

ifornia
onal
ity

W. Irving Crowley
August 1949

493.2

T221



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

A COMPENDIOUS GRAMMAR
OF THE
EGYPTIAN LANGUAGE.

Quicquid praecipis esto brevis: ut cito 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*.

SECOND EDITION
REVISED AND IMPROVED



WILLIAMS & NORGATE:
14, HENRIETTA STREET, COVENT GARDEN, LONDON,
AND
20, SOUTH FREDERICK STREET, EDINBURGH.

1863.

REVISED EDITION

1880

EUROPEAN LANGUAGES

BY

FR. NIES (CARL B. LORCK)

IN

LEIPZIG

1880

FR. NIES (CARL B. LORCK)

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

LEIPZIG

1880



LEIPZIG

1880

FR. NIES (CARL B. LORCK)

1880

TO

J O H N L E E E S Q R.

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

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

HIS EGYPTIAN STUDIES

THIS VOLUME IS RESPECTFULLY DEDICATED

BY THE AUTHOR.

2047519

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 Bashmuriac 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." *Tychsensius*. 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. Schol. f. 115. These expressions seem to imply the existence of the Law in Coptic.

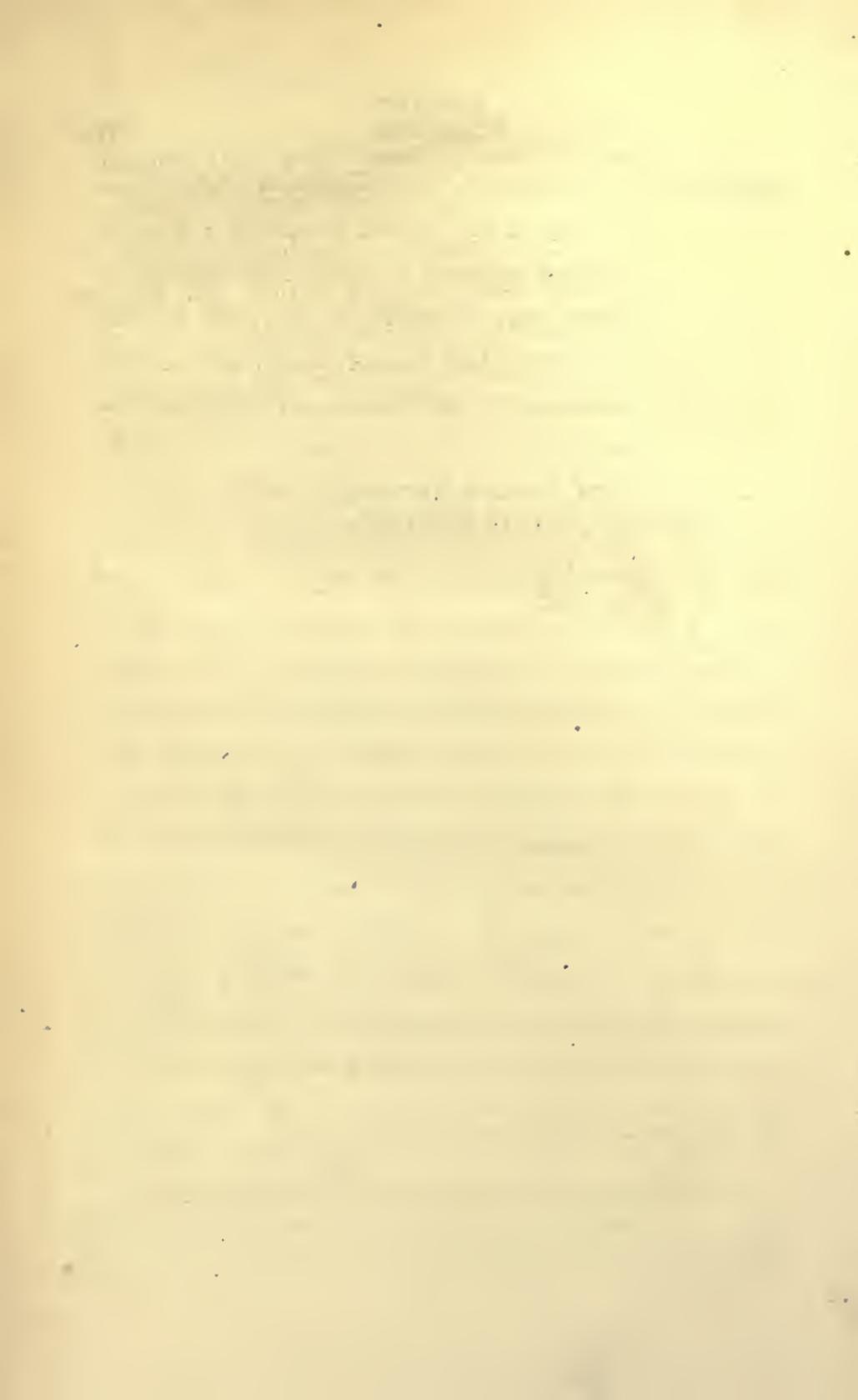
For the arguments in support of the Translation of the New Testament into Egyptian in the second century, see *Wilkinson's Introduction to the Coptic New Testament*, and *The Introduction to the Sahidic Fragments*.

former terms are used in those Egyptian Publications which have issued from the Oxford University Press.

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

Stanford Rivers Rectory.

May, 1862.



Observations

on the

Hieroglyphic and Enchorial Alphabets,

with a few remarks relative to their use.

The glory of Egypt has long since passed away, but enough of its learning remains in the Sculptured Monuments of Ancient Egypt, and in existing Papyri to excite the most intense interest. These stores had long engaged the attention of the Learned who had in vain endeavoured to decipher them till our indefatigable and learned countryman Dr. Young, and a little later in point of time M. Champollion, turned their energies to the subject with considerable success. And since their day the subject has not been permitted to slumber, for other learned men have entered the field, and put before the world all that these monuments have preserved, which had been hid from the researches of the wise for so many ages.

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 (*εγγωγια*)* 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

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 ς 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 ΝΙ Coptic, or by these characters doubled; as , = or , ΝΕΝ, or ΝΙ, 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 , ΝΚ, or ΝΑΚ, , Νς, or ΝΑς;  ΝC, or ΝΑC &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:

Αντικα οἱ παρ' Αἰγυπτίοις παιδευόμενοι, πρῶτον μὲν πάντων τῶν Αἰγυπτίων γραμμάτων μέθοδον ἐκμανθάνουσι, τὴν ἐπιστολογραφικὴν καλουμένην· δευτέραν δὲ, τὴν ἱερατικὴν, ἣ χροῶνται οἱ ἱερογραμματεῖς· ὑστάτην δὲ καὶ τελευταίαν τὴν ἱερογλυφικὴν, ἧς ἢ μὲν ἐστὶ διὰ τῶν πρῶτων στοιχείων κυριολογικὴ ἢ δὲ συμβολικὴ· τῆς δὲ συμβολικῆς ἢ μὲν κυριολογεῖται κατὰ μίμησιν ἢ δ' ὡσπερ τροπικῶς γραφεται, ἢ δὲ ἀντικῶς ἀλληγορεῖται κατὰ τινὰς αἰνίγμους· ἢ λίον γόνυ γραφαὶ βουλομένοι κύκλον ποιοῦσι σελήνην δὲ σχῆμα μνησοειδές, κατὰ τὸ κυριολογουμένον εἶδος· τροπικῶς δὲ κατ' οὐκείοτητα μεταγόντες καὶ μετατιθέντες, τὰ δ' ἐξάλλαττοντες, τὰ δὲ πολλαχῶς μετασηματιζόντες χαρακτηροῦσιν. 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.“

Porphry has communicated much the same information on the subject.

Ἐν Αἰγυπτῷ μὲν τοῖς ἱερευσὶ σὺνην ὁ Πυθαγόρας, καὶ τὴν σοφίαν ἐξεμάθε, καὶ τὴν Αἰγυπτίων φωνῆν γραμματῶν δὲ τρισσῶς διαφορῶς, ἐπιστολογραφικῶν τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν τῶν μὲν κοινολογουμένων κατὰ μιμῆσιν, τῶν δὲ ἀλληγορουμένων κατὰ τινὰς αἰνίγμους.

De Vit. Pythag. CII, 12.

„In Aegypto cum sacerdotibus vixit Pythagoras, et sapientiam didicit, ac linguam Aegyptiorum: literarum autem tria genera, Epistolographicas, Hieroglyphicas, et Symbolicas, 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 consonantial 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

XX Observations on the Hieroglyphic and Enchorial Alphabets.

syllabic signs is 𐀀 which represents the combination *am*. Signs of this kind are often combined with one or more of the alphabetic signs. Thus for the simple 𐀀 we have sometimes 𐀀 𐀁 , sometimes 𐀀 𐀂 𐀁 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.”

Enchorial or Demotic Alphabet.

A ⊥ (II) < 1 3 5 2 1 1

I 4 1 ω III

OU 10 (5) † †

B 2 4

F, V 4

K σ 3κ 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 ↓ 3 < < <

x, σ 1+ 2 L

KH, b ε σ 3

H 1 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.

Enchorial or Demotic Numbers.

1	𐤀 𐤁 𐤂	60	𐤆 =
2	𐤃	70	𐤇
3	𐤄 𐤄 𐤅	80	𐤈
4	𐤆 𐤆 𐤇 𐤈 𐤉	90	𐤉
5	𐤊 𐤊	100	𐤊
6	𐤋 < 𐤌	200	𐤋
7	𐤍 𐤎	300	𐤍
8	𐤏 𐤏	400	𐤏
9	𐤐 𐤑	500	𐤐
10	𐤒	600	𐤒
20	𐤓	700	𐤓
30	𐤔	800	𐤔
40	𐤕	900	𐤕
50	𐤖	1000	𐤖

Hieroglyphic Numbers.

1. I.	21. 𐎏𐎏.
2. II.	22. 𐎏𐎏.
3. III.	30. 𐎏𐎏.
4. IIII.	40. 𐎏𐎏𐎏.
5. IIII. 	50. 𐎏𐎏𐎏𐎏.
6. III III.	60. 𐎏𐎏𐎏.
7. IIII III. 	70. 𐎏𐎏𐎏𐎏.
8. IIII IIII. 	80. 𐎏𐎏𐎏𐎏.
9. IIII IIII. 	90. 𐎏𐎏𐎏𐎏𐎏.
10. 𐎏. 𐎏.	100. 𐎏.
11. 𐎏.	200. 𐎏𐎏.
12. 𐎏𐎏.	300. 𐎏𐎏𐎏.
13. 𐎏𐎏𐎏.	400. 𐎏𐎏𐎏𐎏.
16. 𐎏𐎏𐎏𐎏.	500. 𐎏𐎏𐎏𐎏𐎏.
20. 𐎏𐎏.	1000. 𐎏. 𐎏.

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 οπε and τπε	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

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	ΗΗΤΑ	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.
Ρ	ρ	ρο	ro	<i>r</i>	100
ϸ	c	ϸΙΜΑ	sima	<i>s</i>	200
Τ	τ	ΤΑΥ	tau	<i>t</i>	300
Υ	γ	ΖΥ	hu	<i>u</i>	400
Φ	φ	ΦΙ	phi	<i>ph</i>	500
Χ	χ	ΧΙ	chi	<i>ch</i>	600
Ψ	ψ	ΨΙ	psi	<i>ps</i>	700
Ω	ω	ΩΥ	ou	<i>o long</i>	800
Ϡ	ϡ	ϠΕΙ	shei	<i>sh</i>	900
Ϣ	ϣ	ϢΕΙ	fei	<i>f</i>	90
ϣ	ϣ	ϣΕΙ	khei	<i>kh</i>	
Ζ	ζ	ΖΟΡΙ	hori	<i>h</i>	
Ξ	ξ	ΞΑΝΣΙΑ	gangia	<i>gi</i>	
ϸ	ϸ	ϸΙΜΑ	shima	<i>sh</i>	
Ϣ	Ϣ	ϢΕΙ	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. ϸ, Δ, Ζ, Ξ and Ψ 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 ΟΜΒ, ΝΑΒΕ for ΝΟΒΕ, ΑΝΕΖ for ΕΝΕΖ, and ΡΕΦΒΑΤΕΒ for ΡΕΦΩΤΕΒ.
- 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 χ, as ΑΝΓ for ΑΝΚ, ΝΓ for ΝΚ, ΤΩΝΓ for ΤΩΝΚ, ΜΑΛΓΕ for ΜΑΛΧΕ; 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 ϸ, as **ΕΘΛΥΩ** for **ΕϸΟΥΩ**.
- ι. answers to ι in Greek, or *ee* in English. It often changes with ει, as **ΙΡΕ**, **ΕΙΡΕ**: **ΠΙΝΕ**, **ΠΕΙΝΕ**.
- κ. is sounded as κ in Greek. It is used in Sahidic instead of χ, as **ΚΑΜΕ** for **ΧΑΜΕ**; **ΚΡΟΥΡ** for **ΧΡΟΥΡ**. In Sahidic it is often exchanged for ϸ, as **ΤΩΝΡ** for **ΤΩΝΚ**.
- λ. in Bashmuric answers to ρ in Coptic, as **ΛΑΜΠΙ** for **ΡΟΜΠΙ**; **ΛΙΜΙ** for **ΡΙΜΙ**.
- μ. is pronounced as *m* in English.
- ν. also answers to *n* in English.
- ξ. this letter is seldom found in Egyptian words, but principally occurs in words derived from other languages. It is sometimes used instead of κC, as **ΘΟΥΞ** for **ΘΟΥΚC**; **ΞΟΥΡ** for **ΚCΟΥΡ**.
- ο. is pronounced as *o* in **ΡОВОΔМ**. It is often exchanged for ω long, as **ΦΟΥΧ** for **ΦΟΥΧ**.
- π. is sounded as *b* by the modern Egyptians. π is used in Sahidic for φ in Coptic, as **ΠΑΩ** Sah. for **ΦΑΩ** Coptic. It is sometimes used for 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 ΕΣΡΩΜ.
- τ. is pronounced as *Δ*; and it is occasionally used for Δ, as ΤΑΝΙΕΛ for ΔΑΝΙΕΛ.
- υ. 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 *δείνα*.
- 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 ς, as ΜΩΙΡ for ΜΕΧΙΡ; and ΧΩΠ ςΩΠ. 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 α in Bashmuric instead of ω, as ΔΙΚ for ΩΙΚ.
- ϖ. possesses the same power as *w* in Hebrew. It is changed with σ, ρ, ρ, ς, and sometimes with ς.
- ϑ. is pronounced as *f*; and it is changed with β, and sometimes with φ, as ΤΗΡΦ for ΤΗΡϑ.
- ħ. This letter answers to the ך of the Hebrews. Wilkinson says it has the sound of *kh*. It changes with χ and κς, as ΧΕΡ, ħΕΡ; and ħΩΚς, 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, ϷΥΨΩΠΟΣ ὕσσωπος.
- χ. 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 ϣ, ψ, φ, and β; as ΜΑΡΧΑΡΙΤΗΣ, μαργαριτης, ΓΕΝΕΦΩΡ for χΕΝΕΦΩΡ, χρωμ for χρωμ, ψΟΥΨΤ for χοΨΤ, and βΟΣ, χος.
- β. This letter is pronounced as *s* or *sh* by the present Copts; as. ΠСОΒΝΙ, *epsoshni*; ΠΕΝΒΟΙΣ, *pensuais*. It is exchanged with Ϸ and ψ, as βΩΝϷ for ϷΩΝϷ, and ψωλ for βωλ. But it is chiefly exchanged with χ in Sahidic and Bashmuric, as βΙΝ for χΙΝ: It occurs in some words of Greek origin instead of Ϸ.
- ψ. 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 ΒΑΨΤСМА, ΠΛΑΨΑ etc. In Sahidic it is exchanged for τϷ, as ψΟΜΨ, Sah. ψΟΜΤϷ.

The following are examples of pronunciation as given by Sir G. Wilkinson while in Egypt. ΕΘΒΕ, pronounced as *átwa*; ϷΩΤΕΜ, *sódam*; βΟΜ, *shóm*; χΟΜ, *góm*; ΝΙΨΤ, *nishdee*; ΠΑΝΟΥΨΤ, *banóode*; ΠΙΟΥΨΙΝΙ, *becsoóynece*; ΕΒΟΛΒΕΝ, *úvelkhán*; ΕΘΒΗΤϷ, *atwáf*; ΤΠΕ, *édbe*; ΜΕΘΜΗΙ, *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 **Ḥ** or **Ḥ̄**, **ḤM**: **Ḥ̄** or **Ḥ̄**, **ḤN**. The vowel is sometimes written, and at other times it is expressed by the line above the consonant, as **ḤMKAZ** or **Ḥ̄KAZ**, *affliction*: Sah. **ḤN̄** for **MEN**, **NḤ̄** for **NEM**, **ḤN̄MO** for **ḤEMMO**.

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 **ḤΛΘῶΘ**, *Ἀναθώθ*: **ḤΟΥΓΙ**, *ὄνουγι*; and **ḤECTIN** for *ἐξέστην*.

It is equally evident from the Sahidic, that the line (—) is used for **α**, **ε** and **ο**; as **AN̄K** for **ANOK**. *I*; **NT̄K** for **NTOK**, *thou*: **ΟῩNTQ** for **ΟΥONTAQ**. *he hath*; **ḤN̄TE** for **ḤOMTE**. *three f.*; **NḤ̄** for **NEM** *and*; **Z̄N** for **ZEN**.

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 **ḤCAḠ**. *Ἡσαῦ*; **ḤCANNA**. *ἠσαρνά*; **ḤBIL**, *Ἀβιά*: or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks, as **CTOIXOC**, *Στοιχός*.

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

5. A line above **Ḥ** **Ḥ̄**. or **Ḥ̄** **Ḥ̄**, distinguishes it from **M** or **N** radical, and from **N**, the definite article plural

before the infix; (see def. art. plur.) as **Ḥ**ΩΟΥγ is *glory*; but **Ν**ΩΟΥγ, without the point above the **Ν**. is *to them*.

6. Two points in Sahidic (·) are sometimes put over the letter **ī**. as a contraction of **ΕΙ**. as **ΟΥ**οἴν for **ΟΥ**οἴν, *light*; **Π**χοῖς for **Π**χοῖς, *Lord*.

7. Two points are also put over the **ī**. when joined with another vowel in Sahidic, in the prefixes and suffixes to verbs, and in nouns and pronouns, thus: **Τ**αχροῖ, **Ε**ροῖ, **Ν**αῖ, **Ξ**τηῖ, **Ε**ραῖ, **Π**αῖ, **Τ**αῖ, **Ν**αῖ, **Μ**εῖ, **Ν**οῖ, **Ἡ**ῖ &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 **â**, **ê**, **î**, **ô** and **ω**; and also over the **εῖ** and **οῦ**; as **ΟΥ**ᾶ, *one*; **Ν**ᾶ, *mercy*; **Π**HOῦἔ, *the heavens*; **Ν**ἦ, *they*; **Ω**ΤΕΚῶ, *a prison*; **Ἦ**ῶ, *to remain*; **ΟΥ**εῖ, *one*; **Ο**ῦ, *what?* In some cases the circumflex appears to be used instead of doubling the vowels, as **ᾶ**, **ῶ**, for **αα** and **ωω**. The circumflex is not always found in Sahidic Manuscripts.

The Apostrophe.

10. The apostrophe (') is generally found over the last letter of a word in Sahidic, but not always. Its use does not appear to be very apparent. I will not therefore add to the conjectures which have been put forth

concerning it. It is found thus: πορνία', μα', νογβ',
 Λαγεια', ψαχε', ςριμε', εἶεχι', βωκ', χωκ', εζεκιηλ',
 ψηρεωημ', ηἴμαν', ρἴμαο', ςατ', ψβηρ', σωτηρ',
 ποιηρος', ςαπ', ἴπρογωψ', ἴμοσ'.

11. It sometimes occurs in the middle of a word,
 as $\sigma\lambda'c\lambda$, $\rho'z\omega\beta$, $\psi\tau\rho't\omega\rho$, $\pi\epsilon\kappa'k\alpha z$.

The Abbreviations.

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

$\overline{\delta\lambda\delta}$,	δαγιδ,
$\overline{\epsilon\theta}$, $\overline{\epsilon\theta\gamma}$,	εθογав,
$\epsilon\rho^o$,	ερος,
$\overline{\theta\varsigma}$, $\overline{\theta\gamma}$,	θεος, θεογ,
$\overline{\theta\iota\lambda\eta\mu}$,	τзιερογсaлημ,
$\overline{\iota\eta\lambda}$,	исраηλ,
$\overline{\iota\eta\varsigma}$,	инсoγс,
$\overline{\iota\lambda\eta\mu}$,	ιερογсaлημ,
$\overline{\iota\eta\varsigma}$,	инсoγс наzapeoc cωτηρ,
$\overline{\iota\varsigma\lambda}$,	исраηλ,
$\iota\omega\alpha$, $\overline{\iota\omega\eta}$,	ιωανηηс,
$\overline{\kappa\epsilon}$, $\overline{\kappa\varsigma}$, $\overline{\kappa\eta}$,	кγrie, кγrioc, кγриoн,
$\overline{\kappa\lambda}$,	κεφαλεοн,
$\overline{\mu\mu}$,	ἴμαρτγria,
$\mu^o\gamma$,	мсoγ,
$\overline{\mu\epsilon\tau\chi\rho\varsigma}$,	μετχρησтoc,
$\overline{\omicron}$,	oн, as μγστηριῶ,
$\overline{\omicron}$,	oγ, as ὄoз,

ογῶ, ογοζ,
 πα^θρ, παρθενος,
 πῆλ, πνευμα.
 πῆε, πνουτε,
 τῆρ, τῶρ, σωτηρ. ϣ, φνουτ,
 ϣ τ,
 γγ, ωηρε, ϣτ, σταγρος,
 φτ, φνουτ. ϣ, μαρτγρος,
 χῆρ, χρονος. ϣ, προς,
 χῆ, χῆρ, χριστος, σς, βοεις. βοις.

13. Coptic Manuscripts generally begin with CYN^{θ} الله , بسم , in the name of God: or with CYN^{θ} ω ιςχγρος , in the name of the powerful God.

14. The stops used in Manuscripts, are one or two points, as $\text{XE ZNDH AQMOY. OYOS}$ &c. Mark XV, 44. or as $\text{E\lambda\omega\iota: E\lambda\omega\iota: E\lambda\epsilon\mu\alpha C\alpha\beta\alpha\chi\theta\alpha\lambda\eta\iota}$: Mark XV, 24.

Part II. Etymology.

The Articles.

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

The Definite Article.

Coptic.

Masc. Sing.

π. π. φ.

Fem. Sing.

τ. θ. †.

Plur. Com.

π. π. φ.

Sahidic.

ΠΕ. Π.

ΤΕ. Τ.

ΝΕ. Ν. Ν̄.

Bashmurić.

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 $\eta\iota$ is generally used, but sometimes $\eta\epsilon\eta$, 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 $\phi\beta\alpha\lambda$, $\phi\mu\omega\iota\tau$, $\phi\omicron\gamma\alpha\iota$, $\theta\beta\alpha\kappa\iota$, $\theta\mu\eta\sigma\iota$, $\theta\eta\omicron\gamma\eta\eta\iota$: but we sometimes find these words written $\pi\iota\beta\alpha\lambda$, $\pi\iota\mu\omega\iota\tau$, $\pi\iota\omicron\gamma\alpha\iota$, $\dagger\beta\alpha\kappa\iota$, $\dagger\mu\eta\sigma\iota$, $\dagger\eta\omicron\gamma\eta\eta\iota$.

3. The Sahidic has $\pi\epsilon$ and $\tau\epsilon$ singular, and $\eta\epsilon$ plural before nouns, beginning with two consonants, as $\tau\mu\alpha\epsilon\iota\omicron$, $\chi\rho\omicron$, $\chi\pi\omicron$, $\beta\lambda\omicron\omicron\tau\epsilon$, $\pi\rho\omega$ &c. The Articles π and τ singular, and η 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 $\bar{\rho}\pi\epsilon$, $\bar{\tau}\beta\beta\omicron$, $\bar{\eta}\eta\tau\tau\epsilon$ etc. But either $\pi\epsilon$, $\tau\epsilon$. $\eta\epsilon$ are used before ζ , as $\tau\epsilon\zeta\eta\eta$, $\eta\epsilon\zeta\eta\omicron\omicron\gamma\epsilon$; or $\pi\zeta$ is contracted into ϕ , and $\tau\zeta$ into θ , as $\phi\eta\gamma$, from $\pi\zeta\eta\gamma$. $\phi\alpha\pi$, from $\pi\zeta\alpha\pi$: $\phi\eta\kappa\epsilon$ 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 $\tau\zeta\eta$, $\theta\eta\mu\epsilon$ from $\tau\zeta\eta\mu\epsilon$. $\theta\alpha\iota\beta\epsilon\sigma$ from $\tau\zeta\alpha\iota\beta\epsilon\sigma$, $\bar{\theta}\beta\epsilon\omega$ from

τῚβσω, ἠλλω from τῚλλω. Sometimes πῚ is found without the contraction, as πῚητ, πῚιρ. 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 ḅ is prefixed to vowels, as ḅACEBHC. ḅ is changed into ḅ̄, before the letters M and π, as ḅ̄MAEIN, *the signs*; ḅ̄PIHGE, *the heavens*; ḅ̄ḅ sometimes occurs, as ḅ̄ḅOLOB, *the beds*. The ḅ plur. is very rarely changed into β, λ, ρ, before the same letters, as ḅ̄βḅρε, for ḅ̄βḅρε, plur. *new*; ḅ̄λλαοC for ḅ̄λλαοC, *the peoples*; ḅ̄ḅρωμε for ḅ̄ḅρωμε, *the men*. The Sahidic very rarely has the Coptic articles π̄. † and ν̄. but they are sometimes met with; and occasionally τ̄ει and ν̄ει are used instead of the articles.

The Indefinite Articles.

4. The indefinite article has no distinction of gender.

Coptic.

Sing.

Plur.

ογ.

ζαν.

Sahidic.

ογ.

ζεν. ζḅ̄.

Bashmurić.

ογ.

ζαν. ζεν. ζḅ̄.

5. Thus the indefinite article is used, as ογCAXI. *a word*; ζανCAXI, *words*; ογBAKI. *a city*; ζανBAKI, *cities*. When ογ the indefinite article precedes the preposition ε̄, as ε̄ογ, it is contracted into ε̄γ, as ε̄γωαρε

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

The Possessive Articles.

Coptic.

Sing. m.	Sing. f.	Plur. com.
ΦΑ.	ΘΑ.	ΝΑ.

Sahidic.

ΠΑ.	ΤΑ.	ΝΑ.
------------	------------	------------

6. These articles point out persons or things which belong to any one, as **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 ΗΛΙ**, *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*; **ΠΙΡΑΝ**, *the name*; **ΝΙΘΗΠΙ**, *the clouds*; but when the article is prefixed to the adjective or the substantive, the other takes the prefix **Ν**, as **ΟΥΝΙΩ† ΝΖΟ†**, Copt. **ΟΥΝΟΘ**

ἸΖΟΤΕ, Sah. *a great fear*. Act. V, 2. ΟΥΚΑΖΙ ἸΨΕΜΜΟ, *a strange land*, Copt. ΤΩΟΡΠ ΠἸΤΟΛΗ. *the first commandment*. Sah. ΟΥΝΙΩ† ἸΝΕΖΠΙ ΠΕΦΑΙ, *this is a great lamentation*. Copt. The Ἰ is also prefixed to the noun substantive or adjective after the verbs ΟΙ, and ΨΟΠΕ, as ΕΦΟΙ ἸΝΟΥΩΝΙ, *it is light*; ΑΚΨΟΠΕ ἸΒΟΗΘΟΣ, *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.*; ΕΦΟΨ, *much, m.*; ΕΣΩΨ, *much, f.*; ΕΘΝΑΝΕΦ, Copt. ΝΑΝΟΥΦ, *good, m.*; Sah. ΕΘΝΑΝΕΣ Copt. ΝΑΝΟΥΣ, 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 ΜἸΤ Sah. are all feminine. Those composed with ΘΙΝ, 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 Bashmuric, and *ε* in the Sahidic; as **ΒΟΚ**, *a servant*, m.; **ΒΟΚΙ**, *a servant*, f. Copt. **CON**, *a brother*; **CΩΝΙ**, *a sister*, Copt. **ΩΟΜ**, *a father in law*. **ΩΩΜΙ**. Copt. **ΩΩΜΕ**, Sah. *a mother in law*. **ΩΦΗΡ**, *a friend*, m. **ΩΦΗΡΙ**, *a friend*, f. Copt. **ΩΒΕΕΡ̄**, *a friend*, m. **ΩΒΕΕΡΕ**, *a friend*, f. Sah. **ΒΑΜΑΥΛ**, *a camel*, m. **ΒΑΜΑΥΛΕ**, *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. **ΒΕΛΛΗ**, Copt. **Β̄ΛΛΗ**, Sah. *blind*, f. **ΜΟΥΙ**, *a lion*, m. **ΜΟΥΗ**, *a lioness*, Copt. **ΟΥΡΟ**, *a king*, **ΟΥΡΩ**, *a queen*, Copt. **Ṗρο**, *a king*. **Ṗρω**, *a queen*, Sah. **ἩΕΛΛΟ**. *an old man*. **ἩΕΛΛΩ**. *an old woman*, Copt. **Ḫ̄ΛΛΟ**, *an old man*. **Ḫ̄ΛΛΩ**, *an old woman*, Sah. **ΩṖΙΜΟ**, *a stranger*, m. **ΩṖΙΜΩ**, *a stranger*, f. Sah. **CABE**, *wise*, m. **CABH**, *wise*, f. Copt. **ḪΔÈ**, *the end*, m. **ḪΔH**, *the end*, f. Copt.

6. Likewise by changing the vowel of the penultimate syllable of the masculine, as **ΩΗΡΙ**, *a son*. **ΩΕΡΙ**, *a daughter*, Copt. **ΩΗΡΕ**, *a son*. **ΩΕΕΡΕ**, *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:

ΟΥΧΩΜ, *a book*; ΠΙΧΩΜ, *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 ΕΓ, masc. ΕC, fem. and ΕΥ plur, as ΕΓΕΜΠΩΛ, *worthy*, m. ΕCΕΜΠΩΛ, *worthy*, fem. ΕΓΟΚΜ̄. *sad*, m. Sah. ΕΥΟΚΜ̄, *sad*, plur. Sah. The adjectives which have the suffixes ς and c singular, have the plural in ογ, which variously is contracted with the preceding vowel, as ΠΕΘΝΑΝΕς, *good*. ΠΕΘΝΑΝΕΥ, *good*, plur. ΠΕΘΝΑΔς, *great*. ΠΕΘΝΑΔΥ, *great*, plur. ΝΛΩΩς, *much*. ΝΛΩΩΟΥ, *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. ΑΒΩΚ, *a crow*. ΑΒΩΚΙ, *crows*. ΑΦΩΦ, *a giant*. ΑΦΩΦΙ, *giants*. ΜΑ, *a place*. ΜΑΙ, *places*. Μ̄ΝΟΤ *a breast*. Μ̄ΝΟΤ̄, *breasts*. ΡΑΜΑΔ, *rich*. ΡΑΜΑΔΙ, *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. CΑΒΕ, *prudent*. CΑΒΕΥ, *prudent*, plur. ΗΔΕ, *last*, ΗΔΕΥ, *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. **ἔβο**, *mule*. **ἔβωου**, *mule*, plur. **ἔζε**, *an ox*. **ἔζηου** and **ἔζωου**, *oxen*. **ἰαρο**, *a river*. **ἰαρωου**, *rivers*. **οὔρο**, *a king*. **οὔρωου**, *kings*. **ραμαδ**, *rich*. **ραμαωου**, *rich*, plur. **ρο**, *a door*. **ρωου**, *doors*. **σαιε**, *fair*. **σαιωου**, *fair*, pl. **ϋεμμο**, *a stranger*. **ϋεμμωου**, *strangers*. **ϋνε**, *a net*. **ϋνηου**, *nets*. **ϋτεκο**, *a prison*. **ϋτεκωου**, *prisons*. **ϋσε**, *a locust*. **ϋσηου**, *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**.

αϋ, *flesh*. **αϋουι**, *flesh*, plur. **αχω**, *magician*. **αχωουι**, *magicians*. **ετφω**, *a burden*. **ετφωουι**, *burdens*. **ρεϋξω**, *a singer*. **ρεϋξωουι**, *singers*. **εβω**, *a doctrine*. **εβωουι**, *doctrines*. **εϋρι**, *a side*. **εϋριωουι**, *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

αϋε, *a head*. **αϋηουι**, *heads*. **αλου**, *a boy*. **αλωουι**, *boys*. **βεχε**, *wages*. **βεχηουι**, *wages*, plur. **ερμη**, *a tear*. **ερμωουι**, *tears*. **ερφει**, *a temple*. **ερφηουι**, *temples*. **οϋνου**, *an hour*. **οϋνωουι**, *hours*. **τεβνη**, *a labouring beast*. **τεβνωουι**, *beasts*. **φε**, *heaven*. **φηουι**, *heavens*. **ϋρε**, *food*. **ϋρηουι**, *food*, plur.

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

αβωκ, *a crow*. **αβωκε**, *crow*s. **λοουγ**, *an ornament*. **λοουγε**, *ornaments*.

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

ΒΛΛΕ, *blind*. **ΒΛΛΕΥ**, *blind*, pl. **САВЕ**, *prudent*. **САΒΕΕΥ**, *prudent*, plur. **ΩΑϞΕ**, *a desert*. **ΩΑϞΕΕΥ**, *deserts*. **ΧΙΧΕ**, *an enemy*. **ΧΙΧΕΕΥ**, *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*. **ΕΞΕ**, *an ox*. **ΕΞΗΥ**, *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*. **ΜΝΤΡΡΟ**, *a kingdom*. **ΜΝΤΡΡΩΟΥ**, *kingdoms*. **ΡΟ**, *a door*. **ΡΩΟΥ**, *doors*. **ΡΡΟ**, *a king*. **ΡΡΩΟΥ**, *kings*. The following is formed not quite regularly: **ΕΞΕ**, *an ox*. **ΕΞΟΥ**, *oxen*.

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

ΕΙΩ, *an ass*. **ΕΙΩΟΥΕ**, *asses*. **ΕΜΡΩ**, *a harbour*. **ΕΜΡΟΥΕ**, *harbours*. **ΕΩ**, *an ass*. **ΕΟΥΕ**, *asses*. **ΚΕ**, *another*. **ΚΟΥΕ**, *others*. **ΟΥΝΟΥ**, *an hour*. **ΟΥΝΟΥΕ**, *hours*. **ΟΥΩΗ**, *night*. **ΟΥΩΟΥΕ**, *nights*. **ΡΙΜΕ**, **ΡΜΕΙΗ**, *weeping*. **ΡΜΕΙΟΥΕ**, **ΡΜΕΙΟΥΕ**, *tears*. **ΡΟΜΠΕ**, *a year*. **ΡΜΠΟΥΕ**, *years*. **СВΩ**, *a doctrine*. **СВΟΥΕ**, *doctrines*. **СПР**, *a side*. **СПΡΟΥΕ**,

sides. ΤΒ̄NH, a beast. ΤΒ̄NOOYƆ, beasts, plur. ƆIH, a way. ƆIOOYƆ, ways. ƆPE, food. ƆPEOYƆ, food, plur.

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

Coptic.

Sing.	Plur.
ΔƆO, a treasure.	ΔƆOP, treasures.
ΔBOT, a month.	ΔBHT, months.
ΔNAΩ, an oath.	ΔNAYΩ, oaths.
BHT, a palmwood.	BA†, palmwoods.
BOK, a servant.	ÈBIAK, servants.
ƆΘΩ, an Ethiopian.	ƆΘAYΩ, Ethiopians.
EMKAZ, grief.	EMKAYƆ, griefs.
ƆΩ, an ass.	ƆƆY, asses.
ƆΩΩ, a pig.	ƆΩAY, pigs.
ƆΩOT, a merchant.	ƆΩOT†, merchants.
HI, a house.	HOY, houses.
IOH, the sea.	ΔMAIOY, seas.
IOY, a father.	IO†, fathers.
MENPIY, beloved.	MENPA†, beloved.
MEΩOT, a plain.	MEΩOT†, plains.
MΩIT, a way.	MITΩOYI, ways.
OYPIY, a keeper.	OYPA†, keepers.
PEMHY, a tenth.	PEMA†, tenths.
CAH, a scribe.	CHOYI, scribes.
COBY, a wall.	CEBΘAIOY, walls.
CONI, a robber.	CINΩOYI, robbers.
CON, a brother.	CNHOCY, brothers.
ƆZIMI, a woman.	ƆIOMI, women.

ΩΟΜ, *a father in law.*

ΩΒΩΤ, *a rod.*

ΖΒΩ, *a viper.*

ΖΘΟ, *a horse.*

ΖΑΛΗΤ, *a bird.*

ΖΟΥΙΤ, *the first.*

ΖΩΒ, *a work.*

ΧΑΜΟΥΛ, *a camel.*

ΧΟΪ, *a ship.*

ΒΑΛΟΣ, *a foot.*

ΩΥ, *a Lord.*

ΩΜΩΟΥ, *fathers in law.*

ΩΒΟΤ, *rods.*

ΖΒΟΥΙ, *vipers.*

ΖΘΩΡ, *horses.*

ΖΑΛΑΤ, *birds.*

ΖΟΥΑΤ, *first, plur.*

ΖΒΗΟΥΙ, *works.*

ΧΑΜΑΥΛΙ, *camels.*

ΕΧΗΟΥ, *ships.*

ΒΑΛΑΥΧ, *feet.*

ΩΙΣΕΥ, *Lords.*

Sahidic.

Sing.

ΑΖΟ, *a treasure.*

ΒΙΡ, *a basket.*

ΕΒΟΤ, *a month.*

ΦΙΩΤ, *a father.*

ΟΥΡΙΤ, *a keeper.*

ΚΟΝ, *a brother.*

ΣΖΙΜΕ, *a woman.*

ΟΥΖΟΡ, *a dog.*

ΖΑΛΗΤ, *a bird.*

ΖΒΩ, *a viper.*

ΖΤΟ, *a horse.*

ΖΩΒ, *a work.*

ΧΟΪ, *a ship.*

ΧΟΕΙC, *Lord.*

Plur.

ΑΖΩΩΡ, *treasures.*

ΒΡΗΟΥΕ, *baskets.*

ΕΒΑΤΕ, *months.*

ΦΙΟΤΕ, *fathers.*

ΟΥΡΑΤΕ, *keepers.*

ΚΝΗΥ, *brothers.*

ΣΖΙΟΜΕ, *women.*

ΟΥΖΟΩΡ, *dogs.*

ΖΑΛΑΑΤΕ, *birds.*

ΖΒΟΥΙ, *vipers.*

ΖΤΩΡ, ΖΤΩΩΡ, *horses.*

ΖΒΗΥ, ΖΒΗΥΕ, *works.*

ΕΧΗΥ, *ships.*

ΧΕΙCΟΥΕ, *Lords.*

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. **ΟΥΩΔΑΧΕ ΝΤΕ ΤΜΕ**, *the word of truth*, Sah. 2. Cor. VI, 7. Sah. But the prefix **Μ** or **Ν**, is frequently used as the sign of the genitive case, especially in the Sahidic, as **ΦΡΑΝ ΝΠΑΙΩΤ**, *the name of my father*. John V, 44. **ΟΥΣΑΧΙ ΝΕΜΙ**, *the word of knowledge*. 1. Cor. XII, 8. **ΤΩΕΡΕ ΝΣΙΩΝ**, *the daughter of Sion*. Mat. XXI, 5. Sah. **ΠΩΗΡΕ ΝΔΑΥΕΙΔ**, *the son of Dāvid*. Mat. XXI, 9. Sah. **ΠΩΗΡΕ ΝΠΡΩΜΕ**, *the son of man*. Luke XXII, 48. Sah. **ΤΒΟΜ ΝΠΝΟΥΤΕ**, *the power of God*. Luke XXII, 69. Sah. The prefix **Μ** 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 **Μ** or **Ν**, and sometimes **Ε**, as **ΑΓΓΤΟΤΓ ΝΠΙΣΛ**, *he hath given help (his hand) to Israel*. **ΠΕΣΑΓ ΝΣΙΜΩΝ**, *he said to Simon*. **ΑΓΙ ΕΠΗΙ ΝΜΑΡΙΛ**, *he came to the house of Mary*. **ΝΓΩΜ ΝΠΡΡΟ**, *to give tribute to the king*, Luke XXIII, 2. Sah. **Γ ΝΝΖΗΚΕ**, *to give to the poor*, Luke XIX, 8. Sah. **ΝΕΚΣΩ ΝΜΟC ΕΟΥΟΝ ΝΙΜ**, *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 **ΕCΤΝΤΩΝ ΕΥΒΛΒΙΛΕ ΝΩΛΤΜ**, *it is like to a grain of mustard seed*. Luke XIII, 19. Sah.

The Accusative Case.

27. The signs of the accusative case are ἦ, ἦ or è, as **ΑΝΣΙΜΙ ἠΠΙΜΑΝΩΝΩ**, *we found the prison*, Acts V, 21. **ΑΓΡΩΪΤ ἠΖΑΝΣΩΡΙ**, *he hath cast down the strong*, Luke I, 52. **ΑΛΛΑ ÈΡΕΤΕΝÈΔΙ ἠΟΥΣΟΜ**, *but ye shall receive power*. Acts I, 8. **ΑΝΝΑΥ ÈΠ̄Ο̄Τ**, *we have seen the Lord*. John XX, 25. **Α ΜΩΥΧΗC ΧΕC̄ ἠΠΖΟQ**. *Moses lifted up the serpent*. John I, 14. Sah. **ΠΑΙ ΕΤΕ Ρ̄ΟΥΘΕΙΝ 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 ò preceding the noun, as ò **ΘΕΟΦΙΛΕ**, *o Theophilus*. Acts I, 1., but it does not often occur. The definite article is used as the sign of the vocative, as **ΦΡΕQ̄ΤCΩ ἠΑΓΑΘΟC**, Copt. **ΠCΑΖ ἠΑΓΑΘΟC**, *o good Master!* Sah. Mat. XIX, 16. **ΠΑΩΦΗΡ**, *O my friend!* Copt. **ΠΕΩΒΕΕΡ**, *O friend!* Sah. Mat. XX, 13. **ΕΥΧΩ ἠΜΟC ΧΕ ΠΧΟΕΙC ἠΑ ἠΑΝ ΠΩΗΡΕ ἠΔΑΥΕΙΔ**. *saying, O Lord thou son of David, have mercy on us*, Sah. Mat. XX, 30. **ΤΩΕΡΙ ἠCΙΩΝ**, Copt. **ΤΩΕΡΕ ἠCΙΩΝ**, *O daughter of Sion!* John XII, 15. Sah.

The Ablative Case.

29. This case sometimes takes the prefix ἠ, ἦ or è, as **ΕΝΟΒΕ ΝΙΜ**, *from all sin*. Sah. **ΕΠΝΟΥΤΕ**, *from God*.

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

ΟΥΑΑ, Sah. *alone*. ΟΥΑΑΚ, *alone thou*. ΟΥΑΑϚ, *alone*
he. ΟΥΑΑΤΟΥ, *alone they*.

ἸΜΑΥΑТ, and ΜΑΥΑАТ, Sah. *alone*. ἸΜΑΥΑТК,
 ΜΑΥΑАК, Sah. *alone thou*. m. ἸΜΑΥΑТ†, *alone thou f*.
 ἸΜΑΥΑТϚ. ΜΑΥΑАϚ, Sah. *alone he*. ἸΜΑΥΑТϚ, ΜΑΥ-
 ААϚ, Sah. *alone she*. ΜΑΥΑАΝ, Sah. ἸΜΑΥΑТΕΝ, *alone*
we. ἸΜΑΥΑТΟΥ, ΜΑΥΑАУ, Sah. *alone they*.

ТНР, *all*. ТНРК, *the whole thou*, m. ТНРϚ, ТНРЕϚ,
 Sah. *all he*. ТНРС, ТНРЕС, Sah. *all she*. ТНРЕН, ТНРἆ,
all we. ТНРТἆ, Sah. *all ye*. ТНРОУ, *all they*.

Of the Comparison of Adjectives.

2. Comparatives are formed by ϚΟΥΟ, Copt. ϚΟΥΟ,
 ϚΟΥЕ, Sah. ϚΟΥА, ϚΟΥЕ, Bash. *more*, as ϚΟΥḀ ТАΙḀ
 ÈϚΟΤЕ ΜΩΥϚΗϚ, *more (greater) honour than Moses*.
 ΟΥϚΟΥḀ ТАΙḀ ÈϚΟΤЕ ΠΗΙ, *more (greater) honour than*
the house. Heb. III, 3. ΜἆΤΑΝ ϚΟΥΟ ΕΤΟΥ ΝΟΕΪΚ,
 Sah. *we have not more than five breads loaves*. Luc. IX, 13.

ÈϚΟΤЕ is also a sign of the comparative, as ÈϚΟΤЕ-
 ΡΟΙ, *more than me*, Mat. X, 37. and with È, as †ΜΕΤСОХ
 ἸΝΤЕ †† ΕСОΙ ἸΝСАВЕ ÈϚΟΤЕ ÈΝΙΡΩΜΙ, *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 †ΜΕΤΜΕӨРЕ ἸΝΤЕ †† ΟУ-
 ΝΙУ† ТЕ ἸϚΟΥΟ, *the witness of God is greater*. 1. John

V, 9. It is also expressed by adding **ϵ**, or **η** to the positive, as **μη ντοκ εκναακ επνωτ ιακωβ**, *art thou greater than our father Jacob?* John IV, 12. Sah. **ογνοδ ννοβε**, *greater sin.* John XIX, 11. Sah. **ηνοδ επενζητ**, *greater than our heart.* 1. John III, 20. Sah. **μη ενχοορ εροϑ**, *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 ϑαρ πε νινιωτ**, *for which is great (greater)* Luke XXII, 27. **τμητμητρϑ ηπνουτε νααακ**, *the witness of God is great (greater)* 1. John V, 9. Sah.

5. The positive is sometimes used for the superlative as **νιμ πε νινιωτ ηεν τμετογρο ητε νιφνογι**, **νιμ πε πνοδ ηη τμητερο ηηπηγε**, Sah. *who is the great (greatest) in the kingdom of heaven?* Mat. XVIII, 1. Sah.

6. The superlative is formed by adding **ε**, **εβολ**, **εβολογτε**, or some such word to the positive, as **ανοκ ϑαρ πε πκογχι εβολογτε νιαποστολοκ τηρογ**, and Bash. **ανοκ ϑαρ πε πκογι ογτε νιαποστολοκ τηρογ**, *for I am the least of all the Apostles.* 1. Cor. XV, 9.

7. The superlative is more often formed by adding **εμαωω**, Copt. **εματε**, Sah. **εμαωα**, Bash. *greatly, very much*, to the positive, as **αταψγχι ωθορτερ εμαωω**, *my soul is exceedingly troubled.* Ps. VI, 3. **εμαωω**, **εματε** and **εμαωα** are also repeated; as **αϑερ ϑαμαδ ηχε πιρωμι εμαωω εμαωω**, *the man was exceeding rich.* Gen. XXX, 43. **σεκακ ερε τετθαραπη ϑρογο εματε εματε**, *that your love may abound exceedingly.* Sahidic.

Phil. I, 9. and in Bash. $\chi\epsilon\kappa\epsilon\varsigma \epsilon\rho\epsilon \tau\epsilon\tau\epsilon\lambda\alpha\rho\alpha\pi\eta \epsilon\lambda\text{-}$
 $\zeta\omicron\gamma\alpha \epsilon\mu\alpha\psi\alpha$. The superlative is also formed by $\eta\zeta\omicron\gamma\omicron$
 repeated, as $\omicron\gamma\omicron\zeta \eta\zeta\omicron\gamma\omicron\delta \eta\zeta\omicron\gamma\omicron\delta \nu\alpha\gamma\epsilon\rho\psi\phi\eta\rho\iota$, and they
 were exceedingly astonished. Mark VII, 37.

CHAP. VI.

Of Personal Pronouns.

Singular.

Coptic.	Sahidic.	Bash.	
λNOK	$\bar{\lambda}\text{NOK}$	λNOK	} I.
	$\bar{\lambda}\text{N}\bar{\Gamma}$	λNAK	
	$\bar{\lambda}\text{N}\bar{\kappa}$		
$\eta\theta\text{OK}$	$\bar{\eta}\text{TKOK}$	ηTAK	} thou, m.
	$\bar{\eta}\text{T}\bar{\kappa}$		
$\eta\theta\text{O}$	$\bar{\eta}\text{TO}$	ηTA	thou, f.
$\eta\theta\text{OQ}$	$\bar{\eta}\text{TOQ}$	ηTAC	he.
$\eta\theta\text{OC}$	$\bar{\eta}\text{TOC}$	ηTAC	she.

Plural.

λNON	$\bar{\lambda}\text{NON}$	λNAN	} we.
	$\bar{\lambda}\text{N}\bar{\eta}$		
$\eta\theta\omega\text{TEN}$	$\bar{\eta}\text{T}\omega\text{T}\bar{\eta}$	ηTATEN	} ye.
	$\bar{\eta}\text{TETEN}$	$\eta\text{TAT}\bar{\eta}$	
	$\bar{\eta}\text{TET}\bar{\eta}$		
$\eta\theta\omega\text{OY}$	$\bar{\eta}\text{T}\omega\text{OY}$	ηTAY	they.

Personal Pronouns.

2. Of the Genitive Case.

Singular.

Coptic.	Sahidic.	Bash.
̀̀NTHI	̀̀NTAI	̀̀ENTHI <i>mei, of me.</i>
̀̀NTAK	̀̀NTAK	̀̀NTHK <i>of thee, m.</i>
̀̀NTE	̀̀NTE	̀̀NTE <i>of thee, f.</i>
̀̀NTAQ	̀̀NTAQ	} <i>of him.</i>
	̀̀NTQ	
̀̀NTAC	̀̀NTAC	} <i>of her.</i>
	̀̀NTC	

Plural.

̀̀NTAN	̀̀NTAN	} <i>of us.</i>
	̀̀NTN	
̀̀NΘWTEN	̀̀NTETN	} <i>of you</i>
̀̀NTWTEN	̀̀NTETHYTN	
̀̀NTEΘHNOY		
̀̀NTWOY	̀̀NTAY	
		} <i>of them.</i>

Of the Dative Case.

Singular.

Coptic.	Sahidic.	Bash.
NHI	NAI	NHI <i>mih, to me.</i>
NAK	NAK	NHK <i>to thee, m.</i>
NE	NE	<i>to thee, f.</i>
NAQ	NAQ	} <i>to him</i>
NAC	NAC	NHC <i>to her.</i>

P l u r a l.

ΝΑΝ	ΝΑΝ	ΝΗΝ <i>to us.</i>
ΝΩΤΕΝ	ΝΗΤἆ	ΝΗΤΕΝ <i>to you.</i>
ΘΗΝΟΥ	ΤΗΝΟΥ	ΤΗΝΟΥ <i>with an accus.</i>
ΝΩΟΥ	ΝΑΥ	ΝΗΟΥ, ΝΗΥ } <i>to them.</i>
		ΝΕΥ

3. The dative is also formed by the word ρο Copt. and λα Bash. by prefixing è to them: and by τοτ, Copt. τοοτ, Sah. ταατ, 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	ερον, εραν	ελαν <i>to us.</i>
èρωτεν	ερωτἆ	ελατεν
èρωτεν ΘΗΝΟΥ	ερατ τηγτἆ	ελαττηνού } <i>to you.</i>
èρωουϙ	εροουϙ	ελαυ <i>to them.</i>

S i n g u l a r.

Coptic.	Sahidic.	Bash.
è or ñτοτ	è or ñτοοτ	è or ñταατ <i>to me.</i>
ñτοτκ	ñτοοτκ	ñταατκ <i>to thee, m.</i>
ñτοτ†	ñτοοτε	<i>to thee, f.</i>
ñτοτϙ	ñτοοτϙ	ñταατϙ <i>to him.</i>
ñτοτϑ	ñτοοτϑ	ñταατϑ <i>to her.</i>

P l u r a l.

È or ÑTOTEN	Ē or ÑTOOTĪÑ	È or ÑTAATEN	<i>to us.</i>
ÈTENΘHNOY	ĒTOOT THYĪTĪÑ		<i>to you.</i>
ÈTOTOUY } ÑTATOUY }	ÑTOOTOUY	ÑTAATOUY	<i>to them.</i>

4. The accusative Pronoun is formed by ÑMO Copt. and Sah., ÑMA and MA Bash.

S i n g u l a r.

Coptic.	Sahidic.	Bash.
ÑMOI	ÑMOI, ÑMOEI	ÑMAI <i>me.</i>
ÑMOK	ÑMOK	ÑMOK <i>thee, m.</i>
ÑMO	ÑMO	<i>thee, f.</i>
ÑMOQ	ÑMOQ	ÑMAQ <i>him.</i>
ÑMOC	ÑMOC	ÑMAC <i>her.</i>

P l u r a l.

ÑMON	ÑMON	ÑMAN <i>us.</i>
ÑMOTEN	ÑMOTĪÑ	ÑMATEN <i>you.</i>
ÑMOWOY	ÑMOOY	ÑMAY <i>them.</i>

ÑMO with other words sometimes expresses the various cases of the personal pronoun, as ÑIM ÑMOWOY *some of them.* 1. Cor. X, 10. ÈBOΛ ÑMOQ, *from him.*

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

Singular.

Coptic.	Sahidic.
ⲃⲏⲧ	Ⲓⲏⲧ <i>my face, me.</i>
ⲃⲏⲧⲕ	Ⲓⲏⲧⲕ <i>thee, m.</i>
ⲃⲏⲧⲉ	Ⲓⲏⲧⲉ <i>thee, f.</i>
ⲃⲏⲧϣ	Ⲓⲏⲧϣ <i>him.</i>
ⲃⲏⲧϥ	Ⲓⲏⲧϥ <i>her.</i>

Plural.

ⲃⲏⲧⲎ	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.
ⲛⲧⲉ	ⲛⲧⲟⲧ	ⲛⲧⲟⲟⲧ	ⲛⲧⲁⲁⲧ
ⲉⲃⲟⲗ	ⲉⲃⲟⲗⲙⲙⲟ	ⲉⲃⲟⲗⲙⲙⲟ	ⲉⲃⲁⲗⲙⲙⲁ
	ⲉⲃⲟⲗⲛⲃⲏⲧ	ⲉⲃⲟⲗⲛⲒⲏⲧ	ⲉⲃⲁⲗⲛⲒⲏⲧ
ⲉⲃⲟⲗⲒⲁ	ⲉⲃⲟⲗⲒⲁⲣⲟ		
ⲉⲃⲟⲗⲒⲓ	ⲉⲃⲟⲗⲒⲓⲟⲧ	ⲉⲃⲟⲗⲒⲓⲟⲱ	
ⲉⲃⲟⲗⲒⲓⲧⲎ	ⲉⲃⲟⲗⲒⲓⲧⲟⲧ	ⲉⲃⲟⲗⲒⲓⲧⲟⲟⲧ	ⲉⲃⲁⲗⲒⲓⲧⲁⲁⲧ
ⲉⲃⲟⲗⲒⲓϥⲎ	ⲉⲃⲟⲗⲒⲓϥⲱ		
ⲒⲓⲧⲎ	Ⲓⲓⲧⲟⲧ	Ⲓⲓⲧⲟⲟⲧ	Ⲓⲓⲧⲁⲁⲧ &c.

Possessive Pronouns.

7. The possessive pronouns are sometimes expressed by the genitive personal pronouns, as ⲛⲧⲏⲓ, Copt. ⲛⲧⲁⲓ, Copt. ⲛⲧⲁⲕ, Copt. and Sah. ⲛⲧⲁϣ. Copt. and Sah. &c. yet they are formed of the definite article with ω in the singular and οϥ 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
ϕωϑ	πωϑ <i>his.</i>	θωϑ	τωϑ
ϕωϙ	πωϙ <i>her.</i>	θωϙ	τωϙ
ϕων	πων <i>our.</i>	θων	των
ϕωτεν	πωτην <i>your.</i>	θωτεν	τωτην
ϕωουγ	πωουγ <i>their.</i>	θωουγ	τωουγ

Plural Common.

νογι *mine.*

νογκ *thine, m.*

νογ *thine, f.*

νογϑ } *his.*

νωϑ

νογϙ *her.*

νογν *our.*

νογτεν } *your.*

νωτεν

νογουγ } *their.*

νωουγ

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.*

ΝΙΜΑΥ is frequently united with the demonstrative and relative pronouns both singular and plural, as ΦΗ-
 ÈΤΕΜΜΑΥ, *he.* Luke XXII, 12. Copt. ΝΗΟΥΔΑΙ ΕΤΩΟΠ
 ΝΙΠΙΜΑ ÈΤΕΜΜΑΥ, *the jews dwelling in that place,* Acts
 XVI, 3. Copt. ΉΕΝ ΤΟΥΝΟΥ ÈΤΕΜΜΑΥ, *in that hour.* Copt.
 ΟΥΟΣ Α ΤΕΣΣΗ ΨΕΝΑΕ ÈΒΟΛ ΖΙΧΕΝ ΠΙΚΑΖΙ ΤΗΡΦ
 ÈΤΕΜΜΑΥ, *and the fame 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. **ΝΝΗÈΤ ΔΥΤΑΟΥΟΝ,** *to those who sent us.* John I, 22. **ΦΗÈΤ ÇΩΤΕΜ ΝÇΩΤΕΝ,** *he who heareth you.* **ΦΗÈΤ ΩΩΩ ΝΙΜΩΤΕΝ,** *he who despiseth you.* Luke X, 16.

10. The interrogative pronouns undergo no variation, which are these, **ΝΙΜ,** *who?* **ΑΩ, 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.* **ΒΗΤ,** *a neck.* **ΖΗΤ,** *a heart.* **ΖΡΑ,** *a face.* **ΧΩ,** *a head.* These, being united with some particles become prepositions, as **ÈΡΑΤ** *to me.* Mat. VI, 18. **ΒΑΡΑΤ,** Copt. **ΖΑΡΑΤ,** Sah. *under me.* Mat. VIII, 9. **ÈΡΟ, ΒΑΡΟ,** *under thee.* Ezech. XXVII, 30. **ΒΑΡΟΥ,** *against him.* Ex. XVI, 8. **ΝΤΟΤΩ** *from him.* Deut. XV, 3. **ΝΒΗΤΟΥ,** *in them.* Psalm V, 10. **ΠΖΗΤΚ,** Sah. *in thee.* Ezech. XXVIII, 15. **ÈΖΡΑΙ,** *against me.* Ps. CI, 8. **ÈΖΡΗΙ ÈΧΩΙ,** *against me.* Ps. III, 1. &c.

Prepositions.

È, *acc., dat., ad, in &c.*

ÈΒΟΛΝΒΗΤ, Copt. *from, ex.* **ÈΒΟΛΝΒΗΤΩ, ÈΒΟΛΝΒΗΤΟΥ &c.**

ÈΒΟΛΠΖΗΤ, Sah. *from, ex.* **ÈΒΟΛΠΖΗΤΩ, ÈΒΟΛΠΖΗΤΩ &c.**

ÈΒΟΛΖΑ, *from, ab, ex.*

ΕΒΟΛΖΑΡΟ, *a, ab.* ΕΒΟΛΖΑΡΟϚ, ΕΒΟΛΖΑΡΟΝ &c.

ΕΒΟΛΖΙΤᾺ, Sah. *a, ab.*

ΕΒΟΛΖΙΤᾺ, Sah. *a, ab.*

ΕΒΟΛΖΙΤΟΤ, *per, a, ab.* ΕΒΟΛΖΙΤΟΤΚ, ΕΒΟΛΖΙΤΟΤϚ, &c.

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

ΕΞΟΤΕΡΟ, *supra, plus quam.* ΕΞΟΤΕΡΟΚ, ΕΞΟΤΕΡΟϚ, &c.

Ἰ, *acc., dat., ad, ab, from, &c.*

ἸΤΕΝ, ἸΤᾺ, Sah. *from.*

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

ἪΛ, *Copt. sub, contra,* ἪΑΤΟΤΚ. *apud te,* ἪΑΤΟΤϚ, *apud eum.*

ΖΛ, Sah. *sub, ad, pro.* ΖΑΤΟΤΚ, *etc.*

ΖΑΤᾺ, Sah. *apud, ad, &c.*

ΖΑΤᾺ, Sah. *apud, &c.*

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

To these may be added ΑΤῶΝΕ, 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: Ἄ, *my.* ΕΚ, *thy.* Ε or ΟΥ, *thy, f.* ΕϚ, *his.* ΕϚ, *her.* ΕΝ or Ὰ, *our.* ΕΤΕΝ or ΕΤᾺ *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-Λ,	Τ-Λ,	Ν-Λ, <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.

Ѣ, *thee, or thy, f.*

Ѡ, *him, or his.*

Ѣ, *her, or hers.*

Plural.

ОУ. АУ, *they, or their.*

ЕОУ or НУ, *they, or their, Sah.*

-A small number of words vary from the general rule.

The Infixes.

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

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

Singular.

Artic. and Infixes to a noun masc.

ПА-ѠНРИ, *my son.*

ПЕК-ѠНРИ, *thy son, m.*

ПЕ-ѠНРИ, *thy son, f.*

ПОУ-ѠНРЕ, *thy son, f. Sah.*

ПЕѠ-ѠНРИ, *his son.*

ПЕС-ѠНРИ, *her son.*

ПЕН-ѠНРИ, *our son.*

ПН-ѠНРЕ, *our son, Sah.*

ПЕТЕН-ѠНРИ, *your son.*

ПЕТН-ѠНРЕ, *your son, Sah.*

ПОУ-ѠНРИ, *their son.*

ПЕУ-ѠНРЕ, *their son, Sah.*

Plural.

Artic. and Infixes to a noun masc.

НА-ѠНРИ, *my sons.*

НЕК-ѠНРИ, *thy sons, m.*

НЕ-ѠНРИ, *thy sons, f.*

НОУ-ѠНРЕ, *thy sons, f. Sah.*

НЕѠ-ѠНРИ, *his sons.*

НЕС-ѠНРИ, *her sons.*

НЕН-ѠНРИ, *our sons.*

НН-ѠНРЕ, *our sons, Sah.*

НЕТЕН-ѠНРИ, *your sons.*

НЕТН-ѠНРЕ, *your sons, Sah.*

НОУ-ѠНРИ, *their sons.*

НЕУ-ѠНРЕ, *their sons, Sah.*

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.

ΤΑ-ϘΩΝΙ, *my sister*.

ΝΑ-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*.

ΤΝ-ϘΩΝΕ, *our sister*, Sah.

ΝΝ-ϘΩΝΕ, *our sisters*, Sah.

ΤΕΤΕΝ-ϘΩΝΙ, *your sister*.

ΝΕΤΕΝ-ϘΩΝΙ, *your sisters*.

ΤΕΤΝ-ϘΩΝΕ, *your sister*, Sah. ΝΕΤΝ-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 or 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.*

ΤΗΡᾺ, *all, we, Sah.*
 ΤΗΡΤΕΝ, *all, ye.*
 ΤΗΡΤᾺ, *all, ye, Sah.*
 ΤΗΡΟΥ, *all, they.*

ΝΑΑ ΟΥ ΕΝΑΑ, *great.*
 ΝΑΑΙ, *great, I.*
 ΝΑΑΚ, *great, thou, m.*
 ΝΑΑϞ, *great, he.*
 ΝΑΑC, *great, she.*
 ΝΑΑΥ, *great, they.*

ΝΑΝΕ ΟΥ ΝΑΝΟΥ, *good.*
 ΝΑΝΟΥΙ, *good, I.*
 ΝΑΝΕϞ, *good, he.*
 ΝΑΝΕC, *good, she.*
 ΝΑΝΕΥ, *good, they.*

ΜΑΥΑΤ, *alone.* ΜΑΥΑΤΚ, *alone, thou, m.* ΜΑΥΑ†, *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, <i>to me.</i>
ΕΡΑΤΚ,	ΕΛΑΤΚ, <i>to thee, m.</i>
ΕΡΑ†,	ΕΛΕΤΙ, <i>to thee, f.</i>
ΕΡΑΤΕ,	<i>to thee, f. Sah.</i>
ΕΡΑΤϞ,	ΕΛΕΤϞ, <i>to him.</i>
ΕΡΑΤC,	ΕΛΕΤC, <i>to her.</i>
ΕΡΑΤΕΝ,	ΕΛΕΤΕΝ, <i>to us.</i>
ΕΡΑΤᾺ,	<i>to us, Sah.</i>
ΕΡΑΤΕΝΘΗΝΟΥ,	ΕΛΕΤΤΗΝΟΥ, <i>to you.</i>
ΕΡΑΤΤΗΥΤᾺ,	<i>to you, Sah.</i>
ΕΡΑΤΟΥ,	ΕΛΕΤΟΥ, <i>to them.</i>

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

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

Coptic.	Sahidic.	Bashmurić.
ΝΕΜΗΙ,	ΝἸΜΑΙ, ΜΟΙ,	ΝΕΜΗΙ, <i>with me.</i>
ΝΕΜΑΚ,	ΝἸΜΑΚ,	<i>with thee, m.</i>
ΝΕΜΕ,	ΝἸΜΕ,	<i>with thee, f.</i>
ΝΕΜΑϚ,	ΝἸΜΑϚ, ΟϚ,	ΝΕΜΗϚ, <i>with him.</i>
ΝΕΜΑϚ,	ΝἸΜΑϚ,	ΝΕΜΗϚ, <i>with her.</i>
ΝΕΜΑΝ,	ΝἸΜΑΝ, ΟΝ,	<i>with us.</i>
ΝΕΜΩΤΕΝ,	ΝἸΜΗΤἸ,	ΝΕΜΗΤΕΝ, <i>with you.</i>
ΝΕΜΩΟΥ,	ΝἸΜΑΥ,	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, ἸΝΩΤἸ, *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 $\bar{\Gamma}$ $\bar{\eta}\epsilon\zeta\omicron\omicron\gamma$, *three days*. Matt. XII, 40. $\bar{\Delta}$ $\bar{\eta}\lambda\beta\omicron\tau$, *four months*. John IV, 35; sometimes they are expressed by words, as $\gamma\tau\omicron\gamma$ - $\phi\omicron\omicron\gamma$, *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 $\pi\bar{\iota}\bar{\iota}\bar{\beta}$, *the twelve*. Matt. X, 2. 5. $\pi\bar{\iota}\bar{\kappa}\bar{\nu}\bar{\alpha}\gamma$, *the two*. Deut. XVII, 6. $\omega\theta\eta\eta$ $\kappa\bar{\nu}\omicron\gamma\bar{\tau}$, *two tunics*. Luke III, 11.

The Cardinal Numbers.

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

Coptic.		Sahidic.	
Masc.	Fem.	Masc.	Fem.
ⲟ	ⲱⲃⲉ	ⲱⲃⲉ, ⲱⲒⲉ,	
ⲡ	ⲃⲁⲙⲛⲉ,	Ⲓⲙⲉⲛⲉ,	
Ⲓ	ⲡⲓⲥⲧⲁϥ, ⲡⲓⲥⲧⲉⲟϥⲓ.	ⲡⲥⲧⲁⲓⲟϥ, ⲡⲉⲥⲧⲁⲓⲟϥ,	
Ⲓ̄	ⲱⲉ,	ⲱⲉ,	
Ⲙ	ⲥⲛⲁϥⲛⲱⲉ, ⲥⲛⲁϥⲱⲉ,	ⲱⲛⲧ,	
ⲧ	ⲱⲟⲙⲧⲛⲱⲉ,	ⲱⲙⲓⲛⲧⲱⲉ, ⲱⲙⲓⲧⲱⲉ, ⲱⲟⲙⲉⲧⲱⲉ,	
Ⲙ̄	Ⲓⲧⲟⲟϥⲛⲱⲉ,	Ⲓⲧⲟⲟϥⲱⲉ, Ⲓⲧⲟϥⲱⲉ, Ⲓⲧⲉϥⲱⲉ,	
Ⲓ̄	ⲧⲟϥⲛⲱⲉ, ⲧⲟϥⲱⲉ,	ⲧⲟϥⲛⲱⲉ.	
Ⲭ	ⲥⲟⲟϥⲛⲱⲉ, ⲥⲟⲟϥⲱⲉ,	ⲥⲟⲟϥⲛⲱⲉ, ⲥⲉϥⲱⲉ,	
Ⲓ̄	ⲱⲁⲱⲒⲛⲱⲉ,	ⲥⲁⲱⲒⲛⲱⲉ,	
ⲱ	ⲱⲙⲛⲛⲛⲱⲉ,	ⲱⲙⲟϥⲛⲱⲉ,	
Ⲓ̄		Ⲓⲓⲥⲛⲱⲉ,	
Ⲓ̄	ⲱⲟ,	ⲱⲟ,	
Ⲓ̄	ⲱⲟⲥⲛⲁϥ,	ⲥⲛⲁϥⲛⲱⲟ.	
ⲧ̄	ⲟⲃⲁ.	ⲧⲃⲁ.	

20. The following numbers are prefixes to nouns, viz. ⲱⲙⲓⲛⲧ, ⲱⲙⲓⲧ, ⲱⲟⲙⲧ, *three*, Sah. ⲱⲙⲓⲧⲱⲟ, *three thousand*. Ⲓⲧⲉ, Copt. Ⲓⲧⲟϥ, Ⲓⲧⲉϥ, Sah. *four*. ⲥⲉϥ, Sah. *six*. ⲙⲛⲧ, Sah. *ten*. ϫⲟϥⲧ, Sah. *twenty*.

The following are suffixes to numbers: ⲟϥⲉ, Sah. *one*. ⲙⲛⲧⲟϥⲉ, *eleven*. ⲥⲛⲟⲟϥⲥ, ⲥⲛⲟϥⲥ, m. ⲥⲛⲟⲟϥⲥⲉ. ⲥⲛⲟϥⲉ, f. Sah. *two*. ⲙⲛⲧⲥⲛⲟϥⲥ, *twelve*. ⲱⲟⲙⲧ, Sahidic. *three*. ⲧⲁⲒⲧⲉ, ⲁⲒⲧⲉ, Sah. *four*. ⲧⲛ, ⲧⲉ, Sah. *five*. ⲧⲁⲥⲉ, ⲁⲥⲉ, Sah. *six*. ⲱⲙⲛⲛ, Copt. ⲱⲙⲛⲛⲉ, f. Sah. *eight*. ⲑⲓⲛⲧⲟϥⲉ.

The Bashmuric has the following variations, ⲟϥⲑⲉⲓ, m. ⲟϥⲉⲓ. f. *one*. ⲱⲁⲙⲉⲛⲧ, *three*. ⲱⲁ, *a thousand*.

ἸΣΧΕ ΦΡΕ Γ ἸΝΙΩΩΗΝ, *and the third part of the trees was burnt up.* Rev. VIII, 7. ΠΡΕΩΟΜΝΤ, *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 ΛΥΑΔΥ ΝΥΤΟΥ ΝΟΥΩΝ, ΟΥΟΥΩΝ ΜΠΟΥΑ ΠΟΥΑ, *they made four parts, a part to each one,* John XIX, 23. Sah. ΠΟΥΝ ΝΥΤΟΥ, *fourth part,* Ezech. V, 2. Sah. ΠΟΥΕΝ ΝΤΟΥ, *the fifth part,* Zoeg. Sah. ΠΟΥΝΕ ΩΟΜΝΤ, *the third part,* Tukijs.

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

Α, et ΝΑ *about.* Copt. and Sah. as ΑΥΤΟΥ ΩΕ ΝΡΩΜΕ, *about four hundred men,* Acts V, 36. Sah. ΝΑ ΥΤΟΥ 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 ἸΧΕ †CΟΦΙΑ ἘΒΟΛΗΕΝ ΝΕC-ΖΒΗΟΥΙ**, *wisdom is justified of her works*, Matt. XI, 19. **ΟΥΟZ ΑΥΟΥΩΝ ἸΧΕ ΝΕC-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 ἸΔΑΠΑC ΑΥΑΩΩ ΝΕΜΑC**, *our old man was crucified with him*. Rom. VI, 6. **ΕΥΝΑΠΩΝΖ ΕΒΟΛ ΜΠΕC-ΝΟΥ ΝΤΕ CΤΕΦΑΝΟC**, *the blood of Stephen was shed*. Acts XXII, 20. Sah. **ΟΥΟZ ΟΥΜΗΝΙ ἸΝΟΥΤΗΙC**, *and no sign shall be given*. Matt. XII, 39. **ΑΥ-ΚΟCΕΝ ΝΕΜΑC**, *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.	ⲦⲎ	ⲦⲎ̅, ⲦⲎ	Ⲏ
2.	ⲦⲦⲎ	ⲦⲦⲎ̅, ⲦⲦⲎ	ⲦⲎ
3.	ϢⲈ	ϢⲈ	ϣ

Indicative Mood.

The 1st Present Tense.

Singular.

Coptic.	Sahidic.
ⲧ	ⲧ, <i>I do, or am doing.</i>
ϣ, Ϣ	ϣ, <i>thou art, m.</i>
ⲦⲈ	ⲦⲈ, <i>thou art, f</i>
ϣ	ϣ, <i>he is.</i>
Ϣ	Ϣ, <i>she is.</i>

Plural.

ⲦⲎ	ⲦⲎ̅, ⲦⲎ, <i>we are.</i>
ⲦⲦⲎ	ⲦⲦⲎ̅, ⲦⲦⲎ, <i>ye are.</i>
ϢⲈ	ϢⲈ, <i>they are.</i>

The 2nd Present Tense.

Singular.

Coptic.	Sahidic.	Bash.
ⲈⲒ	ⲈⲒ	ⲈⲒ, <i>I am, ⲉⲣ.</i>
Ⲉϣ	Ⲉϣ	Ⲉϣ, <i>thou art, m.</i>

Coptic.	Sahidic.	Bash.
EPPE	EPPE	EPPE; <i>thou art, f.</i>
EQ } EPPE	EQ } EPPE	EQ } <i>he is.</i>
EC } EPPE	EC } EPPE	EC } EPPE. <i>he and she.</i>
		<i>is.</i>
P l u r a l.		
EN	Ī, EN	EN, <i>we are.</i>
ETETEN	ETETĪ	ETETEN, <i>ye are.</i>
EY, OY, EPPE	EY, OY, EPPE	EY, OY EPPE, <i>they are.</i>

The Imperfect Tense.

S i n g u l a r.

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	NERE PE	NAPPE PE, <i>thou, f.</i>
NAQ PE } NAPPE	NEQ PE } NERE	NAQ PE } NAPPE ^{he.}
NAC PE } PE	NEC PE } PE	NAC PE } PE, <i>he and she.</i>
		<i>is.</i>

P l u r a l.

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

The 1st Perfect Tense.

S i n g u l a r.

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>

Plural.

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

The 2nd Perfect Tense.

Singular.

Coptic.	Sahidic.	Bash.
ÈΤΑΙ,	ΝΤΑΙ,	ΕΤΑΙ, <i>I have.</i>
ÈΤΑΚ,	ΝΤΑΚ,	ΕΤΑΚ, <i>thou hast, m.</i>
ÈΤΑΡΕ,	ΝΤΑΡ,	ΕΤΑΡΕ, <i>thou hast, f.</i>
ÈΤΑϞ, } ÈΤΑϞ, }	ΝΤΑϞ, } ΝΤΑϞ, }	ΕΤΑϞ, } ÈΤΑ, } <i>he hath.</i> ÈΤΑ, } <i>he a. she.</i> ΕΤΑϞ, } <i>hath.</i>

Plural.

ÈΤΑΝ,	ΝΤΑΝ,	ΕΤΑΝ, <i>we have.</i>
ÈΤΑΡΕΤΕΝ,	ΝΤΑΤΕΤΝ,	ΕΤΑΡΕΤΕΝ, <i>ye have.</i>
ÈΤΑΥ, ΕΤΑ,	ΝΤΑΥ, ΝΤΑ,	ΕΤΑΥ, ΕΤΑ, <i>they have.</i>

The Pluperfect Tense.

Singular.

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 λ ΠΕ, }	ΝΕ ΑϞ ΠΕ, } ΝΕ λ ΠΕ, }
ΝΕ ΑϞ ΠΕ,	ΝΕ ΑϞ ΠΕ, <i>she.</i>
ΝΕ λ ΠΕ, } ΝΕ ΑΡΕ ΠΕ, }	ΝΕ λ ΠΕ, } ΝΕ ΑΡΕ ΠΕ, }

Plural.

Coptic.	Sahidic and Bash.
NE AN PE,	NE AN PE, <i>we.</i>
NE APETEN PE,	NE ATETN PE, <i>ye.</i>
NE AY PE,	NE AY PE, <i>they.</i>

The Present Tense Indefinite.

Singular.

Coptic.	Sahidic.	Bash.
WDI,	WDI,	WDI, <i>I am.</i>
WAK,	WAK,	WAK, <i>thou, m.</i>
WAPPE,	WAPPE,	WALLE, <i>thou, f.</i>
WACQ, } WAPPE,	WACQ, } WAPPE,	WACQ, } <i>he.</i>
WAC, } WAPPE,	WAC, } WAPPE,	WAC, } <i>WALLE, he & she.</i>
		<i>she.</i>

Plural.

WDAN,	WDAN,	WDAN, <i>we.</i>
WAPPETEN,	WATETN,	WATETEN, <i>ye.</i>
WAG, WAPPE,	WAG, WAPPE,	WAG, WALLE, <i>they.</i>

The Imperfect Tense Indefinite.

Singular.

Coptic.	Sahidic.
NE WDI PE,	NE WDI PE, <i>I was.</i>
NE WAK PE,	NE WAK PE, <i>thou, m.</i>
NE WAPPE PE,	NE WAPPE PE, <i>thou, f.</i>
NE WACQ PE, } NE WAPPE PE,	NE WACQ PE, } NE WAPPE
NE WAC PE, } NE WAPPE PE,	NE WAC PE, } PE,
	<i>he.</i>
	<i>he & she.</i>
	<i>she.</i>

Plural.

Coptic.

Sahidic.

ΝΕ ΩΑΝ ΠΕ,

ΝΕ ΩΑΝ ΠΕ, *we.*

ΝΕ ΩΑΡΕΤΕΝ ΠΕ,

ΝΕ ΩΑΤΕΤῆ ΠΕ, *ye.*ΝΕ ΩΑΥ ΠΕ, ΝΕ ΩΑΡΕ ΠΕ, ΝΕ ΩΑΥ ΠΕ, ΝΕ ΩΑΡΕ ΠΕ, *they.*

Singular.

Bash.

ΝΕ ΩΑΙ ΠΕ, *I was.*ΝΕ ΩΑΚ ΠΕ, *thou, m.*ΝΕ ΩΑΛΕ ΠΕ, *thou, f.*

ΝΕ ΩΑϞ ΠΕ,	}	ΝΕ ΩΑΛΕ ΠΕ,	<i>he and she.</i>
ΝΕ ΩΑϞ ΠΕ,			

Plural.

ΝΕ ΩΑΝ ΠΕ, *we.*ΝΕ ΩΑΤΕΤΕΝ ΠΕ, *ye.*

ΝΕ ΩΑΥ ΠΕ,	}	<i>they.</i>
ΝΕ ΩΑΛΕ ΠΕ,		

The 1st Future Tense.

Coptic.

Sahidic.

Bash.

†ΝΑ,

†ΝΑ,

†ΝΕ, vel Α, *I shall.*

ΧΝΑ,

ΚΝΑ,

ΚΝΕ, *thou, m.*

ΤΕΝΑ,

ΤΕΝΑ,

thou, f.

ϞΝΑ,

ϞΝΑ,

ϞΝΕ, *he.*

ϞΝΑ,

ϞΝΑ,

ϞΝΕ, *she.*

Plural.

ΤΕΝΝΑ,

ΤΕΝΝΑ, ΤΕΝΑ, ΤΕΝΝΕ, vel Α, *we.*

ΤΕΤΕΝΝΑ,

ΤΕΤῆΝΝΑ, ΤΕΤῆΝΑ,

ye.

ϞΕΝΑ,

ϞΕΝΑ,

ϞΕΝΕ, *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,	ΕΡΕ..ΝΑ,	ΑΡΕ..ΝΑ, <i>he & she.</i>
		<i>she.</i>

Plural.

ΕΝΝΑ,	ΝΝΑ, ΕΝΝΑ,	ΑΝΝΑ, vel ΝΕ, <i>we.</i>
ΕΡΕΤΕΝΝΑ,	ΕΤΕΤΝΝΑ, ΕΤΕΤΝΑ,	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,	ΕΙΕ,	ΕΙΕ, <i>I shall.</i>
ΕΚÈ,	ΕΚΕ,	ΕΚΕ, <i>thou, m.</i>
ΕΡÈ,	ΕΡΕ,	ΕΡΕ, <i>thou f.</i>
ΕΦÈ, } ΕCÈ, }	ΕΦΕ, } ΕCΕ, }	ΕΦΕ, } ΕΡΕ, } <i>he and she.</i>
ΕΡÈ,	ΕΡΕ,	<i>she.</i>

Plural.

ΕΝÈ,	ΕΝΕ,	ΕΝΕ, <i>we.</i>
ΕΡΕΤΕΝÈ,	ΕΤΕΤΝÈ,	ΕΤΕΤΝÈ, <i>ye.</i>
ΕΥÈ, ΕΡÈ,	ΕΥΕ, ΕΡΕ,	ΕΥΕ, ΕΡΕ, <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,	ТАΛΕṬΕṬḆ, <i>ye.</i>
ТАРОϞ,	<i>they.</i>

The Imperfect Tense.

Singular.

Coptic.	Sahidic.					
ΝΑΙΝΑ,	ΝΕΙΝΑ, <i>I should.</i>					
ΝΑΚΝΑ,	ΝΕΚΝΑ, <i>thou, m.</i>					
ΝΑΡΕΝΑ,	ΝΕΡΕΝΑ, <i>thou, f.</i>					
ΝΑϞΝΑ,	ΝΕϞΝΑ,					
ΝΑСНА,	ΝΕСНА,					
	<table> <tr> <td rowspan="2">}</td> <td>ΝΕΡΕ..ΝΑ,</td> <td><i>he.</i></td> </tr> <tr> <td><i>he & she.</i></td> <td><i>she.</i></td> </tr> </table>	}	ΝΕΡΕ..ΝΑ,	<i>he.</i>	<i>he & she.</i>	<i>she.</i>
}	ΝΕΡΕ..ΝΑ,		<i>he.</i>			
	<i>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,	<table> <tr> <td rowspan="2">}</td> <td>ΝΑΡΕ</td> <td><i>he.</i></td> </tr> <tr> <td><i>he & she.</i></td> <td><i>she.</i></td> </tr> </table>	}	ΝΑΡΕ	<i>he.</i>	<i>he & she.</i>	<i>she.</i>
}			ΝΑΡΕ	<i>he.</i>		
	<i>he & she.</i>	<i>she.</i>				
ΝΑСΝΕ,	..ΝΕ,					

Plural.

Coptic.

Sahidic.

ΝΑΝΝΑ ΠΕ,

ΝΕΝΝΑ ΠΕ, *we.*

ΝΑΡΕΤΕΝΝΑ ΠΕ,

ΝΕΤΕΤῆΝΑ ΠΕ, *ye.*

ΝΑΥΝΑ, ΝΑΡΕ..ΝΑ ΠΕ, ΝΕΥΝΑ, ΝΕΡΕ..ΝΑ ΠΕ, *they.*

Bash.

ΝΑΝΝΕ ΠΕ, *we.*

ΝΑΡΕΤΕΝΝΕ ΠΕ, *ye.*

ΝΕΥΝΕ, ΝΑΡΕΝΕ ΠΕ, *they.*

The Subjunctive Mood.

Singular.

Coptic.

Sahidic.

Bash.

ἸΝΤΑ,

ḤΤΑ,

ἸΝΤΑ, *that I.*

ἸΝΤΕΚ,

ḤΓ,

ἸΝΓ, *thou, m.*

ἸΝΤΕ,

ḤΤΕ,

ἸΝΤΕ, *thou, f.*

ἸΝΤΕϞ, } ἸΝΤΕ,
ἸΝΤΕϢ, }

ḤΕϞ, ḤϞ, } ḤΝΤΕ,
ḤϢ, }

ḤΕϞ, ḤϞ, } ḤΝΤΕ, *he.*
ḤΕϢ, ḤϢ, } *he & she.*
she.

Plural.

ἸΝΤΕΝ,

ḤΤḤ,

ἸΝΤḤ, *we.*

ἸΝΤΕΤΕΝ,

ḤΤΕΤḤ,

ἸΝΤΕΤḤ, *ye.*

ἸΝΤΟΥ, ἸΝΤΕ,

ḤϢΕ, ḤΤΕ,

ἸΝϢΕ, ἸΝΤΕ, *they.*

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>
μαρεϝ, } μαρεϝ, }	μαρεϝ, } μαρεϝ, }	μαλεϝ, } μαλεϝ, }
	μαρε, } μαρε, }	μαλε, } μαλε, }
		<i>he.</i> <i>he & she.</i> <i>she.</i>

Plural.

μαρεν,	μαρῆ,	μαλεν, <i>we.</i>
μαρετεν,	μαρετῆ,	μαλετεν, <i>ye.</i>
μαροϝ, μαρε,	μαροϝ, μαρε,	μαλοϝ, μαλε, <i>they.</i>

The Imperative Mood.

Singular and Plural.

α; αρι. or μα, or the root itself.

The Infinitive Mood.

ἒ or ἕ or the root itself.

Participles.

παخين, πεκخين, πεϝχην &c. ορπχιντα, πχιντεκ, πχιντεϝ &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.
†-ТАКО,		†-ТАКО, <i>I am destroying.</i>
К-ТАКО, } X-ТАКО, }		К-ТАКО, <i>thou art destroying, m.</i>
ТЕ-ТАКО,		ТЕ-ТАКО, <i>thou art destroying, f.</i>
Q-ТАКО,		Q-ТАКО, <i>he is destroying.</i>
C-ТАКО,		C-ТАКО, <i>she is destroying.</i>

Plural.

Coptic.		Sahidic.
TEN-ТАКО,		TĪ, OR TEN-ТАКО, <i>we are destroying.</i>
TETEN-ТАКО,		TETĪ, OR TETEN-ТАКО, <i>ye are destroying.</i>
CE-ТАКО,		CE-ТАКО, <i>they are destroying.</i>

The 2nd Present Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
EI-ТАКО,	EI-ТАКО,	EI-ТАКО, <i>I am destroying, ὄν.</i>
EK-ТАКО,	EK-ТАКО,	EK-ТАКО, <i>thou, m.</i>
EP-ТАКО,	EP-ТАКО,	EP-ТАКО, <i>thou, f.</i>
EQ- } EP- } ТАКО,	EQ- } EP- } ТАКО,	EQ- } EP- } ТАКО, <i>he.</i>
EC- } EP- } ТАКО,	EC- } EP- } ТАКО,	EC- } EP- } ТАКО, <i>she.</i>

Plural.

EN-ТАКО,	Ī, OR EN-ТАКО,	EN-ТАКО, <i>we.</i>
ETETEN-ТАКО,	ETETĪ-ТАКО,	ETETEN-ТАКО, <i>ye.</i>
EY- } OY- } ТАКО,	EY- } OY- } ТАКО,	EY- } OY- } ТАКО, <i>they.</i>
EP- }	EP- }	EP- }

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- }	ΝΕΡΕ- }	ΝΑΡΕ- }
ΝΑϚ- } ΤΑΚΟ ΠΕ,	ΝΕϚ- } ΤΑΚΟ ΠΕ,	ΝΑϚ- } ΤΑΚΟ ΠΕ, <i>she.</i>
ΝΑΡΕ- }	ΝΕΡΕ- }	ΝΑΡΕ- }

Plural.

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

The 1st Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ΔΙ-ΤΑΚΟ,	ΔΙ-ΤΑΚΟ,	ΔΙ-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- }	Α- }	Α- }
ΑϚ- } ΤΑΚΟ,	ΑϚ- } ΤΑΚΟ,	ΑϚ- } ΤΑΚΟ, <i>she.</i>
Α- }	Α- }	Α- }

Plural.

Coptic.	Sahidic.	Bashmurić.
AN-TAKO,	AN-TAKO,	AN-TAKO, <i>we.</i>
APETEN-TAKO,	ATETN̄-TAKO,	ATETN̄-TAKO, <i>ye.</i>
AY- } À- } TAKO,	AY- } A- } TAKO,	AY- } A- } TAKO, <i>they.</i>

The 2nd Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmurić.
ÈTAI-TAKO,	N̄TAI-TAKO,	ETAI-TAKO, <i>I have.</i>
ÈTAK-TAKO,	N̄TAK-TAKO,	ETAK-TAKO, <i>thou, m.</i>
ÈTAPÈ-TAKO,	N̄TAP-TAKO,	ETAPÈ-TAKO, <i>thou, f.</i>
ÈTAQ- } ÈTÀ- } TAKO,	N̄TAQ- } N̄TA- } TAKO,	ETAQ- } ETA- } TAKO, <i>he.</i>
ÈTAC- } ÈTÀ- } TAKO,	N̄TAC- } N̄TA- } TAKO,	ETAC- } ETA- } TAKO, <i>she.</i>

Plural.

ÈTAN-TAKO,	N̄TAN-TAKO,	ETAN-TAKO, <i>we.</i>
ÈTAPETEN-TAKO,	N̄TATETN̄-TAKO,	ETAPETEN-TAKO, <i>ye.</i>
ÈTAY- } ÈTÀ- } TAKO,	N̄TAY- } N̄TA- } TAKO,	ETAY- } ETA- } TAKO, <i>they.</i>

The Pluperfect Tense.

Singular.

Coptic.	Sahidic.
NE AI-TAKO PE,	NE AI-TAKO PE, <i>I had.</i>
NE AK-TAKO PE,	NE AK-TAKO PE, <i>thou, m.</i>
NE APÈ-TAKO PE,	NE APÈ-TAKO PE, <i>thou, f.</i>

Coptic.		Sahidic.	
NE ΔQ- } NE Δ- }	ΤΑΚΟ ΠΕ,	NE ΔQ- } NE Δ- }	ΤΑΚΟ ΠΕ, <i>he.</i>
NE ΔC- } NE Δ- }	ΤΑΚΟ ΠΕ,	NE ΔC- } NE Δ- }	ΤΑΚΟ ΠΕ, <i>she.</i>
NE ΔΡΕ- }		NE ΔΡΕ- }	

Plural.

Coptic.	Sahidic.
NE ΔN-ΤΑΚΟ ΠΕ,	NE ΔN-ΤΑΚΟ ΠΕ, <i>we.</i>
NE ΔΡΕΤΕN-ΤΑΚΟ ΠΕ,	NE ΔΤΕΤN-ΤΑΚΟ ΠΕ, <i>ye.</i>
NE ΔΥ-ΤΑΚΟ ΠΕ,	NE ΔΥ-ΤΑΚΟ ΠΕ, <i>they.</i>

The Present Tense Indefinite.

Singular.

Coptic.	Sahidic.	Bashmurić:	
ΩΔI-ΤΑΚΟ,	ΩΔI-ΤΑΚΟ,	ΩΔI-ΤΑΚΟ, <i>I am.</i>	
ΩΔK-ΤΑΚΟ,	ΩΔK-ΤΑΚΟ,	ΩΔK-ΤΑΚΟ, <i>thou, m.</i>	
ΩΔPE-ΤΑΚΟ,	ΩΔPE-ΤΑΚΟ,	ΩΔΛE-ΤΑΚΟ, <i>thou, f.</i>	
ΩΔQ- } ΩΔPE- }	ΩΔQ- } ΩΔPE- }	ΩΔQ- } ΩΔΛE- }	ΤΑΚΟ, <i>he.</i>
ΩΔC- } ΩΔPE- }	ΩΔC- } ΩΔPE- }	ΩΔC- } ΩΔΛE- }	ΤΑΚΟ, <i>she.</i>

Plural.

ΩΔN-ΤΑΚΟ,	ΩΔN-ΤΑΚΟ,	ΩΔN-ΤΑΚΟ, <i>we.</i>	
ΩΔPETEN-ΤΑΚΟ,	ΩΔTETEN-ΤΑΚΟ,	ΩΔTETEN-ΤΑΚΟ, <i>ye.</i>	
ΩΔΥ- } ΩΔPE- }	ΩΔΥ- } ΩΔPE- }	ΩΔΥ- } ΩΔΛE- }	ΤΑΚΟ, <i>they.</i>

The Imperfect Tense Indefinite.

Singular.

Coptic.

Sahidic.

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

Plural.

NE ω AN-TAKO PE,	NE ω AN-TAKO PE, <i>we.</i>
NE ω APPETEN-TAKO PE,	NE ω ATETN-TAKO PE, <i>ye.</i>
NE ω AY- } TAKO PE,	NE ω AY- } TAKO PE, <i>they.</i>
NE ω APPE- }	NE ω APPE- }

Singular.

Bashmuric.

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

Plural.

NE ω AN-TAKO PE,	<i>we.</i>
NE ω ATETEN-TAKO PE,	<i>ye.</i>
NE ω AY- } TAKO PE,	<i>they.</i>
NE ω APPE- }	

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

The 2nd Future Tense.

Singular.

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

Plural.

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

The 3rd Future Tense.

Singular.

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

Plural.

ENE-TAKO,	ENE-TAKO,	ENE-TAKO, <i>we.</i>
EPETENE-TAKO,	ETETNE-TAKO,	ETETNE-TAKO, <i>ye.</i>
EYE- } TAKO, ERE- }	EYE- } TAKO, ERE- }	EYE- } TAKO, <i>they.</i> ERE- }

The 4th Future Tense.

Singular.

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

Plural.

ТАР̄Н-ТАКО,		<i>we.</i>
ТАРЕТ̄Н-ТАКО,	ТАЛЕТЕН-ТАКО,	<i>ye.</i>
ТАРОУ-ТАКО,		<i>they.</i>

The Imperfect Future.

Singular.

Coptic.	Sahidic.	Bashmurić.
НАИНА-ТАКО,	НЕИНА-ТАКО,	НАИНЕ- or НАИНА- } ТАКО, <i>I should.</i>
НАКНА-ТАКО,	НЕКНА-ТАКО,	НАКНЕ-ТАКО, <i>thou, m.</i>
НАРЕНА-ТАКО,	НЕРЕНА-ТАКО,	НАРЕНЕ-ТАКО, <i>thou, f.</i>
НАҚНА- } ТАКО,	НЕҚНА- } ТАКО,	НАҚНЕ- } ТАКО, <i>he.</i>
НАРЕНА- } ТАКО,	НЕРЕНА- } ТАКО,	НАРЕНЕ- } ТАКО,
НАСНА- } ТАКО,	НЕСНА- } ТАКО,	НАСНЕ- } ТАКО, <i>she.</i>
НАРЕНА- } ТАКО,	НЕРЕНА- } ТАКО,	НАРЕНЕ- } ТАКО,

Plural.

Coptic.	Sahidic.	Bashmuric.
NANNA-TAKO,	NĒNNA-TAKO,	NANNE-TAKO, <i>we.</i>
NAPETENNA-TAKO,	NETETĒA-TAKO,	NAPETENNE-TAKO, <i>ye.</i>
NAΥNA- } TAKO,	NEΥNA- } TAKO,	NEΥNE- } TAKO, <i>they.</i>
NAPĒNA- }	NEPĒNA- }	NAPĒNE- }

The Subjunctive Mood.

Singular.

Coptic.	Sahidic.	Bashmuric.
ḤTA-TAKO,	ḤTA-TAKO,	ḤTA-TAKO, <i>that I.</i>
ḤTEK-TAKO,	ḤṚ-TAKO,	ḤṚ-TAKO, <i>thou, m.</i>
ḤTE-TAKO,	ḤTE-TAKO,	ḤTE-TAKO, <i>thou, f.</i>
ḤTEQ- } TAKO,	ḤEQ, ḤĒ- } TAKO,	ḤEQ, ḤĒ- } TAKO, <i>he.</i>
ḤTE- }	ḤTE-	ḤTE-
ḤTEC- } TAKO,	ḤC- } TAKO,	ḤEC- ḤĒ- } TAKO, <i>she.</i>
ḤTE- }	ḤTE-	ḤTE-

Plural.

ḤTEN-TAKO,	ḤTĒN-TAKO,	ḤTĒN-TAKO, <i>we.</i>
ḤTETEN-TAKO,	ḤTETĒN-TAKO,	ḤTETĒN-TAKO, <i>ye.</i>
ḤTOΥ- } TAKO,	ḤCE- } TAKO,	ḤCE- } TAKO, <i>they.</i>
ḤTE- }	ḤTE-	ḤTE-

The Optative Mood.

Singular.

Coptic.	Sahidic.	Bashmuric.
МАРИ-ТАКО,	МАРИ-ТАКО,	МАЛИ-ТАКО, <i>I may.</i>
МАРЕК-ТАКО,	МАРВК-ТАКО,	МАЛЕК-ТАКО, <i>thou, m.</i>
МАРЕ-ТАКО,	МАРЕ-ТАКО,	МАЛЕ-ТАКО, <i>thou, f.</i>
МАРЕϣ- } ТАКО,	МАРЕϣ- } ТАКО,	МАЛЕϣ- } ТАКО, <i>he.</i>
МАРЕ- } ТАКО,	МАРЕ- } ТАКО,	МАЛЕ- } ТАКО, <i>she.</i>
МАРЕС- } ТАКО,	МАРЕС- } ТАКО,	МАЛЕС- } ТАКО, <i>she.</i>
МАРЕ- } ТАКО,	МАРЕ- } ТАКО,	МАЛЕ- } ТАКО, <i>she.</i>

Plural.

МАРЕН-ТАКО,	МАРḆ-ТАКО,	МАЛЕН-ТАКО, <i>we.</i>
МАРЕТЕН-ТАКО,	МАРЕТḆ-ТАКО,	МАЛЕТЕН-ТАКО, <i>ye.</i>
МАРОϣ- } ТАКО,	МАРОϣ- } ТАКО,	МАЛОϣ- } ТАКО, <i>they.</i>
МАРЕ- } ТАКО,	МАРЕ- } ТАКО,	МАЛЕ- } ТАКО, <i>they.</i>

The Imperative Mood.

Singular and Plural.

À-ТАКО, }
 ÀРИ-ТАКО, } *destroy.*
 МА-ТАКО, }
 ТАКО, }

The Infinitive Mood.

È-ТАКО, }
 Ì-ТАКО, } *to destroy.*
 ТАКО, }

Participles.

Coptic.	Sahidic.	Bashmuric.
ΣΙΝ,	ΘΙΝ,	ΣΙΝ,
ΠΑΧΙΝ ΟΓ ΠΧΙΝΤΑ,	ΠΑΘΙΝ,	ΠΑΧΙΝ,
ΠΕΚΧΙΝ,	ΠΕΚΘΙΝ,	ΠΕΚΧΙΝ,
ΠΕΡΧΙΝ, &c.	ΠΕΡΘΙΝ, &c.	ΠΕΡΧΙΝ, &c.

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

Participles.

26. The participles are formed by **Ϝ**, **ϜΤ** or **ϜΘ**, 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. **ḲΤΕΡΕ**, Sah. *when*.

Singular.

Coptic.	Sahidic.	Bashmuric.
ÈΤΑΙ,	ḲΤΕΡΙ, ḲΤΕΡΕΙ,	ΕΤΑΙ, ἸΤΕΛΕΙ,
ÈΤΑΚ,	ḲΤΕΡΕΚ,	
ÈΤΑΡΕ,	ḲΤΕΡΕ,	ΕΤΑΡ, ἸΤΕΛΕΡ,
ÈΤΑΡ } ÈΤΑΡΕ,	ḲΤΕΡΕΡ, } ḲΤΕΡΕ,	
ÈΤΑΚ }	ḲΤΕΡΕΚ, }	

Plural.

Coptic.	Sahidic.	Bashmurić.
ÈΤΑΝ,	ḲΤΕΡΕΝ,	ÈΤΑΝ, ḲΤΕΛΕΝ,
ÈΤΑΡΕΤΕΝ,	ḲΤΕΡΕΤḲ,	ÈΤΑΤΕΤΕΝ, ḲΤΕΛΕΤΕΝ,
ÈΤΑΥ, ÈΤΑΡΕ,	ḲΤΕΡΟΥ,	ḲΤΕΛΟΥ, ḲΤΕΛΕΥ.

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

Singular.

Coptic.	Sahidic.	Bashmurić.
Ψ ΑΨ,	Ψ ΑΝΤΕΙ, Ψ ΑΝΨ,	Ψ ΑΝΤΕΙ,
Ψ ΑΤΕΚ,	Ψ ΑΝΤḲ,	
Ψ ΑΤΕ,	Ψ ΑΝΤΕ,	
Ψ ΑΤΕϸ,	Ψ ΑΝΤϸ,	Ψ ΑΝΤΕϸ, Ψ ΑΝΤΕϸ,
Ψ ΑΤΕϸ,	Ψ ΑΝΤϸ,	

Plural.

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.

Singular.

Coptic.	Sahidic.
ÈΝΑΙ, ÈΝΕΑΙ ΠΕ,	ΕΝΕΙ ΠΕ,
ÈΝΑΚ, ÈΝΕΑΚ ΠΕ,	ΕΝΕΚ ΠΕ,
ÈΝΑΡΕ ΠΕ,	ΕΝΕΡΕ ΠΕ,
ÈΝΑϸ, ÈΝΑΡΕ ΠΕ,	ΕΝΕϸ,
ÈΝΑϸ, ÈΝΕ Α ΠΕ,	ΕΝΕϸ,
	ΕΝΕΡΕ ΠΕ,

Plural.

ÈΝΑΝ ΠΕ,	ΕΝΕΝ ΠΕ,
ÈΝΑΡΕΤΕΝ ΠΕ,	ΕΝΕΤΕΤḲ ΠΕ,
ÈΝΑΥ, ÈΝΑΡΕ ΠΕ,	ΕΝΕΥ, ΕΝΕΡΕ ΠΕ.

Verbs with the particle $\omega\Delta\text{AN}$, if, when.

Singular.

Coptic.	Sahidic.	Bashmuric.
$\Delta\text{I}\omega\Delta\text{AN}$,	$\text{E}\text{I}\omega\Delta\text{AN}$,	
$\Delta\text{K}\omega\Delta\text{AN}$,	$\text{E}\text{K}\omega\Delta\text{AN}$,	
$\Delta\text{P}\epsilon\omega\Delta\text{AN}$,	$\text{E}\text{P}\omega\Delta\text{AN}$,	$\Delta\text{L}\epsilon\omega\Delta\text{AN}$,
$\Delta\text{Q}\omega\Delta\text{AN}$,	$\text{E}\text{Q}\omega\Delta\text{AN}$,	
$\Delta\text{C}\omega\Delta\text{AN}$,	$\text{E}\text{C}\omega\Delta\text{AN}$,	
	$\Delta\text{P}\epsilon\omega\Delta\text{AN}$,	
	$\text{E}\text{P}\omega\Delta\text{AN}$,	

Plural.

$\Delta\text{N}\omega\Delta\text{AN}$,	$\text{E}\text{N}\omega\Delta\text{AN}$,
$\Delta\text{P}\epsilon\text{T}\epsilon\text{N}\omega\Delta\text{AN}$,	$\text{E}\text{T}\epsilon\text{T}\bar{\text{N}}\omega\Delta\text{AN}$,
$\Delta\text{Y}\omega\Delta\text{AN}$,	$\Delta\text{P}\epsilon\omega\Delta\text{AN}$,
	$\text{E}\text{Y}\omega\Delta\text{AN}$,
	$\text{E}\text{P}\omega\Delta\text{AN}$.

Verbs with the particle $\bar{\text{M}}\text{PATE}$, before.

Singular.

Coptic.	Sahidic.
$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}$,	$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}$,
$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{E}}\text{K}$,	$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{K}}$,
$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{E}}$,	$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{E}}$,
$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{E}}\text{Q}$,	$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{Q}}$,
$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{E}}\text{C}$,	$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{C}}$,
	$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{E}}$,

Plural.

$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{E}}\text{N}$,	$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{N}}$,
$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{E}}\text{T}\bar{\text{E}}\text{N}$,	$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{E}}\text{T}\bar{\text{N}}$,
$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{O}}\text{Y}$,	$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{O}}\text{Y}$,
$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{E}}$,	$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{E}}$.

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.: **TE** *thou art*, f.: **ϕ**, *he is*; **ϙ**, *she is*; **TEN**, C. **TEN**, **τῆ**, S. *we are*; **TETEN**, C. **TETEN**, or **ΤΕΤῆ**, S. *ye are*; **CE**, *they are*. Thus, † **ϙΩΟΥΝ ἸΠΕΚΖΟΥΖΕΧ**, *I know thy tribulation*, Rev. II, 9. **ϙΟ ἸΝΟΕΙΚ**, *is an adulterer*, Luke XVI, 18. Sah. **ϙΕ ϕ ἸΜΑΥ** *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.; **Εϕ** or **ΕΡΕ**, *he is*; **Εϙ** or **ΕΡΕ**, *she is*; **ΕΝ**, Copt. **ΕΝ** or **Ἰ**, Sah. *we are*; **ΕΤΕΤΕΝ**, **ΕΤΕΤῆ**, *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 **ῖ ῖΛΟΒΕ**, *thou art mad*; S. Acts XII, 15. The Bash. corresponds as **ΕΛΚΟΟΥΝ**, *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. **ÈΡΕ ΟΥΝΙΩ† ΓΑΡ ἸΖΟΥΖΕΧ ΩΠΙ**, *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 ΕΡΟQ**, *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 ÑΖΡΩΜΑΙΟΣ, 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 ΤΕΤÑΜΗΤΕ**, *but I am among you*, Luke XXII, 27. Sah. **ΕΚ ΖΙ ΤΕΖΙΗ ΝÑΜΑQ**, *thou art in the way with him*. Matt. V, 25. Sah. **ΕQ ΖÑ ΤΠΕ**, *is in heaven*. Matt. VI, 10. Sahidic.

33. The prefixes of this tense also express the present participle, as, **ΔQΝΑΥ ÈΟΥΡΩΜΙ ΕQΖΕΜCΙ**, *he saw a man sitting*, Matt. IX, 9. **ΝΥΒ ΔΕ ΝΑΥΤ̄ΖΟ ÈΡΟQ 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. **ΝΑQ** 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**, **ΝΕQ** or **ΝΕΡΕ**, **ΝΕC** or **ΝΕΡΕ**. Plur. **ΝΕΝ**, **ΝΕΤΕΤÑ**, **ΝΕΥ** or **ΝΕΡΕ**. Sometimes the Sahidic is written without the **Ε**, as, **ΝQ**, **ΝC**, **ΝÑ**, etc.

35. The Imperfect Tense has ΠΕ frequently following the verb, as, ΟΥΟΣ ΝΑΓΓΙΣΩ ΠΕ, *and taught;* John VII, 14. ΝΕΦΩΟΠ ΠΕ ΝΒΙ ΠΛΟΓΟΣ, *the word was,* John I, 1. Sah. ΝΑΓΓΩΝΤ ΔΕ ΠΕ ΠΙΠΑΣΧΑ, *and the Passover was near,* John XI, 55. ΔΕ ΝΕΓΑΖΕΡΑΤῆ 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 ΠΕΓΝΟΒ ΔΕ ΝΩΗΡΕ ΖῆΝ ΤΩΩΕ, *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 ΑΙ, *I;* ΑΚ, *thou, m.* ΑΡΕ or ΑΡ, *thou, f.* ΑΓ or Α, *he;* ΑΣ or Α, *she;* Plur. ΑΝ, *we;* ΑΡΕΤΕΝ, ΑΤΕΤῆ, Sahidic, *ye;* ΑΥ or Α, *they.*

37. When Α occurs in composition it is usually found before the nominative to the verb, as ΙΗC Α ΠΙΠῆΑ ΟΛΓ, *the spirit took Jesus,* Matt. IV, 1. Α ΙC ΧΟΟΣ ΝΑΓ, *Jesus said to him.* Sah. Mark XIV, 72. Α ΝΙΟΥΔΑΙ ΤΩΟΥΝ, *the Jews rose,* Acts XVIII, 12. Sah. ΝΗΕΤ Α ΝΙΠΡΟΦΗΤΗΣ ΧΟΤΟΥ, *those things which the Prophets said,* Acts XXVI, 22.

38. Although Α is used instead of the Prefixes ΑΓ, ΑΣ and ΑΥ, yet it occurs also with them; as, Α ΤΩΩΕΡΕ ΑCΩΝΤ ΕΦΜΟΥ, *my daughter hath approached to death,*

Mark. V, 23. ἃ ΠΑΤΑΝΑΣ ΑΦΩΕΝΑΦ ἔΒΟΥΝ ἔΠΖΗΤ
 ἢΙΟΥΔΑΣ, *Satan entered into the heart of Judas.* Luke
 XXII, 3. ΧΕ Α ΖΗΛΙΑΣ ΟΥΩ ΑΦΕΙ, *that Elias hath now*
come. Matt. XVII, 12. Sah.

The 2nd Perfect Tense.

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

40. The ΝΤΑ, is found in the same position in com-
 position as the ἃ in the first perfect, thus; ΝΤ Α ΙϞ
 ΔΕ ΧΟΟΣ ΕΤΒΕ, *but Jesus spoke concerning,* John XI, 13.
 Sah. ΕΝΕΜΙ ΧΕ ΠΧϞ ΕΤΑΦΤΩΝΦ ἔΒΟΛΒΕΝ ΝΗΕΤΜΩΟΥΤ,
we know that Christ hath risen from the dead. Rom. VI, 9.

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

The Pluperfect Tense.

42. The Pluperfect Tense is formed by adding the
 auxiliary verb ΝΕ ΠΕ to the prefixes of the perfect, as
 ΝΕ ΔΙ ΠΕ, *I;* ΝΕ ΔΚ ΠΕ, *thou, m.;* ΝΕ ΔΡΕ ΠΕ, *thou, f.;*
 ΝΕ ΔΦ ΟΡ Δ ΠΕ, *he;* ΝΕ ΔΣ ΟΡ Δ ΠΕ, *she;* Plur. ΝΕ ΔΝ
 ΠΕ, *we;* ΝΕ ΔΡΕΤΕΝ ΟΡ ΔΤΕΤΝ, ΠΕ, *ye.* S. ΝΕ ΑΦ ΟΡ Δ
 ΠΕ, *they;* as, ΝΕ ΔΦΕΡΖΗΤΣ ἢΡΙΚΙ ΠΕ, *had begun to de-*
cline, Luke IX, 12. ΠΙΟΥΔΑΙ ΝΕ ΑΦΕΙ ΠΕ ΨΑ ΜΑΡΘΑ,
the Jews had come to Martha, John XI, 19 Sah. ΝΕ ΑΦ-
 ΝΑΦ ΓΑΡ ἔΡΟΦ ΤΗΡΟΥ ΠΕ, *for all had seen him,* Mark

VI, 50. This Tense is also found without the ΠΕ, as, ἸΗΣΟΥ ΔΕ ΑΓΙ ΕΒΟΛ, *Jesus had gone out*, John V, 13. ΤΑΙ ΔΕ ΝΕ ΑCOYAZC̄ ΝCΑ ΠΑΥΛOC, *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 ωAI, *I*; ωAK, *thou, m.*; ωAPE or ωAP, *thou, f.* ωALE, B. ωAQ or ωAPE, ωALE, B. *he*; ωAC or ωAPE, ωALE, B. *she*; Plur. ωAN, *we*; ωAPETEN, ωATETN̄, S. *ye*; ωAY or ωAPE, ωALE, 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 NE to it, as OYOC NE WAYC-ONCQ PE, *and they had bound him, or he was bound*. Luke VIII, 29. NE WAQOYOM PE NEM NIEΘMOC, *he did eat with the gentiles*. Galat. II, 12.

The 1st Future Tense.

45. The Prefixes to the first Future are NA or NE Bash. with the Prefixes of the first Present Tense, as, †NA, *I*; K or XNA, *thou, m.*; TENA, *thou, f.*; QNA, *he*; CNA, *she*; Plur. TENNA, TENA, Sah. *we*; TETENNA, TETENNA, Sah. *ye*; CENA, *they*; thus: ΕCΕ ΠΙΛΦΟΤ Ε†ΝΑ-COCQ. *to drink the cup which I shall drink?* Matt. XX, 22.

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

The 2nd Future Tense.

46. The characteristics of the second Future are NA or NE Bash. united with the Prefixes of the second Present Tense, ΕΙΝΑ, *I*; ΕΚΝΑ, *thou, m.*; ΕΡΕΝΑ, *thou, f.*; ΕΦΝΑ or ΕΡΕΝΑ, *he*; ΕCΝΑ or ΕΡΕΝΑ, *she*; Plur. ΕΝΝΑ or ἸΝΝΑ, Sah. *we*; ΕΡΕΤΕΝΝΑ or ΕΤΕΤῼΝΝΑ, ΕΤΕΤῼΝΑ, Sah. *ye*; ΕΥΝΑ or ΟΥΝΑ, *they*; thus: ΕΦΝΑΜΟΟΩΕ ἸΤΟΤῼ ἸΡΑΤῼ, *he will go on foot.* Acts XX, 13. Sah. ΧΕΚΑC ΖΩΤΤΗΥΤῼ 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 ἸΝ ΙΩΖΑΝΝΗC ΕΥΝΑΒΩΚ ΕΞΟΥΝ 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 ΑΦΝΑΧΕΜ 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.*; ΕΦΕ or ΕΡΕ, *he*; ΕCΕ or ΕΡΕ, *she*; Plur. ΕΝΕ, *we*; ΕΡΕΤΕΝΕ, ΕΤΕΤῼΝΕ, Sah. *ye*; ΕΥΕ, ΕΡΕ, *they*; thus:

ΕΣΕΜΙΣΙ ΝΟΥΩΗΡΙ ΕΥΕΜΟΥΤ ΕΠΕΓΡΑΝ, *she shall bring forth a son and they shall call his name.* Matt. I, 23. ΕΡΕ ΠΙΡΩΜΙ ΧΑ ΠΕΓΙΩΤ ΝΕΜ ΤΕΓΜΑΥ ΝΣΩΩ ΟΥΟΣ ΕΓΕΤΟΜΩ ΕΤΕΓΕΣΙΜΙ, *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 ΕΣΕΩΩΠΕ ΝΨΙΜΑΝ, *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 ΤΑΟΥΑΖΤ ΝΣΩΚ, *Master, I will follow thee.* Matt. VIII, 19. Sah. ΟΥΟΣ ΖΗΠΠΕ ΤΕΡΑΕΡΒΟΚΙ, *and behold thou shalt conceive,* Luke I, 31. ΤΕΡΑΝΑΥ ΕΠΩΟΥ ΜΦΤ, *thou shalt see the glory of God.* John XI, 40. ΤΑΡΨΡΝΟΒΕ ΧΕ ΝΤ-ΝΩΟΠ ΑΝ ΖΑ ΠΝΟΜΟΣ, *shall we sin because we are not under the law?* Rom. VI, 15. Sah. ΩΙΝΕ ΤΑΡΕΤΨΒΙΝΕ. ΤΩΖΨ ΤΑΡΟΥΟΥΩΝ ΝΗΤΨ, *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 ΝΑΖΙΟΥΙ ΝΠΕΓΛΟΥΙΝ ΕΜΜΑΥ, *for*

the ship was to cast out her burden there. Acts XXI, 3. **ΝΑΡΕΤΕΝΝΑΤΗΤΟΥ 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**, **ΝΡ**, Sah. *thou, m.*; **ΝΤΕ**, *thou, f.*; **ΝΤΕΚ**, **ΝΤΕ**, **ΝΦ**, **ΝΕΚ**, **ΝΤΕ**, Sah. *he*; **ΝΤΕΚ**, **ΝΤΕ**, **ΝΣ**, **ΝΤΕ**, Sah. *she*; Plur. **ΝΤΕΝ**, **ΝΤΝ**, Sah. *we*; **ΝΤΕΤΕΝ**, **ΝΤΕΤΝ**, Sah. *ye*; **ΝΤΟΥ**, **ΝΤΕ**, **ΝΣΕ**, **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, **ΝΕΥΣΩΤΜ ΜΝ ΕΤΕΣΜΗ ΝΣΕΝΟΙ ΑΝ**, *they heard a voice, but they understood not,* Sah. Acts IX, 7. **ΣΕΝΑΠΑΡΑΔΙΔΟΥ ΜΜΟΚ Ε ΤΟΥΤΟΥ ΝΝΡΩΜΕ ΝΣΕΜΟΟΥΤΚ**. *they shall deliver him into the hands of men, they shall kill him.* Matt. XVII, 22. Sah.

Also **ΕΤΡΕΦΑΛΕ ΝΚΣΜΟΟΣ ΣΙΤΟΥΩΤΚ**, *that he would ascend and sit with him.* Sah. Acts VIII, 31. **ΕΘΡΟΥΕ ΕΒΟΥΝ**, *that they went in,* Acts XIV, 1. **ΣΜ ΠΤΕΥΣΩΤΜ ΕΡΟΚ ΑΥΩ ΝΣΕΝΑΥ ΜΜΑΕΙΝ ΕΝΕΦΕΙΡΕ ΜΜΩΟΥ**, *when they heard and saw the miracles which he did.* Acts IX, 6. Sah. **ΣΜ ΠΤΡΑΩ**, *when I cry.* Ps. IV, 3. Sah.

After the Particles **ΣΙΝΑ**, **ΩΑΝ**, **ΣΩΣΤΕ**, **ΧΕ**, **ΧΕΚΑΣ**, **ΜΗΠΟΤΕ** etc., it is the Subjunctive; as, **ΣΙΝΑ ΝΤΕΤΕΝ ΕΜΙ**, *that ye may know.* Matt. IX, 6.

with him, Luke XII, 46. thus, ἀγαθοῦ ἐς μοῦ ἐρωτησέν, *he sent him to bless you*, Acts III, 26. οὐδὲν αὐτῶν ἐπέσχετο ἀναστῆναι, *and I have come down to deliver them*, Acts VII, 34. ἀφῆρξεν τὸν θύρον ἐξ ἑαυτοῦ, *he began to cast out*, Luke XIX, 45. οὐδὲν ἔφη αὐτῶν ἀποκριθῆναι, *and no one could answer*, Matt. XXII, 46. ἀρξάμενος λαλῆσαι, *and began to speak*, Acts II, 4. Sahidic.

The Coptic takes π before the verb as a sign of the Infinitive, as εἰς τὸ κταῖναι με, *to my burial*, Sah. Matt. XXVI, 12. πρὸς τὸ ἐπίστασθαι σε, Sap. 793.

εἰς is also used to express the Infinitive with the verbs ἔρε, τρε, Sah. as, ἀρετενερετεν εθροχλα ογρωμι νωτεν ἐβολ νρεφῶτεν, *ye have asked them to release a murderer to you, or that they would etc.*, Acts III, 14. ετρεγχαρεν εροχ, *to keep him, or that they should keep etc.*, Acts XII, 4. εθρεκαίτοχ, *to do them, σοι ποιῆσαι*, Acts XXII, 10. ετρεχτῆ νουμετανεα π-πῆλ, *to give repentance to Israel*, Sah. Acts V, 31. να-νοχς ναν ετρενω ππι μα, ὡς εἶναι, *good for us to remain here, or that we should remain*, Mark. IX, 5. Sah. εθρε νιεθνοχς ὡτεν ἐπιδαχι, ἀκοῦσαι τὰ ἔθνη, *the gentiles to hear the word, or should hear the word*, Acts XV, 7.

We may here remark that χιν the sign of action and ερε are thus construed, ἐπχιντοχς ὡτεν ἵκων, πρὸς τὸ πείθεσθαι αὐτοῦς, Copt. ετρεχς ὡτῆ ναν, *to obey us, or that they may obey us*, James III, 3. χεν πχιντοχς τασθο, ἐν τῷ ὑποστρέφειν αὐτοῦς, *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, **ΑΓΤΩΒΖ ΕΓΧΩΝΙΜΟΣ**, *he prayed, saying*, Matt. XXVI, 39. **ΕΥΚΙΜ ἸΤΟΥΛΑΦΕ ΕΓΧΩΝΙΜΟΣ**, *wagging their heads, saying*, Matt. XXVII, 39. **ΕΓΜΟΟΩΕ ΑΓΩ ΕΓΧΙΦΟΘΣ ΕΓΣΜΟΥ 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 ἸΤΑΥΣΩΤΕΜ ΑΥΤΩΟΥ ἸΦΤ**, *εὶ δὲ ἀκούσαντες, ἐδόξαζον τὸν κύριον, and they hearing, or (when they heard) glorified God*, Acts XXI, 20. **ΕΤΑΥΡΑΙ ΔΕ ἸΝΕΡΒΑΛ ἸΠΩΩΙ**, *and lifting up his eyes*, John VI, 5. **ΟΥΟΣ ΝΗΕΘΝΑΔΩΤΕΜ ΕΥἸΩΝἸ**, *and those hearing (οἱ ἀκούσαντες) shall live*, John V, 25. **ΕΘΝΑΤΑΚΟ**, *perituram*, John VI, 27.

Participles are also formed by prefixing Ἰ to the signs of the Perfect Tense, as, **ἸΔΑΥΣΩΝΣΕΝ**, *παραγγειλας*, Matt. X, 5. **ἸΑΥΤΡΑΠ**, *ζώνοντες*, Acts XIII, 27. **ἸΑΤΕΤΕΝΕΡΣΗΤΣ ΙΣΧΕΝ ἸΛἸΗΜ**, *ἀρχάμενοι, beginning from Jerusalem*, Luke XXIV, 47.

The Potential Mood.

56. The Letter **Ϟ**, (**ϞϞ** 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 ΧΕ ΑΡΗΟΥ ΣΕΝΑΩΝΟΖΕΜ** ἸΠΙΣΟΙ ΕΜΑΥ, *they took counsel whether they could save the vessel there,* Acts XXVII, 39. **ΤΕΡΓΕΝΕΑ ΝΙΜ ΠΕΤΝΑΕΩΤΑΥΟΣ**, *who can declare his generation,* Acts VIII, 33. Sah. **ΝΝΑΕΩΟΥΧΑΪ ΝΖΗΤΩ**, *δεῖ σωθῆναι, by which we can be saved,* Acts IV, 12. Sah. **ΕΥΧΩΜΙΜΟΣ ΝΑΪ ΧΕ 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 **ΑΥΟΥΤΩΝ ΤΕΥΧΙΣ ΕΒΟΛ ἸΝΩΟΥΚΟΛΠΣ**, *It étendit sa main, qui eût mérite 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. **ΔΑΥΙΑ ΠΙΟΥΡΟ ἸΠΩΟΥΤΑΙΩΩ**, *David the king, very worthy to be honoured.* Prec. Copt. MS. p. 277, 284 etc. **ΖΩΒ ΝΩΟΥΡΩΠΗΡΕ ΠΜΩ**, *things worthy to be admired,* Zoeg. 619. Sahidic.

The Negative Prefixes.

The Negative Prefix **Ν**.

58. The negative Prefixes to verbs are **ΑΝ**, **ἸΝ**, with **ΑΝ**, **Ν**, **Μ**, **ἸΠΕ**, **ἸΠΑΤΕ**, **ΤΜ**, **ΩΤΕΜ**, which are thus used.

The 1st Present Tense Negative.

Singular.

Coptic.	Sahidic.	Bashmuric.
̀̀̀̀ AN,	̀̀̀̀ AN,	EN or ̀̀̀̀ EN, <i>I.</i>
̀̀̀K AN,	̀̀̀ AN,	<i>thou, m.</i>
̀̀̀TE AN,	̀̀̀TE AN,	<i>thou, f.</i>
̀̀̀Q AN,	̀̀̀Q AN,	ENQ EN, <i>he.</i>
̀̀̀C AN,	̀̀̀C AN,	<i>she.</i>

Plural.

̀̀̀TEN AN,	̀̀̀T̀̀ AN,	<i>we.</i>
̀̀̀TETEN AN,	̀̀̀TET̀̀ AN,	<i>ye.</i>
̀̀̀CE AN,	̀̀̀CE 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>
NAPF AN,	<i>thou, f.</i>
NAQ AN,	NEQ AN, <i>he.</i>
NAC AN,	NET AN, <i>she.</i>
	NAPE AN, <i>he & she.</i>

Plural.

NAN AN,	NEN AN, <i>we.</i>
NAPETEN AN,	NETET̀̀ AN, <i>ye.</i>
NAȲAN AN, NAPF 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.

Bashmuric.

NETNA AN,	NETNA, NEINA AN,	NETNE EN, <i>I.</i>
NETXNA AN,	NETNA 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>

} NARENA 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.
ḤNA,		ḤNA, <i>I.</i>
ḤNEK,		ḤNEK, <i>thou, m.</i>
ḤNE,		ḤNE, <i>thou, f.</i>
ḤNEϸ, } ḤNE,		ḤNEϸ, } <i>he.</i>
ḤNEC, }		ḤNEC, } <i>he and she.</i>
		} <i>she.</i>

Plural.

ḤNEN,	ḤNEN, <i>we.</i>
ḤNETEN,	ḤNETN̄, <i>ye.</i>
ḤNOY,	ḤNEY, <i>they.</i>

The 1st Present Tense Negative.

59. The first Present Tense Negative and Participle are thus expressed Ḥ†CWOYH ḤPIROMI AN, *I know not the man*, Mat. XXVI, 72. AYW NTNEIFE AN NTME, *and we do not the truth*, 1 John I, 8. Sah. HϸCOOYH AN, *knoweth not*, 1 John II, 11. Sah.

The Prefixes of the present Tense also express the Participle present, but the Coptic and Bashmuriic often add E to the Prefixes, as ENϸDIAKPIHE AN ḤPCOMA, *not discerning the body*. 1 Cor. IX, 29. Sah. ENḤNAY AN EBOL E PPH, *not seeing the sun*, Acts XII, 11. Sah. EN†EMPOH EN, *I am not worthy*, 1 Cor. XV, 9. Bash. ENCEAPICKKE EN ḤΦ†, *they please not God*. 1 Thes. II, 15. Bashmuriic.

The 2nd Present Tense Negative.

60. The second Present Tense Negative is thus formed, *ΝΑΦΟΥΗΟΥ ΑΝ ΗΠΙΟΥΑΙ ΠΙΟΥΑΙ ΗΜΟΝ*, *he is not far from each one of us*, Acts XVII, 27. *ΝΕΚΩΩΤ ΓΑΡ ΑΝ ΕΞΟ ΝΡΩΜΕ*, *for thou regardest not the face of men*. Mat. XXII, 16. Sah. *ΗΠΕΤΕ ΝΕΚΡΙΝΕ ΗΜΟΥ ΑΝ*, *who condemneth not himself*, Rom. XIV, 22. Sah.

The Perfect Tense Negative.

61. This Tense in the Coptic is thus presented to us. *ΝΕΤΑΙ ΓΑΡ ΑΝ ΕΘΑΖΕΜ ΝΙΘΜΗ*, *I came not to call the just*, Mark II, 17. *ΟΥ ΓΑΡ ΠΩΗΡΙ ΗΦΡΩΜΙ ΝΕΤΑΡΙ 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, *ΗΓΝΑΧΑ ΘΗΝΟΥ ΑΝ*, *he will not leave you*, 1 Cor. X, 13. *ΕΡΕ ΠΡΩΜΕ ΝΑΩΝΖ ΑΝ Ε ΟΕΙΚ ΗΜΑΤΕ*, *man shall not live by bread alone*, Mat. III, 4. Sah. *ΝΑΡΕ ΤΜΕΤΟΥΡΟ ΗΤΕ ΦΤ ΝΑΙ ΑΝ*, *the kingdom of God will not come*. Luke XVII, 20. *ΗΣΕΝΑΒΟΛΩ ΕΒΟΛ 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 ΗΝΑΟΛΩ ΕΒΟΛ ΖΑΡΟΥ*, *my mercy I will not take from him*. Ps. LXXXIX, 33. *ΟΥΑΙ ΕΒΟΛ ΗΒΗΤΟΥ ΗΝΕΓΛΟΩΔΕΩ*, *one of them shall not be broken*, Ps. XXXIV, 20. *ΗΝΕΤΕΝΦΟΖ ΕΜΕΩΤ ΝΙΒΑΚΙ ΗΤΕ ΠΙΣΛ*, *ye shall not have gone over*

the cities of Israel, Mat. X, 23. When these Prefixes follow the Particles $\chi\epsilon$, $\chi\epsilon\kappa\alpha\varsigma$, $\zeta\omicron\pi\omega\varsigma$, &c., they express the Subjunctive.

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

The Negative Prefix $\bar{\nu}$.

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

The Present Tense.

Singular.

Sahidic.

$\bar{\nu}\epsilon\iota$, *I*.

$\bar{\nu}\epsilon\kappa$, *thou, m.*

$\bar{\nu}\epsilon\rho\epsilon$, *thou, f.*

$\bar{\nu}\epsilon\zeta$,	}	$\bar{\nu}\epsilon\rho\epsilon$, <i>he.</i>
$\bar{\nu}\epsilon\varsigma$,		$\bar{\nu}\epsilon\rho\epsilon$, <i>he and she.</i>
		<i>she.</i>

Plural.

$\bar{\nu}\epsilon\gamma$, $\bar{\nu}\epsilon\rho\epsilon$, *they.*

The Imperfect Tense.

$\bar{\nu}\epsilon\bar{\nu}\epsilon\zeta$, *he.*

The Perfect Tense.

$\bar{\nu}\alpha\kappa$, *thou, m.*

$\bar{\nu}\alpha\zeta$, *he.*

ϵ is found prefixed to this form as the sign of the Participle, as $\epsilon\bar{\nu}\epsilon\zeta$, $\epsilon\bar{\nu}\epsilon\varsigma$, $\epsilon\bar{\nu}\epsilon\gamma$, &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.	Bashmurić.
ἸΠΙ,	ἸΠΕΙ, ἸΠΙ,	<i>I.</i>
ἸΠΕΚ,	ἸΠΕΚ,	ΕΜΠΕΚ, <i>thou, m.</i>
ἸΠΤΕ,	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,	ἸΠΝ, ἸΠΕΝ,	<i>we.</i>
ἸΠΕΤΕΝ,	ἸΠΕΤΝ,	<i>ye.</i>
ἸΠΟΥ,	ἸΠΟΥ, ἸΠΕ,	ΕΜΠΟΥ, <i>they.</i>

Ε before the Μ is a sign of the Participle.

The Subjunctive.

The Imperfect and Perfect Tenses.

Singular.

Coptic.

ΕΤΕΜΠΙ, *I.*ΕΤΕΜΠΕΚ, *thou, m.*ΕΤΕΜΠΕ, *thou, f.*

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

she.

Plural.

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

These Prefixes in Coptic correspond with $\overline{\text{NTEPITM}}$ in Sahidic.

The Negative Prefix ΜΠΑΤΕ.

The Indicative and Subjunctive.

Singular.

Coptic.

Sahidic.

ΜΠΑ†,

ΜΠΑ†, *I.*

ΜΠΑΤΕΚ,

ΜΠΑΤΚ, *thou, m.*

ΜΠΑΤΕ,

ΜΠΑΤΕ, *thou, f.*

ΜΠΑΤΕϞ,	}	ΜΠΑΤΕ.
ΜΠΑΤΕC,		

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

she.

Plural.

Coptic.	Sahidic.
ἸΠΑΤΕΝ,	ἸΠΑΤḆ, <i>we.</i>
ἸΠΑΤΕΤΕΝ,	ἸΠΑΤḆṚḆ, <i>ye.</i>
ἸΠΑΤΟΥ, ἸΠΑΤΕ,	ἸΠΑΤΟΥ, ἸΠΑΤΕ, <i>they.</i>

The Imperfect and Pluperfect Tenses.

Singular.

Coptic.	Sahidic.
NE ἸΠΑṚ ΠΕ,	NE ἸΠΑṚ ΠΕ, <i>I.</i>
NE ἸΠΑΤΕΚ ΠΕ,	NE ἸΠΑΤḆ ΠΕ, <i>thou, m.</i>
NE ἸΠΑΤΕ ΠΕ,	NE ἸΠΑΤΕ ΠΕ, <i>thou, f.</i>
NE ἸΠΑΤΕϞ ΠΕ,	NE ἸΠΑΤḆ ΠΕ, <i>he.</i>
NE ἸΠΑΤΕC ΠΕ,	NE ἸΠΑΤḆ ΠΕ, <i>she.</i>

&c. &c.

The Negative Prefixes ϞΤΕḆ Copt. and ṚḆ Sah.

Singular.

Coptic.	Sahidic.
ἸΤΑϞΤΕḆ,	ṚṚṚṚḆ, <i>I.</i>
ἸΤΕΚϞΤΕḆ,	ṚṚṚṚḆ, <i>thou, m.</i>
ἸΤΕϞΤΕḆ,	ṚṚṚṚḆ, <i>thou, f.</i>
ἸΤΕϞϞΤΕḆ, } ἸΤΕϞΤΕḆ,	ṚṚṚṚḆ, } <i>he.</i>
ἸΤΕCϞΤΕḆ, } ἸΤΕϞΤΕḆ,	ṚṚṚṚḆ, } <i>he & she.</i>
	ṚṚṚṚḆ, } <i>she.</i>

Plural.

ἸΤΕḆϞΤΕḆ,	ṚṚṚṚḆ, <i>we.</i>
ἸΤΕΤΕḆϞΤΕḆ,	ṚṚṚṚḆ, <i>ye.</i>
ἸΤΟΥϞΤΕḆ, ἸCΕϞΤΕḆ,	ṚṚṚṚḆ, <i>they.</i>

The Subjunctive.

The Imperfect and Pluperfect Tenses.

Singular.

Sahidic.

ΝΤΕΡΕΙΤΜ, *I.*ΝΤΕΡΕΚΤΜ, *thou, m.*ΝΤΕΡΕΤΜ, *thou, f.*ΝΤΕΡΕQTΜ, *he.*ΝΤΕΡΕCTΜ, *she.*

Plural.

ΝΤΕΡΟΥΤΜ, *they.*

Conditional.

Singular.

Coptic.

Sahidic.

Bashmurić.

ΑΙΩΤΕΜ, *I.*

ΕΙΤΜ,

ΑΚΩΤΕΜ, *thou, m.*

ΕΚΤΜ,

ΑΡΕΩΤΕΜ, *thou, f.*

ΕΡΕΤΜ,

ΑΦΩΤΕΜ, *he.*

ΕQTΜ,

ΑCΩΤΕΜ, *he & she.*

ΑΡΕΩΤΕΜ, } ΑCΩΤΕΜ, }	ΑΡΕΩΤΕΜ, } ΕCTΜ, }	ΕΡΕΤΜ, ΑΛΕΩΤΕΜ, } ΕΡΕΤΜ, ΑΛΕΩΤΕΜ, }	<i>he & she.</i> <i>she.</i>

Plural.

ΑΝΩΤΕΜ, *we.*

ΕΝΤΜ,

ΑΡΕΤΕΝΩΤΕΜ, *ye.*

ΕΤΕΤΝΤΜ,

ΑΥΩΤΕΜ, *they.*

ΕΥΤΜ,

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

The Imperative.

Coptic.	Sahidic.	Bashmurić.
Ἰπερ,	Ἰπρ̄,	Ἰπελ,
Ἰπενῶρε,	Ἰπρ̄τρε,	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.
Ἰῶτεμ,	Ἰτ̄μ,	Ἰῶτ̄μ,
and	and	
Ἰῶτεμῶρε,	Ἰτ̄μτρε,	
Ἰῶτεμῶρε,	Ἰτ̄μῆτρε.	

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.
ῶρεϚ, } ῶρε,	τρεϚ, } τρε,	he.
ῶρεϛ, }	τρεϛ, }	he and she.
		she.

Plural.

ῶρεν,	τρεν,	we.
ῶρετετεν, ῶρετεν,	τρετετ̄ν, τρετ̄ν,	ye.
ῶροϚ, ῶρε,	τρεϚ, τρε,	τροϚ, they.

65. The Auxiliary is thus used ΝΗ ΔΕ ἘΤΑΓΘΡΙΣΩΝΤ, *and have made me angry, or have provoked me.* Num. XV, 23. ΑΓΘΡΟ ἸΜΟC ἘΧΦΕ ΝΩΙΚ, *causeth her to commit adultery.* Matt. XIX, 9. ΑΥΤΡΕ ΠΧΟΙ ΑCΑΙ, *they made the vessel that it should be lightened, or they lightened the vessel.* Acts XXVII, 38. Sahidic. †ΝΑΤΡΕΤΕΤἸ-ΡΠΜΕΕΥΕ ἸΝΕΦΖΒΗΥΕ, *I will cause that you remember his works, I will remind you of his works,* 1 John 10. Sah. ΜἸἸCΑ ΤΡΑΒΩΚ, *after my departure.* Acts XX, 29. Sahidic. ΠἸC ΦΗἘΤΕΡΟ ἸΝΑΙ, *the Lord who doeth these things,* Acts XV, 17. ΕΘΡΟΥΝΑΥ ἘΡΩΟΥ ἸΧΕ ΝΙΡΩΜΙ, *that men may see them,* Matt. XXIII, 5. ἘΘΡΕΤΕΝΩΩ ἘΤΑΙ ἘΠΙCΤΟΛΗ, *that ye read this epistle;* 1 Thes. V, 26.

66. ΘΡΕ and ΤΡΕ are signs of the Subjunctive with Ε, or some sign of the Subjunctive before them, as ΕΘΡΕΚΑΙΤΟΥ, *that thou mayest do them, or to do them.* Acts XXII, 10. ΕΘΡΕΦΩΩΠΙ ἸΩΤ ἸΟΥΜΗΩ ἸΘΝΟC, *that he might be the father of many nations,* Rom. IV, 18. ἘΘΡΟΥCΑΧΙ ΝΑΖΡΑΚ, *that they might speak before thee,* Acts XXIII, 30. ΖΑΠC ΟΝ ΕΤΡΑΝΑΥ ΕΤΚΕΖΡΩΜΗ, *it is necessary also that I should see Rome.* Acts XIX, 21. Sah. ΝΑΝΟΥC ΝΑΝ ΕΤΡΕΝἸΩ ἸΠΑΙ ΜΑ, *it is good for us that we should remain here, or to remain here.* Mark IX, 5. Sah. ἘΘΡΕ ΝΙΘΗΝΟC CΩΤΕΜ ἘΠΙCΑΧΙ, *that the gentiles should hear the word,* Acts XV, 7. ΕΤἸΤΡΕΦΒΩΚ ΕΖΟΥΝ, *that he would not go in,* Acts XIX, 31. Sah. ἸἸἸCΑ ΤΡΕ ΠΕΩΤΟΡΤἸ ΛΟ, *after the tumult ceased,* Acts XX, 1. Sah. ΕΤΡΕΥΖΑΡΕΖ ΕΡΟΦ, *to keep him, or that they should keep him.* Acts XII, 4. Sah.

It will be seen that **εορε** 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, ῑ, Sah. ελ, Bash. to be, to do.

67. When the verb **ερ, ῑ** or **ελ**, is joined to a noun, it is a verb, as **ογωῖνι**, *light*; **ερογωῖνι**, *to enlighten* or *to make light*; **μεορε**, *a witness*; **ερμεορε**, *to bear witness*.

ερ is prefixed to verbs, and nouns used verbally, derived from the Greek, as **ναγερσπαζεσθε ἰμοσ**, *they saluted him*, Mark IX, 15. **εγερζελπις ἐπεσραν**, *they shall hope in his name*, Mat. XII, 21. — But **ῑ** 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. **ελγ**, Bash. *glory*. **†ωσγ**, **†εσοσγ**, Sah. *to give glory, to glorify*. **τοτ**, Copt. **τοοτ**, Sahidic. **τδδτ**, Bash., *the hand*, **†τοτ**, **†τοοτ**, *to give the hand, to help*. **ἰκδσ**, *sorrow, grief*, **†ἰκδσ**, *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 **δνοκ πε**, *I am*. Psalm XLIX, 7. **ἡτοκ πε**, *thou art*, Ezech. XXXVIII, 17. **ἡσοσ πε**, *he is*, John XIII, 26. **δνον πε**, *we are*, 1. John III, 1. Sah. **ἡτωτἡ 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 ΤΑCΑΡΖ 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 ΧΕ, ΧΟ, ΧΩ, or ΧΟΟ, Sah. ΧΑ, Bash. to say.

The Present Tense.

Singular.

Coptic.	
†ΧΩ ÌΜΟC,	} <i>I say</i> .
†ΧΟC,	
ΚΧΩ ÌΜΟC,	<i>thou sayest</i> , m.
ΕΦΧΩ ÌΜΟC,	} ΕΡΕΧΩ ÌΜΟC, <i>he or she says</i> .
ΧΩ ÌΜΟC,	
ΕCΧΩ ÌΜΟC,	<i>she says</i> .

Singular.

Sahidic.

†ΧΟΟC, *I say.*

ΕΚΧΩ, *thou sayest, m.*

ΧΩ ΜΜΟC, } *he says.*
 ΨΧΩ ΜΜΟC, } *ΕΡΕΧΩ ΜΜΟC, he or she says.*

ΕCΧΩ ΜΜΟC, *she says.*

Plural.

Coptic and Sahidic.

ΤΕΝΧΩ ΜΜΟC, *we say.*

ΤΕΤΕΝΧΩ & ΤΕΤΨΧΩ ΜΜΟC, *ye say.*

ΕΥΧΩ ΜΜΟC, } *they say.*
 CΕΧΩ ΜΜΟC, }

The Imperfect Tense.

Singular.

Coptic.

ΝΑΙΧΩ ΜΜΟC,

ΝΑΨΧΩ ΜΜΟC,

Sahidic.

ΝΕΙΧΩ ΜΜΟC, *I did say.*

ΝΕΨΧΩ ΜΜΟC, *he did say.*

Plural.

ΝΑΥΧΩ ΜΜΟC,

ΝΕΥΧΩ ΜΜΟC, *they did say.*

The Perfect Tense.

Singular.

Coptic.

ΑΙΧΩΤΟΥ,

ΑΚΧΟC,

ΑΨΧΟC,

ΑCΧΟC,

Sahidic.

ΠΕΧΑΙ, *I have said.*

ΑΙΧΩΤΟΥ, } *thou, m.*
 ΑΚΧΟΟC, }

ΑΨΧΕ, *he.*

ΑΨΧΟC, } *ΑΨΧΑC, he.*

ΑΨΧΟΟC, } *ΑΧΟΟC, he or she.*

ΑCΧΟΟC, *he and she.*

Plural.

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

The Future Tense.

Singular.

Coptic.		Sahidic.
ΕΚΕΪΧΟΣ,		ΕΚΕΧΟΥΣ, <i>thou shalt, etc.</i>
ΕΦΝΑΧΟΣ,		ΦΝΑΧΟΥΣ, } <i>he.</i>
		ΕΦΝΑΧΟΥΟΥ, }

Plural.

ΤΕΝΝΑΧΕ, <i>we.</i>	ΤΕΝΑΧΟΣ, <i>we.</i>
ΕΥΕΪΧΩΟΥ, <i>they.</i>	ΣΕΝΑΧΟΥΟΥ, <i>they.</i>

The Imperative Mood.

Coptic.		Sahidic.
ΑΧΟΣ,		ΑΧΙC, <i>say.</i>

The Infinitive.

Coptic.		Sahidic.
ΑΧΟΥ,		ΑΧΙC, <i>to say.</i>

The Perfect Tense.

Singular.

Coptic.		Sahidic.		Bashmuric.
ΠΕΣΗ,		ΠΕΣΑ,	ΠΕΣΗ,	<i>I said.</i>
ΠΕΣΑΚ,		ΠΕΣΑΚ,		<i>thou, m.</i>
ΠΕΣΑΦ, } ΠΕΣΕ,	ΠΕΣΑΦ, { ΠΕΣΕ,	ΠΕΣΕΦ, <i>he.</i>		
ΠΕΣΑΣ, } ΠΕΣΕ,	ΠΕΣΑΣ, { ΠΕΣΕ,	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 ΜΜΟΝ, ΜΜ†, Sah. *not to have*, or *to be*. But when they take the Personal Suffixes after them, they always represent the verb *to have*, with ΜΜΔΥ, 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, ΟΥΝΤΚ, <i>thou, m.</i>
ΟΥΟΝΤΕ,	ΟΥΝΤΕ, <i>thou, f.</i>
ΟΥΟΝΤΑϞ, ΟΥΟΝΤΕϞ,	ΟΥΝΤΑϞ, ΟΥΝΤϞ, <i>he.</i>
ΟΥΟΝΤΑΣ, ΟΥΑΝΤΕΣ,	ΟΥΝΤΑΣ, ΟΥΝΤΕ, <i>she.</i>

P l u r a l.

ΟΥΟΝΤΑΝ, ΟΥΟΝΤΕΝ,	ΟΥΝΤΑΝ, <i>we.</i>
ΟΥΟΝΤΕΤΕΝ, ΟΥΟΝΤΩΤΕΝ,	ΟΥΝΤΕΤΝ, ΟΥΝΤΗΤΝ, <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 **ϵΟΥΟΝΤΕΚ**, *thou having*. The above are also written **ΟΥΟΝΝΤΗΙ**, **ΟΥΟΝΝΤΑΚ**, **ΟΥΟΝΝΤΑϞ**, etc.

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

The Present Tense.

Singular.

Coptic.	Sahidic.	Bashmurić.
ΜΜΟΝΤΗΙ, ΜΜΟΝΤϠ,	ΜΜΝϠ, ΜΝϠ,	ΜΕΝΤΗΙ, <i>I.</i>
ΜΜΟΝΤΕΚ,	ΜΜΝΤΚ, ΜΝΤΚ,	<i>thou, m.</i>
ΜΜΟΝΤΕ,	ΜΝΤΕ,	<i>thou, f.</i>
ΜΜΟΝΤΕϞ, ΜΜΟΝΤΑϞ,	ΜΜΝΤΑϞ, ΜΝΤϞ,	ΜΕΝΤΗΙϞ, <i>he.</i>
ΜΜΟΝΤΕϞ, ΜΜΟΝΤΑϞ,	ΜΜΝΤΑϞ, ΜΝΤϞ,	<i>she,</i>

Plural.

ΜΜΟΝΤΕΝ, ΜΜΟΝΤΑΝ,	ΜΝΤΑΝ,	ΜΕΝΤΗΝ, <i>we.</i>
ΜΜΟΝΤΕΤΕΝ, ΜΜΟΝΤΩΤΕΝ,	ΜΝΤΗΤΝ,	<i>ye.</i>
ΜΜΟΝΤΟΥ, ΜΜΟΝΤΩΟΥ,	ΜΝΤΑϞ, ΜΝΤΟΥ,	ΜΕΝΤΕϞ, <i>they.</i>

The Imperfect Tense.

Coptic.	Sahidic.
ΝΕ ΜΜΟΝΤΕϞ ΠΕ, <i>he.</i>	ΝΕ ΜΝΤΚ, <i>thou, m.</i>
ΝΕ ΜΜΟΝΤΟΥ ΠΕ, <i>they.</i>	ΝΕ ΜΝΤϞ, <i>he.</i>
	ΝΕ ΜΝΤϞ, <i>she.</i>

These are sometimes written **ΜΜΟΝ ΝϠ** or **ΝΤΗΙ**, **ΜΜΟΝΝΤΑΝ**, **ΜΜΟΝΝΤΩΤΕΝ**, 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 $\kappa\omega$, *to put*, $\kappa\eta$, *to be put*, Sah. $\mu\omicron\gamma\rho$, *to bind*, $\mu\eta\rho$, *to be bound*, $\sigma\alpha\zeta$, *to write*, $\sigma\eta\zeta$, *to be written*, Sah. $\tau\omega\zeta$, *to mix*, $\tau\eta\zeta$, *to be mixed*, Sah. $\psi\omega\varsigma$, *to lay waste*, $\psi\eta\varsigma$, *to be laid waste*, Sah.

Verbs active ending in \omicron and in the passive in $\eta\omicron\gamma\tau$, Copt. and in $\eta\gamma$ in Sah. as $\tau\alpha\lambda\omicron$, *to put on*, $\tau\alpha\lambda\eta\omicron\gamma\tau$, Copt. $\tau\alpha\lambda\eta\gamma$, Sah. *to be put on*, etc.

71. The Participles are formed by adding $\epsilon\tau$, as $\epsilon\tau\tau\alpha\kappa\eta\omicron\gamma\tau$, from $\tau\alpha\kappa\omicron$, and $\epsilon\tau\tau\alpha\kappa\tau\eta\omicron\gamma\tau$. from $\tau\alpha\kappa\tau\omicron$; and sometimes by suffixing τ also to the end as $\epsilon\tau\sigma\zeta\omicron\gamma\omicron\rho\tau$, from $\sigma\zeta\omicron\gamma\rho$, 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 Γ , <i>thee, m.</i>
\dagger , ι ,	$\tau\epsilon$ or ϵ , <i>thee, f.</i>
φ ,	φ , <i>him.</i>
σ ,	σ , <i>her.</i>

Plural.

η , $\tau\epsilon\eta$,	η , $\tau\bar{\eta}$, <i>us.</i>
$\tau\epsilon\eta$,	$\tau\bar{\eta}$, <i>you.</i>
$\omicron\gamma$,	$\omicron\gamma$, <i>them.</i>

The first Person singular.

72. The **ι** is suffixed to verbs ending in **ο**, as **ΜΑ-ΤΟΥΧΟΙ**, *deliver me*, Ps. CXXXIX, 1. **ΖΑ ΦΗΕΤΑΡΤΑΟΥΟΙ**, *to him that sent me*, John VII, 33. The **τ** is suffixed to other verbs as, **ΟΥΟΣ ΤΕΤΕΝΝΑΣΕΜΤ ΔΝ**, *and ye shall not find me*, John VII, 36. **ΕΚΕΝΑΣΜΕΤ**, *thou shalt save me*, Ps. XLII, 1.

The second Person singular.

73. **ΠΕΧΕ ΙΗϸ ΝΑϸ ΤΩΝΚ**, *Jesus said unto him rise*, John V, 8. **ΝΚΑΑΚ ΕΒΟΛ**, *to release thee*, John XIX, 10. Sah. **ΤΩΟΥΝϸ ΠΕΤΡΕ**, *rise Peter*, Acts X, 13. Sah. **Εϸ-ΧΩϸΙΜΟϸ ΧΕ ΤΩΟΥΝϸ**, *saying arise*, Acts X, 26. Sahidic. **ΟΥΟΣ ΣΕΝΑϸΙ† ΕΒΟΛ**, Copt. **ΑϸΩ ΣΕΝΑϸΙΤΕ ΕΒΟΛ**, Sah. *and shall carry thee out*, f. Acts V, 9. **ΠΕΚΝΑΣ† ΠΕΤΑϸΝΑΣΜΙ**, *thy faith hath saved thee*, f. Mat. IX, 22. **†ΑΛΛΟΥ ΤΩΟΥΝΙ**, *maid arise*, f. Luke VIII, 54.

The first Person plural.

74. **ΑΛΛΑ ΝΑΣΜΕΝ ΕΒΟΛΖΑ ΠΙΠΕΤΖΩΟΥ**, *but deliver us from evil*, Mat. VI, 13. **ϸΝΑΤΑΜΟΝ ΕΖΩΒΝΙΜ**, *he will show us all things*, John IV, 25. Sah. **ΑΚϸΑϸΤΕΝ ΙϸΦΡΗ† ΙϸΠΙΖΑΤ**, *thou hast tried us as silver*, Psalm LXVI, 10. **ΕΩΧΕ Δ ΠΝΟΥΤΕ ΜΕΝΡΕΤϸ**, *if God hath loved us*, 1. John IV, 11. Sahidic.

The second Person plural.

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

The third Person plural.

76. ΔΗΤΑΜΩΟΥ ΕΝΕΦΧΙΧ, *he showed them his hands*, John XX, 20. ÈḤΘΘΒΟΥ, Copt. ΕΖΟΤΒΟΥ, Sahidic. *to kill them*, Deut. IX, 28. ΧΕΚΑΣ ΕΦΕΧΙΤΟΥ 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 ΕΖΟΥΟΥ, *a day*, Sah. ΕΠΖΟΥΟΥ, *daily*, ÈΦΛΗΟΥ, *in vain*.

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

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

Of the Conjunction ΧΕ.

78. The conjunction ΧΕ frequently answers to the word *quod*, and generally follows the verbs of seeing, hearing, saying, and declaring; as ΟΥΟΣ ΔΗΝΑΥ ÈΠΟΥ-
 òINI ΧΕ ΝΑΝΕΥ, *and he saw the light that it was good*. Gen. I, 4. ΧΕ ΘΩΟΥ ΤΕ ἄΜΕΤΟΥΡΟ·ἸΤΕ ΝΙΦΝΟΥΙ, *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 ΕΧΕΝ, *above*; ΕΒΟΛΒΕΝ, ΕΒΟΛ ΖΝ, Sah. *out of*; ΝΒΡΗΙ ΒΕΝ, *in*; СА ПЕСЧТ, ЗИ ПЕСЧТ, and È ПЕСЧТ, *beneath, under*. The Preposition È is frequently found united with others: as ΕΒΟΥΝ Ε, *in, into*; ΕΖΡΗΙ Ε, *to, towards*; ΨΑ 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 È *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 ΨΕ ΕΠΨΩΙ, *to ascend*; from ΨΕ, *to go*, and ΕΠΨΩΙ, *above*; ΙÈΠΕΣЧТ, *to descend*; from Ι *to go*, and ÈΠΕСЧТ, *beneath*; ΨΕ ΕΒΟΥΝ, *to enter*; from ΨΕ, *to go*, and ΕΒΟΥΝ, *in*.

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

5) The Preposition ΕΒΟΛ is used with nouns in the same way, as ΨΗΛ ΕΒΟΛ, *a paralytic*; ΧΟΥΨΤ ΕΒΟΛ, *expectation*; ΧΩΡ 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. **ΝΜΜΑΙ**, Sah. *with me*; **ΝΕΜΑΚ**, Coptic. **ΝΜΜΑΚ**, Sah. *with thee*; m. **ΝΑΖΡΕΝ**, Coptic. **ΝΑΖΡῆ**, Sahidic. *with, before*. **ΝΑΖΡΑΙ**, *with me*, &c.

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

Coptic.	Sahidic.
ΑΤΩΝΕ , <i>without</i> .	ΑΣῆ , <i>without</i> .
ΕΒΟΛ , <i>from, out of</i> .	ΕΒΟΛ , <i>from, out of</i> .
ΕΒΟΛΗΕΝ , <i>from, out of</i> :	ΕΒΟΛΖῆ ,
ΕΒΟΛΟΥΤΕ , <i>before</i> .	ΕΒΟΛΖῆ ,
ΕΒΟΛΖΑ , <i>from</i> .	} <i>from, out of</i> .
ΕΒΟΛΖΙΤΕΝ , <i>from, out of</i> .	
ΕΒΟΛΖΙΤΟΤ , <i>from</i> .	ΕΒΟΛΖΙΤῆ ,
ΕΒΟΛΖΙΩΤ , <i>from</i> .	ΕΒΟΛΖΙΤῆ ,
ΕΒΟΛΖΙΧΕΝ , <i>of, from</i> .	} <i>of, from</i> .
ΕΜΗΡ , <i>beyond, over</i> .	
ΕΠΕΧΗΤ , <i>beneath, under</i> .	ΕΥ , <i>in, to</i> .
ΕΚΚΕΝ , <i>by, near</i> .	ΕΖΟΥΝ , <i>in, within</i> .
ΕΥ , <i>in, to</i> .	ΕΖΡΑΙ , <i>in, to</i> .
ΕΪΟΥΝ , <i>in, within</i> .	ΕΖΡΑΙ ΕΣῆ , <i>to</i> .
	ΕΖΡΑΙ Ζῆ , <i>of, from</i> .

Coptic.	Sahidic.
ÈḅPHI, <i>in, to.</i>	ΜΝ̄ΝСА, <i>after.</i>
ÈḅPHI, } ÈḅPHI, } ÈΧΕΝ, <i>in, above, upon.</i>	ΜΠ̄ΜΤΟ, } ΜΠ̄ΜΤΟ ΕΒΟΛ, } <i>before.</i>
ÈḅPHI ḂΑ, <i>upon.</i>	ΜΠ̄ΚΩΤΕ, <i>about.</i>
ÈΧΕΝ, <i>upon, above.</i>	ΝΑḂΡ̄Μ, } ΝΑḂΡ̄Ν, } <i>to.</i>
ΙΧΩ, <i>above.</i>	Ν̄Μ, <i>with.</i>
ΙΧΕΝ, <i>from.</i>	Ν̄ḂΟΥΝ, } САḂΟΥΝ, } <i>within.</i>
ΜΕΝΕΝСА, <i>after.</i>	Ν̄ḂΗΤ, <i>in.</i>
ΜΠΕΜ̄ΘΟ, <i>before.</i>	ΠΑḂΟΥ, <i>behind.</i>
ΝΑḂΡΑ, <i>before.</i>	ḂΑΡΟ, <i>of, from.</i>
ΝΕΜ, <i>with.</i>	ḂΑΤ̄Μ, } ḂΑΤ̄Ν, } <i>night to.</i>
ΝΟΥÈḂΕΝ, <i>without.</i>	ḂΑΘΗ, } ḂΑΤḂΗ, } <i>before.</i>
ΝСА, <i>after.</i>	Ḃ̄Μ, } Ḃ̄Ν, } <i>in.</i>
ΝΤΕΝ, <i>from.</i>	ḂΙΡ̄Ν, <i>before.</i>
ΝḂΗΤ, <i>in.</i>	ḂΙΤ̄Μ, } ḂΙΤ̄Ν, } <i>from.</i>
ΝḂΟΥΝ, <i>within.</i>	ḂΙΧ̄Μ, <i>on, in.</i>
ΝḂPHI, <i>in.</i>	
ΟΥΒΕ, <i>against.</i>	
ΟΥΤΕ, <i>between.</i>	
ΦΑḂΟΥ, <i>after, behind.</i>	
ΨΑ, <i>to.</i>	
ḂΑ, <i>towards.</i>	
ḂΑΘΟΥΟ, <i>nigh to.</i>	
ḂΑΡΑΤ, <i>under.</i>	
ḂΑΡΟ, <i>of, from.</i>	
ḂΑΤΕΝ, <i>nigh to.</i>	
ḂΑΤΟΤ, <i>nigh to, to.</i>	
ḂΑΤḂΗ, <i>before.</i>	

Coptic.

ΒΑΣΕΝ, }
 ΒΑΣΩ, } *before.*

ΒΕΝ, *in.*

ΒΕΝΤ, *near to.*

ΣΑ, *to.*

ΣΙ, *upon, in.*

ΣΙΜΗΡ, *beyond.*

ΣΙΡΕΝ, *before.*

ΣΙΤΕΝ, *by, from.*

ΣΙΩΤ, *from, of.*

ΣΙΧΕΝ, *upon, in.*

ΣΙΧΩ, *upon, in.*

Of Conjunctions.

80. 8) The conjunction ΟΥΟΣ, *and*, is frequently omitted in composition, as ΟΥΟΣ ΑΥΟΥΩΜ ΤΗΡΟΥ ΑΥΣΙ, *and they all ate (and) were satisfied.* Mat. XV, 37. Copt. ΟΥΟΣ ΙC ΖΑΝΑΓΓΕΛΟC ΑΥΙ ΑΥΘΕΜΩΙ ΗΜΟC, *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 ΗΤΕΝΣΙΟΥΓΙ ΗΠΟΥ ΚΕ ΝΑΖΒΕC ΕΒΟΛ ΖΙΧΩΝ, *that we may cast away also their yoke from us.* Ps. II, 2. ΗΠΙ ΚΕ ΙΩΤ ΕΤΑΡΤΑΟΥC, *the Father also, who hath sent him.*

Of Interjections.

81. The principal interjections in Egyptian are ΙC, or ΖΗΠΠΕ ΙC, Copt. ΖΗΝΤΕ ΙC, Sah. *behold!* ΟΥΟΙ, *alas! woe to;* and Ω, *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 **PH**, *the sun*; **PE**, *heaven*; **XO**, *the lead*; **HP**, *food*; &c.

84. Compound words are formed by uniting two or more words, as **CTEΦAT**, *a quadruped*, from **CTE**, *four* and **ΦAT**, *a foot*; **OYOMH̄ZH̄T**, *to repent*, from **OYOM**, *to consume*, and **ZHT**, *the heart*, &c. **MĀINOYTE**, *religious*, from **MĀi**, *loving*, **NOYTE**, *God*, Sah.

Some words are composed of **MA**, Copt., Sah. and Bash., *a place*, and **̄N**, the sign of the genitive, united with other words, as **MĀN̄MONI**, *a pasture, a place to feed*; from **MA**, and **MONI**, *to feed*, **MĀN̄ΦOT**, *a refuge, a place to flee to*; from **MA**, and **ΦOT**, *a flight*. **MĀN̄YOPI**, *a habitation*; from **MA**, and **YOPI**, *to dwell*. **MĀN̄†ZAP**, *a tribunal*; from **MA**, and **†**, *to give*, and **ZAP**, *judgment*.

Some words are composed of **ME** or **MĀi**, *loving*, united with other words, as **MĀIZAT**, *covetous*; from **MĀi**, and **ZAT**, *silver*, **MĀITAĪO**, *ambitious*; from **MĀi**, and **TĀIO**, *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 **ΡΜ**, Sah. **ΛΕΜ**. Bash. a *native*, an *inhabitant*, or *belonging to*, and the sign of the genitive prefixed to nouns; as **ΡΕΜΝΗΙ**, a *domestic*; from **ΡΕΜ** and **ΗΙ**, a *house*; **ΡΕΜΪΦΕ**, *heavenly*; from **ΡΕΜ** and **ΦΕ**, *heaven*; **ΡΕΜΝΧΗΜΙ**, an *Egyptian*; **ΡΕΜΤΑΡСОС**, a *native of Tarsus*.

ΡΕϞ, Copt. and Sah. **ΛΕϞ**, Bash. added to verbs form compound nouns, as **ΡΕϞΝΑΥ**, an *inspector*, from **ΝΑΥ**, to *see*. **ΡΕϞΩϞΩϞΕ**, Sah. a *minister*, from **ΩϞΩϞΕ**, 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 **САΝΒΗΣΙ**, a *maker or seller of purple*; from **ΒΗΣΙ**, *purple*. **САΝΩΙΚ**, a *baker*; from **ΩΙΚ**, *bread*. **САΝΖΟΜΝТ**, Sah. an *artificer in brass*; from **ΖΟΜΝТ**, *brass*.

ΣΙΝ, Copt. and Bash. **ΣΙΝ**, 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 **ΣΙΝΜΩΙ**, Copt. **ΣΙΝΜΟΩϞΕ**, Sah. the *action of going*, to *go*. With these prefixes verbs are frequently used as nouns; as **ΣΙΝΣΦΟ**, *possession*, from **ΣΦΟ**, to *possess*. **ΣΙΝΒΟΒ†**, a *preparation*, from **ΒΟΒ†**, 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 ΖΑΝΩΟΥΜΕΝΡΙΤΟΥ 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 Bashmuric Dialects. The Coptic Dialect was spoken in Lower Egypt, of which Memphis was the capital, hence it has been called with great propriety the Memphitic Dialect. The Sahidic derived its name from the Arabic word **صعيد** 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 Bashmoric: 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 Mizur 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 ΓΥΠΤΟΣ 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 $\text{M}\overline{\text{N}}\overline{\text{N}}\text{C}\overline{\text{A}}$, *after*, Sahidic. $\text{M}\overline{\text{E}}\overline{\text{N}}\overline{\text{E}}\text{N}\overline{\text{C}}\overline{\text{A}}$, Copt. $\overline{\text{M}}\overline{\text{P}}\overline{\text{M}}\overline{\text{T}}\overline{\text{O}}$, 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.

* Thucydid. 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 ΠCΑΧΙ ΠΕ ΟΥΟΣ ΠΙCΑΧΙ ΝΑQΧΗ
ἮΑΤΕΝ Φ† ΟΥΟΣ ΝΕ ΟΥΝΟΥ† ΠΕ ΠΙCΑΧΙ.**

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. **ΠCΑΧΙ**, noun m. with **π** the defin. art. m. prefixed. **ΟΥΟΣ** conjunct. **ΝΑQΧΗ** verb indic. imper. 3. pers. sing. from **ΧΗ**. **ἮΑΤΕΝ**, prepos. **Φ†** noun sing. m. **ΟΥΝΟΥ†**, noun masc. sing. with **ΟΥ** indef. art. prefixed.

2. **ΦΑΙ ἘΝΑQΧΗ ΙCΧΕΝ ΖΗ ἮΑΤΕΝ Φ†.**

This was from the beginning with God.

ΦΑΙ, pron. demonstr. sing. m. **ἘΝΑQΧΗ**, verb. imperf. (see above) with **ἔ** pron. rel. **ΙCΧΕΝ**, prepos. **ΖΗ**, noun sing.

3. **ΖΩΒΝΙΒΕΝ ΑΥΩΠΙ ἘΒΟΛΖΙΤΟΤQ ΟΥΟΣ ΑΤΘΝΟQ
ἸΠΕ ΖΛΙ ΩΠΙ ἮΕΝ ΦΗΕΤ ΑQΩΠΙ.**

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

ΖΩΒΝΙΒΕΝ, compound adjunct. from **ΖΩΒ** and **ΝΙΒΕΝ**.. **ΑΥΩΠΙ**, verb. perfect 3. pers. plur. from **ΩΠΙ**. **ἘΒΟΛΖΙΤΟΤQ**, prepos. with **q** the pron. suff. 3. pers. sing. **ΑΤΘΝΟQ**, prepos. with **q** pron. suff. **ἸΠΕ**, neg. pref. 3. pers. m. to verb. **ΩΠΙ**, **ΖΛΙ**, adjunct. neut. **ΦΗΕΤ**, pron. demonstr. and relat. sing. **ΑQΩΠΙ**, verb. perf. 3. pers. sing. see above.

4. ΝΕ ΠΩΝΗ ΠΕ ÈΤΕ ÌΒΗΤÇ ΟΥΟΖ ΠΩΝΗ ΠΕ ΦΟΥ-
ΩΙΝΙ ÌΝΗΡΩΜΙ ΠΕ.

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

ΠΩΝΗ, noun sing. with Π, the defin. artic. m. pref.
ÈΤΕ, pron. relat. sing. ÌΒΗΤÇ, prep. with Ç suff. ΝΕ...
ΠΕ, verb. irreg. imperf. 3. pers. sing. ΦΟΥΩΙΝΙ, noun
sing. with φ def. art. m. pref. ÌΝΗΡΩΜΙ, noun pl. with
Ì sign of gen. and ΝΙ def. art. plur. m. prefixed.

5. ΟΥΟΖ ΠΙΟΥΩΙΝΙ ΔΦΕΡΟΥΩΙΝΙ ΗΕΝ ΠΙΧΑΚΙ ΟΥΟΖ
ÌΠΕ ΠΙΧΑΚΙ ΨΤΑΖΟΥ.

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

ΔΦΕΡΟΥΩΙΝΙ, verb. perf. 3. pers. sing. from ΑΥΩΙΝΙ
with ΦΡ prefixed. ΠΙΧΑΚΙ, noun sing. with ΠΙ def. art.
m. sing. pref. ΨΤΑΖΟΥ, verb. perf. 3. pers. sing. with
ÌΠΕ, (see above) and Ψ intensive prefixed, and Ç suff.
from ΤΑΖΟ.

6. ΔΦΩΠΙ ÌΧΕ ΟΥΡΩΜΙ ÈΔΟΥΟΥΡΠÇ ÈΒΟΛΖΙΤΕΝ
Φ† ÈΠΕΦΡΑΝ ΠΕ ΙΩΑΝΝΗC.

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

ÌΧΕ, a sign of the nominative. ΟΥΡΩΜΙ, noun sing.
m. with ΟΥ indef. art. sing. prefixed. È, pron. relat. sing.
ΔΟΥΟΥΡΠÇ, verb. perf. 3. pers. plur. for the pass. sing.
(see pass. v.) and Ç 3. pers. sing. suff. ÈΒΟΛΖΙΤΕΝ, prep.
ÈΠΕΦΡΑΝ, È rel. pron. ΠΕÇ, his m. ΡΑΝ, noun sing. m.
ΠΕ, verb. irreg. imperf.

7. ΦΑΙ ΔÇÌ ΕΥΜΕΤΜΕΘΡΕ ΖΙΝΑ ÌΤΕΦΕΡΜΕΘΡΕ ΗΛ
ΠΙΟΥΩΙΝΙ ΖΙΝΑ ÌΤΕ ΟΥΟΝΝΙΒΕΝ ΝΑΖ† ÈΒΟΛΖΙΤΟΥ.

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

αἰ, verb perf. 3. pers. sing. from ἰ εὔμετμεθερε, noun sing. with εὔ for εοὔ, ε prepos. οὔ, indef. art. contract. into εὔ. ἄνα, conjunct. ἕτερεμεθερε, verb. subjunct. 3. pers. sing. from μεθερε with ερ prefixed. ἕα, prepos. οὔοννιβεν, adj. ἕτε ναστ, verb subjunct. 3. pers. sing.

8. ΝΕ ἕΘΟQ ΑΝ ΠΕ ΠΙΟQΩΙΝΙ ΑΛΛΑ ἄΝΑ ἕΤΕΡΕΜΕΘΕΡΕ ἕΑ ΠΙΟQΩΙΝΙ.

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

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

9. ΝΑQΩΠ ἕΧΕ ΠΙΟQΩΙΝΙ ἕΤΑΦΜΗΙ ΦΗἕΤ ΕΡΟQΩΙΝΙ ἕΡΩΜΙ ΝΙΒΕΝ ΕΘΝΗΟQ ἕΠΙΚΟCΜΟC.

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

ΝΑQΩΠ, verb imperf. 3. pers. sing. from ωΠ. ἕΤΑΦΜΗΙ, adjective. sing. with ἕ, prefixed forming the adjective. ἕΡΟΜΙ, noun sing. with ἕ prep. ΝΙΒΕΝ, adj. ΕΘΝΗΟQ, verb. pres. 3. pers. sing. with ΕΘ pron. relat. from ΝΗΟQ. ἕΠΙΚΟCΜΟC, noun sing. with ἕ prep. and ΠΙ, defin. art. prefixed.

10. ΝΑQΧΗ ἕΒΕΝ ΠΙΚΟCΜΟC ΠΕ ΟQΟC ΠΙΚΟCΜΟC ΑQΩΠΙ ἕΒΟΛQΙΤΟΤQ ΟQΟC ἕΠΕ ΠΙΚΟCΜΟC CΟQΩΝQ.

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

ἕΠΕ...CΟQΩΝQ, verb. with neg. and Q suffix.

11. αὐτὶ δὲ ΝΕΤΕΝΟΥÇ ΟΥΟΣ ΝΕΤΕΝΟΥÇ ἸΠΟΥ-
 ΨΟΠÇ ἔρωου.

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

δὲ, prep. ΝΕΤΕΝΟΥÇ, adj. plur. with Ç suff. ἸΠΟΥ-
 ΨΟΠÇ, verb. neg. with Ç suff. 3. pers. plur. ἔρωου, Dat.
 pron. plur.

12. ΝΗ ΔΕ ἔΤ ΑΥΨΟΠÇ ἔρωου ἀϋ† ἐρωῶσι ΝΨΟΥ
 ἔερ ψηρι ἸΝΟΥ† ΝΗΘ ΝΑΖ† ἔπεϋραν.

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. ἔΤ, pron. rel. pl.
 ΑΥΨΟΠÇ, verb. perf. 3. pers. pl. ἀϋ†, verb. perf. 3. pers.
 sing. from †. ἐρωῶσι, noun sing. masc. ΝΨΟΥ, pron.
 dat. ἔερ, verb. infin. with ἔ pref. the sign of the infin.
 ψηρι, noun plur.

13. ΝΗΕΤΕ ἔΒΟΛΒΕΝ ÇΝΟΥ ΔΝ ΝΕ ΟΥΔΕ ἔΒΟΛΒΕΝ
 ΦΟΥΨ ἸÇΑΡΖ ΔΝ ΝΕ ΟΥΔΕ ἔΒΟΛΒΕΝ ΦΟΥΨ Ἰρωμι
 ΔΝ ΝΕ ΔΛΛΑ ἔΤ ΑΥΜΑÇΟΥ ἔΒΟΛΒΕΝ 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.

ÇΝΟΥ, noun sing. m. ΔΝ, adv. negat. ΟΥΔΕ, conj.
 ἸÇΑΡΖ, noun sing. m. with Ἰ sign of gen. ΑΥΜΑÇΟΥ,
 verb. perf. 3. pers. plur. with ΟΥ, plur. suff. from ΜΑÇ.

14. ΟΥΟΣ ΠΙÇΑΧΙ ἀϋερ ΟΥÇΑΡΖ ΟΥΟΣ ἀΨωπι
 Ἰβρηι Ἰβητεν ΟΥΟΣ ἀΝΝΑΥ ἔπεϋῶου Ἰφρη† Ἰπῶου
 ἸουΨηρι ἸΜΑΥΑΤÇ ἸτοτÇ Ἰπεϋῶωτ ἐϋμερ Ἰζμοτ
 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.

ΛΑΦΕΡ, verb perf. 3. pers. sing. from ΕΡ. ἄνθρωπι ἄνθρωπεν, 2 prepos. the last ΕΝ suff. ἀνναγ, verb perf. 1. pers. plur. from ΝΑΓ. ἐπεφῶογ, noun sing. m. with ἐ sign of acc. and πεφ, pref. ἄφρη†, adv. ἰουωηρι, noun m. sing. with ἰ sign of gen. and ογ indef. art. prefixed. ἰμαγατq, adj. sing. ἰτοτq, pron. partic. gen. from τoτ, see pronouns. ἰπεφιωτ, noun sing. with ἰ sign of gen. and πεφ prefixed. εφμερ, verb present or part. 3. pers. sing. ἰσμoτ, noun sing. m. with ἰ sign of gen. ἰεμ, conj. μεθμη, noun sing. f.

15. ἰωαννηc εφερμεερε εεβητq ογορ εφω εβολ εφχωμμοc, xε φαι πε φηετ λιχοq xε φηεθ νηογ μενενωι λαφερωορη εροι xε νε ογωορη εροι ρω πε.

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

εεβητq, prepos. with q suff. εφω εβολ, verb pres. 3. pers. sing. with εβολ, prepos. joined. εφχωμμοc, particip. from χω, and μμοc particle postfixed. xε, conjunct. but often expletive. λιχοq, verb perfect. 1. pers. sing. with q suffixed. μενενωι, prepos. with 1. pers. sing. suffixed. λαφερωορη, verb perf. 3. pers. sing. from ερ and ωορη, εροι, particle used for pronoun. 1. pers. sing. ρο, *he, the same.*

16. ΧΕ ἄΝΟΝ ΤΗΡΕΝ ἈΝΘΙ ἔΒΟΛῃΕΝ ΠΕΡΜΟΖ ΝΕΜ ΟΥΖΜΟΤ ἸΤΩΕΒΙΩ ἸΟΥΖΜΟΤ.

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

ἄΝΟΝ, pron. plur. 1. pers. ΤΗΡΕΝ, adjct. with ΕΝ, 1. pers. plur. suffixed. ἈΝΘΙ, verb perf. 1. pers. plur. from ΘΙ. ΠΕΡΜΟΖ, noun sing. m. with ΠΕΡ prefixed. ΟΥΖΜΟΤ, noun sing. with ΟΥ indefin. artic. prefixed. ἸΤΩΕΒΙΩ, prepos.: from ΩΕΒΙΩ, with Τ the art. f. and Ἰ prefixed.

17. ΧΕ ΠΙΝΟΜΟC ΑΥΤΗΙϞ ἔΒΟΛΖΙΤΕΝ ΜΩΥΧΗC ΠΙΖΜΟΤ ΔΕ ΝΕΜ †ΜΕΘΜΗ ΑΥΩΩΠΙ ἔΒΟΛΖΙΤΕΝ ἸῆC 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. ΑΥΤΗΙϞ, verb perf. 3. pers. plur. with Ϟ suff. †ΜΕΘΜΗ, noun sing. with †, defin. art. f.

18. Φ† ἸΠΕ ΖΛΙ ΝΑΥ ἔΡΟϞ ἔΝΕΖ ΠΙΜΟΝΟΓΕΝΗC ἸΝΝΟΥ† ΦΗΕΤ ΧΗ ἔΕΝ ΚΕΝϞ ἸΠΕϞΙΩΤ ἸΘΟϞ ΠΕΤ ΔϞCΑΧΙ.

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.

ἸΠΕ..ΝΑΥ, verb 3. pers. sing. negat. prefixed. ἔΝΕΖ, adv. ΚΕΝϞ, noun sing. with Ϟ suffixed. ἸΘΟϞ, pron. 3. pers. sing. ΠΕΤ, pron. relat. ΔϞCΑΧΙ, verb perf. 3. pers. sing.

19. ΟΥΟΖ ΘΑΙ ΤΕ †ΜΕΤΜΕΘΡΕ ἸΝΤΕ ΙΩΑΝΝΗC ΖΟΤΕ ἔΤ ΑΥΟΥΩΡΠ ΖΑΡΟϞ ἸΧΕ ΝΙΟΥΖΔΙ ἔΒΟΛῃΕΝ

Ἰᾶῆμ ἠζανουῆβ νεμ ζανλεγιῆς ζινα ἠτοῦωφενῆ
 χε 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?

Ἰδι, pron. def. fem. sing. τε, verb. irreg. pres. 3. pers. sing. fem. ἠτε, sign of gen. ζοτε, adv. ζαροϕ, prep. joined with ροϕ, a particle representing the pronoun. νιουζαδι, noun with νι defin. art. plur. prefixed. ἠζανουῆβ, noun plur. with ἠ gen. and ζαν, indef. art. pl. prefixed. ἠτοῦωφενῆ, verb subjunct. 3. pers. plur. with ϕ suffixed. ἠθoκ, pron. 2. pers. sing. νιμ, pron. sing.

20. ογοζ αφογωνζ ἠπερχωλ ἔβολ ογοζ αφογωνζ
 χε ἠνοκ αν πε π̄χ̄τ̄.

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

αφογωνζ, verb perf. 3. pers. sing. ἠπερχωλ ἔβολ, verb. negat. perf. 3. pers. sing. from χωλ ἔβολ. ἠνοκ, pron. 1. pers. sing.

From the Hymns for the Principal Feasts.

παλιν ον αϕμοϖι
Again he walked
 ωα ωμοϖν σναγ*)
To Shmoun the second;
 αϕχωρ 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.

- A**, Prefix Imperative. p. 54.
A, Pref. 1st Perf. 3. p. sing. m. and f. 47. 3. p. plur. 48.
A, *about*, p. 44.
AΘ, Prefix negat. p. 106.
AI, Pref. 1st Perf. 1st p. sing. p. 47.
AINA, Pref. 2. Fut. 1. p. sing. p. 51.
AINE, Pref. 2. Fut. 1. p. sing. p. 51.
AK, Pref. 1. Perf. 2. p. sing. m. p. 47.
AKNA, Pref. 2. Fut. 2. p. sing. m. p. 51.
AN, Pref. 1. Perf. 1. p. plur. p. 48.
AN, Pref. negat. p. 79.
ANNA, Pref. 2. Fut. 1. p. plur. p. 51.
ANNE, Pref. 2. Fut. 1. p. plur. p. 51.
AOYT, Partic. p. 65.
ÀPE, Pref. 1. Perf. 2. p. sing. f. p. 47.
APENA, Pref. 2. Fut. 2. p. sing. f. and 3. p. m. and f. sing. p. 51.
APETEN, Pref. 1. Perf. 2. p. plur. p. 48.
APETENNA, Pref. 2. Fut. 2. p. plur. p. 51.
API, Pref. Imperat. p. 54.
AC, Pref. 1. Perf. 3. p. sing. f. p. 47.
ACNA, Pref. 2. Fut. 3. p. sing. f. p. 51.
AT, Pref. negat. p. 106.
ATETEN, 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.
ΑΔΠ, 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. 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.
ΕC, Pref. 2. Pres. 3. p. sing. f. p. 47.
ΕCΕ, Pref. 3. Fut. 3. p. sing. f. p. 51.
ΕCΝΑ, Pref. 2. Fut. 3. p. sing. f. p. 51.
ΕΤ, Forms Adjectives. p. 24.
ΕΤ, Forms Particles. 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.
ΕΤΑC, Pref. 2. Perf. 3. p. sing. f. p. 48, 65.
ΕΤΑΤΕΤΕΝ, Pref. p. 66.
ΕΤΑΥ, Pref. 2. Perf. 3. p. plur. p. 48, 66.
ΕΤΑϚ, 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.
ΕϚ, Pref. 2. Pres. 3. p. sing. m. p. 47.
ΕϚΕ, Pref. 3. Fut. 3. p. sing. m. p. 51.
ΕϚΝΑ, 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, Defin. 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.
Ì, Pref. to Gen. Dat. Acc. Abl. p. 21, 22.
Ì, 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.
ΜΑΡΕΤἼ, Pref. Optat. 2. p. plur. p. 54.

- ΜΑΡΕϞ**, Pref. Optat. 3. p. sing. m. p. 54.
ΜΑΡΙ, Pref. Optat. 1. p. sing. p. 54.
ΜΑΡἸ, Pref. Optat. 2. p. plur. p. 54.
ΜΑΡΟΥ, Pref. Optat. 3. p. plur. p. 54.
ΜΑΣ, Forms the Ordinal numbers. Copt. p. 43.
ΜΕΣ, Pref. to nouns, Copt. p. 105.
ΜΕΤ, Pref. to nouns, Copt. p. 105.
ΜἸΤ, Pref. to nouns, Sah. p. 105.
ΜΕΣ, Forms the Ordinal numbers Sah. p. 43.
ΜἸΜΑΥ, Pref. Negat. p. 96.
ΜἸΠΑΤΕ, Pref. Negat. p. 79, 86.
ΜἸΠΕ, Pref. Negat. p. 79, 85.
ΜἸΠΕΛ, Pref. Negat. p. 89. Bash.
ΜἸΠΕΡ, Pref. Negat. p. 89.
ΜἸΠῚ, Pref. Negat. p. 89.
Ἰ, Pref. Negat. p. 79.
Ἰ, Pref. to Gen., Dal., Acc., Abl. p. 21, 22.
Ἰ, Pref. 2. Pres. 2. p. plur. p. 47.
Ἰ, Pref. Infinit. p. 54.
Ν, Suff. 1. p. plur. p. 36, 46, 97.
Ν, Definite Artie. plur. p. 11.
ΝΑ, Possess. Article. plur. p. 13.
ΝΑ, *About.* p. 44.
ΝΑΙ ΠΕ, Pref. Imperf. 1. p. sing. p. 47.
ΝΑΙΝΑ, Pref. Imperf. Fut. 1. p. sing. p. 52.
ΝΑΙΝΕ, Pref. Imperf. Fut. 1. p. sing. p. 52. Bash.
ΝΑΚ ΠΕ, Pref. Imperf. 2. p. sing. m. p. 47.
ΝΑΚΝΑ, Pref. Imperf. Fut. 2. p. sing. m. p. 52.
ΝΑΚΝΕ, Pref. Imperf. Fut. 2. p. sing. m. p. 52. Bash.
ΝΑΝ ΠΕ, Pref. Imper. 1. p. plur. p. 47.
ΝΑΝΝΑ, Pref. Imper. Fut. 1. p. plur. p. 53.
ΝΑΝΝΕ, Pref. Imperf. Fut. 1. p. plur. p. 53. Bash.
ΝΑΡΕ ΠΕ, Pref. Imperf. 2. p. sing. f. and 3. p. sing. and plur. p. 47.

- ΝΑΡΕΝΑ**, Pref. Imper. 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.
ΝΑΥ ΠΕ, Pref. Imperf. 3. p. sing. m. p. 47.
ΝΑΥΝΑ, Pref. Imperf. Fut. 3. p. sing. m. p. 52.
ΝΗ, Pref. Subjunct. 2. p. sing. m. p. 53.
ΝΕ, Defin. Article plur. p. 11.
ΝΕ, Verb. p. 92.
ΝΕ ΠΕ, } Irreg. verb. p. 92.
ΝΕ ΤΕ, }
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 ΔΤΕΤΝ ΠΕ, Pref. Pluperf. 2. p. plur. p. 49.
ΝΕ ΔΥ ΠΕ, Pref. Pluperf. 3. p. plur. p. 49.
ΝΕ ΔΥ ΠΕ, Pref. Pluperf. 3. p. sing. m. p. 48.
ΝΕ ΨΑΙ ΠΕ, Pref. Imperf. Indef. 1. p. sing. p. 49.
ΝΕ ΨΑΚ ΠΕ, Pref. Imperf. Indef. 2. p. sing. m. p. 49.
ΝΕ ΨΑΛΕ ΠΕ, Pref. Imperf. Indef. 2. p. sing. f. and 3. p. sing. and pl. p. 49.
ΝΕ ΨΑΝ ΠΕ, Pref. Imperf. Indef. 1. p. plur. p. 49.
ΝΕ ΨΑΡΕ ΠΕ, Pref. Imperf. Indef. 2. p. sing. f. and 3. p. sing. and pl. p. 49, 50.
ΝΕ ΨΑΡΕΤΕΝ ΠΕ, Pref. Imperf. Indef. 2. p. plur. p. 50.
ΝΕ ΨΑΣ ΠΕ, Pref. Imperf. Indef. 3. p. sing. f. p. 49, 50.

- NE** **ΩΑΤΕΤΕΝ ΠΕ**, Pref. Imperf. Indef. 2. p. plur. p. 50.
NE **ΩΑΤΕΤῆ 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.
NETETῆ ΠΕ, Pref. Imperf. 2. p. plur. p. 47.
NETETῆΔ 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.
NEPE ΠΕ, Pref. Imperf. 2. p. sing. f. 3. p. sing. and plur. p. 47.
NEPENA, 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.
NECJ, Pref. Subjunct. 3. p. sing. m. p. 53.
NEC ΠΕ, Pref. Imperf. 3. p. sing. p. 47.
NECJNA ΠΕ, Pref. Imperf. Fut. 3. p. sing. p. 52.
NI, Defin. Artic. plur. p. 10, 11.
NI, Defin. Artic. plur. p. 11.
NI**NA**, Pref. 2. Fut. 1. p. plur. p. 51.
NI**C**, Pref. Subjunct. 3. p. sing. f. p. 53.
NI**EE**, Pref. Subjunct. 3. p. plur. p. 53.
NI**TA**, Pref. 2. Perf. 3. p. sing. m. and f. and 3. p. plur. p. 48.
NI**TA**, Pref. Subjunct. 1. p. sing. p. 53.
NI**TAI**, Pref. 2. Perf. 1. p. sing. p. 48.
NI**TAK**, Pref. 2. Perf. 2. p. sing. m. p. 48.
NI**TAN**, Pref. 2. Perf. 1. p. plur. p. 48.
NI**TAP**, Pref. 2. Perf. 2. p. sing. f. p. 48.

- ΝΤΑΣ**, Pref. 2. Perf. 3. p. sing. f. p. 48.
ΝΤΑΤΕΤΝ, 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.
ΝΤЕК, 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.
ΝΤЕС, Pref. Subjunct. 3. p. sing. f. p. 53.
ΝΤΕΤΕΝ, Pref. Subjunct. 2. p. plur. p. 53.
ΝΤΕΤН, Pref. Subjunct. 2. p. plur. p. 53.
ΝТН, Pref. Subjunct. 1. p. plur. p. 53.
ΝТЕϞ, Pref. Subjunct. 3. p. sing. p. 53.
ΝТОУ, Pref. Subjunct. 3. p. plur. p. 53.
НϞ, Pref. Subjunct. 3. p. sing. m. p. 53.
НЗОУО, Comparative, p. 25.
НХЕ, Sign of the Nominative. Copt. p. 21. Prefix. to verbs. p. 105.
НБИ, Sign of the Nominative. Sahid. p. 21. Pref. to verbs. p. 105.
ΟΥΤ, 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.
ΟΥН, *a part*, p. 44.
ΟΥΝΑ, Pref. 2. Fut. 3. p. plur. p. 51.
ΟΥНЕ, *a part*, p. 44.
ΟΥОН, 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.

- ΠΑΧΙΝ**, Particip. pers. sing. p. 54.
ΠΕ, Definit. Article. m. sing. p. 11. vocat. p. 21.
ΠΕ, Verb *to be*, p. 91.
ΠΕΧΙΝ, Particip. 2. p. sing. p. 54.
ΠΕϞ, Signifies days. p. 44.
ΠΕϞΙΝ, 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.
ΡΜ, *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.
ТАРЕТН, Pref. 4. Fut. 2. p. plur. p. 52.
ТАРЕϞ, Pref. 4. Fut. 3. p. sing. m. p. 52.
ТАРМ, 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.
TPĒ, *a part*, p. 44.
TPĒ, The Auxiliary Verb. *to be, to do*, p. 89.
Υ, Suff. 3. p. plur. p. 46.
Φ, Defin. Article. sing. m. p. 10.
ΦΔ, Possess. Article. m. sing. p. 13.
Χ, Pref. 1. Pres. 2. p. sing. m. p. 46.
ΧΝΑ, 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.
ΩΔΙ, Pref. Pres. Indef. 1. p. sing. p. 49.
ΩΔΚ, Pref. Pres. Indef. 2. p. sing. m. p. 49.
ΩΔΛΕ, Pref. Pres. Indef. 2. p. sing. and 3. p. sing. and pl. p. 49. Bash.
ΩΔΝ, *If*, with the prefixes. p. 67, 88.
ΩΔΝΤΕ, *Until*, with the prefixes. p. 66.
ΩΔΡΕ, Pref. Pres. Indef. 2. p. sing. f. and 3. p. sing. and plur. p. 49.
ΩΔΡΕΤΕΝ, Pref. Pres. Indef. 2. p. plur. p. 49.
ΩΔΣ, 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.
ΩΑΤΕΤΝ, Pref. Pres. Indef. 2. p. plur. p. 49.
ΩΔΥ, Pref. Pres. Indef. 3. p. plur. p. 49.
ΩΔϚ, Pref. Pres. Indef. 3. p. sing. m. p. 49.
ΩΟΥ, Pref. implying worthiness. p. 79. 105.
ΩΤΕΜ, Pref. negative. p. 87, 88.
Ϛ, Suff. 3. p. sing. m. p. 37, 46, 97.
Ϛ, Pref. 1. Pres. 3. p. sing. m. p. 46.
ϚΝΑ, Pref. 1. Fut. 3. p. sing. m. p. 50.
ϚΝΕ, 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.
ΖΝ, Indef. Art. plur. p. 12.
ΧΑ, Verb. p. 92.
ΧΕ, Conjunction p. 99 and verb. p. 92.
ΧΙΝ, Participle, taking the article and infixes. p. 65.
ΧΟΟ, Verb. p. 92.
ΧΠ, Forms the Ordinal numbers for hours. p. 45.
ΧΩ, Verb. p. 92.
ΟΙΝ, 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.
-

1873

University of California
SOUTHERN REGIONAL LIBRARY FACILITY
405 Hilgard Avenue, Los Angeles, CA 90024-1388
Return this material to the library
from which it was borrowed.

wkt
160 ^{hr}

UC SOUTHERN REGIONAL LIBRARY FACILITY



A 000 670 017 3

Univ
S