A COMPELLIOUS GRAMMAR
OF THE
EGYPTIAN LANGUAGE.
Quicquid praecipies esto brevis: ut eis dicta
Percipiant animi dociles, teneantque fideles.

A COMPENDIOUS GRAMMAR
OF THE
EGYPTIAN LANGUAGE

AS CONTAINED IN THE
COPTIC, SAHIDIC, AND BASHMURIC DIALECTS;
TOGETHER WITH
ALPHABETS AND NUMERALS IN THE HIEROGLYPHIC AND EXCHORIAL CHARACTERS.

BY THE
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Rector of Stanford Rivers.

SECOND EDITION
REVISED AND IMPROVED

WILLIAMS & NORGATE:
14, HENRIETTA STREET, COVENT GARDEN, LONDON,
AND
20, SOUTH FREDERICK STREET, EDINBURGH.
1863.
A CONTRIBUTION TO THE

EGYPTIAN LANGUAGE

AS CONTRACTED AND EMPLOYED IN THE

OPINING, SENDING, AND RECEIVING PAPERS

TOGETHER WITH

IMPERSONAL TO THE RECEIVING AND PAPERS

THIS

D. D. K. E.

PRINTED BY FR. NIES (CARL B. LORCK) IN LEIPZIG.

BROAD EXCERPTS

REVIEWED AND IMPROVED

WILLIAM & MORRIS,

MERCHANTS, PRINTERS, AND BOOKSELLERS TO THE UNIVERSITY OF CAMBRIDGE.

1839.
TO

JOHN LEE ESQR.

LL. D., F. R. S., P. A. S., &. &.

IN GRATITUDE REMEMBERANCE OF

THE MANY FACILITIES AFFORDED

IN THE PROSECUTION OF

HIS EGYPTIAN STUDIES

THIS VOLUME IS RESPECTFULLY DEDICATED

BY THE AUTHOR.
PREFACE.

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

Without attempting to trace the origin of the Egyptian Language, we may just remark that the learned Rossius in his "Etymologiae Ægyptiacae," has shown the affinity of a number of Coptic and Sahidic words to the Oriental Languages; which affinity to a certain extent, it must be admitted, does exist.*

*) In Rawlinson's Herodotus are the following observations. "The Egyptian Language might, from its grammar, appear to claim a Semitic origin, but it is not really one of that family, like the Arabic, Hebrew,
Nor need we be surprised at this, when we consider the intercourse of the Jews, Syrians, Persians, Chaldeans, and Arabians with the Egyptians: but whether these words were originally Egyptian, or whether they were adopted from other languages, it is impossible for us to determine. M. Klaproth, a Gentleman well acquainted with Asiatic Languages, has also pointed out the resemblance of a considerable number of Egyptian and others; nor is it one of the Sanscrit family, though it shows a primitive affinity to the Sanscrit in certain points; and this has been accounted for by the Egyptians being an offset from the early "undivided Asiatic stock;" — a conclusion consistent with the fact of their language being "much less developed than the Semitic and Sanscrit, and yet admitting the principle of those inflections and radical formations which we find developed, sometimes in one, sometimes in the other, of those great families." Besides certain affinities with the Sanscrit, it has others with the Celtic, and the languages of Africa; and Dr. Ch. Meyer thinks that Celtic "in all its non-Semitic features most strikingly corresponds with the old Egyptian." It is also the opinion of M. Müller that the Egyptian bears an affinity both to the Arian and Semitic dialects, from its having been an offset of the original Asiatic tongue, which was their common parent before this was broken up into the Turanian, Arian and Semitic.

In its grammatical construction, Egyptian has the greatest resemblance to the Semitic; and if it has less of this character than the Hebrew, and other purely Semitic dialects, this is explained by the latter having been developed after the separation of the original tongue into the Arian and Semitic, and by the Egyptian having retained a portion of both elements. There is, however, a possibility that the Egyptian may have been a compound language, formed from two or more after the first migration of the race, and foreign elements may have been then added to it, as in the case of some other languages.

Rawlinson's Herodotus vol. II. p. 279.
words to some of the dialects of the north of Asia, and
the north of Europe: this discovery appears to have
raised a doubt in his mind of the African origin of the
Egyptians. The fact is, the remains we possess of the
Egyptian Language, when separated from the Greek,
with which it is in some measure mixed up, have no near
resemblance to any one of the ancient or modern lan-
guages.*

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

Nor is it of less importance to the Biblical Stu-
dent. The Egyptian Versions are supposed to have been
made about the second century;** and if they were not

* Dr. Murray says, "The Coptic is an original tongue, for it de-
   rives all its indeclinable words and particles from radicals pertaining
to itself. Its verbs are derived from its own resources. There is no
mixture of any foreign language in its composition, except Greek."  

** Zosimus, as quoted by Fabricius, says, that the old Testament
was translated into Egyptian, when the Septuagint Translation was
made. "Biblia tunc non in Graecam tantum, sed etiam Aegyptiis in
vernaculam linguamuisse translatata." p. 196.

The Talmudists say, "It is lawful for the Copts to read the Law
in Coptic." Tychsensius. See also Buxtorf's Talmudic Lex. p. 1571.
Also, "It is permitted to write the Law in Egyptian," Babyl. Talmud,

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the first, they certainly were among the most early Translations of the Scriptures into the Languages of the East: and perhaps the Egyptian New Testament is of equal or even of greater authority than any of the ancient Versions. The Coptic or Memphitic, and the Sahidic or Thebaic, are distinct versions. The Translations of the old Testament, as will be readily supposed, were made from the Septuagint, and not from the Hebrew Scriptures. These versions will be found of great use in assisting to determine the reading of many passages of the Septuagint, and in fixing the meaning of many expressions. We may also observe that the quotation from Jeremy the Prophet, Matthew XXVII, 9. is found in fragments of Jeremiah in these versions: it is different from the parallel passage in Zachariah XI, 12, 13. and agrees with the quotation in St. Matthew. The Sahidic New Testament contains many important readings, and merits the closest attention of the Scholar and Divine.

The terms Coptic and Sahidic were adopted in the first edition of the grammar, instead of Memphitic and Thebaic, lest confusion should be created; as the

_Seder Med. Schol, f. 115._ These expressions seem to imply the existence of the Law in Coptic.

For the arguments in support of the Translation of the New Testament into Egyptian in the second century, see _Wilkinson’s Introduction to the Coptic New Testament_, and _The Introduction to the Sahidic Fragments._
former terms are used in those Egyptian Publications which have issued from the Oxford University Press.

The defects and mistakes of the former edition the Author trusts have been corrected in this, and he has endeavoured to render this edition worthy of the confidence and patronage of the Students of Egyptian Literature.

Stanford Rivers Rectory.

May, 1862.
Observations

on the

Hieroglyphic and Enchorial Alphabets,

with a few remarks relative to their use.

The glory of Egypt has long since passed away, but enough of its learning remains in the Sculptured Monuments of Ancient Egypt, and in existing Papyri to excite the most intense interest. These stores had long engaged the attention of the Learned who had in vain endeavoured to decipher them till our indefatigable and learned countryman Dr. Young, and a little later in point of time M. Champollion, turned their energies to the subject with considerable success. And since their day the subject has not been permitted to slumber, for other learned men have entered the field, and put before the world all that these monuments have preserved, which had been hid from the researches of the wise for so many ages.
In the year 1814 Dr. Young commenced a laborious examination of the triple Inscription on the Rosetta Stone. This stone, which is much mutilated, was discovered by the French at Rosetta, and was shortly afterwards brought to this country. The Inscription is written in Greek, in Hieroglyphic, and in the Enchorial (ἐγχωμία) or native character. Dr. Young entered upon the investigation after the Baron De Sacy and Mr. Akerblad had given up the attempt. By writing the Greek above the Enchorial, which reads from right to left, and comparing one part with another, Dr. Young succeeded in deciphering it, being aided by the words King, Country, and, &c. which had been discovered. Dr. Young next turned his attention to the Hieroglyphic Inscription, which was much mutilated: this he also deciphered by the aid of the two other Inscriptions. Having satisfactorily ascertained the name of Ptolemy, which was enclosed in a ring or oval, he justly conceived that the characters composing the name might be used otherwise than symbolically; he therefore proceeded to apply these characters Phonetically, or Alphabetically, as well as those contained in the name of Berenice, which he had ascertained, which was found with that of Ptolemy at Karnak: and by the aid of these characters he succeeded in de-

* This word is used in the Rosetta inscription and elsewhere.
Observations on the Hieroglyphic and Enchorial Alphabets. XV
ciphering other groups. Mr. Banks, who had received
a communication from Dr. Young while he was in Egypt,
discovered the names of Ptolemy and Cleopatra on a
Temple and Obelisk at Philæ, which corresponded with
the Greek dedicatory Inscriptions found upon the build-
ings, thus confirming Dr. Young's discoveries.
The letters in these names being thus ascertained
and established, the system was taken up and extended
by M. Champollion, and afterwards by Mr. Salt, our
then consul general in Egypt. Since then, many emi-
nent individuals, too numerous to name, have success-
fully pursued this branch of the Literature of Ancient
Egypt, and the world is in possession of their labours.
From the researches of Dr. Young, M. Champollion,
and others, the accompanying Alphabets are constructed.
The names of Kings, and of other distinguished indi-
viduals, are generally enclosed in ovals.
The characters are sometimes read from right to
left, and at others from left to right, or from the top
downwards; nor is the order in placing the characters
always strictly observed, for in many instances it could
not conveniently be done. We however state as a rule
that the characters are always read from the side to-
wards which the animals look.
The gender of nouns is expressed by Articles as
in Coptic; the Hieroglyph ☐ or ☐, corresponding with
XVI. Observations on the Hieroglyphic and Enchorial Alphabets.

π or φ, masculine singular, and ά, with τ, ο or ί sing. fem. in Coptic, as in the names of Cleopatra, Arsinoe, and Berenice. The character ἄ has the power of q in the Rosetta Inscription. If we may be allowed to reason from analogy I should be induced to say that the plural is formed by ἄ or ν, agreeing with Νι Coptic, or by these characters doubled; as ἄ, or ν, νέν, or Νι, Coptic. The plural is also formed by ιι, and the dual by ιι, in the Rosetta Inscription. I am also inclined to think that the genitive is formed by ἄ, and the Prefixes, Pronouns, &c. by the grouping of several of the Phonetic characters: as ἄ, Νκ, or Νάκ, ἄ, νάq, or Νάq; ἄ, Νά, or Νάκ &c.

The Alphabetic or Phonetic,* was one of the

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

Ἀντίκα οἱ παῖρ Αἰγυπτιών παϊδευομενοι, προστον μεν παντών των Αἰγυπτιων γραμματον μεθοδον εκμανθανον, την επιστολογραφιαν καιλομενην δευτεραν δε, την ἑτατικην, ἢ χρωνται οἱ εργογραμματεις· ύστετην δε και τελευταιαν την ἑρογλυφικην, ἢς ἢ μεν εστι δια των πρωτων στοιχεων χυριολογικην ἢ δε συμβολικη· της δε συμβολικης ἢ μεν χυριολογεται κατα μιμησιν ἢ δ' ὀσπερ τροπικως γραφεται, ἢ δε αντικρυς αλληγορεται κατα της ανωγμονης ἡλιων γονω γραφαι βουλομενοι κινητων ποιουν σεληνην δε σχημα μηνοιδες, κατα το χυριολογουμενον ειδος τροπικως δε κατ' ὀψεις τητα μεταγοντας και μετατιθετες, τα δ' εξαλλαττοντες, τα δε πολλαχως μεταχειματιζοντες εροτατουσιν. Strom. I. 4. c. 4.

"Jam vero qui docenturab Aegyptiis, primum quidem discunt Aegy-
Observations on the Hieroglyphic and Enchorial Alphabets. XVII

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

Porphyry has communicated much the same information on the subject.

En Ἀιγύπτῳ μεν τοῖς ἱερεῖσι συνήν ὁ Πυθαγόρας, καὶ τῆν σοφίαν εἴσερχε, καὶ τὴν Ἀιγυπτίων φωνὴν γραμμάτων δὲ τρισάς διάφορας, εἰστιολογηραφίων τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν τῶν μεν κοινολογομενῶν κατὰ μιμησίν, τῶν δὲ ἀλήθορομενῶν κατὰ τινὰς αἰνίγμους.

De Vit. Pythag. CII, 12.

„In Aegypto cum sacerdotibus vixit Pythagoras, et sapientiam didicit, ac linguam Aegyptiorum: literarum autem tria genera, Epistolographicas, Hieroglyphicas, et Symbolicas, quorum illae (Hieroglyphicae) quidem res exponunt imitatione. Hae (Symbolicae) vero sub Aenigmatis quibusdam latenter ostendunt.“

***
Observations on the Hieroglyphic and Enchorial Alphabets.

to express the sun they formed a circle, and for the moon they traced the figure of a crescent.

At what period Hieroglyphic writing was first used in Egypt it is impossible to say; but the inscriptions on the monuments carry us back to a very ancient date. The name of Tirhakah king of Ethiopia, (2. Kings XIX, 9.) who flourished about 700 years before Christ, was discovered by Mr. Salt at Medinet Haboo, and at Birkel in Ethiopia in Phonetic Characters. M. Champollion also found at Karnak the name of Shishak king of Egypt, (1. Kings XIV, 25, 26.) Phonetically written, who lived about 970 years before Christ. "He is represented as dragging the chiefs of thirty conquered Nations to the feet of the Theban Trinity." Among these he found written in letters at full length, Joudaha Melek, "The king of the Jews." This may be considered as a commentary on the above named chapter. We may probably conclude in the words of the Poet:

„Nondum flumineas Memphis contexere bibles
Noverat: et saxis tantum volucresque feraeque
Sculptaque servabant magicas animalia linguas."

Lucan. Phars. lib. III. 221.

The Hieratic or Sacerdotal characters are immediately derived from the Hieroglyphic, which will at once appear evident on comparing them. "These characters appear to have been intended for simple imita-
Observations on the Hieroglyphic and Enchorial Alphabets. XIX
tions of the Hieroglyphics: and from these the Enchorial or Popular characters seem to have been derived."

"The manuscripts, which belong to the time of Psammetichus, appear to be decidedly Hieratic, and to follow closely the traces of the distinct characters, while those of Darius approach in some degree to the Enchorial form, which probably came into common use as the "epistolographic" character, while the Hieratic was so called as being more employed by the Priests for the purposes of their religion."

I am indebted to the kindness of C. W. Goodwin Esqr. for the Hieroglyphic and Enchorial Alphabets, and for the following observations on those Alphabets.

"The Hieroglyphic writing comprises between 60 and 70 signs which are alphabetic, that is, which represent simple vowel and consonantal sounds. There are also nearly 200 more which are syllabic, that is they represent combinations of simple sounds. Some of these latter signs are appropriated to particular words, others are in common use, and occur in the spelling of words of all kinds.

As an example of the Alphabetic signs we may take the owl, which represents the letter m. It often however stands alone, like m in Coptic, in which case we must suppose that a vowel sound a or e was either prefixed or postfixed in pronunciation. An example of the
Observations on the Hieroglyphic and Enchorial Alphabets.

Syllabic signs is [image] which represents the combination am. Signs of this kind are often combined with one or more of the alphabetic signs. Thus for the simple [image] we have sometimes [image], sometimes [image], both of which combinations are sounded simply am. Many characters which are really syllabic were inserted in the earlier lists which were formed, as alphabetic. It is probable that all the Hieroglyphic characters were originally syllabic, and that those which subsequently became pure consonants, had at first a complementary vowel.

The Hieroglyphic list includes only those characters which are purely alphabetic. Those which are found in late inscriptions are marked with an asterisk.* A few of which the sound may be considered still open to doubt are marked with a query?"

"The Hieratic writing was formed from the Hieroglyphic, by a gradual modification of the original forms, many of which became so altered as to be capable of identification only by comparison of identical texts written in both kinds of characters, of which the Rituals furnish abundant examples. Many varieties of Hieratic exist, just as there are many kinds of handwriting amongst ourselves, all reducible to the old square Roman character.

About 600 B.C. the Demotic or Enchorial was formed, being only an abbreviated or degenerated form of the Hieratic, through which its letters may be traced.
Observations on the Hieroglyphic and Enchorial Alphabets. XXI
up to the original Hieroglyphics. — The Demotic or Enchorial writing comprises, like the Hieroglyphic and Hieratic, a limited number of purely alphabetical characters, and also a good many syllabic ones. The list here given is taken from the Demotic Grammar of Dr. Brugsch, and comprises only those characters which may be considered as purely alphabetic. The reading is from right to left.”
**Enchorial or Demotic Alphabet.**

<table>
<thead>
<tr>
<th>Letter</th>
<th>Enchorial or Demotic Alphabet</th>
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<tbody>
<tr>
<td>A</td>
<td>( \perp (|) \langle 13521 \rangle )</td>
</tr>
<tr>
<td>I</td>
<td>( \gamma \gamma \gamma )</td>
</tr>
<tr>
<td>O</td>
<td>( \theta \theta \theta )</td>
</tr>
<tr>
<td>B</td>
<td>( \lambda \lambda \lambda )</td>
</tr>
<tr>
<td>F, V</td>
<td>( \phi \phi \phi )</td>
</tr>
<tr>
<td>K</td>
<td>( \kappa \kappa \kappa )</td>
</tr>
<tr>
<td>R</td>
<td>( \rho \rho \rho )</td>
</tr>
<tr>
<td>L</td>
<td>( \lambda )</td>
</tr>
<tr>
<td>M</td>
<td>( \mu \mu \mu )</td>
</tr>
<tr>
<td>N</td>
<td>( \eta \eta \eta )</td>
</tr>
<tr>
<td>P</td>
<td>( \pi \pi \pi )</td>
</tr>
<tr>
<td>S</td>
<td>( \sigma \sigma \sigma )</td>
</tr>
<tr>
<td>SH</td>
<td>( \varsigma \varsigma \varsigma )</td>
</tr>
<tr>
<td>T</td>
<td>( \tau \tau \tau )</td>
</tr>
<tr>
<td>X, G</td>
<td>( \chi \chi \chi )</td>
</tr>
<tr>
<td>KH</td>
<td>( \kappa \kappa \kappa )</td>
</tr>
<tr>
<td>H</td>
<td>( \eta \eta \eta )</td>
</tr>
</tbody>
</table>
Hieroglyphic Alphabet.

A

I, E

U, OU,

B

F, V

K

R, L

M

N

P

S

Sh

T

T (x)

KH

H

All these figures admit of being turned the other way and read from left to right.
### Enchorial or Demotic Numbers

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<th>Number</th>
<th>Enchorial/ Demotic</th>
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<tr>
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<td>𓊸𓊴𓊱</td>
</tr>
<tr>
<td>2</td>
<td>𓊭</td>
</tr>
<tr>
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<td>𓊵𓊵𓊱𓊱</td>
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<td>𓊵𓊵𓊵𓊵</td>
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# Hieroglyphic Numbers

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# Index to the Subjects.

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CHAP. I.

The Coptic, or Egyptian Alphabet.

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<td>Π</td>
<td>π</td>
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</table>
It will be seen from the foregoing Alphabet that the Egyptians adopted the Greek Letters with the addition of seven other characters. Anciently the Hieroglyphic, Hieratic, and Demotic characters were only used in Egypt: but when Christianity prevailed in that country those characters were discontinued, and the Alphabet here given was generally, if not altogether adopted in their stead. It may be here observed that the five following letters, viz. r, δ, ζ, η and ψ were not used by the Egyptians in their own language, but only in words adopted from the Greek.
The following is the pronunciation of the letters which now prevails among the Copts of Egypt.

\(a\) is pronounced as \(a\) in \(man\) with us, and is often used in Bash. instead of \(e\), \(o\) and \(\omega\): as \(\text{ANGE}\) for \(\text{ONB}\), \(\text{NABE}\) for \(\text{NOBE}\), \(\text{ANG}\) for \(\text{ENG}\), and \(\text{PEHATEB}\) for \(\text{PEHOTEB}\).

\(e\) is sounded as \(b\) in \(\text{BABYLON}\), and as \(v\) in \(\text{BKTWOP}\), \(\text{WBAN}\). It is also used instead of \(q\) and \(\phi\), as \(\text{BI}\) for \(\text{QI}\), and \(\text{WHP}\) for \(\text{WHP}\), and it sometimes interchanges with \(\pi\), as \(\text{APA}\) for \(\text{ABBA}\).

\(\gamma\) never occurs in Egyptian words, except when it is used instead of other Letters, or is found in Greek words. It is used instead of \(K\) and \(\chi\), as \(\text{ANG}\) for \(\text{ANK}\), \(\text{NF}\) for \(\text{NK}\), \(\text{TWN}\) for \(\text{TWNK}\), \(\text{MAPE}\) for \(\text{MAAX}\); and in Greek words as \(\text{ANARKH}\).

\(\lambda\) was never used by the ancient Egyptians, and occurs only in foreign words, in which it is sometimes substituted for \(\tau\), as \(\text{DAZIC}\) for \(\text{TAZIC}\), \(\text{THETOPON}\) for \(\text{THETRON}\).

\(\epsilon\) is pronounced as \(\varepsilon\) in Greek. It is used in Sahidic at the end of words instead of \(i\) in Coptic. It is also used instead of \(\lambda\) in Bashmuric, as \(\text{GEP}\) for \(\text{GAN}\). It is sometimes written instead of \(\eta\).

\(\zeta\) is only used in words of foreign origin. It is sometimes written for \(c\), as \(\text{ZONT}\) for \(\text{COWN}\). It is also written for \(t\), as \(\text{TOPAZION}\) for \(\text{TOPATION}\).
Chap. II. The pronunciation of the Letters.

h. is sounded like the Greek letter η, as "ΗΗΠΟΤΕ": it was formerly pronounced with a sharp breathing, as "ΖΗΓΕΜΩΝ, ηγεμόν." It is sometimes used for Φ and Ι, as "ΖΗΒΚ for ΖΕΦΒΚ, θΙΜΙ for ΤΙΜΙ.

θ. This letter is pronounced as th in "ΘΑΑΑΦΟ." It is also pronounced as Α. θ is used instead of ΤΣ for expedition in writing. In Sahidic and Bashmuric Τ is used instead of θ, as "ΕΤΒΕ for θΕΒΕ. θ is sometimes used in Sahidic for σ, as "θΟΔΥΓ for ΕΘΟΩΓ.

ι. answers to ι in Greek, or ee in English. It often changes with ei, as "ΙΡΕ, ΕΙΡΕ: ΜΙΝΕ, ΠΕΙΝΕ.

κ. is sounded as ι in Greek. It is used in Sahidic instead of Χ, as "ΚΑΜΕ for ΧΑΜΕ; ΚΡΟΥΡ for ΧΡΟΥΡ. In Sahidic it is often exchanged for Ρ, as "ΤΩΝΡ for ΤΩΝΚ.

λ. in Bashmuric answers to Ρ in Coptic, as "ΛΑΜΠΙ for ΡΟΜΠΙ; ΛΙΜΙ for ΡΙΜΙ.

μ. is pronounced as m in English.

ν. also answers to n in English.

ξ. this letter is seldom found in Egyptian words, but principally occurs in words derived from other languages. It is sometimes used instead of ΚΣ, as "ΘΟΥΧ for ΘΟΥΚΣ; ΖΟΥΡ for ΚΟΥΡ.

ο." is pronounced as o in "ΡΟΒΟΑ." It is often exchanged for Ω long, as "ΦΟΡΧ for ΦΟΡΧ.

π. is sounded as b by the modern Egyptians. Π is used in Sahidic for Φ in Coptic, as "ΠΑΩ" Sah. for "ΦΑΩ" Coptic. It is sometimes used for B, as "ΑΠΑ for ABBA."
p. is pronounced as r in **Δραμ**. It is changed in Bashmuric for λ, as **λην** for **παν** Coptic.
c. is enunciated as s in **Εςρωμ**.
t. is pronounced as ὰ; and it is occasionally used for ἀ, as **Τανιελ** for **Δανιελ**.
g. is sounded like u. It occurs in words of Greek origin instead of i, h and ει; as **κυβωτος** for **κυβωτός**; **συμενιν** for **συμαινων**; and **ἀγνα** for **δείνα**.
φ. is pronounced as ϕ; and in the beginning of words as b; as **φαι βαι**. In Sahidic and Bashmuric η is always used instead of φ.
χ. has the sound of ι, or χ of the Greeks. It is exchanged with ϝ, and ο, as **Χωιρ** for **μεξιρ**; and **Χωι ωιπ**. In Sahidic κ is used instead of χ.
ψ. is pronounced as ψ in Greek. It is rarely used in Coptic, but sometimes it is found for πε in the expedition of writing, as **ψιτ** for **πειτ**; **ψολσελ** for **πολσελ**.
ω. is sounded like ω of the Greeks. It is frequently exchanged with o; and in Sahidic oo is often used for ω; and λ in Bashmuric instead of ω, as **λικ** for **ωικ**.
ω. possesses the same power as υ in Hebrew. It is changed with c, x, κ, ὀ, and sometimes with ο.
q. is pronounced as ϕ; and it is changed with b, and sometimes with Φ, as **θρφ** for **θρρφ**.
β. This letter answers to the ν of the Hebrews. Wilkinson says it has the sound of ḫ. It changes with κ and κς, as **χερ, βερ**; and **βοκς, βωβ**. It never
occurs in Sahidic, \( \varepsilon \) being always used in its stead.

\( \varepsilon \) is pronounced as \( h \) or \( \eta \), and is used for the sharp breathing of the Greeks, as \( \gamma \eta \eta \eta \eta \lambda \eta \nu \), \( \gamma \varsigma \omega \omega \omega \omega \eta \).  

x. Sir Gardner Wilkinson says: "This letter is pronounced hard as \( g \) in go, and not as \( dj \)." It appears to answer to the Arabic \( \mathfrak{z} \). It changes with \( r \), \( x \), \( \varphi \), and \( \sigma \); as \( \mathfrak{m} \mathfrak{a} \mathfrak{p} \mathfrak{x} \mathfrak{a} \mathfrak{r} \mathfrak{i} \mathfrak{t} \mathfrak{h} \mathfrak{c} \), \( \mathfrak{m} \mathfrak{a} \mathfrak{p} \mathfrak{y} \mathfrak{a} \mathfrak{p} \mathfrak{i} \mathfrak{t} \mathfrak{h} \mathfrak{c} \), \( \mathfrak{r} \mathfrak{e} \mathfrak{n} \mathfrak{e} \mathfrak{f} \mathfrak{o} \mathfrak{w} \mathfrak{o} \mathfrak{p} \) for \( \mathfrak{r} \mathfrak{e} \mathfrak{n} \mathfrak{e} \mathfrak{f} \mathfrak{o} \mathfrak{w} \mathfrak{o} \mathfrak{p} \), \( \chi \rho \omega \mu \) for \( \chi \rho \omega \mu \), \( \omega \gamma \omega \gamma \) for \( \omega \gamma \omega \gamma \), and \( \sigma \omega \sigma \), \( \sigma \omega \sigma \).

\( \sigma \). This letter is pronounced as \( s \) or \( sh \) by the present Copts; as \( \pi \sigma \sigma \sigma \sigma \sigma \sigma \), \( \epsilon \rho \sigma \sigma \sigma \sigma \sigma \)hni; \( \pi \sigma \sigma \sigma \sigma \sigma \), \( \rho \sigma \sigma \sigma \sigma \sigma \)nsuis. It is exchanged with \( c \) and \( \omega \), as \( \sigma \omega \sigma \) for \( \sigma \omega \sigma \), and \( \omega \omega \lambda \) for \( \sigma \omega \lambda \). But it is chiefly exchanged with \( \chi \) in Sahidic and Bashmuric, as \( \sigma \iota \eta \) for \( \sigma \iota \iota \): It occurs in some words of Greek origin instead of \( \chi \).

†. The Copts of the present day pronounce this double letter as \( di \); but there are some words in which we should evidently pronounce it as \( ti \), as \( \beta \alpha \pi \tau \lambda \sigma \)ma, \( \pi \lambda \alpha \tau \lambda \alpha \) etc. In Sahidic it is exchanged for \( \tau \varepsilon \), as \( \omega \omega \sigma \sigma \), Sah. \( \omega \omega \sigma \sigma \).

The following are examples of pronunciation as given by Sir G. Wilkinson while in Egypt. \( \tau \sigma \sigma \sigma \sigma \sigma \), pronounced as \( \eta \tau \sigma \sigma \sigma \sigma \); \( \sigma \omega \tau \sigma \sigma \sigma \sigma \), \( \sigma \sigma \sigma \sigma \sigma \); \( \sigma \sigma \sigma \sigma \sigma \), \( \sigma \sigma \sigma \sigma \sigma \); \( \nu \omega \omega \omega \omega \), \( \nu \sigma \sigma \sigma \sigma \); \( \pi \alpha \omega \gamma \omega \gamma \), \( \beta \alpha \pi \omega \omega \omega \omega \); \( \pi \pi \omega \omega \omega \omega \), \( \beta \beta \beta \beta \beta \); \( \varepsilon \beta \omega \lambda \beta \varepsilon \), \( \varepsilon \beta \omega \lambda \beta \varepsilon \); \( \varepsilon \omega \beta \lambda \gamma \), \( \varepsilon \omega \beta \lambda \gamma \); \( \tau \pi \varepsilon \), \( \tau \pi \varepsilon \); \( \tau \tau \pi \varepsilon \), \( \tau \tau \pi \varepsilon \); \( \nu \sigma \mu \mu \mu \), \( \nu \sigma \mu \mu \mu \).
Chap. III. Of Points and Abbreviations.

1. When the line in Coptic (') or the horizontal line in Sah. (—) occurs over consonants, it generally expresses the vowel ə, as Ῥ or Ῥ, Ῥ: interop or Ῥ, Ῥ. The vowel is sometimes written, and at other times it is expressed by the line above the consonant, as ᵀsville or ᵀsville, affliction: Sah. Ῥ for MEN, Ῥ for NEM, Ῥ for EMEMMO.

It appears from some words derived from the Greek, that the line (') has been used in Coptic to express the vowels ə, ə and ə; as Ῥ῾, Ῥ῾: Ῥ῾ for Ῥ῾, Ῥ῾: Ῥ῾ for Ῥ῾, Ῥ῾.

It is equally evident from the Sahidic, that the line (—) is used for ə, ə and ə; as Ῥ῾ for Ῥ῾. Ῥ῾ for Ῥ῾, thou: Ῥ῾ for Ῥ῾, he hath; Ῥ῾ for Ῥ῾, three f.; Ῥ῾ for Ῥ῾ and; Ῥ῾ for Ῥ῾.

3. When the line (') occurs above a vowel in words derived from the Greek, we find it expresses the soft or hard breathing of the Greeks; as Ῥ῾, Ῥ῾: Ῥ῾, Ῥ῾: Ῥ῾, Ῥ῾; Ῥ῾, Ῥ῾: or it denotes that the letter should be pronounced separately, and agrees with the diaeresis of the Greeks, as Ῥ῾, Ῥ῾, Ῥ῾.

4. The line (') is put over a letter in some words to distinguish them from others; as Ῥ῾, Ῥ῾, from Ῥ῾, thy oil f.

5. A line above Μ or Ν, or Ν, distinguishes it from Μ or Ν radical, and from Ν, the definite article plural
before the infix; (see def. art. plur.) as ῥωογ is glory; but ῥωογ, without the point above the Ν. is to them.

6. Two points in Sahidic (·) are sometimes put over the letter ἰ. as a contraction of φι. as ουοίν for ουοειν, light; πνοϊ for πνοει, Lord.

7. Two points are also put over the ἰ. when joined with another vowel in Sahidic, in the prefixes and suffixes to verbs, and in nouns and pronouns, thus: ταξροϊ, εροϊ, ναϊ, γθι, εγραι, παϊ, ταϊ, Ναϊ, Μεϊ, Νοϊ, ηι &c.

8. The further use of the line (\') and of the points (·) will be pointed out as we proceed; but it may be here observed, that hardly two Manuscripts of the same work, agree in the lines above the letters; and we are still ignorant of a portion of them.

The Circumflex.

9. The circumflex (\') is found in Sahidic Manuscripts over the vowels Α, Ε, Η, Ι, Ο and Ω; and also over the ΦΙ and ΟΥ; as ουα, one; ΝΑ, mercy; πνοε, the heavens; ΝΗ, they; ῦατεκό, a prison; ῦω, to remain; ουφι, one; ου, what? In some cases the circumflex appears to be used instead of doubling the vowels, as Α, Ω, for ΑΑ and ΩΩ. The circumflex is not always found in Sahidic Manuscripts.

The Apostrophe.

10. The apostrophe (') is generally found over the last letter of a word in Sahidic, but not always. Its use does not appear to be very apparent. I will not therefore add to the conjectures which have been put forth
concerning it. It is found thus: πορνία', μα', νογβ', Δαγεία', ωάξε', ογίμε', είξει', άοκ', άοκ', έζεκίλ', ωήρεψμ', Νήμαν', ρήμαo', γατ', ωβηρ', σωθρ', πονυργς', γαπ', άπηγωγς', άμοργ.'

11. It sometimes occurs in the middle of a word, as σολ'σλ, φ'σωβ, ωτρ'τωρ, πεκ'κας.

The Abbreviations.

12. Some words in Coptic and Sahidic are abbreviated in the following manner, with a line or lines above the words.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>άλλ,</td>
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</tr>
<tr>
<td>εθ, εθγ',</td>
<td>έθογαβ,</td>
</tr>
<tr>
<td>ερο',</td>
<td>ερος,</td>
</tr>
<tr>
<td>θε, θγ',</td>
<td>θεος, θεογ,</td>
</tr>
<tr>
<td>ιιλην',</td>
<td>ιερογςαλην,</td>
</tr>
<tr>
<td>ιιλ',</td>
<td>ιεραλ,</td>
</tr>
<tr>
<td>ιι,</td>
<td>ιηγς,</td>
</tr>
<tr>
<td>ιιλην,</td>
<td>ιερογςαλην,</td>
</tr>
<tr>
<td>ιιν',</td>
<td>ιηγς αναρεος σωθρ,</td>
</tr>
<tr>
<td>ιιλα',</td>
<td>ιεραλ,</td>
</tr>
<tr>
<td>ιω α, ιων,</td>
<td>ιωαννης,</td>
</tr>
<tr>
<td>ιικ, ιικη, ιιν,</td>
<td>κυριε, κυριος, κυριον,</td>
</tr>
<tr>
<td>ιιλα,</td>
<td>κεφαλεον,</td>
</tr>
<tr>
<td>ιινε,</td>
<td>ομαρτυρια,</td>
</tr>
<tr>
<td>ιιγν,</td>
<td>ιμογ,</td>
</tr>
<tr>
<td>ιιηρες,</td>
<td>ιερηρηστος,</td>
</tr>
<tr>
<td>ο,</td>
<td>ον, ας μυστηριο,</td>
</tr>
<tr>
<td>ογ,</td>
<td>ογ, ας ος,</td>
</tr>
</tbody>
</table>
10 Part II. Etymology.

ογο, ογος,
πθρ, παρθενος,
πνα, πνευμα.
πνε, πνοτε,
ερ, ερε, ερη.
γγ, γηρ, γηρη.
φτ, φνοτ, φνοτ.
χρ, χρονος.
κς, κςτς, κςττς.

13. Coptic Manuscripts generally begin with ϑυν ω, in the name of God: or with ϑυν icxypoc, in the name of the powerful God.

14. The stops used in Manuscripts, are one or two points, as χε γναθ αγμογ. ογος &c. Mark XV, 44. or as ρλωι: ρλωι: ρλεμα cabaxανι: Mark XV, 24.

Part II. Etymology.

The Articles.

1. The Egyptian Language has the definite and indefinite articles, and also the possessive.

The Definite Article.

Coptic.

πι. π. φ. τ. θ. Χ. Ν. NEN.

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Part II. Etymology.

Sahidic.

πε. π. τε. τ.

Bashmuristic.

πι. πε. π. τ. τε. τ. ύ. τε. τ. κρι. κρι.

2. The Coptic uses the article πι and τι promiscuously, either before double consonants or vowels, as πη-καςι and πη-καςι; πι-ηι and πη-ηι; πη-ουρο and πη-ουρο: ἕ-σμι and τ-σμι. The Coptic has πι and τ also before vowels, even before i, as πηας, ηιομανα. But in the plural ηι is generally used, but sometimes ηεν, except before ετ who, and the prefix, as we shall hereafter show. The articles φ and θ, are used instead of π and τ, before the letters ι, υ, υ, ογ, ρ, as φιαλ. φιωιτ, φιογι, θςακι, θςικι, θςοδι: but we sometimes find these words written πιαλ. πιμωιτ, πιογι, τςακι, τςικι, τςοδι.

3. The Sahidic has πε and τε singular, and ύε plural before nouns, beginning with two consonants, as τμαςιο, ξρο, ξπο, ολοςε, πρω &c. The Articles πε and τε singular, and ύε plural, are used not only before vowels, or before one consonant, as before ογογ. οχι, ονοτε, and ηα; but even before consonants, when marked with the line or vowel above, as ρπε, Τββο, ηιτρε etc. But either πε, τε, ύε are used before ζ, as ττηι, ηεγιοουε; or πε is contracted into φ, and τε into θ, as φηγ, from πηγη. φαπ, from πηαπ: φηκε from πηκικε: φοογ from πηοογ: and θε from ττε, ηθ from τθη, ηιμε from ττιμε. ηαβεκ from τταβεκ, οβκω from 2*
Part II. Etymology.

Τέβσω, θᾶλω from Τέλλω. Sometimes ης is found without the contraction, as ηςντ, ηςιρ. The vowel ε is admitted before ου, and εου is contracted into ευ, as πεύοειω for πεουοειω, τεύωη for τεουωη, and τευνυ for τεουνυ. Often ι is prefixed to vowels, as ιαςης. ι is changed into ι, before the letters ι and π, as ιας ινιν, the signs; ιπινα, the heavens; ιι sometimes occurs, as ιιδλοδ, the beds. The ι plur. is very rarely changed into δ, ι, ι, before the same letters, as ιιππε, for ιιππε, plur. new; ιλαοοι for ιλαοοι, the peoples; ιπωμε for ιπωμε, the men. The Sahidic very rarely has the Coptic articles πι. † and ιι. but they are sometimes met with; and occasionally τει and ιει are used instead of the articles.

The Indefinite Articles.

4. The indefinite article has no distinction of gender.

Coptic.

Sing. Plur.
ου. ιαν.

Sahidic.

ου. ιεν. ιη.

Bashmuric.

ου. ιαν. ιεν. ιη.

5. Thus the indefinite article is used, as ουκανι. a word; ιακανι, words; ουβακι. a city; ιακακι, cities. When ου the indefinite article precedes the preposition ε, as εου, it is contracted into ευ, as ευματε
to a desert for ἑοῦναρε. The Sahidic uses γεν and γν in the plural, and the Bashmuric the Coptic and Sahidic plurals.

The Possessive Articles.

Coptic.

Sing. m. Sing. f. Plur. com.

φα. θα. Να.

Sahidic.

Πα. Τα. Να.

6. These articles point out persons or things which belong to any one, as πιάμαγι φα φιɲε, the power is of God. Ps. LXI, 11. θα νιɲι τε ται δικων, of whom is this image. Mark XII, 16. Να τκογι πιɛτικ, of little faith. Luke XII, 28. Πα πεχιώτ, of his father. Luke IX, 26. When used with the name of a person, φα signifies the son of, as φα ιλι, the son of Eli. Luke III, 23.

CHAP. IV.

Of Nouns.

1. An Egyptian noun generally takes an article before it, or other particle, as οὐρων, a man; γαννγυμι, lions; πιɲαν, the name; μδιɲι, the clouds; but when the article is prefixed to the adjective or the substantive, the other takes the prefix η, as ογνιɲγι ηɲοɲ, Copt. ογνοφ
HgOTF, Sah. a great fear. Act. V, 2. ουκαρίι Νωλλμο, a strange land, Copt. τωρππ Νωλλν. the first commandment. Sah. ουκοτ Νπολλ, this is a great lamentation. Copt. The ἃ is also prefixed to the noun substantive or adjective after the verbs οί, and ωηθε, as ἐποι Νογωμη, it is light; λκωπε Νρονθο, thou hast been a helper.

2. Adjectives sometimes take the articles, as πιλλτ, great, m.; τιλλτ, great, f.; but when they are united with the particles et, εθ, εκ and έγ, they do not take the article. Adjectives are also distinguished by their prefixes and suffixes.

Of the Gender of Nouns.

3. Every noun of the three Dialects is either of the masculine or feminine gender, and is known by the masculine or feminine article being prefixed, or by the prefix or suffix, or it is known by its agreeing with the verb, or some other word in the sentence which has the sign of the gender; as ἃβακι, the city, f.; πιςωρξα, the night, m.; εψωμ, much, m.; εκοω, much, f.; εφανάνεϕ. Copt. Νανοηαψ, good, m.; Sah. εφανανεϕ Copt. Νανοης, Sah. good, f. The Plural has no distinction of gender, nor is there any neuter in the language, but instead of it the feminine is used. Nouns composed with the particle μετ Copt. or μετ Sah. are all feminine. Those composed with διν, Sah. are also feminine, but those compounded with ξιν, Coptic, are for the most part masculine.
4. There are some masculine nouns which become feminine by adding i to them in the Coptic and Bashmuric, and ε in the Sahidic; as ὃοκ, a servant, m.; ὃοκι, a servant, f. Copt. ὃομ, a brother; ὃομι, a sister, Copt. ὃομ, a father in law. ὃομι, Sah. a mother in law. ὃφηπ, a friend, m. ὃφηπι, a friend, f. Copt. ὃβεεπ, a friend, m. ὃβεεπε, a friend, f. Sah. ὃαμαγελ, a camel, m. ὃαμαγελε, a camel, f. Sah. ὃιβ, a lamb, m. ὃιβι, a lamb, f. Copt. ὃιβι, a lamb, m. ὃιβε, a lamb, f. Sah.

5. Others form the feminine by changing the last short vowel of the masculine into a long one, as ὃελλε, blind, m. ὃελλη, Copt. ὃλη, Sah. blind, f. ὃου, a lion, m. ὃου, a lioness, Copt. ὃορο, a king, ὃορω, a queen, Copt. ὃω, a king. ὃου, a queen, Sah. ὃελλο, an old man. ὃελλω, an old woman, Copt. ὃλο, an old man. ὃλω, an old woman, Sah. ὃοκμο, a stranger, m. ὃκμω, a stranger, f. Sah. ὃαμ, wise, m. ὃαμη, wise, f. Copt. ὃαη, the end, m. ὃαη, the end, f. Copt.

6. Likewise by changing the vowel of the penultimate syllable of the masculine, as ὃοπι, a son. ὃεπι, a daughter, Copt. ὃεπι, a son. ὃεπε, a daughter, Sah.

Of the Number of Nouns.

7. The number of nouns is two, the singular and the plural. These can only be distinguished from each other in general, by the singular or plural article being prefixed, as:
Oyxom, a book; nixom, the book; ganxom, books; nixom, the books; onobc, a sin; nonobc, the sin; gennobc, sins; nenobc, the sins, Sah.

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

8. Some adjectives take the prefixes ek, masc. fc, fem. and ey plur, as ekempowa, worthy, m. ecempowa, worthy, fem. ekokfi, sad, m. Sah. eyokfi, sad, plur. Sah. The adjectives which have the suffixes q and c singular, have the plural in oy, which variously is contracted with the preceding vowel, as peonaneq, good. peonaney, good, plur. peonadq, great. peonadg, great, plur. nawop, much. nawooy, much, plur.

9. There are a considerable number of Nouns in each dialect, which form their plural differently, which we shall here endeavour to class according to their termination.

10. Coptic Plurals which end in i. abok, a crow. aboki, crows. apofo, a giant. apofii, giants. ma, a place. maI, places. minot a breast. mnoI, breasts. pamalo, rich. pamai, rich, plur. efep, a companion. efepi, companions. bello, old. belloI, old, plur.

11. Coptic Plurals which end in y and their sing. in e. sailc, lame. sales, lame, plur. belle, blind. belley, blind, plur. ege, neighbour. egey, a neighbours. mege, a witness. megey, witnesses. pemse, free. pemsey, free, plur. cabey, prudent. cabey, prudent, plur. last, last, last, plur. xane, humble. xaney, humble, plur.
12. Coptic Plurals which end in oy, and their sing. in e and o; but which change them into hoy and wooy in the plural. ēbo, mute. ēbooy, mute, plur. ēge, an ox. ēghoy and ēghoy, oxen. ēaro, a river. ēarpoy, rivers. oýpo, a king. oýwowy, kings. pamaõ, rich. pamaowo, rich, plur. po. a door. pooy, doors. caíf, fair. caíwowy, /fair, pl. ωεεμο, a stranger. ωεεμωωο, strangers. ωεο, a net. ωηηο, nets. οτεκο, a prison. οτεκωο, prisons. ωσο, a locust. ωηηο, locusts. To these may be added apw, head, Bash. απηο, heads.

13. Coptic Plurals which end in oyi, and their singulars ending with a consonant, or with o.

αψ, flesh. αψο, flesh, plur. αξο, magician. αψο, magicians. ετφο, a burden. ετφο, burdens. ρεψω, a singer. ρεψο, singers. cbω, a doctrine. cbwo, doctrines. ωφο, a side. ωφωο, sides.

14. Of Coptic Plurals which end in oyi, and their singulars in e, ei, h or oy, which are changed into hoyi or wooyi in the plural: as

αψ, a head. αψο, heads. αλογ, a boy. αλογο, boys. βεκε, wages. βεκο, wages, plur. βροη, a tear. ρεμωοι, tears. ρφεζ, a temple. ρφο, temples. ονογ, an hour. ονογοι, hours. τεβηη, a labouring beast. τεβηγοι, beasts. Φε, heaven. Φιογ, heavens. Φε, food. Φηχοι, food, plur.

15. Sahidic Plurals which end in e.

αβωκ, a crow. αβωκε, crows. αοογ, an ornament. αοογε, ornaments.
16. Sahidic Plurals which end in ey, and hy, and their singulars in e, as
   \( b\ale, \text{blind. } b\ale\varepsilon, \text{blind, pl. } c\abe, \text{prudent. } c\abe\varepsilon\varepsilon, \text{prudent, plur. } w\a \varepsilon, \text{a desert. } w\a \varepsilon\varepsilon\varepsilon, \text{deserts. } x\a \varepsilon, \text{an enemy. } x\a \varepsilon\varepsilon\varepsilon, \text{enemies. } t\a\varepsilon, \text{a village. } t\a\varepsilon\varepsilon, \text{villages. } g\a\varepsilon, \text{last. } g\a\varepsilon\varepsilon, \text{and } g\a\varepsilon\varepsilon, \text{last, plur.}
\)

17. Sahidic Plur. which change the e sing. into hy pl.
\( d\a\varepsilon, \text{a baker. } d\a\varepsilon\varepsilon, \text{bakers. } \varepsilon\varepsilon, \an ox. } \varepsilon\varepsilon\varepsilon, \text{oxen. } \g\varepsilon, \text{a net. } \g\varepsilon\varepsilon, \text{nets.}
\)

18. Sahidic Plurals which end in ey, hy, and hoye, and their singulars in e, as
   \( d\a\varepsilon, \text{a head. } d\a\varepsilon\varepsilon, \text{heads. } n\varepsilon, \text{heaven. } n\varepsilon\varepsilon, \text{heavens.}
\)

19. Sahidic Plurals which end in oy, and their singulars in o, which are changed into ooy, as
   \( i\varepsilon\varepsilon, \text{a river. } i\varepsilon\varepsilon\varepsilon, \text{rivers. } k\varepsilon, \text{the shore. } k\varepsilon\varepsilon, \text{shores. } m\varepsilon\varepsilon\varepsilon, \text{a kingdom. } m\varepsilon\varepsilon\varepsilon\varepsilon, \text{kingdoms. } p\varepsilon, \text{a door. } p\varepsilon\varepsilon, \text{doors. } P\varepsilon, \text{a king. } P\varepsilon\varepsilon, \text{kings. The}
\)

20. Sahidic Plurals which end in oy.
   \( f\varepsilon, \an ass. } f\varepsilon\varepsilon, \text{asses. } f\varepsilon\varepsilon, \text{a harbour. } f\varepsilon\varepsilon\varepsilon, \text{harbours. } f\varepsilon, \an ass. } f\varepsilon\varepsilon, \text{asses. } k\varepsilon, \text{another. }
\)

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sides. `TENH, a beast. `TENNOYE, beasts, plur. `BIH, a way. `YIOOYE, ways. `ERFE, food. `ERFOYE, food, plur.

21. Coptic and Sahidic Plurals of a more irregular character.

### Coptic

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>`AGO, a treasure.</td>
<td>`Agwp, treasures.</td>
</tr>
<tr>
<td>`ABOT, a month.</td>
<td>`Abht, months.</td>
</tr>
<tr>
<td>`ANAY, an oath.</td>
<td>`Anayy, oaths.</td>
</tr>
<tr>
<td>`BHT, a palmwood.</td>
<td>`Balt, palmwoods.</td>
</tr>
<tr>
<td>`BOOK, a servant.</td>
<td>`Biak, servants.</td>
</tr>
<tr>
<td>`EMKAY, an Ethiopian.</td>
<td>`Emkays, grief's.</td>
</tr>
<tr>
<td>`Ew, an ass.</td>
<td>`Ey, asses.</td>
</tr>
<tr>
<td>`Ew, a pig.</td>
<td>`Eway, pigs.</td>
</tr>
<tr>
<td>`Ewot, a merchant.</td>
<td>`Ewot, merchants.</td>
</tr>
<tr>
<td>`HI, a house.</td>
<td>`Hoy, houses.</td>
</tr>
<tr>
<td>`IOM, the sea.</td>
<td>`Anaioy, scus.</td>
</tr>
<tr>
<td>`IW, a father.</td>
<td>`Iot, fathers.</td>
</tr>
<tr>
<td>`MENPIT, beloved.</td>
<td>`Menpat, beloved.</td>
</tr>
<tr>
<td>`MEWOT, a plain.</td>
<td>`Mewot, plains.</td>
</tr>
<tr>
<td>`MOWT, a way.</td>
<td>`Mitwoyi, ways.</td>
</tr>
<tr>
<td>`OYRIT, a keeper.</td>
<td>`Oyrap, keepers.</td>
</tr>
<tr>
<td>`PEMHT, a tenth.</td>
<td>`Pemat, tenths.</td>
</tr>
<tr>
<td>`CAB, a scribe.</td>
<td>`Choyi, scribes.</td>
</tr>
<tr>
<td>`COBT, a wall.</td>
<td>`Cebthaioy, walls.</td>
</tr>
<tr>
<td>`CONI, a robber.</td>
<td>`Cinwoyi, robbers.</td>
</tr>
<tr>
<td>`CON, a brother.</td>
<td>`Cnhoiy, brothers.</td>
</tr>
<tr>
<td>`CSIWI, a woman.</td>
<td>`Siomi, women.</td>
</tr>
</tbody>
</table>

3*
Chap. IV. Of Nouns.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλός, a treasure.</td>
<td>ἄλωος, treasures.</td>
</tr>
<tr>
<td>βηπ, a basket.</td>
<td>βρηνοῦς, baskets.</td>
</tr>
<tr>
<td>ἤβοτ, a month.</td>
<td>ἤβατε, months.</td>
</tr>
<tr>
<td>Ἠι ôτ, a father.</td>
<td>Ἠιοτε, fathers.</td>
</tr>
<tr>
<td>οὐρίτ, a keeper.</td>
<td>οὐρατε, keepers.</td>
</tr>
<tr>
<td>ἴο, a brother.</td>
<td>ἴοιme, brothers.</td>
</tr>
<tr>
<td>γογοπ, a woman.</td>
<td>γογοπ, women.</td>
</tr>
<tr>
<td>γαλος, a dog.</td>
<td>γαλααατε, birds.</td>
</tr>
<tr>
<td>γαλος, a bird.</td>
<td>γαλος, a rod.</td>
</tr>
<tr>
<td>γαλος, a horse.</td>
<td>γαλος, a horse.</td>
</tr>
<tr>
<td>γωβ, a work.</td>
<td>γωβ, a work.</td>
</tr>
<tr>
<td>ξοι, a ship.</td>
<td>ξοι, a ship.</td>
</tr>
<tr>
<td>ουγοις, Lord.</td>
<td>ουγοις, Lord.</td>
</tr>
<tr>
<td>ζεικφ, Lords.</td>
<td>ζεικφ, Lords.</td>
</tr>
</tbody>
</table>
Of Cases of Nouns.

22. Strictly speaking the three Dialects of Egypt have no cases of nouns. But these are indicated by certain particles which precede, or are prefixed to the nouns, or by prepositions, as,

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic and Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. нные</td>
<td>њои</td>
</tr>
<tr>
<td>Gen. nte, н, н.</td>
<td>нте, н, н.</td>
</tr>
<tr>
<td>Dat. е, м, н.</td>
<td>е, м, н.</td>
</tr>
<tr>
<td>Acc. е, м, н.</td>
<td>е, м, н.</td>
</tr>
<tr>
<td>Voc. о, п.</td>
<td>о, п.</td>
</tr>
<tr>
<td>Abl. е, м, н, or a preposition.</td>
<td>е, м, н, or a preposition.</td>
</tr>
</tbody>
</table>

23. It will be seen that what are called cases in Greek and Latin are here denoted by particles which precede the noun, as in the nominative and genitive, or by particles prefixed.

The Nominative Case.

The Genitive Case.

25. The genitive case is indicated by ὧτε preceding the noun, as ὠβακὶ ὧτε ἀκαμαρία, a city of Samaria. John IV, 4. φογωνὶ ὧτε πεκγο, the light of thy face. Ps. XLIV, 3. ὄψωξε ὧτε ἄμφε, the word of truth, Sah. 2. Cor. VI, 7. Sah. But the prefix ἦ or ἴ is frequently used as the sign of the genitive case, especially in the Sahidic, as ἵπαλ ἴμπαιωτ, the name of my father. John V, 44. ὠκαξι ἴδε, the word of knowledge. 1. Cor. XII, 8. τῷεερε ἄκωω, the daughter of Sion. Mat. XXI, 5. Sah. πωὴρε ἄκαγεία, the son of David. Mat. XXI, 9. Sah. πωὴρε ἄπρωμε, the son of man. Luke XXII, 48. Sah. τὸομ ἄπνογτε, the power of God. Luke XXII, 69. Sah. The prefix ἦ is used principally before β, η and φ, and always before ι, but seldom before λ and π.

The Dative Case.

26. The dative case takes the prefix ἦ or ἴ, and sometimes ἐ, as ἄχττοτή ἐπιδά, he hath given help (his hand) to Israel. πεξαχ ἐκιμώω, he said to Simon. ἄχ ἐπη ἰμαρια, he came to the house of Mary. πτ ὄωμ ἀππρο, to give tribute to the king, Luke XXIII, 2. Sah. ἀ ἄπηκκε, to give to the poor, Luke XIX, 8. Sah. ἄκκω ἀκοκ ἄογον ηιμ, sayest thou it to all? Luke XII, 41. Sah. When ἐ is prefixed to the indefinite article ὑ, the ὑογ are frequently contracted into ἐγγ, as ἐκττων ἐγβαιλε ἐγοντ, it is like to a grain of mustard seed. Luke XIII, 19. Sah.
The Accusative Case.

27. The signs of the accusative case are ἃ, ἃ or ἐ, as ἀναξίμη ἁπανονς, we found the prison, Acts V, 21. ἀρξοῦτ ἁγανξωπ, he hath cast down the strong, Luke I, 52. ἀλα ἐρετενεβι ἄνοξομ, but ye shall receive power. Acts I, 8. ἀνναγ ἐπο, we have seen the Lord. John XX, 25. ἀ μογχιε σεστ ἄπτομ. Moses lifted up the serpent. John I, 14. Sah. παὶ ἔτε ὑγοειν ἔρωμε νιμ, which enlighteneth every man. John I, 9. Sah. But the ἐ is most frequently used as the sign of the accusative.

The Vocative Case.

28. The sign of the vocative case is ὅ preceding the noun, as ὅ ὑσοφιλε, o Theophilus. Acts I, 1., but it does not often occur. The definite article is used as the sign of the vocative, as ἄρεξτς ὁνκας ὅρααος, Copt. πας ὅρααος, o good Master! Sah. Mat. XIX, 16. παξιφιπ, O my friend! Copt. πεπεηεπ, O friend! Sah. Mat. XX, 13. ἓγκω ἁμος ἅξιους ἅμα ἄμα πηκχρ πᾶγεια. saying, O Lord thou son of David, have mercy on us, Sah. Mat. XX, 30. τμερι ἄμισων, Copt. τμερεπ ἄμισων, O daughter of Sion! John XII, 15. Sah.

The Ablative Case.

29. This case sometimes takes the prefix ἃ, ἃ or ἐ, as ἀνοβε νιμ, from all sin. Sah. ἐπινογτε, from God.
CHAP. V. Of Adjectives.

1. There are some adjectives, the number and gender of which are known by the suffixes, or the articles, as *piniwy†, great, m. *niwy†, great, f. and *enaneq, good, m. *enaneq, good, f. *nayq or *enanyq, great, m. Sah. *naac, great, f. Sah. *enanyq, great, plur. Sah.

*e, et, or eθ united to verbs forms adjectives, as oyab to be clean, holy. *enoyab, clean, holy.

*naye or enaωe, Sah. much. *naωωq or enaωωq, Sah. much, m. *naωoq or enaωoq, Sah. much, f. *naω-ωωq or enaωωq, Sah. much, plur.

*nane and nanoy, enanoy, Sah. good. *naneq, nanoyq, enanoyq, Sah. good, m. *nanec, and nanoyc, enanoyc, Sah. good, f. *enaneq, etnanoyq, Sah. good, plur.


*nce or enece, fair, beautiful. *ncew, fair l. *ncewq, *enecwoq or *enecwoq, fair he. *ncewoc, *enecwoc or *enecwoc, fair she. *enecwoq or *enecoq, fair they.
Of the Comparison of Adjectives.

2. Comparatives are formed by ζουο, Copt. ζουο, ζουε, Sah. ζουα, ζουε, Bash. more, as ζουο ταιο ἐζοτε μωυσι, more (greater) honour than Moses. ζουο ταιο ἐζοτε πιη, more (greater) honour than the house. Heb. III, 3. ηπταν ζουο ετον νοεικ, Sah. we have not more than five breads loaves. Luc. IX, 13.

ἐζοτε is also a sign of the comparative, as ἐζοτεποι, more than me, Mat. X, 37. and with ἐ, as ΤΜΕΤΧΟΥ ητε φτ εκοι ἰκαβε ἐζοτε ἑνιρωμι, the foolishness of God is wise more (wiser) than men. 1. Cor. I, 25.

3. The comparative is also expressed by adding ηζουο to the positive; as ΤΜΕΤΧΟΕΡΕ ητε φτ ουηνω τε ηζουο, the witness of God is greater. 1. John

4. Sometimes there is no word to express the comparative, and it can only be collected from the sense of the passage; as ΝΙΜ ΓΑΡ ΠΕ ΠΙΝΙΩΠ †, for which is great (greater) Luke XXII, 27. ΤΜΗΤΜΗΤΡΙΕ ἘΠΝΟΥΤΕ ΝΑΛΑΚ, the witness of God is great (greater) 1. John V, 9. Sah.

5. The positive is sometimes used for the superlative as ΝΙΜ ΠΕ ΠΙΝΙΩΠ † έγν ἃμετογρο ἄτε ΝΙΦΗΟΥΙ, ΝΙΜ ΠΕ ΠΝΟΟΣ ζήν ΤΜΗΤΕΡΟ ΝΙΜΠΗΣΕ, Sah. who is the great (greatest) in the kingdom of heaven? Mat. XVIII, 1. Sah.

6. The superlative is formed by adding ἐ, ἐβολ, ἐβολογυτε, or some such word to the positive, as άνοκ ΓΑΡ ΠΕ ΠΙΚΟΥΧΙ ἘΒΟΛΟΥΤΕ ΝΙΑΠΟΣΤΟΛΟΣ ΤΗΡΟΥ, and Bash. άνοκ ΓΑΡ ΠΕ ΠΚΟΥΙ ΟΥΤΕ ΝΙΑΠΟΣΤΟΛΟΣ ΤΗΡΟΥ, for I am the least of all the Apostles. 1. Cor. XV, 9.

7. The superlative is more often formed by adding ἑμαύω, Copt. ἐματε, Sah. ἑμαύα, Bash. greatly, very much, to the positive, as ἀταῦγγξ θεορτερ ἑμαύω, my soul is exceedingly troubled. Ps. VI, 3. ἑμαύω, ἐματε and ἑμαύα are also repeated; as ἀερ παναδ άγε πιρωμι ἑμαύω ἑμαύω, the man was exceeding rich. Gen. XXX, 43. ξεκάς ἐπε τετνάρανῆ προογο ἐματε ἐματε, that your love may abound exceedingly. Sahidic.
Chap. VI. Of Personal Pronouns.

Phil. I, 9. and in Bash. ἄνωγ ἐφε τετελανάθη ἐλ-
σόγα ἐμάγα. The superlative is also formed by ἄσογο repeated, as ὄγος ἄσογο ἄσογο ναγερῳφήπι, and they
were exceedingly astonished. Mark VII, 37.

CHAP. VI.

Of Personal Pronouns.

Singular.


ἀνόκ ἄνοκ ἄνοκ ἄνοκ

ἀνφ ἄνακ ἄνακ

ἄνκ

νθοκ ντοκ ντακ ντακ thou, m.

ντκ

νθο ντο ντα thou, f.

νθοκ ντοκ νταq he.

νθοκ ντοκ νταc she.

Plural.

ἀνόν ἄνον ἄναν ἄναν

ἀνή

δνωτεν ντωτεν ντατεν ντατεν

ντετεν ντατεν

ντετεν

δνωογ ντοογ νταγ they.
Chap. VI. Of Personal Pronouns.

**Personal Pronouns.**

2. Of the Genitive Case.

**Singular.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash</th>
</tr>
</thead>
<tbody>
<tr>
<td>.ADMIN</td>
<td>ADMIN</td>
<td>ENTHI mei, of me.</td>
</tr>
<tr>
<td>.AP</td>
<td>AP</td>
<td>NTHK of thee, m.</td>
</tr>
<tr>
<td>.AP</td>
<td>AP</td>
<td>NTE of thee, f.</td>
</tr>
<tr>
<td>.AP</td>
<td>AP</td>
<td>{NTHQ of him.</td>
</tr>
<tr>
<td>.AP</td>
<td>AP</td>
<td>NTEQ of her.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash</th>
</tr>
</thead>
<tbody>
<tr>
<td>.APAN</td>
<td>.APAN</td>
<td>ENTHN of us.</td>
</tr>
<tr>
<td>.APAN</td>
<td>APAN</td>
<td>NTHN</td>
</tr>
<tr>
<td>.APAN</td>
<td>APAN</td>
<td>{NTHKTEN of you</td>
</tr>
<tr>
<td>.APAN</td>
<td>APAN</td>
<td>NTHKTN</td>
</tr>
<tr>
<td>.APAN</td>
<td>APAN</td>
<td>NTHKTN</td>
</tr>
<tr>
<td>.APAN</td>
<td>APAN</td>
<td>NTHKTN</td>
</tr>
<tr>
<td>.APAN</td>
<td>APAN</td>
<td>NTHKTN</td>
</tr>
</tbody>
</table>

Of the Dative Case.

**Singular.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidie.</th>
<th>Bash</th>
</tr>
</thead>
<tbody>
<tr>
<td>.MM</td>
<td>MM</td>
<td>NHM mihi, to me.</td>
</tr>
<tr>
<td>.MM</td>
<td>MM</td>
<td>NHM to thee, m.</td>
</tr>
<tr>
<td>.MM</td>
<td>MM</td>
<td>to thee, f.</td>
</tr>
<tr>
<td>.MM</td>
<td>MM</td>
<td>{NHQ to him</td>
</tr>
<tr>
<td>.MM</td>
<td>MM</td>
<td>NEQ to her.</td>
</tr>
</tbody>
</table>
Of Personal Pronouns.

## Plural

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NAN</strong></td>
<td><strong>NAN</strong></td>
<td><strong>NHN</strong> to us.</td>
</tr>
<tr>
<td><strong>ΝΩΤΕΝ</strong></td>
<td><strong>ΝΗΤΗΝ</strong></td>
<td><strong>ΝΗΤΕΝ</strong> to you.</td>
</tr>
<tr>
<td><strong>ΘΗΝΟΥ</strong></td>
<td><strong>ΘΗΝΟΥ</strong></td>
<td><strong>ΘΗΝΟΥ</strong> with an accus.</td>
</tr>
<tr>
<td><strong>ΝΩΟΥ</strong></td>
<td><strong>ΝΑΥ</strong></td>
<td><strong>ΝΗΝΟΥ, ΝΗΥ</strong> to them.</td>
</tr>
</tbody>
</table>

### 3. The dative is also formed by the word po Copt. and λα Bash. by prefixing ἐ to them: and by τοτ, Copt. τοοτ, Sah. ταατ, Bash. by prefixing ἐ or ἃ to them.

## Singular

### Coptic

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐροι</td>
<td>ἐροι, ἐραί</td>
<td>ἐλαί to me.</td>
</tr>
<tr>
<td>ἐροκ</td>
<td>ἐροκ, ἐρακ</td>
<td>ἐλακ to thee, m.</td>
</tr>
<tr>
<td>ἐρο</td>
<td>ἐρο, ἐρα</td>
<td>ἐλα to thee, f.</td>
</tr>
<tr>
<td>ἐροχ</td>
<td>ἐροχ, ἐραχ</td>
<td>ἐλαχ to him.</td>
</tr>
<tr>
<td>ἐροκ</td>
<td>ἐροκ, ἐρακ</td>
<td>ἐλακ to her.</td>
</tr>
</tbody>
</table>

### Plural

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐρον</td>
<td>ἐρον, ἐραν</td>
<td>ἐλαν to us.</td>
</tr>
<tr>
<td>ἐρωτεν</td>
<td>ἐρωτήν</td>
<td>ἐλατεν to you.</td>
</tr>
<tr>
<td>ἐρωτεν θηνου</td>
<td>ἐρατ θηντή</td>
<td>ἐλατθηνογ to them.</td>
</tr>
<tr>
<td>ἐρωου</td>
<td>ἐρωογ</td>
<td>ἐλαγ to them.</td>
</tr>
</tbody>
</table>

### Singular

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐ or ιτότ</td>
<td>ἐ or ιτοοτ</td>
<td>ἐ or ιταατ to me.</td>
</tr>
<tr>
<td>ιτότκ</td>
<td>ιτοοτκ</td>
<td>ιταατκ to thee, m.</td>
</tr>
<tr>
<td>ιτοτ</td>
<td>ιτοοτ</td>
<td>to thee, f.</td>
</tr>
<tr>
<td>ιτότκ</td>
<td>ιτοοτκ</td>
<td>ιταατκ to him.</td>
</tr>
<tr>
<td>ιτοτκ</td>
<td>ιτοοτκ</td>
<td>ιταατκ to her.</td>
</tr>
</tbody>
</table>
Chap. VI. Of Personal Pronouns.

Plural.

€ or ΝΤΟΤΕΝ € or ΝΤΟΟΤΗ € or ΝΤΑΑΤΕΝ to us.
€ΤΕΝΘΗΝΟΥ €ΤΟΟΤ ΘΗΥΤΗ to you.
€ΤΟΤΟΥ € ΝΤΟΟΤΟΥ ΝΤΑΑΤΟΥ to them.

4. The accusative Pronoun is formed by ἜΜΟ Copt. and Sah., ἭΜΑ and ΜΑ Bash.

Singular.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἜΜΟΙ</td>
<td>ἜΜΟΙ, ἜΜΟΕΙ</td>
<td>ΗΜΑΙ mc.</td>
</tr>
<tr>
<td>ἜΜΟΚ</td>
<td>ἜΜΟΚ</td>
<td>ἜΜΟΚ thee, m.</td>
</tr>
<tr>
<td>ἜΜΟ</td>
<td>ἜΜΟ</td>
<td>thee, f.</td>
</tr>
<tr>
<td>ἜΜΟQ</td>
<td>ἜΜΟQ</td>
<td>ἜΜΑQ him.</td>
</tr>
<tr>
<td>ἜΜΟC</td>
<td>ἜΜΟC</td>
<td>ἜΜΑC her.</td>
</tr>
</tbody>
</table>

Plural.

| ἜΜΟΝ             | ἜΜΟΝ         | ΗΜΑΝ us.   |
| ἜΜΟΤΕΝ           | ἜΜΟΤΗΝ      | ΗΜΑΤΕΝ you. |
| ἜΜΟΟΥ            | ἜΜΟΟΥ       | ΗΜΑΥ them.  |

ἙΜΟ with other words sometimes expresses the various cases of the personal pronoun, as ΝΙΜ ἙΜΟΟΥ some of them. 1. Cor. X, 10. ἙΒΟΛ ἙΜΟQ, from him.

5. Another form of the accusative is ἙΗ, Copt. ἙΗ, Sah., which take τ with the suffixes.
Chap. VI. Of Possessive Pronouns.

**Singular.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄντι</td>
<td>ἄντι my face, me.</td>
</tr>
<tr>
<td>ἄντικ</td>
<td>ἄντικ thee, m.</td>
</tr>
<tr>
<td>ἄντιτ</td>
<td>ἄντιτ thee, f.</td>
</tr>
<tr>
<td>ἄντιτη</td>
<td>ἄντιτη him.</td>
</tr>
<tr>
<td>ἄντιτζ</td>
<td>ἄντιτζ her.</td>
</tr>
</tbody>
</table>

**Plural.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄντιτζον</td>
<td>ἄντιτζον us.</td>
</tr>
<tr>
<td>ἄντιτζογ</td>
<td>ἄντιτζογ them.</td>
</tr>
</tbody>
</table>

6. The ablative case is formed by the following prepositions with the suffixes.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἁθι</td>
<td>ἁθιον</td>
<td>ἁθιοτ</td>
</tr>
<tr>
<td>ἁθιολ</td>
<td>ἁθιολίο</td>
<td>ἁθιολίο</td>
</tr>
<tr>
<td>ἁθιολισα</td>
<td>ἁθιολισαρο</td>
<td>ἁθιολισαρο</td>
</tr>
<tr>
<td>ἁθιολισι</td>
<td>ἁθιολισιωτ</td>
<td>ἁθιολισιωω</td>
</tr>
<tr>
<td>ἁθιολισιτεν</td>
<td>ἁθιολισιτοτ</td>
<td>ἁθιολισιτοτ</td>
</tr>
<tr>
<td>ἁθιολισισεν</td>
<td>ἁθιολισισιω</td>
<td>ἁθιολισισιω</td>
</tr>
<tr>
<td>ἁθιέν</td>
<td>ἁθιοτ</td>
<td>ἁθιοτ</td>
</tr>
<tr>
<td>ἁθιοτζ</td>
<td>ἁθιοτζ</td>
<td>ἁθιοτζ</td>
</tr>
</tbody>
</table>

**Possessive Pronouns.**

7. The possessive pronouns are sometimes expressed by the genitive personal pronouns, as ἅθι, Copt. ἅθαι, Copt. ἅθακ, Copt. and Sah. ἅθακ. Copt. and Sah. &c. yet they are formed of the definite article with ω in the singular and ωγ in the plural, as
### Of Demonstrative Pronouns.


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>φωι</td>
<td>πωι</td>
<td>Εωι</td>
<td>Τωι</td>
</tr>
<tr>
<td>φωκ</td>
<td>πωκ thine, m.</td>
<td>Εωκ</td>
<td>Τωκ</td>
</tr>
<tr>
<td>φω</td>
<td>πω thine, f.</td>
<td>Εω</td>
<td>Τω</td>
</tr>
<tr>
<td>φωη</td>
<td>πωη his.</td>
<td>Εωη</td>
<td>Τωη</td>
</tr>
<tr>
<td>φως</td>
<td>πως her.</td>
<td>Εως</td>
<td>Τως</td>
</tr>
<tr>
<td>φων</td>
<td>πων our.</td>
<td>Εων</td>
<td>Των</td>
</tr>
<tr>
<td>φωτην</td>
<td>πωτην your.</td>
<td>Εωτην</td>
<td>Τωτην</td>
</tr>
<tr>
<td>φωνηγ</td>
<td>πωνηγ their.</td>
<td>Εωνηγ</td>
<td>Τωνηγ</td>
</tr>
</tbody>
</table>

#### Plural Common.

- Νογι mine.
- Νογκ thine, m.
- Νογ thine, f.
- Νογη | his.
- Νογη | his.
- Νογη | his.
- Νογτην | your.
- Νογτην | your.
- Νογογ | their.
- Νογογ | their.

### Demonstrative Pronouns.

#### Singular.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>φαι</td>
<td>παι</td>
</tr>
</tbody>
</table>
Chap. VI. Of Demonstrative Pronouns.

**Plural.**

Coptic and Sahidic.  

<table>
<thead>
<tr>
<th>Masc.</th>
<th>F em.</th>
</tr>
</thead>
<tbody>
<tr>
<td>φή</td>
<td>πή he.</td>
</tr>
</tbody>
</table>

Another form of the demonstrative pronoun is as follows.

**Plural.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>F em.</th>
</tr>
</thead>
<tbody>
<tr>
<td>NH</td>
<td>the.</td>
</tr>
</tbody>
</table>

8. The demonstrative pronoun is often joined with the relative pronoun *et*, as

**Singular.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>F em.</th>
</tr>
</thead>
<tbody>
<tr>
<td>φή</td>
<td>πή he, who.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>F em.</th>
</tr>
</thead>
<tbody>
<tr>
<td>NH</td>
<td>they, who.</td>
</tr>
</tbody>
</table>

*Et* is frequently united with the demonstrative and relative pronouns both singular and plural, as φή-*έτεμμαγ* he. Luke XXII, 12. Copt. ηνογαί *ετωνοι* ιμίμα *έτεμμαγ*, the jews dwelling in that place, Acts XVI, 3. Copt. ηογα *τογνοι* έτεμμαγ*, in that hour. Copt. ογος η τική ημανας ἐβολ ηγεν πικασι τηρι *έτεμμαγ*, and the fame of it went out through all that land. Mat. IX, 26.
Relative Pronouns.

9. The relative pronoun is $e$. $eT$, $eTe$, or $e$ before the letters $m$, $n$ and $o$ in Copt.; and $eNt$. $qui$, $quae$, $quod$, and likewise $e$, $eT$, $eTe$, $nt$, in Sahidic and Bashmuric. $nnHet aytazon$, to those who sent us. John I, 22. $phiT cotem ncowen$, he who heareth you. $phiT owow ncmoten$, he who despiseth you. Luke X, 16.

10. The interrogative pronouns undergo no variation, which are these, $nim$, who? $aw$, $ew$, who? what? $oy$, who? $oyw$, how many?

Of Prepositions.

11. There are some substantives which are used as prepositions, as $pat$ Copt. $let$, Bash. a foot. $po$, a mouth. $tot$, a hand. $hnt$, a neck. $gnt$, a heart. $spa$, a face. $xw$, a head. These, being united with some particles become prepositions, as $epat to me$. Mat. VI, 18. $lapat$, Copt. $gapat$, Sah. under me. Mat. VIII, 9. $epo$, $ap', under thee. Ezech. XXVII, 30. $lap', against him. Ex. XVI, 8. $ntotq from him. Deut. XV, 3. $nhtoy$, in them. Psalm V, 10. $nhtk$, Sah. in thee. Ezech. XXVIII, 15. $espa1, against me. Ps. C1, 8. $esphi exiw, against me. Ps. III, 1. &e.

Prepositions.

$e$, acc., dat., ad, in &c. $ebolnhnt$, Copt. from, ex. $ebolnhntq, ebolnhntoy$ &c. $ebolnht$, Sah. from, ex. $ebolnhtq, ebolnhtn$ &c. $ebolga$, from, ab, ex.
Chap. VI. The Pronoun Infixes and Suffixes.

The Pronoun Infixes and Suffixes.

12. The pronoun infixes and suffixes are added to words, instead of the possessive and personal pronouns.

13. The pronoun infixes are inserted between the article and the noun, and used instead of the possessive pronouns. They are the following: ἄ, my. ἐκ, thy. ἐ or ὦ, thy, f. ἐκ, his. ἐκ, her. ἐκ or ἦ, our. ἐτέν or ἐτό, your. ὦ or ἔ, their.

An example of the infixes with the articles is here given.
### The Infixes

**Singular.**

<table>
<thead>
<tr>
<th>Infixes</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \pi\lambda )</td>
<td>( \tau\lambda )</td>
</tr>
<tr>
<td>( \pi\epsilon\kappa )</td>
<td>( \tau\epsilon\kappa )</td>
</tr>
<tr>
<td>( \pi\epsilon )</td>
<td>( \tau\epsilon )</td>
</tr>
<tr>
<td>( \pi\omega\gamma )</td>
<td>( \tau\omega\gamma )</td>
</tr>
<tr>
<td>( \pi\epsilon\pi )</td>
<td>( \tau\epsilon\pi )</td>
</tr>
<tr>
<td>( \pi\epsilon\nu )</td>
<td>( \tau\epsilon\nu )</td>
</tr>
<tr>
<td>( \pi\epsilon\tau\nu )</td>
<td>( \tau\epsilon\tau\nu )</td>
</tr>
<tr>
<td>( \pi\omega\gamma )</td>
<td>( \tau\omega\gamma )</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Infixes</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \eta\lambda ), <em>my.</em></td>
<td>( \nu\lambda ), <em>thine, mine.</em></td>
</tr>
<tr>
<td>( \eta\epsilon\kappa ), <em>thy, m.</em></td>
<td>( \nu\epsilon\kappa ), <em>thy, f.</em></td>
</tr>
<tr>
<td>( \eta\epsilon ), <em>thine, f.</em></td>
<td>( \nu\epsilon ), <em>thine.</em></td>
</tr>
<tr>
<td>( \eta\omega\gamma ), <em>thy,</em> Sah.</td>
<td>( \nu\omega\gamma ), <em>thy,</em> Sah.</td>
</tr>
<tr>
<td>( \eta\epsilon\pi ), <em>his.</em></td>
<td>( \nu\epsilon\pi ), <em>her.</em></td>
</tr>
<tr>
<td>( \eta\epsilon\nu ), <em>our.</em></td>
<td>( \nu\epsilon\nu ), <em>our,</em> Sah.</td>
</tr>
<tr>
<td>( \eta\epsilon\tau\nu ), <em>your.</em></td>
<td>( \nu\epsilon\tau\nu ), <em>your.</em></td>
</tr>
<tr>
<td>( \eta\omega\gamma ), <em>their.</em></td>
<td>( \nu\omega\gamma ), <em>their,</em> Sah.</td>
</tr>
<tr>
<td>( \eta\epsilon\gamma ), <em>their.</em></td>
<td>( \nu\epsilon\gamma ), <em>their,</em> Sah.</td>
</tr>
</tbody>
</table>

\( \omega\gamma \) is sometimes used for the infix of the second person feminine, instead of \( \epsilon \) in Coptic, but it seldom occurs.

14. The suffixes are used with words instead of the infixes, and are these which follow.

### The Suffixes

**Singular.**

<table>
<thead>
<tr>
<th>Suffixes</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \iota ) or ( \tau ), <em>me,</em> or <em>my.</em></td>
<td>( \eta ) or ( \epsilon\nu ), <em>us,</em> or <em>our.</em></td>
</tr>
<tr>
<td>( \kappa ), <em>thee,</em> or <em>thy,</em> m.</td>
<td>( \tau\epsilon\nu ), <em>you,</em> or <em>your.</em></td>
</tr>
<tr>
<td>( \epsilon ) or ( \iota ), <em>thee,</em> or <em>thy,</em> f.</td>
<td>( \tau\nu ), <em>you,</em> or <em>your,</em> Sah.</td>
</tr>
</tbody>
</table>

*) The \( \iota \) following \( \tau \) is changed into \( \tau. \)
Singular.  

‖, thee, or thy, f.  

q, him, or his.  

c, her, or hers.  

A small number of words vary from the general rule.

The Infixes.

15. The infixes to nouns will be understood by the following examples.

\(\text{प्रिपि, a son, with the m. article, and infixes.}\)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Artic. and Infixes to a noun masc.</td>
<td>Artic. and Infixes to a noun masc.</td>
</tr>
<tr>
<td>पा-प्रिपि, my son.</td>
<td>ना-प्रिपि, my sons.</td>
</tr>
<tr>
<td>पएक-प्रिपि, thy son, m.</td>
<td>नेक-प्रिपि, thy sons, m.</td>
</tr>
<tr>
<td>पे-प्रिपि, thy son, f.</td>
<td>ने-प्रिपि, thy sons, f.</td>
</tr>
<tr>
<td>पौय-प्रिपि, thy son, f. Sah.</td>
<td>पौय-प्रिपि, thy sons, f. Sah.</td>
</tr>
<tr>
<td>पेq-प्रिपि, his son.</td>
<td>पेq-प्रिपि, his sons</td>
</tr>
<tr>
<td>पेक-प्रिपि, her son.</td>
<td>पेक-प्रिपि, her sons</td>
</tr>
<tr>
<td>पेन-प्रिपि, our son.</td>
<td>पेन-प्रिपि, our sons.</td>
</tr>
<tr>
<td>पन-प्रिपि, our son, Sah.</td>
<td>पन-प्रिपि, our sons, Sah.</td>
</tr>
<tr>
<td>पेतेन-प्रिपि, your son.</td>
<td>पेतेन-प्रिपि, your sons.</td>
</tr>
<tr>
<td>पेतन-प्रिपि, your son, Sah.</td>
<td>पेतन-प्रिपि, your sons, Sah.</td>
</tr>
<tr>
<td>पौय-प्रिपि, their son.</td>
<td>पौय-प्रिपि, their sons.</td>
</tr>
<tr>
<td>पेय-प्रिपि, their son, Sah.</td>
<td>पेय-प्रिपि, their sons, Sah.</td>
</tr>
</tbody>
</table>
Cwni, a sister, with the fem. article and infixes.

Singular.
Artic. and Infixes to a noun fem.
TA-CWNi, my sister.
TEK-CWNi, thy sister, m.
TE-CWNi, thy sister, f.
TOY-CWNFe, thy sister, f. Sah.
TEq-CWNi, his sister.
TEC-CWNi, her sister.
TEN-CWNi, our sister.
TN-CWNFe, our sister, Sah.
TETEN-CWNi, your sister.
TETNh-CWNFe, your sister, Sah.
TOY-CWNi, their sister.
TEY-CWNFe, their sister, Sah.

Plural.
Artic. and Infixes to a noun fem.
NA-CWNi, my sisters.
NEK-CWNi, thy sisters, m.
NE-CWNi, thy sisters, f.
NOY-CWNFe, thy sisters, f. Sah.
NEq-CWNi, his sisters.
NEC-CWNi, her sisters.
NEN-CWNi, our sisters.
NN-CWNFe, our sisters, Sah.
NFTEN-CWNi, your sisters.
NFTNh-CWNFe, your sisters, Sah.
NOY-CWNi, their sisters.
NEY-CWNFe, their sisters, Sah.

16. It will be seen from the foregoing examples, that the infixes are the same to a masculine and feminine noun, singular and plural.

The Suffixes.

17. The following examples will show the position of the suffixes.

Adjectives with the Suffixes.

FNECE or NECE, fair.
FNECOWI, fair, I.
FNECOWK, fair, thou, m.
FNECOWq, fair, he.
FNECOWC, fair, she.
FNECOWN, fair, we.

THP. all.
THPK, all, thou, m.
THP", all, thou, m. Sah.
THPq, all, he.
THPC, all, she.
THPEN, all, we.
Chap. VI. The Pronoun Infixes and Suffixes.

ENECWOWY, fair, they.
ENECOOWY, fair, they, Sah.

THPNI, all, we, Sah.
THPERTEN, all, ye.
THPERTN, all, ye, Sah.
THPONOY, all, they.

NAAL or ENAA, great.
NAAL, great, I.
NAALK, great, thou, m.
NAALQ, great, he.
NAALC, great, she.
NAALY, great, they.

NANE or NANOY, good.
NANOYI, good, I.
NANEQ, good, he.
NANEK, good, she.
NANEY, good, they.

NAYAT, alone. NAYATK, alone, thou, m. NAYAT, alone, thou, f. NAYATQ, alone, he. NAYATC, alone, she. NAYATEN, alone, we. NAYATENONNOY, alone, ye. NAYATOTY, alone, they.

Prepositions with the Suffixes.

Coptic and Sahidic.

Epat, elet. to me.
Epatk, elatk, to thee, m.
Epat, elel, to thee, f.
Epatel, to thee, f. Sah.
Epatq, eletq, to him.
Epatc, elec, to her.
Epaten, elelten, to us.
Epatn, to us, Sah.
Epatenonnoy, eleltenonnoy, to you.
Epatthyn, to you, Sah.
Epatoy, eleltoY, to them.
Chap. VI. The Pronoun Infixes and Suffixes.

Coptic.                      Sahidic.

εοβφ,                        ETBF, de, ob.
εοβιη,                        ETBΗΗΤ, of me.
εοβΗΗκ,                        ETBΗΗΤΚ, of thee, m.
εοβιη†,                        ETBΗΗΤΕ, of thee, f.
εοβιημ,                        ETBΗΗΤΩ, of him.
εοβιητ,                        ETBΗΗΤΩ, of her.
εοβιητεν,                      ETBΗΗΤΝ, of us.
εοβιηθνογ,                    ETΒΕΘΗΥΤΝ, of you.
εοβιηθνογ,                    ETΒΗΗΤΝΟΥ, of them.

Coptic.                      Sahidic.

Nεμ,                        ΝΙ, with.

Coptic.                      Bashmuric.

NεμΗ,                        ΝΙΜΑΙ, MOI, NεμΗ, with me.
NεμΑΚ,                        ΝΙΜΑΚ, with thee, m.
NεμΕ,                        ΝΙΜΕ, with thee, f.
NεμΑQ,                        ΝΙΜΑQ, OQ, NεμΗQ, with him.
NεμΑC,                        ΝΙΜΑC, with her.
NεμΑN,                        ΝΙΜΑN, ON, NεμΗC, with us.
NεμΩΤΕΝ,                      ΝΙΜΗΤΝ, NεμΗΤΕΝ, with you.
NεμΩΟΥ,                      ΝΙΜΑΥ, NεμΗΟΥ, with them.

台南, after.

台南, after me. 台南, after thee, m. 台南, after thee, f.
台南, after him. 台南, after her. 台南, after us. 台南, after you. 台南, after them.

Of Numbers.

18. The Coptic Numbers are generally expressed by the letters of the Alphabet with a line above them,
as Ἐ ἥξεοος, three days. Matt. XII, 40. Χ ἱάβοτ, four months. John IV, 35; sometimes they are expressed by words, as ζτου-φοος, four days. Acts V, 30. But the Sahidic numbers are usually expressed by words.

19. Numbers admit the articles, and are also found without them, as πυῆ, the twelve. Matt. X, 2. 5. πικναγ, the two. Deut. XVII, 6. ωθουν κνουτ, two tunics. Luke III, 11.

### The Cardinal Numbers.

<table>
<thead>
<tr>
<th>Coptic.</th>
<th>Sahidie.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἂν  ἄοια,    ἱοθ,    ἁοθ,    ἄοθ</td>
<td></td>
</tr>
<tr>
<td>ἄεοθ</td>
<td></td>
</tr>
<tr>
<td>μεθ</td>
<td></td>
</tr>
<tr>
<td>ζαθ</td>
<td></td>
</tr>
<tr>
<td>ηθ</td>
<td></td>
</tr>
<tr>
<td>θιθ</td>
<td></td>
</tr>
<tr>
<td>ιθ</td>
<td></td>
</tr>
<tr>
<td>κθ</td>
<td></td>
</tr>
<tr>
<td>ιλαθ</td>
<td></td>
</tr>
<tr>
<td>ιηθ</td>
<td></td>
</tr>
<tr>
<td>ιζθ</td>
<td></td>
</tr>
</tbody>
</table>

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The following numbers are prefixes to nouns, viz.  
\( \text{\textit{qMont}}, \text{\textit{qam}}, \text{\textit{qMont}}, \text{three}, \text{Sah.} \text{\textit{qam}, \textit{qam}}, \text{\textit{qam}, three thousand.} \)
\( \text{\textit{qte}}, \text{Copt.} \text{\textit{qtoy}}, \text{\textit{qtey}}, \text{Sah.} \text{\textit{cuy}}, \text{Sah.} \text{\textit{six.} \textit{qam}, Sah. ten. \textit{xoyt}, Sah. twenty.} \)

The following are suffixes to numbers:  
\( \text{\textit{qye}}, \text{Sah.} \text{\textit{one.} \textit{Mntoye}, \text{\textit{eleven.} \textit{Cnoyc}}, \text{\textit{Cnoyc}}, \text{\textit{m.} \textit{Cnoyc}}, \text{\textit{Cnoyc}}, \text{\textit{f. Sah.} \textit{two.} \textit{Mntcnoye}}, \text{\textit{twelve.} \textit{Mnt}}, \text{Sahidic.} \text{\textit{three.} \textit{Taqte}}, \text{\textit{Atqte}}, \text{Sah.} \text{\textit{four.} \textit{Th}}, \text{\textit{Te}}, \text{Sah.} \text{\textit{five.} \textit{Tace}}, \text{\textit{Ace}}, \text{Sah.} \text{\textit{six.} \textit{Mhn}}, \text{Copt.} \text{\textit{Mhne}}, \text{\textit{f. Sah.} \textit{eight.} \textit{Mntoye}}. \)

The Bashmuric has the following variations,  
\( \text{\textit{qye}}, \text{\textit{m.} \textit{qye}}, \text{\textit{f. \textit{one.} \textit{Wament}}, \text{\textit{three.} \textit{Wla}. a thousand.} \)
The Ordinal Numbers.

21. The *first*, in ordinal numbers is expressed differently from the others; as

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ὅγιτ, ὅγιτ, ὦρπ, ὦρπ, ὦρπ, ὦρπ, ὦρπ, <em>first</em>, ὦρπ, ὦρπ, ὦρπ.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


*coy* is used instead of *mag* and *mef* with the cardinal numbers when the days of the month are spoken of, as *coy* ἐκ οικωπ, *the twenty fifth day of Athor*. Exod. XII, 3. Copt. ἕκοικωτ ἔπιαβοτ, *the twenty seventh day of the month*. Gen. VIII, 4. *coy* ἐκ πικινθωπ, *the twenty ninth day of the month Athor*. Zoeg. Sah.

*ασι* Copt. and *απ*, Sah. occur with the cardinal numbers when hours are spoken of, as *ασι* ὅ αἰμεζογ, *the ninth hour of the day*. Acts X, 3. ἀπναυ ἀπ σοφ, *about the sixth hour*. Sah. Matt. XX, 5.

*ρε*, Copt. and Sah. *part*, is used with numbers, as πρε ἐ, *the fifth part*. Gen. XLI, 34. *ογος* αἱρωκε
Participants in the ordinal numbers in the text:

The third part of the trees was burnt up. Rev. VIII, 7. τριάντερτο, the third part, Numb. XXVIII, 5. Sah. The Copt. has also τέταρτος, or τέταρτος, and the Sah. τέταρτος part.

οὖν, more often ὁμός, and sometimes ὁμος, and ὁμος, Sah. a part, is put before numbers, as ὁμός ἀριθμὸν ὁμός, ὁμος οἰκονομία ὁμός, they made four parts, a part to each one, John XIX, 23. Sah. ὁμός ἀριθμὸν, fourth part, Ezech. V, 2. Sah. ὁμός ὁμός, the fifth part, Zoeg. Sah. ὁμός ὁμός, the third part, Tukius.

τέταρτος Copt. and Sah. is prefixed to numbers signifying days, as τέταρτος ἡμέρα τέταρτος, for it is four days. John XI, 39. ἐπτατάφος ἡμέρα τέταρτος, it is four days he is in the sepulchre. v. 17. Sah.


The plural of number is occasionally expressed by repeating the number, as, κατὰ πενταοχτώ κατὰ πενταοχτώ, by hundreds, and by fifties. Mark VI, 40.
23. Egyptian verbs have no passive voice differing from the active, but the passive may be known thus, \textit{AC-\textbf{AM}IO} \textit{nik} \textit{\textbf{C}O\textbf{F}I\textbf{A} e\textbf{BO\textbf{L}}\textbf{E}F} \textit{NEC-S\textbf{H}OYI}, \textit{wisdom is justified of her works}, Matt. XI, 19. \textit{\textbf{OY}O\textbf{S AYO\textbf{W}ON}} \textit{nik neq-c\textbf{O}\textbf{T}EM}, \textit{and his ears were opened}, Mark VII, 35.

24. The passive is more commonly expressed by the verb in the third person plural of the verb active, as \textit{\textbf{P}E\textbf{N}-\textbf{P}\textbf{W}MI \textbf{N}A\textbf{P}AC \textbf{AY}AW\textbf{Q} N\textbf{E}MAQ}, \textit{our old man was crucified with him}. Rom. VI, 6. \textit{E\textbf{Y}N\textbf{A}P\textbf{O}N\textbf{S E\textbf{B}O\textbf{L ANE}-\textbf{NO}Q NTE CT\textbf{E}\textbf{F}ANOC}, \textit{the blood of Stephen was shed}. Acts XXII, 20. Sah. \textit{\textbf{OY}O\textbf{S OYM\textbf{H}INI YNO\textbf{Y}T\textbf{H}IQ}, and no sign shall be given}. Matt. XII, 39. \textit{\textbf{AY-KOC}EN N\textbf{E}MAQ}, \textit{we are buried with him}. Rom. VI, 4.

25. But sometimes the passive voice can only be discovered by the sense of the passage read. But see further on verbs passive.

\textbf{The Prefixes and Suffixes to Verbs.}

\textbf{The Prefixes.}

\begin{tabular}{lll}
Person & Coptic & Sahidic \\
1. & \textbf{\textit{t}} & \textbf{\textit{t}} \\
2. m. & \textbf{\textit{k}, \textit{x}} & \textbf{\textit{k}} \\
2. f. & \textbf{\textit{te}} & \textbf{\textit{te}} \\
\end{tabular}

\textbf{The Suffixes.}

\begin{tabular}{ll}
1 & \textbf{\textit{i}} \\
\textbf{\textit{k}} & \textbf{\textit{k}} \\
\textbf{\textit{e}} & \textbf{\textit{e}} \\
\end{tabular}
### The Prefixes.

<table>
<thead>
<tr>
<th>Person</th>
<th>Coptic</th>
<th>Sahidic</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. m.</td>
<td>q</td>
<td>q</td>
</tr>
<tr>
<td>3. f.</td>
<td>c</td>
<td>c</td>
</tr>
<tr>
<td>1. plur.</td>
<td><strong>ten</strong></td>
<td><strong>tn</strong>, <strong>ten</strong></td>
</tr>
<tr>
<td>2.</td>
<td><strong>teten</strong></td>
<td><strong>tetn</strong>, <strong>teten</strong></td>
</tr>
<tr>
<td>3.</td>
<td>ce</td>
<td>ce</td>
</tr>
</tbody>
</table>

### The Affixes.

### Indicative Mood.

#### The 1st Present Tense.

**Singular.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḳ, ḱ</td>
<td>ḳ, ḱ, <em>I do, or am doing.</em></td>
</tr>
<tr>
<td>k, ḵ</td>
<td>k, <em>thou art, m.</em></td>
</tr>
<tr>
<td>te</td>
<td>ṭe, <em>thou art, f</em></td>
</tr>
<tr>
<td>q</td>
<td>q, <em>he is.</em></td>
</tr>
<tr>
<td>c</td>
<td>c, <em>she is.</em></td>
</tr>
</tbody>
</table>

**Plural.**

| **ten** | **tn**, **ten**, *we are.* |
| **teten** | **tetn**, **teten**, *ye are.* |
| ce | ce, *they are.* |

#### The 2nd Present Tense.

**Singular.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash.</th>
</tr>
</thead>
<tbody>
<tr>
<td>fi</td>
<td>fi</td>
<td>fi, <em>I am, èn.</em></td>
</tr>
<tr>
<td>ek</td>
<td>ek</td>
<td>ek, <em>thou art, m.</em></td>
</tr>
</tbody>
</table>
Chap. VII. Of Verbs.


Coptic.

Sahidic. Bash.

epe epe ἥλε; thou art, f.
eq eq eph eq ἥλε. he and she.
eκ eq eph eq is.

Plural.

EN n, En EN, we are.

ETETEN ETETη ETETEN, ye are.

Ey, oy, epe ey, oy, epe ey, oy ἥλε, they are.

The Imperfect Tense.

Singular.


Nai pe Neil pe Nai pe, I was.

Nak pe Nek pe Nak pe, thou, m.

Naρe pe Nephe pe Naρe pe; thou, f.

Naπ pe Naρe Naπ pe; Naρe he and she.

Nac pe Naρe πe Nac pe; Naρe is.

Plural.

Nan pe Nen pe Nan pe, we were.

Naρetεn pe Netetη pe Naρetεn pe, ye.

Naγ pe, Naρe pe, Neγ pe, Neρe pe Naγ pe, Naρe pe, they.

The 1st Perfect Tense.

Singular.


A1 A1 A1, I have.

Ak Ak Ak, thou hast, m.

Aρe Aρe Aρe, thou hast, f.

Aπ Aπ Aπ; he hath.

Aς Aς Aς; he and she.

Aς Aς Aς; hath.
Chap. VII. Of Verbs.

### Plural.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḤAN</td>
<td>ḤAN</td>
<td>ḤAN, we have.</td>
</tr>
<tr>
<td>ḤAPETEN</td>
<td>ḤETEN</td>
<td>ḤETEN, ye have.</td>
</tr>
<tr>
<td>ḤAY, Ḥ</td>
<td>ḤAY, Ḥ</td>
<td>ḤAY, Ḥ, they have.</td>
</tr>
</tbody>
</table>

### The 2nd Perfect Tense.

#### Singular.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḤETAI</td>
<td>ṢTAI</td>
<td>ḤETAI, I have.</td>
</tr>
<tr>
<td>ḤETAK</td>
<td>ṢTAK</td>
<td>ḤETAK, thou hast, m.</td>
</tr>
<tr>
<td>ḤETAPE</td>
<td>ṢTAP</td>
<td>ḤETAPE, thou hast, f.</td>
</tr>
<tr>
<td>ḤETAQ, ḤETAC,</td>
<td>ṢTAQ, ṢTAC,</td>
<td>ḤETAQ, ḤETAC, he hath.</td>
</tr>
</tbody>
</table>

#### Plural.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḤETAN,</td>
<td>ṢTAN</td>
<td>ḤETAN, we have.</td>
</tr>
<tr>
<td>ḤETAPETEN</td>
<td>ṢTAPETEN</td>
<td>ḤETAPETEN, ye have.</td>
</tr>
<tr>
<td>ḤETAY, ḤET</td>
<td>ṢTAY, ṢT</td>
<td>ḤETAY, ḤET, they have.</td>
</tr>
</tbody>
</table>

### The Pluperfect Tense.

#### Singular.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic and Bash</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṢE AI PE</td>
<td>ṢE AI PE, I had.</td>
</tr>
<tr>
<td>ṢE AK PE</td>
<td>ṢE AK PE, thou, m.</td>
</tr>
<tr>
<td>ṢE ART PE</td>
<td>ṢE ART PE, thou, f.</td>
</tr>
<tr>
<td>ṢE Aq PE, ṢE AC PE,</td>
<td>ṢE Aq PE, ṢE AC PE, he.</td>
</tr>
<tr>
<td>ṢE Aq PE, ṢE AC PE,</td>
<td>ṢE Aq PE, she.</td>
</tr>
<tr>
<td>ṢE Aq PE, ṢE AC PE,</td>
<td>ṢE Aq PE, he and she.</td>
</tr>
</tbody>
</table>
### Chap. VII. Of Verbs.

**Plural.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic and Bash.</th>
</tr>
</thead>
<tbody>
<tr>
<td>NE AN PE,</td>
<td>NE AN PE, we.</td>
</tr>
<tr>
<td>NE APETEN PE,</td>
<td>NE APETEN PE, ye.</td>
</tr>
<tr>
<td>NE AV PE,</td>
<td>NE AV PE, they.</td>
</tr>
</tbody>
</table>

**The Present Tense Indefinite.**

#### Singular.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic.</th>
<th>Bash.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ωAΓ,</td>
<td>ωAΓ,</td>
<td>ωAΓ, I am.</td>
</tr>
<tr>
<td>ωAK,</td>
<td>ωAK,</td>
<td>ωAK, thou, m.</td>
</tr>
<tr>
<td>ωAΡε,</td>
<td>ωAΡε,</td>
<td>ωAΛε, thou, f.</td>
</tr>
<tr>
<td>ωΑQ,</td>
<td>ωΑQ,</td>
<td>ωΑQ, he.</td>
</tr>
<tr>
<td>ωAΣ,</td>
<td>ωAΣ,</td>
<td>ωAΣ, he &amp; she.</td>
</tr>
</tbody>
</table>

#### Plural.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic.</th>
<th>Bash.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ωΑΝ,</td>
<td>ωΑΝ,</td>
<td>ωΑΝ, we.</td>
</tr>
<tr>
<td>ωΑΡΕΤΕΝ,</td>
<td>ωΑΡΕΤΕΝ,</td>
<td>ωΑΡΕΤΕΝ, ye.</td>
</tr>
<tr>
<td>ωΑΥ, ωΑΡΕ,</td>
<td>ωΑΥ, ωΑΡΕ; ωΑΥ, ωΑΛΕ, they.</td>
<td></td>
</tr>
</tbody>
</table>

**The Imperfect Tense Indefinite.**

#### Singular.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>NE ωAΓ PE,</td>
<td>NE ωAΓ PE, I was.</td>
</tr>
<tr>
<td>NE ωΑΚ PE,</td>
<td>NE ωΑΚ PE, thou, m.</td>
</tr>
<tr>
<td>NE ωΑΡΕ PE,</td>
<td>NE ωΑΡΕ PE, thou, f.</td>
</tr>
<tr>
<td>NE ωΑQ PE,</td>
<td>NE ωΑQ PE, NE ωΑΡΕ, he.</td>
</tr>
<tr>
<td>NE ωAΣ PE,</td>
<td>NE ωAΣ PE, ΙΝΕ, he &amp; she.</td>
</tr>
</tbody>
</table>

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Plural.

Coptic. Sahidic.
NE ṭan PE, NE ṭan PE, we.
NE ṭateten PE, NE ṭatēn PE, ye.
NE ṭay PE, NE ṭaye PE, NE ṭay PE, NE ṭaye PE, they.

Singular.

Bash.
NE ṭai PE, I was.
NE ṭak PE, thou, m.
NE ṭale PE, thou, f.
NE ṭaq PE, NE ṭale PE, he.
NE ṭac PE, NE ṭale PE, he and she.
NE ṭac PE, NE ṭale PE, she.

Plural.

NE ṭan PE, we.
NE ṭateten PE, ye.
NE ṭay PE, NE ṭay PE, they.
NE ṭale PE, NE ṭale PE, they.

The 1st Future Tense.

†na, †na, †ne, vel a, I shall.
xna, kna, kne, thou, m.
ten, tena,
tena,
qna, qna, qne, he.
cna, cna, cne, she.

Plural.
ten, tena, tenne, vel a, we.
tetenna, tetēnna, tetēnna, ye.
cena, cena, cene, they.
The 2nd Future Tense.

**Singular.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēina,</td>
<td>ēina,</td>
<td>aina, vel ne, <em>I shall.</em></td>
</tr>
<tr>
<td>ekna,</td>
<td>ekna,</td>
<td>akna, thou, m.</td>
</tr>
<tr>
<td>epēna,</td>
<td>epēna,</td>
<td>apana, thou, f.</td>
</tr>
<tr>
<td>epēna,</td>
<td>epēna,</td>
<td>apana, he</td>
</tr>
<tr>
<td>epēna,</td>
<td>epēna,</td>
<td>apana, he &amp; she.</td>
</tr>
<tr>
<td>epēna,</td>
<td>epēna,</td>
<td>apana, she.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash</th>
</tr>
</thead>
<tbody>
<tr>
<td>enna,</td>
<td>enna,</td>
<td>anna, vel ne, <em>we.</em></td>
</tr>
<tr>
<td>epetenna,</td>
<td>epetnna, epetnna, apana, ye.</td>
<td></td>
</tr>
<tr>
<td>epēna,</td>
<td>epēna,</td>
<td>apēna, they.</td>
</tr>
</tbody>
</table>

The Prefixes Copt. are sometimes written ēina, akna, apana, etc.

The 3rd Future Tense.

**Singular.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash</th>
</tr>
</thead>
<tbody>
<tr>
<td>eiē,</td>
<td>eiē,</td>
<td>eiē, <em>I shall.</em></td>
</tr>
<tr>
<td>ekē,</td>
<td>eke,</td>
<td>eke, thou, m.</td>
</tr>
<tr>
<td>epē,</td>
<td>epe,</td>
<td>epe, thou f.</td>
</tr>
<tr>
<td>epē,</td>
<td>epe,</td>
<td>epe, he</td>
</tr>
<tr>
<td>epē,</td>
<td>epe,</td>
<td>epe, he and she.</td>
</tr>
<tr>
<td>epē,</td>
<td>epe,</td>
<td>epe, she.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash</th>
</tr>
</thead>
<tbody>
<tr>
<td>enē,</td>
<td>ene,</td>
<td>ene, <em>we.</em></td>
</tr>
<tr>
<td>epetēnē,</td>
<td>petēne,</td>
<td>petēne, ye.</td>
</tr>
<tr>
<td>eyē, epē,</td>
<td>eyē, epe,</td>
<td>eyē, epe, they.</td>
</tr>
</tbody>
</table>
### The 4th Future Tense.

#### Singular.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash.</th>
</tr>
</thead>
<tbody>
<tr>
<td>τα,</td>
<td>τα, ταρι,</td>
<td>τα, I shall.</td>
</tr>
<tr>
<td>ταρεκ,</td>
<td></td>
<td>thou, m.</td>
</tr>
<tr>
<td>τερα,</td>
<td>τερα,</td>
<td>thou, f.</td>
</tr>
<tr>
<td>ταρεκ,</td>
<td></td>
<td>he.</td>
</tr>
<tr>
<td>ταρεκ,</td>
<td></td>
<td>she.</td>
</tr>
</tbody>
</table>

#### Plural.

| ταρη,   |           | we.       |
| ταρετη, | ταλετη,   | ye.       |
| ταρογ,  |           | they.     |

### The Imperfect Tense.

#### Singular.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ναινα,</td>
<td>Νείνα, I should.</td>
</tr>
<tr>
<td>Νάκνα,</td>
<td>Νεκνα, thou, m.</td>
</tr>
<tr>
<td>Ναπένα,</td>
<td>Νεπένα, thou, f.</td>
</tr>
<tr>
<td>Ναγνα{ }</td>
<td>Νεγνα, he.</td>
</tr>
<tr>
<td>Νακνα{ }</td>
<td>Νεκνα, he&amp;she.</td>
</tr>
<tr>
<td>Νακνα{ }</td>
<td>Νεκνα, she.</td>
</tr>
</tbody>
</table>

Bash.

| Ναινεβελ Na, I should. |
| Νάκνε, thou, m. |
| Ναπενε, thou, f. |
| Ναγνε{ }| Ναπε he. |
| Νακνε{ }| Νε he&she. |
| Νακνε{ }| Νε she. |
Plural.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NANNA PE</strong></td>
<td><strong>NENNA PE, we</strong></td>
</tr>
<tr>
<td><strong>NAPETENNA PE</strong></td>
<td><strong>NETETNA PE, ye</strong></td>
</tr>
<tr>
<td><strong>NAγNA, NAPE..NA PE</strong></td>
<td><strong>NEγNA, NEPE..NA PE, they</strong></td>
</tr>
</tbody>
</table>

Bash.

| **NANNE PE, we**     |
| **NAPETENNE PE, ye** |
| **NEYE, NAPENE PE, they** |

The Subjunctive Mood.

**Singular.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash</th>
</tr>
</thead>
<tbody>
<tr>
<td>ÑTA,</td>
<td>ÑTA,</td>
<td>ÑTA, that I.</td>
</tr>
<tr>
<td>ÑTEK,</td>
<td>ÑP,</td>
<td>ÑP, thou, m.</td>
</tr>
<tr>
<td>ÑTE,</td>
<td>ÑTE,</td>
<td>ÑTE, thou, f.</td>
</tr>
<tr>
<td>ÑTEq,</td>
<td>NEq, Nq,</td>
<td>NEq, Nq, fhc, he &amp; she.</td>
</tr>
<tr>
<td>ÑTEC,</td>
<td>ÑC,</td>
<td>ÑC, she.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash</th>
</tr>
</thead>
<tbody>
<tr>
<td>ÑTEN,</td>
<td>ÑTN,</td>
<td>ÑTN, we.</td>
</tr>
<tr>
<td>ÑTETEN,</td>
<td>ÑTETN,</td>
<td>ÑTETN, ye.</td>
</tr>
<tr>
<td>ÑTOY, ÑTE,</td>
<td>NCE, NTE,</td>
<td>NCE, ÑTE, they.</td>
</tr>
</tbody>
</table>
The Optative Mood.

Singular.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash.</th>
</tr>
</thead>
<tbody>
<tr>
<td>מָדִּי</td>
<td>מִדָּי</td>
<td>מַלִּי, 1 may,</td>
</tr>
<tr>
<td>מַדְּקֶק</td>
<td>מַדְּקֶק</td>
<td>מַלֵּק, thou, m.</td>
</tr>
<tr>
<td>מַדָּק</td>
<td>מַדָּק</td>
<td>מַלָּק, thou, f.</td>
</tr>
<tr>
<td>מַדְּקֶק</td>
<td>מַדְּקֶק</td>
<td>מַלֵּק, he,</td>
</tr>
<tr>
<td>מַדְּק</td>
<td>מַדְּק</td>
<td>מַלָּק, he &amp; she.</td>
</tr>
<tr>
<td>מַדְּק</td>
<td>מַדְּק</td>
<td>מַלָּק, she.</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bash.</th>
</tr>
</thead>
<tbody>
<tr>
<td>מַדְּקֶנ</td>
<td>מַדְּקֶנ</td>
<td>מַלֶּנ, we.</td>
</tr>
<tr>
<td>מַדְּקֶנ, מַדְּקֶת</td>
<td>מַדְּקֶנ, מַדְּקֶת</td>
<td>מַלֶּטֶן, ye.</td>
</tr>
<tr>
<td>מַדְּק</td>
<td>מַדְּק</td>
<td>מַלָּוָן, מַלָּוָן</td>
</tr>
<tr>
<td>מַדְּק</td>
<td>מַדְּק</td>
<td>מַלָּו, מַלָּו</td>
</tr>
</tbody>
</table>

The Imperative Mood.

Singular and Plural.

א, Api, or Ma, or the root itself.

The Infinitive Mood.

ו or נ or the root itself.

Particples.

פָּנֵין, פֶּנֵין, פֶּנֶּן &c. or פָּנֵיָּנָד, פָּנְיֶנָד, פָּנְיֶנֶּק, פָּנְיֶנֶּק, פָּנְיֶנֶּק &c.

The verb תָּנוּ, to destroy, is given with the augmentations, to convey a more clear idea of their position.
Chap. VII. Of Verbs.

Indicative Mood.

The 1st Present Tense.

Singular.

Coptic. Sahidic.
†-tako, †-tako, I am destroying.
{k-tako, k-tako, thou art destroying, m.
{x-tako, }
{te-tako, te-tako, thou art destroying, f.
{q-tako, q-tako, he is destroying:
{c-tako, c-tako, she is destroying.

Plural.

Coptic. Sahidic.
{ten-tako, "\text{TN, or }\text{ten-tako, we are destroying.}
{tetnen-tako, tetn\,or\,tetnen-tako, ye are destroying.
{ce-tako, ce-tako, they are destroying.

The 2nd Present Tense.

Singular.

{e1-tako, e1-tako, e1-tako, I am destroying, \text{o}v.
{ek-tako, ek-tako, ek-tako, thou, m.
{ep-e-tako, ep-e-tako, ele-tako, thou, f.
{eq- }\text{tako, eq- }\text{tako, eq- }\text{tako, he.}
{ep-e- }\text{tako, ep-e- }\text{tako, ele- }\text{tako, she.}

Plural.

En-tako, \text{"\text{N, or }\text{en-tako, we.}}
{eteten-tako, eteten-tako, ye.
{ey- }\text{tako, ey- }\text{tako, they.}
{ov- }\text{tako, ov- }\text{tako, they.}
{ep-e- }\text{tako, ele-}
### The Imperfect Tense

#### Singular

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>NAI-TAKO PE,</td>
<td>NEI-TAKO PE,</td>
<td>NAI-TAKO PE,</td>
</tr>
<tr>
<td>NAK-TAKO PE,</td>
<td>NEK-TAKO PE,</td>
<td>NAK-TAKO PE,</td>
</tr>
<tr>
<td>NARE-TAKO PE,</td>
<td>NERE-TAKO PE,</td>
<td>NARE-TAKO PE,</td>
</tr>
<tr>
<td>NAC-</td>
<td>NEC-</td>
<td>NAC-</td>
</tr>
<tr>
<td>NARE-</td>
<td>TAKO PE,</td>
<td>TAKO PE,</td>
</tr>
<tr>
<td></td>
<td>NERE-</td>
<td>NERE-</td>
</tr>
<tr>
<td></td>
<td>TAKO PE,</td>
<td>TAKO PE,</td>
</tr>
<tr>
<td></td>
<td>NERE-</td>
<td>NERE-</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>NAN-TAKO PE,</td>
<td>NEN-TAKO PE,</td>
<td>NAN-TAKO PE,</td>
</tr>
<tr>
<td>NARETEN-TAKO PE,</td>
<td>NETETIN-TAKO PE,</td>
<td>NARETEN-TAKO PE,</td>
</tr>
<tr>
<td>NAY-</td>
<td>NAY-</td>
<td>NAY-</td>
</tr>
<tr>
<td>NARE-</td>
<td>TAKO PE,</td>
<td>TAKO PE,</td>
</tr>
<tr>
<td></td>
<td>NERE-</td>
<td>NERE-</td>
</tr>
<tr>
<td></td>
<td>TAKO PE,</td>
<td>TAKO PE,</td>
</tr>
<tr>
<td></td>
<td>NERE-</td>
<td>NERE-</td>
</tr>
</tbody>
</table>

### The 1st Perfect Tense

#### Singular

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>AI-TAKO,</td>
<td>AI-TAKO,</td>
<td>AI-TAKO,</td>
</tr>
<tr>
<td>AK-TAKO,</td>
<td>AK-TAKO,</td>
<td>AK-TAKO,</td>
</tr>
<tr>
<td>APE-TAKO,</td>
<td>APE-TAKO,</td>
<td>APE-TAKO,</td>
</tr>
<tr>
<td>AQ-</td>
<td>AQ-</td>
<td>AQ-</td>
</tr>
<tr>
<td>A-</td>
<td>A-</td>
<td>A-</td>
</tr>
<tr>
<td>AC-</td>
<td>AC-</td>
<td>AC-</td>
</tr>
<tr>
<td>A-</td>
<td>TAKO,</td>
<td>TAKO,</td>
</tr>
<tr>
<td></td>
<td>AQ-</td>
<td>AQ-</td>
</tr>
<tr>
<td></td>
<td>A-</td>
<td>A-</td>
</tr>
<tr>
<td></td>
<td>AC-</td>
<td>AC-</td>
</tr>
<tr>
<td></td>
<td>TAKO,</td>
<td>TAKO,</td>
</tr>
<tr>
<td></td>
<td>AQ-</td>
<td>AQ-</td>
</tr>
<tr>
<td></td>
<td>A-</td>
<td>A-</td>
</tr>
<tr>
<td></td>
<td>AC-</td>
<td>AC-</td>
</tr>
<tr>
<td></td>
<td>TAKO,</td>
<td>TAKO,</td>
</tr>
<tr>
<td></td>
<td>AQ-</td>
<td>AQ-</td>
</tr>
<tr>
<td></td>
<td>A-</td>
<td>A-</td>
</tr>
<tr>
<td></td>
<td>AC-</td>
<td>AC-</td>
</tr>
<tr>
<td></td>
<td>TAKO,</td>
<td>TAKO,</td>
</tr>
<tr>
<td></td>
<td>AQ-</td>
<td>AQ-</td>
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<tr>
<td></td>
<td>A-</td>
<td>A-</td>
</tr>
<tr>
<td></td>
<td>AC-</td>
<td>AC-</td>
</tr>
</tbody>
</table>

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### Chap. VII. Of Verbs.

#### Plural.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḕ-ṬAKO</td>
<td>ḕ-ṬAKO</td>
<td>ḕ-ṬAKO, we.</td>
</tr>
<tr>
<td>ḕ-ṬAKO</td>
<td>ḕ-ṬAKO</td>
<td>ḕ-ṬAKO, they.</td>
</tr>
<tr>
<td>ḕ-ṬAKO</td>
<td>ḕ-ṬAKO</td>
<td>ḕ-ṬAKO</td>
</tr>
</tbody>
</table>

#### The 2nd Perfect Tense.

**Singular.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ī-TAKO</td>
<td>Ī-TAKO</td>
<td>Ī-TAKO, I have.</td>
</tr>
<tr>
<td>Ī-TAKO</td>
<td>Ī-TAKO</td>
<td>Ī-TAKO, thou, m.</td>
</tr>
<tr>
<td>Ī-TAPET-TAKO</td>
<td>Ī-TAPET-TAKO, thou, f.</td>
<td></td>
</tr>
<tr>
<td>Ī-TAK</td>
<td>Ī-TAK</td>
<td>Ī-TAK, he.</td>
</tr>
<tr>
<td>Ī-TAC</td>
<td>Ī-TAC</td>
<td>Ī-TAC, she.</td>
</tr>
<tr>
<td>Ī-TAKO</td>
<td>Ī-TAKO</td>
<td>Ī-TAKO, we.</td>
</tr>
<tr>
<td>Ī-TAY</td>
<td>Ī-TAY</td>
<td>Ī-TAY, they.</td>
</tr>
<tr>
<td>Ī-TA-</td>
<td>Ī-TA-</td>
<td>Ī-TA-</td>
</tr>
</tbody>
</table>

#### Plural.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ī-TAKO</td>
<td>Ī-TAKO</td>
<td>Ī-TAKO, they.</td>
</tr>
<tr>
<td>Ī-TAKO</td>
<td>Ī-TAKO</td>
<td>Ī-TAKO</td>
</tr>
</tbody>
</table>

**The Pluperfect Tense.**

**Singular.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
</tr>
</thead>
<tbody>
<tr>
<td>NE ĂI-TAKO PE,</td>
<td>NE ĂI-TAKO PE, I had.</td>
</tr>
<tr>
<td>NE ĂK-TAKO PE,</td>
<td>NE ĂK-TAKO PE, thou, m.</td>
</tr>
<tr>
<td>NE ĂPET-TAKO PE,</td>
<td>NE ĂPET-TAKO PE, thou, f.</td>
</tr>
</tbody>
</table>
Chap. VII. Of Verbs.

Coptic. Sahidic.

NE aç- } TAKO PE, NE aç- } TAKO PE, he.
NE aç- } TAKO PE, NE aç- } TAKO PE, she.
NE aç- } TAKO PE, NE aç- } TAKO PE, they.

Plural.

Coptic. Sahidic.

NE an-TAKO PE, NE an-TAKO PE, we.
NE apetēn-TAKO PE, NE apetēn-TAKO PE, ye.
NE apy-TAKO PE, NE apy-TAKO PE, they.

The Present Tense Indefinite.

Singular.


wāl-TAKO, wāl-TAKO, wāl-TAKO, I am.
wāk-TAKO, wāk-TAKO, wāk-TAKO, thou, m.
wāpē-TAKO, wāpē-TAKO, wālē-TAKO, thou, f.
wāp- } TAKO, wāp- } TAKO, wāp- } TAKO, he.
wāpē- } TAKO, wāpē- } TAKO, wāpē- } TAKO, she.
wāc- } TAKO, wāc- } TAKO, wāc- } TAKO, they.
wāpē- } TAKO, wāpē- } TAKO, wāpē- } TAKO, they.

Plural.

wān-TAKO, wān-TAKO, wān-TAKO, we.
wāpetēn-TAKO, wāpetēn-TAKO, wāpetēn-TAKO, ye.
wāy- } TAKO, wāy- } TAKO, wāy- } TAKO, they.
wāpē- } TAKO, wāpē- } TAKO, wāpē- } TAKO, they.
The Imperfect Tense Indefinite.

Singular.

Coptic.

Ne $\omega$ai-tako pe,
Ne $\omega$ak-tako pe,
Ne $\omega$are-tako pe,
Ne $\omega$aq-
Ne $\omega$are-
Ne $\omega$ac-
Ne $\omega$are-

Sahidic.

Ne $\omega$ai-tako pe, I was.
Ne $\omega$ak-tako pe, thou, m.
Ne $\omega$are-tako pe, thou, f.
Ne $\omega$aq-
Ne $\omega$are-
Ne $\omega$ac-
Ne $\omega$are-

Plural.

Ne $\omega$an-tako pe, we.
Ne $\omega$areten-tako pe, ye.
Ne $\omega$ay-
Ne $\omega$are-

Singular.

Bashmuric.

Ne $\omega$ai-tako pe, I was.
Ne $\omega$ak-tako pe, thou, m.
Ne $\omega$ale-tako pe, thou, f.
Ne $\omega$aq-
Ne $\omega$ale-
Ne $\omega$ac-
Ne $\omega$ale-

Plural.

Ne $\omega$an-tako pe, we.
Ne $\omega$areten-tako pe, ye.
Ne $\omega$ay-
Ne $\omega$are-
Chap. VII. Of Verbs.

The 1st Future Tense.

Singular.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>†NA-TAKO</td>
<td>†NA-TAKO</td>
<td>†NA, †NE-TAKO, I shall.</td>
</tr>
<tr>
<td>XNA-TAKO</td>
<td>KNA-TAKO</td>
<td>KNE-TAKO, thou, m.</td>
</tr>
<tr>
<td>TEĩA-TAKO</td>
<td>TEĩA-TAKO</td>
<td>thou, f.</td>
</tr>
<tr>
<td>QNA-TAKO</td>
<td>QNA-TAKO</td>
<td>QNE-TAKO, he.</td>
</tr>
<tr>
<td>CNĩA-TAKO</td>
<td>CNĩA-TAKO</td>
<td>CNĩE-TAKO, she.</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>TɛNNA-TAKO</th>
<th>TɛNNA-</th>
<th>TAKO,</th>
</tr>
</thead>
<tbody>
<tr>
<td>TɛNNA-</td>
<td>TAKO,</td>
<td>TAKO, we.</td>
</tr>
<tr>
<td>TɛNNE-</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TɛTɛNNA-TAKO</th>
<th>TAKO,</th>
</tr>
</thead>
<tbody>
<tr>
<td>TɛTɛNNA-</td>
<td>TAKO,</td>
</tr>
<tr>
<td>TɛTɛNNE-</td>
<td>ye.</td>
</tr>
</tbody>
</table>

| CɛNɑ-TAKO | CɛNɑ-TAKO | CɛNɛ-TAKO, they. |

The 2nd Future Tense.

Singular.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>ËIŅA-TAKO</td>
<td>ËIŅA-TAKO</td>
<td>ËIŅA-TAKO, I shall.</td>
</tr>
<tr>
<td>ŋKENA-TAKO</td>
<td>ŋKENA-TAKO</td>
<td>ŋKENA-TAKO, thou, m.</td>
</tr>
<tr>
<td>ŋPɛNɛ-TAKO</td>
<td>ŋPɛNɛ-TAKO</td>
<td>ŋPɛNɛ-TAKO, thou, f.</td>
</tr>
<tr>
<td>ŋQɛNɛ-TAKO</td>
<td>ŋQɛNɛ-TAKO</td>
<td>ŋQɛNɛ-TAKO, he.</td>
</tr>
<tr>
<td>ŋCɛNɛ-TAKO</td>
<td>ŋCɛNɛ-TAKO</td>
<td>ŋCɛNɛ-TAKO, she.</td>
</tr>
</tbody>
</table>
## Plural

<table>
<thead>
<tr>
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<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḇenna-tako,</td>
<td>ḇenna-tako,</td>
<td>ḇenna-tako, we.</td>
</tr>
<tr>
<td>ḏenna-tako,</td>
<td>ḏenna-tako,</td>
<td>ḏenna-tako, ye.</td>
</tr>
<tr>
<td>ḏennā-tako, ḏennā-tako,</td>
<td>ḏennā-tako, ḏennā-tako,</td>
<td>ḏennā-tako, ḏennā-tako, they.</td>
</tr>
<tr>
<td>ḏenny-tako, ḏenny-tako,</td>
<td>ḏenny-tako, ḏenny-tako,</td>
<td>ḏenny-tako, ḏenny-tako, they.</td>
</tr>
<tr>
<td>ḏeny-tako, ḏeny-tako,</td>
<td>ḏeny-tako, ḏeny-tako,</td>
<td>ḏeny-tako, ḏeny-tako, they.</td>
</tr>
<tr>
<td>ḏeny-tako, ḏeny-tako,</td>
<td>ḏeny-tako, ḏeny-tako,</td>
<td>ḏeny-tako, ḏeny-tako, they.</td>
</tr>
</tbody>
</table>

### The 3rd Future Tense.

#### Singular

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḏien-tako,</td>
<td>ḏien-tako,</td>
<td>ḏien-tako, I shall.</td>
</tr>
<tr>
<td>ḏikē-tako,</td>
<td>ḏikē-tako,</td>
<td>ḏikē-tako, thou, m.</td>
</tr>
<tr>
<td>ḏepē-tako,</td>
<td>ḏepē-tako,</td>
<td>ḏepē-tako, thou, f.</td>
</tr>
<tr>
<td>ḏeqē-tako, ḏeqē-tako,</td>
<td>ḏeqē-tako, ḏeqē-tako,</td>
<td>ḏeqē-tako, ḏeqē-tako, he.</td>
</tr>
<tr>
<td>ḏepē-tako, ḏepē-tako,</td>
<td>ḏepē-tako, ḏepē-tako,</td>
<td>ḏepē-tako, ḏepē-tako, she.</td>
</tr>
<tr>
<td>ḏecnē-tako, ḏecnē-tako,</td>
<td>ḏecnē-tako, ḏecnē-tako,</td>
<td>ḏecnē-tako, ḏecnē-tako, they.</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḏenē-tako,</td>
<td>ḏenē-tako,</td>
<td>ḏenē-tako, we.</td>
</tr>
<tr>
<td>ḏepēnē-tako,</td>
<td>ḏepēnē-tako,</td>
<td>ḏepēnē-tako, ye.</td>
</tr>
<tr>
<td>ḏeyē-tako, ḏeyē-tako,</td>
<td>ḏeyē-tako, ḏeyē-tako,</td>
<td>ḏeyē-tako, ḏeyē-tako, they.</td>
</tr>
<tr>
<td>ḏepē-tako, ḏepē-tako,</td>
<td>ḏepē-tako, ḏepē-tako,</td>
<td>ḏepē-tako, ḏepē-tako, they.</td>
</tr>
</tbody>
</table>

Univ Calif - Digitized by Microsoft ©
The 4th Future Tense.

Singular.


TA-TAKO, TA-TAKO, I shall.
TAARI- }
TAAREK-TAKO,
TEPA-TAKO, TEPA-TAKO, thou, f.
TAAREQ-TAKO, he.
TAAREC-TAKO, she.

Plural.

TAPN-TAKO, we.
TARETN-TAKO, TALETEN-TAKO, ye.
TAPRAY-TAKO, they.

The Imperfect Future.

Singular.


NAINA'TAKO, NEINA-TAKO, NAINETAKO, I should.
NAKNA-TAKO, NEKNA-TAKO, NAKNETAKO, thou, m.
NAPENA-TAKO, NEPENA-TAKO, NAPENE-TAKO, thou, f.
NAQNA- }
NAPENA- }
NACNA- }
NAPENA- }

TAKO, TAKO, TAKO, TAKO, he.
NEQNA- }
NEPENA- }
NECNA- }
NEPENA- }

TAKO, TAKO, TAKO, she.
## Plural

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>ᵊกาย-تاکو</td>
<td>ᵇกาย-تاکو</td>
<td>ᵠกาย-تاکو, ᵧกาย-تاکو, we.</td>
</tr>
<tr>
<td>ᵆกาย-تاکو</td>
<td>ᵇกาย-تاکو, ᵆกาย-تاکو, ye.</td>
<td></td>
</tr>
<tr>
<td>ᵇกาย-تاکو</td>
<td>ᵈกาย-تاکو</td>
<td>ᵦกาย-تاکو, ᵨกาย-تاکو, they.</td>
</tr>
<tr>
<td>ᵇกาย-تاکو</td>
<td>ᵇกาย-تاکو</td>
<td></td>
</tr>
</tbody>
</table>

### The Subjunctive Mood.

#### Singular

<table>
<thead>
<tr>
<th>Coptic</th>
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<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṇتاکو</td>
<td>ṇتاکو</td>
<td>ṇتاکو, that I.</td>
</tr>
<tr>
<td>ṇتک-تاکو</td>
<td>ṇتک-تاکو</td>
<td>ṇتک-تاکو, thou, m.</td>
</tr>
<tr>
<td>ṇتک-تاکو</td>
<td>ṇتک-تاکو</td>
<td>ṇتک-تاکو, thou, f.</td>
</tr>
<tr>
<td>ṇتک-تاکو</td>
<td>ṇتک-تاکو</td>
<td>ṇتک-تاکو, he.</td>
</tr>
<tr>
<td>ṇتک-تاکو</td>
<td>ṇتک-تاکو</td>
<td>ṇتک-تاکو, she.</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṇتک-تاکو</td>
<td>ṇتک-تاکو</td>
<td>ṇتک-تاکو, we.</td>
</tr>
<tr>
<td>ṇتک-تاکو</td>
<td>ṇتک-تاکو</td>
<td>ṇتک-تاکو, ye.</td>
</tr>
<tr>
<td>ṇتک-تاکو</td>
<td>ṇتک-تاکو</td>
<td>ṇتک-تاکو, they.</td>
</tr>
</tbody>
</table>
The Optative Mood.

**Singular.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُمَرِي-تَاكَو</td>
<td>ُمَرِي-تَاكَو</td>
<td>ُمَلِي-تَاكَو, I may.</td>
</tr>
<tr>
<td>ُمَرِي-تَاكَو</td>
<td>ُمَرِي-تَاكَو</td>
<td>ُمَلاِك-تَاكَو, thou, m.</td>
</tr>
<tr>
<td>ُمَرِي-تَاكَو</td>
<td>ُمَرِي-تَاكَو</td>
<td>ُمَلاِك-تَاكَو, thou, f.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُمَرِن-تَاكَو</td>
<td>ُمَرِن-تَاكَو</td>
<td>ُمَلِن-تَاكَو, we.</td>
</tr>
<tr>
<td>ُمَرِن-تَاكَو</td>
<td>ُمَرِن-تَاكَو</td>
<td>ُمَلِن-تَاكَو, ye.</td>
</tr>
<tr>
<td>ُمَارَع-تَاكَو</td>
<td>ُمَارَع-تَاكَو</td>
<td>ُمَلاَع-تَاكَو, they.</td>
</tr>
</tbody>
</table>

The Imperative Mood.

**Singular and Plural.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ُتَاكَو,</td>
<td>destroy.</td>
</tr>
<tr>
<td>ُمَارِي-تَاكَو</td>
<td></td>
</tr>
<tr>
<td>ُمَارِي-تَاكَو</td>
<td></td>
</tr>
</tbody>
</table>

The Infinitive Mood.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ُتَاكَو,</td>
<td>to destroy.</td>
</tr>
<tr>
<td>ُتَاكَو,</td>
<td></td>
</tr>
</tbody>
</table>
Participles.

That these are participles is evident from the Arabic, with which they correspond.

Participles.

26. The participles are formed by ḥ, ʾet or ʾeḥ, before the prefixes to the verbs. There are also some peculiar forms of participles, which end in ḥoṭ, Copt. ʾuṣṭ, Sah. ʾoṣṭ, Copt. ʾoṣṭ, Sah. and ʾoṣṭ, Bash. as ʾotbhoṭ, Copt. Ṣoṭ, Copt. and Ṣoṭ, Bash.

Verbs united with particles expressive of time.

The particles ʾet, Copt. ʾṭep, Sah. when.

 Singular.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṝṭai,</td>
<td>Ṣṭepi, Ṣṭepui,</td>
<td>Ṝṭai, Ṣṭelei,</td>
</tr>
<tr>
<td>Ṝṭak,</td>
<td>Ṣṭepi,</td>
<td>Ṝṭak, Ṣṭeleq,</td>
</tr>
<tr>
<td>Ṝṭape,</td>
<td>Ṣṭepi,</td>
<td>Ṝṭape, Ṣṭeleq,</td>
</tr>
<tr>
<td>Ṝṭaq</td>
<td>Ṝṭape,</td>
<td>Ṣṭapeq,</td>
</tr>
<tr>
<td>Ṝṭac</td>
<td>Ṝṭape,</td>
<td>Ṣṭape,</td>
</tr>
</tbody>
</table>
Chap. VII. Of Verbs.

### Plural

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>èTAN</td>
<td>ÑTEPEN</td>
<td>èTAN, ÑTEN,</td>
</tr>
<tr>
<td>èTAPETEN</td>
<td>ÑTEPETHN</td>
<td>èTATETEN, ÑTELETHN,</td>
</tr>
<tr>
<td>èTAY, èTAPÈ,</td>
<td>ÑTEPOY,</td>
<td>ÑTELOY, ÑTELEY.</td>
</tr>
</tbody>
</table>

Verbs with the particles ᵀΑṬE, Copt. ᵀΑΝᵀE, Sah. until.

### Singular

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ᵀAᵀ,</td>
<td>ᵀΑΝᵀE,</td>
</tr>
<tr>
<td>ᵀATEK,</td>
<td>ᵀΑΝΤK,</td>
</tr>
<tr>
<td>ᵀATE,</td>
<td>ᵀΑΝᵀE,</td>
</tr>
<tr>
<td>ᵀATEC,</td>
<td>ᵀΑṬE, ᵀΑΝΤC,</td>
</tr>
<tr>
<td>ᵀATEC,</td>
<td>ᵀΑΤE, ᵀΑΝΤC,</td>
</tr>
</tbody>
</table>

### Plural

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>ᵀATEN,</td>
<td>ᵀΑΝΤN,</td>
</tr>
<tr>
<td>ᵀATETEN,</td>
<td>ᵀΑΝΤETHN,</td>
</tr>
<tr>
<td>ᵀATOY,</td>
<td>ᵀΑΤE, ᵀΑΝΤOY,</td>
</tr>
<tr>
<td>ᵀANT,</td>
<td>ᵀΑΝΤE,</td>
</tr>
</tbody>
</table>

Verbs with the particle ḅEN or ḅEN, if.

### Singular

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ḅEΝAI,</td>
<td>ḅENAI PE,</td>
</tr>
<tr>
<td>ḅEΝAK,</td>
<td>ḅENAK PE,</td>
</tr>
<tr>
<td>ḅEΝAPE PE,</td>
<td></td>
</tr>
<tr>
<td>ḅEΝAQ,</td>
<td>ḅEŅAPE PE,</td>
</tr>
<tr>
<td>ḅEΝAC,</td>
<td>ḅEŅE A PE,</td>
</tr>
</tbody>
</table>

### Plural

<p>| | |</p>
<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ḅENAN PE,</td>
<td></td>
</tr>
<tr>
<td>ḅEŅApełEN PE,</td>
<td></td>
</tr>
<tr>
<td>ḅENAY, ḅEŅAPE PE,</td>
<td></td>
</tr>
</tbody>
</table>
### Verbs with the particle \( \Upsilon \)AN, if, when.

#### Singular.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \alpha \Upsilon )AN,</td>
<td>( \varepsilon \Upsilon )AN,</td>
<td>( \alpha \Upsilon )AN,</td>
</tr>
<tr>
<td>( \alpha \Upsilon )AN,</td>
<td>( \varepsilon \Upsilon )AN,</td>
<td>( \alpha \Upsilon )AN,</td>
</tr>
<tr>
<td>( \alpha \Upsilon )AN,</td>
<td>( \varepsilon \Upsilon )AN,</td>
<td>( \alpha \Upsilon )AN,</td>
</tr>
<tr>
<td>( \alpha \Upsilon )AN,</td>
<td>( \varepsilon \Upsilon )AN,</td>
<td>( \alpha \Upsilon )AN,</td>
</tr>
</tbody>
</table>

#### Plural.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \alpha \Upsilon )AN,</td>
<td>( \varepsilon \Upsilon )AN,</td>
<td>( \alpha \Upsilon )AN,</td>
</tr>
<tr>
<td>( \alpha \Upsilon )AN,</td>
<td>( \varepsilon \Upsilon )AN,</td>
<td>( \alpha \Upsilon )AN,</td>
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<td>( \varepsilon \Upsilon )AN,</td>
<td>( \alpha \Upsilon )AN,</td>
</tr>
<tr>
<td>( \alpha \Upsilon )AN,</td>
<td>( \varepsilon \Upsilon )AN,</td>
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</tr>
</tbody>
</table>

### Verbs with the particle \( \Upsilon \)ATE, before.

#### Singular.

<table>
<thead>
<tr>
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<th>Sahidic</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \Upsilon )ATE,</td>
<td>( \Upsilon )ATE,</td>
</tr>
<tr>
<td>( \Upsilon )ATE,</td>
<td>( \Upsilon )ATE,</td>
</tr>
<tr>
<td>( \Upsilon )ATE,</td>
<td>( \Upsilon )ATE,</td>
</tr>
<tr>
<td>( \Upsilon )ATE,</td>
<td>( \Upsilon )ATE,</td>
</tr>
</tbody>
</table>

#### Plural.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \Upsilon )ATEN,</td>
<td>( \Upsilon )ATEN,</td>
</tr>
<tr>
<td>( \Upsilon )ATETEN,</td>
<td>( \Upsilon )ATETEN,</td>
</tr>
<tr>
<td>( \Upsilon )ATOV, ( \Upsilon )ATE,</td>
<td>( \Upsilon )ATOV, ( \Upsilon )ATE,</td>
</tr>
</tbody>
</table>
The Tenses.

The 1st Present Tense.

27. The 1st Present Tense is formed by adding the following prefixes to the root, *I am, k, or x Copt. before λ, m, n, oy, or p, thou art, m.: te thou art, f.: q, he is; c, she is; ten, C. ten, τν, S. we are; teten, C. teten, or tetn, S. ye are; cf, they are. Thus, ἑκοόγνη ἔπεκτοξεκ, I know thy tribulation, Rev. II, 9. qo ἡνοἐκ, is an adulterer, Luke XVI, 18. Sah. xe q ἡμαύ that he is there. John XII, 9. Sah.

The 2nd Present Tense.

28. The 2nd Present Tense has the following prefixes, as, ει, I am; εκ, thou art, m. εφε, thou art, f.; εq or εφε, he is; εc or εφε, she is; εν, Copt. εν or ἡ, Sah. we are; ετετεν, ετεθν, ye are; εγ, oy or εφε, they are.

29. The second person f. is εφε, (Bash. ελε,) but before vowels it is written εφ, and occasionally, εφα, as εφειφε, thou dost; S. Ming. 258. εφωγεφ, thou wilt; S. Zoeg. p. 509. Sometimes it is written π πλοβε, thou art mad; S. Acts XII, 15. The Bash. corresponds as ελκοόγν, thou knowest, Zoeg. 151. εφε the prefix of the third persons sing. and plur. is always separated from the verb, by the noun or some other word, as εφε πογσντ μόκε, their heart was afflicted, Matt. XXVI, 22. εφε ογνιφε† γαρ ἕξοτοξεκ γομπι, for great tribulation shall be. Matt. XXIV, 21.

30. The Prefix εφε appears to be almost indefinite as to time.
31. The third person plural is.ev, but after τ it is written.oy, as φητ.ογμογ.τ ἐρηq, when they call. Matt. XXVII, 22.

ἐ is the sign of the participle present as ἐκω ἡ
ἀνοκ Ὀγώμι Ὑκαμαρίθε, to drink, I being (οὐ) a woman of Samaria, John IV, 9. ἐ ανον ἑνρώμενε ἀρπώμαιος; ἐ μὴ ὁβρ ἐπον, we being men Romans, not being a fault in us. Sah. Acts XVI, 37.

32. The following examples will serve to show the prefixes of the 2nd present tense, as, ἀνοκ ἀθ ἡ ἐτέθη, but I am among you, Luke XXII, 27. Sah. ἐκ ἑ τέσιν νὴμακ, thou art in the way with him. Matt. V, 25. Sah. ἐκ ἡ τῷ τε, is in heaven. Matt. VI, 10. Sahidic.

33. The prefixes of this tense also express the present participle, as, ἀθνα ἐνχρώμι ἐνχεμί, he saw a man sitting, Matt. IX, 9. νὴ ἀθ ναγτὸ ἐρομ πε ἐγγεχώμοιος, and the devils besought him saying, Matt. VIII, 31.

Imperfect Tense.

34. The Imperfect Tense is formed by prefixing the following particles to the root, ἀναι. I was; ἀνακ, thou wast, m. ἀνα, thou wast, f. ἀνακ or ἀναφ, he was; ἀνακ or ἀναφ, she was. Plur. ἀνα, we were; ἀναπε, ye were; ἀναφ or ἀναφ, they were. The Sahidic is ἐνι, ἐνακ, ἐναφ, ἐνακ or ἐναφ, ἐνακ or ἐναφ. Plur. ἐνα, ἐνατη, ἐναφ or ἐναφ. Sometimes the Sahidic is written without the σ, as, νακ, νακ, νακ, etc.
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35. The Imperfect Tense has *ne* frequently following the verb, as, *οὐχος ΝΑΦΤΕΒΩ* *ne*, and taught, John VII, 14. *νεκρον πε ΠΟΙ ΠΛΟΡΟΝ*, the word was, John I, 1. Sah. *ΝΑΦΝΟΝΤ ΔΕ ΠΕ ΠΙΝΑΧΑ*, and the Passover was near, John XI, 55. *ΔΕ ΝΕΚΡΕΨΑΤΙΠ ΠΕ ΠΒΟΛ*, but he stood without, John XVII, 16 Sah.

*NAPE* or *NEPE* Sah. is generally separated from the verb, and usually occurs before the nominative preceding it, as *NAPE ΝΙΜΑΘΗΤΗΣ ΘΟΥΝΤ*, the disciples were assembled, John XX, 19. S. *NEPE ΠΕΚΝΟΣ ΔΕ ΝΩΗΡΕ* εν *ΤΕΩΝΕ*, and his greater son was in the field, Luke XXII, 25. Sah. The Bashmuric will probably be written occasionally *NALE*.

**The 1st Perfect Tense.**

36. The Prefixes to the 1st Perfect Tense are *αι*, *ι*; *ακ*, thou, m. *απε* or *απ*, thou, f. *αχ* or *α*, he; *ακ* or *α*, she; Plur. *αν*, *αν*, Sahidic, *νε*; *αγ* or *α*, they.

37. When *αι* occurs in composition it is usually found before the nominative to the verb, as *ινς *αι ριπνα *νλη*, the spirit took Jesus, Matt. IV, 1. *αι ΙΣ ΧΟΟΧ ΝΑΧ*, Jesus said to him. Sah. Mark XIV, 72. *αι ΝΙΟΥΑΛΙ ΤΙΩΝ*, the Jews rose, Acts XVIII, 12. Sah. *ΜΗΣΤ Α ΝΙΠΡΟΦΗ- ΤΗΣ ΧΟΤΟΥ*, those things which the Prophets said, Acts XXVI, 22.

38. Although *αι* is used instead of the Prefixes *αχ*, *ακ* and *αι*, yet it occurs also with them; as, *αι ΤΑΥΕΡΕ* ακωντ ἐφμονγ, my daughter hath approached to death,
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The 2nd Perfect Tense.

39. The 2nd Perfect Tense is distinguished by τι Copt. and ΝΤ Sah. being added to the first perfect, in all the persons, except that the 2 pers. fem. is ΝΤΑΡ, instead of ΝΤΑΡΕ.

40. The ΝΤΑ, is found in the same position in composition as the ἀ in the first perfect, thus; ΝΤ ἀ ε κ ἐνος ἐτε, but Jesus spoke concerning, John XI, 13. Sah. ΕΝΕΜΙ ΕΤΕ ΕΤΑΠΤΩΝΑ ἐβολβογν ηνέτμωντ, we know that Christ hath risen from the dead. Rom. VI, 9.

41. The Prefixes are often found after the particle ξε, that, and sometimes after ΕΝΕ, if; and ἀλλα, but. But the ΝΤ must not be confounded with ΝΤ, who, which.

The Pluperfect Tense.

42. The Pluperfect Tense is formed by adding the auxiliary verb ΝΕ ΠΕ to the prefixes of the perfect, as ΝΕ άι ΠΕ, I; ΝΕ άκ ΠΕ, thou, m.; ΝΕ άρε ΠΕ, thou, f.; ΝΕ άκ ΠΕ, he; ΝΕ άκ ΠΕ, she; Πλυρ. ΝΕ άν ΠΕ, we; ΝΕ άρετην ορ άτετη, ΠΕ, ye. S. ΝΕ άγ ΟΡ ά ΠΕ, they; as, ΝΕ άρεηςτης άρικά ΠΕ, had begun to decline, Luke IX, 12. Ποιοδλη ΝΕ άγιον ΠΕ, άλα Μαρθα, the Jews had come to Martha, John XI, 19 Sah. ΝΕ άγ- ΝΑΥ ΓΑΡ ἐρον θηρογ ΠΕ, for all had seen him, Mark
VI, 50. This Tense is also found without the \( \text{ne} \), as, \( \text{thue de apo ebol} \), Jesus had gone out, John V, 13. \( \text{tai de ne acoyage nca psyloc} \), and this had followed Paul. Acts XVI, 17. Sah.

The Present Tense Indefinite.

43. This Tense is formed by adding \( \text{w} \), and sometimes \( \text{w} \) in the Sahidic to the Perfect Tense, as \( \text{wai, I; wak, thou, m.; wape or wap, thou, f. walfe, B. waq or wape, walfe, B. he; wac or wape, walfe, B. she; Plur. wian, we; wapeten, wattten, S. ye; waw or wape, walfe, Bash. they.} \)

This Tense sometimes expresses the present, and sometimes the perfect.

The Imperfect Tense Indefinite.

44. The Imperfect Tense Indefinite is formed from the preceding by adding \( \text{ne} \) to it, as \( \text{ovos ne wawync- onsgy ne} \), and they had bound him, or he was bound. Luke VIII, 29. \( \text{ne wapoyom ne nem nieyomoc, he did eat with the gentiles. Galat. II, 12.} \)

The 1st Future Tense.

45. The Prefixes to the first Future are \( \text{na or ne} \) Bash. with the Prefixes of the first Present Tense, as, \( \text{thna, I; k or xna, thou, m.; tena, thou, f.; qna, he; cna, she; Plur. tenna, tena, Sah. we; tetenna, tet- tenna, Sah. ye; cena, they; thus: éce pelafot etna- coq. to drink the cup which I shall drink? Matt. XX, 22.} \)
The 2nd Future Tense.

46. The characteristics of the second Future are \( \text{Na} \) or \( \text{Ne} \) Bash. united with the Prefixes of the second Present Tense, \( \text{E} \text{na} \), \( \text{I}; \text{Ekna} \), \( \text{thou, m.}; \text{Epena} \), \( \text{thou, f.}; \text{Eqna} \) or \( \text{EpE} \), \( \text{he}; \text{Ecna} \) or \( \text{EpEna} \), \( \text{she}; \text{Plur. Enna} \) or \( \text{Ena} \), \( \text{Sah. we}; \text{EpEtEna} \) or \( \text{EtEtEna} \), \( \text{EtEtna} \), \( \text{Sah. ye}; \text{EynA} \) or \( \text{OynA} \), \( \text{they}; \text{thus: EqnaMoaOe \( \text{NtOtgPratg} \), he will go on foot. Acts XX, 13. Sah. \( \text{Xekac} \) \( \text{Gwtt} \text{hyn En} \text{tEnaPiCtEYe} \), that ye might believe. John XIX, 35. Sah. \( \text{Oyog} \) \( \text{My} \text{lo} \text{I} \) \( \text{Ety OynAePb} \text{wok}, \) and the nation that they shall serve; Acts VII, 7.

47. The second person fem. sing. Sah. occurs thus, \( \text{Epna} \). These Prefixes do not always express the Future, for instance they express the present participle, \( \text{Petroc m} \text{\'n} \text{w} \text{g} \text{annahc Ey} \text{nabwok Egoyn E} \text{p} \text{erp} \text{e}, \) Peter and John entering into the Temple, Acts III, 3. Sah. and with \( \text{E} \text{na} \) they express the Subjunctive Mood. The Coptic has sometimes \( \text{AINA}, \text{AKNA}, \text{APENA} \) etc. as, \( \text{Zara AqnaXem} \) \( \text{ZI} \) \( \text{Zw} \text{tC}, \) if he might find any thing upon it, Mark XI, 13.

The 3rd Future Tense.

48. The Prefixes of the third Future. The Prefixes of this Tense are \( \text{Ei} \text{e}, \text{I}; \text{Ek} \text{e}, \text{thou, m.}; \text{Ep} \text{e}, \text{thou, f.}; \text{Eq} \text{e} \) or \( \text{Ep} \text{e}, \text{he}; \text{Ec} \text{e} \) or \( \text{Ep} \text{e}, \text{she}; \text{Plur. En} \text{e}, \text{we}; \text{EpEtenE}, \text{EtEtEnE}, \text{Sah. ye}; \text{Ey} \text{e}, \text{Ep} \text{e}, \text{they}; \text{thus:}

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Ἐκείνη ὡγῳῃ ἐγὼ ἔπαρπάν, she shall bring forth a son and they shall call his name. Matt. I, 23. ἔπε παρῳ ἄνα πεκιῳτ ἑκεῖνα ἄγω ὡγῳ ἐπῆτομῃ ἐπῄςζιμῃ, a man shall leave his father and his mother, and shall cleave to his wife. Matt. XIX, 5.

This Tense sometimes expresses the Optative Mood, as, τεξαρικ ἐκείνῳν ὥγῳ ὡγῳ, grace be with us, 2. John 5. Sah. ἡκας ἔπε οὐγῳeti ὡγῳ ὡγῳ, that one man should die, John XI, 50.

The 4th Future Tense.

49. The Prefixes to this Tense are very seldom met with, but we may note a few examples, as, πνας ταογληττ ὡκ, Master, I will follow thee. Matt. VIII, 19. Sah. ὡγῳ τηππε τεραεβοκι, and behold thou shalt conceive, Luke I, 31. τεραναγ ἐπῳσ νῆτ, thou shalt see the glory of God. John XI, 40. ταρπνοβε νε ντ- νῳοον ἁν γα πνομοκ, shall we sin because we are not under the law? Rom. VI, 15. Sah. ἄνε ταρετνοιε. τωμ ταρογογον νητᾷ, seek, ye shall find; knock, they shall open to you. Luke XI, 9. Sah.

The Imperfect Future Tense.

50. This Tense contains the Prefixes to the imperfect, and na the characteristic of the future, as, ναινα, νεινα, I; νακνα, νεκνα, Sah. thou, m.; ναπενα, νεπενα, Sah. thou, f.; etc. often with πε, ὡγῳ οἰ οι νακ- ναμογ πε, and she was about to die, Luke VIII, 42. ἄπε πιξοι ταρ νασιογι ἐπεκάογιν ἐμμαγ, for
the ship was to cast out her burden there. Acts XXI, 3. 

NAPETENNATHITOU NHI PE, ye would have given them to me. Galat. IV, 15. NEVAMISHE PE NOI NAGYPERHTTHC, my servants would fight, John XVIII, 36. Sah.

The Subjunctive Mood.

51. The Prefixes to this Mood are NTA, I; NTEK, NT, Sah. thou, m.; NTE, thou, f.; NTEQ, NTE, NJ, NEQ, NTE, Sah. he; NTEC, NTE, NE, NTE, Sah. she; Plur. NTE, NTH, Sah. we; NTETEN, NTETE, Sah. ye; NTOT, NTE, NC, NTE, Sah. they.

This Mood follows the tense of the verb that precedes it, whether of the present Tense, the Imperfect, the Perfect, or the Future, as, NEVUCOTHE NIN.ETECMU NCENOA AN, they heard a voice, but they understood not, Sah. Acts IX, 7. CENAPAPADDON FINOQ E TOOTOY NNPOWE NCEMIOYTVQ. they shall deliver him into the hands of men, they shall kill him. Matt. XVII, 22. Sah.


After the Particles ZINA, WAND, ZOCTE, NE, ZEKAC, NNPOTE etc., it is the Subjunctive; as, ZINA NTEITEN EM, that ye may know. Matt. IX, 6.
The Optative Mood.

52. This Mood has map added to the Prefixes of the second Present Tense, as, мапи, I; мапек, thou, m.; мапе, thou, f.; мапр, мапе, he; мапр, мапе, she; Plur. мапен, мапн, Sah. ye; мапререн, мапрепн, Sah. ye; мапог, мапе, they; thus, мапе пит а̀фот сент, this cup pass from me. Matt. XXVI, 39. мапрепнагмеq мапретоqоq, let him deliver him, let him save him, Psalm XXII, 8. The Bashmuric has малеq, мален, etc.

The Imperative Mood.

53. The Imperative Mood is expressed by the root itself without any Prefix, as, сопеm, hear thou, hear ye; смов, praise thou, praise ye; or it takes α, απι, or μα before the root, as, αναγ оνος арες ερωτεн, see, and keep you, Luke XII, 15. ηετωνει арιфлαβρι ерωογ, heel the sick, Matt. X, 8. аримптреПα папεθοογ, bear witness of the evil, John XVIII, 23. Sah. αριфмεγι όμφρη ό еταqасι нεμωτεν, remember, as he spoke with you, Luke XXIV, 6. φαι ае арιεμι, and know this, Luke XII, 39. аνοc, Copt. анис, Sah. say, say ye; амов, come; аλи, take, from ελ; αλοκ, Zoeg. p. 520. αλωτн, suffer ye her, John XII, 7. Sah. from λο. ани, bring, from εν etc.

The Infinitive Mood.

54. The Infinitive Mood is sometimes expressed by the root itself, but more frequently it has е or н prefixed, as, еγκωτнца саxи нεμαq, seeking to speak
with him, Luke XII, 46. thus, ἀρταγογὸς ἐγκωμία ἐρωτευ, he sent him to bless you, Acts III, 26. ὁγος αὐε ἐπεχθ ἐνάσσου, and I have come down to deliver them, Acts VII, 34. αφθαρτικ ἡγίοι ἐβολ, he began to cast out, Luke XIX, 45. ὁγος ἠπ σει ἢκι ὑψηλοκομ ἑρογ, and no one could answer, Matt. XXII, 46. ἀγο αγαρχει ἑώαι, and began to speak, Acts II, 4. Sahidic.

The Coptic takes π before the verb as a sign of the Infinitive, as ε πκοτ, πρὸς τὸ ἐνταφιάσαι με, to my burial, Sah. Matt. XXVI, 12. πνογωνι, τὸ ἐπιστασθαί σε, Sap. 793.

ε is also used to express the Infinitive with the verbs ἀρε, τρε, Sah. as, ἀπετεγερτευν ἑρογχα ὑγ- ρωμι ὑωτεν ἐβολ ἑρχαιωτευ, ye have asked them to release a murderer to you, or that they would etc., Acts III, 14. ετρεγαρψ ερος, to keep him, or that they should keep etc., Acts XII, 4. εφεκαῖτο, to do them, σοι ποιήσαι, Acts XXII, 10. ετρεψ ὑγμεταναι Ἁ- πιλ, to give repentance to Israel, Sah. Acts V, 31. να- νοῦς ναν ετρένοι ἑπί μα, ὡδε εἰναι, good for us to remain here, or that we should remain, Mark. IX, 5. Sah. ἀρε νηενος ωτεμ ἐπικατ, ἀκούσαι το ἔδην, the gentiles to hear the word, or should hear the word, Acts XV, 7.

We may here remark that κυ η the sign of action and ἀρε are thus construed, ἐπιστογκωτέμ νιον, πρὸς τὸ πιέζονθα αὐτοὺς, Copt. ετρεγκωτι ναν, to obey us, or that they may obey us, James III, 3. ἦν πνιστογτας, ἐν τῷ ὑποστράφην αὐτοὺς, in their re- turning, Luke II, 43.
The Participles.

55. The Participles of the Present Tense are expressed by the Prefixes of the 2nd Present Tense, as, ἀπελευθέρων ἐγκαταστῆσαν, he prayed, saying, Matt. XXVI, 39. ἐφάνετο ἐν τούτῳ ἐγκαταστῆσαν, wagging their heads, saying, Matt. XXVII, 39. εἰμι οὕτως ἐφανομένως ἐπιστρέφομαι, walking and leaping, praising God, Acts III, 8.

Participles are also expressed by the Prefixes of the Perfect and the Future with the relative pronoun prefixed, as, θέσων ἅτι ἐπαγωγή ηὐφτ, or (when they heard) glorified God, Acts XXI, 20. ἔτακται ἐν ἑσπέρῳ ἐπιζω, and lifting up his eyes, John VI, 5. ὠγος ἠθεονακωτέρως ἐγένετο, and those hearing (οἱ ἁγιασμένοι) shall live, John V, 25. Ἐκατακο, peritwram, John VI, 27.

Participles are also formed by prefixing ἢ to the signs of the Perfect Tense, as, ἠλεφονεῖσαν, παραγγείλας, Matt. X, 5. ἐλευθερόποιν, ἐλευθερώσεως, Acts XIII, 27. ἐκτενεσθήσθε οἰκεῖον ἱλαρ, ἁφάμενοι, beginning from Jerusalem, Luke XXIV, 47.

The Potential Mood.

56. The Letter ὅ, (ṉḥ) Sahitic.) is often met with between the Prefixes and verbs, being the sign of the Potential Mood. It is found connected with the preformants of the Indicative Mood, and the Negative Prefixes, but is most frequently united with those of the
Chap. VII. Of Verbs.

Future Tenses, thus: ἥνικοι ἐμαυ̱, they took counsel whether they could save the vessel there, Acts XXVII, 39. ὁνὶ κεὶ ἁγγεῖοι τὴν ἡμέραν ὧν, who can declare his generation, Acts VIII, 33. Sah. ἱάμωγγαῖ ἡμη̱, ἀφεῖ ἂς, ἀρῇ, by which we can be saved, Acts IV, 12. Sah. ἔνθελμος ὧν ἐν εἴ θανατοῖς ἡμέραν, saying to him, who can be saved? Mark X, 26.

Of the Prefix ὅγγ.

57. M. Quatremère says that ὅγγ, when placed before verbs serves to indicate that a thing ought to be done,—that it merits to be done; as "ἀποτογτων τεφτι τις ἑλλο ἱώγγαλος, It étendit sa main, qui eût mérité d’être coupée." In composition it appears to express dignus, as, ὑμοιῶγγις τήν ἡμαύ̱, how worthy to be loved (lovely) are thy tabernacles, Psalm LXXXIII, 1. ἄαγια ποιγρο ἱώγγαλος, David the king, very worthy to be honoured. Prec. Copt. MS. p. 277, 284 etc. ἄωμ βοιῶγγαλυρή τήμορ, things worthy to be admired, Zoeg. 619. Sahidic.

The Negative Prefixes.

The Negative Prefix ὓ.

58. The negative Prefixes to verbs are ἀν, ὅ, with ἀν, ὅ, ἀ. ἱ, ἱπατα, τῆ, ὅτε, which are thus used.
The 1st Present Tense Negative.

**Singular.**

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<tr>
<th>Coptic</th>
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<th>Bashmuric</th>
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**Plural.**

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The 2nd Present Tense Negative.

**Singular.**

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The Perfect Tense Negative.

Singular.

Coptic.

NETAI AN, I.
NETAK AN, thou, m.
NETAPE AN, thou, f.
NETAQ AN, he.
NETAC AN, she.

Plural.

NETAN AN, we.
NETAPETEN AN, ye.
NETAY AN, NETA AN, they.

The 1st Future Tense Negative.

Singular.


N†NA AN, N†NA, NEINA AN, N†NE EN, I.
NXNA AN, NPNA AN, thou, m.
NTENA AN, NTENA AN, thou, f.
NQNA AN, NQNA EN, he.
NCPNA AN, NCNA AN, she.

Plural.

NTENNA AN, we.
NTETENNA AN, ye.
NCENA AN, they.


The 2nd Future Tense Negative.

Singular.

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<td>ÑNEQ,</td>
<td>ÑNEQ, he</td>
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<td>ÑNEC,</td>
<td>ÑNEC, he and she.</td>
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Plural.

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</table>

The 1st Present Tense Negative.

59. The first Present Tense Negative and Participle are thus expressed ὅτι ΚΩΝΩΝ ἘΠΙΡΩΜΙ ἈΝ, I know not the man, Mat. XXVI, 72. ἈΓΩ ὅΤΩΝΕΙΠΗ ἈΝ ὉΤΜΕ, and we do not the truth, 1 John I, 8. Sah. ΝΩΚΩΟΥΝ ἈΝ, knoweth not, 1 John II, 11. Sah.

The Prefixes of the present Tense also express the Participle present, but the Coptic and Bashmuric often add ἐ to the Prefixes, as ἐνταξικρινὲ ἀν ἘΠΙΡΩΜΑ, not discerning the body. 1 Cor. IX, 29. Sah. ἐνταξάνω ἀν ἐβολ ἐ πρὶ, not seeing the sun, Acts XII, 11. Sah. ἐν-τεμπὼν ἐν, I am not worthy, 1 Cor. XV, 9. Bash. ἐν-τεμπὶκὲ ἐν ἤφι, they please not God. 1 Thes. II, 15. Bashmuric.
The 2nd Present Tense Negative.

60. The second Present Tense Negative is thus formed, \( \text{ἀν ὑπογαί πιογαί ἰμόν} \), he is not far from each one of us, Acts XVII, 27. \( \text{ὡς ἃπ ἄφωμε} \), for thou regardest not the face of men. Mat. XXII, 16. Sah. \( \text{ἠπετε ὀνεκρίνε ἰμοψ} \) \( \text{ἀν} \), who condemneth not himself, Rom. XIV, 22. Sah.

The Perfect Tense Negative.

61. This Tense in the Coptic is thus presented to us. \( \text{ἐνται ἃπ ἀν ἔθαγεμ νιεμχι} \), I came not to call the just, Mark II, 17. \( \text{ὡ ἃπ πωηρ ὑφρωμι ἑνταξί} \) \( \text{ἀν} \), for the son of man hath not come, Mark X, 45.

The 1st Future Tense Negative.

62. The following are specimens of the first Future Tense negative, \( \text{ἀν ἔνναχα ὑνογ ἀν} \), he will not leave you, 1 Cor. X, 13. \( \text{ἐπε πρωμε Ναωνξ ἀν Ε ὀεικ ἱματε} \), man shall not live by bread alone, Mat. III, 4. Sah. \( \text{ἀν ἔτε ἠμετογρο ἄτε φι ἀξ} \) \( \text{ἀν} \), the kingdom of God will not come. Luke XVII, 20. \( \text{ἔεναβολ} \) \( \text{ἐβολ} \) \( \text{ἀν} \), which shall not be thrown down, Mat. XXIV, 2.

The 2nd Future Tense Negative.

63. This future occurs without the \( \text{ἀν} \), as \( \text{παναί} \) \( \text{ἀν ἕναολ} \) \( \text{ἐβολ} \) \( \text{σαρος} \), my mercy I will not take from him. Ps. LXXXIX, 33. \( \text{ογαὶ ἐβολ ὧντο} \) \( \text{πνεφωπλε} \), one of them shall not be broken, Ps. XXXIV, 20. \( \text{ἐνετεν-} \) \( \text{φος ἐμεῖγ} \) \( \text{ἴνιακ} \) \( \text{ντε} \) \( \text{πικά} \), ye shall not have gone over
the cities of Israel, Mat. X, 23. When these Prefixes follow the Particles ñef, ñekac, ñopoc, &c., they express the Subjunctive.

It may perhaps be hardly necessary to observe that the Prefix is sometimes written en instead of n.

The Negative Prefix M.

64. The following form of this Prefix is only found in the Sahidic and Bashmuric Dialects. viz.

The Present Tense.

Singular.

Sahidic.

MEI, I.
MEK, thou, m.
MEPE, thou, f.
MEq, he.
MEC, she.

Plural.

MEY, MEPE, they.

The Imperfect Tense.

NEMEQ, he.

The Perfect Tense.

MAK, thou, m.
MAq, he.

é is found prefixed to this form as the sign of the Participle, as EMÉQ, EMÉC, EMÉY, &c.
The Negative Prefix ṁnē.

The Present Tense.

Singular.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṁna, l.</td>
<td>ṁnē, ām</td>
<td>ṁbēk, thō, m.</td>
</tr>
<tr>
<td>ṁnak, thou, m.</td>
<td>ṁnek, thō, f.</td>
<td>ṁmek, thō, m.</td>
</tr>
<tr>
<td>ṁnap, thou, f.</td>
<td>ṁne, ām</td>
<td>ṁmek, thō, f.</td>
</tr>
<tr>
<td>ṁnaq,</td>
<td>ṁnq, ām, ān,</td>
<td>ṁmq, he.</td>
</tr>
<tr>
<td>ṁnac,</td>
<td>ṁnc, ām,</td>
<td>ṁmnc, she.</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṁnen,</td>
<td>ṁnn, ān, ān</td>
<td>ṁnent, thō, m.</td>
</tr>
<tr>
<td>ṁnent,</td>
<td>ṁnent, ūn,</td>
<td>ṁnent, ye.</td>
</tr>
<tr>
<td>ṁnqoy,</td>
<td>ṁnqoy, ām, ān</td>
<td>ṁnqoy, thō, m.</td>
</tr>
</tbody>
</table>

E before the m is a sign of the Participle.
The Subjunctive.

The Imperfect and Perfect Tenses.

Singular.

Coptic.

ETIMEI, I.
ETIMEPEK, thou, m.
ETIMEPE, thou, f.
ETIMEPEK, ETIMEPE, he.
ETIMEPEK, ETIMEPEC, she.

Plural.

ETIMEPEKK, we.
ETIMEPEKETEN, ye.
ETIMEPEKON, they.

These Prefixes in Coptic correspond with ΝΤΕΡΙΤΗ in Sahidic.

The Negative Prefix ΝΠΑΤΕ.

The Indicative and Subjunctive.

Singular.

Coptic.                    Sahidic.

ΝΠΑΣ, Ι.                    ΝΠΑΣ, I.
ΝΠΑΣΕΚ, thou, m.            ΝΠΑΣΕΚ, thou, m.
ΝΠΑΣ, thou, f.              ΝΠΑΣ, thou, f.
ΝΠΑΣΕΚ, ΝΠΑΣ ΗΝΠΑΣΕΚ, he.
ΝΠΑΣΕΚ, ΝΠΑΣ ΗΝΠΑΣΕΚ, she.

Chap. VII. Of Verbs.

Plural.

Coptic. | Sahidic.
---|---
先进单位, |先进单位, we.
先进单位, |先进单位, ye.
先进单位, |先进单位, they.
先进单位, |先进单位, ye.
先进单位, |先进单位, they.

The Imperfect and Pluperfect Tenses.

Singular.

Coptic. | Sahidic.
---|---
не мапте пе, | не мапте пе, I.
не мапатек пе, | не мапатек пе, thou, m.
не мапате пе, | не мапате пе, thou, f.
не мапатек пе, | не мапатек пе, he.
не мапатек пе, | не мапатек пе, she.

&c. &c.

The Negative Prefixes ᵃTEM Copt. and ᵀⁿ Sah.

Singular.

Coptic. | Sahidic.
---|---
нтатетем, | нтатн, I.
нтетем, | нтетн, thou, m.
нтетем, | нтетн, thou, f.
нтетем, | нтетн, he.
нтетем, | нтетн, he & she.
нтетем, | нтетн, she.

Plural.

нтетенетем, | нтетэнтн, ye.
нтетенетем, | нтетэнтн, they.
нтотоетем, | нтотоетем, they.
Chap. VII. Of Verbs.

The Subjunctive.

The Imperfect and Pluperfect Tenses.

Singular.

Sahidic.
\[ \text{נטרפיטנ, I.} \]
\[ \text{נטרפוקטנ, thou, m.} \]
\[ \text{נטרפיטנ, thou, f.} \]
\[ \text{נטרפוקטנ, he.} \]
\[ \text{נטרפוקטנ, she.} \]

Plural.
\[ \text{נטרפוקטנ, they.} \]

Conditional.

Singular.

Coptic.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
</table>
| \[ \text{ἀσωτωμ} \] | \[ \text{ειτωμ} \] | \[ I.} \]
| \[ \text{ἀκωτωμ} \] | \[ \text{εκτωμ} \] | \[ thou, m.} \]
| \[ \text{ἀπεωτωμ} \] | \[ \text{επετω} \] | \[ thou, f.} \]
| \[ \text{ἀκωτωμ} \] | \[ \{ \text{ἀρεωτωμ, εκτωμ} \} \] \[ \text{ερετω, αλεωτωμ, he & she.} \]
| \[ \text{ἀκωτωμ} \] | \[ \{ \text{ἀρεωτωμ, εκτωμ} \} \] \[ \text{ερετω, she.} \]

Plural.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
</table>
| \[ \text{ἀνωτωμ} \] | \[ \text{εντωμ} \] | \[ we.} \]
| \[ \text{ἀρετενωτωμ} \] | \[ \text{ετετεντωμ} \] | \[ ye.} \]
| \[ \text{ἀγωτωμ} \] | \[ \text{ευτωμ} \] | \[ they.} \]

Another particle with this Prefix in the Sahidic is \[ \text{γαν, if, as ειωντωμ, εκωντωμ, etc.} \]
The Imperative.

---|---|---
`άμπερ`, | `άμρ`, | `άμηλ`,
`άμπενορε`, | `άμρτρε`, | `άμπελτρε`.

These take the Pronoun Suffixes, as `άμπενορι`, for which see the auxiliary verb ὥρε, Coptic. τρε, Sahidic which are below.

The Infinitive.

---|---|---
`ἐωτεμ`, | `ἐταμ`, | `ἐωταμ`,
and | and | and
`ἐωτεμορε`, | `ἐταμτρε`, | `ἐωτεμτρε`.
`ἐωτεμενορε`, | `ἐταμετρε`. |

These like the above take the Pronoun Suffixes to the verb ἰρε, Coptic and τρε, Sahidic.

The Auxiliary verb ἰρε, τρε, Sah. to be, to do.

Singular.

---|---|---
ὀρι, | τρα, | I.
ἐρεκ, | τρεκ, | thou, m.
ἐρε, | τρε, | thou, f.
ἐρεκ, | τρεκ, | he.
ἐρεκ, | τρεκ, | he and she.
ἐρογ, | τρεγ, | she.
Plural.

ἐρογ, | τρεγ, | I.
ἐρετετε, ἐρετε, τρετεταμ, τρεταμ, | ye.
ἐρογ, | τραγ, τρε, | they.
troγ,
65. The Auxiliary is thus used ἐν δὲ ἐπαγόριως, and have made me angry, or have provoked me. Num. XV, 23. ἄρθρο ἰμος ἐξε οὐκ, causeth her to commit adultery. Matt. XIX, 9. ἀντρεπονδής, they made the vessel that it should be lightened, or they lightened the vessel. Acts XXVII, 38. Sahidic. ἐναι ἐπιτεταφθαρμέεις ὄνεσθαι, I will cause that you remember his works, I will remind you of his works, 1 John 10. Sah. ἐναντίον τράβωκ, after my departure. Acts XX, 29. Sahidic. πότες φητός ἤνα, the Lord who doeth these things, Acts XV, 17. εὐρυγναλ ἐρωγε ήξεις νιρώνι, that men may see them, Matt. XXIII, 5. ἐπανευμανών ἐταί ἐπιστολή, that ye read this epistle; 1 Thes. V, 26.

66. ἐπε and τρε are signs of the Subjunctive with ε, or some sign of the Subjunctive before them, as ἐπεκαίτογ, that thou mayest do them, or to do them. Acts XXII, 10. ἐπεκαίτοεκεν ἤμετ ἱγμης ἁθονος, that he might be the father of many nations, Rom. IV, 18. εὐρογακα εἰςπρακ, that they might speak before thee, Acts XXIII, 30. ταπε ον επαναλ ἐτεραπομμ, it is necessary also that I should see Rome. Acts XIX, 21. Sah. νανογε ναν ἐτρεπόων ἤναὶ μα, it is good for us that we should remain here, or to remain here. Mark IX, 5. Sah. ἐπε νιθονός ωςεν ἐπικαί, that the gentiles should hear the word, Acts XV, 7. ἐπαπρεπομμω κενογ, that he would not go in, Acts XIX, 31. Sah. ἐναντίον τρε πεντοπτέρ πο, after the tumult ceased, Acts XX, 1. Sah. ἐπεγαζερετε ἐποικ, to keep him, or that they should keep him. Acts XII, 4. Sah.
It will be seen that \( \epsilon \theta \rho \epsilon \) and \( \epsilon \tau \rho \epsilon \) with the suffixes express also the infinitive.

We may also observe that these auxiliaries, taking the Pronoun suffixes, often lose their distinctive signification, which is absorbed by the following verb.

The Auxiliary Verb \( \epsilon \rho \), \( \ddot{p} \), Sah. \( \ell \lambda \), Bash. to be, to do.

67. When the verb \( \epsilon \rho \), \( \ddot{p} \) or \( \ell \lambda \), is joined to a noun, it is a verb, as \( \omega \gamma \omega \nu \iota \iota \), light; \( \epsilon \rho \omega \gamma \omega \nu \iota \iota \), to enlighten or to make light; \( \mu \epsilon \theta \rho \epsilon \), a witness; \( \epsilon \rho \mu \epsilon \theta \rho \epsilon \), to bear witness.

\( \epsilon \rho \) is prefixed to verbs, and nouns used verbally, derived from the Greek, as \( \nu \alpha \gamma \epsilon \rho \alpha \varsigma \pi \alpha \zeta \varepsilon \varsigma \epsilon \omicron \omicron \omicron \omicron \), they saluted him, Mark IX, 15. \( \epsilon \nu \epsilon \rho \sigma \varepsilon \lambda \pi \iota \iota \epsilon \omicron \pi \nu \alpha \pi \alpha \nu \), they shall hope in his name, Mat. XII, 21. — But \( \ddot{p} \) in Sah. is very seldom prefixed to words derived from the Greek.

\( \dot{\tau} \), to give, is also an auxiliary, and is joined to \( \omega \omega \gamma \), Copt. \( \theta \omega \omega \gamma \), Sah. \( \epsilon \lambda \gamma \), Bash. glory. \( \dot{\tau} \omega \omega \gamma \), \( \theta \omega \omega \gamma \), Sah. to give glory, to glorify. \( \tau \tau \tau \), Copt. \( \tau \tau \tau \), Sahidic. \( \tau \alpha \alpha \tau \), Bash., the hand, \( \dot{\tau} \tau \tau \), \( \dot{\tau} \tau \tau \), to give the hand, to help. \( \dot{\mu} \kappa \alpha \zeta \), sorrow, grief. \( \dot{\mu} \kappa \alpha \zeta \), to give sorrow, to afflict.

Of Irregular and defective Verbs.

68. Of the verb \( \pi \epsilon \), to be, which is generally accompanied with a personal Pronoun, as \( \alpha \nu \theta \kappa \pi \epsilon \), I am. Psalm XLIX, 7. \( \nu \tau \theta \kappa \pi \epsilon \), thou art, Ezech. XXXVIII, 17. \( \nu \theta \omicron \o \omicron \omicron \pi \epsilon \), he is, John XIII, 26. \( \alpha \nu \theta \kappa \pi \epsilon \), we are, 1. John III, 1. Sah. \( \nu \theta \omega \tau \theta \pi \epsilon \), ye are, Matt. V, 14. Sahidic.


**Chap. VII. Of Verbs.**

ΣΑΝΚΟΨΙΝΙ ΠΕ, few are, Mat. XXII, 14. ΝΑΙ ΠΕ, these are, John XX, 18. ΤΕ is construed with feminine nouns in the same way, as ΤΑΚΑΡΤΖ ΤΕ, John VI, 55.

The Present Tense.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πέ, I am, m.</td>
<td>ΤΕ, I am, f.</td>
</tr>
<tr>
<td>πέ, thou art, f.</td>
<td>ΤΕ, thou art, f.</td>
</tr>
<tr>
<td>πέ, he or it is.</td>
<td>ΤΕ, she or it is.</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>NE, we</th>
<th>ye are.</th>
<th>NE, they</th>
</tr>
</thead>
</table>

The Imperfect Tense.

Sing. and Plural.

| NE πέ, was or were, m. | NE ΤΕ, was or were, f. | NEΥ, were. |

The Irregular Verb ΝΕ, ΝΟ, ΝΩ, or ΝΟΟ, Sah. ΝΑ, Bash. to say.

The Present Tense.

<table>
<thead>
<tr>
<th>Coptic.</th>
</tr>
</thead>
<tbody>
<tr>
<td>↑ΧΩ ΝΜΟϹ, I say.</td>
</tr>
<tr>
<td>↑ΧΟϹ,</td>
</tr>
<tr>
<td>ΧΧΩ ΝΜΟϹ, thou sayest, m.</td>
</tr>
<tr>
<td>ΕΧΧΩ ΝΜΟϹ, he or she says.</td>
</tr>
<tr>
<td>ΧΩ ΝΜΟϹ,</td>
</tr>
<tr>
<td>ΕΧΧΩ ΝΜΟϹ, she says.</td>
</tr>
</tbody>
</table>
Singular.

Sahidic.

† xooc, I say.

Εἰκσον, thou sayest, m.

σιον ημος, he says.

νιον ημος, he or she says.

εικσον ημος, she says.

Plural.

Coptic and Sahidic.

Τενσο ημος, we say.

Τετενσο & Τετηνσο ημος, ye say.

Εγισο ημος, they say.

Σεισο ημος, they say.

The Imperfect Tense.

Singular.

Coptic. Sahidic.

Ναιον ημος, Νιον ημος, I did say.

Ναιον ημος, he did say.

Plural.

Ναγισο ημος, Νεγισο ημος, they did say.

The Perfect Tense.

Singular.

Coptic. Sahidic.

Δικσοτογ, Πεκσι, I have said.

Λικσος, Δικσοτογ, thou, m.

Λικσος, he.

Λικσος, Λικασι, he or she.

Δικσος, he and she.
Chap. VII. Of Verbs.

**Plural.**

Coptic. | Sahidic.
---|---
αρτεννων μοιος, ye. | αγγεων, they.
πεξωνογ μοιος, they. |
αγγος,

**The Future Tense.**

**Singular.**

Coptic. | Sahidic.
---|---
εκενος, | εκεσοος, thou shalt, etc.
εγναιος, |

**Plural.**

ετεναξε, we. | Τεναξος, we.
εγεκων, they. | Κεναξοονγ, they.

**The Imperative Mood.**

Coptic. | Sahidic.
---|---
αξος, | αξις, say.

**The Infinitive.**

Coptic. | Sahidic.
---|---
αξονη, | αξις, to say.

**The Perfect Tense.**

**Singular.**

---|---|---
πεξηι, | πεξαι, πεξηι, | I said.
πεξακ, | πεξακ, | thou, m.
πεξαφ, | πεξαφ, | πεξε, | he.
πεξακ, | πεξαφ, | he and she. | πεξες, she.
Chap. VII. Of Verbs.

Plural.


\( \text{pexan} \),  \( \text{pexawten} \),  \( \text{pexay, pexe} \)
\( \text{ttxe} \),  \( \text{ttxen} \),  \( \text{ttxay, ttxe, pexay, pexe} \),  \( \text{ttxey} \),  \( \text{they} \).

69. \( \text{oyn} \), and \( \text{oyn} \), Sah. \( \text{oyan} \), Bash. are used for the verb to have or to be, and \( \text{nymon, mnt} \), Sah. not to have, or to be. But when they take the Personal Suffixes after them, they always represent the verb to have, with \( \text{nymay} \), which is very often added.

Singular.

Coptic.  Sahidic.

\( \text{oysthi, oyn} \),  \( \text{oysthiai, oyn} \),  \( \text{I} \).
\( \text{oystak, oystek} \),  \( \text{oystak, oyn} \),  \( \text{thou, m.} \).
\( \text{oyste} \),  \( \text{oyste} \),  \( \text{thou, f.} \).
\( \text{oystaq, oysteq} \),  \( \text{oystaq, oyn} \),  \( \text{he} \).
\( \text{oystac, oystec} \),  \( \text{oystac, oyn} \),  \( \text{she} \).

Plural.

\( \text{oystan, oysten} \),  \( \text{oyn} \),  \( \text{we} \).
\( \text{oysteten, oystawten} \),  \( \text{oyn} \),  \( \text{ye} \).
\( \text{oystoy, oystwoy} \),  \( \text{oyn} \),  \( \text{they} \).

Singular.

Bashmuric.

\( \text{oyanthi, I} \).
\( \text{oyanthq, oyan} \),  \( \text{he} \).
\( \text{oyanthc, she} \).

Plural.

\( \text{oyanthn, we} \).
\( \text{oyanthoy, they} \).
The Participle is formed by adding \( \varepsilon \), as \( \varepsilon \text{oyontek} \),

\( \text{thou having} \). The above are also written \( \text{oynnthi} \),

\( \text{oynntak}, \text{oynntaq} \), etc.

The Negative not to have, is thus expressed,

and generally with \( \text{fimay} \).

### The Present Tense.

#### Singular.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{mmonthi} ), ( \text{mmont} )</td>
<td>( \text{mnthi}, \text{mnt} )</td>
<td>( \text{mnthti}, \text{m} )</td>
</tr>
<tr>
<td>( \text{mmontek} )</td>
<td>( \text{mntk}, \text{mnt} )</td>
<td>( \text{thou, m} )</td>
</tr>
<tr>
<td>( \text{mmonte} )</td>
<td>( \text{mnt} )</td>
<td>( \text{thou, f} )</td>
</tr>
<tr>
<td>( \text{mmonteq} ), ( \text{mmontaq} )</td>
<td>( \text{mntaq}, \text{mntq} )</td>
<td>( \text{mntthi}, \text{mntq} )</td>
</tr>
<tr>
<td>( \text{mmontec}, \text{mmontac} )</td>
<td>( \text{mntac}, \text{mntc} )</td>
<td>( \text{she} )</td>
</tr>
</tbody>
</table>

#### Plural.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
<th>Bashmuric</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{mmonten} ), ( \text{mmontan} )</td>
<td>( \text{mntan} )</td>
<td>( \text{mntthi}, \text{mnti} )</td>
</tr>
<tr>
<td>( \text{mmonteten} ), ( \text{mmontwten} )</td>
<td>( \text{mntthi}, \text{mnttht} )</td>
<td>( \text{ye} )</td>
</tr>
<tr>
<td>( \text{mmontoy} ), ( \text{mmontwoy} )</td>
<td>( \text{mntay}, \text{mntoy} )</td>
<td>( \text{mentey}, \text{they} )</td>
</tr>
</tbody>
</table>

### The Imperfect Tense.

#### Coptic.

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Sahidic</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{ne mmonteq pe} ), ( \text{he} )</td>
<td>( \text{ne mntk}, \text{thou, m} )</td>
</tr>
<tr>
<td>( \text{ne mmontoy pe} ), ( \text{they} )</td>
<td>( \text{ne mntq}, \text{he} )</td>
</tr>
<tr>
<td>( \text{ne mntc}, \text{she} )</td>
<td></td>
</tr>
</tbody>
</table>

These are sometimes written \( \text{mmon nt} \) or \( \text{ntthi} \),

\( \text{mmontan}, \text{mmontwten} \), etc.
Of Verbs Passive.

70. To what has been said of verbs Passive under Chap. V, we may add the following.

Verbs active are made passive by changing the vowels of the root, as κω, to put, κθ, to be put, Sah. μογρ, to bind, μηρ, to be bound, σε, to write, χς, to be written, Sah. τως, to mix, θς, to be mixed, Sah. ωοι, to lay waste, ωηρ, to be laid waste, Sah.

Verbs active ending in o and in the passive in εντ, Copt. and in ηγ in Sah. as τάλο, to put on, τάλοντ, Copt. τάληγ, Sah. to be put on, etc.

71. The Participles are formed by adding έτ, as εττακιοντ, from τακιο, and εττακιόντ, from τακιοτ; and sometimes by suffixing έτ also to the end as έτ-ογονότ, from ογορ, Sah.

Of Suffixes to Verbs.

The following are the Pronoun Suffixes to Verbs.

Singular.

Coptic. Sahidic.
1 or ί, 1 or ί, me.
κ, κ or ί, thee, m.
ι, ά, thee, f.
q, q, him.
c, c, her.

N, ΤΕΝ, N, Τ, us.
ΤΕΝ, Τ, you.
ΟΥ, ΟΥ, them.
The first Person singular.

72. The \( \text{i} \) is suffixed to verbs ending in \( \text{o} \), as \( \text{ματουνοι} \), deliver me, Ps. CXXXIX, 1. \( \text{ζα φηταφτανοι} \), to him that sent me, John VII, 33. The \( \text{τ} \) is suffixed to other verbs as, \( \text{ουος τετενανεμεν} \ \text{αν} \), and ye shall not find me, John VII, 36. \( \text{εκήναςμεν} \), thou shalt save me, Ps. XLII, 1.

The second Person singular.

73. \( \text{πεξε \ τω} \ \text{τωνικ} \), Jesus said unto him rise, John V, 8. \( \text{πκαακ εβολ} \), to release thee, John XIX, 10. Sah. \( \text{τωονσ} \ \text{πετρε} \), rise Peter, Acts X, 13. Sah. \( \text{εγ-\κωνισχ} \ \text{ες τωονσ} \), saying arise, Acts X, 26. Sahidic. \( \text{ουος κεναχι} \ \text{εβολ} \), Copt. \( \text{αυω} \ \text{κεναχίτε εβολ} \), Sah. and shall carry thee out, f. Acts V, 9. \( \text{πεκνας} \ \text{πετακναγμ} \), thy faith hath saved thee, f. Mat. IX, 22. \( \text{δαλογ τωονι} \), maid arise, f. Luke VIII, 54.

The first Person plural.

74. \( \text{αλλα ναγμεν εβολσα ππετσωογ} \), but deliver us from evil, Mat. VI, 13. \( \text{κναταμον εζωβνιν} \), he will show us all things, John IV, 25. Sah. \( \text{ακφακτεν \ μφρη} \ \text{μπιςατ} \), thou hast tried us as silver, Psalm LXVI, 10. \( \text{εγκε \ α πνωυτε μενπετν} \), if God hath loved us, 1. John IV, 11. Sahidic.
The second Person plural.

75. ἐφέταμωτὲν, he shall make known unto you, John XVI, 13. ἀγνεπιτη, hath loved us, Rom VIII. 37. Sahidic.

The third Person plural.

76. ἀγταμωγ ἐνεφία, he showed them his hands, John XX, 20. ἔφοβος, Copt. ἐγοτβογ, Sahidic. to kill them, Deut. IX, 28. ἔφακας ἐφεκτὶτογ ἐγνὴπ, that he might lead them bound, Acts IX, 21. Sah.

Of Adverbs.

77. A few adverbs are formed from nouns by prefixing the letter ε to them, with the article, as ἐφοογ, a day, Sah. ἐνποογ, daily, ἐφανογ, in vain.

But most often adverbs are formed thus ἐβεν ὅγεωγτεν, ὅφθως, rightly, Luke XX, 21. ἐβεν ὅγεεπεμῆπ, truly, Luke XX, 21.

The other adverbs will be easily discovered in the course of reading.

Of the Conjunction ΧΕ.

78. The conjunction ΧΕ frequently answers to the word quod, and generally follows the verbs of seeing, hearing, saying, and declaring; as ὅγος ἀγναγ ἐπογ-ἀγοι ΧΕ ἀνεπ, and he saw the light that it was good. Gen. I, 4. ΧΕ ἀγογ τε ἀμετογρο ἑτε ἀγνογι, for theirs is the kingdom of heavei, Mat. V, 3.
It is often united with prepositions, as ἢθεφος χε, ἢβηλ χε, ἢফιμα χε, etc.

**Of Prepositions.**

79. 1) Prepositions abound in the Egyptian Language, two or more of them being frequently united in composition; as ἢθογν ἐ, ἢθογν ἐ, Sah. in; ἡθριτ ἡθεφος, above; ἢβολβιν, ἢβολ ση, Sah. out of; ἡθριτ ἡθεφος, in; κά πεχτ, ζι πεχτ, and ἢ πεχτ, beneath, under. The Preposition ἐ is frequently found united with others: as ἢθογν ἐ, in, into; ἡθριτ ἐ, to, towards; ᾿ω ἡθριτ ἐ, to etc.

2) Prepositions are sometimes prefixed to Substantives, which then have the force of Prepositions only, as has been already shown, as ἕπαρο, to; ἕπαροι, to me; from ἕα, to, and po, the mouth; ἕπαρα, to, before; from ἐ to, and ἕπα, the face; etc.

3) The Prepositions are also used in composition with verbs, to express the idea conveyed by the verb and preposition when separated; as με ἢπιγοι, to ascend; from με, to go, and ἢπιγοι, above; ἢπεχτ, to descend; from ἓ to go, and ἢπεχτ, beneath; με ἢθογν, to enter; from με, to go, and ἢθογν, in.

4) The preposition ἢβολ, very often occurs in connection with verbs; as θιἐβολ, to bear, to carry out; λα ἢβολ, to remit; σωρ ἢβολ, to disperse; σωριν ἢβολ, to reveal, &c.

5) The Preposition ἢβολ is used with nouns in the same way, as μνα ἢβολ, a paralytic; κογοιτ ἢβολ, expectation; σωρ ἢβολ, a dispersion; βωλ ἢβολ, a dissolu-
tion; &c. It is also used with the same words when used verbally.

6) A considerable number of Prepositions take the Pronoun suffixes, as $\text{ατόνε}$, Copt. without, $\text{ατόνογι}$, without me, $\text{ατόνογκ}$, without thee, m., $\text{θοβε}$, Copt., $\text{ετβε}$, Sah. of or concerning, $\text{θοβιντ}$, Copt. $\text{ετβιντ}$, Sah. concerning me; $\text{θοβιντ}$, Copt. $\text{ετβιντ}$, Sah. concerning him; &c. $\text{ειμι}$, Copt. $\text{ου}$, Sah. with, $\text{ειμι}$, Copt. $\text{ου}$, Sah. with me; $\text{ου}$, Coptic. $\text{ου}$, Sah. with thee; m. $\text{ναρΠ}$, Coptic. $\text{ναρΠ}$, Sahidic. with, before. $\text{ναρΠ}$, with me, &c.

7) The following list of Prepositions is given, as they very frequently occur in Coptic, Sahidic and Bashmuric.

Coptic.

$\text{ατόνε}$, without.
$\text{εβολ}$, from, out of.
$\text{εβολβεν}$, from, out of.
$\text{εβολογυτε}$, before.
$\text{εβολσιδ}$, from.
$\text{εβολσιτεν}$, from, out of.
$\text{εβολσιτοτ}$, from.
$\text{εβολσιωτ}$, from.
$\text{εβολσιγεν}$, of, from.
$\text{εμιπ}$, beyond, over.
$\text{επεχτ}$, beneath, under.
$\text{εκκεν}$, by, near.
$\text{εγι}$, in, to.
$\text{εθογι}$, in, within.

Sahidic.

$\text{αθο}$, without.
$\text{εβολ}$, from, out of.
$\text{εβολσιν}$, from, out of.
$\text{εβολσιν}$, of, from.
$\text{εβολσιτοτ}$, from.
$\text{εβολσιγεν}$, of, from.
$\text{εγι}$, in, to.
$\text{εθογι}$, in, within.
$\text{εθοπ}$, in, to.
$\text{εθοπε}$ $\text{αθο}$, of, from.
Coptic.

έβρη, in, to.
έβρη, ἐκέν, in, above, upon.
έβρη, ἐγέν, upon.
ἐκέν, upon, above.
ἐκέν, from.
ΜΕΝΕΝΑ, after.
ΜΠΕΜΩΘ, before.
ΝΑΡΑ, before.
ΝΕΜ, with.
ΝΟΥΕΝ, without.
ΝΑ, after.
ΝΤΕΝ, from.
ΝΒΗΤ, in.
ΝΒΟΥΝ, within.
ΝΒΡΗ, in.
ΟΥΒΕ, against.
ΟΥΤΕ, between.
ΦΑΣΟΥ, after, behind.
WA, to.
BA, towards.
ΒΑΘΟΥ, nigh to.
ΒΑΡΑΤ, under.
ΒΑΡΟ, of, from.
ΒΑΤΕΝ, nigh to.
ΒΑΤΟΤ, nigh to, to.
ΒΑΤΖΗ, before.

Sahidic.

ΜΗΝΗ, after.
ΜΠΙΤΟ, {before.
ΜΠΙΤΟ ΕΒΟΛ, {before.
ΜΠΚΩΤΕ, about.
ΝΑΓΠΙ, {to.
ΝΑΓΠΙ, {to.
ΝΙ, with.
ΝΙΟΥΝ, {within.
ΝΙΩΥΝ, {within.
ΝΗΗΤ, in.
ΝΙΟΥ, behind.
ΓΑΡΟ, of, from.
ΓΑΤΗ, {night to.
ΓΑΤΗ, {night to.
ΓΑΘΗ, {before.
ΓΑΤΖΗ, {before.
ΕΝ, {in.
ΕΝ, {in.
ΣΙΠΗ, before.
ΣΙΤΗ, {from.
ΣΙΤΗ, {from.
ΣΙΝΗ, on, in.

Coptic.

\[ \begin{align*}
\text{baxen,} & \quad \text{before.} \\
\text{baxw,} & \quad \text{between.} \\
\text{bfr,} & \quad \text{in.} \\
\text{bent,} & \quad \text{near to.} \\
\text{ga,} & \quad \text{to.} \\
\text{gi,} & \quad \text{upon, in.} \\
\text{gimhp,} & \quad \text{beyond.} \\
\text{gipen,} & \quad \text{before.} \\
\text{giten,} & \quad \text{by, from.} \\
\text{givot,} & \quad \text{from, of.} \\
\text{gixen,} & \quad \text{upon, in.} \\
\text{gixw,} & \quad \text{upon, in.}
\end{align*} \]

Of Conjunctions.

80. 8) The conjunction \( \text{oyog}, \) and, is frequently omitted in composition, as \( \text{oyog ayogwm} \ \text{thpoy ayg}, \) and they all ate (and) were satisfied. Mat. XV, 37. Copt. \( \text{oyog ic zanagrelc ay} \ \text{aywemw} \) \( \text{ymp}, \) and behold angels came, (and) ministered to him, Mat. IV, 11. Copt.

9) The Conjunction \( \text{ke}, \) and, also, is placed between the article and the noun; as \( \text{ntgenesisi ymp ke nag} \) \( \text{beq evol gixon}, \) that we may cast away also their yoke from us. Ps. II, 2. \( \text{nim ke iwt etaqtaqyog}, \) the Father also, who hath sent him.

Of Interjections.

81. The principal interjections in Egyptian are \( \text{ic}, \) or \( \text{shpe ic}, \) Copt. \( \text{shhte ic}, \) Sah. \( \text{behd! oyoi, alas!} \) \( \text{woe to;} \) and \( \dot{\text{w}}, \) oh!
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Chap. VIII. Of the Formation of words.

CHAP. VIII.
Of the Formation of words.

82. In treating of the formation of Egyptian words it is by no means intended to enter upon the controversy; whether nouns or verbs were the original words in language, but to give a simple statement of what the Egyptian presents to us.

83. Primitive words were no doubt short, and generally of one syllable, as \( \text{ph, the sun; } \phi \text{, heaven; } \chi \omega, \text{ the head; } \beta \rho \epsilon, \text{ food; } &c. \)

84. Compound words are formed by uniting two or more words, as \( \phi \tau \epsilon \phi \alpha \tau, \text{ a quadruped, from } \phi \tau \epsilon, \text{ four and } \phi \alpha \tau, \text{ a foot; } \omega \gamma \omicron \omicron \nu 
\nu \nu \tau, \text{ to repent, from } \omega \gamma \omicron \omega \omicron \mu, \text{ to consume, and } \nu \tau \tau, \text{ the heart, } &c. \ \text{Mai} \omicron \nu \omega \tau \tau \epsilon, \text{ religious, from } \text{Mai, loving, No} \omicron \nu \tau \epsilon, \text{ God, Sah.} \)

Some words are composed of \( \text{M} \alpha, \text{ Copt., Sah. and Bash., a place, and } \dot{\nu}, \text{ the sign of the genitive, united with other words, as } \text{Mai} \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \nu \n
MET or ΜΗΘ, Copt. and ΜΗΤ, Sah. are often prefixed to nouns and also to words derived from the Greek; as ΜΕΤΟΥΡΓΟ, a kingdom; from MET and ΟΥΡΓΟ, a king; ΜΕΤΜΑΤΟΙ, an army; from MET and ΜΑΤΟΙ, a soldier; ΜΗΤΜΗΤΡΗ, a testimony; from ΜΗΤ and ΜΗΤΡΗ, a witness; Sah. &c.

The word REM, Copt. and ΡΗ, Sah. ΛΕΜ. Bash. a native, an inhabitant, or belonging to, and the sign of the genitive prefixed to nouns; as ΡΕΜΗΝΗ, a domestic; from REM and ΗΝ, a house; ΡΕΜΗΦΕ, heavenly; from REM and ΦΕ, heaven; ΡΕΜΗΝΧΗΜ, an Egyptian; ΡΕΜΤΑΡΡΟΣ, a native of Tarsus.

ΡΕΩ, Copt. and Sah. ΛΕΩ, Bash. added to verbs form compound nouns, as ΡΕΩΝΑΥ, an inspector, from ΝΑΥ, to see. ΡΕΩΝΑΒΕ, Sah. a minister, from ΒΕ, to minister, ΛΕΩΤΣΑΠ, Bash. a judge; from ΤΣΑΠ, to judge.

CA, Copt. and Sah. an artificer, is used in the formation of some words, as ΚΑΝΟΧΙ, a maker or seller of purple; from ΧΙ, purple. ΚΑΝΩΙΚ, a baker; from ΙΚ, bread. ΚΑΝΣΟΜΝΤ, Sah. an artificer in brass; from ΣΟΜΝΤ, brass.

ΧΙΝ, Copt. and Bash. ΧΙΝ, Sah. prefixed to verbs often denote the presence of the action, so that they then correspond with the infinite of the Greek, with the article; as ΧΙΝΜΟΥΙ, Copt. ΧΙΝΜΟΟΠΕ, Sah. the action of going, to go. With these prefixes verbs are frequently used as nouns; as ΧΙΝΧΦΟ, possession, from ΧΦΟ, to possess. ΧΙΝΔΟΒΡ, a preparation, from ΒΟΒΡ, to prepare.

ΜΟΥ, Copt. and Sah. when prefixed to verbs “serves
to indicate" Quatremère says, "that a thing merits to be done, — that it ought to be done." It consequently expresses worthiness; as ἡrne[n menpiton ne[nema[nɔɔmi, How worthy to be loved are thy tabernacles. Ps. LXXXIII, 1. from menpit, beloved.

غا, Copt., Sah. and Bash. appears to express a person, master or chief; as ལ།, Sah. a centurion, or chief of a hundred men, from ὃ, a hundred. ᴽ fread, Sah. a carpenter, an artificer in wood. &c.

ατ or Αθ, Copt., Sah. and Bash. which is a negative prefix to nouns.

لا, Copt. much, greatly, as Ṽαξαξα, very shady.

Some nouns are formed from verbs by adding a Letter at the end, as Ṽαγο羸ι, a curse, from Ṽαγο羸, to curse. Ṽαβτ, a fuller; from Ṽαβ, to wash; Ṽαροق, silence; from Ṽαρω, to silence.

Part IV.

Of the Dialects.

1. We know very little of the ancient Language of Egypt, and nearly all the remains of it we now possess, have been transmitted to us through the medium of the Coptic, Sahidic and Bashmuric Dialects. The Coptic Dialect was spoken in Lower Egypt, of which Memphis was the capital, hence it has been called with great propriety the Memphitic Dialect. The Sahidic derived its name from the Arabic word صعيد, the Upper or Superior; and was the Dialect of Upper Egypt,
of which Thebes was the capital; it has therefore been called the Thebaic. It is impossible to say which of these two dialects was the more ancient. Georgius, Valperga, Munter, and others have decided in favour of the Coptic; and Macrizy, Renaudotius, Lacroze, and Jablonsky, with much more appearance of reason, have contended for the Sahidic. Still, however, the question must be very much left to conjecture, as we have not at present sufficient evidence to enable us to decide. Besides these two dialects, which have long been known, there is a third, which was spoken in Baschmour, a Province of the Delta.

The existence of three Dialects in Egypt has been so satisfactorily proved by Quatremère, Engelbreth and other writers, and so fully confirmed by the Bashmouric Fragments which have been discovered and published, that no more need be added to establish the fact. If however any doubt should remain on the mind of any one, the following quotation from a Manuscript work of Athanasius, a Prelate of the Coptic Church, who was Bishop of Kous, will entirely remove it.* "The Coptic Language," says he, "is divided into three dialects, the Coptic dialect of Misr, the Bahiric, and the Bashmuric: these different dialects are derived from the same language."

The introduction of Greek words into the Egyptian language commenced, no doubt, from the time of the

* Coptic MS. Royal Library Paris, quoted by Quatremère.
Macedonian conquest, which the introduction of Christianity tended to confirm and extend. The Christian Religion contained so many new ideas, that new words would be found necessary to express them. These words the Greek Language would readily supply, having been previously used by the Apostles of Christ, for a similar object: and it is probable that the Egyptians adopted the terms required, from the Greek writings of the Apostles. But we find in the Coptic and Sahidic Versions of the Scriptures, that the Translators often used Greek words in the Translation when they possessed Egyptian words, which fully expressed the same idea, which proves that the Greek and Egyptian Language were both extensively used at that period.

The Coptic Dialect.

2. The Coptic,* or as it has been called the Bahiric, but more properly the Memphitic, was the Dialect of Lower Egypt, the ḫaṣṣ Mizar of the Scriptures. This Dialect is more free from Greek than the Sahidic. Manuscripts exist in Coptic of nearly the whole of the Sacred Scriptures, of which the Pentateuch, the Book of Job, the Psalms, the Major and Minor Prophets, and the New Testament, with translations, have been published. Liturgies also of the Coptic Church exist in MSS. and the works of some of the early Fathers, the

*) The word Coptic was evidently derived from the word Ġyptc as pronounced by the Egyptians.
Acts of the Council of Nice, and also the lives of a considerable number of Saints and Martyrs.

The Sahidic Dialect.

3. The Sahidic, or more correctly the Thebaic Dialect, was spoken in Upper Egypt. As has been hinted before, it has adopted a greater number of Greek words than the Coptic. The vowels in this dialect are more frequently expressed by lines above the consonants than in the Coptic or Bashmouric; as ἐνθήκα, after, Sahidic. ΜΕΝΕΝΙΚΑ, Copt. ΜΕΝΕΝΙΤΟ, Sah. before, ΜΕΝΕΝΙΤΟ, Copt.

Fragments of nearly every part of the Old and New Testament exist in Sahidic, but only fragments of the New Testament have as yet been published, and fragments of some of the Lives of Saints and Martyrs.

The Bashmouric Dialect.

4. The Bashmouric Dialect was spoken in Bashmour, a Province of the Delta, and agrees in some respects with the Coptic, and in others more nearly resembles the Sahidic.

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

A few Fragments only of this Dialect exist, and have been published.

* Thucydid. l. I. c. 110. and Diod. Sicul. l. II. c. 77.
Praxis.

Of the first Chapter of St. John's Gospel.

1. ἸΔΕΝ ΤΑΡΧΗ ΝΕ ΠΕΧΑΙ ΝΕ ΟΨΟΣ ΠΕΧΑΙ ΝΑΨΧΗ 

In the beginning was the Word, and the Word was 

with God, and God was the Word.

ジャー, prepos. ΤΑΡΧΗ, noun f. with Τ the defin. art. 
f. prefixed ΝΕ...ΝΕ, verb. irreg. imper. 3 pers. sing. 
ΠΕΧΑΙ, noun m. with Π the defin. art. m. prefixed. ΟΨΟΣ 
conjunct. ΝΑΨΧΗ verb indic. imper. 3. pers. sing. from 
ΧΗ. ΧΑΤΕΝ, prepos. ΦΤ noun sing. m. ΟΨΝΟΥΤ, noun 
masc. sing. with ΟΥ indef. art. prefixed.

2. ΦΑΙ ΕΝΑΨΧΗ ΙΧΕΝ ΖΗ ΧΑΤΕΝ ΦΤ. 

This was from the beginning with God.

ジャー, pron. demonstr. sing. m. ΕΝΑΨΧΗ, verb. imperf. 
(see above) with Ε pron. rel. ΙΧΕΝ, prepos. ΖΗ, noun 
sing.

3. ΓΩΒΝΙΒΕΝ ΑΓΩΝΠΙ ΕΒΟΛΣΙΤΟΤΧ ΟΨΟΣ ΑΤΩΝΟΠ 

All things were made by him, and without him was 
not anything made, among that which was made.

ΓΩΒΝΙΒΕΝ, compound adjetc. from ΓΩΒ and ΝΙΒΕΝ.. 
АΓΩΝΠΙ, verb. perfect 3. pers. plur. from ΟΨΠΙ. ΕΒΟΛ- 
ΣΙΤΟΤΧ, prepos. with Κ the pron. suff. 3. pers. sing. 
ΑΤΩΝΟΠ, prepos. with Κ pron. suff. ΝΠΕ, neg. pref. 
3. pers. m. to verb. ΟΨΠΙ, ΖΑΙ, adjetc. neut. ΦΗΤ, 
pron. demonstr. and relat. sing. ΑΓΩΝΠΙ, verb. perf. 
3. pers. sing. see above.
4. τὸ πώς τε ἐτε ἥβητη οὐς πώς τε φογ-ωμι ἄνιρωμι τε.

*In Him was life, and the life was the light of men.*

πώς, noun sing. with π, the defin. artic. m. pref. ἐτε, pron. relat. sing. ἥβητη, prep. with η suff. τε...

πε, verb. irreg. imperf. 3. pers. sing. φογωμι, noun sing. with φ def. art. m. pref. ἄνιρωμι, noun pl. with ἄ sign of gen. and η def. art. plur. m. prefixed.

5. οὐς πιογωμι ἀγερογωμι ἑν πιχακι οὐς ἁπε πιχακι ὑταζο

*And the light shined in the darkness, and the darkness did not comprehend it.*

ἀγερογωμι, verb. perf. 3. pers. sing. from ογωμι with ἐprefixed. πιχακι, noun sing. with πι def. art. m. sing. pref. ὑταζο, verb perf. 3. pers. sing. with ἁπε, (see above) and ϑ intensive prefixed, and ϑ suff. from ταζο.

6. ἀγωμι ἁξε ογρωμι ἐγογορπη ἐβοληπεν φτ ἐπεθαν πε ῾ωαννης.

*There was a man who was sent by God, whose name was John.*

ἁξε, a sign of the nominative. ογρωμι, noun sing. m. with ογ indef. art. sing. prefixed. ἐ, pron. relat. sing. ἐγογορπη, verb. perf. 3. pers. plur. for the pass. sing. (see pass. v.) and ϑ 3. pers. sing. suff. ἐβοληπεν, prep. ἐπεθαν, ἐ rel. pron. πε, his m. παν, noun sing. m. πε, verb irreg. imperf.

7. φαὶ αχὶ ἐγμέτμεθε σιὰ ἄτεφερμεθε ἐὰν πιογωμι σιὰ ἄτε ογονίβεν νας ἀτ ἐβοληπετη.
This (man) came for a witness, that he might witness to the light, that every one might believe through him.

ἀκὶ, verb perf. 3. pers. sing. from ἐγκητεομενός, noun sing. with ἐγκ for ἔγκ, ἐ prepos. οὐ, indef. art. contract. into ἐγκ. ὑπά, conjunct. ἔντετερμεθέρε σε, verb. subjunct. 3. pers. sing. from ἔστε with ἐ prep prefixed. ἅ, prepos. οὐκονιδένη, adj. ητε ηςτ, verb subjunct. 3. pers. sing.

8. ηδον ἄν πε πιογωσιν ἀλλα γινα ητετερ-

He was not the light, but that he might witness to the light.

ηδον, pron. 3. pers. m. ἄν, adv. ἀλλα, conj.

9. ηδον ηξε πιογωσιν ηταφμην φητε ερογ-

He was the true light, which enlighteneth every man who cometh into the world.

ηδον, verb imperf. 3. pers. sing. from ηδον. 

ηταφμην, adj. sing. with η, prefixed forming the adjective. ἐρομι, noun sing. with ἐ prep. ηβεν, adj. ἐηνογ, verb. pres. 3. pers. sing. with η prep. pron. relat. from ηνογ. ἐπικοςμος, noun sing. with ἐ prep. and πτ, defin. art. prefixed.

10. ηδον θην πιοκοσμος πε ογς πιοκοςμος 

He was in the world, and the world was made by Him, and the world knew Him not.

ἵπε...σογων. verb. with neg. and q suffix.
11. ἀπὸ γὰρ ὑμῶν οὐκ ὑμῶν ἐρωτῶν.

He came to his own, and his own received him not to them.

γάρ, prep. ὑμῶν, adj. plur. with q suff. ἐρωτῶν, verb. neg. with q suff. 3. pers. plur. ἐρωτῶν, Dat. pron. plur.

12. οἱ δὲ ἐὰν ἐρωτῶν λατὶ ἐρωτῶν ἐρωτῶν ἐἐπὶ ἐννοεῖ τὸν θεὸν ἐπεχραζέν.

But those who received him to them, he gave them power to become sons of God, (to) those who believe in his name.

οἱ, pron. demon. plur. δὲ, conj. ἐὰν, pron. rel. pl. ἐρωτῶν, verb. perf. 3. pers. pl. λατὶ, verb. perf. 3. pers. sing. from ἐἐπ. ἐννοεῖ, noun sing. mase. ἐπεχραζέν, pron. dat. ἐἐπ., verb. infin. with ἐ pref. the sign of the infin. ἐπεχραζέν, noun plur.

13. οὐχεῖ οὐκ ἔσοδον τὸν θεὸν οὐδὲ ἔσοδον ἀνὴρ ἄρα οὐκ ἔσοδον ἀνὴρ ἀν δὲ ἄλλα ἐὰν ἔμαχον ἔσοδον φί.

Those who were not of blood, neither of the will of flesh, nor of the will of man, but who were born of God.

οὐχεῖ, noun sing. m. ἄρα, adv. negat. οὐδὲ, conj. ἀνὴρ, noun sing. m. with ἀν sign of gen. ἔμαχον, verb perf. 3. pers. plur. with οὐ, plur. suff. from μαχ. ἔσοδον, noun sing. m. θεὸν, adv. negat. ἀν, conj. ἀνὴρ, noun sing. m. with ἀν sign of gen. ἀν, conj. ἀνὴρ, noun sing. m. with ἀν sign of gen. ἔμαχον, verb perf. 3. pers. plur. with οὐ, plur. suff. from μαχ.
And the word was made flesh, and dwelt among us, and we saw his glory, as the glory of the only son of his Father, full of grace and truth.

αρθεπ, verb perf. 3. pers. sing. from ἐφ. ἡμρήρια ἐπαθεν, 2 prepos. the last en suff. ἀναγόρ, verb perf. 1. pers. plur. from ἀγαγόρ. ἐπεφώνυ, noun sing. m. with ἐ sign of acc. and ἐπι, pref. ἀναγόρητ, adv. ἀναγόριπ, noun m. sing. with ἐ sign of gen. and ὑγ indef. art. prefixed. ἀμαγατηκ, adj. sing. ἀναγόρητος, pron. partic. gen. from τοτ, see pronouns. ἀμαγατος, noun sing. with ἐ sign of gen. and παν prefixed. ἀμαγατος, verb present or part. 3. pers. sing. ἀμαγατοσ, noun sing. m. with ἐ sign of gen. ἀνεμή, conj. μεμενή, noun sing. f.

15. ἦν ἀμαγατηκ ἐπεφώνεο ἀμαγατηκ ὕνος ἐποφ ἐβολ ἐποφωμος, ἔ θαλ πε φίετ ἀλοχον ἔ θα υε θν ηνογ ἁμενενων ἐπεφώφορπ ἐροι ἔ θα νε ὅρωρπ ἐροι ρο πε.

John witnesseth concerning him, and crieth out, saying, that this is he of whom I spake, he who cometh after me hath been before me, for he was before me.

ἀμαγατηκ, prepos. with ὑ suff. ἐποφω ἐβολ, verb pres. 3. pers. sing. with ἐβολ, prepos. joined. ἐποφωμος, particip. from ἐφω, and ἀμος particle postfixed. ἐφω, conjunct. but often expletive. ἀλοχον, verb perfect. 1. pers. sing. with ὑ suffixed. ἁμενενων, prepos. with ἁμενων. ἐπεφώφορπ, verb perf. 3. pers. sing. from ἐφω and ἀφορπ, ἐροι, particle used for pronoun. 1. pers. sing. ὁ, he, the same.
16. ΧΕ ΛΝΟΝ ΤΗΡΕΝ ΑΝΘΙ ΕΒΟΛΒΕΝ ΠΕΨΜΟΣ ΝΕΜ ΟΥΣΜΟΤ ΝΤΨΕΒΙΩ ΝΟΥΣΜΟΤ.

Because we all have received out of his fulness, and grace for grace.

ΛΝΟΝ, pron. plur. 1. pers. ΤΗΡΕΝ, adject. with ΕΝ, 1. pers. plur. suffixed. ΑΝΘΙ, verb perf. 1. pers. plur. from δι. ΠΕΨΜΟΣ, noun sing. m. with ΠΕΨ prefixed, ΟΥΣΜΟΤ, noun sing. with ΟΥ indefin. artic. prefixed. ΝΤΨΕΒΙΩ, prepos.: from ΨΕΒΙΩ, with Τ the art. f. and Ν prefixed.

17. ΧΕ ΠΙΝΟΜΟΟΚ ΑΥΤΗΙQ ΕΒΟΛΣΙΤΕΝ ΜΩΥΧΗΣ ΠΕΨΜΟΤ ΔΕ ΝΕΜ ΤΜΕΘΜΗ ΑΓΨΩΝΙ ΕΒΟΛΣΙΤΕΝ ΜΗC ΠΧΔ.

For the law was given by Moses, but the grace and the truth were by Jesus Christ.

ΠΙΝΟΜΟΟΚ, noun sing. with ΜI defin. art. m. ΑΥΤΗΙQ, verb perf. 3. pers. plur. with Κ suff. ΤΜΕΘΜΗ, noun sing. with Τ, defin. art. f.

18. ΦΤ ΝΠΕ ΓΛΙ ΝΑΥ ΕΡΟQ ΕΝΕΣ ΠΙΝΟΜΟΟΓΕΝΗΣ ΝΝΟΥΤι ΦΗΕΤ ΧΗ ΒΕΝ ΚΕΝQ ΝΠΕΨΙΩΤ ΝΘΟQ ΠΕΤ ΑΨΚΑΧΙ.

Not any one hath ever seen God; the only begotten of God, he who is in the bosom of his Father, he hath declared him.

ΝΠΕ..ΝΑΥ, verb 3. pers. sing. negat. prefixed. ΕΝΕΣ, adv. ΚΕΝQ, noun sing. with Κ suffixed. ΝΘΟQ, pron. 3. pers. sing. PET, pron. relat. ΑΨΚΑΧΙ, verb perf. 3. pers. sing.

19. ΟΨΟΣ ΘΑΙ ΤΕ ΤΜΕΤΜΕΘΡΕ ΝΤΕ ΙΩΑΝΝΗΣ ΡΟΤΕ ΕΤ ΑΓΟΨΩΡΙ ΖΑΡΟQ ΝΧΕ ΝΙΨΩΛΑΙ ΕΒΟΛΒΕΝ 15*
And this is the testimony of John, when the Jews, who sent to him from Jerusalem Priests and Levites that they might ask him, who art thou?

εις, pron.def.fem.sing. τε, verb. irreg. pres. 3. pers. sing. fem. ηνε, sign of gen. εότε, adv. ερο, prep. joined with poq, a particle representing the pronoun. μιογάλ, noun with μι defin. art. plur. prefixed. ἡγανογραμ, noun plur. with ἡ gen. and γαν, indef. art. plur. prefixed. εὐγραμ, verb subjunct. 3. pers. plur. with q suffixed. ένοκ, pron. 2. pers. sing. έμ, pron. sing.

ογος ἄγος έπεξωάλ ἐβολ ογος ἄγος έπεξωάλ

And he confessed and denied not; and confessed that I am not the Christ.

ἄγος, verb perf. 3. pers. sing. ἐπεξωάλ ἐβολ, verb. negat. perf. 3. pers. sing. from ξωλ ἐβολ. ἄνοκ, pron. 1. pers. sing.

From the Hymns for the Principal Feasts.

παλιν οο όμοι
Again he walked

ωα όμουν κναυ*)
To Shmoun the second;

ακωρ ἐβολ ἐνιακι
He dispersed the enemies

βεν πιμα ἐτεμμαγ.
In that place.

*) The name of a city of ancient Egypt.

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