

*The Center Text on
the Rosetta Stone*



Essays

By

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TABLE OF CONTENTS

Part 1 – Introduction	4
Part 2 – Origin of the stone	7
Part 3 – Translations	10
Part 4 – Assumptions	14
Part 5 – Looking for Clues.....	17
Part 6 – Looking for Patterns I.....	20
Part 7 – Looking for Patterns II.....	23
Part 8 – Wiring for Sound I.....	25
Part 9 – Wiring for Sound II	27
Part 10 – Conclusion	29
Appendix.....	33
Sensational Uncovering by two Macedonian Scientists.....	33
2,200 year old Macedonian letters and text	33
Ancient Macedonian words found in the Modern Macedonian Language.....	36
Salinas Visits Boshevski and Tentov for the Rosetta Stone Center Text Translation	48

Part 1 – Introduction

The aim of these essays is to highlight, for the English speaking reader, the most recent developments with regards to the Rosetta stone center text translation by Academics Tome Boshevski and Professor Dr. Aristotel Tentov.

Much more work has been done on the translation since these essays were written in 2006, so if you wish to find out more please visit he website: <http://rosetta-stone.etf.ukim.edu.mk/>

The Rosetta stone was discovered in 1799 in Egypt. It is called the Rosetta stone because it was discovered in a town called Rosetta (present day Rashid).

As the story goes, in August 1797 thirteen French ships led by Napoleon Bonaparte landed in Aboukir Bay near Alexandria in Egypt and the army they carried marched inland towards Cairo. A battle between the British and French ensued at the foot of the pyramids and while the French won on the ground, they lost to the British fleet in the water.

Napoleon has no idea how long he would be stranded there so he made good use of the thousand or so civilians he brought with him to study Egypt. Among his civilians he also had one-hundred and sixty-seven artists, scientists, mathematicians, technicians and other skills which he put to work studying Egypt's architecture, art, culture and other "mysteries". Their work resulted in the publishing of nineteen volumes all dedicated to describing Egypt. These publications, which came out between 1809 and 1828, contained drawings and illustrations of what the French had seen and were circulated throughout Europe creating interest in Egyptian antiquities.

While stranded the French soldiers began to build defenses by digging, extending and re-enforcing previously built fortresses. One such fortress was Fort Julien near Rosetta, a town near Alexandria. While digging there on July 15, 1799, a French soldier, a young army engineer Captain named Pierre-Francois Bouchard, found a block of black basalt stone with writing on it. The stone measured

three feet nine inches long, two feet four and half inches wide, and eleven inches thick. The young officer noticed three distinct bands of writing on it, one of which he recognized to be the Koine writing or what we today call “Greek writing”.

The young officer immediately understood the stone’s importance so he showed it to General Jacques de Menou who sent the artifact to the Institut de l’Égypte in Cairo, where it arrived in August 1799. The *Courrier de l’Égypte*, a French language newspaper carried the story of its discovery in September 1799.

After Napoleon returned to France in 1799, he left his one-hundred and sixty-seven scholars behind to continue their research. He also left a small security force to protect them.

The French managed to stave off Ottoman and British attacks until March 1801, when the British landed a larger force at Aboukir Bay and began to move inland. While the British invasion force was busy fighting the French army on the ground, the French scholars carried off the stone along with other artifacts from Cairo to Alexandria. Unfortunately the French in Alexandria capitulated and a dispute arose over the fate of the loot as well as the French documentation. General de Menou refused to hand it over claiming it belonged to the Institute.

Unfortunately, being on the losing side, the French had no choice but to give up their treasures which the British declared the property of the British Crown.

Upon hearing of this, the French scholar Etienne Geoffroy Saint-Hilaire became furious and publicly proclaimed that he would rather see his work burn than let it fall into British hands. Hearing of this, Hutchinson, one of the British scholars, agreed that some items such as the biology specimens would be the scholars’ private property. As for the stone, de Menou regarded it as his own private property and hid it.

How exactly the stone came to British hands is in dispute. One story claims that Colonel Tomkyns Turner seized it from de Menou and escorted it to Britain on a gun carriage. Edward Clarke, another

British scholar, stated in his memoirs that a French scholar and an officer had quietly given up the stone to him and his companions in a Cairo back street. French scholars departed later with only imprints and plaster casts of the stone.

Turner brought the stone to Britain aboard the captured French frigate L'Egyptienne in February 1802. Then on March 11, 1802 the stone was given to the Society of Antiquaries and later was taken to the British Museum where it has remained ever since.

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Part 2 – Origin of the stone

The Macedonian Ptolemaic dynasty, which ruled Egypt from 323 BC to 30 BC, issued a series of decrees over the course of their reign. The Rosetta stone is a well-known example of one of the decrees.

The Rosetta stone was included in the third part of a series of three decrees, the first from Ptolemy III (the Decree of Canopus), the second from Ptolemy IV (The Memphis Stele) and the third from Ptolemy V.

Several copies of the Ptolemaic Decrees were erected in multiple temple courtyards, as specified in the text of the decrees. The Stele of Nubayrah, found early 1880s, and the text engraved in the Temple of Philae contain the same decree as the Rosetta stone. The Stele of Nubayrah was used to complete missing Rosetta stone lines.

The Rosetta stone is a slab of black basalt dating from 196 BC inscribed by the ancient Egyptians with a royal decree praising their king Ptolemy V.

After Alexander the Great's death in 323 BC, his empire was divided between his most powerful generals among who was General Ptolemy Soter, son of Lagus, later known as Ptolemy I. Ptolemy Soter was offered and accepted Egypt and some surrounding lands as his share of Alexander's Macedonian Empire and immediately moved there and took possession of the Egyptian throne.

Macedonian custom decreed that to be king one had to bury the predecessor and Alexander was not yet buried. To increase his chances of becoming a king, Ptolemy bribed the commander of the funeral cortege to hide Alexander's body. It is still unknown where Alexander was buried. His body was neither taken home to the royal tombs at Aegae nor was it conveyed to the Siwah oasis. Ptolemy Soter took the body first to Memphis for a pharaoh's burial and then to Alexandria where it was put on permanent display in a gold coffin.

Ptolemy Soter was welcomed by the Egyptians as part of Alexander the Great's family and allowed him to become pharaoh.

Ptolemy Soter son of Lagus may have been just a general in Alexander's army but he came from a royal family that once ruled Macedonia. He was born in Pelagonia, in a town now known as Ptolemais (Kailiari) located in south-western geographical Macedonia. By becoming a pharaoh of Egypt Ptolemy I managed to hang on to power during turbulent times and set the name standard for the 32nd Dynasty which unfortunately turned out to be the last of Egypt's great dynasties. All of his male successors took the name Ptolemy and all of his female successors were called Cleopatra.

As mentioned earlier, the Ptolemies ruled Egypt for 293 years from 323 BC to 30 BC. Ptolemy I, Soter married Eurydice, daughter of Antipater another of Alexander's Macedonian generals, and ruled Egypt from 323 BC (declared himself king in 305 BC) to 284 BC. (Antipater at the time was regent of Macedonia appointed by Alexander the Great). Ptolemy II - Philadelphus, son of Ptolemy I, ruled Egypt from 284 to 246 BC. Ptolemy III – Eurgetes, son of Ptolemy II ruled Egypt from 246 to 221 BC. Ptolemy IV – Philopator, son of Ptolemy III ruled Egypt from 221 to 205 BC. Ptolemy V – Epiphanes son of Ptolemy IV ruled Egypt from 205 to 180 BC. Ptolemy VI – Philometor son of Ptolemy V ruled Egypt from 180 to 145 BC. When Ptolemy V succeeded his father in 205 BC he was only three years old and could not be crowned king until he was twelve. All of the above mentioned Ptolemies were Macedonians and heirs to the Ptolemaic dynasty.

As mentioned earlier, the Rosetta stone inscription, dated from 196 BC, is a decree (one of a series) passed by a council of priests that affirm the royal cult of the 13-year-old Ptolemy V on the first anniversary of his coronation.

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Part 3 – Translations

It has been said that many people worked on deciphering the three texts on the Rosetta stone over the years after the stone's discovery but it was Jean-François Champollion who deciphered the hieroglyphs or top text, in 1822.

Some time after the stone's discovery the experts had concluded that the stone definitely contained three distinct scripts in possibly three different languages. More recently however that assumption was changed to two different languages, Egyptian and Koine or what today we call "Greek".

The most incomplete was the top band containing hieroglyphics, the middle band was thought to be an Egyptian script called Demotic, and the bottom band was recognized to be the Koine or what we today call "Greek" script.

By translating the bottom script, experts came to the conclusion that it was a royal decree and assumed that it was written in the languages used in Egypt at the time.

Scholars began to focus on the Demotic script, the middle band, because it was more complete and it looked more like letters than the pictures in the upper band that were hieroglyphics. It looked like a shorthand hieroglyphics that had evolved from an earlier shorthand version of Egyptian called Heiratic script.

The first to attempt making sense of the Demotic script or center text was a French scholar named Silvestre deSacy. He believed he identified the symbols which comprised the word 'Ptolemy' and 'Alexander' thus, establishing a relationship between the symbols and sounds. Johann Akerblad a Swedish diplomat with knowledge of the Coptic language also made an attempt at translating the center text and identified the words for 'love,' 'temple' and 'Greek'. Based on that he concluded that the Demotic script was not only a phonetic script but it was also translatable. Coptic was the language used by the Coptic church of Egypt, an early Christian group who preserved the language which was used as early as the 4th century. Coptic was written with the Koine or whay we today call Greek alphabet but

utilizes seven additional symbols which were found in the Demotic script.

The earliest translation of the Koine or so-called “Greek text” on the Rosetta stone into English was done by Reverend Stephen Weston in London in April 1802 before the Society of Antiquaries. This was about the same time Silvestre deSacy and Thomas Young attempted to decipher the hieroglyphics on the Rosetta stone. Young was successful in determining that foreign names could not be represented by symbols because symbols are based upon the words used in a given language. Thus, foreign names had to be spelled phonetically. In hieroglyphics there are groups of symbols that are separated from other symbols. These encircled inscriptions are called cartouches. Thomas Young determined that the cartouches were proper names of people who were not Egyptian like the names of Ptolemy and Alexander which in the Koine or so-called Greek language were Ptolemaios and Alexandrus. He successfully deciphered 5 cartouches. His publication on this matter was far reaching.

At about this time a young French historian and linguist named Jean-Francois Champollion was mastering many Eastern languages. In 1807 Champollion went to study for two years with noted French linguist Francois Antoine-Isaac Silvestre deSacy. Later in his career Champollion had compiled a Coptic dictionary and read Thomas Young in 1819. Looking at Young’s writing on the subject of hieroglyphics, he realized that what Young had actually proven was that all of hieroglyphics were phonetic, not just those hieroglyphics that were contained within the cartouches. Utilizing hieroglyphics from an estate at Kingston Lacey in Britain, Champollion correctly identified the names of Cleopatra and Alexandrus and verified Ptolemeus which had previously been identified by Young. He published his results and continued his research. In 1822 new inscriptions from a temple at Abu Simbel on the Nile were introduced into Europe and Champollion had correctly identified the name of the pharaoh who had built the temple. That name was ‘Ramses.’ Utilizing his knowledge of Coptic he continued to successfully translate the hieroglyphics opening up an understanding of the Ancient Egyptians.

In 1814 Young finished translating the enchorial (demotic) text and went on to work on the hieroglyphic alphabet. During the years 1822 to 1824 Champollion greatly expanded on his work, thus becoming known as the translator of the Rosetta stone. Champollion could read Greek and Coptic and was able to figure out what the seven Demotic signs in Coptic were. By looking at how these signs were used in Coptic he was able to work out what they stood for. Then he began tracing these Demotic signs back to hieroglyphic signs. By working out what some hieroglyphs stood for, he could make educated guesses about what the other hieroglyphs stood for.

In 1858 the Philomathean Society of the University of Pennsylvania published the first complete English translation of the Rosetta stone. Three undergraduate members, Charles R Hale, S Huntington Jones, and Henry Morton, made the translation.

English translation of the text (synopsis translation)

Note: This synopsis is based on the translation of the Koine or so-called “Greek text”.

In the reign of the new king, who was Lord of the diadems, great in glory, the stabilizer of Egypt, and also pious in matters relating to the gods, Superior to his adversaries, rectifier of the life of men, Lord of the thirty-year periods like Hephaestus the Great, King like the Sun, the Great King of the Upper and Lower Lands, offspring of the Parent-loving Gods, whom Hephaestus has approved, to whom the Sun has given victory, living image of Zeus, Son of the Sun, Ptolemy the ever-living, beloved by Ptah;

In the ninth year, when Aëtus, son of Aëtus, was priest of Alexander and of the Savior Gods and the Brother Gods and the Benefactor Gods and the Parent-loving Gods and the God Manifest and Gracious; Pyrrha, the daughter of Philinius, being *athlophorus* for Bernice Euergetis; Areia, the daughter of Diogenes, being *canephorus* for Arsinoë Philadelphus; Irene, the daughter of Ptolemy, being priestess of Arsinoë Philopator: on the fourth of the month Xanicus, or according to the Egyptians the eighteenth of Mecheir.

THE DECREE: The high priests and prophets, and those who enter the inner shrine in order to robe the gods, and those who wear the hawks wing, and the sacred scribes, and all the other priests who have assembled at Memphis before the king, from the various temples throughout the country, for the feast of his receiving the kingdom, even that of Ptolemy the ever-living, beloved by Ptah, the God Manifest and Gracious, which he received from his Father, being assembled in the temple in Memphis this day, declared:

Since King Ptolemy, the ever-living, beloved by Ptah, the God Manifest and Gracious, the son of King Ptolemy and Queen Arsinoë, the Parent-loving Gods, has done many benefactions to the temples and to those who dwell in them and also to all those subjects to his rule, being from the beginning a god born of a god and a goddess—like Horus, the son of Isis and Osirus, who came to the help of his Father Osirus—being benevolently disposed toward the gods, has concentrated to the temples revenues both of silver and of grain, and has generously undergone many expenses in order to lead Egypt to prosperity and to establish the temples... the gods have rewarded him with health, victory, power, and all other good things, his sovereignty to continue to him and his children forever.

The complete Koine text, in English, is about 1600-1700 words in length, and is about 20 paragraphs long (average 80 words/paragraph).

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Part 4 – Assumptions

Academics Tome Boshevski and Professor Dr. Aristotel Tentov were not satisfied with past results of the Rosetta stone center text translation.

Initially the three scripts on the Rosetta stone were assumed to belong to three different languages. Later it was deduced that the three scripts belonged to the two languages spoken in Egypt at that time. The first was hieroglyphic which was the script used for important or religious documents. The second was demotic, which was the common script of Egypt and the third was Koine or Greek which was assumed to be the language of the rulers of Egypt at that time. The Rosetta stone was written in all three scripts so that the priests, government officials and rulers of Egypt could read what was said.

It was also assumed that all three texts contained the same message, thus giving Champollion a basis of comparison to verify his translation of the hieroglyphs. But why were there two “Egyptian texts” with the same message? Surely the Egyptian priests could read the demotic text? Why go through the effort and expense to give the same message twice? This looked a bit suspicious to Boshevski and Tentov who had other ideas about the center text.

Another assumption was that the Ptolemais were “Greek” and spoke “Greek”. It may be true that they did speak the Koine or so-called “Greek” language but only because it was a common language to many people. The Koine or so-called “Greek” language of that era was the international language that was spoken by all “educated” people throughout the Eastern Mediterranean. The Koine language was the “lingua franca” of that era.

The modern assumption that the Ptolemais were “Greek” also looked suspicious to Boshevski and Tentov. It is well known that the Ptolemais were Macedonians, not Greeks. It is well documented that the Ptolemaic dynasty maintained its Macedonian purity by marrying other Macedonian royals.

Another assumption made by modern science is that Koine or so called “Greek” was the language of the rulers which seemed odd because the Rulers were definitely Macedonian and the Macedonians were bi-lingual. So why wouldn’t the language of the rulers be Macedonian? Again the assumption that modern science provides is that the Macedonians were illiterate. If that were true then how could an illiterate people rise to create an Empire and a civilization rivaled to this day? How could an illiterate people perform engineering marvels, conduct scientific research and create the largest and richest libraries, like the one in Alexandria in Egypt, the world had even seen? How did they communicate with one another before they knew Koine? It is well known that Koine, at least in its humble beginnings, was not a Macedonia language, it was an international language that Macedonians learned in school. It was a language acquired by learning and it was only for those who could afford to learn it. So, did every Macedonian speak Koine, including the foot soldiers? Obviously not! History tells us that Alexander’s soldiers could not understand Koine. It was not their mother tongue!

Boshevski and Tentov could not accept the idea that the Macedonians were illiterate and thus set out to disprove it.

The Rosetta stone is not only a very important archeological discovery, it is also the key that helped science unlock a very important source of knowledge, the hieroglyphs. Thus, properly deciphering the center text would add phenomenal value to the already very important stone. And to think the Ptolemais from Macedonia contributed to this was inspiration for Macedonians Boshevski and Tentov to begin their trek of discovery.

“What if the center text on the Rosetta stone is not Egyptian, what if it is Ancient Macedonian?” Boshevski and Tentov search for answers was no longer limited to Egypt. They widened their scope to look beyond.

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Part 5 – Looking for Clues

After some investigation and deliberation Boshevski and Tentov were in agreement that the center text on the Rosetta stone was written from right to left. The text had no punctuation marks and no capital letters to divide sentences from paragraphs. It had no blank spaces or markers to divide sentences into words. In other words, the entire text was a single long column or unbroken string of symbols.

Boshevski and Tentov's search for answers began in 1990 when the academic Gane Todorovski, then ambassador to Moscow, sent a book home entitled "Slavianska Pismenost" (Slav Literacy) by Ganadii Sanistavlovich Grinevich. The book was passed on to Macedonian academics and thus came into the hands of Boshevski and Tentov. In the introduction Grinevich wrote something about the Rosetta stone which looked very similar to what Tsernorizets Hrabar had written about in the past.

Tsernorizets Hrabar was a Slavonic writer and an advocate of Slav literacy. His work, which consists mostly of the study of ancient Slav writing, is not well known but has been preserved in a large number of copies. In his writing Tsernorizets Hrabar refers to the ancient Slav writing as consisting of "cherti i retski" (lines and incisions). Tsernorizets Hrabar is believed to have been acquainted with Kiril and Metodi's Macedonian pupils and lived during the time of Kliment, Naum and Konstantin of Bregalnitsa. He is also believed to have worked at the Ohrid Literary School in Macedonia.

The moment Boshevski and Tentov found a clue that there may be a connection between the Rosetta stone center script and ancient Slavic writing, they began their search. With some help from their colleagues, they began to surf the internet and gather information on the Rosetta stone. It was one thing to know that the Slavs had a language that predated Kiril and Metodi and it was another to be able to see it written on stone and what better than on the Rosetta stone, the world famous stone. More exciting yet was the fact that the writing on the stone was left there by the Ptolemais, a Macedonian dynasty.

Unfortunately due to other commitments, five years had passed before any serious work was done. The Russian book was a lot of help in that it defined some of the symbols on the Rosetta stone as being more than just “Egyptian”. What also helped is that the symbols found on the Rosetta stone were also present on a Vincha tablet which dated to about 7,000 BC. And as we know Vincha was not too far away from Macedonia.

It has been said that the Vincha culture was an early European culture that existed between the sixth and third millennium BC stretching around the course of the Danube River in Serbia, Romania, Bulgaria, Macedonia and other places in the Balkans and parts of Central Europe and Asia Minor. The largest and most significant prehistoric and Neolithic settlement was found in 1908 in a village called Vincha located on the banks of the Danube about 14 km downstream from Belgrade.

Ljubomir Domazetovich in a publication had documented a table of Vincha symbols from which seventeen were identical to those on the Rosetta stone middle text.

Who would have imagined artifacts found in the Balkans and in Egypt would have identical symbols?

Further research led Boshevski and Tentov to discover that similar symbols had been used in 16th century Europe by the famous mathematician Cardan in his work called *ARS Magna* “Systems for Writing Numbers”. Cardan had used asymmetrical symbols to represent all the numbers. A simple search also revealed the use of such symbols on the American continent by the Inuit (1) and other indigenous people in North America.

Given the evidence, it would appear that this type of writing predated the arrival of the Latin script and with the arrival of the Latin script it began to decline and was eventually replaced by the Cyrillic Alphabet.

From what they learned from applications of similar symbols as applied asymmetrically, Boshevski and Tentov deduced that the script of the center text on the Rosetta stone was a syllabic form of

the type consonant-vowel. A syllabic consonant is a phonetic element that normally patterns as a consonant, but may fill a vowel slot in a syllable depending on how it is asymmetrically applied.

NOTES:

(1) The syllabic representation for the Inuit language (Inuktitut) was developed by missionaries stationed in the Arctic regions, enabling the Inuit to record their history. Previous to this time, the passing of historical knowledge was oral as with many aboriginal cultures. This script is widely used today, allowing the Inuit to learn and communicate in their own language.

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Part 6 – Looking for Patterns I

As mentioned earlier, the Rosetta stone center text had no punctuation marks and no capital letters to divide sentences from paragraphs. It had no blank spaces or markers to divide sentences into words. In other words, the entire text was a single long column or unbroken string of symbols. So, where does one start?

Strongly believing the text was syllabic consisting of words, Boshovski and Tenton began to look for patterns that were repeated.

In a syllabic script each sign represents one syllable of the consonant-vowel type and is susceptible to the influence of the language in which it is written. This means that each language would have its own variant script specific to that language for which it was written. To understand this think of how the Latin script is used by various different languages today.

One can write in Spanish, English, French, German, Polish and Croatian using the Latin script. The alphabet is the same and the symbols with minor differences are also the same. Now think of a German speaking only German and reading Miroslav Krleža written in Croatian? So it's not enough to only recognize the alphabet, it is also important to know the language in which it was written.

A long time ago Egyptians, Persians and the people of Vincha wrote in their own language using this alphabet. So this appears to be a typical syllabic alphabet for enunciation of various different languages. The differences and characteristics are dictated by the spoken language. It is believed that the Ptolemies did not use the demotic script as an official script but rather made many changes to it when they began to rule. They made changes both to their literature and language. This was a smart move because they kept their writing and, like a newspaper, they wove their language. They also introduced another new aspect, ligatures which are not present in demotic scripts. Ligatures are characters that combine or tie multiple letters together (maximum of three).

I just want to mention at this point that Boshevski and Tentov were fully versed with past works and the intensive ongoing research surrounding the Rosetta stone center text.

Leading the pack in this study was The Oriental Institute, University of Chicago, USA with the Dictionary and Grammar of the Demotic Language. Unfortunately they too, according to their publications, admit that they have not been able to successfully read the signs, sign by sign or syllable after syllable. They do however suggest that the text contains words written word after word, in a unique language in the forming of sentences, phrases in which are contained names of rulers and gods.

After a long, hard look at the text a number of repeating symbols were identified and isolated. What was interesting about these symbols is that they also existed in flipped forms around both the vertical and horizontal axis just like Cardan's asymmetrical symbols representing the numbers.

This is a bit difficult to explain without the show of diagrams but if you feel you need to see examples please click on <http://rosetta-stone.etf.ukim.edu.mk/> and have a look at section 1.1.1 "Asymmetrical Syllabic Signs". To understand how this works, imagine the asymmetrical letter consonant "R" from the Latin alphabet being rotated 90 degrees clockwise four times and then each rotation flipped over or mirrored four more times. The "R" is still an "R" but appears to have fallen forward, flipped over, fallen backward or mirrored to look like "Я". Now imagine that each "R" represents a different syllabic sound of the consonant-vowel type. Examples of consonants are "B", "C", "D", "F", "G", "H", etc, and vowels are "A", "O", "E", "U", "I", etc. For example, upright "R" may give us the sound "RA", whereas mirrored "Я" may give us the sound "RO" and so on. In other words one symbol used in this way has the potential of creating up to 8 different "R" sounds such as "RA", "RO", "RE", "RU", "RI", etc.

Boshevski and Tentov managed to isolate and identify twelve such symbols of the asymmetrical type. This has a potential of creating $12 \times 8 = 96$ different syllables of the consonant vowel type.

Additionally Boshevski and Tentov also isolated and identified six symmetrical symbols. Symmetrical symbols are like the letter “W”, “T”, “M” etc, that when mirrored give the same results. So, symmetrical symbols can only yield four sounds. Thus the 6 symmetrical symbols have a potential of creating another $6 \times 4 = 24$ different syllables of the consonant-vowel type.

How then does this alphabet cater to words like “how” where we have a consonant-vowel-vowel or like the word “word” where we have vowel-vowel-consonant-consonant?

References:

<http://rosetta-stone.etf.ukim.edu.mk/>

Part 7 – Looking for Patterns II

Boshevski and Tentov also identified six symmetrically inclined syllabic symbols of the consonant-vowel type see section 1.1.3 “Inclined Syllabic Signs” and four specific syllabic signs see section 1.1.4. “Specific Syllabic Signs” at <http://rosetta-stone.etf.ukim.edu.mk/>

To take care of isolated cases of consonants or vowels, Boshevski and Tentov discovered that by using a slanted sign like an apostrophe or a horizontal dash in conjunction with a consonant, the vowel is eliminated from the consonant. Additionally they found a number of symbols that were representative of isolated vowels see sections 1.2 and 1.3 at <http://rosetta-stone.etf.ukim.edu.mk/>. This means that words like “how” with consonant-vowel-vowel or words like “word” vowel-vowel-consonant-consonant can easily be accommodated by this alphabet.

I must mention at this point that what has been discovered up to now was not obvious or straight forward. The process of identifying the isolated consonants and vowels was very much iterative and complex.

After isolating and identifying the various uniquely occurring symbols, Boshevski and Tentov began to look for reoccurring patterns of symbol groupings. A repeating pattern of a group of symbols in the same order throughout the text is indicative of; (a) connecting words such as “at”, “and”, etc. (b) names of important individuals such as rulers, gods, etc. and (c) various other words that happened to be repeated in the message.

After careful examination a number of reoccurring patterns began to emerge, among them were pictographic signs which did not fit in the syllabic concept. The most prominent of these were the sign consisting of three vertical dashes “|||” and the sign consisting of three slanted dashes “///”. Besides these, two more less frequently occurring signs were also discovered and documented see 1.4 “Pictographic Signs” at <http://rosetta-stone.etf.ukim.edu.mk/>.

Among the various representative symbols Boshevski and Tentov also found symbols with other symbols occurring on top of one another. In other words, two or three symbols occurring together one on top of the others. These Boshevski and Tentov deemed to be ligatures which, as mentioned earlier, are characters that combine or tie multiple letters together. As a rule, the beginning of the word was written with a ligature, whereas the end of the word, whose beginning was written with a ligature, was realized with one and very rarely with two or three syllables. In other words, these were very short words.

All in all up to the date of posting their results on <http://rosetta-stone.etf.ukim.edu.mk/>, Boshevski and Tentov identified 25 unique consonants and eight vowels. Twelve consonants are of the asymmetrical type where each can generate up to eight syllables, the remainder are of the symmetrical and slanting types that can each generate up to four syllables. A fifth syllable can also be generated by using isolated consonants in conjunction with slanted signs as mentioned above. Seven of the eight pure vowel types have also been identified and catalogued. Thus the combined number of consonant-vowel, isolated consonants and isolated vowels have a potential of creating over 180 syllables which when combined have a potential of generating virtually an infinite number of words.

The big question here is; what sound does each syllable make?

References:

<http://rosetta-stone.etf.ukim.edu.mk/>

Part 8 – Wiring for Sound I

The genius in deciphering an ancient and virtually unknown language is not in identifying its symbols or its alphabet, but in one's ability to (a) put sounds to the letters, (b) make words with the letters, (c) put meaning to each word and (d) translate the message and what it conveys.

The easiest thing to do is identify all the unique symbols in the message. If someone gave you an essay and asked you to generate all the symbols used to create the essay, you would go through the entire essay and cross out symbols one by one as you identify them. When you crossed out every letter, period, comma, etc, in the essay you will have had a set of unique symbols. If the essay is long and comprehensive enough, you would have discovered most if not all of the alphabet and other symbols used by the language to write the essay. Now, if you don't know anything about the language the essay was written in, you would have an impossible time determining the sound of each letter. Unless you know the language or of the language, you will have no idea what each letter sounds like. Even if you are able to find what each letter sounds like and go back to the essay and start reading it, you would have no idea what the words mean.

The reader should appreciate the difficulty Boshevski and Tentov faced while trying to wire each symbol for sound. The fact that the text was written in a string of symbols without any punctuation marks, capital letters or spaces to separate words from sentences made it even more difficult. Even if they managed to identify the sounds of each symbol and isolate the words in a string of text, how would they know what each word meant if they didn't know the language? It would be impossible. So how did they do it?

Boshevski and Tentov relied heavily in finding similarities in the Koine or so-called "Greek text". Even though they never assumed the message was identical in all three texts, they were sure some segments of the text, like the names of rulers and gods would be in all three texts.

As mentioned earlier, Boshevski and Tentov had already isolated repeating patterns of symbols which they assumed to be words. It was now a matter of identifying what each represented.

Also as mentioned earlier, Boshevski and Tentov had already seen some of the symbols they found in the Rosetta stone center text on the Vincha tablet and in Grinevich's book "Slav Literacy". Here Grinevich talks about the existence of old writing found in Russia, the Ukraine and Poland and in this writing he eluded to the symbol consisting of three vertical lines "|||" as being a reference to "God". Boshevski and Tentov found over one-hundred occurrences of this symbol in the Rosetta text. The three vertical line symbol was also found on a Vincha tablet and there too were references of it being the symbol for "God".

Not being one-hundred percent certain however, Boshevski and Tentov went back to the Rosetta texts to verify the symbol's meaning. There they found an adjective written with this symbol which was identified to mean divine or "bozhen" in Macedonian. The same symbol was found in front of Alexander the Great's name also meaning divine or "bozhenstveniot" in Macedonian.

The second most prolific use of a symbol besides "|||" denoting God or "Boga" in Macedonian was the symbol "////" which was discovered to mean master or "gospoda" in Macedonian.

So by isolating symbol patterns on the Rosetta stone center text and noting their position in the string of text and then cross referencing these with the already translated Egyptian hieroglyphs and the Koine or so-called "Greek text", Boshevski and Tentov began to isolate and identify the various names and titles of the people mentioned on the stone.

How did they know the names and titles were written in Ancient Macedonian and not in Ancient Egyptian?

References:

<http://rosetta-stone.etf.ukim.edu.mk/>

Part 9 – Wiring for Sound II

As mentioned previously, once a number of patterns had been isolated from the center text and identified as names, titles, etc, by making references to the other two texts on the Rosetta stone, Boshevski and Tentov began to look for sounds. This was by no means an easy task and it took much iteration before patterns began to emerge. Boshevski and Tentov remained optimistic and stuck to their assumption that this was the language of the Ancient Macedonians with origins in the Balkans and began to look at the Macedonian language as a reference. Keeping in mind that the modern Macedonian language, at least the Pelagonian dialects, may have retained some ancient pronunciation characteristics, they began to look for equivalent words in Macedonian. All in all at the time of the publication <http://rosetta-stone.etf.ukim.edu.mk/>, 167 patterns were identified and cataloged and added to the appendix of the document.

From the various names they identified in the Koine or so-called Greek text they identified equivalent names in Macedonian and began to document the symbols and their sounds. To give you an idea of how this was done here is a simple example. In the Koine or so-called Greek text the following expression was used to refer to the Ptolemy; ΠΙΤΟΑ Ε ΜΑΙΟΥ which today is written as ΠΙΤΟΛΕΜΑΙΟΥ. The name can actually be interpreted to mean “ΠΙΤΟΑ” meaning “town”, “Ε” a preposition meaning “of” “ΜΑΙΟΥ” meaning “the goddess of the earth”. In other words “ΠΙΤΟΛΕΜΑΙΟΥ” in the Koine text translates to “town of the goddess of the earth”. In the center text reading from right to left this was represented with four groupings of symbols (see 4.3 “The Family Name of the Emperor (Pharaoh)” <http://rosetta-stone.etf.ukim.edu.mk/>) which in contemporary Macedonian were translated to “naitseto naisemeistvo od grad na karpa izgradeniot” where “nai” means “the most”, “tseto” means “respected”, “semeistvo” means “family”, “od” means “from”, “grad” means “city” or “town”, “na” means “on” or “at”, “karpa” means “rock” or “cliff” and “izgradeniot” means “built” from the word “izgradba” meaning “construction” or “building”. In Macedonian in this context, the words “nai” or “the most” can also mean “highest”, “honourable”, etc. So in English, the equivalent symbols from the

center text are taken to literally mean “the most respected honourable family from the town built on a cliff” or “the most respected honourable family from the town built on a rock”. This was done for every name, title, god, relation, etc, isolated and identified.

As they analyzed the Macedonian contemporary meaning for each of the words Boshevski and Tentov identified with the groupings of symbols, they began to look for archaic equivalents in the Macedonian dialects and thus began to add sound to each symbol.

One of the more prolific patterns found in the text were symbols with dashes on top. While the symbol retained its original meaning, the dash, as mentioned earlier, served as an interconnection or ligature. This was identified to be the preposition “na” in Macedonian which is equivalent to “on” or “at” in English.

As the symbol groupings were isolated and their meanings identified by referencing the other two texts, Macedonian words were assigned to them. Equivalent archaic Macedonian words were then identified and re-assigned to each symbol grouping where possible. The symbol groupings were then disassembled to single symbols and sound was added to each symbol from the syllabic breakdown of the archaic Macedonian word.

Following this methodology almost all of the symbols identified were wired for sound. See chapter 2, sections 2.1 to 2.5 in <http://rosetta-stone.etf.ukim.edu.mk/>

References:

<http://rosetta-stone.etf.ukim.edu.mk/>

Part 10 – Conclusion

Even though Boshevski and Tentov were able to give sound to almost all of the symbols they identified, their greatest challenge will be to (a) break down the entire string of symbols into words and (b) find meaning for these words. Boshevski and Tentov believe the center text does not have the exact same meaning as the other two texts because its target audience is the Macedonian ruling class, not the enslaved Egyptian and Greek classes. Even so, the other two texts provide enough clues for the center text translation to be verified once it is all translated. 167 words translated to date out of more than 1,600 words may not seem like much but this is only the beginning. I have been assured by Dr. Tentov that more has been done since the initial publication and this will be an ongoing project until the entire text is fully translated. I have also been told that more publications will be forthcoming revealing more of the text's mystery.

So what exactly do the 167 words reveal and how can we be sure that they are Macedonian?

Once the syllabic alphabet was established and cataloged (see chapter 2 in <http://rosetta-stone.etf.ukim.edu.mk/>) Boshevski and Tentov began to apply it against the 167 patterns identified and thus derived the “Ancient Macedonian” words from them.

I must mention at this point that a lot of the words identified by Boshevski and Tentov are prefixes, suffixes and prepositions surrounding the universal symbols for “God” “|||”, “Masters” “///”, “Snake” “x” (the written form of capital N) and all the names mentioned in the text. Although the universal symbols have the same meaning (i.e. boga, gosp, god, deo, dieu, theos, etc.) in all languages, the prefixes, suffixes and prepositions are syllabic words with sounds that have meaning in the Macedonian language. Thus by applying the syllabic alphabet created from the center text against the symbols surrounding the universal symbols mentioned above, Boshevski and Tentov came up with words such as the following examples;

Ancient Macedonian	Modern Macedonian	English
Nashe ime name	Nashe ime	Our
Naj nashe ime most significant name	Naj nashe ime	Our
Zheveni lived	Dolgo Zhiven	Long
Najzheveni living	Najdolgo zhiven	Forever
Bozhen Sei Honourable	Bozhestven Naochit	Divine
Imo Lto Ltoi Summers	Ime Leto Leta	Name Summer
Shemo Shi Nashbe Zheve Zheveto living	Sveshtenik Kamen Kamena Gradba Zhivo Zhivoto	Priest Stone Temple Alive The
Detsa Naitse Respected	Detsa Naitsenet	Children Most
Boga Se Zeus Sei Sevo (brightness)	Bogot na Svetlinata Svetli Svetlina	The God Bright Light
Sea Shi Nasha Nelea Naloze (picture)	Svetla Shi Nasha Statua Slika (narez)	Lights Stone Our Statue Image
Norejtsa Samo	Retski Samo	Scribes Only

Napoaia	Kukja	House
Nadeshe	Nadesh	Hope
I	I	And
A	A	But
Igje	Negoviot	His
Vv	Vo	In, On
Naagiupto	Egipet	Egypt
Nasinajseive	Na Sinaj site	Sinai
Danajve	Danajtsi	Danai
Toj	Toj	He
Nazeven	Narechen	Called
Nanze	Naniza	
Necklace		
Moj	Moj	My
(Mine)		
Mo	Jas	I
Voj	Vie	You
Jvi	Javi	Decree
Na	Na	To
Bde	Da bide	To be
Ata	Tatko	Father
Nasenine	Naslednik	
Successor		

And so on.

NOTE: I just want to mention that I received an exceptional numbers of e-mails regarding the Rosetta stone series of essays with inquiries and comments, unfortunately a large number were negative comments, especially the ones from Greek individuals.

To you I just want to say that what Boshevski and Tentov are doing is first and foremost scientific research. If Boshevski and Tentov are in error or on the wrong track or in any direction described by your derogatory terms then so be it. Let the experts decide and be the judges of their work.

It is not my place or yours, for that matter, to judge someone's work without first understanding it just because it does not agree with my or your current beliefs or political position. Yes, what Boshevski

and Tentov are doing may be going against the grain for most just like those few who did some centuries ago in support of a round earth when everyone believed the earth was flat. If Boshevski and Tentov turn out to be wrong so be it, I'd rather see them be wrong than give up because people out there feel that they are an embarrassment.

For your information no new discoveries are ever found at first try or by taking the safe route and doing nothing. There are thousands if not millions of researchers out there who are trying to discover new things every day and maybe if they are lucky, one in a thousand will be successful. If we want our scientists to continue to work and achieve results we need to encourage them by giving them our support, not our unfounded criticism.

“It is better to try and fail, than not to try at all!”

References:

<http://rosetta-stone.etf.ukim.edu.mk/>

Appendix

Sensational Uncovering by two Macedonian Scientists 2,200 year old Macedonian letters and text

Academics Tome Boshevski and Professor Dr. Aristotel Tentov deciphered the mysterious center text on the Rozetta stone.

This article was taken from Vest, year 6, number 1801, Saturday June 24, 2006

<http://www.vest.com.mk/default.asp?id=119160&idg=6&idb=1801&rubrika=Revija>

By Spase Shuplinovski, translated and edited by Risto Stefov
September 2006

Two Macedonian scientists after some years of investigation have deciphered the center text on the “Rozetta stone” which for 200 years has been a mystery for the world experts. Academic Tome Boshevski from M.A.N.U. (Macedonian Academy of Arts and Science) and Professor Dr. Aristotel Tentov from the Technical Computer and Information Institute of the Electro-Technical Faculty in Skopje, a while ago deciphered the mysterious text and wrote a book “Po Tragite na Pismoto I Jazikot na Antichkite Makedontsi” (Tracing the Ancient Macedonian Writing and Language) about it, which was promoted on June 29th, 2006 at M.A.N.U.

About 207 years ago a stone was found in Egypt with three 2,200 year old scripts written on it: one was in Egyptian hieroglyphics, one in an unknown writing and the third was written in the Koine or so called “ancient Greek” demotic.

The stone artifact found 207 years ago was named the “Rozetta stone” after Rozetta (El-Rasheed), the place where it was discovered.

The Koine or so called “ancient Greek” text was translated when the stone was unearthed and on the basis of that script the hieroglyphs in

1822 were deciphered by the French Orientologist Jon François Champolion.

According to Boshevski and Tentov, the center text is Macedonian containing close sounding words that are very similar to today's spoken Macedonian. The scientists identified 167 words that are similar to words spoken today in some Macedonian dialects. The text is written in syllables of the type consonant-vowel. Identified are 25 consonants and 8 vowels. The primary symbols (consonants) are found in 8 positions and are structured and pronounced in a similar manner as Old Slavonic.

The preposition “na” (on, upon, to, up to, at, against) and the binding “i” (and, also, too, likewise, as well, in addition) are found in abundance. Words are bound by the “i” in a similar manner as it is done in the Macedonian language today.

The center text was the original text from which the Koine or so called “ancient Greek” and ancient Egyptian were written. The Macedonian text does not correspond letter by letters to the other two texts and thus far in the last 207 years since the Rozetta stone was found, no one in the world had any success in deciphering it because they all refused to look for meaning outside the local languages spoken in the Egyptian territories. The two Macedonian investigators however, expanded their scope by believing that the text could be of Macedonian origin given that Macedonian dynasties ruled Egypt for some 302 years. By becoming Pharaoh of Egypt, Alexander the Macedonian (the Great) began the Macedonian dynasty in Egypt which was continued by his brother Philip Aridei and Alexander IV (from 323 to 304 BC) and later by the Ptolemy's up to the last Macedonian Princess, Queen Cleopatra VII in 30 BC.

The Rozetta text was a decree made by Ptolemy V Epifan Evharistos on March 27, 196 BC which makes mention of two other stones where more of the text was found.

According to the translation, the Macedonian text calls the Egyptians “Agiupsi”, the Macedonians “Zhivi Gospodari” (Living Masters) and the Greeks “Danaitsi”.

Here are some words found on the Rosetta stone which are identical to today's Macedonian:

nashe ime (our name), nainashe ime (our most sacred name), detsa (children), detsana (our children), detsa moi (my children), bozhen (believer), naibozhen (most sacred believer), gospodar (lord, master), gospodari (lords, masters), zhe(i)vo (living, alive), boga (god), boga nashiot (our god), na nashevo boga Dze (to our god Zeus), na boga se detsa (children of god), nalea (statue), nadezh (hope), toi (he), moi (mine), mo (I), boi (war, fight), i'vi (to inform), b'de (to be), naize (her) diveien (becoming wild, becoming delighted), ata (father in old Slavonic), itn (urgent).

Interview with Professor Tome Boshevski, member of M.A.N.U.

Ancient Macedonian words found in the Modern Macedonian Language

By Liljana Ristova

Translated from Macedonian to English and edited by Risto Stefov

Did the Slavs come to the Balkans from behind the Carpathians or did they cross the Carpathians fleeing north to avoid the Roman invasions? This is a problem that can be easily and logically remedied.

After five Macedonian-Roman wars fought in the second century BC with Philip V and his son Perseus, a large number of Macedonians including most of the elite and ruling class, fled Macedonia and headed north away from the conflict. Fearing a slaughter from the Roman armies descending on Macedonia from the south, from Peloponnesus, they fled the Balkans and resettled north as far as Siberia. No people leave their homes voluntarily on masse unless they are coerced. This massive evacuation was certainly coerced by the violent Roman invasion which accounted for about half of Macedonia's population leaving Macedonia. The other half still remained and lived on Macedonian territory.

We cannot accept the notion that the Macedonian-Roman wars "cleansed out" the entire Ancient Macedonian population as much as we cannot accept the notion that the Ancient Macedonians who fled the conflict disappeared altogether. There are well documented historic facts that prove that Ancient Macedonians not only survived the Roman invasion but many who fled north in fact, over time, returned to their ancestral lands in the Balkans.

Professor Boshevski, you and your colleague Professor Aristotel Tentov, a while ago, made a sensational discovery of great importance to the Macedonian people and to world history. You were able to successfully decipher the center text on the Rosetta stone, which for over two hundred years, no one was able to decipher. Even though you are not a linguist by profession you are

obviously very much interested in the subject. What compelled you to take on such a great task?

Professor Boshevski: With regards to the decipherment, we were not the first to attempt the center text translation. There were other translations made before us but we were not content with their results. I worked for forty years in the field of nuclear energy and I am no stranger to the types of methods necessary to solve complex problems. I investigated other's attempts at the translation but their analysis fell short of meeting our expectations.

The idea that drove us to the assumption that this indeed may be the writing of the Ancient Macedonians is that we refused to believe the notion of mainstream science that the Ancient Macedonians were illiterate and had no writing system or language of their own. To us it was illogical to assume that two-thousand years ago a people capable of creating an empire with all the elements of a complex civilization could not read and write in their own language! It would be impossible for such people to build grand libraries like never before and populate them with such great knowledge if they were not able to read and write.

It is illogical to assume that if we have no knowledge of something that it doesn't exist! Many things from that period for various reasons are still not known and have not been identified. The center text on the Rosetta stone is a good example where something discovered over two hundred years ago is still an enigma to this very day for many scientists, including the world authorities on ancient languages.

Having said that however, it is well accepted that the center text on the Rosetta stone is a distinct language with distinct writing. Since it was found in Egypt it is assumed to be an Egyptian language and because it appeared to be rare, it was assumed to be an official Egyptian language. Regarding the language's use, the academic world seems to be divided with some believing it is an Egyptian demotic or a peoples' language yet others believing it is an official Egyptian language.

If this language was indeed an Egyptian official language then it should have been used by other Egyptian rulers and Pharaohs to write their decrees in Egypt at different times, before Alexander the Great came to Egypt. Interestingly, this language was only used when the Ptolemaic dynasty ruled Egypt which lasted about three hundred years. It is well known, especially in the academic world, that the Ptolemaic dynasty was a Macedonian dynasty that originated inside the Balkans or more precisely inside Macedonia in a town today called “Ptolemaida”. The name of the dynasty comes from Ptolemy Soter, the first Ptolemy. Ptolemy Soter was one of Alexander the Great’s generals. He inherited Egypt, a part of Alexander’s empire, after Alexander’s death. Ptolemy Soter’s family name comes from his town of origin located about fifty kilometers south of present day Bitola, Republic of Macedonia.

The language Ptolemy Soter spoke was the language of the Pelagonian plain. The Pelagonian plain is located in the triangle between Lerin, Voden and Bitola. So it is not unusual to assume that some words or linguistic elements from Ptolemy Soter’s time survived the two-thousand years and may be present in the Macedonian language of today. If our assumption was correct that Ptolemy Soter’s descendents ordered the center text to be inscribed in the Ancient Macedonian language which he brought with him from the Pelagonian plain, then we should be able to find clues of it in the modern Macedonian language or at least in the Macedonian dialectal language of the Pelagonian plain. If indeed this was the language of the Ancient Macedonians than its roots are not Egyptian but Macedonian. The Ptolemais, from Ptolemy Soter to Cleopatra VII the last Macedonian ruler of Egypt may have used this language for as long as they ruled Egypt. These were our first assumptions.

It is understandable that as in science or in mathematics, the first step to solving a complex problem is to devise a sound theory and then look for evidence to support it. Our theory was based on the above premises which we believed were sound, logical and would lead us to the right solution.

We cannot say that the problem was not complex. It was quite the opposite. Besides being faced with deciphering the meaning of each symbol, we also had to identify sounds and figure out how they

would fit into constructing a language. It was a puzzle with many undefined elements but luckily we found that today's science does have knowledge of this kind of writing which exists in the larger territory of Europe. Almost all ancient European writing comes from the Pelasgians, the Etruscans, the old Dannans and other ancient northern people who had syllabic writing similar to that identified on the Rosetta stone. Our latest findings have indicated that the Canadian Inuit too had a writing system with markings which in large part are similar to the ones on the Rosetta stone. This kind of information is widely available even in encyclopedias. All you have to do is look up any title or literature with references to the writing of the Canadian Inuit and other American indigenous people or to the writing of the ancient European people.

There is no need to dispute the syllabic nature of this writing system. It has been in official use for long periods of time in Europe before the Roman period and before the arrival of the Latin script on the European continent.

On account that you have established that the writing is syllabic, what is the most appropriate name to call it?

Professor Boshevski: We have not given it any particular name; we call it by its characteristics "syllabic writing" or "the center text on the Rosetta stone". This is a script of a very old civilization spanning the territory of Europe and Asia Minor which at some point in time was brought to the North American continent and was widely used by many nations. The Ptolemais used a downscaled sophisticated version of it with a reduced number of symbols. This way its keepers would have had an easier time remembering its rules and keeping track of them.

Our job was to unravel this language's mystery which meant that we needed to identify its grammatical rules. After some investigation and by using today's Macedonian language as reference, a certain number of grammatical rules began to surface such as the formation of the superlative adjective with the prefix "na" (on, upon, to, up to, at, against) or its plural "nai". More about this can be found in our publication "Po Tragite na pismoto i jaziko na antichkite

Makedontsi” (Tracing the Ancient Macedonian Writing and Language). Interestingly we found the term “na” in use three times.

This discovery gave us some confidence that we were on the right track and that this may be the language of the Ancient Macedonians. This may indeed be the syllabic writing of the Ancient Macedonian language whose roots place it in the center of the Balkans on the Pelagonian plain. If so then this would be a script of European origins, older than the Roman civilization and from an aspect of writing, preceding the Glagolic and Cyrillic scripts of Kiril and Metodi which by the way, also originated in the same region.

According to one of our most recognized cultural activists, Chernorizets Hrabar who by the way also was one of our motivators for starting this project, the people of the Balkans, before the brother saints Kiril and Metodi gave us our current writing, wrote in “cherti i retski” (lines and incisions). Interestingly we also found this term in the Pharaoh’s decree. The actual term was “nareitsi” which by just looking closely is similar to the term “narestsi” and “cherti” and “retski”.

Russian literature describes the “cherti i retski” (lines and incisions) as a form of pre-Slav writing but does not tell of its time or how widely it was used. However in view of our discovery we know for certain that the inscription on the Rosetta stone was made in 196 BC. From this we can conclude that this type of writing existed before the second century BC.

Professor Boshevski, you made reference to this language as being older than the Roman civilization as in “pre-Roman”. But we know that before Rome there was a Macedonia, a state with all the components of a civilization which lasted a long time. Why has no one used the term “Macedonian Civilization”?

Professor Boshevski: This is a question for which I have no logical answer. Our contemporary educators tell us that there are verifiable Egyptian and Persian civilizations. It is well known that the Macedonian Empire followed the Persian Empire just like the Roman Empire followed the Macedonian Empire. We also know that the Persian Empire to a large degree existed within the Egyptian

Civilization. So if we line them up we have the Egyptian, Persian, Macedonian and Roman Empires which in part or in whole, ruled the European continent for long periods of historic time.

It is sad that our contemporary educators have shown little or no respect for the Macedonian Civilization. This is another reason which motivated us to pursue this project.

All prior and subsequent empires carried the ethnic name of the people who initiated them, however, only the Macedonian Empire is called “Alexander the Greats’ Empire”. Doesn’t this negate the Macedonian identity?

Professor Boshevski: I can’t say I fully agree with all of this. No one can challenge the name of the Ancient Macedonians like they question their ethnic identity. The name by itself “Ancient Macedonians” no one dares to dispute. When we began to solve this problem, we thought that we would provide a great contribution to science and build a database of knowledge with which one can learn to read the texts written by the Ancient Macedonians and find out for themselves who these people were, how they spoke and naturally use this knowledge to write Macedonia’s history. Thinking along those lines, our initial aim was to identify the actual writing with which the text was written, to become familiar with its meaning and then create a methodology for reading and writing in that language.

As most people know by now, there are three different texts written on the Rosetta stone; the top text is written in Egyptian hieroglyphs, the bottom text is written in the language of the Dannans, a writing closely resembling that of today’s Greek alphabet, and the center text, which was deemed by some scholars to be the “Demotic” or “peoples” language of the Egyptians. I just want to mention here that the name “Dannans” was what the Ancient Macedonians called the people who understood the bottom language on the Rosetta stone.

We know in essence this is syllabic writing, which some analysts referred to as “a writing with which the laws were written”. In today’s terms that means it was the “official writing” of the

authorities who at the time were the Ptolemaic dynasty. In other words, the Ancient Macedonians.

As it is in nuclear physics where the construction of matter consists of protons and neutrons where protons are the carriers of individual characteristics of each chemical element, and neutrons serve as their binds, so is the construction of a language where we have the consonants and vowels. Consonants are the carriers of the contents of the word, and vowels serve as their binds constructing the flow of pronunciation. In some of our trials we deciphered ordered letters with only consonants and assumed the vowels. We were successful in deciphering 26 different symbols which turned out to be consonants. Then by rotating each consonant 90 degrees on its plane, we were able to connect it with 4 vowels. And then by mirroring it we were able to connect it with 4 more vowels for a total of 8. For example let's say an asymmetrical symbol represents the consonant "r". In its vertical position it may assume the vowel "a" for "ra". By rotating it clockwise 90 degrees it assumes another vowel say "o" for "ro", Rotating it again 90 degrees clockwise it assumes a third vowel say "i" for "ri". Rotating it one more time by 90 degrees will assume a fourth vowel, say "u" for "ru". Above these four rotations we can now mirror each image of the rotated consonant and assume four more vowels.

By using this technique we were able to define a method for writing where a single symbol by being rotated and mirrored on its plane could assume up to 8 vowels thus creating up to 8 syllables.

Of the 26 symbols we identified as consonants, 13 are asymmetrical, with the dominant position being on the vertical line. Symmetrical symbols can be rotated but cannot be mirrored thus giving us only 4 vowels. Once we developed the above method, we were ready to start wiring for sounds.

We were hoping to have connected all the consonants in the Cyrillic alphabet, which to this day have been used in the Balkans and wider. We have defined the most characteristic consonants in the Macedonian language, including "r", "j", "k" and others but not "h". We have identified some letters from the Cyrillic alphabet, which are in use today by the Macedonian language, like the symbol

“шт” (sht) which is predominant in Macedonian dialects, especially in those of the Ohrid region. “шт” is also found in other Slavic languages such as the Slovenian, Bulgarian and others.

In today’s Slovenian literary language for example, there are 8 consonants from which 5 are found in the Macedonian literary language and the other 3 are present, to a large degree, in the dialects (such as the “Miiachkian”, “Rechanskian” and others) of the Macedonian language.

In other words, I can say that we created a syllabic alphabet consisting of 26 consonants and 8 vowels and ordered it in a regular fashion of writing and then we were ready to turn our attention to reading parts of the text.

I also want to mention that this text was written in a contiguous line from right to left with no spaces between words, no capital letters and no start or end marks to signify beginning or end of sentences. In order for us to identify words we had to identify re-occurring groups of symbols. We were hoping to identify about a couple of hundred of these, enough to be able to adequately test their meaning against today’s Macedonian language.

I am happy to say that we identified more than enough and when we wired them for sound we were able to reconstruct 160 words. The meaning of most of which has been preserved in our contemporary Macedonian dialects.

We were always of the opinion that we did not need much to reconstruct the language of the Ancient Macedonians.

Were you successful in uncovering the entire meaning of the text?

Professor Boshevski: As you know the uncovering of the meaning of the text was done some time ago as a result of our decipherment but I must tell you it does not have the identical message as the other two texts. There are assumptions out there that all three texts have the same meaning but here we are talking about a Pharaoh’s decree. If you consider the Pharaoh was Macedonian he could not have possibly given the same message to the rulers, the Macedonians, as

he gave to the ruled, the Egyptians. Among the Egyptians were the Dannans who were also ruled by the Macedonians. The message for the Egyptians written in hieroglyphs and the message for the Dannans written in Koine or what we today call “Greek” were written for the people the Pharaoh ruled. The center text was directed to the rulers that is why the messages are different. Had we assumed the texts to be identical or similar, we would have not been able to appropriately translate the center text. The pharaoh had addressed his compatriots, the Ancient Macedonians, in a different manner than he had addressed the Egyptians he ruled. We could see that the order of the sentences like the order of the words within the sentences were not the same. The order of the address to the king was not the same either. For example, after the designation of the pharaoh, in the Dannan text there is a last name, whereas in the center (Macedonian) text there was one more epithet and after that was a name. The dynasty or family name was at the end. It would have been very risky and we would have made fundamental errors had we assumed the meaning in the texts to be same.

What was most interesting is that we found an expression in the Pharaoh’s text which has a similar meaning in Macedonian today. For example when the Pharaoh ordered the text to be scribed on the stone he used the expression “da se naveze” meaning “to embroider”. Interestingly this expression is still in use in some parts of Macedonia today to refer to “well written” letters.

Can you mention some words you found on the stone that are similar to today’s Macedonian language?

Professor Boshevski: The three upright dashes, or vertical lines as we call them, refer to “God”. We recognized this designation because we had seen it before in a Russian publication called “Slavianska Pismenost” (Slavian Literacy). Here Russian scientist Grinevich talks about the existence of old writing found in Russia, the Ukraine and Poland and in this writing he eludes that the three vertical lines are a reference to “God”. We found over one-hundred occurrences of this in our text so we were pretty convinced we were on the right track. We also found evidence in a Vincha stone artifact from 7,000 BC where the three vertical dashes were prominent and possibly meant “God”.

All in all we had three different sources from three different regions which was sufficient evidence to lead us to believe that we were on the right track. Not being one-hundred percent certain though, since the Vincha writing and the Russian texts were not proven, we set out to find our proof on the Egyptian text. There we found an adjective written with the symbols which we identified to mean “Bozhen” (divine). Similarly in front of Alexander the Great’s name we found “Bozhenstveniot” (the divine one). By then we were convinced we were on the right track.

I just want to add that this writing which we found in Egypt, and no doubt was brought there by the Macedonians, we believe has its beginnings in the Balkans. It lasted a long time until it was replaced by Kiril and Metody’s Cyrillic script. In the words of Chernorizets Hrabar this was the language in which “the Slavs wrote and foretold”.

I believe this writing system began to decline first as a result of Roman intervention and later as a result of the interference of the Catholic Church. Roman authorities forbade use of this writing fearing that the Macedonian State may rise again. Romans used every opportunity to make sure that the name of its preceding empire was never mentioned. That’s why Rome divided Macedonia into four pieces and that’s why it forbade communication and travel between those four pieces. The Romans even forbade marriages between Macedonians separated by their artificially imposed borders. Along with forbidding the writing, the Romans also destroyed artifacts written in this language.

In this Ancient Macedonian text there are many words which are used in today’s Macedonian language. Is the ancient Macedonian language a precursor to our modern Macedonian language?

Professor Boshevski: We believe that the Ancient Macedonian language is a precursor not only to most modern Balkan languages but also to all of today’s Slavic languages. We believe, and time will prove this, that all these languages have descended from the Ancient Macedonian language. Let’s say that the Ancient Macedonian language is a proto-Slav language.

Until now we were led to believe that the Slavic speaking populations arrived in the Balkans around the seventh century AD speaking a “Slavic language”. With your discovery we now have a basis to establish a new idea, the idea that the so-called “Slavic languages” have their roots in the ancient Macedonian language. Are we now faced with a great contradiction?

Professor Boshevski: It appears that we have come to the same conclusion. In the beginning of the interview I said that we wanted to identify the writing on this stone and if possible reconstruct its language which we naturally assumed would be the language of the Ancient Macedonians. We wanted to know what the Ancient Macedonians themselves had to say, in their own writing, in their own language, not to learn about them from other sources. Based on our discovery, on the evidence we found, we have to come to our own conclusions even if they don't agree with mainstream science. We must apply the facts as we see them even if we need to push aside the mistakes of history with regards to certain migrations of people, origins of people and origins of languages.

Here is a text left by the ancients which is satisfactorily long and rich, which gave us the opportunity to reconstruct and bring to light an alphabet and the rules for reading and writing and to reconstruct what was thought to be a lost language.

All discoveries up to now tell us that this is the text of the Ptolemais who ruled Egypt for about 300 years. We know the Ptolemaic dynasty was Macedonian. We know their origins are from the Balkans, more precisely, from the Pelagonian valley in Macedonia.

The next step for us is to have these facts acknowledged by world science. We need our world contemporaries to verify our work and what we have found and then to appropriately revise science as required.

There are remarks made by some who believe it's impossible to have two thousand year old words survive in a language when speaking about our current Macedonian language. In other words they say two thousand years is far too long for Ancient Macedonian

words to have survived in the modern Macedonian language. If that were so then I pose this question to them: “How can some words, such as those from the third text on the Rosetta stone, survive two thousand years and be present in today’s modern Greek language?” Why is no one disputing that fact and better yet why are they not making remarks about it? Why does it bother people that in today’s Macedonian language there are words the Ancient Macedonians spoke?

No one can now deny or destroy the writing on the Rosetta stone. Once our methodology is verified and proven, then no one will be able to contest it.

With regards to your discovery what kind of reaction did you get from the Macedonian intellectuals and from corresponding world institutions?

Professor Boshevski: Up no now there has been no significant reaction. The publication we printed was well accepted and is receiving attention in creating interest locally as well as in some European circles. We sent an electronic version to various world centers, including the Institute of Eastern Languages in Chicago, to Oxford, to London and to Germany. We can’t expect immediate reactions; it takes time to interpret our results before people can truly understand our discovery. What we found will shake the foundations of our contemporary understanding. Everything up to now that has been written about the Ancient Macedonians can’t easily change. A great deal has been invested in the creation of our current understanding and now we appear with our findings out of nowhere telling everyone they were wrong. A lot of time will pass before people are comfortable with that idea, before it sinks in and before we see any reactions. In the meantime we will stand by our convictions and be at everyone’s disposal to conduct dialog and eventually solve this problem.

This article appeared in the newspaper “Canadian-Macedonian News” in Toronto on December 2006, Issue 12, Year 6.

Salinas Visits Boshevski and Tentov for the Rosetta Stone Center Text Translation

By Natasha Buntevska

Translated from Macedonian to English and edited by Risto Stefov

<http://www.vreme.com.mk/DesktopDefault.aspx?tabindex=1&tabid=1&EditionID=876&ArticleID=58224>

The Mexican archeologist and linguist Robert Salinas Prais, well known educator and theorist famous for his beliefs that Homer's Troy was located somewhere in the lower part of the River Neretva, paid a visit to Macedonian scientists Tome Boshevski and Aristotel Tentov who recently deciphered the Rosetta stone center text and concluded that it was written in ancient Macedonian.

During their meeting in Skopje Salinas appraised Boshevski and Tentov's findings as exceptional and promising for contemporary science.

The theme should prove attractive to world science and to the learned public in general. Today's archeology and anthropology is a product of a century old theory, a product of archeologist Shliman and Pary who reanimated our understanding of our past and history. Their theories became part of the educational systems and of our collective civilized view, affecting us each personally.

"Discussion about Shliman and Pary's theme is unfortunately becoming circular and commonplace slowly losing its ground. For years archeology has not produced any new ideas and has no answers to today's view of the world, order of cultures and civilizations. The theory produced by the Macedonian scientists, on the other hand, is exactly what is needed to bring freshness and new blood to today's scientific world which is desperately needed." said Salinas for Vreme.

According to Salinas, Boshevski and Tentov's book "Po Tragite na Pismoto i Iazikot na Antichkite Makedonski" (Tracing the Ancient Macedonian Writing and Language) may become as provocative

and as popular as Salina's book "Homerovata Slepa Voiska" (Homer's Blind Army) of the 1980's in which he makes claims that the river Neretva is the ancient river Skalamander located in the Balkans where the Trojan army was led. He also claims that the legendary Troj was in the Balkans, not in Asia Minor as we are taught in school.

"I don't doubt that Boshevski and Tentov discovered something big. This however is my first introduction to it and I will need more time to become familiar with their theory. At this time it is still too early to put it in place or in some historical perspective as I will continue to work with the Macedonian scientists and more closely analyze their discovery and study their work. I am curious and have many questions I want to ask. Boshevski and Tentov made a lot of progress in the development of their thesis, particularly on the linguistic side and in comparing the three texts on the Rozetta stone which makes it particularly important. I am lucky to have met such people who like myself, are working on theories that will change our view of the world. Working with such a big puzzle is a heavy burden however, sometimes so painstakingly intricate and requiring so much patience that there are moments when one feels like they would lose their mind." said Salinas.

The meeting between Boshevski, Tentov and Salinas was arranged by the Belgrade Publishing House "Peshiki i sinovi" (Peshik and sons) who had the Mexican archeologist as their guest. This Serbian publisher who specializes in publishing paleo-linguistics, archeology and new scientific theories is interested in publishing the work of the Macedonian scientists.

After some years of investigating the Rosetta stone scripts, Boshevski and Tentov, only a few months ago, announced their decipherment of the center text, which 200 years after its discovery in Egypt was a mystery for many linguists. Boshevski and Tentov's theory is that the center text was written by the ancient Macedonians who at the time were conquerors of a large portion of the ancient world. Unfortunately to this day many believe that the ancient Macedonians were illiterate. The center text on the Rosetta stone, according to Boshevski and Tentov, is written in the language which

the ancient leaders of Egypt, the Macedonian Ptolemaic Dynasty, the successors of Alexander the Macedonian (the Great), spoke.

After promoting their work at MANU, in June of this year, Boshevski and Tentov continued to expand their theory on the orthogenesis of the ancient Macedonians and their language.

“According to our latest findings, the writing system used by the Canadian Inuit and some other North American indigenous tribes is the same writing system which we found on the Rosetta stone. Affirmation of the existence of the ancient Macedonian writing was found in the Vinichko Kale digs. On one clay tablet, dated around 7,000 BC, a text was found from which 18 symbols corresponded to those of the Rosetta stone.” says Aristotel Tentov.