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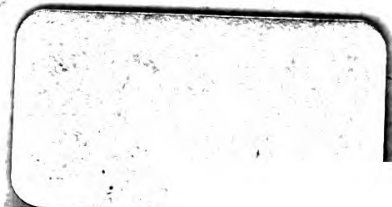




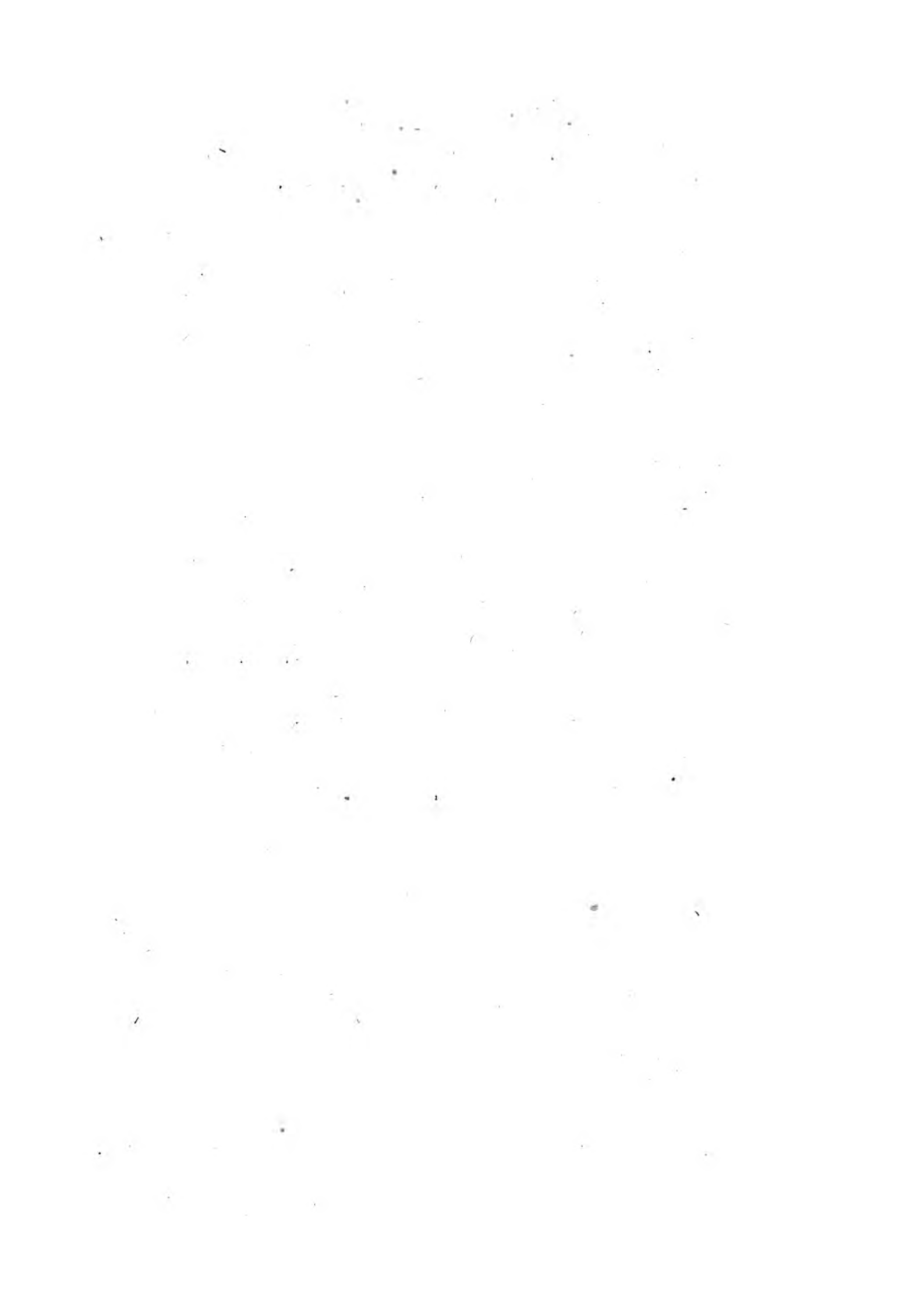
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COMPENDIOUS

# 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.

&c. &c.

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.

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

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DE ART. POETICA, iii. 55.

LONDON:

JOHN AND ARTHUR ARCH, CORNHILL.

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## P R E F A C E.

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**E**GYPTIAN 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<sup>a</sup>.

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<sup>b</sup>; and if they were

<sup>a</sup> 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.

<sup>b</sup> 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

# 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	Αλφα	<i>Alpha</i>	a	1
Β β	B β	Βητα	<i>Beta</i>	b { as v between two vowels.	2
Γ γ	Γ γ	Γαμμα	<i>Gamma</i>	g	3
Δ δ	Δ δ	Δελτα	<i>Delta</i>	d	4
Ε ε	Ε ε	Ει	<i>Ei</i>	e short.	5
Ϛ ϛ	ς	Ϛο	<i>So</i>	ς	6
Ζ ζ	Z ζ	Ζητα	<i>Zeta</i>	z	7
Η η	H η	Ηητα	<i>Heta</i>	e long.	8
Θ θ	Θ θ	Θητα	<i>Theta</i>	th	9
Ι ι	Ι ι	Ιωτα	<i>Iota</i>	i	10
Κ κ	K κ	Καππα	<i>Kappa</i>	k	20
Λ λ	Λ λ	Λαυτα	<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	Ο 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	Ϛιμα	<i>Sima</i>	s	200
Τ τ	Τ τ	Ταυ	<i>Tau</i>	t	300
Υ υ	Υ υ	Υη	<i>Hu</i>	u	400
Φ φ	Φ φ	Φι	<i>Phi</i>	ph	500
Χ χ	Χ χ	Χι	<i>Chi</i>	ch	600
Ψ ψ	Ψ ψ	Ψι	<i>Psi</i>	ps	700
Ω ω	Ω ω	Ωη	<i>Ou</i>	o long.	800
Ϙ ϙ		Ϙη	<i>Shei</i>	sh	900
Ϛ ϛ		Ϛη	<i>Fei</i>	f	90
Ϝ ϝ		Ϝη	<i>Hei</i>	kh	
Ϟ ϟ		Ϟορι	<i>Hori</i>	h	
Ϡ ϡ		Ϡαγια	<i>Gangia</i>	g { and j before a vowel.	
ϣ Ϥ		ϣιμα	<i>Sima</i>	sh	
ϥ Ϧ		ϥη	<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.

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## CHAP. II.

### REASONS ON WHICH THE REMARKS ON THE ALPHABET ARE FORMED.

#### 2.

- ⲁ is pronounced as *a* in *man*, or in ⲁⲁⲁⲉ, *Adam*. It is often used instead of *o*, and sometimes for *ω*, in Bashmuriac; as, ⲁⲛⲉ, for ⲟⲛⲉ, Coptic, *to live*.
- Ⲃ This letter is sounded as *b* English, in *Babylon*, and *Benjamin*; as, ⲂⲁⲂⲉⲗⲟⲛ, Ⲃⲉⲛⲓⲁⲉⲛ; and as *v*, between two vowels: thus, *Jovan*, ⲓⲱⲂⲁⲛ. It is also exchanged for *π*; as, ⲁⲛⲁ, for ⲁⲂⲂⲁ, *Abba*. It is used instead of *ϣ*, in Bashmuriac; as, Ⲃⲓ for ⲣⲓ, Coptic, *to bear*.
- Ⲅ\* never occurs in Coptic words, except in one or two instances. It is used instead of *κ*, in words derived from the Greek.
- ⲅ This letter was never used by the ancient Egyptians, and occurs only in foreign words.
- Ⲇ is pronounced as the *ε* in Greek. It is used in Sahidic at the end of words, instead of the Coptic *ⲓ, i*. It is also used instead of *ⲁ*, in Bashmuriac; as, ⲉⲛ, for ⲉⲁⲛ, Coptic, *judgment*.

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

REMARKS ON THE ALPHABET.

- Ϟ This letter is used as a number : it may be considered as the  $\varsigma$  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  $\eta$  ; as, ηηποτε, *μήποτε* : it was formerly pronounced with a sharp breathing ; as, ρηγεηωη, *ήγεμών*.
- θ This letter is pronounced as *th*, in *Thaddeus*, Θελλεος, or in *Bartholomeus*, Βαρθολομεος, &c. θ is used instead of τθ, for expedition in writing. In Sahidic, and Bashmuric, τ is used instead of θ ; as, ετθε, for εθεθε, *for, on account of*, &c. ; τωη for θωη, *where?* &c.
- ι answers to *i* in English, and *i* in Greek ; as, Ισαακ, *Isaac* ; δικαιοτυνη, *δικαιοσύνη* ; &c.
- κ is sounded as *κ* in *Kis*. It is used in Coptic instead of χ ; as, κηηη, for χηηη, *black* ; κβη, for χβη, *by violence* ; &c. In Sahidic, κ is often exchanged for τ ; as, τωητ, for τωηκ, *rise thou* ; &c.
- λ is pronounced as *l* in *Solomon*, Σολομωη. It is used for ρ, in Bashmuric ; as, ληηηη, for ρηηηη, Coptic, *a year*.
- μ is enunciated like *m* in *Aminadab*, Αμηναδαβ.
- 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, Αρφαξηη, *Arphaxad*. It is sometimes used instead of κς ; as, θουξ, for θοκς, *to pierce*.

- ο is pronounced as *o* in Ροβοαε, *Roboam*. It is often exchanged for ω long; as, φωρχ, for φορχ, *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, 'Αραε.
- ς is enunciated as *s* in Εσρωε, *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 εταγετλιο, *εὐαγγέλιον*. It occurs, in words of Greek origin, instead of ι, and η; as, κτωτος, for κτωτος; σεεεπι, for σημαίνων; &c.
- φ as *ph*, or φ in Greek: Ιωσαφατ, *Josaphat*. In Sahidic, and Bashmuric, π is always used instead of φ.
- χ This letter has the sound of *ch*, or the χ of the Greeks; as, Ιεχοιας, *Jechonias*. It is put, instead of κ, before the letters β, λ, ε, π, ο, ρ (see Lex. under χ); and it sometimes is exchanged for ε. In Sahidic, κ is generally used instead of χ.
- ψ is pronounced as *ps*, or ψ in Greek; as, Ψυχη, *ψυχή*.
- ω is sounded like the ω of the Greeks; as, Ιωραε, '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, שבש, *a rod, a sceptre*.
- ϥ is pronounced like *f* in *father*; as, ϥω†εβολ, *to destroy*.
- Ϸ This letter answers to the π of the Hebrews: the Copts of the present day, at least, give it this sound; as, Ϸεε, Ϸπ, *to be fervent, hot, &c.*; Ϸεν (*khen*), *in*. It never occurs in Sahidic, but Ϸ is always used in its stead.
- ϸ as *h*; and it is used for the sharp breathing of the Greeks; as, ϸοπλον, ὄπλον; ϸτωπος, ὕσσωπος; &c.
- Ϩ as *g* in Ϩερχεριτης, μαργαρίτης. *Jablonsky* says, “Est illa litera Ϩ, 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.
- ϩ This letter is pronounced like *s*, or *sh*, by the present Copts; as, ϩσοβπι, *epsoshni*. It is sometimes exchanged for ϣ; as, ϣωλ, and ϩωλ, *to gather grapes*. It is frequently used in Sahidic and Bashmuric, instead of Ϩ; as ϩπ for Ϩπ. It is used, in some words of Greek origin, instead of Ϩ.
- † is enunciated like *ti*, and *di*; as, †βεριος, Τιβέριος. The Copts of the present day pronounce it *di*; as, †κριος, *dikrisis*. (See *Theod. Pet. in Psal. prim.*) In Sahidic, it is exchanged for τε; as, ϣοε†. Sahidic, ϣοετε, *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, εε, or εεε; η, or επ. The vowel is sometimes written; and at others it is expressed by the point above the consonant; as, εεεκεε, or εεκεε, *affliction*.

4. It appears, from some words derived from the Greek, that the point ( ` ) has been used to express the vowels ε and ο; as ηεωε, 'Αναθωε; ηοττι, 'ονουφι; &c.

5. When the point ( ` ) occurs above a vowel, it expresses the soft or sharp breathing of the Greeks. When it is found above η, it denotes the sharp accent; as, 'Ηεετ, 'Ησαυ; 'Ηρωεε, 'Ηρωεε: but when placed above the other vowels, it either expresses the soft accent, (as, 'Αεεε, 'Αεεε; 'Εφεεε, 'Εφεεε; &c.)

## 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, εεε, and επεε, for επεεε; τεε for τεε; &c.

4. The line ( ¯ ) is used for ε and ο, as in the Coptic; as, οεεεε for οεεεε, *he hath*; ηεεε for ηεεε, *thou*; εεε for εεε, *I*; εεεε for εεεε, *f. three*.

5. In

"Εφεσος; &c.) or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks; as, **ΣΤΟΪΧΟΣ**, *Στωϊκὸς*; **ⲁⲛ-ⲓ**, *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, **ἔλεως**, *ἰλέως*; **ὠσαππⲁ**, *ὠσαννά*; &c.

7. A point above **ⲁⲗ** or **ⲛ** distinguishes it from **ⲁⲗ** or **ⲛ** radical; and from **ⲛ**, the definite article plural, before the infix; (See Defn. Art. Plu.) as, **ⲛⲱⲟⲩ** is *glory*; **ⲛ** servile being prefixed to **ⲱⲟⲩ**, *glory*. But **ⲛⲱⲟⲩ**, without a point above the **ⲛ**, signifies *to them*.

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

**ⲑ̄ⲥ**, **ⲑ̄ⲩ** . . . . . **ⲑⲉⲟⲥ**, **ⲑⲉⲟⲩ**.

**ⲓ̄ⲏ̄ⲥ** . . . . . **ⲓⲏⲥⲟⲩⲥ**.

**ⲓ̄ⲏ̄ⲥ** . . . . . **ⲓⲏⲥⲟⲩⲥ** **ⲏⲁⲗⲁⲣⲉⲟⲥ** **Ⲑⲱⲧⲏⲣ**.

**ⲕ̄ⲉ**, **ⲕ̄ⲛ**, **ⲕ̄ⲥ** .. **ⲕⲩⲣⲓⲉ**, **ⲕⲩⲣⲓⲟⲛ**, **ⲕⲩⲣⲓⲟⲥ**.

**Ⲑ̄ⲥ** . . . . . **ⲑⲓⲟⲥ**.

ϥ†

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

6. Two points ( ¨ ) are sometimes put above the letter **ⲓ**, as a contraction of **ⲉⲓ**; as, **ⲟⲩⲟ̄ⲓⲏ** for **ⲟⲩⲟⲉⲓⲏ**, *light*; **ⲛⲓⲣⲁⲥⲁⲗⲉⲟⲥ** for **ⲛⲉⲓⲣⲁⲥⲁⲗⲉⲟⲥ**; &c.

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

8. In

ϕ†	.....	ϕποϑ†.
ϑ̄ρ, ϑ̄ωρ	....	ϑωτηρ.
ϫ̄ϑ, ϫ̄ρϑ	..	Χριστος.
ϩ̄ετϫ̄ρϑ	..	ϩετχρηστος.
π̄α	.....	ππεταα.
ε̄θ, ε̄θ̄	....	εθοταβ.
π̄ᾱρ	.....	παρθενος.
ῑη̄α	.....	Ιερουσαλημ.
δᾱ	.....	Δατια.
κ̄λ	.....	κεφαλεον.
ιω̄α, & ιω̄π		Ιωαννης.
ισ̄λ	.....	Ισραηλ.
ο̄	.....	οη, as ϩεστηριϑ.
ο̄	.....	οτ, as οορ, or εϑ̄, εϑοτη.
ϑ̄	.....	ϑποϑ†.
η̄ϑ	.....	σταγρος.
ϩ̄ε	.....	ϩερτηρος.

The stops used, are one or two points: as, **ϫε ρηαη αϑεοϑ οτορ**, &c. Mark xv. 44. But two points are most commonly used; as, **ε̄λωι: ε̄λωι: ε̄λεεα ϑβαχθαπι**: 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 :

ῑϑ	.....	Ιησοϑς.
θ̄ῑη̄α	.....	τηρουσαλημ.
ῑη̄λ	.....	Ισραηλ.
ο̄	.....	οτ.
⊙	.....	οτ.
ϩ̄ε	.....	ϩεστηριον.

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, (*ερχωφια*)<sup>a</sup> 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

<sup>a</sup> 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  $\Theta$ , or  $\square$ , corresponding with  $\pi$ , or  $\phi$ , masculine, singular; and the character  $\triangle$ , to  $\tau$ ,  $\theta$ , or  $\dagger$ , feminine singular, in Coptic; as in the names of *Cleopatra*, *Arsinoë*, and *Bernice*. The character  $\sim$  has the power of  $\varsigma$ , 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  $\sim\sim$ ,  $\text{—}$ , or  $\text{\textcircled{O}}$ ; agreeing with  $\pi\pi$ , Coptic, or perhaps by these characters doubled; as  $\sim\sim\sim$ ,  $\text{=}$ , or  $\text{\textcircled{O}}$ ,  $\pi\epsilon\pi$ , or  $\pi\iota$ , Coptic. The Plural is also formed by  $\text{III}$ , and the Dual by  $\text{II}$ , in the Rosetta Inscription. From the same mode of reasoning, I am inclined to think that the Genitive is formed by  $\sim\sim$ ; and the Prefixes, Pronouns, &c. by the grouping of several of the Phonetic characters; as,  $\text{\textcircled{O}}$ ,  $\pi\kappa$ , or  $\pi\&\kappa$ ;  $\sim\sim$ ,  $\pi\varsigma$ , or  $\pi\&\varsigma$ ;  $\sim\sim$ ,  $\pi\varsigma$ , or  $\pi\&\varsigma$ ; &c. Although these



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

The ALPHABETIC, OR PHONETIC,<sup>a</sup> 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-

<sup>a</sup> 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 οἱ παρ' Αἰγυπτίοις παιδευόμενοι, πρῶτον μὲν πάντων τῆν Αἰγυπτίων γραμμάτων μεθόδον εκμανθάνουσι, τὴν ἐπιστολογραφικὴν καλουμένην· δευτέραν δὲ, τὴν ἱερατικὴν, ἣ χρῶνται οἱ ἱερογραμματεῖς· ἕστατην δὲ καὶ τελευταίαν τὴν ἱερογλυφικὴν, ἥς ἡ μὲν ἐστὶ δια τῶν πρῶτων στοιχείων κυριολογικὴ· ἡ δὲ συμβολικὴ. τῆς δὲ συμβολικῆς ἡ μὲν κυριολογείται κατὰ μῆμῃσιν, ἡ δ' ὡσπερ τροπικῶς γραφεται, ἡ δὲ ἀντικρὺς ἀλληγορεῖται κατὰ τινὰς αἰνιγμοὺς. ἥλιον γοὺν γραψαὶ βουλομένοι κυκλον 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

stance, to express the sun, they formed a circle; and for the moon, they traced the figure of a crescent.

At what period Hieroglyphic writing was first used in Egypt, it is impossible to say; but the inscriptions upon the monuments carry us back to a very ancient date. The name of Tirhakah, king of Ethiopia, (2 Kings xix. 9.) who flourished about 700 years before Christ, was discovered by Mr. Salt, at Medinet Haboo, and at Birkel in Ethiopia, in Phonetic characters. M. Champollion<sup>b</sup> has also found at Karnak, the name of Shishak, king of Egypt, (1 Kings xiv. 25, 26.) who lived about 970 years before Christ, Phonetically written. "He is represented as dragging the Chiefs of thirty conquered

scribitur velut Tropice : alia vero fere significat per quædam Ænigmata. Qui solem itaque volunt scribere, faciunt circulum; lunam autem, figuram lunæ, cornuum formam præ se ferentem, convenienter ei formæ quæ proprie loquitur.\* Tropice autem per convenientiam traducentes et transferentes, et alia quidem immutantes, alia vero multis figuris imprimunt."

Porphiry has communicated much the same information on the subject :

Ἐν Αἰγυπτῷ μὲν τοῖς ἱερευσὶ συνῆν ὁ Πυθαγόρας, καὶ τὴν σοφίαν ἐξεμαθε, καὶ τὴν Αἰγυπτίων φωνὴν· γραμματικῶν δὲ τρῖσσας διαφορὰς, ἐπιστολογραφικῶν τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν· τῶν μὲν κοινολογούμενων κατὰ μῖμῃσιν, τῶν δὲ ἀλληγορουμένων κατὰ τινὰς αἰνιγμοὺς.

*De Vit. Pythag.* c. 11, 12.

"In Ægypto cum sacerdotibus vixit Pythagoras, et sapientiam didicit, ac linguam Ægyptiorum: litterarum autem tria genera, Epistolographicas, Hieroglyphicas, et Symbolicas, quarum illæ (Hieroglyphicæ) quidem res exponunt imitatione, hæ (Symbolicæ) vero sub Ænigmatis quibusdam latenter ostendunt."

<sup>b</sup> Seventh Letter from Egypt.

Nations to the feet of the Theban Trinity.” Among these he found written, in letters at full length, “Joudaha Melek,<sup>a</sup> 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.

<sup>a</sup> Melek, in Hebrew, מלך, signifies *King*, and not *Kingdom*.

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## 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.	τ, θ, †.	π, π, ππ.

The Indefinite Article is,

M. & Fem. Sing.	M. & Fem. Plural.
οϣ.	Ϸ, Δπ.

### 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; *ϷΔΧΙ, a word; π-ϷΔΧΙ, or π-ϷΔΧΙ, the word; π-οϣρο, π-οϣρο, or φ-οϣρο, the king, from οϣρο a king.*

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

### THE ARTICLES.

2. The definite article sing. masc., in Sahidic, and Bashmuric, is πε, 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 ετ.

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-ὀπι, from ὀπι *like*; πεθ-οὔδβ, from οὔδβ *holy*; πετ-εϣ-ααεριτ, *he who hath loved*, from ααεριτ *to love*, πετ the relative pronoun with the article, and εϣ the prefix indic. perf. 3d pers. sing. (See the Relative Pronouns &c.)

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

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

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

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

π always

3. The definite article sing. feminine, of the Sahidic, and Bashmuri, 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, π, πεπ, or ππ; or ππ, if αα or π follows; as, πε-ποβε, *the sins*, from ποβε *a sin*; πετ-ααχε, *the words*, from ααχε *a word*. π 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 ψηρι, *the sons*, from ψηρι *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-σλχι, *a word*, m. from σλχι *a word*; οτ-τεβτ, *a fish*, m. from τεβτ *a fish*; οτ-βκι, *a city*, f. from βκι *a city*; οτ-σωνι, *a sister*, f. from σωνι *a sister*; &c.

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

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

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

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

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

6. The indefinite article plural is ρεν, or ρπ; as, ρεν ρωεε, or ρπ-ρωεε, *men*; ρεν-σιοτ, or ρπ-σιοτ, *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  $\epsilon\tau\text{-}\psi\alpha\gamma\epsilon$ ;  $\epsilon\sigma\text{-}\mu\epsilon\tau\text{-}\mu\epsilon\theta\epsilon$ , *for a witness*, into  $\epsilon\tau\text{-}\mu\epsilon\tau\text{-}\mu\epsilon\theta\epsilon$ ; &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.;  $\rho\alpha\pi\sigma\omicron\tau\epsilon\pi\iota$ , *thorns*, f. from  $\sigma\omicron\tau\epsilon\pi\iota$  *a thorn*.

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## CHAP. II.

### OF NOUNS.

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

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perfect tense, used before the nominative, the letters  $\alpha\sigma$  are generally contracted into  $\alpha\tau$ ; as,  $\alpha\tau\omega\ \alpha\tau\text{-}\mu\omicron\sigma\ \bar{\mu}\rho\omicron\tau\epsilon\ \rho\epsilon\ \epsilon\gamma\epsilon\mu\iota\ \epsilon\chi\bar{\mu}$ , for  $\alpha\tau\omega\ \alpha\ \sigma\ \mu\omicron\sigma\ \bar{\mu}\rho\omicron\tau\epsilon\ \rho\epsilon\ \epsilon\gamma\epsilon\mu\iota$  &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>		OH-HI, <i>a house.</i>	2AN-HI, <i>houses.</i>	HI-HI, <i>the house.</i>	HI-HI, <i>the houses.</i>
2OY, <i>serpent, or serpents, m.</i>		OH-2OY, <i>a serpent.</i>	2AN-2OY, <i>serpents.</i>	HI-2OY, <i>the serpent.</i>	HI-2OY, <i>the serpents.</i>
TWOT, <i>mountain, or mountains, m.</i>		OH-TWOT, <sup>a</sup> <i>mountain.</i>	2AN-TWOT, <i>mountains.</i>	HI-TWOT, <i>the mountain.</i>	HI-TWOT, <i>the mountains.</i>
CHYI, <i>sword, or swords, f.</i>		OH-CHYI, <i>a sword.</i>	2AN-CHYI, <i>swords.</i>	T-CHYI, <i>the sword.</i>	HI-CHYI, <i>the swords.</i>
B2KI, <i>city, or cities, f.</i>		OH-B2KI, <i>a city.</i>	2AN-B2KI, <i>cities.</i>	OH-B2KI, <i>the city.</i>	HI-B2KI, <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, εζε, *an ox*; εζηου, *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, ερεη, *a tear*; ερεηουι, *tears*; &c. Those ending in ΗΤ, or ΙΤ, generally change them into Δ†; &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

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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 ΗϚε, or ΟΟΥε; as, πε, *heaven*; plural, πηϚε, *heavens*. Η is changed into ΟΟΥε; as, εϚϡη, *night*; εϚϡουουε, *nights*. ο is changed into ΩΟΥ, or ΩΩρ: or ΟΟΥε is added; as, ερερ, *a river*; ερερωου, *rivers*; &c. ΟΟΥ is changed into ΟΟΥε; as, ερπου, *an hour*; ερπουουε, *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>	μῆστ.
μῆσ, π, <i>a child,</i>	μῆσσι.
μῆσ, π, <i>an oath,</i>	μῆσσι.
μῆσ, π, <i>incompre-</i> <i>hensible,</i>	μῆσσι.
μῆσ, π, <i>a palace,</i>	μῆσσι.
μῆσ, π, <i>a limit,</i>	μῆσσι.
μῆσ, π, <i>a head,</i>	μῆσσι.
μῆσ, π, <i>a giant,</i>	μῆσσι.
μῆσ, π, <i>a magician,</i>	μῆσσι.
μῆσ, π, <i>flesh,</i>	μῆσσι, & μῆσ.
μῆσ, π, <i>a treasure,</i>	μῆσσι.
μῆσ, π, <i>blind,</i>	μῆσσι.
μῆσ, π, <i>wages,</i>	μῆσσι.
μῆσ, π, <i>a servant,</i>	μῆσσι.

ἐβῶ,

## SAHIDIC.

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

Singular.	Plural.
ἔβο, πι, <i>dumb</i> ,	ἐβωοῦ.
Ἔθωψ, <i>an Ethiopian</i> ,	Ἔθωψ.
ἐπесе, <i>beautiful</i> ,	ἐπесωοῦ.
ελεκαζ, πι, <i>affliction</i> ,	ελεκαζοῦ.
ερειη, †, <i>a tear</i> ,	ερειωοῦτι.
ερφει, πι, <i>a temple</i> ,	ερφηοῦτι.
ετφω, †, <i>a burden</i> ,	ετφωοῦτι.
εω, πι, & †, <i>an ass</i> ,	εεῦ, & εγε.
εψω, †, <i>a hog</i> ,	εψωῦ.
εψωτ, πι, <i>a merchant</i> ,	εψωτ.
ἐζε, †, <i>an ox</i> ,	εζηοῦ, & εζωοῦ.
ηι, πι, <i>a house</i> ,	ηοῦ, & ηι.
θεψε, πι, & †, <i>a neighbour</i> ,	θεψεῦ.
ιζρο, φ, <i>a river</i> ,	ιζρωοῦ.
ιοε, φ, <i>a sea</i> ,	διοεοῦ.
ιωτ, πι, <i>a father</i> ,	ιοτ.
εε, πι, <i>a place</i> ,	εετι, & εε.
εερε, πι, <i>a witness</i> ,	εερεῦ.
εετοτρο, †, <i>a kingdom</i> ,	εετοτρωοῦ.
εεπριτ, πι, <i>a beloved</i> ,	εεπριτ.
εερι, <i>a day</i> ,	εερι.
εεωιτ, πι, <i>a way</i> ,	εειωοῦτι, & εεωιτ.
εεε, <i>great</i> ,	εεεῦ.
εεπε, <i>good</i> ,	εεπεῦ.
εεψε, <i>much</i> ,	εεψωοῦ.
οτρο, †, <i>an hour</i> ,	οτρωοῦτι.
οτρο, πι, <i>a king</i> ,	οτρωοῦ.
πεεπε, <i>good</i> ,	πεεπεῦ, and
	πεεπεοῦ.
ρεεεω, πι, & †, <i>rich</i> ,	ρεεεοι, and
	ρεεεωοῦ.
ρετ, <i>a foot</i> ,	ρετοῦ.

Singular.	Plural.
ρελεντ, φ, <i>a tenth,</i>	ρελεετ, and ρελεντ.
ρελερε, πι, and †, <i>free,</i>	ρελερετ.
ρερεχω, πι, <i>a musician,</i>	ρερεχωσι.
ρο, πι, <i>a mouth,</i>	ρωσι.
ροτρι, <i>evening,</i>	αροτρι.
σαβε, <i>wise,</i>	σαβετ, m. σαβη, f.
σαιε, <i>beautiful,</i>	σαιωσι.
σαθ, πι, <i>a scribe,</i>	σαθουσι, and σαθ.
σβα, †, <i>a doctrine,</i>	σβασι.
σοβτ, πι, <i>a wall,</i>	σεβοθαιουσι, and σοβτ.
σον, πι, <i>a brother,</i>	σπνοσι.
σονι, πι, <i>a robber,</i>	σινωσι, and σονι.
σφιρ, πι, <i>the side,</i>	σφιρωσι.
σριλι, †, <i>a woman,</i>	σριουσι.
τεβλη, πι, <i>a beast,</i>	τεβλωσι.
τοουτι, <i>the morning,</i>	ατοουσι.
τοτ, <i>a hand,</i>	τοτουσι, and τοτ.
φε, †, <i>heaven,</i>	φνοσι.
ψαρε, πι, <i>a desert,</i>	ψαρετ.
ψβατ, πι, <i>a rod,</i>	ψβοτ.

ψελελεο,

## SAHIDIC.

Singular.	Plural.
ριλε, π, <i>weeping,</i>	ρλειουσι.
ρρο, π, <i>a king,</i>	ρρωσι.
σον, π, <i>a brother,</i>	σπνη.
βιρ, <i>a basket,</i>	βρνοσι.
ιω, and εω, τ, <i>an ass,</i>	ειωσι.
αψη, τ, <i>night,</i>	εψουσι.
" τ, <i>a tear,</i>	ρλειουσι.
<i>beast,</i>	τβπουσι.

D

TOOT,

Singular.	Plural.
ψελλεο, πι, <i>a stranger,</i>	ψελλεωοτ.
ψνε, πι, <i>a net,</i>	ψνηοτ.
ψο, <i>a thousand,</i>	επψο, and ψο.
ψτεκο, πι, <i>a prison,</i>	ψτεκωοτ.
ψφην, πι, <i>a friend,</i>	ψφην, and ψφηνι.
ψχε, πι, <i>a locust,</i>	ψχετ, and ψχνηοτ.
δελλο, πι, <i>an old man,</i>	δελλοι.
δρε, πι, <i>food,</i>	δρηοτι.
δελητ, πι, <i>a bird,</i>	δελετ.
δθο, πι, <i>an horse,</i>	δθωρ.
δην, †, <i>a helm,</i>	δηνοτ.
δουιτ, πι, and †, <i>first,</i>	δουετ.
δωβ, πι, <i>a work,</i>	δβνηοτι.
δω†, πι, <i>tribute,</i>	δο†.
καεοτλ, πι, <i>a camel,</i>	καεελι, & καεοτλι.
χοι, πι, <i>a ship,</i>	εχνηοτ.
βλε, πι, <i>lame,</i>	βλετ.
βλοχ, †, <i>a foot,</i>	βλετχ.
βαχн, <i>maimed,</i>	βαχετ, and χασετ.

## SAHIDIC.

Singular.	Plural.
τοοτ, <i>the hand,</i>	τοοτοτ.
δελητ, <i>a bird,</i>	δελεετε.
δωβ, π, <i>a work,</i>	δβητε.
δρε, τ, <i>food,</i>	δρητε.
χοι, π, <i>a ship,</i>	εχητ.
χοεις, <i>a lord.</i>	χισοοτε, and χοεις.

Those Greek words which end in ε or η, and which change their termination, make the plural in οοτε; as, ψυχη, ψυχοοτε.

## 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, πι-ηρπ, *the wine*, m.; †-βακι, *the city*, f.; εϕ-ου, *much*, m.; ες-ου, *much*, f.; τηρ-ϕ, *all*, m.; τηρ-ς, *all*, f.; &c. Βηθσαια πας-ζεπτ πε, *Bethany was near*, f.; οτορ, οται εϕρει, *And one fell*, m.; οτορ, ες-ωπι ηχε οτ-πιϕ† ηρο† εχεπ †-εκκλησιε τηρς, *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.  $\bar{\epsilon}\epsilon$  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.  $\text{\u039d}\chi\epsilon$ ,  $\text{\u0391}$ , or  $\text{\u039d}$ . Gen.  $\text{\u039d}\tau\epsilon$ ,  $\text{\u0391}$ , or  $\text{\u039d}$ . Dat.  $\text{\u0391}$ , or  $\text{\u039d}$ . Accu.  $\text{\u0391}$ ,  $\text{\u039d}$ , or  $\epsilon$ . Voc.  $\omega$ ,  $\text{\u0391}$ , or  $\text{\u039d}$ . Abl.  $\text{\u0391}$ ,  $\text{\u039d}$ , or a Preposition ; as,

Nom.	$\text{\u039d}\chi\epsilon$	$\text{\u039d}\text{-}\chi\alpha\text{\u03c7}\text{\u0399}$ ,	$\text{\u0394}\text{\u0392}$	$\text{\u039b}\text{\u0399}\text{-}\text{\u0391}$ ,	verb- <i>um</i> ,	the word.
Gen.	$\text{\u039d}\tau\epsilon$	$\text{\u039d}\text{-}\chi\alpha\text{\u03c7}\text{\u0399}$ ,	$\text{\u0394}\text{\u0392}$	$\text{\u039b}\text{\u0399}\text{-}\text{\u0391}$ ,	verb- <i>i</i> ,	of the word.
Dat.	$\text{\u0391}$	$\text{\u039d}\text{-}\chi\alpha\text{\u03c7}\text{\u0399}$ ,	$\text{\u0394}\text{\u0392}$	$\text{\u039b}\text{\u0399}\text{-}\text{\u0391}$ ,	verb- <i>o</i> ,	to the word.
Accu.	$\text{\u0391}$	$\text{\u039d}\text{-}\chi\alpha\text{\u03c7}\text{\u0399}$ ,	$\text{\u0394}\text{\u0392}$	$\text{\u039b}\text{\u0399}\text{-}\text{\u0391}$ ,	verb- <i>um</i> ,	the word.
Voc.	$\omega$	$\text{\u039d}\text{-}\chi\alpha\text{\u03c7}\text{\u0399}$ ,	$\text{\u0394}\text{\u0392}$	$\text{\u039b}\text{\u0399}\text{-}\text{\u0391}$ ,	verb- <i>um</i> ,	O the word.
Abl.	$\text{\u0391}$	$\text{\u039d}\text{-}\chi\alpha\text{\u03c7}\text{\u0399}$ ,	$\text{\u0394}\text{\u0392}$	$\text{\u039b}\text{\u0399}\text{-}\text{\u0391}$ ,	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  $\text{\u0391}$  and  $\text{\u039d}$  are common to all the Cases.

#### THE NOMINATIVE CASE.

13. The Signs of the Nominative are,  $\text{\u039d}\chi\epsilon$ ,  $\text{\u0391}$ , or  $\text{\u039d}$ . When the agent follows the verb,  $\text{\u039d}\chi\epsilon$  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,  $\text{\u039d}\text{\u039d}\text{\u0391}\text{\u0391}$ , *one*, from  $\text{\u0391}\text{\u0391}$ .

#### THE NOMINATIVE CASE.

13.  $\bar{\text{\u039d}}$ ,  $\bar{\text{\u0391}}$ , or  $\bar{\text{\u039d}}$ , are signs of the Nominative in Sahidic ; as,  $\text{\u039d}\chi\epsilon$ , &c. are in Coptic.

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

## THE GENITIVE CASE.

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

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

Genitive

## THE GENITIVE CASE.

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

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

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



Genitive Plural; as, πεχε ἰη̄ς ἡ-Γιλωη Πετρος  
 χε Γιλωη φδ-Ιωδπηε, *Jesus said to Simon  
 Peter, Simon of John &c.*—John xxi. 15; φδ πο̄  
 πε πι-οτχδ, *Of the Lord is salvation*—Ps. iii. 8;  
 τ-δ-μετοτρο θδ-πδ-κοσεο δπ τε, *My king-  
 dom is not of this world*—John xviii. 36; δποπ  
 πα-π-σπερεδ ἡδβραδδ, *We are of the seed of A-  
 braham*—John viii. 33; πα-σδχι πα-οτ-ρωει δπ  
 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-σδρδ ἡτεπι ρεερετ πεε  
 πι-δωκ πεε πι-κοτχι πεε πι-πιω†, *The flesh of  
 the free and of servants, and of the small and great*  
 —Rev. xix. 18. δδπ-ρωει ἡ-Κυπριο πεε πι-  
 Κυρικπεο, *Men of Cyprus and of Cyrenne*—Acts  
 xi. 20. Sometimes the sign of the Genitive occurs  
 before both nouns; as, δ-πι δγγελο πτε-†-  
 εκκλησιδ ἡτε-Περγαεο, *To the Angel of the  
 Church of Pergamos*—Rev. ii. 12. π-χδκι ἡτε-  
 τχρεεο ἡ-επερ, *The blackness of eternal darkness*  
 —Jude 13; &c.

#### THE DATIVE.

15. The Dative Case takes the δδ or ἡ, and some-  
 times ε̄, prefixed; as, πεχδφ ἡ-Γιλωη, *He said  
 to Simon*; δφ† τοτφ δδ-π-Ισδ, *He hath given his  
 hand (help) to Israel, &c.*; δφἰ ε̄-π ηἰ δδ-Μαριδ,  
*He came to the house of Mary*—Acts xii. 12; &c.

#### THE DATIVE.

15. The Prefixes to the Dative Case are δδ and ἡ.

## THE ACCUSATIVE.

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

## THE VOCATIVE.

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

## THE ABLATIVE.

18.  $\alpha\epsilon$  and  $\tilde{\eta}$  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.  $\overline{\alpha\epsilon}$ ,  $\overline{\mu}$ , and  $\epsilon$ , are signs of the Accusative Case, as in Coptic.

## THE VOCATIVE.

17. The Prefixes  $\overline{\alpha\epsilon}$  and  $\overline{\mu}$ , and sometimes  $\overline{\omega}$ , 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  $\overline{\alpha\epsilon}$  and  $\overline{\mu}$ , 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.

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### 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,  $\pi\text{-}\pi\epsilon\tau\zeta\omega\sigma\tau$ , *bad*, m. ;  $\pi\text{-}\pi\iota\psi\text{†}$ , *great*, m. ;  $\text{†}\text{-}\pi\iota\psi\text{†}$ , *great*, f. ;  $\pi\text{-}\alpha\alpha\pi\epsilon\sigma\omega\sigma\tau\ \epsilon\theta\eta\lambda\eta\epsilon\psi\ \psi\Delta\psi\text{-}\text{†}$ , *The Good Shepherd hath given &c.*—John x. 11.  $\text{†}\text{-}\sigma\theta\omega\ \epsilon\theta\eta\lambda\eta\epsilon\text{-}\sigma$ , *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 :—

$\alpha\tau\psi\delta\epsilon\tau\text{-}$

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#### OF ADJECTIVES.

21, 22. The observations on Coptic Adjectives will equally apply to the Sahidic and Bashmuric, 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.
ⲁⲧⲱⲃⲉⲧⲃⲟⲧⲥ, <i>incompre-</i>		ⲁⲧⲱⲃⲉⲧⲃⲟⲧⲟⲩ.
ⲃⲉⲗⲗⲉ, <i>blind,</i>	<i>hensible.</i>	ⲃⲉⲗⲗⲉⲩ.
Ⲉⲃⲟ, <i>dumb,</i>		Ⲉⲃⲱⲟⲩ.
Ⲉⲛⲉⲥⲉ, <i>beautiful,</i>		Ⲉⲛⲉⲥⲱⲟⲩ.
Ⲙⲉⲛⲣⲓⲧ, <i>beloved,</i>		Ⲙⲉⲛⲣⲁⲓⲧ.
ⲛⲁⲛⲉ, <i>good,</i>		ⲛⲁⲛⲉⲩ.
ⲛⲁⲱⲉ, <i>much, many,</i>		ⲛⲁⲱⲱⲟⲩ.
ⲣⲉⲘⲁⲗⲉ, <i>free,</i>		ⲣⲉⲘⲁⲗⲉⲩ.
ⲥⲁⲃⲉ, <i>wise,</i>		ⲥⲁⲃⲉⲩ, & ⲥⲁⲃⲏ f.
ⲥⲁⲓⲈ, <i>fair,</i>		ⲥⲁⲓⲱⲟⲩ.
ⲃⲁⲈ, <i>the last,</i>		ⲃⲁⲉⲩ.
Ⲓⲟⲩⲓⲧ, <i>the first,</i>		Ⲓⲟⲩⲁⲓⲧ.
ⲭⲁⲛⲏ, <i>soft,</i>		ⲭⲁⲛⲉⲩ.
Ⲫⲁⲗⲉ, <i>lame,</i>		Ⲫⲁⲗⲉⲩ.
Ⲫⲁⲭⲏ, <i>maimed,</i>		Ⲫⲁⲭⲉⲩ.

## COMPARISON OF ADJECTIVES.

24. Comparatives are formed by Ⲉⲗⲟⲧⲉ, *above, or more than;* or Ⲉ, *than,* put after the Positive; as, ⲟⲩ-ⲛⲓⲱⲓⲧ ⲛⲉ ⲫⲓⲧ Ⲉⲗⲟⲧⲉ ⲛⲉⲛ-Ⲓⲏⲧ, *Great is God than (or greater than) our heart*—1 John iii. 20;  
Ⲓⲁⲛ-

## SAHIDIC.

Singular.		Plural.
ⲕⲉ, <i>another</i> . . . . .		ⲕⲟⲟⲩⲉ.
ⲛⲁⲱⲟⲥ, <i>much</i> . . . . .		ⲛⲁⲱⲱⲟⲩ.
ⲛⲁⲛⲟⲩⲥ, <i>good</i> . . . . .		ⲛⲁⲛⲟⲩⲟⲩ and ⲛⲁⲛⲟⲩ.
ⲒⲁⲈ, <i>the last</i> . . . . .		ⲒⲁⲈⲉⲩ, ⲒⲁⲈ, & ⲒⲁⲈⲉⲩ, f.

## COMPARISON OF ADJECTIVES.

24. The Comparative, in Sahidic, and Bashmuric, is formed like the Coptic, by Ⲉⲗⲟⲧⲉ, ⲉ, or ⲏⲗⲟⲩⲟ after the Positive; and sometimes by ⲛⲁⲣⲁ.

ὄντι-πικρῶν ἐπι-εὐκὲ-πικρῶν, *Great things (greater) than these thou shalt see*—John i. 51. Sometimes both ἐξοτε and ἐ occur in forming the Comparative; as, ἰ-μετροχ ἵτε φῖ ες-οι ἵ-καθε ἐξοτε ἐπι-ρωαι, *The foolishness of God is wise more than (or wiser than) men*—1 Cor. i. 25.

The Comparative is also expressed by adding ἵξοτο to the Positive; as, ἰ-μετεερε, ἵτε φῖ οὔ-πικρῶν τε ἵξοτο, *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, πικρῶν πεπι-πικρῶν, *For which is great (greater), he that sitteth &c.* Luke xxii. 27.

25. The Superlative Degree is formed by adding ἐβολ, ἐβολοτε, or ἐ, or some such word, to the Positive, with τηρ, or οὔπικρῶν, *all*: thus; ἐοὔ-κοτα μεν τε ἐβολοτε πι-χρωα τηρῶν, *Which truly is little than (least of) all seeds*—Matt. xiii. 32; ἀποκ γαρ πεπι-κοτα ἐβολ οὔτε πι ἀποστολοσ τηρῶν, *For I am little than (least of) all the Apostles*—1 Cor. xv. 9.

Sometimes the Superlative is formed by adding  
ἐμεγαλω

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

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

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

Sometimes it can be known only by the sense.

ἐλεεω to the Positive; as, ἄταψυχῆ ὡρορτερ ἐλεεω, *My soul is troubled exceedingly*—Ps. vi. 3. In some instances it is repeated; as, ἐλεεω ἐλεεω. It is also formed by ἦροτο repeated; as, οτορ, ἦροτο ἦροτο πατ-ερσφῆρι, *And they were exceedingly astonished*—Mark vii. 37.

## CHAP. IV.

### PRONOUNS.

26. The PERSONAL PRONOUNS are :

Masc.	Singular.	Fem.	Plural. Masc. and Fem.
ἐποκ,	<i>I.</i>		ἐποπ, <i>we,</i>
ἦθοκ,	<i>thou, m.</i>	ἦθο, <i>thou, f.</i>	ἦωτεπ, <i>ye.</i>
ἦθοσ,	<i>he.</i>	ἦθος, <i>she.</i>	ἦωοτ, <i>they.</i>

27. The FIRST PERSON.

Singular.	Plural.
ἐποκ, <i>I.</i>	ἐποπ, <i>we.</i>
πη, <i>to me.</i>	πεπ, <i>to us.</i>

The Pronouns of the First Person Singular and Plural approach very near to the Hebrew in sound; as, ἐποκ, אנוני, *I*; ἐποπ, אנני, *We*. Also ἦποτ, אנה, or אנה, *Ye*. The language, however, bears but little similarity to the Hebrew.

### PERSONAL PRONOUNS.

27. The FIRST PERSON in Sahidic.

Singular.	Plural.
ἐποκ or εποτ; επκ or επτ; <i>I.</i>	εποπ, <i>we.</i>
πε, <i>to me.</i>	πεπ, <i>to us.</i>
επακ, <i>I, Bash.</i>	Bash. πεπ, <i>to us.</i>

## 28. The SECOND PERSON.

	Masc.	Singular.	Fem.						
	ἦτοκ, <i>thou, m.</i>		ἦθο, <i>thou, f.</i>						
	π&κ, <i>to thee, m.</i>		πε, <i>to thee, f.</i>						
	Masc. and Fem.	Plural.							
	ἦωτεπ, <i>ye, or you.</i>	{ <table border="0"> <tr> <td>ετεῖθηνοτ,</td> <td rowspan="4">} <i>you, or</i></td> </tr> <tr> <td>ἦτεῖθηνοτ,</td> <td rowspan="4">} <i>to you.</i></td> </tr> <tr> <td>τεῖθηνοτ,</td> </tr> <tr> <td>θηνοτ,</td> </tr> </table>		ετεῖθηνοτ,	} <i>you, or</i>	ἦτεῖθηνοτ,	} <i>to you.</i>	τεῖθηνοτ,	θηνοτ,
ετεῖθηνοτ,	} <i>you, or</i>								
ἦτεῖθηνοτ,				} <i>to you.</i>					
τεῖθηνοτ,									
θηνοτ,									
	πωτεπ, <i>to you.</i>								

## 29. The THIRD PERSON.

	Singular.		Plural.
	Masc.	Fem.	Masc. and Fem.
	ἦτοσ, <i>he.</i>	ἦθος, <i>she.</i>	ἦωοτ, <i>they, them.</i>
	π&σ, <i>to him.</i>	π&ς, <i>to her.</i>	πωοτ, <i>to them.</i>

Also, τη, εττη, *he, she, that, &c.*

## 28. The SECOND PERSON.

	Masc.	Singular.	Fem.
	ἦτοκ, and ἦτκ̄, <i>thou, m.</i>		ἦτο, <i>thou, f.</i>
	π&κ, <i>to thee.</i>		πε, <i>to thee, f.</i>
	πηκ, <i>to thee, Bash.</i>		

	Plural.
	Masc. and Fem.
	ἦτωτῆ, and ἦτετῆ, <i>ye, or you.</i>
	πητῆ, <i>to you.</i>

	} <i>you, or</i>
τηνοτ,	
τητῆ,	

Bash.	} <i>you, or</i>	
πτ&τῆ,		} <i>to you.</i>
ἦτ&τεπ,		
πτητεπ,		

## 29. The THIRD PERSON.

	Singular.		Plural.
	Masc.	Fem.	Masc. and Fem.
	ἦτοσ, <i>he.</i>	ἦτος, <i>she.</i>	ἦτοοτ, <i>they, them.</i>
	π&σ, <i>to him.</i>	π&ς, <i>to her.</i>	π&τ, <i>to them.</i>
	Singular.	Plural.	
Bash.	πτ&σ, <i>he.</i>	πτ&τ, <i>they.</i>	
	πησ, <i>to him.</i>	πετ, ηητ, or ηηοτ, <i>to them.</i>	

POSSESSIVE PRONOUNS.

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

Personal.	Possessive.
μηι, <i>to me</i> . . . . .	ἡτηι, <i>mine</i> , m.
ηδκ, <i>to thee</i> , m. . . . .	ἡτδκ, <i>thine</i> , m.
ηδς, <i>to him</i> . . . . .	ἡτδς, <i>his</i> .
ηδπ, <i>to us</i> . . . . .	ἡτδπ, <i>ours</i> , m.
ηωτεπ, <i>to you</i> . . . . .	ἡτωτεπ, <i>yours</i> , m.
ηωοτ, <i>to them</i> . . . . .	ἡτωοτ, <i>theirs</i> , m.

THE FIRST PERSON.

		Singular.			
		Masc.	Fem.		
31.	ἡτηι,	{ <i>mine</i> ,			
	φωι,				
		{ <i>my</i> , m.	θωι,	<i>mine</i> , or <i>my</i> , f.	
		Plural.			
		Masc. and Fem.			
		ποτι, <i>mine</i> , or <i>my</i> .			

POSSESSIVE PRONOUNS.

THE FIRST PERSON.

		Singular.			
		Masc.	Fem.		
31.	πωι.				
		Plural.			
		Masc. and Fem.			
		ποτι, <i>mine</i> , or <i>my</i> .			

THE SECOND PERSON.

		Singular.			Plural.
Masc.	Fem.	Masc.	Fem.	Masc. and Fem.	
32.	πωκ,	τωκ,	<i>thine</i> , or <i>thy</i> .		
	ηωκ,				



## The SECOND PERSON.

		Singular.	
		Masc.	Fem.
33.	$\left. \begin{array}{l} \text{ἦτακ,} \\ \text{φωκ,} \end{array} \right\}$	$\left. \begin{array}{l} \text{thine,} \\ \text{or} \\ \text{thy, m.} \end{array} \right\}$	$\text{ἠωκ, thine, or thy, f.}$
Plural.			
Masc. and Fem.			
$\text{ποῦκ, thine, or thy.}$			

## The THIRD PERSON.

		Singular.		
		Masc.	Fem.	
34.	$\left. \begin{array}{l} \text{ἦταϝ, \& ἦτηιϝ,} \\ \text{φωϝ,} \\ \text{πωϝ,} \end{array} \right\}$	$\left. \begin{array}{l} \text{Fem.} \\ \text{ἠωϝ,} \end{array} \right\}$	$his.$	$\text{ἦταϝ, \& ἦτηιϝ,} \\ \text{hers, or her,}$
Plural.				
Masc. Fem.				
$\left. \begin{array}{l} \text{ποῦϝ,} \\ \text{ἐτεποῦϝ,} \end{array} \right\} his. \quad \text{ποῦϝ, hers, or her.}$				

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## The THIRD PERSON.

		Singular.		
		Masc.	Fem.	
33.	$\left. \begin{array}{l} \text{ἦταϝ,} \\ \text{πωϝ,} \end{array} \right\}$	$his.$	$ἦταϝ,$	$hers, or her.$
Plural.				
Masc. Fem.				
$\left. \begin{array}{l} \text{ποῦϝ,} \\ \text{ἐτεποῦϝ,} \end{array} \right\} his. \quad \text{ποῦϝ, hers, or her.}$				

## The FIRST PERSON.

		Singular.		Plural.	
		Masc.	Fem.	Masc. and Fem.	
34.	$\text{πωπ.}$	$\text{ῥωπ, ours, or our.}$		$\text{ποῦπ, ours, or our.}$	

## 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>		ποτη, <i>yours, or your.</i>
φωτη, } <i>or your.</i>		

## THE THIRD PERSON.

Singular.		Plural.
Masc. and Fem.		Masc. and Fem.
37. ἡτωτ, } <i>theirs,</i>		ποτοτ, } <i>theirs,</i>
ετηἡτωτ, } <i>or their.</i>		πηετηποτοτ, } <i>or their.</i>

38. The Demonstrative and Relative Pronouns are often prefixed to the Possessive; as, ετεφωι, *mine*; πετεφωκ, and φηετεφωκ, *thy, m.*; τετεθωκ, and θεετεθωκ, *thy, f.* Plu. ετεποτκ, *thy.* Sing. πετεἡταν, *his.* Plu. ηετηεποτοτ, *their, &c.*

## THE SECOND PERSON.

Singular.		Plural.
Masc. and Fem.		Masc. and Fem.
35. ποτη, <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>		ποτοτ, } <i>theirs,</i>
ετηἡτωτ, } <i>or their.</i>		πηετηποτοτ, } <i>or their.</i>

## DEFINITIVE PRONOUNS.

Singular.		Plural.	
Masc.	Fem.	Masc. and Fem.	
39. $\phi\delta\iota$ ,	$\theta\delta\iota$ ,	$\pi\delta\iota$ ,	} <i>hi, hæ, &amp;c.</i> } <i>these, or those.</i>
$\phi\eta$ ,	$\theta\eta$ ,	$\pi\eta$ ,	
$\pi\delta\iota$ ,	$\tau\delta\iota$ ,	$\pi$ ,	
$\pi$ ,			

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.	
$\phi\delta$ ,	$\theta\delta$ ,	$\pi\delta$ ,	} <i>of these,</i> } <i>or those, &amp;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,

$\phi\eta\epsilon\tau\epsilon\epsilon-$

## DEFINITIVE PRONOUNS.

Singular.		Plural.	
Masc.	Fem.	Masc. and Fem.	
39. $\pi\delta\iota$ ,		$\pi\delta\iota$ ,	} <i>these, or those.</i>
$\pi\epsilon\iota$ ,	$\tau\delta\iota$ ,	$\pi\epsilon\iota$ ,	
$\pi\epsilon\tau$ ,	$\tau\epsilon\iota$ ,		
$\pi\eta$ ,	$\tau\eta$ ,		

Singular.		Plural.	
Masc.	Fem.	Masc. and Fem.	
40. $\pi\delta$ ,	$\tau\delta$ ,	$\pi\delta$ ,	<i>of these, or those.</i>

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

$\pi\epsilon\tau\epsilon\epsilon-$

Singular.	
Masc.	Fem.
$\Phi\eta\epsilon\tau\epsilon\lambda\lambda\epsilon\delta\tau$ OR $\epsilon\tau\epsilon\lambda\lambda\epsilon\delta\tau$	$\Theta\eta\epsilon\tau\epsilon\lambda\lambda\epsilon\delta\tau$ OR $\epsilon\tau\epsilon\lambda\lambda\epsilon\delta\tau$
} <i>he, this,</i> OR } <i>that.</i>	} <i>she, this,</i> OR } <i>that.</i>
Plural. Masc. and Fem.	
$\Pi\eta\epsilon\tau\epsilon\lambda\lambda\epsilon\delta\tau,$ OR $\epsilon\tau\epsilon\lambda\lambda\epsilon\delta\tau,$	
} <i>they, these,</i> OR } <i>those.</i>	

42. To the above may be added other Definitives; as,  $\sigma\alpha\iota$ , *one*;  $\rho\omega$ , *the same*;  $\pi\iota\beta\epsilon\pi$ , and  $\rho\omega\beta\pi\iota\beta\epsilon\pi$ , *all*;  $\sigma\tau\omicron\pi$ , *some*;  $\kappa\epsilon\sigma\tau\omicron\pi$ , *another one*;  $\rho\lambda\iota$ , *any*;  $\chi\epsilon\tau$ , *other*; and some others.

#### RELATIVE PRONOUNS.

43. The Relative Pronouns are the following :

Singular and Plural.  
Masc. and Fem.

$\epsilon$ ,  $\epsilon\tau$  or  $\epsilon\theta$ ,  $\epsilon\tau\epsilon$ , *who, which.*

The Relative Pronoun  $\epsilon\tau$  has the accent above the  $\epsilon$ , when a vowel follows the  $\tau$  without an accent.

Singular.	
Masc.	Fem.
$\Pi\epsilon\tau\bar{\epsilon}\lambda\lambda\epsilon\delta\tau,$ $\epsilon\tau\bar{\epsilon}\lambda\lambda\epsilon\delta\tau,$	$\epsilon\tau\bar{\epsilon}\lambda\lambda\epsilon\delta\tau,$
} <i>he,</i> } <i>this, or</i> } <i>that.</i>	} <i>she, this,</i> } <i>or that.</i>
Plural. Masc. and Fem.	
$\Pi\epsilon\tau\bar{\epsilon}\lambda\lambda\epsilon\delta\tau,$ $\epsilon\tau\bar{\epsilon}\lambda\lambda\epsilon\delta\tau,$	
} <i>these, or those.</i>	

#### RELATIVE PRONOUNS.

43. The Relative Pronouns in Sahidic are,

Singular and Plural.  
Masc. and Fem.

$\epsilon$ ,  $\epsilon\tau$  or  $\epsilon\theta$ ,  $\epsilon\tau\epsilon$ ,  
 $\bar{\pi}\tau$ ,  $\bar{\pi}\tau\epsilon$ ,  $\epsilon\pi\tau$ , } *who, which.*

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

Singular.		
Masc.	Fem.	
ΦΔΙ ÈΤΕ,	ΘΔΙΕ,	} <i>this, or that which;</i> <i>hic qui, or qui.</i>
ΦΗ ΕΤ, or ΕΘ,	ΘΗΕ,	
ΦΗ ÈΤΕ,	ΘΗ ΕΤ, or ΕΘ,	
ΠΕΤ, ΠΕΘ, or ΠΕΤ È,	ΘΗ ÈΤΕ,	
ÈΤΕΦΗ,	ÈΤΕΘΗ	
Plural. Masc. and Fem.		
ΠΔΙ È,	ΠΔΙ ΕΤ, ΠΔΙ ÈΤΕ,	} <i>these, or those which;</i> <i>hi qui, or qui.</i>
ΠΕΤ, ΠΕΤ È,		
ΠΗÈ,	ΠΗ ΕΤ, or ΕΘ,	
ΠΗ ÈΤΕ,		
ΠΙΕΤ,		

The Articles are sometimes used as Relative Pronouns:

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

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

Singular.		
Masc.	Fem.	
ΠΕΙ ΕΤ,	ΤΕΙ ΕΤ,	} <i>this, or that which,</i> <i>&amp;c.</i>
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.		
ΠΕΙ, ΠΕΤ,	} <i>these, or those which,</i> <i>&amp;c.</i>	
ΠΕ Π̄Τ,		
ΠΔΙ Π̄Τ,		

45. The Interrogatives **πῆε**, **οὔ**, and **ἄϋ**, undergo no variation.

Singular and Plural.	Singular and Plural.
<b>πῆε</b> , <i>who, which, what?</i> &c.	<b>οὔ</b> , <i>who, what?</i> &c.

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

	Singular.	
Masc.	Fem.	
<b>ἄϋο-κ</b> ,	<b>ἄϋο-τι</b> ,	<i>what to you?</i>
<b>ἄϋο-ϑ</b> ,	<b>ἄϋο-ς</b> ,	<i>what to him, or her?</i>
	Plural.	
	Masc. and Fem.	
<b>ἄϋο-π</b> ,		<i>what to us?</i>
<b>ἄϋο-τεπ</b> ,	}	<i>what to you?</i>
<b>ἄϋω-τεπ</b> ,		

47. The Reciprocal sense is sometimes expressed by the Personal or Possessive Pronouns; as, **ἰθούϑ** **ϕ†**, *God himself*: and also by the Pronoun Infixes and Suffixes; as, **πᾶρρῆκ**, *save thyself*; **εἰδῆτϑ**, *concerning himself*; **ἄιδιτ ἄδωκ ἰούουπιβεν**, *I have made myself a servant to all*—1 Cor. ix. 19.

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

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

Singular.
<b>ἄρρο-κ</b> , <i>what to you?</i> m.
Plural.
<b>ἄρρωτεπ</b> , <i>what to you?</i> &c.

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

**εῖρηὔ**, *one another*, is varied as follows: **πῆερῆὔ**, *(we) one another*; **πετῆερῆὔ**, *(ye) one another*;  
**ποτερῆὔ**

the Prefixes, as follows: πεπερηου, (*we*) *one another*; πετεπερηου, (*ye*) *one another*; ποτερηου, (*they*) *one another*.

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

Singular.		
Masc.	Fem.	
εεειπ εεειο-ι,	- - -	<i>I myself.</i>
εεειπ εεειο-κ,	εεειπ εεειο,	<i>thou thyself.</i>
εεειπ εεειο-Ϸ,	εεειπ εεειο-Ϸ,	} <i>he himself,</i> } <i>she herself.</i>
Plural.		
Masc. and Fem.		
εεειπ εεειο-π,		<i>we ourselves.</i>
εεειπ εεειω-τεπ,		<i>ye yourselves.</i>
εεειπ εεειω-ου,		<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*, ερε, *the face*, πο, *the mouth*, Ϸητ, *the neck*, τοτ, *the hand*, and the particle εεειο. They take the Prepositions, or Prefixes and Suffixes, in the following manner :

χω,

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

48. εεειπ εεειο-ι, *I myself*, agrees with the Coptic in all the Persons, except the Second and Third Persons Plural, which are thus varied: εεειπ εεειω-τιπ, *ye yourselves*; εεειπ εεειο-ου, and εεειπ εεειετ, *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-ot, } *in them, &c.*  
 ç1-xw-ot, }

**çp, the Face.**

è-çp-1, } *to me, or*  
 n-çp-1, } *to my face, &c.*  
 è-çp-k, } *to thee, &c. m.*  
 n-çp-k, }  
 è-çp-ç, } *to him, &c.*  
 è-çp-c, } *to her, &c.*  
 n-çp-en, } *to us, &c.*  
 n-çp-ç, } *to them, &c.*

**po, the Mouth.**

è-po-1, } *to me, or*  
 ç-po-1, } *to my mouth.*  
 è-po-k, } *to thee, m.*  
 è-po, } *to thee, f.*  
 ç-po, }  
 è-po-ç, } *to him.*  
 ç-po-ç, }  
 è-po-c, } *to her.*  
 è-po-n, } *to us.*  
 è-pw-ten, } *to you.*  
 è-pw-ot, } *to them.*

SAHIDIC.

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

BASHMURIC.

èλ-ten, *to you.*  
 èλ-ç, and e-p-ç, *to them.*

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

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



ՃԻՏ, the Neck.

Ի-ՃԻՏ, in me, &c.  
 Ի-ՃԻՏ-Կ, in thee, m.  
 Ի-ՃԻՏ, in thee, f.  
 Ի-ՃԻՏ-Վ, in him.  
 Ի-ՃԻՏ-Շ, in her.  
 Ի-ՃԻՏ-ԵՆ, in us.  
 Ի-ՃԻՏ-ՕՎ, in them.

ՏՕՒ, the Hand.

Է-ՏՕՒ, to me, or to my hand.  
 Ի-ՏՕՒ-Կ, to thee, m.  
 Է-ՏՕՒ-Վ, } to him.  
 Ի-ՏՕՒ-Շ, }  
 ՏՕՒ-Շ, to her.  
 Ի-ՏՕՒ-ԵՆ, to us.  
 Է-ՏՕՒ-ՕՎ, } to them.  
 Ի-ՏՕՒ-ՕՎ, }

ԱՍՍՕ.

ԱՍՍՕ-Ի, me, or to me, &c.  
 ԱՍՍՕ-Կ, thee, m. to thee, &c.  
 ԱՍՍՕ, thee, f. &c.  
 ԱՍՍՕ-Վ, him, &c.  
 ԱՍՍՕ-Շ, her, &c.  
 ԱՍՍՕ-Ն, us, to us, &c.  
 ԱՍՍՕ-ՏԵՆ, ye, to you, &c.  
 ԱՍՍՕ-ՕՎ, them, &c.

## SAHIDIC.

Ի-ՉԻՏ, in me,  
 Ի-ՉԻՏ-Կ, in thee, m.  
 Ի-ՉԻՏ-Ե, in thee, f. &c.  
 Ի-ՉԻՏ Ի, in us.  
 Ի-ՉԻՏ-ԴԻՏԻՒ, in you.  
 Ի-ՉԻՏ-ՕՎ, in them.

Է-ՏՕՕՒ, to me.

Ի-ՏՕՕՒ-Կ, to thee, m.

Ի-ՏՕՕՒ-Վ, to him, &c.

ՉԻ-ՏՕՕՒ-Ի, in us.

Է-ՏՕՕՒ-ԴԻՏԻՒ, to you.

Է-ՏՕՕՒ-ՕՎ, to them.

## BASHMURIC.

Է-ՆԱ-Ի, to me.

Է-ՆԱ-ՏԵՆ, to you.

Է-ՆԱ-Վ, } to him.

Է-ՆԱ-Ն, } to them.

ԱՍՍՕ-Ի, me, to me, &c.

ԱՍՍՕ-Կ, thee, m. &c.

ԱՍՍՕ, thee, f. &c.

ԱՍՍՕ-Ն, we, &c.

ԱՍՍՕ-ՏԻՒ, ye, &c.

ԱՍՍՕՕՎ, them, &c.

## BASHMURIC.

ԱՍՍԱ-Վ, him.

ԱՍՍԱ-Տ, to them.

ԱՍՍԱ-ՏԵՆ, 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*; ἐχωϣ, *him*; Ⲭⲁⲣⲟⲓ, *to me*; Ⲭⲁⲣⲟ, *thee, f.*; Ⲭⲁⲣⲟϣ, *against him, &c.*

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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.*; ⲉϣ, *his*; ⲉϢ, *her*; ⲉⲛ, *our*; ⲉⲧⲉⲛ, *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-ⲉϣ,

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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>
		ⲡⲉϣ,

π-εϙ,	τ-εϙ,	π-εϙ, <i>his.</i>
π-εϛ,	τ-εϛ,	π-εϛ, <i>her.</i>
π-επ,	τ-επ,	π-επ, <i>our.</i>
π-ετεπ,	τ-ετεπ,	π-ετεπ, <i>your.</i>
π-οϙ,	τ-οϙ,	π-οϙ, <i>their.</i>

οϙ 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 επ, <i>us, or our.</i>
κ, <i>thee, or thy, m.</i>	επ, or τεπ, <i>ye, or you.</i>
†, ε, or ι, <i>thee, or thy, f.</i>	οϙ, <i>they, or their; or εϙ, or</i>
ϙ, <i>him, or his,</i>	ϙϙ, <i>if the word end in</i>
ϛ, <i>she, or her.</i>	ε, or ϙ.

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

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πεϙ,	τεϙ,	πεϙ, <i>his.</i>
πεϛ,	τεϛ,	πεϛ, <i>her.</i>
ππ,	τπ,	ππ, <i>our.</i>
πετπ,	τετπ,	πετπ, <i>your.</i>
πεϙ,	τεϙ,	πεϙ, <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 ϙ, <i>thee, or thy, m.</i>	τπ̄, τεπ, or τητπ̄, <i>ye, or your.</i>
ε, or τε, <i>thee, or thy, f.</i>	οϙ, ϙϙ, ηϙ, or ϙοϙ, <i>they, or their.</i>
ϙ, <i>him, or his.</i>	
ϛ, <i>she, or her.</i>	

and change their terminations before their Suffixes, or take additional letters; as, **ἵσα**, *after*; **ἵσα-κ**, *after thee*; **ἵσα-ϣ**, *after him*. **οὔβε**, *against*, exchanges the **ε** for **η**; as, **οὔβη-τ**, *against me*; **οὔβη-κ**, *against thee*; **οὔβη-ϣ**, *against him*. **εῶβε**, *for, concerning*, changes the **ε** into **η**, and takes **τ**, before the Suffixes; as, **εῶβητ**, *of me*; **εῶβητ-ϣ**, *of him*; **εῶβητ-ς**, *of her*, &c. **πελλ**, *with*, and some others, take the Personal Pronouns, the first letter of which is dropped before a consonant; as, **πελλ-ηι**, *with me*; **πελλ-ζϣ**, *with him*; **πελλ-ζη**, *with us*, &c. **εῖπε**, *will*, drops the **ε** before the Suffixes, and is formed like the preceding word; as, **πετεῖρη-ηι**, *my will*; **πετεῖρη-ζκ**, *thy will*; **πετεῖρη-ζϣ**, *his will*, &c. **ζτβῆε**, *without*, changes the **ε** into **οὔ**; as, **ζτβῆοὔ-ι**, *without me*; **ζτβῆοὔ-κ**, *without thee*, &c. **ζῆτ**, *the heart*, is formed with the Suffixes, as follows: **ζῆη-ι**, *my heart*; **ζῆη-κ**, *thy heart*, &c.

54. When a word ends in **ε** or **ο**, the **ε** or **ο** is made long before the Suffix of the Second and Third Persons Plural; as, **ψελλεο**, *a stranger*; **ψελλεω-οὔ**, *their strangers*; **πυπε**, *nets*; **πυπη-οὔ**, *their nets*.

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53. These observations apply also to the Sahidic and Bashmuric: **εῦβε**, *for*, exchanges the **ε** for **η**, and sometimes takes **ητ** before the Suffixes; as, **εῦβηητ-ϣ**, or **εῦβη-ϣ**, *of him*, &c. **ζῆω**, *above*, and **ζω**, *also*, double the **ω** before the Suffixes; as, **ζωω-ϣ**, *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>
նեզ-սորի, <i>his son.</i>	նեզ-սորի, <i>his sons.</i>
նես սորի, <i>her son.</i>	նես-սորի, <i>her sons,</i>
նեն սորի, <i>our son.</i>	նեն-սորի, <i>our sons.</i>
նետեն-սորի, <i>your son.</i>	նետեն-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 :

**օրը, Life, m.**

Singular.	Plural.
Infixes to a Noun Masc.	Infixes to a Noun Masc.
նա-օրը, <i>my life.</i>	նա-օրը, <i>my lives.</i>
նեք-օրը, <i>thy life, m.</i>	նեք-օրը, <i>thy lives, m.</i>
նո՞ւ-օրը, <i>thy life, f.</i>	նո՞ւ-օրը, <i>thy lives, f.</i>
նեզ օրը, <i>his life.</i>	նեզ-օրը, <i>his lives.</i>
նես օրը, <i>her life.</i>	նես-օրը, <i>her lives.</i>
նէ-օրը, <i>our life.</i>	նէ-օրը, <i>our lives.</i>
նետէ-օրը, <i>your life.</i>	նետէ-օրը, <i>your lives.</i>
նո՞ւ օրը, <i>their life.</i>	նո՞ւ-օրը, <i>their lives.</i>

օրնք,

**СЛЪН, a Voice, f. with the Infixes.**

Singular.	Plural.
Art. and Infixes to a Noun Fem.	Art and Infixes to a Noun Fem.
<b>ТЪ-СЛЪН, my voice.</b>	<b>НЪ-СЛЪН, my voice.</b>
<b>ТЕК-СЛЪН, thy voice, m.</b>	<b>НЕК-СЛЪН, thy voices, m.</b>
<b>ТЕ-СЛЪН, thy voice, f.</b>	<b>НЕ-СЛЪН, thy voices, f.</b>
<b>ТЕЧ-СЛЪН, his voice.</b>	<b>НЕЧ-СЛЪН, his voices.</b>
<b>ТЕС-СЛЪН, her voice.</b>	<b>НЕС-СЛЪН, her voices.</b>
<b>ТЕП-СЛЪН, our voice.</b>	<b>НЕП-СЛЪН, our voices.</b>
<b>ТЕТЕП-СЛЪН, your voice.</b>	<b>НЕТЕП-СЛЪН, your voices.</b>
<b>ТОУ-СЛЪН, their voice.</b>	<b>НОУ-СЛЪН, their voices.</b>

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

**СЪПЕ, a Sister, f.**

Singular.	Plural.
Infixes to a Noun Fem.	Infixes to a Noun Fem.
<b>ТЪ-СЪПЕ, my sister.</b>	<b>НЪ-СЪПЕ, my sisters.</b>
<b>ТЕК-СЪПЕ, thy sister, m.</b>	<b>НЕК-СЪПЕ, thy sisters, m.</b>
<b>ТОУ-СЪПЕ, thy sister, f.</b>	<b>НОУ-СЪПЕ, thy sisters, f.</b>
<b>ТЕЧ-СЪПЕ, his sister.</b>	<b>НЕЧ-СЪПЕ, his sisters.</b>
<b>ТЕС-СЪПЕ, her sister.</b>	<b>НЕС-СЪПЕ, her sisters.</b>
<b>ТЪ-СЪПЕ, our sister.</b>	<b>НЪ-СЪПЕ, our sisters.</b>
<b>ТЕТЪ-СЪПЕ, your sister.</b>	<b>НЕТЪ-СЪПЕ, your sisters.</b>
<b>ТЕУ-СЪПЕ, their sister.</b>	<b>НОУ-СЪПЕ, their sisters.</b>

## SUFFIXES TO NOUNS, &amp;c.

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

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

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

## SUFFIXES TO NOUNS, &amp;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, **αὐτότ**, *immediately* ; **αὐτότ-ς**, *immediately he* ; **αὐτότ-ς**, *immediately she* ; **αὐτότ-ς**, *immediately they* ; **ἔω**, *also* ; **ἔω-κ**, *thou also, m.* ; **ἔω-ι**, *thou also, f.* ; **ἔω-ς**, *he also, &c.*

61. The Personal Pronoun **ἐπηποῦ**, **ἐπέπηποῦ**, or **τεπέπηποῦ**, is sometimes used instead of the Suffix of the 2d Person Plural ; as, **ἵστα ἐπηποῦ**, Marc. vii. 8. **ἵτετεπεπόρ**, **ἔρατεπεπηποῦ**, *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**, *thee, m.* ; **†**, 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, **ἀγ-τᾶσσο-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 ; **τετενα-χευ-τ ἀν**, *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* ; **τν**, **τεν**, or **τηντν**, *you* ; **ς**, **ς**, or **σος**, *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 **θηνοσ** is more commonly used; as, **δι-ωενρε θηνοσ**, *I have loved you*—John xiii. 34.

#### THIRD PERSON PLURAL.

66. The Suffix of the Third Person Plural is **οσ**, or **τ**, to Verbs ending in **δ**, which contract the **δ**, and the Suffix **οσ**, into **δτ**; as, **δφ-χδ-τ**, *he left them*—Judg. ii. 3; **δι-ωενριτ-οσ**, *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 **τη̄η̄**, or **την**; or the Personal Pronoun, **τη̄τη̄η̄**; as **τοτπ-τη̄τη̄η̄**, *rise ye*—Matt. xxvi. 46.

#### THIRD PERSON PLURAL.

66. **οσ** is the Suffix of the Third Person Plural, or **τ**, if the Verb end in **δ**; as, **δφ-δδ-τ**, *he hath made them*—2 Chron. xx. 27. A few words which end in **οοσ**, together with **σδδ**, take **σοσ**, as the Suffix; as, **δι-χοοσ-σοσ**, *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-ταλω-τεπ**, *I will shew you*—Luke xii. 5; **αφ-τακω-οτ**, *he destroyed them*—Jude 5.

68. The following Verbs take **τ** before all the Suffixes; as, **φι**, *to carry*; **χι**, *to cast*; **μυ**, *to measure*; **χι**, *to take*; **σι**, *to receive*; and a few others, together with the Imperatives, **αλι**, *take*; **απι**, *bring*; **αρι**, *do*; &c.; as, **αι-σι-τφ**, *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.*; **τφ**, *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, **αι**, *to do*; **απι**, **τηι**, *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, **φι**, *to carry*; **χι**, *to receive*; **χας**, *to exalt*; **π̄**, or **επ**, *to lead*; &c.

69. Verbs which end in **αε** or **εε**, and **ε** or **εβ**, 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**; **ⲁⲩ-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 **εⲃ**, with a consonant before them, take the **ε** before all the Suffixes, except the Third Person Plural; as, **ⲃⲱⲧⲉⲃ**, *to kill*; **ⲁϥ-ⲃⲟⲑⲃⲉ-ⲧ**, *he hath killed me*; **ⲁϥ-ⲃⲟⲑⲃⲉ-κ**, *he hath killed thee*; **ⲁϥ-ⲃⲟⲑⲃⲉ-ⲡ**, *he hath killed us*; **ⲁϥ-ⲃⲟⲑⲃⲉ-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 **ⲃ** or **ⲉⲉ**, instead of **ⲧ**; as, **ϥⲱⲧⲉⲉ**, *to hear*; **ⲁϥ-ϥⲟⲑⲉⲉ-ϥ**, *he hath heard him*; **ⲣⲱⲧⲉⲃ**, *to recline*; **ⲁⲩ-ⲣⲟⲑⲃⲉ-ⲟⲩ**, *they reclined*; &c.

70. **ϥⲉⲉⲉϥⲓ**, *to minister*, changes the **1** into **ⲡ**, and takes **ⲧ** before the Suffixes; as, **ϥⲉⲉⲉϥⲡⲧ-κ**, **ϥⲉⲉⲉϥⲡⲧ-ϥ**, **ϥⲉⲉⲉϥⲡⲧ-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-ⲡⲁκ**, *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-ⲁκ**, *it pleaseth thee, m.*; **ⲣⲁⲡ-ⲁϥ**, *it pleaseth him*; **ⲣⲁⲡ-ⲱⲟⲩ**, *it pleaseth them*; **ⲃⲓⲡⲉⲉ-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,  $\overline{\Gamma}$   $\overline{\text{N}}\overline{\text{E}}\overline{\text{Z}}$   $\overline{\text{O}}$   $\overline{\text{O}}$   $\overline{\text{T}}$ , *three days*—Matt. xii. 40;  $\overline{\Delta}$   $\overline{\text{N}}\overline{\Delta}$   $\overline{\text{B}}$   $\overline{\text{O}}$   $\overline{\text{T}}$ , *four months*—John iv. 35. Sometimes they are expressed by words; as,  $\overline{\text{C}}$   $\overline{\text{T}}$   $\overline{\text{O}}$   $\overline{\text{T}}$   $\overline{\text{F}}$   $\overline{\text{O}}$   $\overline{\text{O}}$   $\overline{\text{T}}$ , *four days*—Acts x. 30.

73. Numbers admit the Articles, and are also found without them; as,  $\overline{\text{C}}$   $\overline{\text{O}}$   $\overline{\text{N}}$   $\overline{\text{C}}$   $\overline{\text{P}}$   $\overline{\text{O}}$   $\overline{\text{T}}$ , *two tunicks*—Luke iii. 11;  $\overline{\text{P}}$   $\overline{\text{I}}$   $\overline{\text{C}}$   $\overline{\text{P}}$   $\overline{\Delta}$   $\overline{\text{T}}$ , *the two*—Deut. xvii. 6; or  $\overline{\text{I}}$   $\overline{\text{B}}$ , *twelve*,  $\overline{\text{P}}$   $\overline{\text{I}}$   $\overline{\text{B}}$ , *the twelve*—Matt. x. 2, 5.

74. The Ordinal Numbers are formed by putting  $\overline{\text{A}}$   $\overline{\text{A}}$   $\overline{\text{Z}}$ , or with the Articles  $\overline{\text{P}}$   $\overline{\text{I}}$   $\overline{\text{A}}$   $\overline{\text{A}}$   $\overline{\text{Z}}$ , m. or  $\overline{\text{T}}$   $\overline{\text{A}}$   $\overline{\text{A}}$   $\overline{\text{Z}}$ , f. before the Cardinal Numbers; as,  $\overline{\text{P}}$   $\overline{\text{I}}$   $\overline{\text{A}}$   $\overline{\text{A}}$   $\overline{\text{Z}}$   $\overline{\text{B}}$ , *the second, m.*;  $\overline{\text{T}}$   $\overline{\text{A}}$   $\overline{\text{A}}$   $\overline{\text{Z}}$   $\overline{\text{B}}$ , *the second, f.*;  $\overline{\text{P}}$   $\overline{\text{I}}$   $\overline{\text{A}}$   $\overline{\text{A}}$   $\overline{\text{Z}}$   $\overline{\text{C}}$ , *the third, m.*;  $\overline{\text{T}}$   $\overline{\text{A}}$   $\overline{\text{A}}$   $\overline{\text{Z}}$   $\overline{\text{C}}$ , *the third, f.* &c.  $\overline{\text{P}}$   $\overline{\text{I}}$   $\overline{\text{E}}$   $\overline{\text{N}}$   $\overline{\text{I}}$   $\overline{\text{N}}$   $\overline{\text{I}}$   $\overline{\text{A}}$   $\overline{\text{A}}$   $\overline{\text{Z}}$   $\overline{\text{B}}$ , *the second miracle*—John iv. 54.

75.  $\overline{\text{C}}$   $\overline{\text{O}}$   $\overline{\text{T}}$  is sometimes used instead of  $\overline{\text{A}}$   $\overline{\text{A}}$   $\overline{\text{Z}}$ , 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,  $\overline{\text{P}}$   $\overline{\Delta}$   $\overline{\text{C}}$   $\overline{\text{H}}$   $\overline{\text{P}}$   $\overline{\text{E}}$   $\overline{\text{C}}$   $\overline{\text{P}}$   $\overline{\Delta}$   $\overline{\text{T}}$ , *my two sons*—Matt. xx. 21.

74. The Ordinal Numbers are formed, like the Coptic, by  $\overline{\text{A}}$   $\overline{\text{A}}$   $\overline{\text{Z}}$ , and sometimes  $\overline{\text{A}}$   $\overline{\text{A}}$   $\overline{\text{Z}}$ , with, or without the Articles before the Cardinals; as,  $\overline{\text{P}}$   $\overline{\text{I}}$   $\overline{\text{A}}$   $\overline{\text{A}}$   $\overline{\text{Z}}$   $\overline{\text{C}}$ ,  $\overline{\text{C}}$   $\overline{\text{O}}$   $\overline{\text{E}}$   $\overline{\text{N}}$   $\overline{\text{I}}$   $\overline{\text{T}}$ , *the third*—Matt. xxii. 26.

75.  $\overline{\text{C}}$   $\overline{\text{O}}$   $\overline{\text{T}}$ , or  $\overline{\text{N}}$   $\overline{\text{C}}$   $\overline{\text{O}}$   $\overline{\text{T}}$ , is occasionally used to form the Ordinal Numbers when days are expressed; but  $\overline{\text{A}}$   $\overline{\text{A}}$   $\overline{\text{Z}}$  is generally employed.

as,  $\kappa\omicron\upsilon\bar{\epsilon}$   $\eta\delta\theta\omega\rho$ , *The twenty-fifth day of Athor*—Exod. xii. 3;  $\eta\kappa\omicron\upsilon\bar{\zeta}$   $\lambda\pi\iota\alpha\beta\omicron\tau$ , *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  $\lambda\lambda\lambda$ ; as,  $\eta\lambda\chi\eta$   $\theta$   $\lambda\pi\iota\epsilon\rho\omicron\omicron\tau$ , *The ninth hour of the day*—Acts x. 3.

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

## CARDINAL NUMBERS.

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

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

## CARDINAL NUMBERS.

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

	Masc.	Fem.	
ἑ.	ἑπτὰ,	ἑπτὰ,	seven.
ἠ.	ὀκτώη, or ὀκτώη,	ὀκτώη,	eight.
ἠ.	ἑννέα,	ἑννέα,	nine.
ἠ.	δέκα, or δέκα,	δέκα,	ten.
ἠ.	ἑνδεκά,	ἑνδεκά,	eleven.
ἠ.	ἑνδεκά,	ἑνδεκά,	twelve.
ἠ.	ἑνδεκά,	ἑνδεκά,	thirteen.
ἠ.	ἑνδεκά,	ἑνδεκά,	fourteen.
ἠ.	ἑνδεκά,	ἑνδεκά,	fifteen.
ἠ.	ἑνδεκά,	ἑνδεκά,	sixteen.
ἠ.	ἑνδεκά,	ἑνδεκά,	seventeen.
ἠ.	ἑνδεκά,	ἑνδεκά,	eighteen.
ἠ.	ἑνδεκά,	ἑνδεκά,	nineteen.
ἠ.	ἑνδεκά,	ἑνδεκά,	twenty.

	Masc.	Fem.	
ἑ.	εὐεπτα,	εὐεπτε,	seven.
ἠ.	ὀκτώη,	ὀκτώη,	eight.
ἠ.	ἑννέα,	ἑννέα,	nine.
ἠ.	δέκα, or δέκα,	δέκα,	ten.
ἠ.	ἑνδεκά,	—	eleven.
ἠ.	ἑνδεκά,	—	twelve.
ἠ.	ἑνδεκά,	—	thirteen.
ἠ.	ἑνδεκά,	—	fourteen.
ἠ.	ἑνδεκά,	—	fifteen.
ἠ.	ἑνδεκά,	—	sixteen.
ἠ.	ἑνδεκά,	—	seventeen.
ἠ.	ἑνδεκά,	—	eighteen.
ἠ.	ἑνδεκά,	—	nineteen.
ἠ.	ἑνδεκά,	ἑνδεκά,	twenty.

λ.	εεδπ, or εεδβ,	<i>thirty.</i>
μ.	εεε,	<i>forty.</i>
π.	τεοσι, or τδιοτ,	<i>fifty.</i>
ξ.	σε,	<i>sixty.</i>
ο.	υβε,	<i>seventy.</i>
π.	εεεπε,	<i>eighty.</i>
ϙ.	πιστεοσι, or πιστατ,	<i>ninety.</i>
ρ.	υε,	<i>one hundred.</i>
σ.	σπδτ ηυε,	<i>two hundred.</i>
τ.	υοεετ ηυε,	<i>three hundred.</i>
υ.	ετοτ ηυε,	<i>four hundred.</i>
φ.	τιοτ ηυε,	<i>five hundred.</i>
χ.	σοοτ ηυε,	<i>six hundred.</i>
ψ.	υδυε ηυε,	<i>seven hundred.</i>
ω.	υεεηη ηυε,	<i>eight hundred.</i>

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λ.	εεδβ,	<i>thirty.</i>
μ.	εεε,	<i>forty.</i>
π.	τδιοτ,	<i>fifty.</i>
ξ.	σε,	<i>sixty.</i>
ο.	υβε, and υεε,	<i>seventy.</i>
π.	εεεπε,	<i>eighty.</i>
ϙ.	πεσταιοτ,	<i>ninety.</i>
ρ.	υε,	<i>one hundred.</i>
σ.	υητ,	<i>two hundred.</i>
τ.	υοεεητ ηυε,	<i>three hundred.</i>
υ.	ετοοτ ηυε,	<i>four hundred.</i>
φ.	†οτ ηυε,	<i>five hundred.</i>
χ.	σοοτ ηυε,	<i>six hundred.</i>
ψ.	εδυε ηυε,	<i>seven hundred.</i>
ω.	υεεοηη ηυε,	<i>eight hundred.</i>

Ϡ.	ψιτ η̄αυε,	<i>nine hundred.</i>
Ϡ̄.	αυο,	<i>one thousand.</i>
β̄.	σπλτ η̄αυο,	<i>two thousand.</i>
γ̄.	αυολλτ η̄αυο,	<i>three thousand.</i>
δ̄.	αυτοτ η̄αυο,	<i>four thousand.</i>
ε̄.	αυοτ η̄αυο,	<i>five thousand.</i>
ς̄.	αυοτ η̄αυο,	<i>six thousand.</i>
ζ̄.	αυαυαυ η̄αυο,	<i>seven thousand.</i>
η̄.	αυαυαυ η̄αυο,	<i>eight thousand.</i>
θ̄.	ψιτ η̄αυο,	<i>nine thousand.</i>
ῑ.	αυαυτ η̄αυο, or θβλ,	<i>ten thousand.</i>
	αυε η̄αυο, or αυαυτ-η̄αυο,	<i>one hundred thousand.</i>
	αυο η̄αυο,	<i>one million.</i>

Ϡ.	ψιτ η̄αυε,	<i>nine hundred.</i>
Ϡ̄.	αυο,	<i>one thousand.</i>
β̄.	σπλτ η̄αυο,	<i>two thousand.</i>
γ̄.	αυολλτ η̄αυο,	<i>three thousand.</i>
δ̄.	αυτοτ η̄αυο,	<i>four thousand.</i>
ε̄.	αυοτ η̄αυο,	<i>five thousand.</i>
ς̄.	αυοτ η̄αυο,	<i>six thousand.</i>
ζ̄.	αυαυαυ η̄αυο,	<i>seven thousand.</i>
η̄.	αυαυαυ η̄αυο,	<i>eight thousand.</i>
θ̄.	ψιτ η̄αυο,	<i>nine thousand.</i>
ῑ.	αυαυτ η̄αυο, or τβλ,	<i>ten thousand.</i>
	αυε η̄αυο, or αυαυτ-η̄αυο,	<i>one hundred thousand.</i>
	αυο η̄αυο,	<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,  $\alpha\sigma\text{-}\theta\epsilon\lambda\lambda\iota\omicron\ \eta\chi\epsilon$  †- $\sigma\phi\iota\acute{\alpha}$   $\epsilon\beta\omicron\lambda\acute{\alpha}\nu\epsilon\pi$   $\mu\epsilon\sigma\text{-}\rho\delta\eta\omicron\upsilon\iota$ , *Wisdom is justified of her works*—Matt. xi. 19;  $\eta\gamma\omicron\rho\eta$   $\eta\tau\text{-}\omicron\tau\text{-}\sigma\iota$   $\eta\chi\epsilon$   $\mu\iota\text{-}\gamma\eta\rho\iota$ , *That the children first should be satisfied*—Mark vii. 27;  $\omicron\tau\omicron\zeta$ ,  $\alpha\tau\text{-}\omicron\tau\omega\eta$   $\eta\chi\epsilon$   $\mu\text{-}\epsilon\sigma\text{-}\sigma\omega\tau\epsilon\epsilon$ , *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,  $\mu\text{-}\epsilon\pi\text{-}\rho\omega\epsilon\iota$   $\eta\lambda\text{-}\mu\alpha\sigma$   $\alpha\tau\text{-}\alpha\psi\text{-}\sigma$ , *Our old man they have crucified him* (i.e. *hath been crucified*)—Rom. vi. 6;  $\omicron\tau\omicron\zeta$ ,  $\omicron\tau\text{-}\epsilon\lambda\eta\eta\mu\iota$   $\eta\mu\omicron\tau\text{-}\tau\eta\iota\text{-}\sigma$ , *And a sign they shall not give it* (i.e. *shall not be given*)—Matt. xii. 39;  $\alpha\tau\text{-}\kappa\omicron\sigma\text{-}\epsilon\pi$   $\mu\epsilon\epsilon\lambda\alpha\sigma$ , *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,  $\rho\eta\mu\alpha$   $\eta\text{-}\theta\omega\tau\epsilon\eta$   $\eta\text{-}\tau\epsilon\tau\epsilon\eta\text{-}\mu\omicron\zeta\epsilon\epsilon$ , *That ye may be saved*; †- $\sigma\zeta\iota\epsilon\iota$   $\sigma\omicron\eta\zeta$   $\epsilon\pi\text{-}\epsilon\sigma\text{-}\rho\alpha\iota$ , *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-ṯ-ḗḗ, *That they might take him*—John vii. 32. These signs are often preceded by others; such as, ḗḗḗ, èḗḗḗ, ḗḗḗ, 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-ṯ-ṯ-ḗḗ, *That ye may know*—Matth. ix. 6; èḗḗḗ ṯ-ṯ-ḗḗ-ḗḗḗ, *If ye love me*—John xiv. 15.

ḥ, ḥṯ, or ḥṯε, also takes the Infixes; as, ḥṯ-ḗḗ- *I*; ḥṯεḗ- *thou, m.*; ḥṯε- *thou, f.*; ḥṯεϣ-, or ḥṯε-, *he*; Plural, ḥṯεḗ- *we*; ḥṯεṯεḗ- *ye*; ḥṯḗḗ- *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. **ϣΔΠ**, when it follows **ἐϣωΠ**, and when it is found without it, is generally put *between* the Prefix and the Verb; as, **ἐϣωΠ ΔΙ-ϣΔΠ-ωσκ**, *If I have delayed*—1 Tim. iii. 1; **ϋΟΤΔΠ ΔΡΕΤΕΠ-ϣΔΠ-ω-τελλ**, *When ye have heard, &c.*—Luke xxi. 9.

9. **ϣτελλ** is also put *between* the Prefix and the Verb, like **ϣΔΠ**; as, **ϋΠΔ ΠΤΕϚ-ϣτελλ-ϋει**, *That he may not fall, &c.* 1 Tim. iii. 7.

10. **ερε**, takes **ε**, or some other sign of the Subjunctive Mood, before it, with the Infixes; as, **ερεκ-ΔΙΤΟΥ**, *That thou mayest do them*—Acts xxii. 10; **ερεϚ-ϣωΠ ΠΙΩΤ ΠΟΥΕΗϣ ΠΕΘΠΟC**, *That he might be the father of many nations*—Rom. iv. 18; **εροϚ-ϋΑΧΙ ΠΔϋΡΔΚ**, *That they should speak before thee*—Acts xxiii. 30. It is generally written **ερε**, with the Nominative between it and the Verb; as, **ερε ΠΙΘΠΟC CΩTEΛΛ ΕΠΙCΔΧΙ**, *That the Gentiles should hear the word*—Acts xv. 7.

may be added, **χε**, **εϣχε**, **χε κΔC**, and some others, as signs of the Subjunctive.

10. **τρε**, in Sahidic, corresponds with **ερε** in Coptic, and in like manner takes **ε**, or some other sign of the Subjunctive, before it; as, **ε-τρΔ-ΠΔΤ**, *That I should see*—Acts xix. 21; **ε-τρεϚ-†**, *That he should give*—Acts v. 31; **ε-τρεΠ-Ω**, *That we should remain*—Mark ix. 5.

**τρε**, is written **τερε**, with **π̄**, a sign of the Subjunctive prefixed; as, **Δϣω π̄-τερεϚ-ει**, *And when he came*—Mark xiv. 45; **π̄-τερεC-ΠΔϣ ΕΠΕΤΡΟC**, *When she saw Peter*—Mark xiv. 67. **π̄-τεροϚ-ωτ̄ ΔΕ ΕΠΔΙ**, *But when they heard these things*—Acts ii. 37.

## OPTATIVE MOOD.

11. This Mood denotes a desire or wish for something, and has **εερ** added to the Prefixes of the Present Tense; as, **εερρι**, *I*; **εερεκ**, *thou*; **εερεϛ**, *he*; &c. Thus, **εερεϛ-ι ραροι ητεϛ-ω**, *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 **εερε**; as, **εερε πι-ρωει ροθου**, *May the men recline*. John vi. 10. **εερε πα-ι-φοτ σεπτ**, *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, **ορι**, *stand*; **τωρκ**, *rise thou*; or it takes **ε**, **εε**, **ερι**, **επερ**, or **επεπερε**, in the Singular and Plural; as, **ε-πτε οτορ ερερ ερωτεπ**, *See, and keep you*, &c. Luke xii. 15; **ε-εου εβου**, *Come ye out*; **εε-ωου, εε-πεκ-ωηρι**, *Glorify thy Son*—John xvii. 1. **ερι** is prefixed to Nouns; as, **ερι-φλετι**, *think ye*; **ερι-ετα-παπ**, *love ye*; &c.

15. **επερ**, or **επεπερε**, is prefixed, when a Negative

## OPTATIVE MOOD.

11, to 13. The Sahidic agrees with the Coptic. The Bashmuric generally exchanges the **p** for **λ**, in the Prefixes; as, **εελεϛ**, **εελου**, &c.

## IMPERATIVE MOOD.

14, 15. The Sahidic corresponds with the Coptic, with the addition of **ητ**, *thou*. The Negative Prefix is generally

gative is expressed with the Imperative; as, **ἐπερωκ ἡτφε**, *Swear not by heaven*, &c. Matt. v. 34; **ἐπερ-† εε**, *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-εουϣι**, *to walk*; **ἐ-ορωπη**, *to send*; &c. The Infinitive has sometimes the Servile **ἐ**, or **ἡ**, prefixed; as, **ἐεωβι**, *to mock*; **ἡειοτι ἐβολ**, *to cast out*—Luke xix. 45; **ἡ-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: **εϣ-τωβε**, **εϣ-χωεεο**, *He prayed, saying*—Matt. xxvi. 39; **επηε εϣ-πηε ἡτ-οϣ-πηε**, *That seeing, they may see*—Mark iv. 12; **εϣ-κιε ἡτ-οϣ-εφε εϣ-χωεεο**, *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 **επηρ**, or **επερτρε**. The Bashmureic often has **επελ**, as the Negative Prefix.

## INFINITIVE MOOD.

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

## PARTICIPLES.

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

tion **ετ** prefixed; as, **ἰθωοϛ δε ετ-δϛ-ωτελλ**  
**δϛ-†ωοϛ εϛφ†**, *Οἱ δὲ ἀκούσαντες, ἐδόξαζον τὸν Κύριον,*  
*But they hearing, (when they heard,) glorified God—*  
 Acts xxi. 20; **ετ-δϛελλ**, *having known*; **ετ-δϛ-**  
**χιλλ**, *they having found*; **φνεθ-πδ-ελοϛϛ**, *he walk-*  
*ing, or he that shall walk*; **πνεθ-πδϛ†**, *believing, or*  
*they who believe—*John vii. 39; **οτοϛ πνεθ-πδ-**  
**ωτελλ εϛε-ωπδ** *And those hearing, (who shall*  
*hear,) shall live—*John v. 25; **εθ-πδ-τδκο**, *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 **πχιπρε**, to the root; and often with the Pronoun Infixes; as, **πεκ-χιπ-†**, *thy coming—*Matt. xxiv. 3; **πχιπ-θρεϛελοϛ ερωοϛ**, *blessing them—*Luke xxiv. 51; **πχιπ-† επ-ϛηρι εϛφ-ρωλλ**, *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, **εϛε πτρεϛ-ωτελλ** **εροϛ**, *in hearing him—*Acts viii. 6; **εϛε πτρε-ωϛϛ**, *in my crying—*Ps. iv. 3.

same manner; as, **Σεν πχιπ-σωκ**, ἐν τῷ ἐλαύνειν, *in rowing*—Mark vi. 48; **Σεν παχιπ-ωψ οτβηϥ**, ἐν τῷ κεκραγῆναι με πρὸς αὐτὸν, *In my crying to him*—Ps. iv. 3; **ἐ-πχιπ-ερέπιετλειπ** ἐρος, πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, *in desiring her, or, to desire her*—Matt. v. 28; **ἐ-πχιπ-τῆις**, τοῦ δοῦναι, *in giving, or, to give*—Luke i. 73; **Σεν πχιπεροτ-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 **HOY, HOYT, or WOYT**; as, **Θελδιο**, *to justify*; **Θελδιο Hoyt**, *justified*; **Τακο**, *to destroy*; **Τακο Hoyt**, *destroyed*; **Ξι**, *to fall*; **Ξι Hoyt**, *falling*; &c. The Participles which thus vary in their terminations are but few in number, and easily known.

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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**,

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21. Some Sahidic Participles vary from the Verbs in their terminations, and end in **HT** or **EIT**; as, **Τδειο**, *to honour*; **Τδειο HT**, *honoured*; **Τββο**, *to purify*; **Τββο HT**, *purified*. Those which thus change their terminations are not numerous.

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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*; ς, ες, σε, or ερε, *she does*. Plural: εν, or τεεν, *we do*; τετεεν, or ερετεεν, *ye do*; ετ, σε, 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-που-ζητ ακορ, *Their heart was afflicted*—Matt. xxvi. 22; ερε-ουωου αωπι ηδκ, *Glory shall be to thee*—Luke xiv. 10; ερε ηδι τηρου ηκου, *All these things shall come*—Matt. xxiv. 36.

23. The Present Tense Indefinite, of the Indicative Mood, is formed by adding α to the Prefix of the Perfect Tense; as, αδι, *I am*; αδκ, *thou art, m.*; αδρε, or αδρ, *thou art, f.*; αδς, *he is*; αδς, *she is*. Plural: αδι, *we are*; αδρετεεν, *ye are*; αδτ, *they are*.

24. If a Pronoun Relative occur with the Verb of the Third Person Singular, the Prefix is usually dropped; as, ηκ-ιωτ εθ-ηδτ ζεν ηετρηη, *Thy Father, who seeth in secret*—Matt. vi. 4; ηετ-†ρηη, *who judgeth*—Rom. xiv. 5.

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

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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: η, or τη, *we*; τετη, ετετη, or ερετη, *ye*.

23. The Present Tense Indefinite, Sahidic, is the same as the Coptic. The Bashmuric has αδλε, instead of αδρε; and αδλετεεν, for αδρετεεν.



## IMPERFECT TENSE.

26. The Imperfect Tense is formed by prefixing the following Particles to the Root; viz, **παι**, *I did*; **παικ**, *thou didst*, m.; **παρε**, *thou didst*, f.; **παϝ**, 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 παϝ-†ϙβω πε**, and *taught*—John vii. 14; **παϝ-ϙωπτ δε πε πι-παςχα**, *And the Passover drew near*—John xi. 55; **δε παϝ-ορι ερατϝ καβολ 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-ελεθητης θοτητ**, *The Disciples were assembled*—John xx. 19; **παρε ιης, εει εεεοϝ**, *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 Bashmuri are, **πει**, *I did*, or *was*; **π̄**, *thou didst*, m.; **περε**, *thou didst*, f.; **πεϝ**, **π̄ϝ**, **πεεϝ**, or **περε**, *he did*; **πες**, or **περε**, *she did*. Plural: **πειπ**, *we did*; **περετεπ**, or **περετ̄π**, *ye did*; **πετ**, or **περε**, *they did*.

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

## PERFECT TENSE.

29, to 31. The Perfect Tense Definite, in Sahidic and Bashmuri, 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  $\Delta$ , *he has*;  $\Delta\varsigma$ ,  $\Delta\rho\epsilon$ , or  $\Delta$ , *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  $\Delta$ , *they have*.  $\Delta\rho\epsilon$  is almost Indefinite, like  $\epsilon\rho\epsilon$  in the Present.

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

Although  $\Delta$  is used instead of the Prefixes  $\Delta\varsigma$ ,  $\Delta\varsigma$ , and  $\Delta\tau$ ; yet it sometimes occurs with them; as,  $\bar{\epsilon}\text{-}\bar{\tau}\bar{\Delta}\text{-}\bar{\psi}\bar{\epsilon}\bar{\rho}\bar{\iota}\ \bar{\Delta}\bar{\varsigma}\text{-}\bar{\delta}\bar{\omega}\bar{\eta}\bar{\tau}\ \bar{\epsilon}\bar{\phi}\bar{\epsilon}\bar{\omicron}\bar{\tau}$ , *My daughter hath drawn near to death*—Mark v. 23;  $\bar{\epsilon}\text{-}\bar{\pi}\bar{\varsigma}\bar{\alpha}\bar{\tau}\bar{\Delta}\bar{\pi}\bar{\Delta}\bar{\varsigma}\ \bar{\Delta}\bar{\varsigma}\bar{\psi}\bar{\epsilon}\bar{\pi}\bar{\Delta}\bar{\varsigma}\ \bar{\epsilon}\bar{\delta}\bar{\omicron}\bar{\tau}\bar{\eta}\bar{\iota}$ , *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  $\bar{\pi}\bar{\epsilon}\dots\bar{\pi}\bar{\epsilon}$  to the Prefixes of the Perfect Definite; as,  $\bar{\pi}\bar{\epsilon}\ \bar{\Delta}\bar{\iota}\dots\bar{\pi}\bar{\epsilon}$ , *I had*;  
 $\bar{\pi}\bar{\epsilon}$

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 δτε...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 ψδγ...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 ψδρετε...πε, *ye had*; πε ψδτ...πε, *they had*; as, οτοζ πε ψδτσοπζϑ 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 πδγ 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 περεππδ...πε, *he should*; πεςπδ...πε, or περεππδ...πε, *she should*. Plural: πεππδ...πε, *we should*; περετεπ̄ππδ...πε, *ye should*; πετπδ...πε, *they should*. The Bashmuric takes πε, instead of πδ; as, πεπε...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*; ερετενè, *ye shall*; ετεè, *they shall*. These are the same as the Prefixes to the Present Tense, with a final è added; as,  $\zeta\epsilon\eta\ \mu\acute{\epsilon}\rho\omicron\upsilon\tau\ \acute{\epsilon}\tau\epsilon\lambda\lambda\epsilon\iota\tau$   $\acute{\epsilon}\rho\epsilon\tau\epsilon\eta\acute{\epsilon}\text{-}\acute{\epsilon}\lambda\lambda\iota$ , *In that day ye shall know* — John xiv. 20.

36. The sign of the Future Tense Indefinite is ηα, with either the Prefixes of the Present, or of the Perfect Tense Definite; as, †ηα, ειηα, or αηα, *I shall*; κηα, χηα, εκηα, and ακηα, *thou shalt*; ϕηα, εϕηα, ερεηα, αϕηα, αρεηα, and ηα, *he shall*; σηα, εσηα, ασηα, and ηα, *she shall*. Plural: ενηα, τενηα, ανηα, *we shall*; τετενηα, ερετενηα, αρετενηα, *ye shall*; ετηα, σεηα, οτηα, ατηα, ερεηα, and ηα, *they shall*.

37. ηα, 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 ϑ instead of χ; as, η̄ηα or η̄ηα, *thou shalt*. Plural: ενηα or η̄ηα, ανηα, τ̄ηηα, *we shall*; τετηα, ετετηα, *ye shall*; ετηα, σεηα, οτηα, ηα, *they shall*.

following manner: ΠΙ-ΚΟCΛΛΟC ΠΔ-ΠΔΥ ἐροι ΔΠ, *The world shall not see me*—John xiv. 9; ΕΘΠΔ-ΤΔΚΟ, *That shall perish*; ΦΗΕΘΠΔ-ΠΟΖΕΛΛ, *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.*; ΤΔΡΕϢ, *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, ΕΤ-ΔϢ-ϢΩΠΙ ΙCΧΕΠ ΔΗ, *Which hath been from the beginning*—Acts xxvi. 4; ΦΗΕΤ-ΔϢ-ΒΙ ΔΠΧΙΠ-ΒΩΡ Β, *He that received two talents*—Matth. xxv. 22; ΠΗΕΤ-ΕΚ-ΠΔΥ ΕΡΩΟΥ, *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*; ΕϢΠΕ, *he shall*; ΔΤΕΤΕΠΠΕ, *ye shall*; CΕΠΕ, *they shall, &c.*

SECOND FUTURE INDEFINITE.

38. The Prefixes of the Second Future Singular Indefinite are like the Coptic. The Plural has, ΤΔΡΠ, *we shall*; ΤΔΡΕΤΠ, *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*, *ἐρετεπε*. *ἄρε*, *ἄρι*, *ἄρετεπ*, *ἄτετεπ*, and *ἄ*; as, *ἐρεπαι τηροῦ πηοῦ*, *All these things shall come*—Matth. xxiii. 36; *ἐρετεπε-βίτοῦ*, *Ye shall receive*—Matth. xxi. 22; *καλῶς ἄρε-χοῦ*, *Thou hast said well*—John iv. 17; *ἄρετεπ-παῦ ἐροι*, *Ye have seen me*—John vi. 36; *ἄρι-ζωβ ἄπ*, *Labour not*—John vi. 27; *ἄχοῦ*, *Say ye*—Luke xi. 2; *ἄ-εωῦσῆς χοῦ παπ*, *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-ρωῦπ ἐεεοῦ ἄπ*, *Knoweth him not*—John xiv. 17; *ἐπα-βί*, *He shall take*—John xvi. 15; &c.

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CONJUGATION OF A REGULAR VERB.

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

INDICATIVE

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

INDICATIVE

## INDICATIVE MOOD.

## PRESENT TENSE DEFINITE.

		Singular.	
Masc.			Fem.
†- ει-	} <i>I do, am, &amp;c.</i>	.....	.....
κ-, or χ- εκ-, or χ-	} <i>thou art, m.</i>	τε- ερε-	} <i>thou art, f.</i>
ϙ- εϙ- ερε-	} <i>he is.</i>	ϙ- εϙ- ερε-, or ερε-	} <i>she is.</i>
Plural.			
ει- τεν-	} <i>we are.</i>	εϙ- ερε-	} <i>they are.</i>
τετεν- ερετεν-	} <i>ye are.</i>	οϙ- ερε-	

## INDICATIVE MOOD.

## PRESENT TENSE DEFINITE.

		Singular.	
Masc.			Fem.
†- ει-	} <i>I do, am, &amp;c.</i>	.....	.....
κ- εκ-	} <i>thou, m.</i>	τε- ερε-	} <i>thou, f.</i>
ϙ- εϙ- ερε-	} <i>he.</i>	ϙ- εϙ- ερε-, or ερε-	} <i>she.</i>
Bashmurić. ελε-	<i>he.</i>	Bashmurić. ελε-,	<i>she.</i>
Plural.			
ει-, or π̄- π̄-	} <i>we.</i>	εϙ- ερε-	} <i>they.</i>
τεπ̄- ερεπ̄- ετεπ̄-		οϙ- ερε-	
		Bash. ελε-,	<i>they.</i>

PRESENT TENSE INDEFINITE.

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

PRESENT TENSE INDEFINITE.

	Singular.	
Masc.		Fem.
ϣΔΓ-	<i>I am, &amp;c.</i>	.....
ϣΔΚ-	<i>thou, m.</i>	ϣΔΡ-, or ϣΔΡΕ-, <i>thou, f.</i>
ϣΔϘ- ϣΔΡΕ- }	<i>he.</i>	ϣΔϘ- ϣΔΡΕ- }
		<i>she.</i>
Bashmurić.		Bashmurić.
ϣΔΛΕ-	<i>he.</i>	ϣΔΛΕ-, <i>she.</i>
	Plural.	
	.....	
	ϣΔΡΕΤΕΝ-, <i>ye.</i>	
	ϣΔΤ- 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.
пѣ . . . пе, <i>I was.</i>	
пѣк . . . пе, <i>thou, m.</i>	пѣре . . . пе, <i>thou, f.</i>
пѣѣ . . . пе } <i>he.</i>	пѣс . . . пе } <i>she.</i>
пѣре . . . пе }	пѣре . . . пе }
Plural.	
пѣп . . . . . пе, <i>we.</i>	
пѣреѣп . . . пе, <i>ye.</i>	
пѣт . . . . . пе } <i>they.</i>	
пѣре . . . . . пе }	

## IMPERFECT TENSE.

Singular.	
Masc.	Fem.
пѣи . . . пе, <i>I was, or shall.*</i>	
пѣѣ . . . пе, <i>thou, m.</i>	пѣре . . . пе, <i>thou, f.</i>
пѣѣѣ . . . пе } <i>he.</i>	пѣс . . . пе } <i>she.</i>
пѣѣѣѣ . . . пе }	пѣре . . . пе }
пѣре . . . пе }	
Plural.	
пѣп . . . . . пе, <i>we.</i>	
пѣреѣп . . . пе, <i>ye.</i>	
пѣт . . . . . пе } <i>they.</i>	
пѣре . . . . . пе }	

\* These Prefixes of the Imperfect often express the Future.

PERFECT TENSE DEFINITE.

		Singular.	
Masc.			Fem.
ει-	<i>I have, &amp;c.</i>		
εκ-	<i>thou, m.</i>	ερ-, or ερε-,	<i>thou, f.</i>
εγ-	} <i>he.</i>	εσ-	} <i>she.</i>
ερε-		ερε-	
ε-		ε-	
		Plural.	
ει-	<i>we.</i>	εσ-	} <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>
εγ-	} <i>he.</i>	εσ-	} <i>she.</i>
ερε-		ερε-	
		Plural.	
.....		εσ-	} <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>
εγ-	} <i>he.</i>	ερε-	} <i>she.</i>
ερε-		εσ-	
ε-		ε-	
		Plural.	
Bashmoric.		εσ-	} <i>they.</i>
ελε-	} <i>he.</i>	ε-	
εε-			
ει-,	<i>we.</i>	εσ-	} <i>they.</i>
ετετεν-,	<i>ye.</i>	ε-	

## PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
πε εἶ...πε,	<i>I had, &amp;c.</i>	
πε εἶκ...πε,	<i>thou, m.</i>	πε εἶρε...πε, <i>thou, f.</i>
πε εἶγ...πε	}	πε εἶς...πε
πε εἶρε...πε		πε εἶρε...πε
πε εἶ...πε		πε εἶ...πε
	Plural.	
	πε εἶπ...πε, <i>we.</i>	
	πε εἶτετεπ...πε, <i>ye.</i>	
	πε εἶτ...πε	
	πε εἶρε...πε	
	πε εἶ...πε	
	}	
	<i>they.</i>	

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## PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
πε εἶ...πε,	<i>I had, &amp;c.</i>	
πε εἶκ...πε,	<i>thou, m.</i>	πε εἶρε...πε, <i>thou, f.</i>
πε εἶγ...πε	}	πε εἶς...πε
πε εἶρε...πε		πε εἶρε...πε
πε εἶ...πε		πε εἶ...πε
	Plural.	
	πε εἶπ...πε, <i>we.</i>	
	πε εἶτετῆ...πε, <i>ye.</i>	
	πε εἶτ...πε	
	πε εἶρε...πε	
	πε εἶ...πε	
	}	
	<i>they.</i>	

PLUPERFECT TENSE INDEFINITE.

Singular.	
Masc.	Fem.
<p>πε ψαλ...πε, <i>I had, &amp;c.</i></p>	
<p>πε ψακ...πε, <i>thou, m.</i></p>	<p>πε ψαρε...πε, <i>thou, f.</i></p>
<p>πε ψαγ...πε } <i>he.</i></p>	<p>πε ψαδ...πε } <i>she.</i></p>
<p>πε ψαρε...πε }</p>	<p>πε ψαρε...πε }</p>
<p>Plural.</p>	
<p>.....</p>	
<p>πε ψαρετεν...πε, <i>ye.</i></p>	
<p>πε ψατ.....πε }</p>	<p>πε ψαρε.....πε }</p>
<p><i>they.</i></p>	

PLUPERFECT TENSE INDEFINITE.

Singular.	
Masc.	Fem.
<p>πε ψαλ...πε, <i>I had, &amp;c.</i></p>	
<p>πε ψακ...πε, <i>thou, m.</i></p>	<p>πε ψαρε...πε, <i>thou, f.</i></p>
<p>πε ψαγ...πε } <i>he.</i></p>	<p>πε ψαδ...πε } <i>she.</i></p>
<p>πε ψαρε...πε }</p>	<p>πε ψαρε...πε }</p>
<p>Plural.</p>	
<p>.....</p>	
<p>πε ψαρετεν...πε, <i>ye.</i></p>	
<p>πε ψατ.....πε }</p>	<p>πε ψαρε.....πε }</p>
<p><i>they.</i></p>	

## CONJUGATION OF A REGULAR VERB.

## FUTURE IMPERFECT TENSE.

		Singular.	
Masc.			Fem.
пѣи	пѣ...пѣ,	<i>I should, &amp;c.</i>	
пѣк	пѣ...пѣ,	пѣрѣ	пѣ...пѣ,
		<i>thou, f.</i>	
пѣч	пѣ...пѣ	пѣс	пѣ...пѣ
пѣрѣ	пѣ...пѣ	} <i>he.</i>	
		пѣрѣ	пѣ...пѣ
		} <i>she.</i>	
Plural.			
пѣи		пѣ...пѣ,	
		<i>we.</i>	
пѣрѣтѣи		пѣ...пѣ,	
		<i>ye.</i>	
пѣѣ		пѣ...пѣ	
пѣрѣ		пѣ...пѣ	
		} <i>they.</i>	

## FUTURE IMPERFECT TENSE.

		Singular.	
Masc.			Fem.
пѣи	пѣ...пѣ,	<i>I should.</i>	
пѣк	пѣ...пѣ	пѣрѣ	пѣ...пѣ,
пѣт	пѣ...пѣ		
пѣч	пѣ...пѣ	пѣс	пѣ...пѣ
пѣрѣ	пѣ...пѣ	} <i>he.</i>	
		пѣрѣ	пѣ...пѣ
		} <i>she.</i>	

Bashmuric.

пѣи пѣ...пѣ, *I, &c.*Plur. пѣѣ пѣ-пѣ, & пѣѣ пѣ-пѣ, *they.*

Plural.	
пѣи	пѣ...пѣ,
	<i>we.</i>
пѣрѣтѣи	пѣ...пѣ,
	<i>ye.</i>
пѣѣ	пѣ...пѣ
пѣрѣ	пѣ...пѣ
	} <i>they.</i>

FUTURE TENSE DEFINITE.

Singular.

Masc.		Fem.
ειè-	<i>I shall, &amp;c.</i>	
εκè-	<i>thou, m.</i>	ερε- <i>thou, f.</i>
εφε-	<i>he.</i>	εσε- <i>she.</i>

Plural.

εινε-	<i>we.</i>
ερετενε-	<i>ye.</i>
εφε-	<i>they.</i>

FUTURE TENSE DEFINITE.

Singular.

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

Plural.

εινε-	<i>we</i>
ερετενε	<i>ye.</i>
εφε-	<i>they.</i>

CONJUGATION OF A REGULAR VERB.  
FUTURE TENSE INDEFINITE.

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

FUTURE TENSE INDEFINITE.

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

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

SECOND FUTURE INDEFINITE.

		Singular.	
Masc.			Fem.
τὰ-	<i>I shall.</i>		
.....			τῆρα- <i>thou, f.</i>
τᾶρεσσι-	<i>he.</i>		
Plural.			
	τᾶρεν-	<i>we.</i>	
	τᾶρετεσσι-	<i>ye.</i>	
	τᾶροι-	<i>they.</i>	

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SECOND FUTURE INDEFINITE.

		Singular.	
Masc.			Fem.
τὰ-	<i>I shall.</i>		
.....			τῆρα- <i>thou, f.</i>
τᾶρεσσι-	<i>he.</i>		
Plural.			
	τᾶρῆν-	<i>we.</i>	
	τᾶρετεσσι-	<i>ye.</i>	
	τᾶροι-	<i>they.</i>	

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For explanations of the Prefixes *ερε*, *αρε*, *α*, &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.
$\grave{\eta}\tau\alpha$ -	<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>	$\grave{\eta}\tau\epsilon\varsigma$ - <i>that she.</i>
$\grave{\eta}\tau\epsilon$ -		
Plural.		
$\grave{\eta}\tau\epsilon\eta$ -	<i>that we.</i>	} <i>that they.</i>
$\grave{\eta}\tau\epsilon\tau\epsilon\eta$ -	<i>that ye.</i>	
		$\grave{\eta}\tau\omicron\tau$ -
		$\grave{\eta}\tau\epsilon$ -

The Auxiliary Verb  $\epsilon\rho\epsilon$ , takes the Infixes, with  $\epsilon$ , 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,  $\chi\epsilon\kappa\alpha\varsigma$ ,  $\grave{\eta}$ ,  $\grave{\eta}\tau$ ,  $\grave{\eta}\tau\epsilon$ , &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>	$\bar{\eta}\tau\epsilon\rho\epsilon\varsigma$ - <i>when she.</i>
$\bar{\eta}\tau\epsilon\rho\epsilon$ -		
Plural.		
$\bar{\eta}\tau\epsilon\rho\eta$ -	<i>when we.</i>	
$\bar{\eta}\tau\epsilon\rho\epsilon\tau\epsilon\eta$ -	<i>when ye.</i>	
$\bar{\eta}\tau\epsilon\rho\omicron\tau$ -	<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>	

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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- } εερετετεπ̄- }	<i>ye.</i>	
	εεροϑ	<i>they.</i>	
Bashmurić.			
εελεϑ-	<i>he, &amp;c.</i>	εελοϑ-	<i>they.</i>

## IMPERATIVE MOOD.

Sing. &amp; Plur.

**д-, дд-, дри-,** or the Root itself.**дпер-,** to express a Negative.**дпердек-** *be not thou.* **дпердег-** *let not him, &c.*See the Verb **оре.**

## INFINITIVE MOOD.

**ѐ-, дд-,** or **и-,**

or the Root without a Prefix.

## IMPERATIVE MOOD.

Sing. &amp; Plur.

**д-, дд-, дри-,** or the Root itself.**дп̄р,**  
Bash. **дпел** } to express a Negative; &c.**дпертрек-** *be not thou.* **дпертрег-** *let not him, &c.*See the Verb **тре.**

## INFINITIVE MOOD.

**ѐ-, дд-,** or **и-,**

or the Root without a Prefix.

PARTICIPLES.

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

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

or,

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

Plural.

$\pi\chi\iota\pi\tau\epsilon\pi-$      *our.*  
 $\pi\chi\iota\pi\tau\epsilon\tau\epsilon\pi$      *your.*  
 $\pi\chi\iota\pi\tau\omicron\tau-$      *their.*

Some Participles end in  $\eta\tau$ ,  $\theta\omicron\tau$ , or  $\omega\omicron\tau$ .

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 ΕΙ-ΤΔΚΟ	} <i>I destroy.</i>		
Κ-ΤΔΚΟ ΕΚ-ΤΔΚΟ		} <i>thou, m.</i>	
Ϟ ΤΔΚΟ ΕϞ-ΤΔΚΟ ΕΡΕ-ΤΔΚΟ	} <i>he.</i>		ΤΘ-ΤΔΚΟ ΕΡΕ-ΤΔΚΟ
		Ϛ-ΤΔΚΟ ΕϚ-ΤΔΚΟ ΕΡΕ-ΤΔΚΟ	} <i>she.</i>
	Plural.		
	ΕΠ ΤΔΚΟ ΤΕΠ ΤΔΚΟ	} <i>we.</i>	
	ΤΕΤΕΠ-ΤΔΚΟ ΕΡΕΤΕΠ ΤΔΚΟ		} <i>ye.</i>
	ΕΥ-ΤΔΚΟ ϚΕ-ΤΔΚΟ ΟΥ-ΤΔΚΟ ΕΡΕ-ΤΔΚΟ	} <i>they.</i>	

## 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 } ϡΔΡΕ-ΤΔΚΟ }	} <i>he.</i>	ϡΔϚ-ΤΔΚΟ } ϡΔΡΕ-ΤΔΚΟ }	} <i>she.</i>
	Plural.		
	.....		
	ϡΔΡΕΤΕΠ-ΤΔΚΟ,	<i>ye.</i>	
	ϡΔΥ-ΤΔΚΟ } ϡΔΡΕ-ΤΔΚΟ }	} <i>they.</i>	

IMPERFECT TENSE.

Masc.	Singular.	Fem.
<p>ΠΔΓ-ΤΔΚΟ ΠΕ, <i>I did destroy.</i></p>		
<p>ΠΔΚ-ΤΔΚΟ ΠΕ, <i>thou, m.</i></p>	<p>ΠΔΡΕ-ΤΔΚΟ ΠΕ or ΤΕ, <i>thou, f.</i></p>	
<p>ΠΔϚ-ΤΔΚΟ ΠΕ } <i>he.</i></p>	<p>ΠΔϚ-ΤΔΚΟ ΠΕ } <i>she.</i></p>	
<p>ΠΔΡΕ-ΤΔΚΟ ΠΕ }</p>		
Plural.		
<p>ΠΔΠ-ΤΔΚΟ ΠΕ, <i>we.</i></p>		
<p>ΠΔΡΕΤΕΠ-ΤΔΚΟ ΠΕ, <i>ye.</i></p>		
<p>ΠΔΥ-ΤΔΚΟ ΠΕ } <i>they.</i></p>		
<p>ΠΔΡΕ-ΤΔΚΟ ΠΕ }</p>		

PERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
<p>ΔΓ-ΤΕΚΟ, <i>I have destroyed.</i></p>		
<p>ΔΚ-ΤΔΚΟ, <i>thou, f.</i></p>	<p>ΔΡ, or ΔΡΕ-ΤΔΚΟ, <i>thou, f.</i></p>	
<p>ΔϚ-ΤΔΚΟ } <i>he.</i></p>	<p>ΔϚ-ΤΔΚΟ } <i>she.</i></p>	
<p>ΔΡΕ-ΤΔΚΟ }</p>		
<p>Δ-ΤΔΚΟ }</p>		
Plural.		
<p>ΔΠ-ΤΔΚΟ, <i>we.</i></p>		
<p>ΔΡΕΤΕΠ-ΤΔΚΟ } <i>ye.</i></p>		
<p>ΔΤΕΤΕΠ-ΤΔΚΟ }</p>		
<p>ΔΥ-ΤΔΚΟ } <i>they.</i></p>		
<p>ΔΡΕ-ΤΔΚΟ }</p>		
<p>Δ-ΤΔΚΟ }</p>		

## 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>	Ϛ-ΤΔΚΟ
ΕϞ-ΤΔΚΟ		ΕϚ-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>
ϚΕ-ΤΔΚΟ	
ΟΥ-ΤΔΚΟ	
ΕΡΕ-ΤΔΚΟ	

## PRESENT TENSE INDEFINITE.

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

## Plural.

.....  
 ϡΔΡΕΤΕ  
 ϡΔΥ-Τ  
 ϡΔΡΕ

CONJUGATION OF VERBS

IMPERFECT TENSE

Pres.

ΠΙ-ΤΕΚΟ ΝΕ, *I did destroy*

ΠΙ-Κ-ΤΕΚΟ ΝΕ, *thou, f.*

ΠΙ-Σ-ΤΕΚΟ ΝΕ } *she.*

ΠΙ-ΡΕ-ΤΕΚΟ ΝΕ } *they.*

Pres.

ΠΙ-ΤΕΚΟ ΝΕ, *thou, f.*

ΠΙ-Κ-ΤΕΚΟ ΝΕ, *she.*

ΠΙ-Σ-ΤΕΚΟ ΝΕ, *they.*

ΠΙ-ΡΕ-ΤΕΚΟ ΝΕ, *they.*

PERFECT TENSE

Pres.

ΔΙ-ΤΕΚΟ, *I have destroyed*

ΔΙ-Κ-ΤΕΚΟ, *thou, f.*

ΔΙ-Σ-ΤΕΚΟ } *she.*

ΔΙ-ΡΕ-ΤΕΚΟ } *they.*

ΔΙ-ΤΕΚΟ } *they.*

, *thou, f.*

ε } *she.*

πε } *they.*

ε.

ye.

} *they.*



## PERFECT TENSE INDEFINITE.

Masc.	Singular.	Fem.
ϰΔΙ-ΤΔΚΟ, <i>I destroyed.</i>		
ϰΔΚ-ΤΔΚΟ, <i>thou, m.</i>	ϰΔΡ, or ϰΔΡΕ-ΤΔΚΟ, <i>thou, f.</i>	
ϰΔϢ-ΤΔΚΟ } <i>he.</i>	ϰΔϢ-ΤΔΚΟ } <i>she.</i>	
ϰΔΡΕ-ΤΔΚΟ }	ϰΔΡΕ-ΤΔΚΟ }	

## Plural.

.....

ϰΔΡΕΤΕΝ-ΤΔΚΟ, *ye.*

ϰΔΥ-ΤΔΚΟ	} <i>they.</i>
ϰΔΡΕ-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 ΔϢ-ΤΔΚΟ ΝΕ } <i>he.</i>	ΝΕ ΔϢ-ΤΔΚΟ ΝΕ } <i>she.</i>	
ΝΕ ΔΡΕ-ΤΔΚΟ ΝΕ }	ΝΕ ΔΡΕ-ΤΔΚΟ ΝΕ }	
ΝΕ Δ-ΤΔΚΟ ΝΕ }	ΝΕ Δ-ΤΔΚΟ ΝΕ }	

## Plural.

ΝΕ ΔΝ-ΤΔΚΟ ΝΕ, *we.*ΝΕ ΔΤΕΤΕΝ-ΤΔΚΟ ΝΕ, *ye.*

ΝΕ ΔΥ-ΤΔΚΟ ΝΕ	} <i>they.</i>
ΝΕ ΔΡΕ-ΤΔΚΟ ΝΕ	
ΝΕ Δ-ΤΔΚΟ ΝΕ	



## FUTURE TENSE DEFINITE.

Masc.	Singular.	Fem.
ειὲ-τᾶκο, <i>I shall destroy.</i>		
εκὲ-τᾶκο, <i>thou, m.</i>		ερε-τᾶκο, <i>thou, f.</i>
εφε-τᾶκο, <i>he.</i>		εσε-τᾶκο, <i>she.</i>
	Plural.	
	επε-τᾶκο, <i>we.</i>	
	ερετεπε-τᾶκο, <i>ye.</i>	
	ετε-τᾶκο, <i>they.</i>	

## FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
†πᾶ-τᾶκο	} <i>I shall destroy.</i>	
ειπᾶ-τᾶκο		
ᾶιπᾶ-τᾶκο		
κπᾶ-τᾶκο	} <i>thou, m.</i>	
εκπᾶ-τᾶκο		
ᾶκπᾶ-τᾶκο		
φπᾶ-τᾶκο	} <i>he.</i>	σπᾶ-τᾶκο
εφπᾶ-τᾶκο		εσπᾶ-τᾶκο
ερεπᾶ-τᾶκο		ᾶσπᾶ-τᾶκο
ᾶφπᾶ-τᾶκο		πᾶ-τᾶκο
ᾶρεπᾶ-τᾶκο		
πᾶ-τᾶκο		
	Plural.	
εππᾶ-τᾶκο	} <i>we.</i>	ετεπᾶ-τᾶκο
τεππᾶ-τᾶκο		σεπᾶ-τᾶκο
ᾶππᾶ-τᾶκο		οτεπᾶ-τᾶκο
τετεππᾶ-τᾶκο	} <i>ye.</i>	ᾶτεπᾶ-τᾶκο
ερετεππᾶ-τᾶκο		ᾶρεπᾶ-τᾶκο
ᾶρετεππᾶ-τᾶκο		πᾶ-τᾶκο
		} <i>they.</i>

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>	ἦΤΕϞ-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, &amp;c.</i>	
εεΔΡΕΚ-ΤΔΚΟ, <i>thou, m.</i>	εεΔΡΕ-ΤΔΚΟ, <i>thou, f.</i>
εεΔΡΕϞ-ΤΔΚΟ } <i>he.</i>	εεΔΡΕϞ-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. &amp; Plural.

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

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## INFINITIVE MOOD.

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

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## PARTICIPLES.

πχιπ-ΤΔΚΟ,	<i>destroying.</i>
πἄχιπ-ΤΔΚΟ,	<i>my destroying.</i>
πεκχιπ-ΤΔΚΟ,	<i>thy, m.</i>
πεφχιπ-ΤΔΚΟ,	<i>his.</i>
ορ,	
πχιπτἄ-ΤΔΚΟ,	<i>my destroying.</i>
πχιπτεκ-ΤΔΚΟ,	<i>thy.</i>
πχιπτεφ-ΤΔΚΟ,	<i>his.</i>

Plural.

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

ορ,

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

## POTENTIAL MOOD.

45. The letter **ϣ**<sup>a</sup>, 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**; **εφεϣ- he**. Plural, **επεϣ- we**; **ερετεπεϣ- ye**; **εφεϣ- they**. Singular, **†ηεϣ- I**; **εκηεϣ- thou**; **εφηεϣ-**, or **ηεϣ-**, **he**. Plural, **επηεϣ- we**; **ερετεπηεϣ- ye**; **εφηεϣ-**, **σηεϣ-**, or **ηεϣ-**, **they**. It also occurs with the Negatives; as, Singular, **ηηεϣ- I**; **ηηεκεϣ- thou**; **ηηεφεϣ-**, or **ηηεϣ- he**. Plural, **ηηεπεϣ- we**; **ηηερετεπεϣ- ye**; **ηηεφεϣ- they**. Singular, **εηεϣ- I**; **εηεκεϣ- thou**; **εηεφεϣ-**, or **εηεϣ- he**. Plural, **εηεπεϣ- we**; **εηερετεπεϣ- ye**; **εηεφεϣ- they**. Thus: **πισσεθηεϣ-τεπερσετθηηεϣ**, *Who would confide to you*—Luke xvi. 11; **ηερεσεβηηηεϣηε ερηηεϣσηεϣ-πορσεηε εηηεχοι εηεετ**, *They counselled whether they should save the vessel there*—Acts xxvii. 39.

<sup>a</sup> “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<sup>a</sup>, that ϣοτ, when placed before Verbs, serves to indicate that a thing ought to be done; that it merits to be done; as, “**ΠΑΙΤΗΡΟΤ ΖΑΠΨΕΛΛΕΟ ΝΕ ΕΤΦΥΣΙΟ ΗΨΑΕΘΠΟΥΨ ΗΨΟΥΟΤΩΨΥΤ ΠΑΣ ΔΕΛΔΥΔΤΣ**, *Tous sont étrangers à la nature de la Divinité, qui mérite seule d'être adorée.* **ΠΙΩΝΘ ΗΨΟΥΤΕΡΨΦΗΡΙ ΔΕΛΟΨ**, *la vie admirable.* **ΔΥΣΟΥΤΩΠ ΤΕΨΧΙΧ ΕΒΟΛ ΗΨΟΥΤΟΛΠΣ**, *Il étendit sa main, qui eût mérité d'être coupée.*”

47. **ΕΠ**, or **ΕΠÈ**, *if*, occurs before the Prefixes to Verbs; as, **ΕΠΔΠΧΗ ΘΕΠ ΠΙΕΖΟΟΥ**, *If we were in the days*; Matth. xxiii. 30. **ΕΠΕΔΥΨΩΠΙ ΗΧΕ ΠΑΙΧΟΔ**, *If these powerful things had been done*; Luke x. 13.

<sup>a</sup> “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*. **ΕΠΕΧ**- *if thou*, m. **ΕΠΕΨ**- *if he*. **ΕΠΕΣ**- *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.

Singular.

Masc.

Fem.

$\epsilon\bar{\eta}$ , or  $\bar{\eta}\tau$ - $\bar{\eta}\omega\psi\iota$   $\Delta\bar{\eta}$ , *I do not walk.*

$\bar{\eta}\kappa$ - $\bar{\eta}\omega\psi\iota$   $\Delta\bar{\eta}$ , *thou.*

$\bar{\eta}\varsigma$ - $\bar{\eta}\omega\psi\iota$   $\Delta\bar{\eta}$ , *he.*

$\bar{\eta}\varsigma$ , or  $\bar{\eta}\varsigma\epsilon$ - $\bar{\eta}\omega\psi\iota$   $\Delta\bar{\eta}$ , *she.*

Plural.

$\bar{\eta}\tau\epsilon\bar{\eta}$ - $\bar{\eta}\omega\psi\iota$   $\Delta\bar{\eta}$ , *we.*

$\bar{\eta}\tau\epsilon\tau\bar{\eta}$ - $\bar{\eta}\omega\psi\iota$   $\Delta\bar{\eta}$ , *ye.*

$\bar{\eta}\varsigma\epsilon$ - $\bar{\eta}\omega\psi\iota$   $\Delta\bar{\eta}$   
 $\bar{\eta}\rho\tau$ - $\bar{\eta}\omega\psi\iota$   $\Delta\bar{\eta}$  } *they.*

NEGATIVE PREFIXES.

48. The Sahidic Negative Prefixes correspond with the Coptic.

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

Singular.

Masc.

Fem.

$\bar{\eta}\tau$ - $\psi\omega\bar{\eta}\epsilon$   $\Delta\bar{\eta}$ , *I am not sick.*

$\bar{\eta}\tau$ - $\psi\omega\bar{\eta}\epsilon$   $\Delta\bar{\eta}$ , *thou.*

$\bar{\eta}\varsigma$ - $\psi\omega\bar{\eta}\epsilon$   $\Delta\bar{\eta}$ , *he.*

$\bar{\eta}\varsigma$ - $\psi\omega\bar{\eta}\epsilon$   $\Delta\bar{\eta}$ , *she.*

Plural.

$\bar{\eta}\tau\epsilon\bar{\eta}$ -, or  $\bar{\eta}\tau\bar{\eta}$ - $\psi\omega\bar{\eta}\epsilon$   $\Delta\bar{\eta}$ , *we.*

$\bar{\eta}\tau\epsilon\tau\bar{\eta}$ - $\psi\omega\bar{\eta}\epsilon$   $\Delta\bar{\eta}$ , *ye.*

$\bar{\eta}\varsigma\epsilon$ - $\psi\omega\bar{\eta}\epsilon$   $\Delta\bar{\eta}$ , *they.*



## PERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
ՆԵՏԻ-ՋՈՍԻ ԶՈՒ,		<i>I have not walked.</i>
ՆԵՏԻԿ-ՋՈՍԻ ԶՈՒ,		<i>thou.</i>
ՆԵՏԻԳ-ՋՈՍԻ ԶՈՒ,		<i>he.</i>
		ՆԵՏԻՑ-ՋՈՍԻ ԶՈՒ, <i>she.</i>

Plural.	
ՆԵՏԻՆ-ՋՈՍԻ ԶՈՒ,	<i>we.</i>
ՆԵՏԻՐԵՏԵՆ-ՋՈՍԻ ԶՈՒ } ՆԵՏԻՏԵՏԵՆ-ՋՈՍԻ ԶՈՒ }	<i>ye.</i>
ՆԵՏԻՆ-ՋՈՍԻ ԶՈՒ,	<i>they.</i>

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## PERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
ՆԵՏ-, or ՆԵՏԻ-ՍՅՈՒՆԵ ԶՈՒ,		<i>I have not been sick.</i>
ՆԵՏԻԿ-ՍՅՈՒՆԵ ԶՈՒ,		<i>thou.</i>
ՆԵՏԻԳ-ՍՅՈՒՆԵ ԶՈՒ,		<i>he.</i>
		ՆԵՏԻՑ-ՍՅՈՒՆԵ ԶՈՒ, <i>she.</i>

Plural.	
ՆԵՏԻՆ-ՍՅՈՒՆԵ ԶՈՒ,	<i>we.</i>
ՆԵՏԻՏԵՏԻՆ-ՍՅՈՒՆԵ ԶՈՒ,	<i>ye.</i>
ՆԵՏԻՆ-ՍՅՈՒՆԵ ԶՈՒ,	<i>they.</i>

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
ἤτῃς-ἔσται	ἄν, <i>I shall not walk.</i>	
ἤκεῖς-ἔσται	ἄν, <i>thou.</i>	
ἤσῃς-ἔσται	ἄν, <i>he.</i>	ἤσῃς-ἔσται ἄν, <i>she.</i>
Plural.		
ἡμεῖς-ἔσται	ἄν, <i>we.</i>	
ὑμεῖς-ἔσται	ἄν, <i>ye.</i>	
αὐτοὶ-ἔσται	} <i>they.</i>	
αὐταὶ-ἔσται		
αὐτὰ-ἔσται		

49. The Negative Prefixes, when they follow the Demonstrative or Relative Pronouns, and sometimes when they do not, are written ἐπ; as, φηῖτε ἐπὶ-ἄξια ἄν, *that I am not worthy* — Luke iii. 16;  
 οὐτος

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
ἡτῇς-ἔσται	ἄν, <i>I shall not be sick.</i>	
ἡκεῖς-ἔσται	ἄν, <i>thou.</i>	
ἡσῇς-ἔσται	ἄν, <i>he.</i>	ἡσῇς-ἔσται ἄν, <i>she.</i>
Plural.		
ἡμεῖς-ἔσται	ἄν, <i>we.</i>	
ὑμεῖς-ἔσται	ἄν, <i>ye.</i>	
αὐτοὶ-ἔσται	} <i>they.</i>	
αὐταὶ-ἔσται		
αὐτὰ-ἔσται		

οτορ ενϥ-σω Δπ, *And not drinking*—Matth. xi. 18;  
 οτορ, ετενϥ-κΔ† εροϥ Δπ, *And understandeth  
 it not*—Matth. xiii. 19; οτορ, ηνετενσεηΔ-ϥην  
 οηποτ Δπ, *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.

Masc.	Singular.	Fem.
<b>επι-εοϥι</b> , <i>I have not walked.</i>		
<b>επεκ-εοϥι</b> , <i>thou, m.</i>	<b>επε-εοϥι</b>	} <i>thou, f.</i>
	<b>επαρε-εοϥι</b>	
<b>επεϥ-εοϥι</b>	<b>επεс-εοϥι</b>	} <i>she.</i>
<b>επαϥ-εοϥι</b>	<b>επαс-εοϥι</b>	
<b>επαρε-εοϥι</b>	<b>επαρε-εοϥι</b>	
<b>επε εοϥι</b>	<b>επε εοϥι</b>	
Plural.		
<b>επεη-εοϥι</b> , <i>we have not walked.</i>		
<b>επετεη-εοϥι</b> , <i>ye.</i>		
<b>εποτ-εοϥι</b>	} <i>they.</i>	
<b>επατ-εοϥι</b>		
<b>επαρε-εοϥι</b>		
<b>επε εοϥι</b>		

## 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 **επετ**, and **ηπετ**, *they*.

FUTURE TENSE.

Masc.	Singular.	Fem.
ἵπᾱ-ἔῶσι, <i>I will not walk.</i>		
ἵπᾱκ-ἔῶσι, <i>thou, m.</i>		ἵπᾱε-ἔῶσι, <i>thou, f.</i>
ἵπᾱεϣ-ἔῶσι } <i>he.</i>		ἵπᾱεϣ-ἔῶσι } <i>she.</i>
ἵπᾱε ἔῶσι }		ἵπᾱε ἔῶσι }
	Plural.	
	ἵπᾱεν-ἔῶσι, <i>we will not walk.</i>	
	ἵπᾱετεν-ἔῶσι, <i>ye.</i>	
	ἵπᾱοῦ-ἔῶσι } <i>they.</i>	
	ἵπᾱε ἔῶσι }	

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 ἔπᾱτε, *before*, and ὤπᾱτε, or ὤπᾱντε, *until*, when joined to Verbs, take the Infixes. Verbs with the Prefix ἔπᾱτε, 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, ἡσῶσιν γὰρ ἵτε πετενωτ ἔπᾱτετεντοβρϣ, *For your Father knoweth before ye ask him*—Matth. vi. 8;

PREFIXES WHICH TAKE THE INFIXES.

51. The Particle ἵτε, *that*, in Sahidic and Bashmuriic, agrees with the Coptic. The Prefixes ἔπᾱτε, *before*, and ὤπᾱντε, *until*, are the same as the Coptic.

vi. 8 ; οτορ διοτωε εβολ ηζητορ τηρορ επα-  
τεκι, *And I have eaten of all before thou hast come-*  
Gen. xxvii. 33. The Prefix **ωατε** expresses the future.

## IMPERFECT TENSE.

	Singular.	
Masc.		Fem.
<b>επα†-χωκ εβολ</b> , <i>before I have fulfilled.</i>		
<b>επατεκ-χωκ εβολ</b> , <i>thou, m.</i> <b>επατε-χωκ εβολ</b> , <i>thou, f.</i>		
<b>επατεγ-χωκ εβολ</b> } <i>he.</i>		<b>επατεσ-χωκ εβολ</b> } <i>she.</i>
<b>επατε χωκ εβολ</b> }		<b>επατε χωκ εβολ</b> }

## Plural.

**επατεπ-χωκ εβολ**, *before we have fulfilled.*  
**επατετεπ-χωκ εβολ**, *ye.*  
**επατορ-χωκ εβολ** } *they.*  
**επατε χωκ εβολ** }

## FUTURE TENSE.

	Singular.	
Masc.		Fem.
<b>ωα†-χωκ εβολ</b> , <i>until I shall fulfil.</i>		
<b>ωατεκ-χωκ εβολ</b> , <i>thou, m.</i> <b>ωατε-χωκ εβολ</b> , <i>thou, f.</i>		
<b>ωατεγ-χωκ εβολ</b> } <i>he.</i>		<b>ωατεσ-χωκ εβολ</b> } <i>she.</i>
<b>ωατε χωκ εβολ</b> }		<b>ωατε χωκ εβολ</b> }

## Plural.

**ωατεπ χωκ εβολ**, *until we shall fulfil.*  
**ωατετεπ-χωκ εβολ**, *ye.*  
**ωατορ-χωκ εβολ** } *they.*  
**ωατε χωκ εβολ** }

52. The Particles which take the Infixes before Verbs, drop  $\varsigma$ , and  $\varsigma$ , the signs of the Third Person Singular; and  $\sigma\tau$ , the sign of the Third Person Plural, when the Nominative comes between the Prefix and the Verb; as,  $\phi\alpha\iota \epsilon\lambda\pi\epsilon \alpha\beta\rho\alpha\delta\epsilon\epsilon \alpha\iota\varsigma$ , *This Abraham hath not done*—John viii. 40;  $\epsilon\lambda\pi\alpha\tau\epsilon \sigma\tau\alpha\lambda\epsilon\kappa\tau\omega\rho \epsilon\lambda\sigma\tau\uparrow$ , *Before the cock crow*—Matth. xxvi. 34;  $\psi\alpha\tau\epsilon \pi\alpha\iota \tau\eta\rho\sigma\tau \psi\omega\pi\iota$ , *Until all these things are done*—Luke xxi. 32.

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AUXILIARY VERBS.

53. The Verb  $\epsilon\rho\epsilon$ ,  $\epsilon\rho\iota$ , or  $\epsilon\rho\omicron$ , *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,  $\alpha\varsigma\theta\epsilon\rho\omicron \epsilon\lambda\lambda\omicron\sigma \epsilon\chi\phi\epsilon \pi\omega\iota\kappa$ , *Hath caused her to commit adultery*—Matth. v. 32;  $\pi\iota\epsilon \epsilon\tau\epsilon\rho\omicron \epsilon\lambda\lambda\omicron\iota \epsilon\omicron\sigma\tau\eta\sigma$ , *Who hath caused me to rejoice*—2 Cor. ii. 2;  $\pi\alpha\tau\epsilon\rho\omicron \epsilon\lambda\pi\iota\chi\omicron\iota \epsilon\delta\alpha\iota\varsigma\iota \pi\epsilon$ , *They caused the vessel to be lightened*—Acts xxvii. 38.

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

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AUXILIARY VERBS.

53. The Verb  $\tau\rho\epsilon$ , *to make*, in Sahidic is the same as  $\epsilon\rho\epsilon$  in Coptic; and is used as an Auxiliary in the same manner.

54. The Verb  $\theta\pi\epsilon$  or  $\theta\pi\omicron$ , thus affected, takes the Infixes of the Accusative in the following manner :  $\alpha\kappa\theta\epsilon\rho\iota\psi\omega\pi\iota \zeta\epsilon\pi \sigma\tau\zeta\epsilon\lambda\pi\iota\varsigma$ , *Thou hast caused me to dwell in hope*, (Heb.  $\text{וַיִּשְׁבְּרֵנִי}$ )—Psalm iv. 9;  $\tau\epsilon\sigma\sigma\eta\varsigma\iota \chi\iota\tau\alpha\theta\epsilon\rho\epsilon\sigma\phi\iota\rho\iota$ , *He hath made his sword bright*—Psalm vii. 13;  $\zeta\alpha\pi\kappa\epsilon\zeta\iota\omicron\omega\omega\iota \epsilon\beta\omicron\lambda \tilde{\iota}\zeta\eta\tau\epsilon\pi \alpha\tau\theta\epsilon\rho\epsilon\pi\epsilon\rho\psi\phi\eta\rho\iota$ , *Some women also of our company made us astonished*—Luke xxiv. 22.

55. The Verb  $\theta\pi\epsilon$  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  $\epsilon$ ,  $\epsilon\psi\tau\epsilon\omega\omega$ , and some other Particles, precede the Auxiliary  $\theta\pi\epsilon$ , 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,  $\epsilon\theta\epsilon\rho\iota \psi\omega\pi\iota \pi\alpha\kappa \tilde{\iota}\pi\omicron\upsilon\tau\uparrow$ ,  $\epsilon\tilde{\iota}\nu\alpha\acute{\iota} \sigma\omicron\upsilon \Theta\epsilon\acute{\omicron}\varsigma$ , *To be thy God*—Gen. xvii. 7;  $\epsilon\theta\pi\epsilon \pi\iota\phi\omega\psi\eta\epsilon\pi \psi\omega\pi\iota$ ,  $\tau\eta\tilde{\nu} \lambda\epsilon\iota\tau\omicron\upsilon\rho\gamma\iota\alpha\tilde{\nu} \epsilon\tilde{\iota}\nu\alpha\iota$ , *To be (or constitute) the service*—Ex. xxxvii. 17;  $\epsilon\psi\tau\epsilon\omega\omega\theta\epsilon\rho\epsilon\kappa\iota\rho\iota \pi\epsilon\omega\omega\alpha\pi \tilde{\iota}\omicron\upsilon\pi\epsilon\tau\zeta\omega\upsilon\tau$ ,  $\mu\eta \pi\omicron\iota\tilde{\eta}\sigma\alpha\iota \mu\epsilon\theta' \eta\mu\tilde{\omega}\nu \kappa\alpha\kappa\tilde{\omicron}\nu$ , *That thou do us no hurt*—Gen. xxvi. 29.

When the Participial Preformant  $\pi\chi\iota\pi$ , with  $\epsilon$  or  $\zeta\epsilon\pi$ , precedes the Auxiliary  $\theta\pi\epsilon$ , it also translates the

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

the Greek Infinitive, governed by the Preposition *ἐν*; as, ἐπιχρηστέω, ἐν τῷ με μεμαθάκηται — Psalm cvi. 5; ἔειπεν πρὸς τοὺς ἄγγελους, ἐν τῷ τίθειν αὐτούς — Ezek. xliii. 8. See pp. 59, 60.

When preceded by *ἐπι*, it translates the Greek Infinitive, or a Noun governed by the Preposition *μετὰ*; as, ἐπιχρηστέω ἑρμηνεύειν ἐρῶ, μετὰ τὸ ἰδεῖν αὐτόν — Lev. xiii. 7; ἐπιχρηστέω ἑρμηνεύειν, μετὰ τὴν ἀφ᾽ ἑσῆς αὐτῆς — Ex. xviii. 2.

*ἐπι* has also *ἐπι*, and sometimes *ἐπι*, prefixed, when it renders the Greek Imperative with the Negative; as, ἐπιχρηστέω σοφῶς, μὴ σὲ πλανήσωσιν — Prov. i. 10. In this case, the Nominative occasionally follows the Verb with *ἔστι*; as, ἐπιχρηστέω σοφῶς ἔστι σοφῶς, μὴ ἐλθέτω μοι ὁπότες (τ. ε. τῶν ἀδίκων) — Psalm xxxv. 11.

These uses of *ἐπι* 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 *ἐπι*; and, consequently, the Verb itself becomes a Noun denoting the abstract act; as, ἐπιχρηστέω σοφῶς, *To save thyself*; litt. *That thou mayest make* (i.e. compass, obtain) *thine own salvation* — Gen. xix. 22; ἐπιχρηστέω σοφῶς, *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-ϰωπι	}	<i>I cause to dwell,</i>
ει-ορε-ϰωπι		
εκ-ορε-ϰωπι,		<i>thou, m.</i>
εϰ-ορε-ϰωπι,		<i>he.</i>
	Plural.	
ει-ορε-ϰωπι	}	<i>we.</i>
τεει-ορε-ϰωπι		
τετεει-ορε-ϰωπι	}	<i>ye.</i>
ερετεει-ορε-ϰωπι		
ετ-ορε-ϰωπι	}	<i>they.</i>
σε-ορε-ϰωπι		
οτ-ορε-ϰωπι		

## INDICATIVE MOOD.

## PRESENT TENSE.

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

## IMPERFECT TENSE.

Masc.	Singular.	Fem.
πλ.ι-ορε-ῶπι,	<i>I caused to dwell.</i>	
πλ.κ-ορε-ῶπι,	<i>thou.</i>	
πλ.ς-ορε-ῶπι,	<i>he.</i>	πλ.ς-ορε-ῶπι, <i>she.</i>
	Plural.	
	πλ.π-ορε-ῶπι,	<i>we.</i>
	πλ.ρε.τε.π-ορε-ῶπι,	<i>ye.</i>
	πλ.τ-ορε ῶπι,	<i>they.</i>

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## IMPERFECT TENSE.

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

## PERFECT TENSE.

Masc.	Singular.	Fem.
ΔΙ-ΘΡΕ	ὑΩΠΙ,	<i>I have caused to dwell.</i>
ΔΚ-ΘΡΕ	ὑΩΠΙ,	<i>thou, m.</i>
ΔϞ-ΘΡΕ	ὑΩΠΙ,	<i>he.</i>
		ΔC-ΘΡΕ ὑΩΠΙ, <i>she.</i>
	Plural.	
	ΔΠ-ΘΡΕ ὑΩΠΙ,	<i>we.</i>
	ΔΡΕΤΕΠ-ΘΡΕ ὑΩΠΙ	} <i>ye.</i>
	ΔΤΕΤΕΠ-ΘΡΕ ὑΩΠΙ	
	ΔΥ-ΘΡΕ ὑΩΠΙ,	<i>they.</i>

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## PERFECT TENSE.

Masc.	Singular.	Fem.
ΔΙ ΤΡΕ-ΧΙ,		<i>I have caused to receive.</i>
ΔΚ-ΤΡΕ-ΧΙ,		<i>thou, m.</i>
ΔϞ-ΤΡΕ-ΧΙ,		<i>he.</i>
		ΔC-ΤΡΕ-ΧΙ, <i>she.</i>
	Plural.	
	ΔΠ-ΤΡΕ-ΧΙ,	<i>we.</i>
	ΔΤΕΤῆ-ΤΡΘ-ΧΙ,	<i>ye.</i>
	ΔΥ-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.	
†πλ-ορε ψωπι	} <i>I will cause to dwell.</i>		
ειπλ-ορε ψωπι			
λπλ-ορε ψωπι			
κπλ-ορε ψωπι	} <i>thou.</i>		
εκπλ-ορε ψωπι			
λκπλ-ορε ψωπι			
ϕπλ-ορε ψωπι	} <i>he.</i>	σπλ-ορε ψωπι	
εϕπλ-ορε ψωπι		εσπλ-ορε ψωπι	
λϕπλ-ορε ψωπι		λσπλ-ορε ψωπι	
πλ-ορε ψωπι		πλ-ορε ψωπι	
Plural.			
εππλ-ορε ψωπι	} <i>we.</i>	ετπλ-ορε ψωπι	
τεππλ-ορε ψωπι		σεπλ-ορε ψωπι	
λππλ-ορε ψωπι		οτπλ-ορε ψωπι	
τετεππλ-ορε ψωπι	} <i>ye.</i>	πλ-ορε ψωπι	
ερετεππλ-ορε ψωπι		} <i>they.</i>	
λρετεππλ-ορε ψωπι			

## FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
†πλ-τρε-χι	} <i>I shall cause to receive.</i>	
ειπλ-τρε-χι		
κπλ-τρε-χι		
εκπλ-τρε-χι	} <i>thou, m.</i>	
π̄πλ-τρε-χι		
ϕπλ-τρε-χι		
εϕπλ-τρε-χι	} <i>he.</i>	σπλ-τρε-χι
πλ-τρε-χι		εσπλ-τρε-χι
		πλ-τρε-χι
Plural.		
π̄πλ-τρε-χι	} <i>we.</i>	ετπλ-τρε-χι
εππλ-τρε-χι		σεπλ-τρε-χι
λππλ-τρε-χι		οτπλ-τρε-χι
τ̄ππλ-τρε-χι	} <i>ye.</i>	πλ-τρε-χι
τετπλ-τρε-χι,		
		} <i>they.</i>

SUBJUNCTIVE MOOD.

Masc.	Singular.	Fem.
εορι-ϰωπι, <i>that I may dwell.</i>		
εορεκ-ϰωπι, <i>thou, m.</i>		
εορεϑ ϰωπι	} <i>he.</i>	εορεс-ϰωπι
εορε ϰωπι		εορε ϰωπι } <i>she.</i>
Plural.		
εορεп-ϰωπι, <i>we.</i>		
εορετεп-ϰωπι, <i>ye.</i>		
εοροϑ-ϰωπι	} <i>they.</i>	εορε ϰωπι
εορε ϰωπι		

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 } <i>she.</i>
Plural.		
εтреп-χι, <i>we.</i>		
εтрет̄-χι, <i>ye.</i>		
εтреϑ-χι	} <i>they.</i>	εтре χι
εтре χι		

Also,

Masc.	Singular.	Fem.
π̄тереї-χι, <i>when I receive.</i>		
π̄тереκ-χι, <i>thou, m.</i>		
π̄тереϑ-χι	} <i>he.</i>	π̄терес-χι
π̄тере χι		π̄тере χι } <i>she.</i>
Plural.		
π̄тереп-χι, <i>we.</i>		
π̄терет̄-χι, <i>ye.</i>		
π̄терорϑ-χι	} <i>they.</i>	π̄тере χι
π̄тереϑ-χι		
π̄тере χι		

## IMPERATIVE MOOD.

	Singular.	
Masc.		Fem.
<i>ἔπερ</i> , or <i>ἔπεπερεκ-ῥωπι</i> , <i>do not thou dwell.</i>		
<i>ἔπεπερεῖ-ῥωπι</i>	<i>let not</i>	<i>ἔπεπερεσ-ῥωπι</i>
<i>ἔπεπερε ῥωπι</i>	<i>him.</i>	<i>ἔπεπερ εῤῥωπι</i>

} *her.*

## Plural.

*ἔπεπερεπ-ῥωπι*, *let not us.*  
*ἔπεπερετεπ-ῥωπι*, *do not ye.*  
*ἔπεπεροτ-ῥωπι*  
*ἔπεπερε ῥωπι* } *let not them.*

## INFINITIVE MOOD.

*εῥε-ῥωπι*, *to cause to dwell.*

## IMPERATIVE MOOD.

	Singular.	
Masc.		Fem.
<i>ἔπεπ</i> , or <i>ἔπεπερτρεκ-χι</i> , <i>do not thou receive.</i>		
<i>ἔπεπερτρεῖ-χι</i>	<i>let not him</i>	<i>ἔπεπερτρεσ-χι</i>
<i>ἔπεπερτρε χι</i>	<i>receive.</i>	<i>ἔπεπερτρε χι</i>

} *her.*

Bashmauric.

*ἔπελτρε* &c.

## Plural.

*ἔπεπερτεπ-χι*, *let not us.*  
*ἔπεπερτετεπ-χι*, *do not ye.*  
*ἔπεπερτρετ-χι*  
*ἔπεπερτρε χι* } *let not them.*

## INFINITIVE MOOD.

*ετρε χι*, *to cause to receive.*

## PARTICIPLES.

Singular.

πχιπῶρι-ϣωπι,      (*my*) *dwelling*.  
 πχιπῶρεκ-ϣωπι,      *thy*.  
 πχιπῶρεϥ ϣωπι      } *his*.  
 πχιπῶρε ϣωπι

Plural.

πχιπῶρεπ ϣωπι,      *our*.  
 πχιπῶρετεπ-ϣωπι,      *your*.  
 πχιπῶροϥ ϣωπι      } *their*.  
 πχιπῶρε ϣωπι

These Participles generally take a Preposition before them.

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## PARTICIPLES.

Singular.

πτρα-χι,      (*my*) *receiving*.  
 πτρεκ-χι,      *thy*.  
 πτρεϥ χι      } *his*.  
 πτρε χι

Plural.

πτρεπ-χι,      *our*.  
 πτρετῖ-χι,      *your*.  
 πτροϥ-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, **ⲡⲧⲉϥⲑⲣⲟⲩ 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, **ⲉ̇ⲑⲣⲉϥⲉⲣⲟⲩ ⲟⲩⲟⲩ ⲡⲧⲉϥⲁⲣⲉⲟ**, *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*; **ⲙⲉⲑⲣⲉ**, *a witness*; **ⲉⲣⲙⲉⲑⲣⲉ**, *to witness*.

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

58. The Verbs **ⲡⲉ**, **ⲟⲓ**, and **ϥⲱⲡⲓ**, *to be*, are frequently used as Auxiliaries; as, **ⲡⲉ ⲁϥⲓ ⲡⲉ**, *He had come*—Acts viii. 27; **ⲡⲁϥⲟⲓ ⲡⲓⲥⲟⲩⲧⲉⲡ ⲡⲉ**, *He was known*—John xviii. 15; **ⲉϥⲉ̇ϥⲱⲡⲓ ⲉϥⲟⲓ**, *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 **ϥⲱⲡⲉ**, *to be*, are frequently used as Auxiliaries, in Sahidic.

Matth. v. 21;  $\epsilon\iota\pi\alpha\ \dot{\iota}\tau\epsilon\sigma\upsilon\omega\pi\iota\ \epsilon\sigma\iota\ \dot{\iota}\theta\epsilon\lambda\eta\iota$ , *That he should be just*—Rom. iii. 26;  $\pi\alpha\pi\pi\alpha\sigma\upsilon\omega\pi\iota\ \epsilon\pi\circ\iota\ \dot{\iota}\sigma\upsilon\phi\eta\rho\ \epsilon\rho\omega\sigma\tau\ \alpha\pi$ , *We should not have been partakers with them.*—Matth. xxiii. 30.

## DEFECTIVE AND IRREGULAR VERBS.

59. The following Verbs are Defective and Irregular; viz.  $\pi\epsilon$ , *I am*;  $\pi\epsilon\chi\epsilon$ , *he said*; &c.

## PRESENT TENSE.

Masc.	Singular.	Fem.
$\pi\epsilon$ , <i>I am</i> , m.		$\tau\epsilon$ , <i>I am</i> , f.
$\pi\epsilon$ , <i>thou art</i> , m.		$\tau\epsilon$ , <i>thou art</i> , f.
$\pi\epsilon$ , <i>he is</i> ,		$\tau\epsilon$ , <i>she is</i> .
	Plural.	
	$\pi\epsilon$ , <i>they are</i> .	

## IMPERFECT TENSE.

Sing. & Plural.		
$\pi\epsilon$	$\pi\epsilon$	} <i>was</i> , or <i>were</i> , m.
$\pi\epsilon$	$\tau\epsilon$	} <i>was</i> , or <i>were</i> , f.

Sometimes  $\pi\epsilon$ , or  $\tau\epsilon$ , occurs separately in the Imperfect; but when not used as Auxiliaries, they generally are found together; as,  $\delta\epsilon\pi\ \tau\alpha\rho\chi\eta\ \pi\epsilon\ \pi\sigma\alpha\chi\iota\ \pi\epsilon$ , *In the beginning was the Word*—John i. 1.

## DEFECTIVE AND IRREGULAR VERBS.

59.  $\pi\epsilon$  in Sahidic, is the same as in Coptic.  $\pi\epsilon\chi\epsilon$ , *he said*, is thus declined :

PERFECT

## PERFECT TENSE.

Masc.	Singular.	Fem.
ΠΕΧΗΙ,	<i>I said.</i>	
ΠΕΧΔΚ,	<i>thou, m.</i>	
ΠΕΧΔϞ ΠΕΧΕ	} <i>he.</i>	ΠΕΧΔϞ ΠΕΧΕ
		} <i>she.</i>
	Plural.	
	ΠΕΧΔΠ,	<i>we.</i>
	ΠΕΧΩΤΕΠ,	<i>ye.</i>
	ΠΕΧΩΟΥ,	<i>they.</i>

60. οτοπ is used for the Verb *to have*, or *to be*; and εεεον 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 εεεον *not to have*; as,

## PERFECT TENSE.

Masc.	Singular.	Fem.
ΠΕΧΔΙ,	<i>I said.</i>	
ΠΕΧΔΚ,	<i>thou saidst, m.</i>	
ΠΕΧΔϞ ΠΕΧΕ	} <i>he said.</i>	ΠΕΧΔϞ ΠΕΧΕ
		} <i>she said.</i>
	Plural.	
	ΠΕΧΔΠ,	<i>we said.</i>
	ΠΕΧΔΥ,	<i>they said.</i>

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



Masc.	Singular.	Fem.
ἔλλοιποντι	} <i>I have not, or there is not to me.</i>	
ἔλλοιποντι		
ἔλλοιποντεκ,	<i>thou.</i>	
ἔλλοιποντες	} <i>he.</i>	ἔλλοιποντες
ἔλλοιποντας		ἔλλοιποντας
	Plural.	
ἔλλοιποντες	} <i>we have not, or there is not to us.</i>	
ἔλλοιποντες		
ἔλλοιποντωντες	} <i>ye.</i>	
ἔλλοιποντες		
ἔλλοιποντων,	<i>they.</i>	

These are sometimes written οὔτοιποντι, *there is to me.* οὔτοιποντις, *to thee.* οὔτοιποντις, *to him, &c.* ἔλλοιποντις, *there is not to me.* ἔλλοιποντις, *to thee.* οὔτοιποντις, *to him, &c.* We may observe, also, that ἔλλοιπον generally follows these Verbs.

Masc.	Singular.	Fem.
ἔλλοιποντι	<i>I have not.</i>	
ἔλλοιποντις,	<i>thou.</i>	
ἔλλοιποντις	} <i>he.</i>	ἔλλοιποντις
ἔλλοιποντις		ἔλλοιποντις
	Plural.	
ἔλλοιποντες,	<i>we have not.</i>	
ἔλλοιποντες,	<i>ye.</i>	
ἔλλοιποντων,	<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.*

ΠΗΕΤΕΠΤΑϚ, *those which he hath.*

Plural.

ΠΕΤΕΠΤΑΠ, *that which we have.*

ΠΗΕΤΕΠΤΑΠ, *those which we have.*

ΕΤΕΠΤΩΟΥ  
ΦΗΕΤΕΠΤΩΟΥ } *which they have.*

62. The following Imperatives are also defective; viz. ΔΛΙ, and ΛΕΟ, *take*. ΔΡΙ, *make*. ΔΠΙ, or ΙΠΙ, *bring*. ΔΛΗ, f. or ΔΛΕΟΥ, *come*. ΛΕΔ, ΛΕΟΙ, and ΛΗΙ, *give*. ΛΕΡΟΠ, *let us go*. These take the Suffixes, in the following manner:

Singular.

ΔΛΙ, or ΔΛΙΟΥ, *take*.

ΔΛΙΤ, *take me*.

ΔΛΙΤϚ, *take him*.

Plural.

ΔΛΙΤΟΥ, *take them*.

Singular.

ΔΡΙ, *make thou*.

ΔΠΙ, *bring thou*.

ΔΛΕΟΥ, *come thou*.

ΛΕΟ, *take thou*.

Plural.

ΔΡΙΟΥ, *make ye*.

ΔΠΙΟΥ, *bring ye*.

ΔΛΕΩΠΙ, *come ye*.

ΛΕΩΠΙ, *take ye. &c.*

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62. Some Imperatives in Sahidic are defective; as, ΔΛΕΟΥ, *come*; ΔΛΗΙΤΠ, *come ye*; ΔΠΙ, *bring*; ΔΠΙΝΕ, *bring ye*; &c.

63. The Personal Pronouns, when they are repeated, express the Verb *to be*; as, ἄποκ γὰρ ἄποκ, *For I am*—Luke i. 18; ἄποκ δὲ ἄποκ, *But we are*—John ix. 28; ἠὼτεν ἠὼτεν ἐβόλθεν πετεπιωτ, *Ye are of your father*—John viii. 44. &c.

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IMPERSONAL VERBS.

64. The following Verbs are Impersonal in Coptic; viz. ρωτ, σψε, and εἰπυα, *it becometh*, &c.; as, ὡροπ δὲ ρωτ ἐροϥ ἡτεροβι οὐαηϥ ἡθισι, *But first it becometh Him that He should receive many sufferings*—Luke xvii. 25; σεεἰπυα παπ ἐχεκ εἰεθ-εησι πιβεπ, *It becometh us to fulfil all righteousness*—Matth. iii. 15.

65. ραν, *to please*, and σψωπ, *to be*, are sometimes used Impersonally in the Third Person Singular; as, εσραν ἐποτρο, *It pleased the king*—2 Chr. iii. 4; εσψωπ ἐτδἰη̄ς κηπ, *It came to pass, when Jesus ceased*—Matth. xi. 1.

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IMPERSONAL VERBS.

64, 65. Impersonal Verbs occur in Sahidic and Bashmuric; as, εψψε εροου ε τρετοωψτ παϥ, *It becometh them that they should worship Him*, &c.—John iv. 24; χε ραν̄ ε τρε ρηλιας ει πωροπ, *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,  $\text{†}\eta\delta\text{-}\tau\omega\pi\text{-}\tau$ , *I shall rise me*—Matth. xxvii. 63;  $\delta\gamma\text{-}\tau\omega\pi\text{-}\gamma$ , *He hath raised him*—1 Cor. xv. 12;  $\tau\epsilon\pi\eta\delta\text{-}\kappa\omicron\tau\text{-}\tau\epsilon\eta$   $\epsilon\pi\iota\epsilon\theta\eta\omicron\varsigma$ , *We will turn us to the Gentiles*—Acts xiii. 46;  $\delta\tau\text{-}\kappa\omicron\tau\text{-}\omicron\tau$ , *They turned them*—Psalm lxxvii. 34.

67. The Verbs  $\lambda\rho\epsilon\gamma$ , *to keep*, and  $\psi\omega\pi$ , *to receive*, take the Particle  $\epsilon\pi\omicron$ , and its Suffixes; and  $\psi\omicron\tau\text{-}\psi\omicron\tau$ , *to glory*, takes the Particle  $\lambda\lambda\epsilon\omicron$ , in the same manner; as,  $\epsilon\pi\epsilon\tau\epsilon\eta\text{-}\lambda\rho\epsilon\gamma$   $\epsilon\pi\omega\tau\epsilon\eta$ , *Keeping yourselves*—Acts xv. 29;  $\epsilon\theta\omicron\tau\lambda\rho\epsilon\gamma$   $\epsilon\pi\omega\tau$ , *That they should keep themselves*—Acts xxi. 25;  $\delta\iota\eta\delta\text{-}\psi\omicron\tau\text{-}\psi\omicron\tau$   $\lambda\lambda\epsilon\omicron\iota$ , *I will glorify me*—2 Cor. xii. 5;  $\omicron\tau\omicron\gamma$   $\epsilon\tau\epsilon\psi\omicron\tau\psi\omicron\tau$   $\lambda\lambda\epsilon\omega\tau$   $\eta\ \delta\eta\tau\kappa$ , *And they shall glorify themselves in thee*—Psalm v. 11;  $\gamma\eta\lambda\eta\eta\iota$   $\omicron\tau\eta$   $\lambda\lambda\lambda\omicron\eta$   $\epsilon\psi\omicron\tau\psi\omicron\tau$   $\lambda\lambda\epsilon\omicron\iota$   $\eta\ \gamma\eta\eta\iota$   $\delta\epsilon\eta$   $\eta\psi\omega\eta\iota$ , *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 βι, *to receive*, and ωοτ, *glory*; as, ε†ωοτ, *I have glorified*; and εβωοτ, *he hath been glorified, or received glory*. χεεποε†, *to take courage, be comforted*; from χεε, *to find*, and ποε†, *consolation*. ειωπι, *to stone*; from ει, *to cast*, and ωπι, *a stone*. †τοτ, *to help*; from †, *to give*, and τοτ, *the hand*. βιρεη, *to hear*; from βι, *to receive*, and ρεη, *the voice*. βπεχω, *to be subject*; from βπε, *to bow*, and χω, *the head*. ερωωπι, *to enlighten*; from ερ, *to be, or make*, and ορωπι, *light*.

In Compound Verbs, the words ερ, *to be, or to make*; επ, *to receive*; ρι, *to bear*; ει, *to cast*; βι, *to receive*; †, *to give*; and χεε, *to find*; are most frequently used.

## COMPOUND VERBS.

68. The Compound words in Sahidic are formed like the Coptic. The Verbs, β̄, *to be, or make*; επ, *to receive*; ρι, *to bear*; ει, *to cast*; ρι, *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, εϑϑοτϑετ ἵτοτοϑ ἵσα πιχοϑ ἵτεπιϑοϑ εταϑοτωηϑ, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, *He diligently inquired of them what time the star appeared* — Matth. ii. 7; παϑροϑεϑ ρεοϑ ἵχε πιϑηϑε πε, οἱ ὄχλοι συνέπιγον αὐτὸν, *The multitudes thronged him* — Luke viii. 42. In this respect, the Coptic resembles the Hebrew, and other Eastern languages; as, ללל, *to roll over and over*; from לל, *to roll*. לקלק *to be exceedingly light*; from לק, *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, ϑεϑωϑ and ϑοϑεϑ, *to cast forth*; ϑετϑετ, ϑοτϑετ, and ϑετϑωτ, *to investigate accurately*; ϑοϑεϑε, ϑεϑεϑοϑ, or ϑεϑεϑωϑ, *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 *ἡ* to them; as, *χρηοτ*, *grace*; *ἡχρηοτ*, *freely*; *χουκ*, *power*; *ἡχουκ*, *violently*; *ουωηχ*, *a manifestation*; *ἡουωηχ*, *manifestly*.

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

*δπ*, *no, not*, after Verbs.

*δπ*, *whether*, before Verbs.

*ετ*, *when*.

*ετι*, *yet, hitherto*.

*ἡουεχοτ*, or *ουεχοτ* *θεν ουεχοτ*, *suddenly*.

*κατοτ*, *immediately*.

*χωλεε*, *quickly*.

*ταφρηη*, *truly*.

## 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*; *ἐδρηι εχεπ*, *above*; *ἐβολ δεπ*, *of, out of*; *ἰδρηι δεπ*, *in*; *σαπεснт, ρι πεснт*, and *ἐ πεснт*, *beneath, under*. The Preposition *ἐ* is very frequently found united with others; as, *ἐδουπ ἐ*, *in, into*; *ἐδρηι ἐ*, *to, towards*; *ϣα ἐδρηι ἐ*, *to*; &c.

4. Prepositions are sometimes prefixed to Substantives, which then have the force of Prepositions only; as, *ραιο*, *to*. *ραιοι*, *to me*; from *ρα*, *to*, and *ρο*, *the mouth*. *ἐρρα*, *to, before*; from *ἐ*, *to*, and *ρα*, *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, *ϣε ἐπαωι*, *to ascend*; from *ϣε*, *to go*, and *ἐπαωι*, *above*. *ἰεπεснт*, *to descend*; from *ἰ*, *to go*, and *επεснт*, *beneath*. *ϣε ἐδουπ*, *to enter*; from *ϣε*, *to go*, and *ἐδουπ*, *in*.

6. The Preposition *ἐβολ* very often occurs in connexion with Verbs; as, *ϣι ἐβολ*, *to bear, or carry out*; *χα ἐβολ*, *to remit*; *σωρ ἐβολ*, *to disperse*; *κωλ ἐβολ*, *to deny*; *σωρπ 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 Bashmureic.

with Nouns; as,  $\psi\eta\lambda$   $\epsilon\beta\omicron\lambda$ , a paralytic;  $\chi\omicron\tau\psi\tau$   $\epsilon\beta\omicron\lambda$ , 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,  $\epsilon\beta\omicron\lambda\gamma\alpha\rho\omicron$ , from;  $\epsilon\beta\omicron\lambda\gamma\iota\omega\tau$ , out of;  $\epsilon\gamma\rho\alpha$ , towards;  $\epsilon\chi\omega$ , for;  $\zeta\alpha\rho\alpha\tau$ , under;  $\iota\zeta\eta\tau$ , in;  $\omicron\tau\tau\epsilon$ , between;  $\gamma\iota\omega\tau$ , upon;  $\epsilon\theta\beta\epsilon$ , for;  $\omicron\tau\beta\epsilon$ , against;  $\iota\tau\alpha$ , after;  $\mu\epsilon\pi\epsilon\pi\tau\alpha$ , after;  $\pi\epsilon\mu$ , with;  $\alpha\tau\omicron\pi\epsilon$ , without; &c. The words  $\mu\epsilon\theta\omicron$ , or  $\pi\epsilon\mu\epsilon\theta\omicron$ , and  $\zeta\alpha\tau\gamma\eta$ , before, take the Infix; as,  $\mu\epsilon\pi\epsilon\kappa\mu\epsilon\theta\omicron$ , before thee;  $\mu\epsilon\pi\epsilon\gamma\mu\epsilon\theta\omicron$ , 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 $\alpha\tau\beta\pi\epsilon$ , without.	$\epsilon\beta\omicron\lambda\gamma\alpha$ , from, of.
$\epsilon$ , in, with, to, for, against.	$\epsilon\beta\omicron\lambda\gamma\iota$ , of, in, from.
$\epsilon\beta\omicron\lambda$ , of, from, out of.	$\epsilon\beta\omicron\lambda\gamma\iota\tau\epsilon\pi$ , of, out of, from.
$\epsilon\beta\omicron\lambda\omicron\tau\tau\epsilon$ , before.	$\epsilon\beta\omicron\lambda\gamma\iota\tau\omicron\tau$ , from, by.
$\epsilon\beta\omicron\lambda\zeta\alpha\tau\gamma\eta$ , before.	$\epsilon\beta\omicron\lambda\gamma\iota\omega\tau$ , from.
$\epsilon\beta\omicron\lambda\zeta\epsilon\pi$ , before, out of,	$\epsilon\beta\omicron\lambda\gamma\iota\chi\epsilon\pi$ , of, from.
from.	$\epsilon\theta\beta\epsilon$ , of, for.

## LIST OF SAHIDIC PREPOSITIONS.

$\alpha\chi\bar{\pi}$ , without.	$\epsilon\beta\omicron\lambda\gamma\iota\chi\bar{\epsilon}\epsilon$ } of, from.
$\epsilon\beta\omicron\lambda\gamma\bar{\epsilon}\epsilon$ } from, out of.	$\epsilon\beta\omicron\lambda\gamma\iota\chi\bar{\pi}$ }
$\epsilon\beta\omicron\lambda\gamma\bar{\pi}$ }	$\epsilon\tau\beta\epsilon$ , of, for.
$\epsilon\beta\omicron\lambda\gamma\iota\tau\bar{\epsilon}\epsilon$ } of, from.	$\epsilon\tau$ , in, to.
$\epsilon\beta\omicron\lambda\gamma\iota\tau\bar{\pi}$ }	$\epsilon\gamma\omicron\tau\pi$ , in, within.
$\epsilon\beta\omicron\lambda\gamma\iota\tau\omicron\omicron\tau$ , from, out of.	$\epsilon\gamma\rho\alpha\bar{\iota}$ , in, to.

ἐξἄνω, <i>beyond, over.</i>	ἐξω, <i>for, above.</i>
ἐπесῆντ, <i>beneath, under.</i>	ἰσῆεν, <i>from.</i>
ἐσκεπ, <i>by, near.</i>	ἐ, <i>of, to, from, &amp;c.</i>
εἰ, <i>in, to, contracted for</i> εἰς.	μενεπς, <i>after.</i>
ἐδοῦπ, <i>to, within, in.</i>	ἐθο, & ἐπεἐθο ἐβολ, <i>before.</i>
ἐδρηι, <i>to, in.</i>	ἦ, <i>of, to, from, &amp;c.</i>
ἐδρηι εἰπ, <i>in, to, above.</i>	πδρρ, <i>before.</i>
ἐρρεπ, <i>towards.</i>	πεε, <i>with.</i>
ἐρρη	ἦοῦεῖπ, <i>without.</i>
ἐρρη εἰπ } <i>upon.</i>	ἦς, <i>after.</i>
ἐρρη ρ, <i>to.</i>	ἦτε, <i>of.</i>
ἐχεπ, <i>upon, above.</i>	ἦτεπ, <i>from, to.</i>

## SAHIDIC PREPOSITIONS.

ερρῆ εἰε, <i>to.</i>	ἦρητ, <i>in.</i>
ερρῆ ρε, <i>of, from.</i>	πδρρ, <i>behind.</i>
ε, <i>of, to, &amp;c.</i>	ρρρ, <i>of, to.</i>
μεπς, <i>after.</i>	ρρτε } <i>nigh to, to.</i>
μεπεετο	ρρτἦ } <i>before.</i>
μεπεετο ἐβολ } <i>before.</i>	ρρθἦ } <i>before.</i>
μεπκωτε, <i>about.</i>	ρρτρἦ } <i>before.</i>
ἦ, <i>of, to, &amp;c.</i>	ρρε } <i>in.</i>
ἦ, <i>of, to, in, &amp;c., Bash.</i>	ρἦ } <i>in.</i>
πδρρε } <i>to.</i>	ρἦρ, <i>before.</i>
πδρρη } <i>to.</i>	ρἦττε } <i>by, from.</i>
πε, <i>with.</i>	ρἦτἦ } <i>by, from.</i>
ἦρρη } <i>within.</i>	ρἦεε } <i>in, upon.</i>
ςρρη } <i>within.</i>	ρἦἦ } <i>in, upon.</i>

Prepositions end in εε, before π; and in ἦ, before other letters.

ἠΘΗΤ, <i>in.</i>	ΘΑΤΟΤ, <i>nigh to, with.</i>
ἠΘΟΥΠ, <i>within.</i>	ΘΑΤΩΗ } <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>
ΠΕΧΗΤ, <i>beneath.</i>	ΘΕΠΤ, <i>near to.</i>
ΠΣ, and Σ, <i>to.</i>	Ω, <i>to.</i>
ΦΩΩ, <i>after, behind.</i>	ΩΙ, <i>upon, in.</i>
Ψ, <i>to.</i>	ΩΙΕΠ, <i>beyond.</i>
Ω, <i>towards, under, to.</i>	ΩΙΡΕΠ, <i>before.</i>
ΩΘΟΥ, <i>nigh to,</i>	ΩΙΤΕΠ, <i>by, from.</i>
ΩΡΩΤ, <i>under.</i>	ΩΙΩΤ, <i>from, of.</i>
ΩΡΟ, <i>of, from,</i>	ΩΙΧΕΠ, <i>upon, in.</i>
ΩΤΕΠ, <i>nigh to, to,</i>	ΩΙΧΩ, <i>upon, in.</i>

## CONJUNCTIONS.

10. The Conjunction *ουορ*, *and*, is very frequently omitted in composition; as, *ουορ ατοωε τηροτ ατσι*, *And they all ate, (and) were satisfied*—Matth. xv. 37; *ουορ ισ ραπαγγελος απι ατωεεωι εεεοσ*, *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, **ἡτενρῳτὶ ἔποτκεπαρβεσ ἔβουλ ριχωπ**, *That we may cast away their yoke from us*—Ps. ii. 2; **ἔπι-κε-ιωτ ἔταστδοτοσ**, *The Father also, who hath sent him*; **δστησ ἔπι-κε-σρηρ**, *He hath given to the Son also*—John v. 23, 26.

12. Conjunctions sometimes occur singly; and at others, two are united; as, **ἔβηλ δρησ**, *unless*; **χε σρηρ**, *because*; **ἔβηλ χε**, *unless*; **χε ἔ**, *if*; &c.

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INTERJECTIONS.

13. The principal Interjections in Coptic are, **σ**, or **ρρηπε σ**, *behold!* **σσοι**, *alas! woe to!* and **ὦ**, *oh!*

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INTERJECTIONS.

13. The Interjections, in Sahidic, are the same as the Coptic; except **εσ ρρητε**, *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,  $\epsilon\tau\epsilon\phi\alpha\tau$ , *a quadruped*, from  $\epsilon\tau\epsilon$ , *four*, and  $\phi\alpha\tau$ , *a foot*;  $\mu\omicron\tau\grave{\eta}\zeta\omega\upsilon\varsigma$ , *rain*, from  $\mu\omega\upsilon\varsigma$ , *water*, and  $\zeta\omega\upsilon\varsigma$ , *moisture*;  $\omicron\tau\omega\mu\grave{\eta}\gamma\eta\tau$ , *to repent*, from  $\omicron\tau\omega\mu$ , *to consume*, and  $\gamma\eta\tau$ , *the heart*.

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

$\mu\mu$ ,

## 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  $\lambda\epsilon$  is never used in Sahidic.

<p><b>ααα,</b> a place, and</p>	{	<b>ααοπι,</b> <i>to feed.</i>	<b>αααηαοπι,</b> <i>a pasture, a place to feed.</i>
		<b>επκοτ,</b> <i>sleep.</i>	<b>αααηεπκοτ,</b> <i>a bed, a place of sleep.</i>
		<b>φωτ,</b> <i>a flight.</i>	<b>αααηφωτ,</b> <i>a refuge, a place to flee to.</i>
		<b>ωνη,</b> <i>bound.</i>	<b>αααηωνη,</b> <i>a prison, a place of binding.</i>
		<b>ωπι,</b> <i>to inhabit.</i>	<b>αααηωπι,</b> <i>a habitation, a tabernacle.</i>

		<b>αααησφισα,</b> <i>the voice.</i>	<b>αααησφισαη,</b> <i>a place of hearing.</i>
		<b>†,</b> <i>to give, &amp; εαη, <i>judgment.</i></i>	<b>αααη†εαη,</b> <i>a tribunal, a place of judgment.</i>

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

<b>ααα</b> , a lover,	{	<b>ταιο,</b> <i>honour.</i>	<b>αααταιο,</b> <i>ambitious, a lover of honour.</i>
and		<b>εατ,</b> <i>silver.</i>	<b>αααεατ,</b> <i>covetous, a lover of silver.</i>
and		<b>ωεααο,</b> <i>a stranger.</i>	<b>αααωεααο,</b> <i>hospitable, a lover of strangers.</i>

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

<b>ατ</b> ,	{	<b>κια,</b> <i>to move.</i>	<b>ατκια,</b> <i>immoveable.</i>
<i>not,</i>		<b>αοτ,</b> <i>to die.</i>	<b>αταοτ,</b> <i>immortal.</i>
and		<b>ηατ,</b> <i>to see.</i>	<b>ατηατ,</b> <i>invisible.</i>
		<b>ηετεωοτ,</b> <i>evil.</i>	<b>ατηετεωοτ,</b> <i>innocent.</i>
		<b>αααι,</b> <i>a word.</i>	<b>αταααι,</b> <i>mute, dumb.</i>

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

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

}	<b>μαρτυρ</b> , and	<b>μαρτυρο</b> , <i>a witness.</i>	<b>μαρτυρο</b> , <i>a testimony.</i>
		<b>μαρτυρο</b> , <i>a soldier.</i>	<b>μαρτυρο</b> , <i>an army.</i>
		<b>μαρτυρο</b> , <i>one.</i>	<b>μαρτυρο</b> , <i>unity, concord.</i>
		<b>μαρτυρο</b> , <i>a king.</i>	<b>μαρτυρο</b> , <i>a kingdom.</i>
		<b>μαρτυρο</b> , <i>free.</i>	<b>μαρτυρο</b> , <i>liberty.</i>

**μαρτυρο** is used before the letters **μαρ**, **κ**, and **ρ**; as, **μαρτυρο**, *Divinity.*

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

}	<b>μαρτυρο</b> , <i>a native, &amp;c.</i> and	<b>μαρτυρο</b> , <i>heaven.</i>	<b>μαρτυρο</b> , <i>heavenly.</i>
		<b>μαρτυρο</b> , <i>the earth,</i>	<b>μαρτυρο</b> , <i>earthly.</i>
		<b>μαρτυρο</b> , <i>a house.</i>	<b>μαρτυρο</b> , <i>a domestic.</i>
		<b>μαρτυρο</b> , <i>Nazareth.</i>	<b>μαρτυρο</b> , <i>a Nazarene.</i>
		<b>μαρτυρο</b> , <i>Tarsus.</i>	<b>μαρτυρο</b> , <i>a native of Tarsus.</i>
		<b>μαρτυρο</b> , <i>Egypt.</i>	<b>μαρτυρο</b> , <i>an Egyptian.</i>

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

21. **μαρτυρο**, in Sahidic.

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

ρεϥ, and }	πΔϯ, to see.	ρεϥπΔϯ, an inspector.
	ΤΔΚΟ, to destroy.	ρεϥΤΔΚΟ, a destroyer.
	σε, to drink.	ρεϥσε, a drinker.
	ΧΡΕΕΡΕΕ, to murmur.	ρεϥΧΡΕΕΡΕΕ, a murmur- murer.

23. The word ςΔ is used in the formation of some words; as, ςΔΕΠΕΘΠΑΠΕϥ, *good*, from ΠΕΘΠΑΠΕϥ *good*; ςΔΠΠΔϯ, *a vision*, from ΠΠ, *the*, and ΠΔϯ, *sight*; ςΔΠΒΗΧΙ, *a seller of purple*, from ΒΗΧΙ *purple*.

24. Verbs which have χΠ, a sign of the Participle, prefixed to them, are often used as Nouns; as, χΠ-ϭΒ†, *a preparing*, or *a preparation*, from ϭΒ† *to prepare*; χΠΚΩ†, *inquirings*, or *questions*, from ΚΩ† *to inquire*; χΠϥΩΠΠ, *a dwelling*, from ϥΩΠΠ *to dwell*, &c.

25. ϥΟΥ, when prefixed to words, is considered by La Croze, and Scholz, as giving intensity to them; as, ϥΩϭ ϥΔΠϥΟΥΕΠΡΙΤΟΥ ΠΕ ΠΕΚΕΔΠϥΩΠΠ, *How exceedingly beloved are Thy tabernacles!*—Ps. lxxxiii. 1; from ΕΠΡΙΤ *beloved*. Quatremere says, that “ϥΟΥ, placed before Verbs, serves to indicate that

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

25. ϥΟΥ 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, *εχουρορτ*, a *curse*, from *εχουρορ* to *curse*; *ρλθτ*, a *fuller*, from *ρλθ* to *wash*; *χαρορ*, *silence*, from *χαρω* to *silence*.

## PART III. SYNTAX.

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### OF CONCORD.

1. The Verb and the Nominative Case agree in Number, Person, and Gender; as, **φεροντ δεροτο ιχρεν εδδελ**, *Death hath reigned from Adam*—Rom. v. 14.

2. A Noun of Multitude, Singular, will often have a Verb Plural; as, **ετελει δε ηχε οτληνυ εφου**, *But a great multitude knew*—Mark vi. 10; **ετρει ηχε ρωει πιβει**, *Every man fell*—Dan. iii. 23.

3. Two or more Substantives Singular will have a Verb Plural; as, **επδρεδ πεε φιλιπποδ ετι**, *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, **επδ ητερεετοπ εεεοφ ηχε πεκαλοτ πεε τεκβωι**, *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, **πιεδπ τηρφ εφτηφ εεπιωηρι**, *He hath given all judgment to the Son*—John v. 22.

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### OF CONCORD.

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

## OF PRONOUNS.

6. Personal Pronouns are used with Possessives, and sometimes as Possessives; as,  $\theta\alpha\iota \dot{\iota}\nu\kappa \tau\epsilon \tau\alpha\epsilon\pi\tau\omicron\lambda\eta$ , *This is my commandment*—John xv. 12;  $\phi\eta\epsilon\theta\pi\alpha\psi\epsilon\pi \omicron\tau\dot{\alpha}\lambda\omicron\upsilon\tau \dot{\epsilon}\rho\omicron\varsigma \dot{\iota}\nu\pi\alpha\iota\rho\eta\tau \dot{\zeta}\epsilon\pi \pi\alpha\rho\alpha\eta \dot{\iota}\nu\kappa \pi\epsilon\tau\epsilon\varsigma\psi\omega\pi \dot{\iota}\epsilon\epsilon\omicron\iota$ , *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,  $\pi\eta \dot{\iota}\nu\kappa \dot{\epsilon}\tau\dot{\iota}\epsilon\iota \dot{\iota}\epsilon\epsilon\omega\omicron\upsilon\tau \dot{\zeta}\epsilon\pi \omicron\tau\dot{\iota}\epsilon\theta\epsilon\epsilon\eta\eta$ , *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:  $\chi\epsilon \dot{\iota}\epsilon\epsilon\omicron\pi \bar{\pi}\bar{\alpha} \dot{\epsilon}\omicron\tau\omicron\pi \tau\epsilon\varsigma\alpha\rho\gamma \rho\iota \kappa\alpha\varsigma \kappa\alpha\tau\alpha\phi\rho\eta\tau \dot{\epsilon}\tau\epsilon\tau\epsilon\pi\eta\alpha\tau \dot{\epsilon}\rho\omicron\iota \dot{\epsilon}\omicron\tau\omicron\pi \dot{\iota}\epsilon\epsilon\omicron\iota$ , *Because a spirit hath not flesh and bones, as ye see me that I have (to me)*—Luke xxiv. 39;  $\omicron\tau\omicron\gamma \pi\epsilon\chi\alpha\varsigma \pi\alpha\varsigma \chi\epsilon \dot{\iota}\nu\kappa \epsilon\theta\eta\delta\dot{\iota} \dot{\eta}\tau\alpha\epsilon\rho\phi\alpha\dot{\zeta}\rho\iota \dot{\epsilon}\rho\omicron\varsigma$ , *And he said to him, I (who) will come, that I may heal him*—Matth. viii. 7;  $\dot{\epsilon}\tau\alpha\rho\omicron\tau\gamma\iota \delta\epsilon \psi\omega\pi\dot{\iota} \dot{\eta}\theta\omicron\varsigma \dot{\iota}\epsilon\epsilon\epsilon\tau\alpha\tau\varsigma \dot{\epsilon}\pi\alpha\varsigma\chi\eta \dot{\iota}\epsilon\epsilon\epsilon\tau$ , *And when the evening was come, he (who) was there, (he) alone*—Matth. xiv. 23;  $\phi\alpha\iota \dot{\epsilon}\tau\alpha\tau\alpha\iota\varsigma \dot{\epsilon}\omicron\tau\omega\rho\eta \dot{\eta}\gamma\alpha\pi\pi\rho\epsilon\kappa\kappa\tau\epsilon\rho\omicron\varsigma \dot{\epsilon}\beta\omicron\lambda\gamma\iota\tau\omicron\tau\varsigma, \dot{\iota}\epsilon\beta\alpha\rho\eta\delta\beta\alpha\varsigma \pi\epsilon\epsilon\epsilon \varsigma\alpha\tau\lambda\omicron\varsigma$ , *This (that) they did (it) to send elders by (him), Barnabas and Saul*—Acts xi. 30.

## OF PRONOUNS.

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

## OF VERBS.

9. When two Verbs come together, the latter is put in the Infinitive Mood; as, *οτορ δφερρητς ηνωι ηπεπβαλδτχ ηπεφωδθητς*, *And he began to wash the feet of his disciples*—John xiii. 5; *ταρ δκερεπρωτλειη εψε 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, *φηδσιηι ταρ ηχε πεχηηεε ητεπδικωσεωσ*, *παράγει γάρ τὸ σχῆμα τοῦ κόσμου τούτου*, *For the fashion of this world passeth* (Copt. shall pass) *away*—1 Cor. vii. 31; *σεδνοττ ταρ χε ποτ πεκποττ πετεκοτωστ εεωσφ οτορ, ηθοσ εεεδτττ πετεκσεεωστ*, *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. *ωδρε, 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

## OF VERBS.

9, 10. The Coptic Rules fully apply here.



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

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OF ADVERBS.

12. The Adverb **ἄν**, when it signifies *whether*, is put before Verbs; as, **ἄν τετεπλεει ἀλλοσ ἐβολθεν πετενητ τηρσ**, *Whether thou lovest Him with all thy heart*—Deut. xiii. 3; **ἄν ψαδὶ ερρηι ἐχωι θεν οτπικυ† ἴχολλ**, *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. **οτορ τετεππαχελλτ ἄν**. *And ye shall not find me*—John vii. 36; **ἀλλὰ ἴτεπερχωχ 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, **δε πιππᾶ ἴτεπδικοσμοσ ἄν πε**, *But it is not the spirit of this world*—1 Cor. ii. 12; **ἄν φαι πε πετεπψηρι**, *Whether this is your son*—John ix. 19; **τςβω ἄποκ θωι ἄν τε**, *My doctrine is not mine*—John vii. 16.

## PART IV. DIALECTS.

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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<sup>a</sup> 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 *صعيد* *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,

<sup>a</sup> 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 *Kopt*. 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 Quatrèmere, Englebret, 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<sup>b</sup> 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.

<sup>a</sup> Coptic Manuscript, Royal Library, Paris, quoted by Quatremère.

<sup>b</sup> 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, ε̄π̄ῑς̄, for ε̄πε̄ς̄, *after*; ε̄π̄ε̄το̄, for ε̄πε̄ε̄το̄, *before*; π̄τε̄τ̄π̄ρ̄ θε̄ π̄πεῑ ρ̄ω̄ε̄, *Ye are as men*—Luke xii. 36; ε̄ῑρ̄ε̄π̄τ̄ρε̄ ε̄π̄ π̄χο̄ε̄ις, *I testify in the Lord*—Ephes. iv. 15. Words that end in ι, in Coptic, end in ε in Sahidic; as, ε̄ω̄πε̄, *to be*; ε̄ω̄βε̄, *to deride*;

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

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.

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#### 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<sup>a</sup>, 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 ο Coptic, and sometimes for ω; ε for α Coptic; λ for ρ; ατ for οτ; ει, frequently for ι; β is often used for γ; τ is substituted for ϑ, and sometimes for α; κ for χ; and π for ϕ; Ϸ is used for Ϸ, as in Sahidic; and occasionally π for ε̇.

<sup>a</sup> Thucydid. l i. c. 110. and Diod. Sicul. lib. ii. c. 77.

## ABBREVIATIONS.

The following Abbreviations may be added to those mentioned at p. 8. ⲥ for Ⲭⲥ, *God*; ⲛ, for ⲧ; as, ⲡⲉⲣⲃⲱ, for ⲡⲉⲣⲃⲱⲧ, *a wound*; Ⲭⲣⲥ, and Ⲭⲥ, for Ⲭⲣⲏⲥⲧⲟⲥ; ⲉⲣⲉ for ⲉⲣⲟⲥ; and ⲉⲟⲟⲧ for ⲉⲟⲟⲧ, Sahidic.

## P R A X I S

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

1. Ⲕⲉⲛ ⲧⲁⲣⲭⲏ ⲡⲉ ⲡⲥⲁⲭⲓ ⲡⲉ ⲟⲩⲟⲗ, ⲡⲓⲐⲁⲭⲓ  
*In the beginning was the Word; .. and the Word*  
 ⲡⲁⲉⲩⲭⲏ Ⲕⲁⲧⲉⲛ Ⲭⲥ ⲟⲩⲟⲗ ⲡⲉ ⲟⲩⲡⲟⲩⲥⲧ ⲡⲉ ⲡⲓⲐⲁⲭⲓ.  
*was with God, and .. God was the Word.*  
 Ⲕⲉⲛ, Preposition. ⲧⲁⲣⲭⲏ, Noun fem. with ⲧ the definite Article fem. prefixed. ⲡⲉ . . . . ⲡⲉ, Verb irreg. imperf. 3d pers. sing. ⲡⲥⲁⲭⲓ, Noun masc. with ⲡ the definite Article masc. prefixed. ⲟⲩⲟⲗ, Conjunction. ⲡⲁⲉⲩⲭⲏ, Verb indic. imperf. 3d pers. sing. from ⲭⲏ. Ⲕⲁⲧⲉⲛ, Preposition. Ⲭⲥ, Noun sing. masc. ⲟⲩⲡⲟⲩⲥⲧ, Noun masc. sing. with ⲟⲩ the indefinite Article prefixed.

2. Ⲭⲁⲓ ⲉ̀ⲡⲁⲉⲩⲭⲏ ⲓⲐⲭⲉⲛ ⲉ̀ⲏ Ⲕⲁⲧⲉⲛ Ⲭⲥ.  
*That which was from the beginning with God.*  
 Ⲭⲁⲓ, Pronoun def. sing. masc. ⲉ̀ⲡⲁⲉⲩⲭⲏ, Verb imperf. (see above), with ⲉ̀ Pron. relat. sing. prefixed. ⲓⲐⲭⲉⲛ, Preposition. ⲉ̀ⲏ, Noun sing.

3. ⲉ̀ⲱⲃⲡⲓⲃⲉⲛ ⲁⲩⲱⲡⲓ ⲉ̀ⲃⲟⲗⲉⲓⲧⲟⲧⲉ ⲟⲩⲟⲗ,  
*All things were made by Him, and*  
 ⲁⲩⲧⲟⲡⲟⲩⲉ ⲁ̀ⲡⲉⲣⲉⲗⲓ ⲱⲡⲓ Ⲕⲉⲛ Ⲭⲏⲉ̀ⲧⲁⲉⲩⲱⲡⲓ.  
*without Him not any thing hath been made in that which He hath made.*

ρωβνιβεν, Compound Adjective, from ρωβ, *thing*, and  
 νιβεν, *all, every*. εϣωωπι, Verb indic. perf. 3d pers. plu.  
 from ωωπι. ἐβολρηιτοτϣ, Preposition with ϣ the Pronoun  
 suffix. ετβποτϣ, Preposition with the Pronoun suff. ϣ.  
 επερλι: επε, negative prefix (see p. 94, 97): ρλι,  
 Adjective neut. φηεταϣωωπι: φηετ, Pronoun defin.  
 and relat. sing. (see Pron.) εϣωωπι, Verb indic. perf. 3d pers.  
 sing. (see above.)

4. νε πωπθ πε ετεηθητϣ οτορ πωπθ πε  
 .. (The) life was (which) in Him; and the life was  
 φωτωπι ηπιρωει πε.

*the light of men.*

πωπθ, Noun sing. with π the definite Article masc. prefixed.  
 ετεηθητϣ: ετε, Pron. rel. sing.: ηθητϣ, Preposition  
 with the suffix ϣ. πε, Verb irreg. iudic. 3d pers. sing.  
 φωτωπι, Noun sing. with φ the definite Article masc. prefixed.  
 ηπιρωει, Noun sing. with η servile and πι definite Article  
 masc. plu. prefixed.

5. οτορ πιωωπι εφερωωπι θεν πιχακι  
 And the light hath enlightened in the darkness;  
 οτορ επεπιχακι ωτδρωϣ.  
 and not the darkness comprehended it.

πιωωπι, Noun sing. with πι the definite Article masc. prefixed.  
 εφερωωπι, Verb indic. perf. 3d pers. sing. from ερ, *to be*,  
 and οτωωπι, *light*. πιχακι, Noun sing. with πι the definite  
 Article masc. sing. prefixed. επεπιχακι: επε, prefix to  
 the Verb πιχακι, (see above). ωτδρωϣ, Verb indic. imperf.  
 3d pers. sing. having επε as the prefix, with ω the sign of the  
 potential before the Verb (see p. 89), and ϣ suffixed, from τδρω.

6. εϣωωπι ηχε ορωει εατοτορρηϣ  
 Hath been a man who hath been sent  
 ἐβολρηιτεν φ† επεϣραν πε ιωδπηης.  
 from God, whose name is John.

ἦχε, the sign of the nominative. ὄρωρει, Noun sing. masc. with ὅτ indefinite Article sing. ἔατοτορρη, Verb indic. perf. 3d. pers. plu. for the pass. sing. (see p. 54), with ἔ Pron. rel. prefixed, and ϣ Pron. 3d pers. sing. suffixed, from ὄωρη. ἐβόλριτεν, Preposition. ἐπερρη, Noun sing. masc. with ἔ rel. Pron., ϩ definite article, and ερ Pron. infix 3d pers. sing. πε, Verb irreg. from πε.

7. φαι ρϣἰ εταεταεερε ρινα ἦτερερεερε  
*This came for a testimony, that he might testify*  
 ϩα ϩιοτωρι ρινα ἦτερορριβεν ϩα ϩἰ  
*to the Light, that all might believe*  
 ἐβόλριτοτϣ.  
*through Him.*

φαι, defin. Pronoun, (see above). ρϣἰ, Verb indic. perf. 3d pers. sing. from ἰ. εταεταεερε, Noun sing. with ετ contracted for ε prep. and ὅτ indef. Art. sing. (see indef. Art. p. 11.) ρινα Coniunct. ἦτερερεερε, Verb subjunct. 3d pers. sing. with ἦτε sign of the subjunct. from ερ, to make, and εερε, a witness. ϩα Preposition. ἦτερορριβεν Adj. ϩα ϩἰ Verb subjunct. with ἦτε sign of the subjunct. prefixed to the preceding Noun, and without the prefix of the person (see subj. p. 78.)

8. πε ἦροϣ ρϩ πε ϩιοτωρι ρλλα ρινα  
*.. He not was the Light, but that*  
 ἦτερερεερε ϩα ϩιοτωρι.  
*he might testify to the Light.*

ἦροϣ, Pronoun 3d pers. masc. ρϩ Adverb neg. ρλλα Coni.

9. ϩα ϩῳορ ἦχε ϩιοτωρι ἦταφρρη ϩἦτε-  
*He was the Light, true, that which*  
 ϩιοτωρι ἐρωει ϩιβεν εορρηοτ ἐϩικοεεο.  
*produceth light to man every who cometh into the world.*



**παραγοι**, Verb indic. imperf. tense, 3d pers. sing. from **γοι**.  
**πταφρασι**, Adjective sing. with **πτα** servile. **φρασεωσι**,  
 Verb indic. with **φρασεω**, def. and relat. Pron. and without the  
 verbal prefix (see p. 61.) from the Verb **φρασεωσι**, (see above.)  
**ερωσι**, Noun sing. with **ε** Prep. **πιστι**, Adjective. **επισημω**,  
 Verb indic. pres. 3d pers. sing. or Particip. with **επι** Pron. rel. pref.  
 from **σημω**. **επισκοπος**, Noun sing. with **ε** Prep. and **πτα**  
 definite Article sing.

10. **παραγει φρασεωσι πταφρασι πταφρασι**

*He was in the world, . . . and the world*

**επισημωσεν ερωσιν οτι φρασεωσιν**

*hath been made by Him, and the world*

**επισημωσεν**

*knew Him not.*

**παραγει**, Verb indic. imperf. 3d pers. sing. from **γει**. **πτα**, sign  
 of imperf. and united with **παρα**, (see p. 62.) **επισημωσεν**,  
 Noun sing. with **επι**, and **πτα** definite Article sing. masc.  
**ερωσιν**, Verb indic. perf. 3d pers. sing. with **εν** suffix, without  
 the pref. which is excluded by **επι**, (see p. 97,) from **ερωσι**.

11. **επισημωσεν ερωσιν οτι φρασεωσιν**

*He came to His own, and His own*

**επισημωσεν ερωσιν**

*received Him not to them.*

**επι**, Preposition. **επισημωσεν**, Pronoun possessive plural.  
**επισημωσεν**, Verb perf. 3d pers. plu. with **επι** prefixed,  
 and **εν** suffixed, from **ερωσι**. **ερωσιν**, Pronoun plu. 3d pers.  
 with **ε** Prep. from **ερωσι**.

12. **πταφρασι ερωσιν ερωσιν ερωσιν**

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

**ερωσιν ερωσιν ερωσιν ερωσιν**

*to them to be sons of God, to those who believe in His name.*

**ΠΗ**, Pronoun def. plu. **ΔΕ**, Conj. **ΕΤΑΥΤΩΟΠ**, Verb indic. perf. 3d pers. plu. with **ΕΤ**, relat. Pron. plu. prefix. and **Π** suffix. from **ΑΥΟΠ** **ΑΥΤ**, Verb indic. perf. 3d pers. sing. from **Τ**. **ΕΡΑΥΤΩ**, Noun sing. masc. **ΠΩΟΤ**, Pronoun 3d pers. plu. **ΕΕΡ**, Verb infinitive, from **ΕΡ**. **ΑΥΗΡΙ**, Noun plural masc. **ΠΗΘΑΡΤ**, Verb indic. pres. or Particip. with **ΠΗΘ**, defin. and relat. Pron. plu. without the prefix (see Rule 61.) from **ΠΑΡΤ**.

13. ΠΗΕΤΕ ΕΒΟΛΘΕΝ ΣΠΟΥ ΔΠ ΠΕ ΟΥΔΕ  
*Those who of blood not were, neither*  
 ΕΒΟΛΘΕΝ ΦΟΥΑΥ ΗΣΑΡΣ ΔΠ ΠΕ ΟΥΔΕ ΕΒΟΛΘΕΝ  
*of the will of flesh not were, neither of*  
 ΦΟΥΑΥ ΗΡΑΛΙ ΔΠ ΠΕ ΑΛΛΑ ΕΤΑΥΤΕΔΟΤ  
*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. **ΦΟΥΑΥ**, Noun sing. with **Φ** definite Article masc. pref. **ΗΣΑΡΣ**, Noun sing. masc. with **Η** servile pref. **ΕΤΑΥΤΕΔΟΤ**, Verb indic. perf. 3d pers. plu. with Pron. rel. **ΕΤ**, and **ΟΥ** 3d pers. plu. suff. from **ΕΔΟ**.

14. ΟΥΟΖ ΠΙΣΑΧΙ ΔΥΕΡ ΟΥΣΑΡΣ ΟΥΟΖ ΔΥΑΥΑΠΙ  
*And the Word hath been flesh, and hath dwell*  
 ΗΘΡΗΙ ΗΘΗΤΕΝ ΟΥΟΖ ΔΠΠΑΣ ΕΠΕΦΩΟΤ ΕΦΡΗΤ  
*beneath with us ; and we have seen His glory, as*  
 ΕΠΩΟΤ ΗΟΥΑΥΗΡΙ ΕΕΕΑΤΑΤΥ ΗΤΟΤΥ ΕΠΕΦΙΩΤ  
*the glory of a son alone of His of His Father ;*  
 ΕΦΕΕΖ ΗΓΕΟΤ ΠΕΕΕ ΕΕΘΕΕΗΙ.  
*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. **ΔΠΠΑΣ**, Verb indic. perf. 1 pers. plu.

from ΠΔΥ. ἔπεφῶος Noun sing. with Ἐ Prep. ; Π definite Article sing. masc.; and ΕϚ Pron. infix 3d pers. sing. masc. ἔφφητ, Adverb. ἔπωος, Noun sing., with ἔ servile, and Π definite article masc. sing. ἵοϥηρι, Noun masc. sing. with ἵ servile, and οϥ indefinite Article sing. ἔεεετϥ, Adj. sing. ἵτοτοϥ, Pronoun particle 3d pers. sing. from τοτο, (see Pron. p. 38.) ἔπεφιωτ, Noun sing. with ἔ servile, Π definite article masc. sing., and ΕϚ infix 3d pers. sing. prefixed. εϥεεεε, Verb indic. pres. 3d pers. sing. or Particip. from εεεε. ἵεεεοτ, Noun sing. masc. with ἵ servile. πεμ, Conj. εεεεηι, Noun sing. fem.

15. ἰωδπηης ϥερεεερε εεβητϥ οτοε ϥωϥ

*John witnesseth of Him, and crieth*

εεβολ εϥχωεεεοϥ κε φδι πε φηετδαιοϥ κε  
*out, saying, that this is that which I have said, that*

φηεοηνοϥ εεεεεεωι δϥερϥορη εροι κε πε  
*He which cometh after me hath been before me ; because ..*

οϥορη εροι ρω πε.

*before me the same was.*

εεβητϥ, Preposition, with ϥ suffix. ϥωϥ εεβολ, Verb indic. pres. from ωϥ and εεβολ, Preposition joined with the Verb. εϥχωεεεοϥ, Verb indic. pres. 3d pers. sing. or Particip. from χω, with εεεοϥ, a Particle postfixed to Verbs. κε, Conj. but often expletive. φηετδαιοϥ, Verb indic. pref. 1st pers. sing. with φηετ, def. and relat. Pron. sing. and ϥ suffix. from χο. εεεεεεωι, Preposition with ι, 1st pers. sing. suffix. δϥερϥορη, Verb indic. perf. 3d pers. sing. from ερ, and ϥορη. εροι, Pronoun 1st pers. sing. from ρο. οϥορη, Adjective, with οϥ indefinite Article sing. ρω, Adjective

16. **ΧΕ ΔΝΟΝ ΤΗΡΕΝ ΔΝΘΙ ΕΒΟΛΘΕΝ ΠΕΦΜΟΘ**

*Because we all have received of his fulness*

**ΝΕΛ ΟΥΓΜΟΤ ΗΤΥΕΒΙΩ ΗΟΥΓΜΟΤ.**

*and grace, in the stead of grace.*

**ΔΝΟΝ**, Pronoun plu. **ΤΗΡΕΝ**, Adjective, with **ΕΝ** 1st pers. plu. suffix. **ΔΝΘΙ**, Verb indic. perf. 1st pers. plural from **ΘΙ**. **ΠΕΦΜΟΘ**, Noun sing. with **Π** definite Article masc. and **ΕΦ** infix 3d pers. sing. **ΟΥΓΜΟΤ**, Noun sing. with **ΟΥ** indefinite Article. **ΗΤΥΕΒΙΩ**, Noun sing. fem. with **Η** servile, and **Τ** definite Article fem. sing.

17. **ΧΕ ΠΠΟΜΟΘ ΔΥΤΗΙΦ ΕΒΟΛΘΙΤΕΝ ΜΩΥΤΗΘ**

*But the Law hath been given by Moses,*

**ΠΙΓΜΟΤ ΔΕ ΝΕΛ ΤΜΕΘΛΗΝΙ ΔΥΨΩΠΙ**

*the Grace but and the Truth were*

**ΕΒΟΛΘΙΤΕΝ ΙΗΣ ΠΧΘ.**

*by Jesus the Christ.*

**ΠΠΟΜΟΘ**, Noun sing. with **ΠΙ** definite Article masc. sing. **ΔΥΤΗΙΦ**, Verb indic. perf. 3d pers. plu. with **Φ** suffix. for 3d pers. sing. pass. (see p. 54.) from **ΤΗΝΙ**. **ΤΜΕΘΛΗΝΙ**, Noun sing. with **Τ** definite Article fem. sing.

18. **ΦΤ ΔΠΕΡΛΙ ΝΑΥ ΕΡΟΥ ΕΠΕΡ ΠΙΜΟΠΟΥΕΝΗΘ**

*God, not one hath seen Him ever, the Only-begotten*

**ΗΠΟΥΤ ΦΝΕΤΧΗ ΘΕΝ ΚΕΝΦ ΔΠΕΦΙΩΤ ΗΘΟΥ**

*of God, who is in the bosom of His Father, he*

**ΠΕΤΔΥΣΑΧΙ.**

*that hath spoken.*

**ΝΑΥ**, Verb indic. perf. 3d pers. sing. without the augment (see p. 97.) **ΕΠΕΡ**, Adverb. **ΚΕΝΦ**, Noun sing. with **Φ** suffix. **ΗΘΟΥ**, Pronoun 3d pers. sing. **ΠΕΤΔΥΣΑΧΙ**, Verb indic. perf. 3d pers. sing., with **ΠΕΤ** rel. Pron., from **ΣΑΧΙ**.

19. **ΟΟΥΘ ΘΑΙ ΤΕ ΤΜΕΤΜΕΘΡΕ ΗΤΕΙΩΔΠΗΘ**

*And this is the witness of John,*

**ΘΟΥΤΕ ΕΤΑΧΟΥΑΡΗ ΘΑΡΟΥ ΗΧΕ ΠΠΟΥΔΑΙ ΕΒΟΛΘΕΝ**

*when they sent to him the Jews from*

Ἰηρὺ πρῶτοις καὶ λευίταις  
*Jerusalem, Priests and Levites, that*  
 ἵνα ἐρωτήσῃ αὐτὸν τίς εἶμι.  
*they might interrogate him, Thou, who?*

ΘΑΙ, Pronoun defin. sing. fem. ΤΕ, Verb indic. pres. 2d pers. sing. fem. from irreg. Verb ΠΕ. ἸΤΕΙΩΔΗΝΟΣ, Noun sing. with ἸΤΕ, sign of the genitive prefixed. ὅτε, Adverb. ἔταραρον, Verb indic. perf. (with ἔΤ, which is joined with ὅτε in construction,) 3d pers. plu., from ὄταρον. ἔραρον, Preposition, with ς suffix. ΠΙΟΥΣΑΙ, Noun plu. with ΠΙ definite Article plu. ἸΠΡΩΤΟΙΣ, Noun plu. with Ἰ servile, and ἔΡΑΝ indefinite Article plu. ἔΡΑΝ, Noun plu. with ἔΡΑΝ indefinite Article plu. ἵνα ἐρωτήσῃ, Verb subj. 3d pers. plu. with ἵΝΑ sign of the subjunct., and ὄΤ infix of 3d pers. plu., with ς suffix., from ὄταρον. ΤΙΣ, Pronoun 2d pers. sing. ΕΙΜΙ, Pronoun sing.

20. ὅτις ἔταραρον ἐπερωτῶν ἐβόλ ὅτις  
*And he confessed, not denieth, and*  
 ἔταραρον καὶ εἶπε ἄν περὶ τοῦ Χριστοῦ.  
*confessed that I not am the Christ.*

ἔταραρον, Verb indic. perf. 3d pers. sing. from ὄταρον, ἐπερωτῶν ἐβόλ, Verb indic. pres. 3d pers. sing. with ἐπερωτῶν neg. pref. (see p. 94,) from ἔραρον ἐβόλ. εἶπε, pron. 1 pers. sing.

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FROM THE HYMNS FOR THE PRINCIPAL FEASTS.

παλιν ὅτις ἔταραρον  
*Again he hath walked*

πρὸς τὴν πόλιν ἑκτονῆς  
*to Shmoun the second:*

ἔταραρον ἐβόλ ἵνα ἐρωτήσῃ  
*he dispersed the enemies,*

ἐν τῇ πόλει ἐταραρον.  
*in place that.*

<sup>a</sup> The name of a city of Egypt.

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**ⲛⲓ**, Defn. Artic. sing. m. 9. 10.  
**ⲛⲧⲣ**, **ⲛⲧⲣⲉ**, Prefix to Participles, Sahidic. 59.  
**ⲛⲭⲓⲛⲑⲣⲉ**, **ⲛⲭⲓⲛ**, or **ⲛⲭⲓⲛⲧ**, Prefix to Participles, Coptic. 59. 81.  
**ϥ**, Suf. 3 p. sing. f. 40.  
**ϥ**, Pref. Indic. Pres. 3 p. sing. f. 61. 68.  
**ϥⲉ**, Pref. Indic. Pres. 3 p. sing. f. and 3 p. plu. 61. 68.  
**ϥⲉⲛⲁ**, Pref. Fut. Indef. 3 p. plu. 65. 76.  
**ϥⲛⲁ**, Pref. Fut. Indef. 3 p. sing. 65. 76.  
**ϥⲟⲩ**, Suf. 3 p. plu. Sahidic. 40.  
**ϥⲟⲩ**, Prefixed to days, forms the Ordinal Number. 49.  
**ⲧ**, Defn. Artic. sing. f. 9. 10. and Suf. 1 p. sing. 40.  
**ⲧⲁ**, sign of Gen. sing. f. Sahidic. 21. and Relat. Pron. 32.  
**ⲧⲁ**, Pref. 2 Fut. 1 p. sing. 66. 77.



- ⲱⲁⲗⲉ, Pref. Pres. & Perf. 2 p. sing. f. & 3 p. sing. & plu. 61. 69. 71.  
 ⲱⲁⲛ, Conjunction, put between the Prefix and the Verb. 56.  
 ⲱⲁⲣⲉ, } Pref. Pres. & Perf. 2 p. sing. f. & 3 p. sing. & plu. 61. 69. 71.  
 ⲱⲁⲘ, }  
 ⲱⲁⲣⲉⲧⲉⲛ, Pref. Pres. and Perf. 2 p. plu. 61. 69. 71.  
 ⲱⲁⲘ, Pref. Pres. and Perf. 3 p. sing. f. 61. 69. 71.  
 ⲱⲁⲧⲉ, Pref. takes the Infixes. 95. 98.  
 ⲱⲁⲧ, Pref. Pres. and Perf. 3 p. plu. 61. 69. 71.  
 ⲱⲁⲘ, Pref. Pres. and Perf. Indef. 3 p. sing. m. 61. 69. 71.  
 ⲱⲟⲧ, Prefix. 90.  
 ⲱⲧⲉⲗ, Negative put between Prefixes and Verbs. 56.  
 Ⲙ, Pref. Pres. Defn. 3 p. sing. m. 61. 68.  
 Ⲙ, Suf. 3 p. sing. m. 40.  
 Ⲙⲛⲁ, Pref. Fut. Indef. 3 p. sing. m. 65. 76.  
 Ⲙⲁⲛ, Indef. Artic. plu. 9. 12.  
 Ⲙⲁ̄, Indef. Artic. plu. Sahidic. 11.  
 Ⲙⲛ, Prefixed to Numbers, is the Ordinal for Hours. 50.  
 †, Defn. Artic. sing. f. 9. 119. and Suffix, 2 p. sing. f. 40.  
 †, Pref. Pres. Defn. 1 p. sing. 61. 68.  
 †ⲛⲁ, Pref. Fut. Indef. 1 p. sing. 65. 76.  
 †ⲛⲉ, Pref. Fut. Indef. 1 p. sing. Bashmuric. 65. 76.

*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.

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**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.*

By **THOMAS YOUNG, M. D. F. R. S.**

**H. M. R. S. L.**

FOREIGN ASSOCIATE OF THE ROYAL INSTITUTE OF PARIS

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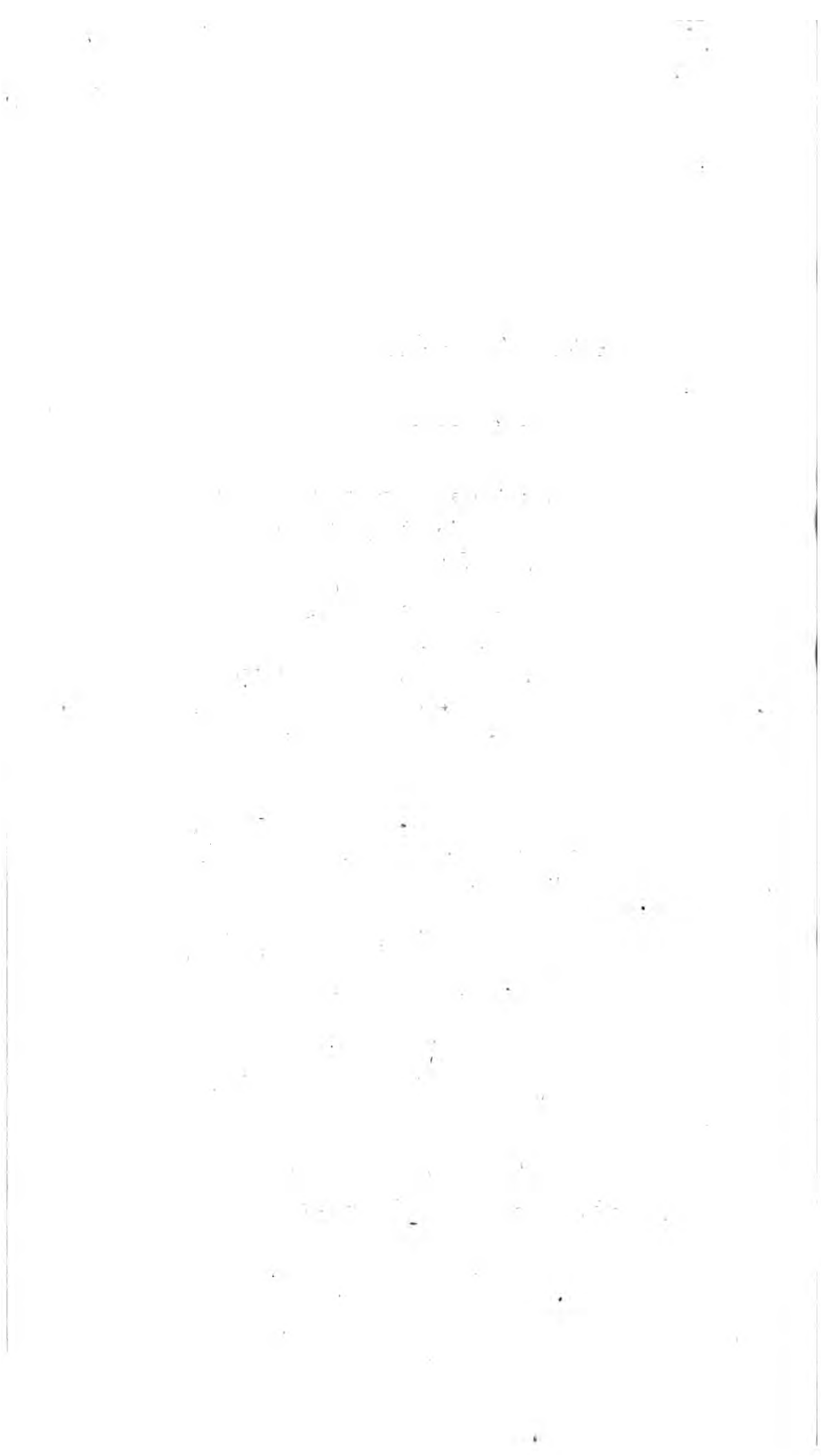
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## ADVERTISEMENT.

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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, OF 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  $\text{𐤎}$  and  $\text{𐤏}$ , 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.

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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<sup>y</sup>—30.4<sup>d</sup> (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 365½ 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.

.000000033275 $x^2$ , 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<sup>y</sup> 175.917<sup>d</sup>—145.512<sup>d</sup>.

613, Mechir 29, 12h.; 612<sup>y</sup> 178.5<sup>d</sup> —148.176<sup>d</sup>.

620, Phamenoth 1, 6h.; 619<sup>y</sup> 180.25<sup>d</sup> —149.870<sup>d</sup>.

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

$$\odot - 746^y - 30.36^d.$$

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.  $\odot - 746^y$ .

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<sup>y</sup> 22.15<sup>d</sup>, making

$$\odot - 720^y - 8.21^d.$$

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<sup>d</sup>.  $\odot -490^y + 30.09^d$ .

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<sup>d</sup>, giving  $\odot -431^y + 94.12^d$ .

The interval between the vernal equinox and the solstice, as assigned by Hipparchus and Ptolemy, was 94½ 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 18½ hours, "correctly" 18¼, after the Alexandrian noon of the 26th Thoth.  $\odot -381^y - 92.98^d$ .

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. ☉ —381<sup>y</sup>+84.50<sup>d</sup>.

Phanostratus was still archon: the month being Scirrhorion, 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 ☉ —382<sup>y</sup>+94<sup>d</sup>, and ended about ☉ —381<sup>y</sup>+94<sup>d</sup>: and, deducting 393, the first Olympic year began ☉ 775<sup>y</sup>+94<sup>d</sup>: 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 88.62d. ☉ —380<sup>y</sup>—103.50<sup>d</sup>.

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. ☉ —322<sup>y</sup>—133.00<sup>d</sup>.

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

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

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<sup>y</sup>—15.72<sup>d</sup>.

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<sup>y</sup>—54.35<sup>d</sup>.

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<sup>y</sup>—136.34<sup>d</sup>.

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<sup>y</sup>+94<sup>d</sup>.

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



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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  $\eta$   $2^{\circ} 15'$ .

$$\odot - 271^y - 65.62^d.$$

- 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  $\gamma$   $23^{\circ} 2'$ ; the year being the 486th of Nabonassar: the mean sun being in  $\gamma$   $29\frac{1}{2}^{\circ}$ : 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  $30^{\circ}$ : 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  $3^{\circ}$ ; being in  $19\frac{1}{2}^{\circ}$  of  $\mu$

$$\odot - 261^y + 151.6^d.$$

- 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  $\pi$   $29^{\circ} 20'$ .

$$\odot -256^y + 65.39^d.$$

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  $\eta$   $2^{\circ} 20'$ : 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  $\odot -199^y -4.24^d$ .

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,  $\odot -199^y +171.78^d$ .

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.  $\odot -195^y +4.2^d$ .

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  $\frac{1}{3}$  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  $3 \times 19$  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  $365 \frac{5}{9}$  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,

$$\odot -158^y + 186.9$$

- 590, Epagomenæ (XIII.) 1. In the 21st year the equinox was observed at the 6th hour.

$$\odot -157^y + 186.9$$

- 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.

$$\odot -146^y + 186.87$$

- 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.

$$\odot -145^y + .05$$

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.)  $\left\{ \begin{array}{l} \text{(p. 60, B.) The vernal equi-} \\ \text{nox, according to Hipparchus,} \\ \text{604, Mechir (VI.) } \left\{ \begin{array}{l} \text{was observed very nearly at} \\ \text{605, Mechir (VI.) } \left\{ \begin{array}{l} \text{intervals of } 365\frac{1}{4} \text{ days.} \end{array} \right. \end{array} \right. \end{array} \right. \odot -144.00^y.$

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

$$\odot - 126^y + 39.20^d$$

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  $20^\circ$  of  $\Omega$ , 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.

$$\odot - 126^y + 105.00^d$$

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 *tetraeterids* 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

$$\begin{aligned} & \odot - 24^y - 205^d \\ = & \odot - 25^y + 100^d \end{aligned}$$

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

Egyptian year  
of Nabonassar.

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.

340, 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,  $6\frac{2}{3}^h$  apparent time,  $6\frac{1}{4}^h$  correct time.  $\odot +93^y - 112.23^d$ .

The 1st of Domitian was therefore 829 N.

383, 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.  $\odot +136^y - 171.69^d$ .

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  $8^{\circ} 28' 15''$ .  $\odot +365^y - 113.9^d$ .

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

Egyptian year  
of Nabonassar.

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  $1112-723=389=4\times 97\frac{1}{4}$ . 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  $4\times 96\frac{1}{4}$ , 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  $13^\circ \text{ } \nu \rho$ , and  $48^\circ$  from the sun. This would be  $\odot +477^{\text{y}}-24^{\text{d}}$

But the longitude of Venus being  $283^\circ$ , that of the sun should have been  $235^\circ$ , or  $331^\circ$ , which it could not be 246 days before the equinox. The time must therefore have been Alexandrian, that is, 125 days later, or  $\odot +477^{\text{y}}-12^{\text{d}}$

$$= \odot +476^{\text{y}}+24^{\text{d}}$$

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  $1244^{\text{y}}$  and either  $245.33^{\text{d}}$ . or  $375.33^{\text{d}}$ .

$$\text{E. T. } \odot +498^{\text{y}}-38^{\text{d}}$$

$$\text{or A. T. } \odot +498^{\text{y}}+91^{\text{d}}$$

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<sup>y</sup>—156.3<sup>d</sup>.

or A. T. ☉ +503<sup>y</sup>— 24.3<sup>d</sup>.

1256, Thoth (I.) 30. (Halma, vol. 3. p. 11.) Thius 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<sup>y</sup>—182.0<sup>d</sup>.

1256, Phamenoth (VII.) 15. (Halma, vol. 3, p. 11.) Thius found that the moon in 16½°  $\delta$  must have occulted the Hyades in the day time: 225 of Diocletian.

☉ +509<sup>y</sup>—6.2<sup>d</sup>.

1256, Payni (X.) 29. (Halma, vol. 3, p. 11.) Thius 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<sup>y</sup>+98.3<sup>d</sup>.

1257, (Halma, vol. 3, p. 12.) In 226 after Diocletian, Thius 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<sup>y</sup>—201<sup>d</sup>.

the 30th Mesore, noon, ☉ +511<sup>y</sup>+158<sup>d</sup>.

*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 Olympic 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." ☉ —751
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<sup>d</sup> 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 "Nabassar." ☉ —746
- This Olympic year must have *ended* about ☉ —746<sup>y</sup> +94<sup>d</sup>, that is, at the first midsummer in the reign of Nabonassar: consequently, the first Olympic year should have *begun* 30 years earlier, or ☉ —776<sup>y</sup> +94<sup>d</sup>, or ☉ —776<sup>y</sup>, and not ☉ —775<sup>y</sup>.
- 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<sup>y</sup>; the 167th Olympiadic year.

251. p. 318, Ol. LXIII. 3. Amasis dies, having reigned 55 years. Cambyses conquers Egypt.  $\odot$  —525

254. Ol. LXIV. 2. The moon eclipsed in the 7th year of Cambyses.  $\odot$  —522

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

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

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

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 <sup>v</sup> +37.51 <sup>d</sup> ; 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.	



Olympiadic 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. ☉ + 216  
♄

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.

## 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	1, 1
2. H 30, 34. A 70, B 6.	2, 2	2	2, 4	4
3. H 25, 30, 34.	3	3	14, 4, 4	1, 6, 4
4.	2, 7	2	111, 4, 4	13, 4, 4
5. H 29 7.	23	23	2, 7, 8	7
6. H 37. L 1.	33	33	2, 2, 2	2, 2
7. Art. EGYPT 195. 2.	37	37	1, 4, 2	21
8. H 19, 27, 23.	77	33	= 3 =	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/		9λ
14.	4, 2/	2/		
15.	2 <sup>2</sup> /	23/		
16. H 33 L 38. 2λ	2 <sup>3</sup> /	23/		

2

**ENCHORIAL NUMBERS.**

N.	Hieratic Days	Enchorial Days	Common Hieratic	Common Enchorial
17. H 28. N?	𐤀𐤁	𐤀𐤁		
18. H 16.	𐤀𐤁	𐤀𐤁		
19. H 74 B1a. 𐤀𐤁	𐤀𐤁	𐤀𐤁		
20.	𐤀	𐤀	𐤀, 𐤀, 𐤀	𐤀, 𐤀
21.	𐤀	𐤀		
22.	𐤀𐤁	𐤀𐤁		
23.	𐤀𐤁	𐤀𐤁		𐤀𐤁
24.	𐤀𐤁	𐤀𐤁		
25.	𐤀𐤁𐤂	𐤀𐤁𐤂		
26.	𐤀𐤁𐤂	𐤀𐤁𐤂		𐤀𐤁
27.	𐤀𐤁𐤂	𐤀𐤁𐤂		
28.	𐤀𐤁	𐤀𐤁		𐤀, 𐤀𐤁
29.	𐤀𐤁 𐤀𐤁	𐤀𐤁		
30. Last? H 28.	𐤀𐤁 𐤀𐤁	𐤀𐤁	𐤀, 𐤀 (H 16. 𐤀) 𐤀, 𐤀	
31.				𐤀𐤁
36.				𐤀𐤁
40. EGYPT N 200. 𐤀			𐤀, 𐤀	𐤀
46.				𐤀𐤁
50. H 34 A, B. 𐤀, 𐤀 Peyron.			𐤀, 𐤀	𐤀𐤁

ENCHORIAL NUMBERS.

N.	<i>Enchorial.</i>	<i>Hieratic.</i>
52.	47	
60.		𐤎, 𐤏
70.		𐤍, 𐤎, 𐤏
80.		𐤎, 𐤏
90.		𐤏, 𐤐
100. ( See P 108 )		𐤑
200. H34B9. Peyron M.T.	𐤒	𐤒
300. H35. Peyron	𐤓	𐤓
400.		𐤔
500.		𐤕
600.		𐤖
700. H34A. Peyron	𐤗, 𐤘	𐤗, 𐤘
800.		𐤙
900.		𐤚
1000. Peyron	𐤛 𐤜	𐤛, 𐤜
<i>Hieratic.</i>	5000. 𐤛𐤛 𐤛𐤛	9000. 𐤛𐤛 𐤛𐤛 𐤛𐤛
2000. 𐤛𐤛	6000. 𐤛𐤛 𐤛𐤛	10000. ?
3000. 𐤛𐤛, 𐤛𐤛	7000. 𐤛𐤛 𐤛𐤛	100000. 𐤛𐤛
4000. 𐤛𐤛	8000. 𐤛𐤛 𐤛𐤛	104000. 𐤛𐤛

4

ENCHORIAL FRACTIONS.

Fr.

$\frac{1}{2}$  H34 B9. /2 H34 A15. /2 H34 A18. /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. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

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K' Repeatedly : ημιου του πριτου. 912 - 24 2391 Koseg. F. P. X. K. 22 23

H31 L 12, the same. 902 22 2 S' often 92

$\frac{1}{4}$  K' 18. Champ. 2

$\frac{1}{5}$ ? K' 11, 15 Ch. 7, 9

$\frac{1}{6}$  M 2, 3 : and 1/8 part. 2 21291 ; 24, 27

$\frac{1}{8}$  K' 14 Champ. 2 2

$\frac{1}{10}$ ? K' 14 Champ. 2

$\frac{2}{3}$  H19 x. ΤΑ ΔΥΟ ΜΕΡΗ . H19 ix. ΑΠΟΜΟΙΡΑΣ. 2

In Mr. Jomard's cubit, 1/2 is 2, and 1/3 3: 3 being pe, as here 2.

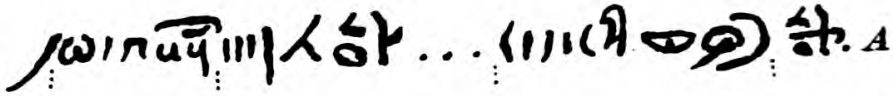
## EGYPTIAN MONTHS.

N. GREEK. COPTIC.	SACRED CHARACTERS.	HIERATIC.	ENCHORIAL.
I. THOTH. ΘΩΤΘ.		ME 	ϯϯϯ
II. PAOPHI. ΠΔΩΠΙ.		ME 	ϯϯϯ
III. ATHYR. ΔΘΥΡ.		ME 	ϯϯϯ
IV. CHOEAC. ΧΟΙΔΑΚ.		ME 	ϯϯϯ
V. TYBI. ΤΩΒΙ.		Π 	ϯϯ
VI. MECHIR. ΜΕΧΕΙΡ.		Π 	ϯϯ
VII. PHAMENOTH. ΦΔΜΕΝΩΘ.		Π 	ϯϯ
VIII. PHARMUTHI. ΦΑΡΜΟΥΘΙ.		Π 	ϯϯ
IX. PACHON. ΠΔΨΟΝΟ.		Σ 	ϯϯ
X. PAÏNI. ΠΔΩΝΙ.		Σ 	ϯϯ
XI. EPIPHI. ΕΠΗΠ.		Σ 	ϯϯ
XII. MESÛRE. ΜΕΣΩΡΗ.		Σ 	ϯϯ
XIII. EPAGOMENAE. ἸΚΟΥΧΙΣ?			ϯϯ

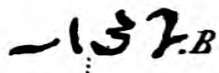
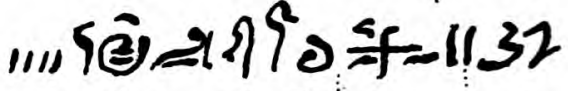
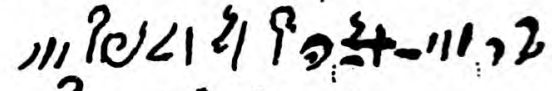
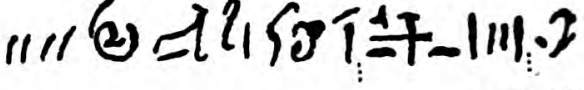
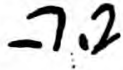
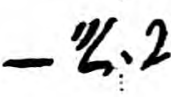
*Champollion in Kosegarten Pl. D, E, F. See E. P. 38.*

# ENCHORIAL DATES.

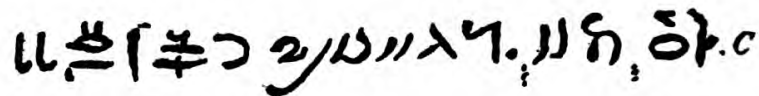
MEMNON? PSAMMETICHUS .

*Hieratic.*  A

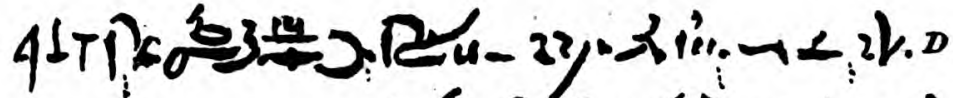

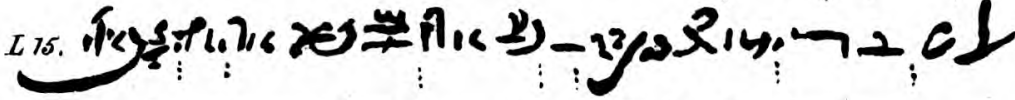
A. Champollion 2 de Lettre P.59. Pl. IX. From a Papyrus of receipts at Turin. Supposed to be In the reign of Memnon, year XIV, Pharmuthi 10

- 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.

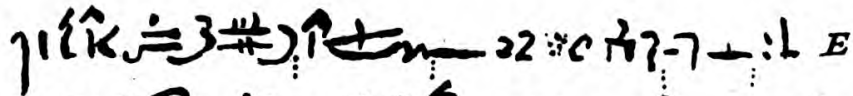
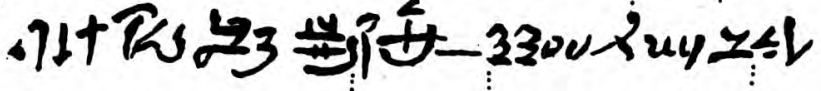
 C

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.  D  
 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<sup>y</sup> - 61<sup>d</sup>; 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.  E  
 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.



ENCHORIAL DATES. DARIUS.

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H. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠



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 lo-  
 ving . . . It is declared . . . See Champollion in Mai. P24.

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:  
 PHILEZIA daughter of DEMETRIUS being basket bearer of ARSINOE  
 the Brother loving . . .

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 lo-  
 ving . . . It is declared . . . See Champollion in Mai. P24.











1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

L7.

*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 19, of the King everliving.

٥ . انا لله في سنة ١٩ من شهر كيهك - سنة ٢٣ من شهر كيهك  
 سنة ١٩ من شهر كيهك سنة ٢٣ من شهر كيهك سنة ٢٣ من شهر كيهك  
 سنة ١٩ من شهر كيهك سنة ٢٣ من شهر كيهك سنة ٢٣ من شهر كيهك

*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. . .

١ . انا لله في سنة ٢٠ من شهر تيبى . سنة ٦ من شهر تيبى  
 سنة ٢٠ من شهر تيبى سنة ٦ من شهر تيبى سنة ٦ من شهر تيبى  
 سنة ٢٠ من شهر تيبى سنة ٦ من شهر تيبى سنة ٦ من شهر تيبى  
 سنة ٢٠ من شهر تيبى سنة ٦ من شهر تيبى سنة ٦ من شهر تيبى

*X. Papyrus at Berlin 47. Koseg. Pl. XIII.* The year VI, Tybi 20, of King  
 PTOLEMY, Son of PTOLEMY and CLBOPATRA the gods Illustrious,  
 and the priest of ALEXANDER . . . The year VI, Tybi 20,  
 of King PTOLEMY . . .





.Y וְעַל־כֵּן־אֵלֶּיךָ־יְהוָה־אֱלֹהֵינוּ  
 אֲנִי־וְעַמִּי־בְּיָמֵינוּ־וּבְיָמֵי־אֲבוֹתֵינוּ  
 .B' וְעַל־כֵּן־אֵלֶּיךָ־יְהוָה־אֱלֹהֵינוּ

Y,A',B'. 'Appointed? in the metropolis [Racotis], and in the Royal city.

.Y אֲנִי־וְעַמִּי־בְּיָמֵינוּ־וּבְיָמֵי־אֲבוֹתֵינוּ  
 .A' אֲנִי־וְעַמִּי־בְּיָמֵינוּ־וּבְיָמֵי־אֲבוֹתֵינוּ  
 .B' אֲנִי־וְעַמִּי־בְּיָמֵינוּ־וּבְיָמֵי־אֲבוֹתֵינוּ

Y,A',B'. The 'noble? priest of PTOLEMY SOTER, and the priest.

.Y וְעַל־כֵּן־אֵלֶּיךָ־יְהוָה־אֱלֹהֵינוּ  
 .A' וְעַל־כֵּן־אֵלֶּיךָ־יְהוָה־אֱלֹהֵינוּ  
 .B' וְעַל־כֵּן־אֵלֶּיךָ־יְהוָה־אֱלֹהֵינוּ

Y,A',B'. Of PTOLEMY the Mother loving, and the priest of PTOLEMY.

.Y אֲנִי־וְעַמִּי־בְּיָמֵינוּ־וּבְיָמֵי־אֲבוֹתֵינוּ  
 .A' אֲנִי־וְעַמִּי־בְּיָמֵינוּ־וּבְיָמֵי־אֲבוֹתֵינוּ  
 .B' אֲנִי־וְעַמִּי־בְּיָמֵינוּ־וּבְיָמֵי־אֲבוֹתֵינוּ

Y,A',B'. The Brother loving, and the priest of PTOLEMY the Beneficent, and the priest.



L14, 15. .I  
 L12, 13. .Z  
 L5. .A'  
 L6. .B'  
 L8. .B'  
 L8,9. .B'

Y, Z, A', B'. Year XXVIII, Pachon 18, of the King ever living.

.C  
 .B  
 .A

C' Pap. Berl. 38a. Koseg. Pl. XII. The year XXXI, Tybi 4, of King PTOLEMY and CLEOPATRA his sister 'children? of PTOLEMY and CLEOPATRA, gods Illustrious : and the priest of ALEXANDER and the Saviour gods...

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...

L22. The priests of AMONRASONTER 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' Koseg. Pl. IX. . . . . . E'

E' Pap. Berl. 36. E', F' The year XXXVI, Athyr 18, of King PTOLEMY.

. . . . .

E', F' And CLEOPATRA his sister, son and daughter of PTOLEMY

. . . . .

E', F' And CLEOPATRA the gods... Illustrious, and

. . . . .

E', F' The priest of ALEXANDER and the Saviour gods, the gods Illustrious

. . . . .

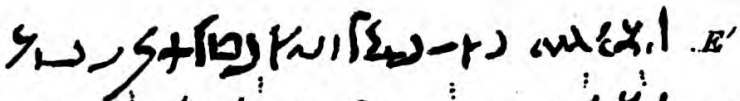
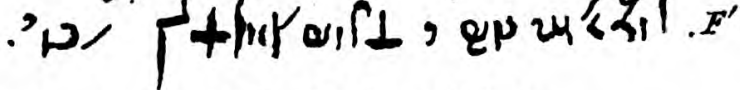
E', F' The gods Beneficent, the gods Father loving, the gods Illustrious, the god

. . . . .

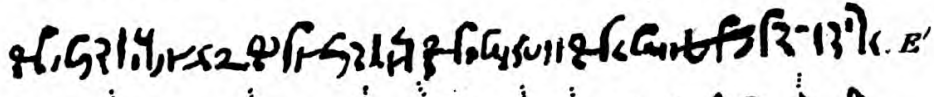
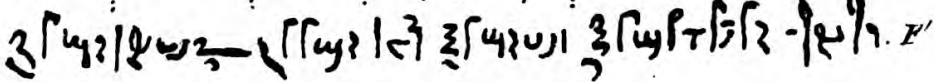
E', F' 'Defender of? his father and the gods Mother loving; and the bearer of



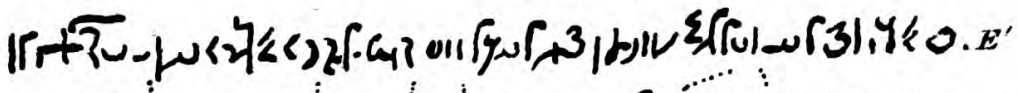
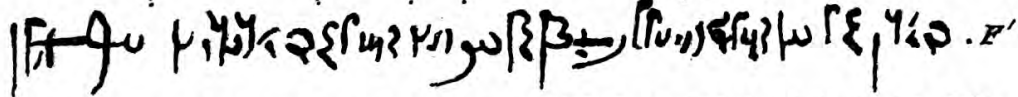


L12. *E'*  *E'*  
*Koseg. Pl. X.* *F'* 

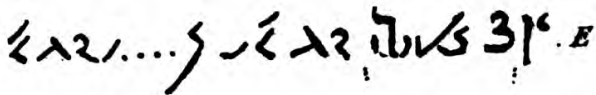
*E' F'* The year XXXVI , Athyr, of the King everliving.

L18. *E'*  *E'*  
*Pl. XI.* *F'* 

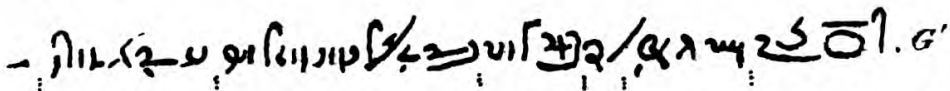
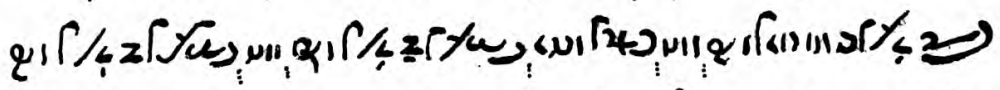
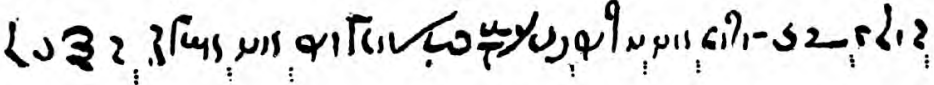
The priests of AMONRASONTHER and the Fraternal gods, the gods Beneficent: the gods

*E'*  *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. Koseg. 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....

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 (2)  
 ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ (3)  
 ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ (4)  
 ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ (5)  
 ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ ١١ ١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١ (6)

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.



Handwritten Coptic text in a single line.

L'. The Beneficent, and the basket bearer of ARSINOE .

Handwritten Coptic text in a single line.

L'. The Brother loving, and the priestess of ARSINOE the Father loving.

Handwritten Coptic text in a single line.

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 Coptic text in a single line.

L12. Handwritten Coptic text in a single line.

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 everliving .

Handwritten Coptic text in three lines.

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 CLEOPA TRA his wife, gods Beneficent: and the priest of ALEXANDER . . . The date of the year is VB in the Registry K





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'. *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, cursive script. The characters are dark and set against a light background.

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 but includes some characters that appear to be question marks or uncertain readings, reflecting the uncertainty in the caption.

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 script is more formal and includes several characters that are likely the titles 'Auletes' and 'Bacchus' mentioned in the caption.

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. Papyrus at Paris, traced by direction of Mr. Champollion. I.1. 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. 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' H 71 B. Tablet from Sacchara, 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. The year VII of Queen CLEOPATRA "NEOTERA ??

L 4, b. The year IX.



Handwritten Coptic text in two lines, likely from an enchorial tablet.

A" H 51. Enchorial tablet BR. M. L1. The year XIX, which is IV 'Paÿni 1? of Queen CLEOPATRA . . . . . and King [PTOLEMY] surnamed CAESAR.

L10. Year XIX, which is year IV.

L11. Year XIX, which is year IV 'Paÿni ?

L12. Year XIX, which is year IV.

L15. . . . . Handwritten Coptic text in two lines.

Year XIX, which is year IV, Paÿni, . . . of King PTOLEMY and Queen CLEOPATRA

L17.

Handwritten Coptic text in one line.

King PTOLEMY surnamed CAESAR.

Handwritten Coptic text in two lines.

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.











א

אָן אַרמאָניע 41

APELLA ? P1.

אַפּעלאַ פּאָל

APOLLONIUS .H.32 L28.

אַפּאָללאָניוס אַרמאָניע

APOLLOS ? R1.

אַפּאָללאָס אַרמאָניע

"ARMENIS." H32 L33. Written ARBESI.

אַרמעניס אַרבעסי

AREA. H17 iii. ΑΡΕΙΑΣ ΤΗΣ ΔΙΟΓΕΝΟΥΣ.

אַרעיאַס דיאָגענוס

R1. Daughter of Diogenes.

אַרעיאַס דיאָגענוס

HARPOCRATES . See Petcharpocrates.

אַרפּאָכראַטעס

ARSINOE. H16 ii.

אַרסינוע אַרמאָניע

H31 A 3.

אַרסינוע אַרמאָניע

H34 A 4.

אַרסינוע אַרמאָניע

H34 T7. H34 A 8

אַרסינוע אַרמאָניע

R1. T1.

אַרסינוע אַרמאָניע

AUTOCRATOR. H74A6a.

אַטאָכראַטאָר אַרמאָניע

H74 B5 a.

אַטאָכראַטאָר אַרמאָניע

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.

אֶשֶׁר

בְּיָמָיו

בְּיָמָיו

בְּיָמָיו

בְּיָמָיו

בְּיָמָיו

בְּיָמָיו

בְּיָמָיו

בְּיָמָיו

(Δ)...

Ν Λ (2) 43

ILLEGIBLE.

Which had been. H19 ix ΕΤΑΣΨΩΠΙ?

Ν Ψ

Rendered. ΑΤΘΡΕ? Σ Δ

Ν Μ Β

Men celebrate. H28 xxviii.

Υ Ψ Μ Λ

As is done. H26 xiv. See Rest.

Υ Μ Λ

Accustomed. H19 viii.

Α Μ Λ

In making processions. H26 xv.

Γ Ι Α Μ Λ

Time. H23 xvii. Δ Θ Ε? Γ Γ. Α Ε Ι? Χ Ρ Ο Ν Ω Ν.

Υ Ψ Λ

H27 xx. Τ Ο Ν Ε Π Ε Ι Τ Α Χ Ρ Ο Ν Ο Ν.

Υ Ψ Λ Α

H23 xviii. Δ Ι Α Π Α Ν Τ Ο Σ. Δ.

Ψ Γ Ψ Λ

Gave. H18 vi. Α Ν Α Τ Ε Θ Η Κ Ε Ν.

Υ Λ

Superior to. H16 i. Υ Π Ε Ρ Τ Ε Ρ Ο Υ.

Α Α Λ

Animals. H23 xviii.

Υ Ψ Λ



(א) ...

פ (2) 45

Milk. H32 L13. ערפף; "in os dare."

פפפ

H32 L16.

פפפ

F. Koseg. Pl. X.

פפפ

Pl. XI.

פפפ

Egyptians. H16 i.

אנא ז פ.

Hierogrammates. H17 iv. 'Writing men?'

פפפפפ

For the use, or service. H23 xvii.

פפפפ

H 20 x.

פפפ

\* Sometimes merely a terminal mark, as in SYNTAXES: at

פ

other times, perhaps, a man, after a proper name. See 9

Than. H19 ix.

פפ

H16 i.

פפ

46 B .

4 2 4 4

LEGIBLE.

SHIPS. H20 xii. βαρη? See Phabis.

2 III / III 4

EYES? H31 L7. Βρ for Β&λ? ε?

1 4

BERNICE, BERENICE. H17 iii.

1 2 2 2 1 1 2 2 / 4

H31 L3.

2 5 1 1 1 2 / 2

H34 A 2.

5 1 2 1 1 2 1 1 2 / 4

R1.

5 1 2 2 2 1 1 2 2 / 2 2

T1.

5 1 2 2 2 1 1 2 2 / 2 2

H49 UQf.

2 2 1 1 2 / 2

H49 R.M.st.

2 2 1 1 2 / 4

H49 NDm 2 2 1 1 2 2 2 2 2 2

The munificent BERENICE.

SHARE. PART. οτρη? OSOROERIS.

4 4

LIMIT? H35 C15. ρητηνη? Masc. οοσ?

4 4 0

PART? O?K? Part of the said place?

2 1 2 2 2

O 8. A certain part. See Fractions.

5 1 2 1

Possibly read WER, VER, or BER in OSOROERIS and SENPOERIS.

(B)...

C1 G1 4 47

Forever. H 25 xxi. **ΕΙΣ ΤΟΝ ΑΠΑΝΤΑ ΧΡΟΝΟΝ.**

4, 13

Everliving. H 25 xxi. **ΑΙΩΝΟΒΙΩΙ.**

4, 5

H 35 A 15.

4, 6, 6, 1, 2

H 34 B 13.

1, 1, 4, 1, 6, 1, 11

D 7, 8. Hieratic.

Arabic script: **أخسر**

Life. H 16 i.

C1

Living. H 16 ii.

C1

Hostile; hostilely. H 21 xii, xiii, H 22 xvi.

1, 6, 2, 4, 4

Attacked. H 22 xv. **ΕΧΕΙΡΩΣΑΝΤΟ.**

6, 2, 4, 5, 5, 5

Obsidional. H 21 xiii.

1, 4, 4, 2, 1, 2

Strength, or health. H 24 xvi.

4, 1, 1, 1, 4, 3, 0

Restored. H 20 α. **Βεργ?**

1, α, 2

Ordered, or fixed them. H 18 vii. See **LIMIT** above.

4, 2, 9

Prize. See **Δ**.

C1



48 (B)...

4 (4)

Baskets. H31 L3. *Bsp?* Perhaps of gold and silver

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎

(B)...

𐤅 𐤅 (4)49

King. H16 i. Possibly *inf.*

𐤅 𐤅

But in D1, it is more like the bee. The sound is uncertain.

𐤅

H 26 xxiv. Queen.

𐤅 𐤅 ?

H 31 L1. Sovereigns, dual. See Dates

𐤅 𐤅

H 34 B1.

𐤅

H 34 B13.

𐤅

H 51 L1. Queen.

𐤅 𐤅

H 51 L1.

𐤅

H 51 L15.

𐤅 𐤅

H 51 L16. Queen.

𐤅 𐤅

H 74 B1a.

𐤅 𐤅

H 74 A4b. Queen.

𐤅 𐤅

H 75 L7.

𐤅 𐤅

H 76 L19.

𐤅 𐤅

H 76 L21. Queen.

𐤅 𐤅

H 76 L22.

𐤅 𐤅

H 79 L1.

𐤅 𐤅

H 82 L6? Unpublished tablet Br. Mus.

𐤅 𐤅

50 (B)...

Σ 4(4)

Phylacteries. H 27 xxvii, xxvii.

υ 2(4)

Guards. H 21 xiv.

γ 4(4)

Funerals. H 23 xviii. See Busiris.

κ 2(4)

Altar. H 24 xx. **μανησλιλ?** See Place.

ξ 2(4)

City H 21 xiv. **θηακις**. Whence Thebes.

π 2(4)

H 21 xii. Perhaps **θηα...κις**, 10,000 houses.

ρ 2(4)

Siege. H 21 xviii.

σ 2(4)

H 22 xv. **ΕΙΛΕΝ**. Took by siege.

τ 2(4)

Racotis? H 31 L4. Alexandria. **ρεκοτ**.

υ 2(4)

H 34 A 4.

φ 2(4)

H 35 C 5.

χ 2(4)

A'. See Dates.

ψ 2(4)

H 75 L11. Possibly.

ω 2(4)

Lycopolis See **μ**.

ξ 2(4)

Liturgy. H 31 L9.

ο 2(4)

Worship. H 25 xxiii. **θεραπευειν. φει, φουβει?**

π 2(4)

See Temple.

Γ,Κ,Χ,Ο.

~ K 2 2 2 51

LEGIBLE.

ZBENDETES. H 32 L 33.

ⲗⲃⲛⲉⲧⲉⲧⲉⲥ

H 35 C. 6.

ⲗⲃⲛⲉⲧⲉⲧⲉⲥ

THYZBENDETES. L'....

ⲗⲃⲛⲉⲧⲉⲧⲉⲥ

K'10. In Th.

ⲗⲃⲛⲉⲧⲉⲧⲉⲥ

K'14.

ⲗⲃⲛⲉⲧⲉⲧⲉⲥ

The initial may possibly have been a ⲗ, but it is not always distinguishable from the other forms of K and CH.

SNACNOMNEUS. H 32 L 25.

ⲥⲛⲁⲕⲛⲟⲙⲛⲉⲩⲥ

SNACNOMES. H 32 L 26.

ⲥⲛⲁⲕⲛⲟⲙⲉⲥ

SPOTUS. H 31 L 9. ⲡ-ΠΟΥ-ΤΟ? Ch. MS.

ⲥⲡⲟⲩⲥ

H 31 L 11.

ⲥⲡⲟⲩⲥ

F' Koseg. Pl X.

ⲥⲡⲟⲩⲥ

K'7. Champ.

ⲥⲡⲟⲩⲥ

ZMINIS. H 31 L 10.

ⲥⲙⲓⲛⲓⲥ

H 32 L 29. ⲡⲙⲓⲛⲓ?

ⲥⲙⲓⲛⲓ

F' Koseg. Pl X.

ⲥⲙⲓⲛⲓ

K'6. Champ M S.

ⲥⲙⲓⲛⲓ

ASSUMPTION. H 17 v. ⲡⲡⲉⲡ?

ⲥⲡⲡⲉⲡ

H 22 xvi.

ⲥⲡⲡⲉⲡ

52 Γ,Κ,Χ,Θ

Κ Γ Γ Γ Γ

CAESAR . H51 L2 . See Dates.

Α Α Α Α Α

H74 A6 a. Caesaris.

Α Α Α Α Α

CLEOPATRA . H34 A1 . See Dates.

Α Α Α Α Α

H35 C1, 2.

Α Α Α Α Α

H31 L1, 1.

Α Α Α Α Α

EGYPT. H16 i. ΧΜΕ?

Α Α Α Α Α

H18 vi.

Α Α Α Α Α

"NE" CHTHMONTHES . H31 L10.

Α Α Α Α Α

H31 L10.

Α Α Α Α Α

H31 L11. ΧΘ.

Α Α Α Α Α

K'6,6. Ch. MS.

Α Α Α Α Α

CHAPOCRATES . H31 L9. See Harpocrates.

Α Α Α Α Α

F' Koseg. Pl. XI.

Α Α Α Α Α

K' 10. Champ.

Α Α Α Α Α

K' 10. Ch.

Α Α Α Α Α

CHAPOCHONSIS . F' Koseg. Pl. X.

Α Α Α Α Α

H31 L11.

Α Α Α Α Α

K'6. Champ.

Α Α Α Α Α

CHOLCHYTA? K'8,13,14,14; H31 L8?11? H35 C9.

Α Α Α Α Α

Γ, κ, χ, σ?

DOUBTFUL 22 53

Land. H21 xii.

H21 xiii. κ 8 ρ σ ?

H22 xvi.


Gardens. H19 ix. σ δ ρ ?

Permitted. H30 xxx. κ & λ ?

Feasting; making sacrifices. H23 xix. σ λ ρ λ ?

Tranquil H18 vii. κ & λ η ?

H21 xii.

Thou κ ? Champ. Tabl. n. 13. 

Handwritten cursive script, likely representing the Egyptian hieroglyphs for the Greek letters mentioned in the text. The script includes various combinations of strokes and symbols, such as 'κ', 'λ', 'η', 'ρ', 'σ', and 'δ', written in a fluid, cursive style.

54 (Γ)...

2 7 2

ILLEGIBLE.

Shrine and statue. *H26 xxiv.*

2 2 2 2

*H26 xxv.*

2 2 2 2

*H26 xxv.*

2 2 2

Affairs. *H18 vii.*

2 0 2 2 2

Who fought; who defended. *H18 vi.*

2 2 2 2

Fighting for. *H22 xvi.*

2 2 2 2 2 2

Fighting. *H22 xv.*

2 2 2 2 2 2

*H25 xxiii* ΕΠΑΜΥΝΑΝΤΟΣ.

2 2 2 2

Laid waste. *H22 xvi.*

2 2 2 2 2 2

Military. *H20 x.*

2 2 2

*H20 xi.* Military men. See *Great*, Δ.

2 2 2 2 2

Conquered. *H22 xv.* See *Good*, γ.

2 2 2 2 2

Victory. *H16 ii.* Good fight.

2 2 2 2

*H24 xv.* See *Prizes*, Δ.

2 2 2 2 2 2 2

Should remain. *H20 xii.*

2 2 2 2

Also. *H24 xix*. κε? ✕, ρ? *Champ. T38*

2 2 2

*H24 xix.*

2 2 2

Gave him. *H16 ii.*

2 2 2

*H24 xx.* Have given.

2 2 2

(Γ)...

255

Bank. *H21 xv* . ΧΩΜΛ.

⊥ γιϛ

Rod; oecopedic cubit. *H34 A 12*.

δ ρ. ε | οκ

*H34 A 13, B 9*.

δ ρ. ε | οκ

*H35 C 8*.

δ ρ. ε | οκ

*H35 C 9*.

γ ρ. ε | οκ

*A' 5, 6*.

⊕ ρ. ε | οκ, ⊕ ρ. ε | οκ

*B' 6, 7*.

⊕ ρ. ε | οκ

Cubit square. *H34 A 12*. *Peyron, 1828*.

⊕ ρ. ε | οκ

*H34 B 9*.

⊕ ρ. ε | οκ

*A' 4*.

⊕ ρ. ε | οκ

*B' 5*

⊕ ρ. ε | οκ

Military dues? *H18 vii* . ΠΡΟΣΟΔΩΝ.

⊕ ρ. ε | οκ

Collection. *H31 L 8* . ΛΟΓΕΙΛΟ.

⊕ ρ. ε | οκ

*H31 L 12*. *H32 L 13, 14, 15*.

⊕ ρ. ε | οκ

*F' 3*. *Koseg. Pl X*.

⊕ ρ. ε | οκ

*F' 3*. *Koseg. Pl X*.

⊕ ρ. ε | οκ

*K' 4*. *Champ. MS*.

⊕ ρ. ε | οκ

*K' 7, 11, 15, 15*. *Ch. One fifth. See Number.* ⊕ ρ. ε | οκ





(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 ~~ΣΥΛΛΗΨΙΝ~~ 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 xxviii.

H 74 A 5 a. Dresses?

Corrected. H 24 xix. ΠΡΟΣΔΙΩΡΘΩΣΑΤΟ. Re-dressed.

Handwritten Greek characters in vertical columns, corresponding to the text on the left.

Handwritten Greek characters in vertical columns, corresponding to the text on the left.

58 (Γ)...

Bestowed. *H24 xix. See Gems.*

Image. *H16 ii.*

*H25 xxii.*

*H25 xxiii.*

*H25 xxiii. Images.*

*H30 xxxii. H. S: a wrought figure.*

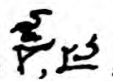
~  
 215  
 C<<U  
 C<<2  
 C<<?  
 1C<<?  
 C<<U



60 Δ ...

5 4 2 4

THE. Τ, Θ: the feminine article. See Dates. Bearer, γ; κ1.

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 AMENOTHESES, so that if Champollion's reading ωπ is correct, the word was probably ωουπ in its original state. It seems to mean a written name, from THOTH the writer; thus

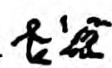
?  
C  
P  
Y  
H  
H  
H

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.

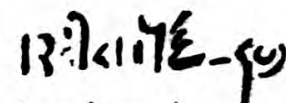
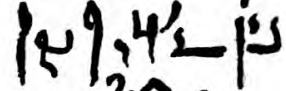




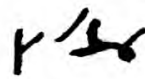
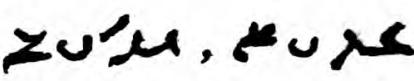
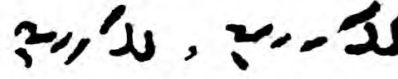

H31-L11. [Hieratic  D4.]

H 32 L32.

HARSIESIS. H31 L10; also R, K'.

F' Koseg. Pl. X.

H 32 L30.

(A) ...

61 < 6 <

His progenitor.

יְהוָה

Is, being; H31L6. Perhaps TE

וְ

Who had been; Who has. H16i.

וְיָרַד

Wherever may be. H30 xxxii.

וְיָרַד

Which had been. H19 ix.

וְיָרַד

Rendered. ארֹפֶה? See &

וְיָרַד

As is done. H26 xxiv.

וְיָרַד

Who had; who were. H17 iv.

וְיָרַד

When they keep. H28 xxvii.

וְיָרַד

For the use. See &

וְיָרַד

Making sacrifices. See E

וְיָרַד

Who were assembled. H22 xvi.

וְיָרַד

What had been done. H20 x.

וְיָרַד

Who said; they said. H17 v.

וְיָרַד

That. See <

וְיָרַד

Belong to. H27 xxvii.

וְיָרַד

Feast. H16 i.

וְיָרַד

Abundance. H21 xiii.

וְיָרַד

62 (A) . . .

ח ז ע ל

Also ordered. H.19 viii. See And.(Г)

כזכזקל

H19 ix.

✓ ק ז ר ג ל

H23 xvii.

ז ק ג ר ג ל

[H34 A9 And.

ג א

H34 A9.

ג א

H31 L12.

ג א -

H32 L13.

ו י י

H34 B4.

א ג א

H31 L12.

א ג א

K'5. Also in. Ch. M.S.

א ז א ג א

K'4. His women. Ch. M.S.

א ג א ז א ג

K'4. Their wives. Ch. M.S.

א ג א ז א ג

The last nine lines are inserted here for comparison, out of their order.

All. H18 vi, vii. תנר, תנרות? ג.ר.

ז א

H31 L12. "To complete??

א ז א

H32 L15.

א ז א

All. H21 xiii.

ז

H27 xxviii. תנר?

ז

H25 xxiii. See Assembly, ש.

ח

(Δ)...

ⲥ ⲛ Ⲙ 63

All acts. H29 xxx.

ⲛⲥⲥ

All. H22 xvi.

ⲛⲘⲘ

Every month. H27 xxviii.

ⲛⲛⲥⲥ

A reduplication, from ⲥ, ⲛⲛ, ⲥ

We have elsewhere ⲛⲛⲛⲛⲛⲛⲛ in a proper name.

Munificent. See ϣ. ⲛⲛⲛ

ⲥⲟⲛⲥ

Sacred. See ω

ⲛⲛⲥ

Honours; ceremonies. H23 xviii.

NOMIOMENSIN. ⲛⲛⲥ

Granted. H20.x.

ⲛⲛⲥ

H18 vi.

ⲥⲥⲥⲥ

To him. H24.xxi. Gave him?

ⲛⲥ

Gave him. H16 ii.

ⲛⲘⲘ

Gave? H74.B4 a, b. Gave much to Horus?

ⲛⲛ, ⲛⲛⲛ

NEPHTHY? D4. ⲛⲛ or ⲛⲛ NEH-ER? Hieratic ⲛⲛⲛⲛ

The reading NEPHTHY is very ingeniously deduced by Champollion from the sacred character, and certainly tends to confirm the sound which he attributes to ⲥ ⲥ. I, 103.

Gave the victory. H74 A 6a.

ⲛⲛⲛⲛⲥ

H74 B 5a.

ⲛⲛⲛⲛⲥ



64 (Δ) . . .

ⲉ ⲕⲕ ⲟ Ⲙ

To place? H27 xxvi.

ⲉⲓ

Shall be placed. H27xxv. ΕΠΙΚΕΙΣΘΑΙ. ⲉⲓⲁⲓⲁⲓⲁⲓⲁⲓ

Enemies. H26 xxi.

ⲕⲕⲟⲕⲟ

Upon. H27 xxvi.

ⲟⲩⲕⲕⲟ

H27 xxvi.

ⲟⲩⲕⲕⲟ

H32 L13 In? At?

ⲉⲗⲕⲕ

H32 L16.

ⲉⲗⲕⲕ

H18 vii. For this ; therefore ; on purpose.

ⲟⲩⲗⲕⲕⲟⲩ

What had been done. H20x.

ⲉⲓⲁⲓⲁⲓ

Illustrious. H16 ii . ΕΠΙΦΑΝΗΣ.

ⲉⲓⲁⲓⲁⲓⲁⲓⲁⲓ

Honours. H24 xix. ΤΑΤΙΜΙΑ .

ⲉⲓⲁⲓⲁⲓⲁⲓⲁⲓⲁⲓ

H24 xix.

ⲉⲓⲁⲓⲁⲓ

H25 xxi. ΤΑΥΠΑΡΧΟΝΤΑΤΙΜΙΑ .

ⲉⲓⲁⲓⲁⲓⲁⲓ

H30 xxx.

ⲉⲓⲁⲓⲁⲓ

H24 xx. Most honourable. ΤΙΜΙΩΤΑΤΑ .

ⲉⲓⲁⲓⲁⲓ

Venerate. H30 xxxvi.

ⲉⲓⲁⲓ

Enter; be sent . H17 iv. ⲱⲅ?

ⲉⲓⲁⲓ

H20 xii.

ⲉⲓ

Glorious. H16 i. ΜΕΓΑΛΟΔΟΞΟΥ .

ⲉⲓⲁⲓ



Patrimonial? revenues. Π 19 viii. ΠΡΟΣΟΔΟΥΣ. | אֲדָמָה

Eupator? H31 L 4. Philopater? See ω.

אֲדָמָה אֲדָמָה

H31 I.2. Defender?

אֲדָמָה אֲדָמָה אֲדָמָה

H32 L18.

אֲדָמָה אֲדָמָה אֲדָמָה

H35 C 3.

אֲדָמָה אֲדָמָה אֲדָמָה

H35 C23. Defender of his Father?

אֲדָמָה אֲדָמָה אֲדָמָה

Father: אָבִי? "אָבִי?? Ch. T 248.

אָבִי

H28 xxviii. His progenitor.

אָבִי אָבִי אָבִי

(Δ)

« (L) 67

Foot; private. H13 vii. ΟΛΛΟΣ.

Κ2

H20 xii. ΠΕΙΚΛΙ.

Κ2

H21 xiv. ΠΕΙΟΥΣ.

Κ2

H 22 xvi. People.

Κ2

H 30 xxxi .ΙΔΙΩΤΑΙΣ.

Κ2 γ1

Assembled. H22 xvi. ΘΩΟΥΤΤ? See THOTH

Υ<<5

Bare ground. H32 L13 :ψιλον? ασιτων, ασιτων?

Ρ111Υ<220

H 32 L 16.

Γ111Υ<220

F' Koseg. Ρ1X? "Phrecages"

Ρ11Υ<? 240

They said. H 17 xxi. Θ&2Ε2?

3511

It is declared. H34 A8, B3. See Dates.

3

Surnamed. H 25 xxiii. ΠΡΟΣΟΝΟΜΑΣΘΗΣΕΤΑΙ.

33<2

H34 A10. ΤΥΧΗ

3115

H34 B6.

3311

B'5.

3511

H51 L2.

3115

H51 L17.

3115

H75 L1.

3115

H76 L22.

3115

68(Δ)

כ ט ז ע

Surnamed. *X'i. Fem. C for C.*

ז ט ז ר

*X<sup>2</sup>. Trophæna. See Dates.*

ז ט ...

Against. *H 20 xxii. ΕΠΙ.*

ז « ט

*H 21 xxii. ΕΠΙ.*

ז « ט

For. *H 21 xxiv.*

ז « ט

Most conspicuous. *H 25 xxiii. See Illustrious.*

ז ט ז ט

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 ט

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

(Δ)

כ' ט' ה' (ל) 69

That; for that. H18 vii.

ו' כ' ה'

H20 xxv.

י' כ' ה'

To do; to give. H26 xxiv.

ו'

To do to, or as. H28 xxix.

ו'

Is done? H23 xvii.

ו' ה'

Collecting. H21 xii.

ו' ה' ה' ה' ה' ה'

Proper to be done. H20 xi. ΤΟ ΠΡΟΣΗΚΟΝ. H20 xi

ו' ה' ה'

By sea. H21 xii: perhaps from

כ' ה'

ו' ה' ה' ה'

H20 x. ΚΑΤΑ ΠΛΟΥ.

ו' ה' ה'

H20 x. ΣΥΛΛΗΨΙΝ. See Collecting

ו' ה'

Power. H17 i. א . μετ. Δωρι. H17 i

ו' ה' ה' ה'

H18 vi.

ו' ה' ה'

H18 vii.

ו' ה' ה'

H20 x. Subject.

ו' ה' ה'

H22 xvi.

ו' ה' ה' ה' ה' ה'

H27 xxvi.

ו' ה' ה' ה' ה' ה'

H28 xxviii.

ו' ה' ה' ה' ה' ה'

H28 xxviii.

ו' ה' ה' ה' ה' ה'

H30 xxx. Priesthood μετοτηβ. H30 xxx

ו' ה' ה' ה' ה'

SISOIS. See  $\Sigma$ . III seems the only distinct letter.

$\Sigma$ , L III L 2

Order. H 20 x.

$\Sigma$  III

H 20 xi.

$\Sigma$  III

H 21 xii.

$\Sigma$  III

H 24 xix.

$\Sigma$  III

H 24 xx. Not in order.  $\Sigma$  T?

$\Sigma$  III

H 24 xx. Decorously.

$\Sigma$  III

In; into. H 29 xxx.

$\Sigma$  III

Many. See Numerals. Hundreds?

$\Sigma$  III

TO? H 17 v;  $\Sigma$ ? Champ. T. n. 6 "I" Hieratic.

I

Being. H 18 vi.  $\Upsilon$  ΠΑΡΧΩΝ. ΟΙ?

III

And. H 16 ii. With. H 26 xxv.

III

H 16 ii. H 31 L 11. Champollion.  $\Sigma$  β "αγα"

III

H 16 i.

III

H 32 L 16.

III

H 75 L 1. possibly.

III

Adversaries. H 16 i.

III

(H)

Λ 71

To. *H20x. To Alexandria.*

ΥΛ

Temples. *H17iv.*

ΥΛ|||Ξ|?

Country? *H16i. Fields and houses?*

Λ|22

Those under. *H18vi.*

Λ22?

House; temple. *H24xix.*

Λ|22

In? Dwelling in? *H34 A11.*

Λ|2

In; to; for. *H18vii.*

Λ2

*H18vii: under.*

Λ2?)

*H22xvi; to.*

Λ2

*H25xxi; in.*

Λ2

*H28xxviii; in.*

Λ2?

*H31L8; in.*

Λ2

• *H31L6,7; in? H34 A7, B7; in.*

Λ2

*H19viii; yearly.*

10Λ?

Illustrious. *H31L2. Epiphanes; plier.*

Λδ|2.20

*H31L2. See Dates.*

Λξ|2

*H34A1.*

αλ.7/Λ20

*H34A2.*

αλ.7/Λ.

*H34A7.*

αλ.7/Λ20







WITNESSES. H32L20.  $\mu\epsilon\theta\rho\epsilon$ . Kasegarten.

$\eta\upsilon\sqrt{\sigma}3$

H32L21.

$1,2\sqrt{\sigma}32$

MUTHES. H31L9. Greek doubtful, might be PASES or MASES.

$5\sigma$

F. Kaseg. Pl. X.

$?2\epsilon\epsilon\sigma$

MAESIS. H32L34.

$1\epsilon\upsilon\tau\sigma\epsilon$

MIRSIS. H32L34. MIRRIS?

$\epsilon\epsilon\sqrt{\sigma}3$

Who has or is. H16 i.

$5\sigma$

In. H24 xix: its place  $\beta$   $\rho\mu$ . Ch. T.35.

$\sigma\sigma\iota$

III. H21 xiii.  $\mu\iota\tau\eta$ ? For  $\mu\iota\psi\iota$ ??

$\lambda\epsilon\iota\iota\sigma$

Diadems. H16 i.  $\mu\sigma\rho$ ?

$1\sigma\sigma\sigma\sigma\sigma?$

H27 xxv.

$\mu\sigma\sigma\sigma\sigma\sigma\sigma$

Same place. H30 xxxii. Perhaps rather  $\epsilon$  than  $\mu$ .

$1\epsilon$ .

Besides. H29 xxx.

$6\sigma$

More. H19 ix. [H21 xiii.  $\lambda\lambda\lambda\mu\iota$ .  $\sigma\upsilon\upsilon$ ]

$\mu\sigma\sigma$

Moreover. H20 xi.  $\delta\epsilon\kappa\lambda\iota$ . See And, G.

$2\sigma\sigma$

Illustrious. H16 ii. E. piphanes. Ch. reads  $\epsilon\pi\epsilon\pi\epsilon\pi$ . T.345.

$3\sigma\sigma\sigma$

H16 i.  $\mu\epsilon\gamma\alpha\lambda\omicron\sigma\sigma\sigma\sigma\sigma$ .

$\epsilon\epsilon\epsilon.4\sigma\sigma\sigma$

Received ?? H34 A12, B19.

$4\sigma\sigma\sigma\sigma$

Liberaly. H23 xviii.  $\epsilon\mu\lambda\psi\sigma$ ?

$2\sigma\sigma\sigma\sigma\sigma\sigma\sigma\sigma$

(II)...

3 2 0 0 3 75

Lycopolis. H21 xiii. SIOUTH.

1 2 3

This might be **ΟΤΩΝΥ ΤΩΛΚΙ**; the initial is something like **ΟΤΟΝ**, in Honnophris, Debtor: though a debt is more like **ΟΤ ΟΝ**, coming again, than **ΟΤΟΛ**, eating, to which **ΟΤΩΝΥ** may be referred.

Contributions ; impositions . H18 vii. See 3

1 2 / 3

Expending. H21 xii.

0 1 2 3

Money. H24 xix.

0 1 2

Gems . H24 xix.

0 1 2 3

Munificent? H74 A1a. Cleopatra.


0 1 2 3 4

Having inquired . H24 xxx.

0 1 2 3

Ornamented . H24 xx. See *Illustrious*.

3 1 2

Exhibition? H13 xvii. **ΜΗΝΙΣ?** **ΑΡ** ?

4 0 / 2 1 2 3 0

Solemn? H20 x. *Procession*.

2 3

Restraining. H21 xiv.

1 3,

Debts. H19 vii. Debtors ; guilty ; captive .

1 3,

H18 vii, vii. **ΟΤΟΝ** .

1 3

H19 ix, ix. Tributary ; was due.

μ 1 3

H18 vii. Tribute ; fixed debt. See *Gold*.

ε 4 1 3

HONNOPHRIS or CHONOPRES. H31 L7. See *Chons*.

1 2 3 1 1

F. Koseg. Pl. IX. **ΟΤΟΝ-ΠΟΤΩ-ΡΚ?**

1 2 3

Add; manner. *H25xxi*. ΕΠΛΥΞΕΙΝ.

ⲓⲱ

Parents. *H25xxii*.

ⲓⲱⲛⲁⲓ, ⲓⲱⲛⲁⲓ

Shall be. *H27xxvi*. ΕΣΤΑΙ. 22. μερε ?

ⲓ

*H26 xxiv*. Placed. ΠΑΡΑΤΙΘΕΝΑΙ ⲭⲙⲓⲱ

*H28 xxviii*. Held. ΣΥΝΤΕΛΕΙΝ. ⲓⲓⲓⲱ

*H29 xxix*. Held. ΔΓΕΙΝ. ⲓⲓⲱ

*H30 xxxi*. Held. ΣΥΝΤΕΛΟΥΝΤΑΣ. ⲓⲓⲓⲱ

*H27 xxvii*. Placed. ΕΠΙΘΕΙΝΑΙ. ⲭⲙⲓⲱ

*H27 xxvii*. Placed. ⲭⲙⲓⲱ

*H25 xxiii*. Called. ΠΡΟΣΟΝΟΜΑΙΣΘΗΣΕΤΑΙ. ⲭⲙⲓⲱ

*H30 xxx*. Called. ΠΡΟΣΑΓΟΡΕΥΕΙΝ. ⲭⲙⲓⲱ

*H26 xxiv*. Honoured? ⲭⲙⲓⲱⲛⲁⲓ

*H25 xxii*. Placed. ΣΤΗΣΑΙ. ⲭⲙⲓⲱ

*H30 xxxii*. Placed. ⲭⲙⲓⲱ

*H26 xxiv*. Carried. ΣΥΝΕΣΟΔΕΥΕΙΝ. ⲭⲙⲓⲱ

*H26 xxv*. Placed. ΚΛΩΙΔΡΥΣΑΙ. ⲭⲙⲓⲱ

*H30 xxx*. Placed. ΙΑΡΥΒΕΣΘΑΙ. ⲭⲙⲓⲱ

*H26 xxii*. Placed. ΙΑΡΥΣΑΣΘΑΙ. ⲭⲙⲓⲱ

*H27 xxv*. Put over. ΕΠΙΚΕΙΣΘΑΙ. ⲭⲙⲓⲱ

(II)

Wore in state. H27xxvi. The only past tense.

וְעָלָה 3 77

Shall be written. H29xxx. ΚΑΤΑΧΩΡΙΣΑΙ.

וְיָצְאוּ

Which shall belong? H29xxx.

וְיָצְאוּ

They should remain. H20xii.

וְיָצְאוּ 3 4 4 0

It shall be done. H30xxxi.

וְיָצְאוּ

It shall be lawful. H30xxxv. ΕΞΕΙΝΑΙ.

וְיָצְאוּ 2 1 2 2 2 0

There shall be prepared. H30xxvii. Engraved.

וְיָצְאוּ 1 2 2 1 2 0

Day. ΟΓ. ΜΕΡ? Champollion reads 0007.

ו

H17iv. This day and year?

וְיָצְאוּ 2 2 1 4 0 -

H26xxv. This day.

וְיָצְאוּ 1 0 0 0

H29ccix. Five days.

וְיָצְאוּ 7 1 0 0

H28xxviii. Both days?

וְיָצְאוּ 1 1 0

H25xxiii. Each day. ΤΗΣ ΗΜΕΡΑΣ.

וְיָצְאוּ 1 0 0 0

H26xxiv. Daily; quotidian. ΝΤΕ?

וְיָצְאוּ 9 2 1 1 0 0 2

H28xxviii. Birth day.

וְיָצְאוּ 1 1 0 0

H19vii. In the days.

וְיָצְאוּ 2 0 1 1

H24xx. In his days.

וְיָצְאוּ 2 0 1 1

H23xxvii. To the day; until.

וְיָצְאוּ, 2 2 0 1

H19ix.

וְיָצְאוּ 2 0 1 1

78 (II) ...

o o s 3

From H 29 xix. The time.

w

The year and day aforesaid? X'9, 10.

^

Justice H 20 xvi. ΤΟ ΔΙΚΛΙΟΝ. ρ&π?

4 2 5 0

H 26 xxiv. ΤΑ ΝΟΜΙΖΟΜΕΝΑ.

4 3 5 5

Illustrious. T 1. ... □ .

"ε1 2", ε1 5

Loving. See Dates. με1? μενερε? 𐤎? 𐤏? 𐤐?

ε 0

𐤎, 𐤏, 𐤐, 𐤑, 𐤒, 𐤓, 𐤔, 𐤕, 𐤖, 𐤗, 𐤘, 𐤙, 𐤚, 𐤛, 𐤜, 𐤝, 𐤞, 𐤟, 𐤠, 𐤡, 𐤢, 𐤣, 𐤤, 𐤥, 𐤦, 𐤧, 𐤨, 𐤩, 𐤪, 𐤫, 𐤬, 𐤭, 𐤮, 𐤯, 𐤰, 𐤱, 𐤲, 𐤳, 𐤴, 𐤵, 𐤶, 𐤷, 𐤸, 𐤹, 𐤺, 𐤻, 𐤼, 𐤽, 𐤾, 𐤿, 𐥀, 𐥁, 𐥂, 𐥃, 𐥄, 𐥅, 𐥆, 𐥇, 𐥈, 𐥉, 𐥊, 𐥋, 𐥌, 𐥍, 𐥎, 𐥏, 𐥐, 𐥑, 𐥒, 𐥓, 𐥔, 𐥕, 𐥖, 𐥗, 𐥘, 𐥙, 𐥚, 𐥛, 𐥜, 𐥝, 𐥞, 𐥟, 𐥠, 𐥡, 𐥢, 𐥣, 𐥤, 𐥥, 𐥦, 𐥧, 𐥨, 𐥩, 𐥪, 𐥫, 𐥬, 𐥭, 𐥮, 𐥯, 𐥰, 𐥱, 𐥲, 𐥳, 𐥴, 𐥵, 𐥶, 𐥷, 𐥸, 𐥹, 𐥺, 𐥻, 𐥼, 𐥽, 𐥾, 𐥿, 𐦀, 𐦁, 𐦂, 𐦃, 𐦄, 𐦅, 𐦆, 𐦇, 𐦈, 𐦉, 𐦊, 𐦋, 𐦌, 𐦍, 𐦎, 𐦏, 𐦐, 𐦑, 𐦒, 𐦓, 𐦔, 𐦕, 𐦖, 𐦗, 𐦘, 𐦙, 𐦚, 𐦛, 𐦜, 𐦝, 𐦞, 𐦟, 𐦠, 𐦡, 𐦢, 𐦣, 𐦤, 𐦥, 𐦦, 𐦧, 𐦨, 𐦩, 𐦪, 𐦫, 𐦬, 𐦭, 𐦮, 𐦯, 𐦰, 𐦱, 𐦲, 𐦳, 𐦴, 𐦵, 𐦶, 𐦷, 𐦸, 𐦹, 𐦺, 𐦻, 𐦼, 𐦽, 𐦾, 𐦿, 𐧀, 𐧁, 𐧂, 𐧃, 𐧄, 𐧅, 𐧆, 𐧇, 𐧈, 𐧉, 𐧊, 𐧋, 𐧌, 𐧍, 𐧎, 𐧏, 𐧐, 𐧑, 𐧒, 𐧓, 𐧔, 𐧕, 𐧖, 𐧗, 𐧘, 𐧙, 𐧚, 𐧛, 𐧜, 𐧝, 𐧞, 𐧟, 𐧠, 𐧡, 𐧢, 𐧣, 𐧤, 𐧥, 𐧦, 𐧧, 𐧨, 𐧩, 𐧪, 𐧫, 𐧬, 𐧭, 𐧮, 𐧯, 𐧰, 𐧱, 𐧲, 𐧳, 𐧴, 𐧵, 𐧶, 𐧷, 𐧸, 𐧹, 𐧺, 𐧻, 𐧼, 𐧽, 𐧾, 𐧿, 𐨀, 𐨁, 𐨂, 𐨃, 𐨄, 𐨅, 𐨆, 𐨇, 𐨈, 𐨉, 𐨊, 𐨋, 𐨌, 𐨍, 𐨎, 𐨏, 𐨐, 𐨑, 𐨒, 𐨓, 𐨔, 𐨕, 𐨖, 𐨗, 𐨘, 𐨙, 𐨚, 𐨛, 𐨜, 𐨝, 𐨞, 𐨟, 𐨠, 𐨡, 𐨢, 𐨣, 𐨤, 𐨥, 𐨦, 𐨧, 𐨨, 𐨩, 𐨪, 𐨫, 𐨬, 𐨭, 𐨮, 𐨯, 𐨰, 𐨱, 𐨲, 𐨳, 𐨴, 𐨵, 𐨶, 𐨷, 𐨸, 𐨹, 𐨺, 𐨻, 𐨼, 𐨽, 𐨾, 𐨿, 𐩀, 𐩁, 𐩂, 𐩃, 𐩄, 𐩅, 𐩆, 𐩇, 𐩈, 𐩉, 𐩊, 𐩋, 𐩌, 𐩍, 𐩎, 𐩏, 𐩐, 𐩑, 𐩒, 𐩓, 𐩔, 𐩕, 𐩖, 𐩗, 𐩘, 𐩙, 𐩚, 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(II) ...

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Philopator. R 2 Fem.

X'1.

५१३॥१५३  
६५१३१६०

Philometor. H31 L3. Plur.

H34 A3.

H34 A5. Masc.

X'1. Tryphaena.

X'3.

१५१५६०  
६५१६०  
५५६३१६००

Philadelphus. H17 iv. Fem.

H31 L3. Fem.

H31 L6.

H34 A4. Fem.

H34 A6. Masc.

१५६०  
६५६०  
१५६५  
१५६०१  
१५६०१  
१५६०  
१५६०॥

Aforesaid. H30 xxxi. or written. ΠΡΟΕΙΡΗΜΕΝΟΝ.

H 30 xxxi.

H 34 A 8 : very commonly towards the end of deeds.

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५१०  
५०



3) H. ...

2 2 2

IN-OF H 61. N : of

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H 7 u. ON. FROM H 15 r 2 IN.

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H 19 u. FROM.

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H 24 u. FROM.

-

DARIUS. F1. T1.  $\text{𐎠𐎼𐎷𐎡𐎴}$  See Dates  $\text{𐎠𐎹𐎷𐎡𐎴}$ ,  $\text{𐎠𐎹𐎷𐎡𐎴}$

NYSIA ? R1.

$\text{𐎠𐎹𐎷𐎡𐎴}$

AMEN; JOVE. H 16 u.  $\text{𐎠𐎹𐎷𐎡𐎴}$  &  $\text{𐎠𐎹𐎷𐎡𐎴}$ .

$\text{𐎠𐎹𐎷𐎡𐎴}$

$\text{𐎠𐎹𐎷𐎡𐎴}$ ,  $\text{𐎠𐎹𐎷𐎡𐎴}$  &  $\text{𐎠𐎹𐎷𐎡𐎴}$  Champ. I. 41.  $\text{XNOYMI\S}$ ,  $\text{XNOYBIS}$ , of the amounts and of an inscription; the two forms of  $\text{M}$  confirming the phonetic reading: whence the cuneiform characters seem to have been employed for  $\text{MN}$  instead of  $\text{NO}$  which was apparently their most natural sound.

H 34 A 17. Judo ?  $\text{𐎠𐎹𐎷𐎡𐎴}$

$\text{𐎠𐎹𐎷𐎡𐎴}$

H 34 B 15. Judo ?

$\text{𐎠𐎹𐎷𐎡𐎴}$

AMENOTHE. H 34 A 10, B 5. Amantiothesi ? See Thoth.  $\text{𐎠𐎹𐎷𐎡𐎴}$

A 4, B 5.  $\text{𐎠𐎹𐎷𐎡𐎴}$  (A T 16)  $\text{𐎠𐎹𐎷𐎡𐎴}$ ,  $\text{𐎠𐎹𐎷𐎡𐎴}$

AMONORYTIUS. H 32 L 31. Amantiothesi.  $\text{𐎠𐎹𐎷𐎡𐎴}$

AMONRASONTER. H 32 L 48  $\text{𐎠𐎹𐎷𐎡𐎴}$

H 34 A 25?  $\text{𐎠𐎹𐎷𐎡𐎴}$

H 34 B 28?  $\text{𐎠𐎹𐎷𐎡𐎴}$

H 35 C 21.  $\text{𐎠𐎹𐎷𐎡𐎴}$



82 (H) . . .

Health. H24 xxx.

ⲛⲓⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

Of: belonging to. H19 viii. People of Egypt.

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

H29 xxx. To the temples.

ⲛⲓ

H19 viii. Those under.

ⲛⲓ

H24 xxx. Wherefore.

ⲛⲓ

H27 xxxvi. Rites; according to law.

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

H28 xxxix. Rites. NOMIZOMENA.

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

H30 xxxvii. NOMIMON.

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

H20 xi. ΤΑ ΕΙΘΙΣΜΕΝΑ.

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

Saviours. H16 ii. ΝΟΥΘΕΛ? See Dates.

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

H25 xxii.

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

H34 A2.

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

H35 C2.

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

C' 1. Koseg. Pl XII.

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

The rest. See (T)

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

Shall be honoured. See (M)

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

Sacred. H21 xiii. ΤΑΙΕΡΑ

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

H23 xviii. Honours.

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

H27 xxvi. When he celebrated.

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

(N)

Consecrated. H24 xx.

H24 xix.

Others. H19 ix. O o

H23 xix.

Aforesaid. H34 A18, 18; B 17, 18. See M.

That. H19 ix.

H20 xi. That; or possibly ARENSIMEN.

H20 xi. Took care that?

H20 xi.

H18 vii.

H21 xii.

H19 ix. That they should do.




H19 ix. That they should not.

Parents; predecessors. H25 xxvii.

Gold. H24 xix. "NΛ, 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 notes in a cursive script, possibly representing the same text as the printed version, located on the right side of the page.

84 (H) ...

ר ו ל

Gold. *H 10 ix.* To pay.

ל ו

*H 22 avi.* Money due ?

ל ו

*H 74 A 7 a.* Gold, silver, gems ?

ל ו

*H 74 B 6 a.* Gold, silver, much.

ל ו

*H 74 B 8 a.* Gold, gems, all ?

ל ו

Bought ? *H 31 L 12.*

ל ו

*H 32 L 14.* Sold ?

ל ו

*H 32 L 17.*

ל ו

*H 34 A 14.*

ל ו

Ο,Φ.

Ο,Υ. See Autocrator. Tryphaena. Θ,τ,ς. Ch. T15

“ III Θ, ΟΤΣ of plurals. Θ, ΟΤ Τ of participles??

Field. H23 xvii. ΙΕΡΑΣ ΓΗΣ.

ΓΟΙΙΙΙ

H19 ix. Gardens. ΠΑΡΑΔΕΙΣΩΝ.

ΙΙΙΙΥΕΙΙΙ

H19 ix. Vineyards. ΙΕΡΑΛΟΟΙ?

ΙΙΙΙΥ/ΙΙΙΙ

H23 xviii. Vineyards. ΑΜΠΕΛΙΤΙΔΟΣ.

ΙΙΙΙΥ/ΙΙΙΙ

H34 A13. Bare ground.

ΙΙΙ ΙΙΙΙ

H34 B10.

ΙΙΙ ΙΙΙΙ

A'4.

ΙΙ ΙΙΙΙ

B'6.

ΙΙ ΙΙΙΙ



PHANRES. H32L22. P. H. N. R. S?

ⲡⲏⲛⲣⲉⲥ

H34 A 24.

ⲡⲏⲛⲣⲉⲥ

H34 B27.

ⲡⲏⲛⲣⲉⲥ

A'7.

ⲡⲏⲛⲣⲉⲥ

B'9.

ⲡⲏⲛⲣⲉⲥ

OSIRIS. H18 vi. Ⲣⲏⲥⲓⲣⲓⲥ, Ⲣⲏⲥⲓⲣⲓⲥ.

Ⲣⲏⲥ

H 18 vi. See Petosiris.

Ⲣⲏⲥ

OSOROERIS. H31L10. See ⲟⲩⲏⲣ, B.

ⲟⲩⲏⲣⲉⲣⲓⲥ

F'Koseg. Pl X. [3. Aruenis. Art. Egypt.]

ⲟⲩⲏⲣⲉⲣⲓⲥ

K'4, 4. Ch. M. S.

ⲟⲩⲏⲣⲉⲣⲓⲥ, ⲟⲩⲏⲣⲉⲣⲓⲥ

The second o, as well as the eye of the distinct Hieroglyphic, rather favours Rossi's etymology of ⲟⲩⲏⲣⲉⲣⲓⲥ.

ISIS. H18 vi. ⲟⲩⲓⲥ ⲏⲥⲓ? Possibly related to ⲑⲏⲙⲥⲓ, a throne.

ⲟⲩⲓⲥ

H32L34. In Maesis: perhaps a synonym.

ⲟⲩⲓⲥ

H34A17. CERES? ⲁⲕⲏⲏⲏⲧⲣⲟⲥ.

ⲁⲕⲏⲏⲏⲧⲣⲟⲥ

H34 B17.

ⲁⲕⲏⲏⲏⲧⲣⲟⲥ

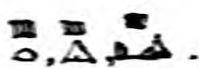
A'6.

ⲁⲕⲏⲏⲏⲧⲣⲟⲥ

B'7. Possibly Synonyms.

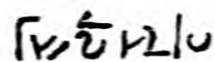
ⲁⲕⲏⲏⲏⲧⲣⲟⲥ



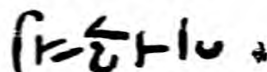
PET. *Champ. Tabl. n. 9. 11.* 

10

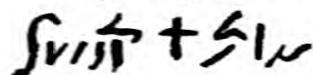
PETEUTEMIS. *H 32 L 13*



*H 32 L 15.*



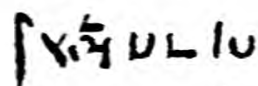
*H 32 L 23.*



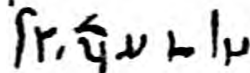
*H 32 L 30.*

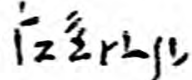


*F' Koseg. Pl. X.*

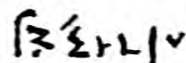


*Pl. XI.*

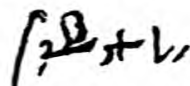


PETENEPHOTES. *H 34 A 9. ΠΕΤ-ΝΟΥΡ-ΘΑΙΘ-ΗΚΙ ?* 


*H 34 B 5.*



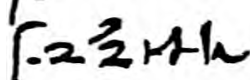
*A' 3.*



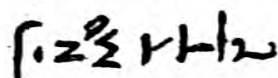
*B' 4.*

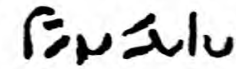



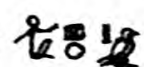
*K' 7 Ch. MS.*



*K' 10. Ch. MS.*



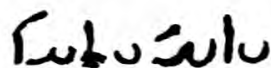
PETEARTRES. *H 32 L 23. PETEARPRES ? Ch.* 

 T 185  n. 201.

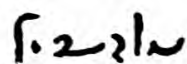
PETEURIS. *H 32 L 25.*



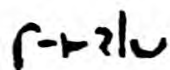
PETE HARPOCHRATES. *H 32 L 24.*



PETECHONSIS. *H 32 L 13.*



*H 32 L 16.*



II.

PETEMESTUS. H 31 L 10.

H 32 L 29.

F' Koseg. Pl. X.

K' 7 Ch. MS. Petemnestus.

ⲡⲉⲧⲉⲙⲉⲥⲧⲟⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲟⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲟⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲟⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲟⲥ

PETOSIRIS. H 32 L 37.

ⲡⲉⲧⲟⲥⲓⲣⲓⲥ

PETOPHOIS. H 32 L 36.

ⲡⲉⲧⲟⲡⲱⲓⲥ

PECHYTES. H 35 C 7. *Petchytes?*

ⲡⲉⲕⲥⲏⲧⲉⲥ

PACHEMIS. H 32 L 31.

ⲡⲉⲕⲥⲏⲧⲉⲥ

PHIBIS ; PHIVIS. H 32 L 27. *See Teephibis.*

ⲡⲉⲃⲓⲃⲓⲥ

PSAMMETICHUS. D 1. *See Dates.*

ⲡⲥⲁⲙⲙⲉⲧⲓⲕⲏⲥ

PSENCHEMIS. H 32 L 26.

ⲡⲥⲏⲕⲥⲏⲧⲉⲥ

PSENAMUNIS. H 35 C 6.

ⲡⲥⲏⲁⲙⲏⲩⲓⲥ

P 4. *Champ. in Mai. P 24.*

Memmonia. H31 L9.

ممنونيا

To whom. H25 xxiii.

الى

H27.xxvii. By which?

ب

In it? On it. H27 xxvii, xxvii.

في

Put. H21.xiv. Guards.

حرس

Came. H17 iv. Who had come.

الذي

H19 viii. Which amounted to.

التي

H20.xii. ΤΟΥΣ ΕΠΕΛΘΟΝΤΑΣ.

الذين

H22.xvii. Which amounted to.

التي

Month. H16i. See Months.

شهر

H27.xxviii.

شهر

H27.xxix. Monthly.

شهر

Corn. H18 vi.

قمح

H19.viii.

قمح

Silver. H18vi; H21.xvii. ΑΡΓΥΡΙΚΑΣ ΤΕ ΚΑΙ ΣΙΤΙΚΑΣ.

فضة

H19.viii; H24.xix.

فضة

H21.xiv. ΧΡΗΜΑΤΩΝ ΠΛΗΘΟΣ.

التي

Ceramium ; pot. H23 xviii.

التي

Baskets. H31L3. Perhaps of silver. See Dates.

سلال

Π.Φ.

2 3 2 91

Temples. H17 iv. ΕΡΦΕΙΗΓ?

ⲉⲣⲃⲉⲓⲛⲓ

H24 xix. ΙΕΡΑ ΚΑΙ ΝΑΟΥΣ.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ

Approved. H16 ii. ΕΔΟΚΙΜΑΣΕΝ.

ⲉⲃⲟⲕⲓⲙⲁⲥⲉⲛ

MEMPHIS. H17 v. ΠΑΝΟΥΤΥ.

ⲡⲁⲛⲟⲩⲧⲩ

H22 xvi.

ⲡⲁⲛⲟⲩⲧⲩ

H27 xxvi.

ⲡⲁⲛⲟⲩⲧⲩ

M.12. S. of M? ⲡⲁⲛⲟⲩⲧⲩ ⲛⲁⲟⲩⲥ ... ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ

M3,3. ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ ... ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ

R 3.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ

R, registry.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ

X'2. Province of Memphis? ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ

X'9. Inhabitant of Memphis.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ

H74 A46.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ

H74 B6a.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ

H74 B9a. See Advertisement.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ

Which shall be placed. H25 xxxviii.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ

Illustrious. R1.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ

Decently. H18 viii.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ

Prizes. See Δ.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ



(91)

21. 4 93

To. H27 xxxvii. *Belong to.*

ⲉⲃⲓⲕⲓⲛ

Going out. H26 xxxv.

ⲃⲓⲥ.

Going into. H27 xxxvi. *Singular.*

ⲃⲓⲥ.

GOOD. ⲉ. ⲓ. ⲛⲟⲩⲥⲓⲛ *Seems to be syllabic.* ⲉ ⲛ

Beneficent. H24 xxx. **ΕΥΕΡΓΕΤΙΚΟΝ**

ⲓⲃⲓⲥ

H18 xi. H16 iii.

ⲓⲃⲓⲥⲓⲛ. ⲓⲃⲓⲥ

H17 iii. *Fem.* **ΕΥΕΡΓΕΤΙΑΟΣ.**

ⲓⲃⲓⲥⲓⲛ?

H31 L3 *Fem.*

ⲉⲃⲓⲕⲓⲛ

H31 L5. *M.*

ⲓⲃⲓⲥⲓⲛ

H32 L78 *Plur.*

ⲓⲃⲓⲥⲓⲛ

H34 A2 *Pl.*

ⲓⲃⲓⲥⲓⲛ

H34 A3 *F.*

ⲉⲃⲓⲕⲓⲛ

R1. *Pl.*

ⲓⲃⲓⲥⲓⲛ

R1. *Fem.*

ⲓⲃⲓⲥⲓⲛ

Pious. H16 i. **ΕΥΣΕΒΟΥΣ.**

ⲃⲓⲥⲓⲛ

H16 i.

ⲓⲃⲓⲥⲓⲛ

H16 i. *These three together:*

ⲃⲓⲥⲓⲛ

Benevolent. H18 vi. **ΕΥΕΡΓΕΤΙΚΩΣ ΔΙΑΚΕΙΜΕΝΟΣ.**

ⲓⲃⲓⲥⲓⲛ

H18 vi. *Both together.*

ⲓⲃⲓⲥⲓⲛ

94(91)

2 (9)

Mumificent. H17 v.



Handwritten hieroglyphs for 'mumificent'

H23 xviii. ΕΔΩΡΗΕΑΤΟ.

Handwritten hieroglyphs for 'H23 xviii. ΕΔΩΡΗΕΑΤΟ.'

H25 xxii.

Handwritten hieroglyphs for 'H25 xxii.'

H34 A7. Also ?

Handwritten hieroglyphs for 'H34 A7. Also ?'

F' Koseg. PLIX.

Handwritten hieroglyphs for 'F' Koseg. PLIX.'

Granted. H18 vi. ΕΥΕΡΓΕΤΗΚΕΝ

Handwritten hieroglyphs for 'Granted. H18 vi. ΕΥΕΡΓΕΤΗΚΕΝ'

Corrected ; improved. H16i.

Handwritten hieroglyphs for 'Corrected ; improved. H16i.'

May prosper. H19 vii. ΕΝ ΕΥΘΗΝΙΑΙ ΩΣΙΝ

Handwritten hieroglyphs for 'May prosper. H19 vii. ΕΝ ΕΥΘΗΝΙΑΙ ΩΣΙΝ'

Approved ; resolved. H25 xxi. ΕΔΟΞΕΝ. See Pious.

Handwritten hieroglyphs for 'Approved ; resolved. H25 xxi. ΕΔΟΞΕΝ. See Pious.'

Nuf ? Apparently a name of Phthah, in Memphis. See 3, 3. 2

Handwritten hieroglyphs for 'Nuf ? Apparently a name of Phthah, in Memphis. See 3, 3. 2'

CHONS. In PETECHONSIS, PSENCHEONSIS. See Phibis.

Handwritten hieroglyphs for 'CHONS. In PETECHONSIS, PSENCHEONSIS. See Phibis.'

Champollion makes CHONS. Tabl. n. 496; but η&ς is a fan, and scarcely a sieve. See 9.

‡, GOOD, ΝΟΥΤΩΣ; also G, B, V. See Memphis, Phiris 7

P

0-1/95

TO HIM. See 9. ΕΡΟΥ. See Arsinoe. Alexander.

95

PART. See Numerals. ΡΕ.

7

SONOF. H31L9, 10, 11. H32L22. For Υ.ΥΗΡΙ.

1

EVERY. H27xxviii. ΤΗΡ?

2

WITNESSES. H32L10. ΜΕΘΡΕ. Kosegarten.

111/33

H32L21. See Mithes.

1-2/332

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27

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23/20112

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0,1

Years; Time. H19viii.

199

H20x.

194

H22xv. ΕΝΟΛΙΓΣΩ ΧΡΟΝΩ

2'εγ199-6/α.

H74 B4a. Many years.

117-13

A pillar. H30xxvii. 0

0



SOTER . H 37 L 4. *Champ.*

Y / Γ / 4 1 4 5

H 34 A 5. *See Dates.*

Y / Γ / 4 1 4 5

PRICE . H 32 L 16. ΠCOYEN ? *See Sold (T)*

5 1 4 //

H 34 I. 16.

5 - 1 2 2 1 4 //

H 34 A 18.

5 2 1 4 2 1/2

H 34 B 19.

4 1 3 1 4 . 2

A' 4.

5 2 1 4 - 5

H 35 C 17.

4 1 4 7 2 4 1 2 2 1 2 2

H 37 L 8. *Have sold.*

2 - 2 - 1 1 1 1 2 1 1 4

H 34 A 12.

5 2 1 4 - 2 5 - 2 5 5 i - 4 4

H 34 B 8, 9.

4 1 3 1 4 - 1 1 . 2 1 1 1 1 1 4 4

H 35 C 7.

5 1 4 - 2 1 1 1 1 1 4 4

F 2. V. *Darius.*

- ? 1 1 1 4 4

H 3. XV. *Darius.* for L 3 M 3.

2 - 2 2 1 1 1 1 1 1 1 4 4

H 23 xvii. ΤΑΕ ΤΙΜΑΣ .

2 1 2

F' *Koseg.* Pl. XI.

4 1 4 7 2 - 2 4 1 1 1 1 1 1 4 4

Bare ground ? H 32 L 13. *Possibly αση τος for ασιτου*

P 1 1 1 4 2 2

H 32 L 16. *Οτ ψιλου τοπου.*

Γ 1 1 1 . 4 2 2 2

(G)

4 97

Fixed. *H19ix*. ΜΕΝΕΙΝ ΕΠΙΧΩΡΑΣ. *Perhaps* γ. ΣΜΙΥΖΙ2Λ1

Established. *H16i*. ΚΑΤΑΣΤΗΣΑΜΕΝΟΥ. γ<1124

*H18vii*. ΚΑΤΑΣΤΗΣΑΣΘΑΙ. γ<1124

*H24xix*. ΔΙΑΤΕΤΗΡΗΚΕΝ. γ<1124

*H24xxi*. ΜΕΝΟΥΣΗΣ. γ<1124

*H28xxviii*. *It is established?* γ<11241

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*H31L12*. Γ1411

*H31L12*. 1.4ξ11

*H32L13*. 1.4ξ11

*H32L14*. 1.4ξ11

*H32L15*. 1.4ξ11

*F' Koseg. Pl X*. 1.4ξ1122

*F'* 1.4ξ112212

*F'* 1.4ξ1122

98 (C)

299

Ornaments. *H26 xxiv.* ΙΕΡΟΝΚΟΣΜΟΝ.

ϷϷϷϷ

Conspicuous. *H26 xxv.* ΕΥΣΗΜΟΣ.

2/3 4

*H30 xxvi* ΤΝΩΡΙΜΟΝ.

3 2/3 4

Great. *H26 xxvii.* ΜΕΓΑΛΑΙΣ.

ϷϷϷ

SITALTHES? *R1.* Or... CLITUS?

ϷϷϷϷϷϷ

SISOIS. *H34 A10.* Perhaps for Ϸ.

ϷϷϷϷϷϷ

*H34 B6.*

ϷϷϷϷϷϷ

A4

ϷϷϷϷϷϷ

B4

ϷϷϷϷϷϷ

Their. *H23 xviii.*

ϷϷ

Came. *H22 xvi.* ϷΕ?

ϷϷ

*H26 xxv.* Going out.

ϷϷϷ

Without; not. *H20 x.*

ϷϷ

To be paid? *H19 viii.* Or levied?

ϷϷ

Sea; water. See A.

ϷϷ



100 ( C ) . . .

49

Horsemen; horse. *H20 xvi.* ΙΠΠΙΚΑΙ.

μυή

*H21 xiv.* ΙΠΠΕΙΣ.

ουή

Everliving. *See B.*

ρςή

In it? *H28 xxviii, xxviii.*

ςή2

Was good. *H18 vii.* ΠΕΦΙΛΑΝΘΡΩΠΗΚΕ.

ςή2

Approved. *See G.*

ςςή

Mother. *See Philometor, μ, Dates.*

ή

*H31 L5.* His Mother.

ςςή

*H31 L6.*

ςςή2

*H31 L7.* μητρος.

ςή

*H31 L8.*

ςςή

*H32 L19.* Philometores.

ςςή2ςς

*I'6, 7.* With a flower.

ςςή

Sacred scribe. *H17iv.* ΙΕΡΟΓΡΑΜΜΑΤΕΙΣ.

ςςή

Letters. *H30 xxxii.* ςςςή?

ςςή

*xxxii.*

ςςή

*xxxii.*

ςςή

|   |   |
|---|---|
| (G) . . .                                     | ρ, 1 <sup>υ</sup> , 4 101                 |
| Secretary. H32 L18. ΜΟΝΟΓΡΑΦΟΣ. "ζδδωππ." Ch. | .γζ-γ <sup>υ</sup>                        |
| H34 A2.                                       | γζ 1 <sup>υ</sup>                         |
| K'19.   | .γζ 1 <sup>υ</sup>                        |
| Written. H31 L1.                              | γδγρ <sup>υ</sup> ρ                       |
| Feather bearers. H17 iv. ΠΤΕΡΟΦΟΡΑΙ.          | κ 1111 13 11 1 <sup>υ</sup> 2             |
| Named? H32 L20. Or Written? A party, Lenommé? | 1 2 ρ <sup>υ</sup>                        |
| H34 A8.                                       | 1 2 ρ                                     |
| H34 B8.                                       | .12 ρ                                     |
| H34 A11.                                      | .12 ρ <sup>3</sup>                        |
| H34 B9.                                       | 11 2 ρ                                    |
| H35 C7.                                       | 1 2 ρ                                     |
| X'1. Feminine?                                | ς 2 ρ                                     |
| P2. Three times.                              | ς 2 ρ                                     |
| Sculptor. H31 L11. ΖΩΓΛΥΦΟΣ.                  | 2γζ 13 1 <sup>υ</sup>                     |
| Written and engraved? H76 L28.                | 2γ 11 13 1 <sup>υ</sup> 11 1 <sup>υ</sup> |

102 W . . .

𐤆

o. See Ptolemy, Cleopatra, Autocrat.

𐤆

GREEK. H 30, xxxii. ΟΥΤΕΙΝΙΣΤ. Ionian.

𐤆𐤆𐤆𐤆

God; godlike. H 18 vi. ΘΕΟΣ. ὨΟΥ, glory.

𐤆

H 18 vi. A goddess.

𐤆𐤆

H 16 i. Lord. ΚΥΡΙΟΥ.

𐤆𐤆

H 16 ii. Gods; plural.

𐤆𐤆𐤆

H 16 ii.; H 29 xxx. The god. π.

𐤆

H 18 vi.

𐤆.

R 1. God and goddess.

𐤆𐤆𐤆

R 1.

𐤆𐤆𐤆

H 34 A 8. Goddess.

𐤆𐤆

H 75, 76; Often.

𐤆

Sacred. . . . . H 23 xviii.

𐤆𐤆𐤆

H 26 xxxiv. Divine.

𐤆𐤆

H 30 xxxii. Characters.

𐤆𐤆

OSIRIS. Also Deceased. See π.

𐤆.2

H 31 L 8. 𐤆𐤆𐤆 𐤆𐤆𐤆𐤆

𐤆.2.2

ISIS ? H 31 L 6. Deceased.

𐤆𐤆

(W) . . .

The Sun. H16i.  $\Phi\rho\eta$ .

$\Gamma\cup\cup$

H16ii.

$\Gamma\cup$

H16ii.

$\Gamma\cup$

Thoth; Hermes. See  $\Delta$ .

$\Upsilon\prime\Xi, \Gamma\cup\cup$

Apis. H23 xviii.

$\Gamma\Xi\mid$

H24 xix.

$\Gamma\prime\Xi\mid$

Mneuis. H23 xviii.

$\langle\Gamma\Omega\epsilon$

Venerable. H23 xviii. See Father.

$\Upsilon\mid\mid\mid\Gamma\Xi$

King. See  $\Delta$ .

$\cup, \Gamma\prime\Upsilon$ )

Assumed. H16i.

$\Gamma\tau$

Solemnity; feast. H17v. See ( $\Gamma$ )  $\mathbb{U}$

$\Gamma\epsilon\tau\cup$

H22 xvi.

$\langle\Gamma\chi\theta\omega\lambda\lambda\prime 2$

Assembly. H23 xix. ΠΑΝΗΓΥΡΕΩΝ.

$\langle\Gamma\chi\prime 3$

H26 xxiv. [ΕΟΡΤΑΙΣ ΚΑΙ ΠΑ]ΝΗΓΥΡΕΣΙΝ.  $\Gamma\tau\prime 2\Gamma\chi\prime 2$

H28 xxviii.

$\Gamma\tau\prime 2\Gamma\chi\prime 2$

H29 xxxix.

$\Gamma\tau\prime 2\Gamma\chi\prime 2$

H30 xxxi.

$\Gamma\tau\prime 2\Gamma\chi\prime 2$

Decent. H20x. ΚΑΘΗΚΟΥΣΑΝ.

$\Upsilon\Upsilon\prime 2\Gamma\tau$



Solemnized; Ended. H 32 L 19.

11. + 200

F. Koseg. Pl. XI.

11. + 90

H 34 A 25.

11. + 70 } -

H 34 B 28.

11. + 70 }

A'S.

11. + 70 } -

B'g.

11. + 70 } -

H 35 C 23.

11. + 70 -

H 36 D 17.

11. + 70 )

Dismissed H 37 E 10. See (T)

4 600

H 38 F 10. See (T)

7 600

H 39 G 10. See (T)

3, 4, 5 1000

H 40 H 10

1 600

H 41 I 10

2 600

H 42 J 10

3, 4 600

H 43 K 10. See (T) 1000

1000

H 44 L 10

4 600

H 45 M 10. See (T)

5 600

H 46 N 10

6 600

(W)...

71 105

Taking care. H20 xi. ΦΡΟΝΤΙΖΩΝ. ωψ?

24 ΓΙΣ)

H20 xii. ΠΡΟΕΝΟΗΘΗ.

27 ΓΙΣ)

H27 xxvii. Considerable, notable.

11 ΓΙΣ)

H27 xxvii.

11 ΓΙΣ)

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.

1272

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] 11077

11077

H74 A5 a. Sanctuary?

2217

H19 ix. Ordination; inauguration.

22272

See Dates. H31 L4; H34 A5. A peculiar priest in Ptolemais.

150-27

Portion. H19 ix. See Numbers.

7

SON. *H16ii*. ΠΥΕ. ΥΙΟΥ.

LU

*H18vi*. EK.

+

*H24xxi*. Children. ΤΕΚΝΟΙΣ  $\epsilon\kappa\omicron\mu$

+

*H31L7*. Son and daughter.

LU+

*H31L9*. His Sons and daughters.

LU+/?

*F' Koseg. PLX.*

LU+/?

*H34A1*. Son and daughter.

LU+?

*H34B2*.

LU+?

*R1; T1,1.*

✓

BUSIRIS. *H21xiii*. Scarcely ΒΗ ΟΥΙΡΙΣ.

LU+!

SENCHEONSIS. *H34A11*. See *Pseuchonsis*, *Petechonsis*.

LU+?

*H34B7*.

LU+?

*A'4*.

LU+?

*B'5*.

LU+?

SENAMUNIS. *H34A10; B6*. See *Psenamunis*.

LU+?

SENERIEUS. *H34A9*.

LU+?

*H34B4*. Wants ✓

LU+?

*A'3*.

LU+?

*B'4*.

LU+?

SENOSORPHIBIS. H34 A10.

ΠΙΝΟΤΑΙΣΤΑΙΣ

H34 B5.

ΠΙΝΟΤΑΙΣΤΑΙΣ

A'8.

ΠΙΝΟΤΑΙΣΤΑΙΣ

B'5.

ΠΙΝΟΤΑΙΣΤΑΙΣ

SENPOERIS. H31 L7.

ΠΙΝΟΤΑΙΣΤΑΙΣ

H31 L8.

ΠΙΝΟΤΑΙΣΤΑΙΣ

H31 L11.

ΠΙΝΟΤΑΙΣΤΑΙΣ

H34 A14.

ΠΙΝΟΤΑΙΣΤΑΙΣ

H34 A16.

ΠΙΝΟΤΑΙΣΤΑΙΣ

H34 B8. And elsewhere frequently.

ΠΙΝΟΤΑΙΣΤΑΙΣ

K'3. Ch. MS. See ογηρ. B.

ΠΙΝΟΤΑΙΣΤΑΙΣ

DAUGHTER. H17 iii. Ψ ΕΡΣ.

ΠΙΝΟΤΑΙΣΤΑΙΣ

H17 iii.

ΠΙΝΟΤΑΙΣΤΑΙΣ

H17 iv.

ΠΙΝΟΤΑΙΣΤΑΙΣ

R2, 2.

ΠΙΝΟΤΑΙΣΤΑΙΣ

T2.

ΠΙΝΟΤΑΙΣΤΑΙΣ

M7. Probably.

ΠΙΝΟΤΑΙΣΤΑΙΣ

X'1. Probably.

ΠΙΝΟΤΑΙΣΤΑΙΣ

TAXES. H19 viii. ΣΥΝΤΑΞΕΙΣ.

ΠΙΝΟΤΑΙΣΤΑΙΣ

108 (Ψ)... Δ?

Σ 2 U + +

Birth day. H 28 xxviii. 𓆎 𓆏.

↓ 1 S

Burials. H 23 xxvii. See Busiris.

± III (C) V I C / 2 7 4

Times. H 25 xxiii. ΤΡΙΣ. COΠ Γ

6 1/2

Artaba. H 23 xvii.

ρ ψ

An Egyptian cubic foot, according to Capellus, holding 101 pounds of water, or 10 Imperial gallons.

South. H 34 A 13. See 3

τ 5 4

North. H 34 B 10. See 3

1 U 3 4

Younger. F' Koseg. Pl X 3.

τ 5 2

Pl X 4. See 8 λ ο τ.

τ 5 6 ?

H 22 xi. Little? ΟΛΙΓΩΙ?

ε' ε 4

Sochoris. Champ. T. n. 49 Hieratic.

π ρ

Punished; beat. H 22 xvi.

1 6 6 7 -

Rites. See 3 μ.

=

Great. H 20 xi. ΟΜΕΓΑΣ ΚΑΙ ΜΕΓΑΣ.

σ τ υ ω

Greatest. H 25 xxiii. ΚΥΡΙΩΤΑΤΟΣ.

γ ρ η ι ι ω ι

Much; many things. H 19 vi. See Numbers. ΨΕ.

111 4

Stone? H 30 xxxii. Possibly hard.

+

Δ? See Crime. Δ.

Σ 2

ther. H 36 ii. H 34 A 2. Rather 8 ω than τ ο υ ι. See Philopator. 5, 2

5, 2



















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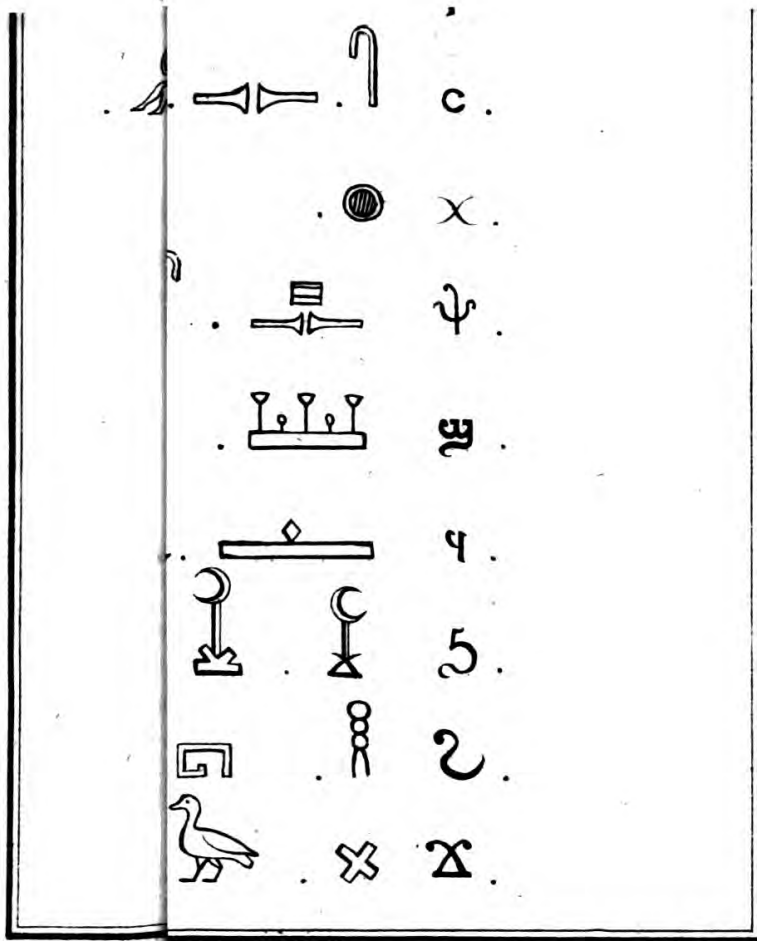
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 †, 59.  
 †ροεπι, 59.







LETTERS OF THE ENCHORIAL ALPHABET.

|          |   |    |          |
|----------|---|----|----------|
|          | Ϛ, ϓ, ϔ. ε, ι, ο, or α. ϛ, Ϟ. ο, τ, or ω. | τ. | ρ.       |
| α.       | ϛ, ϛ, ϛ, ϛ.                               | ϑ. | υ.       |
| β.       | Ϝ, Ϝ, Ϝ, Ϝ.                               | χ. | Ϛ.       |
| γ, κ, δ. | Ϟ, Ϟ, Ϟ, Ϟ, Ϟ, Ϟ.                         | ψ. | ϛ, ϛ, ϛ. |
| α, τ, θ. | Ϡ, Ϡ, Ϡ, Ϡ, Ϡ, Ϡ.                         | φ. | Ϝ, Ϝ, Ϝ. |
| ε.       | ι.  | ζ. | Ϟ, Ϟ, Ϟ. |
| η, or ι. | λ.  | α. | ρ.       |
| ι.       | λ, λ, λ, λ.                               | ω. | ι.       |
| κ.       | μ, μ, μ, μ, μ, μ.                         |    |          |
| λ.       | ν, ν, ν, ν.                               |    |          |
| μ.       | ξ, ξ, ξ, ξ.                               |    |          |
| ν.       | ο, ο, ο, ο.                               |    |          |
| ξ.       | π, π, ο, ο.                               |    |          |
| ο.       | ρ, ρ, ρ, ρ.                               |    |          |
| π, or φ. | σ, σ, σ, σ, σ, σ, σ, σ.                   |    |          |
| ρ.       | τ, ο, ο, ι.                               |    |          |
| σ.       | υ, υ, υ, υ, υ, υ, υ, υ.                   |    |          |
| τ.       | Ϡ, Ϡ, Ϡ.                                  |    |          |



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LETTERS OF THE ENCHORIAL ALPHABET.

|          |   |    |          |
|----------|---|----|----------|
|          | ζ, ς, Ϸ. ε, ι, ο, or α. ρ, ϑ. ο, τ, or ω. | τ. | ρ.       |
| α.       | υ, υυ, 2, 2υ.                             | θ. | υ.       |
| β.       | ⊥, 4, ⊥, 4.                               | χ. | 2.       |
| γ, κ, β. | γ, ⊥, 2, 2, 2, 2.                         | ψ. | ⊥, ⊥, ⊥. |
| δ, τ, θ. | ⊥, <, 2, 5, 5, υ.                         | φ. | 4, γ, 4. |
| ε.       | ι.  | 2. | 4, b, 6. |
| η, or ι. | λ.  | α. | δ.       |
| ι.       | λII, III, 6, 7.                           | ω. | ρ.       |
| κ.       | γ, 4, 6, 6, 6, 14.                        |    |          |
| λ.       | γ, 2, 2, 2.                               |    |          |
| μ.       | 3, 3, υ, 3.                               |    |          |
| ν.       | 2, 2, —, 2.                               |    |          |
| ξ.       | ⊥.  |    |          |
| ο.       | ε, ι, <, 2.                               |    |          |
| π, or φ. | 2, 4, II, 4, υ, 2, 4, 2, 2.               |    |          |
| ρ.       | ρ, ο, —, ι.                               |    |          |
| σ.       | <II, VI, ⊥, τ, 3, 2, 4, 9.                |    |          |
| τ.       | ⊥, 5, υ.                                  |    |          |



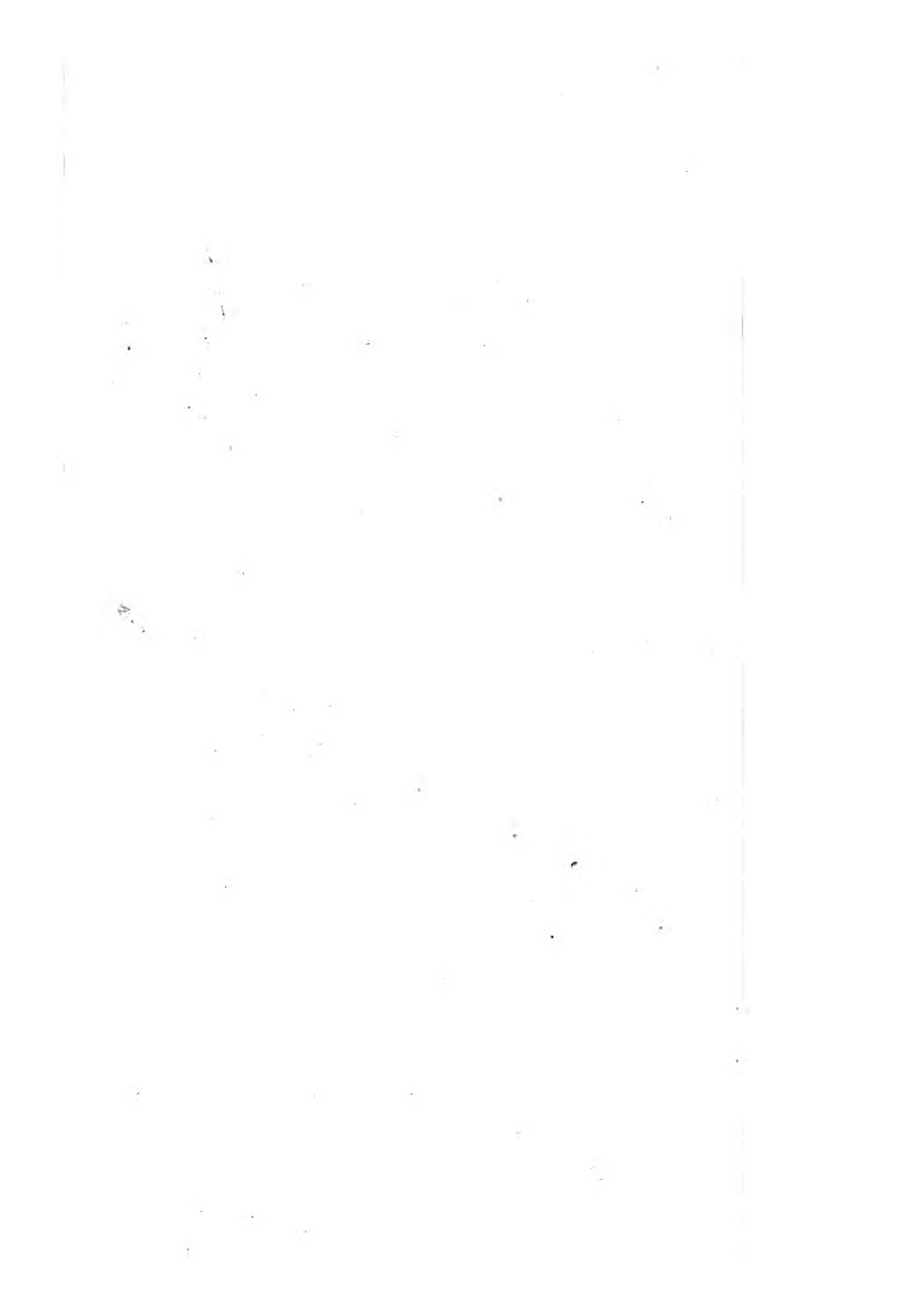
## ENCHORIAL NUMBERS.

| <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. 4, 6, p.            | 26. < >.  | 3. 3.                       | 18. 22 /. |
| 4. 44, 4, p.           | 30. 7 8.  | 4. 2.                       | 19. 2 /.  |
| 5. 7.                  | 31. 1 8.  | 5. 23.                      | 20. 1 /.  |
| 6. 4. 4.               | 36. 4 8.  | 6. 33.                      | 21. 1 /.  |
| 7. 21.                 | 40. 6.    | 7. 31.                      | 22. 2 /.  |
| 8. 2.                  | 46. 4 6.  | 8. 22.                      | 23. 3 /.  |
| 9. 2.                  | 50. 3. 2. | 9. 2.                       | 24. 2 /.  |
| 10. 7.                 | 52. 43.   | 10. 1 /.                    | 25. 23 /. |
| 11. 17.                |           | 11. 1 /.                    | 26. 33 /. |
| 12. 47.                |           | 12. 2 /.                    | 27. 32 /. |
| 13. p 7.               |           | 13. 3 /.                    | 28. 22 /. |
|                        |           | 14. 2 /.                    | 29. 2 /.  |
|                        |           | 15. 23 /.                   | 30. 2 /.  |



## HIEROGLYPHIC NUMBERS.

|     |                  |       |        |
|-----|------------------|-------|--------|
| 1.  | I.               | 21.   | 𐀀𐀀I.   |
| 2.  | II.              | 22.   | 𐀀𐀀II.  |
| 3.  | III.             | 30.   | 𐀀𐀀𐀀.   |
| 4.  | IIII. 𐀁.         | 40.   | 𐀀𐀀𐀀𐀀.  |
| 5.  | IIII.            | 50.   | 𐀀𐀀𐀀𐀀𐀀. |
| 6.  | III III.         | 60.   | 𐀀𐀀𐀀𐀀𐀀. |
| 7.  | III III. IIII.   | 70.   | 𐀀𐀀𐀀𐀀𐀀. |
| 8.  | IIII IIII. IIII. | 80.   | 𐀀𐀀𐀀𐀀𐀀. |
| 9.  | IIII IIII.       | 90.   | 𐀀𐀀𐀀𐀀𐀀. |
| 10. | 𐀀. 𐀁.            | 100.  | 𐀂.     |
| 11. | 𐀀 I.             | 200.  | 𐀂𐀂.    |
| 12. | 𐀀 II.            | 300.  | 𐀂𐀂𐀂.   |
| 13. | 𐀀 III.           | 400.  | 𐀂𐀂𐀂𐀂.  |
| 16. | 𐀀 IIIII.         | 500.  | 𐀂𐀂𐀂𐀂𐀂. |
| 20. | 𐀀𐀀.              | 1000. | 𐀃. 𐀄.  |









## 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. uu, x, r.           | 30. 7 8.  | 4. 3.                       | 19. 2 /.  |
| 5. 7.                  | 31. 1 8.  | 5. 23.                      | 20. 1 /.  |
| 6. 4. 4.               | 36. 4 8.  | 6. 33.                      | 21. 1 /.  |
| 7. 21.                 | 40. 6.    | 7. 31.                      | 22. 2 /.  |
| 8. 2.                  | 46. 4 6.  | 8. 22.                      | 23. 3 /.  |
| 9. 2.                  | 50. 3. 2. | 9. 2.                       | 24. 2 /.  |
| 10. 7.                 | 52. 43.   | 10. /.                      | 25. 23 /. |
| 11. 17.                |           | 11. 1 /.                    | 26. 33 /. |
| 12. 47.                |           | 12. 2 /.                    | 27. 32 /. |
| 13. p 7.               |           | 13. 3 /.                    | 28. 22 /. |
|                        |           | 14. 2 /.                    | 29. 2 /.  |
|                        |           | 15. 23 /.                   | 30. 2 /.  |



## HIEROGLYPHIC NUMBERS.

|     |                 |  |                    |
|-----|-----------------|--|--------------------|
| 1.  | I.              |  | 21. 𐀀𐀀I.           |
| 2.  | II.             |  | 22. 𐀀𐀀II.          |
| 3.  | III.            |  | 30. 𐀀𐀀𐀀.           |
| 4.  | IIII. 𐀁.        |  | 40. 𐀀𐀀𐀀𐀀.          |
| 5.  | IIIII.          |  | 50. 𐀀𐀀𐀀𐀀𐀀.         |
| 6.  | III III.        |  | 60. 𐀀𐀀𐀀<br>𐀀𐀀𐀀.    |
| 7.  | III III. IIII.  |  | 70. 𐀀𐀀𐀀𐀀<br>𐀀𐀀𐀀.   |
| 8.  | IIII III. IIII. |  | 80. 𐀀𐀀𐀀𐀀<br>𐀀𐀀𐀀𐀀.  |
| 9.  | IIIIIIII.       |  | 90. 𐀀𐀀𐀀𐀀𐀀<br>𐀀𐀀𐀀𐀀. |
| 10. | 𐀀. 𐀁.           |  | 100. 𐀂.            |
| 11. | 𐀀 I.            |  | 200. 𐀂𐀂.           |
| 12. | 𐀀 II.           |  | 300. 𐀂𐀂𐀂.          |
| 13. | 𐀀 III.          |  | 400. 𐀂𐀂𐀂𐀂.         |
| 16. | 𐀀 IIIII.        |  | 500. 𐀂𐀂𐀂𐀂𐀂.        |
| 20. | 𐀀𐀀.             |  | 1000. 𐀃. 𐀄.        |

