

THE  
TRANSACTIONS  
OF THE  
ACADEMY OF SCIENCE  
OF ST. LOUIS.

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VOL. I. 1856—1860.



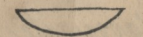
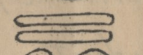







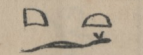


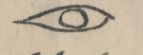
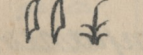
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WITH 21 PLATES, ILLUSTRATING PAPERS.





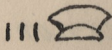
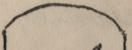
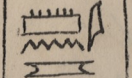









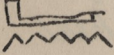
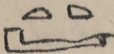
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ST. LOUIS:  
GEORGE KNAPP & CO., PRINTERS AND BINDERS.  
1860.


## I. Scarabaeus.

1		COYTN	The governor
2		υλολ	of the people,
3		NHB	the lord
4		THNETO	of both the countries,
5		pan	namely
6		ορρο	the king
7		BωX	crushing,
8		μαυι	justifying,
9		COTTI	the selected
10		N	of
11		AMOYN	Amun,
12		THK-EQ	the strong one,
13		BωX	the crusher
14		ΘΟΒΕ	of the wicked,
15		ΒΟΛ	illustrating
16		COYTN-C	the kingdom



17		NIBEN	the whole,
18		BOTE	the offspring
19		gpa	of the Lord,
20		NHB	the master
21		WOT	of the lands,
22		pan	namely:
23		AMOYN	Amun's favourite,
24		MH TWK-TE	the splendid
25		W	Shi
26		W	sha
27		NK	nk,
28		BOP-EQ	the fervid,
29		CWT	the deliverer
30		ANJ	of the life,
31		BHX	the crusher
32		N	of the
33		AN	many
34		WOTE	of malefactors.

## II. Tablet.

1		ΠΟΤΠΕ	The companion
---	---	-------	---------------



2		COYTN	of the king
3		υλολ	of the people,
4		ΘNO	the bruiser
5		ΘO	of the world,
6		υΔΠ	the donor
7		ΑΝΘ	of the life
8		ΟΠΤ	to the suffering,
9		ρτορ	the punisher
10		Μ	of those
11		ερ	who were
12		ΘNO	bruising
13		ΘO.	the world.

### III. Above Osiris.

1		οοτο	The likeness
2		ται	this
3		Ν	of
4		ωυ ρω	Osiris,
5		οοολε	of the prince of the
6		μηυθo	fulness of the earth
7		οοοο καυ	in both the worlds,







15		Σορ	Zor-
16		ΕΙΝΕ	ine,
17		ΜΗΥ ΠΕ	the thrice mighty.

## V. Behind the soul.

1		ΝΑ	The ce-lestial
2		ΝΕΑΤΣΟΡ	(apotheosed),
3		ΣΕΡΕ	the flame
4		ΣΤΟΡ	divine,
5		ΩΝ	the sun
6		ΓΡΑ	radiant,
7		ΚΑΡΑ	the head
8		Ν	of the
9		ΨΕΤΨΩΤ	Crethi
10		ΓΟΤΕ	the formidable,
11		ΒΑΨΟΥΡ	the sword
12		ΤΩΒ	of vengeance,
13		ΑΝΘ	whose life
14		ΝΑ-ΕΥ	was this: (he has)
15		ΒΗΣ	crushed
16		ΘΟΒΕ	the wicked,



17		ВНХ	crushed
18		кара	the head of
19		саат	the trespassers
20		отав	on what is holy,
21		эм	in the
22		неат	boundaries
23		ваки	of the state
24		он	of On (Thebes),
25		клипи	cut up
26		моунок	the perpetrators
27		шолор	of wrong
28		эм	in the
29		тине-торе	province of (the god) Tore,
30		сωм	commanded
31		м	the
32		шетшот	Crethi
33		мнш-оуи	the mighty
34		эм	in the province of the
35		тине мнш -с зтор	supreme government (Thebes),
36		саат-оте	pierced



37		M	the
38		WOW	malefactors
39		OM	in the
40		THNE AT- MOY 2TOP	province of the god Atmo (Thamns),
41		OTETB	slaughtered
42		M	the
43		MILI	murderers of the
44		AGE AND SAM	inhabitants
45		N	in
46		THNE	the provinces
47		NN	of both
48		MENI	Meni (the Moon,)
49		2IME AMONI	the nourishing goddess,
50		WN	(and) Oni (the sun,)
51		2IME AMONI	the prospering goddess,
52		2WP	(viz:) Hor-
53		CHBE	sebe,
54		EQTE TE	the son
55		N	of
56		2OP TE	the heavenly



57		MAN	herdsman
58		MOONE	(the apotheosed)
59		Xop	Kor-
60		EINE	ine
61		MHW	the mighty
62		OYI OYI OYI	thrice.

## VI. The Hieratic Text.

1			XWOME TTE	The book
2			M	of
3			CMOYI_OYI	praises
4			QWC TTE	laudatory
5			N	for
6			CONCEN	singing
7			OYOT_OYI	the glories of him,
8			QPO	who created
9			N	the
10			QICE QIME	Isis (the earth);
11			N	(the glories) of that
12			KAT QAM	invisible being
13			WOT	who made



14	𐀀𐀁	𐀀𐀁	ωϣ ρρω	Osiris, (the Sun),
15	𐀀	𐀀	ερ	the ori-
16	𐀁	𐀁	ϣοπ	ginator
17	𐀂	𐀂	ανθ	of the life
18	𐀃𐀄	𐀃𐀄	βωτε. ϣ	of his race,
19	𐀀	𐀀	ερ	the ori-
20	𐀁	𐀁	ϣοπ	ginator
21	𐀂	𐀂	ανθ	of the life
22	𐀃𐀄	𐀃𐀄	ϣλωλ. ϣ	of his nation,
23	𐀅	𐀅	ατω	and
24	𐀁	𐀁	ϣοπ	the originator
25	𐀆𐀇	𐀆𐀇	παντι	of the circle
26	𐀈	𐀈	αβοτ	of the year
27	𐀉	𐀉	ερα	of the sun (and)
28	𐀊𐀋	𐀊𐀋	ερου. ερ	its seasons,
29	𐀌	𐀌	νουβτ	the builder
30	𐀍	𐀍	μ	of the
31	𐀎	𐀎	βλωλ ϣτε	victims (quadrupeds)
32	𐀏	𐀏	ματε	being convenient
33	𐀀	𐀀	επο	for



34	𐤀𐤍	𐤀𐤍	oyot	honoring
35	𐤕𐤕	𐤕𐤕	mo-y	him (and)
36	𐤕𐤕𐤕	𐤕𐤕𐤕	boile.ayiy gam	his house of light,
37	𐤕𐤕	𐤕𐤕	gan	(and) ordered
38	𐤕𐤕𐤕	𐤕𐤕𐤕	atoye-y	by his father,
39	𐤕𐤕	𐤕𐤕	oyro-yro gam	the Lord governor;
40	𐤕𐤕	𐤕𐤕	ayw	and also
41	𐤕𐤕	𐤕𐤕	yoy	the originator
42	𐤕𐤕𐤕	𐤕𐤕𐤕	yoygam	of the priests
43	𐤕𐤕𐤕	𐤕𐤕𐤕	bote-y	for his race
44	𐤕𐤕	𐤕𐤕	gm	in the
45	𐤕𐤕	𐤕𐤕	tayro	firmament,
46	𐤕𐤕	𐤕𐤕	m	(and) for
47	𐤕𐤕𐤕	𐤕𐤕𐤕	tyx oyro	Adon, the Lord;
48	𐤕𐤕	𐤕𐤕	n	(who made) the
49	𐤕𐤕	𐤕𐤕	mhnine gam	Moon,
50	𐤕𐤕	𐤕𐤕	ere	the builder
51	𐤕𐤕𐤕	𐤕𐤕𐤕	ayw	of the flax seed,
52	𐤕𐤕𐤕	𐤕𐤕𐤕	yay	(and) her sex
53	𐤕𐤕	𐤕𐤕	m	of the



54	ⲓⲁⲉⲉ	ⲓⲁⲉⲉ	ⲡⲱⲕ CATE GIME	spinners & weavers
55	ⲛ	ⲛ	ⲙ	in behalf of
56	ⲡⲓⲁ	ⲡⲓⲁ	ⲭⲣⲟⲩ	the races
57	ⲙⲙ	ⲙⲙ	BAKI BAKI	in both regions
58	ⲓⲁⲉⲉ	ⲓⲁⲉⲉ	ⲭⲣⲟⲩⲙⲉ	under the heavens,
59	ⲉⲣⲣⲏⲧⲉ	ⲉⲣⲣⲏⲧⲉ	ⲉⲣⲣⲏⲧⲉ	and also
60	ⲧⲣⲉ	ⲧⲣⲉ	ⲧⲣⲉ	of the makers
61	ⲛⲱⲕ	ⲛⲱⲕ	ⲛⲱⲕ	of cloths
62	ⲛⲱⲕ	ⲛⲱⲕ	ⲛⲱⲕ	for the people;
63	ⲛ	ⲛ	ⲛ	(who made) the
64	ⲓⲁⲉⲉ	ⲓⲁⲉⲉ	ⲟⲩⲱⲡⲱⲱ	most holy one,
65	ⲛⲱ	ⲛⲱ	ⲛⲱ	the citizen
66	ⲛⲱⲧⲟⲩ	ⲛⲱⲧⲟⲩ	ⲛⲱⲧⲟⲩ	of heavens
67	ⲙⲏⲱ	ⲙⲏⲱ	ⲙⲏⲱ	the mighty,
68	ⲙⲏⲱ	ⲙⲏⲱ	ⲙⲏⲱ	the chief,
69	ⲙⲏⲱ	ⲙⲏⲱ	ⲙⲏⲱ	the mighty
70	ⲙ	ⲙ	ⲙ	of
71	ⲙⲏⲱⲧⲟⲩ	ⲙⲏⲱⲧⲟⲩ	ⲙⲏⲱⲧⲟⲩ	the Brethri
72	ⲙⲏⲱⲧⲟⲩ	ⲙⲏⲱⲧⲟⲩ	ⲙⲏⲱⲧⲟⲩ	mighty
73	ⲙ	ⲙ	ⲙ	of



74			ΚΗΜΕΠΕΡΑΜ	the Egyptians
75			ΜΗΨ ΠΕ ΟΥΙ	the mighty
76	3		ρμ	in
77			ΩΝ ΒΑΚΙ	the city of the Sun,
78			ΝΗΒ ΒΑΚΙ	the capital city
79			ρτορ	of the sovereign
80			ΚΗΜΕΠΕΡΑΜ	of Egypt
81			ΜΗΨ 2 Ν	mighty both,
82			Ν	the
83			ΜΑΝ	shepherd -
84			ΜΟΝΕ ΡΑΜ	man,
85			ΝΙΒΕΝ	of all
86			ΜΑC.ΟΥΙ	being born
87			ΚΗΜΕ ΒΑΚΙ	in Egypt (and)
88			ΒΟΛ ΟΥΙ	vicinities (namely),
89			ρωρ	Hor -
90			CΗΒΕ	sebe,
91			ΕCΤΕ	the son
92			Ν	of the
93			Αρο ΠΕ	heavenly



94			MAN MONE QAM	herdsman.
95			opo	her-
96			EINE	ine,
97			MHY TE	the mighty.
98			CON CON CON	Praise thrice
99			uon	the builder
100			ΘAMIO	of the creature
101			MHY TE	powerful,
102			qon	of the horn
103			PAI	this,
104			opre uon oia	this sacrificial knife
105			CEBI	cutting,
106			EMI	for prudence
107			NAK	thine;
108			PHTE	who also
109			ayhouy	raised
110			2	myself,
111			uon	who made
112			CAVE MHY	the men the mighty,
113			NE B	the lords



114			ΟΥΟΝ ΕΝΕΩ	of eternity
115	Ι ⑩	Ι ⑩	ΥΟΠΙ ΠΕ	the future;
116	ἧ	ἧ	ΥΟΠ	who made
117	⊥	mm	N	the
118	⊥ ⑩	⊥ ⑩	ΣΑΒΕ ΜΗΥΠΕ	man
119	3		M	of
120	⊥	⊥	ΣΤΟΡ	god, (who is)
121	⊥	⊥	ΟΟΛ	the creator
122	⊥	⊥	ΤΟΤΟ ΚΑΠ	of the world,
123	γ ⑩	γ ⑩	ΑΝΘ-ΕΥ	living
124	3		ΣΜ	in
125	⊥x	⊥x	ΥΩΛΜ	the odorous
126	3 3		ΜΑΙ	regions,
127	3 ⑩ 3	3 ⑩ 3	Μ ΟΛΟΙ	in the gardens
128	4 4	4 4	ΥΩΥΕΝ	of lilies
129	11 ⑩	11 ⑩	ΣΩΒΕ.	smiling.
130			ΣΕΤ	The speaks
131	2 1 3 ⑩	1 ⑩ 1	ΤΑΙ ΤΑΙ	thus:
132	⊥ ⊥ ⊥	⊥ ⊥ ⊥	ΑΙ	I am
133	9	⊥	Λ	I



134			ouyopw	the most holy one,
135			NE	having entered
136			NEAT-OPI XPO	the boundaries of the heavens,
137			M	the
138			шшшмшш	Potencies mighty,
139			XOM NE	the chief
140			MHш NE	mighty
141			гемі	commanding
142			шет шот	the Crethi
143			MHш NE	the mighty
144			M	of the
145			гтор	King
146			KHME гAM	of the Egyptians
147			MHш OYI	the mighty
148			гM	at
149			ON BAKI	Heliopolis (Thebes),
150			NHB	the capital
151			гтор	of the King
152			KHME гAM	of Egypt
153			MHш NE	the mighty



154	o y	o II	N 2	both,
155	—	~	N.	of
156			MEN	the herds-
157	ꜥꜥ	ꜥꜥ	MONEꜥAM	man
158	ⲛⲃ	ⲛⲃ	NHB	of all
159	ⲛⲉ	ⲛⲉ	MACOT	being born
160	ⲛⲃ	ⲛⲃ	KHMEBAKI	in Egypt
161	ⲛⲃ	ⲛⲃ	BOL OTI	(and) vicinities:
162	ⲛⲃ	ⲛⲃ	ꜥꜥꜥꜥ	Hor-
163	ⲛⲃ	ⲛⲃ	CHBE	sebe,
164	ⲛⲃ	ⲛⲃ	ECTEPE	the son
165	ⲛⲃ	ⲛⲃ	BALE	of the commissioner
166	ⲛⲃ	ⲛⲃ	AME	of grains,
167	ⲛⲃ	ⲛⲃ	BOPO	the heavenly
168	ⲛⲃ	ⲛⲃ	MON-	herds-
169	ꜥꜥ	ꜥꜥ	MENꜥAM	man(apotheosed),
170	ⲛⲃ	ⲛⲃ	BOPO	Hor-
171	ⲛⲃ	ⲛⲃ	EINE	ine
172	ⲛⲃ	ⲛⲃ	MHꜥꜥTE	the mighty one.
	cc.	cc.	cc.	cc.



TRANSACTIONS  
OF THE  
ACADEMY OF SCIENCE OF ST. LOUIS.

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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 "Shikabd-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 Horæ 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., *mashi* (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 Scarabæus 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 fervid, 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

\* See Transactions of the Academy of Science of St. Louis, Vol. I., p. 262.

† 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 £90 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 [*canopi*] 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 Scarabæus 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 god-head, 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-ine, 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 Egypts, 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 Egypts, 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 Aegyptiaca*, 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., 666 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 Bermegai," 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 Hermapion, 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 SCARABÆUS.

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

\* See my Berichtigungen der alten Geschichte und Zeitrechnung, auf Grund neuer histor. u. astronom. Hülfsm. Leips. 1855.

† Dr. Livingstone's Seventeen Years' Explorations, etc. Philadelphia, 1858. p. 228.



the same text, for the three letters: flax-stalk (*s*), mount (*t*), and waves (*n*). 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 *stin*, and expressed them syllabically in many Egyptian texts. The subsequent mount, which commonly follows all syllabic figures, as I have demonstrated in my *Grammatica Ægyptiaca*, 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 *saat* (to leave), or *set* (a saviour), or *sit* (a snake), or *soit* (glory), or *sti* (perfume), or *sote* (the arrow), or *stati* (the steel), or *sotep* (the elector), or *sotf* (pure), or *sosh* (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, *shal uki* (the wasp) contains the same consonants that are in the word *shol*, or *shlol* (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 *bakur* 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 (*mashi*) of the deceased was expressed by the ostrich feather (*mashi*), 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 lyncis, 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-wi* (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 Aegyptiaca*, 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 *tyñ*, 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 *hater* (hammer, hatchet), and also *htor* (necessitas, arbitrium, potestas); in short, every kind of supremacy. In the Hebrew, the same word *adar* signifies mighty, powerful; and thus every one sees that the "hatchet" here expresses syllabically *htor*, 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 *dsame*, and corruptly *dsadsme*, 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 *dsom*, *kom* (force), as Horapollo says, in *koma*, corruptly *shem*, altitudo, summitas, and others. Therefore, it expresses here syllabically *dsom* (the chief), and below *dsome* (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 *shetshot*, the ancient *ketkot*, originated from the root *kot*, *shot*, *shetshot* (to cut, seare), and therefore it corresponds exactly with the Hebrew *Crethi*, derived from the root *carath* (to cut, seare). 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 *Hermotybies* 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 *msh* 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 dsor*, 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 *ine* 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 *tove*, 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 em smusui 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 funeralibus, hieraticis signis ex oratis, nunc 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 *ks* (*kos*) in the word "Graikos" (Greek) upon the Rosetta-stone, and likewise *ks* in many other words; therefore it gives here, determining the word *smusui* (praises), the modern Coptic *hos*, the ancient *kos*—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 Isidis 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 *dsove*, i. e. *kobe*, *kope* in the ancient dialect, expressed the syllable *kp* in *kap* (obscurus); that the following leaf, e. g., *es* 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 coöperated 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 *shepe*, expresses the so frequent auxiliary verb *shope* (to make, create), the German *shaff-en*, *shoepf-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 Astronomiæ Æg. quadripartitum, Lips., 1833, p. 63.



same signification. Champollion, ignoring the syllabic power of the hieroglyphs, teaches this figure as always sounding *s*, 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 *osiriavit* or *osiriatust* 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 *ranpe*, in the modern corrupted Coptic *rampe*, 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 *sht*, 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 *Meni*,\* 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 *mena*, the Saxon *mona*, the Dutch *maan*, the Danish *maane*, the Swedish *mana*, the Lapponic *mana*, the English *moon*, the German *mond*.

51. The word *pishte* (flax), has also disappeared in the modern Coptic, and is obviously derived from the primitive language, from the Hebrew *pishte* (flax). The annexed figure of the pupil, *hra*, 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 Rosettana by *man*, and probably refers to the Coptic *sabe*, sapiens, because the door-bar 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. Horapollon I., 34, 35, testifies that the Phœnix expressed the word "longævus," *won eneh*, 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 *shibe*, *kibe* (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 Horsebe's father is expressed by the words *dsale* (committere aliquid alicui), and *dsme* (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 Ägypter übersetzt cet.*, page 229, and my *Berichtigungen der alten Geschichte*, cet., page 152.