



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

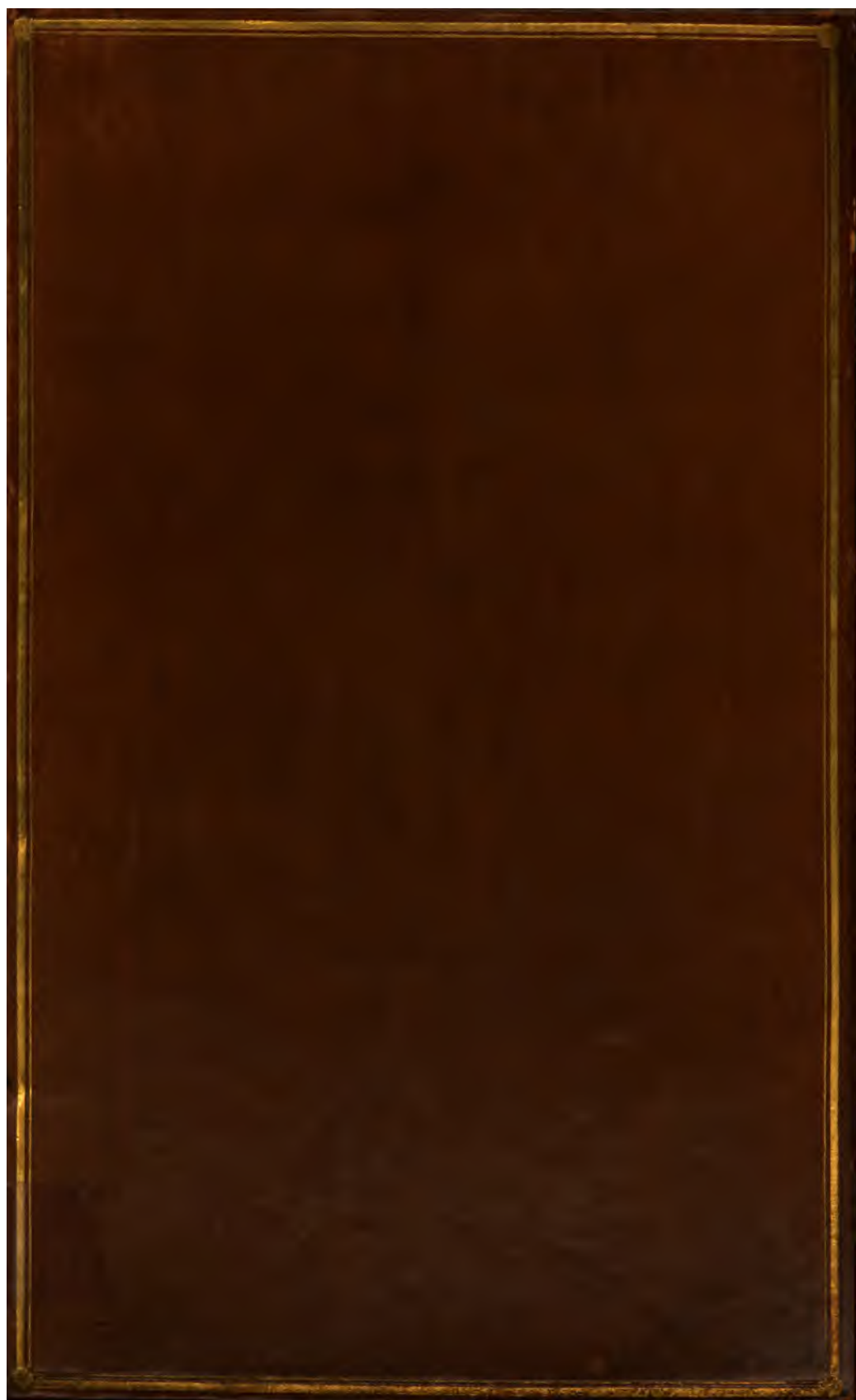
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



387.2

Taf 282





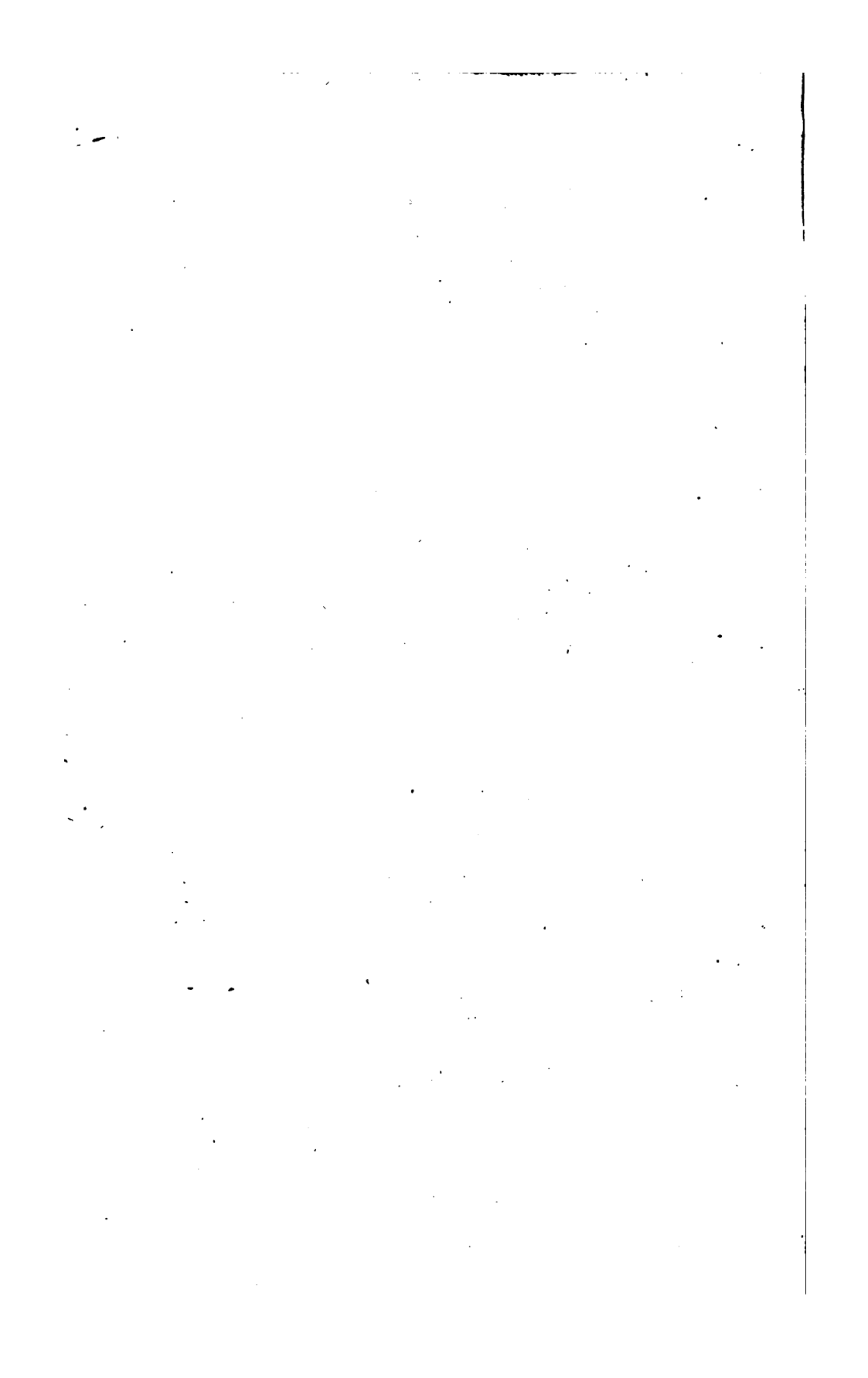
302195419Y

10/

10/

38

cfy J. IV d
2162.



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.

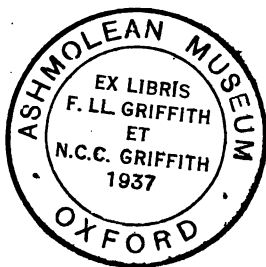
*Quicquid præcipies, esto brevis; ut citò dicta
Percipiant animi dociles, teneantque fideles.*

DE ART. POETICA, iii. 55.

LONDON:
JOHN AND ARTHUR ARCH, CORNHILL.

M DCCC XXX.

PRINTED BY RICHARD WATTS,
CROWN COURT, TEMPLE BAR.



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 **ϥ**, when found between the Prefixes and the Verb, has been pointed out as the sign of the Potential Mood. The power of **ϥϥ**, when prefixed to Verbs, has also been alluded to.

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

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

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

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

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

OBSERVATIONS
ON THE
HIEROGLYPHIC AND ENCHORIAL ALPHABETS:

WITH A FEW REMARKS RELATIVE TO THEIR USE.

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

In the year 1814, Dr. Young commenced a close and laborious examination of the Triple Inscription on the Rosetta Stone. This stone, which is much mutilated, was discovered by the French, at Rosetta, four feet under ground, and was shortly afterwards brought to this country. The Inscription is written in Greek, in Hieroglyphic, and in the Enchorial, (*ερχωφια*)* 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 cieling 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 \boxplus , or \square , corresponding with π , or ϕ , masculine, singular; and the character \triangle , 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 O ; agreeing with $\pi\pi$, Coptic, or perhaps by these characters doubled; as $\sim\sim\sim$, = , or I , $\pi\pi\pi$, 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, O , $\pi\kappa$, 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:

Αυτικά οἱ παρ' Αἰγυπτίους παιδευόμενοι, πρῶτον μὲν πάντων τὴν Αἰγυπτίων γραμματῶν μεθόδον ἐκμανθάνουσι, τὴν ἐπιστολογραφικὴν καλουμένην· δευτέραν δὲ, τὴν ἱερατικὴν, ἣ χροῦνται οἱ ἱερογραμματεῖς· ἕστατην δὲ καὶ τελευταίαν τὴν ἱερογλυφικὴν, ἧς ἡ μὲν ἐστὶ διὰ τῶν πρῶτων στοιχείων κυριολογικὴ· ἡ δὲ συμβολικὴ. τῆς δὲ συμβολικῆς ἡ μὲν κυριολογεῖται κατὰ μῆμῃσιν, ἡ δ' ὡσπερ τροπικῶς γραφεται, ἡ δὲ ἀντικρὺς ἀλληγορεῖται κατὰ τινὰς αἰνιγμοὺς. ἤλιον γοῦν γραφῆσαι βουλομένοι κυκλὸν ποιοῦσι, σελήνην δὲ σχῆμα μηνοειδὲς, κατὰ τὸ κυριολογουμένον εἶδος· τροπικῶς δὲ κατ' οἰκειότητα μεταγόντες καὶ μετατιθέντες, τὰ δ' ἐξάλλαντες, 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."

Porphyrus has communicated much the same information on the subject :

Εν Αιγυπτῷ μὲν τοῖς ἱερευσὶ συνῆν ὁ Πυθαγόρας, καὶ τὴν σοφίαν ἐξέμαθε, καὶ τὴν Αἰγυπτίων φωνὴν ἡ γραμματῶν δὲ τρισσας διαφορας, ἐπιστολογραφικῶν τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν τῶν μὲν κοινολογούμενων κατὰ μῆμιν, τῶν δὲ ἀλληγορουμένων κατὰ τινὰς αἰνίγματα.

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."

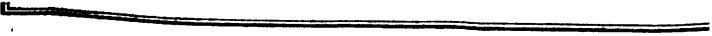
Lucani Pharsalia, lib. iii. 221.

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.

1.	I.	21. ꞏꞏI.
2.	II.	22. ꞏꞏII.
3.	III.	30. ꞏꞏꞏ.
4.	IIII. 𐍑.	40. ꞏꞏꞏꞏ.
5.	IIIII.	50. ꞏꞏꞏꞏꞏ.
6.	III III.	60. ꞏꞏꞏꞏꞏ.
7.	III III. IIII.	70. ꞏꞏꞏꞏꞏꞏ.
8.	IIII III. IIII.	80. ꞏꞏꞏꞏꞏꞏ.
9.	IIII IIII.	90. ꞏꞏꞏꞏꞏꞏꞏ.
10.	ꞏ. ꞏ.	100. 9.
11.	ꞏ I.	200. 99.
12.	ꞏ II.	300. 999.
13.	ꞏ III.	400. 9999.
16.	ꞏ IIIII.	500. 99999.
20.	ꞏꞏ.	1000. 9̄. 9̄.



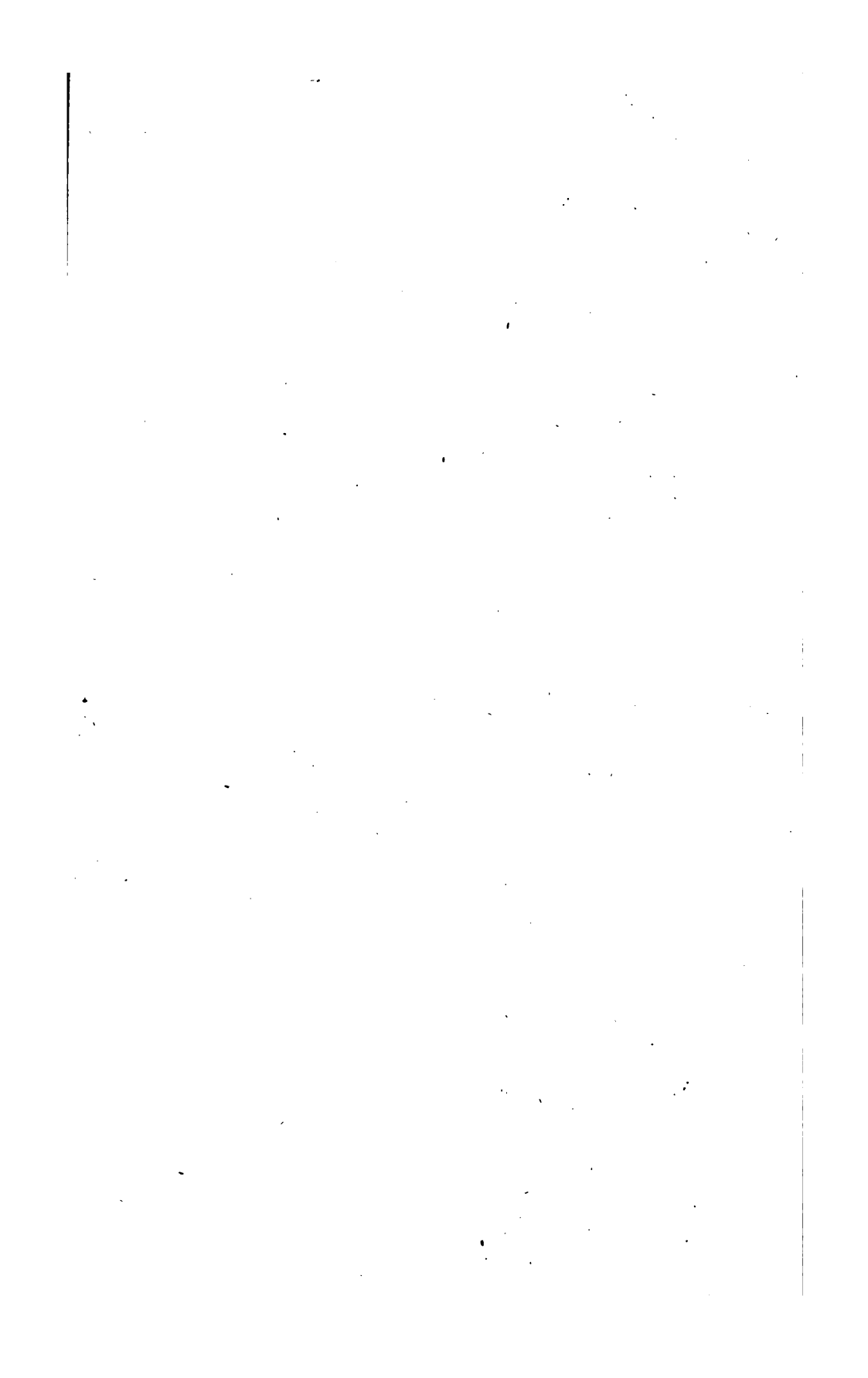


LETTERS OF THE ENCHORIAL ALPHABET.

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

ENCHORIAL NUMBERS.

<i>Common Numbers.</i>		<i>The Numbers of Days.</i>	
1. 1, 3.	20. > 5.	1. 1.	16. 33 /.
2. 4.	23. p 5.	2. 2.	17. 32 /.
3. u, 6, p.	26. < >	3. 3.	18. 22 /.
4. u, 4, r.	30. > >	4. 2.	19. 2 /.
5. 7.	31. 1 >	5. 22.	20. /.
6. < <	36. < >	6. 32.	21. 1 /.
7. 2.	40. < .	7. 31.	22. 2 /.
8. 2.	46. < <	8. 22.	23. 3 /.
9. 2.	50. 3. 2.	9. 2.	24. 2 /.
10. > .	52. 4 3.	10. /.	25. 22 /.
11. 1 > .		11. 1 /.	26. 33 /.
12. 4 > .		12. 2 /.	27. 32 /.
13. p > .		13. 3 /.	28. 22 /.
		14. 2 /.	29. 2 /.
		15. 22 /.	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.
Ⲁ ⲁ	A α	Ⲁⲗⲫⲁ	<i>Alpha</i>	a	1
Ⲃ ⲃ	B β	ⲂⲏⲦⲁ	<i>Beta</i>	b { as v between two vowels.	2
Ⲅ ⲅ	Γ γ	Ⲅⲁⲙⲙⲙⲁ	<i>Gamma</i>	g	3
Ⲇ ⲇ	Δ δ	ⲆⲉⲗⲦⲁ	<i>Delta</i>	d	4
Ⲉ ⲉ	E ε	Ⲉⲓ	<i>Ei</i>	e short.	5
Ⲋ ⲋ	Ϝ ϝ	Ⲋⲟ	<i>So</i>	ς	6
Ⲍ ⲍ	Z ζ	ⲌⲏⲦⲁ	<i>Zeta</i>	z	7
Ⲏ ⲏ	H η	ⲎⲏⲦⲁ	<i>Heta</i>	e long.	8
Ⲑ ⲑ	Θ θ	ⲐⲏⲦⲁ	<i>Theta</i>	th	9
Ⲓ ⲓ	I ι	ⲒⲟⲦⲁ	<i>Iota</i>	i	10
Ⲕ ⲕ	K κ	Ⲕⲁⲛⲛⲁ	<i>Kappa</i>	k	20
Ⲗ ⲗ	Λ λ	ⲖⲁⲗⲦⲁ	<i>Lauda</i>	l	30
Ⲙ ⲙ	M μ	Ⲙⲓ	<i>Mi</i>	m	40
Ⲛ ⲛ	N ν	Ⲛⲓ	<i>Ni</i>	n	50
Ⲝ ⲝ	Ξ ξ	Ⲝⲓ	<i>Xi</i>	x	60
Ⲟ ⲟ	O ο	Ⲟⲗ	<i>Ou</i>	o short.	70
Ⲡ ⲡ	Π π	Ⲡⲓ	<i>Pi</i>	p	80
Ⲣ ⲣ	Ρ ρ	Ⲣⲟ	<i>Ro</i>	r	100
Ⲥ ⲥ	Σ σ ς	Ⲥⲁⲙⲁ	<i>Sima</i>	s	200
Ⲧ ⲧ	Τ τ	Ⲧⲁⲗ	<i>Tau</i>	t	300
Ⲩ ⲩ	Υ υ	Ⲩⲗ	<i>Hu</i>	u	400
Ⲫ ⲫ	Φ φ	Ⲫⲓ	<i>Phi</i>	ph	500
Ⲭ ⲭ	Χ χ	Ⲭⲓ	<i>Chi</i>	ch	600
Ⲯ ⲯ	Ψ ψ	Ⲯⲓ	<i>Psi</i>	ps	700
Ⲱ ⲱ	Ω ω	Ⲱⲗ	<i>Ou</i>	o long.	800
Ⲳ ⲳ		Ⲳⲉⲓ	<i>Shei</i>	sh	900
Ⲵ ⲵ		Ⲵⲉⲓ	<i>Fei</i>	f	90
ⲷ Ⲹ		ⲷⲉⲓ	<i>Hei</i>	kh	
Ⲻ ⲻ		Ⲻⲟⲣⲓ	<i>Hori</i>	h	
ⲽ ⲿ		ⲽⲁⲛⲁⲓⲁ	<i>Gangia</i>	g { and j before a vowel.	
ⲿ ⲿ		ⲿⲁⲙⲁ	<i>Sima</i>	sh	
ⲿ ⲿ		ⲿⲉⲓ	<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 ⲁⲁⲁⲉ, *Adam*. It is often used instead of *o*, and sometimes for *ω*, in Bashmuric; as, ⲁⲡⲉ, for ⲟⲡⲉ, Coptic, *to live*.
- Ⲃ This letter is sounded as *b* English, in *Babylon*, and *Benjamin*; as, ⲂⲁⲂⲧⲗⲟⲡ, Ⲃⲉⲛⲛⲁⲉⲛⲓ; and as *v*, between two vowels: thus, *Jovan*, ⲓⲱⲂⲁⲡ. It is also exchanged for *π*; as, ⲁⲡⲁ, for ⲁⲂⲂⲁ, *Abba*. It is used instead of *ϥ*, in Bashmuric; as, Ⲃⲓ for ϥⲓ, Coptic, *to bear*.
- Ⲅ * never occurs in Coptic words, except in one or two instances. It is used instead of *z*, in words derived from the Greek.
- ⲅ This letter was never used by the ancient Egyptians, and occurs only in foreign words.
- Ⲇ is pronounced as the *ε* in Greek. It is used in Sahidic at the end of words, instead of the Coptic *ⲓ, ⲓ*. It is also used instead of *ⲁ*, in Bashmuric; as, ⲉⲈⲡ, for ⲉⲁⲡ, Coptic, *judgment*.

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

REMARKS ON THE ALPHABET.

- Ϟ This letter is used as a number: it may be considered as the 5 of the Greeks.
- ζ is only used in words of Greek and Hebrew origin; as, 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, ηητεηων, *ήγιμών*.
- θ This letter is pronounced as *th*, in *Thaddeus*, Θαδδαεος, or in *Bartholomeus*, Βαρθολομειος, &c. θ is used instead of τθ, for expedition in writing. In Sahidic, and Bashmurić, τ is used instead of θ; as, ετβε, for εθβε, *for, on account of*, &c.; τωπ for θωπ, *where?* &c.
- ι answers to *i* in English, and *i* in Greek; as, Ισαακ, *Isaac*; δικαιοσύνη, *δικαιοσύνη*; &c.
- κ is sounded as κ in *Kis*. It is used in Coptic instead of χ; as, καηε, for χαηε, *black*; κβα, for χβα, *by violence*; &c. In Sahidic, κ is often exchanged for Ϟ; as, τωπϞ, for τωπκ, *rise thou*; &c.
- λ is pronounced as *l* in *Solomon*, Σολομων. It is used for ρ, in Bashmurić; as, λαηπι, for ραηπι, Coptic, *a year*.
- μ is enunciated like *m* in *Aminadab*, Αμιναδαβ.
- 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, Αρφαξαδ, *Arphaxad*. It is sometimes used instead of κς; as, θοτξ, for θοκς, *to pierce*.

- ο is pronounced as *o* in Ροβοζεε, *Roboam*. It is often exchanged for ω long; as, φωρϗ, for φορϗ, *a division*.
- π is sounded as π in Παρζαζιζοζ, *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, 'Αραεε.
- ς is enunciated as *s* in Εςρωεε, *Esrom*.
- τ as *t* in Σεεεζριτϗε, *a Samaritan*. It is now and then used for ζ; as, Τεπιελ, for Ζεπιελ.
- υ is sounded like *u* in Παυλοζ, *Paulos*, or εταγτελιον, *εὐαγγέλιον*. It occurs, in words of Greek origin, instead of ι, and η; as, κτωτοζ, for κτωτοζ; εταεπι, for σημαίνων; &c.
- φ as *ph*, or φ in Greek: Ιωζεφζτ, *Josaphat*. In Sahidic, and Bashmuri, π is always used instead of φ.
- ϗ This letter has the sound of *ch*, or the χ of the Greeks; as, Ιεϗοπιζ, *Jechonias*. It is put, instead of κ, before the letters β, λ, εε, π, οτ, ρ (see Lex. under ϗ); and it sometimes is exchanged for ζ. In Sahidic, κ is generally used instead of ϗ.
- ψ is pronounced as *ps*, or ψ in Greek; as, Ψεϗη, ψυχή.
- ω is sounded like the ω of the Greeks; as, Ιωραεε, 'Ιωράμ. It is frequently exchanged for ο. In Sahidic, οο is often used instead of ω long. In Bashmuri, ζ is sometimes used instead of ω; as, ζικ, for ωικ, Coptic, *bread*.

- ϣ This double letter possesses the same power as *w*, in Hebrew, or *sh* in English; as, ϣβωτ, ωρω, *a rod, a sceptre*.
- ϥ is pronounced like *f* in *father*; as, ϥωτῆβολ, *to destroy*.
- Ϸ This letter answers to the פ of the Hebrews: the Copts of the present day, at least, give it this sound; as, Ϸεε, Ϸτ, *to be fervent, hot, &c.*; Ϸεν (*khen*), *in*. It never occurs in Sahidic, but Ϸ is always used in its stead.
- ϸ as *h*; and it is used for the sharp breathing of the Greeks; as, ϸοπλον, ὄπλον; ϸτωπος, ὕσσωπος; &c.
- Ϩ as *g* in ϩϩρϫαριτης, μαργαρίτης. *Jablonsky* says, “Est illa litera ϫ, 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 ε, modò per ϫ, modò etiam denique per θ, reddere laborant.” *De Terrâ Gosen*, Diss. vii. § 5.
- ϩ This letter is pronounced like *s*, or *sh*, by the present Copts; as, ἵποσῆτι, *epsoshni*. It is sometimes exchanged for ϣ; as, ϣωλ, and σωλ, *to gather grapes*. It is frequently used in Sahidic and Bashmoric, instead of ϫ; as σῆτι for ϫῆτι. It is used, in some words of Greek origin, instead of ϫ.
- ϫ is enunciated like *ti*, and *di*; as, †βεριος, Τιβίριος. The Copts of the present day pronounce it *di*; as, †κρις, *dikrisis*. (See *Theod. Pet. in Psal. prim.*) In Sahidic, it is exchanged for τε; as, ϣοεϫ. 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, $\epsilon\epsilon$, or $\epsilon\epsilon\epsilon$; η , or $\epsilon\eta$. The vowel is sometimes written; and at others it is expressed by the point above the consonant; as, $\epsilon\epsilon\epsilon\epsilon\epsilon$, or $\epsilon\epsilon\epsilon\epsilon$, *affliction*.

4. It appears, from some words derived from the Greek, that the point (`) has been used to express the vowels α and \omicron ; as $\eta\alpha\theta\omega\theta$, 'Αναθωθ; $\eta\omicron\tau\tau\tau$, $\eta\omicron\omicron\phi\iota$; &c.

5. When the point (`) occurs above a vowel, it expresses the soft or sharp breathing of the Greeks. When it is found above η , it denotes the sharp accent; as, $\eta\epsilon\alpha\tau$, $\eta\sigma\alpha\tilde{\upsilon}$; $\eta\rho\omega\lambda\eta\epsilon$, $\eta\rho\omega\delta\eta\epsilon$: but when placed above the other vowels, it either expresses the soft accent, (as, $\lambda\delta\iota\tilde{\iota}$, $\lambda\epsilon\iota\tilde{\alpha}$; $\epsilon\phi\epsilon\epsilon\omicron\epsilon$,
Ἐφεσσος;

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, $\epsilon\epsilon\eta$, $\epsilon\epsilon\eta$, and $\epsilon\eta\chi\chi\eta$, for $\epsilon\eta\epsilon\chi\chi\eta$; $\tau\eta$ for $\tau\epsilon\eta$; &c.

4. The line (¯) is used for α and \omicron , as in the Coptic; as, $\omicron\eta\tau\tau\tau$ for $\omicron\theta\omicron\tau\tau\tau$, *he hath*; $\eta\tau\tau$ for $\eta\tau\omicron\kappa$, *thou*; $\alpha\eta\eta$ for $\alpha\eta\omicron\kappa$, *I*; $\epsilon\eta\tau\tau\epsilon$ for $\epsilon\eta\omicron\tau\tau\epsilon$, *f. three*.

5. In

"Εφεσος; &c.) or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks; as, **Γτοιχος**, *Σταικος*; **αι-ι**, *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, **ελεωσ**, *ιλίωσ*; **ωσαπια**, *ωσαννα*; &c.

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

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

ε̄σ, **ε̄τ** **εεσ**, **εετ**.

ῑσ **ιισωσ**.

ῑσ **ιισωσ Ηαζαρεωσ Σωτηρ**.

κ̄ε, **κ̄π**, **κ̄σ** .. **κτρε**, **κτριον**, **κτριωσ**.

σ̄ **σιωσ**.

φ†

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

6. Two points (¨) are sometimes put above the letter **ι**, as a contraction of **ει**; as, **ορο̄ῑ** for **οροειν**, *light*; **π̄ῑρᾱσ̄ε̄ωσ** for **πειρασεωσ**; &c.

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

8. In

ϕ†	.....	ϕποϑ†.
ϸρ, ϸωρ	....	σωτηρ.
ϸϸ, ϸϸρ	..	Χριστος.
μετϸρϸ	..	μετϸριστος.
ππ	.....	ππετα.
εε, εετ	....	εεοταβ.
παρ	.....	παρθενος.
ιληη	.....	Ιεροϑσαληη.
λαλ	.....	λατια.
κλ	.....	κεφαλεον.
ιωα, & ιωπ		Ιωαννης.
ισλ	.....	Ισραηλ.
ο	.....	ον, as μετστηριο.
ο	.....	οτ, as οορ, ορ εδο, εδοτη.
ψ	.....	ϕποϑ†.
στ	.....	στατρος.
με	.....	μερτρος.

The stops used, are one or two points:; as, **κε ρηαν ασηοτ: οτορ, &c.** Mark xv.44. But two points are most commonly used; as, **ελωι: ελωι: ελεηα σαβαχθαπι:** 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.
ειληη	.....	τϩεροϑσαληη.
ιηλ	.....	Ισραηλ.
ο	.....	οτ.
⊙	.....	οτ.
με	.....	μετστηριον.

PART II. ETYMOLOGY.

THE ARTICLES.

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

The Definite Article is,

<small>Mas. Sing.</small>	<small>Fem. Sing.</small>	<small>M. & Fem. Plural.</small>
π, η, or φ.	τ, θ, †.	π, η, πην.

The Indefinite Article is,

<small>M. & Fem. Sing.</small>	<small>M. & Fem. Plural.</small>
οϝ.	Ϸαν.

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; *αχι*, a word; *π-αχι*, or *π-αχι*, the word; *π-οϝο*, *π-οϝο*, or *φ-οϝο*, the king, from *οϝο* a king.

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

THE ARTICLES.

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

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

3. The

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

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

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

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

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

η 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 ηε, η, ηετ, ηη, ηηη, or ηηη; or ηηη, if αα or η follows; as, ηε-ηοβε, *the sins*, from ηοβε *a sin*; ηετ-ααχε, *the words*, from ααχε *a word*. ηη but seldom occurs.

η is

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

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

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

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

π̄α, if αα or π follows; as, π̄α-πητε, *the heavens*, from πη *heaven*.

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

6. The indefinite article plural is ρεπ, or ρ̄π̄; as, ρεπ-ρααε, or ρ̄π̄-ρααε, *men*; ρεπ-αιοτ, or ρ̄π̄-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 ἐτ-ϣαρε ; ἐοτ-μετ-μερε , for *a witness*, into ἐτ-μετμερε ; &c.

6. The indefinite plural, of the masculine and feminine genders, is Ϸαν ; as, Ϸαν-κοϷι , m. *accusations*, from κοϷι *an accusation*; Ϸαν-καϷ , *abominations*, m. from καϷ *an abomination*, m.; Ϸανκοτερι , *thorns*, f. from κοτερι *a thorn*.

CHAP. II.

OF NOUNS.

7. A Coptic Noun generally takes an article before it; as, οτ-ρωαι , *a man*; ρι-ραν , *the name*; Ϸαν-ϣβα , *fables*; ρι-βηυ , *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, ϣωαι , *book*; ρι-ϣωαι , *the book*; ρι-ϣωαι , *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 αοτ are generally contracted into ατ ; as, $\text{ατω ατ-ποδ ηρωτε Ϸε εϷραι εχι}$, for $\text{ατω α οτ ποδ ηρωτε Ϸε εϷραι}$ &c. *and great fear fell upon* &c. Acts V. 5.

NOUNS
WITH THE DEFINITE ARTICLE.

NOUNS
WITH THE INDEFINITE ARTICLE.

NOUNS
WITHOUT THE ARTICLE.

Sing. and Plur.	Sing.	Plur.	Sing.	Plur.
HI, <i>house, or houses, m.</i>	OH-HI, <i>a house.</i>	OH-HI, <i>houses.</i>	HI HI, <i>the house.</i>	HI-HI, <i>the houses.</i>
EOQ, <i>serpent, or serpents, m.</i>	OH-EOQ, <i>a serpent.</i>	OH-EOQ, <i>serpents.</i>	HI-EOQ, <i>the serpent.</i>	HI-EOQ, <i>the serpents.</i>
TWON, <i>mountain, or mountains, m.</i>	OH-TWON, <i>a mountain.</i>	OH-TWON, <i>mountains.</i>	HI-TWON, <i>the mountain.</i>	HI-TWON, <i>the mountains.</i>
CHQI, <i>sword, or swords, f.</i>	OH-CHQI, <i>a sword.</i>	OH-CHQI, <i>swords.</i>	T-CHQI, <i>the sword.</i>	HI-CHQI, <i>the swords.</i>
DAKI, <i>city, or cities, f.</i>	OH-DAKI, <i>a city.</i>	OH-DAKI, <i>cities.</i>	O DAKI, <i>the city.</i>	HI-DAKI, <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 ηοτ, ηοτι, ηωτι, οτοτ, or ωοτ; as, ερε, *an ox*; ερηοτ, *oxen*; &c.: but most words which end in ε, and vary their termination to form the plural, make that plural by adding τ; as, εεερε, *a witness*; εεερετ, *witnesses*. Words ending in ει change the ει into ηοτι; as, ερφει, *a temple*; ερφηοτι, *temples*. Words ending in η change the η into ετ, ηοτ, or ωοτι; as, ερεη, *a tear*; ερεηοτι, *tears*; &c. Those ending in ητ, or ιτ, generally change them into ετ; &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 ητε, or οοτε; as, ηε, *heaven*; plural, ηητε, *heavens*. Η is changed into οοτε; as, ετηη, *night*; ετηοοτε, *nights*. ο is changed into ωοτ, or ωω: or οτε is added; as, ερεο, *a river*; ερεωοτ, *rivers*; &c. οτ is changed into οοτε; as, εηοτ, *an hour*; εηοοτε, *hours*; &c. &c. Most of those words which change their termination, form the plural in οοτε. As Sahidic words which change their termination, to form the plural, cannot easily be reduced to rules, a list is here given:

επε,

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

Singular.	Plural.
μῆσ, π, <i>a month,</i>	μῆστ.
παισ, π, <i>a child,</i>	παισσι.
ὄρκ, π, <i>an oath,</i>	ὄρκασ.
ἀγνοῦσ, <i>incompre-</i> σ, <i>hensible,</i>	ἀγνοῦσσι.
παλάτι, †, <i>a palace,</i>	παλάτισ.
ὄρις, <i>a limit,</i>	ὄρισσι.
κεφαλή, †, <i>a head,</i>	κεφαλαί.
γίγας, π, <i>a giant,</i>	γίγασσι.
μαγιστῆρ, π, <i>a magician,</i>	μαγιστῆρσι.
σὰρξ, <i>flesh,</i>	σάρκεσσι, & σὰρ.
θησαυρ, π, <i>a treasure,</i>	θησαυρῶσ.
ἄλλοσ, <i>blind,</i>	ἄλλοσσι.
μισθός, π, <i>wages,</i>	μισθόσσι.
δούλος, π, <i>a servant,</i>	δούλοσσι.

ἐβό.

†

SAHIDIC.

Singular.	Plural.
κεφαλή, †, <i>a head,</i>	κεφαλαί.
θησαυρ, π, <i>a treasure,</i>	θησαυρῶσ.
εἰσός, π, <i>a river,</i>	εἰσώσσι, & εἰσώσ.
πατήρ, π, <i>a father,</i>	πατέσσι.
βασιλεία, †, <i>a kingdom,</i>	βασιλείασσι, & βασιλεία.
ἀγαθός, <i>good,</i>	ἀγαθόσσι.
πολύσ, <i>much,</i>	πολύσσι, & πολλήσ.
κύων, π, <i>a dog,</i>	κύωνσσι.
οὐρανός, †, <i>heaven,</i>	οὐρανόσσι.
πλευρῶσ, π, <i>the side,</i>	πλευρῶσσι.

Singular.	Plural.
ἔβο, πι, <i>dumb</i> ,	ἐβῶν.
Ἰθῶν, <i>an Ethiopian</i> ,	Ἰθῶν.
ἐπικε, <i>beautiful</i> ,	ἐπικῶν.
ἐλεκδρ, πι, <i>affliction</i> ,	ἐλεκδρῶν.
ἐρην, †, <i>a tear</i> ,	ἐρηνῶν.
ἐρφει, πι, <i>a temple</i> ,	ἐρφηῶν.
ἐτφω, †, <i>a burden</i> ,	ἐτφῶν.
ἑω, πι, & †, <i>an ass</i> ,	ἑῶν, & ἑῶν.
ἑψω, †, <i>a hog</i> ,	ἑψῶν.
ἑψωτ, πι, <i>a merchant</i> ,	ἑψῶν.
ἔρῆ, †, <i>an ox</i> ,	ἑρῶν, & ἑρῶν.
ἡι, ἡι, <i>a house</i> ,	ἡῶν, & ἡῶν.
ἡεψε, πι, & †, <i>a neighbour</i> ,	ἡεψῶν.
ἰαρο, φ, <i>a river</i> ,	ἰαρῶν.
ἰωλ, φ, <i>a sea</i> ,	ἰωλῶν.
ἰωτ, πι, <i>a father</i> ,	ἰωτῶν.
ἰωτ, πι, <i>a place</i> ,	ἰωτῶν, & ἰωτῶν.
ἰερε, πι, <i>a witness</i> ,	ἰερεῶν.
ἰετοτρο, †, <i>a kingdom</i> ,	ἰετοτρῶν.
ἰεπριτ, πι, <i>a beloved</i> ,	ἰεπριτῶν.
ἰερι, <i>a day</i> ,	ἰεριῶν.
ἰιωτ, πι, <i>a way</i> ,	ἰιωτῶν, & ἰιωτῶν.
ἰωτ, <i>great</i> ,	ἰωτῶν.
ἰωπε, <i>good</i> ,	ἰωπεῶν.
ἰωψε, <i>much</i> ,	ἰωψῶν.
οἰποτ, †, <i>an hour</i> ,	οἰποτῶν.
οἰρο, πι, <i>a king</i> ,	οἰρωῶν.
πεπιαπε, <i>good</i> ,	πεπιαπεῶν, and πεπιαποτῶν.
ρῆω, πι, & †, <i>rich</i> ,	ρῆω, and ρῆωῶν.
ρῆτ, <i>a foot</i> ,	ρῆτῶν.

Singular.	Plural.
ρεληντ, φ, <i>a tenth</i> ,	ρεληντ, and ρεληντ.
ρελεζε, πι, and †, <i>free</i> ,	ρελεζετ.
ρερχω, πι, <i>a musician</i> ,	ρερχωοτι.
ρο, πι, <i>a mouth</i> ,	ρωοτ.
ροτρη, <i>evening</i> ,	δροτρη.
σαβε, <i>wise</i> ,	σαβετ, m. σαβη, f.
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.
coni, πι, <i>a robber</i> ,	σπνωοτι, and coni.
σφιρ, πι, <i>the side</i> ,	σφιρωοτι.
σρηι, †, <i>a woman</i> ,	σρηι.
τεβλη, πι, <i>a beast</i> ,	τεβλωοτι.
τοοτι, <i>the morning</i> ,	δροοτι.
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> ,	ψβο†.

ψεεεεο,

SAHIDIC.

Singular.	Plural.
ριεε, π, <i>evening</i> ,	ρλειοοτε.
ρρο, π, <i>a king</i> ,	ρρωοτ.
σον, π, <i>a brother</i> ,	σπητ.
βιρ, <i>a basket</i> ,	βρηοτε.
ιω, and εω, τ, <i>an ass</i> ,	ειωοτε.
ετση, τ, <i>night</i> ,	ετσοοτε.
ρλειη, τ, <i>a tear</i> ,	ρλειοοτε.
τβηη, <i>a beast</i> ,	τβηοοτε.

β

τοοτ,

Singular.	Plural.
αἰεεεο, πι, <i>a stranger,</i>	αἰεεεωνο.
αἰνε, πι, <i>a net,</i>	αἰνηνο.
αἰο, <i>a thousand,</i>	αἰπιο, and αἰο.
αἰτεκο, πι, <i>a prison,</i>	αἰτεκωνο.
αἰφην, πι, <i>a friend,</i>	αἰφην, and αἰφηνι.
αἰχε, πι, <i>a locust,</i>	αἰχεν, and αἰχηνο.
δελλο, πι, <i>an old man,</i>	δελλοι.
δρε, πι, <i>food,</i>	δρηνοι.
δελητ, πι, <i>a bird,</i>	δελητ.
δθο, πι, <i>an horse,</i>	δθων.
δην, †, <i>a helm,</i>	δηνο.
δονιτ, πι, and †, <i>first,</i>	δονητ.
δωβ, πι, <i>a work,</i>	δβηνοι.
δω†, πι, <i>tribute,</i>	δω†.
καεεοτλ, πι, <i>a camel,</i>	καεεδλι, & καεεοτλι.
χοι, πι, <i>a ship,</i>	εχηνο.
δαλε, πι, <i>lame,</i>	δαλεν.
δαλοχ, †, <i>a foot,</i>	δαλατχ.
δαχη, <i>maimed,</i>	δαχεν, and δαχεν.

SAHIDIC.

Singular.	Plural.
τοοτ, <i>the hand,</i>	τοοτο.
δελητ, <i>a bird,</i>	δελητε.
δωβ, π, <i>a work,</i>	δβητε.
δρε, τ, <i>food,</i>	δρητε.
χοι, π, <i>a ship,</i>	εχητε.
χοεισ, <i>a lord.</i>	χιχοοτε, and χοεισ.

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

OF GENDER OF NOUNS.

10. In Coptic, every Noun is either of the Masculine or Feminine Gender, and is known by the masculine or feminine article being prefixed, or by the masculine or feminine prefix, or suffix; or it is known by its agreeing with the verb, or some other word in the sentence, which has the sign of the gender: as, $\pi\text{-}\eta\rho\eta$, *the wine*, m.; $\text{†-}\beta\alpha\kappa\iota$, *the city*, f.; $\epsilon\sigma\text{-}\sigma\upsilon$, *much*, m.; $\epsilon\sigma\text{-}\sigma\upsilon$, *much*, f.; $\tau\eta\rho\text{-}\sigma$, *all*, m.; $\tau\eta\rho\text{-}\sigma$, *all*, f.; &c. $\beta\eta\theta\omega\lambda\iota\alpha\ \kappa\alpha\sigma\text{-}\zeta\epsilon\pi\tau\ \eta\epsilon$, *Bethany was near*, f.; $\sigma\tau\omega\zeta\ \sigma\tau\alpha\iota\ \alpha\sigma\tau\epsilon\iota$, *And one fell*, m.; $\sigma\tau\omega\zeta\ \alpha\sigma\text{-}\sigma\upsilon\omega\pi\iota\ \eta\chi\epsilon\ \sigma\tau\text{-}\eta\iota\omega\text{†}\ \eta\zeta\sigma\text{†}\ \epsilon\chi\epsilon\text{†}\ \text{†-}\epsilon\kappa\kappa\lambda\eta\sigma\iota\acute{\alpha}\ \tau\eta\rho\sigma$, *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 $\epsilon\bar{\alpha}$, and $\bar{\eta}$ or $\epsilon\bar{\eta}$, 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. $\dot{\eta}\chi\epsilon$, $\dot{\alpha}$, or $\dot{\eta}$. Gen. $\dot{\eta}\tau\epsilon$, $\dot{\alpha}$, or $\dot{\eta}$. Dat. $\dot{\alpha}$, or $\dot{\eta}$. Accu. $\dot{\alpha}$, $\dot{\eta}$, or ϵ . Voc. ω , $\dot{\alpha}$, or $\dot{\eta}$. Abl. $\dot{\alpha}$, $\dot{\eta}$, or a Preposition ; as,

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

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

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

THE NOMINATIVE CASE.

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

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

THE NOMINATIVE CASE.

13. $\bar{\eta}\sigma\iota$, $\bar{\alpha}$, 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 η , which do not often occur; as, $\alpha\tau\text{-}\delta\epsilon\iota\ \epsilon\text{-}\rho\alpha\tau\sigma\epsilon\ \eta\chi\epsilon\ \pi\iota\text{-}\sigma\tau\omega\sigma\upsilon\ \eta\tau\epsilon\ \pi\text{-}\kappa\alpha\delta\iota$, *The kings of the earth have set themselves*—Ps. ii. 2. $\epsilon\beta\omicron\lambda\delta\iota\text{-}\tau\epsilon\pi\ \theta\text{-}\mu\epsilon\tau\tau\epsilon\sigma\omega\tau\epsilon\mu\ \eta\tau\epsilon\text{-}\pi\iota\text{-}\sigma\tau\alpha\iota\ \sigma\epsilon\pi\alpha\text{-}\psi\omega\mu\eta\ \eta\text{-}\theta\alpha\lambda\eta\eta\iota\ \eta\chi\epsilon\ \pi\iota\text{-}\mu\eta\sigma\upsilon$, *By the obedience of the one, the many shall be made righteous*—Rom. v. 19. $\alpha\sigma\iota\ \alpha\epsilon\ \eta\chi\epsilon\ \upsilon\alpha\rho\iota\delta\ \dagger\text{-}\upsilon\alpha\gamma\gamma\alpha\lambda\iota\eta\eta$, *But Mary Magdalen came*—John xx. 18.

THE GENITIVE CASE.

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

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

THE GENITIVE CASE.

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

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

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

Genitive Plural; as, *πεχε Ἰησοῦ τῷ Σίμωνι Πέτρῳ καὶ Σίμωνι υἱῷ Ἰωάννου*, *Jesus said to Simon Peter, Simon of John &c.*—John xxi. 15; *φῶς πᾶσι πρὸς σωτηρίαν*, *Of the Lord is salvation*—Ps. iii. 8; *τὸ βασίλειόν μου οὐκ ἐστὶν τοῦ κόσμου τούτου*, *My kingdom is not of this world*—John xviii. 36; *ἡμεῖς ἐσμὲν σπέρμα Ἀβραάμ*, *We are of the seed of Abraham*—John viii. 33; *οὗτοι οἱ λόγοι οὐκ ἐστὶν ἀνθρώπου*, *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, *πρὸς τὸν ἐλευθέρου καὶ τῶν δούλων καὶ τῶν μικρῶν καὶ τῶν μεγάλων*, *The flesh of the free and of servants, and of the small and great*—Rev. xix. 18. *οἱ ἄνθρωποι τῆς Κύπρου καὶ τῆς Κυρήνης*, *Men of Cyprus and of Cyrenne*—Acts xi. 20. Sometimes the sign of the Genitive occurs before both nouns; as, *τῷ ἀγγέλῳ τῆς ἐκκλησίας τῆς Περγᾶς*, *To the Angel of the Church of Pergamos*—Rev. ii. 12. *ἡ σκία τῆς ἀβύσσου*, *The blackness of eternal darkness*—Jude 13; &c.

THE DATIVE.

15. The Dative Case takes the *ἑ* or *ἵ*, and sometimes *ἐ*, prefixed; as, *εἶπεν τῷ Σίμωνι*, *He said to Simon*; *ἔδωκε τὴν ἑαυτοῦ χεῖρα τῷ Ἰσραὴλ*, *He hath given his hand (help) to Israel, &c.*; *ἦλθεν εἰς τὸ οἶκος τῆς Μαρίας*, *He came to the house of Mary*—Acts xii. 12; &c.

THE DATIVE.

15. The Prefixes to the Dative Case are *ἑ* and *ἵ*.

THE ACCUSATIVE.

16. The Signs of the Accusative Case are $\alpha\lambda$, $\tilde{\eta}$, or ϵ ; as, $\alpha\sigma$, $\alpha\sigma\text{-}\rho\omega\delta\tau\ \tilde{\eta}\text{-}\rho\alpha\pi\text{-}\chi\omega\rho\iota$, *He hath cast down the strong*—Luke i. 52; $\mu\alpha\text{-}\beta\iota\ \alpha\lambda\text{-}\mu\iota\text{-}\sigma\tau\omega\mu\eta\ \epsilon\beta\omicron\lambda$, *We have received confidence*; $\epsilon\text{-}\alpha\pi\epsilon\rho\ \epsilon\text{-}\tau\text{-}\mu\epsilon\text{-}\tau\omicron\sigma\alpha\iota$, *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; $\alpha\sigma\text{-}\mu\omicron\sigma\tau\ \epsilon\text{-}\mu\iota\text{-}\mu\alpha\tau\upsilon\epsilon\lambda\epsilon\tau$, *He called the bridegroom*—John ii. 9; $\alpha\sigma\text{-}\mu\alpha\tau\ \epsilon\text{-}\mu\text{-}\omega\sigma\ \alpha\lambda\ \Phi\tau$, *He saw the glory of God*—Acts vii. 55.

THE VOCATIVE.

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

THE ABLATIVE.

18. $\alpha\lambda$ and $\tilde{\eta}$ are prefixed to the Ablative Case, and sometimes Prepositions.

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

20. Words

THE ACCUSATIVE.

16. $\overline{\alpha\lambda}$, $\overline{\tilde{\eta}}$, and ϵ , are signs of the Accusative Case, as in Coptic.

THE VOCATIVE.

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

THE ABLATIVE.

18. The Ablative Case in Sahidic, and Bashmurić, takes $\overline{\alpha\lambda}$ and $\overline{\tilde{\eta}}$, and the Prepositions, like the Coptic.

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

CHAP. III.

OF ADJECTIVES.

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

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

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

$\alpha\tau\omega\zeta\epsilon\tau\text{-}$

OF ADJECTIVES.

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

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

$\kappa\epsilon$,

Singular.	Plural.
ατϣθεται θοτα, <i>incompre-</i> <i>hensible.</i>	ατϣθεται θοτου.
βελλε, <i>blind,</i>	βελλετ.
εβο, <i>dumb,</i>	εβωτ.
επεσε, <i>beautiful,</i>	επεσωτ.
μεπριτ, <i>beloved,</i>	μεπρατ.
παπε, <i>good,</i>	παπετ.
παϣε, <i>much, many,</i>	παϣωτ.
ρεερε, <i>free,</i>	ρεερετ.
σαβε, <i>wise,</i>	σαβετ, & σαβη f.
σαιε, <i>fair,</i>	σαιωτ.
θαε, <i>the last,</i>	θαετ.
ροπιτ, <i>the first,</i>	ροπατ.
χαπη, <i>soft,</i>	χαπετ.
βαλε, <i>lame,</i>	βαλετ.
βαχη, <i>maimed,</i>	βαχετ.

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 πεπ-ρητ, *Great is God than (or greater than) our heart*—1 John iii. 20;
 ραν-

SAHIDIC.

Singular.	Plural.
κε, <i>another</i>	κοοτε.
παϣοϣ, <i>much</i>	παϣωτ.
παποτα, <i>good</i>	παποτου and παποτ.
ραε, <i>the last</i>	ραεετ, ραε, & ραετ, f.

COMPARISON OF ADJECTIVES.

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

ἄλλα-πικύψαι ἐπὶ-πλάτεις, *Great things (greater) than these thou shalt see*—John i. 51. Sometimes both ἄλλοτε and ἐ occur in forming the Comparative; as, ἡ-μεισσοῦ ἢ τε φῶς ἐς-οἱ ἢ-καθε ἄλλοτε ἐπι-ρωαῖ, *The foolishness of God is wise more than (or wiser than) men*—1 Cor: i. 25.

The Comparative is also expressed by adding ἄλλοτο to the Positive; as, ἡ-μεισσοῦρε, ἢ τε φῶς ὁ-πικύψαι τε ἄλλοτο, *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, πᾶσα γὰρ πε-πικύψαι, *For which is great (greater), he that sitteth &c.* Luke xxii. 27.

25. The Superlative Degree is formed by adding ἐβόλ, ἐβόλοστε, or ἐ, or some such word, to the Positive, with τῆρ, or ὅσον πᾶσι, *all*: thus; ἐστ-κοῦα μῆν τε ἐβόλοστε πικύψαι τῆρ, *Which truly is little than (least of) all seeds*—Matt. xiii. 32; ἄλλα γὰρ πε-πικύψαι ἐβόλ ὅσον πᾶσι ἀποστόλοισι, *For I am little than (least of) all the Apostles*—1 Cor. xv. 9.

Sometimes the Superlative is formed by adding
ἐλλογῶ

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

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

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

Sometimes it can be known only by the sense.

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

CHAP. IV.

PRONOUNS.

26. The PERSONAL PRONOUNS are :

Masc.	Singular.	Fem.	Plural. Masc. and Fem.
ἄποκ,	<i>I.</i>		ἄπομ, <i>we,</i>
ἦτοκ,	<i>thou, m.</i>	ἦτο, <i>thou, f.</i>	ἦωτην, <i>ye.</i>
ἦτοσ,	<i>he.</i>	ἦτοσ, <i>she.</i>	ἦωωτ, <i>they.</i>

27. The FIRST PERSON.

Singular.	Plural.
ἄποκ, <i>I.</i>	ἄπομ, <i>we.</i>
μηι, <i>to me.</i>	παν, <i>to us.</i>

The Pronouns of the First Person Singular and Plural approach very near to the Hebrew in sound; as, ἄποκ, אנכי, *I*; ἄπομ, אנן, *We*. Also ἦτοσ, אתה, or אתן, *Ye*. The language, however, bears but little similarity to the Hebrew.

PERSONAL PRONOUNS.

27. The FIRST PERSON in Sahidic.

Singular.	Plural.
ἄποκ or ἄποσ; ἀπ̄ or ἀπ̄; <i>I.</i>	ἄπομ, <i>we.</i>
π̄, <i>to me.</i>	παν, <i>to us.</i>
ἄπακ, <i>I, Bash.</i>	Bash. πην, <i>to us.</i>

28. The SECOND PERSON.

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

Masc. and Fem.	Plural.	
ἦωτεν, <i>ye, or you.</i>	}	ετεῖθηνοσ, <i>you, or</i>
κωτεν, <i>to you.</i>		ἦτεῖθηνοσ, <i>to you.</i>
		τεῖθηνοσ,
		θηνοσ,

29. The THIRD PERSON.

Masc.	Singular.	Fem.	Plural.
			Masc. and Fem.
ἦθοσ, <i>he.</i>	ἦθοσ, <i>she.</i>		ἦθωοσ, <i>they, them.</i>
κὰς, <i>to him.</i>	κὰς, <i>to her.</i>		κωοσ, <i>to them.</i>

Also, τῆ, εττῆ, *he, she, that, &c.*

28. The SECOND PERSON.

Masc.	Singular.	Fem.
ἦτοκ, and ἦτῆ, <i>thou, m.</i>		ἦτο, <i>thou, f.</i>
κὰς, <i>to thee.</i>		κε, <i>to thee, f.</i>

ἦηκ, *to thee, Bash.*

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

τῆνοσ, } <i>you, or</i>
τῆτῆ, } <i>to you.</i>

Bash.	}	ἦτὰτῆ, <i>you, or</i>
		ἦτὰτεν, <i>to you.</i>
		ἦτητεν,

29. The THIRD PERSON.

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

Singular.	Plural.
Bash.	
ἦτὰς, <i>he.</i>	ἦτὰτ, <i>they.</i>
ἦης, <i>to him.</i>	κετ, ἦητ, or ἦηοσ, <i>to them.</i>

POSSESSIVE PRONOUNS,

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

Personal.	Possessive.
μηι, <i>to me</i>	ἡτηι, <i>mine</i> , m.
ηακ, <i>to thee</i> , m.	ἡτακ, <i>thine</i> , m.
ηαγ, <i>to him</i>	ἡταγ, <i>his</i> .
ηαη, <i>to us</i>	ἡταη, <i>ours</i> , m.
ηωτεη, <i>to you</i>	ἡτωτεη, <i>yours</i> , m.
ηωωτ, <i>to them</i>	ἡτωωτ, <i>theirs</i> , m.

THE FIRST PERSON.

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

POSSESSIVE PRONOUNS.

THE FIRST PERSON.

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

THE SECOND PERSON.

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

The SECOND PERSON.

		Singular.			
		Masc.	Fem.		
33.	ἤτακ, φωκ,	{ thine, or thy, m.	θωκ,	{ thine, or thy, f.	
Plural.					
Masc. and Fem.					
ποικ, thine, or thy.					

The THIRD PERSON.

		Singular.			
		Masc.	Fem.		
34.	ἤτασ, & ἤτησ, φωσ, πωσ,	{ Masc. Fem. his.	θωσ, πωσ,	{ ἤτασ, & ἤτησ, hers, or her,	
Plural.					
Masc.					
Fem.					
ποισ, } his. ποισ, hers, or her.					
ετεποισ,					

The THIRD PERSON.

		Singular.			
		Masc.	Fem.		
33.	ἦτασ, πωσ,	{ his.	θῆτασ, πῆτασ,	{ hers, or her.	
Plural.					
Masc.					
Fem.					
ποισ, } his. ποισ, hers, or her.					
ετεποισ,					

The FIRST PERSON.

		Singular.			Plural.
		Masc.	Fem.	Masc. and Fem.	
34.	πωσι.	ἑμῶν,	ἡμῶν,	{ ours, or our.	ἡμῶν,
ours, or our.					

THE FIRST PERSON.

	Singular.	Plural.
	Masc. Fem.	Masc. and Fem.
35.	ῶν, ὠν, <i>ours, or our.</i>	ἴταν, ποῖν, <i>ours, or our.</i>

THE SECOND PERSON.

	Singular.	Plural.
	Masc. and Fem.	Masc. and Fem.
36.	ἴτωτεν, } <i>yours,</i> φώτεν, } <i>or your.</i>	ποῖτεν, <i>yours, or your.</i>

THE THIRD PERSON.

	Singular.	Plural.
	Masc. and Fem.	Masc. and Fem.
37.	ἴτωσ, } <i>theirs,</i> εἰῆτωσ, } <i>or their.</i>	ποσ, } <i>theirs,</i> πνετεποσ, } <i>or their.</i>

38. The Demonstrative and Relative Pronouns are often prefixed to the Possessive; as, εἰῆῶν, *mine*; πετεῶν, and φνετεῶν, *thy, m.*; ἴτεῶν, and ὄνετεῶν, *thy, f.* Plu. εἰεποσ, *thy*. Sing. πετεῖτασ, *his*. Plu. πνετεποσ, *their, &c.*

THE SECOND PERSON.

	Singular.	Plural.
	Masc. and Fem.	Masc. and Fem.
35.	πῶν, <i>yours, or your.</i>	ποῖτεν, <i>yours, or your.</i>

THE THIRD PERSON.

	Singular.	Plural.
	Masc. and Fem.	Masc. and Fem.
36.	ἴτωσ, } <i>theirs,</i> εἰετωσ, } <i>or their.</i>	ποσ, } <i>theirs,</i> πετεποσ, } <i>or their.</i>

DEFINITIVE PRONOUNS.

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

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

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

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

ΦΗΕΤΕΔΔ-

DEFINITIVE PRONOUNS.

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

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

41. The Particle ΔΔΔΔΤ, as in the Coptic, takes the Pronouns ; as follows :

ΠΕΤΔΔ-

Masc.	Singular.	Fem.
ΦΗ̄ΕΤΕΛΛΛΛΥ OR ΕΤΕΛΛΛΛΥ	} <i>he, this,</i> OR } <i>that.</i>	ΘΗ̄ΕΤΕΛΛΛΛΥ OR ΕΤΕΛΛΛΛΥ
		} <i>she, this,</i> OR } <i>that.</i>
	Plural. Masc. and Fem.	
	ΠΗ̄ΕΤΕΛΛΛΛΥ, OR ΕΤΕΛΛΛΛΥ,	} <i>they, these,</i> OR } <i>or those.</i>

42. To the above may be added other Definitives; as, *οτα*, *one*; *ρω*, *the same*; *πιβεν*, and *ρωβη-βεν*, *all*; *οτοπ*, *some*; *κεοτοπ*, *another one*; *ελη*, *any*; *χετ*, *other*; and some others.

RELATIVE PRONOUNS.

43. The Relative Pronouns are the following:

Singular and Plural,
Masc. and Fem.

ε, *ετ* or *εθ*, *ετε*, *who, which.*

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

Masc.	Singular.	Fem.
ΠΕΤ̄ΛΛΛΛΥ, ΕΤ̄ΛΛΛΛΥ,	} <i>he,</i> } <i>this, or</i> } <i>that.</i>	ΕΤ̄ΛΛΛΛΥ,
		} <i>she, this,</i> } <i>or that.</i>
	Plural. Masc. and Fem.	
	ΠΕΤ̄ΛΛΛΛΥ, ΕΤ̄ΛΛΛΛΥ,	} <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*,
π̄τ, *π̄τε*, *επ̄τ*, } *who, which.*

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

	Singular.	
Masc.		Fem.
ΦΔΙ ΕΤΕ,		ΘΔΙΕ,
ΦΗ ΕΤ, or ΕΘ,		ΘΗΕ,
ΦΗ ΕΤΕ,		ΘΗ ΕΤ, or ΕΘ,
ΠΕΤ, ΠΕΘ, or ΠΕΤ Ε,		ΘΗ ΕΤΕ,
ΕΤΕΦΗ,		ΕΤΕΘΗ
	Plural.	
	Masc. and Fem.	
ΠΔΙ Ε, ΠΔΙ ΕΤ, ΠΔΙ ΕΤΕ,		}
ΠΕΤ, ΠΕΤ Ε,		
ΠΗΕ, ΠΗ ΕΤ, or ΕΘ,		
ΠΗ ΕΤΕ,		
ΠΙΕΤ,		

this, or that which;
hic qui, or qui.

these, or those which;
hi qui, or qui.

The Articles are sometimes used as Relative Pronouns:

	Singular.	
Masc.		Fem.
Π, ΟΥ,		Τ, Ψ, 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,
ΠΔΙ ΕΤΕ,		ΤΕΙ ΕΤΕ,
ΠΔΙ ΕΤ,		ΤΔΙ ΕΤ,
ΠΔΙ ΠΤ,		ΤΔΙ ΠΤ,
ΠΕ ΠΤ,		ΘΕ ΠΤ,
ΠΕΤ, ΠΕΤΕ,		
Bashmuric,		Bashmuric,
ΕΤΕ ΠΕΙ,		ΤΗ ΠΤ
	Plural.	
	Masc. and Fem.	
ΠΕΙ, ΠΕΤ,		}
ΠΕ ΠΤ,		
ΠΔΙ ΠΤ,		

this, or that which,
&c.

these, or those which,
&c.

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

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

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

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

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, **παρ ελεε**, *save thyself*; **εθδτηγ**, *concerning himself*; **αδερτ εδδωκ ητοσηνυβεν**, *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 **αρο**, *what?* as,

Singular.
αρο-κ, *what to you?* m.

Plural.
αρωτεν, *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: **ητηρητ**, *(we) one another*; **κετηρητ**, *(ye) one another*;
ποτηρητ

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

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

Singular.			
Masc.	Fem.	-	-
εεεπ εεεο-ι ,	-	-	-
εεεπ εεεο-κ ,	εεεπ εεεο ,	<i>I myself.</i>	
εεεπ εεεο-γ ,	εεεπ εεεο-σ ,	<i>thou thyself.</i>	
		<i>he himself,</i>	
		<i>she herself.</i>	
Plural.			
Masc. and Fem.			
εεεπ εεεο-π ,	<i>we ourselves.</i>		
εεεπ εεεω-τεπ ,	<i>ye yourselves.</i>		
εεεπ εεεω-οτ ,	<i>they themselves.</i>		

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

χω,

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

48. **εεεπ εεεο-ι**, *I myself*, agrees with the Coptic in all the Persons, except the Second and Third Persons Plural, which are thus varied: **εεεπ εεεω-τιπ**, *ye yourselves*; **εεεπ εεεο-οτ**, and **εεεπ εεεετ**, *they themselves*.

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

ε'χω-ι,

xw, the Head.
 è-xw-1, in me, or my head, &c.
 è-xw-κ, in thee, &c. m.
 è-xw, in thee, &c. f.
 è-xw-ϑ, } in him, &c.
 ϑ1-xw-ϑ, }
 è-xw-c, in her, &c.
 è-xw-οτ, } in them, &c.
 ϑ1-xw-οτ, }

ρ2, the Face.
 è-ρ2-1, } to me, or
 ϑ2-ρ2-1, } to my mouth.
 è-ρ2-κ, to thee, m.
 è-ρ2, } to thee, f.
 ϑ2-ρ2, }
 è-ρ2-ϑ, } to him.
 ϑ2-ρ2-ϑ, }
 è-ρ2-c, to her.
 è-ρ2-η, to us.
 è-ρw-τηη, to you.
 è-ρw-οτ, to them.

SAHIDIC.
 e-ρ2-1, to me, &c.
 e-ρ2-κ, to thee, m. &c.
 e-ρw-τηη, to you.
 e-ρ2-οτ, and e-ρ2-τ, to them.

BASEMURIC.
 eλ2-τηη, to you.
 eλ2-τ, and e-ρ2-τ, to them.

ḤHT, the Neck.

ḤHT, *in me, &c.*
 ḤHT-K, *in thee, m.*
 ḤHT, *in thee, f.*
 ḤHT-Q, *in him.*
 ḤHT-C, *in her.*
 ḤHT-EN, *in us.*
 ḤHT-OS, *in them.*

TOT, the Hand.

TOT, *to me, or to my hand.*
 TOT-K, *to thee, m.*
 TOT, *to thee, f. &c.*
 TOT-Q, *to him.*
 TOT-C, *to her.*
 TOT-EN, *to us.*
 TOT-OS, *to them.*

ḤḤO.

ḤḤO-I, *me, or to me, &c.*
 ḤḤO-K, *thee, m. to thee, &c.*
 ḤḤO, *thee, f. &c.*
 ḤḤO-Q, *him, &c.*
 ḤḤO-C, *her, &c.*
 ḤḤO-EN, *us, to us, &c.*
 ḤḤO-EN, *ye, to you, &c.*
 ḤḤO-OS, *them, &c.*

SAHIDIC.

E-TOOT, *to me.*
 K-TOOT-K, *to thee, m.*
 K-TOOT-Q, *to him, &c.*
 T-TOOT-N, *in us.*
 T-TOOT-THETN, *to you.*
 T-TOOT-OS, *to them.*

BASHMURIC.

ḤḤ-I, *to me.*
 ḤḤ-EN, *to you.*
 ḤḤ-Q, *to him.*
 ḤḤ-OS, *to them.*

ḤḤHT, *in me,*
 ḤḤHT-K, *in thee, m.*
 ḤḤHT-E, *in thee, f. &c.*
 ḤḤHT-N, *in us.*
 ḤḤHT-THETN, *in you.*
 ḤḤHT-OS, *in them.*

ḤḤO-I, *me, to me, &c.*
 ḤḤO-K, *thee, m. &c.*
 ḤḤO, *thee, f. &c.*
 ḤḤO-N, *we, &c.*
 ḤḤO-THETN, *ye, &c.*
 ḤḤO-OS, *them, &c.*

BASHMURIC.

ḤḤ-Q, *him.*
 ḤḤ-EN, *to them.*
 ḤḤ-OS, *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*; *ἐμοι*, *to me*; *ἐμοι*, *thee, f.*; *ἐπι*, *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*; *ε*, *our*; *ε*, *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.
α-α,	τ-α,	α-α, <i>my</i> .
α-εκ,	τ-εκ,	α-εκ, <i>thy, m.</i>
α-ε,	τ-ε,	α-ε, <i>thy, f.</i>
		α-ε

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.
α-α,	τ-α,	α-α, <i>my</i> .
α-εκ,	τ-εκ,	α-εκ, <i>thy, m.</i>
α-ο,	τ-ο,	α-ο, <i>thy, f.</i>
		α-ε

η-εϙ,	τ-εϙ,	η-εϙ, <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 την, <i>ye, or you.</i>
†, ε, or ι, <i>thee, or thy, f.</i>	οτ, <i>they, or their; or ετ, or</i>
ϙ, <i>him, or his,</i>	ατ, <i>if the word end in</i>
ϙ, <i>she, or her.</i>	ε, or λ.

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

ηεϙ,	τεϙ,	ηεϙ, <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 ϙ, <i>thee, or thy, m.</i>	τη̄, τη̄ν, or τη̄τη̄τη̄, <i>ye, or your.</i>
ε, or τε, <i>thee, or thy, f.</i>	οτ, ατ, ητ, or κοτ, <i>they, or their.</i>
ϙ, <i>him, or his.</i>	
ϙ, <i>she, or her.</i>	

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

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

53. These observations apply also to the Sahidic and Bashmuric: $\epsilon\tau\epsilon$, *for*, exchanges the ϵ for η , and sometimes takes $\eta\tau$ before the Suffixes; as, $\epsilon\tau\eta\eta\eta\tau\varsigma$, or $\epsilon\tau\eta\eta\tau\varsigma$, *of him*, &c. $\theta\eta\omega$, *above*, and $\theta\eta\omega$, *also*, double the ω before the Suffixes; as, $\theta\eta\omega\omega\eta\varsigma$, *above him*, &c.

NOUNS WITH PRONOUN INFIXES AND SUFFIXES.

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

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

Singular.	Plural.
Art. and Infixes to a Noun Masc.	Art. and Infixes to a Noun Fem.
նա-սորի, <i>my son.</i>	նա-սորի, <i>my sons.</i>
քե-սորի, <i>thy son, m.</i>	քե-սորի, <i>thy sons, m.</i>
քե-սորի, <i>thy son, f.</i>	քե-սորի, <i>thy sons, f.</i>
բո-սորի, <i>his son.</i>	բո-սորի, <i>his sons.</i>
բո-սորի, <i>her son.</i>	բո-սորի, <i>her sons.</i>
ուր-սորի, <i>our son.</i>	ուր-սորի, <i>our sons.</i>
բո-սորի, <i>your son.</i>	բո-սորի, <i>your sons.</i>
նո-սորի, <i>their son.</i>	նո-սորի, <i>their sons.</i>

NOUNS WITH PRONOUN INFIXES AND SUFFIXES.

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

անք, Life, m.

Singular.	Plural.
Infixes to a Noun Masc.	Infixes to a Noun Masc.
նա-անք, <i>my life.</i>	նա-անք, <i>my lives.</i>
քե-անք, <i>thy life, m.</i>	քե-անք, <i>thy lives, m.</i>
քե-անք, <i>thy life, f.</i>	քե-անք, <i>thy lives, f.</i>
բո-անք, <i>his life.</i>	բո-անք, <i>his lives.</i>
բո-անք, <i>her life.</i>	բո-անք, <i>her lives.</i>
ուր-անք, <i>our life.</i>	ուր-անք, <i>our lives.</i>
բո-անք, <i>your life.</i>	բո-անք, <i>your lives.</i>
նո-անք, <i>their life.</i>	նո-անք, <i>their lives.</i>
	սանք,

СЛЪН, a Voice, f. with the Infixes.

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

СЪНЕ, a Sister, f.

Singular.	Plural.
Infixes to a Noun Fem.	Infixes to a Noun Fem.
ТЪ-СЪНЕ, my sister,	НЪ-СЪНЕ, my sisters.
ТЕК-СЪНЕ, thy sister, m.	НЕК-СЪНЕ, thy sisters, m.
ТОУ-СЪНЕ, thy sister, f.	НОУ-СЪНЕ, thy sisters, f.
ТЕЧ-СЪНЕ, his sister.	НЕЧ-СЪНЕ, his sisters.
ТЕС-СЪНЕ, her sister.	НЕС-СЪНЕ, her sisters.
ТЕП-СЪНЕ, our sister.	НЕП-СЪНЕ, our sisters.
ТЕТЕН-СЪНЕ, your sister.	НЕТЕН-СЪНЕ, your sisters.
ТЕУ-СЪНЕ, their sister.	НОУ-СЪНЕ, their sisters.

SUFFIXES TO NOUNS, &c.

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

χω , a head.	βίρ , a basket.
χω-ι , my head.	βίρ-ι , my basket.
χω-κ , thy head, m.	βίρ-κ , thy basket, m.
χω-† , thy head, f.	βίρ-† , thy basket, f.
χω-ϙ , his head.	βίρ-ϙ , his basket.
χω-ϙ , her head.	βίρ-ϙ , her basket.
χω-π , our head.	βίρ-εν , our basket.
χω-τεπ , your head.	βίρ-τεπ , your basket.
χω-οτ , their head.	βίρ-οτ , their basket.

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

SUFFIXES TO NOUNS, &c.

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

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

61. The Personal Pronoun **ἐπινοῦ**, **ἐπινοῦ**, or **τεπνοῦ**, is sometimes used instead of the Suffix of the 2d Person Plural ; as, **ἰσαἐπινοῦ**, Marc. vii. 8. **ἰτετεπνοῦ** ; **ἐρατεπνοῦ**, *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.* ; **ί**, or **ι**, *thee, f.* ; **ς**, *him* ; **ς**, *her* ; **ν**, or **εν**, *us, to us* ; **τεν**, or **ἐπινοῦ**, *you* ; **ς**, or **τ**, *them, to them.*

FIRST PERSON SINGULAR.

63. **ι** is used with Verbs ending in **ο** ; as, **ἀποστοι**, *he hath sent me*—John xii. 45. **τ** is suffixed to Verbs which do not end in **ο** ; as, **ἐξοεθετ**, *to kill me*—John vii. 19 ; **τετετα-χεετ αν**, *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 **τ**, *thee, m.* ; **ε**, or **τε**, *thee, f.* ; **ς**, *him* ; **ς**, *her* ; **ν**, or **ν**, *us, to us* ; **τεν**, or **τηντεν**, *you* ; **ς**, or **τ**, or **κοτ**, *them.*

FIRST PERSON PLURAL.

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

as, **αα-ταααο-η** ἐφίωτ, *shew us the Father*—John xiv. 9.; **ατ-τααο-η**, *they honoured us*—Act. xxviii. 10. **ην** is used with those words that end with a consonant; as, **εφε-τοσποσ-ην**, *he will raise us*—2 Cor. iv. 14; **αφ-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 **εηποσ** is more commonly used; as, **α-αενρε εηποσ**, *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, **αφ-χα-τ**, *he left them*—Judg. ii. 3; **α-αενρητ-οσ**, *I have loved them*—John xvii. 23.

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

SECOND PERSON PLURAL.

65. The Suffix of the Second Person Plural is **τη̄**, or **την**; or the Personal Pronoun, **τη̄τη̄**; as **τοτη-τη̄τη̄**, *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, **αφ-αα-τ**, *he hath made them*—2 Chron. xx. 27. A few words which end in **οοσ**, together with **αα**, take **οοσ**, as the Suffix; as, **α-αοοσ-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, $\text{†}\text{π}\alpha\text{-}\tau\alpha\epsilon\epsilon\omega\text{-}\tau\epsilon\text{π}$, *I will shew you*—Luke xii. 5; $\alpha\gamma\text{-}\tau\alpha\kappa\omega\text{-}\sigma\tau$, *he destroyed them*—Jude 5.

68. The following Verbs take τ before all the Suffixes; as, $\gamma\text{ι}$, *to carry*; $\rho\text{ι}$, *to cast*; $\sigma\text{υ}$, *to measure*; $\chi\text{ι}$, *to take*; $\sigma\text{ι}$, *to receive*; and a few others, together with the Imperatives, $\alpha\lambda\text{ι}$, *take*; $\alpha\text{ν}\text{ι}$, *bring*; $\alpha\text{ρ}\text{ι}$, *do*; &c.; as, $\alpha\text{-}\sigma\text{ι}\text{-}\tau\gamma$, *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.; $\tau\gamma$, *him*; $\tau\epsilon$, *her*; $\tau\epsilon\text{π}$, *us*; $\tau\tau\epsilon\text{π}$, *you*; $\tau\sigma\tau$, *them*.

Some Verbs take τ before the Suffix of the First Person Plural; as, $\kappa\sigma\tau$, *to turn*; $\epsilon\text{π}$, *to lead*. Some others admit it before the Suffixes of the Third Person Plural; as, $\alpha\text{ι}$, *to do*; $\alpha\epsilon\text{π}$, $\tau\text{η}\text{ι}$, *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, $\gamma\text{ι}$, *to carry*; $\chi\text{ι}$, *to receive*; $\chi\alpha\epsilon$, *to exalt*; $\bar{\kappa}$, or $\epsilon\text{π}$, *to lead*; &c.

69. Verbs which end in $\bar{\alpha}\bar{\alpha}$ 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 *1*, Second Person *f.*, and the Third Person Plural, when the *ε* is dropped; as, *αϑ-θουκε-ς*, *he drew it*—John xviii. 10, from *θουκελλ*; *ατ-σαδουε ϑ*, *which they have drawn out*—Amos iv. 11, from *σαδουελλ*; *αϑ-πιδουε-ου*, *he saved them*—Tit ii. 8, from *πιδουελλ*.

Verbs which end in *εβ*, with a consonant before them, take the *ε* before all the Suffixes, except the Third Person Plural; as, *δωτεβ*, *to kill*; *αϑ-δουβε-τ*, *he hath killed me*; *αϑ-δουβε-κ*, *he hath killed thee*; *αϑ-δουβε-π*, *he hath killed us*; *αϑ-δουβ-ου*, *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 *ο*, before *β* or *λλ*, instead of *τ*; as, *αωτελλ*, *to hear*; *αϑ-αουελλε-ϑ*, *he hath heard him*; *ρωτεβ*, *to recline*; *ατ-ρουβ-ου*, *they reclined*; &c.

70. *αελλου*, *to minister*, changes the *ι* into *η*, and takes *τ* before the Suffixes; as, *αελλουητ-κ*, *αελλουητ-ϑ*, *αελλουητ-ου*, *thou, he, they minister*.

71. Some Verbs take the Personal Pronouns instead of the Suffixes; as, *αε*, *to go*; *αε-πη*, *I go*; *αε-πικ*, *thou goest*; *αε-πικϑ*, *he goes*; *αε-παν*, *we go*. The first letter of the Pronoun is dropped before a consonant: as, *παν*, *to please*; *παν-η*, *it pleaseth me*; *παν-ικ*, *it pleaseth thee, m.*; *παν-ικϑ*, *it pleaseth him*; *παν-ου*, *it pleaseth them*; *βηπελλ-αϑ*, *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, $\overline{\text{ϯ}} \overline{\text{ⲛ}} \overline{\text{ⲉ}} \overline{\text{ⲟⲟⲣ}}$, *three days*—Matt. xii. 40; $\overline{\text{ⲁ}} \overline{\text{ⲛ}} \overline{\text{ⲗ}} \overline{\text{ⲃⲟⲧ}}$, *four months*—John iv. 35. Sometimes they are expressed by words; as, $\overline{\text{ϥⲧⲟⲩ}} \overline{\text{ϥⲟⲟⲩ}}$, *four days*—Acts x. 30.

73. Numbers admit the Articles, and are also found without them; as, $\overline{\text{ϩⲟⲛⲓ}} \overline{\text{ⲥⲓⲟⲩ}} \overline{\text{ⲧ}}$, *two tunicks*—Luke iii. 11; $\overline{\text{ⲛⲓⲥⲛⲁⲩ}}$, *the two*—Deut. xvii. 6; or $\overline{\text{ⲓⲬ}}$, *twelve*, $\overline{\text{ⲛⲓⲬ}}$, *the twelve*—Matt. x. 2, 5.

74. The Ordinal Numbers are formed by putting $\overline{\text{ⲘⲘⲉ}}$, or with the Articles $\overline{\text{ⲛⲓⲘⲘⲉ}}$, m. or $\overline{\text{ⲧⲘⲘⲉ}}$, f. before the Cardinal Numbers; as, $\overline{\text{ⲛⲓⲘⲘⲉ}} \overline{\text{Ⲭ}}$, *the second*, m.; $\overline{\text{ⲧⲘⲘⲉ}} \overline{\text{Ⲭ}}$, *the second*, f.; $\overline{\text{ⲛⲓⲘⲘⲉ}} \overline{\text{Ⲯ}}$, *the third*, m.; $\overline{\text{ⲧⲘⲘⲉ}} \overline{\text{Ⲯ}}$, *the third*, f. &c. $\overline{\text{ⲛⲓⲘⲘⲓⲛⲓ}} \overline{\text{ⲘⲘⲉ}} \overline{\text{Ⲭ}}$, *the second miracle*—John iv. 54.

75. $\overline{\text{ⲥⲟⲩ}}$ is sometimes used instead of $\overline{\text{ⲘⲘⲉ}}$, 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, $\overline{\text{ⲛⲁⲩⲩⲛⲣⲉ}} \overline{\text{ⲥⲓⲁⲩ}}$, *my two sons*—Matt. xx. 21.

74. The Ordinal Numbers are formed, like the Coptic, by $\overline{\text{ⲘⲘⲉ}}$, and sometimes $\overline{\text{ⲘⲘⲉ}}$, with, or without the Articles before the Cardinals; as, $\overline{\text{ⲛⲓⲘⲘⲉ}}$, $\overline{\text{ϩⲟⲛⲓⲛⲧ}}$, *the third*—Matt. xxii. 26.

75. $\overline{\text{ⲥⲟⲩ}}$, or $\overline{\text{ⲛⲥⲟⲩ}}$, is occasionally used to form the Ordinal Numbers when days are expressed; but $\overline{\text{ⲘⲘⲉ}}$ is generally employed.

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

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

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

CARDINAL NUMBERS.

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

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

CARDINAL NUMBERS.

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

	Masc.	Fem.	
Ὶ.	ϣαϣϣ,	ϣαϣϣι,	<i>seven.</i>
Ί.	ϣϣϣϣ, or ϣϣϣϣϣ,	ϣϣϣϣι,	<i>eight.</i>
῜.	ϣϣϣ,	ϣϣϣι,	<i>nine.</i>
῝.	ϣϣϣ, or ϣϣϣ,	ϣϣϣι,	<i>ten.</i>
῞.	ϣϣϣ-οὐδὲ,	ϣϣϣ-οὐι,	<i>eleven.</i>
῟.	ϣϣϣ-σπὰς,	ϣϣϣ-σποῦς,	<i>twelve.</i>
ῠ.	ϣϣϣ-ϣολλὰ,	ϣϣϣ-ϣολλὰι,	<i>thirteen.</i>
ῡ.	ϣϣϣ-ϣτοὺς, or ϣτο,	ϣϣϣ-ϣτοε,	<i>fourteen.</i>
ῢ.	ϣϣϣ-ῑοῦς, or ῑοῦς,	ϣϣϣ-ῑε,	<i>fifteen.</i>
ΰ.	ϣϣϣ-σοῦς,	ϣϣϣ-σο,	<i>sixteen.</i>
ῤ.	ϣϣϣ-ϣαϣϣ,	ϣϣϣ-ϣαϣϣι,	<i>seventeen.</i>
ῥ.	ϣϣϣ-ϣϣϣϣ,	ϣϣϣ-ϣϣϣϣι,	<i>eighteen.</i>
Ῐ.	ϣϣϣ-ϣϣϣ, or ϣϣϣ,	ϣϣϣ-ϣϣϣι,	<i>nineteen.</i>
Ῑ.	χωτ,	χωτὰι,	<i>twenty.</i>

	Masc.	Fem.	
Ὶ.	σαϣϣ,	σαϣϣε,	<i>seven.</i>
Ί.	ϣϣϣϣ,	ϣϣϣϣε,	<i>eight.</i>
῜.	ϣϣϣ,	ϣϣϣε,	<i>nine.</i>
῝.	ϣϣϣ, or ϣϣϣ,	ϣϣϣε,	<i>ten.</i>
῞.	ϣϣϣ-οῦς,	—	<i>eleven.</i>
῟.	ϣϣϣ-σποῦς,	—	<i>twelve.</i>
ῠ.	ϣϣϣ-ϣολλὰ;	—	<i>thirteen.</i>
ῡ.	ϣϣϣ-ῑοῦς,	—	<i>fourteen.</i>
ῢ.	ϣϣϣ,	—	<i>fifteen.</i>
ΰ.	ϣϣϣ-ῑε,	—	<i>sixteen.</i>
ῤ.	ϣϣϣ-σαϣϣ,	—	<i>seventeen.</i>
ῥ.	ϣϣϣ-ϣϣϣϣ,	—	<i>eighteen.</i>
Ῐ.	ϣϣϣ-ϣϣϣ,	—	<i>nineteen.</i>
Ῑ.	χωτὰι,	χωτὰε,	<i>twenty.</i>

λ̄.	εεεπ, or εεεβ,	<i>thirty.</i>
μ̄.	εεε,	<i>forty.</i>
ν̄.	τεοσι, or τειοσι,	<i>fifty.</i>
ξ̄.	σε,	<i>sixty.</i>
ο̄.	σβε,	<i>seventy.</i>
π̄.	εεεπε,	<i>eighty.</i>
ϑ̄.	πιστεοσι, or πιστατ,	<i>ninety.</i>
ρ̄.	σσε,	<i>one hundred.</i>
ς̄.	σπασ̄τ̄ η̄σσε,	<i>two hundred.</i>
τ̄.	σσομ̄τ̄ η̄σσε,	<i>three hundred.</i>
ῡ.	σσοτ̄ η̄σσε,	<i>four hundred.</i>
φ̄.	τιοτ̄ η̄σσε,	<i>five hundred.</i>
χ̄.	σοοτ̄ η̄σσε,	<i>six hundred.</i>
ψ̄.	σασσγ̄ η̄σσε,	<i>seven hundred.</i>
ω̄.	σασσπ̄ η̄σσε,	<i>eight hundred.</i>

λ̄.	εεεβ,	<i>thirty.</i>
μ̄.	εεε,	<i>forty.</i>
ν̄.	τειοσι,	<i>fifty.</i>
ξ̄.	σε,	<i>sixty.</i>
ο̄.	σβε, and σσε,	<i>seventy.</i>
π̄.	εεεπε,	<i>eighty.</i>
ϑ̄.	πестειοσι,	<i>ninety.</i>
ρ̄.	σσε,	<i>one hundred.</i>
ς̄.	σπστ̄,	<i>two hundred.</i>
τ̄.	σσομ̄π̄τ̄ η̄σσε,	<i>three hundred.</i>
ῡ.	σσοοτ̄ η̄σσε,	<i>four hundred.</i>
φ̄.	τ̄οτ̄ η̄σσε,	<i>five hundred.</i>
χ̄.	σοοτ̄ η̄σσε,	<i>six hundred.</i>
ψ̄.	σασσγ̄ η̄σσε,	<i>seven hundred.</i>
ω̄.	σασσπ̄ η̄σσε,	<i>eight hundred.</i>

Ϡ.	ψιτ η̄αυε,	<i>nine hundred.</i>
Ϡ̄.	αυο,	<i>one thousand.</i>
Ϡ̄̄.	σπλτ η̄αυο,	<i>two thousand.</i>
Ϡ̄̄̄.	αυολλτ η̄αυο,	<i>three thousand.</i>
Ϡ̄̄̄̄.	αυτοτ η̄αυο,	<i>four thousand.</i>
Ϡ̄̄̄̄̄.	αυοτ η̄αυο,	<i>five thousand.</i>
Ϡ̄̄̄̄̄̄.	αυοοτ η̄αυο,	<i>six thousand.</i>
Ϡ̄̄̄̄̄̄̄.	αυαυαυ η̄αυο,	<i>seven thousand.</i>
Ϡ̄̄̄̄̄̄̄̄.	αυαυαυ η̄αυο,	<i>eight thousand.</i>
Ϡ̄̄̄̄̄̄̄̄̄.	ψιτ η̄αυο,	<i>nine thousand.</i>
Ϡ̄̄̄̄̄̄̄̄̄̄.	αυαυτ η̄αυο, or οβλ,	<i>ten thousand.</i>
	αυε η̄αυο, or αυαυτ-η̄αυοβλ,	<i>one hundred thousand.</i>
	αυο η̄αυο,	<i>one million.</i>

Ϡ.	ψις η̄αυε,	<i>nine hundred.</i>
Ϡ̄.	αυο,	<i>one thousand.</i>
Ϡ̄̄.	σπλτ η̄αυο,	<i>two thousand.</i>
Ϡ̄̄̄.	αυολλη̄αυο,	<i>three thousand.</i>
Ϡ̄̄̄̄.	αυτοοτ η̄αυο,	<i>four thousand.</i>
Ϡ̄̄̄̄̄.	αυοτ η̄αυο,	<i>five thousand.</i>
Ϡ̄̄̄̄̄̄.	αυοοτ η̄αυο,	<i>six thousand.</i>
Ϡ̄̄̄̄̄̄̄.	αυαυαυ η̄αυο,	<i>seven thousand.</i>
Ϡ̄̄̄̄̄̄̄̄.	αυαυοαυ η̄αυο,	<i>eight thousand.</i>
Ϡ̄̄̄̄̄̄̄̄̄.	ψις η̄αυο,	<i>nine thousand.</i>
Ϡ̄̄̄̄̄̄̄̄̄̄.	αυαυτ η̄αυο, or τβλ,	<i>ten thousand.</i>
	αυε η̄αυο, or αυαυτ-η̄αυοβλ,	<i>one hundred thousand.</i>
	αυο η̄αυο,	<i>one million.</i>

CHAP. V.

OF VERBS.

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

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

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

4. Sometimes the Passive Voice can only be discovered by the sense of the passage; as, $\rho\iota\kappa\alpha\ \dot{\iota}\text{-}\theta\omega\tau\epsilon\pi\ \dot{\iota}\text{-}\tau\epsilon\tau\epsilon\pi\text{-}\nu\omicron\zeta\epsilon\epsilon$, *That ye may be saved*; $\dagger\text{-}\sigma\upsilon\lambda\epsilon\iota\ \sigma\omicron\nu\zeta\ \epsilon\pi\text{-}\epsilon\sigma\text{-}\rho\alpha\iota$, *The woman is bound to her husband*—1 Cor. vii. 39.

OF VERBS.

1. to 4. The observations on Egyptian Verbs are intended to apply to Sahidic and 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, $\text{†-}\epsilon\lambda\lambda\iota$, *I know*: or asks a question, as, $\epsilon\varrho\text{-}\epsilon\lambda\lambda\iota$, *Does he know?*

SUBJUNCTIVE MOOD.

7. The Prefixes of the Subjunctive Mood are the same as the Indicative, with $\grave{\eta}$, $\grave{\eta}\tau$, or $\grave{\eta}\tau\epsilon$, *that*, added to them; as, $\grave{\eta}\text{-}\text{ce-}\tau\alpha\varrho\omicron\varrho$, *That they might take him*—John vii. 32. These signs are often preceded by others; such as, $\varrho\iota\eta\alpha$, $\epsilon\varrho\omega\eta$, $\varpi\alpha\eta$, $\varrho\omega\text{c}$, $\lambda\eta\eta\omega\tau\epsilon$, $\varrho\omicron\tau\alpha\eta$, &c. These last quoted, and other signs of the Subjunctive Mood, sometimes occur with $\grave{\eta}$, $\grave{\eta}\tau$, or $\grave{\eta}\tau\epsilon$, before the Prefix to the Verb, and sometimes without; as, $\varrho\iota\eta\alpha \grave{\eta}\text{-}\tau\epsilon\tau\epsilon\eta\text{-}\epsilon\lambda\lambda\iota$, *That ye may know*—Matth. ix. 6; $\epsilon\varrho\omega\eta \tau\epsilon\text{-}\tau\epsilon\eta\text{-}\lambda\lambda\epsilon\iota \lambda\lambda\epsilon\iota\omicron\iota$, *If ye love me*—John xiv. 15.

$\grave{\eta}$, $\grave{\eta}\tau$, or $\grave{\eta}\tau\epsilon$, also takes the Infixes; as, $\grave{\eta}\tau\alpha\text{-}I$; $\grave{\eta}\tau\epsilon\kappa\text{-}thou, m.$; $\grave{\eta}\tau\epsilon\text{-}thou, f.$; $\grave{\eta}\tau\epsilon\varrho\text{-}$, or $\grave{\eta}\tau\epsilon\text{-}$, *he*; Plural, $\grave{\eta}\tau\epsilon\eta\text{-}we$; $\grave{\eta}\tau\epsilon\tau\epsilon\eta\text{-}ye$; $\grave{\eta}\tau\omicron\tau\text{-}they$.

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

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

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

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

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

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

OPTATIVE MOOD.

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

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

13. This Mood is also used for the Imperative.

IMPERATIVE MOOD.

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

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

gative

OPTATIVE MOOD.

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

IMPERATIVE MOOD.

14, 15. The Sahidic corresponds with the Coptic, with the addition of $\overline{\pi\tau}$, *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-εουυ**, *to walk*; **ἐ-οτωρη**, *to send*; &c. The Infinitive has sometimes the Servile **εε**, or **ἡ**, prefixed; as, **εεωβι**, *to mock*; **ἡρῖοτι ἐβολ**, *to cast out*—Luke xix. 45; **ἡ-ερωτω**, *to answer*—Matt. xxii. 46.

PARTICIPLES.

17. The Participles of the Present Tense are expressed by the Indicative Mood, Present Tense; so that the Present Participle, and the Present Tense of the Indicative Mood, are the same; thus: **εγ-τωβρ**, **εγ-χωεεεοο**, *He prayed, saying*—Matt. xxvi. 39; **εῖνα ετ-πατ ἡτ-οτ-πατ**, *That seeing, they may see*—Mark iv. 12; **ετ-κιεε ἡτ-οτ-εφε ετ-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 **εεπρ**, or **εεπερτρε**. The Bashmuri often has **εεπελ**, as the Negative Prefix.

INFINITIVE MOOD.

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

PARTICIPLES.

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

tion **ετ** prefixed; as, **ἤνωσθε δε ετ-ατ-ωτελλ**
ατ-φωσθε εεφθ, *Οἱ δὲ ἀκούσαντες, ἰδοῦσαζον τὸν Κύριον,*
But they hearing, (when they heard,) glorified God—
 Acts xxi. 20; **ετ-αρελλ**, *having known*; **ετ-ατ-**
χιελλ, *they having found*; **φθεθ-πα-ελλωγι**, *he walk-*
ing, or he that shall walk; **πθεθ-παεφθ**, *believing, or*
they who believe—John vii. 39; **οτοθ πθεθ-πα-**
ωτελλ εεθε-ωπεθ *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 **πιπ**, **πιππ**, or **πιππε**, to the root; and often with the Pronoun Infixes; as, **πεκ-χιπ-ι**, *thy coming—Matt. xxiv. 3*; **πιπ-ερεφωσθε ερωσθε**, *blessing them—Luke xxiv. 51*; **πιπ-ι εεπ-ωπρι εεφ-ρωελλ**, *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 **ππ**, or **πππε**, to the root, and generally have a Preposition before them; as, **εε πππε-ωτελλ εροφ**, *in hearing him—Acts viii. 6*; **εε πππε-ωπ**, *in my crying—Ps. iv. 3.*

same manner; as, **Ⲫⲉⲡ ⲡⲬⲓⲡ-ⲥⲱⲔ**, *ἐν τῷ ἰλαύνειν*, *in rowing*—Mark vi. 48; **Ⲫⲉⲡ ⲡⲁⲬⲓⲡ-ⲱⲱ ⲟⲩⲃⲏⲛ**, *ἐν τῷ κειραγῆναι με πρὸς αὐτὸν*, *In my crying to him*—Ps. iv. 3; **ἐ-ⲡⲬⲓⲡ-εϣⲉⲡⲓⲉⲩⲱⲓⲡ** *ἐϣⲉⲣⲟⲥ*, *πρὸς τὸ ἐπιθυμῆσαι αὐτῆς*, *in desiring her*, or, *to desire her*—Matt. v. 28; **ἐ-ⲡⲬⲓⲡ-ⲧⲏⲥ**, *τοῦ δοῦναι*, *in giving*, or, *to give*—Luke i. 73; **Ⲫⲉⲡ ⲡⲬⲓⲡⲉϣⲟⲩ-ⲥⲱⲧⲉⲗ**, *ἐν τῷ ἀκούειν*, *in hearing*—Acts vii. 6.

21. The Participles of some Verbs vary in their terminations from the Verbs, and end in **ⲏⲟⲩ**, **ⲏⲟⲩⲧ**, or **ⲱⲟⲩⲧ**; as, **ⲟⲗⲗⲁⲓⲟ**, *to justify*; **ⲟⲗⲗⲁⲓⲏⲟⲩⲧ**, *justified*; **ⲧⲁⲕⲟ**, *to destroy*; **ⲧⲁⲕⲏⲟⲩⲧ**, *destroyed*; **ϣⲓ**, *to fall*; **ϣⲓⲱⲟⲩⲧ**, *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, **ⲓ**, or **ⲉⲓ**, *I am*, or, *I do*; **ⲕ**, **ⲉⲕ**, or **ϫ** before **ⲗ**, **ⲗ**, **ⲡ**, **ⲟⲩ**, or **ⲣ**, *thou dost*, *m.*;

ⲧⲉ,

21. Some Sahidic Participles vary from the Verbs in their terminations, and end in **ⲏⲧ** or **ⲉⲓⲧ**; as, **ⲧⲁⲉⲓⲟ**, *to honour*; **ⲧⲁⲉⲓⲏⲧ**, *honoured*; **ⲧⲪⲃⲟ**, *to purify*; **ⲧⲪⲃⲏⲧ**, *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

in

τε, or ερε, *thou dost, f.*; ε, ες, or ερε, *he does*; ε, ες, εε, or ερε, *she does*. Plural: εν, or τεεν, *we do*; τετεεν, or ερετεεν, *ye do*; ετ, εε, οτ, or ερε, *they do*.

The Prefix ερε, which appears to be almost Indefinite as to time and person, is generally separated from the Verb by the Noun, or some other word; as, ερε-ποτ-ρητ ακορ, *Their heart was afflicted*—Matt. xxvi. 22; ερε-οτωσ φωπι πακ, *Glory shall be to thee*—Luke xiv. 10; ερε παι τηροτ ηνοτ, *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, εαι, *I am*; εακ, *thou art, m.*; εαρε, or εαρ, *thou art, f.*; εαε, *he is*; εαε, *she is*. Plural: εαν, *we are*; εαρετεεν, *ye are*; εατ, *they are*.

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

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

in the Singular, except that ϫ is not used. The Bashmuric frequently takes ελε, instead of ερε. The Plural is the same as the Coptic, or contracted thus: εν, or τεεν, *we*; τετεεν, ερετεεν, or ερετεεν, *ye*.

23. The Present Tense Indefinite, Sahidic, is the same as the Coptic. The Bashmuric has εαλε, instead of εαρε; and εαλετεεν, for εαρετεεν.

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.; **παι**, or **παρε**, *he did*; **παις**, or **παρε**, *she did*. Plural, **παιπ**, *we did*; **παρετεπ**, *ye did*; **παιτ**, or **παρε**, *they did*.

27. The Imperfect Tense frequently has **πε** or **τε** following the Verb; as, **οτοζ παι-†τβω πε**, *and taught*—John vii. 14; **παι-θωππτ δε πε πι-παιςχα**, *And the Passover drew near*—John xi. 55; **δε παι-δρι εραττ αιβολ 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-ααδθητθς θουητ**, *The Disciples were assembled*—John xx. 19; **παρε ιης, αει αααογ**, *Jesus loved him*—John xx. 2.

PERFECT TENSE.

29. The Prefixes of the Perfect Tense Definite are
are

IMPERFECT TENSE.

26. The Signs of the Imperfect Tense in Sahidic and Bashmuric are, **πει**, *I did*, or *was*; **πβ**, *thou didst*, m.; **περε**, *thou didst*, f.; **πεγ**, **πβγ**, **πεεγ**, or **περε**, *he did*; **πες**, or **περε**, *she did*. Plural: **πεπ**, *we did*; **περετεπ**, or **περετπ**, *ye did*; **πετ**, or **περε**, *they did*.

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

PERFECT TENSE.

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

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

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

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

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

PLUPERFECT TENSE.

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

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

PLUPERFECT TENSE.

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

πε ακ...πε, *thou hadst*; πε αϑ...πε, *he had*; πε ας...πε, *she had*. Plur. πε αν...πε, *we had*; πε ατε-
τεπ...πε, *ye had*; πε ατ...πε, *they had*; as, ἰη̅ς
δε πε αϑὶ 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 υαγ...πε, *I had been*; πε υακ...πε, *thou hadst, m.*; πε υαρε...πε, *thou hadst, f.*; πε υαϑ...πε, *he had*; πε υας...πε, *she had*. Plur. πε υαν...πε, *we had*; πε υαρετεπ...πε, *ye had*; πε υατ...πε, *they had*; as, οτορ, πε υατσοηϑε πε, *And they had bound him*, ορ, *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 παγ πα...πε, *I should, would, &c.*; πακπα...πε, *thou shouldst, m.*; παρεπα...πε; *thou shouldst*; παϑπα...πε, ορ παρεπα...πε; *he should*; παςπα...πε, ορ παρεπα...πε, *she should*. Plural: παηπα...πε, *we should*; παρετεπα...πε, *ye should*; πατπα...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 πεηπα...πε, *I should*; π̅πα...πε, *thou shouldst*; πεϑπα...πε, ορ περεπα...πε, *he should*; πεςπα...πε, ορ περεπα...πε, *she should*. Plural: πεηπα...πε, *we should*; περετ̅πα...πε, *ye should*; πετπα...πε, *they should*. The Bashmuric takes πε, instead of πα; as, πεηπε...πε, *I should*; πετπε...πε, *they should, &c.*

following manner: ΠΙ-ΚΟCΛΛΟC ΠΔ-ΠΔΤ ἐροι ΔΠ, *The world shall not see me*—John xiv. 9; ΕΘΠΔ-ΤΑΧΟ, *That shall perish*; ΦΗΘΠΔ-ΠΟΡΕΩ, *That shall be saved*—Matth. xiii. 13.

SECOND FUTURE INDEFINITE.

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

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

40. The Prefixes to Verbs frequently take the Relative and Demonstrative Pronouns before them; as, ΕΤ-ΔC-ΥΩΠΙ ΙCΧΕΠ ΔΗ, *Which hath been from the beginning*—Acts xxvi. 4; ΦΗΕΤ-ΔC-ΘΙ ΔΙΤΧΙΗ-CΩΡ Δ, *He that received two talents*—Matth. xxv. 22; ΠΗΕΤ-ΕΚ-ΠΔΤ ΕΡΩΟΥ, *Those things which thou seest*—Acts xxvi. 16.

41. When

The Bashmuri Future Indefinite, has ΠΕ for the sign of the Future; as, †ΠΕ, *I shall*; ΕΚΠΕ, *thou shalt*; ΕCΠΕ, *he shall*; ΔΤΕΤΕΠΠΕ, *ye shall*; CΕΠΕ, *they shall*, &c.

SECOND FUTURE INDEFINITE.

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

41, 42.

41. When the following Prefixes begin a word, they take the accent over the first vowel; viz. ἐρε, ἐρετεν, ἐρετενὲ, ἄρε, ἄρι, ἄρετεν, ἄτετεν, and ἄ; as, ἐρεμαὶ τήρου κηου, *All these things shall come*—Matth. xxiii. 36; ἐρετενὲ βίτου, *Ye shall receive*—Matth. xxi. 22; κελως ἄρε-χος, *Thou hast said well*—John iv. 17; ἄρετεν-πάτ εροι, *Ye have seen me*—John vi. 36; ἄρι-δωβ ἄη, *Labour not*—John vi. 27; ἄχος, *Say ye*—Luke xi. 2; ἄ-λεωτσηс хос ηἄη, *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-σωουη ἄεου ἄη, *Knoweth him not*—John xiv. 17; ἐηἄ-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.

		Singular.			
Masc.				Fem.	
†-	} <i>I do, am, &c.</i>				
ει-					
κ-, or Χ-	} <i>thou art, m.</i>	τε-	} <i>thou art, f.</i>		
εκ-, or Χ-		ερε-			
ϙ-	} <i>he is.</i>	ς-	} <i>she is.</i>		
εϙ-		ες-			
ερε-		ες-, or ερε-			
Plural.					
ειπ-	} <i>we are.</i>	εϙ-	} <i>they are.</i>		
τεπ-		ες-			
τετεπ-	οϙ-				
ερετεπ-	ερε-				

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

		Singular.			
Masc.				Fem.	
†-	} <i>I do, am, &c.</i>				
ει-					
κ-	} <i>thou, m.</i>	τε-	} <i>thou, f.</i>		
εκ-		ερε-			
ϙ-	} <i>he.</i>	ς-	} <i>she.</i>		
εϙ-		ες-			
ερε-		ες-, or ερε-			
Bashmurić.		Bashmurić.			
ελε-	<i>he.</i>	ελε-	<i>she.</i>		
Plural.					
ειπ-, or π̄-	} <i>we.</i>	εϙ-	} <i>they.</i>		
τ̄π̄-		ες-			
τετ̄π̄-	} <i>ye.</i>	οϙ-			
ερετ̄π̄-		ερε-			
ετ̄ετ̄π̄-		Bash. ελε-	<i>they.</i>		

PRESENT TENSE INDEFINITE.

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

PRESENT TENSE INDEFINITE.

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

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

IMPERFECT TENSE.

Masc.		Singular.	Fem.
παι . πε,		<i>I was.</i>	
πακ . πε,		παρα . πε,	<i>thou, m. thou, f.</i>
παγ . πε } <i>he.</i>		πασ . πε } <i>she,</i>	
παρε . πε }		παρε . πε }	
Plural.			
παι . . . πε, <i>we.</i>			
παρετεν . πε, <i>ye.</i>			
πατ . . . πε } <i>they.</i>			
παρε . . . πε }			

IMPERFECT TENSE.

Masc.		Singular.	Fem.
πει . . . πε,		<i>I was, or shall.*</i>	
πι . . . πε,		περε . πε,	<i>thou, m. thou, f.</i>
πεγ . . . πε } <i>he.</i>		πεσ . πε } <i>she.</i>	
πι . . . πε } <i>he.</i>		περε . πε }	
πεεγ . πε }		περε . πε }	
περε . πε }		περε . πε }	
Plural.			
πει . . . πε, <i>we.</i>			
περετι . πε, <i>ye.</i>			
πετ . . . πε } <i>they.</i>			
περε . . . πε }			

* 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 απε-,	<i>thou, f.</i>
αϙ-	} <i>he.</i>	αϙ-	} <i>she.</i>
αρε-		αρε-	
α-		α-	
		Plural.	
αν-	<i>we.</i>	αυ-	} <i>they.</i>
αρετεν-	} <i>ye.</i>	αρε-	
ατετεν-		α-	

PERFECT TENSE INDEFINITE.

		Singular.	Fem.
Masc.			
αυαι-	<i>I have.</i>		
αυακ-	<i>thou, m.</i>	αυαρ-, or αυαρε-,	<i>thou, f.</i>
αυαϙ-	} <i>he.</i>	αυαϙ-	} <i>she.</i>
αυαρε-		αυαρε-	
.....		
		Plural.	
αυαρετεν-	<i>ye.</i>	αυαυ-	} <i>they.</i>
		αυαρε-	

PERFECT TENSE.

		Singular.	Fem.
Masc.			
αι-	<i>I have.</i>		
ακ-	<i>thou, m.</i>	αρ, or απε-,	<i>thou, f.</i>
αϙ-	} <i>he.</i>	αρε-	} <i>she.</i>
αρε-		αϙ-	
α-		α-	
		Plural.	
Bashmuric.			
αλε-	} <i>he.</i>	αυ-	} <i>they.</i>
αα-		α-	
αν-	<i>we.</i>		
ατετην-	<i>ye.</i>		

PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
πε εἶ...πε,	<i>I had, &c.</i>	
πε εἶ...πε,	<i>thou, m.</i>	πε εἶρε...πε, <i>thou, f.</i>
πε εἶ...πε } πε εἶρε...πε } πε εἶ...πε }	} <i>he.</i>	
	} <i>she.</i>	

Plural.

πε εἶπ...πε, *we.*πε εἶτετε...πε, *ye.*

πε εἶ...πε } πε εἶρε...πε } πε εἶ...πε }	} <i>they.</i>	
--	----------------	--

PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
πε εἶ...πε,	<i>I had, &c.</i>	
πε εἶ...πε,	<i>thou, m.</i>	πε εἶρε...πε, <i>thou, f.</i>
πε εἶ...πε } πε εἶρε...πε } πε εἶ...πε }	} <i>he.</i>	
	} <i>she.</i>	

Plural.

πε εἶπ...πε, *we.*πε εἶτετε...πε, *ye.*

πε εἶ...πε } πε εἶρε...πε } πε εἶ...πε }	} <i>they.</i>	
--	----------------	--

PLUPERFECT TENSE INDEFINITE.

		Singular.	
Masc.			Fem.
не ѡдѣ...не,	<i>I had, &c.</i>		
не ѡдѣ...не,	<i>thou, m.</i>	не ѡдѣре...не,	<i>thou, f.</i>
не ѡдѣ...не } не ѡдѣре...не }	<i>he.</i>	не ѡдѣс...не } не ѡдѣре...не }	<i>she.</i>

Plural.

.....
 не ѡдѣрѣтѣн...не, *ye.*
 не ѡдѣт.....не }
 не ѡдѣре.....не } *they.*

PLUPERFECT TENSE INDEFINITE.

		Singular.	
Masc.			Fem.
не ѡдѣ...не,	<i>I had, &c.</i>		
не ѡдѣ...не,	<i>thou, m.</i>	не ѡдѣре...не,	<i>thou, f.</i>
не ѡдѣ...не } не ѡдѣре...не }	<i>he.</i>	не ѡдѣс...не } не ѡдѣре...не }	<i>she.</i>

Plural.

.....
 не ѡдѣрѣтѣн...не, *ye.*
 не ѡдѣт.....не }
 не ѡдѣре.....не } *they.*

FUTURE IMPERFECT TENSE.

Masc.		Singular.	Fem.
паі па ... пе, <i>I should, &c.</i>			
пак па ... пе,		<i>thou, m.</i>	па̀ре па ... пе, <i>thou, f.</i>
паꝛ па ... пе	} <i>he.</i>		па̀с па ... пе } <i>she.</i>
па̀ре па ... пе			па̀ре па ... пе }
Plural.			
па̀к па пе, <i>we.</i>			
па̀ре те па ... пе, <i>ye.</i>			
па̀т па пе		} <i>they.</i>	
па̀ре па пе			

FUTURE IMPERFECT TENSE.

Masc.		Singular.	Fem.
пеі па ... пе, <i>I should.</i>			
пек па ... пе		} <i>thou, m.</i>	пере па ... пе, <i>thou, f.</i>
п̄ па ... пе			
пеꝛ па ... пе		} <i>he.</i>	пес па ... пе } <i>she.</i>
пере па ... пе				пере па ... пе }
Rashmoric.			
пеі пе ... пе, <i>I, &c.</i>			
Plur. п̄т пе-пе, & па̀т пе-пе, <i>they.</i>			

Plural.

п̄н па пе, *we.*

п̄ре т̄ па ... пе, *ye.*

п̄т па пе

п̄ре па пе } *they.*

FUTURE TENSE DEFINITE.

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

Plural.	
εινε-	<i>we.</i>
ερετενε-	<i>ye.</i>
ετε-	<i>they.</i>

FUTURE TENSE DEFINITE.

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

Plural.	
εινε-	<i>we</i>
ερετενε	<i>ye.</i>
ετε-	<i>they.</i>

CONJUGATION OF A REGULAR VERB.

FUTURE TENSE INDEFINITE.

Masc.	†на-	} Singular.	I shall.	Fem.
	єна-			
	ана-	} thou, m.		
	к, or хна-			
	єкна-			
	ана-	} he.		
	єна-			
	єєна-			
	ана-			
	єєна-			
	на-		єна-	} she.
			єєна-	
			ана-	
	єна-	} Plural.	єна-	} they.
	єєна-			
	ана-			
	єєєна-	} we.	єєна-	
	ана-			
	єєєна-			
	єєєєна-	} ye.	ана-	
	єєєєна-			
	єєєєєна-			

FUTURE TENSE INDEFINITE.

		Singular.		
Masc.	†на- or єна-	I shall.		Fem.
	кна-	} thou, m.		
	єкна-			
	на-			
	єна-	} he.		
	єєна-			
	єєєна-			
	єєєєна-			
	єєєєєна-			
	на-		єна-	} she.
			єєна-	
			на-	
	на-	} Plural.	єна-	} they.
	єєна-			
	ана-			
	єєєна-	} we.	єєна-	
	ана-			
	єєєна-			
	єєєєна-	} ye.	на-	
	єєєєна-			
	єєєєєна-			

	Singular.	BASHMURIC.	Plural.
†не- or єне-	I shall.	єне-	we.
єкне-	thou.	єєєне-	ye.
єне-	he, &c.	єєне-	they, &c.

SECOND FUTURE INDEFINITE.

		Singular.	
	Masc.		Fem.
	τα-	<i>I shall.</i>	
.....			τερα- <i>thou, f.</i>
	ταρεσ-	<i>he.</i>	
Plural.			
	ταρεν-	<i>we.</i>	
	ταρετεν-	<i>ye.</i>	
	ταροσ-	<i>they.</i>	

SECOND FUTURE INDEFINITE.

		Singular.	
	Masc.		Fem.
	τα-	<i>I shall.</i>	
.....			τερα- <i>thou, f.</i>
	ταρεσ-	<i>he.</i>	
Plural.			
	ταρη-	<i>we.</i>	
	ταρετη-	<i>ye.</i>	
	ταροσ-	<i>they.</i>	

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

SUBJUNCTIVE MOOD.

The Prefixes to this Mood are the same as to the Indicative, with $\bar{\eta}$, $\bar{\eta}\tau$, $\bar{\eta}\tau\epsilon$, 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>
$\bar{\eta}\tau\epsilon\varsigma$ -	} <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 $\epsilon\omicron\pi\iota$ - *that I*; $\epsilon\omicron\pi\epsilon\kappa$ - *that thou, m.*; $\epsilon\omicron\pi\epsilon\varsigma$ - *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.
$\bar{\eta}\tau\epsilon\pi\iota$ -	<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>
$\bar{\eta}\tau\epsilon\pi\epsilon\varsigma$ -	} <i>when he.</i>		
$\bar{\eta}\tau\epsilon\pi\epsilon$ -		$\bar{\eta}\tau\epsilon\pi\epsilon\varsigma$ -	<i>when she.</i>
		Plural.	
	$\bar{\eta}\tau\epsilon\pi\epsilon\kappa$ -	<i>when we.</i>	
	$\bar{\eta}\tau\epsilon\pi\epsilon\tau\epsilon\tau\epsilon\kappa$ -	<i>when ye.</i>	
	$\bar{\eta}\tau\epsilon\pi\omicron\tau$ -	<i>when they.</i>	

OPTATIVE MOOD.

		Singular.	
Masc.			Fem.
ἄρι-	<i>I may.</i>		
ἄρεκ-	<i>thou, m.</i>	ἄρε-	<i>thou, f.</i>
ἄρεϛ- } ἄρε-	<i>he.</i>	ἄρεϛ- } ἄρε-	<i>she.</i>
Plural.			
	ἄρεπ-	<i>we.</i>	
	ἄρετεπ-	<i>ye.</i>	
	ἄροϛ- } ἄρε-	<i>they.</i>	

OPTATIVE MOOD.

		Singular.	
Masc.			Fem.
ἄρι-	<i>I may.</i>		
ἄρεκ-	<i>thou, m.</i>	ἄρε-	<i>thou, f.</i>
ἄρεϛ- } ἄρε-	<i>he.</i>	ἄρεϛ- } ἄρε-	<i>she.</i>
Plural.			
	ἄρῑ-	<i>we.</i>	
	ἄρετ̄π̄- } ἄρετετ̄π̄-	<i>ye.</i>	
	ἄροϛ	<i>they.</i>	

Bashmuric.

ἄλεϛ- *he, &c.* ἄλοϛ- *they.*

IMPERATIVE MOOD.

Sing. & Plur.

а-, ааа-, ари-, or the Root itself.

апер-, to express a Negative.

аперѳек- *be not thou.* аперѳеѳ- *let not him, &c.*

See the Verb ѳе.

INFINITIVE MOOD.

ѳ-, аа-, or а-

or the Root without a Prefix.

IMPERATIVE MOOD.

Sing. & Plur.

а-, ааа-, ари-, or the Root itself.

апер, }
Bañh. аперл } to express a Negative; &c.апертрек- *be not thou.* апертреѳ- *let not him, &c.*

See the Verb тре.

INFINITIVE MOOD.

ѳ-, аа-, or а-

or the Root without a Prefix.

PARTICIPLES.

The Participles are expressed by the Indicative Mood, or by prefixing **ⲡⲬⲏⲛⲧ-**, **ⲡⲬⲏⲛⲧⲧ-**, or **ⲡⲬⲏⲛⲧⲟⲣⲉ-**; as,

ⲡⲬⲬⲏⲛⲧ-	<i>my</i>
ⲡⲬⲬⲏⲛ-	<i>thy, m.</i>
ⲡⲉⲄⲬⲏⲛ-	<i>his.</i>
or,	
ⲡⲬⲏⲛⲧⲁ-	<i>my.</i>
ⲡⲬⲏⲛⲧⲉⲕ-	<i>thy, m.</i>
ⲡⲬⲏⲛⲧⲉⲄ-	<i>his.</i>

Plural.

ⲡⲬⲏⲛⲧⲉⲛ-	<i>our,</i>
ⲡⲬⲏⲛⲧⲉⲧⲉⲛ	<i>your.</i>
ⲡⲬⲏⲛⲧⲟⲩ-	<i>their.</i>

Some Participles end in **ⲏⲧ**, **ⲏⲟⲩⲧ**, or **ⲱⲟⲩⲧ**.

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

INDICATIVE

44. The Declension of the Coptic Verb **ⲧⲁⲕⲟ**, *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
Ϸ-ТΔΚΟ	} <i>he.</i>	с-ТΔΚΟ
ϵϷ-ТΔΚΟ		ϵс-ТΔΚΟ
ϵρε-ТΔΚΟ		ϵρε-ТΔΚΟ

Plural.

ειη ΤΔΚΟ	} <i>we.</i>
τηη-ТΔΚΟ	
τϵτηη-ТΔΚΟ	} <i>ye.</i>
ϵρετηη ΤΔΚΟ	
ϵτ-ТΔΚΟ	} <i>they.</i>
се-ТΔΚΟ	
οτ-ТΔΚΟ	
ϵρε-ТΔΚΟ	

PRESENT TENSE INDEFINITE.

Masc.	Singular.	Fem.
ϷΔι-ТΔΚΟ,	<i>I destroy.</i>	
ϷΔκ-ТΔΚΟ,	<i>thou, m.</i>	ϷΔρ, or ϷΔρε-ТΔΚΟ, <i>thou, f.</i>
ϷΔϷ-ТΔΚΟ	} <i>he.</i>	ϷΔс-ТΔΚΟ
ϷΔρε-ТΔΚΟ		ϷΔρε-ТΔΚΟ

Plural.

.....	
ϷΔρετηη-ТΔΚΟ,	<i>ye.</i>
ϷΔτ-ТΔΚΟ	} <i>they.</i>
ϷΔρε-ТΔΚΟ	

IMPERFECT TENSE.

Masc.	Singular.	Fem.
<p>ΠΔΓ-ΤΔΚΟ ΠΕ, <i>I did destroy.</i></p>		
ΠΔΚ-ΤΔΚΟ ΠΕ, <i>thou, m.</i>		ΠΔΡΕ-ΤΔΚΟ ΠΕ, or ΤΕ, <i>thou, f.</i>
ΠΔΓ-ΤΔΚΟ ΠΕ } <i>he.</i>		ΠΔC-ΤΔΚΟ ΠΕ } <i>she.</i>
ΠΔΡΕ-ΤΔΚΟ ΠΕ }		ΠΔΡΕ-ΤΔΚΟ ΠΕ }

Plural.

ΠΔΠ-ΤΔΚΟ ΠΕ,	<i>we.</i>
ΠΔΡΕΤΕΠ-ΤΔΚΟ ΠΕ,	<i>ye.</i>
ΠΔΥ-ΤΔΚΟ ΠΕ	} <i>they.</i>
ΠΔΡΕ-ΤΔΚΟ ΠΕ	

PERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
<p>ΔΓ-ΤΕΚΟ, <i>I have destroyed.</i></p>		
ΔΚ-ΤΔΚΟ, <i>thou, m.</i>		ΔΡ. or ΔΡΕ-ΤΔΚΟ, <i>thou, f.</i>
ΔΓ-ΤΔΚΟ } <i>he.</i>		ΔC-ΤΔΚΟ } <i>she.</i>
ΔΡΕ-ΤΔΚΟ }		ΔΡΕ-ΤΔΚΟ }
Δ-ΤΔΚΟ }		Δ-ΤΔΚΟ }

Plural.

ΔΠ-ΤΔΚΟ,	<i>we.</i>
ΔΡΕΤΕΠ-ΤΔΚΟ	} <i>ye.</i>
ΔΤΕΤΕΠ ΤΔΚΟ	
ΔΥ ΤΔΚΟ	} <i>they.</i>
ΔΡΕ ΤΔΚΟ	
Δ-ΤΔΚΟ	

PERFECT TENSE INDEFINITE.

Masc.	Singular.	Fem.
	ϰϰΔΙ-ΤΔΚΟ, <i>I destroyed.</i>	
	ϰϰΔΚ-ΤΔΚΟ, <i>thou, m.</i>	ϰϰΔΡ, or ϰϰΔΡΕ-ΤΔΚΟ, <i>thou, f.</i>
	ϰϰΔϘ-ΤΔΚΟ } <i>he.</i>	ϰϰΔϘ-ΤΔΚΟ } <i>she.</i>
	ϰϰΔΡΕ-ΤΔΚΟ }	ϰϰΔΡΕ-ΤΔΚΟ }

Plural.

.....

ϰϰΔΡΕΤΕΝ-ΤΔΚΟ, *ye.*ϰϰΔΤ ΤΔΚΟ } *they.*
ϰϰΔΡΕ-ΤΔΚΟ }

PLUPERFECT TENSE DEFINITE.

Masc.	Singular.	Fem.
	ΝΕ ΔΙ-ΤΔΚΟ ΝΕ, <i>I had destroyed.</i>	
	ΝΕ ΔΚ ΤΔΚΟ ΝΕ, <i>thou, m.</i>	ΝΕ ΔΡΕ-ΤΔΚΟ ΝΕ, <i>thou, f.</i>
	ΝΕ ΔϘ-ΤΔΚΟ ΝΕ } <i>he.</i>	ΝΕ ΔϘ-ΤΔΚΟ ΝΕ } <i>she.</i>
	ΝΕ ΔΡΕ-ΤΔΚΟ ΝΕ }	ΝΕ ΔΡΕ-ΤΔΚΟ ΝΕ }
	ΝΕ Δ-ΤΔΚΟ ΝΕ }	ΝΕ Δ-ΤΔΚΟ ΝΕ }

Plural.

ΝΕ ΔΝ ΤΔΚΟ ΝΕ, *we.*ΝΕ ΔΤΕΤΕΝ-ΤΔΚΟ ΝΕ, *ye.*ΝΕ ΔΤ-ΤΔΚΟ ΝΕ } *they.*
ΝΕ ΔΡΕ-ΤΔΚΟ ΝΕ }
ΝΕ Δ-ΤΔΚΟ ΝΕ }

PLUPERFECT TENSE INDEFINITE.

Masc.	Singular.	Fem.
	<i>ηε ψαΙ-ΤΔΚΟ ΝΕ, I had destroyed.</i>	
	<i>ΝΕ ψΔΚ-ΤΔΚΟ ΝΕ, thou, m.</i>	<i>ΝΕ ψΔΡΕ-ΤΔΚΟ ΝΕ, thou, f.</i>
<i>ΝΕ ψΔΓ-ΤΔΚΟ ΝΕ</i>	} <i>he.</i>	<i>ΝΕ ψΔΣ ΤΔΚΟ ΝΕ</i>
<i>ΝΕ ψΔΡΕ ΤΔΚΟ ΝΕ</i>		} <i>she.</i>

Plural.

.....

ΝΕ ψΔΡΕΤΕΝ-ΤΔΚΟ ΝΕ, ye.

<i>ΝΕ ψΔΤ ΤΔΚΟ ΝΕ</i>	} <i>they.</i>
<i>ΝΕ ψΔΡΕ-ΤΔΚΟ ΝΕ</i>	

FUTURE IMPERFECT TENSE.

Masc.	Singular.	Fem.
	<i>ΝΔΙ ΝΔ-ΤΔΚΟ ΝΕ, I should destroy.</i>	
	<i>ΝΔΚ ΝΔ-ΤΔΚΟ ΝΕ, thou, m.</i>	<i>ΝΔΡΕ ΝΔ-ΤΔΚΟ ΝΕ, thou, f.</i>
<i>ΝΔΓ ΝΔ-ΤΔΚΟ ΝΕ</i>	} <i>he.</i>	<i>ΝΔΣ ΝΔ-ΤΔΚΟ ΝΕ</i>
<i>ΝΔΡΕ ΝΔ-ΤΔΚΟ ΝΕ</i>		} <i>she.</i>

Plural.

ΝΔΝ ΝΔ-ΤΔΚΟ ΝΕ, we.

ΝΔΡΕΤΕΝ ΝΔ-ΤΔΚΟ ΝΕ, ye.

<i>ΝΔΤ ΝΔ-ΤΔΚΟ ΝΕ</i>	} <i>they.</i>
<i>ΝΔΡΕ ΝΔ-ΤΔΚΟ ΝΕ</i>	

FUTURE TENSE DEFINITE.

		Singular.	
	Masc.		Fem.
	ειέ-ΤΑΚΟ,	<i>I shall destroy.</i>	
	εκέ-ΤΑΚΟ,	ερέ-ΤΑΚΟ,	<i>thou, f.</i>
	εγέ-ΤΑΚΟ,	<i>he.</i>	
	Plural.		
	επέ-ΤΑΚΟ,	<i>we.</i>	
	ερετεπέ-ΤΑΚΟ,	<i>ye.</i>	
	ετέ-ΤΑΚΟ,	<i>they.</i>	

FUTURE TENSE INDEFINITE.

		Singular.	
	Masc.		Fem.
	† ης-ΤΑΚΟ	} <i>I shall destroy.</i>	
	εις-ΤΑΚΟ		
	αις-ΤΑΚΟ		
	κς-ΤΑΚΟ	} <i>thou, m.</i>	
	εκς-ΤΑΚΟ		
	ακς-ΤΑΚΟ		
	γς-ΤΑΚΟ	} <i>he.</i>	ςς-ΤΑΚΟ
	εγς-ΤΑΚΟ		εςς-ΤΑΚΟ
	ερεγς-ΤΑΚΟ		αςς-ΤΑΚΟ
	αγς-ΤΑΚΟ		ης-ΤΑΚΟ
	αρεγς-ΤΑΚΟ		
	ης-ΤΑΚΟ		
	Plural.		
	επς-ΤΑΚΟ	} <i>we.</i>	εγς-ΤΑΚΟ
	τεπς-ΤΑΚΟ		σεγς-ΤΑΚΟ
	απς-ΤΑΚΟ		ογς-ΤΑΚΟ
	τετεπς-ΤΑΚΟ	} <i>ye.</i>	αγς-ΤΑΚΟ
	ερετεπς-ΤΑΚΟ		αρεγς-ΤΑΚΟ
	αρετεπς-ΤΑΚΟ		ης-ΤΑΚΟ
			} <i>they.</i>

SECOND FUTURE INDEFINITE.

Masc.	Singular.	Fem.
ТД-ТДКО, <i>I shall destroy.</i>		
.....		ТЕРД-ТДКО, <i>thou, f.</i>
ТДРЕЧ-ТДКО, <i>he.</i>		
	Plural.	
	ТДРЕН-ТДКО, <i>we.</i>	
	ТДРЕТЕН-ТДКО, <i>ye.</i>	
	ТДРОУ-ТДКО, <i>they.</i>	

SUBJUNCTIVE MOOD.

Masc.	Singular.	Fem.
ЊТД-ТДКО, <i>that I may or should destroy.</i>		
ЊТЕК-ТДКО, <i>that thou, m.</i>		ЊТЕ-ТДКО, <i>that thou, f.</i>
ЊТЕЧ-ТДКО } <i>that he.</i>		ЊТЕС-ТДКО } <i>she.</i>
ЊТЕ ТДКО }		ЊТЕ-ТДКО }
	Plural.	
	ЊТЕН-ТДКО, <i>that we.</i>	
	ЊТЕТЕН-ТДКО, <i>that ye.</i>	
	ЊТОУ-ТДКО } <i>that they.</i>	
	ЊТЕ-ТДКО }	

OPTATIVE MOOD.

Masc.	Singular.	Fem.
МДРИ-ТДКО, <i>I may, &c.</i>		
МДРЕК-ТДКО, <i>thou, m.</i>		МДРЕ-ТДКО, <i>thou, f.</i>
МДРЕЧ-ТДКО } <i>he.</i>		МДРЕС-ТДКО } <i>she.</i>
МДРЕ-ТДКО }		МДРЕ-ТДКО }
	Plural.	
	МДРЕН-ТДКО, <i>we.</i>	
	МДРЕТЕН-ТДКО, <i>ye.</i>	
	МДРОУ-ТДКО } <i>they.</i>	
	МДРЕ-ТДКО }	

CONJUGATION OF A REGULAR VERB.

IMPERATIVE MOOD.

Sing. & Plural.

ἄ-ΤΑΚΟ	} <i>destroy.</i>
ἄἄ-ΤΑΚΟ	
ἄρι-ΤΑΚΟ	
ΤΑΚΟ	

ἄπερ ΤΑΚΟ, *destroy not.*

INFINITIVE MOOD.

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

PARTICIPLES.

πχιπ-ΤΑΚΟ,	<i>destroying.</i>
παχιπ-ΤΑΚΟ,	<i>my destroying.</i>
πεχιπ-ΤΑΚΟ,	<i>thy, n.</i>
περχιπ-ΤΑΚΟ,	<i>his.</i>

or,

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

Plural.

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

or,

τῶκνοῦτ	} <i>destroying.</i>
τῶκωσῶτ	

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, εἰ-ϣ- *I*; ἐκ-ϣ- *thou*; ἐϋ-ϣ- *he*. Plural, ἐν-ϣ- *we*; ἐρετεν-ϣ- *ye*; ἐρε-ϣ- *they*. Singular, ἴ-ϣ- *I*; ἐκ-ϣ- *thou*; ἐϋ-ϣ-, or ἴ-ϣ-, *he*. Plural, ἐπ-ϣ- *we*; ἐρετεπ-ϣ- *ye*; ἐρ-ϣ-, σεπ-ϣ-, or ἴ-ϣ-, *they*. It also occurs with the Negatives; as, Singular, ἰ-ϣ- *I*; ἰπεκ-ϣ- *thou*; ἰπεϋ-ϣ-, or ἰπε-ϣ- *he*. Plural, ἰπεν-ϣ- *we*; ἰπετεπ-ϣ- *ye*; ἰποτ-ϣ- *they*. Singular, ἀπ-ϣ- *I*; ἀπεκ-ϣ- *thou*; ἀπεϋ-ϣ-, or ἀπε-ϣ-, *he*. Plural, ἀπεν-ϣ- *we*; ἀπετεπ-ϣ- *ye*; ἀποτ-ϣ- *they*. Thus: πῶς εἶπα-ϣ-τενρῆτ ὀηποτ, *Who would confide to you*—Luke xvi. 11; παρσοβῆι κε ἀρηοτ σεπ-ϣ-πορῆα ἀπῆχοι ἐ μᾶτ, *They counselled whether they should save the vessel there*—Acts xxvii. 30.

* “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, “**παι τηροϥ ρανϣελλεο νε ετφτςις ητμεεποττ ηϣοτοϣαϣτ πας ελλατατς**, *Tous sont étrangers à la nature de la Divinité, qui mérite seule d'être adorée.* **πωπηϥ ηϣοτερωφηρι ελλοϣ**, *la vie admirable.* **εϣοϣττων τεϣκικ εβολ ηϣοτςολης**, *Il étendit sa main, qui eût mérité d'être coupée.*”

47. εν, or ενε, *if*, occurs before the Prefixes to Verbs; as, **επαληχη εεν περσοϣ**, *If we were in the days*; Matth. xxiii. 30. **επεετϣωπι ητε παιχοε**, *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. ενεϣ- *if he*. ενεε- *if she*. Plural, ενεπ-, or ενεπ̄- *if we*. ενετετπ̄- *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 $\bar{\eta}$, or $\epsilon\bar{\eta}$, to the Prefixes of the Present, and Future Tenses; and $\bar{\eta}\epsilon\tau$ to the Perfect, followed generally by $\Delta\bar{\eta}$.

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

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

NEGATIVE PREFIXES.

48. The Sahidic Negative Prefixes correspond with the Coptic.

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

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

PERFECT TENSE DEFINITE.

	Singular.	
Masc.		Fem.
	ΠΕΤΔΙ-ΜΟΧΪ ΔΠ, <i>I have not walked.</i>	
	ΠΕΤΔΚ-ΜΟΧΪ ΔΠ, <i>thou.</i>	
	ΠΕΤΔϞ-ΜΟΧΪ ΔΠ, <i>he.</i>	ΠΕΤΔΣ-ΜΟΧΪ ΔΠ, <i>she.</i>
	Plural.	
	ΠΕΤΔΠ-ΜΟΧΪ ΔΠ, <i>we.</i>	
	ΠΕΤΔΡΕΤΕΠ-ΜΟΧΪ ΔΠ	} <i>ye.</i>
	ΠΕΤΔΤΕΤΕΠ-ΜΟΧΪ ΔΠ	
	ΠΕΤΔΥ-ΜΟΧΪ ΔΠ, <i>they.</i>	

PERFECT TENSE DEFINITE.

	Singular.	
Masc.		Fem.
	ΠΕΤ-, or ΠΤ̄ΔΙ-ΨΩΠΕ ΔΠ, <i>I have not been sick.</i>	
	ΠΤ̄ΔΚ-ΨΩΠΕ ΔΠ, <i>thou.</i>	
	ΠΤ̄ΔϞ-ΨΩΠΕ ΔΠ, <i>he.</i>	ΠΤ̄ΔΣ-ΨΩΠΕ ΔΠ, <i>she.</i>
	Plural.	
	ΠΤ̄ΔΠ-ΨΩΠΕ ΔΠ, <i>we.</i>	
	ΠΤ̄ΔΤΕΤ̄Π-ΨΩΠΕ ΔΠ, <i>ye.</i>	
	ΠΤ̄ΔΥ-ΨΩΠΕ ΔΠ, <i>they.</i>	

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
ἢτῆνα-εἰσοῦσι ἄν,		<i>I shall not walk.</i>
ἢκενα-εἰσοῦσι ἄν,		<i>thou.</i>
ἢσῆνα-εἰσοῦσι ἄν,		<i>he.</i>
		ἢσῆνα-εἰσοῦσι ἄν, <i>she.</i>
Plural.		
ἢτεπῆνα-εἰσοῦσι ἄν,		<i>we.</i>
ἢτετεπῆνα-εἰσοῦσι ἄν,		<i>ye.</i>
ἢεῖπῆνα-εἰσοῦσι ἄν	}	<i>they.</i>
ἢσῆπῆνα-εἰσοῦσι ἄν		
ἢουπῆνα-εἰσοῦσι ἄν		

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

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
ἢτῆνα-ψωπε ἄν,		<i>I shall not be sick.</i>
ἢκενα-ψωπε ἄν,		<i>thou.</i>
ἢσῆνα-ψωπε ἄν,		<i>he.</i>
		ἢσῆνα-ψωπε ἄν, <i>she.</i>
Plural.		
ἢτῆπῆνα-ψωπε ἄν,		<i>we.</i>
ἢτετῆπῆνα-ψωπε ἄν,		<i>ye.</i>
ἢεῖπῆνα-ψωπε ἄν	}	<i>they.</i>
ἢσῆπῆνα-ψωπε ἄν		
ἢουπῆνα-ψωπε ἄν		

οτορ, ενϑ-σω εη, *And not drinking*—Matth. xi. 18;
 οτορ, ετενϑ-κα† εροϑ εη, *And understandeth
 it not*—Matth. xiii. 19; οτορ, ηηετενσεηα-ϑεν
 οηποτ εη, *And they who will not receive you*—
 Luke ix. 5.

NEGATIVE PREFIXES WHICH TAKE THE INFIXES.

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

INDICATIVE MOOD.

PERFECT TENSE.

Masc.	Singular.	Fem.
εηπι-ελοϑη, I have not walked.		
εηπεκ-ελοϑη, <i>thou, m.</i>	εηπε-ελοϑη εηπαρε-ελοϑη	} <i>thou, f.</i>
εηπεϑ-ελοϑη εηπαϑ-ελοϑη εηπαρε-ελοϑη εηπε ελοϑη	} <i>he.</i>	εηπεσ-ελοϑη εηπασ-ελοϑη εηπαρε-ελοϑη εηπε ελοϑη
	} <i>she.</i>	
Plural.		
εηπεκ-ελοϑη, we have not walked.		
εηπετεη-ελοϑη, <i>ye.</i>		
εηποτ-ελοϑη εηπατ-ελοϑη εηπαρε-ελοϑη εηπε ελοϑη		
	} <i>they.</i>	

NEGATIVE PREFIXES WHICH TAKE THE INFIXES.

50. The Negative Prefixes εηπε, and ηηπε, *not*,
 in Sahidic and Bashmuric, correspond with the Coptic,
 except in the Third Person Plural; the Sahidic and
 Bashmuric ending in εηπετ, and ηηπετ, *they*.

FUTURE TENSE.

Masc.	Singular.	Fem.
ἤπα-μοῦσι, <i>I will not walk.</i>		
ἤπεκ-μοῦσι, <i>thou, m.</i>		ἤπε-μοῦσι, <i>thou, f.</i>
ἤπερ-μοῦσι } <i>he.</i>		ἤπερ-μοῦσι } <i>she.</i>
ἤπε μοῦσι }		ἤπε μοῦσι }
	Plural.	
	ἤπεν-μοῦσι, <i>we will not walk.</i>	
	ἤπετεν-μοῦσι, <i>ye.</i>	
	ἤπουτ-μοῦσι } <i>they.</i>	
	ἤπε μοῦσι }	

PREFIXES WHICH TAKE THE INFIXES.

51. The Particle ἤτε, *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, *ἡσῶπι γὰρ ἤτε πετενωτ ἔπατετεντοβρρ,* *For your Father knoweth before ye ask him*—Matth. vi. 8;

PREFIXES WHICH TAKE THE INFIXES.

51. The Particle ἤτε, *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, ειοτωαα 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.
$\epsilon\pi\alpha\tau\text{-}\chi\omega\kappa$ εβολ, <i>before I have fulfilled.</i>		
$\epsilon\pi\alpha\tau\epsilon\kappa\text{-}\chi\omega\kappa$ εβολ, <i>thou, m.</i>	$\epsilon\pi\alpha\tau\epsilon\text{-}\chi\omega\kappa$ εβολ, <i>thou, f.</i>	
$\epsilon\pi\alpha\tau\epsilon\varsigma\text{-}\chi\omega\kappa$ εβολ } <i>he.</i>	$\epsilon\pi\alpha\tau\epsilon\varsigma\text{-}\chi\omega\kappa$ εβολ } <i>she.</i>	
$\epsilon\pi\alpha\tau\epsilon\ \chi\omega\kappa$ εβολ }	$\epsilon\pi\alpha\tau\epsilon\ \chi\omega\kappa$ εβολ }	

Plural.

$\epsilon\pi\alpha\tau\epsilon\pi\text{-}\chi\omega\kappa$ εβολ, *before we have fulfilled.*

$\epsilon\pi\alpha\tau\epsilon\tau\epsilon\pi\text{-}\chi\omega\kappa$ εβολ, *ye.*

$\epsilon\pi\alpha\tau\omicron\tau\text{-}\chi\omega\kappa$ εβολ } *they.*

$\epsilon\pi\alpha\tau\epsilon\ \chi\omega\kappa$ εβολ }

FUTURE TENSE.

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

Plural.

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

$\omega\alpha\tau\epsilon\tau\epsilon\pi\text{-}\chi\omega\kappa$ εβολ, *ye.*

$\omega\alpha\tau\omicron\tau\text{-}\chi\omega\kappa$ εβολ } *they.*

$\omega\alpha\tau\epsilon\ \chi\omega\kappa$ εβολ }

52. The Particles which take the Infixes before Verbs, drop ϣ, and c, the signs of the Third Person Singular; and σϣ, the sign of the Third Person Plural, when the Nominative comes between the Prefix and the Verb; as, *φαι ελεπε αβρααε αιϣ*, *This Abraham hath not done*—John viii. 40; *ελατε οταλεκτωρ εοσϣ*, *Before the cock crow*—Matth. xxvi. 34; *ωατε παι τηροσ ωωπι*, *Until all these things are done*—Luke xxi. 32.

AUXILIARY VERBS.

53. The Verb *ορε*, *ορι*, or *ορο*, *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, *αϣορο ελεος εχφε πωικ*, *Hath caused her to commit adultery*—Matth. v. 32; *πια ετορο ελεοι εοσποϣ*, *Who hath caused me to rejoice*—2 Cor. ii. 2; *πατορο ελιχοι ελτσιαι πε*, *They caused the vessel to be lightened*—Acts xxvii. 38.

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

AUXILIARY VERBS.

53. The Verb *τρε*, *to make*, in Sahidic is the same as *ορε* 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: **ακερισσωπι ζεν οτρελις**, *Thou hast caused me to dwell in hope*, (Heb. תושבתי)—Psalm iv. 9; **τεφσφι σπαορεσφιρι**, *He hath made his sword bright*—Psalm vii. 13; **ζαπερζιοαι εβολ ηζητεν ατ ορεπερσφηρι**. *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**, **εγτεαι**, 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 σσωπι πακ ηπορτ**, *ειναι σου Θεος*, *To be thy God*—Gen. xvii. 7; **εορε πιφωσεν σσωπι, την λειτουργιαν ειναι**, *To be (or constitute) the service*—Ex. xxxvii. 17; **εγτεαιορεκιρι πελαιπ ηοσπετρωσ**, *μη ποιησαι μεθ' ημων κακον*, *That thou do us no hurt*—Gen. xxvi. 29.

When the Participial Preformant **πχιπ**, 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, *ἐπιχρηριεει, ἐν τῷ με μαμαθάκηαι*—Psalm cvi. 5; *Ἐεν πχιπεροϋχω, ἐν τῷ τιθίναι αὐτούς*—Ezek. xliii. 8. See pp. 59, 60.

When preceded by *λεπενσα*, it translates the Greek Infinitive, or a Noun governed by the Preposition *μετὰ*; as, *λεπενσα ἑρεφηατ ἕροφ, μετὰ τὸ ἰδεῖν αὐτὸν*—Lev. xiii. 7; *λεπενσα ἑρεφχας, μετὰ τὴν ἄφεισιν αὐτῆς*—Ex. xviii. 2.

ἑρε has also *λεπεν*, and sometimes *λεπερ*, prefixed, when it renders the Greek Imperative with the Negative; as, *λεπεροϋ σορεεκ, μὴ σὲ πλανήσωσιν*—Prov. i. 10. In this case, the Nominative occasionally follows the Verb with *ἵχε*; as, *λεπεν-ἑρεῖ πηι ἵχε οϋφδτ, μὴ ἐλθίτω μοι ὀπούς (τ. ε. τῶν ἀδίκων)*—Psalm xxxv. 11.

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



INDICATIVE MOOD.

PRESENT TENSE.

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

INDICATIVE MOOD.

PRESENT TENSE.

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

IMPERFECT TENSE.

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

IMPERFECT TENSE.

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

PERFECT TENSE.

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

PERFECT TENSE.

Masc.	Singular.	Fem.
ΔΙ ΤΡΕ-ΧΙ,		<i>I have caused to receive.</i>
ΔΚ-ΤΡΕ-ΧΙ,		<i>thou, m.</i>
ΔΓ-ΤΡΕ-ΧΙ,		<i>he.</i>
	ΔC ΤΡΕ-ΧΙ,	<i>she.</i>
	Plural	
ΔΠ-ΤΡΕ-ΧΙ,		<i>we.</i>
ΔΤΕΤῆ-ΤΡΕ-ΧΙ,		<i>ye.</i>
ΔΥ-ΤΡΕ-ΧΙ,		<i>they.</i>

FUTURE TENSE DEFINITE.

Masc.	Singular.	Fem.
ειε-ορε	υωπι,	<i>I will cause to dwell.</i>
εκε-ορε	υωπι,	<i>thou, m.</i>
εγε-ορε	υωπι,	<i>he,</i>
		εσε-ορε υωπι, <i>she.</i>
	Plural.	
ειε-ορε	υωπι,	<i>we.</i>
ερετε	ειε-ορε υωπι,	<i>ye.</i>
εγε-ορε	υωπι,	<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>
εγε-τρε-χι,		<i>he.</i>
		εσε-τρε-χι, <i>she.</i>
	Plural.	
ειε-τρε-χι,		<i>we.</i>
ερετε	ειε-τρε-χι,	<i>ye.</i>
εγε-τρε-χι,		<i>they.</i>

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.	
†на-ѳре ѱапи	} <i>I will cause to dwell.</i>		
ѳна-ѳре ѱапи			
ѱна-ѳре ѱапи			
кна-ѳре ѱапи	} <i>thou.</i>		
екна-ѳре ѱапи			
ѱкна-ѳре ѱапи			
ѳна-ѳре ѱапи	} <i>he.</i>	сна-ѳре ѱапи	} <i>she.</i>
ѳна-ѳре ѱапи		ѳсна-ѳре ѱапи	
ѱна-ѳре ѱапи		ѱсна-ѳре ѱапи	
на-ѳре ѱапи		на-ѳре ѱапи	
Plural.			
ѳнна-ѳре ѱапи	} <i>we.</i>	ѳтна-ѳре ѱапи	} <i>they.</i>
ѱнна-ѳре ѱапи		ѳсна-ѳре ѱапи	
ѳѳenna-ѳре ѱапи		ѳтна-ѳре ѱапи	
ѳѳenna-ѳре ѱапи	} <i>ye.</i>	на-ѳре ѱапи	
ѱѳenna-ѳре ѱапи			

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.	
†на-ѳре-ѱи	} <i>I shall cause to receive.</i>		
ѳна-ѳре-ѱи			
ѱна-ѳре-ѱи			
кна-ѳре-ѱи	} <i>thou, m.</i>		
екна-ѳре-ѱи			
ѱкна-ѳре-ѱи			
ѳна-ѳре-ѱи	} <i>he.</i>	сна-ѳре-ѱи	} <i>she.</i>
ѳна-ѳре-ѱи		ѳсна-ѳре-ѱи	
ѱна-ѳре-ѱи		ѱсна-ѳре-ѱи	
на-ѳре-ѱи		на-ѳре-ѱи	
Plural.			
ѳнна-ѳре-ѱи	} <i>we.</i>	ѳтна-ѳре-ѱи	} <i>they.</i>
ѱнна-ѳре-ѱи		ѳсна-ѳре-ѱи	
ѳѳenna-ѳре-ѱи		ѳтна-ѳре-ѱи	
ѳѳenna-ѳре-ѱи	} <i>ye.</i>	на-ѳре-ѱи	
ѱѳenna-ѳре-ѱи			

SUBJUNCTIVE MOOD.

Masc.	Singular.	Fem.
εορι-ϋωπι, <i>that I may dwell.</i>		
εορεκ-ϋωπι, <i>thou, m.</i>		
εορεϋ ϋωπι	} <i>he.</i>	εορεс-ϋωπι
εορε ϋωπι		} <i>she.</i>
Plural.		
εορεη-ϋωπι, <i>we.</i>		
εορετεη-ϋωπι, <i>ye.</i>		
εοροτ-ϋωπι	} <i>they.</i>	
εορε ϋωπι		

SUBJUNCTIVE MOOD.

Masc.	Singular.	Fem.
ετρα-χι, <i>that I may receive.</i>		
εтрек-χι, <i>thou, m.</i>		
εтреϋ χι	} <i>he.</i>	εтре χι, <i>thou, f.</i>
εтре χι		} <i>she.</i>
Plural.		
εтреη-χι, <i>we.</i>		
εтрет̄η-χι, <i>ye.</i>		
εтреτ-χι	} <i>they.</i>	
εтре χι		

Also,

Masc.	Singular.	Fem.
̄πтере̄ι-χι, <i>when I receive.</i>		
̄πтереκ-χι, <i>thou, m.</i>		
̄πтереϋ-χι	} <i>he.</i>	̄πтерес-χι
̄πтере χι		} <i>she.</i>
Plural.		
̄πтереη-χι, <i>we.</i>		
̄πтерет̄η-χι, <i>ye.</i>		
̄πтерот-χι	} <i>they.</i>	
̄πтерет-χι		
̄πтере χι		

IMPERATIVE MOOD.

Masc.	Singular.	Fem.
<i>ѡпер, or ѡпенѡрек-ѡѡпи, do not thou dwell.</i>		
<i>ѡпенѡреѡ-ѡѡпи</i>	<i>let not</i>	<i>ѡпенѡрес-ѡѡпи</i>
<i>ѡпенѡре ѡѡпи</i>	<i>him.</i>	<i>ѡпенѡре ѡѡпи</i>

Plural.

ѡпенѡрен-ѡѡпи, let not us.
ѡпенѡретен-ѡѡпи, do not ye.
ѡпенѡрот-ѡѡпи
ѡпенѡре ѡѡпи } *let not them.*

INFINITIVE MOOD.

ѡре-ѡѡпи, to cause to dwell.

IMPERATIVE MOOD.

Masc.	Singular.	Fem.
<i>ѡпен, or ѡпертрек-ѡи, do not thou receive.</i>		
<i>ѡпертреѡ-ѡи</i>	<i>let not him</i>	<i>ѡпертрес-ѡи</i>
<i>ѡпертре ѡи</i>	<i>receive.</i>	<i>ѡпертре ѡи</i>

Bashnauric.
ѡпелтре &c.

Plural.

ѡпертрен-ѡи, let not us.
ѡпертретп-ѡи, do not ye.
ѡпертрет-ѡи
ѡпертре ѡи } *let not them.*

INFINITIVE MOOD.

етре-ѡи, to cause to receive.

PARTICIPLES.

Singular.

πχιθρι-ϣωπι, (*my*) *dwelling*.
 πχιθρεκ-ϣωπι, *thy*.
 πχιθρεϑ ϣωπι } *his*.
 πχιθρε ϣωπι

Plural.

πχιθρεη ϣωπι, *our*.
 πχιθρετεη ϣωπι, *your*.
 πχιθροϑ ϣωπι } *their*.
 πχιθρε ϣωπι

These Participles generally take a Preposition before them.

PARTICIPLES.

Singular.

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

Plural.

πτρεη-χι, *our*.
 πτρετη̄-χι, *your*.
 πτροϑ-χι } *their*.
 πτρε χι

These Sahidic Participles generally have a Preposition before them.

56. The Verb *ⲑⲣⲉ* often takes other signs of the Subjunctive Mood before it, besides *ⲉ*; as, *ⲛⲧⲉⲓⲑⲣⲟⲩ ⲣⲱⲧⲉⲖ*, *That he may cause them to recline.* *ⲉ*, before *ⲑⲣⲉ*, in some Manuscripts, and in the Coptic Pentateuch, has the accent over it; as, *ⲉ̇ⲑⲣⲉⲓⲑⲣⲉⲓ ⲉ̇ⲗⲁⲛ ⲟⲩⲟⲗ ⲛⲧⲉⲓⲑⲧⲉⲗ*, *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, *ⲟⲩⲱⲛⲓ*, *light*; *ⲉⲣⲟⲩⲱⲛⲓ*, *to enlighten, or to make light*; *ⲙⲉⲑⲣⲉ*, *a witness*; *ⲉⲣⲙⲉⲑⲣⲉ*, *to witness.*

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

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

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

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

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

DEFECTIVE AND IRREGULAR VERBS.

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

PRESENT TENSE.

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

IMPERFECT TENSE.

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

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

DEFECTIVE AND IRREGULAR VERBS.

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

PERFECT

PERFECT TENSE.

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

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

PERFECT TENSE.

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

60. ΟΥΟΠ, *to have*, and ΔΕΛΟΠ, *not to have*, are thus declined :

Masc.	Singular.	Fem.
ὄσσητι	} <i>I have, or there is to me.</i>	
ὄσητι		
ὄσητες	} <i>thou.</i>	
ὄσητας		
ὄσητες	} <i>he.</i>	ὄσητες
ὄσητας		ὄσητας
	Plural.	
ὄσηται	} <i>we have, or there is to us.</i>	
ὄσητε		
ὄσητωτες	} <i>ye.</i>	
ὄσητετε		
ὄσητως	} <i>they.</i>	
ὄσητοι		

PARTICIPLE.

ὄσησ, *having, or who hath.*
 ὄση, *having.*

Masc.	Singular.	Fem.
ὄσητι	} <i>I have.</i>	
ὄσηται		
ὄσητι	<i>thou.</i>	
ὄσητι	} <i>he.</i>	ὄσητι
ὄσητας		ὄσητας
	Plural.	
ὄσηται	<i>we have.</i>	
ὄσητετε	} <i>ye.</i>	
ὄσητητη		
ὄσηται	} <i>they.</i>	
ὄσητοι		

Masc.	Singular.	Fem.
ἔλλοποντι	} <i>I have not, or there is not to me.</i>	
ἔλλοποντι		
ἔλλοποντες	} <i>thou.</i>	
ἔλλοποντες	} <i>he.</i>	ἔλλοποντες
ἔλλοποντας		ἔλλοποντας
	} <i>she.</i>	
Plural.		
ἔλλοπονται	} <i>we have not, or</i>	
ἔλλοπονται		} <i>there is not to us.</i>
ἔλλοποντων	} <i>ye.</i>	
ἔλλοποντων		
ἔλλοποντων	} <i>they.</i>	

These are sometimes written ὄπον ἵτην, *there is to me.* ὄπον ἵτακ, *to thee.* ὄπον ἵτασ, *to him, &c.* ἔλλοπον ἵτην, *there is not to me.* ἔλλοπον ἵτακ, *to thee.* ὄπον ἵτασ, *to him, &c.* We may observe, also, that ἔλλοπον generally follows these Verbs.

Masc.	Singular.	Fem.
ἔλλοποντι	} <i>I have not.</i>	
ἔλλοποντι	} <i>thou.</i>	
ἔλλοποντες	} <i>he.</i>	ἔλλοποντες
ἔλλοποντας		ἔλλοποντας
	} <i>she.</i>	
Plural.		
ἔλλοπονται	} <i>we have not.</i>	
ἔλλοποντων	} <i>ye.</i>	
ἔλλοποντων	} <i>they.</i>	

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

Singular.

ΠΕΤΕΠΤΗ
ΦΗΤΕΠΤΗ } *that which I have.*

ΠΗΤΕΠΤΗ, *those which I have.*

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

ΠΗΤΕΠΤΑϞ, *those which he hath.*

Plural.

ΠΕΤΕΠΤΑΠ, *that which we have.*

ΠΗΤΕΠΤΑΠ, *those which we have.*

ΕΤΕΠΤΩϞ
ΦΗΤΕΠΤΩϞ } *which they have.*

62. The following Imperatives are also defective ; viz. ΔΛΙ, and ΕΛΟ, *take*. ΔΡΙ, *make*. ΔΠΙ, or ΙΠΙ, *bring*. ΔΕΗ, f. or ΔΕΟΥ, *come*. ΕΕΔ, ΕΕΟΙ, and ΕΕΗ, *give*. ΕΕΡΟΠ, *let us go*. These take the Suffixes, in the following manner :

Singular.

ΔΛΙ, or ΔΛΙΟΥ, *take.*

ΔΛΙΤ, *take me.*

ΔΛΙΤϞ, *take him.*

Plural.

ΔΛΙΤΟΥ, *take them.*

Singular.

ΔΡΙ, *make thou.*

ΔΠΙ, *bring thou.*

ΔΕΟΥ, *come thou.*

ΕΕΟ, *take thou.*

Plural.

ΔΡΙΟΥ, *make ye.*

ΔΠΙΟΥ, *bring ye.*

ΔΕΩΠΙ, *come ye.*

ΕΕΩΠΙ, *take ye. &c.*

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

63. The Personal Pronouns, when they are repeated, express the Verb *to be*; as, Ἐγὼν γάρ εἰμι, *For I am*—Luke i. 18; ἡμεῖς εἰμι, *But we are*—John ix. 28; ἡμεῖς εἰμι υἱοὶ τοῦ πατρὸς, *Ye are of your father*—John viii. 44. &c.

IMPERSONAL VERBS.

64. The following Verbs are Impersonal in Coptic; viz. εὐαγγελίζω, and εὐαγγελίζομαι, *it becometh*, &c.; as, εὐαγγελίζω σε εὐαγγελίζομαι ἵνα ἴδῃς, *But first it becometh Him that He should receive many sufferings*—Luke xvii. 25; εὐαγγελίζομαι ἡμῶν ἵνα πληροῦνται πάντα τὰ δικαιώματα, *It becometh us to fulfil all righteousness*—Matth. iii. 15.

65. εὐαγγελίζω, and εὐαγγελίζομαι, are sometimes used Impersonally in the Third Person Singular; as, εὐαγγελίζετο ὁ βασις, *It pleased the king*—2 Chr. iii. 4; εὐαγγελίζετο ἡμεῖς, *It came to pass, when Jesus ceased*—Matth. xi. 1.

IMPERSONAL VERBS.

64, 65. Impersonal Verbs occur in Sahidic and Bashmirec; as, εὐαγγελίζω εὐαγγελίζομαι εὐαγγελίζομαι, *It becometh them that they should worship Him*, &c.—John iv. 24; καὶ εὐαγγελίζετο ἡμεῖς εὐαγγελίζομαι εὐαγγελίζομαι, *Because it behoveth that Elias should come first*—Matth. xvii. 10. &c.

REFLECTIVE VERBS.

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

Reflective Verbs take the Pronoun Suffixes; as, ἤψα-των-τ, *I shall rise me*—Matth. κxvii. 63; ἀψ-των-ς, *He hath raised him*—1 Cor. xv. 12; τειψα-νοτ-τεν ἐπνεονοσ, *We will turn us to the Gentiles*—Acts xiii. 46; ἀστ-κοτ-οσ, *They turned them*—Psalm lxxvii. 34.

67. The Verbs ἀρεσ, *to keep*, and ἄωπ, *to receive*, take the Particle ἐρρ, and its Suffixes; and ἄωσ, *to glory*, takes the Particle ἀλλο, in the same manner; as, ἐρετεν-ἀρεσ, ἐρωτεν, *Keeping yourselves*—Acts xv. 29; ερεσ-ἀρεσ, ἐρωσ, *That they should keep themselves*—Acts xxi. 25; ἀψα-ἄωσ-ἄωσ ἀλλοι, *I will glorify me*—2 Cor. xii. 5; ορωσ, ετεῖῃῃῃῃῃ ἀλλωσ ἢ ἔητκ, *And they shall glorify themselves in thee*—Psalm v. 11; ἄωππππ οωπ ἀλλοππ ἐῃῃῃῃῃ ἀλλοι ἢ ἔρρη ἔεν ππῃῃππ, *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 εββίώοτ, *he hath been glorified, or received glory*. χεεηποε†, *to take courage, be comforted*; from χεεη, *to find*, and ποε†, *consolation*. εωπι, *to stone*; from ε, *to cast*, and ωπι, *a stone*. †τοτ, *to help*; from †, *to give*, and τοτ, *the hand*. βιεη, *to hear*; from βί, *to receive*, and εη, *the voice*. βπεχω, *to be subject*; from βπε, *to bow*, and χω, *the head*. ερωπι, *to enlighten*; from ερ, *to be, or make*, and οπι, *light*.

In Compound Verbs, the words ερ, *to be, or to make*; εη, *to receive*; πι, *to bear*; ε, *to cast*; βί, *to receive*; †, *to give*; and χεεη, *to find*; are most frequently used.

COMPOUND VERBS.

68. The Compound words in Sahidic are formed like the Coptic. The Verbs, β, *to be, or make*; εη, *to receive*; πι, *to bear*; ε, *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, **ⲁϩⲟⲩⲧⲉⲧ ⲛⲧⲟⲩⲟⲩ ⲛⲥⲁ ⲛⲓϩⲟⲩ ⲛⲧⲉⲛⲓⲟⲩⲟⲩ ⲉⲧⲁϩⲟⲩⲱⲛⲉ**, *ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος*, *He diligently inquired of them what time the star appeared*—Matth. ii. 7; **ⲛⲁⲧⲣⲟϭⲟϩⲉϭⲁ ⲁⲗⲗⲟϩ ⲛⲧⲁⲛⲛⲱ ⲛⲉ**, *οἱ ὄχλοι συνέπνιγον αὐτὸν*, *The multitudes thronged him*—Luke viii. 42. In this respect, the Coptic resembles the Hebrew, and other Eastern languages; as, **ⲕⲗⲕⲗ**, *to roll over and over*; from **ⲕⲗ**, *to roll*. **ⲕⲗⲕⲗ** *to be exceedingly light*; from **ⲕⲗ**, *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, **ⲕⲉⲣⲃⲱⲣ** and **ⲕⲟⲣⲃⲉⲣ**, *to cast forth*; **ⲉⲧⲉⲧⲉⲧ**, **ⲉⲟⲩⲉⲧ**, and **ⲉⲧⲉⲧⲉⲱⲧ**, *to investigate accurately*; **ⲉⲟⲩⲉⲟⲩ**, **ⲉⲟⲩⲉⲟⲩ**, or **ⲉⲟⲩⲉⲟⲩⲱⲩ**, *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 *it* to them; as, *grace*; *ἡρεμοῦ*, *freely*; *χοῦς*, *power*; *ἡχοῦς*, *violently*; *οὐωπῆ*, *a manifestation*; *ἡοῦωπῆ*, *manifestly*.

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

αἰ, *no, not, after Verbs.*

αἰ, *whether, before Verbs.*

εἰ, *when.*

εἰ, *yet, hitherto.*

ἡοῦωπῆ, or *οὐωπῆ* *ἕνε οὐωπῆ*, *suddenly.*

αἰτοῦ, *immediately.*

χωλεῖ, *quickly.*

ταφῆ, *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, ἐζὸρν ἐ, *in*; ἐζῶρν ἐξεν, *above*; ἐβὸλ βεν, *of, out of*; ἰζῶρν βεν, *in*; καπεκτ, εἰ πεκτ, and ἐ πεκτ, *beneath, under*. The Preposition ἐ is very frequently found united with others; as, ἐζὸρν ἐ, *in, into*; ἐζῶρν ἐ, *to, towards*; ἡ ἐζῶρν ἐ, *to*; &c.

4. Prepositions are sometimes prefixed to Substantives, which then have the force of Prepositions only; as, εἰρε, *to*. εἰρε, *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, ἡε ἐκαγυ, *to ascend*; from ἡε, *to go*, and ἐκαγυ, *above*. ἰνεκτ, *to descend*; from ἰ, *to go*, and ἐκεκτ, *beneath*. ἡε ἐζὸρν, *to enter*; from ἡε, *to go*, and ἐζὸρν, *in*.

6. The Preposition ἐβὸλ very often occurs in connexion with Verbs; as, εἰ ἐβὸλ, *to bear, or carry out*; χα ἐβὸλ, *to remit*; κυρ ἐβὸλ, *to disperse*; κωλ ἐβὸλ, *to deny*; σῶρν ἐβὸλ, *to reveal*; &c.

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

OF PREPOSITIONS.

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

with Nouns; as, $\psi\eta\lambda$ $\epsilon\beta\omicron\lambda$, *a paralytic*; $\chi\omicron\tau\psi\tau$ $\epsilon\beta\omicron\lambda$, *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, $\epsilon\beta\omicron\lambda\epsilon\gamma\alpha\rho\omicron$, *from*; $\epsilon\beta\omicron\lambda\epsilon\gamma\iota\omega\tau$, *out of*; $\epsilon\gamma\rho\alpha$, *towards*; $\epsilon\chi\omega$, *for*; $\beta\alpha\rho\alpha\tau$, *under*; $\eta\delta\eta\tau$, *in*; $\omicron\tau\tau\epsilon$, *between*; $\epsilon\gamma\iota\omega\tau$, *upon*; $\epsilon\omicron\beta\epsilon$, *for*; $\omicron\tau\beta\epsilon$, *against*; $\eta\tau\alpha$, *after*; $\mu\epsilon\pi\epsilon\pi\epsilon\tau\alpha$, *after*; $\pi\epsilon\mu$, *with*; $\alpha\tau\omicron\beta\epsilon$, *without*; &c. The words $\mu\epsilon\theta\omicron$, or $\pi\epsilon\mu\epsilon\theta\omicron$, and $\beta\alpha\tau\epsilon\eta$, *before*, take the Infix; as, $\mu\epsilon\pi\epsilon\kappa\mu\epsilon\theta\omicron$, *before thee*; $\mu\epsilon\pi\epsilon\varsigma\mu\epsilon\theta\omicron$, *before him*; &c. See p. 41.

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

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

LIST OF SAHIDIC PREPOSITIONS.

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

ἐάνρη, <i>beyond, over.</i>	ἐχω, <i>for, above.</i>
ἐπесент, <i>beneath, under.</i>	исхен, <i>from.</i>
ἐскен, <i>by, near.</i>	ε̅, <i>of, to, from, &c.</i>
ε̅т, <i>in, to, contracted for ε̅от.</i>	ε̅επε̅са, <i>after.</i>
ἐθ̅отн, <i>to, within, in.</i>	ε̅εθ̅, & ε̅πε̅ε̅θ̅ ε̅β̅ол̅, <i>before.</i>
ἐθ̅рнн, <i>to, in.</i>	н̅, <i>of, to, from, &c.</i>
ἐθ̅рнн ехен, <i>in, to, above.</i>	па̅р̅ра, <i>before.</i>
ε̅р̅ек, <i>towards.</i>	пе̅ε̅, <i>with.</i>
ε̅р̅нн	но̅т̅ε̅ε̅н, <i>without.</i>
ε̅р̅нн ехен } <i>upon.</i>	н̅са, <i>after.</i>
ε̅р̅нн р̅а, <i>to.</i>	н̅те, <i>of.</i>
ε̅хен, <i>upon, above.</i>	н̅тен, <i>from, to.</i>

SAHIDIC PREPOSITIONS.

ε̅р̅ра̅ ε̅х̅ε̅, <i>to.</i>	п̅р̅н̅т, <i>in.</i>
ε̅р̅ра̅ р̅ε̅, <i>of, from.</i>	па̅р̅от̅, <i>behind.</i>
ε̅ε, <i>of, to, &c.</i>	р̅а̅ро, <i>of, to.</i>
ε̅εп̅са, <i>after.</i>	р̅а̅т̅ε̅ε̅ } <i>nigh to, to.</i>
ε̅επε̅ε̅т̅о	р̅а̅т̅н̅ } <i>before.</i>
ε̅επε̅ε̅т̅о ε̅β̅ол̅ } <i>before.</i>	р̅а̅θ̅н̅ } <i>before.</i>
ε̅εп̅к̅ω̅т̅ε, <i>about.</i>	р̅а̅т̅р̅н̅ } <i>before.</i>
н̅, <i>of, to, &c.</i>	р̅ε̅ε̅ } <i>in.</i>
н̅, <i>of, to, in, &c., Bash.</i>	р̅н̅ } <i>in.</i>
па̅р̅ра̅ε̅ε̅ } <i>to.</i>	р̅и̅р̅н̅, <i>before.</i>
па̅р̅р̅н̅ } <i>to.</i>	р̅и̅т̅ε̅ε̅ } <i>by, from.</i>
пе̅ε̅, <i>with.</i>	р̅и̅т̅н̅ } <i>by, from.</i>
п̅р̅от̅н̅ } <i>within.</i>	р̅и̅х̅ε̅ε̅ } <i>in, upon.</i>
са̅р̅от̅н̅ } <i>within.</i>	р̅и̅х̅н̅ } <i>in, upon.</i>

Prepositions end in ε̅ε, before π; and in н̅, before other letters.

ἰὸντ, <i>in.</i>	ὄατοτ, <i>nigh to, with.</i>
ἰὸοτη, <i>within.</i>	ὄατηη } <i>before.</i>
ἰὸρη, <i>in.</i>	ὄαχην }
οτθε, <i>to, against.</i>	ὄαχω }
οττε, <i>between.</i>	ὄην, <i>in.</i>
песнт, <i>beneath.</i>	ὄენტ, <i>near to.</i>
пса, and са, <i>to.</i>	ὄα, <i>to.</i>
φδρσ, <i>after, behind.</i>	ὄι, <i>upon, in.</i>
ψα, <i>to.</i>	ὄιληρ, <i>beyond.</i>
ὄα, <i>towards, under, to.</i>	ὄιρεп, <i>before.</i>
ὄαοοτο, <i>nigh to.</i>	ὄιτεп, <i>by, from.</i>
ὄαρδт, <i>under.</i>	ὄιωт, <i>from, of.</i>
ὄаро, <i>of, from.</i>	ὄичην, <i>upon, in.</i>
ὄατεп, <i>nigh to, to.</i>	ὄιχω, <i>upon, in.</i>

CONJUNCTIONS.

10. The Conjunction οτορ, *and*, is very frequently omitted in composition; as, οτορ ατοτ-ωα τηροτ ατσι, *And they all ate, (and) were satisfied*—Matth. xv. 37; οτορ ιс ραπαγγελος ατι ατψελεωυ ελεος, *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, ἡτενεῖοῦτὶ ἀποσκεπασθεσ ἐβὸλ θῖκωπ, *That we may cast away their yoke from us*—Ps. ii. 2; ἀπὶ-κε-ιωτ ἔτασταδοσ, *The Father also, who hath sent him*; αστῆσ ἀπὶ-κε-σῖπρ, *He hath given to the Son also*—John v. 23, 26.

12. Conjunctions sometimes occur singly; and at others, two are united; as, ἐβὸλ ασρὸσ, *unless*; κε σῖπρ, *because*; ἐβὸλ κε, *unless*; κε ἐ, *if*; &c.

INTERJECTIONS.

13. The principal Interjections in Coptic are, **ισ**, or **θῖπτε ισ**, *behold!* **σῖοι**, *alas! woe to!* and **ὦ**, *oh!*

INTERJECTIONS.

13. The Interjections, in Sahidic, are the same as the Coptic; except **εῖσ θῖπτε**, *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*; $\text{ϩ}\rho\epsilon$, *food*; &c.

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

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

$\rho\rho\eta$,

CHAP. VII.

OF THE FORMATION OF WORDS.

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

αα, *a place,*
 and
 ααα, *to feed.*
 εικωτ, *sleep.*
 φωτ, *a flight.*
 κωτ, *bound.*
 γωμ, *to inhabit.*
 σι, *to receive, & σασ, the voice.*
 †, *to give, & εασ, judgment.*

18. Some words are compounded of αα, *a lover,*
 ααα, *honour.*
 εασ, *silver.*
 ααααα, *a stranger.*

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

ατ, *to move.*
 ααε, *to die.*
 ααε, *to see.*
 ατγ, *evil.*
 ααα, *a word.*

αε 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. 59); thus, ατγδωμτ, *inaccessible,* from ατ *not,* and δωμτ, *to draw near.*

ααααααα, *a pasture, a place to feed.*
 αααααααα, *a bed, a place of sleep.*
 ααααααααα, *a refuge, a place to flee to.*
 αααααααααα, *a prison, a place of binding.*
 ααααααααααα, *a habitation, a tabernacle.*
 αααααααααααα, *a place of hearing.*
 ααααααααααααα, *a tribunal, a place of judgment.*
 αααααααααααααα, *a lover, joined to other words; as,*
 αααααααααααααα, *ambitious, a lover of honour.*
 ααααααααααααααα, *covetous, a lover of silver.*
 αααααααααααααααα, *hospitable, a lover of strangers.*

ατκασ, *immoveable.*
 αταααα, *immortal.*
 ατααααα, *invisible.*
 ατααααααα, *innocent.*
 αταααααααα, *mute, dumb.*

20. $\alpha\epsilon\tau$, or $\alpha\epsilon\theta$, is often prefixed to Nouns, and also to words derived from the Greek.

}	$\alpha\epsilon\tau$,	$\alpha\epsilon\theta\epsilon$, <i>a witness.</i>	$\alpha\epsilon\tau\alpha\epsilon\theta\epsilon$, <i>a testimony.</i>
	and	$\alpha\alpha\tau\omicron\iota$, <i>one.</i>	$\alpha\epsilon\tau\alpha\alpha\tau\omicron\iota$, <i>an army.</i>
		$\omicron\tau\omicron$, <i>a king.</i>	$\alpha\epsilon\tau\omicron\alpha\iota$, <i>unity, concord.</i>
		$\rho\epsilon\alpha\gamma\epsilon$, <i>free.</i>	$\alpha\epsilon\tau\omicron\tau\omicron$, <i>a kingdom.</i>
			$\alpha\epsilon\tau\rho\epsilon\alpha\gamma\epsilon$, <i>liberty.</i>
			$\alpha\alpha\epsilon\theta\omicron\tau$, <i>Divinity.</i>

$\alpha\epsilon\theta$ is used before the letters α , κ , and ρ ; as, $\alpha\alpha\epsilon\theta\omicron\tau$, *Divinity.*

21. The word $\rho\epsilon\alpha\alpha$, *a native, an inhabitant*, or *belonging to*, and $\tilde{\eta}$ the mark of the Genitive, are often prefixed to other Nouns; as,

}	$\rho\epsilon\alpha\alpha$,	$\phi\epsilon$, <i>heaven.</i>	$\rho\epsilon\alpha\alpha\phi\epsilon$, <i>heavenly.</i>
	<i>a native, &c.</i>	$\kappa\alpha\gamma\iota$, <i>the earth,</i>	$\rho\epsilon\alpha\alpha\kappa\alpha\gamma\iota$, <i>earthly.</i>
	and	$\tilde{\eta}\iota$, <i>a house.</i>	$\rho\epsilon\alpha\alpha\tilde{\eta}\iota$, <i>a domestic.</i>
		$\tilde{\eta}\alpha\gamma\alpha\rho\epsilon\theta$, <i>Nazareth.</i>	$\rho\epsilon\alpha\alpha\tilde{\eta}\iota$, <i>a Nazarene.</i>
		$\tau\alpha\rho\omicron\varsigma$, <i>Tarsus.</i>	$\rho\epsilon\alpha\alpha\tau\alpha\rho\omicron\varsigma$, <i>a native of Tarsus.</i>
		$\chi\tilde{\eta}\alpha\iota$, <i>Egypt.</i>	$\rho\epsilon\alpha\alpha\chi\tilde{\eta}\alpha\iota$, <i>an Egyptian.</i>

20. $\alpha\alpha\tilde{\eta}\tau$, in Sahidic, corresponds to $\alpha\epsilon\tau$, in Coptic; as, $\alpha\alpha\tilde{\eta}\tau\alpha\alpha\tilde{\eta}\tau\rho\epsilon$, *a testimony*, from $\alpha\alpha\tilde{\eta}\tau\rho\epsilon$ *a witness*.

21. $\rho\alpha\alpha$, in Sahidic.

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

and <i>pec</i> ,	}	<i>пaт</i> , to see.	<i>pecпaт</i> , an inspector.
		<i>тaкo</i> , to destroy.	<i>pecтaкo</i> , a destroyer.
		<i>ce</i> , to drink.	<i>pecce</i> , a drinker.
		<i>чpeвpeвe</i> , to murmur.	<i>pecчpeвpeвe</i> , a murmurer.

23. The word *ca* is used in the formation of some words; as, *caдпeтaнec*, good, from *пeтaнec* good; *caппaт*, a vision, from *пa*, the, and *пaт*, sight; *caпбнxи*, a seller of purple, from *бнxи* purple.

24. Verbs which have *чп*, a sign of the Participle, prefixed to them, are often used as Nouns; as, *чпcoвѣт*, a preparing, or a preparation, from *coвѣт* to prepare; *чпквѣт*, inquirings, or questions, from *квѣт* to inquire; *чпцвaнu*, a dwelling, from *цвaнu* to dwell, &c.

25. *гoт*, when prefixed to words, is considered by La Croze, and Scholz, as giving intensity to them; as, *гoц гaдгoтaнepитoт пe пeкeднцвaнu*, *How exceedingly beloved are Thy tabernacles!*—Ps. lxxxiii. 1; from *aнepит* beloved. Quatremere says, that “*гoт*, placed before Verbs, serves to indicate that

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

25. *гoт* 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, *εξοστ*, a *curse*, from *εξοσ* to *curse*; *πλῆτ*, a *fuller*, from *πλῆ* to *wash*; *ἤρασις*, *silence*, from *ἤραω* to *silence*.

PART III. SYNTAX.

OF CONCORD.

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

2. A Noun of Multitude, Singular, will often have a Verb Plural; as, $\alpha\upsilon\tau\epsilon\lambda\lambda\iota \lambda\epsilon \dot{\eta}\chi\epsilon \sigma\upsilon\lambda\lambda\eta\kappa\upsilon \epsilon\gamma\omicron\upsilon$, *But a great multitude knew*—Mark vi. 10; $\alpha\upsilon\tau\theta\epsilon\iota \dot{\eta}\chi\epsilon \rho\omega\lambda\lambda\iota \nu\iota\beta\epsilon\tau$, *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, $\theta\iota\mu\alpha \dot{\eta}\tau\epsilon\gamma\epsilon\lambda\lambda\epsilon\tau\omicron\mu \lambda\lambda\epsilon\lambda\omicron\gamma \dot{\eta}\chi\epsilon \nu\epsilon\kappa\alpha\lambda\omicron\tau \nu\epsilon\lambda\lambda \tau\epsilon\kappa\beta\omega\iota$, *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, $\nu\iota\theta\alpha\mu \tau\eta\rho\gamma \alpha\gamma\tau\eta\eta\gamma \lambda\epsilon\mu\iota\kappa\eta\rho\iota$, *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 Bashmuric.

OF PRONOUNS.

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

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

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

OF PRONOUNS.

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

OF VERBS.

9. When two Verbs come together, the latter is put in the Infinitive Mood; as, *οτορ, λφερρ, ητς* *ηωι ηπεσβαλδτχ ηπεφμελθητς*, *And he began to wash the feet of his disciples*—John xiii. 5; *τερ* *λκερεηιουτληη εγγε εηηι*, *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 τερ ηχε πεχημελ ητεπεδικομελοσ*, *παράγει γάρ τὸ σχῆμα τοῦ κόσμου τούτου*, *For the fashion of this world passeth* (Copt. shall pass) *away* — 1 Cor. vii. 31; *σεζηοττ τερ χε ηοσ πεκποττ πετεκοτωψτ μελοφ οτορ ηθοφ μεμετττ πετεκφμεψηττ*, *For it is written, that the Lord thy God thou shalt worship* (Copt. thou worshippes) *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. *ωρε, περε, αρε*, and *λ*; 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, **ἀνε, ἴνε, ἴτε, ἀπάτε, ψάτε, and εἶρε.** See pp. 94—97.

OF ADVERBS.

12. The Adverb **ἄν**, when it signifies *whether*, is put before Verbs; as, **ἄν τετεπαιεῖ ἀλλοῦ ἐβόλῃεν πετεπρῆντ τῆρς**, *Whether thou lovest Him with all thy heart*—Deut. xiii. 3; **ἄν φηδὶ ἐρρηὶ ἐχωὶ ῥεν οὐτιγῆτ ἴχουα**, *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 **νε, πε,** or the Personal Pronouns used verbally. **οὐτορ, τετεππαχεωτ, ἄν**, *And ye shall not find me*—John vii. 36; **ἀλλὰ ἴτεπερῆερωχ ἄν**, *But we are not afflicted*—2 Cor. iv. 8. When **ἄν** occurs with **νε, πε,** or the Personal Pronouns used as Verbs, it is put before them; as, **δε πῖπᾶ ἴτεπαῖκόμοοο ἄν πε**, *But it is not the spirit of this world*—1 Cor. ii. 12; **ἄν φᾶι πε πετεπᾶρη**, *Whether this is your son*—John ix. 19; **τασῶ 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 Bashmuri 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 *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 Bashmuric 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 Bashmuric: 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 Quatremère.

† 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 β, *to be*, or *to do*, being prefixed to them. The Vowels in this dialect are more generally expressed by lines above the Consonants; as, ⲉⲛⲓⲛⲥⲁ, for ⲉⲛⲉⲛⲉⲛⲥⲁ, *after*; ⲉⲛⲛⲉⲛⲉⲛⲥⲁ, for ⲉⲛⲛⲉⲛⲉⲛⲥⲁ, *before*; ⲛⲧⲉⲧⲛⲓⲣⲉ ⲑⲉ ⲛⲛⲉⲓ ⲣⲱⲙⲉ, *Ye are as men*—Luke xii. 36; ⲉⲓⲣⲉⲛⲛⲧⲣⲉ ⲉⲛⲛⲱⲥⲓⲥ, *I testify in the Lord*—Ephes. iv. 15. Words that end in ⲓ, in Coptic, end in ⲉ in Sahidic; as, ⲉⲱⲛⲉ, *to be*; ⲉⲱⲛⲉ, *to deride*;

deride; &c. Ϸ is used in Sahidic, instead of Ⲅ Coptic. ⲉ is seldom used, and ϕ never; τ, and π, being substituted for them. κ is put instead of χ; oo frequently for ω; and Ⲛ is often used instead of x.

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 ⲁ is used for o Coptic, and sometimes for ω; ⲉ for ⲁ Coptic; λ for ρ; ⲁτ for στ; ⲉι, frequently for ι; ⲕ is often used for ϣ; τ is substituted for ⲉ, and sometimes for ⲁ; κ for χ; and π for ϕ; Ϸ is used for Ⲅ, as in Sahidic; and occasionally π for ⲉ.

* 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. ϕ for $\text{ϕ}\text{̄}$, *God*; ~ , for ~ ; as, $\text{περ}\text{̄}\text{ϑ}\text{̄}$, for $\text{περ}\text{̄}\text{ϑ}\text{̄}\text{ω}\text{̄}$, *a wound*; $\text{̄}\text{χ}\text{ρ}\text{̄}\text{ς}$, and $\text{̄}\text{χ}\text{ρ}\text{̄}\text{ς}$, for $\text{̄}\text{χ}\text{ρ}\text{̄}\text{η}\text{ς}\text{τ}\text{ο}\text{ς}$; $\text{ε}\text{ρ}\text{̄}$ for $\text{ε}\text{ρ}\text{ο}\text{ς}$; and $\text{ε}\text{ε}\text{ο}\text{ο}\text{ϑ}$ for $\text{ε}\text{ε}\text{ο}\text{ο}\text{ϑ}$, Sahidic.

P R A X I S

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

1. $\text{̄}\text{δ}\text{ε}\text{̄}\text{ν}$ $\text{τ}\text{α}\text{ρ}\text{χ}\text{η}$ $\text{π}\text{ε}$ $\text{π}\text{ε}\text{ρ}\text{̄}\text{ϑ}\text{̄}$ $\text{π}\text{ε}$ $\text{ο}\text{ϑ}\text{̄}\text{ο}\text{ϑ}$ $\text{π}\text{ι}\text{ς}\text{α}\text{χ}\text{ι}$
In the beginning was the Word; .. and the Word
 $\text{π}\text{α}\text{ρ}\text{α}\text{χ}\text{η}$ $\text{̄}\text{δ}\text{α}\text{τ}\text{ε}\text{̄}\text{ν}$ $\text{ϕ}\text{̄}$ $\text{ο}\text{ϑ}\text{̄}\text{ο}\text{ϑ}$ $\text{π}\text{ε}$ $\text{ο}\text{ϑ}\text{̄}\text{κ}\text{ο}\text{ϑ}\text{̄}$ $\text{π}\text{ε}$ $\text{π}\text{ι}\text{ς}\text{α}\text{χ}\text{ι}$.
was with God, and .. God was the Word.

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

2. $\text{̄}\text{ϕ}\text{̄}\text{δ}\text{ι}$ $\text{ε}\text{̄}\text{π}\text{α}\text{ρ}\text{α}\text{χ}\text{η}$ $\text{ι}\text{ς}\text{α}\text{ρ}\text{η}$ $\text{̄}\text{δ}\text{η}$ $\text{̄}\text{δ}\text{α}\text{τ}\text{ε}\text{̄}\text{ν}$ $\text{ϕ}\text{̄}$.
That which was from the beginning with God.

$\text{̄}\text{ϕ}\text{̄}\text{δ}\text{ι}$; Pronoun def. sing. masc. $\text{ε}\text{̄}\text{π}\text{α}\text{ρ}\text{α}\text{χ}\text{η}$, Verb imperf. (see above), with ε Pron. relat. sing. prefixed. $\text{ι}\text{ς}\text{α}\text{ρ}\text{η}$, Preposition. $\text{̄}\text{δ}\text{η}$, Noun sing.

3. $\text{̄}\text{δ}\text{ω}\text{̄}\text{δ}\text{η}\text{ν}\text{ι}\text{β}\text{ε}\text{̄}\text{ν}$ $\text{α}\text{π}\text{ω}\text{π}\text{ι}$ $\text{ε}\text{̄}\text{β}\text{ο}\text{λ}\text{ο}\text{γ}\text{ι}\text{τ}\text{ο}\text{τ}\text{ϑ}$ $\text{ο}\text{ϑ}\text{̄}\text{ο}\text{ϑ}$
All things were made by Him, and
 $\text{̄}\text{α}\text{τ}\text{̄}\text{σ}\text{π}\text{ο}\text{ν}\text{ϑ}$ $\text{̄}\text{α}\text{π}\text{ε}\text{ρ}\text{̄}\text{λ}\text{ι}$ $\text{α}\text{π}\text{ω}\text{π}\text{ι}$ $\text{̄}\text{δ}\text{ε}\text{̄}\text{ν}$ $\text{̄}\text{φ}\text{̄}\text{η}\text{ε}\text{̄}\text{τ}\text{α}\text{π}\text{ω}\text{π}\text{ι}$.
without Him not any thing hath been made in that which He hath made.

ρωβπιθεν, Compound Adjective, from ρωβ, *thing*, and
 πιθεν, *all, every*. ετυωπι, Verb indic. perf. 3d pers. plu-
 from ωπι. εβοληιτοτς, Preposition with ς the Pronoun
 suffix. ετποτς, Preposition with the Pronoun suff. ς.
 επερ, λι : επε, negative prefix (see p. 94, 97) : ρλι,
 Adjective neut. φηεταςωπι : φηετ, Pronoun defin.
 and relat. sing. (see Pron.) εςωπι, Verb indic. perf. 3d pers.
 sing. (see above.)

4. νε πωπθ νε ετεηθητς οτορ πωπθ νε
 .. (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.
 ετεηθητς : ετε, Pron. rel. sing. : ηθητς, Preposition
 with the suffix ς. πε, Verb irreg. indic. 3d pers. sing.
 φωτωπι, Noun sing. with φ the definite Article masc. prefixed.
 ηπιρωει, Noun sing. with η servile and ηι definite Article
 masc. plu. prefixed.

5. οτορ πιωτωπι εςερωτωπι θεν πιχακι
And the light hath enlightened in the darkness ;
 οτορ επεπιχακι ωτ ερος.
and not the darkness comprehended it.

πιωτωπι, Noun sing. with ηι the definite Article masc. prefixed.
 εςερωτωπι, Verb indic. perf. 3d pers. sing. from ερ, *to be*,
 and οτωπι, *light*. πιχακι, Noun sing. with ηι the definite
 Article masc. sing. prefixed. επεπιχακι : επε, prefix to
 the Verb πιχακι, (see above). ωτ ερος, 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 τ ερο.

6. εςωπι ηχε οτρωει εετοτορπς
Hath been a man who hath been sent
 εβοληιτεν φτ επεςραν πε ιωδπηκς.
from God, whose name is John.

ἦκε, the sign of the nominative. ὄτρωαι, Noun sing. masc. with ὄτ indefinite Article sing. ἐάτοτορνϙ, Verb indic. perf. 3d. pers. plu. for the pass. sing. (see p. 54), with Ἔ Pron. rel. prefixed, and ϙ Pron. 3d pers. sing. suffixed, from ὄτωρπ. ἐβολϙιτεν, Preposition. ἐπεϙραη, Noun sing. masc. with Ἔ rel. Pron., η definite article, and εϙ Pron. infix 3d pers. sing. πε, Verb irreg. from πε.

7. φαι ἀϙὶ εταεταεερε ϙηα ἦτεϙεραεερε

This came for a testimony, that he might testify

ὅα πιοτωινι ϙηα ἦτεοτοπνιβεν ηαϙϙ

to the Light, that all might believe

ἐβολϙιτοϙ.

through Him.

φαι, defin. Pronoun, (see above). ἀϙὶ, Verb indic. perf. 3d pers. sing. from ἰ. εταεταεερε, Noun sing. with ετ contracted for ε prep. and ὄτ indef. Art. sing. (see indef. Art. p. 11.) ϙηα Coniunc. ἦτεϙεραεερε, Verb subjunct. 3d pers. sing. with ἦτε sign of the subjunct. from ερ, to make, and εεερε, a witness. ὅα Preposition. ἦτεοτοπνιβεν Adj. ηαϙϙ 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. κε ἦοϙ ἀη κε πιοτωινι ἀλλὰ ϙηα

He not was the Light, but that

ἦτεϙεραεερε ὅα πιοτωινι.

he might testify to the Light.

ἦοϙ, Pronoun 3d pers. masc. ἀη Adverb neg. ἀλλὰ Coni.

9. ηαϙϙοη ἦκε πιοτωινι ἦταφραηι φηετε-

He was the Light, true, that which

ροτωινι ἐρωαι νιβεν εοηνοϙ ἐπικοεεοϙ.

produceth light to man every who cometh into the world.

ΠΑΡΩΠ, Verb indic. imperf. tense, 3d pers. sing. from **ΩΠ**.
 ἸΤΑΦΛΗ, Adjective sing. with Ἰ servile. ΦΗΕΤΕΡΩΤΩΠ,
 Verb indic. with ΦΗΕΤ, def. and relat. Pron. and without the
 verbal prefix (see p. 61.) from the Verb ΕΡΩΤΩΠ, (see above.)
 ἘΡΩΛΙ, Noun sing. with Ἐ Prep. ΠΙΒΕΠ, Adjective. ΕΘΠΗΟΤ,
 Verb indic. pres. 3d pers. sing. or Particip. with ΕΘ Pron. rel. pref.
 from ΠΗΟΤ. ἘΠΙΚΟΣΜΟΣ, Noun sing. with Ἐ Prep. and ΠΙ
 definite Article sing.

10. ΠΑΡΧΗ ΔΕΠ ΠΙΚΟΣΜΟΣ ΠΕ ΟΤΟΣ ΠΙΚΟΣΜΟΣ

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

ΑΡΩΠΙ ἘΒΟΛΓΙΤΟΤΩ ΟΤΟΣ ἘΠΕΠΙΚΟΣΜΟΣ
hath been made by Him, and the world

ΣΟΤΩΠΩ.

know Him not.

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

11. ΑΓΙ ΔΑ ΠΕΤΕΠΟΤΩ ΟΤΟΣ ΠΕΤΕΠΟΤΩ

He came to His own, and His own

ἘΠΟΤΩΠΩ ἘΡΩΤ.

received Him not to them.

ΔΑ, Preposition. ΠΕΤΕΠΟΤΩ, Pronoun possessive plural.
 ἘΠΟΤΩΠΩ, Verb perf. 3d pers. plu. with ἘΠΟΤ prefixed,
 and Ω suffixed, from ΩΠ. ἘΡΩΤ, Pronoun plu. 3d pers.
 with Ἐ Prep. from ΡΩ.

12. ΠΗ ΔΕ ἘΤΑΤΩΠΩ ἘΡΩΤ ΑΡΤ ἘΡΩΠ

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

ΠΩΤ ἘΕΡ ΩΠΡΙ ἸΠΟΤ ΠΗΕΠΑΡΤ ἘΠΕΡΑΠ.

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

ΚΗ, Pronoun def. plu. ΔΕ, Conj. ΕΤΑΥΤΩΝ, Verb indic. perf. 3d pers. plu. with ΕΤ, relat. Pron. plu. prefix. and Ν suffix. from ΑΥΘΑ ΔΕ, Verb indic. perf. 3d pers. sing. from Τ. ΕΡΩΤΩ, Noun sing. masc. ΠΩΟΤ, Pronoun 3d pers. plu. εερ, Verb infinitive, from ΕΡ. ΑΥΗΡΙ, Noun plural masc. ΠΗΘΗΑΖΤ, Verb indic. pres. or Particip. with ΠΗΘΗ, defn. and relat. Pron. plu. without the prefix (see Rule 61.) from ΠΑΖΤ.

13. ΚΗΕΤΕ ΕΒΟΛΘΕΝ ΣΠΟΥ ΔΠ ΝΕ ΟΥΔΕ
Those who of blood not were, neither
 ΕΒΟΛΘΕΝ ΦΟΥΩΥ ΗΣΑΡΖ ΔΠ ΝΕ ΟΥΔΕ ΕΒΟΛΘΕΝ
of the will of flesh not were, neither of
 ΦΟΥΩΥ ΗΡΩΛΙ ΔΠ ΝΕ ΑΛΛΑ ΕΤΑΥΤΕΛΑΣΟΥ
the will of man not were, but have been born
 ΕΒΟΛΘΕΝ ΦΤ.
of God.

ΚΗΕΤΕ, Pronoun defn. and relat. plu. ΣΠΟΥ, Noun sing. masc. ΔΠ, neg. Adv. ΟΥΔΕ, Adv. ΦΟΥΩΥ, Noun sing. with Φ definite Article masc. pref. ΗΣΑΡΖ, Noun sing. masc. with Η servile pref. ΕΤΑΥΤΕΛΑΣΟΥ, Verb indic. perf. 3d pers. plu. with Pron. rel. ΕΤ, and ΟΥ 3d pers. plu. suff. from ΕΛΑΣ.

14. ΟΥΟΖ ΠΙΣΑΧΙ ΔΦΕΡ ΟΥΣΑΡΖ ΟΥΟΖ ΔΨΥΩΠΙ
And the Word hath been flesh, and hath dwelt
 ΗΘΡΗ ΗΘΗΤΕΠ ΟΥΟΖ ΔΠΠΑΣ ΕΠΕΨΩΟΥ ΕΦΡΗΤ
beneath with us; and we have seen His glory, as
 ΔΠΩΟΥ ΗΟΥΑΥΗΡΙ ΔΕΛΕΤΑΤΥ ΗΤΟΥΤΥ ΔΠΕΨΩΟΥ
the glory of a son alone of His of His Father;
 ΕΨΩΟΥ ΗΡΩΟΥ ΝΕΛΛ ΕΕΘΕΛΗ.
being full of grace and truth.

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

from ΠΑΥ. ἔπεφύωτε Noun sing. with ἔ Prep.; Π definite Article sing. masc.; and εϕ Pron. infix 3d pers. sing. masc. ἀφῆντ, Adverb. ἀπώοτε, Noun sing., with ἀ servile, and Π definite article masc. sing. ἡσύχηρι, Noun masc. sing. with ἡ servile, and οὔ indefinite Article sing. ἀλλὰ ττϑ, Adj. sing. ἦτοτϑ, Pronoun particle 3d pers. sing. from τοτ, (see Pron. p. 38.) ἀπεφίωτ, Noun sing. with ἀ servile, Π definite article masc. sing., and εϕ infix 3d pers. sing. prefixed. εϕαλλεϑ, Verb indic. pres. 3d pers. sing. or Particip. from αλλεϑ. ἦρλεοτ, Noun sing. masc. with ἦ servile. πελλ, Conj. ἀθελληι, Noun sing. fem.

15. ἰωαννης ϑερεεερε εεθητϑ οτοϑ ϑωϡ
John witnesseth of Him. and crieth
 ἔβωλ εϑχωἀλλοϑ κε φαι πε φηετδαιχοϑ κε
out, saying, that this is that which I have said. that
 φηεθηνοτ μελεπενωι δϑερϡορπ εροι κε πε
He which cometh after me hath been before me; because ..
 οτϡορπ εροι ρω πε.
before me the same was.

εεθητϑ, Preposition, with ϑ suffix. ϑωϡ ἔβωλ, Verb indic. pres. from ωϡ and ἔβωλ, Preposition joined with the Verb. εϑχωἀλλοϑ, Verb indic. pres. 3d pers. sing. or Particip. from χω, with ἀλλοϑ, a Particle postfixed to Verbs. κε, Conj. but often expletive. φηετδαιχοϑ, Verb indic. pref. 1st pers. sing. with φηετ, def. and relat. Pron. sing. and ϑ suffix. from χο. μελεπενωι, Preposition with ι, 1st pers. sing. suffix. δϑερϡορπ, Verb indic. perf. 3d pers. sing. from ερ, and ϡορπ. εροι, Pronoun 1st pers. sing. from ρο. οτϡορπ, Adjective, with οὔ indefinite Article sing. ρω, Adjective

16. **κε ἀποκ τήρεν ἀπὸ ἐβολῆεν περμεορ**
Because we all have received of his fulness
περ οὐρμεοτ ἰτῶεβιῶ ἰοῦρμεοτ.
and graces, in the stead of grace.

ἀποκ, Pronoun plu. **τήρεν**, Adjective, with **εν** 1st pers. plu. suffix. **ἀπὸ**, Verb indic. perf. 1st pers. plural from **ἀπ**. **περμεορ**, Noun sing. with **π** definite Article masc. and **εϛ** infix 3d pers. sing. **οὐρμεοτ**, Noun sing. with **οὔ** indefinite Article. **ἰτῶεβιῶ**, Noun sing. fem. with **ἰ** servile, and **τ** definite Article fem. sing.

17. **κε πιπομεορ ἀττηιϛ ἐβολῶιτεν μεωττηε**
But the Law hath been given by Moses,
πιρμεοτ δε περ ἰμεεωενη ἀτῶωπι
the Grace but and the Truth were
ἐβολῶιτεν ἰηϛ πῶϛ.
by Jesus the Christ.

πιπομεορ, Noun sing. with **π** definite Article masc. sing. **ἀττηιϛ**, Verb indic. perf. 3d pers. plu. with **ϛ** suffix. for 3d pers. sing. pass. (see p. 54.) from **ττη**. **ἰμεεωενη**, Noun sing. with **ἰ** definite Article fem. sing.

18. **φἰ ἀπερλι πατ ἐροϛ ἐπερ πιμεοποτενηε**
God, not one hath seen Him ever, the Only-begotten
ἰποῦτ φηετῶη ῶεπ κεπϛ ἀπεριωτ ἰθοϛ
of God, who is in the bosom of His Father, he
πετἀϛἀχι.
that hath spoken.

πατ, Verb indic. perf. 3d pers. sing. without the augment (see p. 97.) **ἐπερ**, Adverb. **κεπϛ**, Noun sing. with **ϛ** suffix. **ἰθοϛ**, Pronoun 3d pers. sing. **πετἀϛἀχι**, Verb indic. perf. 3d pers. sing., with **πετ** rel. Pron., from **ἀχι**.

19. **οτορ ῶαι τε ἰμεεωερε ἰτειαωπηε**
And this is the witness of John,
ῶοτε ἐταῶοτωρη ῶδροϛ ἰττε πιποῶαι ἐβολῶεπ
when they sent to him the Jews from

Ἰερουσαλὴμ ἱερεῖς καὶ λευῖταις ὅτι

ἵνα ἐρωτήσῃ σε καὶ ἄλλοτις.

they might interrogate him, Thou, who?

ΘΑΙ, Pronoun defn. sing. fem. ΤΕ, Verb indic. pres. 2d pers. sing. fem. from irreg. Verb ΠΕ. ἸΕΡΟΥΣΑΛΗΜ, Noun sing. with Ἰ, sign of the genitive prefixed. ΟΤΙ, Adverb. ἘΡΩΤΩ, Verb indic. perf. (with ΕΤ, which is joined with ΟΤΙ in construction,) 3d pers. plu., from ΕΡΩ. ΟΤΙ, Preposition, with Ι suffix. ΑΙ, Noun plu. with ΑΙ definite Article plu. ἸΕΡΟΥΣΑΛΗΜ, Noun plu. with Ἰ servile, and ΟΤΙ indefinite Article plu. ΟΤΙ, Noun plu. with ΟΤΙ indefinite Article plu. ἵνα ἐρωτήσῃ, Verb subj. 3d pers. plu. with ἵν sign of the subjunct., and ΟΤΙ infix of 3d pers. plu., with Ι suffix., from ΕΡΩ. ἄλλοτις, Pronoun 2d pers. sing. ΑΙ, Pronoun sing.

20. ὁ μὴ ἀποκρίσας ἐβόη ὁ μὴ

ἀποκρίσας καὶ ἄλλοτις ἵνα ἐρωτήσῃ.

ἀποκρίσας, Verb indic. perf. 3d pers. sing. from ΕΡΩ. ἐβόη, Verb indic. pres. 3d pers. sing. with ἐβ neg. pref. (see p. 94,) from ΕΒ. ἄλλοτις, pron. 1 pers. sing.

FROM THE HYMNS FOR THE PRINCIPAL FEASTS.

παλιν ὁ ἀποκρίσας

Again he hath walked

πρὸς τὴν δευτέραν

to Shmoun the second:

ἀποκρίσας ἐβόη ἰσχυροῖς

he dispersed the enemies,

ἐν πύλαις ἑβραίων.

in place thul.

^a The name of a city of Egypt.

INDEX
OF
PREFIXES, SUFFIXES, &c.

- ⲁ**, Prefix Imperative. 57. 80. 88.
ⲁ, Pref. Perf. Def. 3 p. sing. m. and f. and 3 p. plu. 63. 71.
ⲁⲁ, Pref. Perf. Def. 3 p. sing. m. and f. and 3 p. plu. Bashm. 71.
ⲁⲓ, Pref. Perf. Def. 1 p. sing. 63. 71.
ⲁⲓⲛⲁ, Pref. Fut. Indef. 1 p. sing. 65. 76.
ⲁⲕ, Pref. Perf. Def. 2 p. sing. m. 63. 71.
ⲁⲕⲓⲛⲁ, Pref. Fut. Indef. 2 p. sing. m. 65. 76.
ⲁⲗⲉ, Pref. Perf. Def. 3 p. sing. m. and f. and 3 p. plu. Bashm. 71.
ⲁⲛ, Pref. Perf. Def. 1 p. plu. 63. 71.
ⲁⲛ, Negative when it follows Verbs. 91. 132.
ⲁⲛⲛⲁ, Pref. Fut. Indef. 1 p. plu. 65. 76.
ⲁⲣ, Pref. Perf. Def. 2 p. sing. f. 63. 71.
ⲁⲣⲉ, Pref. Perf. Def. 2 p. sing. f. 63. 71.
ⲁⲣⲉ, Pref. Perf. Def. 3 p. sing. m. and f. and 3 p. plu. 63. 71.
ⲁⲣⲉⲛⲁ, Pref. Fut. Indef. 2 p. sing. f. 65. 76.
ⲁⲣⲉⲧⲉⲛ, Pref. Perf. Def. 2 p. plu. 63. 71.
ⲁⲣⲉⲧⲉⲛⲛⲁ, Pref. Fut. Indef. 2 p. plu. 65. 76.
ⲁⲣⲓ, Pref. Imperative. 57. 80. 88.
ⲁⲥ, Pref. Perf. Def. 3 p. sing. f. 63. 71.
ⲁⲥⲛⲁ, Pref. Fut. Indef. 3 p. sing. f. 65. 76.
ⲁⲧⲉⲧⲉⲛ, and **ⲁⲧⲉⲧⲓ**, Pref. Perf. Def. 2 p. plu. 63. 71.
ⲁⲧ, Suf. 3 p. plu. when the Verb ends in **ⲉ**, or **ⲁ**. 40.
ⲁⲧ, a contraction for **ⲁ**, Prefix Perf. & **Ⲑⲧ** Indef. Artic. Sahid. 11.
ⲁⲧ, Pref. Perf. Def. 3 p. plu. 63. 71.
ⲁⲧⲛⲁ, Pref. Fut. Indef. 3 p. plu. 65. 76.
ⲁⲒ, Pref. Perf. Def. 3 p. sing. m. 63. 71.
ⲁⲒⲛⲁ, Pref. Fut. Indef. 3 p. sing. m. 65. 76.
ⲁⲬⲛ, Ordinal for Hours. 50.
Ⲑ, Suf. 2 p. sing. Sahidic, for **ⲕ**. 40.
Ⲑⲛⲁ, Pref. Fut. Indef. 2 p. sing. m. Sahidic. 65. 76.

- è, sign of the Comparative. 25.
 È, sign of the Dative and Accusative. 22. 23.
 ε, Suf. 2 p. sing. f. 40.
 è, Pref. Infinitive Mood. 37. 80.
 εορε, sign of the Subjunctive. 56. 105.
 ει, Pref. Pres. Defn. 1 p. sing. 60. 68.
 ειè, Pref. Fut. Defn. 1 p. sing. 65. 75.
 εινα, Pref. Fut. Indef. 1 p. sing. 66. 76.
 εινε, Pref. Fut. Indef. 1 p. sing. Bashmuric. 66. 75.
 εκ, Pref. Pres. Defn. 2 p. sing. m. 60. 68.
 εκè, Pref. Fut. Defn. 2 p. sing. m. 65. 75.
 εκνα, Pref. Fut. Indef. 2 p. sing. m. 66. 76.
 εκνε, Pref. Fut. Indef. 2 p. sing. m. Bashmuric. 66. 76.
 ελλ, sign of the Case in Sahidic, instead of λλ. 19.
 ελλεγε, sign of the Superlative in Sahidic. 26.
 èλλεγεω, sign of the Superlative. 27.
 εν, sign of the Case in Sahidic, instead of π. 19.
 εν, Suf. 1 and 2 p. plu. 40.
 εν, used with the Prefixes to Negative Verbs. 91. 93.
 εν, Pref. Pres. Defn. 1 p. plu. 61. 68.
 εν, before the Prefixes to Verbs. 90.
 ενè, Pref. Fut. Defn. 1 p. plu. 65. 75.
 ενè, before the Prefixes to Verbs. 90.
 εννα, Pref. Fut. Indef. 1 p. plu. 66. 76.
 εννε, Pref. Fut. Indef. 1 p. plu. Bashmuric. 66. 76.
 ερ, the Auxiliary Verb. 108.
 èρε, Pref. Pres. Defn. 2 p. sing. f. 61. 68.
 èρε, Pref. Pres. Defn. 3 p. sing. m. and f. and 3 p. plu. 61. 68.
 èρενα, Pref. Fut. Indef. 2 p. sing. f. & 3 p. sing. & plu. 65. 76.
 èρετεν, Pref. Pres. Defn. 2 p. plu. 61. 68.
 èρετενè, Pref. Fut. Defn. 2 p. plu. 65. 75.
 èρετεννα, Pref. Fut. Indef. 2 p. plu. 65. 76.
 ες, Pref. Pres. Def. 3 p. sing. f. 61. 68.

- EC**, Suf. 3 p. sing. f. 39.
ECĒ, Pref. Fut. Defn. 3 p. sing. f. 65. 75.
ECNΔ, Pref. Fut. Indef. 3 p. sing. f. 65. 76.
ETPE, sign of the Subjunct. Sahidic. 66. 105.
ET, contracted for Ē Preposition, and OT Indef. Artic. 12.
ETĒ, Pref. Fut. Defn. 3 p. plu. 65. 75.
ETNΔ, Pref. Fut. Indef. 3 p. plu. 65. 76.
EQ, Suf. 3 p. sing. m. 48.
EQ, Pref. Pres. Defn. 3 p. sing. m. 61. 68.
EQĒ, Pref. Fut. Defn. 3 p. sing. m. 65. 75.
EQNΔ, Pref. Fut. Indef. 3 p. sing. m. 65. 76.
EQNE, Pref. Fut. Indef. 3 p. sing. m. Bashmuric. 66. 76.
ĒOTĒ, sign of the Comparative. 25.
ĒOTĒE, sign of the Comparative, Sahidic. 25.
HT, Suf. 3 p. plu. Sahidic. 40.
Θ, Defn. Artic. f. 9.
ΘΔ, sign of the gen. sing. f. 21. Relat. Pron. sing. f. 32.
ΘPE, Auxiliary Verb. 56. 97. 98. 99.
I, Suf. 1 p. sing. and 2 p. f. sing. 40.
K, Pref. Pres. Defn. 2 p. sing. m. 60. 68.
K, Suf. 2 p. sing. m. 40.
KE, between the Article and Noun. 123.
KNΔ, Pref. Fut. Indef. 65. 76.
Δ, Prefixed to all the Cases. 20.
Δ, Pref. Infinitive Mood. 58. 80. 68.
ΔΔ, Pref. Imperative Mood. 57. 80. 68.
ΔΔPE, Pref. Optative, 3 p. sing. m. and f. and 3 p. plu. 57. 79.
ΔΔPEK, Pref. Opt. 2 p. sing. m. 57. 79.
ΔΔPEN, Pref. Opt. 1 p. plu. 57. 79.
ΔΔPEC, Pref. Opt. 3 p. sing. f. 57. 79.
ΔΔPETEN, Pref. Opt. 2 p. plu. 57. 79.
ΔΔPECQ, Pref. Opt. 3 p. sing. m. 57. 79.
ΔΔPI, Pref. Opt. 1 p. sing. 57. 79.

- ΞΞΡΟΥ**, Pref. Optative, 3 p. plu. 57. 79.
ΞΞϷ, forms the Ordinal Number. 49.
ΞΞϷ, forms the Ordinal Number, Sahidic. 49.
ΞΞΠΔΤΕ, Pref. takes the Infixes. 95. 96.
ΞΞΠΕ, Pref. takes the Infixes. 94.
ΞΞΠΕΛ, Pref. Imperative Mood, neg. Bashmuric. 58. 80.
ΞΞΠΕΠΟΡΕ, Pref. Imperative, neg. 57. 80. 99.
ΞΞΠΕΡ, Pref. Imperative, neg. 57. 80. 88.
ἦ, Prefixed to all the Cases. 20.
ἦ, used with the Prefixes to Negative Verba. 91. 93.
ἦ, Pref. Infinitive Mood. 58. 80.
ἦ, Pref. Pres. Defin. 1 p. plu. Sahidic. 61. 68.
π, Suf. 1 p. plu. 40.
ΠΔ, Gen. Plur. 21. Relat. Pron. plu. 32.
ΠΔ, Pref. Fut. Indef. 3 p. sing. m. and f. and 3 p. plur. 65. 76.
ΠΔΙ, Pref. Indic. Imperf. 1 p. sing. 62. 70.
ΠΔΠΔ, Pref. Fut. Imperf. 1 p. sing. 64. 74.
ΠΔΚ, Pref. Indic. Imperf. 2 p. sing. m. 62. 70.
ΠΔΚΠΔ, Pref. Fut. Imperf. 2 p. sing. m. 64. 74.
ΠΔΠ, Pref. Indic. Imperf. 1 p. plu. 62. 70.
ΠΔΠΠΔ, Pref. Fut. Imperf. 1 p. plu. 64. 74.
ΠΔΡΕ, Pref. Indic. Imperf. 2 p. sing. f. 62. 70.
ΠΔΡΕ, Pref. Indic. Imperf. 3 p. sing. and plu. m. and f. 62. 70.
ΠΔΡΕΠΔ, Pref. Fut. Imperf. 2 p. sing. f. 64. 74.
ΠΔΡΕΠΔ, Pref. Fut. Imperf. 3 p. sing. and plu. m. and f. 64. 74.
ΠΔΡΕΤΕΠ, Pref. Indic. Imperf. 2 p. plu. 62. 70.
ΠΔΡΕΤΕΠΠΔ, Pref. Fut. Imperf. 2 p. plu. 64. 74.
ΠΔΣ, Pref. Indic. Imperf. 3 p. sing. f. 62. 70.
ΠΔΣΠΔ, Pref. Fut. Imperf. 3 p. sing. f. 64. 74.
ΠΔΤ, Pref. Indic. Imperf. 3 p. plu. 62. 70.
ΠΔΤΠΔ, Pref. Fut. Imperf. 3 p. plu. 64. 74.
ΠΔΤ, Pref. Indic. Imperf. 3 p. sing. m. 62. 70.
ΠΔΤΠΔ, Pref. Fut. Imperf. 3 p. sing. m. 64. 74.

- π̄**, Pref. Imperf. 2 p. sing. m. Sahidic. 62. 70.
π̄π̄, Pref. Fut. Imperf. 2 p. sing. m. Sahidic. 62. 74.
πε **πε**, Verb, Irreg. 109.
πε, Defn. Artic. plur. Sahidic. 10.
πε **ΔΙ**, Pref. Pluperf. 1 p. sing. 63. 72.
πε **ΔΚ**, Pref. Pluperf. 2 p. sing. m. 64. 72.
πε **ΔΝ**, Pref. Pluperf. 1 p. plu. 64. 72.
πε **Δ**, Pref. Pluperf. 3 p. sing. and plu. m. and f. 64. 72.
πε **ΔC**, Pref. Pluperf. 3 p. sing. f. 64. 72.
πε **ΔΤΕΤΕΝ**, Pref. Pluperf. 2 p. plu. 64. 72.
πε **ΔΥ**, Pref. Pluperf. 3 p. plu. 64. 72.
πε **ΔϚ**, Pref. Pluperf. 3 p. sing. m. 64. 72.
πει, Pref. Imperf. 1 p. sing. Sahidic. 62. 70.
πει **π̄**, Pref. Fut. Imperf. 1 p. sing. Sahidic. 64. 74.
πει **πε**, Pref. Fut. Imperf. 1 p. sing. Bashmuric. 64. 74.
πεν, Defn. Artic. plu. 9. 11.
πεν, Pref. Imperf. 1 p. plu. Sahidic. 62. 70.
περε, Pref. Imperf. 2 p. sing. f. Sahidic. 62. 70.
περε, Pref. Imperf. 3 p. sing. and plu. m. and f. Sahidic. 62. 70.
περεπ̄, Pref. Fut. Imperf. 2 p. sing. f. Sahidic. 64. 74.
περεπ̄, Pref. Fut. Imperf. 3 p. sing. & plu. m. & f. 64. 74.
περετεν, Pref. Imperf. 2 p. plu. Sahidic. 62. 70.
πεс, Pref. Imperf. 3 p. sing. f. Sahidic. 62. 70.
πευ, Pref. Imperf. 3 p. plu. Sahidic. 62. 70.
πευ, Defn. Artic. plu. Sahidic. 10.
πε **ϚΔΙ**, Pref. Pluperf. Indef. 1 p. sing. 64. 73.
πε **ϚΔΚ**, Pref. Pluperf. Indef. 2 p. sing. m. 64. 73.
πε **ϚΔρε**, Pref. Pluperf. Indef. 2 p. sing. f. & 3 p. sing. & plu. 64. 73.
πε **ϚΔρετεν**, Pref. Pluperf. Indef. 2 p. plu. 64. 73.
πε **ϚΔс**, Pref. Pluperf. Indef. 3 p. sing. f. 64. 72.
πε **ϚΔυ**, Pref. Pluperf. Indef. 3 p. plu. 64. 72.
πε **ϚΔϚ**, Pref. Pluperf. Indef. 3 p. sing. m. 64. 72.
πετ, used with the Prefixes before Negative Verbs. 91. 92.

- ηεϙ, ηεεϙ, ηε̄, Pref. Imperf. 3 p. sing. m. Sahidic. 62. 70.
 ηι, Defn. Artic. plu. 9. 10.
 η̄η, Defn. Artic. plu. Sahidic. 11.
 η̄η, the sign of the Case doubled, Bashmtric. 20.
 η̄η, Defn. Artic. plu. Sahidic. 11.
 η̄ηε, Pref. to Negative Verbs. 94. 95.
 η̄ητ, η̄ητε, sign of the Subjunctive. 55. 78.
 η̄ητε, sign of the Genitive, 20. a Preposition, 121.
 η̄ητεη, sign of the Dative, a Preposition. 121.
 η̄ηροο, sign of the Comparative. 26.
 η̄ηξε, sign of the Nominative. 20.
 η̄ησι, sign of the Nominative, Sahidic. 20.
 ο̄, Indef. Artic. sing. 9.
 ο̄, Suf. 3 p. plu. 40.
 ο̄, Pref. Indic. Pres. 3 p. plu. 61. 68.
 ο̄ηη, Pref. Fut. Indef. 3 p. plu. 65. 76.
 η, Defn. Artic. sing. m. 9. 10.
 η, sign of the Gen. 21. and Relat. Pron. sing. Sahidic. 32.
 ηε, Defn. Artic. Sahidic, sing. m. 9.
 ηε, Verb, *am, art, is, &c.* 109.
 ηι, Defn. Artic. sing. m. 9. 10.
 η̄ηρ, η̄ηρε, Prefix to Participles, Sahidic. 59.
 η̄ηηηρε, η̄ηηη, or η̄ηηητ, Prefix to Participles, Coptic. 59. 81.
 C, Suf. 3 p. sing. f. 40.
 C, Pref. Indic. Pres. 3 p. sing. f. 61. 68.
 CE, Pref. Indic. Pres. 3 p. sing. f. and 3 p. plu. 61. 68.
 CEη, Pref. Fut. Indef. 3 p. plu. 65. 76.
 CEη, Pref. Fut. Indef. 3 p. sing. 65. 76.
 CO, Suf. 3 p. plu. Sahidic. 40.
 CO, Prefixed to days, forms the Ordinal Number. 49.
 T, Defn. Artic. sing. f. 9. 10. and Suf. 1 p. sing. 40.
 T, sign of Gen. sing. f. Sahidic. 21. and Relat. Pron. 32.
 T, Pref. 2 Fut. 1 p. sing. 66. 77.

- ТАРЕН**, Pref. 2 Fut. 1 p. plu. 66. 77.
ТАРЕТЕН, Pref. 2 Fut. 2 p. plu. 66. 77.
ТАРЕС, Pref. 2 Fut. 3 p. sing. m. 66. 77.
ТАРОУ, Pref. 2 Fut. 3 p. plu. 66. 77.
ТЕ, Defn. Artic. sing. f. Sahidic. 10.
ТЕ, Suf. 2 p. sing. f. Sahidic. 40.
ТЕ, Pref. Indic. Pres. 2 p. sing. f. 61. 68.
ТЕН, Suf. 1 p. plu. 47. and 2 p. plu. 40.
ТЕН, Pref. Indic. Pres. 1 p. plu. 61. 68.
ТЕННА, Pref. Fut. Indef. 1 p. plu. 65. 76.
ТЕРА, Pref. 2 Fut. 2 p. sing. f. 66. 77.
ТЕТЕН, Pref. Indic. Pres. 2 p. plu. 61. 68.
ТЕТЕННА, Pref. Fut. Indef. 2 p. plu. 65. 76.
ТЕТНА, Pref. Fut. Indef. 2 p. plu. Sahidic. 65. 76.
ТНТН, Suf. 2 p. plu. Sahidic. 40.
ТК, Suf. 2 p. sing. m. 47.
ТН, Suf. 2 p. plu. Sahidic. 40.
ТН, Pref. Indic. Pres. 1 p. plu. Sahidic. 61. 68.
ТННА, Pref. Fut. Indef. 1 p. plu. Sahidic. 65. 76.
ТРЕ, Auxiliary Verb, Sahidic. 56. 97.
ТС, Suf. 3 p. sing. f. 47.
ТТ, Suf. 1 p. sing. 47.
ТТЕН, Suf. 2 p. plu. 47.
ТТОУ, Suf. 3 p. plu. 47.
У, Suf. 3 p. plu. 45.
Ф, Defn. Artic. sing. m. 9. 10.
ФА, Gen. sing. m. p. 21. and Relat. Pron. 32.
Х, Pref. Pres. 2 p. sing. m. 60. 68.
ХНА, Pref. Fut. Indef. 2 p. sing. m. 65. 76.
УОУ, Suf. 3 p. plu. when the word ends with a Vowel. 41. 47.
У, put between the Pref. & Verb, is a sign of the Potential Mood. 89.
УАИ, Pref. Pres. and Perf. Indef. 1 p. sing. 61. 69. 71.
УАК, Pref. Pres. and Perf. 2 p. sing. m. 61. 69. 71.

- ⲱⲗⲗⲉ**, Pref. Pres. & Perf. 2 p. sing. f. & 3 p. sing. & plu. 61. 69. 71.
ⲱⲗⲏ, Conjunction, put between the Prefix and the Verb. 56.
ⲱⲗⲣⲉ, } Pref. Pres. & Perf. 2 p. sing. f. & 3 p. sing. & plu. 61. 69. 71.
ⲱⲗⲥ, }
ⲱⲗⲣⲉⲧⲉⲛ, Pref. Pres. and Perf. 2 p. plu. 61. 69. 71.
ⲱⲗⲥ, Pref. Pres. and Perf. 3 p. sing. f. 61. 69. 71.
ⲱⲗⲧⲉ, Pref. takes the Infixes. 95. 98.
ⲱⲗⲮ, Pref. Pres. and Perf. 3 p. plu. 61. 69. 71.
ⲱⲗⲥ, Pref. Pres. and Perf. Indef. 3 p. sing. m. 61. 69. 71.
ⲱⲟⲮ, Prefix. 90.
ⲱⲧⲉⲗⲗ, Negative put between Prefixes and Verbs. 56.
ⲥ, Pref. Pres. Defin. 3 p. sing. m. 61. 68.
ⲥ, Suf. 3 p. sing. m. 40.
ⲥⲏⲗ, Pref. Fut. Indef. 3 p. sing. m. 65. 76.
ⲉⲗⲏ, Indef. Artic. plu. 9. 12.
ⲉⲗ, Indef. Artic. plu. Sahidic. 11.
ⲛⲏ, Prefixed to Numbers, is the Ordinal for Hours. 50.
†, Defin. Artic. sing. f. 9. 119. and Suffix, 2 p. sing. f. 40.
†, Pref. Pres. Defin. 1 p. sing. 61. 68.
†ⲏⲗ, Pref. Fut. Indef. 1 p. sing. 65. 76.
†ⲏⲉ, Pref. Fut. Indef. 1 p. sing. Bashmuric. 65. 76.

Preparing for Publication, by the same Author,

AN EGYPTIAN LEXICON

OF THE COPTIC, SAHIDIC, AND BASHMURIC DIALECTS.

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

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

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

Also,

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

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

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

RUDIMENTS
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.

LONDON:
PUBLISHED BY JOHN AND ARTHUR ARCH,
CORNHILL.
M DCCCXXX.

TRANSFERRED AND PRINTED BY J. NETHERCLIFT.

PRINTED BY HOWLETT AND BRIMMER,
10, FIFTH STREET, SOHO.

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, OF SACRED PLACE, and PHTHAH. Before the time of the Ptolemies, the place had apparently assumed the synonymous appellation of PANUF OF PHANOUPHIS, the NOPH of the Hebrews, meaning the temple of the Good god, which is clearly the sense of the two Enchorial characters \aleph and \beth , 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 $\odot - 746^v - 30.4^d$ (Collections for April, 1828), in true equinoctial time, the date was nearly

$$\odot - 1321^v + 108.9^d.$$

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 $365\frac{1}{2}$ days, without any knowledge of the distinction between the tropical and the sidereal year: and it commenced when the apparent heliacal rising of Sirius was on the first day of the Egyptian year; the sun being supposed to be about ten degrees below the horizon. Professor Ideler has shown (Halma's Ptolemy III., p. 31, 38) that this occurred on the 1 Thoth in $- 1321$ as well as in $+ 139$, exactly at the interval of 1460 tropical years; but that in $+ 1599$ it must have happened about two days later: and he very truly observes, that there was nothing in this phenomenon that could serve to establish or to correct the supposed length of the year, deduced, as it must have been, from the regular return of the seasons.

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

Year

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

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

Egyptian year
of Nabonassar.

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

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

Egyptian year
of Nabonassar.

.000000033275², 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	(—0.000333	—0.01)	—0.010
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 9 $\frac{1}{2}$ h., was consequently the eq. $\odot - 746^v$.

27. Thoth (I.) 29, 2 $\frac{1}{2}$ 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. 28 $\frac{2}{3}$ 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

*Egyptian year
of Nabonassar.*

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

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

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

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

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

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

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

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

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

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

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

- 219, 1st Cambyses. See 225.

- 225, Phamenoth (VII.) 17, 1 hour before midnight at Babylon, the moon was eclipsed half a diameter on the northern limb, (p. 125, B. p. 346, H.) For 224 E. y. 6m. 14 days, the correction is 54.24^d , leaving 142.16 : $\odot - 522^y + 111.80^d$.

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

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

- 246, Epiphi (XI.) 28, $10\frac{1}{2}$ 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 . $\odot - 500^y - 127.28^d$.

Egyptian year
of Nabonassar.

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

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

- 257, Tybi (V.) 3, 10h. 30m. true time at Alexandria, or 10h. 15m. mean time reckoned from the epoch, the moon was eclipsed 3 digits (p. 102, B. p. 267, H.): the 31st Darius I. Correction, 61.99^d. ☉ —490^v. +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^v+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^v—92.96^d.

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

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

Egyptian year
of Nabonassar.

eclipse observed at Babylon; the middle at 8h. 15m. Alexandrian mean time apparently; but correctly at 7h. 50m.: the whole duration about 3 hours. ☉ — 381^v + 84.59^d.

Phanostratus was still archon: the month being Scirrphorion, 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

Egyptian year
of Nabonassar.

1° 20' N. The year was the 454th of Nabonassar, the days elapsed 45.62: the correction 109.69, giving ☉ —293^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 8 0° 20'; her southern half occulted the following third or half of the Pleiades: the extremity of the Pleiades being in ♀ 29½°, and in nearly 3° 2' N. lat. ☉ —282^v—54.354.

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

Egyptian year
of Nabonassar.

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

$\odot - 271^{\vee} - 65.62^d$.

- 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 η

$\odot - 261^{\vee} + 151.6^d$.

- 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,

Egyptian year
of Nabonassar.

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 Apellaeus, 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. Apellaeus is the second of the Macedonian months; and if Dius the first had 30 days, this Macedonian year must have begun about $159\frac{1}{2}$ days before the vernal equinox; if 29, $158\frac{1}{2}$.

507, Epiphi (XI.) 17. (p. 261, B. vol. 2, p. 263, H.) In the 47th year of Dionysius, the 10th of Parthenon, Jupiter eclipsed the star called the southern ass, near the nebula of Cancer, in ϖ $11^{\circ} 20'$, the 17-18th of Epiphi in the morning, the 83d year after the death of Alexander.

$$\odot -240^y + 163.82^d.$$

512, Thoth (I.) 9. (p. 232, B. vol. 2, p. 170, H.) In the 75th year according to the Chaldeans, the 14th of Dius, Mercury was above the southern star of Libra, half a cubit, or in ϵ $14^{\circ} 6'$: this was the 512th of Nabonassar, the 9-10th of Thoth in the morning.

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

The 1st of Dius and of the Macedonian year, was here consequently about $158\frac{1}{2}$ days before the equinox: so that if Dius had 29 days, there were exactly 8 correct years from the beginning of the 67th to that of the 75th Chaldean year. See 504.

519, Tybi (V.) 14. (p. 269, B. vol. 2, p. 288, H.) In the 82d year of the Chaldeans, the 5th of Xanthicus, in the evening, Saturn was below the southern shoulder of the Virgin 4 digits: this was in the evening of the "12 Tybi, the 519th of Nabonassar;" but, for 12, Ideler and Halma read 14.

$$\odot -228^y - 22.38^d.$$

If the five Macedonian months preceding Xanthicus contained 147 days, the 5th of this month was the 152d of the year, which must have begun $173\frac{1}{2}^d$ before the vernal equinox, instead of $158\frac{1}{2}$; that is, 15 days earlier than in the year 512.

547, Mesore (XII.) 16. (p. 106, B. p. 279, H.) An eclipse of the moon, quoted by Hipparchus, was observed at Alexandria, in the 54th year of the second Calippic period, on the 16th of the Egyptian month Mesore: the middle was $5\frac{1}{2}$ hours before midnight, $546^y 345^d 6\frac{1}{2}^h$ from the epoch.

$$\odot -200^y + 182.74^d.$$

Egyptian year
of Nabonassar.

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 after the epoch, or ☉ —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^h, simply; or accurately, reckoning by mean time, at 13^h 2^h, giving 547^v 334^d. 13^h from the epoch, and an interval of 176^d 2^h from the time of the preceding eclipse, that is, ☉ —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. ☉ —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

Egyptian year
of Nabonassar.

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 $\frac{1}{33}$ of a day more than $29\frac{1}{2}$, so that the 99 true months made 2923 $\frac{1}{2}$ days: while the 8 solar years gave only 2922 days: and the lunar period was a day and a half greater than the solar, two octaëterids wanting 3 days of the corresponding 198 months: of course, in 20 octaëterids, the difference amounted to a month; and it was necessary to omit an intercalary month once in 160 years, and to make only 29 instead of 30 intercalations in that period.

Egyptian year
of Nabonassar.

“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 $365 \frac{1}{4}$ days, making 6940 days in 19 years, and of the 235 months in this period they made 125 complete and 110 defective; the complete and defective months not being always alternate: and 110 being [about] the 63d part of 6940, they left out one day of a complete month every 63d day of the period. Calippus afterwards found that the year, thus measured, was $\frac{1}{76}$ of a day too short: he therefore established a period of 76 years, in which he corrected the error by dividing it into 940 months, of which 28 are intercalary; the whole containing 27759 days.”

This arrangement of Calippus was admirably adapted for preserving the order of the true lunar months: but it must have deviated very considerably from that of the solar years; and we have no positive evidence of the manner in which the seven intercalary months were distributed among the 19 years into which each quarter of the period was divided.

The same period of nineteen years is still of considerable use in modern chronology: for in the present century, if we divide the date of the Christian year by 19, multiply the remainder by 11, and divide by 30; the last remainder will be the *EPACT*, or the moon's supposed age on the first of January; and the former remainder, increased by 1, will give the *GOLDEN NUMBER*. Thus in 1828, the golden number is 5, and the *epact* 14.

But to return to the Pillar of Rosetta; it is perfectly true, that the agreement of the two dates would be more satisfactory, according to the evidence of 504 and 502 N. if we supposed the time 3 years earlier, as Mr. St. Martin has done. For at those dates the Macedonian year began 158 days before the vernal equinox; and if it had done the same in 552, as we should expect, the date would have been the 8th of Xanthicus: in 551, since an intercalation must have intervened, as in 519, the date of the same Egyptian day would have been 19 days later, or the 27th; the year before, the 16th; and in 549, probably about the 5th of Xanthicus, instead of the 4th. But this analogy is by no means sufficient to make it probable, that the real 6th year of Epiphanes should have been called the 9th: and we may oppose to it the direct inference from the later date of the year 519, in which the 5th of Xanthicus was 22 days before

Egyptian year
of Nabonassar.

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 descried in such a coincidence: indeed we have only to suppose the intercalary month to have contained 30 days, which is perfectly admissible, to have the 4th of Xanthicus, instead of the 5th, for the synonym of the 18th of Mechir.

The knowledge, which we have thus acquired of the Macedonian calendar, will enable us to form a satisfactory estimation at least, if not a certain demonstration of the date of the death of Alexander, which was clearly in the Egyptian year 424 of Nabonassar, and which, as Plutarch informs us, on the authority of the official journal of his illness, happened on the 28th of the month Daesius, which was the eighth month of the year, and the day the 234th. Now, if the Macedonian year began 158 days before the vernal equinox of 504, it probably did the same in 424, and the former year beginning about $\odot - 243^y - 158^d$, the latter must have begun about $\odot - 323^y - 158^d$, and the day in question must have been about $\odot - 323^y + 76^d$: that is, in the common language of chronologers, about the 9th of June, 324 B. C. This date agrees sufficiently well with the season of the year assigned by an ancient author, quoted by Mr. St. Martin, to the death of Diogenes, which is supposed to have happened on the same day with that of Alexander: but even if it was on the 22d of June, as Mr. St. Martin supposes, it could scarcely have been on his road to the Olympic games, that Diogenes died. The intercalary month this ingenious critic thinks the "Dioscorus" mentioned in the Maccabees. Plutarch tells us, that Alexander was born on the 6th of the month of Loüs, which was the tenth of the Macedonian year; and this date agrees well enough with the story of Philip's receiving an account of a victory at the Olympic games, and of the birth of his son on the same day.

574, Phamenoth (VII.) 27. (p. 142, B. p. 389, H.) In the 7th year of Philometor, which is the 574th of Nabonassar, the 27-8th of Phamenoth, the moon was eclipsed to the extent of 7 digits on the northern limb; the interval from the epoch to the middle of the eclipse being $573^y 206^d 14^h$ mean time in Alexandria.

$$\odot - 173^y + 37.51^d.$$

Egyptian year
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

Egyptian year
of Nabonassar.

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

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

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

603, Mechir (VI.) $\left\{ \begin{array}{l} \text{(p. 60, B.) The vernal equi-} \\ \text{nox, according to Hipparchus,} \\ \text{604, Mechir (VI.) } \left\{ \begin{array}{l} \text{was observed very nearly at} \\ \text{605, Mechir (VI.) } \left\{ \begin{array}{l} \text{intervals of } 365\frac{1}{2} \text{ days.} \end{array} \right. \end{array} \right. \end{array} \right. \begin{array}{l} \odot -144.00^{\nu}. \\ \odot -143.00^{\nu}. \\ \odot -142.00^{\nu}. \end{array}$

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

606, Mechir (VI.) Vernal equinox. $\odot -141.00^{\nu}$.

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 $606^{\nu} 121^d 10^h 10^m$ after the epoch, both in apparent and in correct time, or $\odot -140^{\nu} - 55.65^d$.

607, Mechir (VI.) (p. 60, B.) Vernal equinox. $\odot -140.00^{\nu}$.

613, Mechir (VI.) (p. 60, B. p. 156, H.) In the 43d year of the third Calippic period, the observation of the vernal equinox was made at midnight of the 29-30th of Mechir, agreeing with the time of the observation made 11 years before. $\odot -134^{\nu} + 0.03^d$.

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 $\odot -133.0^{\nu}$ to $\odot -127.0^{\nu}$.

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. $\odot -127.00^{\nu}$.

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

Egyptian year
of Nabonassar.

at the interval from the epoch of $619^{\circ} 314^d 17^h 50^m$, apparently, but accurately 45^m , the distance of the sun from the moon $86^{\circ} 15'$. $\odot -127^{\circ} + 134.51^d$.

621, Pharmuthi (VIII.) 11. (p. 112, B. p. 299, H.) Hipparchus relates, that he observed at Rhodes the true distance of the sun and moon, $313^{\circ} 42'$ very nearly, $620^{\circ} 219^d 18\frac{1}{2}^h$, apparently, but correctly 18^h , after the epoch $\odot -126^{\circ} + 39.28^d$.

621, Payni (X.) 17. (p. 114, B. p. 304, H.) In the same year, 197 after the death of Alexander, Hipparchus observed in Rhodes the moon's longitude 20° of Ω , both apparently and truly, for she had then no parallax in longitude: the time was $620^{\circ} 286^d 4^h$, apparently, but correctly $3\frac{3}{4}^h$. after the epoch. $\odot -126^{\circ} + 105.66^d$.

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

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

The 1 Thoth 723 was $\odot -24^{\circ} - 205.2^d$.
 $= \odot -25^{\circ} + 160.0^d$.

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

Egyptian year
of Nabonassar.

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

- 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 Metrois," 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, $\odot +93^y - 112.23^d$.

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 13th Athyr, just before sunset, 5h. 50m. after noon: the altitude of her centre being $50^{\circ} 55'$; whence the parallax is found $50' 55''$: the interval from the epoch was apparently 882y. 72d. 5h. 50m., but correctly 5h. 20m. $\odot +136^y - 171.69^d$.

In this computation the latitude of Alexandria is made $30^{\circ} 58'$, instead of $31^{\circ} 12'$: and it is inconceivable how an error of such magnitude can have been committed by astronomers so numerous and so accurate as those of the school of Alexandria.

- 1112, Phamenoth (VII.) 6. (Theon, p. 284, 277, 281, B.) An eclipse of the moon was observed by Theon the commentator, $6\frac{1}{10}$ hours after noon of the 6th Phamenoth, or $7\frac{1}{10}$ hours apparent time: the moon being in $9 28^{\circ} 15' 10''$. $\odot +365^y - 113.9^d$.

This was "the 81st year of Diocletian, according to the Alexandrians, in the month of Athyr; but according to the Egyptians, the 81st year, in the month of Phamenoth." "The conjunction which took place in the month Thoth, was on the 24th, according to the tables, and reckoning back 97 for the difference of the years, we have the 22d

Egyptian year
of Nabonassar.

Payni of the preceding year for the Alexandrian date, since $24+385-97=369-97=292$." 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 $13^{\circ} \wp$, and 48° from the sun. This would be $\odot +477^{\text{y}}-246^{\text{d}}$.

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 $\odot +477^{\text{y}}-121^{\text{d}}$
 $= \odot +476^{\text{y}}+244^{\text{d}}$

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

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

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

Egyptian year
of Nabonassar.

Saturn by the moon, the 27-8th Mechir, a little after the 4th hour of the night, the middle being about 5 hours after sunset: the emersion was at the middle of the enlightened part of the moon.

Either E. T. ☉ +503^y—156.3^d.

or A. T. ☉ +503^y— 24.3^d.

1256, Thoth (I.) 30. (Halma, vol. 3. p. 11.) Thisus 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.) Thisus 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.) Thisus 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, Thisus found that Venus was 20 digits before Jupiter . . . and on the 29th. . . 10 digits behind him, in the same latitude: while the ephemerides made the conjunction on the 30th: Bouillaud says, of Mesore.

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

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

DATES from the Catalogue of OLYMPIADS.

Olympiadic
year.

Solstitial date of
the beginning.

In Scaliger's edition of Eusebius, there is a Catalogue of the Olympiads, among the Collections not translated, which has every appearance of high authenticity: the author was acquainted with the principal astronomical occurrences which are mentioned by Ptolemy, and he has introduced many of them in their proper places, at intervals agreeing with those which are assigned by Ptolemy: he seems to have been a person of correct judgment, and he was a Christian, though too fond of recording fictitious prodigies. There is great reason to suppose that he was no other than Africanus, to whom Scaliger himself attributes the more meager catalogue of Oympic victors.

- | Olympiad
year. | | Solstitial date of
the beginning. |
|-------------------|---|--------------------------------------|
| | Troy taken by the Greeks, See 692. The beginning
of Grecian history. About | ☉ —1016 |
| 1. | Establishment of the Olympic epoch. See 386 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 Choac, in the 1st year of the II ^d Olympiad, and says, that Rome was founded the 9th Pharmuthi, VI. 3: but the Varronian era has not been generally considered as of high authority. Pharmuthi was about the autumnal equinox. | |
| 30. | Ol. VIII. 2. The beginning of the era of "Na-
busar." | ☉ —746 |
| | This Olympic year must have <i>ended</i> about ☉ —746 ^v +94 ^d , that is, at the first midsummer in the reign of Nabonassar: consequently, the first Olympic year should have <i>begun</i> 30 years earlier, or ☉ —776 ^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 Hytaspis. ☉ —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 being Archon. An eclipse of the moon in Posideon.	☉ —381 ☿
	About midwinter. See N. 367.	
413. p. 326,	Ol. CIV. 1. An eclipse of the sun.	☉ —363 ☿
415.	Ol. CIV. 3. Tachos, king of Egypt, went through Arabia to meet Artaxerxes, who died this year, after a reign of 43 years.	☉ —361 ☿
417.	Ol. CV. 1. The reign of Philip began; it lasted 24 years.	☉ —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 ^v +37.51 ^d ; of course before the solstice —173. The 7th of Philometor began about the autumnal equinox —174.	
692. p. 335,	Ol. CLXXIII. 4. Troy taken by Sylla, 1100 years after its capture by the Greeks.	☉ —84 ☿

Olympiadic year.		Solstitial date of the beginning.
714. p. 336,	Ol. CLXXIX. 2. Cicero consul. Augustus born.	☉ —62
729. p. 337,	Ol. CLXXXIII. 1. Battle of Pharsalia. Siege of Alexandria. Epoch of Cæsar's empire, and of the era of the Antiochians.	☉ —47
731.	Ol. CLXXXIII. 3. End of the History of Diodorus. Cæsar corrects the Roman year.	☉ —45
735.	Ol. CLXXXIV. 3. Battle of Philippi.	☉ —41
737.	Ol. CLXXXV. 1. Herod called king of the Jews.	☉ —39
746.	Ol. CLXXXVII. 2. Battle of Actium, "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
yearSolar 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. 280, 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 papyrus 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
Vaticano. 4to. Rom. 1825.
- 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.

Vertical line on the left side of the page.

Vertical line on the right side of the page.

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	3, 1
2. H 30, 34. A 70, B 6.	2, 2	2	2, 4	4
3. H 25, 30, 34.	2	3	14, 24, 44	1, 6, 41
4.	2, 7	2	111, 24, 44	13, 24, 44
5. H 29 7.	23	23	2, 7, 8	7
6. H 37. L-1.	33	33	2, 2, 2	2, 2
7. Art. EGYPT 195. 24.	37	37	1, 1, 2	24
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.	2 ² /	23/		
16. H 35 L 38. 2λ	3 ² /	33/		

ENCHORIAL NUMBERS.

N.	Hieratic Days	Enchorial Days	Common Hieratic	Common Enchorial
17. H 28. N?	27	27/		
18. H 16.	27	27/		
19. H 74 B1a 27	27	27/		
20.	27	27/	27, 27	5, 5
21.	27	27/		
22.	27	27/		
23.	27	27/		ps
24.	27	27/		
25.	27	27/		
26.	27	27/		60
27.	27	27/		
28.	27	27/		27, 27
29.	27	27/		
30. Last? H 28.	27	27/	27, 27 (H 16. 27)	27, 27
31.				12
36.				27
40. EGYPT N 200.			27, 27	27
46.				27
50. H 34 A, B. VI, VI Peyron.			27, 27	27, 27

ENCHORIAL NUMBERS.

N.	Enchorial.	Hieratic.
52	47	
60.		III, IV
70.		X, X, X
80.		II, IV
90.		III, IV
100. (See P 108)		I
200. H 34 B 9. Peyron M.T.	— 4	I
300. H 35. Peyron	— 3	II
400.		III
500.		II, IV
600.		III, IV
700. H 34 A. Peyron	— 7	III, IV
800.		III, IV
900.		III, IV
1000. Peyron	— 5	I, II, III
	5000.	II, III
	6000.	III, III
	7000.	III, III
	8000.	III, III
	9000.	II, III, III
	10000.	?
	100000.	I, II
	104000.	I, II, III
<i>Hieratic.</i>		
2000.		II
3000.		III, III
4000.		III

4

ENCHORIAL FRACTIONS.

Fr.

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

B'6. $\frac{1}{2}$ B'7. /2 B'6. /2 A'5. /2 A'4. /2 H34 B14. /2

K'7, 8, 14 Ch. $\frac{1}{2}$ K'7, 8, 14 Ch. $\frac{1}{2}$ Koseg. F. P. X. K. $\frac{1}{2}$

$\frac{1}{3}$ H35 C8, 9, 16.

$\frac{1}{3}, \frac{1}{3}, \frac{1}{3}, \frac{1}{3}, \frac{1}{3}, \frac{1}{3}, \frac{1}{3}$

K' Repeatedly: ημικυβουπριστα. 912 - 24 2391 Koseg. F. P. X. 9121

H31 L12, the same.

902 24 2

s' often. '92

$\frac{1}{4}$

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

$\frac{1}{5}$?

K' 17, 15 Ch. $\frac{1}{5}, \frac{1}{5}$

$\frac{1}{6}$

M' 2, 3 : and $\frac{1}{6}$ part. $\frac{1}{6}$ 21291

: $\frac{1}{6}, \frac{1}{6}$

$\frac{1}{8}$

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

$\frac{1}{10}$?

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









$\frac{2}{3}$

H19 x. ΤΑ ΔΥΟ ΜΕΡΗ . H19 ix. ΑΠΟΜΟΙΡΑΣ.

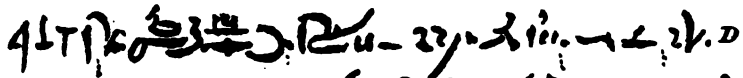
7)

In Mr. Jomard's cubit, $\frac{1}{2}$ is \Rightarrow , and $\frac{1}{3}$ \ominus : \ominus being PE, as here?.

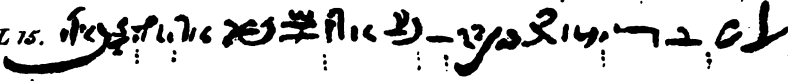
EGYPTIAN MONTHS.

N. GREEK. COPTIC.	SACRED CHARACTERS.	HIERATIC.	ENCHORIAL.
I. THOTH. ΘΩΤΘ.		ME ME 	U U I
II. PAOPHI. ΠΑΩΠΙΣ.		ME ME 	U U 2
III. ATHYR. ΑΘΥΡ.		ME ME 	U U 4
IV. CHORAC. ΧΟΙΔΑΚ.		ME ME 	U U 4
V. TYBI. ΤΩΒΙΣ.		I Π 	U I
VI. MECHIR. ΜΕΧΕΙΡ.		U Π 	U 2
VII. PHAMENOTH. ΦΑΜΕΝΩΘ.		U Π 	U 4
VIII. PHARMUTHI. ΦΑΡΜΟΥΘΙΣ.		U Π 	U 4
IX. PACHON. ΠΑΧΩΝΟΝ.		Z Π 	U I
X. PAYNI. ΠΑΥΝΙΣ.		Z Π 	U 2
XI. EPIPHI. ΕΠΗΠΙ.		Z Π 	U 4
XII. MESORE. ΜΕΣΩΡΗ.		Z Π 	U 4
XIII. EPAGOMENAE. ἸΚΟΥΧΙΣ?			

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

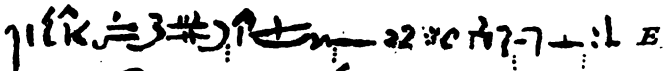
L1.  D


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 PAMETI - CHUS? 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 ☉ - 620² 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 XXI, Pharmuthi 6 of King PSAMMETICHUS.

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

2 2 4 2 0 11 . P
 2 2 4 2 0 11 . P
 2 2 4 2 0 11 . P
 2 2 4 2 0 11 . P

*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. P 24.*

2 2 4 2 0 11 . Q
 2 2 4 2 0 11 . Q
 2 2 4 2 0 11 . Q
 2 2 4 2 0 11 . Q

*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 an ancient script, likely Coptic, arranged in approximately 10 horizontal lines. The characters are densely packed and include various symbols and characters typical of early Christian manuscripts.

R. Papyrus at Paris, Journ. As. T. traced also by direction of Mr. Champollion.
 Date : The year VIII, Pharmuthi, of King PTOLEMY, Son of PTOLEMY and ARSINOE the gods [Father loving] : the priest of ALEXANDER and the Fraternal gods, the gods Beneficent, and the Father loving gods, and of King PTOLEMY the Illustrious, being DEMETRIUS the Son of 'SIT-ALTHE'S? and AREA the daughter of DIOGENES being the prize bearer of BERENICH the Beneficent : NESAEA the daughter of APELLA (2) being the basket bearer of ARSINOE the Brother loving; HIRENE the daughter of PTOLEMY being the priestess of ARSINOE the Father loving. It is declared

L3.

Handwritten text in an ancient script, likely Coptic, consisting of a single line of characters.

The year VI, Mechir, of the King everliving..

22 | 211112.4 111 2 111112 2 211 2 2 2 2 2 2 2 2 2 2
 2
 2
 2

the Son of ARTUS. 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.

1112-123-45

L9. Portions . ANOMOIPIAZ .

19

The year I of his late father.

1112-123-45

L14. The year VIII .

12

L17 As far as the year VIII .

1112-123-45

L23. Three times a day.

12345

L25. Ten diadems.

10

L27. Mesore 30.

1112-123-45

L28. Mechir '17?

12345

The 30 and 17?

1112-123-45

L29. Annually, Thoth 1, for 5 days.

1112-123-45

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

L7.

T. Papyrus at Paris, traced by direction of Mr. Champollion: formerly belonging to Mr. Thésdonat. Journ. Asiat. "II". Preamble: The year XXI, Paophi '9? of King PTOLEMY Son of PTOLEMY and ARSINOE the Father loving gods: the priest of ALEXANDER and the Fraternal gods, and the gods Beneficent and the Father loving gods and the 'Saviour? gods being PTOLEMY the Son of PTOLEMY Son of 'CHRYSARMUS? TRYPHAENA, daughter of "MENAPION?? being prize bearer of BERENICE the Beneficent: DEMETRIA daughter of PHILINUS being basket bearer of ARSINOE the Brother loving: HIRENE daughter of PTOLEMY being priestess of ARSINOE the Father loving It is declared

L7. The year XXI? Paophi 19, of the King everliving.

Y. $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$
 A'. $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$
 B'. $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$

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

Y. $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$
 A'. $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$
 B'. $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$

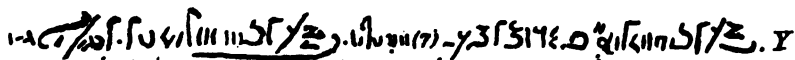
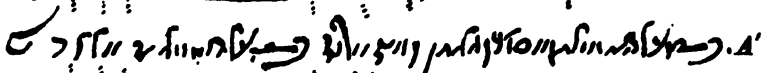
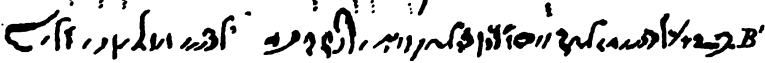
Y,A',B'. The 'noble? priest of PTOLEMY SOTER, and the priest.

Y. $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$
 A. $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$
 B'. $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$

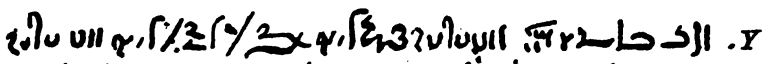
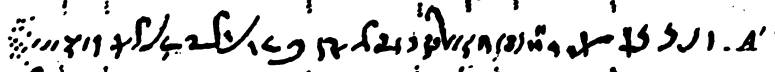
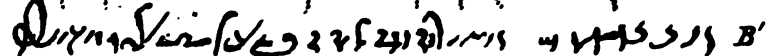
Y,A',B'. Of PTOLEMY the Mother loving, and the priest of PTOLEMY.

Y. $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$
 A'. $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$
 B'. $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$ $\frac{\text{P} \text{ T O L E M Y}}{\text{S O T E R}} \text{ P R I E S T}$

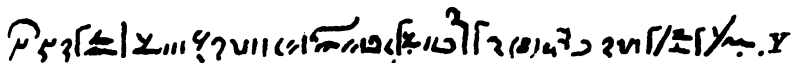

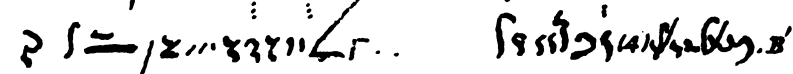
Y,A',B'. The Brother loving, and the priest of PTOLEMY the Beneficent, and the priest.

 . Y
 . A'
 . B'

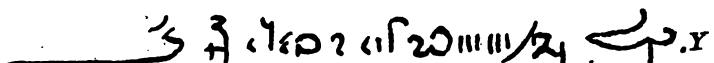
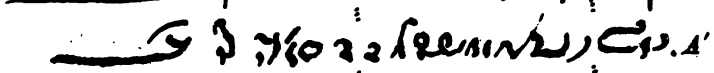
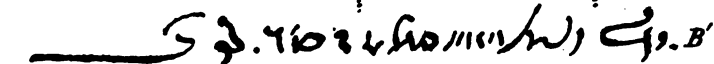
Y, A', B'. Of PTOLEMY the Father loving, and the priest of PTOLEMY the god Illustrious.

 . Y
 . A'
 . B'

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

 . Y
 . A'
 . B'

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

 . Y
 . A'
 . B'

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

- L14, 15 I
- 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.

ⲓⲁⲟⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ
 ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ
 ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲛⲓⲛⲓ

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 Castai, at Paris. Writing dated $\gamma\alpha\iota\iota\gamma\epsilon$. E'

$\alpha\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon$. E'

E' Koseg. Pl. IX. $\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon$. F'

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

$\alpha\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon$. E'

$\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon$. F'

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

$\alpha\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon$. E'

$\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon$. F'

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

$\alpha\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon$. E'

$\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon$. F'

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

$\alpha\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon$. E'

$\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon$. F'

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

$\alpha\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon$. E'

$\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon\gamma\alpha\iota\iota\gamma\epsilon$. F'

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

.E' 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
 .F' 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

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

.E' 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

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 . . .

.E' 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

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

.E' 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

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

.E' 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

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

_____ 5 6 7 8 9 10 .E'
 _____ 11 12 13 14 15 .F'

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

L12. *E'* *E'*

Koseg. Pl. X. *E'*

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

L18. *E'*

Pl. XI. *E'*

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

E'

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

gods Motherloving. Amen.

L20, 38.

E'

Signed witnesses 16..... The 16.

G'

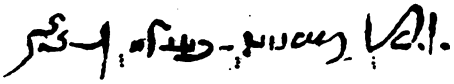
G' Pap. Berl. 45. Koseg. Pl. XIII. The year XXIX 'Mesore 14' of King PTOLEMY the Beneficent, Son of PTOLEMY and Queen CLEOPATRA and CLEOPATRA his wife . . and the priest of ALEXANDER and the Saviour gods. This was the 5th. year of Physcon's separate reign, 5 years later than the 36th of Philometor.

H' Pap. Berl. 44. b. Koseg. Pl. XIII. The year XXXIV (K.) Tybi 2, of
 King PTOLEMY the god Beneficent, son of PTOLEMY and CLEOPATRA
 gods Illustrious, and Queen CLEOPATRA his sister, and Queen CLEO-
 PATRA his wife, gods Beneficent, and the priest of ALEXANDER . . .

H' Pap. Berl. 44. b. Koseg. Pl. XIII. The year XXXIV (K.) Tybi 2, of
 King PTOLEMY the god Beneficent, son of PTOLEMY and CLEOPATRA
 gods Illustrious, and Queen CLEOPATRA his sister, and Queen CLEO-
 PATRA his wife, gods Beneficent, and the priest of ALEXANDER . . .

I' Papyrus at Paris traced by direction of Mr. Champollion. (1) The
 year XLV, Tybi 14, of King PTOLEMY the god Beneficent, son of
 PTOLEMY, (2) and Queen CLEOPATRA his wife, gods Beneficent:
 and the priest of ALEXANDER (3) and the Saviour gods, the gods
 Father loving, the gods Beneficent? ... (4) the gods Beneficent and
 the basket bearer (5) of ARSINOE the Brother loving being in the
 Metropolis, and in the Royal city ... It is declared . .

I' Papyrus at Paris traced by direction of Mr. Champollion. (1) The
 year XLV, Tybi 14, of King PTOLEMY the god Beneficent, son of
 PTOLEMY, (2) and Queen CLEOPATRA his wife, gods Beneficent:
 and the priest of ALEXANDER (3) and the Saviour gods, the gods
 Father loving, the gods Beneficent? ... (4) the gods Beneficent and
 the basket bearer (5) of ARSINOE the Brother loving being in the
 Metropolis, and in the Royal city ... It is declared . .

Lg. 10. 
 Year XIV 'Tybi ? of the King everliving.

ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ
 ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ

K'. Pap. Berl. 42a. Koseg. Pl. XII. L'. Pap. Berl. 46. Koseg. Pl. XIII, continued from a copy by Mr. Champollion. The year XLVI, Payni 20, of king PTOLEMY the god Beneficent, son of

ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ
 ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ

K, L'. PTOLEMY and CLEOPATRA, gods Illustrious, and Queen

ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ
 ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ

K, L'. CLEOPATRA his sister, and Queen CLEOPATRA his wife.

ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ
 ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ

K, L'. The gods Beneficent, and the priest of ALEXANDER. L'. Or. And the gods.

ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ
 ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ

L'. Saviours, the gods Fraternal, the gods Beneficent, the gods Father loving.

ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ
 ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ

L'. The gods Illustrious, the god Mother loving, the god Defender of his father, the gods

ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ
 ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ ⲛⲓⲃⲁⲛⲥ

L'. Beneficent, and the prize bearer of BERENICE .

ⲉⲁⲓⲛⲟⲩⲉⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓ
 ⲉⲁⲓⲛⲟⲩⲉⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓ
 ⲉⲁⲓⲛⲟⲩⲉⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓ
 ⲉⲁⲓⲛⲟⲩⲉⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓ
 ⲉⲁⲓⲛⲟⲩⲉⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓ

*R'. Papyrus at Turin, copied by Mr Champollion. The year XVI, Choac
 '8 of King PTOLEMY surnamed ALEXANDER and Queen 'BERENICE?
 his sister, gods 'Mother? loving, and the priest of ALEXANDER and
 the Saviour gods, the gods 'Fraternal? the gods Beneficent, the gods
 'Father? loving, the gods Illustrious, the god 'SOTER? the gods Mother
 loving, the god 'Defender? the gods Beneficent, the gods Mother loving,
 appointed in the Metropolis, and in the Great city... It is declared...*

ⲉⲁⲓⲛⲟⲩⲉⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓ
 ⲉⲁⲓⲛⲟⲩⲉⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓⲛⲉⲛⲟⲩⲓ
 ⲉⲁⲓⲛⲟⲩⲉⲛⲉⲛⲟⲩⲓ

*S'. Pap. Berl. 43 a. Koseg. Pl. XII. The year XXVI, Choac 19, of King PTO-
 LEMY surnamed ALEXANDER, and Queen BERENICE his sister,
 gods 'Mother? loving; and the priest of ALEXANDER . . . Perhaps
 this may be a duplicate of the last manuscript, and they may both be of
 the year XXVI; for there seems to have been no year XVI of Alexander with-
 out his mother.*

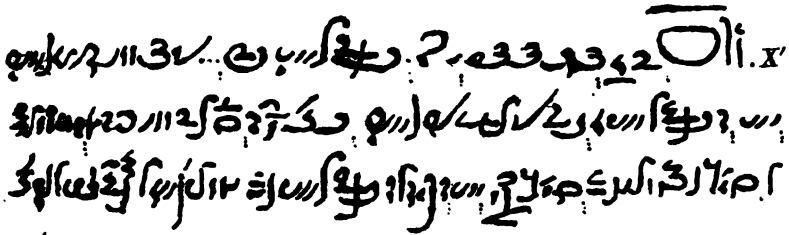
T. H 79. Chalk tablet with 28 stars, from Saachara. The year XXX, Thoth 22,

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.

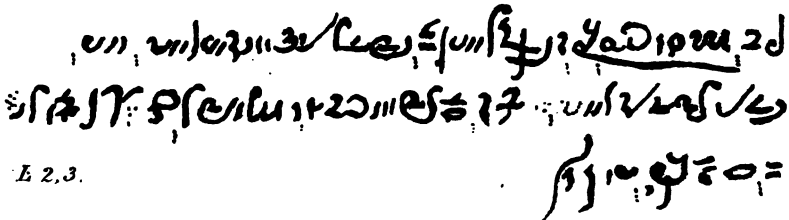
U. H 75. Tablet from Saachara. L7. Year IX, 'Epiphi' 9, of the great King PTOLEMY, the god 'NEUS? DIONYSUS ... ever living.

H 76 L19.

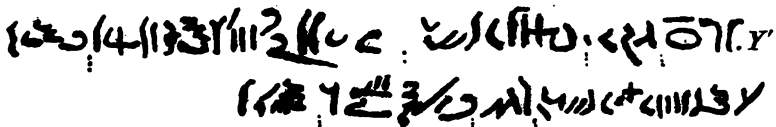
L19. The great King PTOLEMY the god 'NEUS? DIONYSUS ever living. The tablet is of a later reign, but these titles belong to Auletes, the young Bacchus, not Dionysius or Denys, as he is sometimes called.

X. 

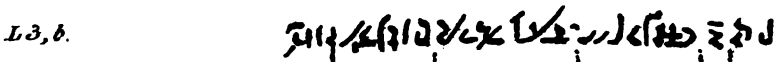
X. Papyrus at Paris, traced by direction of Mr. Champollion. L1. The year VIII, Phamenoth 29, of King PTOLEMY and Queen CLEOPATRA, surnamed TRYPHAENA gods Father loving and Mother loving; and the priest of 'the great King? It is declared.

L 2, 3. 

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. 

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

L 3, 6. 

L 3, 6. The year VII of Queen CLEOPATRA "NEOTERA??"

L 4, 6. The year IX.



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

L10. Year XIX, which is year IV.

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

L12. Year XIX, which is year IV.

L15. . . .

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

L17.

King PTOLEMY surnamed CAESAR.

B" H 75, 76. Chalk tablet from Sacchara. L1. . . . Of King PTOLEMY surnamed CAESAR, the god 'Father loving' and Mother loving, everliving. Caesarion seems to be called Philopator and Philomator, 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.

ارج قدفچر اسود و بازا سا ک ص و ک و ک با اس
 ب ک ف ک ا س ا س ک ا ا ر ج ع ا ا ا ا ا ا ا ا ا ا ا ا

B." H 76. L 21, 22. The year VI ? Pajni' 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.

۲ ۱۰ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲

۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ .40. ۲

۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳

۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ .46. B

۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ ۲ .51. Γ, K, X, O

Γ ۲ X

Γ K O C Γ ۲ ۲

۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳

۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ .59. Δ, Θ, T

۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳

۳ ۳ ۳

۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ .70. G, I, H

//

// // // .73. ۲

۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳

۳ ۳ .74. U

۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳

۳ ۳ ۳ .75. N

.85. O, T

۳ ۳ ۳

۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ .86. Π, Φ

+ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ .92. ۳

۳ ۳ ۳

۳ ۳ ۳ .95. P

۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳

۳ ۳ ۳ .96. C

۳ ۳ ۳

۳ .102. W

۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳

۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ .106. ۳

۳

۳ .108. X

۳

۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ ۳ .109. Z; h

RUDIMENTS OF A DICTIONARY.

EXPLANATIONS.

LEGIBLE CHARACTERS.

Δ. Perhaps from Δε ; as Δε, πδ ;

2 2

Δ τδ, θδ ; ~~ANUCIS~~ ANUCIS, Vesta. Champ. Tabl. N. 7, 8, 52.

AËTOS. H 17, iii, iii.

2 111122 11 2

Q1. AËTOS

2 111122 11 2

son of AËTOS.

ALEXICRATES ? *O1.*

2 111122 11 2

ALEXANDROS. *M1.*

2 111122 11 2

H16, ii.

2 111122 11 2

H 20 K. Alexandria.

2 111122 11 2

H31 L2.

2 111122 11 2

R1, T1.

2 111122 11 2

See Dates, throughout.

AMMONIUS. H 35, C6.

2 111122 11 2

ANTIGENES. H 32, L35.

2 111122 11 2

ANTIMACHUS. H 32, L35.

2 111122 11 2

2

21 122 41

APELLA ? P1.

22/22

APOLLONIUS .H.32 L28.

22/22 11111111

APOLLOS ? R1.

22/22 22

"ARMENIS." H32 L33, Written ARBESI.

22/22 11111111

AREA. H17 iii. ΑΡΕΙΑΣ ΤΗΣ ΔΙΟΓΕΝΟΥΣ.

22/22 11111111

R1. Daughter of Diogenes.

22/22 22

HARPOCRATES . See Petcharpocrates.

22/22 22

ARSINOE. H16 ii.

22/22 11111111

H31A 3.

22/22 11111111

H34A4.

22/22 11111111

H34 T1. H34A8

22/22 11111111

R1. T1.

22/22 22

AUTOCRATOR. H74A6a.

22/22 22

H74B5a.

22/22 22

HASOS, HASYS . H31 L8. See e .

H 34 A14. See l2

H34 A16.

H34. B8.

H34 B8 See l2

A'4.

B 5.

F' Koseq. Pl. X.

F'

DOUBTFUL.

אֶל־עֵץ

עֵץ אֶל־עֵץ

אֶל־עֵץ אֶל־עֵץ

אֶל־עֵץ אֶל־עֵץ

אֶל־עֵץ אֶל־עֵץ

אֶל־עֵץ אֶל־עֵץ

אֶל־עֵץ אֶל־עֵץ

אֶל־עֵץ אֶל־עֵץ

אֶל־עֵץ אֶל־עֵץ

(α)...

μ ω (2) 43

ILLEGIBLE.

Which had been. H19 ix ΕΤΑΙΡΩΝΙ?

ωϛϛ

Rendered. ΑΤΟΡΕΨ Δ

νμω

Men celebrate. H28 xxviii.

ϛϛμω

As is done. H26 xiv. See Rest.

ϛμω

Accustomed. H19 viii.

ημω

In making processions. H26 xv.

ϛϛμω

Time. H23 xvii. ΑΡΕΨ ΓΕΑΙΨ ΧΡΟΝΩΝ.

ϛϛω

H27 xxv. ΤΟΝ ΕΠΕΙΤΑ ΧΡΟΝΟΝ.

ϛϛωω

H23 xviii. ΔΙΑ ΠΑΝΤΟΣ. Δ.

ϛϛωω

Gave. H18 vi. ΑΝΑΤΕΘΗΚΕΝ.

ϛω

Superior to. H16 i. ΥΠΕΡΤΕΡΟΥ.

ωωω

Animals. H23 xviii.

ωωωω

44(2)... ρ ρ (2)

Man . From τ . ρ , ρ . Men and women. Ch. Tabl. 246. ρ, ρ

H 16 i. Men. ρ ρ

H 31 L 10, 11, 12. His people. ρ ρ ρ

H 28 xxviii. All men. ρ ρ

H 18 vii. All other men. ρ ρ ρ ρ ρ

Regarding. H 24 xv. ΕΝΤΟΙΣ ΑΝΗΚΟΥΣΙΝ. ρ ρ

H 18 vi. ΤΑ ΠΡΟΣ. ρ

In which. H 29 xxix. ρ

May become. H 26 xxv. He might make H 21 xii. ρ ρ

H 23 xxviii. Making. ρ ρ

Things proper. H 23 xviii. ρ ρ ρ ρ ρ

They had treated ill. H 21 xiii. ρ ρ ρ ρ ρ ρ ρ

H 22 xiii. ρ ρ ρ ρ ρ ρ ρ

Who had ; who were. H 17 iv. ρ ρ

Is kept ; when they keep. H 29 xxvii. ρ ρ ρ ρ

Shall be called ; 'shall men call it? See II. ρ ρ ρ ρ ρ

(2) ...

p (2) 45

Milk. H32 L13. epwf; "in os dare."

2F3

H32 L16.

4P3

F' Koseg. Pl. X.

4P3

Pl. XI.

4P3

Egyptians. H16 i.

ωϛϛϛϛϛ.

Hierogrammates. H17 iv. 'Writing men?'

ⲓⲟⲩⲣⲓⲟⲩⲓⲛⲓ

For the use, or service. H23 xvii.

ⲓⲟⲩⲣⲓⲟⲩⲓ

H20 xi.

ⲓⲟⲩⲣⲓⲟⲩⲓ

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

ⲧ

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

Than. H19 ix.

ΥΥ

H16 i.

ⲧⲧ

46 B .

4 2 4 4

LEGIBLE.

SHIPS. H20. xii. βαρῖ? See Phabis.

2 III / III 4

EYES? H31 L7. βρ for βελ? εω?

1 4

BERNICE, BERENICE. H17 üü.

1 2 2 4 1 1 2 2 / 4

H31 L3.

2 5 1 1 1 2 / 4

H34 A 3.

5 1 2 1 1 2 1 1 2 / 4

R1.

1 1 2 2 2 1 1 2 2 / 2 4

T1.

1 1 2 2 2 1 1 2 2 / 2 4

H49 U Q f.

1 2 1 1 2 / 2

H49 R.M st.

2 2 1 1 2 / 4 1 1

H49 ND m 2 2 2 2 2 2 2 2 2 2

The munificent BERENICE.

SHARE, PART. οτ ηρ? OSOROERIS.

4 2

LIMIT? H35 C15. ρητηνη? Masc. οοϖ?

4 4 5

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

2 1 2 2 2 2

08. A certain part. See Fractions.

5 1 2 3

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

(B)...

Cl Gl 4 47

Forever. H 25 xxi. ΕΙΣ ΤΟΝ ΠΑΝΤΑ ΧΡΟΝΟΝ.

√413

Everliving. H 25 xxi. ΑΙΩΝΟΒΙΩΙ.

√45

H 35 A 15.

√50, √61 ~

H 34 B 13.

√114, √161 "

D 7, 8. Hieratic.

√21, √28

Life. H 16 i.

Cl

Living. H 16 ii.

Cl

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

16244

Attacked. H 22 xv. ΕΧΕΙΡΩΣΑΝΤΟ.

624455

Obsidional. H 21 xiii.

√4/25, 12

Strength, or health. H 24 xxi.

√111, √440

Restored. H 20 α. Βεψ?

1α 2

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

√49

Prize. See Δ.

Cl

48 (B)...

4 (4)

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

ڪاڪو ڪو ڪو ڪو

H31 L6.

ڪاڪو ڪو ڪو ڪو

H34 A3.

ڪاڪو ڪو ڪو ڪو

H34 A8.

ڪاڪو ڪو ڪو ڪو

H35 C4.

ڪاڪو ڪو ڪو ڪو

R 2.

ڪاڪو ڪو ڪو ڪو

T 2.

ڪاڪو ڪو ڪو ڪو

(B)...

𐤅 𐤅 (4) 49

King, H16 i. Possibly *mf*.

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

H 51 L1.

𐤅 𐤅

H 51 L15.

𐤅 𐤅 𐤅 𐤅

H 51 L16. Queen.

𐤅 𐤅 𐤅 𐤅 𐤅

H 74 B1 a.

𐤅 𐤅 𐤅 𐤅

H 74 A4 b. Queen.

𐤅 𐤅 𐤅 𐤅

H 75 L7.

𐤅 𐤅 𐤅 𐤅

H 76 L19.

𐤅 𐤅 𐤅 𐤅

H 76 L21. Queen.

𐤅 𐤅 𐤅 𐤅 𐤅

H 76 L22.

𐤅 𐤅 𐤅 𐤅 𐤅

H 79 L1.

𐤅 𐤅 𐤅

H 82 L6² Unpublished tablet Br. Mus.

𐤅 𐤅 𐤅

50 (B)...

Σ 4(4)

Phylacteries. H27 xxvii, xxvii.

Π 2(4)

Guards. H21 xiv.

Υ 4(5) Σ 4

Funerals. H23 xviii. See *Busiris*.

Κ 2(2) Σ 4

Altar. H24 xx. ΜΕΝΨΙΔΙΔ? See *Place*.

Σ 4(4)

City H21 xiv. ΘΒΛΚΣ. Whence *Thebas*.

Γ 2(2) Σ 2

H21 xv. Perhaps ΘΒΛ... ΗΣ, 10,000 houses.

Γ 2(2) Σ 2

Siege. H21 xvii.

Υ 2(2) Σ 2 Σ 2

H22 xv. ΕΙΛΕΝ. Took by siege.

Υ 2(2) Σ 2 Σ 2

Racotis? H31 L4. Alexandria. ΡΑΚΟΤ.

Ι 2(2) Σ 3

H34 A4.

Ι 2(2) Σ 3

H35 C5.

Ι 2(2) Σ 3

A'. See *Dates*.

Ι 2(2) Σ 3

H75 L11. Possibly.

Ι 2(2) Σ 3

Lycopolis See *Λ*.

Σ 2(2) Σ 3

Liturgy. H31 L9.

Ι 2(2) Σ 4

Worship. H25 xviii. ΘΕΡΑΠΕΥΕΙΝ. ΦΕΙ,ΦΩΜΕΝ?

Κ 2(2)

See *Temple*.

Г, К, Х, С.

~ K 2 2 2 51

ZBENDETES. H 32 L 33.

LEGIBLE.
[Handwritten Cyrillic: ЗВЕНДЕТЕС]

H 35 C. 6.

[Handwritten Cyrillic: ЗВЕНДЕТЕС]

THY ZBENDETES. L'...

[Handwritten Cyrillic: ЗВЕНДЕТЕС]

K'10. In Th.

[Handwritten Cyrillic: ЗВЕНДЕТЕС]

K'14.

[Handwritten Cyrillic: ЗВЕНДЕТЕС]

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

SNACNOMNEUS. H 32 L 25.

[Handwritten Cyrillic: СНАСНОМНЕУС]

SNACNOMES. H 32 L 26.

[Handwritten Cyrillic: СНАСНОМЕС]

SPOTUB. H 31 L 9. У-ПОУ-ТО? Ch. MS.

[Handwritten Cyrillic: СПОУБ]

H 31 L 11.

[Handwritten Cyrillic: СПОУБ]

F' Koseg. Pl X.

[Handwritten Cyrillic: СПОУБ]

K'7. Champ.

[Handwritten Cyrillic: СПОУБ]

ZMINIS. H 31 L 10.

[Handwritten Cyrillic: ЗМИНИС]

H 32 L 29. ШМНН?

[Handwritten Cyrillic: ЗМИНИС]

F' Koseg. Pl X.

[Handwritten Cyrillic: ЗМИНИС]

K'6. Champ M.S.

[Handwritten Cyrillic: ЗМИНИС]

ASSUMPTION. H 17 v. ПУЕП?

[Handwritten Cyrillic: ПУЕП]

H 22 xvi.

[Handwritten Cyrillic: ПУЕП]

52 Γ,Κ,Χ,Θ.

16) G C r 2 2

CAESAR . H51 L2. See Dates.

u/r. — a/r u/z

H74 A6 a. Caesaris.

5) 5 6 1 / 1111 11 2)

CLEOPATRA . H34 A1. See Dates.

4/22/4

H35 C1, 2.

152/42 5/22

H31 L1, 1.

4/42 1/4

EGYPT. H16 i. xue?

v/122

H18 vi.

2222

"NE" CHTHMONTHES. H31 L10.

100 522

H31 L10.

102 122

H31 L11. .xo.

22

K'6,6. Ch. MS.

122 202

CHAPOCRATES . H31 L9. See Harpocrates.

10 10 01

F' Koseg. Pl. XI.

10 10 01

K' 10. Champ.

10 10 01

K' 10. Ch.

10 10 01

CHAPOCHONSIS. F' Koseg. PLX.

10 35

H31 L11.

10 2 2 10

K'6. Champ.

10 3 2 10

CHOLCHYTA? K'8,13,14,14; H31 L8?n? H35 C9. 100, 100?

Γ,Κ,Χ,Σ?

DOUBTFUL 22 53

Land. *H 21 xii.*

Ⲅⲓⲛⲟ

H 21 xiii. ⲕⲁⲓⲟⲥ?

Ⲅⲱⲗⲉⲥ

H 22 xvi.

Ⲅⲱⲗⲉ

Gardens. *H 19 ix.* ⲟⲃⲓ?

ⲓⲓⲛⲁⲓⲓⲓⲓⲓⲓ

Permitted. *H 30 xxx.* ⲕⲁⲗ?

ⲗⲉ

Feasting ; making sacrifices. *H 23 xix.* ⲟⲗⲓⲗ?

ⲓⲓⲓⲓⲓⲓⲓⲓⲓⲓⲓⲓⲓ

Tranquil *H 18 vii.* ⲕⲁⲛⲏⲏ?

ⲕⲁⲛⲏⲏ

H 21 xii.

ⲕⲁⲛⲏⲏ

Thou ⲕ? *Champ. Tabl. n. 13.* ⲛⲓ

ⲛⲓ

54 (Γ)...

Ⲅ ⲗⲘ

ILLEGIBLE.

Shrine and statue. *H 26 xxiv.*

ⲛⲓⲛⲓ

H 26 xxv.

ⲛⲓⲛⲓ

H 26 xxv.

ⲛⲓⲛⲓ

Affairs. *H 18 vii.*

ⲛⲓⲛⲓ

Who fought; who defended. *H 18 vi.*

ⲛⲓⲛⲓ

Fighting for. *H 22 xvi.*

ⲛⲓⲛⲓ

Fighting. *H 22 xv.*

ⲛⲓⲛⲓ

H 25 xxiii ΕΠΑΜΥΝΑΝΤΟΣ.

ⲛⲓⲛⲓ

Laid waste. *H 22 xv.*

ⲛⲓⲛⲓ

Military. *H 20 x.*

ⲛⲓⲛⲓ

H 20 xi. Military men. See *Great*, α.

ⲛⲓⲛⲓ

Conquered. *H 22 xv.* See *Good*, γ.

ⲛⲓⲛⲓ

Victory. *H 16 ii.* Good fight.

ⲛⲓⲛⲓ

H 24 xv. See *Prizes*, α.

ⲛⲓⲛⲓ

Should remain. *H 20 xii.*

ⲛⲓⲛⲓ

Also. *H 24 xix.* κε? ϣ, ϣ? *Champ. T 38*

ⲛⲓⲛⲓ

H 24 xix.

ⲛⲓⲛⲓ

Gave him. *H 16 ii.*

ⲛⲓⲛⲓ

H 24 xx. Have given.

ⲛⲓⲛⲓ

(Γ)...

Bank. *H21 xv* . ΧΩΜΛ .

≡ γιϛ

Rod, oecopedic cubit. *H34 A 12*.

δ ρ. ε ι. ϛ

H34 A13, B9.

δ ρ. ε ι. ϛ

H35 C8.

δ ρ. ε ι. ϛ

H35 C9.

γ ρ. ε ι. ϛ

A'5, 6.

δ ρ. ε ι. ϛ

B'6, 7.

δ ρ. ε ι. ϛ

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

δ ρ. ε ι. ϛ

H34 B9.

δ ρ. ε ι. ϛ

A'4.

δ ρ. ε ι. ϛ

B'5

δ ρ. ε ι. ϛ

Military dues? *H18 vii* . ΠΡΟΣΟΔΩΝ .

δ ρ. ε ι. ϛ

Collection. *H31 L8* . ΑΡΕΤΑΙΟΙ .

δ ρ. ε ι. ϛ

H31 L12. H32 L13, 14, 15.

δ ρ. ε ι. ϛ

F'3. Koseg. Pl X.

δ ρ. ε ι. ϛ

F'3. Koseg. Pl X.

δ ρ. ε ι. ϛ

K'4. Champ: MS.

δ ρ. ε ι. ϛ

K'7, 11, 15, 15. Ch. One fifth. See Number. δ ρ. ε ι. ϛ

Sold. H34 A12. *Handwritten Hebrew text*

H34 B8. *Handwritten Hebrew text*

H34 L8. *Handwritten Hebrew text*

F2. *Handwritten Hebrew text*

M7. *Handwritten Hebrew text*

O3. See Price. *Handwritten Hebrew text*

He has sold him. K7. Champ.

Handwritten Hebrew text
Handwritten Hebrew text

Sold thee? X'2. Often repeated *Handwritten Hebrew text*?

(Γ)...

The rest. H 17 iv.

H 18 vii, and elsewhere.

H 24 xix.

H 34 A 13. Remaining.

H 34 B 11.

A' 4.

B' 6.

Hence pretty clearly ~~ΣΥΛΛΗΨΙΝ~~ H 26 VII, is, as in xxvi,

and not "the gods of the country."

Collection. H 20 x. ΣΥΛΛΗΨΙΝ.

Collected? H 20 xi, or Insurgents.

See III, F.

See v, u.

Dress. H 17 iv. ΣΤΟΛΙΣΜΟΝ. Dressing.

H 20 x. ΒΥΣΣΙΝΩΝ ΟΘΟΝΙΩΝ. Cotton.

H 22 xvii. ΒΥΣΣΙΝΩΝ ΟΘ... ΩΝ.

Festival? H 28 xxviii.

H 74 A 5 a. Dresses?

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

ΣΥΛΛΗΨΙΝ

ΣΥΛΛΗΨΙΝ

ΣΥΛΛΗΨΙΝ

ΣΥΛΛΗΨΙΝ

ΣΥΛΛΗΨΙΝ

ΣΥΛΛΗΨΙΝ

ΣΥΛΛΗΨΙΝ

ΣΥΛΛΗΨΙΝ

ΣΥΛΛΗΨΙΝ

ΣΥΛΛΗΨΙΝ

ΣΥΛΛΗΨΙΝ

ΣΤΟΛΙΣΜΟΝ

ΒΥΣΣΙΝΩΝ

ΒΥΣΣΙΝΩΝ

ΒΥΣΣΙΝΩΝ

ΠΡΟΣΔΙΩΡΘΩΣΑΤΟ

ΠΡΟΣΔΙΩΡΘΩΣΑΤΟ

58 (Γ)...

Bestowed. *H24xxix. See Gems.*

Image. *H16ii.*

H25xxvii.

H25xxviii.

H25xxviii. Images.

H30xxxii. H. S: a wrought figure.

~
 2157
 C<<U
 C<<2
 C<<?
 1C<<?
 C<<U

Α, Τ, Θ.

? < 55. 5 50

TBAEÀIS. H34 B4.

ν III III 4 5

H34 Ag.

ε III III 1 + ?

A'3.

ρ III III 4 5 5

B'4.

ψ III III 4 5 5

TOTOES. H32 L27. ΤΟΤ, hand. ²1 2? Ch. T. 185. 12- <<

DIOGENES. H 17 iii.

2 III III 2 3 4 5 6 7

R 1.

π 2 3 4 5 6 7 8

O 1.

ω 2 3 4 5 6 7 8

DIONYSUS. H75 L7.

τ 4 III III 2 3 4 5 6 7

H 17 L19.

α 2 III III 4 5 6 7 8

TEEPHIBIS, TEEPHNIS. H34 A11.

11 12 13 14 15 16 17 18

DEMETRIA. T1. Probably.

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

DEMETRIUS. R1. Probably.

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

P 1.

III III / 4 5 6 7

Q 1.

π III III / 4 5 6 7

TRYPHAENA. T1.

ω III III 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

X'1, 3. A Queen.

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

THE. See Dates. τ, †; in †ροαισι.

†

DAUGHTER? H34 Ag, B3. Rather τ, than τωρι. 6, 5, 5

THE. τ, θ : the feminine article. See Dates. Bearer, 7; xi.

THOTH. H20 xi. $\epsilon\rho\mu\eta\varsigma$. $\epsilon, \rho, \mu, \eta, \varsigma$. MSS.

H22 xv. $\epsilon\rho\mu\eta\varsigma$.

OTH. In compounds: and perhaps Names H29 xxx.

The list. H 32 L21.

The list of them. K'6. Champ. $\pi\omicron\tau\omega\pi$.

The character answers clearly to $\omega\theta$ in AMENOTHESES, so that if Champollion's reading $\omega\pi$ is correct, the word was probably $\omega\theta\pi$ 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 $\alpha\tau$ from its form.

H 22 xv.

H31 L7. $\epsilon\tau\epsilon$. Ch. Tabl. 216; a man.

H31 L11. [Hieratic $\epsilon\tau\epsilon$ D4.]

H32 L32.

HARSIESIS. H31 L10; also R, K'.

F' Koseg. Pl. X.

H 32 L30.

?
 $\epsilon\tau$
 $\rho\mu$
 $\eta\varsigma$
 $\epsilon\rho$
 $\mu\eta$
 ς

$\rho\tau\epsilon\tau\epsilon$
 $\epsilon\tau\epsilon$
 $\epsilon\tau\epsilon$

$\epsilon\tau\epsilon$

$\epsilon\tau$
 $\epsilon\tau$

$\epsilon\tau$

$\epsilon\tau\epsilon$, $\epsilon\tau\epsilon$
 $\epsilon\tau\epsilon$, $\epsilon\tau\epsilon$
 $\epsilon\tau\epsilon$

(A) ...

61

His progenitor.

וְיִצְחָק

Is, being; H31L6. Perhaps TE

וְ

Who had been; Who has. H16i.

וְיָרַד

Wherever may be. H30.xxvii.

וְיָרַד

Which had been. H19 ix.

וְיָרַד

Rendered. אֲרֹפֶה? 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. H20x.

וְיָרַד

Who said; they said. H17 v.

וְיָרַד

That. See ב .

וְיָרַד

Belong to. H27 xxvii.

וְיָרַד

Feast. H16i.

וְיָרַד

Abundance. H21 xiii.

וְיָרַד

62 (A) ...

8 2 E L

Also ordered. H.19 viii. See And.(Г)

H19 ix.

H23 xvii.

[H34 A9 And.

H34 A9.

H31 L12.

H32 L13.

H34 B4.

H31 L12.

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. H18 vi, vii. ТНР, ТНРот? Г.р.

H31 L12. "To complete??

H32 L15.

All. H21 xvii.

H27 xxviii. ТНР?

H25 xxiii. See Assembly, У.

Handwritten Cyrillic characters: 4224K, 10224L, 210224L

Handwritten Cyrillic character: 201

Handwritten Cyrillic character: 201

Handwritten Cyrillic character: 90-

Handwritten Cyrillic character: 011

Handwritten Cyrillic character: 201

Handwritten Cyrillic character: 201

Handwritten Cyrillic character: 12201

Handwritten Cyrillic characters: 1514.3

Handwritten Cyrillic characters: 1514.2

Handwritten Cyrillic character: 1K

Handwritten Cyrillic character: PK)

Handwritten Cyrillic character: PK)

Handwritten Cyrillic character: 2

Handwritten Cyrillic character: 2

Handwritten Cyrillic character: 8

(Δ)...

ⲟ ⲛ Ⲙ 63

All acts. H29 xxx.

ⲛⲟⲩ

All. H22 xvi.

ⲛⲓⲘ

Every month. H27 xxviii.

ⲛⲓⲩⲟⲩ

A reduplication, from ⲟ, ⲛ, ⲟ

We have elsewhere ⲛⲛⲟⲩⲛⲛⲟⲩ in a proper name.

Munificent. See 9. ⲛⲛⲟⲩ

ⲟⲩⲛⲟⲩ

Sacred. See ⲟ

ⲛⲛⲟ

Honours; ceremonies. H23 xviii.

NOMI O MENI N. ⲛⲛⲟⲩ

Granted. H20.x.

ⲛⲓⲩⲟⲩ

H18 vi.

ⲟⲩⲟⲩ

To him. H24.xxi. Gave him ?

ⲟⲩ

Gave him. H16 ii.

ⲛⲓⲘ

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

ⲛⲓ, ⲛⲓⲩⲟⲩ

NEPHTHY ? D4. ⲟⲩ or ⲟⲩ NEB-ⲟⲩ ? Hieratic ⲛⲛⲟ

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

Gave the victory. H74.A6a.

ⲛⲓⲩⲟⲩ

H74.B5a.

ⲛⲓⲩⲟⲩ

(Δ) . . .

ε ζ η θ ρ 65

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 Grave. ρ ζ η θ ρ

Arms. H 21. xiii. Ο Π Λ Ω Ν.

ρ ζ η

H 25. xxiii. Ο Π Λ Ω 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. See Chimnaraus.

ρ ζ η θ ρ

Patrimonial? revenues. Π 19 viii. ΠΡΟΣΟΔΟΥΣ. (λ) (Σ) (λ)

Eupator? H31 L 4. Philopater? See u. λ α ρ ε 1. 4 ε ρ

H31 I. 2. Defender? γ α λ ε ρ ε λ α ρ ε

H32 L 18. λ α ρ ε λ α ρ ε λ α ρ ε

H35 C 3. ε α λ ε ρ ε λ α ρ ε

H35 C 23. Defender of his Father? ε α λ ε ρ ε λ α ρ ε

Father 'τὸν πατέρα??' Ch. T 248.

H 28 xxviii. His progenitor.

λ
ε α λ ε ρ ε λ α ρ ε

(Δ)

« (L) 67

Foot; private. H13 vii. ΟΛΛΟΣ.

K2

H20 xii. ΠΕΙΚΛΙ.

1<2

H21 xiv. ΠΕΙΟΥΣ.

1<2

H 22.xvi. People.

1<2

H 30 xxxi. ΔΙΩΤΑΙΣ.

K22γ1

Assembled. H 22 xvi. ΘΩΟΥΤΤ? See THOTH

Υ<<5

Bare ground. H32 L73 :ψιλον? ασιητες, ασιτων?

ρ11148220

H 32 L16.

ρ11148220

F' Kosey. P' X ? "Phrecages"

ρ11148?24μ

They said. H 17xxi. Θ&ΘΕΛ?

3311

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

3

Surnamed. H 25 xxiii. ΠΡΟΣΟΝΟΜΑΣΘΗΣΕΤΑΙ.

ρ3340

H34 A10. ΤΥΧΩ

ρ1115

H34 B6.

ρ3311

B'5.

ρ3311

H51 L2.

ρ3311

H51 L17.

ρ3311

H75 L1.

ρ3311

H76 L22.

ρ3311

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 ז

H 21 xii. ע פ י.

ז ט ז

For. *H 21 xiv.*

ז ט ז

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

ז ט ז

Gave? *H 74 B 5a.*

ז

H 74 B 6a. To the Sanctuaries.

ז

Which are placed. *H 27 xxvi.*

ז ט ז

Belonging to. *H 19 ix. ΚΛΟΗΚΟΥΣΑΣ.*

ז

Authors, causes. *H 28 xxviii. ΑΡΧΗΓΟΙ.*

ז ט ז

Going out. *H 26 xxv.*

ז ט ז

To keep. *H 30 xxxi.*

ז ט ז

That he might render. *H 18 vii.*

ז ט ז

Because; whereas. *H 28 xxvii.*

ז ט ז

H 18 v.

ז ט ז

Past, which had been. *H 20 xi.*

ז ט ז

Grandfathers. *H 25 xxii.*

ז ט ז

Predecessor; cause; past. *H 25 xxii; 4 times.*

ז ט ז

(A)

כָּךְ כִּי בָּרַךְ (L) 69

That; for that. H 18 vii.

כָּכֵן

H 26 xxv.

כָּכֵן

To do; to give. H 26 xiv.

כִּי

To do to, or as. H 28 xxi.

כִּי

Is done? H 23 xvii.

כִּי

Collecting. H 21 xiv.

כִּי

Proper to be done. H 20 xi. ΤΟ ΠΡΟΣΗΚΟΝ. H 20 xi

By sea. H 21 xii: perhaps from

כִּי

H 20 α. ΚΑΤΑΠΛΟΥ.

כִּי

H 20 x. ΣΥΛΛΗΨΙΝ. See Collecting

כִּי

Power. H 17 v. μετ. χωρι.

כִּי

H 18 vi.

כִּי

H 18 vii.

כִּי

H 20 α. Subject.

כִּי

H 22 xv.

כִּי

H 27 xxvi.

כִּי

H 28 xxviii.

כִּי

H 28 xxviii.

כִּי

H 30 xxx. Priesthood μετοτην. H 30 xxx

כִּי

SISOIS. See *W*. III seems the only distinct letter.

Σ, L III L 2

Order. H 20 x.

Σ III

H 20 xi.

Σ III

H 21 xii.

III

H 24 xix.

Σ III

H 24 xx. Not in order. Δ τ ?

Σ III Δ τ

H 24 xx. Decorously.

Σ III Δ τ

In; into. H 29 xxx.

Σ III Δ τ

Many. See Numerals. Hundreds?

III Δ τ

TO? H 17 v; È? Champ. T.n. 6 "I" Hieratic.

1

Being. H 18 vi. Υ Π Α Ρ Χ Ω Ν . Ο Ι ?

III

And. H 16 ii. With. H 26 xxxv.

III

H 16 ii. H 31 L 11. Champollion. Δ ρ "α" ω

III

H 16 i.

III

H 32 L 16.

III

H 75 L 1. possibly.

III

Adversaries. H 16 i.

III

| | |
|--|---------|
| To. <i>H 29 x. To Alexandria.</i> | ייל |
| Temples. <i>H 17 iv.</i> | יאלוילז |
| Country? <i>H 16 i. Fields and houses?</i> | ילז |
| Those under. <i>H 18 vi.</i> | ילז |
| House; temple. <i>H 24 xix.</i> | ילז |
| In? Dwelling in? <i>H 34 A 11.</i> | יל |
| In; to; for. <i>H 18 vii.</i> | יל |
| <i>H 18 vii; under.</i> | יל |
| <i>H 22 xvi; to.</i> | יל |
| <i>H 25 xxi; in.</i> | יל |
| <i>H 28 xxviii; in.</i> | יל |
| <i>H 31 L 8; in.</i> | יל |
| <i>H 31 L 6, 7; in? H 34 A 7, B 7; in.</i> | יל |
| <i>H 19 viii; yearly.</i> | יל |
| Illustrious. <i>H 31 L 2. Epiphanes; plur.</i> | יל |
| <i>H 31 L 2. See Dates.</i> | יל |
| <i>H 34 A 7.</i> | יל |
| <i>H 34 A 2.</i> | יל |
| <i>H 34 A 7.</i> | יל |

Λ...

// / 73

LUBAIS. H34 Ag, 10, B5.

ε' ω ω /

H34 B3.

ε' ω ω /

Child. H16 i. ΔΛΟΥΤ? κ.

ι β λ

Crime. H19 viii. ΕΝΛΙΤΙΛΙΣ ΛΩΙΣΣΙ?

ε β λ / 3

Vineyards. H19 ix. Ι&Θ&ΛΟΛΙ?

ι ω ω / 2 1 2 2

Sacrifices. H28 xxix. ΘΥΣΙΑΣ ΚΑΙ ΣΠΟΝΔΑΣ.

ε β γ δ / ε

H29 xxx, ΨΑΙΣ? On the altars?

β β / 5 γ δ / ε

Feast. H29 xxxix. ΣΤΕΦΑΝΗΦΟΡΗΣΟΥΣΙΝ.

γ δ / 1 2 2

Dates? H29 xxx. ΧΡΗΜΑΤΙΣΜΟΥΣ.

γ δ / 1 2

Descriptions? H31 L9. ΟΝΟΜΑΤΕΛ.

1 ε β / ε

WITNESSES. H32L20.. ΜΕΘΡΕ. *Kasegarten.*

η, ν, σ, ζ

H32L21.

λ, ρ, ν, σ, ζ, ρ

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

ς, ρ

F. *Kaseg. Pl. X.*

ρ, κ, ς, ρ

MAESIS. H32L34.

ι, ε, ν, τ, ζ, ρ

MIRSIS. H32L34. *MIRRSIS?*

ε, ς, ν, ν, ζ

Who has or is. H76i.

ς, ρ

In. H24xxix: its place *Α ρα. Ch. T. 35.*

υ, λ, ι

III. H21xiii. *α, ι, τ, η? For α, ι, ψ, ι??*

α, ε, ι, υ

Diadems. H76i. *μ, ο, ρ?*

ι, σ, ι, ι, ι, ς, ρ

H27xxv.

κ, ρ, ι, ι, υ, ς, ρ

Same place. H30xxvii. *Perhaps rather than α.*

ι, ρ.

Besides. H29xxix.

λ, η

More. H19ix. [H21xiii: *α, λ, λ, η, ι. υ, ι, υ*]

ρ, ρ, υ, ι

Moreover. H20xi. *Δ, Ε, Κ, Λ, Ι. See And, ο.*

τ, ι, υ

Illustrious H76ii. *Epiphanes. Ch. reads η, ρ, ε, ρ. T. 345.*

ε, υ, ε, ρ, ρ

H76i. *ΜΕΓΑΛΟΒΑΣΤΟΥ.*

ε, ς, ι, υ, ς, ρ, ρ

Received ?? H34A12, B19.

η, ι, υ, σ, ζ

Liberal. H23xviii. *ε, μ, λ, ψ, ο?*

ε, λ, ι, υ, ζ, ρ, ζ, ρ, ι

(II)...

3 2 3 3 75

Lycopolis. H21 xiii. SIOUTH.

1 2 3

This might be ΟΥΑΝΥ ΤΔΛΚΙ, the initial is something like ΟΥΟΝ, in Honnophris, Debtor: though a debt is more like ΟΥΘΝ, coming again, than ΟΥΟΛ, giving, to which ΟΥΑΝΥ may be referred.

Contributions ; impositions . H18 vii. See 3

1 2 3

Expending. H21 xiii.

1 2 3

Money. H24 xix.

1 2

Gems . H24 xix.

1 2 3

Mumificent? H74 A1 a. Cleopatra.

1 2 3 4

Having inquired . H24 xxx.

1 2 3

Ornamented . H24 xxx. See Illustrious.

3 1 2

Exhibition? H13 xvii. ΜΗΝΙ? ΠΡΟΣ?

4 0 2 1 2 3 4

Solemn? H20 x. Procession.

3 3

Restraining. H21 xiv.

1 3,

Debts. H19 vii. Debtors ; guilty ; captive .

1 3,

H18 vii, vii. ΟΥΟΝ .

1 3

H19 ix, ix. Tributary ; was due.

μ 1 2 3

H18 vii. Tribute ; fixed debt . See Gold.

4 1 2 3

HONNOPHRIS or CHONOPRES . H31 L7. See Chons.

1 2 3 1 1

F. Kosog. Pl. IX. ΟΥΟΝ-ΠΟΥ-ΡΗ?

1 2 3

Add; manner. H25xxi. ΕΠΑΥΞΕΙΝ.

16

Parents. H25xxii.

162201, 162201

Shall be. H27xxvi. ΕΣΤΑΙ. 22. μερε?

17

H26 xxiv. Placed. ΠΑΡΑΤΙΘΕΝΑΙ

1816

H28 xxviii. Held. ΣΥΝΤΕΛΕΙΝ.

1916

H29 xxix. Held. ΛΓΕΙΝ.

2016

H30 xxxi. Held. ΣΥΝΤΕΛΟΥΝΤΑΣ.

2116

H27 xxvii. Placed. ΕΠΙΘΕΙΝΑΙ.

2216

H27 xxvii. Placed.

2316

H25 xxiii. Called. ΠΡΟΣΟΝΟΜΑΖΟΝΣΕΤΑΙ.

2416

H30 xxx. Called. ΠΡΟΣΑΓΟΡΕΥΕΙΝ.

2516

H26 xxiv. Honoured?

26161616

H25xxii. Placed. ΣΤΗΣΑΙ.

271616

H30 xxxii. Placed.

28161616

H26xxiv. Carried. ΣΥΝΕΞΟΔΕΥΕΙΝ.

2916

H26 xxv. Placed. ΚΛΩΙΔΡΥΣΑΙ.

3016

H30xxx. Placed. ΙΑΡΥΒΣΘΑΙ.

3116

H26xxii. Placed. ΙΑΡΥΣΑΣΘΑΙ.

321616

H27xxv. Put over. ΕΡΙΚΕΙΣΘΑΙ.

331616

(II)

ⲥⲁⲓⲛⲓⲛⲓ 77

Wore in state. *H27 xxxvi. The only past tense.*

ⲛⲓⲛⲓⲛⲓⲛⲓ

Shall be written. *H29 xxx. ΚΑΤΑΧΩΡΙΣΑΙ.*

ⲛⲓⲛⲓⲛⲓ

Which shall belong? *H29 xxx.*

ⲛⲓⲛⲓ

They should remain. *H20 xii.*

ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

It shall be done. *H30 xxxi.*

ⲛⲓⲛⲓ

It shall be lawful. *H30 xxxi. ΕΞΕΙΝΑΙ.*

ⲛⲓⲛⲓⲛⲓⲛⲓ

There shall be prepared. *H30 xxxii. Engraved.*

ⲛⲓⲛⲓⲛⲓⲛⲓ

Day. *ⲀⲎⲓⲛⲓⲛⲓ? Champollion reads goodr.*

ⲛⲓ

H17 iv. This day and year?

ⲛⲓⲛⲓⲛⲓⲛⲓ

H26 xxv. This day.

ⲛⲓⲛⲓ

H29 cix. Five days.

ⲛⲓⲛⲓ

H28 xxviii. Both days?

ⲛⲓ

H25 xxiii. Each day. ΤΗΣ ΗΜΕΡΑΣ.

ⲛⲓⲛⲓ

H26 xxiv. Daily, quotidian. ΝΤΒ?

ⲛⲓⲛⲓⲛⲓⲛⲓ

H28 xxviii. Birth day.

ⲛⲓⲛⲓ

H19 vii. In the days.

ⲛⲓⲛⲓ

H24 xv. In his days.

ⲛⲓⲛⲓ.

H23 xvi. To the day; until.

ⲛⲓⲛⲓ, ⲛⲓⲛⲓ

H19 ix.

ⲛⲓⲛⲓ

78 (II) ...

0 2 2 3

From H 29 xix. The time.

2

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

1

Justice. H 20 xi. ΤΟ ΔΙΚΛΙΟΝ. ραπ?

4 2 2 0

H 26 xxiv. ΤΑ ΝΟΜΙΖΟΜΕΝΑ.

4 3 2 2

Illustrious. T 1. ... □ .

" 41 2 2, 41 2

Loving. See Dates. μερ? μενερ? 2 2? 2 2?

2 0

3, 3, upp, uere, LOVE Champ. T 438.

We have 2 2, M, R1, making in R 3, which seems to be a feminine title of honour:

3 2 -

as

Philopator. H 16 ii. Plur.

4 2 4 1 6

H 16 ii. Plur.

4 2 4 1 6

H 16 iii. Plur.

4 2 4 1 6 0

H 17 iv. Fem.

4 2 4 1 6 2

H 26 xxiv. Doubtful.

4 2 4 1 6 0

H 31 L 2. Dual?

4 2 4 1 6 2 2

H 31 L 4. Fem.

4 2 4 1 6 2 0 2

H 34 A 2. Plur.

4 2 4 1 6 2 0

H 34 A 6. Masc.

4 2 4 1 6 2 0

T 1. Pl.

4 2 4 1 6 2 2 2

(II) ...

०२३ 79

Philopator. R2 Fem.

X'7.

५१३॥१५३
६५१३१७०

Philometor. H31 L3. Plur.

H34 A3.

१५१५३०

५५१५०

H34 A5. Masc.

१५५३१५०५

X'7. Tryphaena.

X'3.

३५१०
६५०
३५५

Philadelphus. H17 iv. Fem.

H31 L3. Fem.

H31 L6.

H34 A4. Fem.

H34 A6. Masc.

३५६०३

३५६०१

३५६०

३५६०॥

Aforesaid. H30 xxxi. or written .ΠΡΟΒΙΡΗΜΕΝΟΝ.

H 30 xxxi.

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

५०

५१०

५०

30 N. .mw

2 2 2

IN; OF H16 i. N : of

--

H17 w. ON, FROM. H18 vii. IN.

H19 ix. FROM.

—

H20 x. FROM.

—

DARIUS. Fl, T1. ΝΤΡΙΩΥ See Dates

NYSIA ? R1.

AMUN; JOVE. H16 xi. ΔΙΟΥ .Ϸϸ. Ϯϸ.

ρ

Champ. T. 41. ΧΝΟΥΜΙΣ, ΧΝΟΥΒΙΣ, of the amulets and of an inscription; the two forms of M confirming the phonetic reading: whence the enchorial characters seem to have been employed for ΜΝ instead of ΝΟ which was apparently their most natural sound.

H34 A17. Juno ? ΗΡΛϸ

H34 B15. Juno ?

AMENOTHESES. H34 A10, B5. Amunthothesi ? See Thoth.

A'4, B'5. Ch. T 161.

AMONORYTIUS. H32 L31. Amunhor.

AMONRASONTHER. H32 L18.

H34 A25?

H34 B28?

H35 C23.

AMONRASONTHER. *Pillar of Turin, 8.* *ΣΥΡΙΣΚΕ* F. 12

In the Greek L3, we have ... ΝΡΑΣΩΝΘΗΡ. L28, ΜΕΝ
ΤΟΥΣ ΙΕΡΕΙΣ ΕΚ ΣΚΛΗΡΟΥ ΛΙΘΟΥ. L30. ΤΟ ΔΕ ΨΗ
ΦΙΣΜΑ ΑΝΑΓΡΑΨΑΙ ΕΙΣ ΣΤΗΛΗΝ ΛΙΘΙΝΗΝ ΤΟΙΣ
ΤΕ ΕΛΛΗΝΙΚΟΙΣ ΚΑΙ ΕΓΧΩΡΙΟΙΣ ΓΡΑΜΜΑΣΙ. L
31.. ΤΗΣ ΚΡΗΠΙΔΟΣ ΤΟΥ ΑΥΤΟΥ ΙΕΡΟΥ ΕΙΣ ΑΪΔΙΟΝ
ΜΝΗΜΟΣΥΝΗΝ. This was therefore a bilingual Inscription;
and the language is again called not DEMOTIC but ENCHORIAL.



The figure of a deity with a human head is between these two inscriptions: the figure with a hawk's head and a disc is turned the other way: and its inscription is less distinct than this, but seems to be nearly the same. The head dresses have double plumes. See Champ. II. 366, 369.

CHIMNARAUS. H32 L32.

IF? - 132

AMUNET Ch. T298. H31 L6. Diospolis [the splendid] *ΣΙΛΗΙΣΙΓΓ-ΙΛΛ*

AMUNERPHEI ? H31 L7 *ΣΕΡ* Ch. *ΓΑΡΕΡ-ΓΑΝΗΣΥΓΓ-ΙΛΛ*

H34 A11 η μεγαλη *ΣΕΡΑΡΕΡ-ΓΑΝΗΣΥΓΓ-ΙΛΛ*

H34 B7. The prefix *ΣΕΡΑΡΕΡ-ΓΑΝΗΣΥΓΓ-ΙΛΛ*

H35 C7, 8. See (5) *ΙΛΛ-ΓΑΝΗΣΥΓΓ-ΙΛΛ*

K' 18. *ΣΕΡΑΡΕΡ-ΓΑΝΗΣΥΓΓ-ΙΛΛ*

82 (N) . . .

Health. H24 *axx*.

ⲛⲗⲁⲛⲧⲟ

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

ⲉⲃⲟⲩⲓⲛⲓⲛⲓ

H29 *axx*. To the temples.

ⲛ

H19 *viii*. Those under.

ⲟ

H24 *axx*. Wherefore.

ⲛⲟ

H27 *xxv*. Rites; according to law.

ⲛⲧⲟⲩⲟⲩⲟⲩ

H28 *axix*. Rites. NOMIZOMENA.

ⲛⲧⲟⲩⲟⲩⲟⲩ

H30 *xxxvii*. NOMIMON.

ⲛⲧⲟⲩⲟⲩⲟⲩ

H20 *xi*. TA EIOIZMENA.

ⲛⲧⲟⲩⲟⲩⲟⲩ

Saviours. H16 *ii*. $\rho\theta\sigma\mu$? See Dates.

ⲛⲧⲟⲩⲟⲩⲟⲩ

H25 *axii*.

ⲛⲧⲟⲩⲟⲩⲟⲩ

H34 *A2*.

ⲛⲧⲟⲩⲟⲩⲟⲩ

H35 *C2*.

ⲛⲧⲟⲩⲟⲩⲟⲩ

C' 1. Koseg. Pl XII.

ⲛⲧⲟⲩⲟⲩⲟⲩ

The rest. See (T)

ⲛⲧⲟⲩⲟⲩⲟⲩ

Shall be honoured. See (M)

ⲛⲧⲟⲩⲟⲩⲟⲩ

Sacred. H21 *axiii*. TAIEPA

ⲛⲧⲟⲩⲟⲩⲟⲩ

H23 *axviii*. Honours.

ⲛⲧⲟⲩⲟⲩⲟⲩ

H 27 *xxvi*. When he celebrated.

ⲛⲧⲟⲩⲟⲩⲟⲩ

(N)

Consecrated. H 24 *xxv*.

423

H 24 *xxiv*.

452

Others. H 19 *ix*. O

20

H 23 *xxiv*.

24

Aforesaid. H 34 A 18, 18; B 17, 18. See M.

23

That. H 19 *ix*.

21

H 20 *xi*. That; or possibly ABENEIMEN.

15

H 20 *xi*. Took care that?

14

H 20 *xi*.

13

H 18 *vii*.

12

H 21 *xxii*.

11

H 19 *ix*. That they should do.

10

H 19 *ix*. That they should not.

9

Parents ; predecessors. H 25 *xxvii*.

8

Gold. H 24 *xxiv*. * \aleph , $\nu\sigma\tau\beta$??




7

H 26, *xxiv*. Golden.

6

H 26, *xxiv*. Golden.

5

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 Eucherian character.

84 (N) ...

ר ט ל

Gold. *H 74 ix*. To pay.

ל ו

H 22 axi. Money due ?

ל ו

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

ל ו

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

ל ו

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

ל ו

Bought ? *H 31 L 12*.

ל ו

H 32 L 14. Sold ?

ל ו

H 32 L 17.

ל ו

H 34 A 14.

ל ו

O, P.

O, Y. See Autocrator. Tryphaena. ϩ, π, ϣ. Ch. T 15.

“ III ϩ, ΟΤΙ of plurals. ϩ, ΟΤΤ of participles??

Field. H23 xvii. ΙΕΡΑΣ ΓΗΣ.

H19 ix. Gardens. ΠΑΡΑΔΕΙΣΩΝ.

H19 ix. Vineyards. ΙΕΡΑΛΟΓΙ?

H23 xvii. Vineyards. ΑΜΠΕΛΙΤΙΔΟΣ.

H34 A13. Bare ground.

H34 B10.

A'4.

B'6.

ΓΟΠΠ

ΠΠΠΠ ΠΠΠΠ

ΠΠΠΠ ΠΠΠΠ

ΠΠΠ ΠΠΠΠ

Π ΠΠΠΠ

ΠΠΠΠ ΠΠΠΠ

ΠΠΠΠ ΠΠΠΠ

ΠΠΠΠ ΠΠΠΠ

86 Π, Φ.

Σ 42

PHABIS H32 L18.

פחאבא

F. Koseg. Pl. XI.

פחאבא

FOOT. See Δ. Perhaps Φ 27.

ל' 2

PTOLOMEUS. H16 ii, ii.

פּטוֹלוֹמֵאוֹס

H17 iii.

פּטוֹלוֹמֵאוֹס

H31 L1.

פּטוֹלוֹמֵאוֹס

H34 A1.

פּטוֹלוֹמֵאוֹס

H34 B1.

פּטוֹלוֹמֵאוֹס

H34 A1.

פּטוֹלוֹמֵאוֹס

R1. See Dates.

פּטוֹלוֹמֵאוֹס

PHILINUS. H 17 iii.

פּהִילִינוֹס

T1.

פּהִילִינוֹס

PHILELIA? Q2.

פּהִילִיָּא

PYRRHA. H17 iii.

פּירָא

PYRRHIUS. H35 C6.

פּירָיוֹס

H35 C6.

פּירָיוֹס

PANAS. H 32 L37.

פּאַנאַס

PORTIS. H 32 L28.

פּוֹרְטִיס

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

ⲡⲁⲛⲣⲉⲥ

H34 A 24.

ⲡⲁⲛⲣⲉⲥ

H34 B27.

ⲡⲁⲛⲣⲉⲥ

A'7.

ⲡⲁⲛⲣⲉⲥ

B'9.

ⲡⲁⲛⲣⲉⲥ

OSIRIS. H18 vi. ⲡⲉⲥ, ⲡⲉⲥ.

ⲡⲉⲥ

H18 vi. See Petosiris.

ⲡⲉⲥ

OSOROKRIS. H31L10. See ⲟⲩⲛⲣ, B.

ⲟⲩⲛⲣ

F. Koseg. Pl. X. [34 Arueris. Art. Egypt.]

ⲟⲩⲛⲣ

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

ⲟⲩⲛⲣ

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

ISIS. H18 vi. ⲟⲩⲥⲁⲛⲥ? Possibly related to ⲟⲩⲥⲁⲛⲥ, a throne.

ⲟⲩⲥⲁⲛⲥ

H32L34. In Maesis: perhaps a synonym.

ⲟⲩⲥⲁⲛⲥ

H34A17. CERES? ⲁⲕⲁⲛⲥⲟⲩⲥ.

ⲁⲕⲁⲛⲥⲟⲩⲥ

H34 B17.

ⲁⲕⲁⲛⲥⲟⲩⲥ

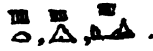
A'6.

ⲁⲕⲁⲛⲥⲟⲩⲥ

B'7. Possibly Synonyms.

ⲁⲕⲁⲛⲥⲟⲩⲥ

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-ΝΟΤΗ-ΘΑΠΘ-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

PETECHARPOCHRATES. *H 32 L24.*

ⲡⲉⲧⲉⲕⲁⲣⲱⲣⲟⲕⲣⲁⲧⲉⲥ

PETECHONSIS. *H 32 L13.*

ⲡⲉⲧⲉⲕⲟⲛⲥⲓⲥ

H 32 L16.

ⲡⲉⲧⲉⲕⲟⲛⲥⲓⲥ

II.

PETEMESTUS. *H31 L20.*

H32.L29.

F' Koseg. Pl.X.

K' - Ch. MS. Petemnestus.

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

ⲡⲉⲧⲉⲙⲉⲥⲧⲱⲥ

PETOSIRIS. *H32 L37.*

PETOPHOIS. *H32.L36.*

PECHYTES. *H35C7. Petchytes?*

PACHEMIS. *H32.L37.*

PHIBIS; PHIVIS. *H32.L27. See Teaphibis.*

PSAMMETICHUS. *D1. See Dates.*

PSENCHEMIS. *H32.L.26.*

PSENAMUNIS. *H35 C6.*

P4. Champ. in Mai. P24.

ⲡⲉⲧⲉⲥⲓⲣⲓⲥ

ⲡⲉⲧⲉⲡⲱⲥ

ⲡⲉⲧⲉⲙⲉⲥ

ⲡⲉⲧⲉⲙⲉⲥ

ⲡⲉⲧⲉⲙⲉⲥ

ⲡⲉⲧⲉⲙⲉⲥ

ⲡⲉⲧⲉⲙⲉⲥ

ⲡⲉⲧⲉⲙⲉⲥ

Memnonia. *H 31 L 9.*

ⲓⲃ, 2

To whom. *H 25 xxiii.*

Ⲓ

H 27 xxvii. By which?

Ⲓ

In it? On it. *H 27 xxvii, xxvii.*

Ⲓ

Put. *H 21 xiv. Guards.*

Ⲓⲓⲁ

Came. *H 17 iv.* Who had come.

ⲁⲓⲓⲁ

H 19 viii. Which amounted to.

ⲁⲓⲓⲁ

H 20 xii. ΤΟΥΣ ΕΠΕΛΘΟΝΤΑΣ.

ⲁⲓⲓⲁ

H 22 xvii. Which amounted to.

ⲁⲓⲓⲁ

Month. *H 16 i. See Months.*

Ⲓ

H 27 xxviii.

Ⲓⲓ

H 27 xxix. Monthly.

Ⲓⲓⲁ

Corn. *H 18 vi.*

Ⲓ

H 19 viii.

Ⲓ

Silver. *H 18 vi; H 21 xii.* ΑΡΓΥΡΙΚΑΣ ΤΕΚΑΙ ΣΙΤΙΚΑΣ.

Ⲓⲓⲁ

H 19 viii; H 24 xxx.

Ⲓⲓⲁ

H 21 xiv. ΧΡΗΜΑΤΩΝ ΠΛΗΘΟΣ.

Ⲓⲓⲁ

Ceranium ; pot. *H 23 xviii.*

Ⲓⲓⲁ

Baskets. *H 31 L 3.* Perhaps of silver. See Dates.

Ⲓⲓⲁ

Π. Φ.

2 3 2 91

Temples. H17 iv. ΕΡΦΕΙΗΓ?

ⲉⲣⲃⲉⲓⲛⲓ?

H24 xix. ΙΕΡΑ ΚΑΙ ΝΑΟΥΣ.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ.

Approved. H16 ii. ΕΔΟΚΙΜΑΣΕΝ.

ⲉⲃⲟⲕⲓⲙⲁⲥⲉⲛ.

MEMPHIS. H17 v. Π&ΠΟΥΤΥ.

ⲡⲉⲃⲓⲛⲓ.

H22 xvi.

ⲡⲉⲃⲓⲛⲓ.

H27 xxvi.

ⲡⲉⲃⲓⲛⲓ.

M12, 2. S. of M? ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ...

M3, 3. ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ...

R 3.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ.

R, registry.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ.

X'2. Province of Memphis? *ḳūmas in X'*

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ.

X'9. Inhabitant of Memphis.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ.

H74 A46.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ.

H74 B6a.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ.

H74 B9a. See Advertisement.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ.

Which shall be placed. H25 xxxiii.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ.

Illustrious. R1.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ.

Decently. H18 viii.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ.

Prizes. See Δ.

ⲓⲉⲣⲁ ⲕⲁⲓ ⲛⲁⲟⲩⲥ.

(91)

21. 4 93

To. H 27 *xxvii*. Belong to.

ϙ κ ι λ ϛ

Going out. H 26. *xxv*.

β ι ϙ

Going into. H 27 *xxvi*. Singular.

γ υ :

GOOD. ϙ . ϛ . γ . η ϙ , η ο τ ϙ ϛ . Seems to be syllabic. ϛ ϛ

Beneficent. H 24 *xxv*. ΕΥΕΡΓΕΤΙΚΟΝ

ι ϛ ϙ 2

H 18 *xi*. H 16 *iii*.

η ϛ ϛ ϙ 2 ϛ ϛ ϙ 2

H 17 *iii*. Fem. ΕΥΕΡΓΕΤΙΑΟΣ.

η ϛ ϛ ϙ 2 ϛ

H 31 L 3 Fem.

ϙ η ϛ ϙ 2 ϙ

H 31 L 5 M.

η ι ϛ ϙ 2 ϙ

H 32 L 18 Plur.

ι η ϛ ϙ 2

H 34 A 2 Pl.

η ι η ϛ ϙ 2

H 34 A 3 F.

η ι ϛ ϙ 2 ϙ

R 1. Pl.

ι ι ϙ 2 ϙ

R 1. Fem.

ι ι ϙ 2 ϛ

Pious. H 16 *i*. ΕΥΣΕΒΟΥΣ.

γ υ ϛ ϛ

H 16 *i*.

η ϛ ϙ 2 ϛ ϛ

H 16 *i*. These three together:

γ υ ϛ ϛ

Benevolent. H 18 *vi*. ΕΥΕΡΓΕΤΙΚΩΣ ΔΙΑΚΕΙΜΕΝΟΣ.


η ϛ ϙ 2 ϙ

H 18 *vi*. Both together.

η ι ϙ 2

94(9)

2 (4)

- Munificent. H17 v.  <u>ⲉⲧⲏⲧⲏⲥ</u>
- H23 xviii. ⲈⲌⲒⲢⲬⲈⲌⲐⲐⲐ. <u>ⲉⲧⲏⲧⲏⲥ</u>
- H25 xvii. <u>ⲉⲧⲏⲧⲏⲥ</u>
- H34 A7. Also? <u>ⲉⲧⲏⲧⲏⲥ</u>
- F' Koseg. PLIX. <u>ⲉⲧⲏⲧⲏⲥ</u>
- Granted. H18 vi. ⲈⲈⲈⲢⲬⲈⲌⲐⲐⲐⲐⲐⲐ <u>ⲉⲧⲏⲧⲏⲥ</u>
- Corrected; improved. H16i. <u>ⲉⲧⲏⲧⲏⲥ</u>
- May prosper. H79 vii. ⲈⲐ ⲈⲨⲒⲐⲐⲐⲐⲐ ⲒⲤⲐⲐⲐ <u>ⲉⲧⲏⲧⲏⲥ</u>
- Approved; resolved. H25 xxvi. ⲈⲌⲒⲒⲈⲐⲐ. See Pious. <u>ⲉⲧⲏⲧⲏⲥ</u>
- Nuf? Apparently a name of Phthal, in Memphis. See 2, 3. 2
- CHONS. In PETECHONSIS, PSENCHONSIS. See Phibis. <u>ⲉⲧⲏⲧⲏⲥ</u>
- Champollion makes ⲉⲧⲏⲧⲏⲥ CHONS. Tabl. n. 496; but ⲉⲧⲏⲧⲏⲥ is a fan, and scarcely a sieve. See 9.
- ⲉⲧ, GOOD, ⲐⲐⲐⲐⲐ; also G, B, V. See Memphis, Pharis 7

P

0-1/95

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

95

PART. See *Numerals.* ΠΕ.

7

SONOF. H31 L9, 10, 11. H32 L22. For Υ. ΨΗΡΙ.

1

EVERY. H27 xxxviii. ΤΗΡ?

2

WITNESSES. H32 L10. ΜΕΘΡΕ. *Kosegarten.*

111/53

H32 L21. See *Muthes.*

127/532

Asp bearing. H27 xxvi.

20

Ditches; canals. H27 xiv. ΤΑ+ΡΟΙΣ. 10ρ?

22/20112

Year. See *Dates.* 7. ΡΟΜΚΣ.

0,1

Years; Time. H19 viii.

199

H20 α.

154

H22 xv. ΕΝΟΛΙΓΣΙ ΧΡΟΝΩ

2' 84199-6/2.

H74 B4 a. Many years.

114-13

A pillar. H30 xxxvii. 0

0

SOTER . H 31 L 4. *Champ.*

Y / F / L . 4 B

H 34 A 5. *See Dates.*

Y / F / L . 4 U

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

5 F 4 //

H 34 I . 16 .

5 - 1 M E 2 F 4 //

H 34 A 18 .

5 2 F 4 2/3

H 34 B 19 .

6 1/3 F 4 . 2

A' 4 .

5 2 F 4 - 5

H 35 C 17 .

6 7 8 7 2 4 M 2 2 1 9 2

H 31 L 8. *Have sold.*

2 - 5 - 11 / 1 2 1 1 4

H 34 A 12 .

5 2 F 4 - 3 0 - 2 5 5 i - 4 4

H 34 B 8 , 9 .

6 1/3 F 4 - M . 2 1 9 1 4 4

H 35 C 7 .

5 M - 2 ~ b 1 2 3 4

F 2 . V . *Darius.*

- ? 7 7 4

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

2 - 5 2 11 1 3 1 4 4

H 23 xvii . ΤΑΣ ΤΙΜΑΣ .

2 1 2

F' *Koseg. Pl XI.*

6 1/3 F 4 - 3 4 4 4 = 6 2 F 4

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

P 111 4 2 2

H 32 L 16 . *Or ψιλου τοπου .*

Γ 111 . 4 2 2

(G)

4 97

Fixed. *H19ix.* ΜΕΝΕΙΝ ΕΠΙΧΩΡΑΣ. *Perhaps* γ λ ι γ γ ι 2 λ 1

Established. *H16i.* ΚΑΤΑΣΤΗΣΑΜΕΝΟΥ. γ λ ι ι 2 γ

H18vii. ΚΑΤΑΣΤΗΣΑΣΘΑΙ. γ λ ι 2 γ

H24xix. ΔΙΑΤΕΤΗΡΗΚΕΝ. γ λ ι 2 γ 5

H24xxi. ΜΕΝΟΥΣΗΣ. γ λ ι ι 2 γ

H28xxviii. *It is established?* γ λ ι 2 γ ι

Collections. *H31L8.* ΛΟΓΕΙΑ. 1. γ λ ι ι ι ι

H31L12. γ λ ι ι ι ι

H31L12. 1. γ λ ι ι ι ι ι ι

H32L13. 1. γ λ ι ι ι ι

H32L14. 1. γ λ ι ι ι ι

H32L15. 1. γ λ ι ι ι ι

F' Koseg. Pl X. 1. γ λ ι ι ι ι 2 2

F' 1. γ λ ι ι ι ι 2 2

F' 1. γ λ ι ι ι ι 2 2

98 (C)

299

Ornaments. *H26 xxiv.* ΙΕΡΟΝΚΟΣΜΟΝ.

6425

Conspicuous. *H26 xxv.* ΕΥΣΗΜΟΣ.

3134

H30 xxxi. ΤΝΩΡΙΜΟΝ.

32134

Great. *H26 xxv.* ΜΕΓΑΛΑΙΣ.

12115

SITALTHES ? *R1.* Or. CLITUS ?

61222101

SISOIS. *H34 A10.* Perhaps for ↓.

511112

H34 B6.

511112

A'4.

511112

B'4.

111112

Their. *H23 xviii.*

21

Came. *H22 xvi.* ΨΕ ?

14

H26 xxv. Going out.

514

Without; not. *H20 x.*

42

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

22

Sea; water. See Δ.

15

| | |
|---|----------|
| G... | 3499 |
| Brothers. <i>H25 axii.</i> $\text{C}\text{B}\text{M}\text{O}\text{T}$ $\frac{\text{D}}{\text{M}}$ <i>Ch. T. n. 260.</i> | 132 |
| <i>H31 L2.</i> Possibly however P | 3 |
| <i>H34 A1.</i> His sister. $\text{T}\text{E}\text{Q}\text{C}\text{W}\text{N}\text{S}$. | <H>.2 |
| ISIS. See <i>JT.</i> | 3.2 |
| Likewise. <i>H20 xi.</i> $\text{O}\text{M}\text{O}\text{I}\text{R}\text{E}\ \Delta\text{E}\text{K}\text{A}\text{I}$. | 424210 |
| <i>H23 xviii.</i> | 4243..10 |
| <i>H30 xxxi.</i> | 4240 |
| Like to; as. <i>H20 xi.</i> $\text{K}\text{A}\text{Q}\text{A}\text{T}\text{T}\text{E}\text{P}$. $\text{C}\text{O}\text{N}\text{S}$ | 5041 |
| <i>H22 xv.</i> | 504 |
| <i>H24 xix.</i> $\text{A}\text{K}\text{O}\text{L}\text{O}\text{Y}\text{O}\text{R}\text{E}$. | 54 |
| <i>H26 xxv.</i> $\text{K}\text{A}\text{Q}\text{A}$. | 24 |
| <i>H30 xxxii.</i> As . | 34 |
| <i>H27 axviii.</i> As is customary. | 425004 |
| The same; the like? <i>H23 xvii.</i> | 472 |
| Contributed to. <i>H24 xix.</i> | 324 |



100 (C) ...

49

Horsemen, horse. H20 xii. ΙΠΠΙΚΑΙ.

μυγ

H21 xiv. ΙΠΠΕΙΣ.

ευγ

Everliving. See B.

ρσγ

In it? H28 xxviii, xxviii.

ςγρ

Was good. H18 vii. ΠΕΦΙΛΑΝΘΡΩΠΗΚΕ.

γρσ2

Approved. See G.

γρσγ

Mother. See Philometor, M, Dates.

μ

H31 L5. His Mother.

γρσγ

H31 L6.

ρσγρ

H31 L7. μητρος.

—γ

H31 L8.

—γ

H32 L19. Philometores.

μσμσ

I'6, 7. With a flower.

*—γ

Sacred scribe. H17z. ΙΕΡΟΓΡΑΜΜΑΤΕΙΣ.

πρσπρσρ

Letters. H30 xxvii. ςβς?

γρσ

xxvii.

γρσ

xxvii.

γρσ

| | |
|---|--------------------------------------|
| (G)... | ρ, λ, γ 101 |
| Secretary. H32 L18. ΜΟΝΟΓΡΑΦΟΣ. "ἄδῃ ωπ." Ch. | .γζ-γ ^υ |
| H34 A2. | γζ\|^υ |
| K' 19. | .γζ\|^υ |
| Written. H31 L1. | γδγγγ |
| Feather bearers. H17 iv. ΠΤΕΡΟΦΟΡΑΙ. | κλλλζζλλζζ |
| Named? H32 L20. Or Written? A party, Lenommé? | .12 ρ' |
| H34 A8. | .12 ρ' |
| H34 B8. | .12 ρ' |
| H34 A11. | .12 ρ' |
| H34 B9. | ..12 ρ' |
| H35 C7. | .12 ρ' |
| X' 1. Feminine? | υρ |
| P 2. Three times. | υρ |
| Sculptor. H31 L11. ζωγράφος. | ζγζ\|3\|^υ |
| Written and engraved? H76 L28. | εγλλλ\|3\|^υ\|^υ |

| | | |
|--|--|----------|
| 102 W... | | 1 |
| o. See Ptolemy, Cleopatra, Autocrat. | | 1 |
| GREEK. H 30, xxxii. ΟΥΤΕΙΣΙΣΤ. Ionian. | | 1111 ك |
| God; godlike. H 18 vi. ΘΕΟΣ. ΩΟΥ, glory. | | 11 |
| H 18 vi. A goddess. | | 111 |
| H 16 i. Lord. ΚΥΡΙΟΥ. | | 111 |
| H 16 ii. Gods; plural. | | 1111 |
| H 16 ii., H 29 xxx. The god. π. | | 111 |
| H 18 vi. | | 11 |
| R 1. God and goddess. | | 111, 111 |
| R 1. | | 111111 |
| H 34 A 8. Goddess. | | 111 |
| H 75, 76, Often. | | 11 |
| Sacred. H 23 xviii. | | 1111 |
| H 26 xxxiv. Divine. | | 1111 |
| H 30 xxxii. Characters. | | 1111 |
| OSIRIS. Also Deceased. See π. | | 1.2 |
| H 31 L 8. πωυ νεκεων | | 1.2.2 |
| ISIS ? H 31 L 6. Deceased. | | 11 |

(W)...

Γ 103

The Sun. *H16i*. ΦῆρΗ.

Γου

H16ii.

Γου

H16ii.

Γου

Thoth, Hermes. *See Δ*.

Υζ, Γου

Apis. *H23 xviii*.

Γζ1

H24 xix.

Γζ1

Mnevis. *H23 xviii*.

κρεξ

Venerable. *H23 xviii*. *See Father*.

Υλλζ

King. *See Δ*.

υ, Γτ)

Assumed. *H16i*.

Γτ

Solemnity, feast. *H17v*. *See (Γ) Ψ*

Γετυ

H22 xvi.

κρεξωλ2

Assembly. *H23 xix*. ΠΑΝΗΓΥΡΕΩΝ.

κρεξ

H26 xxv. [ΕΟΡΤΑΙΣ ΚΑΙ ΠΑ]ΝΗΓΥΡΕΩΝ. Γετρυκ?

H28 xxviii.

Γετρυ

H29 xxix.

Γετρυ

H30 xxxi.

Γετρυ

Decent. *H20x*. ΧΑΘΗΚΟΥΣΑΝ.

Υγτ

| | |
|-------------------------------------|-----------|
| Solemnized; Ended. <i>H 32 L19.</i> | 11.1.200 |
| <i>F. Koseg. Pl. XI.</i> | 11.1.90 |
| <i>H 34 A 25.</i> | 11.1.70} |
| <i>H 34 B 28.</i> | 11.1.70 } |
| <i>A'8.</i> | 1.1.70 |
| <i>B'9.</i> | 1.1.70 |
| <i>H 35 C 23.</i> | 11.1.70 - |
| <i>H 36 (17)</i> | 11.1.70 |

| | |
|--|---------|
| Dismissed. <i>H 18 vii. See (T)</i> | 4.1.75 |
| <i>H 19 ix. Excused.</i> | 4.1.75 |
| <i>H 19 viii. Remitted.</i> | 3.1.75 |
| <i>H 20 x.</i> | 1.1.75 |
| <i>H 22 xvi.</i> | 3.1.75 |
| <i>H 23 xviii.</i> | 3.1.75 |
| <i>H 32 L 17 Released to thee. NAK? 4-14</i> | 11.1.75 |
| <i>X'2.</i> | 8.1.75 |
| <i>"O" Qor R. 6. Ceded.</i> | 1.1.75 |
| <i>X'12.</i> | 8.1.75 |

(W) . . .

71 105

Taking care. H20 xi. ΦΡΟΝΤΙΖΩΝ. ωψ?

24 ΓΙΣ)

H20 xii. ΠΡΟΕΝΟΗΘΗ.

27 ΓΙΣ)

H27 xxvii. Considerable, notable.

1X ΓΙΣ)

H27 xxvii.

1X ΓΙΣ)

To pour? ^α ωΤΕΝ? ωΤ? οΤ?

77

Priest. H16 ii. ^α]. Perhaps οΤΗΒ.

2.7

H34 A 2 Masc.

2.70

H17 iv. Priestess?

2.7-

H31 L 3. Priestess.

22.72

H31 L 5.

22.73

H31 L 8. Priests.

1872

H17 iv. High priests. ΑΡΧΙΕΡΕΙΣ.

752

H51 L 15.

1204 253

H17 iv. Sanctuary ΑΔΥΤΟΝ Priesthouse.

22.7

H74 B 6. [Of the great god of the temple of Memphis] 1X 07P

1X 07P

H74 A 5 a. Sanctuary?

22.17

H19 ix. Ordination; inauguration.

22.272

See Dates. H31 L 4; H34 A 5. A peculiar priest in Ptolemais.

150-2.7

Portion. H19 ix. See Numbers.

7

SON. *H16ii*. ΠΥΕ. ΥΙΟΥ.

LU

H18vi. ΕΚ.

+

H24 xxxi. Children. ΤΕΚΝΟΙΣ $\epsilon\kappa\mu$

u

H31 L7. Son and daughter.

u+

H31 L9. His Sons and daughters.

uL/2

F. Koseg. PLX.

u+1/2

H34 A1. Son and daughter.

uL2

H34 B2.

uL2

R1; T1,1.

✓

ΒΥΣΙΡΙΣ. *H27 ciii*. Scarcely ΒΥ ΟΥΣΙΡΙΣ.

uL!

SENCHONSIS. *H34 A11*. See *Pseuchonsis, Petechonsis*.

uL2142

H34 B7.

uL2142

A'4.

uL2332

B'5.

uL2333

SENAMUNIS. *H34 A10; B6*. See *Psenamunis*.

uL42

SENERIEUS. *H34 A9*.

uL1542

H34 B4. Wants ✓

uL1542

A'3.

uL1543

B'4.

uL1543

SENOSORPHIBIS. H34 A10.

ΠΙΝΟΥΣΙΣ ΜΕΛΙΣ

H34 B5.

ΑΠΛΟΥΣΙΣ ΜΕΛΙΣ

A'4.

ΠΙΝΟΥΣΙΣ ΜΕΛΙΣ

B'5.

ΠΙΝΟΥΣΙΣ ΜΕΛΙΣ

SENPOERIS. H31 L7.

ΠΙΝΟΥΣΙΣ ΜΕΛΙΣ

H31 L8.

ΠΙΝΟΥΣΙΣ ΜΕΛΙΣ

H31 L11.

ΠΙΝΟΥΣΙΣ ΜΕΛΙΣ

H34 A14.

ΠΙΝΟΥΣΙΣ ΜΕΛΙΣ

H34 A16.

ΠΙΝΟΥΣΙΣ ΜΕΛΙΣ

H34 B8. And elsewhere frequently.

ΠΙΝΟΥΣΙΣ ΜΕΛΙΣ

K'3. Ch. MS. See ουνρ. Β.

ΠΙΝΟΥΣΙΣ ΜΕΛΙΣ

DAUGHTER. H17 iii. ΨΕΡΣ.

ΨΕΡΣ

H17 iii.

ΨΕΡΣ

H17 iv.

ΨΕΡΣ

R2, 2.

ΨΕΡΣ

T2.

ΨΕΡΣ

M7. Probably.

ΨΕΡΣ

X'1. Probably.

ΨΕΡΣ

TAXES. H19 viii. ΣΥΝΤΑΞΙΣ.

ΣΥΝΤΑΞΙΣ

| | |
|--|---------------------------|
| 108 (W)... Δ? | Σ 2 U + + |
| Birth day. H 28 xxviii. ἡ ἡ. | ↓ 1 S |
| Burials. H 23 xxviii. See Busiris. | ± III () Π Ι Κ () Ζ Υ Δ |
| Times. H 25 xxviii. Τ Ρ Ι Σ . C O Π Ὶ | 6 ½ |
| Artaba. H 23 xvii.
<i>An Egyptian cubic foot, according to Capellus, holding
101 pounds of water, or 10 Imperial gallons.</i> | Π W |
| South. H 34 A 13. See 3 | Π 5 |
| North. H 34 B 10. See 3 | 1 ↓ 3 Y |
| Younger. F' Koseg. Pl X 3. | 5 5 |
| Pl X 4. See 8 λ ο τ . | 5 6 : ? |
| H 22 xv. Little? ο λ ι γ ο ι ? | 5 5 4 |
| Sochoris. Champ. T. n. 49 Hieratic. | 9 0 |
| Punished, beat. H 22 xvi. | 1 6 6 7 - |
| Rites. See 3 μ . | = |
| Great. H 20 xi. Ο Μ Ε Γ Α Σ Κ Α Ι Μ Ε Γ Α Σ . | 6 7 0 5 |
| Greatest. H 25 xxviii. Κ Υ Ρ Ι Σ Τ Α Τ Ο Σ . | 9 5 1 1 1 1 1 |
| Much; many things. H 19 vi. See Numbers. 3 Ε . | 1 1 1 4 |
| Stone? H 30 xxvii. Possibly hard. | + |
| Δ ? See Crime. 8 . | Σ 2 |
| Father. H 36 ii. H 34 A 2. Rather 8 ω than τ ο υ ι . See Philopator. 5 , 2 | 5 , 2 |

ⲉ (Ⲁ) ⲉ (ⲁ) 109

PHIBIS. H34 A11. ⲡⲉ.

Ⲓⲓⲃⲉⲟ

H32 L27.

Ⲓⲓⲃⲉⲟ

A'5.

Ⲓⲓⲃⲉⲟ

HALEICIS. H34 A9.

Ⲓⲓⲃⲉⲟ

HERACLITUS. I'7, Son of MEMNON. 5538, III 4, 101, 4-11

R'1.

Ⲓⲓⲃⲉⲟ

HERIEUS. H32 L22.

Ⲓⲓⲃⲉⲟ

HIRENE. H17 iv. ΕΙΡΗΝΗ. Coptic always εἰρηνη. ⲉⲓⲣⲏⲛⲉ

R 2.

ⲉⲓⲣⲏⲛⲉ

T 2.

ⲉⲓⲣⲏⲛⲉ

AXE ? Hierogl. ⲁⲗⲉ ⲉⲓ ? Champ. T.n. 38. See ⲉ

ⲉⲓⲣⲏⲛⲉ

ILLUSTRIOUS ? Hierogl. ⲁⲗⲉ ⲉⲓ ⲉⲓⲣⲏⲛⲉ. Champ. T.n. 345. See ⲉ. ⲉⲓⲣⲏⲛⲉ

TOWARDS. H34 B10. ⲉⲓⲣⲏⲛⲉ. Blowing NORTH. ⲉⲓⲣⲏⲛⲉ

A'4. ⲉⲓⲣⲏⲛⲉ See Hasos.

ⲉⲓⲣⲏⲛⲉ

B'6. ⲉⲓⲣⲏⲛⲉ perhaps a weathercock.

ⲉⲓⲣⲏⲛⲉ

H34 B15. North, probably.

ⲉⲓⲣⲏⲛⲉ

A'5.

ⲉⲓⲣⲏⲛⲉ

B'7.

ⲉⲓⲣⲏⲛⲉ

H34 B17.

ⲉⲓⲣⲏⲛⲉ

A'5.

ⲉⲓⲣⲏⲛⲉ

B'7.

ⲉⲓⲣⲏⲛⲉ

no h

o b

Towards. H34 A8. The South. hαρηc?

γffγc b

H34 B12.

ριftγ. b

A'5.

ι. tγ. b

B'6.

ι. tγ. z. x

H34 B13.

zγ. t. c. u. l. i. f. z

A'5.

ι. zγ. t. m. c. f. z

B'6.

ρ. t. a. z. f. z

H34 B14.

u. i. t. e

A'5.

u. t. e.

B'7.

u. t. e.

H34 A17. Possibly East. ESEBT, WΔ. α λ u u l z i i

v. u. l. u. l. z. i. i

H34 B15.

A'5.

u. i. t. z. i. i

B'7.

u. i. t. z. i. i

H34 A17. Possibly West. ΠΕΛΦΝΤ. u. i. i. u. l. z. i. i

B16.

u. i. i. u. l. z. i. i

A'5.

u. i. i. u. l. z. i. i

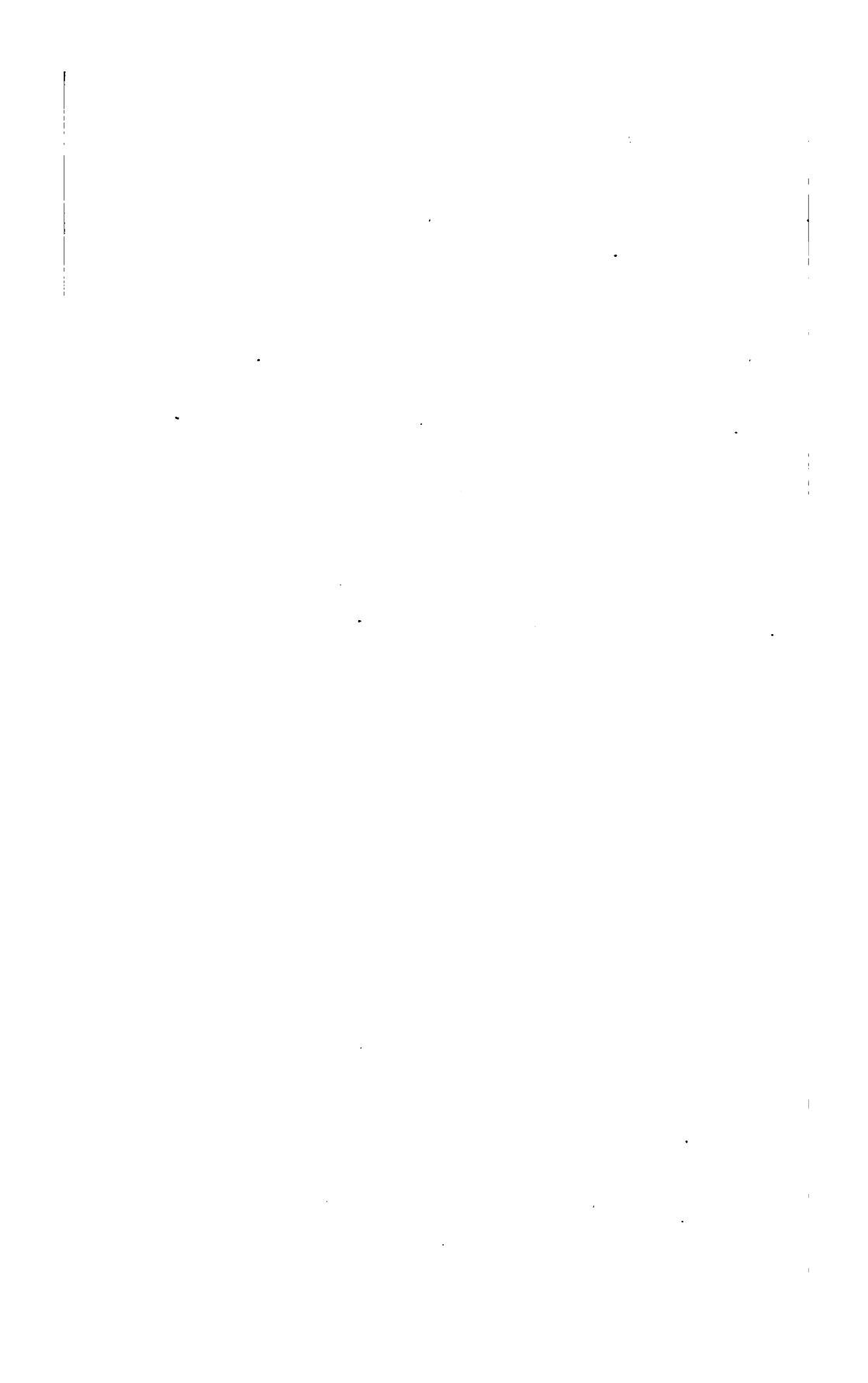
B'7.

u. i. i. u. l. z. i. i

H34 B16, A6 } u. i. i. u. l. z. i. i, u. i. i. u. l. z. i. i, z. u. u. l. z. i. i

B'7. SW?





INDEX.

THE NUMBERS DENOTE THE PAGES.

- A.
ABUNDANCE, 61.
Accustomed, 43.
Acts, 63.
Add, 76.
Adversaries, 14, 70.
Aëtos, 40.
Aetus, 11, 14, 15.
Affairs, 54.
Aforesaid, 78.
Against, 68.
Alexander, 9 to 12, 14, 17,
18, 22 to 24, 27 to 32.
Alexandria, 40, 50.
Alexandros, 40.
Alexicrates, 10.
All, 44, 62.
Also, 54, 62.
Altar, 50. plu. 73.
Amen, 23, 27.
Amenothos, 80.
Ammonius, 40.
Amonorytius, 80.
Amonrasonther, 23, 27, 80,
81.
Amounted to, 90.
Amun, 80.
Amunerphei, 81.
Amunet, 81.
And, 10, 11, 26, 62, 70.
Animals, 43.
Annually, 15.
Antigenes, 40.
Antimachus, 40.
Anucis, 40.
Apella, 11, 12, 41.
Apis, 103.
Apollonius, 41.
Apollos, 41.
Appointed, 20, 25, 30, 32.
Approaching, 65.
Approved, 14, 91, 92, 94, 100.
Arbesi, 41.
Are, 68.
Area, 12, 15, 41.
Armenis, 41.
Arms, 65.
Arsinoe, 10 to 12, 14 to 19,
21, 23, 25, 26, 28, 30, 41.
Artaba, 108.
Arura, 65.
As, 15, 61, 99.
Asp-bearing, 95.
Assembled, 61, 67.
Assembly, 103.
Assumed, 103.
Assumption, 51.
At, 64.

- Athy**, 5, 24, 27.
Attacked, 47.
Augustus, 35.
Authors, 68.
Autocrator, 35, 41.
Axe, 109.
- B.**
- Bank**, 55.
Bare, 67, 96.
Basket, 10, 11, 12, 15, 16,
 19, 21, 23, 26, 28, 30.
 plu. 43, 90.
Be, 76, 77.
Bearer, 24, 25, 92. *see* **basket**.
Beat, 108.
Because, 68.
Become, 44.
Being, 10, 11, 14 to 16, 28,
 61, 70.
Been, 43, 61.
Belong, 61, 77, 93.
Belonging, 61, 68, 82.
Beloved, 14, 34.
Benevolent, 10 to 20, 23, 25
 to 27, 29 to 31, 93.
Benevolent, 93.
Besides, 74.
Besiege, 65.
Bestowed, 58.
Bernice, 10 to 12, 15, 16, 19,
 23, 29, 32, 46.
Birth-day, 38, 77, 108.
Blowing north, 109.
Bought, 84.
Brother-loving, 11, 12, 15, 16,
 19 to 21, 23, 25, 26, 28, 30.
- Brothers**, 99.
Burials, 108.
Busiris, 106.
By, 69, 90.
- C.**
- Cæsar**, 35 to 37, 52.
Cæsar's, 52.
Call, 44.
Called, 44, 76.
Came, 90, 98.
Canals, 95.
Canbyses, 8.
Captive, 75.
Care, 83, 105.
Carried, 76.
Causes, 68.
Ceded, 104.
Celebrate, 43.
Celebrated, 32.
Ceranium, 90.
Ceremonies, 63.
Ceres, 87.
Certain, 46.
Chapel, 72.
Chapochonsis, 52.
Chapocrates, 52.
Child, 73.
Children, 22, 106.
Chimnarus, 81.
Cholchyta, 32.
Chonoprea, 76.
Choeac, 5, 17, 32, 38.
Chons, 94.
Chrysarmus, 16.
City, 20, 25, 28, 32, 50.
Cleonicus, 10.

- Cleopatra, 17, 18, 21 to 24,
 26 to 31, 34 to 36, 52.
 Clerk, 60.
 Clitus, 98.
 Collected, 57.
 Collecting, 69.
 Collection, 55, 57. plu. 97.
 Come, 90.
 Complete, 62.
 Conquered, 54.
 Consecrated, 83.
 Considerable, 105.
 Conspicuous, 68, 98.
 Contributed, 99.
 Contributions, 75.
 Corn, 90.
 Corrected, 14, 57, 94.
 Cotton, 57.
 Country, 14, 71. plu. 14.
 Crime, 73.
 Cubit, 55.
 Customary, 65, 99.
 D.
 Daily, 77.
 Dated, 24.
 Dates, 73.
 Darius, 8, 9, 80, 96.
 Daughter, 10, 12, 15, 16, 23,
 26, 41, 59, 107.
 Day, 15, 38, 77, 78. plu. 1, 2,
 15, 77.
 Debt, 75. plu. 75.
 Debtors, 75.
 Deceased, 102.
 Decent, 103.
 Decently, 91.
 Declared, 10, 11, 12, 16, 21,
 23, 26, 29, 36, 31, 32,
 34, 67.
 Decorously, 70.
 Defended, 54.
 Defender, 24, 26, 27, 29, 32,
 66.
 Defending, 27.
 Demetria, 16, 59.
 Demetrius, 11, 12, 59.
 Descriptions, 73.
 Diadems, 14, 74.
 Diogenes, 10, 12, 15, 59.
 Dionysius, 33, 59.
 Diospolis, 81.
 Dismissed, 104.
 Ditches, 95.
 Divine, 102.
 Dominion, 14.
 Done, 43, 61, 64, 69, 77.
 Do, 69.
 Dress, & plu. 57.
 Dressing, 57.
 Due, 75. plu. 55.
 E.
 Each, 77.
 East, 110.
 Egypt, 14, 62, 82.
 Egyptian, 14.
 Egyptians, 45.
 Enchorial, 1 to 38.
 End, 38.
 Ended, 104.
 Enemies, 64.
 Engraved, 101.
 Enter, 64.

- Epagomenæ, 5.**
Epiphanes, 71, 74.
Epiphi, 5, 10, 11, 33.
Established, 14, 97.
Eupator, 66.
Ever, 18, 47.
Everliving, 7, 12 to 14, 27,
31, 33, 34, 36, 47, 100.
Every, 63, 95.
Excused, 65, 104.
Exhibition, 75.
Expending, 75.
Eyes, 46.
- F.**
- Father, 14, 15, 23, 24, 26, 29,**
66, 92, 108.
Father-loving, 11 to 30, 34, 35.
Far, 15.
Feast, 61, 73, 103. plu. 14.
Feasting, 53.
Feather-bearers, 101.
Festival, 57.
Field, 72.
Fifth, 55.
Fighting, 54.
Figure, 58.
Five, 77.
Fixed, 47, 75, 97.
Foot, 67, 86.
For, 15, 45, 47, 64, 68, 71.
Fought, 54.
Fractions, 4.
Fraternal, 10, 11, 12, 17, 23,
24, 27, 29.
From, 14, 38, 65, 78, 80, 92.
Funerals, 50.
- G.**
- Gardens, 53.**
Gave, 43, 54, 63 to 68.
Gems, 75, 84.
Give, 69.
Given, 14, 54.
Glory, 14, 102.
Glorious, 64.
God, 21, 23 to 30, 32, 33, 34,
36, 102.
Gods, 10 to 12, 14, 16 to 19,
22 to 24, 27 to 34, 102.
Goddess, 26, 102.
Godlike, 102.
Going out, 68, 93.
Going into, 93.
Gold, 83, 84.
Golden, 83.
Good, 93, 94, 100.
Grandfathers, 68.
Granted, 63, 94.
Great, 14, 32, 33, 34, 65, 96,
108.
Greatest, 108.
Greek, 102.
Ground, 67, 96.
Guards, 50.
Guilty, 75.
- H.**
- Habitations, 72.**
Had, 43, 44, 61.
Halecis, 109.
Hand, 59.
Harpocrates, 41.
Harsiesis, 60.
Has, 14, 56, 61, 74.

INDEX.

v

- Hasos, 42.**
Hasys, 42.
Have, 54.
Having, 75.
Health, 47, 82.
Held, 76.
Heraclitus, 109.
Herieus, 109.
Hermes, 103.
Hierogrammates, 45.
Hieratic, 1, 2, 3, 5.
High Priests, 105.
Hirene, 12, 15, 16, 109.
Him, 92, 95.
His, 38, 44, 92.
Honnophris, 75.
Honourable, 64.
Honoured, 76, 82.
Honours, 63, 64, 82.
Horsemen, Horse, 100.
Hostile, 47.
House, 71. plu. 72.
Hundreds, 70.
- I.**
- Ill, 44, 74.**
Illustrious, 12, 14, 17 to 24,
 26 to 29, 64, 71, 74, 78,
 91, 109.
Image, 14, 58. plu. 58.
Impositions, 75.
Improved, 94.
In, 20, 44, 64, 70, 71, 74, 80,
 90, 100.
Inauguration, 105.
Inhabitant, 91.
Inquired, 75.
- Insurgents, 57.**
Into, 70, 72.
Is, 61, 74.
Isis, 21, 31, 34, 99.
It, 92.
Its, 74.
Jove, 14, 80.
Juno, 35, 80.
Just, 14.
Justice, 78.
- K.**
- Keep, 44, 61, 68.**
Kept, 44.
King, 6 to 37, 49, 103.
- L.**
- Laid, 54.**
Land, 53.
Late, 15.
Lawful, 77.
Letters, 100.
Levied, 98.
Liberally, 74.
Life, 38, 47.
Like, 14, 99.
Likewise, 99.
Limit, 46.
List, 60.
Little, 108.
Liturgy, 50.
Lives, 14.
Living, 14, 18, 33, 47.
Long, 15.
Lord, 14, 92.
Love, 78.
Loved, 92.

Loving, 78. *see* **Father.**
 Lower, 14, 72.
 Lubais, 73.
 Lycopolis, 50, 75.

M.

Maesis, 74.
 Make, 44.
 Making, 43, 44, 53, 61.
 Man, 44, 45.
 Manner, 76.
 Many, 15, 70, 108.
 May, 44.
 Mechir, 5, 6, 7, 9, 12, 14, 15.
 Memnon, 6, 109.
 Memnonia, 90.
 Memphis, 91.
 Men, 14, 43, 44, 65.
 Menapion, 16.
 Mesore, 5, 15, 27.
 Metropolis, 20, 23, 25, 28,
 30, 32.
 Might, 44.
 Military, 54, 55.
 Milk, 45.
 Mirsis, 74.
 Mneuis, 103.
 Money, 72, 75.
 Money due, 84.
 Month, 63, 90. *plu.* 5.
 Monthly, 90.
 More, 74.
 Moreover, 74.
 Most, 64.
 Mother, 26, 100.
 Mother-loving, 19, 20, 23, 24,
 26, 27, 29, 34, 36.

Much, 108.
 Munificent, 14, 21, 26, 35,
 46, 63, 75, 94.
 Muthes, 74.

N.

Named, 101.
 Nechthmonthes, 52.
 Neotera, 34, 35.
 Nephthy, 63.
 Nesaea, 12.
 Neus, 33, 34.
 Noble, 20, 25, 90.
 North, 108, 109.
 Not, 98.
 Notable, 105.
 Ntaliosh, 8.
 Nuf, 94.
 Numbers, 1, 2, 3.
 Nysia, 80.

O.

O, 85.
 Obsidional, 47.
 Oecopedic, 55.
 Of, 80, 82.
 Offspring, 18.
 On, 80, 90.
 Order, 70.
 Ordered, 47, 62.
 Ordination, 65, 105.
 Ornamented, 75.
 Ornaments, 98.
 Osiris, 87, 102.
 Osoroeris, 87.
 Oth, 60.
 Others, 83.

- Over, 76.
Own, 92.
- P.
- Pachemis, 89.
Pachon, 5, 11, 18, 22.
Paid, 98.
Panas, 86.
Paophi, 5, 9, 16, 35.
Parents, 76, 83.
Part, 46.
Party, 101.
Pases, 74.
Past, 68.
Patrimonial, 66.
Pay, 84.
Payni, 5, 29, 36, 37.
Pechytes, 89.
Peculiar Priest, 105.
People, 44, 82.
Perithebaic, 72.
Permitted, 53.
Pet, 88.
Peteartres, 88.
Petechonsis, 88.
Peteharpocrates, 88.
Petemestus, 89.
Petenephotos, 88.
Peteutemis, 88.
Peteuris, 88.
Petophois, 89.
Petosiris, 89.
Phabis, 86.
Phamenothe, 5, 7, 9, 30, 31, 36.
Phanres, 87.
Pharmuthi, 5 to 9, 12, 13, 38.
Phibis, 89, 109.
Philadelphus, 79.
Philesia, 11, 86.
Philinus, 15, 16, 86.
Philometor, 79, 100.
Philopator, 78, 79.
Phthah, 14, 34, 92.
Phylacteries, 50.
Piece, 72.
Pillar, 95.
Pious, 14, 93.
Place, 64, 72, 74.
Placed, 64, 68, 76, 91.
Portis, 86.
Portion, 105. plu. 15.
Pot, 90.
Pour, 105.
Power, 69.
Predecessor, 68. plu. 83.
Prepared, 77.
Price, 96.
Priest, 10 to 12, 14, 16, 17 to
32, 34, 105.
Priests, 23, 105.
Priestess, 12, 15, 16, 26, 39,
105.
Priest house, 105.
Priesthood, 69.
Private, 67.
Prize, 47. plu. 65, 91.
Prize-bearer, 12, 16, 19, 23,
29.
Procession, 75. plu. 43.
Progenitor, 61, 66.
Proper, 44, 69.
Prophets, 65.
Prosper, 94.
Province, 91.

- Psammetichus, 6, 7, 89.**
Psenamunis, 89.
Psenchonsis, 89.
Ptolemy, 10 to 12, 14 to 34,
 36, 37.
Ptolemy Soter, 20, 25.
Ptolomeus, 86.
Punished, 108.
Put, 76, 90.
Pyrrha, 15, 86.
Pyrrhus, 86.
- Q.**
- Queen, 21, 26, 32, 34 to 36,**
 49, 65.
Quotidian, 77.
- R.**
- Racotis, 20, 50.**
Ramses, 6.
Received, 14, 74.
Redressed, 57.
Regarding, 44.
Released, 104.
Remain, 54, 77.
Remaining, 57.
Remitted, 104.
Render, 68.
Rendered, 43, 61.
Resolved, 94.
Rest, 57, 82.
Restored, 47.
Restraining, 75.
Revenues, 66.
Rites, 82, 108.
Rod, 55.
Royal, 20, 25, 28.
- S.**
- Sacred, 63, 82, 102.**
Sacrifices, 53, 61, 73.
Said, 61, 67.
Same, 99.
Sanctuary, 105.
Saviour, 14, 16, 18, 22 to 24,
 27, 31.
Saviours, 29, 82.
Scribe, 100.
Sculptor, 101.
Sea, 69, 98.
Secretary, 101.
Senamunis, 106.
Senchonsis, 106.
Senerieus, 106.
Senosphibis, 107.
Senpoeris, 31, 107.
Sent, 64.
Service, 45.
Seventeenth, 15.
Shall, 44, 76.
Share, 46.
Ships, 46.
Should, 54, 83.
Shrine, 54.
Siege, 50.
Signed, 27.
Silver, 84, 90.
Siouth, 75.
Sisois, 70, 98.
Sister, 18, 22 to 24, 28 to 30,
 32, 99.
Sitalthes, 12, 98.
Sixteenth, 27.
Snacomes, 51.
Snacnomneus, 51.

Sochoris, 108.
 Sold, 56, 96.
 Solemn, 75.
 Solemnity, 103.
 Solemnized, 104.
 Son, 18, 23, 24, 31, 106.
 plu. 106.
 Son of, 10, 12, 14, 15, 27 to
 30, 33, 95.
 Soter, 20, 96.
 South, 108, 110.
 Sovereigns, 49.
 Splendid, 81.
 Spotus, 51.
 Square, 55.
 State, 77.
 Statue, 54.
 Stone, 108.
 Stores, 72.
 Strength, 47.
 Sun, 14, 103.
 Superior, 14, 43.
 Surnamed, 31, 32, 34, 36, 37,
 67, 68.
 Syntaxes, 45, 107.

T.

Taking, 105.
 Taxes, 107.
 Tbaeais, 59.
 Teephibis, 59.
 Temple, 71. plu. 65, 71, 91.
 Ten, 15.
 Terminal, 45.
 Than, 45.
 That, 21, 26, 61, 69, 83.
 The, 59, 60.

Their, 98.
 Therefore, 64.
 They, 44, 67.
 Things, 44.
 Thirtieth, 15.
 This, 77.
 Those, 71, 82.
 Thoath, 5, 15, 31, 33, 60, 103.
 Thou, 53.
 Three, 15.
 Thuoris, 6.
 Thyzbendetes, 51.
 Time, 15, 43, 65, 95. plu. 108.
 To, 69, 70, 71, 93, 95.
 Took, 50, 83.
 Totoes, 59.
 Towards, 14, 109.
 Tranquil, 53.
 Treated, 44.
 Tributary, 75.
 Tryphaena, 16, 34, 59, 79.
 Tybi, 5, 7, 8, 11, 17, 22, 28.

U.

Under, 71.
 United houses, 72.
 Until, 77.
 Upon, 64.
 Upper, 14.
 Use, 45, 61.

V.

Venerable, 103.
 Venerate, 64.
 Vesta, 40.
 Victory, 14, 54, 63.
 Vineyards, 73.
 Vulcan, 14.

- W.**
Walls, 72.
Warlike, 34.
Was, 100.
Waste, 54.
Water, 98.
Wearer, 92.
West, 110.
When, 44, 61.
Whereas, 68.
Wherefore, 82.
Wherever, 61.
Which, 43.
Who, 44, 54, 61, 74.
Whole, 72.
Whom, 14, 90.
Widow, 31.
Wife, 18, 27 to 30. plu. 62.
Without, 98.
- Witnesses, 27, 74, 95.**
Women, 62.
Wore, 77.
Worship, 50.
Writing, 24, 45.
Written, 77, 79, 101.
Wrought, 58.
- Y.**
Y, 85.
Year, 6 to 12, 14 to 22, 23,
24, 27 to 38, 77, 78, 95.
plu. 6, 15, 95.
Yearly, 71.
Young, 14.
Younger, 108.
- Z.**
Zbendetes, 51.
Zminis, 51.

- ΑΓΕΙΝ, 76.
 ΑΔΥΤΟΝ, 105.
 ΑΕΙ, 43.
 ΑΙΩΝΟΒΙΩΙ, 47.
 ΑΜΠΕΛΙΤΙΔΟΣ, 85.
 ΑΝΑΤΕΘΗΚΕΝ, 43.
 ΑΝΗΚΟΥΣΙΝ, 44.
 ΑΠΕΝΕΙΜΕΝ, 83.
 ΑΠΟΜΟΙΡΑΣ, 4, 15.
 ΑΡΓΥΡΙΚΑΣ ΤΕ ΚΑΙ ΣΙΤΙ-
 ΚΑΣ, 90.
 ΑΡΕΙΑΣ ΤΗΣ ΔΙΟΓΕΝΟΥΣ,
 41.
 ΑΡΧΗΓΟΙ, 68.
 ΑΡΧΙΕΡΕΙΣ, 105.
 ΑΣΙΤΟΥ, 67, 96.
 ΒΥΣΣΙΝΩΝ ΟΘΟΝΙΩΝ, 57.
 ΓΝΩΡΙΜΟΝ, 98.
 ΔΕ ΚΑΙ, 74.
 ΔΗΜΗΤΡΟΣ, 87.
 ΔΙΑΠΑΝΤΟΣ, 43.
 ΔΙΑΤΕΤΗΡΗΚΕΝ, 97.
 ΔΙΚΑΙΟΝ, 78.
 ΔΙΟΣ, 80.
 ΔΥΟΜΕΡΗ, 4.
 ΕΔΟΚΙΜΑΣΕΝ, 91.
 ΕΔΟΞΕΝ, 94.
 ΕΔΩΡΗΣΑΤΟ, 94.
 ΕΙΘΙΣΜΕΝΑ, 82.
 ΕΙΔΕΝ, 50.
 ΕΙΡΗΝΗ, 109.
 ΕΙΣ ΤΟΝ ΑΠΑΝΤΑ ΧΡΟ-
 ΝΟΝ, 47.
 ΕΚ, 106.
 ΕΝ ΑΙΤΙΑΙΣ, 73.
 ΕΝ ΕΥΘΗΝΙΑΙ ΩΣΙΝ, 94.
 ΕΝ ΤΟΙΣ ΑΝΗΚΟΥΣΙΝ, 44.
 ΕΞΕΙΝΑΙ, 77.
 [ΕΟΡΤΑΙΣ ΚΑΙ ΠΑ] ΝΗΓΥ-
 ΡΕΣΙΝ, 103.
 ΕΠΑΜΥΝΑΝΤΟΣ, 54.
 ΕΠΑΥΞΕΙΝ, 76.
 ΕΠΕΛΘΟΝΤΑΣ, 90.
 ΕΠΙ, 68.
 ΕΠΙΘΕΙΝΑΙ, 76.
 ΕΠΙΚΕΙΣΘΑΙ, 64, 76.
 ΕΠΙΦΑΝΗΣ, 64.
 ΕΡΜΗΣ, 60.
 ΕΣΤΑΙ, 76.
 ΕΥΕΡΓΕΤΗΚΕΝ, 94.
 ΕΥΕΡΓΕΤΙΚΟΣ, 93.
 ΕΥΕΡΓΕΤΙΚΟΝ, 93.
 ΕΥΕΡΓΕΤΙΚΩΣ ΔΙΑΚΕΙΜΕ-
 ΝΟΣ, 93.
 ΕΥΣΕΒΟΥΣ, 93.
 ΕΥΣΗΜΟΣ, 98.
 ΕΧΕΙΡΩΣΑΝΤΟ, 47.
 ΖΩΓΛΥΦΟΣ, 101.
 ΗΜΕΡΑΣ, 77.
 ΗΡΑ, 80.
 ΘΕΟΣ, 102.
 ΘΕΡΑΠΕΥΕΙΝ, 50.

- ΙΔΙΩΤΑΙΣ, 67.
 ΙΔΡΥΣΘΑΙ, 76.
 ΙΔΡΥΣΑΣΘΑΙ, 76.
 ΙΕΡΑ, 82.
 ΙΕΡΑ ΚΑΙ ΝΑΟΥΣ, 91.
 ΙΕΡΑΣ ΓΗΣ, 85.
 ΙΕΡΟΝ ΚΟΣΜΟΝ, 98.
 ΙΕΡΟ ΓΡΑΜΜΑΤΕΙΣ, 100.
 ΙΠΠΕΙΣ, }
 ΙΠΠΙΚΑΙ, } 100.
 ΚΑΘΑ, 99.
 ΚΑΘΑΠΕΡ, 99.
 ΚΑΘΗΚΟΥΣΑΝ, 103.
 ΚΑΘΗΚΟΥΣΑΣ, 68.
 ΚΑΘΙΔΡΥΣΑΙ, 76.
 ΚΑΤΑΠΛΟΥ, 69.
 ΚΑΤΑΣΤΗΣΑΜΕΝΟΥ, 97.
 ΚΑΤΑΣΤΗΣΑΣΘΑΙ, 97.
 ΚΑΤΑΧΩΡΙΣΑΙ, 77.
 ΚΥΡΙΟΥ, 102.
 ΚΥΡΙΩΤΑΤΟΣ, 108.
 ΛΟΓΕΙΑ, 97.
 ΜΕΓΑΛΑΙΣ, 98.
 ΜΕΓΑΛΟΔΟΞΟΥ, 64, 74.
 ΜΕΝΕΙΝ ΕΠΙΧΩΡΑΣ, 97.
 ΜΕΝΟΥΣΗΣ, 97.
 ΜΗΤΡΟΣ, 100.
 ΜΟΝΟΓΡΑΦΟΣ, 101.
 ΝΟΜΙΜΟΝ, 82.
 ΝΟΜΙΖΟΜΕΝΑ, 82.
 ΝΟΜΙΖΟΜΕΝΩΝ, 63.
 ΟΛΑΟΣ, 67.
 ΟΛΙΓΩΙ, 108.
 ΟΛΙΓΩΙ ΧΡΟΝΩΙ, 96.
 ΟΠΛΟΝ ΝΙΚΗΤΙΚΟΝ, 65.
 ΟΠΛΩΝ, 65.
 ΟΜΕΓΑΣ ΚΑΙ ΜΕΓΑΣ, 108.
 ΟΜΟΙΩΣ ΔΕΚΑΙ, 99.
 ΟΝΟΜΑΤΑ, 73.
 ΟΥΣΙΑΣ ΚΑΙ ΣΠΟΝΔΑΣ, 73.
 ΠΑΝΗΓΥΡΕΩΝ, 103.
 ΠΑΡΑΔΕΙΣΩΝ, 85.
 ΠΑΡΑΤΙΘΕΝΑΙ, 76.
 ΠΕΖΙΚΑΙ, 67.
 ΠΕΖΟΥΣ, 67.
 ΠΕΦΙΛΑΝΘΡΩΠΗΚΕ, 100.
 ΠΡΟΕΙΡΗΜΕΝΟΝ, 79.
 ΠΡΟΕΝΟΗΘΗ, 105.
 ΠΡΟΣΑΓΟΡΕΥΣΙΝ, 76.
 ΠΡΟΣΔΙΩΡΘΩΣΑΤΟ, 57.
 ΠΡΟΣΗΚΟΝ, 69.
 ΠΡΟΣΟΔΟΥΣ, 63.
 ΠΡΟΣΟΔΩΝ, 55.
 ΠΡΟΣΟΝΟΜΑΣΘΗΣΕΤΑΙ,
 67, 76.
 ΠΕΤΡΟΦΟΡΑΙ, 101.
 ΣΙΤΟΥ ΤΕ ΚΑΙ ΑΡΓΥΡΙΟΥ,
 72.
 ΣΤΕΦΑΝΗΦΟΡΗΣΟΥΣΙΝ, 73.
 ΣΤΗΣΑΙ, 76.
 ΣΤΟΛΙΣΜΟΝ, 57.
 ΣΥΛΛΗΨΙΝ, 57, 69.
 ΣΥΝΕΞΟΔΕΥΕΙΝ, 76.
 ΣΥΝΤΑΞΕΙΣ, 107.
 ΣΥΝΤΕΛΕΙΝ, 76.
 ΣΥΝΤΕΛΟΥΝΤΑΣ, 76.
 ΤΑ ΠΡΟΣ, 44.
 ΤΑΦΡΟΙΣ, 95.
 ΤΕΚΝΟΙΣ, 106.
 ΤΙΜΑΣ, 96.
 ΤΙΜΙΑ, 64.
 ΤΙΜΙΩΤΑΤΑ, 64.
 ΤΟΝ ΕΠΕΙ ΤΑ ΧΡΟΝΟΝ, 43.
 ΤΟΠΟΝ, 72.

| | |
|----------------------|----------------------|
| ΤΡΙΣ, 108. | ΧΡΗΜΑΤΙΣΜΟΥΣ, 73. |
| ΤΩΝ ΝΕΚΡΩΝ, 102. | ΧΡΗΜΑΤΩΝ ΠΛΗΘΟΣ, 90. |
| ΥΙΟΥ, 106. | ΧΡΟΝΟΝ, 47. |
| ΥΠΑΡΧΟΝΤΑ ΤΙΜΙΑ, 64. | ΧΡΟΝΩΝ, 43. |
| ΥΠΑΡΧΩΝ, 70. | ΧΩΜΑ, 55. |
| ΥΠΕΡΤΕΡΟΥ, 43. | ΨΙΛΟΥ ΤΟΠΟΥ, 96. |
| ΦΡΟΝΤΙΖΩΝ, 105. | |

 EGYPTIAN, AND SUPPOSED EGYPTIAN WORDS.

| | |
|-----------------|---------------------|
| αουτρ, 5. | θωουτ, 67. |
| αλουτ, 73, 108. | θωουε, 5. |
| ατ, 70. | ιαρ, αλολι, 73, 85. |
| ατρε, 43, 61. | ιορ, 95. |
| ατω, 70. | κ, 53. |
| αχω, 65. | καρ, 53. |
| αρε, 43. | κε, 54. |
| βαλ, 46. | λωνι, 73. |
| βαρι, 46. | μαπαλιλ, 50. |
| βερι, 47. | μαρε, 76. |
| βη ουρι, 106. | μερε, 74. |
| βιρ, 48. | μει, 78. |
| βρ, 46. | μερε, 78. |
| ε, 70. | μερ, 77. |
| ερεβτ, 110. | μερε, 78. |
| εμααω, 74. | μεσωρη, 5. |
| επηη, 5. | μετοτηδ, 69. |
| εροφ, 95. | μετχωρι, 69. |
| ερφεηη, 91. | μεχειρ, 5. |
| ερωτ, 45. | μηηη, 75. |
| ετααωπι, 43. | μητη, 74, 95. |
| ηη, 60. | μηωι, 74. |
| ησι, 87. | μωρ, 74. |
| θ, 60. | μωρρ, 78. |
| θαρεηη, 67. | η, 80. |
| θβα ηη, 50. | ηακ, 104. |
| θβακι, 50. | ηεβ-ου, 63. |
| θωυ, 46. | ηκοτχι, 5. |

- ποτβ, 83.
 ποτϑι, 93, 94.
 πορελλ, 82.
 ππ, 83.
 ἦτε, 77.
 πτριωϑυ, 80.
 πϑ, 93.
 οι, 70.
 οτ, 92, 105.
 οτεππ, 102.
 οτηβ, 105.
 οτηр, 46, 87, 107.
 οτι, 85.
 οτολλ, 75.
 οτοп, 75.
 οτοп-ποτϑ-рн, 75.
 οтт, 85.
 οτωпϑυ τβδκι, 75.
 оу ιорρ, 87.
 παποτϑ, 91.
 παωпι, 5.
 παωпи, 5.
 παϑопс, 5.
 πελλепт, 110.
 пет-ποτϑ-θωθ-ηси, 88.
 ποτωп, 60.
 πсотеп, 96.
 π. τ. ρ. 92.
 πϑε, 106.
 πϑеп, 51.
 рρ, 109.
 ρδκο†, 50.
 ρε, 4, 95.
 ρολλпи, 95.
 ροϑ, 92.
 спнот, 99.
 сопи, 99.
 соп, 108.
 сδδι, 100.
 τ, 59, 60.
 τε, 61.
 τεϑсωпи, 99.
 τηр, 62, 95.
 τηροτ, 62.
 тот, 59.
 тоте, 66.
 тоти, 108.
 тр, 62, 63.
 τωβι, 5.
 τϑерι, 59.
 φδλεпωθ, 5.
 φδρμoтθι, 5.
 φδт, 86.
 φει, φоуеп, 50.
 φрн, 103.
 χδк, 56.
 χθ, 52.
 χλλε, 52.
 χοιδк, 5.
 ωοτ, 102.
 ωτεп, ωт, 105.
 ωϑυ, 105.
 ϑυ, 62.
 ϑυδι, 110.
 ϑυе, 64, 98, 108.
 ϑυеп, 51.
 ϑυерι, 107.
 ϑυηрι, 95.
 ϑυλιλ, 73.
 ϑυλληп, 51.
 ϑυ-ποτ-то, 51.
 ϑ, 92.
 ϑδι, 92.
 ϑδ, 109.
 ϑδι, 109.
 ϑδπελλριτ, 109.
 ϑδрнс, 110.
 ϑδс, 94.

Ϫip, 74, 109.
 Ϫp, 74.
 Ϫπ, 78.
 Ϫεεσι, 87.
 Ϫι, 54.
 Ϫιρηρη, 109.
 Ϫε, 74.
 ϪοοϪ, 77.

Ϫp, 74, 109.
 χελ, 53.
 χεπη, 53.
 χω, 108.
 Ϫλιλ, 53.
 Ϫοι, 53.
 †, 59.
 †ροεπι, 59.







x

