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A
COMPENDIOUS
GRAMMAR
OF THE
EGYPTIAN LANGUAGE

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

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

BY THE
REV. HENRY TATTAM, M.A. F.R.S.L.
&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.
FOREIGN ASSOCIATE OF THE ROYAL INSTITUTE OF PARIS.

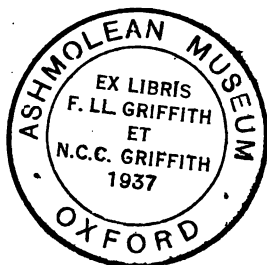
*Quicquid praecepit, esto brevis; ut citò dictu
Percipiant animi dociles, teneantque fideles.*

DE ART. POETICA, iii. 55.

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P R E F A C E.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In the year 1814, Dr. Young commenced a close and laborious examination of the Triple Inscription on the Rosetta Stone. This stone, which is much mutilated, was discovered by the French, at Rosetta, four feet under ground, and was shortly afterwards brought to this country. The Inscription is written in Greek, in Hieroglyphic, and in the Enchorial, (*εγχωρια*)* 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

* 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 Θ , or Π , corresponding with π , or ϕ , masculine, singular; and the character Δ , to τ , θ , or \dagger , feminine singular, in Coptic; as in the names of *Cleopatra*, *Arsinoë*, and *Bernice*. The character \sim has the power of ς , 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 $\sim\sim$, — , or D ; agreeing with $\pi\pi$, Coptic, or perhaps by these characters doubled; as $\sim\sim\sim$, = , or D , $\pi\pi\pi$, or $\pi\pi$, Coptic. The Plural is also formed by III , and the Dual by 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, $\sim\sim\sim$, $\pi\kappa$, or $\pi\Delta\kappa$; $\sim\sim\sim$, $\pi\varsigma$, or $\pi\Delta\varsigma$; $\sim\sim\sim$, $\pi\varsigma$, or $\pi\Delta\varsigma$; &c. Although these

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

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

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

Ἀντικά οἱ παρ' Ἀγυπτίους παιδευόμενοι, πρῶτον μὲν πάντων τῆν Ἀγυπτίων γραμματικῶν μεθόδον εκμανθάνουσι, τὴν ἐπιστολογραφικὴν καλουμένην· δευτέραν δὲ, τὴν ἱερατικὴν, ἣ χροῦνται οἱ ἱερογραμματεῖς· ὕστατην δὲ καὶ τελευταίαν τὴν ἱερογλυφικὴν, ἧς ἡ μὲν ἐστὶ διὰ τῶν πρώτων στοιχείων κυριολογικὴ· ἡ δὲ συμβολικὴ. τῆς δὲ συμβολικῆς ἡ μὲν κυριολογεῖται κατὰ μῆσιν, ἡ δ' ὡσπερ τροπικῶς γραφεταί, ἡ δὲ ἀντικρὺς ἀλληγορεῖται κατὰ τινὰς αἰνιγμοῦς. ἤλιον γοῦν γραφαί βουλομένοι κυκλῶν ποιοῦσι, σελήνην δὲ σχήμα 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^b 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."

Porphyry has communicated much the same information on the subject:

Ἐν Ἀγυπτῷ μὲν τοῖς ἱερευσὶ συνῆν ὁ Πυθαγόρας, καὶ τὴν σοφίαν ἐξέμαθε, καὶ τὴν Ἀγυπτίων φωνῆν· γραμμάτων δὲ τρῖσας διαφορας, ἐπιστολογραφικῶν τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν· τῶν μὲν κοινολογουμένων κατὰ μῆσιν, τῶν δὲ ἀλληγορουμένων κατὰ τινὰς αἰνίγμους.

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."

^b Seventh Letter from Egypt.

Nations to the feet of the Theban Trinity." Among these he found written, in letters at full length, "Joudaha Melek,* 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."

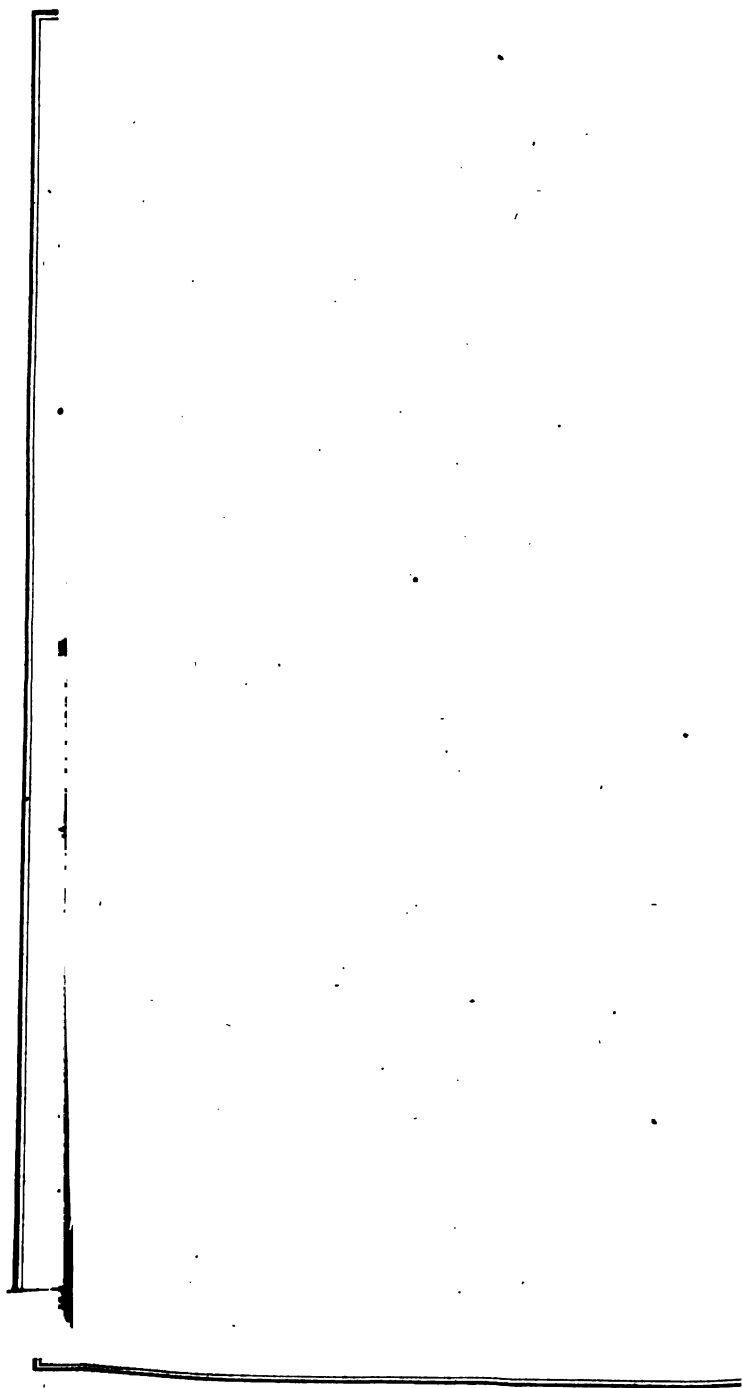
Lucani Pharsalia, lib. iii. 221.

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.

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





HIEROGLYPHIC NUMBERS.

<p>1. I.</p> <p>2. II.</p> <p>3. III.</p> <p>4. IIII. 𐍑.</p> <p>5. IIIII.</p> <p>6. III III.</p> <p>7. III III. IIII.</p> <p>8. IIII IIII. IIII.</p> <p>9. IIIIII.</p> <p>10. 𐍓. 𐍑.</p> <p>11. 𐍓 I.</p> <p>12. 𐍓 II.</p> <p>13. 𐍓 III.</p> <p>16. 𐍓 IIIII.</p> <p>20. 𐍓𐍓.</p>	<p>21. 𐍓𐍓 I.</p> <p>22. 𐍓𐍓 II.</p> <p>30. 𐍓𐍓𐍓.</p> <p>40. 𐍓𐍓𐍓𐍓.</p> <p>50. 𐍓𐍓𐍓𐍓𐍓.</p> <p>60. 𐍓𐍓 𐍓𐍓 𐍓𐍓.</p> <p>70. 𐍓𐍓 𐍓𐍓 𐍓𐍓.</p> <p>80. 𐍓𐍓𐍓 𐍓𐍓𐍓.</p> <p>90. 𐍓𐍓𐍓𐍓 𐍓𐍓𐍓.</p> <p>100. 𐍑.</p> <p>200. 𐍑𐍑.</p> <p>300. 𐍑𐍑𐍑.</p> <p>400. 𐍑𐍑𐍑𐍑.</p> <p>500. 𐍑𐍑𐍑𐍑𐍑.</p> <p>1000. 𐍑. 𐍑.</p>
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LETTERS OF THE ENCHORIAL ALPHABET.

	ζ, ς, Ϸ. ε, ι, ο, ρ, α. ρ, ς. ο, τ, ω.	τ.	ρ.
α.	υ, υ, υ, υ.	φ.	υ.
β.	Ϸ, Ϸ, Ϸ, Ϸ.	χ.	Ϸ.
γ, κ, β.	γ, Ϸ, Ϸ, Ϸ, Ϸ, Ϸ.	ψ.	Ϸ, Ϸ, Ϸ.
δ, τ, θ.	Ϸ, Ϸ, Ϸ, Ϸ, Ϸ, Ϸ.	Ϸ.	Ϸ, Ϸ, Ϸ.
ε.	ι.	Ϸ.	Ϸ, Ϸ, Ϸ.
η, or ι.	λ.	Ϸ.	Ϸ, Ϸ, Ϸ.
ι.	λ, λ, λ, λ.	Ϸ.	Ϸ.
κ.	λ, λ, λ, λ, λ, λ.	ω.	ι.
λ.	λ, λ, λ, λ.		
μ.	υ, υ, υ, υ.		
ν.	υ, υ, —, —.		
ξ.	≠.		
ο.	Ϸ, ι, Ϸ, Ϸ.		
π, or φ.	Ϸ, Ϸ, λ, Ϸ, υ, Ϸ, Ϸ, Ϸ, Ϸ.		
ρ.	ι, ο, —, ι.		
σ.	Ϸ, Ϸ, Ϸ, Ϸ, Ϸ, Ϸ, Ϸ, Ϸ.		
τ.	Ϸ, Ϸ, Ϸ.		

ENCHORIAL NUMBERS.

Common Numbers.

The Numbers of Days.

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



PART I. ORTHOGRAPHY.

CHAP. I. OF THE LETTERS, OR ALPHABET.

1. The Coptic Alphabet contains Thirty-two Letters.

Coptic Alphabet.	Greek Alphabet.	Names of the Letters.		Corresponding English Sounds.	Number.
Α α	A α	Αλφά	<i>Alpha</i>	a	1
Β β	B β	Βητά	<i>Beta</i>	b { as v between two vowels.	2
Γ γ	Γ γ	Γάμμα	<i>Gamma</i>	g	3
Δ δ	Δ δ	Δελτά	<i>Delta</i>	d	4
Ε ε	Ε ε	Εϊ	<i>Ei</i>	e short.	5
Ϛ ϛ	Ϛ ϛ	Ϛο	<i>So</i>	ς	6
Ζ ζ	Z ζ	Ζητά	<i>Zeta</i>	z	7
Η η	Η η	Ηητά	<i>Heta</i>	e long.	8
Θ θ	Θ θ	Θητά	<i>Theta</i>	th	9
Ι ι	Ι ι	Ιωτά	<i>Iota</i>	i	10
Κ κ	Κ κ	Καππα	<i>Kappa</i>	k	20
Λ λ	Λ λ	Λαυτά	<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
Σ σ	Σ σ ς	Σιμα	<i>Sima</i>	s	200
Τ τ	Τ τ	Ταυ	<i>Tau</i>	t	300
Υ υ	Υ υ	Ηυ	<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	Ου	<i>Ou</i>	o long.	800
Ϙ ϙ		Σηι	<i>Shei</i>	sh	900
Ϛ ϛ		Φει	<i>Fei</i>	f	90
Ϝ ϝ		Ηει	<i>Hei</i>	kh	
Ϟ ϟ		Ηορι	<i>Hori</i>	h	
Ϡ ϡ		Γαγγια	<i>Gangia</i>	g { and j before a vowel.	
Ϣ ϣ		Σιμα	<i>Sima</i>	sh	
Ϥ ϥ		Τει	<i>Tei</i>	ti, di, or th.	

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

CHAP. II.

REASONS ON WHICH THE REMARKS ON THE ALPHABET ARE FORMED.

2.

- ⲁ is pronounced as *a* in *man*, or in ⲁⲁⲁⲁ, *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, ⲂⲁⲂⲧⲗⲟⲛ, Ⲃⲉⲛⲓⲁⲙⲓⲛ; 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 *ϥ*, in Bashmuriac; as, Ⲃⲓ for ⲥⲓ, Coptic, *to bear*.
- Ⲣ* never occurs in Coptic words, except in one or two instances. It is used instead of *α*, in words derived from the Greek.
- Ⲅ This letter was never used by the ancient Egyptians, and occurs only in foreign words.
- ⲥ is pronounced as the *ε* in Greek. It is used in Sahidic at the end of words, instead of the Coptic *ⲓ*, *ⲓ*. It is also used instead of *ⲁ*, in Bashmuriac; as, ⲉⲈⲛ, 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 adhibetur.” *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 Ⲣ adhibetur.”

REMARKS ON THE ALPHABET.

- ϛ This letter is used as a number : it may be considered as the ϛ of the Greeks.
- ζ is only used in words of Greek and Hebrew origin ; as, Ζαχαρίας, *Zacharias* ; Ναζαρεθ, *Nazareth* ; &c.
- η is sounded like the Greek letter η ; as, ημποτε, *μήποτε* : it was formerly pronounced with a sharp breathing ; as, ηητεηηη, *ήγυμών*.
- θ This letter is pronounced as *th*, in *Thaddeus*, Θαδδεος, or in *Bartholomeus*, Βαρθολομειος, &c. θ is used instead of τθ, for expedition in writing. In Sahidic, and Bashmuric, τ is used instead of θ ; as, ετθε, for εθηε, *for, on account of*, &c. ; τωη for θωη, *where?* &c.
- ι answers to *i* in English, and *i* in Greek ; as, Ισαακ, *Isaac* ; δικαιοσυνη, *δικαιοσύνη* ; &c.
- κ is sounded as κ in *Ric*, *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*, Σολομωηη. It is used for ρ, in Bashmuric ; as, ληηηη, for ρωηηη, Coptic, *a year*.
- μ is enunciated like *m* in *Aminadab*, Αμηνπαδδβ.
- ν 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, Αρφαξηηη, *Arphaxad*. It is sometimes used instead of κς ; as, θουξ, for θουκς, *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*. πι, and φ, are signs of the definite article masc. singular.
- ρ is pronounced as *r* in Αραμ, *Aram*.
- ς is enunciated as *s* in Εσρωε, *Esrom*.
- τ as *t* in Σεεεριτικς, *a Samaritan*. It is now and then used for δ; as, Τεπιελ, for Δεπιελ.
- υ is sounded like *u* in Παυλος, *Paulos*, or εταγελιον, *εὐαγγέλιον*. It occurs, in words of Greek origin, instead of ι, and η; as, κτωτος, for κιωτος; ετεεπι, for σημαίνων; &c.
- φ as *ph*, or *φ* in Greek: Ιωεφδτ, *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, Ιεχονιας, *Jechonias*. It is put, instead of κ, before the letters β, λ, εε, π, οτ, 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, ϣβω, *a rod, a sceptre*.
- ϣ is pronounced like *f* in *father*; as, ϣωτῆβολ, *to destroy*.
- Ϟ This letter answers to the π of the Hebrews: the Copts of the present day, at least, give it this sound; as, Ϟεε, Ϟπ, *to be fervent, hot, &c.*; Ϟεν (*khen*), *in*. It never occurs in Sahidic, but ϡ is always used in its stead.
- ϡ as *h*; and it is used for the sharp breathing of the Greeks; as, ϡοπλον, ὄπλον; ϡτωπος, ὕσσωπος; &c.
- χ as *g* in ρερχαριτης, μαργαρίτης. *Jablonsky* says, “Est illa litera χ, 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.
- ϣ This letter is pronounced like *s*, or *sh*, by the present Copts; as, ἴπσοβι, *epsoshni*. It is sometimes exchanged for ϣ; as, ϣωλ, and βωλ, *to gather grapes*. It is frequently used in Sahidic and Bashmuriç, instead of χ; as βιπ for χιπ. It is used, in some words of Greek origin, instead of κ.
- ϥ is enunciated like *ti*, and *di*; as, ϥκεριος, Τιβίριος. The Copts of the present day pronounce it *di*; as, ϥκρισις, *dikrissis*. (See *Theod. Pet. in Psal. prim.*) In Sahidic, it is exchanged for τε; as, ϣοεϥ. 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, **ⲁ̀**, or **ⲉⲉⲉ**; **ⲛ̀**, or **ⲉⲛ**. The vowel is sometimes written; and at others it is expressed by the point above the consonant; as, **ⲉⲉⲉⲕⲁⲃ**, or **ⲁ̀ⲕⲁⲃ**, *affliction*.

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

5. When the point (`) occurs above a vowel, it expresses the soft or sharp breathing of the Greeks. When it is found above **Ⲡ̀**, it denotes the sharp accent; as, **ⲛ̀ⲉⲥⲁⲩ**, *Ἠσαῦ*; **ⲛ̀Ⲡⲱⲁⲛⲥ**, *Ἡρώδης*: but when placed above the other vowels, it either expresses the soft accent, (as, **ⲁ̀ⲃⲓⲁ̀**, *Ἀβιά*; **ⲉ̀ⲫⲉⲥⲟⲥ**, *Ἐφεσος*;

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, **ⲁ̀ⲛ̀**, **ⲁ̀ⲉⲛ**, and **ⲉⲛ̀ⲭⲣⲓⲁ̀**, for *επερχρια*; **ⲧ̀ⲛ̀** for *τεπ*; &c.

4. The line (¯) is used for α and ο, as in the Coptic; as, **ⲟⲩ̀ⲛ̀ⲧ̀ⲩ̀** for *οιοκταϛ*, *he hath*; **ⲕ̀ⲧ̀ⲕ̀** for *ⲛ̀ⲧⲟⲕ*, *thou*; **ⲁ̀ⲛ̀ⲕ̀** for *ⲁ̀ⲛⲟⲕ*, *I*; **ⲱ̀ⲉ̀ⲧ̀ⲧ̀ⲉ̀** for *ⲱⲟⲉⲧⲧⲉ*, *f. three*.

5. In

"Εφιστος; &c.) or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks; as, **στοῖχος**, **στῶϊκός**; **ⲁⲡ-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, **ἐλεως**, **ἰλείως**; **ὠσⲁⲡⲡⲁ**, **ὠσαννὰ**; &c.

7. A point above **ⲁⲉ** or **ⲓ** distinguishes it from **ⲁⲉ** or **ⲡ** radical; and from **ⲡ**, the definite article plural, before the infix; (See Defin. Art. Plu.) as, **ⲓⲱⲟⲩ** is *glory*; **ⲓ** servile being prefixed to **ⲱⲟⲩ**, *glory*. But **ⲡⲱⲟⲩ**, without a point above the **ⲡ**, signifies *to them*.

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

Ⲫ̄Ⲥ, **Ⲫ̄Ⲧ** **ⲪⲈⲘⲘ**, **ⲪⲈⲘⲦ**.

Ⲓ̄Ⲥ **ⲒⲤⲘⲦ**.

Ⲓ̄Ⲥ **ⲒⲤⲘⲦⲤ ⲒⲁⲫⲁⲣⲈⲘⲘ ⲘⲱⲧⲒⲡ**.

ⲕ̄Ⲉ, **ⲕ̄ⲡ**, **ⲕ̄Ⲥ** .. **ⲕⲦⲣⲒⲈ**, **ⲕⲦⲣⲒⲘⲡ**, **ⲕⲦⲣⲒⲘⲘ**.

Ⲙ̄Ⲥ **ⲘⲒⲘⲘ**.

ϕ†

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, **ⲟⲩⲟⲓ̈ⲡ** for **ⲟⲩⲟⲈⲒⲡ**, *light*; **ⲡⲓⲣⲁⲤⲁⲘⲘⲘ** for **ⲡⲈⲒⲣⲁⲤⲁⲘⲘⲘ**; &c.

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

8. In

ϕ†	.....	ϕποστ†.
ϸρ,	ϸωρ	..... ϸωτηρ.
ϸϸ,	ϸϸρϸ	.. Χριστος.
μετϸρϸ	.....	μετϸρηστος.
ππ	.....	ππετμεε.
εε,	εετ	..... εεοτμεε.
παρ	.....	παρροεος.
ιληε	.....	Ιεροτμεεληε.
δαδ	.....	Δατιδ.
κλ	.....	κεφμελεοπ.
ιωμ,	& ιωπ,	Ιωμπησ.
ισλ	.....	Ισρμηλ.
ο	.....	οπ, as μετστηριο.
ο	.....	οτ, as οορ, ορ εδο, εδοτη.
ψ	.....	ϕποστ†.
ηϸ	.....	στατροσ.
ερ	.....	μερτροσ.

The stops used, are one or two points:; as, **ϸε ρηκη αρεμοσ οτορ,** &c. Mark xv. 44. But two points are most commonly used; as, **ελωι: ελωι: ελεεεε ϸμεε ϸοεπι:** 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 :

ιϸ	.....	Ιησοϸσ.
ειληε	.....	τρηεροτμεεληε.
ιηλ	.....	Ισρμηλ.
ο	.....	οτ.
⊙	.....	οτ.
ψ	.....	μετστηριοπ.

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, η, or φ.	τ, θ, †.	π, η, πην.

The Indefinite Article is,

M. & Fem. Sing.	M. & Fem. Plural.
οτ.	ε, εην.

OF THE DEFINITE ARTICLE.

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

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

THE ARTICLES.

2. The definite article sing. masc., in Sahidic, and Bashmuric, is πε, or η. 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-δνι, from δνι *like*; πεθ-οτδβ, from οτδβ *holy*; πετ-δϣ-λεεριτ, *he who hath loved*, from λεεριτ *to love*, πετ, the relative pronoun with the article, and δϣ the prefix indic. perf. 3d pers. sing. (See the Relative Pronouns &c.)

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

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

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

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

π always

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

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

4. The definite article plural, both masculine and feminine, is νε, π, πετ, νι, πεπ, or ππ; or ππ, if λλ or π follows; as, πε-ποβε, *the sins*, from ποβε *a sin*; πετ-ϣδχε, *the words*, from ϣδχε *a word*. νι 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-εφ-τεβς, f. *his seals*, from τεβς *a seal*, and εφ the inf. of the 3d pers. sing. mas.

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

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

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

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

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

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

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

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

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

in a desert, is contracted into ⲉⲧ-ⲱⲁⲓⲉ; ⲉⲟⲩ-ⲙⲉⲧ-ⲙⲉⲟⲩⲉ, *for a witness*, into ⲉⲧ-ⲙⲉⲧⲙⲉⲟⲩⲉ; &c.

6. The indefinite plural, of the masculine and feminine genders, is ⲉⲁⲛ; as, ⲉⲁⲛ-ⲉⲟⲩⲁ, m. *accusations*, from ⲉⲟⲩⲁ *an accusation*; ⲉⲁⲛ-ⲉⲱⲉⲓ, *abominations*, m. from ⲉⲱⲉⲓ *an abomination*, m.; ⲉⲁⲛ-ⲉⲟⲩⲉⲣⲓ, *thorns*, f. from ⲉⲟⲩⲉⲣⲓ *a thorn*.

CHAP. II.

OF NOUNS.

7. A Coptic Noun generally takes an article before it; as, ⲟⲩ-ⲣⲱⲙⲉⲓ, *a man*; ⲛⲓ-ⲣⲁⲛ, *the name*; ⲉⲁⲛ-ⲱⲃⲱ, *fables*; ⲛⲓ-ⲉⲛⲛⲓ, *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, ⲧⲱⲙⲉ, *book*; ⲛⲓ-ⲧⲱⲙⲉ, *the book*; ⲛⲓ-ⲧⲱⲙⲉⲓ, *the books*.

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

perfect tense, used before the nominative, the letters ⲁⲟⲩ are generally contracted into ⲁⲧ; as, ⲁⲧⲱ ⲁⲧ-ⲛⲟⲃ ⲛⲓⲟⲩⲟⲩⲉ ⲉⲉ ⲉⲉⲣⲁⲓ ⲉⲭⲛⲓ, for ⲁⲧⲱ ⲁ ⲟⲩ ⲛⲟⲃ ⲛⲓⲟⲩⲟⲩⲉ ⲉⲉ ⲉⲉⲣⲁⲓ &c. *and great fear fell upon &c.* Acts V. 5.

NOUNS
WITH THE INDEFINITE ARTICLE.

NOUNS
WITH THE DEFINITE ARTICLE.

NOUNS
WITHOUT THE ARTICLE.

Sing. and Plur.	Sing.	Plur.	Sing.	Plur.
HI, <i>house, or houses, m.</i>	ОѢ-НУ, <i>a house.</i>	ѦАН-НУ, <i>houses.</i>	НН HI, <i>the house.</i>	НН-НН, <i>the houses.</i>
ѦОѢ, <i>serpent, or serpents, m.</i>	ОѢ-ѦОѢ, <i>a serpent.</i>	ѦАН-ѦОѢ, <i>serpents.</i>	Н-ѦОѢ, <i>the serpent.</i>	НН-ѦОѢ, <i>the serpents.</i>
ТВОѢ, <i>mountain, or mountains, m.</i>	ОѢ-ТВОѢ, <i>a mountain.</i>	ѦАН-ТВОѢ, <i>mountains.</i>	Н-ТВОѢ, <i>the mountain.</i>	НН-ТВОѢ, <i>the mountains.</i>
СѢѢѢ, <i>sword, or swords, f.</i>	ОѢ-СѢѢѢ, <i>a sword.</i>	ѦАН-СѢѢѢ, <i>swords.</i>	Т-СѢѢѢ, <i>the sword.</i>	НН-СѢѢѢ, <i>the swords.</i>
БѢКИ, <i>city, or cities, f.</i>	ОѢ-БѢКИ, <i>a city.</i>	ѦАН-БѢКИ, <i>cities.</i>	Ѣ БѢКИ, <i>the city.</i>	НН-БѢКИ, <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 ηοϣ, ηοϣι, ηωϣι, οϣοϣ, or ωοϣ; as, εϋε, *an ox*; εϋηοϣ, *oxen*; &c.: but most words which end in ε, and vary their termination to form the plural, make that plural by adding ϣ; as, μεϋερε, *a witness*; μεϋερεϣ, *witnesses*. Words ending in ει change the ει into ηοϣι; as, ερφει, *a temple*; ερφηοϣι, *temples*. Words ending in η change the η into εϣ, ηοϣ, or ωοϣι; as, εραη, *a tear*; εραηοϣι, *tears*; &c. Those ending in ηϣ, or ιϣ, generally change them into ϣ†; &c. But as words do not change their termination to form their plural by any infallible rule, the following list is given, which comprehends nearly the whole of those

OF NUMBER OF NOUNS.

9. Some words, in the Sahidic, form the plural like the Coptic, by changing the termination of the singular. Words ending in ε in the singular, form the plural by changing the ε into ηϣε, or οοϣε; as, πε, *heaven*; plural, πηϣε, *heavens*. η is changed into οοϣε; as, εϣη, *night*; εϣηοοϣε, *nights*. ο is changed into ωοϣ, or ωωϣ: or οϣε is added; as, ειερο, *a river*; ειερωοϣ, *rivers*; &c. οϣ is changed into οοϣε; as, εηποϣ, *an hour*; εηποοϣε, *hours*; &c. &c. Most of those words which change their termination, form the plural in οοϣε. As Sahidic words which change their termination, to form the plural, cannot easily be reduced to rules, a list is here given:

ϣπε,

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

Singular.	Plural.
αβουτ, πι, <i>a month,</i>	αβητ.
αλουτ, πι, <i>a child,</i>	αλωουτι.
απατω, πι, <i>an oath,</i>	απατω.
ατωϑετϑουτϑ, <small><i>incompre-</i></small>	ατωϑετϑουτουτ.
ατλη, †, <i>a palace,</i>	ατληουτ.
ατρηχ, <i>a limit,</i>	ατρηχουτ.
αφε, †, <i>a head,</i>	αφηουτι.
αφωφ, πι, <i>a giant,</i>	αφωφι.
αχω, πι, <i>a magician,</i>	αχωουτι.
αϑ, <i>flesh,</i>	αϑουτι, & αϑ.
αρο, πι, <i>a treasure,</i>	αρωρ.
βελλε, <i>blind,</i>	βελλετ.
βεχε, πι, <i>wages,</i>	βεχηουτι.
δωκ, πι, <i>a servant,</i>	εβιαικ.

εβο.

* SAHIDIC.

Singular.	Plural.
απε, τ, <i>a head,</i>	απητε.
αρο, π, <i>a treasure,</i>	αρο, & αρωαρ.
ειερο, π, <i>a river,</i>	ειερωουτ, & ερωουτε.
ειωτ, π, <i>a father,</i>	ειουτε.
απτερο, τ, <i>a kingdom,</i>	απτερωουτ, & απτερο.
αποουτϑ, <i>good,</i>	αποουτουτ.
αποουϑ, <i>much,</i>	αποουουτ, & επαποουουτ.
ουρορ, πε, <i>a dog,</i>	ουρουρ.
πε, τ, <i>heaven,</i>	πητε.
σιρ, πε, <i>the side,</i>	σιρουουτε.

Singular.	Plural.
èbo, πι, <i>dumb</i> ,	èbωτ.
Θωω, <i>an Ethiopian</i> ,	Θωωτ.
ενεσε, <i>beautiful</i> ,	èνεσωτ.
ελεκτ, πι, <i>affliction</i> ,	ελεκτ.
ερην, †, <i>a tear</i> ,	ερηωτι.
ερφει, πι, <i>a temple</i> ,	ερφωτι.
ετφω, †, <i>a burden</i> ,	ετφωτι.
εω, πι, & †, <i>an ass</i> ,	εετ, & εεε.
εωω, †, <i>a hog</i> ,	εωωτ.
εωωτ, πι, <i>a merchant</i> ,	εωω†.
èρε, †, <i>an ox</i> ,	ερηωτ, & ερωωτ.
ηι, ηι, <i>a house</i> ,	ηωτ, & ηι.
θεωε, πι, & †, <i>a neighbour</i> ,	θεωετ.
ιαρο, φ, <i>a river</i> ,	ιαρωτ.
ιοα, φ, <i>a sea</i> ,	ααωιωτ.
ιωτ, πι, <i>a father</i> ,	ιω†.
αα, πι, <i>a place</i> ,	ααι, & αα.
αεορε, πι, <i>a witness</i> ,	αεορετ.
αετοτρο, †, <i>a kingdom</i> ,	αετοτρωωτ.
αεπριτ, πι, <i>a beloved</i> ,	αεπρι†.
αερι, <i>a day</i> ,	αεερι.
αωιτ, πι, <i>a way</i> ,	αιτωωτι, & αωιτ.
παα, <i>great</i> ,	παατ.
παπε, <i>good</i> ,	παπετ.
παωε, <i>much</i> ,	παωωωτ.
οηποτ, †, <i>an hour</i> ,	οηπωωτι.
οηρο, πι, <i>a king</i> ,	οηρωωτ.
πεοηπε, <i>good</i> ,	πεοηπετ, and πεοηποωωτ.
ρηααω, πι, & †, <i>rich</i> ,	ρηααοι, and ρηααωωτ.
ρητ, <i>a foot</i> ,	ρητωτ.

Singular.	Plural.
ρεληντ, φ, <i>a tenth,</i>	ρεληντ, and ρεληντ.
ρεερε, πι, and †, <i>free,</i>	ρεερετ.
ρερχω, πι, <i>a musician,</i>	ρερχωοτι.
ρο, πι, <i>a mouth,</i>	ρωοτ.
ροτρη, <i>evening,</i>	δροτρη.
σαβε, <i>wise,</i>	σαβετ, π. σαβη, ε.
σαιε, <i>beautiful,</i>	σαιωοτ.
σαθ, πι, <i>a scribe,</i>	σθοτι, and σαθ.
σβα, †, <i>a doctrine,</i>	σβαοτι.
σοβτ, πι, <i>a wall,</i>	σεβθαιοτ, and σοβτ.
σον, πι, <i>a brother,</i>	σπνοτ.
σονι, πι, <i>a robber,</i>	σπνωοτι, and σονι.
σφιρ, πι, <i>the side,</i>	σφιρωοτι.
εγλει, †, <i>a woman,</i>	εγιοει.
τεβλη, πι, <i>a beast,</i>	τεβλωοτι.
τοοτι, <i>the morning,</i>	δτοοτι.
τοτ, <i>a hand,</i>	τοτοτ, and τοτ.
φε, †, <i>heaven,</i>	φνοτι.
ψαρε, πι, <i>a desert,</i>	ψαρετ.
ψβατ, πι, <i>a rod,</i>	ψβοτ.

ψεεεεεο,

SAHIDIC.

Singular.	Plural.
ριεε, π, <i>weeping,</i>	ριειοοτε.
ρρο, π, <i>a king,</i>	ρρωοτ.
σον, π, <i>a brother,</i>	σπνητ.
βιρ, <i>a basket,</i>	βρηοτε.
ιω, and εω, τ, <i>an ass,</i>	ειωοτε.
ετσην, τ, <i>night,</i>	ετσηοοτε.
ριεην, τ, <i>a tear,</i>	ριειοοτε.
τβην, <i>a beast,</i>	τβηοοτε.

D

TOOT,

Singular.	Plural.
αγερεεεο, πι, <i>a stranger,</i>	αγερεεεωοτ.
απη, πι, <i>a net,</i>	απηνοτ.
απο, <i>a thousand,</i>	απηο, and απο.
αυτεκο, πι, <i>a prison,</i>	αυτεκωοτ.
αυφηρ, πι, <i>a friend,</i>	αυφερ, and αυφερι.
αυχε, πι, <i>a locust,</i>	αυχετ, and αυχνοτ.
δελλο, πι, <i>an old man,</i>	δελλοι.
δρε, πι, <i>food,</i>	δρηνοτι.
εαλητ, πι, <i>a bird,</i>	εαλατ.
εθο, πι, <i>an horse,</i>	εθωρ.
εην, †, <i>a helm,</i>	εηνοτ.
εοτιτ, πι, and †, <i>first,</i>	εοτατ.
εωβ, πι, <i>a work,</i>	εβνοτι.
εω†, πι, <i>tribute,</i>	εο†.
καεεοτλ, πι, <i>a camel,</i>	καεεαλι, & καεεοτλι.
χοι, πι, <i>a ship,</i>	εχνοτ.
βαλε, πι, <i>lame,</i>	βαλετ.
βαλοχ, †, <i>a foot,</i>	βαλατχ.
βαχη, <i>maimed,</i>	βαχετ, and χασετ.

SAHIDIC.

Singular.	Plural.
τοοτ, <i>the hand,</i>	τοοτοτ.
εαλητ, <i>a bird,</i>	εαλαατε.
εωβ, π, <i>a work,</i>	εβητε.
ερε, τ, <i>food,</i>	ερητε.
χοι, π, <i>a ship;</i>	εχητ.
χοειс, <i>a lord.</i>	χισοοτε, and χοειс.

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

OF GENDER OF NOUNS.

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

OF CASES.

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

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

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

OF GENDER OF NOUNS.

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

OF CASES.

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

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

Nom.	$\dot{\eta}\chi\epsilon$ $\pi\iota$ - $\dot{\epsilon}\dot{\alpha}\chi\iota$, $\dot{\iota}\dot{\beta}\dot{\rho}$	$\lambda\omicron\gamma$ - $\omicron\varsigma$, verb- <i>um</i> , the word.
Gen.	$\dot{\eta}\tau\epsilon$ $\pi\iota$ - $\dot{\epsilon}\dot{\alpha}\chi\iota$, $\dot{\iota}\dot{\beta}\dot{\rho}$	$\lambda\omicron\gamma$ - $\omicron\upsilon$, verb- <i>i</i> , of the word.
Dat.	$\dot{\epsilon}\dot{\iota}\pi\iota$ - $\dot{\epsilon}\dot{\alpha}\chi\iota$, $\dot{\iota}\dot{\beta}\dot{\rho}$	$\lambda\omicron\gamma$ - \omicron , verb- <i>o</i> , to the word.
Accu.	$\dot{\epsilon}\dot{\iota}\pi\iota$ - $\dot{\epsilon}\dot{\alpha}\chi\iota$, $\dot{\iota}\dot{\beta}\dot{\rho}$	$\lambda\omicron\gamma$ - $\omicron\iota$, verb- <i>um</i> , the word.
Voc.	$\dot{\omega}\pi\iota$ $\dot{\epsilon}\dot{\alpha}\chi\iota$, $\dot{\iota}\dot{\beta}\dot{\rho}$	$\lambda\omicron\gamma$ - ϵ , verb- <i>um</i> , O the word.
Abl.	$\dot{\epsilon}\dot{\iota}\pi\iota$ - $\dot{\epsilon}\dot{\alpha}\chi\iota$, $\dot{\iota}\dot{\beta}\dot{\rho}$ or $\dot{\mu}$	verb- <i>o</i> , by the word.

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

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

THE NOMINATIVE CASE.

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

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

THE NOMINATIVE CASE.

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

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

THE GENITIVE CASE.

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

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

THE GENITIVE CASE.

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

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

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

Genitive Plural; as, **περε Ἰησοῦ τῷ Σιμωνι Πητροσ**
χε Σιμωνι φαδωδπηνε, *Jesus said to Simon*
Peter, Simon of John &c.—John xxi. 15; **φα ποσ**
πε πι-οτχχι, *Of the Lord is salvation*—Ps. iii. 8;
τ-α-μετοτρο θα παι-κοσμοσ εη τε, *My king-*
dom is not of this world—John xviii. 36; **εποκ**
πα-π-σπερεεε παβραεε, *We are of the seed of A-*
braham—John viii. 33; **παι-σαχι πα-οτ-ρωεε εη**
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-σαρρ ητεπι-ρεεερεε πεεε**
πι-βωκ πεεε πι-κοτχι πεεε πι-πιγτ, *The flesh of*
the free and of servants, and of the small and great
—Rev. xix. 18. **εεπ-ρωεεε η-Κυπριοσ πεεε πι-**
Κυριππεοσ, *Men of Cyprus and of Cyrenne*—Acts
xi. 20. Sometimes the sign of the Genitive occurs
before both nouns; as, **εε-πι εγγελοσ πεε-τ-**
εκκλησιεε ητε-Περγαεεοσ, *To the Angel of the*
Church of Pergamos—Rev. ii. 12. **π-χχακι ητε-**
τχρεεεσ η-επεε, *The blackness of eternal darkness*
—Jude 13; &c.

THE DATIVE.

15. The Dative Case takes the **εε** or **η**, and some-
times **ε**, prefixed; as, **πεχαεε η-Σιμωνι,** *He said*
to Simon; **εετ τοτεε εε-π-Ισραε,** *He hath given his*
hand (help) to Israel, &c.; **εεη ε-π ηη εε-Παριε,**
He came to the house of Mary—Acts xii. 12; &c.

THE DATIVE.

15. The Prefixes to the Dative Case are **εε** and **η**.

THE ACCUSATIVE.

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

THE VOCATIVE.

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

THE ABLATIVE.

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

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

20. Words

THE ACCUSATIVE.

16. α , η , and ϵ , are signs of the Accusative Case, as in Coptic.

THE VOCATIVE.

17. The Prefixes α and η , and sometimes ω , 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 α and η , and the Prepositions, like the Coptic.

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

CHAP. III.

OF ADJECTIVES.

21. The Number and Gender of Adjectives are denoted by the Articles, Prefixes, and Suffixes, which are united to the Substantive, or Adjective, or to both; as, *ⲡⲓ-ⲡⲉⲧⲗⲱⲟⲩ*, *bad*, m.; *ⲡⲓ-ⲡⲓⲱⲧⲓ*, *great*, m.; *ⲧⲓ-ⲡⲓⲱⲧⲓ*, *great*, f.; *ⲡⲓ-ⲘⲘⲡⲉ̀ⲥⲱⲟⲩ ⲉⲑⲛⲁⲛⲉⲓ ⲱⲁⲓⲧⲓ*, *The Good Shepherd hath given &c.*—John x. 11. *ⲧⲓ-ⲥⲏⲱ ⲉⲑⲛⲁⲛⲉ-ⲥ*, *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:—

ⲁⲧⲱⲟⲩⲉⲧ-

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;

ⲕⲉ,

Singular.	<i>incompre- hensible.</i>	Plural.
ατϣθετθοτϣ,		ατϣθετθοτοϣ.
βελλε, <i>blind</i> ,		βελλετ.
εβο, <i>dumb</i> ,		εβωοτ.
επεσε, <i>beautiful</i> ,		επεσωοτ.
αεπριτ, <i>beloved</i> ,		αεπρατ.
παπε, <i>good</i> ,		παπετ.
παϣε, <i>much, many</i> ,		παϣωοτ.
ρεεζε, <i>free</i> ,		ρεεζετ.
σαβε, <i>wise</i> ,		σαβετ, & σαβη f.
σαιε, <i>fair</i> ,		σαιωοτ.
θδε, <i>the last</i> ,		θδετ.
ροϣιτ, <i>the first</i> ,		ροϣατ.
χαπη, <i>soft</i> ,		χαπετ.
σαλε, <i>lame</i> ,		σαλετ.
σαχη, <i>maimed</i> ,		σαχετ.

COMPARISON OF ADJECTIVES.

24. Comparatives are formed by εροτε, *above*, or *more than*; or ε, *than*, put after the Positive; as, οτ-πιατ πε φτ εροτε πεκ-ρητ, *Great is God than (or greater than) our heart*—1 John iii. 20;
 ραπ-

SAHIDIC.

Singular.	Plural.
κε, <i>another</i>	κοοτε.
παϣοϣ, <i>much</i>	παϣωοτ.
παποϣ, <i>good</i>	παποτοϣ and παποτ.
ραε, <i>the last</i>	ραεετ, ραε, & ραετ, f.

COMPARISON OF ADJECTIVES.

24. The Comparative, in Sahidic, and Bashmurić, is formed like the Coptic, by εροτε, ε, or ηροτο after the Positive; and sometimes by παρα.

ὄλπ-πικύτ ἐ-παι εκὲ-παι, *Great things (greater) than these thou shalt see*—John i. 51. Sometimes both ἐροτε and ἐ occur in forming the Comparative; as, †-μετσοχ ἵτε φ† εκ-οι ἵ-καθε ἐροτε ἐ-πι-ρωαι, *The foolishness of God is wise more than (or wiser than) men*—1 Cor. i. 25.

The Comparative is also expressed by adding ἵροτο to the Positive; as, †-μετμεορε, ἵτε φ† οτ-πικύτ τε ἵροτο, *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, πια γαρ πε πι-πικύτ, *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 οτοπ πιβεν, *all*: thus; ἐοτ-κοτχ μεη τε ἐβολοτε πι-χωχ τηροτ, *Which truly is little than (least of) all seeds*—Matt. xiii. 32; ἀποκ γαρ πε πι-κοτχι ἐβολ οτε πι-ἀποστολοσ τηροτ, *For I am little than (least of) all the Apostles*—1 Cor. xv. 9.

Sometimes the Superlative is formed by adding
ἐλλεαγω

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 πια, *all, &c.* (See Coptic.)

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

Sometimes it can be known only by the sense.

ἐλλεγγω to the Positive; as, ἀταψυχῆ ὑπορτερ ἐλλεγγω, *My soul is troubled exceedingly*—Ps. vi. 3. In some instances it is repeated; as, ἐλλεγγω ἐλλεγγω. It is also formed by ἠρῶντο repeated; as, οὐοῖ ἠρῶντο ἠρῶντο πατ-ερῶντηρι, *And they were exceedingly astonished*—Mark vii. 37.

CHAP. IV.

PRONOUNS.

26. The PERSONAL PRONOUNS are :

	Singular.		Plural.
Masc.	Fem.		Masc. and Fem.
ἐγὼκ, <i>I.</i>			ἐγὼν, <i>we,</i>
ἤσοκ, <i>thou, m.</i>	ἤσο, <i>thou, f.</i>		ἤωτην, <i>ye.</i>
ἤσοϋ, <i>he.</i>	ἤσοϋ, <i>she.</i>		ἤωωτ, <i>they.</i>

27. The FIRST PERSON.

Singular.	Plural.
ἐγὼκ, <i>I.</i>	ἐγὼν, <i>we.</i>
ἠἠ, <i>to me.</i>	ἠἠ, <i>to us.</i>

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

PERSONAL PRONOUNS.

27. The FIRST PERSON in Sahidic.

Singular.	Plural.
ἐγὼκ or ἐγὼτ; אֲנִי or אֲנִי; <i>I.</i>	ἐγὼν, <i>we.</i>
ἠἠ, <i>to me.</i>	ἠἠ, <i>to us.</i>
אֲנִי, <i>I, Bash.</i>	Bash. אֲנִי, <i>to us.</i>

28. The SECOND PERSON.

Masc.	Singular.	Fem.
ἦθoκ, <i>thou, m.</i>		ἦθo, <i>thou, f.</i>
ἡκ, <i>to thee, m.</i>		ἡ, <i>to thee, f.</i>

Masc. and Fem.

Plural.

ἦωτεν, <i>ye, or you.</i> ἡτεν, <i>to you.</i>	}	ετεῖθηνοσ,	} <i>you, or</i> <i>to you.</i>
		ἡτεῖθηνοσ,	
		τεῖθηνοσ,	
		θηνοσ,	

29. The THIRD PERSON.

Masc.	Singular.	Fem.	Plural.
			Masc. and Fem.
ἦθοσ, <i>he.</i>	ἦθοσ, <i>she.</i>	ἦωοσ, <i>they, them.</i>	
ἡσ, <i>to him.</i>	ἡσ, <i>to her.</i>	ἡωοσ, <i>to them.</i>	

Also, τη, ετη, *he, she, that, &c.*

28. The SECOND PERSON.

Masc.	Singular.	Fem.
ἦτοκ, and ἦτκ, <i>thou, m.</i>		ἦτο, <i>thou, f.</i>
ἡκ, <i>to thee.</i>		ἡ, <i>to thee, f.</i>
ἡκ, <i>to thee, Bash.</i>		

Plural.
Masc. and Fem.ἦτωτἡ, and ἦτετἡ, *ye, or you.*ἡτἡ, *to you.*

τηνοσ,	}	<i>you, or</i> <i>to you.</i>
τητἡ,		

Bash. ἡτἡτἡ,	}	<i>you, or</i> <i>to you.</i>	
			ἡτἡτεν,
			ἡτητεν,

29. The THIRD PERSON.

Masc.	Singular.	Fem.	Plural.
			Masc. and Fem.
ἦτοσ, <i>he.</i>	ἦτοσ, <i>she.</i>	ἦτοοσ, <i>they, them.</i>	
ἡσ, <i>to him.</i>	ἡσ, <i>to her.</i>	ἡοσ, <i>to them.</i>	

Singular.

Plural.

Bash. ἡτἡσ, *he.*ἡτἡοσ, *they.*ἡησ, *to him.*ἡοσ, ἡηοσ, or ἡηοοσ, *to them.*

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.
ηδρ, <i>to him</i>	ἡτδρ, <i>his</i> .
ηδμ, <i>to us</i>	ἡτδμ, <i>ours</i> , m.
ηωτεη, <i>to you</i>	ἡτωτεη, <i>yours</i> , m.
ηωοτ, <i>to them</i>	ἡτωοτ, <i>theirs</i> , m.

THE FIRST PERSON.

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

POSSESSIVE PRONOUNS:

THE FIRST PERSON.

Masc.	Singular.	Fem.
31. ποι.		τωι, & ἡτωι, <i>mine</i> , or <i>my</i> .
	Plural.	
	Masc. and Fem.	
	ποτι, <i>mine</i> , or <i>my</i> .	

THE SECOND PERSON.

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

The SECOND PERSON.

	Singular.		
	Masc.	Fem.	
33.	ἦτάκ, φωκ,	} <i>thine,</i> OR <i>thy, m.</i>	ἔωκ, <i>thine, or thy, f.</i>
	Plural.		
	Masc. and Fem.		
	νοῦκ, <i>thine, or thy.</i>		

The THIRD PERSON.

	Singular.		
	Masc.	Fem.	
34.	ἦτάς, & ἦτηκ, φως, πως,	} <i>his.</i>	ἦτάς, & ἦτης, <i>hers, or her,</i>
	Masc. Fem.		
	Plural.		
	Masc.	Fem.	
	νοῦς, ἐτενοῦς,	} <i>his.</i>	νοῦς, <i>hers, or her.</i>

The THIRD PERSON.

	Singular.		
	Masc.	Fem.	
33.	ἦτάς, πως,	} <i>his.</i>	ἦτάς, <i>hers, or her.</i>
	Plural.		
	Masc.	Fem.	
	νοῦς, ἐτενοῦς,	} <i>his.</i>	νοῦς, <i>hers, or her.</i>

The FIRST PERSON.

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

THE FIRST PERSON.

Singular.		Plural.
Masc.	Fem.	Masc. and Fem.
35. φωπ,	θωπ,	ἡταν, ποται,
<i>ours, or our.</i>		<i>ours, or our.</i>

THE SECOND PERSON.

Singular.		Plural.
Masc. and Fem.		Masc. and Fem.
36. ἡτωτεπ,	} <i>yours,</i> or <i>your.</i>	ποττεπ, <i>yours, or your.</i>
φωτεπ,		

THE THIRD PERSON.

Singular.		Plural.
Masc. and Fem.		Masc. and Fem.
37. ἡτωου,	} <i>theirs,</i> or <i>their.</i>	ποτου,
ετειτωου,		ηητεποτου,
		} <i>theirs,</i> or <i>their.</i>

38. The Demonstrative and Relative Pronouns are often prefixed to the Possessive; as, ετεφω, *mine*; πετεφωκ, and ηητεφωκ, *thy, m.*; τετεφωκ, and ηητεφωκ, *thy, f.* Plu. ετεποσκ, *thy.* Sing. πετειτασ, *his.* Plu. ηητεποτου, *their, &c.*

THE SECOND PERSON.

Singular.		Plural.
Masc. and Fem.		Masc. and Fem.
35. ποτῆ,	<i>yours, or your.</i>	ποττεπ, <i>yours, or your.</i>

THE THIRD PERSON.

Singular.		Plural.
Masc. and Fem.		Masc. and Fem.
36. ἡτωου,	} <i>theirs,</i> or <i>their.</i>	ποτου,
ετεπτωου,		ηητεποτου,
		} <i>theirs,</i> or <i>their.</i>

DEFINITIVE PRONOUNS.

Singular.		Plural.	
Masc.	Fem.	Masc. and Fem.	
39. ΦΔΙ,	ΘΔΙ,	} <i>hi, hæ, &c.</i>	} <i>these, or those.</i>
ΦΗ,	ΘΗ,		
ΠΔΙ,	ΤΔΙ,		
Π,			

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

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

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

ΦΗΕΤΕΔ-

DEFINITIVE PRONOUNS.

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

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

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

ΠΕΤΔ-

Masc.	Singular.	Fem.
ΦΗΕΤΕΛΛΛΛΤ OR ΕΤΕΛΛΛΛΤ	} <i>he, this,</i> OR } <i>that.</i>	ΘΗΕΤΕΛΛΛΛΤ OR ΕΤΕΛΛΛΛΤ
		} <i>she, this,</i> OR } <i>that.</i>
	Plural. Masc. and Fem.	
	ΠΗΕΤΕΛΛΛΛΤ, OR ΕΤΕΛΛΛΛΤ,	} <i>they, these,</i> OR } <i>or those.</i>

42. To the above may be added other Definitives; as, *οὔδι*, *one*; *πῶ*, *the same*; *πῖθεν*, and *ῥαβδῖ-θεν*, *all*; *οὔποι*, *some*; *κέοὔποι*, *another one*; *ῥα*, *any*; *ἄλλο*, *other*; and some others.

RELATIVE PRONOUNS.

43. The Relative Pronouns are the following:

Singular and Plural,
Masc. and Fem.

ε, *ετ* or *εθ*, *ετε*, *who, which.*

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

Masc.	Singular.	Fem.
ΠΕΤ̄ΑΛΛΛΛΤ, ΕΤ̄ΑΛΛΛΛΤ,	} <i>he,</i> } <i>this, or</i> } <i>that.</i>	ΕΤ̄ΑΛΛΛΛΤ,
		} <i>she, this,</i> } <i>or that.</i>
	Plural. Masc. and Fem.	
	ΠΕΤ̄ΑΛΛΛΛΤ, ΕΤ̄ΑΛΛΛΛΤ,	} <i>these, or those.</i>

RELATIVE PRONOUNS.

43. The Relative Pronouns in Sahidic are,

Singular and Plural,
Masc. and Fem.

ε, *ετ* or *εθ*, *ετε*, } *who, which.*
ḡτ, *ḡτε*, *εḡτ*,

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

Singular.		
Masc.	Fem.	
ΦΔΙ ΕΤΕ,	ΘΔΙΕ,	} <i>this, or that which;</i> <i>hic qui, or qui.</i>
ΦΗ ΕΤ, or ΕΘ,	ΘΗΕ,	
ΦΗ ΕΤΕ,	ΘΗ ΕΤ, or ΕΘ,	
ΠΕΤ, ΠΕΘ, or ΠΕΤ Ε,	ΘΗ ΕΤΕ,	
ΕΤΕΦΗ,	ΕΤΕΘΗ	
Plural.		
Masc. and Fem.		
ΠΔΙ Ε, ΠΔΙ ΕΤ, ΠΔΙ ΕΤΕ,		} <i>these, or those which;</i> <i>hi qui, or qui.</i>
ΠΕΤ, ΠΕΤ Ε,		
ΠΗΕ, ΠΗ ΕΤ, or ΕΘ,		
ΠΗ ΕΤΕ,		
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, ΨΔΠ,		<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>&c.</i>
ΠΔΙ ΕΤΕ,	ΤΕΙ ΕΤΕ,	
ΠΔΙ ΕΤ,	ΤΔΙ ΕΤ,	
ΠΔΙ ΠΤ,	ΤΔΙ ΠΤ,	
ΠΕ ΠΤ,	ΘΕ ΠΤ,	
ΠΕΤ, ΠΕΤΕ, Bashmuric,	Βαημυρικ, ΤΗ ΠΤ	
Plural.		
Masc. and Fem.		
ΠΕΙ, ΠΕΤ,	} <i>these, or those which,</i> <i>&c.</i>	
ΠΕ ΠΤ,		
ΠΔΙ ΠΤ,		

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

Singular and Plural.

Singular and Plural.

τις, *who, which, what?* &c. **ος**, *who, what?* &c.

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

Singular.		
Masc.	Fem.	
ουκ ,	ουτι ,	<i>what to you?</i>
ους ,	ους ,	<i>what to him, or her?</i>
Plural.		
Masc. and Fem.		
ου ,		<i>what to us?</i>
ουτεν ,	}	<i>what to you?</i>
ουτεν ,		

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

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

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

Singular.

ουκ, *what to you?* m.

Plural.

ουτεν, *what to you?* &c.

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

ερητ, *one another*, is varied as follows: **πτερητ**, *(we) one another*; **πεττερητ**, *(ye) one another*;
ποτερητ

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

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

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

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

χω,

ποπερηνοτ, and πετεπερηνοτ, (*they*) *one another*. εληνοτ, *one another*, in Bashmuric, takes the Prefixes, as in Sahidic.

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

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

ε-χω-ι,

po, the Mouth.

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

è-pa, the Face.

è-è-pa-i, } to me, or
 è-è-pa-i, } to my face, &c.
 è-è-pa-k, } to thee, &c. m.
 è-è-pa-g, } to him, &c.
 è-è-pa-c, } to her, &c.
 è-è-pa-en, } to us, &c.
 è-è-pa-ot, } to them, &c.

xw, the Head.

è-xw-i, in me, or my head, &c.
 è-xw-k, in thee, &c. m.
 è-xw, in thee, &c. f.
 è-xw-g, } in him, &c.
 è-xw-c, } in her, &c.
 è-xw-ot, } in them, &c.
 è-xw-ot, }

SAHIDIC.

è-è-pa-i, to me, &c.
 è-è-pa-k, to thee, m. &c.
 è-è-pa-ot, in them.

BASHMURIC.

è-è-ten, to you.
 è-è-ot, and è-è-ot, to them.

è-xw-i, in me, or my head.
 è-xw-k, in thee, m.
 è-xw-g, in him, &c.

è-po-i, to me.
 è-po-k, to thee, &c.
 è-pw-ten, to you.
 è-po-ot, and è-pa-ot, to them.

СНТ, the Neck.

ñ-СНТ, in me, &c.
 ñ-СНТ-К, in thee, m.
 ñ-СНТ, in thee, f.
 ñ-СНТ-С, in him.
 ñ-СНТ-С, in her.
 ñ-СНТ-ЕН, in us.
 ñ-СНТ-ОС, in them.

ТОТ, the Hand.

ё-ТОТ, to me, or to my hand.
 ñ-ТОТ-К, to thee, m.
 ё-ТОТ-С, } to him.
 ñ-ТОТ-С, }
 ТОТ-С, to her.
 ñ-ТОТ-ЕН, to us.
 ё-ТОТ-ОС, } to them.
 ñ-ТОТ-ОС, }

ЭЭО.

ЭЭО-І, me, or to me, &c.
 ЭЭО-К, thee, m. to thee, &c.
 ЭЭО, thee, f. &c.
 ЭЭО-С, him, &c.
 ЭЭО-С, her, &c.
 ЭЭО-Н, us, to us, &c.
 ЭЭО-ТЕН, ye, to you, &c.
 ЭЭО-ОС, them, &c.

SAHIDIC.

е-ТООТ, to me.
 ñ-ТООТ-К, to thee, m.
 ñ-ТООТ-С, to him, &c.
 Э-ТООТ-Н, in us.
 ё-ТООТ-ТЕН, to you.
 ё-ТООТ-ОС, to them.

ЭЭО-І, me, to me, &c.
 ЭЭО-К, thee, m. &c.
 ЭЭО, thee, f. &c.
 ЭЭО-Н, we, &c.
 ЭЭО-ТЕН, ye, &c.
 ЭЭООТ, them, &c.

BASHMURIC.

е-ЛЭ-І, to me.
 ё-ЛЭ-ТЕН, to you.
 е-ЛЭ-С, } to him.
 э-ЛЭ-С, }
 е-ЛЭ-С, to them.

BASHMURIC.

ЭЭЭ-С, him.
 ЭЭЭ-Т, to them.
 ЭЭЭ-ТЕН, 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, ἐχω, *in me*; ἐχω, *him*; Δαροι, *to me*; Δαρο, *thee, f.*; Δερο, *against him, &c.*

THE PRONOUN INFIXES AND SUFFIXES.

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

The Pronoun Infixes are inserted between the Article and the Noun, and used instead of the Possessive Pronouns. They are the following: α, *my*; εκ, *thy, m.*; ε, or ο, *thy, f.*; ε, *his*; ε, *her*; εν, *our*; ετε, *your*; ο, *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.
π-α,	τ-α,	π-α, <i>my.</i>
π-εκ,	τ-εκ,	π-εκ, <i>thy, m.</i>
π-ε,	τ-ε,	π-ε, <i>thy, f.</i>
		π-ε, <i>his.</i>
		π-ε, <i>her.</i>
		π-εν, <i>our.</i>
		π-ετ, <i>your.</i>
		π-ο, <i>their.</i>

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.
π-α,	τ-α,	π-α, <i>my.</i>
π-εκ,	τ-εκ,	π-εκ, <i>thy, m.</i>
π-ο,	τ-ο,	π-ο, <i>thy, f.</i>
		π-ε, <i>his.</i>
		π-ε, <i>her.</i>
		π-εν, <i>our.</i>
		π-ετ, <i>your.</i>
		π-ο, <i>their.</i>

η-εϗ,	τ-εϗ,	η-εϗ, <i>his.</i>
η-ες,	τ-ες,	η-ες, <i>her.</i>
η-εν,	τ-εν,	η-εν, <i>our.</i>
η-ετην,	τ-ετην,	η-ετην, <i>your.</i>
η-οτ,	τ-οτ,	η-οτ, <i>their.</i>

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

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

THE SUFFIXES.

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

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

ηεϗ,	τεϗ,	ηεϗ, <i>his.</i>
ηες,	τες,	ηες, <i>her.</i>
ηεν,	την,	ηεν, <i>our.</i>
ηετην,	τετην,	ηετην, <i>your.</i>
ηετ,	τετ,	ηετ, <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>	η, or η̄, <i>us, or our.</i>
κ, or ϗ, <i>thee, or thy, m.</i>	τη̄, τεν, or τη̄τη̄, <i>ye, or your.</i>
ε, or τε, <i>thee, or thy, f.</i>	οτ, ατ, ητ, or κοτ, <i>they, or their.</i>
ϗ, <i>him, or his.</i>	
ς, <i>she, or her.</i>	

and change their terminations before their Suffixes, or take additional letters; as, *ἵσα*, after; *ἵσω-κ*, after thee; *ἵσω-ς*, after him. *οὔτε*, against, exchanges the ε for η; as, *οὔτη-τ*, against me; *οὔτη-κ*, against thee; *οὔτη-ς*, against him. *εἰς*, for, concerning, changes the ε into η, and takes τ, before the Suffixes; as, *εἰς-η-τ*, of me; *εἰς-η-τ-ς*, of him; *εἰς-η-τ-ς*, of her, &c. *μετα*, with, and some others, take the Personal Pronouns, the first letter of which is dropped before a consonant; as, *μετα-μη*, with me; *μετα-μς*, with him; *μετα-μη*, with us, &c. *εἰς*, will, drops the ε before the Suffixes, and is formed like the preceding word; as, *μετα-μη-μη*, my will; *μετα-μη-μς*, thy will; *μετα-μη-μς*, his will, &c. *ἀπό*, without, changes the ε into οὔ; as, *ἀπό-μη-μη*, without me; *ἀπό-μη-μς*, without thee, &c. *καρδίη*, the heart, is formed with the Suffixes, as follows: *καρδίη-μη*, my heart; *καρδίη-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, *ξένος*, a stranger; *ξένων-οι*, their strangers; *πῦξ*, nets; *πῦξ-ων*, their nets.

53. These observations apply also to the Sahidic and Bashmuric: *εἰς*, for, exchanges the ε for η, and sometimes takes ητ before the Suffixes; as, *εἰς-η-τ-ς*, or *εἰς-η-ς*, of him, &c. *ἄνω*, above, and *ἄνω*, also, double the ω before the Suffixes; as, *ἄνω-ων*, 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.

մա-սորի, *my son.*

մա-սորի, *my sons.*

քե-սորի, *thy son, m.*

քե-սորի, *thy sons, m.*

քե-սորի, *thy son, f.*

քե-սորի, *thy sons, f.*

բո-սորի, *his son.*

բո-սորի, *his sons.*

բո-սորի, *her son.*

բո-սորի, *her sons,*

ուր-սորի, *our son.*

ուր-սորի, *our sons.*

դուք-սորի, *your son.*

դուք-սորի, *your sons.*

նոք-սորի, *their son.*

նոք-սորի, *their sons.*

NOUNS WITH PRONOUN INFIXES AND SUFFIXES.

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

անք, Life, m.

Singular.

Plural.

Infixes to a Noun Masc.

Infixes to a Noun Masc.

մա-անք, *my life.*

մա-անք, *my lives.*

քե-անք, *thy life, m.*

քե-անք, *thy lives, m.*

քե-անք, *thy life, f.*

քե-անք, *thy lives, f.*

բո-անք, *his life.*

բո-անք, *his lives.*

բո-անք, *her life.*

բո-անք, *her lives.*

ուր-անք, *our life.*

ուր-անք, *our lives.*

դուք-անք, *your life.*

դուք-անք, *your lives.*

նոք-անք, *their life.*

նոք-անք, *their lives.*

սալե,

СЛН, a Voice, f. with the Infixes.

Singular.

Plural.

Art. and Infixes to a Noun Fem.

Art and Infixes to a Noun Fem.

ТА-СЛН, my voice.

НА-СЛН, my voices.

ТЕК-СЛН, thy voice, m.

НЕК-СЛН, thy voices, m.

ТЕС-СЛН, thy voice, f.

ПЕС-СЛН, thy voices, f.

ТЕЧ-СЛН, his voice.

ПЕЧ-СЛН, his voices.

ТЕС-СЛН, her voice.

ПЕС-СЛН, her voices.

ТЕП-СЛН, our voice.

ПЕП-СЛН, our voices.

ТЕТЕП СЛН, your voice.

ПЕТЕП-СЛН, your voices.

ТОТ-СЛН, their voice.

ПОТ-СЛН, their voices.

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

СЛН, a Sister, f.

Singular.

Plural.

Infixes to a Noun Fem.

Infixes to a Noun Fem.

ТА-СЛН, my sister,

НА-СЛН, my sisters.

ТЕК-СЛН, thy sister, m.

НЕК-СЛН, thy sisters, m.

ТОТ-СЛН, thy sister, f.

ПОТ-СЛН, thy sisters, f.

ТЕЧ-СЛН, his sister.

ПЕЧ-СЛН, his sisters.

ТЕС-СЛН, her sister.

ПЕС-СЛН, her sisters.

ТЕП-СЛН, our sister.

ПЕП-СЛН, our sisters.

ТЕТЕП-СЛН, your sister.

ПЕТЕП-СЛН, your sisters.

ТОТ-СЛН, their sister.

ПОТ-СЛН, their sisters.

SUFFIXES TO NOUNS, &c.

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

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

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

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

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

SUFFIXES TO NOUNS, &c.

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

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

61. The Personal Pronoun **ἐκείνος**, **ἐκεῖνος**, or **τεῖκενος**, is sometimes used instead of the Suffix of the 2d Person Plural ; as, **ἵνα ἐκείνος**, *Marc. vii. 8.* **ἵνα τετεπόδῃ ἐρατεκένος**, *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 **ἐκείνος**, *you* ; **σς**, or **ς**, *them, to them.*

FIRST PERSON SINGULAR.

63. **ι** is used with Verbs ending in **ο** ; as, **ἀπέστειλεν-ι**, *he hath sent me—* *John xii. 45.* **τ** is suffixed to Verbs which do not end in **ο** ; as, **ἐξοσε-τ**, *to kill me—* *John vii. 19* ; **τετενεχθη-τ** **αὐ**, *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.* ; **ς**, or **τε**, *thee, f.* ; **ς**, *him* ; **ς**, *her* ; **ν**, or **ν̄**, *us, to us* ; **τεν**, or **την̄**, *you* ; **σς**, **ς**, or **σς**, *them.*

FIRST PERSON PLURAL.

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

as, **αα-ττααο-η** ἐφίωτ, *shew us the Father*—John xiv. 9.; **ατ-τταο-η**, *they honoured us*—Act. xxviii. 10. **ην** is used with those words that end with a consonant; as, **ερε-τοσποσ-ην**, *he will raise us*—2 Cor. iv. 14; **αγ-σοτη-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, **αι-αεπρε 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 **α**, which contract the **α**, and the Suffix **οσ**, into **ατ**; as, **αγ-χα-τ**, *he left them*—Judg. ii. 3; **αι-αεπρετ-οσ**, *I have loved them*—John xvii. 23.

η 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 **τηη**, or **την**; or the Personal Pronoun, **τηετηη**; as **τοση-τηετηη**, *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 **α**; as, **αγ-αα-τ**, *he hath made them*—2 Chron. xx. 27. A few words which end in **οοσ**, together with **εααι**, take **οοσ**, as the Suffix; as, **αι-χοοσ-οοσ**, *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, $\text{†}\eta\alpha\text{-}\tau\alpha\epsilon\omega\text{-}\tau\epsilon\eta$, *I will shew you*—Luke xii. 5; $\alpha\sigma\text{-}\tau\alpha\kappa\omega\text{-}\sigma\tau$, *he destroyed them*—Jude 5.

68. The following Verbs take τ before all the Suffixes; as, $\sigma\iota$, *to carry*; $\rho\iota$, *to cast*; $\sigma\mu\iota$, *to measure*; $\chi\iota$, *to take*; $\sigma\iota$, *to receive*; and a few others, together with the Imperatives, $\alpha\lambda\iota$, *take*; $\alpha\eta\iota$, *bring*; $\alpha\pi\iota$, *do*; &c.; as, $\alpha\iota\text{-}\sigma\iota\text{-}\tau\sigma$, *I have received him*—Matt. xv. 27.

The Suffixes to Verbs with the τ before them will appear thus: τ , or $\tau\tau$, *me*; $\tau\kappa$, *thee, m.*; $\tau\sigma$, *him*; $\tau\epsilon$, *her*; $\tau\epsilon\eta$, *us*; $\tau\tau\epsilon\eta$, *you*; $\tau\sigma\tau$, *them*.

Some Verbs take τ before the Suffix of the First Person Plural; as, $\kappa\sigma\tau$, *to turn*; $\epsilon\eta$, *to lead*. Some others admit it before the Suffixes of the Third Person Plural; as, $\alpha\iota$, *to do*; $\alpha\eta\eta$, $\tau\eta\iota$, *to give*; $\sigma\lambda$, *to bear*; $\chi\sigma$, *to say*, &c.

69. Verbs which end in *ee*, preceded by a consonant, transpose the two last letters by taking the *e* 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 *e*, drop it before the Suffixes of the Third Person Plural.

68. Several Sahidic Verbs take τ before the Suffixes; as, $\sigma\iota$, *to carry*; $\chi\iota$, *to receive*; $\chi\alpha\epsilon$, *to exalt*; $\bar{\kappa}$, or $\epsilon\eta$, *to lead*; &c.

69. Verbs which end in $\bar{\alpha}\alpha$ or $\epsilon\epsilon\epsilon$, and $\bar{\kappa}$ or $\epsilon\bar{\kappa}$, with a consonant before them, undergo the same variations as the Coptic Verbs which end in the same way.

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

Verbs which end in *ⲉⲃ*, 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-ϥ*, *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 *ⲁ*, instead of *ⲧ*; as, *ϥⲱⲧⲉⲁⲁ*, *to hear*; *ⲁϥ-ϥⲟⲑⲁⲁⲉ-ϥ*, *he hath heard him*; *ⲣⲱⲧⲉⲃ*, *to recline*; *ⲁⲧ-ⲣⲟⲑⲃⲉ-ⲟⲩ*, *they reclined*; &c.

70. *ϥⲉⲁⲁϥ*, *to minister*, changes the *ı* into *ⲡ*, and takes *ⲧ* before the Suffixes; as, *ϥⲉⲁⲁϥⲡⲧ-ϥ*, *ϥⲉⲁⲁϥⲡⲧ-ⲟⲩ*, *thou, he, they minister*.

71. Some Verbs take the Personal Pronouns instead of the Suffixes; as, *ϥⲉ*, *to go*; *ϥⲉ-ⲡⲡ*, *I go*; *ϥⲉ-ⲡⲁϥ*, *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-ⲡ*, *it pleaseth me*; *ⲣⲁⲡ-ⲁϥ*, *it pleaseth thee, m.*; *ⲣⲁⲡ-ⲁϥ*, *it pleaseth him*; *ⲣⲁⲡ-ⲱⲟⲩ*, *it pleaseth them*; *ⲃⲡⲉⲁⲁ-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; $\overline{\text{A}}$ $\overline{\text{N}}$ $\overline{\text{A}}$ $\overline{\text{B}}$ $\overline{\text{O}}$ $\overline{\text{T}}$, *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, $\overline{\text{C}}$ $\overline{\text{T}}$ $\overline{\text{O}}$ $\overline{\text{T}}$ $\overline{\text{F}}$, *two tunicks*—Luke iii. 11; $\overline{\text{N}}$ $\overline{\text{C}}$ $\overline{\text{N}}$ $\overline{\text{A}}$ $\overline{\text{T}}$, *the two*—Deut. xvii. 6; or $\overline{\text{I}}$ $\overline{\text{K}}$, *twelve*, $\overline{\text{N}}$ $\overline{\text{I}}$ $\overline{\text{K}}$, *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 $\overline{\text{N}}$ $\overline{\text{A}}$ $\overline{\text{A}}$ $\overline{\text{Z}}$, m. or $\overline{\text{T}}$ $\overline{\text{A}}$ $\overline{\text{A}}$ $\overline{\text{Z}}$, f. before the Cardinal Numbers; as, $\overline{\text{N}}$ $\overline{\text{A}}$ $\overline{\text{A}}$ $\overline{\text{Z}}$ $\overline{\text{K}}$, *the second*, m.; $\overline{\text{T}}$ $\overline{\text{A}}$ $\overline{\text{A}}$ $\overline{\text{Z}}$ $\overline{\text{K}}$, *the second*, f.; $\overline{\text{N}}$ $\overline{\text{A}}$ $\overline{\text{A}}$ $\overline{\text{Z}}$ $\overline{\text{T}}$, *the third*, m.; $\overline{\text{T}}$ $\overline{\text{A}}$ $\overline{\text{A}}$ $\overline{\text{Z}}$ $\overline{\text{T}}$, *the third*, f. &c. $\overline{\text{N}}$ $\overline{\text{A}}$ $\overline{\text{A}}$ $\overline{\text{N}}$ $\overline{\text{I}}$ $\overline{\text{N}}$ $\overline{\text{I}}$ $\overline{\text{A}}$ $\overline{\text{A}}$ $\overline{\text{Z}}$ $\overline{\text{K}}$, *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, $\overline{\text{P}}$ $\overline{\text{A}}$ $\overline{\text{C}}$ $\overline{\text{T}}$ $\overline{\text{H}}$ $\overline{\text{R}}$ $\overline{\text{E}}$ $\overline{\text{C}}$ $\overline{\text{N}}$ $\overline{\text{A}}$ $\overline{\text{T}}$, *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, $\overline{\text{N}}$ $\overline{\text{A}}$ $\overline{\text{A}}$ $\overline{\text{Z}}$ $\overline{\text{C}}$ $\overline{\text{T}}$ $\overline{\text{O}}$ $\overline{\text{T}}$ $\overline{\text{F}}$, *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, $\kappa\omicron\tau \bar{\kappa}\bar{\epsilon} \eta\lambda\theta\omega\rho$, *The twenty-fifth day of Athor*—Exod. xii. 3; $\eta\kappa\omicron\tau \bar{\kappa}\bar{\zeta} \lambda\epsilon\pi\iota\lambda\theta\omicron\tau$, *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 $\lambda\lambda\lambda\rho$; as, $\eta\lambda\chi\eta \bar{\theta} \lambda\epsilon\pi\iota\epsilon\rho\omicron\omicron\tau$, *The ninth hour of the day*—Acts x. 3.

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

CARDINAL NUMBERS.

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

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

CARDINAL NUMBERS.

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

	Masc.	Fem.	
ζ̄.	ϣαϥϥ,	ϣαϥϥι,	<i>seven.</i>
η̄.	ϣϣλλη, or ϣϣλλθη,	ϣϣλληι,	<i>eight.</i>
θ̄.	ψιτ,	ψιτ̄,	<i>nine.</i>
ῑ.	μνητ, or μνητ̄,	μνητ̄,	<i>ten.</i>
ιᾱ.	μνητ-οται,	μνητ-οτι,	<i>eleven.</i>
ιβ̄.	μνητ-σπατ,	μνητ-σπουτ̄,	<i>twelve.</i>
ιγ̄.	μνητ-ϣομμητ,	μνητ-ϣομμητ̄,	<i>thirteen.</i>
ιδ̄.	μνητ-ϥτοοϥ, or ϥτο,	μνητ-ϥτοϥ,	<i>fourteen.</i>
ιε̄.	μνητ-τ̄οϥ, or τ̄ιοϥ,	μνητ-τ̄ε,	<i>fifteen.</i>
ιϛ̄.	μνητ-σοοϥ,	μνητ-σο,	<i>sixteen.</i>
ιζ̄.	μνητ-ϣαϥϥ,	μνητ-ϣαϥϥι,	<i>seventeen.</i>
ιη̄.	μνητ-ϣλληη,	μνητ-ϣλληηι,	<i>eighteen.</i>
ιθ̄.	μνητ-ψιτ, or ψιϥ,	μνητ-ψιτ̄,	<i>nineteen.</i>
κ̄.	χωτ,	χωτωτ̄,	<i>twenty.</i>

	Masc.	Fem.	
ζ̄.	σαϥϥ,	σαϥϥε,	<i>seven.</i>
η̄.	ϣλλθηη,	ϣλληηε,	<i>eight.</i>
θ̄.	ψιϥ,	ψιτε,	<i>nine.</i>
ῑ.	μνητ, or μνητ̄,	μνητε,	<i>ten.</i>
ιᾱ.	μνητ-οτε,	—	<i>eleven.</i>
ιβ̄.	μνητ-σποοϥϥ,	—	<i>twelve.</i>
ιγ̄.	μνητ-ϣομμητ;	—	<i>thirteen.</i>
ιδ̄.	μνητ-αϥτε,	—	<i>fourteen.</i>
ιε̄.	μνητη,	—	<i>fifteen.</i>
ιϛ̄.	μνητ-αϥε,	—	<i>sixteen.</i>
ιζ̄.	μνητ-σαϥϥ,	—	<i>seventeen.</i>
ιη̄.	μνητ-ϣλληηη,	—	<i>eighteen.</i>
ιθ̄.	μνητ-ψιϥ,	—	<i>nineteen.</i>
κ̄.	χωτωτ,	χωτετε,	<i>twenty.</i>

λ.	εεεπ, or εεεβ,	<i>thirty.</i>
μ.	εεεε,	<i>forty.</i>
ν.	τεοσι, or τειοσι,	<i>fifty.</i>
ξ.	σε,	<i>sixty.</i>
ο.	συβε,	<i>seventy.</i>
π.	εεεπε,	<i>eighty.</i>
ϑ.	πιστεοσι, or πιστατ,	<i>ninety.</i>
ρ.	συε,	<i>one hundred.</i>
ς.	σπατ ησυε,	<i>two hundred.</i>
τ.	σποατ ησυε,	<i>three hundred.</i>
ϑ.	ετοσι ησυε,	<i>four hundred.</i>
φ.	τιοσι ησυε,	<i>five hundred.</i>
χ.	σοοσι ησυε,	<i>six hundred.</i>
ψ.	σαυσι ησυε,	<i>seven hundred.</i>
ω.	σμενη ησυε,	<i>eight hundred.</i>

λ.	εεεεβ,	<i>thirty.</i>
μ.	εεεε,	<i>forty.</i>
ν.	τειοσι,	<i>fifty.</i>
ξ.	σε,	<i>sixty.</i>
ο.	συβε, and συε,	<i>seventy.</i>
π.	εεεπε,	<i>eighty.</i>
ϑ.	πεσταιοσι,	<i>ninety.</i>
ρ.	συε,	<i>one hundred.</i>
ς.	σπητ,	<i>two hundred.</i>
τ.	σποαπητ ησυε,	<i>three hundred.</i>
ϑ.	ετοοσι ησυε,	<i>four hundred.</i>
φ.	†ιοσι ησυε,	<i>five hundred.</i>
χ.	σοοσι ησυε,	<i>six hundred.</i>
ψ.	σαυσι ησυε,	<i>seven hundred.</i>
ω.	σμεοση ησυε,	<i>eight hundred.</i>

Ϡ.	ψιτ η̄αυε,	<i>nine hundred.</i>
Ϙ.	αυο,	<i>one thousand.</i>
Ϡ.	κλατ η̄αυο,	<i>two thousand.</i>
Ϡ.	αυολετ η̄αυο,	<i>three thousand.</i>
Ϡ.	αυτοοτ η̄αυο,	<i>four thousand.</i>
ε.	αυοετ η̄αυο,	<i>five thousand.</i>
Ϡ.	αυοστ η̄αυο,	<i>six thousand.</i>
Ϡ.	αυοστγ η̄αυο,	<i>seven thousand.</i>
η̄.	αυοστγδ η̄αυο,	<i>eight thousand.</i>
θ.	ψιτ η̄αυο,	<i>nine thousand.</i>
ι.	αυοιη̄τ η̄αυο, or εβλα,	<i>ten thousand.</i>
	αυοιη̄τ η̄αυο, or αυοιη̄τ-η̄αυοβλα,	<i>one hundred thousand.</i>
	αυοιη̄τ η̄αυο,	<i>one million.</i>

Ϡ.	ψις η̄αυε,	<i>nine hundred.</i>
Ϡ.	αυο,	<i>one thousand.</i>
Ϡ.	κλατ η̄αυο,	<i>two thousand.</i>
Ϡ.	αυολεπτ η̄αυο,	<i>three thousand.</i>
Ϡ.	αυτοοτ η̄αυο,	<i>four thousand.</i>
ε.	αυοετ η̄αυο,	<i>five thousand.</i>
Ϡ.	αυοστ η̄αυο,	<i>six thousand.</i>
Ϡ.	αυοστγ η̄αυο,	<i>seven thousand.</i>
η̄.	αυοστγδ η̄αυο,	<i>eight thousand.</i>
θ.	ψις η̄αυο,	<i>nine thousand.</i>
ι.	αυοιη̄τ η̄αυο, or αβλα,	<i>ten thousand.</i>
	αυοιη̄τ η̄αυο, or αυοιη̄τ-αβλα,	<i>one hundred thousand.</i>
	αυοιη̄τ 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, $\alpha\epsilon\text{-}\theta\alpha\lambda\lambda\iota\sigma\ \dot{\iota}\chi\epsilon\ \ddagger\text{-}\sigma\phi\iota\acute{\alpha}\ \epsilon\beta\omicron\lambda\lambda\epsilon\tau\iota\ \kappa\epsilon\sigma\text{-}\rho\delta\eta\sigma\iota$, *Wisdom is justified of her works*—Matt. xi. 19; $\dot{\iota}\chi\omicron\pi\eta\ \dot{\iota}\ddagger\text{-}\sigma\tau\text{-}\epsilon\iota\ \dot{\iota}\chi\epsilon\ \eta\iota\text{-}\psi\eta\pi\iota$, *That the children first should be satisfied*—Mark vii. 27; $\sigma\tau\omicron\varsigma\ \alpha\tau\text{-}\sigma\tau\omega\eta\ \dot{\iota}\chi\epsilon\ \eta\text{-}\epsilon\varrho\text{-}\sigma\omega\tau\epsilon\alpha$, *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, $\eta\text{-}\epsilon\pi\text{-}\rho\omega\lambda\iota\ \dot{\iota}\delta\text{-}\eta\alpha\varsigma\ \alpha\tau\text{-}\alpha\psi\text{-}\epsilon\iota$, *Our old man they have crucified him* (i.e. *hath been crucified*)—Rom. vi. 6; $\sigma\tau\omicron\varsigma\ \sigma\tau\text{-}\epsilon\lambda\eta\eta\iota\ \dot{\iota}\eta\sigma\tau\text{-}\tau\eta\iota\text{-}\epsilon\iota$, *And a sign they shall not give it* (i.e. *shall not be given*)—Matt. xii. 39; $\alpha\tau\text{-}\kappa\omicron\varsigma\ \epsilon\tau\ \eta\epsilon\lambda\lambda\epsilon\iota$, *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, $\epsilon\lambda\eta\theta\epsilon\ \dot{\iota}\text{-}\theta\omega\tau\epsilon\eta\ \dot{\iota}\text{-}\tau\epsilon\tau\epsilon\eta\text{-}\eta\sigma\epsilon\alpha$, *That ye may be saved*; $\ddagger\text{-}\epsilon\lambda\lambda\epsilon\iota\ \sigma\omicron\eta\epsilon\ \epsilon\eta\text{-}\epsilon\varsigma\text{-}\epsilon\lambda\iota$, *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 Bashmuric.

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, †-èḳḳḳ, *I know*: or asks a question, as, eq-èḳḳḳ, *Does he know?*

SUBJUNCTIVE MOOD.

7. The Prefixes of the Subjunctive Mood are the same as the Indicative, with ḥ, ḥṯ, or ḥṯe, *that*, added to them; as, ḥ-ḳe-ṯaḳoq, *That they might take him*—John vii. 32. These signs are often preceded by others; such as, ḳḳḳ, èḳḳḳ, ḳḳḳ, ḳḳḳ, ḳḳḳḳḳḳḳḳ, ḳḳḳḳḳ, &c. These last quoted, and other signs of the Subjunctive Mood, sometimes occur with ḥ, ḥṯ, or ḥṯe, before the Prefix to the Verb, and sometimes without; as, ḳḳḳ ḥ-ṯeṯeḳ-èḳḳḳ, *That ye may know*—Matth. ix. 6; èḳḳḳ ṯe-ṯeḳ-ḳḳḳ ḳḳḳḳḳ, *If ye love me*—John xiv. 15.

ḥ, ḥṯ, or ḥṯe, also takes the Infixes; as, ḥṯa- *I*; ḥṯeḳ- *thou, m.*; ḥṯe- *thou, f.*; ḥṯeq-, or ḥṯe-, *he*; Plural, ḥṯeḳ- *we*; ḥṯeṯeḳ- *ye*; ḥṯoṯ- *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. $\omega\alpha\pi$, when it follows $\epsilon\gamma\omega\pi$, and when it is found without it, is generally put *between* the Prefix and the Verb; as, $\epsilon\gamma\omega\pi \lambda\iota\omega\alpha\pi\omega\sigma\kappa$, *If I have delayed*—1 Tim. iii. 1; $\rho\omicron\tau\alpha\lambda\lambda \lambda\rho\epsilon\tau\epsilon\pi\omega\alpha\pi\omega\tau\epsilon\lambda\lambda$, *When ye have heard, &c.*—Luke xxi. 9.

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

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

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

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

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

OPTATIVE MOOD.

11. This Mood denotes a desire or wish for something, and has **εεαρ** added to the Prefixes of the Present Tense; as, **εεαρ**, *I*; **εεαρεκ**, *thou*; **εεαρ-εγ**, *he*; &c. Thus, **εεαρ-εγ-ι εεαρ**οι **ιτ-εγ-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 **εεαρε**; as, **εεαρε** **πι-ρωε**ι **ροθου**, *May the men recline*. John vi. 10. **εεαρε** **παι-δφοτ** **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*; **τωπκ**, *rise thou*; or it takes **ε**, **εεε**, **ερι**, **επερ**, or **επεπερε**, in the Singular and Plural; as, **ε-πετ** **οτορ** **ερε**, *See, and keep you*, &c. Luke xii. 15; **ε-εεοτ** **εβου**, *Come ye out*; **εεε-ωοτ**, **εε-πεκ-υηρι**, *Glorify thy Son*—John xvii. 1. **ερι** is prefixed to Nouns; as, **ερι-φλεσι**, *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, **εεελεγ**, **εεελοτ**, &c.

IMPERATIVE MOOD.

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

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

INFINITIVE MOOD.

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

PARTICIPLES.

17. The Participles of the Present Tense are expressed by the Indicative Mood, Present Tense; so that the Present Participle, and the Present Tense of the Indicative Mood, are the same; thus: **εγ-τωβηε**, **εγ-χωεεεοο**, *He prayed, saying*—Matt. xxvi. 39; **εηε εε-ηεε ητ-οε-ηεε**, *That seeing, they may see*—Mark iv. 12; **εε-κειε ητ-οε-εφε εε-χωεεεοο**, *Wagging their head, saying*—Matt. xxvii. 39.

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

generally written **εεηρ**, or **εεηερτρε**. The Bashmuriç often has **εεηελ**, as the Negative Prefix.

INFINITIVE MOOD.

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

PARTICIPLES.

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

tion **ετ** prefixed; as, **ἤθωοτ δε ετ-ατ-σωτελλ ατ-τῶοτ ελφ†**, *Οἱ δὲ ἀκούσαντες, ἐδόξαζον τὸν Κύριον*, *But they hearing, (when they heard,) glorified God*—Acts xxi. 20; **ετ-αρελλει**, *having known*; **ετ-ατ-χιλλει**, *they having found*; **φθε-πα-λλοσι**, *he walking, or he that shall walk*; **πθε-παρ†**, *believing, or they who believe*—John vii. 39; **οτορ πθε-πα-σωτελλ ετε-ωπη** *And those hearing, (who shall hear,) shall live*—John v. 25; **εθ-πα-τακο**, *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-ι**, *thy coming*—Matt. xxiv. 3; **πχιπ-ερερελλοτ ερωοτ**, *blessing them*—Luke xxiv. 51; **πχιπ-ι ελπ-ωηρι ελφ-ρωλλει**, *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, **ελλ πτρετ-σωταε** *εροφ*, *in hearing him*—Acts viii. 6; **ελλ πτρα-ωψ**, *in my crying*—Ps. iv. 3.

same manner; as, **ἔειπεν πικρῶς**, ἐν τῷ ἰλαύνειν, *in rowing*—Mark vi. 48; **ἔειπεν πικρῶς** οὐδὲν, ἐν τῷ κειραγένοι με πρὸς αὐτὸν, *In my crying to him*—Ps. iv. 3; **ἐπιθυμῶ** ἐρῶ, πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, *in desiring her*, or, *to desire her*—Matt. v. 28; **ἐπιδοῦναι**, τοῦ δοῦναι, *in giving*, or, *to give*—Luke i. 73; **ἔειπεν πικρῶς** οὐδὲν, ἐν τῷ ἀκούειν, *in hearing*—Acts vii. 6.

21. The Participles of some Verbs vary in their terminations from the Verbs, and end in **ουτ**, **ουττ**, or **ωσττ**; as, **δικαιοῦμαι**, *to justify*; **δικαιοῦμαι**, *justified*; **καταστρέφω**, *to destroy*; **καταστρέφωμαι**, *destroyed*; **πίπτω**, *to fall*; **πίπτωμαι**, *falling*; &c. The Participles which thus vary in their terminations are but few in number, and easily known.

THE TENSES.

PRESENT TENSE, INDICATIVE MOOD.

22. The Present Tense Definite, of the Indicative Mood, is formed by adding the following Pronoun Prefixes to the root; viz, **ἐγώ**, or **εἰ**, *I am*, or, *I do*; **σύ**, **ἐκ**, or **χ** before **λ**, **ει**, **ν**, **ου**, or **ρ**, *thou dost*, *m.*; **τῷ**,

21. Some Sahidic Participles vary from the Verbs in their terminations, and end in **ουτ** or **ειτ**; as, **τιμῶμαι**, *to honour*; **τιμῶμαι**, *honoured*; **καθαίρω**, *to purify*; **καθαίρωμαι**, *purified*. Those which thus change their terminations are not numerous.

THE TENSES.

PRESENT TENSE, INDICATIVE MOOD.

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

τε, or ερε, *thou dost, f.*; ε, εε, or ερε, *he does*; ε, εε, or ερε, *she does*. Plural: εν, or τεεν, *we do*; τετεεν, or ερετεεν, *ye do*; εε, εε, οε, 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-ποε-ενητ εεοε, *Their heart was afflicted*—Matt. xxvi. 22; ερε-οεωε εωου παε, *Glory shall be to thee*—Luke xiv. 10; ερε παε τηροε ηηοε, *All these things shall come*—Matt. xxiv. 36.

23. The Present Tense Indefinite, of the Indicative Mood, is formed by adding ε to the Prefix of the Perfect Tense; as, εεε, *I am*; εεεε, *thou art, m.*; εεεε, or εεεε, *thou art, f.*; εεεε, *he is*; εεεε, *she is*. Plural: εεεε, *we are*; εεεεεε, *ye are*; εεεεε, *they are*.

24. If a Pronoun Relative occur with the Verb of the Third Person Singular, the Prefix is usually dropped; as, πεε-ιωε εε-παε εεε πεεεηε, *Thy Father, who seeth in secret*—Matt. vi. 4; πεε-†εεεε, *who judgeth*—Rom. xiv. 5.

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

in the Singular, except that ε is not used. The Bashmuric frequently takes εεε, instead of ερε. The Plural is the same as the Coptic, or contracted thus: εε, or τεε, *we*; τεεε, εεεε, or ερεεε, *ye*.

23. The Present Tense Indefinite, Sahidic, is the same as the Coptic. The Bashmuric has εεεε, instead of εεεε; and εεεεεε, for εεεεεε.

IMPERFECT TENSE.

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

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

28. **παρε** is generally separated from the Verb, and usually occurs before the Nominative preceding it; as, **παρε πι-αλαθητης εοστητ**, *The Disciples were assembled*—John xx. 19; **παρε ιησ, αει αλλοϑ**, *Jesus loved him*—John xx. 2.

PERFECT TENSE.

29. The Prefixes of the Perfect Tense Definite are

IMPERFECT TENSE.

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

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

PERFECT TENSE.

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

are the same as the Imperfect, with the first letter dropped; as, **ⲁⲓ**, *I have*; **ⲁⲕ**, *thou hast*, m.; **ⲁⲣⲉ**, or **ⲁⲣ**, *thou hast*, f.; **ⲁϣ**, **ⲁⲣⲉ**, or **ⲁ**, *he has*; **ⲁϥ**, **ⲁⲣⲉ**, or **ⲁ**, *she has*. Plural: **ⲁⲛ**, *we have*; **ⲁⲣⲉⲧⲉⲛ**, or **ⲁⲧⲉⲧⲉⲛ**, *ye have*; **ⲁⲧ**, **ⲁⲣⲉ** or **ⲁ**, *they have*. **ⲁⲣⲉ** is almost Indefinite, like **ⲉⲣⲉ** in the Present.

30. Whenever **ⲁ** occurs, it is usually found before the Nominative to the Verb, and often between the Relative or Demonstrative Pronouns and the Nominative; as **ⲓⲏϥ ⲁ-ⲛⲓ-ⲛⲓⲁ ⲟⲗϣ**, *The Spirit took Jesus*—Matth. iv. 1; **ⲉⲧ-ⲁ-ⲓⲏϥ ϫⲟϥ ⲛⲁϣ**, *That Jesus said to him*—Mark xiv. 72; **ⲛⲏⲉⲧ ⲁ-ⲛⲓⲣⲟⲑⲏⲧⲏϥ ϫⲟⲧⲟⲩ**, *Those things which the Prophets said*—Acts xxvi. 22; **ⲛⲏⲉⲧ-ⲁ-ⲛϥⲁⲗⲓ ⲁⲗⲑⲓ ⲩⲱⲛⲓ**, *Those that the word of God hath come*—John x. 35.

Although **ⲁ** is used instead of the Prefixes **ⲁϣ**, **ⲁϥ**, and **ⲁⲧ**; yet it sometimes occurs with them; as, **ⲁ-ⲧⲁ-ϩⲣⲉⲓ ⲁϥ-ϩⲱⲛⲧ ⲉⲑⲗⲟⲩ**, *My daughter hath drawn near to death*—Mark v. 23; **ⲁ-ⲛϥⲁⲧⲁⲛⲁϥ ⲁϣϩⲱⲛⲁϣ ⲉⲑⲟⲩⲛ**, *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 **ⲛⲉ . . . ⲛⲉ** to the Prefixes of the Perfect Definite; as, **ⲛⲉ ⲁⲓ . . . ⲛⲉ**, *I had*;
ⲛⲉ

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 ακ...πε, *thou hadst*; πε αϑ...πε, *he had*; πε ας...πε, *she had*. Plur. πε αη...πε, *we had*; πε ατε-
τεη...πε, *ye had*; πε ατ...πε, *they had*; as, ἰη̅ς
δε πε αϑι̅ 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 υ̅αη...πε, *I had been*; πε υ̅ακ...πε, *thou hadst, m.*; πε υ̅αρε...πε, *thou hadst, f.*; πε υ̅αϑ...πε, *he had*; πε υ̅ας...πε, *she had*. Plur. πε υ̅αη...πε, *we had*; πε υ̅αρετεη...πε, *ye had*; πε υ̅ατ...πε, *they had*; as, ο̅τορ, πε υ̅ατσοηϑϑ 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 η̅αη η̅α...πε, *I should, would, &c.*; η̅ακη̅α...πε, *thou shouldst, m.*; η̅αρη̅α...πε; *thou shouldst*; η̅αϑη̅α...πε, or η̅αρη̅α...πε, *he should*; η̅αςη̅α...πε, or η̅αρη̅α...πε, *she should*. Plural: η̅αηη̅α...πε, *we should*; η̅αρη̅ατεη̅α...πε, *ye should*; η̅ατη̅α...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, η̅ειη̅α...πε, *I should*; η̅ειη̅α...πε, *thou shouldst*; η̅ειη̅α...πε, or η̅ειρη̅α...πε, *he should*; η̅ειη̅α...πε, or η̅ειρη̅α...πε, *she should*. Plural: η̅ειη̅α...πε, *we should*; η̅ειρη̅ατεη̅α...πε, *ye should*; η̅ειτη̅α...πε, *they should*. The Bashmuric takes η̅ε, instead of η̅α; as, η̅ειη̅ε...πε, *I should*; η̅ειη̅ε...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.; εϑè, *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, **Ϛεν πιèρ οοτ èτελλεατ ερετενè-èλλι**, *In that day ye shall know* — John xiv. 20.

36. The sign of the Future Tense Indefinite is πλ, with either the Prefixes of the Present, or of the Perfect Tense Definite; as, †πλ, ειπλ, or λπλ, *I shall*; κπλ, χπλ, εκπλ, and λκπλ, *thou shalt*; ϑπλ, εϑπλ, ερεπλ, λϑπλ, λρεπλ, and πλ, *he shall*; σπλ, εκσπλ, λσπλ, and πλ, *she shall*. Plural: εππλ, τεππλ. λππλ, *we shall*; τετεππλ, ερετεππλ, λρετεππλ, *ye shall*; ετπλ, σεπλ, οτπλ, λτπλ, ερεπλ, and πλ, *they shall*.

37. πλ, 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, πϑπλ or πτπλ, *thou shalt*. Plural: εππλ or ππλ, λππλ, τππλ, *we shall*; τετπλ, ετετπλ, *ye shall*; ετπλ, σεπλ, οτπλ, πλ, *they shall*.

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

SECOND FUTURE INDEFINITE.

38. The Second Future Tense Indefinite, is known by the following Prefixes: ΤΑ, *I shall*; ΤΕΡΑ, *thou shalt, f.*; ΤΑΡΕΑ, *he shall*; ΤΑΡΕΠ, *we shall*; ΤΑΡΕΤΕΠ, *ye shall*; ΤΑΡΟΥ, *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-ΑΓ-ΥΩΠΙ ΙCΧΕΠ ΔΗ, *Which hath been from the beginning*—Acts xxvi. 4; ΦΗΕΤ-ΑΓ-ΘΙ ΔΑΧΙΗ-ΩΡ Ε, *He that received two talents*—Matth. xxv. 22; ΠΗΕΤ-ΕΚ-ΠΑΥ ἔρωου, *Those things which thou seest*—Acts xxvi. 16.

41. When

The Bashmureic Future Indefinite, has ΠΕ for the sign of the Future; as, †ΠΕ, *I shall*; ΕΚΠΕ, *thou shalt*; ΕΗΠΕ, *he shall*; ΑΤΕΤΕΠΠΕ, *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, ΤΑΡΠ, *we shall*; ΤΑΡΕΤΠ, *ye shall*; ΤΑΡΟΥ, *they shall*.

41, 42.

41. When the following Prefixes begin a word, they take the accent over the first vowel; viz. ἐρε, ἐρετεν, ἐρετενῆ, ἄρε, ἄρι, ἄρετεν, ἄτετεν, and ἄ; as, ἐρεμαί τηροῦ κηοῦ, *All these things shall come*—Matth. xxiii. 36; ἐρετενῆ-βίτοῦ, *Ye shall receive*—Matth. xxi. 22; καλῶς ἄρε-χοῦ, *Thou hast said well*—John iv. 17; ἄρετεν-παῦ ἐροῦ, *Ye have seen me*—John vi. 36; ἄρι-θωβ ἄη, *Labour not*—John vi. 27; ἄχοῦ, *Say ye*—Luke xi. 2; ἄ-μωυτῆς χόῦ παῦ, *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-χωοῦκ ἄλλοῦ ἄη, *Knoweth him not*—John xiv. 17; ἐπα-βί, *He shall take*—John xvi. 15; &c.

CONJUGATION OF A REGULAR VERB.

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

INDICATIVE

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

INDICATIVE

INDICATIVE MOOD.
PRESENT TENSE DEFINITE.

Masc.	Singular.	Fem.
†- ει-	} <i>I do, am, &c.</i>	
κ-, or χ- εκ-, or χ-		} <i>thou art, m.</i>
ϙ- εϙ- ερε-	} <i>he is.</i>	
	Plural.	
ει- τεει-	} <i>we are.</i>	ετ- ce-
τετεει- ερετεει-		} <i>ye are.</i>

INDICATIVE MOOD.
PRESENT TENSE DEFINITE.

Masc.	Singular.	Fem.
†- ει-	} <i>I do, am, &c.</i>	
κ- εκ-		} <i>thou, m.</i>
ϙ- εϙ- ερε-	} <i>he.</i>	
Bashmuric. ελε-	<i>he.</i>	Bashmuric. ελε-, <i>she.</i>
	Plural.	
ει-, or π̄- τπ̄-	} <i>we.</i>	ετ- ce-
τετπ̄- ερετπ̄- ετετπ̄-		} <i>ye.</i>

PRESENT TENSE INDEFINITE.

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

PRESENT TENSE INDEFINITE.

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

Plural.

пѣм	... .. пе,	<i>we.</i>
пѣретеѣ	.. пе,	<i>ye.</i>
пѣт	... .. пе	} <i>they.</i>
пѣре	... .. пе	

IMPERFECT TENSE.

		Singular.		
Masc.			Fem.	
пѣг	... пе,	<i>I was, or shall.*</i>		
пѣт	... пе,	<i>thou, m.</i>	пѣре..пе, <i>thou, f.</i>	
пѣг	... пе	} <i>he.</i>	пѣс...пе	
пѣѣ	... пе		пѣре..пе	} <i>she.</i>
пѣеѣ	.. пе			
пѣре	.. пе			

Plural.

пѣм	... .. пе,	<i>we.</i>
пѣретеѣ	.. пе,	<i>ye.</i>
пѣт	... .. пе	} <i>they.</i>
пѣре	... .. пе	

* These Prefixes of the Imperfect often express the Future.

PERFECT TENSE DEFINITE.

		Singular.	Fem.
Masc.			
αΙ-	<i>I have, &c.</i>		
αΚ-	<i>thou, m.</i>	αΡ-, or αΡε-,	<i>thou, f.</i>
αΓ-	} <i>he.</i>	αC-	} <i>she.</i>
αΡε-		αΡε-	
α-		α-	
		Plural.	
αΠ-	<i>we.</i>	αΤ-	} <i>they.</i>
αΡεΤεΠ-	} <i>ye.</i>	αΡε-	
αΤεΤεΠ-		α-	

PERFECT TENSE INDEFINITE.

		Singular.	Fem.
Masc.			
αΙ-	<i>I have.</i>		
αΚ-	<i>thou, m.</i>	αΡ-, or αΡε-,	<i>thou, f.</i>
αΓ-	} <i>he.</i>	αC-	} <i>she.</i>
αΡε-		αΡε-	
α-		α-	
		Plural.	
.....		αΤ-	} <i>they.</i>
αΡεΤεΠ-	<i>ye.</i>	αΡε-	

PERFECT TENSE.

		Singular.	Fem.
Masc.			
αΙ-	<i>I have.</i>		
αΚ-	<i>thou, m.</i>	αΡ, or αΡε-,	<i>thou, f.</i>
αΓ-	} <i>he.</i>	αΡε-	} <i>she.</i>
αΡε-		αC-	
α-		α-	
		Plural.	
Bashmuric.			
αΛε-	} <i>he.</i>	αΤ-	} <i>they.</i>
αΔ-		α-	
αΠ-,	<i>we.</i>		
αΤεΤΠ-,	<i>ye.</i>		

PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
πε εΙ...πε,	<i>I had, &c.</i>	
πε εΚ...πε,	<i>thou, m.</i>	πε εΡε...πε, <i>thou, f.</i>
πε εϘ...πε	} <i>he.</i>	πε ες...πε
πε ερε...πε		πε ερε...πε
πε ε...πε		πε ε...πε
		} <i>she.</i>

Plural.

πε εΠ.....πε,	<i>we.</i>
πε εΤετεΠ...πε,	<i>ye.</i>
πε ετ.....πε	} <i>they.</i>
πε ερε.....πε	
πε ε.....πε	

PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
πε εΙ...πε,	<i>I had, &c.</i>	
πε εΚ...πε,	<i>thou, m.</i>	πε εΡε...πε, <i>thou, f.</i>
πε εϘ...πε	} <i>he.</i>	πε ες...πε
πε ερε...πε		πε ερε...πε
πε ε...πε		πε ε...πε
		} <i>she.</i>

Plural.

πε εΠ.....πε,	<i>we.</i>
πε εΤετῆ...πε,	<i>ye.</i>
πε ετ.....πε	} <i>they.</i>
πε ερε.....πε	
πε ε.....πε	

PLUPERFECT TENSE INDEFINITE.

Singular.

Masc.

Fem.

не ѡдѣ...не, *I had, &c.*

не ѡдѣк...не, *thou, m.* не ѡдѣре...не, *thou, f.*

не ѡдѣч...не } *he.* не ѡдѣс...не } *she.*
 не ѡдѣре...не }

Plural.

.....
 не ѡдѣрѣтѣн...не, *ye.*

не ѡдѣт...не } *they.*
 не ѡдѣре...не }

PLUPERFECT TENSE INDEFINITE.

Singular.

Masc.

Fem.

не ѡдѣ...не, *I had, &c.*

не ѡдѣк...не, *thou, m.* не ѡдѣре...не, *thou, f.*

не ѡдѣч...не } *he.* не ѡдѣс...не } *she.*
 не ѡдѣре...не }

Plural.

.....
 не ѡдѣрѣтѣн...не, *ye.*

не ѡдѣт...не } *they.*
 не ѡдѣре...не }

FUTURE IMPERFECT TENSE.

		Singular.	
Masc.			Fem.
наі	на...пе,	<i>I should, &c.</i>	
нак	на...пе,	наре	на...пе,
		<i>thou, m. thou, f.</i>	
нач	на...пе	нас	на...пе
наре	на...пе	наре	на...пе
		} <i>he. she.</i>	
Plural.			
наи		на...пе,	
		<i>we.</i>	
наретен		на...пе,	
		<i>ye.</i>	
наѣ		на...пе	
наре		на...пе	
		} <i>they.</i>	

FUTURE IMPERFECT TENSE.

		Singular.	
Masc.			Fem.
неі	на...пе,	<i>I should.</i>	
нек	на...пе	} <i>thou, m.</i>	нере
нѣ	на...пе			на...пе,
			<i>thou, f.</i>
неч	на...пе	} <i>he.</i>	нес
нере	на...пе			на...пе
			} <i>she.</i>

Rashmurić.

неі не...пе, *I, &c.*

Plur. неѣ не-пе, & наѣ не-пе, *they.*

Plural.

неи на...пе, *we.*

неретѣ на...пе, *ye.*

неѣ на...пе } *they.*

нере на...пе }

FUTURE TENSE DEFINITE.

Singular.

Masc.

Fem.

ειè- *I shall, &c.*

εκè- *thou, m.*

ερè- *thou, f.*

εϑè- *he,*

εϑè- *she.*

Plural.

ενè- *we.*

ερετενε- *ye.*

ετε- *they.*

FUTURE TENSE DEFINITE.

Singular.

Masc.

Fem.

ειε- *I shall.*

εκε- *thou, m.*

ερε- *thou,*

εϑε- *he.*

εϑε- *she.*

Plural.

ενε- *we*

ερετενε *ye.*

ετε- *they.*

CONJUGATION OF A REGULAR VERB.

FUTURE TENSE INDEFINITE.

Masc.	†на-	} Singular.	<i>I shall.</i>	Fem.
	єна-			
	ѧна-	} <i>thou, m.</i>		
	к, or хна-			
	єкна-	} <i>he.</i>		сна-
	ѧкна-			
	ѡна-	} <i>she.</i>		єсна-
	єѡна-			
	єренѧ-	} <i>ye.</i>		ѧсна-
	ѧренѧ-			
	на-	} <i>we.</i>		
	єнна-			
	тєнна-	} <i>they.</i>		єтѧна-
	ѧнна-			
	тєтєнна-	} <i>ye.</i>		ѧтѧна-
	єрєтєнна-			
	ѧрєтєнна-	} <i>ye.</i>		на-
	на-			

FUTURE TENSE INDEFINITE.

Masc.	†на- or єна-	} Singular.	<i>I shall.</i>	Fem.
	кна-			
	єкна-	} <i>thou, m.</i>		
	нѧна-			
	ѡна-	} <i>he.</i>		сна-
	єѡна-			
	єренѧ-	} <i>she.</i>		єсна-
	на-			
	ѧна-	} <i>we.</i>		
	єнна-			
	ѧнна-	} <i>they.</i>		єтѧна-
	тѧна-			
	тєтѧна-	} <i>ye.</i>		на-
	єтєтѧна-			

Singular.

BASHMURIC.

Plural.

†не- or єне- *I shall.*

єнне-

*we.*єкне- *thou.*

ѧтєтєнне-

*ye.*єѡне- *he, &c.*

єєне-

they, &c.

SECOND FUTURE INDEFINITE.

Singular.

Masc.

τα- *I shall.*

.....

ταρεσ- *he.*

Fem.

τερα- *thou, f.*

Plural.

ταρεν- *we.*ταρετεν- *ye.*ταροσ- *they.*

SECOND FUTURE INDEFINITE.

Singular.

Masc.

τα- *I shall.*

.....

ταρεσ- *he.*

Fem.

τερα- *thou, f.*

Plural.

ταρην- *we.*ταρετεν- *ye.*ταροσ- *they.*

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

SUBJUNCTIVE MOOD.

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

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

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

SUBJUNCTIVE MOOD.

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

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

OPTATIVE MOOD.

		Singular.			Fem.
Masc.					
		<i>I may.</i>			
		<i>thou, m.</i>			<i>thou, f.</i>
		<i>he.</i>			<i>she.</i>
		Plural.			
		<i>we.</i>			
		<i>ye.</i>			
					<i>they.</i>

OPTATIVE MOOD.

		Singular.			Fem.
Masc.					
		<i>I may.</i>			
		<i>thou, m.</i>			<i>thou, f.</i>
		<i>he.</i>			<i>she.</i>
		Plural.			
		<i>we.</i>			
		<i>ye.</i>			
					<i>they.</i>
		Bahmuric.			
		<i>he, &c.</i>			<i>they.</i>

IMPERATIVE MOOD.

Sing. & Plur.

а-, ааа-, ари-, or the Root itself.

аап̄р-, to express a Negative.

аап̄р̄т̄рек- *be not thou.* аап̄р̄т̄реҫ- *let not him, &c.*

See the Verb ̄ре.

INFINITIVE MOOD.

̄е-, аа-, or а̄н-,

or the Root without a Prefix.

IMPERATIVE MOOD.

Sing. & Plur.

а-, ааа-, ари-, or the Root itself.

аап̄р̄,	}	to express a Negative; &c.
Bañh. аап̄р̄л̄		

аап̄р̄т̄рек- *be not thou.* аап̄р̄т̄реҫ- *let not him, &c.*

See the Verb т̄ре.

INFINITIVE MOOD.

̄е-, аа-, or а̄н-,

or the Root without a Prefix.

PARTICIPLES.

The Participles are expressed by the Indicative Mood, or by prefixing **πχιπ-**, **πχιπτ-**, or **πχιπρε-**; as,

πχιπτ-	<i>my</i>
πκχιπ-	<i>thy, m.</i>
πεϭχιπ-	<i>his.</i>
or,	
πχιπτα-	<i>my.</i>
πχιπτεκ-	<i>thy, m.</i>
πχιπτεϭ-	<i>his.</i>

Plural.

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

Some Participles end in **ητ**, **ηοϭτ**, or **ωοϭτ**.

44. The Verb **τακο**, *to destroy*, is given with the Augments, to convey a more clear idea of their position.

INDICATIVE

44. The Declension of the Coptic Verb **τακο**, *to destroy*, will serve to shew the position of the Sahidic Prefixes.

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

Masc.	Singular.	Fem.
†-ТΔΚΟ	} <i>I destroy.</i>	
ΕΙ-ТΔΚΟ		
Κ-ТΔΚΟ	} <i>thou, m.</i>	ΤΕ-ТΔΚΟ
ΕΚ-ТΔΚΟ		ΕΡΕ-ТΔΚΟ
Ϛ-ТΔΚΟ	} <i>he.</i>	С-ТΔΚΟ
ΕϚ-ТΔΚΟ		ΕС-ТΔΚΟ
ΕΡΕ-ТΔΚΟ		ΕΡΕ-ТΔΚΟ

Plural.

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

PRESENT TENSE INDEFINITE.

Masc.	Singular.	Fem.
ϡΔΙ-ТΔΚΟ,	<i>I destroy.</i>	
ϡΔΚ-ТΔΚΟ,	<i>thou, m.</i>	ϡΔΡ, ΟΡ ϡΔΡΕ-ТΔΚΟ, <i>thou, f.</i>
ϡΔϚ-ТΔΚΟ	} <i>he.</i>	ϡΔС-ТΔΚΟ
ϡΔΡΕ-ТΔΚΟ		ϡΔΡΕ-ТΔΚΟ

Plural.

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

IMPERFECT TENSE.

Masc.	Singular.	Fem.
πᾶν-τᾶκο	πᾶν-τᾶκο	πᾶν-τᾶκο
πᾶν-τᾶκο	πᾶν-τᾶκο	πᾶν-τᾶκο
πᾶν-τᾶκο	πᾶν-τᾶκο	πᾶν-τᾶκο
πᾶν-τᾶκο	πᾶν-τᾶκο	πᾶν-τᾶκο

Plural.

πᾶν-τᾶκο	πᾶν-τᾶκο
πᾶν-τᾶκο	πᾶν-τᾶκο
πᾶν-τᾶκο	πᾶν-τᾶκο
πᾶν-τᾶκο	πᾶν-τᾶκο

PERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
ᾶν-τᾶκο	ᾶν-τᾶκο	ᾶν-τᾶκο
ᾶν-τᾶκο	ᾶν-τᾶκο	ᾶν-τᾶκο
ᾶν-τᾶκο	ᾶν-τᾶκο	ᾶν-τᾶκο
ᾶν-τᾶκο	ᾶν-τᾶκο	ᾶν-τᾶκο

Plural.

ᾶν-τᾶκο	ᾶν-τᾶκο
ᾶν-τᾶκο	ᾶν-τᾶκο
ᾶν-τᾶκο	ᾶν-τᾶκο
ᾶν-τᾶκο	ᾶν-τᾶκο

PERFECT TENSE INDEFINITE.

Masc.	Singular.	Fem.
ԱՂԻ-ՏԱԿՔ, I destroyed.		
ԱՂԿ-ՏԱԿՕ, thou, m.	ԱՂԲ, or ԱՂԲԵ-ՏԱԿՕ, thou, f.	
ԱՂԳ-ՏԱԿՕ } he.	ԱՂԸ ՏԱԿՕ } she.	
ԱՂԲԵ-ՏԱԿՕ }	ԱՂԲԵ-ՏԱԿՕ }	

Plural.

.....

ԱՂԲԵՏԵՆ-ՏԱԿՕ, ye.

ԱՂԾ ՏԱԿՕ }	they.
ԱՂԲԵ-ՏԱԿՕ }	

PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
ՈՒ ԶԻ-ՏԱԿՕ ՈՒ, I had destroyed.		
ՈՒ ԶԿ ՏԱԿՕ ՈՒ, thou, m.	ՈՒ ԶԲԵ-ՏԱԿՕ ՈՒ, thou, f.	
ՈՒ ԶԳ-ՏԱԿՕ ՈՒ } he.	ՈՒ ԶԸ-ՏԱԿՕ ՈՒ } she.	
ՈՒ ԶԲԵ-ՏԱԿՕ ՈՒ }	ՈՒ ԶԲԵ-ՏԱԿՕ ՈՒ }	
ՈՒ Զ-ՏԱԿՕ ՈՒ }	ՈՒ Զ-ՏԱԿՕ ՈՒ }	

Plural.

ՈՒ ԶՆ ՏԱԿՕ ՈՒ, we.**ՈՒ ԶՏԵՏԵՆ-ՏԱԿՕ ՈՒ, ye.**

ՈՒ ԶԾ-ՏԱԿՕ ՈՒ }	they.
ՈՒ ԶԲԵ-ՏԱԿՕ ՈՒ }	
ՈՒ Զ-ՏԱԿՕ ՈՒ }	

PLUPERFECT TENSE INDEFINITE.

Masc.	Singular.	Fem.
	πε ψαδι-τᾶκο πε, <i>I had destroyed.</i>	
	πε ψακ-τᾶκο πε, <i>thou, m.</i>	πε ψαρε-τᾶκο πε, <i>thou, f.</i>
πε ψαγ-τᾶκο πε } <i>he.</i>		πε ψαζ-τᾶκο πε } <i>she.</i>
πε ψαρε-τᾶκο πε }		πε ψαρε-τᾶκο πε }

Plural.

.....

πε ψαρετεν-τᾶκο πε, *ye.*

πε ψατ-τᾶκο πε } *they.*

πε ψαρε-τᾶκο πε }

FUTURE IMPERFECT TENSE.

Masc.	Singular.	Fem.
	παι πᾶ-τᾶκο πε, <i>I should destroy.</i>	
	πᾶκ πᾶ-τᾶκο πε, <i>thou, m.</i>	πᾶρε πᾶ-τᾶκο πε, <i>thou, f.</i>
πᾶγ πᾶ-τᾶκο πε } <i>he.</i>		πᾶζ πᾶ-τᾶκο πε } <i>she.</i>
πᾶρε πᾶ-τᾶκο πε }		πᾶρε πᾶ-τᾶκο πε }

Plural.

πᾶν πᾶ-τᾶκο πε, *we.*

πᾶρετεν πᾶ-τᾶκο πε, *ye.*

πᾶτ πᾶ-τᾶκο πε } *they.*

πᾶρε πᾶ-τᾶκο πε }

FUTURE TENSE DEFINITE.

Masc.	Singular.	Fem.
ειε̄-τ&ακο, <i>I shall destroy.</i>		
εκε̄-τ&ακο, <i>thou, m.</i>		ερε̄-τ&ακο, <i>thou, f.</i>
εγε̄-τ&ακο, <i>he.</i>		εσε̄-τ&ακο, <i>she.</i>
	Plural.	
	επε̄-τ&ακο, <i>we.</i>	
	ερετεπε̄ τ&ακο, <i>ye.</i>	
	ετε̄ τ&ακο, <i>they.</i>	

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
† η&α-τ&ακο	} <i>I shall destroy.</i>	
ειη&α-τ&ακο		
αη&α-τ&ακο		
κη&α-τ&ακο	} <i>thou, m.</i>	
εκη&α-τ&ακο		
ακη&α-τ&ακο		
χη&α-τ&ακο	} <i>he.</i>	ση&α-τ&ακο
εχη&α-τ&ακο		εση&α-τ&ακο
ερεχη&α-τ&ακο		αση&α-τ&ακο
αχη&α-τ&ακο		η&α-τ&ακο.
αρεχη&α-τ&ακο		
η&α-τ&ακο		
	Plural.	
επη&α-τ&ακο	} <i>we.</i>	ετη&α-τ&ακο
τεπη&α-τ&ακο		σεη&α-τ&ακο
απη&α-τ&ακο		οτη&α-τ&ακο
τετεπη&α-τ&ακο	} <i>ye.</i>	ατη&α τ&ακο
ερετεπη&α-τ&ακο		αρετη&α-τ&ακο
αρετεπη&α-τ&ακο		η&α τ&ακο
		} <i>they.</i>

IMPERATIVE MOOD.

Sing. & Plural.

Δ-ΤΔΚΟ	}	<i>destroy.</i>
ΔΔ-ΤΔΚΟ		
ΔΡΙ-ΤΔΚΟ		
ΤΔΚΟ		
ΔΠΕΡ ΤΔΚΟ, <i>destroy not.</i>		

INFINITIVE MOOD.

Ε ΤΔΚΟ	}	<i>to destroy.</i>
Δ-ΤΔΚΟ		
Η-ΤΔΚΟ		
ΤΔΚΟ		

PARTICIPLES.

ΠΧΙΠ-ΤΔΚΟ,	<i>destroying.</i>
ΠΔΧΙΠ-ΤΔΚΟ,	<i>my destroying.</i>
ΠΕΚΧΙΠ-ΤΔΚΟ,	<i>thy, m.</i>
ΠΕΦΧΙΠ-ΤΔΚΟ,	<i>his.</i>
ορ,	
ΠΧΙΠΤΔ-ΤΔΚΟ,	<i>my destroying.</i>
ΠΧΙΠΤΕΚ-ΤΔΚΟ,	<i>thy.</i>
ΠΧΙΠΤΕΦ-ΤΔΚΟ,	<i>his.</i>

Plural.

ΠΧΙΠΤΕΗ-ΤΔΚΟ,	<i>our.</i>
ΠΧΙΠΤΕΤΕΗ-ΤΔΚΟ,	<i>your.</i>
ΠΧΙΠΤΟΥ-ΤΔΚΟ,	<i>their.</i>

ορ,

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

POTENTIAL MOOD.

45. The letter **ϣ**^{*}, 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, **ειε-ϣ- I**; **εκε-ϣ- thou**; **ερε-ϣ- he**. Plural, **επε-ϣ- we**; **ερετεπε-ϣ- ye**; **ερε-ϣ- they**. Singular, **†ηε-ϣ- I**; **εκηε-ϣ- thou**; **ερηε-ϣ-**, or **ηε-ϣ-**, *he*. Plural, **επηε-ϣ- we**; **ερετεπηε-ϣ- ye**; **ερηε-ϣ-**, **επηε-ϣ-**, or **ηε-ϣ-**, *they*. It also occurs with the Negatives; as, Singular, **ηηε-ϣ- I**; **ηηεκ-ϣ- thou**; **ηηερε-ϣ-**, or **ηηε-ϣ- he**. Plural, **ηηεπε-ϣ- we**; **ηηετεπε-ϣ- ye**; **ηηερε-ϣ- they**. Singular, **ειπε-ϣ- I**; **ειπεκ-ϣ- thou**; **ειπερε-ϣ-**, or **ειπε-ϣ-**, *he*. Plural, **ειπεπε-ϣ- we**; **ειπετεπε-ϣ- ye**; **ειπερε-ϣ- they**. Thus: **πισεσηε-ϣ-τεπερετ οηηερε**, *Who would confide to you*—Luke xvi. 11; **ηερεσοβηηε χε ειρηερε σεηε-ϣ-περεει ειπεχοι ει ειερε**, *They counselled whether they should save the vessel there*—Acts xxvii. 39.

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

POTENTIAL MOOD.

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

OF THE PREFIX

ϣοτ.

46. M. Quatremère says^a, that ϣοτ, when placed before Verbs, serves to indicate that a thing ought to be done; that it merits to be done; as, “*και τηροτ ελπηελλο νε ετφτςις ητμεεποττ ηγοτοτωττ πας ελλατατς, Tous sont étrangers à la nature de la Divinité, qui mérite seule d'être adorée. πωηθ ηγοτερωφηρι ελλοτ, la vie admirable. εφοττων τεφχιε εβολ ηγοτσολπε, Il étendit sa main, qui eût mérité d'être coupée.*”

47. εν, or ενε, *if*, occurs before the Prefixes to Verbs; as, *επαληχη θεν περοτ, If we were in the days; Matth. xxiii. 30. επεατωπι ηχε παχοε, If these powerful things had been done; Luke x. 13.*

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

Recherches sur l'Égypte, p. 112.

OF THE PREFIX

ϣοτ.

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

47. εν, or ενε, *if*, is also put before Sahidic Prefixes in the following manner; viz. ενει- *if I*. ενεκ- *if thou*, m. ενετ- *if he*. ενεε- *if she*. Plural, ενετ-, or εντ̄- *if we*. ενετετ̄- *if ye*. ενετ- *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 *ḥ*, or *en*, to the Prefixes of the Present, and Future Tenses; and *net* to the Perfect, followed generally by *an*.

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

		Singular.		
Masc.			Fem.	
<i>en</i> , or <i>ḥt</i> - <i>mooyi an</i> ,				<i>I do not walk.</i>
<i>ḥk</i> - <i>mooyi an</i> ,				<i>thou.</i>
<i>ḥq</i> - <i>mooyi an</i> ,				<i>he.</i>
		<i>ḥc</i> , or <i>ḥce</i> - <i>mooyi an</i> ,		<i>she.</i>
		Plural.		
		<i>ḥten</i> - <i>mooyi an</i> ,		<i>we.</i>
		<i>ḥtetēn</i> - <i>mooyi an</i> ,		<i>ye.</i>
		<i>ḥce</i> - <i>mooyi an</i>	}	<i>they.</i>
		<i>ḥot</i> - <i>mooyi an</i>		

NEGATIVE PREFIXES.

48. The Sahidic Negative Prefixes correspond with the Coptic.

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

		Singular.		
Masc.			Fem.	
<i>ḥt</i> - <i>ayane an</i> ,				<i>I am not sick.</i>
<i>ḥg</i> - <i>ayane an</i> ,				<i>thou.</i>
<i>ḥq</i> - <i>ayane an</i> ,				<i>he.</i>
		<i>ḥc</i> - <i>ayane an</i> ,		<i>she.</i>
		Plural.		
		<i>ḥten</i> -, or <i>ḥtḥ</i> - <i>ayane an</i> ,		<i>we.</i>
		<i>ḥtetḥ</i> - <i>ayane an</i> ,		<i>ye.</i>
		<i>ḥce</i> - <i>ayane an</i> ,		<i>they.</i>

PERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
ՈԵՏԻ-ՋՋՈՅԻ Զ Ո,	<i>I have not walked.</i>	
ՈԵՏԻԿ-ՋՋՈՅԻ Զ Ո,	<i>thou.</i>	
ՈԵՏԻԳ-ՋՋՈՅԻ Զ Ո,	<i>he.</i>	ՈԵՏԻՇ-ՋՋՈՅԻ Զ Ո, <i>she.</i>
Plural		
ՈԵՏԻՆ-ՋՋՈՅԻ Զ Ո,	<i>we.</i>	
ՈԵՏԻՐԵՏԵՆ-ՋՋՈՅԻ Զ Ո	} <i>ye.</i>	
ՈԵՏԻՏԵՏԵՆ-ՋՋՈՅԻ Զ Ո		
ՈԵՏԻԿ-ՋՋՈՅԻ Զ Ո,	<i>they.</i>	

PERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
ՈԵՏ-, or ՈԵՏԻ-ԳՅՈՒՆԵ Զ Ո,	<i>I have not been sick.</i>	
ՈԵՏԻԿ-ԳՅՈՒՆԵ Զ Ո,	<i>thou.</i>	
ՈԵՏԻԳ-ԳՅՈՒՆԵ Զ Ո,	<i>he.</i>	ՈԵՏԻՇ-ԳՅՈՒՆԵ Զ Ո, <i>she.</i>
Plural		
ՈԵՏԻՆ-ԳՅՈՒՆԵ Զ Ո,	<i>we.</i>	
ՈԵՏԻՐԵՏԻՆ-ԳՅՈՒՆԵ Զ Ո,	<i>ye.</i>	
ՈԵՏԻԿ-ԳՅՈՒՆԵ Զ Ո,	<i>they.</i>	

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
նիքնա-ըջոյի ձև,		<i>I shall not walk.</i>
նիքնա-ըջոյի ձև,		<i>thou.</i>
նիքնա-ըջոյի ձև,		<i>he.</i>
		նիքնա-ըջոյի ձև, <i>she.</i>
Plural.		
	նիքնա-ըջոյի ձև,	<i>we.</i>
	նիքնա-ըջոյի ձև,	<i>ye.</i>
	նիքնա-ըջոյի ձև	} <i>they.</i>
	նիքնա-ըջոյի ձև	
	նիքնա-ըջոյի ձև	

49. The Negative Prefixes, when they follow the Demonstrative or Relative Pronouns, and sometimes when they do not, are written եր; as, ֆիքնա-ըջոյի ձև, *that I am not worthy* — Luke iii. 16;
ստոց

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
նիքնա-ցառնի ձև,		<i>I shall not be sick.</i>
նիքնա-ցառնի ձև,		<i>thou.</i>
նիքնա-ցառնի ձև,		<i>he.</i>
		նիքնա-ցառնի ձև, <i>she.</i>
Plural.		
	նիքնա-ցառնի ձև,	<i>we.</i>
	նիքնա-ցառնի ձև,	<i>ye.</i>
	նիքնա-ցառնի ձև	} <i>they.</i>
	նիքնա-ցառնի ձև	
	նիքնա-ցառնի ձև	

οτορ ενq-cw επ, *And not drinking*—Matth. xi. 18;
 οτορ ετεπq-κε† εροq επ, *And understandeth
 it not*—Matth. xiii. 19; οτορ πηετεπσεπε-υπεν
 εηποτ επ, *And they who will not receive you*—
 Luke ix. 5.

NEGATIVE PREFIXES WHICH TAKE THE INFIXES.

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

INDICATIVE MOOD.

PERFECT TENSE.

Masc.	Singular.	Fem.
επι-ελοϋι, <i>I have not walked.</i>		
επεκ-ελοϋι, <i>thou, m.</i>	επε-ελοϋι επαρε-ελοϋι	} <i>thou, f.</i>
επεq-ελοϋι επαq-ελοϋι επαρε-ελοϋι επε ελοϋι	} <i>he.</i>		} she.
		επεс-ελοϋι επαс-ελοϋι επαρε-ελοϋι επε ελοϋι
	Plural.	
	επεν-ελοϋι, <i>we have not walked.</i>	
	επετεп-ελοϋι, <i>ye.</i>	
	εποτ-ελοϋι επατ-ελοϋι επαρε-ελοϋι επε ελοϋι	} <i>they.</i>

NEGATIVE PREFIXES WHICH TAKE THE INFIXES.

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

FUTURE TENSE.

Masc.	Singular.	Fem.
Plural.		
<p>ἰπεπ-ἔσοϋ, <i>we will not walk.</i></p> <p>ἰπετεπ-ἔσοϋ, <i>ye.</i></p> <p>ἰποτ-ἔσοϋ } <i>they.</i></p> <p>ἰπε ἔσοϋ }</p>		
Plural.		
<p>ἰπεπ-ἔσοϋ, <i>we will not walk.</i></p> <p>ἰπετεπ-ἔσοϋ, <i>ye.</i></p> <p>ἰποτ-ἔσοϋ } <i>they.</i></p> <p>ἰπε ἔσοϋ }</p>		

PREFIXES WHICH TAKE THE INFIXES.

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

PREFIXES WHICH TAKE THE INFIXES.

51. The Particle ἰτε, *that*, in Sahidic and Bashmuriic, agrees with the Coptic. The Prefixes ἔπατε, *before*, and ὡαπτε, *until*, are the same as the Coptic.

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

IMPERFECT TENSE.

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

FUTURE TENSE.

Masc.	Singular.	Fem.
$\omega\alpha\tau\epsilon\chi\omega\kappa$ εβολ, <i>until I shall fulfil.</i>		
$\omega\alpha\tau\epsilon\kappa\chi\omega\kappa$ εβολ, <i>thou, m.</i>		$\omega\alpha\tau\epsilon\chi\omega\kappa$ εβολ, <i>thou, f.</i>
$\omega\alpha\tau\epsilon\gamma\chi\omega\kappa$ εβολ } <i>he.</i>		$\omega\alpha\tau\epsilon\varsigma\chi\omega\kappa$ εβολ } <i>she.</i>
$\omega\alpha\tau\epsilon\chi\omega\kappa$ εβολ }		$\omega\alpha\tau\epsilon\chi\omega\kappa$ εβολ }
Plural.		
$\omega\alpha\tau\epsilon\pi\chi\omega\kappa$ εβολ, <i>until we shall fulfil.</i>		
$\omega\alpha\tau\epsilon\tau\epsilon\pi\chi\omega\kappa$ εβολ, <i>ye.</i>		
$\omega\alpha\tau\omicron\tau\chi\omega\kappa$ εβολ } <i>they.</i>		
$\omega\alpha\tau\epsilon\chi\omega\kappa$ εβολ }		

52. The Particles which take the Infixes before Verbs, drop ϵ , and κ , 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, $\phi\alpha\iota \lambda\epsilon\pi\epsilon \alpha\beta\rho\alpha\lambda\lambda\epsilon \lambda\iota\sigma$, *This Abraham hath not done*—John viii. 40; $\lambda\epsilon\pi\alpha\tau\epsilon \sigma\alpha\lambda\epsilon\kappa\tau\omega\rho \mu\sigma\sigma\tau$, *Before the cock crow*—Matth. xxvi. 34; $\sigma\upsilon\alpha\tau\epsilon \pi\alpha\iota \tau\eta\rho\sigma\upsilon \sigma\upsilon\omega\pi\iota$, *Until all these things are done*—Luke xxi. 32.

AUXILIARY VERBS.

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

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

AUXILIARY VERBS.

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

54. The Verb **ορε** or **ορο**, thus affected, takes the Infixes of the Accusative in the following manner: **ακωριωπι ζεν οτρελις**, *Thou hast caused me to dwell in hope*, (Heb. יבבתי)—Psalm iv. 9; **τερσφι κπαορεσφιρι**, *He hath made his sword bright*—Psalm vii. 13; **εακκερλοαι εβολ ηζητεν ατορεπερωφηρι**, *Some women also of our company made us astonished*—Luke xxiv. 22.

55. The Verb **ορε** 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 **ε**, **εγτεα**, and some other Particles, precede the Auxiliary **ορε**, 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, **εορι ωπι πακ ηπορ†**, *ειναι σου Θεος*, *To be thy God*—Gen. xvii. 7; **εορε πιωωγεν ωπι**, *την λειτουργιαν ειναι*, *To be (or constitute) the service*—Ex. xxvii. 17; **εγτεαορεκιρι πελλαν ηορπετρωοτ**, *μη ποιησαι μεθ' ημων κακον*, *That thou do us no hurt*—Gen. xxvi. 29.

When the Participial Preformant **πιηπ**, with **ε** or **ζεν**, precedes the Auxiliary **ορε**, it also translates the

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

the Greek Infinitive, governed by the Preposition *ἐν*; as, ἐπχιπεριεει, ἐν τῷ με μεμαθάκηαι — Psalm cvi. 5; Δεπ πχιπεροτχω, ἐν τῷ τιθίαι αὐτούς— Ezek. xliii. 8. See pp. 59, 60.

When preceded by *λεπεπσα*, it translates the Greek Infinitive, or a Noun governed by the Preposition *μετὰ*; as, *λεπεπσα* ερεφηδτ εροφ, μετὰ τὸ ιδίειν αὐτὸν—Lev. xiii. 7; *λεπεπσα* ερεφχδς, μετὰ τὴν ἄφεισιν αὐτῆς—Ex. xviii. 2.

ερε has also *λεπεπ*, and sometimes *λεπερ*, prefixed, when it renders the Greek Imperative with the Negative; as, *λεπεπεροτ* σορλεεκ, μὴ σὲ πλανήσωσιν—Prov. i. 10. In this case, the Nominative occasionally follows the Verb with *ἵχε*; as, *λεπεπερεῖ* πηι ἵχε οτφδτ, μὴ ἰλθίτω μοι ὀπούς (τ. ε. τῶν ἀδίκων)—Psalm xxxv. 11.

These uses of *ερε* 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 *ερε*; and, consequently, the Verb itself becomes a Noun denoting the abstract act; as, *ερεκ-πδρλεεκ*, *To save thyself*; litt. *That thou mayest make* (i.e. compass, obtain) *thine own salvation*—Gen. xix. 22; *λεπεπερεπ* *δσοδεφ*, *Let us not slay him*; litt. *Let us not make* (i.e. perpetrate) *his slaughter*—Gen. xxvii. 21. And so of the rest.



INDICATIVE MOOD.

PRESENT TENSE.

Masc.	Singular.	Fem.
†-ορε-υωπι } <i>I cause to dwell,</i>		
ει-ορε-υωπι } <i>thou, m.</i>		
εκ-ορε-υωπι, <i>he.</i>		εσ-ορε-υωπι, <i>she.</i>
	Plural.	
ειπ-ορε-υωπι } <i>we.</i>		
τεπ-ορε-υωπι } <i>ye.</i>		
τετεπ-ορε-υωπι } <i>they.</i>		
ερετεπ-ορε-υωπι } <i>they.</i>		
ετ-ορε-υωπι } <i>they.</i>		
σε-ορε-υωπι } <i>they.</i>		
οτ-ορε-υωπι } <i>they.</i>		

INDICATIVE MOOD.

PRESENT TENSE.

Masc.	Singular.	Fem.
†-τρε-χι } <i>I cause to receive,</i>		
ει-τρε-χι } <i>thou, m.</i>		
εκ-τρε-χι, <i>he.</i>		εσ-τρε-χι, <i>she.</i>
	Plural.	
ειπ, ορ π̄-τρε-χι } <i>we.</i>		
τπ̄-τρε-χι } <i>ye.</i>		
τετπ̄-τρε-χι, } <i>they.</i>		
ετ-τρε-χι } <i>they.</i>		
σε-τρε-χι } <i>they.</i>		
οτ-τρε-χι } <i>they.</i>		

IMPERFECT TENSE.

Masc.	Singular.	Fem.
пдг-ѳре-џџпг,	<i>I caused to dwell.</i>	
пдк-ѳре-џџпг,	<i>thou.</i>	
пдџ-ѳре-џџпг,	<i>he.</i>	пдс-ѳре-џџпг, <i>she.</i>
Plural.		
пдп-ѳре-џџпг,	<i>we.</i>	
пдреџеп-ѳре-џџпг,	<i>ye.</i>	
пдџ-ѳре-џџпг,	<i>they.</i>	

IMPERFECT TENSE.

Masc.	Singular.	Fem.
пег-џре-џг,	<i>I caused to receive.</i>	
пг̄-џре-џг,	<i>thou.</i>	
пег-џре-џг,	<i>he.</i>	пес-џре-џг, <i>she.</i>
Plural.		
пеп-џре-џг,	<i>we.</i>	
перетп̄-џре-џг,	<i>ye.</i>	
пег-џре-џг,	<i>they.</i>	

PERFECT TENSE.

Masc.	Singular.	Fem.
αι-ορε	υωπι,	<i>I have caused to dwell.</i>
ακ-ορε	υωπι,	<i>thou, m.</i>
αϑ-ορε	υωπι,	<i>he.</i>
		αc-ορε-υωπι,
		<i>she.</i>
	Plural	
απ-ορε	υωπι,	<i>we.</i>
αρετεπ-ορε	υωπι	} <i>ye.</i>
ατετεπ-ορε	υωπι	
ατ-ορε	υωπι,	<i>they.</i>

PERFECT TENSE.

Masc.	Singular.	Fem.
αι τρε-χι,		<i>I have caused to receive.</i>
ακ-τρε-χι,		<i>thou, m.</i>
αϑ-τρε-χι,		<i>he.</i>
		αc τρε-χι,
		<i>she.</i>
	Plural	
απ-τρε-χι,		<i>we.</i>
ατετεπ-τρε-χι,		<i>ye.</i>
ατ-τρε-χι,		<i>they.</i>

FUTURE TENSE DEFINITE.

Masc.	Singular.	Fem.
ειᾷ-ορε	ὑψωπι,	<i>I will cause to dwell.</i>
εκᾷ-ορε	ὑψωπι,	<i>thou, m.</i>
εψᾷ-ορε	ὑψωπι,	<i>he,</i>
	εσᾷ-ορε	ὑψωπι,
		<i>she.</i>
	Plūral.	
	επᾷ-ορε	ὑψωπι,
		<i>we.</i>
	ερετεπᾷ-ορε	ὑψωπι,
		<i>ye.</i>
	ετεᾷ-ορε	ὑψωπι,
		<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>
εψε-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.
† նա-օրե պալի	} <i>I will cause to dwell.</i>	
եւնա-օրե պալի		
չնա-օրե պալի		
կնա-օրե պալի	} <i>thou.</i>	
եկնա-օրե պալի		
ձկնա-օրե պալի		
գնա-օրե պալի	} <i>he.</i>	սնա-օրե պալի
եգնա-օրե պալի		եսնա-օրե պալի
չգնա-օրե պալի		ձսնա-օրե պալի
նա-օրե պալի		նա-օրե պալի
Plural.		
եննա-օրե պալի	} <i>we.</i>	ետնա-օրե պալի
տեննա-օրե պալի		սեննա-օրե պալի
չեննա-օրե պալի		օտնա-օրե պալի
տետեննա-օրե պալի	} <i>ye.</i>	նա-օրե պալի
երետեննա-օրե պալի		
ձրետեննա-օրե պալի		

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
† նա-տրե-չի	} <i>I shall cause to receive.</i>	
եւնա-տրե-չի		
կնա-տրե-չի		
եկնա-տրե-չի	} <i>thou, m.</i>	
նկնա-տրե-չի		
գնա-տրե-չի		
եգնա-տրե-չի	} <i>he.</i>	սնա-տրե-չի
նա-տրե-չի		եսնա-տրե-չի
		նա-տրե-չի
Plural.		
ննա-տրե-չի	} <i>we.</i>	ետնա-տրե-չի
եննա-տրե-չի		սեննա-տրե-չի
չեննա-տրե-չի		օտնա-տրե-չի
տննա-տրե-չի	} <i>ye.</i>	նա-տրե-չի
տետնա-տրե-չի		

SUBJUNCTIVE MOOD.

Masc.	Singular.	Fem.
eopu- ω u <u>u</u> , <i>that I may dwell.</i>		
eopek- ω u <u>u</u> , <i>thou, m.</i>		
eope ζ ω u <u>u</u>	} <i>he.</i>	eopes- ω u <u>u</u>
eope ω u <u>u</u>		eope ω u <u>u</u> } <i>she.</i>
Plural.		
eopen- ω u <u>u</u> , <i>we.</i>		
eopeten- ω u <u>u</u> , <i>ye.</i>		
eopout- ω u <u>u</u>	} <i>they.</i>	
eope ω u <u>u</u>		

SUBJUNCTIVE MOOD.

Masc.	Singular.	Fem.
etpa- χ i, <i>that I may receive.</i>		
etpek- χ i, <i>thou, m.</i>		
etpe ζ χ i	} <i>he.</i>	etpe χ i, <i>thou, f.</i>
etpe χ i		etpes- χ i } <i>she.</i>
Plural.		
etpen- χ i, <i>we.</i>		
etpetē- χ i, <i>ye.</i>		
etpet- χ i	} <i>they.</i>	
etpe χ i		

Also,

Masc.	Singular.	Fem.
ētereī- χ i, <i>when I receive.</i>		
ēterek- χ i, <i>thou, m.</i>		
ētere ζ χ i	} <i>he.</i>	ēteres- χ i
ētere χ i		ētere χ i } <i>she.</i>
Plural.		
ēteren- χ i, <i>we.</i>		
ēteretē- χ i, <i>ye.</i>		
ēterout- χ i	} <i>they.</i>	
ēteret- χ i		
ētere χ i		

IMPERATIVE MOOD.

	Singular.	
Masc.		Fem.
<i>ѐпер, or ѐперек-џапи, do not thou dwell.</i>		
<i>ѐпересџапи</i> }	<i>let not</i>	<i>ѐперес-џапи</i> }
<i>ѐперџапи</i> }	<i>him.</i>	<i>ѐперџапи</i> }

Plural.

ѐперен-џапи, let not us.
ѐперетен-џапи, do not ye.
ѐперот-џапи } *let not them.*
ѐперџапи }

INFINITIVE MOOD.

ѐре-џапи, to cause to dwell.

IMPERATIVE MOOD.

	Singular.	
Masc.		Fem.
<i>ѐпер, or ѐпертрек-џи, do not thou receive.</i>		
<i>ѐпертресџи</i> }	<i>let not him</i>	<i>ѐпертрес-џи</i> }
<i>ѐпертре џи</i> }	<i>receive.</i>	<i>ѐпертре џи</i> }

Bashmauric.

ѐпелтре &c.

Plural.

ѐпертрен-џи, let not us.
ѐпертретн-џи, do not ye.
ѐпертрет-џи } *let not them.*
ѐпертре џи }

INFINITIVE MOOD.

етре-џи, to cause to receive.

PARTICIPLES.

Singular.

пѡпѡри-ѡѡпи, (*my*) *dwelling.*
 пѡпѡрек-ѡѡпи, *thy.*
 пѡпѡреѡѡ ѡѡпи } *his.*
 пѡпѡре ѡѡпи

Plural.

пѡпѡрен ѡѡпи. *our.*
 пѡпѡреѡѡн-ѡѡпи, *your.*
 пѡпѡроѡѡ ѡѡпи } *their.*
 пѡпѡре ѡѡпи

These Participles generally take a Preposition before them.

PARTICIPLES.

Singular.

пѡрѡ-ѡи, (*my*) *receiving.*
 пѡрек-ѡи, *thy.*
 пѡреѡѡ ѡи } *his.*
 пѡре ѡи

Plural.

пѡрен-ѡи, *our.*
 пѡреѡѡн-ѡи, *your.*
 пѡроѡѡ-ѡи } *their.*
 пѡре ѡи

These Sahidic Participles generally have a Preposition before them.

56. The Verb *ⲉⲣⲉ* often takes other signs of the Subjunctive Mood before it, besides *ⲉ*; as, *ⲛⲧⲉⲓⲣⲟⲩ ⲣⲱⲧⲉⲖ*, *That he may cause them to recline.* *ⲉ*, before *ⲉⲣⲉ*, in some Manuscripts, and in the Coptic Pentateuch, has the accent over it; as, *ⲉ̇ⲣⲉⲣⲉⲣⲉⲣⲉⲩ ⲟⲩⲟⲩ ⲛⲧⲉⲓⲣⲉⲩ*, *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, *ⲟⲩⲱⲛⲛⲓ*, *light*; *ⲉⲣⲟⲩⲱⲛⲛⲓ*, *to enlighten, or to make light*; *ⲡⲉⲣⲉ*, *a witness*; *ⲉⲣⲡⲉⲣⲉ*, *to witness.*

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

58. The Verbs *ⲛⲉ*, *ⲟⲓ*, and *ⲩⲱⲛⲓ*, *to be*, are frequently used as Auxiliaries; as, *ⲛⲉ ⲁⲓⲧⲓ ⲛⲉ*, *He had come*—Acts viii. 27; *ⲛⲁⲓⲟⲓ ⲛ̇ⲥⲟⲩⲉⲛ ⲛⲉ*, *He was known*—John xviii. 15; *ⲉⲓⲉ̇ⲩⲱⲛⲓ ⲉⲓⲟⲓ*, *He shall be*—Matth.

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

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

Matth. v. 21; εἰνα ἡτέρωσσι εσοι ἡεληνι, *That he should be just*—Rom. iii. 26; καππαρωσι εποι ἡωφην ερωτ επ, *We should not have been partakers with them.*—Matth. xxiii. 30.

DEFECTIVE AND IRREGULAR VERBS.

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

PRESENT TENSE.

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

IMPERFECT TENSE.

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

Sometimes πε, or πε, occurs separately in the Imperfect; but when not used as Auxiliaries, they generally are found together; as, εεν τ αρχην πε π εχι πε, *In the beginning was the Word*—John i. 1.

DEFECTIVE AND IRREGULAR VERBS.

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

PERFECT

PERFECT TENSE.

Masc.		Singular.	Fem.	
ΠΕΧΗΙ,	<i>I said.</i>			
ΠΕΧΔΚ,	<i>thou, m.</i>			
ΠΕΧΔϚ	} <i>he.</i>		ΠΕΧΔϚ	} <i>she.</i>
ΠΕΧΕ			ΠΕΧΕ	
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.	
ΠΕΧΔϊ,	<i>I said.</i>			
ΠΕΧΔκ,	<i>thou saidst, m.</i>			
ΠΕΧΔϚ	} <i>he said.</i>		ΠΕΧΔϚ	} <i>she said.</i>
ΠΕΧΕ			ΠΕΧΕ	
Plural.				
		ΠΕΧΔΠ,	<i>we said.</i>	
		ΠΕΧΔϚ,	<i>they said.</i>	

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

Masc.	Singular.	Fem.
ὄσοντι	} <i>I have, or there is to me.</i>	
ὄσοντι		
ὄσοντες	} <i>thou.</i>	
ὄσοντακ		
ὄσοντες	} <i>he.</i>	ὄσοντες
ὄσονταρ		ὄσονταρ
	Plural.	
ὄσονταμ	} <i>we have, or there is to us.</i>	
ὄσοντεσ		
ὄσοντωτες	} <i>ye.</i>	
ὄσοντετες		
ὄσοντως	} <i>they.</i>	
ὄσοντος		

PARTICIPLE.

ὄσων, *having, or who hath.*
 ὄσων, *having.*

Masc.	Singular.	Fem.
ὄσῃ	} <i>I have.</i>	
ὄσῃται		
ὄσῃτῃ,	<i>thou.</i>	
ὄσῃτῃ	} <i>he.</i>	ὄσῃτῃ
ὄσῃταρ		ὄσῃταρ
	Plural.	
ὄσῃταμ,	<i>we have.</i>	
ὄσῃτεσῃ	} <i>ye.</i>	
ὄσῃτησῃ		
ὄσῃτασ	} <i>they.</i>	
ὄσῃτος		

Masc.	Singular.	Fem.
ἔλλοπτη	} <i>I have not, or there is not to me.</i>	
ἔλλοπτι		
ἔλλοπτεκ	<i>thou.</i>	
ἔλλοπτες	} <i>he.</i>	ἔλλοπτες
ἔλλοπτας		ἔλλοπτας
	Plural.	
ἔλλοπταν	} <i>we have not, or</i>	
ἔλλοπτεν		<i>there is not to us.</i>
ἔλλοπτων	} <i>ye.</i>	
ἔλλοπτετεν		
ἔλλοπτων	<i>they.</i>	

These are sometimes written οὔτοι ἵτηι, *there is to me.* οὔτοι ἵτακ, *to thee.* οὔτοι ἵτας, *to him, &c.* ἔλλοπ ἵτηι, *there is not to me.* ἔλλοπ ἵτακ, *to thee.* οὔτοι ἵτας, *to him, &c.* We may observe, also, that ἔλλεα generally follows these Verbs.

Masc.	Singular.	Fem.
ἔλλεπτι	<i>I have not.</i>	
ἔλλεπτι	<i>thou.</i>	
ἔλλεπτι	} <i>he.</i>	ἔλλεπτι
ἔλλεπτας		ἔλλεπτας
	Plural.	
ἔλλεπταν	<i>we have not.</i>	
ἔλλεπτετεν	<i>ye.</i>	
ἔλλεπταν	<i>they.</i>	

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

Singular.

ΠΕΤΕΠΤΗ
ΦΗΕΤΕΠΤΗ } *that which I have.*

ΠΗΕΤΕΠΤΗ, *those which I have.*

ΕΤΕΠΤΑΚ, *that, or those which thou hast.*

ΠΗΕΤΕΠΤΑϞ, *those which he hath.*

Plural.

ΠΕΤΕΠΤΑΠ, *that which we have.*

ΠΗΕΤΕΠΤΑΠ, *those which we have.*

ΕΤΕΠΤΩΟϞ
ΦΗΕΤΕΠΤΩΟϞ } *which they have.*

62. The following Imperatives are also defective ; viz. ΔΛΙ, and ΔΕΟ, *take*. ΔΡΙ, *make*. ΔΠΙ, or ΠΙ, *bring*. ΔΕΗ, f. or ΔΕΟϞ, *come*. ΔΔ, ΔΕΟΙ, and ΔΗΙ, *give*. ΔΔΡΟΠ, *let us go*. These take the Suffixes, in the following manner :

Singular.

ΔΛΙ, or ΔΛΙΟϞΙ, *take.*

ΔΛΙϞ, *take me.*

ΔΛΙϞϞ, *take him.*

Plural.

ΔΛΙϞΟϞ, *take them.*

Singular.

ΔΡΙ, *make thou.*

ΔΠΙ, *bring thou.*

ΔΕΟϞ, *come thou.*

ΔΕΟ, *take thou.*

Plural.

ΔΡΙΟϞΙ, *make ye.*

ΔΠΙΟϞΙ, *bring ye.*

ΔΔΩΠΙ, *come ye.*

ΔΔΩΠΙ, *take ye. &c.*

62. Some Imperatives in Sahidic are defective ; as, ΔΕΟϞ, *come* ; ΔΔΗΙϞϞ, *come ye* ; ΔΠΙ, *bring* ; ΔΠΙΠΕ, *bring ye* ; &c.

63. The Personal Pronouns, when they are repeated, express the Verb *to be*; as, Ἐγὼ εἰμι γὰρ Ἐγὼ, *For I am*—Luke i. 18; ἔμμεν δὲ ἔμμεν, *But we are*—John ix. 28; ἦωτεν ἦωτεν ἐβόησεν πᾶς περὶ πατρὸς, *Ye are of your father*—John viii. 44. &c.

IMPERSONAL VERBS.

64. The following Verbs are Impersonal in Coptic; viz. εἰπά, say, and ἀπά, *it becometh*, &c.; as, ὡρπ δὲ εἰπά ἐροῦ ἡτεροῖ στανῦ ἡδισί, *But first it becometh Him that He should receive many sufferings*—Luke xvii. 25; σεἀπά παν ἔχεκ ἀεθ-
 ἔνη πιθεν, *It becometh us to fulfil all righteousness*—Matth. iii. 15.

65. ράπ, *to please*, and ὡπ, *to be*, are sometimes used Impersonally in the Third Person Singular; as, ἀρράπ ἐποτρο, *It pleased the king*—2 Chr. iii. 4; ἀὐὡπ ἐτά ἡς κρη, *It came to pass, when Jesus ceased*—Matth. xi. 1.

IMPERSONAL VERBS.

64, 65. Impersonal Verbs occur in Sahidic and Bashmoric; as, εἰπά εροῦ ε τρετοῦὡπῦ πα, *It becometh them that they should worship Him*, &c.—John iv. 24; χε εἰπά ε τρε εἰπά ε εἰ πῶρπ, *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, ἤμᾱ-τῶν-τ, *I shall rise me*—Matth. κκvii.63; ἀν-τῶν-ς, *He hath raised him*—1 Cor. xv.12; τενῶ-ν-τ-εν ἐπὶ ἔθνεσιν, *We will turn us to the Gentiles*—Acts xiii, 46; ἀν-κῶν-σῶν, *They turned them*—Psalm lxxvii. 34.

67. The Verbs ἀρεῶ, *to keep*, and ἄνω, *to receive*, take the Particle ἔρο, and its Suffixes; and ἄνω, *to glory*, takes the Particle ἄνω, in the same manner; as, ἐρετεν-ἀρεῶ ἐρωτεν, *Keeping yourselves*—Acts xv.29; εἶρετεν-ἀρεῶ ἐρωσῶ, *That they should keep themselves*—Acts xxi. 25; ἀνω-ἄνω-ἄνω ἄνω, *I will glorify me*—2 Cor. xii. 5; ὅτω, ἐρετεν-ἄνω ἄνω ἄνω ἄνω, *And they shall glorify themselves in thee*—Psalm v. 11; ἄνω ἄνω ἄνω ἄνω ἄνω ἄνω, *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 βί, *to receive*, and ώοτ, *glory*; as, α†ώοτ, *I have glorified*; and αββίώοτ, *he hath been glorified, or received glory*. χεενοα†, *to take courage, be comforted*; from χεε, *to find*, and νοα†, *consolation*. ριωπι, *to stone*; from ρι, *to cast*, and ωπι, *a stone*. †τοτ, *to help*; from †, *to give*, and τοτ, *the hand*. βίεεη, *to hear*; from βί, *to receive*, and εεη, *the voice*. βηεχω, *to be subject*; from βηε, *to bow*, and χω, *the head*. εροτωπι, *to enlighten*; from ερ, *to be, or make*, and οτωπι, *light*.

In Compound Verbs, the words ερ, *to be, or to make*; υπε, *to receive*; ρι, *to bear*; ρι, *to cast*; βί, *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*; υπε, *to receive*; ρι, *to bear*; ρι, *to cast*; χι, *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, **αφθουθετ ητοτου ησα πισηου ητεπισιου εταφουωη,** *ηκριβωσε παρ' αυτων τον χρονον του φαινομενου αστερος, He diligently inquired of them what time the star appeared*—Matth. ii. 7; **πατροχρηχ ελεος ηχε πιηηη πε,** *οι οχλοι συνεπιγον αυτον, The multitudes thronged him*—Luke viii. 42. In this respect, the Coptic resembles the Hebrew, and other Eastern languages; as, **להלה,** *to roll over and over*; from **לה,** *to roll*. **להלה** *to be exceedingly light*; from **לה,** *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, **βερβωρ** and **βορβερ,** *to cast forth*; **θετθετ, θουθετ, and θετθεωτ,** *to investigate accurately*; **θουθεε, θεεθεε, θουθεε, or θεεθεε,** *to break to pieces, &c.*

REDUPLICATE VERBS.

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

CHAP. VI.

ADVERBS, PREPOSITIONS, CONJUNCTIONS,
AND INTERJECTIONS.

OF ADVERBS.

1. Adverbs are sometimes formed from Substantives, by adding *ἡ* to them; as, *εὐλοῖα*, *grace*; *ἡρεῖα*, *freely*; *κρῖς*, *power*; *ἡκρῖς*, *violently*; *ὁμῶς*, *a manifestation*; *ἡὐμῶς*, *manifestly*.

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

οὐ, *no, not, after Verbs.*

ἤ, *whether, before Verbs.*

ἔτι, *when.*

ἔτι, *yet, hitherto.*

ἰσχυρῶς, or *συχρῶς* *ἄνευ συχρῶς*, *suddenly.*

εὐτότ, *immediately.*

χωλεῖα, *quickly.*

τὰφραῖα, *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, ἐδουη ἐ, *in*; ἐδουη ἐκεν, *above*; ἐβουλ βεν, *of, out of*; ἰδουη βεν, *in*; κανεκτ, εἰ ἡβουτ, and ἐ ηεκτ, *beneath, under*. The Preposition ἐ is very frequently found united with others; as, ἐδουη ἐ, *in, into*; ἐδουη ἐ, *to, towards*; εἰ ἐδουη ἐ, *to*; &c.

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

5. Prepositions are also used in composition with Verbs, to express the idea conveyed by the Verb and Preposition when separated; as, εἰ ἐκεν, *to ascend*; from εἰ, *to go*, and ἐκεν, *above*. ἰνεκτ, *to descend*; from ἰ, *to go*, and ἐνεκτ, *beneath*. εἰ ἐδουη, *to enter*; from εἰ, *to go*, and ἐδουη, *in*.

6. The Preposition ἐβουλ very often occurs in connexion with Verbs; as, εἰ ἐβουλ, *to bear, or carry out*; χε ἐβουλ, *to remit*; εἰ ἐβουλ, *to disperse*; εἰ ἐβουλ, *to deny*; εἰ ἐβουλ, *to reveal*; &c.

7. The word ἐβουλ is used in the same manner
with

OF PREPOSITIONS.

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

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*; $\eta\zeta\eta\tau$, *in*; $\omicron\tau\tau\epsilon$, *between*; $\gamma\iota\omega\tau$, *upon*; $\epsilon\theta\beta\epsilon$, *for*; $\omicron\tau\beta\epsilon$, *against*; $\eta\kappa\alpha$, *after*; $\lambda\epsilon\pi\epsilon\pi\kappa\alpha$, *after*; $\pi\epsilon\lambda\lambda$, *with*; $\alpha\tau\omicron\pi\epsilon$, *without*; &c. The words $\lambda\epsilon\theta\omicron$, or $\pi\epsilon\lambda\lambda\epsilon\theta\omicron$, and $\zeta\alpha\tau\gamma\eta$, *before*, take the Infix; as, $\lambda\epsilon\pi\epsilon\kappa\lambda\epsilon\theta\omicron$, *before thee*; $\lambda\epsilon\pi\epsilon\sigma\gamma\lambda\epsilon\theta\omicron$, *before him*; &c. See p. 41.

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

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

LIST OF SAHIDIC PREPOSITIONS.

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

ἐμηνρ, <i>beyond, over.</i>	ἔχω, <i>for, above.</i>
ἐπеснт, <i>beneath, under.</i>	исхеп, <i>from.</i>
ἐскеп, <i>by, near.</i>	ѣ, <i>of, to, from, &c.</i>
ет, <i>in, to, contracted for</i> ѣот.	ѣепесѣ, <i>after.</i>
ἐѣотп, <i>to, within, in.</i>	ѣѣо, & ѣпѣѣѣо ѣѣол, <i>before.</i>
ἐѣрни, <i>to, in.</i>	п, <i>of, to, from, &c.</i>
ἐѣрни ехеп, <i>in, to, above.</i>	пѣрѣ, <i>before.</i>
ѣрреп, <i>towards.</i>	пѣѣ, <i>with.</i>
ѣрни	пѣтѣѣеп, <i>without.</i>
ѣрни ехеп } <i>upon.</i>	пѣѣ, <i>after.</i>
ѣрни ѣѣ, <i>to.</i>	пѣте, <i>of.</i>
ѣхеп, <i>upon, above.</i>	пѣтеп, <i>from, to.</i>

SAHIDIC PREPOSITIONS.

ѣрѣѣ ехѣѣ, <i>to.</i>	пѣрнт, <i>in.</i>
ѣрѣѣ ѣѣ. <i>of, from.</i>	пѣрѣот, <i>behind.</i>
ѣѣ, <i>of, to, &c.</i>	ѣѣро, <i>of, to.</i>
ѣѣпѣѣѣ, <i>after.</i>	ѣѣтѣѣ } <i>nigh to, to.</i>
ѣѣпѣѣѣто	ѣѣтп } <i>nigh to, to.</i>
ѣѣпѣѣѣто ѣѣол } <i>before.</i>	ѣѣѣн } <i>before.</i>
ѣѣпѣѣѣте, <i>about.</i>	ѣѣтѣѣн } <i>before.</i>
п, <i>of, to, &c.</i>	ѣѣ } <i>in.</i>
п, <i>of, to, in, &c., Bash.</i>	ѣп } <i>in.</i>
пѣрѣѣ } <i>to.</i>	ѣрп, <i>before.</i>
пѣрп } <i>to.</i>	ѣтѣѣ } <i>by, from.</i>
пѣѣ, <i>with.</i>	ѣтп } <i>by, from.</i>
пѣотп } <i>within.</i>	ѣхѣѣ } <i>in, upon.</i>
ѣѣотп } <i>within.</i>	ѣхп } <i>in, upon.</i>

Prepositions end in ѣѣ, before п; and in п, before other letters.

ἰθὺτ, <i>in.</i>	ἕατοτ, <i>nigh to, with.</i>
ἰθουπ, <i>within.</i>	ἕατηη } <i>before.</i>
ἰθρη, <i>in.</i>	ἕαχεν }
οτθε, <i>to, against.</i>	ἕαχω }
οττε, <i>between.</i>	ἕεν, <i>in.</i>
печт, <i>beneath.</i>	ἕენტ, <i>near to.</i>
пса, and ца, <i>to.</i>	ἕα, <i>to.</i>
φαζοτ, <i>after, behind.</i>	ἕι, <i>upon, in.</i>
ψα, <i>to.</i>	ἕιμηρ, <i>beyond.</i>
ἕα, <i>towards, under, to.</i>	ἕιρεп, <i>before.</i>
ἕαθοτο, <i>nigh to.</i>	ἕιτεп, <i>by, from.</i>
ἕαρδт, <i>under.</i>	ἕιωт, <i>from, of.</i>
ἕαρο, <i>of, from.</i>	ἕιχεν, <i>upon, in.</i>
ἕατεп, <i>nigh to, to.</i>	ἕιχω, <i>upon, in.</i>

CONJUNCTIONS.

10. The Conjunction οτορ, *and*, is very frequently omitted in composition; as, οτορ ατοτ ωλε τηροτ ατσι, *And they all ate, (and) were satisfied*—Matth. xv. 37; οτορ ιс εαπαγγελοс ετι ατψελεωι ελεοс, *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, ἡτεπερῖοῦτὶ ἀποσκεπὰ βλασθῆσιν ἡμῶν, *That we may cast away their yoke from us*—Ps. ii. 2; ἀπὶ-κε-ἰωτὸς ἔτασεν αὐτόν, *The Father also, who hath sent him*; ἀσπῆκε ἀπὶ-κε-υῖον, *He hath given to the Son also*—John v. 23, 26.

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

INTERJECTIONS.

13. The principal Interjections in Coptic are, **ιϛ**, or **ϩηπτε ιϛ**, *behold!* **οσοι**, *alas! woe to!* and **ὦ**, *oh!*

INTERJECTIONS.

13. The Interjections, in Sahidic, are the same as the Coptic; except **εἰς ϩηπτε**, *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*; $\zeta\pi\epsilon$, *food*; &c.

16. Compound words are formed by uniting two or more words; as, $\sigma\tau\epsilon\phi\alpha\tau$, *a quadruped*, from $\sigma\tau\epsilon$, *four*, and $\phi\alpha\tau$, *a foot*; $\epsilon\epsilon\sigma\tau\iota\gamma\omega\sigma$, *rain*, from $\epsilon\epsilon\omega\sigma$, *water*, and $\gamma\omega\sigma$, *moisture*; $\sigma\tau\omega\epsilon\iota\gamma\eta\tau$, *to repent*, from $\sigma\tau\omega\epsilon$, *to consume*, and $\gamma\eta\tau$, *the heart*.

17. Some words are composed of $\epsilon\epsilon\epsilon$, *a place*, and ι , the sign of the Genitive, united with other words; as,

$\epsilon\epsilon\epsilon$,

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

αα, a place, and	}	ααoni, to feed.	αανηαoni, a pasture, a place to feed.
		ενκοτ, sleep.	αανηενκοτ, a bed, a place of sleep.
		φωτ, a flight.	αανηφωτ, a refuge, a place to flee to.
		κωη, bound.	αανηκωη, a prison, a place of binding.
		γωη, to inhabit.	αανηγωη, a habitation, a tabernacle.

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

αααι, a lover, and	}	ταιο, honour.	ααιταιο, ambitious, a lover of honour.
αααι, a lover, and		αααι, silver.	αααιαααι, covetous, a lover of silver.
		αααι, a stranger.	αααιαααι, hospitable, a lover of strangers.

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

ατ, not, and	}	κια, to move.	ατκια, immovable.
		αο, to die.	αταο, immortal.
		αα, to see.	αταα, invisible.
		ααα, a word.	ατααα, mute, dumb.

αο is used before α, η, and ο; and sometimes before ι and λ. ατγ is used where the idea of power is implied, as ατγ is the sign of the Potential (see p. 89); thus, ατγδωη, inaccessible, from ατ not, and δωη, to draw near.

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

- | | | | |
|---|-----------------------------|-----------------------------------|---|
| { | ⲁⲉⲧ , | ⲁⲉⲟⲣⲉ , <i>a witness.</i> | ⲁⲉⲧⲁⲉⲟⲣⲉ , <i>a testimony.</i> |
| | and | ⲁⲁⲧⲟⲓ , <i>a soldier.</i> | ⲁⲉⲧⲁⲁⲧⲟⲓ , <i>an army.</i> |
| | | ⲟⲩⲁⲓ , <i>one.</i> | ⲁⲉⲧⲟⲩⲁⲓ , <i>unity, concord.</i> |
| | | ⲟⲩⲣⲟ , <i>a king.</i> | ⲁⲉⲧⲟⲩⲣⲟ , <i>a kingdom.</i> |
| | ⲣⲉⲁⲁⲉ , <i>free.</i> | ⲁⲉⲧⲣⲉⲁⲁⲉ , <i>liberty.</i> | |

ⲁⲉⲟ is used before the letters **ⲁ**, **ⲏ**, and **ⲣ**; as, **ⲁⲉⲟⲩⲟⲩⲧ**, *Divinity.*

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

- | | | | |
|---|-------------------------------|---|---|
| { | ⲣⲉⲁⲁ , | ⲩⲉ , <i>heaven.</i> | ⲣⲉⲁⲁⲩⲉ , <i>heavenly.</i> |
| | <i>a native, &c.</i> | ⲕⲁⲁⲓ , <i>the earth,</i> | ⲣⲉⲁⲁⲏⲕⲁⲁⲓ , <i>earthly.</i> |
| | and | ⲏⲓ , <i>a house.</i> | ⲣⲉⲁⲁⲏⲏⲓ , <i>a domestic.</i> |
| | | ⲏⲁⲩⲁⲣⲉⲟ , <i>Nazareth.</i> | ⲣⲉⲁⲁⲏⲁⲩⲁⲣⲉⲟ , <i>a Nazarene.</i> |
| | ⲧⲁⲣⲟⲥ , <i>Tarsus.</i> | ⲣⲉⲁⲁⲧⲁⲣⲟⲥ , <i>a native of Tarsus.</i> | |
| | Ⲫⲏⲁⲓ , <i>Egypt.</i> | ⲣⲉⲁⲁⲏⲪⲏⲁⲓ , <i>an Egyptian.</i> | |

20. **ⲁⲉⲏⲧ**, in Sahidic, corresponds to **ⲁⲉⲧ**, in Coptic; as, **ⲁⲉⲏⲧⲁⲉⲏⲧⲣⲉ**, *a testimony*, from **ⲁⲉⲏⲧⲣⲉ** *a witness.*

21. **ⲣⲁⲁ**, in Sahidic.

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

pey, and	}	пзт , to see.	peqпзт , an inspector.
		тзко , to destroy.	peqтзко , a destroyer.
		се , to drink.	peqсе , a drinker.
		хремере , to murmur.	peqхремере , a murmurer.

23. The word **ca** is used in the formation of some words; as, **caмpeөнпзпeq**, good, from **пeөнпзпeq** good; **caппзт**, a vision, from **пп**, the, and **пзт**, sight; **caпбнхп**, a seller of purple, from **бнхп** purple.

24. Verbs which have **хпп**, a sign of the Participle, prefixed to them, are often used as Nouns; as, **хппcoбт**, a preparing, or a preparation, from **coбт** to prepare; **хппквт**, inquirings, or questions, from **квт** to inquire; **хппцупп**, a dwelling, from **цупп** to dwell, &c.

25. **цот**, when prefixed to words, is considered by La Croze, and Scholz, as giving intensity to them; as, **цас цпцотмепрптот не некемцупп**, *How exceedingly beloved are Thy tabernacles!*—Ps. lxxxiii. 1; from **мепрпт** beloved. Quatremere says, that “**цот**, placed before Verbs, serves to indicate that

24. **бп** is prefixed to some Sahidic Verbs, like **хпп** in Coptic, which are then used as Nouns; as, **бпцупп**, a creation, from **цупп** to make, &c.

25. **цот** 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, $\epsilon\upsilon\omicron\tau\omicron\pi\tau$, a *curse*, from $\epsilon\upsilon\omicron\tau\omicron\pi$ to *curse*; $\pi\lambda\upsilon\tau$, a *fuller*, from $\pi\lambda\upsilon$ to *wash*; $\chi\lambda\omicron\sigma\varsigma$, *silence*, from $\chi\lambda\omicron\omega$ to *silence*.

PART III. SYNTAX.

OF CONCORD.

1. The Verb and the Nominative Case agree in Number, Person, and Gender; as, $\phi\lambda\epsilon\omicron\upsilon\tau \alpha\gamma\epsilon\rho\omicron\tau\omicron$ $\iota\chi\epsilon\tau \dot{\alpha}\delta\alpha\mu$, *Death hath reigned from Adam*—Rom. v. 14.

2. A Noun of Multitude, Singular, will often have a Verb Plural; as, $\alpha\upsilon\tau\epsilon\lambda\lambda\iota \delta\epsilon \dot{\eta}\chi\epsilon \omicron\upsilon\tau\alpha\lambda\eta\gamma\epsilon \epsilon\gamma\omicron\upsilon$, *But a great multitude knew*—Mark vi. 10; $\alpha\upsilon\tau\epsilon\iota \dot{\eta}\chi\epsilon \rho\omega\alpha\iota \nu\iota\beta\epsilon\tau$, *Every man fell*—Dan. iii. 23.

3. Two or more Substantives Singular will have a Verb Plural; as, $\dot{\alpha}\nu\delta\rho\epsilon\alpha\varsigma \nu\epsilon\lambda\lambda \phi\iota\lambda\iota\pi\pi\omicron\varsigma \alpha\upsilon\tau\iota$, *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, $\rho\eta\iota\alpha \dot{\eta}\tau\epsilon\gamma\epsilon\mu\tau\omicron\tau \dot{\alpha}\lambda\lambda\omicron\upsilon\gamma \dot{\eta}\chi\epsilon \nu\epsilon\kappa\alpha\lambda\omicron\tau \nu\epsilon\lambda\lambda \tau\epsilon\kappa\beta\omega\iota$, *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, $\nu\iota\theta\alpha\pi \tau\eta\rho\epsilon\gamma \alpha\gamma\tau\eta\eta\gamma \dot{\alpha}\pi\omega\gamma\eta\rho\iota$, *He hath given all judgment to the Son*—John v. 22.

OF CONCORD.

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

OF PRONOUNS.

6. Personal Pronouns are used with Possessives, and sometimes as Possessives; as, **ΘΑΙ** **ἄποκ** **τε** **τὰ** **ἐπιτολὴν**, *This is my commandment*—John xv. 12; **φνε** **ἔπαυεν** **οὐ** **ἀλλοῦ** **ἔρου** **ἔπαυρη** **ἔ** **παραπ** **ἄποκ** **πετε** **ἔσσωπ** **ἄλλοι**, *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, **πῆ** **ἄποκ** **ἔ** **ἴ** **αἰ** **εἰ** **ἄλλου** **ἔ** **π** **ου** **αἰ** **εἰ** **ἔ** **αἰ** **νι**, *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: **κε** **ἄ** **λλο** **ν** **πῆ** **ἔ** **ου** **το** **ν** **τε** **ἔ** **σ** **α** **ρ** **ρ** **ζ** **ἰ** **κ** **α** **ς** **κ** **α** **τ** **α** **φ** **ρ** **ῆ** **ἔ** **τε** **τε** **π** **ν** **α** **τ** **ἔ** **ρ** **ο** **ι** **ἔ** **ου** **το** **ν** **ἄ** **λλο** **ι**, *Because a spirit hath not flesh and bones, as ye see me that I have (to me)*—Luke xxiv. 39; **οὐ** **το** **ς** **πε** **χ** **α** **ς** **π** **α** **ς** **κε** **ἄ** **ποκ** **ε** **ἔ** **πα** **ῖ** **ἵ** **π** **α** **ε** **ρ** **φ** **α** **ἔ** **ρ** **ι** **ἔ** **ρ** **ο** **ς**, *And he said to him, I (who) will come, that I may heal him*—Matth. viii. 7; **ἔ** **τ** **α** **ρ** **ῶ** **ς** **ἔ** **ἰ** **δε** **ἔ** **ἠ** **ἠ** **ν** **ι** **ἵ** **θ** **ο** **ς** **ἄ** **λλ** **α** **τ** **α** **τ** **ς** **ἔ** **π** **α** **ρ** **χ** **ῆ** **ἄ** **λλ** **α** **τ**, *And when the evening was come, he (who) was there, (he) alone*—Matth. xiv. 23; **φ** **α** **ι** **ἔ** **τ** **α** **τ** **α** **ι** **ς** **ἔ** **ο** **υ** **ω** **ρ** **η** **ἵ** **ρ** **α** **π** **ρ** **ε** **ς** **β** **υ** **τ** **ε** **ρ** **ο** **ς** **ἔ** **β** **ο** **λ** **ῶ** **ς** **ἵ** **τ** **ο** **τ** **ς**, **ἄ** **β** **α** **ρ** **η** **α** **β** **α** **ς** **κε** **κ** **ε** **ε** **σ** **α** **τ** **λ** **ο** **ς**, *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 Bashmuric Pronouns.

OF VERBS.

9. When two Verbs come together, the latter is put in the Infinitive Mood; as, **οτορ, αφερρητης** **ηνωι ηπεπβαλατα ηπεφρααθητης**, *And he began to wash the feet of his disciples*—John xiii. 5; **ταρ ακερεπισωταλην εγωε εηνη**, *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, **φηδσινι ταρ ηχε πεχνηα ητεπαδικοςαος**, *παράγει γάρ το σχήμα του κόσμου τούτου*, *For the fashion of this world passeth* (Copt. shall pass) *away*—1 Cor. vii. 31; **σσθνοττ ταρ χε ποσ πεκποττ πετεκοτωωτ εεεωσ οτορ ηθωσ εεεεατατα πετεκωεεωτητ**, *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. **ωαρε, παρε, αρε**, and **α**; being used for the Third Person Singular, and Plural. The Prefixes which take the Infixes drop **φ, c, and οτ**, the signs of

OF VERBS.

9, 10. The Coptic Rules fully apply here.

of the Persons, when separated from the Verbs; as, **ἀπε, ἦπε, ἦτε, ἀπάτε, γάτε, and εἶπε.** See pp. 94—97.

OF ADVERBS.

12. The Adverb **ἄν**, when it signifies *whether*, is put before Verbs; as, **ἄν τετελελει ἀλλοῦ ἐβολῆεν πετενηντ τῆρσ,** *Whether thou lovest Him with all thy heart*—Deut. xiii. 3; **ἄν φηαὶ ἐρρη ἐχωὶ ῥεν οὐνιγῆ ἦχοα,** *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, πῆ,** or the Personal Pronouns used verbally. **οὐορ, τετεπηαχεατ ἄν,** *And ye shall not find me*—John vii. 36; **ἀλλὰ ἦτεπερ εχρως ἄν,** *But we are not afflicted*—2 Cor. iv. 8. When **ἄν** occurs with **πε, πῆ,** or the Personal Pronouns used as Verbs, it is put before them; as, **δε πῆπᾶ ἦτεπδικόααοσ ἄν πε,** *But it is not the spirit of this world*—1 Cor. ii. 12; **ἄν φᾶι πε πετεπηνρι,** *Whether this is your son*—John ix. 19; **τᾶσῶ ἄποκ ἠωὶ ἄν τε,** *My doctrine is not mine*—John vii. 16.

PART IV. DIALECTS.

We know very little of the Ancient Language of Egypt. Nearly all the remains of it we now possess, have been transmitted to us through the Coptic, Sahidic, and Bashmuric Dialects. The Coptic^a 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 *ساحد* *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,

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

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

The existence of Three Dialects in Egypt has been so satisfactorily proved by Quatrèmere, Englebreth, and other Writers; and so fully confirmed by the Bashmureic Fragments which have been discovered and published; that little more need be added. If, however, any doubt remain, the following quotation from a Manuscript Work of Athanasius, a prelate of the Coptic Church, who was Bishop of Kous, will entirely remove it. "The Coptic 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.

* Coptic Manuscript, Royal Library, Paris, quoted by Quatrèmere.

† 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 Thebaic 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 ρ, *to be*, or *to do*, being prefixed to them. The Vowels in this dialect are more generally expressed by lines above the Consonants; as, ε̄ε̄π̄ε̄ς, for εεεεες, *after*; ε̄ε̄π̄ε̄το, for εεεετο, *before*; π̄τε̄τ̄ρ̄ ο̄ε̄ π̄π̄ε̄ι ρ̄ω̄ε̄, *Ye are as men*—Luke xii. 36; ε̄ῑρ̄ε̄ῑτ̄ρ̄ε̄ ε̄ε̄ π̄χ̄ο̄ε̄ῑς, *I testify in the Lord*—Ephes. iv. 15. Words that end in ι, in Coptic, end in ε in Sahidic; as, ε̄ω̄π̄ε̄, *to be*; τ̄ω̄β̄ε̄, *to deride*;

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

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

THE BASHMURIC.

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

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

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

* 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. † for †, *God*; †, for †; as, $\overline{\text{περ}\delta\omega\tau}$, for $\overline{\text{περ}\delta\omega\tau}$, *a wound*; $\overline{\text{ΧΡ}\varsigma}$, and $\overline{\text{Χ}\varsigma}$, for $\overline{\text{ΧΡΗ}\varsigma\tau\omicron\varsigma}$; ερρ for ερρ; and εε^ρε for εεοοε, Sahidic.

P R A X I S

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

1. $\delta\epsilon\overline{\text{Ν}} \tau\alpha\rho\chi\eta \overline{\text{Ν}} \overline{\text{Π}}\delta\alpha\chi\iota \overline{\text{Ν}} \omicron\tau\omicron\zeta, \overline{\text{Π}}\delta\alpha\chi\iota$
In the beginning was the Word; .. and the Word
 $\overline{\text{Π}}\delta\alpha\chi\eta \delta\alpha\tau\epsilon\overline{\text{Ν}} \overline{\text{Φ}}\dagger \omicron\tau\omicron\zeta \overline{\text{Ν}} \omicron\tau\overline{\text{Π}}\omicron\tau\ddagger \overline{\text{Ν}} \overline{\text{Π}}\delta\alpha\chi\iota.$
was with God, and .. God was the Word.

$\delta\epsilon\overline{\text{Ν}}$, Preposition. $\tau\alpha\rho\chi\eta$, Noun fem. with τ the definite Article fem. prefixed. $\overline{\text{Ν}} \dots \overline{\text{Ν}}$, Verb irreg. imperf. 3d pers. sing. $\overline{\text{Π}}\delta\alpha\chi\iota$, Noun masc. with $\overline{\text{Π}}$ the definite Article masc. prefixed. $\omicron\tau\omicron\zeta$, Conjunction. $\overline{\text{Π}}\delta\alpha\chi\eta$, Verb. indic. imperf. 3d pers. sing. from $\chi\eta$. $\delta\alpha\tau\epsilon\overline{\text{Ν}}$, Preposition. $\overline{\text{Φ}}\dagger$, Noun sing. masc. $\omicron\tau\overline{\text{Π}}\omicron\tau\ddagger$, Noun masc. sing. with $\omicron\tau$ the indefinite Article prefixed.

2. $\overline{\text{Φ}}\delta\iota \epsilon\overline{\text{Π}}\delta\alpha\chi\eta \overline{\text{Ι}}\chi\epsilon\overline{\text{Ν}} \rho\eta \delta\alpha\tau\epsilon\overline{\text{Ν}} \overline{\text{Φ}}\dagger.$
That which was from the beginning with God.

$\overline{\text{Φ}}\delta\iota$; Pronoun def. sing. masc. $\epsilon\overline{\text{Π}}\delta\alpha\chi\eta$, Verb imperf. (see above), with ϵ Pron. relat. sing. prefixed. $\overline{\text{Ι}}\chi\epsilon\overline{\text{Ν}}$, Preposition. $\rho\eta$, Noun sing.

3. $\rho\omega\delta\overline{\text{Π}}\overline{\text{Ι}}\beta\epsilon\overline{\text{Ν}} \delta\tau\psi\omega\overline{\text{Π}} \epsilon\overline{\text{Β}}\omicron\lambda\omicron\zeta\overline{\text{Ι}}\tau\omicron\tau\psi \omicron\tau\omicron\zeta$
All things were made by Him, and
 $\delta\tau\overline{\text{Ο}}\overline{\text{Π}}\omicron\tau\psi \epsilon\overline{\text{Π}}\epsilon\rho\lambda\iota \psi\omega\overline{\text{Π}} \delta\epsilon\overline{\text{Ν}} \overline{\text{Φ}}\eta\epsilon\tau\alpha\delta\tau\psi\omega\overline{\text{Π}}.$
without Him not any thing hath been made in that which He hath made.

ρωβπιθεν, Compound Adjective, from ρωβ, *thing*, and
 πιθεν, *all, every*. εταυωπι, Verb indic. perf. 3d pers. plu-
 from ωπι. εβολρηιτοτς, Preposition with ς the Pronoun
 suffix. ετβουτς, Preposition with the Pronoun suff. ς.
 επερλι : επε, negative prefix (see p. 94, 97) : ρλι,
 Adjective neut. φηετςωπι : φηετ, Pronoun defin.
 and relat. sing. (see Pron.) ερωωπι, Verb indic. perf. 3d pers.
 sing. (see above.)

4. νε πωπθ πε ετεπθητς 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.
 ετεπθητς : ετε, Pron. rel. sing. : ηθητς, Preposition
 with the suffix ς. νε, Verb irreg. indic. 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 πιτωπι εγερωτωπι θεν πιχακι
And the light hath enlightened in the darkness ;
 οτορ επεπιχακι ωτδρως.
and not the darkness comprehended it.

πιτωπι, Noun sing. with πι the definite Article masc. prefixed.
 εγερωτωπι, Verb indic. perf. 3d pers. sing. from ερ, *to be*,
 and οτωπι, *light*. πιχακι, Noun sing. with πι the definite
 Article masc. sing. prefixed. επεπιχακι : επε, prefix to
 the Verb πιχακι, (see above). ωτδρως, 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 ς suffixed, from τδρω.

6. ερωωπι ηχε οτρωει εετοτορνης
Hath been a man who hath been sent
 εβολρηιτεν φτ επεγραπ πε ιωβηνης.
from God, whose name is John.

ἦχε, the sign of the nominative. ΟΥΡΩΜΙ, Noun sing. masc. with ΟΥ indefinite Article sing. ἔατοτορις, Verb indic. perf. 3d. pers. plu. for the pass. sing. (see p. 54), with Ἐ Pron. rel. prefixed, and Ϛ Pron. 3d pers. sing. suffixed, from ΟΥΑΡΠ. ἐβόλριτεν, Preposition. ἐπεφραν, Noun sing. masc. with Ἐ rel. Pron., Π definite article, and ΕϚ Pron. infix 3d pers. sing. πε, Verb irreg. from πε.

7. ΦΑΙ ΔϚΙ ΕΥΑΕΤΑΕΘΡΕ ϚΙΝΑ ἦΤΕΦΕΡΑΕΘΡΕ

This came for a testimony, that he might testify

Ἡ ΠΙΟΥΩΙΝΙ ϚΙΝΑ ἦΤΕΟΥΟΠΠΙΒΕΝ ΠΑϚϚ

to the Light, that all might believe

ἐβόλριτοτϚ.

through Him.

ΦΑΙ, defin. Pronoun, (see above). ΔϚΙ, Verb indic. perf. 3d pers. sing. from ἦ. ΕΥΑΕΤΑΕΘΡΕ, Noun sing. with ΕΥ contracted for Ε prep. and ΟΥ indef. Art. sing. (see indef. Art. p. 11.)

ϚΙΝΑ Conjunс. ἦΤΕΦΕΡΑΕΘΡΕ, Verb subjunct. 3d pers. sing. with ἦΤΕ sign of the subjunct. from ΕΡ, to make, and

ΑΕΘΡΕ, a witness. Ἡ Preposition. ἦΤΕΟΥΟΠΠΙΒΕΝ

Adj. ΠΑϚϚ 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 ἦΘΟΥ ΔΠ ΠΕ ΠΙΟΥΩΙΝΙ ΑΛΛΑ ϚΙΝΑ

He not was the Light, but that

ἦΤΕΦΕΡΑΕΘΡΕ Ἡ ΠΙΟΥΩΙΝΙ.

he might testify to the Light.

ἦΘΟΥ, Pronoun 3d pers. masc. ΔΠ Adverb neg. ΑΛΛΑ Conj.

9. ΠΑϚϚΟΥΠ ἦΧΕ ΠΙΟΥΩΙΝΙ ἦΤΑΦΕΛΗΝΙ ΦΗΕΤΕ-

He was the Light, true, that which

ροτωίνι ἐρωει πιβεν εθνηου ἐπικοςμεοс.

produoeth light to man every who cometh into the world.

ΠΑΡΩΠ, Verb indic. imperf. tense, 3d pers. sing. from **ΩΠ**.
ἸΤΑΦΛΗΝΙ, Adjective sing. with **Ἰ** servile. **ΦΗΕΤΕΡΩΤΩΠΙ**,
 Verb indic. with **ΦΗΕΤ**, def. and relat. Pron. and without the
 verbal prefix (see p. 61.) from the Verb **ΕΡΩΤΩΠΙ**, (see above.)
ἘΡΩΛΙ, Noun sing. with **Ἐ** Prep. **ΠΙΒΕΝ**, Adjective. **ΕΘΗΝΟΤ**,
 Verb indic. pres. 3d pers. sing. or Particip. with **ΕΘ** Pron. rel. pref.
 from **ΠΗΟΤ**. **ἘΠΙΚΟΣΕΛΟΣ**, Noun sing. with **Ἐ** Prep. and **Π**
 definite Article sing.

10. ΠΑΡΧΗ ΘΕΝ ΠΙΚΟΣΕΛΟΣ ΠΕ ΟΤΟΣ ΠΙΚΟΣΕΛΟΣ

He was in the world, and the world

ΑΡΩΠΙ **ἘΒΟΛΓΙΤΟΤ** **ΟΤΟΣ** **ἘΠΕΠΙΚΟΣΕΛΟΣ**
hath been made by Him, and the world

ΟΤΩΠ.

knew Him not.

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

11. ΑΓΙ ΘΑ ΠΕΤΕΠΟΤ

He came to His own, and His own

ἘΠΟΤΩΠ **ἘΡΩΤ**.

received Him not to them.

ΘΑ, Preposition. **ΠΕΤΕΠΟΤ**, Pronoun possessive plural.
ἘΠΟΤΩΠ, Verb perf. 3d pers. plu. with **ἘΠΟΤ** prefixed,
 and **Π** suffixed, from **ΩΠ**. **ἘΡΩΤ**, Pronoun plu. 3d pers.
 with **Ἐ** Prep. from **ΡΩ**.

12. ΠΗ ΔΕ ἘΤΑΤΩΠ ἘΡΩΤ ΑΓΤ ἘΡΩΠ

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

ΠΩΤ **ἘΡ** **ΩΠ** **ἸΠΟΤ** **ΠΗΘΑΡΤ** **ἘΠΕΡΑΠ**.

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

ΠΗ, Pronoun def. plu. ΔΕ, Conj. ΕΤΑΥΤΩΝ, Verb indic. perf. 3d pers. plu. with ΕΤ, relat. Pron. plu. prefix. and Ξ suffix. from ΑΥΟΝ ΔΨΤ, Verb indic. perf. 3d pers. sing. from Τ. ΕΡΨΥΨΙ, Noun sing. masc. ΠΩΟΥ, Pronoun 3d pers. plu. ΕΕΡ, Verb infinitive, from ΕΡ. ΑΥΗΡΙ, Noun plural masc. ΠΗΘΕΝ ΔΨΤ, Verb indic. pres. or Particip. with ΠΗΘ, defin. and relat. Pron. plu. without the prefix (see Rule 61.) from ΠΔΨΤ.

13. ΠΗΕΤΕ ΕΒΟΛΘΕΝ ΣΠΟΥ ΔΠ ΝΕ ΟΥΔΕ
Those who of blood not were, neither
 ΕΒΟΛΘΕΝ ΦΟΥΨΥ ΗΣΑΡΨ ΔΠ ΝΕ ΟΥΔΕ ΕΒΟΛΘΕΝ
of the will of flesh not were, neither of
 ΦΟΥΨΥ ΗΡΨΑΙ ΔΠ ΝΕ ΑΛΛΑ ΕΤΑΥΤΕΛΔΟΥ
the will of man not were, but have been born
 ΕΒΟΛΘΕΝ ΦΤ.
of God.

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

14. ΟΥΟΨ ΠΙΣΑΧΙ ΔΨΕΡ ΟΥΣΑΡΨ ΟΥΟΨ ΔΨΨΑΠΙ
And the Word hath been flesh, and hath dwelt
 ΗΘΡΗ ΗΘΗΤΕΝ ΟΥΟΨ ΔΠΠΑΣ ΕΠΕΨΩΟΥ ΕΦΡΗΤ
beneath with us; and we have seen His glory, as
 ΕΠΨΟΥ ΗΟΥΑΥΗΡΙ ΕΛΕΔΤΑΤΨ ΗΤΟΥΤΨ ΕΠΕΨΙΩΤ
the glory of a son alone of His of His Father;
 ΕΨΑΕΨ ΗΨΕΨΟΥ ΝΕΛΛ ΕΕΘΕΛΗ.
being full of grace and truth.

ΔΨΕΡ, Verb indic. perf. 3d pers. sing. from ΕΡ. ΗΘΡΗ, Preposition, often joined with another Preposition. ΗΘΗΤΕΝ, Preposition with ΕΠ suffix. ΔΠΠΑΣ, Verb indic. perf. 1 pers. plu.

from **ΠΑΥ**. **ἐπεφύωσ** Noun sing. with **ἐ** Prep.; **Π** definite Article sing. masc.; and **εϛ** Pron. infix 3d pers. sing. masc. **ἐεφϛηϛ**, Adverb. **ἐεπωσ**, Noun sing., with **ἐε** servile, and **Π** definite article masc. sing. **ἦσϛηρι**, Noun masc. sing. with **ἦ** servile, and **σϛ** indefinite Article sing. **ἐεεεεϛϛϛ**, Adj. sing. **ἦσϛσϛ**, Pronoun particle 3d pers. sing. from **σϛσϛ**, (see Pron. p. 38.) **ἐεπεϛιωσ**, Noun sing. with **ἐε** servile, **Π** definite article masc. sing., and **εϛ** infix 3d pers. sing. prefixed. **εϛεεεε**, Verb indie. pres. 3d pers. sing. or Particip. from **εεεε**. **ἦεεεσϛ**, Noun sing. masc. with **ἦ** servile. **πεεε**, Conj. **εεεεεηηη**, Noun sing. fem.

15. **ιωαννης ϛερεεερε εεεηϛϛ σϛσϛ ϛωϛϛ**
John witnesseth of Him, and crieth
εεεε εϛϛωεεεεσϛ ϛε ϛε ϛε πε φηεεεεεεεε ϛε ϛε
out, saying, that this is that which I have said, that
φηεεεεεεεε μεεεεεεεεε εϛεϛεϛεϛε ρεεε ϛε πε
He which cometh after me hath been before me ; because ..
σϛεϛεϛε ρεεε ϛε πε.
before me the same was.

εεεηϛϛ, Preposition, with **ϛ** suffix. **ϛωϛϛ εεεε**, Verb indie. pres. from **ωϛϛ** and **εεεε**, Preposition joined with the Verb. **εϛϛωεεεεσϛ**, Verb indie. pres. 3d pers. sing. or Particip. from **ϛω**, with **εεεεσϛ**, a Particle postfixed to Verbs. **ϛε**, Conj. but often expletive. **φηεεεεεεεε**, Verb indie. pref. 1st pers. sing. with **φηεεεε**, def. and relat. Pron. sing. and **ϛ** suffix. from **ϛε**. **μεεεεεεεεε**, Preposition with **η**, 1st pers. sing. suffix. **εϛεϛεϛεϛε**, Verb indie. perf. 3d pers. sing. from **εϛ**, and **εϛεϛεϛε**. **εεεε**, Pronoun 1st pers. sing. from **εεεε**. **σϛεϛεϛε**, Adjective, with **σϛ** indefinite Article sing. **εεεε**, Adjective

16. **κε ἀποκ τήρεν ἀποὶ ἐβολῆεν περροο,**
Because we all have received of his fulness

περ οὐροοτ ἵτψεβιῶ ἵοτρεοτ.
and grace, in the stead of grace.

ἀποκ, Pronoun plu. **τήρεν**, Adjective, with **εν** 1st pers. plu. suffix. **ἀποὶ**, Verb indic. perf. 1st pers. plural from **βι**. **περροο**, Noun sing. with **π** definite Article masc. and **εϋ** infix 3d pers. sing. **οὐροοτ**, Noun sing. with **οὐ** indefinite Article. **ἵτψεβιῶ**, Noun sing. fem. with **ἵ** servile, and **τ** definite Article fem. sing.

17. **κε πιποροο ἀττηικ ἐβολῆτεν ρεωτκε**
But the Law hath been given by Moses,

πιροοτ δε περ †ρεθερηνι ἀτψωπι
the Grace but and the Truth were

ἐβολῆτεν ἱκ πχς.
by Jesus the Christ.

πιποροο, Noun sing. with **π** definite Article masc. sing. **ἀττηικ**, Verb indic. perf. 3d pers. plu. with **κ** suffix. for 3d pers. sing. pass. (see p. 54.) from **ττη**. **†ρεθερηνι**, Noun sing. with **†** definite Article fem. sing.

18. **φ† ἀπερλι πατ ἐροϋ ἐπερ πιροογενηκ**
God, not one hath seen Him ever, the Only-begotten

ἵποτ† φηετχη ῆεν κενϋ ἀπεριωτ ἵθοϋ
of God, who is in the bosom of His Father, he

πετδϋαχι.
that hath spoken.

πατ, Verb indic. perf. 3d pers. sing. without the augment (see p. 97.) **ἐπερ**, Adverb. **κενϋ**, Noun sing. with **κ** suffix. **ἵθοϋ**, Pronoun 3d pers. sing. **πετδϋαχι**, Verb indic. perf. 3d pers. sing., with **πετ** rel. Pron., from **αχι**.

19. **οτορ ῆαι τε †ρεετρεερε ἵτειωαπηνκ**
And this is the witness of John,

ροτε ἐτατοωρη ρδροϋ ἵχε πιποταδι ἐβολῆεν
when they sent to him the Jews from

Ἰερουσαλὴμ, ἱερεῖς καὶ λεβιταῖς ἵνα
Jerusalem, Priests and Levites, that
 ἵνα ἐρωτῶσιν σε καὶ πῶς λέγεις.
they might interrogate him, Thou, who?

ΘΕΙ, Pronoun defin. sing. fem. ΤΕ, Verb indic. pres. 2d pers. sing. fem. from irreg. Verb ΠΕ. ἵνα, Noun sing. with ἵνα, sign of the genitive prefixed. ἵνα, Adverb. ἔτατο ἰσχυρῶς, Verb indic. perf. (with ἔτα, which is joined with ἵνα in construction,) 3d pers. plu., from ἰσχυρῶς. ἵνα, Preposition, with ἵνα suffix. ἵνα, Noun plu. with ἵνα definite Article plu. ἵνα, Noun plu. with ἵνα servile, and ἵνα indefinite Article plu. ἵνα, Noun plu. with ἵνα indefinite Article plu. ἵνα, Verb subj. 3d pers. plu. with ἵνα sign of the subjunct., and ἵνα infix of 3d pers. plu., with ἵνα suffix., from ἵνα. ἵνα, Pronoun 2d pers. sing. ἵνα, Pronoun sing.

20. καὶ ἔφη, καὶ ἐπερὶ τὴν ἑβραίων καὶ
And he confessed, not denieth, and
 ἔφη, καὶ ἐπερὶ τὴν ἑβραίων καὶ
confessed that I not am the Christ.

καὶ ἔφη, Verb indic. perf. 3d pers. sing. from ἔφη.
 καὶ ἔφη, Verb indic. pres. 3d pers. sing. with
 καὶ neg. pref. (see p. 94,) from ἔφη. ἐπερὶ, pron. 1 pers. sing.

FROM THE HYMNS FOR THE PRINCIPAL FEASTS.

παλιν ὅτι ἐπερὶ τὴν ἑβραίων
Again he hath walked

ἵνα ἐπερὶ τὴν ἑβραίων
to Shmoun the second:

καὶ ἐπερὶ τὴν ἑβραίων
he dispersed the enemies,

ἵνα ἐπερὶ τὴν ἑβραίων
in place that.

* The name of a city of Egypt.

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Preparing for Publication, by the same Author,

AN EGYPTIAN LEXICON

OF THE COPTIC, SAHIDIC, AND BASHMURIC DIALECTS.

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

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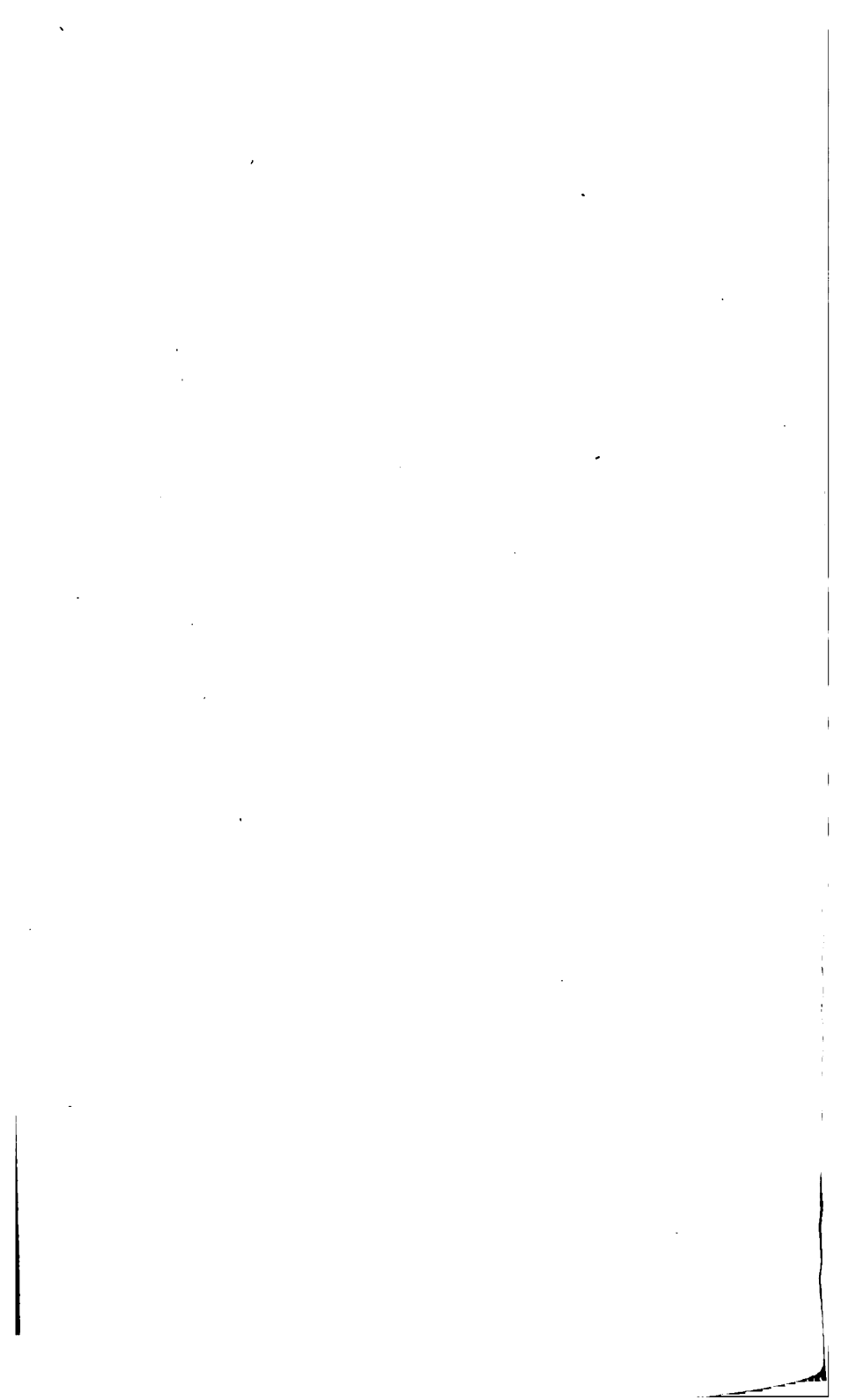
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He had composed the Advertisement, and overlooked the Proofs as they came from the Lithographer to the 96th page; and those following, to the end of the Work, have been carefully compared with his own Copy, under the supervision of the Rev. MR. TATTAM,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



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

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

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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ADVERTISEMENT.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Year

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

$$\text{☉}—1321^v+108.9^d.$$

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, $365.2423654x$ —

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.00000033275^a, 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	(—0.00333	—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^v 175.917^d—145.512^d.

613, Mechir 29, 12h.; 612^v 178.5^d —148.176^d.

620, Phamenoth 1, 6h.; 619^v 180.25^d —149.870^d.

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

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

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. $\odot -746^v$.

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. 28½ days, allowing for the difference of longitude; the days wanting 6.29; and the whole time elapsed 26^v 22.15^d, making $\odot -720^v - 8.21^d$.

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

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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, $16\frac{1}{2}$ 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 $11\frac{1}{2}$ 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, $10\frac{1}{2}$ 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 . $\odot - 500^y - 127.28^d$.

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

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

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

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

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

The interval between the vernal equinox and the solstice, as assigned by Hipparchus and Ptolemy, was 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" 18½, after the Alexandrian noon of the 26th Thoth. ☉ — 381^y — 92.98^d.

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

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

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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^v+84.59^d.

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^v+94^d,

and ended about ☉ —381^v+94^d: and, deducting 393, the first Olympic year began ☉ 775^v+94^d: so that we may find

the equinoctial year by deducting 776 from the Olympic year, and adding 776 to the equinoctial date at midsummer, we have the corresponding Olympic year, which begins about that solstice: for instance, at the midsummer of 1828, we have the beginning of the Olympic year 2604: or, according to the *Connoissance des Temps*, in July, 1828; and indeed Ptolemy mentions a solstice as occurring towards the *end* of an Athenian year.

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

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

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

425, Thoth 1. The first year after the death of Alexander; begins. See 316. 552. ☉ —322^v—133.03^d.

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

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

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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^v—94.43^d.
- 454, Tybi (V.) 5, (p. 170, B. vol. 2, p. 23, H.) Timocharis writes that he observed at Alexandria, in the 36th year of the first period of Calippus, the 15th of Elaphebolion, at the beginning of the 3rd hour of the night, that the moon touched Spica with her eastern limb, the star cutting off exactly one third of a diameter on the north: the year being the 454th of Nabonassar: the star's longitude from the tropic of Cancer being 82° 20'; its latitude 2° south: the time Tybi 5, 8h. ☉ —293^v—15.72^d.
- 464, The first year of Dionysius. See 476..507. This astronomer named his months from the signs of the zodiac, and of course employed the true length of the year, as far as it was ascertained. He is said to have allotted to it 365d. 5h. 49m.; and to have made it begin the 26th June; but perhaps without any very good authority; for his determination of the year could scarcely have been unknown to Ptolemy. This was the first year of Ptolemy Philadelphus.
- 465, Athyr (III.) 29, (p. 169, B. vol. 2, p. 21, H.) Timocharis writes that he observed in Alexandria, the 47th year of the first Calippic period of 76 years, on the 8th of Anthesterion, or the 29th of the Egyptian month Athyr, 3½ hours before midnight, the moon in γ 0° 20'; her southern half occulted the following third or half of the Pleiades: the extremity of the Pleiades being in γ 29½°, and in nearly 3° 2' N. lat. ☉ —282^v—54.35^d.
- 466, Thoth (I.) 7, (p. 170, B. vol. 2, p. 24, H.) Timocharis continues, that in the 48th year of the same Calippic period of 76 years, on the 26th of Pyanepsion, which was the 7th of Thoth, about 14½ h., the moon, just after her rising, touched the star Spica at her northernmost limb: the latitude of the star was 2° S.; its longitude 172½°. These two observations of Spica give the precession 10' in 12 years, as they ought to do, according to more modern experience. ☉ —281^v—136.34^d.
- 468, (p. 62, 63, B. p. 162, 163, H.) Aristarchus observed the summer solstice at the end of the 50th year of the first Calippic period; that is, according to Hipparchus, 152 years after Meton and Euctemon, or in the 44th from the death of Alexander, which was the year 468 of Nabonassar. See 316. About ☉ —279^v+94^d.
- 476, Athyr (III.) 20, (p. 252, B. vol. 2, p. 226, H.) In Dionysius's 13th year, the 25th of his month Aegon, the planet Mars came close to the northernmost star in the forehead of

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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 π $2^{\circ} 15'$. $\odot - 271^{\vee} - 65.62^d$.

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. $\odot - 271^{\vee} + 201.38^d$.

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. $\odot - 263^{\vee} - 129.56^d$.

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. $\odot - 261^{\vee} - 41.05^d$.

486, Phamenoth (VII.) (p. 232, B. vol. 2, p. 169, H.) In the 23rd year of Dionysius, the 4th of Tauron, in the evening, Mercury was at the distance of 3 moons from the line drawn through the bull's horns, or in γ $23^{\circ} 2'$; the year being the 486th of Nabonassar: the mean sun being in γ $29\frac{1}{2}^{\circ}$: the time was "Phamenoth, the evening of the 30th to the 1st:" this must have been the evening between the 30th of Mechir and the 1st of Phamenoth, in order that the sun's longitude may have been less than 30° : or $\odot - 261^{\vee} + 31.6^d$.

486, Payni (X.) 30. (p. 232, B. vol. 2, p. 170, H. In the 24th of Dionysius, the 28th of Leonton, in the evening; Mercury preceded Spica, according to Hipparchus's reckoning, a little more than 3° ; being in $19\frac{1}{2}^{\circ}$ of π $\odot - 261^{\vee} + 151.6^d$.

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, $1\frac{1}{2}$ moons to the south of the southernmost, or in π $29^{\circ} 20'$.

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

504, Thoth (I.) 27. (p. 232, B. vol. 2, p. 171, H.) In the 67th year according to the Chaldeans, on the 5th of Apellæus, Mercury was in η $2^{\circ} 20'$: 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. Apellæus is the second of the Macedonian months; and if Dios 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 ϱ $11^{\circ} 20'$, 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 Dios, Mercury was above the southern star of Libra, half a cubit, or in ζ $14^{\circ} 6'$: this was the 512th of Nabonassar, the 9-10th of Thoth in the morning.

$$\odot -235^y - 145.39^d.$$

The 1st of Dios and of the Macedonian year, was here consequently about $158\frac{1}{2}$ days before the equinox: so that if Dios 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^v 158^d 13^h $\frac{1}{3}$ after the epoch, or $\odot -199^v -4.24^d$.

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^v 334^d 13 $\frac{3}{4}$ ^h from the epoch, and an interval of 176^d $\frac{2}{3}$ ^h from the time of the preceding eclipse, that is, $\odot -199^v +171.78^d$.

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

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 $365\frac{1}{2}$ days, and the lunar 354, they observed, that the lunar year was $11\frac{1}{2}$ days shorter than the solar, and they inquired what multiple of this time would give them complete months. Now, 8 times $11\frac{1}{2}$ 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 3×19 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 $365 \frac{5}{7}$ 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 $\frac{1}{6}$ 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 $4\frac{1}{2}$: and no greater perfection can reasonably be described 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 Louï, 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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of Nabonassar.

The last year of Philopator having been 543 N., that of Epiphanes 567 N., the 7th of Philometor must have been 574 N.: so that the lengths of the reigns of these kings assigned by the chronologers is fully confirmed by the authority of Ptolemy, as well as by that of the manuscripts of the Cholchytæ still existing at Turin.

- 586, Mesore (XII.) 30. (p. 60, B. p. 156, H.) Hipparchus says that in the 17th year of the third Calippic period, the autumnal equinox was observed the 30th of Mesore, about sunset.

$$\odot -161^y + 187.0^d.$$

The interval 187 days agrees with the direct observation of Ptolemy. (p. 72, B.)

The autumnal equinox of the first year of this period must have been in 570 N. We have already seen that Mesore 547 was in the 54th year of the second period, and Mesore 570 would have been in the 77th of that period, or the 1st of the succeeding.

- 589, Epagomenæ (XIII.) 1. (p. 60, B.) Three years afterwards, that is, in the year 20, the equinox was at, on the 1st of the Epagomenæ in the morning,

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

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

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

- 601, Epagomenæ (XIII.) 3-4; after 11 years, in the 32d year of the period, the autumnal equinox was observed at midnight, the 178th year after Alexander, 285 years before the 9th of Athyr in 463 after Alexander: the observation was made with great care.

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

- 602, Mechir (VI.) 27. (p. 62, B. p. 154, H.) Hipparchus says, that the vernal equinox was very accurately observed in the 32d year of the third period of Calippus, on the 27th of Mechir in the morning, about the 5th hour: the year being the 178th after the death of Alexander, which is the 602d of Nabonassar.

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

Ptolemy says that this observation was 285 years before that of the 7 Pachon, 463 after Alexander: this must therefore have been subsequent to the autumnal equinox last mentioned, which he refers to the end of the same Egyptian year after the death of Alexander; and there must either have been a mistake in some of the numbers, or Ptolemy must have reckoned the year after the death of Alexander from the summer. The error has been already corrected by making the dates of the autumnal equinoxes from 586 to 601, a year earlier than would be inferred from the year of

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Alexander: and it has been found that the date of the Calippic period becomes correct 686 N. We find also that both these equinoxes happened 285 Egyptian years and 70 days before those of Athyr (IV.) and Pachon (IX.) of the 3rd of Antonine, and this could only have been true, if one was at the end of 601, the other in the middle of 602.

602, (p. 61, B.) Hipparchus found the longitude of Spica $186^{\circ} 30'$.

602, Epagomenae (XIII.) 4. (p. 153, H.) After a year the autumnal equinox of Calippus's 33d year was on the 4th of the Epagomenae in the morning. ☉ $-145^{\circ} + 186.88^d$.

603, Mechir (VI.) } (p. 60, B.) The vernal equi-
604, Mechir (VI.) } nox, according to Hipparchus,
605, Mechir (VI.) } was observed very nearly at
intervals of $365\frac{1}{2}$ days. } ☉ -144.00° .
☉ -143.00° .
☉ -142.00° .

605, Epagomenae (XIII.) 4. (p. 60, B. p. 153, H.) The autumnal equinox was observed in the evening. ☉ $-142^{\circ} + 186.9^d$.

606, Mechir (VI.) Vernal equinox. ☉ -141.00° .

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 ☉ $-140^{\circ} - 55.65^d$.

607, Mechir (VI.) (p. 60, B.) Vernal equinox. ☉ -140.00° .

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. ☉ $-134^{\circ} + 0.03^d$.

614 . . 620, (p. 60.) The agreement of the equinoxes with the regular interval of about $365\frac{1}{2}$ days was observed in each of these years by Hipparchus, about ☉ -133.0° to ☉ -127.0° .

620, Phamenoth (VII.) 1. (p. 60, 63, B. p. 163, H.) The equinox was observed about sunset, that is $1\frac{1}{2}d$. later than the observation made 7 years before, in the 43d year of the period. ☉ -127.00° .

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 $619^{\vee} 314^{\text{d}} 17^{\text{h}} 50^{\text{m}}$, apparently, but accurately 45^{m} , the distance of the sun from the moon $86^{\circ} 15'$.

$$\odot - 127^{\vee} + 134.51^{\text{d}}.$$

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, $620^{\vee} 219^{\text{d}} 18\frac{1}{2}^{\text{h}}$, apparently, but correctly 18^{h} , after the epoch

$$\odot - 126^{\vee} + 39.28^{\text{d}}.$$

621, Payni (X.) 17. (p. 114, B. p. 304, H.) In the same year, 197 after the death of Alexander, Hipparchus observed in Rhodes the moon's longitude 20° of Ω , both apparently and truly, for she had then no parallax in longitude: the time was $620^{\vee} 286^{\text{d}} 4^{\text{h}}$, apparently, but correctly $3\frac{3}{4}^{\text{h}}$. after the epoch.

$$\odot - 126^{\vee} + 105.66^{\text{d}}.$$

719. The first year of Augustus, (p. 79, B. p. 204, H.) From the 1 Augustus to the 17 Adrian, the interval is 161 Egyptian years: from the epoch to the 17 Adrian, 879: this year was therefore the 880th of Nabonassar, and the first of Augustus the 719th.

723. Hence the 5th of Augustus was the 723d of Nabonassar. It was in this year, as we are informed by the fragment of the emperor Heraclius, published in Dodwell's *Dissertationes Cyprianicae*, 1684, (p. 111.) that the Greeks of Alexandria adopted the Julian system of intercalation: and "the number of days added is found by dividing the number of years elapsed from the 5th of Augustus, and neglecting the remainder." This year began with the 28th, or rather the 29th of August, which was the 1st of Thoth: and in the August of the year *preceding* each bissextile, the Alexandrians reckoned 6 Epagomenae, instead of 5. In Halma's Ptolemy, vol. 3, p. 9, there is a note of Logothetes, from a manuscript in the king's library at Paris, which tells us that the tetraëterids of the Alexandrian year are reckoned from the beginning of the 6th year of Augustus: the bissextile having been introduced at the time of the taking of Alexandria by that emperor. See 1112.

The 1 Thoth 723 was

$$\odot - 24^{\vee} - 205.2^{\text{d}}.$$

$$= \odot - 25^{\vee} + 160.0^{\text{d}}.$$

This is about 27 days before the autumnal equinox. It has been generally admitted that the 1st Thoth of this year was the 29th of August. The words of Heraclius are, "the Alexandrians call the first month Thoth, which is

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September, comprehending three days of August:" and the 29th would give but two days of August, and would make the autumnal equinox the 25th or 26th of September. The calendar of the stars attributed to Ptolemy (Halma, v. 3, p. 21,) has, indeed, an interpolation of a Roman, after the 1st Thoth, "according to our date, the 29th of August:" and the autumnal equinox is marked on the 28th Thoth: the vernal the 26th of Phamenoth; the summer solstice the 1st Epiphi; the winter the 26th Choeac: agreeing sufficiently well with the reduction from Ptolemy; for 205 days from the 1st Thoth give us the 26th of Phamenoth. Logothetes, and the other later chronological fragments published by Halma, agree in making the 29th of August the 1st of Thoth.

- 840, Tybi (V.) 2. (p. 170, B. vol. 2, p. 22, H.) Agrippa relates that he observed in Bithynia, in the 12th year of Domitian, the 7th of "their month Metroüs," an occultation of the southern following part of the Pleiades; whence the true place of the moon is made $3^{\circ} 7' 8''$, the date being the 840th year of Nabonassar, 2d Tybi, $6\frac{1}{2}^h$ apparent time, $6\frac{1}{2}^h$ correct time.

$$\odot + 93^y - 112.23^d.$$

The 1st of Domitian was therefore 829 N.

- 883, Athyr (III.) 13. (p. 332, H.) Ptolemy observed the moon's transit in the 20th of Adrian, the 18th 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

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Payni of the preceding year for the Alexandrian date, since $24+365-97=389-97=292$." The Alexandrian year having been introduced in 723 of Nabonassar, we have $1112-723=389=4 \times 97\frac{1}{2}$. And in the same manner the 6th Phamenoth, deducting 97 days, gives the 29th of Athyr, which was the Alexandrian time of the eclipse. The preceding conjunction was, according to the tables, on the 21st Mechir.

It follows that the years of Diocletian are found by deducting 1031 from those of Nabonassar, and that the first of Diocletian was 1032 of Nabonassar. Heraclius says that there were 313 from the 1 Augustus, to the 1 Diocletian, and $719+313=1032$.

We are informed in the same chapter of Theon, (p. 280,) that the "table of cities" gives the longitudes East from the "Fortunate islands;" and we are directed to take out of it the difference of the longitude of a given place from that of Alexandria, in order to find the time of that place.

In Heraclius's example of Alexandrian time for the 77th of Diocletian, the time reckoned from the 5th of Augustus is 385 years, or $4 \times 96\frac{1}{2}$, and 96 days are deducted. P. 111. See 723.

1223, Athyr (III.) 21. (Halma, vol. 3, p. 11.) The 192d year of Diocletian, the 21st Athyr, the moon was observed by Thius at Athens to pass over Venus, in $13^\circ 19'$, and 48° from the sun. This would be $\odot +477^y-246^d$.

But the longitude of Venus being 283° , that of the sun should have been 235° , or 331° , which it could not be 246 days before the equinox. The time must therefore have been Alexandrian, that is, 125 days later, or $\odot +477^y-121^d$.
 $= \odot +476^y+244^d$.

and the sun must have been behind Venus. The other observations of Thius are probably recorded in the same time.

1245, Pachon (IX.) 6. (Halma, vol. 3, p. 10.) Heliodorus observed in the 214th year of Diocletian, the 6-7th Pachon, the second hour of the night, Mars in perfect contact with Jupiter. The interval from the epoch was 1244^y and either 245.33^d . or 375.33^d .
 E. T. $\odot +498^y-38.1^d$.
 or A. T. $\odot +498^y+91.9^d$.

1250, Mechir (VI.) 27. (Halma, vol. 3, p. 10.) Heliodorus observed in 219 of Diocletian, an occultation of the planet

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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. ☉ +508^y—156.3^d.

or A. T. ☉ +503^y— 24.3^d.

1256, Thoth (I.) 30. (Halma, vol. 3, p. 11.) Thus observed the passage of Jupiter 3 digits to the North of Regulus, the 225th of Diocletian. The 133 days of intercalation make this the 163d day of the old Egyptian year, and the equinoctial date ☉ +509^y—182.0^d.

1256, Phamenoth (VII.) 15. (Halma, vol. 3, p. 11.) Thus found that the moon in 16½° μ must have occulted the Hyades in the day time: 225 of Diocletian. ☉ +509^y—6.2^d.

1256, Payni (X.) 29. (Halma, vol. 3, p. 11.) Thus observed that soon after sunset the planet Mars was near to Jupiter 1 digit to the west: in the situation which the tables indicated for the 23d of the same month: the year was the 225th of Diocletian. ☉ +510^y+98.3^d.

1257, (Halma, vol. 3, p. 12.) In 226 after Diocletian, Thus found that Venus was 20 digits before Jupiter . . . and on the 29th. . . 10 digits behind him, in the same latitude: while the ephemerides made the conjunction on the 30th: Bouillaud says, of Mesore.

The year began in Alexandrian time ☉ +511^y—201^d.

the 30th Mesore, noon, ☉ +511^y+158^d.

DATES from the Catalogue of OLYMPIADS.

Olympiad
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.

Olympiadic
year.Solstitial date of
the beginning.

- Troy taken by the Greeks, See 692. The beginning
of Grecian history. About ☉ —1016
1. Establishment of the Olympic epoch. See 366 N, ☉ —775
6. p. 313, Ol. II. 2. Birth of Romulus and Remus. ☉ —770
23. Ol. VI. 3. "Rome founded according to some
authors,"
25. Ol. VII. 1. Rome founded. ☉ —751
- This date is confirmed by Dionysius and others. Tarutius, the friend of Varro, as quoted by Plutarch, makes the birth of Romulus the 21st Thoth following the 23d Choesac, in the 1st year of the II^d Olympiad, and says, that Rome was founded the 9th Pharmuthi, VI. 3: but the Varronian era has not been generally considered as of high authority. Pharmuthi was about the autumnal equinox.
30. Ol. VIII. 2. The beginning of the era of "Nabonassar." ☉ —746
- This Olympic year must have ended about ☉ —746^v +94^d, that is, at the first midsummer in the reign of Nabonassar: consequently, the first Olympic year should have begun 30 years earlier, or ☉ —776^v +94^d, or ☉ —776^v, and not ☉ —775^v.
- 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, ☉ —609.07; the 167th Olympiadic year.

251. p. 318, Ol. LXIII. 3. Amasis dies, having reigned 55 years. Cambyses conquers Egypt. ☉ —525
☽

254. Ol. LXIV. 2. The moon eclipsed in the 7th year of Cambyses. ☉ —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 solstices.

275. Ol. LXIX. 3. The moon eclipsed, in the 20th of Darius Hystaspis. ☉ —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. ☉ —432
☽

The solstice observed by Meton, while Apseudes was Archon, appears from Ptolemy to have been ☉ —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. ☉ —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 Archon. An eclipse of the moon in Posideon.	being ☉ —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.	☉ —350 ☽
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 + 37.51 ^d ; of course before the solstice —173. The 7th of Philometor began about the autumnal equinox —174.	
692. p. 335,	Ol. CLXXIII. 4. Troy taken by Sylla, 1100 years after its capture by the Greeks.	☉ —84 ☽

Olympiad 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, "towards 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 succeeded 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		Solar date of the beginning.
979. p. 343, Ol. CCXLV. 3.	Secular games celebrated.	☉ +203 ☿
992.	Ol. CCXLIX. Hellodorus conquers in the stadium.	☉ +216 ☿

DATE of the Letter of MANUMISSION. Hier. 46.

“Constantius Augustus VII.; and Constantius the most illustrious Cæsar III. Tybi 17; the XIII Indiction.”

1130. p. 282. Epitome of Chronology. Ol. CCLXXIII. “3:” or, in the margin, 2. Constantius Augustus “IX.” and Constans Cæsar III. Indiction XII. ☉ +354
☿

The numbers are greatly confused, but this seems to be the year intended: the consuls for the next are Arbetion and Lollianus; and in the Catalogue of Idatius, p. 31, these names are preceded by Constantius VII. and Constantius III. The Indictions of Constantine beginning in September, it is very possible that the number 12 in the catalogues belongs to the earlier part of the year, and 13 to the later.

The catalogue in Dodwell's Diss. Cypr. (p. 103), has Constantius VII., Constantius Cæsar III., in the year 354. And the common school books exhibit the same date.

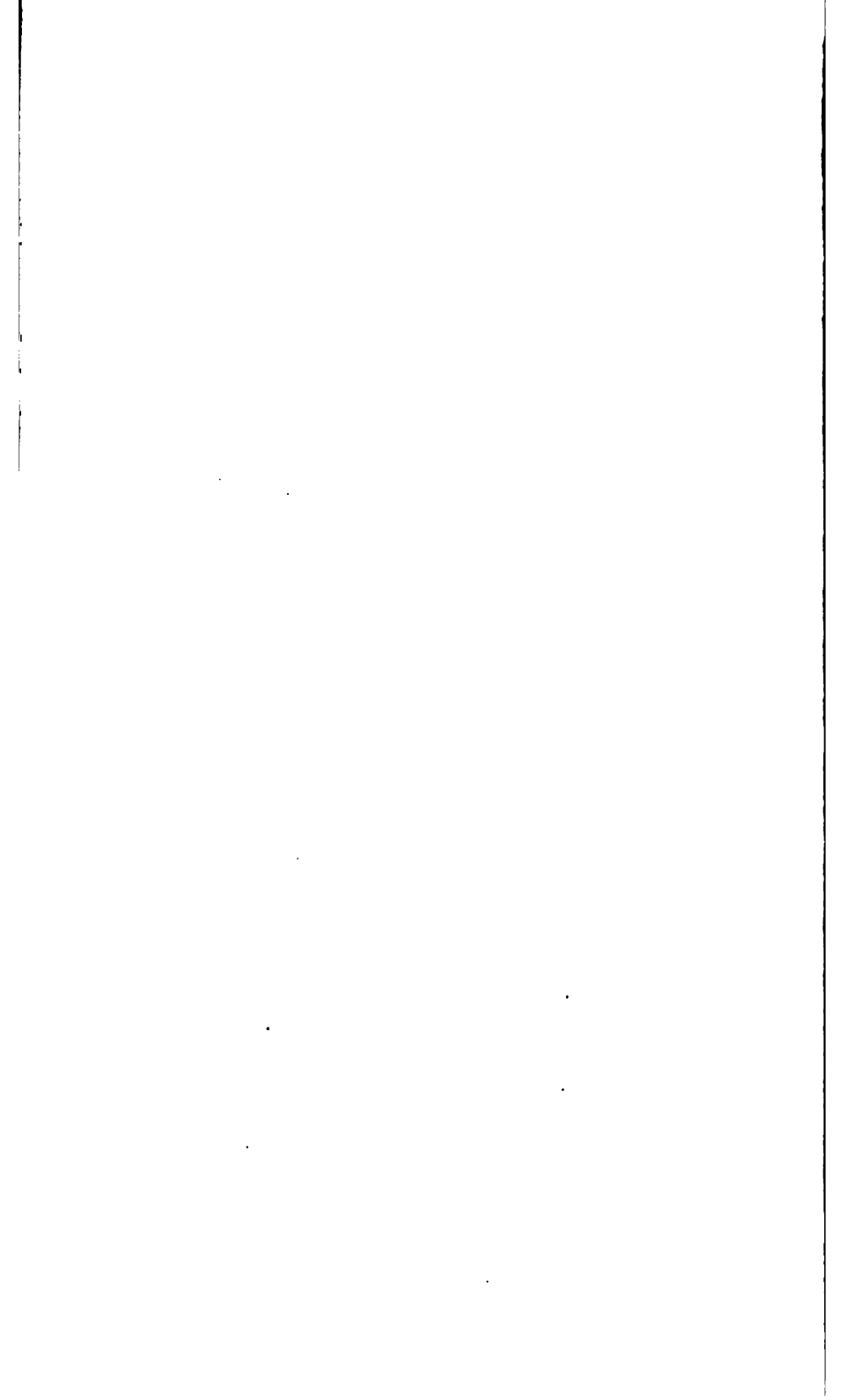
In p. 260, the first year of the Indiction is marked Ol. CLXXXIII. 2; in the margin, CLXXXIV. 3: “the 6th year of Cleopatra, the 1st of Julius Cæsar: the Antiochians began their era on the 12th of Artemisius, and the Indiction began the 1st of Gorpiaeus.” See 729 O.

In p. 279, the 1st Indiction of Constantine is marked Ol. CCLXXIII. 2; in the margin CCLXXIII. 1. The year 1828 is now called the 1st Indiction; and $1828 - 15 \times 125 = -47$; agreeing with the catalogue of Olympiads.

REFERENCES.



- H.** Hieroglyphics, arranged by Dr. Young.
Lond. Vol. I. collected by the
Egyptian Society, 1823. Vol. II.
continued by the Royal Society of
Literature, 1828.
- Th.** Notice de deux papyres Egyptiens.
Par M. Champollion Figeac. 8vo.
Par. 1823. Journ. Asiat.
- Champ. Tabl.** Champollion le jeune, Système Hiero-
glyphique. 8vo. Par. 1825, 1827.
Tableau général.
- Mai.** Catalogo dei Papiri Egizj del Museo
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- Ch. Bl. ii.** . . Seconde Lettre à M. le Duc de Blacas.
Par M. Champollion le jeune. 8vo.
Par. 1827.
- Koseg.** Kosegarten, de prisca Aegyptiorum Lit-
teratura commentatio prima. 4to.
Weimar, 1828.
- A. Z, A' . . . Z', A''.** See Dates.



ENCHORIAL NUMBERS.

Chiefly from Champollion, in Kosegarten, Plate H, I.

N. Additional References. Hieratic Days. Enchorial Days. Common Hieratic. Common Enchorial

1. H 79, 30.	1	1	1, 3, 3, 1	1, 1
2. H 30, 34. A 79, B 6.	2, 2	2	2, 4	4
3. H 25, 30, 34.	3	3	11, 11, 11	1, 6, 11
4.	2, 7	2	111, 11, 11	13, 11, 11
5. H 29 7.	23	23	2, 7, 7	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 79, 27, 23.	77	77	2, 3, 2	2
9.	2	2	2, 2, 2	2
10. H 25. 2	1, 1	1	1, 1	1
11.	1/	1/		1λ
12.	2/	2/		4λ
13.	3/	3/		9λ
14.	4, 2/	2/		
15.	3 ² /	23/		
16. H 33 L 38. 2λ	3 ³ /	33/		

ENCHORIAL NUMBERS.

N.	Hieratic Days	Enchorial Days	Common Hieratic	Common Enchorial
17. H 28. <i>N?</i>	37	22/		
18. H 16.	37	22/		
19. H 74 B1a <i>27</i>	22	22/		
20.	17	17	4, 2, 7	5, 2
21.	17	17		
22.	27	27		
23.	37	37		p5
24.	37	27		
25.	37	237		
26.	37	337		6
27.	37	227		
28.	37	227		2, 2, 2
29.	27 27	27		
30. Last? H 28.	27 27	27	2, 2 (H 16. 2)	2, 2

31.				12
36.				22
40. EGYPT N 200. <i>2</i>			2, 2	2
46.				22
50. H 34 A, B. <i>VI, VI</i> Peyron.			2, 2	2, 2

ENCHORIAL NUMBERS .

N.	Enchorial.	Hieratic.
52	43	
60.		𐎎, 𐎍
70.		𐎗, 𐎖, 𐎗
80.		𐎙, 𐎚
90.		𐎛, 𐎜
100. (See P 108)		𐎞
200. H 34 B 9. Peyron M. T.	𐎟	𐎟
300. H 35. Peyron	𐎠	𐎠
400.		𐎡
500.		𐎢
600.		𐎣
700. H 34 A. Peyron	𐎤	𐎤
800.		𐎥
900.		𐎦
1000. Peyron	𐎧 𐎧	𐎧, 𐎧 𐎧
	5000.	𐎨 𐎨
	6000.	𐎩 𐎩
	7000.	𐎪 𐎪
	8000.	𐎫 𐎫
	9000.	𐎬 𐎬 𐎬
	10000.	?
	100000.	𐎭
	104000.	𐎮

Hieratic.

ENCHORIAL FRACTIONS.

4

Fr.

$\frac{1}{2}$ H34 B9. /2 H34 A15. /2 H34 A18. $\frac{2}{3}$ H34 A12. $\frac{1}{2}$

B'6. $\frac{2}{3}$ B'7. /2 B'6. /3 A'5. /3 A'4. /2 B'3 H34 B14. /2

K'7, 8, 14 Ch. $\frac{2}{3}$ $\frac{2}{3}$, $\frac{2}{3}$ $\frac{2}{3}$ H2, $\frac{2}{3}$ $\frac{2}{3}$ H2 Haseg. F. P. H. K. $\frac{2}{3}$ $\frac{2}{3}$

$\frac{1}{3}$ H25 C8, 9, 10. $\frac{2}{3}$, $\frac{2}{3}$, $\frac{2}{3}$ $\frac{2}{3}$, $\frac{2}{3}$, $\frac{2}{3}$, $\frac{2}{3}$, $\frac{2}{3}$, $\frac{2}{3}$

K' Repeatedly: ημικυβωππππππ. 912-242391 Haseg. F. P. H. 9121

H31 L12, the same. 902 $\frac{2}{3}$ 5' after 92

$\frac{1}{4}$ K'18. Champ. $\frac{2}{3}$

$\frac{1}{5}$? K'11, 15 Ch. $\frac{2}{3}$, $\frac{2}{3}$

$\frac{1}{6}$ M2, 3 : and $\frac{1}{6}$ part $\frac{2}{3}$ $\frac{2}{3}$ $\frac{2}{3}$; $\frac{2}{3}$, $\frac{2}{3}$

$\frac{1}{8}$ K'14 Champ. $\frac{2}{3}$ $\frac{2}{3}$

$\frac{1}{10}$? K'14 Champ. $\frac{2}{3}$

$\frac{2}{3}$ H19 E. ΤΑ ΔΥΟΜΕΡΗ . H19 ix. ΑΠΟΜΟΙΡΑΣ. $\frac{2}{3}$

In Mr. Tomard's cubit, $\frac{1}{2}$ is $\frac{2}{3}$, and $\frac{1}{3}$ $\frac{2}{3}$: $\frac{2}{3}$ being p $\frac{2}{3}$, as here $\frac{2}{3}$.

EGYPTIAN MONTHS.

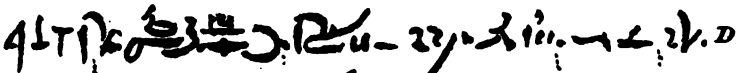
N. GREEK. COPTIC.	SACRED CHARACTERS. HIERATIC.	ENCHOIRIAL.	ENCHOIRIAL.
I. THOTH. ΘΩΤΘ.		ME ME	ϩϩϩ
II. PAOPHI. ΠΑΩΠΙΣ.		ME ME	ϩϩϩ
III. ATHYR. ΑΘΥΡ.		ME ME	ϩϩϩ
IV. CHOEAC. ΧΟΙΣΑΚ.		ME ME	ϩϩϩ
V. TYBI. ΤΥΒΙΣ.		ME ME	ϩϩϩ
VI. MECHIR. ΜΕΧΕΙΡ.		ME ME	ϩϩϩ
VII. PHAMENOTH. ΦΑΜΕΝΩΘ.		ME ME	ϩϩϩ
VIII. PHARMUTHI. ΦΑΡΜΟΥΘΙΣ.		ME ME	ϩϩϩ
IX. PACHON. ΠΑΧΩΝΟΝ.		ME ME	ϩϩϩ
X. PACHON. ΠΑΧΩΝΟΝ.		ME ME	ϩϩϩ
XI. EPIPHI. ΕΠΗΠΙ.		ME ME	ϩϩϩ
XII. MESÖRE. ΜΕΣΩΡΗ.		ME ME	ϩϩϩ
XIII. EPAGOMENAE. ἸΚΟΥΧΙΣ?			

Champollion in Kasegarten Pl. D, E, F. See E. P. 38.

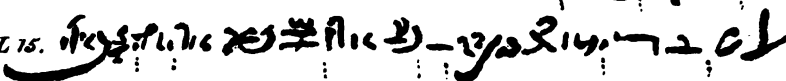
ENCHORIAL DATES.

MEMNON? PSAMMETICHUS.

Hieratic.

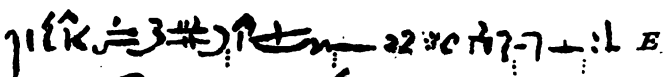
L1.  D


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^y 61^d; that is 61 days before the true vernal equinox 2449 years anterior to that of 1829: it was remarkable for a lunar eclipse observed at Babylon.

L1.  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.

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0. 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.

O. Preamble of a papyrus at Paris, traced by direction of Mr. Champollion.
 The year XIII, Epiphi, of King PTOLEMY, Son of PTOLEMY and ARSINOE,
 gods Fraternal, 'ALEXICRATES? Son of DIOGENES being priest
 of ALEXANDER and the Fraternal gods, and the gods Beneficent :
 BERENICE daughter of CLEONICUS being basket bearer of
 ARSINOE, the Brother loving. It is declared *This appears to*
be a deed of sale, dated at Thebes.

P. Papyrus of the Vatican, copied by Mr. Champollion, dated The year III,
 'Tybi 7' or 'Pachon?' of King PTOLEMY Son of PTOLEMY and BERNICE,
 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 ...

Handwritten text in a cursive script, likely representing a list of items or dates. The text is arranged in four lines, with various symbols and characters including Greek letters and numbers.

the Son of AETUS; PYRRHA the daughter of PHILINUS being the prize bearer of BERENICE the Beneficent, AREA the daughter of DIOGENES being the basket bearer of ARSINOE the Brother loving; HIRENE the daughter of PTOLEMY being the priestess of ARSINOE the Father loving: on that day and year? It was decreed

L8. For a long time, many years.

Handwritten text corresponding to L8: $\mu\gamma - \nu\gamma - \mu\gamma$

L9. Portions . ANOMOIAPAZ .

Handwritten text corresponding to L9: $\mu\gamma$

The year I of his late father.

Handwritten text corresponding to the description: $\mu\gamma - \nu\gamma - \mu\gamma$

L14. The year VIII .

Handwritten text corresponding to L14: $\mu\gamma$

L17 As far as the year VIII .

Handwritten text corresponding to L17: $\mu\gamma - \nu\gamma - \mu\gamma$

L23. Three times a day .

Handwritten text corresponding to L23: $\mu\gamma - \nu\gamma - \mu\gamma$

L25. Ten diadems.

Handwritten text corresponding to L25: $\mu\gamma$

L27. Mesore 30.

Handwritten text corresponding to L27: $\mu\gamma - \nu\gamma - \mu\gamma$

L28. Mechir '17?

Handwritten text corresponding to L28: $\mu\gamma - \nu\gamma - \mu\gamma$

The 30 and 17?

Handwritten text corresponding to the description: $\mu\gamma - \nu\gamma - \mu\gamma$

L29. Annually, Thoth 1, for 5 days.

Handwritten text corresponding to L29: $\mu\gamma - \nu\gamma - \mu\gamma$

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.

Y, A', B'. Of PTOLEMY the Father loving, and the priest of PTOLEMY the god Illustrious.

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.

Y, A', B'. That is the Munificent, and the priest of the Queen CLEOPATRA, and the priest.

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.

Y, A', B'. Of CLEOPATRA the 'Mother Isis? Illustrious, and the basket bearer.

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.

Y, A', B'. Of ARSINOE the Brother loving... It is declared...

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

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

...
 ...
 ...

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...

E' H31. Papyrus of Casabi, at Paris. Writing dated ג'תתקפ"ג. E'

. E'

E' Koseg. Pl. IX. F'

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

. E'

. F'

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

. E'

. F'

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

. E'

. F'

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

. E'

. F'

E', F' The gods Beneficent, the gods Fatherloving, the gods Illustrious, the god

. E'

. F'

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

E'. 312 - 313. F'. 314 - 315.

E.F. Prizes of BERENICE the Beneficent, and the bearer of...

E'. 316 - 317. F'. 318 - 319.

E.F. Baskets of ARSINOE the Brother loving, and the priest of ARSINOE

E'. 320 - 321. F'. 322 - 323.

E.F. The Father loving appointed in the metropolis, and in the Royal city

E'. 324 - 325. F'. 326 - 327.

E.F. The 'noble? priest of PTOLEMY SOTER

E'. 328 - 329. F'. 330 - 331.

E.F. And the priest of PTOLEMY the Father loving, and the priest

E'. 332 - 333. F'. 334 - 335.

E.F. Of PTOLEMY the Brother loving, and the priest of PTOLEMY

7450 .E'
 7451 .F'

E' F' The Beneficent, and the priest of PTOLEMY. E' The Mother loving
 F' The Father loving?

7452 .F'

F' And the priest of PTOLEMY the god Defender of his father, and the priest of PTOLEMY.

F' The god Illustrious that is Munificent; and ...

7453 .E'
 7454 .F'

E' F' And the priestess of the Queen CLEOPATRA. E' And the priestess of CLEOPATRA.

7455 .E'
 7456 .F'

E' The king's daughter. E' F' And the priestess of CLEOPATRA the Mother Isis?

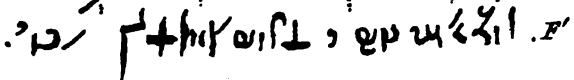
7457 .E'
 7458 .F'

E' F' The goddess Illustrious, and the basket bearer of ARSINOE.

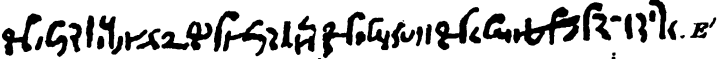
7459 .E'
 7460 .F'

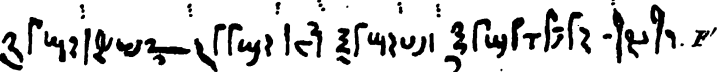
E' F' The Brother loving ... It is declared

L12. *E'* 

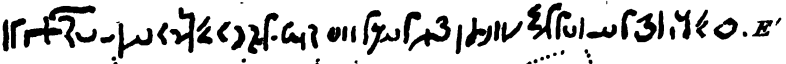
Koseg. Pl. X. *F'* 

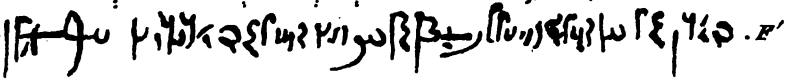
E' F' The year XXXVI, Athyr, of the King everliving.

L18. *E'* 

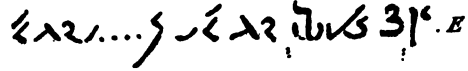
Pl. XI. *F'* 

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

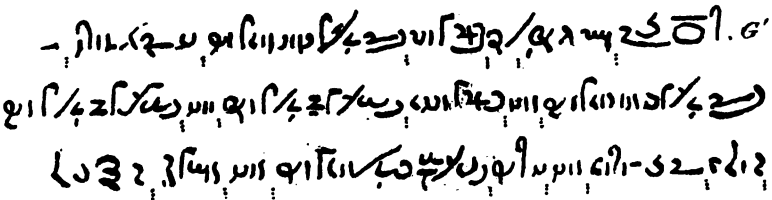
E' 

F' 

E' F' Fatherloving. *F'* The gods Illustrious? *E' F'* The god Father defending and the gods Motherloving. Amen.

L20, 38. 

Signed witnesses 16..... The 16.



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, 5 years later than the 36th of Philometor.

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. Theyear XLIII, Phamenoth, of the King ever living.

Handwritten Coptic text in a single line.

Handwritten Coptic text in a single line.

Handwritten Coptic text in a single line.

N'. Pap. Berl. 376. Koseg. Pl. XII. The year LII, Pachon3, of KingPTOLEMY the god Beneficent, son of PTOLEMY, and Queen CLEOPATRA his sister, and Queen CLEOPATRA his wife, gods Beneficent: and the priest of ALEXANDER . . . The date of the year is VB in the Registry K.

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.

U. H 75. Tablet from Sacchara. L7. Year IX, 'Epiphi? 9, of the great King PTOLEMY, the god 'NEUS? DIONYSUS ... ever living.

H76 L19.

L19. The great King PTOLEMY the god 'NEUS? DIONYSUS ever living. The tablet is of a later reign, but these titles belong to Auletus, the young Bacchus, not Dionysius or Denys, as he is sometimes called.

X. *Papyrus at Paris, traced by direction of Mr. Champollion. I. I. 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.*

L2.3 *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. M 71 B. *Tablet from Saichara, with 19 stars. Year XIX of the King the great god "NEUS ?? PTOLEMY "the warlike, beloved by Phthah and Isis??... Cleopatra and Caesar being afterwards mentioned in the inscription, it is probable that this Ptolemy must have been Auletes.*

L3, b.

L3, b. *The year VII of Queen CLEOPATRA "NEOTERA??*

L4, b. *The year IX.*

Handwritten text in Devanagari script, likely a transcription of an inscription. It appears to be a list of items or dates, possibly corresponding to the labels L10 through L15 mentioned in the text below.

A" H51. Enchorial tablet BR. M. L1. The year XIX, which is IV 'Pañni 1?' of Queen CLEOPATRA..... and King [PTOLEMY] surnamed CAESAR.

L10. Year XIX, which is year IV.

Handwritten text in Devanagari script, corresponding to L10.

L11. Year XIX, which is year IV 'Pañni 1?'

Handwritten text in Devanagari script, corresponding to L11.

L12. Year XIX, which is year IV.

Handwritten text in Devanagari script, corresponding to L12.

L15..... Handwritten text in Devanagari script, corresponding to L15.

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

L17.

Handwritten text in Devanagari script, corresponding to L17.

King PTOLEMY surnamed CAESAR.

Handwritten text in Devanagari script, likely a transcription of an inscription. It appears to be a list of items or dates, possibly corresponding to the labels L10 through L15 mentioned in the text below.

B" H 75, 76. Chalk tablet from Sacchara. L1. ... Of King PTOLEMY surnamed CAESAR, the god 'Father loving? and Mother loving, everliving. Caesarion seems to be called Philopator and Philometor, as Peyron has already remarked, in the Greek inscription of the Pillar of Turin, which must have been at first indistinctly and carelessly engraved, and is now much defaced.

اے قہر کے سال کا پانچواں دن ہے اور اس کا
 نام ہے پانچواں دن اور اس کا نام ہے پانچواں دن

*B." H 76. L 21, 22. The year VI ? Paṅni' 12 ? of the Queen munificent . . .
 and the King PTOLEMY surnamed CAESAR ever living. We should
 most naturally read Year VIII; which would be the year after Cleopatra's
 death.*

ARTIFICIAL ALPHABET.

| DOUBTFUL RESEMBLANCES. | IDENTIFIED AS LEGIBLE. | PAGE. COPTIC. |
|------------------------|------------------------|----------------|
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ | 40. Δ |
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | 46. B |
| | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | 51. Γ, K, X, O |
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | |
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | 59. Δ, Θ, T |
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | |
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | 70. G, I; H |
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | 73. Δ |
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | 74. U |
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | 75. H |
| | | 85. O, T |
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | 86. Π, Φ |
| | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | 92. G |
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | 95. P |
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | 96. C |
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | 102. W |
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | 106. Y |
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | 108. X |
| ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | ϣ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ ϩ | 109. Z; H |

DOUBTFUL.

HASOS, HASYS . H31 L8. See ୧ .

୧୫୨୫

H 34 A 14. See ୧୨

୧୫୩୩

H 34 A 16.

୧୫୩୫

H 34 B 8.

୧୫୩୬

H 34 B 8 See ୧୨

୧୫୩୭

A' 4.

୧୫୩୮

B 5.

୧୫୩୯

F' Kaseg. Pl. X.

୧୫୪୦

F'

୧୫୪୧

(Δ)...

μ λ (2) 43

ILLEGIBLE.

Which had been. H19 ix ΕΤ&CΨΩΡΙ?

μδδ

Rendered. ΑΤΘΡΕ?S Δ

νμz

Men celebrate. H28 xxviii.

ψδμλ

As is done. H26 xxiv. See Rest.

ψμλ

Accustomed. H19 viii.

ημλ

Inmaking processions. H26 xxv.

ψιημλ

Time. H23 xvii. ΔΡΕ?ΓΓ.ΑΕΙ? ΧΡΟΝΩΝ.

γδδ

H27 xxv. ΤΟΝΕΠΕΙΤΑΧΡΟΝΟΝ.

γδδη

H23 xviii. ΔΙΑ ΠΑΝΤΟΣ. Δ.

ψδδδ

Gave. H18 vi. ΑΝΑΤΕΘΗΚΕΝ.

γλ

Superior to. H16 i. ΥΠΕΡΤΕΡΟΥ.

ηηλ

Animals. H23 xviii.

γμδδ

(λ)...

p (2) 45

Milk. H32 L13. epωf; "in os dare."

4P3

H32 L16.

4P3

F' Koseg. Pl. X.

4P3

Pl. XI.

4P3

Egyptians. H16 i.

ωωκβ.

Hierogrammates. H17 iv... 'Writing men?'

ἰοῖοῖοῖο

For the use, or service. H23 xvii.

ἰοῖοῖο

H20 x.

ἰοῖοῖο

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

†

other times, perhaps, a man, after a proper name. See 4

Than. H19 ix.

ΥΥ

H16 i.

ΥΥ

46 B .

4 2 4 4

LEGIBLE.

SHIPS. H20 xii. βαρις? See Phabis.

2 III / III 4

EYES? H31 L7. Βρ for Β&λ? $\epsilon\upsilon$?

1 4

BERNICE, BERENICE. H17 ii.

1 2 2 2 1 1 2 2 / 4)

H31 L3.

2 5 1 1 1 2 / 4)

H34 A3.

1 1 2 2 2 1 1 2 / 4)

R1.

1 1 2 2 2 1 1 2 / 4)

T1.

1 1 2 2 2 1 1 2 / 4)

H49 UQf.

1 2 1 1 1 2 / 4)

H49 R.M st.

2 2 1 1 2 / 4)

H49 NDm $\epsilon\upsilon$ β α ω δ ϵ ζ

The munificent BERENICE.

SHARE, PART. οτκρ? OSOROERIS.

4 4

IJMIT? H35 C15. ρητηνη? Masc. οου?

4 4 0

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

2 1 2 2 4 ?

O 8. A certain part. See Fractions.

5 1 4 ?

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

(B)...

Cl Gl 4 47

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

413

Everliving. H 25.xxi. **ΑΙΩΝΟΒΙΩΙ.**

47

H 35 A 15.

40, 61 ~

H 34 B 13.

114, 161 "

D7, 8. Hieratic.

42, 41

Life. H 16 i.

Cl

Living. H 16 ii.

Cl

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

1644

Attacked. H 22.xv. **ΕΧΕΙΡΩΣΙΑΝΤΟ.**

624555

Obsidional. H 21.xiii.

144/2012

Strength, or health. H 24.xvi.

411430

Restored. H 20.x. **Βερα?**

142

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

429

Prize. See **A**.

40

(B)...

𐤅 𐤅 (4) 49

King. H16 i. Possibly *anf*.

𐤅 𐤅 𐤅

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

𐤅

H 26 xxiv. Queen.

𐤅 𐤅 𐤅 ?

H 31 L1. Sovereigns, dual. See Dates

𐤅 𐤅 𐤅

H 34 B1.

𐤅 𐤅

H 34 B13.

𐤅 𐤅

H 51 L1. Queen.

𐤅 𐤅 𐤅 𐤅 𐤅

H 51 L1.

𐤅 𐤅

H 51 L15.

𐤅 𐤅 𐤅 𐤅

H 51 L16. Queen.

𐤅 𐤅 𐤅 𐤅 𐤅 𐤅

H 74 B1 a.

𐤅 𐤅 𐤅 𐤅 𐤅

H 74 A4 b. Queen.

𐤅 𐤅 𐤅 𐤅 𐤅

H 75 L7.

𐤅 𐤅 𐤅 𐤅 𐤅

H 76 L19.

𐤅 𐤅 𐤅 𐤅 𐤅

H 76 L21. Queen.

𐤅 𐤅 𐤅 𐤅 𐤅 𐤅

H 76 L22.

𐤅 𐤅 𐤅 𐤅 𐤅 𐤅

H 79 L1.

𐤅 𐤅 𐤅

H 82 L6² Unpublished tablet Br. Mus.

𐤅 𐤅 𐤅

50 (B)...

4 4(4)

Phylacteries. H27 xxvii, xxvii.

u24)

Guards. H21 xiv.

4 4 5 4

Funerals. H23 xviii. See Busiris.

<< 2 4

Altar. H24 xx. μενσηλια? See Place.

4 4)

City H21 xiv. οβελκι. Whence Thebes.

F 1 2 4 2

H21 xii. Perhaps οβελκις, 10,000 houses.

F 1 2 4 2

Siege. H21 xvii.

4 5 4 2 4 2

H 22 xv. ΕΙΛΕΝ. Took by siege.

4 3 4 2 4 2

Racotis? H31 L4. Alexandria. ρακοτ.

1 1 4 3

H 34 A 4.

1 1 4 3

H 35 C 5.

1 1 4 3

A'. See Dates.

1 1 4 3

H 75 LII. Possibly.

1 1 4 3

Lycopolis See M.

2 1 2 3

Liturgy. H31 L9.

1 0 4

Worship. H25 xviii. ΟΕΡΑΠΕΥΕΙΝ. ΦΕΙ, ΦΩΒΕΙ?

< 2 1

See Temple.

Γ, Κ, Χ, Σ.

ZBENDETES. H 32 L 33.

LEGIBLE.
[Handwritten form]

H 35 C. 6.

[Handwritten form]

THYZBENDETES. L'...

[Handwritten form]

K'10. In Th.

[Handwritten form]

K'14.

[Handwritten form]

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

SNACNOMNEUS. H 32 L 25.

[Handwritten form]

SNACNOMES. H 32 L 26.

[Handwritten form]

SPOTUB. H 31 L 9 Ψ -ΠΟΥ-ΤΟ? Ch. MS.

[Handwritten form]

H 31 L 11.

[Handwritten form]

F' Koseg. Pl X.

[Handwritten form]

K'7. Champ.

[Handwritten form]

ZMINIS. H 31 L 10.

[Handwritten form]

H 32 L 29. Ψ ΜΧΝ?

[Handwritten form]

F' Koseg. Pl X.

[Handwritten form]

K'6. Champ MS.

[Handwritten form]

ASSUMPTION. H 17 v. ΠΥΕΠ?

[Handwritten form]

H 22 xvi.

[Handwritten form]

Γ,Κ,Χ,Θ?

DOUBTFUL 22 53

Land. H21 xii.

H21 xii. ΚΘΘΣ?

H22 xvi.

Gardens. H19 ix. ΘΘΓ?

Permitted. H30 xxx. ΚΖΛ?

Feasting; making sacrifices. H23 xix. ΘΛΓΛ?

Tranquil H18 vii. Ζ&ΝΗ?

H21 xii.

Thou Κ? Champ. Tabl. n. 13. 

Handwritten hieroglyphs: $\langle 225 \rangle$, $\langle \omega \lambda \epsilon \delta \rangle$, $\langle \omega \eta \zeta \rangle$, $\parallel 4 \epsilon \parallel 2$, $\chi \epsilon$, $\text{H} \Gamma \text{R} \gamma \text{U} \text{S} \parallel$, $\gamma \text{Z} \text{Z} \epsilon \gamma$, $\gamma \text{Z} \text{Z} \epsilon \gamma$, ~

54 (Γ)...

2 7 6

ILLEGIBLE.

Shrine and statue. H 26 xxiv.

7 2 7 2 2

H 26 xxv.

7 2 7 2 2

H 26 xxv.

7 2 7 2

Affairs. H 18 vii.

4 0 2 5 2 2

Who fought; who defended. H 18 vi.

2 3 1 1

Fighting for. H 22 xvi.

2 3 4 4 5 5

Fighting. H 22 xv.

2 3 4 4 5 5

H 25 xxiii ΕΠΑΜΥΝΑΝΤΟΣ.

7 2 3 1 1

Laid waste. H 22 xv.

2 5 2 6 4 4

Military. H 20 x.

2 5 2

H 20 xi. Military men. See Great, a.

2 5 1 2 2

Conquered. H 22 xv. See Good, γ.

2 2 2 1 2

Victory. H 16 ii. Good fight.

2 2 2 2

H 24 xv. See Prizes, a.

4 1 1 2 0 2 2 2 2 0

Should remain. H 20 xii.

5 2 5

Also. H 24 xix. κε? χ, ρι? Champ. T 38

4 1 2

H 24 xix.

4 1 2

Gave him. H 16 ii.

4 1 2

H 24 xx. Have given.

5 2

Bank. *H21 xv* . ΧΩΜΛ .

⊥ γιϛ

Rod; oecopedic cubit. *H34 A 12*.

δ ρ ε ι ο κ

H34 A13, B9.

δ ρ ζ ι - ρ κ

H35 C8.

δ ρ ι ζ ι ρ

H35 C9.

γ ρ ι ρ ι ρ κ

A'5, 6.

ϛ ρ ι ρ κ, ϛ ρ ι ρ κ

B'6, 7.

ϛ ρ ι ρ κ

Cubit square. *H34 A12*. *Peyron, 1828*.

ε ρ ε ρ κ

H34 B9.

ι ρ ι ρ κ

A'4.

ε ρ ε ρ κ

B'5

ε ρ ε ρ κ

Military dues? *H18 vu* . ΠΡΟΣΘΑΩΝ .

ε ρ ζ ι ι ι ι

Collection. *H31 L8* . Α ρ ρ ε ι ρ κ .

ι ρ ζ ι ι ι ι ρ κ

H31 L12. *H32 L13, 14, 15*.

ι ρ ζ ι ι ι ι ρ κ

F'3. *Koseg. Pl X*.

ι ρ ζ ι ι ι ι ρ κ

F'3. *Koseg. Pl X*.

ι ρ ζ ι ι ι ι ρ κ

K'4. *Champ. MS*.

ι ρ ζ ι ι ι ι ρ κ

K'7, 11, 15, 15. *Ch. One fifth. See Number.*

ι ρ ζ ι ι ι ι ρ κ

58 (Γ)...

~

Bestowed. *H24 xxix. See Gems.*

𐤆𐤃

Image. *H16 ii.*

𐤃𐤃𐤃

H25 xxvii.

𐤃𐤃𐤃

H25 xxxii.

𐤃𐤃𐤃

H25 xxxiii. Images.

𐤃𐤃𐤃

H30 xxxii. 𐤆𐤃: a wrought figure.

𐤃𐤃𐤃

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

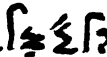
THOTH. H20 xi. ΕΡΜΗΣ.  MSS.

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

Clerk of the priests. H32 L18.

F' Koseg. Pl XI.

HORUS. H18 vi. HORSIESI? The initial ought to be ατ, from its form.

H 22 xv.

H31 L7.  Ch. Tabl. 216; a man.

H31 L11. [Hieratic  D4.]

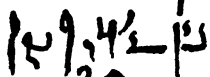
H 32 L32.

HARSIESIS. H31 L10; also R, K'

F' Koseg. Pl. X.

H 32 L30.

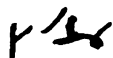




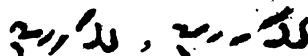














(A) ...

His progenitor.

כִּי יִבְרָא

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. אָרָם? 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 ב .

וְיָרַד

Belong to. H27 xxvii.

וְיָרַד

Feast. H16 i.

וְיָרַד

Abundance. H21 xiii.

וְיָרַד

Also ordered. *H. 19 viii. See And. (Γ)*

H 19 ix.

H 23 xvii.

[*H 34 A 9 And.*

H 34 A 9.

H 31 L 12.

H 32 L 13.

H 34 B 4.

H 31 L 12.

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

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

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

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

All. *H 18 vi, vii. תנר, תנרות? ג. פ.*

H 31 L 12. "To complete??

H 32 L 15.

All. *H 21 xvii.*

H 27 xxviii. תנר?

H 25 xxiii. See Assembly, ש.

כזכזק
 ✓ פ ז. ז ק ל
 ז. ק ז. ז ק ל

ג א

ג א

ג א -

ו י י

ג א

ג א

א ז ג א

ל פ ז א ז. ז

ל פ ז א. ז

ז א

פ ק ז

פ ק ז

ז

ז

ח

(Δ)...

ⲟ ⲗ Ⲙ 63

All acts. H29 xxx.

ⲗⲟⲩ

All. H22 xvi.

ⲡⲓⲘ

Every month. H27 xxviii.

ⲗⲗⲟⲩ

A reduplication, from ⲉ.ⲧⲣ, ⲟ

We have elsewhere ⲧⲏⲣⲟⲩⲧⲏⲣⲟⲩ in a proper name.

Munificent. See 9. ⲓⲓⲓ

ⲉⲟⲩⲟⲩ

Sacred. See ⲙ

ⲓⲗⲟ

Honours; ceremonies. H23 xviii.

NOMIOMENON. ⲉⲟⲩⲟⲩ

Granted. H20.x.

ⲗⲗⲟⲩ

H18 vi.

ⲉⲟⲩⲟⲩ

To him. H24 xxi. Gave him?

ⲉⲟⲩ

Gave him. H16 ii.

ⲡⲓⲘ

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

ⲙⲓ, ⲙⲓⲙⲓ

NEPHTHY? D4. ⲉⲏ or ⲉⲏ NEH-ET? Hieratic ⲓⲓⲓⲟ

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

Gave the victory. H74 A 6a.

ⲗⲗⲟⲩ

H74 B 5a.

ⲗⲗⲟⲩ

(Δ) . . .

Besiege. H 21. xiv.

ρ ζ η θ ρ

Approaching. H 21. xii.

ρ ζ η

Great. H 16 i. See Baskets ; also Dates.

ρ ζ

X'2. The great Queen.

ε ζ η θ ρ

Customary? for ordination. H 19 ix. See Cave. ρ ζ η θ ρ

Arms. H 21 xiii. Ο Π Λ Ω Ν .

ρ ζ η

H 25 xxiii. Ο Π Λ Ο Ν Ν Ι Κ Η Τ Ι Κ Ο Ν

ρ ζ η θ ρ

Prizes. H 17 iii

ρ ζ η θ ρ

H 34 A 3. Wants the most characteristic part ρ ζ η θ ρ

R 1.

ρ ζ η θ ρ

T 1. No one character is constant in all.

ρ ζ η θ ρ

From. H 19 viii. From men.

ρ ζ η

H 19 viii. From a time.

ρ ζ η θ ρ

H 20 x. Excused from.

ρ ζ

H 23 xvii. From the temples.

ρ ζ η θ ρ

Arura, H 23 xviii. See Rod , Γ.

ρ ζ η θ ρ

Prophets. H 17 iv. & ρ ζ η θ ρ. Akerblad. See Chimnaraus.

ρ ζ η θ ρ

Patrimonial? revenues. Π 19 viii. ΠΡΟΣΟΔΟΥΣ. (12)

Eupator? H31 L 4. Philopater? See u. 400 41. 42 20,

H31 I. 2. Defender? 700 42 20 40 20

H32 L 18. 700 42 20 40 20

H35 C 3. 700 42 20 40 20

H35 C 23. Defender of his Father? 700 42 20 40 20

Father: 700 42 20 40 20?? Ch. T 248. 2

H 28 xxviii. His progenitor. 700 42 20 40 20

(Δ)

◀ (L) 67

Foot; private. H13 vii. ΟΛΛΟΣ.

K2

H20 xii. ΠΕΙΚΛΙ.

1K2

H21 xiv. ΠΕΙΟΥΣ.

1K2

H 22 xvi. People.

1K2

H 30 xxxi .ΙΔΙΩΤΑΙΣ.

K221P1

4K25

Assembled. H22 xvi. ΘΩΟΥΤΤ? See THOTH

Bare ground. H32 L13 :ψιλοσ?ασιητες,ασιτες? ΡΙΙΙΥΚ2120

H32 L16.

ΠΙΙΙΥΚ2120

F' Kosey. P1X ? "Phrecages"

ΡΙΙΙΥΚ?24P

They said. H17xxi. Θ&20E22?

3311

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

3

Surnamed. H25 xivii. ΠΡΟΣΟΝΟΜΑΣΟΗΣΕΤΑΙ.

ε33K2

H34 A10. ΤΥΥΚΥ

7113

H34 B6.

ε311

B'5.

ε311

H51 L2.

ε311

H51 L17.

ε311B

H75 L1.

ε311B

H76 L22.

ε311B

68(Δ)

כ ט ז ל

Surnamed. *X'1. Fem. C for צ*.

ז ט ז

X'2. Tryphaena. See Dates.

ז ...

Against. *H 20 xii. ע פ י*.

ז << ט

H 21 xii. ע פ י.

ז << ט

For. *H 21 xiv.*

ז << ט

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

ז ר ט ז

Gave? *H 74 B 5a.*

ז

H 74 B 6a. To the Sanctuaries.

ז

Which are placed. *H 27 xxvi.*

ז ר ט ז

Belonging to. *H 19 ix. ΚΛΟΗΚΟΥΣΑΣ.*

ז -

Authors, causes. *H 28 xxviii. ΑΡΧΗΓΟΙ.*

ז ר ט ז

Going out. *H 26 xxv.*

ז ר ט ז

To keep. *H 30 xxxi.*

ז ט

That he might render. *H 18 vii.*

ז ט ר

Because; whereas. *H 28 xxvii.*

ז ר ט ז

H 18 v.

ז ר ט ז

Past, which had been. *H 20 xi.*

ז ר ט ז . ז ר ט ז

Grandfathers. *H 25 xxvii.*

ז ר ט ז

Predecessor; cause; past. *H 25 xxvii; 4 times.*

ז ר ט ז

(A)

כ ֵי נ' ב (L) 69

That; for that. H18 vii.

ו כ ר

H26 xxv.

י כ ר א

To do; to give. H26 xxiv.

נ

To do to, or as. H28 xcix.

כ

Is done? H23 xvii.

כ י א

Collecting. H21 xiv.

כ י א ב ג ד

Proper to be done. H20 xi. ΤΟ ΠΡΟΣΗΚΟΝ.

כ י א ב

By sea. H21 xii. perhaps from

כ י א ב ג ד

H20 α. ΚΑΤΑΠΛΟΥ.

כ י א ב

H20 x. ΣΥΛΛΗΨΙΝ. See Collecting

כ

Power. H17 v. μετ. Δωρι.

כ י א ב

H18 vi.

כ י א ב

H18 vii.

כ י א ב

H20 x. Subject.

כ י א ב

H22 xvi.

כ י א ב ג ד

H27 xxvi.

כ י א ב ג ד

H28 xxviii.

כ י א ב ג ד

H28 xxxviii.

כ י א ב ג ד

H30 xxx. Priesthood μετοσηβ.

כ י א ב

SISOIS. See Σ . 111 seems the only distinct letter.

Σ I L III L Σ

Order. H 20 x.

Σ III Σ

H 20 xi.

Σ III Σ

H 21 xii.

Σ III

H 24 xix.

Σ III Σ

H 24 xx. Not in order. Δ Σ ?

Σ III Σ

H 24 xxx. Decorously.

Σ III Σ

In; into. H 29 xxx.

Σ III Σ

Many. See Numerals. Hundreds?

Σ III Σ

TO? H 17 v; Θ ? Champ. T.n. 6 "I" Hieratic.

I

Being. H 18 vi. Υ Π Α Ρ Χ Ω Ν . Ο Ι ?

Ι

And. H 16 ii. With. H 26 xxx v.

Ι

H 16 ii. H 31 L 11. Champollion. Δ Σ Σ Σ

Ι

H 16 i.

Ι

H 32 L 16.

Ι

H 75 L 1. possibly.

Ι

Adversaries. H 16 i.

Ι

| | |
|---|---------|
| To. <i>H20x. To Alexandria.</i> | ייל |
| Temples. <i>H17iv.</i> | יאלוילז |
| Country? <i>H16i. Fields and houses?</i> | יללל |
| Those under. <i>H18vi.</i> | יללל |
| House, temple. <i>H24xiv.</i> | יללל |
| In? Dwelling in? <i>H34 A11.</i> | ילל |
| In; to, for. <i>H18vii.</i> | יל |
| <i>H18vi: under.</i> | ילל |
| <i>H22xvi; to.</i> | ילל |
| <i>H25xxi; in.</i> | ילל |
| <i>H28xxviii; in.</i> | ילל |
| <i>H31L8; in.</i> | ילל |
| <i>H31L6,7; in? H34 A7, B7; in.</i> | ילל |
| <i>H19viii; yearly.</i> | לולל |
| Illustrious. <i>H31L2. Epiphanes; plur.</i> | יללללל |
| <i>H31L2. See Dates.</i> | יללל |
| <i>H34 A1.</i> | ללל/לל |
| <i>H34 A2.</i> | ללל/לל |
| <i>H34 A7.</i> | ללל/לל |

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

$\eta\iota\sqrt{33}$

H32L21.

$1,2\sqrt{32}$

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

5ω

F. Kaseg. Pl. X.

$\rho\epsilon\epsilon\omega$

MAESIS. H32L34.

$1\epsilon\sqrt{3\beta}$

MIRSIS. H32L34. MIRRISIS?

$\epsilon\epsilon\sqrt{3}$

Who has or is. H76i.

5ι

In. H24xxix: its place $\kappa\ \rho\mu$. Ch. T. 35.

$\upsilon\ \omega\iota$

III. H21xiii. $\mu\iota\tau\eta$? For $\mu\iota\psi$??

$\iota\ \epsilon\iota\iota\upsilon$

Diadems. H76i. $\mu\omega\rho$?

$1\omega\iota\iota\delta$

H27xxcv.

$\kappa\iota\iota\iota\upsilon\epsilon\iota$

Same place. H30xxxii. Perhaps rather than μ .

1ϕ .

Besides. H29xxx.

$\iota\eta$

More. H19ix. [H21xiii. $\lambda\lambda\lambda\mu\iota$. $\upsilon\iota\upsilon$]

$\iota\eta\iota$

Moreover. H20xi. $\delta\epsilon\kappa\lambda\iota$. See And, o.

$\iota\eta\iota\upsilon$

Illustrious. H76ii. Epiphanes. Ch. reads $\epsilon\pi\epsilon\pi\epsilon\pi$. T. 345.

$\epsilon\omega\epsilon\omega$

H76i. $\mu\epsilon\gamma\alpha\lambda\omega\delta\omega\tau\upsilon$.

$\epsilon\epsilon\iota\epsilon\iota\omega$

Received? H34A12, B19.

$\eta\iota\iota\omega$

Liberal. H23xviii. $\epsilon\mu\lambda\psi\omega$?

$\epsilon\iota\iota\iota\omega\omega\omega$

(II)...

3 2 0 3 75

Lycopolis. H21 xiii. SIOUTH.

1 2 3

This might be $\sigma\tau\omega\kappa\upsilon\tau\beta\lambda\chi\iota$; the initial is something like $\sigma\tau\omicron\mu$, in Honnophris, Debtor: though a debt is more like $\sigma\tau\omicron\mu$, coming again, than $\sigma\tau\omicron\mu$, sailing, to which $\sigma\tau\omega\kappa\upsilon\tau$ may be referred.

Contributions; impositions. H18 vii. See 3

1 1/2 3

Expending. H21 xii.

0 5 5

Money. H24 xix.

0 1 2

Gems. H24 xix.

5 0 1

Munificent? H74 A1a. Cleopatra.

1 0 1 2 3

Having inquired. H24 xxx.

1 0 1

Ornamented. H24 xxx. See Illustrations.

3 1 2

Exhibition? H13 xvii. $\mu\mu\iota\mu\iota$? $\mu\mu\mu$?

4 0 2 1 2 0

Solemn? H20 x. Procession.

3 3

Restraining. H21 xiv.

1 3,

Debts. H19 vii. Debtors; guilty; captive.

1 3,

H18 vii, vii. $\sigma\tau\omicron\mu$.

1 3

H19 ix, ix. Tributary; was due.

1 0 1 3

H18 vii. Tribute; fixed debt. See Gold.

4 1 3

HONNOPHRIS or CHONOPRES. H31 L7. See Chons.

1 2 3 1 1

F. Koseg. Pl. IX. $\sigma\tau\omicron\mu$ - $\mu\mu\mu$ - $\mu\mu$?

1 2 3

Add, manner. *H25xxi*. ΕΠΛΥΞΕΙΝ.

ω

Parents. *H25xxii*.

'ω'ω'ω'ω', 'ω'ω'ω'ω'

Shall be. *H27xxvi*. ΒΕΤΛΙ. 22. μερε?

ω

H26xxiv. Placed. ΠΑΡΑΤΙΘΕΝΑΙ

εμ(ω

H28xxviii. Held. ΣΥΝΤΕΛΕΙΝ.

ω/ω

H29xxix. Held. ΑΓΕΙΝ.

ω/ω

H30xxxi. Held. ΣΥΝΤΕΛΟΥΝΤΑΣ.

ω/ω

H27xxvii. Placed. ΕΠΙΘΕΙΝΑΙ.

εμ(ω

H27xxvii. Placed.

εμ(ω

H25xxiii. Called. ΠΡΟΣΟΝΟΜΑΙΟΝΣΕΤΑΙ.

ε'ω'ω'ω'

H30xxx. Called. ΠΡΟΕΔΓΟΡΕΥΕΙΝ.

ε'ω'ω'ω'

H26xxiv. Honoured?

ε'ω'ω'ω'ω'ω'

H25xxii. Placed. ΣΤΗΣΑΙ.

ε'ω'ω'ω'

H30xxxi. Placed.

ε'ω'ω'ω'ω'ω'

H26xxiv. Carried. ΣΥΝΕΞΟΔΕΥΕΙΝ.

ε'ω'ω'ω'

H26xxv. Placed. ΚΛΟΙΔΡΥΣΑΙ.

ε'ω'ω'ω'

H30xxx. Placed. ΙΑΡΥΒΣΘΑΙ.

ε'ω'ω'ω'

H26xxii. Placed. ΙΑΡΥΣΑΣΘΑΙ.

ε'ω'ω'ω'

H27xxv. Put over. ΕΠΙΚΕΙΣΘΑΙ.

ε'ω'ω'ω'

(II)

ו'ד' 3 77

Wore in state. H27 xxvii. The only past tense.

ו'ד' 40 5

Shall be written. H29 xxx. ΚΑΤΑΧΩΡΙΣΑΙ.

ו'ד' 10 6

Which shall belong? H29 xxx.

ו'ד' 10 6

They should remain. H20 xxi.

ו'ד' 10 6 3 4 4 2

It shall be done. H30 xxxi.

ו'ד' 5 9 6

It shall be lawful. H30 xxxi. ΕΞΕΙΝΑΙ.

ו'ד' 10 6 2 4 2 5 2 6

There shall be prepared. H30 xxxii. Engraved.

ו'ד' 10 6 2 4 2 5 2 6

Day. Ο ΓΙ. ΜΕΡ? Champollion reads 2007.

ו'ד'

H17 iv. This day and year?

ו'ד' 2 1 4 5 -

H26 xv. This day.

ו'ד' 1 5 5 5

H29 xxix. Five days.

ו'ד' 7 1 5 5

H28 xxviii. Both days?

ו'ד' 11 5

H25 xxiii. Each day. ΤΗΣ ΗΜΕΡΑΣ.

ו'ד' 1 5 5 5

H26 xxiv. Daily; quotidian. ΗΜΕΡ?

ו'ד' 4 3 11 5 5 2

H28 xxviii. Birth day.

ו'ד' 1 1 5 5

H19 vii. In the days.

ו'ד' 2 5 1 1

H24 xv. In his days.

ו'ד' 2 5 1.

H23 xvi. To the day; until.

ו'ד' 1 5 5 1, 1 2 5 1

H19 ix.

ו'ד' 1 5 5 1

78 (II) . . .

o o s 3

From H 29 xix. The time.

o

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

1

Justice. H 20 xi. ΤΟ ΔΙΚΑΙΟΝ. ραπ?

4300

H 26 xxiv. ΤΑ ΝΟΜΙΖΟΜΕΝΑ.

4300

Illustrious. T 1. . . □ .

"Σι-ο", Σι ο

Loving. See Dates. μερι? μενρε? π? κ? ρ?

κ ο

Ξ, Ξ, upp, uere, LOVE Champ. T 438.

We have ~~Ξ~~, M, R1, making in R3,
which seems to be a feminine title of honour:

Ξ -

as

Philopator. H 16 ii. Plur.

φιλωπατορ

H 16 ii. Plur.

φιλωπατορ

H 16 iii. Plur.

φιλωπατορ

H 17 iv. Fem.

φιλωπατορ

H 26 xxiv. Doubtful.

φιλωπατορ

H 31 L 2. Dual?

φιλωπατορ

H 31 L 4. Fem.

φιλωπατορ

H 34 A 2. Plur.

φιλωπατορ

H 34 A 6. Masc.

φιλωπατορ

T 1. Pl.

φιλωπατορ

Philopator. R2 Fem.

X'1.

११३॥१०३
६५१३१६०

Philometor. H31 L3. Plur.

H34 A3.

१५१६६०

१६१६०

H34 A5. Masc.

१६६३६००

X'1. Tryphaena.

X'3.

१६६०

१६६०

१६६५

Philadelphus. H17 iv. Fem.

H31 L3. Fem.

H31 L6.

H34 A4. Fem.

H34 A6. Masc.

१६६०२

१६६०१

१६६०

१६६०॥

Aforesaid. H30 xxxi. or written. ΠΡΟΒΙΡΗΜΕΝΟΝ.

H 30 xxxi.

१०

११०

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

१०

IN; OF H16 i. N : of

H17 iv. ON, FROM. H18 vii. IN.

H19 ix. FROM.

H20 x. FROM.

DARIUS. F1, T1. ΝΤΡΙΑΥΥ See Dates *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𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽈𐽉𐽊*

Health. H24 *axv.*

ἰαλῶν

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

ἰαυαῖ

H29 *xxv.* To the temples.

ἱε

H19 *viii.* Those under.

ἱε

H24 *axx.* Wherefore.

ἱε

H27 *xxvi.* Rites; according to law.

ἱε

H28 *xxix.* Rites. NOMIZOMENA.

ἱε

H30 *xxxii.* NOMIMON.

ἱε

H20 *xi.* ΤΑ ΕΙΘΙΣΜΕΝΑ.

ἱε

Saviours. H16 *ii.* ΝΟΘΩΛ? See Dates.

ἱε

H25 *xxii.*

ἱε

H34 *A2.*

ἱε

H35 *C2.*

ἱε

C' 1. Koseg. Pl XII.

ἱε

The rest. See (Γ)

ἱε

Shall be honoured. See (Δ)

ἱε

Sacred. H27 *xxiii.* ΤΑΙΕΡΑ

ἱε

H23 *xxviii.* Honours.

ἱε

H27 *xxvi.* When he celebrated.

ἱε

(N)

Consecrated. H 24 xxv.

423

H 24 xix.

423

Others. H 19 ix. O o

o o

H 23 xxix.

34

Aforesaid. H 34 A 18, 18; B 17, 18. See M.

o o

That. H 19 ix.

~

H 20 xi. That, or possibly ABENBIMEN.

u ~

H 20 xi. Took care that ?

u ~

H 20 xi.

u ~

H 18 vii.

b ~

H 21 xxii.

u ~

H 19 ix. That they should do.

~

H 19 ix. That they should not.

u ~

Parents ; predecessors. H 25 xxvii.

b ~

Gold. H 24 xxiv. n n, n o t b ??




o o

H 26, xxiv. Golden.

o o

H 26, xxiv. Golden.

o o

The distinct character appears to be  representing in Mr. Champollion's opinion "the cloth used in washing gold dust": he has found it H 26 VIII, thus . In the same line there is , which somewhat approaches to the Eucherial character.

84 (N) ...

2 0 4

Gold. *H70 ix.* To pay.

101

H22axvi. Money due?

107

H74A7a. Gold, silver, gems?

20000

H74B6a. Gold, silver, much.

10000

H74B8a. Gold, gems, all?

30000

Bought? *H31L12.*

100000

H32L14. Sold?

100000

H32L17.

100000

H34A14.

100000

O, Y. See Autocrator. Tryphaena. 9, 7, 4. Ch. T 15

" III 9, OTS of plurals. 2, OTT of participles??

Field. H23 xvii. ΙΕΡΑΣ ΓΗΣ.

Γ 11 22

H19 ix. Gardens. ΠΑΡΑΔΕΙΣΩΝ.

111 4 11 22

H19 ix. Vineyards. ΙΣΘΑΛΟΛΙ?

4 11 7 2 11 22

H23 xviii. Vineyards. ΑΜΠΕΛΙΤΙΔΟΣ.

111 7 2 11 22

H34 A13. Bare ground.

1 2 11 2 11 22

H34 B10.

1 2 11 2 11 22

A'4.

1 2 11 2 11 22

B'6.

1 2 11 2 11 22

86 II, ♣.

242

PHABIS H32 L18.

פחאב

F. Koseg. Pl. XI.

פחאב

FOOT. See Δ. Perhaps פדט.

122

PTOLOMEUS. H16 ii, ii.

פאטולומעס

H17 iii.

פאטולומעס

H31 L1.

פאטולומעס

H34 A1.

פאטולומעס

H34 B1.

פאטולומעס

H34 A1.

פאטולומעס

R1. See Dates.

פאטולומעס

PHILINUS. H17 iii.

פאלינוס

T1.

פאלינוס

PEILESIA? Q2.

פאליסיע

PYRRHA. H17 iii.

פיררה

PYRRHIUS. H35 C6.

פירריוס

H35 C6.

פירריוס

PANAS. H32 L37.

פאנאס

PORTIS. H32 L28.

פארטיס

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

H34 A 24.

H34 B 27.

A'7.

B'9.

ⲡⲓⲛⲣⲉⲥ

ⲡⲓⲛⲣⲉⲥ

ⲡⲓⲛⲣⲉⲥ

ⲡⲓⲛⲣⲉⲥ

ⲡⲓⲛⲣⲉⲥ

OSIRIS. H18 vi. ⲡⲓⲣⲓⲥ, ⲡⲓⲣⲓⲥ.

H18 vi. See Petosiris.

ⲡⲓⲣⲓⲥ

ⲡⲓⲣⲓⲥ

OSOROKERIS. H31 L10. See ⲟⲩⲏⲣⲓⲥ, Ⲗ.

F. Koseg. Pl. X. [34] Arueris. Art. Egypt.]

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

ⲟⲩⲏⲣⲓⲥ

ⲟⲩⲏⲣⲓⲥ

ⲟⲩⲏⲣⲓⲥ, ⲟⲩⲏⲣⲓⲥ

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

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

H32L34. In Maesis: perhaps a synonym.

H34A17. CERES? ⲁⲏⲏⲏⲧⲓⲟⲥ.

H34 B17.

A'6.

B'7. Possibly Synonyms.

ⲟⲩⲓⲥ

ⲟⲩⲓⲥ

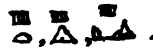
ⲟⲩⲓⲥ

ⲟⲩⲓⲥ

ⲟⲩⲓⲥ

ⲟⲩⲓⲥ

PET. *Champ. Tabl. n 9, 10, 11.*



10

PETEUTEMIS. *H 32 L13.*

ⲡⲉⲧⲉⲩⲧⲉⲙⲓⲥ

H 32 L15.

ⲡⲉⲧⲉⲩⲧⲉⲙⲓⲥ

H 32 L23.

ⲡⲉⲧⲉⲩⲧⲉⲙⲓⲥ

H 32 L30.

ⲡⲉⲧⲉⲩⲧⲉⲙⲓⲥ

F' Koseg. Pl X.

ⲡⲉⲧⲉⲩⲧⲉⲙⲓⲥ

Pl XI.

ⲡⲉⲧⲉⲩⲧⲉⲙⲓⲥ

PETENEPHOTES. *H 34 Ag. ΠΕΤ-ΝΟΤΑ-ΘΑΙΘ-ΚΙΣ ?* ⲡⲉⲧⲉⲛⲉⲫⲟⲧⲉⲥ

H 34 B 5.

ⲡⲉⲧⲉⲛⲉⲫⲟⲧⲉⲥ

A' 3.

ⲡⲉⲧⲉⲛⲉⲫⲟⲧⲉⲥ

B' 4.

ⲡⲉⲧⲉⲛⲉⲫⲟⲧⲉⲥ

K' 7 Ch. MS.

ⲡⲉⲧⲉⲛⲉⲫⲟⲧⲉⲥ

K' 10. Ch. MS.

ⲡⲉⲧⲉⲛⲉⲫⲟⲧⲉⲥ

PETEARTRES. *H 32 L23. PETEARPRES ? Ch.*

ⲡⲉⲧⲉⲁⲣⲧⲣⲉⲥ

ⲡⲉⲧⲉⲁⲣⲧⲣⲉⲥ T 185 ⲡⲉⲧⲉⲁⲣⲧⲣⲉⲥ, n. 201.

PETEURIS. *H 32 L25.*

ⲡⲉⲧⲉⲩⲣⲓⲥ

PETE HARPOCHRATES. *H 32 L24.*

ⲡⲉⲧⲉⲁⲣⲧⲣⲉⲥ

PETECHONSIS. *H 32 L13.*

ⲡⲉⲧⲉⲕⲟⲛⲥⲓⲥ

H 32 L 16.

ⲡⲉⲧⲉⲕⲟⲛⲥⲓⲥ

PETEMESTUS. *H31 L10.*

H32.L29.

F. Kaseg. Pl.X.

K¹ Ch. MS. Petemnestus.

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ
ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ
ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ
ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

PETOSIRIS. *H32 L37.*

ⲡⲉⲧⲱⲥⲓⲣⲓⲥ

PETOPHOIS. *H32 L36.*

ⲡⲉⲧⲱⲥⲡⲉⲓⲱⲥ

PECHYTES. *H35 C7. Petchytes?*

ⲡⲉⲕⲥⲏⲧⲉⲥ

PACHEMIS. *H32 L31.*

ⲡⲉⲕⲉⲙⲓⲥ

PHIBIS ; PHIVIS. *H32 L27. See Teephibis.*

ⲡⲉⲃⲓⲃⲓⲥ

PSAMMETICHUS. *D1. See Dazes.*

ⲡⲥⲁⲙⲙⲉⲧⲓⲕⲏⲥ

PSENCHEMIS. *H32 L 26.*

ⲡⲥⲉⲛⲕⲉⲙⲓⲥ

PSENAMUNIS. *H35 C6.*

ⲡⲥⲉⲛⲁⲙⲏⲓⲥ

P4. Champ. in Mai. P24.

ⲡⲥⲉⲛⲁⲙⲏⲓⲥ

Memnonia. *H 31 L9.*

ممنونيا

To whom. *H 25 xxiii.*

الى

H 27 xxvii. By which?

بها

In it? On it. *H 27 xxvii, xxvii.*

فيها

Put. *H 21 xiv. Guards.*

حراس

Came. *H 17 iv.* Who had come.

التي جاءت

H 19 viii. Which amounted to.

التي كانت

H 20 xii. ΤΟΥΣ ΕΠΕΛΘΟΝΤΑΣ.

التي جاءت

H 22 xvii. Which amounted to.

التي كانت

Month. *H 16 i.* See Months.

شهر

H 27 xxviii.

شهر

H 27 xxix. Monthly.

شهر

Corn. *H 18 vi.*

عذيق

H 19 viii.

عذيق

Silver. *H 18 vi; H 21 xii.* ΑΡΓΥΡΙΚΑΣ ΤΕ ΚΑΙ ΣΙΤΙΚΑΣ.

فضة وخبث

H 19 viii; H 24 xix.

فضة وخبث

H 21 xiv. ΧΡΗΜΑΤΩΝ ΠΛΗΘΟΣ.

العدد - 111 - 11

Ceranium; pot. *H 23 xviii.*

صيني

Baskets. *H 31 L3.* Perhaps of silver. See Dates.

سلة

HIM; IT. H29 *xxix*. 9. —. "9" Ch. T. 15.BEARER; WEARER; LORD. H16 *i*. 921.H17 *iii*. BEARER. *Akerblad*.H32 L13. *Masc*.

H32 L16.

H34 A3. *Fem*.

H32 A3.

TO HIM. H24 *xxi*. poq?PHTAH. H16 *i*. Vulcan "9" Ch. T. 48. π.τ.9.H16 *ii*. Approved by PHTAH. See 7H16 *ii*. Loved by PHTAH.HIS. H24 *xxi*; H31 I.9. Possibly 9H16 *i*. From hisH17 *v*. From his father.H18 *vi*. His father.H20 *xii*. Their own.... OT?H23, *xviii*, *xviii*.H30 *xxxi*.H31 I.9. *Plural*.

44

9
1
4

21117

1-211170

171170

2121172

2121172

9

17

17424

4029

1

1

172117

172

134

11

11

11

(C1)

21. 4 93

To. H 27 xxxvii. Belong to.

Ⲫⲗⲓⲛⲓ

Going out. H 26. xxxv.

ⲛⲓⲥ.

Going into. H 27 xxxvi. Singular.

ⲩⲩ.

GOOD. Ⲅ. Ⲓ. ⲩ. ⲛⲒⲛⲟⲩⲥⲓ. Seems to be syllabic. Ⲓ Ⲓ

Beneficent. H 24 xxv. EYEPETIKON

ⲓⲧⲗⲁ

H 18 xi. H 16 iii.

ⲛⲓ Ⲓⲓⲧⲗⲁ Ⲓⲓⲧⲗⲁ

H 17 iii. Fem. EYEPETIAOZ.

Ⲓⲓⲧⲗⲁⲗ

H 31 L3 Fem.

ⲥⲓⲛⲓⲥⲁ

H 31 L5. M.

Ⲓⲓⲧⲗⲁⲗ

H 32 L 18 Plur.

ⲓⲛⲓⲥⲁ

H 34 A 2 Pl.

Ⲓⲓⲛⲓⲥⲁ

H 34 A 3 F.

ⲥⲓⲛⲓⲥⲁ

R 1. Pl.

ⲓⲛⲓⲥⲁ

R 1. Fem.

ⲓⲛⲓⲥⲁ

Pious. H 16 i. EYSEBOYZ.

ⲩⲩⲗ

H 16 i.

Ⲓⲓⲥⲁⲗⲓ

H 16 i. These three together.

ⲩⲩⲗ

Benevolent. H 18 vi. EYEPETIKIZ OAKHEIMENOZ.

ⲩⲩⲗⲓ

H 18 vi. Both together.

Ⲓⲓⲥⲁ

P

0-1/95

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

95

PART. See Numerals. ΡΕ.

7

SONOF. H31L9, 10, 11. H32L22. For У.УИPI.

1

EVERY. H27xxviii. ΤΗΡ?

2

WITNESSES. H32L10. ΜΕΘΡΕ. Kosegarten.

111/53

H32L21. See Muthes.

1-2/532

Asp bearing. H27xxvi.

20

Ditches; canals. H21xiv. ΤΑΦΡΟΙΣ. 10ρ?

22/20112

Year. See Dates. Γ. ΡΟΜΛΣ.

0.1

Years; Time. H19viii.

199

H20α.

154

H22xx. ΕΝΟΛΙΓΣΤΗ ΧΡΟΝΩ

2'εγ199-612.

H74B4a. Many years.

114-13

A pillar. H30xxvii. 0

0

| | |
|--|--|
| SOTER. H 31 L 4. <i>Champ.</i> | ΥΙΣ/ΛΙΥΒ |
| H 34 A 5. <i>See Dates.</i> | ΥΙΣ/ΛΙΥΒ |
| PRICE. H 32 L 16. ΠΟΤΥΝ? <i>See Sold (T)</i> | ΝΙΥ\|\| |
| H 34 I. 16. | 5-1 ΝΕΝΙΥ\|\| |
| H 34 A 18. | 521Υ± |
| H 34 B 19. | ΛΙΒΙΥ.Σ |
| A'4. | 521Υ-5 |
| H 35 C 17. | ΛΙΒΙΥ±ΥΝΣΣΙΥ? |
| H 31 L 8. <i>Have sold.</i> | 2-5-11, 18 12 14 |
| H 34 A 12. | 521Υ-30-2551-44 |
| H 34 B 8, 9. | ΛΙΒΙΥ-11.2 11 12 14 |
| H 35 C 7. | 50-2 ~ 11 12 14 |
| F 2. V. <i>Darius.</i> | - ? 1 7 14 |
| H 3. XV. <i>Darius. for L 3 M 3.</i> | 2-5 2 11 13 14 15 |
| H 23 xvii. ΤΑΣ ΤΙΜΑΣ. | 2 1 2 |
| F' <i>Koseg. Pl XI.</i> | 11-17 18-24 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 |

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

Ρ 1114 21

H 32 L 16. *Οτ φιλου τοπου.*

Γ 111. 4 2 9. 2

Fixed. *H19ix*. ΜΕΝΕΙΝ ΕΠΙΧΩΡΑΣ. *Perhaps 9*. ΣΛΙΥ 6/2Λ1

Established. *H16i*. ΚΑΤΑΣΤΗΣΑΜΕΝΟΥ. 4</1124

H18vii. ΚΑΤΑΣΤΗΣΑΣΘΑΙ. 4</124

H24xix. ΔΙΑΤΕΤΗΡΗΚΕΝ. 40/245

H24xxvi. ΜΕΝΟΥΣΗΣ. 4</1124

H28xxviii. *It is established?* 40/241

Collections. *H31Lδ*. ΛΟΓΕΙΑ. 1.4 Ε)11

H31L12. 1.4 Ε)11

H31L12. 1.4 Ε)11

H32L13. 1.4 Ε)11

H32L14. 1.4 Ε)11

H32L15. 1.4 Ε)11

F' Koseg. PLX. 1.4 Ε)11 2+2

F' 1.4 Ε)11 2+2

F' 1.4 Ε)11 2+2

98 (C)

299

Ornaments. *H26 xxiv.* ΙΕΡΟΝΚΟΣΜΟΝ.

0425

Conspicuous. *H26 xxv.* ΕΥΣΗΜΟΣ.

2/1324

H30 xxxi. ΤΝΩΡΙΜΟΝ.

32/310

Great. *H26 xxv.* ΜΕΓΑΛΑΙΣ.

12115

SITALTHES ? *R1.* Or.. CLITUS ?

611/22/101

SISOIS. *H34 A10.* Perhaps for L.

5111112

H34 B'6.

5111112

A'4.

5111112

B'4.

1111/1/1

Their. *H23 xviii.*

21.

Came. *H22 xvi.* ΨΕ ?

14

H26 xxv. Going out.

514

Without; not. *H20 x.*

6.5

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

22

Sea; water. See Δ.

14

| | |
|--|---------|
| G... | 3499 |
| Brothers. <i>H25 axii.</i> $\text{C}\rho\mu\omicron\tau$ $\frac{\text{I}}{\text{m}}$ <i>Ch. T. n. 260.</i> | 172 |
| <i>H31 L2.</i> Possibly however ρ | 3 |
| <i>H34 A1.</i> His sister. $\text{T}\epsilon\text{q}\omega\text{v}\text{v}\text{1}.$ | <H>.2 |
| ISIS. See $\text{I}\text{I}.$ | 2.2 |
| Likewise. <i>H20 xi.</i> $\text{O}\mu\omicron\text{i}\rho\epsilon$ $\Delta\epsilon\text{K}\alpha\text{I}.$ | 424210 |
| <i>H23 xviii.</i> | 4242.10 |
| <i>H30 xxxi.</i> | 4240 |
| Like to; as. <i>H20 xi.</i> $\text{K}\alpha\theta\alpha\text{T}\tau\epsilon\rho.$ $\text{C}\text{O}\text{N}\text{S}$ | 5071 |
| <i>H22 xv.</i> | 507 |
| <i>H24 xix.</i> $\text{A}\text{K}\omicron\lambda\omicron\upsilon\gamma\theta\omega\epsilon.$ | 04 |
| <i>H26 xxiv.</i> $\text{K}\alpha\theta\alpha.$ | 04 |
| <i>H30 xxxii.</i> As. | 34 |
| <i>H27 xxviii.</i> As is customary. | 425004 |
| The same; the like? <i>H23 xvii.</i> | 472 |
| Contributed to. <i>H24 xix.</i> | 321 |



100 (C)...

49

Horsemen, horse. H20 xxi. ΙΠΠΙΚΑΙ.

μυή

H21 xiv. ΙΠΠΕΙΣ.

ευή

Everliving. See B.

ρςή

In it? H28 xxviii, xxviii.

ςή2

Was good. H18 vii. ΠΕΦΙΛΑΝΘΡΩΠΗΚΕ.

νή02

Approved. See G.

9νρηή

Mother. See Philometor, M, Dates.

ή

H31 L5. His Mother.

γνηή

H31 L6.

ή2 ςή2

H31 L7. μητρος.

—ή

H31 L8.

—ή

H32 L19. Philometores.

ήςή2ς

I'6, 7. With a flower.

—ή

Sacred scribe. H17δ. ΙΕΡΟΓΡΑΜΜΑΤΕΙΣ.

ήρ ήρ ήρ

Letters. H30 xxxii. ςήα?

ή0

xxxii.

ή0

xxxii.

ή0

| | |
|---|-------------------------------------|
| (G)... | ρ, λ, γ 101 |
| Secretary. H32 L18. ΜΟΝΟΓΡΑΦΟΣ. "Ϛδισωπ." Ch. | γξ-γ ^υ |
| H34 A2. | γξ\|^υ |
| K'19. | γξ\|^υ |
| Written. H31 L1. | γδγρ ^υ |
| Feather bearers. H17 iv. ΠΤΕΡΟΦΟΡΑΙ. | κιν\|λ3\|ι ^υ 2 |
| Named? H32 L20. Or Written? A party, Lenommé? | ι2\|^ρ |
| H34 A8. | ι2\|^ρ |
| H34 B8. | .ι2\|^ρ |
| H34 A11. | .ι2\|^ρ |
| H34 B9. | ιι2\|^ρ |
| H35 C7. | ι2\|^ρ |
| X'1. Feminine? | ς2\|^ρ |
| P2. Three times. | ς2\|^ρ |
| Sculptor. H31 L11. Ζωγλγφος. | ζγξ\|3\|^υ |
| Written and engraved? H76 L28. | ζγιν\|3\|^υ ι ^υ |

The Sun. H16i. ΦΡΗ.

ΓΟ

H16ii.

Γ.Ο

H16ii.

Γ.Ο

Thoth, Hermes. See Δ.

ΥΞ, ΓΟ

Apis. H23 xviii.

ΓΞΙ

H24 xix.

ΓΞΙ

Mneuis. H23 xviii.

ΓΡΞ

Venerable. H23 xviii. See Father.

ΥΙΙΙΞ

King. See Δ.

Ο, ΓΤ)

Assumed. H16i.

ΓΤ

Solemnity, feast. H17v. See (Γ) Ψ

ΓΞΤΟ

H22 xvi.

ΓΧΩΛΑ

Assembly. H23 xix. ΠΑΝΗΓΥΡΕΩΝ.

ΓΤΣ

H26 xxiv. [ΕΟΡΤΑΙΣ ΚΑΙ ΠΑ] ΝΗΓΥΡΕΩΝ. ΓΤΡΙΓΤΧ?

H28 xxviii.

ΓΞΓΦ

H29 xxix.

ΓΤΖΥΣ

H30 xxxi.

ΓΤΖΥΣ

Decent. H20x. ΚΑΘΗΚΟΥΣΑΝ.

ΥΥΣΓ

| | |
|-------------------------------------|--------------------|
| Solemnized; Ended. H 32 L 19. | 1124200 |
| F. Koseg. Pl. XI. | 112490 |
| H 34 A 25. | 1124703 |
| H 34 B 28. | 1124703 |
| A'8. | 1124703 |
| B'9. | 1124703 |
| H 35 C 23. | 1124703 |
| H 36 (17) | 1124703 |
| Dismissed. H 18 vii. See (T) | 4 8115 |
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| H 22 xvi. | 2, 3, 4, 5, 11, 12 |
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| H 32 L 17. Released to thee. N&K? 4 | 1124703 |
| X'2. | 8-8115 |
| "O." Qor R. 6. Ceded. | 1124703 |
| X'12. | 8115 |

(W) . . .

Taking care. H20 xi. ΦΡΟΝΤΙΖΩΝ. ωϣ? 24Γ̄25)

H20 xii. ΠΡΟΕΝΟΗΘΗ. 27Γ̄25

H27 xxvii. Considerable ; notable. 1λ1Γ̄1̂2

H27 xxvii. 1λ4Γ̄1̂2

To pour? ω̄ ω̄ΤΕΝ? ω̄Τ? ο̄Τ? 11

Priest. H16 ii. 2]. Perhaps ο̄ΤΗΒ. 2.1

H34 A 2 Masc. 2.30

H17 iv. Priestess? 2.7

H31 L 3. Priestess. <2.12

H31 L 5. <2.13

H31 L 8. Priests. 1272

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Portion. H19 ix. See Numbers. 7

SON. *H16ii*. ΠΥΕ. ΥΙΟΥ.

L U

H18vi. ΕΚ.

+

H24 cxxi. Children. ΤΕΚΝΟΙΣ 

+

H31 L7. Son and daughter.

L U +

H31 L9. His Sons and daughters.

L U L / 2

F' Koseg. PLX.

L U + / 2

H34 A1. Son and daughter.

L U L 2

H34 B2.

L U L 2

R1; T1, 1.

/

B'SIRIS. *H21 cxiii*. Scarcely Bk $\alpha\omega\psi\rho\sigma$.

L U L !

SENCHEONSIS. *H34 A11*. See *Pseuchonsis, Petechonsis*.

L U L 2 / 2

H34 B7.

L U L 2 / 2

A'4.

L U L 3 3 3 ?

B'5.

L U L 3 3 3

SENAMUNIS. *H34 A10; B6*. See *Psenamunis*.

L U L 4 2

SENERIEUS. *H34 A9*.

L U L / 5 4 2

H34 B4. Wants /

L U L 4 4 4

A'3.

L U L 5 3 3

B'4.

L U L 5 3 3

SENOSORPHIBIS. H34 A10.

ⲡⲓⲛⲟⲥⲟⲣⲃⲓⲃⲓⲛⲟⲥ

H34 B5.

ⲡⲓⲛⲟⲥⲟⲣⲃⲓⲃⲓⲛⲟⲥ

A'6.

ⲡⲓⲛⲟⲥⲟⲣⲃⲓⲃⲓⲛⲟⲥ

B'5.

ⲡⲓⲛⲟⲥⲟⲣⲃⲓⲃⲓⲛⲟⲥ

SENPOERIS. H31 L7.

ⲡⲓⲛⲟⲥⲟⲣⲓⲥⲓⲥ

H31 L8.

ⲡⲓⲛⲟⲥⲟⲣⲓⲥⲓⲥ

H31 L11.

ⲡⲓⲛⲟⲥⲟⲣⲓⲥⲓⲥ

H34 A14.

ⲡⲓⲛⲟⲥⲟⲣⲓⲥⲓⲥ

H34 A16.

ⲡⲓⲛⲟⲥⲟⲣⲓⲥⲓⲥ

H34 B8. *And elsewhere frequently.*

ⲡⲓⲛⲟⲥⲟⲣⲓⲥⲓⲥ

K'3. *Ch. MS. See ογπρ. B.*

ⲡⲓⲛⲟⲥⲟⲣⲓⲥⲓⲥ

DAUGHTER. H17 ii. ψεps.

ⲡⲓⲛⲟⲥⲟⲣⲓⲥⲓⲥ

H17 iii.

ⲡⲓⲛⲟⲥⲟⲣⲓⲥⲓⲥ

H17 iv.

ⲡⲓⲛⲟⲥⲟⲣⲓⲥⲓⲥ

R 2, 2.

ⲡⲓⲛⲟⲥⲟⲣⲓⲥⲓⲥ

T 2.

ⲡⲓⲛⲟⲥⲟⲣⲓⲥⲓⲥ

M 7. *Probably.*

ⲡⲓⲛⲟⲥⲟⲣⲓⲥⲓⲥ

X'1. *Probably.*

ⲡⲓⲛⲟⲥⲟⲣⲓⲥⲓⲥ

TAXES. H19 viii. ΣΥΝΤΑΞΕΙΣ.

ⲡⲓⲛⲟⲥⲟⲣⲓⲥⲓⲥ

| | |
|--|-------------------------|
| 108 (Ψ)... Δ? | Σ 2 1 + + |
| Birth day. H 28 xxviii. ἡ ἡ. | ↓ 1 5 |
| Burials. H 23 xxviii. See <i>Busiris</i> . | ± 1111 < > 11 < > 2 2 2 |
| Times. H 25 xxviii. ΤΡΙΣ. COPT | 6 2 |
| Artaba. H 23 xvii.
<i>An Egyptian cubic foot, according to Capellus, holding
101 pounds of water, or 10 Imperial gallons.</i> | ρ ψ |
| South. H 34 A 13. See 3 | 1 6 3 |
| North. H 34 B 10. See 3 | 1 1 3 3 |
| Younger. F' Koseg. PLX 3. | 1 5 1 |
| PLX 4. See 8 λ ο τ. | 1 5 1 ? |
| H 22 xv. Little? ΟΛΙΓΩΙ? | 2 1 5 4 |
| Sochoris. <i>Champ. T. n. 49 Hieratic.</i> | 11 2 |
| Punished, beat. H 22 xvi. | 1 6 6 2 - |
| Rites. See 3 μ. | = |
| Great. H 20 xi. ΟΜΕΓΑΣ ΚΑΙ ΜΕΓΑΣ. | 6 7 0 6 |
| Greatest. H 25 xxviii. ΚΥΡΙΩΤΑΤΟΣ. | 9 2 1 1 1 1 1 |
| Much; many things. H 18 vi. See <i>Numbers</i> . ΨΕ. | 111 4 |
| Stone? H 30 xxxii. Possibly hard. | + |
| Δ? See <i>Crime</i> . Δ. | 2 2 |
| Father. H 36 ii. H 34 A 2. Rather 8 ω than τ ο υ ι. See <i>Philopator</i> . | 8, 2 |

no 2

x b

Towards. H34 A8. The South. ηαρης?

γ η γ ς β

H34 B12.

ρ ι η γ ς β

A'5.

ι η γ ς β

B'6.

ι η γ ς β

H34 B13.

ρ η σ λ ι η ς β

A'5.

ι ς η τ μ α ς β

B'6.

ρ η τ α ς β

H34 B14.

σ ι η τ ε

A'5.

η τ ε

B'7.

η τ ε

H34 A17. Possibly East. ΕΣΕΒΤ, ΨΔΙ. α λ ι η β ς ι ι

H34 B15.

ν η λ ι η β ς ι ι

A'5.

η ι β ς ι ι

B'7.

η ι η β ι

H34 A17. Possibly West. ΠΕΛΕΝΤ.

η ι η β ι

B16.

σ η β ι β

A'5.

η β ι β

B'7.

η β ι β

H34 B16, A6 } η β ι β, η β ι β, η β ι β, η β ι β, η β ι β

B'7. SW?





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