THE ORIGIN
OF THE
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
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The learned have ventured to decipher 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 deciphering 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, Ackerblad, 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 deciphering 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.
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 Pro- dromus Ægyptiacus (Rome, 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 Petreus, 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 Egyptiaca, una cum versione Arabica, nunc primum in Latinam versum et in lucem edidit, a M. Theodoro Petreto; 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 Thomae Roycroft, clo loc. lix. A learned person, who evidently had not seen the work, supposed that Leyden was the

* Lelong, Bibliotheca Sacra, t. i. p. 3.
† Peireskli Vita, authore Gassendo; ed. 3. Hage Concilium, 1655, in 4to. p. 159, 196.
‡ Salmassii Epitola, p. 164, &c.
§ Antiquitates sectae Orientalis, p. 157.
‖ Lado Allachus, Apex Urbanus, Hamburgi 1711, p. 546 et seq.
** Ex. Wassero, Figuri, 1610.
††† Swagneri Orientalis. Heidelberg, 1560 p. 28, 57, 89, 90.
place of publication; and that London had been subscribed through mistake; he also thought this page contained the whole chapter.

Petrius 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. Sim. 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 Acolothu, 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

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† Ed. Bernardi Vita, 1. 44.
++ Leibnitis Opera, t. vi. p. 124.
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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 Aegyptiaca 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!"


This is the testimony of M. Quatremère, in his Recherches sur l'Egypte, 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, יִשְׁעֵי פַּהֲנֵו. According to the Bible, Joseph saved the lives of the Egyptians; for they said יִשְׁעֵי פַּהֲנֵו, 'thou hast kept us alive.' Gen. xlvi. 25. Now the words יִשְׁעֵי פַּהֲנֵו put into hieroglyphics will stand thus:

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

proved by the Analysis of that and the Hebrew.

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.

C1 כיעש is in Hebrew a present, 'ת to thee shall

kings bring presents'; hence in the Egyptian language סא, 'to receive,' סא 'a child,' particularly a son, being considered a present from God.

When Joseph interpreted the first dream of Pharaoh, he said, What God is about to do, he has made known to Pharaoh; then he repeated it, saying, 'This is the thing which I have spoken, what God is about to do, he shewed unto Pharaoh.' He said it a third time, 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:

I hope the learned will not object that, in the Egyptian, it is כ instead of סא, as that is a case which occurs an hundred times in the language.
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III נ denotes the article. The reader, who is anxious to know what relation the Egyptian article has with the Hebrew word נ, may refer to p. 9, where it is treated of exclusively.

ית "ה is an abbreviation of מנה, and is exactly the Hebrew word רהם 'a watcher,' ותליסב תאיר '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.

III נ 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.

ח, כ, or כ, כ, כ, 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 Dominicans 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, Laeroze, Jablonski, Raphael Tuki, M. Scholtz, Woide, the Cardinal Borgio in Rom., P. Georgi, M. T. Bernard de Rossi, Thomas Valperga, the Baron Sylvestre de Saecy, 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'Egypt, p. 16:

* Thesaurus epistolicus, Lacros, t. i. p. 92.
‡ Thesaurus epistolicus, Lacros, t. i. p. 92.
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'Abbe Renaudot (Dissertat. de Ling Copt. p. cxxvi.) avoit déjà réconnu que le Copte n'avait aucun rapport avec l'Hebreu ni avec ses dialectes. Ceux qui, comme Blumberg (Fundament. Ling. Copt. p. 17 et suiv.), l'Abbe Barthelémy (Académie des Inscriptions, tome xxxii. p. 222 et suiv.), le P. Georgi (Fragm. Evangel. S Joh. p. xlii. et xliii; it. p. 298, 299, 320, 336, 446) ont cru y trouver de l'analogie avec l'Hebreu, 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 etymologyzing 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 \[\text{OOffi} n. m, \] which has a striking similarity to the Hebrew word \[\text{nD} \] '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, \[\text{nD} \] '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 \(h\) \(\pi\), and passing through the pressure of his lips, would produce the sound of a \(p\) \(\pi\) \(\pi\) (\(7nD\)).

It would thus be evident, that the Hebrew word \(\text{nD} \) 'mouth,' is composed of two sounds; one the \(\pi\) \(h\), signifying 'the breath,' and the other
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the p, signifying 'lips,' and the whole word, being the first natural production of the mouth, denotes it, ỉ infer 'mouth.'

The expression of the word here is also given by that word ỉ, 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 ỉ or ḫ, 'the,' or 'this,' the demonstrative pronoun, is exactly the Hebrew word ḫ 'this,' or 'that.'

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

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 show what we were desiring; hence the article ỉ the, or the demonstrative pronoun this, has been the true basis of all languages.

The Article, feminine gender,
is expressed by ḫ; ṭ, ṭ, ṭ, the very character corresponding to the Hebrew ṭ, forms the feminine gender, like ḥ, by the addition of the ṭ or ṭ, becomes feminine, ṭ, ṭ, ṭ, &c.

The feminine article ṭ 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. COH denotes 'a brother,' in Hebrew ṭ 'a brother.'

In Hierogl. or in Hierat. TOHNE denotes 'a sister,' in Hebrew ṭ—HEN 'a sister.'

Thus it is evident that COH 'a brother,' becomes feminine, denoting a sister, by adding a ṭ. TOHNE, just as in Hebrew ṭ 'a brother,' by the addition of a ṭ becomes λ 'a sister.'

The ṭ, or ṭ, also signifies the feminine gender in the future tense, ṭ 'she will say,' ṭ 'she will go.'

The plural of the Egyptian article is denoted by ṭ ṭ, or ṭ, similar to the termination of all the masculine nouns ṭ. The permutation of
proved by the Analysis of that and the Hebrew.

The nouns form their plural by changing € into €0€, the same termination relates to the formation of the plural in Hebrew verbs, as from גלד 'to walk,' ובלי 'they walked,' יונש 'to keep,' יהושע 'they kept.'

The nominative case is expressed by the words יָעַבְרָא, יָעַבְרָא for ע, which is the case in Sahidic, in the same word; here we recognise the Hebrew word יָעַבְרָא 'subject,' which is the noun when placed in the nominative case.

The genitive case is denoted by the word יָעַבְרָא, which is a composition of יָעַבְרָא and יָעַבְרָא; the genitive has then the same power as in other languages, of di or du; thus, יָעַבְרָא יָעַבְרָא 'of the word,' instead of יָעַבְרָא יָעַבְרָא. Reading that word in Hieroglyphics, we only discover the יָעַבְרָא and the יָעַבְרָא, which might prove that it was alluding to a word terminating in יָעַבְרָא and יָעַבְרָא, as is to be seen in the following passage, which is read on the tomb of Menéptah the 3d, first corridor:

The dative case takes the יָעַבְרָא, or יָעַבְרָא, and sometimes יָעַבְרָא, signifying a certain place, where a thing should be brought to or given, either in reality or identically. The יָעַבְרָא might stand for the word יָעַבְרָא, or יָעַבְרָא 'place,' and the dative sign יָעַבְרָא might be an abbreviation of יָעַבְרָא 'to.' The celebrated Champollion le jeune observes, that there is to be found in the dative case the character יָעַבְרָא which is an יָעַבְרָא or an יָעַבְרָא, analogous to the Hebrew word יָעַבְרָא 'to.'

The accusative case, which is sometimes expressed by יָעַבְרָא, might be an abbreviation of יָעַבְרָא, a word which always rules the accusative case in Hebrew, as יָעַבְרָא תְנוּדָה יָעַבְרָא יָעַבְרָא יָעַבְרָא.

The ablative case takes יָעַבְרָא or יָעַבְרָא, corresponding to the Hebrew word יָעַבְרָא 'of,' or יָעַבְרָא '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 יָעַבְרָא יָעַבְרָא - The
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plural of some adjectives is denominated by the termination analogous to the Hebrew שָׁלוֹם, קָהָב, מֵתָן, קָבָב.

The comparative is formed by the word $\text{έγότε}$ 'above' or 'more than;' the $\varepsilon$ with the accent, we know, denotes a deficient character, which might be $\pi$; thus $\varepsilon\pi$ would probably have been introduced by a rapid pronunciation, instead of $\pi\iota$: the following syllable $\iota\gamma\tau$ is undoubtedly the word $\pi\iota\gamma\tau$; consequently $\text{έγότε}$ would be composed of $\pi\iota$ and $\iota\gamma\tau$, which is the real comparative sign in the Hebrew יְהוָה לֹויָר $'taller than his brother,' or יְהוָה לֹויָר.

The superlative degree is sometimes formed by adding $\varepsilon$ to the positive, with אָל $'all;' the syllable $\varepsilon$ is like the above-mentioned $\pi\iota$ and $\text{έτε}$ $'is perfectly,' changing the $\tau$ into an $\sigma$, the Hebrew word אָלָש $'all the others;' thus we recognise the superlative degree of the Hebrew לֹויָר אָלָש $'taller than all the others,' instead of אָלָש $\pi\iota$. In Sahidic and Bashmuric, the superlative is sometimes formed by $\text{έματε}$; here the Hebrew word אָלָש 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 $\text{יוּל}$ 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 $\text{יוּלָה},$ $'to live,' or $'to breathe.'

The personal Pronouns.

Mas. Sing.

$\dot{\text{ά}}\text{ποκ} '\text{οί}.'

$\dot{\text{ά}}\text{ποκ} '\text{οί}.'

The principal sound of $\text{יוּל}$ or $\text{יוּל}$ is here discoverable, and the sign for the second person has been given by the $\theta$, the Hebrew $\tau$.

2 p. f.

$\dot{\text{ό}}\text{όκ} '\text{ού}.$ The same sound as in the second person singular, but it has been shortened like the same pronoun in the Hebrew.

$\dot{\text{ό}}\text{όκ} '\text{ού}.$ The principal sound of the root, and the affixed $\chi$ similar to the Hebrew $\psi$, which, though quiescent in $\nu\iota\nu$, yet is mobile in $\psi\nu$.

$\dot{\text{ό}}\text{όκ} '\text{ού}.$ The termination of $\nu$ 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 $\theta$, $\tau$, $\tau$. 
proved by the Analysis of that and the Hebrew.

Plural, Mas. and Fem.

**ןונ** 'we,' exactly the Hebrew pronoun וְנַנּ; there is only the נ, which the Hebrews pronounce guttural, and which might have been pronounced as the מ, the same as מַל, instead of מְלָנָ.

**נְוֶטֶנֶן** 'ye.' The Hebrew לַנָ or לַנָ. The Dagesh in נ shewing the deficient character מ.

**נְוֹorda** ' they.' Here we perceive the principal root united with the plural termination ל like לָנָ, 'they came,' לָנָ, 'they saw.'

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

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The demonstrative and relative pronouns are sometimes prefixed to the possessive, as נָנָ לָנָ 'mine,' analogous to the Hebrew לָנָ לָנָ, which is abridged by the word לָנָ 'mine,' 'belongs to me,' or לָנָ, לָנָ, לָנָ, &c.

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

The interrogative pronoun נָנָ, 'who,' or 'what,' is exactly the Hebrew word נ or נ in, only it is transcribed from Hieroglyphics, where it is expressed by נ or נ, which might have been read נ, or נ, or נ, as well as נ, or נ. I shall have an ample opportunity of explaining this, when analysing the word נָלָה 'woman.'

In the Sahidio, the interrogative pronoun is expressed by the word נָלָ. Here I am inclined to recognise the words נ נ 'what is to him?' The sounds נ and נ, are frequently changed one into another; the same we know is the case with נ and נ, consequently, in the question נָלָ נ 'what is to you?' we discover נ נ?

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.

נָנָ or נָנָ 'to live.' The word נָנָ in Hebrew signifies 'to sigh,' to breathe,' as well as it denotes the pronouns נ and וְכ. נָנָ, נָנָ.
The Origin of the Egyptian Language

It signifies 'to rest', מ and also 'a place of repose', ענו. It also means 'an upright line to measure,' כחארות וב (Anos 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 מ 'to sigh,' 'to breathe,' only with a permutation of the מ into a מ, 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 מ as breathing distinguishes sleep or repose from death מיקוט מיקא תמייקוט.

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

מע or מע denotes 'a judgment,' in the Egyptian language, and מ '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.

מע or מע, 'affliction,' מע. This word is derived from מע which signifies 'to bend,' hence מע 'of thy brother will be bent (by affliction, or distress').

מע 'a son,' מע the nearest relation מ מ; it seems to be a termination of מ 'flesh.' The 1 of מע is like the (') in Hebrew, which forms the word into a substantive, as ד - נ - מ, מ - מ - מ.

מע 'a bed,' מ '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 מ is a Greek one, מ.

מע 'heaven' מ or מ 'swelling' or 'rising,' is so called from its appearance in rainy weather, when clouds seem swelled with water; hence מ, like מ - מ - מ - מ - מ - מ - מ - מ - מ; 'to lament' or 'call,' for the rising or swelling of the throat.

מע 'a man,' מ 'high,' מ 'upwards,' מ; hence a man, from his constantly walking upright, and his superior intelligence, מ.

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

Adler, in his Biblisch critische Reise nach Rom, p. 192, said, מע or מע signified 'height.' The learned object that the word מע is not to be found in the Egyptian language with this meaning; but I think the word which denotes 'man,' מע, 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 מע, in many languages, always denote
proved by the Analysis of that and the Hebrew.

a certain distinguished place; as the word נָאָס, בֹּרֶם or הָרָם could also be included under the same root.

The Hebrew word נָאָס, 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 הבועש נָאָסָב (Ho·shea 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 נָאָס נִדָת.

A temple,' would be recognised by the Hebrew word נָאָס, 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 הבועש נָאָסָב (Ho·shea xiii. 3) : hence the name of a house or vessel in the Talmudical terms was denoted by the same word.

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The Origin of the Egyptian Language

**NAGH** 'to rescue,'

**KOCEN** 'to bury,'

**OELAI** 'to defend,'

**NETGHN** 'secret,'

**GYNUN** 'to dwell,'

**OJHELNIC** 'to hope,'

**Boekey** 'to kill or murder,'

**ORWINU** 'light,'

**EPOXWINU** 'to enlighten,'

**KOT** 'to turn away,'

**Gnodi** 'to praise, to delight,'

**AENOR** 'immortal,'

**ADNOR** 'an irreligious person,'

**GEET** 'grace,'

**ET** 'when,'

**MORU** 'to feed,'

**AELENKOT** 'the place of repose,' composed of **NAGH** 'repose,' composed of **Nun** 'a place of breath.'
The Egyptians denominated all foreigners \textit{barbares}, or \textit{desolate}, מָשָׁה as in Hieroglyphics that word is expressed by the figure of a kneeling person, whose hands are tied across on his back, שֵׁם. 2 Shemuel xiii. 20.

With the same word, the Egyptians expressed \textit{barbarian}, as is to be seen in an inscription on one of the basso relievos of the great temple of Lobsamul.*

All the following Hebrew roots have to be translated by means of the埃及 Hieroglyphics, and they are as follows: 1. יְמֵשׁ הָנָּה 'to rest, or repose,' belongs to the same root, consequently it would be like יָמֵשׁ הָנָּה כֹּלְכָּה קֹט. קֹט. יָמֵשׁ 'solitary.'

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

<table>
<thead>
<tr>
<th>הָנָּה</th>
<th>שֵׁם</th>
<th>יָמֵשׁ</th>
<th>יָמֵשׁ</th>
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<th>יָמֵשׁ</th>
</tr>
</thead>
<tbody>
<tr>
<td>'barbarian men they'</td>
<td>'put thou,' (in pieces)</td>
<td>'to move,'</td>
<td>'to arise.'</td>
<td>'to die,'</td>
<td>'beat,'</td>
</tr>
</tbody>
</table>

* Copied by Champollion le Jeune.
The Origin of the Egyptian Language

Before I analyze many words compounded with $\text{선}$, I must make one observation. The word I am alluding to is $\text{선}$, 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 $\text{חל}', 'to walk,' or 'to pass away,' in the same sense as the word $\text{חל}', 'to pass,' is used speaking of the time; hence, $\text{חל}', 'prey,' $\text{חל}', 'a thing which has been taken away,' and is no more in the hands of its owner. Thus the meaning of $\text{선}$ in Egyptian is analogous to the Hebrew, and always denotes 'not,' or 'deprived of.'

$\text{선}$ 'immortal,' $\text{חל}$ 'not death.'

$\text{선}$ 'without mother,' $\text{חל}$ 'without mother'; see $\text{חל}.$

$\text{선}$ 'disobedient,' $\text{חל}$ 'not quiet;' the word 'obedience' is here expressed by the word $\text{חל}', 'quiet, to listen to the orders of one's master.'

$\text{선}$ 'indivisible,' $\text{חל}$ 'not separated.'

$\text{선}$ 'without care,' $\text{חל}$ 'without head.'

$\text{선}$ 'without hearing,' $\text{חל}$ 'without hearing.'

$\text{선}$ 'disobedient,' $\text{חל}$ 'not listening to one's voice,' $\text{חל}$ 'not hearing.'
proved by the Analysis of that and the Hebrew.

证明的分析。
The Origin of the Egyptian Language

neqsci 'his tongue,' 
neqsci 'here, to him, tongue.'

remtu 'denude,' 
remtu 'flesh.' (to be without clothes).

ertc 'to fight, or be in war,' 
ertc 'the destroyer.' Jerem. 1. 3.

ertc 'detestation,' 
ertc 'detestation.'

ertc 'to go, to come,' 
ertc 'thy coming, or going.'

ertc 'oblivion,' 
ertc 'to delay.'

ertc 'darkness,' 
ertc 'thickness, cloudy.' Darkness itself is never expressed by a word; there are always to be found such words as signify 'to withdraw,' remtu 'to be deprived of light,' remtu '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 remtu denotes 'to be enveloped,' like remtu 'the heavens enveloped themselves with clouds, (1 Kings xviii. 45) and blackness,' or darkness in remtu.

ertc 'mute,' 
ertc 'any thing which is corrupted.'

ertc 'a month,' 
ertc '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

ertc 'to be pregnant,' 
ertc 'to be pregnant,' Job xxii. 10.

ertc 'fruit,' originally it denoted 'fruit.'

ertc 'fruits of the earth,' Jobo-

shua v. 11, then it became a

ertc 'fruit.'
proved by the Analysis of that and the Hebrew.

€iłpəl ‘an elephant,’
€iłl ‘a looking-glass,’
€iłl ‘a big head.’
€iłl ‘splendour, bright.’
€iłl ‘ornament, purified gold.’
€iłl ‘light, thy light.’
€iłl ‘to have the power of doing.
€iłl ‘to make, to cause to make,’
€iłl ‘to make,’ changing the p into 1 into 1 into 1
€iłl ‘ornament, to me,’
€iłl or 11 ‘to be waking.’
€iłl ‘to make,’ is in Hieroglyphics expressed by an open eye and

€iłl ‘to make,’
€iłl ‘to see,’
€iłl ‘to make, to cause to make,’
€iłl ‘to make,’ changing the p into 1 into 1 into 1
€iłl ‘ornament, purified gold.’
€iłl ‘to make,’
€iłl ‘to make,’
€iłl ‘to make,’
€iłl ‘a key,’
€iłl ‘to make,’
€iłl ‘to devastate,’
€iłl ‘vapour’ (changing the 1 into p
€iłl ‘a grave,’
€iłl ‘great;’
€iłl ‘good;’
€iłl ‘fidelity;’
€iłl ‘vain;’
€iłl ‘to place;’
€iłl ‘to promise;’
€iłl ‘a key;’
€iłl ‘to open;’
€iłl ‘a door;’
€iłl ‘to act;’
€iłl ‘devastation, hell;’
€iłl ‘to move;’
€iłl ‘devastation, bell;’
€iłl ‘to move;’
€iłl ‘a valley, or any thing which is deep;’
€iłl ‘a giant;’
€iłl ‘fine, beautiful;’
€iłl ‘pleasantness;’
€iłl ‘dust;’
€iłl ‘a thing which is placed,’ an ark or chest.
€iłl ‘to promise;’
€iłl ‘a thing which is placed,’ an ark or chest.
€iłl ‘to promise;’
€iłl ‘a watchful seer;’
€iłl ‘the principal;’
€iłl ‘time;’
€iłl ‘to walk about;’
€iłl ‘merchant;’

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
The Origin of the Egyptian Language

'merchant,' except חימר which signifies 'to walk around.' Genes. xlii. 34. ויהויה תונו; 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 חימר 'merchant,' הסוח '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. יתוה אמוט מחר; yet the latter contains it more emphatically, as the same root is made use of to signify 'to swim.'

אעגפ 'to force another,'
אָתָה 'to make, and to force another.'

אַנּ 'to walk around,'
אַלְלָה 'which signifies 'to walk around.'

אָמָה 'a living animal.'

אַלּ 'soft, sweet.' Ps. lv. 22. אַלּ מַלְּקָה נָזִין .

אָלְמ 'thanks, or grace.'

אָלְמ 'thanks, or grace.'

אָלְמ 'gratis, favouring'

אָלְמ 'to make.'

אָל 'to count.' Ps. xl. 6. עֶבֶר מְסָר .

אָל 'winter.'

אָל 'and it was alarmed,' כִּלּוּ דְּהֵר .

אָל 'to anoint,' מְשָׁר .

אָל 'to hide,' the א changes into א, א and K.

אָל 'a captive, א permutating for א, יָשָׁב 'to sit or dwell.'

אָל 'a side, a row, a rib.'

אָל 'to perfect the accused,' א a place of defence or fortification,' מְשָׁר אָל .

אָל 'to cover any thing, or to look dark or black.' Levit. xiv. 42. יָשָׁר אָל הֲבִית . תּוֹרָה יבג ותּוֹרָה .

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אִל 'different coloured spots.'

אָל 'to be low.'

אָל 'fear.' Deut. i. 21. נַשְׂר .
proved by the Analysis of that and the Hebrew.

*oworet* ‘to congregate,’ *אָּוֹרֶת* ‘union.’ Gen. xli. 6.

*owottele* ‘mixed together,’

אַוּטְּלֵּלְמָה.

*owot* ‘to unite,’

אָּוֹטְּלָמָה ‘united with life;’ that is, the words spoken to the afflicted have been uttered without falsehood; they are one with the heart.

*oway* ‘end,’

אַוָּלָל ‘under,’ אָוָל ‘that which is below all the others.’

*owyc* ‘ointment,’

אַוָּלָל ‘they anointed it with oil.’

*i* ‘to walk,’

אַוָּלָל ‘to walk.’ The reader may perhaps start at such an etymology, but the same verb is denoted by the word אַוָּלָל, which is exactly the Hebrew אַוָּל, the imperative mood of the verb אַוָּל; thus the Egyptians 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 proceed to shew.

*ihenecht* ‘to descend,’

אִהֵנְּכָּל ‘a step,’ נֵכָּל בֵּינֵי בָּרָי נַעֲשָׂה. 1 Shemuel xx. 3.

*ihagwr* ‘to ascend,’

אִהֹּגְּוָל ‘to augment.’ Chabakkuk i. 9.

*ihophi* ‘to descend,’

אִהֹּפָּה ‘to go, and leave a place behind,’ נֵכָּל מַגְוָר נַעֲשָׂה.

*ihpwt* ‘to flourish,’

אִהֹּפֶּל ‘to go and be juvenile.’

*ilki* ‘illness,’

אִהֹּל ‘fatigue.’

*imti* ‘to imitate,’

אִהֹּל לָל (in order to imitate).

*ilat* ‘to be attentive,’

אִהֹּל לָל ‘to appoint a certain time, thing, or idea.’

1op *nafik* ‘canal; a river which is drawn to another place.

1op2 ‘the pupil,’

אִהֲפָּק ‘thy light.’

kpoq ‘pain,’

אָּפְּק ‘winter,’ קָּפָּכ ‘cold.’

kwy *geh* ‘to hope,’

אָּפָּל הָב ‘there life.’
The Origin of the Egyptian Language

KA'EE 'separation,'
KA'EE HO 'a destroyed land,'
KA'C 'a corpse,'
KA'TPI 'deaf,'
KELI 'corpse,'
KELEH HGI 'many others,'
KELEC KELETE, KELEOTE 'dark,'
KEITE 'a fig,'
KHQ 'cold,'
KHEE 'a chamber,'
KEEE 'agitation,'
KLAR 'yoke, chained,'
KOTC 'a sin,'
KOTP 'deaf,'
KOBD PHUT 'a hard stone,'
KWYT 'to be afflicted,'
KWO 'zealous,'
LA 'to cease,'
LAI or LAI 'to jubilize,'
LAE 'tongue,'
LORC 'to bite,'
LORL 'to jubilize,'
LORB 'to love,'
LWEE 'bread,'
LWXX 'affliction,'
LWBB 'to ignite or burn,'
LWBBAN 'to nourish,'

ành 'a wall,'
DIV 'to be spoiled or destroyed,' 'Joel i. 17.
NEH 'the end of its life, 'Deut. xxxii. 34.
NI 'many men.'

šEM 'hidden.' Deut. xxii. 34.

a root which is made use of when speaking of maturing figs.:

Song of Songs ii. 13.

IL 'pain.' Job ii. 13.

NIM 'a chamber.'

or Ṣ‘IM 'a power which is able to carry,' (or to lay upon it).

NEM 'a heaviness.'

NIM 'powerful.'

N 'not' (to do any more).

HUL 'to praise.'

NEM 'tongue.'

HUL 'to oppress.'

HUL 'to praise or jubilize.'

IL 'to be with another with all his heart: ' refer to Barn. xxv. 8.

NIM 'bread.'

NIP 'to be beaten.'

NIM 'a flame.'

NIM 'nourishment.'
proved by the Analysis of that and the Hebrew.

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.'

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 אֶשֶׁרֹט-סֵי, אֶשֶׁרֹט-כּוֹט (better מִט), or אֶשֶׁרֹט-וּבַי, as all these words commemorate his wonderful preservation from the water.

But a most difficult question still remained; whose words were the following: "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 רֵוֹן בִּשָּׁמֶשֶׁה.

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, בִּלְפַלְפְּלֵי תִּוָּלֶד, and called his name "Born, because out of the water is he first born."

לֶפַלְפְּלֵי תִּוָּלֶד And she called his name.

The learned reader will not object that in the last word is in Egyptian מֶפֶרָה and in the Hebrew מַרְפָּא 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 מ for מ); only the last syllable מ 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 מ; I would then transcribe it into Egyptian, and the meaning would be instead of "was the first born," "was the son born."

proved by the Analysis of that and the Hebrew.

<table>
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<th>נַעַה</th>
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<td>בַּיִם</td>
<td>מְשַׁמֵּשַׁי</td>
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<tr>
<td>.present</td>
<td>.to take out</td>
</tr>
<tr>
<td>or</td>
<td>or</td>
</tr>
<tr>
<td>son</td>
<td>to be born.</td>
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</tbody>
</table>

thou hast been engendered יָדָה הָשִּׁמֵּשַׁי thou hast 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.

Immortal. Before I proceed to the analysis of those words which are composed of יַעְדֶנֶא, it is necessary to observe, that I do not agree with preceding grammarians, that יַעְדֶנֶא denotes, in such words, the conjunction and. I cannot comprehend what there is to be understood in יַעְדֶנֶא, free, and יַעְדֶנֶא יִבְּלָנָה liberty. What relation can it have to a word which would express and free? I think the syllable יַעְדֶנֶא could be better translated, if added to another word in the way of composition by יָנָוָה, the syllable which forms a verb to a substantive, in the יִנָוָה. 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 יָנָוָה, and to express I teach myself now is rendered by יָנָוָה יָנָוָה: therefore the syllable יַעְדֶנֶא, 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 יָנָוָה, which is the real sign of the participle, and the יָנָוָה belongs to the יָנָוָה; I answer, it is so for the very reason that the syllable יָנָוָה is only the transforming sign into יָנָוָה; 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, יָנָוָה would, according to that idea, denote entirely; thus the above-mentioned word יַעְדֶנֶא יָנָוָה is יָנָוָה יָנָוָה entirely not dead.

אֵּמֶּה "a testimony;" יִנָוָה יִנָוָה he saw entirely the truth."
The word יִבְנָה appears under different significations in the Hebrew as well as in the Egyptian language. I only need give a glance at some expressions, and the reader will perceive that they always denote one and the same subject.

The word יִבְנָה 'as pure as the sun,' Song of S. vi. 10.

'grain,' and even a vine has been made of it Ps. lxxv. 14.

Grain, or any other nourishment, is expressed by the word which denotes 'to enlighten,' as abstinence from nourishment causes a weakness in sight, and taking customary food strengthens it. When Jehonatan tasted the honey, he said יִבְנָה יִבְנָה יִבְנָה 'look here, how bright my eyes are!' 1 Shem. xiv. 20. Hence יִבְנָה 'grain,' and even a verb has been made of it בְּנָה יִבְנָה Shem. xiii. 5. Thus, any fruit, also מַעֲרָה רְפֵאִים Malach. iii. 2; and lastly it denotes an expression for a true, pure friendship. If two persons agree in their ideas, or are convinced of reciprocal affection, such a coincidence of pure hearts is then called יִבְנָה 'purity.'

I have exceeded the limits of my analysis, but I could not help naming all these words, as they facilitate the etymological researches.
proved by the Analysis of that and the Hebrew.

solely.

proved by the Analysis of that and the Hebrew.

entirely above, superior. Here

again is the exact participle of

he shews himself timid.

he shews himself to be a servant
to the watchful for that which is good or

he shews himself for vanity or emptiness.

he shews himself to be close, or quiet under the orders of

he appears to be here grate-

he appears to give consolation.

he saw the truth.

entirely high or superior.

entirely splendid.

perfectly good.

entirely here nothing.

to serve, service, or perfect

a true relation.

entirely false.

perfect commerce. 'v.

'a perfect life of one,' (as they

all would be one).

entirely shadow.

brains.

truth,' 'perfect.'

the supporter.'
The Origin of the Egyptian Language

* a master, a commander; an elevation.* Ps. xlviii. 3.

* a prophet.* 1 Shemuel xxii. 19.

*a master, a commander,' * an elevation.'

CAXX' a word,' * elevation.'

CWSY 'abomination,' * flowing,' generally in a sense which expresses an uncleanness.

CHM 'clouds,' * to imbibe water.'

TGL or TGLEE 'the woman,' * the mother of life.'

The Egyptians never put down their words as we do at present, * 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 (Bitmap), which is expressed by the figure of a woman (Bitmap), and proceeding from the right to the left, the syllable TGL (Bitmap)  so that it was to be read תיגל. When transcribing it into common characters, they put down (Bitmap) The syllable GEE, which is expressed by an ichnographical line of the plain female figure (Bitmap) we see on the left hand side of the group, and the next two signs, which are to express TGL (Bitmap) are now to be seen on the right. Thus it is plain that a word, which originally was called תיגל, * the mother of living beings, just as the Bible expresses the reason why the first female has been named נר (instead of נר), because she was the mother of all living beings, changed its denomination in תיגל thima, which is nothing more than
That the р has been transcribed into а is well ascertained by several observations which I have made.

חֹ֗נֶ֖ב, a book, is the Hebrew word נַ֛שֶׁ֖ה to set, or lay before.' The permutation of $X$ for מ sufficiently demonstrated at the nominative נוֹשֶׁה, which is in Bashmuric נוֹשֶׁה, 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 רָדֶּה 'to relate,' to acquaint the succeeding generations with that which occurred in our time: לֵ֖מֶשׁ תֶ֖פֶר בַּֽעֲרַֽי. 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 נַּפֹ֙שׁ; thus, נָֽפֹשׁ מְשֶׁמֶשׁ אֶֽרֶץ נַשֶׁ֖ה נֶפֶשׂיִֽים '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 נַפֹ֙שֶׁה פֹּ֔פְדִּ֖ים 'lay it in their mouth;' hence a book רָדֶּה is derived from רֶדֶּה 'to relate,' and in the Egyptian from the root רָדֶּ֖ה 'to set or lay before,' חֹ֗נֶ֖ב or שָׁנֵ֖ה, which is נַשֶּׁ֖ה or נַשֶׁה.

חֻגֶּ֖ה 'strong, mighty,' נָֽדֶ֖ה a root which always denotes to congregate for violence. מַֽדֶּ֖ה נָֽדֶ֖ה לְׁאֹֽרֶץ נִלְּצֶ֖ה Jeshua-jah liv. 15.

כָּלֶ֖ה 'lame,' עֲלָה 'lame.'

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

‘commencement,’

‘of’

‘that which is to lay before’

‘of the’

‘true splendour,’

‘of the seeing watcher’

‘in the place’

‘of the region (or power)’

Here it is to be observed, that the word *adoration* is expressed in Hieroglyphics by 'splendour,' and a papyrus roll which are the two Hebrew and Egyptian words *truth,* 'adoration' or 'splendour.'

The word *here,* is to be read from the right to the left, *supporter* 'the bed.'

The word which expresses *earth,* also denotes 'region,' *region* of Amenti.'

The word *I only named because of its belonging to the passage,' but not for its similarity.
proved by the Analysis of that and the Hebrew.

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 Egyptiaca, 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.

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

L. LOEWE.

ERRATA.

Page line.
12 23 for 'that' read 'the'.
13 20 for 'ל' read 'ל' .
26 the hieroglyphical character which denotes an should be with its head to the right hand side.
PSALMUS PRIMUS DAVIDIS
Regis Filiorum IisRAEL,
In LINGUA COPTICA seu AEGYPTIACA,
Penuria COPTICI charactere G acceptance convenientiam expressus, cum Arab.-Latin. VERSIONE ad verbum reddita, & vera Coptitam PRONUNCIATIONE, addita ANALYSE, & HARMONIA;
Nunc primum in lucem editus, & loco speciminis exhibitus
a
M. THEODORO PETRÆO,
Flensburgo-Holsato.

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

*ΑΜΟΙ Α*

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

Oumakarios ba birumi, woumiaph ambirumi, άδα αμβόπχα ήαν ibioschni anandisavios: ΟΤΜΑΚΑΡΙΟΣ ΠΕΠΡΩΜΙ(ΟΥΝΙΑΤΙ) ΜΠΡΩΜΙ) ΕΤΕ ΜΠΔΕΣΧΕ XEN ΠΙΣΧΝΙ ΝΤΕΝΙΑΣΧΕΘΙ:
& non stetit super pedes ejus in via operantium peccatum; & non sedit super cathedram pestilentium.

ΟΤΔΕ ΜΠΕΙΣΕΜΙ ΙΤΚΑΘΕΔΑ ΝΤΕΝΙΑΟΜΟΣ

Sed ejus voluntas erit in Lege Domini

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CIX IOC LIX.