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

Source: S. Quirke/ C. Andrews, The Rosetta Stone. Facsimile Drawing with an Introduction and Translations. The Trustees of the British Museum 1988, p. 19-22.

**(1)**] as for those who gathered troops and were at their head, disturbing the nomes and injuring the banks of Horus[

**(2)**] His Majesty cancelled them, likewise the fine linen given to the palace by the temples together with the remainder fixed on cloth for them up to [

**(3)**] all the sacred animals worshipped, in excess of that done by predecessors, his heart being intent on their affairs at all times; he gave everything they desired for their burials great and holy; he bore what occurred for them at [their] temples [

**(4)**] much silver and grain and everything in quantity to the temple of installation of the living Apis and its adorning by His Majesty with rich work, new and exceedingly beautiful and he has made the living Apis appear in it; he has completed (?) temples, shrines and altars anew [

**(5)**] … In return for these things the gods and goddesses have given him victory, strength, life, prosperity, health and all good things in their entirety, his great office being established with him and his children forever. With good fortune it entered the heart of the priests of the two conclaves of Upper and Lower Egypt as many as they were [

**(6)**] begat them and of the Gods who save, all of the ancestors; and to set up a statue of the king of Upper and Lower Egypt Ptolemy living forever, beloved of Ptah, the God who appears, possessor of goodness, whose name shall be Ptolemy protector of Egypt, meaning Ptolemy who def[ends Egypt

**(7)**] in] all the temples in question, are to serve these statues three times a day and have sacred equipment set before them and are to perform every observance befitting them, as they do for the local gods during calendar festivals and procession-days and on the days in question; and they are to fashion a cult statue of the king of Upper and Lower Egypt Ptol[emy

**(8)**] an august [shrine] in electrum, inlaid with every true precious stone, in all the temples in question, to rest in the sanctuary with the shrines of the local gods; when great festivals occur in which the god comes forth from his august temple and outside of his house, they are to cause the august shrine of the God who appears, possessor of goodness, to appear with them. To cause this shrine to be recognised from this day for [ever

**(9)**] each [crown], on this shrine in place of the uraei which are on top of (other) shrines and the Double Crown is to be in their middle because His Majesty appeared in glory in it in Hatkaptah when every ritual of the royal installation was performed for him in the temple when he assumed his supreme office; and they are to place on the upper part of the square (?) which is outside these crowns, exactly in line with this Double Crown [

**(10)**] papyrus at its left corner, signifying (He of) the Two Ladies who illumines the Two Lands.

Inasmuch as it is the last day of the fourth month of Summer, the birthday of the good god living forever, which has been established as a festival and procession in the banks of Horus already, likewise for the seventeenth day of the second month of Inundation, when there was performed for him the ritual of the royal appearance, when he received the kingship from his father – behold the beginning of all things beneficial and great [

**(11)**] beneficent [office], let these days, the seventeenth and the thirtieth, be celebrated every month as a festival in all the temples of Egypt and burnt offerings be instituted and libations established and everything be done that it is fitting to do in festivals, at these (two) festivals every month; everything that is offered at these festivals is to be assigned to anyone who serves in the temple [

**(12)**] Pt]olemy living forever, be[loved] of Ptah, the God who appears, possessor of goodness, every year from the first day of the first month of Inundation for five days, garlands on their heads, making festive the altars, presenting libations and everything it is fitting to do. The priests of the shrines in every temple in question are to be called servant of the God who appears, possessor of goodness, in addition to their (other) priestly titles, it being written [

**(13)**] the office of priest of the God who appears, possessor of goodness, on the seals thereof [on (?)] their fingers. Furthermore, it will be possible for those who so wish to set up a likeness of this shrine of the God who appears, possessor of goodness, and to cause it to be in their homes and to celebrate these festivals and processions every month and every year so that it may be recognised that those in the Blessed Land pay homage [

**(14)**] this decree on a stela of hard stone in the script of the words of god, the script of documents and the letters of the Aegeans and set it up in all the temples of first, second and third rank, beside the statue of the king of Upper and Lower Egypt Ptolemy living forever, beloved of Ptah, the God who appears, possessor of goodness.