







## The Synodal Decree of 196 BC in Copies by J.G. Wilkinson: Addendum

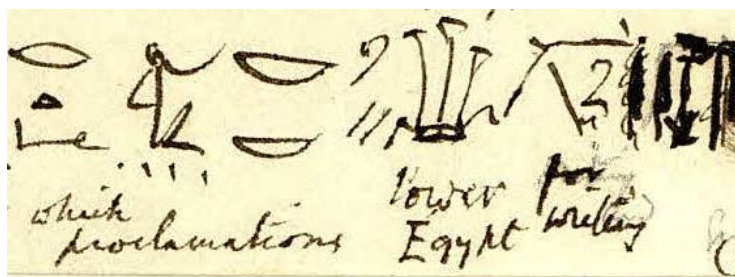
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Independent researcher

**A**FTER THE publication of the previous article<sup>1</sup> I have examined several more scanned sheets from another folder of J.G. Wilkinson's archive, which in a way complement and duplicate the documents presented earlier.

Two other copies of the hieroglyphic text of the Rosetta stone are catalogued in the Bodleian Libraries under the number a. 25, fol. 27-28 [fig. 1-2]. The first presents the text practically without notes and few suggestions for translation, the first preserved line is included. The other begins with the second preserved line, the meaning of the words are written underneath the hieroglyphs, clearly at different times. At the beginning, the hieroglyphic signs and most of the commentaries in English and partly in Latin and Greek were written in ink, later more translated words were added in pencil. One of the latter cases is worth discussing in details. The significant note is given for the word *h3w-nbw(t)* in the last line: "Ionians" (this word appears in pencil on sheet a. 25, fol. 27). In fact, the third, Greek part of the synodal decree of 196 BC has the word Ἑλληνικοῖς, while a term *wynn* occurs in the second, demotic part. J.G. Wilkinson could compare the versions until the mid 19<sup>th</sup> century<sup>2</sup>.

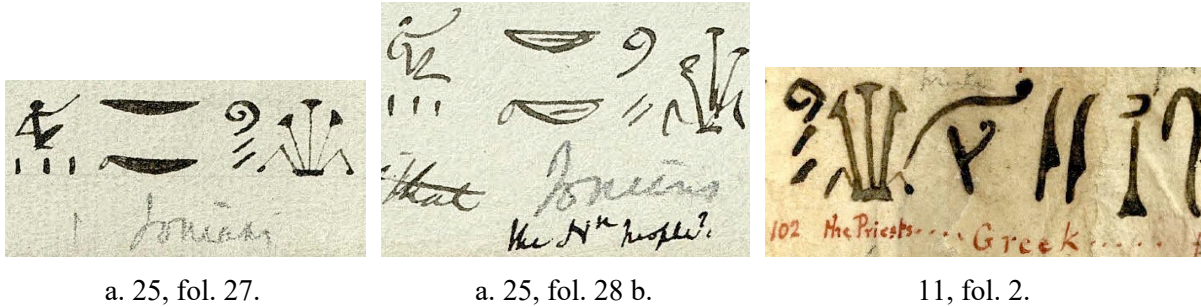
Let us look at the already published sheets from his archive: in one hieroglyphic copy (a. 20, fol. 72) the toponym "lower Egypt" is used under the sign  (which is correct if interpreted separately), in another copy (b. 11, fol. 2) the word "Greek" is written under the word  (for "script"), "the Priests" under , and "102" under  (the ending  was interpreted as numerals), while in sheet a. 25, fol. 28 b under  we can see "Ionians" (instead of the earlier generally correct conclusion "the N<sup>h</sup> people?"), with the meaning similar to that on sheet a. 25, fol. 27.





a. 20, fol. 72.

<sup>1</sup> See M. PANOV, "The Synodal Decree of 196 BC in Copies of J.G. Wilkinson," *ENiM* 17, 2024, p. 83-99.

<sup>2</sup> The meaning "Ionien" we can find in H. BRUGSCH, *Grammaire démotique : contenant les principes généraux de la langue et de l'écriture populaires des anciens Égyptiens*, Berlin, 1855, 55.



The proposed meaning “Ionians” can thus be considered a remarkable advance, however, no demotic copies or comments on that part of the decree have been found in J.G. Wilkinson’s archive. It is noteworthy that in sheet a. 25, fol. 28, l. 10 we find the date “17<sup>th</sup> day Paopi” with a properly deciphered month name, as in his other copy<sup>3</sup>.

The important addition in the copy a. 25, fol. 28 is the sign  at the beginning of l. 2, which is translated as “of” (which is correct if interpreted separately). The remains of this sign is barely visible in modern photos: ; it is omitted by T. Young and others, but written by C.R. Lepsius<sup>4</sup> and H. Brugsch<sup>5</sup>, while K. Sethe<sup>6</sup> gave a clear sign only by comparing it with the inscription on stela CGC 22188, 23 (Nebireh).

The sheet a. 25, fol. 29 [fig. 3] contains the fragment of the Greek translation, l. 28-36 (the same by W.R. Hamilton that I have already discussed), provided with the Greek text, l. 29-35.

The sheet a. 25, fol. 30 [fig. 4] contains a brief summary of the copied fragment with numerous corrections:

a Decree ordains that the days should be much holy the last day of the seven days in each and every month is decreed as a festive in the temples throughout Egypt as they have ordained sacrifices and libation and the performance of all other ceremonies which are performed at sacred festivals, (which are) performed in each and every month at these his festivals. It is ordained that everybody should perform the same in the temples...

a proposition shall be made and these prayer of the temples to hold festival in honor of (Ptolemy the might beloved of Ptah)<sup>7</sup> the God Epiphanes Eucharistes every year commencing (? – M.P.) with the new moon of the (first) month Thoth during 5 days of the month Thoth like in all the land in this festival prayers libation, offering, and all other ceremonies which the priests of the temples perform. King’s name of the priest of the God Epiphanes Eucharistes then this shall be declared.

The papers discussed here are strong evidences to conclude that J.G. Wilkinson undertook the task of deciphering the Rosetta inscription several times. The previously made copies were presumably left here and there, and the author continually returned to this monument.

<sup>3</sup> See M. PANOV, *op. cit.*, *Synodal Decree*, p. 84.

<sup>4</sup> See [C.]R. LEPSIUS, *Auswahl der wichtigsten Urkunden des ägyptischen Alterthums*, Leipzig, 1842, Taf. XVIII.

<sup>5</sup> See H. BRUGSCH, *Die Inschrift von Rosette nach ihrem ägyptisch-demotischen Texte sprachlich und sachlich erklärt* 1, Sammlung demotischer Urkunden, Berlin, 1850, Taf. I.

<sup>6</sup> See *Urk.* II, 184.1.

<sup>7</sup> Enclosed in brackets like a cartouche.

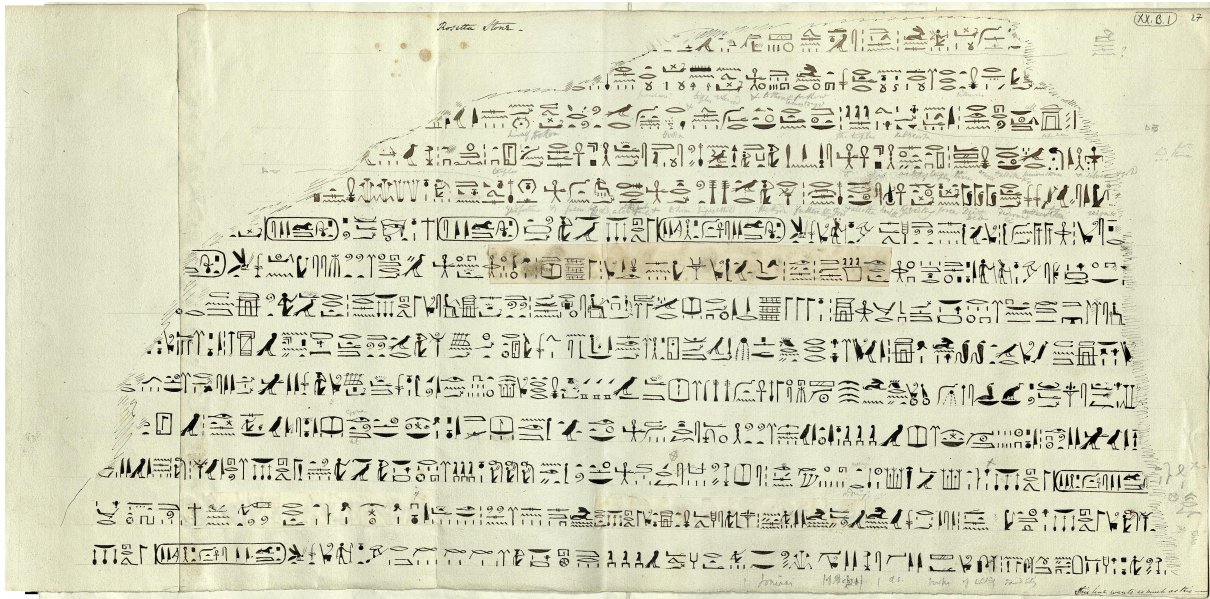


Fig. 1. © The National Trust.

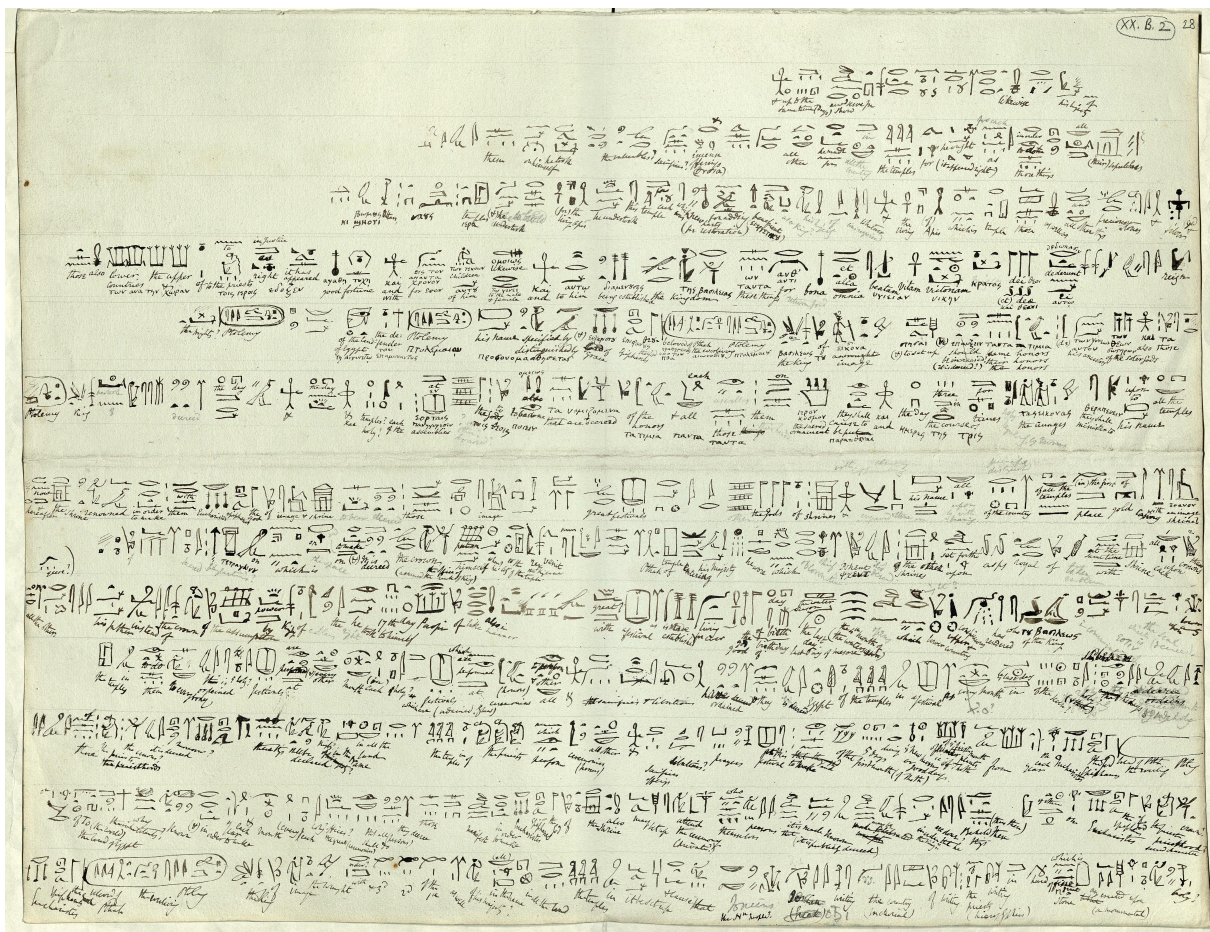


Fig. 2. © The National Trust.

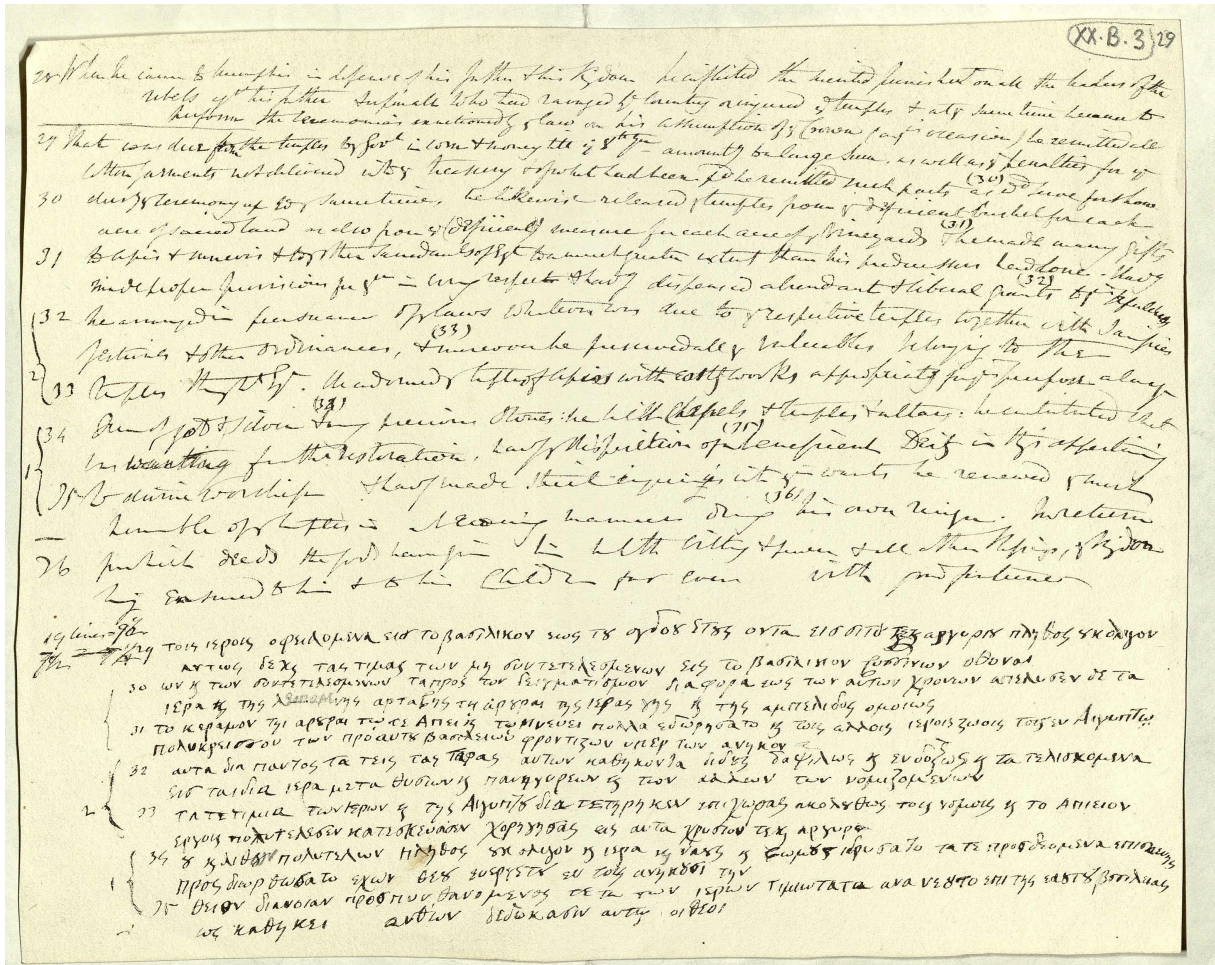


Fig. 3. © The National Trust.

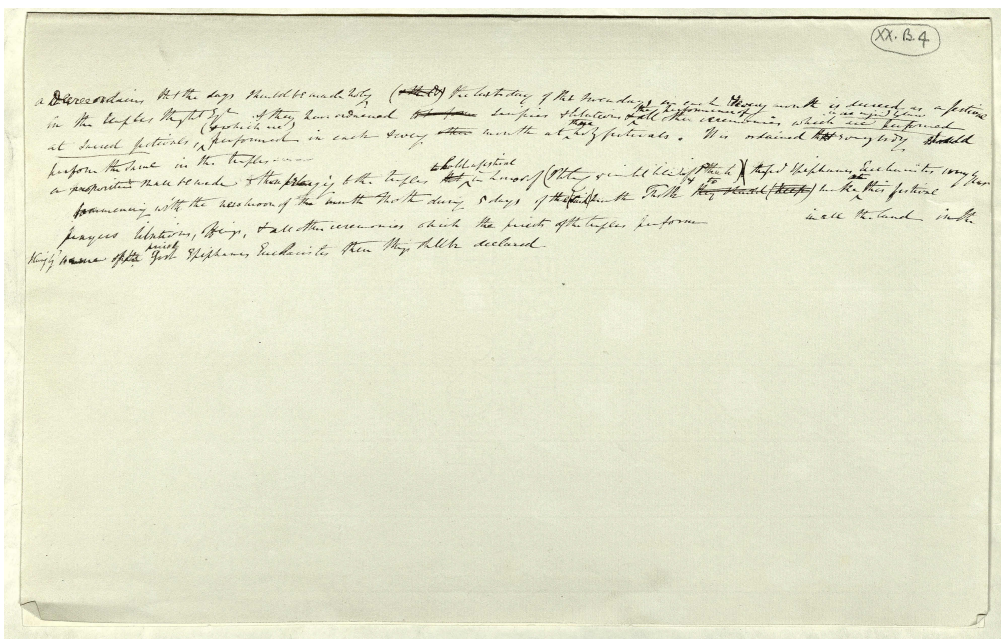


Fig. 4. © The National Trust.