

was the greatest god of ancient Egypt. The book I got fifty years ago with nearly all the representatives were named that way. A book written thirty years ago were probably represented this way. A book written ten years ago would probably represent it this way. It's exactly the same in Egyptian writing. As a matter of fact there is nothing to indicate it whatever. But one thing that we would have is that we would have Egyptian writing ~~xxxxxxx~~ particularly the translation of the Bible into coptic^{2, 3, 4} somewhat after the time of Christ. Coptic is ancient Egyptian two thousand years ago~~xxx~~, later, gone through quite a change in two thousand years, written in Greek letters with~~5, 6~~ as a clause. And you have to take the Greek clause, see how it was pronounced at that time, gather from it how the coptic was pronounced at that time and then guessed how it was pronounced two thousand years ago. Now, of course, you have other evidences. You have writing in other countries and back forth it is a big study and one^m which scholars spend a great deal of time. Consequently, on this ^{25-1/2} which Professor of the University of Berlin, my teacher of eschatology thought that is quite definitely established now and would be very unlikely if it will ever be upset. "Shishon" is the way that name has been written by ^{26-1/4} for some time and it is hardly likely that we will find evidence to change the~~ix~~ idea as the originals check. As it is hard to say whether an unaccented vowel is . It is hard to say just ~~what~~ exactly what it may have been. It might be somewhere in between. Vowels are a very difficult thing to write because they differ so completely in different languages. But it is a very interesting study into which we cannot enter to any length here. We are getting a little ahead on our discussion of Egyptian evidence that we will look at later on in the course. It enters in here in connection with Shishak. ~~xxxxxx~~ It is a rather difficult thing in planning the course as to know whether to--one way would be to give an introduction to Egyptian and Assyrian and Palestinian archeology, give some of this background material, then go into the Scripture; but it would be more interesting to go along in the Scripture and intersperse it with sections in that. The main reason why I started