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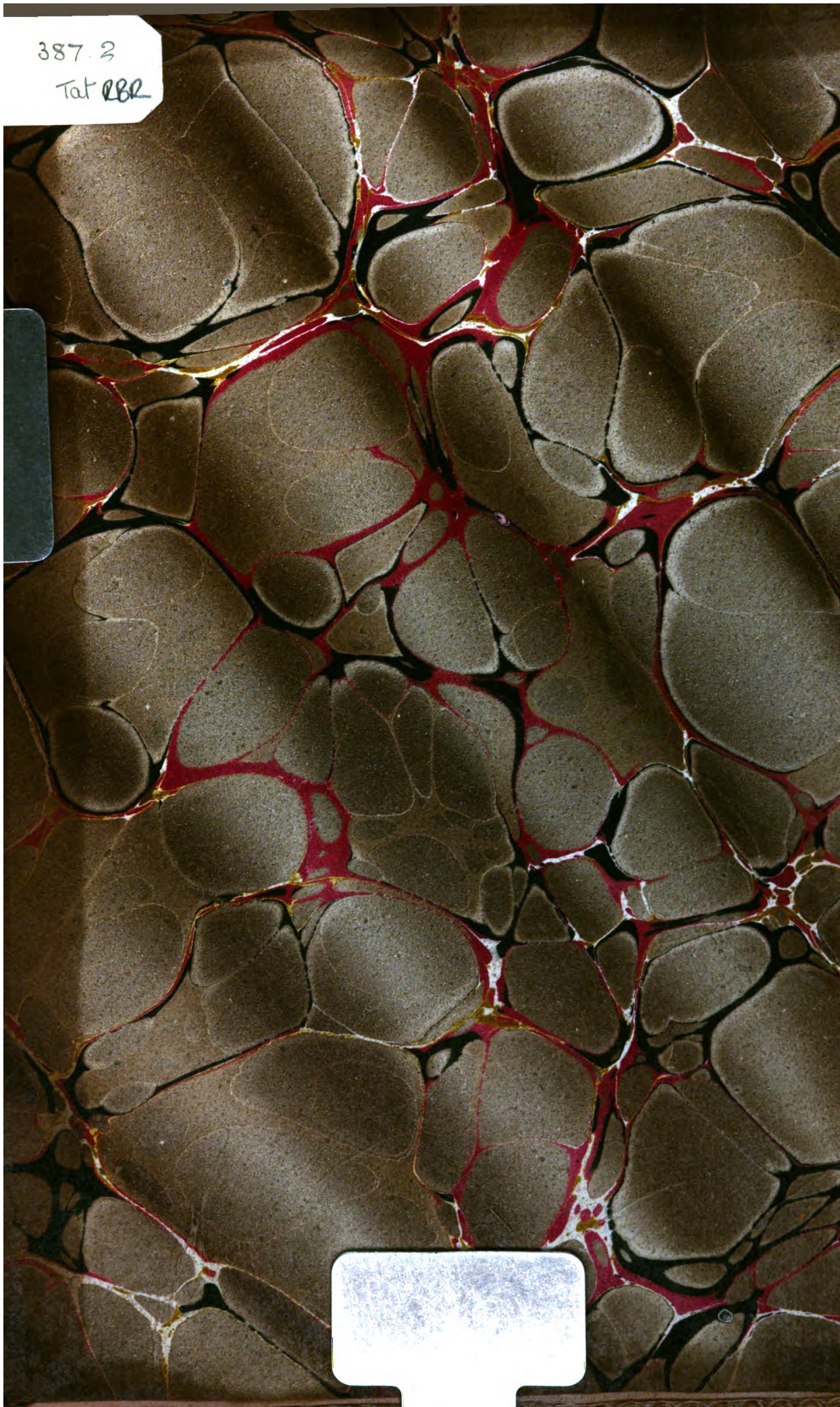


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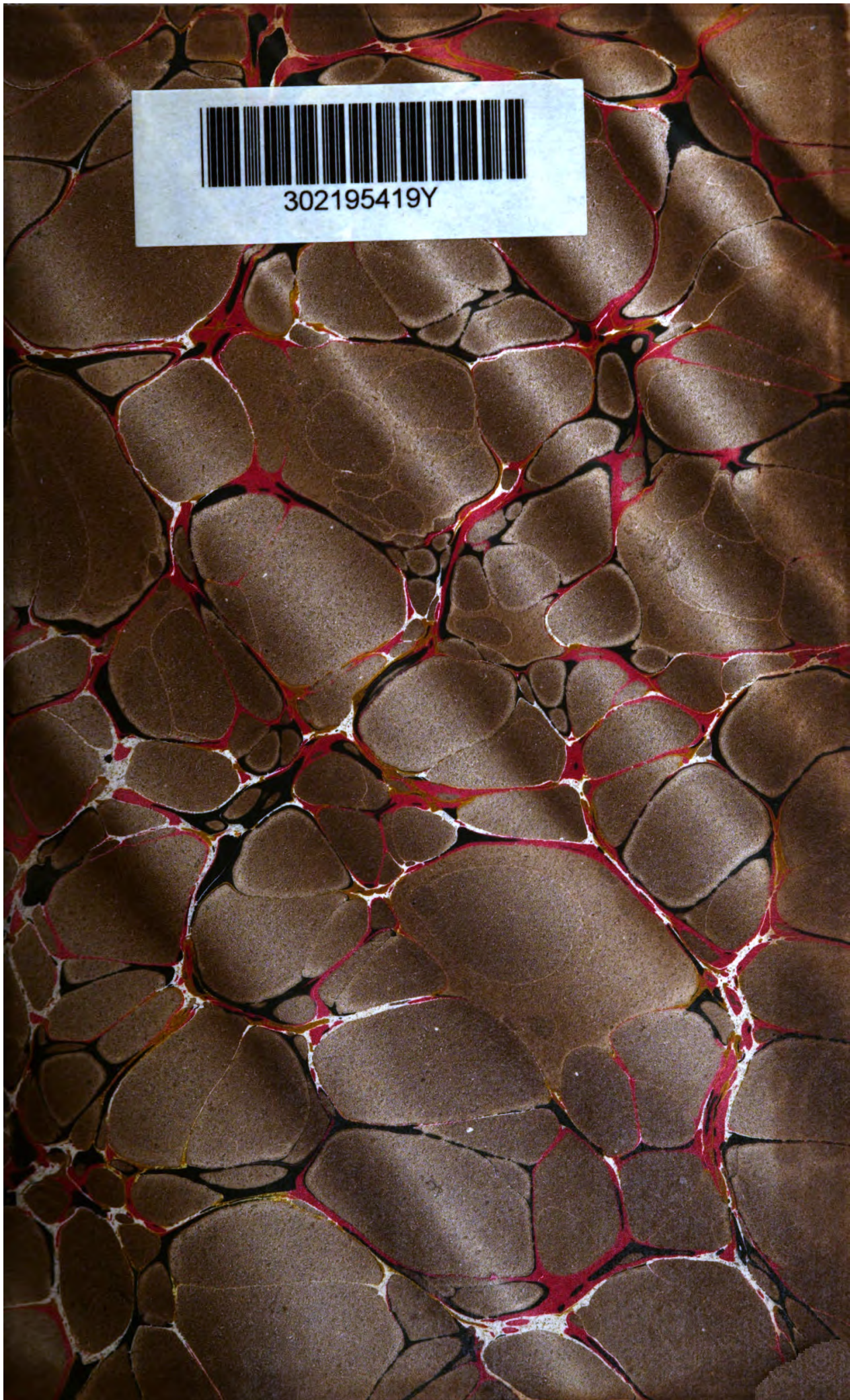
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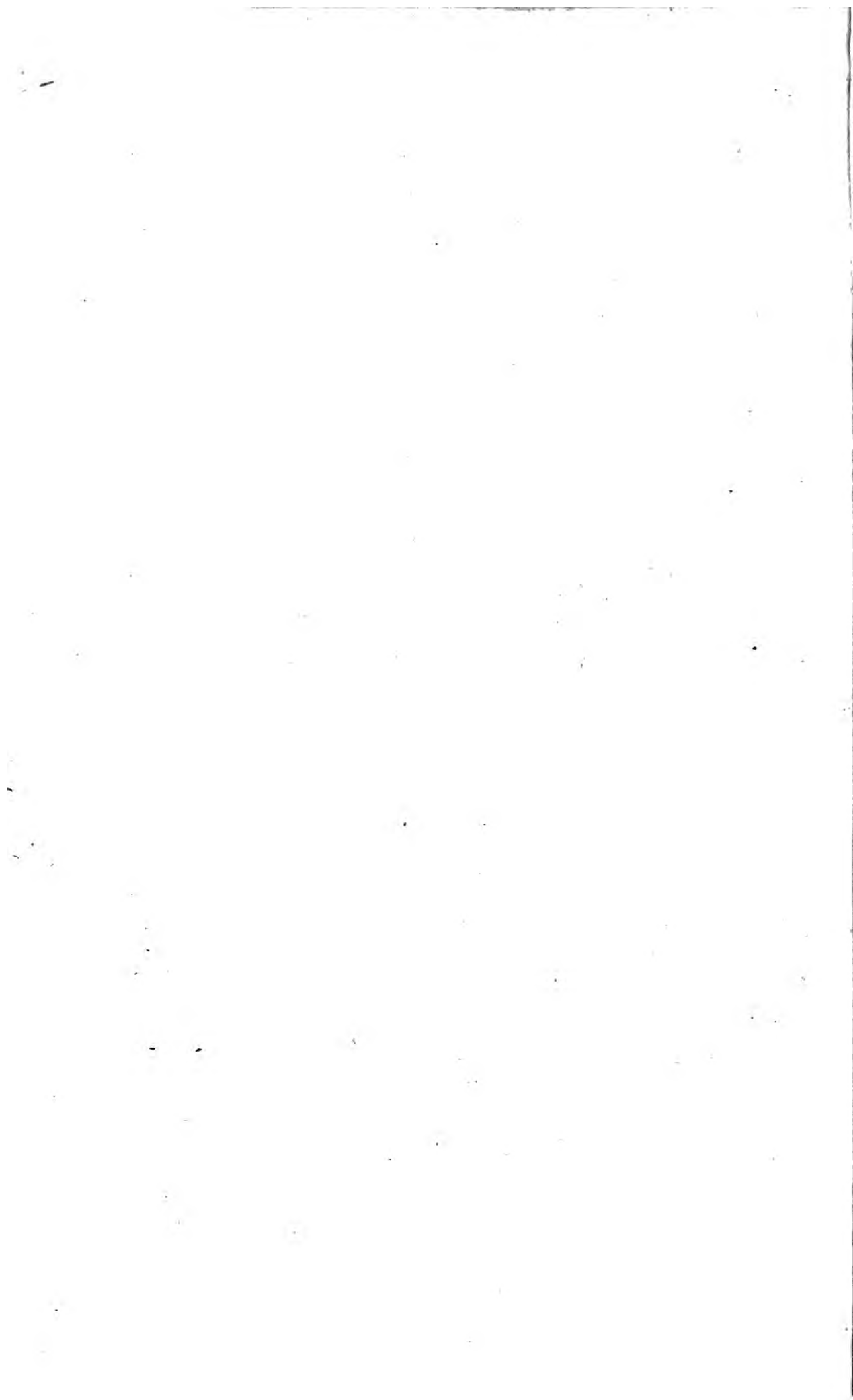


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A
COMPENDIOUS
GRAMMAR
OF THE
EGYPTIAN LANGUAGE

AS CONTAINED IN THE
COPTIC AND SAHIDIC DIALECTS;
WITH OBSERVATIONS ON THE BASHMURIC:

TOGETHER WITH
ALPHABETS AND NUMERALS IN THE HIEROGLYPHIC
AND ENCHORIAL CHARACTERS;
AND A FEW EXPLANATORY OBSERVATIONS:

BY THE
REV. HENRY TATTAM, M.A. F.R.S.L.
℞. ℞.

RECTOR OF ST. CUTHBERT'S, BEDFORD.

WITH
AN APPENDIX,
CONSISTING OF THE
RUDIMENTS OF A DICTIONARY
OF
THE ANCIENT EGYPTIAN LANGUAGE
IN THE ENCHORIAL CHARACTER:

BY THOMAS YOUNG, M.D. F.R.S. H.M.R.S.L.
FOREIGN ASSOCIATE OF THE ROYAL INSTITUTE OF PARIS.

*Quicquid præcipies, esto brevis; ut citò dicta
Percipiant animi dociles, teneantque fideles.*

DE ART. POETICA, iii. 55.

LONDON:
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P R E F A C E.

EGYPTIAN Literature has recently attracted particular attention. All that has come down to us of the Language and Literature of Ancient Egypt, is contained in the Coptic, Sahidic, and Bashmuric Dialects; and in the Enchorial, Hieratic, and Hieroglyphic Inscriptions and Manuscripts.

Without attempting to trace the origin of the Egyptian Language, we may just remark, that the learned Rossi, in his "*Etymologiæ Ægyptiacæ*," has shewn the affinity of a number of Coptic and Sahidic words to the Oriental Languages; which affinity, to a certain extent, it must be admitted, does exist. - Nor need we be surprised at this, when we consider the intercourse of the Jews, Syrians, Persians, Chaldeans, and Arabians, with the Egyptians: but whether these words were originally Egyptian, or whether they were adopted from those languages, it is impossible for us to determine. M. Klaproth, a Gentleman well acquainted with Asiatic Languages, has also

pointed out the resemblance of a considerable number of Coptic words to some in the dialects of the north of Asia, and the north of Europe: this discovery appears to have raised a doubt in his mind, of the African origin of the Egyptians. The fact is, the remains which we possess of the Egyptian Language, when separated from the Greek, with which it is in some measure mixed up, has no *near* resemblance to any one of the ancient or modern languages^a.

The importance of the Ancient Egyptian to the Antiquary will at once appear, when we consider, that a knowledge of it is necessary, before the Inscriptions on the Monuments of Egypt can be properly understood, and the Enchorial and Hieratic Manuscripts can be fully deciphered.

Nor is it of less importance to the Biblical Student. The Egyptian Versions are supposed to have been made about the second century^b; and if they were

^a Dr. Murray says, "The Coptic is an original tongue, for it derives all its indeclinable words and particles from radicals pertaining to itself. Its verbs are derived from its own resources. There is no mixture of any foreign language in its composition, except Greek." *Bruce's Travels*, vol. ii. p.473.

^b Zosimus, as quoted by Fabricius, says, that the Old Testament was translated into Egyptian, when the Septuagint Translation was made. "Biblia, tunc non in Græcam tantum, sed etiam Ægyptiis in vernaculam linguam fuisse translata." p. 196. See *Introduction to Sahidic Fragments*, p. 135.

not the *first*, they certainly were among the most early Translations : and perhaps the New Testament is of equal, or even of greater authority than any of the Versions. The Coptic and Sahidic are two distinct Versions. The Translations of the Old Testament, as will readily be supposed, were made from the Septuagint, and not from the Hebrew Scriptures. These Versions will be found of the greatest use in determining the reading of many passages of the Septuagint, and fixing the meaning of many expressions. We may also observe, that the quotation from Jeremy the Prophet, in Matthew xxvii. 9, is found in fragments of these Versions of Jeremiah : it is different from the parallel passage in Zachariah xi. 12, 13. and agrees with the quotation in St. Matthew. The Sahidic New Testament contains many important readings, and merits the closest attention of the Scholar and Divine.

The only Coptic Grammar which the Author has seen deserving the name, is that prepared by Scholtz,

The Talmudists say, "It is lawful for the Copts to read the Law in Coptic." *Tychsenius*. See also *Buxtorf's Talmud. Lex.* p. 1571. Also, "It is permitted to write the Law in Egyptian." *Babyl. Talmud, Seder Med. Schal.* f. 115. and *Introduction to Sahidic Fragments*, p. 136. These expressions seem to imply the existence of the Law in Coptic.

For the arguments in support of the Translation of the New Testament into Egyptian, in the second century, see *Wilkins's Introduction to the Coptic New Testament*, and the *Introduction to the Sahidic Fragments*.

and published by Woide, who added the Sahidic part. Woide's Grammar is a valuable work, and discovers indefatigable industry, containing a reference to the places whence his authorities are taken. It is, however, defective, particularly in the Negative Prefixes to Verbs: nor is it correct in the power which is assigned to the Verbal Prefixes. Had the Author seen this Grammar before he had collected most of the materials for his own, it is probable he would not have entered upon the task. He has availed himself of what he found in Woide's Grammar better suited to his purpose than his own materials.

The powers assigned to the Definite and Indefinite Prefixes to Verbs, it is hoped, will be found correct. The Prefix $\omega\alpha\iota$, &c., which most frequently expresses the Present and Perfect Tenses in Coptic, is given as the Present, and Perfect Tenses, Indefinite. $\omega\alpha\iota$, in the Sahidic Fragments, expresses only the Present. The Pluperfect Tense Indefinite is composed of $\pi\epsilon$, and $\omega\alpha\iota$ the Perfect Indefinite; as the Pluperfect Definite is of $\pi\epsilon$, and $\alpha\iota$ the Perfect Definite. The Future Imperfect Tense is compounded of the Imperfect, and $\pi\alpha$ the sign of the Future; and the other Tenses are formed in the same manner. The Auxiliary Verb $\epsilon\pi\epsilon$ has caused the Author much trouble, but he believes he has now rendered

it plain and intelligible. The letter **ϣ**, when found between the Prefixes and the Verb, has been pointed out as the sign of the Potential Mood. The power of **ϣⲟⲣ**, when prefixed to Verbs, has also been alluded to.

The Rules in the Coptic part of the Grammar apply, in general, to the Sahidic; the figures in one part corresponding to those in the other. When the Sahidic varies from the Coptic, it is always noticed.

The terms **COPTIC** and **SAHIDIC** have been adopted in this work, instead of **MEMPHITIC** and **THEBAIC**, lest confusion should be created; as the former are used in those Egyptian Publications which have issued from the Oxford University Press.

The Author has now the pleasure of returning his most sincere thanks to William Osburn, Esq. F.R.S.L. of Leeds, who has published a valuable "Account of an Egyptian Mummy" which was unrolled at Leeds. To this Gentleman he is almost entirely indebted for the present division of the Prefixes to Regular Verbs, and for various judicious remarks.

The Author has spared no pains to render this little work as complete as he could: at the same time, he has compressed the matter as much as possible, giving nothing but what he conceived absolutely

necessary. Defects, redundancies, and mistakes, will no doubt be detected, as the work was composed at different intervals, and while engaged in laborious duties. When the remaining part of the Grammar was about being printed, it was discovered that a portion of the Manuscript was lost, which the Author had hastily to prepare again. These things, he trusts, will obtain for him the indulgence of Egyptian Scholars.

OBSERVATIONS
ON THE
HIEROGLYPHIC AND ENCHORIAL ALPHABETS:
WITH A FEW REMARKS RELATIVE TO THEIR USE.

THE glory of Egypt has long since passed away, but enough of its learning remains on the Sculptured Monuments, and in existing Papyri, to excite the most intense interest. These stores have long engaged the attention of the Learned, who have in vain endeavoured to decipher them, till our indefatigable and erudite Countryman, Dr. Young, and, after him, M. Champollion, undertook the task.

In the year 1814, Dr. Young commenced a close and laborious examination of the Triple Inscription on the Rosetta Stone. This stone, which is much mutilated, was discovered by the French, at Rosetta, four feet under ground, and was shortly afterwards brought to this country. The Inscription is written in Greek, in Hieroglyphic, and in the Enchorial, (*εγχωρια*)^a or native character. Dr. Young entered upon the investigation, after the Baron De Sacy, and Mr. Akerblad, who had made a beginning to decipher the Enchorial Inscription, had given up the attempt. By writing the Greek above the Enchorial, which reads from right to left, and comparing one part with another, Dr. Young succeeded in

^a This word is used in the Rosetta Inscription, and elsewhere.

deciphering it, being aided by the words *King, County, and, &c.*, which had been discovered. Dr. Young next turned his attention to the Hieroglyphic Inscription, which was much mutilated: this he also deciphered, by the aid of the two other Inscriptions. Having satisfactorily ascertained the name of Ptolemy, which was enclosed in a ring, or oval, he justly conceived that the characters, composing the name, might be used otherwise than symbolically: he therefore proceeded to apply these characters Phonetically, or alphabetically, as well as those contained in the name of Bernice, which he had ascertained; which was found with that of Ptolemy, on the ceiling at Karnak: and by the aid of these characters, he succeeded in deciphering other groups. Mr. Bankes, who had received a communication from Dr. Young, while in Egypt, discovered the names of Ptolemy and Cleopatra on a Temple and Obelisk at Philæ, which corresponded with the Greek dedicatory inscriptions found upon the buildings, thus confirming Dr. Young's discoveries.

The letters in these names being thus ascertained and established, the system was taken up, and extended, by M. Champollion, and afterwards by Mr. Salt, our late Consul-General in Egypt. From the researches of these three Gentlemen, the accompanying Alphabet is constructed, which includes the whole of M. Champollion's.

The names of kings, and distinguished individuals, are generally enclosed in rings, or ovals.

The characters are sometimes read from right to left, and, at others, from left to right, or from the top downwards: nor is the order in placing the characters always strictly observed, for in many instances it could not conveniently be done. We may state as a rule, that the characters are always read from the side towards which the animals look.

The Gender of Nouns is expressed by Articles, as in Coptic; the Hieroglyph ⊠ , or ⊡ , corresponding with Ⲛ , or ϕ , masculine, singular; and the character ⊟ , to ⲧ , ⊙ , or Ⲕ , feminine singular, in Coptic; as in the names of *Cleopatra*, *Arsinoë*, and *Bernice*. The character Ⲛ has the power of ϕ , in the Rosetta Inscription. If, in this instance, we may be allowed to reason from analogy, I should be induced to say that the plural is formed by ⲚⲚ , — , or Ⲕ ; agreeing with ⲚⲚ , Coptic, or perhaps by these characters doubled; as ⲚⲚⲚⲚ , — , or Ⲕ , ⲚⲚⲚ , or ⲚⲚ , Coptic. The Plural is also formed by ⲚⲚⲚ , and the Dual by ⲚⲚ , in the Rosetta Inscription. From the same mode of reasoning, I am inclined to think that the Genitive is formed by ⲚⲚ ; and the Prefixes, Pronouns, &c. by the grouping of several of the Phonetic characters; as, ⲚⲚⲚ , ⲚⲚ , or ⲚⲚⲚ ; ⲚⲚⲚ , ⲚⲚ , or ⲚⲚⲚ ; ⲚⲚⲚ , ⲚⲚ , or ⲚⲚⲚ ; &c. Although these

conclusions have not been established, yet some groups of characters appear to favour them.

The ALPHABETIC, or PHONETIC,^a was one of the modes of Hieroglyphic writing; but besides this, the Egyptians had another, called the SYMBOLIC, which is subdivided into various kinds. One kind of Symbolic writing was by direct imitation, or pictorial representations of the things intended to be expressed; as, a bullock, or a ram, was represented by a figure of the animal; and a bow and arrow, by a graphic imitation of them. Another kind of Symbolic writing was the Tropical, or Figurative; that is, by metaphors and similitudes. The third kind of Symbolic writing was called Enigmatical. For in-

^a Clemens Alexandrinus, who flourished about the second century, is supposed to mention with correctness the kinds of writing used by the Egyptians. His words are these :

Αυτικά οί παρ' Αιγυπτίοις παιδευόμενοι, πρῶτον μὲν πάντων τῆν Αιγυπτίων γραμμάτων μεθόδον εκμανθανουσι, τῆν ἐπιστολογραφικὴν καλουμένην· δευτέραν δὲ, τῆν ἱερατικὴν, ἣ χρῶνται οί ἱερογραμματεῖς· ὑστάτην δὲ καὶ τελευταίαν τῆν ἱερογλυφικὴν, ἧς ἡ μὲν ἐστὶ δια τῶν πρῶτων στοιχείων κυριολογικὴ· ἡ δὲ συμβολικὴ. τῆς δὲ συμβολικῆς ἡ μὲν κυριολογεῖται κατὰ μῖμησιν, ἡ δ' ὡσπερ τροπικῶς γραφεται, ἡ δὲ ἀντικρὺς ἀλληγορεῖται κατὰ τινὰς αἰνιγμοὺς. ἡλίον γοὺν γραψαὶ βουλομένοι κυκλὸν ποιοῦσι, σελήνην δὲ σχῆμα μνηοειδὲς, κατὰ τὸ κυριολογουμένον εἶδος· τροπικῶς δὲ κατ' οἰκειότητα μεταγόντες καὶ μετατιθέντες, τὰ δ' ἐξάλλατοντες, τὰ δὲ πολλαχῶς μετασχηματίζοντες χαραττοῦσιν. *Strom.* l. 4. c. 4.

“Jam vero qui docentur ab Ægyptiis, primùm quidem discunt Ægyptiarum litterarum viam ac rationem quæ vocatur Epistolographica: secundò autem hieraticam, qua utuntur Hierogrammates: ultimam autem Hieroglyphicam; cujus una quidem species est per prima elementa, Cyriologica dicta; altera vero Symbolica. Symbolicæ autem una quidem proprie loquitur per imitationem; alia vero scribitur

Nations to the feet of the Theban Trinity.” Among these he found written, in letters at full length, “Joudaha Melek,^a the Kingdom of the Jews.” This may be considered as a commentary on the above-named chapter. We may probably conclude in the words of the Poet :

“Nondum flumineas Memphis contexere biblos
Noverat : et saxis tantum volucresque feræque
Sculptaque servabant magicas animalia linguas.”

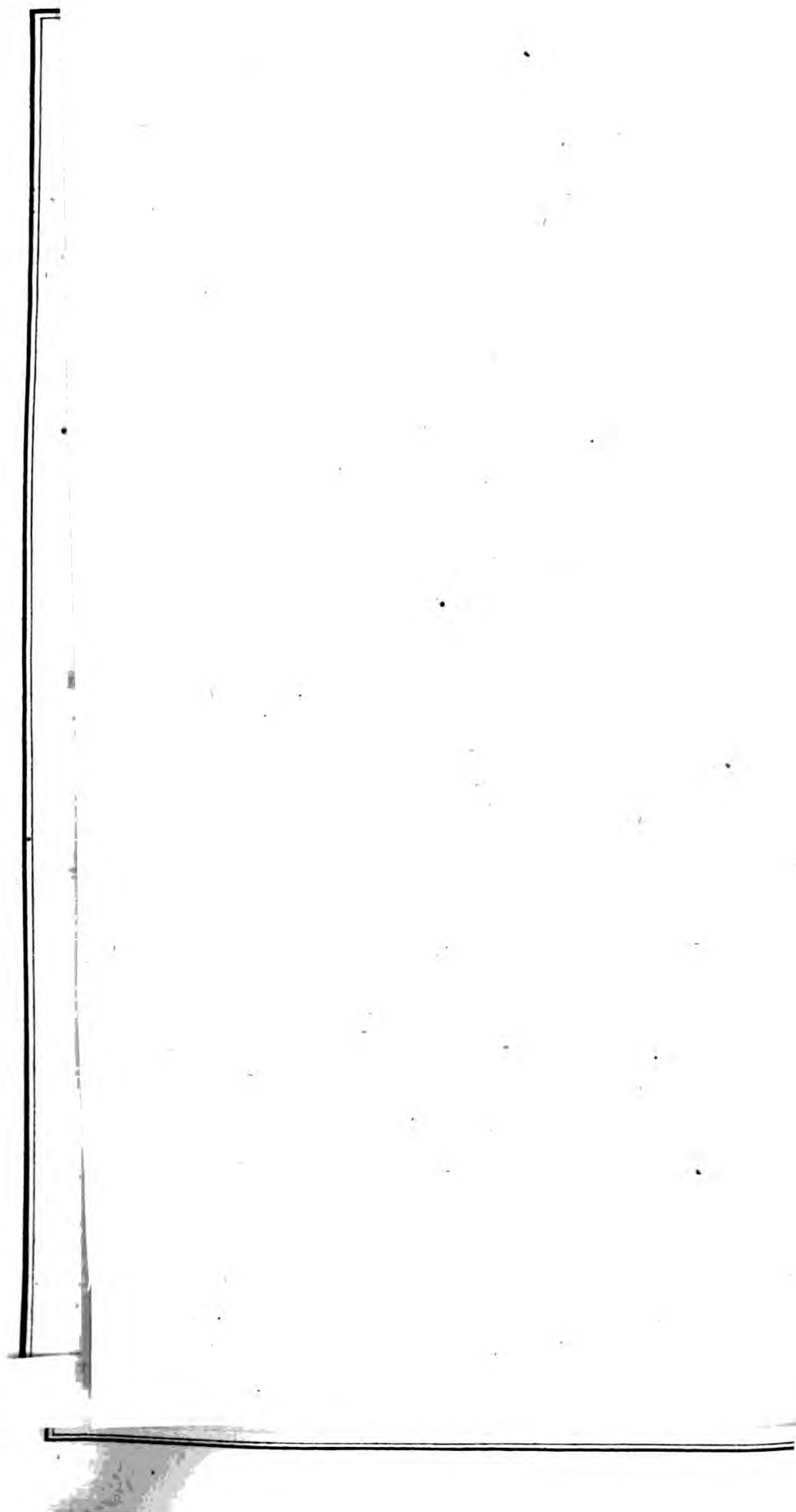
Lucani Pharsalia, lib. iii. 221.

The Hieratic or Sacerdotal characters are immediately derived from the Hieroglyphic, which will at once appear on comparing them.

The Author does not feel himself called upon to say any thing further, either on the Hieratic or Enchorial manner of writing among the Egyptians; as the learned Author of the Appendix to the Grammar, to whom the merit of the discoveries in Egyptian Hieroglyphic and Enchorial Literature belongs, will more than supply the deficiencies. The Author considers it an honour to himself, and an advantage to the Reader, to have all that is necessary on the subject supplied by so able and judicious a writer as Dr. YOUNG.







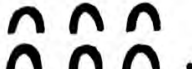

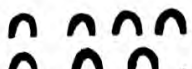






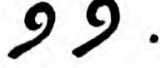





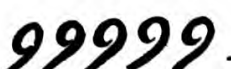


The Enchorial Alphabet is composed from careful examinations of the Rosetta Inscription, and other Enchorial documents, published and in manuscript.

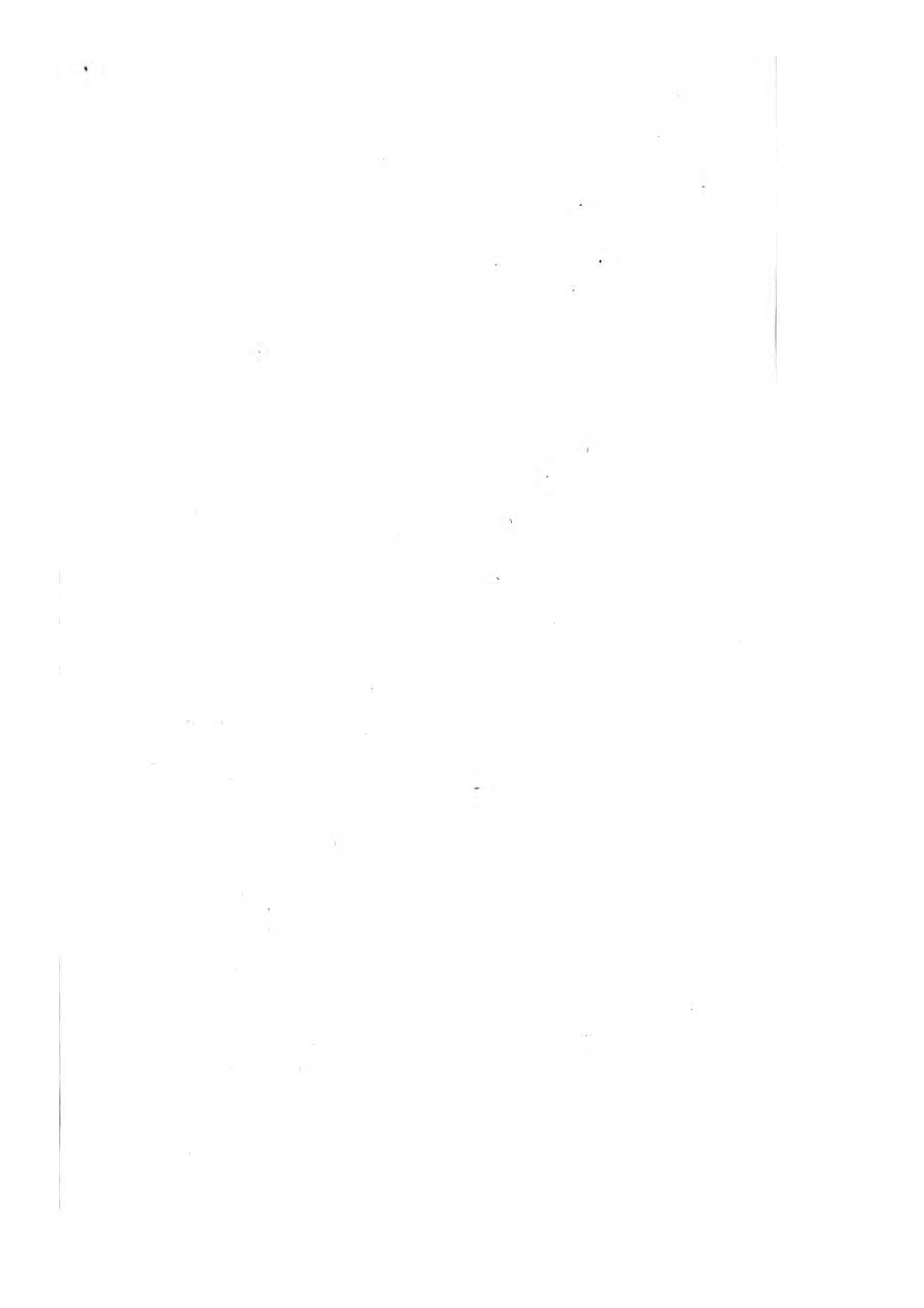
^a Melek, in Hebrew, מֶלֶךְ, signifies *King*, and not *Kingdom*.





HIEROGLYPHIC NUMBERS.

1.	I.		21. 
2.	II.		22. 
3.	III.		30. 
4.	IIII. 		40. 
5.	IIIII.		50. 
6.	IIII I.		60. 
7.	IIII II. 		70. 
8.	IIII III. 		80. 
9.	IIII IIII.		90. 
10.			100. 
11.			200. 
12.			300. 
13.			400. 
16.			500. 
20.			1000. 

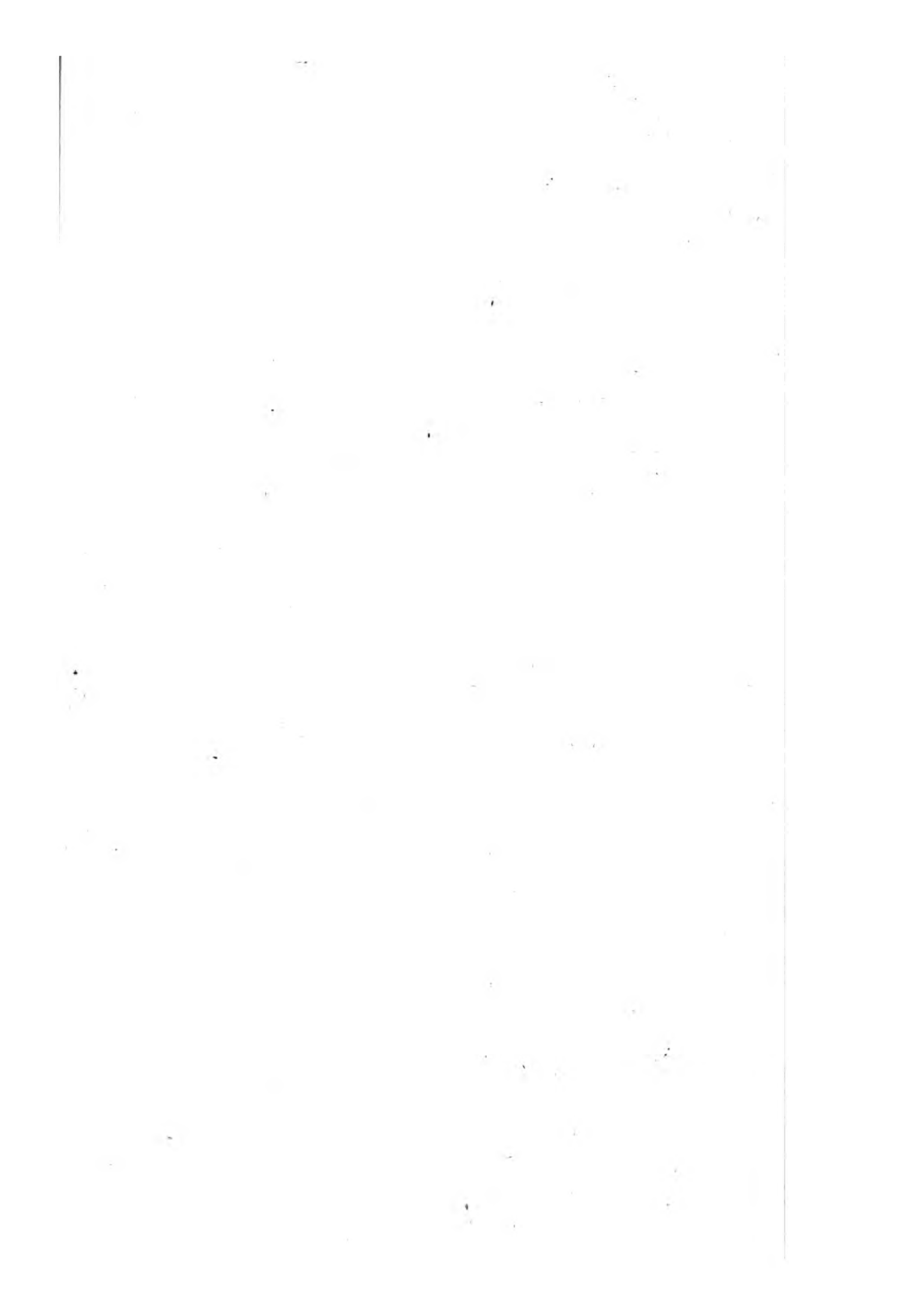


LETTERS OF THE ENCHORIAL ALPHABET.

	ζ, ς, Ϸ. ε, ι, ο, or Δ. Γ, Ϛ. ο, τ, or ω.	τ.	ρ.
δ.	υ, ϖ, ϗ, Ϙ.	φ.	υ.
β.	Ϡ, ϡ, Ϣ, ϣ.	χ.	ϙ.
γ, κ, β.	ϛ, Ϝ, ϝ, Ϟ, ϟ, Ϡ.	ψ.	ϡ, Ϣ, ϣ.
Δ, τ, θ.	ϣ, Ϥ, ϥ, Ϧ, ϧ, Ϩ.	φ.	ϣ, Ϥ, ϥ.
ε.	ι.	ζ.	ϥ, Ϧ, ϧ.
η, or ι.	λ.	α.	ϩ.
ι.	λ, μ, ν, Ϟ.	ω.	ρ.
κ.	ϛ, Ϝ, ϝ, Ϟ, ϟ, Ϡ.		
λ.	ϣ, Ϥ, ϥ, Ϧ.		
μ.	ϧ, Ϩ, ϩ, Ϫ.		
ν.	ρ, ϑ, —, —.		
ξ.	Ϟ.		
ο.	ϣ, Ϥ, ϥ, Ϧ.		
π, or φ.	ϧ, Ϩ, ϩ, Ϫ, ϫ, Ϭ, ϭ, Ϯ, ϯ.		
ρ.	ρ, σ, —, ι.		
σ.	ϣ, Ϥ, ϥ, Ϧ, ϧ, Ϩ, ϩ, Ϫ.		
τ.	ϣ, Ϥ, ϥ.		

ENCHORIAL NUMBERS.

<i>Common Numbers.</i>		<i>The Numbers of Days.</i>	
1. 1, 3.	20. > 5.	1. 1.	16. 33/.
2. 4.	23. p 5.	2. 2.	17. 32/.
3. u, 6, p.	26. < >.	3. 3.	18. 22/.
4. uy, x, r.	30. 2 2.	4. 2.	19. 2/.
5. 7.	31. 1 2.	5. 23.	20. 1/.
6. 2. 2.	36. 2 2.	6. 33.	21. 1/.
7. 21.	40. 1.	7. 31.	22. 2/.
8. 2.	46. < 2.	8. 22.	23. 3/.
9. 2.	50. 3. 2.	9. 2.	24. 2/.
10. 2.	52. 43.	10. 1/.	25. 23/.
11. 12.		11. 1/.	26. 33/.
12. 42.		12. 2/.	27. 32/.
13. p 2.		13. 3/.	28. 22/.
		14. 2/.	29. 2/.
		15. 23/.	30. 2/.



PART I. ORTHOGRAPHY.

CHAP. I. OF THE LETTERS, OR ALPHABET.

1. The Coptic Alphabet contains Thirty-two Letters.

Coptic Alphabet.	Greek Alphabet.	Names of the Letters.		Corresponding English Sounds.	Number.
Α α	A α	Αλφ α	<i>Alpha</i>	a	1
Β β	B β	Βητ β	<i>Beta</i>	b { as v between two vowels.	2
Γ γ	Γ γ	Γδεεε α	<i>Gamma</i>	g	3
Δ δ	Δ δ	Δελτ δ	<i>Delta</i>	d	4
Ε ε	E ε	Ει	<i>Ei</i>	e short.	5
Ϛ ϛ	ς	Ϛο	<i>So</i>	ς	6
Ζ ζ	Z ζ	Ζητ ζ	<i>Zeta</i>	z	7
Η η	H η	Ζητ ζ	<i>Heta</i>	e long.	8
Θ θ	Θ θ	Θητ θ	<i>Theta</i>	th	9
Ι ι	I ι	Ιωτ ι	<i>Iota</i>	i	10
Κ κ	K κ	Καππ κ	<i>Kappa</i>	k	20
Λ λ	Λ λ	Λαυτ λ	<i>Lauda</i>	l	30
Μ μ	M μ	Μι	<i>Mi</i>	m	40
Ν ν	N ν	Νι	<i>Ni</i>	n	50
Ξ ξ	Ξ ξ	Ξι	<i>Xi</i>	x	60
Ο ο	O ο	Ου	<i>Ou</i>	o short.	70
Π π	Π π	Πι	<i>Pi</i>	p	80
Ρ ρ	Ρ ρ	Ρω	<i>Ro</i>	r	100
Ϛ ϛ	Σ σ ς	Ϛεε α	<i>Sima</i>	s	200
Τ τ	T τ	Ταυ	<i>Tau</i>	t	300
Υ υ	Υ υ	Υυ	<i>Hu</i>	u	400
Φ φ	Φ φ	Φι	<i>Phi</i>	ph	500
Χ χ	X χ	Χι	<i>Chi</i>	ch	600
Ψ ψ	Ψ ψ	Ψι	<i>Psi</i>	ps	700
Ω ω	Ω ω	Ωυ	<i>Ou</i>	o long.	800
Ϙ ϙ		Ϙει	<i>Shei</i>	sh	900
Ϛ ϛ		Ϛει	<i>Fei</i>	f	90
Ϟ ϟ		Ϟει	<i>Hei</i>	kh	
Ϡ ϡ		Ϡορι	<i>Hori</i>	h	
Ϣ ϣ		Ϣαπχι α	<i>Gangia</i>	g { and j before a vowel.	
Ϥ ϥ		Ϥεε α	<i>Sima</i>	sh	
Ϧ ϧ		Ϧει	<i>Tei</i>	ti, di, or th.	

It will be seen, from a comparison of the Alphabets, that the Egyptians adopted the Greek Alphabet, with the addition of seven letters.

CHAP. II.

REASONS ON WHICH THE REMARKS ON THE ALPHABET ARE FORMED.

2.

- Δ** is pronounced as *a* in *man*, or in **ΑΔΔΕΕ**, *Adam*. It is often used instead of **ο**, and sometimes for **ω**, in Bashmuric; as, **ΔΠΘ**, for **οΠΘ**, Coptic, *to live*.
- Β** This letter is sounded as *b* English, in *Babylon*, and *Benjamin*; as, **ΒΔΒΤΔΩΠ**, **ΒΕΠΙΔΕΕΠ**; and as *v*, between two vowels: thus, *Jovan*, **ΙωβΔΠ**. It is also exchanged for **π**; as, **ΑΠΔ**, for **ΑΒΒΔ**, *Abba*. It is used instead of **ϣ**, in Bashmuric; as, **ΒΙ** for **ϣΙ**, Coptic, *to bear*.
- Ϛ** * never occurs in Coptic words, except in one or two instances. It is used instead of *z*, in words derived from the Greek.
- Ζ** This letter was never used by the ancient Egyptians, and occurs only in foreign words.
- ε** is pronounced as the *ε* in Greek. It is used in Sahidic at the end of words, instead of the Coptic **ι**, *i*. It is also used instead of **Δ**, in Bashmuric; as, **ΖΕΠ**, for **ΔΠ**, Coptic, *judgment*.

* Jablonsky says (*Dissert. de Terrâ Gosen*): “Non occurrit in libris Coptorum, qui ad nos pervenêre, vox verè Ægyptiaca, in quâ litera illa adhibetur.” *Dissert. vii. sect. 2.* And again (*Opuscula*, Tom. I. p. 58): “Notum enim est, in libris Coptorum qui ad nos pervenêre, ne vix quidè m occurrere vocem ullam verè Ægyptiacam in quâ litera **Ϛ** adhibetur.”

REMARKS ON THE ALPHABET.

- Ϟ This letter is used as a number : it may be considered as the 5 of the Greeks.
- ζ is only used in words of Greek and Hebrew origin ; as, Ζαχαριας, *Zacharias* ; Ναζαρεθ, *Nazareth* ; &c.
- η is sounded like the Greek letter η ; as, ηηποτε, *μήποτε* : it was formerly pronounced with a sharp breathing ; as, ζητεηων, *ήγεμών*.
- θ This letter is pronounced as *th*, in *Thaddeus*, Θελλεος, or in *Bartholomeus*, Βαρθολομειος, &c. θ is used instead of τθ, for expedition in writing. In Sahidic, and Bashmuric, τ is used instead of θ ; as, ετβε, for εθβε, *for, on account of*, &c. ; τωπ for θωπ, *where?* &c.
- ι answers to *i* in English, and ι in Greek ; as, Ισαακ, *Isaac* ; δικαιοτυνη, *δικαιοσύνη* ; &c.
- κ is sounded as κ in *Ric, Kis*. It is used in Coptic instead of χ ; as, καυε, for χαυε, *black* ; κβδ, for χβδ, *by violence* ; &c. In Sahidic, κ is often exchanged for Ϟ ; as, τωπτ, for τωπκ, *rise thou* ; &c.
- λ is pronounced as *l* in *Solomon*, Σολομωπ. It is used for ρ, in Bashmuric ; as, λβειπυ, for ροειπυ, Coptic, *a year*.
- μ is enunciated like *m* in *Aminadab*, Αμινεδαβ.
- π is pronounced as *n* in *Alexandros*, Αλεξανδροσ.
- ξ This letter is seldom found in Egyptian words, but principally occurs in words derived from other languages ; as, Αρφαξιδ, *Arphaxad*. It is sometimes used instead of κς ; as, θουξ, for θοκς, *to pierce*.

- ο is pronounced as *o* in Ροβοοεε, *Roboam*. It is often exchanged for ω long; as, φωρϫ, for φορϫ, *a division*.
- π is sounded as π in Παρραδικος, *Paradisos*. It is frequently exchanged for φ; as, φοτρο, for ποτρο, *a king*. π, and φ, are signs of the definite article masc. singular.
- ρ is pronounced as *r* in Αραμ, 'Αραεε.
- ς is enunciated as *s* in Εσρωεε, *Esrom*.
- τ as *t* in Σεεεριτης, *a Samaritan*. It is now and then used for δ; as, Τεπειλ, for Δεπειλ.
- υ is sounded like *u* in Παυλος, *Paulos*, or εταγετελιον, *εὐαγγέλιον*. It occurs, in words of Greek origin, instead of ι, and η; as, κτηωτος, for κιωτος; τεεεπιπ, for σημαίνων; &c.
- φ as *ph*, or φ in Greek: Ιωεφδτ, *Josaphat*. In Sahidic, and Bashmuric, π is always used instead of φ.
- ϫ This letter has the sound of *ch*, or the χ of the Greeks; as, Ιεϫοπιεε, *Jechonias*. It is put, instead of κ, before the letters β, λ, εε, π, οε, ρ (see Lex. under ϫ); and it sometimes is exchanged for ε. In Sahidic, κ is generally used instead of ϫ.
- ψ is pronounced as *ps*, or ψ in Greek; as, Ψυχη, ψυχή.
- ω is sounded like the ω of the Greeks; as, Ιωραεε, 'Ιωράμ. It is frequently exchanged for ο. In Sahidic, οο is often used instead of ω long. In Bashmuric, ε is sometimes used instead of ω; as, εικ, for ωικ, Coptic, *bread*.

- ϣ This double letter possesses the same power as *w*, in Hebrew, or *sh* in English; as, ϣβωτ, *υβω*, a rod, a sceptre.
- ϥ is pronounced like *f* in *father*; as, ϥω†εβολ, to destroy.
- Ϛ This letter answers to the π of the Hebrews: the Copts of the present day, at least, give it this sound; as, Ϛεε, Ϛπ, to be fervent, hot, &c.; Ϛεν (*khen*), in. It never occurs in Sahidic, but ϑ is always used in its stead.
- ϛ as *h*; and it is used for the sharp breathing of the Greeks; as, ϛοπλον, ὄπλον; ϛυρωπος, ὑσσωπος; &c.
- Ϝ as *g* in ρερχαριτης, μαργαρίτης. Jablonsky says, “Est illa litera Ϝ, quæ eundem ferè sonum habet quàm *g* Gallorum, ante *e* vel *i* pronunciata, quam Græci accuratè exprimere non possunt, quàmque modò per literam γ, modò per ς, modò per χ, modò etiam denique per θ, reddere laborant.” *De Terrâ Gosen*, Diss. vii. § 5.
- Ϟ This letter is pronounced like *s*, or *sh*, by the present Copts; as, ἑσοβπι, *epsoshni*. It is sometimes exchanged for ϣ; as, ϣωλ, and Ϟωλ, to gather grapes. It is frequently used in Sahidic and Bashmuric, instead of Ϝ; as Ϟπ for Ϝπ. It is used, in some words of Greek origin, instead of ϛ.
- † is enunciated like *ti*, and *di*; as, †βεριος, Τιβέριος. The Copts of the present day pronounce it *di*; as, †κρισις, *dikrasis*. (See *Theod. Pet. in Psal. prim.*) In Sahidic, it is exchanged for †ε; as, ϣοε†. Sahidic, ϣοε†ε, *three*, f.

CHAP. III.

OF POINTS AND ABBREVIATIONS.

3. When the point or short line (`) occurs over consonants, it generally expresses the vowel ε; as, **ⲉ̀**, or **ⲉⲉ̀**; **ⲏ̀**, or **ⲉⲏ̀**. The vowel is sometimes written; and at others it is expressed by the point above the consonant; as, **ⲉⲉ̀ⲕⲁⲉ̀**, or **ⲉ̀ⲕⲁⲉ̀**, *affliction*.

4. It appears, from some words derived from the Greek, that the point (`) has been used to express the vowels α and ο; as **ⲏ̀ⲁⲑⲱⲑ**, 'Αναθῶθ; **ⲏ̀ⲟⲩⲩ**, ὄνομα; &c.

5. When the point (`) occurs above a vowel, it expresses the soft or sharp breathing of the Greeks. When it is found above **ⲏ̀**, it denotes the sharp accent; as, 'ⲏⲥⲁⲩ, 'ⲏⲥⲁⲩ̄; 'ⲏⲣⲱⲁⲏⲥ, 'ⲏⲣῶδης: but when placed above the other vowels, it either expresses the soft accent, (as, 'ⲁⲃⲓⲁ̀, 'ⲁⲃⲓⲁ̀; 'ⲉⲑⲉⲥⲟⲥ, 'ⲉⲑⲉⲥⲟⲥ;)

OF POINTS AND ABBREVIATIONS.

3. The line (¯) in Sahidic is longer than the point or line in Coptic, and, when placed over consonants, generally expresses the letter ε; as, **ⲉ̀ⲏ̀**, **ⲉ̀ⲉ̀ⲏ̀**, and **ⲉ̀ⲏ̀ⲩⲣⲓⲁ̀**, for **ⲉ̀ⲏ̀ⲉ̀ⲩⲣⲓⲁ̀**; **ⲩ̀ⲏ̀** for **ⲩ̀ⲉ̀ⲏ̀**; &c.

4. The line (¯) is used for α and ο, as in the Coptic; as, **ⲟⲩ̀ⲏ̀ⲩ̀** for **ⲟⲩ̀ⲟⲩ̀ⲩ̀**, *he hath*; **ⲏ̀ⲩ̀ⲕ̀** for **ⲏ̀ⲩ̀ⲟⲕ̀**, *thou*; **ⲁ̀ⲏ̀ⲕ̀** for **ⲁ̀ⲏ̀ⲟⲕ̀**, *I*; **ⲱ̀ⲉ̀ⲩ̀ⲩ̀ⲩ̀** for **ⲱ̀ⲟⲩ̀ⲩ̀ⲩ̀**, *f. three*.

5. In

"Ἐφεσος; &c.) or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks; as, **στοῖχος**, **στῶϊκός**; **ἄπ-ἰ**, *we have come*.

6. When the point (`) is put over a vowel in the beginning of words derived from the Greek, and which has the aspirate in that language, it indicates a sharp breathing; as, **ἐλεως**, *ίλέως*; **ὦσαππᾶ**, *ώσαννά*; &c.

7. A point above **ᾶ** or **ἦ** distinguishes it from **æ** or **π** radical; and from **π**, the definite article plural, before the infix; (See Defin. Art. Plu.) as, **ἦωωτ** is *glory*; **ἦ** servile being prefixed to **ωωτ**, *glory*. But **πωωτ**, without a point above the **π**, signifies *to them*.

8. Some Coptic words are abbreviated in the following manner, by a line or lines above; as,

ἠ̄ς, **ἠ̄τ** **ἠεος**, **ἠεωτ**.

ἠ̄ς **ἠςωτς**.

ἠ̄ς **ἠςωτς ἠαζαρεος σωτηρ**.

ἠ̄ε, **ἠ̄π**, **ἠ̄ς** .. **ἠτρε**, **ἠτρηπ**, **ἠτρηος**.

ἠ̄ς **ἠος**.

ϕ†

5. In Sahidic, the line (¯) is very seldom found above vowels.

6. Two points (¨) are sometimes put above the letter **ἦ**, as a contraction of **ει**; as, **οῦῖπ** for **οῦοειπ**, *light*; **πῖρασεωος** for **πειρασεωος**; &c.

7. When these points occur over the **ἦ** in the prefixes to verbs, as **εῖ**, **ἄῖ**, &c.; and over the **ἦ** in pronouns, and in other words; their use is not so easily ascertained.

8. In

ϕ†	.....	ϕποϑ†.
ϑ̄ρ, ϑ̄ωρ	.....	ϑωτηρ.
ϭ̄ϥ, ϭ̄ρϥ	..	Χριστος.
ⲙⲉⲧϭ̄ρϥ	..	ⲙⲉⲧϭ̄ρⲏⲥⲧⲟⲥ.
ⲡⲛⲁ	.....	ⲡⲛⲉⲧⲉⲙⲁ.
Ⲉϑ, Ⲉϑ̄	.....	Ⲉϑⲟⲩⲁⲃ.
ⲡⲁρ	.....	ⲡⲁρϑⲉⲛⲟⲥ.
Ⲓⲗⲏⲉⲉ	.....	Ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲉⲉ.
Ⲙⲁⲁ	.....	Ⲙⲁⲧⲓⲁ.
ⲕⲗ	.....	ⲕⲉⲫⲁⲗⲉⲟⲛ.
Ⲓⲱⲁ, & Ⲓⲱⲡ		Ⲓⲱⲁⲡⲏⲥ.
Ⲓϥⲗ	.....	Ⲓϥⲣⲁⲏⲗ.
Ⲕ̄	.....	ⲟⲡ, as ⲙⲉⲧϥⲧⲏⲣⲓⲔ̄.
Ⲕ̄̇	.....	ⲟϭ, as Ⲕ̄ⲟⲟ, or ⲉⲗⲔ̄̇, ⲉⲗⲔ̄ⲟⲡ.
ϩ̄	.....	ϕποϑ†.
ⲏ̄ϥ	.....	ϥⲧⲁⲩⲣⲟⲥ.
ⲗ̄ⲣ	.....	ⲙⲉⲣⲧⲩⲣⲟⲥ.

The stops used, are one or two points: as, **ⲕⲉ ρⲏⲁⲏ ⲁⲩⲙⲉⲟⲩ ⲟⲩⲟⲟ**, &c. Mark xv. 44. But two points are most commonly used; as, **ⲉ̇ⲗⲱⲓ: ⲉ̇ⲗⲱⲓ: ⲉ̇ⲗⲉⲙⲁ ⲥⲁⲃⲁⲭⲟⲩⲡⲓ**: Mark xv. 34.

The mark used to divide the verses is +.

8. In addition to the Coptic abbreviations, the following will be found in the Sahidic:

Ⲓϥ	.....	Ⲓⲏϥⲟⲩϥ.
ⲈⲒⲗⲏⲉⲉ	.....	ⲧⲟⲩⲉⲣⲟⲩⲥⲁⲗⲏⲉⲉ.
Ⲓⲏⲗ	.....	Ⲓϥⲣⲁⲏⲗ.
Ⲕ̄	.....	ⲟϭ.
Ⲕ̄̇	.....	ⲟϭ.
ⲗ̄ⲣ	.....	ⲙⲉⲧϥⲧⲏⲣⲓⲟⲡ.

PART II. ETYMOLOGY.

THE ARTICLES.

1. The Article is used before Nouns, and their Infixes; and before Pronouns, &c.

The Definite Article is,

Mas. Sing.	Fem. Sing.	M. & Fem. Plural.
π, π, or φ.	ⲧ, Ⲙ, ⲧ.	π, π, ππ.

The Indefinite Article is,

M. & Fem. Sing.	M. & Fem. Plural.
ⲟⲩ.	ⲉⲁπ.

OF THE DEFINITE ARTICLE.

2. The definite article singular, masculine gender, is, π, π, or φ, and is prefixed to words in the following manner; ⲉⲁⲗⲓ, *a word*; π-ⲉⲁⲗⲓ, or π-ⲉⲁⲗⲓ, *the word*; π-ⲟⲩⲣⲟ, π-ⲟⲩⲣⲟ, or φ-ⲟⲩⲣⲟ, *the king*, from ⲟⲩⲣⲟ *a king*.

The π is always used before the infix of nouns of the masculine singular; as, π-ⲉϥ-ϩⲏⲣⲓ, *his son*, from ϩⲏⲣⲓ

THE ARTICLES.

2. The definite article sing. masc., in Sahidic, and Bashmuric, is πϥ, or π. π also occurs in a few instances.

π is always, as in the Coptic, put before the infix of nouns masculine singular, and before the relative pronoun ⲉⲧ.

3. The

ϣηρι *a son*, and εϣ the infix of the 3d person masculine. It is also used before the relative pronoun ετ, or εθ, as, πετ, πεθ: thus, πετ-δπι, from δπι *like*; πεθ-οτδβ, from οτδβ *holy*; πετ-δϣ-λεπριτ, *he who hath loved*, from λεπριτ *to love*, πετ, the relative pronoun with the article, and δϣ the prefix indic. perf. 3d pers. sing. (See the Relative Pronouns &c.)

φ is generally used before the letters β, λ, π, ο, ς, and ρ; but sometimes πι and π occur before them.

3. The definite article singular, of the feminine gender, is τ, θ, or †, and is thus used; τ-σλη, *the voice*; θ-βδκι, *the city*; †-λεθληνι, *the truth*; &c.

τ is always used before the infix of the feminine singular; as, τ-δ-βωκι, *my maid-servant*, from βωκι *a maid-servant*, and δ the infix of 1st pers. sing. (See Infixes.)

4. The definite article plural, of the masculine and feminine genders, is πι, π, or πεπ; as, πι-νι, m. *the house*; plu. πι-νι, *the houses*: †-λετλεδτοι, f. *the army*: πι-λετλεδτοι, *the armies*.

π always

3. The definite article sing. feminine, of the Sahidic, and Bashmuric, is τε, or τ.

τ is always used before the infix of nouns feminine, and before vowels.

4. The definite article plural, both masculine and feminine, is πε, π, πετ, πι, πεπ, or ππ; or ππ, if λ or π follows; as, πε-ποβε, *the sins*, from ποβε *a sin*; πετ-ϣδχε, *the words*, from ϣδχε *a word*. πι but seldom occurs.

π is

π always occurs before the infix, and the relative pronoun ετ or εθ; as, π-λ-ποβι, m. *my sins*, from ποβι, m. *a sin*, and λ, the infix of the 1st pers. sing.; π-εγ-τεβς, f. *his seals*, from τεβς *a seal*, and εγ the inf. of the 3d pers. sing. mas.

πεπ sometimes occurs prefixed to nouns; as, πεπ γηρι, *the sons*, from γηρι *a son*; πεπ-χιχ, *the hands*, from χιχ *a hand*.

5. The indefinite article singular of the masculine and feminine genders is οτ; as, οτ-αλχι, *a word*, m. from αλχι *a word*; οτ-τεβτ, *a fish*, m. from τεβτ *a fish*; οτ-βακι, *a city*, f. from βακι *a city*; οτ-αωπι, *a sister*, f. from αωπι *a sister*; &c.

When οτ, the indefinite article singular, precedes the preposition ε, the ο is rejected; as, εοτ-αλχε, *in a*

π is always used before the infix plural of nouns and the relative ετ.

ππ is sometimes met with; as, ππ-αλοβ, *the beds*, from αλοβ *a bed*; &c.

ππ, if εε or π follows; as, ππ-πηε, *the heavens*, from πε *heaven*.

5. The indefinite article singular is οτ, in the Sahidic, and Bashmuric.

6. The indefinite article plural is ρεπ, or ρπ; as, ρεπ-ρωεε, or ρπ-ρωεε, *men*; ρεπ-αιοτ, or ρπ-αιοτ, *stars*.

7. When οτ, the indefinite article sing., precedes λ, the prefix of the 3d pers. singular and plural of the perfect

in a desert, is contracted into $\epsilon\tau\text{-}\psi\alpha\gamma\epsilon$; $\epsilon\sigma\tau\text{-}\mu\epsilon\tau\text{-}\mu\epsilon\theta\epsilon\rho\epsilon$, *for a witness*, into $\epsilon\tau\text{-}\mu\epsilon\tau\text{-}\mu\epsilon\theta\epsilon\rho\epsilon$; &c.

6. The indefinite plural, of the masculine and feminine genders, is $\rho\alpha\pi$; as, $\rho\alpha\pi\text{-}\sigma\omicron\gamma\iota$, m. *accusations*, from $\sigma\omicron\gamma\iota$ *an accusation*; $\rho\alpha\pi\text{-}\sigma\omega\gamma$, *abominations*, m. from $\sigma\omega\gamma$ *an abomination*, m.; $\rho\alpha\pi\sigma\omicron\tau\epsilon\rho\iota$, *thorns*, f. from $\sigma\omicron\tau\epsilon\rho\iota$ *a thorn*.

CHAP. II.

OF NOUNS.

7. A Coptic Noun generally takes an article before it; as, $\sigma\tau\text{-}\rho\omega\mu\epsilon\iota$, *a man*; $\pi\text{-}\rho\alpha\pi$, *the name*; $\rho\alpha\pi\text{-}\psi\beta\omega$, *fables*; $\pi\text{-}\theta\eta\pi\iota$, *the clouds*; &c.

OF NUMBER.

8. The Singular and Plural of Nouns, in most cases, can only be distinguished from each other by the singular or plural article being prefixed; as, $\chi\omega\mu\epsilon$, *book*; $\pi\text{-}\chi\omega\mu\epsilon$, *the book*; $\pi\text{-}\chi\omega\mu\epsilon\epsilon$, *the books*.

When nouns occur without the article being prefixed, the singular, or plural, can only be known by its connexion with other words of the sentence.

perfect tense, used before the nominative, the letters $\alpha\sigma\tau$ are generally contracted into $\alpha\tau$; as, $\alpha\tau\omega\ \alpha\tau\text{-}\pi\omicron\sigma\ \bar{\pi}\rho\omicron\tau\epsilon\ \rho\epsilon\ \epsilon\rho\rho\alpha\iota\ \epsilon\chi\bar{\eta}$, for $\alpha\tau\omega\ \alpha\ \sigma\tau\ \pi\omicron\sigma\ \bar{\pi}\rho\omicron\tau\epsilon\ \rho\epsilon\ \epsilon\rho\rho\alpha\iota$ &c. *and great fear fell upon* &c. Acts V. 5.

NOUNS WITHOUT THE ARTICLE.		NOUNS WITH THE INDEFINITE ARTICLE.		NOUNS WITH THE DEFINITE ARTICLE.	
Sing. and Plur.	Sing.	Plur.	Sing.	Plur.	
HI, <i>house, or houses, m.</i>	ОҪ-НІ, <i>a house.</i>	ЭН-НІ, <i>houses.</i>	И НІ, <i>the house.</i>	И-НІ, <i>the houses.</i>	
ЗОҢ, <i>serpent, or serpents, m.</i>	ОҪ-ЗОҢ, <i>a serpent.</i>	ЭН-ЗОҢ, <i>serpents.</i>	И-ЗОҢ, <i>the serpent.</i>	И-ЗОҢ, <i>the serpents.</i>	
ТВОҪ, <i>mountain, or mountains, m.</i>	ОҪ-ТВОҪ, <i>a^a mountain.</i>	ЭН-ТВОҪ, <i>mountains.</i>	И-ТВОҪ, <i>the mountain.</i>	И-ТВОҪ, <i>the mountains.</i>	
СНҢИ, <i>sword, or swords, f.</i>	ОҪ-СНҢИ, <i>a sword.</i>	ЭН-СНҢИ, <i>swords.</i>	†-СНҢИ, <i>the sword.</i>	И-СНҢИ, <i>the swords.</i>	
БДКИ, <i>city, or cities, f.</i>	ОҪ-БДКИ, <i>a city.</i>	ЭН-БДКИ, <i>cities.</i>	Ө БДКИ, <i>the city.</i>	И-БДКИ, <i>the cities.</i>	

9. Some words form the plural by changing the termination of the singular. Words ending in ε form the plural by changing the ε into ΗΟΥ, ΗΟΥΙ, ΗΩΥΙ, ΟΟΥ, or ΩΟΥ; as, εγε, *an ox*; εγεΗΟΥ, *oxen*; &c.: but most words which end in ε, and vary their termination to form the plural, make that plural by adding Ϛ; as, μεερε, *a witness*; μεερεϚ, *witnesses*. Words ending in ει change the ει into ΗΟΥΙ; as, ερφει, *a temple*; ερφΗΟΥΙ, *temples*. Words ending in Η change the Η into εϚ, ΗΟΥ, or ΩΟΥΙ; as, ερην, *a tear*; ερηνΗΟΥΙ, *tears*; &c. Those ending in ΗΥ, or ΙΥ, generally change them into ΔΥ; &c. But as words do not change their termination to form their plural by any infallible rule, the following list is given, which comprehends nearly the whole of those

OF NUMBER OF NOUNS.

9. Some words, in the Sahidic, form the plural like the Coptic, by changing the termination of the singular. Words ending in ε in the singular, form the plural by changing the ε into ΗΥΕ, or ΟΟΥΕ; as, πε, *heaven*; plural, πΗΥΕ, *heavens*. Η is changed into ΟΟΥΕ; as, εϚϚΗ, *night*; εϚϚΟΟΥΕ, *nights*. ο is changed into ΩΟΥ, or ΩΟΥΡ: or ΟΥΕ is added; as, ειερο, *a river*; ειερωΟΥ, *rivers*; &c. ου is changed into ΟΟΥΕ; as, εϚου, *an hour*; εϚουΟΥΕ, *hours*; &c. &c. Most of those words which change their termination, form the plural in ΟΟΥΕ. As Sahidic words which change their termination, to form the plural, cannot easily be reduced to rules, a list is here given:

ΔΠΕ,

those words which form the plural, by varying the singular termination :

Singular.	Plural.
μῆσ, π, <i>a month</i> ,	μῆσ.
μῆσ, π, <i>a child</i> ,	μῆσ.
μῆσ, π, <i>an oath</i> ,	μῆσ.
μῆσ, π, <i>incompre-</i> <i>hensible,</i>	μῆσ.
μῆσ, π, <i>a palace</i> ,	μῆσ.
μῆσ, π, <i>a limit</i> ,	μῆσ.
μῆσ, π, <i>a head</i> ,	μῆσ.
μῆσ, π, <i>a giant</i> ,	μῆσ.
μῆσ, π, <i>a magician</i> ,	μῆσ.
μῆσ, <i>flesh</i> ,	μῆσ, & μῆσ.
μῆσ, π, <i>a treasure</i> ,	μῆσ.
μῆσ, <i>blind</i> ,	μῆσ.
μῆσ, π, <i>wages</i> ,	μῆσ.
μῆσ, π, <i>a servant</i> ,	μῆσ.

ἐβσ,

SAHIDIC.

Singular.	Plural.
μῆσ, π, <i>a head</i> ,	μῆσ.
μῆσ, π, <i>a treasure</i> ,	μῆσ, & μῆσ.
μῆσ, π, <i>a river</i> ,	μῆσ, & ἐρσ.
μῆσ, π, <i>a father</i> ,	μῆσ.
μῆσ, π, <i>a kingdom</i> ,	μῆσ, & μῆσ.
μῆσ, <i>good</i> ,	μῆσ.
μῆσ, <i>much</i> ,	μῆσ, & ἐμῆσ.
μῆσ, π, <i>a dog</i> ,	μῆσ.
μῆσ, π, <i>heaven</i> ,	μῆσ.
μῆσ, π, <i>the side</i> ,	μῆσ.

Singular.	Plural.
ἔβο, πι, <i>dumb</i> ,	ἔβωοι.
Ἔθωψ, <i>an Ethiopian</i> ,	Ἔθωψι.
ἐπесе, <i>beautiful</i> ,	ἐπесωοι.
ελεκαδ, πι, <i>affliction</i> ,	ελεκαδι.
ερειη, †, <i>a tear</i> ,	ερειωοι.
ερφει, πι, <i>a temple</i> ,	ερφηοι.
ετφω, †, <i>a burden</i> ,	ετφωοι.
εω, πι, & †, <i>an ass</i> ,	εεο, & ερεο.
εψω, †, <i>a hog</i> ,	εψωοι.
εψωτ, πι, <i>a merchant</i> ,	εψωτ.
ἐρε, †, <i>an ox</i> ,	ερεοι, & ερωοι.
ηι, πι, <i>a house</i> ,	ηοι, & ηι.
θεψε, πι, & †, <i>a neighbour</i> ,	θεψεοι.
ιδρο, φ, <i>a river</i> ,	ιδρωοι.
ιοε, φ, <i>a sea</i> ,	ιοεοι.
ιωτ, πι, <i>a father</i> ,	ιοτ.
εε, πι, <i>a place</i> ,	εεοι, & εε.
εεορε, πι, <i>a witness</i> ,	εεορεοι.
εετοτρο, †, <i>a kingdom</i> ,	εετοτροοι.
εεπριτ, πι, <i>a beloved</i> ,	εεπριτ.
εερι, <i>a day</i> ,	εερι.
εεωιτ, πι, <i>a way</i> ,	εεωιτωοι, & εεωιτ.
εεε, <i>great</i> ,	εεεοι.
εεπε, <i>good</i> ,	εεπεοι.
εεψε, <i>much</i> ,	εεψωοι.
οτρο, †, <i>an hour</i> ,	οτρωοι.
οτρο, πι, <i>a king</i> ,	οτρωοι.
πεεπε, <i>good</i> ,	πεεπεοι, and πεεπεοοι.
ρεεεω, πι, & †, <i>rich</i> ,	ρεεεοι, and ρεεεωοι.
ρετ, <i>a foot</i> ,	ρετοοι.

Singular.	Plural.
PEEHT, Φ, <i>a tenth,</i>	PEEHT, and PEEHT.
PEEZE, Π, and †, <i>free,</i>	PEEZE.
PEYXW, Π, <i>a musician,</i>	PEYXWOTI.
PO, Π, <i>a mouth,</i>	PWOT.
POYGI, <i>evening,</i>	ΔPOYGI.
CAVE, <i>wise,</i>	CAVEY, M. CAVEH, F.
CAIE, <i>beautiful,</i>	CAIWOY.
CAΘ, Π, <i>a scribe,</i>	CAΘOTI, and CAΘ.
CBW, †, <i>a doctrine,</i>	CBWOTI.
COBT, Π, <i>a wall,</i>	CEBΘAYOT, and COBT.
CON, Π, <i>a brother,</i>	CNHOY.
CONI, Π, <i>a robber,</i>	CNWOYI, and CONI.
CFIP, Π, <i>the side,</i>	CFIPWOTI.
GYEI, †, <i>a woman,</i>	GYEI.
TEBHN, Π, <i>a beast,</i>	TEBNWOTI.
TOOTI, <i>the morning,</i>	ΔTOOTI.
TOT, <i>a hand,</i>	TOTOT, and TOT.
FE, †, <i>heaven,</i>	FNHOYI.
YACE, Π, <i>a desert,</i>	YACEY.
YBWT, Π, <i>a rod,</i>	YBOT.

YEEEO,

SAHIDIC.

Singular.	Plural.
PIEE, Π, <i>weeping,</i>	PEEIOOTE.
PRO, Π, <i>a king,</i>	PROY.
CON, Π, <i>a brother,</i>	CNHY.
BIP, <i>a basket,</i>	BPHOTE.
AW, and EW, T, <i>an ass,</i>	EIWOYE.
EYHN, T, <i>night,</i>	EYHOOTE.
PEEIH, T, <i>a tear,</i>	PEEIOOTE.
TBNH, <i>a beast,</i>	TBHOOTE.

D

TOOT,

Singular.	Plural.
αγγελος, πι, <i>a stranger,</i>	αγγελων.
ανε, πι, <i>a net,</i>	ανηνη.
απο, <i>a thousand,</i>	απο, and απο.
αυτεκο, πι, <i>a prison,</i>	αυτεκων.
αυφην, πι, <i>a friend,</i>	αυφην, and αυφηνι.
αυχε, πι, <i>a locust,</i>	αυχων, and αυχωνη.
δελλο, πι, <i>an old man,</i>	δελλοι.
δρε, πι, <i>food,</i>	δρηνη.
ελλην, πι, <i>a bird,</i>	ελληνη.
εθω, πι, <i>an horse,</i>	εθων.
ελη, †, <i>a helm,</i>	εληνη.
εστιν, πι, and †, <i>first,</i>	εστινη.
εργον, πι, <i>a work,</i>	εργων.
εργον, πι, <i>tribute,</i>	εργων.
καμελον, πι, <i>a camel,</i>	καμελων, & καμελωνι.
κοι, πι, <i>a ship,</i>	εχνη.
βαλε, πι, <i>lame,</i>	βαλων.
βαλον, †, <i>a foot,</i>	βαλων.
βαλη, <i>maimed,</i>	βαλων, and βαλωνη.

SAHIDIC.

Singular.	Plural.
τοου, <i>the hand,</i>	τοουτων.
ελλην, <i>a bird,</i>	ελληνων.
εργον, πι, <i>a work,</i>	εργων.
δρε, τ, <i>food,</i>	δρηνη.
κοι, πι, <i>a ship,</i>	εχνη.
χοεις, <i>a lord.</i>	χοειτων, and χοεις.

Those Greek words which end in ε or η, and which change their termination, make the plural in οων ; as, ψυχην, ψυχων.

OF GENDER OF NOUNS.

10. In Coptic, every Noun is either of the Masculine or Feminine Gender, and is known by the masculine or feminine article being prefixed, or by the masculine or feminine prefix, or suffix; or it is known by its agreeing with the verb, or some other word in the sentence, which has the sign of the gender: as, $\pi\text{-}\eta\rho\pi$, *the wine*, m.; $\dagger\text{-}\beta\alpha\kappa\iota$, *the city*, f.; $\epsilon\sigma\text{-}\omega\psi$, *much*, m.; $\epsilon\varsigma\text{-}\omega\psi$, *much*, f.; $\tau\eta\rho\text{-}\sigma$, *all*, m.; $\tau\eta\rho\text{-}\varsigma$, *all*, f.; &c. $\beta\eta\theta\omega\pi\iota\alpha\ \eta\alpha\varsigma\text{-}\zeta\epsilon\pi\tau\ \eta\epsilon$, *Bethany was near*, f.; $\omega\tau\omega\zeta\ \omega\tau\alpha\iota\ \delta\epsilon\varphi\epsilon\iota$, *And one fell*, m.; $\omega\tau\omega\zeta\ \delta\varsigma\text{-}\omega\psi\omega\pi\iota\ \dot{\eta}\chi\epsilon\ \omega\tau\text{-}\eta\psi\ddagger\ \dot{\eta}\chi\omega\ddagger\ \epsilon\chi\epsilon\eta\ \dagger\text{-}\epsilon\kappa\kappa\lambda\eta\varsigma\iota\delta\ \tau\eta\rho\varsigma$, *And great fear (f.) came upon all the Church—Acts v. 2.*

OF CASES.

11. * If a Case be a variation in the termination of
Nouns,

* The ancient Grammarians compared a Noun to a perpendicular line. The variations of the word from the Nominative they considered as lines falling from the perpendicular, with different degrees of obliquity; and these they called the noun's ΠΤΩΣΕΙΣ (CASUS), *Cases*, or *Fallings*.—See Harris's *Hermes*, Book II.

Jablonsky says, "Cæterum, cùm Ægyptii nomina sua flectere non soleant, uti Græci et Romani faciunt."—*De Remp. Ægyptior.* p. 44. "Varro de Ling. Lat. lib. vii. p. 97. edit. Steph. observat: Ægyptiorum vocabula singulis casibus dici, i.e. unicum habere casum."

OF GENDER OF NOUNS.

10. The remarks on Coptic Gender will equally apply to the Sahidic and Bashmuric.

OF CASES.

11. $\bar{\alpha}\bar{\alpha}$ or $\epsilon\epsilon\epsilon$, and $\bar{\eta}$ or $\epsilon\eta$, are common to all the Cases in Sahidic and Bashmuric.

Nouns, there are no Cases in Coptic ; for the relation of one noun to another, is either denoted by their proximity, or by Prefixed Particles, as in the Hebrew. If, however, the Particles may be considered as Signs of Cases, the following often occur : Nom. $\dot{\eta}\chi\epsilon$, $\dot{\epsilon}\epsilon$, or $\dot{\eta}$. Gen. $\dot{\eta}\tau\epsilon$, $\dot{\epsilon}\epsilon$, or $\dot{\eta}$. Dat. $\dot{\epsilon}\epsilon$, or $\dot{\eta}$. Accu. $\dot{\epsilon}\epsilon$, $\dot{\eta}$, or ϵ . Voc. ω , $\dot{\epsilon}\epsilon$, or $\dot{\eta}$. Abl. $\dot{\epsilon}\epsilon$, $\dot{\eta}$, or a Preposition ; as,

Nom.	$\dot{\eta}\chi\epsilon$	$\pi\iota\text{-}\epsilon\delta\chi\iota$,	דבר	$\lambda\omicron\gamma\text{-}\omicron\varsigma$,	verb- <i>um</i> ,	the word.
Gen.	$\dot{\eta}\tau\epsilon$	$\pi\iota\text{-}\epsilon\delta\chi\iota$,	לדבר	$\lambda\omicron\gamma\text{-}\omicron\upsilon$,	verb- <i>i</i> ,	of the word.
Dat.	$\dot{\epsilon}\epsilon$	$\pi\iota\text{-}\epsilon\delta\chi\iota$,	לדבר	$\lambda\omicron\gamma\text{-}\omicron$,	verb- <i>o</i> ,	to the word.
Accu.	$\dot{\epsilon}\epsilon$	$\pi\iota\text{-}\epsilon\delta\chi\iota$,	דבר	$\lambda\omicron\gamma\text{-}\omicron\upsilon$,	verb- <i>um</i> ,	the word.
Voc.	ω	$\pi\iota\text{-}\epsilon\delta\chi\iota$,	דבר	$\lambda\omicron\gamma\text{-}\epsilon$,	verb- <i>um</i> ,	O the word.
Abl.	$\dot{\epsilon}\epsilon$	$\pi\iota\text{-}\epsilon\delta\chi\iota$,	בדבר or ב		verb- <i>o</i> ,	by the word.

It will be seen, that what are called Cases in Greek and Latin, are in Coptic denoted by Particles prefixed, as in Hebrew.

12. The Prefixes $\dot{\epsilon}\epsilon$ and $\dot{\eta}$ are common to all the Cases.

THE NOMINATIVE CASE.

13. The Signs of the Nominative are, $\dot{\eta}\chi\epsilon$, $\dot{\epsilon}\epsilon$, or $\dot{\eta}$. When the agent follows the verb, $\dot{\eta}\chi\epsilon$ is put before it, to point it out : but when the agent stands immediately before the verb, that agent, being denoted

12. The Bashmuric sometimes doubles the Sign of the Case, which appears peculiar to this dialect ; as, $\dot{\eta}\dot{\eta}\omicron\chi\omega\tau$, *one*, from $\omicron\chi\omega\tau$.

THE NOMINATIVE CASE.

13. $\bar{\pi}\bar{\sigma}\bar{\iota}$, $\bar{\epsilon}\bar{\epsilon}$, or $\bar{\pi}$, are signs of the Nominative in Sahidic ; as, $\dot{\eta}\chi\epsilon$, &c. are in Coptic.

noted by its situation, has no sign prefixed, except $\epsilon\lambda$ or $\tilde{\eta}$, which do not often occur; as, $\alpha\tau\text{-}\delta\epsilon\lambda\iota\ \epsilon\text{-}\rho\alpha\tau\omicron\tau\epsilon\ \tilde{\eta}\chi\epsilon\ \mu\iota\text{-}\omicron\tau\rho\omega\omicron\tau\ \tilde{\eta}\tau\epsilon\ \mu\text{-}\kappa\alpha\delta\iota$, *The kings of the earth have set themselves*—Ps. ii. 2. $\epsilon\beta\omicron\lambda\epsilon\iota\text{-}\tau\epsilon\mu\ \theta\text{-}\epsilon\epsilon\tau\rho\epsilon\sigma\omega\tau\epsilon\epsilon\ \tilde{\eta}\tau\epsilon\text{-}\mu\iota\text{-}\omicron\tau\alpha\iota\ \sigma\epsilon\mu\alpha\text{-}\psi\omega\mu\iota\ \tilde{\eta}\text{-}\theta\epsilon\lambda\eta\iota\ \tilde{\eta}\chi\epsilon\ \mu\iota\text{-}\epsilon\eta\kappa\psi$, *By the obedience of the one, the many shall be made righteous*—Rom. v. 19. $\alpha\sigma\iota\ \alpha\epsilon\ \tilde{\eta}\chi\epsilon\ \Upsilon\alpha\rho\iota\tilde{\epsilon}\ \dagger\text{-}\Upsilon\alpha\gamma\alpha\delta\alpha\lambda\iota\mu\eta$, *But Mary Magdalen came*—John xx. 18.

THE GENITIVE CASE.

14. Nouns often occur with $\tilde{\eta}\tau\epsilon$ prefixed, as a special mark of the Genitive; or with $\epsilon\lambda$ or $\tilde{\eta}$, which are common to all the Cases; as, $\psi\alpha\iota\ \tilde{\eta}\tau\epsilon\text{-}\mu\iota\text{-}\iota\omicron\tau\alpha\delta\iota$, *A feast of the Jews*—John v. 1; $\omicron\tau\text{-}\beta\alpha\kappa\iota\ \tilde{\eta}\tau\epsilon\text{-}\tau\text{-}\Gamma\alpha\lambda\lambda\alpha\rho\iota\tilde{\alpha}$. *A city of Samaria*—John iv. 4; $\phi\omicron\tau\text{-}\omega\mu\iota\ \tilde{\eta}\tau\epsilon\ \mu\ \epsilon\kappa\text{-}\rho\omicron$, *The light of thy face, &c.* In like manner, $\epsilon\lambda$ or $\tilde{\eta}$ is prefixed; as, $\omicron\tau\text{-}\rho\omega\epsilon\iota\ \tilde{\eta}\text{-}\sigma\mu\omicron\sigma$, *A man of blood*; $\tau\text{-}\sigma\epsilon\eta\ \epsilon\lambda\text{-}\Pi\epsilon\tau\rho\sigma$, *The voice of Peter*; $\mu\text{-}\psi\eta\rho\iota\ \epsilon\lambda\text{-}\Phi\ddagger$, *The Son of God*; &c.

$\phi\alpha$, m. and $\theta\alpha$, f. are sometimes prefixed as special marks of the Genitive Singular; and $\mu\alpha$, of the Genitive

THE GENITIVE CASE.

14. $\tilde{\eta}\tau\epsilon$, $\overline{\alpha}$, or $\overline{\eta}$, are marks of the Genitive, as in the Coptic.

$\mu\alpha$, m. and $\tau\alpha$, f. are signs of the Genitive Singular; and $\mu\alpha$, of the Genitive Plural; like $\phi\alpha$, $\theta\alpha$, and $\mu\alpha$, in the Coptic.

For further observations on the use of $\phi\alpha$, $\theta\alpha$, and $\mu\alpha$, see Definitive Pronouns.

Genitive Plural; as, πεχε ἰη̄ς ἡ-Σιμων Πητρος
 χε Σιμων φδ-Ιωαννης, *Jesus said to Simon
 Peter, Simon of John &c.*—John xxi. 15; φδ πο̄ς
 πε πι-οτχδ, *Of the Lord is salvation*—Ps. iii. 8;
 τ-δ-μετοτρο θδ-παι-κοσμος δη τε, *My king-
 dom is not of this world*—John xviii. 36; δποη
 πα-π-σπερεδ ἡδβραδδ, *We are of the seed of A-
 braham*—John viii. 33; παι-σδχι πα-οτ-ρωει δη
 πε, *These words are not of a man &c.*—John x. 21; &c.

When two or more nouns occur in the Genitive,
 the mark or sign of the genitive is frequently put
 before one only; as, πι-σδρξ ἡτεπι-ρεμερετ πελλ
 πι-βωκ πελλ πι-κοτχι πελλ πι-πιωτ, *The flesh of
 the free and of servants, and of the small and great*
 —Rev. xix. 18. εδπ-ρωει ἡ-Κυπριος πελλ πι-
 Κυρινηος, *Men of Cyprus and of Cyrenne*—Acts
 xi. 20. Sometimes the sign of the Genitive occurs
 before both nouns; as, ε-πι εγγελοσ πετ-τ-
 εκκλησιδ ἡτε-Περγαμοσ, *To the Angel of the
 Church of Pergamos*—Rev. ii. 12. π-χδκι ἡτε-
 τχρεμεσ ἡ-επερ, *The blackness of eternal darkness*
 —Jude 13; &c.

THE DATIVE.

15. The Dative Case takes the εἰ or ἡ, and some-
 times ε̄, prefixed; as, πεχδγ ἡ-Σιμων, *He said
 to Simon*; εγτ τοτγ ε-π-Ισᾱλ, *He hath given his
 hand (help) to Israel, &c.*; εγῑ ε-π ηι ε-Μαριδ,
He came to the house of Mary—Acts xii. 12; &c.

THE DATIVE.

15. The Prefixes to the Dative Case are ε̄ and η̄.

THE ACCUSATIVE.

16. The Signs of the Accusative Case are α , η , or ϵ ; as, $\alpha\gamma\text{-}\rho\omega\theta\tau\ \eta\text{-}\rho\alpha\text{-}\chi\omega\rho\iota$, *He hath cast down the strong*—Luke i. 52; $\eta\alpha\text{-}\sigma\iota\ \alpha\text{-}\mu\iota\text{-}\sigma\tau\omega\eta\eta\ \epsilon\beta\omicron\lambda$, *We have received confidence*; $\epsilon\text{-}\lambda\rho\epsilon\eta\ \epsilon\text{-}\tau\text{-}\mu\epsilon\text{-}\tau\omicron\tau\alpha\iota$, *To keep the unity*—Ephes. iv. 3; $\mu\alpha\tau\alpha\text{-}\mu\omicron\iota\ \epsilon\text{-}\sigma\tau\ \sigma\alpha\theta\epsilon\rho\iota$, *Shew me a stater*—Luke xx. 24; $\alpha\gamma\text{-}\mu\epsilon\omicron\tau\ \epsilon\text{-}\mu\iota\text{-}\mu\alpha\tau\omega\gamma\epsilon\lambda\epsilon\tau$, *He called the bridegroom*—John ii. 9; $\alpha\gamma\text{-}\mu\alpha\tau\ \epsilon\text{-}\mu\text{-}\omega\sigma\tau\ \alpha\ \Phi\tau$, *He saw the glory of God*—Acts vii. 55.

THE VOCATIVE.

17. Sometimes ω , as well as α or η , is put before nouns, as a sign of the Vocative Case; as, $\omega\text{-}\rho\alpha\mu\iota$, *O man!* But it does not often occur.

THE ABLATIVE.

18. α and η are prefixed to the Ablative Case, and sometimes Prepositions.

19. Various Prepositions might here be referred to, as Signs of Cases; but it is thought unnecessary to multiply observations.

20. Words

THE ACCUSATIVE.

16. $\bar{\alpha}$, $\bar{\eta}$, and $\bar{\epsilon}$, are signs of the Accusative Case, as in Coptic.

THE VOCATIVE.

17. The Prefixes $\bar{\alpha}$ and $\bar{\eta}$, and sometimes $\bar{\omega}$, are used to the Vocative Case. Greek words sometimes retain their own peculiar Vocative terminations.

THE ABLATIVE.

18. The Ablative Case in Sahidic, and Bashmuric, takes $\bar{\alpha}$ and $\bar{\eta}$, and the Prepositions, like the Coptic.

20. Words frequently occur without any definite Sign of a Case, which can then only be discovered by the connexion in which the words stand.

CHAP. III.

OF ADJECTIVES.

21. The Number and Gender of Adjectives are denoted by the Articles, Prefixes, and Suffixes, which are united to the Substantive, or Adjective, or to both; as, $\pi\text{-}\pi\epsilon\tau\text{ρ}\omega\sigma$, *bad*, m.; $\pi\text{-}\pi\omega\gamma\text{†}$, *great*, m.; $\text{†}\text{-}\pi\omega\gamma\text{†}$, *great*, f.; $\pi\text{-}\alpha\alpha\pi\acute{\epsilon}\sigma\omega\sigma\ \epsilon\theta\eta\alpha\eta\epsilon\gamma\ \psi\alpha\gamma\text{-}\text{†}$, *The Good Shepherd hath given &c.*—John x. 11. $\text{†}\text{-}\sigma\acute{\iota}\omega\ \epsilon\theta\eta\alpha\eta\epsilon\text{-}\sigma$, *good doctrine*, f. &c.

22. The Article is united to the Substantive or Adjective, whichever occurs first; and sometimes it is added to both.

23. The Plural of a few Adjectives is denominated by the termination: the chief of these will be here found:—

$\alpha\text{Τ}\omega\delta\epsilon\tau\text{-}$

OF ADJECTIVES.

21, 22. The observations on Coptic Adjectives will equally apply to the Sahidic and Bashmuri, and render further observations here unnecessary.

23. Some few Adjectives form their Plural by changing the termination of the Singular; as,

$\kappa\epsilon$,

Singular.	Plural.
ⲁⲧⲱⲄⲉⲧⲉⲟⲧⲥ, <i>incompre-</i> <i>hensible.</i>	ⲁⲧⲱⲄⲉⲧⲉⲟⲧⲟⲩ.
βελλε, <i>blind,</i>	βελλεⲩ.
ἐβο, <i>dumb,</i>	ἐβωⲟⲩ.
ἐπεσε, <i>beautiful,</i>	ἐπεσωⲟⲩ.
ⲙⲉⲡⲣⲓⲧ, <i>beloved,</i>	ⲙⲉⲡⲣⲁⲧ.
ⲡⲁⲡⲉ, <i>good,</i>	ⲡⲁⲡⲉⲩ.
ⲡⲁⲱⲉ, <i>much, many,</i>	ⲡⲁⲱωⲟⲩ.
ⲣⲉⲙⲉⲗⲉ, <i>free,</i>	ⲣⲉⲙⲉⲗⲉⲩ.
ϸⲁⲃⲉ, <i>wise,</i>	ϸⲁⲃⲉⲩ, & ϸⲁⲃⲏ f.
ϸⲁⲓⲉ, <i>fair,</i>	ϸⲁⲓωⲟⲩ.
Ϲⲁⲉ, <i>the last,</i>	Ϲⲁⲉⲩ.
Ϻⲟⲩⲓⲧ, <i>the first,</i>	Ϻⲟⲩⲁⲧ.
ϫⲁⲡⲏ, <i>soft,</i>	ϫⲁⲡⲉⲩ.
Ϯⲁⲗⲉ, <i>lame,</i>	Ϯⲁⲗⲉⲩ.
Ϯⲁϫⲏ, <i>maimed,</i>	Ϯⲁϫⲉⲩ.

COMPARISON OF ADJECTIVES.

24. Comparatives are formed by ἐϺⲟⲧⲉ, *above,* or *more than;* or ἐ, *than,* put after the Positive; as, ⲟⲩ-ⲡⲓⲱⲧⲧ ⲡⲉ ϥⲧ ἐϺⲟⲧⲉ ⲡⲉⲡ-Ϻⲏⲧ, *Great is God than (or greater than) our heart*—1 John iii. 20;

Ϻⲁⲡ-

SAHIDIC.

Singular.	Plural.
ⲕⲉ, <i>another</i>	ⲕⲟⲟⲩⲉ.
ⲡⲁⲱⲟⲥ, <i>much</i>	ⲡⲁⲱωⲟⲩ.
ⲡⲁⲡⲟⲩⲥ, <i>good</i>	ⲡⲁⲡⲟⲩⲟⲩ and ⲡⲁⲡⲟⲩ.
Ϻⲁⲉ, <i>the last</i>	Ϻⲁⲉⲩ, Ϻⲁⲉ, & Ϻⲁⲉⲩ, f.

COMPARISON OF ADJECTIVES.

24. The Comparative, in Sahidic, and Bashmuric, is formed like the Coptic, by ἐϺⲟⲧⲉ, ε, or ἱϺⲟⲩⲟ after the Positive; and sometimes by ⲡⲁⲣⲁ.

ἄλλοις ἐπεὶ ἐκείνη, *Great things (greater) than these thou shalt see*—John i. 51. Sometimes both ἄλλοις and ἐ occur in forming the Comparative; as, ἡ σοφία τοῦ Θεοῦ ἄλλοις ἀνθρώπων, *The foolishness of God is wise more than (or wiser than) men*—1 Cor. i. 25.

The Comparative is also expressed by adding ἄλλοις to the Positive; as, ἡ μαρτυρία τοῦ Θεοῦ ἄλλοις, *The witness of God is greater (or more great)*—1 John v. 9.

Sometimes there is no word to express the Comparative, and it can only be collected from the sense of the passage; as, πᾶς ὁ ἄνθρωπος ὁ καθήμενος ἐπὶ τῆς θρόνου, *For which is great (greater), he that sitteth &c.* Luke xxii. 27.

25. The Superlative Degree is formed by adding ἄλλοις, ἄλλοις, or ἐ, or some such word, to the Positive, with πάντες, or πάντες, *all*: thus; ἡ μικροτέρα σπέρμα πάντων, *Which truly is little than (least of) all seeds*—Matt. xiii. 32; ἡ ἐλάχιστη ἐστὶν ἐν πάντοτε τῶν ἀποστόλων, *For I am little than (least of) all the Apostles*—1 Cor. xv. 9.

Sometimes the Superlative is formed by adding
ἐλάχιστος

The Comparative sometimes can only be discovered by the sense, as in the Coptic.

25. The Superlative Degree, in Sahidic, and Bashmuri, is formed by ἐ, or some corresponding word following the Positive, and the word πᾶς, *all*, &c. (See Coptic.)

It is also formed with ἐλάχιστος, or ἐλάχιστος, which are sometimes doubled.

Sometimes it can be known only by the sense.

ἐξεδῶω to the Positive; as, ἀταψυχῆ ὑθορτερ ἐξεδῶω, *My soul is troubled exceedingly*—Ps. vi. 3. In some instances it is repeated; as, ἐξεδῶω ἐξεδῶω. It is also formed by ἠροτο repeated; as, οτορ ἠροτο ἠροτο πατ-ερψφηρι, *And they were exceedingly astonished*—Mark vii. 37.

CHAP. IV.

PRONOUNS.

26. The PERSONAL PRONOUNS are :

Masc.	Singular.	Fem.	Plural. Masc. and Fem.
ἀποκ,	<i>I.</i>		ἀποπ, <i>we,</i>
ἠθοκ,	<i>thou, m.</i>	ἠθο, <i>thou, f.</i>	ἠωτεπ, <i>ye.</i>
ἠθοσ,	<i>he.</i>	ἠθοσ, <i>she.</i>	ἠωωσ, <i>they.</i>

27. The FIRST PERSON.

Singular.	Plural.
ἀποκ, <i>I.</i>	ἀποπ, <i>we.</i>
πηι, <i>to me.</i>	πδπ, <i>to us.</i>

The Pronouns of the First Person Singular and Plural approach very near to the Hebrew in sound; as, ἀποκ, אָנֹכִי, *I*; ἀποπ, אֲנִי, *We*. Also ἠθοσ, אַתָּה, *Ye*. The language, however, bears but little similarity to the Hebrew.

PERSONAL PRONOUNS.

27. The FIRST PERSON in Sahidic.

Singular.	Plural.
ἀποκ or ἀποσ; ἀπκ̄ or ἀπσ̄; <i>I.</i>	ἀποπ, <i>we.</i>
πδι, <i>to me.</i>	πδπ, <i>to us.</i>
δπδκ, <i>I, Bash.</i>	Bash. πηπ, <i>to us.</i>

28. The SECOND PERSON.

	Masc.	Singular.	Fem.	
	$\bar{\eta}\theta\omicron\kappa$, <i>thou, m.</i>		$\bar{\eta}\theta\omicron$, <i>thou, f.</i>	
	$\eta\delta\kappa$, <i>to thee, m.</i>		$\eta\epsilon$, <i>to thee, f.</i>	
	Masc. and Fem.	Plural.		
$\bar{\eta}\omega\tau\epsilon\eta$, <i>ye, or you.</i>		}	$\epsilon\tau\epsilon\bar{\eta}\theta\eta\eta\eta\omicron\tau$,	}
$\eta\omega\tau\epsilon\eta$, <i>to you.</i>	$\bar{\eta}\tau\epsilon\bar{\eta}\theta\eta\eta\eta\omicron\tau$,		<i>you, or</i>	
	$\tau\epsilon\bar{\eta}\theta\eta\eta\eta\omicron\tau$,		<i>to you.</i>	
	$\theta\eta\eta\eta\omicron\tau$,			

29. The THIRD PERSON.

	Singular.		Plural.
Masc.		Fem.	Masc. and Fem.
$\bar{\eta}\theta\omicron\varsigma$, <i>he.</i>	$\bar{\eta}\theta\omicron\varsigma$, <i>she.</i>	$\bar{\eta}\theta\omega\omicron\tau$, <i>they, them.</i>	
$\eta\delta\varsigma$, <i>to him.</i>	$\eta\delta\varsigma$, <i>to her.</i>	$\eta\omega\omicron\tau$, <i>to them.</i>	

Also, $\tau\eta$, $\epsilon\tau\tau\eta$, *he, she, that, &c.*

28. The SECOND PERSON.

	Masc.	Singular.	Fem.	
	$\bar{\eta}\tau\omicron\kappa$, and $\bar{\eta}\tau\bar{\kappa}$, <i>thou, m.</i>		$\bar{\eta}\tau\omicron$, <i>thou, f.</i>	
	$\eta\delta\kappa$, <i>to thee.</i>		$\eta\epsilon$, <i>to thee, f.</i>	
	$\eta\eta\kappa$, <i>to thee, Bash.</i>			
		Plural.		
		Masc. and Fem.		
	$\bar{\eta}\tau\omega\tau\bar{\eta}$, and $\bar{\eta}\tau\epsilon\tau\bar{\eta}$, <i>ye, or you.</i>			
	$\eta\eta\tau\bar{\eta}$, <i>to you.</i>			
	$\tau\eta\eta\omicron\tau$,	}	}	
	$\tau\eta\tau\bar{\eta}$,			<i>you, or</i>
			<i>to you.</i>	
Bash.	$\eta\tau\delta\tau\bar{\eta}$,	}	}	
	$\bar{\eta}\tau\delta\tau\epsilon\eta$,			<i>you, or</i>
	$\eta\tau\eta\tau\epsilon\eta$,			<i>to you.</i>

29. The THIRD PERSON.

	Singular.		Plural.
Masc.		Fem.	Masc. and Fem.
$\bar{\eta}\tau\omicron\varsigma$, <i>he.</i>	$\bar{\eta}\tau\omicron\varsigma$, <i>she.</i>	$\bar{\eta}\tau\omicron\omicron\tau$, <i>they, them.</i>	
$\eta\delta\varsigma$, <i>to him.</i>	$\eta\delta\varsigma$, <i>to her.</i>	$\eta\delta\tau$, <i>to them.</i>	
	Singular.		Plural.
Bash.	$\eta\tau\delta\varsigma$, <i>he.</i>	$\eta\tau\delta\tau$, <i>they.</i>	
	$\eta\eta\varsigma$, <i>to him.</i>	$\eta\epsilon\tau$, $\eta\eta\tau$, or $\eta\eta\omicron\tau$, <i>to them.</i>	

POSSESSIVE PRONOUNS.

30. The Possessive Pronouns are derived from the Personal, and are the following :

Personal.	Possessive.
μη, <i>to me</i>	ἡμη, <i>mine</i> , m.
μηκ, <i>to thee</i> , m.	ἡτηκ, <i>thine</i> , m.
μης, <i>to him</i>	ἡτης, <i>his</i> .
μην, <i>to us</i>	ἡτην, <i>ours</i> , m.
μητεν, <i>to you</i>	ἡτητεν, <i>yours</i> , m.
μησ, <i>to them</i>	ἡτησ, <i>theirs</i> , m.

THE FIRST PERSON.

	Masc.	Singular.	Fem.
31.	ἡμη,	$\left\{ \begin{array}{l} \textit{mine}, \\ \text{or} \\ \textit{my}, \text{ m.} \end{array} \right.$	ἡμη, <i>mine</i> , or <i>my</i> , f.
	ἡμη,		
		Plural.	
		Masc. and Fem.	
		ἡμη, <i>mine</i> , or <i>my</i> .	

POSSESSIVE PRONOUNS.

THE FIRST PERSON.

	Masc.	Singular.	Fem.
31.	μη.	μη, & ἡμη,	<i>mine</i> , or <i>my</i> .
		Plural.	
		Masc. and Fem.	
		μη, <i>mine</i> , or <i>my</i> .	

THE SECOND PERSON.

	Singular.	Plural.	
	Masc.	Fem.	Masc. and Fem.
32.	μηκ,	μηκ,	μηκ, <i>thine</i> , or <i>thy</i> .
	μηκ,	μηκ,	<i>thine</i> , or <i>thy</i> .

The SECOND PERSON.

		Singular.		
	Masc.		Fem.	
33.	ἦτακ, φωκ,	{	<i>thine,</i> OR <i>thy, m.</i>	ἠωκ, <i>thine, or thy, f.</i>
		Plural.		
		Masc. and Fem.		
		ποτακ, <i>thine, or thy.</i>		

The THIRD PERSON.

		Singular.		
	Masc.		Fem.	
34.	ἦταϙ, & ἦτηνϙ, φωϙ, πωϙ,	}	<i>his.</i> <i>ἠωϙ,</i>	ἦταϙ, & ἦτηνϙ, <i>hers, or her,</i>
		Plural.		
	Masc.		Fem.	
	ποταϙ, ετεποταϙ,	}	<i>his.</i>	ποταϙ, <i>hers, or her.</i>

The THIRD PERSON.

		Singular.		
	Masc.		Fem.	
33.	ἦταϙ, πωϙ,	}	<i>his.</i>	ἦταϙ, <i>hers, or her.</i>
		Plural.		
	Masc.		Fem.	
	ποταϙ, ετεποταϙ,	}	<i>his.</i>	ποταϙ, <i>hers, or her.</i>

The FIRST PERSON.

		Singular.		Plural.	
	Masc.	Fem.			Masc. and Fem.
34.	πων.	των,	<i>ours, or our.</i>	πων,	<i>ours, or our.</i>

THE FIRST PERSON.

Singular.		Plural.
Masc.	Fem.	Masc. and Fem.
35. φων,	θων,	ἡταν, ποτη,
<i>ours, or our.</i>		<i>ours, or our.</i>

THE SECOND PERSON.

Singular.		Plural.
Masc. and Fem.		Masc. and Fem.
36. ἡτωτη,	} <i>yours,</i> } <i>or your.</i>	ποτη,
φωτη,		<i>yours, or your.</i>

THE THIRD PERSON.

Singular.		Plural.
Masc. and Fem.		Masc. and Fem.
37. ἡτωτ,	} <i>theirs,</i> } <i>or their.</i>	ποττ,
ετεἡτωτ,		ηετεποττ,
		} <i>theirs,</i> } <i>or their.</i>

38. The Demonstrative and Relative Pronouns are often prefixed to the Possessive; as, ετεφω, *mine*; πετεφωκ, and φηετεφωκ, *thy, m.*; τετεφωκ, and θεετεφωκ, *thy, f.* Plu. ετεποτκ, *thy.* Sing. πετεἡτατ, *his.* Plu. ηετεποττ, *their, &c.*

THE SECOND PERSON.

Singular.		Plural.
Masc. and Fem.		Masc. and Fem.
35. πωτῆ,	<i>yours, or your.</i>	ποτη,
		<i>yours, or your.</i>

THE THIRD PERSON.

Singular.		Plural.
Masc. and Fem.		Masc. and Fem.
36. ἡτωτ,	} <i>theirs,</i> } <i>or their.</i>	ποττ,
ετεπτωτ,		πετεποττ,
		} <i>theirs,</i> } <i>or their.</i>

DEFINITIVE PRONOUNS.

Singular.		}	Plural.	
Masc.	Fem.		Masc. and Fem.	
39. ΦΔΙ,	ΘΔΙ,	} <i>hic, hæc, &c.</i> } <i>this, or that.</i>	ΠΔΙ,	} <i>hi, hæ, &c.</i> } <i>these, or those.</i>
ΦΗ,	ΘΗ,		ΠΗ,	
ΠΔΙ,	ΤΔΙ,		ΠΙ,	
ΠΙ,				

40. The following are sometimes used as signs of the Genitive Case ; and at others, as Relative Pronouns of the Genitive ; as,

Singular.		}	Plural.	
Masc.	Fem.		Masc. and Fem.	
ΦΔ,	ΘΔ,	} <i>of this,</i> } <i>or that, &c.</i>	ΠΔ,	} <i>of these,</i> } <i>or those, &c.</i>

41. The Particle $\epsilon\epsilon\epsilon\epsilon\tau$ often takes Definitive and Relative Pronouns before it ; and is sometimes used Personally, and at others as a Definitive ; as,

ΦΗΕΤΕΕ-

DEFINITIVE PRONOUNS.

Singular.		}	Plural.	
Masc.	Fem.		Masc. and Fem.	
39. ΠΔΙ,		} <i>this,</i> } <i>or</i> } <i>that.</i>	ΠΔΙ,	} <i>these, or those.</i>
ΠΕΙ,	ΤΔΙ,		ΠΕΙ,	
ΠΕΥ,	ΤΕΙ,			
ΠΗ,	ΤΗ,			

Singular.		Plural.	
Masc.	Fem.	Masc. and Fem.	
40. ΠΔ,	ΤΔ,	} <i>of these, or those.</i>	
		} <i>of this, or that.</i>	

41. The Particle $\epsilon\epsilon\epsilon\epsilon\tau$, as in the Coptic, takes the Pronouns ; as follows :

ΠΕΤΕ-

Masc.	Singular.	Fem.
$\left. \begin{array}{l} \text{ΦΗΕΤΕΛΛΕΔΥ} \\ \text{OR} \\ \text{ΕΤΕΛΛΕΔΥ} \end{array} \right\}$	$\left. \begin{array}{l} \text{he, this,} \\ \text{OR} \\ \text{that.} \end{array} \right\}$	$\left. \begin{array}{l} \text{ΘΗΕΤΕΛΛΕΔΥ} \\ \text{OR} \\ \text{ΕΤΕΛΛΕΔΥ} \end{array} \right\}$
		$\left. \begin{array}{l} \text{she, this,} \\ \text{OR} \\ \text{that.} \end{array} \right\}$
Plural. Masc. and Fem.		
	$\left. \begin{array}{l} \text{ΠΗΕΤΕΛΛΕΔΥ,} \\ \text{OR} \\ \text{ΕΤΕΛΛΕΔΥ,} \end{array} \right\}$	$\left. \begin{array}{l} \text{they, these,} \\ \text{OR} \\ \text{those.} \end{array} \right\}$

42. To the above may be added other Definitives; as, *οτι*, *one*; *ρω*, *the same*; *πιβει*, and *ζωβπιβει*, *all*; *οτοι*, *some*; *κεοτοι*, *another one*; *ελι*, *any*; *χετ*, *other*; and some others.

RELATIVE PRONOUNS.

43. The Relative Pronouns are the following :

Singular and Plural,
Masc. and Fem.

ε, ετ or *εθ, ετε*, *who, which.*

The Relative Pronoun *ετ* has the accent above the *ε*, when a vowel follows the *τ* without an accent.

Masc.	Singular.	Fem.
$\left. \begin{array}{l} \text{ΠΕΤΕΛΛΕΔΥ,} \\ \text{ΕΤΕΛΛΕΔΥ,} \end{array} \right\}$	$\left. \begin{array}{l} \text{he,} \\ \text{this, or} \\ \text{that.} \end{array} \right\}$	$\left. \begin{array}{l} \text{ΕΤΕΛΛΕΔΥ,} \end{array} \right\}$
		$\left. \begin{array}{l} \text{she, this,} \\ \text{OR} \\ \text{that.} \end{array} \right\}$
Plural. Masc. and Fem.		
	$\left. \begin{array}{l} \text{ΠΕΤΕΛΛΕΔΥ,} \\ \text{ΕΤΕΛΛΕΔΥ,} \end{array} \right\}$	$\left. \begin{array}{l} \text{these, or} \\ \text{those.} \end{array} \right\}$

RELATIVE PRONOUNS.

43. The Relative Pronouns in Sahidic are,

Singular and Plural,
Masc. and Fem.

ε, ετ or *εθ, ετε*,
πτ, πτε, εντ, } *who, which.*

44. The Relative Pronouns sometimes occur alone, but more frequently with the Definitives or Articles prefixed to them; as,

Singular.		} <i>this, or that which;</i> <i>hic qui, or qui.</i>
Masc.	Fem.	
ΦΔΙ ΕΤΕ,	ΘΔΙΕ,	}
ΦΗ ΕΤ, or ΕΘ,	ΘΗΕ,	
ΦΗ ΕΤΕ,	ΘΗ ΕΤ, or ΕΘ,	
ΠΕΤ, ΠΕΘ, or ΠΕΤ Ε,	ΘΗ ΕΤΕ,	
ΕΤΕΦΗ,	ΕΤΕΘΗ	
Plural. Masc. and Fem.		} <i>these, or those which;</i> <i>hi qui, or qui.</i>
ΠΔΙ Ε,	ΠΔΙ ΕΤ, ΠΔΙ ΕΤΕ,	
ΠΕΤ, ΠΕΤ Ε,		
ΠΗΕ, ΠΗ ΕΤ, or ΕΘ,		
ΠΗ ΕΤΕ,		
ΠΙΕΤ,		

The Articles are sometimes used as Relative Pronouns:

Singular.		} <i>who, which.</i>
Masc.	Fem.	
Π, ΟΥ,	Τ, †, ΟΥ,	}
Plural. Masc. and Fem.		} <i>who, which.</i>
ΠΙ,	ΣΔΠ,	

44. Relatives very often occur with the Articles or Definitives prefixed to them, like the Coptic; as,

Singular.		} <i>this, or that which,</i> <i>&c.</i>
Masc.	Fem.	
ΠΕΙ ΕΤ,	ΤΕΙ ΕΤ,	}
ΠΔΙ ΕΤΕ,	ΤΕΙ ΕΤΕ,	
ΠΔΙ ΕΤ,	ΤΔΙ ΕΤ,	
ΠΔΙ Π̄Τ,	ΤΔΙ Π̄Τ,	
ΠΕ Π̄Τ,	ΘΕ Π̄Τ,	
ΠΕΤ, ΠΕΤΕ,		
Bashmuric, ΕΤΕ ΠΕΙ,	Bashmuric, ΤΗ Π̄Τ	
Plural. Masc. and Fem.		} <i>these, or those which,</i> <i>&c.</i>
ΠΕΙ, ΠΕΤ,		
ΠΕ Π̄Τ, ΠΔΙ Π̄Τ,		

45. The Interrogatives **τις**, **ος**, and **ου**, undergo no variation.

Singular and Plural.	Singular and Plural.
τις , <i>who, which, what? &c.</i>	ος , <i>who, what? &c.</i>

46. **τις**, *what?* takes the Suffixes in the following manner:

Singular.		
Masc.	Fem.	
τις-κ ,	τις-τι ,	<i>what to you?</i>
τις-ς ,	τις-ς ,	<i>what to him, or her?</i>
Plural.		
Masc. and Fem.		
τις-ν ,		<i>what to us?</i>
τις-τεν ,	}	<i>what to you?</i>
τις-τεν ,		

47. The Reciprocal sense is sometimes expressed by the Personal or Possessive Pronouns; as, **θεος** **φς**, *God himself*: and also by the Pronoun Infixes and Suffixes; as, **κατασε**, *save thyself*; **εβητες**, *concerning himself*; **ειδω εβωκ ποτονπιβει**, *I have made myself a servant to all*—1 Cor. ix. 19.

ερισ, *one another, or each other*, occurs with the

45. The Interrogative Pronouns in Sahidic are the same as the Coptic, except **ουρο**, *what?* as,

Singular.
ουρο-κ, *what to you? m.*

Plural.
ουρωτεν, *what to you? &c.*

47. The Reciprocal sense is expressed by the Suffixes &c. in the same way as in the Coptic.

ερισ, *one another*, is varied as follows: **πιερης**, *(we) one another*; **πετπιερης**, *(ye) one another*;
ποτερης

the Prefixes, as follows: **πεπερηνοτ**, (*we*) *one another*; **πετεπερηνοτ**, (*ye*) *one another*; **ποτερηνοτ**, (*they*) *one another*.

48. **εεεεπ εεεεοι**, *I myself*, or *my own*, takes the Suffixes in the following manner:

Masc.	Singular.	Fem.	
	εεεεπ εεεεο-ι ,	- - -	<i>I myself.</i>
εεεεπ εεεεο-κ ,	εεεεπ εεεεο ,		<i>thou thyself.</i>
εεεεπ εεεεο-Ͽ ,	εεεεπ εεεεο-ϸ ,		}
Plural.			
Masc. and Fem.			
	εεεεπ εεεεο-π ,		<i>we ourselves.</i>
	εεεεπ εεεεω-τεπ ,		<i>ye yourselves.</i>
	εεεεπ εεεεω-οτ ,		<i>they themselves.</i>

49. Besides the Personal Pronouns already mentioned, the following Particles occur with the Pronoun Suffixes, and often with Prepositions prefixed to them; and are thus used as Personal Pronouns; viz. **χω**, *the head*, **ερα**, *the face*, **ρο**, *the mouth*, **δητ**, *the neck*, **τοτ**, *the hand*, and the particle **εεεο**. They take the Prepositions, or Prefixes and Suffixes, in the following manner:

χω,

ποτερητ, and **πετερητ**, (*they*) *one another*. **αλητ**, *one another*, in Bashmuric, takes the Prefixes, as in Sahidic.

48. **εεεεπ εεεεο-ι**, *I myself*, agrees with the Coptic in all the Persons, except the Second and Third Persons Plural, which are thus varied: **εεεεπ εεεεω-τπ**, *ye yourselves*; **εεεεπ εεεεο-οτ**, and **εεεεπ εεεεδτ**, *they themselves*.

49. The following Particles vary but little from the corresponding Particles in Coptic:

ε-χω-ι,

xw, the Head.

è-xw-1, *in me, or my head, &c.*
 è-xw-k, *in thee, &c. m.*
 è-xw, *in thee, &c. f.*
 è-xw-ç, } *in him, &c.*
 ç1-xw-ç, }
 è-xw-c, *in her, &c.*
 è-xw-oç, } *in them, &c.*
 ç1-xw-oç, }

çpç, the Face.

è-çpç-1, } *to me, or*
 nç-çpç-1, } *to my face, &c.*
 è-çpç-k, } *to thee, &c. m.*
 nç-çpç-k, }
 è-çpç-ç, } *to him, &c.*
 è-çpç-c, } *to her, &c.*
 nç-çpç-eπ, } *to us, &c.*
 nç-çpç-ç, } *to them, &c.*

po, the Mouth.

è-po-1, } *to me, or*
 çç-po-1, } *to my mouth.*
 è-po-k, } *to thee, m.*
 è-po, } *to thee, f.*
 çç-po, }
 è-po-ç, } *to him.*
 çç-po-ç, }
 è-po-c, } *to her.*
 è-po-π, } *to us.*
 è-pw-πeπ, } *to you.*
 è-pw-oç, } *to them.*

SAHIDIC.

e-xw-1, *in me, or my head.*
 e-xw-k, *in thee, m.*
 ç1-xw-ç, *in him, &c.*

e-çpç-1, *to me, &c.*
 e-çpç-k, *to thee, m. &c.*
 e-çpç-ç, *in them.*

e-po-1, *to me.*
 e-po-k, *to thee, &c.*
 e-pw-πē, *to you.*
 e-po-oç, and e-pw-ç, *to them.*

BASHMURIC.

èλçπeπ, *to you.*
 èλçç, and e-pw-ç, *to them.*

ΩΗΤ, the Neck.

ἢ-ΩΗΤ, in me, &c.
 ἢ-ΩΗΤ-Κ, in thee, m.
 ἢ-ΩΗΤ, in thee, f.
 ἢ-ΩΗΤ-Φ, in him.
 ἢ-ΩΗΤ-С, in her.
 ἢ-ΩΗΤ-ΕΠ, in us.
 ἢ-ΩΗΤ-ΟΥ, in them.

ΤΟΥ, the Hand.

ἐ-ΤΟΥ, to me, or to my hand.
 ἢ-ΤΟΥ-Κ, to thee, m.
 ἐ-ΤΟΥ-Φ, } to him.
 ἢ-ΤΟΥ-Φ, }
 ΤΟΥ-С, to her.
 ἢ-ΤΟΥ-ΕΠ, to us.
 ἐ-ΤΟΥ-ΟΥ, } to them.
 ἢ-ΤΟΥ-ΟΥ, }

ἔμμο.

ἔμμο-Ι, me, or to me, &c.
 ἔμμο-Κ, thee, m. to thee, &c.
 ἔμμο, thee, f. &c.
 ἔμμο-Φ, him, &c.
 ἔμμο-С, her, &c.
 ἔμμο-Π, us, to us, &c.
 ἔμμο-ΤΕΠ, ye, to you, &c.
 ἔμμο-ΟΥ, them, &c.

SAHIDIC.

ἢ-ΩΗΤ, in me,
 ἢ-ΩΗΤ-Κ, in thee, m.
 ἢ-ΩΗΤ-Ε, in thee, f. &c.
 ἢ-ΩΗΤ ἢ, in us.
 ἢ-ΩΗΤ-ΤΗΟΥΠ, in you.
 ἢ-ΩΗΤ-ΟΥ, in them.

ε-ΤΟΥΤ, to me.
 ἢ-ΤΟΥΤ-Κ, to thee, m.
 ἢ-ΤΟΥΤ-Φ, to him, &c.
 ε-ΤΟΥΤ-Π, in us.
 ε-ΤΟΥΤ-ΤΗΟΥΠ, to you.
 ε-ΤΟΥΤ-ΟΥ, to them.

BASHMURIC.

ε-λδ-Ι, to me.
 ε-λδ-ΤΕΠ, to you.
 ε-λδ-Φ, } to him.
 ε-λδ-ΟΥ, }
 ε-λδ-с, to them.

ἔμμο-Ι, me, to me, &c.
 ἔμμο-Κ, thee, m. &c.
 ἔμμο, thee, f. &c.
 ἔμμο-Π, we, &c.
 ἔμμο-ΤΠ, ye, &c.
 ἔμμο-ΟΥ, them, &c.

BASHMURIC.

ἔμμο-Φ, him.
 ἔμμο-с, to them.
 ἔμμο-ΤΕΠ, ye.

50. The English Prepositions here given, do not always express the sense of the Prepositions in the Coptic, which vary their significations, and sometimes lose their force altogether; as, *ἐχωῖ*, *in me*; *ἐχωϥ*, *him*; *Ἐαροι*, *to me*; *Ἐαρο*, *thee, f.*; *Ἐτροϥ*, *against him, &c.*

THE PRONOUN INFIXES AND SUFFIXES.

51. The Pronoun Infixes and Suffixes are added to words, instead of the Possessive and Personal Pronouns.

The Pronoun Infixes are inserted between the Article and the Noun, and used instead of the Possessive Pronouns. They are the following: *ⲁ*, *my*; *ⲉⲕ*, *thy, m.*; *ⲉ*, or *ⲟⲩ*, *thy, f.*; *ⲉϥ*, *his*; *ⲉϥ*, *her*; *ⲉⲡ*, *our*; *ⲉⲧⲉⲡ*, *your*; *ⲟⲩ*, *their*.

An example of the Infixes with the Articles is here given:

THE INFIXES.

Singular.		Plural.
With Masc. Art. Sing.	With Fem. Art. Sing.	With Masc. and Fem. Art. Plur.
ⲡ-ⲁ,	ⲧ-ⲁ,	ⲡ-ⲁ, <i>my.</i>
ⲡ-ⲉⲕ,	ⲧ-ⲉⲕ,	ⲡ-ⲉⲕ, <i>thy, m.</i>
ⲡ-ⲉ,	ⲧ-ⲉ,	ⲡ-ⲉ, <i>thy, f.</i>
		ⲡ-ⲉϥ,

THE PRONOUN INFIXES AND SUFFIXES.

51. The following are the Pronoun Infixes, with the Articles:

THE INFIXES.

Singular.		Plural.
With Masc. Art. Sing.	With Fem. Art. Sing.	With Masc. and Fem. Art. Plur.
ⲡⲁ,	ⲧⲁ,	ⲡⲁ, <i>my.</i>
ⲡⲉⲕ,	ⲧⲉⲕ,	ⲡⲉⲕ, <i>thy, m.</i>
ⲡⲟⲩ,	ⲧⲟⲩ,	ⲡⲟⲩ, <i>thy, f.</i>
		ⲡⲉϥ,

π-εϣ,	τ-εϣ,	π-εϣ, <i>his.</i>
π-ες,	τ-ες,	π-ες, <i>her.</i>
π-εν,	τ-εν,	π-εν, <i>our.</i>
π-ετεπ,	τ-ετεπ,	π-ετεπ, <i>your.</i>
π-οτ,	τ-οτ,	π-οτ, <i>their.</i>

οτ is sometimes used for the Infix of the Second Person Feminine, instead of ε; but it seldom occurs.

52. The Suffixes are used with words, instead of the Infixes; and nearly all, are the concluding letters of their respective Pronouns.

THE SUFFIXES.

Singular.	Plural.
ι, or τ, <i>me, or my.</i>	π, or εν, <i>us, or our.</i>
κ, <i>thee, or thy, m.</i>	εν, or τεπ, <i>ye, or you.</i>
† ε, or ι, <i>thee, or thy, f.</i>	οτ, <i>they, or their; or ετ, or</i>
ϣ, <i>him, or his,</i>	δτ, <i>if the word end in</i>
ς, <i>she, or her.</i>	ε, or δ.

53. A small number of words vary from the general rule;

πεϣ,	τεϣ,	πεϣ, <i>his.</i>
πες,	τες,	πες, <i>her.</i>
πῆ,	τῆ,	πῆ, <i>our.</i>
πετῆ,	τετῆ,	πετῆ, <i>your.</i>
πετ,	τετ,	πετ, <i>their.</i>

THE SUFFIXES.

52. The Suffixes are used instead of Infixes, as in Coptic:

Singular.	Plural.
ι, or τ, <i>me, or my.</i>	π, or π̄, <i>us, or our.</i>
κ, or ϣ, <i>thee, or thy, m.</i>	τῆ, τεπ, or τητῆ, <i>ye, or your.</i>
ε, or τε, <i>thee, or thy, f.</i>	οτ, δτ, ητ, or σοτ, <i>they, or their.</i>
ϣ, <i>him, or his.</i>	
ς, <i>she, or her.</i>	

and change their terminations before their Suffixes, or take additional letters; as, $\dot{\eta}\text{C}\alpha$, *after*; $\dot{\eta}\text{C}\omega\text{-}\kappa$, *after thee*; $\dot{\eta}\text{C}\omega\text{-}\varphi$, *after him*. $\sigma\text{V}\epsilon$, *against*, exchanges the ϵ for η ; as, $\sigma\text{V}\eta\text{-}\tau$, *against me*; $\sigma\text{V}\eta\text{-}\kappa$, *against thee*; $\sigma\text{V}\eta\text{-}\varphi$, *against him*. $\epsilon\theta\epsilon$, *for, concerning*, changes the ϵ into η , and takes τ , before the Suffixes; as, $\epsilon\theta\eta\text{C}\tau$, *of me*; $\epsilon\theta\eta\text{C}\tau\text{-}\varphi$, *of him*; $\epsilon\theta\eta\text{C}\tau\text{-}\text{C}$, *of her, &c.* $\eta\epsilon\epsilon$, *with*, and some others, take the Personal Pronouns, the first letter of which is dropped before a consonant; as, $\eta\epsilon\epsilon\text{-}\eta\iota$, *with me*; $\eta\epsilon\epsilon\text{-}\alpha\varphi$, *with him*; $\eta\epsilon\epsilon\text{-}\alpha\eta$, *with us, &c.* $\epsilon\rho\eta\epsilon$, *will*, drops the ϵ before the Suffixes, and is formed like the preceding word; as, $\eta\epsilon\tau\epsilon\rho\eta\text{-}\eta\iota$, *my will*; $\eta\epsilon\tau\epsilon\rho\eta\text{-}\alpha\kappa$, *thy will*; $\eta\epsilon\tau\epsilon\rho\eta\text{-}\alpha\varphi$, *his will, &c.* $\alpha\tau\beta\eta\epsilon$, *without*, changes the ϵ into $\sigma\tau$; as, $\alpha\tau\beta\eta\sigma\tau\text{-}\iota$, *without me*; $\alpha\tau\beta\eta\sigma\tau\text{-}\kappa$, *without thee, &c.* $\rho\eta\text{C}\tau$, *the heart*, is formed with the Suffixes, as follows: $\rho\theta\eta\text{-}\iota$, *my heart*; $\rho\theta\eta\text{-}\kappa$, *thy heart, &c.*

54. When a word ends in ϵ or \omicron , the ϵ or \omicron is made long before the Suffix of the Second and Third Persons Plural; as, $\psi\epsilon\epsilon\epsilon\epsilon\omicron$, *a stranger*; $\psi\epsilon\epsilon\epsilon\epsilon\omega\text{-}\sigma\tau$, *their strangers*; $\eta\psi\eta\eta\epsilon$, *nets*; $\eta\psi\eta\eta\text{-}\sigma\tau$, *their nets.*

53. These observations apply also to the Sahidic and Bashmureic: $\epsilon\tau\epsilon$, *for*, exchanges the ϵ for η , and sometimes takes $\eta\text{C}\tau$ before the Suffixes; as, $\epsilon\tau\eta\eta\text{C}\tau\text{-}\varphi$, or $\epsilon\tau\eta\eta\text{-}\varphi$, *of him, &c.* $\rho\omega$, *above*, and $\rho\omega\omega$, *also*, double the ω before the Suffixes; as, $\rho\omega\omega\text{-}\varphi$, *above him, &c.*

NOUNS WITH PRONOUN INFIXES AND SUFFIXES.

55. The Infixes to Nouns will be understood by the following examples :

սորի, a Son, m. with the Articles and Infixes.

Singular.	Plural.
Art. and Infixes to a Noun Masc.	Art. and Infixes to a Noun Fem.
նա-սորի, <i>my son.</i>	նա-սորի, <i>my sons.</i>
նեք-սորի, <i>thy son, m.</i>	նեք-սորի, <i>thy sons, m.</i>
նե-սորի, <i>thy son, f.</i>	նե-սորի, <i>thy sons, f.</i>
նե՛ց-սորի, <i>his son.</i>	նե՛ց-սորի, <i>his sons.</i>
նե՛ս-սորի, <i>her son.</i>	նե՛ս-սորի, <i>her sons,</i>
նա՛ն-սորի, <i>our son.</i>	նա՛ն-սորի, <i>our sons.</i>
նե՛տե՛ն-սորի, <i>your son.</i>	նե՛տե՛ն-սորի, <i>your sons.</i>
նո՛ւ-սորի, <i>their son.</i>	նո՛ւ-սորի, <i>their sons.</i>

NOUNS WITH PRONOUN INFIXES AND SUFFIXES.

55. The following examples will shew the position of the Infixes between the Article and the Noun :

առջ, Life, m.

Singular.	Plural.
Infixes to a Noun Masc.	Infixes to a Noun Masc.
նա-առջ, <i>my life.</i>	նա-առջ, <i>my lives.</i>
նեք-առջ, <i>thy life, m.</i>	նեք-առջ, <i>thy lives, m.</i>
նե-առջ, <i>thy life, f.</i>	նե-առջ, <i>thy lives, f.</i>
նե՛ց-առջ, <i>his life.</i>	նե՛ց-առջ, <i>his lives.</i>
նե՛ս-առջ, <i>her life.</i>	նե՛ս-առջ, <i>her lives.</i>
նա՛ն-առջ, <i>our life.</i>	նա՛ն-առջ, <i>our lives.</i>
նե՛տե՛ն-առջ, <i>your life.</i>	նե՛տե՛ն-առջ, <i>your lives.</i>
նո՛ւ-առջ, <i>their life.</i>	նո՛ւ-առջ, <i>their lives.</i>
	ժառէ,

сѡн, a Voice, f. with the Infixes.

Singular.	Plural.
Art. and Infixes to a Noun Fem.	Art and Infixes to a Noun Fem.
Ѥ-сѡн, my voice.	Ѥ-сѡн, my voice.
ѤѤ-сѡн, thy voice, m.	ѤѤ-сѡн, thy voices, m.
ѤѤ-сѡн, thy voice, f.	ѤѤ-сѡн, thy voices, f.
ѤѤѤ-сѡн, his voice.	ѤѤѤ-сѡн, his voices.
ѤѤѤ-сѡн, her voice.	ѤѤѤ-сѡн, her voices.
ѤѤѤѤ-сѡн, our voice.	ѤѤѤѤ-сѡн, our voices.
ѤѤѤѤѤ сѡн, your voice.	ѤѤѤѤѤ сѡн, your voices.
ѤѤѤѤѤ сѡн, their voice.	ѤѤѤѤѤ сѡн, their voices.

56. It will be seen from the foregoing examples, that the Infixes are the same to a Masculine and Feminine Noun, Singular and Plural.

сѡнѤ, a Sister, f.

Singular.	Plural.
Infixes to a Noun Fem.	Infixes to a Noun Fem.
Ѥ-сѡнѤ, my sister,	Ѥ-сѡнѤ, my sisters.
ѤѤ-сѡнѤ, thy sister, m.	ѤѤ-сѡнѤ, thy sisters, m.
ѤѤ-сѡнѤ, thy sister, f.	ѤѤ-сѡнѤ, thy sisters, f.
ѤѤѤ-сѡнѤ, his sister.	ѤѤѤ-сѡнѤ, his sisters.
ѤѤѤ-сѡнѤ, her sister.	ѤѤѤ-сѡнѤ, her sisters.
ѤѤѤѤ-сѡнѤ, our sister.	ѤѤѤѤ-сѡнѤ, our sisters.
ѤѤѤѤѤ сѡнѤ, your sister.	ѤѤѤѤѤ сѡнѤ, your sisters.
ѤѤѤѤѤ сѡнѤ, their sister.	ѤѤѤѤѤ сѡнѤ, their sisters.

SUFFIXES TO NOUNS, &c.

57. The following examples will shew the position of the Suffixes :

χω , <i>a head.</i>	βιρ , <i>a basket.</i>
χω-ι , <i>my head.</i>	βιρ-ι , <i>my basket.</i>
χω-κ , <i>thy head, m.</i>	βιρ-κ , <i>thy basket, m.</i>
χω-† , <i>thy head, f.</i>	βιρ-† , <i>thy basket, f.</i>
χω-ϙ , <i>his head.</i>	βιρ-ϙ , <i>his basket.</i>
χω-ς , <i>her head.</i>	βιρ-ς , <i>her basket.</i>
χω-π , <i>our head.</i>	βιρ-εν , <i>our basket.</i>
χω-τεπ , <i>your head.</i>	βιρ-τεπ , <i>your basket.</i>
χω-οτ , <i>their head.</i>	βιρ-οτ , <i>their basket.</i>

58. When a word ends in **τ**, the **τ** Suffix of the First Person Singular is sometimes dropped, and sometimes retained ; as, **φωτ**, *my flight* ; **ρδτ-τ**, or **ρδτ**, *my foot*.

59. The Suffixes are used with Adjectives, in the same manner as with substantives.

τηρ , <i>all.</i>	πδπε , <i>good.</i>
τηρ-ι , <i>all my.</i>	πδπε-ϙ , <i>his good.</i>
τηρ-κ , <i>all thy, m</i>	πδπε-ς , <i>her good.</i>
τηρ-ϙ , <i>all his.</i>	πδπε-τ , or πδπ-οτ , <i>their good.</i>
τηρ-ς , <i>all her.</i>	εεεεδττ , <i>alone.</i>
τηρ-εν , <i>all our.</i>	εεεεδττ-κ , <i>thou alone.</i>
τηρ-τεπ , <i>all your.</i>	εεεεδττ-ϙ , <i>he alone.</i>
τηρ-οτ , <i>all their.</i>	εεεεδττ-οτ , <i>they alone.</i>

SUFFIXES TO NOUNS, &c.

59 to 61. The Sahidic Suffixes are used with Nouns, &c., in the same way as in the Coptic ; all the rules of which will apply here.

60. Particles also take the Suffixes ; as, **αὐτοῦ**, *immediately* ; **αὐτοῦ-ς**, *immediately he* ; **αὐτοῦ-σ**, *immediately she* ; **αὐτοῦ-ς**, *immediately they* ; **ὅω**, *also* ; **ὅω-κ**, *thou also, m.* ; **ὅω-ι**, *thou also, f.* ; **ὅω-ς**, *he also, &c.*

61. The Personal Pronoun **ἐπηποῦ**, **εἶπενποῦ**, or **τεῖπενποῦ**, is sometimes used instead of the Suffix of the 2d Person Plural ; as, **ἵσα ἐπηποῦ**, Marc. vii. 8. **ἵτε τεπὸ ὄρι ἐρα τεπενποῦ**, *that ye may stand*—Luc. xxi. 36.

SUFFIXES TO VERBS.

62. The Pronoun Suffixes are used with Verbs in all the Moods and Tenses, and are the following : **ι**, or **τ**, *me, to me* ; **κ**, or **ς**, *thee, m.* ; **ί**, or **ι**, *thee, f.* ; **ς**, *him* ; **σ**, *her* ; **ν**, or **εν**, *us, to us* ; **τεν**, or **ἐπηποῦ**, *you* ; **ς**, or **ς**, *them, to them.*

FIRST PERSON SINGULAR.

63. **ι** is used with Verbs ending in **ο** ; as, **ἀπε-
στειλεν-ι**, *he hath sent me*—John xii. 45. **τ** is suffixed to Verbs which do not end in **ο** ; as, **ἐθροβε-τ**, *to kill me*—John vii. 19 ; **τετεπν-χεω-τ** **απ**, *ye shall not find me*—John vii. 34.

FIRST PERSON PLURAL.

64. **ν** is used with Verbs which end with a vowel ;
as,

SUFFIXES TO VERBS.

62. The Suffixes to Verbs are the following : **ι**, or **τ**, *me, to me* ; **κ**, or **ς**, *thee, m.* ; **ε**, or **τε**, *thee, f.* ; **ς**, *him* ; **σ**, *her* ; **ν**, or **ν**, *us, to us* ; **τεν**, **εν**, or **τηνεν**, *you* ; **ς**, **ς**, or **ς**, *them.*

FIRST PERSON PLURAL.

64. **ν** is suffixed to Verbs ending with a vowel, and
ν

as, **αα-τδωο-η** ἐφίωτ, *shew us the Father*—John xiv. 9. ; **δτ-τδιο-η**, *they honoured us*—Act. xxviii. 10. **ην** is used with those words that end with a consonant; as, **εφε-τοτπος-ην**, *he will raise us*—2 Cor. iv. 14; **δφ-σοτπ-ην**, *hath chosen us*—Eph. i. 4.

SECOND PERSON PLURAL.

65. **την** is the Suffix of the Second Person Plural of Verbs; but the Personal Pronoun **θηπος** is more commonly used; as, **δι-λεπρε θηπος**, *I have loved you*—John xiii. 34.

THIRD PERSON PLURAL.

66. The Suffix of the Third Person Plural is **ου**, or **υ**, to Verbs ending in **δ**, which contract the **δ**, and the Suffix **ου**, into **δυ**; as, **δφ-χδ-υ**, *he left them*—Judg. ii. 3; **δι-λεπριτ-ου**, *I have loved them*—John xvii. 23.

η̄ to those that end with a consonant, like the Coptic Suffixes of the First Person Plural.

SECOND PERSON PLURAL.

65. The Suffix of the Second Person Plural is **τη̄**, or **την**; or the Personal Pronoun, **τη̄τη̄**; as **τοτπ-τη̄τη̄**, *rise ye*—Matt. xxvi. 46.

THIRD PERSON PLURAL.

66. **ου** is the Suffix of the Third Person Plural, or **υ**, if the Verb end in **δ**; as, **δφ-δδ-υ**, *he hath made them*—2 Chron. xx. 27. A few words which end in **ου**, together with **οδαι**, take **ου**, as the Suffix; as, **δι-χοου-ου**, *I have sent them*—Act xv. 22.

67. Verbs which end in **o**, exchange it for **ω** long before the Suffix of the Second and Third Person Plural; as, **†πλ-τδωω-τεπ**, *I will shew you*—Luke xii. 5; **δϙ-τδκω-οτ**, *he destroyed them*—Jude 5.

68. The following Verbs take **τ** before all the Suffixes; as, **ϙι**, *to carry*; **ϑι**, *to cast*; **ϙυι**, *to measure*; **χι**, *to take*; **σι**, *to receive*; and a few others, together with the Imperatives, **δλι**, *take*; **δπι**, *bring*; **δρι**, *do*; &c.; as, **δι-σι-τϙ**, *I have received him*—Matt. xv. 27.

The Suffixes to Verbs with the **τ** before them will appear thus: **τ**, or **ττ**, *me*; **τκ**, *thee, m.*; **τϙ**, *him*; **τς**, *her*; **τεπ**, *us*; **ττεπ**, *you*; **τοτ**, *them*.

Some Verbs take **τ** before the Suffix of the First Person Plural; as, **κοτ**, *to turn*; **επ**, *to lead*. Some others admit it before the Suffixes of the Third Person Plural; as, **δι**, *to do*; **δχι**, **τχι**, *to give*; **ολ**, *to bear*; **χο**, *to say*, &c.

69. Verbs which end in **εε**, preceded by a consonant, transpose the two last letters by taking the **ε** before

67. Verbs which end in **o**, generally retain it before the Suffixes of the Second and Third Persons Plural; but in some instances it is exchanged for **ω** long. Verbs which end in **ε**, drop it before the Suffixes of the Third Person Plural.

68. Several Sahidic Verbs take **τ** before the Suffixes; as, **ϙι**, *to carry*; **χι**, *to receive*; **χδς**, *to exalt*; **π̄**, or **επ**, *to lead*; &c.

69. Verbs which end in **εε** or **εεε**, and **ε̄** or **εδ**, with a consonant before them, undergo the same variations as the Coptic Verbs which end in the same way.

before the Suffixes; except the **1**, Second Person f., and the Third Person Plural, when the **ε** is dropped; as, **ⲁϥ-ⲑⲟⲕⲉⲉ-ϥ**, *he drew it*—John xviii. 10, from **ⲑⲟⲕⲉⲉ**; **ⲁⲧ-ϥⲁⲃⲉⲉ ϥ**, *which they have drawn out*—Amos iv. 11, from **ϥⲁⲃⲉⲉ**; **ⲁϥ-ⲡⲁⲅⲉⲉ-ⲟⲩ**, *he saved them*—Tit ii. 8, from **ⲡⲁⲅⲉⲉ**.

Verbs which end in **εⲖ**, with a consonant before them, take the **ε** before all the Suffixes, except the Third Person Plural; as, **ⲃⲱⲧεⲖ**, *to kill*; **ⲁϥ-ⲃⲟⲑⲉ-ⲧ**, *he hath killed me*; **ⲁϥ-ⲃⲟⲑⲉ-ϥ**, *he hath killed thee*; **ⲁϥ-ⲃⲟⲑⲉ-ⲡ**, *he hath killed us*; **ⲁϥ-ⲃⲟⲑⲉ-ⲟⲩ**, *he hath killed them*.

Verbs which end like the preceding, change the long vowel of the penultimate syllable into a short one with the Suffixes; and take **ⲑ**, before **Ⲗ** or **ⲉ**, instead of **ⲧ**; as, **ϥⲱⲧⲉⲉ**, *to hear*; **ⲁϥ-ϥⲟⲑⲉⲉ-ϥ**, *he hath heard him*; **ⲣⲱⲧεⲖ**, *to recline*; **ⲁⲧ-ⲣⲟⲑⲉ-ⲟⲩ**, *they reclined*; &c.

70. **ϥⲉⲉⲱ**, *to minister*, changes the **1** into **ⲡ**, and takes **ⲧ** before the Suffixes; as, **ϥⲉⲉⲱⲡⲧ-ϥ**, **ϥⲉⲉⲱⲡⲧ-ⲟⲩ**, *thou, he, they minister*.

71. Some Verbs take the Personal Pronouns instead of the Suffixes; as, **ϥⲉ**, *to go*; **ϥⲉ-ⲡⲡⲓ**, *I go*; **ϥⲉ-ⲡⲁⲕ**, *thou goest*; **ϥⲉ-ⲡⲁϥ**, *he goes*; **ϥⲉ-ⲡⲁⲡ**, *we go*. The first letter of the Pronoun is dropped before a consonant: as, **ⲣⲁⲡ**, *to please*; **ⲣⲁⲡ-ⲡⲓ**, *it pleaseth me*; **ⲣⲁⲡ-ⲁⲕ**, *it pleaseth thee*, m.; **ⲣⲁⲡ-ⲁϥ**, *it pleaseth him*; **ⲣⲁⲡ-ⲱⲟⲩ**, *it pleaseth them*; **Ⲅⲡⲉⲉ-ⲁϥ**, *he toucheth him*.

71. Some few Sahidic and Bashmuric Verbs take the Personal Pronouns, like the Coptic.

OF NUMBERS.

72. Coptic Numbers are generally expressed by the letters of the Alphabet, with a line above them; as, $\overline{\tau}$ $\overline{\eta}$ $\overline{\epsilon}$ $\overline{\zeta}$ $\overline{\omicron}$ $\overline{\omicron}$ $\overline{\tau}$, *three days*—Matt. xii. 40; $\overline{\alpha}$ $\overline{\eta}$ $\overline{\delta}$ $\overline{\beta}$ $\overline{\omicron}$ $\overline{\tau}$, *four months*—John iv. 35. Sometimes they are expressed by words; as, $\overline{\varphi}$ $\overline{\tau}$ $\overline{\omicron}$ $\overline{\tau}$ $\overline{\phi}$ $\overline{\omicron}$ $\overline{\omicron}$ $\overline{\tau}$, *four days*—Acts x. 30.

73. Numbers admit the Articles, and are also found without them; as, $\overline{\omega}$ $\overline{\theta}$ $\overline{\eta}$ $\overline{\eta}$ $\overline{\varsigma}$ $\overline{\rho}$ $\overline{\omicron}$ $\overline{\tau}$ $\overline{\dagger}$, *two tunicks*—Luke iii. 11; $\overline{\rho}$ $\overline{\iota}$ $\overline{\varsigma}$ $\overline{\rho}$ $\overline{\alpha}$ $\overline{\tau}$, *the two*—Deut. xvii. 6; or $\overline{\iota}$ $\overline{\beta}$, *twelve*, $\overline{\rho}$ $\overline{\iota}$ $\overline{\beta}$, *the twelve*—Matt. x. 2, 5.

74. The Ordinal Numbers are formed by putting $\overline{\omega}$ $\overline{\omega}$ $\overline{\zeta}$ $\overline{\zeta}$, or with the Articles $\overline{\rho}$ $\overline{\iota}$ $\overline{\omega}$ $\overline{\omega}$ $\overline{\zeta}$ $\overline{\zeta}$, m. or $\overline{\dagger}$ $\overline{\omega}$ $\overline{\omega}$ $\overline{\zeta}$ $\overline{\zeta}$, f. before the Cardinal Numbers; as, $\overline{\rho}$ $\overline{\iota}$ $\overline{\omega}$ $\overline{\omega}$ $\overline{\zeta}$ $\overline{\zeta}$ $\overline{\beta}$, *the second, m.*; $\overline{\dagger}$ $\overline{\omega}$ $\overline{\omega}$ $\overline{\zeta}$ $\overline{\zeta}$ $\overline{\beta}$, *the second, f.*; $\overline{\rho}$ $\overline{\iota}$ $\overline{\omega}$ $\overline{\omega}$ $\overline{\zeta}$ $\overline{\zeta}$ $\overline{\tau}$, *the third, m.*; $\overline{\dagger}$ $\overline{\omega}$ $\overline{\omega}$ $\overline{\zeta}$ $\overline{\zeta}$ $\overline{\tau}$, *the third, f. &c.* $\overline{\rho}$ $\overline{\iota}$ $\overline{\omega}$ $\overline{\eta}$ $\overline{\eta}$ $\overline{\rho}$ $\overline{\iota}$ $\overline{\omega}$ $\overline{\omega}$ $\overline{\zeta}$ $\overline{\zeta}$ $\overline{\beta}$, *the second miracle*—John iv. 54.

75. $\overline{\varsigma}$ $\overline{\omicron}$ $\overline{\tau}$ is sometimes used instead of $\overline{\omega}$ $\overline{\omega}$ $\overline{\zeta}$ $\overline{\zeta}$, to form the Ordinal Number, when days are spoken of; as

OF NUMBERS.

72. Numbers are usually expressed in Sahidic by words, and but seldom by the letters of the Alphabet; as, $\overline{\rho}$ $\overline{\alpha}$ $\overline{\omega}$ $\overline{\eta}$ $\overline{\rho}$ $\overline{\varsigma}$ $\overline{\rho}$ $\overline{\alpha}$ $\overline{\tau}$, *my two sons*—Matt. xx. 21.

74. The Ordinal Numbers are formed, like the Coptic, by $\overline{\omega}$ $\overline{\omega}$ $\overline{\zeta}$ $\overline{\zeta}$, and sometimes $\overline{\omega}$ $\overline{\omega}$ $\overline{\zeta}$ $\overline{\zeta}$, with, or without the Articles before the Cardinals; as, $\overline{\rho}$ $\overline{\iota}$ $\overline{\omega}$ $\overline{\omega}$ $\overline{\zeta}$ $\overline{\zeta}$ $\overline{\omega}$ $\overline{\omega}$ $\overline{\zeta}$ $\overline{\zeta}$ $\overline{\tau}$, *the third*—Matt. xxii. 26.

75. $\overline{\varsigma}$ $\overline{\omicron}$ $\overline{\tau}$, or $\overline{\eta}$ $\overline{\varsigma}$ $\overline{\omicron}$ $\overline{\tau}$, is occasionally used to form the Ordinal Numbers when days are expressed; but $\overline{\omega}$ $\overline{\omega}$ $\overline{\zeta}$ $\overline{\zeta}$ is generally employed.

as, $\kappa\omicron\upsilon\bar{\epsilon}$ $\eta\delta\theta\omega\rho$, *The twenty-fifth day of Athor*—Exod. xii. 3; $\eta\kappa\omicron\upsilon\bar{\epsilon}$ $\lambda\epsilon\pi\iota\beta\omicron\tau$, *The twenty-seventh day of the month*—Gen. viii. 4.

76. The Ordinal Number, when hours are spoken of, is sometimes made by prefixing $\lambda\chi\eta$ to the Cardinal, without $\lambda\lambda\delta\delta$; as, $\eta\lambda\chi\eta$ θ $\lambda\epsilon\pi\iota\epsilon\delta\omicron\omicron\tau$, *The ninth hour of the day*—Acts x. 3.

77. The Plural of Numbers is occasionally expressed by repeating the Number; as, $\kappa\alpha\tau\alpha$ $\bar{\rho}\bar{\rho}$, $\pi\epsilon\lambda\lambda$ $\kappa\alpha\tau\alpha$ $\bar{\eta}\bar{\eta}$, *By hundreds, and by fifties*—Mark vi. 46.

CARDINAL NUMBERS.

	Masc.		Fem.	
$\bar{\alpha}$.	$\omicron\tau\alpha\iota$, or $\omicron\tau\omega\tau$,	$\omicron\tau\iota$, or $\omicron\tau\omega\tau$,		<i>one.</i>
$\bar{\beta}$.	$\kappa\eta\alpha\tau$,	$\kappa\eta\omicron\tau\tau$,		<i>two.</i>
$\bar{\gamma}$.	$\omega\omicron\lambda\lambda\tau$,	$\omega\omicron\lambda\lambda\tau$,		<i>three.</i>
$\bar{\delta}$.	$\epsilon\tau\omicron$, $\epsilon\tau\epsilon$, or $\epsilon\tau\omicron\tau$,	$\epsilon\tau\omicron\epsilon$,		<i>four.</i>
$\bar{\epsilon}$.	$\tau\iota\omicron\tau$,	$\tau\epsilon$,		<i>five.</i>
$\bar{\zeta}$.	$\kappa\omicron\omicron\tau$,	$\kappa\omicron$,		<i>six.</i>

76. $\chi\eta$, or $\eta\chi\eta$, is employed to form the Ordinal Number when hours are implied, or expressed; as, $\lambda\epsilon\pi\iota\alpha\tau$ $\eta\chi\eta$ $\kappa\omicron\epsilon$ $\lambda\eta$ $\chi\eta$ $\psi\iota\tau\epsilon$, *The sixth and ninth hour*—Matt. xx. 5.

CARDINAL NUMBERS.

	Masc.		Fem.	
$\bar{\alpha}$.	$\omicron\tau\alpha$, or $\omicron\tau\omega\tau$,	$\omicron\tau\epsilon\iota$, or $\omicron\tau\omega\tau$,		<i>one.</i>
$\bar{\beta}$.	$\kappa\eta\alpha\tau$,	$\kappa\eta\tau\epsilon$,		<i>two.</i>
$\bar{\gamma}$.	$\omega\omicron\lambda\lambda\eta\tau$,	$\omega\omicron\lambda\lambda\tau\epsilon$,		<i>three.</i>
$\bar{\delta}$.	$\epsilon\tau\omicron\omicron\tau$,	$\epsilon\tau\omicron\epsilon$, or $\epsilon\tau\omicron$,		<i>four.</i>
$\bar{\epsilon}$.	$\tau\omicron\tau$,	$\tau\epsilon$,		<i>five.</i>
$\bar{\zeta}$.	$\kappa\omicron\omicron$, or $\kappa\omicron\omicron\tau$,	$\kappa\omicron\epsilon$, or $\kappa\omicron$,		<i>six.</i>

	Masc.	Fem.	
ζ̄.	ϣδϣϥ,	ϣδϣϥι,	<i>seven.</i>
η̄.	ϣρρην, or ϣρρην,	ϣρρηνι,	<i>eight.</i>
θ̄.	ψιτ,	ψιτ̄,	<i>nine.</i>
ῑ.	ρρητ, or ρρητ,	ρρητ̄,	<i>ten.</i>
ιᾱ.	ρρητ-οται,	ρρητ-οτι,	<i>eleven.</i>
ιβ̄.	ρρητ-σπατ,	ρρητ-σποτ̄,	<i>twelve.</i>
ιγ̄.	ρρητ-ϣορητ,	ρρητ-ϣορητ̄,	<i>thirteen.</i>
ιδ̄.	ρρητ-ϥτοοτ, or ϥτο,	ρρητ-ϥτοε,	<i>fourteen.</i>
ιε̄.	ρρητ-τ̄οτ, or τιοτ,	ρρητ-τ̄ε,	<i>fifteen.</i>
ιϛ̄.	ρρητ-σοοτ,	ρρητ-σο,	<i>sixteen.</i>
ιζ̄.	ρρητ-ϣδϣϥ,	ρρητ-ϣδϣϥι,	<i>seventeen.</i>
ιη̄.	ρρητ-ϣρρην,	ρρητ-ϣρρηνι,	<i>eighteen.</i>
ιθ̄.	ρρητ-ψιτ, or ψις,	ρρητ-ψιτ̄,	<i>nineteen.</i>
κ̄.	χωτ,	χοτ̄ωτ̄,	<i>twenty.</i>

	Masc.	Fem.	
ζ̄.	ςδϣϥ,	ςδϣϥε,	<i>seven.</i>
η̄.	ϣρρην,	ϣρρηνε,	<i>eight.</i>
θ̄.	ψις,	ψιτε,	<i>nine.</i>
ῑ.	ρρητ, or ρρητ,	ρρητε,	<i>ten.</i>
ιᾱ.	ρρητ-οτε,	—	<i>eleven.</i>
ιβ̄.	ρρητ-σποοτς,	—	<i>twelve.</i>
ιγ̄.	ρρητ-ϣορητ,	—	<i>thirteen.</i>
ιδ̄.	ρρητ-δϥτε,	—	<i>fourteen.</i>
ιε̄.	ρρητη,	—	<i>fifteen.</i>
ιϛ̄.	ρρητ-δσε,	—	<i>sixteen.</i>
ιζ̄.	ρρητ-ςδϣϥ,	—	<i>seventeen.</i>
ιη̄.	ρρητ-ϣρρην,	—	<i>eighteen.</i>
ιθ̄.	ρρητ-ψις,	—	<i>nineteen.</i>
κ̄.	χοτ̄ωτ,	χοτ̄τε,	<i>twenty.</i>

λ̄.	εεαπ, or εεαβ,	<i>thirty.</i>
μ̄.	εεε,	<i>forty.</i>
π̄.	τεοσι, or ταιοτ,	<i>fifty.</i>
ξ̄.	σε,	<i>sixty.</i>
ο̄.	υβε,	<i>seventy.</i>
π̄.	εεεπε,	<i>eighty.</i>
ϙ̄.	πιστεοσι, or πιστατ,	<i>ninety.</i>
ρ̄.	υε,	<i>one hundred.</i>
ς̄.	σπατ η̄υε,	<i>two hundred.</i>
τ̄.	υοατ η̄υε,	<i>three hundred.</i>
ῡ.	ετοτ η̄υε,	<i>four hundred.</i>
φ̄.	τιοτ η̄υε,	<i>five hundred.</i>
χ̄.	σοοτ η̄υε,	<i>six hundred.</i>
ψ̄.	υαυε η̄υε,	<i>seven hundred.</i>
ω̄.	υαεη η̄υε,	<i>eight hundred.</i>

λ̄.	εεαβ,	<i>thirty.</i>
μ̄.	εεε,	<i>forty.</i>
π̄.	ταιοτ,	<i>fifty.</i>
ξ̄.	σε,	<i>sixty.</i>
ο̄.	υβε, and υεε,	<i>seventy.</i>
π̄.	εεεπε,	<i>eighty.</i>
ϙ̄.	πεσταιοτ,	<i>ninety.</i>
ρ̄.	υε,	<i>one hundred.</i>
ς̄.	υητ,	<i>two hundred.</i>
τ̄.	υοαητ η̄υε,	<i>three hundred.</i>
ῡ.	ετοοτ η̄υε,	<i>four hundred.</i>
φ̄.	τοτ η̄υε,	<i>five hundred.</i>
χ̄.	σοοτ η̄υε,	<i>six hundred.</i>
ψ̄.	σαυε η̄υε,	<i>seven hundred.</i>
ω̄.	υαεοη η̄υε,	<i>eight hundred.</i>

Ϟ.	ψιτ ἰαυε,	<i>nine hundred.</i>
ϟ.	αυο,	<i>one thousand.</i>
Ϡ.	σπδτ ἰαυο,	<i>two thousand.</i>
ϡ.	αυοετ ἰαυο,	<i>three thousand.</i>
Ϣ.	ετοτ ἰαυο,	<i>four thousand.</i>
ϣ.	τιοτ ἰαυο,	<i>five thousand.</i>
Ϥ.	σοοτ ἰαυο,	<i>six thousand.</i>
ϥ.	αυδαυε ἰαυο,	<i>seven thousand.</i>
Ϧ.	αυεεηη ἰαυο,	<i>eight thousand.</i>
ϧ.	ψιτ ἰαυο,	<i>nine thousand.</i>
Ϩ.	εεητ ἰαυο, or εβδ,	<i>ten thousand.</i>
	αυε ἰαυο, or εεητ-ἰεβδ,	<i>one hundred thousand.</i>
	αυο ἰαυο,	<i>one million.</i>

Ϟ.	ψις ἰαυε,	<i>nine hundred.</i>
ϟ.	αυο,	<i>one thousand.</i>
Ϡ.	σπδτ ἰαυο,	<i>two thousand.</i>
ϡ.	αυοεεητ ἰαυο,	<i>three thousand.</i>
Ϣ.	ετοοτ ἰαυο,	<i>four thousand.</i>
ϣ.	τφοτ ἰαυο,	<i>five thousand.</i>
Ϥ.	σοοτ ἰαυο,	<i>six thousand.</i>
ϥ.	εδαυε ἰαυο,	<i>seven thousand.</i>
Ϧ.	αυεεοτη ἰαυο,	<i>eight thousand.</i>
ϧ.	ψις ἰαυο,	<i>nine thousand.</i>
Ϩ.	εεητ ἰαυο, or τβδ,	<i>ten thousand.</i>
	αυε ἰαυο, or εεητ-ἰτβδ,	<i>one hundred thousand.</i>
	αυο ἰαυο,	<i>one million.</i>

CHAP. V.

OF VERBS.

1. Egyptian Verbs have only One Conjugation, and no Passive Voice differing from the Active: but the Passive may be known in the following manner.

2. When the Agent and the Verb occur with a word governed by the Verb; as, $\Delta\text{C-}\theta\epsilon\lambda\lambda\iota\omicron\ \dot{\eta}\chi\epsilon$ †- $\text{C}\phi\iota\acute{\alpha}$ $\epsilon\beta\omicron\lambda\theta\epsilon\pi$ $\pi\epsilon\text{C-}\rho\beta\eta\omicron\tau\iota$, *Wisdom is justified of her works*—Matt. xi. 19; $\dot{\eta}\psi\omicron\rho\pi$ $\dot{\eta}\tau$ - $\omicron\tau$ - $\text{C}\iota$ $\dot{\eta}\chi\epsilon$ $\pi\iota$ - $\psi\eta\rho\iota$, *That the children first should be satisfied*—Mark vii. 27; $\omicron\tau\omicron\zeta$, $\Delta\tau$ - $\omicron\tau\omega\pi$ $\dot{\eta}\chi\epsilon$ π - $\epsilon\tau$ - $\text{C}\omega\tau\epsilon\lambda\lambda$, *And his ears were opened*—Mark vii. 35.

3. The Passive is more commonly expressed by the Verb in the Third Person Plural, with a word following governed by the Verb; as, π - $\epsilon\pi$ - $\rho\omega\lambda\lambda\iota$ $\dot{\eta}\lambda$ - $\pi\Delta\text{C}$ $\Delta\tau$ - $\Delta\psi$ - C , *Our old man they have crucified him* (i.e. *hath been crucified*)—Rom. vi. 6; $\omicron\tau\omicron\zeta$ $\omicron\tau$ - $\lambda\eta\eta\pi\iota$ $\dot{\eta}\pi\omicron\tau$ - $\tau\eta\iota$ - C , *And a sign they shall not give it* (i.e. *shall not be given*)—Matt. xii. 39; $\Delta\tau$ - $\kappa\omicron\text{C}$ - $\epsilon\pi$ $\pi\epsilon\lambda\lambda\Delta\text{C}$, *They have buried us with him*, (i.e. *We have been buried with him*)—Rom. vi. 4.

4. Sometimes the Passive Voice can only be discovered by the sense of the passage; as, $\zeta\eta\mu\Delta$ $\dot{\eta}$ - $\theta\omega\tau\epsilon\pi$ $\dot{\eta}$ - $\tau\epsilon\tau\epsilon\pi$ - $\pi\omicron\zeta\epsilon\lambda\lambda$, *That ye may be saved*; †- $\text{C}\zeta\eta\lambda\lambda\iota$ $\text{C}\omicron\eta\zeta$ $\epsilon\pi$ - ϵC - $\zeta\Delta\iota$, *The woman is bound to her husband*—1 Cor. vii. 39.

OF VERBS.

1. to 4. The observations on Egyptian Verbs are intended to apply to Sahidic and Bashmurić.

THE MOODS.

5. There are Five Moods in Egyptian; the Indicative, Subjunctive, Optative, Imperative, and Infinitive.

INDICATIVE MOOD.

6. The Indicative Mood simply declares the action of the Verb; as, †-èḗḗ, *I know*: or asks a question, as, εϣ-èḗḗ, *Does he know?*

SUBJUNCTIVE MOOD.

7. The Prefixes of the Subjunctive Mood are the same as the Indicative, with ḥ, ḥṯ, or ḥṯε, *that*, added to them; as, ḥ-ε-ṯḗḗ, *That they might take him*—John vii. 32. These signs are often preceded by others; such as, ḗḥḗ, èḗḗ, ḗḗḗ, ḗḗḗ, ḗḗḗḗ, ḗḗḗḗ, &c. These last quoted, and other signs of the Subjunctive Mood, sometimes occur with ḥ, ḥṯ, or ḥṯε, before the Prefix to the Verb, and sometimes without; as, ḗḗḗ ḥ-ṯṯṯ-èḗḗ, *That ye may know*—Matth. ix. 6; èḗḗḗ ṯṯṯ-ḗḗḗḗ, *If ye love me*—John xiv. 15.

ḥ, ḥṯ, or ḥṯε, also takes the Infixes; as, ḥṯḗ- *I*; ḥṯḗḗ- *thou, m.*; ḥṯḗ- *thou, f.*; ḥṯḗḗ-, or ḥṯḗ-, *he*; Plural, ḥṯḗḗ- *we*; ḥṯḗḗḗ- *ye*; ḥṯḗḗḗ- *they*.

THE MOODS.

5. What has been written on Egyptian Moods, embraces the Three Dialects.

INDICATIVE MOOD.

6. Nothing need be added here to the observations on the Coptic Indicative.

SUBJUNCTIVE MOOD.

7. to 9. The observations contained in these rules will apply to the Sahidic and Bashmuric; to which
may

8. $\psi\alpha\pi$, when it follows $\epsilon\psi\omega\pi$, and when it is found without it, is generally put *between* the Prefix and the Verb; as, $\epsilon\psi\omega\pi \lambda\iota\psi\alpha\pi\omega\sigma\kappa$, *If I have delayed*—1 Tim. iii. 1; $\rho\omicron\tau\alpha\pi \lambda\rho\epsilon\tau\epsilon\pi\psi\alpha\pi\sigma\omega\tau\epsilon\epsilon$, *When ye have heard, &c.*—Luke xxi. 9.

9. $\psi\tau\epsilon\epsilon$ is also put *between* the Prefix and the Verb, like $\psi\alpha\pi$; as, $\rho\iota\kappa\alpha \eta\tau\epsilon\sigma\psi\tau\epsilon\epsilon\rho\epsilon\iota$, *That he may not fall, &c.* 1 Tim. iii. 7.

10. $\theta\rho\epsilon$, takes ϵ , or some other sign of the Subjunctive Mood, before it, with the Infixes; as, $\epsilon\theta\rho\epsilon\kappa\lambda\iota\tau\omicron\tau$, *That thou mayest do them*—Acts xxii. 10; $\epsilon\theta\rho\epsilon\sigma\psi\omega\pi\eta \eta\iota\omega\tau \eta\omicron\tau\epsilon\eta\eta\psi \eta\epsilon\theta\eta\omicron\sigma$, *That he might be the father of many nations*—Rom. iv. 18; $\epsilon\theta\rho\omicron\tau\sigma\alpha\chi\iota \kappa\alpha\rho\rho\alpha\kappa$, *That they should speak before thee*—Acts xxiii. 30. It is generally written $\epsilon\theta\rho\epsilon$, with the Nominative between it and the Verb; as, $\epsilon\theta\rho\epsilon \eta\epsilon\theta\eta\omicron\sigma \sigma\omega\tau\epsilon\epsilon \epsilon\pi\iota\sigma\alpha\chi\iota$, *That the Gentiles should hear the word*—Acts xv. 7.

may be added, $\chi\epsilon$, $\epsilon\psi\chi\epsilon$, $\chi\epsilon \kappa\alpha\sigma$, and some others, as signs of the Subjunctive.

10. $\tau\rho\epsilon$, in Sahidic, corresponds with $\theta\rho\epsilon$ in Coptic, and in like manner takes ϵ , or some other sign of the Subjunctive, before it; as, $\epsilon\tau\rho\alpha\eta\alpha\tau$, *That I should see*—Acts xix. 21; $\epsilon\tau\rho\epsilon\sigma\tau$, *That he should give*—Acts v. 31; $\epsilon\tau\rho\epsilon\pi\sigma\omega$, *That we should remain*—Mark ix. 5.

$\tau\rho\epsilon$, is written $\tau\rho\epsilon\epsilon$, with $\bar{\eta}$, a sign of the Subjunctive prefixed; as, $\lambda\iota\omega \bar{\eta}\tau\rho\epsilon\sigma\epsilon\iota$, *And when he came*—Mark xiv. 45; $\bar{\eta}\tau\rho\epsilon\sigma\eta\alpha\tau \epsilon\pi\epsilon\tau\rho\sigma$, *When she saw Peter*—Mark xiv. 67. $\bar{\eta}\tau\rho\omicron\tau\sigma\omega\tau\epsilon\epsilon \lambda\epsilon \epsilon\eta\lambda\iota$, *But when they heard these things*—Acts ii. 37.

OPTATIVE MOOD.

11. This Mood denotes a desire or wish for something, and has $\epsilon\epsilon\rho$ added to the Prefixes of the Present Tense; as, $\epsilon\epsilon\rho\iota$, *I*; $\epsilon\epsilon\rho\epsilon\kappa$, *thou*; $\epsilon\epsilon\rho\epsilon\varsigma$, *he*; &c. Thus, $\epsilon\epsilon\rho\epsilon\varsigma\text{-}\iota\ \rho\upsilon\epsilon\iota\ \eta\tau\epsilon\varsigma\text{-}\omicron\omega$, *May he come to me, that he may drink*—John vii. 37.

12. When the Noun occurs *between* the Prefix and the Verb, the Prefix is $\epsilon\epsilon\rho\epsilon$; as, $\epsilon\epsilon\rho\epsilon\ \pi\iota\text{-}\rho\omega\epsilon\iota\ \rho\theta\epsilon\omicron\upsilon$, *May the men recline*. John vi. 10. $\epsilon\epsilon\rho\epsilon\ \pi\alpha\iota\text{-}\delta\phi\omicron\tau\ \sigma\epsilon\pi\tau$, *May this cup pass by me*; and Matt. xxvi. 39.

13. This Mood is also used for the Imperative.

IMPERATIVE MOOD.

14. The Imperative Mood is expressed either by the root itself, without any Prefix; as, $\delta\epsilon\iota$, *stand*; $\tau\omega\eta\kappa$, *rise thou*; or it takes ϵ , $\epsilon\epsilon\epsilon$, $\epsilon\epsilon\iota$, $\epsilon\epsilon\pi\epsilon\rho$, or $\epsilon\epsilon\pi\epsilon\theta\epsilon\rho\epsilon$, in the Singular and Plural; as, $\epsilon\text{-}\pi\alpha\tau\ \omicron\tau\omicron\zeta\ \epsilon\text{-}\rho\epsilon\zeta\ \epsilon\text{-}\rho\omega\tau\epsilon\pi$, *See, and keep you*, &c. Luke xii. 15; $\epsilon\text{-}\epsilon\omicron\upsilon\tau\ \epsilon\beta\omicron\lambda$, *Come ye out*; $\epsilon\epsilon\epsilon\text{-}\omicron\upsilon\tau\ \epsilon\epsilon\text{-}\pi\epsilon\kappa\text{-}\omega\eta\eta\iota$, *Glorify thy Son*—John xvii. 1. $\epsilon\text{-}\rho\iota$ is prefixed to Nouns; as, $\epsilon\text{-}\rho\iota\text{-}\phi\epsilon\epsilon\tau\iota$, *think ye*; $\epsilon\text{-}\rho\iota\text{-}\alpha\tau\alpha\text{-}\pi\alpha\pi$, *love ye*; &c.

15. $\epsilon\epsilon\pi\epsilon\rho$, or $\epsilon\epsilon\pi\epsilon\theta\epsilon\rho\epsilon$, is prefixed, when a Negative

OPTATIVE MOOD.

11, to 13. The Sahidic agrees with the Coptic. The Bashmuric generally exchanges the ρ for λ , in the Prefixes; as, $\epsilon\epsilon\lambda\epsilon\varsigma$, $\epsilon\epsilon\lambda\omicron\upsilon$, &c.

IMPERATIVE MOOD.

14, 15. The Sahidic corresponds with the Coptic, with the addition of $\pi\bar{\tau}$, *thou*. The Negative Prefix is generally

gative is expressed with the Imperative; as, **ἐπερωρκ ἡτφε**, *Swear not by heaven, &c.* Matt. v. 34; **ἐπερ-† εεε**, *Give not place; &c.*

INFINITIVE MOOD.

16. The Infinitive Mood is sometimes expressed by the root itself, without any Prefix: but more generally it has the Preposition **ἐ** prefixed; as, **ἐ-εουγ**, *to walk*; **ἐ-ουωρη**, *to send*; &c. The Infinitive has sometimes the Servile **εε**, or **η**, prefixed; as, **εεωβ**, *to mock*; **ηγιοτι εβολ**, *to cast out*—Luke xix. 45; **η-ερωω**, *to answer*—Matt. xxii. 46.

PARTICIPLES.

17. The Participles of the Present Tense are expressed by the Indicative Mood, Present Tense; so that the Present Participle, and the Present Tense of the Indicative Mood, are the same; thus: **εγ-τωβρ**, **εγ-χωεεε**, *He prayed, saying*—Matt. xxvi. 39; **γηνε ετ-πετ ἡτ-ου-πετ**, *That seeing, they may see*—Mark iv. 12; **ετ-κιε ἡτ-ου-εφε ετ-χωεεε**, *Wagging their head, saying*—Matt. xxvii. 39.

18. The Participles are likewise expressed by the Present, Preterite, or Future Tense of the Indicative Mood, with the Relative Pronouns, or the Conjunction-

generally written **εεηρ**, or **εεπερτρε**. The Bashmuric often has **εεπελ**, as the Negative Prefix.

INFINITIVE MOOD.

16. The Infinitive, in Sahidic and Bashmuric, is the same as the Coptic.

PARTICIPLES.

17, to 19. The Sahidic and Bashmuric Participles are expressed, like the Coptic, by the Verb of the Present,

tion **ετ** prefixed; as, **ἤθωοτ δε ετ-αγ-σωτελλ**
αγ-τῶοτ εεφτ, *Οἱ δὲ ἀκούσαντες, ἐδόξαζον τὸν Κύριον,*
But they hearing, (when they heard,) glorified God—
 Acts xxi. 20; **ετ-αγελλει**, *having known*; **ετ-αγ-**
χιει, *they having found*; **φθεθ-πλ-εοϋι**, *he walk-*
ing, or he that shall walk; **πθεθ-πλζτ**, *believing, or*
they who believe—John vii. 39; **οτοζ πθεθ-πλ-**
σωτελλ ετε-ωνθ *And those hearing, (who shall*
hear,) shall live—John v. 25; **εθ-πλ-τλκο**, *perishing,*
(shall perish)—John vi. 27.

19. It will be seen, from the foregoing examples, that Participles and Verbs of the Indicative Mood are the same; and, that they generally take the Relative and Demonstrative Pronouns before them.

20. Participles are also formed by prefixing **πχιπ**, **πχιπτ**, or **πχιπερε**, to the root; and often with the Pronoun Infixes; as, **πεκ-χιπ-ι**, *thy coming—Matt. xxiv. 3*; **πχιπ-ερεφσεοτ ερωοτ**, *blessing them—Luke xxiv. 51*; **πχιπ-ι εεπ-Ϸηρι εεφ-ρωει**, *The coming of the Son of man—Matt. xxiv. 39.*

This form of the Participle is generally found with a Preposition before it, and then bears some analogy to the Infinitive in Greek, with a Preposition and Article; and often requires to be construed in the
 same

Present, Preterite, or Future Tense, with the Relative Pronouns, or **ετ** prefixed.

20. Participles in Sahidic are formed by prefixing **πτρ**, or **πτρε**, to the root, and generally have a Preposition before them; as, **εε πτρεσ-σωτελλ εροφ**, *in hearing him—Acts viii. 6*; **εε πτρλ-ωϷ**, *in my crying—Ps. iv. 3.*

same manner; as, **ἔειπεν πηχίπ-σωκ**, ἐν τῷ ἐλαύνειν, *in rowing*—Mark vi. 48; **ἔειπεν παχίπ-ωψ οὐβησ**, ἐν τῷ κεκραγένοι με πρὸς αὐτόν, *In my crying to him*—Ps. iv. 3; **ἐ-πηχίπ-ερέπιουτλειπ** ἔρος, πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, *in desiring her*, or, *to desire her*—Matt. v. 28; **ἐ-πηχίπ-της**, τοῦ δοῦναι, *in giving*, or, *to give*—Luke i. 73; **ἔειπεν πηχίπ-ερού-σωτελλ**, ἐν τῷ ἀκούειν, *in hearing*—Acts vii. 6.

21. The Participles of some Verbs vary in their terminations from the Verbs, and end in **ηοτ**, **ηοττ**, or **ωοττ**; as, **θελλιο**, *to justify*; **θελλιοηοττ**, *justified*; **τακο**, *to destroy*; **τακοηοττ**, *destroyed*; **χι**, *to fall*; **χιωοττ**, *falling*; &c. The Participles which thus vary in their terminations are but few in number, and easily known.

THE TENSES.

PRESENT TENSE, INDICATIVE MOOD.

22. The Present Tense Definite, of the Indicative Mood, is formed by adding the following Pronoun Prefixes to the root; viz, **†**, or **ει**, *I am*, or, *I do*; **κ**, **εκ**, or **χ** before **λ**, **ελ**, **η**, **οτ**, or **ρ**, *thou dost*, m.;
τε,

21. Some Sahidic Participles vary from the Verbs in their terminations, and end in **ητ** or **ειτ**; as, **ταειο**, *to honour*; **ταειητ**, *honoured*; **ταββο**, *to purify*; **ταββητ**, *purified*. Those which thus change their terminations are not numerous.

THE TENSES.

PRESENT TENSE, INDICATIVE MOOD.

22. The Present Tense Definite, of the Indicative Mood, in Sahidic and Bashmuric, is like the Coptic
in

τε, or ερε, *thou dost*, f.; ς, ες, or ερε, *he does*; c, εc, ce, or ερε, *she does*. Plural: εν, or τεπ, *we do*; τετεπ, or ερετεπ, *ye do*; ετ, ce, οτ, or ερε, *they do*.

The Prefix ερε, which appears to be almost Indefinite as to time and person, is generally separated from the Verb by the Noun, or some other word; as, ερε-ποτ-ρητ ελοκρ, *Their heart was afflicted*—Matt. xxvi. 22; ερε-οτωοτ ψωπι πδκ, *Glory shall be to thee*—Luke xiv. 10; ερε πδι τηροτ πηοτ, *All these things shall come*—Matt. xxiv. 36.

23. The Present Tense Indefinite, of the Indicative Mood, is formed by adding ψ to the Prefix of the Perfect Tense; as, ψδι, *I am*; ψδκ, *thou art*, m.; ψδρε, or ψδρ, *thou art*, f.; ψδς, *he is*; ψδc, *she is*. Plural: ψδπ, *we are*; ψδρετεπ, *ye are*; ψδτ, *they are*.

24. If a Pronoun Relative occur with the Verb of the Third Person Singular, the Prefix is usually dropped; as, πεκ-ιωτ εθ-πδτ θεπ πετρηπ, *Thy Father, who seeth in secret*—Matt. vi. 4; πετ-†ρηπ, *who judgeth*—Rom. xiv. 5.

25. Instances frequently occur, in which the Present Tense is used for the Perfect, and also for the Future.

in the Singular, except that χ is not used. The Bashmuric frequently takes ελε, instead of ερε. The Plural is the same as the Coptic, or contracted thus: π̄, or τπ̄, *we*; τετπ̄, ετετπ̄, or ερετπ̄, *ye*.

23. The Present Tense Indefinite, Sahidic, is the same as the Coptic. The Bashmuric has ψδλε, instead of ψδρε; and ψδλετεπ, for ψδρετεπ.

IMPERFECT TENSE.

26. The Imperfect Tense is formed by prefixing the following Particles to the Root; viz, **παι**, *I did*; **πακ**, *thou didst*, m.; **παρε**, *thou didst*, f.; **παϑ**, or **παρε**, *he did*; **πας**, or **παρε**, *she did*. Plural, **παιπ**, *we did*; **παρετεπ**, *ye did*; **πατ**, or **παρε**, *they did*.

27. The Imperfect Tense frequently has **πε** or **τε** following the Verb; as, **οτορ παϑ-†σβω πε**, *and taught*—John vii. 14; **παϑ-ζωπτ δε πε πι-παςχα**, *And the Passover drew near*—John xi. 55; **δε παϑ-ορι ερατϑ σαβολ πε**, *But he stood without*—John xvii. 16.

28. **παρε** is generally separated from the Verb, and usually occurs before the Nominative preceding it; as, **παρε πι-μαθητης θοτητ**, *The Disciples were assembled*—John xx. 19; **παρε ιης, μει μεμοϑ**, *Jesus loved him*—John xx. 2.

PERFECT TENSE.

29. The Prefixes of the Perfect Tense Definite are

IMPERFECT TENSE.

26. The Signs of the Imperfect Tense in Sahidic and Bashmuric are, **πει**, *I did*, or *was*; **π̄**, *thou didst*, m.; **περε**, *thou didst*, f.; **πεϑ**, **π̄ϑ**, **πεεϑ**, or **περε**, *he did*; **πες**, or **περε**, *she did*. Plural: **πεπ**, *we did*; **περετεπ**, or **περετ̄π̄**, *ye did*; **πετ**, or **περε**, *they did*.

27, 28. The Imperfect Tense, in Sahidic and Bashmuric, takes **πε**, or **τε**, after the Verb, like the Coptic.

PERFECT TENSE.

29, to 31. The Perfect Tense Definite, in Sahidic and Bashmuric, agrees with the Coptic. The Indefinite

are the same as the Imperfect, with the first letter dropped; as, $\Delta\iota$, *I have*; $\Delta\kappa$, *thou hast*, m.; $\Delta\rho\epsilon$, or $\Delta\rho$, *thou hast*, f.; $\Delta\varsigma$, $\Delta\rho\epsilon$, or Δ , *he has*; $\Delta\varsigma$, $\Delta\rho\epsilon$, or Δ , *she has*. Plural: $\Delta\pi$, *we have*; $\Delta\rho\epsilon\tau\epsilon\pi$, or $\Delta\tau\epsilon\tau\epsilon\pi$, *ye have*; $\Delta\tau$, $\Delta\rho\epsilon$ or Δ , *they have*. $\Delta\rho\epsilon$ is almost Indefinite, like $\epsilon\rho\epsilon$ in the Present.

30. Whenever Δ occurs, it is usually found before the Nominative to the Verb, and often between the Relative or Demonstrative Pronouns and the Nominative; as $\bar{\iota}\bar{\eta}\bar{\varsigma}\ \Delta\text{-}\pi\bar{\iota}\text{-}\bar{\pi}\bar{\iota}\bar{\alpha}\ \omicron\lambda\varsigma$, *The Spirit took Jesus*—Matth. iv. 1; $\epsilon\tau\text{-}\Delta\text{-}\iota\eta\varsigma\ \chi\omicron\varsigma\ \pi\Delta\varsigma$, *That Jesus said to him*—Mark xiv. 72; $\pi\eta\epsilon\tau\ \Delta\text{-}\pi\iota\pi\rho\phi\eta\tau\eta\varsigma\ \chi\omicron\tau\omicron\upsilon$, *Those things which the Prophets said*—Acts xxvi. 22; $\pi\eta\epsilon\tau\text{-}\Delta\text{-}\pi\varsigma\Delta\Delta\iota\ \epsilon\phi\uparrow\ \psi\omega\pi\iota$, *Those that the word of God hath come*—John x. 35.

Although Δ is used instead of the Prefixes $\Delta\varsigma$, $\Delta\varsigma$, and $\Delta\tau$; yet it sometimes occurs with them; as, $\Delta\text{-}\tau\Delta\text{-}\psi\epsilon\rho\iota\ \Delta\varsigma\text{-}\Delta\omega\pi\tau\ \epsilon\phi\epsilon\omicron\upsilon$, *My daughter hath drawn near to death*—Mark v. 23; $\Delta\text{-}\pi\varsigma\Delta\tau\Delta\eta\Delta\varsigma\ \Delta\varsigma\psi\epsilon\pi\Delta\varsigma\ \epsilon\Delta\omicron\tau\eta$, *Satan went in*—Luke xxii. 3.

31. The Prefixes of the Perfect Tense, Indefinite, are the same as the Present Indefinite.

PLUPERFECT TENSE.

32. The Pluperfect Tense, Definite, is formed by adding the Auxiliary Verb $\pi\epsilon\ \dots\ \pi\epsilon$ to the Prefixes of the Perfect Definite; as, $\pi\epsilon\ \Delta\iota\ \dots\ \pi\epsilon$, *I had*;
 $\pi\epsilon$

definite of the Perfect Tense, in Coptic, only occurs in Sahidic in the Present Tense.

PLUPERFECT TENSE.

32. The Pluperfect Tense Definite and Indefinite is the same as the Coptic.

πε δκ...πε, *thou hadst*; πε δϑ...πε, *he had*; πε δς...πε, *she had*. Plur. πε δπ...πε, *we had*; πε δτετεπ...πε, *ye had*; πε δτ...πε, *they had*; as, ἰη̄ς δε πε δϑὶ ἐβόλ, *But Jesus had gone out*; John v. 13.

33. The Pluperfect Indefinite is formed by the Auxiliary Verb πε...πε, and the Prefixes of the Present Tense Indefinite; as, πε ψδλ...πε, *I had been*; πε ψδκ...πε, *thou hadst, m.*; πε ψδρε...πε, *thou hadst, f.*; πε ψδϑ...πε, *he had*; πε ψδς...πε, *she had*. Plur. πε ψδπ...πε, *we had*; πε ψδρετεπ...πε, *ye had*; πε ψδτ...πε, *they had*; as, ο̄τορ πε ψδτσοηϑ πε, *And they had bound him, or, He had been bound*—Luke viii. 29.

FUTURE IMPERFECT TENSE.

34. The Future Imperfect Tense is composed of the Prefixes of the Imperfect Tense, and the Signs of the Future Definite; as πδλ πδ...πε, *I should, would, &c.*; πδκπδ...πε, *thou shouldst, m.*; πδρεπδ...πε, *thou shouldst*; πδϑπδ...πε, or πδρεπδ...πε, *he should*; πδςπδ...πε, or πδρεπδ...πε, *she should*. Plural: πδππδ...πε, *we should*; πδρετεππδ...πε, *ye should*; πδτπδ...πε, *they should*.

FUTURE IMPERFECT TENSE.

34. The Future Imperfect Tense is composed, like the Coptic, of the Prefixes of the Imperfect and Future Tenses; as, πεππδ...πε, *I should*; π̄ππδ...πε, *thou shouldst*; πεϑπδ...πε, or περεπδ...πε, *he should*; πεςπδ...πε, or περεπδ...πε, *she should*. Plural: πεπππδ...πε, *we should*; περετ̄ππδ...πε, *ye should*; πετπδ...πε, *they should*. The Bashmuric takes πε, instead of πδ; as, πεππε...πε, *I should*; πετπε...πε, *they should, &c.*

FUTURE TENSE.

35. The Future Tense Definite has these Prefixes: viz. ειè, *I shall*; εκè, *thou shalt*, m.; επè, *thou shalt*, f.; εϕè, *he shall*; εκè, *she shall*; ενè, *we shall*; ερετεπε, *ye shall*; ετε, *they shall*. These are the same as the Prefixes to the Present Tense, with a final è added; as, $\text{ϩεν πιèρσοϩ èτεμεμεϩϩ}$ èρετεπε-èει, *In that day ye shall know* — John xiv. 20.

36. The sign of the Future Tense Indefinite is η, with either the Prefixes of the Present, or of the Perfect Tense Definite; as, †η, ειη, or ρη, *I shall*; κη, χη, εκη, and ρκη, *thou shalt*; ϕη, εϕη, ερη, ρϕη, ρρη, and η, *he shall*; ση, εση, ρση, and η, *she shall*. Plural: ενη, τετηνη, ρνη, *we shall*; τετετηνη, ερετηνη, ρρητηνη, *ye shall*; ετη, ση, οτη, ρτη, ερη, and η, *they shall*.

37. η, both Singular and Plural, is used with the Nominative, or with the Relative Pronoun, in the following

FUTURE TENSE.

35. The Future Tense Definite is the same as the Coptic, without the accent over the second vowel.

36, 37. The Future Tense Indefinite agrees with the Coptic in the Singular, except the Second Person; which has ϩ instead of χ; as, ηη or ηη, *thou shalt*. Plural: ενη or ηη, ρη, τετηη, *we shall*; τετηη, ετετηη, *ye shall*; ετη, ση, οτη, η, *they shall*.

following manner: ΠΙ-ΚΟΣΛΟΣ ΠΑ-ΠΑΥ ἔροι ΔΠ, *The world shall not see me*—John xiv. 9; ΕΘΠΑ-ΤΑΚΟ, *That shall perish*; ΦΗΘΠΑ-ΠΟΖΕΛ, *That shall be saved*—Matth. xiii. 13.

SECOND FUTURE INDEFINITE.

38. The Second Future Tense Indefinite, is known by the following Prefixes: **ΤΔ**, *I shall*; **ΤΕΡΔ**, *thou shalt*, f.; **ΤΔΡΕϚ**, *he shall*; **ΤΔΡΕΠ**, *we shall*; **ΤΔΡΕΤΕΠ**, *ye shall*; **ΤΔΡΟΥ**, *they shall*. This tense but seldom occurs in Coptic.

39. The Future Tense, and Future Participles, are sometimes used to express the Present and Perfect Tenses.

40. The Prefixes to Verbs frequently take the Relative and Demonstrative Pronouns before them; as, **ἔτ-ΔϚ-ϣωΠΙ** ΙΧΧΕΠ **ϚΗ**, *Which hath been from the beginning*—Acts xxvi. 4; **ΦΗἔτ-ΔϚ-ϚΙ** ΔΠΧΙΠ-**Ϛωρ** **Ϛ**, *He that received two talents*—Matth. xxv. 22; **ΠΗἔτ-εκ-ΠΑΥ** ἔρωϚ, *Those things which thou seest*—Acts xxvi. 16.

41. When

The Bashmuric Future Indefinite, has **Πε** for the sign of the Future; as, **†Πε**, *I shall*; **εκΠε**, *thou shalt*; **εϚΠε**, *he shall*; **ΔΤετεΠε**, *ye shall*; **σεΠε**, *they shall*, &c.

SECOND FUTURE INDEFINITE.

38. The Prefixes of the Second Future Singular Indefinite are like the Coptic. The Plural has, **ΤΔΡἰ**, *we shall*; **ΤΔΡΕΤἰ**, *ye shall*; **ΤΔΡΟΥ**, *they shall*.

41, 42.

41. When the following Prefixes begin a word, they take the accent over the first vowel; viz. ἐρε, ἐρετεπ, ἐρετεπὲ, ἄρε, ἄρι, ἄρετεπ, ἄτετεπ, and ἄ; as, ἐρεπαι τηροῦ πηοῦ, *All these things shall come*—Matth. xxiii. 36; ἐρετεπὲ-βίτοῦ, *Ye shall receive*—Matth. xxi. 22; καλῶς ἄρε-χοῦ, *Thou hast said well*—John iv. 17; ἄρετεπ-παῦ ἐροί, *Ye have seen me*—John vi. 36; ἄρι-ζωβ ἄπ, *Labour not*—John vi. 27; ἄχοῦ, *Say ye*—Luke xi. 2; ἄ-λεωῦσῆς χόῦ πἄπ, *Moses said to us*—Matth. xxii. 24.

42. In some MSS. the accent is put above the consonant of the Prefix, where the first vowel is dropped; as, ἐ-σωῦπ ἄελοῦ ἄπ, *Knoweth him not*—John xiv. 17; ἐπα-βί, *He shall take*—John xvi. 15; &c.

CONJUGATION OF A REGULAR VERB.

43. The Prefixes to Regular Verbs, in all their Moods, Tenses, and variations, are the following:—

INDICATIVE

41, 42. The Prefixes to Verbs in Sahidic do not take the Accents, as the Coptic.

INDICATIVE

INDICATIVE MOOD.
PRESENT TENSE DEFINITE.

Masc.	Singular.	Fem.
†- ει-	} <i>I do, am, &c.</i>	. . . .
κ-, or χ- εκ-, or χ-	} <i>thou art, m.</i>	τε- ερε- } <i>thou art, f.</i>
ϗ- εϗ- ερε-	} <i>he is.</i>	c- ec- ce-, or ερε- } <i>she is.</i>
Plural.		
ει- τεει-	} <i>we are.</i>	εϗ- ce- } <i>they are.</i>
τετεει- ερετεει-	} <i>ye are.</i>	οϗ- ερε- }

INDICATIVE MOOD.
PRESENT TENSE DEFINITE.

Masc.	Singular.	Fem.
†- ει-	} <i>I do, am, &c.</i>	. . . .
κ- εκ-	} <i>thou, m.</i>	τε- ερε- } <i>thou, f.</i>
ϗ- εϗ- ερε-	} <i>he.</i>	c- ec- ce-, or ερε- } <i>she.</i>
Bashmurić.	Bashmurić.	
ελε- <i>he.</i>		ελε-, <i>she.</i>
Plural.		
ει-, or π̄- τεπ̄-	} <i>we.</i>	εϗ- ce- } <i>they.</i>
τετεπ̄- ερετεπ̄- ετετεπ̄-	} <i>ye.</i>	οϗ- ερε- } Bash. ελε-, <i>they.</i>

PRESENT TENSE INDEFINITE.

	Singular.	
Masc.		Fem.
ϣΔΙ-	<i>I am, &c.</i>	.....
ϣΔΚ-	<i>thou, m.</i>	ϣΔΡ-, or ϣΔΡΕ-, <i>thou, f.</i>
ϣΔϘ- } ϣΔΡΕ- }	<i>he.</i>	ϣΔϘ- } ϣΔΡΕ- }
	Plural.	
	
	ϣΔΡΕΤΕΝ-, <i>ye.</i>	
	ϣΔϘ- } ϣΔΡΕ- }	
	<i>they.</i>	

PRESENT TENSE INDEFINITE.

	Singular.	
Masc.		Fem.
ϣΔΙ-	<i>I am, &c.</i>	.....
ϣΔΚ-	<i>thou, m.</i>	ϣΔΡ-, or ϣΔΡΕ-, <i>thou, f.</i>
ϣΔϘ- } ϣΔΡΕ- }	<i>he.</i>	ϣΔϘ- } ϣΔΡΕ- }
Bashmurić.		Bashmurić.
ϣΔΛΕ-	<i>he.</i>	ϣΔΛΕ-, <i>she.</i>
	Plural.	
	
	ϣΔΡΕΤΕΝ-, <i>ye.</i>	
	ϣΔϘ- } ϣΔΡΕ- }	
	<i>they.</i>	
	Bashmurić.	
	ϣΔΛΕ-, <i>they.</i>	

Note.—This Tense does not express the Perfect Indefinite, like the Coptic.

IMPERFECT TENSE.

		Singular.	
Masc.			Fem.
παι . πε,	<i>I was.</i>		
παικ . . πε,	<i>thou, m.</i>	παιρε . . πε,	<i>thou, f.</i>
παις . . πε	} <i>he.</i>	παις . . . πε	} <i>she,</i>
παιρε . πε		παιρε . . πε	
Plural.			
παιπ πε,		<i>we.</i>	
παιρετεπ . . πε,		<i>ye.</i>	
παιτ πε		} <i>they.</i>	
παιρε πε			

IMPERFECT TENSE.

		Singular.	
Masc.			Fem.
πει . . . πε,	<i>I was, or shall.*</i>		
πει . . . πε,	<i>thou, m.</i>	πειρε . . πε,	<i>thou, f.</i>
πεις . . . πε	} <i>he.</i>	πεις . . . πε	} <i>she.</i>
πεις . . . πε		πειρε . . πε	
πειρε . πε		πειρε . . πε	
Plural.			
πειπ πε,		<i>we.</i>	
πειρετπ . πε,		<i>ye.</i>	
πειτ πε		} <i>they.</i>	
πειρε πε			

* These Prefixes of the Imperfect often express the Future.

PERFECT TENSE DEFINITE.

		Singular.	
Masc.			Fem.
ει-	<i>I have, &c.</i>		
εκ-	<i>thou, m.</i>	ερ-, or ερε-,	<i>thou, f.</i>
εϛ-	} <i>he.</i>	εϙ-	} <i>she.</i>
ερε-		ερε-	
ε-		ε-	
Plural.			
ει-	<i>we.</i>	εϙ-	} <i>they.</i>
ερετεν-	} <i>ye.</i>	ερε-	
ετετεν-		ε-	

PERFECT TENSE INDEFINITE.

		Singular.	
Masc.			Fem.
ει-	<i>I have.</i>		
εκ-	<i>thou, m.</i>	ερ-, or ερε-,	<i>thou, f.</i>
εϛ-	} <i>he.</i>	εϙ-	} <i>she.</i>
ερε-		ερε-	
ε-		ε-	
Plural.			
.....		εϙ-	} <i>they.</i>
ερετεν-,	<i>ye.</i>	ερε-	

PERFECT TENSE.

		Singular.	
Masc.			Fem.
ει-	<i>I have.</i>		
εκ-	<i>thou, m.</i>	ερ, or ερε-,	<i>thou, f.</i>
εϛ-	} <i>he.</i>	ερε-	} <i>she.</i>
ερε-		εϙ-	
ε-		ε-	
Bashmuric.			
ελε-	} <i>he.</i>		
εε-			
Plural.			
ει-,	<i>we.</i>	εϙ-	} <i>they.</i>
ετετη-,	<i>ye.</i>	ε-	

PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
πε εἶ...πε, <i>I had, &c.</i>		
πε εἶκ...πε, <i>thou, m.</i>		πε εἶρε...πε, <i>thou, f.</i>
πε εἶς...πε		πε εἶς...πε
πε εἶρε...πε		πε εἶρε...πε
πε εἶ...πε		πε εἶ...πε
		} <i>she.</i>
	Plural.	
	πε εἶν...πε, <i>we.</i>	
	πε εἶτε...πε, <i>ye.</i>	
	πε εἶ...πε	
	πε εἶρε...πε	
	πε εἶ...πε	
		} <i>they.</i>

PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
πε εἶ...πε, <i>I had, &c.</i>		
πε εἶκ...πε, <i>thou, m.</i>		πε εἶρε...πε, <i>thou, f.</i>
πε εἶς...πε		πε εἶς...πε
πε εἶρε...πε		πε εἶρε...πε
πε εἶ...πε		πε εἶ...πε
		} <i>she.</i>
	Plural.	
	πε εἶν...πε, <i>we.</i>	
	πε εἶτε...πε, <i>ye.</i>	
	πε εἶ...πε	
	πε εἶρε...πε	
	πε εἶ...πε	
		} <i>they.</i>

PLUPERFECT TENSE INDEFINITE.

		Singular.	
Masc.			Fem.
πε υαι	πε,	<i>I had, &c.</i>	
πε υακ	πε,	<i>thou, m.</i>	πε υαρε . . . πε, <i>thou, f.</i>
πε υαγ	πε } <i>he.</i>		πε υαδ . . . πε } <i>she.</i>
πε υαρε	πε }		πε υαρε . . . πε }

Plural.

.
 πε υαρετεν . . πε, *ye.*
 πε υατ πε } *they.*
 πε υαρε πε }

PLUPERFECT TENSE INDEFINITE.

		Singular.	
Masc.			Fem.
πε υαι	πε,	<i>I had, &c.</i>	
πε υακ	πε,	<i>thou, m.</i>	πε υαρε . . πε, <i>thou, f.</i>
πε υαγ	πε } <i>he.</i>		πε υαδ . . . πε } <i>she.</i>
πε υαρε	πε }		πε υαρε . . . πε }

Plural.

.
 πε υαρετεν . . πε, *ye.*
 πε υατ πε } *they.*
 πε υαρε πε }

FUTURE IMPERFECT TENSE.

		Singular.	
Masc.			Fem.
пѣи пѣ . . . пѣ,			
пѣк пѣ . . . пѣ,		пѣре пѣ . . . пѣ,	
пѣч пѣ . . . пѣ	} <i>he.</i>	пѣс пѣ . . . пѣ	} <i>she.</i>
пѣре пѣ . . . пѣ		пѣре пѣ . . . пѣ	
Plural.			
		пѣм пѣ пѣ,	<i>we.</i>
		пѣретѣ пѣ . . пѣ,	<i>ye.</i>
		пѣт пѣ пѣ	} <i>they.</i>
		пѣре пѣ пѣ	

FUTURE IMPERFECT TENSE.

		Singular.	
Masc.			Fem.
пѣи пѣ . . . пѣ,			
пѣк пѣ . . . пѣ	} <i>thou, m.</i>	пѣре пѣ . . . пѣ,	<i>thou, f.</i>
пѣт пѣ пѣ		пѣс пѣ . . . пѣ	
пѣч пѣ . . . пѣ	} <i>he.</i>	пѣре пѣ . . . пѣ	} <i>she.</i>
пѣре пѣ . . . пѣ			
Bashmuric.			
		пѣи пѣ . . . пѣ,	<i>I, &c.</i>
Plur.		пѣт пѣ-пѣ, & пѣт пѣ-пѣ,	<i>they.</i>
Plural.			
		пѣм пѣ пѣ,	<i>we.</i>
		пѣретѣ пѣ . . пѣ,	<i>ye.</i>
		пѣт пѣ пѣ	} <i>they.</i>
		пѣре пѣ пѣ	

FUTURE TENSE DEFINITE.

Singular.

Masc.		Fem.	
ειε̄-	<i>I shall, &c.</i>		
εκ̄ε-	<i>thou, m.</i>	ερε̄-	<i>thou, f.</i>
εγε̄-	<i>he.</i>	εσε̄-	<i>she.</i>

Plural.

ειε̄-	<i>we.</i>
ερε̄τε̄ειε̄-	<i>ye.</i>
εγε̄-	<i>they.</i>

FUTURE TENSE DEFINITE.

Singular.

Masc.		Fem.	
ειε-	<i>I shall.</i>		
εκ̄ε-	<i>thou, m.</i>	ερε-	<i>thou,</i>
εγε-	<i>he.</i>	εσε-	<i>she.</i>

Plural.

ειε-	<i>we</i>
ερε̄τε̄ειε-	<i>ye.</i>
εγε-	<i>they.</i>

CONJUGATION OF A REGULAR VERB.
FUTURE TENSE INDEFINITE.

Masc.	†πΔ-	} Singular.	<i>I shall.</i>	Fem.	
	ειπΔ-				
	ΔιπΔ-	} <i>thou, m.</i>			
	κ, or χπΔ-				
	εκπΔ-	} <i>he.</i>	} <i>she.</i>	σπΔ-	
	ΔκπΔ-			εσπΔ-	
	φπΔ-		ΔσπΔ-		
	εφπΔ-		πΔ-		
	ερεπΔ-				
	ΔφπΔ-				
	ΔρεπΔ-				
	πΔ-				
	εππΔ-	} Plural.	<i>we.</i>	ετπΔ-	} <i>they.</i>
	τεππΔ-			σεπΔ-	
	ΔππΔ-	} <i>ye.</i>	} <i>they.</i>	οτπΔ-	
	τετεππΔ-			ΔτπΔ-	
	ερετεππΔ-		πΔ-		
	ΔρετεππΔ-				

FUTURE TENSE INDEFINITE.

Masc.	†πΔ- or ειπΔ-	Singular.	<i>I shall.</i>	Fem.	
	κπΔ-	} <i>thou, m.</i>			
	εκπΔ-				
	π̄πΔ-	} <i>he.</i>	} <i>she.</i>	σπΔ-	
	φπΔ-			εσπΔ-	
	εφπΔ-		πΔ-		
	ερεπΔ-				
	πΔ-				
	π̄πΔ-	} Plural.	<i>we.</i>	ετπΔ-	} <i>they.</i>
	εππΔ-			σεπΔ-	
	ΔππΔ-	} <i>ye.</i>	} <i>they.</i>	οτπΔ-	
	τ̄ππΔ-			πΔ-	
	τετπΔ-				
	ετετπΔ-				

Singular.	†πε- or ειπε-	<i>I shall.</i>	εππε-	<i>we.</i>
	εκπε-	<i>thou.</i>	Δτετεππε-	<i>ye.</i>
	εφπε-	<i>he, &c.</i>	σεπε-	<i>they, &c.</i>

SECOND FUTURE INDEFINITE.

		Singular.	
Masc.			Fem.
ἤ-	<i>I shall.</i>		
.....			ἤ- <i>thou, f.</i>
ἤ-ρε-	<i>he.</i>		
		Plural.	
	ἤ-ρε- <i>we.</i>		
	ἤ-ρε-τε- <i>ye.</i>		
	ἤ-ρο- <i>they.</i>		

SECOND FUTURE INDEFINITE.

		Singular.	
Masc.			Fem.
ἤ-	<i>I shall.</i>		
.....			ἤ- <i>thou, f.</i>
ἤ-ρε-	<i>he.</i>		
		Plural.	
	ἤ-ρε- <i>we.</i>		
	ἤ-ρε-τε- <i>ye.</i>		
	ἤ-ρο- <i>they.</i>		

For explanations of the Prefixes ερε, ερε, ε, &c. see the observations on the Present and Future Tenses.

SUBJUNCTIVE MOOD.

The Prefixes to this Mood are the same as to the Indicative, with $\grave{\eta}$, $\grave{\eta}\tau$, $\grave{\eta}\tau\epsilon$, or some sign of the Subjunctive, before them. $\grave{\eta}\tau\epsilon$ also takes the Infixes; as,

Masc.		Singular.	Fem.
$\grave{\eta}\tau\lambda$ -	<i>that I.</i>		
$\grave{\eta}\tau\epsilon\kappa$ -	<i>that thou, m.</i>	$\grave{\eta}\tau\epsilon$ -	<i>thou, f.</i>
$\grave{\eta}\tau\epsilon\varsigma$ -	} <i>that he.</i>		
$\grave{\eta}\tau\epsilon$ -		$\grave{\eta}\tau\epsilon\varsigma$ -	<i>that she.</i>
		Plural.	
$\grave{\eta}\tau\epsilon\pi$ -	<i>that we.</i>	$\grave{\eta}\tau\omicron\varsigma$ -	} <i>that they.</i>
$\grave{\eta}\tau\epsilon\tau\epsilon\pi$ -	<i>that ye.</i>	$\grave{\eta}\tau\epsilon$ -	

The Auxiliary Verb $\epsilon\rho\epsilon$, takes the Infixes, with ϵ , or some other sign of the Subjunctive Mood, before it; as $\epsilon\rho\iota$ - *that I*; $\epsilon\rho\epsilon\kappa$ - *that thou, m.*; $\epsilon\rho\epsilon\varsigma$ - *that he, &c.* See $\epsilon\rho\epsilon$.

SUBJUNCTIVE MOOD.

The Prefixes are the same as to the Indicative Mood, with some sign of the Subjunctive before them; as, $\chi\epsilon\kappa\lambda\varsigma$, $\grave{\eta}$, $\grave{\eta}\tau$, $\grave{\eta}\tau\epsilon$, &c. $\grave{\eta}\tau\epsilon$ takes the Infixes, as does $\tau\rho\epsilon$, &c. with a sign of the Subjunctive Mood before them.

Masc.		Singular.	Fem.
$\bar{\eta}\tau\epsilon\rho\iota$ -	<i>when I.</i>		
$\bar{\eta}\tau\epsilon\rho\epsilon\kappa$ -	<i>when thou, m.</i>	$\bar{\eta}\tau\epsilon\rho\epsilon$ -	<i>when thou, f.</i>
$\bar{\eta}\tau\epsilon\rho\epsilon\varsigma$ -	} <i>when he.</i>		
$\bar{\eta}\tau\epsilon\rho\epsilon$ -		$\bar{\eta}\tau\epsilon\rho\epsilon\varsigma$ -	<i>when she.</i>
		Plural.	
	$\bar{\eta}\tau\epsilon\rho\epsilon\pi$ -		<i>when we.</i>
	$\bar{\eta}\tau\epsilon\rho\epsilon\tau\epsilon\tau\epsilon\pi$ -		<i>when ye.</i>
	$\bar{\eta}\tau\epsilon\rho\omicron\varsigma$ -		<i>when they.</i>

OPTATIVE MOOD.

		Singular.	
Masc.			Fem.
εερι-	<i>I may.</i>		
εερεκ-	<i>thou, m.</i>	εερε-	<i>thou, f.</i>
εερεϑ- } εερε- }	<i>he.</i>	εερεϑ- } εερε- }	<i>she.</i>
Plural.			
	εερεπ-		<i>we.</i>
	εερετεπ-		<i>ye.</i>
	εεροϑ- } εερε- }		<i>they.</i>

OPTATIVE MOOD.

		Singular.	
Masc.			Fem.
εερι-	<i>I may.</i>		
εερεκ-	<i>thou, m.</i>	εερε-	<i>thou, f.</i>
εερεϑ- } εερε- }	<i>he.</i>	εερεϑ- } εερε- }	<i>she.</i>
Plural.			
	εερεπ̄-		<i>we.</i>
	εερετεπ̄- } εερετεπ̄- }		<i>ye.</i>
	εεροϑ		<i>they.</i>

Bashmurić.

εελεϑ- *he, &c.* εελοϑ- *they.*

IMPERATIVE MOOD.

Sing. & Plur.

Δ-, ΔΔ-, ΔΡΙ-, or the Root itself.

Δπερ-, to express a Negative.

Δπερρεκ- *be not thou.* Δπερρεϑ- *let not him, &c.*

See the Verb ρε.

INFINITIVE MOOD.

ε-, ΔΔ-, or η-,

or the Root without a Prefix.

IMPERATIVE MOOD.

Sing. & Plur.

Δ-, ΔΔ-, ΔΡΙ-, or the Root itself.

Δπερ. Bash. Δπελ	}	to express a Negative; &c.
---------------------	---	----------------------------

Δπερτρεκ- *be not thou.* Δπερτρεϑ- *let not him, &c.*

See the Verb τρε.

INFINITIVE MOOD.

ε-, ΔΔ-, or η-,

or the Root without a Prefix.

PARTICIPLES.

The Participles are expressed by the Indicative Mood, or by prefixing $\mu\chi\iota\mu-$, $\mu\chi\iota\mu\tau-$, or $\mu\chi\iota\mu\theta\epsilon-$; as,

$\mu\chi\iota\mu\tau-$ *my*
 $\mu\epsilon\kappa\chi\iota\mu-$ *thy, m.*
 $\mu\epsilon\varsigma\chi\iota\mu-$ *his.*

or,

$\mu\chi\iota\mu\tau\Delta-$ *my.*
 $\mu\chi\iota\mu\tau\epsilon\kappa-$ *thy, m.*
 $\mu\chi\iota\mu\tau\epsilon\varsigma-$ *his.*

Plural.

$\mu\chi\iota\mu\tau\epsilon\mu-$ *our,*
 $\mu\chi\iota\mu\tau\epsilon\tau\epsilon\mu$ *your.*
 $\mu\chi\iota\mu\tau\omicron\upsilon\tau-$ *their.*

Some Participles end in $\mu\tau$, $\mu\theta\upsilon\tau$, or $\mu\omega\upsilon\tau$.

44. The Verb $\tau\Delta\kappa\omicron$, *to destroy*, is given with the Augments, to convey a more clear idea of their position.

INDICATIVE

44. The Declension of the Coptic Verb $\tau\Delta\kappa\omicron$, *to destroy*, will serve to shew the position of the Sahidic Prefixes.

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

Masc.	Singular.	Fem.
†-ΤΔΚΟ	} <i>I destroy.</i>	
ΕΙ-ΤΔΚΟ		
Κ-ΤΔΚΟ	} <i>thou, m.</i>	ΤΕ-ΤΔΚΟ
ΕΚ-ΤΔΚΟ		ΕΡΕ-ΤΔΚΟ
Ϟ-ΤΔΚΟ	} <i>he.</i>	Ϟ-ΤΔΚΟ
ΕϞ-ΤΔΚΟ		ΕϞ-ΤΔΚΟ
ΕΡΕ-ΤΔΚΟ		ΕΡΕ-ΤΔΚΟ

Plural.

ΕΠ ΤΔΚΟ	} <i>we.</i>
ΤΕΠ ΤΔΚΟ	
ΤΕΤΕΠ ΤΔΚΟ	} <i>ye.</i>
ΕΡΕΤΕΠ ΤΔΚΟ	
ΕΥ ΤΔΚΟ	} <i>they.</i>
ϞΕ ΤΔΚΟ	
ΟΥ ΤΔΚΟ	
ΕΡΕ ΤΔΚΟ	

PRESENT TENSE INDEFINITE.

Masc.	Singular.	Fem.
ϡΔΙ-ΤΔΚΟ,	<i>I destroy.</i>	
ϡΔΚ-ΤΔΚΟ,	<i>thou, m.</i>	ϡΔΡ, or ϡΔΡΕ-ΤΔΚΟ, <i>thou, f.</i>
ϡΔϞ-ΤΔΚΟ	} <i>he.</i>	ϡΔϞ-ΤΔΚΟ
ϡΔΡΕ-ΤΔΚΟ		ϡΔΡΕ-ΤΔΚΟ

Plural.

.....	
ϡΔΡΕΤΕΠ ΤΔΚΟ,	<i>ye.</i>
ϡΔΥ ΤΔΚΟ	} <i>they.</i>
ϡΔΡΕ ΤΔΚΟ	

IMPERFECT TENSE.

Masc.	Singular.	Fem.
<p>παι-τᾶκο πε, <i>I did destroy.</i></p>		
<p>παικ-τᾶκο πε, <i>thou, m.</i></p>		<p>παιρε-τᾶκο πε or τε, <i>thou, f.</i></p>
<p>παιψ-τᾶκο πε } <i>he.</i></p>	<p>παις-τᾶκο πε } <i>she.</i></p>	
<p>παιρε-τᾶκο πε }</p>	<p>παιρε-τᾶκο πε }</p>	

Plural.

<p>παιπ-τᾶκο πε, . . .</p>	<p><i>we.</i></p>
<p>παιρετεπ-τᾶκο πε, <i>ye.</i></p>	
<p>παιψ-τᾶκο πε</p>	<p>} <i>they.</i></p>
<p>παιρε τᾶκοπε</p>	

PERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
<p>ει-τεκο, <i>I have destroyed.</i></p>		
<p>εικ-τεκο, <i>thou, f.</i></p>		<p>ειρ. or ειρε-τεκο, <i>thou, f.</i></p>
<p>ειψ-τεκο } <i>he.</i></p>	<p>εις-τεκο } <i>she.</i></p>	
<p>ειρε-τεκο }</p>	<p>ειρε-τεκο }</p>	
<p>ει-τεκο }</p>	<p>ει-τεκο }</p>	

Plural.

<p>ειπ-τεκο,</p>	<p><i>we.</i></p>
<p>ειρετεπ-τεκο</p>	<p>} <i>ye.</i></p>
<p>ειτετεπ τεκο</p>	
<p>ειψ τεκο</p>	<p>} <i>they.</i></p>
<p>ειρε τεκο</p>	
<p>ει τεκο</p>	

PERFECT TENSE INDEFINITE.

Masc.	Singular.	Fem.
	ϰυλι-τδκο, <i>I destroyed.</i>	
	ϰυκ τδκο, <i>thou, m.</i>	ϰυδρ, or ϰυδρε-τδκο, <i>thou, f.</i>
	ϰυδγ-τδκο } <i>he.</i>	ϰυδς τδκο } <i>she.</i>
	ϰυδρε-τδκο }	ϰυδρε-τδκο }

Plural.

.....

ϰυδρετεν-τδκο, *ye.*

ϰυδτ τδκο	} <i>they.</i>
ϰυδρε-τδκο	

PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
	νε δι-τδκο νε, <i>I had destroyed.</i>	
	νε δκ τδκο νε, <i>thou, m.</i>	νε δρε-τδκο νε, <i>thou, f.</i>
	νε δγ-τδκο νε } <i>he.</i>	νε δς-τδκο νε } <i>she.</i>
	νε δρε-τδκο νε }	νε δρε-τδκο νε }
	νε δ-τδκο νε }	νε δ-τδκο νε }

Plural.

νε δπ τδκο νε, *we.*νε δτετεν-τδκο νε, *ye.*

νε δτ-τδκο νε	} <i>they.</i>
νε δρε-τδκο νε	
νε δ-τδκο νε	

PLUPERFECT TENSE INDEFINITE.

Masc.	Singular.	Fem.
<p>πε ψδι-τδκο πε, <i>I had destroyed.</i></p>		
<p>πε ψδκ-τδκο πε, <i>thou, m.</i> πε ψδρε-τδκο πε, <i>thou, f.</i></p>		
<p>πε ψδγ-τδκο πε } <i>he.</i> πε ψδς-τδκο πε } <i>she.</i></p>		
<p>πε ψδρε-τδκο πε }</p>		

Plural.

.....

<p>πε ψδρετεπ-τδκο πε, <i>ye.</i></p>	
<p>πε ψδγ-τδκο πε</p>	<p>} <i>they.</i></p>
<p>πε ψδρε-τδκο πε</p>	

FUTURE IMPERFECT TENSE.

Masc.	Singular.	Fem.
<p>πδι πδ-τδκο πε, <i>I should destroy.</i></p>		
<p>πδκ πδ-τδκο πε, <i>thou, m.</i> πδρε πδ-τδκο πε, <i>thou, f.</i></p>		
<p>πδγ πδ-τδκο πε } <i>he.</i> πδς πδ-τδκο πε } <i>she.</i></p>		
<p>πδρε πδ-τδκο πε }</p>		

Plural.

<p>πδπ πδ-τδκο πε,</p>	<p><i>we.</i></p>
<p>πδρετεπ πδ-τδκο πε, <i>ye.</i></p>	
<p>πδγ πδ-τδκο πε</p>	<p>} <i>they.</i></p>
<p>πδρε πδ-τδκο πε</p>	

FUTURE TENSE DEFINITE.

Masc.	Singular.	Fem.
ειε̄-τ&κo, <i>I shall destroy.</i>		
εκε̄-τ&κo, <i>thou, m.</i>		ερε̄-τ&κo, <i>thou, f.</i>
εφε̄-τ&κo, <i>he.</i>		εσε̄-τ&κo, <i>she.</i>

Plural.	
επε̄-τ&κo,	<i>we.</i>
ερετεπε̄ τ&κo,	<i>ye.</i>
ετε̄ τ&κo,	<i>they.</i>

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
† η&κo-τ&κo	} <i>I shall destroy.</i>	
ειη&κo-τ&κo		
αη&κo-τ&κo		
κη&κo-τ&κo	} <i>thou, m.</i>	
εκη&κo-τ&κo		
ακη&κo-τ&κo		
ϑη&κo-τ&κo	} <i>he.</i>	ση&κo-τ&κo
εϑη&κo-τ&κo		εση&κo-τ&κo
ερη&κo-τ&κo		αση&κo-τ&κo
αρη&κo-τ&κo		η&κo-τ&κo
η&κo-τ&κo		} <i>she.</i>

Plural.			
επη&κo-τ&κo	} <i>we.</i>	ετη&κo-τ&κo	} <i>they.</i>
τεπη&κo-τ&κo		ση&κo-τ&κo	
απη&κo-τ&κo		οτη&κo-τ&κo	
τετεπη&κo-τ&κo	ατη&κo τ&κo		
ερετεπη&κo-τ&κo	αρη&κo τ&κo		
αρετεπη&κo-τ&κo	η&κo τ&κo		

SECOND FUTURE INDEFINITE.

	Singular.	
Masc.		Fem.
ΤΔ·ΤΔΚΟ,	<i>I shall destroy.</i>	
.....		ΤΕΡΔ-ΤΔΚΟ, <i>thou, f.</i>
ΤΔΡΕϞ-ΤΔΚΟ,	<i>he.</i>	
	Plural.	
ΤΔΡΕΠ-ΤΔΚΟ,	<i>we.</i>	
ΤΔΡΕΤΕΠ-ΤΔΚΟ,	<i>ye.</i>	
ΤΔΡΟΥ-ΤΔΚΟ,	<i>they.</i>	

SUBJUNCTIVE MOOD.

	Singular.	
Masc.		Fem.
ἦΤΔ-ΤΔΚΟ,	<i>that I may or should destroy.</i>	
ἦΤΕΚ-ΤΔΚΟ,	<i>that thou, m.</i>	ἦΤΕ-ΤΔΚΟ, <i>that thou, f.</i>
ἦΤΕϞ-ΤΔΚΟ } <i>that he.</i>		ἦΤΕC-ΤΔΚΟ } <i>she.</i>
ἦΤΕ ΤΔΚΟ }		ἦΤΕ-ΤΔΚΟ }
	Plural.	
ἦΤΕΠ-ΤΔΚΟ,	<i>that we.</i>	
ἦΤΕΤΕΠ-ΤΔΚΟ,	<i>that ye.</i>	
ἦΤΟΥ-ΤΔΚΟ } <i>that they.</i>		
ἦΤΕ-ΤΔΚΟ }		

OPTATIVE MOOD.

	Singular.	
Masc.		Fem.
εεΔΡΙ-ΤΔΚΟ,	<i>I may, &c.</i>	
εεΔΡΕΚ-ΤΔΚΟ,	<i>thou, m.</i>	εεΔΡΕ-ΤΔΚΟ, <i>thou, f.</i>
εεΔΡΕϞ-ΤΔΚΟ } <i>he.</i>		εεΔΡΕC-ΤΔΚΟ } <i>she.</i>
εεΔΡΕ-ΤΔΚΟ }		εεΔΡΕ-ΤΔΚΟ }
	Plural.	
εεΔΡΕΠ-ΤΔΚΟ,	<i>we.</i>	
εεΔΡΕΤΕΠ-ΤΔΚΟ,	<i>ye.</i>	
εεΔΡΟΥ-ΤΔΚΟ } <i>they.</i>		
εεΔΡΕ-ΤΔΚΟ }		

IMPERATIVE MOOD.

Sing. & Plural.

ἄ-ΤΔΚΟ	}	<i>destroy.</i>
ἄἄ-ΤΔΚΟ		
ἄρι-ΤΔΚΟ		
ΤΔΚΟ		
ἄπερ ΤΔΚΟ,		<i>destroy not.</i>

INFINITIVE MOOD.

ἔ ΤΔΚΟ	}	<i>to destroy.</i>
ἔἔ-ΤΔΚΟ		
ἦ-ΤΔΚΟ		
ΤΔΚΟ		

PARTICIPLES.

πχιπ-ΤΔΚΟ,	<i>destroying.</i>
πἄχιπ-ΤΔΚΟ,	<i>my destroying.</i>
πεκχιπ-ΤΔΚΟ,	<i>thy, m.</i>
περχιπ-ΤΔΚΟ,	<i>his.</i>

or,

πχιπτῶ-ΤΔΚΟ,	<i>my destroying.</i>
πχιπτεκ-ΤΔΚΟ,	<i>thy.</i>
πχιπτερ-ΤΔΚΟ,	<i>his.</i>

Plural.

πχιπτεπ-ΤΔΚΟ,	<i>our.</i>
πχιπτετεπ-ΤΔΚΟ,	<i>your.</i>
πχιπτοϋ-ΤΔΚΟ,	<i>their.</i>

or,

ΤΔΚΗΟΥΤ	}	<i>destroying.</i>
ΤΔΚΩΟΥΤ		

POTENTIAL MOOD.

45. The letter **ϣ**^a, is often met with between the Prefixes and Verbs, being the sign of the Potential Mood. It is found connected with the preformants of the Indicative Mood, and the Negative Prefixes; but is most frequently united with those of the Future Tenses: as, Singular, **ειεϣ- I; εκεϣ- thou; ερεϣ- he.** Plural, **ειεϣ- we; ερετενεϣ- ye; ερεϣ- they.** Singular, **†ηεϣ- I; εκηεϣ- thou; ερηεϣ-, or ηεϣ-, he.** Plural, **ειηεϣ- we; ερετενηεϣ- ye; ερηεϣ-, σεηεϣ-, or ηεϣ-, they.** It also occurs with the Negatives; as, Singular, **ηηεϣ- I; ηηεκεϣ- thou; ηηερεϣ-, or ηηεϣ- he.** Plural, **ηηεπεϣ- we; ηηετεπεϣ- ye; ηηερεϣ- they.** Singular, **εηεϣ- I; εηεκεϣ- thou; εηερεϣ-, or εηεϣ-, he.** Plural, **εηεπεϣ- we; εηετεπεϣ- ye; εηερεϣ- they.** Thus: **πισθεσμεν ϣ-τεν ερετ οηηερετ, Who would confide to you—Luke xvi. 11; ηερεσεβηηε ηε ερηερε σεηεϣ- ηερερε εηηερε ε εηερε, They counselled whether they should save the vessel there—Acts xxvii. 39.**

^a “Litera **ϣ**, quæ inter præformans et verbum ponitur, potentialis esse videtur.”—*Englebreth, Fragmenta Basmurica*, p. 197.

POTENTIAL MOOD.

45. The observations on the Potential Mood, are intended to apply to the three dialects.

OF THE PREFIX

ϣοτ.

46. M. Quatremère says^a, that ϣοτ, when placed before Verbs, serves to indicate that a thing ought to be done; that it merits to be done; as, “**ΠΑΙΤΗΡΟΥ ΘΑΠΑΕΛΛΕΟ ΝΕ ΕΤΦΥΣΙΟ ΗΨΑΕΘΠΟΥΨ ΗΨΟΥΟΥΨΥΤ ΠΑΟ ΕΛΛΑΤΑΤΟ**, *Tous sont étrangers à la nature de la Divinité, qui mérite seule d’être adorée.* **ΠΩΠΘ ΗΨΟΥΤΕΡΨΦΗΡΙ ΕΛΛΟΟΨ**, *la vie admirable.* **ΑΨΟΥΤΩΠ ΤΕΨΧΙΧ ΕΒΟΛ ΗΨΟΥΟΛΠΟ**, *Il étendit sa main, qui eût mérité d’être coupée.*”

47. **επ**, or **επè**, *if*, occurs before the Prefixes to Verbs; as, **ΕΠΑΠΧΗ ΘΕΠ ΠΙΕΘΟΥ**, *If we were in the days*; Matth. xxiii. 30. **ΕΠΕΑΤΨΩΠΙ ΗΧΕ ΠΑΙΧΟΛ**, *If these powerful things had been done*; Luke x. 13.

^a “Il est facile de se convaincre, en lisant les auteurs Coptes, que ϣοτ devant un verbe sert à indiquer, non pas qu’une chose est faite, mais qu’elle devoit se faire, qu’elle mériteroit d’être faite.”

Recherches sur l’Egypte, p. 112.

OF THE PREFIX

ϣοτ.

46. The remarks on this Prefix in Coptic, are equally available here.

47. **επ**, or **επε**, *if*, is also put before Sahidic Prefixes in the following manner; viz. **επει-** *if I.* **επεκ-** *if thou*, m. **επεϥ-** *if he.* **επεο-** *if she.* Plural, **επεπ-**, or **επ̄-** *if we.* **επετετ̄π̄-** *if ye.* **επετ-** *if they.*

NEGATIVE PREFIXES.

48. We shall now proceed to notice the Negative Prefixes to the Verbs. One way of expressing the Negative with Verbs is, by adding $\bar{\eta}$, or $\epsilon\bar{\eta}$, to the Prefixes of the Present, and Future Tenses; and $\bar{\eta}\epsilon\tau$ to the Perfect, followed generally by $\Delta\bar{\eta}$.

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

Masc.	Singular.	Fem.
$\epsilon\bar{\eta}$, or $\bar{\eta}\bar{\tau}$ - $\bar{\eta}\bar{\omega}\bar{\eta}$ $\Delta\bar{\eta}$,		<i>I do not walk.</i>
$\bar{\eta}\bar{\kappa}$ - $\bar{\eta}\bar{\omega}\bar{\eta}$ $\Delta\bar{\eta}$,		<i>thou.</i>
$\bar{\eta}\bar{\rho}$ - $\bar{\eta}\bar{\omega}\bar{\eta}$ $\Delta\bar{\eta}$,		<i>he.</i>
	Plural.	
	$\bar{\eta}\bar{\tau}\bar{\epsilon}\bar{\eta}$ - $\bar{\eta}\bar{\omega}\bar{\eta}$ $\Delta\bar{\eta}$,	<i>we.</i>
	$\bar{\eta}\bar{\tau}\bar{\epsilon}\bar{\tau}\bar{\epsilon}\bar{\eta}$ - $\bar{\eta}\bar{\omega}\bar{\eta}$ $\Delta\bar{\eta}$,	<i>ye.</i>
	$\bar{\eta}\bar{\varsigma}\bar{\epsilon}$ - $\bar{\eta}\bar{\omega}\bar{\eta}$ $\Delta\bar{\eta}$	} <i>they.</i>
	$\bar{\eta}\bar{\omega}\bar{\tau}$ - $\bar{\eta}\bar{\omega}\bar{\eta}$ $\Delta\bar{\eta}$	

NEGATIVE PREFIXES.

48. The Sahidic Negative Prefixes correspond with the Coptic.

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

Masc.	Singular.	Fem.
$\bar{\eta}\bar{\tau}$ - $\bar{\omega}\bar{\eta}\bar{\kappa}\bar{\epsilon}$ $\Delta\bar{\eta}$,		<i>I am not sick.</i>
$\bar{\eta}\bar{\tau}$ - $\bar{\omega}\bar{\eta}\bar{\omega}\bar{\kappa}\bar{\epsilon}$ $\Delta\bar{\eta}$,		<i>thou.</i>
$\bar{\eta}\bar{\rho}$ - $\bar{\omega}\bar{\eta}\bar{\omega}\bar{\kappa}\bar{\epsilon}$ $\Delta\bar{\eta}$,		<i>he.</i>
		$\bar{\eta}\bar{\varsigma}$ - $\bar{\omega}\bar{\eta}\bar{\omega}\bar{\kappa}\bar{\epsilon}$ $\Delta\bar{\eta}$,
	Plural.	
	$\bar{\eta}\bar{\tau}\bar{\epsilon}\bar{\eta}$ -, or $\bar{\eta}\bar{\tau}\bar{\eta}$ - $\bar{\omega}\bar{\eta}\bar{\omega}\bar{\kappa}\bar{\epsilon}$ $\Delta\bar{\eta}$,	<i>we.</i>
	$\bar{\eta}\bar{\tau}\bar{\epsilon}\bar{\tau}\bar{\eta}$ - $\bar{\omega}\bar{\eta}\bar{\omega}\bar{\kappa}\bar{\epsilon}$ $\Delta\bar{\eta}$,	<i>ye.</i>
	$\bar{\eta}\bar{\varsigma}\bar{\epsilon}$ - $\bar{\omega}\bar{\eta}\bar{\omega}\bar{\kappa}\bar{\epsilon}$ $\Delta\bar{\eta}$,	<i>they.</i>

PERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
ΠΕΤΔΙ-ΛΟΩΥΙ ΔΠ,	<i>I have not walked.</i>	
ΠΕΤΔΚ-ΛΟΩΥΙ ΔΠ,	<i>thou.</i>	
ΠΕΤΔϞ-ΛΟΩΥΙ ΔΠ,	<i>he.</i>	ΠΕΤΔϢ-ΛΟΩΥΙ ΔΠ, <i>she.</i>

Plural.

ΠΕΤΔΠ-ΛΟΩΥΙ ΔΠ,	<i>we.</i>
ΠΕΤΔΡΕΤΕΠ-ΛΟΩΥΙ ΔΠ	} <i>ye.</i>
ΠΕΤΔΤΕΤΕΠ-ΛΟΩΥΙ ΔΠ	
ΠΕΤΔΥ-ΛΟΩΥΙ ΔΠ,	<i>they.</i>

PERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
ΠΕΤ-, or ΠΤ̄ΔΙ-ΨΩΠΕ ΔΠ,	<i>I have not been sick.</i>	
ΠΤ̄ΔΚ-ΨΩΠΕ ΔΠ,	<i>thou.</i>	
ΠΤ̄ΔϞ-ΨΩΠΕ ΔΠ,	<i>he.</i>	ΠΤ̄ΔϢ-ΨΩΠΕ ΔΠ, <i>she.</i>

Plural.

ΠΤ̄ΔΠ-ΨΩΠΕ ΔΠ,	<i>we.</i>
ΠΤ̄ΔΤΕΤΠ̄-ΨΩΠΕ ΔΠ,	<i>ye.</i>
ΠΤ̄ΔΥ-ΨΩΠΕ ΔΠ,	<i>they.</i>

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
ἢϛἑἡ-ἔῶσι ἂπ,		<i>I shall not walk.</i>
ἢκἑἡ-ἔῶσι ἂπ,		<i>thou.</i>
ἢϙἑἡ-ἔῶσι ἂπ,		<i>he.</i>
		ἢσἑἡ-ἔῶσι ἂπ, <i>she.</i>
	Plural.	
	ἢτεἑἡ-ἔῶσι ἂπ,	<i>we.</i>
	ἢτετεἑἡ-ἔῶσι ἂπ,	<i>ye.</i>
	ἢεἑἡ-ἔῶσι ἂπ	} <i>they.</i>
	ἢσεἑἡ-ἔῶσι ἂπ	
	ἢοἑἡ-ἔῶσι ἂπ	

49. The Negative Prefixes, when they follow the Demonstrative or Relative Pronouns, and sometimes when they do not, are written εν; as, φἢεἑτεἑἡ-ἔῶσι ἂπ, *that I am not worthy* — Luke iii. 16;
οἑοἑ

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
ἢἑἡ-ἔῶσι ἂπ,		<i>I shall not be sick.</i>
ἢκἑἡ-ἔῶσι ἂπ,		<i>thou.</i>
ἢϙἑἡ-ἔῶσι ἂπ,		<i>he.</i>
		ἢσἑἡ ἔῶσι ἂπ, <i>she.</i>
	Plural.	
	ἢτεἑἡ-ἔῶσι ἂπ,	<i>we.</i>
	ἢτετεἑἡ-ἔῶσι ἂπ,	<i>ye.</i>
	ἢεἑἡ-ἔῶσι ἂπ	} <i>they.</i>
	ἢσεἑἡ-ἔῶσι ἂπ	
	ἢοἑἡ-ἔῶσι ἂπ	

οτορ ενϥ-σω επ, *And not drinking*—Matth. xi. 18;
 οτορ ετεπϥ-κα† εροϥ επ, *And understandeth
 it not*—Matth. xiii. 19; οτορ πνετεπσεπλ-ϥεν
 οηποϥ επ, *And they who will not receive you*—
 Luke ix. 5.

NEGATIVE PREFIXES WHICH TAKE THE INFIXES.

50. The Negative Particles επε, and ηπε, *not*, when prefixed to Verbs, generally take the Infixes; επε, expressing the Perfect, and ηπε the Future; as :

INDICATIVE MOOD.

PERFECT TENSE.

		Singular.			
		Masc.		Fem.	
		επι-εοϥ, <i>I have not walked.</i>			
		επεκ-εοϥ, <i>thou, m.</i>		επε-εοϥ	} <i>thou, f.</i>
				επαρε-εοϥ	
		επεϥ-εοϥ	} <i>he.</i>	επεс-εοϥ	} <i>she.</i>
		επαϥ-εοϥ		επασ-εοϥ	
		επαρε-εοϥ		επαρε-εοϥ	
		επε εοϥ		επε εοϥ	
		Plural.			
		επεν-εοϥ, <i>we have not walked.</i>			
		επετεп-εοϥ, <i>ye.</i>			
		εποϥ-εοϥ	} <i>they.</i>		
		επαϥ-εοϥ			
		επαρε-εοϥ			
		επε εοϥ			

NEGATIVE PREFIXES WHICH TAKE THE INFIXES.

50. The Negative Prefixes επε, and ηπε, *not*, in Sahidic and Bashmuric, correspond with the Coptic, except in the Third Person Plural; the Sahidic and Bashmuric ending in επεϥ, and ηπεϥ, *they*.

FUTURE TENSE.

		Singular.	
Masc.			Fem.
Plural.			
<p> <i>ἵνα-εἰσὺν, I will not walk.</i> <i>ἵνακ-εἰσὺν, thou, m.</i> <i>ἵναε-εἰσὺν, thou, f.</i> <i>ἵναεϛ-εἰσὺν } he.</i> <i>ἵναεϛ-εἰσὺν } she.</i> <i>ἵνα εἰσὺν }</i> </p>			
<p> <i>ἵναεν-εἰσὺν, we will not walk.</i> <i>ἵναετεν-εἰσὺν, ye.</i> <i>ἵναοϛ-εἰσὺν } they.</i> <i>ἵνα εἰσὺν }</i> </p>			

PREFIXES WHICH TAKE THE INFIXES.

51. The Particle *ἵτε*, *that*, when united to Verbs, generally takes the Infixes: see p. 78, and 87. The Prefixes *ἔπατε*, *before*, and *ὑάτε*, or *ὑάητε*, *until*, when joined to Verbs, take the Infixes. Verbs with the Prefix *ἔπατε*, sometimes express the Present, and at others the Past, or Future time; being governed by a preceding verb in the sentence, or determined by the sense of the passage; as, *ϣωοϛη ραρ ἵχε πετενωτ ἔπατετεντοβρϣ*, *For your Father knoweth before ye ask him*—Matth. vi. 8;

PREFIXES WHICH TAKE THE INFIXES.

51. The Particle *ἵτε*, *that*, in Sahidic and Bashmureic, agrees with the Coptic. The Prefixes *ἔπατε*, *before*, and *ὑάητε*, *until*, are the same as the Coptic.

vi. 8 ; οτορ, διοτωει εβολ ηζητου τηρου επα-
τεκι, *And I have eaten of all before thou hast come—*
Gen. xxvii. 33. The Prefix $\omega\alpha\tau\epsilon$ expresses the future.

IMPERFECT TENSE.

	Singular.	
Masc.		Fem.
$\epsilon\pi\alpha\tau\chi\omega\kappa$ εβολ, <i>before I have fulfilled.</i>		
$\epsilon\pi\alpha\tau\epsilon\kappa\chi\omega\kappa$ εβολ, <i>thou, m.</i>		$\epsilon\pi\alpha\tau\epsilon\chi\omega\kappa$ εβολ, <i>thou, f.</i>
$\epsilon\pi\alpha\tau\epsilon\varphi\chi\omega\kappa$ εβολ } <i>he.</i>		$\epsilon\pi\alpha\tau\epsilon\varsigma\chi\omega\kappa$ εβολ } <i>she.</i>
$\epsilon\pi\alpha\tau\epsilon\chi\omega\kappa$ εβολ }		$\epsilon\pi\alpha\tau\epsilon\chi\omega\kappa$ εβολ }

Plural.

$\epsilon\pi\alpha\tau\epsilon\pi\chi\omega\kappa$ εβολ, *before we have fulfilled.*
 $\epsilon\pi\alpha\tau\epsilon\tau\epsilon\pi\chi\omega\kappa$ εβολ, *ye.*
 $\epsilon\pi\alpha\tau\omicron\tau\chi\omega\kappa$ εβολ } *they.*
 $\epsilon\pi\alpha\tau\epsilon\chi\omega\kappa$ εβολ }

FUTURE TENSE.

	Singular.	
Masc.		Fem.
$\omega\alpha\tau\chi\omega\kappa$ εβολ, <i>until I shall fulfil.</i>		
$\omega\alpha\tau\epsilon\kappa\chi\omega\kappa$ εβολ, <i>thou, m.</i>		$\omega\alpha\tau\epsilon\chi\omega\kappa$ εβολ, <i>thou, f.</i>
$\omega\alpha\tau\epsilon\varphi\chi\omega\kappa$ εβολ } <i>he.</i>		$\omega\alpha\tau\epsilon\varsigma\chi\omega\kappa$ εβολ } <i>she.</i>
$\omega\alpha\tau\epsilon\chi\omega\kappa$ εβολ }		$\omega\alpha\tau\epsilon\chi\omega\kappa$ εβολ }

Plural.

$\omega\alpha\tau\epsilon\pi\chi\omega\kappa$ εβολ, *until we shall fulfil.*
 $\omega\alpha\tau\epsilon\tau\epsilon\pi\chi\omega\kappa$ εβολ, *ye.*
 $\omega\alpha\tau\omicron\tau\chi\omega\kappa$ εβολ } *they.*
 $\omega\alpha\tau\epsilon\chi\omega\kappa$ εβολ }

52. The Particles which take the Infixes before Verbs, drop ϣ, and c, the signs of the Third Person Singular; and οτ, the sign of the Third Person Plural, when the Nominative comes between the Prefix and the Verb; as, Φδι επε εβραεε διϣ, *This Abraham hath not done*—John viii. 40; επετε οτ ελεκτωρ εοττ, *Before the cock crow*—Matth. xxvi. 34; ωατε παι τηροτ ωωπι, *Until all these things are done*—Luke xxi. 32.

AUXILIARY VERBS.

53. The Verb ερε, ερι, or ερο, *to do, or make*, has often the power of the Hiphil Conjugation in Hebrew; that is, *to cause* a thing to be done; in which case it is affected by the Preformants of the Verb; as, ερεο εεεο εχφε πωκ, *Hath caused her to commit adultery*—Matth. v. 32; πια ετερο εεοι εοτποϣ, *Who hath caused me to rejoice*—2 Cor. ii. 2; πατερο επιχοι εδσιδι πε, *They caused the vessel to be lightened*—Acts xxvii. 38.

52. When the Nominative comes between the Prefix and the Verb, the signs of the Third Person are dropped, as in Coptic.

AUXILIARY VERBS.

53. The Verb τρε, *to make*, in Sahidic is the same as ερε in Coptic; and is used as an Auxiliary in the same manner.

54. The Verb **ⲑⲣⲉ** or **ⲑⲣⲟ**, thus affected, takes the Infixes of the Accusative in the following manner : **ⲁⲕⲉⲣⲓⲱⲱⲡⲓ Ⲓⲉⲡ ⲟⲩⲉⲗⲡⲓⲥ**, *Thou hast caused me to dwell in hope*, (Heb. **יְבַרְכֵנִי**)—Psalm iv. 9; **ⲧⲉⲛⲉⲥⲡⲓ ⲕⲡⲁⲑⲣⲉⲥⲫⲓⲣⲓ**, *He hath made his sword bright*—Psalm vii. 13; **ⲉⲗⲡⲕⲉⲣⲓⲟⲱⲱⲓ ⲉ̀ⲃⲟⲗ ⲡ̀ⲒⲒⲤⲉⲡ ⲁⲩⲑⲣⲉⲡⲉⲣⲱⲫⲏⲣⲓ**, *Some women also of our company made us astonished*—Luke xxiv. 22.

55. The Verb **ⲑⲣⲉ** most frequently occurs as an Auxiliary, either taking the Pronoun Suffixes of the Nominative, or having the Nominative itself interposed between it and the Verb. In this situation it is always preceded and governed by certain Particles. When **ⲉ̀**, **ⲉⲱⲧⲉⲱⲱ**, and some other Particles, precede the Auxiliary **ⲑⲣⲉ**, it translates the Infinitive Absolute of the Greek, with or without the Article, and may be rendered in English by the Subjunctive or Infinitive; as, **ⲉ̀ⲑⲣⲓ ⲱⲱⲡⲓ ⲡⲁⲕ ⲡ̀ⲡⲟⲩⲧⲥ**, *εἶναί σου Θεός*, *To be thy God*—Gen. xvii. 7; **ⲉ̀ⲑⲣⲉ ⲡⲓⲫⲱⲱⲉⲡ ⲱⲱⲡⲓ**, *τὴν λειτουργίαν εἶναι*, *To be (or constitute) the service*—Ex. xxxvii. 17; **ⲉⲱⲧⲉⲱⲱⲑⲣⲉⲕⲓⲣⲓ ⲡⲉⲱⲱⲁⲡ ⲡ̀ⲟⲩⲡⲉⲧⲣⲱⲟⲩ**, *μὴ ποιῆσαι μεθ' ἡμῶν κακόν*, *That thou do us no hurt*—Gen. xxvi. 29.

When the Participial Preformant **ⲡⲕⲓⲡ**, with **ⲉ̀** or **Ⲓⲉⲡ**, precedes the Auxiliary **ⲑⲣⲉ**, it also translates
the

54, 55. The Sahidic and Bashmuric agree with the Coptic.

the Greek Infinitive, governed by the Preposition ἐν; as, ἐπιχιθόρεια, ἐν τῷ με μεμαθάκηται — Psalm cvi. 5; ἔπι πιχιθόροϋχω, ἐν τῷ τιθέναι αὐτούς — Ezek. xliii. 8. See pp. 59, 60.

When preceded by εεπεπς, it translates the Greek Infinitive, or a Noun governed by the Preposition μετὰ; as, εεπεπς θρεφιατ ἐροϋ, μετὰ τὸ ἰδεῖν αὐτόν — Lev. xiii. 7; εεπεπς θρεφχδς, μετὰ τὴν ἄφεισιν αὐτῆς — Ex. xviii. 2.

θρε has also επεπ, and sometimes επερ, prefixed, when it renders the Greek Imperative with the Negative; as, επεπθόροϋ σορρεκ, μὴ σὲ πλανήσωσιν — Prov. i. 10. In this case, the Nominative occasionally follows the Verb with ἵχε; as, επεπθρεῖ πι ἵχε οϋψδτ, μὴ ἐλθέτω μοι ὀπούς (τ. ε. τῶν ἀδίκων) — Psalm xxxv. 11.

These uses of θρε will be readily understood, when it is considered that the Greek Infinitive Absolute, which it almost always translates, is, for all Grammatical purposes, a Noun, (see Matthiæ's Greek Grammar, § 539). So, in the corresponding Egyptian phrase, the action of the Verb is expressed by θρε; and, consequently, the Verb itself becomes a Noun denoting the abstract act; as, ἐθρεκ-πδρρεκ, *To save thyself*; litt. *That thou mayest make* (i.e. compass, obtain) *thine own salvation* — Gen. xix. 22; επεπθρεπ ἔοθβεϋ, *Let us not slay him*; litt. *Let us not make* (i.e. perpetrate) *his slaughter* — Gen. xxxvii. 21. And so of the rest.



INDICATIVE MOOD.

PRESENT TENSE.

Masc.	Singular.	Fem.
†-ορε-υωπι } ει-ορε-υωπι }	<i>I cause to dwell,</i>	
εκ-ορε-υωπι, <i>thou, m.</i>		
εγ-ορε-υωπι, <i>he.</i>		εσ-ορε-υωπι, <i>she.</i>
	Plural.	
ειν-ορε-υωπι } τεν-ορε-υωπι }	<i>we.</i>	
τετεν-ορε-υωπι } ερετεν-ορε-υωπι }		<i>ye.</i>
ετ-ορε-υωπι } σε-ορε-υωπι }	<i>they.</i>	
οτ-ορε-υωπι		

INDICATIVE MOOD.

PRESENT TENSE,

Masc.	Singular.	Fem.
†-τρε-χι } ει-τρε-χι }	<i>I cause to receive,</i>	
εκ-τρε-χι, <i>thou, m.</i>		
εγ-τρε-χι, <i>he.</i>		εσ-τρε-χι, <i>she.</i>
	Plural.	
ειν, or η̄-τρε-χι } τη̄-τρε-χι }	<i>we.</i>	
τετη̄-τρε-χι, <i>ye.</i>		<i>they.</i>
ετ-τρε-χι		
σε-τρε-χι		
οτ-τρε-χι		

IMPERFECT TENSE.

Masc.	Singular.	Fem.
παι-ῥε-ῥωπι,	<i>I caused to dwell.</i>	
πικ-ῥε-ῥωπι,	<i>thou.</i>	
πικ-ῥε-ῥωπι,	<i>he.</i>	πικ-ῥε-ῥωπι,
	<i>she.</i>	
	Plural.	
	παι-ῥε-ῥωπι,	<i>we.</i>
	πικ-ῥε-ῥωπι,	<i>ye.</i>
	πικ-ῥε-ῥωπι,	<i>they.</i>

IMPERFECT TENSE.

Masc.	Singular.	Fem.
πει-ῥε-χι,	<i>I caused to receive.</i>	
πικ-ῥε-χι,	<i>thou.</i>	
πικ-ῥε-χι,	<i>he.</i>	πικ-ῥε-χι,
	<i>she.</i>	
	Plural.	
	πει-ῥε-χι,	<i>we.</i>
	πικ-ῥε-χι,	<i>ye.</i>
	πικ-ῥε-χι,	<i>they.</i>

PERFECT TENSE.

Masc.	Singular.	Fem.
ἄι-ορε ὤωνι,	<i>I have caused to dwell.</i>	
ἄκ-ορε ὤωνι,	<i>thou, m.</i>	
ἄγ-ορε ὤωνι,	<i>he.</i>	
		ἄς-ορε-ὤωνι,
		<i>she.</i>
	Plural.	
ἄπ-ορε ὤωνι,	<i>we.</i>	
ἄρετεπ-ορε ὤωνι	}	<i>ye.</i>
ἄτετεπ-ορε ὤωνι		
ἄτ-ορε ὤωνι,	<i>they.</i>	

PERFECT TENSE.

Masc.	Singular.	Fem.
ἄι τρε-χι,	<i>I have caused to receive.</i>	
ἄκ-τρε-χι,	<i>thou, m.</i>	
ἄγ-τρε-χι,	<i>he.</i>	
		ἄς τρε-χι,
		<i>she.</i>
	Plural.	
ἄπ-τρε-χι,	<i>we.</i>	
ἄτετῆ-τρε-χι,	<i>ye.</i>	
ἄτ-τρε-χι,	<i>they.</i>	

FUTURE TENSE DEFINITE.

Masc.	Singular.	Fem.
ειε-ορε	ψωπι,	<i>I will cause to dwell.</i>
εκε-ορε	ψωπι,	<i>thou, m.</i>
εφε-ορε	ψωπι,	<i>he.</i>
		εσε-ορε ψωπι, <i>she.</i>
	Plural.	
επε-ορε	ψωπι,	<i>we.</i>
ερετεπε-ορε	ψωπι,	<i>ye.</i>
ετε-ορε	ψωπι,	<i>they.</i>

FUTURE TENSE DEFINITE.

Masc.	Singular.	Fem.
ειε-τρε-χι,		<i>I will cause to receive.</i>
εκε-τρε-χι,		<i>thou.</i>
εφε-τρε-χι,		<i>he.</i>
		εσε-τρε-χι, <i>she.</i>
	Plural.	
επε-τρε-χι,		<i>we.</i>
ερετεπε-τρε-χι,		<i>ye.</i>
ετε-τρε-χι,		<i>they.</i>

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
†πΔ-ΘΡΕ ΨΩΠΙ	} <i>I will cause to dwell.</i>	
ειπΔ-ΘΡΕ ΨΩΠΙ		
ΔιπΔ-ΘΡΕ ΨΩΠΙ		
κπΔ-ΘΡΕ ΨΩΠΙ	} <i>thou.</i>	
εκπΔ-ΘΡΕ ΨΩΠΙ		
ΔκπΔ-ΘΡΕ ΨΩΠΙ		
ϕπΔ-ΘΡΕ ΨΩΠΙ	} <i>he.</i>	σπΔ-ΘΡΕ ΨΩΠΙ
εϕπΔ-ΘΡΕ ΨΩΠΙ		εσπΔ-ΘΡΕ ΨΩΠΙ
ΔϕπΔ-ΘΡΕ ΨΩΠΙ		ΔσπΔ-ΘΡΕ ΨΩΠΙ
πΔ-ΘΡΕ ΨΩΠΙ		πΔ-ΘΡΕ ΨΩΠΙ
Plural.		
εππΔ-ΘΡΕ ΨΩΠΙ	} <i>we.</i>	ετπΔ-ΘΡΕ ΨΩΠΙ
τεππΔ-ΘΡΕ ΨΩΠΙ		σεπΔ-ΘΡΕ ΨΩΠΙ
ΔππΔ-ΘΡΕ ΨΩΠΙ		οτπΔ-ΘΡΕ ΨΩΠΙ
τετεππΔ-ΘΡΕ ΨΩΠΙ	} <i>ye.</i>	πΔ-ΘΡΕ ΨΩΠΙ
ερετεππΔ-ΘΡΕ ΨΩΠΙ		
ΔρετεππΔ-ΘΡΕ ΨΩΠΙ		

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
†πΔ-ΤΡΕ-ΧΙ	} <i>I shall cause to receive.</i>	
ειπΔ-ΤΡΕ-ΧΙ		
κπΔ-ΤΡΕ-ΧΙ		
εκπΔ-ΤΡΕ-ΧΙ	} <i>thou, m.</i>	
π̄πΔ-ΤΡΕ-ΧΙ		
ϕπΔ-ΤΡΕ-ΧΙ		
εϕπΔ-ΤΡΕ-ΧΙ	} <i>he.</i>	σπΔ-ΤΡΕ-ΧΙ
πΔ-ΤΡΕ-ΧΙ		εσπΔ-ΤΡΕ-ΧΙ
		πΔ-ΤΡΕ-ΧΙ
Plural.		
π̄πΔ-ΤΡΕ-ΧΙ	} <i>we.</i>	ετπΔ-ΤΡΕ-ΧΙ
εππΔ-ΤΡΕ-ΧΙ		σεπΔ-ΤΡΕ-ΧΙ
ΔππΔ-ΤΡΕ-ΧΙ		οτπΔ-ΤΡΕ-ΧΙ
τ̄ππΔ-ΤΡΕ-ΧΙ	} <i>ye.</i>	πΔ-ΤΡΕ-ΧΙ
τετπΔ-ΤΡΕ-ΧΙ,		

SUBJUNCTIVE MOOD.

Masc.	Singular.	Fem.
εθρι-ϋωπι, <i>that I may dwell.</i>		
εθρεκ-ϋωπι, <i>thou, m.</i>		
εθρεϑ ϋωπι	} <i>he.</i>	εθρεс-ϋωπι
εθρε ϋωπι		εθρε ϋωπι
Plural.		
εθρεп-ϋωπι, <i>we.</i>		
εθρετεп-ϋωπι, <i>ye.</i>		
εθροϑ-ϋωπι	} <i>they.</i>	
εθρε ϋωπι		

SUBJUNCTIVE MOOD.

Masc.	Singular.	Fem.
ετρα-χι, <i>that I may receive.</i>		
εтрек-χι, <i>thou, m.</i>		
εтреϑ χι	} <i>he.</i>	εтрес-χι
εтре χι		εтре χι
Plural.		
εтреп-χι, <i>we.</i>		
εтрет̄-χι, <i>ye.</i>		
εтреϑ-χι	} <i>they.</i>	
εтре χι		
Also,		
Masc.	Singular.	Fem.
π̄тереi-χι, <i>when I receive.</i>		
π̄тереκ-χι, <i>thou, m.</i>		
π̄тереϑ-χι	} <i>he.</i>	π̄терес-χι
π̄тере χι		π̄тере χι
Plural.		
π̄тереп-χι, <i>we.</i>		
π̄терет̄-χι, <i>ye.</i>		
π̄терοϑ-χι	} <i>they.</i>	
π̄тереϑ-χι		
π̄тере χι		

IMPERATIVE MOOD.

Masc.	Singular.	Fem.
<i>ἔπερ, or ἔπεπῶρεκ-ῥωπι, do not thou dwell.</i>		
<i>ἔπεπῶρεῖ-ῥωπι</i>	<i>let not</i>	<i>ἔπεπῶρεс-ῥωπι</i>
<i>ἔπεпῶρε ῥωπι</i>	<i>him.</i>	<i>ἔπεпῶρ εῥωπι</i>
<i>} her.</i>		
Plural.		
<i>ἔπεпῶρεп-ῥωπι, let not us.</i>		
<i>ἔπεпῶρετεп-ῥωπι, do not ye.</i>		
<i>ἔπεпῶροῦ-ῥωπι</i>	<i>} let not them.</i>	
<i>ἔπεпῶρε ῥωπι</i>		

INFINITIVE MOOD.

εῶρε-ῥωπι, to cause to dwell.

IMPERATIVE MOOD.

Masc.	Singular.	Fem.
<i>ἔπεп, or ἔπεпῑтрек-χι, do not thou receive.</i>		
<i>ἔπεпῑтреῖ-χι</i>	<i>let not him</i>	<i>ἔπεпῑтрес-χι</i>
<i>ἔπεпῑтре χι</i>	<i>receive.</i>	<i>ἔπεпῑтре χι</i>
<i>} her.</i>		
Bashmauric.		
<i>ἔπελῑтре &c.</i>		

Plural.

<i>ἔπεпῑтреп-χι, let not us.</i>		
<i>ἔπεпῑтретῑ-χι, do not ye.</i>		
<i>ἔπεпῑтрет-χι</i>	<i>} let not them.</i>	
<i>ἔπεпῑтре χι</i>		

INFINITIVE MOOD.

εῑтре-χι, to cause to receive.

PARTICIPLES.

Singular.

πχιπθρι ψωπι, (*my*) *dwelling*.
 πχιπθρεκ ψωπι, *thy*.
 πχιπθρεψ ψωπι } *his*.
 πχιπθρε ψωπι

Plural.

πχιπθρεπ ψωπι, *our*.
 πχιπθρετεπ ψωπι, *your*.
 πχιπθροϝ ψωπι } *their*.
 πχιπθρε ψωπι

These Participles generally take a Preposition before them.

PARTICIPLES.

Singular.

πτρϡ-χι, (*my*) *receiving*.
 πτρεκ-χι, *thy*.
 πτρεψ χι } *his*.
 πτρε χι

Plural.

πτρεπ-χι, *our*.
 πτρετ̄π-χι, *your*.
 πτροϝ-χι } *their*.
 πτρε χι

These Sahidic Participles generally have a Preposition before them.

56. The Verb **ⲑⲣⲉ** often takes other signs of the Subjunctive Mood before it, besides **ⲉ**; as, **ⲡⲧⲉⲓⲥⲑⲣⲟⲩ ⲣⲱⲧⲉⲖ**, *That he may cause them to recline*. **ⲉ**, before **ⲑⲣⲉ**, in some Manuscripts, and in the Coptic Pentateuch, has the accent over it; as, **ⲉ̇ⲑⲣⲉⲓⲥⲣⲉⲗⲱⲖ ⲟⲩⲟⲗ**, **ⲡⲧⲉⲓⲥⲑ̇ⲗⲣⲉⲗ**, *That he may labour, and keep it*—Gen. ii. 15.

57. When the Auxiliary Verb **ⲉⲣ**, *To be*, is joined to a Noun, it is construed as a Verb; as, **ⲟⲩⲱⲡⲓ**, *light*; **ⲉⲣⲟⲩⲱⲡⲓ**, *to enlighten, or to make light*; **ⲱⲉⲑⲣⲉ**, *a witness*; **ⲉⲣⲱⲉⲑⲣⲉ**, *to witness*.

ⲉⲣ is generally prefixed to Verbs, and Nouns used verbally, derived from the Greek; as, **ⲡⲧⲉⲣⲁⲥⲡⲁⲗⲉⲥⲟⲉ ⲉ̇ⲱⲱⲟⲓ**, *They saluted him*—Mark ix. 15; **ⲉⲧⲉⲣⲉⲗⲡⲓⲥ ⲉ̇ⲡⲉⲓⲥⲣⲁⲛ**, *They shall hope in his name*—Matth. xii. 21, &c.

58. The Verbs **ⲡⲉ**, **ⲟⲓ**, and **ⲱⲡⲓ**, *to be*, are frequently used as Auxiliaries; as, **ⲡⲉ ⲗⲓⲧⲓ ⲡⲉ**, *He had come*—Acts viii. 27; **ⲡⲁⲓⲟⲓ ⲡⲓⲥⲟⲩⲉⲡⲓ ⲡⲉ**, *He was known*—John xviii. 15; **ⲉⲓⲉ̇ⲱⲡⲓ ⲉⲓⲟⲓ**, *He shall be*—
Matth.

56, 57. The Sahidic and Bashmuric agree with the Coptic: but **ⲉⲣ**, in Sahidic, is scarcely ever prefixed to words derived from the Greek.

58. The Verbs **ⲡⲉ**, **ⲟ**, and **ⲱⲡⲉ**, *to be*, are frequently used as Auxiliaries, in Sahidic.

Matth. v. 21 ; ρηνα ἵτεσσυωπι εσοι ἵθελενι, *That he should be just*—Rom. iii. 26 ; παππασσυωπι εποι ἵσσυφηνρ ἔρωοτ δπ, *We should not have been partakers with them.*—Matth. xxiii. 30.

DEFECTIVE AND IRREGULAR VERBS.

59. The following Verbs are Defective and Irregular ; viz. πε, *I am* ; πεχε, *he said* ; &c.

PRESENT TENSE.

Masc.	Singular.	Fem.
πε, <i>I am</i> , m.		τε, <i>I am</i> , f.
πε, <i>thou art</i> , m.		τε, <i>thou art</i> , f.
πε, <i>he is</i> ,		τε, <i>she is</i> .
Plural.		
πε, <i>they are</i> .		

IMPERFECT TENSE.

Sing. & Plural.		
πε	πε	} <i>was</i> , or <i>were</i> , m.
πε	τε	} <i>was</i> , or <i>were</i> , f.

Sometimes πε, or τε, occurs separately in the Imperfect ; but when not used as Auxiliaries, they generally are found together ; as, *Ἐν τῶρχη πε παχι πε*, *In the beginning was the Word*—John i. 1.

DEFECTIVE AND IRREGULAR VERBS.

59. πε in Sahidic, is the same as in Coptic. πεχε, *he said*, is thus declined :

PERFECT

PERFECT TENSE.

Masc.	Singular.	Fem.
πεχη, <i>I said.</i>		
πεχακ, <i>thou, m.</i>		
πεχαϑ } <i>he.</i>		πεχαϑ } <i>she.</i>
πεχε }		πεχε }
	Plural.	
	πεχαπ, <i>we.</i>	
	πεχωτεπ, <i>ye.</i>	
	πεχωοτ, <i>they.</i>	

60. οτοπ is used for the Verb *to have*, or *to be*; and εεεοπ for *not to have*, or *not to be*: but when they take the Possessive Pronouns after them, οτοπ has always the power of the Verb *to have*, and εεεοπ *not to have*; as,

PERFECT TENSE.

Masc.	Singular.	Fem.
πεχαϊ, <i>I said.</i>		
πεχακ, <i>thou saidst, m.</i>		
πεχαϑ } <i>he said.</i>		πεχαϑ } <i>she said.</i>
πεχε }		πεχε }
	Plural.	
	πεχαπ, <i>we said.</i>	
	πεχατ, <i>they said.</i>	

60. οτοπ, *to have*, and εεεοπ, *not to have*, are thus declined :

Masc.	Singular.	Fem.
ὄοντι	}	<i>I have, or there is to me.</i>
ὄοντι		
ὄοντες	}	<i>thou.</i>
ὄοντες		
ὄοντες	}	<i>he.</i>
ὄοντες		
		ὄοντες } <i>she.</i>
		ὄοντες }
	Plural.	
ὄοντες	}	<i>we have, or there is to us.</i>
ὄοντες		
ὄοντες	}	<i>ye.</i>
ὄοντες		
ὄοντες	}	<i>they.</i>
ὄοντες		

PARTICIPLE.

ὄον, *having, or who hath.*
 ὄον, *having.*

Masc.	Singular.	Fem.
ὄοντι	}	<i>I have.</i>
ὄοντι		
ὄοντι	}	<i>thou.</i>
ὄοντι		
ὄοντι	}	<i>he.</i>
ὄοντι		
		ὄοντι } <i>she.</i>
		ὄοντι }
	Plural.	
ὄοντες	}	<i>we have.</i>
ὄοντες		
ὄοντες	}	<i>ye.</i>
ὄοντες		
ὄοντες	}	<i>they.</i>
ὄοντες		

		Singular.			
Masc.				Fem.	
ἔλλοπτη	}	<i>I have not, or there is not to me.</i>			
ἔλλοπῆ					
ἔλλοπτεκ,		<i>thou.</i>			
ἔλλοπτεç	}	<i>he.</i>			
ἔλλοπταç					
		ἔλλοπτες	}	<i>she.</i>	
		ἔλλοπτας			
Plural.					
ἔλλοπταν	}	<i>we have not, or</i>			
ἔλλοπτεν						there is not to us.
ἔλλοπωτεν	}	<i>ye.</i>			
ἔλλοπετεν					
ἔλλοπωσ,		<i>they.</i>			

These are sometimes written οὔοπ ἦτη, *there is to me.* οὔοπ ἦτακ, *to thee.* οὔοπ ἦταç, *to him, &c.* ἔλλοπ ἦτη, *there is not to me.* ἔλλοπ ἦτακ, *to thee.* οὔοπ ἦταç, *to him, &c.* We may observe, also, that ἔλλεα generally follows these Verbs.

		Singular.			
Masc.				Fem.	
ἔλλῆῆ	}	<i>I have not.</i>			
ἔλλῆκ,					
ἔλλῆç	}	<i>thou.</i>			
ἔλλῆταç					
		ἔλλῆς	}	<i>he.</i>	
		ἔλλῆτας			
		ἔλλῆς	}	<i>she.</i>	
		ἔλλῆτας			
Plural.					
ἔλλῆταν,		<i>we have not.</i>			
ἔλλῆτεν,		<i>ye.</i>			
ἔλλῆσ,		<i>they.</i>			

61. Relative and Definitive Pronouns are often prefixed to the Possessives, and used verbally; as,

Singular.

ΠΕΤΕΠΤΗ
ΦΗΕΤΕΠΤΗ } *that which I have.*
 ΠΗΕΤΕΠΤΗ, *those which I have.*
 ΕΤΕΠΤΑΚ, *that, or those which thou hast.*
 ΠΗΕΤΕΠΤΑϞ, *those which he hath.*

Plural.

ΠΕΤΕΠΤΑΝ, *that which we have.*
 ΠΗΕΤΕΠΤΑΝ, *those which we have.*
 ΕΤΕΠΤΩΟΥ } *which they have.*
 ΦΗΕΤΕΠΤΩΟΥ

62. The following Imperatives are also defective; viz. ΔΛΙ, and ΔΛΟ, *take*. ΔΡΙ, *make*. ΔΠΙ, or ΙΠΙ, *bring*. ΔΕΗ, f. or ΔΕΟΥ, *come*. ΔΔ, ΔΟΙ, and ΔΗΙ, *give*. ΔΔΡΟΝ, *let us go*. These take the Suffixes, in the following manner:

Singular.

ΔΛΙ, or ΔΛΙΟΥ, *take*.
 ΔΛΙΤ, *take me*.
 ΔΛΙΤϞ, *take him*.

Plural.

ΔΛΙΤΟΥ, *take them*.

Singular.

ΔΡΙ, *make thou*.
 ΔΠΙ, *bring thou*.
 ΔΕΟΥ, *come thou*.
 ΔΔ, *take thou*.

Plural.

ΔΡΙΟΥ, *make ye*.
 ΔΠΙΟΥ, *bring ye*.
 ΔΔΩΠΙ, *come ye*.
 ΔΔΩΠΙ, *take ye*. &c.

62. Some Imperatives in Sahidic are defective; as, ΔΕΟΥ, *come*; ΔΔΗΙΤΠ, *come ye*; ΔΠΙ, *bring*; ΔΠΙΕ, *bring ye*; &c.

63. The Personal Pronouns, when they are repeated, express the Verb *to be*; as, $\xi\mu\omicron\kappa \Gamma\alpha\rho \xi\mu\omicron\kappa$, *For I am*—Luke i. 18; $\xi\mu\omicron\kappa \Delta\epsilon \xi\mu\omicron\kappa$, *But we are*—John ix. 28; $\eta\theta\omega\tau\epsilon\eta \eta\theta\omega\tau\epsilon\eta \epsilon\beta\omicron\lambda\theta\epsilon\eta \eta\epsilon\tau\epsilon\eta\iota\omega\tau$, *Ye are of your father*—John viii. 44. &c.

 IMPERSONAL VERBS.

64. The following Verbs are Impersonal in Coptic; viz. $\rho\omega\tau$, $\sigma\psi\epsilon$, and $\xi\mu\psi\alpha$, *it becometh*, &c.; as, $\psi\omicron\rho\eta \Delta\epsilon \rho\omega\tau \epsilon\rho\omicron\gamma \eta\tau\epsilon\gamma\omicron\beta\iota \omicron\tau\epsilon\eta\eta\psi \eta\theta\iota\sigma\iota$, *But first it becometh Him that He should receive many sufferings*—Luke xvii. 25; $\sigma\epsilon\xi\mu\psi\alpha \eta\Delta\eta \epsilon\chi\epsilon\kappa \mu\epsilon\theta\epsilon\eta\eta \eta\iota\beta\epsilon\eta$, *It becometh us to fulfil all righteousness*—Matth. iii. 15.

65. $\rho\Delta\eta$, *to please*, and $\psi\omega\eta$, *to be*, are sometimes used Impersonally in the Third Person Singular; as, $\Delta\sigma\rho\Delta\eta \epsilon\pi\omicron\tau\rho\omicron$, *It pleased the king*—2 Chr. iii. 4; $\Delta\sigma\psi\omega\eta\iota \epsilon\tau\Delta\iota\eta\bar{\sigma} \kappa\eta\eta$, *It came to pass, when Jesus ceased*—Matth. xi. 1.

 IMPERSONAL VERBS.

64, 65. Impersonal Verbs occur in Sahidic and Bashmuric; as, $\epsilon\psi\psi\epsilon \epsilon\rho\omicron\omicron\tau \epsilon \tau\rho\epsilon\tau\omicron\tau\omega\psi\tau \eta\Delta\gamma$, *It becometh them that they should worship Him*, &c.—John iv. 24; $\chi\epsilon \rho\Delta\eta\bar{\sigma} \epsilon \tau\rho\epsilon \rho\eta\lambda\iota\Delta\sigma \epsilon\iota \eta\psi\omicron\rho\eta$, *Because it behoveth that Elias should come first*—Matth. xvii. 10. &c.

REFLECTIVE VERBS.

66. Reflective Verbs nearly answer to the Hith-pael Conjugation in Hebrew, or to the Middle Voice in Greek.

Reflective Verbs take the Pronoun Suffixes; as, ἤψα-τωπ-τ, *I shall rise me*—Matth. xxvii. 63; ἀψ-τωπ-ς, *He hath raised him*—1 Cor. xv. 12; τενπα-κοτ-τεπ ἐπιεθνος, *We will turn us to the Gentiles*—Acts xiii. 46; ἀτ-κοτ-οτ, *They turned them*—Psalm lxxvii. 34.

67. The Verbs ἀρεζ, *to keep*, and ψωπ, *to receive*, take the Particle ἐρο, and its Suffixes; and ψοτ-ψοτ, *to glory*, takes the Particle ἀεο, in the same manner; as, ἐρετεπ-ἀρεζ ἐρωτεπ, *Keeping yourselves*—Acts xv. 29; ερωτ-ἀρεζ ἐρωτ, *That they should keep themselves*—Acts xxi. 25; ἀψα-ψοτ-ψοτ ἀεοι, *I will glorify me*—2 Cor. xii. 5; οτοζ ετ-ψοτ-ψοτ ἀεωτ ἡζητκ, *And they shall glorify themselves in thee*—Psalm v. 11; ψραπηι οτπ εελλλον ἐψοτ-ψοτ ἀεοι ἡρηι ζεπ πψωπι, *It pleaseth me then the more, to boast me in infirmities*—2 Cor. xii. 9.

REFLECTIVE VERBS.

66, 67. The Reflective Verbs in Sahidic correspond exactly with those in Coptic.

COMPOUND VERBS.

68. Compound Verbs are composed of two, or more words, united; as, *to glorify*, is either composed of †, *to give*, or Ⲅⲓ, *to receive*, and ⲱⲟⲩ, *glory*; as, ⲁⲓ†ⲱⲟⲩ, *I have glorified*; and ⲁⲥⲄⲓⲱⲟⲩ, *he hath been glorified, or received glory*. ⲭⲈⲘⲒⲠⲠⲈ†, *to take courage, be comforted*; from ⲭⲈⲘⲈ, *to find*, and ⲠⲠⲈ†, *consolation*. ⲒⲓⲱⲠⲓ, *to stone*; from Ⲓⲓ, *to cast*, and ⲱⲠⲓ, *a stone*. ††ⲟⲩ, *to help*; from †, *to give*, and †ⲟⲩ, *the hand*. ⲄⲓⲘⲈⲠⲠ, *to hear*; from Ⲅⲓ, *to receive*, and ⲘⲈⲠⲠ, *the voice*. ⲄⲠⲈⲬⲱ, *to be subject*; from ⲄⲠⲈ, *to bow*, and Ⲭⲱ, *the head*. ⲈⲠⲟⲩⲱⲠⲓ, *to enlighten*; from ⲈⲠ, *to be, or make*, and ⲟⲩⲱⲠⲓ, *light*.

In Compound Verbs, the words ⲈⲠ, *to be, or to make*; ⲰⲈⲠ, *to receive*; ⲥⲓ, *to bear*; Ⲓⲓ, *to cast*; Ⲅⲓ, *to receive*; †, *to give*; and ⲭⲈⲘⲈ, *to find*; are most frequently used.

COMPOUND VERBS.

68. The Compound words in Sahidic are formed like the Coptic. The Verbs, Ⲡ̄, *to be, or make*; ⲰⲈⲠ, *to receive*; ⲥⲓ, *to bear*; Ⲓⲓ, *to cast*; Ⲭⲓ, *to receive*; and †, *to give*; are most generally employed, as in the Coptic, in compounding Verbs.

REDUPLICATE VERBS.

69. Some Verbs double their Roots, which generally gives force or intensity to the expression; as, **ⲁϣⲉⲟⲩⲃⲉⲧ** **ⲡⲧⲟⲩⲟⲩ** **ⲡⲥⲁ** **ⲡⲓϣⲟⲩ** **ⲡⲧⲉⲡⲓϣⲟⲩ** **ⲉⲧⲁϣⲟⲩⲱⲡⲉ**, *ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος*, *He diligently inquired of them what time the star appeared*—Matth. ii. 7; **ⲡⲁⲩⲣⲟϣⲣⲉϣ** **ⲁⲓⲓⲟϣ** **ⲡⲓϣⲉ** **ⲡⲓⲓⲏⲱ** **ⲡⲉ**, *οἱ ὄχλοι συνέπνιγον αὐτὸν*, *The multitudes thronged him*—Luke viii. 42. In this respect, the Coptic resembles the Hebrew, and other Eastern languages; as, **ⲕⲁⲕⲁ**, *to roll over and over*; from **ⲕⲁ**, *to roll*. **ⲕⲁⲕⲁ** *to be exceedingly light*; from **ⲕⲁ**, *to be light*; &c. Reduplicate Verbs often transpose the vowels of the penultimate, and last syllables; and exchange one vowel for another, or the long for short ones; as, **ⲕⲉⲣⲃⲱⲡ** and **ⲕⲟⲣⲃⲉⲣ**, *to cast forth*; **ⲃⲉⲧⲃⲉⲧ**, **ⲃⲟⲩⲃⲉⲧ**, and **ⲃⲉⲧⲃⲱⲧ**, *to investigate accurately*; **ⲃⲟⲓⲓⲃⲉⲓⲓ**, **ⲃⲉⲓⲓⲃⲟⲓⲓ**, or **ⲃⲉⲓⲓⲃⲱⲓⲓ**, *to break to pieces*, &c.

REDUPLICATE VERBS.

69. The rule on Coptic Reduplicate Verbs fully applies to the Sahidic and Bashmuri.

CHAP. VI.

ADVERBS, PREPOSITIONS, CONJUNCTIONS,
AND INTERJECTIONS.

OF ADVERBS.

1. Adverbs are sometimes formed from Substantives, by adding $\hat{\eta}$ to them; as, $\rho\lambda\lambda\omicron\tau$, *grace*; $\hat{\eta}\rho\lambda\lambda\omicron\tau$, *freely*; $\chi\omicron\kappa\epsilon$, *power*; $\hat{\eta}\chi\omicron\kappa\epsilon$, *violently*; $\omicron\tau\omega\eta\epsilon$, *a manifestation*; $\hat{\eta}\omicron\tau\omega\eta\epsilon$, *manifestly*.

2. A few Adverbs only are given, as the Lexicon may be easily consulted.

$\lambda\eta$,	<i>no, not, after Verbs.</i>
$\lambda\eta$,	<i>whether, before Verbs.</i>
$\epsilon\tau$,	<i>when.</i>
$\epsilon\tau\iota$,	<i>yet, hitherto.</i>
$\hat{\eta}\omicron\tau\epsilon\omicron\tau$, or $\omicron\tau\epsilon\omicron\tau$ $\delta\epsilon\eta$ $\omicron\tau\epsilon\omicron\tau$,	<i>suddenly.</i>
$\epsilon\alpha\tau\omicron\tau$,	<i>immediately.</i>
$\chi\omega\lambda\epsilon\epsilon$,	<i>quickly.</i>
$\tau\alpha\phi\epsilon\eta\iota$,	<i>truly.</i>

CHAP. VI.

ADVERBS, PREPOSITIONS, CONJUNCTIONS,
AND INTERJECTIONS.

OF ADVERBS.

1, 2. Nothing need be added, to what has already been said on Coptic Adverbs.

OF PREPOSITIONS.

3. Prepositions abound in the Coptic Language, two or more of them being often united in composition; as, *ἐδουπ ἐ*, *in*; *ἐδρη εκεπ*, *above*; *ἐβολ δεπ*, *of, out of*; *ἱδρη δεπ*, *in*; *εδπεκτ*, *εἰπεκτ*, and *ἐπεκτ*, *beneath, under*. The Preposition *ἐ* is very frequently found united with others; as, *ἐδουπ ἐ*, *in, into*; *ἐδρη ἐ*, *to, towards*; *εδ ἐδρη ἐ*, *to*; &c.

4. Prepositions are sometimes prefixed to Substantives, which then have the force of Prepositions only; as, *εδπο*, *to*. *εδποι*, *to me*; from *εδ*, *to*, and *πο*, *the mouth*. *εδρε*, *to, before*; from *ἐ*, *to*, and *ερε*, *the face*; &c.

5. Prepositions are also used in composition with Verbs, to express the idea conveyed by the Verb and Preposition when separated; as, *επε επαω*, *to ascend*; from *επε*, *to go*, and *επαω*, *above*. *ἱεπεκτ*, *to descend*; from *ἱ*, *to go*, and *επεκτ*, *beneath*. *επε εδουπ*, *to enter*; from *επε*, *to go*, and *εδουπ*, *in*.

6. The Preposition *ἐβολ* very often occurs in connexion with Verbs; as, *εἰ ἐβολ*, *to bear, or carry out*; *εδ ἐβολ*, *to remit*; *εωρ ἐβολ*, *to disperse*; *εωλ ἐβολ*, *to deny*; *εωρη ἐβολ*, *to reveal*; &c.

7. The word *ἐβολ* is used in the same manner with

OF PREPOSITIONS.

3, to 9. What has been said on Coptic Prepositions may be applied to the Sahidic and Bashmuric.

with Nouns; as, $\Psi\eta\lambda \epsilon\beta\omicron\lambda$, *a paralytic*; $\chi\omicron\tau\alpha\psi\tau \epsilon\beta\omicron\lambda$, *expectation*; $\chi\omega\rho \epsilon\beta\omicron\lambda$, *dispersion*; $\beta\omega\lambda \epsilon\beta\omicron\lambda$, *dissolution*; &c. It is also continued when the same words are used verbally.

8. A considerable number of Prepositions take the Pronoun Suffix; as, $\epsilon\beta\omicron\lambda\varrho\alpha\rho\omicron$, *from*; $\epsilon\beta\omicron\lambda\varrho\iota\omega\tau$, *out of*; $\epsilon\varrho\rho\alpha$, *towards*; $\epsilon\chi\omega$, *for*; $\varrho\alpha\rho\alpha\tau$, *under*; $\dot{\eta}\varrho\eta\tau$, *in*; $\omicron\tau\tau\epsilon$, *between*; $\varrho\iota\omega\tau$, *upon*; $\epsilon\theta\beta\epsilon$, *for*; $\omicron\tau\beta\epsilon$, *against*; $\dot{\eta}\varsigma\alpha$, *after*; $\alpha\epsilon\pi\epsilon\pi\epsilon\varsigma\alpha$, *after*; $\pi\epsilon\alpha\alpha$, *with*; $\alpha\tau\omicron\pi\epsilon$, *without*; &c. The words $\alpha\epsilon\theta\omicron$, or $\pi\epsilon\alpha\epsilon\theta\omicron$, and $\varrho\alpha\tau\varrho\eta$, *before*, take the Infix; as, $\alpha\epsilon\pi\epsilon\kappa\alpha\epsilon\theta\omicron$, *before thee*; $\alpha\epsilon\pi\epsilon\varsigma\alpha\epsilon\theta\omicron$, *before him*; &c. See p. 41.

9. The following List of Prepositions is given, as they so frequently occur in Coptic:

$\alpha\tau\omicron\pi\epsilon$, or $\alpha\omicron\pi\epsilon$, <i>without.</i>	$\epsilon\beta\omicron\lambda\varrho\alpha$, <i>from, of.</i>
ϵ , <i>in, with, to, for, against.</i>	$\epsilon\beta\omicron\lambda\varrho\iota$, <i>of, in, from.</i>
$\epsilon\beta\omicron\lambda$, <i>of, from, out of.</i>	$\epsilon\beta\omicron\lambda\varrho\iota\tau\epsilon\pi$, <i>of, out of, from.</i>
$\epsilon\beta\omicron\lambda\omicron\tau\tau\epsilon$, <i>before.</i>	$\epsilon\beta\omicron\lambda\varrho\iota\tau\omicron\tau$, <i>from, by.</i>
$\epsilon\beta\omicron\lambda\varrho\alpha\tau\varrho\eta$, <i>before.</i>	$\epsilon\beta\omicron\lambda\varrho\iota\omega\tau$, <i>from.</i>
$\epsilon\beta\omicron\lambda\varrho\epsilon\pi$, <i>before, out of,</i>	$\epsilon\beta\omicron\lambda\varrho\iota\chi\epsilon\pi$, <i>of, from.</i>
<i>from.</i>	$\epsilon\theta\beta\epsilon$, <i>of, for.</i>

LIST OF SAHIDIC PREPOSITIONS.

$\alpha\chi\bar{\pi}$, <i>without.</i>	$\epsilon\beta\omicron\lambda\varrho\iota\chi\bar{\alpha}\bar{\alpha}$ } <i>of, from.</i>
$\epsilon\beta\omicron\lambda\varrho\bar{\alpha}\bar{\alpha}$ } <i>from, out of.</i>	$\epsilon\beta\omicron\lambda\varrho\iota\chi\bar{\pi}$ }
$\epsilon\beta\omicron\lambda\varrho\bar{\pi}$ }	$\epsilon\tau\beta\epsilon$, <i>of, for.</i>
$\epsilon\beta\omicron\lambda\varrho\iota\tau\bar{\alpha}\bar{\alpha}$ } <i>of, from.</i>	$\epsilon\tau$, <i>in, to.</i>
$\epsilon\beta\omicron\lambda\varrho\iota\tau\bar{\pi}$ }	$\epsilon\varrho\omicron\tau\pi$, <i>in, within.</i>
$\epsilon\beta\omicron\lambda\varrho\iota\tau\omicron\omicron\tau$, <i>from, out of.</i>	$\epsilon\varrho\rho\alpha\dot{\iota}$, <i>in, to.</i>

ἐάνηρ, <i>beyond, over.</i>	ἐχῶ, <i>for, above.</i>
ἐπесηт, <i>beneath, under.</i>	исхен, <i>from.</i>
ἐσκεп, <i>by, near.</i>	ἐ, <i>of, to, from, &c.</i>
ετ, <i>in, to, contracted for</i> εοτ.	ἐεπεпсз, <i>after.</i>
ἐδουπ, <i>to, within, in.</i>	ἐεθo, & ἐπεεθo ἐβoλ, <i>before.</i>
ἐδρηп, <i>to, in.</i>	ἦ, <i>of, to, from, &c.</i>
ἐδρηп ехен, <i>in, to, above.</i>	пзрз, <i>before.</i>
ἐррен, <i>towards.</i>	пее, <i>with.</i>
ἐрρη	ἦοτἐσхен, <i>without.</i>
ἐрρη ехен } <i>upon.</i>	ἦсз, <i>after.</i>
ἐрρη рз, <i>to.</i>	ἦте, <i>of.</i>
ἐхен, <i>upon, above.</i>	ἦтен, <i>from, to.</i>

SAHIDIC PREPOSITIONS.

εрзā ехē, <i>to.</i>	ḡпт, <i>in.</i>
εрзā рē, <i>of, from.</i>	пзрoт, <i>behind.</i>
ē, <i>of, to, &c.</i>	рзрo, <i>of, to.</i>
ēпсз, <i>after.</i>	рзтē } <i>nigh to, to.</i>
ēпēтo	рзтḡ } <i>before.</i>
ēпēтo ἐβoλ } <i>before.</i>	рзθн } <i>before.</i>
ēпкωтe, <i>about.</i>	рзтрн } <i>before.</i>
ḡ, <i>of, to, &c.</i>	рē } <i>in.</i>
ḡ, <i>of, to, in, &c., Bash.</i>	рḡ } <i>in.</i>
пзрē } <i>to.</i>	рḡп, <i>before.</i>
пзрḡ } <i>to.</i>	рḡтē } <i>by, from.</i>
пē, <i>with.</i>	рḡтḡ } <i>by, from.</i>
ḡоуп } <i>within.</i>	рḡхē } <i>in, upon.</i>
сзрoуп }	рḡхḡ }

Prepositions end in ē, before π; and in ḡ, before other letters.

ἠΘΗΤ, <i>in.</i>	ΘΑΤΟΤ, <i>nigh to, with.</i>
ἠΘΟΥΠ, <i>within.</i>	ΘΑΤΘΗ } <i>before.</i>
ἠΘΡΗ, <i>in.</i>	ΘΑΧΕΠ } <i>before.</i>
ΟΥΒΕ, <i>to, against.</i>	ΘΑΧΩ } <i>before.</i>
ΟΥΤΕ, <i>between.</i>	ΘΕΠ, <i>in.</i>
ΠΕΚΗΤ, <i>beneath.</i>	ΘΕΠΤ, <i>near to.</i>
ΠΣΑ, and ΣΑ, <i>to.</i>	ΘΣ, <i>to.</i>
ΦΣΘΟΥ, <i>after, behind.</i>	ΘΙ, <i>upon, in.</i>
ΨΑ, <i>to.</i>	ΘΙΛΗΡ, <i>beyond.</i>
ΘΑ, <i>towards, under, to.</i>	ΘΙΡΕΠ, <i>before.</i>
ΘΑΘΟΥ, <i>nigh to.</i>	ΘΙΤΕΠ, <i>by, from.</i>
ΘΑΡΑΤ, <i>under.</i>	ΘΙΩΤ, <i>from, of.</i>
ΘΑΡΟ, <i>of, from.</i>	ΘΙΧΕΠ, <i>upon, in.</i>
ΘΑΤΕΠ, <i>nigh to, to.</i>	ΘΙΧΩ, <i>upon, in.</i>

 CONJUNCTIONS.

10. The Conjunction ούου, *and*, is very frequently omitted in composition; as, ούου ετούωλλ τήρου ετσι, *And they all ate, (and) were satisfied*—Matth. xv. 37; ούου ιε επαγγελος ετι ετυελλωι ελλου, *And, behold, angels came, (and) ministered to him*—Matth. iv. 11.

 CONJUNCTIONS,

10, 11, 12. The observations on Coptic Conjunctions render it unnecessary to add any thing here.

11. The Conjunction **κε**, *also, and*, is placed between the Article and the Noun; as, ἡτεπερ ἰοῦνι ἀποσκεπὰ βεσ ἐβὸλ ριχωπ, *That we may cast away their yoke from us*—Ps. ii. 2; ἀπι-κε-ιωτ ἐταρταροσ, *The Father also, who hath sent him*; ραρτις ἀπι-κε-ωρι, *He hath given to the Son also*—John v. 23, 26.

12. Conjunctions sometimes occur singly; and at others, two are united; as, ἐβηλ ρρησ, *unless*; κε οῦρι, *because*; ἐβηλ κε, *unless*; κε ἐ, *if*; &c.

INTERJECTIONS.

13. The principal Interjections in Coptic are, ις, or ρηπε ις, *behold!* οῦοι, *alas! woe to!* and ὦ, *oh!*

INTERJECTIONS.

13. The Interjections, in Sahidic, are the same as the Coptic; except εις ρητε, *behold!*

CHAP. VII.

OF THE FORMATION OF WORDS.

14. In treating of the Formation and Derivation of Egyptian words, I by no means intend to enter upon the controversy, whether Nouns, or Verbs, were the original words in language; but to give a simple statement of what the Egyptian presents to us.

15. Primitive words were, no doubt, short, and generally of one syllable; as, $\rho\eta$, *the sun*; $\phi\epsilon$, *heaven*; $\chi\omega$, *the head*; $\zeta\rho\epsilon$, *food*; &c.

16. Compound words are formed by uniting two or more words; as, $\varsigma\tau\epsilon\phi\alpha\tau$, *a quadruped*, from $\varsigma\tau\epsilon$, *four*, and $\phi\alpha\tau$, *a foot*; $\lambda\omicron\tau\grave{\eta}\zeta\omega\tau$, *rain*, from $\lambda\omega\tau$, *water*, and $\zeta\omega\tau$, *moisture*; $\omicron\omega\lambda\grave{\eta}\zeta\eta\tau$, *to repent*, from $\omicron\omega\lambda$, *to consume*, and $\zeta\eta\tau$, *the heart*.

17. Some words are composed of $\lambda\lambda$, *a place*, and $\grave{\eta}$, the sign of the Genitive, united with other words; as,

$\lambda\lambda\grave{\eta}$,

CHAP. VII.

OF THE FORMATION OF WORDS.

14 to 19. What has been said on the Formation of Coptic words, is available here; except that $\lambda\theta$ is never used in Sahidic.

αα,
a place,
 and

{

 ααονι, *to feed.*
 ενκοτ, *sleep.*
 φωτ, *a flight.*
 κωνθ, *bound.*
 γωνι, *to inhabit.*
 βι, *to receive, & ααη, the voice.*
 †, *to give, & θαη, judgment.*

18. Some words are compounded of **αα**, *a lover*, joined to other words; as,

αα,
a lover,
 and

{

 ταιο, *honour.*
 θατ, *silver.*
 γεααο, *a stranger.*

19. Some Compound words are formed by prefixing **ατ**, or **αθ**, *not*; and sometimes **ατγ**, *to Nouns or Verbs*; as,

ατ,
not,
 and

{

 κιαα, *to move.*
 ααοτ, *to die.*
 ηατ, *to see.*
 ηετθωοτ, *evil.*
 αααη, *a word.*

αθ is used before **αα**, **η**, and **ο**; and sometimes before **ι** and **λ**.
ατγ is used where the idea of *power* is implied, as **γ** is the sign of the Potential (see p. 89); thus, **ατγθωντ**, *inaccessible*, from **ατ** *not*, and **θωντ**, *to draw near*.

ααηαονι, *a pasture, a place to feed.*
ααηενκοτ, *a bed, a place of sleep.*
ααηφωτ, *a refuge, a place to flee to.*
ααηκωνθ, *a prison, a place of binding.*
ααηγωνι, *a habitation, a tabernacle.*
ααηβιααη, *a place of hearing.*
ααη†θαη, *a tribunal, a place of judgment.*
αατταιο, *ambitious, a lover of honour.*
αατθατ, *covetous, a lover of silver.*
αατγεααο, *hospitable, a lover of strangers.*

ατκιαα, *immovable.*
ατααοτ, *immortal.*
ατηατ, *invisible.*
ατηετθωοτ, *innocent.*
ατααη, *mute, dumb.*

20. **μαρτυρ**, or **μαρτυρο**, is often prefixed to Nouns, and also to words derived from the Greek.

μαρτυρ ,	}	μαρτυρο , a witness.	μαρτυρο , a testimony.
and		μαρτυρο , a soldier.	μαρτυρο , an army.
		μαρτυρο , one.	μαρτυρο , unity, concord.
		μαρτυρο , a king.	μαρτυρο , a kingdom.
		μαρτυρο , free.	μαρτυρο , liberty.

μαρτυρο is used before the letters **μα**, **ν**, and **ρ**; as, **μαρτυρο**, Divinity.

21. The word **μαρτυρο**, a native, an inhabitant, or belonging to, and **μαρτυρο** the mark of the Genitive, are often prefixed to other Nouns; as,

μαρτυρο ,	}	μαρτυρο , heaven.	μαρτυρο , heavenly.
a native, &c.		μαρτυρο , the earth,	μαρτυρο , earthly.
and		μαρτυρο , a house.	μαρτυρο , a domestic.
		μαρτυρο , Nazareth.	μαρτυρο , a Nazarene.
		μαρτυρο , Tarsus.	μαρτυρο , a native of Tarsus.
		μαρτυρο , Egypt.	μαρτυρο , an Egyptian.

20. **μαρτυρο**, in Sahidic, corresponds to **μαρτυρο**, in Coptic; as, **μαρτυρο**, a testimony, from **μαρτυρο** a witness.

21. **μαρτυρο**, in Sahidic.

22. **peq** is also added to Verbs, to form many Compound Nouns; as,

peq, and	}	пзт , to see.	peqпзт , an inspector.
		тзко , to destroy.	peqтзко , a destroyer.
		се , to drink.	peqсе , a drinker.
		хреερεεε , to murmur.	peqхреερεεε , a murmurer.

23. The word **ca** is used in the formation of some words; as, **caεπεθпзпесq**, good, from **πεθпзпесq** good; **caппзт**, a vision, from **пп**, the, and **пзт**, sight; **caпбнхи**, a seller of purple, from **бнхи** purple.

24. Verbs which have **χιπ**, a sign of the Participle, prefixed to them, are often used as Nouns; as, **χιπ-сoβ†**, a preparing, or a preparation, from **сoβ†** to prepare; **χιπκω†**, inquiries, or questions, from **κω†** to inquire; **χιпψωпп**, a dwelling, from **ψωпп** to dwell, &c.

25. **ψοτ**, when prefixed to words, is considered by La Croze, and Scholz, as giving intensity to them; as, **εωс εδпψοτεεпpиτoτ пε пεκεεδпψωпп**, *How exceedingly beloved are Thy tabernacles!*—Ps. lxxxiii. 1; from **εεпpиτ** beloved. Quatremere says, that “**ψοτ**, placed before Verbs, serves to indicate that

24. **βп** is prefixed to some Sahidic Verbs, like **χιπ** in Coptic, which are then used as Nouns; as, **βп-ψωпε**, a creation, from **ψωпε** to make, &c.

25. **ψοτ** occurs also in Sahidic and Bashmuric.

that a thing ought to be done; that it merits to be done." See p. 90.

26. Nouns are sometimes formed from Verbs, by adding a letter at the end; as, *εὐοχία*, a *curse*, from *εὐοχέω* to *curse*; *πλῆξ*, a *fuller*, from *πλῆξω* to *wash*; *ἤσυχία*, *silence*, from *ἤσυχω* to *silence*.

PART III. SYNTAX.

OF CONCORD.

1. The Verb and the Nominative Case agree in Number, Person, and Gender; as, *φλοῦτ ἀφροῦτο ἰσχεπ ἕδδελ*, *Death hath reigned from Adam*—Rom. v. 14.

2. A Noun of Multitude, Singular, will often have a Verb Plural; as, *ἀτῆλι δε ἵχε οὔεληϣ εφοϣ*, *But a great multitude knew*—Mark vi. 10; *ἀτρει ἵχε ρωελ πιβελ*, *Every man fell*—Dan. iii. 23.

3. Two or more Substantives Singular will have a Verb Plural; as, *ἄπδρεδϣ πεελ φιλιπποϣ ἀτῆ*, *Andrew and Philip came*—John xii. 22.

4. If a Verb occur with a Masculine or Feminine Noun, the Prefix to the Verb is Masculine; as, *ϣηπδ ἵτερεετοπ ἄελοϣ ἵχε πεκαλοτ πεελ τεκβω*, *That thy man-servant and thy maid-servant may rest*—Deut. v. 14.

5. The Substantive agrees with the Adjective in Gender and Number; as, *πιϣδπ τηρϣ ἀϣτηϣ ἄπιϣηρι*, *He hath given all judgment to the Son*—John v. 22.

OF CONCORD.

1, to 5. The Rules on Coptic Concord apply to the Sahidic and Bashmuric.

OF PRONOUNS.

6. Personal Pronouns are used with Possessives, and sometimes as Possessives; as, $\theta\alpha\iota \lambda\acute{\alpha}\nu\kappa \tau\epsilon \tau\alpha\epsilon\pi\tau\omicron\lambda\eta$, *This is my commandment*—John xv. 12; $\phi\eta\epsilon\theta\pi\alpha\psi\epsilon\pi \omicron\tau\lambda\omicron\upsilon\tau \epsilon\pi\omicron\varsigma \epsilon\pi\alpha\iota\rho\eta\tau \zeta\epsilon\pi \pi\alpha\rho\alpha\pi \lambda\acute{\alpha}\nu\kappa \pi\epsilon\tau\epsilon\varsigma\omega\pi \epsilon\lambda\epsilon\omicron\iota$, *He that shall receive a little child, thus, in my name, receiveth me*—Matth. xviii. 5.

7. Personal Pronouns are also found inserted between the Definitive and Relative Pronouns; as, $\pi\eta \lambda\acute{\alpha}\nu\kappa \epsilon\tau\epsilon\lambda\epsilon\iota \epsilon\lambda\epsilon\omega\upsilon\tau \zeta\epsilon\pi \omicron\tau\epsilon\lambda\epsilon\theta\epsilon\lambda\eta\iota$, *Those whom I love in truth*—II. John 1. &c.

8. Pronouns greatly abound in Egyptian, and often appear pleonastic to Europeans, as do many of the Suffixes; thus: $\chi\epsilon \epsilon\lambda\epsilon\omicron\iota\pi \pi\acute{\alpha}\alpha \epsilon\omicron\upsilon\tau\omicron\pi \tau\epsilon\varsigma\alpha\rho\zeta \rho\iota \kappa\alpha\varsigma \kappa\alpha\tau\alpha\phi\eta\tau \epsilon\tau\epsilon\tau\epsilon\pi\pi\alpha\tau \epsilon\pi\omicron\iota \epsilon\omicron\upsilon\tau\omicron\pi \epsilon\lambda\epsilon\omicron\iota$, *Because a spirit hath not flesh and bones, as ye see me that I have (to me)*—Luke xxiv. 39; $\omicron\tau\omicron\varsigma \pi\epsilon\chi\alpha\varsigma \pi\alpha\varsigma \chi\epsilon \lambda\acute{\alpha}\nu\kappa \epsilon\theta\pi\alpha\iota \eta\tau\alpha\epsilon\rho\phi\alpha\zeta\theta\pi\iota \epsilon\pi\omicron\varsigma$, *And he said to him, I (who) will come, that I may heal him*—Matth. viii. 7; $\epsilon\tau\alpha\rho\sigma\tau\epsilon\iota \delta\epsilon \psi\omega\pi\iota \eta\theta\omicron\varsigma \epsilon\lambda\epsilon\alpha\tau\alpha\tau\varsigma \epsilon\pi\alpha\varsigma\chi\eta \epsilon\lambda\epsilon\alpha\tau$, *And when the evening was come, he (who) was there, (he) alone*—Matth. xiv. 23; $\phi\alpha\iota \epsilon\tau\alpha\tau\alpha\iota\varsigma \epsilon\omicron\tau\omega\rho\pi \eta\zeta\alpha\pi\pi\rho\epsilon\varsigma\beta\upsilon\tau\epsilon\rho\omicron\varsigma \epsilon\beta\omicron\lambda\zeta\iota\tau\omicron\tau\varsigma, \epsilon\beta\alpha\rho\pi\alpha\beta\alpha\varsigma \pi\epsilon\lambda\epsilon \varsigma\alpha\tau\lambda\omicron\varsigma$, *This (that) they did (it) to send elders by (him), Barnabus and Saul*—Acts xi. 30.

OF PRONOUNS.

6, 7, 8. The Rules mentioned above embrace all that need be said on Sahidic and Bashmuric Pronouns.

OF VERBS.

9. When two Verbs come together, the latter is put in the Infinitive Mood; as, **οτορ δαφερρητς** **ηιω ηπεπδλδτχ ηπεφελδθητς**, *And he began to wash the feet of his disciples*—John xiii. 5; **τδρ δκερηπθωλιπ εφρε επηι**, *For thou desiredst to go to the house*—Gen. xxxi. 30.

10. The Tenses in Egyptian are sometimes used for one another, as the Future for the Present, and the Present for the Future; as, **φηδσιπι τδρ ηχε πεχηελδ ητεπαδικοσεοσ**, *παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου*, *For the fashion of this world passeth* (Copt. shall pass) *away*—1 Cor. vii. 31; **σεδθνοττ τδρ χε ποσ πεκποτ† πετεκοτωστ ελεοφ οτορ ηθοφ ελεδτττφ πετεκφεεφητφ**, *For it is written, that the Lord thy God thou shalt worship* (Copt. thou worshippest) *Him, and Him only that thou shalt* (Copt. dost) *serve*—Matth. iv. 10.

11. We may observe here, that the Prefixes to Verbs, when separated from the Verbs by the Nominative, have no distinct sign of the Persons; as, **ερε**, for *he, she, or they*. The following are of this class; viz. **φδρε, παρε, δρε**, and **δ**; being used for the Third Person Singular, and Plural. The Prefixes which take the Infixes drop **φ, c**, and **οτ**, the signs of

OF VERBS.

9, 10. The Coptic Rules fully apply here.

of the Persons, when separated from the Verbs; as, ἀπε, ἴπε, ἴτε, ἀπάτε, ψάτε, and εἶρε. See pp. 94—97.

OF ADVERBS.

12. The Adverb **ἄν**, when it signifies *whether*, is put before Verbs; as, **ἄν τετελεθει ἀλλοῦ ἐβόληεν πετενητ τήρῳ**, *Whether thou lovest Him with all thy heart*—Deut. xiii. 3; **ἄν ἦν ἐξω ἔσεν οὐρανῷ ἰχθῶ**, *Whether He will come upon me in great power*—Job xxiii. 6. But when **ἄν** occurs as a Negative, it follows the Verbs; except when it is united with **πε**, **πε**, or the Personal Pronouns used verbally. **οὐδὲ τετελεθει ἄν**, *And ye shall not find me*—John vii. 36; **ἀλλὰ ἴτενηεχρῶν ἄν**, *But we are not afflicted*—2 Cor. iv. 8. When **ἄν** occurs with **πε**, **πε**, or the Personal Pronouns used as Verbs, it is put before them; as, **ἀε πῖπᾶ ἴτενηεχρῶν ἄν πε**, *But it is not the spirit of this world*—1 Cor. ii. 12; **ἄν φᾶι πε πετενητῆρι**, *Whether this is your son*—John ix. 19; **τᾶςβω ἄποκ ἑωῖ ἄν τε**, *My doctrine is not mine*—John vii. 16.

PART IV. DIALECTS.

We know very little of the Ancient Language of Egypt. Nearly all the remains of it we now possess, have been transmitted to us through the Coptic, Sahidic, and Bashmuric Dialects. The Coptic* Dialect was spoken in Lower Egypt, of which Memphis was the capital: hence it has been called, with great propriety, the Memphitic Dialect. The Sahidic, from the Arabic word سعيد *Sahad*, or الصعيد *Al Sahad*, the *Upper*, or *Superior*, was the Dialect of Upper Egypt, of which Thebes was the capital: it has, therefore, been called the Thebaïc. It is impossible to say which of these two dialects was the more ancient. Georgi, Valperga, Munter, and others, have decided in favour of the Coptic; and Macriny, Renandot, Lacroze, and Jablonsky, with as much shew of reason, have contended for the Sahidic.

Still,

* Wilkins, and some others, have supposed that the word, *Coptic*, derived its origin from the city Coptus, which is written ΚΟΠΤΙ-ΤΗC on the coins of Trajan and Hadrian. Macriny derives it from an ancient king, whose name was *Kobt*. Quatremère says, “Le Patriarche Benjamin, qui, sous le règne d’Héraclius, avoit été chassé de son siège et obligé de fuir dans la Thébaïde, obtint un sauf-conduit et la liberté de reprendre ses fonctions. Ce fut alors que le nom de *Coptes* commença à être employé pour désigner les Chrétiens Jacobites d’Egypte.—*Recherches sur l’Egypte*, p. 30.

Still, however, the question must be left to conjecture, as we have not sufficient evidence to enable us to decide upon it. Besides these two dialects, which have long been known, there was a third, which was spoken in Baschmour, a province of the Delta.

The existence of Three Dialects in Egypt has been so satisfactorily proved by Quatremère, Englebreth, and other Writers; and so fully confirmed by the Bashmureic Fragments which have been discovered and published; that little more need be added. If, however, any doubt remain, the following quotation from a Manuscript Work of Athanasius, a prelate of the Coptic Church, who was Bishop of Kous, will entirely remove it. "The Coptic^b language," says he, "is divided into three dialects; the Coptic dialect of Miser, the Bahiric, and the Bashmureic: these different dialects are derived from the same language."

The introduction of Greek words into the Egyptian language commenced, no doubt, from the time of the Macedonian Conquest; which the introduction of Christianity tended to confirm and extend. The Christian Religion contained so many new ideas, that new terms were necessary to express them. These terms the language of Greece would readily supply; which, probably, were adopted by the Egyptians, from the Greek Writings of the Apostles.

^a Coptic Manuscript, Royal Library, Paris, quoted by Quatremère.

^b What is here meant by the Coptic language, is, evidently, the language of Egypt.

THE COPTIC.

The Coptic, or, as it has been called, the Bahiric, but more properly the Memphitic, was the Dialect of Lower Egypt; the מצור *Mizur* of the Scriptures. This dialect is more regular and systematic in its grammatical construction, and more pure, than the others.

Manuscripts exist, in Coptic, of nearly the whole of the Sacred Scriptures, and of the Services of the Coptic Church. The Works of some of the early Fathers, and the Acts of the Council of Nice, and also the Lives of a considerable number of Saints and Martyrs, are found in the Coptic Dialect.

THE SAHIDIC.

The Sahidic, or, more correctly, the Thebaïc Dialect, was spoken in Upper Egypt. It is not so highly polished and correct in its construction as the Coptic, although it bears a close resemblance to it. It has adopted a greater number of Greek words than the Coptic, which are used as Verbs, without ερ, or ρ̄, *to be*, or *to do*, being prefixed to them. The Vowels in this dialect are more generally expressed by lines above the Consonants; as, ⲉⲛⲛⲉⲛⲥⲁ, for ⲉⲛⲛⲉⲛⲥⲁ, *after*; ⲉⲛⲛⲉⲛⲥⲁ, for ⲉⲛⲛⲉⲛⲥⲁ, *before*; ⲛⲧⲉⲧⲛ̄ⲣ̄ ⲑⲉ ⲛ̄ⲛⲉⲓ ⲣⲱⲙⲉ, *Ye are as men*—Luke xii. 36; ⲉⲓⲣ̄ⲉⲛ̄ⲧⲣⲉ ⲉⲛ̄ ⲛⲭⲟⲉⲓⲥ, *I testify in the Lord*—Ephes. iv. 15. Words that end in ρ, in Coptic, end in ε in Sahidic; as, ⲱⲱⲛⲉ, *to be*; ⲱⲱⲛⲉ, *to deride*;

deride; &c. ρ is used in Sahidic, instead of ϕ Coptic. θ is seldom used, and ϕ never; τ , and π , being substituted for them. κ is put instead of χ ; ω frequently for ω ; and σ is often used instead of α .

The greater part, if not the whole, of the Sahidic Scriptures are still preserved in the Manuscripts in the Libraries at Rome, Venice, Paris, and Oxford. There exist, also, Sahidic Lectionaries, and the Lives of Saints and Martyrs.

THE BASHMURIC.

The Bashmuric, or Bashmouric, was the dialect of the inhabitants of Bashmour, a province of the Delta. It agrees, in some respects, with the Coptic, but more nearly resembles the Sahidic.

The inhabitants of the Delta were described, by ancient Writers^a, as wild beasts, leading a wandering life, and living by robbery and plunder; whom the Persians, Greeks, and Romans, could hardly subdue. This will account, in a great measure, for the Bashmuric being more rude than the Sahidic.

A few Fragments only of this dialect have been discovered and published. From these it appears, that α is used for \circ Coptic, and sometimes for ω ; ϵ for α Coptic; λ for ρ ; $\alpha\tau$ for $\sigma\tau$; $\epsilon\iota$, frequently for ι ; β is often used for σ ; τ is substituted for θ , and sometimes for α ; κ for χ ; and π for ϕ ; ρ is used for ϕ , as in Sahidic; and occasionally π for ϵ .

^a Thucyd. l. i. c. 110. and Diod. Sicul. lib. ii. c. 77.

ABBREVIATIONS.

The following Abbreviations may be added to those mentioned at p. 8. ϕ for $\text{ϕ}\text{τ}$, *God*; ϣ , for τ ; as, $\text{περ}\text{ϑ}\text{ω}$, for $\text{περ}\text{ϑ}\text{ω}\text{τ}$, *a wound*; $\text{χρ}\text{c}$, and $\text{χ}\text{c}$, for $\text{χρη}\text{c}\text{τ}\text{o}\text{c}$; $\text{ερ}\text{g}$ for $\text{ερ}\text{o}\text{c}$; and $\text{ε}\text{g}\text{v}$ for $\text{εοο}\text{v}$, Sahidic.

P R A X I S

ON THE FIRST CHAPTER OF ST. JOHN'S GOSPEL.

1. $\text{ϑ}\text{ε}\text{π}\ \text{τ}\text{α}\text{ρ}\text{χ}\text{η}\ \text{π}\text{ε}\ \text{π}\text{α}\text{ρ}\text{α}\text{χ}\text{ι}\ \text{π}\text{ε}\ \text{ο}\text{υ}\text{ο}\text{z}\ \text{π}\text{ι}\text{c}\text{α}\text{χ}\text{ι}$
In the beginning was the Word; .. and the Word
 $\text{π}\text{α}\text{ρ}\text{α}\text{χ}\text{η}\ \text{ϑ}\text{α}\text{τ}\text{ε}\text{π}\ \text{ϕ}\text{τ}\ \text{ο}\text{υ}\text{ο}\text{z}\ \text{π}\text{ε}\ \text{ο}\text{υ}\text{π}\text{o}\text{v}\text{τ}\text{ι}\ \text{π}\text{ε}\ \text{π}\text{ι}\text{c}\text{α}\text{χ}\text{ι}$
was with God, and .. God was the Word.

$\text{ϑ}\text{ε}\text{π}$, Preposition. $\text{τ}\text{α}\text{ρ}\text{χ}\text{η}$, Noun fem. with τ the definite Article fem. prefixed. $\text{π}\text{ε}\ \dots\ \text{π}\text{ε}$, Verb irreg. imperf. 3d pers. sing. $\text{π}\text{α}\text{ρ}\text{α}\text{χ}\text{ι}$, Noun masc. with π the definite Article masc. prefixed. $\text{ο}\text{υ}\text{ο}\text{z}$, Conjunction. $\text{π}\text{α}\text{ρ}\text{α}\text{χ}\text{η}$, Verb. indic. imperf. 3d pers. sing. from $\text{χ}\text{η}$. $\text{ϑ}\text{α}\text{τ}\text{ε}\text{π}$, Preposition. $\text{ϕ}\text{τ}$, Noun sing. masc. $\text{ο}\text{υ}\text{π}\text{o}\text{v}\text{τ}\text{ι}$, Noun masc. sing. with $\text{ο}\text{υ}$ the indefinite Article prefixed.

2. $\text{ϕ}\text{α}\text{ι}\ \text{ε}\text{π}\text{α}\text{ρ}\text{α}\text{χ}\text{η}\ \text{ι}\text{c}\text{χ}\text{ε}\text{π}\ \text{z}\text{η}\ \text{ϑ}\text{α}\text{τ}\text{ε}\text{π}\ \text{ϕ}\text{τ}$
That which was from the beginning with God.
 $\text{ϕ}\text{α}\text{ι}$; Pronoun def. sing. masc. $\text{ε}\text{π}\text{α}\text{ρ}\text{α}\text{χ}\text{η}$, Verb imperf. (see above), with ε Pron. relat. sing. prefixed. $\text{ι}\text{c}\text{χ}\text{ε}\text{π}$, Preposition. $\text{z}\text{η}$, Noun sing.

3. $\text{z}\text{ω}\text{β}\text{η}\text{μ}\text{ι}\text{β}\text{ε}\text{π}\ \text{z}\text{α}\text{v}\text{ω}\text{π}\text{ι}\ \text{ε}\text{β}\text{o}\lambda\text{g}\text{ι}\text{τ}\text{o}\text{v}\text{v}\ \text{ο}\text{υ}\text{ο}\text{z}$
All things were made by Him, and
 $\text{z}\text{τ}\text{o}\text{v}\text{v}\ \text{ε}\text{π}\text{ε}\text{ρ}\text{z}\text{ι}\ \text{v}\text{ω}\text{π}\text{ι}\ \text{ϑ}\text{ε}\text{π}\ \text{ϕ}\text{η}\text{ε}\text{τ}\text{α}\text{v}\text{ω}\text{π}\text{ι}$
without Him not any thing hath been made in that which He hath made.

ρωβνιβεν, Compound Adjective, from ρωβ, *thing*, and
 νιβεν, *all, every*. Δΰωπι, Verb indic. perf. 3d pers. plu.
 from ωπι. ἐβολγῆτοτϣ, Preposition with ϣ the Pronoun
 suffix. ΔΤβποτϣ, Preposition with the Pronoun suff. ϣ.
 ἐπερ, λι : ἐπε, negative prefix (see p. 94, 97) : ρλι,
 Adjective neut. φηἔτΔϣωπι : φηἔτ, Pronoun defin.
 and relat. sing. (see Pron.) Δϣωπι, Verb indic. perf. 3d pers.
 sing. (see above.)

4. πε πωνθ πε ἔτεἰθῆτϣ οτορ πωνθ πε
 .. (The) life was (which) in Him ; and the life was
 φωτωπι ἡπρωει πε.
the light of men.

πωνθ, Noun sing. with Π the definite Article masc. prefixed.
 ἔτεἰθῆτϣ : ἔτε, Pron. rel. sing. : ἡθῆτϣ, Preposition
 with the suffix ϣ. πε, Verb irreg. indic. 3d pers. sing.
 φωτωπι, Noun sing. with φ the definite Article masc. prefixed.
 ἡπρωει, Noun sing. with ἡ servile and Π definite Article
 masc. plu. prefixed.

5. οτορ πιωπι Δφρωτωπι θερ πιχΔκι
And the light hath enlightened in the darkness ;
 οτορ ἐπεπιχΔκι ψτΔροϣ.
and not the darkness comprehended it.

πιωπι, Noun sing. with Π the definite Article masc. prefixed.
 Δφρωτωπι, Verb indic. perf. 3d pers. sing. from ερ, *to be*,
 and οτωπι, *light*. πιχΔκι, Noun sing. with Π the definite
 Article masc. sing. prefixed. ἐπεπιχΔκι : ἐπε, prefix to
 the Verb πιχΔκι, (see above). ψτΔροϣ, Verb indic. imperf.
 3d pers. sing. having ἐπε as the prefix, with ψ the sign of the
 potential before the Verb (see p. 89), and ϣ suffixed, from τΔρο.

6. Δϣωπι ἡχε οτρωει ἐΔτοτορπϣ
Hath been a man who hath been sent
 ἐβολγῆτεν φ† ἐπεϣραν πε ιωΔηηης.
from God, whose name is John.

ἦχε, the sign of the nominative. οὐραυι, Noun sing. masc. with οὐ indefinite Article sing. ἐξουτοτορις, Verb indic. perf. 3d. pers. plu. for the pass. sing. (see p. 54), with Ἐ Pron. rel. prefixed, and ς Pron. 3d pers. sing. suffixed, from οὐραυι. ἐβολογιτεν, Preposition. ἐπεφραη, Noun sing. masc. with Ἐ rel. Pron., η definite article, and ες Pron. infix 3d pers. sing. πε, Verb irreg. from πε.

7. φαι δει εταεταεορε ρηνα ἠτεφερμεορε
This came for a testimony, that he might testify
 θε πιοτωιη ρηνα ἠτεοτοπηθεν παρτ
to the Light, that all might believe
 ἐβολογιτοτς.
through Him.

φαι, defin. Pronoun, (see above). δει, Verb indic. perf. 3d pers. sing. from ἰ. εταεταεορε, Noun sing. with ετ contracted for ε prep. and οὐ indef. Art. sing. (see indef. Art. p. 11.) ρηνα Conjun. ἠτεφερμεορε, Verb subjunct. 3d pers. sing. with ἠτε sign of the subjunct. from ερ, to make, and μεορε, a witness. θε Preposition. ἠτεοτοπηθεν Adj. παρτ Verb subjunct. with ἠτε sign of the subjunct. prefixed to the preceding Noun, and without the prefix of the person (see subj. p. 78.)

8. πε ἠθος απ πε πιοτωιη ελλα ρηνα
.. He not was the Light, but that
 ἠτεφερμεορε θε πιοτωιη.
he might testify to the Light.

ἠθος, Pronoun 3d pers. masc. απ Adverb neg. ελλα Conj.

9. παςων ἦχε πιοτωιη ἠταφρηνη φηετε-
He was the Light, true, that which
 ροτωιη ἐρωει ηθεν εθηου ἐπικομεος.
produceth light to man every who cometh into the world.

ΠΑΡΩΠ, Verb indic. imperf. tense, 3d pers. sing. from **ΩΠ**.
ἸΤΑΦΛΗ, Adjective sing. with **Ἰ** servile. **ΦΗΕΤΕΡΩΠ**,
 Verb indic. with **ΦΗΕΤ**, def. and relat. Pron. and without the
 verbal prefix (see p. 61.) from the Verb **ΕΡΩΠ**, (see above.)
ΕΡΩ, Noun sing. with **Ε** Prep. **ΠΙΒΕ**, Adjective. **ΕΘΗΟΥ**,
 Verb indic. pres. 3d pers. sing. or Particip. with **ΕΘ** Pron. rel. pref.
 from **ΠΗΟΥ**. **ΕΠΙΚΟΣΜΟΣ**, Noun sing. with **Ε** Prep. and **Π**
 definite Article sing.

10. **ΠΑΡΧΗ** **Ω** **Π** **ΚΟΣΜΟΣ** **ΠΕ** **ΟΥ** **ΚΟΣΜΟΣ**

He was in the world, .. and the world

ΔΕ **ΩΠ** **ΕΒΟΛΩΙΤΟΥ** **ΟΥ** **ΕΠΕΠΙΚΟΣΜΟΣ**
hath been made by Him, and the world

ΟΥ

knew Him not.

ΠΑΡΧΗ, Verb indic. imperf. 3d pers. sing. from **ΧΗ**. **ΠΕ**, sign
 of imperf. and united with **ΠΑΡ**, (see p. 62.) **ΕΠΕΠΙΚΟΣΜΟΣ**,
 Noun sing. with **ΕΠΕ**, and **Π** definite Article sing. masc.
ΟΥ, Verb indic. perf. 3d pers. sing. with **ΟΥ** suffix, without
 the pref. which is excluded by **ΕΠΕ**, (see p. 97,) from **ΟΥ**.

11. **ΔΕ** **Ω** **Π** **ΕΤΕΠΟΥ** **ΟΥ** **ΕΤΕΠΟΥ**

He came to His own, and His own

ΕΠΟΥ **ΕΡΩ**.

received Him not to them.

Ω, Preposition. **ΕΤΕΠΟΥ**, Pronoun possessive plural.
ΕΠΟΥ, Verb perf. 3d pers. plu. with **ΕΠΟΥ** prefixed,
 and **ΟΥ** suffixed, from **ΩΠ**. **ΕΡΩ**, Pronoun plu. 3d pers.
 with **Ε** Prep. from **ΡΩ**.

12. **ΠΗ** **ΔΕ** **ΕΤΑΟΥ** **ΕΡΩ** **ΔΕ** **ΕΡΩ**

Those but who received Him, to them He hath given power

ΟΥ **ΕΡΩ** **ΩΠ** **ἸΠΟΥ** **Π** **ΕΠ** **ΕΡΩ**.
to them to be sons of God, to those who believe in His name.

ΠΗ, Pronoun def. plu. ΔΕ, Conj. ΕΤΑΥΤΩΝ, Verb indic. perf. 3d pers. plu. with ΕΤ, relat. Pron. plu. prefix. and Ν suffix. from ΑΥΟΝ ΔΥΤ, Verb indic. perf. 3d pers. sing. from Τ. ΕΡΥΨΥ, Noun sing. masc. ΠΩΟΤ, Pronoun 3d pers. plu. ΕΕΡ, Verb infinitive, from ΕΡ. ΑΥΗΡΙ, Noun plural masc. ΠΗΘΟΝ ΔΥΤ, Verb indic. pres. or Particip. with ΠΗΘΟ, defin. and relat. Pron. plu. without the prefix (see Rule 61.) from ΠΔΥΤ.

13. ΠΗΕΤΕ ΕΒΟΛΘΕΝ ΣΠΟΥ ΔΠ ΝΕ ΟΥΔΕ
Those who of blood not were, neither
 ΕΒΟΛΘΕΝ ΦΟΥΨΥ ΗΣΑΡΣ ΔΠ ΝΕ ΟΥΔΕ ΕΒΟΛΘΕΝ
of the will of flesh not were, neither of
 ΦΟΥΨΥ ΗΡΩΛΙ ΔΠ ΝΕ ΔΛΛΑ ΕΤΑΥΤΕΔΟΥ
the will of man not were, but have been born
 ΕΒΟΛΘΕΝ ΦΤ.
of God.

ΠΗΕΤΕ, Pronoun defin. and relat. plu. ΣΠΟΥ, Noun sing. masc. ΔΠ, neg. Adv. ΟΥΔΕ, Adv. ΦΟΥΨΥ, Noun sing. with Φ definite Article masc. pref. ΗΣΑΡΣ, Noun sing. masc. with Η servile pref. ΕΤΑΥΤΕΔΟΥ, Verb indic. perf. 3d pers. plu. with Pron. rel. ΕΤ, and ΟΥ 3d pers. plu. suff. from ΔΔΟΥ.

14. ΟΥΟΖ ΠΙΣΑΧΙ ΔΥΕΡ ΟΥΣΑΡΣ ΟΥΟΖ ΔΥΨΩΠΙ
And the Word hath been flesh, and hath dwelt
 ΗΘΡΗΙ ΗΘΗΤΕΝ ΟΥΟΖ ΔΠΔΥ ΕΠΕΨΩΟΥ ΕΦΡΗΤ
beneath with us ; and we have seen His glory, as
 ΕΠΩΟΥ ΗΟΥΑΥΗΡΙ ΕΛΕΔΤΑΤΥ ΗΤΟΥΤΥ ΕΠΕΨΙΩΤ
the glory of a son alone of His of His Father ;
 ΕΨΕΕΖ ΗΖΕΟΥΤ ΝΕΛΛ ΕΕΘΕΛΗΙ.
being full of grace and truth.

ΔΥΕΡ, Verb indic. perf. 3d pers. sing. from ΕΡ. ΗΘΡΗΙ, Preposition, often joined with another Preposition. ΗΘΗΤΕΝ, Preposition with ΕΠ suffix. ΔΠΔΥ, Verb indic. perf. 1 pers. plu.

from **πὰρ**. **ἐπεφῶτος** Noun sing. with **ἐ** Prep. ; **π** definite Article sing. masc.; and **εϛ** Pron. infix 3d pers. sing. masc. **ἐφῆν**, Adverb. **ἐπῶτος**, Noun sing., with **ἐ** servile, and **π** definite article masc. sing. **ἰουδαῖος**, Noun masc. sing. with **ἰ** servile, and **ος** indefinite Article sing. **ἐξελθῶν**, Adj. sing. **ἰτότε**, Pronoun particle 3d pers. sing. from **τότ**, (see Pron. p. 38.) **ἐπεφίω**, Noun sing. with **ἐ** servile, **π** definite article masc. sing., and **εϛ** infix 3d pers. sing. prefixed. **εϛεϛεϛ**, Verb indic. pres. 3d pers. sing. or Particip. from **εϛεϛ**. **ἰρῶτος**, Noun sing. masc. with **ἰ** servile. **πεϛ**, Conj. **εϛεϛεϛη**, Noun sing. fem.

15. **ἰωάννης** **μαρτυρεῖ** **ἐν** **αὐτῷ** **ὅτι** **εἶπεν**
John witnesseth of Him, and crieth
ἐξ **ὧ** **εἶπεν** **ὅτι** **εἶπεν** **ὅτι** **εἶπεν** **ὅτι** **εἶπεν**
out, saying, that this is that which I have said, that
ἦν **ἐν** **ἐμοὶ** **πρὶν** **εἶναι** **ἐν** **ἐμοὶ** **πρὶν** **εἶναι**
He which cometh after me hath been before me ; because . .
ὅτι **εἶπεν** **ἐν** **ἐμοὶ** **πρὶν** **εἶναι**
before me the same was.

ἐν, Preposition, with **ς** suffix. **εἶπεν**, Verb indic. pres. from **εἶπ** and **εν**, Preposition joined with the Verb. **εἶπεν**, Verb indic. pres. 3d pers. sing. or Particip. from **εἶπ**, with **εν**, a Particle postfixed to Verbs. **εἶπεν**, Conj. but often expletive. **εἶπεν**, Verb indic. pref. 1st pers. sing. with **εἶπεν**, def. and relat. Pron. sing. and **ς** suffix. from **εἶπ**. **εἶπεν**, Preposition with **εἶπ**, 1st pers. sing. suffix. **εἶπεν**, Verb indic. perf. 3d pers. sing. from **εἶπ**, and **εν**. **εἶπεν**, Pronoun 1st pers. sing. from **εἶπ**. **εἶπεν**, Adjective, with **ος** indefinite Article sing. **εἶπεν**, Adjective

16. **κε ἔλαβον τήρεν ἀπὸ ἐβόλθεν περμεορ
Because we all have received of his fulness
 περ οὐρμεοτ ἡτρεβιὼ ἡορμεοτ.
*and grace, in the stead of grace.***

ἔλαβον, Pronoun plu. **τήρεν**, Adjective, with **ἐπ** 1st pers. plu. suffix. **ἀπὸ**, Verb indic. perf. 1st pers. plural from **ἀπ**. **περμεορ**, Noun sing. with **π** definite Article masc. and **ερ** infix 3d pers. sing. **οὐρμεοτ**, Noun sing. with **οὐ** indefinite Article. **ἡτρεβιὼ**, Noun sing. fem. with **ἡ** servile, and **τ** definite Article fem. sing.

17. **κε πιπομεορ ἀττηιρ ἐβόλριτεπ μεωτχε
But the Law hath been given by Moses,
 πιρμεοτ δε περ †μεθεμηι ἀττωπι
the Grace but and the Truth were
 ἐβόλριτεπ ἡς πχς.
*by Jesus the Christ.***

πιπομεορ, Noun sing. with **π** definite Article masc. sing. **ἀττηιρ**, Verb indic. perf. 3d pers. plu. with **ρ** suffix. for 3d pers. sing. pass. (see p. 54.) from **ττηι**. **†μεθεμηι**, Noun sing. with **†** definite Article fem. sing.

18. **φ† ἐπερλι πατ ἐρορ ἐπερ πιεοπογεπης
God, not one hath seen Him ever, the Only-begotten
 ἡπορ† φηετχη ρεν κερρ ἐπερρωτ ἡορ
of God, who is in the bosom of His Father, he
 πετδρδαχι.
*that hath spoken.***

πατ, Verb indic. perf. 3d pers. sing. without the augment (see p. 97.) **ἐπερ**, Adverb. **κερρ**, Noun sing. with **ρ** suffix. **ἡορ**, Pronoun 3d pers. sing. **πετδρδαχι**, Verb indic. perf. 3d pers. sing., with **πετ** rel. Pron., from **δαχι**.

19. **οτορ θαι τε †μετμεερε ἡτειωδπηης
And this is the witness of John,
 ροτε ἐτατοτωρη ραρρ ἡχε ἡπορδαι ἐβόλριτεπ
*when they sent to him the Jews from***

Ἰερουσαλὴμ καὶ τῶν ἱερέων καὶ τῶν λευιτῶν ὅτι
Jerusalem, Priests and Levites, that
 ἴσχυον ἐρωτᾶσαι σε τίς εἶ.
they might interrogate him, Thou, who?

ΘΑΙ, Pronoun defin. sing. fem. ΤΕ, Verb indic. pres. 2d pers. sing. fem. from irreg. Verb ΠΕ. ἸΤΕΙΩΔΠΗΣ, Noun sing. with ἸΤΕ, sign of the genitive prefixed. ὅτε, Adverb. ἔταυτωρπ, Verb indic. perf. (with ἔτ, which is joined with ὅτε in construction,) 3d pers. plu., from οτωρπ. ὄρ, Preposition, with ς suffix. ΠΙΟΥΔΑΙ, Noun plu. with ΠΙ definite Article plu. Ἰερουσαλὴμ, Noun plu. with Ἰ servile, and ὄρ indefinite Article plu. Ἰερουσαλὴμ, Noun plu. with ὄρ indefinite Article plu. ἴσχυον, Verb subj. 3d pers. plu. with ἴτ sign of the subjunct., and οτ infix of 3d pers. plu., with ς suffix., from ἴσχυ. τίς, Pronoun 2d pers. sing. εἶ, Pronoun sing.

20. οὗτος ὁμολογῶν ἐπέφρασε καὶ οὐκ ἔφη ὅτι
And he confessed, not denieth, and
 ὁμολογῶν καὶ οὐκ ἔφη ὅτι
confessed that I not am the Christ.

ὁμολογῶν, Verb indic. perf. 3d pers. sing. from ομολογῶ.
 ἐπέφρασε, Verb indic. pres. 3d pers. sing. with
 ἐπέφρ neg. pref. (see p. 94,) from φρασε. οὐκ,
 pron. 1 pers. sing.

FROM THE HYMNS FOR THE PRINCIPAL FEASTS.

παλιν ὁμολογῶν
Again he hath walked
 πρὸς τὴν δευτέραν σήμερον
to Shmoun the second:
 ὁμολογῶν ἐπέφρασε τῶν ἐχθρῶν
he dispersed the enemies,
 ὅτι ἐπέφρασε ἐν τῇ ἐκκλησίᾳ.
in place that.

^a The name of a city of Egypt.

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Preparing for Publication, by the same Author,

AN EGYPTIAN LEXICON

OF THE COPTIC, SAHIDIC, AND BASHMURIC DIALECTS.

THE Coptic part will include LA CROZE'S LEXICON, corrected, and greatly enlarged, from a careful examination of all the accessible Manuscripts and Printed Books. The Sahidic and Bashmuric parts will be composed from a diligent perusal of all that has been published, and from existing Manuscripts in these Dialects.

In preparing this Work, the Editor will avail himself of all that is valuable in ROSSII ETYMOLOGIÆ ÆGYPTIACÆ, and other Authors.

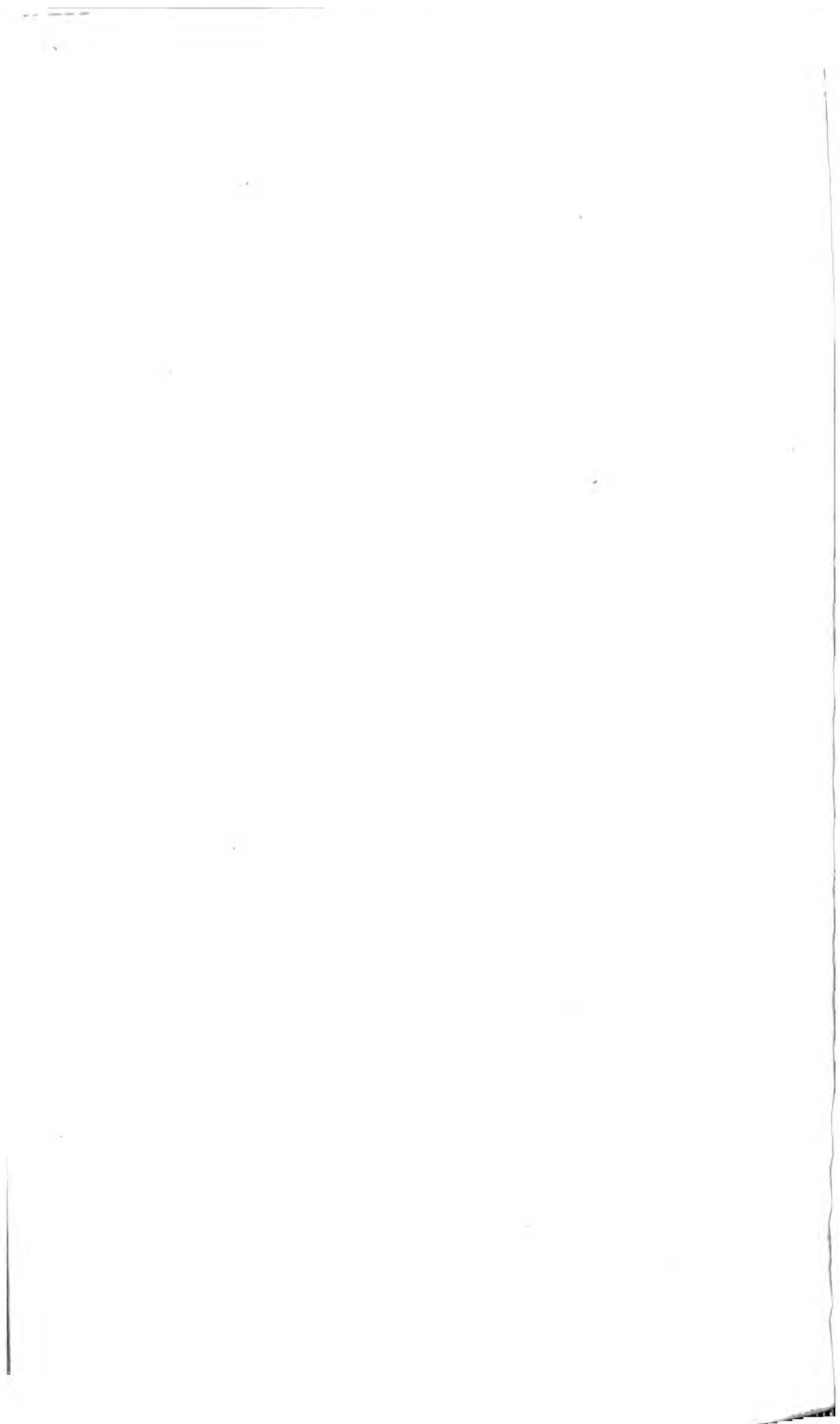
The Work is proceeding with as much expedition as is consistent with correctness.

Also,

The COPTIC AND SAHIDIC OLD TESTAMENT, as far as they can be completed from Ancient Manuscripts.

The following Rudiments of an Egyptian Dictionary in the ancient Enchorial Character were completed by the late lamented DR. YOUNG during the progress and under the pressure of his last illness.

He had composed the Advertisement, and overlooked the Proofs as they came from the Lithographer to the 96th page; and those following, to the end of the Work, have been carefully compared with his own Copy, under the supervision of the Rev. MR. TATTAM, who had also the kindness to furnish the Index on the plan in which it had been commenced by DR. YOUNG.



R U D I M E N T S
OF AN
EGYPTIAN DICTIONARY
IN THE ANCIENT
ENCHORIAL CHARACTER;
CONTAINING ALL THE WORDS OF WHICH THE SENSE
HAS BEEN ASCERTAINED.

INTENDED AS AN
APPENDIX TO MR. TATTAM'S COPTIC GRAMMAR.

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THE progress that has been hitherto made in the investigation of the modes of writing of the ancient Egyptians, however inconsiderable in its extent, is yet sufficient to throw some important lights on the philosophy of language in general.

It is obvious that a written language may be either essentially expressive of sounds only, or may represent the objects to which the words relate, like our numerical cyphers, without any reference whatever to the sounds. It is now generally understood that the Chinese written language is an original, independent of any sounds supposed to be pronounced by the reader: and the Hieroglyphics of Egypt, as well as those of China, appear clearly to have been, at first, rude pictures only of sensible objects. In the course of ages, the resemblance seems to have been forgotten in both countries, and imitations of the imitations only were employed; sometimes for denoting the same objects, and sometimes for expressing either the whole or a part only of the sounds of the names which were applied to them.

The Hieratic characters of the Egyptians appear to have been intended for simple imitations of the distinct Hieroglyphics; and from these the Enchorial or Popular characters seem to have been gradually derived, without any abrupt or systematic changes: the written language being in both cases principally independent of the sounds employed in speaking, except in the case of foreign proper names; and retaining always some parts which were never fully expressed in speaking. Neither this nor any other intelligible account of the Egyptian modes of writing can be derived from the vague descriptions of the Greek authors; which, among other reasons, are probably the more confused from the habitual use of the same word to express writing and drawing.

The essential identity of the Enchorial characters with the distinct Hieroglyphics had been conjecturally suspected by some former critics, but was first fully demonstrated in the *Museum Criticum* for 1816. The examples of dates, which are here exhibited, will serve to illustrate the steps by which the changes of forms took place between the reign of Psammetichus, and the dynasty of the Ptolemies: the manuscripts, which belong to the time of Psammetichus, appearing to be decidedly Hieratic, and to follow closely the traces of the distinct characters, while those of Darius approach in some degree to the Enchorial form, which probably came into common use as the "epistographic" character, while

the Hieratic was so called as being more employed by the Priests for the purposes of their religion. In the mean time other changes must have been made in different parts of the language; which caused the characters to vary more widely from each other. The report that a manuscript of the age of Sesostris, written "in superb *demotic* characters," still exists at Aix, appears in many respects to require confirmation.

A single example will be abundantly sufficient to show the way in which some of these changes took place. The city of Cairo was probably first called Memphis or Memphe, the Hieroglyphic name being read MA-M-PHTHAH, the place of Phthah or Vulcan: its elements consisting, according to the most natural reading, of TEMPLE, OR SACRED PLACE, and PHTHAH. Before the time of the Ptolemies, the place had apparently assumed the synonymous appellation of PANUF OR PHANOUPHIS, the NOPH of the Hebrews, meaning the temple of the Good god, which is clearly the sense of the two Enchorial characters 𐤎 and 𐤏 , while the sound PANUF is as little expressed by the distinct Hieroglyphics as MEMPHE is by the popular characters. But in neither case did the sound adequately express the written characters; the *sacred* of the one, and the *god* of the other, being equally omitted in the pronunciation.

The correct interpretation of the Enchorial dates depends almost entirely on the ingenious and successful investigations of the justly-celebrated Jean François Champollion, applied to the manuscripts

which he had the good fortune to discover at Paris and at Turin, and which exhibited a great variety of numbers in the form of accounts: and he has been equally happy in illustrating the characters denoting the months, which an unaccountable error of the original engraver of the pillar of Rosetta had before thrown into confusion.

His SYSTEM of phonetic characters may often be of use in assisting the memory, but it can only be applied with confidence to particular cases when supported in each by the same kind of evidence that had been employed before its invention. His manuscript communications have furnished many valuable additions to this work, all of which have been acknowledged in their proper places.

From the mixed nature of the characters employed in the written language or rather languages of the Egyptians, it is difficult to determine what would be the best arrangement for a dictionary, even if they were all perfectly clear in their forms, and perfectly well understood: at present, however, so many of them remain unknown, and those which are better known assume so diversified an appearance, that the original difficulty is greatly increased. Every methodical arrangement, however arbitrary, has the advantage of bringing together such words as nearly resemble each other: and it appears most likely to be subservient to the purposes of future investigation, to employ an imitation of an alphabetical order, or an artificial

alphabet, founded upon the resemblance of the characters to those, of which the phonetic value was clearly and correctly determined by the late Mr. AKERBLAD; and to arrange the words, that are to be interpreted, according to their places in this artificial order; choosing, however, in each instance, not always the first character that enters into the composition of the word, but that which appears to be the most radical, or the most essential to its signification, or sometimes that which is merely the most readily ascertained or distinguished.

It is obvious that neither the numbers nor the names of months require to be admitted into this arrangement, their natural order being so much more simple and determinate: they are therefore placed at the beginning of the work.

If, on the one hand, the meagerness of this catalogue should be considered as somewhat humiliating, it must be remembered, on the other, that thirty years ago, not a single article of the list existed even in the imagination of the wildest enthusiast: and that within these ten years, a single date only was tolerably ascertained, out of about fifty which are here interpreted, and in many instances ascertained with astronomical precision.

It must still be confessed that notwithstanding all the efforts of the few well-qualified persons who have laboured in this field, it still remains extremely uncertain whether these Enchorial words can be properly said to belong to an ancient Coptic

language, or no : at any rate, the historical evidence of the antiquity of the original Coptic words collected by Wilkins, Lacroze, and Jablonsky, affords fuller demonstration of the truth than any thing hitherto obtained from Hieroglyphical literature : though some of the particles and some forms of grammatical construction do appear to coincide with the Hieroglyphical characters more nearly than those of any other language would do. But on the whole, I have little to add to the opinion which I published in a letter to M. Silvestre de Sacy, dated October, 1814. *Mus. Crit.*

“The remark of Varro upon the Egyptian language is even more correctly applicable to this inscription [on the pillar of Rosetta], than to the Coptic; that is, that the nouns are the same in all the cases. Aëtos Aëtos, for example, is Aëtos the son of Aëtos; Mptolomeos, Mptolomeos, Ptolemy the son of Ptolemy : and indeed we sometimes find the same relation similarly expressed in the Coptic ; thus, NIUDAS SIMON, Jo. xiii. 26, Judas the son of Simon. Verbs are scarcely distinguished from participles or from nouns, in the Coptic, and still less in this inscription. The Copts had their articles, which they used nearly as the French, or rather as the Italians ; in the inscription there is [rarely] a definite article [p or P] in the singular, and the prefix, which assists in the formation of the plural, may represent either the definite or the indefinite article, but seems to resemble the latter rather than

the former. The prefix M of the Copts, which cannot be translated, is frequently found in the inscription, with the same indifference as to the sense: [representing apparently a part of the royal ring.] In short, we may venture to assert, that this language is formed entirely on the model of the Hieroglyphics, and that the rules of grammar, which are almost superfluous in Coptic, would here be totally inapplicable. [Perhaps the strongest coincidence of the old Egyptian with the Coptic is that of the article masculine, which occurs in many places in the same form with some of the characters representing a P; characters not easily recognised in the pillar of Rosetta, but more lately identified in several manuscripts by Professor Ungarter as well as by myself. We also often find the passive tense expressed as in Coptic by the M, followed by F, *him as it.*.]”

It was in a subsequent letter dated August, 1821, and addressed to the Archduke John of Austria, that I first made known the original identity of the different systems of writing employed by the old Egyptians, observing that “A loose imitation of the Hieroglyphical characters may even be traced by means of the intermediate steps in the Enchorial name of Ptolemy, which is the only proper name that remains among the Hieroglyphics of the stone at Rosetta.” The same comparison I afterwards extended to the name Berenice: and it is well known how much further M. Champollion has since had the ingenuity and good fortune to carry it.

It deserves to be mentioned as an encouraging circumstance for the application of the Hieroglyphical literature to the subject of chronology, that a German Professor as well as myself had recognised in an inscription found near Cosseir, published at Cairo by Mr. Burton, the names of three Persian kings, with dates confirming the testimony of the Greek chronologers, and which seem to be the same that M. Champollion has since mentioned in one of his letters from Egypt, with a similar interpretation.

I have reprinted, from the *Quarterly Journal*, as an illustration of this subject of chronology, an enumeration of the principal events mentioned by the astronomer Ptolemy and his commentators, with a mathematical determination of the times of their occurrence, so accurate and indisputable, as to remove all scepticism respecting the precision not only of these epochs, but of many others which are connected with them by a similar train of evidence and reasoning.

The dates are principally referred to the exact instants of the true equinoxes or solstices of the year concerned, in a manner suggested by the mean equinoctial time of Mr. Herschel, which supersedes every artificial regulation of the length of the year.

The words have all been accurately compared with the original documents, except the last 16 pages, which have been taken of necessity from the rough copy.

i. - ASTRONOMICAL CHRONOLOGY of EGYPT, deduced from
PTOLEMY, and his Commentators.

Year

1 of the canicular cycle, called by Theon, (MS. "2390") as cited by Larcher and Champollion Figeac, the epoch of *Menophres*, is ascertained by the testimony of Censorinus, chapters 18 and 21; he says that the 986th year of Nabonassar, in which he wrote, was the 100th of the canicular cycle of 1461 Egyptian years: the 1st year of that cycle, which may be called the 1462d of the preceding cycle, was consequently the 887th of Nabonassar, and the 1st of Nabonassar the 576th of that cycle, which began 575 Egyptian years before the epoch of Nabonassar, or as many tropical years wanting 139.3 days; and, this epoch having been determined to be ☉—746^y—30.4^d (Collections for April, 1828), in true equinoctial time, the date was nearly

$$\text{☉} - 1321^y + 108.9^d.$$

This determination is very simply and directly obtained from a comparison of the mean motions of Saturn and Jupiter, which agree perfectly with those of the modern tables, so as to make it impossible that they could belong to any other year than that which is assigned: the early eclipses, computed by Ideler and others, afford us still more precise confirmations of the dates.

It appears from Censorinus, that the canicular period began when the 1st Thoth was the 20th July. The number of years allotted to it seems to have been very simply deduced from the supposed length of the true year, as consisting of $365\frac{1}{4}$ days, without any knowledge of the distinction between the tropical and the sidereal year: and it commenced when the apparent heliacal rising of Sirius was on the first day of the Egyptian year; the sun being supposed to be about ten degrees below the horizon. Professor Ideler has shown (Halma's Ptolemy III., p. 31, 38) that this occurred on the 1 Thoth in — 1321 as well as in + 139, exactly at the interval of 1460 tropical years; but that in + 1599 it must have happened about two days later: and he very truly observes, that there was nothing in this phenomenon that could serve to establish or to correct the supposed length of the year, deduced, as it must have been, from the regular return of the seasons.

The nature of the heliacal rising of the stars is illustrated by a passage of Geminus (Halma, p. 57). "The heliacal risings of the stars are either true or apparent; the true are when the sun and star are at the same instant on the horizon;

Year

but these are not visible, on account of the strength of the sun's light. The sun, however, moving gradually among the stars from west to east, the given star will rise every morning afterwards a little more and more before the sun; when it has become so remote from it as to be visible, the star is said to be at its apparent heliacal rising: and in this manner the risings are predicted and are observed." "It is a vulgar prejudice," he continues, (p. 67,) "to suppose that the rising and setting of the stars have any influence on the atmosphere: they are far too remote for the clouds to come within their reach. The weather has been observed at certain times of the year, and the places of the sun at these times having been noted, the rising and setting of the stars have been employed as marking those places and those seasons only: and a lighted beacon might as well be called the cause of a war, as the appearance of the stars the cause of a change of weather. And since the sun has been about 40 days in the neighbourhood of the tropic, about the time of the rising of the dog star, the coincidence serves to mark the hottest time of the year, without giving the dog star any claim to be the cause of heat: and in fact it is the time of the apparent heliacal rising that we remark: not that of the true rising, as it ought to be, if any immediate operation of the stars were concerned."

Mr. Champollion Figeac has attempted to go back to the era of Menophres, in order to bring down from it, by the testimony of miscellaneous authors respecting some facts of very high antiquity, the dates of the series of reigns enumerated by Manetho. But unless we prefer these authorities to that of Manetho himself, we gain nothing by this substitution. The name of "Menophres" cannot be identified with any kind of certainty among Manetho's kings: while the date of the reign of Darius is as well ascertained as that of the accession of Lewis the 14th: and this reign belongs as clearly to Manetho's 27th dynasty, as to Ptolemy's records of eclipses.

Egyptian year
of Nabonassar.

1, Thoth (I.) 1; true noon at Alexandria. This is the general epoch of Ptolemy's tables, except those of the stars, which are reduced to the first year of Antonine. His mean solar time is reckoned from the true time of this epoch.

In order to proceed with regularity in the computation of the correct date of the epoch, it will be necessary to anticipate some of the observations of Hipparchus: premising also a table of the length of the true tropical year, beginning from the reign of Nabonassar, according to the numbers lately employed by Mr. Poisson, which afford us, for any number x of years beginning about this time, $365.2423854x$ —

Egyptian year
of Nabonassar.

.00000033275 x^2 , for the days that they contain. Hence, if we include in the variation that of the time of the true equinox, as shewn in the Supplement to the Nautical Almanac for 1828, we obtain the number of days wanting in the Egyptian years.

Egyptian years.	Days wanting of m. tr. years.		Corr. of true E.	Sum.
100	24.23854	(— .000333	— .01)	— .010
200	48.47708	.001331	.05	.051
300	72.71562	.002995	.07	.073
400	96.95416	.005324	.09	.095
500	121.19270	.008319	.12	.128
600	145.43124	.011979	.15	.162
700	169.66998	.016304	.17	.186
800	193.90832	.021296	.18	.201
900	218.14686	.026955	.19	.217
1000	242.38540	.033100	.20	.233
2000	484.77080	.133100	.20	.333
2500	605.96350	.207975	.19	.398

The principal observations of the vernal equinox, made by Hipparchus, were in the years

- 602, Mechir 27, 2h. before N.; 601^y 175.917^d—145.512^d.
 613, Mechir 29, 12h.; 612^y 178.5^d —148.176^d.
 620, Phamenoth 1, 6h.; 619^y 180.25^d —149.870^d.

The first gives 30.405, the second 30.324, and the third 30.389, for the time of the vernal equinox in the first year of Nabonassar: the mean being 30.366. But the two latter observations being confirmed by their coincidence with those of the intervening equinoxes, they must be allowed to preponderate in some small degree, and we must call the most probable mean about 30.360, and the epoch

$$\odot_{\varphi} - 746^y - 30.36^d.$$

It can hardly be supposed, however, that this number is much more decidedly accurate than 30.40; but some further corrections might possibly be obtained from the early eclipses, if greater precision were of any importance.

1, Paophi (II.) 1, at 9½h., was consequently the eq. $\odot_{\varphi} - 746^y$.

27, Thoth (I.) 29, 2½ hours before midnight at Babylon was the middle of a total lunar eclipse, which lasted in the whole four hours. (Ptolemy, p. 95, Ed. B. p. 244, H.) The interval is 26 E. y. 28¼ days, allowing for the difference of longitude; the days wanting 6.29; and the whole time elapsed 26^y 22.15^d, making

$$\odot_{\varphi} - 720^y - 8.21^d.$$

Ideler has computed the time of this eclipse from Mayer's tables, and finds the beginning a minute later, the end six

Egyptian year
of Nabonassar.

minutes earlier than the observation recorded by Ptolemy. Bürg's tables agree much less accurately: but still later astronomers have corrected the node nearly in the manner that Ideler has suggested. The sun's true longitude is made by Ptolemy $354^{\circ} 30'$.

“This was the 1st year of Mardoc Empadus.”

- 28, Thoth (I.) 18, at the midnight of Babylon, was the middle of a lunar eclipse of three digits. (p. 95, B. p. 245, H.) Now, 27 E. y. 17.46^d are 27 eq. y. 10.93^d ; whence we have

$$\odot - 719^y - 19.43^d.$$

Ideler makes the middle 48 minutes earlier than the recorded time, and the magnitude only $1\frac{1}{2}$ digit. (H. IV. 172.)

- 28, Phamenoth (VII.) 15, $3\frac{1}{2}$ h. before midnight at Babylon, somewhat more than 6 digits on the moon's northern limb were eclipsed. (p. 95, B. p. 245, H. The date is 176.7^d later than that of the preceding observation, or $\odot - 719^y + 157.3^d$.

Ideler finds the time assigned to the middle, 12 minutes too early.

- 127, Athyr (III.) 27, 17h. true Alexandrian time, $16\frac{3}{4}$ h. mean time, reckoned from the epoch of the tables, the middle of an eclipse of 3 digits on the moon's southern limb was observed at Babylon. (p. 125, B. p. 340, H.) Now 126 E. y. 86.7^d require a correction of 30.52^d , leaving $126^y 56.18^d$, which makes

$$\odot - 620^y + 25.82^d.$$

Ideler finds the middle 1h. 4m. earlier, and the magnitude only $1\frac{1}{2}$ digit.

The year was the 5th of Nabopolassar, consequently the 1st of Nabopolassar was the 123rd of Nabonassar.

- 219, 1st Cambyses. See 225.

- 225, Phamenoth (VII.) 17, 1 hour before midnight at Babylon, the moon was eclipsed half a diameter on the northern limb, (p. 125, B. p. 346, H.) For 224 E. y. 6m. 14 days, the correction is 54.24^d , leaving 142.16 :

$$\odot - 522^y + 111.80^d.$$

Ideler makes the time of the middle $11\frac{1}{4}$ h.; the magnitude as observed.

This year was the 7th of Cambyses; whence the 1st of Cambyses was the 219th of Nabonassar.

- 246, Epiphi (XI.) 28, $10\frac{1}{4}$ h., Alexandrian time, the moon eclipsed $\frac{1}{4}$ of a diameter on the south side, according to the records employed by Hipparchus: the moon being near the apogee. The correction is 59.56^d , for 246 E. years, of which the interval wants 37.36^d .

$$\odot - 500^y - 127.28^d.$$

Egyptian year
of Nabonassar.

P. 102, B. p. 269, H. Ptolemy observes that the date is 218 E. y. 309d. 23h. 12m. after the eclipse in the second year of Mardoc Empadus. Ideler finds the middle 12 minutes later than the observation, and the magnitude 2 digits only.

The year was the 20th of Darius, the successor of Cambyses; whence the last of Cambyses must have been the 226th of Nabonassar, which was also the eighth of Cambyses.

257, Tybi (V.) 3, 10h. 30m. true time at Alexandria, or 10h. 15m. mean time reckoned from the epoch, the moon was eclipsed 3 digits (p. 102, B. p. 267, H.): the 31st Darius I. Correction, 61.99^d. ☉ —490^y. +30.09^d.

Ideler makes the middle 35 minutes earlier, the magnitude 1 digit (H. IV. p. 177).

316, Phamenoth (VII.) 20-21, (p. 62, B. p. 162, H.) The summer solstice, roughly observed by Meton and Euctemon, is recorded as having occurred when Apseudes was archon of Athens, in the morning of the 21st Phamenoth: from this observation to that of Aristarchus in the 50th year of the first period of Calippus, according to Aristarchus himself, there were 152 years; and this 50th year was the 44th from the death of Alexander: it was 419 years earlier than that of Ptolemy made in the 463rd year after Alexander: so that from Meton to Ptolemy there were 571 years. Now the 476th of Nabonassar is called the 52nd from the death of Alexander (p. 252, B.); and the 468th would be the 44th; whence, deducting 152, we have 316; and the correction 76.27^d, giving ☉ —431^y +94.12^d.

The interval between the vernal equinox and the solstice, as assigned by Hipparchus and Ptolemy, was 94 $\frac{1}{2}$ days: at present it is 92.9.

The first year of Calippus must have been *about* the 419th of Nabonassar. See 547.

The names of the archons, mentioned by Ptolemy, are found in their proper places in the Anonymous Catalogue of the Olympiads, not improbably compiled by Africanus, and published in Scaliger's Eusebius.

366, Thoth, (I.) 26-7, (p. 105, B. p. 275, H.) According to Hipparchus, a lunar eclipse was observed at Babylon, of which the middle was apparently 18 $\frac{1}{2}$ hours, "correctly" 18 $\frac{1}{4}$, after the Alexandrian noon of the 26th Thoth. ☉ —381^y —92.98^d.

This was in the 6th Athenian month Posideon, near the winter solstice: Phanostratus being archon.

366, Phamenoth (VII.) 24, (p. 105, B. p. 276, H.) A lunar

Egyptian year
of Nabonassar.

eclipse observed at Babylon; the middle at 8h. 15m. Alexandrian mean time apparently; but correctly at 7h. 50m.: the whole duration about 3 hours. $\odot_{\varphi} - 381^y + 84.59^d$.

Phanostratus was still archon: the month being Scirrhophorion, which was the 12th of the Athenian year, preceding the summer solstice.

Both these eclipses are mentioned in the Catalogue of the Olympiads, as having occurred in the 394th Olympic year, which must therefore have commenced about $\odot_{\varphi} - 382^y + 94^d$, and ended about $\odot_{\varphi} - 381^y + 94^d$: and, deducting 393, the first Olympic year began $\odot_{\varphi} 775^y + 94^d$: so that we may find the equinoctial year by deducting 776 from the Olympic year, and adding 776 to the equinoctial date at midsummer, we have the corresponding Olympic year, which begins about that solstice: for instance, at the midsummer of 1828, we have the beginning of the Olympic year 2604: or, according to the *Connoissance des Temps*, in July, 1828; and indeed Ptolemy mentions a solstice as occurring towards the *end* of an Athenian year.

367, Thoth (I.) 16, (p. 106, B. p. 278, H.) The middle of a lunar eclipse observed, at Babylon, at 10h. 10m. apparent, or 9h. 50m. correct Alexandrian time: the interval being 366 E. y. 15.4 days: correction 88.62^a. $\odot_{\varphi} - 380^y - 103.58^d$.

This was in the month Posideon the earlier, Evander being archon at Athens.

418. The first year of the first period of Calippus. The Catalogue of the Olympiads, CXII. 2, has the "Battle of Arbela: beginning of the periods of Calippus of Cyzicum." The year of Calippus probably began with the Olympic or Athenian year: and the 50th ended in 468; consequently the first ended in 419. See 597.

425, Thoth 1. The first year after the death of Alexander; begins. See 316. 552. $\odot_{\varphi} - 322^y - 133.03^d$.

438. The first year of the "Chaldean era."—See 504. Of this era little or nothing more is known.

454, Paophi (II.) 16, (p. 171, B. vol. 2, p. 26, H.) Timocharis writes that he observed at Alexandria, in the 36th year of the first period of Calippus, on the 25th of Posideon, at the beginning of the 10th hour of the night, that the moon exactly touched, with her northernmost point, the northern star in the forehead of the scorpion: the longitude of the star, reckoned from the autumnal equinox, being 32°, and its latitude

Egyptian year
of Nabonassar.

1° 20' N. The year was the 454th of Nabonassar, the days elapsed 45.62: the correction 109.69, giving ☉ —293^y—94.43^d.

454, Tybi (V.) 5, (p. 170, B. vol. 2, p. 23, H.) Timocharis writes that he observed at Alexandria, in the 36th year of the first period of Calippus, the 15th of Elaphebolion, at the beginning of the 3rd hour of the night, that the moon touched Spica with her eastern limb, the star cutting off exactly one third of a diameter on the north: the year being the 454th of Nabonassar: the star's longitude from the tropic of Cancer being 82° 20'; its latitude 2° south: the time Tybi 5, 8h.

☉ — 293^y—15.72^d.

464, The first year of Dionysius. See 476..507. This astronomer named his months from the signs of the zodiac, and of course employed the true length of the year, as far as it was ascertained. He is said to have allotted to it 365d. 5h. 49m.; and to have made it begin the 26th June; but perhaps without any very good authority; for his determination of the year could scarcely have been unknown to Ptolemy. This was the first year of Ptolemy Philadelphus.

465, Athyr (III.) 29, (p. 169, B. vol. 2, p. 21, H.) Timocharis writes that he observed in Alexandria, the 47th year of the first Calippic period of 76 years, on the 8th of Anthesterion, or the 29th of the Egyptian month Athyr, 3½ hours before midnight, the moon in γ 0° 20'; her southern half occulted the following third or half of the Pleiades: the extremity of the Pleiades being in γ 29½°, and in nearly 3° 2' N. lat.

☉ —282^y—54.35^d.

466, Thoth (I.) 7, (p. 170, B. vol. 2, p. 24, H.) Timocharis continues, that in the 48th year of the same Calippic period of 76 years, on the 26th of Pyanepsion, which was the 7th of Thoth, about 14½ h., the moon, just after her rising, touched the star Spica at her northernmost limb: the latitude of the star was 2° S.; its longitude 172½°. These two observations of Spica give the precession 10' in 12 years, as they ought to do, according to more modern experience.

☉ — 281^y—136.34^d.

468, (p. 62, 63, B. p. 162, 163, H.) Aristarchus observed the summer solstice at the end of the 50th year of the first Calippic period; that is, according to Hipparchus, 152 years after Meton and Euctemon, or in the 44th from the death of Alexander, which was the year 468 of Nabonassar. See 316. About

☉ —279^y+94^d.

476, Athyr (III.) 20, (p. 252, B. vol. 2, p. 226, H.) In Dionysius's 13th year, the 25th of his month Aegon, the planet Mars came close to the northernmost star in the forehead of

Egyptian year
of Nabonassar.

the scorpion; this was in the 52nd year after the death of Alexander, or the 476th of Nabonassar; the 20-21st of the Egyptian month Athyr, toward sunrise: the star being in η $2^{\circ} 15'$.

$$\odot - 271^y - 65.62^d$$

- 476, Mesore (XII.) 17. (p. 242, B. vol. 2, p. 205, H. Timocharis records an observation made in the 13th year of Philadelphus, on the 17-18th of Mesore; Venus passed exactly over the star opposite to the forerunner of Vindemiator, which is the star following the star at the end of the southern wing of Virgo, the year being the 467th of Nabonassar; the time near sunrise.

$$\odot - 271^y + 201.38^d$$

It follows that the first year of Philadelphus was the 464th of Nabonassar, or the 40th after Alexander. The astronomers seem not to have continued to date from the epoch of Ptolemy Soter so long as the medals.

- 484, Thoth (I.) 18. (P. 237, B. vol. 2, p. 187, H.) In the 21st year of the era of Dionysius, which was the 484th of Nabonassar, on the 22d of the month which he calls Scorpion, or the 18-19th of the Egyptian month Thoth, in the morning: the planet Mercury was at the distance of the moon's diameter from a line passing through the northern and the middle star in the Scorpion's forehead, and was two diameters to the north of the northernmost.

$$\odot - 263^y - 129.56^d$$

- 486, Choeac (IV.) 17. (p. 231, B. vol. 2, p. 168, H.) In the year called the 23d of Dionysius, the 27th of Hydron, the planet Mercury was three diameters of the moon to the northwards of the bright star in the tail of Capricorn. The year was the 486th of Nabonassar; Choeac 17-18, in the morning.

$$\odot - 261^y - 41.05^d$$

- 486, Phamenoth (VII.) (p. 232, B. vol. 2, p. 169, H.) In the 23rd year of Dionysius, the 4th of Tauron, in the evening, Mercury was at the distance of 3 moons from the line drawn through the bull's horns, or in γ $23^{\circ} 2'$; the year being the 486th of Nabonassar: the mean sun being in γ $29\frac{1}{2}^{\circ}$: the time was "Phamenoth, the evening of the 30th to the 1st:" this must have been the evening between the 30th of Mechir and the 1st of Phamenoth, in order that the sun's longitude may have been less than 30° : or

$$\odot - 261^y + 31.6^d$$

- 486, Payni (X.) 30. (p. 232, B. vol. 2, p. 170, H.) In the 24th of Dionysius, the 28th of Leonton, in the evening; Mercury preceded Spica, according to Hipparchus's reckoning, a little more than 3° ; being in $19\frac{1}{2}^{\circ}$ of η

$$\odot - 261^y + 151.6^d$$

- 491, Pharmuthi (VIII.) 5. (p. 232, B. vol. 2, p. 169, H.) In the 28th year of Dionysius, the 7th of Didymon in the evening,

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Mercury was in a line with the heads of the Twins, $1\frac{2}{3}$ moons to the south of the southernmost, or in π $29^{\circ} 20'$.

$$\odot -256^y + 65.39^d.$$

504, Thoth (I.) 27. (p. 232, B. vol. 2, p. 171, H.) In the 67th year according to the Chaldeans, on the 5th of Apellaeus, Mercury was in μ $2^{\circ} 20'$: this was the 27-8th of Thoth, 504 N. towards the morning.

$$\odot -243^y - 125.55^d.$$

Hence the first Chaldean year must have been the 438th of Nabonassar. Apellaeus is the second of the Macedonian months; and if Dius the first had 30 days, this Macedonian year must have begun about $159\frac{1}{2}$ days before the vernal equinox; if 29, $158\frac{1}{2}$.

507, Epiphi (XI.) 17. (p. 261, B. vol. 2, p. 263, H.) In the 47th year of Dionysius, the 10th of Parthenon, Jupiter eclipsed the star called the southern ass, near the nebula of Cancer, in \ominus $11^{\circ} 20'$, the 17-13th of Epiphi in the morning, the 83d year after the death of Alexander.

$$\odot -240^y + 163.82^d.$$

512, Thoth (I.) 9. (p. 232, B. vol. 2, p. 170, H.) In the 75th year according to the Chaldeans, the 14th of Dius, Mercury was above the southern star of Libra, half a cubit, or in \sphericalangle $14^{\circ} 6'$: this was the 512th of Nabonassar, the 9-10th of Thoth in the morning.

$$\odot -235^y - 145.39^d.$$

The 1st of Dius and of the Macedonian year, was here consequently about $158\frac{1}{2}$ days before the equinox: so that if Dius had 29 days, there were exactly 8 correct years from the beginning of the 67th to that of the 75th Chaldean year. See 504.

519, Tybi (V.) 14. (p. 269, B. vol. 2, p. 288, H.) In the 82d year of the Chaldeans, the 5th of Xanthicus, in the evening, Saturn was below the southern shoulder of the Virgin 4 digits: this was in the evening of the "12 Tybi, the 519th of Nabonassar;" but, for 12, Ideler and Halma read 14.

$$\odot -228^y - 22.38^d.$$

If the five Macedonian months preceding Xanthicus contained 147 days, the 5th of this month was the 152d of the year, which must have begun $173\frac{1}{2}^d$ before the vernal equinox, instead of $158\frac{1}{2}$; that is, 15 days earlier than in the year 512.

547, Mesore (XII.) 16. (p. 106, B. p. 279, H.) An eclipse of the moon, quoted by Hipparchus, was observed at Alexandria, in the 54th year of the second Calippic period, on the 16th of the Egyptian month Mesore: the middle was $5\frac{1}{2}$ hours before midnight, $546^y 345^d 6\frac{1}{2}^h$ from the epoch.

$$\odot -200^y + 182.74^d.$$

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The 51st year of this Calippic period *began* therefore about the 9th Egyptian month of 544 N., that is, soon after the summer solstice of that year; which was 76 years later than 468, the date of the solstice observed by Hipparchus, at the end of the 50th Calippic year of the first period: the beginning of which was 50 years earlier, or in 418 of Nabonassar.

548, Mechir (VI.) 9. (p. 106, B. p. 280, H.) In the 55th year of the same period, the middle of a total lunar eclipse was $547^y 158^d 13\frac{1}{3}^h$ after the epoch, or $\odot_{\Upsilon} -199^y -4.24^d$.

The interval from the last eclipse, according to Hipparchus, was $178^d 6^h$; according to Ptolemy, $178^d 6^h 50^m$.

548, Mesore (XII.) 5. (p. 106, B. p. 281, H.) A second total eclipse of the moon occurred in the same 55th year of the second Calippic period, on the 5th of Mesore: the middle, according to Hipparchus, was at $14\frac{1}{2}$, simply; or accurately, reckoning by mean time, at $13\frac{3}{4}^h$, giving $547^y 334^d 13\frac{3}{4}^h$ from the epoch, and an interval of $176^d \frac{2}{5}^h$ from the time of the preceding eclipse, that is, $\odot_{\Upsilon} -199^y +171.78^d$.

There can be no ambiguity respecting the succession of the first and third of these eclipses, which happened at the distance of a lunar year from each other, and which must naturally have happened in two successive years of any system of chronology. But it is much less intelligible, that the second eclipse should be referred to the latter rather than the former of the Calippic years, which must be supposed to have begun about 94^d after the vernal equinox of -199 , while the eclipse happened a few days before the equinox; though certainly in the same Egyptian year. There cannot well be an error in the manuscripts; because the years are expressly called the same.

552, Mechir (VI.) 18. The date of the Pillar of Rosetta. The 476th of Nabonassar being the 13th of Philadelphus, the 38th, or last of this prince must have been the 501st N.; the 25th of Evergetes the 526th; the 17th of Philopator the 543d, and the 9th of Epiphanes the 552d. $\odot_{\Upsilon} -195^y +4.2^d$.

The same inscription bears the date of the 4th of Xanthicus, which was probably the 151st of the Macedonian year, and the beginning of this year was about 154 days before the vernal equinox: while in 512, that is 40 years before, it had begun 158 days before the equinox: the difference amounting but to 4 days, which is probably less than the error that would attend any other date that could be substituted: and Mr. St. Martin's attempt to prove, that the year of the young

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king began with the 15th of his father, appears to be completely unsuccessful. Dr. Young seems to have been too hasty in allowing the opinion of this ingenious antiquary to influence his dates of the reigns of the Ptolemies in this particular. (Discoveries, p. 143.)

The perfect agreement of the Macedonian year, at least as observed by the "Chaldeans," in 504 and 512 of Nabonassar, with the true tropical year, leads us at once to suppose, that they must have retained the very ancient mode of intercalation which consisted in inserting three months in each "octaëterid:" and the example of the year 519, when the Macedonian year began 15 days earlier than it must have done in 520, shews that there must have been an intercalary month at the end of 519, though there seems to be but 26 days left for it. The precise order of the intercalations has not been fully explained in any good authority: and it is certain that it must have varied greatly among the different nations of the Greeks: for we have the direct testimony of several historians, and particularly of a letter of Philip, quoted by Demosthenes, to prove that the Macedonian names of the months were employed with considerable variations in Macedon and at Corinth. But the best account of these periods is found in Geminus, the author of the Introduction to the Phenomena. (Halma's Ptolemy, vol. 3, p. 44.)

"The first chronological period employed by the ancients was the Octaëterid, which contains 99 months, 3 of them intercalary, and 2924 days. The solar year containing $365\frac{1}{4}$ days, and the lunar 354, they observed, that the lunar year was $11\frac{1}{4}$ days shorter than the solar, and they inquired what multiple of this time would give them complete months. Now, 8 times $11\frac{1}{4}$ are 90 days, or 3 months: and these months they introduced in the 3d, 5th, and 8th years of each cycle: leaving two years unaltered between two of the pairs of intercalations, and one between the other pair: and since two lunar months make 59 days, they reckoned the months alternately of 29 and 30 days, or deficient and complete, as they were called.

"The octaëterid, thus constituted, agreed sufficiently well with the course of the sun, but not so accurately with that of the moon: for the true month consists of $\frac{1}{33}$ of a day more than $29\frac{1}{2}$, so that the 99 true months made $2923\frac{1}{2}$ days: while the 8 solar years gave only 2922 days: and the lunar period was a day and a half greater than the solar, two octaëterids wanting 3 days of the corresponding 198 months: of course, in 20 octaëterids, the difference amounted to a month; and it was necessary to omit an intercalary month once in 160 years, and to make only 29 instead of 30 intercalations in that period.

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“These proportions, however, are still in want of further correction, and instead of omitting an intercalation in 20 octaëterids, it is more accurate to omit one in 19: and instead of 3×19 or 57 intercalations in this time, to make only 56, that is 7 in each period of 19 years.

“On this last correction the periods of [Meton,] Euctemon, Philippus, and Calippus, were founded. They first took the solar year as containing $365 \frac{5}{19}$ days, making 6940 days in 19 years, and of the 235 months in this period they made 125 complete and 110 defective; the complete and defective months not being always alternate: and 110 being [about] the 63d part of 6940, they left out one day of a complete month every 63d day of the period. Calippus afterwards found that the year, thus measured, was $\frac{1}{76}$ of a day too short: he therefore established a period of 76 years, in which he corrected the error by dividing it into 940 months, of which 28 are intercalary; the whole containing 27759 days.”

This arrangement of Calippus was admirably adapted for preserving the order of the true lunar months: but it must have deviated very considerably from that of the solar years; and we have no positive evidence of the manner in which the seven intercalary months were distributed among the 19 years into which each quarter of the period was divided.

The same period of nineteen years is still of considerable use in modern chronology: for in the present century, if we divide the date of the Christian year by 19, multiply the remainder by 11, and divide by 30; the last remainder will be the EPACT, or the moon's supposed age on the first of January; and the former remainder, increased by 1, will give the GOLDEN NUMBER. Thus in 1828, the golden number is 5, and the epact 14.

But to return to the Pillar of Rosetta; it is perfectly true, that the agreement of the two dates would be more satisfactory, according to the evidence of 504 and 502 N. if we supposed the time 3 years earlier, as Mr. St. Martin has done. For at those dates the Macedonian year began 158 days before the vernal equinox; and if it had done the same in 552, as we should expect, the date would have been the 8th of Xanthicus: in 551, since an intercalation must have intervened, as in 519, the date of the same Egyptian day would have been 19 days later, or the 27th; the year before, the 16th; and in 549, probably about the 5th of Xanthicus, instead of the 4th. But this analogy is by no means sufficient to make it probable, that the real 6th year of Epiphanes should have been called the 9th: and we may oppose to it the direct inference from the later date of the year 519, in which the 5th of Xanthicus was 22 days before

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the vernal equinox, and according to the regular observance of the octaëterid, this must probably have happened again in the year 551: and to the 5th of Xanthicus in 552 there must have been $354 + 29 = 383$ days, or 18 days above the solar year: which deducted from 22, leaves four days for the date of the 5th of Xanthicus before the vernal equinox, or 5 days for that of the 4th: while the Egyptian date of Ptolemy gives us $4\frac{1}{4}$: and no greater perfection can reasonably be descried in such a coincidence: indeed we have only to suppose the intercalary month to have contained 30 days, which is perfectly admissible, to have the 4th of Xanthicus, instead of the 5th, for the synonym of the 18th of Mechir.

The knowledge, which we have thus acquired of the Macedonian calendar, will enable us to form a satisfactory estimation at least, if not a certain demonstration of the date of the death of Alexander, which was clearly in the Egyptian year 424 of Nabonassar, and which, as Plutarch informs us, on the authority of the official journal of his illness, happened on the 28th of the month Daesius, which was the eighth month of the year, and the day the 234th. Now, if the Macedonian year began 158 days before the vernal equinox of 504, it probably did the same in 424, and the former year beginning about $\odot - 243^y - 158^d$, the latter must have begun about $\odot - 323^y - 158^d$, and the day in question must have been about $\odot - 323^y + 76^d$: that is, in the common language of chronologers, about the 9th of June, 324 B. C. This date agrees sufficiently well with the season of the year assigned by an ancient author, quoted by Mr. St. Martin, to the death of Diogenes, which is supposed to have happened on the same day with that of Alexander: but even if it was on the 22d of June, as Mr. St. Martin supposes, it could scarcely have been on his road to the Olympic games, that Diogenes died. The intercalary month this ingenious critic thinks the "Dioscorus" mentioned in the Maccabees. Plutarch tells us, that Alexander was born on the 6th of the month of Loüs, which was the tenth of the Macedonian year; and this date agrees well enough with the story of Philip's receiving an account of a victory at the Olympic games, and of the birth of his son on the same day.

574, Phamenoth (VII.) 27. (p. 142, B. p. 389, H.) In the 7th year of Philometor, which is the 574th of Nabonassar, the 27-8th of Phamenoth, the moon was eclipsed to the extent of 7 digits on the northern limb; the interval from the epoch to the middle of the eclipse being $573^y 206^d 14^h$ mean time in Alexandria.

$\odot - 173^y + 37.51^d$.

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The last year of Philopator having been 543 N., that of Epiphanes 567 N., the 7th of Philometor must have been 574 N.: so that the lengths of the reigns of these kings assigned by the chronologers is fully confirmed by the authority of Ptolemy, as well as by that of the manuscripts of the Cholchytæ still existing at Turin.

586, Mesore (XII.) 30. (p. 60, B. p. 156, H.) Hipparchus says that in the 17th year of the third Calippic period, the autumnal equinox was observed the 30th of Mesore, about sunset.

$$\odot -161^y + 187.0^d.$$

The interval 187 days agrees with the direct observation of Ptolemy. (p. 72, B.)

The autumnal equinox of the first year of this period must have been in 570 N. We have already seen that Mesore 547 was in the 54th year of the second period, and Mesore 570 would have been in the 77th of that period, or the 1st of the succeeding.

589, Epagomenæ (XIII.) 1. (p. 60, B.) Three years afterwards, that is, in the year 20, the equinox was at, on the 1st of the Epagomenæ in the morning,

$$\odot -158^y + 186.9^d.$$

590, Epagomenæ (XIII.) 1. In the 21st year the equinox was observed at the 6th hour.

$$\odot -157^y + 186.9^d.$$

601, Epagomenæ (XIII.) 3-4; after 11 years, in the 32d year of the period, the autumnal equinox was observed at midnight, the 178th year after Alexander, 285 years before the 9th of Athyr in 463 after Alexander: the observation was made with great care.

$$\odot -146^y + 186.87^d.$$

602, Mechir (VI.) 27. (p. 62, B. p. 154, H.) Hipparchus says, that the vernal equinox was very accurately observed in the 32d year of the third period of Calippus, on the 27th of Mechir in the morning, about the 5th hour: the year being the 178th after the death of Alexander, which is the 602d of Nabonassar.

$$\odot -145^y + .05^d.$$

Ptolemy says that this observation was 285 years before that of the 7 Pachon, 463 after Alexander: this must therefore have been subsequent to the autumnal equinox last mentioned, which he refers to the end of the same Egyptian year after the death of Alexander; and there must either have been a mistake in some of the numbers, or Ptolemy must have reckoned the year after the death of Alexander from the summer. The error has been already corrected by making the dates of the autumnal equinoxes from 586 to 601, a year earlier than would be inferred from the year of

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Alexander: and it has been found that the date of the Calippic period becomes correct 686 N. We find also that both these equinoxes happened 285 Egyptian years and 70 days before those of Athyr (IV.) and Pachon (IX.) of the 3rd of Antonine, and this could only have been true, if one was at the end of 601, the other in the middle of 602.

602, (p. 61, B.) Hipparchus found the longitude of Spica $186^{\circ} 30'$.

602, Epagomenae (XIII.) 4. (p. 153, H.) After a year the autumnal equinox of Calippus's 33d year was on the 4th of the Epagomenae in the morning. $\odot -145^y + 186.88^d$.

603, Mechir (VI.) (p. 60, B.) The vernal equinox, according to Hipparchus, was observed very nearly at intervals of $365\frac{1}{4}$ days. $\odot -144.00^y$.

604, Mechir (VI.) $\odot -143.00^y$.

605, Mechir (VI.) $\odot -142.00^y$.

605, Epagomenae (XIII.) 4. (p. 60, B. p. 153, H.) The autumnal equinox was observed in the evening. $\odot -142^y + 186.9^d$.

606, Mechir (VI.) Vernal equinox. $\odot -141.00^y$.

607, Tybi (V.) 2. (p. 142, B. p. 390, H.) In the 37th year of the third Calippic period, the middle of a lunar eclipse observed at Rhodes, was $606^y 121^d 10^h 10^m$ after the epoch, both in apparent and in correct time, or $\odot -140^y - 55.65^d$.

607, Mechir (VI.) (p. 60, B.) Vernal equinox. $\odot -140.00^y$.

613, Mechir (VI.) (p. 60, B. p. 156, H.) In the 43d year of the third Calippic period, the observation of the vernal equinox was made at midnight of the 29-30th of Mechir, agreeing with the time of the observation made 11 years before. $\odot -134^y + 0.03^d$.

614 . . 620, (p. 60.) The agreement of the equinoxes with the regular interval of about $365\frac{1}{4}$ days was observed in each of these years by Hipparchus, about $\odot -133.0^y$ to $\odot -127.0^y$.

620, Phamenoth (VII.) 1. (p. 60, 63, B. p. 163, H.) The equinox was observed about sunset, that is $1\frac{3}{4}$ d. later than the observation made 7 years before, in the 43d year of the period. $\odot -127.00^y$.

620, (p. 167, B. vol. 2, p. 12, 13, H.) In the 50th year of the third Calippic period, the longitude of the Lion's heart, according to Hipparchus, was $29^{\circ} 50'$. Ptolemy made it $2^{\circ} 40'$ more in the 2d year of Antonine.

620, Epiphi (XI.) 16. (p. 111, B. p. 295, H.) Hipparchus found

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at the interval from the epoch of $619^y 314^d 17^h 50^m$, apparently, but accurately 45^m , the distance of the sun from the moon $86^\circ 15'$.

$$\odot -127^y + 134.51^d.$$

621, Pharmuthi (VIII.) 11. (p. 112, B. p. 299, H.) Hipparchus relates, that he observed at Rhodes the true distance of the sun and moon, $313^\circ 42'$ very nearly, $620^y 219^d 18\frac{1}{3}^h$, apparently, but correctly 18^h , after the epoch

$$\odot -126^y + 39.28^d.$$

621, Payni (X.) 17. (p. 114, B. p. 304, H.) In the same year, 197 after the death of Alexander, Hipparchus observed in Rhodes the moon's longitude 20° of Ω , both apparently and truly, for she had then no parallax in longitude: the time was $620^y 286^d 4^h$, apparently, but correctly $3\frac{2}{3}^h$. after the epoch.

$$\odot -126^y + 105.66^d.$$

719. The first year of Augustus, (p. 79, B. p. 204, H.) From the 1 Augustus to the 17 Adrian, the interval is 161 Egyptian years: from the epoch to the 17 Adrian, 879: this year was therefore the 880th of Nabonassar, and the first of Augustus the 719th.

723. Hence the 5th of Augustus was the 723d of Nabonassar. It was in this year, as we are informed by the fragment of the emperor Heraclius, published in Dodwell's *Dissertationes Cyprianicae*, 1684, (p. 111.) that the Greeks of Alexandria adopted the Julian system of intercalation: and "the number of days added is found by dividing the number of years elapsed from the 5th of Augustus, and neglecting the remainder." This year began with the 28th, or rather the 29th of August, which was the 1st of Thoth: and in the August of the year *preceding* each bissextile, the Alexandrians reckoned 6 Epagomenae, instead of 5. In Halma's *Ptolemy*, vol. 3, p. 9, there is a note of Logothetes, from a manuscript in the king's library at Paris, which tells us that the tetraëterids of the Alexandrian year are reckoned from the beginning of the 6th year of Augustus: the bissextile having been introduced at the time of the taking of Alexandria by that emperor. See 1112.

The 1 Thoth 723 was

$$\begin{aligned} & \odot -24^y - 205.2^d. \\ & = \odot -25^y + 160.0^d. \end{aligned}$$

This is about 27 days before the autumnal equinox. It has been generally admitted that the 1st Thoth of this year was the 29th of August. The words of Heraclius are, "the Alexandrians call the first month Thoth, which is

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September, comprehending three days of August:" and the 29th would give but two days of August, and would make the autumnal equinox the 25th or 26th of September. The calendar of the stars attributed to Ptolemy (Halma, v. 3, p. 21,) has, indeed, an interpolation of a Roman, after the 1st Thoth, "according to *our* date, the 29th of August:" and the autumnal equinox is marked on the 28th Thoth: the vernal the 26th of Phamenoth; the summer solstice the 1st Epiphi; the winter the 26th Choeac: agreeing sufficiently well with the reduction from Ptolemy; for 205 days from the 1st Thoth give us the 26th of Phamenoth. Logothetes, and the other later chronological fragments published by Halma, *agree* in making the 29th of August the 1st of Thoth.

- 840, Tybi (V.) 2. (p. 170, B. vol. 2, p. 22, H.) Agrippa relates that he observed in Bithynia, in the 12th year of Domitian, the 7th of "their month Metroüs," an occultation of the southern following part of the Pleiades; whence the true place of the moon is made $3^{\circ} 7' 8''$, the date being the 840th year of Nabonassar, 2d Tybi, $6\frac{2}{3}^{\text{h}}$ apparent time, $6\frac{1}{4}^{\text{h}}$ correct time. $\odot +93^{\text{y}}-112.23^{\text{d}}$.

The 1st of Domitian was therefore 829 N.

- 883, Athyr (III.) 13. (p. 332, H.) Ptolemy observed the moon's transit in the 20th of Adrian, the 13th Athyr, just before sunset, 5h. 50m. after noon: the altitude of her centre being $50^{\circ} 55'$; whence the parallax is found $50' 55''$: the interval from the epoch was apparently 882y. 72d. 5h. 50m., but correctly 5h. 20m. $\odot +136^{\text{y}}-171.69^{\text{d}}$.

In this computation the latitude of Alexandria is made $30^{\circ} 58'$, instead of $31^{\circ} 12'$: and it is inconceivable how an error of such magnitude can have been committed by astronomers so numerous and so accurate as those of the school of Alexandria.

- 1112, Phamenoth (VII.) 6. (Theon, p. 284, 277, 281, B.) An eclipse of the moon was observed by Theon the commentator, $6\frac{1}{10}$ hours after noon of the 6th Phamenoth, or $7\frac{1}{10}$ hours apparent time: the moon being in $\vartheta 28^{\circ} 15' 10''$. $\odot +365^{\text{y}}-113.9^{\text{d}}$.

This was "the 81st year of Diocletian, according to the Alexandrians, in the month of Athyr; but according to the Egyptians, the 81st year, in the month of Phamenoth." "The conjunction which took place in the month Thoth, was on the 24th, according to the tables, and reckoning back 97 for the difference of the years, we have the 22d

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Payni of the preceding year for the Alexandrian date, since $24 + 365 - 97 = 389 - 97 = 292$." The Alexandrian year having been introduced in 723 of Nabonassar, we have $1112 - 723 = 389 = 4 \times 97\frac{1}{2}$. And in the same manner the 6th Phamenoth, deducting 97 days, gives the 29th of Athyr, which was the Alexandrian time of the eclipse. The preceding conjunction was, according to the tables, on the 21st Mechir.

It follows that the years of Diocletian are found by deducting 1031 from those of Nabonassar, and that the first of Diocletian was 1032 of Nabonassar. Heraclius says that there were 313 from the 1 Augustus, to the 1 Diocletian, and $719 + 313 = 1032$.

We are informed in the same chapter of Theon, (p. 280,) that the "table of cities" gives the longitudes East from the "Fortunate islands;" and we are directed to take out of it the difference of the longitude of a given place from that of Alexandria, in order to find the time of that place.

In Heraclius's example of Alexandrian time for the 77th of Diocletian, the time reckoned from the 5th of Augustus is 385 years, or $4 \times 96\frac{1}{2}$, and 96 days are deducted. P. 111. See 723.

1223, Athyr (III.) 21. (Halma, vol. 3, p. 11.) The 192d year of Diocletian, the 21st Athyr, the moon was observed by Thius at Athens to pass over Venus, in $13^\circ \text{ } \nu \text{ } \rho$, and 48° from the sun. This would be $\odot + 477^y - 246^d$.

But the longitude of Venus being 283° , that of the sun should have been 235° , or 331° , which it could not be 246 days before the equinox. The time must therefore have been Alexandrian, that is, 125 days later, or $\odot + 477^y - 121^d$.
 $= \odot + 476^y + 244^d$.

and the sun must have been behind Venus. The other observations of Thius are probably recorded in the same time.

1245, Pachon (IX.) 6. (Halma, vol. 3, p. 10.) Heliodorus observed in the 214th year of Diocletian, the 6-7th Pachon, the second hour of the night, Mars in perfect contact with Jupiter. The interval from the epoch was 1244^y and either 245.33^d . or 375.33^d .
 E. T. $\odot + 498^y - 38.1^d$.
 or A. T. $\odot + 498^y + 91.9^d$.

1250, Mechir (VI.) 27. (Halma, vol. 3, p. 10.) Heliodorus observed in 219 of Diocletian, an occultation of the planet

Egyptian year
of Nabonassar.

Saturn by the moon, the 27-8th Mechir, a little after the 4th hour of the night, the middle being about 5 hours after sunset: the emersion was at the middle of the enlightened part of the moon.

Either E. T. ☉ +503^y—156.3^d.

or A. T. ☉ +503^y— 24.3^d.

1256, Thoth (I.) 30. (Halma, vol. 3. p. 11.) This observed the passage of Jupiter 3 digits to the North of Regulus, the 225th of Diocletian. The 133 days of intercalation make this the 163d day of the old Egyptian year, and the equinoctial date

☉ +509^y—182.0^d.

1256, Phamenoth (VII.) 15. (Halma, vol. 3, p. 11.) This found that the moon in 16½° g must have occulted the Hyades in the day time: 225 of Diocletian.

☉ +509^y—6.2^d.

1256, Payni (X.) 29. (Halma, vol. 3, p. 11.) This observed that soon after sunset the planet Mars was near to Jupiter 1 digit to the west: in the situation which the tables indicated for the 23d of the same month: the year was the 225th of Diocletian.

☉ +510^y+98.3^d.

1257, (Halma, vol. 3, p. 12.) In 226 after Diocletian, This found that Venus was 20 digits before Jupiter . . . and on the 29th. . . 10 digits behind him, in the same latitude: while the ephemerides made the conjunction on the 30th: Bouillaud says, of Mesore.

The year began in Alexandrian time ☉ +511^y—201^d.

the 30th Mesore, noon, ☉ +511^y+158^d.

DATES from the Catalogue of OLYMPIADS.

Olympiadic
year.

Solstitial date of
the beginning.

In Scaliger's edition of Eusebius, there is a Catalogue of the Olympiads, among the Collections not translated, which has every appearance of high authenticity: the author was acquainted with the principal astronomical occurrences which are mentioned by Ptolemy, and he has introduced many of them in their proper places, at intervals agreeing with those which are assigned by Ptolemy: he seems to have been a person of correct judgment, and he was a Christian, though too fond of recording fictitious prodigies. There is great reason to suppose that he was no other than Africanus, to whom Scaliger himself attributes the more meager catalogue of Oympic victors.

Olympiad year.		Solstitial date of the beginning.
	Troy taken by the Greeks, See 692. The beginning of Grecian history. About	☉ —1016
1.	Establishment of the Olympic epoch. See 366 N.	☉ —775
6. p. 313, Ol. II.	2. Birth of Romulus and Remus.	☉ —770
23.	Ol. VI. 3. "Rome founded according to some authors,"	
25.	Ol. VII. 1. Rome founded.	☉ —751
	This date is confirmed by Dionysius and others. Tarutius, the friend of Varro, as quoted by Plutarch, makes the birth of Romulus the 21st Thoth following the 23d Choeac, in the 1st year of the II ^d Olympiad, and says, that Rome was founded the 9th Pharmuthi, VI. 3: but the Varronian era has not been generally considered as of high authority. Pharmuthi was about the autumnal equinox.	
30.	Ol. VIII. 2. The beginning of the era of "Na- busar."	☉ —746
	This Olympic year must have <i>ended</i> about ☉ —746 ^y +94 ^d , that is, at the first midsummer in the reign of Nabonassar: consequently, the first Olympic year should have <i>begun</i> 30 years earlier, or ☉ —776 ^y +94 ^d , or ☉ —776 ^y , and not ☉ —775 ^y .	
	Hence it appears that the beginning of the era of Nabonassar is here set down as belonging to the Olympic year which began soon after it, and not to the year which was nearly ended at that epoch.	
55. p. 314, Ol. XIV.	3. The 1st year of Mardoc Empadus; an eclipse of the moon. See N. 27.	☉ —721
	The eclipse happened a little before the vernal equinox following this solstice, that is, ☉ —720.	
137. p. 315, Ol. XXXV.	1. Thales born.	☉ —639
188. p. 316, Ol. XLVII.	4. Vaphres began to reign in Egypt.	☉ —588
	The article Egypt has 590 B. C.; which, expressed in astronomical language, is —589.	
191.	Ol. XLVIII. 3. Foundation of the Pythian games. An eclipse of the sun foretold by Thales.	☉ —585

Olympiadic
year.Solstitial date of
the beginning.

Mr. Baily makes the eclipse mentioned by Herodotus as foretold by Thales, 610, B. C. that is —609. Ph. Tr. 1811. Both these dates might have been in the reign of Alyattes: and *if* the story of Herodotus is true, Mr. Baily's computations are sufficient to prove that the earlier date is correct; and that the eclipse here mentioned was not that of Herodotus. Pliny is the oldest author that has recorded this eclipse, in the reign of Halyattes, as having happened Ol. XLVIII. 4. Mr. Baily makes it 30th Sept. 610, B. C., the sun's declination being $8''$: that is, \odot —609.0^y; the 167th Olympiadic year.

251. p. 318, Ol. LXIII. 3. Amasis dies, having reigned 55 years. Cambyses conquers Egypt. \odot —525
98

254. Ol. LXIV. 2. The moon eclipsed in the 7th year of Cambyses. \odot —522
98

This was 225 N. about 13 days after the solstice of —522; so that the Olympic games *must* have followed very shortly after the solstice.

275. Ol. LXIX. 3. The moon eclipsed, in the 20th of Darius Hystaspis. \odot —501
98

See 246 N.

344. p. 321, Ol. LXXXVI. 4. Apseudes being Archon, Meton, the son of Pausanias, erected a dial, and made known his cycle of 19 years. \odot —432
98

The solstice observed by Meton, while Apseudes was Archon, appears from Ptolemy to have been \odot —431, 94 days after the vernal equinox: and the Olympic year having begun soon after the solstice of —431, this observation must have been made at the *end* of the archonship of Apseudes: and we find, in Nabonassar 468, Aristarchus observed the summer solstice at the *end* of a Calippic year.

394, p. 324, Ol. XCIX. 2. Phanostratus being Archon, an eclipse of the moon in Posideon, and again in Scirophorion. \odot —382
98

The latter was only 10 days before the solstice of —381, which was near the end of this Olympic year: the former about the winter solstice, or the middle of the year. See N. 366.

Olympiadic year.		Solstitial date of the beginning.
395.	Ol. XCIX. 3. Menander or Evander being Archon. An eclipse of the moon in Posideon.	☉ —381 ♁
	About midwinter. See N. 367.	
413. p. 326,	Ol. CIV. 1. An eclipse of the sun.	☉ —363 ♁
415.	Ol. CIV. 3. Tachos, king of Egypt, went through Arabia to meet Artaxerxes, who died this year, after a reign of 43 years.	☉ —361 ♁
417.	Ol. CV. 1. The reign of Philip began; it lasted 24 years.	☉ —359 ♁
420.	Ol. CV. 4. Alexander born. Some say a year later.	☉ —356 ♁
427. p. 327,	Ol. CVII. 3. Nebtanebos, king of Egypt, abdicates, and flies into Ethiopia. Artaxerxes conquers the whole of Egypt.	
441. p. 238,	Ol. CXI. 1. Philip is killed, having reigned 24 years.	☉ —335 ♁
442.	Ol. CXI. 2. Alexander crosses into Asia.	☉ —334 ♁
446. p. 329,	Ol. CXII. 2. Alexandria founded; an eclipse of the moon; battle of Arbela; beginning of the periods of Calippus of Cyzicum.	☉ —330 ♁
452.	Ol. CXIII. 4. Alexander marries Statira.	☉ —324 ♁
453.	Ol. CXIV. 1. Alexander issues a proclamation before the opening of the Olympic games, for the return of all the Grecian fugitives. He dies in Babylon, having reigned 12 years and 7 months. Diogenes, the cynic, died the same day. See N. 552.	☉ —323 ♁
	The proclamation was probably issued after the king's actual death.	
[467. Phil. Tr. 1811.	Mr. Baily makes the eclipse of Agathocles, mentioned by Diodorus,	☉ —309 ♁
602. p. 333,	Ol. CLI. 2. An eclipse of the moon, in the 7th year of Philometor.	☉ —174 ♁
	Nab. 574. ☉ —173 ^v +37.51 ^d ; of course before the solstice —173. The 7th of Philometor began about the autumnal equinox —174.	
692. p. 335,	Ol. CLXXIII. 4. Troy taken by Sylla, 1100 years after its capture by the Greeks.	☉ —84 ♁

Olympiadic year.		Solstitial date of the beginning.
714. p. 336,	Ol. CLXXIX. 2. Cicero consul. Augustus born.	☉ —62
729. p. 337,	Ol. CLXXXIII. 1. Battle of Pharsalia. Siege of Alexandria. Epoch of Cæsar's empire, and of the era of the Antiochians.	☉ —47
731.	Ol. CLXXXIII. 3. End of the History of Diodorus. Cæsar corrects the Roman year.	☉ —45
735.	Ol. CLXXXIV. 3. Battle of Philippi.	☉ —41
737.	Ol. CLXXXV. 1. Herod called king of the Jews.	☉ —39
746.	Ol. CLXXXVII. 2. Battle of Actium, "to- wards the middle of the Olympiad," that is, towards the end of the year.	☉ —30
747.	Ol. CLXXXVII. 3. Antony kills himself.	☉ —29
748.	4. Octavius triumphs over Egypt.	☉ —28
771.	Ol. CXCIII. 3. Herod dies, and Archelaus succeeds him.	☉ —5
789. p. 338,	Ol. CXCVIII. 1. Augustus dies.	☉ +13
808. p. 339,	Ol. CCII. 4. Passion of our Saviour Christ.	☉ +32
816.	Ol. CCIV. 1. Death of Tiberius.	☉ +40
835. p. 340,	Ol. CCIX. 3. Nero puts to death Agrippina. An eclipse of the sun, during which the stars are seen.	☉ +59
844.	Ol. CCXI. 4. Nero destroys himself, and is suc- ceeded by Galba.	☉ +68
855.	Ol. CCXIV. 3. Vespasian succeeded by Titus. Herculaneum and Pompeii destroyed by an eruption of Vesuvius.	☉ +79
876. p. 341,	Ol. CCXIX. 4. End of the Chronicle of Justus of Tiberias, which begins with Moses.	☉ +100
892.	Ol. CCXXIII. 4. Trajan dies, after a reign of 19½ years. His bones are deposited in his column.	☉ +116
916. p. 342,	Ol. CCXXIX. 4. So far the Olympiads were written by Phlegon of Tralles, a freedman of Adrian, in 16 books.	

Olympiad year		Solstitial date of the beginning.
979.	p. 343, Ol. CCXLV. 3. Secular games celebrated.	☉ +203 ♄
992.	Ol. CCXLIX. Heliodorus conquers in the stadium.	☉ +216 ♄

DATE of the Letter of MANUMISSION. Hier. 46.

“Constantius Augustus VII.; and Constantius the most Illustrious Cæsar III. Tybi 17; the XIII Indiction.”

1130. p. 282. Epitome of Chronology. Ol. CCLXXIII. “3:” or, in the margin, 2. Constantius Augustus “IX.” and Constans Cæsar III. Indiction XII. ☉ +354
♄

The numbers are greatly confused, but this seems to be the year intended: the consuls for the next are Arbetion and Lollianus; and in the Catalogue of Idatius, p. 31, these names are preceded by Constantius VII. and Constantius III. The Indictions of Constantine beginning in September, it is very possible that the number 12 in the catalogues belongs to the earlier part of the year, and 13 to the later.

The catalogue in Dodwell's *Diss. Cypr.* (p. 103), has Constantius VII., Constantius Cæsar III., in the year 354. And the common school books exhibit the same date.

In p. 260, the first year of the Indiction is marked Ol. CLXXXIII. 2; in the margin, CLXXXIV. 3: “the 6th year of Cleopatra, the 1st of Julius Cæsar: the Antiochians began their era on the 12th of Artemisius, and the Indiction began the 1st of Gorpiaeus.” See 729 O.

In p. 279, the 1st Indiction of Constantine is marked Ol. CCLXXIII. 2; in the margin CCLXXIII. 1. The year 1828 is now called the 1st Indiction; and $1828 - 15 \times 125 = -47$; agreeing with the catalogue of Olympiads.

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- Th. Notice de deux papyrus Egyptiens.
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- Champ. Tabl. Champollion le jeune, Système Hieroglyphique. 8vo. Par. 1825, 1827.
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- Ch. Bl. ii. Seconde Lettre à M. le Duc de Blacas.
Par M. Champollion le jeune. 8vo.
Par. 1827.
- Koseg. Kosegarten, de prisca Aegyptiorum Literatura commentatio prima. 4to.
Weimar, 1828.
- A. Z, A' . . . Z', A''. See Dates.

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ENCHORIAL NUMBERS.

Chiefly from Champollion, in Kosegarten, Plate H, I.

N. Additional References. Hieratic Days. Enchorial Days. Common Hieratic. Common Enchorial.

1. H 19, 30.	1	1	1, 3, 3, 1	3, 1
2. H 30, 34. A 10, B 6.	2, 2	2	2, 4	4
3. H 25, 30, 34.	2	2	14, 24, 4	1, 6, 4
4.	2, 7	2	1111, 24, 44	13, 14, 44
5. H 29 7.	22	22	2, 7, 8	7
6. H 31. L 1.	22	22	2, 2, 2	2, 2
7. Art. EGYPT 195. 2.	27	27	1, 4, 2	2
8. H 19, 27, 23.	77	22	2 3 2	2
9.	2	2	2, 2, 2	2
10. H 25. 2	1, 1	1	1, 1	1
11.	1/	1/		1λ
12.	2/	2/		4λ
13.	3/	3/		Pλ
14.	4, 2/	2/		
15.	2 ² /	22/		
16. H 33 L 38. 2λ	2 ² /	22/		

ENCHORIAL NUMBERS.

N.	Hieratic Days	Enchorial Days	Common Hieratic	Common Enchorial
17. H 28. <i>N?</i>	𐤀𐤁	𐤀𐤁		
18. H 16.	𐤀𐤁	𐤀𐤁		
19. H 74 B1a <i>𐤀𐤁</i>	𐤀𐤁	𐤀𐤁		
20.	𐤀	𐤀	𐤀, 𐤀	𐤀, 𐤀
21.	𐤀	𐤀		
22.	𐤀𐤁	𐤀𐤁		
23.	𐤀𐤁	𐤀𐤁		𐤀
24.	𐤀	𐤀		
25.	𐤀𐤁	𐤀𐤁		
26.	𐤀𐤁	𐤀𐤁		𐤀
27.	𐤀𐤁	𐤀𐤁		
28.	𐤀	𐤀		𐤀, 𐤀
29.	𐤀 𐤀	𐤀		
30. <i>Last? H 28.</i>	𐤀 𐤀	𐤀	𐤀, 𐤀 (H 10. 𐤀) 𐤀, 𐤀	

31.				𐤀
36.				𐤀
40. <i>EGYPT N 200.</i> 𐤀			𐤀, 𐤀	𐤀
46.				𐤀
50. <i>H 34 A, B. 𐤀, 𐤀 Peyron.</i>			𐤀, 𐤀	𐤀, 𐤀

ENCHORIAL NUMBERS.

N.
52

Enchorial.

Hieratic

47

60.

𐩛, 𐩜

70.

𐩝, 𐩞, 𐩟

80.

𐩠, 𐩡

90.

𐩢, 𐩣

100. (*See P108*)

200. *H34B9. Peyron M.T.*

𐩤

𐩥

300. *H35. Peyron*

𐩦

𐩧

400.

𐩨

500.

𐩩

600.

𐩪

700. *H34A. Peyron*

𐩫

𐩬

800.

𐩭

900.

𐩮

𐩯

1000. *Peyron*

𐩰 𐩱

𐩲, 𐩳 𐩴

Hieratic.

5000. 𐩵 𐩶

9000. 𐩷 𐩸 𐩹

2000. 𐩺

6000. 𐩻 𐩼

10000. 𐩽

3000. 𐩾, 𐩿

7000. 𐩿 𐩿

100000. 𐩿

4000. 𐩿

8000. 𐩿 𐩿

104000. 𐩿

ENCHORIAL FRACTIONS.

Fr.

$\frac{1}{2}$ H34 B9. /2 H34 A15. /2 H34 A13. /2 H34 A12. /2
 B'6. 21 B'7. /2 B'6. /3 A'5. /3 A'4. /2'3 H34 B14. /2
 K'7,8,14 Ch. <2> <2>, <2> <2>, <2> <2> H34 Koseg. F' P X K. <2> <2>

$\frac{1}{3}$ H35 C8,9,16. 29, 29, 9 29, 3, 9, 29, 9, 9
 K' Repeatedly: ημις του περιου. 912 - <2> 291 Koseg. F' P X 9121

H31 L12, the same. 902 <2> 2 S' often. 92

$\frac{1}{4}$ K'18. Champ. 30

$\frac{1}{5}$? K'11,15 Ch. 7, 9

$\frac{1}{6}$ M2,3 : and $\frac{1}{6}$ part. 21 291 ; 24, 27

$\frac{1}{8}$ K'14 Champ. 2 2

$\frac{1}{10}$? K'14 Champ. 4

$\frac{2}{3}$ Η19 x. ΤΑ ΔΥΟ ΜΕΡΗ . Η19 ix. ΑΠΟΜΟΙΡΑΣ. 7

In Mr. Jomard's cubit, $\frac{1}{2}$ is =, and $\frac{1}{3}$ is : being pe, as here?.

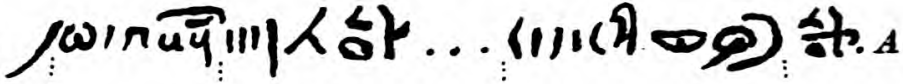
EGYPTIAN MONTHS.

N. GREEK. COPTIC.	SACRED CHARACTERS. HIERATIC.	ENCHORIAL.	ENCHORIAL.
I. THOTH. ΘΩΤΘ.		ME 	∪∪∪
II. PAOPHI. ΠΔΩΠΙ.		ME 	∪∪∪
III. ATHYR. ΔΘΥΡ.		ME 	∪∪∪
IV. CHOEAC. ΧΟΙΑΚ.		ME 	∪∪∪
V. TYBI. ΤΩΒΙ.		Π 	∪∪
VI. MECHIR. ΜΕΧΕΙΡ.		Π 	∪∪
VII. PHAMENOTH. ΦΔΜΕΝΩΘ.		Π 	∪∪
VIII. PHARMUTHI. ΦΑΡΜΟΥΘΙ.		Π 	∪∪
IX. PACHON. ΠΑΨΟΝΣ.		Ξ 	∪∪
X. PAÏNI. ΠΔΩΝΙ.		Ξ 	∪∪
XI. EPIPHI. ΕΠΗΠ.		Ξ 	∪∪
XII. MESÖRE. ΜΕΣΩΡΗ.		Ξ 	∪∪
XIII. EPAGOMENAE. ἸΚΟΥΧΙΣ?			∪∪

Champollion in Kosegarten Pl. D, E, F. See E. P. 38.

ENCHORIAL DATES.

MEMNON? PSAMMETICHUS .

Hieratic.  A

A. *Champollion 2 de Lettre P.59. Pl. IX. From a Papyrus of receipts at Turin. Supposed to be In the reign of Memnon, year XIV, Pharmuthi 10*

Fig. 1.  - 137.B

Fig. 2.  - 1137


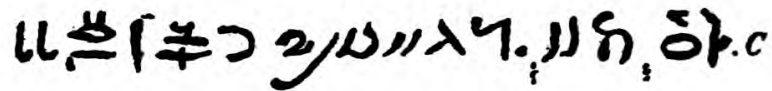
Fig. 3.  - 1172

Fig. 4.  - 1117

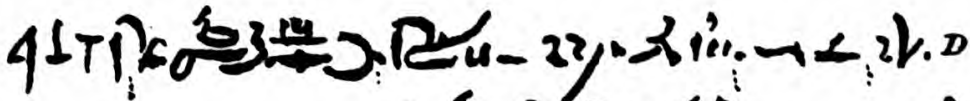
Fig. 5.  - 72

Fig. 6.  - 22

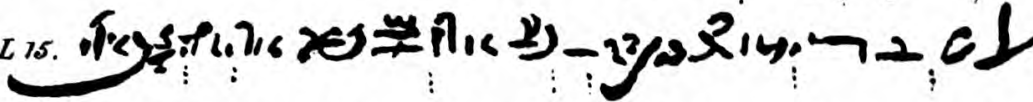
B. *Champollion 2 de Lettre P.95 Pl. XV. From the Roll of receipts at Turin: supposed to denote the Years I to VI of King Thuoris or Ramses the tenth: and, without doubt, belonging to a very early reign, so as to exemplify the progress of the characters.*

 C

C. *Champollion in Mai. N. 23. P. 25. From a fragment of papyrus at Turin: "The year XII, Mechir 12, of PSAMMETICHUS". The first year of Psammetichus was probably the 84th of Nabonassar: the 12th the 95. Nab.*

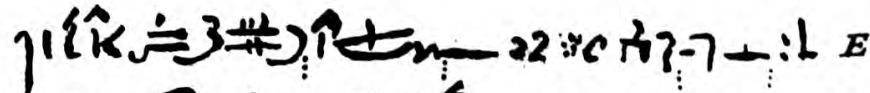
L1. 

L7. 

L15. 

D. Dates of a manuscript of the museum at Turin, in the character commonly called Hieratic, copied and obligingly communicated by Mr. Champollion. L1. The year XLIV, or XLV, Mechir or Phamenoth 28, of King PSAMMETICHUS. L5. The year XLIV, of King PAMETICHUS? L15. The year XLIV, Mechir 28, of King PSAMMETICHUS. .. everliving.

This 44th year of Psammetichus, the 127th of Nabonassar, or the 5th of Nabopolassar, began ☉ - 620^z - 61^d; that is 61 days before the true vernal equinox 2449 years anterior to that of 1829: it was remarkable for a lunar eclipse observed at Babylon.

L1. 

L5. 

E. Dates of a papyrus with accounts, communicated by Mr. Champollion. L1. The year XLV, Tybi 8. of King PSAMMETICHUS. L5. The year XXX, Pharmuthi 6 of King PSAMMETICHUS.

0. A preamble of a papyrus at Paris, traced by direction of Mr. Champollion. The year XXXII, Epiphi, of King PTOLEMY, Son of PTOLEMY and ARSINOE, gods Fraternal, 'ALEXICRATES? Son of DIOGENES being priest of ALEXANDER and the Fraternal gods, and the gods Beneficent: BERENICE daughter of CLEONICUS being basket bearer of ARSINOE, the Brother loving. It is declared. This appears to be a deed of sale, dated at Thebes.

0. Preamble of a papyrus at Paris, traced by direction of Mr. Champollion. The year XXXII, Epiphi, of King PTOLEMY, Son of PTOLEMY and ARSINOE, gods Fraternal, 'ALEXICRATES? Son of DIOGENES being priest of ALEXANDER and the Fraternal gods, and the gods Beneficent: BERENICE daughter of CLEONICUS being basket bearer of ARSINOE, the Brother loving. It is declared. This appears to be a deed of sale, dated at Thebes.

Four lines of handwritten Coptic script in a black ink on aged paper. The script is dense and characteristic of the Coptic alphabet, with various symbols and diacritics. The lines are written from left to right.

P. *Papyrus of the Vatican, copied by Mr. Champollion, dated* The year III, Tybi 7" or 'Pachon? of King PTOLEMY Son of PTOLEMY and BERENICE, gods Beneficent, DEMETRIUS Son of 'APELLA? being priest of ALEXANDER and of the Fraternal gods, of the gods Beneficent, and of the Father loving gods : the basket bearer of ARSINOE the Brother loving . . . It is declared . . . See *Champollion in Mai. P24.*

Four lines of handwritten Coptic script, similar in style to the first block. The text is arranged in four horizontal lines, with some characters appearing to be in red ink (rubrics) interspersed with the black ink. The script is a form of Coptic used in the Ptolemaic era.

Q. *Papyrus at Paris, traced by direction of Mr. Champollion, dated* The year VII, Epiphi, of King PTOLEMY Son of PTOLEMY and BERNICE, gods Beneficent : AETUS Son of AETUS being priest of ALEXANDER and the Fraternal gods, the gods Beneficent, the gods Father loving: PHILESSIA daughter of DEMETRIUS being basket bearer of ARSINOE the Brother loving ...

R. Papyrus at Paris, Journ. As. "I": traced also by direction of Mr. Champollion.
 Date: The year VIII, Pharmuthi, of King PTOLEMY, Son of PTOLEMY
 and ARSINOE the gods [Father loving]: the priest of ALEXANDER and the
 Fraternal gods, the gods Beneficent, and the Father loving gods, and of
 King PTOLEMY the Illustrious, being DEMETRIUS the Son of 'SIT-
 ALTHES? and AREA the daughter of DIOGENES being the prize bearer
 of BERENICE the Beneficent: NESAEA the daughter of APPELLA
 (2) being the basket bearer of ARSINOE the Brother loving; HIRENE
 the daughter of PTOLEMY being the priestess of ARSINOE the Father
 loving. It is declared

L3.

The year VI, Mechir, of the King everliving.

The year VI, Mechir, of the King everliving..

R. L3, 4.

ⲗⲟⲩⲓ ⲙⲏⲓ ⲛⲓⲓⲥⲓⲛⲉⲣⲓⲓⲙⲏⲧⲓ . ⲡⲉⲧⲙⲓⲙⲓⲙⲏⲧⲓ

L 4.

ⲟⲩⲓⲙⲏⲧⲓ ⲙⲏⲓ ⲛⲓⲓⲥⲓⲛⲉⲣⲓⲓⲙⲏⲧⲓ . ⲡⲉⲧⲙⲓⲙⲓⲙⲏⲧⲓ

L 4.

ⲟⲩⲓⲙⲏⲧⲓ ⲙⲏⲓ ⲛⲓⲓⲥⲓⲛⲉⲣⲓⲓⲙⲏⲧⲓ . ⲡⲉⲧⲙⲓⲙⲓⲙⲏⲧⲓ

L 6, 7.

ⲟⲩⲓⲙⲏⲧⲓ ⲙⲏⲓ ⲛⲓⲓⲥⲓⲛⲉⲣⲓⲓⲙⲏⲧⲓ . ⲡⲉⲧⲙⲓⲙⲓⲙⲏⲧⲓ

L 7.

ⲟⲩⲓⲙⲏⲧⲓ ⲙⲏⲓ ⲛⲓⲓⲥⲓⲛⲉⲣⲓⲓⲙⲏⲧⲓ . ⲡⲉⲧⲙⲓⲙⲓⲙⲏⲧⲓ

R. L3, 7. The year VIII, Pharmuthi, of the King everliving.

Registered at Memphis.

ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ
 ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ
 ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ
 ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ

the Son of AETUS: PYRRHA the daughter of PHILINUS being the prize bearer of BERENICE the Beneficent: AREA the daughter of DIOGENES being the basket bearer of ARSINOE the Brother loving: HIRENE the daughter of PTOLEMY being the priestess of ARSINOE the Father loving: on that day and year? It was decreed

L8. For a long time; many years.

ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ

L9. Portions . ANOMOLIAΣ .

ⲛⲟⲩⲁ

The year I of his late father.

ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ

L14. The year VIII .

ⲛⲟⲩⲁ

L17 As far as the year VIII .

ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ

L23. Three times a day.

ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ

L25. Ten diadems.

ⲛⲟⲩⲁ

L27. Mesore 30 .

ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ

L28. Mechir '17?

ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ

The 30 and 17?

ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ

L29. Annually, Thoth 1 , for 5 days.

ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ

T. Papyrus at Paris, traced by direction of Mr. Champollion; formerly belonging
 to Mr. Thésdenat. Journ. Asiat. "II." Preamble: The year XXI, Paophi '9?
 of King PTOLEMY Son of PTOLEMY and ARSINOE the Father loving
 gods: the priest of ALEXANDER and the Fraternal gods, and the
 gods Beneficent and the Father loving gods and the 'Saviour?
 gods being PTOLEMY the Son of PTOLEMY Son of 'CHRYSARMUS?
 TRYPHAENA, daughter of "MENAPION?? being prize bearer of
 BERENICE the Beneficent: DEMETRIA daughter of PHILINUS
 being basket bearer of ARSINOE the Brother loving: HIRENE
 daughter of PTOLEMY being priestess of ARSINOE the Father loving
 It is declared
 L7. The year XXI? Paophi 10, of the King everliving.

L7. The year XXI? Paophi 10, of the King everliving.

L7. The year XXI? Paophi 10, of the King everliving.

٥ . انا لله واليه المرجع
 والبرهان . في هذا اليوم
 المبارك من شهر كيهك
 من سنة ٢٣٣٣ . في
 اليوم التاسع عشر من
 شهر كيهك من سنة ٢٣٣٣ .

U. Papyrus at Berlin 41. b. Koseg. Pl. XIII. The year XXIII, Choeac 19, of King PTOLEMY, Son of PTOLEMY and ARSINOE, the gods Father loving, and the priest of ALEXANDER and the Fraternal gods, the gods Beneficent...

١٠ . انا لله واليه المرجع
 والبرهان . في هذا اليوم
 المبارك من شهر توبي
 من سنة ٦ . في اليوم
 العشرين من شهر توبي
 من سنة ٦ .

X. Papyrus at Berlin 47. Koseg. Pl. XIII. The year VI, Tybi 20, of King PTOLEMY, Son of PTOLEMY and CLEOPATRA the gods Illustrious, and the priest of ALEXANDER . . . The year VI, Tybi 20, of King PTOLEMY . . .

21613) 41 77/λ. 21624 21630 21642. 21652 . Y
 2163 6 21610 21620 21630 21640 21650 . A'
 21610 21620 . 21630 21640 21650 21660 21670 . B'

Y, A', B'. Beneficent, the Father loving gods, the gods Illustrious, the gods.

21610 21620 21630 21640 21650 21660 21670 21680 . Y
 21610 21620 21630 21640 21650 21660 21670 21680 . A'
 21610 21620 21630 21640 21650 21660 21670 21680 (2) . B'

Y, A', B'. Mother loving; and the prize bearer of BERENICE .

21610 21620 21630 21640 21650 21660 21670 21680 . Y
 21610 21620 21630 21640 21650 21660 21670 21680 . A'
 21610 21620 21630 21640 21650 21660 21670 21680 . B'

Y, A', B'. The Beneficent, and the basket bearer of ARSINOE .

21610 21620 21630 21640 21650 21660 21670 21680 . Y
 21610 21620 21630 21640 21650 21660 21670 21680 (2) . A'
 21610 21620 21630 21640 21650 21660 21670 21680 . B'

Y, A', B'. The Brother loving, and the priest of ARSINOE the Father loving.

.Y וְעָנֵה לָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה
 .A' וְעָנֵה לָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה
 .B' וְעָנֵה לָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה

Y, A', B'. 'Appointed? in the metropolis [Racotis]; and in the Royal city.

.Y וְעָנֵה לָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה
 .A' וְעָנֵה לָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה
 .B' וְעָנֵה לָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה

Y, A', B'. The 'noble? priest of PTOLEMY SOTER, and the priest.

.Y וְעָנֵה לָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה
 .A וְעָנֵה לָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה
 .B' וְעָנֵה לָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה

Y, A', B'. Of PTOLEMY the Mother loving, and the priest of PTOLEMY.

.Y וְעָנֵה לָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה
 .A' וְעָנֵה לָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה
 .B' וְעָנֵה לָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה וְלָנוּ רַב־הַדָּבָר הַזֶּה

Y, A', B'. The Brother loving, and the priest of PTOLEMY the Beneficent, and the priest.

D' H 35, Grey C. The year XXXV.. 29 of King PTOLEMY and CLEOPATRA
 his sister, Son and daughter of PTOLEMY and CLEOPATRA
 gods Illustrious : and the priest of ALEXANDER and the Saviour
 gods, the gods Fraternal, the gods Beneficent, the gods [Father]
 loving, the gods Illustrious, the god Defender of his Father, and
 the gods Mother loving: and the prize bearer of BERENICE the
 Beneficent, and the basket bearer of ARSINOE the Brother loving
 and the priest of ARSINOE the.. Father loving in the metropolis
 being .. It is declared...

L 22. The priests of AMONRASON THER and the 'Fraternal? gods, the
 gods Beneficent, the gods Father loving, and the gods Illustrious,
 the god Defender of his father, and the gods Mother loving. Amen.

E' H31. Papyrus of Casati, at Paris. Writing dated γνηϊνῶν. E'

. E'

E' Koseg. Pl. IX. E'

E' Pap. Berl. 36. E', F' The year XXXVI, Athyr 18, of King PTOLEMY.

. E'

. E'

E', F' And CLEOPATRA his sister, son and daughter of PTOLEMY.

. E'

. F'

E', F' And CLEOPATRA the gods... Illustrious, and

. E'

. F'

E', F' The priest of ALEXANDER. and the Saviour gods, the gods Illustrious

. E'

. F'

E', F' The gods Beneficent, the gods Fatherloving, the gods Illustrious, the god

. E'

. F'

E', F' 'Defender of? his father and the gods Mother loving: and the bearer of

E' 3121 - (1/2) 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111
 F' 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111

E'F' Prizes of BERENICE the Beneficent , and the bearer of . . .

E' 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111
 F' 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111

E'F' Baskets of ARSINOE the Brother loving , and the priest of ARSINOE

E' 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111
 F' 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111

E'F' The Father loving appointed in the metropolis : and in the Royal city

E' 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111
 F' 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111

E'F' The 'noble? priest of PTOLEMY SOTER

E' 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111
 F' 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111

E'F' And the priest of PTOLEMY the Father loving : and the priest

E' 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111
 F' 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111 1111

E'F' Of PTOLEMY the Brother loving , and the priest of PTOLEMY

L12. *E'*

Koseg. Pl. X. *F'*

E' F' The year XXXVI, Athyr, of the King everliving.

L18. *E'*

Pl. XI. *F'*

The priests of AMONRASONTHER and the Fraternal gods, the gods Beneficent: the gods

. *E'*

. *F'*

E' F' Fatherloving. *F'* The gods Illustrious? *E' F'* The god Father defending and the gods Motherloving. Amen.

L20, 38. *E*

Signed witnesses 16 The 16.

. *G'*
.
.

G' Pap. Berl. 45. Koseg. Pl. XIII. The year XXIX 'Mesore 14?' of King PTOLEMY the Beneficent, Son of PTOLEMY and Queen CLEOPATRA and CLEOPATRA his wife . . and the priest of ALEXANDER and the Saviour gods. This was the 5th. year of Physcon's separate reign, or 5 years later than the 36th of Philometor.

H' ٥٠٤ ١٥ ١٤ ١٣ ١٢ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١
 ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١
 ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١

H' Pap. Berl. 44. b. Kaseg. Pl. XIII. The year XXXIV (K.) Tybi 2, of King PTOLEMY the god Beneficent, son of PTOLEMY and CLEOPATRA gods Illustrious, and Queen CLEOPATRA his sister, and Queen CLEOPATRA his wife, gods Beneficent, and the priest of ALEXANDER . . .

I. ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١
 ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١
 ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١
 ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١
 ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١
 ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١

I. Papyrus at Paris traced by direction of Mr. Champollion. (1) The year XLV, Tybi ?14, of King PTOLEMY the god Beneficent, son of PTOLEMY; (2) and Queen CLEOPATRA his wife, gods Beneficent: and the priest of ALEXANDER (3) and the Saviour gods, the gods Father loving, the gods . . . Beneficent ? . . . (4) the gods Beneficent and the basket bearer (5) of ARSINOE the Brother loving being in the Metropolis, and in the Royal city . . . It is declared . .

L. 9, 10. ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١

Year XIV 'Tybi ? of the King everliving.

.K' אֲנִי יְהוָה אֱלֹהֵי אֲבוֹתָיִם
 .L' אֲנִי יְהוָה אֱלֹהֵי אֲבוֹתָיִם

K'. Pap. Berl. 42a. Koseg. Pl. XII. L'. Pap. Berl. 46. Koseg. Pl. XIII, continued from a copy by Mr. Champollion. The year XLVI, Payni 20, of king PTOLEMY the god Beneficent, son of

.K' אֲנִי יְהוָה אֱלֹהֵי אֲבוֹתָיִם
 .L' אֲנִי יְהוָה אֱלֹהֵי אֲבוֹתָיִם

K', L'. PTOLEMY and CLEOPATRA, gods Illustrrious, and Queen

.K' אֲנִי יְהוָה אֱלֹהֵי אֲבוֹתָיִם
 .L' אֲנִי יְהוָה אֱלֹהֵי אֲבוֹתָיִם

K', L'. CLEOPATRA his sister, and Queen CLEOPATRA his wife.

.K' אֲנִי יְהוָה אֱלֹהֵי אֲבוֹתָיִם
 .L' אֲנִי יְהוָה אֱלֹהֵי אֲבוֹתָיִם

K', L'. The gods Beneficent, and the priest of ALEXANDER. L'. Ch. And the gods.

.L' אֲנִי יְהוָה אֱלֹהֵי אֲבוֹתָיִם

L'. Saviours, the gods Fraternal, the gods Beneficent, the gods Father loving.

.L' אֲנִי יְהוָה אֱלֹהֵי אֲבוֹתָיִם

L'. The gods Illustrrious, the god Mother loving, the god Defender of his father, the gods

.L' אֲנִי יְהוָה אֱלֹהֵי אֲבוֹתָיִם

L'. Beneficent, and the prize bearer of BERENICE .

Handwritten hieroglyphic text for L'.

L'. The Beneficent, and the basket bearer of ARSINOE .

Handwritten hieroglyphic text for L'.

L'. The Brother loving, and the priestess of ARSINOE the Father loving.

Handwritten hieroglyphic text for L'.

L'. Appointed in the metropolis: and the 'noble priest'... It is declared.. In this enumeration the reigning king seems to be twice named, first as Eupator, and immediately afterwards as one of the gods Beneficent, or, Evergetes.

L', .Apapyrus at Berlin partly copied by Mr. Champollion, probably the same as K'. L'.

L10.

Handwritten hieroglyphic text for L10.

L12.

Handwritten hieroglyphic text for L12.

M'. H36. Salt's Papyrus, registered apparently XLVII, but possibly XLIII. The dates here copied from the text are quite clear, but they may have related to an earlier transaction. The year XLIII, Phamenoth, of the King ever living .

Handwritten hieroglyphic text for M'.

Handwritten hieroglyphic text for M'.

Handwritten hieroglyphic text for M'.

N'. Pap. Berl. 376. Koseg. Pl. XII. The year LII, Pachon3, of King PTOLEMY the god Beneficent, son of PTOLEMY, and Queen CLEOPATRA his sister, and Queen CLEOPATRA his wife, gods Beneficent: and the priest of ALEXANDER . . . The date of the year is 7B in the Registry K.

R' אִתֵּן לַעֲבָדֶיךָ אֱלֹהֵי אֲבוֹתָנוּ וְאֱלֹהֵי מִצְרָיִם וְאֱלֹהֵי כָּל הָעוֹלָם
 וְאֱלֹהֵי הַיָּם וְאֱלֹהֵי הַיַּבֶּשֶׁת וְאֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ
 וְאֱלֹהֵי הַיְּבֵרִים וְאֱלֹהֵי הַיְּבֵרִיּוֹת וְאֱלֹהֵי הַיְּבֵרִיּוֹת וְאֱלֹהֵי הַיְּבֵרִיּוֹת
 וְאֱלֹהֵי הַיְּבֵרִיּוֹת וְאֱלֹהֵי הַיְּבֵרִיּוֹת וְאֱלֹהֵי הַיְּבֵרִיּוֹת
 וְאֱלֹהֵי הַיְּבֵרִיּוֹת וְאֱלֹהֵי הַיְּבֵרִיּוֹת וְאֱלֹהֵי הַיְּבֵרִיּוֹת
 וְאֱלֹהֵי הַיְּבֵרִיּוֹת וְאֱלֹהֵי הַיְּבֵרִיּוֹת וְאֱלֹהֵי הַיְּבֵרִיּוֹת

R' Papyrus at Turin, copied by Mr Champollion. The year XVI, Choeac
 '8 of King PTOLEMY surnamed ALEXANDER and Queen BERENICE
 his sister, gods 'Mother? loving, and the priest of ALEXANDER and
 the Saviour gods, the gods 'Fraternal? the gods Beneficent, the gods
 'Father? loving, the gods Illustrious, the god 'SOTER? the gods Mother
 loving, the god 'Defender? the gods Beneficent, the gods Mother loving,
 appointed in the Metropolis, and in the Great city... It is declared...

S' אִתֵּן לַעֲבָדֶיךָ אֱלֹהֵי אֲבוֹתָנוּ וְאֱלֹהֵי מִצְרָיִם וְאֱלֹהֵי כָּל הָעוֹלָם
 וְאֱלֹהֵי הַיָּם וְאֱלֹהֵי הַיַּבֶּשֶׁת וְאֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ
 וְאֱלֹהֵי הַיְּבֵרִים וְאֱלֹהֵי הַיְּבֵרִיּוֹת וְאֱלֹהֵי הַיְּבֵרִיּוֹת וְאֱלֹהֵי הַיְּבֵרִיּוֹת
 וְאֱלֹהֵי הַיְּבֵרִיּוֹת וְאֱלֹהֵי הַיְּבֵרִיּוֹת וְאֱלֹהֵי הַיְּבֵרִיּוֹת

S' Pap. Berl. 43 a. Koseg. Pl. XII. The year XXVI, Choeac 19, of King PTO-
 LEMY surnamed ALEXANDER, and Queen BERENICE his sister,
 gods 'Mother? loving; and the priest of ALEXANDER... Perhaps
 this may be a duplicate of the last manuscript, and they may both be of
 the year XXVI; for there seems to have been no year XVI of Alexander with-
 out his mother.

A Coptic inscription on a chalk tablet, consisting of two lines of text written in a stylized script. The first line begins with a large initial character, possibly 'T', followed by several groups of characters. The second line continues the text with similar groupings.

T. H 79. Chalk tablet with 28 stars, from Sacchara. The year XXX, Thoth 22, of King PTOLEMY son of PTOLEMY, the god [M : R : N] ever living. There is none of the later Ptolemies, except Lathurus, that reckoned a year XXV: and this inscription is evidently not of an early reign: we may therefore infer that the unknown epithet [M : R : N] must have belonged to Lathurus.

A Coptic inscription on a tablet, consisting of two lines of text. The script is similar to the one above. The first line starts with a large character, and the second line continues the text with multiple groups of characters.

U. H 75. Tablet from Sacchara. L7. Year IX, 'Epiphi? 9, of the great King PTOLEMY, the god 'NEUS? DIONYSUS ... ever living.

A Coptic inscription on a tablet, consisting of two lines of text. The first line contains several groups of characters, and the second line continues with similar groupings.

H 76 L 19.

L 19. The great King PTOLEMY the god 'NEUS? DIONYSUS ever living. The tablet is of a later reign, but these titles belong to Auletes, the young Bacchus; not Dionysius or Denys, as he is sometimes called.

X' .X'
 .
 .

X' Papyrus at Paris, traced by direction of Mr. Champollion. L1. The year VIII, Phamenoth 29, of King PTOLEMY and Queen CLEOPATRA, surnamed TRYPHAENA gods Father loving and Mother loving; and the priest of 'the great King'?. . . . It is declared.

L 2, 3. .
 .
 .

L 2, 3 More clearly. The year VIII, Phamenoth 29 of the 'great' King PTOLEMY, and CLEOPATRA surnamed TRYPHAENA, gods Father loving and Mother loving, everliving. It is uncertain who these sovereigns were.

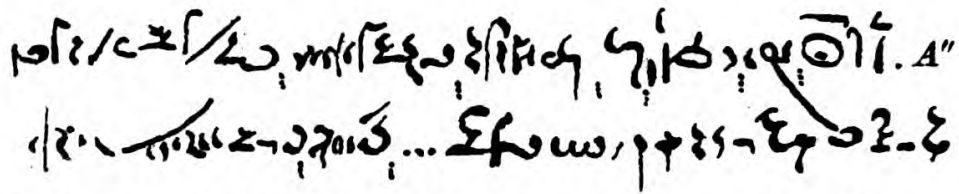
Y' .Y'
 .

Y' H 71 B. Tablet from Saichara, with 19 stars. Year XIX of the King the great god "NEUS ?? PTOLEMY" the warlike, beloved by Phthah and Isis ?? . . . Cleopatra and Caesar being afterwards mentioned in the inscription, it is probable that this Ptolemy must have been Auletes.

L 3, b. .

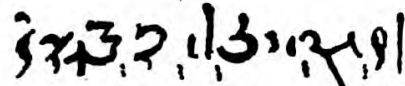
L 3, b. The year VII of Queen CLEOPATRA "NEOTERA ??

L 4, b. The year IX.



A" H 51. Enchorial tablet BR. M. L1. The year XIX, which is IV 'Pañni 1' of Queen CLEOPATRA and King [PTOLEMY] surnamed CAESAR.

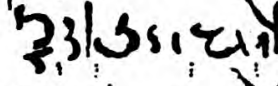
L10. Year XIX, which is year IV.

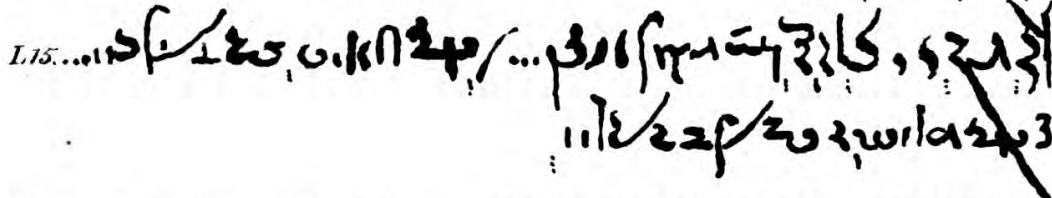


L11. Year XIX, which is year IV 'Pañni' ?



L12. Year XIX, which is year IV.



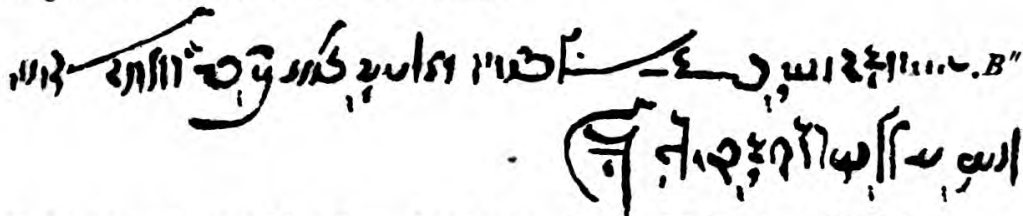


Year XIX, which is year IV, Pañni, . . . of King PTOLEMY and Queen CLEOPATRA.

L17.



King PTOLEMY surnamed CAESAR.



B" H 75, 76. Chalk tablet from Sacchara. L1. . . . Of King PTOLEMY surnamed CAESAR, the god 'Father loving' and Mother loving, everliving. Caesarion seems to be called Philopator and Philometor, as Peyron has already remarked, in the Greek inscription of the Pillar of Turin, which must have been at first indistinctly and carelessly engraved, and is now much defaced.

اے قلعہ چہ اس وقت ہاں ہے کہ وہ نیکو بادشاہ
 ہے کہ اس وقت اس کا اور کوئی نہیں ہے اس کا

*B." H 76. L 21, 22. The year VI ? Paḡni 12 ? of the Queen munificent . . .
 and the King PTOLEMY surnamed CAESAR ever living. We should
 most naturally read Year VIII; which would be the year after Cleopatra's
 death.*

ARTIFICIAL ALPHABET.

DOUBTFUL RESEMBLANCES.

IDENTIFIED AS LEGIBLE.

PAGE. COPTIC.

ⲩ Ⲕ ⲑ Ⲓ ⲓ ⲕ

ⲛ ⲛ ⲛ ⲛ . 40. ⲁ

ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ

ⲛ ⲛ ⲛ ⲛ . 46. Ⲃ

ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ . 51. Ⲓ, ⲕ, ⲛ, Ⲕ

Ⲓ ⲛ ⲛ

Ⲓ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ

ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ

ⲛ ⲛ ⲛ ⲛ . 59. ⲁ, Ⲕ, Ⲓ

ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ

ⲛ ⲛ ⲛ

ⲛ ; ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ . 70. Ⲓ, Ⲓ, Ⲓ

//

ⲛ ⲛ ⲛ . 73. ⲁ

ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ

ⲛ ⲛ . 74. Ⲓ

ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ

ⲛ ⲛ ⲛ . 75. Ⲓ

ⲛ . 85. Ⲓ, Ⲓ

ⲛ ⲛ ⲛ

ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ . 86. Ⲓ, Ⲓ

+ ⲛ ⲛ ⲛ ⲛ . 92. Ⲓ

ⲛ ⲛ ⲛ

ⲛ ⲛ ⲛ . 95. Ⲓ

ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ

ⲛ ⲛ ⲛ . 96. Ⲓ

ⲛ ⲛ ⲛ

ⲛ . 102. Ⲓ

ⲛ ⲛ ⲛ ⲛ ⲛ ⲛ

ⲛ ⲛ ⲛ ⲛ . 106. Ⲓ

ⲛ

ⲛ . 108. Ⲓ

ⲛ

ⲛ ⲛ ; ⲛ ⲛ . 109. Ⲓ; Ⲓ

RUDIMENTS OF A DICTIONARY.

EXPLANATIONS.

LEGIBLE CHARACTERS.

Δ. Perhaps from Δε; as Δε, πα;

ॐ ॐ

Δε τα, θδ; ANUCIS, Vesta. Champ. Tabl. N. 7, 8, 52.

AËTOS. H 17, iii, iii.

ॐ ॐ ॐ ॐ ॐ ॐ

Q1. AËTOS

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

son of AËTOS.

ALEXICRATES ? O1.

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

ALEXANDROS. M1.

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

H 16, ii.

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

H 20 K. Alexandria.

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

H 31 L2.

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

R1, T1.

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

See Dates, throughout.

AMMONIUS. H 35, C 6.

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

ANTIGENES. H 32, L 35.

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

ANTIMACHUS. H 32, L 35.

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

א

אֶפֶלָא 41

APELLA ? P1.

אֶפֶלָא

APOLLONIUS .H.32 L28.

אֶפֶלָא אֶפֶלָא

APOLLOS ? R1.

אֶפֶלָא אֶפֶלָא

"ARMENIS." H32 L33. Written ARBESTI.

אֶפֶלָא אֶפֶלָא

AREA. H17 iii. ΑΡΕΙΑΣ ΤΗΣ ΔΙΟΓΕΝΟΥΣ.

אֶפֶלָא אֶפֶלָא

R1. Daughter of Diogenes.

אֶפֶלָא אֶפֶלָא

HARPOCRATES . See Petcharpocrates.

אֶפֶלָא אֶפֶלָא

ARSINOE. H16 ii.

אֶפֶלָא אֶפֶלָא

H31A 3.

אֶפֶלָא אֶפֶלָא

H34A4.

אֶפֶלָא אֶפֶלָא

H34 T1. H34 A8

אֶפֶלָא אֶפֶלָא

R1. T1.

אֶפֶלָא אֶפֶלָא

AUTOCRATOR. H74A6a.

אֶפֶלָא אֶפֶלָא

H74 B5 a.

אֶפֶלָא אֶפֶלָא

HASOS, HASYS . H31 L8. See 2 .

H 34 A14. See 2

H34 A16.

H34, B8.

H34 B8 See 2

A' 4.

B 5.

F' Koseg. Pl. X.

F'

DOUBTFUL.

אֶל־עֵץ

עַל־עֵץ

עַל־עֵץ

עַל־עֵץ

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עַל־עֵץ

עַל־עֵץ

(Δ)...

Ν Λ (2) 43

ILLEGIBLE.

Which had been. H19 ix ΕΤΑCΨΑΠΙ?

Ν Ψ

Rendered. ΑΤΘΡΕ? Σ Δ

Ν Μ Ζ

Men celebrate. H28 xxviii.

Υ Ζ Μ Λ

As is done. H26 xxiv. See Rest.

Υ Μ Λ

Accustomed. H19 viii.

Ν Μ Λ

In making processions. H26 xxv.

Π Τ Α Μ Λ

Time. H23 xvii. ΑΘΡΕ? ΓΓ. ΑΕΙ? ΧΡΟΝΩΝ.

Υ Ζ Λ

H27 xxv. ΤΟΝ ΕΠΕΙΤΑ ΧΡΟΝΟΝ.

Υ Ζ Λ Ν

H23 xviii. ΔΙΑ ΠΑΝΤΟΣ. Δ.

Ζ Τ Ζ Λ

Gave. H18 vi. ΑΝΑΤΕΘΗΚΕΝ.

Υ Λ

Superior to. H16 i. ΥΠΕΡΤΕΡΟΥ.

Τ Τ Λ

Animals. H23 xviii.

Υ Μ Ζ Λ

44(2)...

ρ ρ (2)

Man . From τ . ρ ρ . Men and women. Ch. Tabl. 246 . ρ, ρ

H 16 i. Men .

ρ ρ

H 31 L 10, 11, 12. His people .

ρ ρ ρ

H 28 xxviii. All men .

ρ ρ

H 18 vii. All other men.

ρ ρ ρ ρ ρ

Regarding. H 24 xv. ΕΝΤΟΙΣ ΑΝΗΚΟΥΣΙΝ .

ρ

H 18 vi. ΤΑ ΠΡΟΣ .

ρ

In which . H 29 xxix .

ρ

May become . H 26 xxv. He might make H 21 xii.

ρ

H 23 xxviii. Making .

ρ

Things proper . H 23 xviii.

ρ ρ ρ ρ ρ

They had treated ill . H 21 xiii.

ρ ρ ρ ρ ρ ρ ρ

H 22 xiii.

ρ ρ ρ ρ ρ ρ ρ

Who had ; who were . H 17 iv.

ρ

Is kept ; when they keep . H 28 xxvii.

ρ ρ ρ

Shall be called ; ' shall men call it ?

See II .

ρ ρ ρ ρ ρ

(2) ...

p (2) 45

Milk. H32 L13. $\epsilon\rho\omega\tau$; "in os dare."

213

H32 L16:

4P3

F' Koseg. Pl. X.

4P3

Pl. XI.

4P3

Egyptians. H16 i.

ω ρ ρ ρ

Hierogrammates. H17 iv... 'Writing men'?

ἰ ὁ ῥ ὁ ῥ ὁ ῥ

For the use, or service. H23 xvii.

ἰ ὁ ρ ρ ρ

H 20 x.

ἰ ὁ ρ ρ ὁ

* Sometimes merely a terminal mark, as in SYNTAXES: at

†

other times, perhaps, a man, after a proper name. See 4

Than. H19 ix.

Υ Υ

H16 i.

† †

46 B .

4 2 4 4

LEGIBLE.

SHIPS. H20 xii. βαρς? See Phabis.

2 III / III 4

EYES? H31 L7. Βρ for Βαλ? ?

1 4

BERNICE, BERENICE. H17 üü.

1 2 2 4 1 1 2 4

H31 L3.

2 5 1 1 2 4

H34 A 2.

5 1 2 1 1 2 4

R1.

5 1 2 2 1 1 2 4

T1.

5 1 2 2 1 1 2 4

H49 UQf.

5 2 1 1 2 4

H49 R.M.st.

2 2 1 1 2 4

H49 NDm 

The munificent BERENICE.

SHARE, PART. οττηρ? OSOROERIS.

4 4

LIMIT? H35 C15. ρθητηρ? Masc. οου?

5 4 5

PART? O? K'? Part of the said place?

RH 2 5 4

O 8. A certain part. See Fractions.

5 1 4 3

Possibly read WER, VER, or BER in OSOROERIS and SENPOERIS.

(B)...

C1 G1 4 47

Forever. H 25 xxi. ΕΙΣ ΤΟΝ ΠΑΝΤΑ ΧΡΟΝΟΝ.

Ⲅⲓⲛⲁⲓⲃ

Everliving. H 25 xxi. ΑΙΩΝΟΒΙΩΙ.

Ⲅⲓⲛⲁⲓ

H 35 A 15.

Ⲅⲓⲛⲁⲓⲃⲛ

H 34 B 13.

Ⲅⲓⲛⲁⲓⲃⲛ

D 7, 8. Hieratic.

Ⲅⲓⲛⲁⲓⲃⲛ

Life. H 16 i.

C1

Living. H 16 ii.

C1

Hostile; hostilely. H 21 xiii, xiii; H 22 xvi.

Ⲅⲓⲛⲁⲓⲃ

Attacked. H 22 xv. ΕΧΕΙΡΩΣΑΝΤΟ.

Ⲅⲓⲛⲁⲓⲃⲛ

Obsidional. H 21 xiii.

Ⲅⲓⲛⲁⲓⲃⲛ

Strength, or health. H 24 xvi.

Ⲅⲓⲛⲁⲓⲃⲛ

Restored. H 20 α. Βερε?

Ⲅⲓⲛⲁⲓⲃ

Ordered, or fixed them. H 18 vii. See LIMIT above.

Ⲅⲓⲛⲁⲓⲃ

Prize. See Δ.

Ⲅⲓⲛⲁⲓⲃ

48 (B)...

4 (4)

Baskets. H31 L3. *Bip?* Perhaps of gold and silver

H31 L6.

H34 A3.

H34 A8.

H35 C4.

R 2.

T 2.

ڪاڪو ڪو ڪو ڪو

ڪاڪو ڪو ڪو ڪو

ڪاڪو ڪو ڪو ڪو

ڪاڪو ڪو ڪو ڪو

ڪاڪو ڪو ڪو ڪو

ڪاڪو ڪو ڪو ڪو

ڪاڪو ڪو ڪو ڪو

(B)...

4 4 (4) 49

King. H16 i. Possibly *anf*.

4 4 4

But in D1, it is more like the bee. The sound is uncertain.

4 4 4

H 26 xxiv. Queen.

4 4 4 ?

H 31 L1. Sovereigns, dual. See Dates

4 4 4

H 34 B1.

4 4 4

H 34 B13.

4 4 4

H 51 L1. Queen.

4 4 4

H 51 L1.

4 4 4

H 51 L15.

4 4 4

H 51 L16. Queen.

4 4 4

H 74 B1 a.

4 4 4

H 74 A4 b. Queen.

4 4 4

H 75 L7.

4 4 4

H 76 L19.

4 4 4

H 76 L21. Queen.

4 4 4

H 76 L22.

4 4 4

H 79 L1.

4 4 4

H 82 L6? Unpublished tablet Br. Mus.

4 4 4

50 (B) . . .

Phylacteries. H 27 xxvii, xxvii.

Guards. H 21 xiv.

Funerals. H 23 xviii. See Busiris.

Altar. H 24 xx. **μαὐνυλιλ?** See Place.

City H 21 xiv. **θηακις**. Whence Thebes.

H 21 xii. Perhaps **θηα..ης**, 10,000 houses.

Siege. H 21 xiii.

H 22 xv. **ΕΙΛΕΝ**. Took by siege.

Racotis? H 31 L4. Alexandria. **ρεκοτ**.

H 34 A 4.

H 35 C 5.

A'. See Dates.

H 75 L11. Possibly.

Lycopolis See **μ**.

Liturgy. H 31 L9.

Worship. H 25 xviii. **ΘΕΡΑΠΕΥΕΙΝ**. **ΦΕΙ, ΦΟΥΒΕΤ?**

See Temple.

Σ 4(4)

υ 2(4)

γ 4(4)

κ 2(4)

ε 4(4)

ρ 2(4)

σ 2(4)

τ 2(4)

θ 2(4)

ι 2(4)

κ 2(4)

λ 2(4)

μ 2(4)

ν 2(4)

ξ 2(4)

ο 2(4)

π 2(4)

Γ, Κ, Χ, Σ.

~ K 222 < 51

LEGIBLE.

ZBENDETES. H 32 L 33.

ⲓⲃⲉⲛⲉⲧⲉⲧⲉⲥ

H 35 C. 6.

ⲓⲃⲉⲛⲉⲧⲉⲧⲉⲥ

THYZBENDETES. L'...

ⲓⲃⲉⲛⲉⲧⲉⲧⲉⲥ

K'10. In Th.

ⲓⲃⲉⲛⲉⲧⲉⲧⲉⲥ

K'14.

ⲓⲃⲉⲛⲉⲧⲉⲧⲉⲥ

The initial may possibly have been a Ψ , but it is not always distinguishable from the other forms of K and CH.

SNACNOMNEUS. H 32 L 25.

ⲓⲛⲁⲕⲛⲟⲙⲛⲉⲩⲥ

SNACNOMES. H 32 L 26.

ⲓⲛⲁⲕⲛⲟⲙⲉⲥ

SPOTUS. H 31 L 9 Ψ -ΠΟΥ-ΤΟ? Ch. MS.

ⲓⲡⲟⲩⲟⲥ

H 31 L 11.

ⲓⲡⲟⲩⲟⲥ

F' Koseg. Pl X.

ⲓⲡⲟⲩⲟⲥ

K'7. Champ.

ⲓⲡⲟⲩⲟⲥ

ZMINIS. H 31 L 10.

ⲓⲙⲓⲛⲓⲥ

H 32 L 29. Ψ ΜΚΝ?

ⲓⲙⲓⲛⲓⲥ

F' Koseg. Pl X.

ⲓⲙⲓⲛⲓⲥ

K'6. Champ M S.

ⲓⲙⲓⲛⲓⲥ

ASSUMPTION. H 17 v. ΠΨΕΠ?

ⲓⲡⲩⲩⲉⲛⲉⲩⲟⲩⲟⲥ

H 22 xvi.

ⲓⲡⲩⲩⲉⲛⲉⲩⲟⲩⲟⲥ

52 Γ, κ, χ, σ.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

CAESAR . H51 L2. See Dates.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

H74 A6 a. Caesaris.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

CLEOPATRA . H34 A1. See Dates.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

H35 C1, 2.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

H31 L1, 1.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

EGYPT. H16 i. Ⲁⲓⲛⲉⲛⲓ?

Ⲁⲓⲛⲉⲛⲓ

H18 vi.

Ⲁⲓⲛⲉⲛⲓ

"NE" CHTHMONTHES . H31 L10.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

H31 L10.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

H31 L11. Ⲁⲓⲛⲉ.

Ⲁⲓⲛⲉ

K'6,6. Ch. MS.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

CHAPOCRATES . H31 L9. See Harpocrates.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

F' Koseg. Pl. XI.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

K' 10. Champ.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

K' 10. Ch.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

CHAPOCHONSIS . F' Koseg. Pl. X.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

H31 L11.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

K'6. Champ.

Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

CHOLCHYTA? K'8,13,14,14; H31 L8?n? H35 C9. Ⲁⲓⲛⲉⲛⲓⲛⲓⲛⲓⲛⲓ

Γ, κ, χ, σ?

DOUBTFUL 22 53

Land. *H 21 xii.*

Ⲅⲓⲃⲥ

H 21 xiii. κⲁⲑⲟⲥ?

Ⲅⲱⲗⲥⲟ

H 22 xvi.

ⲄⲄⲱⲗⲥ

Gardens. *H 19 ix.* ⲟⲃⲓ?

ⲓⲓⲛⲓⲥⲓⲓⲛⲓ

Permitted. *H 30 xxx.* ⲁⲗⲗ?

ⲁⲗⲗ

Feasting; making sacrifices. *H 23 xix.* ⲟⲗⲓⲗ?


ⲛⲓⲛⲓⲥⲓⲓⲛⲓ

Tranquil *H 18 vii.* ⲁⲗⲛⲏ?

ⲁⲗⲛⲏ

H 21 xii.

ⲁⲗⲛⲏ

Thou κ? *Champ. Tabl. n. 13.* 

~

54 (Γ) . . .

Ⲅ ⲗ

ILLEGIBLE.

Shrine and statue. *H 26 xxiv.*

Ⲅⲗⲗⲗ

H 26 xxv.

Ⲅⲗⲗⲗ

H 26 xxv.

Ⲅⲗⲗ

Affairs. *H 18 vii.*

Ⲅⲗⲗⲗⲗ

Who fought; who defended. *H 18 vi.*

Ⲅⲗⲗ

Fighting for. *H 22 xvi.*

Ⲅⲗⲗⲗⲗⲗ

Fighting. *H 22 xv.*

Ⲅⲗⲗⲗⲗ

H 25 xxiii **ΕΠΑΜΥΝΑΝΤΟΣ.**

Ⲅⲗⲗⲗ

Laid waste. *H 22 xv.*

Ⲅⲗⲗⲗⲗⲗ

Military. *H 20 x.*

Ⲅⲗⲗ

H 20 xi. Military men. See *Great*, Δ.

Ⲅⲗⲗⲗ

Conquered. *H 22 xv.* See *Good*, γ.

Ⲅⲗⲗⲗⲗ

Victory. *H 16 ii.* Good fight.

Ⲅⲗⲗⲗ

H 24 xv. See *Prizes*, Δ.

Ⲅⲗⲗⲗⲗⲗ

Should remain. *H 20 xii.*

Ⲅⲗⲗ

Also. *H 24 xix.* κε? ⲕⲉ, ρⲓ? *Champ. T 38*

Ⲅⲗⲗ

H 24 xix.

Ⲅⲗⲗ

Gave him. *H 16 ii.*

Ⲅⲗⲗ

H 24 xx. Have given.

Ⲅⲗⲗ

(Γ)...

255

Bank. *H21 xv*. ΧΩΜΛ.

≡ γιϛ

Rod; oecopedic cubit. *H34 A 12*.

δ ρ ε ι ϛ

H34 A 13, B 9.

δ ρ ε ι ϛ

H35 C 8.

δ ρ ε ι ϛ

H35 C 9.

γ ρ ε ι ϛ

A' 5, 6.

δ ρ ε ι ϛ, δ ρ ε ι ϛ

B' 6, 7.

δ ρ ε ι ϛ

Cubit square. *H34 A 12. Peyron, 1828*.

δ ρ ε ι ϛ

H34 B 9.

δ ρ ε ι ϛ

A' 4.

δ ρ ε ι ϛ

B' 5

δ ρ ε ι ϛ

Military dues? *H18 vu*. ΠΡΟΣΘΑΩΝ.

υ ρ γ ι ι ι ι

Collection. *H31 L 8*. ΛΟΓΕΙΛΟ.

ι ρ ε ι ϛ

H31 L 12. H32 L 13, 14, 15.

ι ρ ε ι ϛ

F' 3. Koseg. Pl X.

ι ρ ε ι ϛ

F' 3. Koseg. Pl X.

ι ρ ε ι ϛ

K' 4. Champ. MS.

ι ρ ε ι ϛ

K' n, 11, 15, 15. Ch. One fifth. See Number. ι ρ ε ι ϛ

Sold. H34 A12. *Handwritten text in Arabic script*

H34 B8. *Handwritten text in Arabic script*

H34 L8. *Handwritten text in Arabic script*

F2. *Handwritten text in Arabic script*

M1. *Handwritten text in Arabic script*

O3. See Price. *Handwritten text in Arabic script*

He has sold him. K'7. Champ.

Handwritten text in Arabic script

Sold thee? X'2. Often repeated *Handwritten symbol*?

Handwritten text in Arabic script

(Γ)...

The rest . H 17 iv.

H 18 vii , and elsewhere.

H 24 xix.

H 34 A 13. Remaining.

H 34 B 11.

A' 4.

B' 6.

Hence pretty clearly ~~██████████~~ H 26 VII, is, as in xxii,

and not "the gods of the country."

Collection . H 20 x. ΣΥΛΛΗΨΙΝ .

Collected ? H 20 xi , or Insurgents .

See III , F .

See v , u .

Dress . H 17 iv . ΣΤΟΛΙΣΜΟΝ . Dressing .

H 20 x . ΒΥΣΣΙΝΩΝ ΟΘΟΝΙΩΝ . Cotton .

H 22 xvii . ΒΥΣΣΙΝΩΝ ΟΘ... ΩΝ .

Festival ? H 28 . xviiii .

H 74 A 5 a . Dresses ?

Corrected . H 24 xx . ΠΡΟΣΔΙΩΡΘΩΣΑΤΟ . Re-dressed .

Handwritten Greek characters: ΗΥΙΣ

Handwritten Greek characters: ΗΥΙΣ

Handwritten Greek characters: ΗΥΙΣ

Handwritten Greek characters: ΗΥΙΣ

Handwritten Greek characters: ΗΥΙΣ

Handwritten Greek characters: ΗΥΙΣ

Handwritten Greek characters: ΗΥΙΣ

Handwritten Greek characters: ΗΥΙΣ

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Handwritten Greek characters: ΗΥΙΣ

Handwritten Greek characters: ΗΥΙΣ

Handwritten Greek characters: ΗΥΙΣ

Handwritten Greek characters: ΗΥΙΣ

Handwritten Greek characters: ΗΥΙΣ

58 (Γ)...

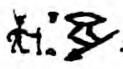
Bestowed. *H24 xix. See Gems.*

Image. *H 16 ii.*

H 25 xxii.

H 25 xxiii.

H 25 xxviii. Images.

H 30 xxxii. : a wrought figure.

~

Ⲛⲓⲥ

Ⲑⲓⲓⲟ

Ⲑⲓⲓⲓ

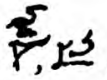
Ⲑⲓⲓⲓ

ⲓⲥⲓⲓ

Ⲑⲓⲓⲟ

3 4 2 4

THE. Τ, Θ: the feminine article. See Dates. Bearer, 7, xi.

THOTH. H20 xi. ΕΡΜΗΣ.  MSS.

H22 xv. ΕΡΜΗΣ.

OTH. In compounds: and perhaps Names H29 xxx.



The list. H 32 L 21.

The list of them. K'6. Champ. ΠΟΥΩΠ.

The character answers clearly to ωθ in AMENOTHES, so that if Champollion's reading ωπ is correct, the word was probably ωθπ in its original state. It seems to mean a written name, from THOTH the writer; thus

?



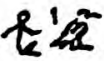





Clerk of the priests. H32 L18.

F' Koseg. Pl. XI.

HORUS. H18 vi. HORSIESI? The initial ought to be a τ from its form.

H 22 xv.

H31 L7.  Ch. Tabl. 216; a man.

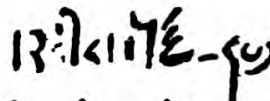
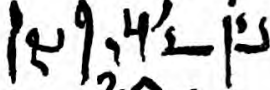
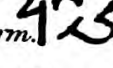




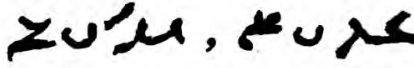
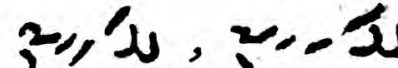

H31 L11. [Hieratic  D4.]

H 32 L32.

HARSIESIS. H31 L10; also R, K'.

F' Koseg. Pl. X.

H 32 L30.

(א) ...

His progenitor.

Is, being; H31L6. Perhaps TE

Who had been; Who has. H16i.

Wherever may be. H30 xxxii.

Which had been. H19 ix.

Rendered. ארופע? See א

As is done. H26 xxiv.

Who had; who were. H17 iv.

When they keep. H28 xxvii.

For the use. See א

Making sacrifices. See א

Who were assembled. H22 xvi.

What had been done. H20 x.

Who said; they said. H17 v.

That. See ב.

Belong to. H27 xxvii.

Feast. H16 i.

Abundance. H21 xiii.

א ב א 61

ארי

ארי

ארי, ארי

ארי-ארי

ארי

ארי

ארי

ארי

ארי

ארי

ארי

ארי

ארי

ארי

ארי

ארי

ארי

ארי

62 (A) . . .

ח ז ע ל

Also ordered. H.19 viii. See And,(Γ)

כזכזק

H19 ix.

✓ ק ז ר ז ל

H23 xvii.

ז ק ז ר ז ל

[H34 A9 And.

ג

H34 A9.

ג

H31 L12.

ד

H32 L13.

ו

H34 B4.

ז

H31 L12.

ז

K'5. Also in. Ch. M.S.

ח ז ר ז

K'4. His women. Ch. M.S.

ז ר ז ר ז

K'4. Their wives. Ch. M.S.

ז ר ז ר ז

The last nine lines are inserted here for comparison, out of their order.

All. H18 vi, vii. תנר, תנרות? ג.ר.

ז ר

H31 L12. "To complete??

ר ק

H32 L15.

ר ק

All. H21 xviii.

ז

H27 xxviii. תנר?

ז

H25 xxiii. See Assembly, ש.

ז

(A)...

ⲟ ⲗ Ⲙ 63

All acts. H29 xxx.

ⲗⲟⲩ

All. H22 xvi.

ⲛⲓⲘ

Every month. H27 xxviii.

ⲗⲗⲟⲩ

A reduplication, from ⲟ, ⲧⲣ, ⲟ

We have elsewhere ⲧⲏⲣⲟⲩⲧⲏⲣⲟⲩ in a proper name.

Munificent. See ϣ. ⲛⲓⲛⲓ

Ⲙⲟⲩⲟⲩ

Sacred. See ⲙ

ⲗⲗⲟ

Honours; ceremonies. H23 xviii.

NOMI O MENSIN. ⲗⲟⲩⲟⲩ

Granted. H20.x.

ⲗⲗⲟⲩ

H18 vi.

Ⲙⲟⲩⲟⲩ

To him. H24 xxi. Gave him?

ⲗⲟⲩ

Gave him. H16 ii.

ⲛⲓⲘ

Gave? H74 B4 a, b. Gave much to Horus?

ⲛⲓ, ⲛⲓ, ⲛⲓ

NEPHTHY? D4. ⲟⲩ or ⲟⲩ NEB-ⲟⲩ? Hieratic ⲛⲓⲧⲟ

The reading NEPHTHY is very ingeniously deduced by Champollion from the sacred character, and certainly tends to confirm the sound which he attributes to ⲟ ⲟ. I, 103.

Gave the victory. H74 A6a.

ⲗⲗⲟⲩ

H74 B5a.

ⲗⲗⲟⲩ

64 (Δ) . . .

ⲉ ⲕⲕ ⲟ Ⲙ

To place ? H27 xxvi.

ⲉⲓ

Shall be placed. H27 xxv. ΕΠΙΚΕΙΣΘΑΙ. ⲉⲓⲁⲓⲁⲓⲁⲓⲁⲓ

Enemies. H 26 xi.

ⲕⲕⲟⲓⲁ

Upon. H27 xxvi.

ⲟⲓⲕⲕⲟ

H27 xxvi.

ⲟⲓⲕⲕⲟ

H32 L13 In? At?

ⲉⲓⲕⲕ

H32 L16.

ⲉⲓⲕⲕ

H18 vii. For this ; therefore ; on purpose.

ⲟⲓⲕⲕⲟⲓⲁ

What had been done. H20 x.

ⲉⲓⲕⲕⲟⲓⲁ

Illustrious. H16 ii. ΕΠΙΦΑΝΗΣ.

ⲉⲓⲕⲕⲟⲓⲁ

Honours. H24 xix. ΤΑ ΤΙΜΙΑ .

ⲉⲓⲕⲕⲟⲓⲁ

H24 xix.

ⲉⲓⲕⲕⲟⲓⲁ

H25 xxi. ΤΑΥ ΠΑΡΧΟΝΤΑ ΤΙΜΙΑ .

ⲉⲓⲕⲕⲟⲓⲁ

H30 xxx.

ⲉⲓⲕⲕⲟⲓⲁ

H24 xx. Most honourable. ΤΙΜΙΩΤΑΤΑ .

ⲉⲓⲕⲕⲟⲓⲁ

Venerate. H30 xxxvi.

ⲉⲓⲕⲕⲟⲓⲁ

Enter; be sent. H17 iv. ⲱⲉ?

ⲉⲓⲕⲕⲟⲓⲁ

H20 xvii.

ⲉⲓⲕⲕⲟⲓⲁ

Glorious. H16 i. ΜΕΓΑΛΟΔΟΞΟΥ.

ⲉⲓⲕⲕⲟⲓⲁ

(Δ) . . .

Besiege. H21.xiv.

23<48

Approaching. H21.xii.

γ<ε

Great. H16i. See Baskets; also Dates.

α ε

X'2. The great Queen.

ε η θ λ ρ σ τ υ φ χ ψ ω

Customary? for ordination. H19ix. See Gave. 22275-6

22275-6

Arms. H21.xiii. ΟΠΛΩΝ.

α β γ δ ε

H25.xxiii. ΟΠΛΩΝ ΝΙΚΗΤΙΚΩΝ

α β γ δ ε ζ

Prizes. H17.iii.

ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω

H34.A3. Wants the most characteristic part

24 α β γ δ ε ζ

R1.

α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω

T1. No one character is constant in all.

α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω

From. H19.viii. From men.

α β γ δ ε

H19.viii. From a time.

α β γ δ ε ζ

H20x. Excused from.

α ε

H23.xvii. From the temples.

α β γ δ ε ζ

Αγύρα, H23.xviii. See Rod, Γ.

α β γ δ ε ζ

Prophets. H17.iv. & X ω? Akerblad. See Chimnaraus.

α β γ δ ε ζ

66 (λ) ...

Σ (C)

Patrimonial? revenues. *II 19 viii.* ΠΡΟΣΟΔΟΥΣ. | אַרְבָּע

Eupator? *H31 L 4.* Philopater? See ω.

אַרְבָּעִים וְשֵׁשׁ

H31 I. 2. Defender?

שֵׁשׁ וְאַרְבָּעִים

H32 L 18.

אַרְבָּעִים וְשֵׁשׁ

H35 C 3.

שֵׁשׁ וְאַרְבָּעִים

H35 C 23. Defender of his Father?

אַרְבָּעִים וְשֵׁשׁ

Father 'אב? "ΤΟΤΕ?? *Ch. T 248.*

Σ

H28 xxviii. His progenitor.

אַרְבָּעִים וְשֵׁשׁ

(A)

⋈ (L) 67

Foot; private. H13 vii. ΟΛΛΟΣ.

K2

H20 xii. ΠΕΪΚΛΙ.

1<2

H21 xiv. ΠΕΪΟΥΣ.

1<2

H 22 xvi. People.

1<2

H 30 xxxi .ΙΔΙΩΤΑΙΣ.

K22γ1

Assembled. H22 xvi. ΘΩΟΥΤ? See THOTE

4<<5

Bare ground. H32 L13 :ψιλου?ασιητος,ασιτου?

P11148220

H32 L16.

P11148220

F' Koseg. P1X ? "Phrecages"

P1148?244

They said. H17xxi. Θ&ΘΕΛ?

3511

It is declared. H34 A8, B3. See Dates.

3

Surnamed. H 25 xxiii. ΠΡΟΣΟΝΟΜΑΣΘΗΣΕΤΑΙ.

9340

H34 A10. ΤΥΧΗ

7105

H34 B6.

3311

B'5.

3500

H51 L2.

3100

H51 L17.

3113

H75 L1.

3113

H76 L22.

3113

68(Δ)

כ ט ז ה

Surnamed. X'1. Fem. C for צ .

ז ט ז

X'2. Tryphaena. See Dates.

ז ...

Against. H 20 xii . ע פ י .

ז כ ט

H 21 xii . ע פ י .

ז כ ט

For . H 21 x iv .

ז כ ט

Most conspicuous . H 25 xxiii . See Illustrious.

ז ט ז

Gave? H 74 B 5a .

ז

H 74 B 6a . To the Sanctuaries .

ז

Which are placed . H 27 xxvi .

ז ט ז

Belonging to . H 19 ix . ΚΛΟΗΚΟΥΣΑΣ .

ז -

Authors, causes . H 28 xxviii . ΑΡΧΗΓΟΙ .

ז ר ט

Going out . H 26 xxv .

ז ט ז

To keep . H 30 xxxi .

ז ט

That he might render . H 18 vii .

ז ט ז

Because; whereas . H 28 xxvii .

ז ט ז

H 18 v .

ז ט ז

Past, which had been . H 20 xi .

ז ט ז . ז ט ז

Grandfather s . H 25 xxii .

ז ט ז

Predecessor; cause; past . H 25 xxii ; 4 times .

ז ט ז

/, I, III, III

SISOIS. See Ξ . III seems the only distinct letter.

Σ, L III L 4

Order. H 20 x.

ΣΙΣΙΣ

H 20 xi.

ΣΙΣΙΣ

H 21 xii.

ΣΙΣΙΣ

H 24 xix.

ΣΙΣΙΣ

H 24 xx. Not in order. Δτ?

ΣΙΣΙΣ

H 24 xx. Decorously.

ΣΙΣΙΣ

In; into. H 29 xxx.

ΣΙΣΙΣ

Many. See Numerals. Hundreds?

ΣΙΣΙΣ

TO? H 17 v; Ε? Champ. T. n. 6 "II" Hieratic.

Ι

Being. H 18 vi. ΥΠΑΡΧΩΝ. ΟΙ?

Ι

And. H 16 ii. With. H 26 xxxv.

Ι

H 16 ii. H 31 L 11. Champollion. ΕΡ "ΕΡΩ" ΙΙ

ΙΙ

H 16 i.

Ι

H 32 L 16.

Ι

H 75 L 1. possibly.

Ι

Adversaries. H 16 i.

Ι

(H)

To. *H20x. To Alexandria.*

ⲱⲓⲗ

Temples. *H17iv.*

ⲉⲗⲓⲓⲓⲛⲓⲛⲓⲛ

Country? *H16i. Fields and houses?*

ⲓⲗⲓⲛⲓ

Those under. *H18vi.*

ⲓⲗⲓⲛⲓ

House, temple. *H24xix.*

ⲓⲗⲓⲛⲓ

In? Dwelling in? *H34 A11.*

ⲓⲗ

In; to; for. *H18vii.*

ⲓⲗ

H18vii: under.

ⲓⲗⲓ

H22xvi; to.

ⲱⲓⲗ

H25xxi; in.

ⲓⲗ

H28xxviii; in.

ⲓⲗ

H31L8; in.

ⲓⲗ

H31L6,7; in? H34 A7, B7; in.

ⲓⲗ

H19viii; yearly.

ⲓⲗⲓⲛⲓ

Illustrious. *H31L2. Epiphanes; plur.*

ⲓⲗⲓⲛⲓⲛⲓ

H31L2. See Dates.

ⲓⲗⲓⲛⲓ

H34 A1.

ⲓⲗⲓⲛⲓ

H34 A2.

ⲓⲗⲓⲛⲓ

H34 A7.

ⲓⲗⲓⲛⲓ

72 (H)

Walls. H21.xiv.

Lower. H18.

Chapel? H17 v. At Memphis. Perhaps simply into.

H27 xxvi.

Place. H20 xii.

H25 xxiii.

H30 cccxi. Habitations; united houses?

H32 L13. τοπογ.

H32 L16.

Perithebaic. H31 L9.

Whole field or piece? H34 A13, B10: H35 C10, 11. See Cubit.

Money; stores. H18 vi. See μ

H23 xvii. ΣΙΤΟΥ ΤΕ ΚΑΙ ΑΡΓΥΡΙΟΥ.

In the names of the months this character always answers to π, and probably in general to ΗΣ ΠΗΣ, a house; but π? which greatly resembles it, seems to be THY, in THYNABUNUN, and elsewhere, being perhaps related to ΘΩΜΕ, burial: thus

H32 L15. ΕΝΑΡΕΜΑ - ΕΣ H31 L8. ΕΝΑΡΕΜΑ - ΕΣ ΑΚ?

ΕΚ' ΠΛΙΝΑΡΕΜΑ. (ΕΚ' ΠΛΙΝΑΡΕΜΑ. < ΕΣ ΑΚ?

K' 5, 5, 6, 7 Champ. MS.

ΕΣ, ΕΣ, -ΕΣ, -ΕΣ

↗
 ΙΑΛ
 ΙΑ2
 Γ-ΑΕΓ.
 ΕΑ2Γ
 ΛΑ26
 ~2U
 ΛΑ27
 ~Α30
 ~Α30
 Α-ΙΑΙΕ2
 Α9/52
 ΟΙΛ
 ΟΙΛ.5

λ...

// / 73

LUBAIS. H34A9, 10, B5.

ε... ε /

H34B3.

ε... ε /

Child. H16i. ΔΛΟΥ? κ.

λ/υ

Crime. H19 viii. ΕΝΛΙΤΙΛΙΣ ΛΟΥΣΣΙ?

ε... ε / 3

Vineyards. H19 ix. Ι&ΘΔΛΟΛΙ?

υ... υ /

Sacrifices. H28 xxix. ΘΥΣΙΑΣ ΚΑΙ ΣΠΟΝΔΑΣ.

ε... ε /

H29xxx, ΨΑΙΛ? On the altars?

υ... υ /

Feast. H29 xxix. ΣΤΕΦΛΗΝΗΦΟΡΗΣΟΥΣΙΝ.

υ... υ /

Dates? H29xxx. ΧΡΗΜΑΤΙΣΜΟΥΣ.

υ... υ /

Descriptions? H31L9. ΔΝΟΛΛΗΤΕΛ.

υ... υ /

WITNESSES. H32L20.. $\mu\epsilon\theta\rho\epsilon$. Kasegarten.

$\eta\iota\upsilon\sqrt{33}$

H32L21.

$1,2\sqrt{332}$

MUTHES. H31L9. Greek doubtful, might be PASES or MASES.

5ω

F. Kaseg. Pl. X.

$2\epsilon\epsilon\omega$

MAESIS. H32L34.

$1\epsilon\gamma\tau\omega\beta$

MIRSIS. H32L34, MIRRSIS?

$\epsilon\epsilon\sqrt{3}$

Who has or is. H16i.

5η

In. H24xix: its place $\kappa\ \rho\mu$. Ch. T.35.

$\upsilon\omega\iota$

Ill. H21xiii. $\mu\iota\tau\eta$? For $\mu\iota\psi\iota$??

$\lambda\epsilon\iota\iota\upsilon$

Diadems. H16i. $\mu\omega\rho$?

$1\omega\iota\iota\iota\delta?$

H27xxv.

$\kappa\iota\iota\iota\upsilon\omega\epsilon$

Same place. H30xxxi. Perhaps rather than μ .

1φ .

Besides. H29xxx.

$\omega\eta$

More. H19ix. [H21xiii. $\lambda\lambda\lambda\eta\iota$. $\upsilon\iota\upsilon$]

$\eta\omega\iota$

Moreover. H20xi. $\Delta\epsilon\kappa\lambda\iota$. See And, σ .

$2\eta\iota\upsilon$

Illustrious. H16ii. Eriphanes. Ch. reads $\epsilon\rho, \epsilon\rho$. $\sigma\rho$. T.345.

$2\omega\epsilon\omega$

H16i. $\mu\epsilon\gamma\alpha\lambda\omega\delta\omega\tau\omega\upsilon$.

$\epsilon\epsilon\epsilon. 4\epsilon\omega$

Received ?? H34A12, B19.

$4\iota\iota\omega\omega$

Liberal. H23xviii. $\epsilon\mu\omega\omega$?

$2\iota\iota\omega\omega\omega\omega$

(II)...

3 2 0 0 3 75

Lycopolis. H21 xiii. SIOUTH.

1 0 2 0 3

This might be **OTΩNΨ ΤΒΔΚΙ**; the initial is something like **OTON**, in Honnophris, Debtor: though a debt is more like **OT ON**, coming again, than **OTOI**, eating, to which **OTΩNΨ** may be referred.

Contributions ; impositions . H18 vii. See 3

1 1/2 0 3

Expending. H21 xii.

0 0 0 0

Money. H24 xix.

0 1 2

Gems . H24 xix.

τ 0 1 1

Munificent? H74 A1 a. Cleopatra.


0 1 1 0 0

Having inquired . H24 xxx.

1 0 1 1

Ornamented . H24 xx. See *Illustrious*.

3 1 2 2

Exhibition? H13 xvii. **ΜΗΙΝΙ?** **ΠΡ** ?

4 0 2 0 2 0 0

Solemn? H20 x. *Procession*.

2 0 3

Restraining. H21 xiv.

1 0 3 1

Debts. H19 vii. Debtors ; guilty ; captive .

1 0 3 1

H18 vii, vii. **OTON** .

1 0 3

H19 ix, ix. Tributary ; was due.

μ 0 1 0 3

H18 vii. Tribute ; fixed debt . See *Gold*.

ε 4 1 0 3

HONNOPHRIS or CHONOPRES . H31 L7. See *Chons*.

1 0 0 3 1 1

F. Koseg. Pl. IX. **OTON-ΠΟΤΩ-ΡΚ?**

1 0 2 1

Add; manner. *H25xxi*. ΕΠΛΥΞΕΙΝ.

ⲓⲱ

Parents. *H25xxii*.

ⲓⲱⲛⲁⲓ, ⲓⲱⲛⲁⲓ

Shall be. *H27xxvi*. ΕΣΤΑΙ. 22. μερε ?

ⲓ

H26xxiv. Placed. ΠΑΡΑΤΙΘΕΝΑΙ

ⲉⲙⲓⲱ

H28xxviii. Held. ΣΥΝΤΕΛΕΙΝ.

ⲓⲓⲓⲱ

H29xxix. Held. ΑΓΕΙΝ.

ⲓⲓⲓⲱ

H30xxxi. Held. ΣΥΝΤΕΛΟΥΝΤΑΣ.

ⲓⲓⲓⲱ

H27xxvii. Placed. ΕΠΙΘΕΙΝΑΙ.

ⲉⲙⲓⲱ

H27xxvii. Placed.

ⲉⲙⲓⲱ

H25xxiii. Called. ΠΡΟΣΟΝΟΜΑΙΣΘΗΣΕΤΑΙ.

ⲉⲙⲓⲱⲛⲁⲓ

H30xxx. Called. ΠΡΟΣΑΓΟΡΕΥΕΙΝ.

ⲉⲙⲓⲱ

H26xxiv. Honoured ?

ⲉⲙⲓⲱⲛⲁⲓ

H25xxii. Placed. ΣΤΗΣΑΙ.

ⲉⲙⲓⲱⲛⲁⲓ

H30xxiii. Placed.

ⲉⲙⲓⲱⲛⲁⲓ

H26xxiv. Carried. ΣΥΝΕΞΟΔΕΥΕΙΝ.

ⲉⲙⲓⲱ

H26xxv. Placed. ΚΛΟΙΔΡΥΣΑΙ.

ⲉⲙⲓⲱ

H30xxx. Placed. ΙΑΡΥΞΘΑΙ.

ⲉⲙⲓⲱ

H26xxii. Placed. ΙΑΡΥΣΑΣΘΑΙ.

ⲉⲙⲓⲱ

H27xxv. Put over. ΕΠΙΚΕΙΣΘΑΙ.

ⲉⲙⲓⲱ

(II)

Wore in state. H27xxvi. The only past tense.

ש'ד 3 77
| ת י צ ו כ

Shall be written. H29 xxx. ΚΑΤΑΧΩΡΙΣΑΙ.

ק י ו / ט

Which shall belong? H29 xxx.

י ו פ ט

They should remain. H20 xii.

ש ל ל א ב ג ד ה ו ז ח ט י

It shall be done. H30 xxxi.

ב ג ד ה ו ז ח ט י

It shall be lawful. H30 xxxi. ΕΞΕΙΝΑΙ.

י א ב ג ד ה ו ז ח ט י

There shall be prepared. H30 xxxii. Engraved.

ל ש ו ז א ב ג ד ה ו ז ח ט י

Day. Ο ΓΙ . μ ε ρ ? Champollion reads ρ ο ο ρ .

ש

H17iv. This day and year?

י ז ל א ב ג ד -

H26 xxv. This day.

א ב ג ד

H29cix. Five days.

ה ו ז ח ט

H28 xxviii. Both days?

ו ז

H25 xxiii. Each day. ΤΗΣ ΗΜΕΡΑΣ .

א ב ג ד

H26 xxiv. Daily; quotidian. ΗΜΕΡΑ ?

י ז א ב ג ד

H28 xxviii. Birth day.

א ב ג ד

H19 vii. In the days.

ז ח ט י

H24 xv. In his days.

ז ח ט י

H23 xvii. To the day; until.

י ז א ב , י ז ח ט י

H19 ix.

ז ח ט י

78 (II) ...

o o s 3

From H29 xix. The time.

o

The year and day aforesaid? X'9, 10.

^

Justice. H20 xi. ΤΟ ΑΙΚΛΙΟΝ. ρ&π?

42 s c

H26 xxiv. ΤΑ ΝΟΜΙΖΟΜΕΝΑ.

42 s u

Illustrious. T1. ... □ .

"ε1-2", ε1 s

Loving. See Dates. με1? μενερε? π? π? ρ?

< o

ε, ε, u p p, u e r e, LOVE Champ. T438.

We have ε ε -, M, R1, making in R3, which seems to be a feminine title of honour:

ε ε -

as

Philopator. H16 ii. Plur.

ε ε ε ε ε

H16 ii. Plur.

ε ε ε ε ε

H16 iii. Plur.

ε ε ε ε ε

H17 iv. Fem.

ε ε ε ε ε

H26 xxiv. Doubtful.

ε ε ε ε ε

H31 L2. Dual?

ε ε ε ε ε

H31 L4. Fem.

ε ε ε ε ε

H34 A 2. Plur.

ε ε ε ε ε

H34 A 6. Masc.

ε ε ε ε ε

T1. Pl.

ε ε ε ε ε

(II) ...

02379

Philopator. R 2 Fem.

X'1.

ϕιλίππου
επιφανέως

Philometor. H31 L3. Plur.

H34 A3.

φιλιππου

επιφανέως

H34 A5. Masc.

φιλιππου

X'1. Tryphaena.

X'3.

τριφαινας

επιφανέως

Philadelphus. H17 w. Fem.

H31 L3. Fem.

H31 L6.

H34 A4. Fem.

H34 A6. Masc.

φιλιππου

επιφανέως

φιλιππου

επιφανέως

φιλιππου

Aforesaid. H30 xxxi. or written .ΠΡΟΕΙΡΗΜΕΝΟΝ .


H 30 xxxi.

H34 A8: very commonly towards the end of deeds.

Π

Π

Π

30 N. 

2 0 2

IN; OF H16 i. N : of

--

H17 iv. ON, FROM. H18 vii. IN.

H19 ix. FROM.

-

H20 x. FROM.

-

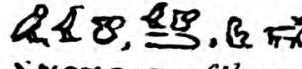
DARIUS. F1, T1. ΝΤΡΙΑΥΥ See Dates 

NYSIA ? R1.




AMUN; JOVE. H16 xi. ΔΙΟΣ . & Θ . Γ Ω .

Γ

 Champ. T. 41. ΧΝΟΥΜΙΣ, ΧΝΟΥΒΙΣ, of the amulets and of an inscription; the two forms of M confirming the phonetic reading: whence the enchorial characters seem to have been employed for MN instead of NO which was apparently their most natural sound.

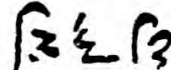
H34 A17. Juno ? ΗΡΑC

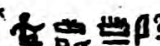


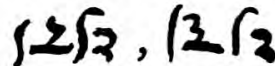
H34 B15. Juno ?



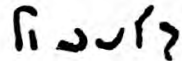
AMENOTHESES. H34 A10, B5. Amunthotesi ? See Thoith.



A'4, B'5.  Ch. T 161.



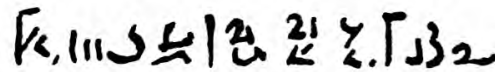
AMONORYTIUS. H32 L31. Amunhor.



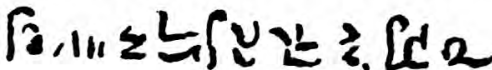
AMONRASONTER. H32 L18.



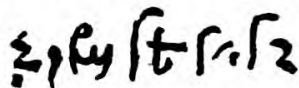
H34 A 25?



H34 B 28?



H35 C 23.



AMONRASONTHER. Pillar of Turin, 8. *Ⲡⲓⲛⲣⲁⲥⲟⲛⲧⲉⲣ* F. 13

In the Greek L3, we have ... *ΝΡΑΣΩΝΘΗΡ, ΕΣΜΕΝ ΤΟΥΣ ΙΕΡΕΙΣ ΕΚ ΣΚΛΗΡΟΥ ΛΙΘΟΥ. ΕΣΤΟ ΤΟ ΔΕ ΨΗΦΙΣΜΑ ΑΝΑΓΡΑΨΑΙ ΕΙΣ ΣΤΗΛΗΝ ΛΙΘΙΝΗΝ ΤΟΙΣ ΤΕ ΕΛΛΗΝΙΚΟΙΣ ΚΑΙ ΕΓΧΩΡΙΟΙΣ ΓΡΑΜΜΑΣΙ. L 31.. ΤΗΣ ΚΡΗΠΙΔΟΣ ΤΟΥ ΑΥΤΟΥ ΙΕΡΟΥ ΕΙΣ ΑΪΔΙΗΝ ΜΝΗΜΟΣΥΝΗΝ. This was therefore a bilingual Inscription; and the language is again called not DEMOTIC but ENCHORIAL.*



The figure of a deity with a human head is between these two inscriptions: the figure with a hawk's head and a disc is turned the other way: and its inscription is less distinct than this, but seems to be nearly the same. The head dresses have double plumes. See Champ. TA 366, 369.

CHIMNARAUS. H32 L32.

Ⲡⲓⲛⲣⲁⲥⲟⲛⲧⲉⲣ

AMUNET Ch. T298. H31 L6. Diospolis [the splendid] *Ⲡⲓⲛⲣⲁⲥⲟⲛⲧⲉⲣ*

AMUNERPHEI ? H31 L7 *Ⲡⲓⲛⲣⲁⲥⲟⲛⲧⲉⲣ* Ch. *Ⲡⲓⲛⲣⲁⲥⲟⲛⲧⲉⲣ*

H34 A11 *Ⲡⲓⲛⲣⲁⲥⲟⲛⲧⲉⲣ*

H34 B7. The prefix *Ⲡⲓⲛⲣⲁⲥⲟⲛⲧⲉⲣ*

H35 C7, 8. See (C) *Ⲡⲓⲛⲣⲁⲥⲟⲛⲧⲉⲣ*

K' 18. *Ⲡⲓⲛⲣⲁⲥⲟⲛⲧⲉⲣ*

82 (H) . . .

Health. H24 *axx*.

ⲛⲗⲁⲛⲓⲛⲟ

Of: belonging to. H19 *viii*. People of Egypt.

ⲛⲗⲁⲛⲓⲛⲟ

H29 *xxx*. To the temples.

ⲛ

H19 *viii*. Those under.

ⲟ

H24 *axx*. Wherefore.

ⲛⲟ

H27 *xxvi*. Rites; according to law.

ⲛⲗⲁⲛⲓⲛⲟ

H28 *xxix*. Rites. NOMIZOMENA.

ⲛⲗⲁⲛⲓⲛⲟ

H30 *xxxii*. NOMIMON.

ⲛⲗⲁⲛⲓⲛⲟ

H20 *xi*. TA EIOIZMENA.

ⲛⲗⲁⲛⲓⲛⲟ

Saviours. H16 *ii*. $\rho\theta\sigma\mu$? See Dates.

ⲛⲗⲁⲛⲓⲛⲟ

H25 *xxii*.

ⲛⲗⲁⲛⲓⲛⲟ

H34 *A2*.

ⲛⲗⲁⲛⲓⲛⲟ

H35 *C2*.

ⲛⲗⲁⲛⲓⲛⲟ

C' 1. Koseg. Pl XII.

ⲛⲗⲁⲛⲓⲛⲟ

The rest. See (F)

ⲛⲗⲁⲛⲓⲛⲟ

Shall be honoured. See (M)

ⲛⲗⲁⲛⲓⲛⲟ

Sacred. H21 *xxiii*. TAIEPA

ⲛⲗⲁⲛⲓⲛⲟ

H23 *xxviii*. Honours.

ⲛⲗⲁⲛⲓⲛⲟ

H27 *xxvi*. When he celebrated.

ⲛⲗⲁⲛⲓⲛⲟ

(N)

Consecrated. H24 xx.

H24 xix.

Others. H19 ix. O o

H23 xix.

Aforesaid. H34 A 18, 18; B 17, 18. See u.

That. H19 ix.

H20 xi. That; or possibly ABENBIMEN.

H20 xi. Took care that?

H20 xi.

H18 vii.

H21 xii.

H19 w. That they should do.




H19 ix. That they should not.

Parents ; predecessors. H25 xxvii.

Gold. H24 xix. "NR, NOTB??

H26, xxiv. Golden.

H26, xxiv. Golden.

The distinct character appears to be  representing in Mr. Champollion's opinion "the cloth used in washing gold dust": he has found it H26 VIII, thus . In the same line there is , which somewhat approaches to the Enchorial character.

Handwritten hieroglyphs in a vertical column on the right side of the page, corresponding to the printed text on the left.

84 (N) ...

2 0 2

Gold. *H 19 ix*. To pay.

101

H 22 avi. Money due ?

103

H 74 A 7 a. Gold, silver, gems ?

104

H 74 B 6 a. Gold, silver, much.

105

H 74 B 8 a. Gold, gems, all ?

106

Bought ? *H 31 L 12*.

107

H 32 L 14. Sold ?

108

H 32 L 17.

109

H 34 A 14.

110

Ο,Ϙ.

Ο,Υ. See Autocrator. Tryphaena. Ϙ,π,Ϙ. Ch. T15

“III Ϙ,ΟΥΣ of plurals. Ϙ,ΟΥΤ of participles??

Field. H23 xvii. ΙΕΡΑΣ ΓΗΣ.

ΓΟΙΙΙ

H19 ix. Gardens. ΠΑΡΑΔΕΙΣΩΝ.

III ϘϘ ΙΙΙ

H19 ix. Vineyards. ΣΕΘΑΛΟΛΙ?

IIII Ϙ/Ϙ ΙΙΙ

H23 xviii. Vineyards. ΑΜΠΕΛΙΤΙΔΟΣ.

IIII Ϙ/Ϙ ΙΙΙ

H34 A13. Bare ground.

Ι Ϙ κ Ϙ ΙΙ

H34 B10.

Ι Ϙ ΙΙ Ϙ ΙΙ

A'4.

Ι Ϙ ΙΙ Ϙ ΙΙ

B'6.

Ι Ϙ ΙΙ Ϙ ΙΙ

86 Π, Φ.

Σ 42

PHABIS H32 L18.

פחאבא

F' Koseg. Pl. XI.

פחאבא

FOOT. See Δ. Perhaps Φ2Τ.

ל'2

PTOLOMEUS. H16 ii, ü.

פאטאמא

H17 iii.

פאטאמא

H31 L1.

פאטאמא

H34 A1.

פאטאמא

H34 B1.

פאטאמא

H34 A1.

פאטאמא

R1. See Dates.

פאטאמא

PHILINUS. H 17 iii.

פאטאמא

T 1.

פאטאמא

PHILESLA? Q2.

פאטאמא

PYRRHA. H17 iii.

פאטאמא

PYRRHIUS. H35 C6.

פאטאמא

H35 C6.

פאטאמא

PANAS. H 32 L37.

פאטאמא

PORTIS. H 32 L28.

פאטאמא

II. 4.

PHANRES. H32L22. P. H. N. R. S?

ⲡⲏⲛⲣⲉⲥ

H34 A 24.

ⲡⲏⲛⲣⲉⲥ

H34 B27.

ⲡⲏⲛⲣⲉⲥ

A'7.

ⲡⲏⲛⲣⲉⲥ

B'9.

ⲡⲏⲛⲣⲉⲥ

OSIRIS. H18 vi. ⲡⲓⲣⲓⲥ, ⲡⲓⲣⲓⲥ.

ⲡⲓⲣⲓⲥ

H 18 vi. See Petosiris.

ⲡⲓⲣⲓⲥ

OSOROERIS. H31L10. See ⲟⲩⲣⲏⲣⲓⲥ, B.

ⲟⲩⲣⲏⲣⲓⲥ

F'Koseg. Pl X. [3. Arueris. Art. Egypt.] ⲟⲩⲣⲏⲣⲓⲥ

K'4, 4. Ch. M. S.

ⲟⲩⲣⲏⲣⲓⲥ

The second o, as well as the eye of the distinct Hieroglyphic, rather favours Rossi's etymology of ⲟⲩⲣⲏⲣⲓⲥ.

ISIS. H18 vi. ⲓⲥⲓⲥ? Possibly related to ⲓⲥⲓⲥⲥⲓⲥ, a throne. 3, 2

H32L34. In Maesis: perhaps a synonym.

ⲓⲥⲓⲥⲥⲓⲥ

H34A17. CERES? ⲁⲕⲏⲏⲧⲣⲟⲥ.

ⲁⲕⲏⲏⲧⲣⲟⲥ

H34 B17.

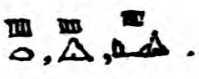
ⲁⲕⲏⲏⲧⲣⲟⲥ

A'6.

ⲁⲕⲏⲏⲧⲣⲟⲥ

B'7. Possibly Synonyms.

ⲁⲕⲏⲏⲧⲣⲟⲥ

PET. *Champ. Tabl. n 9, 10, 11.* 

10

PETEUTEMIS. *H 32 L 13.*

ⲡⲉⲧⲉⲩⲧⲉⲙⲓⲥ

H 32 L 15.

ⲡⲉⲧⲉⲩⲧⲉⲙⲓⲥ

H 32 L 23.

ⲡⲉⲧⲉⲩⲧⲉⲙⲓⲥ

H 32 L 30.

ⲡⲉⲧⲉⲩⲧⲉⲙⲓⲥ

F' Koseg. Pl X.

ⲡⲉⲧⲉⲩⲧⲉⲙⲓⲥ

Pl XI.

ⲡⲉⲧⲉⲩⲧⲉⲙⲓⲥ

PETENEPHOTES. *H 34 A 9. ΠΕΤ-ΝΟΥΡ-ΘΑΘ-ΗΣΙ ?*

ⲡⲉⲧⲉⲛⲉⲫⲟⲧⲉⲥ

H 34 B 5.

ⲡⲉⲧⲉⲛⲉⲫⲟⲧⲉⲥ

A' 3.

ⲡⲉⲧⲉⲛⲉⲫⲟⲧⲉⲥ

B' 4.

ⲡⲉⲧⲉⲛⲉⲫⲟⲧⲉⲥ

K' 7 Ch. MS.


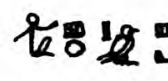
ⲡⲉⲧⲉⲛⲉⲫⲟⲧⲉⲥ

K' 10. Ch. MS.

ⲡⲉⲧⲉⲛⲉⲫⲟⲧⲉⲥ

PETEARTRES. *H 32 L 23. PETEARPRES ? Ch.*

ⲡⲉⲧⲉⲁⲣⲧⲣⲉⲥ

 T 185  n. 201.

PETEURIS. *H 32 L 25.*

ⲡⲉⲧⲉⲩⲣⲓⲥ

PETEHRPOCHRATES. *H 32 L 24.*

ⲡⲉⲧⲉⲩⲣⲟⲕⲣⲁⲧⲉⲥ

PETECHONSIS. *H 32 L 13.*

ⲡⲉⲧⲉⲕⲟⲛⲥⲓⲥ

H 32 L 16.

ⲡⲉⲧⲉⲕⲟⲛⲥⲓⲥ

II.

PETEMESTUS. H31 L10.

H32 L29.

F' Koseg. PlX.

K'7 Ch. MS. Petemnestus.

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

PETOSIRIS. H32 L37.

PETOPHOIS. H32 L36.

PECHYTES. H35 C7. Petchytes?

PACHEMIS. H32 L31.

PHIBIS ; PHIVIS. H32 L27. See Teephibis.

PSAMMETICHUS. D1. See Dazes.

PSENCHEMIS. H32 L 26.

PSENAMUNIS. H35 C6.

P4. Champ. in Mai. P24.

ⲡⲉⲧⲉⲥⲓⲣⲓⲥ

ⲡⲉⲧⲉⲡⲱⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

Memnonia. H 31 L9.

μω, 2

To whom. H 25 xxiii.

2

H 27 xxvii. By which?

2

In it? On it. H 27 xxvii, xxvii.

2

Put. H 21 xiv. Guards.

υι 2

Came. H 17 iv. Who had come.

αλ 2 α

H 19 viii. Which amounted to.

α 2 α μ

H 20 xii. ΤΟΥΣ ΕΠΕΛΘΟΝΤΑΣ.

α 2 α μ

H 22 xvii. Which amounted to.

α 2 α μ

Month. H 16 i. See Months.

μ

H 27 xxviii.

μ υ

H 27 xxix. Monthly.

μ υ 4

Corn. H 18 vi.

υ

H 19 viii.

υ

Silver. H 18 vi; H 21 xii. ΑΡΓΥΡΙΚΑΣ ΤΕ ΚΑΙ ΣΙΤΙΚΑΣ.

υ 2 υ

H 19 viii; H 24 xix.

υ 2 υ

H 21 xiv. ΧΡΗΜΑΤΩΝ ΠΛΗΘΟΣ.

υ 2 υ - υ 2 υ

Ceranium ; pot. H 23 xviii.

υ 2 υ

Baskets. H 31 L3. Perhaps of silver. See Dates.

υ 2 υ

Π.Φ.

2 3 2 91

Temples. H17 iv. ΕΡΦΒΗΗΓ?

ϣΑ||2|7

H24. xix. ΙΕΡΑ ΚΑΙ ΝΑΟΥΣ. ϣ||2-|||7ϣ||271

Approved. H16 ii. ΕΔΟΚΙΜΑΣΕΝ.

4 2 4

MEMPHIS. H17 v. ΠΑΝΟΥΤΥ.

1 5 2 3

H22. xvi.

1 5 0 2 3

H27. xxvi.

1 5 0 4 3

M. 12. S. of M? |||22|||ϣ||271... |||2 2|||

M 3, 3. |||22|||ϣ||271... |||2 2|||

R 3.

|||2 2|||ϣ||271

R, registry.

|||2 2|||ϣ||271

X'2. Province of Memphis? 6 times in X. |||2 2|||ϣ||271

X'9. Inhabitant of Memphis.

|||2 2|||ϣ||271

H74 A 46.

|||2 2|||ϣ||271

H74 B 6a.

|||2 2|||ϣ||271

H74 B 9a. See Advertisement.

|||2 2|||ϣ||271

Which shall be placed. H25 xxxiii.

|||2 2|||ϣ||271

Illustrious. R 1.

|||2 2|||ϣ||271

Decently. H 18 viii.

|||2 2|||ϣ||271

Prizes. See Δ.

|||2 2|||ϣ||271

92 𐤒

𐤒 𐤒

HIM; IT. H29 xxix. 𐤒. —. "𐤒" Ch. T. 15.

𐤒

BEARER; WEARER; LORD. H16 i. 𐤒𐤁𐤓.

𐤒

H17 iii. BEARER. Akerblad.

𐤒𐤁𐤓𐤕

H32 L13. Masc.

𐤒𐤁𐤓𐤕𐤓

H32 L16.

𐤒𐤁𐤓𐤕𐤓

H34 A3. Fem.

𐤒𐤁𐤓𐤕𐤓

H32 A3.

𐤒𐤁𐤓𐤕𐤓

TO HIM. H24 xxi. 𐤒𐤒?

𐤒

PHTHAH. H16 i. Vulcan "𐤒𐤕" Ch. T. 48. 𐤒. 𐤒. 𐤒.

𐤒

H16 ii. Approved by PHTHAH. See 𐤒

𐤒𐤕𐤕𐤕

H16 ii. Loved by PHTHAH.

𐤒𐤕𐤕𐤕

HIS. H24 xxi; H31 L9. Possibly 𐤒

𐤒

H16 i. From his

𐤒

H17 v. From his father.

𐤒𐤕𐤕𐤕

H18 vi. His father.

𐤒𐤕𐤕

H20 xii. Their own... 𐤒?

𐤒𐤕𐤕

H23, xviii, xviii.

𐤒

H30 xxxi.

𐤒

H31 L9. Plural.

𐤒

(91)

21. 4 93

To. H 27 xxvii. *Belong to.*

ⲉⲕⲓⲛ

Going out. H 26 xxv.

ⲛⲓⲥ

Going into. H 27 xxvi. *Singular.*

ⲛⲓⲥ

GOOD. ⲉ. ⲓ. ⲛ. ⲛⲟⲩⲥⲓ. *Seems to be syllabic.* ⲛ ⲛ

Beneficent. H 24 xx. **ΕΥΕΡΓΕΤΙΚΟΝ**

ⲓⲛⲥ

H 18 xi. H 16 iii.

ⲓⲛⲥⲓⲛⲥ

H 17 iii. *Fem.* **ΕΥΕΡΓΕΤΙΑΟΣ.**

ⲓⲛⲥⲓⲛⲥ

H 31 L 3 *Fem.*

ⲓⲛⲥⲓⲛⲥ

H 31 L 5. *M.*

ⲓⲛⲥⲓⲛⲥ

H 32 L 18 *Plur.*

ⲓⲛⲥⲓⲛⲥ

H 34 A 2 *Pl.*

ⲓⲛⲥⲓⲛⲥ

H 34 A 3 *F.*

ⲓⲛⲥⲓⲛⲥ

R 1. *Pl.*

ⲓⲛⲥⲓⲛⲥ

R 1. *Fem.*

ⲓⲛⲥⲓⲛⲥ

Pious. H 16 i. **ΕΥΣΕΒΟΥΣ.**

ⲓⲛⲥⲓⲛⲥ

H 16 i.

ⲓⲛⲥⲓⲛⲥ

H 16 i. *These three together:*

ⲓⲛⲥⲓⲛⲥ

Benevolent. H 18 vi. **ΕΥΕΡΓΕΤΙΚΩΣ ΔΙΑΚΕΙΜΕΝΟΣ.**


ⲓⲛⲥⲓⲛⲥ

H 18 vi. *Both together.*

ⲓⲛⲥⲓⲛⲥ

94(9)

2 (9)

Munificent. H17 v. 
 H23 xviii. ΕΔΩΡΗΕΑΤΟ.
 H25 xxii.
 H34 A7. Also?
 F' Koseg. PLIX.

ⲉⲃⲟⲩⲓⲛ
 ⲉⲃⲟⲩⲓⲛ
 ⲉⲃⲟⲩⲓⲛ
 ⲉⲃⲟⲩⲓⲛ
 ⲉⲃⲟⲩⲓⲛ

Granted. H18 vi. ΕΥΕΡΓΕΤΗΚΕΝ

ⲉⲃⲟⲩⲓⲛ

Corrected; improved. H16i.

ⲉⲃⲟⲩⲓⲛ

May prosper. H19 vii. ΕΝ ΕΥΘΗΝΙΑΙ ΩΣΙΝ


ⲉⲃⲟⲩⲓⲛ

Approved; resolved. H25 xxi. ΕΔΟΞΕΝ. See Pious.

ⲉⲃⲟⲩⲓⲛ

Nuf? Apparently a name of Phthak, in Memphis. See 3, 3.2

CHONS. In PETECHONSIS, PSENCHONSIS. See Phibis. ⲉⲃⲟⲩⲓⲛ

Champollion makes  CHONS. Tabl. n. 496; but ηΔS is a fan, and scarcely a sieve. See 9.

ⲉⲃ, GOOD, ΝΟΥΤϢ; also G, B, V. See Memphis, Phiris 7

P

0-1/95

TO HIM. See 9. ΕΡΟΦ. See Arsinoe. Alexander.

95

PART. See Numerals. ΡΕ.

γ

SONOF. H31L9,10,11. H32L22. For Υ.ΨΗΡΙ.

ι

EVERY. H27xxviii. ΤΗΡ?

ζ

WITNESSES. H32L10. ΜΕΘΡΕ. Kosegarten.

ηι/53

H32L21. See Miithes.

ι-ρ/532

Asp bearing. H27xxvi.

κν

Ditches; canals. H21xiv. ΤΑΦΡΟΙΣ. 10P?

ζζ/κνιιρ

Year. See Dates. Γ. ΡΟΜΠΣ.

δ.ι

Years; Time. H19viii.

ιϋϋ

H20x.

ιϋϋ

H22xv. ΕΝΟΛΙΓΣΩ ΧΡΟΝΩ

ζ'εγιϋϋ-ε/α.

H74B4a. Many years.

ιιγ-ιζ

A pillar. H30xxxii. □

θ

SOTER . H 31 L 4 . Champ .

Υ / Γ / Δ / Ε / Ζ

H 34 A 5 . See Dates .

Υ / Γ / Δ / Ε / Ζ

PRICE . H 32 L 16 . Π C O Y E N ? See Sold (T)

Σ Γ Υ //

H 34 I . 16 .

5 - 1 Ν Ε Δ Γ Υ //

H 34 A 18 .

5 2 Γ Υ 2

H 34 B 19 .

Λ 3 Γ Υ . Ε

A' 4 .

5 2 Γ Υ - 5

H 35 C 17 .

Λ Γ Ε Γ Ζ Υ Ν Ε Δ Γ Υ ?

H 31 L 8 . Have sold .

2 - 5 - 111 / 1 2 7 1 4

H 34 A 12 .

5 2 Γ Υ - 5 0 - 2 5 5 i - 4 4

H 34 B 8, 9 .

Λ 3 Γ Υ - 111 . 2 1 1 1 1 4 4

H 35 C 7 .

5 0 - 2 ~ 1 1 2 3 4

F 2 . V . Darius .

- ? 1 7 5 4

H 3 . XV . Darius . for L 3 M 3 .

2 - 5 2 111 2 3 1 3 4 4

H 23 xvii . ΤΑΣ ΤΙΜΑΣ .

2 1 2

F' Koseg . Pl XI .

Γ 2 Γ Γ - 5 4 1 3 4 = 11 2 1 4

Bare ground ? H 32 L 13 . Possibly αση τος for ασι του

Ρ 111 4 2 2

H 32 L 16 . Οτ ψιλου τοπου .

Γ 111 . 4 2 9 . 2

Fixed. *H19ix.* ΜΕΝΕΙΝ ΕΠΙΧΩΡΑΣ. *Perhaps* 9. Σ Λ Ι Υ 4 1 2 Λ 1

Established. *H16i.* ΚΑΤΑΣΤΗΣΑΜΕΝΟΥ. 4 4 1 1 2 4

H18vii. ΚΑΤΑΣΤΗΣΑΣΘΑΙ. 4 4 1 1 2 4

H24xix. ΔΙΑΤΕΤΗΡΗΚΕΝ. 4 0 1 2 4 5

H24xxi. ΜΕΝΟΥΣΗΣ. 4 4 1 1 2 4

H28xxviii. *It is established?* 4 0 1 2 4 1

Collections. *H31L8.* ΛΟΓΕΙΑ. 1. 4 4 1 1 1 1

H31L12. 1 1 4 1 1 1 1 1

H31L12. 1 1 4 1 1 1 1 1

H32L13. 1. 4 4 1 1 1 1

H32L14. 1. 4 4 1 1 1 1

H32L15. 1 4 1 1 1 1

F' Koseg. Pl X. 1. 4 1 1 1 1 2 2

F' 1. 4 1 1 1 1 2 1 2

F' 1. 1 1 1 1 1 1 2 2

98 (C)

299

Ornaments. *H26 xxiv.* ΙΕΡΟΝΚΟΣΜΟΝ.

0424

Conspicuous. *H26 xxv.* ΕΥΣΗΜΟΣ.

2/134

H30 xxxi. ΤΝΩΡΙΜΟΝ.

32/34

Great. *H26 xxv.* ΜΕΓΑΛΑΙΣ.

1211.5

SITALTHES? *R1. Or.* CLITUS?

612/22101

SISOIS. *H34 A10.* Perhaps for 2.

51L111L 2

H34 B6.

511111 2

A'4.

6511111 2

B'4.

1111111 2

Their. *H23 xviii.*

21.

Came. *H22 xvi.* ΨΕ?

14.

H26 xxv. Going out.

514.

Without; not. *H20 x.*

4.2

To be paid? *H19 viii.* Or levied?

22

Sea; water. See 2.

14

G...	3499
Brothers. <i>H25 xxii</i> . $\text{C}\rho\eta\sigma\tau$ $\frac{\text{X}}{\text{m}}$ <i>Ch. T. n. 260.</i>	1732
<i>H31 L2</i> . Possibly however ρ	3
<i>H34 A1</i> . His sister. $\text{T}\epsilon\eta\sigma\omega\text{N}\text{S}$.	<H>.2
ISIS. See π .	2.2
Likewise. <i>H20 xi</i> . $\text{O}\mu\sigma\iota\omega\text{S}\ \Delta\epsilon\kappa\alpha\iota$.	424210
<i>H23 xviii</i> .	4742..10
<i>H30 xxxi</i> .	4240
Like to; as. <i>H20 xi</i> . $\text{K}\alpha\theta\alpha\tau\epsilon\rho$. $\text{C}\text{O}\text{N}\text{S}$	5071
<i>H22 xv</i> .	507
<i>H24 xix</i> . $\text{A}\kappa\omicron\lambda\omicron\upsilon\theta\omega\text{S}$.	04
<i>H26 xxiv</i> . $\text{K}\alpha\theta\alpha$.	07
<i>H30 xxxii</i> . As.	3
<i>H27 xxviii</i> . As is customary.	425004
The same; the like? <i>H23 xvii</i> .	472
Contributed to. <i>H24 xix</i> .	37



100 (C) . . .

49

Horsemen; horse. H20 xvi. ΙΠΠΙΚΑΙ.

μυ4

H21 xiv. ΙΠΠΕΙΣ.

μυ4

Everliving. See B.

ρς4

In it? H28 xxviii, xxviii.

ς42

Was good. H18 vii. ΠΕΦΙΛΑΝΘΡΩΠΗΚΕ.

ρ4υ2

Approved. See 9.

ρμρ4

Mother. See Philometor, μ; Dates.

μ

H31 L5. His Mother.

γρ4α4

H31 L6.

ρ2 ς42

H31 L7. μητρος.

—4

H31 L8.

—4

H32 L19. Philometores.

ρς4α2

I'6, 7. With a flower.

←4

Sacred scribe. H17δ. ΙΕΡΟΓΡΑΜΜΑΤΕΙΣ.

ρ4α4ρ4

Letters. H30 xxxii. ς4α4?

410

xxxii.

410

xxxii.

410

(G) . . .

?, 1^υ, 4 101

Secretary. H32 L18. ΜΟΝΟΓΡΑΦΟΣ. "ζδδδ ωπ" Ch.

.4'ε-4^υ

H34 A2.

4'ε 1^υ

K'19.

.4'ε 1^υ

Written. H31 L1.

γ δ ε ζ η θ

Feather bearers. H17 iv. ΠΤΕΡΟΦΟΡΑΙ.

κ ι ι ι ι λ ς ι ι ι ι

Named? H32 L20. Or Written? A party, Lenommé?

.12 P'

H34 A8.

.12 P

H34 B8.

.12 P

H34 A11.

.12 P

H34 B9.

..12 P

H35 C7.

.12 P

X'1. Feminine?

ω 2 P

P2. Three times.

ω 2 P

Sculptor. H31 L11. ΖΩΓΛΥΦΟΣ.

ω ε ι ς ι ι υ

Written and engraved? H76 L28.

ω ι ι ι ι ς ι ι ι ι ι ι ι ι

102 W . . .

𐤆

o. See Ptolemy, Cleopatra, Autocrat.

𐤆

GREEK. H 30, xxxii. ΘΥΕΙΣΙΣΙ. Ionian.

𐤆𐤆𐤆𐤆𐤆

God; godlike. H 18 vi. ΘΕΟΣ. ὠοϑ, glory.

𐤆

H 18 vi. A goddess.

𐤆𐤆

H 16 i. Lord. ΚΥΡΙΟΥ.

𐤆𐤆𐤆

H 16 ii. Gods; plural.

𐤆𐤆𐤆𐤆

H 16 ii.; H 29 xxx. The god. π.

𐤆𐤆

H 18 vi.

𐤆

R 1. God and goddess.

𐤆𐤆𐤆𐤆

R 1.

𐤆𐤆𐤆𐤆

H 34 A 8. Goddess.

𐤆𐤆

H 75, 76; Often.

𐤆

Sacred. H 23 xviii.

𐤆𐤆𐤆

H 26 xxxiv. Divine.

𐤆𐤆𐤆

H 30 xxxii. Characters.

𐤆𐤆𐤆

OSIRIS. Also Deceased. See π.

𐤆.2

H 31 L 8. 𐤆𐤆𐤆 𐤆𐤆𐤆𐤆𐤆

𐤆.2.2

ISIS ? H 31 L 6. Deceased.

𐤆𐤆

(W)...

The Sun. H16i. ΦΡΗ.

ϚϚ

H16ii.

ϚϚ

H16ii.

ϚϚ

Thoth; Hermes. See Δ.

ϣϚ, ϚϚ

Apis. H23 xviii.

ϚϚ1

H24 xix.

ϚϚ1

Mnevis. H23 xviii.

<ϚϚ

Venerable. H23 xviii. See Father.

ϣϚϚϚ

King. See Δ.

Ϛ, ϚϚ)

Assumed. H16i.

ϚϚ

Solemnity; feast. H17v. See (Γ) III

ϚϚϚϚ

H22 xvi.

<ϚϚϚϚϚ

Assembly. H23 xix. ΠΑΝΗΓΥΡΕΩΝ.

<ϚϚ

H26xxiv. [ΕΟΡΤΑΙΣ ΚΑΙ ΠΑ]ΝΗΓΥΡΕΩΝ. ϚϚϚϚϚϚϚ

H28 xxviii.

ϚϚϚϚ

H29 xxix.

ϚϚϚϚϚ

H30 xxxi.

ϚϚϚϚϚϚ

Decent. H20x. ΚΑΘΗΚΟΥΣΑΝ.

ϣϚϚϚ

Solemnized; Ended. *H 32 L 19.*

15 + 200

F' Koseg. Pl. XI.

15 + 70

H 34 A 25.

15 + 70 } -

H 34 B 28.

15 + 70 } -

A' 8.

15 + 70 } -

B' 9.

15 + 70 } -

H 35 C 23.

15 + 70 -

H 36 (17)

15 + 70)

Dismissed. *H 18 vii. See (T)*

4 800

H 19 ix. Excused.

4 800

H 19 viii. Remitted.

3, 4 800

H 20 x.

1 800

H 22 xvi.

2, 4 800

H 23 xviii.

3, 4 800

H 32 L 17. Released to thee. N&K? 4 800

X' 2.

8 800

"O." Qor R. 6. Ceded.

1, 2 800

X' 12.

8 800

(W) . . .

71 105

Taking care. H20 xi. ΦΡΟΝΤΙΖΩΝ. ωϣ?

24 ΓΙΩ

H20 xii. ΠΡΟΕΝΟΗΘΗ.

27 ΓΙΩ

H27 xxvii. Considerable, notable.

11 ΓΙΩ

H27 xxxvii.

11 ΓΙΩ

To pour? ωΤΕΝ? ωΤ? ΟΤ?

77

Priest. H16 ii. Perhaps ΟΥΗΒ.

2.7

H34 A2 Masc.

2.70

H17 iv. Priestess?

2.7-

H31 L3. Priestess.

2.72

H31 L5.

2.73

H31 L8. Priests.

1872

H17 iv. High priests. ΑΡΧΙΕΡΕΙΣ.

752

H51 L15.

1204 753

H17 iv. Sanctuary ΑΔΥΤΟΝ Priesthouse.

227

H74 B6. [Of the great god of the temple of Memphis] 1107P

1107P

H74 A5 a. Sanctuary?

2217

H19 ix. Ordination; inauguration.

212.272

See Dates. H31 L4, H34 A5. A peculiar priest in Ptolemais.

100-27

Portion. H19 ix. See Numbers.

7


†, †, †, †

SON. *H16ii*. ΠΥΕ. ΥΙΟΥ.

↓ 0

H18vi. ΕΚ.

†

H24xxxi. Children. ΤΕΚΝΟΙΣ 

†
ω

H31 L1. Son and daughter.

↓ 0 †

H31 L9. His Sons and daughters.

↓ 0 † / 2

F' Koseg. Pl X.

↓ 0 † / 2

H34 A1. Son and daughter.

↓ 0 † 2

H34 B2.

↓ 0 † 2

R1; T1,1.

✓

ΒΥΣΙΡΙΣ. *H21 xiii*. Scarcely Βκ οψιρς.

↓ 0 † 1!

SENCHONSIS. *H34 A11*. See *Pseuchonsis, Petechonsis*.

↓ 0 † 2 / 1 † 2

H34 B7.

↓ 0 † 2 / 1 † 2

A'4.

↓ 0 † 3 3 3 2

B'5.

↓ 0 † 3 3 3 3

SENAMUNIS. *H34 A10; B6*. See *Psenamunis*.

↓ 0 † 2 2

SENERIEUS. *H34 A9.*

↓ 0 † 1 / 5 † 2

H34 B4. Wants ✓

↓ 0 † 1 / 5 † 2

A'3.

↓ 0 † 1 / 5 † 3 3

B'4.

↓ 0 † 1 / 5 † 2

SENOSORPHIBIS. H34 A10.

ΠΙΣΤΟΓΕΖΥΚΑ?

H34 B5.

ΠΙΣΤΟΓΕΖΥΚΑ?

A'8.

ΠΙΣΤΟΓΕΖΥΚΑ?

B'5.

ΠΙΣΤΟΓΕΖΥΚΑ?

SENPOERIS. H31 L7.

ΓΕΥΚΑ?

H31 L8.

ΓΕΥΚΑ?

H31 L11.

ΓΕΥΚΑ?

H34 A14.

ΓΕΥΚΑ?

H34 A16.

ΓΕΥΚΑ?

H34 B8. And elsewhere frequently.

ΓΕΥΚΑ?

K'3. Ch. MS. See ογμρ. Β.

ΓΕΥΚΑ?

DAUGHTER. H17 iii. Ψ ΕΡΣ.

Ψ

H17 iii.

Ψ

H17 iv.

Ψ

R 2, 2.

Ψ

T 2.

Ψ

M 7. Probably.

Ψ

X'1. Probably.

Ψ

TAXES. H19 viii. ΣΥΝΤΑΞΕΙΣ.

ΣΥΝΤΑΞΕΙΣ

108 (Ψ)... Δ?

Σ 2 U + +

Birth day. H 28 xxviii. ἡ ἡ .

↓ 1 S

Burials. H 23 xviii. See Busiris.

± III () Π Ι Κ (2) Υ 4

Times. H 25 xxiii. ΤΡΙΣ. COΠ Γ

6 1/2

Artaba. H 23 xvii.

Π Ψ

An Egyptian cubic foot, according to Capellus, holding 101 pounds of water, or 10 Imperial gallons.

South. H 34 A 13. See 3

Γ 5

North. H 34 B 10. See 3

1 U 3 Y

Younger. F' Koseg. Π X 3.

Γ 5

Π X 4. See & λ ο τ .

Γ 5 4 = ?

H 22 xv. Little? Ο Λ Ι Γ Ω Ι ?

Ω 5 4

Sochoris. Champ. T. n. 49 Hieratic.

Ω 5

Punished; beat. H 22 xvi.

1 6 6 7 -

Rites. See 3 μ .

=

Great. H 20 xi. ΟΜΕΓΑΣ ΚΑΙ ΜΕΓΑΣ.

Γ 7 U 5

Greatest. H 25 xxiii. ΚΥΡΙΩΤΑΤΟΣ.

Υ 7 U 11 U 1 1

Much; many things. H 18 vi. See Numbers. Ψ Ε .

III 4

Stone? H 30 xxxii. Possibly hard.

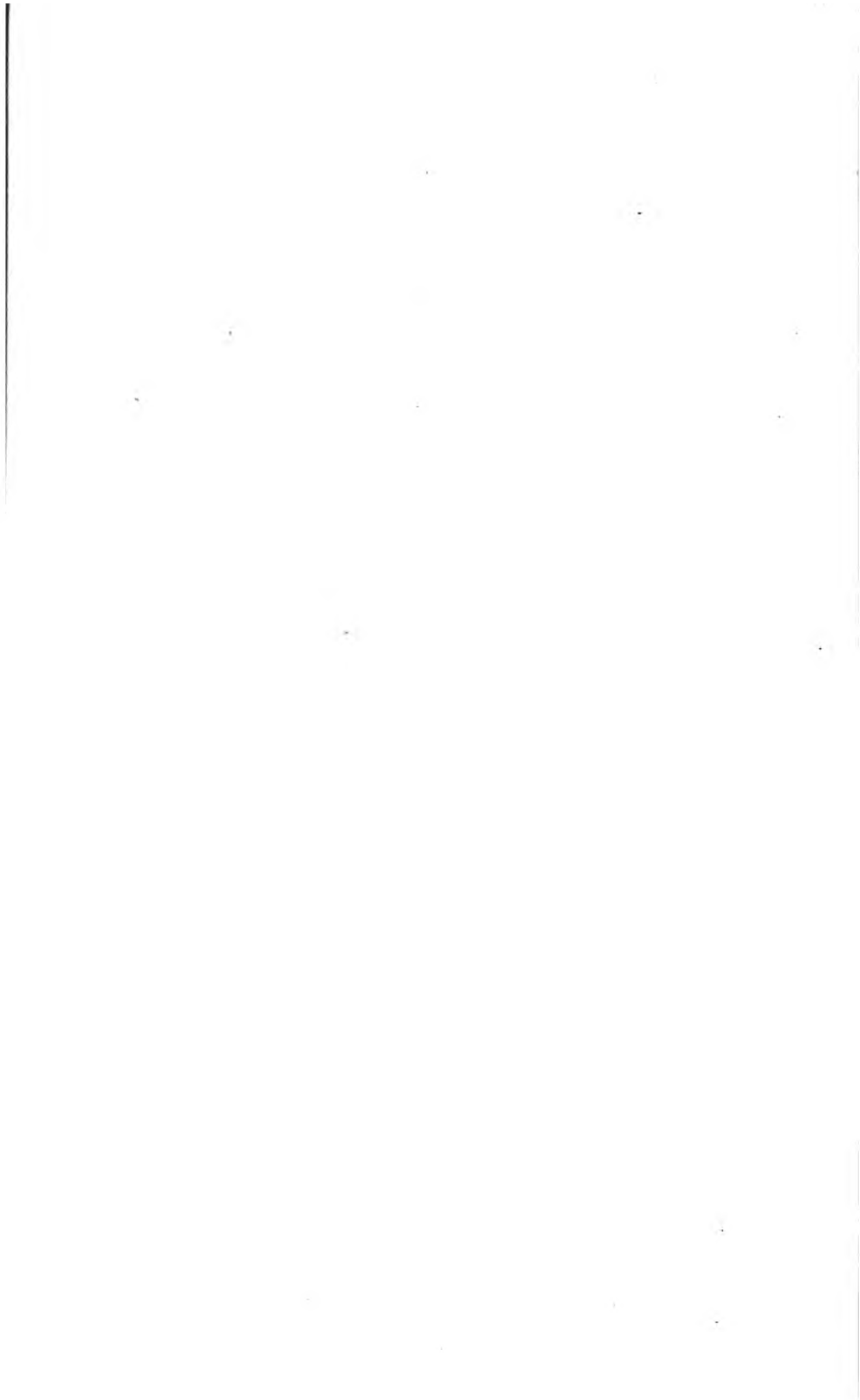
+

Δ ? See Crime. Δ .

Σ 2

Father. H 36 ii. H 34 A 2. Rather Δ ω than τ ο υ τ ι . See Philopator. Δ , Ε

Δ , Ε



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