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*Samuel Taylor*

ARTICLE I.—*The Works of Thomas Reid, D. D.* Preface, Notes, and Supplementary Dissertations. By Sir William Hamilton, Bart. Edinburgh: 1846.

*Discussions on Philosophy and Literature, Education and University Reform.* By Sir William Hamilton, Bart. Second Edition, enlarged. London: 1853.

THOUGH of Lord Bacon it was said, by his friend Dr. Harvey, the discoverer of the circulation of the blood, "he writes philosophy like a Lord Chancellor," it must be admitted, Sir William Hamilton writes it like a philosopher. For he both thinks and writes, more like a pure intelligence, than any man in the history of speculation. In the first place, his diction is the most concise, the most accurate, the most direct, the most compact, and the most vigorous ever used by any writer on philosophy. Familiar with all systems of philosophy ever proposed, and their criticisms expository, supplementary and adverse, and a master of the languages, in which both the philosophies and the criticisms have been written; he has discovered how much of their errors can be ascribed to the deficiencies of language, both as an instrument and as a vehicle of philosophical thought; and he has, accordingly, formed a language for

like the entire order, made and kept sacred to its use and purpose. We should not find in our churches the same forms and lines that we are accustomed to in our houses, and other secular buildings. The mere entering a room which is suitably different, in its general appearance, in the objects which meet the eye, in the decorousness of its details, in the tone of its light and colour, from that to which we have been accustomed during the week, will assist the mind to a proper state of feeling. Let then the dimensions of our churches be as large, generous, even gratuitous, as may be, especially in loftiness, in which respect they may be distinguished from all other buildings—let there be distinct portions of additional spaces having their assignable place and purpose, let the light be subdued, not made gloomy, but by all means let the interior view be shut off from objects without, let the eye rest on large masses of wall, on bold, broad surfaces of moulding, in a word let breadth and freedom, nobleness, simplicity, and unity form the reigning spirit within, and we are convinced that the general complaint of want of force and character in our prevailing church architecture would be to some extent diminished.

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ART. V.—*Demotic Grammar, containing the general principles of the popular language and writing of the ancient Egyptians.* By Henry Brugsch, of the Royal University of Berlin: 1855. 4to. pp. 202. With a general table of the Demotic signs, and ten plates containing fac similes.

[*Grammaire Démotique, contenant les principes généraux de la langue et de l'écriture populaires des anciens Egyptiens, par Henri Brugsch, etc.*]

THE different kinds of writing found upon the Egyptian monuments appear to differ not only in their methods of representing the same sounds, but in the language or dialect to the expression of which they were respectively applied. The sacred writing contains the oldest dialect which gradually became a dead language, preserved only in the religious

writings of the priests, while the demotic or popular character was used whenever the ordinary language of the people was employed. This distinction between the sacred and common dialect, though mentioned by no other author of antiquity, is referred to by Manetho. The sacred dialect is written according to circumstances in two different though related characters, called after Clement of Alexandria, the hieroglyphic and the hieratic. The character devoted to the popular dialect is called by Clement, epistolographic, and by Herodotus, demotic, and it appears on the Rosetta stone, under the name of enchorial. The hieratic (which like the demotic, is written from right to left,\*) is an abbreviation or reduction of the hieroglyphic into such a form as can be more easily and quickly made with the pen, and is found chiefly upon the rolls of papyrus, rarely upon harder materials, such as wood or stone. The demotic is a cursive formed from the hieratic, in which the character has undergone still further modification and abbreviation. That this is the true relation which these different species of writing sustain to each other, is put beyond controversy by tables exhibiting the successive changes of form in two hundred and seventy-five characters or groups. The demotic writing, like those from which it was derived, consists partly of phonetic and partly of ideographic characters. Of the former, forty-two signs are put down as alphabetic, representing seventeen simple sounds, and forty-eight as syllabic, representing various combinations of consonants or vowels, or both. One very curious kind of ideographs, which yet are of frequent employment, are called determinatives. Their use is thus explained by Champollion: "It appears certain that the ancient Egyptians, after having introduced phonetic signs into their writing, judged that the transcription of words into this new order of signs would often, by reason of the omission of the medial vowels, occasion much obscurity and uncertainty,

\* Herodotus remarks in relation to this point: *γράμματα γράφουσι καὶ λογίζονται ψήφοισι* "Ἕλληνες μὲν ἀπο τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα, Αἰγύπτιοι δὲ ἀπο τῶν δεξιῶν ἐπὶ τὰ ἀριστερά· καὶ ποιῶντες ταῦτα αὐτοὶ μὲν φασὶ ἐπὶ τὰ δεξιὰ ποιεῖν, Ἕλληνας δὲ ἐπ' ἀριστερά. This Brugsch understands to mean, what he says is evidently true from the appearance of the writing itself, that while its general direction was from right to left, the individual characters were formed from left to right.

since a great number of Egyptian words, formed of the same consonants disposed in a like order, nevertheless, express very different ideas, and are distinguished from each other by the vowels alone. To obviate so capital a defect, they had recourse to two means more or less effectual. The first appears to have been to employ a particular character, rather than its other homophones for the special notation of all the words which were derived from a common root, and related to one primitive idea. This end was better attained, however, by tracing after the word written in phonetic signs an additional character, which determined at once the sense in which the word was to be taken. Of these determinative characters some indicate the species, others the genus of the object expressed by the phonetic name. Thus the names of quadrupeds are followed by a particular sign indicating that they are such; so the names of birds, fish, reptiles, trees; so too the names of divinities, sovereigns, foreign nations, etc.

The remains existing in the demotic character are thus classified. 1. Public monuments upon stone; the most familiar instances are the decree upon the Rosetta stone and the two decrees found at Philæ. 2. Dedicatory inscriptions upon stone, such as votive tablets, statuettes in honour of some divinity, etc. 3. Deeds of purchase and sale upon papyrus; a considerable number of these is found in almost all the Egyptian museums of Europe. The museum at Berlin contains more than twenty, which all date from different epochs of the reigns of the Ptolemies; the oldest known to be extant are in the royal museum at Turin. It is probable that all these documents, with the exception of some which were found in the necropolis at Memphis, came from one catacomb in the neighbourhood of Thebes. Of some of them Greek copies have been discovered. 4. Receipts and lists of witnesses or *tesseræ*. 5. Funereal inscriptions upon sarcophagi, on wood, steles (*στήλαι*) and papyrus. The most important monument of this kind is the funereal papyrus found in the royal library at Paris, containing some chapters from the hieroglyphic funerea ritual: another very remarkable and curious, in the museum at Dresden, is entitled "the book of the transmigration of the

soul." 6. The gnostic papyri at Leyden. 7. Tables of accounts on papyrus.

The starting point of the study of the demotic is the same as that from which the deciphering of the hieroglyphics took its departure, viz: the trilingual inscription upon the Rosetta stone, presenting in Greek as well as in both the sacred and popular dialects of Egypt a decree of the priests in honour of king Ptolemy Epiphanes. Silvestre de Sacy taking the modern Egyptian or Coptic as his guide, was the first to fix by a careful comparison the position of several demotic groups. He pointed out the characters which must correspond to the proper names of the Greek text, Ptolemy, Berenice, Alexander, etc. He was succeeded by a Swede, Akerblad, who made out a demotic alphabet, which he applied to some of the words of the intermediate text, comparing them with the Coptic. Both these scholars considered the demotic to be a purely alphabetic system of writing. Further investigations were made by Dr. Young, whose name is so famous from its connection with the discovery of the first key to the hieroglyphics, and by the French rival of his claim, Champollion the younger. A new impetus was given and fresh facilities furnished for this study by the discovery of a demotic papyrus of which a Greek copy had been brought to Europe. The original text is found in two portions severally addressed to two brothers by a third, who cedes to them certain rights of property. One of these parts was found by Young at Paris, the other by Rosegarten at Berlin. A gnostic papyrus preserved at Leyden, containing Greek interlinear transcriptions, next attracted the attention of some scholars in Holland. Hincks of Dublin and De Sauley have also contributed by their researches to throw light upon this difficult subject. The first publication of Brugsch was in 1848, entitled *Scriptura Ægyptiorum demotica*. The next year he drew up the first outline of his demotic grammar. After visiting and studying the monuments to be found in the various museums of Europe, he was about putting his work to the press, and in fact he had printed a few pages of it, when he was commissioned by the king of Prussia to visit Egypt. The fruit of his researches there, together with his previously existing materials, is given to the learned world in the volume

before us. He supposes himself to have succeeded completely in unlocking the mystery of this enigmatical character as well as of the entire grammatical structure of the language which it contains.

The demotic character seems to have been in use, judging by existing monuments, for nearly a thousand years. The oldest papyri in which it is found are dated from the reign of Psammetichus, the fourth king of the twenty-sixth dynasty, who ascended the throne about B. C. 665. It continued to be employed certainly as late as the reigns of Aurelius Antoninus and Verus, and was probably supplanted by the Coptic letter in the latter half of the third century. The earliest monuments of Coptic are fragments of epistles addressed by St. Anthony (born about A. D. 250) to Athanasius and Theodorus. It may be said in the general that the employment of demotic writing as appertaining to paganism, ceased with the introduction of Christianity into Egypt, whilst the Coptic letters which were used in multiplying copies of the Scriptures, spread more and more widely. Brugsch notes three distinguishable epochs marked by varieties in the demotic character. The first, which he calls that of the beginning of the demotic writing and dialect, extends from the reign of the first Psammetichus to that of the Ptolemies, B. C. 665—305. The characters are boldly traced with a firm hand, and are so mingled with the hieratic that it is quite impossible to make a clear distinction between signs already really demotic, and those which still preserve the hieratic form. The manuscripts of this period belong to the category of contracts: the most considerable are found in the museum at Turin. The second is the epoch of good style and embraces the reign of all the Ptolemies. The manuscripts of this period are easy to decipher, the only difficulty being that of determining the meaning of some ideographic signs. The greater part of these monuments are deeds of purchase and sale, accounts and receipts: there are also some decrees and proseynems (*προσωνήματα*) graven upon stone. The museums and collections at Paris, Leyden, London, Turin and Berlin, are richly provided with monuments of this period, brought for the most part from the tombs of the Thebais. The third epoch is that of the Roman government.

The characters of this period are very fine and elegant, and the general appearance of a demotic manuscript is that of a cursive writing. The grammar scarcely differs from that of the Coptic. Contracts are here rare; on the other hand, funereal and dedicatory inscriptions, gnostic pieces and even funereal extracts containing demotic translations of the hieroglyphic ritual of the ancient Egyptians, become more frequent.

This Grammar is the first instance of movable types being applied to the reproduction of the demotic character. It was at first proposed to adopt the same method which had been employed in printing the hieroglyphic grammar of Champollion the younger. According to the account of Champollion Figeac, the French, Latin, Greek, and Coptic texts were first printed, leaving those spaces blank which were to be filled by the hieroglyphic groups and phrases. Then a proof taken from the press, and in lithographic ink, was immediately transferred to stone: the examples upon the manuscripts were next counterdrawn upon this stone, and the impressions struck off from it filled all the blanks. A plan, somewhat simplified from the foregoing, had been adopted by Brugsch in a former publication. Instead of transferring the proof with its void spaces to stone, the demotic text was drawn immediately upon the proof, by means of a chemical ink; this double text, printed and drawn, was then transferred to a sheet of zinc, which reproduced an entire text, and from this copies were struck off by the ordinary modes of printing. The objections to these methods were the great expense, and the fact that characters thus printed lose their fineness and equality of colouring. These reasons suggested the idea of cutting and founding demotic type. But a new objection was immediately presented. By employing the zincograph, it was easy to imitate with exactness the original demotic texts; movable types, on the contrary, would only reproduce each sign under the same constant form, without its being possible to indicate the different variants which present themselves in the texts of the three epochs, unless a multitude of characters were cut, which would again augment considerably the expense, and would, besides, impose upon the compositor an unheard of labour, from the infinite number of cases in which he would have to look for the types.

The following principles are those finally adopted. 1. The best and most usual forms of the third epoch, which was that of the greatest fineness of characters, were taken as models in cutting the type. 2. The variant signs of the first two epochs were cut also, but reduced in the thickness of their strokes to that of the third epoch. 3. The size of the signs was determined by that of French types. 4. Characters of rare occurrence were cut in wood.

In representing the pronunciation of the demotic text, the method adopted is that first proposed by de Rougé; the body of the text is represented by large Roman capitals, the grammatical inflections and particles by small capitals, and the omitted vowels by small letters.

*Richard Lepsius*

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ART. VI.—*Letters from Egypt, Ethiopia, and the Peninsula of Sinai, written in the years 1842—1845, during the scientific expedition performed at the command of his majesty king Frederick William IV. of Prussia.* By Richard Lepsius. † 1852. 8vo. pp. 456.\*

*Accounts of Travel from Egypt, written during a scientific journey to the valley of the Nile, undertaken at the command of his majesty king Frederick William IV. of Prussia, in the years 1853 and 1854.* By Henry Brugsch, docent in the Royal University at Berlin. 1855. 8vo. pp. 352.†

THE titles of these interesting volumes indicate their character. The important results which have been developed or seem likely to be developed from the study of Egyptian monuments, led to an earnest and increasing desire among scholars that those monuments might be more extensively examined, and that more of the paintings, sculptures and inscriptions which cover them, might be copied. The king of Prussia, by the advice of Alexander von Humboldt, despatched two successive expeditions for this purpose in charge respectively of Lepsius and of Brugsch, two of the most distinguished of living Egypt-

\* Briefe aus Ägypten u. s. w. von Richard Lepsius.

† Reiseberichten aus Ägypten u. s. w. von Heinrich Brugsch.