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1860.
### I. Scarabaeus.

<table>
<thead>
<tr>
<th>COYT N</th>
<th>The governor of the people;</th>
</tr>
</thead>
<tbody>
<tr>
<td>ΨΛΟΛ</td>
<td>The lord of both the countries,</td>
</tr>
<tr>
<td>NHΒ</td>
<td>namely</td>
</tr>
<tr>
<td>ΤΗΝΕΤΟ</td>
<td>the king crushing,</td>
</tr>
<tr>
<td>ΡΑΝ</td>
<td>justifying;</td>
</tr>
<tr>
<td>ΟΡΡΟ</td>
<td>the selected of</td>
</tr>
<tr>
<td>ΒΩΧ</td>
<td>Amon;</td>
</tr>
<tr>
<td>ΜΑΩΙ</td>
<td>the strong one;</td>
</tr>
<tr>
<td>ΤΟΤΤ Ν</td>
<td>the crusher of the wicked;</td>
</tr>
<tr>
<td>ΑΜΟΥΝ</td>
<td>illustrating</td>
</tr>
<tr>
<td>ΤΗΚ ΑΦ</td>
<td>the kingdom</td>
</tr>
</tbody>
</table>
the whole,
the offspring
of the Lord,
the master
of the lands,
namely:
Amin's favourite,
the splendid
Shi
sha
nk,
the fervid,
the deliverer
of the life,
the crusher
of the
many
of malefactors.

II. Tablet.

The companion
II. Of the king of the world, the donor of the life to the suffering, the punisher of those who were bruising the world.

III. Above Osiris.

The likeness this of Osiris, of the prince of the fulness of the earth in both the worlds,
the powerful

godhead,

the ruler

of the work

of the worlds.

IV. Above the soul.

The chief

of the

mighty

at

On (Diospolis, Thebes)

the city,

Hor-sebe

(the sword of Horus),

the son

of

the heavenly

herds-

man (the late)
V. Behind the soul.

The celestial (apotheosis),
the flame divine,
the sun radiant,
the head of the Crethi
the formidable,
the sword of vengeance,
whose life was this (he has)
crushed the wicked,
The text appears to be a hieroglyphic inscription. Translating the content accurately would require a deep understanding of ancient Egyptian hieroglyphics. Here is a rough attempt at transcription and translation:

"The head of the great god, Amen, was in the province of the mighty Scribe, Neferhotep, was commanded to engrave on the foundations of the temple of Osiris, Thoth, the scribe of the god. Amen, the great god, was enthroned in the temple of his god. Amen, the great god, was enthroned in the temple of his god. Amen, the great god, was enthroned in the temple of his god. Amen, the great god, was enthroned in the temple of his god. Amen, the great god, was enthroned in the temple of his god."
in the province of the god Atmo (Thamus), slaughtered the
murderers of the inhabitants in the provinces of both Meni (the Moon),
the nourishing goddess, and) Oni (the sun),
the prospering goddess, (viz.) Hoor-
sebe, the son of the heavenly
| 57 | MAN | herdman |
| 58 | MOONE | (the apotheosed) |
| 59 | XOP | Kor- |
| 60 | EINE | ince |
| 61 | MHW | the mighty |
| 62 | OYI OYI OYI | thrice |

VI. The Hieratic Text.

| 1 | | XOCOMETE | The book |
| 2 | | M | of |
| 3 | | CMOYI OYI | praises |
| 4 | | QOC TTE | laudatory |
| 5 | | Z | for |
| 6 | | CONCEN | singing |
| 7 | | OYOT OYI | the glories of him |
| 8 | | OPO | who created |
| 9 | | N | the |
| 10 | | QICE GIME | Isis (the earth) |
| 11 | | N | (the glories) of that |
| 12 | | KAR GAM | invisible being |
| 13 | | MOTT | who made |
Osiris, (the Sun),
the originator
of the life
of his race,
the originator
of the life
of his nation,
and
the originator
of the circle,
of the year
of the sun (and)
its seasons,
the builder
of the
victims (quadrupeds)
being convenient
for
honor[ing] him (and)
his house of light,
(and) ordered
by his father,
the Lord governor;
and also
the originator
of the priests
for his race
in the
firmament,
(and) for
Adon, the Lord;
(who made) the
Moon,
the builder
of the flax seed;
(and) her sex
of the
spinners and weavers
in behalf of
the races
in both regions
under the heavens,
and also
of the makers
of cloths
for the people;
(who made) the
most holy one,
the citizen
of heavens
the mighty,
the chief,
the mighty
of
the Greuth
mighty
of
the Egyptians
the mighty
in
the city of the Sun,
the capital city
of the sovereign
of Egypt.
mighty both,
the shepherd-
male,
of all
being born
in Egypt (and)
vicinities (namely),
Hor-
sebas,
the son
of the
heavenly
hersman: 
Kephirine, 
the mighty. 
Praise thrice 
the builder 
of the creature 
powerful, 
of the horn 
this, 
this sacrificial knife 
cutting, 
for prudence 
thine; 
who also 
raised 
myself, 
who made 
the men the mighty, 
the lords
of eternity
the future;
who made
the
man
of
god, (who is)
the creator
of the world,
living
in
the odorous
regions,
in the gardens
of lilies
smiling.
The speaks
thus:
I am
I
the most holy one, having entered the boundaries of the heavens, the Potencies mighty, the chief mighty commanding the Crethi the mighty of the King of the Egyptians the mighty at Heliopolis (Thebes), the capital of the King of Egypt the mighty
both, of the herds-
man of all being born
in Egypt (and) vicinities:
Horo-
sebe, the son of the commissioner of grains, the heavenly
herds-
man (apotheosied),
Horo-
the mighty one.
A REMARKABLE PAPYRUS-SCROLL, written in the Hieratic character about 1050 B.C., illustrated by G. Seyffarth, A.M., Ph.D., D.D., Prof. in the Concordia College, St. Louis, Mo.

GEORGE A. STONE, Esq., of Roxbury, Mass., while traveling in Egypt, acquired a Papyrus, found on the body of a Mummy in one of the Rock Tombs in the hill called "Shik-abd-el-Gourna" at Thebes, in October, 1858; of which he was so kind as to send me an excellent photograph. This Papyrus, nearly five feet long, and ten inches wide, contains the finest Hieratic inscription I have ever seen, and is divided into five columns. The first column represents Osiris, and the soul of the deceased standing before him; on the last column the usual judgment of the dead is depicted. There is Osiris in the background of the celestial court, sitting upon his throne above an estrade expressing the word "justice," while Isis stands behind him. Opposite Osiris appears the soul of the deceased, the likenesses of the four seasons, or Horus of the year, placed upon the hieroglyphic figure "Egypt," and also Cerberus upon a temple, expressing the word "religion," in order to testify to the piety and righteousness of the man. Behind him Horus and Anubis are to be seen, balancing his good and evil deeds against each other in a pair of scales; the first being expressed by an ostrich feather, i.e., mashī (justice); the other by a goose, i.e., bote (badness). The result is recorded by Thoth standing on the other side of the judgment-hall. The rest of the Papyrus contains a religious book of the ancient Egyptians, which is wanting in the large collection of the sacred Egyptian records at Turin, in the so-called "Todtenbuch," 57 feet in
length, and written in the time of Romulus.* The title and first words of the chapters of this new sacred book are, as usual, written in red ink.

Mr. Stone is also in possession of "a gold spread-eagle taken from the same Mummy-case," which proves that the deceased must have belonged to the most distinguished persons of his age.

Further, "a Scarabeus of white stone, very hard, about 2.5 inches long, and 2 inches wide, the seal of the deceased, was found in the same tomb," of which also Mr. Stone sent me a copy. It contains the following inscription—see Plate XIX., No. 1:

"The governor of the people, the lord of both the countries, namely: the king crushing and justifying, the selected of Amun, the strong one, the crusher of the wicked, the illuminator of the whole kingdom, the offspring of the Lord, the master of the lands, namely: The beloved of Amun, the splendid; Shishank, the servid, the deliverer of life, the crusher of all malefactors."

From this seal we learn that the deceased was once in the service of the king Shishak, the first of the XXII. Dynasty, about the year 1050 B.C.; for the Egyptian monuments mention two different kings, called Shishak, Shishank, Sesonchosis, of whom the younger one took Jerusalem in the fifth year of Rehoboam (1 Kings xi. 40); i. e., in 945 B.C.† As then, according to Manetho, Shishak I. reigned 124 years before Shishak II., in 945 B.C., it is obvious that the deceased being decorated, like Joseph, with the seal of his king, Shishak I., must have lived about 1050 B.C.; consequently, he was a contemporary of the kings Saul and David. It is on account of this early age that this Papyrus-scroll contains so excellent and careful a handwriting.

Further, in the "same tomb, on the body of the deceased, a Tablet was found, representing the said king upon his war-chariot with two horses and a groom," accompanied by the following inscription—see Plate XIX., No. 2:

"The companion of the king of the people, bruising the world, the donor of life to the oppressed, the punisher of those who were bruising the world."

From this inscription we learn what was the business of the deceased, the companion of his king. For, as Shishak I., the head of a new dynasty, had slain the last king of the XXI. Dyn., and, like the kings in Israel, destroyed his relations and partisans, rebelling in different provinces, by force

† Transactions of the Academy of Science at St. Louis, Vol. I., p. 265.
of arms, the deceased must have been the companion of the king in his expeditions against the Egyptian rebels.

All these objects, the Papyrus inclusive, for which Mr. Stone paid £300 stg., were found, in 1858, in the same tomb by one of the Theban mountaineers, who stated "that he had never seen a Mummy so carefully and perfectly preserved; that it was covered with linen of a texture nearly as fine as silk; that the head of the Mummy was covered by a mask, painted and gilded: and in the upper room of the Tomb discovered in 1857, stood four jars [canopii] of oriental alabaster, with figure heads, the whole covered with hieroglyphics, and enclosed in a box of hard yellow wood, also covered with inscriptions. The jars and the box were sold to Lord Henry Scott, a young Englishman, and they are probably in his possession. The Mask he sold to a Copt who collected and sold antiquities at Thebes, and the Copt transferred it to the French Consular Agent at that place; and it is either in his possession, or in the French Museum at Paris. The Tablet was tied around the neck of the Mummy by a string; the Scarabeus lay on the breast, and the Eagle and Asp were nailed on the top of the Mummy-case."

Now, what may be the contents of this very remarkable Papyrus-scroll? Mr. Stone, as he wrote me, sent copies to "several persons in New-York, who attempted the translation, but failed;" probably because they were acquainted only with the system of Champollion, according to which nobody, as yet, has succeeded in translating one line of a hieroglyphic, or Hieratic text, down to this day, as is known.

Above the head of Osiris, in the first section, we find the following inscription—see Plate XIX., No. 3:

"This is the likeness of Osiris, the powerful, the prince of the fullness of the earth in both the worlds, the mighty godhead, the ruler of the work of both the worlds."

Above the picture of the deceased the following is written, also in the hieroglyphic character—see Plate XIX., No. 4:

"The chief of the Crethi (the royal life-guard) in the city of the Sun (i.e., Diospolis or Thebes): Hor-sebe (i.e., the sword of Horus), the son of the heavenly herdsman (i.e., being united with God) Zor-ice, the thrice mighty."

Behind the same picture the following hieroglyphic inscription is written—see Plate XIX., No. 5:

"The celestial (i.e., the apotheosed), the divine flame, the radiant Sun, the head of the formidable Crethi, the sword of vengeance, whose life was this: he has crushed the wicked; crushed the head of the trespassers on what was holy, in the boundaries of the state of On (Thebes); cut up the perpetrators of wrong in the province of (the god) Tore; commanded the Crethi, the warriors, in the province of the supreme government (Thebes); pierced the malefactors in the province
of the god Thamus; slaughtered the murderers of the inhabitants in the province of the beneficent goddesses Meni and Oni, viz.: Hor-sebe, the son of the heavenly herdsman, Zorine, the thrice mighty."

The second column of the Papyrus contains the introduction and the beginning of the sacred book itself, written in the Hieratic character, of which the following is a translation—see Plate XIX., No. 6:

"The Book of Hymns for singing the glories of him who made the Isis (the earth), (the glories) of that invisible being who made Osiris (the sun), the originator of the life of his race, the originator of the life of his nation, and the originator of the circle of the solar year with its seasons; the builder of the sacrificial quadrupeds, being convenient for him in his house of light, and ordered by his father, the lord governor; the originator of the priests for his race in the firmament, (and) for Adon, the Lord; (who made) the Meni (the moon), the originator of the flaxseed, of her own sex, and of the spinners and weavers for the races in both the regions of Egypt, and also of the makers of cloths for the people; (who made) the most holy one, the apotheosed mighty chief of the Crethi, the warriors of the mighty Egyptians, those in the city of the Sun (Thebes), the capital of the sovereign of both the mighty Egyptians, of the shepherd of all born in Egypt and its vicinities, (viz.) Horsebe, the son of the heavenly herdsman (i.e., the apotheosed) Zorine, the mighty.

"Praise, praise, praise him who built this powerful eminent creature, this cutting sword, for prudence thine; who also raised myself, who made the men, the powerful, the lords of future eternity; who made that man of God; (praise him) the creator of both the worlds, who is living in the odorous regions, in the gardens of smiling lilies.

"He (the deceased) speaks thus: I am myself the most holy one, having entered the boundaries of the heavens, the mighty potencies (the celestial powers—viz., I) the mighty chief of the mighty Crethi of the king of the mighty Egyptians in the city of On, the capital of the king of both the mighty Egyptians, the shepherd of all born in Egypt and its vicinities, (viz.) Horsebe, the son of the commissioner of the grains, the heavenly herdsman (the apotheosed) Zorine," and so forth.

ANNOTATIONS.

The Egyptian coloring of these texts will not surprise any one who is acquainted with oriental writings. As to the hieroglyphic figures occurring in those specimens, they have all been explained in extenso, both syllabically and alphabetically, in my Grammatica Ægyptiaca, Leipsic, 1855.

The system of Champollion, according to which no hiero-
glyphic figure expressed a syllable, is, as it seems, refuted also by a fact reported in Dr. Livingstone's Travels in Africa; for it is known that, according to Biblical traditions, all the inhabitants of that country are descended from Ham; and from the Egyptians and from the Classics we learn that the first colony coming out of central Asia was that of Menes (Mizraim) in 2780 B.C., 660 years after the deluge.* Prof. Pott of Halle, in his large learned work concerning all the languages of Africa, has demonstrated that all, except two or three spoken on the coasts, are related the one with the other as sisters, and particularly with the Coptic language, spoken in Egypt since the time of Menes (2781 B.C.) As then, according to Biblical history, the whole of Africa was colonized by the Egyptians since Menes, it is probable that all the tribes going out of Egypt carried the same arts and sciences with them into their own countries, particularly the same method of expressing their ideas by figures. Now, Dr. Livingstone relates that he met, in central Africa, with a colony in an extraordinary degree civilized and learned, which used but syllabic signs in order to express words. "The people of Ber-mogas," he says, "have a written language. Their alphabet, if we may so call it, consists of about two hundred and eighty letters or characters, each character representing an entire syllable; and these, variously combined, constitute all the words in the language. Many of their words bear a striking resemblance to Hebrew words of the same signification."† This fact, I think, is a new confirmation of my hieroglyphic system, and a new confutation of Champollion's.

As regards the hieroglyphic groups and words contained in those specimens, a great many of them occur in the inscription of Rosetta, on the Obelisk translated by Herrmann, and in the other bilingual inscriptions, or in the whole fifteen texts explained in my "Theologische Schriften der alten Ägypter, Leipsic, 1855," where they have been already deciphered, reduced to Coptic roots, and translated. A Few words were quite new to me, although my Dictionary contains nearly six thousand articles; wherefore the question is, whether they are correctly translated or not. As, however, they must recur in other places and in other connections, the future may confirm, or correct, some particulars in my translation.

I. The Scarabeus.

1. The flax-stalk is translated in the Rosettana by king, in Coptic suten, and stands very often, in different copies of

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* See my Berichtigungen der alten Geschichte und Zeitrechnung, auf Grund neuer histor. u. astronom. Hülfsn. Leips. 1855.
† Dr. Livingstone's Seventeen Years' Explorations, etc. Philadelphia, 1858. p. 228.
the same text, for the three letters: flax-stalk (占有率), mount (占有率), and waves (占有率). Its name in the modern Coptic, is shento; in the ancient or "sacred dialect," satin, like the Hebrew. Consequently the flax-stalk alone contained in its name the consonants stn, and expressed them syllabically in many Egyptian texts. The subsequent mount, which commonly follows all syllabic figures, as I have demonstrated in my Grammatica Egyptiaca, signifies that the preceding hieroglyph pronounces syllabically. Thus, then, the word suten (king) was expressed in Egypt by the figure of a flax-stalk, because its name contained the same consonants which are contained in the word suten (king), as the Rosettana translates. According to Champollion this same flax-stalk sounds s, and is an abbreviation of the word suten; a practical system, which obliges the hieroglyphist to take a single s for five letters, for the word suten; then, why not also for sat (mist), or sat (the seed), or sat (to leave), or set (a saviour), or sit (a snake), or soii (glory), or sti (perfume), or sote (the arrow), or stati (the steel), or sotei (the elector), or soff (pure), or sooh (a joke), and so on? What brain would be capable of translating correctly a hieroglyphic inscription, consisting of 100 words, of which, as usual, 80 express abbreviated words of that kind.

2. The wasp signifies, according to Horapollo, the obedient people; and, indeed, shat uki (the wasp) contains the same consonants that are in the word shol, or shol (people). What reason there was for expressing the idea, people, symbolically by a wasp, Champollion never explained.

3. The vessel, including the royal name, is not at all a symbolic sign for the word "name," in Coptic ran, but the vessel was called ran, and therefore it expressed syllabically the word ran (the name), because both contained the same consonants. It is true, the word ran (vessel) is wanting in our Coptic Dictionaries; they offer, however, the word me-ran, (water-vessel), and in the Hebrew we find the word aron (vessel, shrine); while the Coptic me signifies water.

7. The fox, in the modern Coptic bashur and bashi, was, in the old Coptic, pronounced boker and baki, because it expresses in many monuments the name of the king Bokar (Bokharis), and since $k$ commonly changes into sh. For the same reason the fox expresses the word bek (crushing), as is the case in IV., 17. In the latter place this same word bek is expressed by the whip, which is there the phonetic determinative of the fox, viz., bk. According to Champollion's Symbolical theory, our king was the "gardien de la vérité."

13, 14. The sparrow-hawk signifies, according to Champollion, a sparrow-hawk, and the stone, a stone; consequently, king Shishak was at that time a sparrow-hawk of the stones, or rather—as the hawk tropically signified also, by means of a
quid pro quo, a king—the king of the stones. Fortunately, however, the same words occur in IV., 15, where the whip (wosh, in the ancient Coptic bok) again signifies the word bek (crushing). As, then, the sparrow-hawk was also called bek, it expressed syllabically that same word bek (crushing), while the stone (tob) syllabically expressed the word thobe (wicked). Thus, then, our king was simply “the crusher of the wicked; or, according to Champollion, “the guide of the stones.”

18. The goose opt does not at all, as Champollion imagined, signify the Coptic word she (son); it sounds syllabically bote (germen, offspring); as, e. g., the said judgment of the dead proves. For, we have seen, that, there, the righteousness (mashti) of the deceased was expressed by the ostrich feather (mashti), and his badness, on the other scale, by the goose (opt) representing syllabically the word bote (badness). Probably, however, according to Champollion, our good geese were once very bad.

24. The figure mount is not very clear in the copy sent me by Mr. Stone, and therefore my translation may not be reliable.

28. The eye expresses not only the a, and e, and i, and the word iri (to make), as Champollion discovered, but also, being its vulgar name, bal and bar, e. g., in bar-alion, oculus lyenis, syllabically bl and br; wherefore it expresses very often the words bar (the son), and bara (to make). For that reason I refer the group in question to the Coptic words bar-ef or bol-ef (fervid), and that eye No. 15 to the root bol (making illustrious), and the groups VI, 88, 161, to the word bol-er (vicinities). This eye is an inexplicable mystery for Champollion and his partisans.

For the rest, many of the titles given here to king Shishak were stereotyped in Egypt, and were therefore repeated; and they were translated in the Rosettana.

II. The Tablet.

4. This hieroglyph represents, as I have demonstrated in my Grammatica Egyptiaca, the forehead, in Coptic tehne; wherefore it expresses syllabically all words containing the same consonants, particularly here the word tno (to bruise), commonly the number 10 (ten), in the modern Coptic ment, in the ancient ten; and I do not doubt that from a similar aboriginal root our ten, the Anglo-saxon tym, the German zehn, the Dutch tien, are derived, together with the Coptic ten (decem). According to Champollion the said front signifies always symbolically the number 10; and so we get the wonderful sense that king Shishak, at that time, was called the figure 10 of the mount.

9. The hatchet always signifies, according to Champollion,
viz., symbolically, a god; but he never demonstrated what rational affinity existed between a god and the axe of a butcher. In the mean time we find that the same word god is alphabetically expressed, in different copies of the same text, by three figures, viz., the hatchet (h), the mount (t), and the waves (n), which gives the word ḫaṭer (hammer, hatchet), and also ḫtor (necessitas, arbitrium, potestas); in short, every kind of supremacy. In the Hebrew, the same word ḥadar signifies mighty, powerful; and thus every one sees that the "hatchet" here expresses symbolically ḫtor, the supremacy of the king Shishak over the bruised rebels; while Champollion gives the nonsense that the king was the god of the enemies which he had killed before.

IV. Above the Soul.

1. The lion's claw, in the modern Coptic dsoame, and corruptly dsoasme, in the ancient sacred dialect kame, expresses the same consonants km in many words, e.g., in the name of the king P-Samus (P-Kamus), in Keme (Egypt), as the Rosettana demonstrates, in dsoem, kom (force), as Hormollo says, in koma, corruptly shem, altitudo, summitas, and others. Therefore, it expresses here symbolically dsoem (the chief), and below dsoome (the book). How it was possible to signify all these words and proper names symbolically, or, according to the law of abbreviation, by the lion's claw, Champollion and his partisans may explain themselves.

3. The group sheshhot, the ancient kekhot, originated from the root kot, shot, sheshhot (to cut, secure), and therefore it corresponds exactly with the Hebrew Crethi, derived from the root carath (to cut, secure). Those Crethi, however, as well as the Plethi, represented not the royal life-guard only; they also served as the standing army of David. The same we find in Egypt, where, as Herodotus says, the royal army consisted of two classes, viz., of the Hermotbies and the Calasirii. Thus, the deceased was, while living, the chief of the Egyptian Crethi, or Kotket, in the residence of the king Shishak at Thebes, On-baki, Heliopolis, Diospolis, about 1050 B.C., in the times of Saul and David.

4. The sitting figure, from the root hmaas, hensi (to sit), occurs 17 times in our texts, always expressing the words which contain the same consonants ms, or rather mšh in the ancient Coptic. Sometimes the connexion only decides to what Coptic word the figure is to be referred. According to Champollion, it gives in all places the wonderfully fitting sense "wife."

12, 13, 14. At first I was inclined to take these groups for the name of Horsebe's father, or for his office, which in all funeral Papyri precedes the name. But the same groups obviously express, in VI. 83 and 156, the words shepherd, herds-
man; and the father's office precedes, in 165, the groups in question. Further, all funeral Papyri put after the name of deceased persons the words *mashi moshi*, justificatus justus, corresponding with our “blessed,” *beatus*; while they are wanting here, and are substituted by the words *na neat tsor* (i.e., one who entered the boundaries of heaven), put before the proper name. Consequently, the groups 12, 13 and 14 must express the idea justus justificatus, or “the late,” *beatus*; and indeed they signify a heavenly herdsman, or, in the first signification, a man who, like the sun and the moon, walks through the starry heavens. That is, according to the Egyptian theology, the souls of the pious were united with the Sun and other deities, and performed with them their heavenly revolutions. The same ideas are, as we have seen, expressed by the groups V., 1, 2; VI., 135, and others, containing the words *na neat dsoor*, i.e., being elevated to the heavens, or walking through the celestial fields.

15, 16. The name Zorine probably means the likeness of the heavens; for the firmament is, in the Coptic, called *zro* and *ta-zro*, and *te* is likeness.

### V. Behind the Soul.

3. This vase signifies, in the Rosettana, III., 25, *dsir*, embalm, condire; wherefore, according to the context, it expresses syllabically the word *dsere*, ardor, or the flame of God, the divine ardent sun.

7. The walking-man (*mashi*) stands here for the lion's claw in the same group; wherefore it must express the same idea by another word, viz., *mesh*, the prince, for *dsom*, the chief. Obviously, both the groups state Horsebe to have been the commander of the royal life-guard.

12. This statue (*tob*) signifies, in the Rosettana, the word *toce*, progenitor, originator; and here, as the context requires, syllabically, *tob*, ultor. Champollion's system brings out, "the sword of the Mummy"—of course, symbolically.

18. The same system creates here a new wonder, a king being the "watchman and the leader of the starry heavens."

29. The form *tene*, sounding *tn* in Tentyris, Tenhur, and others, signifies an Egyptian Nomos or province; and it is known that all the Nomi were presided over by different deities, from which their names were derived. According to Champollion, all the rebels, suppressed by our captain, resided in different "chambers" of different gods.

41. From Champollion we learn that our chief of the Crethi was, at the same time, a "priest" in the service of the enemies.

### VI. The Hieratic Text.

1. The words *kome en smusri hosen sonsen*—i.e., "The Book of Hymns"—are the title of many similar Egyptian Pa-
pyri, of which two have been published by H. Brugsch in 1851. According to Champollion, however, he spells Nos. 3—6, "sai an sinsin," and brings out the nonsense, "Liber Metempsychosis." Thus the curious title of the Hymn Book originated: "Sai an sinsin, sive Liber Metempsychosis veterum Ægyptiorum e duabus papyris funeralfibus, hieraticis signis ex oratis, nune primum edidit, Latine vertit, notas adjecit H. Brugsch," etc. The lion's claw, according to Brugsch, signifies "beginning," as he translates.

4. The handkerchief, called kaisi, and depicted in the hands of a thousand human figures on Egyptian monuments, expresses the syllable ḫs (kos) in the word "Graikos" (Greek) upon the Rosetta-stone, and likewise ḫs in many other words; therefore it gives here, determining the word smusui (praises), the modern Coptic hos, the ancient ḫos—canere, celebrare, laudare. According to Champollion, we see here the figure of an Egyptian penknife, and one of Champollion's symbolic determinatives, indicating "to what class of things the preceding group belonged"; consequently the "praising" belonged, among the sage Egyptians, to the class of "penknives."

10. Isis was not only the goddess of the moon, but (her name being an appellative) also the earth, as Plutarchus (De Osir. et Is., page 366) expressly says "Ægyptii corpus Isisidis terram putant."

12. This group signifies, according to Champollion, one thousand gods, or the god of the number 1000, because he ignored that the leaf of the lotus, in Coptic ḫsow, i.e. ḫobe, ḫope in the ancient dialect, expressed the syllable ḫp in ḫap (obscerus); that the following leaf, e.g., ḫs or s, made the substantive "obscuritas"; that the subsequent figure, ham, signified "ens," being, and that the whole translated "ens obscuritatis," invisible being.

18, 19. The author calls Osiris the originator of different classes of human and animal creatures, which is explained by the Egyptian Mythology. For the first sacred book of the Egyptians, translated in my Summary, says expressly that the Cabiri, the planetary gods, "worked for their master, their creator," that they had cooperated in the work of creation; that each of them had formed specific classes of men, animals, plants, etc.* Thus, e.g., to the Ducatus of the Sun belonged the kings, the priests, the good princes, the victors, riches, large cattle, etc., as the ancient Astronomers say.

16. The combed flax, called in the modern Coptic seppi, in the ancient shope, expresses the so frequent auxiliary verb shope (to make, create), the German schaff-en, schöpf-er, and occurs in our texts not less than nine times in that very

* See my Summary of Recent Discoveries, N. Y., 1857, p. 67; Systema Astronomiae Æg. quadripartitum, Lips., 1833, p. 63.
same signification. Champollion, ignoring the syllabic power of the hieroglyphs, teaches this figure as always sounding ə, to change all verbs into intransitives. Consequently the next word Osiris, although followed by “the determinative god,” was not a substantive, but a verb, and so the following nonsense comes out: “God the creator osirivit or osiriatus est.” This hieroglyph alone, by its frequency, prevents all the followers of Champollion’s unsound acrophonic system from translating whole Egyptian texts. Compare VI, 41, 111, 116.

25. The word rampe, in the modern corrupted Coptic rample, from which rompl (the year) originates, means, in its first signification, a ring, a circle.

42. The mount with a forest (shta) expresses, according to Champollion, a crown and also a feast, and the subsequent “determinative,” the figure of a god, brings out “a god of festivities;” a godhead totally unknown, as yet in our mythologies. The man, however, in Coptic ham (homo), being copulated with the syllable shl, i.e. shot (sacrifice), gives, “a man of sacrifices, a priest.”

47. The word Adon is wanting in all Coptic Dictionaries; the context, however, teaches that it signifies the creator of the earth, of the sun and moon. It is obvious that Adon among the ancient Egyptians corresponded with the Hebrew, or rather antediluvian Adon, the Adonis of the Phenicians, the Lord.

49. The crescent, being determined by a man, signifies according to Champollion, the god of the moon. That same crescent, however, expresses in certain Nativities of the king Menes, referring to the year 2780 B.C., the syllable mor and this very same name Men, from which we learn that the crescent or moon was not at all a symbolic, nor especially a “figurative” figure; but that the moon, in the ancient Coptic, was called Meni like the Hebrew meni, the Greek mene and mona, the Gothic mana, the Saxon mona, the Dutch maan, the Danish maane, the Swedish mana, the Lapponic mana, the English man, the German mond.

51. The word pishcie (flax), has also disappeared in the modern Coptic, and is obviously derived from the primitive language, from the Hebrew pishcie (flax). The annexed figure of the pupil, ʻhra, expresses not, as usual, the sun, but the word her (seed), because both words contained the same consonants. According to Champollion the flax belonged to “the class of suns or pupils.” The author ascribes to the goddess of the Moon the flaxseed, the sex of the spinners and weavers, and the makers of cloths, according to the Egyptian Mythology, which refers the female sex and its labors to

* See my Berichtigungen der alten Geschichte, p. 199; Summary of Recent Discoveries, p. 93.
the Moon, or Isis, as is to be seen in my Astronomia Ægyptiaca. These opinions must be very old, since even in Germany it was once believed that the flaxseed would prosper best in those years, which, according to the old Calendars, were presided over by the planet Venus, the tutelar goddess of the flax.

54. According to Champollion our Captain was Osiris himself, or rather an "Osirian."

62. This group signifies "le dieu Thothunen," and gives, according to Champollion, the wonderful sense: the makers of the gods Thothunen.

112. This group is translated in the Rosetta by man, and probably refers to the Coptic sabe, sapiens, because the dooryard expressed the syllable sb, and the joined figure of a man (ham) explains the whole: ens sapiens, a rational being, the wise. This group is also, together with many thousand similar ones, an inexplicable mystery to the Champollionists.

114. Horapollo I, 34, 35, testifies that the Phœnix expressed the word "longeavus," von eneb, i.e., living a long time, or eternal; which corresponds with the name of the Phœnix, benne or beno. The following syllable, kb, probably refers to the word shobe, the old Coptic kope (future) or to the word shhie, kibhe (transmutation); wherefore we may translate, "who created the men, the lords of the future eternity," or "the lords of the eternal permutation." I am not sure whether I have correctly translated these groups, which occur very seldom in Egyptian writings. According to Champollion, the Phœnix signified symbolically the inundation; consequently the Egyptian men were, at that time, the "lords of inundation."

138. The figure of a wound expresses, according to Champollion, symbolically, the idea "pouring out," and gives, being determined by a "wife," the pretty fitting sense that the soul of the defunct had entered the woman of pouring out.

165. The office of Horosebe's father is expressed by the words dsale (committere aliquid aliqui), and dsonc (satio); wherefore we translate: commissioner of grains. It is known that the Egyptians were obliged to give the tenth part of all grains grown in the country to the king, and for collecting such tributes certainly different persons in different provinces must have been employed as representatives of the king. The Mummy-case of an officer and royal vice-regent of that kind, born in 1524 B.C., is preserved in the Museum at Leipzig, as I have demonstrated in my Theologische Schriften der alten Ægypter ubersetzt cet., page 229, and my Berichtigungen der alten Geschichte, cet., page 152.