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Monsieur Guatremore

par l'Anteur

THE ORIGIN

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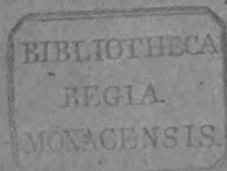
EGYPTIAN LANGUAGE

PROVED BY

THE ANALYSIS OF THAT AND THE HEBREW,

IN AN

INTRODUCTORY ESSAY.



By DR. L. LOEWE,

MEMBER OF THE SOCIÉTÉ ASIATIQUE OF PARIS.

Extracted from the Asiatic Journal.

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THE ORIGIN OF THE EGYPTIAN LANGUAGE

PROVEN by the ANALYSIS of that and the HEBREW, in an INTRODUCTORY Essay;

By DR. L. LOEWE,

Member of the Société Asiatique of Paris.

EXTRACTED FROM THE ASIATIC JOURNAL.

The learned have ventured to decypher those Egyptian writings, which have transmitted to our days convincing evidence of the power and magnificence of a civilized and ancient people, by reference to agriculture, astronomy, and the extraordinary precepts of Egyptian deities; but how grievous has their error been in decyphering the alphabet of a great language, which contained definite and indefinite, masculine and feminine articles with different symbols, must be easily discerned by all who are willing to sacrifice their prejudices at the shrine of truth.

Some writers have asserted, that a reference was necessary to a Chinese dictionary, and others have alleged, that all the different images of animals, plants, and furniture, which are termed Hieroglyphics, are merely ornaments instead of writing.

What a deplorable loss would it have been to every branch of literature and science, if, in a country which has been the cradle of the arts, and whose inhabitants erected such time-conquering monuments of glory, skill, and power, we had no traces of their history or a capacity for understanding words which they placed before us, not with the feeble traces of a pen on paper (which might have suffered from fire or water), but with iron chisels upon primitive and everlasting rocks!

The fortunate discovery of the Rosetta stone, which is now in the British Museum, and the vast erudition of Dr. Young, Akerblad, Sylvestre de Sacy, and Champollion, to whom the literary world are so much indebted, have lifted the thick veil which had so long shut out the tide of light.

It has been proved that images of plants, animals, furniture, &c., are real characters, and have reference to the Coptic language, which is the same as the ancient Egyptian. Those images have, with a very few exceptions, been transmuted into Greek characters, that the Ptolemies might learn the Egyptian language, by putting down the sounds in their Greek characters, just as they had heard them from the natives. They were then preserved in a Greek dress for the promulgation of new laws and dogmas.

The subject to which I now invite attention from the learned, has by some public writers been understood but superficially, and others of eccentric dispositions have entirely misconceived it; I mean the nature of the Egyptian language and its etymology, which unfortunately has not sufficiently engaged the mind of those great antiquaries, who acquired such reputation by the decyphering of the Rosetta stone.

Since the time of Scaliger, the first who gave attention to the Egyptian,* Leonard Abela the Maltese, was sent by Pope Gregory XIII. to Egypt, and was supposed to have acquired some knowledge of the language.†

* Sibrand Lubbert, apud Colomes, *Gallia Orientalis*, p. 116, ed. Fabricio.

† Colomesii *Italia Orientalis*, ed. Wolf, p. 123 et 124.

Jean Baptiste Remondi proposed to publish a Bible in the Egyptian and nine other languages, but was unsuccessful.* The learned Peiresk paid a great deal of attention to this subject,† and engaged Samuel Petit and Saumaise to cultivate a full acquaintance with it. He committed to their care the manuscripts which he possessed; but Saumaise alone acquired a knowledge of the language.‡ About this time Pietro de la Valle returned from the East, with numerous Egyptian manuscripts, an Egyptian-Arabic lexicon, and a grammar.§ He, unfortunately, gave his books and papers to P. Thomas de Navarre (or Thomas Obicinus, as he was sometimes called), with a view to their translation; the latter, however soon expired,|| and in a letter which Peiresk received, it was asserted, that no other Coptic books or manuscripts were found amongst the papers of the deceased. Peiresk, being anxious to bring the manuscripts of Pietro de la Valle before the public, had asked them from the latter, but he met with a refusal, and they were given to Kircher, who, with their assistance and that of others, which he found in the great library of the Vatican, was enabled to publish his *Prodromus Ægyptiacus* (Romæ, 1636), and *La Lingua Ægyptica Restituta*, in 1643, which latter was well received by all the literary world,¶ although it contained numerous mistakes, which, with the exception of his introducing words not found in the original, might be deemed excusable, when we consider that it was a subject presenting many difficulties to the author. Kircher's opinion was, that the Greek was derived from the Egyptian. Gessner in his *Mithridates*,** collected some Egyptian words, which are transmitted to us by the ancients. Hottinger†† gives several details of the Egyptian language. Theodore Petrus, during his sojourn in Egypt, studied the language with great application, and collected many manuscripts. Unfortunately, his circumstances did not enable him to lay them before the public;‡‡ and he only published the first psalm in the Egyptian language, with an Arabic translation and a Latin version, under the title of "*Psalterium Davidis in Lingua Coptica seu Ægyptiaca, una cum versione Arabica, nunc primum in Latinam versum et in lucem editum, a M. Theodoro Petro; Lugd. Batav. sumtibus auctoris.*" 1663, in 4to.

There is in Sion College, London, the first verse of the first chapter of the Psalms, and a few words of the second verse, in the Egyptian language, with its pronunciation as he heard it when in Egypt. The page is very scarce, and so little known, that I shall give it in the same shape and characters at the termination of this essay, just as I found it in a book which contains many portions of the Bible in Ethiopic. The imprint of the page is *Londini, Types Thomæ Roycroft*, clo lœc. lix. A learned person, who evidently had not seen the work, supposed that Leyden was the

* Lelong, *Bibliotheca Sacra*, t. i. p. 3.

† Peireskii Vita, autore Gasendo; ed. 3. Hagæ Comltum, 1655, in 4to. p. 152, 186.

‡ Salmassii *Epistolæ*, p. 164, &c.

§ *Antiquitates ecclesiæ Orientalis*, p. 167.

|| Lelo Allatius, *Apes Urbanæ*, Hamburgi 1711, p. 348 et 349.

¶ *Mém. sur le diction. Copt. Journal des Savans*, 1774 Juin.

** *Æ. Wasero. Figuri*, 1610.

†† *Smegma Orientale*. Heidelbergæ, 1658 p. 38, 57, 69, 90.

‡‡ Woide, *Journal des Savans*, 1774. Wilkin's *Præfat. in nov. test. Copt.* p. iv. Tronaler. *Specimen bibliothecæ Copt.*—Jacob. p. 26 et 27.

place of publication, and that London had been subscribed through mistake; he also thought this page contained the whole chapter.

Petræus translated into Latin from the Egyptian text, Paul's epistle to the Ephesians.* This is to be found in the library at Berlin, to which his MSS. were all presented after his death. In the Bodleian library at Oxford, are some Egyptian MSS., which Huntingdon collected when in Egypt and Syria.† Marshall, the Rector of Lincoln College, intended to have published the New Testament in the Egyptian language, which was announced in the Preface to the History of the Copts;‡ but unfortunately death prevented the accomplishment of his object. Thomas Edwards devoted a considerable portion of his time to the study of this language with success; but, finding not so much patronage as he expected, he would have thrown his manuscripts into the fire, had not Picquos and other friends dissuaded him from destroying them. His Coptic Dictionary is preserved in the University of Oxford.§ Ed. Bernard was considered a good Egyptian scholar. His copy of Kircher, containing numerous corrections in its margins, is preserved in the Bodleian library, and Wiston, the famous burgomaster of Amsterdam, presented through him the punches of Coptic and Ethiopic to the Oxford Press.|| P. Bonjour had great success in his attentions to the language of Egypt, and left many manuscripts, which are in the Augustinian Convent at Rome, and they include a Coptic-Arabic psalter, an Egyptian lexicon, and a literal translation of the prophet Hosea. He proposed to publish the Pentateuch in Coptic, but unfortunately had not leisure to complete his task.¶

In 1715, Pope Clement XI. sent the learned Jos. Sin. Assemani to Egypt, for the education of its language.** Pfeiffer devoted himself to its study in Germany, and wrote some verses on the birthday of an elector, which are published in Blumberg's *Fundamenta Linguae Copticae*, p. 99. André Muller studied the same language, but without much success, and two days after his decease, his MSS. were burned.†† André Acolothus, a clergyman at Breslau, devoted some attention to the language, but with what advantage to the learned public will appear by a brief outline of his system. He supposed the old Egyptian language had no connexion with the present Coptic; but that the modern Armenian would furnish us with the means of understanding the language of the Pharaohs. The modern Armenian, he says, offers an etymology, sure as well as natural, of all the Egyptian words which have been transmitted to us by Greek and Latin authors, and the usage by the Armenians of their capital characters, by figures of human beings or animals, is the emphatical proof or sign that it is

* *Themurus epistolicus*, Lacroz, t. III. p. 241.

† Woide, *Journal des Savans*, 1774, p. 333. Huntingdoni Vita ed. Thomas Smith p. xvii. Millus, *Prolegomena in Nov. Test.* Oxon. 1707 p. ciii. Wilkin's *Præfatio in Nov. Test. Copt.* p. iii. Masch. *Bibliotheca Sacra*, p. 187. P. Georg. *Præf. in fragm. Evangel. Joh.* p. v. et vi.

‡ Josephi Abudacni *Hist. Jacob seu Coptorum*. Oxon. 1675.

§ Woide, *Commercium litterarium*, Lud. Picques, p. 334.

|| Ed. Bernardi Vita, p. 44.

¶ P. Georg. *Epistol. ad Huld.* p. ix. Id. *Præfat. in fragm. Evangel. S. Johan.* p. iv. *De miracul. S. Coluthi*, 1783; præf. p. ccxvii.

** Assemani in *Biblioth. Orient. Steph. Evod. Assemani. Præfat. in acta martyr. Oriental.* p. xxxi. et xxxii.

†† Leibnitz Opera, t. vi. p. 124




the Egyptian language: and "surely," says he, "it would provide us with a key for the comprehension of hieroglyphical writing." The reader, who is only slightly acquainted with both languages, must see at what a low state the knowledge of the Egyptian was in the time of the reverend writer, who intended to develop such ideas in a great work to be called *Lingua Ægyptiaca Restituta*,* had not death preserved the literary world from his curious speculations.

In the year 1716, Blumberg published a small Egyptian grammar, under the title of *Fundamenta Linguae Copticae*, and intended to have given a lexicon, had not death prevented its completion.

A large collection of Egyptian books and manuscripts have been deposited in the King's Library at Paris. Louis Picque, doctor of Sorbonne, devoted himself with considerable ardour to this great pursuit, and was the first who found that there were different provincial dialects. "To him," says the learned M. Quatremère, "we owe some ingenious etymologies of Joseph's name:"

"Ce nom, que les septante écrivent $\psi\epsilon\rho\theta\omicron\mu\epsilon\ \phi\alpha\rho\alpha\chi$, est composé, suivant Picques, des mots Coptes $\Pi\text{COT}\ \text{Ϡ}\text{Ϡ}\text{Ϡ}\text{Ϡ}\text{Ϡ}$, *salus mundi* (v. *Commerc. litterar.* p. 296; it. Lettre à Jacquelot, dans la vie de Lacroze, p. 290 et 298). Cette étymologie, qui a été également proposée par Jablonski (*Glossar. Ægyptiac.* ed. Te Water, p. 213; it ap. Michaelis, *Supplem. ad Lexica Hebraica*, p. 2129), me paraît la seule véritable, et vaut beaucoup mieux que toutes celles qui ont été indiquées par différens savans, et même par le P. Bonjour, et par le savant M. Forster (*de Byssu Antiquorum*, p. 101 et suiv.)."

This is the testimony of M. Quatremère, in his *Recherches sur l'Égypte*, p. 74, which was published so late as 1808, and I know no work which gives a further illustration of that name; but, with great deference to all my predecessors, I fearlessly assert, that it had a very different meaning in the mind of Pharaoh. I read the name as it is in Hebrew, צִפְנֹת פַּעֲנָח . According to the Bible, Joseph saved the lives of the Egyptians; for they said הַחַיִּיתָנוּ , 'thou hast kept us alive.' *Gen.* xlvii. 25. Now the words צִפְנֹת פַּעֲנָח put into hieroglyphics will stand thus:

		
$\text{פ}\text{א}\text{נ}\text{ח}$	$\text{ד}\text{ח}\text{ח}$	CI
$\text{פ}'\text{א}\text{נ}\text{ח}$	$\text{פ}'\text{נ}\text{ט}'$	$\text{ש}\text{י}$
or	or	or
$\text{פ}\text{ע}\text{נ}\text{ח}$	$\text{פ}\text{נ}\text{ח}$	צ

Below the Hieroglyphics I have put the Coptic characters, and under the

* Picquesii *Commerc. litterar.* p. 300. Blumberg. *Fundamenta ling. Copt.* p. 30. Tromler. *Specimen Biblioth. Copt. Jacob.* p. 17 et 24. Leibnitz Opera. t. v. p. 494; t. vi. part II. p. 130, 136, 140, 183.

latter, the characters of the same value in the Hebrew; so that the Egyptian, after reading the Hieroglyphics, and the Israelite, after reading the Hebrew, would by the same sound convey the same idea to all those who understood his language.

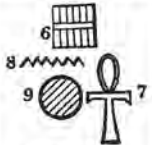
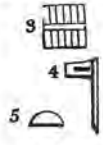



CI is in Hebrew a *present*, לך יובילו מלכים שי, 'To thee shall

kings bring *presents*:' hence in the Egyptian language C1, 'to receive,'

C1 'a child,' particularly a son, being considered a *present* from God.

When Joseph interpreted the first dream of Pharaoh, he said, את אשר הוא הדבר אשר דברתי, 'What God is about to do, he has made known to Pharaoh;' then he repeated it, saying, אל פרעה אשר האלהים עשה הראה את פרעה ועל השנות החלום אל פרעה פעמים כי נכון הדבר, 'This is the thing which I have spoken, what God is about to do, he shewed unto Pharaoh.' He said it a third time, מעם אלהים וממחר אלהים לעשרו, 'It is because the thing is established by God, and God will shortly fulfil it.' It is thus emphatically proved, that Pharaoh must have entirely imbibed the words of Joseph, and spoken with a similar expression to his ministers, who were with him: הנמצא כזה איש אשר רוח אלהים בו, 'Can we find such a one as this? a man in whom the spirit of God is?' The same expression he made use of in speaking with Joseph, אחרי הודיע אלהים אותך את כל זאת, 'As it is, according to thy saying;' which is expressed by the word אחרי, 'that God acquainted thee with all that; that there is none so wise and discreet as thou.' He told him what his future situation would be, and called him SON OF THE GOD OF LIFE.

 <p>פחשח 6 7 8 9</p> <p>פאנח 9 8 7 6</p>	 <p>דחח 3 4 5</p> <p>פנח 5 4 3</p>	 <p>CI 1 2</p> <p>שי 2 1</p>
<p>פנח 9 8 7 6</p> <p>(of) the life or (of) the breath</p>	<p>פנח 5 4 3</p> <p>(of) the watcher or (of) the God</p>	<p>CI and No. 2 is quiescent</p> <p>the present, the gift or Son</p>
<p>כי למחיה שלחני אלהים לפניכם</p>		

I hope the learned will not object that, in the Egyptian, it is C instead of CI, as that is a case which occurs an hundred times in the language.



ⲛⲟ denotes the article. The reader, who is anxious to know what relation the Egyptian article has with the Hebrew word פה, may refer to p. 9, where it is treated of exclusively.



ⲛⲟ is an abbreviation of ⲛⲟⲩⲧⲣ, and is exactly the Hebrew

word נוֹשֵׁר 'a watcher,' אֶת הַכִּרְמִים 'they made me watcher of the vineyards' (*Song of S.* 1, v. 6); the source of all nature's power is the most watchful eye, God.



ⲛⲟ here is the article repeated instead of the genitive sign; that cannot be so often met with in a language in which the writer did not care much about the additional affixes or suffixes; he only put down the principal idea, and surrounded it by signs for numbers and genders, according to convenience.



ⲁⲩⲱ, or ⲁⲩⲱ, in Hebrew, denotes 'to sigh,' or 'to breathe;' hence 'to live' or 'the life.'

Let us now return to the merits of Picques. He made a great many corrections in the Lexicon of Kircher, which was seen by Seebisch, at the Dominicians of Rue St. Honoré, Paris.*

In the year 1716, the Abbé Renaudot published a collection of oriental liturgies,† three of them (S. Basil, S. Gregory, S. Cyrill) have been translated from the Coptic; to that translation was added a commentary and many dissertations; the title of one is *De Copticorum Alexandrianorum Liturgiis*.

Clodius also took up the study of that language, and is said (by himself) to have corrected a great many mistakes of Kircher.‡

By the toil of these learned men the Egyptian language did not make any progress; their successors were still obliged to undergo immense labour, by studying without lexicons or any other guide which might have assisted them. If, therefore, we do not find amongst them a perfect treatise on the etymology of that language, or on its origin, we must not be surprised. But even among all the bright stars, such as Wilkins, Lacroze, Jablonski, Raphael Tuki, M. Scholtz, Woide, the Cardinal Borgio in Rom., P. Georgi, M. T. Bernard de Rossi, Thomas Valperga, the Baron Sylvestre de Sacy, M. Schow, Tattam, Peyron, &c., some of whom provided us with good grammars and lexicons, others with translations, so that we might say the Egyptian language was well known to them, still we only discover *slight* traces of their etymological investigations. The learned Quatremère, who gives a full description of all the authors, and whom I have followed in the preceding pages, says in his *Recherches sur l'Egypte*, p. 16:

* Thesaurus epistolicus, Lacroze, t. I. p. 82.

† Liturgiar. Orientalis collectio. Parisiis, 1716, 2 vols. in 4to.


‡ Thesaurus epistolicus, Lacroze, t. I. p. 82.

"La langue Egyptienne est une langue mère, qui n'a de rapport avec aucune autre, ainsi qu'il est aisé de s'en convaincre. L'Abbé Renaudot (*Dissertat. de Ling. Copt.* p. cxvi.) avoit déjà reconnu que le Copte n'avoit aucun rapport avec l'Hébreu ni avec ses dialectes. Ceux qui, comme Blumberg (*Fundament. Ling. Copt.* p. 17 et suiv.), l'Abbé Barthélémy (*Académie des Inscriptions*, tome xxxii. p. 222 et suiv.), le P. Georgi (*Fragm. Evangel. S. Johan.* p. xlii. et xliii; it. p. 298, 299, 320, 336, 446) ont cru y trouver de l'analogie avec l'Hébreu, n'ont pu apporter pour preuve qu'un petit nombre de mots, dont la ressemblance peut être attribuée au hasard."

I have, therefore, considered it a most important task to investigate that branch of Egyptian etymology. I know that etymology is a dangerous field for enquiry, as a great many are misled even by etymologizing their own mother tongue, much more easy is it to be misled in a language so old as that which we now treat of, and which has been for thousands of years almost forgotten. My discovery has not been accidental, nor have I been indebted to the similarity between the Egyptian and another powerful language. I investigated the nature of each word, divided it into monosyllables, compared it according to the sound which it might have had in its original writing, compared the same word to another of the same contents, so that it sometimes required an hour or two for acquiring the real etymology of that word. True grammatical traces were my chief stimulants to pursue a study in which I had such difficulties to encounter. I now beg the reader's kind attention to the grammatical consideration of the language.

Before proceeding to the analysis of the Article, I think it necessary to acquaint the reader, that my intention was not at all to follow the traces of some grammarians (who described the Article first, for its necessary precedence of the noun, which they thought the basis of the language), as I am of quite a different opinion, for a most important reason, which I shall explain in the following investigation of the Article.

The Egyptian Article

is expressed by the monosyllable  Π. Πι, which has a striking similarity to the Hebrew word פה 'here,' or 'this here.' By examining its different significations, we shall easily discover the reason why it has been named thus.

Let us suppose a person surrounded by a people to whom his language would be unintelligible, and he still wishing to point out a certain thing which he might have a desire for, he would be obliged to communicate his wish by signs, to shew with his finger, פה, 'here,' 'this here' (I am desiring); but as it might happen that those who were with him were not just looking at him, he then, to attract their attention, would be obliged to accompany his signs with a natural sound, brought forth solely by his breath, which is the sound of an aspirated h פ, and passing through the pressure of his lips, would produce the sound of a p פ, Π (פה).

It would thus be evident, that the Hebrew word פה 'mouth,' is composed of two sounds; one the פ h, signifying 'the breath,' and the other

the פ p, signifying 'lips,' and the whole word, being the first natural production of the mouth, denotes it, פה 'mouth.'





The expression of the word *here* is also given by that word פה, only with a difference in its diacritical points, which, in etymological researches, is of very little consequence, as it only requires to make use of such a sound when we would attract the hearer's attention to that spot, *here*.


Consequently, the Egyptian article פִּי or פִּי, 'the,' or 'this,' the demonstrative pronoun, is exactly the Hebrew word פה 'this,' or 'that.'



There is another discovery, which may be considered as not unimportant. Grammarians have always been inclined to derive the Hebrew article ה, with a dagesh in the next character, from the Arabic ا, but I cannot perceive any necessity for it; as soon as it is evident that the aspirated sound h ה has been the original one for expressing the word *this*, why should we not rather think that the Hebrew ה, with a dagesh in the following letter, is of the very same nature? The dagesh might as well replace the aspirate sound of another ה h, as it does according to the grammarians for a ו.



I cannot therefore agree with any grammarian who should consider either the noun or the verb as the original basis of language. I should think there has always been the greatest necessity to shew what we were desiring; hence the article פִּי *the*, or the demonstrative pronoun *this*, has been the *true basis* of all languages.


The Article, feminine gender,


is expressed by ; , , the very character corresponding to the Hebrew ת, forms the feminine gender, like נכרי, by the addition of the  or ת, becomes feminine, נכרית, כושית, &c.


The feminine article  is also used in Egyptian, in the same way, to change the masculine into feminine as in the Hebrew; for instance:

In Hierogl.  or in Hierat.  CON denotes 'a brother,' in Hebrew אח 'a brother.'

In Hierogl.  or in Hierat.  TCONE denotes 'a sister,' in Hebrew אחות 'a sister.'

Thus it is evident that CON 'a brother,' becomes feminine, denoting a *sister*, by adding a . TCONE, just as in Hebrew אח 'a brother,' by the addition of a ת becomes אחות 'a sister.'

The  or ת, also signifies the feminine gender in the future tense, תאמר 'she will say,' תלך 'she will go,'









The plural of the Egyptian article is denoted by  נ n or נ n, similar to the termination of all the masculine nouns ים. The permutation of


the π for a σ . I need not speak about, as it is well known how frequently it changes in almost all the languages.

The nouns form their plural by changing ϵ into $\epsilon\sigma\tau$, the same termination relates to the formation of the plural in Hebrew verbs, as from הלך 'to walk,' הלכו 'they walked,' שמר 'to keep,' שמרו 'they kept.'

The nominative case is expressed by the words $\pi\alpha\epsilon$, $\pi\epsilon$ or π , permuting the σ for α , which is the case in Sahidic, in the same word; here we recognise the Hebrew word נושא 'subject,' which is the noun when placed in the nominative case.

The genitive case is denoted by the word $\pi\tau\epsilon$, which is a composition of $\pi\tau$ and $\alpha\tau$; the genitive has then the same power as in other languages, of *di* or *du*; thus, מאת הדבר 'of the word,' instead of מן את. Reading that word in Hieroglyphics, we only discover the π and the τ , which might prove that it was alluding to a word terminating in π and τ , as is to be seen in the following passage, which is read on the tomb of Ménéphtah the 3d, first corridor:

8	7	6	5	4	3	2	1
							
$\epsilon\epsilon\epsilon\tau\tau\tau\kappa\alpha\epsilon$	$\pi\epsilon$	$\pi\tau\epsilon\pi\tau\tau\tau\tau\tau$	$\pi\tau\epsilon\tau\tau\tau\tau\tau$	$\pi\tau\epsilon$	$\tau\tau\tau\tau\tau\tau\tau\tau$	$\pi\epsilon$	$\tau\tau\tau\tau$
the region of Amenti.	in	of the Sun, God	adoration	מן את of the	Book	of the	Beginning

The dative case takes the $\pi\epsilon$, or $\pi\tau$, and sometimes ϵ , signifying a certain place, where a thing should be brought to or given, either in reality or identically. The $\pi\epsilon$ might stand for the word $\pi\epsilon\tau$, or מקום 'place,' and the dative sign ϵ might be an abbreviation of אל 'to.' The celebrated Champollion le jeune observes, that there is to be found in the dative case the character  which is an λ or an p , analogous to the Hebrew word ל 'to.'

The accusative case, which is sometimes expressed by ϵ , might be an abbreviation of את, a word which always rules the accusative case in Hebrew, as בראשית ברא אלהים את השמים ואת הארץ.

The ablative case takes $\pi\epsilon$ or $\pi\tau$, corresponding to the Hebrew word מן 'of,' or 'from.'

Of Adjectives and their gradations.

The article is united to the substantive, or to the adjective, and sometimes added to both; the same takes place in Hebrew המלך הגדול. The

plural of some adjectives is denominated by the termination analogous to the Hebrew *הגדולים, הקטנים, הבנים*.

The comparative is formed by the word *ἐξοτε* 'above' or 'more than'; the *ἐ* with the accent, we know, denotes a deficient character, which might be *π*; thus *εν* would probably have been introduced by a rapid pronunciation, instead of *מן*: the following syllable *οτ* is undoubtedly the word *את*; consequently *ἐξοτε* would be composed of *מן* and *את*, which is the real comparative sign in the Hebrew *גדול מאחי* 'taller than his brother,' or *גדול מאתו*.

The superlative degree is sometimes formed by adding *ἐ* to the positive, with *τερ* 'all'; the syllable *ἐ* is like the above-mentioned *מן* and *τερ* 'is perfectly,' changing the *τ* into an *σ*, the Hebrew word *שאר* 'all the others'; thus we recognise the superlative degree of the Hebrew *גדול משאר* 'taller than all the others;' instead of *מן שאר*. In Sahidic and Bashmuric, the superlative is sometimes formed by *εμετε*; here the Hebrew word *מאר* is to be seen as plain as possible, which is in fact a principal sign for expressing the superlative in Hebrew.

The Pronouns.

The affinity of Egyptian pronouns with the Hebrew is too clear to require any preliminary observation; it is only to be remarked, that the principal sound of the first person singular is kept throughout all the different pronouns, which contradicts those grammarians who suppose that *אכה* has been the original root of the pronoun, and it is a striking argument in favour of my view, which the reader will be furnished with by the Egyptian word *ωπζ*, 'to live,' or 'to breathe.'

The personal Pronouns.

Mas. Sing.

ἐποκ *אנכי* I.

ἦθοκ *אתה* instead of *אנתה* 'thou.'

The principal sound of *אנכ* or *אנח* is here discoverable, and the sign for the second person has been given by the *Θ*, the Hebrew *ת*.

2 p. f.

ἦθο *את* instead of *אנת* 'thou,' the same sound as in the second person singular, but it has been shortened like the same pronoun in the Hebrew.

ἦθοϥ 'he.' The principal sound of the root, and the affixed *ϥ* similar to the Hebrew *וי*, which, though quiescent in *הוא*, yet is mobile in *אלי*.

ἦθοϥ 'she.' The termination of *ת* gives to that pronoun the qualification of a feminine gender. I need not speak about that sign, as it has been sufficiently explained when speaking of the feminine article *Θ*, *τ*, *†*.

Plural, Mas. and Fem.

ἄΝΟΝ 'we,' exactly the Hebrew pronoun אנחנו; there is only the ן, which the Hebrews pronounce guttural, and which might have been pronounced as the ך, the same as רעל, instead of רחם.

ἦΘΩΤΕΝ 'ye' The Hebrew אתם or אתן. The Dagesh in ת shewing the deficient character תן.



ἦΘΩΟΥ 'they.' Here we perceive the principal root united with the plural termination ו like באו, 'they came,' ראו, 'they saw.'

The possessive pronouns are composed of the radical sound of the personal pronoun ן אנכי, and the possessive sign ' like the Hebrew. The Egyptians always made use of the personal pronoun instead of a ל 'to.'

Personal Pronouns.			Possessive Pronouns.	
π	ΗΙ	' to me.	ἦΤΗΙ	mine.
π	ΔΚ	ך to thee.	ἦΤΔΚ	thine.
π	ΔΥ	י' to him.	ἦΤΔΥ	his.
π	ΔΠ	ו to us.	ἦΤΔΠ	ours.
π	ΩΤΕΝ תם	to you.	ἦΤΩΤΕΝ	yours.
π	ΩΟΥ ו	to them.	ἦΤΩΟΥ	theirs.

The demonstrative and relative pronouns are sometimes prefixed to the possessive, as ΕΤΕ ΦΔΙ 'mine,' analogous to the Hebrew את אשר לי, which is abridged by the word שלי 'mine,' 'belongs to me,' or שלו, שלך, שלהם, &c.

The definite pronouns are ΦΔΙ or ΘΔΙ; here the same is to be observed as that which has been explained in speaking of the definite article.

The interrogative pronoun ΠΙΙ, 'who,' or 'what,' is exactly the Hebrew word מי or מה? מן, only it is transcribed from Hieroglyphics, where it is expressed by  or , which might have been read מה, or מן, or מי, as well as נם, or נים. I shall have an ample opportunity of explaining this, when analysing the word טגזללע 'woman.'

In the Sahidio, the interrogative pronoun is expressed by the word ΔΡΡΟ? Here I am inclined to recognise the words מה לו 'what is to him?' The sounds רר and לל, are frequently changed one into another; the same we know is the case with p and λ; consequently, in the question ΔΡΡΟΚ? 'what is to you?' we discover מה לך?

I shall now proceed to the analysis of several hundred words, which are expressed by similar sounds and characters in the Hebrew and Egyptian languages.

ΔΠΖ or ΩΠΖ 'to live.' The word אנה in Hebrew signifies 'to sigh,' to breathe,' as well as it denotes the pronouns 'I' and 'We.' אנכי, אנחנו.

It signifies 'to rest' נח and also 'a place of repose' מנוחה. It also means 'an upright line to measure,' על חומת אנך (*Amos vii. 7*).

Sighing or breathing is the sign of life. If, for instance, A entered a dark room, and asked if there were any person present, the answer of B, produced by a sigh or heavy breathing, would be an evidence that there was. Therefore, the pronouns *I* and *We* are given by the same root אנה 'to sigh,' 'to breathe,' only with a permutation of the נ into a כ, as it only requires a sigh or heavy breath to make known the presence of a living creature. The Hebrew word 'to rest' and the Egyptian word 'to sleep' are expressed by the same root נוח as breathing distinguishes *sleep* or *repose* from death א.נ.כ.ו.ט. ע.נ.כ.א.ט. ע.נ.כ.ו.ט.

The same root also denotes a place of repose מנוחה, and as the root is associable generally with an upright walking creature, it has been used for a perpendicular line to measure with אנך.

Ⲅⲉⲡ or Ⲅⲁⲡ denotes 'a judgment,' in the Egyptian language, and חוף 'a harbour,' or 'protection,' in the Hebrew. As one class of men are chosen for the protection of the weak, so a harbour protects the mariner from the ocean's violence.

ⲁⲗⲁⲉⲛ or ⲉⲗⲁⲗⲁⲉⲛ 'affliction' מכך. This word is derived from מכך which signifies 'to bend,' hence וכי ימוך אחיך 'if thy brother will be bent (by affliction, or distress)'.
ⲙⲁⲣⲓ 'a son' שאר the nearest relation היא שארך; it seems to be a termination of בשר 'flesh.' The I of ⲙⲁⲣⲓ is like the (י) in Hebrew, which forms the word into a substantive, as נכר—נכר, מצר—מצר.

Ⲡⲗⲟⲥ 'a bed' סל 'a basket.' It may be naturally supposed that, in the early ages, parents plaited branches of trees into a kind of basket, which prevented their children from falling when asleep; and hence a basket is called bed; the termination Ⲡⲥ is a Greek one, ⲉⲥ.

ⲡⲉ 'heaven' בעה or פעה 'swelling' or 'rising,' is so called from its appearance in rainy weather, when clouds seem swelled with water; hence בעה, like אבעבעות—אפעה; כיולדה אפעה; 'to lament' or 'call,' for the rising or swelling of the throat.

ⲡⲱⲱⲉ 'a man' רמה 'high' 'upwards,' רום; hence a man, from his constantly walking upright, and his superior intelligence, רום.

Of the same root would then be the Egyptian pyramids, signifying the high and superior one, ⲡⲱⲱⲉⲙ.

Adler, in his *Biblisches Reise nach Rom*, p. 192, said, ⲡⲱⲱⲉ or ⲡⲱⲱⲉ signified 'height.' The learned object that the word ⲡⲱⲱⲉ is not to be found in the Egyptian language with this meaning; but I think the word which denotes 'man,' ⲡⲱⲱⲉ, is the same as that for 'pyramid,' both of them signifying 'a superior one.' And this opinion agrees with the idea of the learned Baron Sylvestre de Sacy, who, in his *Observations sur le nom des Pyramides*, p. 26, demonstrated by his vast erudition that the characters Ⲅⲣⲉ, in many languages, always denote

a certain distinguished place; as the word פאנע, רום or רמה could also be included under the same root.

ερφαι 'a temple,' would be recognised by the Hebrew word ארבה, which originally denoted 'a window on the top of the house.' The same word is also used for 'chimney;' or 'the window on the top of the house,' has also been made use of for a chimney, as וכעשן מארבה (Hoshea xiii. 3): hence the name of a house or vessel in the Talmudical terms was denoted by the same word.

That the windows were important features in a temple, would appear by the fact that one at Dendera had 180 of them; one only was opened in succession every day, probably for the admission of the sun or for the egress of the sacrificial smoke. (See De Sacy's *Observations sur le nom des Pyramides*, p. 35); hence 'Berba' would be composed of פה ארבה.

κιοτ 'a star,' יו 'splendour,' 'beams,' 'rays;' the third month of the Hebrews was so named on account of its being the time when flowers were in full bloom, and the fairest verdure covered the fields.

πε 'the sun,' ראה 'to see,' 'the source of light,' which enables our eyes to perceive and to distinguish one thing from another.

κογ 'to accuse,' למי 'to talk,' or 'accuse,' שידח שח
מדרנים ולמי שיה
Prov. xxiii. 29.

αψα 'a fable,' אל 'vain, false.' Ijob xv. 31. שוא
יאמן בשוא נתעה

νοττε, νοττρ 'God,' נוטר 'a keeper, or a watcher.' Song of Songs i. 6, שכני נטרדו, Nachum i. 2, לאויביו, ונוטר הוא לאויביו.

οπορ 'an hour,' עונה 'time,' the root is ענת v. Esra iv. 10, 11, 7, 12 וכענת.

τοτ 'a hand,' לת 'to give.' Genes. iv. 12, לת תסף
לת כחה לך

χοειс 'a master, a lord,' נאה 'upward, to raise.' Ijob x. 16, רינאה כשחל תצודני

εθναπε 'good,' אתנ 'a present.' Deut. xxiii. 19, לא
תביא אתנן זונה

εττ 'a heart,' חיות 'the life, the heart considered the seat of life.'

βρ 'a basket,' בור 'a pit.'

τακω 'to destroy,' דכא 'to destroy.' Ijob vi. 9, ואל
אלוה וידכאני

φι 'to carry,' } מביא 'a person who brings;' the מ
is only a grammatical sign.

βι 'to bring,' } שי 'a present.' Ps. lxxviii. 30, לך
יובילו מלכים שי

σι 'to receive,' } על 'a yoke, a burden.'


ολ 'to carry,'

ΠΔρρ 'to rescue,'	נחם 'to console, to rescue from falling into despair.'
ΚΟCΕΠ 'to bury,'	חסם 'to hide.' <i>Jecheskel</i> xxxix. 11, חסמת היא את העברים. חתם 'to seal.'
Θεειο 'to defend,'	תום, תמם 'to make one's self perfect,' as before one's having been accused.
ΠΕΤΡΗΠ 'secret,'	חפא, חפה, חפף, חבא 'to hide,' and in Talmudical terms even with a ת. התוחב כף.
αῶπι 'to dwell,'	שב 'to sit down.'
οὔελπις 'to hope,'	יחל 'to hope.' <i>Ps.</i> xxxviii. 16, כי יחלך ה' החלתי.
Θοθευ 'to kill or murder,'	קטב, חטב, חטף, קטב, all these words denote 'to cut off, to take away by violence,' and קטב signifies 'a plague.' <i>Ps.</i> xci. 6, מקטב יסוד צהרים.
οὔωπι 'light,'	עין 'an eye.'
ερωῶπι 'to enlighten,'	עין 'to observe' (to enlighten the subject). 1 <i>Shemuel</i> xviii 9, יהי שואל עין את דוד instead of עין.
ΚΟΤ 'to turn away,'	חטא 'turning away from the truth.' <i>Judg.</i> xx 16, קולע באבן אל קולע השערה ולא יחטא hence 'a sin,' חטא.
αῶαῶαῶ 'to praise, to delight,'	שעה 'to look at God and his commandments.' <i>Jeshajah</i> xxxi. 1, ולא שעו על קדוש ישראל. ואשעה בחקך, <i>Ps.</i> cxix. 117, תמיד, then it denotes 'to be delighted in God, or in his commandments.' <i>Loco Laudato</i> (47), ואשתעשע במצותך, אשר אהבתי.
αθεοῶ 'immortal,'	עצם 'powerful.'
αθποῶ 'an irreligious person,'	זנה 'to worship idols,' כי זנית מאחרי ה'.
εεεετ 'grace,'	חנות 'grace.' <i>Ps.</i> lxxvii. 10, השכח חנות אל.
ΕΤ 'when,'	עת 'time.'
εεονι 'to feed,'	מן 'food.'
εεεεπκοτ 'the place of repose,'	מנוחה 'repose,' composed of אנח 'a place of breath.' I explained under the root of






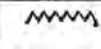


אָנַח that נָח 'to rest, or repose,' belongs to the same root, consequently it would be like נָחוּת (קוּם) מִלֵּשׁוֹן קוֹדֶשׁ.

אֲנִי 'a foreigner,'

שָׁמֶם 'solitary.'

The Egyptians denominated all foreigners *barbares*, or *desolate*, שָׁמֶם as in Hieroglyphics that word is expressed by the figure of a kneeling person, whose hands are tied across on his back,  2 *Shemuel* xiii. 20.

וְתֹשֵׁב תָמַר וְשִׁמְמָה בֵּית אֲנָשִׁים אֲחֵיהֶם. With the same word, the Egyptians expressed *barbarian*, as is to be seen in an inscription on one of the basso relievos of the great temple of Ibsambul.*

3.	2.	1.
 <p>אֲנִי פֶה תֹפֶשׁ (an instrument here by which they were able to take hold of a certain thing.) a grappling iron.</p>	 <p>אֲנִי (נ) לָךְ to thee, v. pronouns</p>	  <p>אֲנִי אֲנִי תַת we give,</p>
6.	5.	4.
 <p>אֲנִי נֹו רֹוֹם שֹׁמֵם 'barbarian men they' v. plural.</p>	  <p>אֲנִי (נ) לָךְ שֹׁם 'put thou,' (in pieces)</p>	 <p>אֲנִי הָךְ beat, v. דָּגֵם</p>

Although I sufficiently explained the reason of the permutation of the נ for a כ, yet to facilitate the understanding of the Hebrew translation by the reader, I shall just remind him that, instead of לָךְ the Egyptian say נָךְ, keeping the נ of the root of the personal pronoun אֲנִי. נֹו is the plural sign; רֹוֹם or רֹוֹם signifies 'man,' on account of his upright walking.

אֲנִי 'to move,'

קוּם 'to arise.'

אֲנִי 'to die,'

מוֹת 'the death.'

אֲנִי 'to bring near,'

כָּנַם 'to gather together.'

אֲנִי 'to be born,'

רֶחֶם 'a womb.'

* Copied by Champollion le Jeune.

עֵדִיטֶרֶ 'a witness,'	אִמְנַת רֵאָה 'he saw the truth.'
אֵלְלָא 'but,'	אֵלְא 'but,' composed of אִם 'if,' and לֹא 'not.'
עֶפֶס 'flesh,'	שֶׁאֵד 'thy nearest relation.'
עוֹץ 'to noise, to call out or proclaim,'	עוֹץ 'to proclaim, gather together.'
	Joel iv. 11, עוֹשׂוּ וּבֹאוּ כָל הַגּוֹיִם.
אֶפְרָא 'mute,'	עֶצֶר 'to keep back.'
אֵל 'mute,'	אֵלִם 'mute.'
ΤΑΒΟΘΗΔ ΑΠΟΚ } 'my help or assistance,' }	טוֹבֵתִי אֲנִי 'kindness,' (I) instead of (to me).
ΑΠΟΤΙ 'to pass a good life,'	אֶחָ אֶחָ 'power, power caused by a good life.'
אֶפְטֵעֵץ 'to sneeze,'	עֶפֶס 'to sneeze.' <i>Ijob</i> xli. 10. עֶפֶסוֹתַי תִּהְיֶה אֶרֶץ.
ΑΠΕ 'a head,'	אֶפֶס 'a nose,' אֶפֶסִים 'face.'
ΑΠΩΙ 'a bird,'	עֶפֶס 'a bird,' or any creature with wings.
ΑΡΧΟΨ 'powerful,'	אֶרֶץ 'a lion.'
ΑΤΠΙ 'a tongue,'	שֶׁפֶה 'a lip,' or a language.
ΑΤΚΙΣΣ 'immovable,'	עַד קוֹם 'deprived of power to rise.'

Before I analyze many words compounded with ΑΤ, I must make one observation. The word I am alluding to is ΑΤ, which always denotes in the Egyptian language 'not.' The same word is to be found in Hebrew under the following significations: the root of it is עָדָה 'to walk,' or 'to pass away,' in the same sense as the word עָבַר 'to pass,' is used speaking of the time; hence, עַד 'prey,' בִּבְקָר יֵאָכֵל 'a thing which has been taken away,' and is no more in the hands of its owner. Thus the meaning of ΑΤ in Egyptian is analogous to the Hebrew, and always denotes 'not,' or 'deprived of.'

ΑΤΕΛΟΨ 'immortal,'	עַד מוֹת 'not death.'
ΑΤΜΑΨ 'without mother,'	עַד אִם 'without mother:' see ΤΕΛΕΨ.
ΑΤΠΕΓΤΕ 'disobedient,'	עַד נָחַת 'not quiet;' the word 'obedience' is here expressed by the word נָחַת 'quiet, to listen to the orders of one's master.'
ΑΤΠΩΡΧ 'indivisible,'	עַד פְּרוּשׁ 'not separated.'
ΑΤΡΟΟΨ 'without care,'	עַד רֹאשׁ 'without head.'
ΑΤΚΕΣΣ 'without hearing,'	עַד שְׁמַע 'without hearing.'
ΑΤΚΕΑΤ 'disobedient,'	עַד שׁוֹמַעַת 'not listening to one's voice,' אֵינָנוּ שׁוֹמַע בְּקוֹלָנוּ.

ΔΤCΘΒΤ 'without a wall,'	עד סוב 'without any thing which surrounds the spot.' 2 Chron. xiv. 6. ונסב חומה .
ΔΤΤΔΚΟ 'not destroyed,'	עד דכא 'not destroyed.'
ΔΤΤΟΤΘΟ 'bad,'	עד טובה 'not good.'
ΔΤΦΩΠΘ 'immovable,'	עד פה אנח 'not here life,' or breath.
ΔΤΨΑΧΕ 'mute,'	עד שיחה 'not speaking.'
ΔΤΨΙΒΤ 'immovable,'	עד סוב 'not being able to surround.'
ΔΤΨΟΤΥ 'hard,'	עד שטף 'not to flow,' שטף כנחל .
ΔΤΨΩΠΥ 'uninhabitable,'	עד שב 'not to sit down, or dwell.'
ΔΤΘΡΩΟΤ 'without voice,'	עד קריאה 'without a call.'
ΔΤΧΟΘΘ 'impotent,'	עד קום 'not to rise.'
ΔΤΧΟΚ 'without end,'	עד חק 'without end, aim.' Jeshajah v. 14. לבלי חק .
ΔΤΘΡΩΤ 'mute,'	עד קרא 'without calling, or speaking.'
ΔΤΡΗΧΕ 'to invent,'	אורג 'to weave, or to compose,' ושירים אארוג .
ΔΥΩΠ 'to open,'	עין 'an eye.'
ΔΨΕ 'a head,'	אף 'a nose,' אפים 'a face.'
ΔΨΔΙ 'multitude,'	עש 'to congregate.' Joel iv. 11. עשו ובאו כל הגוים .
ΔΨΕΘΕΠ 'taught,'	חשב 'thought.'
ΔΘΔ 'but,'	אך 'but.'
ΔΘΕ 'to live,'	חי 'to live.'
ΒΔΨΙ 'a corpse,'	באש 'to have a very bad smell.' Jeshajah xxxiv. 3. ופגריהם יעלה באשם .
Βελ 'an eye,'	בלל 'to wet, to pour out,' בלול בשמן; hence, Βελ for the constant wetness of the eye.
Βελλε 'blind,'	בלל לא 'not eye.'
Βερβερ 'fervent,'	בר בר 'pure, pure;' the repeating of a syllable always denotes superiority of a thing, אדם 'red,' אדמדם 'red on all the parts of it,' ירק 'green,' ירקרק 'thus,' בר 'pure,' בר בר בר 'pure in all its parts,' 'to be fervent.'
Βερι 'new,'	בר 'clean.'
Βερι 'juvenile,'	ברי 'son.' Prov. xxxi. 5. מה ברי .

πεγλαδ 'his tongue,' פה (אלי), לשון 'here, to him, tongue.'

δεγρω 'denude,'

בשר 'flesh,' (to be without clothes).

βοττ 'to fight, or be in war,'

פמיש 'the destroyer.' Jerem. i. 3.

פמיש כל הארץ.

βοττ 'detestation,'

בח 'detestation.'

δωκ 'to go, to come,'

באך 'thy coming, or going.'

δωε 'oblivion.'

בשש 'to delay.'

εβη 'darkness,'

עבה 'thickness, cloudy.' Darkness

itself is never expressed by a word; there are always to be found such words as signify 'to withdraw,' חשך 'to be deprived of light,' קדר 'to be surrounded by something,' that the light should not penetrate. Originally that word was made use of for a shepherd, on account of the tent in which he used to live, and because his being exposed to the heat of the sun made him black; hence the word קדר denotes 'to be enveloped,' like והשמים התקדרו עבים 'the heavens enveloped themselves with clouds,' (1 Kings xviii. 45) and blackness,' or darkness in שמש ירח קדרו Joel ii. 10.

εβη 'mute,'

עה 'any thing which is corrupted.'

εβωτ 'a month,'

עב אות 'a sign in the clouds,' as the month has always been calculated from the appearance of the new moon.

In Hieroglyphics, 'month' is

always expressed by



half a circle for 'the moon.'

εβρα 'to be pregnant,'

עבור 'to be pregnant,' Job xxi. 10. שורו עבר ולא יגעל; originally it denoted 'fruit,' ויאכלו מעבור הארץ Jehoshua v. 11, then it became a פרי בטן.

εδραυ 'an elephant,'	עב ראש 'a big head.'
ειδλ } 'a looking-glass,'	ם, ידל 'splendour, bright.'
ειειπca 'ornament,'	פז 'ornament, purified gold.'
ειερρ 'to see,'	ך, אור 'light, thy light.'
ειλι 'to make, to cause to make,'	אל } 'to have the power of doing
ειρι 'to make,' changing the ρ into λ	אל } with me, 'יש לאל ידי.'
ερ 'to make,'	אל or ער 'to be waking.' The word 'to make,' is in Hieroglyphics expressed by an open eye and



a mouth,

εικτ 'a key,'	פתח 'a key,' פתח 'to open,' מפתח 'a door.'
ελλ 'to make,'	לא תבושי מכל 'to act,' עלל
ελγυωλ 'to devastate,'	עלילותך Zephaniah iii. 11.
ελγυω 'vapour' (changing the λ into ρ)	שואל 'devastation, hell.'
εεεεεεε 'a grave,'	ורוח אלהים 'to move,' דחף מרחפת.
επaake 'great,'	עמק 'a valley, or any thing which is deep.'
επaποτ 'good,'	ונם ראינו שם בני 'a giant,' ענק ענק.
επρoτ 'fidelity,'	נאה 'fine, beautiful.'
επρα 'vain,'	נחת 'pleasantness,' כף טוב מלא כף נחת.
ερον 'to place,'	עפר 'dust.'
ερητ 'to promise,'	ארון 'a thing which is placed,' an ark or chest.
εppa 'a king,'	ארש 'to promise.' Deut. xxviii. 30.
εpoc 'to govern,'	אשה תארש ואיש אחר ישגלנה.
ετoειγ 'time,'	ער ראה 'a watchful seer.'
εγoτ 'merchant,'	ראש 'the principal.'
	עת 'time.'
	שומ 'to walk about.' Ijob i. 7.
	משוש בארץ.

Here it is to be observed, that there is the same expression for 'merchant' as in Hebrew. In that language there is no word to express

‘merchant,’ except סוחר, which signifies ‘to walk around.’ *Genes.* xlii. 34. ואת חארץ תסחר; as a merchant formerly was not fixed, he was obliged to offer his goods from place to place, and to purchase his goods he was obliged to go to distant places; hence סוחר ‘merchant,’ סחורה ‘goods,’ and the Egyptian word is just the same, only it contains the signification ‘travelling either by land or water.’ The former also contains such a meaning in the passage *Prov.* xxxi. 11. היתה כאנית סוחר; yet the latter contains it more emphatically, as the same root is made use of to signify ‘to swim.’

ΕΥΧΗΠΕ 'to force another,'

ΕΤΠΕ 'high,'

עָשָׂה, עָשָׂה 'to make, and to force another.'

אֵת פֶּעֶה 'which is equal to heaven' (see
ΠΕ heaven).

Εξ,Ε 'an ox or a cow,'

εὐλοχ 'sweet,'

חיה 'a living animal.'

חלקו 'soft, sweet.' Ps. lv. 22. חלקו
מחמאת פיו.

ΕΡΜΟΤ ' thanks, or grace,'

ΕΡ, ΝΕ 'willingly,'

HIT 'to make,'

БИТУ 'to count,'

חַנּוּת 'thanks, or grace.'

חנם, חנו 'gratis, favouring'

עשה 'to make.'

עצמו 'to count.' *Ps.* xl. 6. מספר.

HP& 'wind,'

022,622 'to call or proclaim,'

ⲑⲁⲛⲉ 'to anoint,'

ᐅᕐᕐᕐ 'to cover,'

חַרֵף 'winter.'

כל העיר 'and it was *alarmed*,' ותהם
משוח 'to anoint,' סוד.

חַבֵּא 'to hide,' the Θ changes into
 \mathfrak{D} , \mathfrak{Z} , and \mathfrak{K} .

oeββia 'to be humble,'

ΘΗΒΙ 'an ark or vessel,'

ἑνλος 'a line,'

◊◊◊◊◊ 'to defend oneself,'

שבי 'a captive,' Θ permutating for a Ψ .

שב 'to sit or dwell.'

צִלָּע 'a side, a row, a rib.'

תום 'to perfect the accused,' 'a place of defence or fortification,' פיתום, יוספוס.

ΘΟΙ 'a black spot,'

טוּחַ 'to cover any thing, or to look dark or black.' *Levit. xiv. 42.*

Jeshajah. וטח את הבית

xliv. 18. כי שח מראות
עיניהם.

ፀ፲፱ ፀ፲፱ 'different colours,'

0007 'to be ill,'

NOTE 'fear,' θ instead of ϑ ,

מה מה 'different coloured spots.'

דַּכָּא 'to be low.'

אל תירא *Deut. i. 21.* 'fear.' חת
וואל תחת.

ὁσὼρεῖ } 'to congregate,' אחדות 'union.' Gen. xlix. 6. בקהלם
 ὁσὼρτε } אל תחד כבודי .
 ὁσὼר }

ἁμῶς 'mixed together,'

אחד 'to unite.'

ὁσὼτ ἡ γῆ 'consolation,' תחד מן חיות or אחד עם חיות 'united with
 life;' that is, the words spoken
 to the afflicted have been ut-
 tered without falsehood; they
 are one with the heart.

ἔωγ 'end,'

תחת 'under,' תחתן 'that which is
below all the others.'

ἁγῶν 'ointment,'

מחו בשמן 'they anointed it with oil.'

ἵ 'to walk,'

יצא 'to walk.' The reader may per-
 haps start at such an etymo-
 logy, but the same verb is
 denoted by the word ἔλ, which is exactly the Hebrew
 יצא, the imperative mood of
 the verb יצא; thus the Egyp-
 tians abridged it, and made use
 of it either by the first or by
 the second syllable. However,
 they always composed other
 verbs with it, as I shall pro-
 ceed to shew.

ἵεπεσθῆ 'to descend,'

כי כפשע בני ובין 'a step,' פשע
 המות. 1 Shemuel xx, 3.

ἵεπαγῶ 'to ascend,'

פש 'to augment.' Chabakkuk i. 9.
 ושאגῶ thus ἵεπαγῶ
 signifies 'to go,' and augment
 the steps, as it requires to do
 by ascending.

ἵεζῶ 'to descend,'

"אחרי 'to go, and leave a place be-
 hind,' והוא אחריו.

ἵερω 'to flourish,'

"נער 'to go and be juvenile.'

ἱᾶ 'illness,'

יעף 'fatigue.'

ἱμῶ 'to imitate,'

עין 'to look at' (in order to imitate).

ἱᾶ 'to be attentive,'

יעד 'to appoint a certain time,
thing, or idea.'

ἱορῶ 'canal,' ἱ instead of ἱ, יאור משוך 'a river which is drawn to
 another place.'

ἱορῶ 'the pupil,'

אור 'thy light.'

κρογ 'pain,'

קר 'cold,' חרף 'winter.'

κα 'to hope,'

כה חיות 'here life.'

KΔΔΔΔ 'separation,'

KΔΠΩO 'a destroyed land,'

KΔC 'a corpse,'

KΔTPU 'deaf,'

KΔLI 'corpse.'

KΔΔΔH HΔYI 'many others,'

KΔΔC } 'dark,'

KΔΔTE }

KΔΔΔTE }

KΔΠTE 'a fig,'

KΔH 'cold,'

KΔΠE 'a chamber,'

KΔΔ 'agitation.'

KΔΔΔ 'yoke, chained,'

KOTC 'a sin,'

KOTP 'deaf,'

KOT ΠΩYAT 'a hard stone,'

KOTPT 'to be afflicted,'

KOTZ 'zealous,'

ΔΔ 'to cease,'

ΔΔI or †ΔΔI 'to jubilate,'

ΔEC 'tongue,'

ΔOKC 'to bite,'

ΔOΔ 'to jubilate,'

ΔOΔ ΔOΔ 'to love,'

ΔOΔΔ 'bread,'

ΔOΔZ 'affliction,'

ΔOΔΔY 'to ignite or burn,'

ΔΔΔΔΠI 'to nourish,'

חמה 'a wall.'

עבש 'to be spoiled or destroyed,'

עפוש. Joel i. 17. עבשו

פרדות תחת מנפרותיהם.

קץ 'the end of its life,'

קץ כל בשר

בא לפני.

חרש 'deaf.'

כלה 'dissolved, to be destroyed.'

איש כמה 'many men.'

כסם 'hidden.' Deut. xxxii. 34. הלא

הוא כסם עמדי.

חנט a root which is made use of

when speaking of maturing

figs. התאנה חנטה פניה.

Song of Songs ii. 13.

כאב 'pain.' Ijob ii. 13. כי גדול

הכאב מאד.

קבה 'a chamber.' ויבא אחר איש

ישראל אל הקבה, Numb.

xxv. 8.

קום 'to arise, motion.'

כל עול 'entirely under yoke.'

חטא 'a sin.'

חרש 'deaf.'

כח נושא or כח מן שאת 'a power which

is able to carry,' (or to lay

upon it).

כבד 'a heaviness.'

כח 'powerful.'

לא 'not' (to do any more).

תהלה 'to praise.'

לשון 'tongue.'

לחץ 'to oppress.'

הלל 'to praise or jubilate.'

לב לב 'to be with another with all his

heart : 'refer to בר בר .

לחם 'bread.'

לקה 'to be beaten.'

להב 'a flame.'

נז 'nourishment,' ואמרו איש

אל אחיו מן הוא כי לא ידעו
מה הוא, Exodus xvi, 15.
'They said one to another it
is a nourishment (or something
to be prepared for it, not giving
a particular name) because
they did not know what (sort
of nourishment) it was.'

𐤀𐤀𐤀𐤀𐤀𐤀 'a sign,'	מנה 'to count, or to put a thing on a certain place.'
𐤀𐤀𐤀 'a nest,'	מקום 'a place.'
𐤀𐤀𐤀𐤀𐤀𐤀 'a refuge,'	מקום מן בא 'a refuge for him who comes there.'
𐤀𐤀𐤀𐤀𐤀𐤀𐤀 'a bed,'	מקום מן נחת 'a place of rest.'
𐤀𐤀𐤀𐤀𐤀𐤀𐤀𐤀𐤀 } 'a window,'	מקום מן ער עין 'a place of the watching eye.'
𐤀𐤀𐤀𐤀𐤀𐤀𐤀 } 'a place of trade,'	מקום מן שוט 'a place of merchants.' v. 𐤀𐤀𐤀𐤀𐤀.
𐤀𐤀𐤀𐤀𐤀𐤀𐤀 'a grave,'	מקום מן המת 'a place of the deceased.'
𐤀𐤀𐤀𐤀𐤀𐤀𐤀𐤀 } 'a congregation,'	מקום מן אחדות 'a place of an union.'
𐤀𐤀𐤀𐤀𐤀𐤀𐤀𐤀 'a desert,'	מקום מן צער 'a place of grief.'
𐤀𐤀𐤀𐤀𐤀𐤀𐤀𐤀 } 'a place of service,'	מקום מן שמש 'a place of service.'
𐤀𐤀𐤀𐤀𐤀𐤀𐤀𐤀 'a habitation,'	מקום מן שב 'a place of dwelling.'
𐤀𐤀𐤀𐤀𐤀𐤀𐤀𐤀 } 'a place for an auditory,'	מקום מן ש' } שבע 'a place of receiving hearers.'
𐤀𐤀𐤀𐤀𐤀𐤀𐤀 } a place to hide oneself,	מקום מן חבא 'a place to hide oneself.'
𐤀𐤀𐤀𐤀𐤀𐤀𐤀𐤀 'a source,'	מקום מן מים 'a place of water.'
𐤀𐤀𐤀𐤀𐤀𐤀𐤀 'to conclude,'	נסתם 'concluded.'
𐤀𐤀𐤀𐤀𐤀 'to afflict,'	מכך 'afflicted.'
𐤀𐤀𐤀𐤀𐤀 'a measure,'	מדה 'a measure,' the dagesh shews the deficient ׀ .
𐤀𐤀𐤀𐤀 'to be born,'	משה 'to take out,' (of a mother's womb). Ps. xviii. 17. ימשי ממים רבים.

This root has been made use of for the name of the great man,
who, when a child, was taken out of the water by the Egyptian
princess Thermuthis.

It has been reasonably thought by many learned persons that his name
must have been an Egyptian one, as Thermuthis gave it to him in her mother

tongue, and the etymology of it was supposed to be either a composition of 𓆎𓅓𓏏𓏏 𓆎𓅓𓏏𓏏 (better CET), or 𓆎𓅓𓏏𓏏 ,* as all these words commemorate his wonderful preservation from the water.


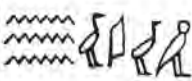


But a most difficult question still remained; whose words were the following מִשְׁתַּחֲוֶהוּ "כי מן המים משתחוהו" "because out of the water did I take him?" *Exod. ii. 10.*

These words could not have been said by Thermuthis, as they are the plainest Hebrew words which could possibly have been used, and they cannot be the words of the Bible, as they are used in the first person מִשְׁתַּחֲוֶהוּ .

I therefore propose another etymology, which might be preferred to the former for two reasons. One is that I do not take the word as a compound one, but read it as it is, and the other is, that I am able, by transcribing the whole passage into hieroglyphics and Coptic, to shed a light on all the following words as they were spoken in plain *Egyptian* by Thermuthis, and as they are still Hebrew. The affinity of the former with the latter is strongly proved even by that passage alone.



Thermuthis did not consider the former birth which had been given to him by his mother as one which gave him life in this world, as he was exposed to perish in the waters. The Princess was the person who might be considered as the giver of his birth and existence by her preserving him. She therefore considered him as *her* son, $\text{וְיָהִי לָהּ לְבֵן}$ *loco laudato*, and called his name "*Born, because out of the water is he first born.*"


וַתִּקְרָא שְׁמוֹ 'And she called his name.'

					
𓆎𓅓𓏏𓏏	𓆎𓅓𓏏𓏏	𓆎	𓆎	𓆎	𓆎𓅓𓏏𓏏
מִשְׁתַּחֲוֶהוּ	הַמִּים	מִן	כִּי	וַתִּקְרָא	מִשְׁתַּחֲוֶהוּ
(He)	the water	out of	because	and she said	born.
was the first-born.					

The learned reader will not object that in the last word is in Egyptian 𓆎𓅓𓏏𓏏 and in the Hebrew מִשְׁתַּחֲוֶהוּ as this is a case so frequently met with, and if still he be not satisfied with it, I can even propose another etymology, which is exactly the same as in Hebrew (permutating ת for ש); only the last syllable הוּ would not be expressed, which would not be of so much consequence if only the principal sense of the passage is well preserved. It is to be expected that a corrupted offspring of a language might lose in a whole passage *one* syllable which sounds sometimes like a vowel *u*; I would then transcribe it into Egyptian, and the meaning would be instead of "was the first born," "was the son born."

* Paulii Ernesti Jablonakii Opuscula, quibus lingua et antiquitas Aegyptiorum, difficilia librorum sacrorum loca et historiae ecclesiasticae capita illustrantur, ed. Jona Guill. Te Water Lugduni Batavorum MDCCCIV. Tom. I. p. 152—158.

 CI ת (הו) שי present or son	 MEC משי משה to take out or to be born.
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משה אנת thou hast been engendered  CI

has been taken out or born:’ from a Papyrus which is in the library of his Royal Highness the Duke of Sussex, to whom I beg to make my humble acknowledgment for his condescending courtesy and kindness. If we had a few such patrons of literature as that enlightened prince, I should hope to see another Augustan age before I pay the debt of nature.

ΜΕΤΑΤΟΜΟΤ ‘immortal.’ Before I proceed to the analysis of those words which are composed of ΜΕΤ, it is necessary to observe, that I do not agree with preceding grammarians, that ΜΕΤ denotes, in such words, the conjunction ‘and.’ I cannot comprehend what there is to be understood in ΡΕΕΞΕ, ‘free,’ and ΜΕΤΡΕΕΞΕ ‘liberty.’ What relation can it have to a word which would express ‘and free’? I think the syllable ΜΕΤ could be better translated, if added to another word in the way of composition by מת, the syllable which forms a verb to a substantive, in the התפעל. I need not remind the reader, that the Hebrew has not a present tense, as this is always expressed by the substantive and the personal pronoun. Thus, a person who teaches himself is called מתלמד, and to express ‘I teach myself now’ is rendered by אני מתלמד: therefore the syllable ΜΕΤ, added to any verb or adjective, would denote a substantive. But if it be objected, that even the syllable which I alluded to is a composition of a מ, which is the real sign of the participle, and the ת belongs to the התפעל; I answer, it is so for the very reason that the syllable מת is only the transforming sign into התפעל; a conjugation which expresses a reciprocal fact, always signifies that such and such an action has *perfectly* been done, as [there is nothing better executed than that which the man does for himself. Therefore, מת would, according to that idea, denote ‘entirely;’ thus the above-mentioned word ΜΕΤΑΤΟΜΟΤ is מת עד מת ‘entirely not dead.’

ΜΕΤΡΕΕΞΕ }
 ‘a testimony,’ }

מת אמת ראה ‘he saw entirely the truth.’

solitary. **תמר** **ורשב**
 ושוממה 2 *Shem.* xiii. 20.
 כי רבים בני שוממה מבני
 בעולה *Jeshaj.* liv. 1. refer to
שששששש.

μεταψυ† 'majesty,' **מתנשא** 'entirely above, superior.' Here again is the exact participle of התפעל.

μετρεψο† 'timidity,' **מתראה חת** 'he shews himself timid.'

μετρεψεσσε } **מתראה שמש** } 'he shews himself to be a servant
πο† 'worship,' } **נוטר** } to the watcher,' i. e. to God.

μετρεψερπ } **מתראה ער פה נאה** } 'he shews himself to be watch-
ετπλεψ } } ful for that which is good or
 'beneficent,' } fine.'

μετρεψετρω† } **מתראה פה** } 'he shews himself for vanity
 'malice,' } **תהו** } or emptiness.'

μετρεψωτε } **מתראה סתם** } 'he shews himself to be close,
 'obedience,' } } or quiet under the orders of
 superiors.'

μετρεψεν } **מתראה שדוא** } 'he appears to be here grate-
εεο† 'gratitude,' } **פה חנות** } ful.'

μετρεψ† } **מתראה תת** } 'he appears to give consola-
 'consolation,' } **נחמות** } tion.'

μετρε 'witness,' **אמת ראה** 'he saw the truth.'

μετρω 'human,' **מת רום** 'entirely high or superior.'

μετσα 'ornament,' **מת זיו** 'entirely splendour.'

μεττο } **מת טובה** } 'perfectly good.'

μετφλη 'vain,' **מת פה לא** 'entirely here nothing.'

μετψε 'service,' **מת שמש** 'to serve, service, or perfect service.'

μετψη 'union,' **אמת שאר** 'a true relation.'

μετψο 'hypocrisy,' **מת שוא** 'entirely false.'

μετψω } **מת שומ** } 'perfect commerce.' v. שומ.

μετψη† } **מת חיות מן** } 'a perfect life of one,' (as they
 'concordance,' } **אחד** } all would be one).

μετσλ 'shadow,' **מת צל** 'entirely shadow.'

μεν 'memory,' **מח** 'brains.'

μεν† 'justice,' **אמנת** 'truth,' **תום** 'perfect.'

οψ 'support,' **עוזר** 'the supporter.'

אֶלֶף 'a master, a commander,'

נֹף 'an elevation.' Ps. xlviii. 3.

יִפֶּה נֹף מְשֹׁשׁ כָּל הָאָרֶץ.

נְבִיא 'a prophet.' נֶבֶל 'a city

of priests.' 1 Shemuel xxii. 19.

וְאֵת נֶבֶל עֵיר הַכֹּהֲנִים.

סָוֶא 'a word,'

שָׁחַ, שִׁיחָה 'to speak.'

עֲוֹן 'abomination,'

זֶבֶח 'flowing,' generally in a sense which expresses an uncleanness.


עָנָן 'clouds,'


שָׁבַב 'to imbibe water.'



אִמָּה or אִמָּתָה 'the woman,'




אִמָּה 'the mother of life.'


The Egyptians never put down their words as we do at present, viz. write first an article, then the adjective or number, according to grammatical construction; they always put down their principal idea, and then surrounded the figure by signs, for gender, number, and adjective, not in a particular direction, but as it happened to suit the convenience of the writer.



It may be supposed that in transcribing the holy characters carved on stone (hieroglyphics) into hieratic, or into enchorial (common writing), they used to put down those characters from left to right, instead of from the right to the left as before. Thus they wrote, instead of , which is expressed by



the figure of a woman , and proceeding from the right to the left, the







syllable  : so that it was to be read אִמָּה חַיָּה. When transcribing

it into common characters, they put down   The syllable , which

is expressed by an ichnographical line of the plain female figure  we see on the left hand side of the group, and the next two signs, which are to

express   are now to be seen on the right. Thus it is plain that

a word, which originally was called אִמָּה חַיָּה, 'the mother of living beings, just as the Bible expresses the reason why the first female has been named חַיָּה (instead of חַיָּה) אִמָּה, because she was the mother of all living beings, changed its denomination in   *thima*, which is nothing more than

אִמָּה		חַיָּה	אִמָּה		אִמָּה
חַיָּה		חַיָּה	חַיָּה		חַיָּה
חַיָּה		חַיָּה	חַיָּה		חַיָּה

That the η has been transcribed into a τ is well ascertained by several observations which I have made.

$\chi\omega\omega$ 'a book,' is the Hebrew word שום 'to set, or lay before.' The

permutation of χ for σ I sufficiently demonstrated at the nominative $\chi\omega\epsilon$, which is in Bashmuri $\sigma\omega\epsilon$, but it would be necessary to speak in some detail respecting the relation of *setting*, or laying before, to the word which should express *book*. Let us inquire what root has been made use of in the Hebrew for the word *book*. It is expressed by the root ספר 'to relate,' to acquaint the succeeding generations with that which occurred in our time: ולמען תספר באזני בנך. *Exod. x. 2.* The laws which are to be left for posterity, or any thing which should be communicated to others, in order that it might be kept in their memory, is expressed by the word שום: thus, ואלה המשפטים אשר תשים לפניהם 'these are the laws which thou shouldst lay before them.' When speaking of commandments, that they should be permanent in their memory, it is said שימה בפיהם 'lay it in their mouth;' hence a *book* ספר is derived from ספר 'to relate,' and in the Egyptian from the root שום 'to set or lay before,' $\omega\omega\omega$ or $\sigma\omega\omega$, which is שום or שם.

$\omega\pi$ 'strong, mighty,'

$\eta\eta$ a root which always denotes to congregate for violence. $\eta\eta$ גר אתך עליך יפול *Jeshajah liv. 15.*

$\sigma\lambda\epsilon$ 'lame,'

על ירכו 'lame,' צלע.

According to the preceding analysis, the following passages adduced by the celebrated Champollion le jeune would be thus transcribed into Hebrew.

'commencement,'	תחלה	τϷΗ		'Beginning'
'of'	מן	ע		'of'
'that which is to lay before'	השמה	σωωωω		'the book'
'of the'	מן את	πτε		'of'
'true splendour,'	אמנת זיו	επτεωω		'adoration'
'of the seeing } watcher'	מן פה ראה נומר	ε πρη κτρ		'of the God Sun,'
'in the place'	מקום	ע		'in'
'of the region (or power) } of truth.'	כח אמנת	εεεπτ κ&ε		'the region of Amenti.'








Here it is to be observed, that the word *adoration* is expressed in Hieroglyphics by $\frac{1}{\lambda}$ 'splendour,' and a papyrus roll which are the two Hebrew and Egyptian words אמנת εεεπτ 'truth,' τεωω or cioε 'splendour.'

The word εε 'here,' is to be read from the right to the left, מקום.

The word which expresses κ&ε 'earth,' also denotes 'region,' כח.

The word τϷΗ I only named because of its belonging to the passage, but not for its similarity.

'The basket,'	סל	κλoC or cλoC		'the bed,'
				(funeral)
'of the'	מן את	πτε		'of'
'supporter'	עזר	oτcipe		'Osiris'

' here, the present,' or (son)	פה ש	ΠCI		' the son '
' of '	מן	π		' of '
' the sister '	(אחות)	TCWNE		' the sister '
' of the '	מן את	ñTE		' of the '
' mother '	אם	TETET		' mother '
' of the '	מן את	ñTE		' of '
' his mother '	אמו	TECETET		' his mother. '

I have adopted the words in general as they occurred to me in reading whole passages or in the lexicon, and it will be found that numbers of them correspond exactly in the Hebrew and Egyptian languages. The reason I have not given the pronunciation of the latter and the punctuation of the former is, the Hebrew words are so very plain and so coincident with the Egyptian, that every person who is acquainted with the Hebrew can read them with facility.

Unfortunately I have been unable to see Rossi's *Etymologiae Aegyptiacæ*, which the highly learned Baron de Sacy named to me when I had the gratification of conversing with him in Paris.

The annexed title-page has been copied verbatim from a book which contains several Æthiopic translations of Ruth, Jonah, Joel, Malachi, and Zephaniah, as well as some chapters from the New Testament. No. 6. is a portion of the Psalm now under consideration. The number of the volume is 61. H.

That the Egyptian language is a corrupted offspring of the venerable Hebrew will, I trust, appear to all who are impartial in the examination of the proofs which I have now adduced, and which I purpose to continue if encouraged so to do.

L. LOEWE.

55. Mansell Street,
Goodman's Fields, London.

ERRATA.

Page. line.

12 23 for 'that' read 'the.'

13 20 for 'שול' read 'שול'.

26 the hieroglyphical character which denotes an Cj should be with its head to the right hand side,

ΨΑΛΜΟΣ Α ΤΩ ΔΑΔ ΠΟΤΡΟΝΝΕΝΣΧΡΙΜΠΙΣΑ
ΧΕΝΛΑΣΝΤΗΠΙΤΙΟΣ :

HOC EST

PSALMUS PRIMUS DAVIDIS

Regis Filiorum ISRAEL,

In LINGUA COPTICA seu ÆGYPTIACA,

Penuria COPTICI caractere GRÆCO ob convenientiam
expressus, cum Arab.-Latin. VERSIONE ad verbum reddita, & vera Coptita-
rum PRONUNCIATIONE, addita ANALYSI,
& HARMONIA;

Nunc primum in lucem editus, & loco speciminis exhibitus

M. THEODORO PETRÆO,
Flensburgo-Holsato.

أَنْدَكَ أَنْدَكَ بِهَمْ شَوْ بِسَارْ*

Paucum paucum junctum, erit multum.

In nomine Patris & Filii, & Spiritus Sancti, Dei unius.

* وَاحِدِ إِلَهٍ أَقْدِسِ أَلْرُوحِ وَ الْإِبْنِ وَ الْآبِ اسْمِ ب

Chan ibran amphiwod, nam ibschiri, nam bihnâuma âlthônab ounôudi anowod.

XEN ΦΡΑΝ ΜΗΡΙΤ ΝΕΜ ΠΙΣΧΗΠΙ ΝΕΜ ΠΙΠΙΝΑ ΕΘΟΤΑΒ ΟΤΝΟΤΑΙ ΝΟΤΩΓ :

PSALMUS PRIMUS.

الاول المزمور*

ΨΑΛΜΟΣ Α.

Beatus ille vir, Beatitudo illi homini, qui non abiit in consilio non cultorum Dei :

إِلْعَابِدِينَ غَيْرِ مَشُورِهِ فِي يَذْهَبُ لَمْ الَّذِي لِلْإِنْسَانِ طُوبَى vel طُوبَى الرَّجُلِ هُوَ طُوبَى

Oumakários ba birómi, wouniádh ambirómi, óda ambáphscha chan ibsóschni andaniasavás :

ΟΤΜΑΚΑΡΙΟΣ ΠΕ ΠΙΡΟΜΙ (ΝΟΥΝΙΑΤ) ΜΠΙΡΟΜΙ ΕΤΕ ΜΠΕΦΕΧΕ ΧΕΝ ΠΙΣΟΧΝΙ ΝΤΕΝΙΑΣΕΒΗΣ :

& non stetit super pedes ejus in via operantium peccatum; & non sedit super cathedram pestilentium.

وَلَمْ يَمْشِ عَلَى بَجَلَسٍ وَلَمْ يَأْخُطِئْ صَانِعِي طَرِيقِي فِي رَجْلَيْهِ عَلَيْهِ يَقِفُ وَلَمْ

óda ambaphóhiárádh hi ibmwid andanirafarnoui; óda ambaphhúmsi hidkáthadra andaniloimós.

ΟΤΔΕ ΜΠΕΦΟΙΕΡΑΤ ΙΦΜΩΙΤΝΤΕΝΙΠΕΦΕΡΝΟΒΙ : ΟΤΔΕ ΜΠΕΦΕΜΣΙ ΙΤΚΑΘΕΑΡΑ ΝΤΕΝΙΑΟΙΜΟΣ

Sed ejus voluntas erit in Lege Domini

* أَلَرَّبِ نَامُوسٍ فِي تَكُونِ إِرَادَتِهِ لَكِنْ

Alla ara baphowusch schob chan ibnómos amibschois.

ΑΛΛΑ ΕΡΕ ΠΕΦΟΤΩΣΧ ΣΧΟΠ ΧΕΝ ΦΝΟΜΟΣ ΜΙΣΧΣ :

Hanc materiae intactae, & primum tentatae particulam in gustum dare
libitum est, quam subsequetur integrum Psalterium Copticum seu
Ægyptiacum cum Versione Arabica et Latina, types genuinis (faveat
modo fortuna virtuti !) excudendum.

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