**The Rosetta Stone: Translation of the Demotic Text**

Source: S. Quirke/ C. Andrews, The Rosetta Stone. Facsimile Drawing with an Introduction and Translations. The Trustees of the British Museum 1988, p. 16-22.

**(1)** [Year 9, Xandikos, day] 4 which corresponds to the second month of the Egyptians, Winter, day 18 (under) Pharaoh the youth who has risen as Pharaoh on the throne of his father, *Lord of the Uraei* whose might is great, who has established Egypt and made it perfect, whose heart is beneficent towards the gods, *Who is over His Enemy* who has perfected the life of mankind, Lord of Jubilees like Ptah-Tanen, Pharaoh like Re,

**(2)** [*Pharaoh of the Regions which are Above*] *(and) the Regions which are Below*, son of the Gods who love their father, whom Ptah has chosen, to whom Re has given victory, the living image of Amun, *Son of Re* Ptolemy living forever, beloved of Ptah, the God who appears, whose goodness is perfect, (son of) Ptolemy and Arsinoe, the Gods who love their father; (while) the priest of Alexander and the Gods who save and

**(3)** [the fraternal Gods and the] beneficent [god]s and the Gods who love their father and Pharaoh Ptolemy, the God who appears, whose goodness is perfect (is) Aitos (son of) Aitos; while Pyrrha daughter of Philinos bears the trophy of victory before Berenice the beneficent (and) Areia daughter of Diogenes bears

**(4)** [the golden basket before Ars]inoe the Brother-loving; while Irene daughter of Ptolemy is priestess of Arsinoe the One who loves her father. On this day have decreed the high priests and prophets and the priests who enter the sanctuary to conduct the robing of the gods and the scribes of the Sacred Books and the scribes of the House of Life and the other priests, having come from the temples of Egypt

**(5)** [to Memphis] (at) the festival of the assumption of the supreme office by Pharaoh Ptolemy living forever, beloved of Ptah, the God who appears, whose goodness is perfect, from his father, having assembled in the temple of Memphis, saying: Since it happens that Pharaoh Ptolemy living forever, the God who appears, whose goodness is perfect, (son of) Pharaoh Ptolemy

**(6)** [and of Queen] Arsinoe, the Gods who love their father, has made numerous benefactions to the temples of Egypt and all those under his suzerainty (as) Pharaoh, he being god, son of god and goddess, being the likeness of Horus son of Isis and Osiris, who has protected his father Osiris; whose heart is beneficent towards the gods, who has given plentiful silver and plentiful grain to the temples of Egypt

**(7)** [ ] in plenty to create peace in Egypt and to establish the temples; he has given gifts to the troops who are under his suzerainty in their entirety. Of the dues and taxes existing in Egypt some he has cut and others he has abolished completely to cause the army and all other people to be happy in his time as

**(8)** [Pharaoh. The due]s of Pharaoh which fell upon the people who are in Egypt and all those under his suzerainty as Pharaoh, amounting to a great number, he has abolished them. The men who were imprisoned and those against whom there were charges of long standing, he has released them. He has ordered regarding the divine revenues of the gods and the silver and grain which are given as syntaxis to their

**(9)** [temples] each year and the portions which accrue to the gods from vine-yards and gardens and all other property over which they had rights under his father, that they remain in their possession; further, he has ordered regarding the priests not to pay their tax for serving as priest above the amount they paid up to year one of his father. He has relieved the people

**(10)** [who are in] the offices of the temples of the sailing they make to Alexandria every year; he has ordered not to pressgang sailors; he has remitted two-thirds of the royal linen which is paid to Pharaoh’s House by the temples. Everything which had lost its order for time untold he has restored to its

**(11)** [proper] condition; he has taken every care to see done that which is wont to be done for the gods in fitting manner, likewise to see to the dispensing of justice to mankind like Thoth the twice great. He has ordered also regarding those who would return of the warriors and the remainder of the men who had been on the other side in the rebellion which occurred in Egypt, to let

**(12)** them [return] to their homes and their property belong to them (again). He has taken every care to send infantry, cavalry and ships against those who came by land and sea to attack Egypt, making great expenditure in silver and grain for these matters, to cause the temples and the people in Egypt to be at peace. He went to the stronghold of Shekan

**(13)** [which was] fortified by the enemy with every device, there being many weapons and every kind of equipment within; he laid siege to the stronghold in question with a wall around its exterior on account of the enemies who were within it who had inflicted great wrong upon Egypt, having abandoned the path of duty to Pharaoh and duty

**(14)** [to the] gods. He caused to be dammed up the canals which provided water for the stronghold in question, the like of which no former pharaohs had been able to do, expending much silver upon it. He appointed a force of infantry and cavalry at the mouth of the canals in question to watch over and guard them because of the overflow of water which was great in year 8 at

**(15)** the canals in question, which provided water for an extensive area and were (therefore) extremely deep. Pharaoh seized the stronghold in question by force in a short time; he prevailed over the enemies who were within it and gave them over to slaughter as did Re and Horus son of Isis to those who were hostile to them in the said places

**(16)** formerly. The enemies who had assembled an army and were at its head to disturb the nomes and do harm to the temples, abandoning the path of Pharaoh and his father, the gods granted that he prevail over them at Memphis during the festival of the assumption of the supreme office which he inherited from his father: he had them slain at the stake. He has remitted the dues of

**(17)** Pharaoh which were charged to the temples up to Year 9, amounting to much silver and grain, likewise the value of royal linen that is charged to the temples among what they contribute to the House of Pharaoh and the remainder that they are fixed to pay up to the time in question. He has ordered further regarding the one artaba of wheat per aroura which used to be levied on the fields of the temple estate, likewise

**(18)** the wine-measure-per-aroura from the vineyards of the temple estates of the gods: he has remitted them. He has made numerous benefactions to the Apis and Mnevis and the other animals which are sacred in Egypt, more than those who were before did, his heart being concerned with their affairs at all times, giving whatever was desired for their burials great and revered and bearing that which

**(19)** occurred for them (at) their temples when they celebrate festivals and make burnt offerings before them and the other things it is fitting to do. The honours befitting the temples and the other honours of Egypt he has established in their order according to law; he has given gold, silver and grain in plenty and other things for the temple of the Apis; he has had the new work completed in

**(20)** exceedingly beautiful work. He has had completed temple, shrine and altar anew for the gods; he has caused other things to be put in order, being at heart a god beneficent towards the gods; he has enquired after the honours of the temples that they be renewed in his time as Pharaoh in fitting fashion. As reward for these things the gods have granted him might, victory, strength, health,

**(21)** well-being and all other good things, his office of Pharaoh being established with him and his children forever.

With good fortune it entered the heart of the priests of all the temples of Egypt that the benefits belonging to Pharaoh Ptolemy living forever, the God who appears, whose goodness is perfect, in the temples

**(22)** and those belonging to the Gods who love their father, who begat him, and those belonging to the beneficent Gods, who begat those who begat him, and those belonging to the fraternal Gods, who begat those who begat them, and those belonging to the Gods who save, fathers of his fathers, be increased; and to set up a statue of Pharaoh Ptolemy living forever, the God who appears, whose goodness is perfect,

**(23)** which is to be called Ptolemy protector of Egypt, meaning Ptolemy who defends Egypt, with a statue of the city god giving him a sword of victory, in the temple, in each and every temple, in the (most) conspicuous place in the temple, made in the style of the Egyptian’s work. The priests are to attend the statues in the temple, in each and every temple, three times daily

**(24)** and they are to set the sacred equipment before them and they are to perform for them the rest of the things which it is customary that they do, just as that which they do for the other gods during festivals and processions on the days in question. They are to cause to appear the divine image of Pharaoh Ptolemy, the God who appears, whose goodness is perfect, (son of) Ptolemy and Queen Arsinoe, the Gods who love their father, with the gold shrine in the temple,

**(25)** in each and every temple, and they are to set it in the sanctuary with the other gold shrines. When important festivals occur in which they cause the gods to appear, they are to cause to appear the shrine of the God who appears, whose goodness is perfect, with them. In order for the shrine to be recognised today and the rest of time hereafter, they are to set ten gold royal crowns, with a uraeus on each one in the manner that it is

**(26)** customary to do for gold crowns, on this shrine in place of the uraei which occur on top of the rest of the shrines and the Double Crown is to be in the middle of the (other) crowns because Pharaoh made his appearance in it in the temple at Memphis when there were performed for him the customary ceremonies which are performed at the assumption of the supreme office; and they are to set above the square (?) which is outside the crowns, before

**(27)** the gold crown mentioned above, a papyrus and a sedge-plant; and they are to set a uraeus on a basket, with a sedge-plant under it, at the right on the corner at the top of the gold shrine; and they are to set a uraeus with a basket under it, on a papyrus, at the left, signifying Pharaoh who illumines Upper and Lower Egypt.

Since it happens that it is the last day of the fourth month of Summer upon which they celebrate the

**(28)** birthday of Pharaoh, having been established as a festival and procession in the temples already, likewise the seventeenth day of the second month of Winter *(sic)* on which were performed for him the ceremonies of the assumption of the supreme office – the beginning of the benefits that have happened for all men – the birth of Pharaoh living forever and the assumption of the supreme office by him, these days, the seventeenth and the thirtieth, are to be celebrated as festival every month in all the temples of Egypt; and they are to make

**(29)** burnt offerings and libations and the other things which it is customary to do at the other festivals in these two festivals every month; and whatever offerings are made, they are to assign the offerings to the people who serve in the temple; and they are to celebrate festival and procession in the temples and all of Egypt for Pharaoh Ptolemy living forever, the God who appears, whose goodness is perfect, each year on the first day of the first month of Inundation for five days, wearing garlands,

**(30)** and making burnt offerings and libations and the other things it is fitting to do. The priests who are in the temples of Egypt, in each and every temple, are to be called the priests of the God who appears, whose goodness is perfect, in addition to the other priestly titles; and it is to be written on legal documents of every kind; and they are to write the office of priest of the God who appears, whose goodness is perfect, on their rings, engraving it on

**(31)** them. Furthermore, it will be possible for ordinary people who so wish to cause to appear the likeness of the gold shrine of the God who appears, whose goodness is perfect, as described above, and to have it in their homes and to celebrate the festivals and processions described above each year; (thus) shall it be known that those who are in Egypt honour the God who appears, whose goodness is perfect

**(32)** as is right to do. They shall write the decree on a stela of hard stone in the script of the words of god, the script of documents and the script of the Ionians and set it up in the first-rank temples, the second-rank temples and the third-rank temples, in the vicinity of the divine image of Pharaoh living forever.