being a character composed of the words 'Amun,' 'house,' and 'god;' *E. I.* 1, 7, and *E. I.* 1, 2.

347. The same; "Pahoë a high-priest deceased in the temple," *E. I.* 26.

348. The same; "In the assemblies in the temple for ever," *E. I.* 17, 5.

349. Should the owl here be the preposition 'of,' No. 471, the rest of the group is Amun-ei, the same as No. 343; but if the owl mean  $\alpha\epsilon\iota$  'beloved,' as it sometimes does, then this word is Miamon-ei, THE MEMNONIUM; "King of the Memnonium, King Amunothph III., beloved by Amun-Ra the ruler of the palace," *E. I.* 24, A 2. The palace at Thebes might very naturally have that name even before the reign of Rameses II., when the palace now called the Memnonium was built.

350. A HOUSE, being nearly the same as No. 340; it occurs only in composition, as seen in several of the following groups.  $\text{H}\iota$  'a house,' being masculine, is preceded by the article  $\pi\iota$ , but we must believe that in the dialect of the hieroglyphics it was feminine, because it is here preceded by the article  $\tau$ , and this is further proved by the sentence  $\kappa\iota \theta\alpha \sigma\tau\rho\sigma$ , No. 116,  $\theta\alpha$  being feminine. This is only one of several instances in which it might be shown that the Coptic of the Bible and of the hieroglyphics were different in dialect.

351. A PALACE or royal house; for the word 'royal,' see No. 419; the characters for 'house' ought to be the same as No. 350, but the E is changed for a different form of the letter, which usually means 'day;' thus  $\kappa\iota$  'a house,' and  $\epsilon\zeta\sigma\sigma\tau$  'a day,' which admit of being interchanged when used phonetically, here appear to be interchanged when used symbolically. "Owing to the treasury of the palace," R. S. 2.

352. The same, with that form of the E which we should naturally expect in the word; *H.* 41, L e.

353. Some kind of TEMPLE, being a compound word strictly the same as the Greek word *cathedral*, a house with a throne in it; "In the temple," *E. I.* 58, 21.

354. The plural of the above; "A gift dedicated to Osiris ruler

of Amenti, lord of Upper Egypt, in his temples, *with various good libations,*" *E. I.* 17, 1.

355. The same; *E. I.* 25, 3, a sentence the same as the last quoted.

356. The same, with another form of the plural termination, which we have seen used in No. 292; in a sentence the same as the last two in *E. I.* 13, 2. In this and the last group the word 'house,' which is a very essential part, is omitted.

357. The same; used as nearly synonymous with No. 342, in *E. I.* 24, B 1.

358. A TEMPLE, literally a temple-house, in which respect it is strictly the same as ερφ-ει; "Other similar fittings of the temple of Apis," R. S. 4.

359. DIVINE TEMPLES, the character for 'god,' or 'divine,' being within the representation of the temple; R. S. 4.

360. Some kind of TEMPLES; it follows the last group in R. S. 4.

361. A SHRINE or small portable temple, ναος; "On the grand exodus from the temple of the statue of Amun-Ra, they shall also carry out the shrine and portable statue of god Epiphanes most gracious, with the others," R. S. 8. This passage proves that it was certainly portable, and leads us to compare it with the ark carried by the Jews in their various marches till they reached Jerusalem; and in the procession of Rameses III., on the walls of Medinet Abu, a similar ark is borne on men's shoulders after the portable statue of Chem: Denon, 134.

362. A TEMPLE, or literally a shrine-house; the arm probably has reference to the shrine's being portable. "Ptolemy [Auletes] defender of Lower Egypt, lord of Upper Egypt, devoted to the temple," *H.* 65.

363. The same, with a sceptre across the shrine, instead of the

arm in the last group, which is important as helping to explain the following one; *H. 7, R u.*

364. The same; "To set up a tablet in the temple, carved in letters sacred," *R. S. 14.* This club or sceptre we have seen in No. 196 is an essential part of the word 'priest,' and consequently this group may be literally a priest-house.

365. By comparing two lines in *E. I. 6,* this group is seen to mean nearly the same as 'Assemblies,' No. 338, and, as it begins with the character for 'house,' possibly means **TEMPLE**; "An offering to Anubis in his temple, good, immortal, blessed," *E. I. 6.* This must not be mistaken for 'illustrious,' No. 695.

366. **THE TEMPLE OF RA**; "The Amun-ei, like the temple of Ra," *E. I. 42, 3.* Also **THEBES**, see No. 705. As Thebes was sacred to Ra, and also celebrated for its temple of Ra, this group might equally have this meaning, whether it is to be translated literally 'The city of Ra,' or elliptically for 'The city of the house of Ra;' thus the sentence "In Thebes of Upper Egypt," *E. I. 46, 1,* would mean the same if translated "In the temple of Ra of Upper Egypt."

367. **THE TEMPLE OF AROERIS**; it is mentioned on the sarcophagus of the Queen of Amasis, as being in the city denoted by No. 741, *E. I. 58, 26.* For the name Aroëris, which is the first part of this group, see No. 112.

368. **TEMPLE**; the couch here being in the place of the throne, this is the same as No. 353, and is used as synonymous with it in the following sentence, "A scribe in the holy temple," *E. I. 8.*

369. The same; interchanged with the last and with No. 353 in *E. I. 8.*

370. **TEMPLES**; *E. I. 31,* second part. This seems to be a less complete form of the group No. 359.



371. **TEMPLE**, or possibly divine temple, or temple of the god, according to the way in which the inclosed character is to be translated; "Lord of the temple," *E. I.* 27, 27.

372. The same as the last, the character for god being prefixed instead of inclosed in the temple; "Lord of the temple," *E. I.* 27, 10.

373. **DIVINE TEMPLES**; both the adjective and substantive are here in the plural; *E. I.* 27, 12.

374. The same, with the slight difference that in each case the manner of distinguishing the plural is changed; the adjective is here repeated three times, and the three strokes within the temple are used to show that the noun is also in the plural. "A priest in the temples of —," *H.* 70.

375. The same, with the adjective alone in the plural; "A priest in the temples," *E. I.* 4, 6.

376. **THE TEMPLE OF PTHAH**, the name of the god being inclosed in the temple, *E. I.* 38, 6; and *H.* 80, X 1; but as in the first reference it is used in connection with the gods generally, and as the second is from an inscription of Lower Egypt, where Pthah was the god of their peculiar worship, it probably was used to mean **A TEMPLE** simply.

377. The same; "Imo deceased, son of the priest of the temple of Pthah," *E. I.* 27, 11. Here we have a figure of the god within the temple, and his name preceding it.

378. **PALACE**, for so I venture to translate this character, as there is no peculiarity about it to mark it as a temple; "Going by barge to the palace of Pithom [Memphis]," *R. S.* 9.

379. The same, being a representation of a house distinguished by the name of the king, Amunothph III.; "King Amunothph III., beloved by Amun-Ra the ruler of the palace," *E. I.* 24, A 2.

380. The same; "Priests belonging to the palace," *E. I.* 4, 11. The vase, which determines the kind of house intended by this group, forms part of No. 807, the title of Ptolemy in the same tablet, and is used in the same distinctive manner as the character for 'god' in No. 371.

381. The same; *E. I.* 27, 13. In this, among other groups, we may trace the progress of a character from being an imitation of an object to becoming a letter of the alphabet; thus the last letter in the group, which was originally an imitation of a house, has here so far lost its character that it is itself accompanied with an imitative character of the house.

382. The same; "The statue of Osiris, ruler of the palace," *H.* 67, R f. This group only differs from the last in being 'the house of the kings,' instead of 'the house of the king.'

383. A TEMPLE, literally a libation-house; "Upon the exodus from the temple of the statue of Amun-Ra, in the water-processions," R. S. 8. The horizontal character may be the same as that in No. 363 and No. 364. For the word 'libation,' see No. 225.

384. The same; *E. I.* 57, 31, and *E. I.* 58, 28. For the word 'libation' as here represented, see No. 221.

385. KING of Upper Egypt; "The good king, lord of the regions, Amunothph III.," *H.* 13, No. 1. This is the high crown with a ball upon the top described by Diodorus Siculus as worn by the priests of Ethiopia, in which term he certainly included the Thebaid.

386. KING of Lower Egypt; "The good king, the son of the sun, Ptolemy, and his queen Cleopatra, gods Euergetæ," *H.* 64, Q q. Also the letter N, and as such is the preposition FOR, TO, OF; "Receiving received the country of the kingdom from his father," R. S. 10; and in this sense it resembles the Coptic *ⲛⲁ*.

'belonging to.' "In like manner to the grand asps placed upon the shrines," R. S. 9. It is also used emphatically for **IN ADDITION TO**; "In addition to the religious honours, they shall also set up a statue to King Ptolemy immortal, beloved by Pthah, god Epi-phanes most gracious," R. S. 6. Perhaps this sentence would be better translated, "To the religious honours, they shall in addition set up a statue. See No. 459, for another form of the same preposition.'

387. The **CROWN** called Pschent,  $\Psi\chi\epsilon\nu\tau$ ; R. S. 9. This is the double crown of Upper and Lower Egypt, being formed by the union of the last two crowns; among the gods it is peculiar to Horus, and is found in the inscription on the statue of Amunothph III. (*H.* 13) and in those after his reign, but I have not found it on the earlier monuments.

388. **QUEEN**, being the same as No. 385, with the addition of the feminine termination; it is applied as a title to a goddess, who seems to be Isis, *M. H.* I. 16.

389. **KING** of Upper Egypt; a title of Rameses II., *E. I.* 8. Also **QUEEN**; "The Queen of Amenti," *E. I.* 28. The final  $\tau$  in the first instance may be compared to that of No. 419; in the second instance it may be the feminine termination.

390. **KING** of Lower Egypt; also **QUEEN**; in the plates just quoted. As this consists of the letters  $\text{NT}$ , it may possibly be  $\text{no}\tau\tau\epsilon$  'a god.'

391. **KING** of Upper Egypt; *E. I.* 36, 17 and 21.

392. **KING** of Lower Egypt; *E. I.* 36, 17 and 21.

393. **KING** of Upper and Lower Egypt; *E. I.* 36, 11. Each of these three sitting figures follows the title as the demonstrative sign, and they are well distinguished by their crowns.

394. **QUEEN** of Upper and Lower Egypt; "The Queen Bere-

nice," *H. 77, Q o*: again with only a *τ* behind the sitting figure; "Berenice the goddess - - - the royal sister, the royal wife, the queen, the daughter of the mistress of the world, Arsinoë, the goddess Philadelpa," *H. 77, M o*. The Berenice here mentioned must be the wife of Euergetes, who was son of Philadelphus.

395. KING OF UPPER EGYPT; *E. I. 4, 6*.

396. KING OF LOWER EGYPT; *E. I. 4, 6*. These two groups are each followed by a word which probably further explains the distinction conveyed by the crowns.

397. UPPER AND LOWER EGYPT; "*The king who made illustrious the Upper and Lower districts,*" *R. S. 10*: thus, if we follow the Greek, which it is always safe to do, the two crowns are here used as adjectives to distinguish the countries to which they respectively belong, a meaning which I have not elsewhere found assigned to them; perhaps we might venture to translate the sentence "The king, the illustrious king of Upper and Lower Egypt," and then the crowns would bear the meanings assigned to them in No. 385 and No. 386. See No. 698, for the word 'district' or 'country.'

398. KING OF UPPER AND LOWER EGYPT; "The immortal gods, kings of Upper and Lower Egypt," *E. I. 4, 6*. This group is strictly the same as the last, they probably have the same meaning, and I incline to the opinion that the meaning assigned to the last should be altered to make it agree with this.

399. Probably CORONATIONS, being the word 'crown,' with the substantive termination postfixed; "The exoduses *and* coronations of the boat of Ra, in the year —, in the month of Chœac, of the illustrious reign of King Ptolemy," *E. I. 4, 5*.

400. KING OF UPPER AND LOWER EGYPT; "The son of the sun, King of Upper and Lower Egypt, Ptolemy immortal, beloved

by Pthah and by Isis," *E. I.* 4, 5. The king here mentioned is probably one of the brothers and husbands of Cleopatra.

401. KING of Upper Egypt; *E. I.* 36, 11: if in the singular, the final κ may be compared to that in No. 403, but possibly the κ may be the plural termination.

402. KING of Lower Egypt; *E. I.* 36, 11.

403. KING; "The king *who made* illustrious the Upper and Lower districts," R. S. 10. Whether the last letter in the form of a hook belongs to the word may be doubtful: see *E. I.* 37, 1, and *E. I.* 24, A 3. The asp, being named *ὄψαιος* according to Horus Apollo, may here have the force of *ὄρπο* 'king.'

404. SON OF THE SUN; this group, which on almost all occasions precedes the *phonetic* name of a king, must be held to be little more than a mere title, and to be equivalent to the word 'king;' but that it admits of being translated as above is evident from the Greek beginning of the Rosetta Stone, where we find "the son of the sun, Ptolemy immortal beloved by Pthah," which by comparison with numerous hieroglyphical inscriptions proves the meaning of this group. See 'sun,' No. 4, and 'son,' No. 996.

405. The same; "The son of the sun, Ptolemy immortal, beloved by Pthah and by Isis," *E. I.* 4, 5; also *H.* 65, V n. For this word 'son,' see No. 1001.

406. KING, *ὄρπο*; this group, either with or without the ornamental additions of the pendant asp to the sun and of the crown to the hawk, generally precedes the *square* name of a king, and is the celebrated title PHARAOH; the hawk is A, the sun PH, and with the article prefixed we have PI-A-RE, or ΠΙ *ὄρπο*, 'the king.' This title was not confined to the native sovereigns, but continued in use under the Ptolemies and the Roman emperors: *H.* 65 and other plates.

407. **QUEEN**, being the last with the addition of the feminine termination; a title of Cleopatra Philometor, *H.* 45.

408. A title which may be translated **KING**; it is applied to the deceased Osirtesen III., *E. I.* 6.

409. The same in the plural; by comparing *H.* 66, R, with *H.* 67, R, it will be seen that this is used as synonymous with 'immortal gods,' No. 186.

410. The same; "The royal scribe, the royal priest beloved by Amun, the king for ever," *E. I.* 22, 11. This group has the termination peculiar to masculine nouns.

411. **KINGDOM**, **CROWN**, or rather king-ship, meaning not the diadem, or the country, but the state of being a king; "With the other blessings of a crown remaining to himself and his children for ever," R. S. 5. The first character is the sign of abstraction, see No. 217; the second is a man holding a crown upon his head, see No. 973; and the third is the word 'grand,' see No. 582.

412. The same; "Also on Paophi the seventeenth *day*, his majesty receiving received the country of the kingdom from his father," R. S. 10.

413. The same; "High-priest of Anubis (?) the king of the gods, defender of the kingdom, the giver of life like Ra," Denon 118.

414. **KINGDOMS**; "The defender of the great kingdoms," *E. I.* 42, 4.

415. **THE PERSON OF THE KING**, a phrase which seems the same as our expression of 'his majesty.' On Paophi the seventeenth *day*, the person of the king receiving received the country of the kingdom from his father," R. S. 10. The demonstrative sign is preceded by three letters which probably are the spelt word, and is followed by the words 'of the king.'

416. **UPON THE INVESTITURE**; "Which he wore upon the

investiture in the temple, with the country of the kingdom," R. S. 9. The first character is the preposition 'On.' The ceremony here spoken of was that upon the occasion of Ptolemy Epiphanes ceasing to be a minor, in the eighth year of his reign, when he took upon himself the government of Egypt.

417. KING OF UPPER AND LOWER EGYPT, also KING, βασιλευς; "They shall also set up a statue to King Ptolemy immortal, beloved by Pthah, god Epiphanes most gracious," R. S. 6. This title, which here preceeds the phonetic name, more usually preceeds the prenomen, while the goose and ball (No. 404) usually preceed the phonetic name; but in the lost beginning of the Rosetta Stone I suspect that this did, as is usual, preceed the phonetic name, because in the Greek translation 'King of the Upper and Lower regions' immediately preceeds those words which are a translation of Ptolemy's prenomen, and this is the complete translation of the group, which is not a single word but an union of two titles. In *E. I.* 36, 21 this double group is followed by the two demonstrative signs No. 391 and No. 392.

418. KING OF UPPER AND LOWER EGYPT, the crown of Lower Egypt being here used instead of the insect; this title preceeds each of the names in the middle row of the Tablet of Abydos, which are all prenomens, except one, and which names are followed alternately by the demonstrative signs of King of Upper Egypt, No. 391, and King of Lower Egypt, No. 392. I think it improbable that this group should be the same as No. 427, although it consists of the same letters.

419. KING of Upper Egypt; *E. I.* 36, 17, where the meaning is strictly limited by its being followed by the figure No. 391 and by its being opposed to 'King of Lower Egypt,' No. 421; also *E. I.* 24, A 2. In the same sense the twig is frequently used alone,

as in No. 430: and as an adjective, ROYAL; "The priest of Amun, the royal son of Tacelmothe, deceased, eternal," *E. I.* 35, A 16, a title which, in those genealogies with which I am acquainted, is always confined to the person who is first in descent from a king. In 'gift,' No. 242, it probably means SPLENDID, a meaning which I venture to assign to the two twigs, No. 436. This reed seems to have been the word  $\text{co}\lambda$ , and hence to have represented the letter s; but it may also have been called  $\text{poore}$ , and hence have represented the word  $\text{o}\rho\text{po}$  'a king.'

420. KINGS, the plural of the last; "Sacred to the reigning god of the kings," *E. I.* 31, second part. It is important to produce these nouns in the plural form, as they frequently mark out a word from the other characters in the sentence.

421. KING of Lower Egypt; *E. I.* 36, 17, where the meaning is limited by the name of the region which follows, and where it is opposed to No. 419.

422. KINGS OF UPPER AND LOWER EGYPT; *E. I.* 32, second part.

423. KING, but of what country is not evident; it is a title of Amyrtæus on his sarcophagus, *E. I.* 30, third part. The bird is the Numidian Demoiselle (*Ardea virgo*); but notwithstanding its name, Cuvier considered that we had not evidence enough to prove that Numidia was its birth place. As Amyrtæus reigned over the Oasis and probably Cyrene, but not Ethiopia, it is probable that it may mean 'King of Lybia.'

424. KING; "The illustrious, *approved by* Osiris, the goddess, *the queen* deceased, daughter of the King of Thebes," *E. I.* 59, 2. The word has no necessary reference to country, and in form may be compared to No. 427.

425. KINGS, possibly of Lybia; "Kings of Upper Egypt, kings



of Lower Egypt, kings of Lybia," *E. I.* 32, second part, where it follows the double group No. 422; also *E. I.* 31, second part.

426. **QUEEN**, probably without reference to place; it is applied to the wife of Amasis on her sarcophagus, *E. I.* 57, 12 and 42.

427. **KING**; "Apis-Osiris pet-Amenti, king of the gods," *E. I.* 4, 1: also **ROYAL**; "His mother the royal daughter," *E. I.* 35, A 15; also in the very ancient inscription, *E. I.* 6. This word may perhaps be connected with *κορτην* 'to direct.'

428. **KINGS**; used instead of No. 420, in *E. I.* 31, first part. This may be compared to 'gods,' No. 195.

429. **QUEEN**, or literally **ROYAL WIFE**; "The royal sister, the royal wife, the great goddess, daughter to Queen Arsinoë," *H.* 77, L o.

430. **DEIFIED KING**; a title of Amyrtæus in *E. I.* 28, fourth part; see No. 68.

431. A title applied to Pthah; "Sevechus beloved by Pthah —, living like Ra for ever," *E. I.* 36, 1.

432. The same, also applied to Pthah in *E. I.* 4, 4.

433. The same, applied to Ra; *E. I.* 4, 13.

434. Some kind of **PRIESTESS**; "His mother, a priestess of the great Ra," *E. I.* 39, 3. Also distinctive of Upper Egypt, and in this sense opposed to the lotus of No. 721; *E. I.* 39, 6.

435. The same; *E. I.* 26, where it also occurs with two half circles.

436. **SPLENDID**, or **REGAL**; "In a manner splendid," *R. S.* 5, where however in the Greek we find "in the accustomed manner." As *κολ* is 'a reed,' this group of two reeds is very naturally *κολκελ* 'splendid,' and is a very instructive instance of the manner of phonetically expressing a word which could not easily be expressed pictorially.

437. KING, but never used in relation to a country governed; "A gift to Osiris pet-Amenti, righteous good king for ever," *E. I.* 2, 1.

438. The same; "Apis-Osiris pet-Amenti, king of the gods, blessed king for ever," *E. I.* 4, 1. These letters are probably τ, κ, and remind us of Hyk, which Manetho says meant king in the sacred dialect. The κ is to be considered as *following* the taller character, because it is partially under it, and this is proved by a comparison with No. 440.

439. QUEEN; "The son of the sun, Ptolemy immortal beloved by Pthah, and his sister his wife the queen Cleopatra, gods Philometores," *H.* 64, V.

440. The same; "In the reign of the queen, Queen of Upper and Lower Egypt, Cleopatra," *E. I.* 4, 12.

441. KINGS, being the plural of No. 437; *E. I.* 31, first part, where it is used as a general term without reference to country, and is followed by the more particular terms No. 428 and No. 421. This mode of expressing the plural, by means of the number three, was considered by Plutarch as analogous to the Greek expressions *τριμεγιστος*, *τρισμακαρες*, where 'thrice' means 'very.'

442. KING OF KINGS; a title which seems to be applied to Osiris, *E. I.* 1, 2.

443. The same; a title of Rameses II., *E. I.* 42, 1.

444. AND; "The blessings of a kingdom remaining to himself and children his for ever," R. S. 5. This consists of the letters H, A, or A, H, and is probably the same as αρε 'also,' a word of Upper Egypt, which it more closely resembles than it does ορογ 'and,' 'to add,' a word which seems to be derived from the Hebrew ו.

445. The same; several times on the Rosetta Stone. The trans-

verse character, which seems like a mouth, R, is possibly an eye, E, which would give to this group the same phonetic force as the last.

446. LIKE; "Clothe it *in the sacred manner* for the ceremonies, like to the gods of the country," R. S. 7. It may be doubted whether, upon the original stone, the last character is a mouth or an eye.

447. The same; "Other similar fittings of the temple of Apis," R. S. 4. "Living Ra-like for ever," *E. I.* 36, 1. "Giver of [or perhaps, being endowed with] life, Ra-like, for ever," *E. I.* 42, second part. It is the word ρε or ϑε 'like.'

448. The same; "Rameses II., giver of life like Ra," *E. I.* 15, where however it follows the word 'Ra,' as in the former quotations.

449. The same; "It shall be lawful for individuals to offer meat-offerings and to set up a similar shrine to god Epiphanes most gracious," R. S. 13.

450. LIKEWISE; "Likewise on Paophi the seventeenth, when his majesty receiving received the country of the kingdom," R. S. 10.

451. Probably the same; R. S. 2, where the line of the inscription is too much broken to prove its meaning.

452. ALSO; "Also make libation, perform sacrifices and other sacred rites," R. S. 11. This group will admit of being divided into two words, IN ADDITION, from εε 'in,' and οτωϩ τδδτ or οτδϩτοτ 'to add,' or indeed directly, from εεττοτ 'to help,' the letters being M, O, T, O, T, H.

453. The same; "To the religious honours, in addition [or also] to set up a statue to King Ptolemy," R. S. 6.

454. The same, with a different form of the M; R. S. 7.

455. The same; "Also during — splendid — going by barge to the palace at Memphis," R. S. 9.

456. By comparison with No. 452 this would seem to mean

ADDITIONS OR ADDITIONAL ; R. S. 13, where the meaning of the sentence is not clear.

457. This character is generally used as a letter, and only forms part of a word, but there are several parts of the Rosetta Stone in which it seems probable that it means AND ; at any rate the sense is improved in lines 5, 10, 11, 12, and 13, by so translating it: if it is not so translated it must in each case be considered as the last letter of the preceding word.

458. THE SAME ; “ In the same manner to the grand asps placed upon the shrines,” R. S. 9. In a long inscription in *H.* 41 and 42, in a succession of dates, we have

The year xxix.	The year xxxi.	The year xxxiii.
The year xxx.	The year same.	The year same.
The year same.	The year same.	The year xxxiv.

which satisfactorily prove the meaning of the group, which is evidently IDENTICAL, not ‘ similar ;’ and is not interchanged with No. 446. The word exists in Coptic in its duplicate form  $\tau\epsilon\tau\omega\tau$  ‘ to imitate,’ the letters are T, N.

459. TO, FOR, OF ; “ Letters for the priests,” R. S. 14. “ Sacred to Amun-Ra, king of the gods,” *E. I.* 43, 3, 1. Being the letter N, it may be either  $\epsilon\tau$  or  $\kappa\alpha$ , each of which have this meaning.

460. The same, being a different form of the letter N ; “ The gods of Upper Egypt,” *E. I.* 25, 9.

461. The same, being the letters N, T ; “ A righteous good man deceased, born of Neithamun a woman deceased,” *E. I.* 12, 1. This seems to be  $\eta\tau\epsilon$  ‘ from.’

462. The same, being, like the last, the letters N, T ; “ A temple of — land,” *E. I.* 58, 27.

463. Probably the same, being also the letters N, T ; *E. I.* 12, 12, and *E. I.* 9, 4.

464. The same, being the same letters ; “ The temple of Upper Egypt,” *E. I.* 6.

465. The same, having all the letters of the word ἰῦε ; “ Set up a tablet in the temple,” R. S. 14. “ The temple [sacred?] to Apis,” R. S. 4. “ Ruler of the temple,” *E. I.* 41, 7.

466. BELONGING TO, the prefix distinctive of the genitive case, being the letters N, A, from ἵα ‘ belonging to ; ’ “ The priests belonging to the temples of Egypt shall wear crowns during the proclamations of god Epiphanes most gracious,” R. S. 12. “ It has pleased the priests belonging to Upper and Lower Egypt,” R. S. 5.

467. OF, IN, WITH, TO ; this is the letter M, and has nearly the same meaning as the Coptic prefix εεε. “ Carved with letters sacred,” R. S. 14. “ Gold, silver, jewels, much of money, giving Apis,” R. S. 4. “ In the same manner,” R. S. 9, where the word ‘ in,’ is under the word ‘ same,’ which it precedes, instead of over it, as is usual in the horizontal lines.

468. The same, being the letters M, A, and probably the same as the Coptic word εεε ‘ a place ; ’ “ In each first, each second, each third,” R. S. 14.

469. The same ; “ The priests belonging to the temples IN Egypt shall wear crowns,” R. S. 12.

470. The same ; “ A gift dedicated to Pthah-sokar Osiris,” *H.* 70. In form this letter resembles the last, but in the sentence quoted it is rather used for No. 459.

471. The same ; “ In the assembly in the temples of Egypt,” R. S. 11. “ Numbers of oxen, numbers of geese,” *E. I.* 56, B 14. Also BELOVED, being the first letter of εεε ‘ to love ; ’ “ The royal scribe, the royal priest, beloved by Amun, king for ever,” *E. I.* 22, 11.

472. OF ; “ King of Upper Egypt,” “ King of Lower Egypt,”

*E. I.* 36, 17. These are the letters M, N, and it is probably the same word as *ꜣꜣꜣ* 'in,' 'with.'

473. The same, being the same letters M, N; "Wine in bottles," No. 269.

474. OF, BY; "The priest of the soldiers, the great Amoni," *E. I.* 17, 3. "Loved by the priests, Mandothph," *E. I.* 13, 7.

475. The same; "Numbers of *some kind of offering*," *E. I.* 39, 9.

476. Probably the same, without the final vowel; *E. I.* 41, 1.

477. The same; "Horus the avenger of his father, god of — land," *E. I.* 4, 2.

478. The same; "Numbers of vases, of —," *E. I.* 39, 9.

479. The same; "Queen of the captives," *E. I.* 57, 42. Although some of the quotations in support of these six groups are unsatisfactory, yet taken together they quite establish this preposition in its several forms.

480. FROM; "Receiving received the country of the kingdom from his father," R. S. 10. This consists of the letters A, M, or M, A, and is probably connected with *ꜣꜣꜣ* 'a place.'

481. The same; "From the new moon of Thoth, during five days," R. S. 12.

482. RELATING TO; "Decrees relating to the holy —," *E. I.* 28, first part.

483. The same; "Decrees relating to the offering to the gods," *E. I.* 28, third part.

484. The same; "Decrees relating to the representation of the boat of Ra," *E. I.* 28, second part. Two out of these three quotations are satisfactorily supported by the pictorial representations to which the inscriptions evidently relate; and this last is particularly valuable as showing how laborious, and hence we may conclude how unusual, it was to attempt to express those complex

ideas with which all modern languages abound, by means of hieroglyphical characters; and this, with other similar modern peculiarities, must be allowed to have great weight in the controversy of whether the sarcophagus of Amahortek was made for one of the immediate successors of Shishank before the Ethiopian conquest, or for Amyrtæus, who expelled the Persians in B.C. 410. In addition to the peculiarities pointed out in page 20, it may be mentioned, that there are more gods than on any other published monument; most of them have human heads; many figures are represented sitting, as upon the Greek vases, without any apparent seat; indeed all the peculiarities of art and language fix the date of the sarcophagus of Amahortek as very little before the conquest of Egypt by the Macedonians.

485. OF; "The blessings of a kingdom remaining to himself and his children for ever," R. S. 5. "Other similar fittings of the temple sacred to Apis," R. S. 4. "In the year XII. on Thoth the 19th, of the reign of King Takelmothe," H. 43. This is the letter R or L, for they are not distinguished in hieroglyphics, and reminds us of the Hebrew prefix ל, which has the same meaning, but the sentence last quoted, from an inscription of Thebes, which gives us its own date of B.C. 880, makes it improbable that it should be other than a native Egyptian preposition.

486. Probably the same; "A gift dedicated to Osiris," E. I. 17, 1. "The welfare of the priest," E. I. 17, 3. "Hapimen approved by Osiris," E. I. 44, 28.

487. DURING; "From the new moon of Thoth, during five days," R. S. 12; also E. I. 14; but this may be the same as No. 486.

488. THE; "Lord of Upper Egypt, lord of Lower Egypt, king of the gods," E. I. 39, 6.

489. The same; also BELONGING TO, in which sense it is the Coptic prefix πϵϑ; see No. 578.

490. Probably the same, with a different form of each letter; *E. I.* 13, 7. Δπϵ being the Coptic for 'head,' a head is very naturally used in this and the former number for a P.

491. A PERSON, A MAN; "The consecrated person, the good king, the son of the sun, Ptolemy," *H.* 64, R q. The letters are P, T, E, and it is the word πϵτϵ 'he,' in the Sahidic dialect.

492. The same, used as the demonstrative sign following the noun; "The high-priest (demonstr. sign) of Amun," *H.* 43, F r. "Osorkon deceased, son of the priest (demonstr. sign) of Amun-Ra king of the gods, Shishank deceased," Denon 137.

493. The same, also BELONGING TO, as π& is used in Coptic; see No. 572, No. 577, and No. 788.

494. The same; "Amo a man, belonging to Pthah," meaning a priest of Pthah, *H.* 70, S f.

495 and 496. Probably the same; *E. I.* 9, 1; *E. I.* 4, 16.

497. The same; "—— a man, son of —— a man;" *E. I.* 7, where it is used as the demonstrative sign following the name, instead of the more usual sitting figure No. 976. The first figure in the group seems meant for the head of a dog.

498. This letter τ is frequently used as distinctive of the feminine gender, sometimes as a termination, as in 'deceased,' No. 917; but more usually inserted before the last letter of the word, as 'deceased,' No. 913; 'the,' No. 508; and in this respect it has some resemblance to the Coptic feminine article τ, which is always prefixed to the word.

499. THE; "Neith-amun a woman deceased, the —— bearer of Osiris," *E. I.* 9, 8; also 9 and 10. The letters are P, N, and it is probably the same as πωπ, 'our,' in the Sahidic dialect.



500. HIS, always postfixed to the substantive; "Receiving received the country of the kingdom from his father," R. S. 10. "His mother," *E. I.* 35, A 15. Also HIM; "For this to him the immortal gods giving gave victory, health, power, and the other blessings of a kingdom, remaining to him and his children for ever," R. S. 5. Also THEIR; "Gave for their funerals," R. S. 3. It is the letter F, ç, which force it receives from representing εϕω 'a serpent.' It is the small horned serpent, the *Coluber cerastes* of Cuvier, "*portant sur chaque paupière une corne pointue et solide*;" it is the *Cerastes* of Pliny (lib. viii. 35), and is mentioned by Herodotus (lib. ii. 74).

501. HER; postfixed to the substantive in the same way as the last; "Her mother a lady," *E. I.* 53, A 4. "Illustrious *approved by* Osiris, divine wife (Queen of Amasis) deceased, her mother *was* the divine wife, the goddess Neith-Acoret deceased," *E. I.* 59, 26. This is the letter s, and with the former word is seen in the termination of ποϕç 'his,' and ποϕc 'her.'

502. THE; "A gift of wine to the giver of life," *E. I.* 43, 3, 7.

503. The same; "The person of *the* king receiving received *the* country of *the* kingdom," R. S. 10.

504. The same, which seems to be the feminine of the last, having the τ inserted, which usually distinguishes the feminine gender; "The obelisk of Rameses II.," *E. I.* 43, f.

505. The same; "A statue of the King Rameses II. living for ever," *E. I.* 42, 4. This group is probably the same as No. 503, as there are other instances of a double N being used for a single one.

506. WHICH; "Which he wore upon the investiture in the temple," R. S. 9.

507. HIS, THE; this is, like No. 502, an abridgement of No.

503. "The welfare of — his ancestor, a man deceased," *E. I.* 19, 2. It occurs several times in this and the following plate.

508. The same, the feminine of the last; " — his daughter," *E. I.* 20, 13; and again " — his mother," *E. I.* 20, 24.

509. The same, a still further contraction of No. 503; "The son of —," part of a genealogy in *E. I.* 35, A 15. In such sentences, in general the article is omitted, but this follows a parenthesis, stating who was the mother of the deceased. Also *LIKE*, in which sense it is probably a contraction of No. 446; "Isis the great mother-goddess, like Ra, queen of heaven," *E. I.* 4, 1.

510. Probably *WITH*; "On his investiture in the temple with the country of the kingdom," R. S. 9, meaning on the termination of his minority.

511. *HIMSELF*, or perhaps *TO HIMSELF*; "A kingdom remaining to himself and his children for ever," R. S. 5.

512. *WHICH*, *THE*, *THIS*, or *THESE*; "Which shall be set up in the temples of Egypt," R. S. 14; "By which it shall be conspicuous," R. S. 8; "Owing to *the* treasury of the palace," R. S. 2; "These offerings to Osiris," *E. I.* 1, 1.

513. The same in the feminine; *E. I.* 37, C 2, where it is applied to the queen.

514. The same; "The temple-services," R. S. 7. Or this may be two words, and mean *LIKE THE*.

515. This may possibly be one word, *THEREFORE*, being similar both to No. 503 and to No. 512: or it may be three words, *THEREFORE TO HIM*; "Therefore to him the immortal gods giving gave victory, health, power," R. S. 5.

516. *THE*; "The gods," *E. I.* 38, 8. This is the same as the last half of the last, and seems to prove that it is only one word.

517. *DURING*; "During the appointed *month* of Messori, on the

last day, the birth-day of the priest living for ever," R. S. 10; "Also during — splendid — going by barge to the palace of Memphis," R. S. 9. The last half of this group is the preposition ἄτε, No. 465.

518. OTHER; "Perform sacrifices and other sacred rites," R. S. 12; "Monthly other rites in the assemblies," R. S. 11.

519. The same; "Also make libation and perform sacrifices and other sacred rites in the assemblies," R. S. 11.

520. The same, or possibly VARIOUS; "Libations of wine and other good libations," *E. I.* 2, 2; "Oxen, geese, money, and various good libations," *E. I.* 18, 2. This seems to be connected with χετ and κετ 'other.'

521. The same; "Various good libations," *E. I.* 5.

522. The same; "Libations of wine and honey, and various good libations," *E. I.* 60.

523. The same; "A dedicated gift of numbers of various libations," *E. I.* 60.

524. The same; "Victory, health, power, and the other blessings of a kingdom remaining to himself and his children for ever," R. S. 5. Possibly it may mean 'with the other.'

525. WITH THE OTHERS; "They shall also carry out the shrine and portable statue of god Epiphanes most gracious with the others," R. S. 8.

526. A BARGE; "The holy barge of Osiris," *H.* 3. The navigation of the Nile by means of barges with a chair and an awning is described by Strabo, and these barges are frequently mentioned and represented in connection with the religious ceremonies, of which one of the principal ones was the carrying the body of the deceased across the river or the lake to be buried with the usual honours, after the judges had decided that the actions of his life

had made him worthy of them: see Diodorus Siculus for a description of this ceremony, which evidently gave rise to Charon's boat in the Greek mythology. The barge bearing the mummy across the water is represented in Denon, 137.

527. NAVIGATING, or going by barge; "Going by barge to the palace at Memphis," R. S. 9. This group has the same termination as 'receiving,' No. 934, 'regulating,' No. 943.

528. STEERSMAN OF THE BARGE; written over the figure of the god or man who holds the rudder of the boat of Ra, in *E. I.* 28. See 'regulate,' No. 941.

529. BARGES; *E. I.* 28, second part.

530. WATER-PROCESSIONS; "At the exodus from the temple of the statue of Amun-Ra, in the water-processions, they shall also carry out the shrine and portable statue of god Epiphanes most gracious," R. S. 8. In the Greek we are not told that this ceremonial procession was by water; this circumstance is added in the hieroglyphics, and this very procession of the boats is represented on the sarcophagus of Amyrtæus, *E. I.* 28.

531. THE BOAT OF RA; written under the prow of the vessel in *E. I.* 28. In the boat are eleven gods with their names over them; the principal one stands under an awning.

532. The same; "The exoduses and coronations of the boat of Ra," *E. I.* 4, 5.

533. The same; "The deified queen — deceased in the boat of Ra," *E. I.* 57, 17; "The exoduses of the boat of Ra," *E. I.* 58, 45. This and the two preceding groups completely identify the three modes of writing the name of Ra.

534. This is rather a picture than an hieroglyphical character, and represents the goddess Isis in a boat, which no doubt originally denoted the heliacal rising of Isis or the dog-star; but

in the zodiac and planisphere of Dendera (Denon, 130 and 132), it occupies the place, and is the name, of the constellation Cancer. The other eleven signs are those which we now use, including the scales, which proves the modern date of this celebrated sculpture, as Libra was made a constellation in the time of Cæsar Augustus, after Ovid wrote the *Metamorphosis* (ii. 195) and before Virgil wrote the *Georgics*, (i. 208, 32). From a comparison of the several astronomical sculptures, it is sufficiently proved that by a constellation in a boat was represented the apparent heliacal rising of the constellation, which took place about four or six weeks after its conjunction with the sun. Hence the apparent heliacal rising (*exortus*, ἐπιτολη) of the dog-star not inaptly designates that portion of the year or of the zodiac which we give to the conjunction or true heliacal rising (*ortus*, ἀνατολη) of Cancer.

535. The heliacal rising of the dog-star in the Zodiac of Dendera; Denon, 132. It very correctly occupies part of the sign of Cancer, which is distinguished by No. 534. Thus in the same plate this group has retained its original meaning, while the former has a secondary or derived meaning. The figure pouring out water represents the overflowing of the Nile, which began about the middle of July at the time of the rising of this star, upon the new-year's day of the tropical year. A group nearly similar represents the heliacal rising of the dog-star on the ceiling of the Memnonium; *Early History of Egypt*, plate 6.

536. OBELISK; "The obelisk of Rameses II.," on the base of the obelisk from Luxor, now at Paris, *E. I.* 43, f. Ὀβελισκος, being the diminutive of ὄβελος 'a needle,' must be a Greek word; the Egyptian word is unknown, but was probably of the feminine gender, as this symbol is preceded by the feminine article No. 504.

537. COUNTRY; "Receiving received the country of the king-

dom from his father," R. S. 10, meaning 'the territory annexed to the crown.' The character may represent fields, but more probably an instrument of husbandry.

538. The same; "On his investiture in the temple with the country of the kingdom," R. S. 9.

539. The same, in the plural; "Clothe *it* sacredly for the ceremonies like to the gods *of the* country," R. S. 7. If it were not unusual for the adjective to follow the substantive, I should consider this the adjective **NATIVE**, in the plural. Also in R. S. 8.

540. A **STATUE**; "Also set up a statue to King Ptolemy immortal, beloved by Pthah, god Epiphanes most gracious," R. S. 6; also in R. S. 14. In each place it is followed by a representation of the statue as a demonstrative sign of this word, and which explains the use of the demonstrative signs; for this word evidently meant a carved representation, whether a statue, a bas-relief, or an intaglio, and the demonstrative sign explains that in this case a statue is intended.

541. The same, or rather A **SCULPTURE**; "Decrees relating to the sculpture of the boat," *E. I.* 28. This is over a sculptured representation of the boat of Ra and the other boats, which proves that the word here meant an intaglio.

542. The same; "The priest of Rameses II., statue his, — a man deceased," *E. I.* 26. This seems to mean that the deceased was priest to the statue of Rameses II.; the tablet was made in the reign of his successor.

543. A pair of Scales; *E. I.* 1, 7; *E. I.* 33, B 6. As these are funereal inscriptions, it is probable that the scales used in weighing the actions of the dead are here spoken of: see Denon, 141, and *H.* 5.

544. Probably, **OF THE SQUARE** or pedestal; "Which is to be

set up in the temples of Egypt, in each first, each second, and each third *side* of the pedestal of the statue of King Ptolemy," R. S. 14, where unfortunately the Greek inscription is defective. Also, without the preposition, in R. S. 9, an obscure sentence, where we find in the Greek that "there shall be placed upon the square, round about the crowns near the before-mentioned crown, golden philacteries."

545. **LETTERS**; "A tablet in the temple, carved with letters sacred, letters enchorial," R. S. 14, where a different character is used for the word in "letters Greek." But in the copy of this decree at Philæ (Salt, plate 5) the same character is used in speaking of Greek letters. Also **SCRIBE**; "The royal scribe, the royal priest beloved by Amun, king for ever," *E. I.* 22, 11. A scribe was not necessarily a priest, because in *E. I.* 26 the scribe of the soldiers (or secretary to the army) has hair upon his head, while his father, who is a priest, is shorn.

546. This character is thus more minutely drawn in *E. I.* 41. What it was intended to represent is not clear; Horus Apollo says that writing was expressed by 'ink, a sieve, and a reed,' but I attach no importance to his assertion; if the tools are to be represented, they should be a chisel and a hammer. From its not being equally applicable to Greek letters, it ought to be distinctive of the use to which sacred writing was applied rather than to the tools with which it was formed; and I should conjecture that it represented a funeral tablet with the horizontal lines of writing at the top, and possibly a man in the act of carving. On a brick at Thebes (*Description de l'Égypte*), the upright figure is distinctly a man, apparently with two feathers on his cap, being perhaps one of the Pterophoræ mentioned on the Rosetta Stone, and represented in *E. I.* 30.

547. A TABLET; "Set up a tablet in the temple, carved with letters," R. S. 14. Most of the funereal tablets, of which there are many in the British Museum, have circular heads like this character.

548. GOLD; "Gold, silver, jewels, much of money," R. S. 4. Possibly some of the characters which precede these on the stone may be part of the group; the crown upon the man's head is a very natural demonstrative sign of the word.

549. SILVER; in the same sentence and followed by the same demonstrative sign.

550. Probably SILVER; "A portable statue of silver in each of the temples of Egypt," R. S. 8. The Greek original here has 'statue of gold,' but as this group agrees with No. 549 in two letters, *viz.* M and K, I venture to conjecture that the hieroglyphical translation is here not literal.

551. JEWELS; "Gold, silver, jewels, much of money," R. S. 4.

552. A MUMMY, or dead body laid out on the peculiar lion-shaped couch; "The priest belonging to the offerings to the mummies," *E. I.* 4, 15. These offerings to the dead seem to have been an important part of the revenue of the priests; they are mentioned in a deed relating to their sale, dated about B.C. 146, in Dr. Young's Essay, page 72, and were forbidden in the laws of Moses, which proves the great antiquity of the custom. "When thou hast made an end of thy tithing, . . . thou shalt say before the Lord, . . . nor have I given thereof for the dead," Deut. xxvi. 12-14.

553. The oval or cartouche which usually contains the name of a king or queen; in *E. I.* 8 and 39, the three names and titles of Rameses II. are included in one oval; in *E. I.* 14, it contains the name of a priest; in *M. H. I.* 13, it contains the titles of Osiris, "A righteous good person, king of the gods."

554. NAMED; "A statue to King Ptolemy immortal, beloved



by Pthah, god Epiphanes most gracious, *in a conspicuous place*; to be named Ptolemy the defender of Egypt," R. S. 6. The group probably consists of the word followed by the demonstrative sign and ending in the termination of the passive participle.

555. This seems to be merely an ornamental pendant or end of the first or square name of a king, and, like the oval No. 553, though an useful symbol, does not admit of being translated; *E. I. 24, A 2*. When the square name is held upon a pole like a military standard, this hangs from it like a fringe.

556. GAVE VICTORY; "*Son of the gods Philopatores, whom Pthah approved, to whom Ra gave victory, of Ammon a living image,*" is a part of the titles of Ptolemy Epiphanes in the Greek of the Rosetta Stone, which is evidently an exact translation of his hieroglyphical premen, *E. I. 49*. In numerous sculptures we see the god presenting this dog-headed staff of victory to a king; *E. I. 22; E. I. 42*.

557. GAVE LIFE; "To whom Ra gave life," is, by analogy with the last, the natural translation of the premen of Psammetichus III., *M. H. II*.

558. GAVE BLESSINGS; "To whom Ra gave blessings" is, in the same way, the translation of the premen of Sevechus, *M. H. II.*; *E. I. 36*: it is also the premen of a king who would be the sixteenth on the Tablet of Abydos if that stone were unbroken. From these and other instances we may reasonably suppose that the premenes of the early kings are to be *translated* in this way, and not to be *pronounced*, like the phonetic ovals.

559. VICTORY; "For this to him the immortal gods giving gave victory, health, power," R. S. 5.

560. MANNER; "In like manner, to the grand asps placed upon the shrines," R. S. 9; "Manner splendid," R. S. 5.

561. **MONEY**; "Gold, silver, jewels, much of money," R. S. 4. Money is not mentioned in this place in the Greek, but the proof of the meaning of this loop-shaped character rests upon its occurring six times on the Rosetta Stone, and frequently on funereal tablets among the offerings, all of which sentences are made intelligible by this conjecture. What object is here represented is unknown: coined metal was not used in Egypt before the time of the Ptolemies, but it seems probable that there should have been some one shape in which the large quantities of gold and silver which formed part of the wealth of Egypt, and which, before the use of coin, must have been paid and received by weight, should have been more usually kept; hence this may possibly be a bracelet, ear-ring, or other ring of gold, kept in that form for the convenience of trade, and passed by weight, because they had not yet adopted the Greek custom of including the whole of the metal within a known stamp, by which alone weighing is made unnecessary. There are several cases known, of nations who were unacquainted with coin using ring-money. See No. 259.

562. **DEBTS**; "Remitted debts," R. S. 2.

563. Probably **OWING**; "Likewise owing to the treasury of the palace," R. S. 2.

564. Probably **TREASURY**; in the sentence just quoted.

565. **PAID, REMITTED**; "Remitted debts," R. S. 2; "Paid the soldiers what was right," R. S. 1. This group, from its similarity to 'gave,' No. 933, has great weight in establishing the meaning of the preceding groups. Instead of 'paid the soldiers,' the Greek has 'punished all [the rebels];' but the group No. 988 is not 'rebels,' nor can this be allowed to be 'punished.'

566. Probably **MONEY**; "Oxen, geese, money, various good libations," *E. I.* 18, 2.

567. The same; *E. I.* 15, 3.

568. The same; "Numbers of oxen and geese, numbers of [pieces of] money," *E. I.* 39, 9.

569. The same; *E. I.* 25, 4. The κ, the mark of the plural, is here joined to the other character.

570. The same; *E. I.* 48, B 2. This and the four preceding groups are among the offerings mentioned upon many funereal tablets.

571. BELONGING TO THE OFFERINGS; "The priest belonging to the offerings to the dead," *E. I.* 4, 15; also *E. I.* 25, 2, and *E. I.* 14. The first character in the group seems to be πλ 'belonging to.'

572. The same; a title of Anubis, *E. I.* 5.

573. The same; a title of Anubis, *E. I.* 2.

574. BELONGING TO OSIRIS, meaning approved by Osiris; "The approved by Osiris, divine wife, the goddess — deceased," *E. I.* 58, 29. It seems probable that the word Osiris, when used in this sense, is an abridgement of this group. This word, Pet-Osiris, is the name of an Egyptian writer quoted by Pliny.

575. BELONGING TO PTHAH; "Imo a man belonging to Pthah," *H.* 70. Perhaps he was a priest of Pthah, or perhaps devoted to that god.

576. BELONGING TO THE TEMPLE; a title of Anubis, *H.* 68, S g, where he is laying out a mummy. This title and No. 572 seem to belong to Anubis as a servant of the other gods: like Mercury it was his duty to introduce the dead person into the presence of Osiris.

577. The same; a title of Neith, *H.* 67, K g.

578. The same; applied to Neith in the same sentence.

579. The same, though πετ may also mean 'lord of,' as it does

in No. 790; "A gift dedicated to Sokar Osiris, lord of the temple," *E. I.* 4, 1.

580. **BELONGING TO THE ALTAR**; a title of Anubis, *E. I.* 5.

581. **QUEEN OF THE GODS**; "Isis the great divine mother, like Ra, queen of heaven, queen of the gods," *E. I.* 4, 1. Πετ 'belonging to,' must here, as in No. 579, imply superiority, or 'queen of.' The stars represent the gods, as in No. 190, and are followed by the termination 'all,' as in No. 292.

582. **GRAND**; "In like manner to the grand asps placed upon the shrines," R. S. 9. It forms part of the word 'kingdom,' No. 411.

583. The same; it is part of the word 'high-priest,' in Denon, 118. This bird seems to be formed more like a swallow, the last is more like a sparrow.

584. The same; "The priest of Amun, loved by his son, the great Mandothph deceased," *E. I.* 35, A 11.

585. The same in the plural; "Upon the grand festival-days," R. S. 8; "Grand libations," R. S. 4. In each of these sentences the adjective follows the substantive.

586. The same, in the feminine; "Isis the great divine mother," *E. I.* 4, 1.

587. The same; "Isis the great divine mother," *M. H.* 15.

588. The same; "The royal wife, the great divine mother," the queen of Thothmosis IV., *E. I.* 37, C 1.

589. **SACRED**; "Good, sacred, eternal," meaning the deceased person for whom the tablet was erected, *E. I.* 13, 3. The meaning of this group is proved by its being part of No. 332, No. 333, and No. 334; it may be connected with τ&10 'honour,' the letters being τ, o. The bird seems to be of the quail tribe.

590. The same; "The sacred priests," *E. I.* 13, 3.

591. The same ; “ Holy, illustrious, sacred,” *E. I.* 12, 15.

592. The same ; “ The sacred Ra,” “ The sacred Horus,” *E. I.* 29, fourth part.

593. HOLY ; “ The holy crown called Pschent,” R. S. 9 ; “ In the splendid holy liturgies,” R. S. 11. This may be connected with *eoort* ‘glory,’ as the letters of which it consists are A, O.

594. The same, with a different form of the o ; “ Holy oxen” are mentioned among the other gifts, *H.* 42, E f.

595. This seems to be synonymous with No. 593 ; *E. I.* 31, fourth part, where it is an adjective applied to King Amyrtæus.

596. An adjective applied to the sacrificial offerings, either synonymously with or in opposition to No. 594 ; *E. I.* 6.

597. GREAT ; “ His father, a priest of the great Ra,” *E. I.* 39, 3 ; “ Pahoë the high-priest, a man deceased in the temple,” *E. I.* 26.

598. A title which does not appear to belong to a priest ; “ Anepahoë — a man deceased eternal,” *E. I.* 1, 1 ; also *E. I.* 26.

599. ILLUSTRIOUS ; “ The illustrious king of Upper and Lower Egypt,” R. S. 10. The essential character of the group is the sun emitting rays, of which there is a more exact drawing on the Zodiac of Dendera : Denon, 132.

600. The same ; “ In the year —, in the month Chœac, of the illustrious reign of King Ptolemy,” *E. I.* 4, 5.

601. The same ; it is the word *ἐπιφανης* in the prenominal of Ptolemy Euergetes II., who mentions in his prenominal the name of his father.

602. The same ; “ The illustrious, *approved by* Osiris, divine wife, ruler of the kingdom — deceased,” *E. I.* 57, 5. This use of an eye for the sun makes it probable that, when an eye is symbolical of a god, it is the sun that is meant. See No. 167.

603 and 604. The same ; *E. I.* 58, 18 and 20.

605. GIVE, GIFT; "To whom Ra gave victory," *E. I.* 49; see No. 556. "An offering dedicated to Osiris lord of Lower Egypt, god, great lord of Upper Egypt, —, oxen, geese, money, various good libations, — for the gift of the blessing of the ruler of Amenti," *E. I.* 18. It is the letter κ, perhaps from εκ 'to dedicate.'

606. The same; "An offering to Osiris for the gift of his blessing upon — Osirtesen III.," *E. I.* 6. In many places it seems to require to be translated HONOUR; "Prayers to Osiris for his honour, for the honour of the scribe of the temple," *E. I.* 8. The connection seems perfectly natural between τῆνι 'to give' and τὰιε 'to honour.'

607. The same, in the plural; "Numerous honours," R. S. 12, where however the Greek does not help us to the exact meaning of the word.

608. The same; *E. I.* 23, A 3.

609. FULL OF HONOURS; "The accustomed writing for the honour of the scribe full of honours, a man," at the head of a tablet, *E. I.* 33, A 1; which sentence pretty exactly fixes the meaning of the word.

610. This seems to be the ornamental form, of which No. 605 is an abridgement, and it may mean DEDICATOR; "The holy dedicator of the temples," *E. I.* 42, 3.

611. The same; "Rameses II., the dedicator of the Amonie like the temple of Ra," *E. I.* 42, 3. It may mean 'founder,' or 'builder.' The letters are s, κ, evidently from σῖδικ 'to dedicate.'

612. Probably BLESSING; "For the gift of the blessing of the priest of the soldiers," *E. I.* 17, 3.

613. The same; "For the gift of the blessing of the ruler of Amenti," *E. I.* 18, 3. In the former instance the word was used in relation to the man blessed, in this in relation to the god blessing.

614. The same ; *E. I.* 14, and *E. I.* 16.

615 and 616. The same ; “Oxen, geese, money, for the blessing of Ki, born of ‘Crocodile-dedicated’ a woman deceased, full of blessing,” *E. I.* 15. This double use of the word in one sentence may be said to fix its meaning.

617 and 618. The same ; in *E. I.* 19 are several sentences enumerating the ancestors of the deceased, thus ; “The blessing of — his ancestor, a man deceased, full of blessing.”

619. APPOINTED; “During the appointed last day of Mesori, the birth-day of the priest living for ever,” *R. S.* 10. We learn from the Greek that the last day of Mesori was the day on which the birth-day of the king was appointed to be kept. Also RIGHTEOUS; “A righteous good man deceased, son of Neithamun a woman deceased,” *E. I.* 12, 1. This double epithet of ‘righteous good’ was of such frequent use that we must understand it as pointing to those qualities which are usually praised in society ; and, like the *καλος και αγαθος* of the Greeks, and the *fortis bonusque* of Horace, without regarding the particular meaning of the words in the phrase, we may perhaps translate it ‘a man of honour and a gentleman.’ This seems probable from the curious mistake of Herodotus, who, when told that each of the statues shown to him was a Piromis (a man, *πιρωμι*) understood that word to mean *καλος και αγαθος* : it seems probable that the inscription declared each to be ‘a righteous good man,’ and that he applied the explanation *καλος και αγαθος* to the wrong word in the sentence. The similarity between *Δαρσωοττ* ‘a rabbit’ or ‘under-digger,’ and *σωττ* ‘to dig,’ and *σοττ* ‘right,’ may account for the use of the rabbit in this group, and with the final *ν* the whole group becomes *σοττεν* ‘justice.’

620. LAWFUL, it is probably the same word as the last ; “It

shall be lawful for individuals to make feast and erect a similar shrine to god Epiphanes," R. S. 13; "So that it may be known that it is lawful for the Egyptians to honour [the statue of the king]," R. S. 13; "Children, also lawfully born children," *E. I.* 6, a sentence which can hardly be understood in the sense the words convey to us, as we learn from Diodorus Siculus that in Egypt every one was held to be the lawful son of his father, and that there was no such thing as illegitimacy. Also **RIGHTEOUS**; "A gift dedicated to Osiris pet-Amenti, righteous good king for ever," *E. I.* 2, 1.

621. **DECREES**; "It shall be lawful for individuals to make feast, and erect a similar shrine to god Epiphanes most gracious, according to these decrees," R. S. 13. The group seems to admit of being divided into 'appointed in the temple things.'

622. **RIGHT**, in the plural; "He paid the soldiers what was right," R. S. 1. Should it be found that this sentence is to be translated "He punished the rebels as was right," it will not alter the meaning of this word.

623. **DECREES**, or things appointed; "Decrees relating to the representation of the holy barge," *E. I.* 28, second part, under which is sculptured the barge of Ra; and again, without the plural sign, "A decree relating to the offerings to the god," *E. I.* 28, third part, under which is a procession of figures each bearing an offering.

624. **GOOD**; "A kingdom remaining to himself and his children for ever, and with good fortune," R. S. 5; "A righteous good man deceased," *E. I.* 12, 1. It is part of the word 'gracious,' No. 765. Also as **AN ARROW** it forms part of the word 'soldiers,' No. 989. Thus *coτe* 'an arrow' is used to express *coτn* 'good,' and an arrow stands for the letter s.



625. The same; "An offering dedicated to Osiris pet-Amenti, righteous good king for ever," *E. I.* 2, 1.

626. The same; "Various good libations," *E. I.* 2, 2. It is applied to the deceased priestess in *E. I.* 4, 4, and may possibly be the feminine of No. 624.

627. The same; "Various good libations," *E. I.* 5; "The blessing of the good holy person, eternal," *E. I.* 13, 3. As the deceased here seems to be a woman, this also may be a feminine form of the word. Hence 'libation' may be a feminine noun.

628. The same; it occurs frequently in the hieratic inscription on a mummy-case, *E. I.* 51, but I have not found it in older inscriptions. As the arrow is  $\text{cot}\epsilon$ , with the addition of the snake, which is  $\text{F}$  or  $\text{B}$ , we have  $\text{cot}\tau\epsilon$  'pure,' or perhaps  $\text{cot}\tau\pi$  'good,' as before. The Coptic language does not help to explain the  $\text{R}$  in this or in No. 627.

629. BLESSINGS; "The blessings of a kingdom remaining to himself and his children for ever, and with good fortune," R. S. 5. This group seems as if it might be divided into 'good of heaven things;' see 'heaven,' No. 53.

630. GOOD FORTUNE, *ἀγαθὴ τύχη*; in the sentence last quoted. It is probably in the form of a wish; 'and may it prosper.'

631. POWER; "For this to him the immortal gods giving gave victory, health, power," R. S. 5.

632. Probably POWERFUL; "The powerful Hapimen deceased with Osiris," *E. I.* 44, 31. We have several adjectives of this dual form, as 'remaining,' No. 903, 'splendid,' No. 436.

633. FOR THEIR FUNERALS; R. S. 3. The  $\text{N}$  is 'for;' the serpent 'their.' The principal character in 'funerals' is part of 'good fortune,' No. 630, and the connection between the two, though not at first apparent, may be satisfactorily explained: in

Denon, plate 137, at the head of a funereal papyrus is this character of an extended pair of arms, in the place usually occupied by the winged sun, No. 11, the genius of good fortune ; and this ornament of the funereal inscription is here the essential character of the word 'funerals.' Between the extended arms we have the head, though rather disconnected from the shoulders.

634. THE YEAR ; " In the year xlv. of Rameses II.," *E. I.* 1 ; " In the year vii., Mechir the 7th [of the reign of Ptolemy Philopator]," *E. I.* 48, A 1. This is used only in dates, and the year here spoken of is the civil year of 365 days only. It was divided into twelve months of thirty days each with five additional days at the end. We deduce from the writings of Ptolemy the astronomer, that each year was named the first, second, or otherwise, of a king's reign, and that in chronology each king's reign was spoken of as consisting of a number of whole years, and as beginning upon the first day of the civil year. Those kings who, from the shortness of their reigns or any other cause, did not give their names to a year, though mentioned by the historian, are omitted by the chronologer.

635. A YEAR, or YEARS, for the plural sign is not here used ; " Aged fifty years, six months, and five days," *E. I.* 48, A 10. This group is only used for intervals of time, and not in dates.

636. The same ; " Aged sixty-four years," *H.* 49. This character is frequently held by Thoth in his hand, and by the action of his other hand he seems to be counting the notches upon it. This may possibly allude to the tradition, which Plutarch mentions, that Hermes (Thoth) reformed the calendar, by adding the five additional days, and thereby making the civil year consist of 365 days. It may be proved that this reform took place about B.C. 1323, and there are many reasons for supposing that it was made by Thoth-

mosis I. or II. (see *Early History of Egypt*, page 118, and plate 1), which reasons are certainly strengthened by this information of Plutarch. The character originally represented a palm-branch, *φοινίξ*, which Horus Apollo says denoted the year, and which Clemens says was carried by the Horoscopus in the processions. See the procession in *E. I.* 28.

637. **THE THIRD YEAR**; "The third year of the reign of King Amunmai Thor III.," *E. I.* 6.

638. Possibly **THE LAST YEAR**; the last character is however an unknown numeral, see 'last,' No. 674; "In the year —, in the month of Chœac, of the illustrious reign of King Ptolemy," *E. I.* 4, 5.

639. **YEARLY**; "Yearly in the first season, from the new moon of Thoth during five days," R. S. 12. Thus 'year' is made 'yearly' by the prefix *TE*, like *λΔϩΠΙ* 'year,' and *εττελΔϩΠΙ* 'yearly.'

640. **THE MOON**; it forms part of most words which relate to the civil months, although even as early as the reform of the calendar, about B.C. 1323, the civil months were made portions of the solar year, and had no reference to the changes of the moon. The horizontal position of the crescent is that in which it is most naturally represented in countries near the tropics, as in high latitudes it is placed vertically.

641. **MONTHS**; *H.* 48; also without the plural sign, *H.* 49.

642. **MONTHS**; "Years fifty, months six, days five," *E. I.* 48, A 10.

643. **MONTHLY**; "Monthly, yearly," R. S. 13. This word is formed from 'month,' by the same prefix as 'yearly,' No. 639, is from 'year.'

644. The same; R. S. 11.

645. This and the following eleven groups are the names of the

twelve months on the astronomical sculpture in the Memnonium. They are arranged in three sets of four each, distinguished by characters which at some early period of Egyptian history must have been symbolical of the three seasons with which they were supposed to be permanently adjusted. The first four have a character denoting standing corn or vegetation; the second four the character for house, see No. 340, or perhaps for light, see No. 645; and the third four the character for water or inundation. But this will be best explained by a comparison between the Tropical, Civil, and Sothic years, as seen in the following Calendar.

The natural year is divided into three nearly equal seasons by the inundation, the seed time, and the harvest; but with these seasons the hieroglyphical characters do not agree: Thoth, No. 645, has the character for vegetation; Tybi, No. 649, has the character for house; and Pachon, No. 653, has the character for water. In the same way, at the beginning of the preceding Sothic period, about B.C. 1323, when the civil year was first made to consist of 365 days, and when these characters may be shown to have been in use, the hieroglyphical characters would be equally four months wrong in comparison with the natural phenomena which they were intended to represent, consequently there must have been some former adjustment of the calendar when these hieroglyphical names were assigned to the months as characteristic of the seasons with which it was believed that they would continue to coincide, but how many years elapsed between these two adjustments of the calendar we cannot determine, because we do not know the length of the civil year at that time. Did we know the length of the civil year before B. C. 1323, we should thence know how many years must have elapsed to allow an error of four months to creep into the calendar.



CALENDAR  
FOR THE YEAR OF OUR LORD  
**138,**  
BEING THE FIRST YEAR OF THE SOTHIC PERIOD.

TROPICAL YEAR, 365 days, 5 hours, 49 minutes.		CIVIL YEAR, 365 days.	SOTHIC YEAR, 365 days, 6 hours.
18 JULY.		1 THOTH.	The dog-star rises apparently heliacally.
1 AUGUST.	<i>The Nile overflows its banks, enters the canals, and inundates the fields.</i>	1 PAOPHI.	
17 "		1 ATHYR.	
1 SEPTEMBER.		1 CHÆAC.	
16 "		Equinox.	
1 OCTOBER.	<i>The water begins to subside.</i>	1 TYBI.	
16 "		1 MECHIR.	
1 NOVEMBER.		1 PHAMENOTH.	
15 "	<i>Barley, Peas, and Wheat are sown. The pools are seen covered with the broad leaf of the Nymphaea lotus.</i>	1 PHARMUTHI.	
1 DECEMBER.		1 PACHON.	
15 "		1 PAYNI.	
1 JANUARY.		1 EPIPHI.	
14 "		1 MESORE.	
1 FEBRUARY.	<i>Peas ripen.</i>	FIVE DAYS.	
13 "	<i>Barley gathered.</i>		
1 MARCH.			
15 "			
1 APRIL.	<i>Wheat gathered.</i>		
14 "	Equinox.		
1 MAY.			
14 "			
1 JUNE.	<i>The Nile begins to rise at Syene.</i>		
13 "	<i>Longest day.</i>		
1 JULY.			
13 "			

*Note.* The Sothic year is not that usually named by astronomers the Sidereal year, which I have erroneously considered it in

No. 172, but, being measured from the rising of a given star, it is altered in length by that star's change in declination, and therefore, *during the thirteen centuries before our era*, while the Sidereal year, from conjunction to conjunction, was 365 days 6 hours 9 minutes, the Sothic year, from rising to rising of the dog-star, was nearly 365 days 6 hours, and hence we obtain the Sothic period, as correctly determined by the Egyptian astronomers, of 1461 years.

645. Thoth.	649. Tybi.	653. Pachon.
646. Paophi.	650. Mechir.	654. Paṽni.
647. Athyr.	651. Phamenoth.	655. Epiphi.
648. Chœac.	652. Pharmuthi.	656. Mesōrē.

657. This character, which must have originally meant the season of vegetation, being now a portion of the civil year, means **THE FIRST THIRD OF THE CIVIL YEAR**; "Annually, in the first portion of the year, from the new moon of Thoth during five days," R. S. 12. When this decree was made, the year began about the tenth of October.

658. **THOTH**, the same as No. 645, in the sentence just quoted.

659. **PAOPHI**, the same as No. 646; "Also on Paophi the seventeenth, when his majesty receiving received the country of the kingdom from his father," R. S. 10. Unfortunately the Greek inscription in the place corresponding to this sentence is broken; and this is the more important, because, from the date at the beginning of the Greek, we learn that it was "on the fourth day of [the Macedonian] month Xandicus, on the eighteenth day of the Egyptian month Mecheir," that the priests met the king at Memphis on the occasion of the ceremony of his assuming the government and ceasing to be a minor. I am unable to account for this disagreement of four months.

This mention of the month Xandicus, without distinguishing it

as Macedonian, and at the same time distinctly calling Mecheir an Egyptian month, makes it seem probable that in the Greek official documents the Ptolemies made use of the Macedonian year and months, although, during their reigns and those of their successors the Roman emperors, the Egyptian months continued to be used in the hieroglyphical and enchorial inscriptions.

The Macedonian year contained twelve months alternately deficient and complete : thus,

Dius, - - - 29 days,	Dystrus, - 29 days,	Panemus, - - - 29 days,
Apellæus, 30	Xandicus, - 30	Lous, - - - - - 30
Andynæus, 29	Artemesius, 29	Gorpiæus, - - - 29
Peritius, - 30	Dæsius, - - 30	Hyperberetæus, 30

making a total of 354 days.

To correct this civil year they interpolated three complete months in each octaëterid or period of eight years : thus,

An octaëterid contained—

1st year, 12 months or 354 days.

2d - 12 - - 354

3d - 13 - - 384

4th - 12 - - 354

5th - 13 - - 384

6th - 12 - - 354

7th - 12 - - 354

8th - 13 - - 384

making a total of 2922 days, and a mean civil year of 365 days and a quarter.

This period agrees remarkably well with the solar year, but not so well with the moon, as the octaëterid of ninety-nine civil months contains a day and a half more than ninety-nine mean lunations ; and as these two agreements were thought equally necessary, other

periods were afterwards invented to make the first day of the month (*ἡ νουμηνια*) always correspond, in reality as well as in name, with the day of the new moon. One of these periods was of nineteen years, another of sixty-four years, and though no author mentions the triacontaëterid, or period of thirty years, yet as that period would be found to answer pretty well, it seems possible that it may have been used and may have given rise to a title of Ptolemy, which occurs at the beginning of the Rosetta Stone, of 'Lord of the Triacontaëterids,' *κυριος τριακονταετεριδων*. If this view of the case be correct, we must not expect to find this Macedonian title expressed in hieroglyphics, at any rate not on any monument of earlier date than the Macedonian conquest of Egypt by Alexander.

From the date of the Rosetta Stone, and the preceding account of the two years, we learn that the first of Dius was then on October 27.

660. TYBI, the same as No. 649; "On the eighth day of Tybi," *E. I.* 4, 14.

661. The same; "The year xxxix., on the seventeenth day of Tybi," *H.* 48, 1. The character for 'first' is also met with in No. 658 and No. 664; in each it is used to mark the first month of that third of the year.

662. MECHIR, being the same as No. 650; "The year vii., on the seventh day of Mechir," *E. I.* 48, A 1.

663. THE SEASON OF INUNDATION; "The same season of inundation" is one of a succession of dates, *H.* 41, G g. See No. 458.

664. PACHON, the same as No. 653; "The year lxii., on the twenty-ninth day of Pachon, *in the reign* of King Amunmai Rameses II., beloved by Osiris the ruler of Amenti," *E. I.* 8.



665. **PAYNI**, being the same as No. 654; "Born on the twenty-fourth day of Payni," *E. I.* 48, A 10.

666. **EPIPHI**, another form of No. 655; "The year six, the twenty-fifth day of Epiphi, of the reign of Queen Cleopatra," *E. I.* 4, 12.

667. **MESORE**, being the same as No. 656; "During the appointed last day of Mesore, the birth-day of the priest immortal," R. S. 10, meaning the day upon which the king's birth-day was kept. These last three groups, though they belong to the season of inundation, are not followed by the character for water.

668. **DAY**; "Thrice a-day," R. S. 7.

669. The same; "Days fifteen," *E. I.* 48, A 7; "Days seventy," *E. I.* 48, A 9.

670. The same; "Years fifty, months six, days five," *E. I.* 48, A 10. In the following sentences it seems rather to mean **SPLendid**, and in that case is the same as No. 695. "The priests of the temples of Egypt shall wear crowns during the proclamations of god Epiphanes in the splendid holy liturgies," R. S. 12; "Regulating the splendid rites," R. S. 3. The letters in this group are E, R, O, of which the first is the essential character, and if it alone means day, may represent εἰοοῦ 'day;' if however the three letters are, as is probably the case, all included in the word, we may perhaps recognize it in the latter half of εἰοοῦ and εἰοοῦ 'mid-day.'

671. **FIVE DAYS**; "From the first day of Thoth during five days," R. S. 12.

672. **BIRTH-DAY**; "During the appointed last day of Mesore, the birth-day of the priest living for ever," R. S. 10. This is compounded of 'day,' No. 668, and 'born,' No. 905.

673. **FIRST DAY**; "From the first day of Thoth during five

days," R. S. 12. In the Greek we have ἡ νουμηνια 'new moon,' but we have seen that the Macedonian month was so arranged in the octaëterids that the first day of the civil month always coincided with the new moon, and hence to the Greeks of Alexandria the words were synonymous.

674. **LAST DAY**; "During the appointed last day of Mesore, the birth-day of the priest living for ever," R. S. 10; also R. S. 11.

675. **SEVEN**; "The year seven," *E. I.* 48, A 1. The units, from one to nine inclusive, were expressed in this way.

676. **SEVENTY**; "Seventy days" are mentioned on the funereal tablets, *E. I.* 48, and *H.* 48; and though the meaning of the sentences is not clear, there can be little doubt but they are the seventy days which were, according to Herodotus, employed upon the embalming of the body. We have no evidence of the Egyptians using the week as a division of time, which is however naturally suggested to us by this period of ten weeks.

677. **SEVENTEEN**; "Holidays, the seventeen last of the month," R. S. 11.

678. Numerals expressing the day of the month, in *E. I.* 4, 12. The long bar is obviously neither a one nor a five, and we shall presently see that it is a distinct numeral and not a ten, hence this group seems to be restricted to **TWENTY-FIVE**.

679. Probably **TWENTY**; "The year twenty, the nineteenth day of Athyr, of the reign of Thothmosis IV." is the date of the tablet between the fore-legs of the colossal Sphinx, *H.* 80. As this character occurs alone it must be a numeral; and it is not a ten, because the usual character for ten is part of the word nineteen, hence on a comparison with the former quotation its meaning is nearly fixed. On the other hand, in the enchorial writing this is the character for ten; twenty is nearly the same, with a slight distinctive mark.

680. **FOUR HUNDRED**; "Living captives four hundred and ninety" are mentioned among other gifts, *H. 41, P r.* In every case the numerals, as well as the words 'first' and 'last,' follow the noun.

681. **SIX THOUSAND**; "Wine in bottles, six thousand four hundred and twenty-eight, *H. 41, Th.*

682. **THOUSANDS**, used indefinitely for **A GREAT NUMBER**; repeatedly used in speaking of the amputated hands, the trophies of the conquests of Rameses II., *H. 15*, where some men are represented as counting the hands, while others are writing down the number on tablets.

683. The same; "Numbers of bottles, numbers of oxen and geese," *E. I. 39, 9.* This character for the highest numeral, as here more carefully drawn, represents the broad leaf of the *Nymphaea lotus*, which, on the retreat of the waters of the Nile, is seen in myriads covering the stagnant pools and ditches, and may well be used, like the sands upon the shore, to express a great number.

684. **NUMEROUS**; "Numerous oxen and geese, numerous other good libations," *E. I. 35, A 6.* This dual form of the adjective is analogous to 'splendid,' No. 436; 'remaining,' No. 903; and 'powerful,' No. 632.

685. The same; "Numerous honours," *R. S. 12.*

686. The same; "Gold, silver, jewels, numerous *pieces* of money," *R. S. 4.*

687. **WRITING**; "Writing for Lower Egyptian proclamations," *R. S. 14.*

688. **THRICE**; "Thrice a-day," *R. S. 7.*

689. **EACH**; "Each month," *E. I. 48, A 2.*

690. The same; "A portable statue of silver in each temple in Egypt," *R. S. 8.*

691, 692, 693. EACH FIRST, EACH SECOND, EACH THIRD; "Which shall be set up in the temples in Egypt in each first, each second, each third *side* of the base of the statue of King Ptolemy," R. S. 14.

694. EACH REGION; "From the first day of Thoth, during five days, *through* each region," R. S. 12.

695. ILLUSTRIOUS, *ἐπιφανής*; on all occasions the adnomen of Ptolemy Epiphanes. It is literally day-bearing; see 'day,' No. 670.

696. The same; "The illustrious, *approved by* Osiris, eternal, woman deceased, daughter of —," *E. I.* 23, B 1. The legs in the last group are probably an abridgement of the standing figure in this.

697. Probably the same; "The illustrious approved by Osiris, divine wife — deceased, her mother *was* the divine wife, the goddess Neith-acoret deceased," *E. I.* 59, 26.

698. A DISTRICT, or COUNTRY; it forms part of several of the following groups, in which it generally follows the name of the country as a demonstrative sign. In the dual it means Upper and Lower Egypt. On the sarcophagus of Amyrtæus, *E. I.* 28-32, it is frequently followed by a τ, as in No. 708.

699. COUNTRIES; "Gods of the countries," *E. I.* 38, 8.

700. EGYPT; "The priests of the temples of Egypt shall wear crowns during the proclamations," R. S. 12; "Each temple of Egypt," R. S. 8; also R. S. 7 and 14.

701. THE EGYPTIANS; "By this it is known that it is lawful for the Egyptians to honour [the statue of Ptolemy Epiphanes]," R. S. 13. This group is of two words, and seems to be literally the Egyptians of Egypt.

702. The same; "By this it is known that it is lawful for the

Egyptians to honour the two gods [Ptolemy Epiphanes and his queen],” Salt’s Essay, pl. 5. I suspect that there is an error in the copy with respect to the first character in this group. The inscription just quoted is one of the numerous transcripts which were made, or intended to be made, of the well-known Decree upon the Rosetta Stone: this is in the temple of Venus at Philæ, and is remarkable as differing from that in the British Museum, in the circumstance of its repeatedly mentioning Cleopatra, both by name and by implication, as in the sentence just quoted. The king was probably married in the interval between the sculpture of the two inscriptions.

703. The same, with the omission of the demonstrative sign; “Anubis lord of the offerings of the Egyptians,” *E. I.* 25, 2.

704. The same; “Thebes *of the* Egyptians,” *E. I.* 9, 12. This is the first half of the group No. 701. The first letter, which is doubtful, is followed by  $\mu$ ,  $\omicron$ , and the plural sign, which makes it highly probable that the whole may be connected with  $\chi\rho\epsilon\iota$  ‘Egypt.’ This conjecture is perhaps hardly strengthened by the remark that this cross † is one of the early forms of the Greek  $\chi$ .

705. The same, or literally, the Egyptians of Thebes; *E. I.* 11, 12. See ‘Thebes,’ No. 366.

706. Probably the same; “Aroëris lord of the Egyptians,” *E. I.* 4, 2. This group is the same as No. 704 with the omission of the  $\mu$ , in the same way as the  $\mu$  of No. 701 was wanting in No. 702.

707. Probably EGYPT, or, more literally, the land of the Egyptians; “Gods rulers of Egypt,” *E. I.* 30, third part.

708. The same; “The gods of Egypt,” *E. I.* 31, second part. This is very nearly the same as No. 702.

709. The same; “The gods of Egypt,” *E. I.* 31, second part.

Here we have a new character for 'country,' which is evidently synonymous with the quartered circle.

710. The same ; " The gods of Egypt," *E. I.* 30, first part.

711. The same ; " A gift to Anubis, lord of the offerings of Egypt," *E. I.* 14.

712. The same ; " The boats of Egypt," *E. I.* 28, second part. This group is nearly the same as No. 701 ; but it has a different form of *m*, a different form of *o*, it has not the final demonstrative sign, and it begins with a vowel, as do No. 710 and No. 713.

713. Probably the same ; in a hieratic inscription, *E. I.* 52, 53. The fish is probably the letter *m*.

714. The same ; " Amasis, beloved by Cenubis lord of Egypt," *H.* 42, G y.

715. Possibly the same ; *E. I.* 10, 15. It contains an *n*, which I cannot account for ; the flower is the character for 'country' in No. 694.

716. The same ; *E. I.* 12, 2.

717. UPPER AND LOWER EGYPT ; " King of Upper and Lower Egypt," *H.* 13, G v. It is probably from an error of the artist that the two plants, which are distinctive of the two districts of Egypt, are here drawn alike. They are well distinguished in the pictorial part of the same sculpture ; one has three petals shown, which is probably a lily, see No. 783 ; in the other the petals are not divided, see No. 782, this is probably the *Nymphaea lotus*, whose petals are too numerous to be divided in a small figure ; see the larger representations of it in *E. I.* 17, and *E. I.* 2.

718. BELONGING TO UPPER AND LOWER EGYPT ; " It has pleased the priests of Upper and Lower Egypt" are the first words of the enactment, and immediately follow the preamble, of the Decree on the Rosetta Stone.

719. The same; *E. I.* 36, 13, 21; *E. I.* 37, C 2.

720. UPPER EGYPT; "King of Upper Egypt," *E. I.* 36, 17.

721. LOWER EGYPT; "King of Lower Egypt," *E. I.* 36, 17.

In this and the last quotation the words 'king,' and the demonstrative signs which follow, are alike distinctive of the two countries.

722. LOWER-EGYPTIAN; "Writing for Lower-Egyptian proclamations," R. S. 14, where the Greek has "Letters Greek." This change of expression is perfectly natural, as it was only in Lower Egypt that the Greek language was common.

723. The same; in the sentence just quoted in the other copy of the Decree, in the Temple of Venus at Philæ; Salt's Essay, plate 5.

724. THE COUNTRY; "From the first day of Thoth during five days, in each country," R. S. 12. See No. 715 for the use of this character.

725. Probably THEBES; "Priests of the temple of Thebes," *E. I.* 27, 12. It is literally the land of Amun, and used in connection with No. 728, which is probably Memphis.

726. MEMPHIS, being literally the land of the temple of Pthah; "King of Memphis," *E. I.* 4, 2.

727. The same; "Also during — splendid — going by barge to the palace of Memphis," R. S. 9. These letters are פ, ת, ח, מ, and evidently form the word Pithom, פתח, the name of one of the treasure-cities which were built by the Jews (Exodus, i. 11), and for which they were required to make bricks without being furnished with straw (Exodus, v. 7). The province of Memphis is even now called Phyoom, and the ruins of the ancient walls prove that the fortifications were built of bricks baked in the sun, and it was only for bricks of that kind that the straw was required.

728. The same; "The temple of Memphis," *E. I.* 27, 12, in the

same sentence with No. 725. It may possibly mean, literally, the city of the pyramid.

729. A district of Egypt, probably MENDES, as it is the city in which Mandoo was more particularly worshipped; "A gift dedicated to Amun-Ra lord of heaven, Mandoo lord of Mendes, and Osiris lord of the place of the dead," *E. I.* 35, A 5; also *E. I.* 37, B 1. This city is deified as a goddess in *M. H.* I. 21.

730. The name of a city; *E. I.* 27, 12 and 21.

731. Possibly the same city; *E. I.* 4, 4.

732. Possibly the same city; *E. I.* 3. The pyramid in this group may be distinctive of Memphis. See No. 728.

733. Anubis is called lord of this city, in *E. I.* 23, B 2.

734. LOWER EGYPT; "A gift to Osiris lord of Lower Egypt, great god, lord of Upper Egypt," *E. I.* 15, 1, where it is opposed to No. 737, and where the two districts of Egypt are evidently spoken of, and we shall presently see to which district each group belongs.

735. The same; in a similar sentence, *E. I.* 18, 1.

736. The same; "A gift dedicated to Osiris pet-Amenti, lord of Upper Egypt, lord of Lower Egypt," *E. I.* 39, 6. In this quotation, from an inscription of the date of Rameses II., Upper Egypt is mentioned first, but in the two tablets just quoted, which, though they have no express date, are evidently much more modern, Lower Egypt is the first mentioned. They were probably carved after the seat of empire was removed to Memphis.

737. UPPER EGYPT, or THEBES; "The temple of Upper Egypt," *E. I.* 6, a tablet of the reign of Amunmai Thor III., when Lower Egypt was independent; "Thoth lord of the priests, Kneph ruler of Thebes," *E. I.* 39, 7. These quotations quite prove the meaning of the group. It consists of the letter B, between two



vowels, and is ABU, which is probably an old Coptic word for 'city,' and as such occurs in Abydos (Abu-This), Busiris (Abu-Osiris, or, with the feminine article prefixed, Tap-Osiris), Aboukir, Hibē, the capital of the Oasis, with many others, and with the article it forms ⲧⲁⲣⲖⲁ, Thebes, or 'the city,' as the capital of a country is usually called. The modern Arabic name for Thebes is Medinet Abu, or perhaps, more correctly, Medineh Tabou, 'the city Tabou,' Medineh being the Arabic, as Abu is probably the Egyptian for 'city.'

738. The same, without the demonstrative sign of a country; *E. I.* 47, 2.

739. Probably the same; *E. I.* 57, 6.

740. Probably the same; *E. I.* 23, A 4. It seems to be literally, the city of the temple of Ra, which was the name of Thebes before it was contracted into 'the city.'

741. A city of Egypt, of which the wife of Amasis is called queen on her sarcophagus; *E. I.* 57, 7. The letters are probably s, n; it may be Esnè, or Zoan (Tanis).

742. Probably the same, as it consists of the letters s, n; *R. S.* 7, where the Greek is not so explicit, and does not help us to the meaning of the word.

743. Athor is called queen of this city in an inscription at Philæ, *H.* 64.

744. The first character is probably used symbolically for the sacred fish Laton, and the group may mean Latopolis or Esnè; Ptolemy is called lord of this city, in Denon, 118.

745. EGYPT; "Set up a statue to King Ptolemy immortal, beloved by Pthah, god Epiphanes most gracious, *in a conspicuous place*, to be called Ptolemy the defender of Egypt," *R. S.* 6. It may mean Lower Egypt in particular, as it is opposed to No. 748, in *E. I.* 4, 4.

746. The same ; “ Ptolemy (Auletes) defender of Egypt,” *H.* 65.

747. The same ; “ In the assembly in the temples of Egypt,”  
R. S. 11. This may be the same as No. 736.

748. Probably UPPER EGYPT ; in *E. I.* 4, 4, it is used in conjunction with No. 745. The first character seems to be the winged sun.

749. SAIS ; “ Neith the queen, the lady of Sais,” *E. I.* 16 ; also *E. I.* 33, C 1, inscriptions which prove that the celebrated Minerva of Sais was Neith, agreeably to the account of Plato, and not Isis as Plutarch affirms.

750. The same, being the letters s, s, A, O ; “ Neith the lady of Sais,” *E. I.* 33, C 2.

751. The name of a city ; “ Imo deceased, son of the priest of Pthah in — city,” *E. I.* 27, 12.

752. The name of a city ; “ Lord of the temple in — city,”  
*E. I.* 27, 11.

753. The name of a city ; “ Osirtesen III. deceased, beloved by Anubis lord of — city,” *E. I.* 6.

754. The name of a city, of which the mouse-headed goddess was the mistress ; *M. H.* I. 20. It may perhaps mean, belonging to some city.

755. The name of a city ; “ Osiris the avenger of his father, god of — city,” *E. I.* 4, 2.

756. Probably the same ; “ A gift dedicated to Sokar Osiris lord of the temple, Sokar god in — city,” *E. I.* 4, 1. These and numerous other names of cities could probably only be identified by travellers in the country.

757. FULL ; “ For the blessing of Ki, born of ‘ Crocodile-dedicated,’ a woman deceased full of blessing,” *E. I.* 15, 4. See *εὐχαριστος* ‘full of graces,’ No. 765. Also as the plural termination

of several words in which it may be supposed to mean ALL; see No. 292.  $\chi\eta$  or  $\kappa\omega\tau$ , 'a dish,' is naturally used for  $\kappa\omega\tau\epsilon$  'full.' Also LORD; in many of the following groups: in this second sense it probably represents some word connected with  $\chi\omicron\iota\varsigma$  'lord.'

758. LORD, with the masculine termination; "Ruler of Amenti, lord of Upper Egypt," *E. I.* 19, 9; also *E. I.* 25, 3.

759. The same, in the feminine; "Sacred to Nephthys queen of heaven," *M. H.* I. 16.

760. A title which precedes the prenomen of Amunothph III.; *H.* 13.

761. A title which usually precedes the prenomen of a king, as No. 775 precedes the phonetic name; *E. I.* 15; *E. I.* 22.

762. The same, with a different form of the  $\kappa$ ; it precedes the name of Sevechus in *E. I.* 36, 1.

763. QUEEN, *βασιλισσα*; "The son of the sun, Ptolemy immortal beloved by Pthah; and his sister, his wife, the Queen Cleopatra, gods," *H.* 64, V, a bilingual inscription in which the hieroglyphics are in part translated by the Greek. A group nearly the same is applied to King Amyrtæus, in *E. I.* 28, second part.

764. The same; "A gift dedicated to Athor the queen," *E. I.* 35, B 1.

765. MOST GRACIOUS, *εὐχαριστος*, literally, full of good; "Ptolemy immortal beloved by Pthah, god Epiphanes most gracious," *R. S.* 6, 12 and 14. See 'good,' No. 624.

766. BENEFICENT, *εὐεργετης*, literally, full of gifts, a title used by Euergetes II.; "The son of the sun Ptolemy and Queen Cleopatra, gods Euergetæ," *H.* 64, Q. The first three characters are a more complete form of the word 'full,' which is usually written with the  $\kappa$  alone; see No. 183, where it is used as a termination. For 'gift,' see No. 932.

767. The same ; applied to a bull-headed god, probably Serapis, in *M. H. I.* 29.

768. LORD OF HEAVEN ; “ Rameses II., beloved by Ra the great god the lord of heaven,” *E. I.* 15. See ‘heaven,’ No. 53.

769. The same, with the addition of the article ꞛꞛ ; “ Isis the great divine mother, like Ra, queen of heaven,” *E. I.* 4, 1.

770. The same ; “ Horus king of heaven,” *M. H. I.* 31. See ‘king,’ No. 408.

771. QUEEN OF THE TWO REGIONS, probably of Upper and Lower Egypt ; a title of a goddess, *M. H. I.* 39.

772. GODDESS OF THE TWO REGIONS ; a title of Neith, *E. I.* 16.

773. Probably the same as No. 771 ; a title of Cleopatra, *E. I.* 4, 12. Upper and Lower Egypt seem to have had different dialects, different gods, and frequently different kings, and the complete separation of the countries is proved by those sovereigns who reigned over both asserting it on all occasions in their titles.

774. A title of frequent occurrence before the phonetic names of kings ; it is probably LORD OF KINGDOMS, a title of Ptolemy in the Greek of the Rosetta Stone. “ The son of the sun, the lord of kingdoms, Nectanebo giver of life for ever,” *H.* 8.

775. The same ; “ The son of the sun, the lord of kingdoms, Amunmai Rameses II.,” *E. I.* 15.

776. The same ; applied to Amunothph III., *E. I.* 24, A 2.

777. The same ; “ Amun Ra lord of the kingdoms,” *E. I.* 22, and *H.* 43, A q. The three ꞛ s here represent the quartered circles, No. 699, because the quartered circle represents ꞛꞛꞛꞛ ‘the earth.’

778. Probably the same ; *H.* 67, K s. We have seen this character for ‘country’ in No. 709.

779. LORD OF WRITING ; a title of Thoth, *M. H. I.* 26. This naturally belonged to him as the inventor of letters.

780. A title which precedes the name of Osirtesen III., in *E. I.* 6.

781. A title of Kneph in *H.* 57; perhaps LORD OF LIBATIONS or perhaps LORD OF THE WATERS OF THE NILE, as Kneph was worshipped at Elephantine, which was one of the towns in which the rise of the Nile was measured. The Nilometer still exists there, as described by Strabo; it is a flight of steps descending into the river, with graduations marked upon the side wall.

782. LORD OF LOWER EGYPT; it follows the name of a god, crowned with the crown of the lower country, in *H.* 13, U v.

783. LORD OF UPPER EGYPT; opposed to the former in *H.* 13, N v.

784. A title of Chem; *E. I.* 10, 7. The plural group is 'brothers'  $\kappa\eta\eta\tau$ , see No. 1020, and the city alluded to is evidently one of those named Sne, in which way both Syene and Esnè were occasionally written.

785. The same; also a title of Chem in *E. I.* 4, 4. In these two groups the words 'region' and 'house' are used as synonymous, each probably meaning 'city.'

786. LORD OF THE PLACE OF THE DEAD; a title of Osiris, *M. H. I.* 14, a title peculiarly suited to him,—he is represented on various papyri as sitting in judgement on the dead, (*H.* 5, and Denon, 141), and he is the god to whom most of the funereal tablets are dedicated. The letters which follow the character 'lord' are A, M, N, T, A,  $\Delta\Delta\Delta\epsilon\tau\tau\epsilon$ , 'the abode of the dead.'

787. The same; *H.* 9, I p. The word 'Amun' is here expressed by means of the feather, which is distinctive of the god of that name.

788. The same; a title of Osiris in *M. H. I.* 13. The word 'lord' is here expressed by means of  $\pi\Delta$  'belonging to.'

789. The same, with a different character for M; the title of a goddess on the sarcophagus of Amyrtæus, *E. I.* 28.

790. The same ; “ Apis-Osiris, lord of the place of the dead, king of the gods,” *E. I.* 4, 1. This word pet-Amenti approaches very nearly to Petempamenti, a title of Osiris found on some Greek inscriptions.

791. The same ; *H.* 67, I v.

792. The same in a more abridged form ; “ The son of the sun, Amunmai Rameses, beloved by Osiris pet-Amenti,” *E. I.* 8 ; “ A gift dedicated to Osiris pet-Amenti, righteous good king for ever,” *E. I.* 2, 1.

793. THE PLACE OF THE DEAD, ⲁⲙⲎⲏⲧⲉ ; “ A man deceased in Amenti,” *E. I.* 2.

794. AMUN ; also the letter M ; part of several words, which together quite prove the force of this character : thus, the god Amun, No. 9, No. 10, and No. 20 ; Amun-ei, No. 344 ; Pet-Amenti, No. 790 ; ⲁⲙⲎⲏⲧⲉ, No. 793 ; The city of Amun, No. 725.

795. RULER OF AMENTI ; a title of Osiris in *E. I.* 14 ; also *E. I.* 18, 3.

796. The same ; *M. H.* I. 13.

797. Probably RULER OF THE REGIONS ; *H.* 42, L r. The three Ks in this group, as in No. 777, probably represent the plural of ⲕⲁⲉⲓ ‘ the earth.’

798. A title of Anubis, in *E. I.* 14.

799. A title, which, not being used absolutely but being always followed by an object, as in the preceding groups, I translate RULER. The group consists of three vases in a bottle-stand, and it probably represents the same Coptic word as the patera, No. 757, when used in the same sense.

800. The same ; *E. I.* 2 ; *E. I.* 37, C 2. Here the three vases are without the bottle-stand.

801. Probably the same ; *E. I.* 2 ; *E. I.* 37, C 3.

802. The same; "Osiris ruler of the temples, lord of the libations," *H.* 67, S f.

803. **LORD OF HEAVEN**; "Pthah lord of Heaven," *E. I.* 38, 17; also *E. I.* 57, 6. Here we have three objects, which may be vases, and in that case synonymous with No. 800.

804. A plural title, possibly **LORDS**; "An offering to the gods, lords of heaven, like Ra," *E. I.* 57, 14. The bird is the ibis, which in the singular is the name of Thoth. See No. 126.

805. A title, which seems to be analogous to No. 803; *E. I.* 6; Denon, 118.

806. A title, probably synonymous with **LORD**, No. 757; "Anubis lord of Egypt," *E. I.* 4, 4. This character seems to be used indifferently either upright or reversed. See No. 807, No. 380, No. 91, No. 810: in the last two it is a vowel.

807. A title, which precedes the prenomen of Ptolemy in *E. I.* 4, 5.

808. **QUEEN OF THE BARGE**; a title over the head of Isis, when standing in the barge of Ra with the other gods, *E. I.* 28, and *M. H. I.* 3.

809. **LORD OF THE ASSEMBLY**; a title of Amunothph III., *E. I.* 24, A 3. See No. 336.

810. Probably **LORD OF UPPER EGYPT**; see No. 737; "The priest, the son of the sun, lord of kingdoms, Ptolemy immortal beloved by Pthah and Isis, loving his parents, loving his sister, defender of Lower Egypt, lord of Upper Egypt, devoted to the temple," *H.* 65, V.

811. A **STEERSMAN**; over the head of a hawk-headed god, who is steering the boat of Ra, in *M. H. I.* 3. The first two characters, R P, are probably ꜣꜣ, a prefix by which nouns are formed from verbs; thus, from ꜣꜣꜣꜣꜣꜣ 'to steer' is formed ꜣꜣꜣꜣꜣꜣꜣꜣꜣ 'a steersman.' According to Diodorus Siculus, the Egyptian name

of this steersman was Charon, a name afterwards borrowed for the Greek mythology.

812. Probably **LORD OF UPPER EGYPT**; a title of Osiris, *H.* 66, *K r.*, and of Isis, *H.* 67, *L i.* See No. 762, for this form of the word 'Lord.'

813. **LORDS OF THE COUNTRY**; Osiris, Pthah-sokar, and Anubis are so called in *E. I.* 2, 1.

814. A title of Horus, in *M. H. I.* 31, meaning lord of some city.

815. A title of a goddess, the daughter of Aroëris; *M. H. I.* 43. In Denon's elaborate drawings these eight bars are so many sceptres.

816. The same title applied to Thoth in *H.* 5, an hieratic MS.

817. **LORD OF UPPER EGYPT**; a title of Horus, *M. H. I.* 34. See No. 419.

818. Probably **LORD OF THE COUNTRY**; "The lord of the country, the great god Ra," at the head of the tablet *E. I.* 3; also *E. I.* 4.

819. A title of Amunothph III., *E. I.* 24, A 1. In *E. I.* 43 it seems to belong to Amun-Ra.

820. The same; a title of Psammetichus, followed by the words 'like Ra for ever,' *H.* 7, S p. The sceptre seems to be symbolical of power, and used as synonymous with the patera.

821. Probably **LORD OF THEBES**, where the winged sun was more particularly worshipped; a title of Horus in *H.* 72, and of Pthah in *H.* 70.

822. Possibly **LORD OF MENDES**; a title of Mando, *M. H. I.* 33. See No. 729.

823. The same; "Amun-Ra lord of Mendes," *M. H. I.* 2; "The fifteenth year, on the twenty-fifth day of Mesore, in the



reign of the god lord of Mendes," meaning Amunmai Tacelmote, *H.* 43, Q f. See 'lord,' No. 437.

824. Possibly **LORD OF LOWER EGYPT**; a title of Thothmosis III. in *H.* 41, and of Amunothph III. in *H.* 56. On comparing No. 166 and No. 167, it seems probable that the country here intended is No. 745.

825. This is either a title or the name of a country; "A gift dedicated to the gods — land," *E. I.* 16, where the blank may be filled up either with the words 'rulers of the' or 'of Egypt.'

826. **LORD OF UPPER EGYPT**; "Osirtesen III., beloved by Osiris the righteous good lord of Upper Egypt," *E. I.* 6. It is not probable that Osirtesen III. ruled over Lower Egypt. See No. 737.

827. The same; *E. I.* 21, 1.

828. Probably the same; *E. I.* 9, 12.

829. **LORD OF LOWER EGYPT**; "Osiris pet-Amenti, lord of Upper Egypt, lord of Lower Egypt," *E. I.* 39, 6, where this group is opposed to No. 826.

830. A title of Kneph; *E. I.* 4, 4, where Chem, Kneph, Horus, Anubis, and a second Anubis are each mentioned in connection with the city which they respectively patronized.

831. **LADY OF SAIS**; a title of Neith, *E. I.* 16, and *E. I.* 33.

832. A title, but of what god is uncertain in consequence of a defect in the stone; *E. I.* 35, B 5.

833. **LIFE, HEALTH**; "For this to him the immortal gods giving gave victory, health, power," *R. S.* 5. Also **LIVING**; "Ptolemy living for ever, beloved by Pthah, god Epiphanes most gracious," *R. S.* 6, 12 and 14; "Of Amun a living image," is part of the prenomen of Epiphanes, *E. I.* 49. This character is very often held in the hand of a god, *M. H.* I. 2; sometimes it is in the hand of a mummy, *H.* 14; sometimes a god is presenting it to the

mouth of a king, *H.* 60; and sometimes receiving it from the mouth of a dying man, lying upon the lion-shaped couch, Denon, 126.

834. GIVER OF LIFE; "An offering *of* wine *to* the giver of life," meaning to Amun-Ra, to whom the king upon his knees is presenting the offering, *E. I.* 43, 3, 7; "Amunmai Rameses II., giver of life like Ra," *E. I.* 15. But in the Greek of the Rosetta Stone Ptolemy is called 'regulator of the life of man,' which is probably a translation of this phrase; it is common as part of a king's titles.

835. LIVING *and* REMAINING, probably feminine, as it seems to apply to a queen; "These libations of the divine good queen, living and remaining like Ra for ever," *E. I.* 56, B 1. See remaining, No. 904.

836. Probably ETERNAL, meaning deceased; it is applied to the deceased priestess in *E. I.* 4, 4.

837. The same; in a similar sentence, *E. I.* 4, 8.

838. The same; it is applied to the deceased relations of the deceased person, who are enumerated on his tablet, *E. I.* 15, 9 and 14.

839. The same, in the feminine; it is applied to a female deceased relation on the same tablet, *E. I.* 15, 15.

840. The same; *E. I.* 3.

841. The same; "A good man deceased eternal," *E. I.* 1, 13.

842. Probably AGED; "——— deceased, aged ninety-seven years," *E. I.* 48, B 6.

843. WORSHIPPER; "The royal worshipper of the gods, the divine queen in Amenti, *approved by* Osiris, *the* divine wife —— deceased," *E. I.* 57, 16. In *E. I.* 40, 18, this figure follows the word 'priest' as a demonstrative sign, to explain what kind of priest is meant; possibly he may be reading aloud from a roll, being in the attitude of a reading figure, with wings on his cap,

(*πτεροφορος*, see Rosetta Stone,) in the Egyptian procession in Bartoli's *Admiranda*, plate 16.

844. **TO WORSHIP OR HONOUR**; "By this it is known that it is lawful for the Egyptians to honour [the god Epiphanes]," R. S. 13. As part of the honour to the king was to insert his name in the liturgies, it supports, to some extent, the conjecture that this is a roll of papyrus held in the hands.

845. Possibly the same; "To whom Ra gave honour" seems a very probable translation of the prenomen of Amunothph I., *E. I.* 7, on comparison with that of Ptolemy Epiphanes, *E. I.* 49.

846. **CARVED, CUT**; "Set up a tablet in the temple, carved with letters sacred," R. S. 14. See also 'hands cut off,' No. 931.

847. **IT IS PLEASING TO**, meaning it is decreed by; "It is pleasing to the priests of Upper and Lower Egypt" are the first words of the enactment of the Decree on the Rosetta Stone, line 5; the former part of the decree consists of date and preamble: it is a decree of the priests in honour of the king.

848. Apparently **GOING OUT**, meaning the sacred procession of the exodus, or carrying out of the portable statues and shrines of the gods in the boat of Ra; R. S. 8. In Denon, 134, is a procession of Rameses III., in which the portable statue and shrine of Chem are carried by land on men's shoulders; the ark or shrine is carried by two men, and the statue, standing on a platform, by twenty-four men.

849. **APPROVED**; "*The son of the gods Philopatores, whom Pthah approved,*" is part of the prenomen of Epiphanes, *E. I.* 49. It seems however to have the termination of an active participle, 'approving;' see 'giving,' No. 932, and 'reigning,' No. 894.

850. The same; see the following number.

851. **WHOM AMUN-RA APPROVED**; this is the prenomen of

Rameses II., *E. I.* 15, *E. I.* 8. The first half is the name of the god No. 9, and the meaning of the second half is fully proved at No. 849, and indeed the important production of the prenomen of Ptolemy Epiphanes, in agreement with its translation on the Greek of the Rosetta Stone, justifies us in seeking for the translation of the prenomens of the earlier kings.

852. **BELOVED**; "Ptolemy immortal, beloved by Pthah," is the name within the phonetic oval of Ptolemy Epiphanes, *R. S.* 6, 12 and 14. This is from  $\text{ⲙⲉⲣ}$  'to love.'

853. The same; see No. 857. The letter **M** is here used for the whole word.

854. The same; see No. 858.

855. The same, in the feminine; applied to Queen Nitocris on her obelisk at Thebes. This word alone would go far to prove that sovereign to be a woman.

856. **BELOVED BY PTHAH**; a complimentary addition to the name of Ptolemy Epiphanes, on the Rosetta Stone, implying of course that the seat of empire was then in Lower Egypt, where Pthah was more particularly worshipped; and perhaps equivalent to the remark of Diodorus, in relation to Sesoösis, that Vulcan presided at his birth.

857. **BELOVED BY PTHAH AND ISIS**; a title of Ptolemy Auletes, *H.* 65.

858. The same; a title of the last king of the name of Ptolemy, *E. I.* 4, 5.

859. **BELOVED BY AMUN-RA**; a title of Amunothph III., *E. I.* 24, A 1; a title only suitable to a king who made Thebes his capital.

860. **BELOVED BY ATHOR**; a title of Ptolemy Philometor, in an inscription in the temple of that goddess at Philæ, *H.* 64.

861. **BELOVED BY RA** ; a title of Osirimenpthah, *E. I.* 37, B 3.

862. **BELOVED BY AMUN** ; “ Amunothph III., like Ra, the royal scribe, the royal priest beloved by Amun, king for ever,” *E. I.* 22, 11.

863. **LOVED BY HIS SON** ; “ The priest of Amun, loved by his son, the great Mandothph deceased,” *E. I.* 35, A 11. See ‘son,’ No. 996. The horned snake may mean ‘his,’ or it may be the passive termination.

864. **LOVED BY HIS FATHER** ; “ The son of the sun, great, loved by his father, Amunothph III.,” *H.* 56. See ‘father,’ No. 1006.

865. Probably **BELOVED** ; “ The king immortal, son of the sun, the beloved Amunothph III., lord of the assemblies, *E. I.* 24, A 3.

866. The same, in the feminine ; applied to a queen, *E. I.* 37, C 2.

867. The same, applied to the same queen, *E. I.* 37, C 3.

868. **LOVED BY HIS ANCESTORS** ; “ The loved by his ancestors, *approved* by Osiris, the royal scribe,” *E. I.* 2. This might equally well be translated ‘loving his ancestors,’ but as the ancestors are, on this and other tablets, worshipped as gods, and as their mummies were kept standing against the wall, like household gods, to watch over the destinies of the family, it seems as natural to style a man loved by his ancestors as loved by Amun. See ‘ancestor,’ No. 1016.

869. The same, in the feminine ; “ The loved by her ancestors, the lady,” *E. I.* 2. It is literally a woman loved by her female ancestors ; each word is feminine, as in No. 868 each is masculine ; see ‘ancestor,’ No. 1017.

870. **THE GODS SOTERES** ; meaning Ptolemy Soter and his queen, R. S. 6 ; literally, the avenging gods, in the dual ; see No. 886.

871. **THE GODS ADELPHI** ; meaning Ptolemy Philadelphus and his queen, who, though brother and sister, had married in accordance with the custom of Egypt. Thus on the coins we find the

words ΘΕΩΝ ΑΔΕΛΦΩΝ, from which the king was afterwards called Philadelphus, 'loving his sister.' See 'brother,' No. 1020.

872. THE GODS EUERGETÆ; "Priest of the gods Euergetæ, of the gods Philopatores, of the gods Epiphanæ," *E. I.* 3, 2: the custom of enumerating the deceased Ptolemies among the gods is met with at the beginning of the Rosetta Stone. This title was also used by Euergetes II. See No. 890, for what appears to be the distinctive character of this group.

873. THE GODS PHILOPATORES; in the sentence just quoted. See 'father,' No. 1006.

874. The same; "Priest of Osiris the lord of —, priest of the gods Euergetæ, of the gods Philopatores, of Isis, of Osiris-Apis," *E. I.* 48, A 4. We may safely conclude that this sentence was written in the reign of Ptolemy Philopator, and the former in the reign of Ptolemy Epiphanes, because they are in each case the king with whom the series ends.

875. The same; see No. 881.

876. THE GODS EPIPHANÆ; *E. I.* 3, 2. See 'illustrious,' No. 695.

877. The same; *H.* 65, V q.

878. The same; in the premen of their son Ptolemy Philometor, *M. H.* II. 4.

879. The same; in the premen of their son Ptolemy Euergetes II., *M. H.* II. 4. See 'illustrious,' No. 601.

880. THE GODS PHILOMETORES; *H.* 64, I u. See 'mother,' No. 1013.

881. THE GODS LOVING FATHER AND BROTHER; a title of Ptolemy Auletes and his queen, *H.* 65.

882. The same, in the same plate.

883. WORE; "Which [crown] he wore on the investiture in the temple, with the country of the kingdom," *R. S.* 9.

884. CLOTHE; "Clothe *it in a sacred manner* for the ceremonies, like to the gods of the country," R. S. 7. The resemblance between these two groups confirms the meanings assigned to them.

885. Probably FEMALE; see No. 964. In the pictorial part of several tablets, and in No. 981, a flower in the hand proves the figure to be a woman.

886. SAVIOUR, DEFENDER, OR AVENGER; σωτηρ, ἐπαμυνας; part of the name of Ptolemy Soter, No. 870; "To be called Ptolemy the defender of Egypt," R. S. 6. This is the letter CH, and it perhaps represents a word connected with χεουχοου 'to be strong.'

887. The same; "Horus the avenger of his father," *E. I.* 4, 2. This sentence is met with in the Greek beginning of the Rosetta Stone. The arm may, like a demonstrative sign, represent the action expressed by the other character.

888. The same; "Horus the avenger of his father, the son of Osiris," is inclosed in a cartouche like a king's name, *M. H.* I. 17. The two smaller characters are NT, and may be nTe 'of,' No. 463; or, if the first letter be x, the whole may be xwTT 'warfare.' In No. 704 I have conjectured that this was x, an analogous letter.

889. The same; "Ptolemy immortal beloved by Pthah and Isis, loving his father, loving his sister, defender of Egypt," *H.* 65, V h; "Defender of the kingdom," Denon, 118. This seems to be a representation of the statue mentioned on the Rosetta Stone, which was to be called 'the defender of Egypt.'

890. SOVEREIGNS, OR POWERFUL; a title applied to the gods in *E. I.* 4, and *E. I.* 11, 11; its meaning is further proved in No. 894.

891. The same; "The divine sovereign of the gods," *E. I.* 30, first part.

892. The same, in the feminine; "Nephtys the sister-goddess, the sovereign, the great daughter of Ra," *M. H.* I. 16.

893. The same in the feminine ; applied to the deceased queen, *E. I.* 58, 43.

894. **REIGNING**, an adjective used in dates, which seems to be analogous to βασιλευοντος (the first word of the Rosetta Stone), which we express by means of 'OF THE REIGN ;' "*In the year xii., the ninth day of Thoth, of the reign of King Amunmai Takelmote,*" *H.* 43, Y c ; "*In the year xxiv. of the reign of the King of Upper and Lower Egypt, approved by Amun-Ra, the son of the sun, Amunmai Shishank, giver of life for ever,*" *H.* 43, R p. The sign of the masculine is here inserted between the two characters.

895. The same, in the feminine ; "*In the year vi., — of the reign of the queen, lady of Upper and Lower Egypt, Cleopatra,*" *E. I.* 4, 12. The feminine characters in this group satisfactorily prove that this and the last are adjectives. In 'giving,' No. 932, we have the same termination to an active participle.

896. **POWERFUL**, being probably the same as No. 890 ; "*Amunmai Rameses, beloved by Osiris pet-Amenti, god, powerful lord of Upper Egypt,*" *E. I.* 1.

897. The same ; applied to the deceased man in *E. I.* 1, 13. In this and the last group the vowels seem the less essential parts of the word of which No. 890 is the root.

898. **FULL OF BLESSINGS** ; so I venture to translate this group, the last part of which is applied equally to the gods and to the dead ; "*Apis-Osiris pet-Amenti, god, king of the gods, full of blessings, king for ever,*" *E. I.* 5.

899. **BLESSED** ; "*Prayers to Osiris in his assemblies, good, immortal, blessed,*" *E. I.* 6 ; an adjective applied to King Nectanebo, *H.* 7, R u.

900. The same ; "*The approved by Osiris, divine wife, the queen, deceased, eternal, blessed,*" *E. I.* 57, 16. In *E. I.* 4, 1, it is strictly



synonymous with No. 898. In *E. I.* 3, 9, and *E. I.* 48, A 10, it is an adjective applied to the deceased.

901. Probably WORSHIP; "Worship the statue ——— thrice a-day," R. S. 7.

902. Probably WORSHIPPER, being nearly the same as the last; "Sacred to the good king, the worshipper in the temple, the holy Osirtesen deceased," *E. I.* 6.

903. REMAINING, ESTABLISHED; "The blessings of a kingdom remaining to himself and his children for ever," R. S. 5. These characters seem to be land-marks, and there are two Coptic words for land-marks, each of which when doubled would express this idea; thus, from  $\chi\text{OK}$  we have  $\chi\text{OK}\chi\text{EX}$  'established,' and from  $\tau\text{O}\gamma$  we have  $\tau\Delta\sigma\tau\Delta\sigma$  'continuing.'

904. The same; "During the appointed last day of Messori, the birth day of the priest living for ever, established in the assembly," R. S. 10. Also without the final  $\tau$ , ESTABLISHER; "The king, the establisher of the kingdom," *H.* 80, Q k.

905. BORN, BIRTH; "The appointed last day of Messori, the birth-day of the priest," R. S. 10. See No. 672. Probably the word is  $\mu\text{ec}$  'born.'

906. The same; "A righteous good man deceased, born of Neithamun a woman deceased," *E. I.* 12. This word is never used in speaking of a father, it is confined to the mother; in the former case No. 1000 or No. 1002 are used.

907. The same, the feminine of No. 905; "His wife ———, born of Amuni a woman deceased," *E. I.* 17.

908. The same; "Lawfully born children," No. 993.

909 and 910. The same, masculine and feminine, *E. I.* 21, 4 and 5.

911. DECEASED; *E. I.* 58, *passim*. It consists of the letters

**M, O,** and is probably from **מֹוֹת** 'death,' and seems connected with the Hebrew **מֹוֹת** 'death.'

912. The same; "The righteous good Anepahoë —, a man deceased, eternal," *E. I.* 1, 1.

913 and 914. The same, in the feminine; *E. I.* 58, 46, and *E. I.* 15, 15.

915. The same; *E. I.* 3, 8, and *E. I.* 12, 18.

916. The same; "Imothph priestess of Pthah —, a woman deceased," *E. I.* 4, 12.

917. The same, in the feminine; "His mother —, a woman deceased," *E. I.* 8.

918. Probably **BLESSED**; "Hapimen blessed by Osiris," *E. I.* 44, 11. It consists of the letters **S, M, A, O,** and seems to be from **מֹוֹת** 'to praise.' It is also used absolutely, and as synonymous with deceased; "His daughter blessed [meaning deceased]," *E. I.* 20, 9; also *E. I.* 17, 3.

919 and 920. The same; *E. I.* 29, fourth part. The latter is used as synonymous with 'dedicated,' No. 289, in *E. I.* 35, A 1, where the priest Mando-othph is called Sma-mando.

921 and 922. The same, masculine and feminine; *E. I.* 15, 7 and 12, where they are used simply for 'deceased.'

923. **AN IMAGE**; "Of Amun a living image" is part of the prenomen of Ptolemy Epiphanes, which is evidently so translated at the beginning of the Rosetta Stone, *E. I.* 49.

924. **SHALL ERECT, SHALL SET UP**; "They shall also set up a statue to King Ptolemy immortal, beloved by Pthah," R. S. 6. The connection is not unnatural between 'to erect' and the 'statue' erected, in the last number.

925. **SET UP**; "Set up a tablet in the temple, carved with letters sacred," R. S. 14.

926. The same; "It shall be lawful for individuals to make a feast and erect a similar shrine to god Epiphanes," R. S. 13. The legs probably have the force of the diphthong in No. 925, as is also seen by comparing No. 670 and No. 695.

927. ERECTED; "Which *are to be* erected in the temples of Egypt," R. S. 14. This group has the termination of a passive participle.

928. The same; in the same sentence, Salt, pl. 5.

929. BUILD; "Build ships," *H.* 41, G c.

930. A HAND; "Thousands of hands," *H.* 15, Z o. In the picture, to which the inscription relates, Rameses II. is returning home from his conquests, his soldiers are bringing captives with their arms tied behind, attendants are counting and throwing into heaps the hands of the enemies which have been brought as trophies, and the scribes are recording the number on their tablets.

931. A HAND CUT OFF; "Hands cut off, two hundred and seventy-six," *H.* 41, N 1, where they are mentioned among other gifts or tributes. See 'cut,' No. 846.

932. GIVING; "For this the immortal gods giving gave victory, health, power," R. S. 5.

933. GAVE; in the sentence just quoted.

934. THE GIVER; R. S. 10, where the sense is rather obscure, but in the Greek we find "which days are the givers of many blessings to us all." See 'receiving,' No. 938, 'regulating,' No. 943, for this termination of the active participle.

935. GIFTS; "Numbers of gifts, numbers of libations," *E. I.* 56, B 16.

936. The same; *E. I.* 44, 7. It is derived from 'gave,' No. 933, with the termination of a substantive.

937. The same; *E. I.* 12, 12, and *E. I.* 23, A 3. This group and

the last end in TN and the plural sign, instead of the more usual SN and the plural sign.

938. RECEIVING; "Receiving received the country of the kingdom from his father," R. S. 10.

939. RECEIVED; in the sentence just quoted. These phrases of 'receiving received,' and 'giving gave,' do not seem to be used here with the emphasis which is peculiar to the same expressions in Hebrew.

940. SHALL CARRY OUT; "They shall also carry out the shrine and portable statue of god Epiphanes most gracious with the others," R. S. 8. The first character in this and in No. 924 seems to be the sign of the future tense.

941. REGULATOR or STEERSMAN; "The steersman of the boat" is over the figure of a god steering the boat of Ra, *E. I.* 28. Also MAKE, or FASHION; "Make for King Ptolemy [a shrine and] portable statue of silver," R. S. 7.

942. The name or title of a goddess, *M. H. I.* 37.

943. REGULATING; "Regulating the splendid rites," R. S. 3.

944. PERFORM; "Perform sacrifices and other sacred rites," R. S. 11 and 12. The first two characters are N, R, possibly *nepe*, the prefix of the imperfect tense of some Coptic verbs; in the present instance the verb is rather in a future sense.

945. PROCESSIONS or OUT-GOINGS; "The processions and coronations of the boat of Ra, in the year — in the month of Mesore, in the illustrious reign of King Ptolemy," *E. I.* 4, 5. See 'out' or 'from,' No. 480.

946. This and the following eight groups follow one another in *E. I.* 4, 16 and 17, and they may help to explain one another, as one idea must run through the whole. This first is probably SACRED RITES or DUTIES: see 'sacred,' No. 332.

947. Nearly the same ; see No. 330.

948. DUTIES RELATING TO OUR BROTHERS ; the word 'brother,' No. 1020, is here in the dual, meaning perhaps 'brothers' and 'sisters,' it is followed by the demonstrative sign of a man in the plural, and the substantive termination is added to the whole.

949. DUTIES RELATING TO RELIGION ; see No. 166.

950. DUTIES RELATING TO OUR FATHER ; see 'father,' No. 1006.

951. DUTIES RELATING TO OUR MOTHER ; see 'mother,' No. 1014.

952. Nearly the same as No. 947.

953. DUTIES RELATING TO OUR WIVES ; see 'wife,' No. 1015, which is here in the plural, as polygamy was allowed to all in Egypt, except the priests.

954. DUTIES RELATING TO OUR CHILDREN ; see 'child,' No. 991.

955. By comparison with the next group this seems to be WRITING : " The accustomed writing in honour of the scribe full of honours," *E. I.* 33, A 1, where it is at the head of the funereal tablet.

956. The same ; " A tablet in the temple carved with letters for the priests, letters for writing, letters for Lower Egyptian proclamations," R. S. 14. Instead of 'letters for writing,' we have in the Greek *γραμμασιν ἐγχωριοις*, which would lead us to translate the hieroglyphics, 'letters for the natives,' but the neighbouring groups, as well as No. 972, compel us to depart from the Greek.

957. A title applied to the deceased in *E. I.* 9, 8, which by its composition seems analagous to prize-bearer, and basket-bearer, officers mentioned in the Greek of the Rosetta Stone.

958. FITTINGS OR FURNITURE ; " Costly libations, with other

similar fittings of the temple sacred to Apis," R. S. 4. In the Greek we find "he fitted up the temple of Apis with costly works."

959. MONKEYS; "Monkeys praying to the holy gods," *E. I.* 46, 6, a sentence which, though remarkable, is confirmed by the picture at the head of the tablet, where two of these dog-headed monkeys are in the attitude of praying to Aroëris in his boat. The animal is probably the *Simia cynomolgus*, a native of Ethiopia and now not known in Lower Egypt.

960. A HORSE; "Horses two hundred and twenty-nine" are mentioned among other gifts, in *H.* 42, D f.

961, 962, and 963. Animals mentioned in *H.* 42, D f, U f, and P d.

964. Possibly Cows; *H.* 41, H b, where it is followed by No. 965: perhaps the first two characters mean female.

965. Possibly BULLS; *H.* 41, H c. The first character means 'male;' see 'father,' No. 1004.

966. THE SPHINX; *H.* 80, O n, the inscription in the temple built by Thothmosis IV. between the legs of the colossal sphinx, near Memphis.

967. CONSPICUOUS; "Set up a statue to King Ptolemy immortal beloved by Pthah, god Epiphanes most gracious, *in a conspicuous place*, to be named Ptolemy the defender of Egypt," R. S. 6.

968. PROCLAMATIONS; "Letters for Lower-Egyptian proclamations," R. S. 14, where in the Greek we find "letters Greek."

969. Probably the same; *E. I.* 1, 4.

970. The same; "The priests in the temples of Egypt shall wear crowns *during* the proclamations of god Epiphanes most gracious," R. S. 12.

971. SEEN; "So that it may be seen that it is lawful for the Egyptians to honour," R. S. 13.

972. The same; "By which it may be seen," R. S. 8. The character held in the hand is the same as that in No. 956; it may perhaps be a written papyrus.

973. WEAR CROWNS; "The priests in the temples of Egypt shall wear crowns," R. S. 12. This character forms part of 'gold,' No. 548; 'silver,' No. 549; and 'kingdom,' No. 411.

974. A PORTABLE STATUE; "They shall also carry out the shrine and portable statue of god Epiphanes most gracious with the others," R. S. 8. Also as a demonstrative sign for MAN or WOMAN; "Sacred to the *approved by* Osiris, the lady, a woman — deceased, daughter of the priest of Mando lord of Mendes, a man deceased, son of the priest of Mando lord of Mendes and scribe in the great Amon-ei, the eternal man deceased," *E. I.* 52, 1, an inscription on a mummy-case.

975. The same; *E. I.* 52, 43.

976. A MAN; *E. I.* 23, A 1 and B 1; this, or some analogous figure, usually follows the phonetic name of a man, and it in part answers the purpose of the cartouche which incloses the name of a king.

977. The same; *E. I.* 33, B 7. This one instance will explain, as completely as more would, the manner in which the characters are formed in the *hieratic* inscriptions. The peculiarity of the style points out the tool used, which must have been like our pen, as all the strokes are of about the same thickness. The ink was lamp-black or some other preparation of charcoal, any of which would be indestructible except by fire. This style of character was also occasionally employed on stone.

978 and 979. The same, masculine or feminine; in *E. I.* 19 and 20. These two figures are both used in the case of each person spoken of, the figure on the chair follows the name, and the figure

on the ground follows the word expressing the relationship which the person named bore to the deceased ; thus "Crocodile-dedicated a woman, his mother a woman," *E. I.* 20, 21.

980. The same ; "Anepahoë — a man deceased, eternal," *E. I.* 1, 1 ; also *E. I.* 8.

981. A WOMAN ; it follows the name of the individual in *E. I.* 23, A 1 and B 1. In the pictorial part of several tablets it is seen that the lotus held in the hand is distinctive of a woman ; *E. I.* 8, *E. I.* 13, *E. I.* 17, and *E. I.* 39.

982. INDIVIDUALS, *ιδιωται* ; "It shall be lawful for individuals to make a feast and set up a similar shrine to god Epiphanes most gracious," R. S. 13.

983. A demonstrative sign ; "The gods Soteris eternal (demonstr. sign)," R. S. 6. This upright figure, with the arms close to its sides, probably represents a mummy, as it was usual to place the mummies standing against the wall ; it forms part of the word 'sacred,' No. 332.

984. The same ; it follows two hawks in *E. I.* 1, 2, which are by the help of this figure shown to be persons ; the whole may perhaps be translated "Horus and Aroëris, gods."

985. Probably SLAVES, judging from the attitude of the figure ; *E. I.* 57, 42, where however the sentence is not explicit enough to prove the meaning.

986. CAPTIVES ; "Captives sixteen," *H.* 42, E f.

987. LIVING CAPTIVES ; "Living captives four hundred and ninety," *H.* 41, P q.

988. SOLDIERS ; "Scribe to the soldiers," *E. I.* 26 ; "Priest to the soldiers," *E. I.* 17, 3 ; "He paid the soldiers what was just," R. S. 1, where however the Greek would lead us to expect "He punished the rebels as was just." See 'paid,' No. 565.



989. The same ; “ Scribe to the soldiers,” *E. I.* 26. The arrow is here very prettily used for the bow.

990. CHILDREN ; *E. I.* 6. The figure with the finger to his mouth is of itself distinctive of child. See No. 108. The letters are N, R, T, probably  $\epsilon\tau\varrho\text{po}\dagger$  ‘ sons.’

991. The same ; “ With the other blessings of a kingdom, remaining to himself and his children for ever,” R. S. 5. The letters are H, R, T, probably  $\varrho\text{po}\dagger$  and  $\text{S}\text{po}\dagger$  ‘ a son.’

992. DAUGHTER ; *E. I.* 20, 9, where the various relations of the deceased are enumerated.

993. LAWFULLY BORN CHILDREN ; *E. I.* 6. As all the children of an Egyptian were held by law to be equally legitimate, the words can hardly have the meaning which we affix to them, unless this law should be more modern than the very early tablet here quoted. See ‘lawful,’ No. 620.

994. DAUGHTER ; *E. I.* 24, B 2. The character for ‘child’ is followed by the sign of the feminine.

995. The same ; “ Neith our lady of Sais, *her daughter was Isis,*” *E. I.* 33, C 3, a sentence which, without the words in italics, would leave it doubtful which goddess was the daughter.

996. SON ; “ Horus the son of Osiris,” *M. H.* I. 17. The bar by the side of the goose is the masculine termination of the word. The goose alone has sometimes the same meaning, see No. 404.

997. DAUGHTER ; “ A woman deceased, daughter of the priest of Mendes,” *E. I.* 52, 4.

998. The same ; “ Imothph a woman deceased, daughter of the priest of Pthah,” *E. I.* 27, 13.

999. The same ; “ The goddess — deceased, daughter of the king of Thebes,” *E. I.* 59, 2. The Numidian demoiselle is here used instead of the goose.

1000. SON ; "Horus the son of Isis and son of Osiris," *M. H. I.* 17. The egg is here used instead of the goose ; they possibly may have conveyed the same sound.

1001. The same ; see No. 405.

1002. DAUGHTER ; "——— deceased, the royal daughter of King Psammetichus deceased," *E. I.* 58, 2.

1003. The same ; "Imothph a woman deceased, daughter of the priest of Pthah," *E. I.* 4, 3. The egg between the two signs of the feminine is analogous to No. 998.

1004. FATHER ; "The father of the gods," *E. I.* 6.

1005. The same ; "Receiving received the country of the kingdom from his father," *R. S.* 10 ; "Horus the avenger of his father," *E. I.* 4, 2.

1006. The same ; "Sacred to Seb, father of the gods," *M. H. I.* 11.

1007. The same ; "Seb the father of the gods," *M. H. I.* 11.

1008. The same ; "Sacred to Horus, the avenger of his father," *E. I.* 51. This is a more modern form of the word.

1009. GRANDFATHER ; "His grandfather, priest of the great Ra," *E. I.* 39, 3. It is literally 'father of father' (see 'father,' No. 1006), and its meaning is proved in the plate quoted, by the father being next in succession to the grandfather.

1010. FATHER LOVING HIS SON ; "The priest, lord Amunothph II., giver of life, the son-loving father of lord Thothmosis IV., giver of life, the son-loving father of King Amunothph III., beloved by Amun," Wilkinson's *Hieroglyphical Extracts*, I. 13.

1011. Probably SON ; in the prenomen of several of the Ptolemies it follows the name of the parents, *M. H.* II.

1012. The same ; *M. H.* II.

1013. MOTHER ; "His mother ——, a woman deceased," *E. I.* 8. The letters are MT ; the Coptic word for 'mother' is ⲙⲉⲧⲧ, but

Plutarch says that Isis (the mother-goddess) was called *Movθ*, which is evidently this word.

1014. The same; “ — his mother a woman,” *E. I.* 20, 24.

1015. WIFE; “ Ptolemy immortal beloved by Pthah, and his sister his wife Queen Cleopatra, gods Philometores,” *H.* 64, V. The letters are probably Α, Τ, which would seem to form the feminine of *ϑα* ‘a husband;’ perhaps *ϑαοϑ* means ‘wife’ as well as ‘husband.’

1016. ANCESTOR; “ His ancestor the great Ra-othph, a man deceased,” *E. I.* 8, where this word occurs several times over the ancestors of the deceased, in connection with his father and mother.

1017. The same, in the feminine; *E. I.* 8.

1018. Probably the same; *E. I.* 15, 9.

1019. ANCESTORS; “ Osirtesen III. approved by his ancestors,” *E. I.* 6.

1020. BROTHER; see ‘brother-gods,’ No. 871.

1021. SISTER; “ Nephthys the great sister-goddess,” *H.* 73, E f.

1022. Perhaps BROTHER; “ A man deceased, brother to the priest of Pthah,” *E. I.* 27, 14.

1023. LADY, or, literally, lady of the house; it precedes the name of a woman in *E. I.* 52, 2 and 47. Though I see no reason to suppose that the patera means *πρξ* ‘lord,’ yet in *πξβη*, ‘lord of the house,’ we have a word formed like this group.

1024. The same; “ His wife the lady —,” *E. I.* 39, 2.

1025. HAPIMEN; the name of the person, probably a man, for whom one of the sarcophagi in the British Museum was made, *E. I.* 44 and 45. The only person known in history of that name is the wife of Magas, the half-brother of Ptolemy Euergetes.

1026. AMES-ATHORI, the queen of Amunothph I.; *E. I.* 7. The latter half of the word is the name of the goddess Athor.

1027. The name of a woman, for whose son a sarcophagus was made, of which one half is in the British Museum, and the other half in the Ashmolean Museum at Oxford; *E. I.* 40. The latter half of the word is Neith, the name of the goddess.

1028. NEITH-ACORET, the queen of Psammetichus III., whose daughter married Amasis, *E. I.* 59, 27. The daughter's sarcophagus is in the British Museum.

1029. NEITH-AMUN; the name of a woman, *E. I.* 9.

1030. MANDOTHPH; *E. I.* 13, 7, and *E. I.* 35, A 14. This name may be translated 'dedicated to Mando:' see 'dedicated,' No. 289.

1031. The same; *E. I.* 13, 9.

1032. The same; "For the honour of the priest of Amun, loved by his son, the great Mandothph deceased," *E. I.* 35, A 11. He is stated to be great-grandson of Tacellothis, king of Bubastus, and from that circumstance we obtain the date of the inscription.

1033. SMA-MANDO, or approved by Mando, a variation of the last name; *E. I.* 35, A 1. See 'approved,' No. 920.

1034. MANDOTHPH, apparently in the feminine; *E. I.* 18, 7.

1035. IMOTHPH; "Imothph deceased, daughter of the priest of Pthah," *E. I.* 4, 3.

1036 and 1037. The same; *E. I.* 4, 13, and *E. I.* 4, 21.

1038. IMO; "Imo a man deceased, son of the priest of Pthah," *E. I.* 27, 11. This is perhaps the same name as the last: compare No. 290 and No. 291.

1039. The same, represented by its first letter; "Imothph a woman deceased, daughter of the priest of Pthah," *E. I.* 27, 13.

1040. ANEPAHOE; *E. I.* 1, 1. This name is evidently derived from Anepo (Anubis), who seems by the plate to have been the patron-god of the deceased.

1041. The same; *E. I.* 1, 13. Perhaps this may only be the former, shortened by an oversight of the sculptor.

1042. ANEPEK; *E. I.* 34, A 3. This name, like the last, is derived from Anepo.

1043. CROCODILE-DEDICATED; the name of a woman in *E. I.* 15, 8, and *E. I.* 20, 21.

1044. SABACOTHPH, one of the kings of the Ethiopian dynasty, *M. H.* II. As the second letter may be either B, F, or V, the names of Sabacon and Sevechus, the first and second of the dynasty, are the same; they are in the hieroglyphics Sabacothph and Sabac. This name may perhaps, like the last, be translated 'Crocodile-dedicated;' see Sabak, No. 48.

1045. OSIRTESEN; the name of an early king, *E. I.* 6, where it is not included in an oval.

1046. AMUNI; *E. I.* 17, 3. The name of a priest of the soldiers, or perhaps chaplain to the army.

1047. AMUNOTHPH, or dedicated to Amun, a name which seems to be translated by Eratosthenes into Ammono-dotos; *Early History of Egypt*, page 83, and plate 4.

1048. RA-OTHPH, or dedicated to Ra; one of the ancestors of the deceased in *E. I.* 8.

1049. The name of a priest, which, contrary to the usual custom, is inclosed in an oval like the name of a king; *E. I.* 14.

1050. OSORKON; "Priest of Amun-Ra king of the gods, Osorkon deceased," Denon, 137.

## THE ALPHABET.

OUR knowledge of the phonetic force of the letters of the alphabet rests upon two distinct grounds ; the first is the names of the Greek and Roman sovereigns of Egypt, which satisfactorily prove the force of the letters employed in spelling them ; the second is those hieroglyphical groups of which the meaning has been ascertained, and which are found to be Coptic words.

From the first source we obtain a limited number of characters, most of which are in Plate 16 : some few, which are contained in the Alphabets of M. Champollion and Mr. Wilkinson, are omitted, because I have not been able to refer to any published plate of kings' names as an authority for them.

A much larger number of characters is employed in the ordinary hieroglyphical groups, and their force is determined with various degrees of probability ; some few are known as certainly as those of the former class, others seem to require more proof before they can be admitted into the alphabet : this may be expected as the vocabulary of known words increases.

Of the one hundred and ten characters in Plate 16, more than a fourth may be shown, with very considerable certainty, to be pictorial objects representing words, and to be used, as we are told by Clemens Alexandrinus (see page 4), for the letters with which those words begin. This number is quite large enough to justify us in believing that this was the case with the whole Egyptian alphabet. Indeed it is probable that originally each character expressed the name of the object represented, such name being

usually a single syllable. Thus the syllables ME 'a plough,' MO 'an owl,' RE 'the sun,' RO 'a mouth,' KA 'the earth,' KO 'a vase,' were represented by those objects, though afterwards this mode of writing became less syllabic and more alphabetic, as Clemens has described it.

Whether the Hebrew or Samaritan alphabets are derived from this I offer no opinion, though one or two letters bear some resemblance. But in the case of the Greek letters, which the Greeks inform us they imported from Egypt, the resemblances are more numerous, and some of them so strong that I have thought it not useless to point out those hieroglyphics from which they seem to be derived. The Coptic letters, to which our attention would naturally be first turned in these speculations, are themselves derived from the Greek, with the exception of perhaps four native letters, which, though no doubt derived from the hieroglyphics, must be traced through the enchorial and hieratic alphabets rather than direct.

The letters are here classed under twelve heads, which is perhaps as minute a subdivision of the alphabet as can be safely attempted, particularly when we consider that we are attempting to determine the pronunciation of one language by comparison with another not wholly understood.

In only one instance, that of AN, have I separated the syllable from its kindred consonant, and then perhaps unnecessarily, for as AR in Aroëris was expressed by an R, and AM in Ammon by an M, so perhaps the AN in Antoninus and Anubis was expressed by an N.

L and R are not distinguished; R, the more difficult sound of the two, was probably, as in China, the one unknown; though in Lower Egypt it must have been in use in the time of Moses, as

we find it in the words 'Pharaoh' and 'Rameses,' a city mentioned in the book of Exodus; and in the enchorial writing, where first we find them distinguished, L would seem to be the letter last introduced, as it is expressed by means of an R with a slight additional stroke.

The sound of our D was probably unknown; it was in one instance expressed by NT; as in modern Greek our B is expressed by MP.

PH ( $\phi$ ) is not distinguished from P ( $\pi$ ), whereas F seems to be distinguished from PH, and classed with V and B.

V is sometimes confounded with B, and sometimes with U.

S, SH, and Z, were probably distinct; as also CH and K.

The TH was probably different from the Greek  $\Theta$ , as, while the Greek  $\tau$  and  $\theta$  are not distinguished, the native TH was perhaps, like the Hebrew, more closely allied to an H.

S is the letter which occasions the greatest difficulty, its sounds were probably numerous and some of them perhaps indistinct. We find five letters in Coptic having a sound like s: thus

c, the same as the Greek  $\sigma$ .

z, only used in Greek words.

ϣ, SH?

ϣ, SH?

as also x, which, though analogous to a κ or ϑ, must also have approached the s, as it is the first letter of the names of the towns Zoan and Semanutha, and is occasionally interchanged with ϣ. There are several hieroglyphical characters of which I am in doubt whether they have the force of s or of a vowel.

In quoting the names of kings as the authorities for the force of the several letters, in addition to the works already mentioned,



I have had occasion frequently to refer to the plates of kings' names in Dr. Young's Essay, in Mr. Salt's Essay, and in Mr. Wilkinson's *Hieroglyphical Extracts*, which last I have quoted shortly as *W. E.*

## A or E.

1. *Arsinoë, Alexandros, M. H. II. ; Commodos, W. E. 5.*
2. *Cleopatra, Autocrator, M. H. II. ; Caisaros, W. E. 5.* From  $\alpha\zeta\omicron\alpha\alpha$  'an eagle.'
3. *Adrianos, Antoninos, W. E. 5.* From  $\alpha\sigma\omicron$  'an elbow.'
4. *Aurelios, Adrianos, W. E. 5.*
5. *Amasis, both of the 18th and 26th dynasty, M. H. II.* From  $\iota\omicron\zeta$  'the moon.'
6. *Amyrtæos, E. I. 28.* Also from  $\iota\omicron\zeta$  'the moon,' being a figure of Isis.
7. *Amothph, No. 146 ;* its force is proved by comparison with No. 145. From Anubis, represented by a dog.
8. *Ra or Re, ρϩ, No. 12.*
9. *Petamenti, No. 790 ;* which is strengthened by comparison with the last.
10. *At, ρΔοϣϣ, No. 1015 ;* which is also assisted by the former. Either this or the moon, No. 5, might be the origin of the Greek ε.
11. *Ra, or Re, ρϩ, No. 3 ; Ei, ϩι, No. 340.* This is obviously the origin of the Greek I. This letter on many occasions is added to names as the sign of the masculine termination ; as to Sebastos, Autocrator, *M. H. II. 4.* A similar letter is added to proper names in some enchorial MSS. See *Early History of Egypt*, plate 6.
12. *Abou or Hibe, No. 738.*
13. *Nete, ñϣε, No. 465 ; Pa, πΔ, No. 573.*
14. *Hapis, No. 79 ; Apis, No. 80.*

## I, EI, or E.

1. *Ptolemaios*, R. S.; *Caisaros*, *W. E.* 5; *Traianos*, Young, 123. In the following letter these two feathers seem to be joined.
2. *Imothph*, or *Amothph*, No. 1035; compare No. 145. May not this be the origin of the Greek A?
3. *Arsinoë*, *M. H.* II. 4; *Antoninos*, *W. E.* 5.
4. *Ei*,  $\epsilon\iota$ , 'a house,' No. 340. This is probably a representation of a house; and perhaps the origin of the Hebrew  $\eta$ .
5. *Achoris*, *M. H.* II. 3; *Tarak*, *M. H.* II. 2; also the first letter in  $\epsilon\gamma\omicron\omicron\tau$  'day,' No. 669; and  $\epsilon\omicron\omicron\tau$  'glory;' see No. 697.
6. *Isis*, No. 91.

## G or K.

1. *Cleopatra*, *E. I.* 4, 12; *Commodos*, *M. H.* II. 4.
2. *Caisaros*, *M. H.* II. 4; *Autocrator*, *W. E.* 5. Hence perhaps the Coptic  $\chi$ .
3. *Autocrator*, *Caisaros*, *W. E.* 5. From  $\kappa\omicron\tau$  'a vessel,' or  $\kappa\omicron\omicron\zeta$  'a vase.'
4. *Commodos*, *W. E.* 5. From  $\epsilon\kappa$  or  $\delta\iota\kappa$  'to dedicate;' see No. 610: thus this character represents an action, while most of the others represent things.
5. *Kahi*,  $\kappa\alpha\zeta\iota$  'the earth,' No. 797. This letter is an abbreviation of the last.
6. *Caisaros*, *W. E.* 5; *Marcos*, *M. H.* II. 4.
7. *Caisaros*, *W. E.* 5; *Autocrator*, Salt, pl. 2. From  $\delta\kappa\omega\pi\iota$  'an asp.'
8. *Nectanebo*, *M. H.* II. 3; *Kahi*,  $\kappa\alpha\zeta\iota$ , 'the earth,' No. 698. Perhaps from  $\kappa\omicron\tau$  'a circle,' or from  $\kappa\alpha\zeta\iota$  'the earth.'
9. *Chemo*,  $\chi\eta\epsilon\epsilon\iota$ , 'Egypt,' No. 701. This may be the origin of the Greek K or X, which latter was originally so formed; or indeed of the  $\Gamma$ .

## M.

1. *Ptolemaios*, R. S. When used syllabically it is MA, MI, *Domitianos*, Young; *Germanicos*, *W. E.* 5. This is perhaps the original of the Hebrew מ נ.

2. *Mandothph*, No. 1032; *Mou*, 𐤎𐤋𐤏, 'deceased,' No. 911.

3. *Ptolemaios*, Salt, pl. 1. As the syllable MI, *Domitianos*, *W. E.* 5: also Mei, 𐤎𐤋𐤏, No. 854.

4. As the syllable MA, *Germanicos*, *W. E.* 5.

5. *Amun-Ra*, No. 1; *Amenothph*, No. 1047. As the syllable AM in *Amun*, No. 16, No. 17, and No. 19.

6. *Rameses*, *E. I.* 1; *Mes*, 𐤎𐤋𐤏, No. 905. This is perhaps the origin of the Greek M.

7. As the syllable MO, *Commodos*, *W. E.* 5. See also No. 468.

8. As the syllable AM in *Amun*, No. 19.

9. *Mou*, 𐤎𐤋𐤏, 'deceased,' No. 916. As the word AMUN, see No. 794. From 𐤎𐤋𐤏𐤏𐤏 'a feather.'

10. *Amenti*, No. 789.

11. As MO, *Chemo*, No. 714; *Maut*, No. 1013.

12. As MO, *Commodus*, *W. E.* 5; as MI, *AmunMAI*, No. 862. From 𐤎𐤋𐤏𐤏𐤏𐤏𐤏 'an owl.'

13. *Mei*, 𐤎𐤋𐤏, 'loved,' No. 852. From 𐤋𐤋𐤋 'a plough,' which this character represents; see Denon, 135, where it is drawn by oxen.

## N.

1. *Alexandros*, *M. H.* II. 3; *Berenice*, *M. H.* II. 4.

2. *Anubis*, No. 133; *Mandothph*, No. 1032.

3. *Amun-Ra*, No. 16. This and the last are common in hieratic writing: see *E. I.* 51.

4. *Antoninos, Domitianos, W. E. 5.*

5. *Antoninos, W. E. 5; Salt, pl. 2.* This is no doubt an M, and the king's name is misspelt: there are other instances of M and N being confounded; see No. 470.

6. *Nectanebo, H. 9.* This character is meant for the Sphinx.

7. *Sabina, Young, 123; Antoninos, W. E. 5.* This might be conjectured to be the origin of the Greek N, ν.

8. *Trajanos, Young, 123.*

9. *Nef, No. 22.*

10. Used for N, 1 and 7. See No. 470.

#### An.

1. *Antoninos, W. E. 5.*

2. *Antoninos, Salt, pl. 2.*

3. *Anepo (Anubis), No. 135.*

It is very probable that each of these three letters is an N, and hence has the syllabic force of AN.

#### O or U.

1. *Ptolemaios, R. S.; Cleopatra, E. I. 4, 12.*

2. *Autocrator, Lucios, Claudios, Vespasianos, W. E. 5.*

3. *Domitianos, Antoninos, W. E. 5.* The three dots usually drawn between these two eggs or strokes are part of the preceding letter; see T, 7.

4. *Anepo, No. 134, compare No. 133; Chemo, No. 703, compare No. 701.*

5. *Amenothph, No. 1047.*

6. *Osiris, No. 72.* This dog-headed staff probably had the same force as the dog; see A, 7.

- 7, 8, 9. *Mou*,  $\mu\omicron\upsilon$ , 'deceased,' No. 911, No. 912, and No. 915.  
9. *Nectanebo*, *H.* 9.

## B, F, or V.

1. *Berenice*, *Salt*, pl. 1; *Sabina*, *Young*, 123; *Sabacothph* or *Sevechothph*, No. 1044. From  $\phi\lambda\tau$  'a leg.'
2. *Berenice*, *M. H.* II. 4; *Eusebes*,  $\epsilon\upsilon\sigma\epsilon\beta\eta\varsigma$ , *M. H.* II. 4.
3. *Sebastos*,  $\sigma\epsilon\beta\alpha\sigma\tau\omicron\varsigma$ , *W. E.* 5.
4. *Sevechus*, *M. H.* II. 2; *Nef* or *Cenubis*, No. 22; this seems to be an s in *Vespasianos*, *W. E.* 5.
5. Bo in *Nectanebo*, *H.* 9; *Nepherites*, *Wilkinson's Thebes*. From  $\beta\omicron\upsilon$  'a serpent.'
6. *Sebastos*,  $\sigma\epsilon\beta\alpha\sigma\tau\omicron\varsigma$ , *M. H.* II. 4. Perhaps from  $\alpha\pi\omicron\iota$ , some kind of bird.

## P or Ph.

1. *Ptolemaios*, *R. S.*; *Cleopatra*, *E. I.* 4, 12; *Philippos*, *M. H.* II. 3.
2. *Vespasianos*, *W. E.* 5. From  $\phi\epsilon$  'the heavens, the sky,' of which it is meant for a representation; see No. 53. This is perhaps the origin of the Greek  $\Pi$ ,  $\pi$ .
- 3 and 4. Used for P, 1, in No. 493, and in No. 497. From  $\alpha\pi\epsilon$  'a head.' The former may be the origin of the Greek  $\Phi$ ,  $\phi$ .
5. *Anepo*, No. 136; *Cenubis*, No. 28.
6. *Amenothph* III., *E. I.* 24.

## R or L.

1. *Ptolemaios*, *R. S.*; *Cleopatra*, *E. I.* 4, 12; *Arsinoë*, *M. H.* II. 4.

2. This is probable from its resemblance to the last, and to the following.

3. *Autocrator, Nerone, W. E. 5.* This may possibly be the origin of the Greek  $\Lambda$ ,  $L$ ,  $\lambda$ , and of the Hebrew  $\aleph$  and  $\beth$ .

4. *Cleopatra, E. I. 4, 12; Berenice, M. H. II. 4; Alexandros, M. H. II. 3; Aurelios, W. E. 5; Aroëris, No. 113.* From  $\rho\omicron$  'a mouth.'

5. *Autocrator, Young, 122; Aurelios, W. E. 5.* This character seems peculiar to modern inscriptions.

6. *Ra, \rho\aleph* 'the sun,' No. 3; as the syllable *Ra*, No. 4, *Pharaoh, \rho\aleph\omicron*, No. 406. From  $\rho\aleph$  'the sun.'

#### S, or Sh.

1. *Caisaros, Sebastos, Vespasianos, W. E. 5.*

2. *Sebastos, W. E. 5; Eusebes, M. H. II. 4; Pius, Young, 123.* From  $\sigma\iota\omicron\tau$  'a star.'

3. *Caisaros, M. H. II. 4.*

4. *Caisaros, W. E. 5.*

5. *Vespasianos, Sebastos, Young, 123; Philippos, M. H. II. 3; Osorkon, No. 1050.*

6. *Sebasta, Caisaros, Young, 123.* Possibly the origin of the Hebrew  $\beth$ .

7. *Vespasianos, W. E. 5; Rameses, E. I. 15.* From  $\sigma\lambda$  'a reed.'

8. *Sebasta, Young, 123.* From  $\sigma\epsilon\gamma\epsilon$  'a goose.'

9. *Eusebes, W. E. 5; Caisaros, Titos, W. E. 5; Antoninos, M. H. II. 4.*

10. *Psammuthes, M. H. II. 3.* These last three characters are used synonymously for 'child;' see No. 994, No. 997, and No. 1002.

11. *Caesaros, Sebastos*, Young, 122, 123.
12. *Thothmosis* II. and III., (*Early History of Egypt*, page 4).  
From  $\text{co}\tau\epsilon$  'an arrow.'
13. *Smou*,  $\text{ca}\epsilon\text{o}\tau$ , 'blessed,' No. 918.
14. *Sevechus, Sheresh (Xerxes), Artsheshes (Artaxerxes)*, *M. H.* II. 2. This is perhaps the origin of the Hebrew  $\psi$ , and of the Coptic  $\varphi$ .
15. *Domitianos, Germanicos, W. E.* 5; *Vespasianos*, Young, 123.  
S is in numerous instances omitted at the end of a name, as *Lucios, Aurelios, W. E.* 5.

## T, Th, or D.

1. *Tiberios, Autocrator, W. E.* 5; *Commodos, M. H.* II. 4.  
From  $\tau\text{o}\tau$  'a hand.'
2. *Adrianos, Antoninos, W. E.* 5; *Autocratoris, M. H.* II. 4;  
*Ptolemaios*, R. S.
3. Probably the same; it is synonymous with the *scarabæus* in No. 35.
4. *Adrianos, Tiberios, W. E.* 5.
5. *Domitianos, W. E.* 5. From  $\tau\&\tau$  'a hill.'
6. *Antoninos, W. E.* 5; *Traianos*, Salt, pl. 2.
7. *Domitianos, Autocrator, W. E.* 5. That the three dots are part of this letter, and not of the following vowel, is seen in No. 490 and No. 590.
8. *Titos, W. E.* 5; *Mando*, No. 151.
9. *Amenothph* III., *E. I.* 24.
10. *Dariosh, M. H.* II. 2. This seems to be a compound of N and T.

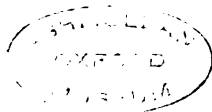
## H or Th.

1. *Pthah*, No. 43; *Ahe*, &ϑε, 'and,' No. 444; *Hapis*, No. 79.
2. *He*, ϑε, or *the*, œε 'like,' No. 448. In *Thothmosis* I. this seems to be an s, *M. H.* II. This may be the origin of the Greek Θ, θ, and H, the last of which was originally an aspirate.
3. *Hapis*, No. 82. This closely resembles a τ.

THE END.

MAGISQUE NATURÆ INDUSTRIAM HOMINUM QUAM VIM AUT TEMPUS DEESSE.

SALLUST.



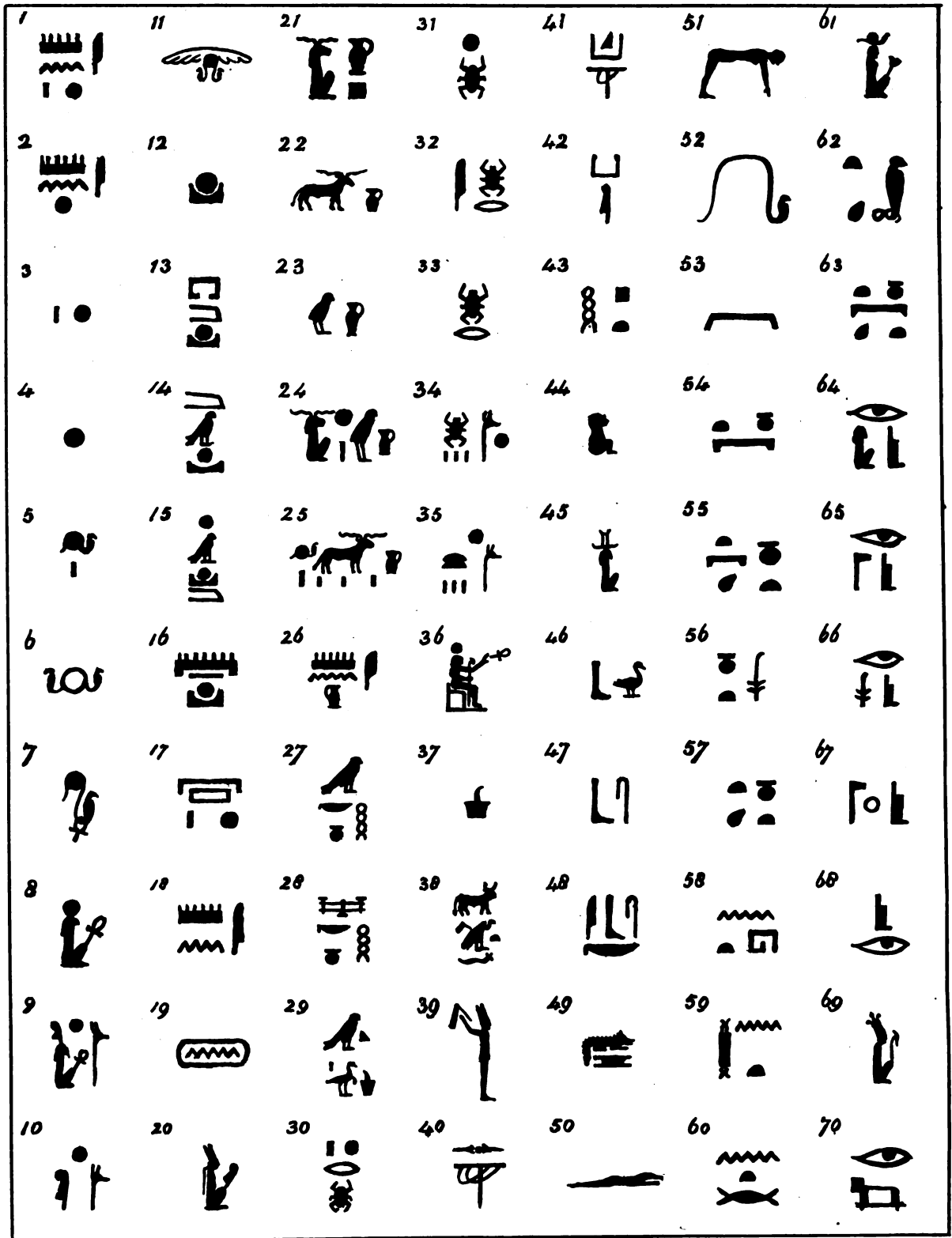




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1837.



I.



Samuel Sharpe.



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III.

141	151	161	171	181	191	201
142	152	162	172	182	192	202
143	153	163	173	183	193	203
144	154	164	174	184	194	204
145	155	165	175	185	195	205
146	156	166	176	186	196	206
147	157	167	177	187	197	207
148	158	168	178	188	198	208
149	159	169	179	189	199	209
150	160	170	180	190	200	210

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211	221	231	241	251	261	271
212	222	232	242	252	262	272
213	223	233	243	253	263	273
214	224	234	244	254	264	274
215	225	235	245	255	265	275
216	226	236	246	256	266	276
217	227	237	247	257	267	277
218	228	238	248	258	268	278
219	229	239	249	259	269	279
220	230	240	250	260	270	280

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V.

281	291	301	311	321	331	341
282	292	302	312	322	332	342
283	293	303	313	323	333	343
284	294	304	314	324	334	344
285	295	305	315	325	335	345
286	296	306	316	326	336	346
287	297	307	317	327	337	347
288	298	308	318	328	338	348
289	299	309	319	329	339	349
290	300	310	320	330	340	350

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351	361	371	381	391	401	411
352	362	372	382	392	402	412
353	363	373	383	393	403	413
354	364	374	384	394	404	414
355	365	375	385	395	405	415
356	366	376	386	396	406	416
357	367	377	387	397	407	417
358	368	378	388	398	408	418
359	369	379	389	399	409	419
360	370	380	390	400	410	420

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VII.

421	431	441	451	461	471	481
422	432	442	452	462	472	482
423	433	443	453	463	473	483
424	434	444	454	464	474	484
425	435	445	455	465	475	485
426	436	446	456	466	476	486
427	437	447	457	467	477	487
428	438	448	458	468	478	488
429	439	449	459	469	479	489
430	440	450	460	470	480	490

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491	501	511	521	531	541	551
492	502	512	522	532	542	552
493	503	513	523	533	543	553
494	504	514	524	534	544	554
495	505	515	525	535	545	555
496	506	516	526	536	546	556
497	507	517	527	537	547	557
498	508	518	528	538	548	558
499	509	519	529	539	549	559
500	510	520	530	540	550	560







IX.

561	571	581	591	601	611	621
562	572	582	592	602	612	622
563	573	583	593	603	613	623
564	574	584	594	604	614	624
565	575	585	595	605	615	625
566	576	586	596	606	616	626
567	577	587	597	607	617	627
568	578	588	598	608	618	628
569	579	589	599	609	619	629
570	580	590	600	610	620	630

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631	641	651	661	671	681	691
632	642	652	662	672	682	692
633	643	653	663	673	683	693
634	644	654	664	674	684	694
635	645	655	665	675	685	695
636	646	656	666	676	686	696
637	647	657	667	677	687	697
638	648	658	668	678	688	698
639	649	659	669	679	689	699
640	650	660	670	680	690	700

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XI

701	711	721	731	741	751	761
702	712	722	732	742	752	762
703	713	723	733	743	753	763
704	714	724	734	744	754	764
705	715	725	735	745	755	765
706	716	726	736	746	756	766
707	717	727	737	747	757	767
708	718	728	738	748	758	768
709	719	729	739	749	759	769
710	720	730	740	750	760	770

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771	781	791	801	811	821	831
772	782	792	802	812	822	832
773	783	793	803	813	823	833
774	784	794	804	814	824	834
775	785	795	805	815	825	835
776	786	796	806	816	826	836
777	787	797	807	817	827	837
778	788	798	808	818	828	838
779	789	799	809	819	829	839
780	790	800	810	820	830	840

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XIII.

841	851	861	871	881	891	901
842	852	862	872	882	892	902
843	853	863	873	883	893	903
844	854	864	874	884	894	904
845	855	865	875	885	895	905
846	856	866	876	886	896	906
847	857	867	877	887	897	907
848	858	868	878	888	898	908
849	859	869	879	889	899	909
850	860	870	880	890	900	910

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911	921	931	941	951	961	971
912	922	932	942	952	962	972
913	923	933	943	953	963	973
914	924	934	944	954	964	974
915	925	935	945	955	965	975
916	926	936	946	956	966	976
917	927	937	947	957	967	977
918	928	938	948	958	968	978
919	929	939	949	959	969	979
920	930	940	950	960	970	980

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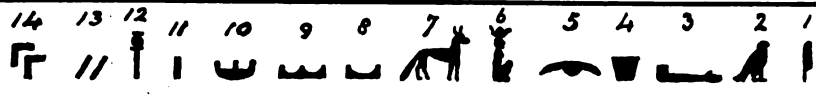




XV

981	991	1001	1011	1021	1031	1041
982	992	1002	1012	1022	1032	1042
983	993	1003	1013	1023	1033	1043
984	994	1004	1014	1024	1034	1044
985	995	1005	1015	1025	1035	1045
986	996	1006	1016	1026	1036	1046
987	997	1007	1017	1027	1037	1047
988	998	1008	1018	1028	1038	1048
989	999	1009	1019	1029	1039	1049
990	1000	1010	1020	1030	1040	1050

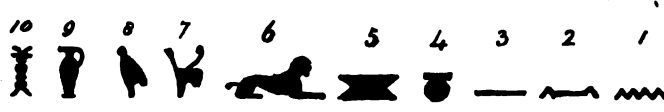
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14 13 12 11 10 9 8 7 6 5 4 3 2 1  
 E.A

6 5 4 3 2 1  
 E.Ei.I

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


13 12 11 10 9 8 7 6 5 4 3 2 1  
 M

10 9 8 7 6 5 4 3 2 1  
 N


3 2 1  
 An


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


6 5 4 3 2 1  
 B.V

6 5 4 3 2 1  
 P. Ph

6 5 4 3 2 1  
 L.R

15 14 13 12 11 10 9 8 7 6 5 4 3 2 1  
 S.Sh

10 9 8 7 6 5 4 3 2 1  
 T.Th.D

3 2 1  
 H.Th

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