

THE GREEK TEXT ON THE STONE

Preliminary remark: It was not always possible to keep the length of the lines in the translation correspond exactly with the length of the lines of the Greek text.

1. under the reign of the youth who succeeded his father in the kingship ruler of the diadems, the most glorious, the one who established Egypt and pious
2. to the gods, who triumphed over his enemies, who restored the who restored the righteous life of the people, Lord of the Three Year celebrations, just like Hephaistos the Great, a king like the sun,
3. Great King of the Upper and Lower Lands, Descendant of the Gods Philopatores, acknowledged by Hephaistos, to whom the Sun has given victory the living image of Zeus, son of the Sun, PTOLEMAIOS,
4. WHO LIVES FOREVER, BELOVED BY PTAH, in the ninth year, as Aetos, son of Aetos, was priest of Alexander, and of the gods Soteres, and of the gods Adelphoi, and the gods Euergetai, and the gods Philopatores, and
5. of the god Epiphanes Eucharistos; as Pyrrha, daughter of Philinos, Athlophore of Berenike Euergetis; as Areia, daughter of Diogenes, Kanephore to Arsinoë Philadelphos; as Irene,
6. th daughter of Ptolemy, was priestess of Arsinoe Philopator. of the month Xandikos, according to the Egyptians the 18th day of the month Mekhir. DECREE. The chief priests assembled, and the prophets, and those who enter the inner shrine to robe the
7. gods, and the fan-bearers, and the sacred scribes, and the other priests from the temples of the whole land, they had all come to Memphis to meet the king there, for the feast of the reception of the royal dignity
8. By PTOLEMAIOS, WHO LIVED FOREVER, BELOVED BY PTAH, THE GOD. EPIPHANES EUCHARISTOS, into which he succeeded his father. They had assembled that day in the temple at Memphis, and said:
9. the king PTOLEMAIOS, WHO LIVETH FOREVER, LOVED BY PTAH, THE GOD EPIPHANES EUCHARISTOS, the son of King

Ptolemaios and the queen Arsinoë, the gods Philopatores, is a benefactor both of the temples and

10. their inhabitants, and of all others who are his subjects. are his subjects. He is a god, born of a god and a goddess as Horus, the son of Isis and Osiris, who avenged his father Osiris, and
11. benevolent to the gods. He has given the temples revenues of money and grain and grain to the temples, he spent great sums of money to make Egypt prosperous and to provide for the temples,
12. He has been generous with his own resources. some of the taxes and duties that were levied in Egypt, and he has he has reduced, so that the people and all the others
13. might live in prosperity during his reign; and he has cancelled the debts to the crown, many in number, which were still to be paid in Egypt and the Egypt and the rest of the kingdom; and those who were in prison
14. those who were in prison, and those who had been under indictment for a long time he has freed them from all that they were charged with; and he has decreed that those and he decreed that the gods should continue to share in the income of the temples and the annual of the temples and the annual contributions to them, both of grain and money.
15. grain and money, as well as the income from the vineyards assigned to them. from the vineyards and gardens and the other lands belonging to his father. lands which belonged to the gods in his father's time;
16. and he has also decreed that, with regard to the priests, they shall not be charged any higher fees on admission to the priesthood, than that which was imposed upon them during the reign of his father and until the first year of his own reign; and he hath exempted the members of the
17. priestly orders from the duty of travelling once a year to Alexandria; and he has decreed that Alexandria once a year; and he has decreed that no one shall be pressed into service the fleet; and the tax on byssus fabric, which the temples paid to the paid to the crown,
18. he has reduced it by two-thirds; and whatever things had been neglected in former times, he hath restored them to their good order order, being anxious that the ancient duties to the gods should be performed to the gods according to the customs of the time.

19. and likewise he has done justice to all alike, like Hermes the Great and the Great; and he has decreed that the members of the of the warrior class who return, and others who have been
20. who had been ill-disposed in the days of the riot, would be allowed, on their return their former possessions upon their return; and he took measures that cavalry and foot troops and ships would be would be sent out against those who
21. had entered Egypt by sea and land, and he expended great sums of money and money expended great sums of money and quantities of grain; so that the temples and all the rest of the land be safe; and
22. He went to Lycopolis in the district of Busirus, which was occupied and fortified against a siege. fortified against siege, and provided with a plentiful supply of cotton wool and all other necessities (he saw that there had long been discontent among the godless
23. among the ungodly enemies, who had gathered therein, and were threatening the temples and all the inhabitants of Egypt, and he
24. pitched a camp opposite it, he surrounded the city with ramparts and ditches and carefully constructed fortifications; and when the Nile in the eighth year Nile rose sharply in the eighth year of his reign, which usually caused the flood. flood
25. he prevented it by damming the outlets of the canals in many places. the outlets of the canals with dams (for which he spent no small and he put up horsemen and footmen to guard them;
26. to guard them; after a short time he took the city by storm and destroyed all the wicked enemies in it, like Hermes and Horus, the son of son of Isis and Osiris, who had formerly overpowered the rebels in the same
27. district, and on account of those who had led the rebels in the rebels in his father's time and who had thrown the land into turmoil and wronged the temples. temples, he came to Memphis in order to
28. to avenge his father and his own kingship; and when he came there to undergo the special ceremonies of accession to the throne, he punished all as they deserved; and he cancelled

29. forgave the temples all debts to the crown which had not been paid by his eighth year. not yet paid by his eighth year, no small sums of money and quantities of grain; likewise he remitted the fines for
30. the byssus fabric not yet paid to the crown, as also, for the same period of time, the various fees for the for the same period; and he exempted the temples from the tax of the arl. from (the tax) of the arlabe for each aroua of sacred land, and likewise from paying one
31. jar of wine for every aroua of vineyard; and he made many gifts for apis and mneura. gifts for Apis and Mnevis and the other sacred animals in Egypt, for he was much more considerate of all that belonged to the
32. gods than the kings before him; and for their burials he gave all things that were needed, abundantly and magnificently, and what was usually was performed to their special shrines, with sacrifices and feasts, and other customary observances;
33. and he kept the honours of the temples and of Egypt, as the law and he richly adorned the temple of Apis with works, giving it gold and silver. giving it gold and silver
34. and precious stones, not small sums; and he gave temples and shrines and altars, and he repaired them that had need thereof, because he was need of it, because in all religious things he had
35. the spirit of a benevolent God; and by intercession he renewed the most praiseworthy of temples during his reign, as is fitting; and as a reward and as a reward for these things the gods have given him health, victory, power and all other good things, victory, power and all other good things,
36. and he and his children shall keep the kingship for all time. WITH GOOD HAPPINESS: The priests of all the temples in the land have resolved, the honours already given to
37. the king PTOLEMAIOS, WHO LIVES FOREVER, BELOVED BY PTAH, THE GOD EPIPHANES Eucharistos, to increase considerably, as well as those for his parents, the gods Philopatores, and for his ancestors, the gods Euergetai and
38. the gods Adelphoi and the gods Soteres, and in the most visible place in every temple a statue of the ETERNAL LIVING king PTOLEMAIOS, BELOVED OF PTAH, THE GOD EPIPHANES EUCHARISTOS to be erected,

39. which shall be called that of "PTOLEMAIOS, defender of Egypt". next to whom the chief god of the temple shall stand shall stand and present him with the weapon of victory, and all shall be (in Egyptian)
40. style; and all the priests shall pay homage to the statues three times a three times a day, and shall put on the sacred robes, and pay all the other other customary honours as are paid to the other gods on the Egyptian feast days. Egyptian feast days;
41. and for king PTOLEMAIOS, THE GOD EPIPHANES EUCHARISTOS, from king Ptolemaios and queen Arsinoë, to the gods Philopatores, to erect a statue and a golden shrine in each of the temples erect
42. and to set it up in the inner chamber with the other shrines; and at the great festivals, when the shrines are carried in the procession the shrine of the GOD EPIPHANES EUCHARISTOS shall also be carried in be carried in the procession.
43. so that it may be easily distinguished now and for all time, the shrine shall have the the ten golden diadems of the king, and a uraeus shall be added to the shrine. be added, but instead of
44. instead of the uraeus-shaped diadems which are on the other shrines the centre of which is the crown called the pschent, which he put on when he which he put on when he entered the temple at Memphis,
45. to perform therein the solemn acts on the occasion of his assumption of the kingship. and there are said to be on the square surface around the diadems, in addition to the aforementioned crown, golden symbols (eight in number) were to be (eight in number, indicating)
46. that this is (the shrine) of the king who makes manifest the upper and the lower Countries manifest. And because it is the 30th day of the Mesore, on which the Birthday of the King is celebrated and also (the 17th day of Paophi).
47. on which he succeeded his father in the kingship, they have in the they have honoured these days as name days in the temples, because they are sources of rich blessings for all; it was further decreed that on these days in every month in the temples throughout Egypt. throughout Egypt,

48. on which burnt offerings and libations were to be made, and all other ceremonies customary at other festivals were to be performed. (and the offerings shall be given to the priests who)
49. serve in the temples. And a feast day shall be observed yearly for the king PTOLEMY, WHO LIVES FOR EVER, BELOVED OF PTAH, THE GOD EPIPHANES EUCHARISTOS, in the temples of the whole
50. land, from the 1st day of thoth for five days, during which they shall offer wreaths and burnt offerings and libations, and pay the other customary honours, and the priests (in every temple) shall be
51. be called priests of the GOD EPIPHANES EUCHARISTOS, in addition to the names of the other gods they serve; and their priesthood shall appear on all official documents (and be inscribed in the rings they wear);
52. and private individuals shall also be permitted to observe the feast day and to set up the aforesaid shrine and have it in their houses and to hold the said festivals annually,
53. so that it may be known to all that the people of Egypt worship the GOD EPIPHANES EUCHARISTOS, the king, as the law requires. as the law requires. This decree shall be inscribed on a stele of
54. hard stone in sacred [i.e. hieroglyphic] and native [i.e. Demotic] and Greek letters, and shall be inscribed in each temple of the first, second, and third [orders], beside the statue of the Everlasting King to be erected.

Publication by British Museum Press,
translated by Dr. Wolfgang Froriep

Distributed by:
www.pgi-shop.ch & www.pgi-shop.de