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I

90

HIEROGLYPHISCHE URKUNDEN

267

DER

GRIECHISCH-RÖMISCHEN ZEIT

I

BEARBEITET

VON

KURT SETHE

HISTORISCH-BIOGRAPHISCHE URKUNDEN

AUS DEN ZEITEN DER MAKEDONISCHEN KÖNIGE UND DER

BEIDEN ERSTEN PTOLEMÄER

LEIPZIG

J. C. HINRICHS'SCHE BUCHHANDLUNG

1904

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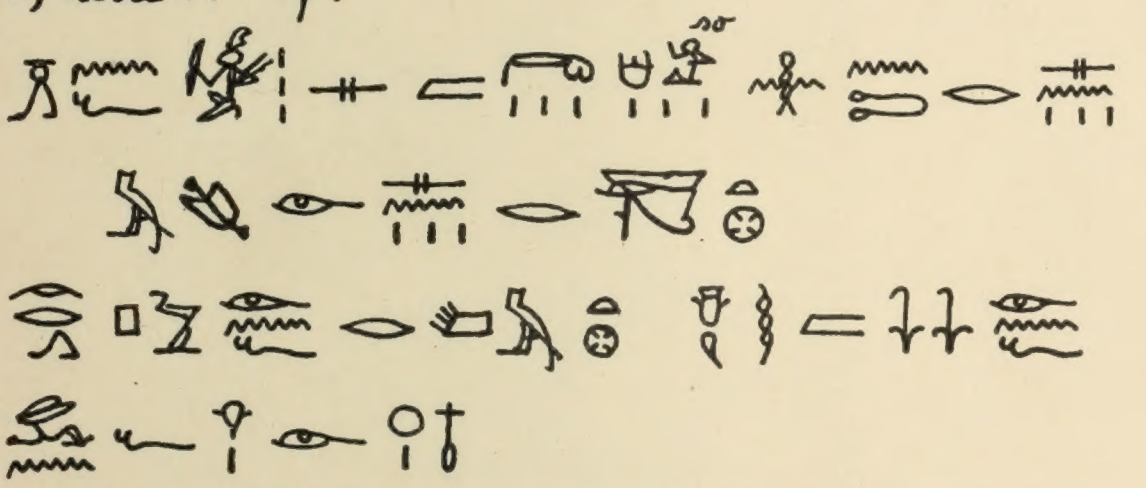
URKUNDEN DES ÄGYPTISCHEN ALTERTUMS

HERAUSGEGEBEN VON GEORG STEINDORFF

II. BAND HEFT 1

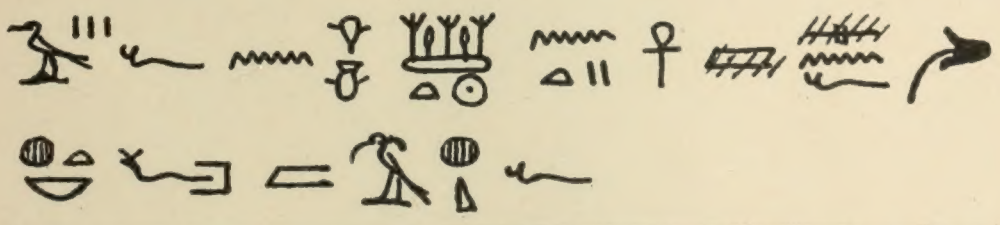
Ersatz für fehlerhafte Stellen in Urkunden II Heft 1.
Auszuschneiden und über die betr. Stellen zu kleben.

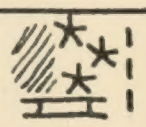
II 15, Zeile 14-17.



15

II 20, Zeile 13-14.



II 20, Zeile 6. Die letzte Gruppe sieht so aus: 

Historisch-biographische Urkunden

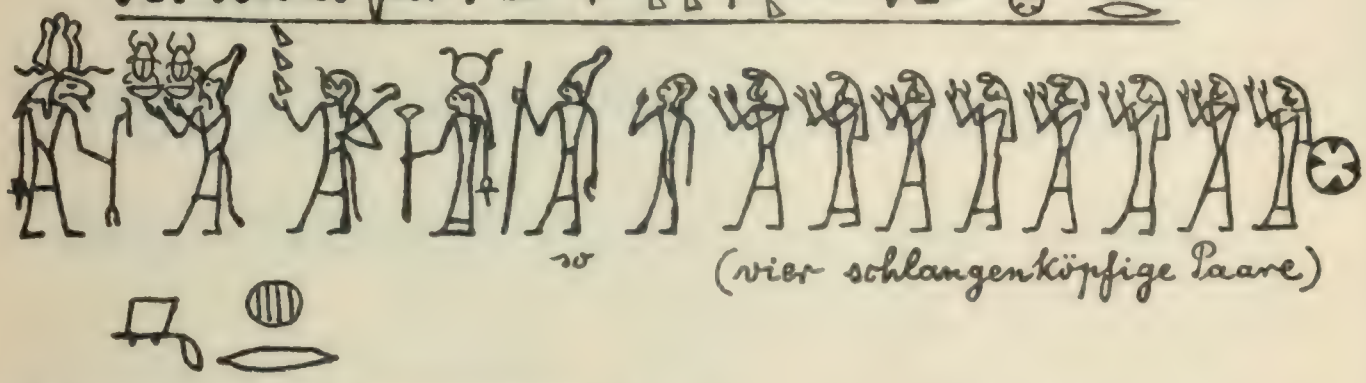
aus den Zeiten der Makedonischen Könige und der beiden ersten Ptolemäer.

1. Denkstein des [illegible], 5

Fürsten von Herakleopolis, aus der Zeit der Vernichtung des Perserreichs durch Alexander den Grofsen. Jetzt im Museum von Neapel.

Veröffentlicht: Reinisch, Aeg. Chrestom. 17. — Brugsch, Thes. IV 632. Neue Lesung von Schäfer nach Berlin Abdr. 1687, nochmals nachverglichen zusammen mit Schäfer. 10

A. Rebus für: [illegible].

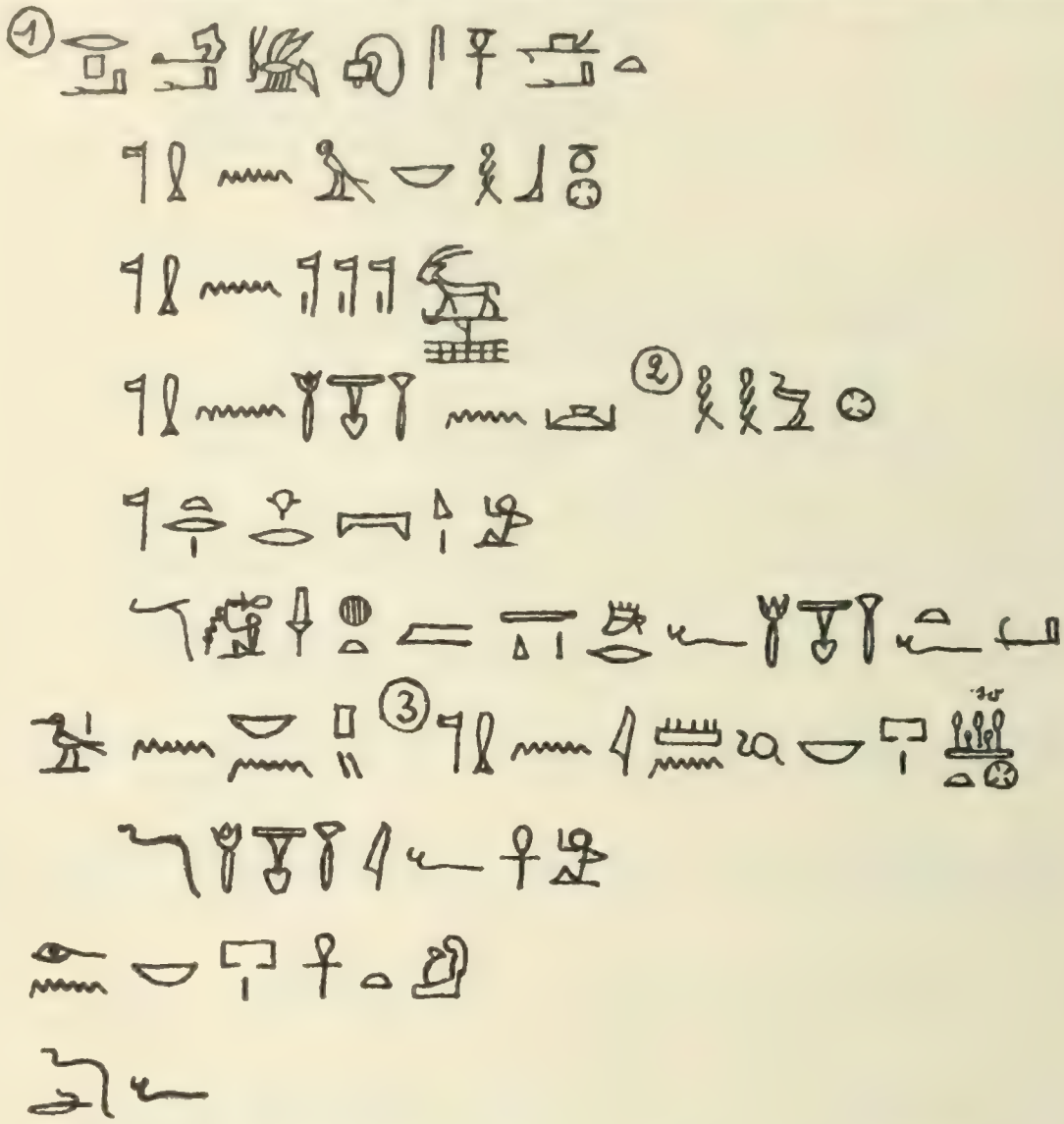


15

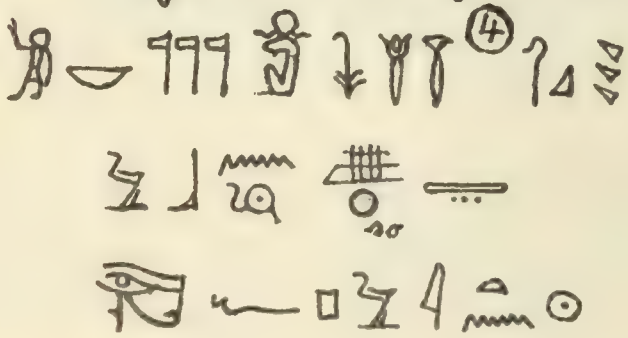
NB! Für die Ergänzung der Lücken ist stets zu berücksichtigen, dafs in den hieroglyphischen Inschriften der griechisch-römischen Zeit ein Gruppenviereck ////// etwa doppelt so viel Zeichen enthalten kann, wie in älterer Zeit.

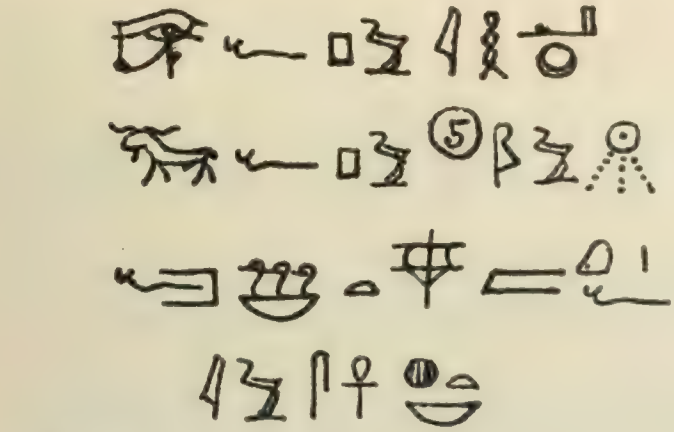
B. Die Inschrift.

1. Einleitung (mit dem Rebus A zu verbinden).

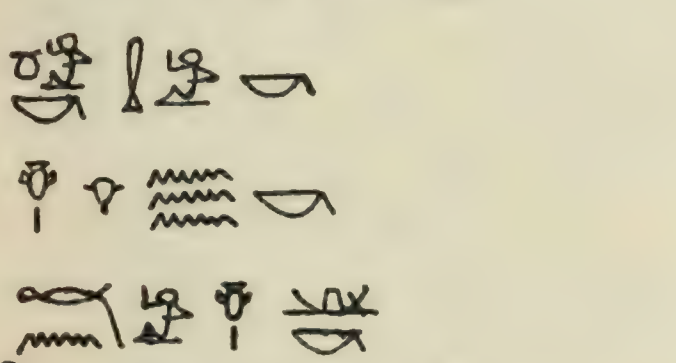


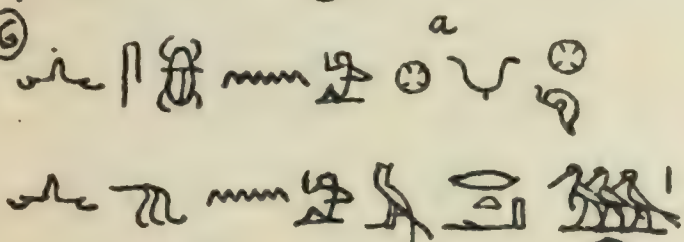
2. Smꜣtꜣwj-tf-nḥt dankt seinem Gotte dafür, daß er ihn so gut durch sein Leben geführt habe.



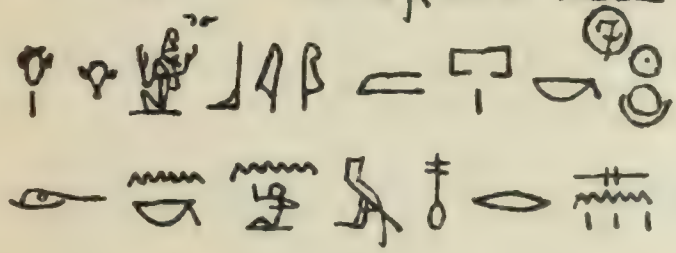


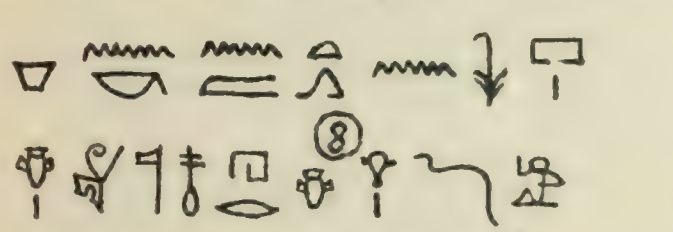
5



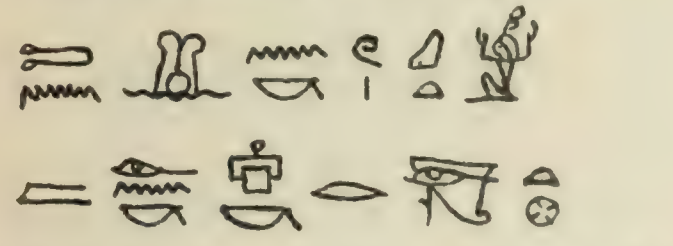


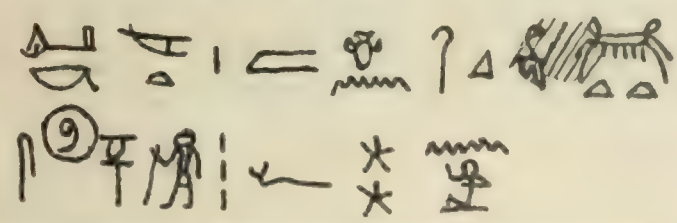
10



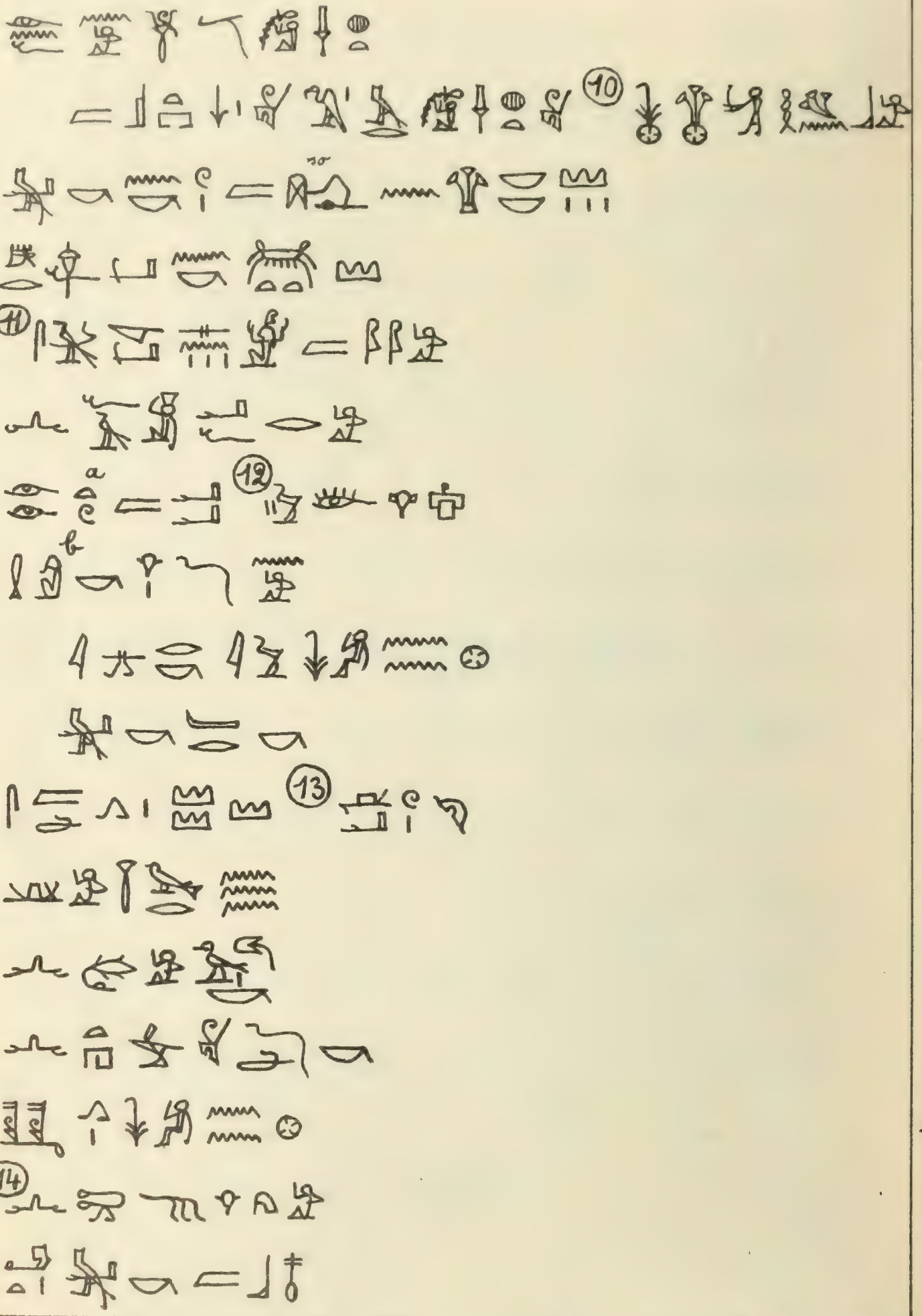


15

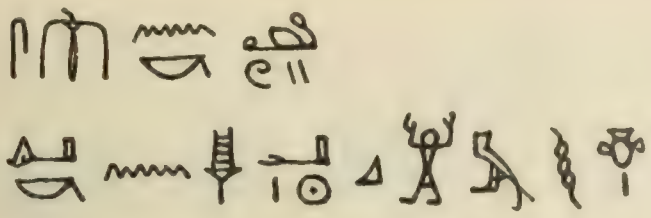




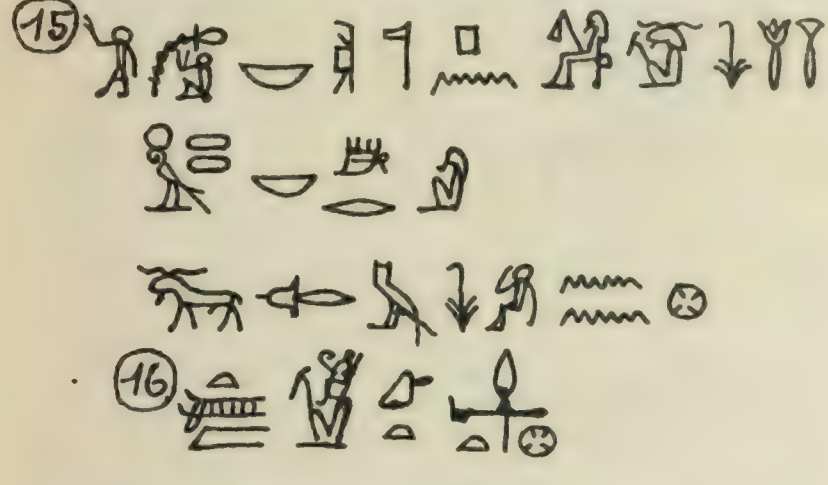
a) so gestellt: .

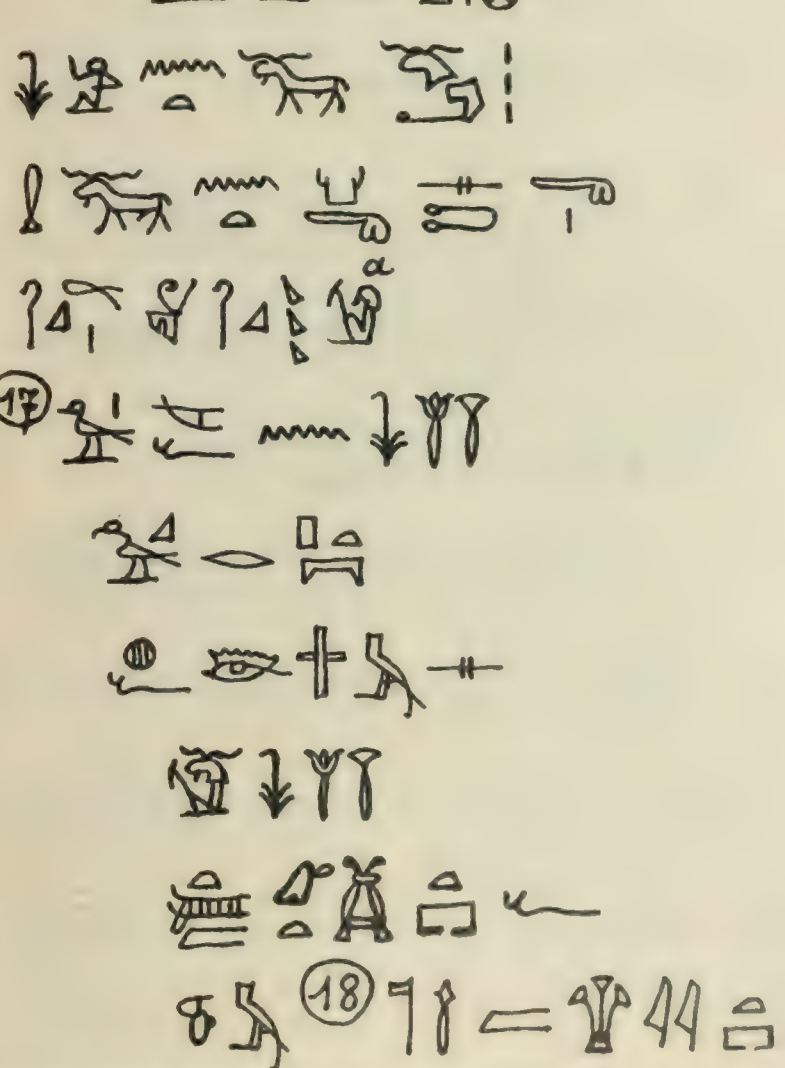


a) lies m33-j tw „ich sah dich". b) 𓀀 hier wie so oft ohne Bart.

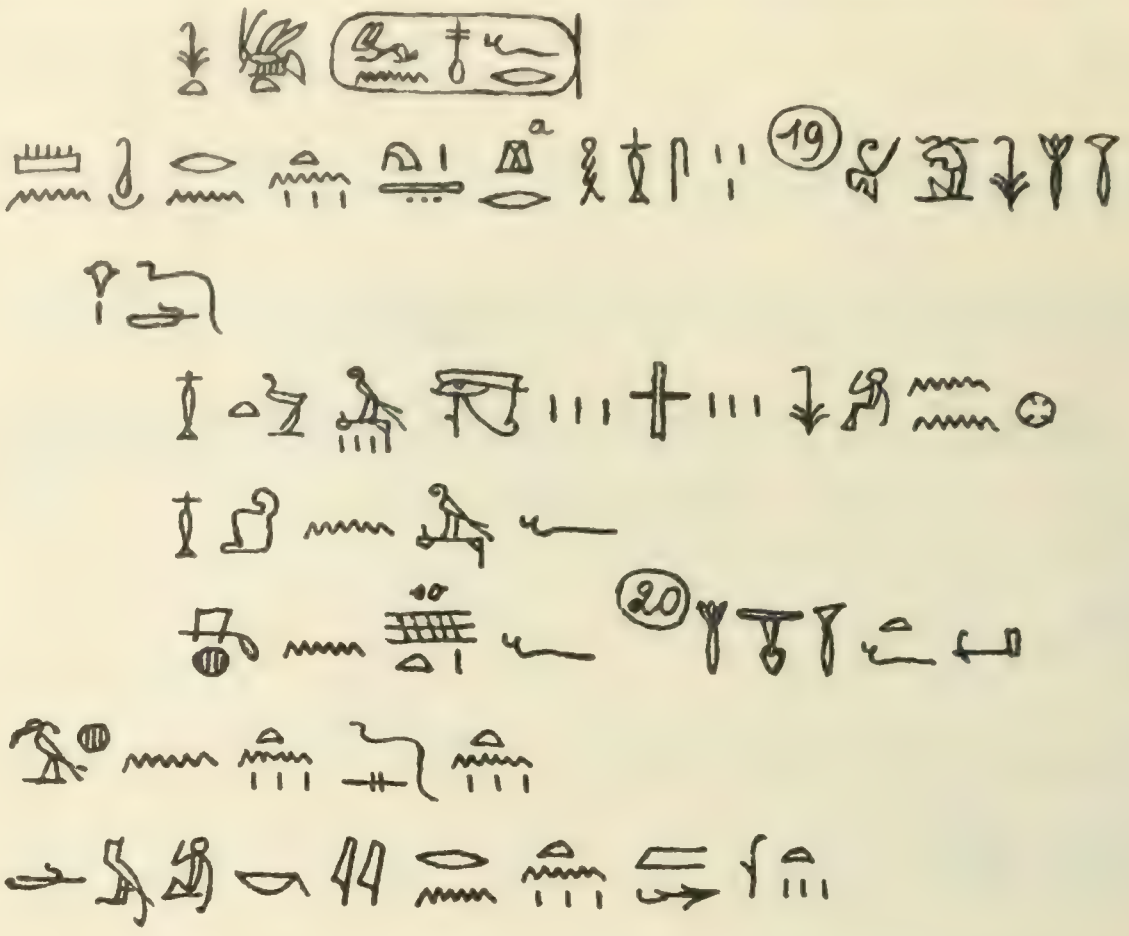


3. Sm3 t3wj-ff-nht fordert die zukünftigen Priester seines Gottes auf, seiner im Gebete zu gedenken.





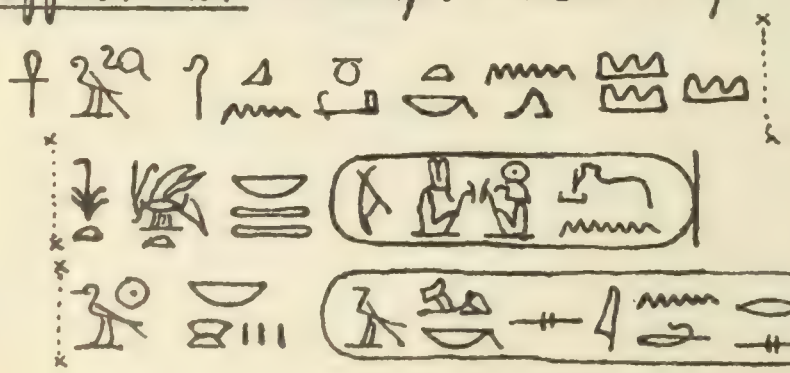
a) hier ohne Bart.



5

2. Weihinschrift Alexanders des Grossen über der Thüre des von ihm neu erbauten Sanktuars im Festtempel Thutmosis' III zu Karnak.

Veröffentlicht: Champ. Notices II 170. — Leps. Denkm. Text III 32



rechts und links.

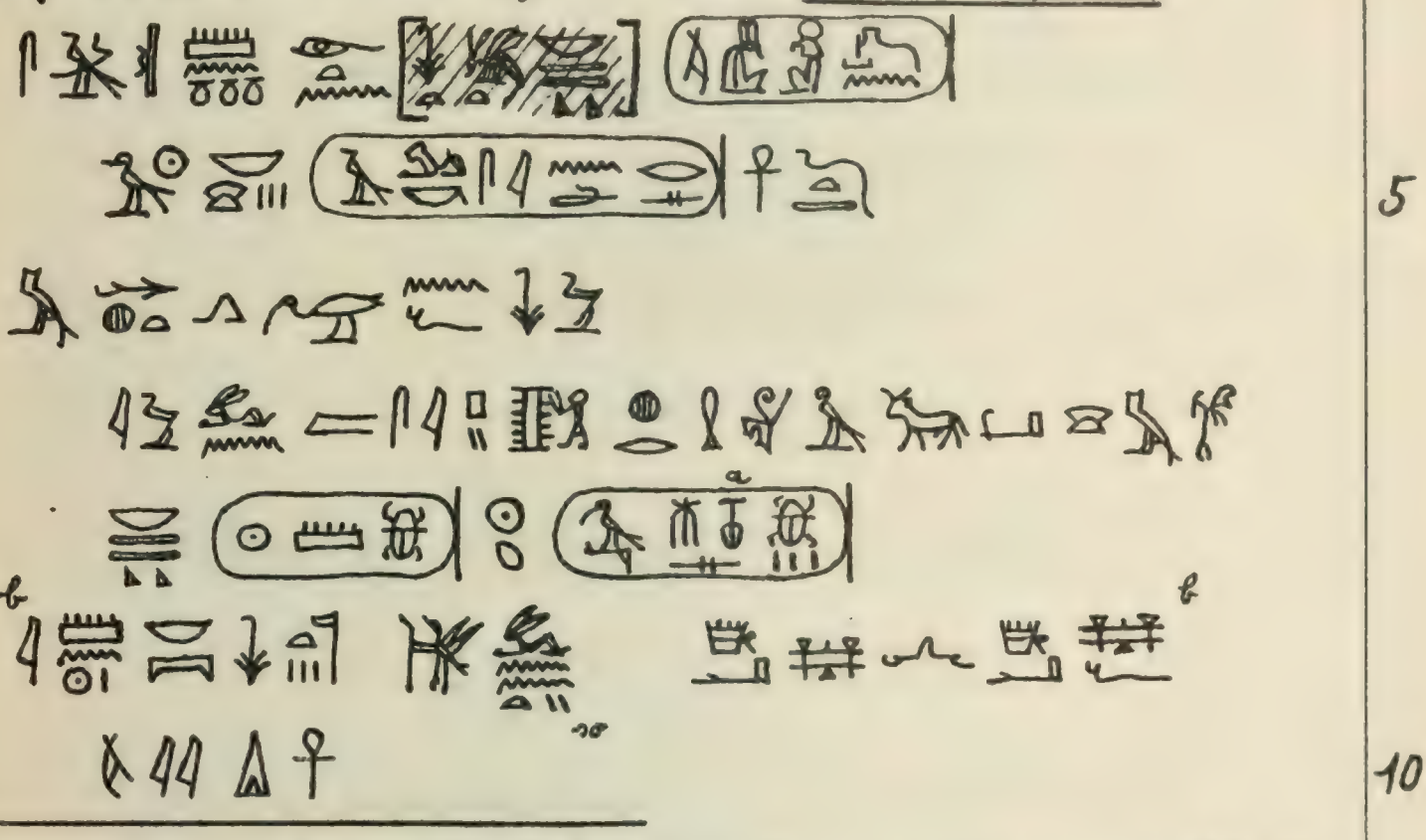
links

rechts.

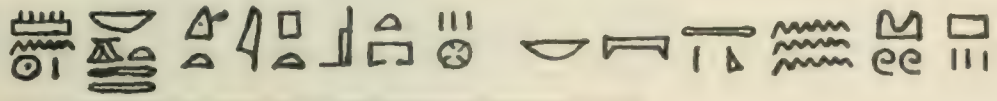
a) 𓇋 sieht hier, wie stets in dieser Zeit, wie 𓇋 𓂋 aus.

3. Bauinschrift desselben Königs im Innern dieses Raumes.

Veröffentlicht unvollständig: Leps. Denkm. IV 4a. Vervollständigt nach freundlichen Mitteilungen von Mr. Georges Legrain.



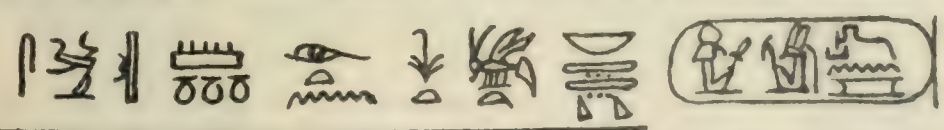
Var. zu b—b:



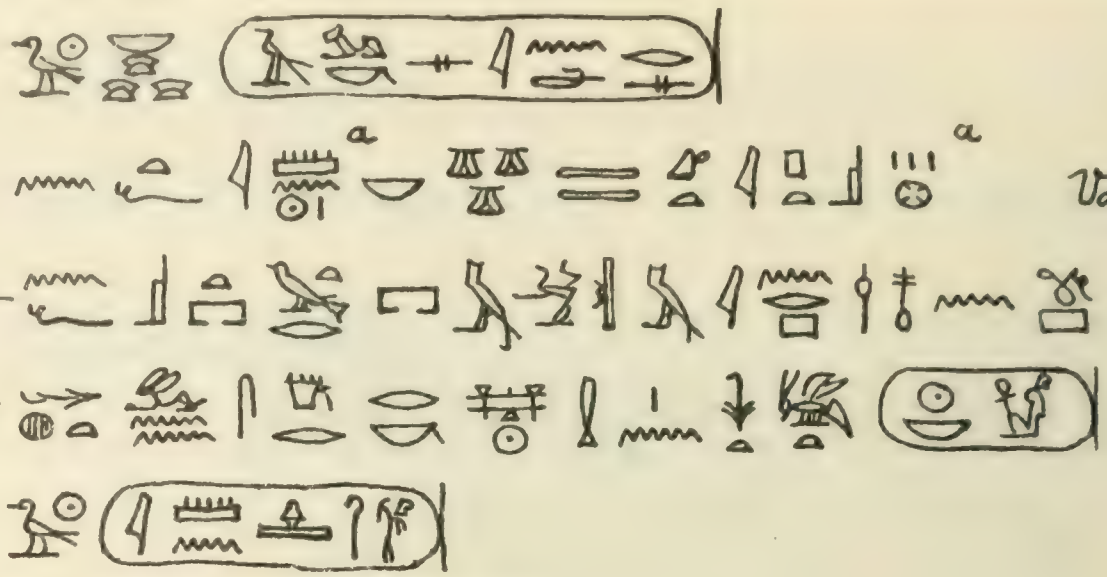
4. Aehnliche Inschrift desselben Königs in dem von ihm neu erbauten Sanktuar des Tempels Amenophis' III zu Luksor.

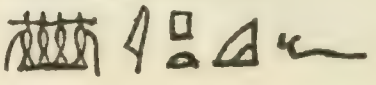
Veröffentlicht: Champ. Monum. IV 338, 3. — Leps. Denkm. IV 4b.

Kollationiert mit Zeichn. Nr. 1052. Variante nach Leps. D. Text III 82.



a) so nach Mr. Legrain; Lepsius (Zeichn. 1049) giebt ⸗.



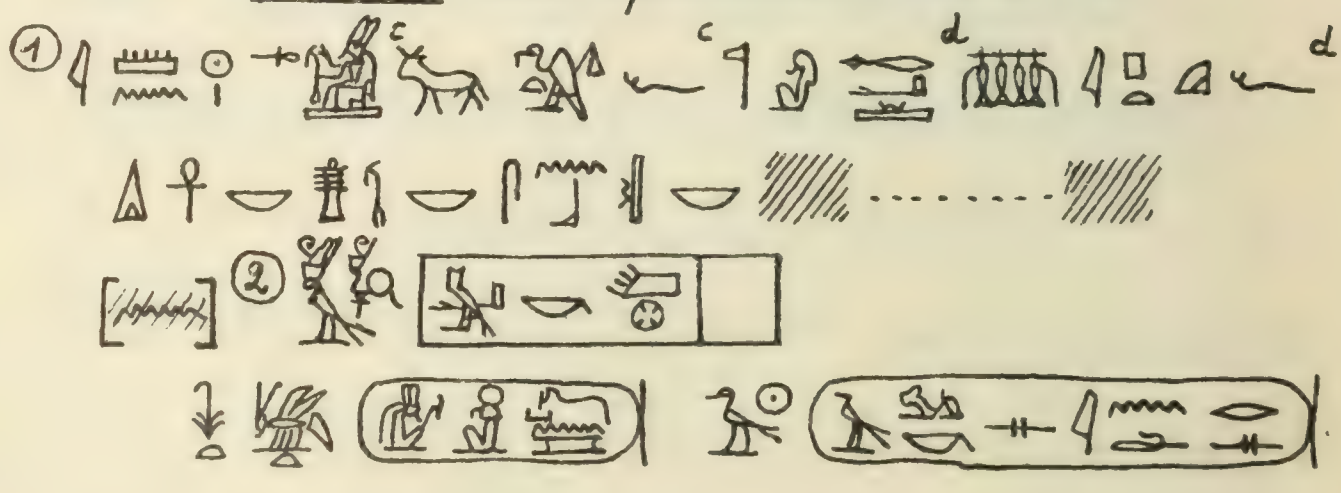
Var. zu a—a: 

5. Alexander als Erneuerer dieses Sanktuars von Amon-re^{c} belohnt.

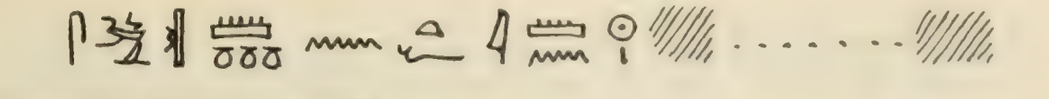
Inschrift an der Thüre des Raumes, außen.[b]

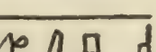
Veröffentlicht: Leps. Denkm. IV 4 c. Kollationiert mit Zeichn.

Nr. 1052. Variante nach Leps. Denkm. Text III 82.



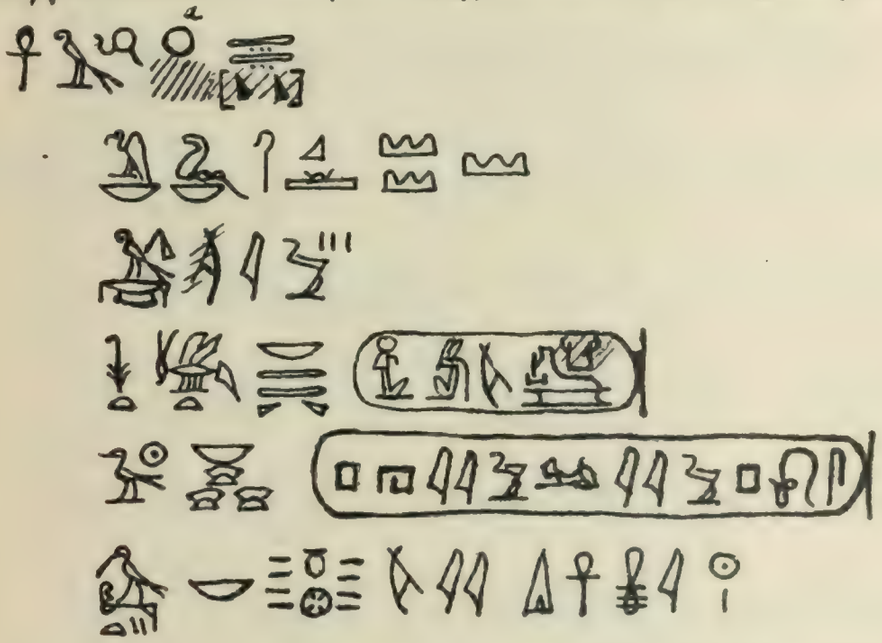
b) Zeile 1 und 2 stehen sich gegenüber; das —, das der Amon in Zeile 1 reicht, steht dem Schnabel des Horusfalken in Zeile 2 gegenüber, wie auf der Mendesstele F. (s. u. S. 53).



Var zu d—d:  ; [zu c—c wohl:].

6. Weihinschrift des Königs Philippus Arrhidäus aus dem Tempel von Hermopolis (Aschmunēn).

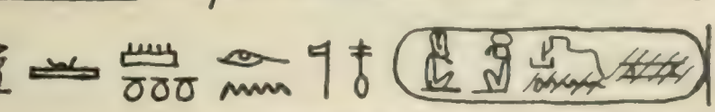
Veröffentlicht: Sharpe, Egypt. inscr. II 60 (vergl. Rec. de trav. 10, 143)



a) so ○; nicht ●, wie Sharpe das ⊙ sonst giebt.

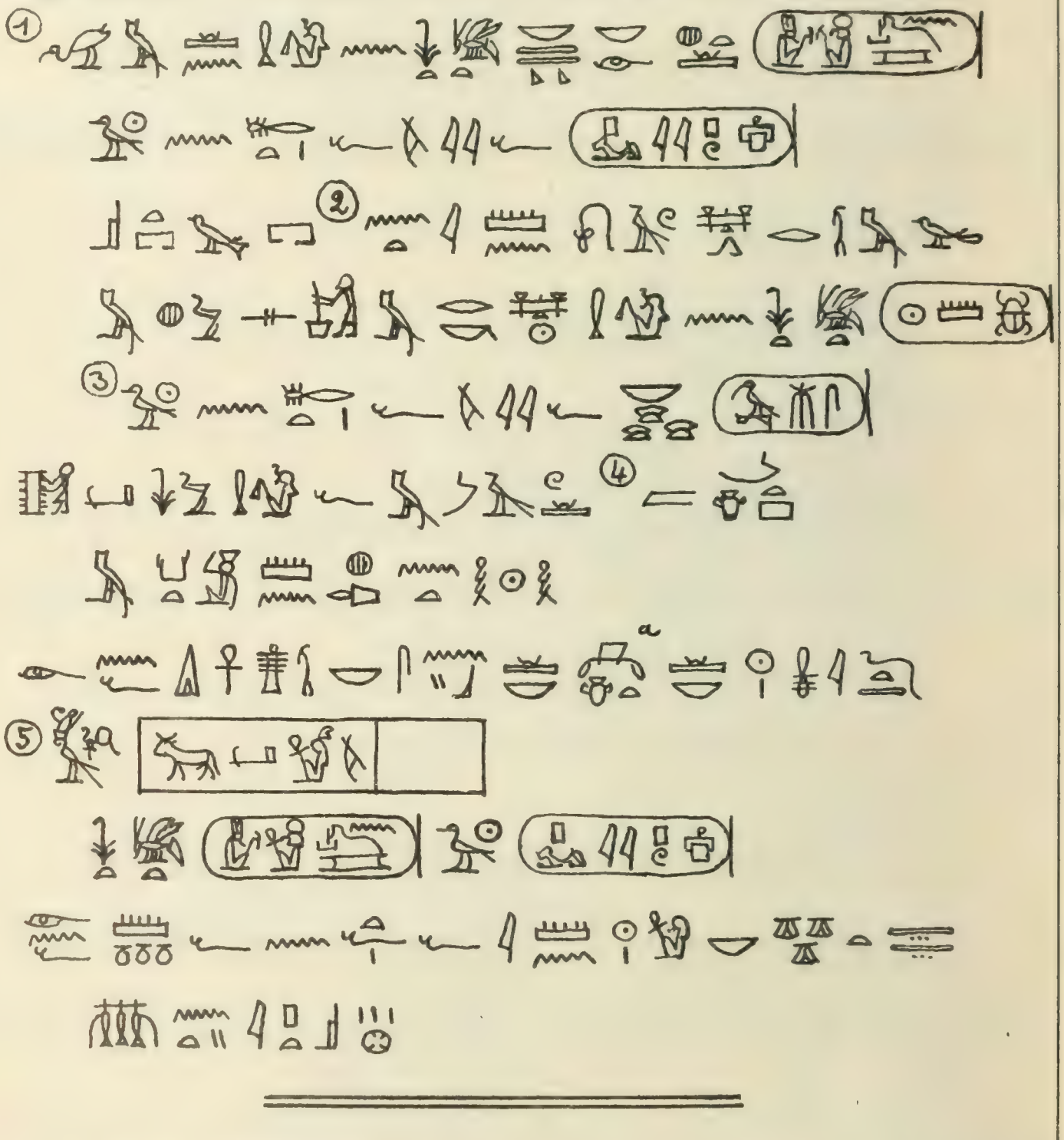
7. Wiederherstellungsvermerk desselben Königs im grofsen Amonstempel von Karnak, Raum vor dem Sanktuar

Veröffentlicht: Leps. Denkm. Text III 25 (vergl. Champ. Not. II 141).



8. Bauinschrift desselben Königs Philippus Arridäus in dem von ihm neu erbauten Granitsanktuar des grofsen Amontempels von Karnak.

Veröffentlicht: Champ. Not. descr. II 149/150.



a) so Champollion, der die Schriftrichtung des Originals beibehalten hat

9. Die „Satrapenstele".

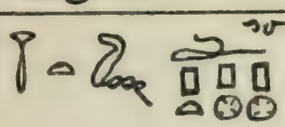
Denkstein des Statthalters Ptolemäus Lagi vom 7ten Jahre des Königs Alexander II aus dem Tempel von Buto, verbaut aufgefunden zu Kairo, jetzt im dortigen Museum.

Veröffentlicht: Mariette, Monuments divers 14. — Brugsch, Aeg. Ztschr. 9, 1 ff. Kollationiert mit Phot. 207 und Gipsabguß der Leipziger aegyptologischen Sammlung.

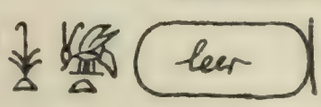
A. Die geflügelte Sonnenscheibe mit Uräen.

① [hieroglyphs]

② [hieroglyphs] Uräus mit [hieroglyph] und [hieroglyph] } so einmal rechts und einmal links.

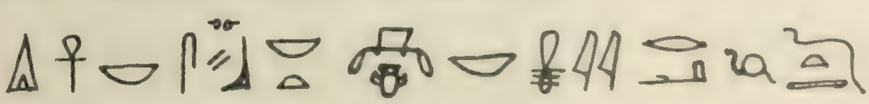


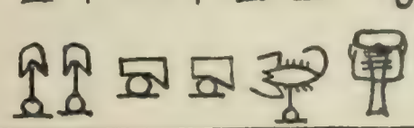
B. 1-4. Darstellung unter A, rechts.



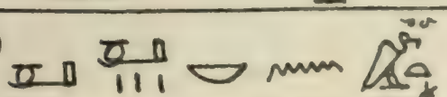
① [hieroglyphs] (leer) [hieroglyphs] (leer) König mit Kopftuch.

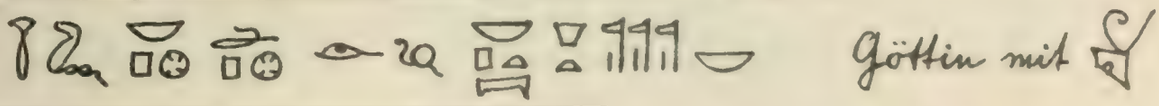
[hieroglyphs] (hinter ihm)





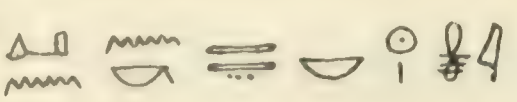
② [hieroglyphs] Er bringt [hieroglyphs] der:





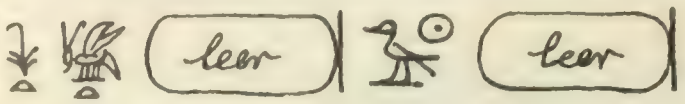
③ [hieroglyphs] Göttin mit [hieroglyph]

a) Der Denkstein giebt ⊙ durch ●, ◍ durch ◉, ⊛ durch ⊛ wieder.

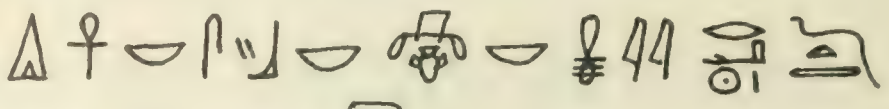


④ sagt sie zum König.

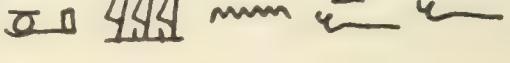
B. 5-8. Darstellung unter A, links.



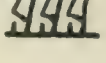
⑤ (leer) (leer) König mit Kopftuch.

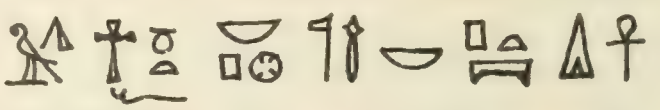


(hinter ihm)

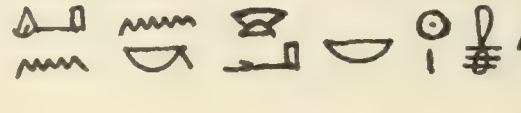


⑥ Er bringt dem:





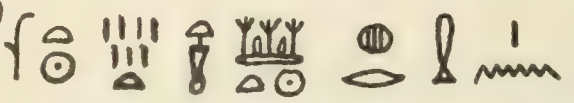
⑦ Falkenköpfiger Gott mit .

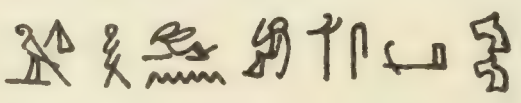


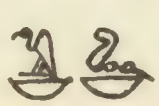
⑧ sagt er zum König.

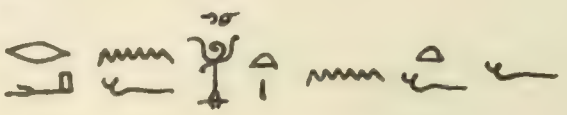
C. Die Hauptinschrift.

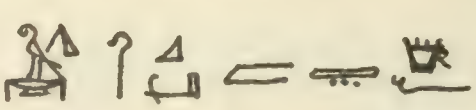
1. Datierung.

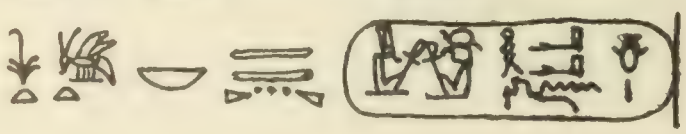




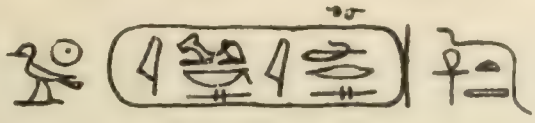


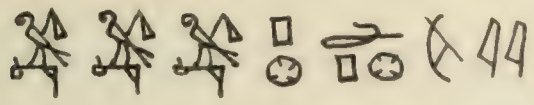


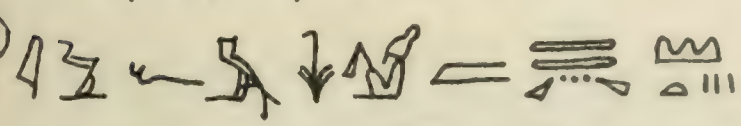


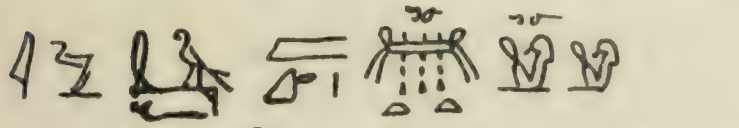


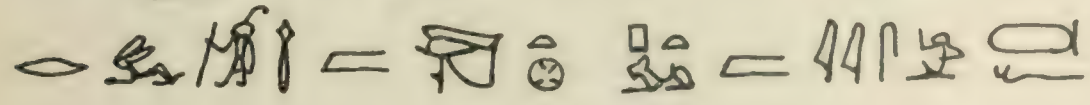
① Ḥꜥꜥ-ỉb-rꜥ Stp-n-ỉmn.



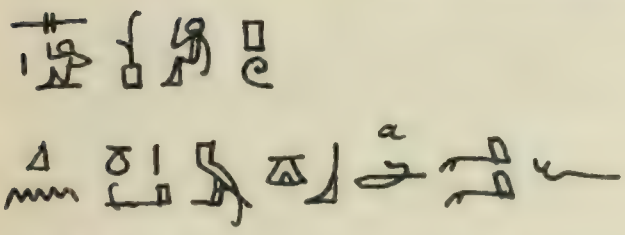


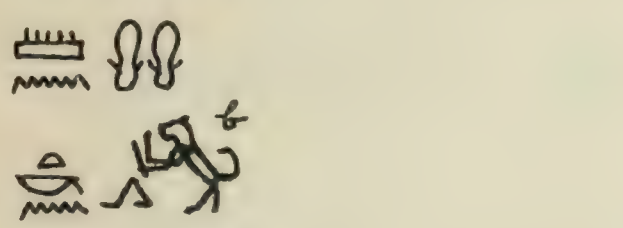
② 

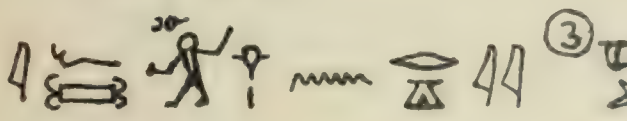


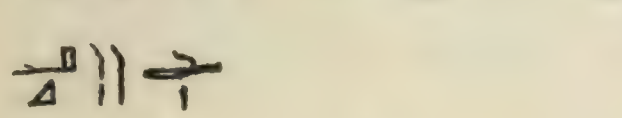


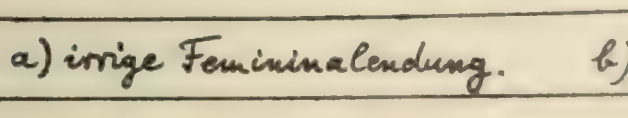
2. Lob des Ptolemäus.



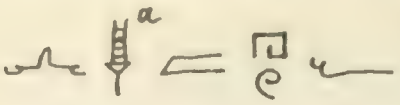


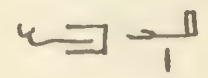


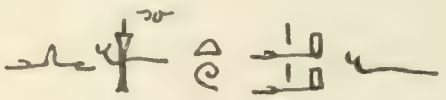


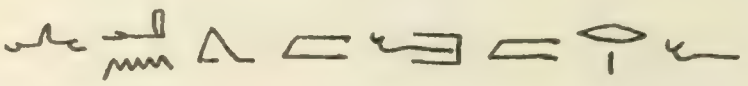


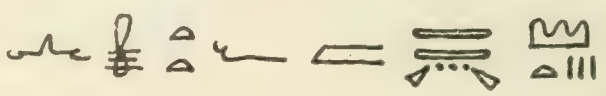
a) irrige Femininalendung. b) Löwe.



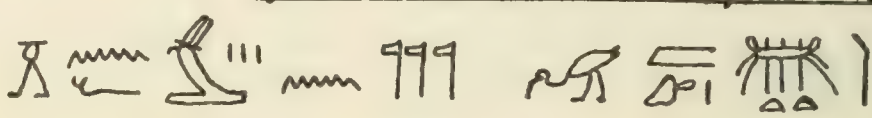




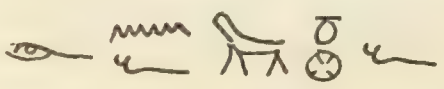


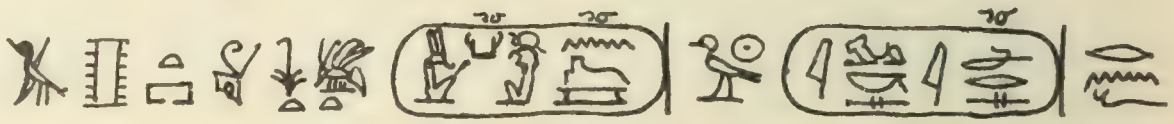


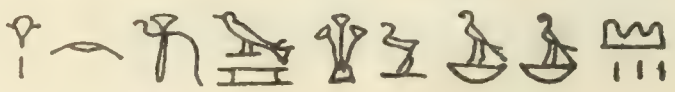
3. Ptolemäus bringt die von den Persern geraubten Götterbilder nach Aegypten zurück.

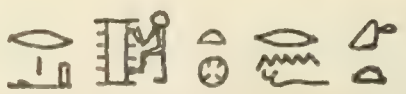


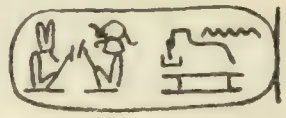
4. Er macht Alexandria zu seiner Residenz.





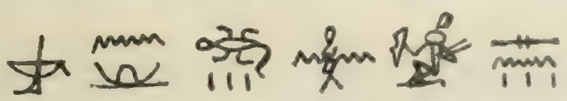


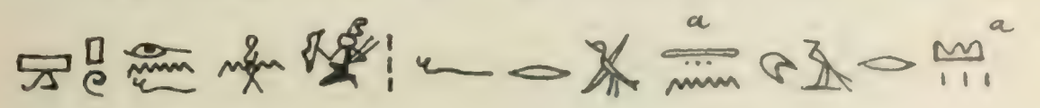


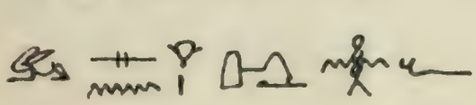
a) so . b) lies  Mi-amun Setep-en-re^c.

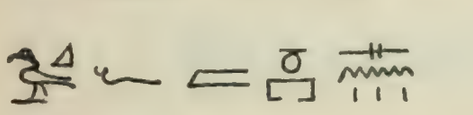
Das irrige erinnert an den Namen des Philippus Arrhidäus, der ebenso lautet, aber zuweilen den Zusatz zwischen und erhält.

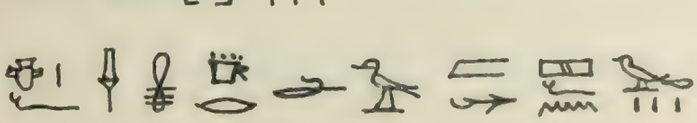
5. Siegreicher Feldzug gegen Syrien.

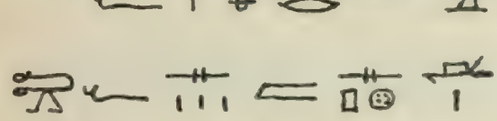


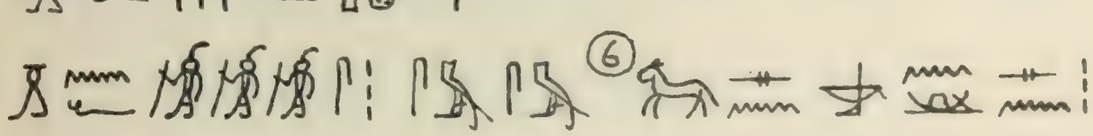


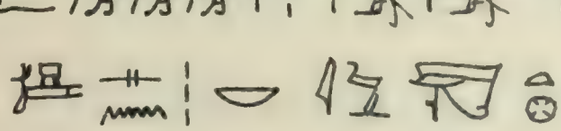




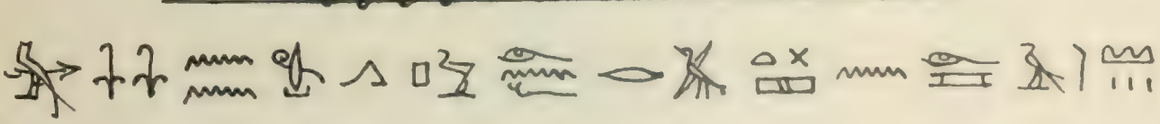


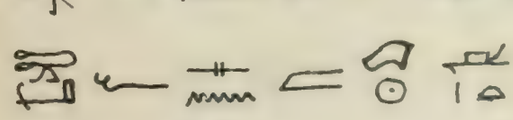


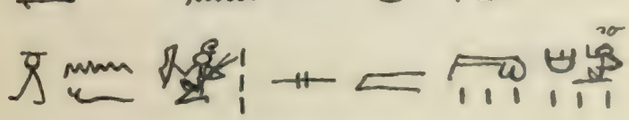


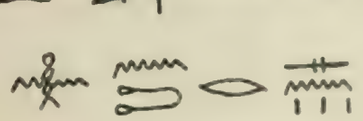


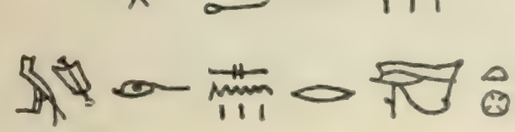
6. Feldzug gegen den marmarischen Gau.

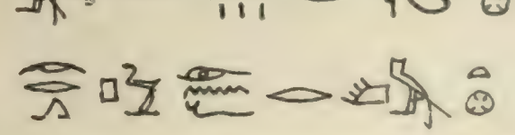




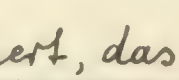


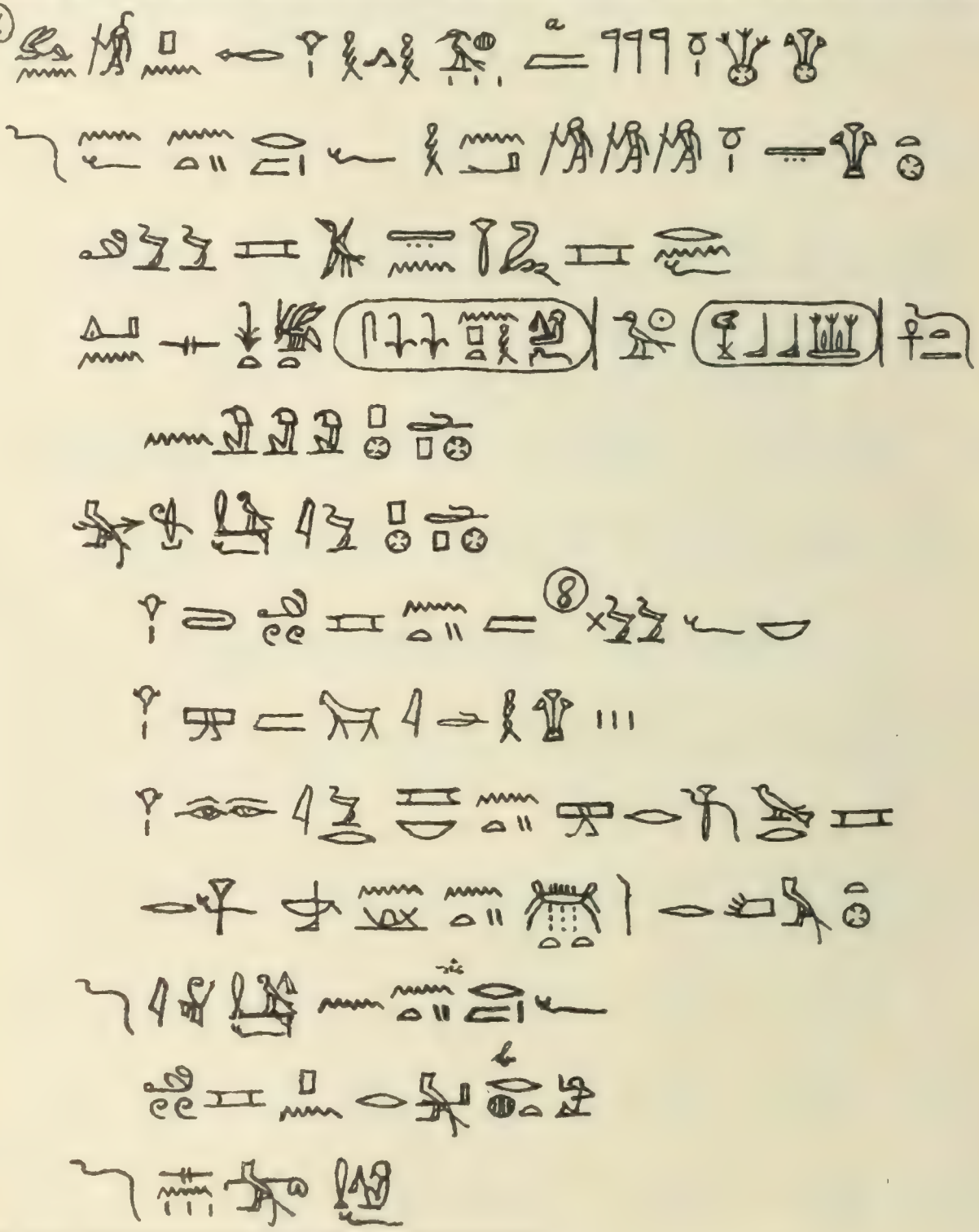




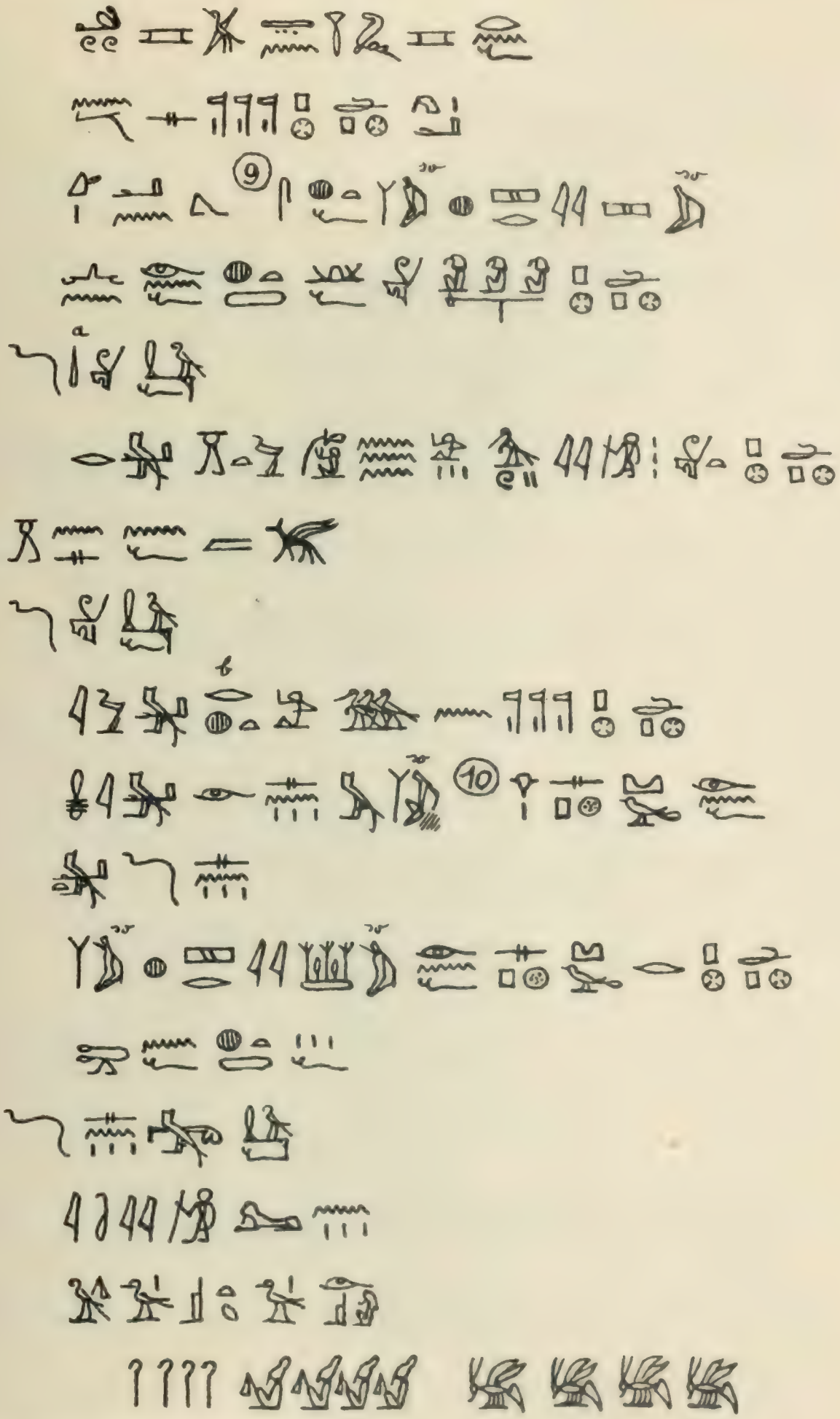


a) so gestellt: , wie für in Zeile 14 der Inschrift.

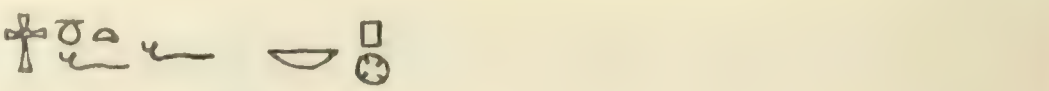
7. Als Ptolemäus für die Götter Aegyptens sorgt, wird er auch an das „Land der Buto" (P-te-n-eto) erinnert, das König  den Göttern von Buto wiedergegeben habe, als er jenen Bezirk gelegentlich besuchte.

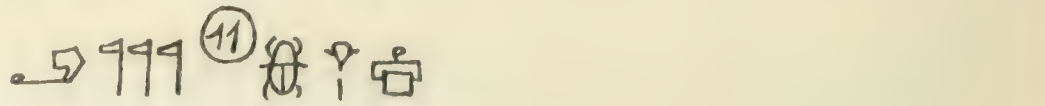


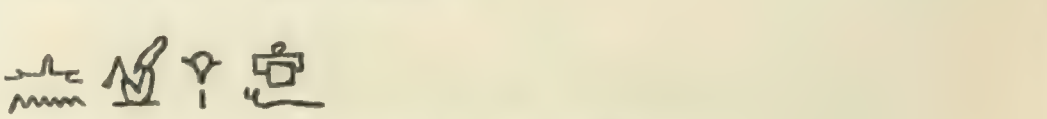
a) so für nnn. b) ● hier so: ●.

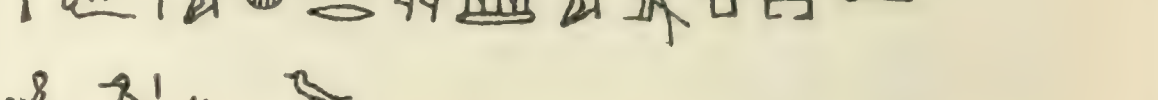


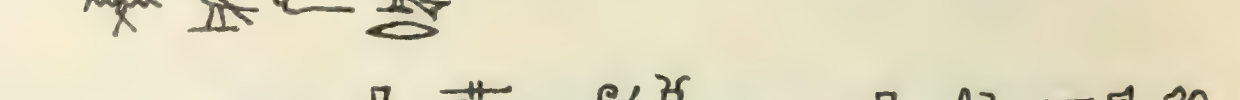
a) so [hieroglyph] für [hieroglyph] oder [hieroglyph]? b) [hieroglyph] hier so: ●.

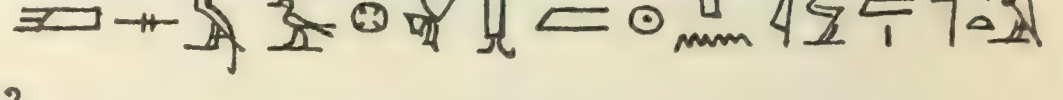


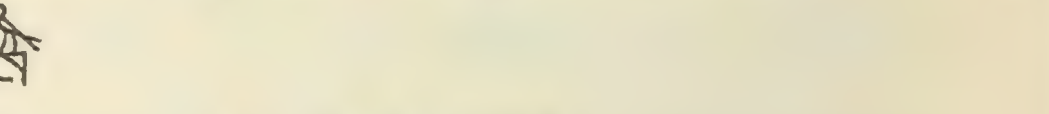


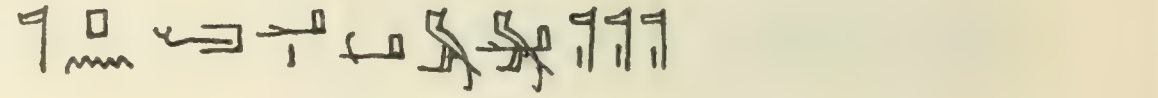


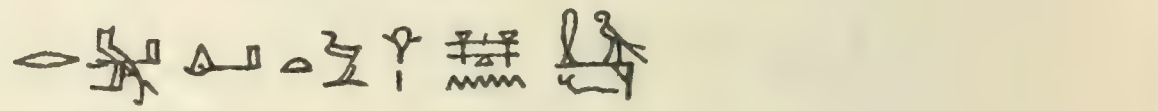


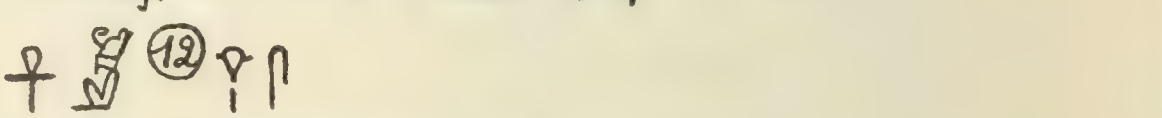


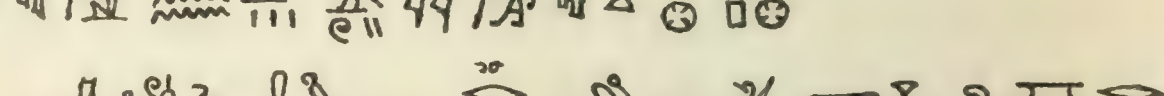


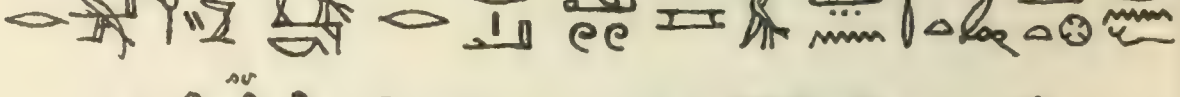




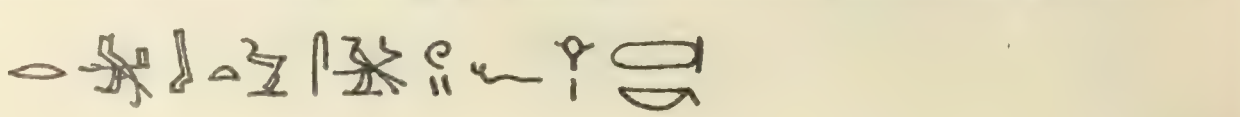


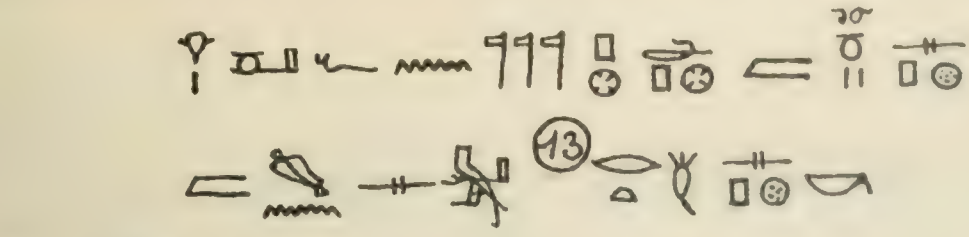


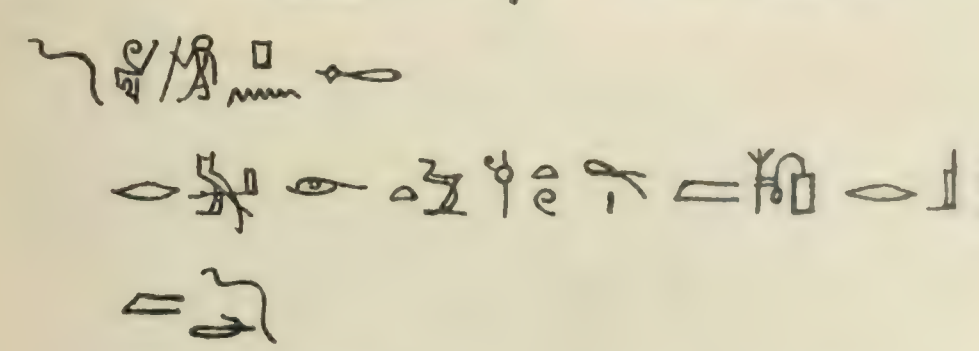




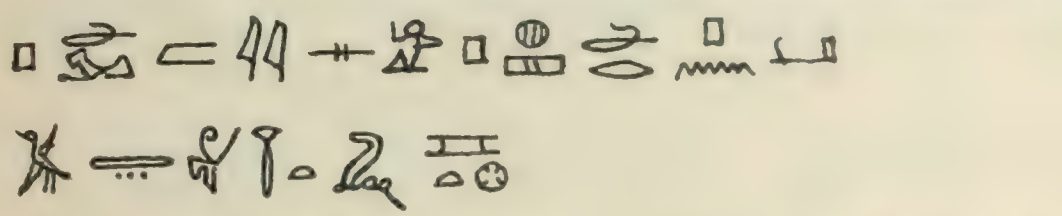
8. Im Anschluss an diesen Bericht wird Ptolemäus gebeten, die Schenkung wieder zu erneuern, und befiehlt so:

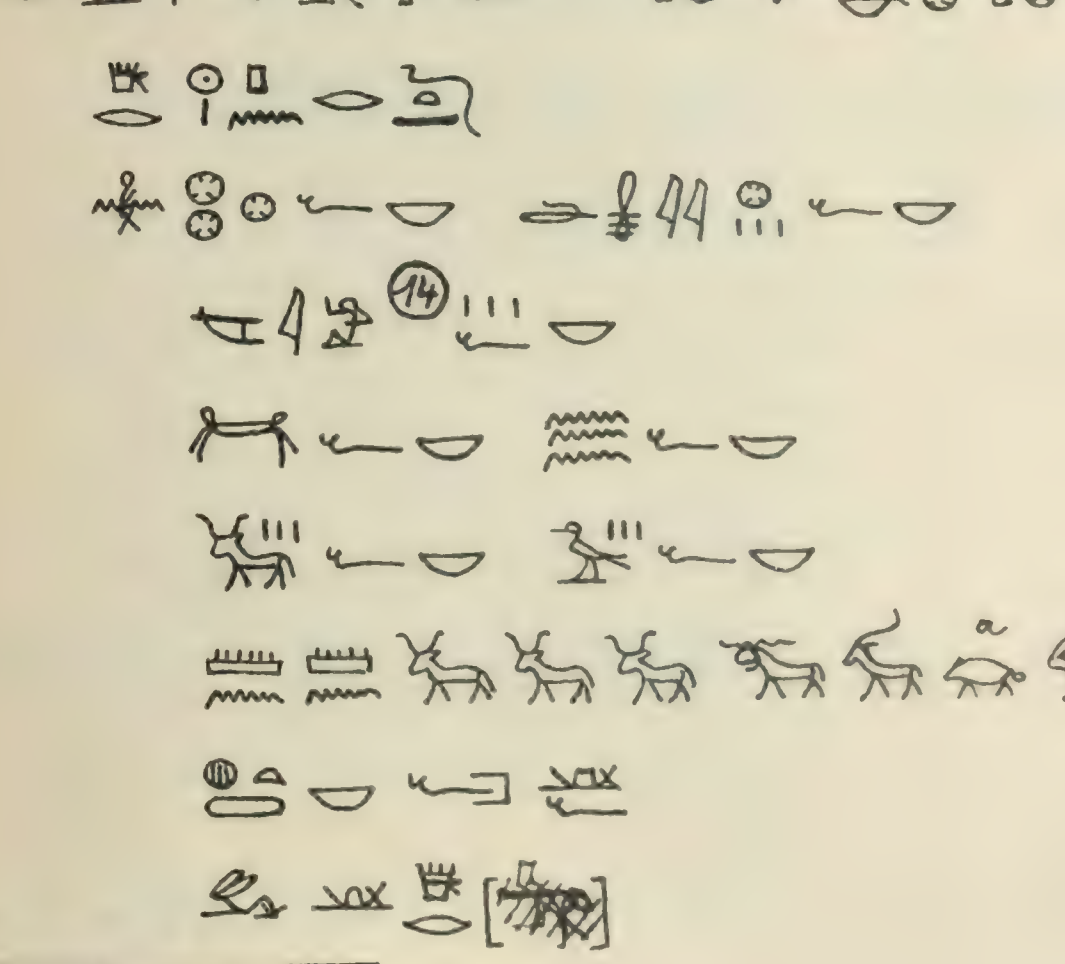




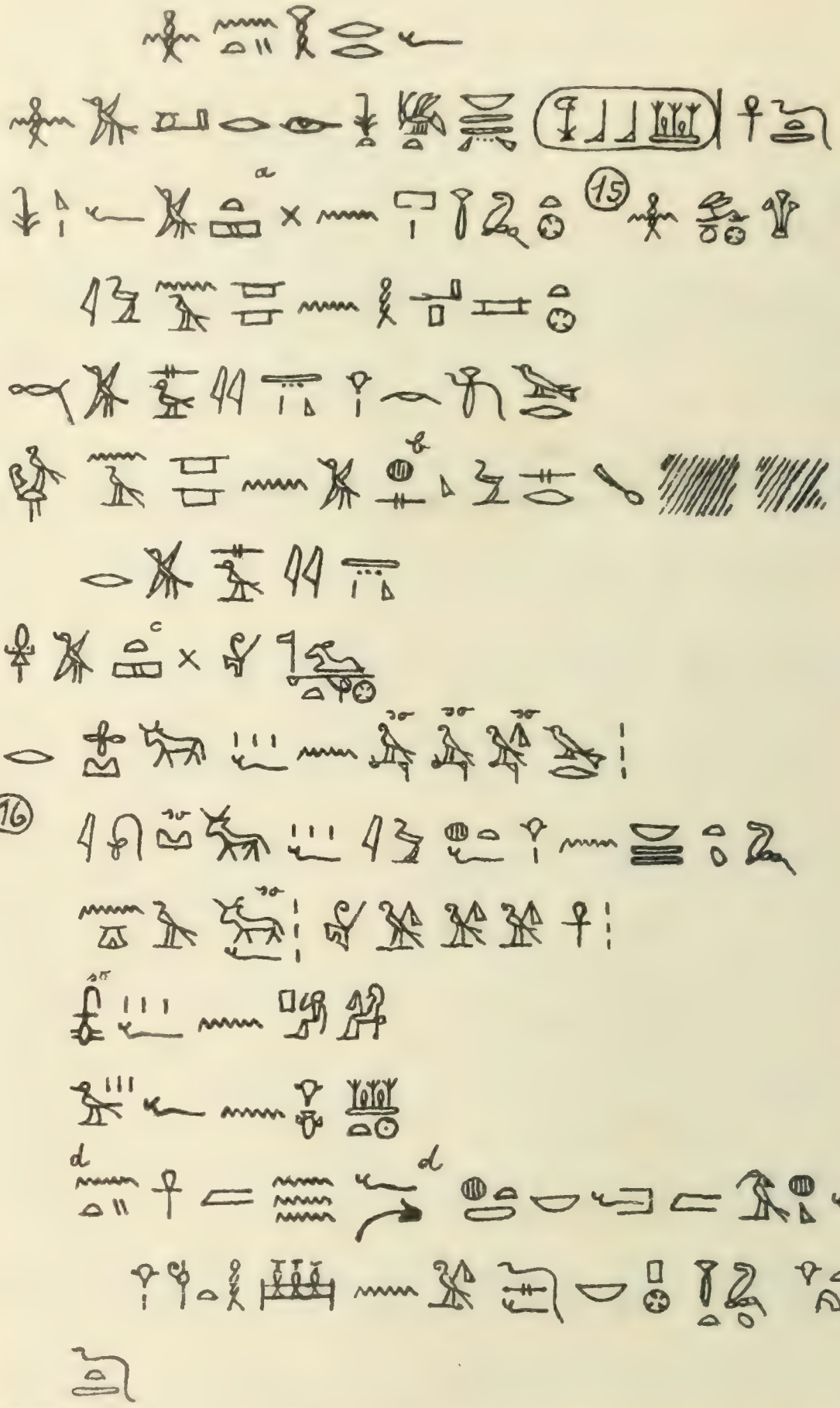


9. Der Schenkungserlass des Ptolemäus.



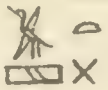


a) Schwein.



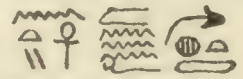
(15)

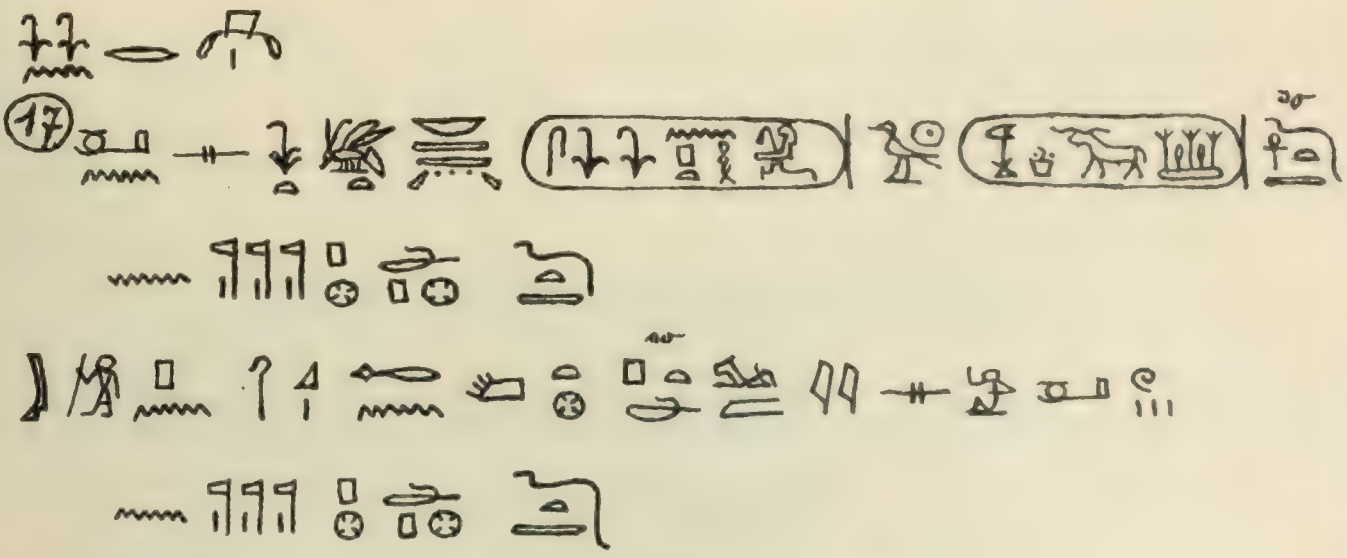
(16)

a) so: 

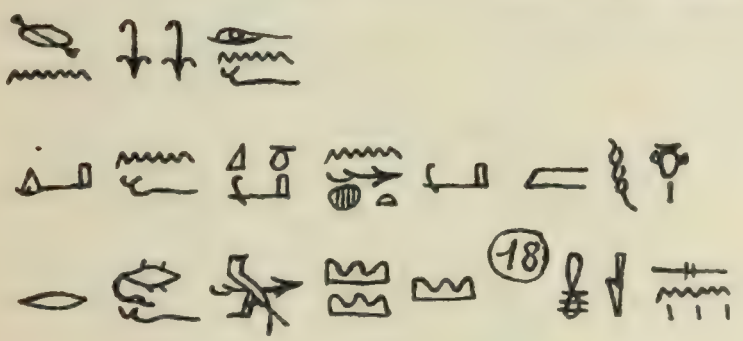
b) so: , sodaß man auch lesen könnte.

c) so: .

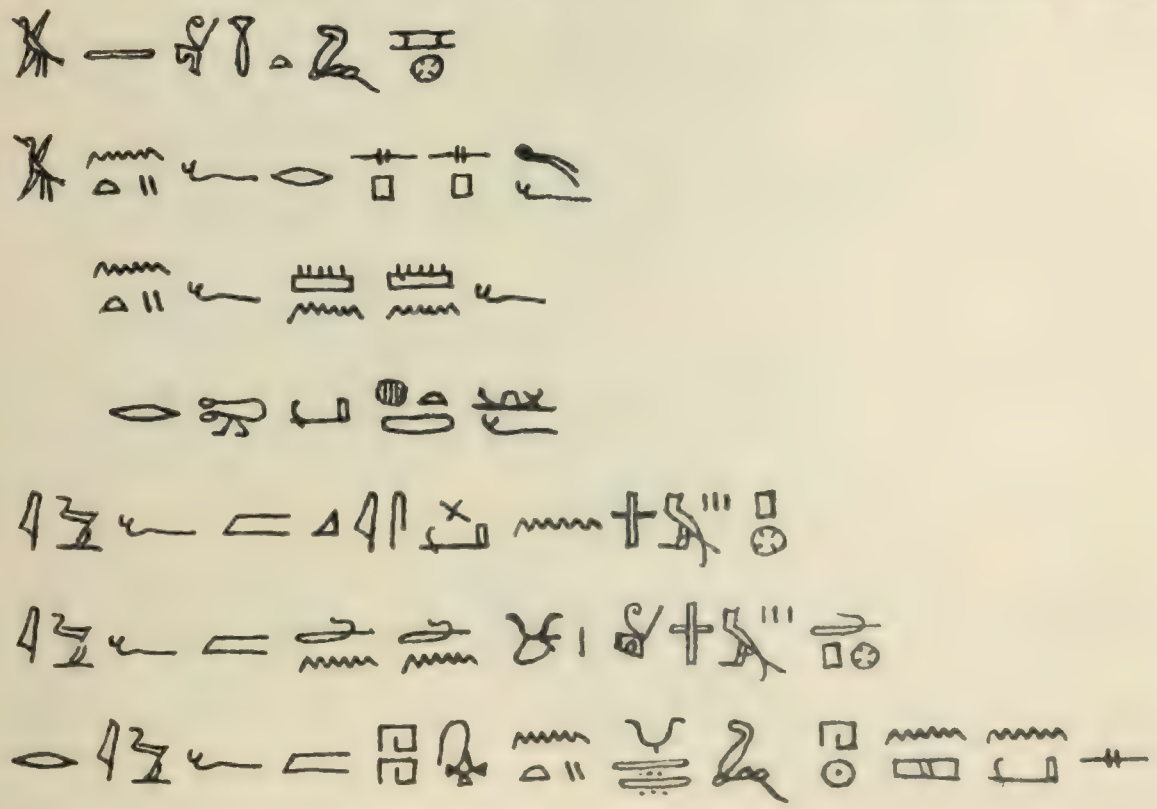
d) so: 



10. Dankesverheißungen für Ptolemäus.



11. Drohungen gegen Verletzung der Stiftung.

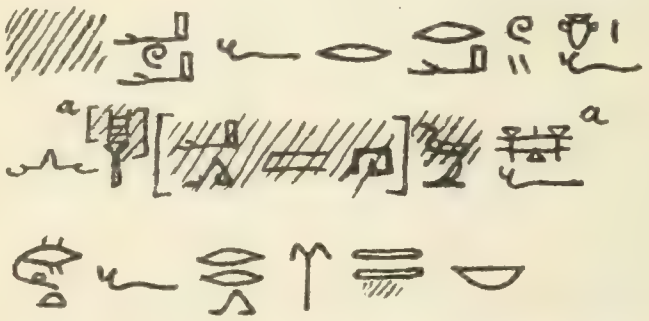


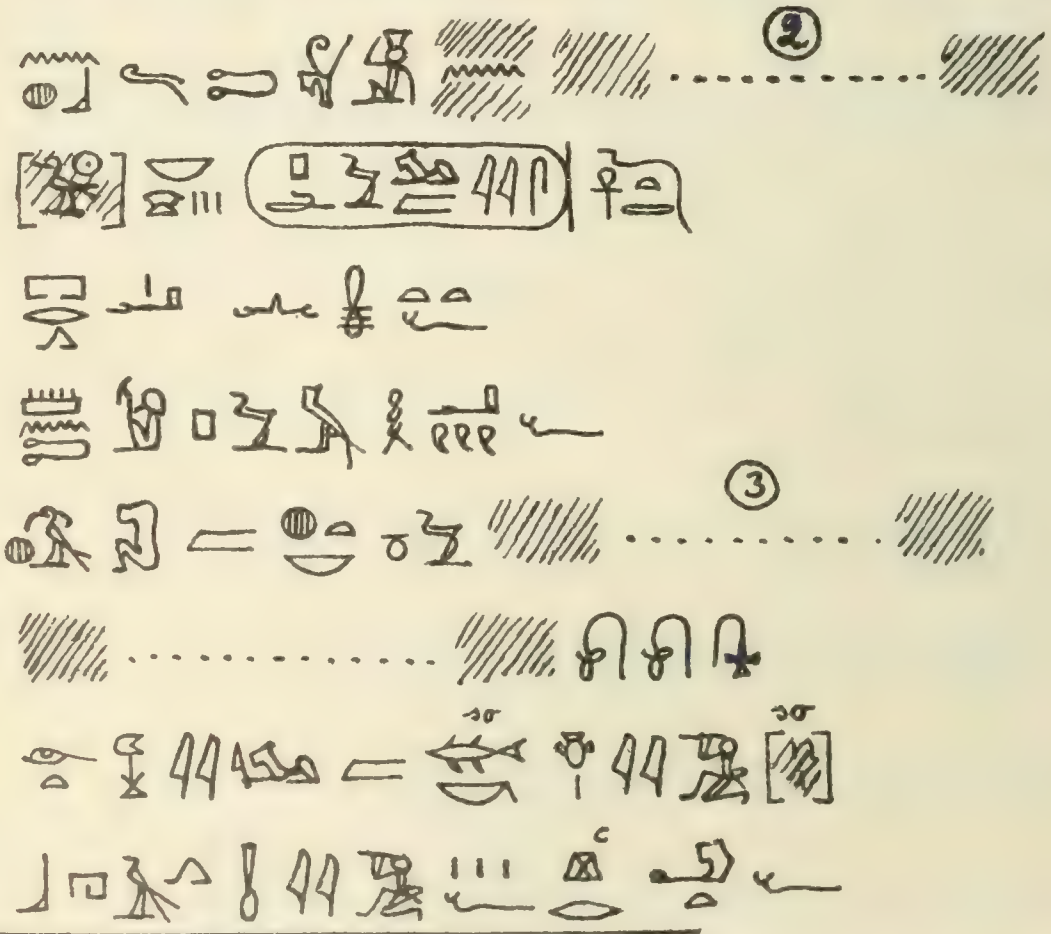
10. Bruchstück von einem Denkstein

eines der beiden ersten Ptolemäer, vermutlich Soter I.

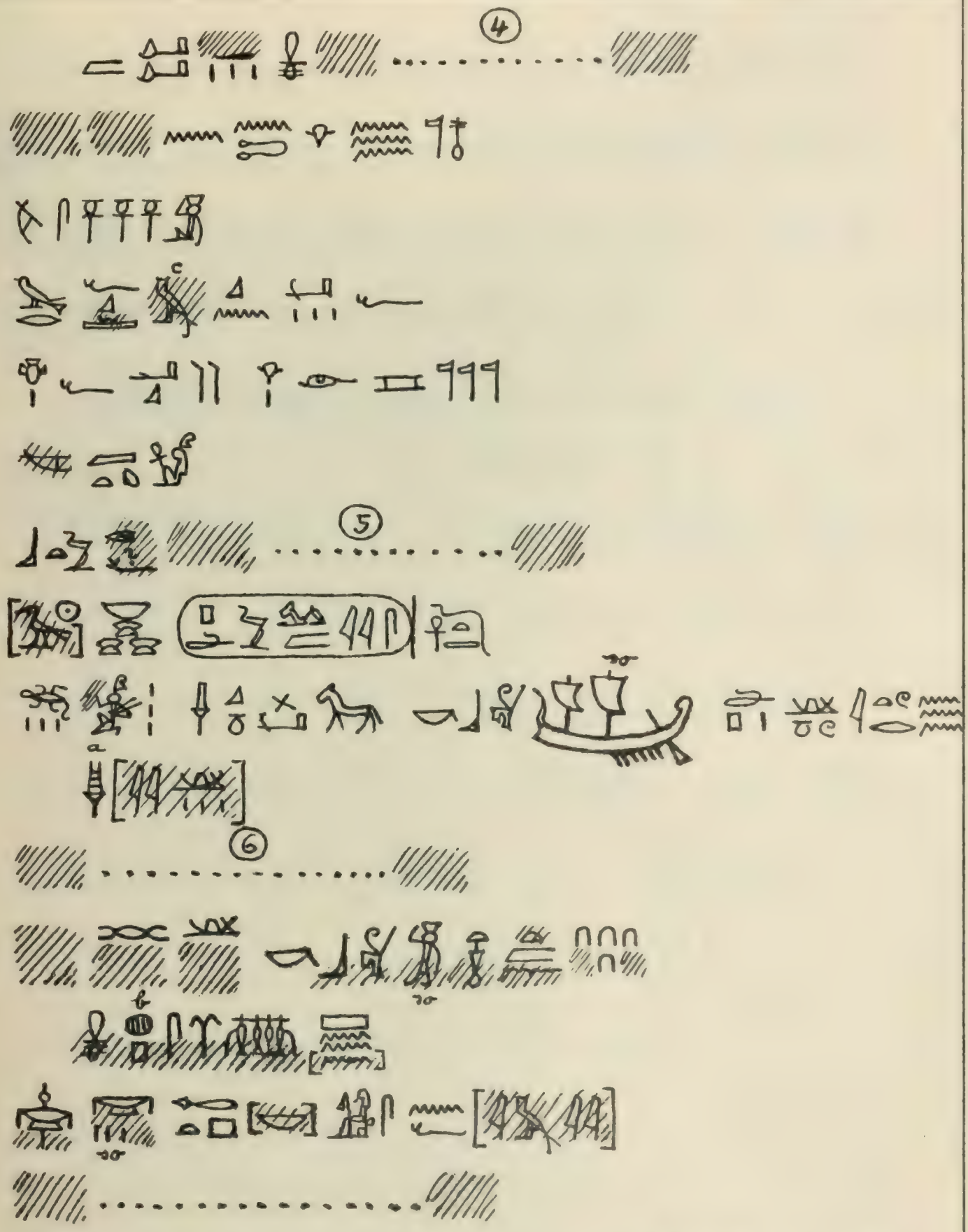
Berlin 14400.

Vor Zeile 1 sind noch Reste einer Zeile sichtbar.





a) so . b) so , nicht ! c) wie stets so, .



Die letzte Zeile des Bruchstücks, das als Schwelle gedient zu haben scheint, ist stark abgetreten.

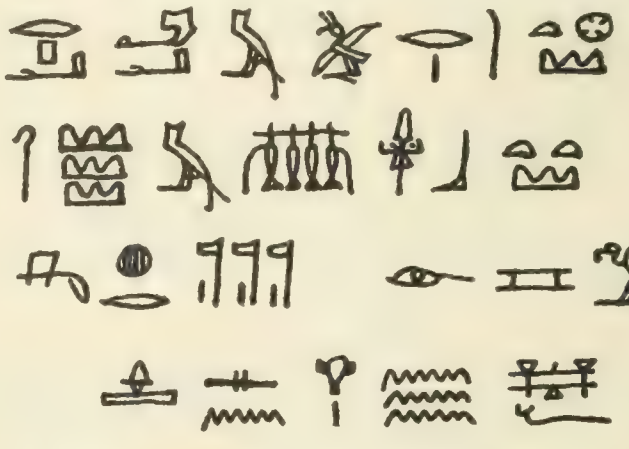
---

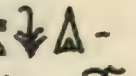
a) so [hieroglyph]. b) □ unsicher; es könnte auch [hieroglyph] sein. c) lies [hieroglyph] ?

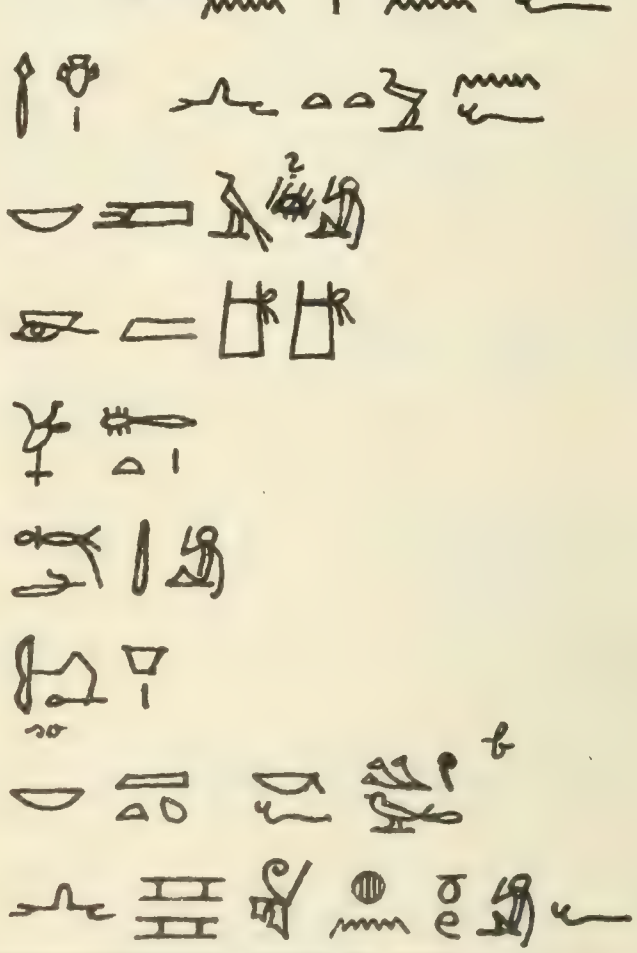
11. Nektanebos, ein Grofsneffe des gleichnamigen Königs, oberster Heerführer unter einem der ersten Ptolemäer, nach Inschriften seines Sarges. Berlin 7.

Nach einem von Schäfer zur Verfügung gestellten Abdruck.

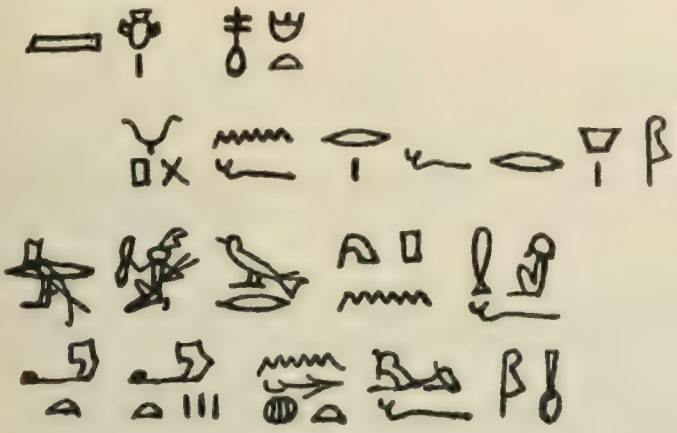
A. Die Ehrentitel des N. in der rechten Inschrift.



Vorher  Formel; vgl. u. D.

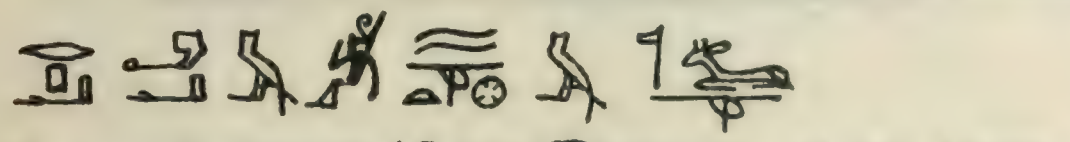


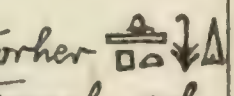
a) nr-t „Menschen". b) isf-t „Unrecht".

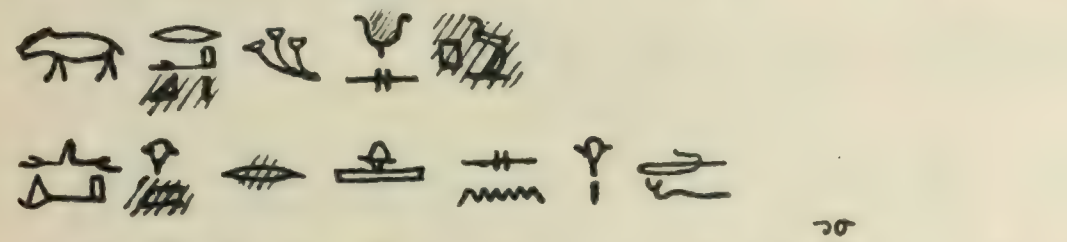


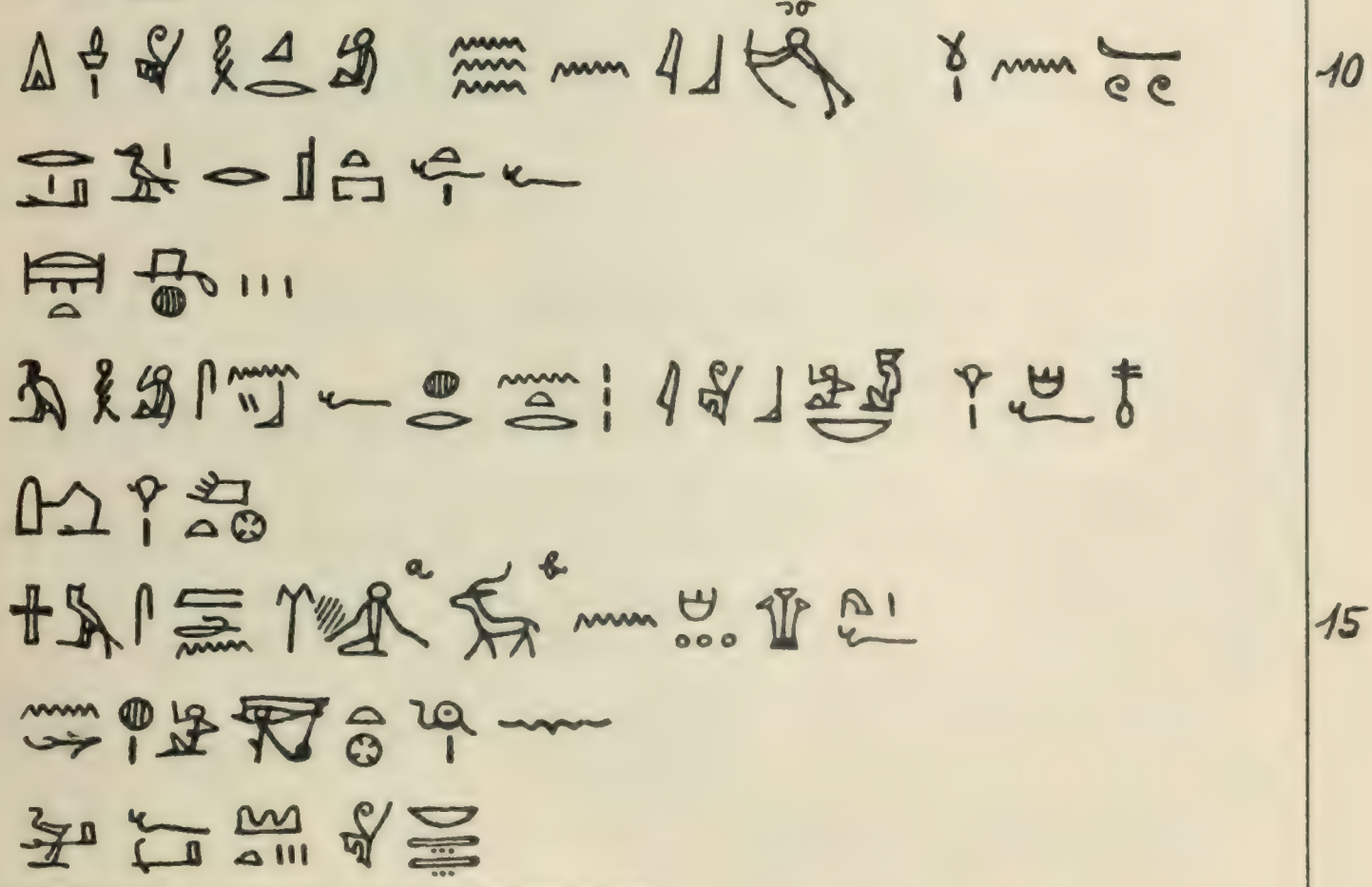
folgt die Genealogie, s.u. C.

B. Die Ehrentitel des N. in der linken Inschrift.

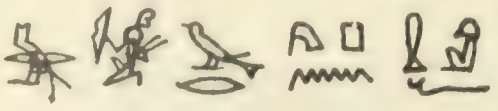


Vorher  Formel; vgl. u. D.



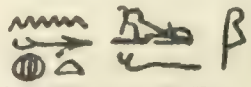


a) vgl. Brugsch, Dict. géogr. 1366, XIX. b) ob für ?

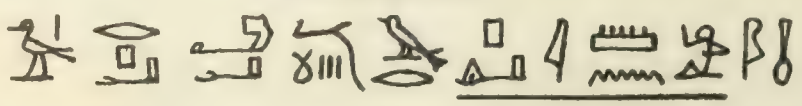


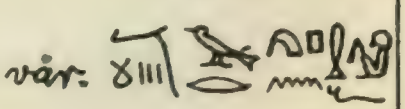
folgt die Angabe der Eltern, s. C.

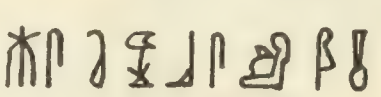
C. Die Abstammung des N.[a]

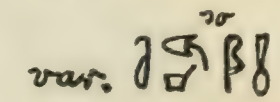
Titel ..... 

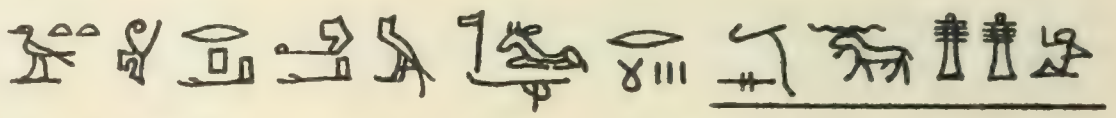
var.

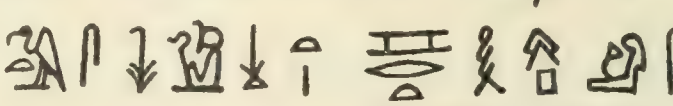


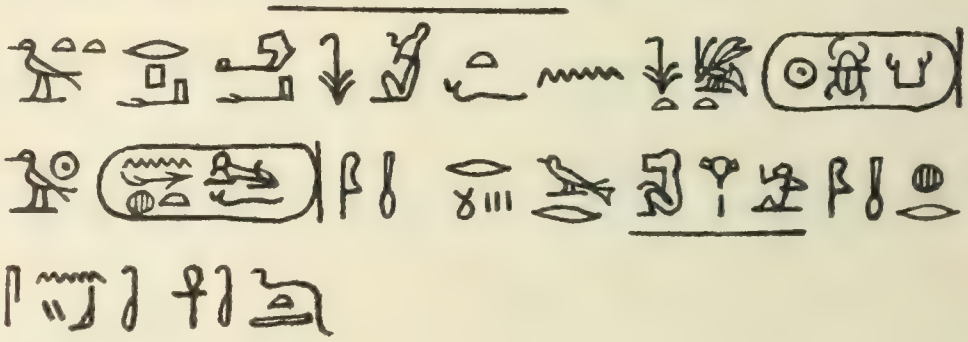
var: 



var. 

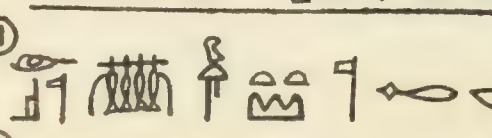


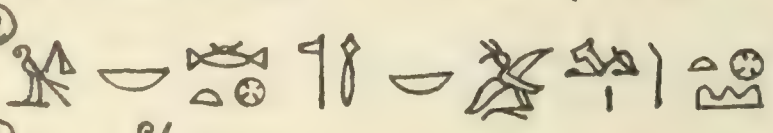




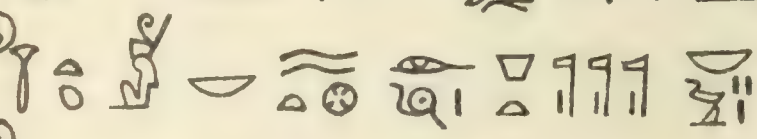
D. Die Heimatsgötter des N.,

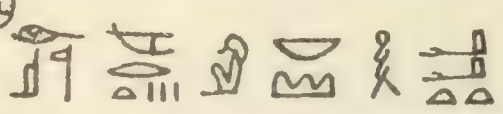
die in der Formel für ihn angerufen werden.

① 

② 

} in der rechten Inschrift; vgl. oben A.

③ 

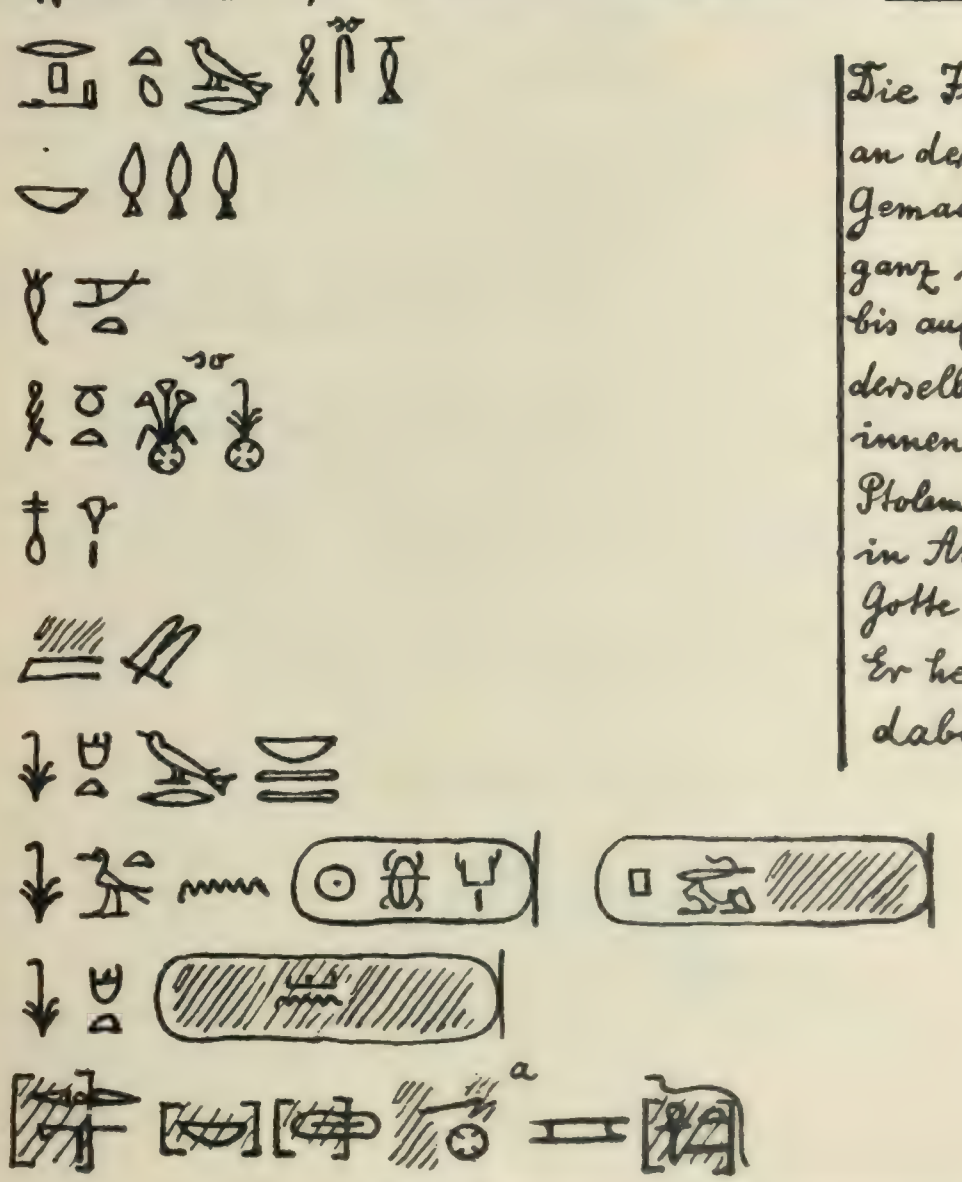
④ 

} in der linken Inschrift; vgl. oben B.

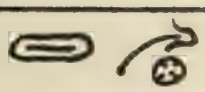
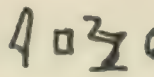
a) veröffentlicht von Jéquier, Le qu'il y a dans l'Hadès, p. 26.

12. Weihinschrift einer unbekannten Königin der ersten Ptolemäerzeit, Namens Ptolemais, bezeichnet als Nachkommin des Königs Nektanebos, in der dem Gotte Min geweihten Felsengrotte bei Achmim; wahrscheinlich aus der Zeit des Ptolemäus Philadelphus.

Veröffentlicht: Leps. Denkm. Text II 164. Kollat. mit Abdr. 138.



Die Inschrift steht außen an der Thüre zum innersten Gemach der Grotte, das ganz ohne Inschriften ist bis auf die Pfosten eben derselben Thüre, an denen innen statt der Königin Ptolemäus Philadelphus in Anbetung vor dem Gotte Min dargestellt ist. Er heißt dabei:

a) lies  , d. i. das alte  „Panopolis"?

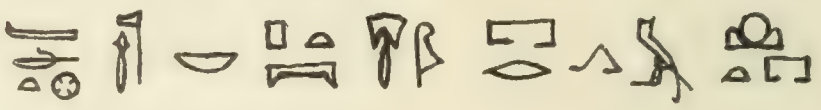
13. Die „Mendesstele".

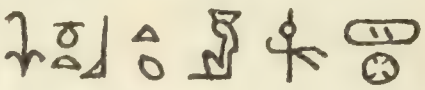
Denkstein des Königs Ptolemaeus Philadelphus aus dem Tempel des heiligen Bockes von Mendes, jetzt im Museum von Kairo.

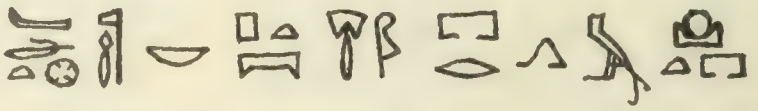
Veröffentlicht unvollständig (ohne die beiden Bruchstücke, die die Anfänge und Enden von Zeile 13, resp. 9, bis 25 der Hauptinschrift enthalten): Mariette, Monum. divers 43/4. — Brugsch, Thes. IV 629 ff. 658 ff. 738 ff.

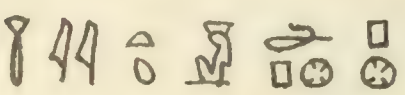
Kollationiert und vervollständigt nach Berlin Abdr. 1538.

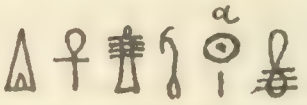
A. Die geflügelte Sonnenscheibe mit Uräen.

①  } rechts

②  Uräus mit } rechts

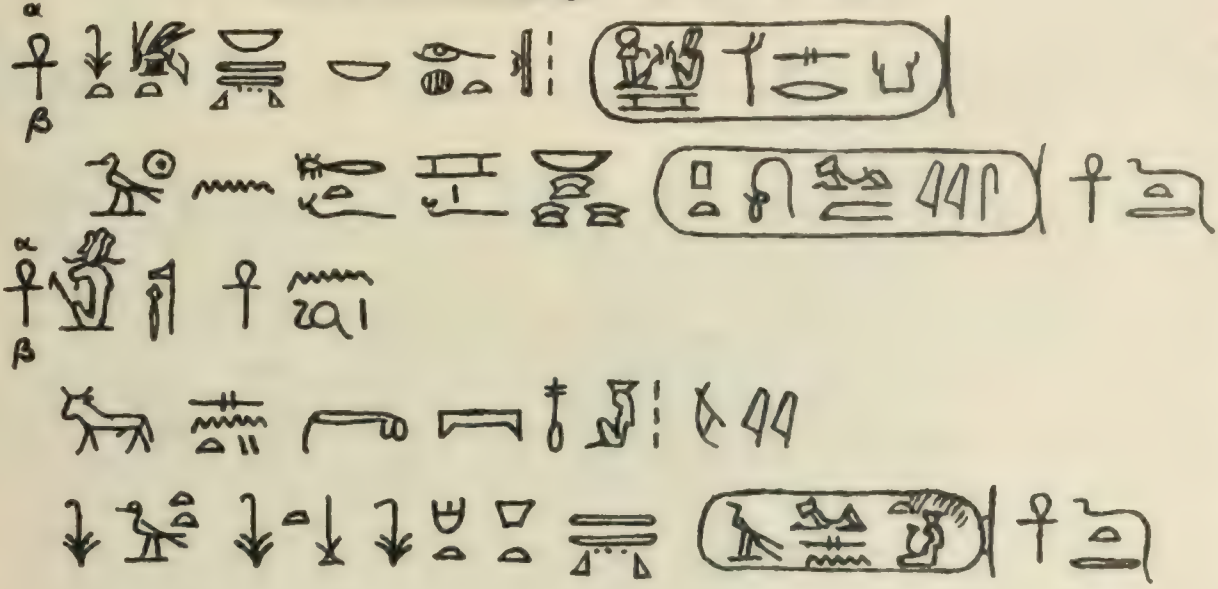
③  } links

④  Uräus mit } links

⑤  zwischen den beiden Uräen.

a) Der Denkstein giebt gewöhnlich ⊙ durch ●, ◍ und ⊛ durch ○ wieder.

B. Inschriftzeile unter A.

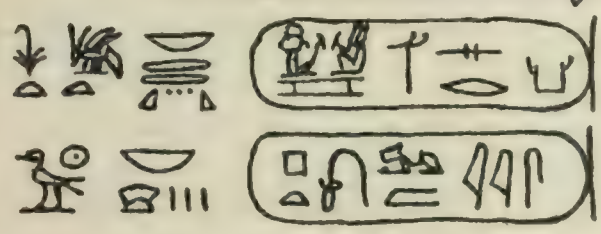


nach links

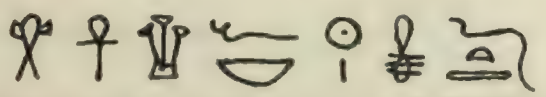
nach rechts

5

C. 1-9. Darstellungen unter B, links.

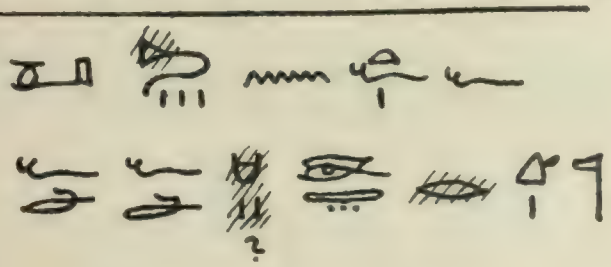
① 

König mit

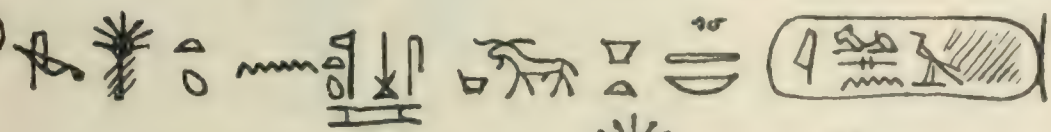


(dies hinter ihm)

10

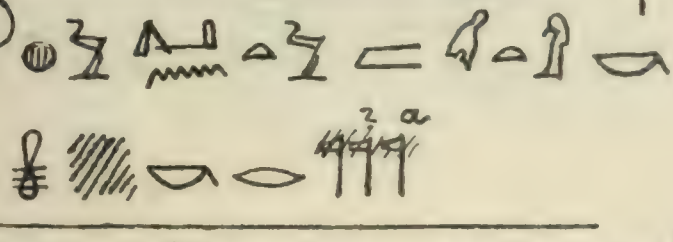
② 

Er bringt den Göttern (10 ff.) dar, macht vor ihnen; vor ihm ein grosser Blumenstrauss auf dem Boden stehend.

③ 

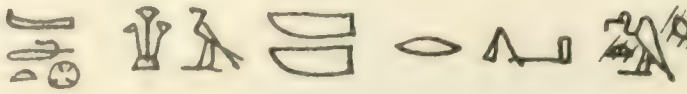
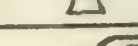
Königin, in den Händen und haltend.

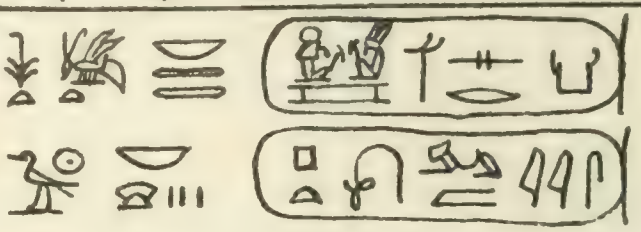
15

④ 

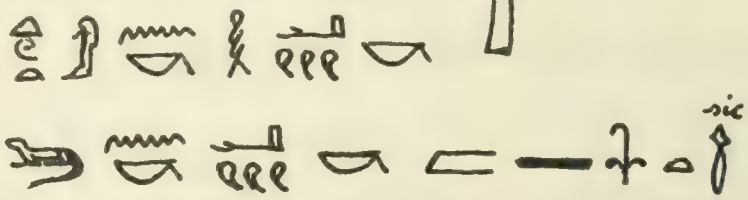
sagt sie zu dem Gotte (vgl. S. 25).

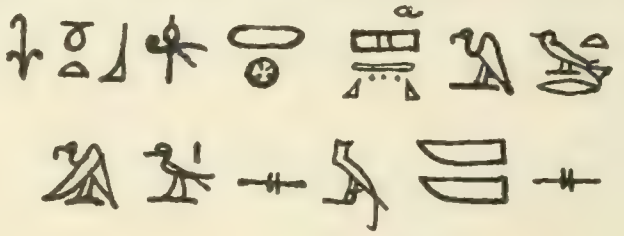
a) so ??? Brugsch. Ich sehe eher ???, doch ist ??? nicht unmöglich

⑤  Falke, der die Königin mit den Flügeln schützt und über der Wappenpflanze , vorn mit  , hinten mit schwebt.

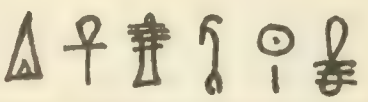
⑥  } Jugendlicher König mit (der in D. 19 genannte Sohn des Königs) 5

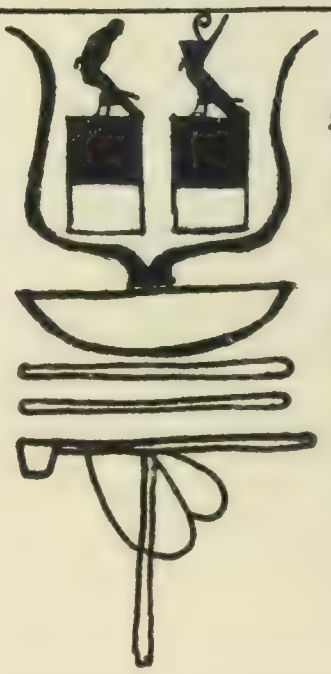
bringt und

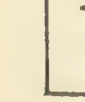
⑦  } sagt er zu dem Gotte.

⑧  } Geier, der den jungen König mit den Flügeln schützt und über der Wappenpflanze , vorn mit , hinten mit schwebt. 10

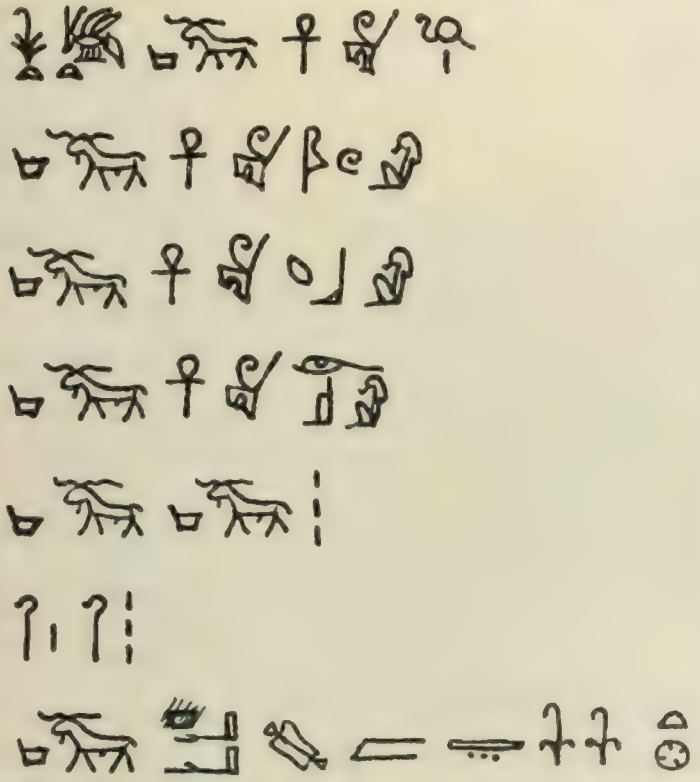
⑨



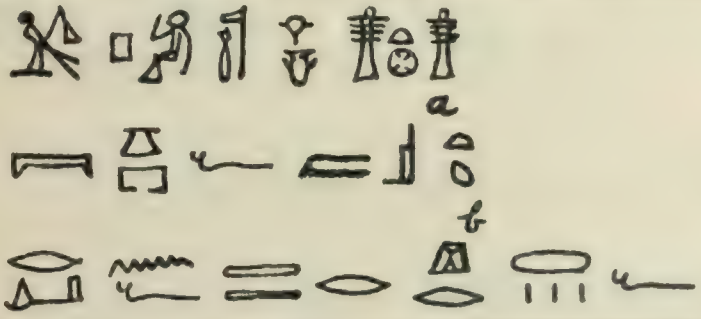
Symbol  , das sich augenscheinlich auf die in D. 9 erwähnte Stadt bezieht. 15

a) oder  (so Brugsch).

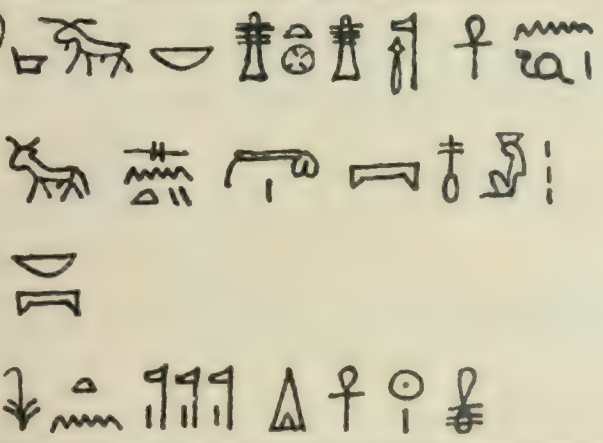
C. 10–17. Darstellungen unter B, rechts.

(10) 

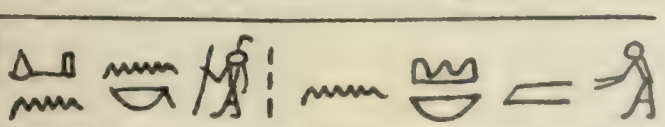
Der heilige Bock mit der Sonnenscheibe geschmückt, in ein Gewand gehüllt, auf einem hohen Postament stehend. Vor ihm eine Lampe . Er empfängt mit den folgenden Gottheiten das Opfer der vor ihm stehenden königlichen Familie (1-9). — Nach seinen Titeln zu schließen ist es der vom Könige inthronisierte neue Bock (D. 22-28)

(11) 

Der kleine Harpokrates mit der Hand am Munde, gleichfalls in ein langes Gewand gehüllt, und auf einem Postament stehend. — Zu dem letzten Titel vgl. D. 75/6.

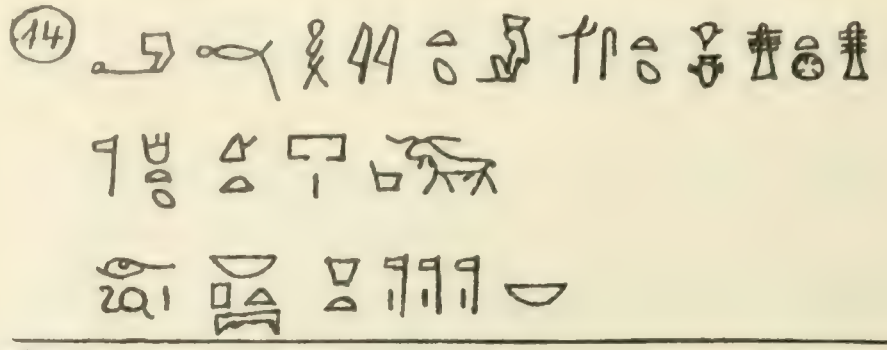
(12) 

Widderköpfiger Gott in Menschengestalt, mit . — Es ist wohl der alte, von der Erde geschiedene Bock, dessen „Erbe" der neue (ob. Nr. 10) war.

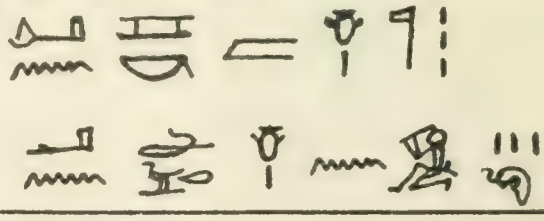
(13) 

sagt er zu dem König.

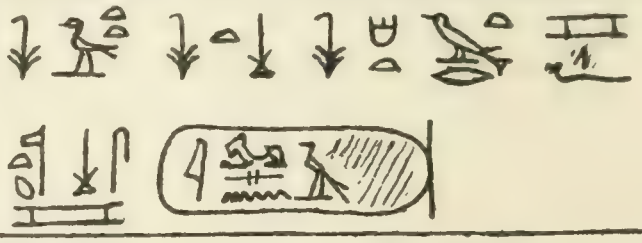
a) so wohl sicher. Auf den ersten Blick könnte man auch lesen.
b) hat auf dem Denkstein überall die Form .

(14) 

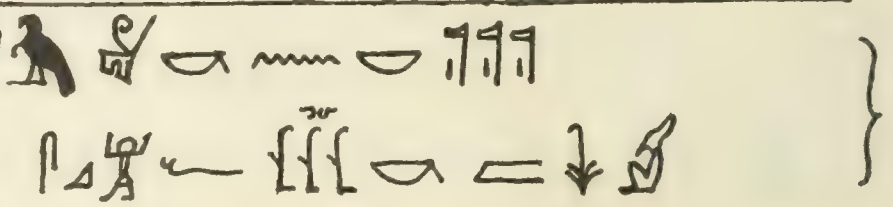
Göttin mit dem Abzeichen des mendesischen Gaues auf dem Haupte.

(15) 

} sagt sie zum König.

(16) 

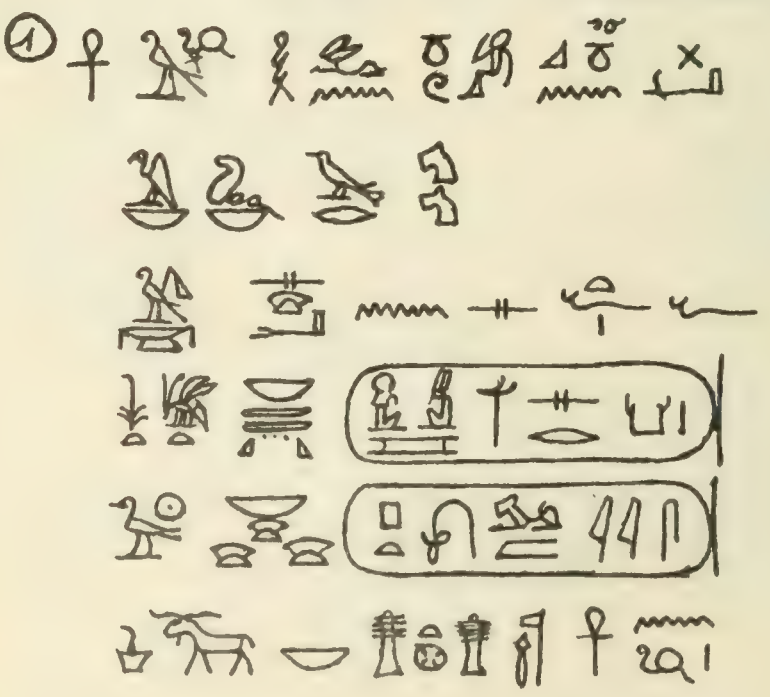
Königin mit dem Szepter ∫ der Göttinnen.

(17) 

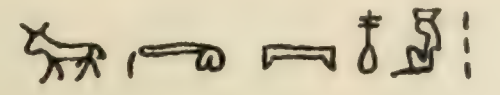
} sagt sie zum König (vgl. D. 7 und D. 28).

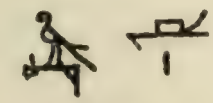
D. Die grosse Hauptinschrift (unter C).

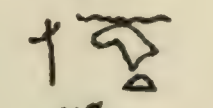
1. Die einleitende Widmung.

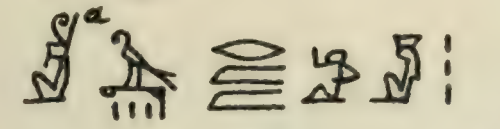
① 

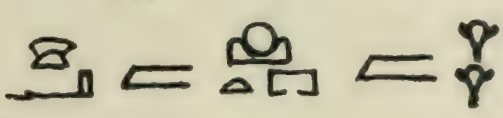
(hiervor ⊀44 S. 33 Zeile 13 zu lesen)











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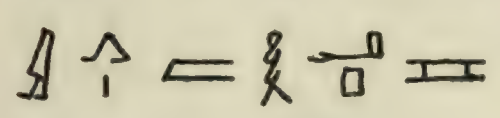
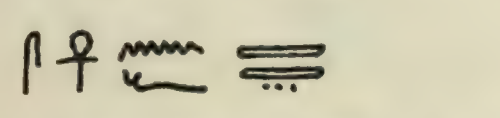
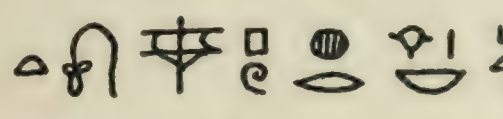
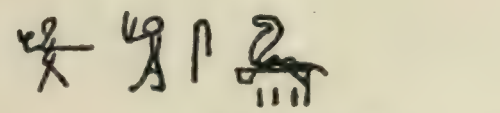
②

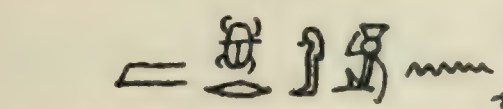


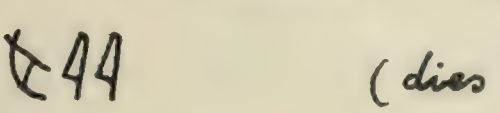




10



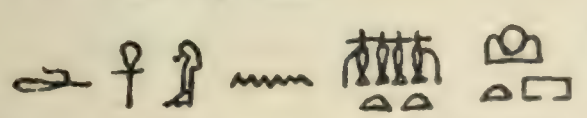




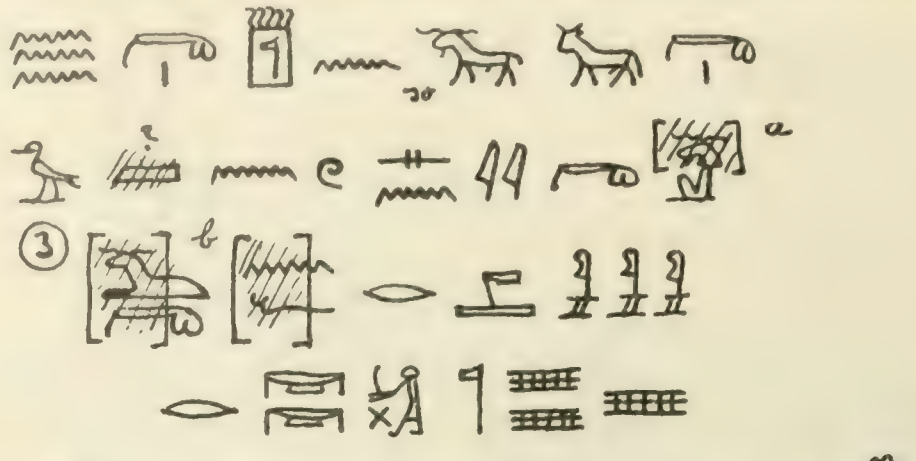
(dies Wort vor S. 32, Zeile 17 zu lesen)

2. Die göttliche Bestimmung des Königs.

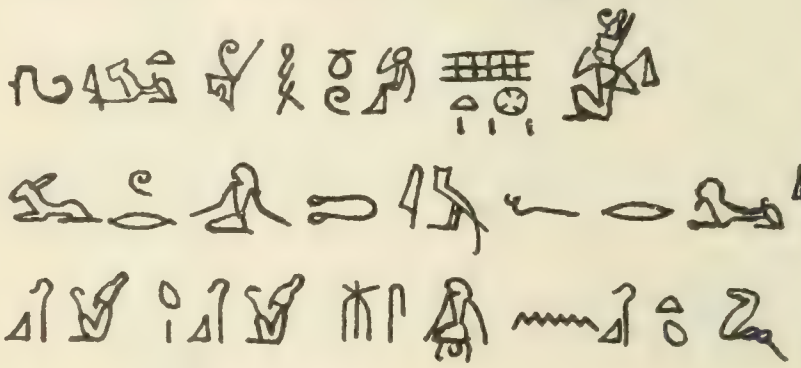
15



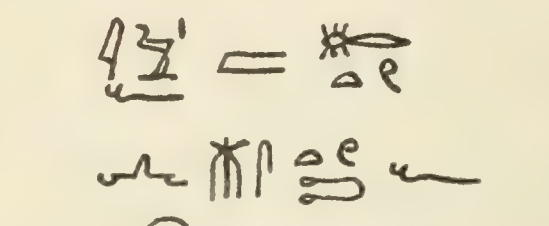
a) so bjtj heißt der Gott, weil er in Unterägypten zu Hause ist.



5

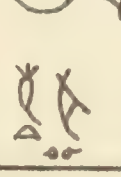


10

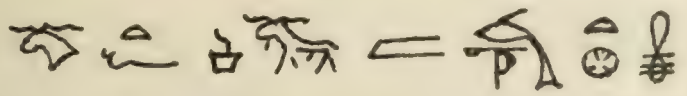


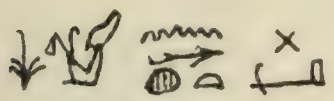
15

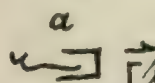
3. Lob des Königs.

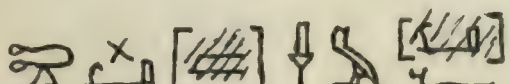


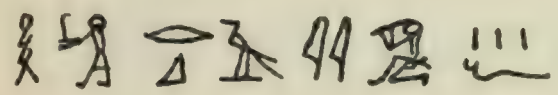
a) vgl. Brugsch, Dict. géogr. 1389. b) vgl. D. 19. c) nwd „Windel".

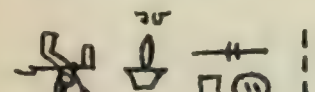


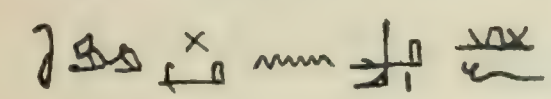


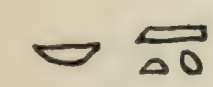


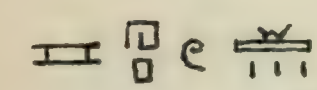


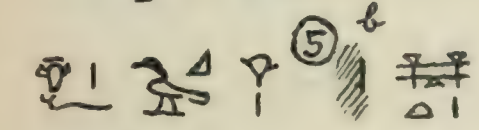


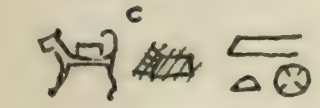


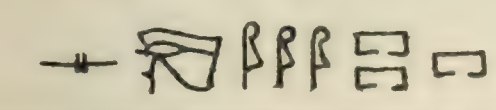










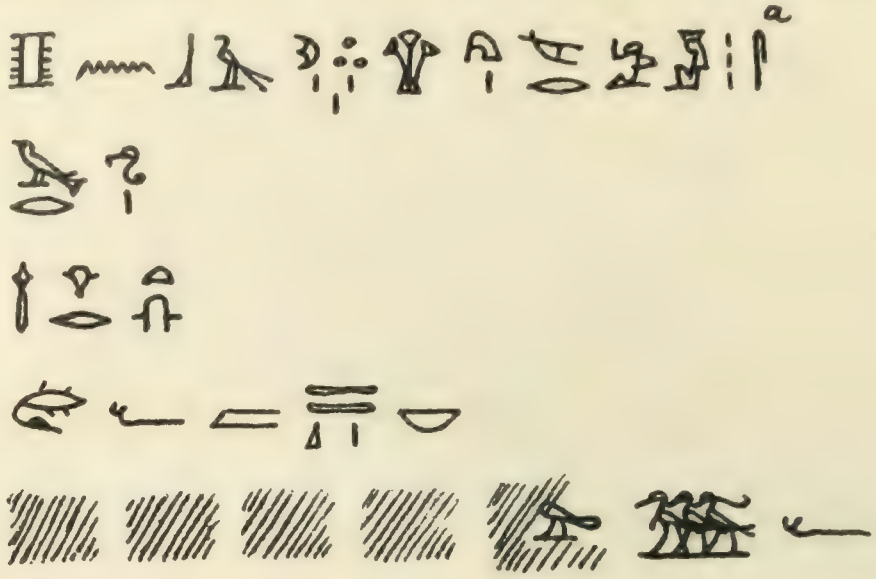


a

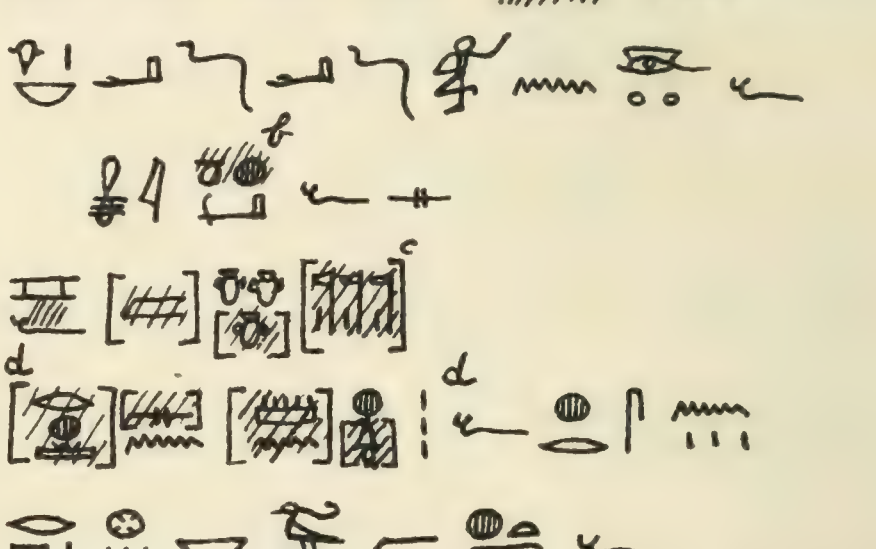
b

c

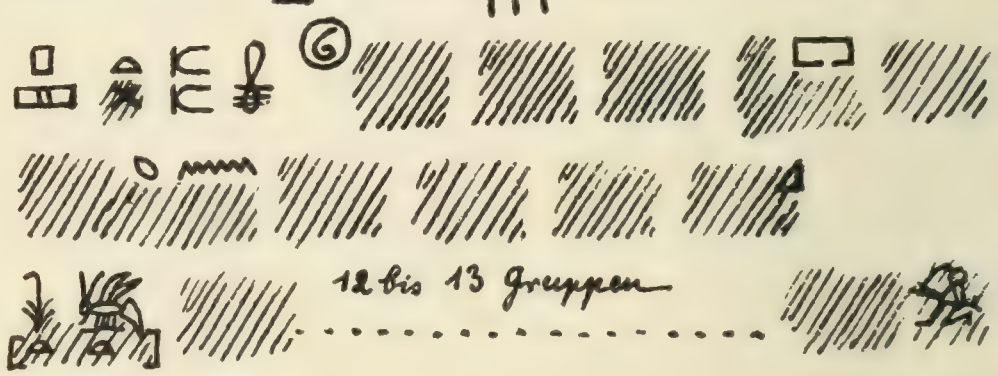
a) hier wie oft auf dem Denkstein, ohne Hörner: . b) lies ? c) so



5

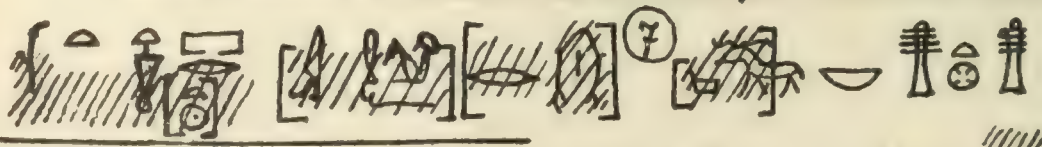


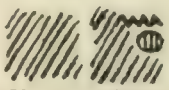
10

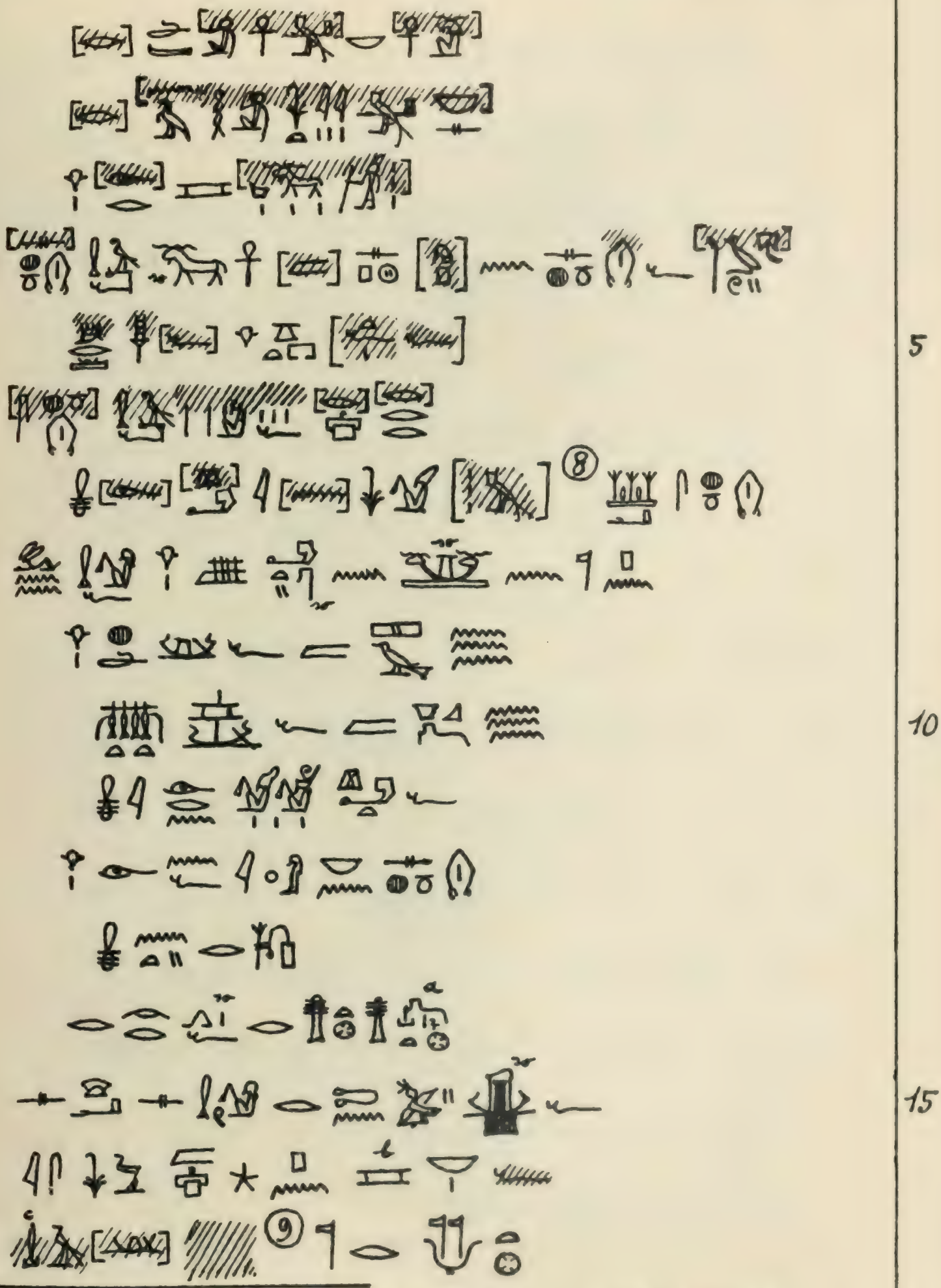


4. Der König besucht nach seiner Thronbesteigung als erstes der heiligen Tiere den Bock von Mendes und verehrt ihn in der dafür üblichen Weise.

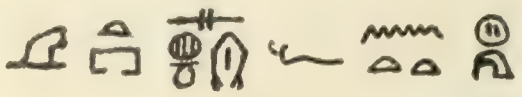
15



a) so für ỉn. b) ◍ hier ●. c) vgl. C. 15. d) so 

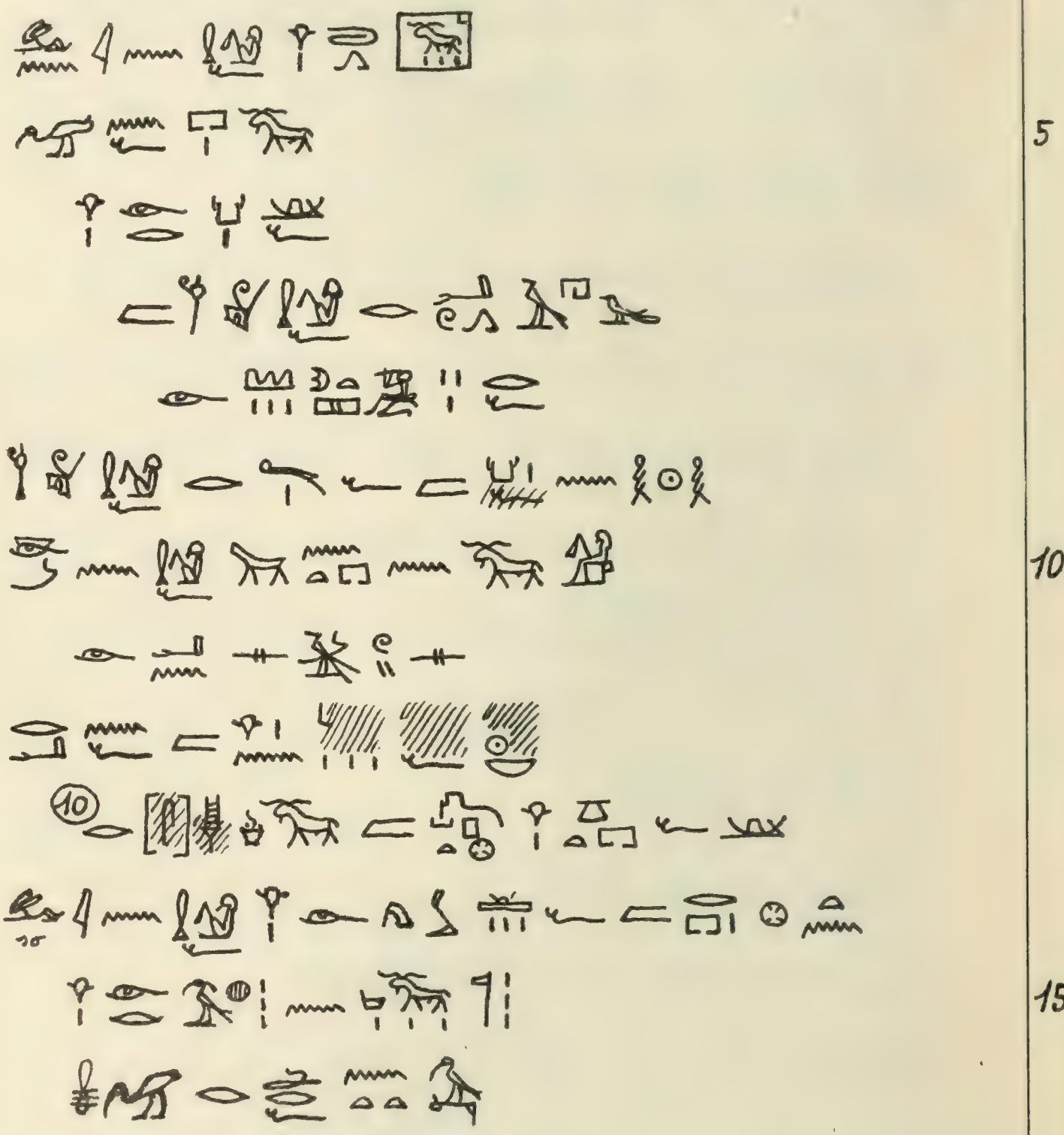


a) | für □ sehr zweifelhaft. b) so für [hieroglyph]. c) sicher [hieroglyph], nicht [hieroglyph].

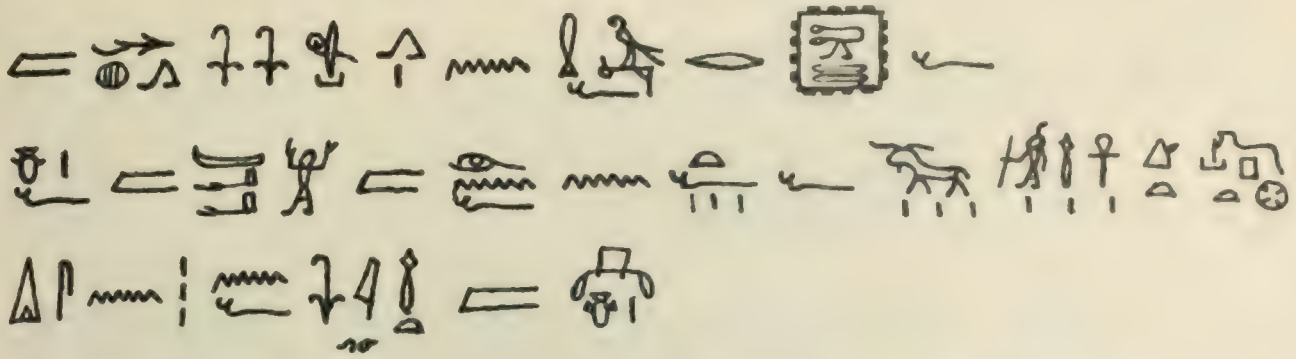


5. Der König besichtigt die Tempelbauten in Thmuis

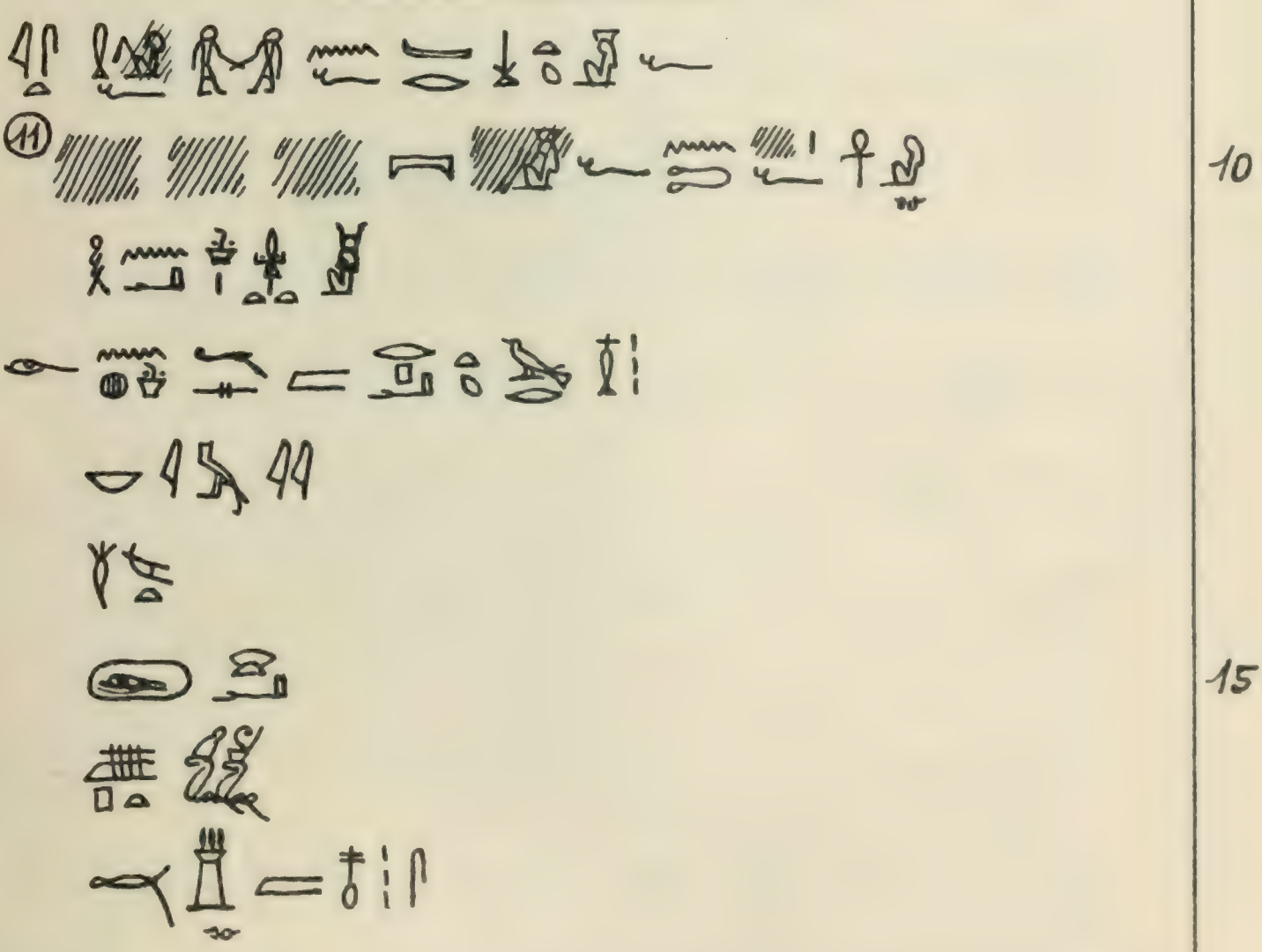
und sorgt auch für die daselbst verehrten heiligen Böcke.

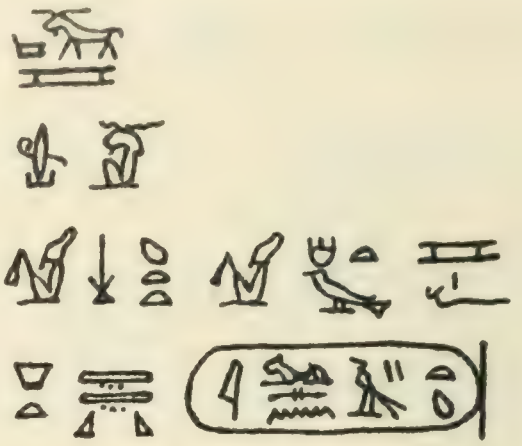


6. Der König kehrt vom mendesischen Gau nach Alexandria zurück.

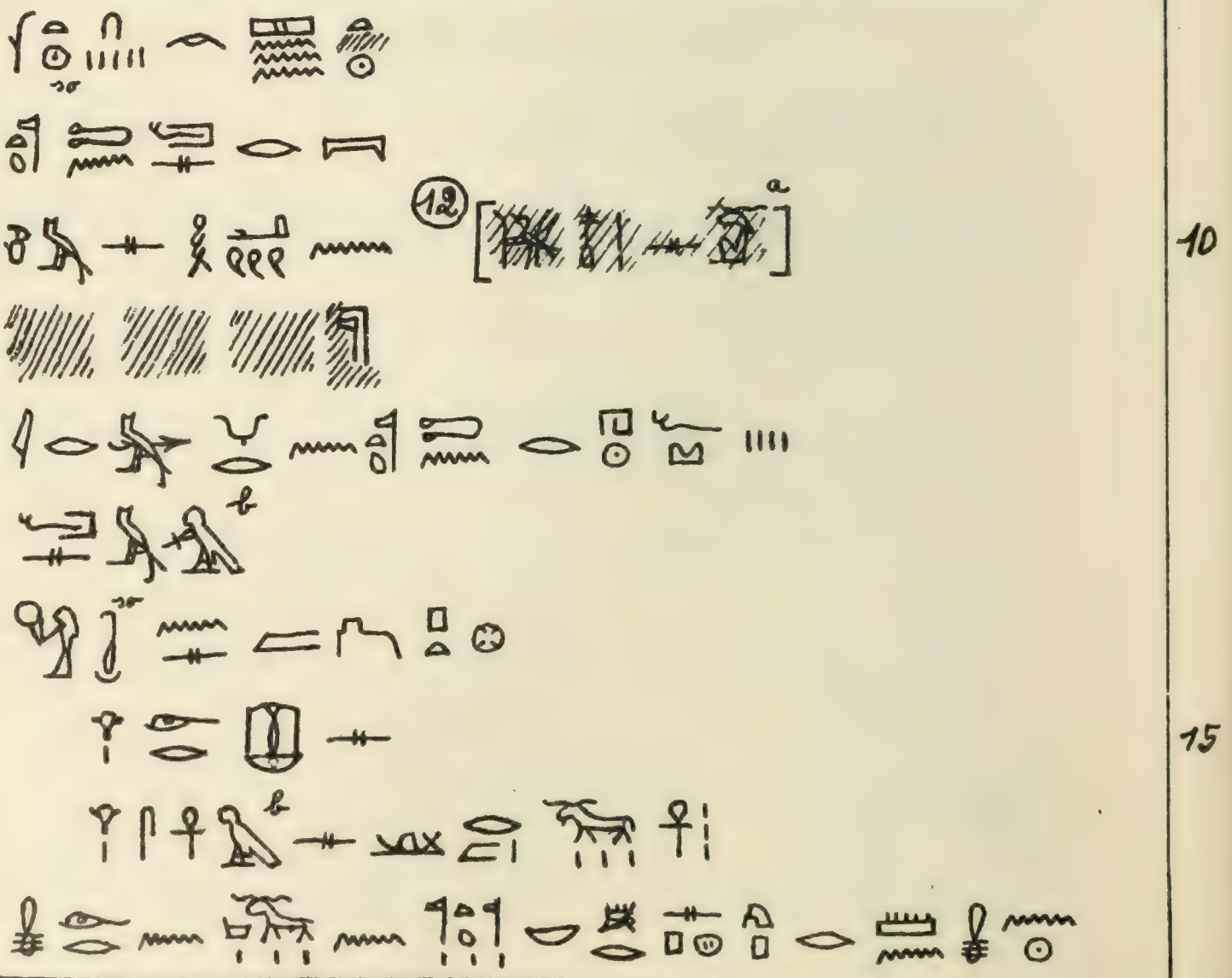


7. Der König verheiratet sich mit seiner Schwester Arsinoe II und ernennt sie zur Oberpriesterin des Bockes von Mendes.

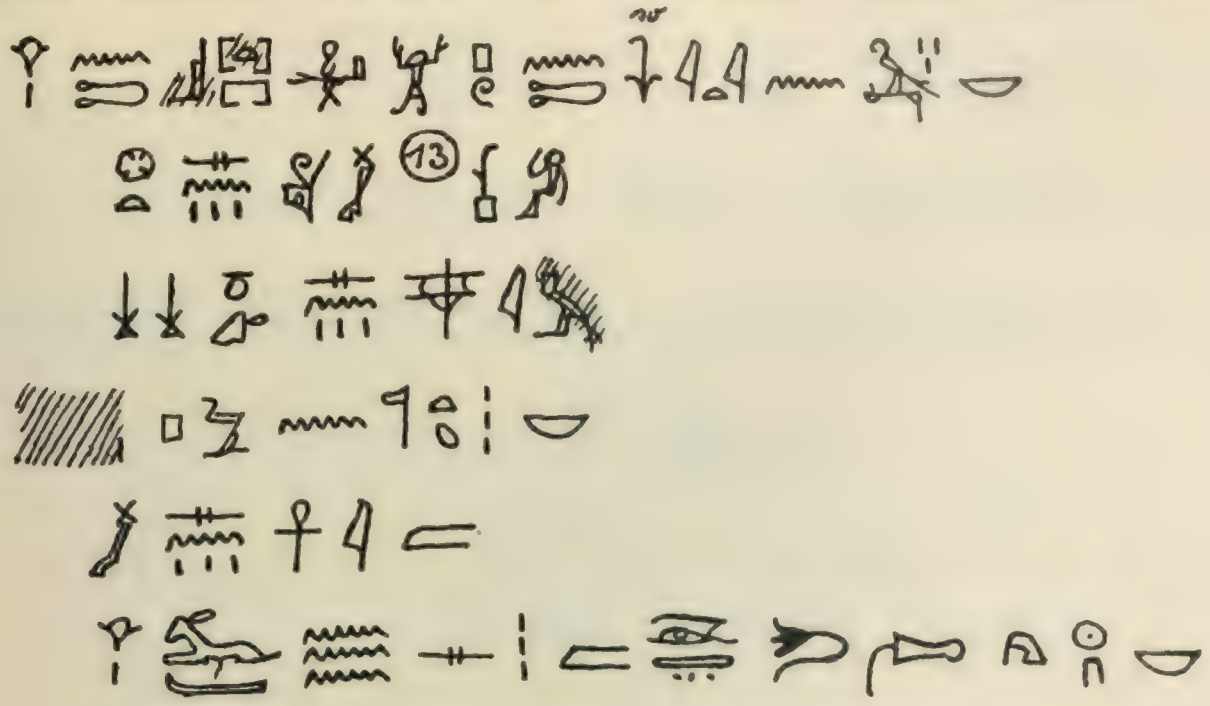




8. Als Arsinoe II im 15ten Jahre des Königs stirbt, 5
werden ihr im mendesischen Gau göttliche Ehren
erwiesen, wie den Böcken bei ihrem Ableben.

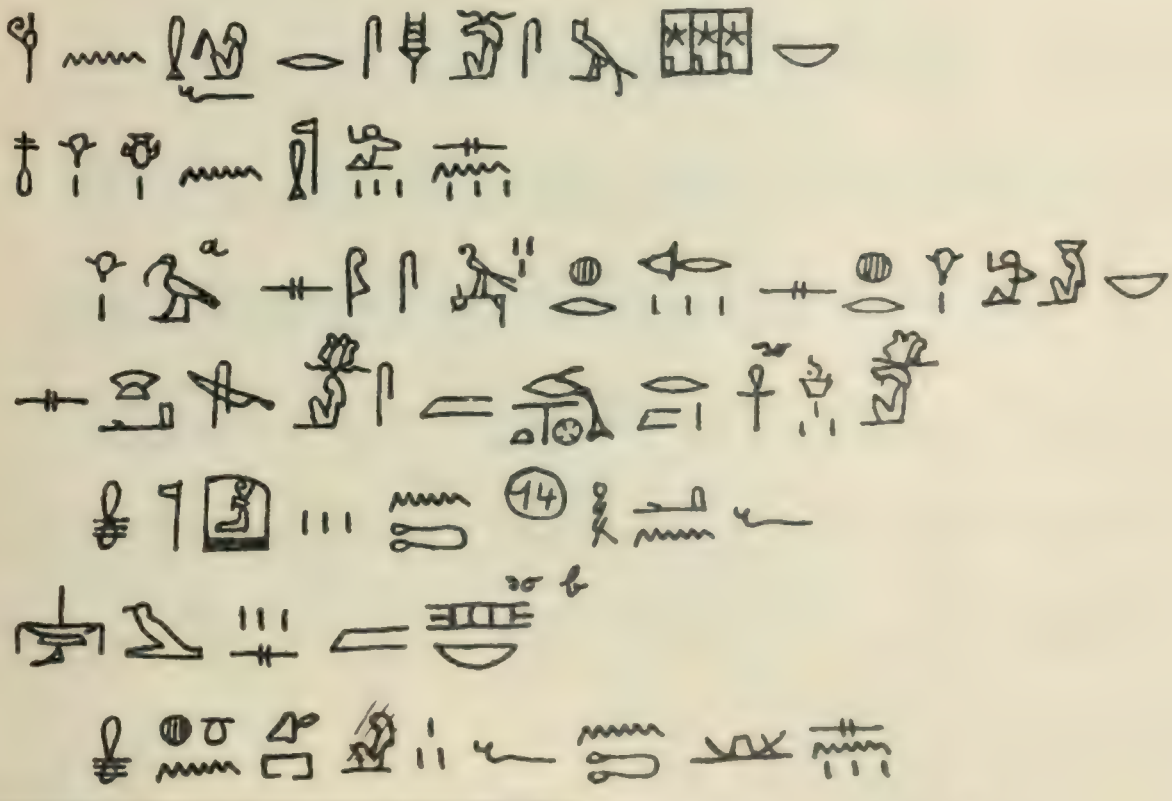


a) vgl. D. 17/8. b) ohne Bart, wie auch [illegible] und [illegible] oft bartlos erscheinen



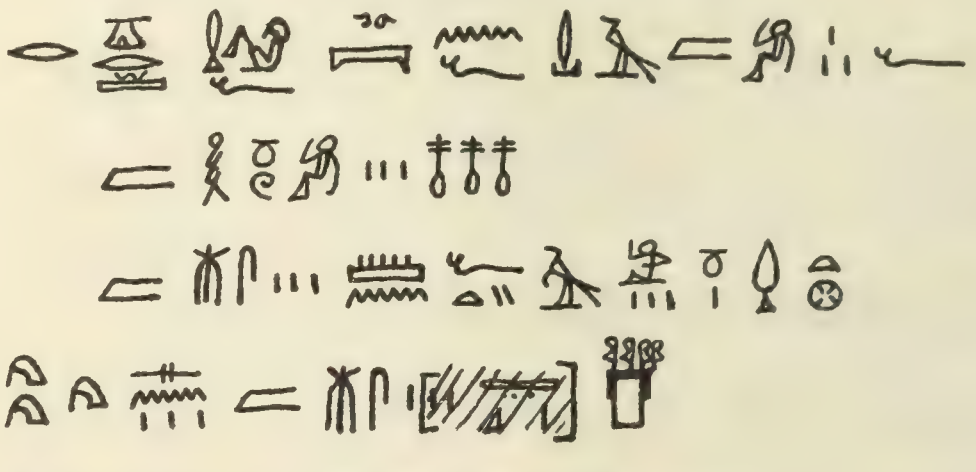
9. Im Einverständnis mit den Priestern wird auch ein dauernder Kult der Göttin Philadelphos in allen Tempeln des Landes und besonders im mendesi-

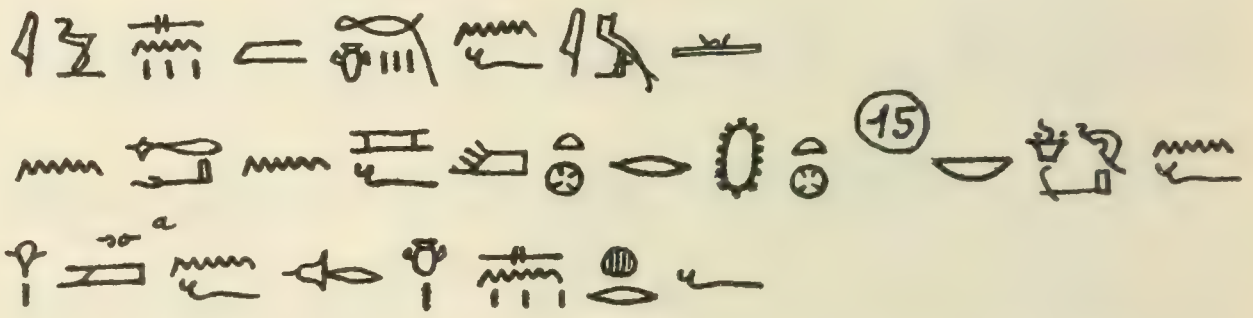
schen Gau eingesetzt.



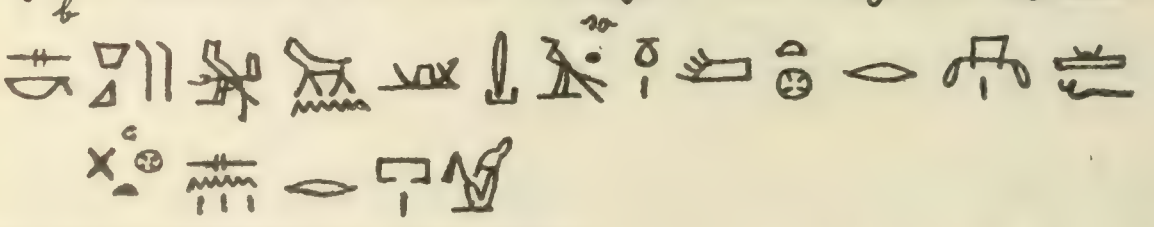
a) nicht gm . b) so für , wie in D. 20.

10. Der König schafft sich eine Leibgarde aus Aegyptern und bezeugt dadurch sein Vertrauen zu dem Lande.

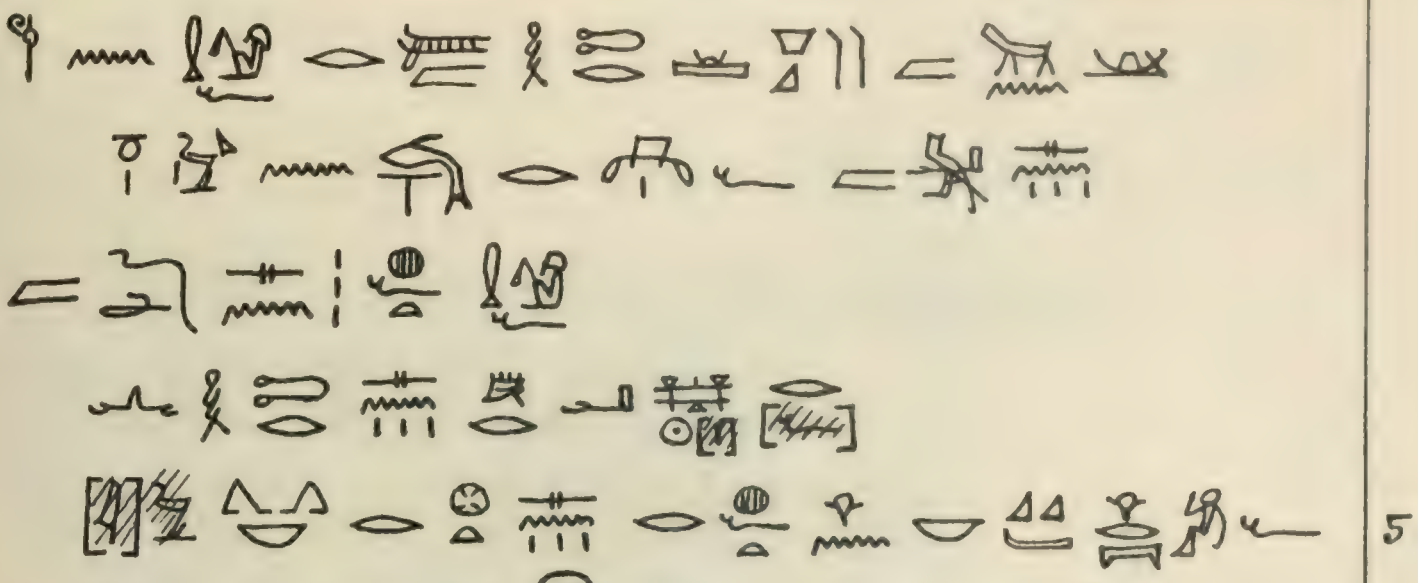




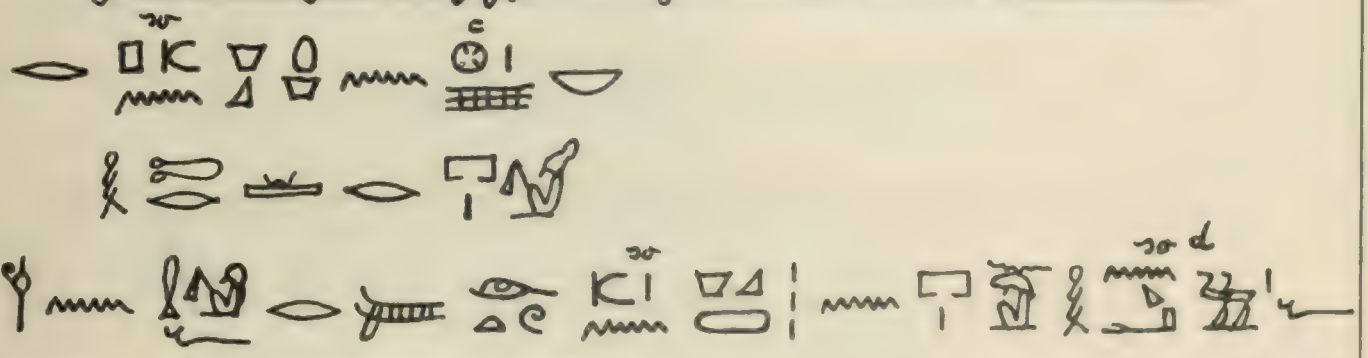
11. Den Fährzoll, der in ganz Aegypten für das Königshaus erhoben wird, erläßt der König dem mendesischen Gau, als ihm vorgestellt wird, daß dieser Gau niemals an das Königshaus Abgaben gezahlt habe.



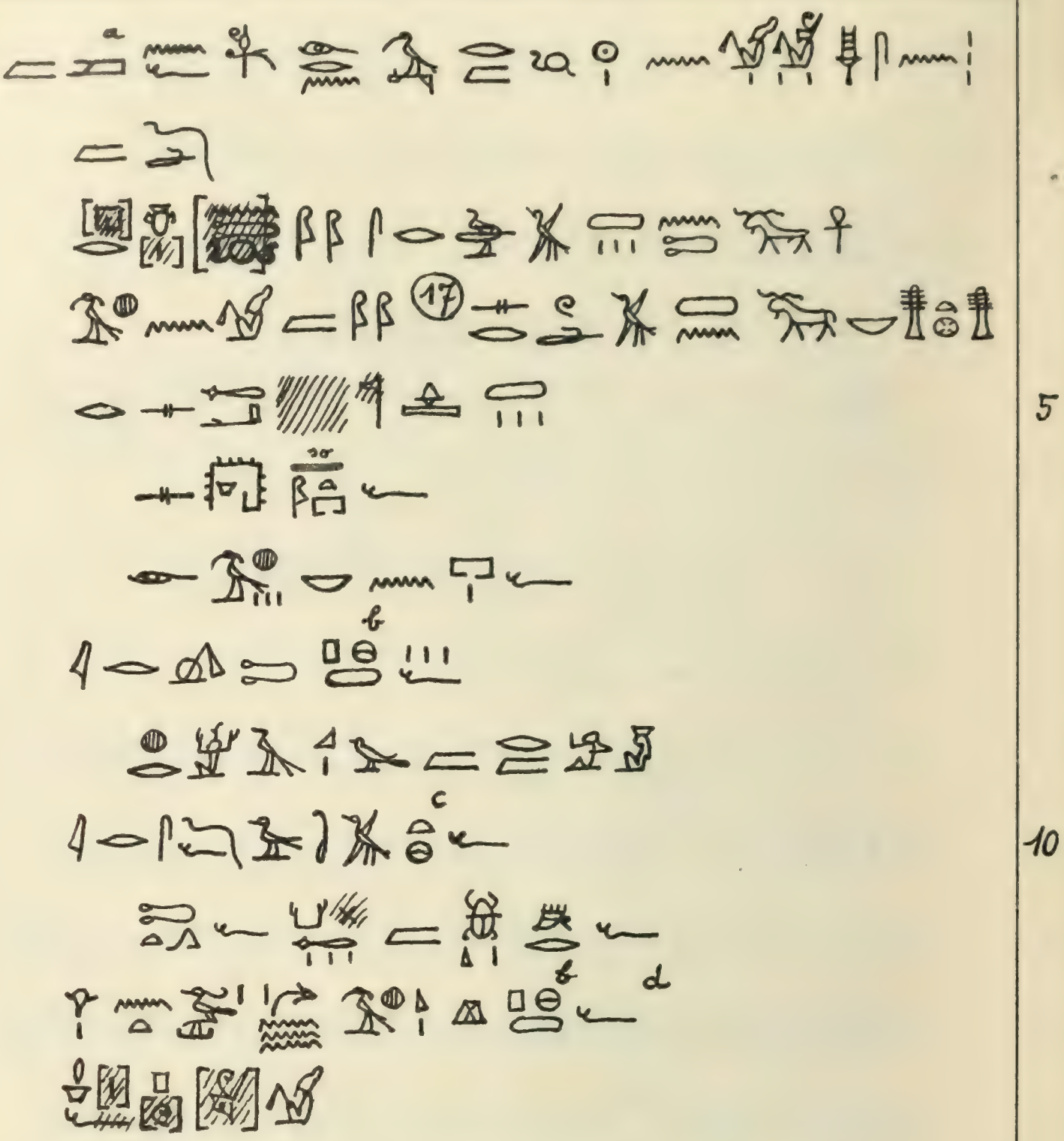
a) sjꜣ. b) ỉsk. c) O, also auch ◍ möglich; ⌓ vielleicht zufällig.



12. Desgleichen sieht der König von der üblichen Erhebung der Hälfte des Einkommens im mendesischen Gau ab, eingedenk eines Erlasses, den der Gott Thoth einst zu Gunsten dieses Gaues an die zukünftigen Könige Aegyptens gerichtet haben soll.

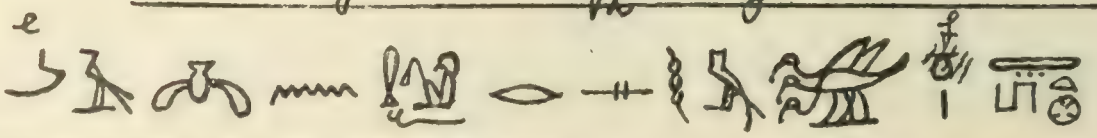


a) vgl. C. 11. b) so ohne , nach dem Raum zu schliefsen: c) hier so , wie in D. 20. d) das gehört zu .



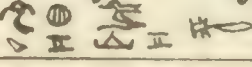
13. Der König erläßt dem Lande einen

Teil der jährlich aufzubringenden Steuern.

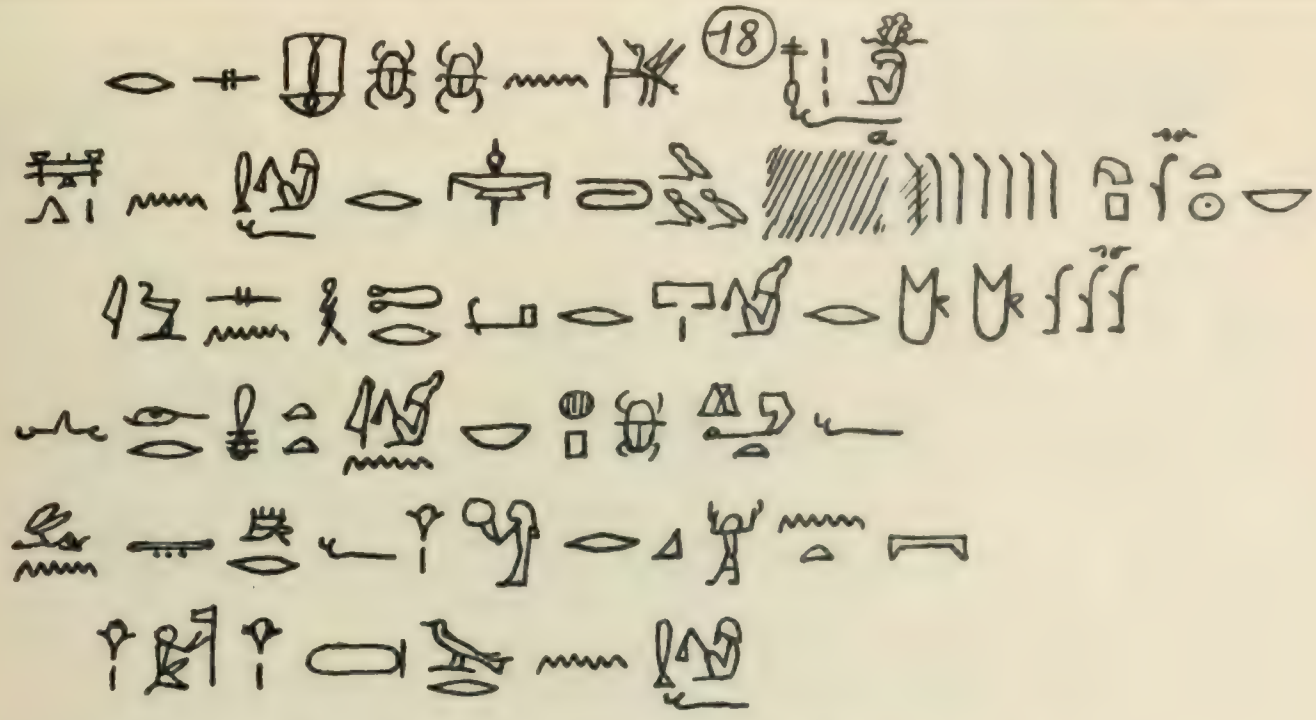


a) śj3, vgl. D. 15. b) hier so ●. c) hier so ○.

d) vgl. Brugsch, Dict. géogr. 1389, wo es vom Book von Mendes heißt:

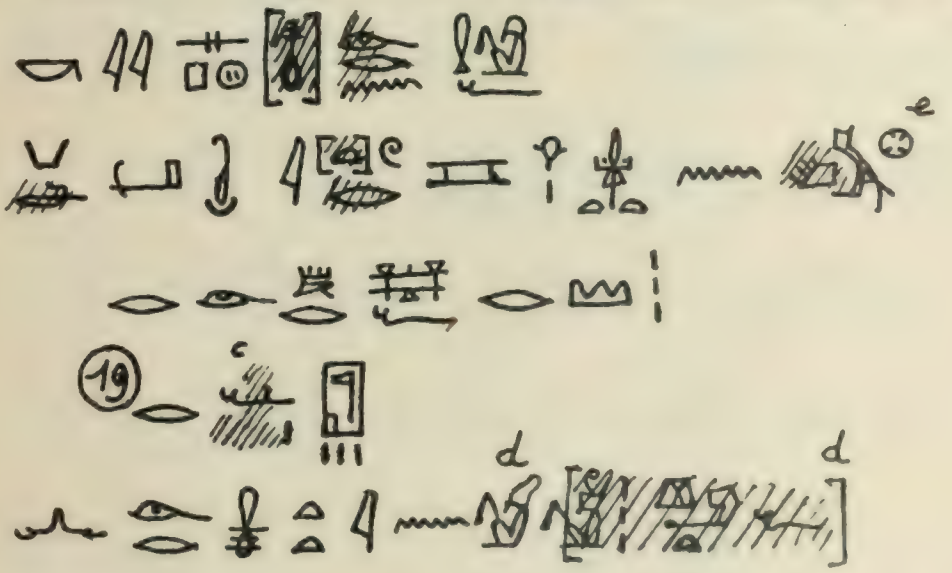


e) aus korrigiert: . f) etwas groß



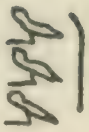
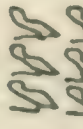
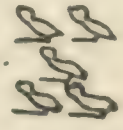
14. Der König läßt einen Kanal graben

zum Schutz der aegyptischen Ostgrenze. [Jahr 16.] b



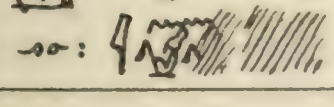
15. Der neuerbaute Tempel des Bocks von Mendes

wird im 21sten Jahre des Königs unter großen Fest-

a) Die Lücke bietet Raum für  oder  resp. 

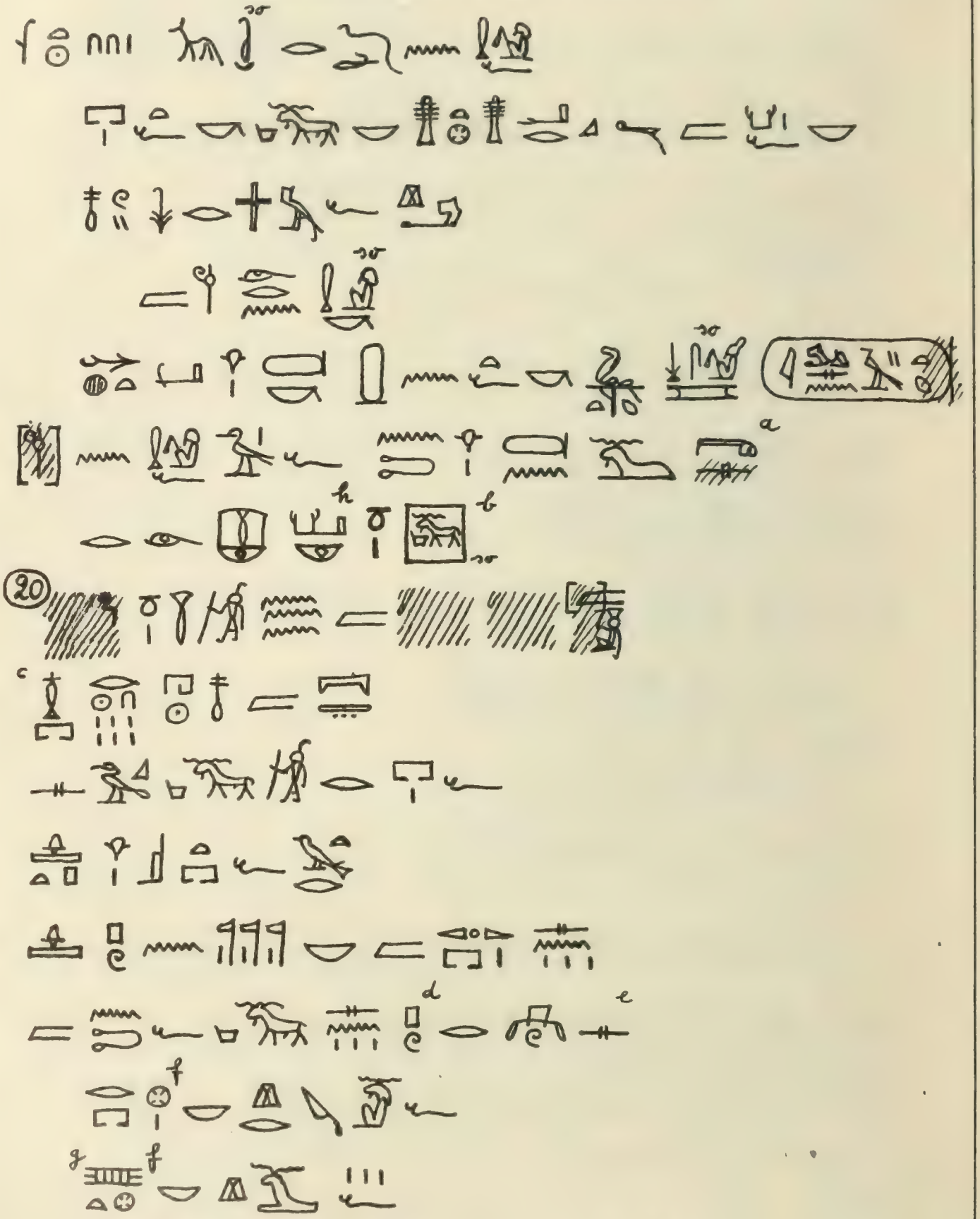
b) nach der Pithomstele.

c) , wozu die Reste am Rande passen, giebt wohl keinen Sinn.

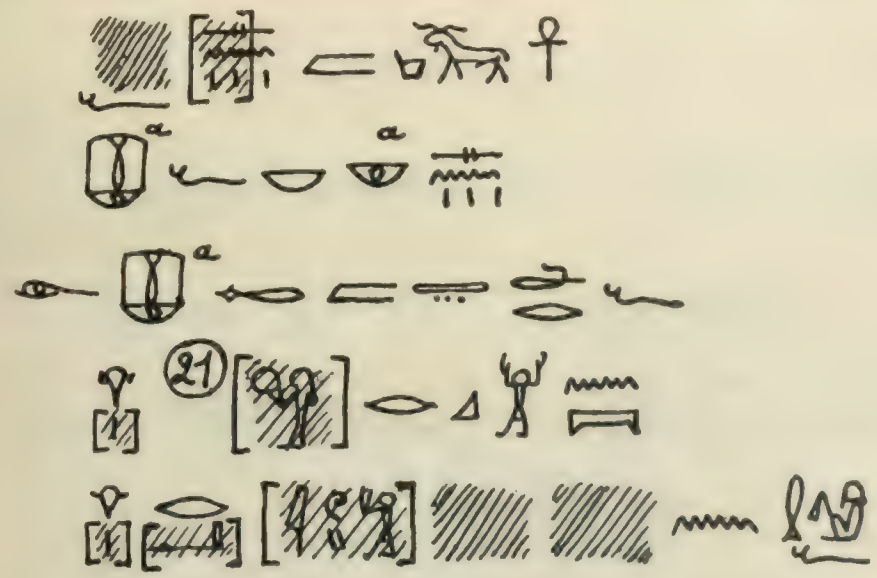
d) so:  ; das Wort bildet immer eine Gruppe. e) hier ●.

lichkeiten eingeweiht, zu denen der König seinen Sohn

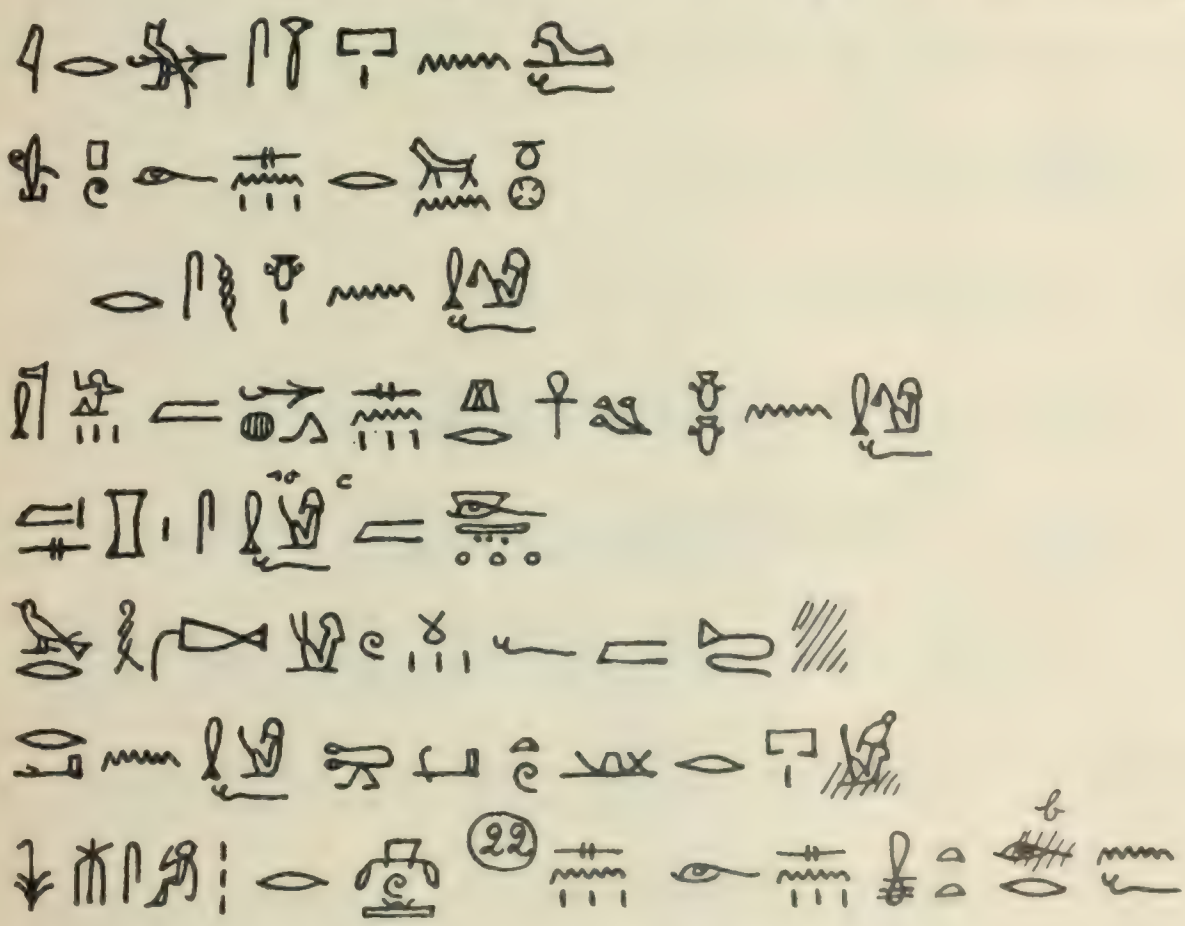
Ptolemäus (s. ob. S. 6) entsendet.



a) wtt, vgl. D. 3. b) Raum für III da. c) so, lies ? ? d) sieht aus wie .
e) oder ? f) hier wieder ●. g) so für , wie oben D. 14. h) so



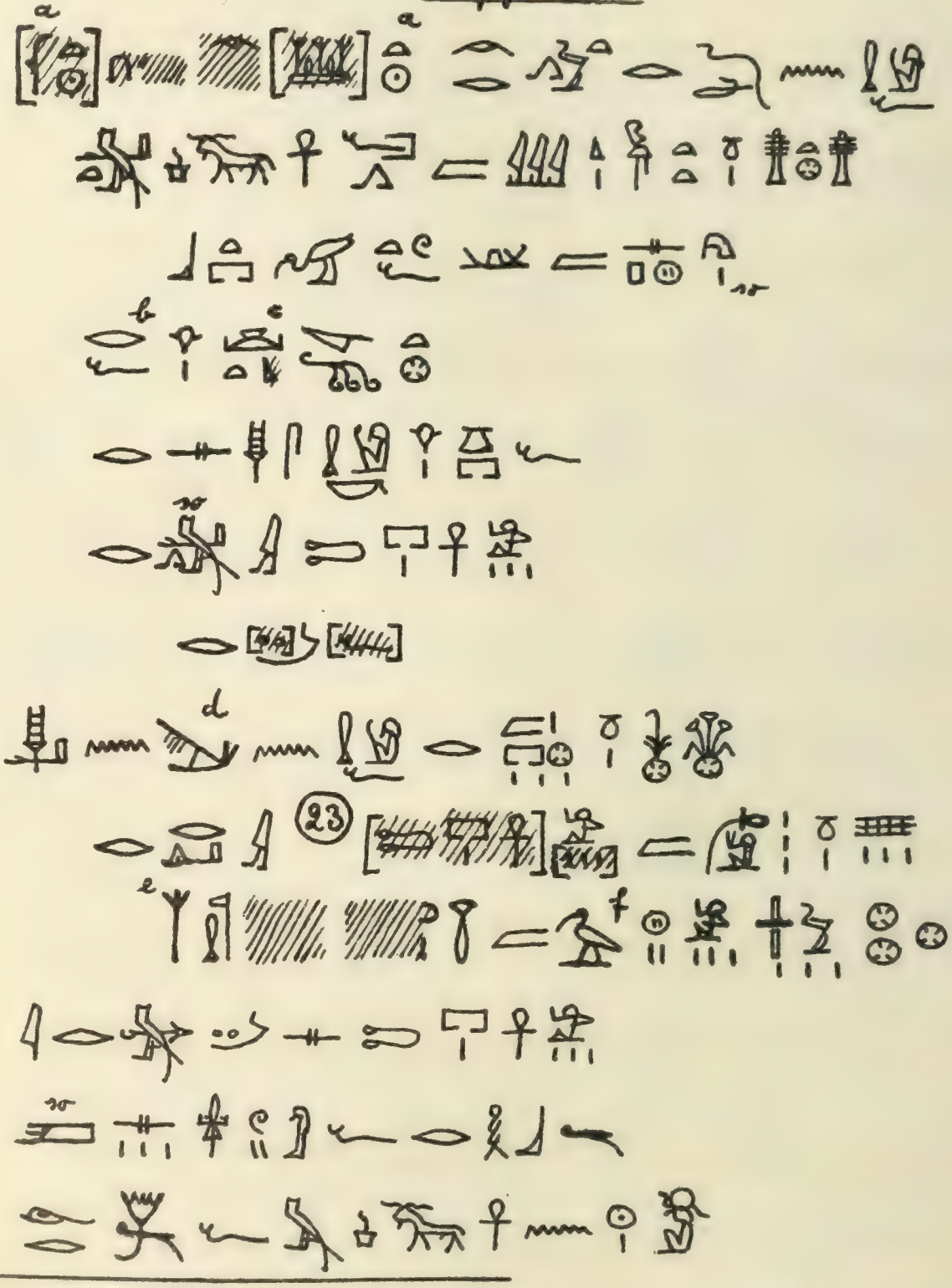
16. Nach der Einweihung begeben sich die Festteilnehmer zum Hofe, wo eine Nachfeier veranstaltet wird.



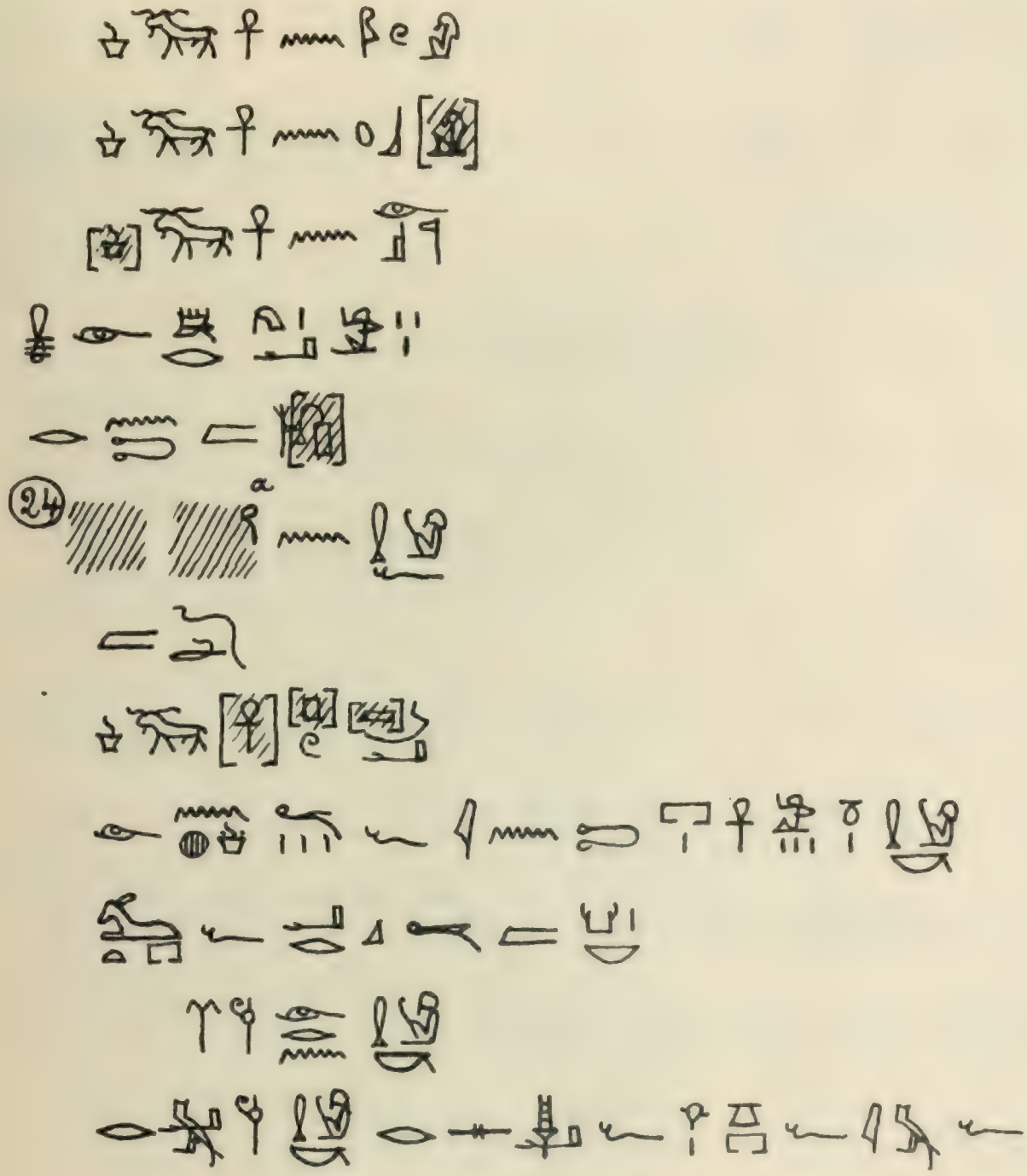
17. Als ein neuer heiliger Bock bei Mendes gefunden wird, läßt ihn der König durch die Sach-

a) [hieroglyph], wie meist, nur [hieroglyph]. b) wohl nicht [hieroglyphs]. c) von hier an stets [hieroglyph].

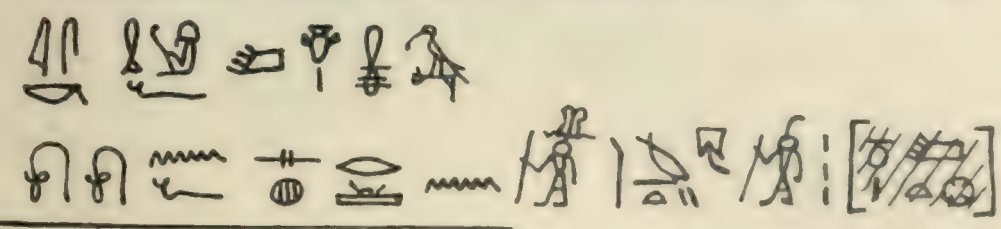
verständigen prüfen, die ihn für echt befinden, ihn proklamieren und dem König seine Thronerhebung empfehlen.



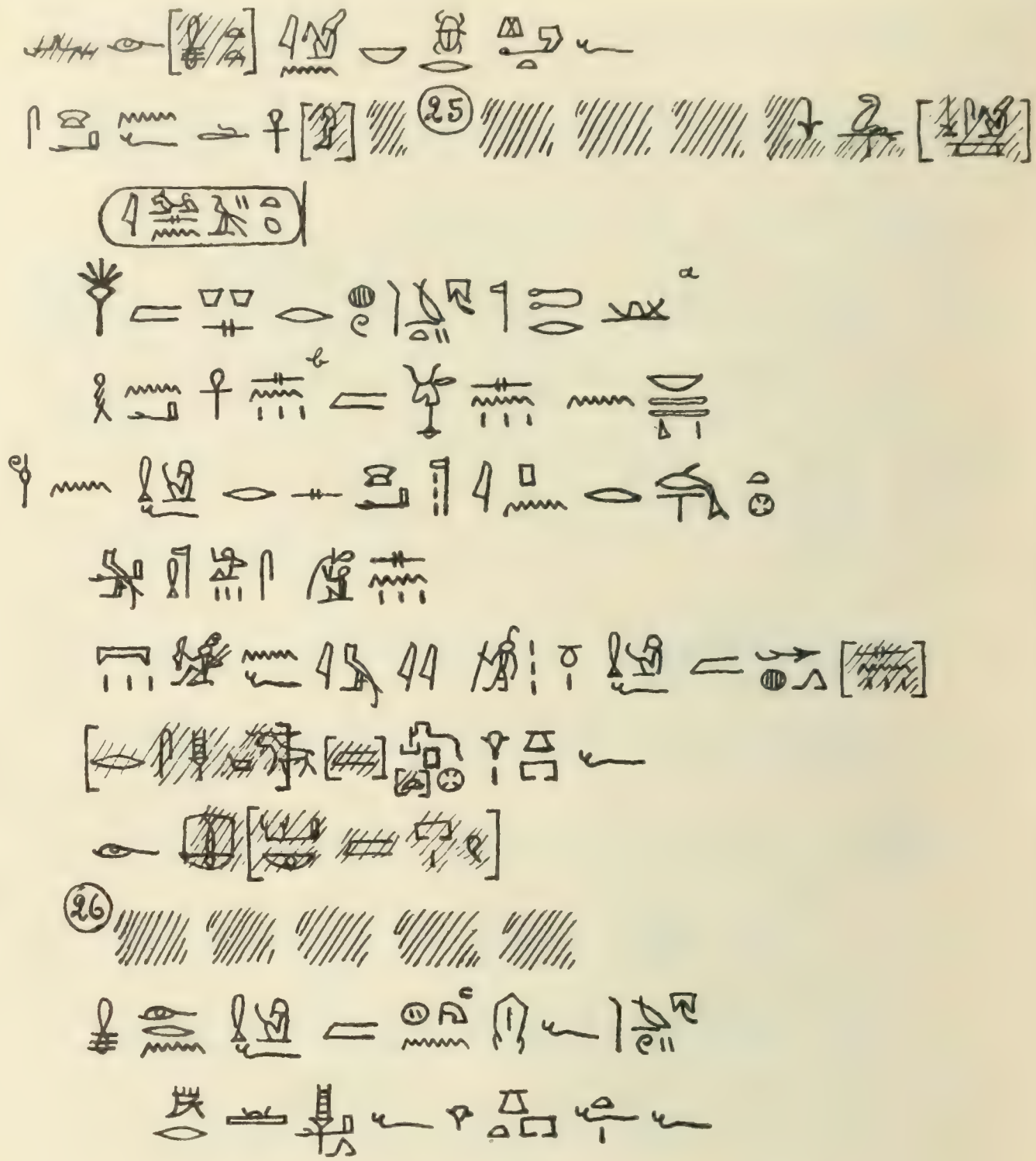
a) [illegible]. b) für [illegible]. c) oder [illegible]? d) für hb „senden". e) wie das Schreibrohr in [illegible]. f) nicht gm [illegible].



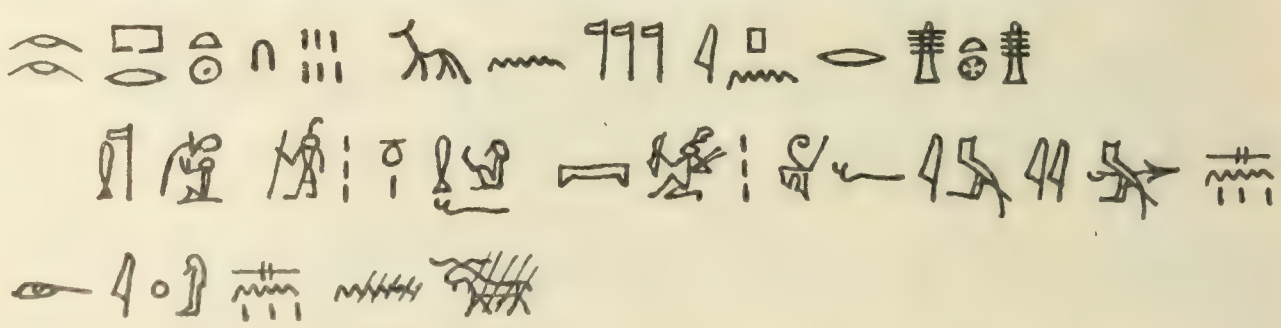
18. Der König ordnet die Thronerhebung an und befiehlt dazu die Götterbilder des Bockes und der Königin Arsinoe zum mendesischen Gau zu bringen.



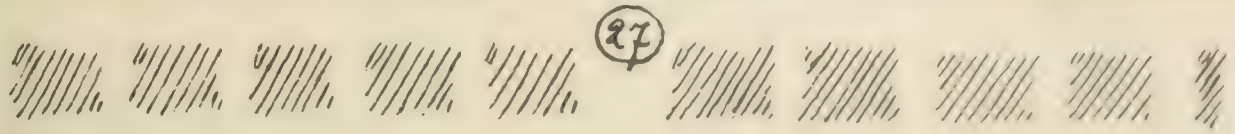
a) vielleicht [hieroglyph].

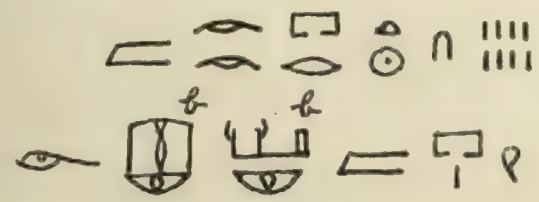


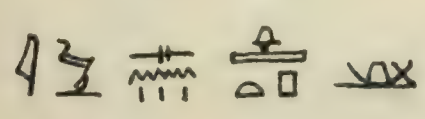
19. Des Königs Befehle werden ausgeführt.

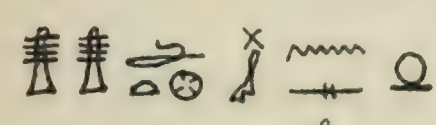


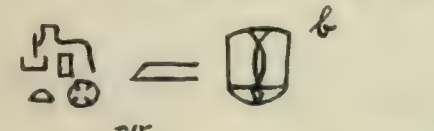
a) vgl. C. 3. b) —ıı— hier so: —. c) [hieroglyph] dem Steinmetzen misraten.

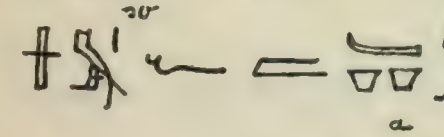


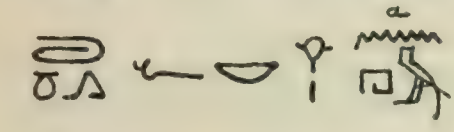


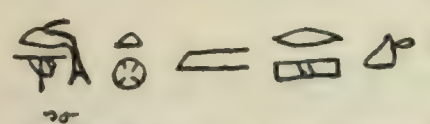


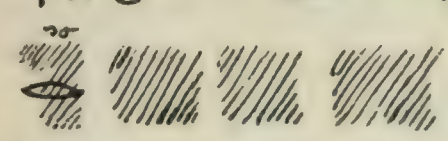


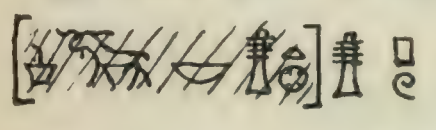


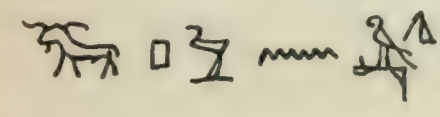








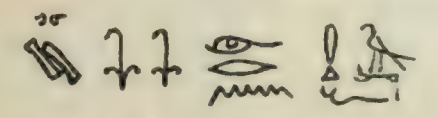


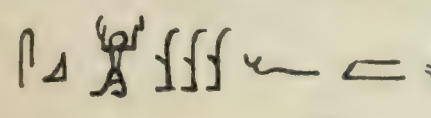


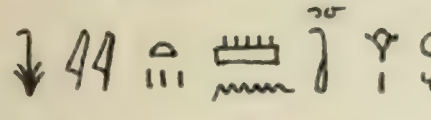
(27)

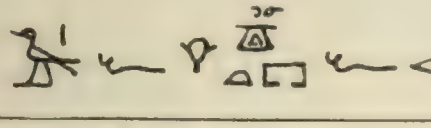
(28)

20. Schlußverheißungen für den König.

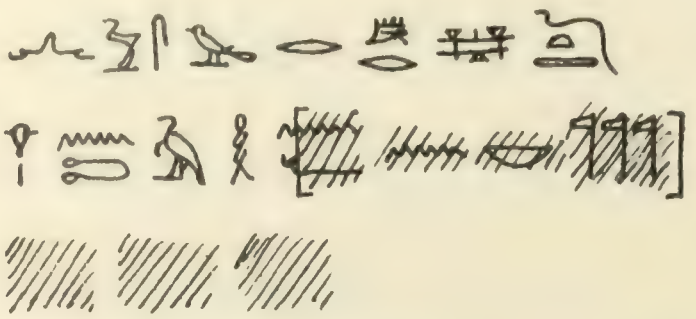






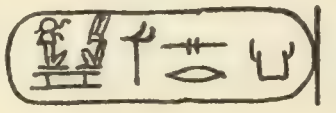
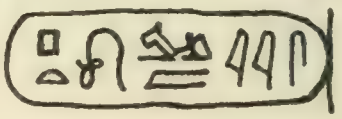


a) hier so: . b) hier, wie meist, nur .


[a]

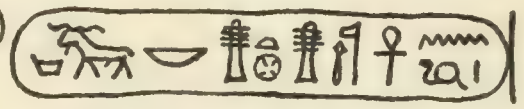
E. Fries von Namensschildern auf den Seitenflächen des Denksteins.

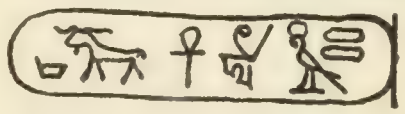
Alle Schilder stehen auf und tragen . Die des Königs

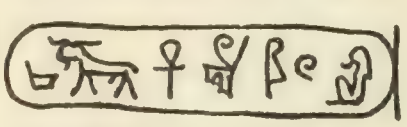
①  und  stehen zusammen

den Schildern des Bockes von Mendes und der vergötterten Arsinoe gegenüber, die sich in folgender Ordnung folgen:

rechts:

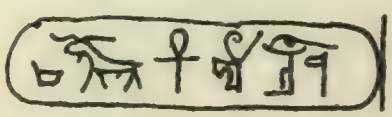
② 

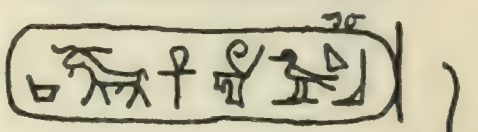
③ 

④ 

links:

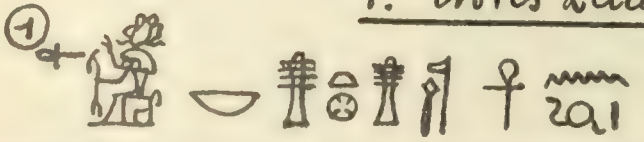
② wie rechts.

③ 

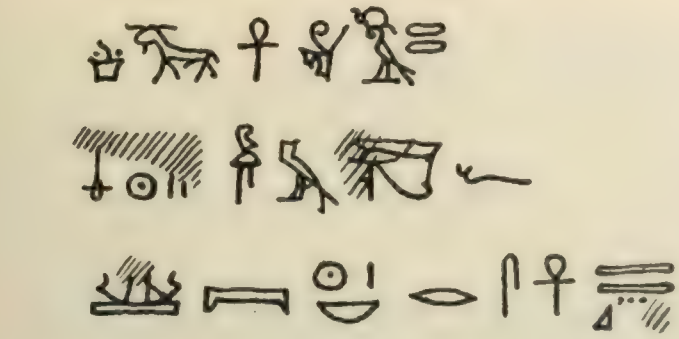
④ 

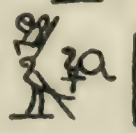
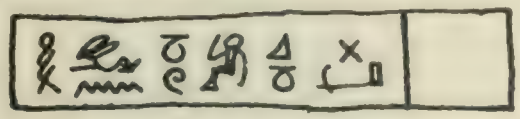
F. Inschriftzeilen unter E.

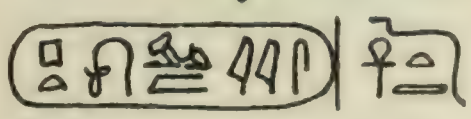
1. Erstes Zeilenpaar links.[b]

① 

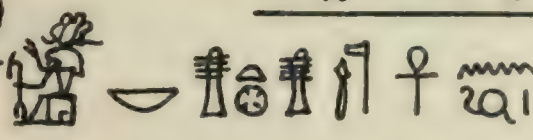
a) vgl. E. 17. b) s. auf der nächsten Seite.

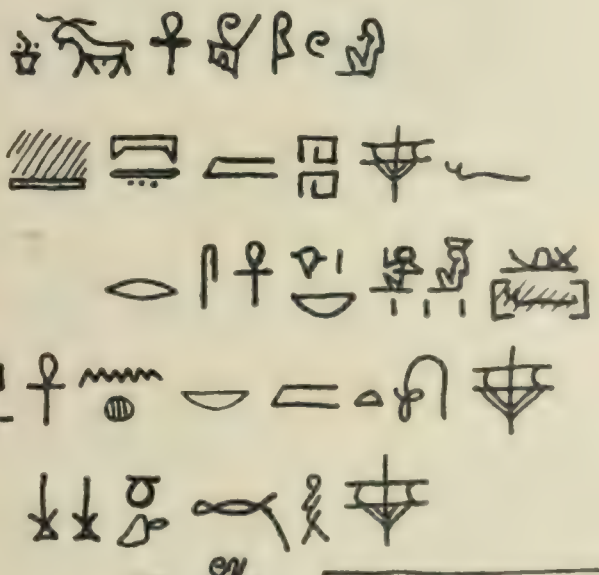


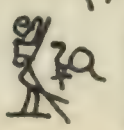
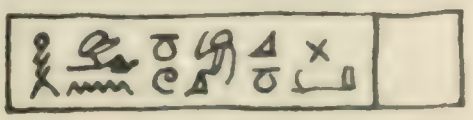
②   ....(es folgt die vollständige Titulatur des Königs wie in D. 1)....



2. Zweites Zeilenpaar links. a

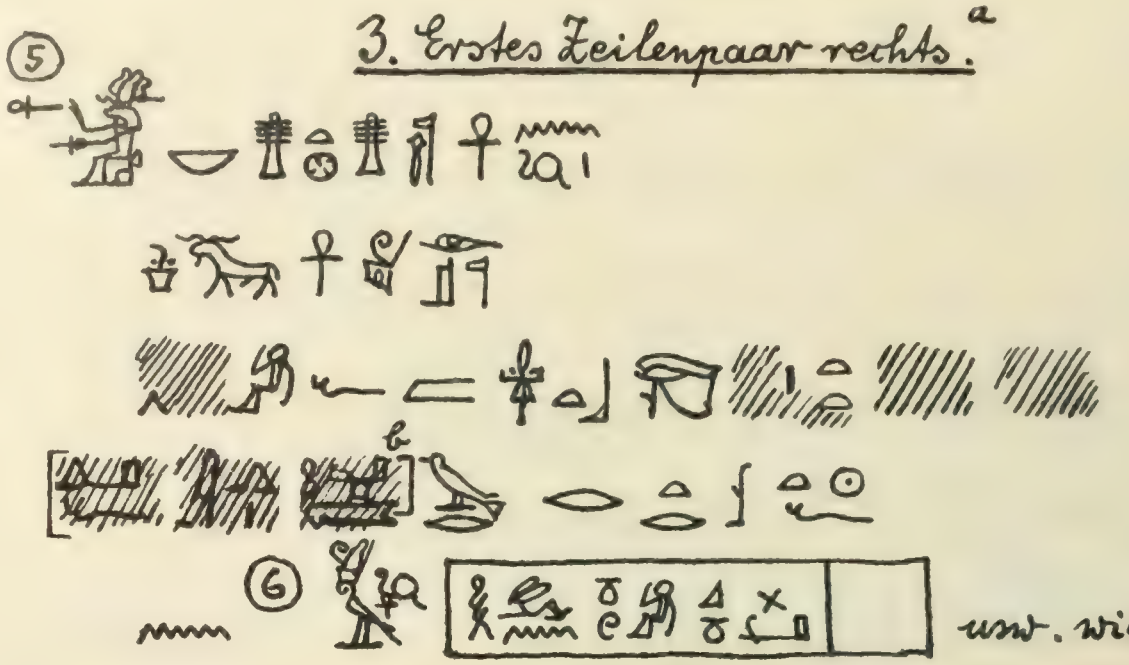
③ 



④   usw. wie Zeile 2.

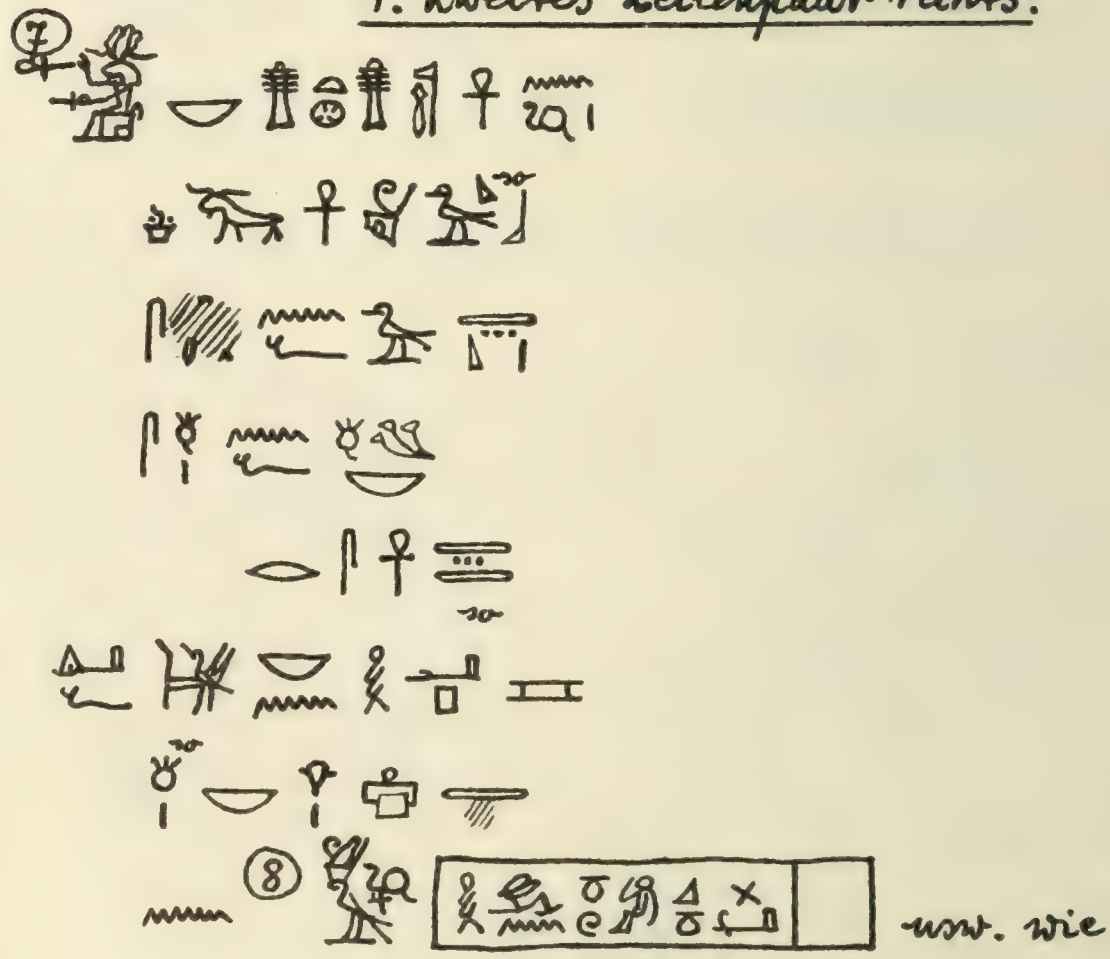
a) Zeile 1 und 2, 3 und 4, 5 und 6, 7 und 8 stehen sich so gegenüber daß das ☥, das von dem mendesischen Gott in Zeile 1, 3, 5, 7 ausgeht, vor dem Schnabel des Horus in der gegenüberstehenden Zeile 2, 4, 6, 8 endigt.

3. Erstes Zeilenpaar rechts.[a]



usw. wie Zeile 2.

4. Zweites Zeilenpaar rechts.[a]



usw. wie Zeile 2.

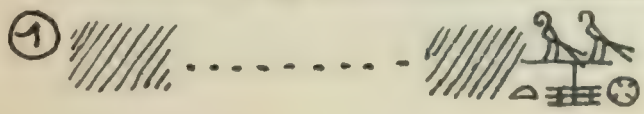
a) s. Anm. der vorigen Seite. b) vgl. Bénédite Philae I 43,14.

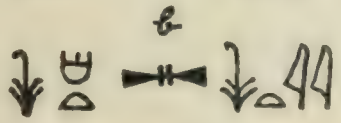
14. Inschriften des , Fürsten von Koptos und Haremsvorstehers im Dienste der Königin Arsinoe I(?), von seiner Statue, die im Tempel von Koptos aufgestellt war. Jetzt im Museum von Kairo.[a]

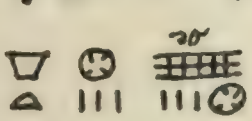
Veröffentlicht: Petrie, Koptos 20; ein Bruchstück: Daressy, Rec. de trav. 16, 128. Kollationiert mit Abdr. des Berl. Mus.

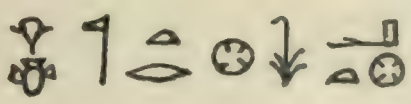
A. auf der Vorderseite der Rückenplatte.

1. S. stellte Statuen des Königs und der Königin im Tempel der Isis von Koptos auf (vgl. S. 73) und erbittet dafür von der Göttin Jubiläen für den König.

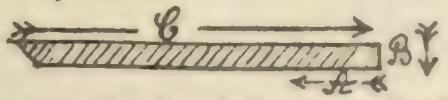
① 



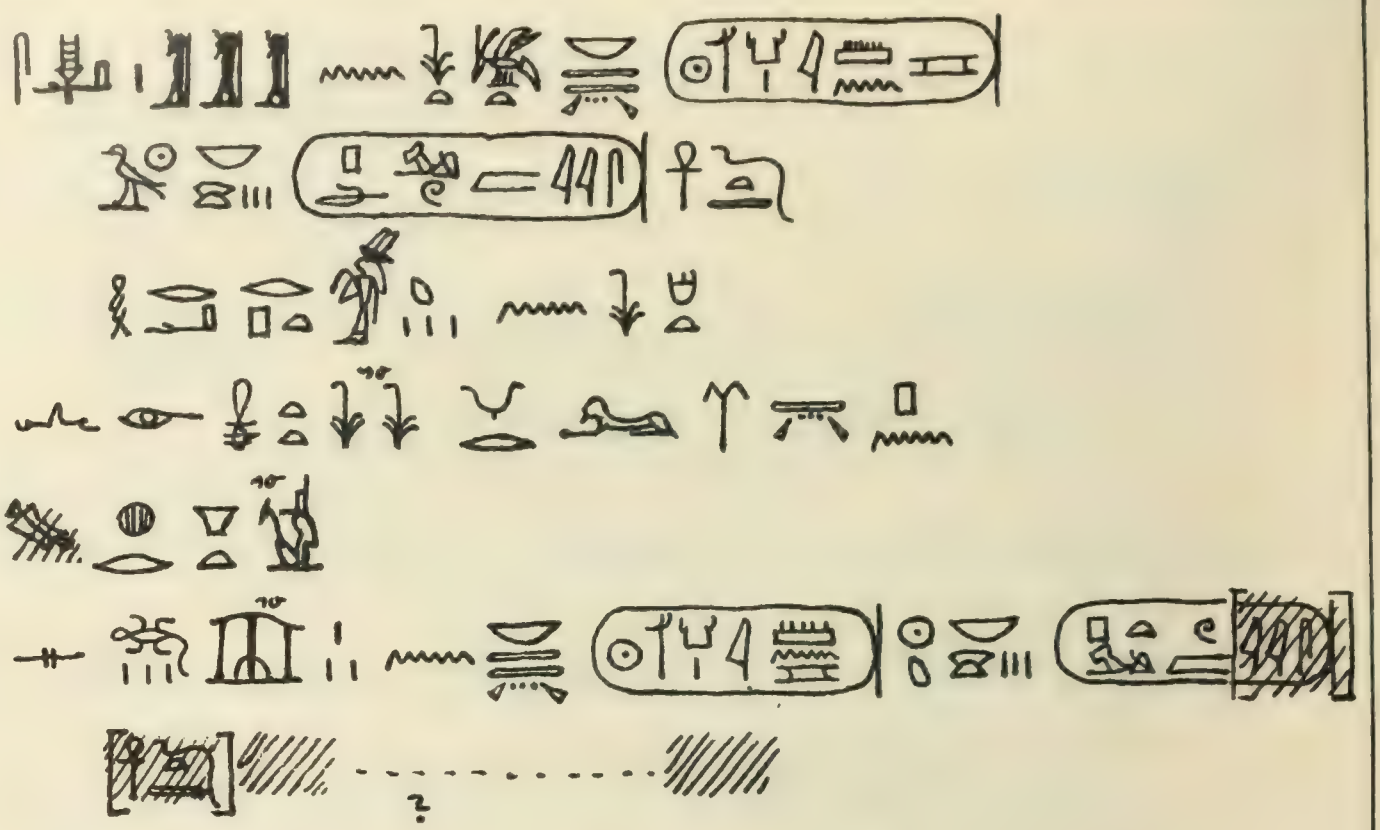




---

a) Die Inschriften A, B, C sind auf der erhaltenen Rückenplatte so angeordnet:  Da die Schriftrichtung in allen dreien die gleiche, nach dem Anfang von A weisende ist, so ergiebt sich die Reihenfolge A B C.

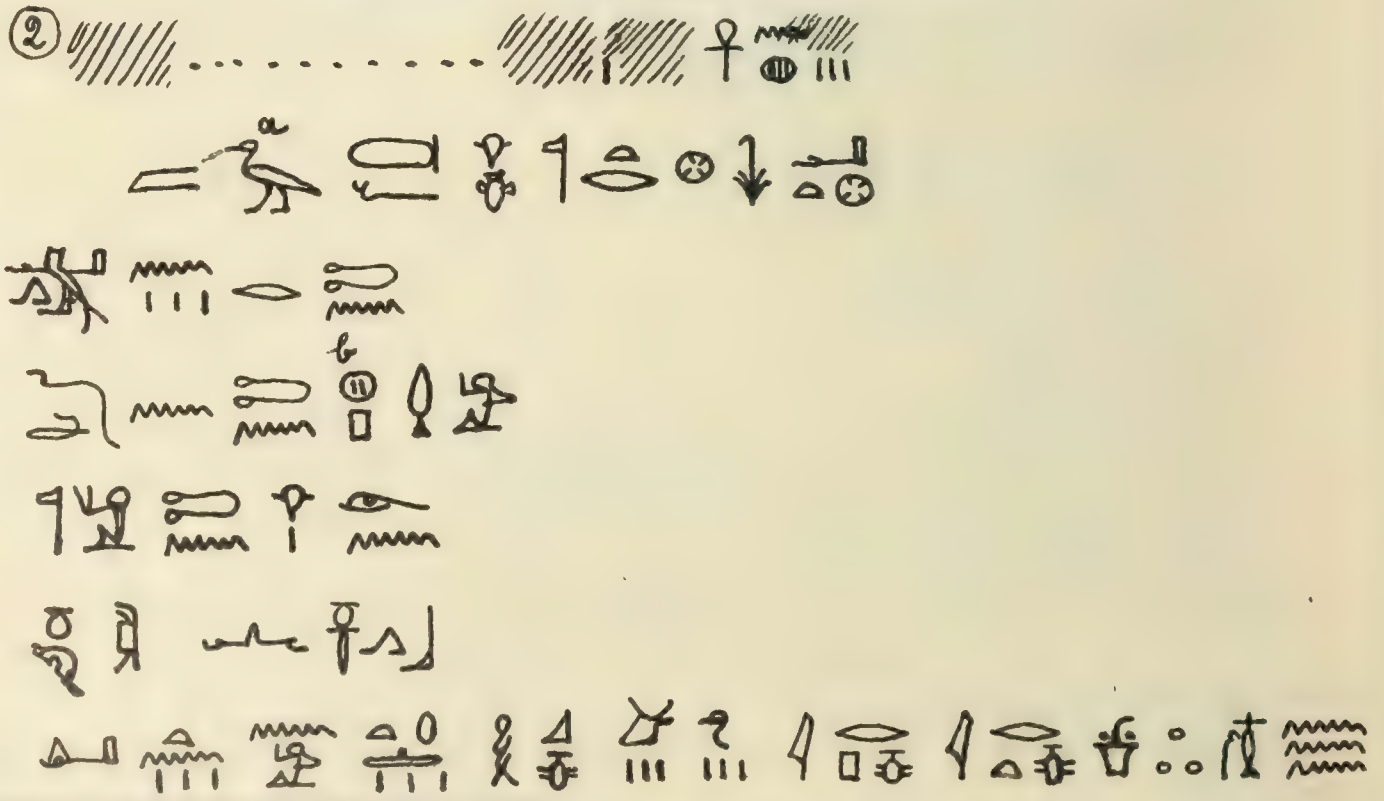
b) so, anders als , wohl .



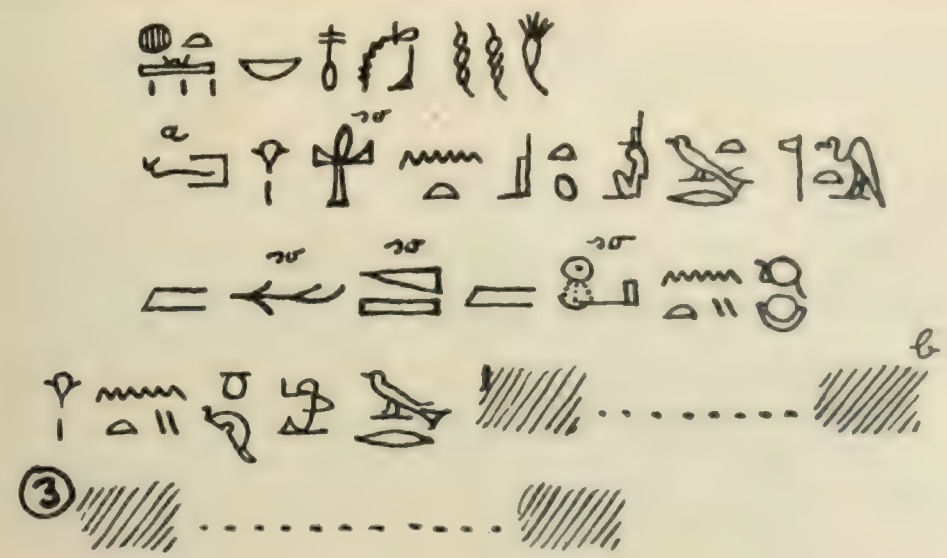
2. S. fordert die Besucher des Tempels auf,

seine Worte zu vernehmen und ihm wegen seiner

Tugenden Opfer zu spenden.

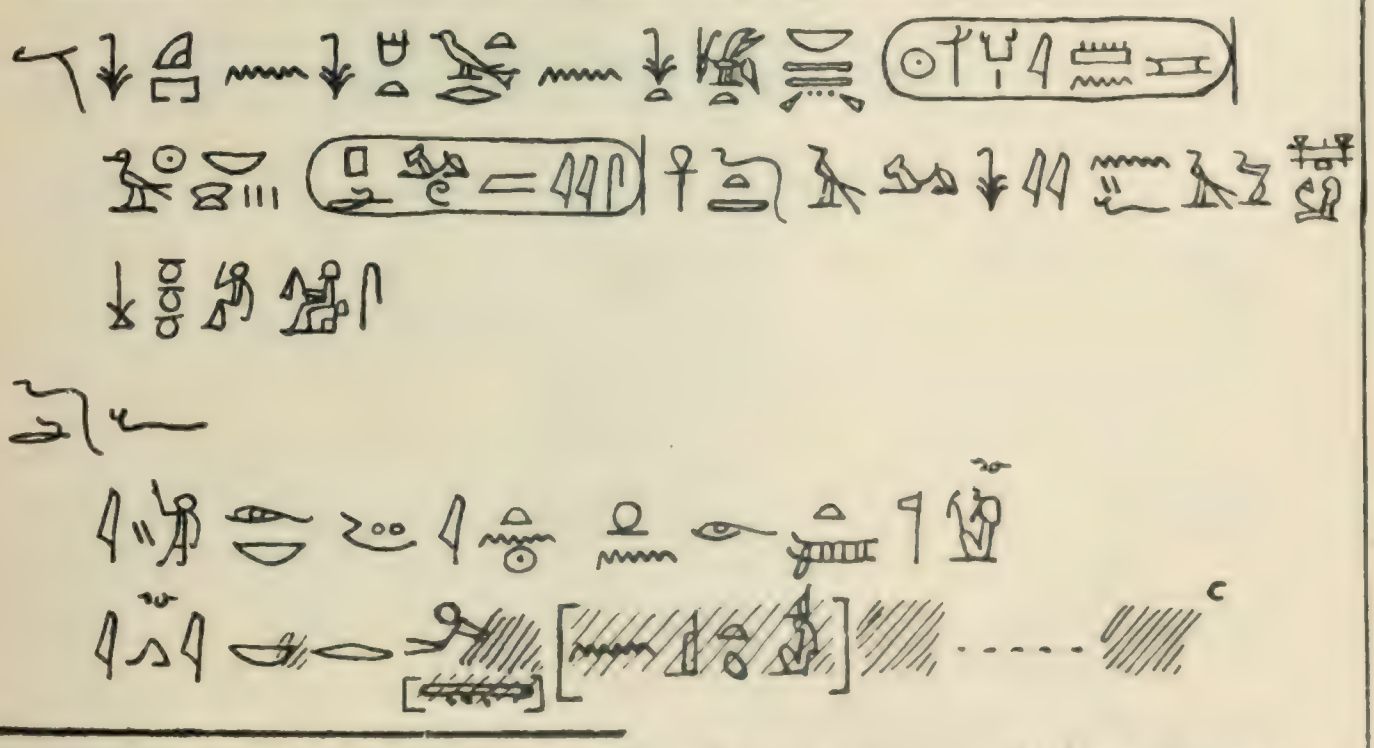


a) so, d.i. rḫ, nicht gm. b) lies ḥp (alt ḥpr) ? sieht so aus



3. Eine zweite ähnliche Aufforderung

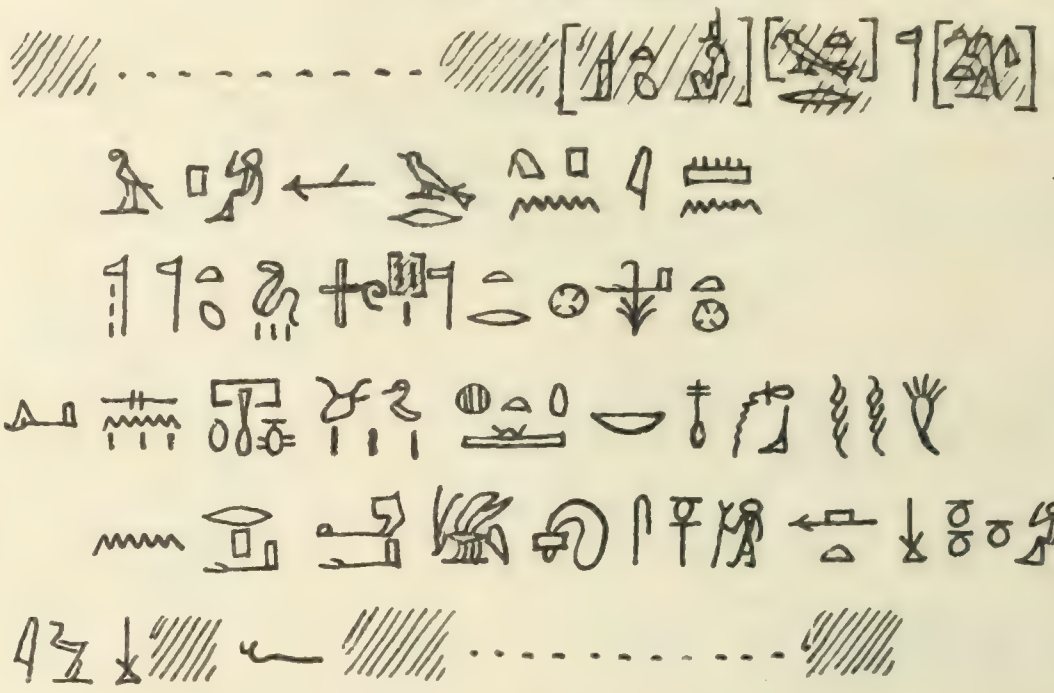
an die Besucher des Tempels, Opfergebete zu sprechen.



a) wie oft in dieser Zeit ohne Hörner. b) Nach Zeile 1 müssen hier mindestens noch vier Gruppen auf gefolgt sein. c) Nach Zeile 1 müssen hinter noch etwa drei Gruppen mindestens fehlen.

B. auf der rechten Seitenfläche der Rückenplatte.[a]

Fortsetzung von 3.

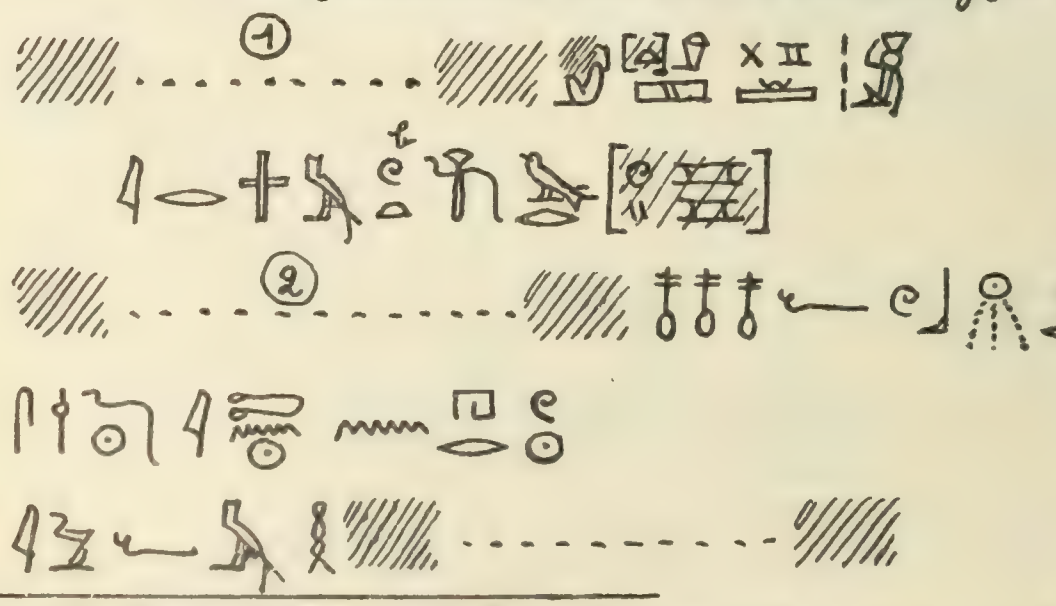


C. auf der Rückseite der Rückenplatte.

Am Anfang fehlt eine unbekannte Zahl von Zeilen.

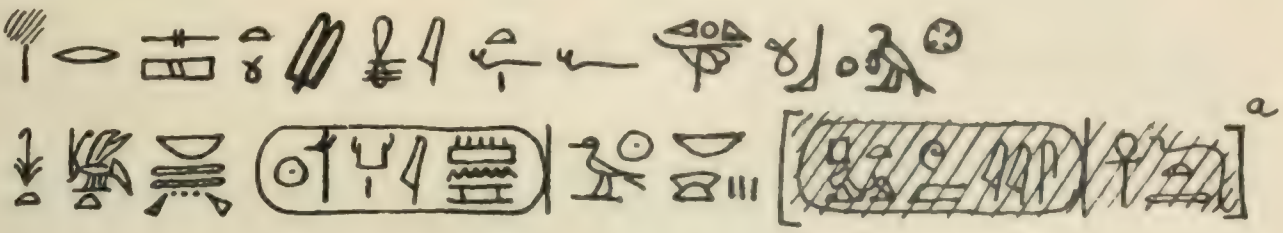
4. Lob des Königs Ptolemäus Philadelphus

(vielleicht aus der Datierung).



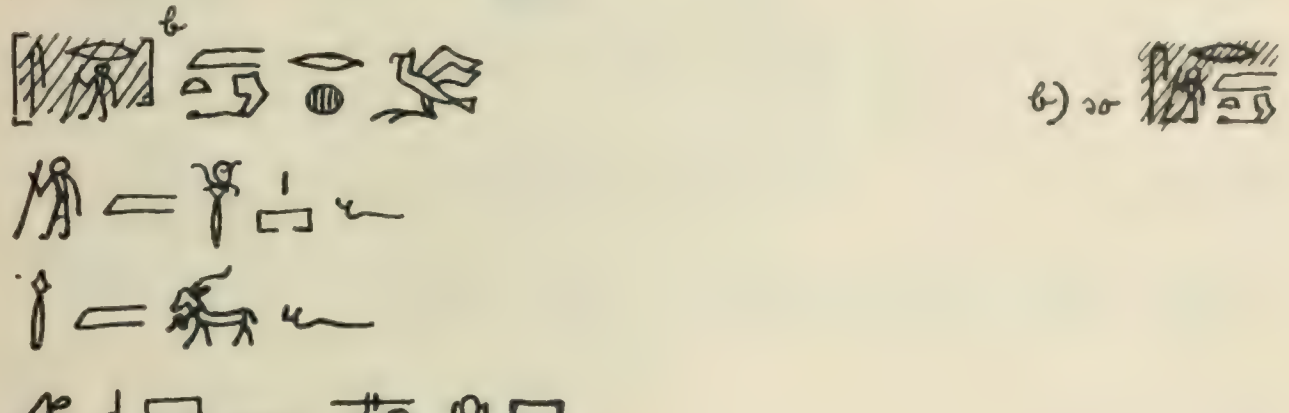
a) Zu Inschrift B stand kein Abdr. zur Verfügung. b) so: [illegible].

③ .....

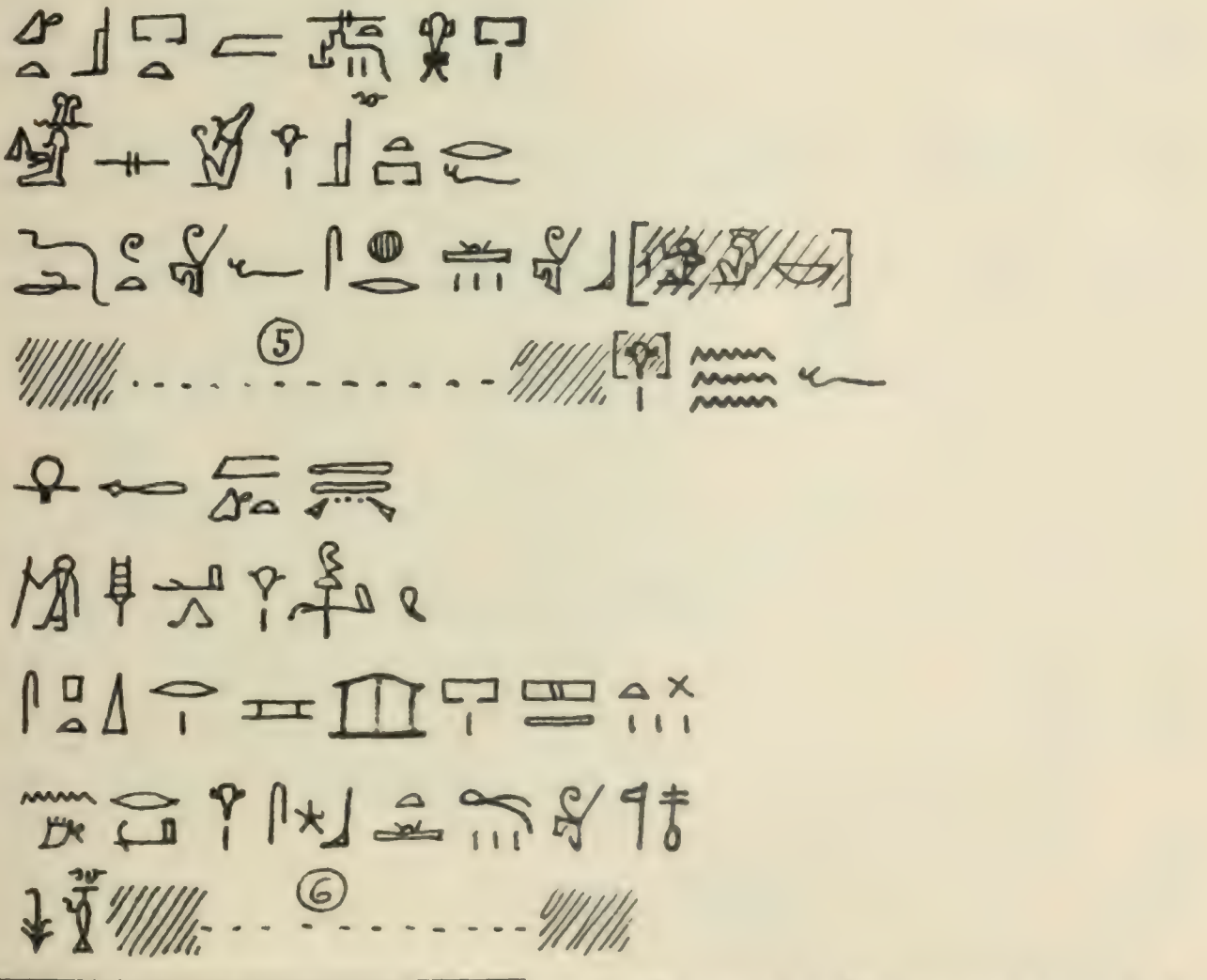


5. Lob des [illegible].

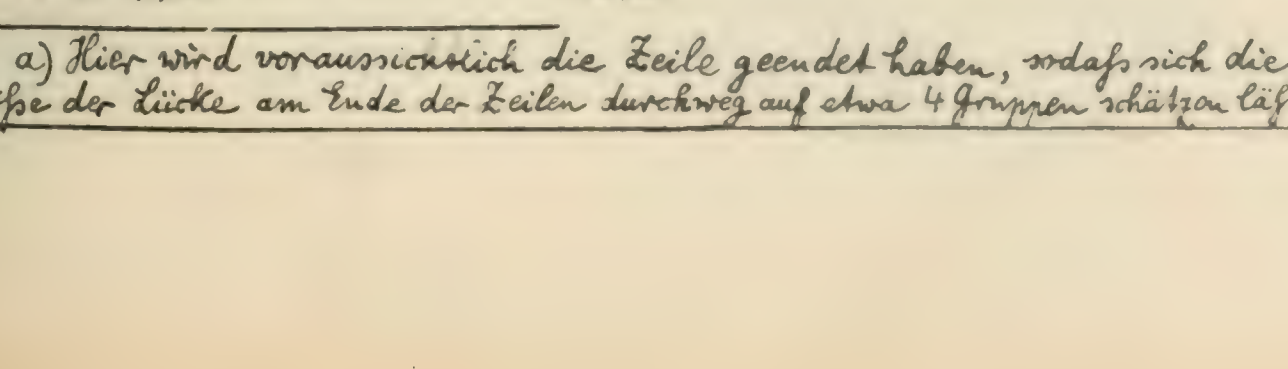
④ .....



b) so [illegible]

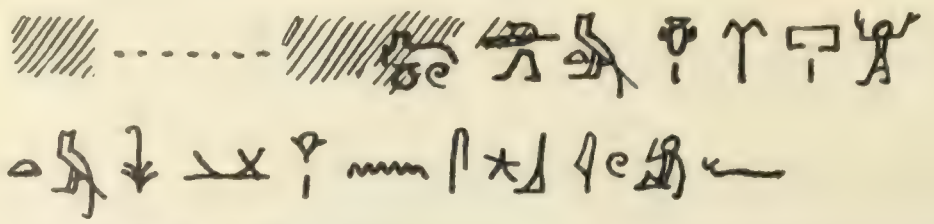


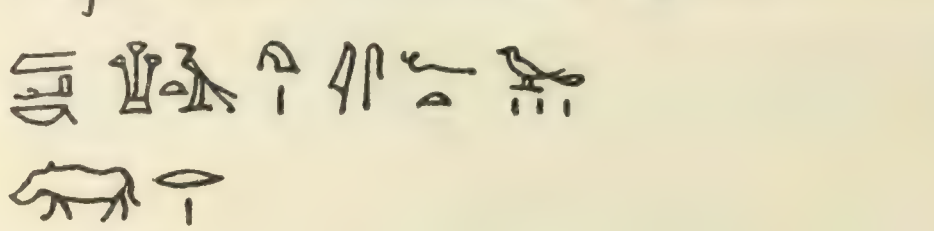
⑤ .....

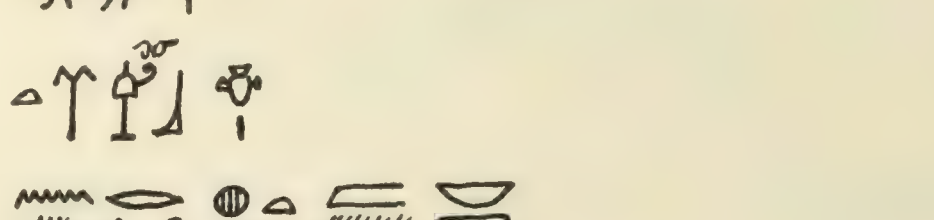


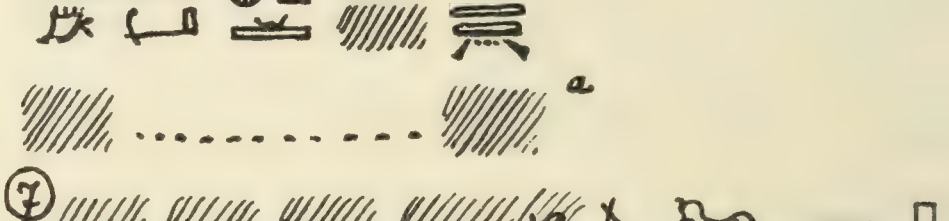
⑥ .....

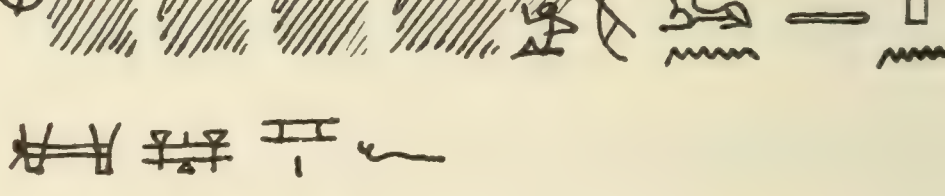
a) Hier wird voraussichtlich die Zeile geendet haben, sodass sich die Größe der Lücke am Ende der Zeilen durchweg auf etwa 4 Gruppen schätzen läßt.

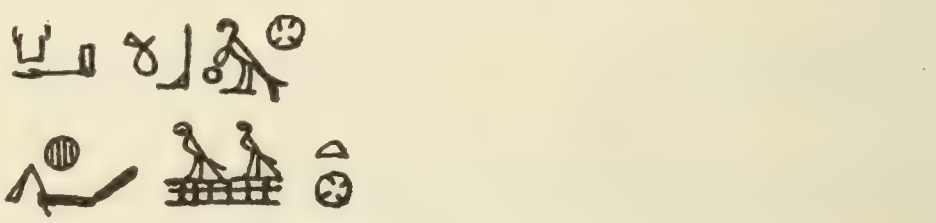


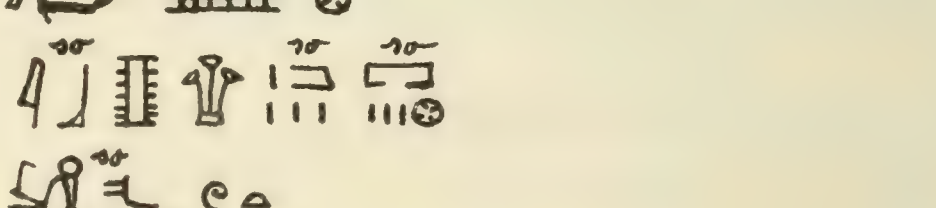


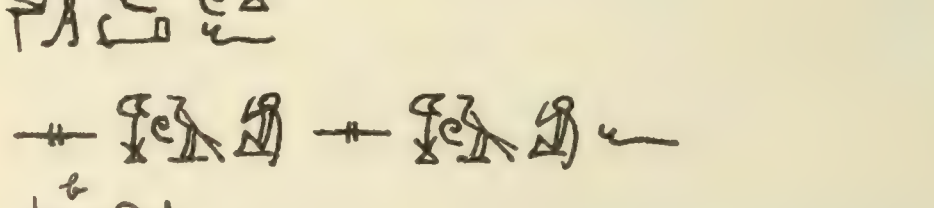


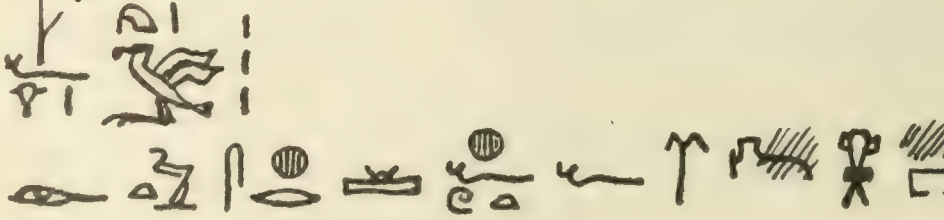


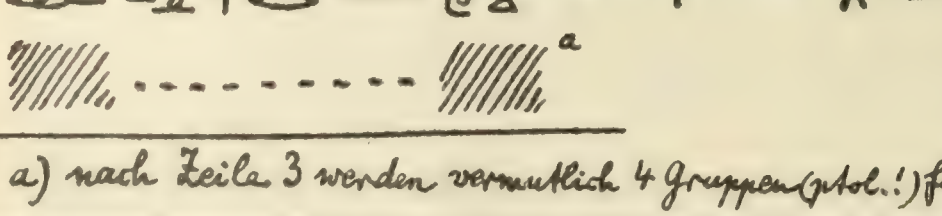


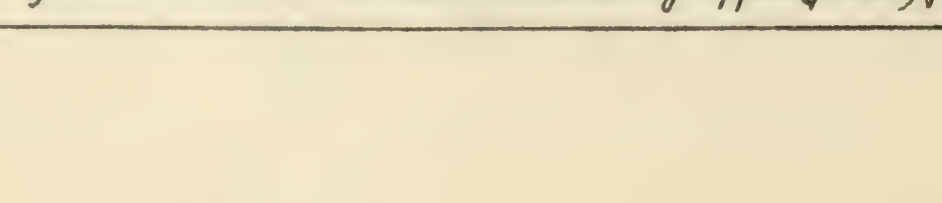




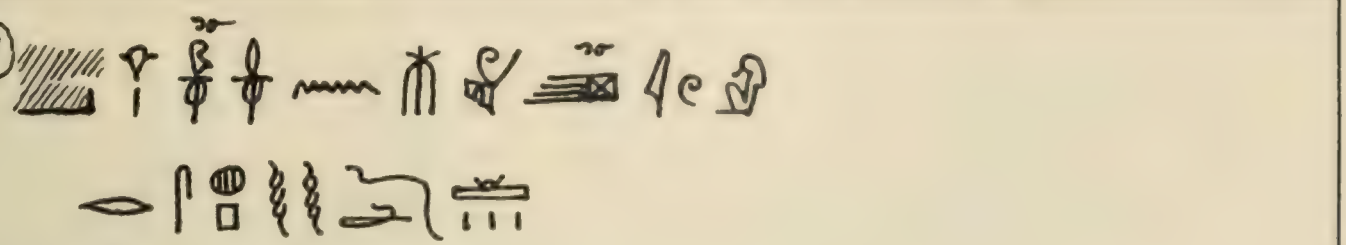


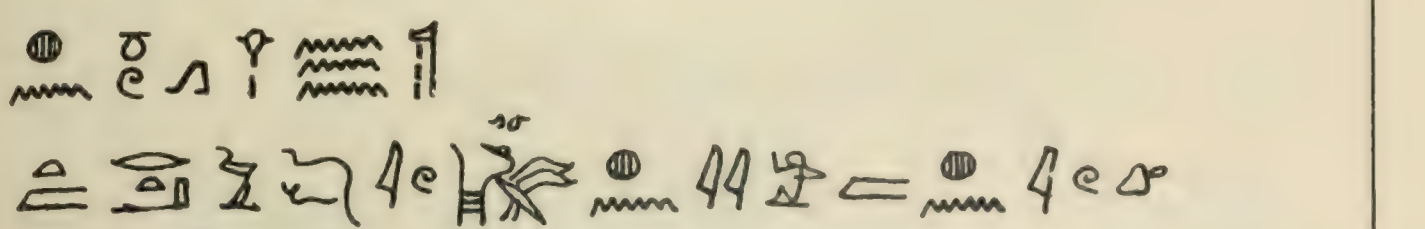


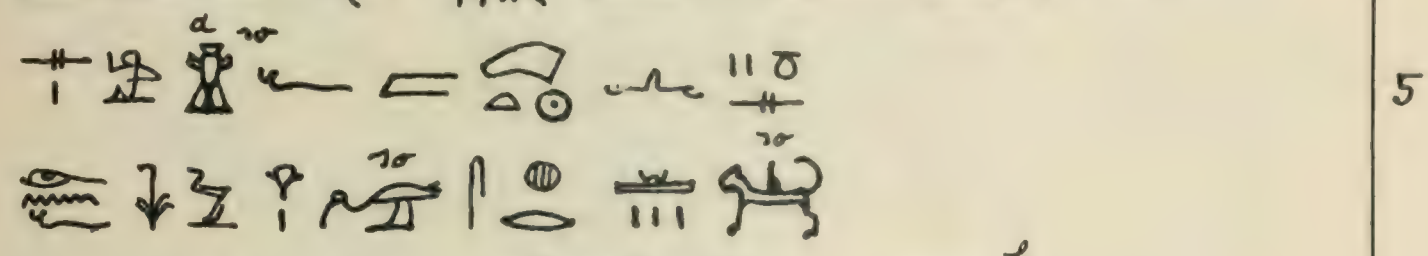


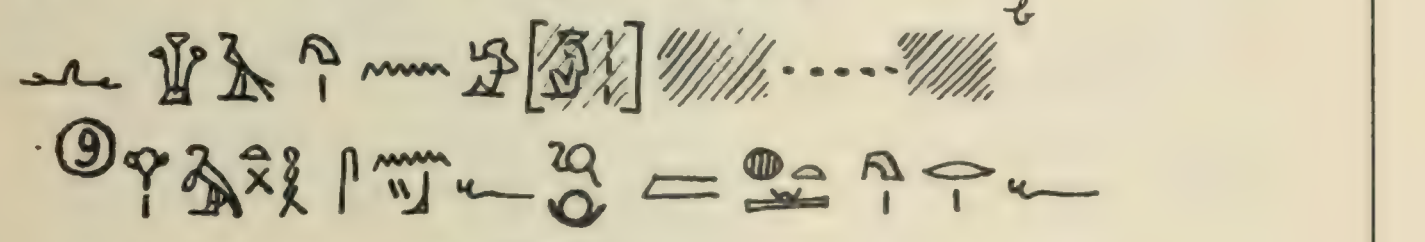


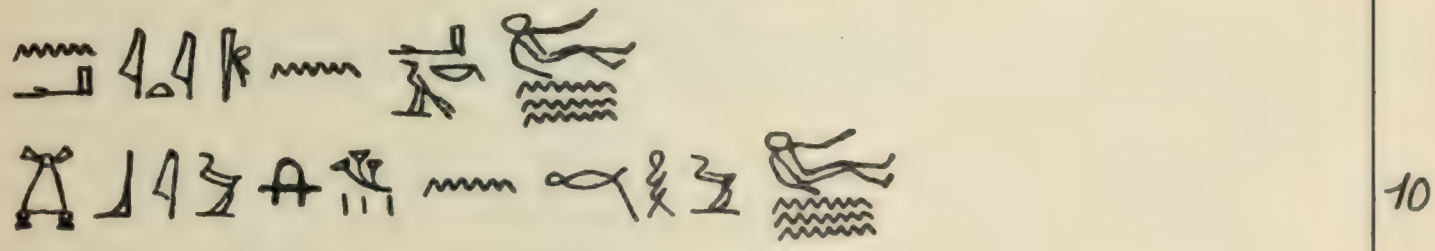
a) nach Zeile 3 werden vermutlich 4 Gruppen (ptol.!) fehlen. b) rś. „wachen".

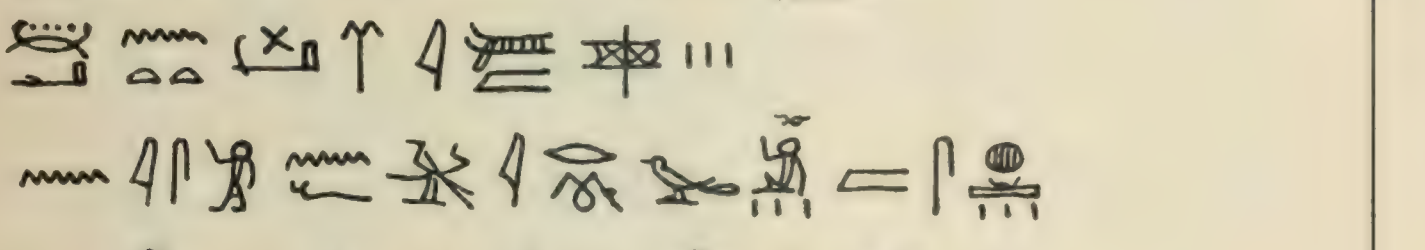
⑧ 

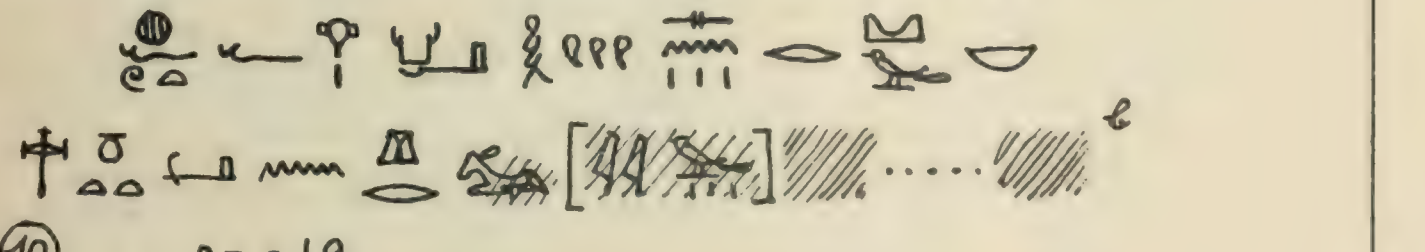


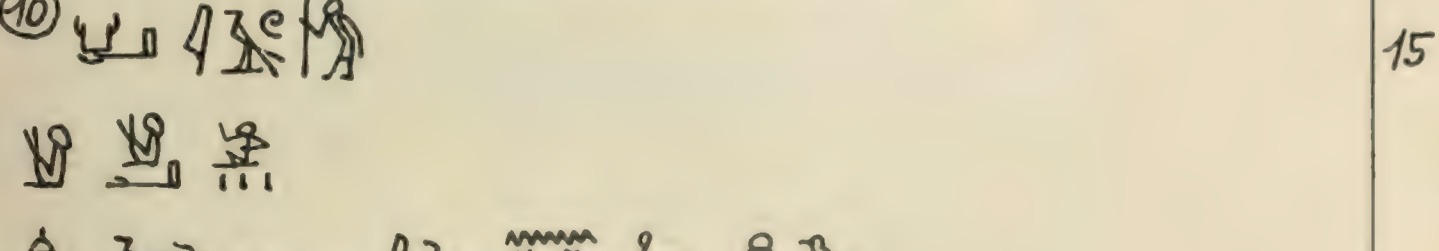


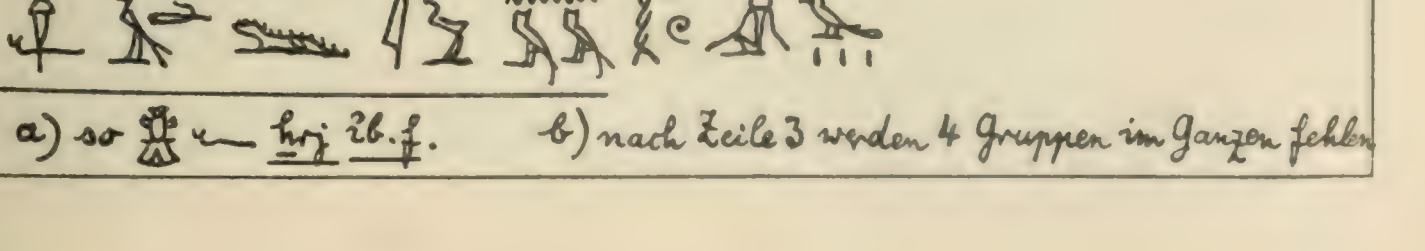


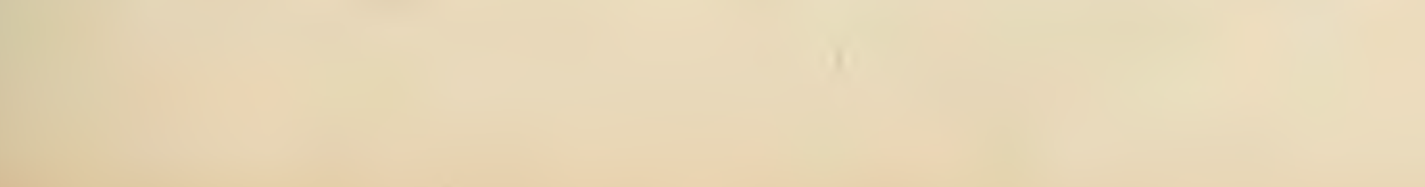








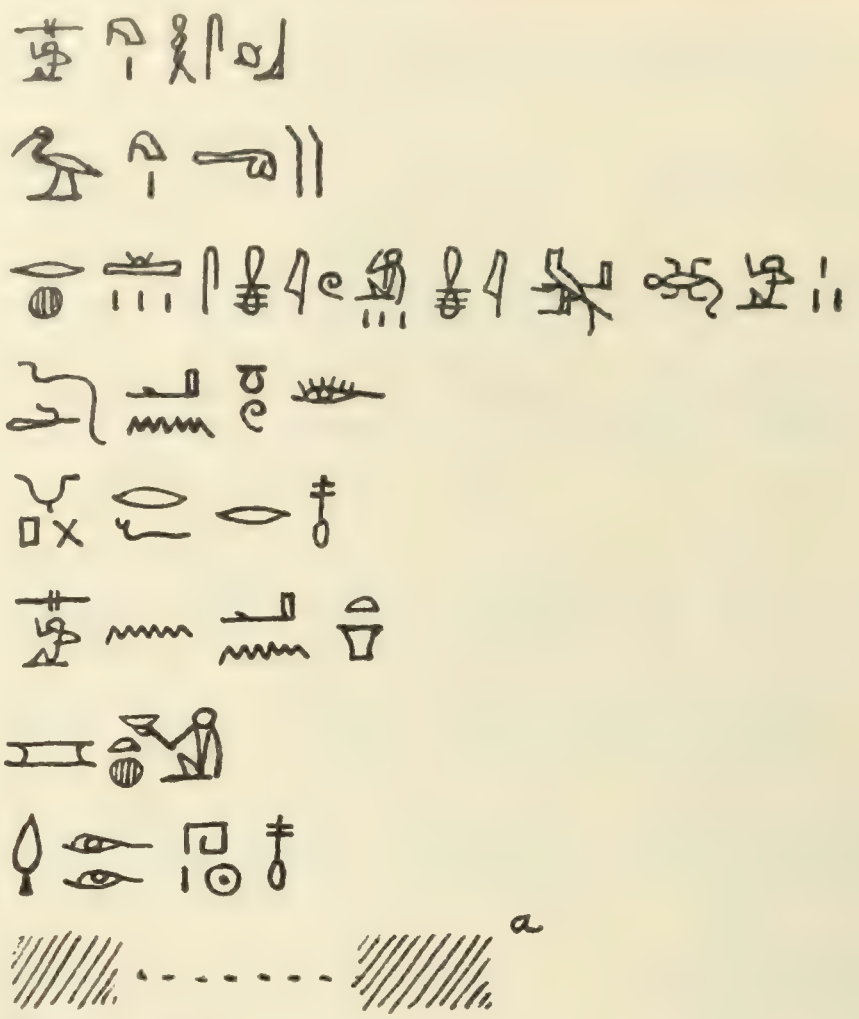
⑨ 



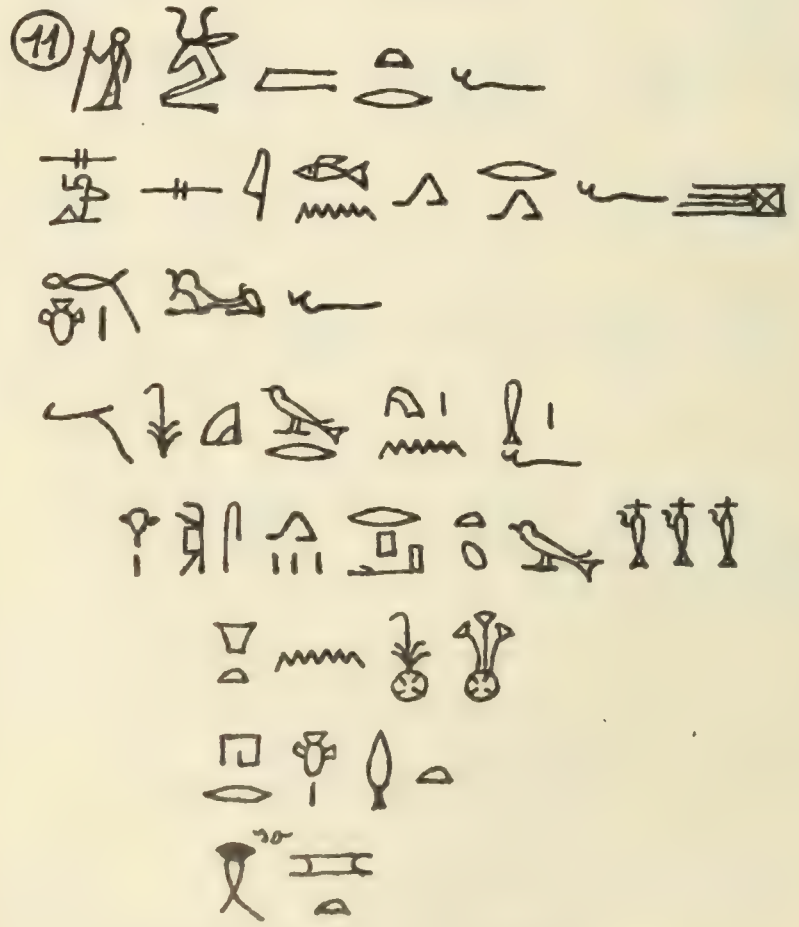
⑩

a) so hrj ib.f.

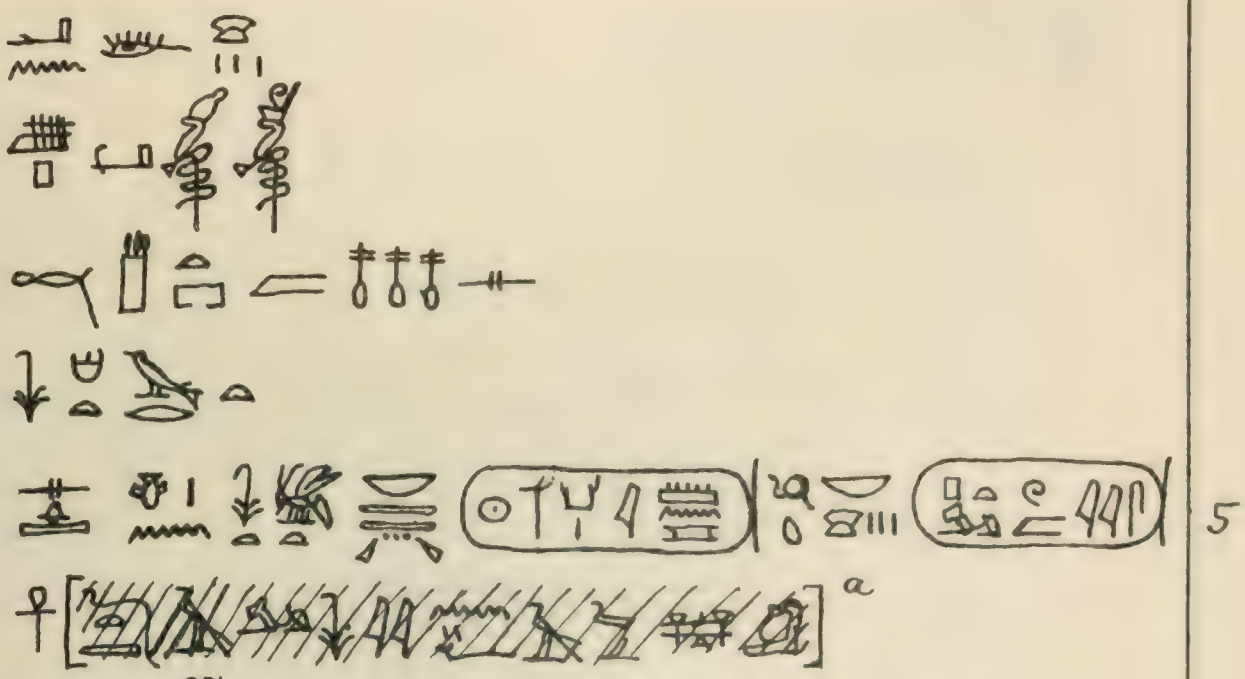
b) nach Zeile 3 werden 4 Gruppen im Ganzen fehlen



a

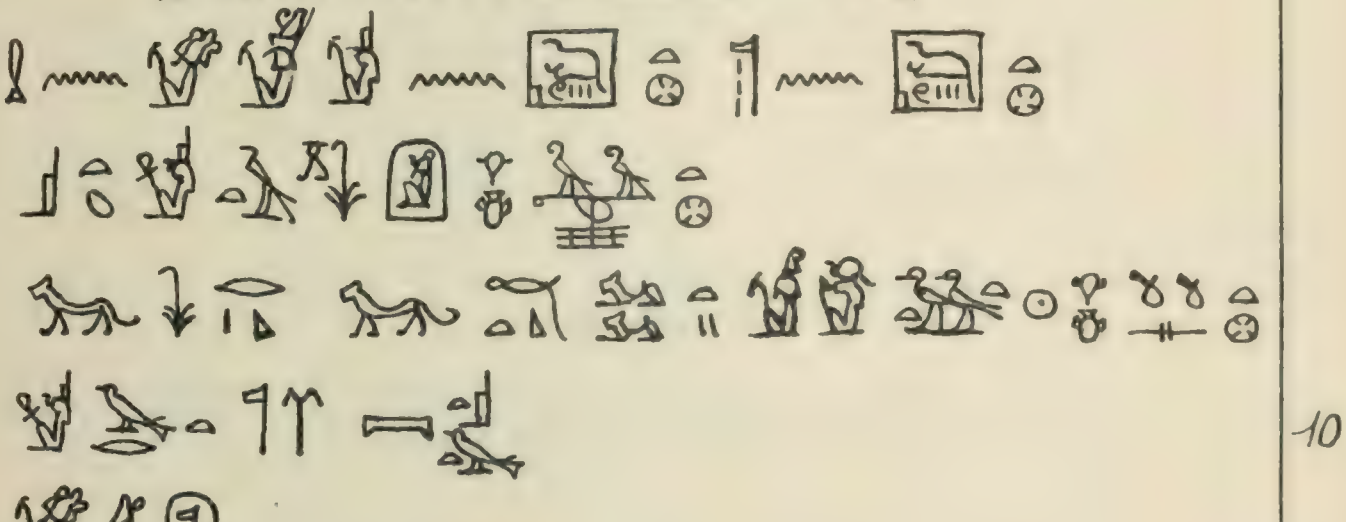


a) nach Zeile 3 werden etwa 4 (ptol.!) Gruppen hier fehlen.



[hieroglyphs]

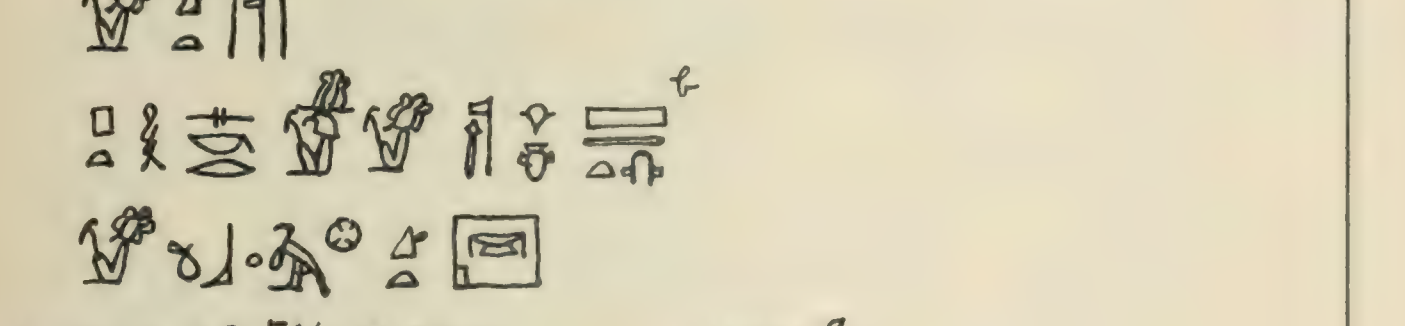
[hieroglyphs] a



(12) [hieroglyphs]

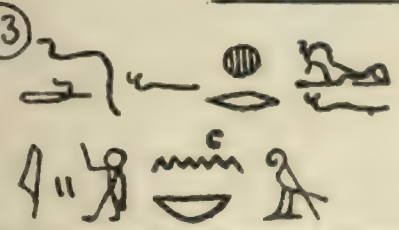
[hieroglyphs] b

[hieroglyphs] a

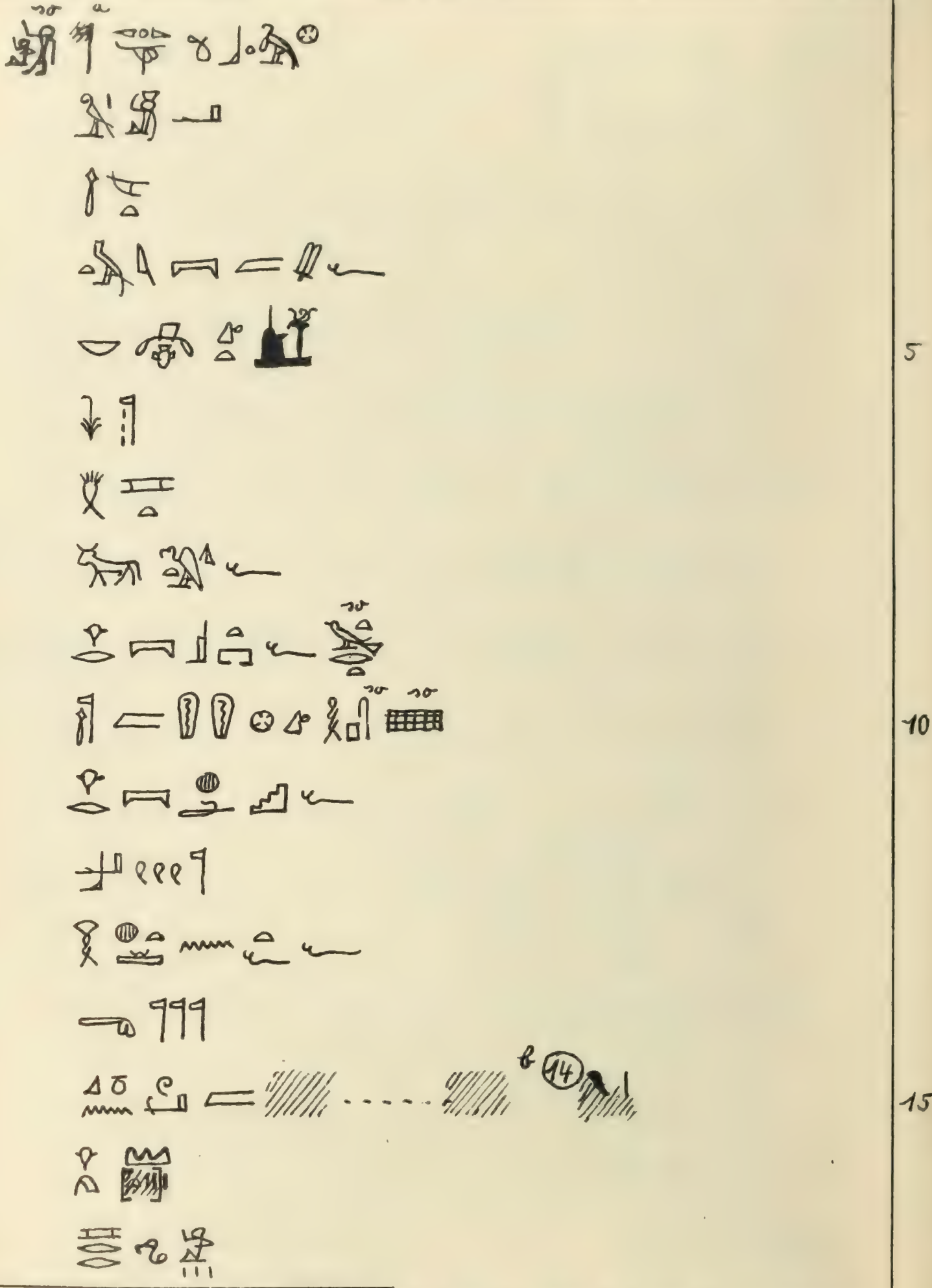


6. [hieroglyphs] preist seinen Gott, den Min.

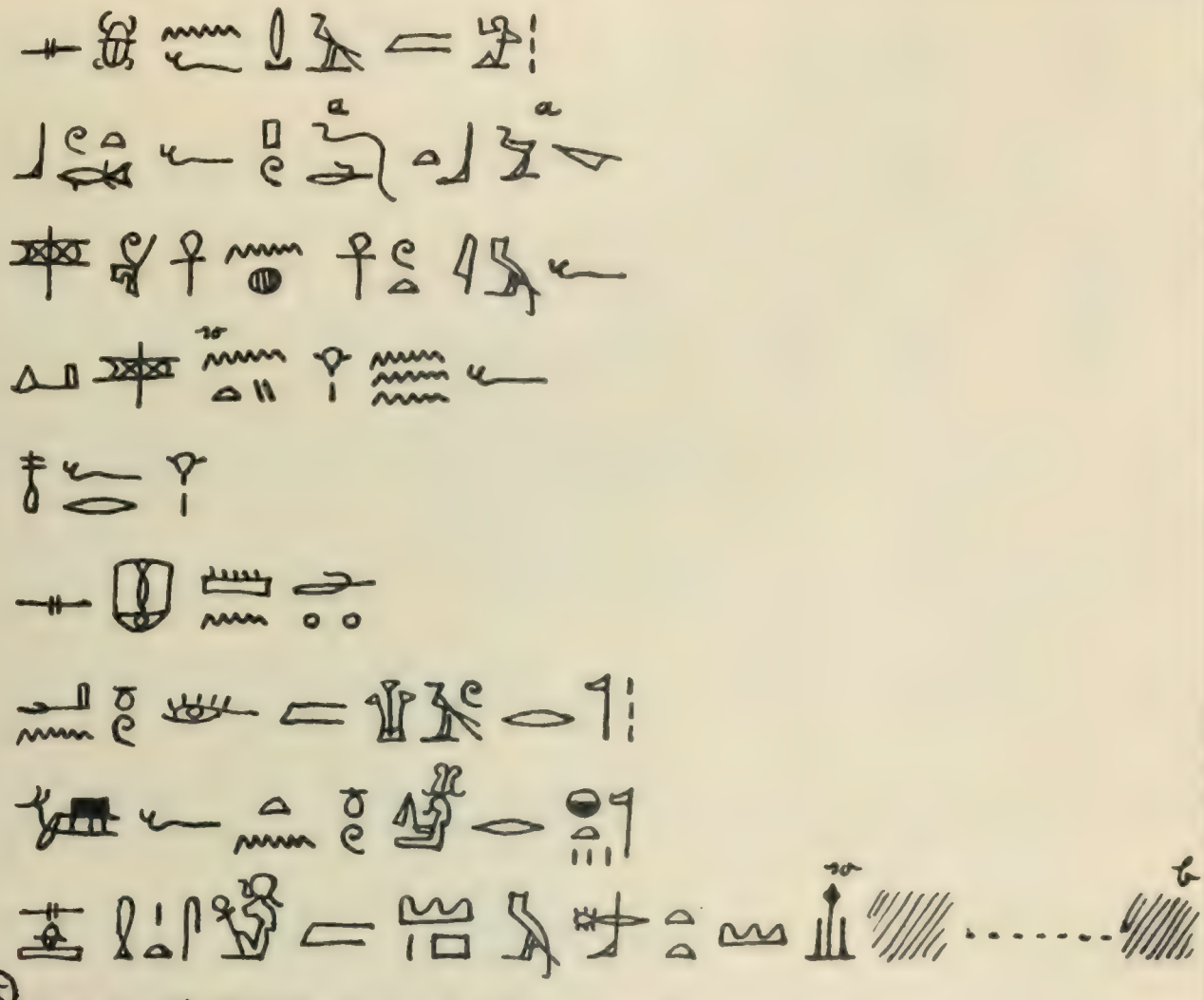
(13) [hieroglyphs] c

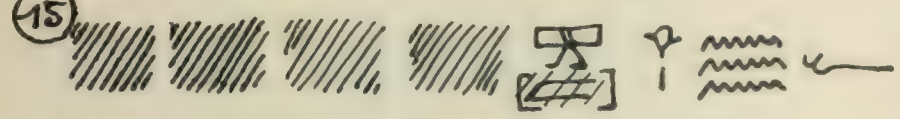


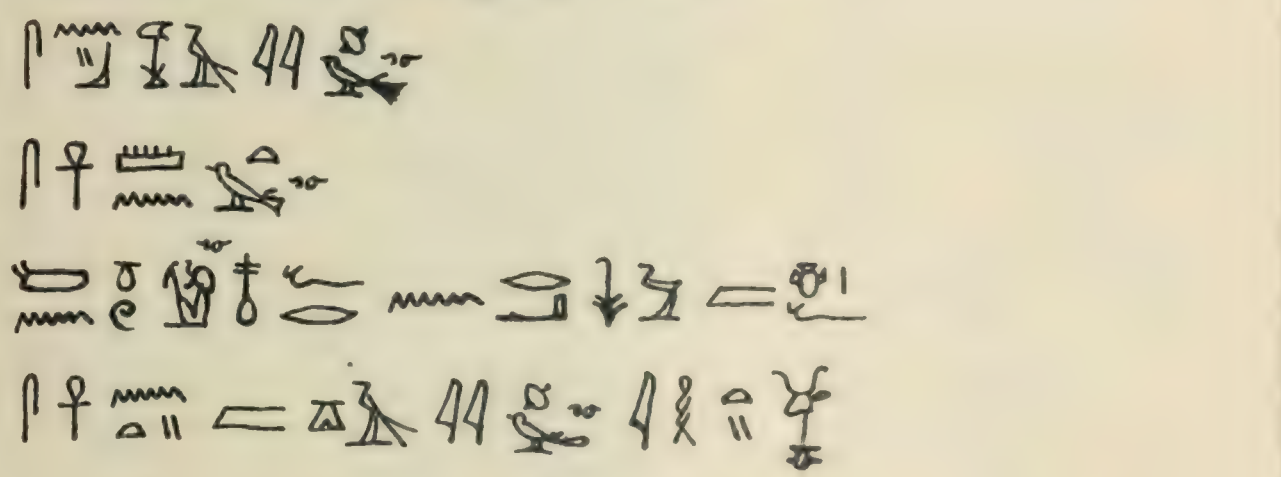
a) nach Zeile 3 wird diese Lücke vermutlich nur etwa 4 (ptol.) Gruppen enthalten haben. b) [hieroglyph] mit Oesen an den Seiten. c) [hieroglyph], lies [hieroglyph].



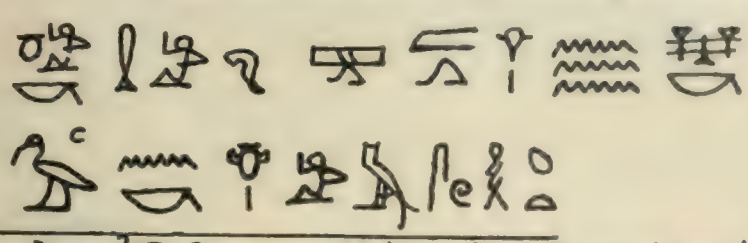
a) dw3-j ntr ? b) nach Zeile 3 werden etwa 4 (gstol.) Gruppen fehlen.



(15) 



7. S. rühmt sich, dem Gotte treu gedient zu haben.



a) so [illegible]. b) Nach Zeile 3 werden etwa 4 (ptol.) Gruppen fehlen, also ebensoviel wie in Zeile 15 am Anfang sicher fehlen. c) rh

[hieroglyphs] a ..... b

(16) [hieroglyphs]

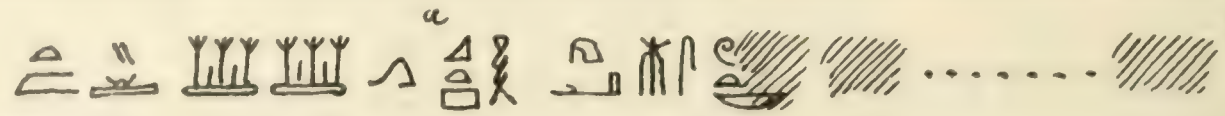
[hieroglyphs] c

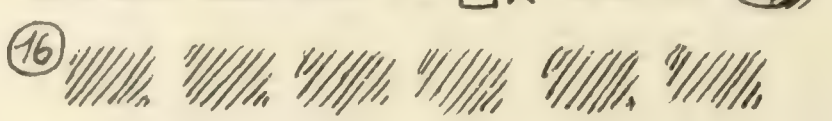
[hieroglyphs]

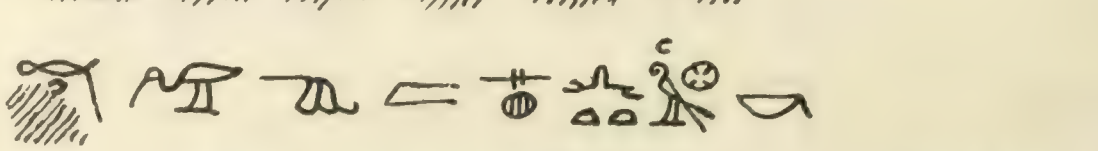
[hieroglyphs] 5

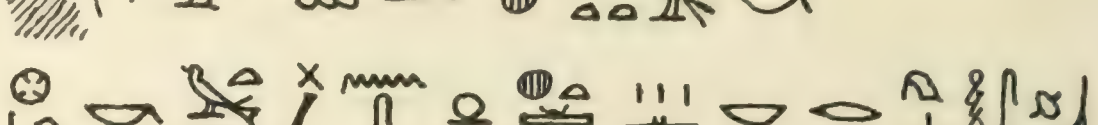
[hieroglyphs]

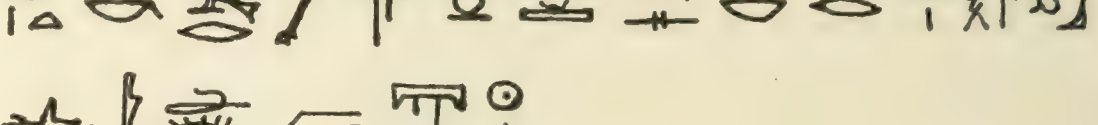
[hieroglyphs]

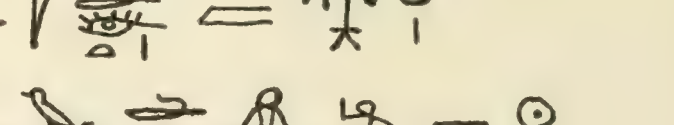




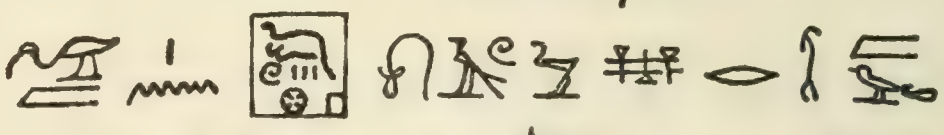


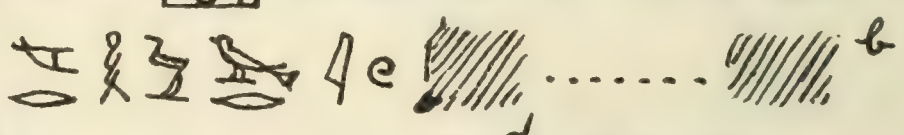


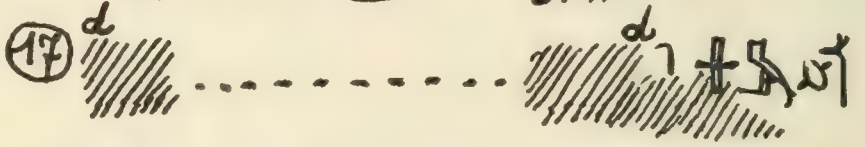


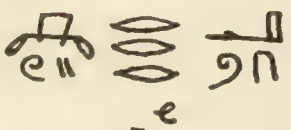


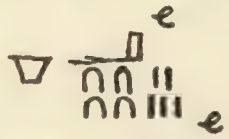
8. Die von S. ausgeführten Arbeiten am Tempel von Koptos.

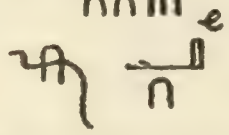












[hieroglyphs] 10

[hieroglyphs] b

(17) d [hieroglyphs] ..... d [hieroglyphs]

[hieroglyphs]

[hieroglyphs]

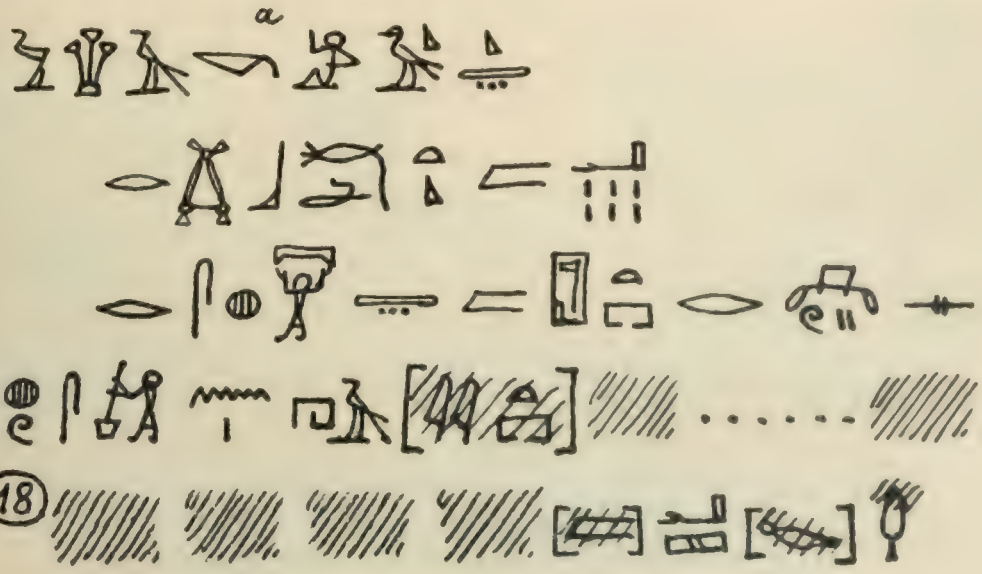
e [hieroglyphs] 15

e [hieroglyphs]

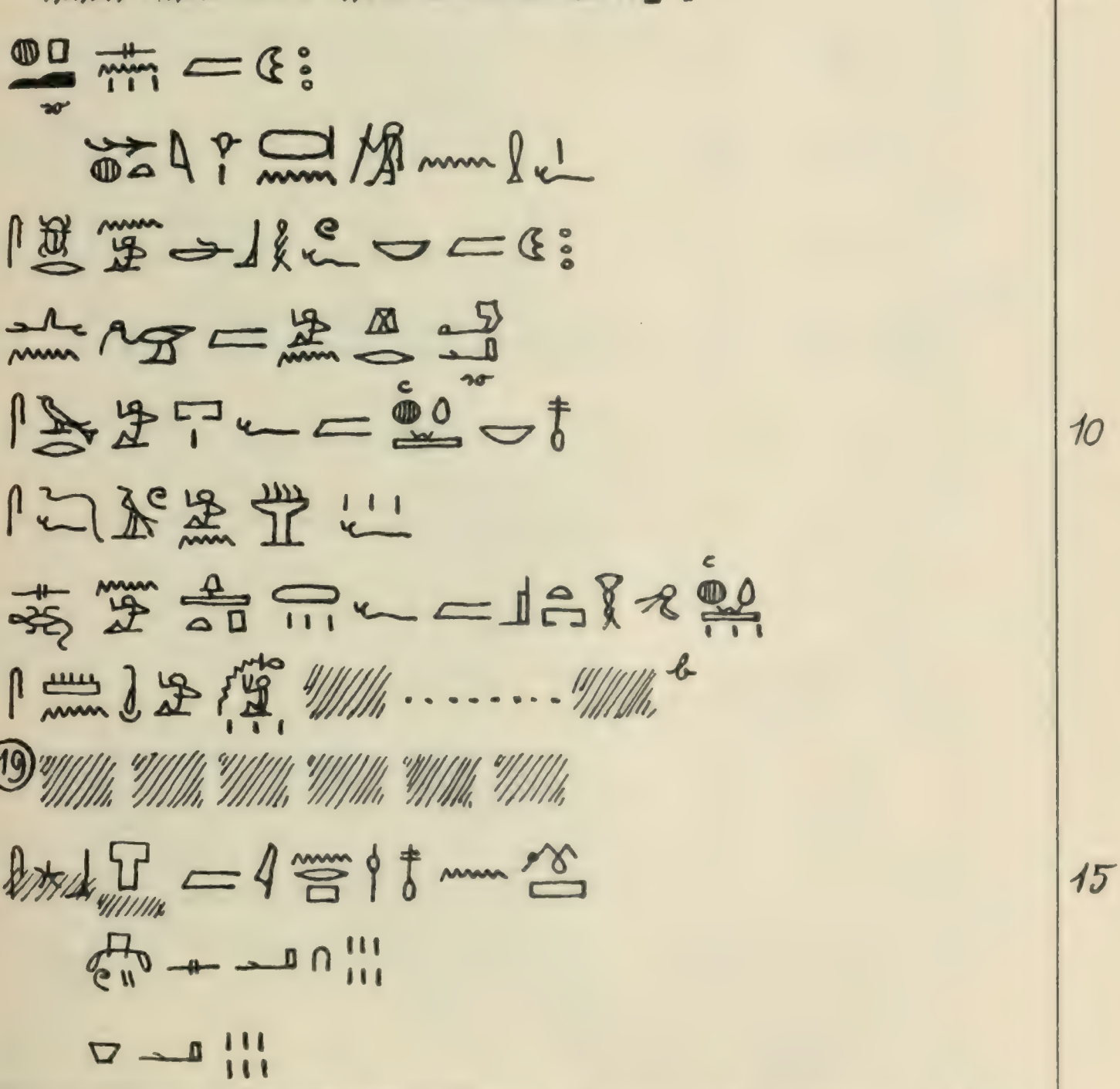
---

a) so [hieroglyphs]. b) nach Zeile 3 werden etwa 4 Gruppen fehlen.

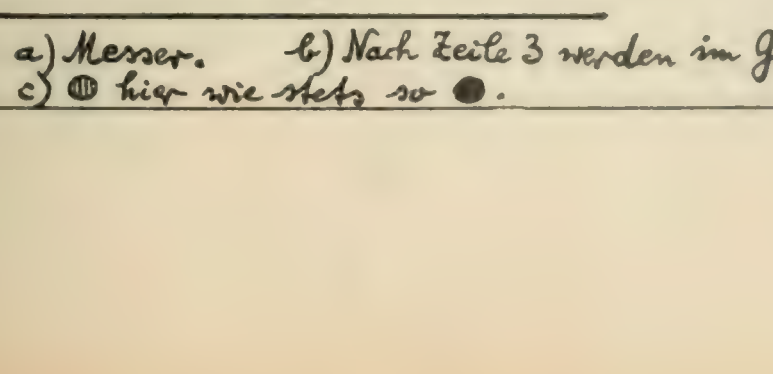
c) Horus, nicht tjw. d–d) 8 bis 9 Gruppen. e) so: [hieroglyphs]



(18)

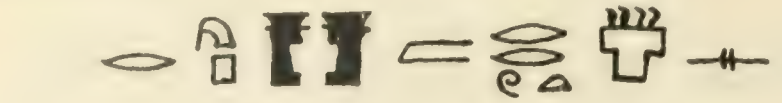


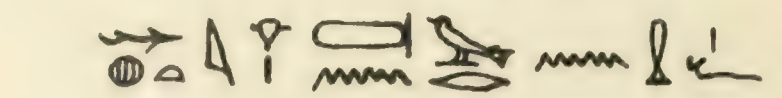
(19)

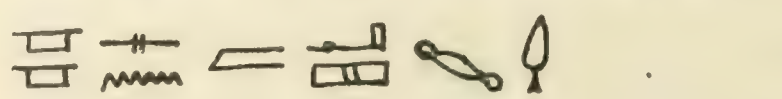


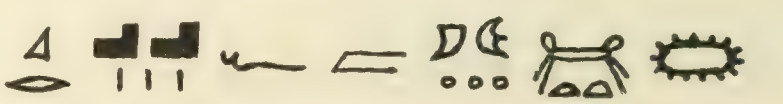
a) Messer. b) Nach Zeile 3 werden im Ganzen etwa 4 Gruppen fehlen.
c) ◍ hier wie stets so ●.

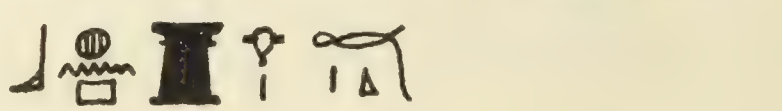
[hieroglyphs]

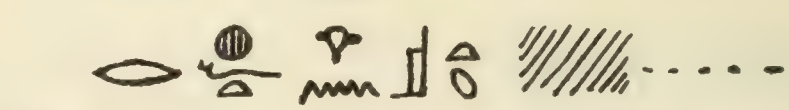


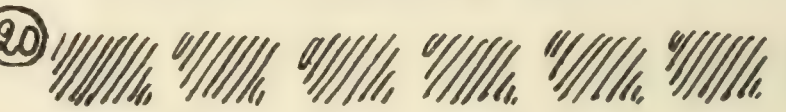












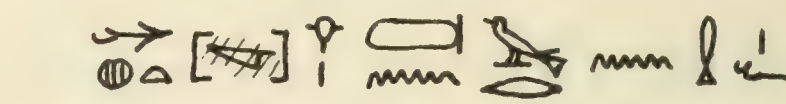
[hieroglyphs] a

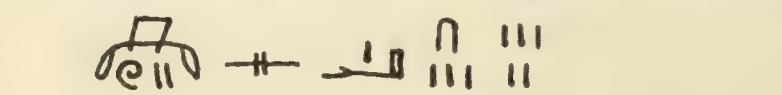
(20) [hieroglyphs] b

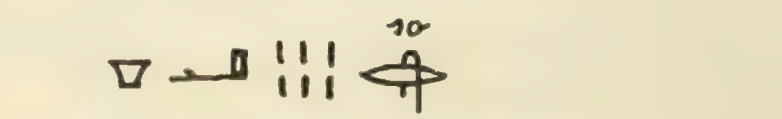
[hieroglyphs]

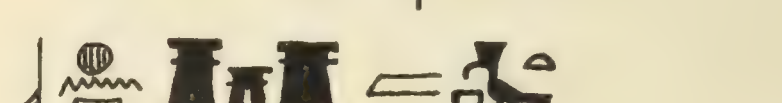
[hieroglyphs]

[hieroglyphs]



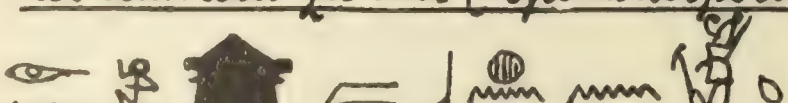




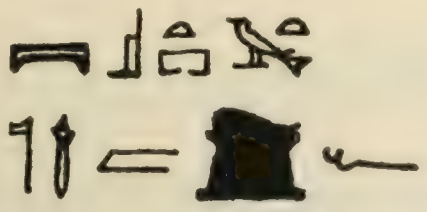


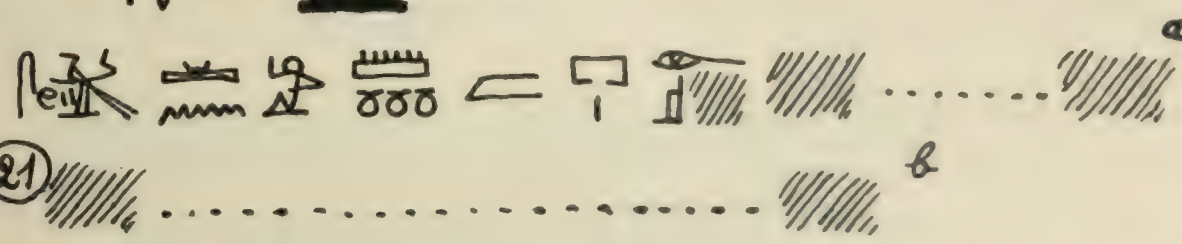
9. Andere von S. ausgeführte Tempelarbeiten, in. Besondere die Aufstellung der monolithen Kapelle des Harsiesis zu Kus (Apollonospolis mikra), vgl. S. 73.

[hieroglyphs]

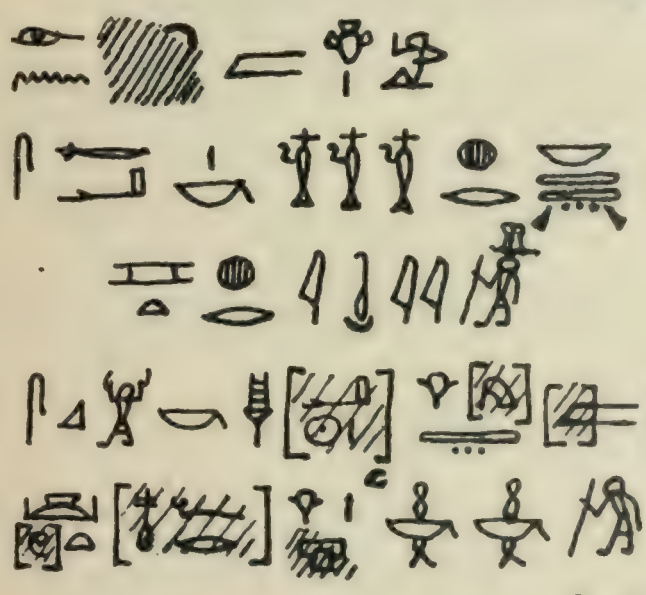


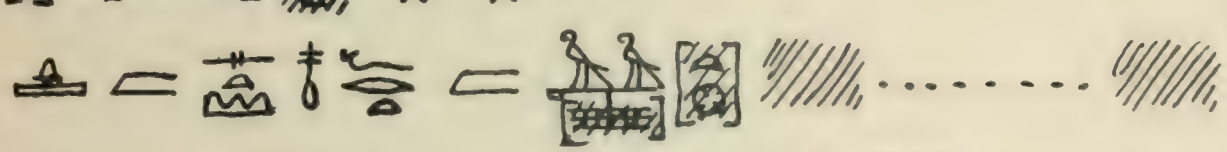
a) Nach Zeile 3 werden etwa 4 (ptol.) Gruppen fehlen. b) [hieroglyph] g oder [hieroglyph].



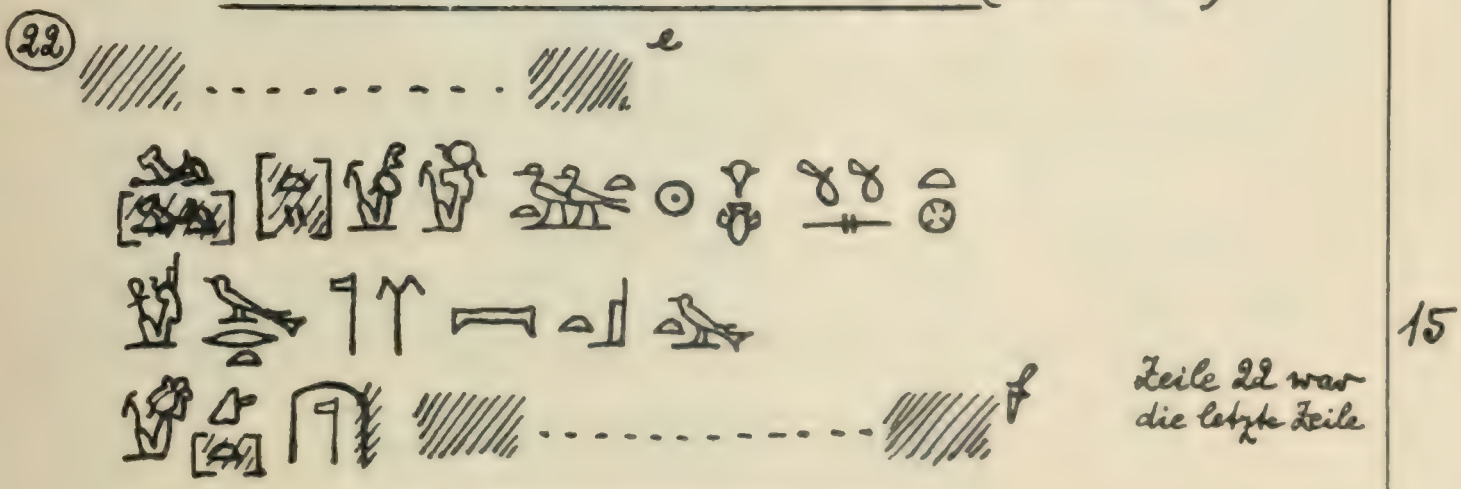


10. Bitte um Vergeltung dieser guten Werke. 5





11. Titel und Name des [illegible] (wie in Z. 12).



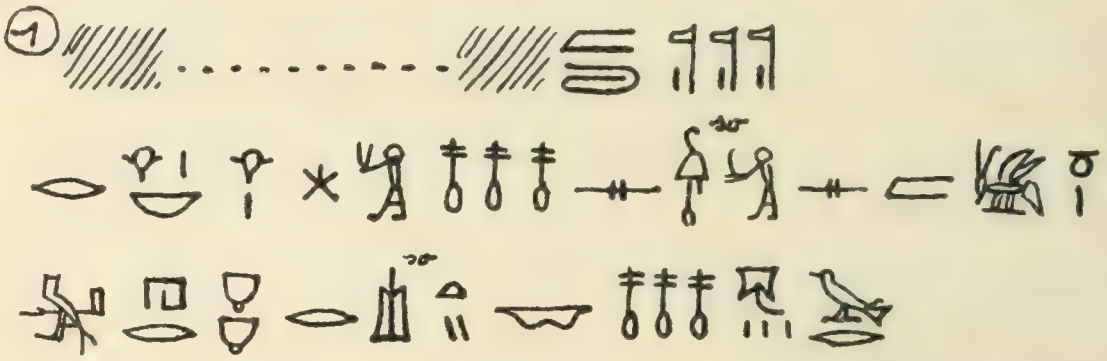
15

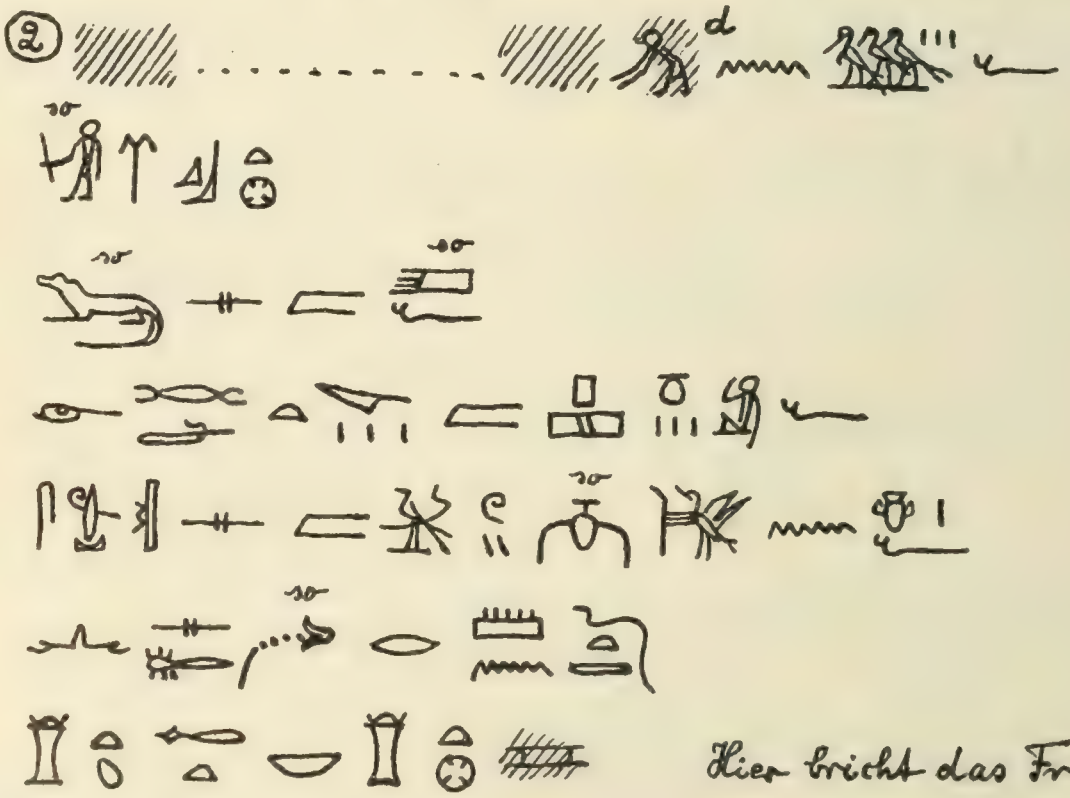
Zeile 22 war die letzte Zeile

a) nach Zeile 3 fehlen etwa 4 Gruppen. b) etwa 12 Gruppen (ptol.).
c) Von [illegible] ist erhalten nur [illegible]. d) hier werden nach Zeile 3 etwa 5 Gruppen fehlen. e) etwa 14 Gruppen. f) nach Zeile 3 etwa 11 Gruppen.

15. Inschrift vom Bruchstück einer Statue des Königs Ptolemäus Philadelphus, wohl aus dem Tempel von Bubastis. Jetzt in Rom, Villa Albani.[a]

Nach Berlin Abdr. 1380 (von Lepsius genommen).

① 

② 

Hier bricht das Fragment ab.

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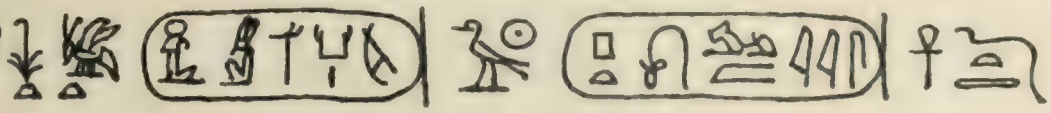
a) vergl. Morcelli (La villa Albani) No. 558. b) „Jedermann preist die Güte dessen, der ihm geschickt gemacht hat in der Arbeit der Waffen." c) nach Zeile 2 endigte hier wohl die Zeile. d) erhalten: .

16. Inschriften dreier Statuen

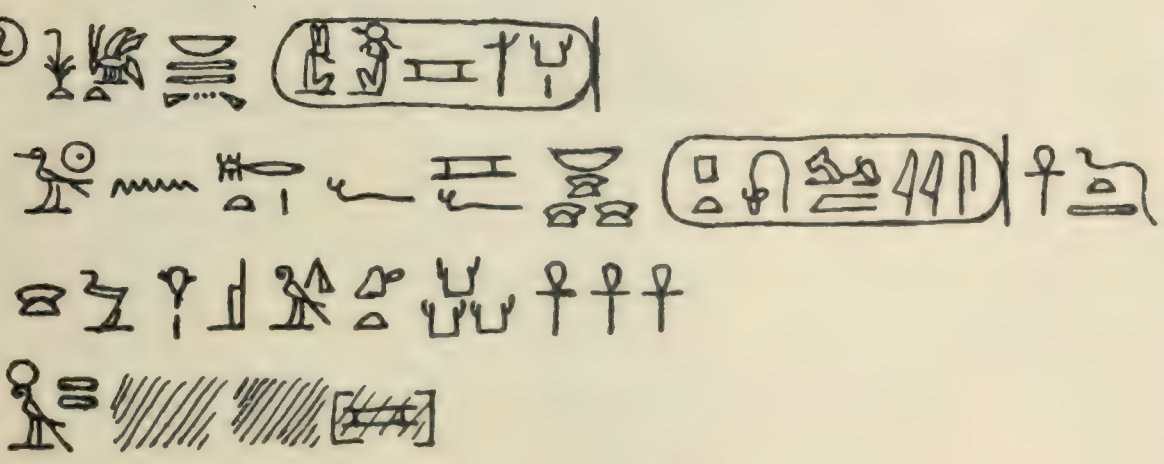
des Königs Ptolemäus Philadelphus, seiner Gemahlin Arsinoe II und einer anderen unbekannten Königin derselben Zeit, wohl sämmtlich aus dem Tempel von Heliopolis; jetzt im Museum des Vatikan.

Veröffentlicht z. T. von Marucchi, Museo egizio Vaticano No. 10. 12. 14. Kollationiert und vervollständigt nach Berlin Abdr 1382 (A). 1381 (B). 1383 (C).

A. Statue des Königs.



① [hieroglyphs] auf dem Gürtel



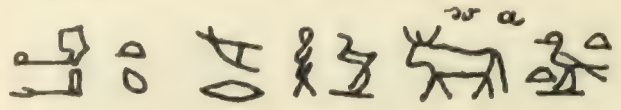
② [hieroglyphs] auf dem Rückenpfeiler

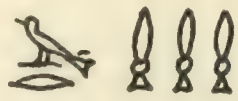
B. Statue der Arsinoe.

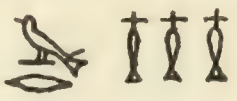
① [hieroglyphs] auf dem Sockel

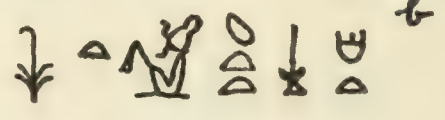
a) Brugsch Thes. VI 1450 giebt hinter dem Schilde: [hieroglyphs]; Abdr. eher: [hieroglyphs]

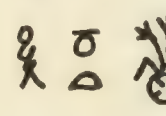
② auf dem Rückenpfeiler

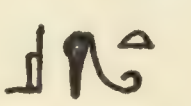


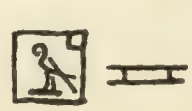


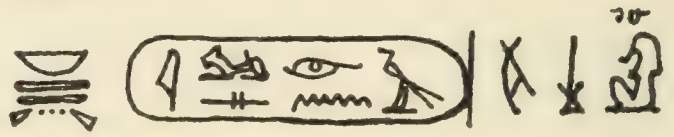


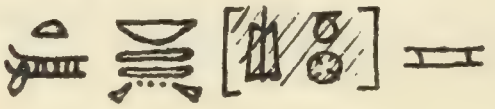




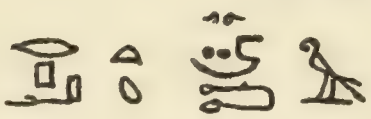


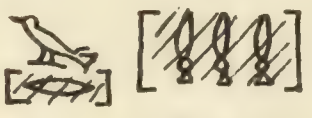


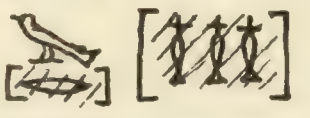




C. Statue einer unbekannten Königin.

 auf dem Rückenpfeiler





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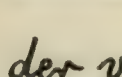
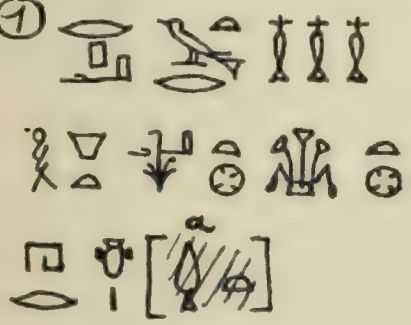
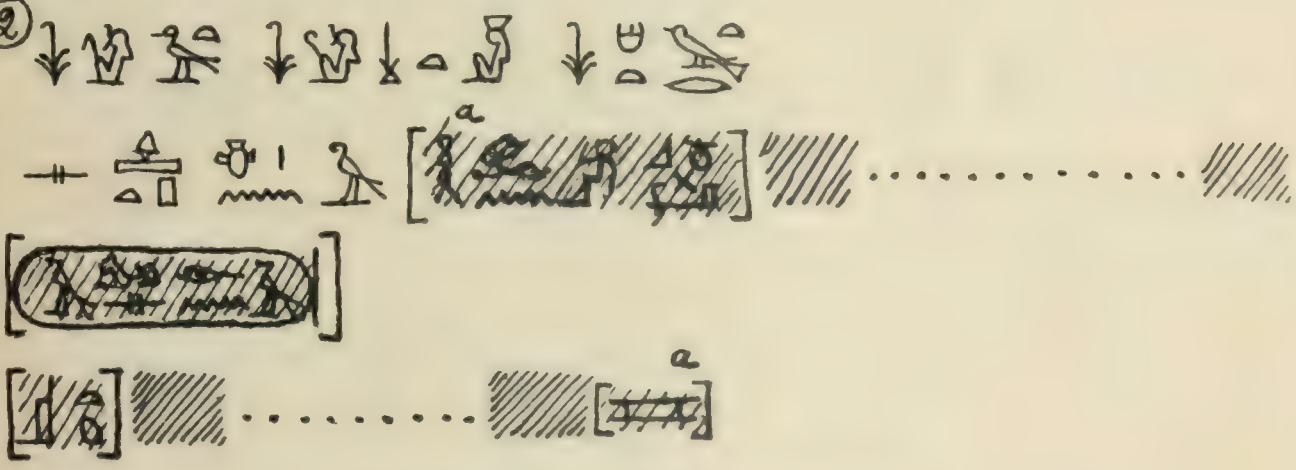
a) Stier. b) so

17. Inschrift auf dem Bruchstück einer Königinnenstatue aus dem Isistempel von Koptos, offenbar einer der von  daselbst aufgestellten Statuen der Königin Arsinoe, der er diente (s. ob. S. 54. 60/1).

Jetzt in London, Univ. College.

Veröffentlicht: Petrie, Koptos 26, 3.

① 

② 

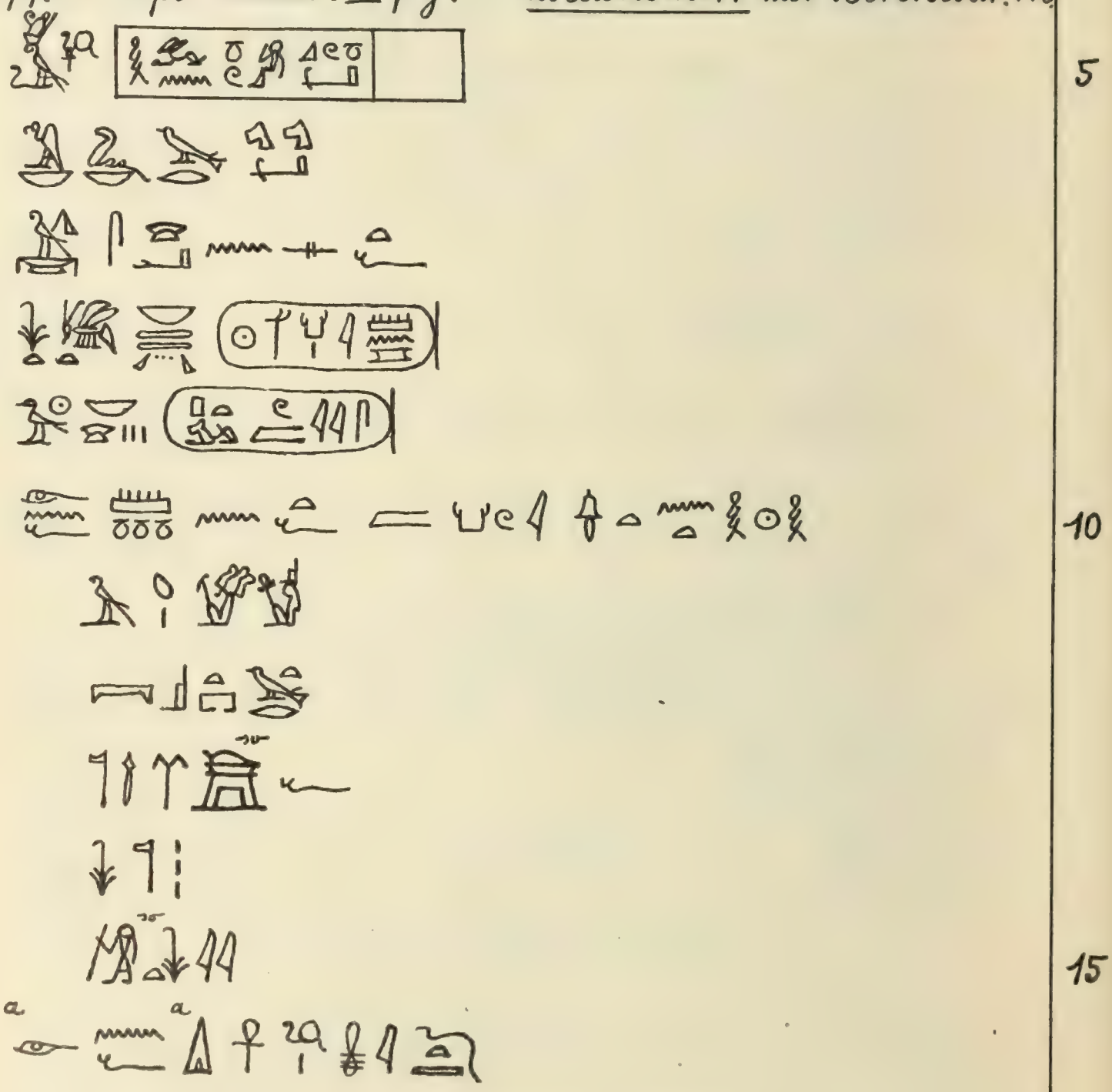
18. Widmungsinschrift des Königs Ptolemäus Philadelphus auf der von dem Gotte Harsiesis von Kus

a) Die Lücke wird im Ganzen höchstens 18 bis 20 Gruppen enthalten haben können

(Apollonospolis mikra) errichteten monolithen Kapelle

aus grünem „Basalt" ( ); s. ob. S. 68/9.

Veröffentlicht: Descr. de l'Egypte. ant. IV 1, 3. — Champ. Not. II 293/4. — Leps. Denkm. IV 7 g. Kollationiert mit Berl. Abdr. 143.

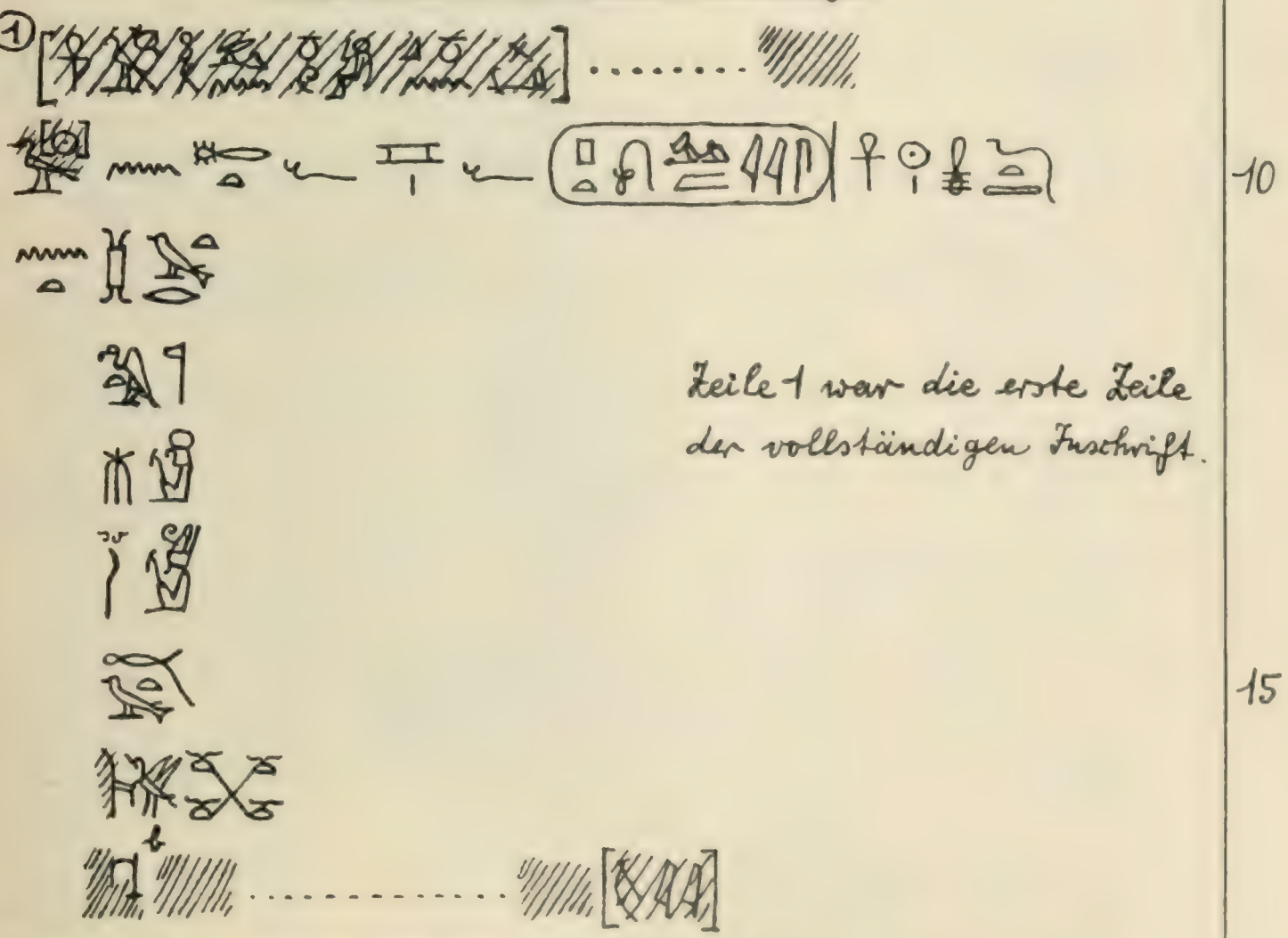


a) Die Worte a — a in entgegengesetzter Richtung geschrieben.

19. Inschrift des Königs Ptolemäus Philadelphus auf dem Bruchstück einer monolithen Granit-Kapelle[a] aus dem Tempel von Sais. Louvre C. 123.

Veröffentlicht: Revillout, Rev. égyptol. I 183 ff. (unvollständig). — Pichl, Inscript. hiérogl. I 22/3. Kollationiert mit einem von Mr. Bénédite freundlichst zur Verfügung gestellten Abdruck und einer Abschrift von Breasted (1900).

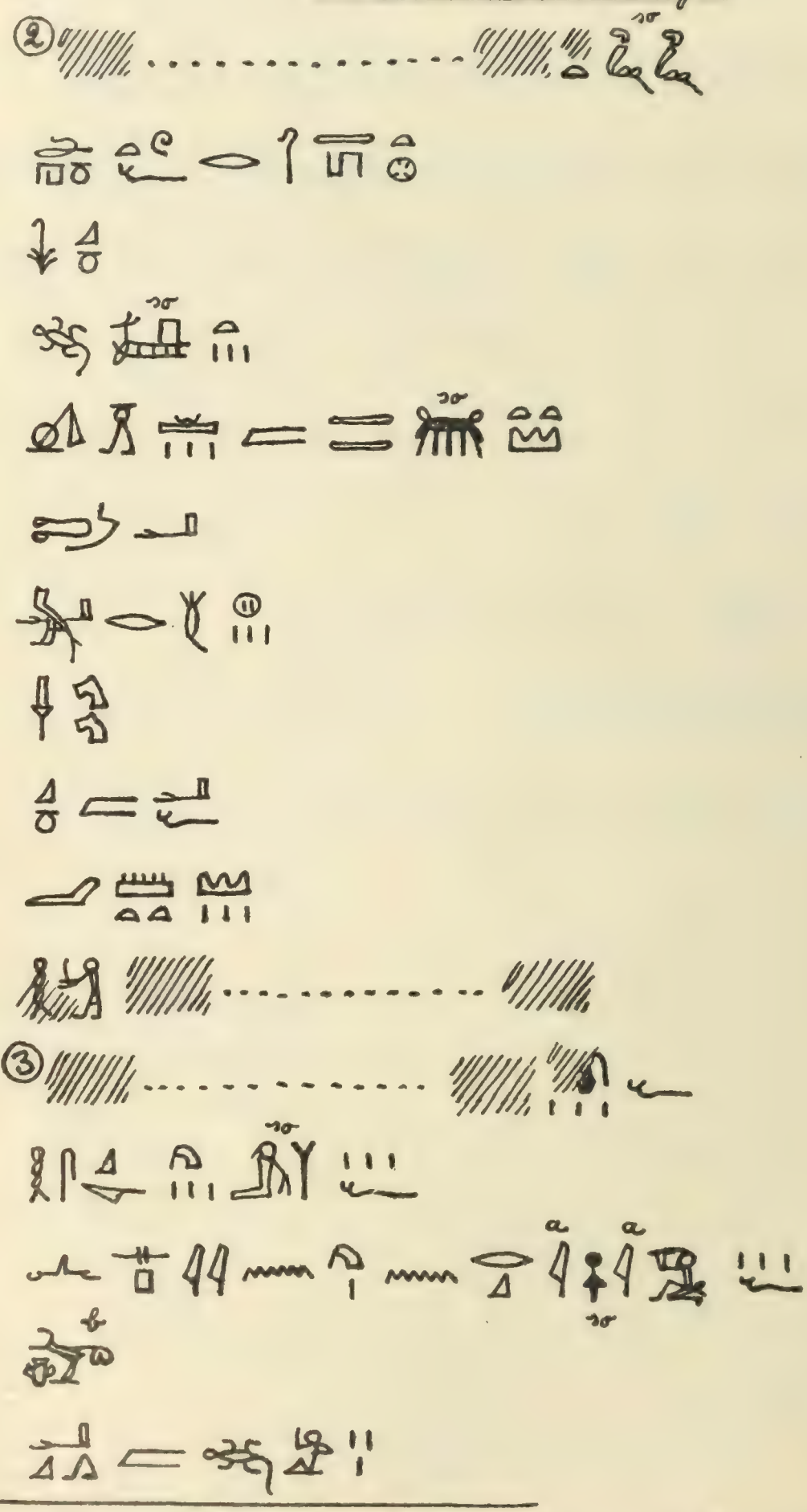
1. Die einleitende Widmung.



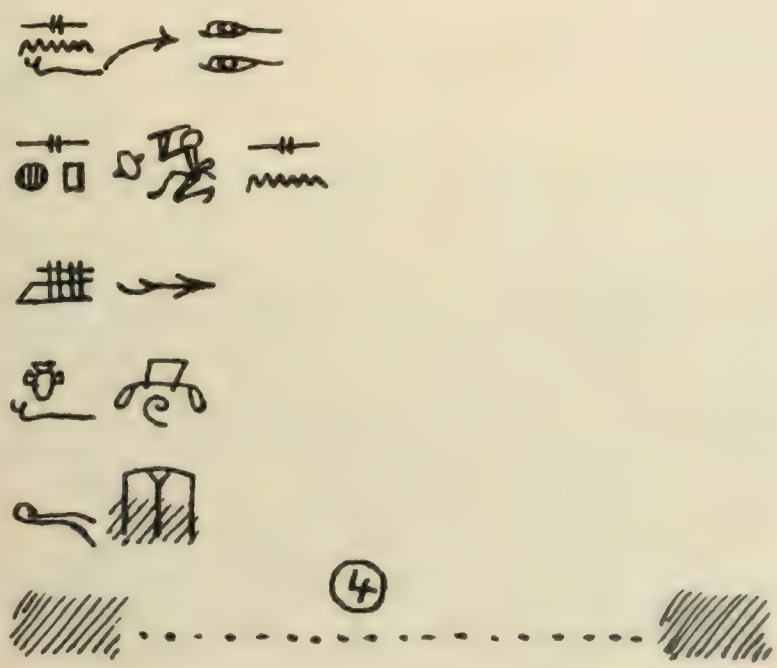
Zeile 1 war die erste Zeile der vollständigen Inschrift.

a) nach Mitteilung von Breasted. b) so Breasted; Abdr. undeutlich.

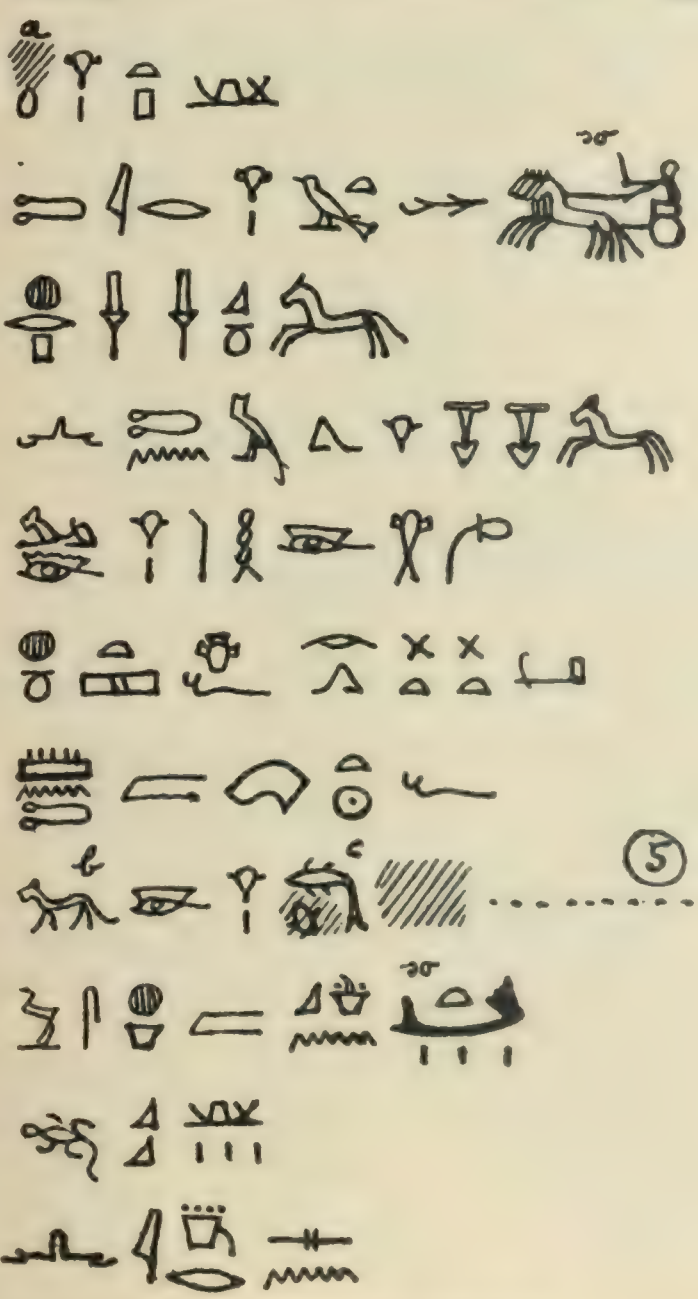
2. Das Lob des Königs.



a — a) eine Gruppe, also [hieroglyphs] zu lesen. b) so, lies wmt ỉb.



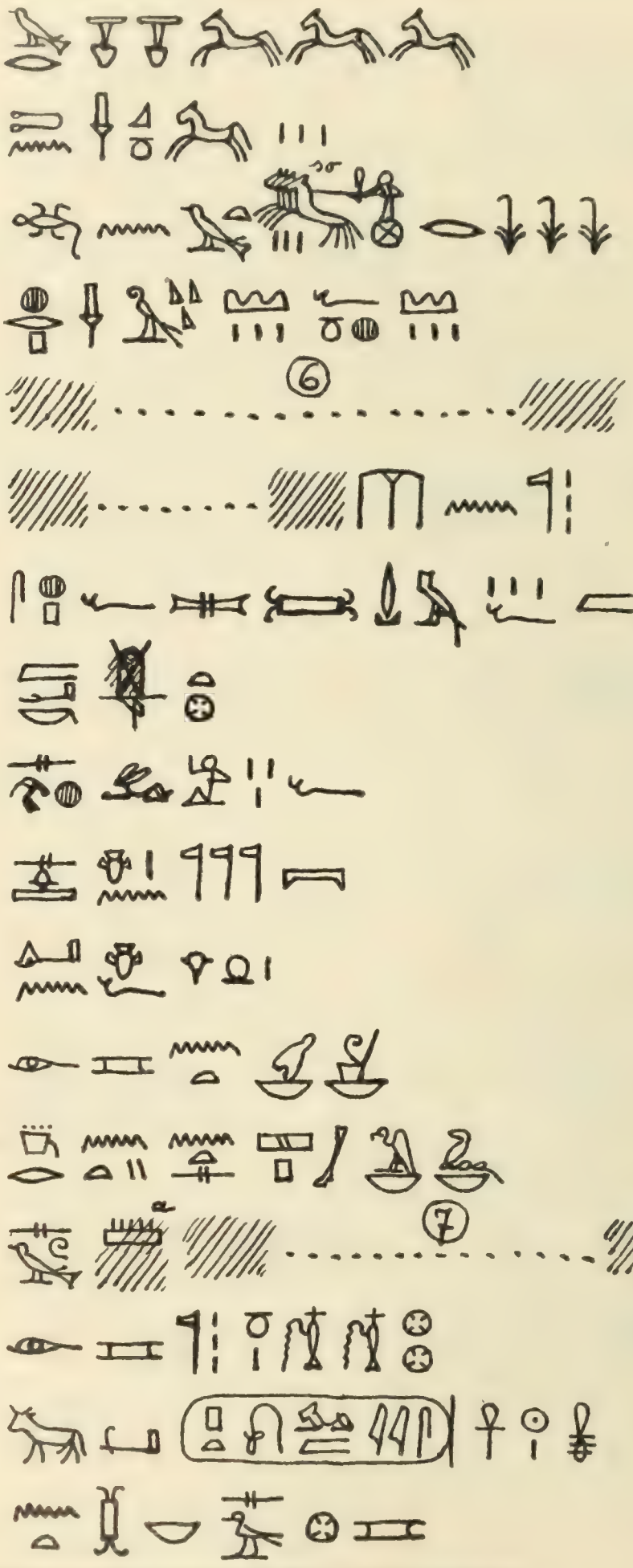
5



10

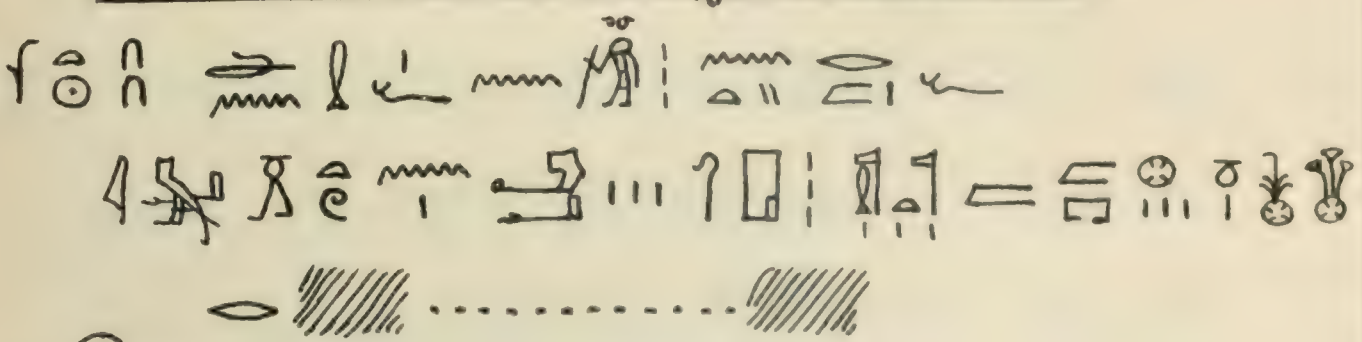
15

a) wohl . b) Panther. c) so Piehl; Breasted: .

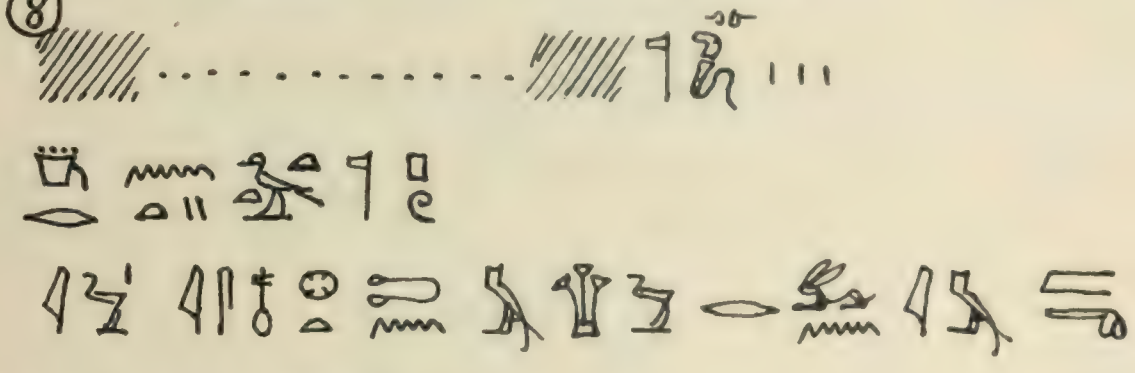


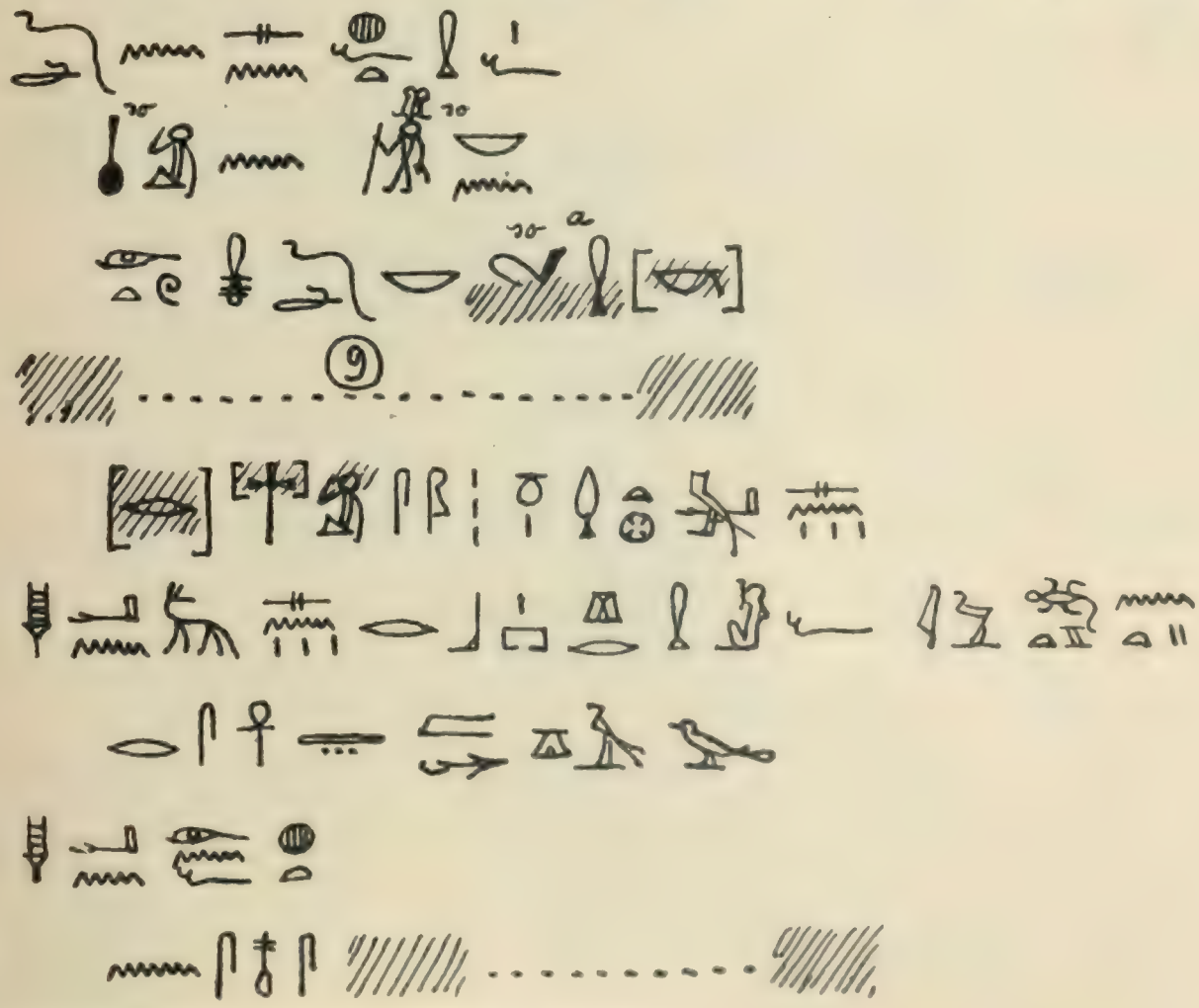
a) so Piehl und Breasted übereinstimmend. Abdr. undeutlich.

3. Der König beschliefst in seinem 20-sten Jahre, die Stadt Sais zu verschönern.



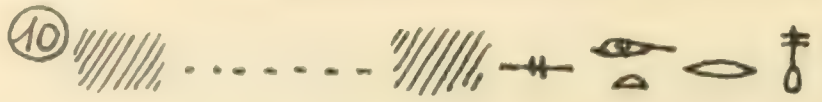
⑧



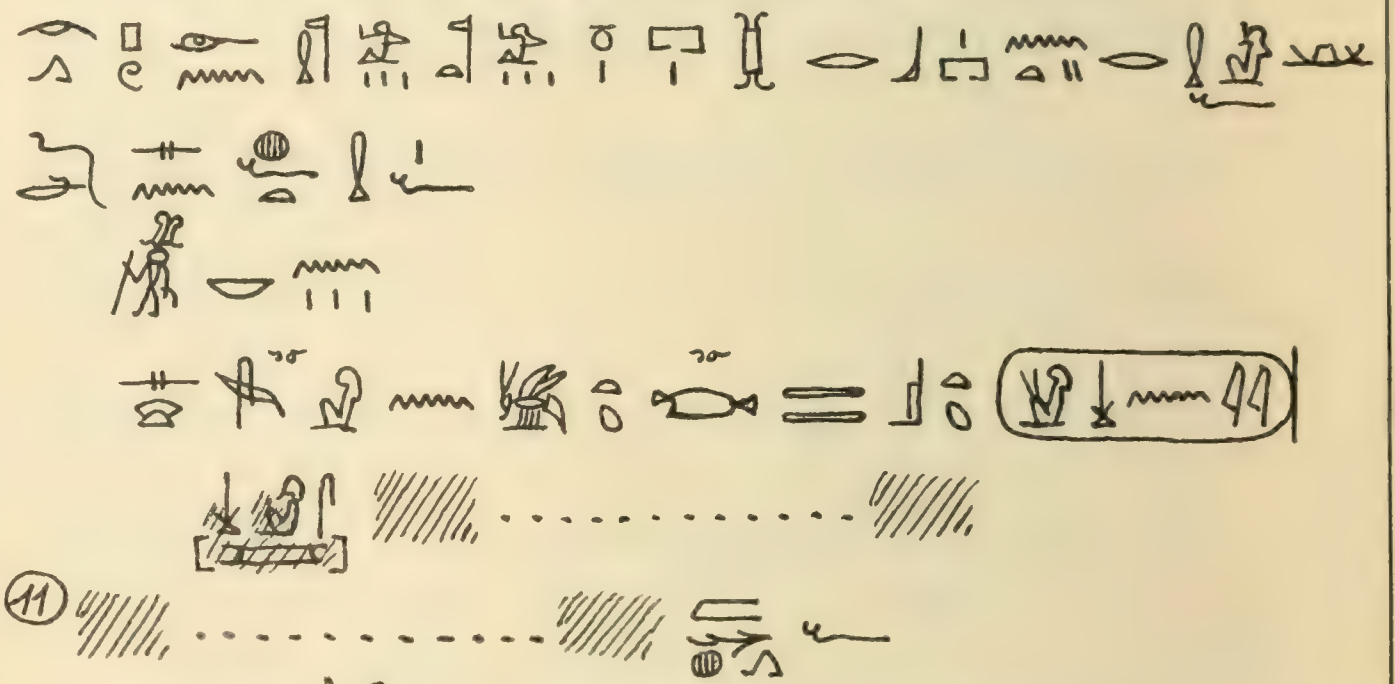


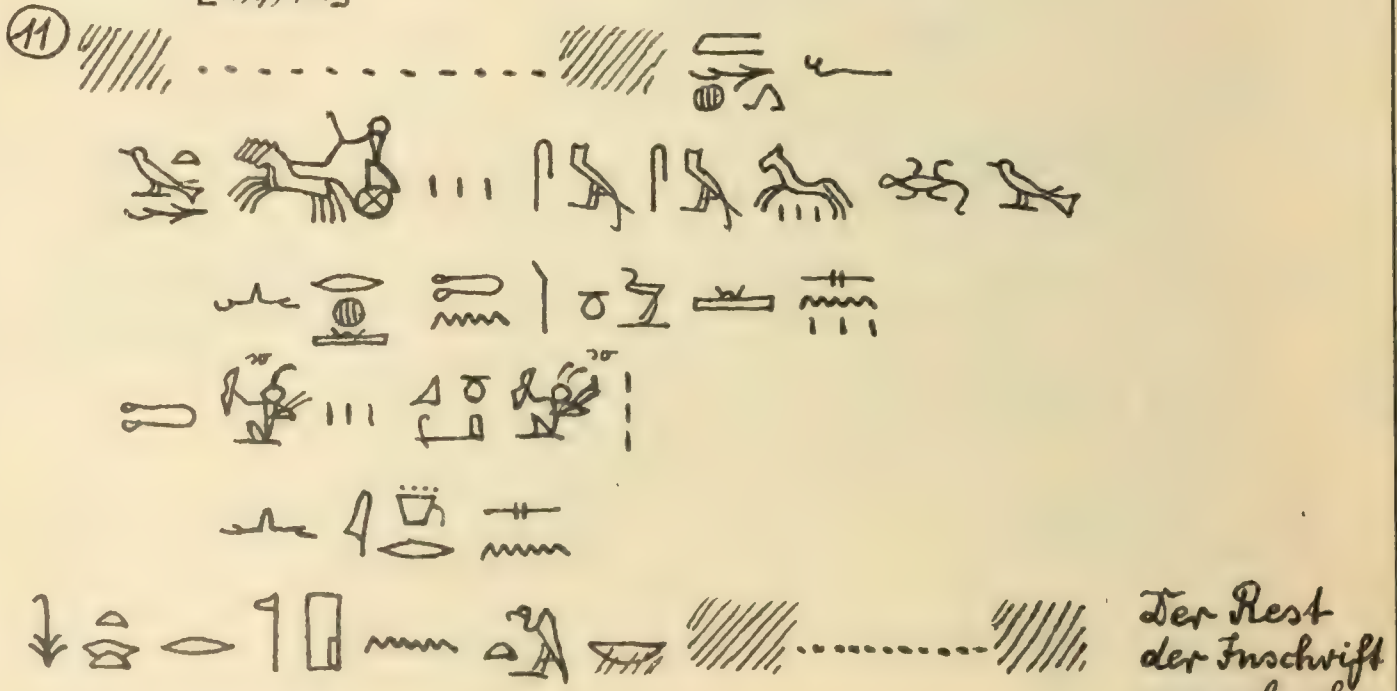
⑨

a) ob ein mislungenes ? ?

(10) 

4. Die Priester von Sais bitten den König, das Bild der vergötterten Arsinoe Philadelphos in Prozession herumführen zu lassen. Der König entspricht dieser Bitte und begiebt sich zu der Feier mit grosem Gefolge in den Tempel.



(11) 

Der Rest der Inschrift weggebrochen

HIEROGLYPHISCHE URKUNDEN

DER

GRIECHISCH-RÖMISCHEN ZEIT

II

BEARBEITET

VON

KURT SETHE

HISTORISCH-BIOGRAPHISCHE URKUNDEN

AUS DEN ZEITEN DER KÖNIGE

PTOLEMÄUS PHILADELPHUS UND PTOLEMÄUS EUERGETES I.

LEIPZIG

J. C. HINRICHS'SCHE BUCHHANDLUNG

1904

URKUNDEN DES ÄGYPTISCHEN ALTERTUMS

HERAUSGEGEBEN VON GEORG STEINDORFF

II. BAND HEFT II

Historisch-biographische Urkunden

aus den Zeiten der Könige Ptolemäus Philadelphus und Ptolemäus Euergetes I.

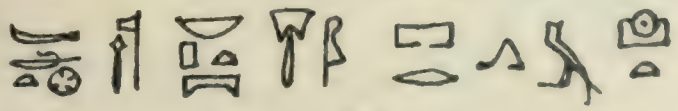
20. Die „Pithomstele".

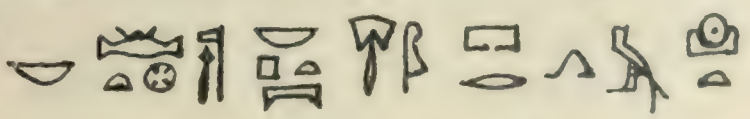
Denkstein des Königs Ptolemäus Philadelphus aus dem Tempel von Pithom - Heroonpolis (Tell el Maschuta). Jetzt im Museum von Kairo.[a]

Veröffentlicht: Naville, Pithom pl. 8-10. — Brugsch und Erman, Aeg. Ztschr. 32, 74 ff. — Naville, ebenda 40, 66 ff.

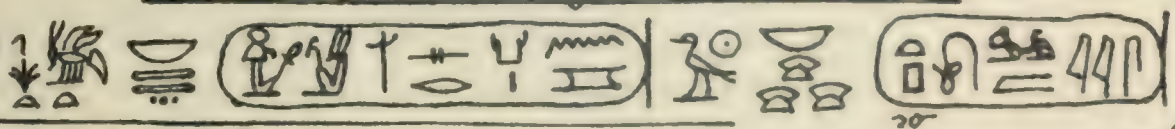
Kollationiert mit Berlin Abdr. 1537 und sehr gutem Duplikat dazu.

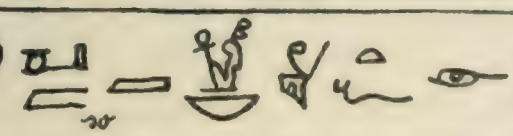
A. Die geflügelte Sonnenscheibe.

①  links

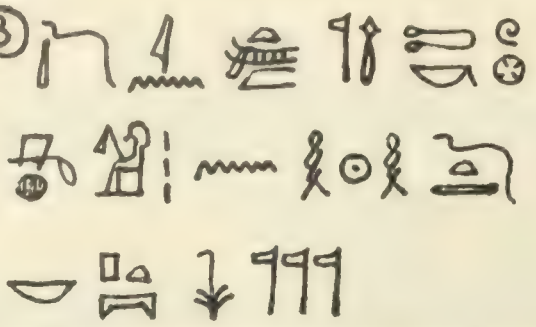
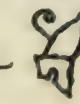
②  rechts

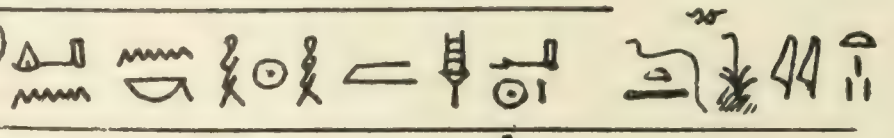
B. 1-12. Darstellung unter A, rechts.

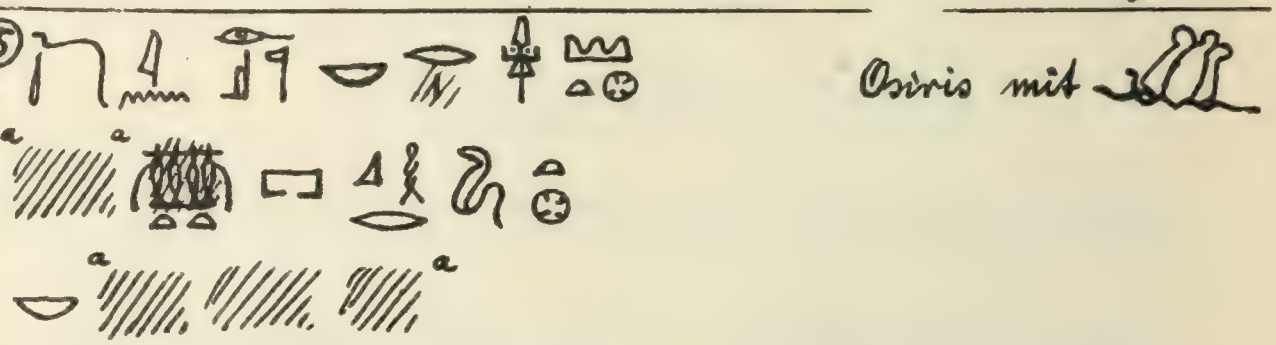
①  König mit

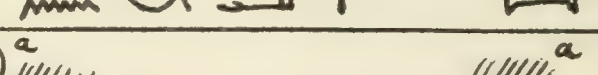
②  Er bringt eine den Gottheiten 3-12.

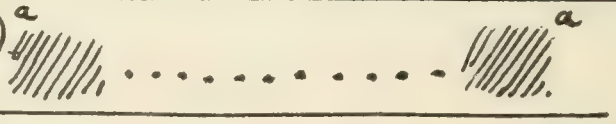
a) Zeichen, die nicht sicher zu deuten sind, sind schwarz ausgefüllt wiedergegeben.

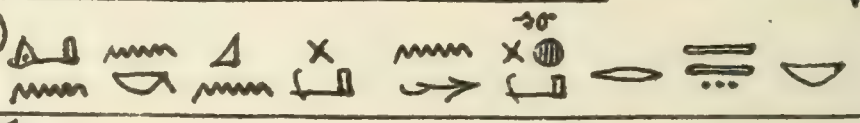
③  Atum, menschenköpfig, mit Doppelkrone  .

④  sagt er.

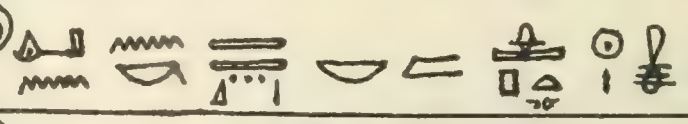
⑤  Osiris mit 5

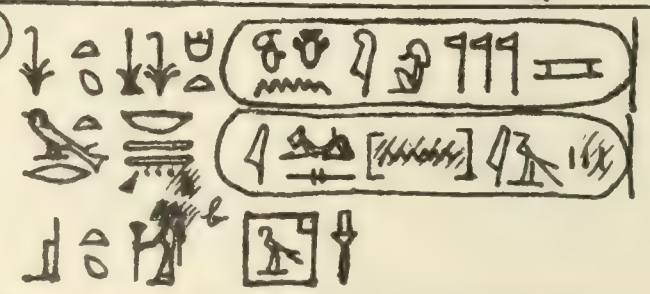
⑥  sagt er zum König.

⑦  Horus, falkenköpfig, mit

⑧  sagt er. 10

⑨ Isis mit Geierhaube und

⑩  sagt sie

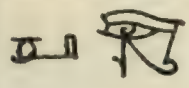
⑪  so nebeneinander Die vergötterte Königin Arsinoe II 15

⑫ sagt sie zum König.

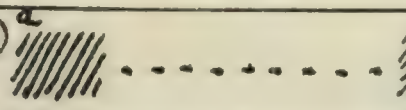
a — a) wie es scheint, überhaupt niemals ausgeführt gewesen.
b) Frau, mit ?
c) vgl. die Rede der Königin auf der Mendesstele.

B. 13 – 16. Erste Darstellung unter A, links.

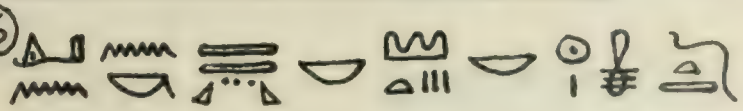
(13) König wie 1, ebenso benannt.

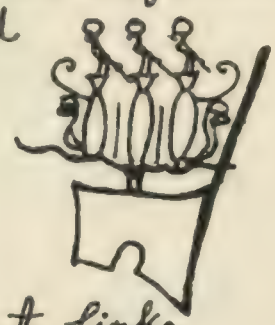


(14) Er bringt ein dem Gotte 15



(15) a ..... a Gott, bartlos, mit Jugendlocke und

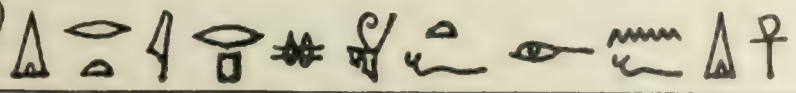




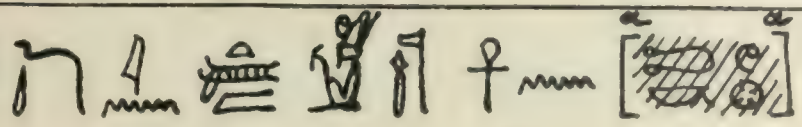
(16) sagt er zum König.

B. 17 – 24. Zweite Darstellung unter A, links

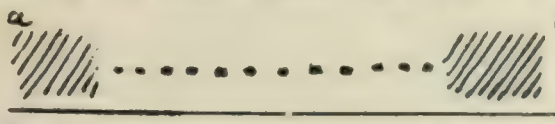
(17) König, genannt wie 1, mit Kopftuch und .



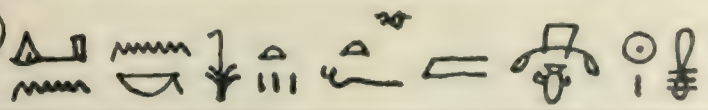
(18) Er bringt Wein den Gottheiten 19 – 24.



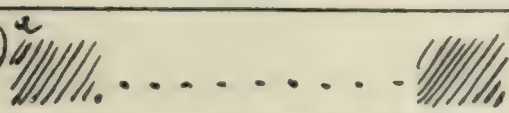
(19) a a Atum wie 3.



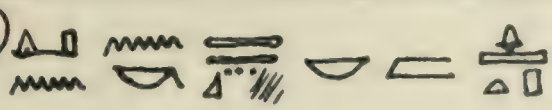
a ..... a



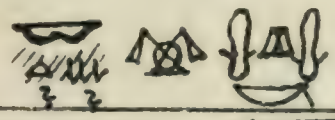
(20) sagt er.

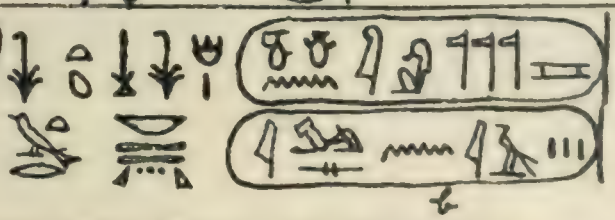


(21) a ..... a Isis wie 9.



(22) sagt sie.

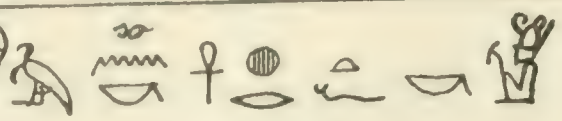


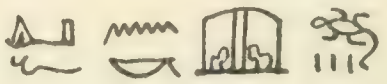


(23) so nebeneinander Königin Arsinoe II wie 11.

b

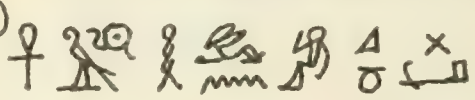
a — a) scheint nie ausgeführt gewesen zu sein. b) so deutlich trotz Nav.

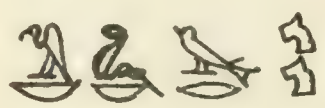
(24)  sagt sie zum König.

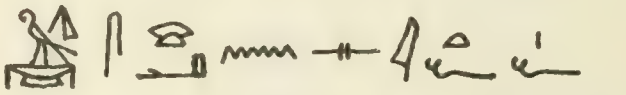


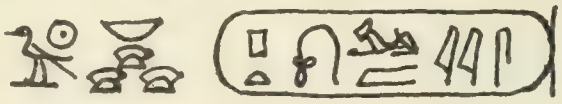
C. Die Hauptinschrift.

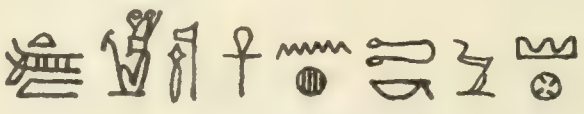
1. Die einleitende Widmung.

(1) 

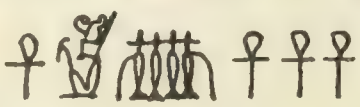


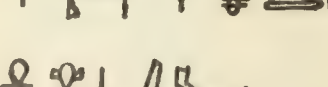


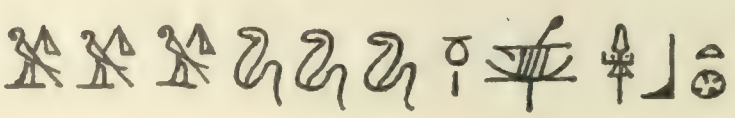


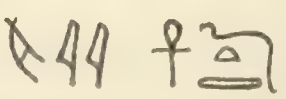


Hiervor das Wort (Zeile 17 dieser Seite) zu lesen.

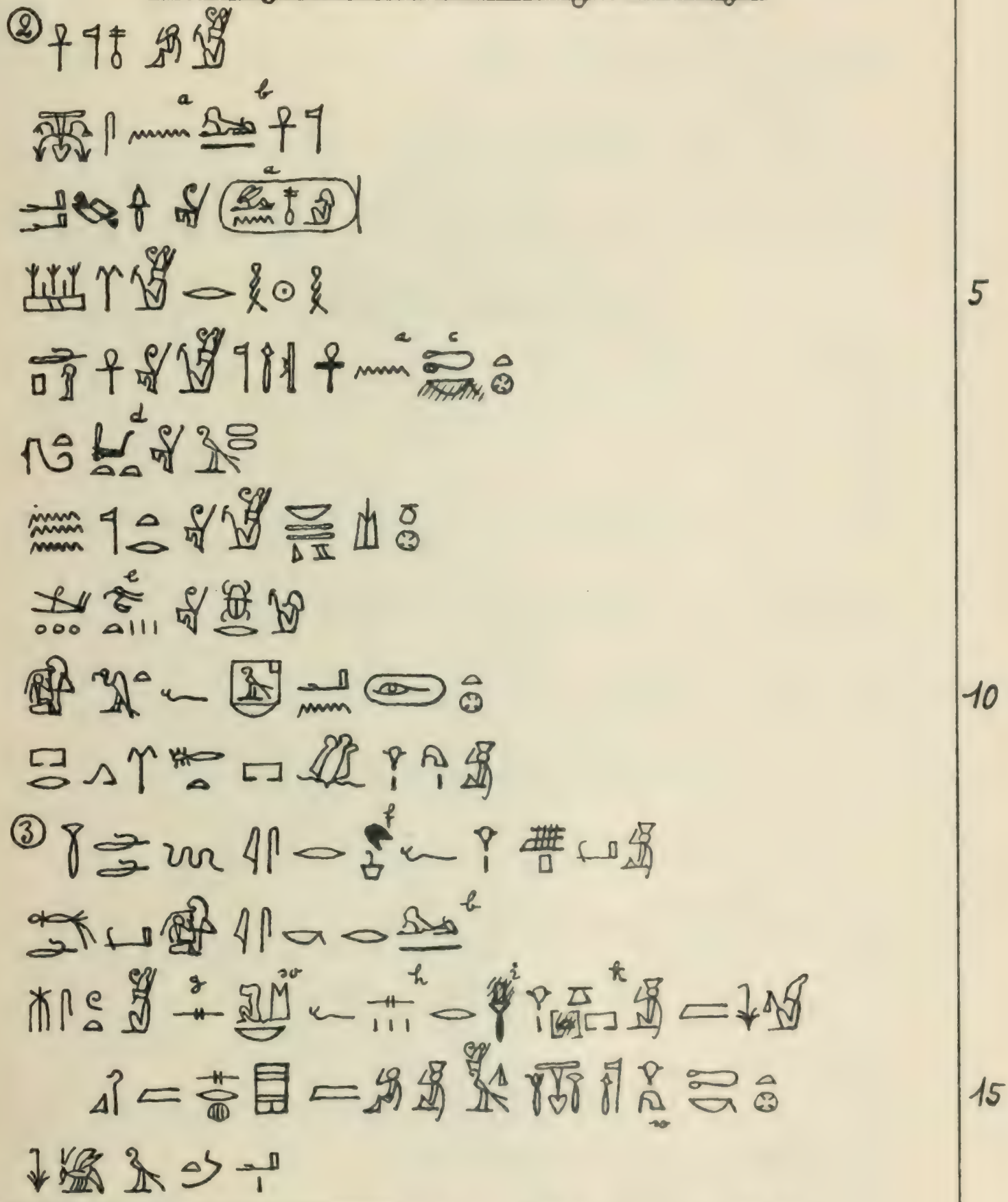




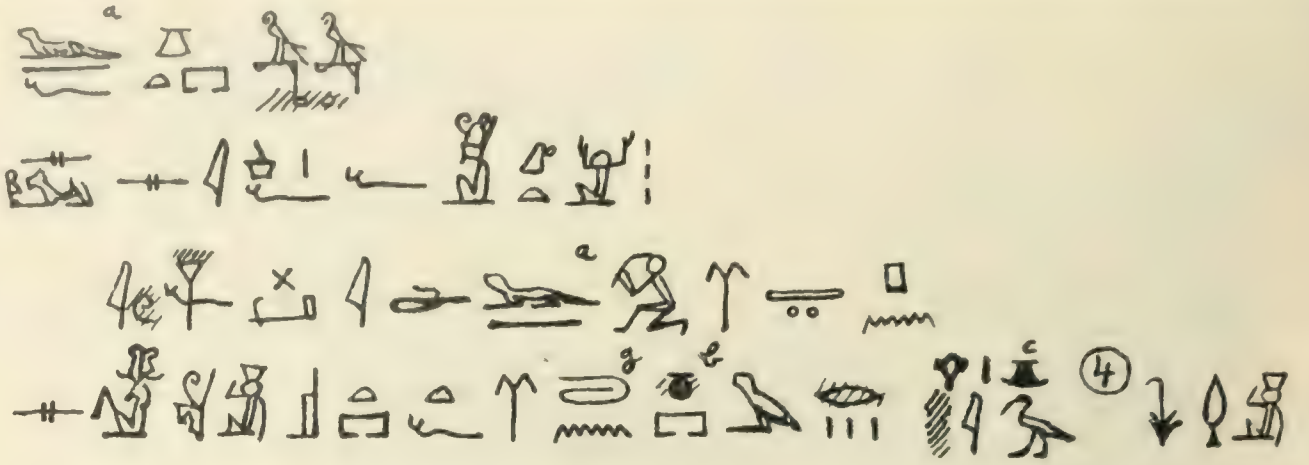




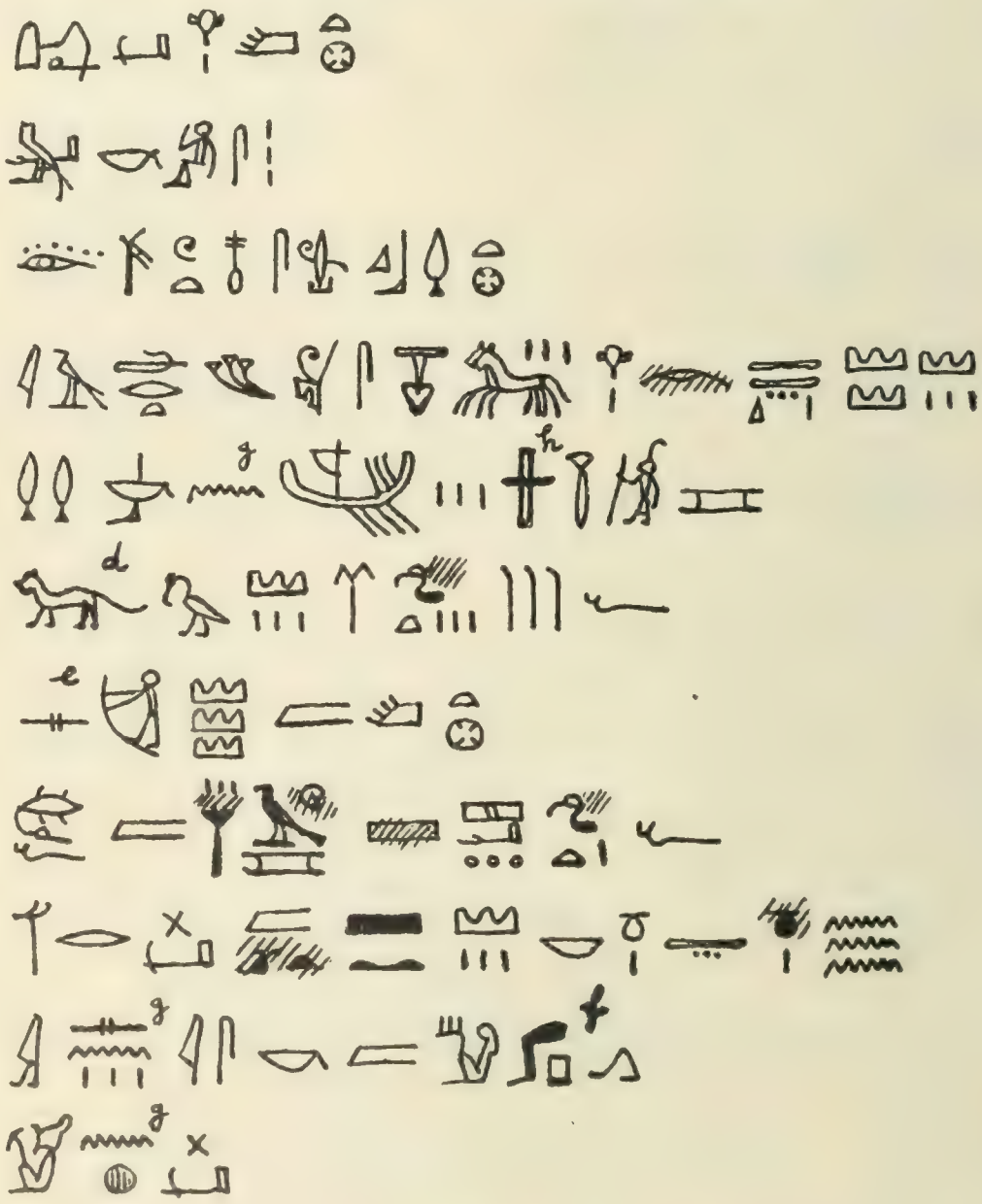
2. Die göttliche Bestimmung des Königs.



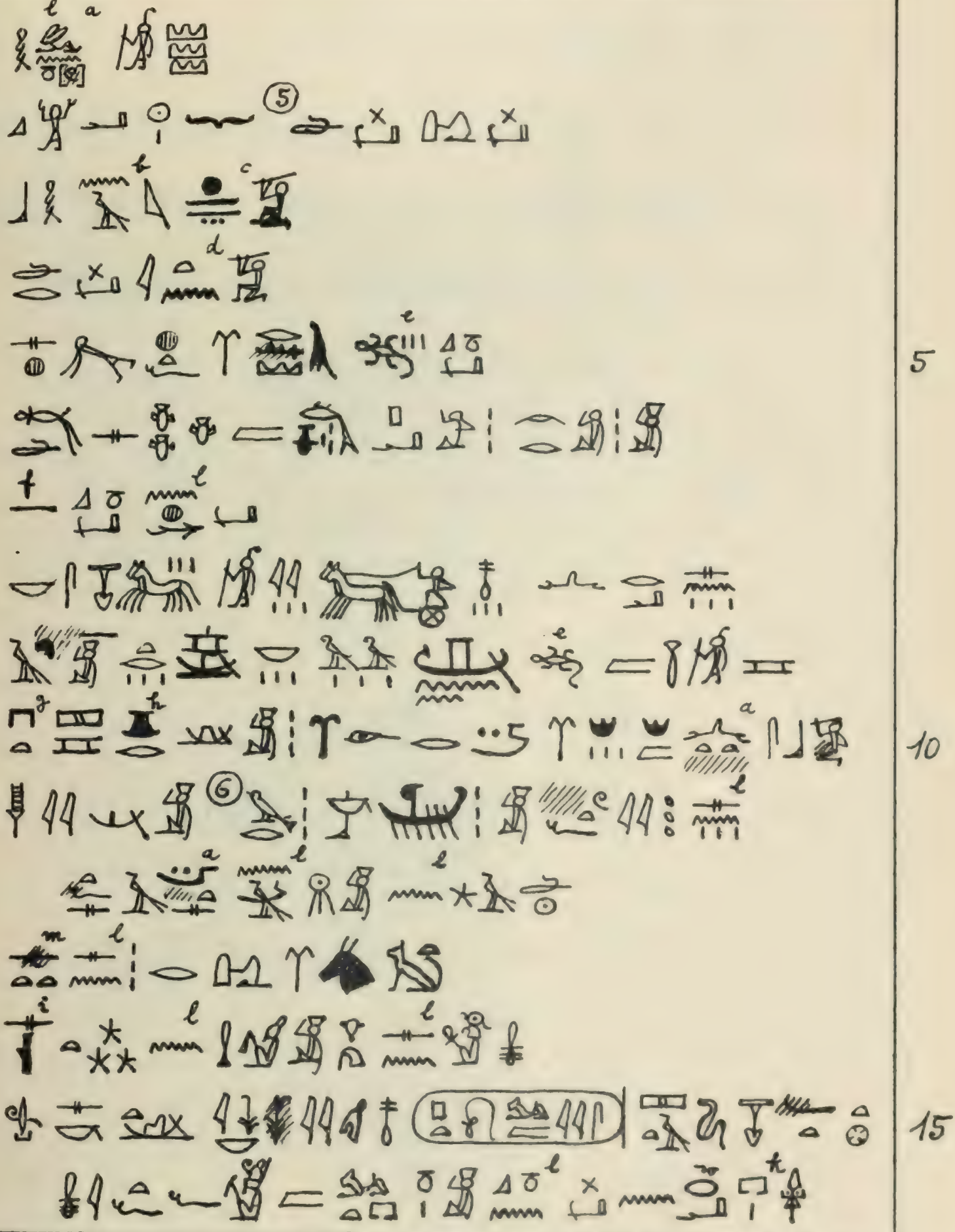
a) mm so: —. b) — wohl nur Basis der Sphinx. c) so . d) für wie S. 100. e) . f) ? g) — so: —. h) für
i) wie es scheint, , nicht . k) so



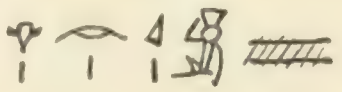
3. Lob des Königs.



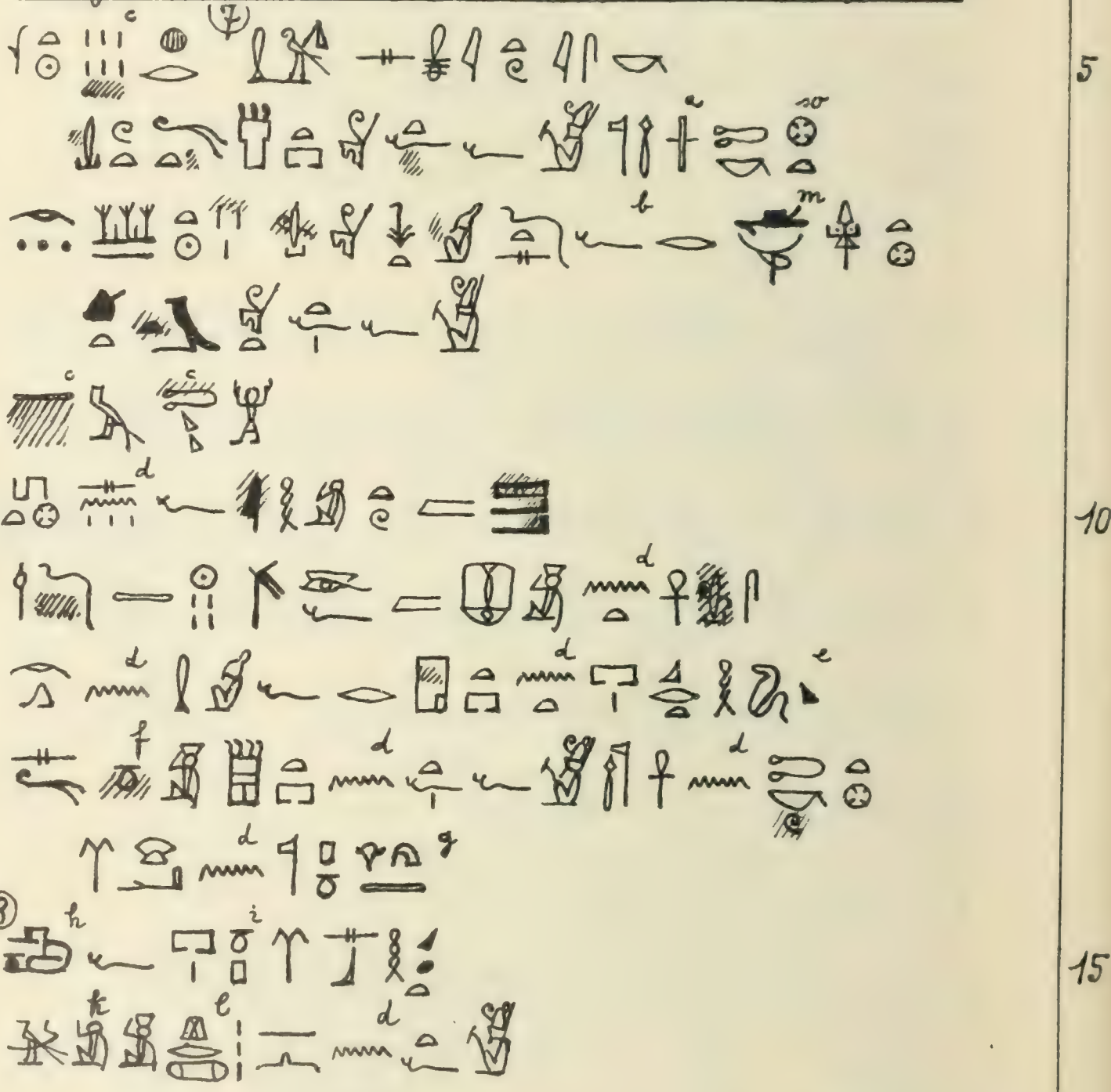
a) — offenbar Basis zu [hieroglyph]. b) [hieroglyph] oder [hieroglyph]. c) [hieroglyph] oder [hieroglyph].
d) wie es scheint, Affe, nicht Löwe. e) so —.
f) könnte [hieroglyph], [hieroglyph] oder [hieroglyph] sein. g) [hieroglyph] wie meist —. h) so [hieroglyph], wie S. 88, a



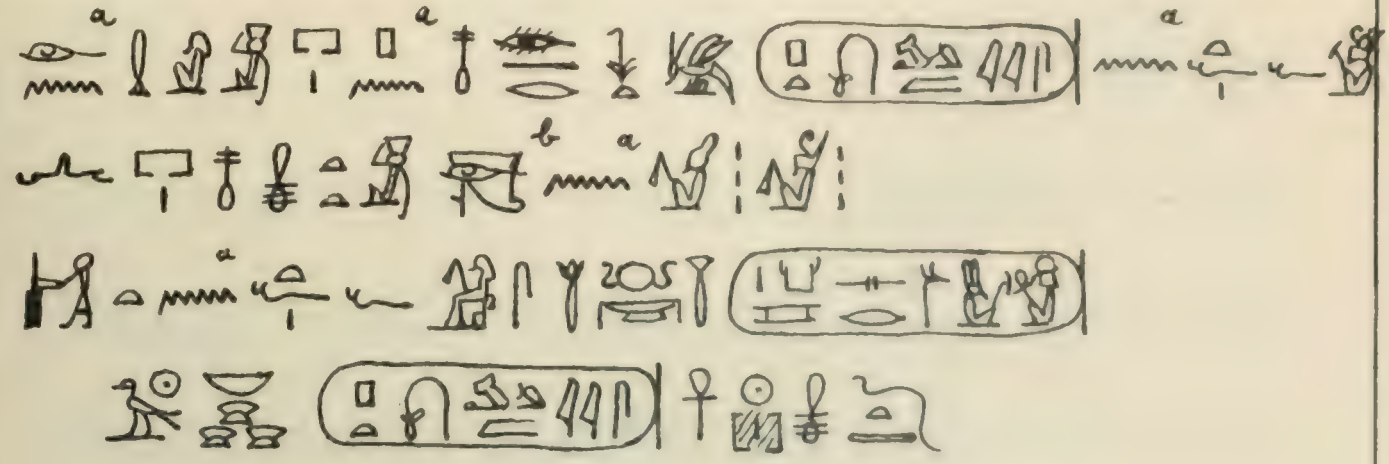
a) Das Schraffierte erscheint auf dem Original wie frei gelassen. b) [hieroglyph] für [hieroglyph]? c) ḥftj „Feind"? d) [hieroglyph] sieht fast wie [hieroglyph] aus. e) so: [hieroglyph] f) lies [hieroglyph]? g) so sonst [hieroglyph] oder [hieroglyph]. h) g oder ḫr. i) [hieroglyph] so: [hieroglyph]. k) [hieroglyph] so: [hieroglyph] wie S. 85, Anm. k. l) [hieroglyph] hier —. m) [hieroglyph] oder [hieroglyph].



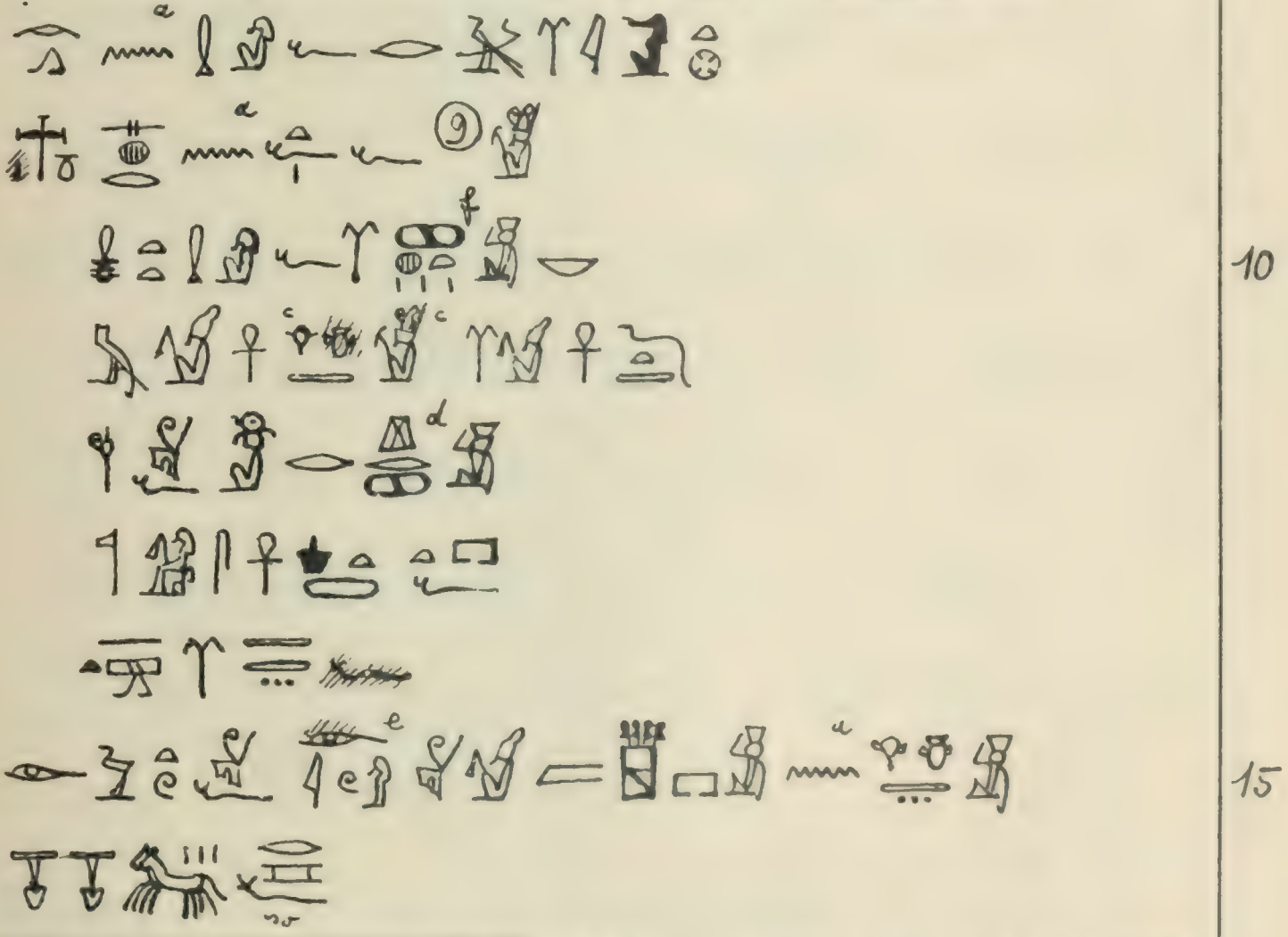
4. Als im 6ten Jahre des Königs der Bau des Tempels von Pithom vollendet ist, begiebt sich der König selbst dorthin und sorgt für das Heiligtum.



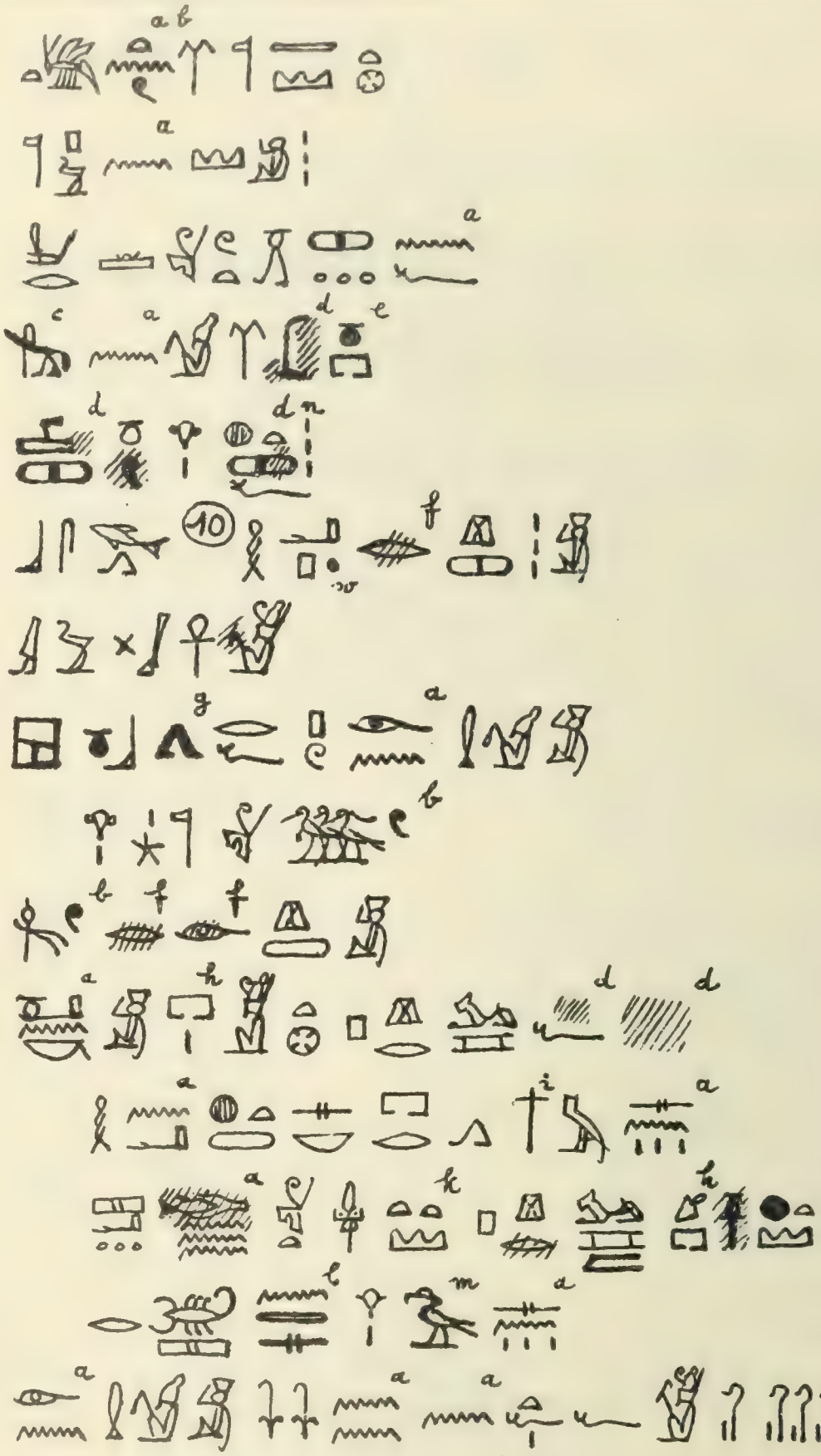
a) so wie S. 86, Anm. h. b) dś-f „selbst". c) das Schraffierte scheint frei gelassen zu sein. d) nur so: —. e) zufällig? f) so g) so Nav. wohl richtig. h) lies ? i) lies . k) lies l) so . m) so: .



5. Im Anschluß an diesen Besuch von Pithom besucht der König noch eine andere Stadt des Gottes Atum und sorgt auch dort für das Heiligtum desselben.

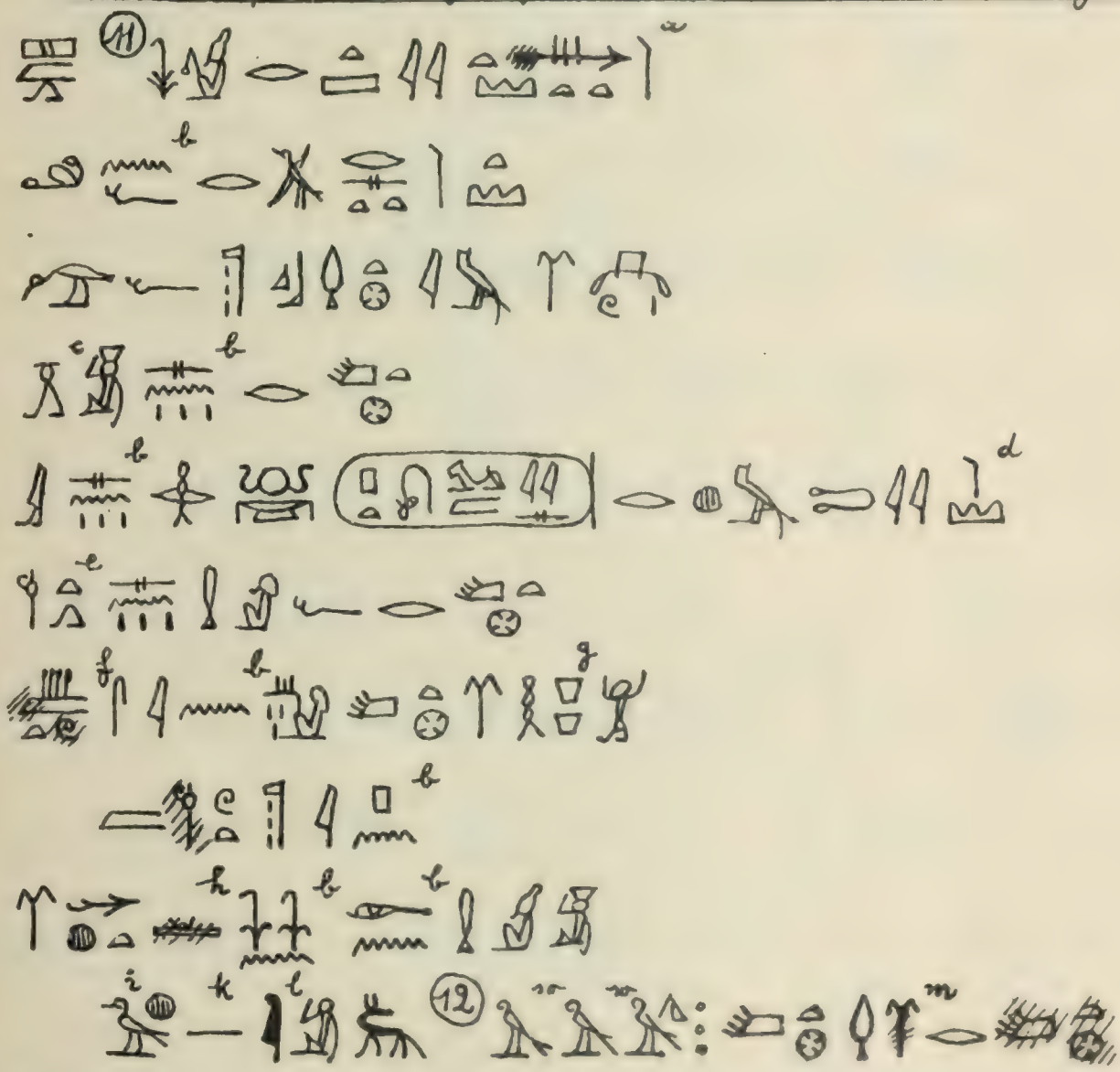


a) so: —. b) für wie C. 21. c) lies ḥrj-ib tꜣ ʾItm (Brugsch) oder als Beiwort des Atum (s. ob. S. 84). d) so . e) so: f) so für wie S. 98, 13.

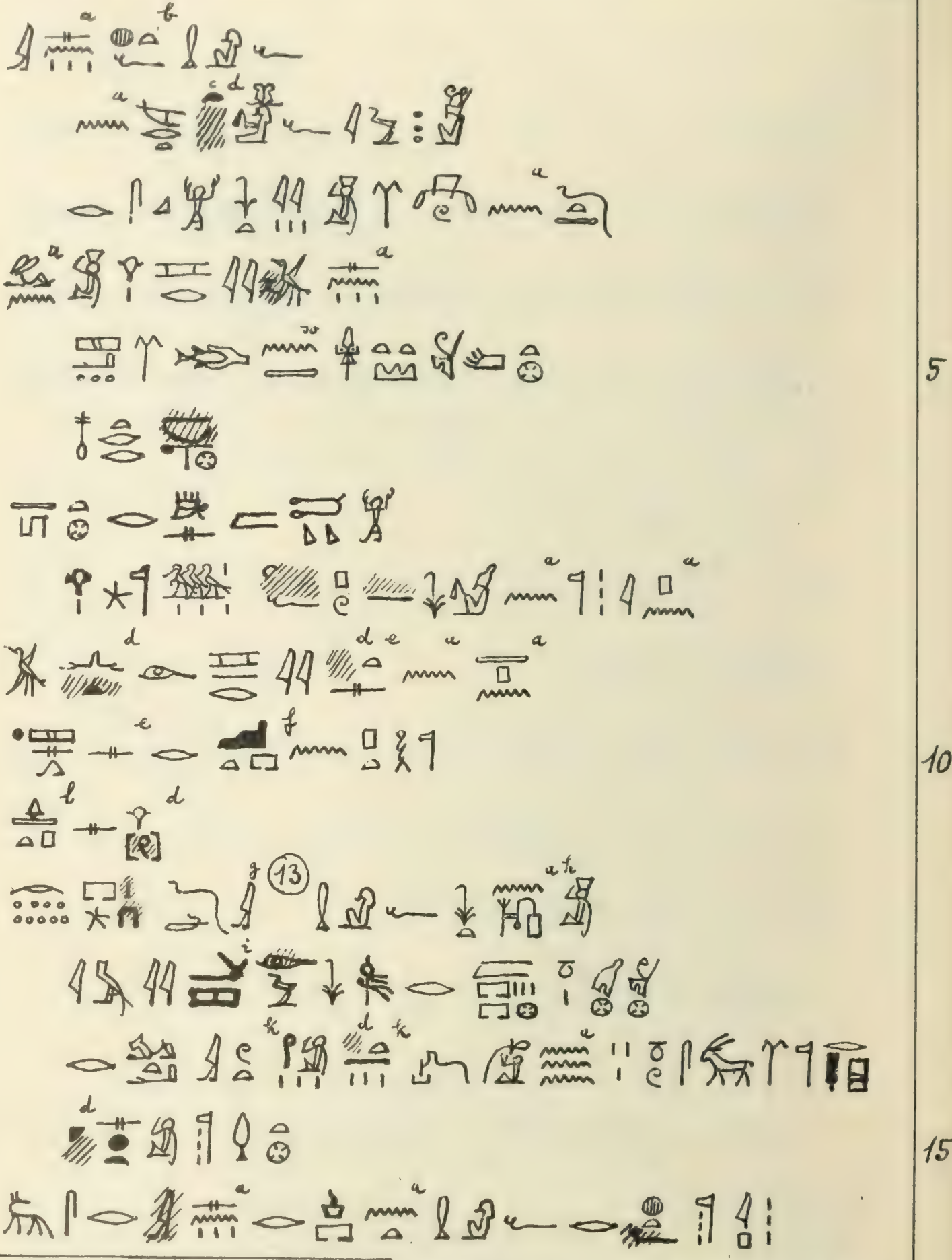


a) [hieroglyph] so: —. b) [hieroglyph], aussehend genau wie [hieroglyph] w. c) oder [hieroglyph].
d) Das Schraffierte erscheint, als ob die Stelle freigelassen worden wäre.
e) [hieroglyph] Könnte auch [hieroglyph] sein. f) [hieroglyph] oder [hieroglyph]. g) [hieroglyph]? h) [hieroglyph] so: [hieroglyph]
i) lies [hieroglyph]? k) [hieroglyph] so [hieroglyph], also es [hieroglyph] sein sollte. l) so [hieroglyph].
Oder ist doch [hieroglyph] gemeint? m) oder [hieroglyph]. n) [hieroglyph] so: [hieroglyph].

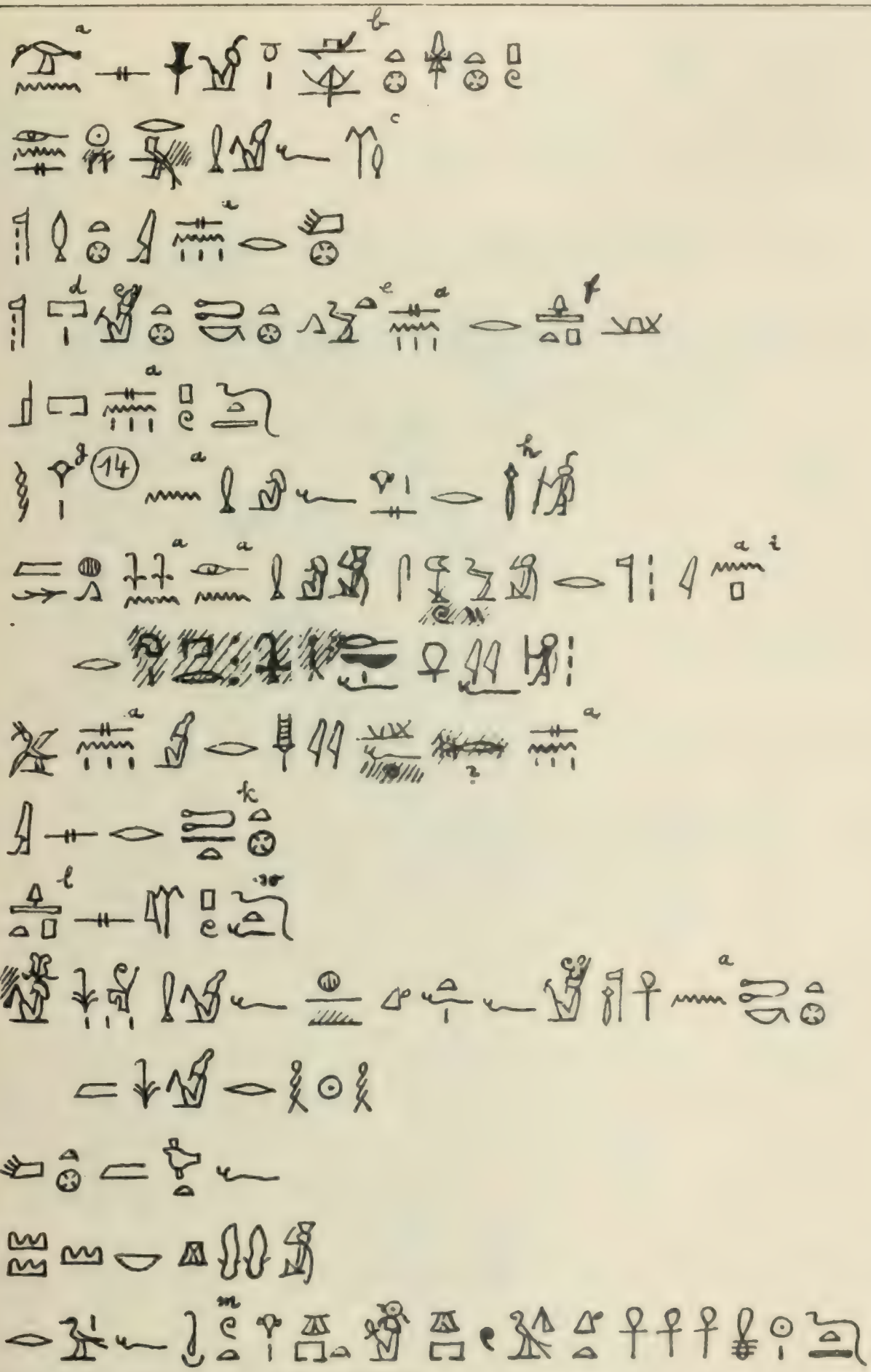
6. Der König zieht nach Persien und bringt von dort die von den Persern entführten Götterbilder nach Aegypten zurück; sie werden in Pithom mit besonderen Ehren empfangen und, nachdem die Priester der aegyptischen Tempel herbeigerufen worden sind, diesen übergeben.



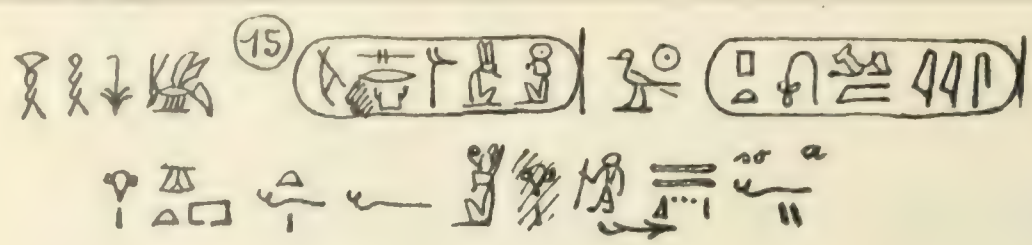
a) wohl für St-t „Asien"; das Zeichen vertritt sonst in der Inschrift .
b) so: —. c) so . d) Könnte auch tj sein. e) so
f) so g) das obere sieht fast wie aus. h) so —.
i) lies ? k) lies ? l) so, d. i. oder . m) wohl sicher; statt Könnte man auch lesen; stößt oben mit zusammen



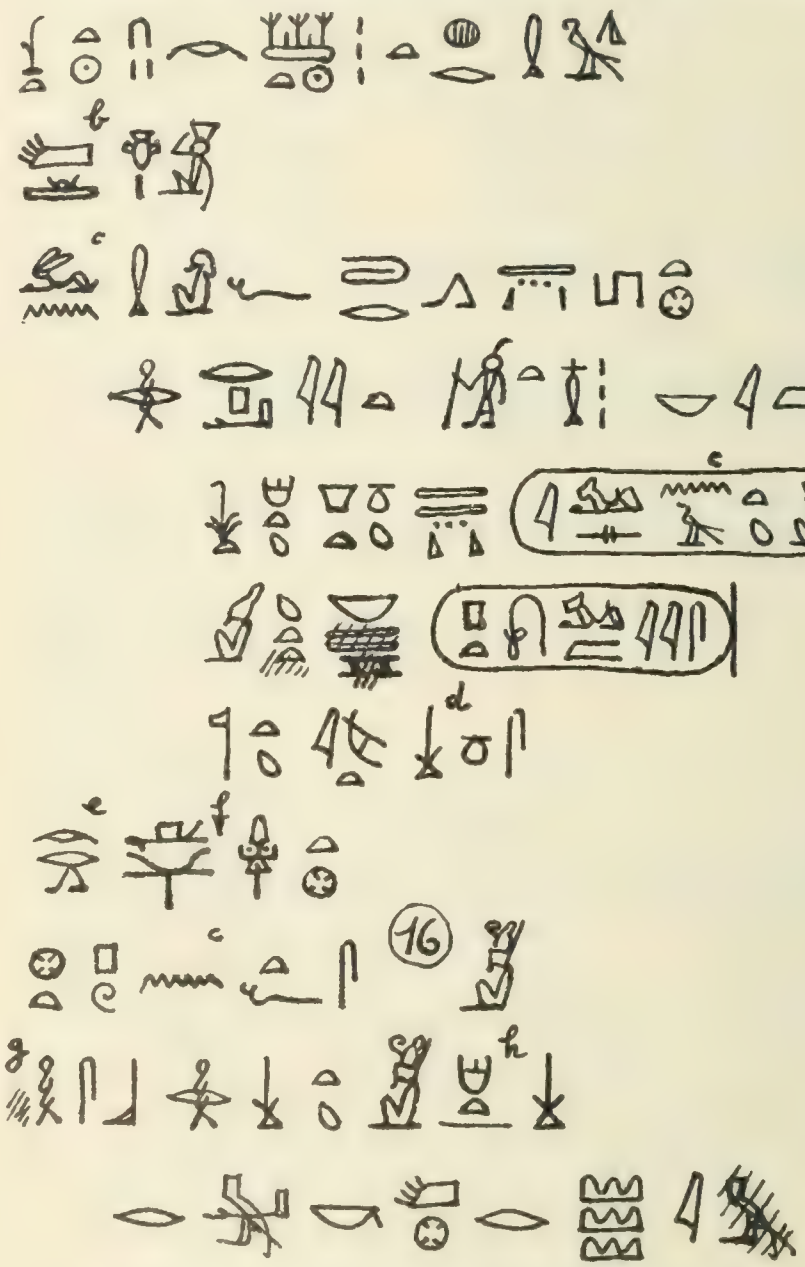
a) mm so: —. b) od. . c) lies ? d) Das Schraffierte erscheint, alsob die Stelle frei gelassen worden wäre. e) — wie oft so: — . f) Treppe ? g) lies 4 mm. h) lies mm vor . i) h3b-tw zu lesen ? k) lies ? l) so: , also wie pr.



a) [hieroglyph] so: —. b) [hieroglyph] so: [hieroglyph]. c) für [hieroglyph] im. d) [hieroglyph] so: ■.
e) [hieroglyph]; wohl nicht [hieroglyph] zu lesen. f) [hieroglyph] so [hieroglyph], also wie [hieroglyph]. g) so statt [hieroglyph].
h) so: [hieroglyph]. i) so für [hieroglyph]. k) statt [hieroglyph]? l) [hieroglyph] so [hieroglyph]. m) so [hieroglyph]



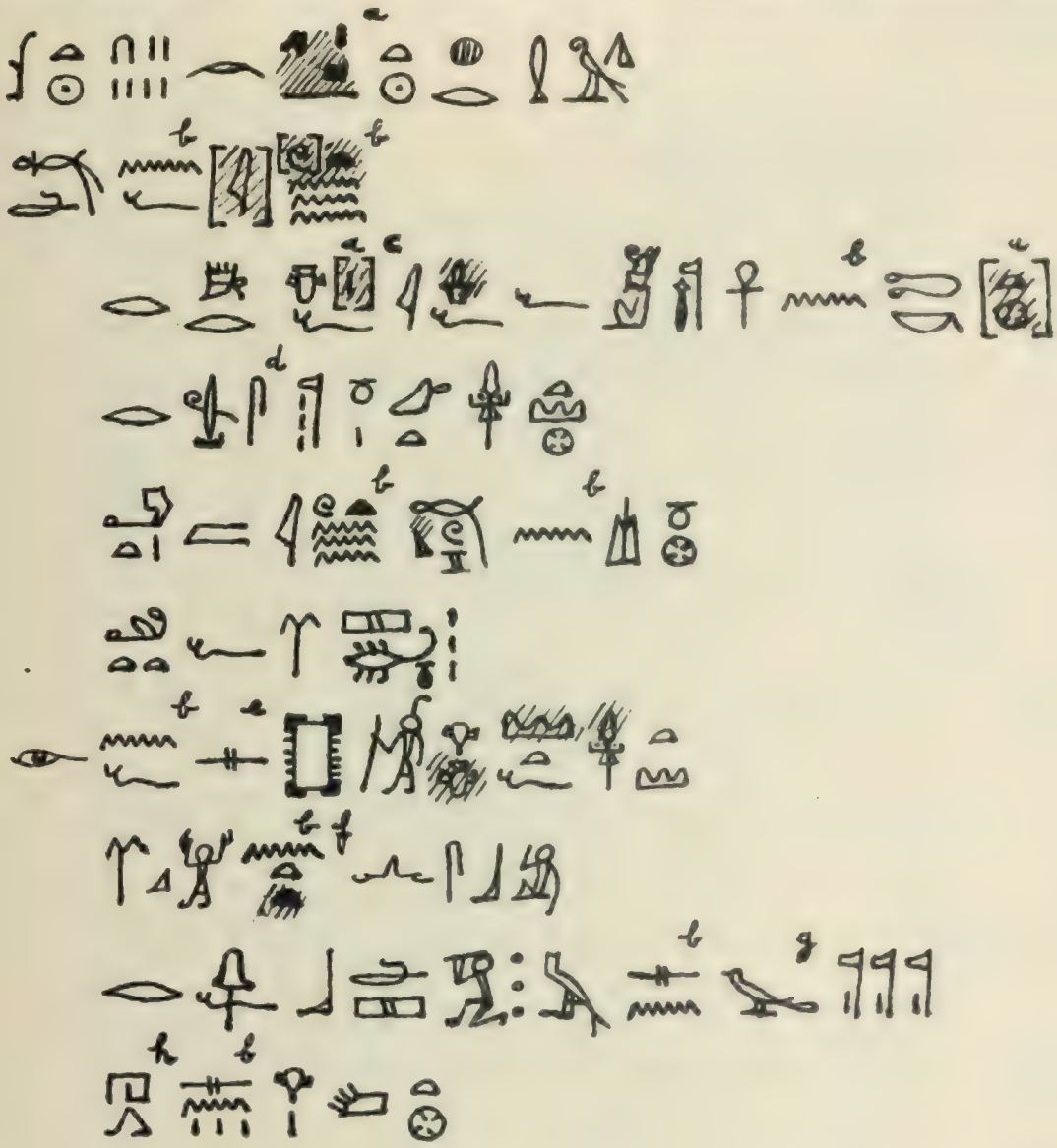
7. In seinem 12ten Jahre besucht der König mit seiner Gemahlin Arsinoe II den heroopolitischen Gau.



8. Im 16ten Jahre des Königs wird zum Schutz

a) ‖ so: [hieroglyph] (ausgebrochen). b) [hieroglyph] so: [hieroglyph]. c) [hieroglyph] so: [hieroglyph]. d) so [hieroglyph]. e) oder [hieroglyph] oder [hieroglyph]. f) [hieroglyph] so: [hieroglyph]. g) Vor [hieroglyph] sieht man noch [hieroglyph], wie zufällige Sprünge aussehend. h) so.

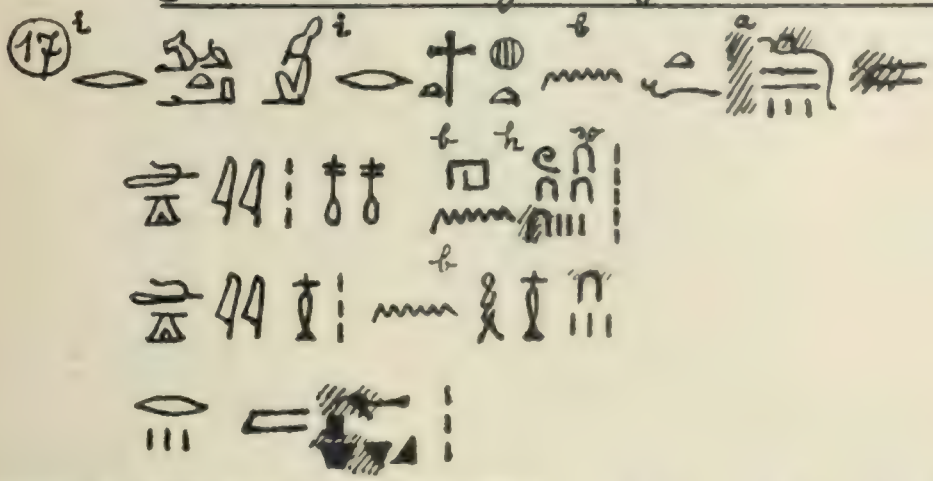
der aegyptischen Ostgrenze ein Kanal und eine Mauer gebaut.



5

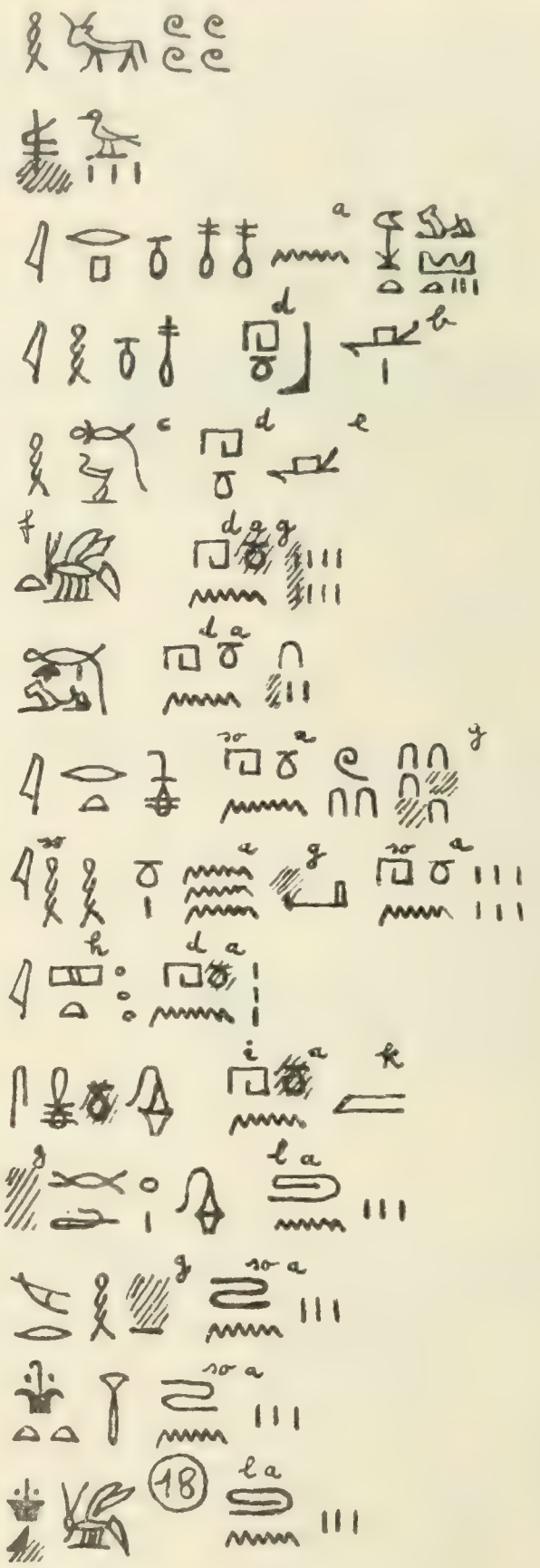
10

9. Was der König den Göttern von Pithom schenkte.

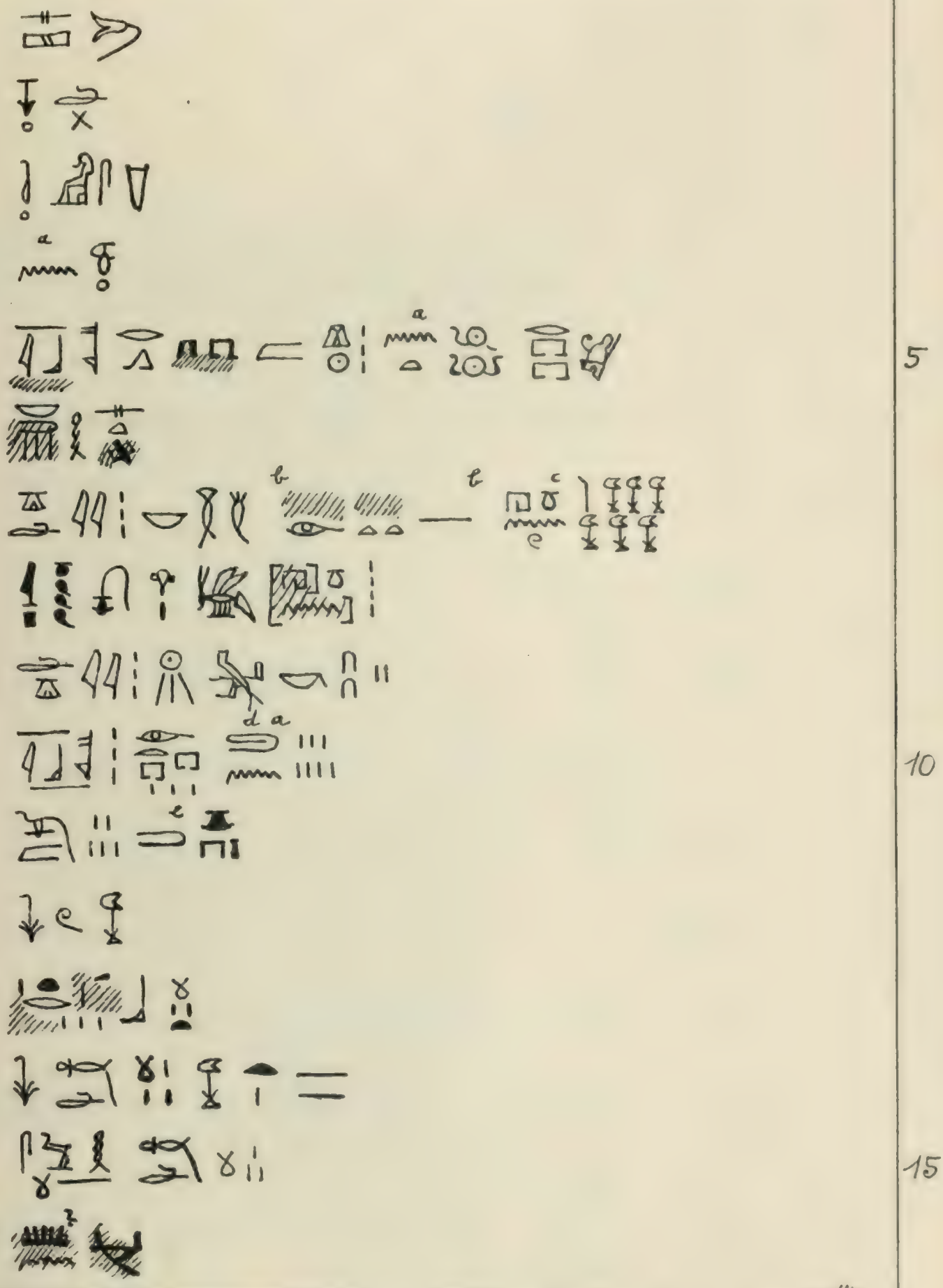


15

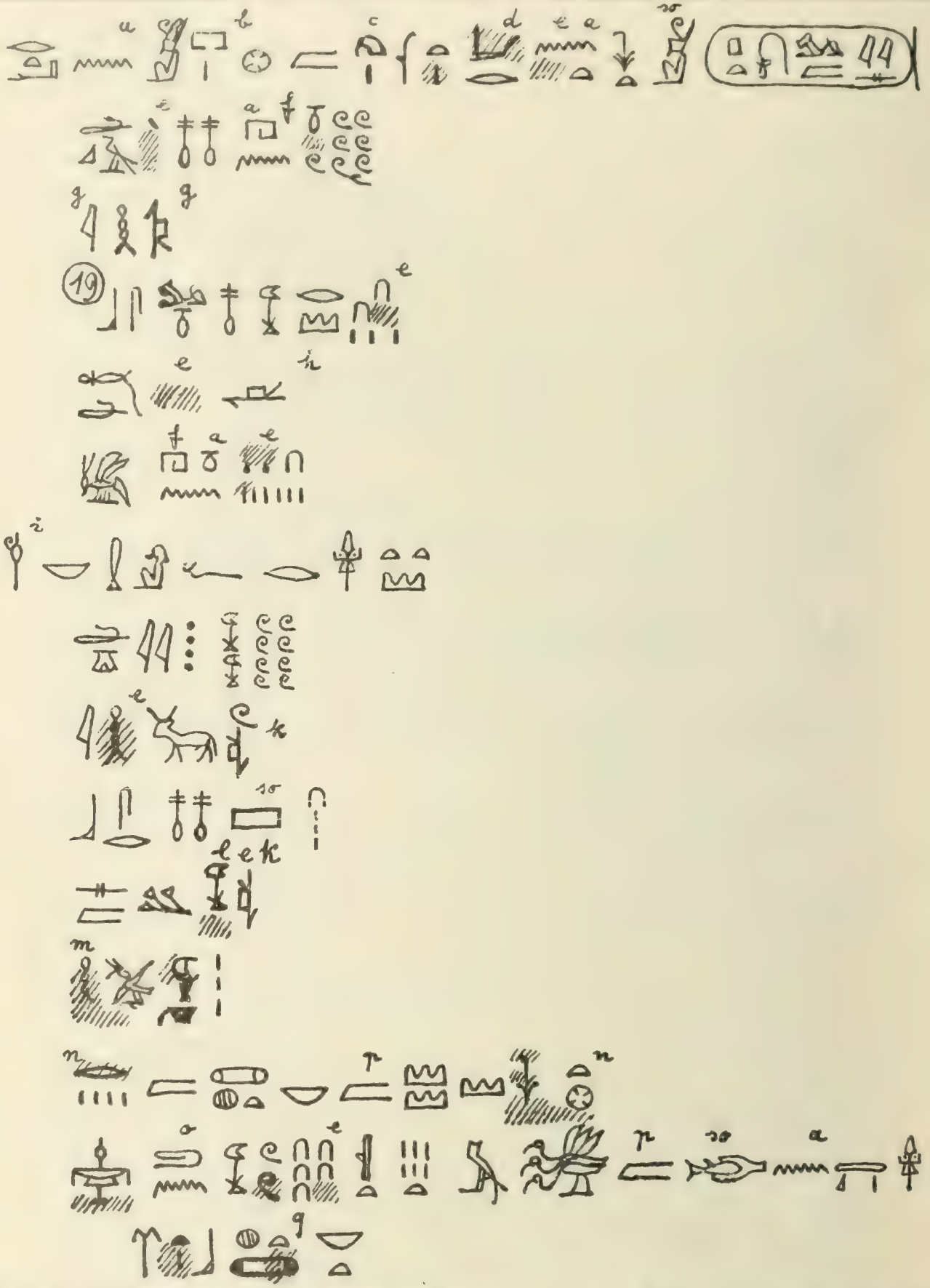
a) Das Schraffierte erscheint so, alsob garnichts an der Stelle gestanden hätte.
b) [hieroglyph] so: —. c) [hieroglyph] antizipiert den Genitiv ỉt-f. d) [hieroglyph] (für śn) antizipiert den Genitiv ntr-w. e) [hieroglyph] (für św oder śj) antizipiert das Objekt „Mauer".
f) das ausgebrochene zweite [hieroglyph] sieht wie [hieroglyph] aus: [hieroglyph]. g) so [hieroglyph]. h) [hieroglyph] so: [hieroglyph].
i) lies r rdj-t [rḫ-tw rdj-t] śtnj (Ausfall wegen des ὁμοιοτελευτόν).



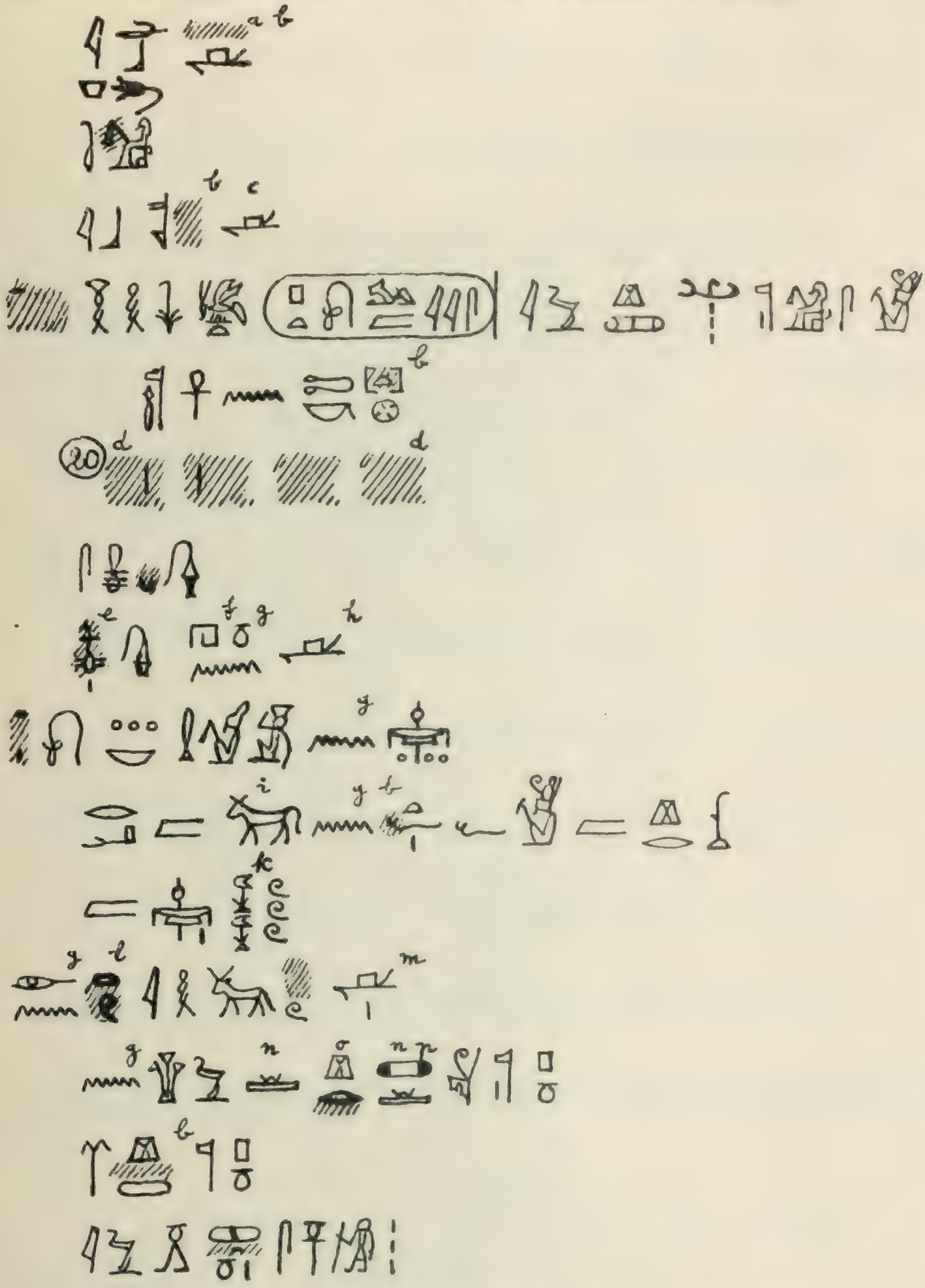
a) [hieroglyph] so: —. b) [hieroglyph] so: [hieroglyph]. c) šdḥ-w. d) [hieroglyph] so: [hieroglyph].
e) [hieroglyph] so: [hieroglyph]. f) das ausgebrochene [hieroglyph] sieht wie [hieroglyph] aus: [hieroglyph] (vgl. S. 95, f).
g) das Schraffierte erscheint so, alsob die Stelle frei geblieben wäre. h) [hieroglyph] sehr dick.
i) [hieroglyph] so: [hieroglyph]. k) [hieroglyph] $\frac{1}{2}$ so: [hieroglyph]. l) [hieroglyph] so: [hieroglyph].



a) [hieroglyphs] so: —. b — b) Ob [hieroglyphs] — zu lesen? c) so: [hieroglyphs]; man könnte, wenn das Vorhergehende, wie in b vorgeschlagen, zu ergänzen ist, auch an Verderbnis aus [hieroglyphs] denken. d) so [hieroglyphs]. e) wie dbn (in d).

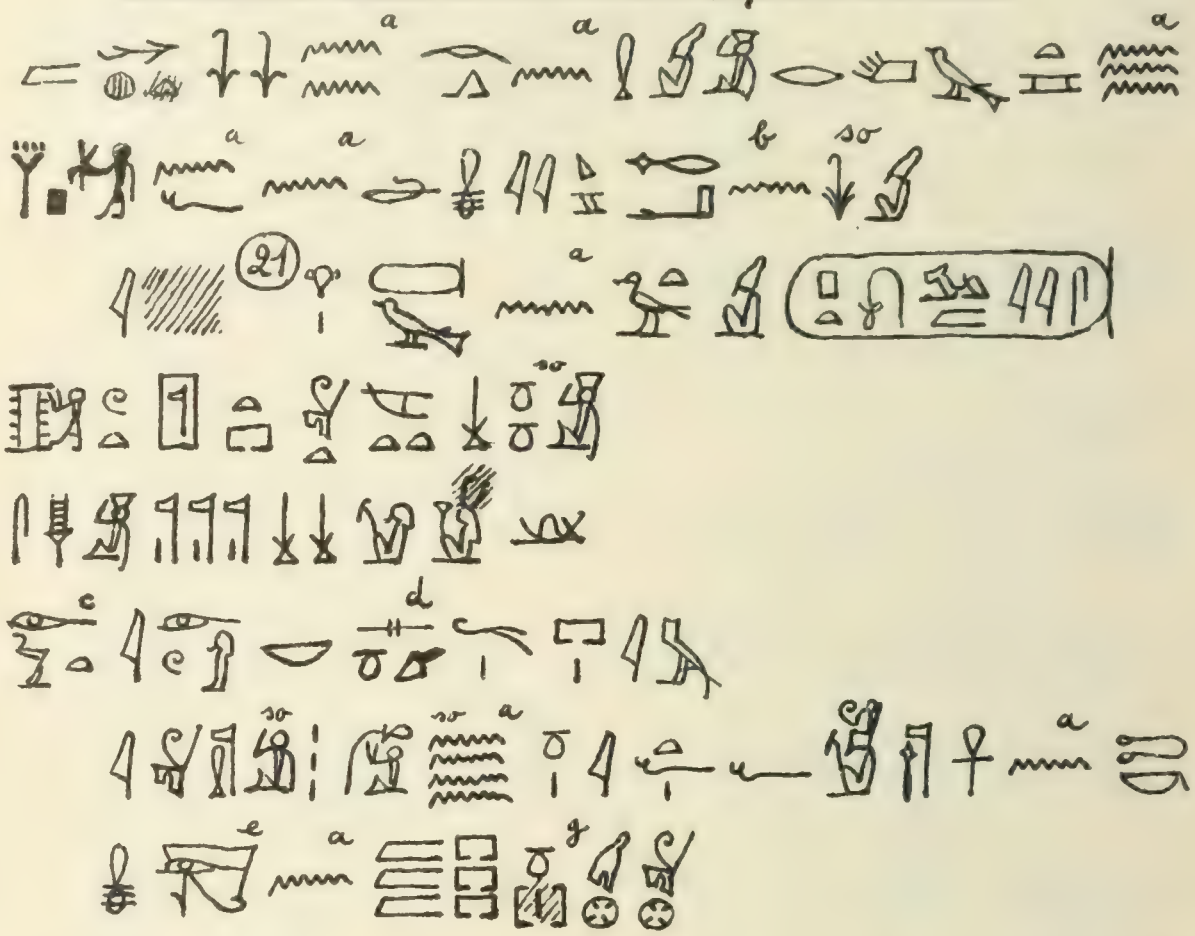


a) mm so: —. b) so . c) so: . d) so: . e) die schraffierte Stelle sieht aus, als ob sie leer gelassen worden wäre. f) so: . g–g) so: . h) so: . i) so: , wohl nicht , sondern zu lesen. k) so: . l) so: . m) Lesung sehr unsicher. n) so: , das kann kaum etwas anderes sein, als „ein Viertel von allen Dingen aus den südlichen Ländern", freilich eine etwas hohe Abgabe. o) so . p) für mm n ? q) so das , vgl. S. 88, c.

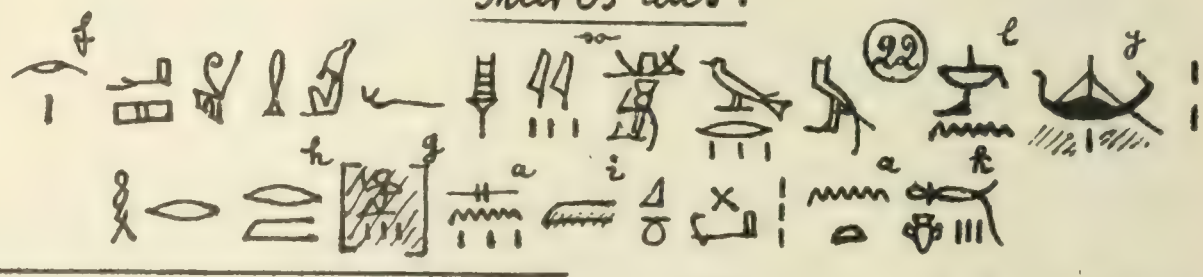


a) so . b) das Schraffierte scheint so, alsob die Stelle freigeblieben wäre. c) so . d—d) bis auf die Zeichenreste am Anfang der Linie ganz wie b. e) sehr zweifelhaft. f) so: . g) so: —. h) so . i) Kalb. k) so (2300) richtig Brugsch. l) so richtig Naville. m) so . n) so: —. o) so: . p) vgl. S. 101, 1.

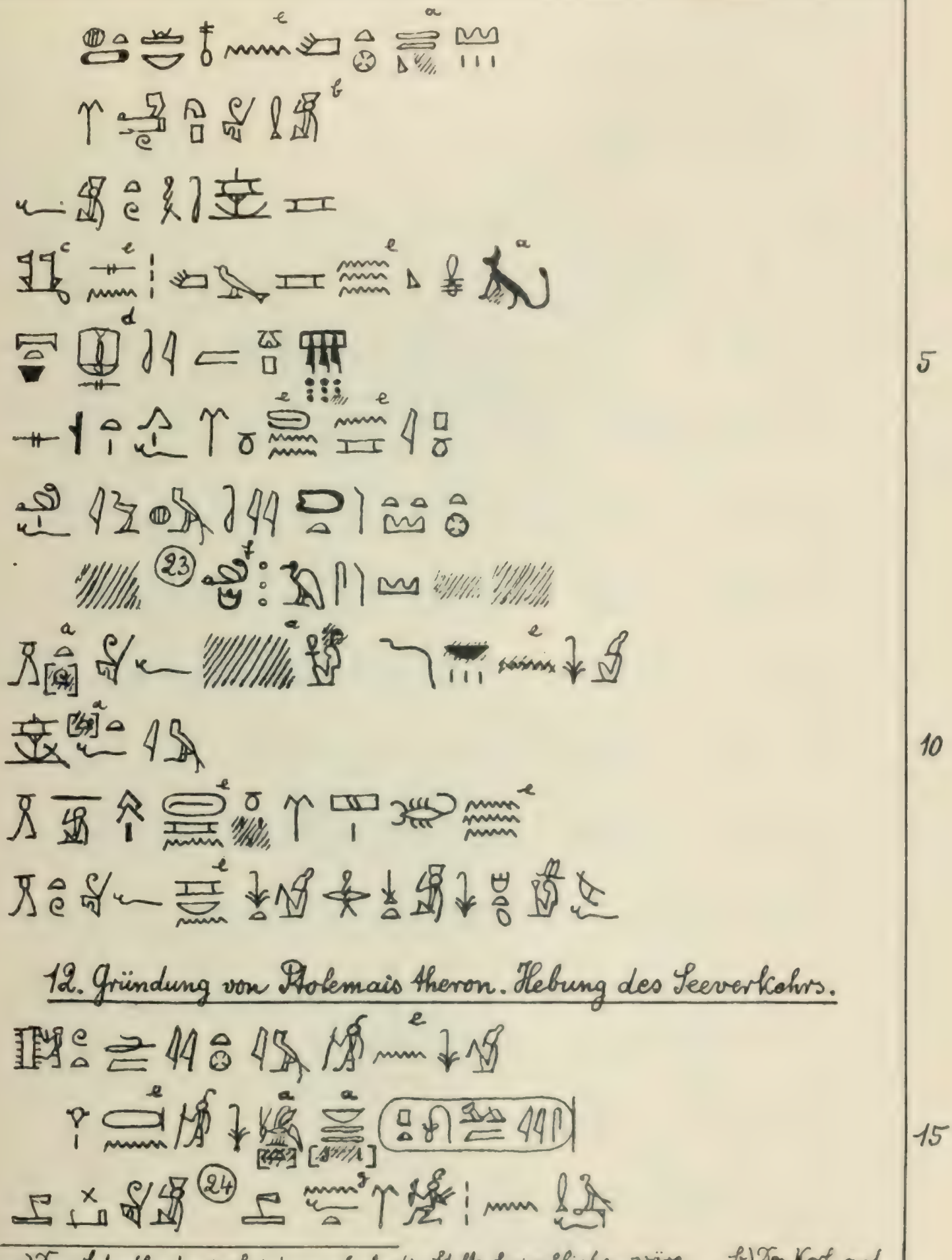
10. Der König besucht die Stadt Ptolemais auf dem Isthmus und läßt den dortigen Tempel durch die Priester von Heroonpolis weihen.



11. Der König sendet eine Flotte von vier Schiffen unter einem General nach den südlichen Teilen des Roten Meeres aus.

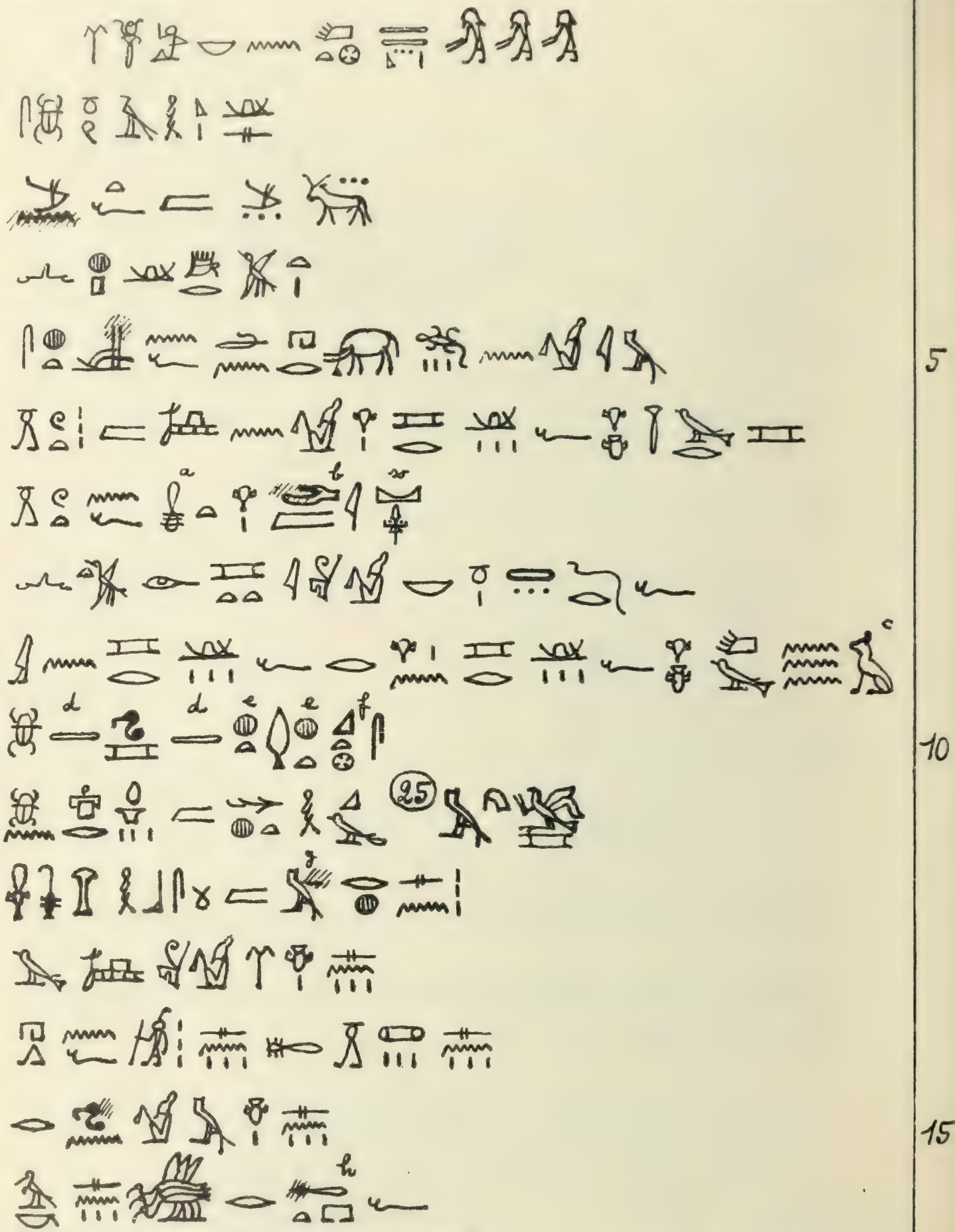


a) mm so: —. b) so , d.i. mm. c) das a ist ausgebrochen und sieht wie c aus. d) — so: —. e) für wie S. 89. f) so . g) das Schraffierte erscheint, alsob die Stelle leer geblieben wäre. h) so: . i) das so: , die untere Linie, ist vielleicht mit der Zeilenlinie zusammengefallen. k) lies statt . l) mm unterbricht die Zeilenlinie: vgl. l

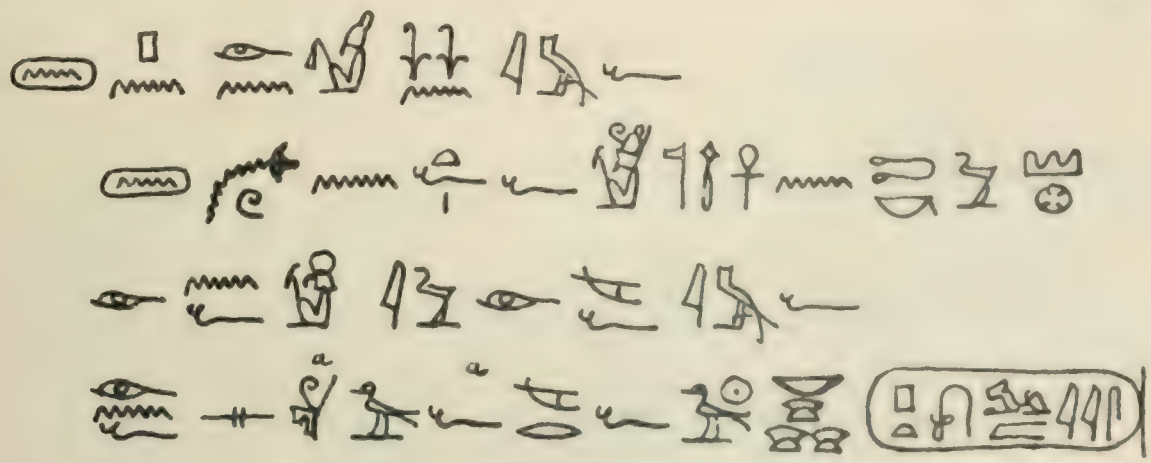


12. Gründung von Ptolemais theron. Hebung des Seeverkehrs.

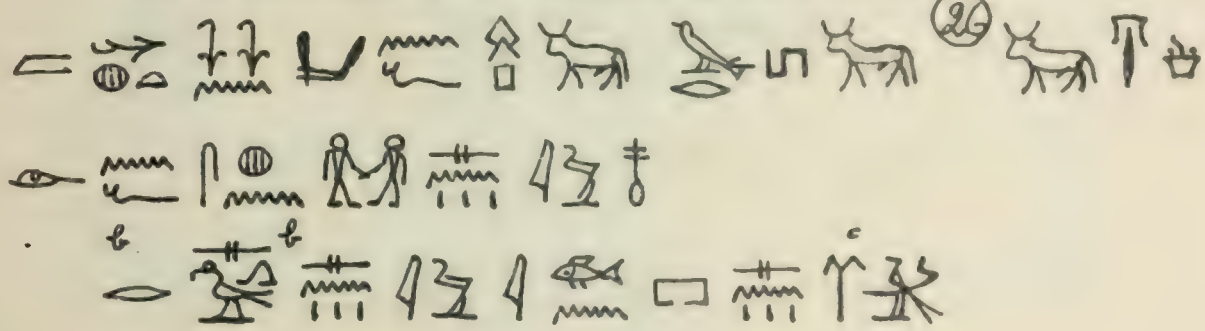
a) Das Schraffierte erscheint so, alsob die Stelle freigeblieben wäre. b) Der Korb auf dem Kopfe des Mannes verliert sich in der Zeilenlinie. c) so d) od. statt ? e) nun so: —. f) oder statt . g) Dittographie. Zu dem , das ganz deutlich ist, vergl. T. 93, 9. — nun von hier an stets: nun oder , nicht mehr —.

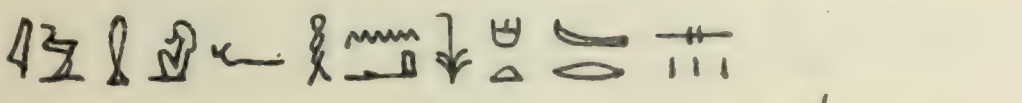


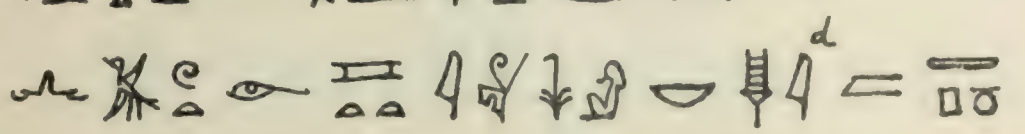
a) so, nicht . b) wohl eher als einfaches . c) Katze.
d) so: —, während nun stets so nun oder — gemacht ist. e) ○ ist in diesem Teil der Inschrift ●. f) scheint Δ ḥ. g) lies ? h) — oder —?



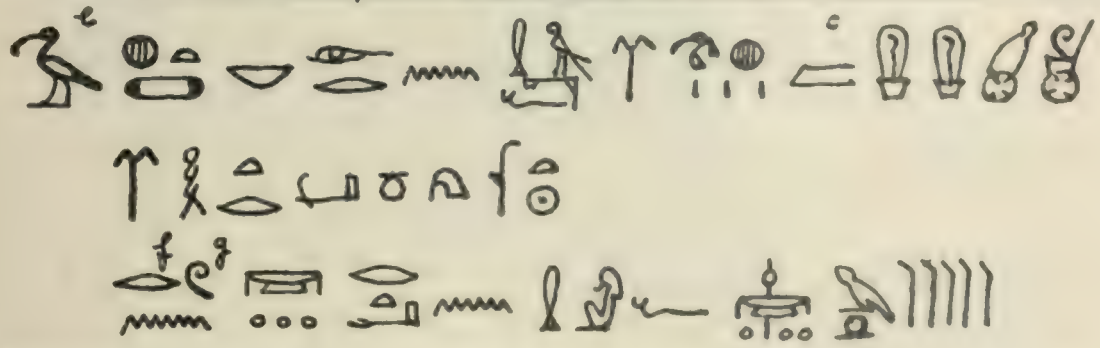
13. Der König ehrt die heiligen Stiere.



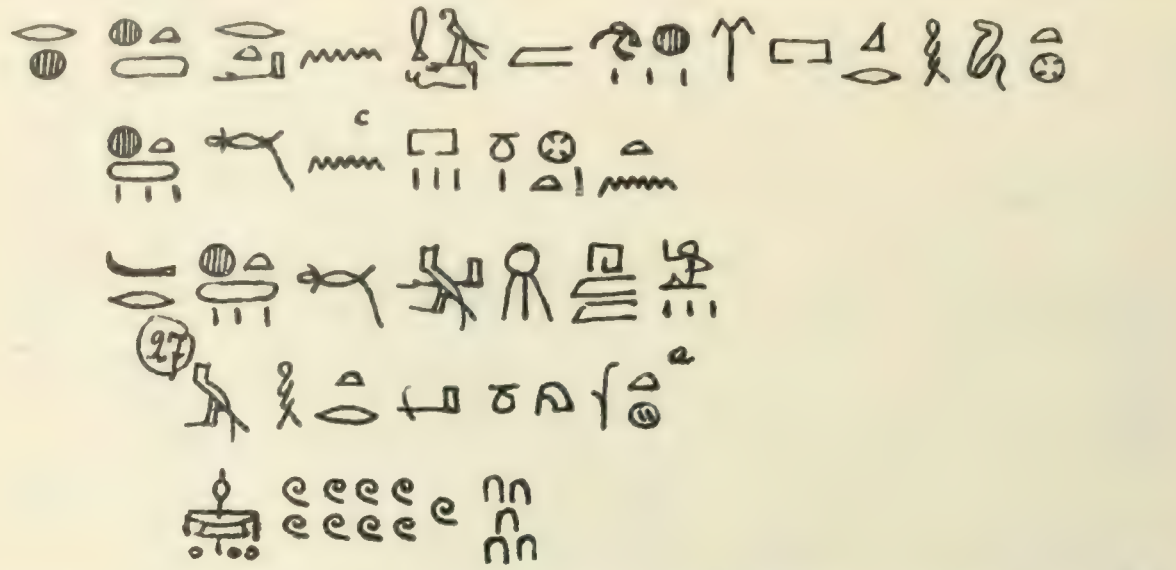




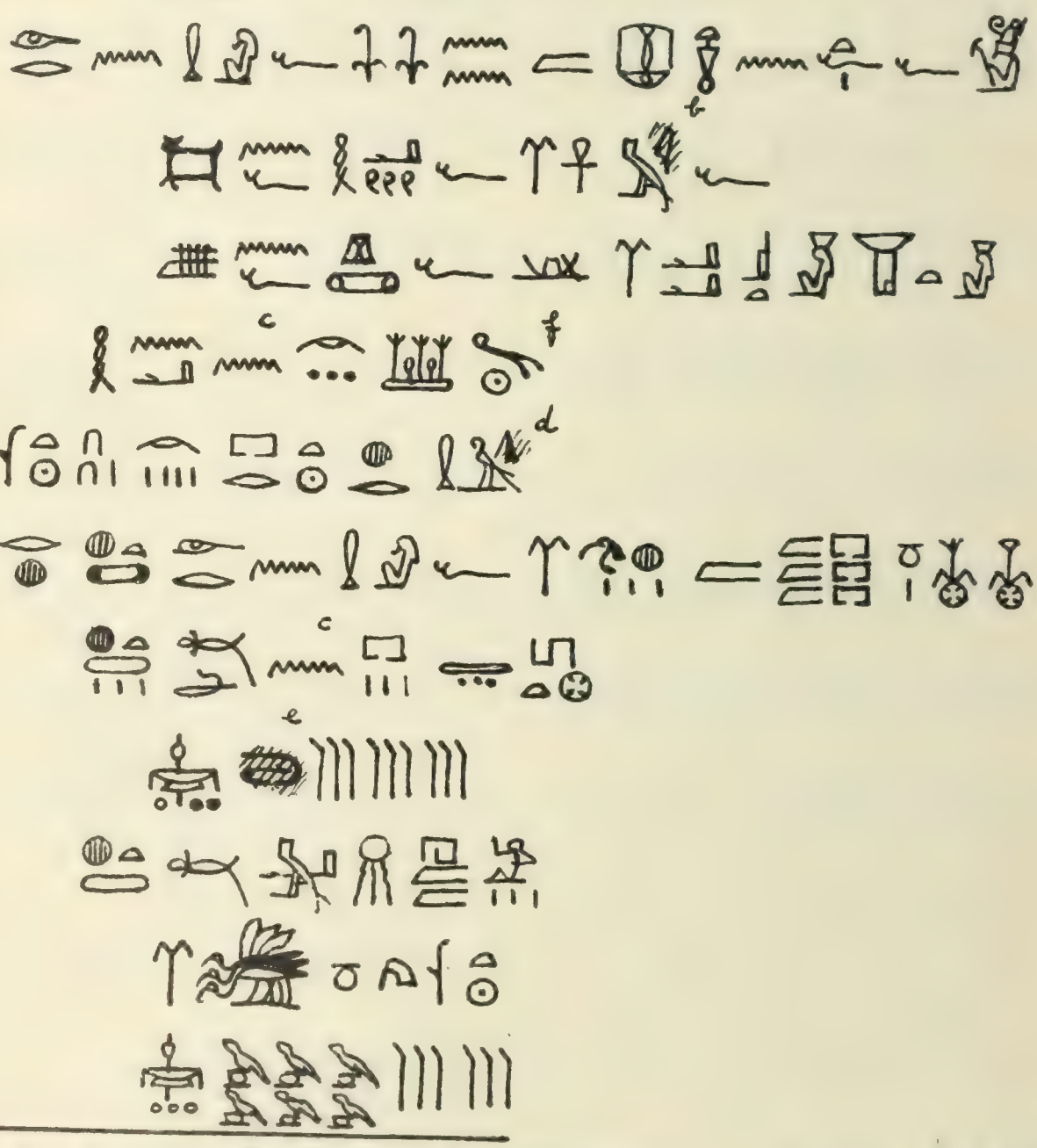
14. Verzeichnis der Geschenke in Geldeswert, die der König den Tempeln des Landes im Allgemeinen und dem Tempel von Pithom im Besonderen machte.



a) so gestellt: . b) so gestellt: . c) m für n.
d) so für ḫc; vgl. S. 44, 1 und S. 105, 2. e) rḫ. f) 1/100 (ein Prozent); das wie in dem folgenden so: . g) nn für m?; vgl. S. 98, 13.



5

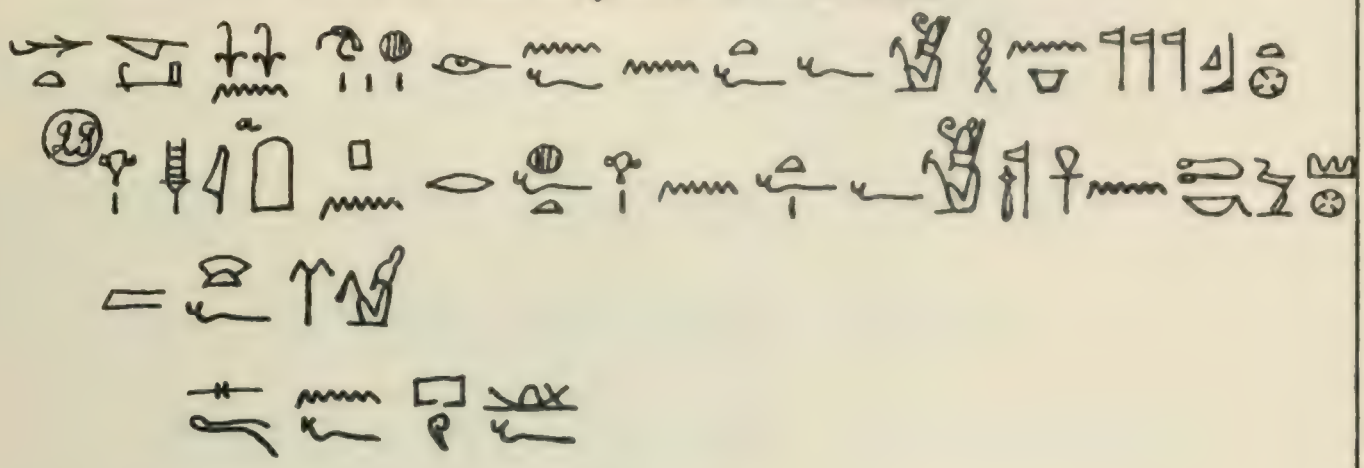


10

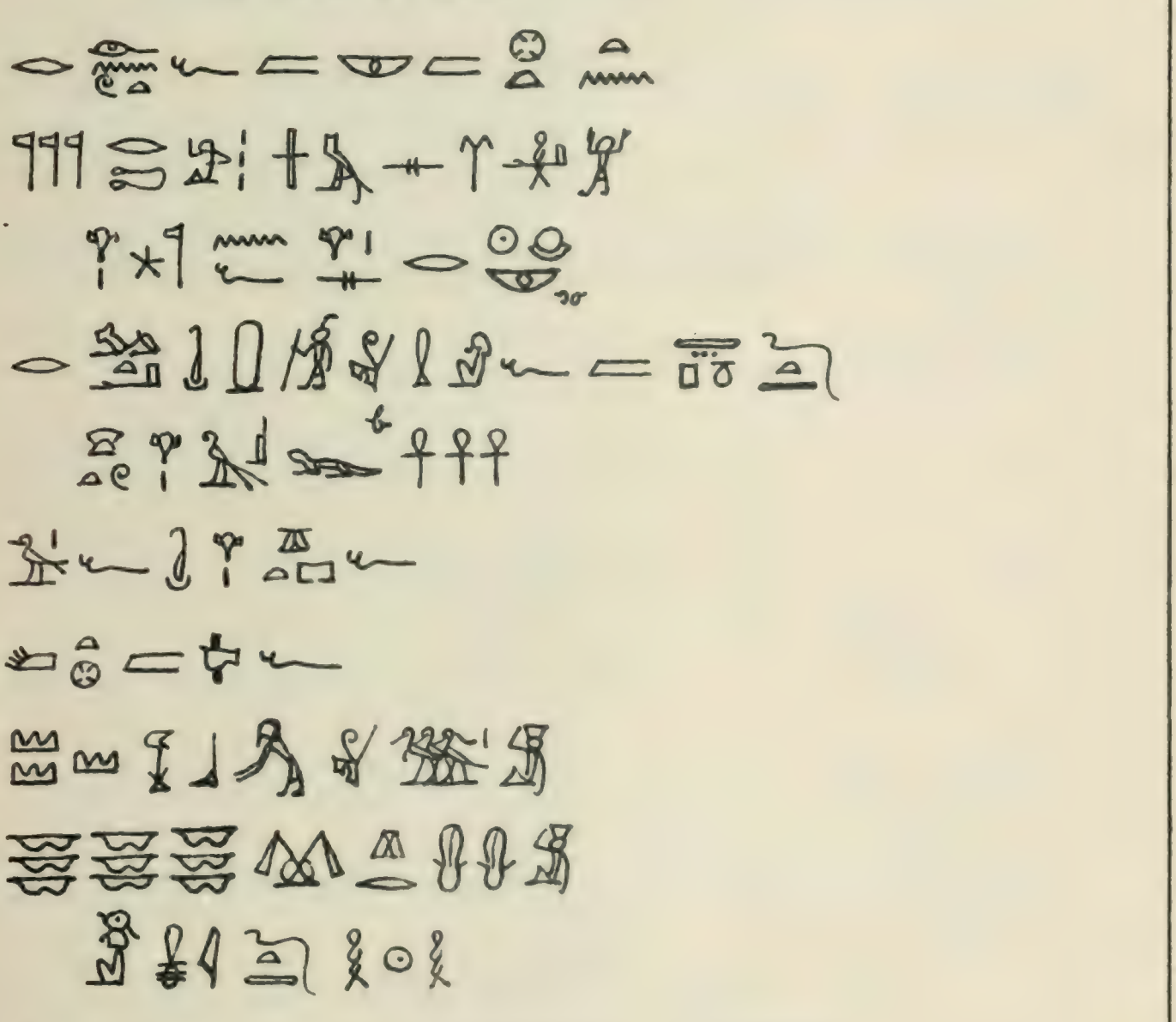
15

a) ⊙ so ○, während ⊙ so ● gemacht ist. b) statt 4 könnte auch [illegible] zu lesen sein. c) mm für m. d) so, wohl nicht [illegible] ḥn-f. e) wohl nicht [illegible], wie man vermuten könnte. f) hierhinter ein Stück freigelassen.

15. Errichtung des Denkmals.



5



10

15

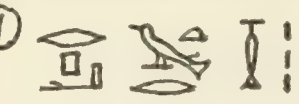
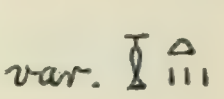
a) vgl. ob. S. 103, 10. b) für mm n.

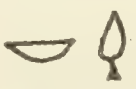
21. Königin Arsinoe II nach ihrem Tode als Göttin „die ihren Bruder liebt" in den Tempeln Aegyptens zusammen mit den aegyptischen Göttern verehrt von ihrem Bruder und Gemahl.

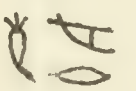
A. im grofsen Tempel von Philae mit Isis.

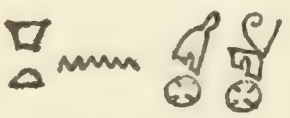
Veröffentlicht: Leps. Denkm. IV 6 a. — Champ. Not. I 214. — Bénédite, Philae I 60, VII (desgl. ib. 65, IX und 7, VI' mit Varianten).

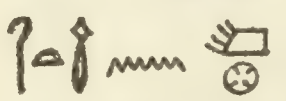
Kollationiert mit Zeichn. 1055. Abdr. 182. 322 des Berl. Mus.

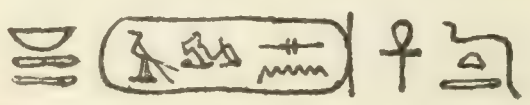
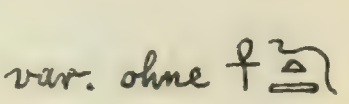
①  var. 

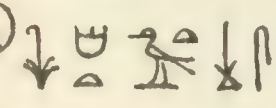
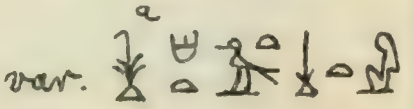


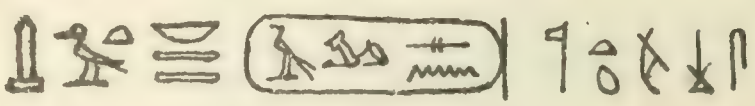
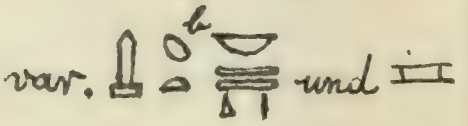






 var. ohne 

②  var. 

 var. 

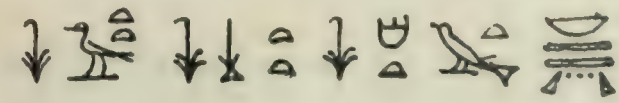
B. am östlichen Thor des grofsen Tempelbezirks von

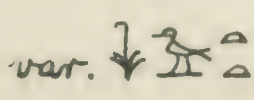
a) Bénéd. . b) Bénéd. .

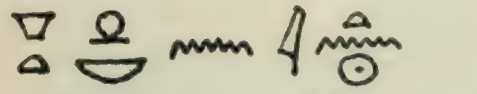
Karnak, einmal mit Amon und Mut, einmal mit Amon und Chons.

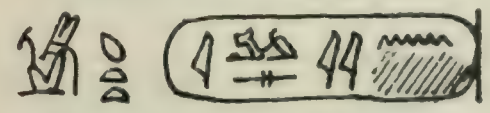
Veröffentlicht: Leps. Denkm. IV 8 a. a bis. Text III 38.

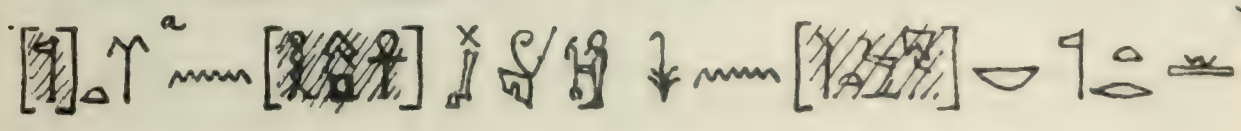
Kollationiert mit Zeichn. 1057.



var.  usw

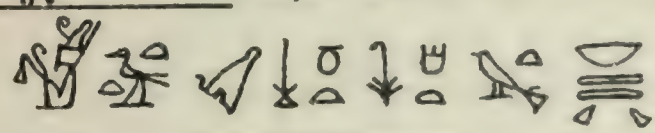


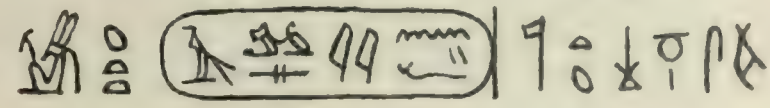




C. im Chonstempel von Karnak mit Chons.

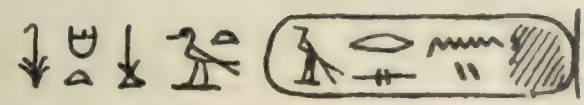
Veröffentlicht: Leps. Denkm. Text III 57.58.





D. auf einem vom 22 sten Jahre des Königs datierten Denkstein aus dem Tempel von Phakusa (Saft el Henne) zusammen mit den Gottheiten des Ortes.

Veröffentlicht: Naville, Goshen 8, D.



a) für wie S. 63. 69. Vergl. Young, Hierogl. 77/8, 7.12. b) vgl. Thes. V 904/5.

E. auf den nach dem 21 sten Jahre des Königs errichteten Denksteinen von Mendes und von Pithom.

s. ob. S. 32. 52. 82. 83.

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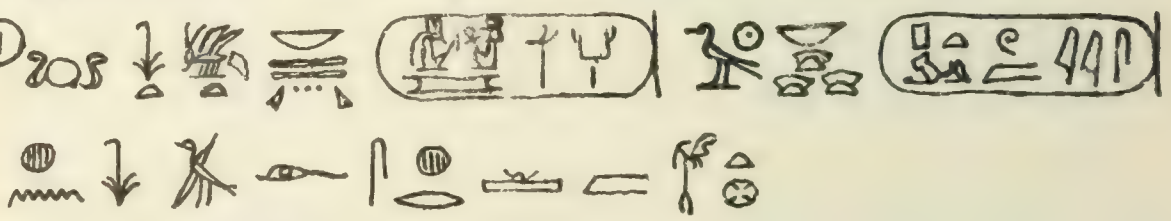
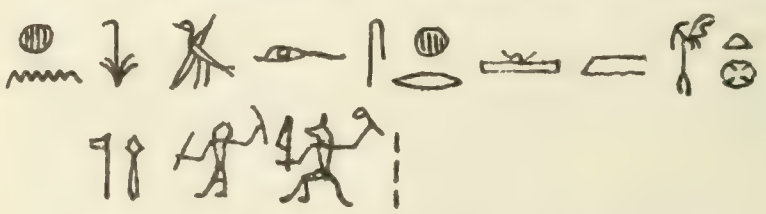
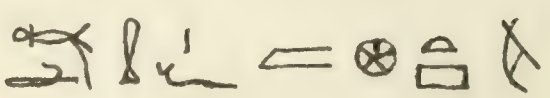
22. Weihinschrift auf dem Granitsockel eines Denkmals, das König Ptolemäus Philadelphus nach seiner Errettung aus lebensgefährlicher Krankheit dem thebanischen Heilgotte Chons und der vergötterten Arsinoe II widmete. Angeblich gefunden zu Kuft, gegenwärtig in Kom el ahmar.[a]

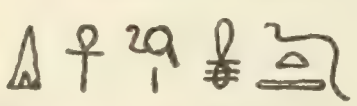
Veröffentlicht: Daressy, Rec. de trav. 16, 44.

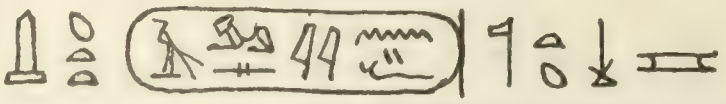
① 

senkrecht







② 

wagerecht

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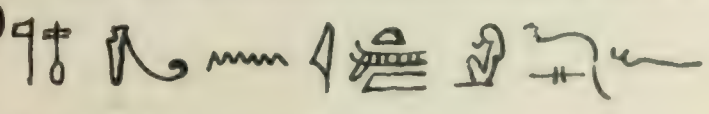
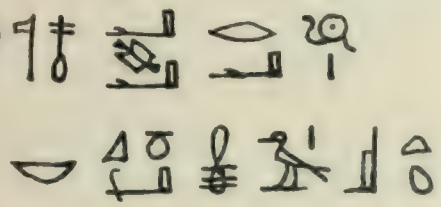
a) nach Mitteilung von Daressy

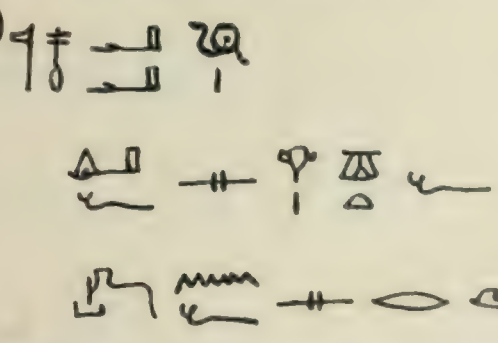
23. Das Lob des Königs Ptolemäus Philadelphus, zusammengestellt aus den Ehrenbezeichnungen, die der König in den Inschriften des von ihm erbauten, ältesten Teiles des Isistempels von Philae führt.

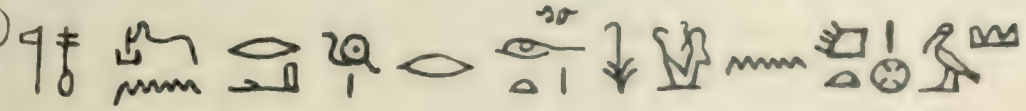
Veröffentlicht: z. T. Leps. Denkm. IV 7 b (Kollationiert mit Zeichn. 1054, im Folgenden zitiert L. mit Angabe der Zeile); z. T. Bénédite Philae I (im Folgenden zitiert B. mit Angabe der Seite)

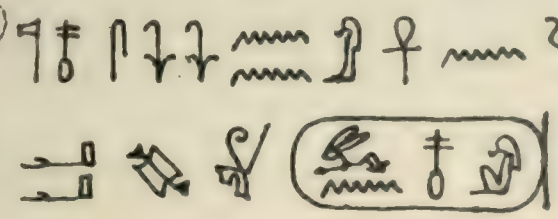
1. Die göttliche Herkunft und Bestimmung des Königs.

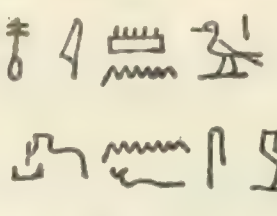
①  L. 2.

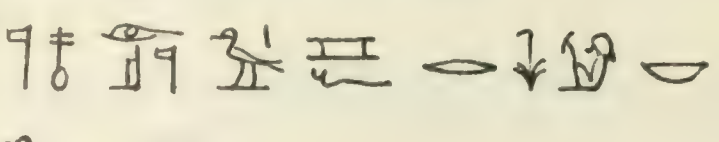
②  L. 3.

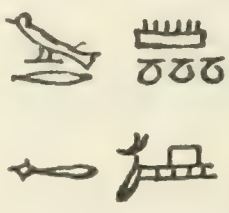
③  B. 10.

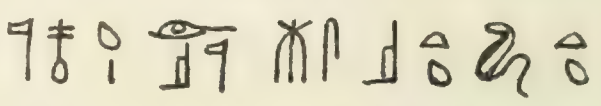
④  L. 6.

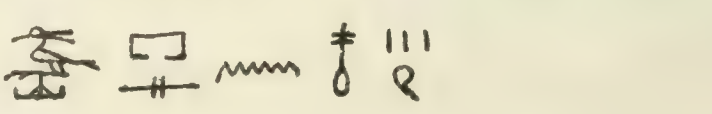
⑤  B. 64.

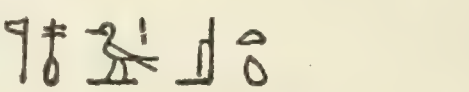
⑥  L. 9.

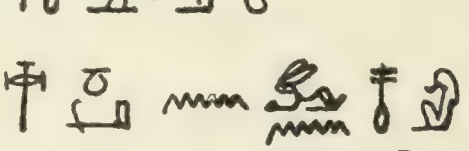
⑦  B. 16.

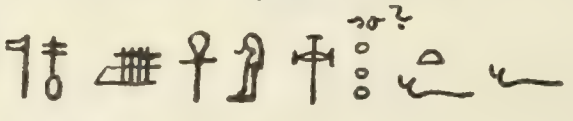


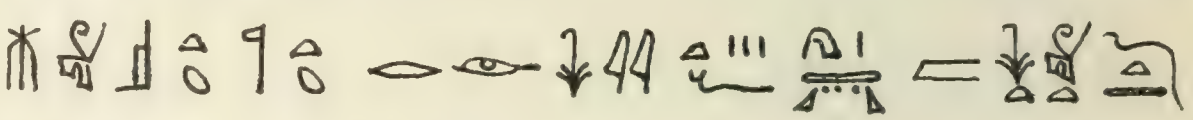
⑧  B. 59.

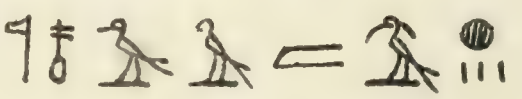


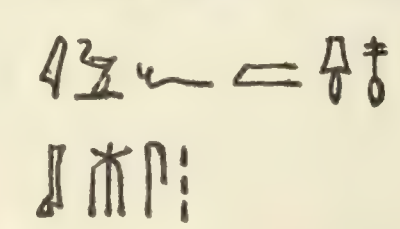
⑨  B. 63.



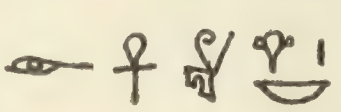
⑩  B. 60.

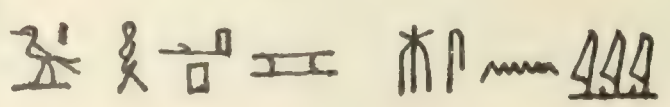


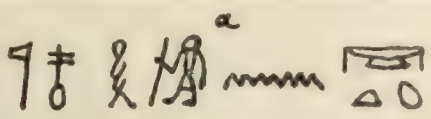
⑪  B. 2.



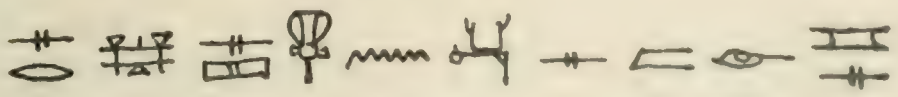
⑫ B. 60.

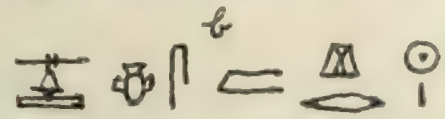


⑬  in der Anrede B. 7.



(14) [hieroglyphs][a] B. 68. (wo der König der Isis Sistren bringt)





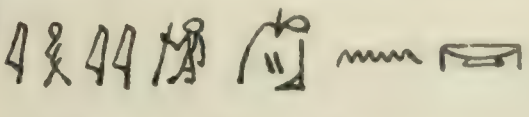
[hieroglyphs]

[hieroglyphs][b]

(15) [hieroglyphs] in der Anrede. B. 8.

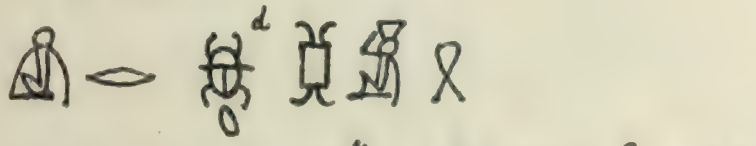
[hieroglyphs]

(16) [hieroglyphs] B. 61.

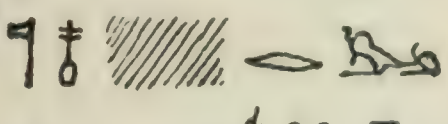


[hieroglyphs][d]

[hieroglyphs]



2. Die Macht und Stärke des Königs.



S. ob. 2.7; unt. 44.

(17) [hieroglyphs] B. 9.

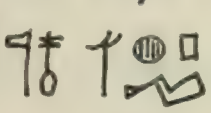
[hieroglyphs]

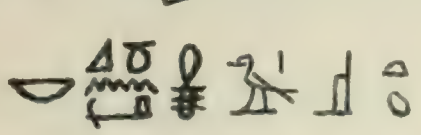
[hieroglyphs]

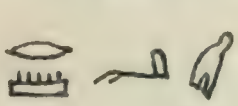
[hieroglyphs][c]

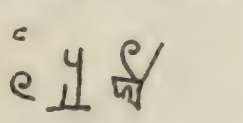
[hieroglyphs]

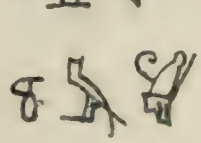
[hieroglyphs]





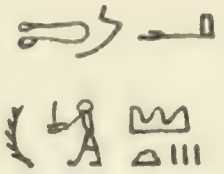


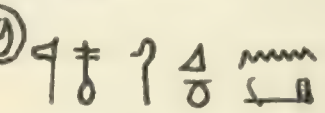




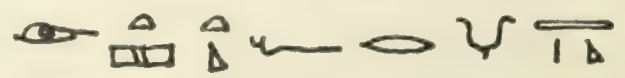
(18) [hieroglyphs] B. 59.

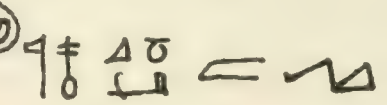
a) ỉḥjj. b) Bénéd. [hieroglyphs] c) Bénéd. [hieroglyph]. d) whm?



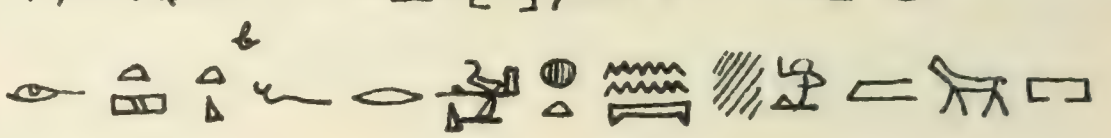


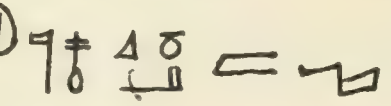
(19) L. 8.



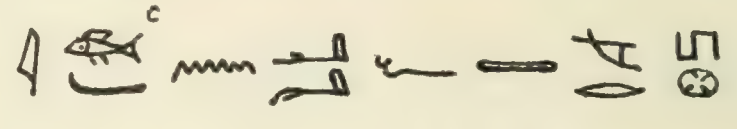


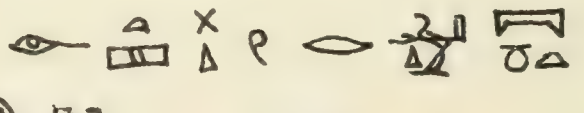
(20) B. 6. 5

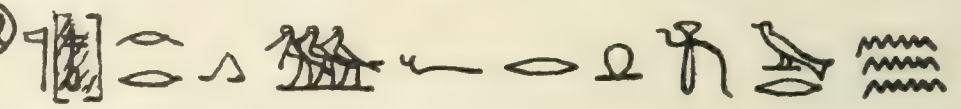




(21) B. 64.

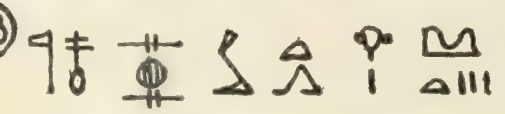




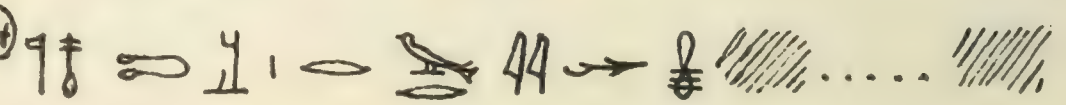


10

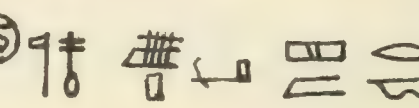
(22) B. 11.

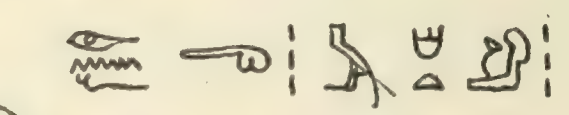


(23) B. 13.

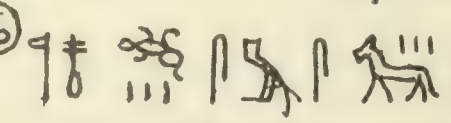


(24) B. 13.



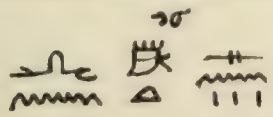


(25) L. 11. 15

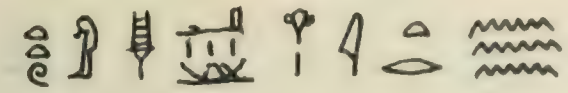


(26) L. 13.

a) fehlt bei Bénéd. b) Bénéd. statt . c) Bénéd. statt

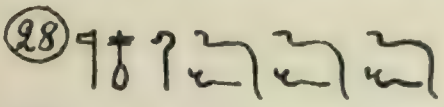


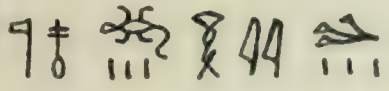
(27) L. 12.

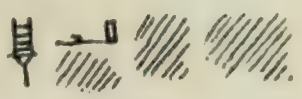
 (var. B. 10)

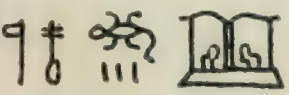
3. Das Glück und der Reichtum des Königs.

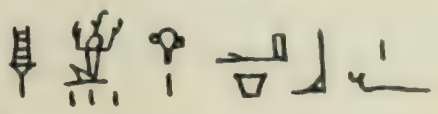
S. ob. 7. 26. 27; unt. 38; vgl. 37. 39.

(28)  L. 4.

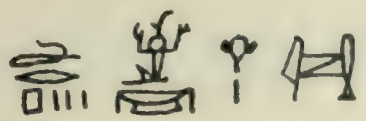
(29)  L. 14

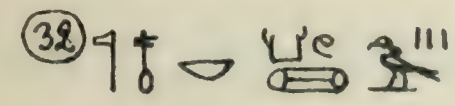


(30)  B. 1.

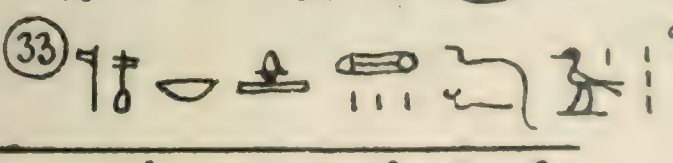


(31) B. 11.

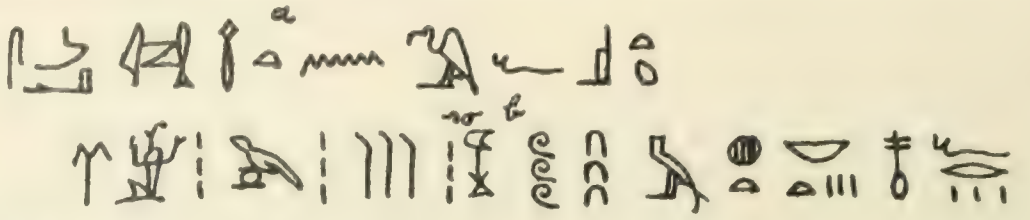


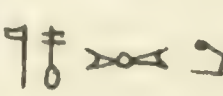
(32)  B. 47.

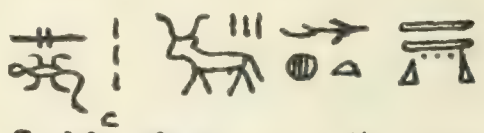
(vgl. u. 38)

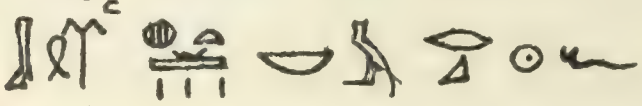
(33)  [a] B. 19 = Lepsius Denkm. Text IV 161.

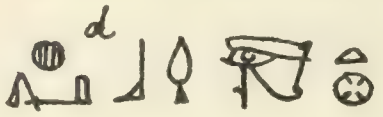
a) so Lepsius; Bénédite .

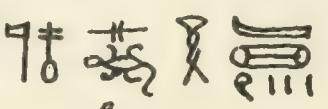


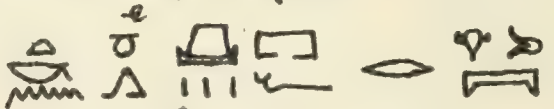
(34)  B. 47.

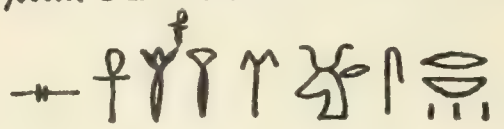


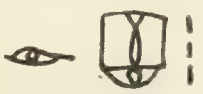
 (vgl. u. 47)



(35)  B. 59.

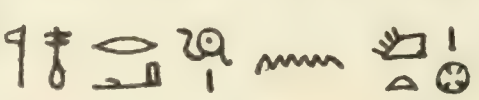


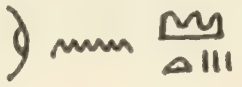




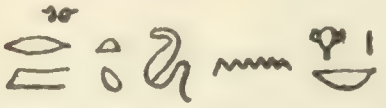
4. Der König als Wohlthäter seines Reiches.

S. ob. 11. 12. 14. 20. 21. 29-32. 34. 35; unt. 47. 48.

(36)  L. 7.

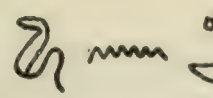


(37) L. 10.

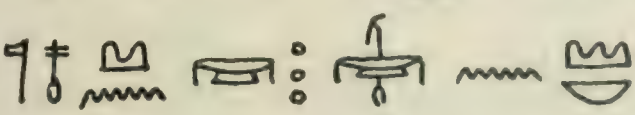


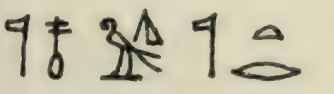
a) fehlt bei Leps. b) lies . c) so für . d) Bénéd.
e) Bénéd. statt . f) Bénéd. .

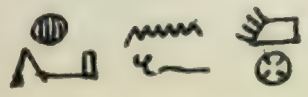
(38) B. 64.

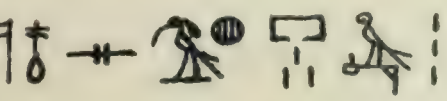


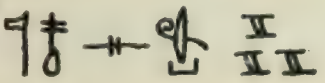
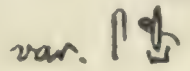
(vgl. ob. 32)

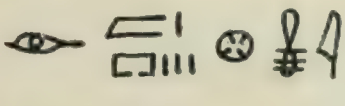
(39)  L. 5.

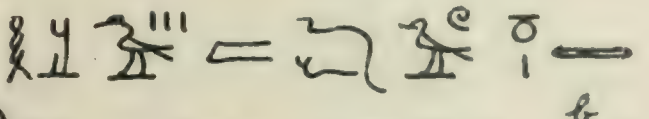
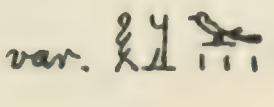
(40)  L. 1.

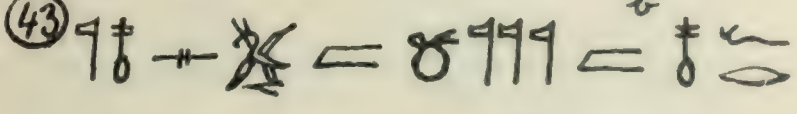


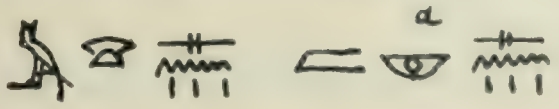
(41)  B. 15 = Lepsius, Denkm. Text IV 159.

(42)  var.  B. 6. (var. B. 65).



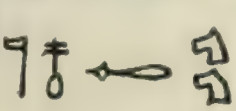
 var. 

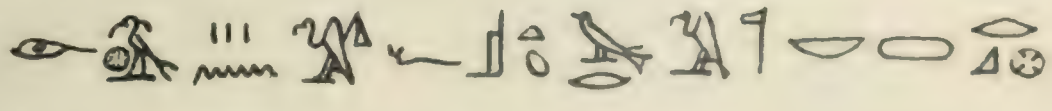
(43)  B. 6 (wo der König der Gottheit Binden bringt)

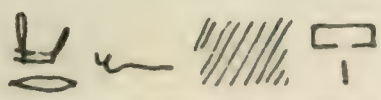


5. Der König als Wohlthäter der Isis von Philae.

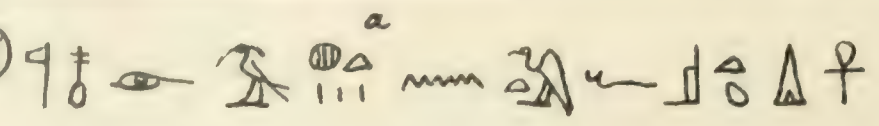
S. ob. S. 33; ant. 48.

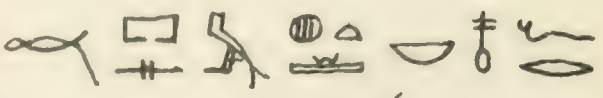
(44)  B. 26.

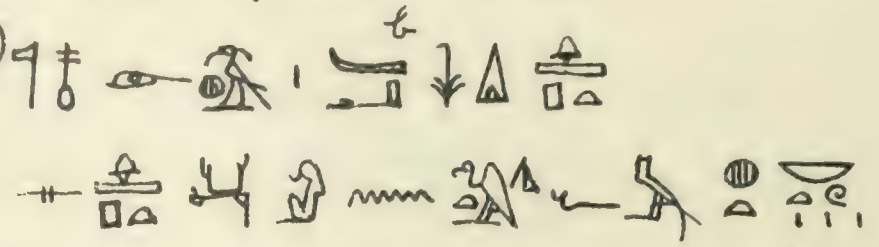


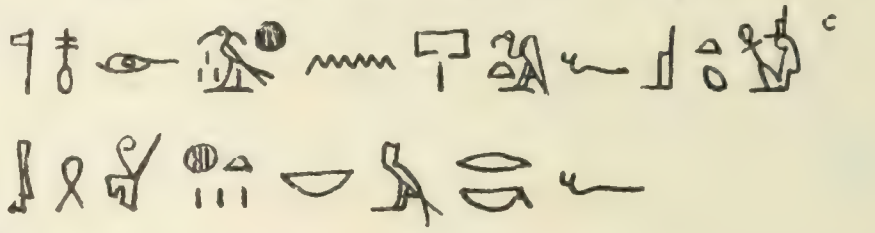


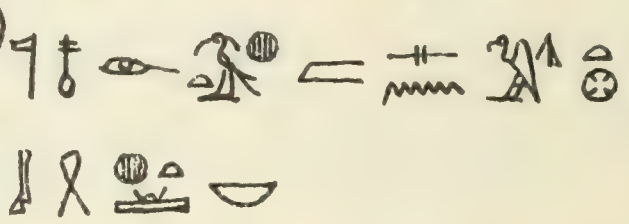
a) Béréd. . b) lies ?

(45)  B. 60.

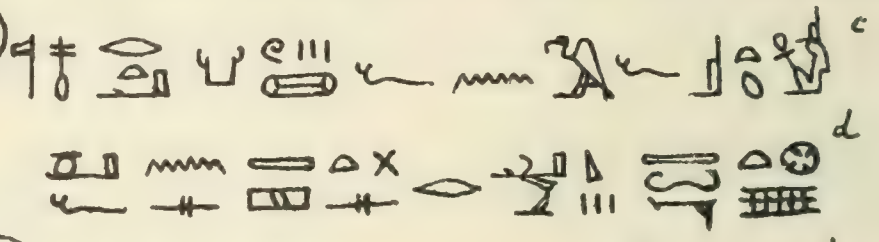


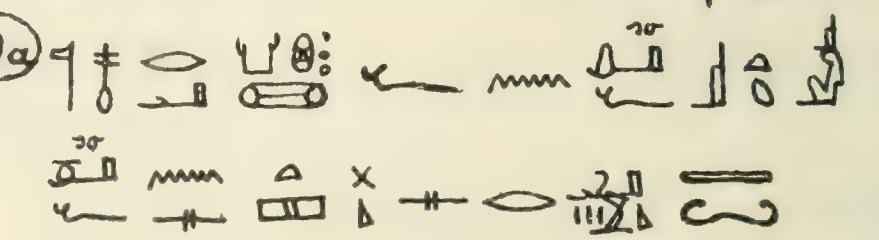
(46)  B. 12 (wo der Kg. der Isis ein macht)

(47)  B. 31. = Champ. Not. I 212 Brugsch, Rec. de mon. II 75, 5.

(48)  B. 64.

6. Der König als Schenker der Dodekaschoinos.

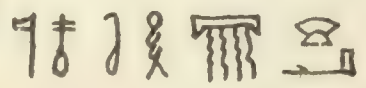
(49)  B. 31 = Champ. Not. I 212 Brugsch, Rec. de mon. II 75, 5.

(49a)  B. 64.

7. Die Herrlichkeit des Königs.

S. ob. 7; vgl. 1. 5. 11. 17. 36. 39. 40.

(50) B. 8.

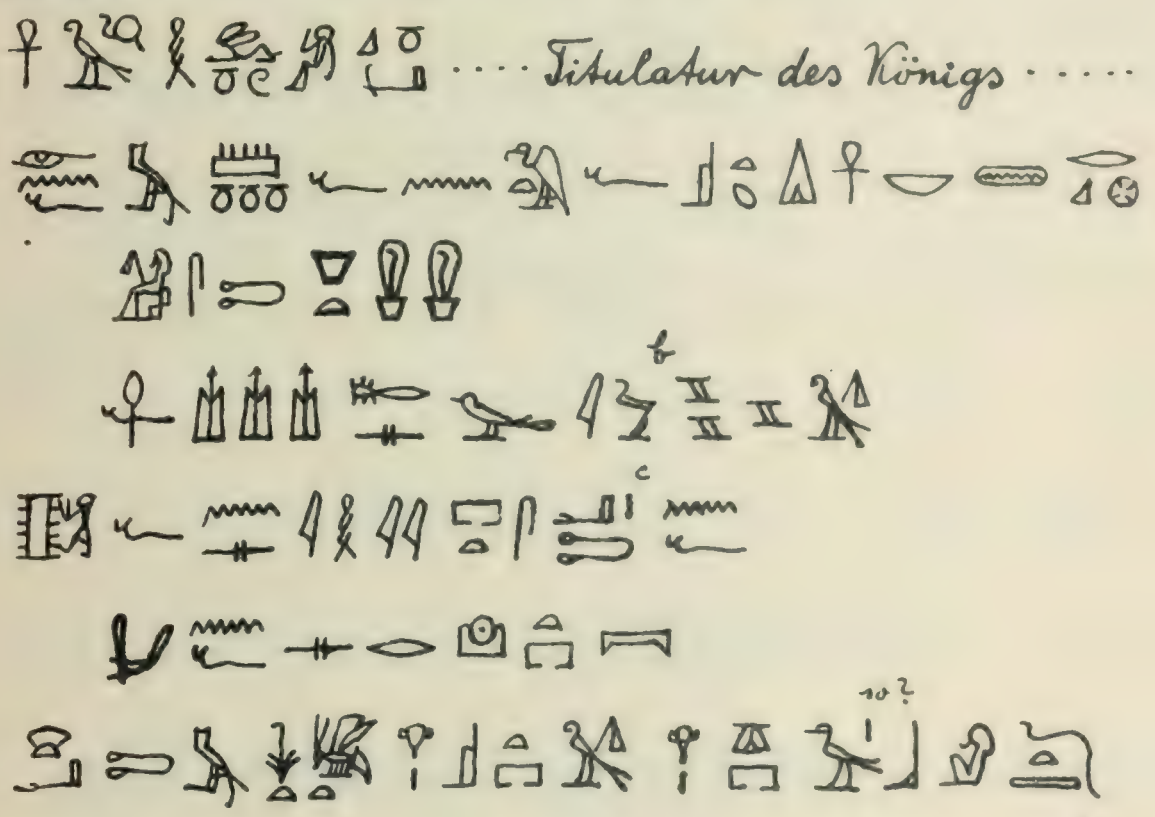
(51)  var. und B. 6 (var. B. 15. 59)

a) w . b) Béréd. . c) der Name Isis umgedreht. d) Béréd.

24. Widmungsinschriften des Königs Ptolemäus Philadelphus in dem von ihm erbauten ältesten Teile des grofsen Isistempels von Philae.

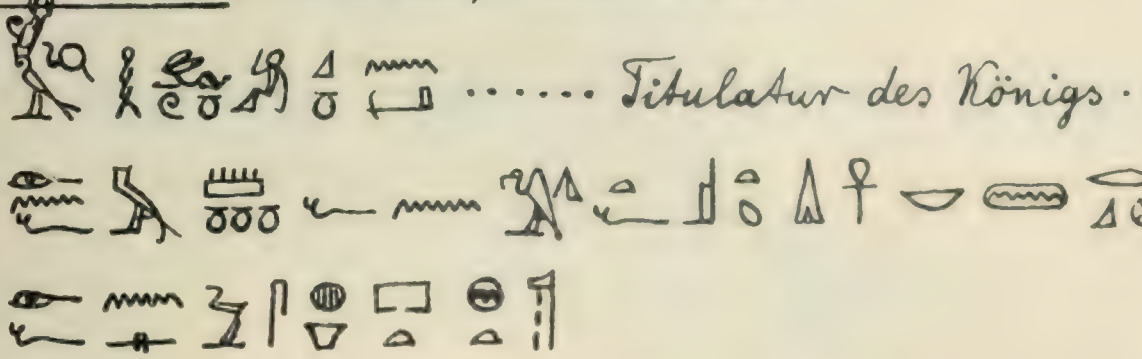
A. im Allerheiligsten.[a]

Veröffentlicht: Bénédite, Philae I 58.

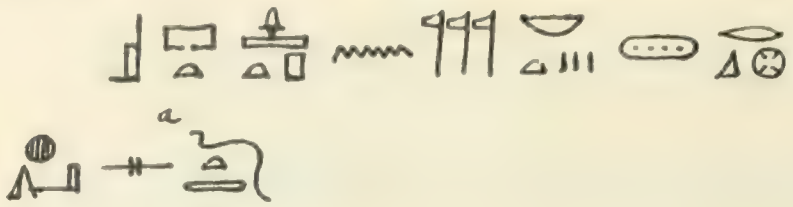


B. im Quersaal vor dem Allerheiligsten.[d]

Veröffentlicht: Bénédite, Philae I 52.



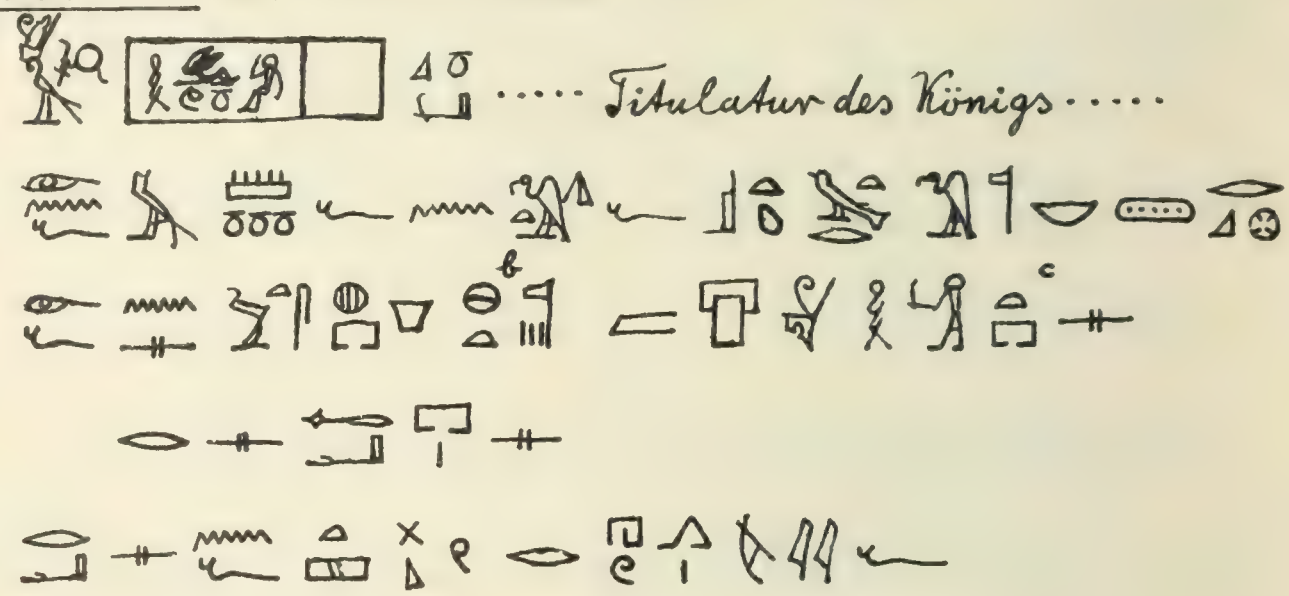
a) Raum X bei Bénéd. b) für . c) so Bén. kaum richtig. d) Raum IX.



C. desgl. in demselben Quersaale.

Veröffentlicht: Leps. Denkm. IV 7 c. — Bénédite, Philae I 46, m.

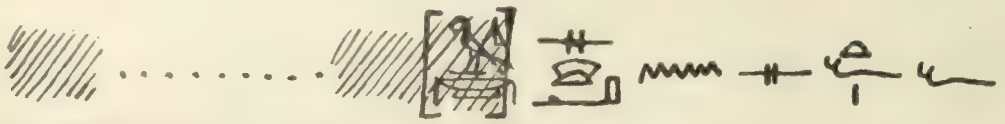
Kollationiert mit Zeichn. 1056.



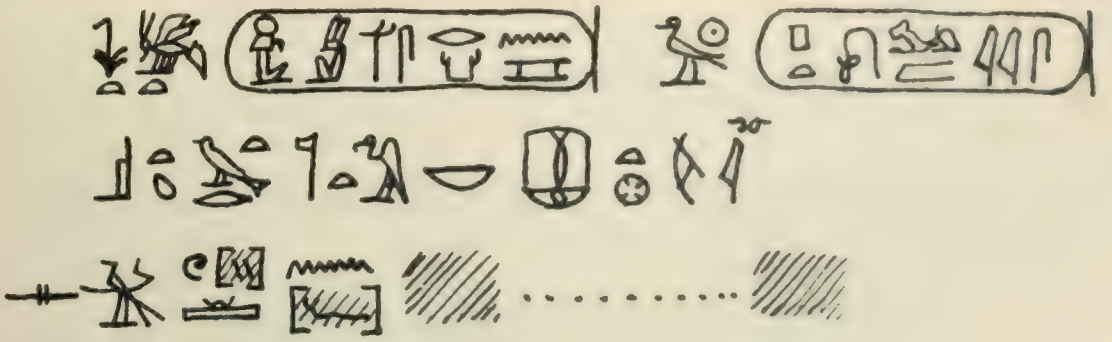
..... Titulatur des Königs .....

25. Bruchstück einer Bauinschrift desselben Königs aus dem von ihm erneuerten Teile des Tempels von Iseum (Behbêt el hager).

Veröffentlicht: Descr. de l'Eg. Antiqu. V 30, 4. — Leps. Denkm. Text I 220.



a) so öfter für ḫw-ś św „sie schützt ihn". b) Leps.' Zeichn. O, Publ. ⊖.
c) so für [hieroglyphs], den Namen des Allerheiligsten, s. ob. S. 117, 10. Bénéd. I 61, I, 12.

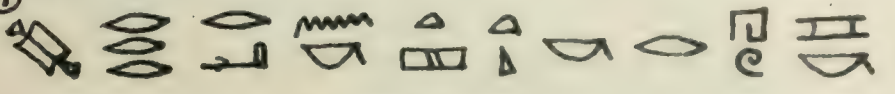


26. Die Ausdehnung der Macht des Ptolemäus Philadelphus nach den Reden, die die Götter an den König richten.

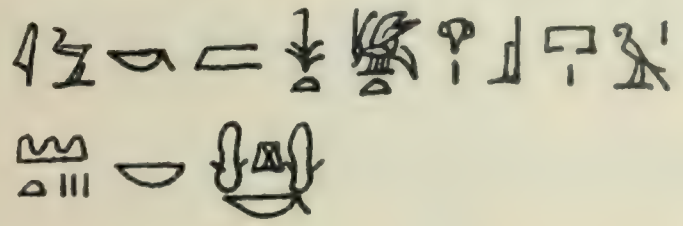
A. Rede der Götter von Philae.

Veröffentlicht: Bénédite, Philae I 40, II, 10.

①



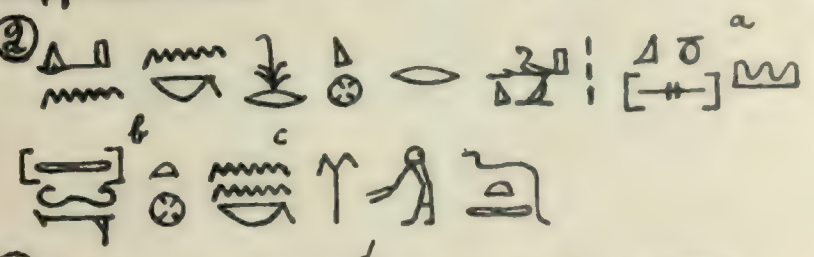
vgl. S. 118, 10.



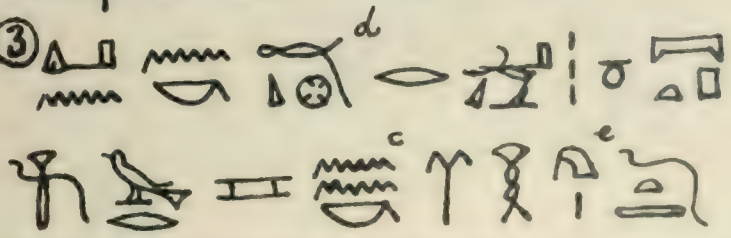
B. Reden der Isis von Philae.

Veröffentlicht: Bénédite, Philae I 62, II, 14 und II', 14.

②



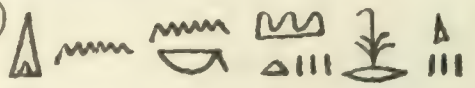
③



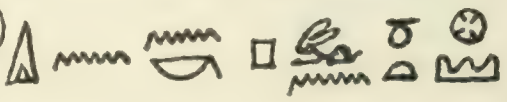
a) — bei Bénéd. ausgelassen. b) — bei Bénéd. ausgelassen. c) so für ?
d) lies ? e) Bénéd. ?.

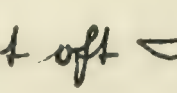
C. Reden der Isis von Philae.

Veröffentlicht: Bénédite, Philae I 23 (4). 44 (5).

④ 

Var. Bénéd. I 12.65 mit einem Zusatz.

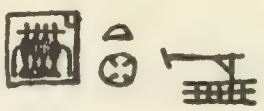
⑤ 

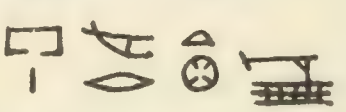
NB! Die Isis von Philae heißt oft  .

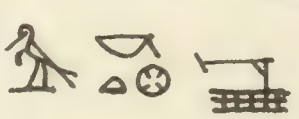
27. Die nubischen Gaue, die unter Ptolemäus Philadelphus der Isis von Philae ihre Erzeugnisse darbringen sollten.

Veröffentlicht: Bénédite, Philae I 8, S' = Leps. Denkm. Text IV 159 (die ersten 4) und Bénédite a.a.O. 3-4, S (die letzten 7).

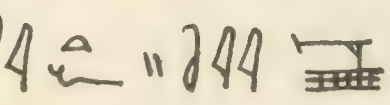
①

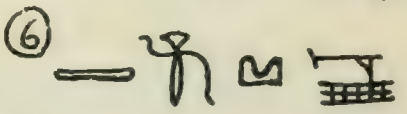
② 

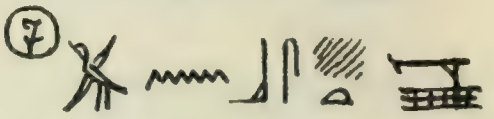
③ 

④ 

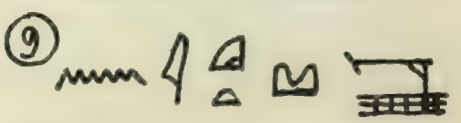
es fehlen dann etwa 6 Gaue.

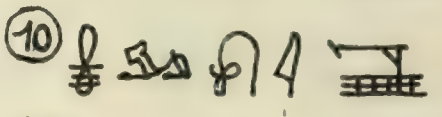
⑤ 

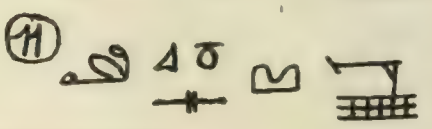
⑥ 

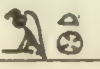
⑦ 

⑧

⑨ 

⑩ 

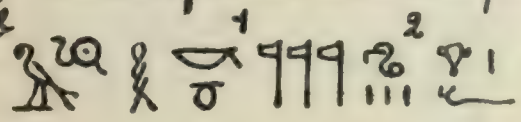
⑪ 

a) so Leps.; Bénéd. 

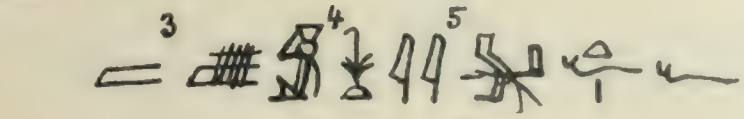
28. Die Titulatur des Königspaares der „wohlthätigen Götter", König Ptolemäus Euergetes' I und seiner Gemahlin Berenike.

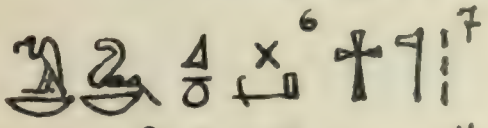
Vollständige Titulatur des Paares: Denkstein von Kom el Hisn (Dekret von Kanopus, s. u.) nach Berlin Abdr. 1544.[a] Inschriften an einer Thüre des Tempels von Philae, Bénédite I 67.

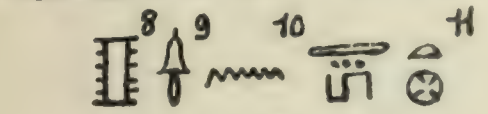
Titulatur des Königs: Leps. Denkm. Text III 40. Bénédite, Philae I 35. 71. Brugsch, Rec. de mon. II 75, 4 (= Bénédite, Philae I 67, s. ob.) Inschrift aus dem Tempel von Behbêt (Berlin Abdr.)

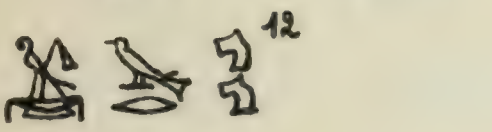
b  b

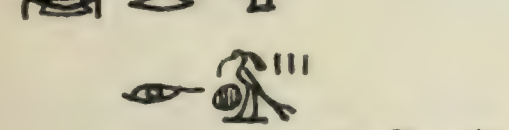
Titel des Königs (Varianten 1-19)

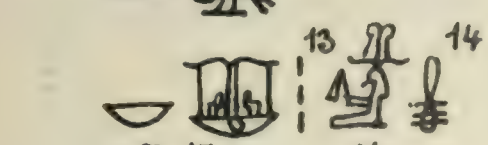


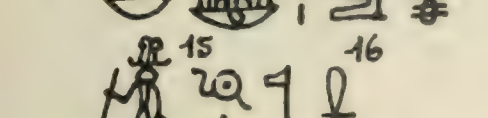


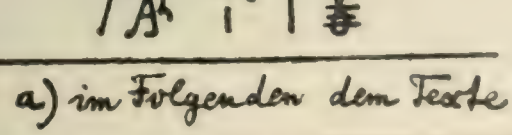


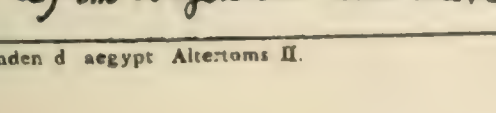




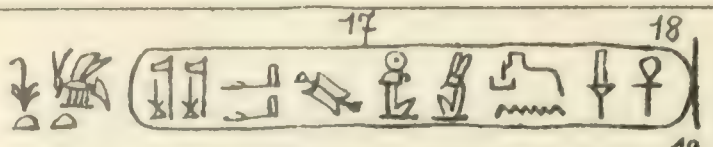


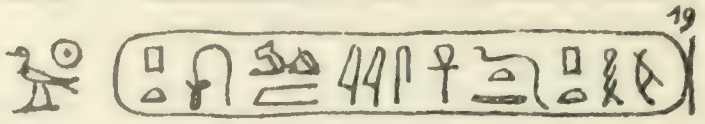


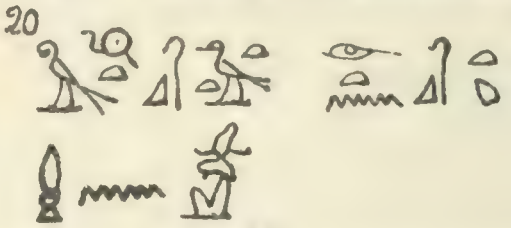




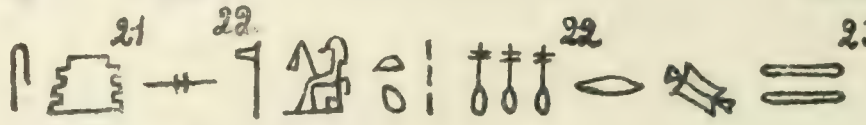
a) im Folgenden dem Texte zu Grunde gelegt. b–b) Kom el Hisn: ////////

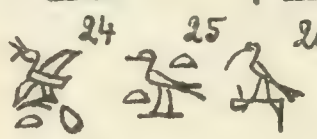


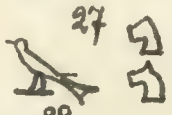


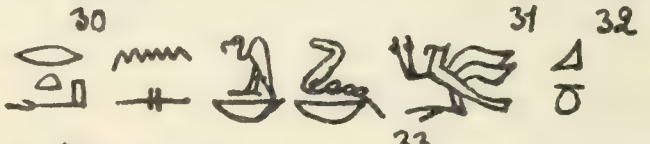


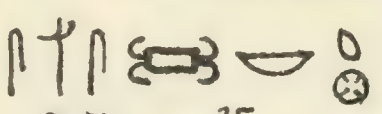
Titel der Königin
(Varianten 20–39, nur nach Bénédite, Philae I 67)

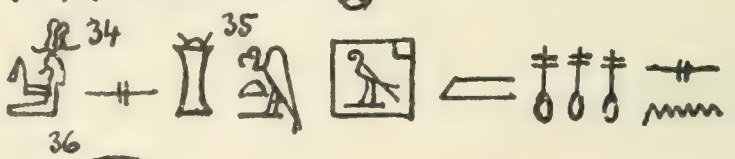


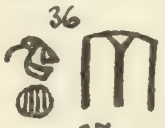


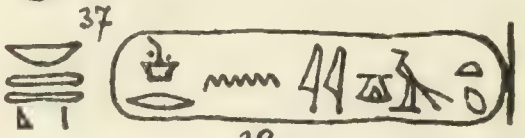


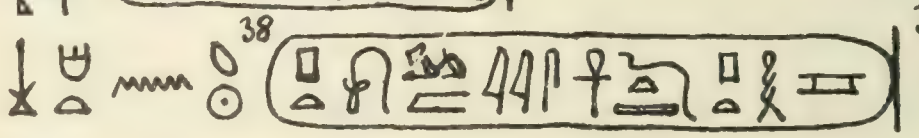




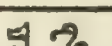




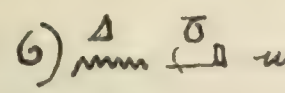
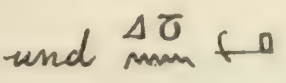


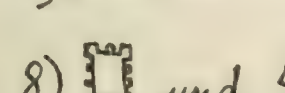


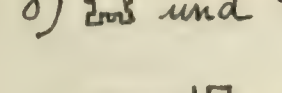
Beiname des Königspaares

Varianten: 1) 2)  und 3)

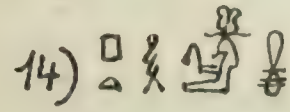
4) , und 5) und

6)  und . 7)  , und .

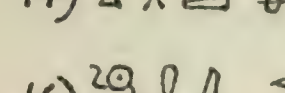
8)  und . 9) . 10) .

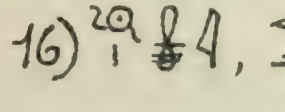
11)  und . 12) . 13) .

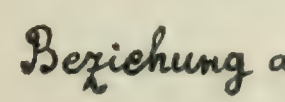
14) , und . 15) .

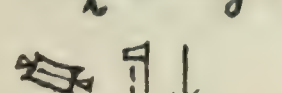
16)  , und . 17) und (mit

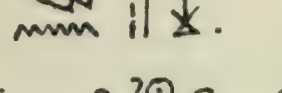
Beziehung auf die wahre Mutter des Königs Arsinoe I ?)

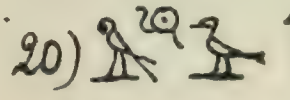
 . 18) und . 19) .

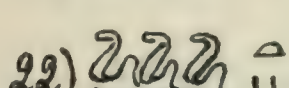
20)  . 21) .

22)  . 23) 24) .

25)  . 26) . 27) . 28) . 29)

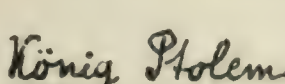
30)  . 31) . 32) . 33) dies Glied fehlt

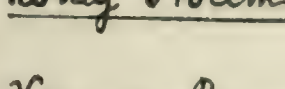
34)  . 35) . 36) . 37) .

38)  . 39) .

29. Titel hinter den Namen des Königspaares

in der Darstellung auf dem Denkstein von Kom el Hisn.

König Ptolemäus 

Königin Berenike 

30. Das Dekret von Kanopus.

Beschluss der zu Kanopus im 9ten Jahre des Königs Ptolemäus Euergetes' I versammelten Priester zu Ehren des Königspaares und ihrer Tochter Berenike; aufzuzeichnen in den drei Sprachen des Landes (hieroglyphisch, demotisch und griechisch) und aufzustellen in allen Tempeln erster, zweiter und dritter Ordnung.

Erhalten in drei Exemplaren:

T. Denkstein aus Tanis, jetzt im Museum von Kairo.

Veröffentlicht: Lepsius, Das bilingue Dekret von Kanopus. — Reinisch u. Roesler, Die zweisprachige Inschrift von Tanis. — Pierret, Décret de Canope. — Brugsch, Thes. VI 1554 ff.

Kollationiert mit Berlin Abdr. 1542.

K. Denkstein aus Kom el Hisn, jetzt im Museum von Kairo.

Veröffentlicht: Brugsch, Thes. VI 1575 ff.

Kollationiert mit Berlin Abdr. 1544. Phot. 328. 1040. 1612. 1614.

Inschriften aus dem oberen Teile dieses Denksteins s. S. 121 ff. 156.

L. Bruchstück, verbaut aufgefunden in Kairo, jetzt im Louvre C. 122; enthält Stücke von Zeile 29–37 des hieragl. Textes von T., wie es heißt, ohne Abweichungen. Abdrücke erwiesen sich nutzlos.

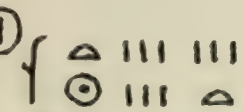
Im Folgenden ist im Allgemeinen der Text von T. zu Grunde gelegt; die Varianten von K. sind in den Anmerkungen mitgeteilt. Die Zahlen über dem Text geben die Zeilenanfänge von T. an; die Zahlen im griechischen Text geben die Reihenfolge an, in der die einzelnen Stücke des griechischen Textes im Original erscheinen.

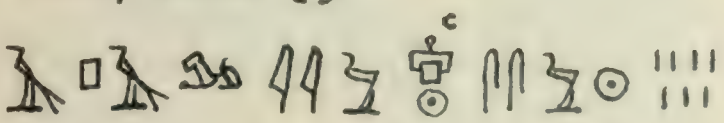
Für den demotischen Text sei auf Brugsch, Thes. VI 1554 ff. und Krall, Demotische Lesestücke II verwiesen.

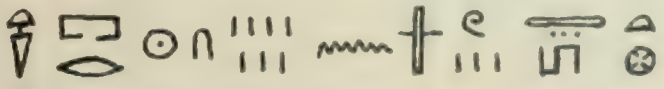
1. Datierung.

① [hieroglyphs]
ἔτους ἐνάτου (3)

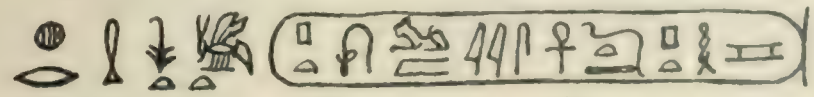
[hieroglyphs]
μηνὸς Ἀπελλαίου ἑβδόμῃ (9)





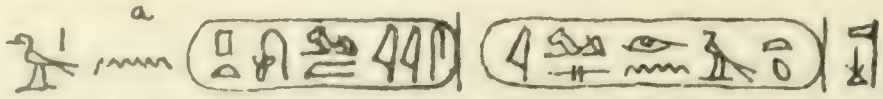


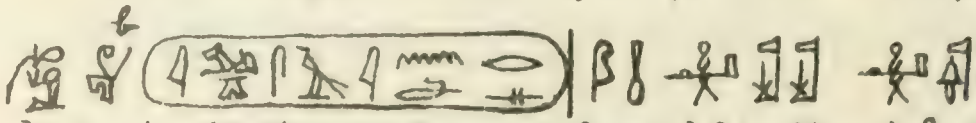
[hieroglyphs]
Αἰγυπτίων δὲ Τυβὶ ἑπτακαιδεκάτῃ (10)

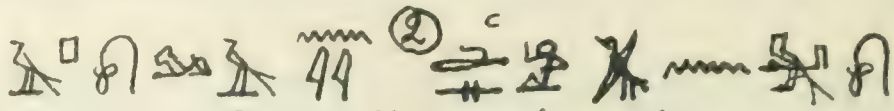


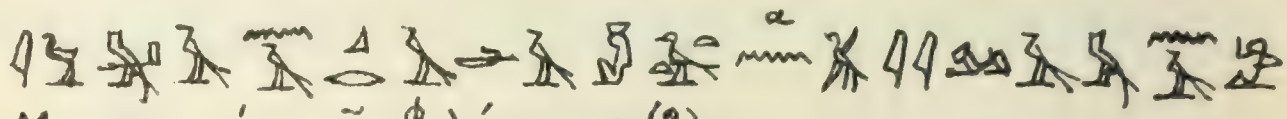
[hieroglyphs]
βασιλεύοντος Πτολεμαίου (1)

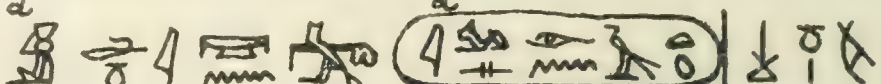
a) K. [hieroglyphs]. b) K. [hieroglyphs]. c) K. ○ statt ●, wie dort das ⊙ aussieht.


τοῦ Πτολεμαίου καὶ Ἀρσινόης θεῶν ἀδελφῶν (2)

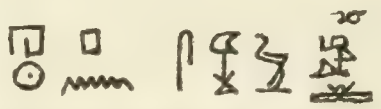

ἐφ' ἱερέως (4) Ἀλεξάνδρου καὶ θεῶν ἀδελφῶν καὶ θεῶν εὐεργετῶν (6)

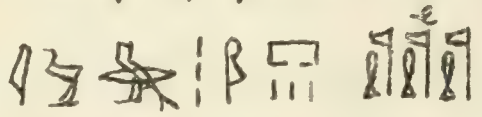

Ἀπολλωνίδου τοῦ Μοσχίωνος (5)

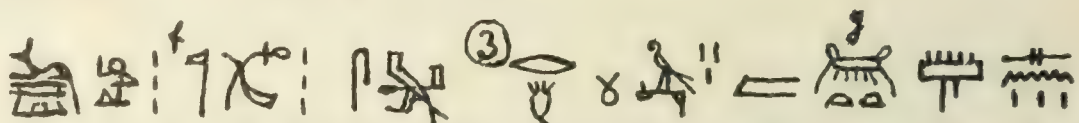

Μενεκρατείας τῆς Φιλάμμονος (8)

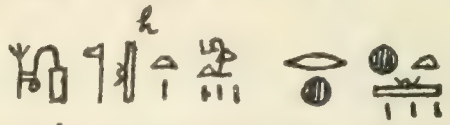

κανηφόρου Ἀρσινόης φιλαδέλφου (7)

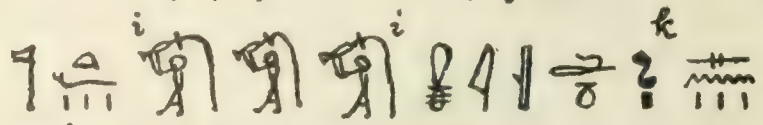
2. Einleitung.


ταύτῃ τῇ ἡμέρᾳ (21) ψήφισμα (11)


οἱ ἀρχιερεῖς καὶ προφῆται (12)


καὶ οἱ εἰς τὸ ἄδυτον εἰσπορευόμενοι πρὸς τὸν στολισμὸν τῶν θεῶν (13)


καὶ πτεροφόροι καὶ ἱερογραμματεῖς (14)


καὶ οἱ ἄλλοι ἱερεῖς (15)

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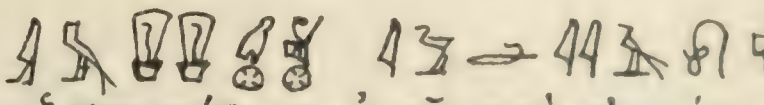
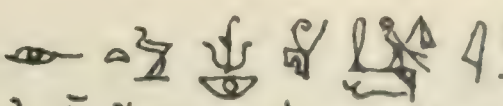
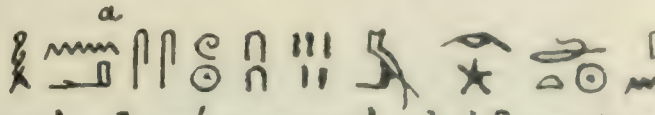
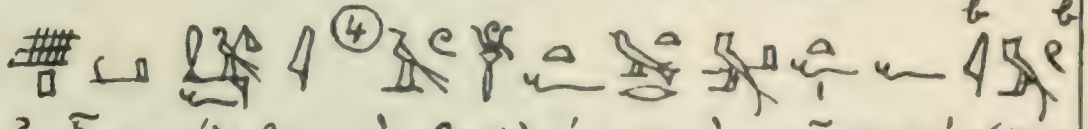
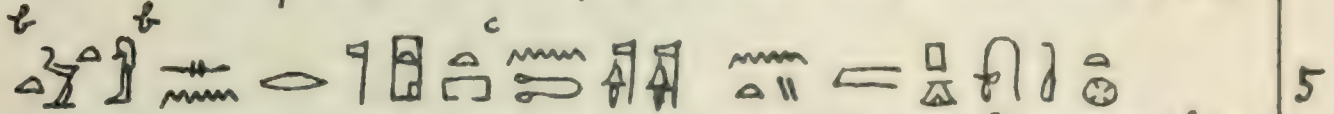
a) K. . b) K. . c) K. . d–d) K. weggebrochen. e) K. .
f) so gestellt: ; K. . g) K. . h) K. . i) K. .
k) K. (so gestellt).

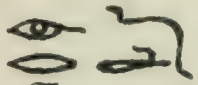

οἱ συναντήσαντες ἐκ τῶν κατὰ τὴν χώραν ἱερῶν εἰς τὴν πέμπτην τοῦ Δίου (16)


ἐν ᾗ ἄγεται τὰ γενέθλια τοῦ βασιλέως (17)


καὶ εἰς πέμπτην καὶ εἰκάδα τοῦ αὐτοῦ μηνός (18)

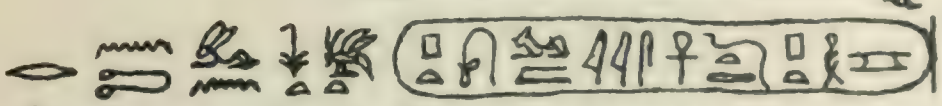

ἐν ᾗ παρέλαβεν τὴν βασιλείαν παρὰ τοῦ πατρός (19)

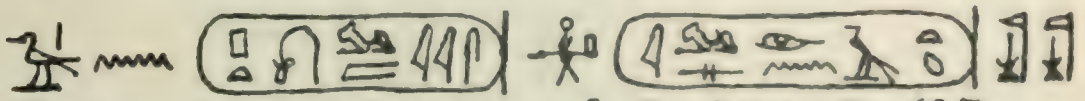

συνεδρεύσαντες (20) ἐν τῷ ἐν Κανώπῳ ἱερῷ τῶν εὐεργετῶν θεῶν (22)
(21: ταύτῃ τῇ ἡμέρᾳ s. ob. nr. II)

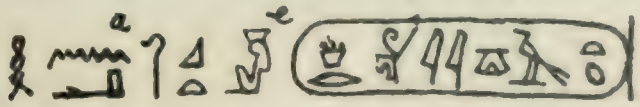

εἶπαν (23)

3. Beginn der Begründung des Beschlusses:

Das Königspaar erweist sich als Wohlthäter der aegyptischen Heiligtümer.


ἐπειδὴ βασιλεὺς Πτολεμαῖος (24)

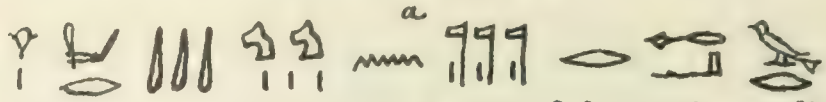

Πτολεμαίου καὶ Ἀρσινόης θεῶν ἀδελφῶν (25)


καὶ βασίλισσα Βερενίκη ἡ ἀδελφὴ αὐτοῦ καὶ γυνή (26)

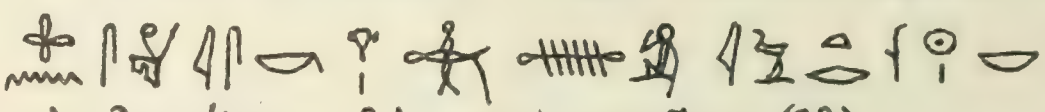
a) K. , b–b) K. weggebrochen. c) K. ohne . d) K. . e) K. .

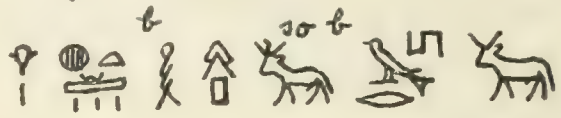
θεοὶ εὐεργέται (27)

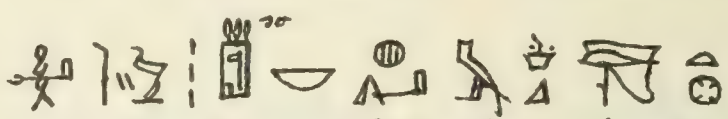
διατελοῦσιν πολλὰ καὶ μεγάλα εὐεργετοῦντες τὰ κατὰ τὴν χώραν ἱερά (28)

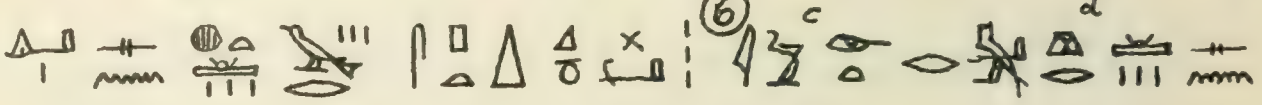

καὶ τὰς τιμὰς τῶν θεῶν ἐπὶ πλέον αὔξοντες (29)

4. Das Königspaar sorgt für die heiligen Tiere.

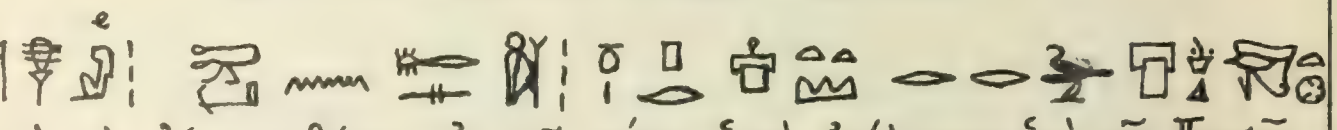

τὴν ἐπιμέλειαν διὰ παντὸς ποιοῦνται (32)

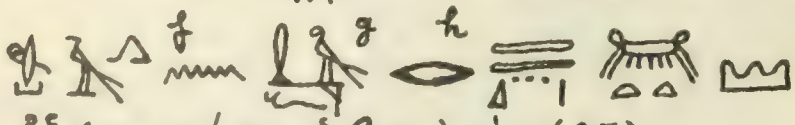

τοῦ τε Ἄπιος καὶ τοῦ Μνήιος (30)


καὶ τῶν λοιπῶν ἐνλογίμων ἱερῶν ζώων τῶν ἐν τῇ χώρᾳ (31)


μετὰ μεγάλης δαπάνης καὶ χορηγίας (33)

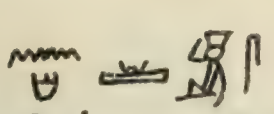
5. Der König führte die von den Persern geraubten Götterbilder nach Ägypten zurück.

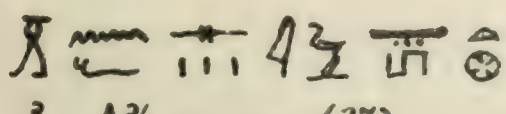

καὶ τὰ ἐξενεγχθέντα ἐκ τῆς χώρας ἱερὰ ἀγάλματα ὑπὸ τῶν Περσῶν (34)

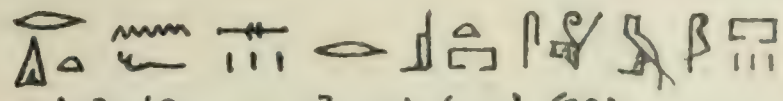

ἐξστρατεύσας ὁ βασιλεύς (35)

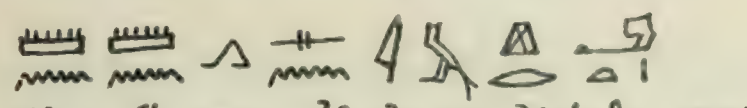
---

a) K. . b–b) K. weggebrochen. c) K. ohne . d) wie stets so: .
e) K. , wie es scheint. f) K. ohne . g) K. . h) so K.; T. .
i) T. ; K. . Beide machen das ⊙ sonst gewöhnlich so: ●


ἀνέδωκεν (36)

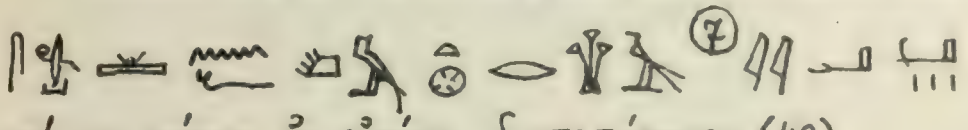

εἰς Αἴγυπτον (37)

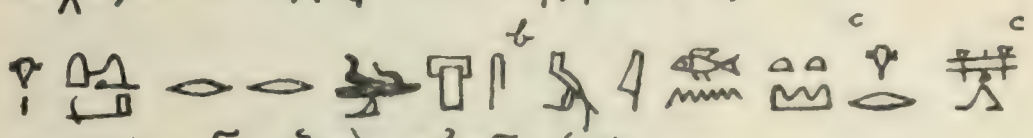

καὶ ἀπέδωκεν εἰς τὰ ἱερά (38)

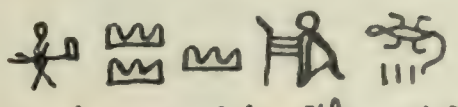

ὅθεν ἕκαστον ἐξ ἀρχῆς ἐξήχθη (39)

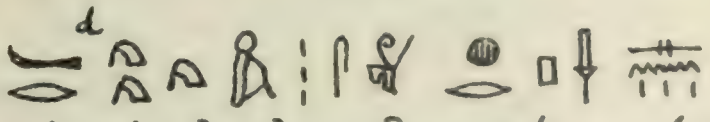
6. Der König erhielt dem Lande den Frieden,

indem er für es kämpfte in fernen Ländern.

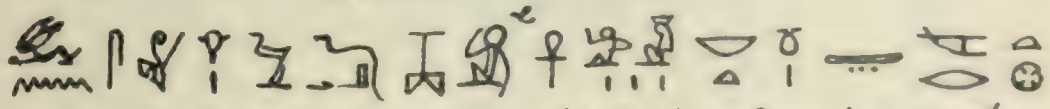

τήν τε χώραν ἐν εἰρήνῃ διατετήρηκεν (40)


προπολεμῶν ὑπὲρ αὐτῆς (41)


πρὸς πολλὰ ἔθνη (42)


καὶ τοὺς ἐν αὐτοῖς δυναστεύοντας (43)

7. Das Königspaar gewährt seinen Unterthanen Rechtsschutz.


καὶ τοῖς ἐν τῇ χώρᾳ πᾶσιν (44) τὴν εὐνομίαν παρέχουσιν (46)

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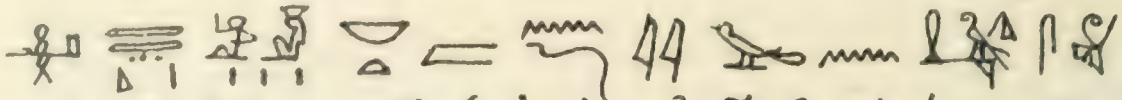
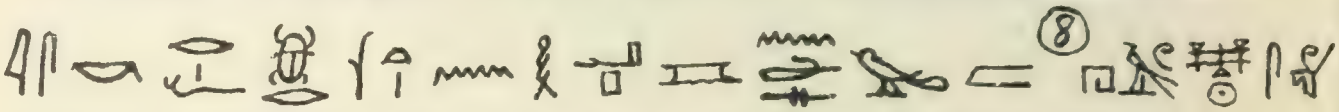
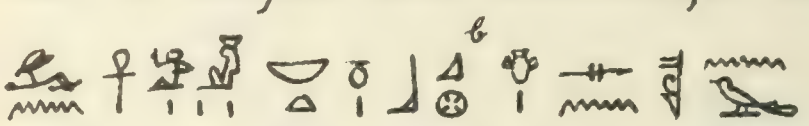
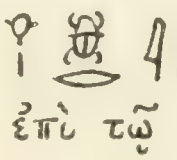
a) K. . b) K. . c-c) K. weggebrochen. d) K. .
e) so K.; T. .

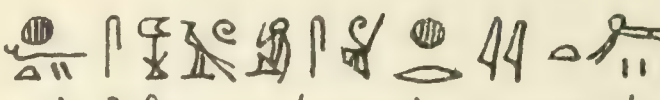

καὶ τοῖς ἄλλοις τοῖς ὑπὸ τὴν αὐτῶν βασιλείαν τασσομένοις (45)

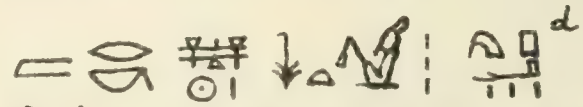
8. Als eine niedrige Ueberschwemmung eintrat,
verhüteten sie die drohende Hungersnot durch die um-
fassendsten Massregeln und schufen sich dadurch
ein bleibendes Gedenken bei den Bewohnern des Landes.

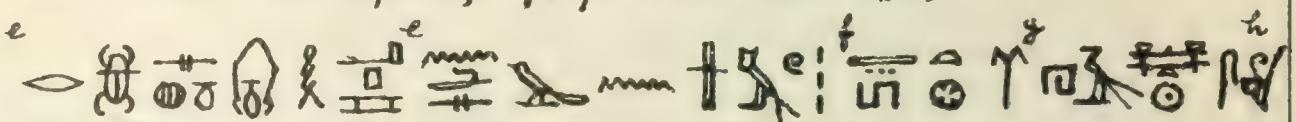

τοῦ τε ποταμοῦ ποτε ἐλλιπέστερον ἀναβάντος (47)

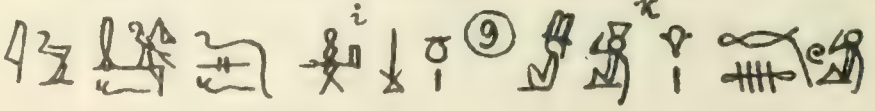

καὶ πάντων τῶν ἐν τῇ χώρᾳ καταπεπληγμένων (48)


ἐπὶ τῷ συμβεβηκότι (49)


καὶ ἐνθυμουμένων τὴν γεγενημένην καταφθοράν (50)


ἐπί τινων τῶν πρότερον βεβασιλευκότων (51)


ἐφ' ὧν συνέβη ἀβροχίας περιπεπτωκέναι τοὺς τὴν χώραν κατ-
οικοῦντας (52)


προστάντες (53)

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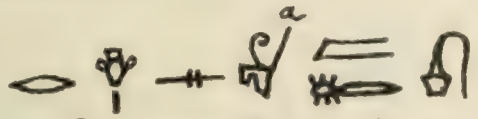
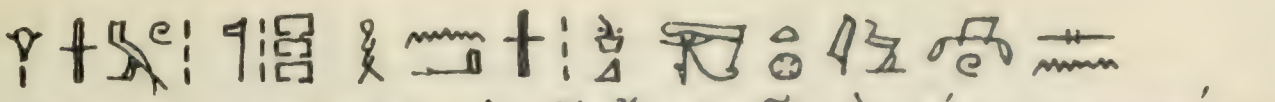
a) K. . b) K. . c) K. (?). d) K. . e-e) K. weggebrochen. f) K. . g) K. . h) K. . i) K. . k) K.



[hieroglyphs][a]

κηδεμονικῶς (54)

[hieroglyphs]

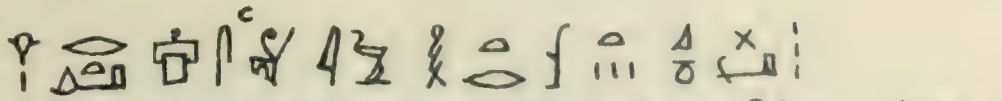


τῶν τε ἐν τοῖς ἱεροῖς καὶ τῶν ἄλλων τῶν τὴν χώραν κατοικούν-
των (55)

[hieroglyphs][b]

πολλὰ μὲν προνοηθέντες (56)

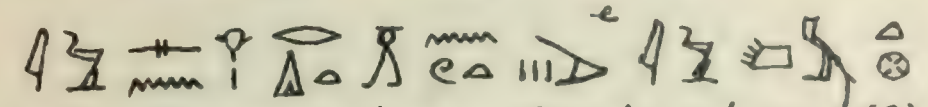
[hieroglyphs][c]



οὐκ ὀλίγας δὲ τῶν προσόδων ὑπεριδόντες (57)

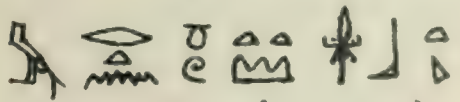
[hieroglyphs][d]

ἕνεκα τῆς τῶν ἀνθρώπων σωτηρίας (58)



[hieroglyphs][e]

σῖτον μεταπεμψάμενοι εἰς τὴν χώραν (63)



[hieroglyphs]

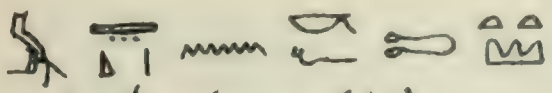
ἔκ τε Συρίας (59)

[hieroglyphs]

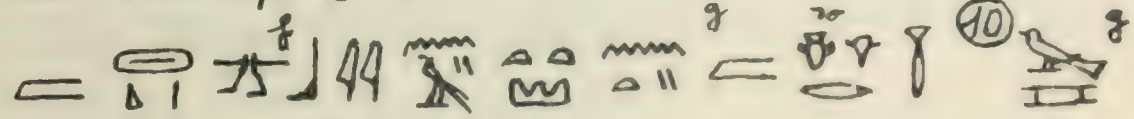
καὶ Φοινίκης (60)

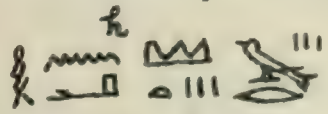
[hieroglyphs][f] [hieroglyphs][g] [hieroglyphs] [10] [hieroglyphs][g]

καὶ Κύπρου (61)

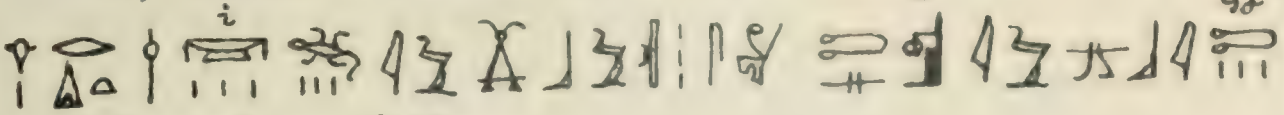


[hieroglyphs][h]





καὶ ἐξ ἄλλων πλειόνων τόπων (62)

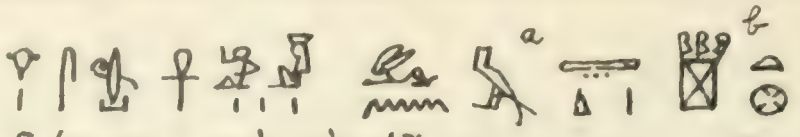


[hieroglyphs][i]

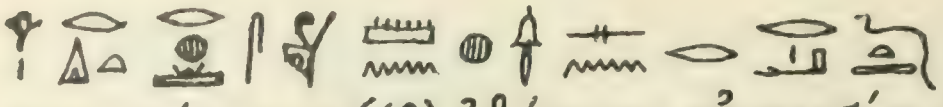
τιμῶν μειζόνων (64)

---

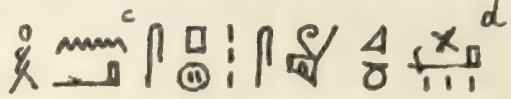
a) K. [hieroglyph]. b) K. [hieroglyph] ohne [hieroglyph]. c) K. [hieroglyph]. d) K. [hieroglyph] ohne [hieroglyph]. e) K. [hieroglyph]. f) so K.; T. [hieroglyph]. g-g) K. weggebrochen. h) K [hieroglyph]. i) K. [hieroglyph]



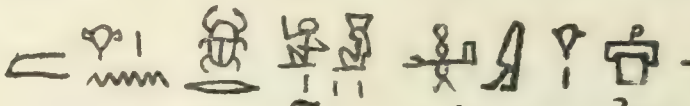
διέσωσαν τοὺς τὴν Αἴγυπτον κατοικοῦντας (65)



καταλείποντες (68) ἀθάνατον εὐεργεσίαν (66)



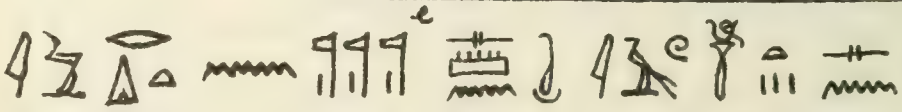
καὶ τῆς αὐτῶν ἀρετῆς μέγιστον ὑπόμνημα (67)



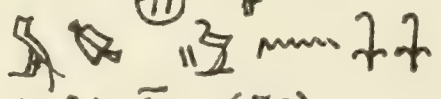
τοῖς τε νῦν οὖσιν καὶ τοῖς ἐπιγινομένοις (69)

9 Alle diese Wohlthaten werden dem Königspaare 5

durch die Götter vergolten.



(ἀνθ' ὧν s.u.) οἱ θεοὶ δεδώκασιν αὐτοῖς εὐσταθοῦσαν τὴν βασιλείαν (71)



ἀνθ' ὧν (70)

καὶ δώσουσιν τἄλλ' ἀγαθὰ πάντα εἰς τὸν ἀεὶ χρόνον (72)

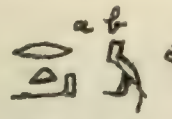
10. In Anbetracht dessen beschliefsen die Priester 10

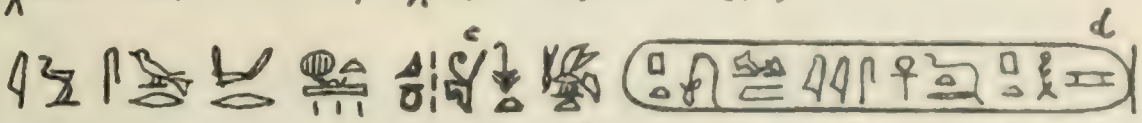
die Ehren des Königspaares und seiner Ahnen zu vermehren.

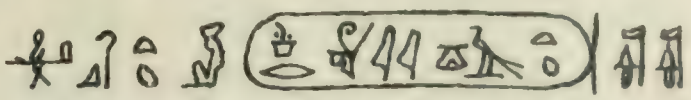
ἀγαθῇ τύχῃ. (73)

---

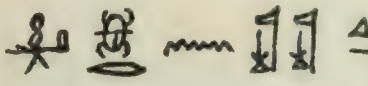
a) K. . b) K. . c) K. . d) K. ohne . e) K. .
f) K. ohne . g) K. statt . h) K. statt
i) K. ohne .

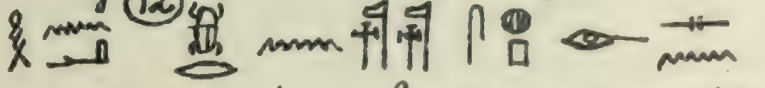

δεδόχθαι τοῖς κατὰ τὴν χώραν ἱερεῦσιν (74)


αὔξειν (81) τάς τε προυπαρχούσας τιμὰς (75) βασιλεῖ Πτολεμαίῳ (77)


καὶ βασιλίσσῃ Βερενίκῃ θεοῖς εὐεργέταις (78)

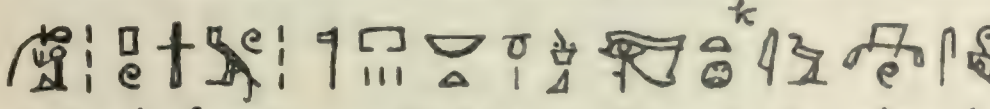
ἐν τοῖς ἱεροῖς (76)

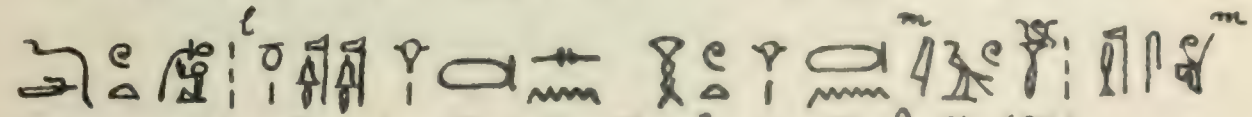

καὶ τοῖς γονεῦσιν αὐτῶν θεοῖς ἀδελφοῖς (79)


καὶ τοῖς προγόνοις θεοῖς σωτῆρσιν (80)

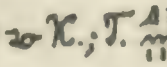
(αὔξειν, 81, s. ob).

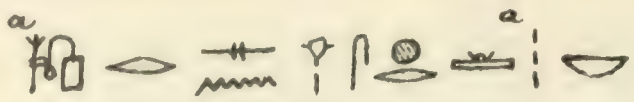
11. Die Priester in allen Tempeln des Landes sollen den Titel eines Priesters der „wohlthätigen Götter" führen.


καὶ τοὺς ἱερεῖς τοὺς ἐν ἑκάστῳ τῶν κατὰ τὴν χώραν ἱερῶν (82)

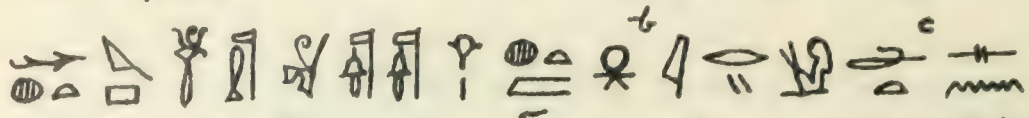

προσονομάζεσθαι ἱερεῖς καὶ τῶν εὐεργετῶν θεῶν (83)

---

a) K. . b b) K. weggebrochen. c) so K.; T. . d) K. . e) K.
f) K. g) K. . h) so K.; T. irrig . i). K. .
k) K. . l) K. . m) K.  .

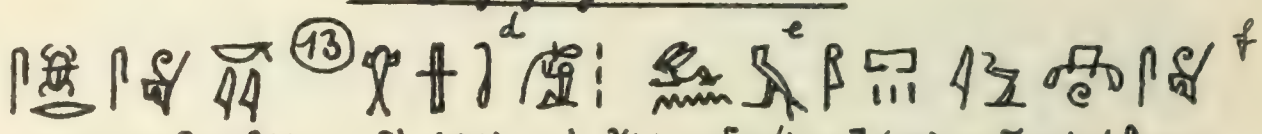


καὶ ἐνγράφεσθαι ἐν πᾶσιν τοῖς χρηματισμοῖς (84)

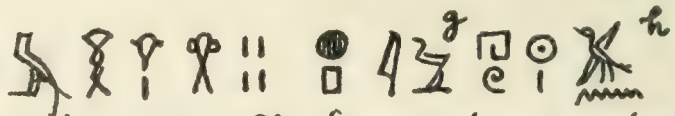


καὶ ἐν τοῖς δακτυλίοις οἷς φοροῦσιν προσεγκολάπτεσθαι
καὶ τὴν ἱερωσύνην τῶν εὐεργετῶν θεῶν (85)

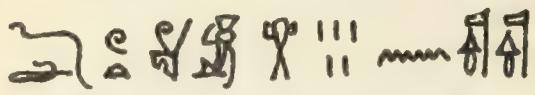
12. Zu den bisher bestehenden vier Priesterklassen soll eine fünfte, genannt die der „wohlthätigen Götter," hinzugefügt werden. 5



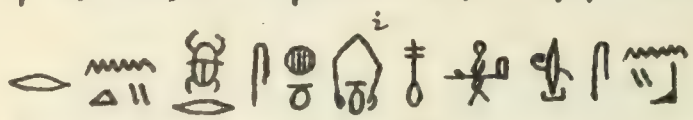
προσαποδειχθῆναι δὲ (86) καὶ ἄλλην [φύλην] (89) τοῦ πλήθους
τῶν ἱερέων τῶν ἐν ἑκάστῳ ἱερῷ (88)



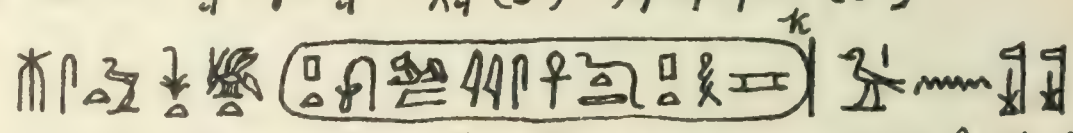
πρὸς ταῖς νῦν ὑπαρχούσαις τέσσαρσι φύλαις (87)



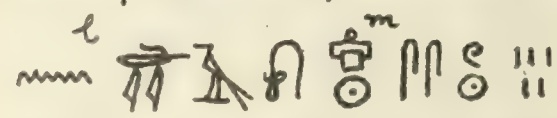
ἡ προσονομασθήσεται πέμπτη φύλη τῶν εὐεργετῶν θεῶν (90)



ἐπεὶ καὶ σὺν τῇ ἀγαθῇ τύχῃ (91) συμβέβηκεν (93)



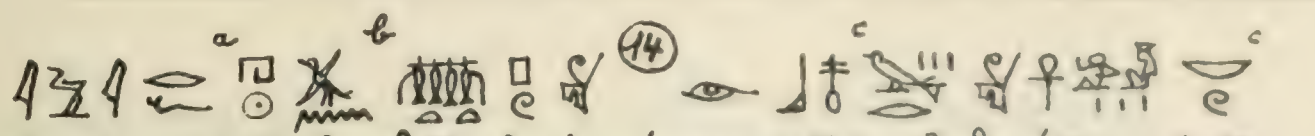
καὶ τὴν γένεσιν βασιλέως Πτολεμαίου τοῦ τῶν θεῶν ἀδελφῶν (92) 10
γενέσθαι (94)



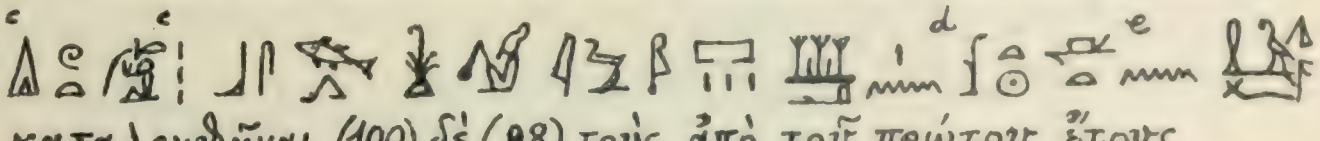
τῇ πέμπτῃ τοῦ Δίου (95)

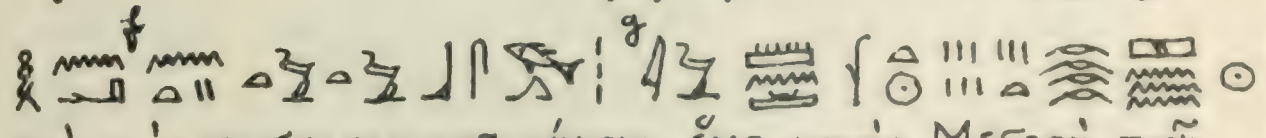
---

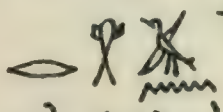
a–a) K. weggebrochen. b) K. ♀. c) K. [hieroglyph]. d) T. [hieroglyph]. e) K. [hieroglyph]. f) K. [hieroglyph] ohne [hieroglyph]. — könnte auch [hieroglyph] gelesen werden. g) K. [hieroglyph]. h) K. [hieroglyph]. i) K. [hieroglyph] k) K. [hieroglyph]. l) K. [hieroglyph]. m) T. ⊙ statt ● (d.i. sein ⊙); K. [hieroglyph].


ἢ καὶ πολλῶν ἀγαθῶν ἀρχὴ γέγονεν πᾶσιν ἀνθρώποις (96)

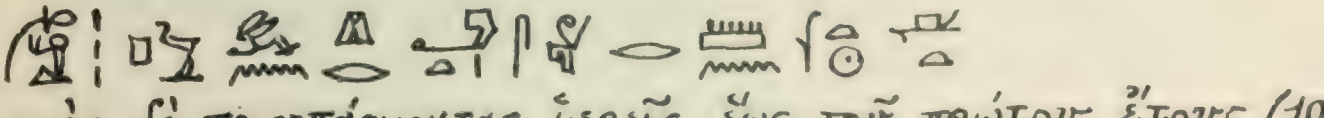
13. Welche Priester in diese neue Klasse kommen sollen.

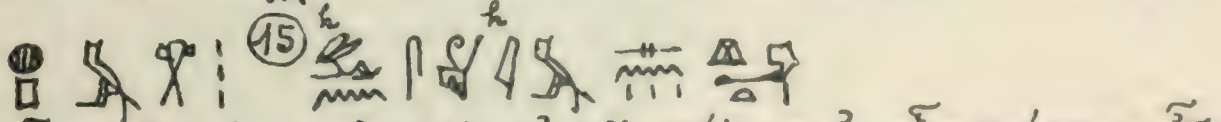

καταλεχθῆναι (100) δὲ (98) τοὺς ἀπὸ τοῦ πρώτου ἔτους γεγενημένους ἱερεῖς (101)

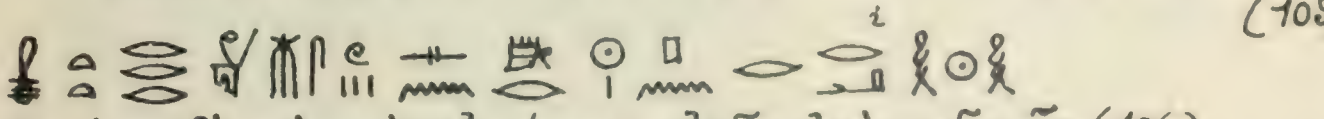

καὶ τοὺς προσκαταταγησομένους ἕως μηνὸς Μεσορὴ τοῦ ἐν τῷ ἑνάτῳ ἔτει (102)

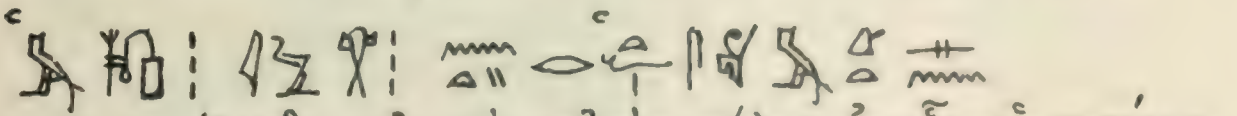

εἰς (97) τὴν φύλην ταύτην (99)

καὶ τοὺς τούτων ἐκγόνους εἰς τὸν ἀεὶ χρόνον (103)


τοὺς δὲ προυπάρχοντας ἱερεῖς ἕως τοῦ πρώτου ἔτους (104)


εἶναι ὡσαύτως ἐν ταῖς αὐταῖς φύλαις ἐν αἷς πρότερον ἦσαν (105)

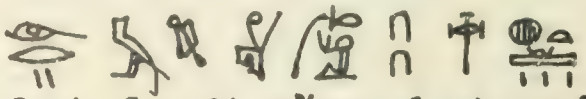

ὁμοίως δὲ καὶ τοὺς ἐκγόνους αὐτῶν ἀπὸ τοῦ νῦν (106)

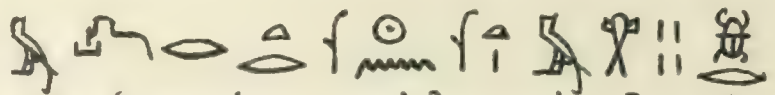

καταχωρίζεσθαι εἰς τὰς αὐτὰς φύλας ἐν αἷς οἱ πατέρες εἰσιν (107)

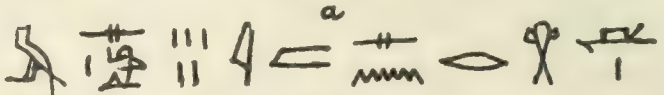
---

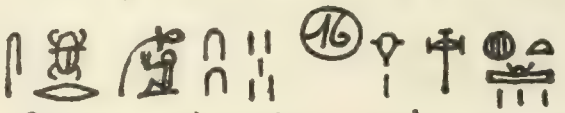
a) K. . b) K. . c–c) K. weggebrochen. d) K. .
e) K. . f) K. . g) K. statt . h) K. .
i) K. .

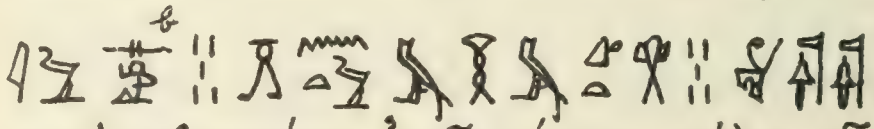
14. Die neue Priesterklasse soll die gleichen Rechte und die gleiche Ordnung haben wie die alten.

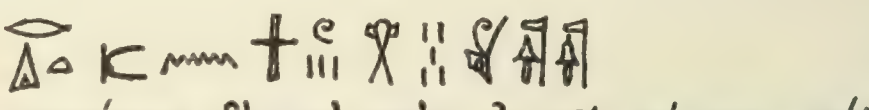

ἀντὶ δὲ τῶν εἴκοσι βουλευτῶν ἱερέων (108)

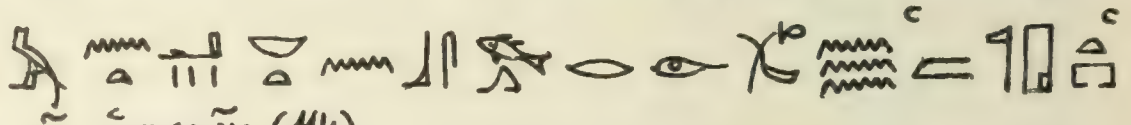

τῶν αἱρουμένων κατ' ἐνιαυτὸν ἐκ τῶν προυπαρχουσῶν τεσσάρων φυλῶν (109)

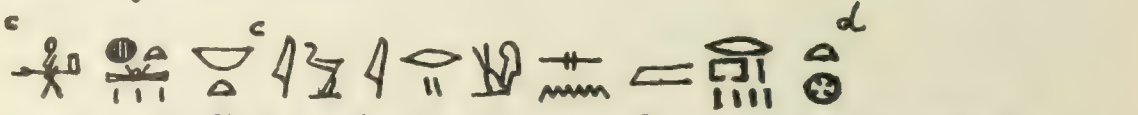

ἐξ ὧν πέντε ἀφ' ἑκάστης φύλης λαμβάνονται (110)

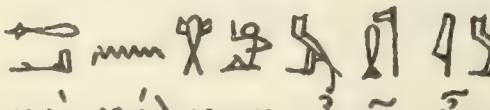

εἴκοσι καὶ πέντε τοὺς βουλευτὰς ἱερεῖς εἶναι (111)


προσλαμβανομένων ἐκ τῆς πέμπτης φύλης τῶν εὐεργετῶν θεῶν ἄλλων πέντε (112)


μετέχειν δὲ καὶ τοὺς ἐκ τῆς πέμπτης φύλης τῶν εὐεργετῶν θεῶν (113)


τῶν ἁγνειῶν (114)


καὶ τῶν ἄλλων ἁπάντων τῶν ἐν τοῖς ἱεροῖς (115)


καὶ φύλαρχον αὐτῆς εἶναι (116)

---

a) K. . b) K. . c–c) K. weggebrochen.

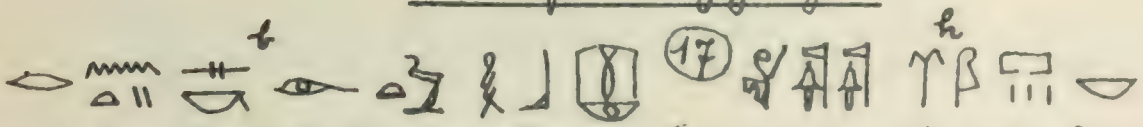
d) so T. für ; K. .

[a]

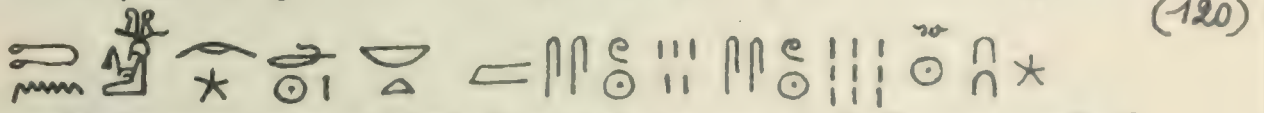
καθὰ καὶ ἐπὶ τῶν ἄλλων τεσσάρων φυλῶν ὑπάρχει (117)

15. Den „wohlthätigen Göttern" soll außer den früher eingerichteten monatlichen Festen auch alljährlich ein großes Fest gefeiert werden, gleich den großen aegyptischen Göttern, und zwar am Tage des Siriusfrühaufganges.

[b] (17) [h]



καὶ ἐπειδὴ (118) ἄγονται ἐν τοῖς ἱεροῖς ἑορταὶ τῶν εὐεργετῶν θεῶν (120)

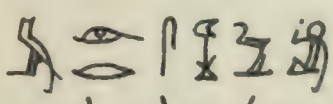


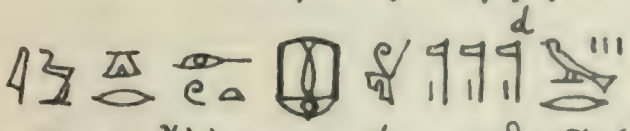
καθ' ἕκαστον μῆνα (119) ἥ τε πέμπτη καὶ ἡ ἐνάτη καὶ ἡ πέμπτη ἐπ' εἰκάδι (122)

[c]

κατὰ τὸ πρότερον γραφὲν ψήφισμα (121)

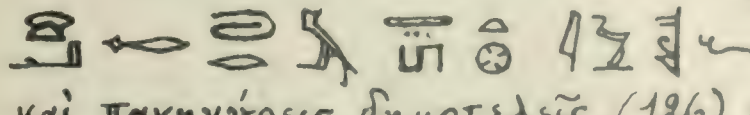
[d]





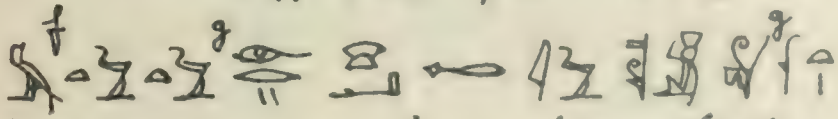
τοῖς τε ἄλλοις μεγίστοις θεοῖς (123) συντελοῦνται ἑορταὶ (125)

[e]



καὶ πανηγύρεις δημοτελεῖς (126) κατ' ἐνιαυτόν (124)

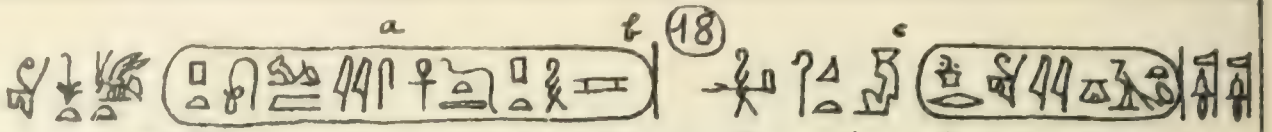
[f] [g] [g]



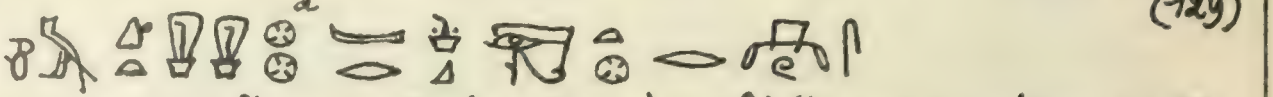
ἄγεσθαι κατ' ἐνιαυτὸν πανήγυριν (127)

---

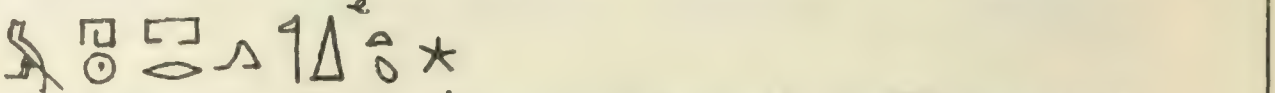
a) K. [hieroglyphs]. b) K. [hieroglyphs] statt [hieroglyphs]. c) K. [hieroglyphs]. d) K. [hieroglyphs].
e) K. [hieroglyphs]. f) K. [hieroglyphs]. g–g) K. weggebrochen. h) K. [hieroglyphs].
so während ⊙ sonst so aussieht: ●; vgl. ob. S. 128, i.



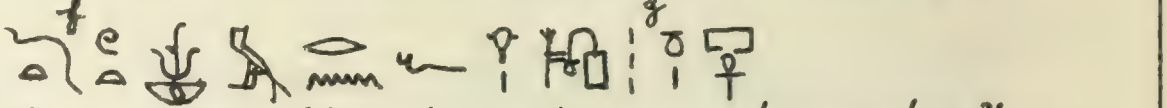
βασιλεῖ Πτολεμαίῳ καὶ βασιλίσσῃ Βερενίκῃ θεοῖς εὐεργέταις (129)



δημοτελῆ ἔν τε τοῖς ἱεροῖς καὶ καθ' ὅλην τὴν χώραν (128)

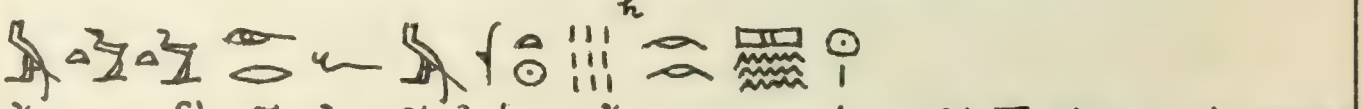


τῇ ἡμέρᾳ ἐν ᾗ ἐπιτέλλει τὸ ἄστρον τὸ τῆς Ἴσιος (130)

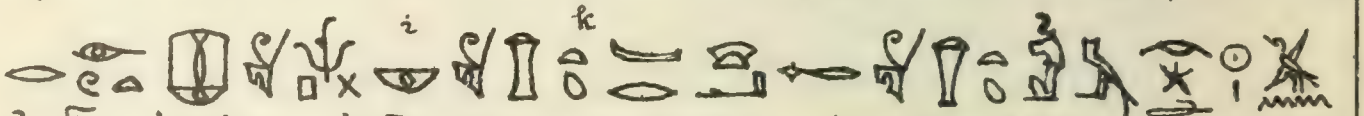


ἣ νομίζεται διὰ τῶν ἱερῶν γραμμάτων νέον ἔτος εἶναι (131)

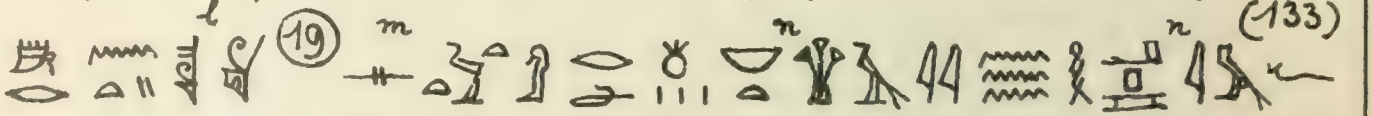
16. Das Fest soll stets, wie im 9ten Jahre des Königs bei seiner Einrichtung, am 1sten Payni gefeiert werden, auch wenn der Siriusfrühaufgang auf einen anderen Kalendertag fallen sollte.



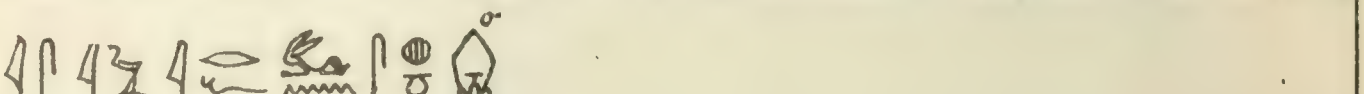
ἄγεται δὲ νῦν ἐν τῷ ἑνάτῳ ἔτει νουμηνίᾳ τοῦ Παῦνι μηνός (132)



ἐν ᾧ καὶ τὰ μικρὰ Βουβάστια καὶ τὰ μεγάλα Βουβάστια ἄγεται (133)



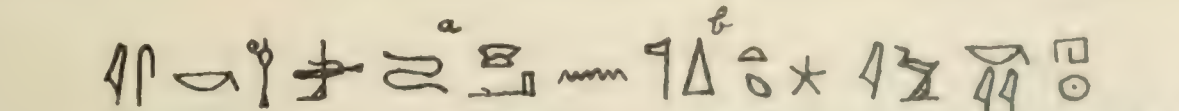
καὶ ἡ συναγωγὴ τῶν κάρπων καὶ ἡ τοῦ ποταμοῦ ἀνάβασις γίνεται (134)

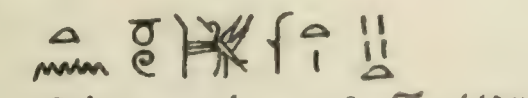


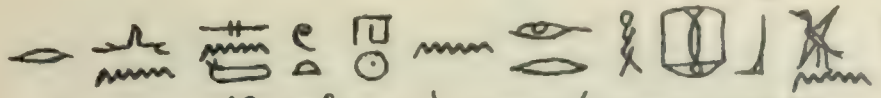
ἐὰν δὲ καὶ συμβαίνῃ (135)

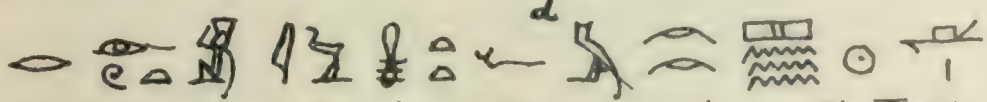
---

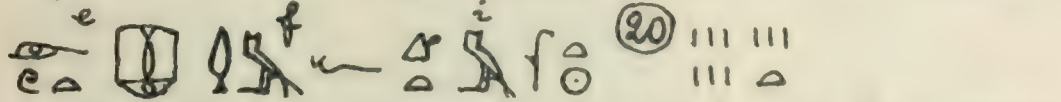
a) K. ohne 𓇋. b) K. 𓈖𓏏𓎛. c) K. 𓇋𓏠𓊃. d) K. 𓎛𓎛𓏠. e) so K.; J. 𓉔. f) K. 𓂋𓏲. g) K. 𓊪𓈖 ohne 𓏏. h) K. 𓏏𓏏𓏏. i) K. 𓅱𓏏𓄿. k) K. 𓇋𓏠𓊃. l) K. 𓏠, vgl. J. 128. m) K. 𓇋. n–n) K. weggebrochen. o) K. 𓏠.


τὴν ἐπιτολὴν τοῦ ἄστρου μεταβαίνειν εἰς ἑτέραν ἡμέραν (136)

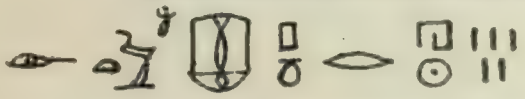

διὰ τεσσάρων ἐτῶν (137)

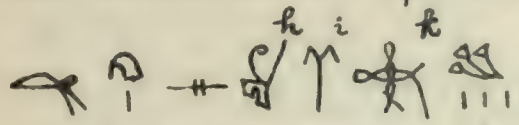

μὴ μετατίθεσθαι τὴν πανήγυριν (138)

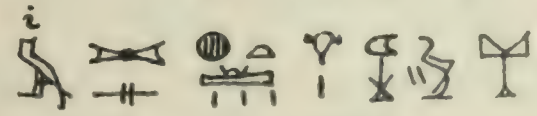

ἀλλ' ἄγεσθαι ὁμοίως τῇ νουμηνίᾳ τοῦ Παῦνι (139)

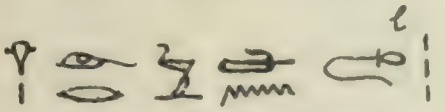

ἐν ᾗ καὶ ἐξ ἀρχῆς ἤχθη ἐν τῷ ἐνάτῳ ἔτει (140)

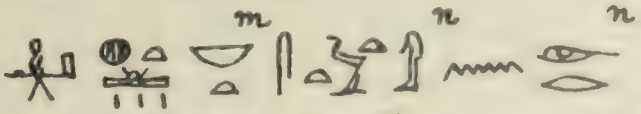
17. Wie das Fest gefeiert werden soll.


καὶ συντελεῖν αὐτὴν ἐπὶ ἡμέρας πέντε (141)


μετὰ στεφανηφορίας (142)

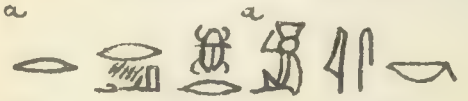

καὶ θυσιῶν (143)


καὶ σπονδῶν (144)


καὶ τῶν ἄλλων τῶν προσηκόντων (145)

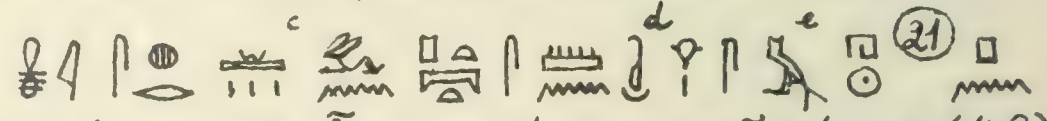
a) K. . b) so K.; T. . c) K. . d) K. . e) K. . f) K. . g) K. . h) K. . i) K. . k) in T. misraten. l) K. . m) ∪ ohne △. n-n) K. weggebrochen.

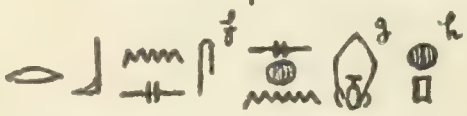
18. Alle vier Jahre soll vor dem Neujahrstag (1. Thoth) außer den üblichen 5 Zusatztagen (Epagomenen) noch ein sechster Schalttag als „Fest der wohlthätigen Götter" eingeschaltet werden, um die Verschiebung des Kalenderjahres zu beseitigen.

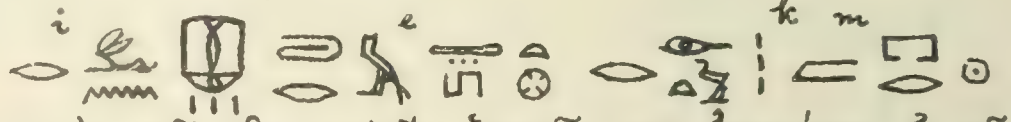
a a

ὅπως δὲ καὶ (146)

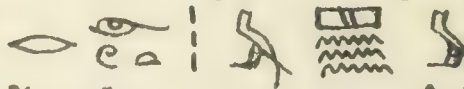
b

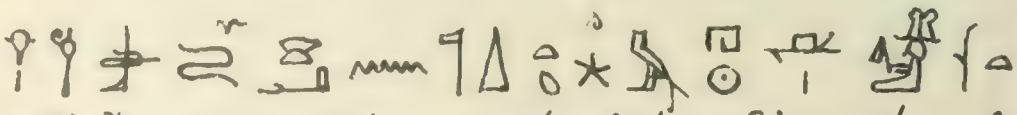
αἱ ὧραι τὸ καθῆκον ποιῶσιν διὰ παντός (147)

c d e

κατὰ τὴν νῦν οὖσαν κατάστασιν τοῦ κόσμου (148)

f g h

καὶ μὴ συμβαίνῃ (149)

i e k m

τινὰς τῶν δημοτελῶν ἑορτῶν των ἀγομένων ἐν τῷ χειμῶνι (150)

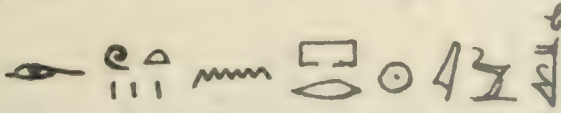
l n o p q

ἄγεσθαί ποτε ἐν τῷ θέρει (151)

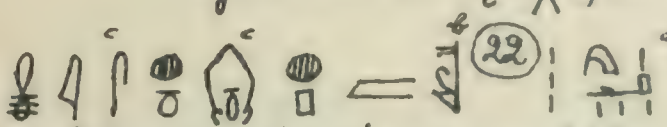
r s

τοῦ ἄστρου μεταβαίνοντος μίαν ἡμέραν διὰ τεσσάρων ἐτῶν (152).

---

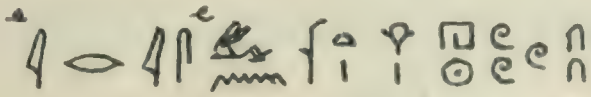
a–w) K. weggebrochen. b) T. irrig . c) K. . d) für ? e) K. . f) K. . g) π. . h) K. . i) K. . k) K. l) K. ohne . m) K. . n) K. . o) K. . p) K. mit ○ statt ● (d. i. ⊙). q) K. . r) K. . s) ★ bei T. schwach.

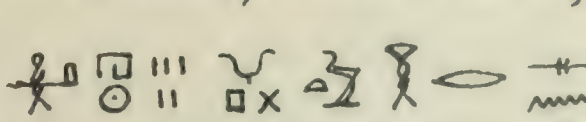
ἑτέρας δὲ τῶν νῦν ἀγομένων ἐν τῷ θέρει (153)

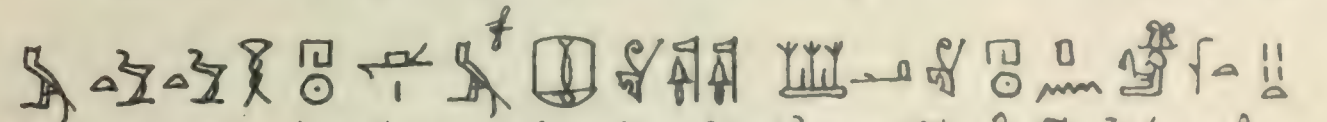

ἄγεσθαι ἐν τῷ χειμῶνι ἐν τοῖς μετὰ ταῦτα καιροῖς (154)

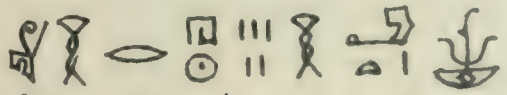

καθάπερ πρότερόν τε συμβέβηκεν γενέσθαι (155)

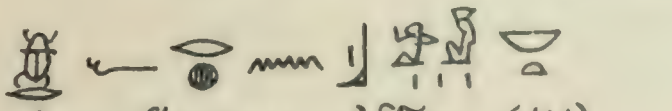
καὶ νῦν ἂν ἐγένετο (156)

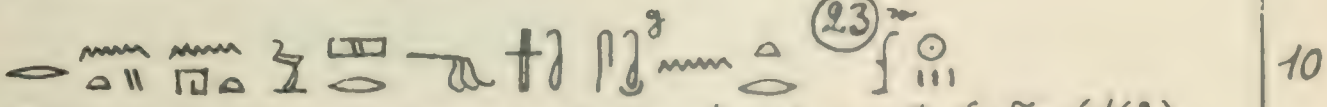

τῆς συντάξεως τοῦ ἐνιαυτοῦ μενούσης
ἐκ τῶν τριακοσίων καὶ ἑξήκοντα ἡμερῶν (157)

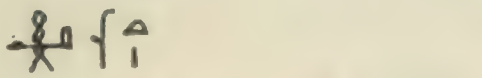

καὶ τῶν ὕστερον προσνομισθησῶν ἐπάγεσθαι πέντε ἡμερῶν (158)


ἀπὸ τοῦ νῦν μίαν ἡμέραν ἕως τὴν τῶν εὐεργετῶν θεῶν ἐπάγεσθαι
διὰ τεσσάρων ἐτῶν (159)

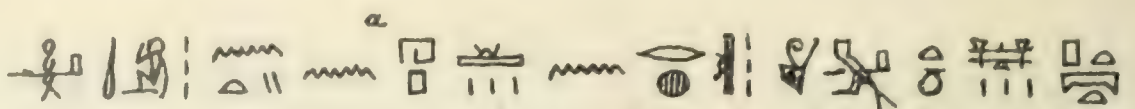

ἐπὶ ταῖς πέντε ταῖς ἐπαγομέναις πρὸ τοῦ νέου ἔτους (160)

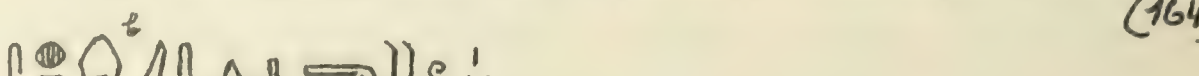

ὅπως ἅπαντες εἰδῶσιν (161)

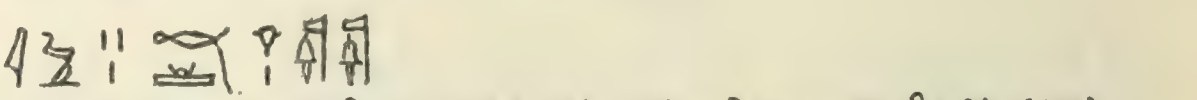

διότι τὸ ἐλλεῖπον πρότερον περὶ τὴν σύνταξιν τῶν ὡρῶν (162)


καὶ τοῦ ἐνιαυτοῦ (163)

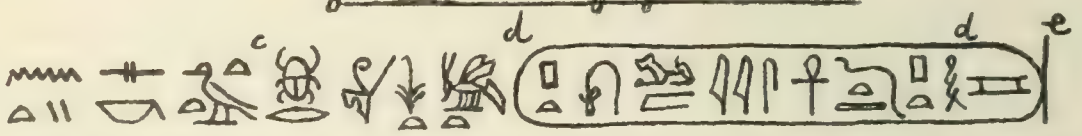
a) K. statt . b) K. . c) K. . d) K. . e-e) K. weggebrochen.
f) K. . g) K. hat ausgelassen.

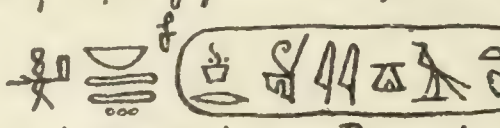

καὶ τῶν νομιζομένων περὶ τὴν ὅλην διακόσμησιν τοῦ πόλου (164)

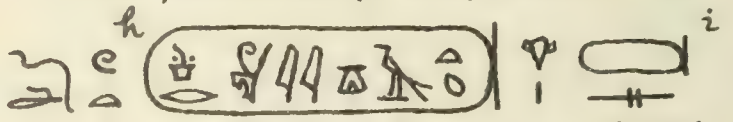

διωρθῶσθαι (165) συμβέβηκεν (167)

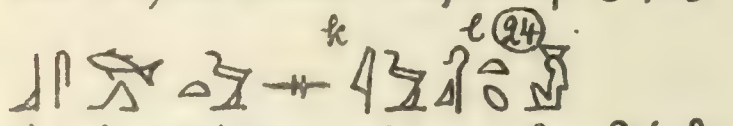

καὶ ἀναπεπληρῶσθαι (166) διὰ τῶν εὐεργετῶν θεῶν (168)

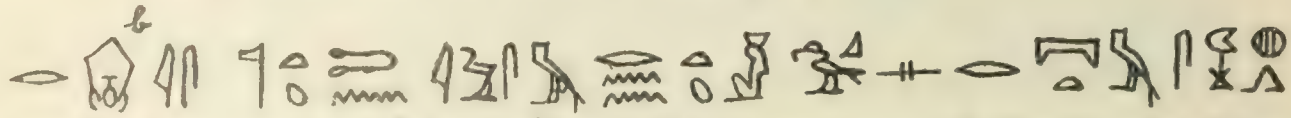
19. Als die jugendliche Tochter des Königspaares Berenike noch während der Anwesenheit der Priester beim Hofe plötzlich starb, veranstalteten diese sogleich eine grosse Trauer.


καὶ ἐπειδὴ τὴν ἐγ βασιλέως Πτολεμαίου (169) γεγενημένην θυγατέρα (171)


καὶ βασιλίσσης Βερενίκης θεῶν εὐεργετῶν (170)


καὶ ὀνομασθεῖσαν Βερενίκην (172)


ἣ καὶ βασίλισσα εὐθέως ἀπεδείχθη (173)


συνέβη ταύτην παρθένον οὖσαν ἐξαίφνης μετελθεῖν εἰς τὸν ἕτερον κόσμον (174)

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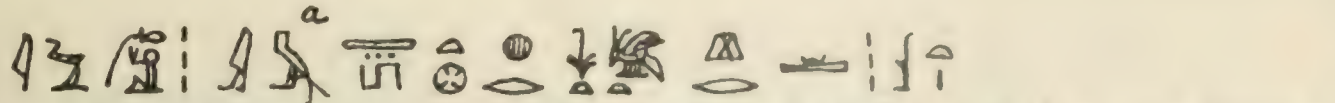
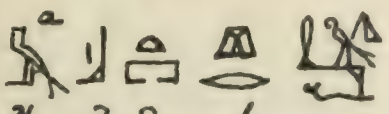
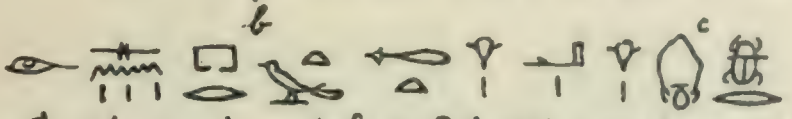
a) K. . b) K. . c) K. . d—d) K. weggebrochen. e) K. .
f) K. . g) so K.; T. irrig . h) so K.; T. . i) K. .
k) so K.; T. . l) T. irrig ‖ statt ○.


τῶν ἐκ τῆς χώρας παραγινομένων πρὸς αὐτὸν (τὸν βασιλέα) κατ' ἐνιαυτὸν nach 175 ἱερέων (176)

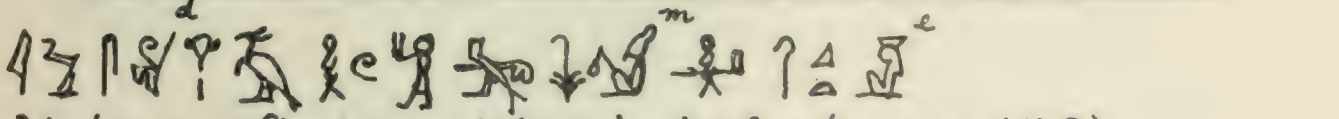

ἔτι ἐνδημούντων παρὰ τῷ βασιλεῖ (175)

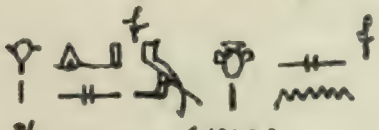

οἷ μέγα μὲν πένθος ἐπὶ τῷ συμβεβηκότι εὐθέως συνετέλεσαν (177)

20. Zugleich bewogen die Priester das Königspaar

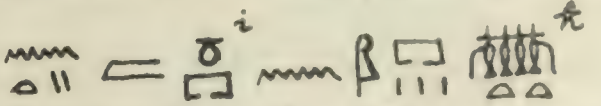
dazu, die verstorbene Prinzessin im Tempel von Kanopos

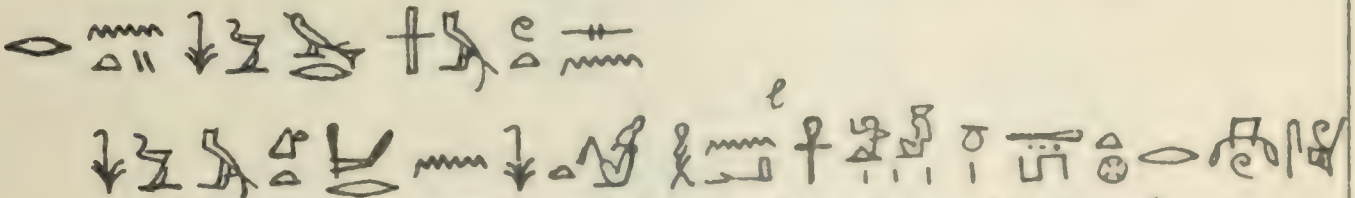
als Göttin zusammen mit Osiris verehren zu lassen.


ἀξιώσαντες δὲ τὸν βασιλέα καὶ τὴν βασίλισσαν (178)


ἔπεισαν (179)

καθιδρῦσαι τὴν θεὰν μετὰ τοῦ Ὀσίριος ἐν τῷ ἐν Κανώπῳ ἱερῷ (180)


ὃ οὐ μόνον ἐν τοῖς πρώτοις ἱεροῖς ἐστιν (181)


ἀλλὰ καὶ ὑπὸ τοῦ βασιλέως καὶ τῶν κατὰ τὴν χώραν πάντων ἐν τοῖς μάλιστα τιμωμένους ὑπάρχει (182)

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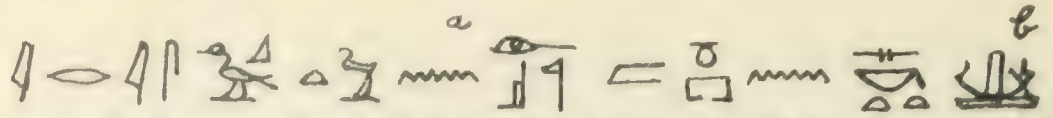
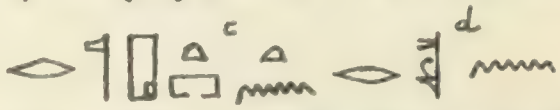
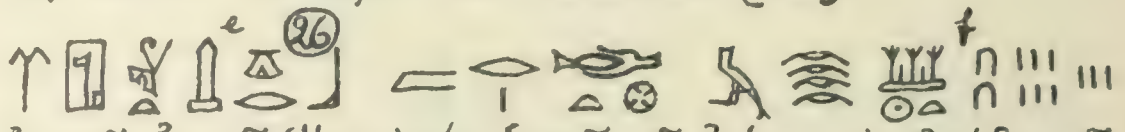
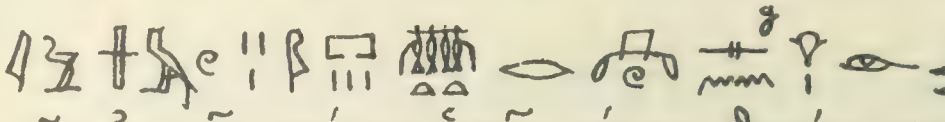
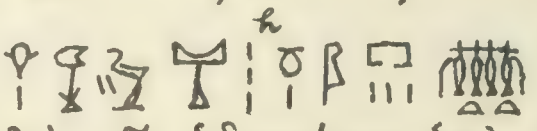
a) K. ⊂. b) K. ⊓ ; T. ⊓𓏤. Brugsch liest ◻, das wohl so ◻, aber nicht ⊓ gemacht wird. c) K. 𓎛 ; T. 𓎛 (so). d) K. 𓈖. e) K. 𓇋𓏏𓄡. f) — bei T. so — g) K. 𓊹. h–h) K. weggebrochen. i) K. 𓏏 ohne ◻. k) K. 𓏏𓏏𓏏 ohne 𓏏. l) K. 𓀁. m) K. 𓎛𓈖.

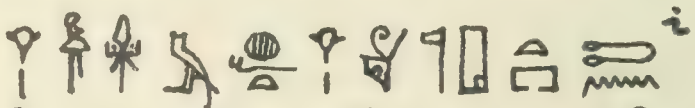

καὶ ἡ ἀναγωγὴ τοῦ ἱεροῦ πλοίου τοῦ Ὀσίριος (183) γίνεται (185)


εἰς τοῦτο τὸ ἱερὸν κατ' ἐνιαυτὸν (184)

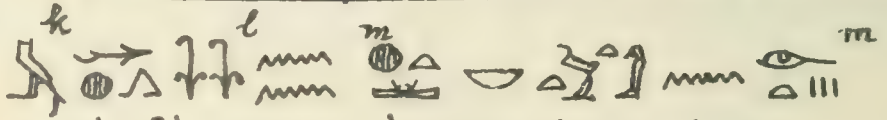

ἐκ τοῦ ἐν τῷ Ἡρακλείῳ ἱεροῦ τῇ ἑνάτῃ καὶ εἰκάδι τοῦ Χοιάχ (186)


τῶν ἐκ τῶν πρώτων ἱερῶν πάντων θυσίας συντελούντων (187)

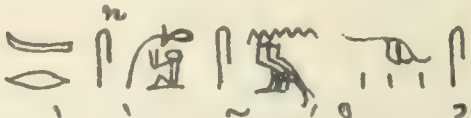

ἐπὶ τῶν ἱδρυμένων ὑπ' αὐτῶν βωμῶν ὑπὲρ ἑκάστου ἱεροῦ τῶν πρώτων (188)


ἐξ ἀμφοτέρων τῶν μερῶν τοῦ δρόμου (189)

21. Danach wurden die für die Vergötterung der Prinzessin erforderlichen Zeremonien sorgfältig vollzogen.


μετὰ δὲ ταῦτα τὰ (190) νόμιμα (192)

πρὸς τὴν ἐκθέωσιν αὐτῆς (191)


καὶ τὴν τοῦ πένθους ἀπόλυσιν (193)

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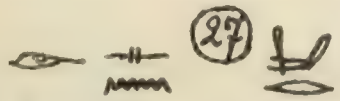
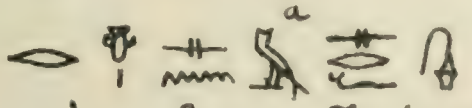
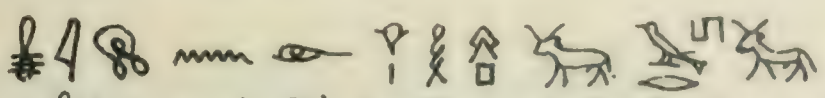
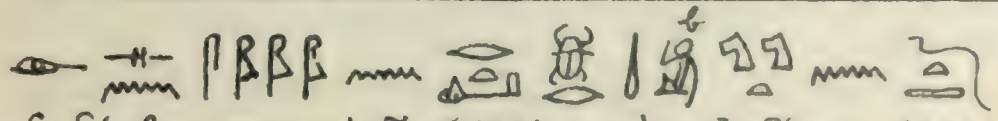
a) K. . b) so K.; T. . c) K. ohne . d) K. . e) so K.; T. hat statt (Amon nach dem Demot.). f) K. ohne . g) K. . h) K. . i) K. irrig . k) K. . l) so K.; T. . m–m) K. weggebrochen. n) K. .

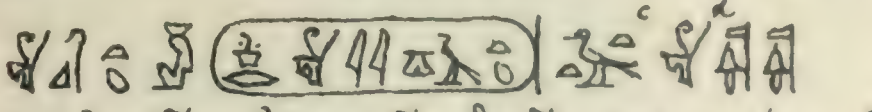

ἀπέδωκαν μεγαλοπρεπῶς (194)

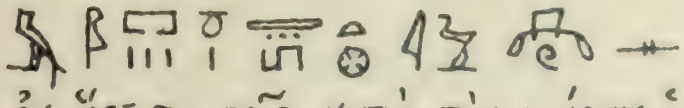

καὶ κηδεμονικῶς (195)

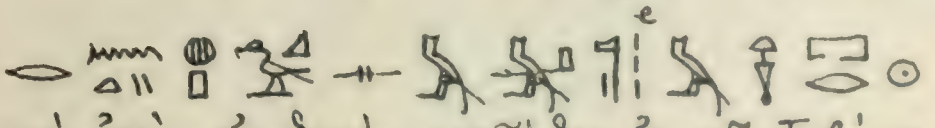

καθάπερ καὶ ἐπὶ τῷ Ἄπει καὶ Μνήυει εἰθισμένον ἐστιν γίνεσθαι (196)

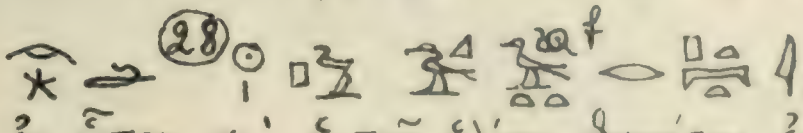
22. Die Priester beschließen, der vergötterten Prinzessin Berenike ähnliche Ehren zu erweisen, wie der Tochter des Sonnengottes (Tafnet), die einst in demselben Monat zum Himmel gegangen sein soll.


δεδόχθαι συντελεῖν (197) τιμὰς ἀϊδίους (199)

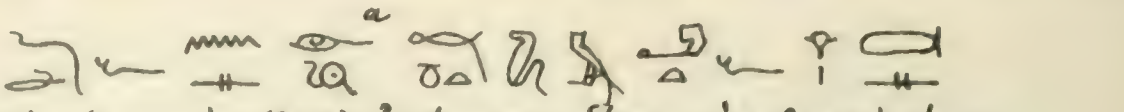

τῇ ἐκ τῶν εὐεργετῶν θεῶν γεγενημένῃ βασιλίσσῃ Βερενίκῃ (198)

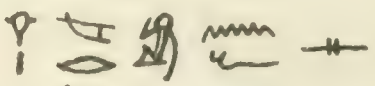

ἐν ἅπασι τοῖς κατὰ τὴν χώραν ἱεροῖς (200)

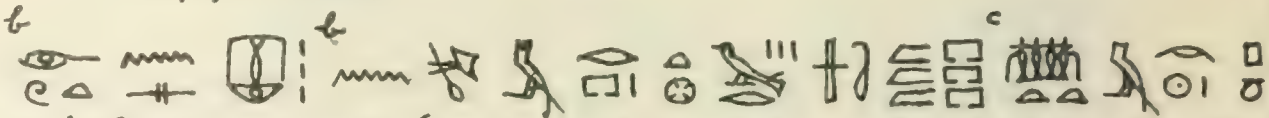

καὶ ἐπεὶ εἰς θεοὺς μετῆλθεν ἐν τῷ Τυβὶ μηνί (201)

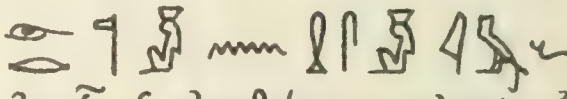

ἐν ᾧπερ καὶ ἡ τοῦ ἡλίου θυγάτηρ ἐν ἀρχῇ μετήλλαξεν τὸν βίον (202)

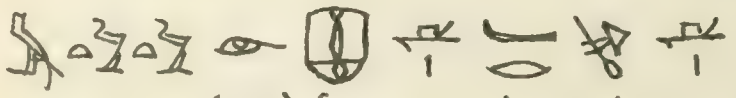
a) K. ⊂. b) so K.; T. irrig . c) K .
d) K. . e) K. . f) K. ⊙ statt .

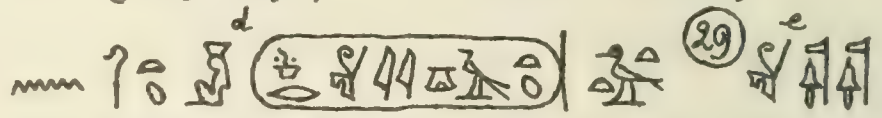

ἣν ὁ πατὴρ (203) ὠνόμασεν ὅτε μὲν βασιλείαν
ὅτε δὲ ὅρασιν αὐτοῦ (205)

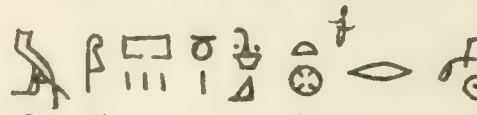

στέρξας (204)

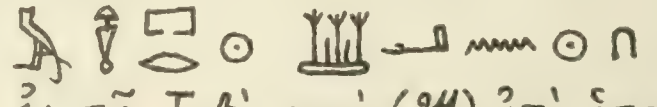

καὶ ἄγουσιν αὐτῇ ἑορτὴν καὶ περίπλουν ἐν πλείοσιν ἱεροῖς
τῶν πρώτων ἐν τούτῳ τῷ μηνί (206)

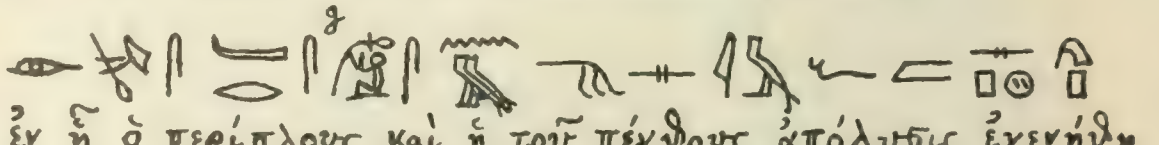

ἐν ᾧ ἡ ἀποθέωσις αὐτῆς ἐν ἀρχῇ ἐγενήθη (207)

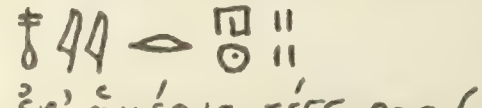

συντελεῖν (208) ἑορτὴν καὶ περίπλουν (212)


καὶ βασιλίσσῃ Βερενίκῃ τῇ ἐκ τῶν εὐεργετῶν θεῶν (209)


ἐν ἅπασι τοῖς κατὰ τὴν χώραν ἱεροῖς (210)

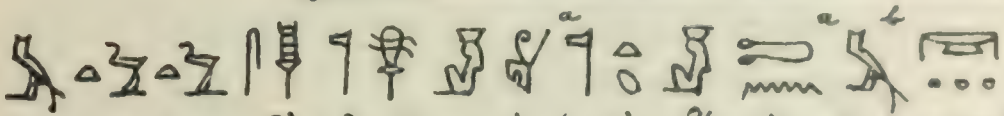

ἐν τῷ Τυβὶ μηνὶ (211) ἀπὸ ἑπτακαιδεκάτης (214)


ἐν ᾗ ὁ περίπλους καὶ ἡ τοῦ πένθους ἀπόλυσις ἐγενήθη
αὐτῇ τὴν ἀρχήν (215)

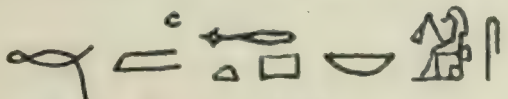

ἐφ' ἡμέρας τέσσαρας (213)

a) K. . b–b) K. weggebrochen. c) K. statt . d) K. e) K. . f) so K.; T. hat statt nur . g) K. .

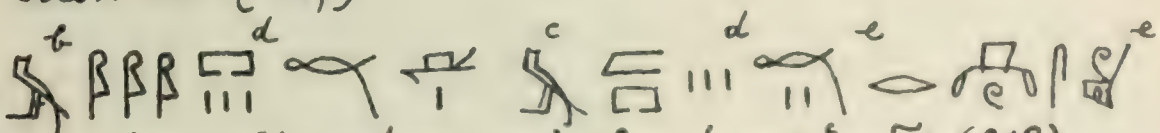
23. In den Tempeln erster und zweiter Ordnung soll ein goldenes Bild der vergötterten Prinzessin aufgestellt und an den Festen der Götter in Prozession herumgetragen werden.



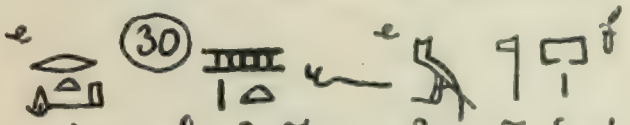
συντελέσαι δ' αὐτῆς καὶ ἱερὸν ἄγαλμα χρυσοῦν (216)



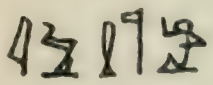
διάλιθον (217)



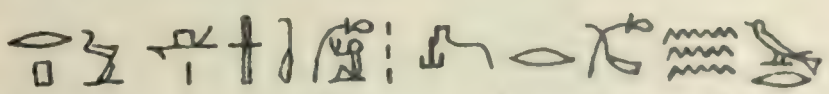
ἐν ἑκάστῳ τῶν πρώτων καὶ δευτέρων ἱερῶν (218)



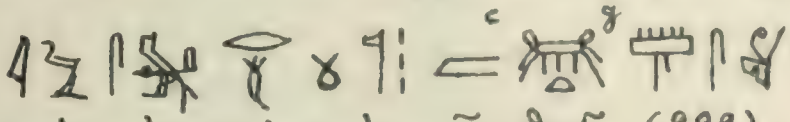
καὶ καθιδρῦσαι ἐν τῷ ἁγίῳ (219)



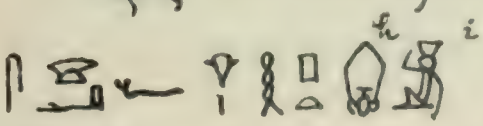
ὁ ὁ προφήτης (220)



ἢ τῶν εἰς τὸ ἄδυτον εἰρημένων ἱερέων (221)



πρὸς τὸν στολισμὸν τῶν θεῶν (222)



οἴσει ἐν ταῖς ἀγκάλαις (223)

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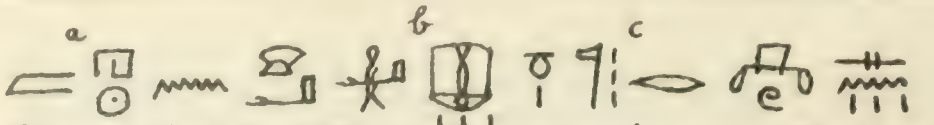
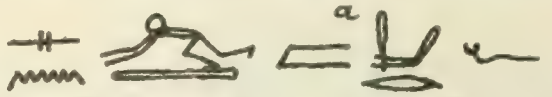
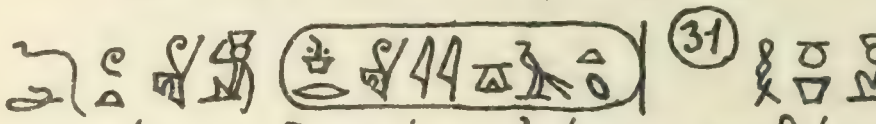
a) K. [hieroglyphs] ohne [hieroglyph]. b) K. [hieroglyph]. c) K. [hieroglyph]. d) K. [hieroglyphs].
e–e) K. weggebrochen. f) K. [hieroglyphs] statt [hieroglyphs].x) g) so K.; T. [hieroglyphs].
h) K. [hieroglyph]. i) K. [hieroglyph]. x) er las also [hieroglyphs] statt [hieroglyphs] in seiner Vorlage.

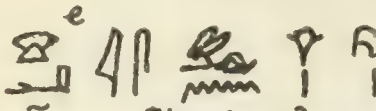

ὅταν αἱ ἐξοδεῖαι καὶ πανηγύρεις τῶν λοιπῶν θεῶν γίνωνται (224)

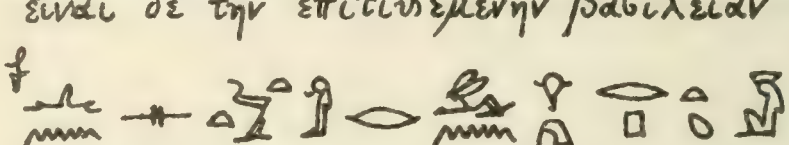
ὅπως ὑπὸ πάντων ὁρώμενον (225)

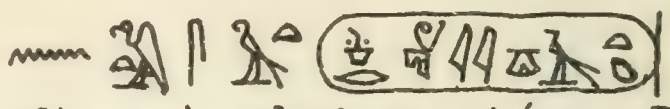

τιμᾶται καὶ προσκυνῆται (226)

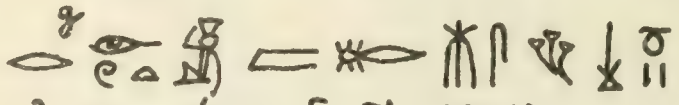

καλούμενον Βερενίκης ἀνάσσης παρθένων (227)

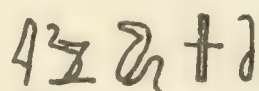
24. Wie das Diadem dieses Götterbildes sein soll.

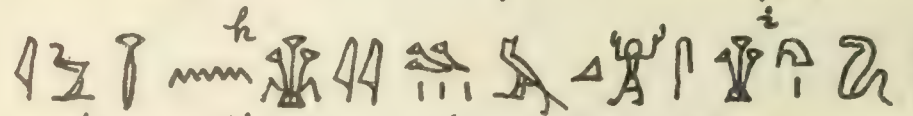

εἶναι δὲ τὴν ἐπιτιθεμένην βασιλείαν τῇ εἰκόνι αὐτῆς (228)


διαφέρουσαν τῆς ἐπιτιθεμένης ταῖς εἰκόσιν (229)


τῆς μητρὸς αὐτῆς βασιλίσσης Βερενίκης (230)


ἐκ σταχύων δυοῖν (231)


ὧν ἀνὰ μέσον ἔσται ἡ ἀσπιδοειδὴς βασιλεία (232)


ταύτης δ' ὀπίσω σύμμετρον σκῆπτρον παπυροειδές (233)

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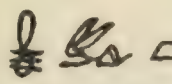
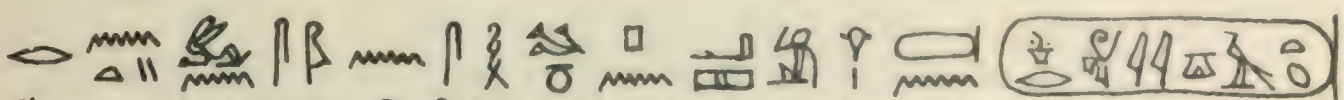
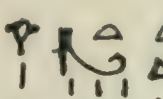
a) K. . b) K. . c) T. mit Raum für ; K. . d) K. .
e) K. . f–f) K. weggebrochen. g) so K.; T. .
h) K. . i) im Original wie .

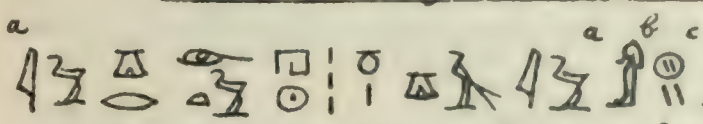

ὃ εἰώθασιν αἱ θεαὶ ἔχειν ἐν ταῖς χερσίν (234)

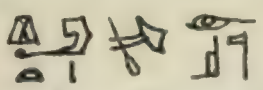
περὶ οὗ [var: οὗ] καὶ ἡ οὐρὰ τῆς βασιλείας ἔσται περιειλημένη [var. περιειλημμένη] (235)

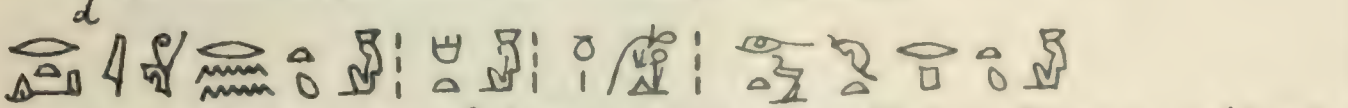

ὥστε καὶ ἐκ τῆς διαθέσεως τῆς βασιλείας διασαφεῖσθαι τὸ Βερενίκης ὄνομα (236)

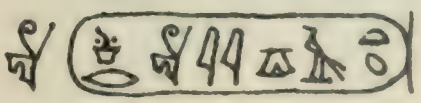

Κατὰ τὰ ἐπίσημα τῆς ἱερᾶς γραμματικῆς (237)

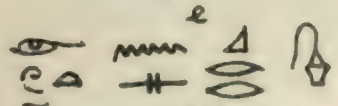
25. Zum Kikellienfeste soll ein zweites Bild der vorgötterten Prinzessin von den Jungfrauen der Priester hergerichtet und verehrt worden. 5


καὶ ὅταν τὰ Κικήλλια ἄγηται ἐν τῷ Χοιὰχ μηνί (238)

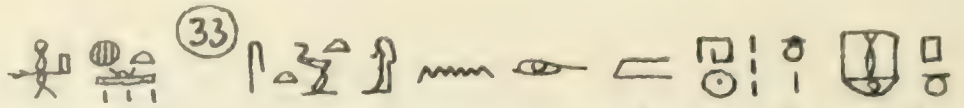

πρὸ τοῦ περίπλου τοῦ Ὀσείριος (239)


καταskευάσαι τὰς παρθένους τῶν ἱερέων ἄλλο ἄγαλμα (240) 10


Βερενίκης ἀνάσσης παρθένων (241)

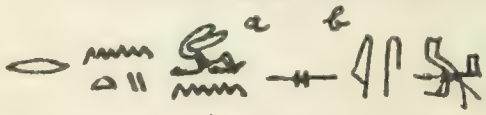

ᾧ συντελέσουσιν ὁμοίως θυσίαν (242)

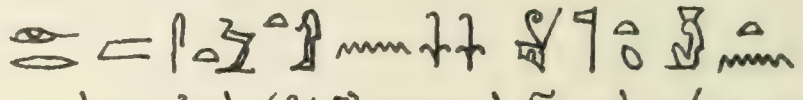
a–a) K. weggebrochen. b) T.]. c) K. ; T (nicht). d) K. . e) T. — statt —.

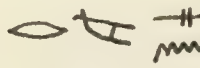

καὶ τἆλλα τὰ συντελούμενα νόμιμα ἐν τῇ ἑορτῇ ταύτῃ (243)

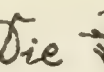
26. Es soll aber auch anderen Jungfrauen frei-

stehen, sich an diesen Ehrungen zu beteiligen.


ἐξεῖναι δὲ (244) καὶ ταῖς ἄλλαις παρθένοις (246)

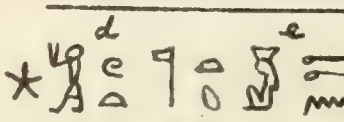

κατὰ ταὐτὰ (245) συντελεῖν τὰ νόμιμα τῇ θεῷ (248)


ταῖς βουλομέναις (247)

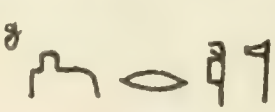
27. Die  - Priesterinnen sollen der ver-

göttlichten Prinzessin Hymnen singen, und ihr Bild mit

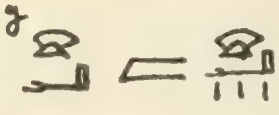
Ähren schmücken, sobald die Frühsaat gekommen ist.


ὑμνεῖσθαι δ' αὐτὴν καὶ ὑπὸ τῶν (248) ἱερῶν [var. ἱερειῶν]

παρθένων (250)


(τῶν 248 s. ob.) ἐπιλεγομένων (249)

καὶ τὰς χρείας παρεχομένων τοῖς θεοῖς (251)


περικειμένων τὰς ἰδίας βασιλείας τῶν θεῶν (252)

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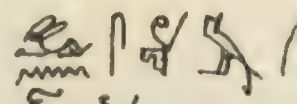
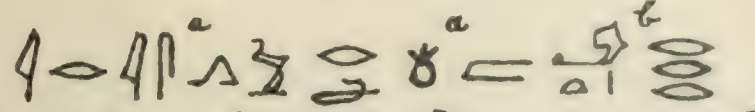
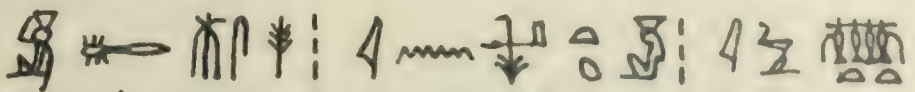
a) K. ohne mm. b) T. — für —. c) so K.; T. .

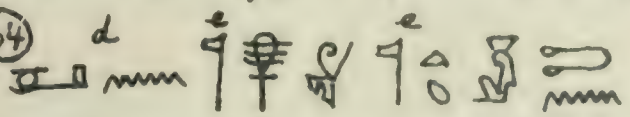
d) K. ohne . e) K. ohne . f) K. statt .

g–g) K. weggebrochen.

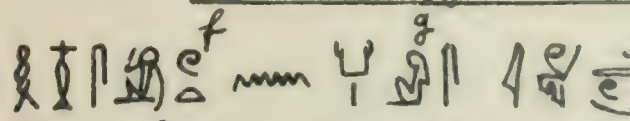

ὧν ἱέρειαι νομίζονται εἶναι (253)


καὶ ὅταν ὁ πρῶιος [var. προωριηος] τόπος παραδιῇ (254)

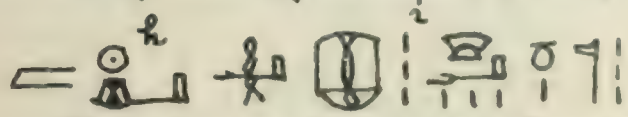

ἀναφέρειν τὰς ἱερὰς παρθένους στάχυς (255)

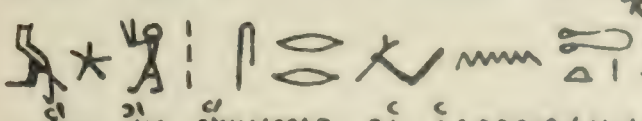

τοὺς παρατεθηπομένους τῷ ἀγάλματι τῆς θεοῦ (256)

28. Die Sänger und Sängerinnen der Tempel sollen täglich die Hymnen auf die Prinzessin singen, die dafür verfaßt werden und in die heiligen Bücher aufgenommen werden sollen.


ᾄδειν δ' εἰς αὐτὴν (260) τούς τε ᾠδούς (262)

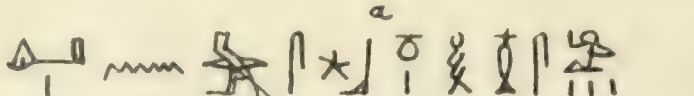
ἄνδρας καὶ γυναῖκας (263)


καθ' ἡμέραν καὶ ἐν ταῖς ἑορταῖς καὶ πανηγύρεσιν τῶν λοιπῶν θεῶν (261)


οὓς ἂν ὕμνους οἱ ἱερογραμματεῖς γράψαντες (264)

---

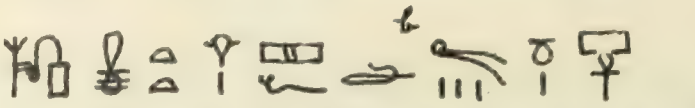
a—a) so K.; T. [illegible]. b) K. [illegible]; also a beabsichtigt. c) [illegible] fehlt bei K. d) so deutlich K.; demot. ḥnk; T. [illegible] undeutlich. e) K. [illegible]. f) K. [illegible]. g) K. [illegible]. h) K. [illegible]; T. [illegible]. i) K. ohne [illegible]. k) K. [illegible].



[a]

δῶσιν τῷ ᾠδοδιδασκάλῳ (265)

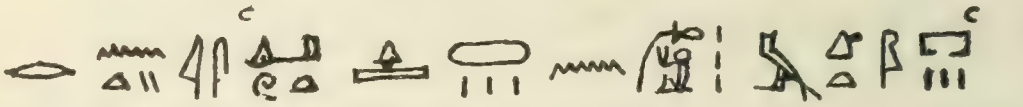
[b]



ὧν καὶ τὰ ἀντίγραφα καταχωρισθήσεται εἰς τὰς ἱερὰς βύβλους (266)

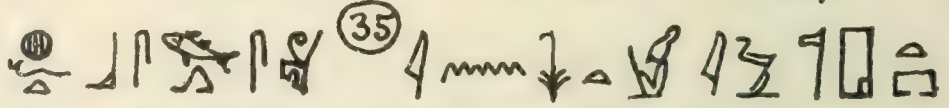
29. Wie die Priester selbst so sollen auch ihre Töchter ihren Unterhalt aus den Tempeleinkünften bekommen; das den Frauen (so) der Priester zu gebende Brot soll eine eigene Form haben und „Berenikebrot" genannt werden.

[c] [c]



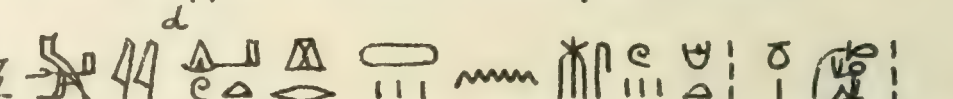
καὶ ἐπειδὴ τοῖς ἱερεῦσιν δίδονται αἱ τροφαὶ ἐκ τῶν ἱερῶν (267)

(35)



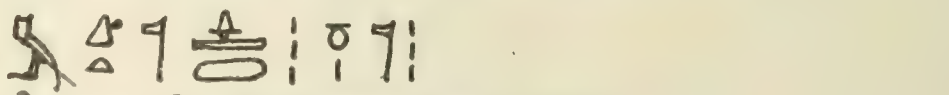
ἐπὰν ἐπαχθῶσιν εἰς τὸ πλῆθος (268)

[d]



δίδοσθαι ταῖς θυγάτρασιν τῶν ἱερέων (269) (τὴν τροφήν s. u. 272)

ἀφ' ἧς ἂν ἡμέρας γένωνται (271)



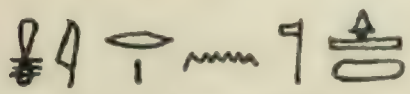
ἐκ τῶν ἱερῶν προσόδων (270)

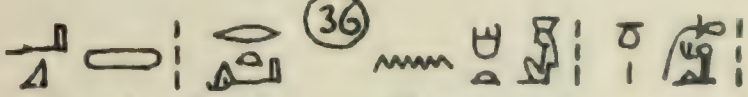
---

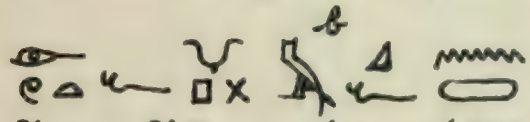
a) so K.; T. [illegible]. b) so K.; T. [illegible] statt [illegible]. c—c) K. weggebrochen.
d) K. [illegible].

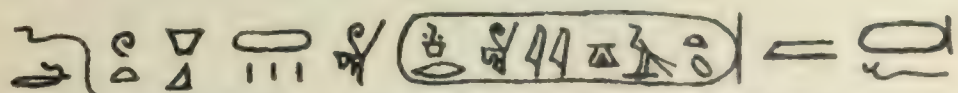
τὴν συγκριθησομένην τροφὴν ὑπὸ τῶν βουλευτῶν ἱερέων (272)

ἐν ἑκάστῳ τῶν ἱερῶν [var. ἑκάστῳ ἱερῷ] (273)


κατὰ λόγον τῶν ἱερῶν προσόδων (274)

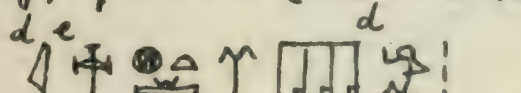

καὶ τὸν διδόμενον ἄρτον ταῖς γυναιξὶν τῶν ἱερέων (275)

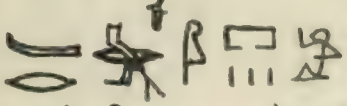

ἔχειν ἴδιον τύπον (276)


καὶ καλεῖσθαι Βερενίκης ἄρτον (277)

30. Der Beschluſs soll in den drei Sprachen des Landes aufgezeichnet und in allen Tempeln allgemein sichtbar aufgestellt werden.

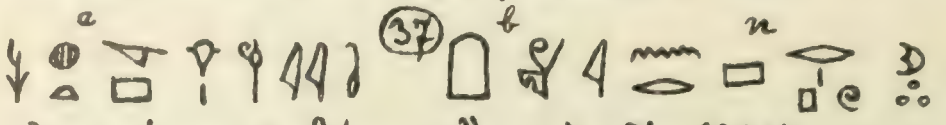
ἀναγραψάτωσαν (283) δὲ (279) τοῦτο τὸ ψήφισμα (284)


ὁ (278) ἐν ἑκάστῳ τῶν ἱερῶν καθεστηκὼς ἐπιστάτης (280)

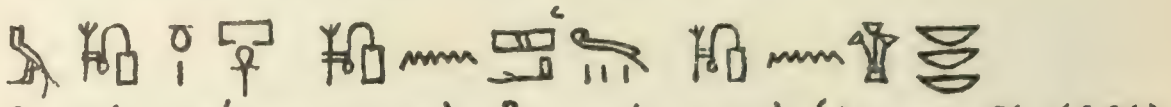

καὶ ἀρχιερεύς (281)

a) K. b) K. ⊂. c) K. statt . d–d) K. weggebrochen. e) so für vor n. f) K. .

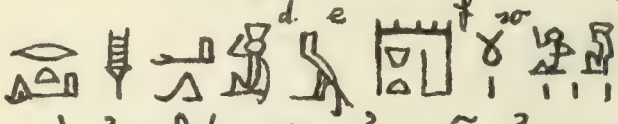
καὶ οἱ τοῦ ἱεροῦ γραμματεῖς (282)



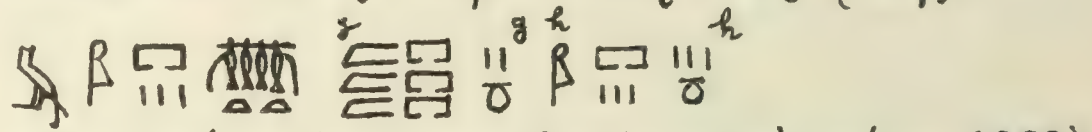
εἰς στήλην λιθίνην ἢ χαλκῆν (285)



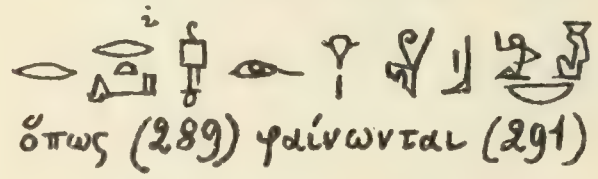
ἱεροῖς γράμμασιν καὶ αἰγυπτίοις καὶ ἑλληνικοῖς (286)



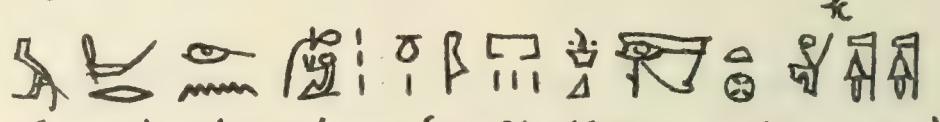
καὶ ἀναθέτωσαν ἐν τῷ ἐπιφανεστάτῳ τόπῳ (287)



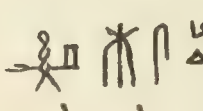
τῶν τε πρώτων ἱερῶν καὶ δευτέρων καὶ τρίτων (288)



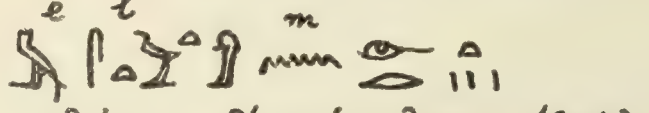
ὅπως (289) φαίνωνται (291)



οἱ κατὰ τὴν χώραν ἱερεῖς (290) τιμῶντες τοὺς εὐεργέτας θεούς (292)



καὶ τὰ τέκνα αὐτῶν (293)



καθάπερ δίκαιόν ἐστιν (294).

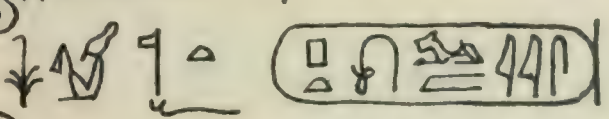
---

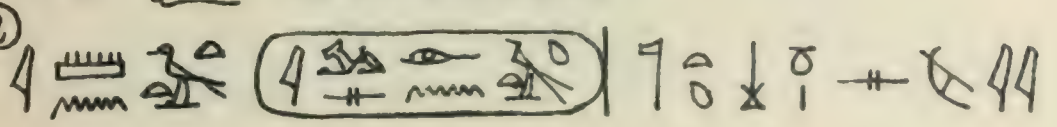
a) K. . b) K. ohne . c) so K.; T. statt . d) K. ohne Suffix . e) K. . f) K. . g) K. (so). h) so K.; T. . i) K. . k) K. . l) K. ohne . m) K. . n) so K.; T. irrig statt .

31. Die Vorfahren des Königs Ptolemäus Euergetes' I, wie sie auf den Denkmälern des Königs erscheinen.

A. Die Eltern des Königs, von ihm verehrt, auf dem Vorthor des Chonstempels.

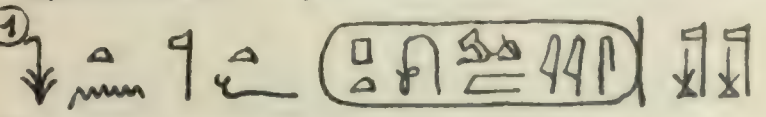
Veröffentlicht: Leps. Denkm. Text III 55. – Champ. Not. II 210, 4.

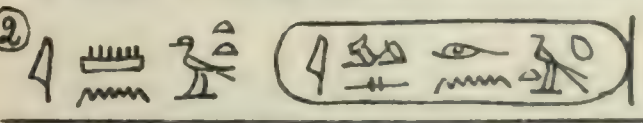
① 

② 

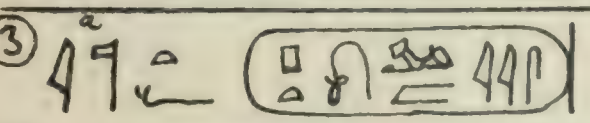
B. Die Eltern und Großeltern des Königs, im Gefolge der Götter die Mondscheibe anbetend, ebendaselbst.

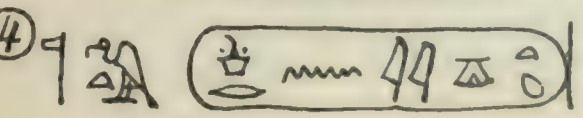
Veröffentlicht: Leps. Denkm. IV 10. Text III 53. Koll. mit Zeichn. 1058

① 

② 

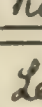
Linkes Paar: Die Eltern.

③ 

④ 

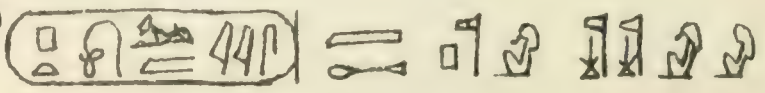
Rechtes Paar: Die Großeltern.

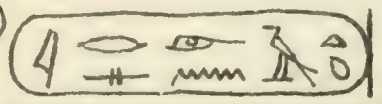
C. Dieselben, im Gefolge des und der , die dem König und seiner Gemahlin alles Gute zuschreiben,

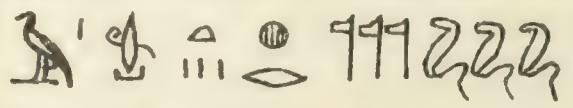
a) so Leps. Text und Zeichn.; Leps. Denkm. IV 10 irrig  statt .

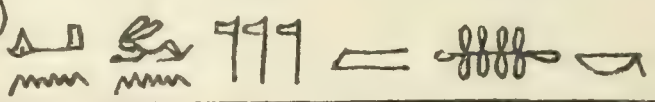
auf dem Denkstein von Kom el Hisn.

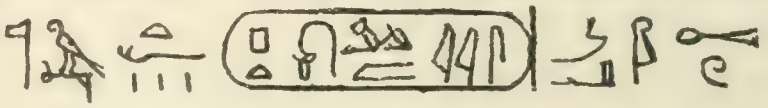
Nach Abdr. 1544.

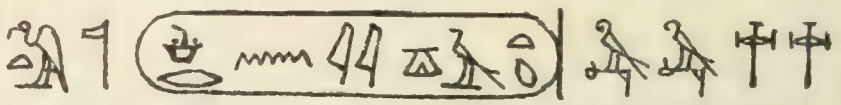
①  } Erstes Paar:

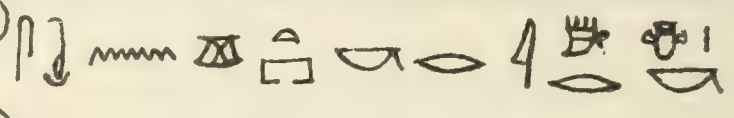
②  } Die Eltern.

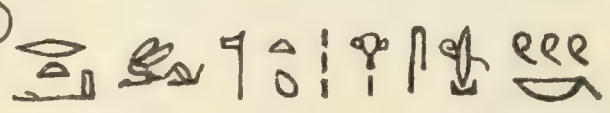
③  sagt der Vater } zu dem Königspaar.

④  sagt die Mutter } zu dem Königspaar.

⑤  } Zweites Paar:

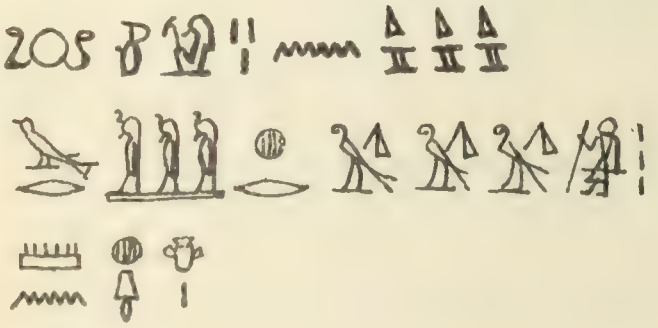
⑥  } Die Grofseltern.

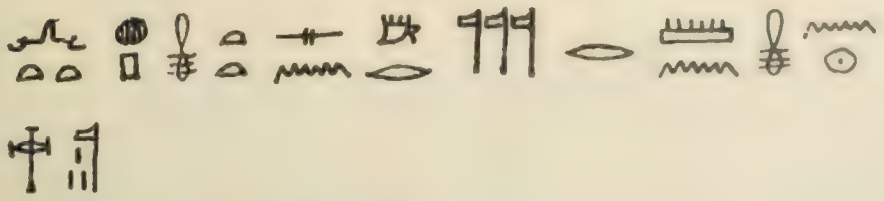
⑦  sagt der Grofsvater } zum Könnig.

⑧  sagt die Grofsmutter } zum Könnig.

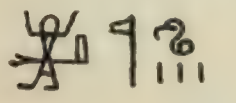
32. Inschriften zu Ehren des Königspaares der „wohlthätigen Götter" am Vorthor des Chonstempels von Karnak.

A. Leps. Denkm. IV 9 a. Kollat. mit Zeichn. 1061.

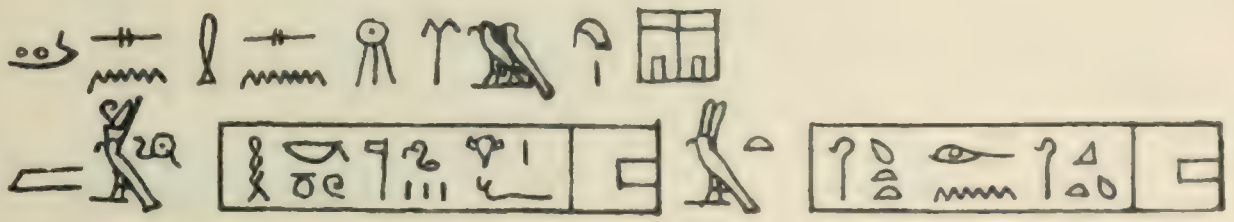




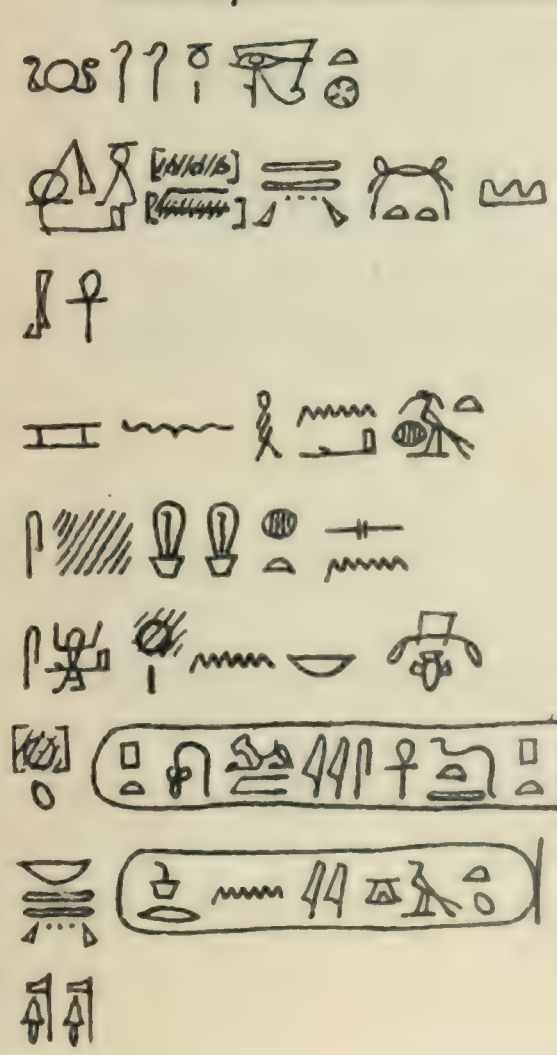
vgl. S. 129, 7



5



B. Leps. Denkm. IV 9 b. Kollat. mit Zeichn. 1060.



10

15

33. Die von König Ptolemäus Euergetes I besiegten Völker, soweit sie Champollion auf den jetzt verschwundenen Resten des Chnumtempels im Norden von Esne (Latopolis) aufgezeichnet fand.

Veröffentlicht: Champ. Not. descr. I 185.

Alle Namen waren in herkömmlicher Weise in einen Mauerring eingeschlossen. Dass die Liste aus der Zeit des Ptolemäus Euergetes I stammt, ist nicht inschriftlich bezeugt, sondern von Champollion mit grosser Wahrscheinlichkeit aus anderen Bauteilen des Tempels erschlossen.

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