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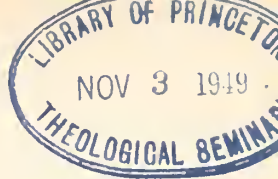
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Henry C. Sherman

A COMPENDIOUS GRAMMAR
OF THE
EGYPTIAN LANGUAGE.

Quicquid praecepis esto brevis: ut rito dicta
Percipiant animi dociles, teneantque fideles.

De Art. Poet. III. 55.



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 ENCHORIAL CHARACTERS.

BY THE
REV. HENRY TATTAM. LL. D., D. D., F. R. S.
Rector of *Stanford Rivers*.

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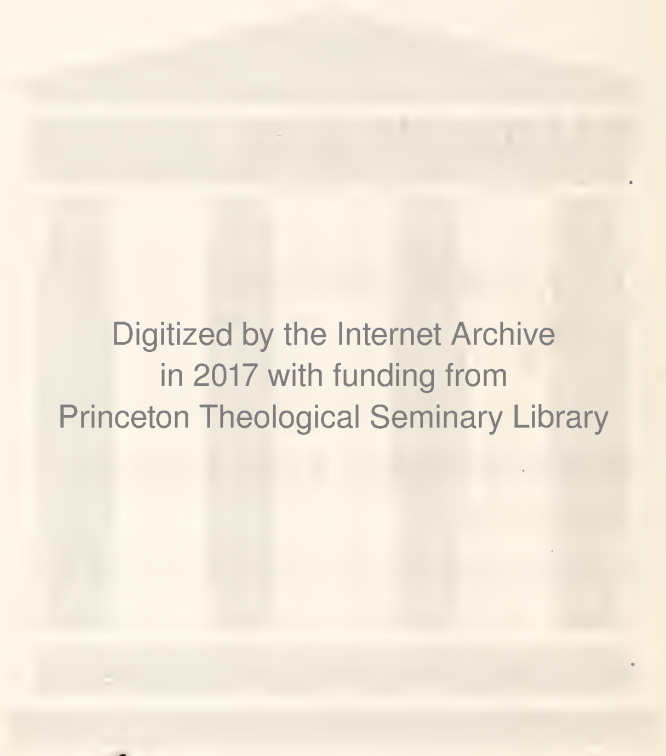
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IN GRATEFUL REMEMBRANCE OF
THE MANY FACILITIES AFFORDED
IN THE PROSECUTION OF

HIS EGYPTIAN STUDIES

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P R E F A C E.

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 "Etymologiæ Ægyptiacæ," 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 languages.*

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 Student. 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 derives all its indeclinable words and particles from radicals pertaining to itself. Its verbs are derived from its own resources. There is no mixture of any foreign language in its composition, except Greek." *Bruce's Travels*, vol. II. p. 473.

** 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 linguam fuisse translata." p. 196.

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

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. Schal. 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.

XIV Observations on the Hieroglyphic and Enchorial Alphabets.

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 (*ερχορια*)* 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.



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 buildings, thus confirming Dr. Young's discoveries.

The letters in these names being thus ascertained and established, the system was taken up and extended by M. Champollion, and afterwards by Mr. Salt, our then consul general in Egypt. Since then, many eminent individuals, too numerous to name, have successfully 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 individuals, 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 towards 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 , with τ, θ or † sing. fem. in Coptic, as in the names of Cleopatra, Arsinoe, and Berenice. The character  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  — or  agreeing with **NI** Coptic, or by these characters doubled; as ,  or , **NEH**, or **NI**, Coptic. The plural is also formed by **III**, and the dual by **II**, in the Rosetta Inscription. I am also inclined to think that the genitive is formed by , and the Prefixes, Pronouns, &c. by the grouping of several of the Phonetic characters: as , **NK**, or **NAK**, , **NAQ**, or **NAQ**;  **NC**, or **NAC** &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 παρ' Αἰγυπτίους παιδευόμενοι, πρῶτον μὲν πάντων τῶν Αἰγυπτίων γραμμάτων μέθοδον ἐκμανθάνουσι, τὴν ἐπιστολογραφικὴν καλούμενην· δευτέραν δὲ, τὴν ἱεροτικὴν, ἣ χροῦνται οἱ ἱερογραμματεῖς· ὑστάτην δὲ καὶ τελευταίαν τὴν ἱερογλυφικὴν, ἥς ἢ μὲν ἐστὶ δια τῶν πρῶτων στοιχείων κυριολογικὴ ἢ δὲ συμβολικὴ· τῆς δὲ συμβολικῆς ἢ μὲν κυριολογεῖται κατὰ μίμησιν ἢ δ' ὡσπερ τροπικῶς γράφεται, ἢ δὲ ἀντικρὺς ἀλληγορεῖται κατὰ τινὰς ἀνιγμούς· ἢ λίον γούνη γραφαὶ βουλομένοι κύκλον ποιοῦσι σέληνῃ δὲ σχῆμα μνησοειδές, κατὰ τὸ κυριολογούμενον εἶδος· τροπικῶς δὲ κατ' οἰκειότητα μεταγόντες καὶ μετατιθέντες, τὰ δ' ἐξάλλαττοντες, τὰ δὲ πολλαχῶς μετασηματίζοντες χαράττουσιν. Strom. l. 4. c. 4.

„Jam vero qui docentur ab Aegyptiis, primum quidem discunt Aegy-

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,

ptiarum litterarum viam ac rationem quae vocatur Epistolographica: secundo autem hieraticam, qua utuntur Hierogrammates: ultimam autem Hieroglyphicam: cujus una quidem species est per prima elementa, Cyriologica dicta: altera vero Symbolica. Symbolicae autem una quidem proprie loquitur per imitationem: alia vero scribitur velut Tropice: alia vero fere significat per quaedam Aenigmata. Qui solem itaque volunt scribere, faciunt circulum: lunam autem figuram lunae, cornuum formam prae se ferentem, convenienter ei formae quae proprie loquitur. Tropice autem per convenientiam traducentes et transferentes, et alia quidem immutantes, alia vero multis figuris imprimunt.“

Porphyry has communicated much the same information on the subject.

Εν Αιγυπτῷ μὲν τοῖς ἱερεῦσι συνὴν ὁ Πυθαγόρας, καὶ τὴν σοφίαν ἐξέμαθε, καὶ τὴν Αἰγυπτίων φωνὴν γραμμάτων δὲ τρισσῶς διαφορᾶς, ἐπιστολογραφικῶν τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν τῶν μὲν κοινολογουμένων κατὰ μίμησιν, τῶν δὲ ἀλληγορουμένων κατὰ τινὰς ἀνιγμοῦς.

De Vit. Pythag. CII, 12.

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

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 biblos
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-

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 *ⲙ* 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

syllabic signs is ⋈ which represents the combination *am*. Signs of this kind are often combined with one or more of the alphabetic signs. Thus for the simple ⋈ we have sometimes $\text{⋈} \text{𐀀}$, sometimes $\text{𐀀} \text{𐀀}$ 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

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.”



Index to the Subjects.

Chap. I.

The Alphabet	Page 1
------------------------	-----------

Chap. II.

Pronunciation of the letters	3
----------------------------------------	---

Chap. III.

Of Points and Abbreviations	7
Part II. Etymology. Articles	10—13

Chap. IV.

Of Nouns	13
Cases of Nouns	21

Chap. V.

Of Adjectives	24
-------------------------	----

Chap. VI.

Of Personal and Relative Pronouns	27
Pronoun Infixes and Suffixes	35
Cardinal and Ordinal Numbers	41

Chap. VII.

	Page
Of Verbs	45
Prefixes and Suffixes	45. 97
Verbs united with particles	65
Participles	78
Negative Prefixes	79
Auxiliary verb ἔπε and ἔπε	89
Irregular and defective Verbs	91
Adverbs and Conjunctions	99. 103
Prepositions	100

Chap. VIII.

Formation of words	104
Dialects	106—109
Praxis of the first Chap. of John	110

Enchorial or Demotic Numbers.

1	Ꞗ ꞗ Ꞙ	60	Ⲛ =
2	ꞙ	70	ꞗ
3	ꞛ ꞛ Ꞝ	80	ꞗ
4	Ꞟ ꞟ Ꞡ ꞡ Ꞣ ꞣ	90	Ꞥ
5	Ꞧ ꞧ	100	Ꞩ
6	ꞩ Ɦ Ɜ	200	Ɡ
7	Ɬ Ɪ ꞯ	300	Ʇ
8	Ʝ Ꭓ Ꞵ	400	ꞵ
9	ꞷ Ꞹ ꞹ	500	ꞻ
10	Ꞽ	600	ꞽꞖ
20	ꞿ	700	ꞽꞗ
30	Ⲁ	800	ꞽꞜꞖ
40	ⲁ	900	ꞽꞻ
50	Ⲃ	1000	Ⲅ

Hieroglyphic Numbers.

1. I.	21. 𐀀𐀁.
2. II.	22. 𐀀𐀂.
3. III.	30. 𐀀𐀃.
4. IIII.	40. 𐀀𐀄.
5. IIII. 	50. 𐀀𐀅.
6. III III.	60. 𐀀𐀆.
7. IIII III. 	70. 𐀀𐀇.
8. IIII IIII. 	80. 𐀀𐀈.
9. IIII IIII. 	90. 𐀀𐀉.
10. 𐀁 𐀂.	100. 𐀁.
11. 𐀁𐀂.	200. 𐀁𐀁.
12. 𐀁𐀂𐀂.	300. 𐀁𐀁𐀁.
13. 𐀁𐀂𐀂𐀂.	400. 𐀁𐀁𐀁𐀁.
16. 𐀁𐀂𐀂𐀂𐀂.	500. 𐀁𐀁𐀁𐀁𐀁.
20. 𐀁𐀃.	1000. 𐀁. 𐀃.

Enchorial or Demotic Alphabet.

A ⊥ (II) < 1 3 5 2 1 1

I 4 1 ω III

OU 10 (5) 9 5

B 2 4

F, V 4

K σ 3< 12 2 2 2 2

R 3 ∞ ∞ 0 /

L x

M 3 3

N 1 ~ 2 - 2

P 2 2 ~ μ 3

S ⊥ 4 + < II 4

SH λ 3 3

T 3 4 3 2 2 2

x, 6 1+ 2 L

KH, 6 ε 6 5

H 2 9 2 3 4

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.

CHAP. I.

The Coptic, or Egyptian Alphabet.

Egypt. Alphabet.	Names of Letters.	English sounds.	Numb.
Α α	ΑΛΦΑ	alpha <i>a</i>	1
Β β	ΒΗΤΑ	beta <i>b</i>	2
Γ γ	ΓΑΜΜΑ	gamma <i>g</i>	3
Δ δ	ΔΕΛΤΑ	delta <i>d</i>	4
Ε ε	ΕΙ	ei <i>e</i> short	5
Ζ ζ	ΖΗΤΑ	zeta <i>z</i>	7
Η η	ΖΗΤΑ	heta <i>e</i> long	8
Θ θ	ΘΗΤΑ	theta <i>th</i>	9
Ι ι	ΙΩΤΑ	iota <i>i</i>	10
Κ κ	ΚΑΠΠΑ	kappa <i>k</i>	20
Λ λ	ΛΑΥΔΑ	lauda <i>l</i>	30
Μ μ	ΜΙ	mi <i>m</i>	40
Ν ν	ΝΙ	ni <i>n</i>	50
Ξ ξ	ΞΙ	xi <i>x</i>	60
Ο ο	ΟΥ	ou <i>o</i> short	70
Π π	ΠΙ	pi <i>p</i>	80

Egypt. Alphabet.		Names of Letters.		English sounds.	Numb.
ϲ	ρ	ρϞ	ro	<i>r</i>	100
Ϣ	c	ϢϞϠ	sima	<i>s</i>	200
Ϡ	τ	ϠϠϞ	tau	<i>t</i>	300
Ϟ	γ	ϞϞ	hu	<i>u</i>	400
Ϥ	φ	ϤϞ	phi	<i>ph</i>	500
Ϩ	χ	ϨϞ	chi	<i>ch</i>	600
ϩ	ψ	ϩϞ	psi	<i>ps</i>	700
Ϫ	ω	ϪϞ	ou	<i>o long</i>	800
ϫ	ϣ	ϫϞϞ	shei	<i>sh</i>	900
Ϭ	ϥ	ϬϞϞ	fei	<i>f</i>	90
ϭ	ϥ	ϭϞϞ	khei	<i>kh</i>	
Ϯ	ϥ	ϮϞϞϞ	hori	<i>h</i>	
ϯ	ϥ	ϯϠϠϠϠ	gangia	<i>gi</i>	
ϰ	ϥ	ϰϞϠ	shima	<i>sh</i>	
ϱ	ϥ	ϱϞϞ	dei	<i>ti</i>	

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. ϲ, Ϡ, Ϟ, ϫ and ϩ were not used by the Egyptians in their own language, but only in words adopted from the Greek.

CHAP. II.

The pronunciation of the Letters.

The following is the pronunciation of the letters which now prevails among the Copts of Egypt.

- Α. is pronounced as *a* in *man* with us, and is often used in Bash. instead of Ε, Ο and Ω: as ΑΝΖ for ΟΥΒ, ΝΑΒΕ for ΝΟΒΕ, ΑΝΕΖ for ΕΝΕΖ, and ΡΕΦΒΑΤΕΒ for ΡΕΦΒΩΤΕΒ.
- Β. is sounded as *b* in ΒΑΒΥΛΩΝ, and as *v* in ΒΚΤΩΡ, ΙΩΒΑΝ. It is also used instead of ς and Φ, as ΒΙ for ςΙ, and ΩΒΗΡ for ΩΦΗΡ,* and it sometimes interchanges with Π, as ΑΠΑ for ΑΒΒΑ.
- Γ. 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 κ and Σ, as ΑΝΓ for ΑΝΚ, ΝΓ for ΝΚ, ΤΩΝΓ for ΤΩΝΚ, ΜΑΑΓΕ for ΜΑΑΣΕ; and in Greek words as ΑΝΑΓΚΗ.
- Δ. was never used by the ancient Egyptians, and occurs only in foreign words, in which it is sometimes substituted for τ, as ΔΑΖΙC for ΤΑΖΙC, ΘΕΑΔΡΟΝ for ΘΕΑΤΡΟΝ.
- Ε. is pronounced as ε in Greek. It is used in Sahidic at the end of words instead of ι in Coptic. It is also used instead of λ in Bashmuric, as ΖΕΠ for ΖΑΠ. It is sometimes written instead of η.
- Ζ. is only used in words of foreign origin. It is sometimes written for c, as ΖΩΝΤ for CΩΝΤ. It is also written for τ, as ΤΩΠΑΖΙΟΝ for ΤΩΠΑΤΙΟΝ.

- η. is sounded like the Greek letter η, as **ΜΗΠΟΤΕ**: it was formerly pronounced with a sharp breathing, as **ΖΗΓΕΜΩΝ**, *ηγεμών*. It is sometimes used for ε and ι, as **ΖΗΒC** for **ΖΕΒC**, **ΤΗΜΙ** for **ΤΙΜΙ**.
- θ. This letter is pronounced as *th* in **ΘΑΔΔΕΦΟC**. It is also pronounced as Δ. θ is used instead of τζ for expedition in writing. In Sahidic and Bashmuric τ is used instead of θ, as **ΕΤΒΕ** for **ΕΘΒΕ**. θ is sometimes used in Sahidic for σ, as **ΕΘΛΥΩ** for **ΕΒΟΩ**.
- ι. answers to ι in Greek, or *ee* in English. It often changes with ει, as **ΙΡΕ**, **ΕΙΡΕ**: **ΠΙΝΕ**, **ΠΕΙΝΕ**.
- κ. is sounded as *z* in Greek. It is used in Sahidic instead of χ, as **ΚΑΜΕ** for **ΧΑΜΕ**; **ΚΡΟΥΡ** for **ΧΡΟΥΡ**. In Sahidic it is often exchanged for γ, as **ΤΩΝΓ** 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 **ΘΟΥΞ** for **ΘΟΥΚC**; **ΞΟΥΡ** for **ΚCΟΥΡ**.
- ο. is pronounced as *o* in **ΡΟΒΟΔΜ**. It is often exchanged for ω long, as **ΦΩΡΧ** for **ΦΟΡΧ**.
- π. is sounded as *b* by the modern Egyptians. π is used in Sahidic for φ in Coptic, as **ΠΑΩ** Sah. for **ΦΛΩ** Coptic. It is sometimes used for β, as **ΑΠΑ** for **ΑΒΒΑ**.

- ρ. is pronounced as *r* in Δραμ. It is changed in Bashmuric for λ, as λεν for ραν Coptic.
- σ. is enunciated as *s* in Εσωμ.
- τ. is pronounced as *Δ*; and it is occasionally used for Δ, as ΤΑΝΙΕΛ for ΔΑΝΙΕΛ.
- γ. is sounded like *u*. It occurs in words of Greek origin instead of *ι*, *η* and *ει*; as ΚΥΒΩΤΟΣ, for *κιβωτός*; ΣΥΜΕΝΙΝ, for *σημαίνων*; and ΔΥΝΑ for *δεῖνα*.
- φ. is pronounced as *f*; and in the beginning of words as *b*; as ΦΑΙ *bai*. In Sahidic and Bashmuric π is always used instead of φ.
- χ. has the sound of *z*, or *χ* of the Greeks. It is exchanged with ω, and ζ, as ΞΩΨ for ΜΕΧΨ; and ΧΩΠ ΖΩΠ. In Sahidic κ is used instead of χ.
- ψ. is pronounced as *ps* in Greek. It is rarely used in Coptic, but sometimes it is found for πσ in the expedition of writing, as ΨΙΤ for ΠΣΙΤ; ΨΟΛΣΕΛ for ΠΣΟΛΣΕΛ.
- ω. is sounded like *ω* of the Greeks. It is frequently exchanged with ο; and in Sahidic οο is often used for ω; and λ in Bashmuric instead of ω, as ΛΙΚ for ΩΙΚ.
- ϖ. possesses the same power as *ϖ* in Hebrew. It is changed with *c*, *x*, *z*, *δ*, and sometimes with *ζ*.
- ϑ. is pronounced as *f*; and it is changed with *b*, and sometimes with φ, as ΤΗΡΦ for ΤΗΡϑ.
- ħ. This letter answers to the *ħ* of the Hebrews. Wilkinson says it has the sound of *h*. It changes with *x* and κζ, as ΧΕΡ, ΗΕΡ; and ħωκζ, ħωħ. It never

occurs in Sahidic, Ϸ being always used in its stead.

- Ϸ. is pronounced as *h* or *π*, and is used for the sharp breathing of the Greeks, as ϷΟΠΛΟΝ ὄπλον, ϷΥCΩΠΟC ὕσσωπος.
- ϸ. Sir Gardner Wilkinson says: "This letter is pronounced hard as *g* in *go*, and not as *dj*." It appears to answer to the Arabic ج. It changes with ϸ, ϸ, Ϸ, and Ϸ; as ΜΑΡΧΑΡΙΤΗΣ, μαργαριτης, ΓΕΝΕΦΩΡ for ΧΕΝΕΦΩΡ, ΧΡΩΜ for χρωμ, ϷΟΥϷΤ for χοϷϷΤ, and ϷΟϷ, ϷΟϷ.
- Ϲ. This letter is pronounced as *s* or *sh* by the present Copts; as ΠCΟΒΝΙ, *epsoshni*; ΠΕΝΒΟΙC, *pensuais*. It is exchanged with ϸ and Ϸ, as ΔΩΝϷ for CΩΝϷ, and ϷΩΛ for ΔΩΛ. But it is chiefly exchanged with ϸ in Sahidic and Bashmuric, as ΔΙΝ for ϸΙΝ. It occurs in some words of Greek origin instead of Ϸ.
- Ϻ. 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 ΒΑΠ†CΜΑ, ΠΛΑ†Α etc. In Sahidic it is exchanged for ϸΕ, as ϷΟΜ†, Sah. ϷΟΜ†Ε.

The following are examples of pronunciation as given by Sir G. Wilkinson while in Egypt. ΕΘΒΕ, pronounced as *átwa*; CΩΤΕΜ, *sòdam*; ΔΟΜ, *shòm*; ϸΟΜ, *gòm*; ΝΙϷ†, *nishdee*; ΠΑΝΟΥ†, *banóode*; ΠΙΟΥϷΙΝΙ, *becsoóyne*; ΕΒΟΛΗΕΝ, *áwelkhàn*; ΕΘΒΗΤϸ, *atwáf*; ΤΠΕ, *édbe*; ΜΕΘΜΗ, *metmái*.

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 **ε**, as **ḿ** or **ḿ̄**, **εḿ**: **ḿ̄** or **ḿ̄̄**, **εḿ̄**. The vowel is sometimes written, and at other times it is expressed by the line above the consonant, as **εḿκαζ** or **ḿ̄καζ**, *affliction*: Sah. **ḿ̄** for **ḿεḿ**, **ḿ̄̄** for **ḿεḿ̄**, **ωḿḿḿ** for **ωεḿḿḿ**.

It appears from some words derived from the Greek, that the line (˘) has been used in Coptic to express the vowels **α**, **ε** and **ο**: as **ḿ̄λαθωθ**, Ἀραθώθ: **ḿ̄ουγχι**. ὄρουγχι; and **ḿ̄εστιν** for *ἐξέστην*.

It is equally evident from the Sahidic, that the line (—) is used for **α**, **ε** and **ο**: as **ḿ̄ḿ̄** for **ḿḿḿ**. *I*: **ḿ̄ḿ̄** for **ḿḿḿ**, *thou*: **ουḿḿḿ** for **ουγονταḿ**. *he hath*; **ωḿḿḿ** for **ωḿḿḿ**. *three f.*; **ḿ̄ḿ̄** for **ḿεḿ** *and*; **ḿ̄** for **ḿεḿ**.

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 **ḿ̄καγ**. Ἡσαῦ; **ḿ̄καḿḿḿ**. ὠσαḿḿḿ; **ḿ̄βιλ**, Ἀβιλ: or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks, as **ḿ̄ḿ̄ḿ̄**, **ḿ̄ḿ̄ḿ̄ḿ̄**.

4. The line (˘) is put over a letter in some words to distinguish them from others; as **ḿ̄ḿ̄ḿ̄**, *ever*, from **ḿḿḿḿ̄**, *thy oil f.*

5. A line above **ḿ̄** **ḿ̄̄**, or **ḿ̄̄** **ḿ̄̄̄**, distinguishes it from **ḿ** or **ḿ̄** radical, and from **ḿ̄̄̄**, the definite article plural

before the infix; (see def. art. plur.) as $\dot{\text{N}}\omega\text{OY}$ is *glory*: but $\text{N}\omega\text{OY}$, without the point above the N . is *to them*.

6. Two points in Sahidic (··) are sometimes put over the letter $\dot{\text{i}}$. as a contraction of EI . as $\text{OY}\ddot{\text{O}}\text{IN}$ for $\text{OY}\text{O}\text{EIN}$, *light*; $\text{P}\ddot{\text{XO}}\text{IC}$ for $\text{P}\text{XO}\text{EIC}$, *Lord*.

7. Two points are also put over the $\dot{\text{i}}$. when joined with another vowel in Sahidic, in the prefixes and suffixes to verbs, and in nouns and pronouns, thus: $\text{T}\ddot{\text{A}}\text{XPO}\ddot{\text{I}}$, $\text{EPO}\ddot{\text{I}}$, $\text{N}\ddot{\text{A}}\ddot{\text{I}}$, $\text{ZTH}\ddot{\text{I}}$, $\text{E}\ddot{\text{Z}}\text{P}\ddot{\text{A}}\ddot{\text{I}}$, $\text{P}\ddot{\text{A}}\ddot{\text{I}}$, $\text{T}\ddot{\text{A}}\ddot{\text{I}}$, $\text{N}\ddot{\text{A}}\ddot{\text{I}}$, $\text{M}\ddot{\text{E}}\ddot{\text{I}}$, $\text{NO}\ddot{\text{I}}$, $\text{H}\ddot{\text{I}}$ &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 (ˆ) is found in Sahidic Manuscripts over the vowels $\hat{\text{A}}$, $\hat{\text{E}}$, $\hat{\text{H}}$, $\hat{\text{I}}$, $\hat{\text{O}}$ and $\hat{\text{U}}$; and also over the $\hat{\text{EI}}$ and $\hat{\text{OY}}$; as $\text{OY}\hat{\text{A}}$, *one*: $\text{N}\hat{\text{A}}$, *mercy*; $\text{PHOY}\hat{\text{E}}$, *the heavens*; $\text{N}\hat{\text{H}}$, *they*; $\text{WTEK}\hat{\text{O}}$, *a prison*; $\text{B}\hat{\text{O}}$, *to remain*; $\text{OY}\hat{\text{E}}$, *one*; $\hat{\text{OY}}$, *what?* In some cases the circumflex appears to be used instead of doubling the vowels, as $\hat{\text{A}}$, $\hat{\text{O}}$, for AA and OO . The circumflex is not always found in Sahidic Manuscripts.

The Apostrophe.

10. The apostrophe (ˆ) 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',
 Λαγειαδ', φασε', σζιμε', ειεχι', βωκ', χωκ', εζεκιηλ',
 φηρεωημ', η̄μ̄μαν', ρ̄μ̄μαο', ζατ', φβηρ', σωτηρ',
 πονηρος', ζαπ', Ἰππογωω', Ἰμοσ'.

11. It sometimes occurs in the middle of a word,
 as σολ'ελ, ῥ'εωβ, φ̄τρ'τωρ, πεκ'καζ.

The Abbreviations.

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

ḏālḏ,	δαγιδ,
ēḥ, ēḥȳ,	εθογав,
ep̄o,	ερος,
ḥc̄, ḥȳ,	εθος, εθογ,
ḥil̄h̄m̄,	τζιερογсалημ,
ih̄l̄,	исранл,
ih̄c̄,	инсоус,
il̄h̄m̄,	ιερογсалημ,
ih̄c̄,	инсоус назареос σωτηρ,
ic̄l̄,	исранл,
ioa, iōn̄,	ιωαννης,
kē, kc̄, km̄,	κυριε, κυριος, κυριον,
k̄l̄,	κεφαλων,
m̄m̄,	Ἰμαρτυρια.
m̄oγ,	мсоус,
metx̄p̄c̄,	μετχρηστος,
ō,	ον, as μυστηριō,
ō,	ογ, as ὄοζ,

Sahidic.

ΠΕ. Π.

ΤΕ. Τ.

ΝΕ. Ν̄. Ν̄Ν̄.

Bashmuric.

ΠΙ. ΠΕ. Π.

†. ΤΕ. Τ.

ΝΙ. ΝΕ. Ν̄.

2. The Coptic uses the article π and π promiscuously, either before double consonants or vowels, as $\pi\kappa\alpha\zeta\iota$ and $\pi\kappa\alpha\zeta\iota$; $\pi\iota\eta\iota$ and $\pi\eta\iota$; $\pi\iota\omicron\gamma\rho\omicron$ and $\pi\omicron\gamma\rho\omicron$: $\dagger\text{-}\sigma\mu\eta$ and $\tau\text{-}\sigma\mu\eta$. The Coptic has π and \dagger also before vowels, even before ι , as $\pi\iota\alpha\zeta$, $\dagger\iota\omicron\gamma\alpha\epsilon\lambda$. But in the plural ν is generally used, but sometimes $\nu\epsilon\eta$, except before $\epsilon\tau$ *who*, and the prefix, as we shall hereafter show. The articles ϕ and θ , are used instead of π and τ . before the letters β , ι , μ , ν , $\omicron\gamma$, ρ , as $\phi\beta\alpha\lambda$. $\phi\mu\omega\iota\tau$, $\phi\omicron\gamma\alpha\iota$, $\theta\beta\alpha\kappa\iota$, $\theta\mu\eta\sigma\iota$, $\theta\eta\omicron\gamma\mu\iota$: but we sometimes find these words written $\pi\iota\beta\alpha\lambda$, $\pi\iota\mu\omega\iota\tau$, $\pi\iota\omicron\gamma\alpha\iota$, $\dagger\beta\alpha\kappa\iota$, $\dagger\mu\eta\sigma\iota$, $\dagger\eta\omicron\gamma\mu\iota$.

3. The Sahidic has $\pi\epsilon$ and $\tau\epsilon$ singular, and $\nu\epsilon$ plural before nouns, beginning with two consonants, as $\tau\mu\alpha\epsilon\iota\omicron$, $\chi\rho\omicron$, $\chi\pi\iota\omicron$, $\beta\lambda\omicron\omicron\tau\epsilon$, $\pi\rho\omega$ &c. The Articles π and τ singular, and ν plural, are used not only before vowels, or before one consonant, as before $\omicron\gamma\omega\omega$, $\sigma\eta\beta$, $\eta\omicron\gamma\tau\epsilon$, and $\mu\alpha$; but even before consonants, when marked with the line or vowel above, as $\bar{\rho}\pi\epsilon$, $\bar{\tau}\beta\beta\omicron$, $\bar{\mu}\eta\eta\tau\epsilon$ etc. But either $\pi\epsilon$, $\tau\epsilon$. $\nu\epsilon$ are used before ζ , as $\tau\epsilon\zeta\eta$, $\nu\epsilon\zeta\iota\omicron\omicron\gamma\epsilon$; or $\pi\zeta$ is contracted into ϕ , and $\tau\zeta$ into θ , as $\phi\eta\gamma$, from $\pi\zeta\eta\gamma$. $\phi\lambda\pi$, from $\pi\zeta\lambda\pi$: $\phi\eta\kappa\epsilon$ from $\pi\zeta\eta\kappa\epsilon$: $\phi\omicron\omicron\gamma$ from $\pi\zeta\omicron\omicron\gamma$: and $\theta\epsilon$ from $\tau\zeta\epsilon$, $\theta\eta$ from $\tau\zeta\eta$, $\theta\iota\mu\epsilon$ from $\tau\zeta\iota\mu\epsilon$, $\theta\alpha\iota\beta\epsilon\sigma$ from $\tau\zeta\alpha\iota\beta\epsilon\sigma$, $\bar{\theta}\beta\sigma\omega$ from

τῚβρω, ἠλλω from τῚλλω. Sometimes πῚ is found without the contraction, as πῚητ, πῚρι. The vowel ε is admitted before ογ, and εογ is contracted into εγ, as πεγοειω for πεογοειω, τεγωη for τεογωη, and τεγνογ for τεογνογ. Often ḿ is prefixed to vowels, as ḿασειβησ. ḿ is changed into ḿ̄, before the letters ḿ and π, as ḿ̄μασειν. *the signs*; ḿ̄πηγε, *the heavens*; ḿ̄ḿ sometimes occurs, as ḿ̄ḿβλοβ, *the beds*. The ḿ plur. is very rarely changed into β, λ, ρ, before the same letters, as βḿḿρε, for ḿβḿρε, plur. *new*; ḿ̄λλωσ for ḿ̄λλωσ, *the peoples*; ḿ̄ρωμε for ḿ̄ρωμε, *the men*. The Sahidic very rarely has the Coptic articles π̄ and ḿ̄. but they are sometimes met with; and occasionally τε̄ι and ḿ̄ει are used instead of the articles.

The Indefinite Articles.

4. The indefinite article has no distinction of gender.

Coptic.

Sing.

Plur.

ογ.

σαν.

Sahidic.

ογ.

σαν. ῶḿ.

Bashmuric.

ογ.

σαν. ῶḿ. ῶḿ.

5. Thus the indefinite article is used, as ογσασι. *a word*: σανσασι, *words*; ογβακι. *a city*; σανβακι, *cities*. When ογ the indefinite article precedes the preposition ε̄, as ε̄ογ, it is contracted into ε̄γ, as ε̄γωαγε

to a desert for **ἘΟΥΩΛΩΦ**. The Sahidic uses **ΖΕΝ** and **ΖΝ** in the plural, and the Bashmuric the Coptic and Sahidic plurals.

The Possessive Articles.

	C o p t i c.	
Sing. m.	Sing. f.	Plur. com.
ΦΑ.	ΘΑ.	ΝΑ.
	S a h i d i c.	
ΠΑ.	ΤΑ.	ΝΑ.

6. These articles point out persons or things which belong to any one, as **ΠΑΜΑΖΙ ΦΑ Φ† ΠΕ**, *the power is of God*. Ps. LXI, 11. **ΘΑ ΝΙΜ ΤΕ ΤΑΙ ΖΙΚΩΝ**, *of whom is this image*. Mark XII, 16. **ΝΑ ΤΚΟΥΙ ΠΙΣΤΙΣ**, *of little faith*. Luke XII, 28. **ΠΑ ΠΕΡΙΩΤ**, *of his father*. Luke IX, 26. When used with the name of a person, **ΦΑ** signifies *the son of*, as **ΦΑ ἨΛΙ**, *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 **ΟΥΡΩΜΙ**, *a man*; **ΖΑΝΜΟΥΜΙ**, *lions*; **ΠΡΑΝ**, *the name*; **ΝΙΒΗΠΙ**, *the clouds*; but when the article is prefixed to the adjective or the substantive, the other takes the prefix **ἦ**, as **ΟΥΝΙΩ† ἦΖΟ†**, Copt. **ΟΥΝΟΘ**

ΝΖΟΤΕ, Sah. *a great fear*. Act. V, 2. ΟΥΚΑΖΙ ΝΩΕΜΜΟ, *a strange land*, Copt. ΤΩΟΡΠ ΝΝΤΟΛΗ. *the first commandment*. Sah. ΟΥΝΙΩ† ΝΝΕΖΠΙ ΠΕΦΑΙ, *this is a great lamentation*. Copt. The ñ is also prefixed to the noun substantive or adjective after the verbs οί, and ωπε, as ΕΦΟΙ ΝΟΥΩΝΙ, *it is light*; ΑΚΩΠΕ ΝΒΟΗΘΟΣ, *thou hast been a helper*.

2. Adjectives sometimes take the articles, as ΠΙΝΙΩ†, *great*, m.; †ΝΙΩ†, *great*, f.; but when they are united with the particles ΕΤ, ΕΦ, ΕΣ and ΕΥ, 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 †ΒΑΚΙ, *the city*, f.; ΠΙΞΩΡΞ, *the night*, m.; ΕΦΩΩ, *much*, m.; ΕΣΩΩ, *much*, f.; ΕΘΝΑΝΕΦ, Copt. ΝΑΝΟΥΦ, *good*, m.; Sah. ΕΘΝΑΝΕΦ. Copt. ΝΑΝΟΥΦ, 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 ΜΝΤ Sah. are all feminine. Those composed with ΟΙΝ, Sah. are also feminine, but those compounded with ΣΙΝ, Coptic, are for the most part masculine.

4. There are some masculine nouns which become feminine by adding **ι** to them in the Coptic and Bashmurië, and **ε** in the Sahidic; as **βωκ**, *a servant*, m.; **βωκι**, *a servant*, f. Copt. **ϥον**, *a brother*; **ϥωνι**, *a sister*, Copt. **ϥωμ**, *a father in law*. **ϥωμι**. Copt. **ϥωμε**, Sah. *a mother in law*. **ϥφηρ**, *a friend*, m. **ϥφηρι**, *a friend*, f. Copt. **ϥβεερ**, *a friend*, m. **ϥβεερε**, *a friend*, f. Sah. **βαμαγλ**, *a camel*, m. **βαμαγλε**, *a camel*, f. Sah. **ζιηβ**, *a lamb*, m. **ζιηβι**, *a lamb*, f. Copt. **ζιειβ**, *a lamb*, m. **ζιειβε**, *a lamb*, f. Sahidic.

5. Others form the feminine by changing the last short vowel of the masculine into a long one, as **βελλε**, *blind*, m. **βελλι**, Copt. **β̄λλι**, Sah. *blind*, f. **μογι**, *a lion*, m. **μογιη**, *a lioness*, Copt. **ογρο**, *a king*, **ογρω**, *a queen*, Copt. **ṗρο**, *a king*. **ṗρω**, *a queen*, Sah. **ḥελλο**. *an old man*. **ḥελλω**. *an old woman*, Copt. **ḡλλο**, *an old man*. **ḡλλω**, *an old woman*, Sah. **ϥṗιμο**, *a stranger*, m. **ϥṗιμω**, *a stranger*, f. Sah. **ϥαβε**. *wise*, m. **ϥαβη**, *wise*, f. Copt. **ḥαε**, *the end*, m. **ḥαη**, *the end*, f. Copt.

6. Likewise by changing the vowel of the penultimate syllable of the masculine, as **ϥηρι**, *a son*. **ϥερι**, *a daughter*, Copt. **ϥηρε**, *a son*. **ϥεερε**, *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:

ΟΥΣΩΜ, *a book*; ΠΙΣΩΜ, *the book*; ΖΑΝΣΩΜ, *books*; ΝΙΣΩΜ, *the books*; ΟΥΝΟΒΕ, *a sin*; ΠΝΟΥΒΕ, *the sin*; ΖΕΝΝΟΒΕ, *sins*; ΝΕΝΟΒΕ, *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 ΕϞ, masc. ΕϞ, fem. and ΕΥ plur, as ΕϞΕΜΠΩΛ, *worthy*, m. ΕϞΕΜΠΩΛ, *worthy*, fem. ΕϞΟΚΜ̄. *sad*, m. Sah. ΕΥΟΚΜ̄, *sad*, plur. Sah. The adjectives which have the suffixes Ϟ and Ϟ singular, have the plural in ΟΥ, which variously is contracted with the preceding vowel, as ΠΕΘΑΝΕϞ, *good*. ΠΕΘΑΝΕΥ, *good*, plur. ΠΕΘΑΔϞ, *great*. ΠΕΘΑΔΑΥ, *great*, plur. ΝΑΩΩϞ, *much*. ΝΑΩΩΟΥ, *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 ι. ΛΒΩΚ, *a crow*. ΛΒΩΚΙ, *crows*. ΛΦΩΦ, *a giant*. ΛΦΩΦΙ, *giants*. ΜΑ, *a place*. ΜΑΙ, *places*. ἸΝΟΤ, *a breast*. ἸΝΟΤ̄, *breasts*. ΡΑΜΑΔ, *rich*. ΡΑΜΑΟΙ, *rich*, plur. ΩΦΕΡ, *a companion*. ΩΦΕΡΙ, *companions*. ΗΕΛΛΟ, *old*. ΗΕΛΛΟΙ, *old*, plur.

11. Coptic Plurals which end in γ and their sing. in ε. ΒΑΛΕ, *lame*. ΒΑΛΕΥ, *lame*, plur. ΒΕΛΛΕ, *blind*. ΒΕΛΛΕΥ, *blind*, plur. ΘΕΩΕ, *neighbour*. ΘΕΩΕΥ, *a neighbours*. ΜΕΘΡΕ, *a witness*. ΜΕΘΡΕΥ, *witnesses*. ΡΕΜΖΕ, *free*. ΡΕΜΖΕΥ, *free*, plur. ΣΑΒΕ, *prudent*. ΣΑΒΕΥ, *prudent*, plur. ΗΛÈ, *last*. ΗΛΕΥ, *last*, plur. ΧΑΝΕ, *humble*. ΧΑΝΕΥ, *humble*, plur.

12. Coptic Plurals which end in **ΟΥ**, and their sing. in **Ε** and **Ο**; but which change them into **ΗΟΥ** and **ΩΟΥ** in the plural. **ÈΒΟ**, *mule*. **ÈΒΩΟΥ**, *mule*, plur. **ÈΖΕ**, *an ox*. **ÈΖΗΟΥ** and **ÈΖΩΟΥ**, *oxen*. **ΙΑΡΟ**, *a river*. **ΙΑΡΩΟΥ**, *rivers*. **ΟΥΡΟ**, *a king*. **ΟΥΡΩΟΥ**, *kings*. **ΡΑΜΑΔ**, *rich*. **ΡΑΜΑΩΟΥ**, *rich*, plur. **ΡΟ**, *a door*. **ΡΩΟΥ**, *doors*. **ΣΑΙΕ**, *fair*. **ΣΑΙΩΟΥ**, *fair*, pl. **ΨΕΜΜΟ**, *a stranger*. **ΨΕΜΜΩΟΥ**, *strangers*. **ΨΝΕ**, *a net*. **ΨΝΗΟΥ**, *nets*. **ΨΤΕΚΟ**, *a prison*. **ΨΤΕΚΩΟΥ**, *prisons*. **ΨΣΕ**, *a locust*. **ΨΣΗΟΥ**, *locusts*. To these may be added **ΑΠΗ**, *head*, Bash. **ΑΠΗΟΥ**, *heads*.

13. Coptic Plurals which end in **ΟΥΙ**, and their singulars ending with a consonant, or with **Ω**.

ΑΦ, *flesh*. **ΑΦΟΥΙ**, *flesh*, plur. **ΑΧΩ**, *magician*. **ΑΧΩΟΥΙ**, *magicians*. **ΕΤΦΩ**, *a burden*. **ΕΤΦΩΟΥΙ**, *burdens*. **ΡΕΦΣΩ**, *a singer*. **ΡΕΦΣΩΟΥΙ**, *singers*. **ΣΒΩ**, *a doctrine*. **ΣΒΩΟΥΙ**, *doctrines*. **ΣΦΙΡ**, *a side*. **ΣΦΙΡΩΟΥΙ**, *sides*.

14. Of Coptic Plurals which end in **ΟΥΙ**, and their singulars in **Ε**, **ΕΙ**, **Η** or **ΟΥ**, which are changed into **ΗΟΥΙ** or **ΩΟΥΙ** in the plural: as

ΑΦΕ, *a head*. **ΑΦΗΟΥΙ**, *heads*. **ΑΛΟΥ**, *a boy*. **ΑΛΩΟΥΙ**, *boys*. **ΒΕΧΕ**, *wages*. **ΒΕΧΗΟΥΙ**, *wages*, plur. **ΕΡΜΗ**, *a tear*. **ΕΡΜΩΟΥΙ**, *tears*. **ΕΡΦΕΙ**, *a temple*. **ΕΡΦΗΟΥΙ**, *temples*. **ΟΥΝΟΥ**, *an hour*. **ΟΥΝΩΟΥΙ**, *hours*. **ΤΕΒΝΗ**, *a labouring beast*. **ΤΕΒΝΩΟΥΙ**, *beasts*. **ΦΕ**, *heaven*. **ΦΗΟΥΙ**, *heavens*. **ΉΡΕ**, *food*. **ΉΡΗΟΥΙ**, *food*, plur.

15. Sahidic Plurals which end in **Ε**.

ΑΒΩΚ, *a crow*. **ΑΒΩΚΕ**, *crowns*. **ΛΟΟΥ**, *an ornament*. **ΛΟΟΥΕ**, *ornaments*.

16. Sahidic Plurals which end in **ΕΥ**, and **ΗΥ**, and their singulars in **Ε**, as

ΒΛΛΕ, *blind*. **ΒΛΛΕΥ**, *blind*, pl. **САВЕ**, *prudent*. **САВЕΕΥ**, *prudent*, plur. **ΨΑΦΕ**, *a desert*. **ΨΑΦΕΕΥ**, *deserts*. **ΣΙΣΕ**, *an enemy*. **ΣΙΣΕΕΥ**, *enemies*. **†ΜΕ**, *a village*. **†ΜΕΕΥ**, *villages*. **ΖΑΕ**, *last*. **ΖΑΕΕΥ** and **ΖΑΕΥΕ**, *last*, plur.

17. Sahidic Plur. which change the **Ε** sing. into **ΗΥ** pl. **ΑΜΡΕ**, *a baker*. **ΑΜΡΗΥ**, *bakers*. **ΕΖΕ**, *an ox*. **ΕΖΗΥ**, *oxen*. **ΩΝΕ**, *a net*. **ΩΝΗΥ**, *nets*.

18. Sahidic Plurals which end in **ΕΥΕ**, **ΗΥΕ**, and **ΗΟΥΕ**, and their singulars in **Ε**, as

ΑΠΕ, *a head*. **ΑΠΗΥΕ**, *heads*. **ΠΕ**, *heaven*. **ΠΗΥΕ**, *heavens*. **ΖΑΕ**, *last*. **ΖΑΕΕΥΕ**, *last*, plur. **ΖΡΕ**, *food*. **ΖΡΗΥΕ**, and **ΖΡΗΟΥΕ**, *food*, plur. **ΒΑΛΕ**, *lame*. **ΒΑΛΕΕΥΕ**, *lame*, plur. The short **Ε** is changed into **Η** when the plurals ends in **ΗΥΕ**.

19. Sahidic Plurals which end in **ΟΥ**, and their singulars in **Ο**, which are changed into **ΩΟΥ**, as

ΙΕΡΟ, *a river*. **ΙΕΡΩΟΥ**, *rivers*. **ΚΡΟ**, *the shore*. **ΚΡΩΟΥ**, *shores*. **ΜΙΝΤΡ̄ΡΟ**, *a kingdom*. **ΜΙΝΤΡ̄ΡΩΟΥ**, *kingdoms*. **ΡΟ**, *a door*. **ΡΩΟΥ**, *doors*. **Ρ̄ΡΟ**, *a king*. **Ρ̄ΡΩΟΥ**, *kings*. The following is formed not quite regularly: **ΕΖΕ**, *an ox*. **ΕΖΩΟΥ**, *oxen*.

20. Sahidic Plurals which end in **ΟΥΕ**.

ΕΙΩ, *an ass*. **ΕΙΩΟΥΕ**, *asses*. **ΕΜΡΩ**, *a harbour*. **ΕΜΡΟΥΕ**, *harbours*. **ΕΩ**, *an ass*. **ΕΩΟΥΕ**, *asses*. **ΚΕ**, *another*. **ΚΟΥΕ**, *others*. **ΟΥΝΟΥ**, *an hour*. **ΟΥΝΟΥΕ**, *hours*. **ΟΥΩΗ**, *night*. **ΟΥΩΟΥΕ**, *nights*. **ΡΙΜΕ**, *weeping*. **Ρ̄ΜΕΙΟΥΕ**, *tears*. **ΡΟΜΠΕ**, *a year*. **Ρ̄ΜΠΟΥΕ**, *years*. **СВΩ**, *a doctrine*. **СВООУΕ**, *doctrines*. **СПИР**, *a side*. **СПИΡΟΥΕ**,

sides. **ἸΒΝΗ**, a beast. **ἸΒΝΟΥΕ**, beasts, plur. **ἸΗ**, a way. **ἸΟΥΕ**, ways. **ἸΡΕ**, food. **ἸΡΕΟΥΕ**, food, plur.

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

Coptic.

Sing.	Plur.
ΑΖΟ , a treasure.	ΑΖΩΡ , treasures.
ΑΒΟΤ , a month.	ΑΒΗΤ , months.
ΑΝΑΩ , an oath.	ΑΝΑΥΩ , oaths.
ΒΗΤ , a palmwood.	ΒΛ† , palmwoods.
ΒΩΚ , a servant.	ÈΒΙΑΚ , servants.
ΕΘΩ , an Ethiopian.	ΕΘΑΥΩ , Ethiopians.
ΕΜΚΑΖ , grief.	ΕΜΚΑΥΖ , griefs.
ΕΩ , an ass.	ΕΕΥ , asses.
ΕΨΩ , a pig.	ΕΨΑΥ , pigs.
ΕΨΩΤ , a merchant.	ΕΨΟ† , merchants.
ΗΙ , a house.	ΗΟΥ , houses.
ΙΟΜ , the sea.	ΑΜΑΙΟΥ , seas.
ΙΩΤ , a father.	ΙΟ† , fathers.
ΜΕΝΡΙΤ , beloved.	ΜΕΝΡΑ† , beloved.
ΜΕΨΩΤ , a plain.	ΜΕΨΟ† , plains.
ΜΩΙΤ , a way.	ΜΙΤΩΟΥΙ , ways.
ΟΥΡΙΤ , a keeper.	ΟΥΡΑ† , keepers.
ΡΕΜΗΤ , a tenth.	ΡΕΜΑ† , tenths.
ΣΑΒ , a scribe.	ΣΒΟΥΙ , scribes.
ΣΩΒΤ , a wall.	ΣΕΒΘΑΙΟΥ , walls.
ΣΟΝΙ , a robber.	ΣΙΝΩΟΥΙ , robbers.
ΣΟΝ , a brother.	ΣΝΗΟΥ , brothers.
ΣΖΙΜΙ , a woman.	ΣΖΙΟΜΙ , women.

ᾠΟΜ, <i>a father in law.</i>	ᾠΜΩΟΥ, <i>fathers in law.</i>
ᾠΒΩΤ, <i>a rod.</i>	ᾠΒΟΨ, <i>rods.</i>
ῥΒΩ, <i>a viper.</i>	ῥΒΟΥΙ, <i>vipers.</i>
ῥΘΟ, <i>a horse.</i>	ῥΘΩΡ, <i>horses.</i>
ῥΑΛΗΤ, <i>a bird.</i>	ῥΑΛΑΨ, <i>birds.</i>
ῥΟΥΨΤ, <i>the first.</i>	ῥΟΥΑΨ, <i>first, plur.</i>
ῥΩΒ, <i>a work.</i>	ῥΒΗΟΥΙ, <i>works.</i>
ῥΑΜΟΥΛ, <i>a camel.</i>	ῥΑΜΑΥΛΙ, <i>camels.</i>
ῥΟΪ, <i>a ship.</i>	ῥῥΗΟΥ, <i>ships.</i>
ῥΑΛΟΥῥ, <i>a foot.</i>	ῥΑΛΑΥῥ, <i>feet.</i>
ῥῥ, <i>a Lord.</i>	ῥΙῥῥΥ, <i>Lords.</i>

Sahidic.

Sing.	Plur.
ΑῤΟ, <i>a treasure.</i>	ΑῤΩΩΡ, <i>treasures.</i>
ΒΨ, <i>a basket.</i>	ΒΨΗΟΥῐ, <i>baskets.</i>
ῐΒΟΥΤ, <i>a month.</i>	ῐΒΑΤῐ, <i>months.</i>
ῐΙΩΤ, <i>a father.</i>	ῐΙΟΥΤῐ, <i>fathers.</i>
ΟΥΨΙΤ, <i>a keeper.</i>	ΟΥΨΑΤῐ, <i>keepers.</i>
ῐΟΝ, <i>a brother.</i>	ῐΝΗΥ, <i>brothers.</i>
ῐῤΙΜῐ, <i>a woman.</i>	ῐΙΟΜῐ, <i>women.</i>
ΟΥῤΩΡ, <i>a dog.</i>	ΟΥῤΩΩΡ, <i>dogs.</i>
ῥΑΛΗΤ, <i>a bird.</i>	ῥΑΛΑΛΑΤῐ, <i>birds.</i>
ῥΒΩ, <i>a viper.</i>	ῥΒΟΥΙ, <i>vipers.</i>
ῥΤΟ, <i>a horse.</i>	ῥΤΩΡ, ῥΤΩΩΡ, <i>horses.</i>
ῥΩΒ, <i>a work.</i>	ῥΒΗΥ, ῥΒΗΥῐ, <i>works.</i>
ῥΟΪ, <i>a ship.</i>	ῐῥΗΥ, <i>ships.</i>
ῥΟῐῐῐ, <i>Lord.</i>	ῥῐῐῐΟΥῐ, <i>Lords.</i>

The Genitive Case.

25. The genitive case is indicated by **ΝΤΕ** preceding the noun, as **ΟΥΒΑΚΙ ΝΤΕ ΤΣΑΜΑΡΙΛ**, *a city of Samaria*. John IV, 4. **ΦΟΥΩΙΝΙ ΝΤΕ ΠΕΚΖΟ**, *the light of thy face*. Ps. XLIV, 3. **ΟΥΩΛΑΞΕ ΝΤΕ ΤΜΕ**, *the word of truth*, Sah. 2. Cor. VI, 7. Sah. But the prefix **Ν** or **Ν̄** is frequently used as the sign of the genitive case, especially in the Sahidic, as **ΦΡΑΝ Ν̄ΠΑΙΩΤ**, *the name of my father*. John V, 44. **ΟΥΣΑΧΙ Ν̄ΕΜΙ**, *the word of knowledge*. 1. Cor. XII, 8. **ΤΩΞΕΡΕ Ν̄ΣΙΩΝ**, *the daughter of Sion*. Mat. XXI, 5. Sah. **ΠΩΗΡΕ Ν̄ΔΑΥΕΙΔ**, *the son of David*: Mat. XXI, 9. Sah. **ΠΩΗΡΕ Ν̄ΠΡΩΜΕ**, *the son of man*. Luke XXII, 48. Sah. **ΤΩΟΜ Ν̄ΠΗΟΥΤΕ**, *the power of God*. Luke XXII, 69. Sah. The prefix **Ν̄** is used principally before **Β**, **Μ** and **Φ**, and always before **Π**, but seldom before **Λ** and **Ρ**.

The Dative Case.

26. The dative case takes the prefix **Ν̄** or **Ν̄̄**, and sometimes **È**, as **ΑΦ̄ΤΟΤΩ Ν̄ΠΙΣ̄Λ**, *he hath given help (his hand) to Israel*. **ΠΕΣΑΩ Ν̄ΣΙΜΩΝ**, *he said to Simon*. **ΑΦ̄ ÈΠΗ Ν̄ΜΑΡΙΛ**, *he came to the house of Mary*. **Ν̄† ΩΩΜ Ν̄ΠΡΡΟ**, *to give tribute to the king*, Luke XXIII, 2. Sah. **† Ν̄Ν̄ΖΗΚΕ**, *to give to the poor*, Luke XIX, 8. Sah. **Ν̄ΕΚΣΩ Ν̄ΜΟC ΕΟΥΟΝ Ν̄Μ**, *sayest thou it to all?* Luke XII, 41. Sah. When **Ε** is prefixed to the indefinite article **ΟΥ**, the **ΕΟΥ** are frequently contracted into **ΕΥ**, as **ΕCΤ̄Ν̄ΤΩΝ ΕΥΒ̄ΛΒΙΛΕ Ν̄ΩΛ̄Τ̄Μ**, *it is like to a grain of mustard seed*. Luke XIII, 19. Sah.

The Accusative Case.

27. The signs of the accusative case are **ἰ, ἡ** or **ἐ**, as **ΑΝΧΙΜΙ ἰΠΙΜΑΝΩΝΩΣ**, *we found the prison*, Acts V, 21. **ΑΦΡΩΪΤ ἡΖΑΝΩΡΙ**, *he hath cast down the strong*, Luke I, 52. **ΑΛΛΑ ἐΡΕΤΕΝἘΔΙ ἡΟΥΣΟΜ**, *but ye shall receive power*. Acts I, 8. **ΑΝΝΑΥ ἐΠῸΣ**, *we have seen the Lord*. John XX, 25. **Α ΜΩΥΧΗΣ ΣΕΣΤ ἡΠΖΟΥ**. *Moses lifted up the serpent*. John I, 14. Sah. **ΠΑΙ ΕΤΕ ῖΟΥΘΕΙΝ ΕΡΩΜΕ ΝΙΜ**, *which enlighteneth every man*. John I, 9. Sah. But the **ε** is most frequently used as the sign of the accusative.

The Vocative Case.

28. The sign of the vocative case is **ὦ** preceding the noun, as **ὦ ΘΕΟΦΙΛΕ**, *o Theophilus*. Acts I, 1., but it does not often occur. The definite article is used as the sign of the vocative, as **ΦΡΕΨΤΣΒΩ ἡΑΓΑΘΟΣ**, Copt. **ΠΣΑΖ ἡΑΓΑΘΟΣ**, *o good Master!* Sah. Mat. XIX, 16. **ΠΑΨΦΗΡ**, *O my friend!* Copt. **ΠΕΨΒΕΕΡ**, *O friend!* Sah. Mat. XX, 13. **ΕΥΧΩ ἡΜΟΣ ΣΕ ΠΣΟΕΙΣ ἡΑ ΝΑΝ ΠΨΗΡΕ ἡΔΑΥΕΙΔ**. *saying, O Lord thou son of David, have mercy on us*, Sah. Mat. XX, 30. **ΤΨΕΡΙ ἡΣΙΩΝ**, Copt. **ΤΨΕΡΕ ἡΣΙΩΝ**, *O daughter of Sion!* John XII, 15. Sah.

The Ablative Case.

29. This case sometimes takes the prefix **ἰ, ἡ** or **ἐ**, as **ΕΝΟΒΕ ΝΙΜ**, *from all sin*. Sah. **ΕΠΝΟΥΤΕ**, *from God*.

ἢ ἸΜΟΚΜΕΚ. *from the thoughts*. Sah. But the ablative is generally represented by some preposition.

The Bashmuric takes the same particles as the Sahidic to all the cases, except the Ablative.

CHAP. V.

Of Adjectives.

1. There are some adjectives, the number and gender of which are known by the suffixes, or the articles, as ΠΙΝΙΩ†, *great*, m. †ΝΙΩ†, *great*, f. and ΕΘΝΑΝΕϞ, *good*, m. ΕΘΝΑΝΕϞ, *good*, f. ΝΑΛϞ or ΕΘΝΑΛϞ, *great*, m. Sah. ΝΑΛϞ, *great*, f. Sah. ΕΘΝΑΛϞ, *great*, plur. Sah.

Ε, ΕΤ, or ΕΘ united to verbs forms adjectives, as ΟΥΑΒ *to be clean, holy*. ΕΘΟΥΑΒ, *clean, holy*.

ΝΑΩΕ or ΕΝΑΩΕ, Sah. *much*. ΝΑΩΩϞ or ΕΝΑΩΩϞ, Sah. *much*, m. ΝΑΩΩϞ or ΕΝΑΩΩϞ, Sah. *much*, f. ΝΑΩΩΟΥ or ΕΝΑΩΩΟΥ, Sah. *much*, plur.

ΝΑΝΕ and ΝΑΝΟΥ, ΕΝΑΝΟΥ, Sah. *good*. ΝΑΝΕϞ, ΝΑΝΟΥϞ, ΕΝΑΝΟΥϞ, Sah. *good*, m. ΝΑΝΕϞ, and ΝΑΝΟΥϞ, ΕΝΑΝΟΥϞ, Sah. *good*, f. ΕΘΝΑΝΕϞ, ΕΤΝΑΝΟΥΟΥ, Sah. *good*, plur.

ΝΑΪΑΤ or ΝΑΪΑΤ, Sah. *blessed*. ΝΑΪΑΤΚ, *blessed thou*, m. ΝΑΪΑΤϞ, *blessed he*. ΝΑΪΑΤϞ, *blessed she*. ΝΑΪΑΤΗΥΤἢ, *blessed ye*. ΝΑΪΑΤΟΥ, *blessed they*.

ΝΕϞΕ or ÈΝΕϞΕ, *fair, beautiful*. ΝΕϞΩΙ, *fair I*. ΝΕϞΩϞ, ΕΘΝΕϞΩϞ or ÈΝΕϞΩϞ, *fair he*. ΝΕϞΩϞ, ΕΘΝΕϞΩϞ or ÈΝΕϞΩϞ, *fair she*. ÈΝΕϞΩΟΥ or ΕΝΕϞΟΥ, *fair they*.

СМАРΩΟΥΤ, and СМАМААТ, Sah. *blessed*. ΚСМА-
 ΡΩΟΥΤ, *blessed thou*. ϚСМАРΩΟΥΤ, ϚСМАМААТ, Sahidic.
blessed he. ΝΗΕΤСМАРΩΟΥ, ΝΕΤСМАМААТ, Sah. *blessed*
they.

ΟΥΛΛ. Sah. *alone*. ΟΥΛΛΑΚ, *alone thou*. ΟΥΛΛΑϚ, *alone*
he. ΟΥΛΛΑΤΟΥ, *alone they*.

ἸΜΑΥΑΤ, and ΜΑΥΑАТ, Sah. *alone*. ἸΜΑΥΑТК,
 ΜΑΥΑАК, Sah. *alone thou*. м. ἸΜΑΥΑТ†, *alone thou f*.
 ἸΜΑΥΑТϚ. ΜΑΥΑАϚ, Sah. *alone he*. ἸΜΑΥΑТС, ΜΑΥ-
 ААС, Sah. *alone she*. ΜΑΥΑАη, Sah. ἸΜΑΥΑТην, *alone*
we. ἸΜΑΥΑΤΟΥ. ΜΑΥΑАϚ, Sah. *alone they*.

ΤΗΡ, *all*. ΤΗΡК, *the whole thou*, м. ΤΗΡϚ, ΤΗΡΕϚ,
 Sah. *all he*. ΤΗРС. ΤΗΡΕС, Sah. *all she*. ΤΗΡην, ΤΗΡἡ,
all we. ΤΗΡТἡ, Sah. *all ye*. ΤΗΡΟΥ, *all they*.

Of the Comparison of Adjectives.

2. Comparatives are formed by ϚΟΥΟ, Copt. ϚΟΥΟ,
 ϚΟΥϚ, Sah. ϚΟΥА, ϚΟΥϚ, Bash. *more*, as ϚΟΥὸ ТАΙὸ
 ἘϚΟΤΕ ΜΩϚСΗС, *more (greater) honour than Moses*.
 ΟΥϚΟΥὸ ТАΙὸ ἘϚΟΤΕ ΠΗη, *more (greater) honour than*
the house. Heb. III, 3. ΜἆТΑη ϚΟΥΟ Ε†ΟΥ ἸΟΕἶК.
 Sah. *we have not more than five breads loaves*. Luc. IX, 13.

ἘϚΟΤΕ is also a sign of the comparative, as ἘϚΟΤΕ-
 ΡΟη, *more than me*, Mat. X, 37. and with Ἐ, as †ΜΕТСΟΥ
 ἸТЕ Ϝ† ΕСОη ἸСΑВЕ ἘϚΟΤΕ ἘηΙΡΩМη, *the foolishness of*
God is wise more (wiser) than men. 1. Cor. I, 25.

3. The comparative is also expressed by adding
 ἸϚΟΥΟ to the positive; as †ΜΕТМЕӨΡἚ ἸТЕ Ϝ† ΟΥ-
 ΝἠϚ† ТЕ ἸϚΟΥΟ, *the witness of God is greater*. 1. John

V, 9. It is also expressed by adding **Ε**, or **Ν** to the positive, as **ΜΗ ΝΤΟΚ ΕΚΝΑΛΚ ΕΠΝΙΩΤ ΙΑΚΩΒ**, *art thou greater than our father Jacob?* John IV, 12. Sah. **ΟΥΝΟΒ ΝΝΟΒΕ**, *greater sin.* John XIX, 11. Sah. **ΝΝΟΒ ΕΠΕΝΖΗΤ**, *greater than our heart.* 1. John III, 20. Sah. **ΜΗ ΕΝΣΟΟΡ ΕΡΟΦ**, *are we stronger than he?* 1. Cor. X, 22. Sah.

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 ΠΙΝΙΩ†**, *for which is great (greater)* Luke XXII, 27. **ΤΜΝΤΜΝΤΡΕ ΜΠΠΟΥΤΕ ΝΑΛΛΣ**, *the witness of God is great (greater)* 1. John V, 9. Sah.

5. The positive is sometimes used for the superlative as **ΝΙΜ ΠΕ ΠΙΝΙΩ† ΉΕΝ †ΜΕΤΟΥΡΟ ΝΤΕ ΝΙΦΗΟΓΙ**, **ΝΙΜ ΠΕ ΠΝΟΒ ΖΝ ΤΜΝΤΕΡΟ ΝΕΠΗΓΕ**, Sah. *who is the great (greatest) in the kingdom of heaven?* Mat. XVIII, 1. Sah.

6. The superlative is formed by adding **È**, **ÈΒΟΛ**, **ÈΒΟΛΟΥΤΕ**, or some such word to the positive, as **ΛΝΟΚ ΓΑΡ ΠΕ ΠΙΚΟΥΣΙ ÈΒΟΛΟΥΤΕ ΝΙΛΠΟCΤΟΛΟC ΤΗΡΟΥ**, and Bash. **ΛΝΟΚ ΓΑΡ ΠΕ ΠΚΟΥΙ ΟΥΤΕ ΝΙΑΠΟCΤΟΛΟC ΤΗΡΟΥ**, *for I am the least of all the Apostles.* 1. Cor. XV, 9.

7. The superlative is more often formed by adding **ÈΜΑΩΩ**. Copt. **ΕΜΑΤΕ**, Sah. **ΕΜΑΩΑ**, Bash. *greatly, very much*, to the positive, as **ΛΤΑΨΥΧΗ ΩΘΟΡΤΕΡ ÈΜΑΩΩ**, *my soul is exceedingly troubled.* Ps. VI, 3. **ÈΜΑΩΩ**, **ΕΜΑΤΕ** and **ΕΜΑΩΑ** are also repeated; as **ΑΦΕΡ ΡΑΜΑΘ ΝΣΕ ΠΙΡΩΜΙ ÈΜΑΩΩ ÈΜΑΩΩ**, *the man was exceeding rich.* Gen. XXX, 43. **ΣΕΚΑC ΕΡΕ ΤΕΤΝΑΓΑΠΗ ΡΖΟΥΟ ΕΜΑΤΕ ΕΜΑΤΕ**, *that your love may abound exceedingly.* Sahidic.

Phil. I, 9. and in Bash. ΣΕΚΕΣ ΕΡΕ ΤΕΤΕΝΑΡΑΠΗ ΕΛ-
 ΖΟΥΑ ΕΜΑΩΑ. The superlative is also formed by ἤζουγο
 repeated, as ογοζ ἤζουγὸ ἤζουγὸ ΝΑΓΕΡΩΦΗΡΙ, and they
 were exceedingly astonished. Mark VII, 37.

CHAP. VI.

Of Personal Pronouns.

Singular.

Coptic.	Sahidic.	Bash.
ἄΝΟΚ	ĀNOK	ἄΝΟΚ
	ĀNĪ	ἄΝΑΚ
	ĀNĪ	} <i>I.</i>
ἢΘΟΚ	ḤTOK	
	ḤTK	} <i>thou, m.</i>
ἢΘΟ	ḤTO	
ἢΘΟΥ	ḤTOY	ἢΤΑΥ <i>he.</i>
ἢΘΟΥ	ḤTOC	ἢΤΑΥ <i>she.</i>

Plural.

ἄΝΟΝ	ĀNON	ἄΝΑΝ
	ĀNĪ	} <i>we.</i>
ἢΘΩΤΕΝ	ḤTWTĪ	
	ḤTETĪ	ἢΤΑΤĪ
	ḤTETĪ	} <i>ye.</i>
ἢΘΩΟΥ	ḤTOOY	

P l u r a l.

NAN	NAN	NHN <i>to us.</i>
NΩΤΕΝ	NHTĒ	NHTEN <i>to you.</i>
ΘΗΝΟΥ	ΤΗΝΟΥ	ΤΗΝΟΥ <i>with an accus.</i>
NΩΟΥ	ΝΑΥ	NHOY, NHY } <i>to them.</i> NEY

3. The dative is also formed by the word πο Copt. and λα Bash. by prefixing è to them: and by τoт, Copt. τoот, Sah. ТААТ, Bash. by prefixing è or ñ to them.

S i n g u l a r.

Coptic.	Sahidic.	Bash.
èροι	εροι, εραι	ελαι <i>to me.</i>
èροκ	εροκ, ερακ	ελακ <i>to thee, m.</i>
èρο	ερο, ερα	ελα <i>to thee, f.</i>
èροϙ	εροϙ, εραϙ	ελαϙ <i>to him.</i>
èροϑ	εροϑ, εραϑ	ελαϑ <i>to her.</i>

P l u r a l.

èρον	έρον, εραν	ελαν <i>to us.</i>
èρωτεν	ερωτῆ	ελατεν
èρωτεν ΘΗΝΟΥ	ερατ τηγτῆ	ελαττηνοϙ } <i>to you.</i>
èρωου	εροου	ελαϙ <i>to them.</i>

S i n g u l a r.

Coptic.	Sahidic.	Bash.
è or ñтoт	è or ñтoот	è or ñтaат <i>to me.</i>
ñтoтκ	ñтoотκ	ñтaатκ <i>to thee, m.</i>
ñтoт†	ñтoотe	<i>to thee, f.</i>
ñтoтϙ	ñтoотϙ	ñтaатϙ <i>to him.</i>
ñтoтϑ	ñтoотϑ	ñтaатϑ <i>to her.</i>

P l u r a l.

È or ÌΤΟΤΕΝ	Ē or ÑΤΟΟΤÑ	È or ÑΤΑΑΤΕΝ	<i>to us.</i>
ÈΤΕΝΘΗΝΟΥ	ĒΤΟΟΤ ΤΗΥΤÑ		<i>to you.</i>
ÈΤΟΤΟΥ } ÌΤΑΤΟΥ }	ÑΤΟΟΤΟΥ	ÑΤΑΑΤΟΥ	<i>to them.</i>

4. The accusative Pronoun is formed by ÌΜΟ Copt. and Sah., ÑΜΑ and ΜΑ Bash.

S i n g u l a r.

Coptic.	Sahidic.	Bash.
ÌΜΟΙ	ÑΜΟΙ, ÑΜΟΕΙ	ÑΜΑΙ <i>me.</i>
ÌΜΟΚ	ÑΜΟΚ	ÑΜΟΚ <i>thee, m.</i>
ÌΜΟ	ÑΜΟ	<i>thee, f.</i>
ÌΜΟϞ	ÑΜΟϞ	ÑΜΑϞ <i>him.</i>
ÌΜΟϞ	ÑΜΟϞ	ÑΜΑϞ <i>her.</i>

P l u r a l.

ÌΜΟΝ	ÑΜΟΝ	ÑΜΑΝ <i>us.</i>
ÌΜΩΤΕΝ	ÑΜΩΤÑ	ÑΜΑΤΕΝ <i>you.</i>
ÌΜΩΟΥ	ÑΜΟΟΥ	ÑΜΑΥ <i>them.</i>

ÌΜΟ with other words sometimes expresses the various cases of the personal pronoun, as ΝΙΜ ÌΜΩΟΥ *some of them.* 1. Cor. X, 10. ÈΒΟΛ ÌΜΟϞ, *from him.*

5. Another form of the accusative is ኃ, Copt. Ϟ, Sah., which take τ with the suffixes.

Singular.

Coptic.	Sahidic.
ⲃⲏⲦ	ⲒⲏⲦ <i>my face, me.</i>
ⲃⲏⲦⲕ	ⲒⲏⲦⲕ <i>thee, m.</i>
ⲃⲏⲦⲓ	ⲒⲏⲦⲈ <i>thee, f.</i>
ⲃⲏⲦϣ	ⲒⲏⲦϣ <i>him.</i>
ⲃⲏⲦϥ	ⲒⲏⲦϥ <i>her.</i>

Plural.

ⲃⲏⲦⲈⲎ	ⲒⲏⲦⲏ <i>us.</i>
ⲃⲏⲦⲟϥ	ⲒⲏⲦⲟϥ <i>them.</i>

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

	Coptic.	Sahidic.	Bash.
ⲏⲦⲈ	ⲏⲦⲟⲦ	ⲏⲦⲟⲟⲦ	ⲏⲦⲗⲗⲦ
ⲈⲐⲐⲗ	ⲈⲐⲐⲗⲏⲓⲓⲟ	ⲈⲐⲐⲗⲏⲓⲓⲟ	ⲈⲐⲗⲗⲏⲓⲓⲟ
	ⲈⲐⲐⲗⲏⲃⲏⲦ	ⲈⲐⲐⲗⲏⲒⲏⲦ	ⲈⲐⲗⲗⲏⲒⲏⲦ
ⲈⲐⲐⲗⲒⲗ	ⲈⲐⲐⲗⲒⲗⲟ		
ⲈⲐⲐⲗⲒⲓ	ⲈⲐⲐⲗⲒⲓⲟⲦ	ⲈⲐⲐⲗⲒⲓⲟⲱ	
ⲈⲐⲐⲗⲒⲏⲦ	ⲈⲐⲐⲗⲒⲏⲦⲟⲦ	ⲈⲐⲐⲗⲒⲏⲦⲟⲟⲦ	ⲈⲐⲗⲒⲏⲦⲗⲗⲦ
ⲈⲐⲐⲗⲒⲓⲨⲈⲎ	ⲈⲐⲐⲗⲒⲓⲨⲟⲱ		
ⲒⲏⲦⲈⲎ	ⲒⲏⲦⲟⲦ	ⲒⲏⲦⲟⲟⲦ	ⲒⲏⲦⲗⲗⲦ &c.

Possessive Pronouns.

7. The possessive pronouns are sometimes expressed by the genitive personal pronouns, as ⲏⲦⲏⲓ, Copt. ⲏⲦⲗⲗⲓ, Copt. ⲏⲦⲗⲗⲕ, Copt. and Sah. ⲏⲦⲗⲗϣ. Copt. and Sah. &c. yet they are formed of the definite article with ⲱ in the singular and ⲟϥ in the plural, as

Sing. Masc.		Sing. Fem.	
Coptic.	Sahidic.	Coptic.	Sahidic.
ΦΩΙ	ΠΩΙ <i>mine.</i>	ΘΩΙ	ΤΩΙ
ΦΩΚ	ΠΩΚ <i>thine, m.</i>	ΘΩΚ	ΤΩΚ
ΦΩ	ΠΩ <i>thine, f.</i>	ΘΩ	ΤΩ
ΦΩϞ	ΠΩϞ <i>his.</i>	ΘΩϞ	ΤΩϞ
ΦΩϚ	ΠΩϚ <i>her.</i>	ΘΩϚ	ΤΩϚ
ΦΩΝ	ΠΩΝ <i>our.</i>	ΘΩΝ	ΤΩΝ
ΦΩΤΕΝ	ΠΩΤἆ <i>your.</i>	ΘΩΤΕΝ	ΤΩΤἆ
ΦΩΟΥ	ΠΩΟΥ <i>their.</i>	ΘΩΟΥ	ΤΩΟΥ

Plural Common.

ΝΟΥΙ	<i>mine.</i>
ΝΟΥΚ	<i>thine, m.</i>
ΝΟΥ	<i>thine, f.</i>
ΝΟΥϞ	} <i>his.</i>
ΝΩϞ	
ΝΟΥϚ	<i>her.</i>
ΝΟΥΝ	<i>our.</i>
ΝΟΥΤΕΝ	} <i>your.</i>
ΝΩΤΕΝ	
ΝΟΥΟΥ	} <i>their.</i>
ΝΩΟΥ	

Demonstrative Pronouns.

Singular.

Masc.			Fem.		
Coptic.	Sahidic.	Bash.	Coptic.	Sahidic.	Bash.
ΦΑΙ	ΠΑΙ	ΠΕΙ	ΘΑΙ	ΤΑΙ	ΤΕΙ <i>this.</i>

P l u r a l.

Coptic and Sahidic.

Bashmuric.

ΝΑΙ

ΝΕΙ *these.*

Another form of the demonstrative pronoun is as follows.

M a s c.

F e m.

Coptic.

Sahidic.

Coptic.

Sahidic.

ΦΗ

ΠΗ *he.*

ΘΗ

ΤΗ *she.*

P l u r a l.

ΝΗ *they.*

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

S i n g u l a r.

M a s c.

F e m.

Coptic.

Sahidic.

Coptic.

Sahidic.

ΦΗΕΤ

ΠΗΕΤ *he, who.*

ΘΗΕΤ

ΤΗΕΤ *she, who.*

P l u r a l.

ΝΗΕΤ *they, who.*

ἸΝΙΜΑΥ is frequently united with the demonstrative and relative pronouns both singular and plural, as ΦΗ-
 ἘΤΕἸΝΙΜΑΥ, *he.* Luke XXII, 12. Copt. ΝΗΟΥΔΑΙ ΕΤΩΟΠ
 ἸΠΙΜΑ ἘΤΕἸΝΙΜΑΥ, *the jews dwelling in that place,* Acts
 XVI, 3. Copt. ἪΕΝ ΤΟΥΝΟΥ ἘΤΕἸΝΙΜΑΥ, *in that hour.* Copt.
 ΟΥΟΣ Ἰ ΤΕΣΣΗ ΨΕΝΑC ἘΒΟΛ ΖΙΞΕΝ ΠΙΚΑΖΙ ΤΗΡQ
 ἘΤΕΜΜΑΥ, *and the same of it went out through all that
 land.* Mat. IX, 26.

Relative Pronouns.

9. The relative pronoun is **Ε. ΕΤ, ΕΤΕ.** or **ΕΘ** before the letters **Μ, Ν** and **Ο** in Copt.; and **ΕΝΤ.** *qui, quae, quod,* and likewise **Ε, ΕΤ, ΕΤΕ, ΝΤ,** in Sahidic and Bashmuric. **ἸΝΗἸἘΤ ΔΥΤΑΟΥΘΝ,** *to those who sent us.* John I, 22. **ΦΗἸἘΤ ḲΩΤΕΜ ἸΝḲΩΤΕΝ,** *he who heareth you.* **ΦΗἸἘΤ ΩΩΩ ἸΝΙΜΩΤΕΝ,** *he who despiseth you.* Luke X, 16.

10. The interrogative pronouns undergo no variation, which are these, **ΝΙΜ,** *who?* **ΛΩ, ΕΩ,** *who? what?* **ΟΥ,** *who?* **ΟΥΗΡ,** *how many?*

Of Prepositions.

11. There are some substantives which are used as prepositions, as **ΡΑΤ** Copt. **ΛΕΤ,** Bash. *a foot.* **ΡΟ,** *a mouth.* **ΤΟΤ,** *a hand.* **ἸΗΤ,** *a neck.* **ḲΗΤ,** *a heart.* **ḲΡΑ,** *a face.* **ḲΩ,** *a head.* These, being united with some particles become prepositions, as **ἘΡΑΤ** *to me.* Mat. VI, 18. **ἸΑΡΑΤ,** Copt. **ḲΑΡΑΤ,** Sah. *under me.* Mat. VIII, 9. **ἘΡΟ,** **ἸΑΡΟ,** *under thee.* Ezech. XXVII, 30. **ἸΑΡΟḲ,** *against him.* Ex. XVI, 8. **ἸΤΟΤḲ** *from him.* Dent. XV, 3. **ἸἸΗΤΟΥḲ,** *in them.* Psalm V, 10. **ἸḲΗΤḲ,** Sah. *in thee.* Ezech. XXVIII, 15. **ἘḲΡΑΙ.** *against me.* Ps. CI, 8. **ἘḲΡΗ ἘḲΩΙ,** *against me.* Ps. III, 1. &c.

Prepositions.

Ἐ, *acc., dat., ad, in &c.*

ἘΒΟΛἸἸἸΗΤ, Copt. *from, ex.* **ἘΒΟΛἸἸἸΗΤḲ, ἘΒΟΛἸἸἸΗΤΟΥ &c.**

ἘΒΟΛἸḲḲΗΤ, Sah. *from, ex.* **ἘΒΟΛἸḲḲΗΤḲ, ἘΒΟΛἸḲḲΗΤἸ &c.**

ἘΒΟΛḲΑ, *from, ab, ex.*

ΕΒΟΛΖΑΡΟ, *a. ab.* ἘΒΟΛΖΑΡΟϚ, ἘΒΟΛΖΑΡΟΝ &c.

ΕΒΟΛΖΙΤῆ, Sah. *a, ab.*

ΕΒΟΛΖΙΤῆ, Sah. *a, ab.*

ἘΒΟΛΖΙΤΟΤ, *per, a, ab.* ἘΒΟΛΖΙΤΟΤΚ, ἘΒΟΛΖΙΤΟΤϚ, &c.

ΕΒΟΛΖΙΤΟΟΤ, *S. per, a, ab.* ΕΒΟΛΖΙΤΟΟΤΚ, ἘΒΟΛΖΙΤΟΟΤϚ.

ἘΖΟΤΕΡΟ, *supra, plus quam.* ἘΖΟΤΕΡΟΚ, ἘΖΟΤΕΡΟϚ, &c.

Ἰ, *acc., dat., ad, ab, from, &c.*

ἸΤΕΝ, ἸΤῆ, Sah. *from.*

ΩΛ, *ad, usque ad,* ΩΑΡΟΙ. ΩΑΡΟΚ, ΩΑΛΛΑΚ, Bash. &c.

ἪΛ, *Copt. sub, contra,* ἪΛΤΟΤΚ. *apud te,* ἪΛΤΟΤϚ, *apud eum.*

ΖΛ, Sah. *sub, ad, pro.* ΖΛΤΟΤΚ, etc.

ΖΛΤῆ, Sah. *apud, ad, &c.*

ΖΛΤῆ, Sah. *apud, &c.*

ΖΙ, *in, cum,* ΖΙΤΟΤ, ΖΙΤΟΟΤ, Sah. ΖΙΤΟΟΤϚ, Sah. &c.

To these may be added ΛΤῶΝΕ, ΕΘΒΕ, ΕΤΒΕ, Sah.

ΟΥΒΕ, ΟΥΤΕ and others.

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: Λ, *my.* ΕΚ, *thy.* Ε or ΟΥ, *thy, f.* ΕϚ, *his.* ΕϚ, *her.* ΕΝ or Ἰ, *our.* ΕΤΕΝ or ΕΤῆ *your.* ΟΥ or ΕΥ, *their.*

An example of the infixes with the articles is here given.

The Infixes.

Singular.		Plural.
with artic. masc.	with artic. fem.	
Π-Α,	Τ-Α,	Ν-Α, <i>my</i> .
Π-ΕΚ,	Τ-ΕΚ,	Ν-ΕΚ, <i>thy, m.</i>
Π-Ε,	Τ-Ε,	Ν-Ε, <i>thy, f.</i>
Π-ΟΥ,	Τ-ΟΥ,	Ν-ΟΥ, <i>thy, f. Sah.</i>
Π-ΕϞ,	Τ-ΕϞ,	Ν-ΕϞ, <i>his.</i>
Π-ΕC,	Τ-ΕC,	Ν-ΕC, <i>her.</i>
Π-ΕΝ,	Τ-ΕΝ,	Ν-ΕΝ, <i>our.</i>
Π-Ν̄,	Τ-Ν̄,	Ν-Ν̄, <i>our, Sah.</i>
Π-ΕΤΕΝ,	Τ-ΕΤΕΝ,	Ν-ΕΤΕΝ, <i>your.</i>
Π-ΕΤΝ̄,	Τ-ΕΤΝ̄,	Ν-ΕΤΝ̄, <i>your.</i>
Π-ΟΥ,	Τ-ΟΥ,	Ν-ΟΥ, <i>their.</i>
Π-ΕΥ,	Τ-ΕΥ,	Ν-ΕΥ, <i>their, Sah.</i>

ΟΥ is sometimes used for the infix of the second person feminine, instead of Ε 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.	Plural.
Ι OR Τ, <i>me, or my.</i>	Ν OR ΕΝ, <i>us, or our.</i>
Κ, <i>thee, or thy, m.</i>	ΤΕΝ, <i>you, or your.</i>
Ε OR Ι,*) <i>thee, or thy, f.</i>	ΤΝ̄, <i>you, or your, Sah.</i>

*) The Ι following Τ is changed into †.

Singular.	Plural.
Е, <i>thee, or thy, f.</i>	ΟΥ. ΛΥ, <i>they, or their.</i>
Ϛ <i>him, or his.</i>	ΕΟΥ or ΗΥ, <i>they, or their, Sah.</i>
С, <i>her, or hers.</i>	

A small number of words vary from the general rule.

The Infixes.

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

ΩΗΡΙ. *a son, with the m. article, and infixes.*

Singular.	Plural.
Artic. and Infixes to a noun masc.	Artic. and Infixes to a noun masc.
ΠΑ-ΩΗΡΙ, <i>my son.</i>	ΜΑ-ΩΗΡΙ, <i>my sons.</i>
ΠΕΚ-ΩΗΡΙ, <i>thy son, m.</i>	ΝΕΚ-ΩΗΡΙ, <i>thy sons, m.</i>
ΠΕ-ΩΗΡΙ, <i>thy son, f.</i>	ΝΕ-ΩΗΡΙ, <i>thy sons, f.</i>
ΠΟΥ-ΩΗΡΕ, <i>thy son, f. Sah.</i>	ΝΟΥ-ΩΗΡΕ, <i>thy sons, f. Sah.</i>
ΠΕϚ-ΩΗΡΙ, <i>his son.</i>	ΝΕϚ-ΩΗΡΙ, <i>his sons</i>
ΠΕС-ΩΗΡΙ, <i>her son.</i>	ΝЕС-ΩΗΡΙ, <i>her sons.</i>
ΠΕΝ-ΩΗΡΙ, <i>our son.</i>	ΝΕΝ-ΩΗΡΙ, <i>our sons.</i>
Πἆ-ΩΗΡΕ, <i>our son, Sah.</i>	Νἆ-ΩΗΡΕ, <i>our sons, Sah.</i>
ΠΕΤΕΝ-ΩΗΡΙ, <i>your son.</i>	ΝΕΤΕΝ-ΩΗΡΙ, <i>your sons.</i>
ΠΕΤἆ-ΩΗΡΕ, <i>your son, Sah.</i>	ΝΕΤἆ-ΩΗΡΕ, <i>your sons, Sah.</i>
ΠΟΥ-ΩΗΡΙ, <i>their son.</i>	ΝΟΥ-ΩΗΡΙ, <i>their sons.</i>
ΠΕΥ-ΩΗΡΕ, <i>their son, Sah.</i>	ΝΕΥ-ΩΗΡΕ, <i>their sons, Sah.</i>

ϘΩΝΙ, *a sister*, with the fem. article and infixes.

Singular.

Plural.

Artic. and Infixes to a noun fem.

Artic. and Infixes to a noun fem.

ΤΛ-ϘΩΝΙ, *my sister*.

ΝΛ-ϘΩΝΙ, *my sisters*.

ΤΕΚ-ϘΩΝΙ, *thy sister*, m.

ΝΕΚ-ϘΩΝΙ, *thy sisters*, m.

ΤΕ-ϘΩΝΙ, *thy sister*, f.

ΝΕ-ϘΩΝΙ, *thy sisters*, f.

ΤΟΥ-ϘΩΝΕ, *thy sister*, f. Sah.

ΝΟΥ-ϘΩΝΕ, *thy sisters*, f. Sah.

ΤΕΥ-ϘΩΝΙ, *his sister*.

ΝΕΥ-ϘΩΝΙ, *his sisters*.

ΤΕC-ϘΩΝΙ, *her sister*.

ΝΕC-ϘΩΝΙ, *her sisters*.

ΤΕΝ-ϘΩΝΙ, *our sister*.

ΝΕΝ-ϘΩΝΙ, *our sisters*.

Τἆ-ϘΩΝΕ, *our sister*, Sah.

Νἆ-ϘΩΝΕ, *our sisters*, Sah.

ΤΕΤΕΝ-ϘΩΝΙ, *your sister*.

ΝΕΤΕΝ-ϘΩΝΙ, *your sisters*.

ΤΕΤἆ-ϘΩΝΕ, *your sister*, Sah.

ΝΕΤἆ-ϘΩΝΕ, *your sisters*, Sah.

ΤΟΥ-ϘΩΝΙ, *their sister*.

ΝΟΥ-ϘΩΝΙ, *their sisters*.

ΤΕΥ-ϘΩΝΕ, *their sister*, Sah.

ΝΕΥ-ϘΩΝΕ, *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.

ΕΝΕCΕ ΟΡ ΝΕCΕ, *fair*.

ΤΗΡ. *all*.

ΕΝΕCΩΙ. *fair*, I.

ΤΗΡΚ. *all*, thou, m.

ΕΝΕCΩΚ. *fair*, thou, m.

ΤΗΡΚ̄, *all*, thou, m. Sah.

ΕΝΕCΩϘ, *fair*, he.

ΤΗΡϘ, *all*, he.

ΕΝΕCΩC, *fair*, she.

ΤΗΡC, *all*, she.

ΕΝΕCΩΝ, *fair*, we.

ΤΗΡΕΝ, *all*, we.

ΕΝΕCΩΟΥ, *fair, they.*ΕΝΕCΟΟΥ, *fair, they, Sah.*ΝΑΑ ΟΥ ΕΝΑΑ, *great.*ΝΑΑΙ, *great, I.*ΝΑΑΚ, *great, thou, m.*ΝΑΑϞ, *great, he.*ΝΑΑΣ, *great, she.*ΝΑΑΥ, *great, they.*ΤΗΡᾰ, *all, we, Sah.*ΤΗΡΤΕΝ, *all, ye.*ΤΗΡΤᾰ, *all, ye, Sah.*ΤΗΡΟΥ, *all, they.*ΝΑΝΕ ΟΥ ΝΑΝΟΥ, *good.*ΝΑΝΟΥΙ, *good, I.*ΝΑΝΕϞ, *good, he.*ΝΑΝΕC, *good, she.*ΝΑΝΕΥ, *good, they.*

ΜΑΥΑΤ, *alone.* ΜΑΥΑΤΚ, *alone, thou, m.* ΜΑΥΑΤϞ, *alone, thou, f.* ΜΑΥΑΤϞ, *alone, he.* ΜΑΥΑΤC, *alone, she.* ΜΑΥΑΤΕΝ, *alone, we.* ΜΑΥΑΤΕΝΘΗΝΟΥ, *alone, ye.* ΜΑΥΑΤΟΥ, *alone, they.*

Prepositions with the Suffixes.

Coptic and Sahidic.

Bash.

ΕΡΑΤ,

ΕΛΕΤ. *to me.*

ΕΡΑΤΚ,

ΕΛΑΤΚ. *to thee, m.*

ΕΡΑΤϞ,

ΕΛΕΤΙ, *to thee, f.*

ΕΡΑΤΕ,

to thee, f. Sah.

ΕΡΑΤϞ,

ΕΛΕΤϞ, *to him.*

ΕΡΑΤC,

ΕΛΕΤC, *to her.*

ΕΡΑΤΕΝ,

ΕΛΕΤΕΝ, *to us.*

ΕΡΑΤᾰ,

to us, Sah.

ΕΡΑΤΕΝΘΗΝΟΥ,

ΕΛΕΤΤΗΝΟΥ, *to you.*

ΕΡΑΤΤΗΥΤᾰ,

to you, Sah.

ΕΡΑΤΟΥ,

ΕΛΕΤΟΥ, *to them.*

Coptic.	Sahidic.
ΕΘΒΕ,	ΕΤΒΕ, <i>de, ob.</i>
ΕΘΒΗΤ,	ΕΤΒΗΗΤ, <i>of me.</i>
ΕΘΒΗΤΚ,	ΕΤΒΗΗΤΚ, <i>of thee, m.</i>
ΕΘΒΗΤ†,	ΕΤΒΗΗΤΕ, <i>of thee, f.</i>
ΕΘΒΗΤϚ,	ΕΤΒΗΗΤϚ, <i>of him.</i>
ΕΘΒΗΤϚ,	ΕΤΒΗΗΤϚ, <i>of her.</i>
ΕΘΒΗΤΕΝ,	ΕΤΒΗΗΤἆ, <i>of us.</i>
ΕΘΒΕΘΗΝΟΥ.	ΕΤΒΕΤΗΥΤἆ, <i>of you.</i>
ΕΘΒΗΤΟΥ,	ΕΤΒΗΗΤΟΥ, <i>of them.</i>

Coptic.	Sahidic.
ΝΕΜ,	Νἆ, <i>with.</i>

Coptic.	Sahidic.	Bashmurić.
ΝΕΜΗ,	ΝἆΜΑΙ, ΜΟΙ,	ΝΕΜΗ. <i>with me.</i>
ΝΕΜΑΚ,	ΝἆΜΑΚ,	<i>with thee, m.</i>
ΝΕΜΕ,	ΝἆΜΕ,	<i>with thee, f.</i>
ΝΕΜΑϚ,	ΝἆΜΑϚ, ΟϚ,	ΝΕΜΗϚ, <i>with him.</i>
ΝΕΜΑϚ,	ΝἆΜΑϚ,	ΝΕΜΗϚ, <i>with her.</i>
ΝΕΜΑΝ,	ΝἆΜΑΝ, ΟΝ,	<i>with us.</i>
ΝΕΜΩΤΕΝ,	ΝἆΜΗΤἆ,	ΝΕΜΗΤΕΝ. <i>with you.</i>
ΝΕΜΩΟΥ,	ΝἆΜΑΥ,	ΝΕΜΗΟΥ, <i>with them.</i>

ἸΝΑ, *after.*

ἸΝΩΙ, *after me.* ἸΝΩΚ, *after thee, m.* ἸΝΩ, *after thee, f.*
 ἸΝΩϚ, *after him.* ἸΝΩϚ, *after her.* ἸΝΩΝ, *after us.* ἸΝΩ-
 ΤΕΝ, ἸΝΩΤἆ, *after you, S.* ἸΝΩΟΥ, *after them.*

Of Numbers.

18. The Coptic Numbers are generally expressed by the letters of the Alphabet with a line above them,

as $\bar{\Gamma}$ $\dot{\text{N}}\epsilon\zeta\theta\theta\upsilon\gamma$, *three days*. Matt. XII, 40. $\bar{\Delta}$ $\dot{\text{N}}\lambda\beta\omicron\tau$. *four months*. John IV, 35; sometimes they are expressed by words, as $\gamma\tau\omicron\gamma$ - $\phi\theta\omicron\gamma$, *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 $\pi\bar{\iota}\bar{\beta}$, *the twelve*. Matt. X, 2. 5. $\pi\bar{\iota}\varsigma\eta\alpha\gamma$, *the two*. Dent. XVII, 6. $\omega\theta\eta\eta$ $\varsigma\eta\omicron\gamma\ddagger$, *two tunics*. Luke III, 11.

The Cardinal Numbers.

	Coptic.		Sahidic.	
	Masc.	Fem.	Masc.	Fem.
$\bar{\alpha}$	$\omicron\gamma\alpha\iota$, $\omicron\gamma\omega\tau$	$\omicron\gamma\epsilon$,	$\omicron\gamma\lambda$,	$\omicron\gamma\epsilon\iota$.
$\bar{\beta}$	$\varsigma\eta\alpha\gamma$,	$\varsigma\eta\omicron\gamma\ddagger$,	$\varsigma\eta\alpha\gamma$,	$\varsigma\epsilon\eta\tau\epsilon$, $\varsigma\bar{\eta}\tau\epsilon$,
$\bar{\Gamma}$	$\omega\theta\omicron\mu\tau$,	$\omega\theta\omicron\mu\ddagger$,	$\omega\theta\omicron\mu\bar{\eta}\tau$, $\omega\bar{\mu}\bar{\eta}\tau$, $\omega\theta\omicron\mu\tau\epsilon$,	
$\bar{\Delta}$	$\gamma\tau\omega\omicron\gamma$,	$\gamma\tau\omicron\epsilon$,	$\gamma\tau\omicron\omicron\gamma$, $\gamma\tau\omicron\epsilon$, $\gamma\tau\omicron$,	
$\bar{\epsilon}$	$\dagger\omicron\gamma$,	$\dagger\epsilon$, \dagger ,	$\dagger\omicron\gamma$,	$\dagger\epsilon$,
$\bar{\alpha}$	$\varsigma\omicron\omicron\gamma$,	$\varsigma\omicron$,	$\varsigma\omicron\omicron\gamma$,	$\varsigma\omicron\omicron$, $\varsigma\omicron\epsilon$.
$\bar{\zeta}$	$\omega\lambda\omega\phi$,	$\omega\lambda\omega\phi\iota$,	$\varsigma\lambda\omega\phi$, $\varsigma\epsilon\omega\phi$, $\varsigma\lambda\omega\phi\epsilon$,	
$\bar{\eta}$	$\omega\mu\eta\eta$,	$\omega\mu\eta\eta\iota$,	$\omega\mu\omicron\gamma\eta$, $\omega\mu\omicron\gamma\eta\epsilon$.	
$\bar{\theta}$	$\psi\iota\tau$,	$\psi\iota\ddagger$,	$\psi\iota\tau$,	$\pi\varsigma\iota\tau\epsilon$,
$\bar{\iota}$	$\mu\epsilon\tau$,	$\mu\eta\ddagger$,	$\mu\eta\tau$,	$\mu\eta\tau\epsilon$,
$\bar{\kappa}$	$\chi\omega\tau$,	$\chi\omicron\gamma\omega\tau$,	$\chi\omicron\gamma\omega\tau$,	$\chi\omicron\gamma\omega\tau\epsilon$,
$\bar{\lambda}$	$\mu\alpha\pi$,		$\mu\alpha\lambda\beta$, $\mu\alpha\beta$, $\mu\alpha\lambda\beta\epsilon$,	
$\bar{\mu}$	$\zeta\mu\epsilon$,		$\zeta\mu\epsilon$,	$\zeta\mu\eta$,
$\bar{\nu}$	$\tau\alpha\iota\omicron\gamma$,		$\tau\alpha\iota\omicron$,	
$\bar{\xi}$	$\varsigma\epsilon$,		$\varsigma\epsilon$,	

	Coptic.		Sahidic.	
	Masc.	Fem.	Masc.	Fem.
Ⲡ	ⲱⲃⲈ		ⲱⲃⲈ. ⲱⲄⲈ.	
ⲡ	ⲃⲁⲙⲛⲈ,		ⲉⲙⲛⲈ,	
Ⲓ	ⲡⲒⲤⲁⲮ,	ⲡⲒⲤⲈⲠⲠⲓ.	ⲡⲤⲁⲒⲠⲠⲠⲠ,	ⲡⲈⲤⲁⲒⲠⲠⲠⲠ.
ⲓ	ⲱⲈ,		ⲱⲈ,	
Ⲕ	ⲤⲛⲁⲮϨⲈ.	ⲤⲛⲁⲮⲱⲈ.	ⲱⲛⲧ,	
ⲕ	ⲱⲠⲠⲛⲧⲈ,		ⲱⲠⲛⲧⲱⲈ, ⲱⲠⲛⲧⲱⲈ, ⲱⲠⲠⲠⲱⲈ.	
Ⲍ	ⲄⲧⲠⲠⲠⲧⲈ,		ⲄⲧⲠⲠⲠⲱⲈ, ⲄⲧⲠⲠⲱⲈ, ⲄⲧⲈⲮⲱⲈ,	
ⲍ	ⲧⲠⲠⲧⲈ.	ⲧⲠⲠⲱⲈ.	ⲧⲠⲠⲧⲈ.	
Ⲏ	ⲤⲠⲠⲧⲈ,	ⲤⲠⲠⲱⲈ.	ⲤⲠⲠⲧⲈ, ⲤⲈⲮⲱⲈ.	
ⲏ	ⲱⲁⲱⲄⲈ,		ⲤⲁⲱⲄⲈ.	
Ⲑ	ⲱⲙⲛⲛⲧⲈ,		ⲱⲙⲠⲠⲧⲈ.	
ⲑ			ⲱⲤⲒⲤⲱⲈ,	
Ⲓ	ⲱⲠ,		ⲱⲠ.	
ⲓ	ⲱⲠⲤⲛⲁⲮ,		ⲤⲛⲁⲮⲧⲱⲠ.	
Ⲕ	Ⲡⲃⲁ.		ⲧⲃⲁ.	

20. The following numbers are prefixes to nouns, viz. ⲱⲠⲛⲧ. ⲱⲠⲛⲧ, ⲱⲠⲛⲧ, *three*, Sah. ⲱⲠⲛⲧⲱⲠ, *three thousand*. ⲄⲧⲈ, Copt. ⲄⲧⲠⲠ, ⲄⲧⲈⲮ, Sah. *four*. ⲤⲈⲮ, Sah. *six*. ⲙⲛⲧ, Sah. *ten*. ⲥⲠⲮⲧ, Sah. *twenty*.

The following are suffixes to numbers: ⲠⲮⲈ. Sah. *one*. ⲙⲛⲧⲠⲮⲈ, *eleven*. ⲤⲛⲠⲠⲮⲈ, ⲤⲛⲠⲮⲈ. m. ⲤⲛⲠⲠⲮⲈⲤⲈ. ⲤⲛⲠⲮⲈ, f. Sah. *two*. ⲙⲛⲧⲤⲛⲠⲮⲈ, *twelve*. ⲱⲠⲛⲧ, Sahidic. *three*. ⲧⲁⲄⲧⲈ, ⲁⲄⲧⲈ, Sah. *four*. ⲧⲛ, ⲧⲈ, Sah. *five*. ⲧⲁⲤⲈ, ⲁⲤⲈ. Sah. *six*. ⲱⲙⲛⲛ, Copt. ⲱⲙⲛⲛⲈ, f. Sah. *eight*. ⲠⲛⲧⲠⲮⲈ.

The Bashmuric has the following variations, ⲠⲮⲈⲒ, m. ⲠⲮⲈⲒ, f. *one*. ⲱⲁⲙⲛⲧ, *three*. ⲱⲁ. *a thousand*.

The Ordinal Numbers.

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

Copt.		Sahidic.		Bash.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
ϩΟΥΤ,	ϩΟΥΤ̅,	ϩΟΡΠ,	ϩΟΡΠ,	ϩΑΡΕΠ.	ϩΑΡΠ,
					<i>first.</i>
		ϩΟΡΠ,	ϩΟΡΠ,		
		ϩΕΡΠ.			

22. The remaining cardinals are formed by putting **ΜΑΖ** Copt. and **ΜΕΖ** Sah. and Bash. before the cardinal numbers, as **ΠΙΜΗΝΙ** Ḳ**ΜΑΖ**Ḳ, *the second miracle*. John IV, 54. Copt. **ΠΜΕΖ** ϩΟΜḲΤ, *the third*. Matt. XXII, 26. Sah. **ḲΕΝ** Ḳ**ΜΑΖ** **ϫ**ΝΟΥḲ Ḳ**ΡΟΜΠ**, *in anno secundo*, Dan. II, 1. Coptic. **ḲΜΕΖ** **ϫ**ΝḲḲḲ, *the second*, f. Luke XII, 38. Sahidic.

ϫΟΥ is used instead of **ΜΑΖ** and **ΜΕΖ** with the cardinal numbers when the days of the month are spoken of, as **ϫΟΥ**ḲḲḲ Ḳ**ΛḲ**ḲḲ, *the twenty fifth day of Athor*. Exod. XII, 3. Copt. Ḳ**ϫΟΥ**ḲḲḲ Ḳ**Π**ḲḲḲḲḲ, *the twenty seventh day of the month*. Gen. VIII, 4. **ϫΟΥ**ḲḲḲḲḲ Ḳ**Ψ**Ḳ **Ḳ**ḲḲḲḲḲ, *the twenty ninth day of the month Athor*. Zoeg. Sah.

ḲḲΠ Copt. and **ḲḲΠ**, Sah. occur with the cardinal numbers when hours are spoken of, as Ḳ**ḲḲΠ** Ḳ Ḳ**Π**ḲḲḲḲḲ, *the ninth hour of the day*. Acts X, 3. **ḲΠ**ḲḲḲḲḲ **ḲḲΠ** **ϫ**ḲḲ, *about the sixth hour*. Sah. Matt. XX, 5.

ḲḲ, Copt. and Sah. *part*, is used with numbers, as **ḲḲḲ** Ḳ, *the fifth part*. Gen. XLI, 34. **ḲḲḲ** ḲḲḲḲḲ

ἸΞΕ ΦΡΕ Γ ἸΝΙΩΩΗΗ, *and the third part of the trees was burnt up.* Rev. VIII, 7. ΠΡΕΩΟΪΝΤ, *the third part,* Numb. XXVIII, 5. Sah. The Copt. has also ΤΕΡΕ, or ΤΕΡ, and the Sah. ΤΡΕ. *part.*

ΟΥΩΝ, more often ΟΥΝ, and sometimes ΟΥΕΝ, and ΟΥΝΕ, Sah. *a part*, is put before numbers, as ΟΥΩΝ ΛΥΔΔΓ ΝΓΤΟΥ ΝΟΥΩΝ, ΟΥΟΥΩΝ ΜΠΟΥΔ ΠΟΥΔ, *they made four parts, a part to each one,* John XIX, 23. Sah. ΠΟΥΝ ΝΓΤΟΥ, *fourth part,* Ezech. V, 2. Sah. ΠΟΥΕΝ ΠΤΟΥ, *the fifth part,* Zoeg. Sah. ΠΟΥΕΝ ΩΟΪΝΤ, *the third part,* Tukiüs.

ΠΕΓ Copt. and Sah. is prefixed to numbers signifying days, as ΠΕΓΓΤΟΥ ΓΑΡ ΠΕ. *for it is four days.* John XI, 39. ΕΠΕΓΓΤΟΥ ΠΕ ΕΥ ΘΜ ΤΙΤΑΦΟΣ, *it is four days he is in the sepulchre.* v. 17. Sah.

Δ, et ΝΔ *about.* Copt. and Sah. as ΛΓΤΟΥ ΩΕ ΝΡΩΜΕ, *about four hundred men,* Acts V, 36. Sah. ΝΛ ΓΤΟΥ ΩΕ ΤΑΙΟΥ ΝΡΟΜΠΕ, *about four hundred and fifty years.* Acts XIII, 20. Sah.

The plural of number is occasionally expressed by repeating the number, as, ΚΑΤΑ ΡΡ ΝΕΜ ΚΑΤΑ ΝΝ, *by hundreds, and by fifties.* Mark VI, 40.

CHAP. VII.

Of Verbs.

23. Egyptian verbs have no passive voice differing from the active, but the passive may be known thus, **ΛC-ΘΑΜΙΟ ΝΧΕ †-CΟΦΙΑ ΕΒΟΛΒΕΝ ΝΕC-ΖΒΗΟΥΓΙ**, *wisdom is justified of her works*, Matt. XI, 19. **ΟΥΟZ ΑΥΟΥΩΝ ΝΧΕ ΝΕQ-CΩΤΕΜ**, *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 **ΠΕΝ-ΡΩΜΙ ΝΛΠΑC ΑΓΛΩQ ΝΕΜΑQ**, *our old man was crucified with him*. Rom. VI, 6. **ΕΥΝΑΠΩΝΖ ΕΒΟΛ ΜΠΕC-ΝΟQ ΝΤΕ CΤΕΦΑΝΟC**, *the blood of Stephen was shed*. Acts XXII, 20. Sah. **ΟΥΟZ ΟΥΜΗΝΙ ΝΝΟΥΤΗQ**, *and no sign shall be given*. Matt. XII, 39. **ΑΥ-ΚΟCΕΝ ΝΕΜΑQ**, *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.

The Prefixes and Suffixes to Verbs.

The Prefixes.

The Suffixes.

Person.	Coptic.	Sahidic.
1.	†	†
2. m.	κ, χ	κ
2. f.	τε	τε

ι

κ

ε

	The Prefixes.		The Affixes.
Person.	Coptic.	Sahidic.	
3. m.	ϣ	ϣ	ϣ
3. f.	Ϣ	Ϣ	Ϣ
1. plur.	ΤΕΝ	ΤḠ, ΤΕΝ	Ν
2.	ΤΕΤΕΝ	ΤΕΤḠ, ΤΕΤΕΝ	ΤΕΝ
3.	ϢΕ	ϢΕ	Υ

Indicative Mood.

The 1st Present Tense.

Singular.

Coptic.	Sahidic.
†	†, <i>I do, or am doing.</i>
κ, χ	κ, <i>thou art, m.</i>
ΤΕ	ΤΕ, <i>thou art, f</i>
ϣ	ϣ, <i>he is.</i>
Ϣ	Ϣ, <i>she is.</i>

Plural.

ΤΕΝ	ΤḠ, ΤΕΝ, <i>we are.</i>
ΤΕΤΕΝ	ΤΕΤḠ, ΤΕΤΕΝ, <i>ye are.</i>
ϢΕ	ϢΕ, <i>they are.</i>

The 2nd Present Tense.

Singular.

Coptic.	Sahidic.	Bash.
ϢΙ	ϢΙ	ϢΙ, <i>I am, or.</i>
ϢΚ	ϢΚ	ϢΚ, <i>thou art, m.</i>

Coptic.	Sahidic.	Bash.
EPPE	EPPE	EPPE, <i>thou art, f.</i>
EPQ } EPPE	EPQ } EPPE	EPQ } <i>he is.</i>
EPC } EPPE	EPC } EPPE	EPC } EPPE. <i>he and she.</i>
		<i>is.</i>

Plural.

EN	EN, EN	EN, <i>we are.</i>
ETETEN	ETETEN	ETETEN, <i>ye are.</i>
EPY, OY, EPPE	EPY, OY, EPPE	EPY, OY EPPE, <i>they are.</i>

The Imperfect Tense.

Singular.

Coptic.	Sahidic.	Bash.
NAI PE	NEI PE	NAI PE, <i>I was.</i>
NAK PE	NEK PE	NAK PE, <i>thou, m.</i>
NAPPE PE	NERPE PE	NAPPE PE, <i>thou, f.</i>
NAQ PE } NAPPE	NEQ PE } NERPE	NAQ PE } NAPPE <i>he.</i>
NAC PE } PE	NEC PE } PE	NAC PE } PE: <i>he and she.</i>
		<i>is.</i>

Plural.

NAN PE	NEN PE	NAN PE, <i>we were.</i>
NARETEN PE	NETETEN PE	NARETEN PE, <i>ye.</i>
NAYPE, NAREPE	NEYPE, NERPE	NAYPE, NAREPE, <i>they.</i>

The 1st Perfect Tense.

Singular.

Coptic.	Sahidic.	Bash.
AI	AI	AI, <i>I have.</i>
AK	AK	AK, <i>thou hast, m.</i>
APPE	APPE	APPE, <i>thou hast, f.</i>
AQ } A	AQ } A	AQ } A <i>he hath.</i>
AC } A	AC } A	AC } A <i>he and she.</i>
		<i>hath.</i>

P l u r a l.

Coptic.	Sahidic.	Bash.
ΑΝ	ΑΝ	ΑΝ, <i>we have.</i>
ΑΡΕΤΕΝ	ΑΤΕΤḆ	ΑΤΕΤḆ, <i>ye have.</i>
ΑΥ, ἅ	ΑΥ, ἅ	ΑΥ, ἅ, <i>they have.</i>

The 2nd Perfect Tense.

S i n g u l a r.

Coptic.	Sahidic.	Bash.
ἜΤΑΙ,	ḆΤΑΙ,	ΕΤΑΙ, <i>I have.</i>
ἜΤΑΚ,	ḆΤΑΚ,	ΕΤΑΚ, <i>thou hast, m.</i>
ἜΤΑΡΕ,	ḆΤΑΡ,	ΕΤΑΡΕ, <i>thou hast. f.</i>
ἜΤΑϞ, {	ḆΤΑϞ, {	ΕΤΑϞ, { <i>he hath.</i>
ἜΤΑϞ, { ΕΤἅ,	ḆΤΑϞ, { ḆΤΑ,	ΕΤΑϞ, { ἜΤΑ, <i>he a. she.</i>
ἜΤΑϞ, {	ḆΤΑϞ, {	ΕΤΑϞ, { <i>hath.</i>

P l u r a l.

ἜΤΑΝ,	ḆΤΑΝ,	ΕΤΑΝ, <i>we have.</i>
ἜΤΑΡΕΤΕΝ,	ḆΤΑΤΕΤḆ,	ΕΤΑΡΕΤΕΝ, <i>ye have.</i>
ἜΤΑΥ, ΕΤΑ,	ḆΤΑΥ, ḆΤΑ,	ΕΤΑΥ, ΕΤΑ, <i>they have.</i>

The Pluperfect Tense.

S i n g u l a r.

Coptic.	Sahidic and Bash.
ΝΕ ΑΙ ΠΕ,	ΝΕ ΑΙ ΠΕ, <i>I had.</i>
ΝΕ ΑΚ ΠΕ,	ΝΕ ΑΚ ΠΕ, <i>thou, m.</i>
ΝΕ ΑΡΕ ΠΕ,	ΝΕ ΑΡΕ ΠΕ, <i>thou, f.</i>
ΝΕ ΑϞ ΠΕ, {	ΝΕ ΑϞ ΠΕ, { <i>he.</i>
ΝΕ ἅ ΠΕ, }	ΝΕ ἅ ΠΕ, }
ΝΕ ΑϞ ΠΕ,	ΝΕ ΑϞ ΠΕ, <i>she.</i>
ΝΕ ἅ ΠΕ, {	ΝΕ ἅ ΠΕ, { <i>he and she.</i>
ΝΕ ΑΡΕ ΠΕ, }	ΝΕ ΑΡΕ ΠΕ, }

P l u r a l.

Coptic.	Sahidic and Bash.
ΝΕ ΑΝ ΠΕ,	ΝΕ ΑΝ ΠΕ, <i>we.</i>
ΝΕ ΑΡΕΤΕΝ ΠΕ,	ΝΕ ΑΤΕΤῆΝ ΠΕ, <i>ye.</i>
ΝΕ ΑΥ ΠΕ,	ΝΕ ΑΥ ΠΕ, <i>they.</i>

The Present Tense Indefinite.

S i n g u l a r.

Coptic.	Sahidic.	Bash.
ϠΔΙ,	ϠΔΙ,	ϠΔΙ, <i>I am.</i>
ϠΔΚ,	ϠΔΚ,	ϠΔΚ, <i>thou, m.</i>
ϠΑΡΕ,	ϠΑΡΕ,	ϠΑΛΕ, <i>thou, f.</i>
ϠΑϞ, } ϠΑΡΕ,	ϠΑϞ, } ϠΑΡΕ,	ϠΑϞ, } <i>he.</i>
ϠΑϢ, }	ϠΑϢ, }	ϠΑϢ, } ϠΑΛΕ, <i>he & she.</i>
		ϠΑϢ, } <i>she.</i>

P l u r a l.

ϠΑΝ,	ϠΑΝ,	ϠΑΝ, <i>we.</i>
ϠΑΡΕΤΕΝ,	ϠΑΤΕΤῆΝ,	ϠΑΤΕΤΕΝ, <i>ye.</i>
ϠΑΥ, ϠΑΡΕ,	ϠΑΥ, ϠΑΡΕ,	ϠΑΥ, ϠΑΛΕ, <i>they.</i>

The Imperfect Tense Indefinite.

S i n g u l a r.

Coptic.	Sahidic.
ΝΕ ϠΔΙ ΠΕ,	ΝΕ ϠΔΙ ΠΕ, <i>I was.</i>
ΝΕ ϠΔΚ ΠΕ,	ΝΕ ϠΔΚ ΠΕ, <i>thou, m.</i>
ΝΕ ϠΑΡΕ ΠΕ,	ΝΕ ϠΑΡΕ ΠΕ, <i>thou, f.</i>
ΝΕ ϠΑϞ ΠΕ, } ΝΕ ϠΑΡΕ ΠΕ,	ΝΕ ϠΑϞ ΠΕ, } ΝΕ ϠΑΡΕ <i>he.</i>
ΝΕ ϠΑϢ ΠΕ, }	ΝΕ ϠΑϢ ΠΕ, }
	ΠΕ, } <i>he & she.</i>
	ΠΕ, } <i>she.</i>

P l u r a l.

Coptic.

Sahidic.

NE WΔAN PE,

NE WΔAN PE, *we.*

NE WΔPETEN PE,

NE WΔTETN̄ PE, *ye.*NE WΔY PE, NE WΔPE PE, NE WΔY PE, NE WΔPE PE, *they.*

S i n g u l a r.

Bash.

NE WΔI PE, *I was.*NE WΔK PE, *thou, m.*NE WΔLE PE, *thou, f.*

NE WΔQ PE, {

NE WΔLE PE, *he.*NE WΔLE PE, *he and she.*

NE WΔC PE, {

she.

P l u r a l.

NE WΔAN PE, *we.*NE WΔTETEN PE, *ye.*

NE WΔY PE, {

NE WΔLE PE, {

they.

The 1st Future Tense.

Coptic.

Sahidic.

Bash.

†NA,

†NA,

†NE, vel λ, *I shall.*

XNA,

KNA,

KNE, *thou, m.*

TENΔ,

TENΔ,

thou, f.

QNA,

QNA,

QNE, *he.*

CNA,

CNA,

CNE, *she.*

P l u r a l.

TENNA,

TENNA, TENΔ, TENNE, vel λ, *we.*

TETENNA,

TETN̄NA, TETN̄A,

ye.

CENΔ,

CENΔ,

CENE, *they.*

The 2nd Future Tense.

Singular.

Coptic.	Sahidic.	Bash.
ΕΙΝΑ,	ΕΙΝΑ,	ΑΙΝΑ vel ΝΕ, <i>I shall.</i>
ΕΚΝΑ,	ΕΚΝΑ,	ΑΚΝΑ, <i>thou, m.</i>
ΕΡΕΝΑ,	ΕΡΕΝΑ,	ΑΡΕΝΑ, <i>thou, f.</i>
ΕΦΝΑ, } ΕCΝΑ, }	ΕΦΝΑ, } ΕCΝΑ, }	ΑΦΝΑ, } ΑCΝΑ, }
	ΕΡΕ..ΝΑ,	ΑΡΕ..ΝΑ, <i>he & she.</i>
		<i>she.</i>

Plural.

ΕΝΝΑ,	Ν̄ΝΑ, ΕΝΝΑ,	ΑΝΝΑ, vel ΝΕ, <i>we.</i>
ΕΡΕΤΕΝΝΑ,	ΕΤΕΤ̄ΝΝΑ, ΕΤΕΤ̄ΝΑ,	ΑΡΕΤΕΝΝΑ, <i>ye.</i>
ΕΥΝΑ, ΟΥΝΑ,	ΕΥΝΑ, ΟΥΝΑ,	ΑΥΝΑ, <i>they.</i>

The Prefixes Copt. are sometimes written ΑΙΝΑ, ΑΚΝΑ, ΑΡΕΝΑ, etc.

The 3rd Future Tense.

Singular.

Coptic.	Sahidic.	Bash.
ΕΙÈ,	ΕΙÈ,	ΕΙÈ, <i>I shall.</i>
ΕΚÈ,	ΕΚÈ,	ΕΚÈ, <i>thou, m.</i>
ΕΡÈ,	ΕΡÈ,	ΕΡÈ, <i>thou f.</i>
ΕΦÈ, } ΕCÈ, }	ΕΦÈ, } ΕCÈ, }	ΕΦÈ, } ΕΡÈ, }
	ΕΡÈ,	<i>he and she.</i>
		<i>she.</i>

Plural.

ΕΝÈ,	ΕΝÈ,	ΕΝÈ, <i>we.</i>
ΕΡΕΤΕΝÈ,	ΕΤΕΤ̄ΝÈ,	ΕΤΕΤ̄ΝÈ, <i>ye.</i>
ΕΥÈ, ΕΡÈ,	ΕΥÈ, ΕΡÈ,	ΕΥÈ, ΕΡÈ, <i>they.</i>

The 4th Future Tense.

Singular.

Coptic.	Sahidic.	Bash.
ТА,	ТА, ТАΡΙ,	ТА, <i>I shall.</i>
	ТАРЕК,	<i>thou, m.</i>
ТЕРА,	ТЕРА,	ТЕРА, <i>thou, f.</i>
	ТАРЕϞ,	<i>he.</i>
	ТАРЕС,	<i>she.</i>

Plural.

ТАРḆ,	<i>we.</i>
ТАРЕṬḆ,	ТАΛΕΤΕḆ, <i>ye.</i>
ТАРОϞ,	<i>they.</i>

The Imperfect Tense.

Singular.

Coptic.	Sahidic.
ΝΑΙΝΑ,	ΝΕΙΝΑ, <i>I should.</i>
ΝΑΚΝΑ,	ΝЕКΝΑ, <i>thou, m.</i>
ΝΑΡΕΝΑ,	ΝΕΡΕΝΑ, <i>thou, f.</i>
ΝΑϞΝΑ, } ΝΑСНА, }	ΝΕϞΝΑ, } ΝΕСНА, }
	ΝΑΡΕ..ΝΑ, } } <i>he.</i> } <i>ΝΕΡΕ..ΝΑ, he & she.</i> } <i>she.</i>

Bash.

ΝΑΙΝΕ vel ΝΑ,	<i>I should.</i>
ΝΑΚΝΕ,	<i>thou, m.</i>
ΝΑΡΕΝΕ,	<i>thou, f.</i>
ΝΑϞΝΕ, } ΝΑСΝΕ, }	<i>he.</i> <i>he & she.</i>
	<i>she.</i>

Plural.

Coptic.	Sahidic.
ΝΑΝΝΑ ΠΕ,	ΝΕΝΝΑ ΠΕ, <i>we.</i>
ΝΑΡΕΤΕΝΝΑ ΠΕ,	ΝΕΤΕΤ̄ΝΑ ΠΕ, <i>ye.</i>
ΝΑῩΝΑ, ΝΑΡΕ..ΝΑ ΠΕ,	ΝΕῩΝΑ, ΝΕΡΕ..ΝΑ ΠΕ, <i>they.</i>

Bash.

ΝΑΝΝΕ ΠΕ, <i>we.</i>
ΝΑΡΕΤΕΝΝΕ ΠΕ, <i>ye.</i>
ΝΕῩΝΕ, ΝΑΡΕΝΕ ΠΕ, <i>they.</i>

The Subjunctive Mood.

Singular.

Coptic.	Sahidic.	Bash.
̄ΝΤΑ,	̄ΝΤΑ,	̄ΝΤΑ, <i>that I.</i>
̄ΝΤΕΚ,	̄ΝΓ,	̄ΝΓ, <i>thou, m.</i>
̄ΝΤΕ,	̄ΝΤΕ,	̄ΝΤΕ, <i>thou, f.</i>
̄ΝΤΕϞ, } ̄ΝΤΕϚ, }	̄ΝΕϞ, ̄ΝϞ, } ̄ΝϚ, }	̄ΝΕϞ, ̄ΝϞ, } ̄ΝΤΕ, } <i>he.</i> <i>he & she.</i> <i>she.</i>

Plural.

̄ΝΤΕΝ,	̄ΝΤ̄Ν,	̄ΝΤ̄Ν, <i>we.</i>
̄ΝΤΕΤΕΝ,	̄ΝΤΕΤ̄Ν,	̄ΝΤΕΤ̄Ν, <i>ye.</i>
̄ΝΤΟΥ, ̄ΝΤΕ,	̄ΝϚΕ, ̄ΝΤΕ,	̄ΝϚΕ, ̄ΝΤΕ, <i>they.</i>

The Optative Mood.

Singular.

Coptic.	Sahidic.	Bash.
ΜΑΡΙ,	ΜΑΡΙ,	ΜΑΛΙ, <i>I may,</i>
ΜΑΡΕΚ,	ΜΑΡΕΚ,	ΜΑΛΕΚ, <i>thou, m.</i>
ΜΑΡΕ,	ΜΑΡΕ,	ΜΑΛΕ, <i>thou, f.</i>
ΜΑΡΕϞ, } ΜΑΡΕϢ, }	ΜΑΡΕϞ, } ΜΑΡΕϢ, }	ΜΑΛΕϞ, } ΜΑΛΕϢ, }
	ΜΑΡΕ,	ΜΑΛΕ, <i>he & she.</i> <i>she.</i>

Plural.

ΜΑΡΕΝ,	ΜΑΡḆ,	ΜΑΛΕΝ, <i>we.</i>
ΜΑΡΕΤΕΝ,	ΜΑΡΕΤḆ,	ΜΑΛΕΤΕΝ, <i>ye.</i>
ΜΑΡΟΥ, ΜΑΡΕ,	ΜΑΡΟΥ, ΜΑΡΕ,	ΜΑΛΟΥ, ΜΑΛΕ, <i>they.</i>

The Imperative Mood.

Singular and Plural.

Α; ΑΡΙ or ΜΑ, or the root itself.

The Infinitive Mood.

Ἐ or Ἠ or the root itself.

Participles.

ΠΑΣΙΝ, ΠΕΚΣΙΝ, ΠΕϞΣΙΝ &c. ΟΡΠΣΙΝΤΑ, ΠΣΙΝΤΕΚ, ΠΣΙΝΤϞ &c.

The verb ΤΑΚΟ, *to destroy*, is given with the augments, to convey a more clear idea of their position.

Indicative Mood.

The 1st Present Tense.

Singular.

Coptic.		Sahidic.
†-ΤΑΚΟ,		†-ΤΑΚΟ, <i>I am destroying.</i>
κ-ΤΑΚΟ, } χ-ΤΑΚΟ, }		κ-ΤΑΚΟ, <i>thou art destroying, m.</i>
τε-ΤΑΚΟ,		τε-ΤΑΚΟ, <i>thou art destroying, f.</i>
ϕ-ΤΑΚΟ,		ϕ-ΤΑΚΟ, <i>he is destroying.</i>
с-ΤΑΚΟ,		с-ΤΑΚΟ, <i>she is destroying.</i>

Plural.

Coptic.		Sahidic.
ΤΕΝ-ΤΑΚΟ,		ΤἸ̄, OR ΤΕΝ-ΤΑΚΟ, <i>we are destroying.</i>
ΤΕΤΕΝ-ΤΑΚΟ,		ΤΕΤἸ̄, OR ΤΕΤΕΝ-ΤΑΚΟ, <i>ye are destroying.</i>
СΕ-ΤΑΚΟ,		СΕ-ΤΑΚΟ, <i>they are destroying.</i>

The 2nd Present Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ΕΙ-ΤΑΚΟ,	ΕΙ-ΤΑΚΟ,	ΕΙ-ΤΑΚΟ, <i>I am destroying, ὧν.</i>
ΕΚ-ΤΑΚΟ,	ΕΚ-ΤΑΚΟ,	ΕΚ-ΤΑΚΟ, <i>thou, m.</i>
ΕΡΕ-ΤΑΚΟ,	ΕΡΕ-ΤΑΚΟ,	ΕΛΕ-ΤΑΚΟ, <i>thou, f.</i>
Εϕ- } ΤΑΚΟ, ΕΡΕ- }	Εϕ- } ΤΑΚΟ, ΕΡΕ- }	Εϕ- } ΤΑΚΟ, <i>he.</i>
Εс- } ΤΑΚΟ, ΕΡΕ- }	Εс- } ΤΑΚΟ, ΕΡΕ- }	Εс- } ΤΑΚΟ, <i>she.</i>

Plural.

ΕΝ-ΤΑΚΟ,	Ἰ̄, OR ΕΝ-ΤΑΚΟ,	ΕΝ-ΤΑΚΟ, <i>we.</i>
ΕΤΕΤΕΝ-ΤΑΚΟ,	ΕΤΕΤἸ̄-ΤΑΚΟ,	ΕΤΕΤΕΝ-ΤΑΚΟ, <i>ye.</i>
ΕΥ- } ΤΑΚΟ, ΟΥ- }	ΕΥ- } ΤΑΚΟ, ΟΥ- }	ΕΥ- } ΤΑΚΟ, <i>they.</i>
ΕΡΕ- }	ΕΡΕ- }	ΕΛΕ- }

The Imperfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ΝΑΙ-ΤΑΚΟ ΠΕ,	ΝΕΙ-ΤΑΚΟ ΠΕ,	ΝΑΙ-ΤΑΚΟ ΠΕ, <i>I was.</i>
ΝΑΚ-ΤΑΚΟ ΠΕ,	ΝΕΚ-ΤΑΚΟ ΠΕ,	ΝΑΚ-ΤΑΚΟ ΠΕ, <i>thou, m.</i>
ΝΑΡΕ-ΤΑΚΟ ΠΕ,	ΝΕΡΕ-ΤΑΚΟ ΠΕ,	ΝΑΡΕ-ΤΑΚΟ ΠΕ, <i>thou, f.</i>
ΝΑϞ- } ΤΑΚΟ ΠΕ,	ΝΕϞ- } ΤΑΚΟ ΠΕ,	ΝΑϞ- } ΤΑΚΟ ΠΕ, <i>he.</i>
ΝΑΡΕ- } ΤΑΚΟ ΠΕ,	ΝΕΡΕ- } ΤΑΚΟ ΠΕ,	ΝΑΡΕ- } ΤΑΚΟ ΠΕ, <i>she.</i>
ΝΑϞ- } ΤΑΚΟ ΠΕ,	ΝΕϞ- } ΤΑΚΟ ΠΕ,	ΝΑϞ- } ΤΑΚΟ ΠΕ, <i>she.</i>
ΝΑΡΕ- } ΤΑΚΟ ΠΕ,	ΝΕΡΕ- } ΤΑΚΟ ΠΕ,	ΝΑΡΕ- } ΤΑΚΟ ΠΕ, <i>she.</i>

Plural.

ΝΑΝ-ΤΑΚΟ ΠΕ,	ΝΕΝ-ΤΑΚΟ ΠΕ,	ΝΑΝ-ΤΑΚΟ ΠΕ, <i>we.</i>
ΝΑΡΕΤΕΝ-ΤΑΚΟ ΠΕ,	ΝΕΤΕΤἆ-ΤΑΚΟ ΠΕ,	ΝΑΡΕΤΕΝ-ΤΑΚΟ ΠΕ, <i>ye.</i>
ΝΑΥ- } ΤΑΚΟ ΠΕ,	ΝΕΥ- } ΤΑΚΟ ΠΕ,	ΝΑΥ- } ΤΑΚΟ ΠΕ, <i>they.</i>
ΝΑΡΕ- } ΤΑΚΟ ΠΕ,	ΝΕΡΕ- } ΤΑΚΟ ΠΕ,	ΝΑΡΕ- } ΤΑΚΟ ΠΕ, <i>they.</i>

The 1st Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ΑΙ-ΤΑΚΟ,	ΑΙ-ΤΑΚΟ,	ΑΙ-ΤΑΚΟ, <i>I have.</i>
ΑΚ-ΤΑΚΟ,	ΑΚ-ΤΑΚΟ,	ΑΚ-ΤΑΚΟ, <i>thou, m.</i>
ΑΡΕ-ΤΑΚΟ,	ΑΡΕ-ΤΑΚΟ,	ΑΡΕ-ΤΑΚΟ, <i>thou, f.</i>
ΑϞ- } ΤΑΚΟ,	ΑϞ- } ΤΑΚΟ,	ΑϞ- } ΤΑΚΟ, <i>he.</i>
Α- } ΤΑΚΟ,	Α- } ΤΑΚΟ,	Α- } ΤΑΚΟ, <i>she.</i>
ΑϞ- } ΤΑΚΟ,	ΑϞ- } ΤΑΚΟ,	ΑϞ- } ΤΑΚΟ, <i>she.</i>
Α- } ΤΑΚΟ,	Α- } ΤΑΚΟ,	Α- } ΤΑΚΟ, <i>she.</i>

Plural.

Coptic.	Sahidic.	Bashmurić.
ΑΝ-ΤΑΚΟ,	ΑΝ-ΤΑΚΟ,	ΑΝ-ΤΑΚΟ, <i>we.</i>
ΑΡΕΤΕΝ-ΤΑΚΟ,	ΑΤΕΤ̄Ν-ΤΑΚΟ,	ΑΤΕΤ̄Ν-ΤΑΚΟ, <i>ye.</i>
ΑΥ- } ΤΑΚΟ, Α- }	ΑΥ- } ΤΑΚΟ, Α- }	ΑΥ- } ΤΑΚΟ, <i>they.</i> Α- }

The 2nd Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmurić.
ÈΤΑΙ-ΤΑΚΟ,	Ν̄ΤΑΙ-ΤΑΚΟ,	ΕΤΑΙ-ΤΑΚΟ, <i>I have.</i>
ÈΤΑΚ-ΤΑΚΟ,	Ν̄ΤΑΚ-ΤΑΚΟ,	ΕΤΑΚ-ΤΑΚΟ, <i>thou, m.</i>
ÈΤΑΡΕ-ΤΑΚΟ,	Ν̄ΤΑΡ-ΤΑΚΟ,	ΕΤΑΡΕ-ΤΑΚΟ, <i>thou, f.</i>
ÈΤΑϞ- } ΤΑΚΟ, ÈΤÀ- }	Ν̄ΤΑϞ- } ΤΑΚΟ, Ν̄ΤΑ- }	ΕΤΑϞ- } ΤΑΚΟ, <i>he.</i> ΕΤΑ- }
ÈΤΑϚ- } ΤΑΚΟ, ÈΤÀ- }	Ν̄ΤΑϚ- } ΤΑΚΟ, Ν̄ΤΑ- }	ΕΤΑϚ- } ΤΑΚΟ, <i>she.</i> ΕΤΑ- }

Plural.

ÈΤΑΝ-ΤΑΚΟ,	Ν̄ΤΑΝ-ΤΑΚΟ,	ΕΤΑΝ-ΤΑΚΟ, <i>we.</i>
ÈΤΑΡΕΤΕΝ-ΤΑΚΟ,	Ν̄ΤΑΤΕΤ̄Ν-ΤΑΚΟ,	ΕΤΑΡΕΤΕΝ-ΤΑΚΟ, <i>ye.</i>
ÈΤΑΥ- } ΤΑΚΟ, ÈΤÀ- }	Ν̄ΤΑΥ- } ΤΑΚΟ, Ν̄ΤΑ- }	ΕΤΑΥ- } ΤΑΚΟ, <i>they.</i> ΕΤΑ- }

The Pluperfect Tense.

Singular.

Coptic.	Sahidic.
ΝΕ ΔΙ-ΤΑΚΟ ΠΕ,	ΝΕ ΔΙ-ΤΑΚΟ ΠΕ, <i>I had.</i>
ΝΕ ΔΚ-ΤΑΚΟ ΠΕ,	ΝΕ ΔΚ-ΤΑΚΟ ΠΕ, <i>thou, m.</i>
ΝΕ ΔΡΕ-ΤΑΚΟ ΠΕ,	ΝΕ ΔΡΕ-ΤΑΚΟ ΠΕ, <i>thou, f.</i>

Coptic.	Sahidic.
$\left. \begin{array}{l} \text{NE } \Delta\text{Q-} \\ \text{NE } \dot{\Delta}\text{-} \end{array} \right\} \text{TAKO PE,}$	$\left. \begin{array}{l} \text{NE } \Delta\text{Q-} \\ \text{NE } \Delta\text{-} \end{array} \right\} \text{TAKO PE, } \textit{he.}$
$\left. \begin{array}{l} \text{NE } \Delta\text{C-} \\ \text{NE } \dot{\Delta}\text{-} \\ \text{NE } \Delta\text{PE-} \end{array} \right\} \text{TAKO PE,}$	$\left. \begin{array}{l} \text{NE } \Delta\text{C-} \\ \text{NE } \Delta\text{-} \\ \text{NE } \Delta\text{PE-} \end{array} \right\} \text{TAKO PE, } \textit{she.}$

P l u r a l.

Coptic.	Sahidic.
NE AN-TAKO PE,	NE AN-TAKO PE, <i>we.</i>
NE APETEN-TAKO PE,	NE ATETN̄-TAKO PE, <i>ye.</i>
NE AY-TAKO PE,	NE AY-TAKO PE, <i>they.</i>

The Present Tense Indefinite.

S i n g u l a r.

Coptic.	Sahidic.	Bashmuric.
ⲰⲀⲒ-ⲦⲀⲔⲐ,	ⲰⲀⲒ-ⲦⲀⲔⲐ,	ⲰⲀⲒ-ⲦⲀⲔⲐ, <i>I am.</i>
ⲰⲀⲕ-ⲦⲀⲔⲐ,	ⲰⲀⲕ-ⲦⲀⲔⲐ,	ⲰⲀⲕ-ⲦⲀⲔⲐ, <i>thou, m.</i>
ⲰⲀⲢⲈ-ⲦⲀⲔⲐ,	ⲰⲀⲢⲈ-ⲦⲀⲔⲐ,	ⲰⲀⲘⲈ-ⲦⲀⲔⲐ, <i>thou, f.</i>
$\left. \begin{array}{l} \text{ⲰⲀⲘ-} \\ \text{ⲰⲀⲢⲈ-} \end{array} \right\} \text{TAKO,}$	$\left. \begin{array}{l} \text{ⲰⲀⲘ-} \\ \text{ⲰⲀⲢⲈ-} \end{array} \right\} \text{TAKO,}$	$\left. \begin{array}{l} \text{ⲰⲀⲘ-} \\ \text{ⲰⲀⲘⲈ-} \end{array} \right\} \text{TAKO, } \textit{he.}$
$\left. \begin{array}{l} \text{ⲰⲀⲘ-} \\ \text{ⲰⲀⲢⲈ-} \end{array} \right\} \text{TAKO,}$	$\left. \begin{array}{l} \text{ⲰⲀⲘ-} \\ \text{ⲰⲀⲢⲈ-} \end{array} \right\} \text{TAKO,}$	$\left. \begin{array}{l} \text{ⲰⲀⲘ-} \\ \text{ⲰⲀⲘⲈ-} \end{array} \right\} \text{TAKO, } \textit{she.}$

P l u r a l.

ⲰⲀⲒ-ⲦⲀⲔⲐ,	ⲰⲀⲒ-ⲦⲀⲔⲐ,	ⲰⲀⲒ-ⲦⲀⲔⲐ, <i>we.</i>
ⲰⲀⲢⲈⲦⲈⲒ-ⲦⲀⲔⲐ,	ⲰⲀⲦⲈⲦⲒ̄-ⲦⲀⲔⲐ,	ⲰⲀⲦⲈⲦⲈⲒ-ⲦⲀⲔⲐ, <i>ye.</i>
$\left. \begin{array}{l} \text{ⲰⲀⲘ-} \\ \text{ⲰⲀⲢⲈ-} \end{array} \right\} \text{TAKO,}$	$\left. \begin{array}{l} \text{ⲰⲀⲘ-} \\ \text{ⲰⲀⲢⲈ-} \end{array} \right\} \text{TAKO,}$	$\left. \begin{array}{l} \text{ⲰⲀⲘ-} \\ \text{ⲰⲀⲘⲈ-} \end{array} \right\} \text{TAKO, } \textit{they.}$

The Imperfect Tense Indefinite.

Singular.

Coptic.

Sahidic.

NE Ψ AI-TAKO PE,	NE Ψ AI-TAKO PE, <i>I was.</i>
NE Ψ AK-TAKO PE,	NE Ψ AK-TAKO PE, <i>thou, m.</i>
NE Ψ ARE-TAKO PE,	NE Ψ ARE-TAKO PE, <i>thou, f.</i>
NE Ψ AQ- } TAKO PE,	NE Ψ AQ- } TAKO PE, <i>he.</i>
NE Ψ ARE- }	NE Ψ ARE- }
NE Ψ AC- } TAKO PE,	NE Ψ AC- } TAKO PE, <i>she.</i>
NE Ψ ARE- }	NE Ψ ARE- }

Plural.

NE Ψ AN-TAKO PE,	NE Ψ AN-TAKO PE, <i>we.</i>
NE Ψ ARETEN-TAKO PE,	NE Ψ ATETĒ-TAKO PE, <i>ye.</i>
NE Ψ AQ- } TAKO PE,	NE Ψ AQ- } TAKO PE, <i>they.</i>
NE Ψ ARE- }	NE Ψ ARE- }

Singular.

Bashmuric.

NE Ψ AI-TAKO PE,	<i>I was.</i>
NE Ψ AK-TAKO PE,	<i>thou, m.</i>
NE Ψ ALE-TAKO PE,	<i>thou, f.</i>
NE Ψ AQ- } TAKO PE,	<i>he.</i>
NE Ψ ALE- }	
NE Ψ AC- } TAKO PE,	<i>she.</i>
NE Ψ ALE- }	

Plural.

NE Ψ AN-TAKO PE,	<i>we.</i>
NE Ψ ATETEN-TAKO PE,	<i>ye.</i>
NE Ψ AQ- } TAKO PE,	<i>they.</i>
NE Ψ ARE- }	

The 1st Future Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
†NA-TAKO,	†NA-TAKO,	†NA, †NE-TAKO, <i>I shall.</i>
XNA-TAKO,	KNA-TAKO,	KNE-TAKO, <i>thou, m.</i>
TENA-TAKO,	TENA-TAKO,	<i>thou, f.</i>
QNA-TAKO,	QNA-TAKO,	QNE-TAKO, <i>he.</i>
CNA-TAKO,	CNA-TAKO,	CNE-TAKO, <i>she.</i>

Plural.

TENNA-TAKO,	TENNA- } TAKO,	TENNA- } TAKO, <i>we.</i>
	TENA- }	or TENNE- }
TETENNA-TAKO,	TETĒNA- } TAKO,	<i>ye.</i>
	TETĒA- }	
CENA-TAKO,	CENA-TAKO,	CENE-TAKO, <i>they.</i>

The 2nd Future Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
EINA-TAKO,	EINA-TAKO,	AINA- } TAKO, <i>I shall.</i>
		or AINE- }
EKNA-TAKO,	EKNA-TAKO,	AKNA-TAKO, <i>thou, m.</i>
EPENA-TAKO,	EPENA-TAKO,	APENA-TAKO, <i>thou, f.</i>
EQNA- } TAKO,	EQNA- } TAKO,	AQNA- } TAKO, <i>he.</i>
EPENA- }	EPENA- }	APENA- }
ECNA- } TAKO,	ECNA- } TAKO,	ACNA- } TAKO, <i>she.</i>
EPENA }	EPENA }	APENA }

Plural.

Coptic.	Sahidic.	Bashmuric.
ENNA-TAKO,	ENNA- } TAKO,	ANNA- } TAKO, <i>we.</i>
	NNA- }	or ANNE- }
EPETENNA-TAKO,	ETETNNA- } TAKO, APETENNA-TAKO, <i>ye.</i>	
	ETETNA- }	
EYNA- } TAKO,	EYNA- } TAKO,	EYNA-TAKO, <i>they.</i>
OYNA- }	OYNA- }	

The 3rd Future Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
EIÈ-TAKO,	EIE-TAKO,	EIE-TAKO, <i>I shall.</i>
EKÈ-TAKO,	EKE-TAKO,	EKE-TAKO, <i>thou, m.</i>
EPÈ-TAKO,	EPÉ-TAKO,	EPÉ-TAKO, <i>thou, f.</i>
EQE- } TAKO,	EQE- } TAKO,	EQE- } TAKO, <i>he.</i>
EPÈ- }	EPÉ- }	EPÉ- }
ECÈ- } TAKO,	ECE- } TAKO,	ECE- } TAKO, <i>she.</i>
EPÈ- }	EPÉ- }	EPÉ- }

Plural.

ENÈ-TAKO,	ENE-TAKO,	ENE-TAKO, <i>we.</i>
EPETENÈ-TAKO,	ETETNE-TAKO,	ETETNE-TAKO, <i>ye.</i>
EYÈ- } TAKO,	EYE- } TAKO,	EYE- } TAKO, <i>they.</i>
EPÈ- }	EPÉ- }	EPÉ- }

The 4th Future Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ТА-ТАКО,	ТА- ТАΡΙ- } ТАКО,	ТА-ТАКО, <i>I shall.</i>
	ТАРЕК-ТАКО,	<i>thou, m.</i>
ТЕРА-ТАКО,	ТЕРА-ТАКО,	ТЕРА-ТАКО, <i>thou, f.</i>
	ТАРЕϞ-ТАКО,	<i>he.</i>
	ТАРЕС-ТАКО,	<i>she.</i>

Plural.

ТАР̄Н-ТАКО,		<i>we.</i>
ТАРЕТ̄Н-ТАКО,	ТАΛΕΤΕΝ-ТАКО,	<i>ye.</i>
ТАРОΥ-ТАКО,		<i>they.</i>

The Imperfect Future.

Singular.

Coptic.	Sahidic.	Bashmuric.
ΝΑΙΝΑ-ТАКО,	ΝΕΙΝΑ-ТАКО,	ΝΑΙΝΕ- or ΝΑΙΝΑ- } ТАКО, <i>I should.</i>
ΝΑΚΝΑ-ТАКО,	ΝЕКΝΑ-ТАКО,	ΝΑΚΝΕ-ТАКО, <i>thou, m.</i>
ΝΑΡΕΝΑ-ТАКО,	ΝΕΡΕΝΑ-ТАКО,	ΝΑΡΕΝΕ-ТАКО, <i>thou, f.</i>
ΝΑϞΝΑ- } ТАКО,	ΝΕϞΝΑ- } ТАКО,	ΝΑϞΝΕ- } ТАКО, <i>he.</i>
ΝΑΡΕΝΑ- } ТАКО,	ΝΕΡΕΝΑ- } ТАКО,	ΝΑΡΕΝΕ- } ТАКО, <i>she.</i>
ΝΑСΝΑ- } ТАКО,	ΝЕСΝΑ- } ТАКО,	ΝΑСΝΕ- } ТАКО, <i>she.</i>
ΝΑΡΕΝΑ- } ТАКО,	ΝΕΡΕΝΑ- } ТАКО,	ΝΑΡΕΝΕ- } ТАКО, <i>she.</i>

Plural.

Coptic.	Sahidic.	Bashmuric.
NANNA-TAKO,	NENNA-TAKO,	NANNE-TAKO, <i>we.</i>
NAPETENNA-TAKO,	NETETĀ-TAKO,	NAPETENNE-TAKO, <i>ye.</i>
NAYNA- } TAKO,	NEYNA- } TAKO,	NEYNE- } TAKO, <i>they.</i>
NAPENA- }	NERENA- }	NAPENE- }

The Subjunctive Mood.

Singular.

Coptic.	Sahidic.	Bashmuric.
NTA-TAKO,	N̄TA-TAKO,	NTA-TAKO, <i>that I.</i>
NT EK-TAKO,	N̄R-TAKO,	NT R-TAKO, <i>thou, m.</i>
NT E-TAKO,	N̄TE-TAKO,	NT E-TAKO, <i>thou, f.</i>
NT EQ- } TAKO,	N̄EQ, N̄Q- } TAKO,	NT EQ, N̄Q- } TAKO, <i>he.</i>
NT E- }	N̄TE- }	NT E- }
NT EC- } TAKO,	N̄C- } TAKO,	NT EC, N̄C- } TAKO, <i>she.</i>
NT E- }	N̄TE- }	NT E- }

Plural.

NTEN-TAKO,	N̄TN-TAKO,	NTN-TAKO, <i>we.</i>
NTETEN-TAKO,	N̄TETN-TAKO,	NTETN-TAKO, <i>ye.</i>
NT OY- } TAKO,	N̄CE- } TAKO,	NT CE- } TAKO, <i>they.</i>
NT E- }	N̄TE- }	NT E- }

The Optative Mood.

Singular.

Coptic.	Sahidic.	Bashmuric.
МАРИ-ТАКО,	МАРИ-ТАКО,	МАΛΙ-ТАКО, <i>I may.</i>
МАРЕК-ТАКО,	МАРВК-ТАКО,	МАΛЕК-ТАКО, <i>thou, m.</i>
МАРЕ-ТАКО,	МАРЕ-ТАКО,	МАΛΕ-ТАКО, <i>thou, f.</i>
МАРЕϞ- } ТАКО,	МАРЕϞ- } ТАКО,	МАΛΕϞ- } ТАКО, <i>he.</i>
МАРЕ- } ТАКО,	МАРЕ- } ТАКО,	МАΛΕ- } ТАКО,
МАРЕС- } ТАКО,	МАРЕС- } ТАКО,	МАΛΕС- } ТАКО, <i>she.</i>
МАРЕ- } ТАКО,	МАРЕ- } ТАКО,	МАΛΕ- } ТАКО,

Plural.

МАРЕН-ТАКО,	МАРḆ-ТАКО,	МАΛΕΝ-ТАКО, <i>we.</i>
МАРЕТЕН-ТАКО,	МАРЕТḆ-ТАКО,	МАΛΕΤΕΝ-ТАКО, <i>ye.</i>
МАРОϞ- } ТАКО,	МАРОϞ- } ТАКО,	МАΛΟϞ- } ТАКО, <i>they.</i>
МАРЕ- } ТАКО,	МАРЕ- } ТАКО,	МАΛΕ- } ТАКО,

The Imperative Mood.

Singular and Plural.

À-ТАКО,	} <i>destroy.</i>
ÀΡΙ-ТАКО,	
ΜΑ-ТАКО,	
ΤΑΚΟ,	

The Infinitive Mood.

È-ТАКО,	} <i>to destroy.</i>
Ḇ-ТАКО,	
ТАΚΟ,	

Participles.

Coptic.	Sahidic.	Bashmurić.
ΣΙΝ,	ΘΙΝ,	ΣΙΝ,
ΠΑΣΙΝ or ΠΣΙΝΤΑ,	ΠΑΘΙΝ,	ΠΑΣΙΝ,
ΠΕΚΣΙΝ,	ΠΕΚΘΙΝ,	ΠΕΚΣΙΝ,
ΠΕΦΣΙΝ, &c.	ΠΕΦΘΙΝ, &c.	ΠΕΦΣΙΝ, &c.

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

Participles.

26. The participles are formed by Ε, ΕΤ or ΕΘ, before the prefixes to the verbs. There are also some peculiar forms of participles, which end in ΗΟΥΤ, Copt. ΗΥΤ, Sah. ωΟΥΤ, Copt. οΟΥΤ, Sah. and λΟΥΤ, Bash. as ΤΟΥΒΗΟΥΤ, Copt. ΜΩΟΥΤ, Copt. and ΜΔΟΥΤ, Bash.

Verbs united with particles expressive of time.

The particles ÈΤΕ, Copt. ḠΤΕΡΕ, Sah. *when*.

Singular.

Coptic.	Sahidic.	Bashmurić.
ÈΤΑΙ,	ḠΤΕΡΙ, ḠΤΕΡΕΙ,	ΕΤΑΙ, ἸΤΕΛΕΙ,
ÈΤΑΚ,	ḠΤΕΡΕΚ,	
ÈΤΑΡΕ,	ḠΤΕΡΕ,	ΕΤΑΦ, ἸΤΕΛΕΦ,
ÈΤΑΦ } ÈΤΑΡΕ,	ḠΤΕΡΕΦ, } ḠΤΕΡΕ,	
ÈΤΑΣ }	ḠΤΕΡΕΣ, }	

P l u r a l.

Coptic.	Sahidic.	Bashmuric.
ÈΤΑΝ,	ḲΠΤΕΡΕΝ,	ÈΤΑΝ, ḲΤΕΛΕΝ,
ÈΤΑΡΕΤΕΝ,	ḲΠΤΕΡΕΤḲ,	ÈΤΑΤΕΤΕΝ, ḲΤΕΛΕΤΕΝ,
ÈΤΑΥ, ÈΤΑΡΕ,	ḲΠΤΕΡΟΥ,	ḲΤΕΛΟΥ, ḲΤΕΛΕΥ.

Verbs with the particles Ψ ΑΤΕ, Copt. Ψ ΑΝΤΕ, Sah. until.

S i n g u l a r.

Coptic.	Sahidic.	Bashmuric.
Ψ Α†,	Ψ ΑΝΤΕΙ, Ψ ΑΝ†,	Ψ ΑΝΤΕΙ,
Ψ ΑΤΕΚ,	Ψ ΑΝΤḲ,	
Ψ ΑΤΕ,	Ψ ΑΝΤΕ,	
Ψ ΑΤΕϚ,	Ψ ΑΝΤϚ,	Ψ ΑΝΤΕ, Ψ ΑΝΤΕϚ,
Ψ ΑΤΕϚ,	Ψ ΑΝΤḲ,	

P l u r a l.

Ψ ΑΤΕΝ,	Ψ ΑΝΤḲ,
Ψ ΑΤΕΤΕΝ,	Ψ ΑΝΤΕΤḲ,
Ψ ΑΤΟΥ, Ψ ΑΤΕ,	Ψ ΑΝΤΟΥ, Ψ ΑΝΤΕ, Ψ ΑΝΤΟΥ.

Verbs with the particle ÈΝΕ or ÈΝ, if.

S i n g u l a r.

Coptic.	Sahidic.
ÈΝΔΙ, ÈΝΕΔΙ ΠΕ,	ΕΝΕΙ ΠΕ,
ÈΝΔΚ, ÈΝΕΔΚ ΠΕ,	ΕΝΕΚ ΠΕ,
ÈΝΔΡΕ ΠΕ,	ΕΝΕΡΕ ΠΕ,
ÈΝΔϚ, ÈΝΔΡΕ ΠΕ,	ÈΝΕϚ, } ΕΝΕΡΕ ΠΕ,
ÈΝΔϚ, ÈΝΕ Δ ΠΕ,	

P l u r a l.

ÈΝΔΝ ΠΕ,	ΕΝΕΝ ΠΕ,
ÈΝΔΡΕΤΕΝ ΠΕ,	ΕΝΕΤΕΤḲ ΠΕ,
ÈΝΔΥ, ÈΝΔΡΕ ΠΕ,	ΕΝΕΥ, ΕΝΕΡΕ ΠΕ.

Verbs with the particle $\omega\lambda\alpha\upsilon$, if, when.

Singular.

Coptic.	Sahidic.	Bashmuric.
$\lambda\iota\omega\lambda\alpha\upsilon$,	$\epsilon\iota\omega\lambda\alpha\upsilon$,	
$\lambda\kappa\omega\lambda\alpha\upsilon$,	$\epsilon\kappa\omega\lambda\alpha\upsilon$,	
$\lambda\rho\epsilon\omega\lambda\alpha\upsilon$,	$\epsilon\rho\omega\lambda\alpha\upsilon$,	$\lambda\lambda\epsilon\omega\lambda\alpha\upsilon$,
$\lambda\sigma\omega\lambda\alpha\upsilon$,	$\epsilon\sigma\omega\lambda\alpha\upsilon$,	
$\lambda\sigma\omega\lambda\alpha\upsilon$, } $\lambda\rho\epsilon\omega\lambda\alpha\upsilon$,	$\epsilon\sigma\omega\lambda\alpha\upsilon$, } $\epsilon\rho\omega\lambda\alpha\upsilon$,	

Plural.

$\lambda\alpha\upsilon\omega\lambda\alpha\upsilon$,	$\epsilon\alpha\upsilon\omega\lambda\alpha\upsilon$,
$\lambda\rho\epsilon\tau\epsilon\lambda\alpha\upsilon$,	$\epsilon\tau\epsilon\tau\bar{\eta}\omega\lambda\alpha\upsilon$,
$\lambda\gamma\omega\lambda\alpha\upsilon$, $\lambda\rho\epsilon\omega\lambda\alpha\upsilon$,	$\epsilon\gamma\omega\lambda\alpha\upsilon$, $\epsilon\rho\omega\lambda\alpha\upsilon$.

Verbs with the particle $\bar{\eta}\pi\alpha\tau\epsilon$, before.

Singular.

Coptic.	Sahidic.
$\bar{\eta}\pi\alpha\tau$,	$\bar{\eta}\pi\alpha\tau$,
$\bar{\eta}\pi\alpha\tau\epsilon\kappa$,	$\bar{\eta}\pi\alpha\tau\bar{\kappa}$,
$\bar{\eta}\pi\alpha\tau\epsilon$,	$\bar{\eta}\pi\alpha\tau\epsilon$,
$\bar{\eta}\pi\alpha\tau\epsilon\sigma$, } $\bar{\eta}\pi\alpha\tau\epsilon$,	$\bar{\eta}\pi\alpha\tau\sigma$, } $\bar{\eta}\pi\alpha\tau\epsilon$,
$\bar{\eta}\pi\alpha\tau\epsilon\varsigma$, }	$\bar{\eta}\pi\alpha\tau\varsigma$, }

Plural.

$\bar{\eta}\pi\alpha\tau\epsilon\lambda$,	$\bar{\eta}\pi\alpha\tau\bar{\eta}$,
$\bar{\eta}\pi\alpha\tau\epsilon\tau\epsilon\lambda$,	$\bar{\eta}\pi\alpha\tau\epsilon\tau\bar{\eta}$,
$\bar{\eta}\pi\alpha\tau\omicron\upsilon$, $\bar{\eta}\pi\alpha\tau\epsilon$,	$\bar{\eta}\pi\alpha\tau\omicron\upsilon$, $\bar{\eta}\pi\alpha\tau\epsilon$.

The Tenses.

The 1st Present Tense.

27. The 1st Present Tense is formed by adding the following prefixes to the root, † *I am*, κ, or χ Copt. before λ, μ, ν, ογ, or ρ, *thou art*, m.: **ΤΕ** *thou art*, f.: φ, *he is*; σ, *she is*; **ΤΕΝ**, C. **ΤΕΝ**, **ΤἸ**, S. *we are*; **ΤΕΤΕΝ**, C. **ΤΕΤΕΝ**, or **ΤΕΤἸ**, S. *ye are*; σϛ, *they are*. Thus, † **ϞΩΟΥΝ ἸΠΕΚΖΟΥΣΖΕΧ**, *I know thy tribulation*, Rev. II, 9. **ϞΟ ΝΝΟΕΙΚ**, *is an adulterer*, Luke XVI, 18. Sah. **ϞΕ Ϟ ΝΙΜΑΥ** *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. **ΕΡΕ**, *thou art*, f.; **ΕϞ** or **ΕΡΕ**, *he is*; **Εϛ** or **ΕΡΕ**, *she is*; **ΕΝ**, Copt. **ΕΝ** or **Ἰ**, Sah. *we are*; **ΕΤΕΤΕΝ**, **ΕΤΕΤἸ**, *ye are*; **ΕΥ**, **ΟΥ** or **ΕΡΕ**, *they are*.

29. The second person f. is **ΕΡΕ**, (Bash. **ΕΛΕ**;) but before vowels it is written **ΕΡ**, and occasionally, **ΕΡΑ**, as **ΕΡΕΙΡΕ**, *thou doest*; S. Ming. 258. **ΕΡΟΥΕΩ**, *thou wilt*; S. Zoeg. p. 509. Sometimes it is written **ῑ ῑΛΟΒΕ**, *thou art mad*; S. Acts XII, 15. The Bash. corresponds as **ΕΛϞΟΥΝ**, *thou knowest*, Zoeg. 151. **ΕΡΕ** the prefix of the third persons sing. and plur. is always separated from the verb, by the noun or some other word, as **ΕΡΕ ΠΟΥΖΗΤ ΜΟΚΖ**, *their heart was afflicted*, Matt. XXVI, 22. **ἔρε ογνιω† γαρ Ἰζουζεχ ωωπι**, *for great tribulation shall be*. Matt. XXIV, 21.

30. The Prefix **ΕΡΕ** appears to be almost indefinite as to time.

31. The third person plural is ΕΥ, but after τ it is written ΟΥ, as ΦΗΕΤ ΟΥΜΟΥΤ̄ ΕΡΟϞ, *when they call*. Matt. XXVII, 22.

È is the sign of the participle present as ÈCΩ È ΛΝΟΚ ΟΥCΖΙΜΙ ÑCΑΜΑΡΙΤΗΣ, *to drink, I being (οὔσα) a woman of Samaria*, John IV, 9. Ε ΔΝΟΝ ΖΕΝΡΩΜΕ ÑΖΡΩΜΑΙΟC, Ε ΜÑ ΝΟΒΕ ΕΡΟΝ, *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, ΔΝΟΚ ΔΕ ΕΙ ΖÑ ΤΕΤÑΙΜΗΤΕ, *but I am among you*, Luke XXII, 27. Sah. ΕΚ ΖΙ ΤΕΖΙΗ ΝÑΜΑϞ, *thou art in the way with him*. Matt. V, 25. Sah. ΕϞ ΖÑ ΤΠΕ, *is in heaven*. Matt. VI, 10. Sahidic.

33. The prefixes of this tense also express the present participle, as, ΑϞΝΑΥ ÈΟΥΡΩΜΙ ΕϞΖΕΜCΙ, *he saw a man sitting*, Matt. IX, 9. ΝΙΒ ΔΕ ΝΑΥΤ̄ΖΟ ÈΡΟϞ ΠΕ ΕΥΧΩÑΜΟC, *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, ΝΑΙ. *I was*; ΝΑΚ, *thou wast*, m. ΝΑΡΕ, *thou wast*, f. ΝΑϞ or ΝΑΡΕ, *he was*; ΝΑC or ΝΑΡΕ, *she was*. Plur. ΝΑΝ, *we were*; ΝΑΡΕΤΕΝ, *ye were*; ΝΑΥ or ΝΑΡΕ, *they were*. The Sahidic is ΝΕΙ, ΝΕΚ, ΝΕΡΕ, ΝΕϞ or ΝΕΡΕ, ΝΕC or ΝΕΡΕ. Plur. ΝΕΝ, ΝΕΤΕΤÑ, ΝΕΥ or ΝΕΡΕ. Sometimes the Sahidic is written without the Ε, as, ΝϞ, ΝC̄, ΝÑ, etc.

35. The Imperfect Tense has ΠΕ frequently following the verb, as, ΟΥΟΞ ΝΑΡΤΣΩ ΠΕ, *and taught*, John VII, 14. ΝΕΡΩΟΠ ΠΕ ΝΒΙ ΠΛΟΓΟΣ, *the word was*, John I, 1. Sah. ΝΑΡΪΩΝΤ ΔΕ ΠΕ ΠΙΠΑΣΧΑ, *and the Passover was near*, John XI, 55. ΔΕ ΝΕΡΛΖΕΡΑΤΪ ΠΕ ΝΒΟΛ, *but he stood without*, John XVII, 16 Sah.

ΝΑΡΕ or ΝΕΡΕ Sah. is generally separated from the verb, and usually occurs before the nominative preceding it, as ΝΑΡΕ ΝΙΜΑΘΗΤΗΣ ΘΟΥΗΤ, *the disciples were assembled*, John XX, 19. S. ΝΕΡΕ ΠΕΡΝΟΒ ΔΕ ΝΩΗΡΕ ΖΝ ΤΩΨΕ, *and his greater son was in the field*, Luke XXII, 25. Sah. The Bashmuric will probably be written occasionally ΝΑΛΕ.

The 1st Perfect Tense.

36. The Prefixes to the 1st Perfect Tense are ΔΙ, *I*; ΛΚ, *thou, m.* ΑΡΕ or ΑΡ, *thou, f.* ΛΓ or Λ, *he*; ΛΣ or Λ, *she*; Plur. ΔΗ, *we*; ΑΡΕΤΕΝ, ΑΤΕΤΝ, Sahidic, *ye*; ΑΥ or Λ, *they*.

37. When Λ occurs in composition it is usually found before the nominative to the verb, as ΠΗΣ Λ ΠΙΠΝΑ ΟΛΓ, *the spirit took Jesus*, Matt. IV, 1. Α ΙΣ ΣΟΟΣ ΝΑΡ, *Jesus said to him*. Sah. Mark XIV, 72. Α ΠΙΟΥΔΑΙ ΤΩΟΥΝ, *the Jews rose*, Acts XVIII, 12. Sah. ΝΗΕΤ Λ ΝΙΠΡΟΦΗΤΗΣ ΣΟΤΟΥ, *those things which the Prophets said*, Acts XXVI, 22.

38. Although Λ is used instead of the Prefixes ΛΓ, ΛΣ and ΑΥ, yet it occurs also with them; as, Λ ΤΑΨΕΡΕ ΛΣΪΩΝΤ ΕΦΜΟΥ, *my daughter hath approached to death*,

Mark. V, 23. ἃ ΠΕΡΑΤΑΝΑC ΑΡΩΘΕΝΑC ἔΒΟΥΝ ἔΠΡΗΤ
 ἸΟΥΔΑC, *Satan entered into the heart of Judas.* Luke
 XXII, 3. ΣΕ Α ΖΗΛΙΑC ΟΥΩ ΑΡΕΙ, *that Elias hath now
 come.* Matt. XVII, 12. Sah.

The 2nd Perfect Tense.

39. The 2nd Perfect Tense is distinguished by ΕΤ
 Copt. and ΠΤ Sah. being added to the first perfect, in
 all the persons, except that the 2 pers. fem. is ΠΤΑΡ,
 instead of ΠΤΑΡΕ.

40. The ΠΤΑ, is found in the same position in com-
 position as the ἃ in the first perfect, thus; ΠΤ Α ΙC
 ΔΕ ΧΟΟC ΕΤΒΕ, *but Jesus spoke concerning,* John XI, 13.
 Sah. ΕΝΕΜΙ ΣΕ ΠΧC ΕΤΑΡΤΩΝC ἔΒΟΛΒΕΝ ΝΗΕΤΜΩΟΥΤ,
we know that Christ hath risen from the dead. Rom. VI, 9.

41. The Prefixes are often found after the particle
 ΣΕ, *that*, and sometimes after ΕΝΕ, *if*; and ΑΛΛΑ, *but*.
 But the ΠΤ must not be confounded with ΠΤ, *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 ΑΙ ΠΕ, *I*; ΝΕ ΑΚ ΠΕ, *thou, m.*; ΝΕ ΑΡΕ ΠΕ, *thou, f.*;
 ΝΕ ΑC ΟΥ Α ΠΕ, *he*; ΝΕ ΑC ΟΥ Α ΠΕ, *she*; Plur. ΝΕ ΑΝ
 ΠΕ, *we*; ΝΕ ΑΡΕΤΕΝ ΟΥ ΑΤΕΤῆ, ΠΕ, *ye*. S. ΝΕ ΑΥ ΟΥ Α
 ΠΕ, *they*; as, ΝΕ ΑΦΕΡΖΗΤC ἸΡΙΚΙ ΠΕ, *had begun to de-
 cline,* Luke IX, 12. ΠΙΟΥΔΑΙ ΝΕ ΑΥΕΙ ΠΕ ΘΑ ΜΑΡΘΑ,
the Jews had come to Martha, John XI, 19 Sah. ΝΕ ΑΥ-
 ΝΑΥ ΓΑΡ ἔΡΟC ΤΗΡΟΥ ΠΕ, *for all had seen him,* Mark

VI, 50. This Tense is also found without the ΠΕ, as, *ἸΗΣΟΥ ΔΕ ΑΥΤΟΝ ΕΒΟΛΑ*, *Jesus had gone out*, John V, 13. *ΤΑΙ ΔΕ ΝΕ ΑΚΟΥΑΖΕ ΝΕΑ ΠΑΥΛΟΣ*, *and this had followed Paul*. Acts XVI, 17. Sah.

The Present Tense Indefinite.

43. This Tense is formed by adding Ω. and sometimes ΕΩ in the Sahidic to the Perfect Tense, as ΩΑΙ, *I*; ΩΑΚ, *thou, m.*; ΩΑΡΕ or ΩΑΡ, *thou, f.* ΩΑΛΕ, B. ΩΑΥ or ΩΑΡΕ, ΩΑΛΕ, B. *he*; ΩΑC or ΩΑΡΕ, ΩΑΛΕ, B. *she*; Plur. ΩΑΝ, *we*; ΩΑΡΕΤΕΝ, ΩΑΤΕΤΝ, S. *ye*; ΩΑΥ or ΩΑΡΕ, ΩΑΛΕ, 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 ΝΕ to it, as ΟΥΟΖ ΝΕ ΩΑΥC-ΟΝΖΥ ΠΕ, *and they had bound him, or he was bound*. Luke VIII, 29. ΝΕ ΩΑΥΟΥΩΜ ΠΕ ΝΕΜ ΝΙΕΘΜΟC, *he did eat with the gentiles*. Galat. II, 12.

The 1st Future Tense.

45. The Prefixes to the first Future are ΝΑ or ΝΕ Bash. with the Prefixes of the first Present Tense, as, †ΝΑ, *I*; Κ or ΧΝΑ, *thou, m.*; ΤΕΝΑ, *thou, f.*; ΞΝΑ. *he*; CΝΑ, *she*; Plur. ΤΕΝΝΑ. ΤΕΝΑ, Sah. *we*; ΤΕΤΕΝΝΑ, ΤΕΤΝΝΑ, Sah. *ye*; CΕΝΑ, *they*; thus: ΕCΕ ΠΙΛΦΟΤ Ε†ΝΑCΟQ. *to drink the cup which I shall drink?* Matt. XX, 22.

ΤΕΤΝΑΣΜΟΟC ΖΩΤΤΗΥΤḢ, *ye also shall sit.* Matt. XIX, 28. Sahidic.

The 2nd Future Tense.

46. The characteristics of the second Future are **ΝΑ** or **ΝΕ** Bash. united with the Prefixes of the second Present Tense, **ΕΙΝΑ**. *I*: **ΕΚΝΑ**. *thou, m.*; **ΕΡΕΝΑ**, *thou, f.*; **ΕΩΝΑ** or **ΕΡΕΝΑ**. *he*; **ΕCΝΑ** or **ΕΡΕΝΑ**, *she*; Plur. **ΕΝΝΑ** or **ḢΝΝΑ**. Sah. *we*; **ΕΡΕΤΕΝΝΑ** or **ΕΤΕΤḢΝΝΑ**, **ΕΤΕΤḢΝΑ**, Sah. *ye*; **ΕΥΝΑ** or **ΟΥΝΑ**, *they*; thus: **ΕΩΝΑΜΟΟΩΕ ḢΤΟΤΩ ḢΡΑΤΩ**, *he will go on foot.* Acts XX, 13. Sah. **ΣΕΚΑC ΖΩΤΤΗΥΤḢ ΕΤΕΤΝΑΠΙCΤΕΥΕ**, *that ye might believe.* John XIX, 35. Sah. **ΟΥΟZ ΠΩΛΟΛ ΕΤ ΟΥΝΑΕΡΒΩΚ**, *and the nation that they shall serve,* Acts VII, 7.

47. The second person fem. sing. Sah. occurs thus, **ΕΡΝΑ**. These Prefixes do not always express the Future, for instance they express the present participle, **ΠΕΤΡΟC ΜḢ ΙΩΖΑΝΝΗC ΕΥΝΑΒΩΚ ΕΖΟΥḢ Ε ΠΕΡΠΕ**, *Peter and John entering into the Temple,* Acts III, 3. Sah. and with **ΖΙΝΑ** they express the Subjunctive Mood.

The Coptic has sometimes **ΑΙΝΑ**, **ΑΚΝΑ**, **ΑΡΕΝΑ** etc. as, **ΖΑΡΑ ΑΩΝΑΣΕΜ ΖΛΙ ΖΙΩΤC**, *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 **ΕΙΕ**, *I*; **ΕΚΕ**, *thou, m.*; **ΕΡΕ**, *thou, f.*; **ΕΩΕ** or **ΕΡΕ**, *he*; **ΕCΕ** or **ΕΡΕ**, *she*; Plur. **ΕΝΕ**, *we*; **ΕΡΕΤΕΝΕ**, **ΕΤΕΤḢΝΕ**, Sah. *ye*; **ΕΥΕ**, **ΕΡΕ**, *they*; thus:

ΕΣΕΜΙΣΙ ΝΟΥΩΗΡΙ ΕΥΕΜΟΥΤ̄ ΕΠΕΦΡΑΝ, *she shall bring forth a son and they shall call his name.* Matt. I, 23. ΕΡΕ ΠΙΡΩΜΙ ΧΑ ΠΕΦΙΩΤ ΝΕΜ ΤΕΦΜΑΥ ΝΩΩ ΟΥΟΣ ΕΦΕΤΟΜΩ ΕΤΕΦΕΣΙΜΙ, *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, ΤΕΧΑΡΙΣ ΕΣΕΦΩΠΕ ΝΗΜΑΝ, *grace be with us,* 2. John 5. Sah. ΧΕΚΑΣ ΕΡΕ ΟΥΡΩΜΙ ΝΟΥΩΤ ΜΟΥ, *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, ΠΣΑΖ ΤΑΟΥΑΖΤ̄ ΝΩΩΚ, *Master, I will follow thee.* Matt. VIII, 19. Sah. ΟΥΟΣ ΖΗΠΠΕ ΤΕΡΑΕΡΒΟΚΙ, *and behold thou shalt conceive,* Luke I, 31. ΤΕΡΑΝΑΥ ΕΠΩΟῩ Ν̄ΦΤ̄, *thou shalt see the glory of God.* John XI, 40. ΤΑΡΝΡΝΟΒΕ ΧΕ ΝΤ-ΝΩΟΠ ΑΝ ΖΑ ΠΝΟΜΟΣ. *shall we sin because we are not under the law?* Rom. VI, 15. Sah. ΩΙΝΕ ΤΑΡΕΤΝΩΙΝΕ. ΤΩΖΜ̄ ΤΑΡΟΥΟΥΩΝ ΝΗΤΝ, *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 ΝΑ the characteristic of the future, as, ΝΑΙΝΑ, ΝΕΙΝΑ, *I*; ΝΑΚΝΑ, ΝΕΚΝΑ, Sah. *thou, m.*; ΝΑΡΕΝΑ, ΝΕΡΕΝΑ, Sah. *thou, f.*; etc. often with ΠΕ, ΟΥΟΣ ΘΑΙ ΝΑΣ-ΝΑΜΟΥ ΠΕ, *and she was about to die,* Luke VIII, 42. ΝΑΡΕ ΠΙΧΟΙ ΓΑΡ ΝΑΖΙΟΥῙ Ν̄ΠΕΦΛΟΥΙΝ ΕΜΜΑΥ, *for*

the ship was to cast out her burden there. Acts XXI, 3. **ΝΑΡΕΤΕΝΝΑΤΗΙΤΟΥ ΝΗΙ ΠΕ,** *ye would have given them to me.* Galat. IV, 15. **ΝΕΥΝΑΜΙΩΕ ΠΕ ΝΒΙ ΝΑΖΥΠΕΡΗΤΤΗΣ,** *my servants would fight,* John XVIII, 36. Sah.

The Subjunctive Mood.

51. The Prefixes to this Mood are **ΝΤΑ,** *I;* **ΝΤΕΚ,** **ΝΓ.** Sah. *thou, m.;* **ΝΤΕ,** *thou, f.;* **ΝΤΕQ,** **ΝΤΕ,** **ΝQ.** **ΝΕQ,** **ΝΤΕ.** Sah. *he;* **ΝΤΕC.** **ΝΤΕ.** **ΝC,** **ΝΤΕ.** Sah. *she;* Plur. **ΝΤΕΝ,** **ΝΤΝ,** Sah. *we;* **ΝΤΕΤΕΝ,** **ΝΤΕΤΝ.** Sah. *ye;* **ΝΤΟΥ,** **ΝΤΕ,** **ΝCΕ,** **ΝΤΕ,** 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, **ΝΕΥCΩΤΜ ΜΝ ΕΤΕCΜΗ ΝCΕΝΟΙ ΑΝ,** *they heard a voice, but they understood not,* Sah. Acts IX, 7. **CΕΝΑΠΑΡΑΔΙΔΟΥ ΝΜΟQ Ε ΤΟΥΤΟΥ ΝΝ-ΡΩΜΕ ΝCΕΜΟΟΥΤQ.** *they shall deliver him into the hands of men, they shall kill him.* Matt. XVII, 22. Sah.

Also **ΕΤΡΕQΛΕ ΝQΖΜΟΟC ΖΙΤΟΥΩΤQ,** *that he would ascend and sit with him.* Sah. Acts VIII, 31. **ΕΘΡΟΥΕ ΕΒΟΥΝ,** *that they went in,* Acts XIV, 1. **ΖΜ ΠΤΕΥCΩΤΜ ΕΡΟQ ΛΥΩ ΝCΕΝΑΥ ΝΜΑΕΙΝ ΕΝΕQΕΙΡΕ ΝΜΩΟΥ,** *when they heard and saw the miracles which he did.* Acts IX, 6. Sah. **ΖΜ ΠΤΡΑΩ,** *when I cry.* Ps. IV, 3. Sah.

After the Particles **ΖΙΝΑ,** **ΩΑΝ.** **ΖΩCΤΕ.** **ΞΕ,** **ΞΕΚΑC,** **ΜΗΠΟΤΕ** etc., it is the Subjunctive; as, **ΖΙΝΑ ΝΤΕΤΕΝ ΕΜΙ.** *that ye may know.* Matt. IX, 6.

The Optative Mood.

52. This Mood has **μαρ** added to the Prefixes of the second Present Tense, as, **μαρι**, *I*; **μαρεκ**, *thou, m.*; **μαρε**, *thou, f.*; **μαρεϚ**, **μαρε**, *he*; **μαρεσ**. **μαρε**, *she*; Plur. **μαρεν**, **μαρῆ**. Sah. *we*; **μαρετεν**. **μαρετῆ**, Sah. *ye*; **μαροϚ**, **μαρε**, *they*: thus, **μαρε παι ἄφοτ σεντ**, *this cup pass from me*. Matt. XXVI, 39. **μαρεϚναϚμεϚ μαρεϚτοϚσοϚ**, *let him deliver him, let him save him*, Psalm XXII, 8. The Bashmuric has **μαλεϚ**, **μαλεν**, etc.

The Imperative Mood.

53. The Imperative Mood is expressed by the root itself without any Prefix, as, **σωτεμ**. *hear thou, hear ye*; **σμοϚ**, *praise thou, praise ye*; or it takes **α**, **αρι**, or **μα** before the root, as, **ἄναϚ οϚοϚ ἄρεϚ ἔρωτεν**, *see, and keep you*, Luke XII, 15. **νηετωωνι ἄριφἄρι ἔρωϚ**, *heel the sick*, Matt. X, 8. **αριμῆτρε ελ παπεθοοϚ**, *bear witness of the evil*, John XVIII, 23. Sah. **ἄριφμεγῆ ἰφρη† ἔταϚσἄσι νενωτεν**, *remember, as he spoke with you*, Luke XXIV, 6. **φαι δε ἄριἔμι**, *and know this*, Luke XII, 39. **ἄσοσ**, Copt. **ἄσις**, Sah. *say, say ye*; **ἄμοϚ**, *come*; **ἄλι**, *take*, from **ελ**: **ἄλοκ**, Zoeg. p. 520. **ἄλωτῆ**, *suffer ye her*, John XII, 7. Sah. from **λο**. **ἄμι**, *bring*, from **εν** etc.

The Infinitive Mood.

54. The Infinitive Mood is sometimes expressed by the root itself, but more frequently it has **ἔ** or **ἠ** prefixed, as, **εϚκω†ἠσα σἄσι νεμαϚ**, *seeking to speak*

with him, Luke XII, 46. thus, ΑΓΤΑΟΥΟϞ ΕΣΜΟΥ ΕΡΩΤΕΝ, *he sent him to bless you*, Acts III, 26. ΟΥΟΖ ΑΙΙ ΕΠΕΣΗΤ ΕΝΑΖΜΟΥ, *and I have come down to deliver them*, Acts VII, 34. ΑΦΕΡΖΗΤΕ ΗΖΙΟΥΓΙ ΕΒΟΛ, *he began to cast out*, Luke XIX, 45. ΟΥΟΖ ΗΠΕ ΖΛΙ ΨΣΕΜΣΟΜ ΗΕΡΟΥΩ, *and no one could answer*, Matt. XXII, 46. ΑΥΩ ΑΥΑΡΧΕΙ ΝΩΛΣΕ, *and began to speak*, Acts II, 4. Sahidic.

The Coptic takes π before the verb as a sign of the Infinitive, as Ε ΠΚΟCΤ, πρὸς τὸ ἐνταφιάσαι με, *to my burial*, Sah. Matt. XXVI, 12. ΠCΟΥΩΝῚ, τὸ ἐπίστασθαί σε, Sap. 793.

Ε is also used to express the Infinitive with the verbs ΘΡΕ, ΤΡΕ, Sah. as, ΑΡΕΤΕΝΕΡΕΤΕΝ ΕΘΡΟΥΧΑ ΟΥΡΩΜΗ ΝΩΤΕΝ ΕΒΟΛ ΝΡΕΦῒΩΤΕΒ, *ye have asked them to release a murderer to you, or that they would etc.*, Acts III, 14. ΕΤΡΕΥΖΑΡΕΖ ΕΡΟϞ, *to keep him, or that they should keep etc.*, Acts XII, 4. ΕΘΡΕΚΛΙΤΟΥϞ, *to do them, σοι ποιῆσαι*, Acts XXII, 10. ΕΤΡΕϞ† ΝΟΥΜΕΤΑΝΕΛ Μ-ΠΙῒΛ, *to give repentance to Israel*, Sah. Acts V, 31. ΝΑ-ΝΟΥC ΝΑΝ ΕΤΡΕΝῒΩ ΜΠΙ ΜΛ, ὅδε εἶναι, *good for us to remain here, or that we should remain*, Mark. IX, 5. Sah. ΕΘΡΕ ΝΙΕΘΝΟC CΩΤΕΜ ΕΠΙCΑΣΙ, ἀκούσαι τὰ ἔθνη, *the gentiles to hear the word, or should hear the word*, Acts XV, 7.

We may here remark that ΣΙΝ the sign of action and ΘΡΕ are thus construed, ΕΠΣΙΝΤΟΥCΩΤΕΜ ΗCΩΝ, πρὸς τὸ πείθεσθαι αὐτούς, Copt. ΕΤΡΕΥCΩΤῚ ΝΑΝ, *to obey us, or that they may obey us*, James III, 3. ΗΕΝ ΠCΙΝΤΟΥΤΑCΘΟ, ἐν τῷ ὑποστρέφειν αὐτούς, *in their returning*, Luke II, 43.

The Participles.

55. The Participles of the Present Tense are expressed by the Prefixes of the 2nd Present Tense, as, **ΑΡΤΩΒΩΣ ΕΡΧΩΜΙΜΟΣ**, *he prayed, saying*, Matt. XXVI, 39. **ΕΥΚΙΜ ἸΤΟΥΛΑΦΕ ΕΡΧΩΜΙΜΟΣ**, *wagging their heads, saying*, Matt. XXVII, 39. **ΕΡΜΟΟΩΦΕ ΛΓΩ ΕΡΧΙΡΟΘΟΣ ΕΡΣΜΟΥ ΕΠΝΟΥΤΕ**, *walking and leaping, praising God*, Acts III, 8. S.

Participles are also expressed by the Prefixes of the Perfect and the Future with the relative pronoun prefixed, as, **ἸΘΩΟΥ ΔΕ ἘΤΑΥΣΩΤΕΜ ΑΥΤΩΟΥ ἸΦΤ**, *εί δὲ ἀκούσαντες, ἐδόξαζον τὸν κύριον, and they hearing, or (when they heard) glorified God*, Acts XXI, 20. **ΕΤΑΡΡΑΙ ΔΕ ἸΝΕΡΒΑΛ ἘΠΩΩΙ**, *and lifting up his eyes*, John VI, 5. **ΟΥΟΣ ΝΗΕΘΝΑΩΤΕΜ ΕΥἘΩΝἪ**, *and those hearing (οἱ ἀκούσαντες) shall live*, John V, 25. **ΕΘΝΑΤΑΚΟ**, *perituram*, John VI, 27.

Participles are also formed by prefixing ἔ to the signs of the Perfect Tense, as, **ἘΑΡΖΟΝΖΕΝ**, *παραγγέλαις*, Matt. X, 5. **ἘΑΥΤΡΑΠ**, *χοίναςτες*, Acts XIII, 27. **ἘΑΤΕΤΕΝΕΡΖΗΤΣ ΙΣΧΕΝ ἸΛἩΜ**, *ἀρχάμενοι, beginning from Jerusalem*, Luke XXIV, 47.

The Potential Mood.

56. The Letter **ϖ**, (**ϖ** 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

Future Tenses, thus: **ΝΑΥΣΟΒΝΙ ΣΕ ΛΗΡΗΟΥ ΣΕΝΑΩΝΟΖΕΜ** **ΝΙΠΙΣΟΙ ΕΜΑΥ**, *they took counsel whether they could save the vessel there*, Acts XXVII, 39. **ΤΕΡΓΕΝΕΑ ΝΙΜ ΠΕΤΝΑΕΩΤΑΓΟΣ**, *who can declare his generation*, Acts VIII, 33. Sah. **ΝΝΑΕΩΟΥΣΑΪ ΝΖΗΤΩ**, *δεῖ σωθῆναι*, *by which we can be saved*, Acts IV, 12. Sah. **ΕΥΣΩΪΜΟΣ ΝΑΩ ΣΕ ΝΙΜ ΕΘΝΑΩΝΟΖΕΜ**, *saying to him, who can be saved?* Mark X, 26.

Of the Prefix **ΩΟΥ**.

57. M. Quatremère says that **ωου**, when placed before verbs serves to indicate that a thing ought to be done, — that it merits to be done; as **ΑΥΤΟΥΤΩΝ ΤΕΥΣΙΣ ΕΒΟΛ ΝΩΟΥΣΟΛΠΣ**, *Il étendit sa main, qui eût mérité d'être coupée.* In composition it appears to express dignus, as, **ΖΩΣ ΖΑΝΩΟΥΜΕΝΡΙΤΟΥ ΝΕ ΝΕΚΜΑΝΩΠΙ**, *how worthy to be loved (lovely) are thy tabernacles*, Psalm LXXXIII, 1. **ΔΑΓΙΔ ΠΙΟΥΡΟ ΠΩΟΥΤΑΙΩ**, *David the king, very worthy to be honoured*. Prec. Copt. MS. p. 277, 284 etc. **ΖΩΒ ΝΩΟΥΡΩΠΗΡΕ ΝΙΜΩ**, *things worthy to be admired*, Zoeg. 619. Sahidic.

The Negative Prefixes.

The Negative Prefix **Ν**.

58. The negative Prefixes to verbs are **ΑΝ**, **Ν**, with **ΑΝ**, **Ν**, **Μ**, **ΝΠΕ**, **ΝΠΑΤΕ**, **ΤΜ**, **ΩΤΕΜ**, which are thus used.

The 1st Present Tense Negative.

Singular.

Coptic.	Sahidic.	Bashmuric.
̀̀̀̀ AN,	̀̀̀̀ AN,	EN OF ̀̀̀̀ EN, <i>I.</i>
̀̀̀̀ AN,	̀̀̀̀ AN,	<i>thou, m.</i>
̀̀̀̀ AN,	̀̀̀̀ AN,	<i>thou, f.</i>
̀̀̀̀ AN,	̀̀̀̀ AN,	ENQ EN, <i>he.</i>
̀̀̀̀ AN,	̀̀̀̀ AN,	<i>she.</i>

Plural.

̀̀̀̀ AN,	̀̀̀̀ AN,	<i>we.</i>
̀̀̀̀ AN,	̀̀̀̀ AN,	<i>ye.</i>
̀̀̀̀ AN,	̀̀̀̀ AN,	ENCE EN, <i>they.</i>

The 2nd Present Tense Negative.

Singular.

Coptic.		Sahidic.	
NAI AN,		NEI AN,	<i>I.</i>
NAK AN,		NEK AN,	<i>thou, m.</i>
NAP E AN,			<i>thou, f.</i>
NAQ AN,	} NAPE AN,	NEQ AN,	} NAPE AN, <i>he.</i> <i>he & she.</i>
NAC AN,		NET AN,	

Plural.

NAN AN,	NEN AN,	<i>we.</i>
NAPETEN AN,	NETETN AN,	<i>ye.</i>
NAYAN AN, NAPE AN,	NEY AN,	<i>they.</i>

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.

Coptic.

Sahidic.

Bashmurić.

NETANA AN,	NETANA, NEINA AN,	NETNE EN, <i>I.</i>
NETXNA AN,	NETPNA AN,	<i>thou, m.</i>
NETENA AN,	NETENA AN,	<i>thou, f.</i>
NETQNA AN,	NETQNA AN,	NETQNA EN, <i>he.</i>
NETCNA AN,	NETCNA AN,	<i>she.</i>

} NAPENA AN,

Plural.

NETENNA AN,	NETNNA AN,	<i>we.</i>
NETETENNA AN,	NETETNNA AN,	<i>ye.</i>
NETCENA AN,	NETCENA AN,	<i>they.</i>

The 2nd Future Tense Negative.

Singular.

Coptic.	Sahidic.
̀̀NNA,	̀̀NNA, <i>I.</i>
̀̀NNEK,	̀̀NNEK, <i>thou, m.</i>
̀̀NNE,	̀̀NNE, <i>thou, f.</i>
̀̀NNEQ, } ̀̀NNEC, }	̀̀NNEQ, } ̀̀NNEC, }
̀̀NNE,	̀̀NNE, <i>he and she.</i>
	<i>she.</i>

Plural.

̀̀NNEEN,	̀̀NNEEN, <i>we.</i>
̀̀NNETEN,	̀̀NNETEN, <i>ye.</i>
̀̀NNOY,	̀̀NNEY, <i>they.</i>

The 1st Present Tense Negative.

59. The first Present Tense Negative and Participle are thus expressed ̀̀N̄T̄C̄W̄ŌȲN ̀̀N̄P̄ĪP̄ŌM̄I ΔN, *I know not the man*, Mat. XXVI, 72. ΔΓΩ N̄T̄N̄ĒĪP̄E ΔN N̄T̄M̄E, *and we do not the truth*, 1 John I, 8. Sah. N̄Q̄C̄ŌŌȲN ΔN, *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 E to the Prefixes, as EN̄Q̄Δ̄ĪĀK̄P̄ĪN̄E ΔN N̄P̄C̄ŌM̄A, *not discerning the body*. 1 Cor. IX, 29. Sah. EN̄P̄N̄ĀY ΔN EB̄ŌΛ E P̄P̄H, *not seeing the sun*, Acts XII, 11. Sah. EN̄T̄EM̄P̄ŌH EN, *I am not worthy*, 1 Cor. XV, 9. Bash. EN̄CĒĀP̄ĪCK̄E EN ̀̀N̄Φ̄T̄, *they please not God*. 1 Thes. II, 15. Bashmuric.

The 2nd Present Tense Negative.

60. The second Present Tense Negative is thus formed, *ΝΑΥΟΥΗΟΥ ΑΝ ΉΠΙΟΥΑΙ ΠΙΟΥΑΙ ΉΜΟΝ*, *he is not far from each one of us*, Acts XVII, 27. *ΝΕΚΩΩΤ ΓΑΡ ΑΝ ΕΞΟ ΠΡΩΜΕ*, *for thou regardest not the face of men*. Mat. XXII, 16. Sah. *ΉΠΕΤΕ ΝΕΥΚΡΙΝΕ ΉΜΟϞ ΑΝ*, *who condemneth not himself*, Rom. XIV, 22. Sah.

The Perfect Tense Negative.

61. This Tense in the Coptic is thus presented to us. *ΝΕΤΑΪ ΓΑΡ ΑΝ ΉΘΑΖΕΜ ΝΙΘΜΗ*, *I came not to call the just*, Mark II, 17. *ΟΥ ΓΑΡ ΠΩΗΡΙ ΉΦΡΩΜΙ ΝΕΤΑϞΙ ΑΝ*, *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, *ΉΥΝΑΧΑ ΘΗΝΟΥ ΑΝ*, *he will not leave you*, 1 Cor. X, 13. *ΕΡΕ ΠΡΩΜΕ ΝΑΩΝϞ ΑΝ Ε ΟΕΙΚ ΉΜΑΤΕ*, *man shall not live by bread alone*, Mat. III, 4. Sah. *ΝΑΡΕ ΨΜΕΤΟΥΡΟ ΉΤΕ ΦΨ ΝΑΪ ΑΝ*, *the kingdom of God will not come*. Luke XVII, 20. *ΉΣΕΝΑΒΟΛϞ ΉΒΟΛ ΑΝ*, *which shall not be thrown down*. Mat. XXIV, 2.

The 2nd Future Tense Negative.

63. This future occurs without the *ΑΝ*, as *ΠΑΝΑΙ ΔΕ ΉΝΑΟΛϞ ΉΒΟΛ ΖΑΡΟϞ*, *my mercy I will not take from him*. Ps. LXXXIX, 33. *ΟΥΑΙ ΉΒΟΛ ΉΉΗΤΟΥ ΉΝΕΥΛΟϞΛΕϞ*, *one of them shall not be broken*, Ps. XXXIV, 20. *ΉΝΕΤΕΝΦΟϞ ΉΜΕΩΤ ΝΙΒΑΚΙ ΉΤΕ ΠΪϞ̄*, *ye shall not have gone over*

the cities of Israel, Mat. X, 23. When these Prefixes follow the Particles ΣE , ΣEKAC , $\Sigma\text{OΠOC}$, &c., they express the Subjunctive.

It may perhaps be hardly necessary to observe that the Prefix is sometimes written EN instead of $\bar{\text{n}}$.

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 , } MEPE , *he and she.*
 } *she.*

Plural.

MEY , MEPE , *they.*

The Imperfect Tense.

NEMEQ , *he.*

The Perfect Tense.

MAK , *thou, m.*

MAQ , *he.*

E is found prefixed to this form as the sign of the Participle, as EMEQ , EMEC , EMEY , &c.

The Negative Prefix ἸΠΕ.

The Present Tense.

Singular.		Plural.
Coptic.		Coptic.
ἸΠΑΙ, <i>I.</i>		ἸΠΑΝ, <i>we.</i>
ἸΠΑΚ, <i>thou, m.</i>		ἸΠΑΤΕΤΕΝ, <i>ye.</i>
ἸΠΑΡΕ, <i>thou, f.</i>		ἸΠΑΥ, ἸΠΑΡΕ, <i>they.</i>
ἸΠΑϞ, } <i>he.</i>	ἸΠΑΡΕ, <i>he and she.</i>	
ἸΠΑΣ, } <i>she.</i>		

The Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ἸΠΙ,	ἸΠΕΙ, ἸΠΙ,	<i>I.</i>
ἸΠΕΚ,	ἸΠΕΚ,	ΕΜΠΕΚ, <i>thou, m.</i>
ἸΠΕ,	ἸΠΕ,	<i>thou, f.</i>
ἸΠΕϞ,	ἸΠΕϞ, { ἸΠΕ, <i>he.</i>	ΕΜΠΕϞ, <i>he.</i>
ἸΠΕΣ,	ἸΠΕΣ, { and <i>she.</i>	ΕΜΠΕΣ, <i>she.</i>

Plural.

ἸΠΕΝ,	ἸΠἸ, ἸΠΕΝ,	<i>we.</i>
ἸΠΕΤΕΝ,	ἸΠΕΤἸ,	<i>ye.</i>
ἸΠΟΥ,	ἸΠΟΥ, ἸΠΕ,	ΕΜΠΟΥ, <i>they.</i>

ε before the π is a sign of the Participle.

The Subjunctive.

The Imperfect and Perfect Tenses.

Singular.

Coptic.

ΕΤΕΜΠ, *I.*ΕΤΕΜΠЕК, *thou, m.*ΕΤΕΜΠΕ, *thou, f.*

ΕΤΕΜΠΕϞ,	}	ΕΤΕΜΠΕ,	<i>he.</i>
ΕΤΕΜΠΕϢ,			<i>he and she.</i>

Plural.

ΕΤΕΜΠΕΝ, *we.*ΕΤΕΜΠΕΤΕΝ, *ye.*ΕΤΕΜΠΟΥ, *they.*

These Prefixes in Coptic correspond with ΠΤΕΡΙΤῸ in Sahidic.

The Negative Prefix ΜΠΑΤΕ.

The Indicative and Subjunctive.

Singular.

Coptic.

Sahidic.

ΜΠΑ†,

ΜΠΑ†, *I.*

ΜΠΑΤЕК,

ΜΠΑΤΚ̄, *thou, m.*

ΜΠΑΤΕ,

ΜΠΑΤΕ, *thou, f.*

ΜΠΑΤΕϞ,	}	ΜΠΑΤΕ.
ΜΠΑΤΕϢ,		

ΜΠΑΤϞ,	}	ΜΠΑΤΕ,	<i>he.</i>
ΜΠΑΤϢ,			<i>he & she.</i>

P l u r a l.

Coptic.	Sahidic.
ἸΠΑΤΕΝ,	ἸΠΑΤḂ, <i>we.</i>
ἸΠΑΤΕΤΕΝ,	ἸΠΑΤΕΤḂ, <i>ye.</i>
ἸΠΑΤΟΥ, ἸΠΑΤΕ,	ἸΠΑΤΟΥ, ἸΠΑΤΕ, <i>they.</i>

The Imperfect and Pluperfect Tenses.

S i n g u l a r.

Coptic.	Sahidic.
ΝΕ ἸΠΑ† ΠΕ,	ΝΕ ἸΠΑ† ΠΕ, <i>I.</i>
ΝΕ ἸΠΑΤΕΚ ΠΕ,	ΝΕ ἸΠΑΤḂ ΠΕ, <i>thou, m.</i>
ΝΕ ἸΠΑΤΕ ΠΕ,	ΝΕ ἸΠΑΤΕ ΠΕ, <i>thou, f.</i>
ΝΕ ἸΠΑΤΕϞ ΠΕ,	ΝΕ ἸΠΑΤϞ ΠΕ, <i>he.</i>
ΝΕ ἸΠΑΤΕC ΠΕ,	ΝΕ ἸΠΑΤḂ ΠΕ, <i>she.</i>

&c. &c.

The Negative Prefixes ϞΤΕΜ Copt. and ΤḂ Sah.

S i n g u l a r.

Coptic.	Sahidic.
ἸΤΑϞΤΕΜ,	ἸΤΑΤḂ, <i>I.</i>
ἸΤΕΚϞΤΕΜ,	ἸΤḂ, <i>thou, m.</i>
ἸΤΕϞΤΕΜ,	ἸΤΕΤḂ, <i>thou, f.</i>
ἸΤΕϞϞΤΕΜ, } ἸΤΕϞΤΕΜ,	ἸΤḂ, } <i>he.</i>
ἸΤΕCϞΤΕΜ, }	ἸΤḂ, } <i>he & she.</i>
	ἸḂ, } <i>she.</i>

P l u r a l.

ἸΤΕΝϞΤΕΜ,	ἸΤḂ, <i>we.</i>
ἸΤΕΤΕΝϞΤΕΜ,	ἸΤΕΤḂ, <i>ye.</i>
ἸΤΟΥϞΤΕΜ, ἸCΕϞΤΕΜ,	ἸCΕΤḂ, <i>they.</i>

The Subjunctive.

The Imperfect and Pluperfect Tenses.

Singular.

Sahidic.

ḢṢṢṢṢṢṢ, *I.*ḢṢṢṢṢṢṢ, *thou, m.*ḢṢṢṢṢṢṢ, *thou, f.*ḢṢṢṢṢṢṢ, *he.*ḢṢṢṢṢṢṢ, *she.*

Plural.

ḢṢṢṢṢṢṢ, *they.*

Conditional.

Singular.

Coptic.

Sahidic.

Bashmurić.

ΑΙΩΤΕΜ,

ΕΙΤḢ,

I.

ΑΚΩΤΕΜ,

ΕΚΤḢ,

thou, m.

ΑΡΕΩΤΕΜ,

ΕΡΕΤḢ,

thou, f.

ΑΦΩΤΕΜ,

ΕΦΤḢ,

he.

ΑΩΤΕΜ,	} ΑΡΕΩΤΕΜ,	} ΕΦΤḢ,	} ΕΡΕΤḢ, ΑΛΕΩΤΕΜ,	<i>he & she.</i>
ΑΩΤΕΜ,				

she.

Plural.

ΑΝΩΤΕΜ,

ΕΝΤḢ,

we.

ΑΡΕΤΕΝΩΤΕΜ,

ΕΤΕΤḢṢṢṢṢ,

ye.

ΑΥΩΤΕΜ,

ΕΥΤḢ,

they.

Another particle with this Prefix in the Sahidic is ΩΑΝ, *if*, as ΕΙΩΑΝΤḢ, ΕΚΩΑΝΤḢ, etc.

The Imperative.

Coptic.	Sahidic.	Bashmurić.
ἰπερ,	ἰπῤῥ,	ἰπελ,
ἰπενῶρε,	ἰπῤῥτρε,	ἰπελτρε.

These take the Pronoun Suffixes, as ἰπενῶρι, for which see the auxiliary verb ῶρε, Coptic. τρε, Sahidic which are below.

The Infinitive.

Coptic.	Sahidic.	Bashmurić.
ἔῶτεμ,	εἰτῤῥ,	εῶτῤῥ,
and	and	
ἔῶτεμῶρε,	εἰτῤῥτρε,	
ἔῶτεμῶρε,	εἰτῤῥετρε.	

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

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

Singular.

Coptic.	Sahidic.	Bashmurić.
ῶρι,	τρα,	I.
ῶρεκ,	τρεκ,	thou, m.
ῶρε,	τρε,	thou, f.
ῶρεϥ, } ῶρε,	τρεϥ, } τρε,	he.
ῶρεϥ, }	τρεϥ, }	he and she.
		she.

Plural.

ῶρεν,	τρεν,	we.
ῶρετετεν, ῶρετεν,	τρετετεῤῥ, τρετεῤῥ,	ye.
ῶροϥ, ῶρε,	τρεϥ, τρε,	τροϥ, they.

65. The Auxiliary is thus used $\text{NH DE ETAGH\text{E}RI-}$
 XWNT , and have made me angry, or have provoked me.
 Num. XV, 23. $\text{AQ\text{E}PO H\text{M}OC E\text{X}\text{F}E \text{N}\text{OIK}$, causeth her to
 commit adultery. Matt. XIX, 9. $\text{AG\text{T}PE \text{P}\text{X}\text{O}\text{I} \text{ACA}\text{I}$, they
 made the vessel that it should be lightened, or they light-
 ened the vessel. Acts XXVII, 38. Sahidic. $\text{H\text{N}\text{A}\text{T}\text{R}\text{E}\text{T}\text{E}\text{T}\text{H}\text{N}\text{P}\text{M}\text{E}\text{E}\text{Y}\text{E} \text{H}\text{N}\text{E}\text{Q}\text{Z}\text{B}\text{H}\text{Y}\text{E}$, I will cause that you remember
 his works, I will remind you of his works, 1 John 10.
 Sah. $\text{M}\text{H}\text{N}\text{C}\text{A} \text{T}\text{P}\text{A}\text{B}\text{O}\text{K}$, after my departure. Acts XX, 29.
 Sahidic. $\text{P}\text{C}\text{C} \text{F}\text{H}\text{E}\text{T}\text{E}\text{R}\text{O} \text{H}\text{N}\text{AI}$, the Lord who doeth these
 things, Acts XV, 17. $\text{E}\text{P}\text{O}\text{Y}\text{N}\text{A}\text{Y} \text{E}\text{R}\text{O}\text{Y} \text{H}\text{X}\text{E} \text{N}\text{I}\text{P}\text{O}\text{M}\text{I}$,
 that men may see them, Matt. XXIII, 5. $\text{E}\text{P}\text{E}\text{R}\text{E}\text{T}\text{E}\text{N}\text{O}\text{W}$
 $\text{E}\text{T}\text{AI} \text{E}\text{P}\text{I}\text{C}\text{T}\text{O}\text{L}\text{H}$, that ye read this epistle, 1 Thes. V, 26.

66. EPE and TPE are signs of the Subjunctive with
 E , or some sign of the Subjunctive before them, as
 $\text{E}\text{P}\text{E}\text{K}\text{A}\text{I}\text{T}\text{O}\text{Y}$, that thou mayest do them, or to do them.
 Acts XXII, 10. $\text{E}\text{P}\text{E}\text{Q}\text{W}\text{O}\text{P}\text{I} \text{H}\text{I}\text{O}\text{T} \text{H}\text{O}\text{Y}\text{M}\text{H}\text{W} \text{H}\text{E}\text{O}\text{N}\text{O}\text{C}$,
 that he might be the father of many nations, Rom.
 IV, 18. $\text{E}\text{P}\text{O}\text{Y}\text{C}\text{A}\text{X}\text{I} \text{N}\text{A}\text{Z}\text{P}\text{A}\text{K}$, that they might speak be-
 fore thee, Acts XXIII, 30. $\text{Z}\text{A}\text{P}\text{C} \text{O}\text{N} \text{E}\text{T}\text{P}\text{A}\text{N}\text{A}\text{Y} \text{E}\text{T}\text{K}\text{E}\text{Z}\text{P}\text{O}\text{M}\text{H}$,
 it is necessary also that I should see Rome. Acts
 XIX, 21. Sah. $\text{N}\text{A}\text{N}\text{O}\text{Y}\text{C} \text{N}\text{A}\text{N} \text{E}\text{T}\text{P}\text{E}\text{N}\text{E}\text{W} \text{H}\text{I}\text{P}\text{A}\text{I} \text{M}\text{A}$, it is
 good for us that we should remain here, or to remain here.
 Mark IX, 5. Sah. $\text{E}\text{P}\text{E} \text{N}\text{I}\text{E}\text{H}\text{N}\text{O}\text{C} \text{C}\text{O}\text{W}\text{T}\text{E}\text{M} \text{E}\text{P}\text{I}\text{C}\text{A}\text{X}\text{I}$, that
 the gentiles should hear the word, Acts XV, 7. $\text{E}\text{T}\text{H}\text{I}\text{P}\text{E}\text{Q}\text{B}\text{O}\text{K}$
 $\text{E}\text{Z}\text{O}\text{Y}\text{N}$, that he would not go in, Acts XIX, 31. Sah.
 $\text{H}\text{N}\text{N}\text{C}\text{A} \text{T}\text{P}\text{E} \text{P}\text{E}\text{W}\text{T}\text{O}\text{R}\text{T}\text{P} \text{L}\text{O}$, after the tumult ceased, Acts
 XX, 1. Sah. $\text{E}\text{T}\text{P}\text{E}\text{Y}\text{Z}\text{A}\text{P}\text{E}\text{Z} \text{E}\text{P}\text{O}\text{Q}$, to keep him, or that
 they should keep him. Acts XII, 4. Sah.

It will be seen that **εϑρε** and **ετρε** 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 ερ, p̄, Sah. ελ, Bash. to be, to do.

67. When the verb **ερ, p̄** or **ελ**, is joined to a noun, it is a verb, as **ογωινι**, *light*; **ερωγωινι**, *to enlighten or to make light*; **μεϑρε**, *a witness*; **ερμεϑρε**, *to bear witness*.

ερ is prefixed to verbs, and nouns used verbally, derived from the Greek, as **ναγεραспаζεσθε ἴμοσ**, *they saluted him*, Mark IX, 15. **εγερζελιπс ἐπεφραν**, *they shall hope in his name*, Mat. XII, 21. — But **p̄** in Sah. is very seldom prefixed to words derived from the Greek.

†, *to give*, is also an auxiliary, and is joined to **ωσγ**, Copt. **εσοσγ**. Sah. **εασγ**. Bash. *glory*. **†ωσγ**, **†εσοσγ**, Sah. *to give glory, to glorify*. **τοτ**, Copt. **τοот**, Sahidic. **таат**, Bash., *the hand*, **†тот**, **†тоот**, *to give the hand, to help*. **ἴκαλ**, *sorrow, grief*, **†ἴκαλ**, *to give sorrow, to afflict*.

Of Irregular and defective Verbs.

68. Of the verb **πε**, *to be*, which is generally accompanied with a personal Pronoun, as **ἀνοκ πε**, *I am*. Psalm XLIX, 7. **ἄτοκ πε**, *thou art*, Ezech. XXXVIII, 17. **ἴσοσ πε**, *he is*, John XIII, 26. **ἀνον πε**, *we are*, 1. John III, 1. Sah. **ἄτωτἄ πε**, *ye are*, Matt. V, 14. Sahidic.

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

The Present Tense.

Singular.

Masc.	Fem.
ΠΕ, <i>I am</i> , m.	ΤΕ, <i>I am</i> , f.
ΠΕ, <i>thou art</i> , f.	ΤΕ, <i>thou art</i> , f.
ΠΕ, <i>he or it is</i> .	ΤΕ, <i>she or it is</i> .

Plural.

ΝΕ,	} <i>are</i> .
ΠΕ,	
ΤΕ,	

we
ye
they

The Imperfect Tense.

Sing. and Plural.

ΝΕ ΠΕ,	<i>was or were</i> , m.
ΝΕ ΤΕ,	<i>was or were</i> , f.
ΝΕΥ,	<i>were</i> .

The Irregular Verb ΣΕ, ΧΟ, ΧΩ, or ΧΟΟ, Sah. ΝΑ, Bash. to say.

The Present Tense.

Singular.

Coptic.

†ΧΩ ἸΜΟС,	} <i>I say</i> .
†ΧΟС,	
κΧΩ ἸΜΟС,	<i>thou sayest</i> , m.
εϞΧΩ ἸΜΟС,	} <i>he or she says</i> .
ΧΩ ἸΜΟС,	
εСΧΩ ἸΜΟС,	

Singular.

Sahidic.

†ΧΟΟC, *I say.*ΕΚΧΩ, *thou sayest, m.*

ΧΩ ΜΜΟC,	}	ΕΡΕΧΩ ΜΜΟC,	<i>he says.</i>
ϚΧΩ ΜΜΟC,			<i>he or she says.</i>

ΕCΧΩ ΜΜΟC, *she says.*

Plural.

Coptic and Sahidic.

ΤΕΝΧΩ ΜΜΟC, *we say.*ΤΕΤΕΝΧΩ & ΤΕΤΝΧΩ ΜΜΟC, *ye say.*

ΕΥΧΩ ΜΜΟC,	}	<i>they say.</i>
CEΧΩ ΜΜΟC,		

The Imperfect Tense.

Singular.

Coptic.

ΝΑΙΧΩ ΜΜΟC,

ΝΑϚΧΩ ΜΜΟC,

Sahidic.

ΝΕΙΧΩ ΜΜΟC, *I did say.*ΝΕϚΧΩ ΜΜΟC, *he did say.*

Plural.

ΝΑΥΧΩ ΜΜΟC,

ΝΕΥΧΩ ΜΜΟC, *they did say.*

The Perfect Tense.

Singular.

Coptic.

ΑΙΧΩΤΟΥ,

ΑΚΧΟC,

ΑϚΧΟC,

ΑCΧΟC,

Sahidic.

ΠΕΧΑΙ, *I have said.*

ΑΙΧΩΤΟΥ,	}	<i>thou, m.</i>
ΑΚΧΟΟC,		

ΑϚΧΕ, *he.*ΑϚΧΟC, } ΑϚΧΑC, *he.*ΑϚΧΟΟC, } ΑΧΟΟC, *he or she.*ΑCΧΟΟC, *he and she.*

P l u r a l.

Coptic.		Sahidic.
ΑΡΕΤΕΝΣΩ ἴμος, <i>ye.</i>		
ΠΕΣΩΟΥ ἴμος, <i>they.</i>		ΑΥΣΟΥΣ, <i>they.</i>
ΑΥΣΟΣ,		

The Future Tense.

S i n g u l a r.

Coptic.		Sahidic.
ΕΚÈΣΟΣ,		ΕΚΕΣΟΥΣ, <i>thou shalt, etc.</i>
ΕΦΝΑΣΟΣ,		ΦΝΑΣΟΥΣ, } <i>he.</i>
		ΕΦΝΑΣΟΥΟΥ, }

P l u r a l.

ΤΕΝΝΑΣΕ, <i>we.</i>	ΤΕΝΑΣΟΣ, <i>we.</i>
ΕΥÈΣΩΟΥ, <i>they.</i>	ΕΦΝΑΣΟΥΟΥ, <i>they.</i>

The Imperative Mood.

Coptic.		Sahidic.
ΑΣΟΣ,		ΑΣΙC, <i>say.</i>

The Infinitive.

Coptic.		Sahidic.
ΑΣΟΥ,		ΑΣΙC, <i>to say.</i>

The Perfect Tense.

S i n g u l a r.

Coptic.		Sahidic.	Bashmurić.
ΠΕΣΗ,		ΠΕΣΑΙ, ΠΕΣΗ,	<i>I said.</i>
ΠΕΣΑΚ,		ΠΕΣΑΚ,	<i>thou, m.</i>
ΠΕΣΑΦ, } ΠΕΣΕ,	ΠΕΣΑΦ, } ΠΕΣΕ,	ΠΕΣΕΦ, <i>he.</i>	
ΠΕΣΑΣ, } ΠΕΣΕ,	ΠΕΣΑΣ, } <i>he and she.</i>	ΠΕΣΕC, <i>she.</i>	

P l u r a l.

Coptic.	Sahidic.	Bashmurić.
ΠΕΣΑΝ,		<i>we.</i>
ΠΕΣΩΤΕΝ,		<i>ye.</i>
ΠΕΣΑΥ, ΠΕΣΕ, ΠΕΣΑΥ, ΠΕΣΕ,		ΠΕΣΕΥ, <i>they.</i>

69. ΟΥΟΝ, and ΟΥΝ, Sah. ΟΥΑΝ, Bash. are used for the verb *to have* or *to be*, and ΜΗΜΟΝ, ΜΗΝ†, Sah. *not to have*, or *to be*. But when they take the Personal Suffixes after them, they always represent the verb *to have*, with ΜΗΜΑΥ, which is very often added.

S i n g u l a r.

Coptic.	Sahidic.
ΟΥΟΝΤΗ, ΟΥΟΝ†,	ΟΥΝΤΑΙ, ΟΥΝ†, <i>I.</i>
ΟΥΟΝΤΑΚ, ΟΥΟΝΤΕΚ,	ΟΥΝΤΑΚ, ΟΥΝΤΚ̄, <i>thou, m.</i>
ΟΥΟΝΤΕ,	ΟΥΝΤΕ, <i>thou, f.</i>
ΟΥΟΝΤΑϞ, ΟΥΟΝΤΕϞ,	ΟΥΝΤΑϞ, ΟΥΝΤϞ, <i>he.</i>
ΟΥΟΝΤΑΣ, ΟΥΑΝΤΕΣ,	ΟΥΝΤΑΣ, ΟΥΝΤΕ̄, <i>she.</i>

P l u r a l.

ΟΥΟΝΤΑΝ, ΟΥΟΝΤΕΝ,	ΟΥΝΤΑΝ, <i>we.</i>
ΟΥΟΝΤΕΤΕΝ, ΟΥΟΝΤΩΤΕΝ,	ΟΥΝΤΕΤΝ̄, ΟΥΝΤΗΤΝ̄, <i>ye.</i>
ΟΥΟΝΤΟΥ, ΟΥΟΝΤΩΟΥ,	ΟΥΝΤΑΥ, ΟΥΝΤΕΥ, <i>they.</i>

S i n g u l a r.

Bashmurić.
ΟΥΑΝΤΗ, <i>I.</i>
ΟΥΑΝΤΗϞ, ΟΥΑΝΤΕϞ, <i>he.</i>
ΟΥΑΝΤΗΣ, <i>she.</i>

P l u r a l.

ΟΥΑΝΤΗΝ, <i>we.</i>
ΟΥΑΝΤΗΟΥ, <i>they.</i>

The Participle is formed by adding **ϵ**, as **ἔΟΥΟΝΤΕΚ**, *thou having*. The above are also written **ΟΥΟΝἸ**, **ΟΥΟΝἸΤΑΚ**, **ΟΥΟΝἸΤΑϞ**, etc.

The Negative *not to have*, is thus expressed, and generally with **ἸΜΑϞ**.

The Present Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ἸΜΟΝἸ, ἸΜΟΝἸ;	ἸΜἸἸ, ἸἸ,	ΜΕΝἸ, <i>I.</i>
ἸΜΟΝΤΕΚ,	ἸΜἸἸἸ, ἸἸἸ,	<i>thou, m.</i>
ἸΜΟΝΤΕ,	ἸἸἸ,	<i>thou, f.</i>
ἸΜΟΝΤΕϞ, ἸΜΟΝΤΑϞ,	ἸΜἸἸἸἸ, ἸἸἸἸ,	ΜΕΝἸἸ, <i>he.</i>
ἸΜΟΝΤΕϞ, ἸΜΟΝΤΑϞ,	ἸΜἸἸἸἸ, ἸἸἸἸ,	<i>she,</i>

Plural.

ἸΜΟΝΤΕΝ, ἸΜΟΝΤΑΝ,	ἸἸἸἸ,	ΜΕΝἸἸἸ, <i>we.</i>
ἸΜΟΝΤΕΤΕΝ, ἸΜΟΝΤΩΤΕΝ,	ἸἸἸἸἸ,	<i>ye.</i>
ἸΜΟΝΤΟΥ, ἸΜΟΝΤΩΟΥ,	ἸἸἸἸἸ, ἸἸἸἸἸ,	ΜΕΝἸἸἸ, <i>they.</i>

The Imperfect Tense.

Coptic.	Sahidic.
ΝΕ ἸΜΟΝΤΕϞ ΠΕ, <i>he.</i>	ΝΕ ἸἸἸἸ, <i>thou, m.</i>
ΝΕ ἸΜΟΝΤΟΥ ΠΕ, <i>they.</i>	ΝΕ ἸἸἸἸἸ, <i>he.</i>
	ΝΕ ἸἸἸἸἸ, <i>she.</i>

These are sometimes written **ἸΜΟΝ ἸἸ** or **ἸἸἸ**, **ἸΜΟΝἸἸἸ**, **ἸΜΟΝἸἸἸἸ**, 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*, **κη**, *to be put*, Sah. **μογρ**, *to bind*, **μηρ**, *to be bound*, **αλζ**, *to write*, **αηζ**, *to be written*, Sah. **τωζ**, *to mix*, **τηζ**, *to be mixed*, Sah. **ωωφ**, *to lay waste*, **ωηφ**, *to be laid waste*, Sah.

Verbs active ending in **ο** and in the passive in **ηογτ**, Copt. and in **ηγ** in Sah. as **ταλο**, *to put on*, **ταληογτ**, Copt. **ταληγ**, Sah. *to be put on*, etc.

71. The Participles are formed by adding **ετ**, as **εττακηογτ**, from **τακο**, and **εττακτηογτ**. from **τακτο**; and sometimes by suffixing **τ** also to the end as **ετ-εζογορτ**, from **εζογρ**, Sah.

Of Suffixes to Verbs.

The following are the Pronoun Suffixes to Verbs.

Singular.

Coptic.	Sahidic.
ι or τ,	ι or τ, <i>me.</i>
κ,	κ or ρ, <i>thee, m.</i>
†, ι,	τε or ε, <i>thee, f.</i>
φ,	φ, <i>him.</i>
ς,	ς, <i>her.</i>

Plural.

η, τεν,	η, τῆν, <i>us.</i>
την,	τῆν, <i>you.</i>
ογ,	ογ, <i>them.</i>

The first Person singular.

72. The ι is suffixed to verbs ending in \omicron , as $\mu\lambda\text{-}\tau\omicron\upsilon\gamma\sigma\omicron\iota$, *deliver me*, Ps. CXXXIX, 1. $\zeta\alpha\ \phi\eta\epsilon\tau\alpha\zeta\tau\alpha\omicron\upsilon\gamma\omicron\iota$, *to him that sent me*, John VII, 33. The τ is suffixed to other verbs as, $\omicron\gamma\omicron\zeta\ \tau\epsilon\tau\epsilon\eta\eta\alpha\sigma\epsilon\mu\tau\ \alpha\eta$, *and ye shall not find me*, John VII, 36. $\epsilon\kappa\epsilon\eta\alpha\zeta\mu\epsilon\tau$, *thou shalt save me*. Ps. XLII, 1.

The second Person singular.

73. $\pi\epsilon\chi\epsilon\ \bar{\iota}\eta\bar{\upsilon}\ \eta\alpha\zeta\ \tau\omega\eta\kappa$, *Jesus said unto him rise*, John V, 8. $\bar{\eta}\kappa\lambda\alpha\kappa\ \epsilon\beta\omicron\lambda$, *to release thee*, John XIX, 10. Sah. $\tau\omega\omicron\upsilon\eta\bar{\eta}\ \pi\epsilon\tau\bar{\rho}\epsilon$, *rise Peter*, Acts X, 13. Sah. $\epsilon\zeta\text{-}\chi\omega\bar{\eta}\mu\omicron\varsigma\ \chi\epsilon\ \tau\omega\omicron\upsilon\eta\bar{\eta}$, *saying arise*, Acts X, 26. Sahidic. $\omicron\gamma\omicron\zeta\ \sigma\epsilon\eta\alpha\zeta\iota\ \epsilon\beta\omicron\lambda$, Copt. $\lambda\gamma\omega\ \sigma\epsilon\eta\alpha\zeta\iota\tau\epsilon\ \epsilon\beta\omicron\lambda$, Sah. *and shall carry thee out*, f. Acts V, 9. $\pi\epsilon\kappa\eta\alpha\zeta\iota\ \pi\epsilon\tau\alpha\zeta\eta\alpha\zeta\eta\mu\iota$, *thy faith hath saved thee*, f. Mat. IX, 22. $\dagger\lambda\lambda\omicron\upsilon\gamma\ \tau\omega\omicron\upsilon\eta\eta\iota$, *maid arise*, f. Luke VIII, 54.

The first Person plural.

74. $\lambda\lambda\lambda\ \eta\alpha\zeta\mu\epsilon\eta\ \epsilon\beta\omicron\lambda\zeta\alpha\ \pi\iota\pi\epsilon\tau\zeta\omega\omicron\upsilon\gamma$, *but deliver us from evil*, Mat. VI, 13. $\zeta\eta\alpha\tau\alpha\mu\omicron\eta\ \epsilon\zeta\omega\beta\eta\eta\mu\iota$, *he will show us all things*, John IV, 25. Sah. $\lambda\kappa\phi\alpha\sigma\tau\epsilon\eta\ \bar{\eta}\phi\bar{\rho}\eta\ \dagger\ \bar{\eta}\pi\iota\zeta\alpha\tau$, *thou hast tried us as silver*, Psalm LXVI, 10. $\epsilon\omega\chi\epsilon\ \lambda\ \pi\eta\omicron\upsilon\gamma\tau\epsilon\ \mu\epsilon\eta\bar{\rho}\epsilon\tau\bar{\eta}$, *if God hath loved us*, 1. John IV, 11. Sahidic.

The second Person plural.

75. ΕΓΕΤΑΜΩΤΕΝ, *he shall make known unto you*, John XVI, 13. ΑΓΜΕΡΙΤῆ, *hath loved us*, Rom VIII. 37. Sahidic.

The third Person plural.

76. ΑΓΤΑΜΩΟΥ ἘΝΕΦΧΙΣ, *he showed them his hands*, John XX, 20. ἘΪΘΘΒΟΥ, Copt. ΕΖΟΤΒΟΥ, Sahidic. *to kill them*, Deut. IX, 28. ΣΕΚΑϸ ΕΓΕΧΙΤΟΥ ΕΥΜΗΡ, *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 ΕΖΟΥ, *a day*, Sah. ΕΠΖΟΥ, *daily*, ἘΦΛΗΟΥ, *in vain*.

But most often adverbs are formed thus ΪΕΝ ΟΥ-
 ЦΩΟΥΤΕΝ, ὀρθῶς, *rightly*, Luke XX, 21. ΪΕΝ ΟΥΜΕΘΜΗ, *truly*, Luke XX, 21.

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

Of the Conjunction ΣΕ.

78. The conjunction ΣΕ frequently answers to the word *quod*, and generally follows the verbs of seeing, hearing, saying, and declaring; as ΟΥΟΖ ΑΓΝΑΥ ἘΠΟΥ-
 ὠῖνι ΣΕ ΝΑΝΕϸ, *and he saw the light that it was good*. Gen. I, 4. ΣΕ ΘΩΟΥ ΤΕ ΪΜΕΤΟΥΡΟ ἸΤΕ ἸΗΦΝΟΥΓΙ, *for theirs is the kingdom of heaven*, Mat. V, 3.

It is often united with prepositions, as ΕΘΒΕ ΧΕ, ΕΒΗΛ ΧΕ, ΕΦΜΑ ΧΕ, etc.

Of Prepositions.

79. 1) Prepositions abound in the Egyptian Language, two or more of them being frequently united in composition; as ΕΒΟΥΝ Ε, ΕΖΟΥΝ Ε, Sah. *in*; ΕΒΡΗΙ ΕΞΕΝ, *above*; ΕΒΟΛΒΕΝ, ΕΒΟΛ ΖΠ, Sah. *out of*; ΝΒΡΗΙ ΗΕΝ, *in*; СА ПЕЧТ, ΖΙ ПЕЧТ, and Ε ΠΕЧТ, *beneath, under*. The Preposition Ε is frequently found united with others: as ΕΒΟΥΝ Ε, *in, into*; ΕΖΡΗΙ Ε, *to, towards*; ΩΑ ΕΖΡΗΙ Ε, *to* etc.

2) Prepositions are sometimes prefixed to Substantives, which then have the force of Prepositions only, as has been already shown, as ΖΑΡΟ, *to*; ΖΑΡΟΙ, *to me*; from ΖΑ, *to* and ΡΟ, *the mouth*; ΕΖΡΑ, *to, before*; from Ε *to*, and ΖΡΑ, *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 ΩΕ ΕΠΩΩΙ, *to ascend*; from ΩΕ, *to go*, and ΕΠΩΩΙ, *above*; ΙΕΠΕЧТ, *to descend*; from Ι *to go*, and ΕΠΕЧТ, *beneath*; ΩΕ ΕΒΟΥΝ, *to enter*; from ΩΕ, *to go*, and ΕΒΟΥΝ, *in*.

4) The preposition ΕΒΟΛ, very often occurs in connection with verbs; as ςΙΕΒΟΛ, *to bear, to carry out*; ΧΑ ΕΒΟΛ, *to remit*; ЦΩР ΕΒΟΛ, *to disperse*; БΩРП ΕΒΟΛ, *to reveal, &c.*

5) The Preposition ΕΒΟΛ is used with nouns in the same way, as ΩΗΛ ΕΒΟΛ, *a paralytic*; ΣΟΥΩΤ ΕΒΟΛ, *expectation*; ΣΩР ΕΒΟΛ, *a dispersion*; ΒΩΛ ΕΒΟΛ, *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 **ΑΤΩΝΕ**, Copt. *without*, **ΑΤΩΝΟΥΙ**, *without me*, **ΑΤΩΝΟΥΚ**, *without thee*, m., **ΕΘΒΕ**, Copt., **ΕΤΒΕ**, Sah. *of or concerning*, **ΕΘΒΗΤ**, Copt. **ΕΤΒΗΗΤ**, Sah. *concerning me*; **ΕΘΒΗΤϚ**, Copt. **ΕΤΒΗΗΤϚ**, Sah. *concerning him*; &c. **ΝΕΜ**, Copt. **ΝΜ**, Sah. *with*, **ΝΕΜΗΙ**, Copt. **ΝΜΙΜΑΙ**, Sah. *with me*; **ΝΕΜΑΚ**, Coptic. **ΝΜΙΜΑΚ**, Sah. *with thee*; m. **ΝΑΖΡΕΝ**, Coptic. **ΝΑΖΡḠ**, Sahidic. *with, before*. **ΝΑΖΡΑΙ**, *with me*, &c.

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

Coptic.	Sahidic.
ΑΤΩΝΕ , <i>without</i> .	ΑΣḠ , <i>without</i> .
ÈΒΟΛ , <i>from, out of</i> .	ΕΒΟΛ , <i>from, out of</i> .
ÈΒΟΛΒΕΝ , <i>from, out of</i> .	ΕΒΟΛΖḠ ,
ÈΒΟΛΟΥΤΕ , <i>before</i> .	ΕΒΟΛΖḠ , } <i>from, out of</i> .
ÈΒΟΛΖΑ , <i>from</i> .	ΕΒΟΛΖΙΤḠ , }
ÈΒΟΛΖΙΤΕΝ , <i>from, out of</i> .	ΕΒΟΛΖΙΤḠ , } <i>of, from</i> .
ÈΒΟΛΖΙΤΟΤ , <i>from</i> .	ΕΒΟΛΖΙΤΟΟΤ , <i>from</i> .
ÈΒΟΛΖΙΩΤ , <i>from</i> .	ΕΒΟΛΖΙΣḠ , }
ÈΒΟΛΖΙΧΕΝ , <i>of, from</i> .	ΕΒΟΛΖΙΣḠ , } <i>of, from</i> .
ÈΜΗΡ , <i>beyond, over</i> .	ΕΥ , <i>in, to</i> .
ÈΠΕΧΗΤ , <i>beneath, under</i> .	ΕΖΟΥΝ , <i>in, within</i> .
ÈΣΚΕΝ , <i>by, near</i> .	ΕΖΡΑΙ , <i>in, to</i> .
ΕΥ , <i>in, to</i> .	ΕΖΡΑΙ ΕΣḠ , <i>to</i> .
ÈΒΟΥΝ , <i>in, within</i> .	ΕΖΡΑΙ ΖḠ , <i>of, from</i> .

Coptic.	Sahidic.
Èḅṛḫi, <i>in, to.</i>	ḤḤḤḤḤḤ, <i>after.</i>
Èḅṛḫi, } Èḅṛḫi, } ÈḅḤḤḤ, <i>in, above, upon.</i>	ḤḤḤḤḤḤ, } ḤḤḤḤḤḤ ḤḤḤḤ, } <i>before.</i>
Èḅṛḫi ḤḤ, <i>upon.</i>	ḤḤḤḤḤḤ, <i>about.</i>
ÈḅḤḤḤ, <i>upon, above.</i>	ḤḤḅṛḫi, } ḤḤḅṛḫi, } <i>to.</i>
ḤḤḤ, <i>above.</i>	ḤḤḤ, <i>with.</i>
ḤḤḤḤḤ, <i>from.</i>	ḤḤḅṛḫi, } ḤḤḅṛḫi, } <i>within.</i>
ḤḤḤḤḤḤ, <i>after.</i>	ḤḤḤḤḤ, <i>in.</i>
ḤḤḤḤḤḤ, <i>before.</i>	ḤḤḅṛḫi, <i>behind.</i>
ḤḤḤḤ, <i>before.</i>	ḤḤḤḤ, <i>of, from.</i>
ḤḤḤḤ, <i>with.</i>	ḤḤḤḤḤ, } ḤḤḤḤḤ, } <i>night to.</i>
ḤḤḅṛḫi, <i>without.</i>	ḤḤḤḤ, } ḤḤḤḤḤ, } <i>before.</i>
ḤḤḤḤḤḤ, <i>within.</i>	ḤḤḤḤḤ, } ḤḤḤḤḤ, } <i>in.</i>
ḤḤḅṛḫi, <i>in.</i>	ḤḤḤḤḤ, <i>before.</i>
ḤḤḤḤ, <i>against.</i>	ḤḤḤḤḤ, } ḤḤḤḤḤ, } <i>from.</i>
ḤḤḤḤ, <i>between.</i>	ḤḤḤḤḤ, <i>on, in.</i>
ḤḤḤḤḤḤ, <i>after, behind.</i>	
ḤḤ, <i>to.</i>	
ḤḤ, <i>towards.</i>	
ḤḤḤḤḤḤ, <i>nigh to.</i>	
ḤḤḤḤḤ, <i>under.</i>	
ḤḤḤḤ, <i>of, from.</i>	
ḤḤḤḤḤḤ, <i>nigh to.</i>	
ḤḤḤḤḤḤ, <i>nigh to, to.</i>	
ḤḤḤḤḤḤ, <i>before.</i>	

Coptic.

ἄΔΕΝ, }
 ἄΔΩ, } *before.*

ἄΕΝ, *in.*

ἄΕΝΤ, *near to.*

ἄΛ, *to.*

ἄΙ, *upon, in.*

ἄΙΜΗΡ, *beyond.*

ἄΙΡΕΝ, *before.*

ἄΙΤΕΝ, *by, from.*

ἄΙΩΤ, *from, of.*

ἄΙΧΕΝ, *upon, in.*

ἄΙΧΩ, *upon, in.*

Of Conjunctions.

80. 8) The conjunction οὔορ, *and*, is frequently omitted in composition, as οὔορ ἄγοὔωμ τηροὔ ἄγχι, *and they all ate (and) were satisfied*. Mat. XV, 37. Copt. οὔορ ἰϷ ḡαναγγελοϷ ἄγὶ ἄγፀεμፀι ḡιμοϷ, *and behold angels came, (and) ministered to him*, Mat. IV, 11. Copt.

9) The Conjunction κε, *and, also*, is placed between the article and the noun; as ḡτενḡιοὔ ḡιποὔ κε ḡἄḡ-βεḡ ἔβοḡ ḡιḡων, *that we may cast away also their yoke from us*. Ps. II, 2. ḡπι κε ἰωτ ἔταḡταοፀοϷ, *the Father also, who hath sent him*.

Of Interjections.

81. The principal interjections in Egyptian are ἰϷ, or ḡηππε ἰϷ, Copt. ḡηητε ἰϷ, Sah. *behold!* οὔοι, *alas!* *woe to;* and ὦ, *oh!*

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 ρΗ, *the sun*; φΕ, *heaven*; ΧΩ, *the head*; ΗΡΕ, *food*; &c.

84. Compound words are formed by uniting two or more words, as ΓΤΕΦΑΤ, *a quadruped*, from ΓΤΕ, *four* and ΦΑΤ, *a foot*; ΟΥΩΜΗΖΗΤ, *to repent*, from ΟΥΩΜ, *to consume*, and ΖΗΤ, *the heart*, &c. ΜΑΪΝΟΥΤΕ, *religious*, from ΜΑΪ, *loving*, ΝΟΥΤΕ, *God*, Sah.

Some words are composed of ΜΑ, Copt., Sah. and Bash., *a place*, and Η, the sign of the genitive, united with other words, as ΜΑΗΜΟΝΙ, *a pasture, a place to feed*; from ΜΑ, and ΜΟΝΙ, *to feed*, ΜΑΗΦΩΤ, *a refuge, a place to flee to*; from ΜΑ, and ΦΩΤ, *a flight*. ΜΑΗΩΠΙ, *a habitation*; from ΜΑ, and ΩΠΙ, *to dwell*. ΜΑΗ†ΖΑΠ, *a tribunal*; from ΜΑ, and †, *to give*, and ΖΑΠ, *judgment*.

Some words are composed of ΜΕ or ΜΑΪ, *loving*, united with other words, as ΜΑΪΖΑΤ, *covetous*; from ΜΑΪ, and ΖΑΤ. *silver*, ΜΑΪΤΑΙΟ, *ambitious*; from ΜΑΪ, and ΤΑΙΟ, *honour*.

ΜΕΤ or **ΜΕΘ**, Copt. and **ΜΝΤ**. Sah. are often prefixed to nouns and also to words derived from the Greek; as **ΜΕΤΟΥΡΟ**, *a kingdom*; from **ΜΕΤ** and **ΟΥΡΟ**, *a king*; **ΜΕΤΜΑΤΟΙ**, *an army*; from **ΜΕΤ** and **ΜΑΤΟΙ**, *a soldier*; **ΜΝΤΜΝΤΡΕ**, *a testimony*; from **ΜΝΤ** and **ΜΝΤΡΕ**, *a witness*; Sah. &c.

The word **ΡΕΜ**, Copt. and **ΡΦΙ**, Sah. **ΛΕΜ**. Bash. *a native, an inhabitant, or belonging to*, and the sign of the genitive prefixed to nouns; as **ΡΕΜΗΗΙ**, *a domestic*; from **ΡΕΜ** and **ΗΙ**, *a house*; **ΡΕΜΗΦΕ**, *heavenly*; from **ΡΕΜ** and **ΦΕ**, *heaven*; **ΡΕΜΗΧΗΜΙ**, *an Egyptian*; **ΡΕΜΤΑΡСОС**, *a native of Tarsus*.

ΡΕϞ, Copt. and Sah. **ΛΕϞ**, Bash. added to verbs form compound nouns, as **ΡΕϞΝΑϞ**, *an inspector*, from **ΝΑϞ**, *to see*. **ΡΕϞΩΦΩϞΕ**, Sah. *a minister*, from **ΩΦΩϞΕ**, *to minister*, **ΛΕϞ†ΖΕΠ**, Bash. *a judge*; from **†ΖΑΠ**, *to judge*.

СА, Copt. and Sah. *an artificer*, is used in the formation of some words, as **САΝΘΗΣΙ**, *a maker or seller of purple*; from **ΘΗΣΙ**, *purple*. **САΝΩΙΚ**, *a baker*; from **ΩΙΚ**, *bread*. **САΦΖΟΜΝΤ**, Sah. *an artificer in brass*; from **ΖΟΜΝΤ**, *brass*.

ΣΙΝ. Copt. and Bash. **βΙΝ**, 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 **ΣΙΝΜΩϞΙ**, Copt. **βΙΝΜΟΟϞΕ**, Sah. *the action of going, to go*. With these prefixes verbs are frequently used as nouns; as **ΣΙΝΧΦΟ**, *possession*, from **ΧΦΟ**, *to possess*. **ΣΙΝΘΟΒ†**, *a preparation*, from **ΘΟΒ†**, *to prepare*.

ΩΟΥ. 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 ΖΩC ΖΑΝΘΟΥΜΕΝΡΙΤΟΥ ΝΕ ΝΕΚΜΑΝΩΠΙ, *How worthy to be loved are thy tabernacles.* Ps. LXXXIII, 1. from ΜΕΝΡΙΤ, *beloved.*

ΖΑ, Copt., Sah. and Bash. appears to express *a person, master or chief*; as ΖΑΝΩΕ, Sah. *a centurion, or chief of a hundred men*, from ΩΕ, *a hundred.* ΖΑΜΩΕ, Sah. *a carpenter, an artificer in wood.* &c.

ΑΤ or ΑΘ, Copt., Sah. and Bash. which is a negative prefix to nouns.

ΛΑ, Copt. *much, greatly*, as ΛΑΧΑΛ, *very shady.*

Some nouns are formed from verbs by adding a Letter at the end, as ΕΖΟΥΟΡΤ, *a curse*, from ΕΖΟΥΟΡ, *to curse.* ΡΑΒΤ, *a fuller*; from ΡΑΒ, *to wash*; ΧΑΡΟQ, *silence*; from ΧΑΡΩ, *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 Bashmnic 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* or *الصعيد*, *the Upper or Superior*; and was the Dialect of Upper Egypt,

of which Thebes was the capital; it has therefore been called the Thebaïc. It is impossible to say which of these two dialects was the more ancient. 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 מִצְרַיִם Mizraim 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 **ΚΥΠΤΟΣ** 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 $\overline{\text{M}}\overline{\text{N}}\overline{\text{C}}\overline{\text{A}}$, *after*, Sahidic. $\overline{\text{M}}\overline{\text{E}}\overline{\text{N}}\overline{\text{E}}\overline{\text{N}}\overline{\text{C}}\overline{\text{A}}$, Copt. $\overline{\text{M}}\overline{\text{P}}\overline{\text{P}}\overline{\text{T}}\overline{\text{O}}$, Sah. *before*, $\overline{\text{M}}\overline{\text{P}}\overline{\text{E}}\overline{\text{M}}\overline{\text{T}}\overline{\text{O}}$, 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.

* Thucyd. l. I. c. 110. and Diod. Sicul. l. II. c. 77.

P r a x i s .

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

1. **ἮΝ ΤΑΡΧΗ ΝΕ ΠΙΣΑΧΙ ΠΕ ΟΥΟΣ ΠΙΣΑΧΙ ΝΑΡΧΗ
ἮΑΤΕΝ ΦΨ ΟΥΟΣ ΝΕ ΟΥΝΟΥΨ ΠΕ ΠΙΣΑΧΙ.**

In the beginning was the Word, and the Word was with God, and God was the Word.

ἮΝ, prepos. **ΤΑΡΧΗ**, noun f. with **τ** the defin. art. f. prefixed **ΝΕ...ΠΕ**, verb. irreg. imper. 3 pers. sing. **ΠΙΣΑΧΙ**, noun m. with **π** the defin. art. m. prefixed. **ΟΥΟΣ** conjunct. **ΝΑΡΧΗ** verb indic. imper. 3. pers. sing. from **ΧΗ**. **ἮΑΤΕΝ**, prepos. **ΦΨ** noun sing. m. **ΟΥΝΟΥΨ**, noun masc. sing. with **ΟΥ** indef. art. prefixed.

2. **ΦΑΙ ἘΝΑΡΧΗ ΙΣΧΕΝ ΞΗ ἮΑΤΕΝ ΦΨ.**

This was from the beginning with God.

ΦΑΙ, pron. demonstr. sing. m. **ἘΝΑΡΧΗ**, verb. imperf. (see above) with **Ἐ** pron. rel. **ΙΣΧΕΝ**, prepos. **ΞΗ**, noun sing.

3. **ΞΩΝΙΒΕΝ ΑΥΨΩΠΙ ἘΒΟΛΞΙΤΟΤΨ ΟΥΟΣ ΑΤΘΝΟΨ
ἸΠΕ ΞΛΙ ΨΩΠΙ ἮΕΝ ΦΗἘΤ ΑΨΩΠΙ.**

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

ΞΩΝΙΒΕΝ, compound adject. from **ΞΩΒ** and **ΝΙΒΕΝ**.. **ΑΥΨΩΠΙ**, verb. perfect 3. pers. plur. from **ΨΩΠΙ**. **ἘΒΟΛΞΙΤΟΤΨ**, prepos. with **Ψ** the pron. suff. 3. pers. sing. **ΑΤΘΝΟΨ**, prepos. with **Ψ** pron. suff. **ἸΠΕ**, neg. pref. 3. pers. m. to verb. **ΨΩΠΙ**, **ΞΛΙ**, adject. neut. **ΦΗἘΤ**, pron. demonstr. and relat. sing. **ΑΨΩΠΙ**, verb. perf. 3. pers. sing. see above.

4. ΝΕ ΠΩΝΉ ΠΕ ἜΤΕ Ἰ̅ΗΗΤϞ ΟΥΟΣ ΠΩΝΉ ΠΕ ΦΟΥ-
ΩΙΝΙ Ἰ̅ΝΙΡΩΜΙ ΠΕ.

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

ΠΩΝΉ, noun sing. with Π, the defin. artic. m. pref.
ἜΤΕ, pron. relat. sing. Ἰ̅ΗΗΤϞ, prep. with Ϟ suff. ΝΕ...
ΠΕ, verb. irreg. imperf. 3. pers. sing. ΦΟΥΩΙΝΙ, noun
sing. with φ def. art. m. pref. Ἰ̅ΝΙΡΩΜΙ, noun pl. with
Ἰ̅ sign of gen. and ΜΙ def. art. plur. m. prefixed.

5. ΟΥΟΣ ΠΙΟΥΩΙΝΙ ΛΦΕΡΟΥΩΙΝΙ ΉΕΝ ΠΙΧΑΚΙ ΟΥΟΣ
Ἰ̅ΠΕ ΠΙΧΑΚΙ ΨΤΑΖΟϞ.

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

ΛΦΕΡΟΥΩΙΝΙ, verb. perf. 3. pers. sing. from ΟΥΩΙΝΙ
with ΕΡ prefixed. ΠΙΧΑΚΙ, noun sing. with ΠΙ def. art.
m. sing. pref. ΨΤΑΖΟϞ, verb. perf. 3. pers. sing. with
Ἰ̅ΠΕ, (see above) and Ψ intensive prefixed, and Ϟ suff.
from ΤΑΖΟ.

6. ΛΦΩΠΙ Ἰ̅ΣΕ ΟΥΡΩΜΙ ἘΛΥΟΟΥΡΠϞ ἘΒΟΛΖΙΤΕΝ
Φ† ἘΠΕΦΡΑΝ ΠΕ ΙΩΑΝΝΗΣ.

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

Ἰ̅ΣΕ, a sign of the nominative. ΟΥΡΩΜΙ, noun sing.
m. with ΟΥ indef. art. sing. prefixed. Ἐ, pron. relat. sing.
ΛΥΟΟΥΡΠϞ, verb. perf. 3. pers. plur. for the pass. sing.
(see pass. v.) and Ϟ 3. pers. sing. suff. ἘΒΟΛΖΙΤΕΝ, prep.
ἘΠΕΦΡΑΝ, Ἐ rel. pron. ΠΕϞ, his m. ΡΑΝ, noun sing. m.
ΠΕ, verb irreg. imperf.

7. ΦΑΙ ΛϞἰ ΕΥΜΕΤΜΕΘΡΕ ΖΙΝΑ Ἰ̅ΤΕΦΕΡΜΕΘΡΕ ΉΛ
ΠΙΟΥΩΙΝΙ ΖΙΝΑ Ἰ̅ΤΕ ΟΥΟΝΝΙΒΕΝ ΝΑΖ† ἘΒΟΛΖΙΤΟΤϞ.

This (man) came for a witness, that he might witness to the light, that every one might believe through him.

αὐτὸς, verb perf. 3. pers. sing. from ἰ. ΕΥΜΕΤΜΕΘΕΡΕ, noun sing. with ΕΥ for ΕΟΥ, Ε prepos. ΟΥ, indef. art. contract. into ΕΥ. ΖΙΝΑ, conjunct. ἸΤΕΡΕΡΜΕΘΕΡΕ, verb subjunct. 3. pers. sing. from ΜΕΘΕΡΕ with ΕΡ prefixed. Ἡ, prepos. ΟΥΘΟΝΝΙΒΕΝ, adj. ἸΤΕ ΝΑΖ†, verb subjunct. 3. pers. sing.

8. ΝΕ ἸΘΟΟ ΑΝ ΠΕ ΠΙΟΥΩΙΝΙ ΑΛΛΑ ΖΙΝΑ ἸΤΕΡΕΡΜΕΘΕΡΕ Ἡ ΠΙΟΥΩΙΝΙ.

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

ἸΘΟΟ, pron. 3. pers. m. ΑΝ, adv. ΑΛΛΑ, conj.

9. ΝΑΖΩΟΠ ἸΧΕ ΠΙΟΥΩΙΝΙ ἸΤΑΦΜΗΙ ΦΗΕΤ ΕΡΟΥΩΙΝΙ ΕΡΩΜΙ ΝΙΒΕΝ ΕΘΝΗΟΥ ΕΠΙΚΟΣΜΟΣ.

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

ΝΑΖΩΟΠ, verb imperf. 3. pers. sing. from ΩΟΠ. ἸΤΑΦΜΗΙ, adjective. sing. with Ἰ, prefixed forming the adjective. ΕΡΩΜΙ, noun sing. with Ε prep. ΝΙΒΕΝ, adj. ΕΘΝΗΟΥ, verb. pres. 3. pers. sing. with ΕΘ pron. relat. from ΝΗΟΥ. ΕΠΙΚΟΣΜΟΣ, noun sing. with Ε prep. and ΠΙ, defin. art. prefixed.

10. ΝΑΖΧΗ ΉΕΝ ΠΙΚΟΣΜΟΣ ΠΕ ΟΥΟΣ ΠΙΚΟΣΜΟΣ ΑΖΩΟΠΙ ΕΒΟΛΖΙΤΟΤΥ ΟΥΟΣ ἸΠΕ ΠΙΚΟΣΜΟΣ ΟΥΩΝΥ.

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

ἸΠΕ...ΟΥΩΝΥ, verb. with neg. and υ suffix.

11. ΛΟΙ ΖΑ ΝΕΤΕΝΟΥÇ ΟΥΟΖ ΝΕΤΕΝΟΥÇ ΉΠΟΥ-
 ΨΟΠÇ ÈΡΩΟΥ.

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

ΖΑ, prep. ΝΕΤΕΝΟΥÇ, adj. plur. with Ç suff. ΉΠΟΥ-
 ΨΟΠÇ, verb. neg. with Ç suff. 3. pers. plur. ÈΡΩΟΥ, Dat.
 pron. plur.

12. ΝΗ ΔΕ ÈΤ ΑΥΨΟΠÇ ÈΡΩΟΥ ΑÇ† ΕΡΨΙΨΙ ΝΩΟΥ
 ÈΕΡ ΨΗΡΙ ΉΝΟΥ† ΝΗΘ ΝΑΖ† ÈΠΕÇΡΑΝ.

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

ΝΗ, pron. demon. plur ΔΕ, conj. ÈΤ, pron. rel. pl.
 ΑΥΨΟΠÇ, verb. perf. 3. pers. pl. ΑÇ†, verb. perf. 3. pers.
 sing. from †. ΕΡΨΙΨΙ, noun sing. masc. ΝΩΟΥ, pron.
 dat. ÈΕΡ, verb. infin. with È pref. the sign of the infin.
 ΨΗΡΙ, noun plur.

13. ΝΗÈΤΕ ÈΒΟΛΒΕΝ ÇΝΟÇ ΑΝ ΝΕ ΟΥΔΕ ÈΒΟΛΒΕΝ
 ΦΟΥΨ ΉÇΑΡΖ ΑΝ ΝΕ ΟΥΔΕ ÈΒΟΛΒΕΝ ΦΟΥΨ ΉΡΩΜΙ
 ΑΝ ΝΕ ΑΛΛΑ ÈΤ ΑΥΜΑÇΟΥ ÈΒΟΛΒΕΝ Φ†.

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

ÇΝΟÇ, noun sing. m. ΑΝ, adv. negat. ΟΥΔΕ, conj.
 ΉÇΑΡΖ, noun sing. m. with Ή sign of gen. ΑΥΜΑÇΟΥ,
 verb perf. 3. pers. plur. with ΟΥ, plur. suff. from ΜΑÇ.

14. ΟΥΟΖ ΠΙÇΑΧΙ ΑÇΕΡ ΟΥÇΑΡΖ ΟΥΟΖ ΑÇΨΩΠΙ
 ΉΒΗΡΙ ΉΒΗΤΕΝ ΟΥΟΖ ΑΝΝΑΥ ÈΠΕÇΨΟΥ ΉΦΡΗ† ΉΠΨΟΥ
 ΉΟΥΨΗΡΙ ΉΜΑÇΑΤÇ ΉΤΟΤÇ ΉΠΕÇΙΩΤ ΕÇΜΕΖ ΉΖΜΟΤ
 ΝΕΜ ΜΕΘΜΗ.

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.

ΛΓΕΡ, verb perf. 3. pers. sing. from ΕΡ. ἸΗΡΗΝΙ
 ἸΗΗΤΕΝ, 2 prepos. the last ΕΝ suff. ΑΝΝΑΥ, verb perf.
 1. pers. plur. from ΝΑΥ. ἘΠΕΡΩΟΥ, noun sing. m. with
 Ἐ sign of acc. and ΠΕΡ, pref. ἸΦΡΗΤ, adv. ἸΟΥΩΗΡΙ,
 noun m. sing. with Ἰ sign of gen. and ΟΥ indef. art.
 prefixed. ἸΜΑΥΑΤΥ, adj. sing. ἸΤΟΥΤΥ, pron. partic. gen.
 from ΤΟΥΤ, see pronouns. ἸΠΕΡΩΟΥΤ, noun sing. with Ἰ
 sign of gen. and ΠΕΡ prefixed. ΕΡΜΕΣ, verb present or
 part. 3. pers. sing. ἸΣΜΟΥΤ, noun sing. m. with Ἰ sign
 of gen. ΝΕΜ, conj. ΜΕΘΗΝΙ, noun sing. f.

15. ΙΩΑΝΝΗΣ ΕΓΕΡΜΕΘΕΡΕ ΕΘΒΗΤΥ ΟΥΟΣ ΕΦΩΩ
 ἘΒΟΛ ΕΡΧΩΜΟΣ, ΧΕ ΦΑΙ ΠΕ ΦΗΕΤ ΑΙΧΟΥ ΧΕ ΦΗΕΘ
 ΝΗΟΥ ΜΕΝΕΝΩΙ ΑΓΕΡΩΟΥΠ ἘΡΟΙ ΧΕ ΝΕ ΟΥΩΟΥΠ ἘΡΟΙ
 ΡΩ ΠΕ.

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

ΕΘΒΗΤΥ, prepos. with Υ suff. ΕΦΩΩ ἘΒΟΛ, verb
 pres. 3. pers. sing. with ἘΒΟΛ, prepos. joined. ΕΡΧΩΜΟΣ,
 particip. from ΧΩ, and ἸΜΟΣ particle postfixed. ΧΕ,
 conjunct. but often expletive. ΑΙΧΟΥ, verb perfect. 1. pers.
 sing. with Υ suffixed. ΜΕΝΕΝΩΙ, prepos. with 1. pers.
 sing. suffixed. ΑΓΕΡΩΟΥΠ, verb perf. 3. pers. sing. from
 ΕΡ and ΩΟΥΠ, ἘΡΟΙ, particle used for pronoun. 1. pers.
 sing. ΡΩ, *he, the same.*

16. ΣΕ ΛΝΟΝ ΤΗΡΕΝ ΛΝΘΙ ΕΒΟΛΒΕΝ ΠΕΡΜΟΖ ΝΕΜ ΟΥΖΜΟΤ ΝΤΩΕΒΙΩ ΝΟΥΖΜΟΤ.

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

ΛΝΟΝ, pron. plur. 1. pers. ΤΗΡΕΝ, adjunct. with ΕΝ, 1. pers. plur. suffixed. ΛΝΘΙ, verb perf. 1. pers. plur. from ΘΙ. ΠΕΡΜΟΖ, noun sing. m. with ΠΕΡ prefixed. ΟΥΖΜΟΤ, noun sing. with ΟΥ indefin. artic. prefixed. ΝΤΩΕΒΙΩ, prepos.: from ΩΕΒΙΩ, with Τ the art. f. and Ν prefixed.

17. ΣΕ ΠΙΝΟΜΟC ΑΥΤΗΙC ΕΒΟΛΖΙΤΕΝ ΜΩΥCΗC ΠΙΖΜΟΤ ΔΕ ΝΕΜ †ΜΕΘΜΗ ΑΥΩΠΙ ΕΒΟΛΖΙΤΕΝ ΙΗC ΠΧC.

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

ΠΙΝΟΜΟC, noun sing. with ΠΙ defin. art. m. ΑΥΤΗΙC, verb perf. 3. pers. plur. with C suff. †ΜΕΘΜΗ, noun sing. with †, defin. art. f.

18. Φ† ΜΠΕ ΖΛΙ ΝΑΥ ΕΡΟC ΕΝΕΖ ΠΙΜΟΝΟΓΕΝΗC ΝΝΟΥ† ΦΗΕΤ ΧΗ ΒΕΝ ΚΕΝC ΜΠΕΡΙΩΤ ΝΘΟC ΠΕΤ ΔΑCΑCΙ.

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.

ΜΠΕ..ΝΑΥ, verb 3. pers. sing. negat. prefixed. ΕΝΕΖ, adv. ΚΕΝC, noun sing. with C suffixed. ΝΘΟC, pron. 3. pers. sing. ΠΕΤ, pron. relat. ΔΑCΑCΙ, verb perf. 3. pers. sing.

19. ΟΥΟΖ ΘΑΙ ΤΕ †ΜΕΤΜΕΘΡΕ ΝΤΕ ΙΩΑΝΝΗC ΖΟΤΕ ΕΤ ΑΥΟΥΩΡΠ ΖΑΡΟC ΝΧΕ ΝΙΟΥΖΔΑΙ ΕΒΟΛΒΕΝ

Ἰᾶῆμ ἠζανογῆβ νεμ ζανλεγίτης ζινα ἠτογῶφενζ
ζε ἠθoκ νιμ.

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?

Θαι, pron. def. fem. sing. τε, verb. irreg. pres. 3. pers. sing. fem. ἠτε, sign of gen. ζοτε, adv. ζαροϗ, prep. joined with ϗ, a particle representing the pronoun. νιουζαι, noun with νι defin. art. plur. prefixed. ἠζανογῆβ, noun plur. with ἠ gen. and ζαν, indef. art. pl. prefixed. ἠτογῶφενζ. verb subjunct. 3. pers. plur. with ϗ suffixed. ἠθoκ, pron. 2. pers. sing. νιμ, pron. sing.

20. ογοζ αφογῶνζ ἠπερζωλ ἔβολ ογοζ αφογῶνζ
ζε ἠνοκ αν πε π̄χ̄.

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

αφογῶνζ, verb perf. 3. pers. sing. ἠπερζωλ ἔβολ, verb. negat. perf. 3. pers. sing. from ϗωλ ἔβολ. ἠνοκ, pron. 1. pers. sing.

From the Hymns for the Principal Feasts.

ΠΑΛΙΝ ΟΝ ΑΡΜΩΙ
Again he walked
ΩΔ ΩΜΟΥΝ CΝΑΥ*)
To Shmoun the second;
ΑΡΧΩΡ ἔβολ ἠνιχαχι.
He dispersed the enemies
ἔεν πιμα ἔτεμμαγ.
In that place.

*) The name of a city of ancient Egypt.

Index

of the
Prefixes, Suffixes, &c.

- Α**, Prefix Imperative. p. 54.
Α, Pref. 1st Perf. 3. p. sing. m. and f. 47. 3. p. plur. 48.
Α, *about*, p. 44.
ΑΘ, Prefix negat. p. 106.
ΑΙ, Pref. 1st Perf. 1st p. sing. p. 47.
ΑΙΝΑ, Pref. 2. Fut. 1. p. sing. p. 51.
ΑΙΝΕ, Pref. 2. Fut. 1. p. sing. p. 51.
ΑΚ, Pref. 1. Perf. 2. p. sing. m. p. 47.
ΑΚΝΑ, Pref. 2. Fut. 2. p. sing. m. p. 51.
ΑΝ, Pref. 1. Perf. 1. p. plur. p. 48.
ΑΝ, Pref. negat. p. 79.
ΑΝΝΑ, Pref. 2. Fut. 1. p. plur. p. 51.
ΑΝΝΕ, Pref. 2. Fut. 1. p. plur. p. 51.
ΑΟΥΤ, Partie. p. 65.
ἈΡΕ, Pref. 1. Perf. 2. p. sing. f. p. 47.
ΑΡΕΝΑ, Pref. 2. Fut. 2. p. sing. f. and 3. p. m. and f. sing. p. 51.
ΑΡΕΤΕΝ, Pref. 1. Perf. 2. p. plur. p. 48.
ΑΡΕΤΕΝΝΑ, Pref. 2. Fut. 2. p. plur. p. 51.
ΑΡΙ, Pref. Imperat. p. 54.
ΑC, Pref. 1. Perf. 3. p. sing. f. p. 47.
ΑCΝΑ, Pref. 2. Fut. 3. p. sing. f. p. 51.
ΑΤ, Pref. negat. p. 106.
ΑΤΕΤΕΝ, Pref. p. 66.

- ΑΤΕΤῆ**, Pref. 1. Perf. 2. p. plur. p. 48.
ΑΥ, Pref. 1. Perf. 3. p. plur. 48.
ΑΥ, Suff. 3. pers. plur. p. 37.
ΑΥΝΑ, Pref. 2. Fut. 3. p. plur. p. 51.
ΑϞ, Pref. 1. Perf. 3. p. sing. m. p. 47.
ΑϞΝΑ, Pref. 2. Fut. 3. p. sing. m. p. 51.
ΑΞΠ, Ordinal for hours. p. 43.
Γ, Suff. to verbs. 2. p. sing. m. for **Κ** p. 97.
Ε, Pref. Infinit. p. 54.
Ε, Suff. 2. p. f. p. 36, 45, 97.
Ε, Sign of the Dative, Accus. and Ablat. p. 21, 22, 23.
Ε, Sign of the Participle. p. 65. 96.
Ε, Forms Adjectives. p. 24.
ΕΘ, Forms Adjectives. p. 24.
ΕΘ, Forms Participles. p. 65.
ΕΘΡΕ, Auxiliary verb. p. 90, 91.
ΕΙ, Pref. 2. Pres. 1. p. sing. p. 46.
ΕΙΕ, Pref. 3. Fut. 1. p. sing. p. 51.
ΕΙΝΑ, Pref. 2. Fut. 1. p. sing. p. 51.
ΕΚ, Pref. 1. Pres. 2. p. masc. sing. p. 46.
ΕΚΕ, Pref. 3. Fut. 2. p. sing. m. p. 51.
ΕΚΝΑ, Pref. 2. Fut. 2. p. sing. m. p. 51.
ΕΛ, The Auxiliary verb. Bash. p. 91.
ΕΛΕ, Pref. 2. Fut. 2. p. sing. f. and 3. p. sing. and plur. p. 47. Bash.
ΕΝ, Pref. 2. Pres. 1. p. plur. p. 47.
ΕΝ, Suff. 1. p. plur. p. 36.
ΕΝ, *if*, with the Prefixes to verbs. p. 66.
ΕΝΕ, *if*, with the Prefixes to verbs. p. 66.
ΕΝΕ, Pref. 3. Fut. 1. p. plur. p. 51.
ΕΝΝΑ, Pref. 2. Fut. 1. p. plur. p. 51.
ΕΟΥ, Suff. 3. pers. plur. p. 37.
ΕΡ, Auxiliary verb. p. 91.
ΕΡΕ, Pref. 2. Fut. 2. p. sing. f. and 3. p. sing. and plur. p. 47.

- ΕΡΕ**, Pref. 3. Fut. 2. p. sing. f. and 3. p. sing. $\bar{\epsilon}$ and plur. p. 51.
ΕΡΕΝΑ, Pref. 2. Fut. 2. p. sing. f. p. 51.
ΕΡΕΤΕΝΕ, Pref. 3. Fut. 2. p. plur. p. 51.
ΕΡΕΤΕΝΝΑ, Pref. 2. Fut. 2. p. plur. p. 51.
ΕΣ, Pref. 2. Pres. 3. p. sing. f. p. 47.
ΕΣΕ, Pref. 3.-Fut. 3. p. sing. f. p. 51.
ΕΣΝΑ, Pref. 2. Fut. 3. p. sing. f. p. 51.
ΕΤ, Forms Adjectives. p. 24.
ΕΤ, Forms Participles. p. 65.
ΕΤΑ, Pref. 2. Perf. 3. p. sing. and plur. m. and f. p. 48.
ΕΤΑΙ, Pref. 2. Perf. 1. p. sing. p. 48, 65.
ΕΤΑΚ, Pref. 2. Perf. 2. p. sing. m. p. 48, 65.
ΕΤΑΝ, Pref. 2. Perf. 1. p. plur. p. 48, 66.
ΕΤΑΡΕ, Pref. 2. Perf. 2. p. sing. f. p. 48, 65.
ΕΤΑΡΕΤΕΝ, Pref. 2. Pres. 2. p. plur. p. 48, 66.
ΕΤΑΣ, Pref. 2. Perf. 3. p. sing. f. p. 48, 65.
ΕΤΑΤΕΤΕΝ, Pref. p. 66.
ΕΤΑΥ, Pref. 2. Perf. 3. p. plur. p. 48, 66.
ΕΤΑΥ, Pref. 2. Perf. 3. p. sing. m. p. 48, 65.
ΕΤΕ, *when*, Prefixed to verbs. p. 65.
ΕΤΕΤΕΝ, Pref. 2. Pres. 2. p. plur. p. 47.
ΕΤΕΤἆ, Pref. 2. Pres. 2. p. plur. p. 47.
ΕΤΕΤΝΑ, Pref. 2. Fut. 2. p. plur. p. 51.
ΕΤΕΤΝΕ, Pref. 3. Fut. 2. p. plur. p. 51.
ΕΤΕΤΝΝΑ, Pref. 2. Fut. 2. p. plur. p. 51.
ΕΤΡΕ, Auxiliary verb. p. 90, 91.
ΕΥ, Pref. 2. Pres. 3. p. plur. p. 47.
ΕΥΕ, Pref. 3. Fut. 3. p. plur. p. 51.
ΕΥΝΑ, Pref. 2. Fut. 3. p. plur. p. 51.
ΕΩ, Sign of the Potential Mood. p. 78.
ΕΩ, Pref. 2. Pres. 3. p. sing. m. p. 47.
ΕΩΕ, Pref. 3. Fut. 3. p. sing. m. p. 51.
ΕΩΝΑ, Pref. 2. Fut. 3. p. sing. m. p. 51.

- ΕΖΟΤΕ**, Sign of the Comparative. p. 25.
ΗΟΥΤ, Participles. p. 65.
ΗΥ, Participles. p. 65.
ΗΥΤ, Participles p. 65.
Θ, Defn. Artic. p. 10.
ΘΑ, Posses. Article. p. 13.
ΘΡΕ, Auxiliary Verb. p. 89.
Ι, Suff. 1. pers. sing. and 2. pers. sing. f. p. 36, 45, 97.
Κ, Pref. 1. Pres. 2. p. sing. m. p. 45, 46.
Κ, Suff. 2. p. sing. m. p. 36, 45, 97.
ΚΕ, Between the Article and noun. p. 103.
ΚΝΑ, Pref. 1. Fut. 2. p. sing. m. p. 50.
ΚΝΕ, Pref. 1. Fut. 2. p. sing. m. p. 50.
ΛΑ, much. p. 106. Bash.
ΛΕΜ, a native. p. 105. Bash.
ΛΕϚ, Forms compound nouns. p. 105. Bash.
Μ̇, Pref. to Gen. Dat. Acc. Abl. p. 21, 22.
Μ̇, Pref. Negat. p. 84.
ΜΑ, Pref. Imperat. p. 54.
ΜΑΛΕ, Pref. Optative. 2. p. sing. f. and 3. p. sing. and plur. p. 54. Bash.
ΜΑΛΕΚ, Pref. Optat. 2. p. sing. m. p. 54. Bash.
ΜΑΛΕΝ, Pref. Optat. 1. p. plur. p. 54. Bash.
ΜΑΛΕС, Pref. Optat. 3. p. sing. f. p. 54. Bash.
ΜΑΛΕΤΕΝ, Pref. Optat. 2. p. plur. p. 54. Bash.
ΜΑΛΕϚ, Pref. Optat. 3. p. sing. m. p. 54. Bash.
ΜΑΛΙ, Pref. Optat. 1. p. sing. p. 54. Bash.
ΜΑΛΟΥ, Pref. Optat. 3. p. plur. p. 54. Bash.
ΜΑΡΕ, Pref. Optative 2. p. sing. f. and 3. p. sing. and plur. p. 54.
ΜΑΡΕΚ, Pref. Optat. 2. p. sing. m. p. 54.
ΜΑΡΕΝ, Pref. Optat. 1. p. plur. p. 54.
ΜΑΡΕС, Pref. Optat. 3. p. sing. f. p. 54.
ΜΑΡΕΤΕΝ, Pref. Optat. 2. p. plur. p. 54.
ΜΑΡΕΤḆ, Pref. Optat. 2. p. plur. p. 54.

- ΜΑΡΕϞ**, Pref. Optat. 3. p. sing. m. p. 54.
ΜΑΡΙ, Pref. Optat. 1. p. sing. p. 54.
ΜΑΡḆ, Pref. Optat. 2. p. plur. p. 54.
ΜΑΡΟΥ, Pref. Optat. 3. p. plur. p. 54.
ΜΑϞ, Forms the Ordinal numbers. Copt. p. 43.
ΜΕϞ, Pref. to nouns, Copt. p. 105.
ΜΕΤ, Pref. to nouns, Copt. p. 105.
ΜḆΤ, Pref. to nouns, Sah. p. 105.
ΜΕϞ, Forms the Ordinal numbers Sah. p. 43.
ḆΜΑϞ, Pref. Negat. p. 96.
ḆΠΑΤΕ, Pref. Negat. p. 79, 86.
ḆΠΕ, Pref. Negat. p. 79, 85.
ḆΠΕΛ, Pref. Negat. p. 89. Bash.
ḆΠΕΡ, Pref. Negat. p. 89.
ḆΠḆ, Pref. Negat. p. 89.
Ḇ, Pref. Negat. p. 79.
Ḇ, Pref. to Gen., Dat., Acc., Abl. p. 21, 22.
Ḇ, Pref. 2. Pres. 2. p. plur. p. 47.
Ḇ, Pref. Infinit. p. 54.
Ḇ, Suff. 1. p. plur. p. 36, 46, 97.
Ḇ, Definite Artie. plur. p. 11.
ḆΔ, Possess. Article. plur. p. 13.
ḆΔ, *About.* p. 44.
ḆΔΙ ΠΕ, Pref. Imperf. 1. p. sing. p. 47.
ḆΔΙΝΑ, Pref. Imperf. Fut. 1. p. sing. p. 52.
ḆΔΙΝΕ, Pref. Imperf. Fut. 1. p. sing. p. 52. Bash.
ḆΔΚ ΠΕ, Pref. Imperf. 2. p. sing. m. p. 47.
ḆΔΚΝΑ, Pref. Imperf. Fut. 2. p. sing. m. p. 52.
ḆΔΚΝΕ, Pref. Imperf. Fut. 2. p. sing. m. p. 52. Bash.
ḆΔΝ ΠΕ, Pref. Imper. 1. p. plur. p. 47.
ḆΔΝΝΑ, Pref. Imper. Fut. 1. p. plur. p. 53.
ḆΔΝΝΕ, Pref. Imperf. Fut. 1. p. plur. p. 53. Bash.
ḆΔΡΕ ΠΕ, Pref. Imperf. 2. p. sing. f. and 3. p. sing. and plur. p. 47.

- ΝΑΡΕΝΑ**, Pref. Imperf. Fut. 2. p. sing. f. and 3. p. sing. and pl. p. 52, 53.
ΝΑΡΕΝΕ, Pref. Imperf. Fut. 2. p. sing. f. and 3. p. sing. and pl. p. 52, 53.
ΝΑΡΕΤΕΝ ΠΕ, Pref. Imperf. 2. p. plur. p. 47.
ΝΑΡΕΤΕΝΝΑ, Pref. Imperf. Fut. 2. p. plur. p. 53.
ΝΑΡΕΤΕΝΝΕ, Pref. Imperf. Fut. 2. p. plur. p. 53.
ΝΑΣ ΠΕ, Pref. Imperf. 3. p. sing. f. p. 47.
ΝΑΣΝΑ, Pref. Imperf. Fut. 3. p. sing. p. 52.
ΝΑΥ ΠΕ, Pref. Imperf. 3. p. plur. p. 47.
ΝΑΥΝΑ, Pref. Imperf. Fut. 3. p. plur. p. 53.
ΝΑΪ ΠΕ, Pref. Imperf. 3. p. sing. m. p. 47.
ΝΑΪΝΑ, Pref. Imperf. Fut. 3. p. sing. m. p. 52.
ΝΓ, Pref. Subjunct. 2. p. sing. m. p. 53.
ΝΕ, Defin. Article plur. p. 11.
ΝΕ, Verb. p. 92.
ΝΕ ΠΕ,
ΝΕ ΤΕ, } Irreg. verb. p. 92.
ΝΕ Δ ΠΕ, Pref. Pluperf. 3. p. sing. m. and f. p. 48.
ΝΕ ΔΙ ΠΕ, Pref. Pluperf. 1. p. sing. p. 48.
ΝΕ ΔΚ ΠΕ, Pref. Pluperf. 2. p. sing. m. p. 48.
ΝΕ ΔΝ ΠΕ, Pref. Pluperf. 1. p. plur. p. 49.
ΝΕ ΔΡΕ ΠΕ, Pref. Pluperf. 2. p. sing. f. and 3. p. sing. m. and f. p. 48.
ΝΕ ΔΡΕΤΕΝ ΠΕ, Pref. Pluperf. 2. p. plur. p. 49.
ΝΕ ΔΣ ΠΕ, Pref. Pluperf. 3. p. sing. f. p. 48.
ΝΕ ΔΤΕΤῆ ΠΕ, Pref. Pluperf. 2. p. plur. p. 49.
ΝΕ ΔΥ ΠΕ, Pref. Pluperf. 3. p. plur. p. 49.
ΝΕ ΔΪ ΠΕ, Pref. Pluperf. 3. p. sing. m. p. 48.
ΝΕ ΩΔΙ ΠΕ, Pref. Imperf. Indef. 1. p. sing. p. 49.
ΝΕ ΩΔΚ ΠΕ, Pref. Imperf. Indef. 2. p. sing. m. p. 49.
ΝΕ ΩΔΛΕ ΠΕ, Pref. Imperf. Indef. 2. p. sing. f. and 3. p. sing. and pl. p. 49.
ΝΕ ΩΔΝ ΠΕ, Pref. Imperf. Indef. 1. p. plur. p. 49.
ΝΕ ΩΔΡΕ ΠΕ, Pref. Imperf. Indef. 2. p. sing. f. and 3. p. sing. and pl. p. 49, 50.
ΝΕ ΩΔΡΕΤΕΝ ΠΕ, Pref. Imperf. Indef. 2. p. plur. p. 50.
ΝΕ ΩΔΣ ΠΕ, Pref. Imperf. Indef. 3. p. sing. f. p. 49, 50.

- NE** **ΩΑΤΕΤΕΝ ΠΕ**, Pref. Imperf. Indef. 2. p. plur. p. 50.
NE **ΩΑΤΕΤἺ ΠΕ**. Pref. Imperf. Indef. 2. p. plur. p. 50.
NE **ΩΑΥ ΠΕ**, Pref. Imperf. Indef. 3. p. plur. p. 50.
NEI ΠΕ, Pref. Imperf. 1. p. sing. p. 47.
NEINA ΠΕ, Pref. Imperf. Fut. 1. p. sing. p. 52.
NEK ΠΕ, Pref. Imperf. 2. p. sing. m. p. 47.
NEKNA, Pref. Imperf. Fut. 2. p. sing. m. p. 52.
NEN, Defin. Artic. plur. p. 10.
NEN ΠΕ, Pref. Imperf. 1. p. plur. p. 47.
NENNA ΠΕ, Pref. Imperf. Fut. 1. p. plur. p. 53.
NEC ΠΕ, Pref. Imperf. 3. p. sing. p. 47.
NECNA, Pref. Imperf. Fut. 3. p. sing. p. 62.
NETETἺ ΠΕ, Pref. Imperf. 2. p. plur. p. 47.
NETETἺNA ΠΕ, Pref. Imperf. Fut. 2. p. plur. p. 53.
NEY ΠΕ, Pref. Imperf. 3. p. plur. p. 47.
NEYNA ΠΕ, Pref. Imperf. Fut. 3. p. plur. p. 53.
NERE ΠΕ, Pref. Imperf. 2. p. sing. f. 3. p. sing. and plur. p. 47.
NERENA, Pref. Imperf. Fut. 2. p. sing. f. and 3. p. sing. and pl. p. 52, 53.
NEC, Pref. Subjunct. 3. p. sing. f. p. 53.
NEC, Pref. Subjunct. 3. p. sing. m. p. 53.
NEC ΠΕ, Pref. Imperf. 3. p. sing. p. 47.
NECNA ΠΕ, Pref. Imperf. Fut. 3. p. sing. p. 52.
NI, Defin. Artic. plur. p. 10, 11.
NἺ, Defin. Artic. plur. p. 11.
NNA, Pref. 2. Fut. 1. p. plur. p. 51.
NC, Pref. Subjunct. 3. p. sing. f. p. 53.
NEE, Pref. Subjunct. 3. p. plur. p. 53.
NTA, Pref. 2. Perf. 3. p. sing. m. and f. and 3. p. plur. p. 48.
NTA. Pref. Subjunct. 1. p. sing. p. 53.
NTAI, Pref. 2. Perf. 1. p. sing. p. 48.
NTAK, Pref. 2. Perf. 2. p. sing. m. p. 48.
NTAN, Pref. 2. Perf. 1. p. plur. p. 48.
NTAP, Pref. 2. Perf. 2. p. sing. f. p. 48.

- ΝΤΑC**, Pref. 2. Perf. 3. p. sing. f. p. 48.
ΝΤΑΤΕΤΝ̄, Pref. 2. Perf. 2. p. plur. p. 48.
ΝΤΑΥ, Pref. 2. Perf. 3. p. plur. p. 48.
ΝΤΑϞ, Pref. 2. Perf. 3. p. sing. m. p. 48.
ΝΤΕ, Sign of the genitive, plur. p. 21.
ΝΤΕ, Pref. Subjunctive, 2. p. sing. f. and 3. p. sing. and plur. p. 53.
ΝΤΕΚ, Pref. Subjunct. 2. p. sing. m. p. 53.
ΝΤΕΛΕΙ, Pref. Bash. 1. p. sing. p. 65.
ΝΤΕΛΕϞ, Pref. Bash. 3. p. sing. p. 65.
ΝΤΕΝ, Pref. Subjunct. 1. p. plur. p. 53.
ΝΤΕΡΕ, when, with prefixes to verbs. p. 65.
ΝΤΕC, Pref. Subjunct. 3. p. sing. f. p. 53.
ΝΤΕΤΕΝ, Pref. Subjunct. 2. p. plur. p. 53.
ΝΤΕΤΝ̄, Pref. Subjunct. 2. p. plur. p. 53.
ΝΤΝ̄, Pref. Subjunct. 1. p. plur. p. 53.
ΝΤΕϞ, Pref. Subjunct. 3. p. sing. p. 53.
ΝΤΟΥ, Pref. Subjunct. 3. p. plur. p. 53.
ΝϞ, Pref. Subjunct. 3. p. sing. m. p. 53.
ΝΖΟΥΟ, Comparative, p. 25.
ΝΧΕ, Sign of the Nominative. Copt. p. 21. Prefix. to verbs. p. 105.
ΝΩΙ, Sign of the Nominative. Sahid. p. 21. Pref. to verbs. p. 105.
ΟΟΥΤ, Participle, p. 65.
ΟΥ, Indefin. Article sing. p. 12.
ΟΥ, Suff. 3. p. plur. p. 37, 47, 97.
ΟΥΑΝ, Used for the verb. *to be, to have*. p. 95.
ΟΥΕΝ, *a part*, p. 44.
ΟΥΝ̄, *a part*, p. 44.
ΟΥΝΑ, Pref. 2. Fut. 3. p. plur. p. 51.
ΟΥΝΕ, *a part*, p. 44.
ΟΥΟΝ, Used for the verb *to be, to have*, p. 95.
ΟΥΩΝ, *a part*, p. 44.
Π, Defin. Article. m. sing. p. 10, 11.
ΠΑ, Possess. Article. m. p. 13.

- ΠΑΣΙΝ**, Particip. pers. sing. p. 54.
ΠΕ, Definit. Article. m. sing. p. 11. vocat. p. 21.
ΠΕ, Verb *to be*, p. 91.
ΠΕΚΣΙΝ, Particip. 2. p. sing. p. 54.
ΠΕΩ, Signifies days. p. 44.
ΠΕΩΣΙΝ, Particip. 3. p. sing. m. p. 54.
ΠΙ, Definit. Art. sing. m. p. 10, 11. vocat. p. 21.
ΡΕ, *a part*, p. 43.
ΡΕΜ, *a native*, p. 105.
ΡᾺ, *a native*, Sah. p. 105.
С, Pref. 1. Pres. 3. p. sing. f. p. 46.
С, Suff. 3. p. sing. f. p. 37, 46, 97.
СА, An artificer, p. 105.
СЕ, Pref. 1. Pres. 3. p. plur. p. 46.
СЕНА, Pref. 1. Fut. 3. p. plur. p. 50.
СЕНЕ, Pref. 1. Fut. 3. p. plur. p. 50.
СНА, Pref. 1. Fut. 3. p. sing. f. p. 50.
СНЕ, Pref. 1. Fut. 3. p. sing. f. p. 50.
СОУ, Prefixed to days forms the Ordinal number. p. 43.
Т, Definit. Artic. sing. f. p. 10, 11.
Т, Suff. 1. p. sing. p. 36, 97.
ТА, Pref. 4. Fut. 1. p. sing. p. 52,
ТА, Possess. Article. f. sing. p. 13.
ТАΛΕΤΕΝ, Pref. 4. Fut. 2. p. plur. p. 52.
ТАРЕК, Pref. 4. Fut. 2. p. sing. m. p. 52.
ТАРЕС, Pref. 4. Fut. 3. p. sing. f. p. 52.
ТАРЕТᾺ, Pref. 4. Fut. 2. p. plur. p. 52.
ТАРЕΩ, Pref. 4. Fut. 3. p. sing. m. p. 52.
ТАРᾺ, Pref. 4. Fut. 1. p. plur. p. 52.
ТАРИ, Pref. 4. Fut. 1. p. sing. p. 52.
ТАРОУ, Pref. 4. Fut. 3. p. plur. p. 52.
ТЕ, Definit. Article. sing. f. p. 11.
ТЕ, Pref. 1. Pres. 2. p. sing. f. p. 46.

- TE**, Suff. 2. p. sing. f. p. 97.
- TEN**, Pref. 1. Pres. 1. p. plur. p. 46.
- TEN**, Suff. 1. p. plur. p. 97.
- TENA**, Pref. 1. Fut. 2. p. sing. f. p. 50 and 1. p. plur. p. 56.
- TENNA**, Pref. 1. Fut. 1. p. plur. p. 50.
- TENNE**, Pref. 1. Fut. 1. p. plur. p. 56.
- TEPA**, Pref. 4. Fut. 2. p. sing. f. p. 52.
- TETEN**, Pref. 1. Pres. 2. p. plur. p. 46.
- TETENNA**, Pref. 1. Fut. 2. p. plur. p. 50.
- TETĒ**, Pref. 1. Pres. 2. p. plur. p. 46.
- TETNA**, Pref. 1. Fut. 2. p. plur. p. 50.
- TETĒNA**, Pref. 1. Fut. 2. p. plur. p. 50.
- TĒ**, Pref. negative. p. 87, 88.
- TĒ**, Pref. 1. Pres. 1. p. plur. p. 46.
- TĒ**, Suff. 3. p. plur. p. 36. 2. p. plur. and 1. p. plur. p. 97.
- TPE**, *a part*, p. 44.
- TPE**, The Auxiliary Verb. *to be, to do*, p. 89.
- Y**, Suff. 3. p. plur. p. 46.
- Φ**, Defin. Article. sing. m. p. 10.
- ΦA**, Possess. Article. m. sing. p. 13.
- X**, Pref. 1. Pres. 2. p. sing. m. p. 46.
- XNA**, Pref. 1. Fut. 2. p. sing. m. p. 50.
- Ω**, Sign of the vocat. p. 21.
- ΩΟΥΤ**, Participle. p. 65.
- Ω**, Sign of the Potential Mood. p. 78.
- ΩAI**, Pref. Pres. Indef. 1. p. sing. p. 49.
- ΩAK**, Pref. Pres. Indef. 2. p. sing. m. p. 49.
- ΩAΛE**, Pref. Pres. Indef. 2. p. sing. and 3. p. sing. and pl. p. 49. Bash.
- ΩAN**, *If*, with the prefixes. p. 67, 88.
- ΩANTE**, *Until*, with the prefixes. p. 66.
- ΩAPE**, Pref. Pres. Indef. 2. p. sing. f. and 3. p. sing. and plur. p. 49.
- ΩAPETEN**, Pref. Pres. Indef. 2. p. plur. p. 49.
- ΩAC**, Pref. Pres. Indef. 3. p. sing. f. p. 49.

- ΩΑΤΕ**, *Until*, with the prefixes. p. 66.
ΩΑΤΕΤΕΝ, Pref. Pres. Indef. 2. p. plur. p. 49.
ΩΑΤΕΤἼ, Pref. Pres. Indef. 2. p. plur. p. 49.
ΩΑΥ, Pref. Pres. Indef. 3. p. plur. p. 49.
ΩΑϞ, Pref. Pres. Indef. 3. p. sing. m. p. 49.
ΩΟΥ, Pref. implying worthiness. p. 79. 105.
ΩΤΕΜ, Pref. negative. p. 87, 88.
Ϟ, Suff. 3. p. sing. m. p. 37, 46, 97.
Ϟ, Pref. 1. Pres. 3. p. sing. m. p. 46.
ϞΝΑ, Pref. 1. Fut. 3. p. sing. m. p. 50.
ϞΝΕ, Pref. 1. Fut. 3. p. sing. m. p. 50. Bash.
ΖΑ, *a person, master, &c.* p. 106.
ΖΑΝ, Indef. Article. plur. p. 12.
ΖΕΝ, Indef. Article. plur. p. 12.
ΖἼ, Indef. Art. plur. p. 12.
ΞΑ, Verb. p. 92.
ΞΕ, Conjunction p. 99 and verb. p. 92.
ΞΙΝ, Participle, taking the article and infixes. p. 65.
ΞΟΟ, Verb. p. 92.
ΞΠ, Forms the Ordinal numbers for hours. p. 45.
ΞΩ, Verb. p. 92.
ϞΙΝ, Participle taking the Articles and infixes p. 65.
†, Definit. Article. sing. f. p. 10, 11.
†, Pref. 1. Pres. 1. p. sing. p. 46.
†, Suff. 2. p. sing. f. p. 97.
†ΝΑ, Suff. 1. Fut. 1. p. sing. p. 50.
†ΝΕ, Suff. Pref. 1. Fut. 1. p. sing. p. 50.
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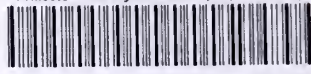
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