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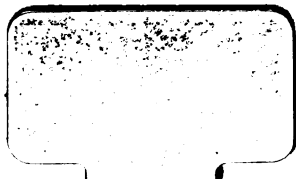
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A COMPENDIOUS GRAMMAR  
OF THE  
EGYPTIAN LANGUAGE.

---

Quicquid praecipies 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.

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P. 71/68

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.



## P R E F A C E.

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

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

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\*) 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

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\* 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. Schal.* f. 115. These expressions seem to imply the existence of the Law in Coptic.

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

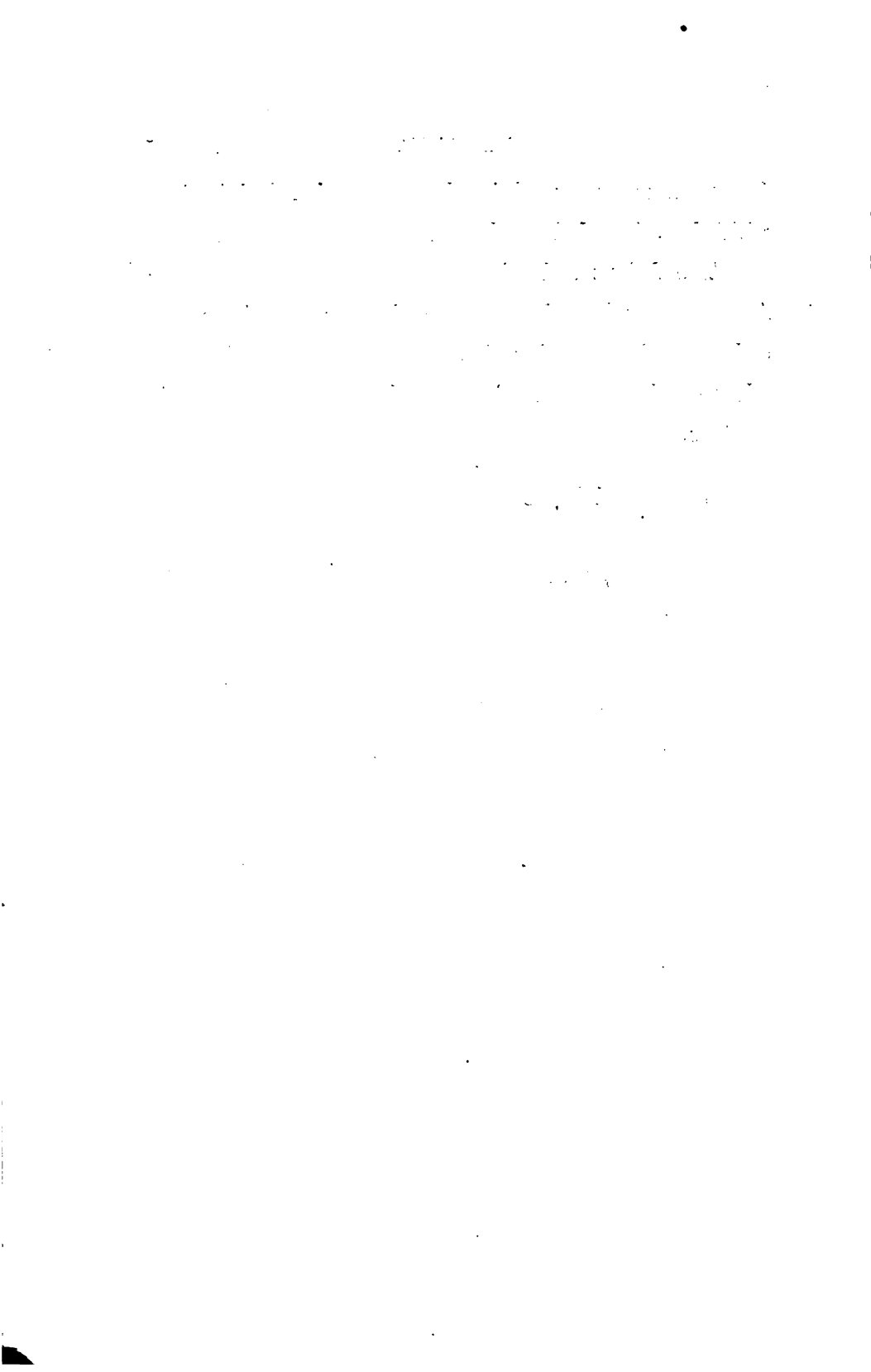
former terms are used in those Egyptian Publications which have issued from the Oxford University Press.

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

Stanford Rivers Rectory.

May, 1862.





# Observations

on the

## Hieroglyphic and Enchorial Alphabets,

with a few remarks relative to their use.

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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 (*εγχωρια*)\* or native character. Dr. Young entered upon the investigation after the Baron De Sacy and Mr. Akerblad had given up the attempt. By writing the Greek above the Enchorial, which reads from right to left, and comparing one part with another, Dr. Young succeeded in deciphering it, being aided by the words *King, Country, and, &c.* which had been discovered. Dr. Young next turned his attention to the Hieroglyphic Inscription, which was much mutilated: this he also deciphered by the aid of the two other Inscriptions. Having satisfactorily ascertained the name of *Ptolemy*, which was enclosed in a ring or oval, he justly conceived that the characters composing the name might be used otherwise than symbolically; he therefore proceeded to apply these characters *Phonetically, or Alphabetically*, as well as those contained in the name of *Berenice*, which he had ascertained, which was found with that of Ptolemy at Karnak: and by the aid of these characters he succeeded in de-

---

\* This word is used in the Rosetta inscription and elsewhere.



ciphering other groups. Mr. Banks, who had received a communication from Dr. Young while he was in Egypt, discovered the names of *Ptolemy* and *Cleopatra* on a Temple and Obelisk at Philæ, which corresponded with the Greek dedicatory Inscriptions found upon the buildings, thus confirming Dr. Young's discoveries.

The letters in these names being thus ascertained and established, the system was taken up and extended by M. Champollion, and afterwards by Mr. Salt, our then consul general in Egypt. Since then, many eminent individuals, too numerous to name, have successfully pursued this branch of the Literature of Ancient Egypt, and the world is in possession of their labours.












From the researches of Dr. Young, M. Champollion, and others, the accompanying Alphabets are constructed.

The names of Kings, and of other distinguished individuals, are generally enclosed in ovals.

The characters are sometimes read from right to left, and at others from left to right, or from the top downwards; nor is the order in placing the characters always strictly observed, for in many instances it could not conveniently be done. We however state as a rule that the characters are always read from the side towards which the animals look.

The gender of nouns is expressed by Articles as in Coptic; the Hieroglyph  or , corresponding with

XVI Observations on the Hieroglyphic and Enchorial Alphabets.

π or φ, masculine singular, and , with τ, θ or † sing. fem. in Coptic, as in the names of Cleopatra, Arsinoe, and Berenice. The character  has the power of q in the Rosetta Inscription. If we may be allowed to reason from analogy I should be induced to say that the plural is formed by  — or  agreeing with **ni** Coptic, or by these characters doubled; as ,  or , **NEH**, or **NI**, Coptic. The plural is also formed by **III**, and the dual by **II**, in the Rosetta Inscription. I am also inclined to think that the genitive is formed by , and the Prefixes, Pronouns, &c. by the grouping of several of the Phonetic characters: as , **NK**, or **NAK**, , **NQ**, or **NAQ**;  **NC**, or **NAC** &c.

The Alphabetic or Phonetic,\* was one of the

---

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

*Αντικα οἱ παρ' Αἰγυπτίους παιδευόμενοι, πρῶτον μὲν πάντων τῶν Αἰγυπτίων γραμμάτων μεθόδον ἐκμανθάνουσι, τὴν ἐπιστολογραφικὴν καλούμενην δευτέραν δὲ, τὴν ἱερατικὴν, ἣ χροῦνται οἱ ἱερογραμματεῖς· ὑστάτην δὲ καὶ τελευταίαν τὴν ἱερογλυφικὴν, ἥς ἡ μὲν ἐστὶ δια τῶν πρῶτων στοιχείων κυριολογικὴ ἢ δὲ συμβολικὴ· τῆς δὲ συμβολικῆς ἡ μὲν κυριολογεῖται κατὰ μιμησὶν ἢ δ' ὡσπερ τροπικῶς γραφεταί, ἡ δὲ ἀντικρὺς ἀλληγορεῖται κατὰ τινὰς αἰνίγμους· ἥλιον γοῦν γραφαὶ βουλομένοι κύκλον ποιοῦσι σελήνην δὲ σχῆμα μηνοειδές, κατὰ τὸ κυριολογούμενον εἶδος· τροπικῶς δὲ κατ' ὀικειότητα μεταγόντες καὶ μετατιθέντες, τὰ δ' ἐξάλλαττοντες, τὰ δὲ πολλαχῶς μετασχηματίζοντες χαρὰ τούτων. 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; Cÿriologica 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 Αἰγύπτῳ μὲν τοῖς ἱερευσὶ συνῆν ὁ Πυθαγόρας, καὶ τὴν σοφίαν ἐξεμαρθε, καὶ τὴν Αἰγυπτίων φωνῆν γραμμάτων δὲ τρισσὰς διαφορὰς, ἐπιστολογραφικῶν τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν τῶν μὲν κοινολογουμένων κατὰ μῆμειν, τῶν δὲ ἀλληγορουμένων κατὰ τινὰς αἰνίγμους.*

De Vit. Pythag. CII, 12.

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

\*\*\*

## XVIII Observations on the Hieroglyphic and Enchorial Alphabets.

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

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

*„Nondum flumineas Memphis contexere 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  $\text{⋈}$  which represents the combination *am*. Signs of this kind are often combined with one or more of the alphabetic signs. Thus for the simple  $\text{⋈}$  we have sometimes  $\text{⋈}$  , sometimes  $\text{⋈}$   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.”

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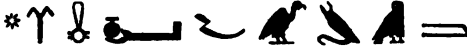





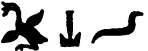


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## Enchorial or Demotic Alphabet.

A	⊥ (II) < 1 3 5 2 1 1
I	4 1 ω III
OU	10 (5) 1 1
B	2 4
F, V	7
K	σ 3κ 12 2 2 2 2
R	3 ∞ ∞ 0 /
L	×
M	3 3
N	1 ~ 2 ~ 3
P	2 2 ~ μ ∞
S	1 4 + < 11 4
SH	λ 3 3
T	3 3 3 2 2 2
x, σ	1 + 1 2 L
KH, b	ε 6 5
H	∧ 9 9 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 𐀀 𐀁 𐀂	60 𐀓 =
2 𐀃	70 𐀔
3 𐀄 𐀄 𐀅	80 𐀕
4 𐀆 𐀆 𐀇 𐀈 𐀉	90 𐀊
5 𐀋 𐀋	100 𐀌
6 𐀍 𐀍 𐀎	200 𐀏
7 𐀐 𐀑	300 𐀒
8 𐀓 𐀓 𐀔	400 𐀕
9 𐀗 𐀗 𐀘	500 𐀙
10 𐀛	600 𐀜
20 𐀟	700 𐀠
30 𐀡	800 𐀢
40 𐀣	900 𐀤
50 𐀥	1000 𐀦



## Hieroglyphic Numbers.

---

1. I.	21. 𐀀𐀀.
2. II.	22. 𐀀𐀀𐀀.
3. III.	30. 𐀀𐀀𐀀.
4. IIII.	40. 𐀀𐀀𐀀𐀀.
5. IIII. 	50. 𐀀𐀀𐀀𐀀𐀀.
6. III III.	60. 𐀀𐀀𐀀.
7. IIII III. 	70. 𐀀𐀀𐀀𐀀.
8. IIII IIII. 	80. 𐀀𐀀𐀀𐀀.
9. IIII IIII. 	90. 𐀀𐀀𐀀𐀀𐀀.
10. 𐀀. 𐀀.	100. 9.
11. 𐀀.	200. 99.
12. 𐀀𐀀.	300. 999.
13. 𐀀𐀀𐀀.	400. 9999.
16. 𐀀𐀀𐀀𐀀.	500. 99999.
20. 𐀀𐀀.	1000. 𐀀. 𐀀.

## CHAP. I.

### The Coptic, or Egyptian Alphabet.

Egypt. Alphabet.	Names of Letters.	English sounds.	Numb.
Α Δ	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

312 A

342 A

Egypt. Alphabet.	Names of Letters.	English sounds.	Numb.
Ρ ρ	ρο	ro	100
ϸ ϸ	ϸΙΜΑ	sima	200
Τ τ	ΤΑΥ	tau	300
Υ υ	ΖΥ	hu	400
Φ φ	ΦΙ	phi	500
Χ χ	ΧΙ	chi	600
Ψ ψ	ΨΙ	psi	700
Ω ω	ΩΥ	ou	800
Ϡ Ϡ	ϠΦΙ	shei	900
ϡ ϡ	ϡΦΙ	fei	90
Ϣ Ϣ	ϢΦΙ	khei	
ϣ ϣ	ϣΟΡΙ	hori	
Ϥ Ϥ	ϤΑΝΧΙΑ	gangia	
ϥ ϥ	ϥΙΜΑ	shima	
Ϧ Ϧ	ϦΦΙ	dei	

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, ϡ, ϣ, Ϥ and ψ were not used by the Egyptians in their own language, but only in words adopted from the Greek.

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## CHAP. II.

## The pronunciation of the Letters.

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

- a. is pronounced as *a* in *man* with us, and is often used in Bash. instead of ε, ο and ω: as **ΑΝΖ** for **ΟΝΒ**, **ΝΑΒΕ** for **ΝΟΒΕ**, **ΑΝΕΖ** for **ΕΝΕΖ**, and **ΡΕΦΒΑΤΕΒ** for **ΡΕΦΩΤΕΒ**.
- b. is sounded as *b* in **ΒΑΒΥΛΩΝ**, and as *v* in **ΒΚΤΩΡ**, **ΙΩΒΑΝ**. It is also used instead of ς and φ, as **ΒΙ** for **ϺΙ**, 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**, **ΜΑΑΓΕ** for **ΜΑΑΧΕ**; 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 α 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 Bashmuriс τ is used instead of θ, as ΕΤΒΕ for ΕΘΒΕ. θ is sometimes used in Sahidic for σ, as ΕΘΛΥΘ for ΕΘΟΥΘ.
- 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 ρ, as ΤΩΝΓ for ΤΩΝΚ.
- λ. in Bashmuriс 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; ΖΟΥΡ for ΚCΟΥΡ.
- ο. is pronounced as *o* in ΡΟΒΟΔΜ. It is often exchanged for ω long, as ΦΩΡΧ for ΦΟΡΧ.
- π. is sounded as *b* by the modern Egyptians. π is used in Sahidic for φ in Coptic, as ΠΑΘ Sah. for ΦΑΘ Coptic. It is sometimes used for β, as ΑΠΑ for ΑΒΒΑ.

- p.** is pronounced as *r* in ΔΡΑΜ. It is changed in BashmuriC for λ, as ΛΕΝ for ΡΑΝ Coptic.
- c.** is enunciated as *s* in ΕCΡΩΜ.
- t.** is pronounced as *z*; and it is occasionally used for *z*, as ΤΑΝΙΕΛ for ΔΑΝΙΕΛ.
- γ.** is sounded like *u*. It occurs in words of Greek origin instead of *i*, *η* and *ει*; as ΚΥΒΩΤΟΣ, for *κιβωτός*; CΥΜΕΝΙΝ, for *σημαίνων*; and ΔΥΝΑ for *δεΐνα*.
- 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.
- x.** has the sound of *x*, or *χ* of the Greeks. It is exchanged with ω, and ρ, as ΜΩΡ for ΜΕΧΙΡ; and ΧΩΠ ρΩΠ. In Sahidic κ is used instead of x.
- ψ.** is pronounced as *ps* in Greek. It is rarely used in Coptic, but sometimes it is found for πc in the expedition of writing, as ΨΙΤ for ΠCΙΤ; ΨΟΛCΕΛ for ΠCΟΛCΕΛ.
- ω.** is sounded like *ω* of the Greeks. It is frequently exchanged with *o*; and in Sahidic οο is often used for ω; and α in BashmuriC instead of ω, as ΑΙΚ for ωΙΚ.
- ϖ.** possesses the same power as *v* in Hebrew. It is changed with *c*, *x*, *z*, *σ*, and sometimes with *ρ*.
- q.** is pronounced as *f*; and it is changed with *b*, and sometimes with φ, as ΤΗΡΦ for ΤΗΡφ.
- h.** This letter answers to the *h* of the Hebrews. Wilkinson says it has the sound of *kh*. It changes with *x* and κz, as ΧΕΡ, hΕΡ; and hΩΚz, hΩh. It never

- occurs in Sahidic, *z* being always used in its stead.
- z*. is pronounced as *h* or *ɳ*, and *ʹ* is used for the sharp breathing of the Greeks, as *ζοπλον ὄπλον, ζυγωπος ὕσσωπος*.
- x*. Sir Gardner Wilkinson says: "This letter is pronounced hard as *g* in *go*, and not as *dj*." It appears to answer to the Arabic *ج*. It changes with *γ*, *χ*, *ω*, and *δ*; as *μαρχαριτης, μαργαριτης, γενεφωρ* for *κενεφωρ, χρωμ* for *χρωμ, ωγωωτ* for *χογωτ, and βοz, χοz*.
- δ*. This letter is pronounced as *s* or *sh* by the present Copts; as *πσοδνι. epsoshni; πενδοις, pensuais*. It is exchanged with *c* and *ω*, as *δωνz* for *ωνz*, and *ωωλ* for *δωλ*. But it is chiefly exchanged with *x* in Sahidic and Bashmuric, as *διν* for *κιν*. It occurs in some words of Greek origin instead of *κ*.
- †. 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 *βαπτ̄σμα, πλᾱτα* etc. In Sahidic it is exchanged for *τε*, as *ωομ̄†, Sah. ωομτε*.

The following are examples of pronunciation as given by Sir G. Wilkinson while in Egypt. *εθεβε*, pronounced as *átwa*; *σωτεμ*, *sodam*; *δομ*, *shôm*; *χομ*, *gôm*; *νιω†*, *nishdee*; *πανογ†*, *banóode*; *πιογωινι*, *becoóáynec*; *ἐβολθεν*, *ávellchán*; *εθβητq*, *atwálf*; *τπε*, *édbe*; *μεθμηι*, *metmái*.

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## 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 **Ḥ**, **ḤM**: **Ḥ** or **Ḥ**, **ḤN**. The vowel is sometimes written, and at other times it is expressed by the line above the consonant, as **ḤMKAZ** or **ḤKAZ**, *affliction*: Sah. **ḤN** for **MEN**, **ḤN** for **NEM**, **ḤMMO** 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 **ḤAΘΩΘ**, *Ἀναθώθ*; **ḤΟΥΓΙ**, *ὄνουφι*; and **ḤECTIN** for *ἐξέστην*.

It is equally evident from the Sahidic, that the line ( - ) is used for **α**, **ε** and **ο**; as **ANĀ** for **ANOK**. *I*; **NTĀ** for **NTOK**, *thou*: **ΟΥΝΤΩ** for **ΟΥΝΤΑΩ**. *he hath*; **ḤMTE** for **ḤOMTE**, *three f.*; **ḤM** for **NEM** *and*; **ḤN** for **ḤEN**.

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 **ḤCAΓ**. *Ἡσαῦ*; **ḤCANNA**, *ἠσαννά*; **ḤBIA**, *Ἄβια*: 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 **ḤENEZ**, *ever*, from **NENEZ**, *thy oil f.*

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



before the infix; (see def. art. plur.) as **ἠΩΟΥ** is *glory*; but **ΝΩΟΥ**, without the point above the **ν**. is *to them*.

6. Two points in Sahidic (·) are sometimes put over the letter **ι**. as a contraction of **ει**. as **ΟΥΟΙΝ** for **ΟΥΟΕΙΝ**, *light*; **ΠΧΟΙC** for **ΠΧΟΕΙC**, *Lord*.

7. Two points are also put over the **ι**. when joined with another vowel in Sahidic, in the prefixes and suffixes to verbs, and in nouns and pronouns, thus: **ΤΑΧΡΟΙ**, **ΕΡΟΙ**, **ΝΑΙ**, **ΖΤΗΙ**, **ΕΖΡΑΙ**, **ΠΑΙ**, **ΤΑΙ**, **ΝΑΙ**, **ΜΕΙ**, **ΝΟΙ**, **ΗΙ** &c.

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

#### The Circumflex.

9. The circumflex (ˆ) is found in Sahidic Manuscripts over the vowels **â**, **ê**, **î**, **ô** and **ω**; and also over the **ει** and **ου**; as **ΟΥĀ**, *one*; **ΝĀ**, *mercy*; **ΠΗΟΥĒ**, *the heavens*; **ΝĤ**, *they*; **ΩΤΕΚÔ**, *a prison*; **Ω̄**, *to remain*; **ΟΥĒ**, *one*; **ΟῩ**, *what?* In some cases the circumflex appears to be used instead of doubling the vowels, as **â**, **ω̄**, for **λλ** 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',  
 Δαγεια', ωαχε', σριμε', ειεχι', βοκ', χοκ', εζεκιηλ',  
 ωηρεωηη', ηημαν', ρηματο', ρατ', ωβηρ', σωτηρ',  
 ποηηροσ', ραπ', ηηρογωω', ηημογ'.

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

The Abbreviations.

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

$\Sigma\Delta\Sigma$ ,	ΔΑΥΙΑ,
$\text{E}\bar{\theta}$ , $\text{E}\bar{\theta}\gamma$ ,	ΕΘΟΥΑΒ,
$\text{E}\rho^{\circ}$ ,	ΕΡΟΣ,
$\text{E}\bar{\sigma}$ , $\text{E}\bar{\gamma}$ ,	ΘΕΟΣ, ΘΕΟΥ,
$\text{E}\bar{\iota}\lambda\eta\eta\mu$ ,	ΤΖΙΕΡΟΥΣΑΛΗΜ,
$\text{I}\eta\bar{\lambda}$ ,	ΙΣΡΑΗΛ,
$\text{I}\eta\bar{\sigma}$ ,	ΙΗΣΟΥΣ,
$\text{I}\bar{\lambda}\eta\eta\mu$ ,	ΙΕΡΟΥΣΑΛΗΜ,
$\text{I}\eta\bar{\sigma}$ ,	ΙΗΣΟΥΣ ΝΑΖΑΡΕΟΣ ΣΩΤΗΡ,
$\text{I}\bar{\epsilon}\bar{\lambda}$ ,	ΙΣΡΑΗΛ,
$\text{I}\phi\lambda$ , $\text{I}\bar{\omega}\eta$ ,	ΙΩΑΝΝΗΣ,
$\bar{\kappa}\epsilon$ , $\bar{\kappa}\sigma$ , $\bar{\kappa}\eta$ ,	ΚΥΡΙΕ, ΚΥΡΙΟΣ, ΚΥΡΙΟΝ,
$\bar{\kappa}\bar{\lambda}$ ,	ΚΕΦΑΛΕΟΝ,
$\eta\eta$ ,	ΗΜΑΡΤΥΡΙΑ,
$\eta\theta\gamma$ ,	ΗΣΟΥ,
$\eta\epsilon\tau\bar{\chi}\rho\sigma$ ,	ΜΕΤΧΡΗΣΤΟΣ,
$\bar{\omega}$ ,	ΩΝ, as ΜΥΣΤΗΡΙΩ,
$\bar{\upsilon}$ ,	ΟΥ, as ὄου,

ογῶ, ογοζ,  
 παρ, παρθενος,  
 πνα, πνευμα.  
 πνε, πνουτε,  
 αρ, αρ, σωτηρ. †, φνουτ,  
 ς τ,  
 γγ, ωηρε, †, σταγρος,  
 φ†, φνουτ. †, μαρτυρος,  
 αρ, χρονος. †, προς,  
 αρ, αρ, χριστος, σς, δοεις. βοις.

13. Coptic Manuscripts generally begin with  $\overset{\theta}{\text{CYN}}$   $\overset{\omega}{\text{ICXYPOT}}$ ,  $\text{الله}$ ,  $\text{بسم}$ , in the name of God: or with  $\overset{\theta}{\text{CYN}}$   $\overset{\omega}{\text{ICXYPOT}}$ , in the name of the powerful God.

14. The stops used in Manuscripts, are one or two points, as  $\text{XF ZNHN AQMOY. OYOT \&c.}$  Mark XV, 44. or as  $\text{ELWI: ELWI: ELEMA CAVAXΘANI:}$  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.	Fem. Sing.	Plur. Com.
Π. Π. Φ.	τ. θ. †.	ΝΙ. ΝΕΝ.

## Sahidic.

ΠΕ. Π.

ΤΕ. Τ.

ΝΕ. Ν. ΝΝ.

## Bashmurić.

ΠΙ. ΠΕ. Π.

†. ΤΕ. Τ.

ΝΙ. ΝΕ. Ν.

2. The Coptic uses the article  $\pi$  and  $\pi$  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  $\pi\omicron\gamma\rho\omicron$ :  $\dagger\text{C}\mu\eta$  and  $\tau\text{C}\mu\eta$ . The Coptic has  $\pi$  and  $\dagger$  also before vowels, even before  $\iota$ . as  $\pi\iota\alpha\zeta$ ,  $\dagger\iota\omicron\gamma\alpha\epsilon\lambda$ . But in the plural  $\nu\iota$  is generally used, but sometimes  $\nu\epsilon\mu$ , except before  $\epsilon\tau$  *who*, and the prefix, as we shall hereafter show. The articles  $\phi$  and  $\theta$ , are used instead of  $\pi$  and  $\tau$ . before the letters  $\beta$ ,  $\iota$ ,  $\mu$ ,  $\nu$ ,  $\omicron\gamma$ ,  $\rho$ , as  $\phi\beta\alpha\lambda$ ,  $\phi\mu\omega\iota\tau$ ,  $\phi\omicron\gamma\lambda\iota$ ,  $\theta\beta\alpha\kappa\iota$ ,  $\theta\mu\eta\varsigma\iota$ ,  $\theta\omicron\eta\omicron\gamma\eta\iota$ : but we sometimes find these words written  $\pi\iota\beta\alpha\lambda$ ,  $\pi\iota\mu\omega\iota\tau$ ,  $\pi\iota\omicron\gamma\lambda\iota$ ,  $\dagger\beta\alpha\kappa\iota$ ,  $\dagger\mu\eta\varsigma\iota$ ,  $\dagger\eta\omicron\gamma\eta\iota$ .

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

τῆβω, ἔλλω from τῆλλω. Sometimes πζ is found without the contraction, as πζητ, πζιρ. 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 η is prefixed to vowels, as ηαεβης. η is changed into η, before the letters μ and π, as ημαειν. *the signs*; ηπηγε, *the heavens*; ηη sometimes occurs, as ηηόλοβ, *the beds*. The η plur. is very rarely changed into β, λ, ρ, before the same letters, as βῆρρε, for ηῆρρε, plur. *new*; ἄλαο for ηλαο, *the peoples*; ῥωμε for ηρωμε, *the men*. The Sahidic very rarely has the Coptic articles π. † and νι. but they are sometimes met with; and occasionally τει and νει 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.	ζην. ζῆ.
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##### Bashmurić.

ογ.	ζαν. ζην. ζῆ.
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5. Thus the indefinite article is used, as ογϑαχι. *a word*; ζανϑαχι, *words*; ογβακι. *a city*; ζανβακι, *cities*. When ογ the indefinite article precedes the preposition ε, as εογ, it is contracted into εγ, as εγωαγε

to a desert for **ἔουωαρε**. The Sahidic uses **ϩϮ** and **ϩϮ** in the plural, and the Bashmuric the Coptic and Sahidic plurals.

### The Possessive Articles.

#### Coptic.

Sing. m.	Sing. f.	Plur. com.
<b>ϕα.</b>	<b>θα.</b>	<b>να.</b>

#### Sahidic.

<b>πα.</b>	<b>τα.</b>	<b>να.</b>
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6. These articles point out persons or things which belong to any one, as **πιαμαρι ϕα ϕ† πε**, *the power is of God*. Ps. LXI, 11. **θα νιμ τε ται ϩικων**, *of whom is this image*. Mark XII, 16. **να τρογι 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 ἡλι**, *the son of Eli*. Luke III, 23.

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## CHAP. IV.

### Of Nouns.

1. An Egyptian noun generally takes an article before it, or other particle, as **ουρωμι**, *a man*; **ϩανμοϩμι**, *lions*; **πραν**, *the name*; **νιϩηπι**, *the clouds*; but when the article is prefixed to the adjective or the substantive, the other takes the prefix **η**, as **ουνιω† ηρο†**, Copt. **ουνοϩ**

**ΝΖΟΤΕ**, Sah. *a great fear*. Act. V, 2. **ΟΥΚΑΖΙ ΝΩΦΜΜΟ**, *a strange land*, Copt. **ΤΩΟΡΠ ΝΝΤΟΛΗ**. *the first commandment*. Sah. **ΟΥΝΙΩ† ΝΝΕΖΠ ΠΕΦΔΙ**, *this is a great lamentation*. Copt. The **Ν** is also prefixed to the noun substantive or adjective after the verbs **ΟΙ**, and **ΩΩΠΕ**, as **ΕΦΟΙ ΝΟΥΩΝΙ**, *it is light*; **ΑΚΩΩΠΕ ΝΒΟΗΘΟΣ**, *thou hast been a helper*.

2. Adjectives sometimes take the articles, as **ΠΙΝΙΩ†**, *great, m.*; **†ΝΙΩ†**, *great, f.*; but when they are united with the particles **ΕΤ**, **ΕΦ**, **ΕΣ** and **ΕΥ**, they do not take the article. Adjectives are also distinguished by their prefixes and suffixes.

#### Of the Gender of Nouns.

3. Every noun of the three Dialects is either of the masculine or feminine gender, and is known by the masculine or feminine article being prefixed, or by the prefix or suffix, or it is known by its agreeing with the verb, or some other word in the sentence which has the sign of the gender; as **†ΒΑΚΙ**, *the city, f.*; **ΠΙΞΩΡΣ**, *the night, m.*; **ΕΦΩ**, *much, m.*; **ΕΣΩ**, *much, f.*; **ΕΘΑΝΕΦ**. Copt. **ΝΑΝΟΥΦ**, *good, m.*; Sah. **ΕΘΑΝΕΣ** 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 **ΜΝΤ** Sah. are all feminine. Those composed with **ΣΙΝ**, 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 **ϝ** in the Sahidic; as **βωκ**, *a servant*, m.; **βωκι**, *a servant*, f. Copt. **ϙⲟⲛ**, *a brother*; **ϙⲟⲛⲓ**, *a sister*, Copt. **ϙⲟⲙ**, *a father in law*. **ϙⲟⲙⲓ**, Copt. **ϙⲟⲙⲉ**, Sah. *a mother in law*. **ϙⲟⲩⲣ**, *a friend*, m. **ϙⲟⲩⲣⲓ**, *a friend*, f. Copt. **ϙⲟⲩⲉⲣ**, *a friend*, m. **ϙⲟⲩⲉⲣⲉ**, *a friend*, f. Sah. **ϙⲁⲙⲁⲅⲗ**, *a camel*, m. **ϙⲁⲙⲁⲅⲗⲉ**, *a camel*, f. Sah. **ϙⲓⲛⲃ**, *a lamb*, m. **ϙⲓⲛⲃⲓ**, *a lamb*, f. Copt. **ϙⲓⲉⲓⲃ**, *a lamb*, m. **ϙⲓⲉⲓⲃⲉ**, *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. **ⲙⲟⲅⲓ**, *a lion*, m. **ⲙⲟⲅⲏ**, *a lioness*, Copt. **ⲟⲅⲣⲟ**, *a king*, **ⲟⲅⲣⲟⲱ**, *a queen*, Copt. **ⲣⲣⲟ**, *a king*. **ⲣⲣⲱ**, *a queen*, Sah. **ⲃⲉλλⲟ**, *an old man*. **ⲃⲉλλⲟⲱ**, *an old woman*, Copt. **ⲉλλⲟ**, *an old man*. **ⲉλλⲟⲱ**, *an old woman*, Sah. **ϙⲣⲓⲙⲟ**, *a stranger*, m. **ϙⲣⲓⲙⲟⲱ**, *a stranger*, f. Sah. **ϙⲁⲃⲉ**, *wise*, m. **ϙⲁⲃⲏ**, *wise*, f. Copt. **ⲃⲁⲉ**, *the end*, m. **ⲃⲁⲏ**, *the end*, f. Copt.

6. Likewise by changing the vowel of the penultimate syllable of the masculine, as **ϙⲏⲣⲓ**, *a son*. **ϙⲉⲣⲓ**, *a daughter*, Copt. **ϙⲏⲣⲉ**, *a son*. **ϙⲉⲣⲉ**, *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; **ΖΑΝΧΩΜ**, books; **ΝΙΧΩΜ**, 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. **ΕΓ**, fem. and **ΕΥ** plur, as **ΕΓΕΜΠΩΔ**, *worthy*, m. **ΕΣΕΜΠΩΔ**, *worthy*, fem. **ΕΓΟΚΜ**. *sad*, m. Sah. **ΕΥΟΚΜ**, *sad*, plur. Sah. The adjectives which have the suffixes **Ϟ** and **ϙ** singular, have the plural in **ΟΥ**, which variously is contracted with the preceding vowel, as **ΠΕΘΑΝΕϞ**, *good*. **ΠΕΘΑΝΕϙ**, *good*, plur. **ΠΕΘΑΝΑϙ**, *great*. **ΠΕΘΑΝΑϙ**, *great*, plur. **ΝΑΨΩϙ**, *much*. **ΝΑΨΩΟΥ**, *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. **ΑΦΩϙ**, a giant. **ΑΦΩϙΙ**, giants. **ΜΑ**, a place. **ΜΑΙ**, places. **ΜΝΟΤ** a breast. **ΜΝΟΤ**, breasts. **ΡΑΜΑΔ**, rich. **ΡΑΜΑΟΙ**, rich, plur. **ΨΦΕΡ**, a companion. **ΨΦΕΡΙ**, companions. **ΒΕΛΛΟ**, old. **ΒΕΛΛΟΙ**, old, plur.

11. Coptic Plurals which end in **ϙ** and their sing. in **ε**. **ΒΑΛΕ**, lame. **ΒΑΛΕϙ**, lame, plur. **ΒΕΛΛΕ**, blind. **ΒΕΛΛΕϙ**, blind, plur. **ΘΕΨΕ**, neighbour. **ΘΕΨΕϙ**, a neighbours. **ΜΕΘΡΕ**, a witness. **ΜΕΘΡΕϙ**, witnesses. **ΡΕΜΖΕ**, free. **ΡΕΜΖΕϙ**, free, plur. **ϙΑΒΕ**, prudent. **ϙΑΒΕϙ**, prudent, plur. **ΒΑΕ**, last. **ΒΑΕϙ**, last, plur. **ΧΑΝΕ**, humble. **ΧΑΝΕϙ**, humble, plur.

12. Coptic Plurals which end in ογ, and their sing. in ε and ο; but which change them into ηογ and ωογ in the plural. ἔβο, *mule*. ἔβοογ, *mule*, plur. ἔζε, *an ox*. ἔζηογ and ἔζωογ, *oxen*. ἰαρο, *a river*. ἰαρωογ, *rivers*. ογρο, *a king*. ογρωογ, *kings*. ραμαδ, *rich*. ραμαωογ, *rich*, plur. ρο, *a door*. ρωογ, *doors*. καιε, *fair*. καιωογ, *fair*, pl. ψεμμο, *a stranger*. ψεμμοωογ, *strangers*. ψνε, *a net*. ψνηογ. *nets*. ψτεκο, *a prison*. ψτεκοωογ, *prisons*. ψχε, *a locust*. ψχνηογ, *locusts*. To these may be added απη, *head*, Bash. απηογ, *heads*.

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

αγ, *flesh*. αγογι, *flesh*, plur. αχω, *magician*. αχωογι, *magicians*. ετφω, *a burden*. ετφωογι, *burdens*. ρερχω, *a singer*. ρερχωογι, *singers*. σβω, *a doctrine*. σβωογι, *doctrines*. σφιρ, *a side*. σφιρωογι, *sides*.

14. Of Coptic Plurals which end in ογι, and their singulars in ε, ει, η or ογ, which are changed into ηογι or ωογι in the plural: as

αφε, *a head*. αφηογι, *heads*. αλουγ, *a boy*. αλωογι, *boys*. βεχε, *wages*. βεχηογι, *wages*, plur. ερμη, *a tear*. ερμωογι, *tears*. ερφει, *a temple*. ερφηογι, *temples*. ογνηογ, *an hour*. ογνηωογι, *hours*. τεβνη, *a labouring beast*. τεβνωογι, *beasts*. φε, *heaven*. φηογι, *heavens*. βρε, *food*. βρηογι, *food*, plur.

15. Sahidic Plurals which end in ε.

αβωκ, *a crow*. λβωκε, *crows*. λοογ, *an ornament*. λοογε, *ornaments*.

16. Sahidic Plurals which end in **εγ**, and **ηγ**, and their singulars in **ε**, as

**βλλε**, *blind*. **βλλεγ**, *blind*, pl. **савε**, *prudent*. **савεεγ**, *prudent*, plur. **ωαρε**, *a desert*. **ωαρεεγ**, *deserts*. **χιξε**, *an enemy*. **χιξεεγ**, *enemies*. **†με**, *a village*. **†μεεγ**, *villages*. **ελε**, *last*. **ελεεγ** and **ελεγε**, *last*, plur.

17. Sahidic Plur. which change the **ε** sing. into **ηγ** pl. **αμρε**, *a baker*. **αμρηγ**, *bakers*. **εξε**, *an ox*. **εξηγ**, *oxen*. **ωνε**, *a net*. **ωνηγ**, *nets*.

18. Sahidic Plurals which end in **εγε**, **ηγε**, and **νογε**, and their singulars in **ε**, as

**απε**, *a head*. **απηγε**, *heads*. **πε**, *heaven*. **πηγε**, *heavens*. **ελε**, *last*. **ελεεγε**, *last*, plur. **ερε**, *food*. **ερηγε**, and **ερηογε**, *food*, plur. **ελε**, *lame*. **ελεεγε**, *lame*, plur. The short **ε** is changed into **η** when the plurals ends in **ηγε**.

19. Sahidic Plurals which end in **ογ**, and their singulars in **ο**, which are changed into **ωογ**, as

**ιερο**, *a river*. **ιερωογ**, *rivers*. **κρο**, *the shore*. **κρωογ**, *shores*. **μντρρο**, *a kingdom*. **μντρρωογ**, *kingdoms*. **ρο**, *a door*. **ρωογ**, *doors*. **ρρο**, *a king*. **ρρωογ**, *kings*. The following is formed not quite regularly: **εξε**, *an ox*. **εξοογ**, *oxen*.

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

**εω**, *an ass*. **εωογε**, *asses*. **εμρω**, *a harbour*. **εμρωογε**, *harbours*. **εω**, *an ass*. **εσοογε**, *asses*. **κε**, *another*. **κοοογε**, *others*. **ογνοογ**, *an hour*. **ογνοοογε**, *hours*. **ογωη**, *night*. **ογωοοογε**, *nights*. **ρμε**, **ρμειη**, *weeping*. **ρμειοοογε**, **ρμειοογε**, *tears*. **ρομπε**, *a year*. **ρμποοογε**, *years*. **сβω**, *a doctrine*. **сβωοογε**, *doctrines*. **спр**, *a side*. **спρωοογε**,

sides. **ΤΒΝΗ**, a beast. **ΤΒΝΟΟΥΕ**, beasts, plur. **ΖΗ**, a way. **ΖΙΟΥΕ**, ways. **ΖΡΕ**, food. **ΖΡΕΟΥΕ**, food, plur.

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

## Coptic.

Sing.	Plur.
<b>ΑΖΟ</b> , a treasure.	<b>ΑΖΩΡ</b> , treasures.
<b>ΑΒΟΤ</b> , a month.	<b>ΑΒΗΤ</b> , months.
<b>ΑΝΑΩ</b> , an oath.	<b>ΑΝΑΥΩ</b> , oaths.
<b>ΒΗΤ</b> , a palmwood.	<b>ΒΑ†</b> , palmwoods.
<b>ΒΩΚ</b> , a servant.	<b>ÈΒΙΑΚ</b> , servants.
<b>ΕΘΩ</b> , an Ethiopian.	<b>ΕΘΑΥΩ</b> , Ethiopians.
<b>ΕΜΚΑΖ</b> , grief.	<b>ΕΜΚΑΥΖ</b> , griefs.
<b>ΕΩ</b> , an ass.	<b>ΕΕΥ</b> , asses.
<b>ΕΩΩ</b> , a pig.	<b>ΕΩΑΥ</b> , pigs.
<b>ΕΩΩΤ</b> , a merchant.	<b>ΕΩΟ†</b> , merchants.
<b>ΗΙ</b> , a house.	<b>ΗΟΥ</b> , houses.
<b>ΙΟΜ</b> , the sea.	<b>ΑΜΑΙΟΥ</b> , seas.
<b>ΙΩΤ</b> , a father.	<b>ΙΟ†</b> , fathers.
<b>ΜΕΝΡΙΤ</b> , beloved.	<b>ΜΕΝΡΑ†</b> , beloved.
<b>ΜΕΩΩΤ</b> , a plain.	<b>ΜΕΩΟ†</b> , plains.
<b>ΜΩΙΤ</b> , a way.	<b>ΜΙΤΩΟΥΙ</b> , ways.
<b>ΟΥΡΙΤ</b> , a keeper.	<b>ΟΥΡΑ†</b> , keepers.
<b>ΡΕΜΗΤ</b> , a tenth.	<b>ΡΕΜΑ†</b> , tenths.
<b>ΣΑḂ</b> , a scribe.	<b>ΣḂΟΥΙ</b> , scribes.
<b>ΣΟΒΤ</b> , a wall.	<b>ΣΕΒΘΑΙΟΥ</b> , walls.
<b>ΣΟΝΙ</b> , a robber.	<b>ΣΙΝΩΟΥΙ</b> , robbers.
<b>ΣΟΝ</b> , a brother.	<b>ΣΗΟΥ</b> , brothers.
<b>ΣΖΙΜΙ</b> , a woman.	<b>ΣΖΙΟΜΙ</b> , 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.*

ΒΑΛΟΧ, *a foot.*

Ω̄C, *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.*

ΒΙCΕΥ, *Lords.*

### S a h i d i c.

Sing.

ΑΖΟ, *a treasure.*

ΒΙΡ, *a basket.*

ΕΒΟΤ, *a month.*

ΕΙΩΤ, *a father.*

ΟΥΡΙΤ, *a keeper.*

CΟΝ, *a brother.*

CΖΙΜΕ, *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.*

ΕΙΟΤΕ, *fathers.*

ΟΥΡΑΤΕ, *keepers.*

CΝΗΥ, *brothers.*

ΖΙΟΜΕ, *women.*

ΟΥΖΟΟΡ, *dogs.*

ΖΑΛΑΑΤΕ, *birds.*

ΖΒΟΥΙ, *vipers.*

ΖΤΩΡ, ΖΤΩΩΡ, *horses.*

ΖΒΗΥ, ΖΒΗΥΕ, *works.*

ΕΧΗΥ, *ships.*

ΧΕΙCΟΟΥΕ, *Lords.*

## Of Cases of Nouns.

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

Coptic.	Sahidic and Bashmuri.
Nom. ἵχϛ.	ἵϛι.
Gen. ἵτϛ, ἵ, ἵ.	ἵτϛ, ἵ, ἵ.
Dat. ἕ, ἵ, ἵ.	ἕ, ἵ, ἵ.
Acc. ἕ, ἵ, ἵ.	ἕ, ἵ, ἵ.
Voc. ὦ, πι.	ὦ, πϛ.
Abl. ἕ, ἵ, ἵ, or a preposition.	ἕ, ἵ, ἵ, or a preposition.

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

## The Nominative Case.

24. The sign of the nominative case is ἵχϛ in Coptic, and ἵϛι in Sahidic and Bashmuri, as ἀπεροϞὸ ἵχϛ ἱϛ, περαϞ ἵχϞ, *Jesus answered (and) said to them*, Luke VI, 3. ἀϛὶ ἀϛ ἵχϛ μαριὰ ἱμαγαλινη, *But Mary Magdalen came*. John XX, 18. ἀϛἕ ἵϛι ἵχϞ, *John came*. Mat. III, 1. Sah. τὸτϛ ἀϛἕ ἵϛι ἵϛ ἕβὸλϞ, ἱμαλιλαια, *thou Jesus came out of Galilee*. Mat. III, 13. Sah.

### The Genitive Case.

25. The genitive case is indicated by **ΝΤΕ** preceding the noun, as **ΟΥΒΑΚΙ ΝΤΕ ΤΣΑΜΑΡΙÀ**, *a city of Samaria*. John IV, 4. **ΦΟΥΩΝΙ ΝΤΕ ΠΕΚΖΟ**, *the light of thy face*. Ps. XLIV, 3. **ΟΥΩΔΧΕ 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 ΜΠΑΙΩΤ**, *the name of my father*. John V, 44. **ΟΥΣΑΧΙ ΝÈΜΙ**, *the word of knowledge*. 1. Cor. XII, 8. **ΤΩΕΡΕ ΝΣΙΩΝ**, *the daughter of Sion*. Mat. XXI, 5. Sah. **ΠΩΗΡΕ ΝΔΑΥΕΙΑ**, *the son of David*. Mat. XXI, 9. Sah. **ΠΩΗΡΕ ΜΠΡΩΜΕ**, *the son of man*. Luke XXII, 48. Sah. **ΤΒΟΜ ΜΠΝΟΥΤΕ**, *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 **È**, as **ΑΓΤΤΟΤΥ ΜΠΙΣΛ**, *he hath given help (his hand) to Israel*. **ΠΕΣΑΥ ΝΣΙΜΩΝ**, *he said to Simon*. **ΑΓΙ ÈΠΗΙ ΝΜΑΡΙÀ**, *he came to the house of Mary*. **Ν† ΨΩΜ ΜΠΡΡΟ**, *to give tribute to the king*, Luke XXIII, 2. Sah. **† ΝΝΖΗΚΕ**, *to give to the poor*, Luke XIX, 8. Sah. **ΝΕΚΣΩ ΜΜΟC 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 **εϋ**, as **ΕCΤΝΤΩΝ ΕΥΒΛΙΒΙΕ ΝΩΛΤΜ**, *it is like to a grain of mustard seed*. Luke XIII, 19. Sah.

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**The Accusative Case.**

27. The signs of the accusative case are ἦ, ἦ or è, as **ΑΝΧΙΜΙ ἸΠΙΜΑΝΩΝΩΣ**, *we found the prison*, Acts V, 21. **ΑΓΡΩΪΤ ἸΖΑΝΧΩΡΙ**, *he hath cast down the strong*, Luke I, 52. **ΑΛΛΑ ἘΡΕΤΕΝἘΒΙ ἸΟΥΧΟΜ**, *but ye shall receive power*. Acts I, 8. **ΑΝΝΑΥ ἘΠῸΤ**, *we have seen the Lord*. John XX, 25. **Α ΜΩΥΧΗΣ ΧΕCῸ ἸΠΖΟQ**, *Moses lifted up the serpent*. John I, 14. Sah. **ΠΑΙ ΕΤΕ ΡΟΥΟΕΙΝ ΕΡΩΜΕ ΝΙΜ**, *which enlighteneth every man*. John I, 9. Sah. But the ε is most frequently used as the sign of the accusative.

**The Vocative Case.**

28. The sign of the vocative case is ὦ preceding the noun, as ὦ **ΘΕΟΦΙΛΕ**, *o Theophilus*. Acts I, 1., but it does not often occur. The definite article is used as the sign of the vocative, as **ΦΡΕQῸCΩ ἸΑΓΑΘΟC**, Copt. **ΠCΑΖ ΝΑΓΑΘΟC**, *o good Master!* Sah. Mat. XIX, 16. **ΠΑΩΦΗΡ**, *O my friend!* Copt. **ΠΕΩΒΕΡ**, *O friend!* Sah. Mat. XX, 13. **ΕΥΧΩ ἸΜΟC ΧΕ ΠΧΟΕΙC ΝΑ ΝΑΝ ΠΩΗΡΕ ΝΔΑΥΕΙΔ**, *saying, O Lord thou son of David, have mercy on us*, Sah. Mat. XX, 30. **ΤΩΕΡΙ ἸCΙΩΝ**, Copt. **ΤΩΕΡΕ ΝCΙΩΝ**, *O daughter of Sion!* John XII, 15. Sah.

**The Ablative Case.**

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



Ν ΠΜΟΚΜΕΚ. *from the thoughts.* Sah. But the ablative is generally represented by some preposition.

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

## CHAP. V.

### Of Adjectives.

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

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

ΝΑΨΕ or ΕΝΑΨΕ, Sah. *much.* ΝΑΨΩϞ or ΕΝΑΨΩϞ, Sah. *much, m.* ΝΑΨΩϞ or ΕΝΑΨΩϞ, Sah. *much, f.* ΝΑΨΩϞ or ΕΝΑΨΩϞ, Sah. *much, plur.*

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

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

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

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

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

ΜΜΑΥΑΤ, and ΜΑΥΑАТ, Sah. *alone*. ΜΜΑΥΑТК,  
 ΜΑΥΑАК, Sah. *alone thou*. m. ΜΜΑΥΑТ†, *alone thou f*.  
 ΜΜΑΥΑТϞ. ΜΑΥΑАϞ, Sah. *alone he*. ΜΜΑΥΑТС, ΜΑΥ-  
 ААС, Sah. *alone she*. ΜΑΥААΝ, Sah. ΜΜΑΥΑТΕΝ, *alone*  
*we*. ΜΜΑΥΑТΟΥ, ΜΑΥААУ, Sah. *alone they*.

ΤΗΡ, *all*. ΤΗΡК, *the whole thou*, m. ΤΗΡϞ, ΤΗΡϞϞ.  
 Sah. *all he*. ΤΗΡС, ΤΗΡϞС, Sah. *all she*. ΤΗΡΕΝ, ΤΗΡἆ,  
*all we*. ΤΗΡТἆ, Sah. *all ye*. ΤΗΡΟΥ, *all they*.

**Of the Comparison of Adjectives.**

2. Comparatives are formed by ϞΟΥΟ, Copt. ϞΟΥΟ,  
 ϞΟΥϞ, Sah. ϞΟΥА, ϞΟΥϞ, Bash. *more*, as ϞΟΥἸ ΤΑΙἸ  
 ÈϞΟΥТЕ ΜΩΥСΗС, *more (greater) honour than Moses*.  
 ΟΥϞΟΥἸ ΤΑΙἸ ÈϞΟΥТЕ ΠΗΝΙ, *more (greater) honour than*  
*the house*. Heb. III, 3. ΜἆΤΑΝ ϞΟΥΟ ΕΨΟΥ ΝΟΕΪК,  
 Sah. *we have not more than five breads loaves*. Luc. IX, 13.

ÈϞΟΥТЕ is also a sign of the comparative, as ÈϞΟΥТЕ-  
 ΡΟΙ, *more than me*, Mat. X, 37. and with È, as †ΜΕΤСΟΥ  
 ἸΝТЕ †ΕСОΙ ἸСΑВЕ ÈϞΟΥТЕ ÈΝΙΡΩΜΙ, *the foolishness of*  
*God is wise more (wiser) than men*. 1. Cor. I, 25.

3. The comparative is also expressed by adding  
 ἸϞΟΥΟ to the positive; as †ΜΕΤМЕӨРЕ ἸΝТЕ †ΟΥ-  
 ΝΙΩ† ТЕ ἸϞΟΥΟ, *the witness of God is greater*. 1. John

V, 9. It is also expressed by adding **Ϝ**, or **Ν** to the positive, as **ΜΗ ΠΤΟΚ ΕΚΝΑΛΚ ΕΠΝΙΩΤ ΙΑΚΩΒ**, *art thou greater than our father Jacob?* John IV, 12. Sah. **ΟΥΝΟΒ̄ ΝΝΟΒ̄Ϝ**, *greater sin.* John XIX, 11. Sah. **ΝΝΟΒ̄ ΕΠΕΝΖΗΤ**, *greater than our heart.* 1. John III, 20. Sah. **ΜΗ ΕΝΚΟΟΡ̄ ΕΡΟϞ**, *are we stronger than he?* 1. Cor. X, 22. Sah.

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

5. The positive is sometimes used for the superlative as **ΝΙΜ ΠΕ ΠΙΝΙΩ† ΒΕΝ †ΜΕΤΟΥΡΟ ΝΤΕ ΝΙΦΗΟΥΙ**, **ΝΙΜ ΠΕ ΠΝΟΒ̄ ΖΝ ΤΜΠΤΕΡΟ ΝΠΠΗΥΕ**; Sah. *who is the great (greatest) in the kingdom of heaven?* Mat. XVIII, 1. Sah.

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

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

Phil. I, 9. and in Bash. **ΧΕΚΕΣ ΕΡΕ ΤΕΤΕΝΑΓΑΠΗ ΕΛ-  
 ΖΟΥΑ ΕΜΑΘΑ.** The superlative is also formed by **ἠζουο**  
 repeated, as **ουοζ ἠζουοῦδ ἠζουοῦδ ναγερωφηρι,** and they  
 were exceedingly astonished. Mark VII, 37.

## CHAP. VI.

### Of Personal Pronouns.

#### Singular.

Coptic.	Sahidic.	Bash.
ἄΝΟΚ	ἈΝΟΚ	ἌΝΟΚ
	ἈΝῚ	ἌΝΑΚ
	ἈΝῚ	
ἠΘΟΚ	ἠΤΟΚ	ἠΤΑΚ
	ἠΤῚ	
ἠΘΟ	ἠΤΟ	ἠΤΑ <i>thou, f.</i>
ἠΘΟϞ	ἠΤΟϞ	ἠΤΑϞ <i>he.</i>
ἠΘΟϚ	ἠΤΟϚ	ἠΤΑϚ <i>she.</i>

#### Plural.

ἄΝΟΝ	ἈΝΟΝ	ἌΝΑΝ
	ἈΝἢ	
ἠΘΩΤΕΝ	ἠΤΩΤἢ	ἠΤΑΤΕΝ
	ἠΤΕΤΕΝ	ἠΤΑΤἢ
	ἠΤἔΤἢ	
ἠΘΩΟΥ	ἠΤΟΥΟΥ	ἠΤΑΥ <i>they.</i>

## 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	NTTE	̀NTE <i>of thee, f.</i>
̀NTAQ	NTAQ	̀NTHQ } <i>of him.</i>
	NTQ	
̀NTAC	NTAC	̀NTHC } <i>of her.</i>
	NTC	

## Plural.

̀NTAN	NTAN	NTHN } <i>of us.</i>
	NTN	
̀NΘWTEN	NTETN	NTHTEN } <i>of you</i>
̀NTΩTEN	NTETHYTN	
̀NTEΘHNOY		
̀NTΩOY	NTAY	NTETHNOY } <i>of them.</i>

## Of the Dative Case.

## Singular.

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

Plural.

ΝΑΝ	Ν'ΑΝ	ΝΗΝ <i>to us.</i>
ΝΩΤΕΝ	ΝΗΤΗ	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 τoт, Copt. τoт, Sah. τΑΑТ, Bash. by prefixing è or ò to them.

Singular.

Coptic.	Sahidic.	Bash.
èροι	εροι, εραι	ελαι <i>to me.</i>
èροκ	εροκ, ερακ	εлак <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>

Plural.

èρον	ερον, εραν	ελαν <i>to us.</i>
èρωτεν	ερωτη	ελατεν
èρωτεν ΘΗΝΟΥ	ερατ τηγτη	ελαττηνου } <i>to you.</i>
èρωουϙ	εροουϙ	ελαυ <i>to them.</i>

Singular.

Coptic.	Sahidic.	Bash.
è ορ òтoт	è ορ òтoт	è ορ òтΑΑТ <i>to me.</i>
òтoтκ	òтoтκ	òтΑΑТκ <i>to thee, m.</i>
òтoтϙ	òтoтϑ	<i>to thee, f.</i>
òтoтϙ	òтoтϙ	òтΑΑТϙ <i>to him.</i>
òтoтϑ	òтoтϑ	òтΑΑТϑ <i>to her.</i>

## Plural.

È or ÑTOTEN È or ÑTOOTN È or ÑTAATEN *to us.*  
 ÈTENÈHNOY ÈTOOT THYTN *to you.*  
 ÈTOTOY } ÑTOOTOY ÑTAATOY *to them.*  
 ÑTATOY }

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

## Singular.

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>

## Plural.

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

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

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

Singular.

Coptic.	Sahidic.
ⲃⲏⲧ	Ⲓⲏⲧ <i>my face, me.</i>
ⲃⲏⲧⲕ	Ⲓⲏⲧⲕ <i>thee, m.</i>
ⲃⲏⲧⲥ	Ⲓⲏⲧⲥ <i>thee, f.</i>
ⲃⲏⲧϣ	Ⲓⲏⲧϣ <i>him.</i>
ⲃⲏⲧϢ	ⲒⲏⲧϢ <i>her.</i>

Plural.

ⲃⲏⲧⲈⲚ	Ⲓⲏⲧⲏ <i>us.</i>
ⲃⲏⲧⲟϥ	Ⲓⲏⲧⲟϥ <i>them.</i>

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

	Coptic.	Sahidic.	Bash.
ⲏⲧⲈ	ⲏⲧⲟⲧ	ⲏⲧⲟⲟⲧ	ⲏⲧⲁⲁⲧ
ⲈⲐⲐⲖ	ⲈⲐⲐⲖⲙⲙⲟ	ⲈⲐⲐⲖⲙⲙⲟ	ⲈⲐⲐⲖⲙⲙⲁ
	ⲈⲐⲐⲖⲏⲃⲏⲧ	ⲈⲐⲐⲖⲏⲒⲏⲧ	ⲈⲐⲐⲖⲏⲒⲏⲧ
ⲈⲐⲐⲖⲒⲁ	ⲈⲐⲐⲖⲒⲁⲣⲟ		
ⲈⲐⲐⲖⲒⲓ	ⲈⲐⲐⲖⲒⲓⲟⲧ	ⲈⲐⲐⲖⲒⲓⲟⲩ	
ⲈⲐⲐⲖⲒⲓⲧⲈⲚ	ⲈⲐⲐⲖⲒⲓⲧⲟⲧ	ⲈⲐⲐⲖⲒⲓⲧⲟⲟⲧ	ⲈⲐⲐⲖⲒⲓⲧⲁⲁⲧ
ⲈⲐⲐⲖⲒⲓⲒⲈⲚ	ⲈⲐⲐⲖⲒⲓⲒⲟⲩ		
ⲒⲓⲧⲈⲚ	Ⲓⲓⲧⲟⲧ	Ⲓⲓⲧⲟⲟⲧ	Ⲓⲓⲧⲁⲁⲧ &c.

Possessive Pronouns.

7. The possessive pronouns are sometimes expressed by the genitive personal pronouns, as ⲏⲧⲏⲓ, Copt. ⲏⲧⲁⲓ, Copt. ⲏⲧⲁⲕ, Copt. and Sah. ⲏⲧⲁϣ. Copt. and Sah. &c. yet they are formed of the definite article with ⲟ in the singular and ⲟϥ in the plural, as



Sing. Masc.		Sing. Fem.	
Coptic.	Sahidic.	Coptic.	Sahidic.
ϕωι	πωι <i>mine.</i>	θωι	τωι
ϕωκ	πωκ <i>thine, m.</i>	θωκ	τωκ
ϕω	πω <i>thine, f.</i>	θω	τω
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	<i>mine.</i>
νογκ	<i>thine, m.</i>
νογ	<i>thine, f.</i>
νογϑ	} <i>his.</i>
νωϑ	
νογϙ	<i>her.</i>
νογν	<i>our.</i>
νογτεν	} <i>your.</i>
νωτεν	
νογουγ	} <i>their.</i>
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.

ΝΑΙ

Bashmuric,

ΝΕΙ *these*.

Another form of the demonstrative pronoun is as follows.

## M a s c.

Coptic.

ΦΗ

Sahidic.

ΠΗ *he*.

## F e m.

Coptic.

ΘΗ

Sahidic.

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.

Coptic.

ΦΗΕΤ

Sahidic.

ΠΗΕΤ *he, who*.

## F e m.

Coptic.

ΘΗΕΤ

Sahidic.

ΤΗΕΤ *she, who*.

## P l u r a l.

ΝΗΕΤ *they, who*.

ἸΜΜΑΥ is frequently united with the demonstrative and relative pronouns both singular and plural, as ΦΗ-ΕΤΕΜΜΑΥ, *he*. Luke XXII, 12. Copt. ΝΗΟΥΔΑΙ ΕΤΩΟΠ ἸΠΙΜΑ ΕΤΕΜΜΑΥ, *the jews dwelling in that place*, Acts XVI, 3. Copt. ΒΕΝ ΤΟΥΝΟΥ ΕΤΕΜΜΑΥ, *in that hour*. Copt. ΟΥΟΣ Α ΤΕΣΜΗ ΩΕΝΑΟ ΕΒΟΛ ΖΙΧΕΝ ΠΙΚΑΖΙ ΤΗΡΩ ΕΤΕΜΜΑΥ, *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. **ΝΝΗΕΤ ΔΥΤΑΟΥΟΝ**, *to those who sent us.* John I, 22. **ΦΗΕΤ ΩΤΕΜ ΝΩΤΕΝ**, *he who heareth you.* **ΦΗΕΤ ΩΩΩ ΝΜΩΤΕΝ**, *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 **ΕΡΑΤ** *to me.* Mat. VI, 18. **ΒΑΡΑΤ**, Copt. **ΖΑΡΑΤ**, Sah. *under me.* Mat. VIII, 9. **ΕΡΟ**, **ΒΑΡΟ**, *under thee.* Ezech. XXVII, 30. **ΒΑΡΟQ**, *against him.* Ex. XVI, 8. **ΝΤΟΤQ** *from him.* Deut. XV, 3. **ΝΒΗΤΟΥ**, *in them.* Psalm V, 10. **ΝΖΗΤΚ**, Sah. *in thee.* Ezech. XXVIII, 15. **ΕΖΡΑΙ**, *against me.* Ps. CI, 8. **ΕΖΡΗΙ ΕΧΩΙ**, *against me.* Ps. III, 1. &c.

## Prepositions.

**Ε**, acc., dat., *ad, in* &c.

**ΕΒΟΛΝΒΗΤ**, Copt. *from, ex.* **ΕΒΟΛΝΒΗΤQ**, **ΕΒΟΛΝΒΗΤΟΥ** &c.

**ΕΒΟΛΝΖΗΤ**, Sah. *from, ex.* **ΕΒΟΛΝΖΗΤQ**, **ΕΒΟΛΝΖΗΤΗ** &c.

**ΕΒΟΛΖΑ**, *from, ab, ex.*

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

ΕΒΟΛΖΙΤ̄Ν, *Sah. a, ab.*

ΕΒΟΛΖΙΤ̄Μ, *Sah. a, ab.*

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

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

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

̄Ν, *acc., dat., ad, ab, from, &c.*

̄ΝΤΕΝ, ΝΤ̄Ν, *Sah. from.*

ΩΔ, *ad, usque ad,* ΩΔΡΟΙ, ΩΔΡΟΚ, ΩΔΛΑΚ, *Bash. &c.*

ΒΛ, *Copt. sub, contra,* ΒΛΑΤΟΤΚ, *apud te,* ΒΛΑΤΟΤϚ, *apud eum.*

ΖΔ, *Sah. sub, ad, pro.* ΖΔΤΟΤΚ, *etc.*

ΖΔΤ̄Μ, *Sah. apud, ad, &c.*

ΖΔΤ̄Ν, *Sah. apud, &c.*

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

To these may be added ΑΤ̄ΟΝΕ, 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: Δ, *my.* ΕΚ, *thy.* Ε or ΟΥ, *thy, f.* ΕϚ, *his.* ΕϚ, *her.* ΕΝ or Ν̄, *our.* ΕΤΕΝ or ΕΤ̄Ν *your.* ΟΥ or ΕΥ, *their.*

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

## The Infixes.

Singular.		Plural.
with artic. masc.	with artic. fem.	
Π-Α,	Τ-Α,	Ν-Α, <i>my</i> .
Π-ΕΚ,	Τ-ΕΚ,	Ν-ΕΚ, <i>thy, m.</i>
Π-Ε,	Τ-Ε,	Ν-Ε, <i>thy, f.</i>
Π-ΟΥ,	Τ-ΟΥ,	Ν-ΟΥ, <i>thy, f. Sah.</i>
Π-ΕΩ,	Τ-ΕΩ,	Ν-ΕΩ, <i>his.</i>
Π-ΕΣ,	Τ-ΕΣ,	Ν-ΕΣ, <i>her.</i>
Π-ΕΝ,	Τ-ΕΝ,	Ν-ΕΝ, <i>our.</i>
Π-Ν,	Τ-Ν,	Ν-Ν, <i>our, Sah.</i>
Π-ΕΤΕΝ,	Τ-ΕΤΕΝ,	Ν-ΕΤΕΝ, <i>your.</i>
Π-ΕΤΝ,	Τ-ΕΤΝ,	Ν-ΕΤΝ, <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>	ΤΝ, <i>you, or your, Sah.</i>

\*) The Ι following Τ is changed into †.

Singular.	Plural.
Ѣ, <i>thee, or thy, f.</i>	оу, ау, <i>they, or their.</i>
ѣ, <i>him, or his.</i>	Ѣоу or ну, <i>they, or their, Sah.</i>
с, <i>her, or hers.</i>	

A small number of words vary from the general rule.

#### The Infixes.

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

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

Singular.	Plural.
Artic. and Infixes to a noun masc.	Artic. and Infixes to a noun masc.
па-ѡнри, <i>my son.</i>	на-ѡнри, <i>my sons.</i>
пек-ѡнри, <i>thy son, m.</i>	нек-ѡнри, <i>thy sons, m.</i>
пе-ѡнри, <i>thy son, f.</i>	не-ѡнри, <i>thy sons, f.</i>
поу-ѡнре, <i>thy son, f. Sah.</i>	ноу-ѡнре, <i>thy sons, f. Sah.</i>
печ-ѡнри, <i>his son.</i>	неч-ѡнри, <i>his sons</i>
пес-ѡнри, <i>her son.</i>	нес-ѡнри, <i>her sons.</i>
пен-ѡнри, <i>our son.</i>	нен-ѡнри, <i>our sons.</i>
пн-ѡнре, <i>our son, Sah.</i>	нн-ѡнре, <i>our sons, Sah.</i>
петен-ѡнри, <i>your son.</i>	нетен-ѡнри, <i>your sons.</i>
петн-ѡнре, <i>your son, Sah.</i>	нетн-ѡнре, <i>your sons, Sah.</i>
поу-ѡнри, <i>their son.</i>	ноу-ѡнри, <i>their sons.</i>
пеу-ѡнре, <i>their son, Sah.</i>	неу-ѡнре, <i>their sons, Sah.</i>

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

## Singular.

## Plural.

Artic. and Infixes to a noun fem.

Artic. and Infixes to a noun fem.

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*.

Τἢ-ϘΩΝΕ, *our sister*, Sah.

Νἢ-ϘΩΝΕ, *our sisters*, Sah.

ΤΕΤΕΝ-ϘΩΝΙ, *your sister*.

ΝΕΤΕΝ-ϘΩΝΙ, *your sisters*.

ΤΕΤἢ-ϘΩΝΕ, *your sister*, Sah. ΝΕΤἢ-ϘΩΝΕ, *your sisters*, Sah.

ΤΟΥϘ-ϘΩΝΙ, *their sister*.

ΝΟΥϘ-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*.

ΤἢΡ, *all*.

ΕΝΕCΩΙ, *fair*, I.

ΤἢΡΚ, *all*, thou, m.

ΕΝΕCΩΚ, *fair*, thou, m.

ΤἢΡΚ̄, *all*, thou, m. Sah.

ΕΝΕCΩϘ, *fair*, he.

ΤἢΡϘ, *all*, he.

ΕΝΕCΩC, *fair*, she.

ΤἢΡC, *all*, she.

ΕΝΕCΩΝ, *fair*, we.

ΤἢΡΕΝ, *all*, we.

ΕΝΕCΩΟΥ, *fair, they.*

ΕΝΕCΟΟΥ, *fair, they, Sah.*

ΝΑΑ ΟΓ ΕΝΑΑ, *great.*

ΝΑΑΙ, *great, I.*

ΝΑΑΚ, *great, thou, m.*

ΝΑΑϞ, *great, he.*

ΝΑΑC, *great, she.*

ΝΑΑΥ, *great, they.*

ΤΗΡἸ, *all, we, Sah.*

ΤΗΡΤΕΝ, *all, ye.*

ΤΗΡΤἸ, *all, ye, Sah.*

ΤΗΡΟΥ, *all, they.*

ΝΑΝΕ ΟΓ ΝΑΝΟΥ, *good.*

ΝΑΝΟΥΙ, *good, I.*

ΝΑΝΕϞ, *good, he.*

ΝΑΝΕC, *good, she.*

ΝΑΝΕΥ, *good, they.*

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

Prepositions with the Suffixes.

Coptic and Sahidic.

Bash.

ΕΡΑΤ,

ΕΛΕΤ, *to me.*

ΕΡΑΤΚ,

ΕΛΑΤΚ, *to thee, m.*

ΕΡΑΤ†,

ΕΛΕΤΙ, *to thee, f.*

ΕΡΑΤΕ,

*to thee, f. Sah.*

ΕΡΑΤϞ,

ΕΛΕΤϞ, *to him.*

ΕΡΑΤC,

ΕΛΕΤC, *to her.*

ΕΡΑΤΕΝ,

ΕΛΕΤΕΝ, *to us.*

ΕΡΑΤἸ,

*to us, Sah.*

ΕΡΑΤΕΝΘΗΝΟΥ,

ΕΛΕΤΤΗΝΟΥ, *to you.*

ΕΡΑΤΤΗΥΤἸ,

*to you, Sah.*

ΕΡΑΤΟΥ,

ΕΛΕΤΟΥ, *to them.*



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

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

Coptic.	Sahidic.	Bashmuric.
ΝΕΜΗΙ,	ΝᲚΜΔΙ, ΜΟΙ,	ΝΕΜΗΙ, <i>with me.</i>
ΝΕΜΑΚ,	ΝᲚΜΔΚ,	<i>with thee, m.</i>
ΝΕΜΕ,	ΝᲚΜΕ,	<i>with thee, f.</i>
ΝΕΜΑϞ,	ΝᲚΜΔϞ, ΟϞ,	ΝΕΜΗϞ, <i>with him.</i>
ΝΕΜΑϚ,	ΝᲚΜΔϚ,	ΝΕΜΗϚ, <i>with her.</i>
ΝΕΜΑΝ,	ΝᲚΜΔΝ, ΟΝ,	<i>with us.</i>
ΝΕΜΩΤΕΝ,	ΝᲚΜΗΤΝ,	ΝΕΜΗΤΕΝ, <i>with you.</i>
ΝΕΜΩΟΥ,	ΝᲚΜΔΥ,	ΝΕΜΗΟΥ, <i>with them.</i>

ᲚΝΑ, *after.*

ᲚΝΩΙ, *after me.* ᲚΝΩΚ, *after thee, m.* ᲚΝΩ, *after thee, f.*  
 ᲚΝΩϞ, *after him.* ᲚΝΩϚ, *after her.* ᲚΝΩΝ, *after us.* ᲚΝΩ-  
 ΤΕΝ, ᲚΝΩΤΝ, *after you, S.* ᲚΝΩΟΥ, *after them.*

#### Of Numbers.

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

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

The Cardinal Numbers.

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

Coptic.		Sahidic.	
Masc.	Fem.	Masc.	Fem.
Ϡ	ϠΒΕ	ϠΒΕ, ϠϠΕ,	
Π	ΒΑΜΝΕ,	ΖΜΕΝΕ,	
Ϡ	ΠΙΣΤΑΥ,	ΠΙΣΤΕΟΥΙ.	ΠϠΤΑΙΟΥ, ΠΕΣΤΑΙΟΥ,
Ϡ	ϠΕ,	ϠΕ,	
Ϡ	ϠΝΑΥΝϠΕ.	ϠΝΑΥϠΕ,	ϠΗΤ,
Ϡ	ϠΟΜΤΝϠΕ,	ϠΗΝΤϠΕ, ϠΗΤϠΕ, ϠΟΜΕΤϠΕ,	
Ϡ	ϠΤΟΟΥΝϠΕ,	ϠΤΟΟΥϠΕ, ϠΤΟΥϠΕ, ϠΤΕΥϠΕ,	
Ϡ	ϠΟΥΝϠΕ, ϠΟΥϠΕ,	ϠΟΥΝϠΕ,	
Ϡ	ϠΑΩϠΝϠΕ,	ϠΑΩϠΝϠΕ,	
Ϡ	ϠΜΗΝΝϠΕ,	ϠΜΟΥΝϠΕ,	
Ϡ		ϠΙϠΝϠΕ,	
Ϡ	ϠΟ,	ϠΟ,	
Ϡ	ϠΟϠΝΑΥ,	ϠΝΑΥΝϠΟ,	
Ϡ	ϠΒΑ.	ΤΒΑ.	

20. The following numbers are prefixes to nouns, viz. ϠΗΝΤ, ϠΗΤ, ϠΟΜΤ, *three*, Sah. ϠΗΤϠΟ, *three thousand*. ϠΤΕ, Copt. ϠΤΟΥ, ϠΤΕΥ, Sah. *four*. ϠΕΥ, Sah. *six*. ΜΗΤ, Sah. *ten*. ΧΟΥΤ, Sah. *twenty*.

The following are suffixes to numbers: ΟΥΕ, Sah. *one*. ΜΗΤΟΥΕ, *eleven*. ϠΝΟΥϠ, ϠΝΟΥϠ, m. ϠΝΟΥϠΕ, ϠΝΟΥΕ, f. Sah. *two*. ΜΗΤϠΝΟΥϠ, *twelve*. ϠΟΜΤ, Sahidic. *three*. ΤΑϠΤΕ, ΔϠΤΕ, Sah. *four*. ΤΗ, ΤΕ, Sah. *five*. ΤΑϠΕ, ΑϠΕ, Sah. *six*. ϠΜΗΝ, Copt. ϠΜΗΝΕ, f. Sah. *eight*. ΗΝΤΟΥΕ.

The Bashmuric has the following variations, ΟΥΕΙ, m. ΟΥΕΙ, f. *one*. ϠΑΜΕΝΤ, *three*. ϠΑ, *a thousand*.

## The Ordinal Numbers.

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

Copt.		Sahidic.		Bash.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
ϩΟΥΠ,	ϩΟΥΠ†,	ϩΟΡΠ,	ϩΟΡΠ,	ϩΑΡΕΠ,	ϩΑΡΠ,
ϩΟΡΠ,	ϩΩΡΠ,				<i>first.</i>
ϩΕΡΠ.					

22. The remaining cardinals are formed by putting ΜΑϩ Copt. and ΜΕϩ Sah. and Bash. before the cardinal numbers, as ΠΙΜΗΝΙ ἸΜΑϩΕ, *the second miracle*. John IV, 54. Copt. ΠΜΕϩ ϩΟΜΝ†, *the third*. Matt. XXII, 26. Sah. βΕΝ †ΜΑϩ ϩΝΟΥ† ἸΡΟΜΠ, *in anno secundo*, Dan. II, 1. Coptic. ΤΜΕϩ ϩΝ†Ε, *the second*, f. Luke XII, 38. Sahidic.

ϩΟΥ is used instead of ΜΑϩ and ΜΕϩ with the cardinal numbers when the days of the month are spoken of, as ϩΟΥΚΕ ἸΑΘΩΡ, *the twenty fifth day of Athor*. Exod. XII, 3. Copt. ἸϩΟΥΚΖ ἸΠΙΔΒΟ†, *the twenty seventh day of the month*. Gen. VIII, 4. ϩΟΥϩΟΥ† ϩΙϩ ΝϩΑΘΩΡ, *the twenty ninth day of the month Athor*. Zoeg. Sah.

ΑϩΠ Copt. and ΞΠ, Sah. occur with the cardinal numbers when hours are spoken of, as ἸΑϩΠ Θ ἸΠΙΕ-ϩΟΥ, *the ninth hour of the day*. Acts X, 3. ΠΠΝΔϩ ΝΞΠ ϩΟΕ, *about the sixth hour*. Sah. Matt. XX, 5.

ΡΕ, Copt. and Sah. *part*, is used with numbers, as ΠΠΕ Ε, *the fifth part*. Gen. XLI, 34. ΟΥΟϩ ΑϩΡΩΚϩ

ἸΧΕ ΦΡΕ Γ ἸΝΙΩΩΗΝ, *and the third part of the trees was burnt up.* Rev. VIII, 7. ΠΡΕΩΟΗΝΤ, *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 ΛΥΛΛΥ ΝΥΤΟΥΥ ΠΟΥΩΝ, ΟΥΟΥΩΝ ΠΠΟΥΛ ΠΟΥΛ, *they made four parts, a part to each one,* John XIX, 23. Sah. ΠΟΥΝ ΝΥΤΟΥΥ, *fourth part,* Ezech. V, 2. Sah. ΠΟΥΕΝ ΠΠΟΥ, *the fifth part,* Zoeg. Sah. ΠΟΥΝΕ ΩΟΗΝΤ, *the third part,* Tukius.

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

Λ, et ΝΑ *about.* Copt. and Sah. as ΛΥΤΟΥΥ ΩΕ ΠΡΩΜΕ, *about four hundred men,* Acts V, 36. Sah. ΝΑ ΥΤΟΥΥ ΩΕ ΤΑΙΟΥΥ ΠΡΟΜΠΕ, *about four hundred and fifty years.* Acts XIII, 20. Sah.

The plural of number is occasionally expressed by repeating the number, as, ΚΑΤΑ ΠΡ 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,  $\Lambda\text{-}\Theta\text{A}\text{M}\text{I}\text{O}\ \dot{\text{N}}\text{X}\text{E}\ \dagger\text{-}\text{C}\text{O}\text{F}\text{I}\dot{\Lambda}\ \dot{\text{E}}\text{B}\text{O}\text{L}\text{H}\text{E}\text{N}\ \text{N}\text{E}\text{C-}\text{Z}\text{B}\text{H}\text{O}\text{Y}\text{I}$ , *wisdom is justified of her works*, Matt. XI, 19.  $\text{O}\text{Y}\text{O}\text{Z}\ \Lambda\text{Y}\text{O}\text{Y}\text{O}\text{N}\ \dot{\text{N}}\text{X}\text{E}\ \text{N}\text{E}\text{Q-}\text{C}\text{O}\text{T}\text{E}\text{M}$ , *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  $\text{P}\text{E}\text{N-}\text{P}\text{O}\text{M}\text{I}\ \dot{\text{N}}\dot{\Lambda}\text{P}\text{A}\text{C}\ \Lambda\text{Y}\text{A}\text{W}\text{Q}\ \text{N}\text{E}\text{M}\text{A}\text{Q}$ , *our old man was crucified with him*. Rom. VI, 6.  $\text{E}\text{Y}\text{N}\text{A}\text{P}\text{O}\text{N}\text{Z}\ \text{E}\text{B}\text{O}\dot{\Lambda}\ \text{P}\text{I}\text{P}\text{E}\text{-}\text{C}\text{N}\text{O}\text{Q}\ \text{N}\text{T}\text{E}\ \text{C}\text{T}\text{E}\text{F}\text{A}\text{N}\text{O}\text{C}$ , *the blood of Stephen was shed*. Acts XXII, 20. Sah.  $\text{O}\text{Y}\text{O}\text{Z}\ \text{O}\text{Y}\text{M}\text{H}\text{I}\text{N}\text{I}\ \dot{\text{N}}\text{N}\text{O}\text{Y}\text{T}\text{H}\text{I}\text{Q}$ , *and no sign shall be given*. Matt. XII, 39.  $\Lambda\text{Y-}\text{K}\text{O}\text{C}\text{E}\text{N}\ \text{N}\text{E}\text{M}\text{A}\text{Q}$ , *we are buried with him*. Rom. VI, 4.

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

### The Prefixes and Suffixes to Verbs.

#### The Prefixes.

#### The Suffixes.

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

ι

κ

ε

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

### Indicative Mood.

#### The 1st Present Tense.

##### Singular.

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

##### Plural.

ΤΕΝ	ΤΝ̄, ΤΕΝ, <i>we are.</i>
ΤΕΤΕΝ	ΤΕΤΝ̄, ΤΕΤΕΝ, <i>ye are.</i>
ϢΕ	ϢΕ, <i>they are.</i>

#### The 2nd Present Tense.

##### Singular.

Coptic.	Sahidic.	Bash.
ΕΙ	ΕΙ	ΕΙ, <i>I am, cœ.</i>
ΕΚ	ΕΚ	ΕΚ, <i>thou art, m.</i>

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

Plural.

EN	N̄, EN-	EN, <i>we are.</i>
ETETEN	ETETN̄	ETETEN, <i>ye are.</i>
EY, OY, EPPE	EY, OY, EPPE	EY, OY EPPE, <i>they are.</i>

The Imperfect Tense.

Singular.

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

Plural.

NAN PE	NEN PE	NAN PE, <i>we were.</i>
NAPPETEN PE	NETETN̄ PE	NAPPETEN PE, <i>ye.</i>
NAYPE. NAPPPE	NEYPE. NEPEPE	NAYPE, NAPPPE, <i>they.</i>

The 1st Perfect Tense.

Singular.

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



## Plural.

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

## The 2nd Perfect Tense.

## Singular.

Coptic.	Sahidic.	Bash.
ἘΤΑΙ,	ΝΤΑΙ,	ΕΤΑΙ, <i>I have.</i>
ἘΤΑΚ,	ΝΤΑΚ,	ΕΤΑΚ, <i>thou hast, m.</i>
ἘΤΑΡΕ,	ΝΤΑΡ,	ΕΤΑΡΕ, <i>thou hast, f.</i>
ἘΤΑQ, } ΕΤἌ,	ΝΤΑQ, } ΝΤΑ,	ΕΤΑQ, } <i>he hath.</i>
ἘΤΑC, }	ΝΤΑC, }	ΕΤΑC, } ΕΤἌ, <i>he a. she.</i>
		ἠἄ, <i>hath.</i>

## Plural.

ἘΤΑΝ,	ΝΤΑΝ,	ΕΤΑΝ, <i>we have.</i>
ἘΤΑΡΕΤΕΝ,	ΝΤΑΤΕΤΝ,	ΕΤΑΡΕΤΕΝ, <i>ye have.</i>
ἘΤΑΥ, 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 ΑQ ΠΕ, }	ΝΕ ΑQ ΠΕ, }
ΝΕ ἅ ΠΕ, }	ΝΕ ἅ ΠΕ, }
ΝΕ ΑC ΠΕ,	ΝΕ ΑC ΠΕ, <i>she.</i>
ΝΕ ἅ ΠΕ, }	ΝΕ ἅ ΠΕ, }
ΝΕ ΑΡΕ ΠΕ, }	ΝΕ ΑΡΕ ΠΕ, }
	<i>he and she.</i>

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.
ⲱⲁⲓ,	ⲱⲁⲓ,	ⲱⲁⲓ, <i>I am.</i>
ⲱⲁⲕ,	ⲱⲁⲕ,	ⲱⲁⲕ, <i>thou, m.</i>
ⲱⲁⲣⲉ,	ⲱⲁⲣⲉ,	ⲱⲁⲗⲉ, <i>thou, f.</i>
ⲱⲁⲒ, } ⲱⲁⲣⲉ,	ⲱⲁⲒ, } ⲱⲁⲣⲉ,	ⲱⲁⲒ, } <i>he.</i>
ⲱⲁⲒ, } ⲱⲁⲣⲉ,	ⲱⲁⲒ, } ⲱⲁⲣⲉ,	ⲱⲁⲒ, } ⲱⲁⲗⲉ, <i>he &amp; she.</i>
		ⲱⲁⲒ, } <i>she.</i>

Plural.

ⲱⲁⲛ,	ⲱⲁⲛ,	ⲱⲁⲛ, <i>we.</i>
ⲱⲁⲣⲉⲧⲈⲚ,	ⲱⲁⲧⲉⲧⲚ,	ⲱⲁⲧⲉⲧⲈⲚ, <i>ye.</i>
ⲱⲁⲮ, ⲱⲁⲣⲉ,	ⲱⲁⲮ, ⲱⲁⲣⲉ,	ⲱⲁⲮ, ⲱⲁⲗⲉ, <i>they.</i>

The Imperfect Tense Indefinite.

Singular.

Coptic.	Sahidic.	
NE ⲱⲁⲓ PE,	NE ⲱⲁⲓ PE, <i>I was.</i>	
NE ⲱⲁⲕ PE,	NE ⲱⲁⲕ PE, <i>thou, m.</i>	
NE ⲱⲁⲣⲉ PE,	NE ⲱⲁⲣⲉ PE, <i>thou, f.</i>	
NE ⲱⲁⲒ PE, } NE ⲱⲁⲣⲉ PE,	NE ⲱⲁⲒ PE, } NE ⲱⲁⲣⲉ <i>he.</i>	
NE ⲱⲁⲒ PE, } NE ⲱⲁⲣⲉ PE,	NE ⲱⲁⲒ PE, } PE, <i>he &amp; she.</i>	
		PE, <i>she.</i>

## Plural.

Coptic.

Sahidic.

NE WAN PE,

NE WAN PE, *we.*

NE WARETEN PE,

NE WATETN PE, *ye.*NE WAG PE, NE WARE PE, NE WAG PE, NE WARE PE, *they.*

## Singular.

Bash.

NE WAI PE, *I was.*NE WAK PE, *thou, m.*NE WALE PE; *thou, f.*

NE WAG PE,	}	NE WALE PE, <i>he and she.</i>
NE WAC PE,		

*he.**she.*

## Plural.

NE WAN PE, *we.*NE WARETEN PE, *ye.*

NE WAG PE,	}	<i>they.</i>
NE WALE PE,		

## The 1st Future Tense.

Coptic.

Sahidic.

Bash.

†NA,

†NA,

†NE, vel A, *I shall.*

XNA,

KNA,

KNE, *thou, m.*

TENA,

TENA,

*thou, f.*

QNA,

QNA,

QNE, *he.*

CNA,

CNA,

CNE, *she.*

## Plural.

TENNA,

TENNA, TENA, TENNE, vel A, *we.*

TETENNA,

TETNNA, TETNA,

*ye.*

CENA,

CENA,

CENE, *they.*

The 2nd Future Tense.

Singular.

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

Plural.

ΕΝΝΑ,	ΝΝΑ, ΕΝΝΑ,	ΑΝΝΑ, vel ΝΕ, <i>we.</i>
ΕΡΕΤΕΝΝΑ,	ΕΤΕΤΝΝΑ, ΕΤΕΤΝΑ,	ΑΡΕΤΕΝΝΑ, <i>ye.</i>
ΕΥΝΑ, <del>ΟΥΝΑ,</del>	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, } <i>he.</i> ΕCΕ, } ΕΡΕ, <i>he and she.</i> <i>she.</i>

Plural.

ΕΝÈ,	ΕΝΕ,	ΕΝΕ, <i>we.</i>
ΕΡΕΤΕΝÈ,	ΕΤΕΤΝΕ,	ΕΤΕΤΝΕ, <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.

ТАРН,	<i>we.</i>
ТАРЕТН,	ТАΛΕΤΕΝ, <i>ye.</i>
ТАРОУ,	<i>they.</i>

## The Imperfect Tense.

## Singular.

Coptic.	Sahidic.
ΝΑΙΝΑ, (πϵ)	ΝΕΙΝΑ, <i>I should.</i>
ΝΑΚΝΑ,	ΝΕΚΝΑ, <i>thou, m.</i>
ΝΑΡΕΝΑ,	ΝΕΡΕΝΑ, <i>thou, f.</i>
ΝΑϞΝΑ, } ΝΑϞΝΑ, } ΝΑΡΕ..ΝΑ,	ΝΕϞΝΑ, } ΝΕϞΝΑ, } ΝΕΡΕ..ΝΑ, <i>he &amp; she.</i>
	<i>she.</i>

## Bash.

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

Plural.

Coptic.	Sahidic.
ΝΑΝΝΑ ΠΕ,	ΝΕΝΝΑ ΠΕ, <i>we.</i>
ΝΑΡΕΤΕΝΝΑ ΠΕ,	ΝΕΤΕΤΝΑ ΠΕ, <i>ye.</i>
ΝΑΥΝΑ, ΝΑΡΕ..ΝΑ ΠΕ,	ΝΕΥΝΑ, ΝΕΡΕ..ΝΑ ΠΕ, <i>they.</i>

Bash.

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

The Subjunctive Mood.

Singular.

Coptic.	Sahidic.	Bash.
ΝΤΑ,	ΝΤΑ,	ΝΤΑ, <i>that I.</i>
ΝΤΕΚ,	ΝΓ,	ΝΓ, <i>thou, m.</i>
ΝΤΕ,	ΝΤΕ,	ΝΤΕ, <i>thou, f.</i>
ΝΤΕQ, } ΝΤΕC, }	ΝΕQ, ΝQ, } ΝC, }	ΝΕQ, ΝQ, } ΝΕC, ΝC, }
	ΝΤΕ,	ΝΤΕ, <i>he.</i> <i>he &amp; she.</i> <i>she.</i>

Plural.

ΝΤΕΝ,	ΝΤΝ,	ΝΤΝ, <i>we.</i>
ΝΤΕΤΕΝ,	ΝΤΕΤΝ,	ΝΤΕΤΝ, <i>ye.</i>
ΝΤΟΥ, ΝΤΕ,	ΝCΕ, ΝΤΕ,	ΝCΕ, ΝΤΕ, <i>they.</i>

## The Optative Mood.

## Singular.

Coptic.	Sahidic.	Bash.
μαρι,	μαρι,	μαλι, <i>I may,</i>
μαρεκ,	μαρεκ,	μαλεκ, <i>thou, m.</i>
μαρε,	μαρε,	μαλε, <i>thou, f.</i>
μαρεϚ, } μαρεϚ, }	μαρεϚ, } μαρεϚ, }	μαλεϚ, } μαλεϚ, }
	μαρε,	μαλε, <i>he.</i> <i>he &amp; she.</i> <i>she.</i>

## Plural.

μαρεν,	μαρεν,	μαλεν, <i>we.</i>
μαρετεν,	μαρετεν,	μαλετεν, <i>ye.</i>
μαροϚ, μαρε,	μαροϚ, μαρε,	μαλοϚ, μαλε, <i>they.</i>

## The Imperative Mood.

## Singular and Plural.

α, αρι or μα, or the root itself.

## The Infinitive Mood.

ε̇ or ñ or the root itself.

## Participles.

παخين, πεκخين, περξιν &c. ορηπξιντα, πξιντεκ, πξιντη &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.
†-TAKO,	†-TAKO, <i>I am destroying.</i>
K-TAKO, } X-TAKO, }	K-TAKO, <i>thou art destroying, m.</i>
TE-TAKO,	TE-TAKO, <i>thou art destroying, f.</i>
Q-TAKO,	Q-TAKO, <i>he is destroying.</i>
C-TAKO,	C-TAKO, <i>she is destroying.</i>

**Plural.**

Coptic.	Sahidic.
TEN-TAKO,	TN, OR TEN-TAKO, <i>we are destroying.</i>
TETEN-TAKO,	TETN, OR TETEN-TAKO, <i>ye are destroying.</i>
CE-TAKO,	CE-TAKO, <i>they are destroying.</i>

**The 2nd Present Tense.**

**Singular.**

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

**Plural.**

EN-TAKO,	N, OR EN-TAKO, EN-TAKO, <i>we.</i>	
ETETEN-TAKO, ETETN-TAKO,	ETETEN-TAKO, <i>ye.</i>	
EY- } OY- } TAKO,	EY- } OY- } TAKO,	EY- } ELE- } TAKO, <i>they.</i>
ERE- }	ERE- }	



## The Imperfect Tense.

## Singular.

Coptic.	Sahidic.	Bashmuric.
НАИ-ТАКО ПЕ,	НЕИ-ТАКО ПЕ,	НАИ-ТАКО ПЕ, <i>I was.</i>
НАК-ТАКО ПЕ,	НЕК-ТАКО ПЕ,	НАК-ТАКО ПЕ, <i>thou, m.</i>
НАРЕ-ТАКО ПЕ,	НЕРЕ-ТАКО ПЕ,	НАРЕ-ТАКО ПЕ, <i>thou, f.</i>
НАФ- } ТАКО ПЕ,	НЕФ- } ТАКО ПЕ,	НАФ- } ТАКО ПЕ, <i>he.</i>
НАРЕ- } ТАКО ПЕ,	НЕРЕ- } ТАКО ПЕ,	НАРЕ- } ТАКО ПЕ, <i>she.</i>

## Plural.

НАН-ТАКО ПЕ,	НЕН-ТАКО ПЕ,	НАН-ТАКО ПЕ, <i>we.</i>
НАРЕТЕН-ТАКО ПЕ,	НЕТЕТН-ТАКО ПЕ,	НАРЕТЕН-ТАКО ПЕ, <i>ye.</i>
НАУ- } ТАКО ПЕ,	НЕУ- } ТАКО ПЕ,	НАУ- } ТАКО ПЕ, <i>they.</i>
НАРЕ- } ТАКО ПЕ,	НЕРЕ- } ТАКО ПЕ,	НАРЕ- } ТАКО ПЕ, <i>they.</i>

## The 1st Perfect Tense.

## Singular.

Coptic.	Sahidic.	Bashmuric.
АИ-ТАКО,	АИ-ТАКО,	АИ-ТАКО, <i>I have.</i>
АК-ТАКО,	АК-ТАКО,	АК-ТАКО, <i>thou, m.</i>
АРЕ-ТАКО,	АРЕ-ТАКО,	АРЕ-ТАКО, <i>thou, f.</i>
АФ- } ТАКО,	АФ- } ТАКО,	АФ- } ТАКО, <i>he.</i>
А- } ТАКО,	А- } ТАКО,	А- } ТАКО, <i>she.</i>

Plural.

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

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,	N̄TAPÈ-TAKO,	ETAPÈ-TAKO, <i>thou, f.</i>
ÈTAQ- } TAKO,	N̄TAQ- } TAKO,	ETAQ- } TAKO, <i>he.</i>
ÈTÀ- }	N̄TÀ- }	
ÈTAC- } TAKO,	N̄TAC- } TAKO,	ETAC- } TAKO, <i>she.</i>
ÈTÀ- }	N̄TÀ- }	

Plural.

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

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 AC- } NE A- }	ТАКО ПЕ,	NE AC- } NE A- }	ТАКО ПЕ, <i>he.</i>
NE AC- } NE A- }	ТАКО ПЕ,	NE AC- } NE A- }	ТАКО ПЕ, <i>she.</i>
NE APE- }		NE APE- }	

## Plural.

Coptic.	Sahidic.
NE AN-TAKO ПЕ,	NE AN-TAKO ПЕ, <i>we.</i>
NE APE-TEN-TAKO ПЕ,	NE ATETN-TAKO ПЕ, <i>ye.</i>
NE AY-TAKO ПЕ,	NE AY-TAKO ПЕ, <i>they.</i>

## The Present Tense Indefinite.

## Singular.

Coptic.	Sahidic.	Bashmuric.	
ⲰAI-TAKO,	ⲰAI-TAKO,	ⲰAI-TAKO, <i>I am.</i>	
ⲰAK-TAKO,	ⲰAK-TAKO,	ⲰAK-TAKO, <i>thou, m.</i>	
ⲰAPE-TAKO,	ⲰAPE-TAKO,	ⲰALE-TAKO, <i>thou, f.</i>	
ⲰAC- } ⲰAPE- }	ⲰAC- } ⲰAPE- }	ⲰAC- } ⲰALE- }	ТАКО, <i>he.</i>
ⲰAC- } ⲰAPE- }	ⲰAC- } ⲰAPE- }	ⲰAC- } ⲰALE- }	ТАКО, <i>she.</i>

## Plural.

ⲰAN-TAKO,	ⲰAN-TAKO,	ⲰAN-TAKO, <i>we.</i>	
ⲰAPE-TEN-TAKO,	ⲰATETN-TAKO,	ⲰATETEN-TAKO, <i>ye.</i>	
ⲰAY- } ⲰAPE- }	ⲰAY- } ⲰAPE- }	ⲰAY- } ⲰALE- }	ТАКО, <i>they.</i>

The Imperfect Tense Indefinite.

Singular.

Coptic.

Sahidic.

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

Plural.

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

Singular.

Bashmuric.

NE $\Psi$ AI-TAKO PE, <i>I was.</i>
NE $\Psi$ AK-TAKO PE, <i>thou, m.</i>
NE $\Psi$ ALPE-TAKO PE, <i>thou, f.</i>
NE $\Psi$ AQ- } TAKO PE, <i>he.</i>
NE $\Psi$ ALPE- }
NE $\Psi$ AC- } TAKO PE, <i>she.</i>
NE $\Psi$ ALPE- }

Plural.

NE $\Psi$ AN-TAKO PE, <i>we.</i>
NE $\Psi$ ATETTEN-TAKO PE, <i>ye.</i>
NE $\Psi$ AY- } TAKO PE, <i>they.</i>
NE $\Psi$ 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,	TETNNA- } TETNA- } 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.	Bashmurić.
ENNA-TAKO,	ENNA- } TAKO,	ANNA- } TAKO, <i>we.</i>
	NNA- }	or ANNE- }
EPETENNA-TAKO,	ETETNNA- } TAKO, APETENNA-TAKO, <i>ye.</i>	
	ETETNA- }	
EYNA- } TAKO,	EYNA- } TAKO,	EYNA-TAKO, <i>they.</i>
OYNA- }	OYNA- }	

The 3rd Future Tense.

Singular.

Coptic.	Sahidic.	Bashmurić.
EIE-TAKO,	EIE-TAKO,	EIE-TAKO, <i>I shall.</i>
EKE-TAKO,	EKE-TAKO,	EKE-TAKO, <i>thou, m.</i>
EPÈ-TAKO,	EPÈ-TAKO,	EPÈ-TAKO, <i>thou, f.</i>
EQÈ- } TAKO,	EQÈ- } TAKO,	EQÈ- } TAKO, <i>he.</i>
EPÈ- }	EPÈ- }	EPÈ- }
ECÈ- } TAKO,	ECÈ- } TAKO,	ECÈ- } TAKO, <i>she.</i>
EPÈ- }	EPÈ- }	EPÈ- }

Plural.

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

## The 4th Future Tense.

## Singular.

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

## Plural.

ТАРѢ-ТАКО,	<i>we.</i>
ТАРЕТѢ-ТАКО,	ТАΛΕΤΕΝ-ТАКО, <i>ye.</i>
ТАРОУ-ТАКО,	<i>they.</i>

## The Imperfect Future.

## Singular.

Coptic.	Sahidic.	Bashmuric.
ΝΑΙΝΑ-ТАКО,	ΝΕΙΝΑ-ТАКО,	ΝΑΙΝΕ- or ΝΑΙΝΑ- } ТАКО, <i>I should.</i>
ΝΑΚΝΑ-ТАКО,	ΝЕКΝΑ-ТАКО,	ΝΑΚΝΕ-ТАКО, <i>thou, m.</i>
ΝΑΡΕΝΑ-ТАКО,	ΝΕΡΕΝΑ-ТАКО,	ΝΑΡΕΝΕ-ТАКО, <i>thou, f.</i>
ΝΑQΝΑ- } ТАКО,	ΝΕQΝΑ- } ТАКО,	ΝΑQΝΕ- } ТАКО, <i>he.</i>
ΝΑΡΕΝΑ- } ТАКО,	ΝΕΡΕΝΑ- } ТАКО,	ΝΑΡΕΝΕ- } ТАКО, <i>she.</i>
ΝΑСНА- } ТАКО,	ΝЕСНА- } ТАКО,	ΝΑСΝΕ- } ТАКО, <i>she.</i>
ΝΑΡΕΝΑ- } ТАКО,	ΝΕΡΕΝΑ- } ТАКО,	ΝΑΡΕΝΕ- } ТАКО, <i>she.</i>

Plural.

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

The Subjunctive Mood.

Singular.

Coptic.	Sahidic.	Bashmuric.
NTA-TAKO,	NTA-TAKO,	NTA-TAKO, <i>that I.</i>
NTEK-TAKO,	NT-TAKO,	NT-TAKO, <i>thou, m.</i>
NTE-TAKO,	NTE-TAKO,	NTE-TAKO, <i>thou, f.</i>
NTEQ- } TAKO,	NEQ, NQ- } TAKO,	NEQ, NQ- } TAKO, <i>he.</i>
NTE- }	NTE- }	NTE- }
NTEC- } TAKO,	NC- } TAKO,	NEC- NC- } TAKO, <i>she.</i>
NTE- }	NTE- }	NTE- }

Plural.

NTEN-TAKO,	NTN-TAKO,	NTN-TAKO, <i>we.</i>
NTETEN-TAKO,	NTETN-TAKO,	NTETN-TAKO, <i>ye.</i>
NTOY- } TAKO,	NCE- } TAKO,	NCE- } TAKO, <i>they.</i>
NTE- }	NTE- }	NTE- }



## 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>
МАРЕϞ- } ТАКО,	МАРЕϞ- } ТАКО,	МАЛЕϞ- } ТАКО, <i>he.</i>
МАРЕ- } ТАКО,	МАРЕ- } ТАКО,	МАЛЕ- } ТАКО, <i>she.</i>

## Plural.

МАРЕН-ТАКО,	МАРḆ-ТАКО,	МАЛЕН-ТАКО, <i>we.</i>
МАРЕТЕН-ТАКО,	МАРЕṬḆ-ТАКО,	МАЛЕТЕН-ТАКО, <i>ye.</i>
МАРОϞ- } ТАКО,	МАРОϞ- } ТАКО,	МАЛОϞ- } ТАКО, <i>they.</i>
МАРЕ- } ТАКО,	МАРЕ- } ТАКО,	МАЛЕ- } ТАКО, <i>they.</i>

## The Imperative Mood.

## Singular and Plural.

À-ТАКО,	} <i>destroy.</i>
ÀРИ-ТАКО,	
МА-ТАКО,	
ТАКО,	

## The Infinitive Mood.

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

**Participles.**

Coptic.	Sahidic.	Bashmuric.
ΧΙΝ,	ΘΙΝ,	ΧΙΝ,
ΠΑΧΙΝ ΟΥ 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 **ε**, **ετ** or **εθ**, before the prefixes to the verbs. There are also some peculiar forms of participles, which end in **ηΟΥΤ**, Copt. **ηΥΤ**, Sah. **ωΟΥΤ**, Copt. **οΟΥΤ**, Sah. and **λοΟΥΤ**, Bash. as **τοΥβηΟΥΤ**, Copt. **μωΟΥΤ**, Copt. and **μαΟΥΤ**, Bash.

**Verbs united with particles expressive of time.**

The particles **ε̄τε**, Copt. **η̄τερε**, Sah. *when*.

**Singular.**

Coptic.	Sahidic.	Bashmuric.
ε̄ται,	η̄τερι, η̄τερει,	ε̄ται, η̄τελει,
ε̄τακ,	η̄τερεκ,	
ε̄ταρε,	η̄τερε,	ε̄ταρ, η̄τελερ,
ε̄ταρ } ε̄ταρ }	η̄τερερ, } η̄τερερ, }	η̄τερε,

## Plural.

Coptic.	Sahidic.	Bashmurić.
ÈΤΑΝ,	ΝΤΕΡΕΝ,	ÈΤΑΝ, ΝΤΕΛΕΝ,
ÈΤΑΡΕΤΕΝ,	ΝΤΕΡΕΤΝ,	ÈΤΑΤΕΤΕΝ, ΝΤΕΛΕΤΕΝ,
ÈΤΑΥ, ÈΤΑΡΕ,	ΝΤΕΡΟΥ,	ΝΤΕΛΟΥ, ΝΤΕΛΕΥ.

Verbs with the particles  $\Psi$ ΑΤΕ, Copt.  $\Psi$ ΑΝΤΕ, Sah. until.

## Singular.

Coptic.	Sahidic.	Bashmurić.
$\Psi$ Α†,	$\Psi$ ΑΝΤΕΙ, $\Psi$ ΑΝ†,	$\Psi$ ΑΝΤΕΙ,
$\Psi$ ΑΤΕΚ,	$\Psi$ ΑΝΤḲ,	
$\Psi$ ΑΤΕ,	$\Psi$ ΑΝΤΕ,	
$\Psi$ ΑΤΕϚ,	$\Psi$ ΑΝΤϚ,	$\Psi$ ΑΝΤΕ, $\Psi$ ΑΝΤΕϚ,
$\Psi$ ΑΤΕC,	$\Psi$ ΑΝΤḲ,	

## Plural.

$\Psi$ ΑΤΕΝ,	$\Psi$ ΑΝΤΝ,
$\Psi$ ΑΤΕΤΕΝ,	$\Psi$ ΑΝΤΕΤΝ,
$\Psi$ ΑΤΟΥ, $\Psi$ ΑΤΕ, $\Psi$ ΑΝΤΟΥ, $\Psi$ ΑΝΤΕ, $\Psi$ ΑΝΤΟΥ.	

Verbs with the particle ÈΝΕ or ÈΝ, if.

## Singular.

Coptic.	Sahidic.
ÈΝΔΙ, ÈΝΕΑΙ ΠΕ,	ΕΝΕΙ ΠΕ,
ÈΝΔΚ, ÈΝΕΑΚ ΠΕ,	ΕΝΕΚ ΠΕ,
ÈΝΑΡΕ ΠΕ,	ΕΝΕΡΕ ΠΕ,
ÈΝΔϚ, ÈΝΑΡΕ ΠΕ,	ΕΝΕϚ,
ÈΝΔC, ÈΝΕ Δ ΠΕ,	ΕΝΕC,

## Plural.

ÈΝΔΝ ΠΕ,	ΕΝΕΝ ΠΕ,
ÈΝΑΡΕΤΕΝ ΠΕ,	ΕΝΕΤΕΤΝ ΠΕ,
ÈΝΔΥ, ÈΝΑΡΕ ΠΕ,	ΕΝΕΥ, ΕΝΕΡΕ ΠΕ.

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

Singular.

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

Plural.

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

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

Singular.

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

Plural.

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

## 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*, μ.: τϵ *thou art*, φ.: ϑ, *he is*; ϑ, *she is*; ΤΕΝ, C. ΤΕΝ, ΤΝ, S. *we are*; ΤΕΤΕΝ, C. ΤΕΤΕΝ, or ΤΕΤΝ, S. *ye are*; ϑϵ, *they are*. Thus, †ϑωογν μπεκροχρεχ, *I know thy tribulation*, Rev. II, 9. ϑο ννοεικ, *is an adulterer*, Luke XVI, 18. Sah. ϑϵ ϑ μμαγ *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*, μ. ϵρε, *thou art*, φ.; ϵϑ or ϵρε, *he is*; ϵϑ or ϵρε, *she is*; εν, Copt. εν or ν, Sah. *we are*; ετετεν, ετετν, *ye are*; εγ, ογ 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. ερογεω, *thou wilt*; S. Zoeg. p. 509. Sometimes it is written ρ ρλοβε, *thou art mad*; S. Acts XII, 15. The Bash. corresponds as ελσοογν, *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 πογρητ μοκρ, *their heart was afflicted*, Matt. XXVI, 22. ερε ογνιω† γαρ ηροχρεχ ωωπι, *for great tribulation shall be*. Matt. XXIV, 21.

30. The Prefix ερε appears to be almost indefinite as to time.

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

È is the sign of the participle present as ΕCΩ È ΑΝΟΚ ΟΥCΖΙΜΙ ΗCΑΜΑΡΙΤΗΣ, *to drink, I being (οὔσα) a woman of Samaria*, John IV, 9. Ε ΑΝΟΝ ΖΕΝΡΩΜΕ ΝΕΡΩΜΑΙΟC, Ε ΜΝ 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, ΑΝΟΚ ΔΕ ΕΙ ΖΝ ΤΕΤΑΜΗΤΕ, *but I am among you*, Luke XXII, 27. Sah. ΕΚ ΖΙ ΤΕΖΙΗ ΝΗΜΑQ, *thou art in the way with him*. Matt. V, 25. Sah. ΕQ ΖΝ ΤΠΕ, *is in heaven*. Matt. VI, 10. Sahidic.

33. The prefixes of this tense also express the present participle, as, ΑQΝΑΥ ΕΟΥΡΩΜΙ ΕQΖΕΜCΙ, *he saw a man sitting*, Matt. IX, 9. ΝΙΪ ΔΕ ΝΑΥΤ̄ΖΟ̄ ΕΡΟQ ΠΕ ΕΥΧΩΜΜΟC, *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, ΝΕΤΕΤΝ, ΝΕΥ or ΝΕΡΕ. Sometimes the Sahidic is written without the Ε, as, ΝQ, ΝC, ΝΝ, etc.

35. The Imperfect Tense has ΠΕ frequently following the verb, as, ΟΥΟΣ ΝΑΓΓΙΣΩ ΠΕ, *and taught*, John VII, 14. ΝΕΓΩΟΠ ΠΕ ΝΒΙ ΠΛΟΓΟΣ, *the word was*, John I, 1. Sah. ΝΑΓΓΩΝΤ ΔΕ ΠΕ ΠΙΠΑΣΧΑ, *and the Passover was near*, John XI, 55. ΔΕ ΝΕΓΑΖΕΡΑΤΓ 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 ΘΟΥΝΤ, *the disciples were assembled*, John XX, 19. S. ΝΕΡΕ ΠΕΓΝΟΒ ΔΕ ΝΩΗΡΕ ΖΝ 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 ΔΙ, *I*; ΑΚ, *thou, m.* ΑΡΕ or ΑΡ, *thou, f.* ΑΓ or Α, *he*; ΑΣ or Α, *she*; Plur. ΔΝ, *we*; ΑΡΕΤΕΝ, ΑΤΕΤΝ, Sahidic, *ye*; ΑΥ or Α, *they*.

37. When Α occurs in composition it is usually found before the nominative to the verb, as ΙΗΣ Α ΠΙΠΝΑ ΟΛΓ, *the spirit took Jesus*, Matt. IV, 1. Α ΙΕ 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 ΤΑΩΕΡΕ ΑΣΩΝΤ ΕΦΜΟΥ, *my daughter hath approached to death*,

Mark. V, 23. Ἰ ΠΑΤΑΝΑΣ ΛΩΦΕΝΑΩ ἘΒΟΥΝ ἘΠΖΗΤ  
 ἸΝΙΟΥΔΑΣ, *Satan entered into the heart of Judas.* Luke  
 XXII, 3. ΚΕ Α ΖΗΛΙΑΣ ΟΥΩ ΛΩΦΙ, *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 ἰ in the first perfect, thus; ΝΤ Α Ἰ  
 ΔΕ ΧΟΟΣ ΕΤΒΕ, *but Jesus spoke concerning,* John XI, 13.  
 Sah. ΕΝΕΜΙ ΚΕ ΠΧ̄ ΕΤΑΩΤΩΝΩ ἘΒΟΛΒΕΝ ΝΗΕΤΜΩΟΥΤ,  
*we know that Christ hath risen from the dead.* Rom. VI, 9.

41. The Prefixes are often found after the particle  
 ΚΕ, *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 ΑΙ ΠΕ, *I*; ΝΕ ΑΚ ΠΕ, *thou, m.*; ΝΕ ΑΡΕ ΠΕ, *thou, f.*;  
 ΝΕ ΑΩ or Α ΠΕ, *he*; ΝΕ ΑΣ or Α ΠΕ, *she*; Plur. ΝΕ ΑΝ  
 ΠΕ, *we*; ΝΕ ΑΡΕΤΕΝ or ΑΤΕΤΝ, ΠΕ, *ye*. S. ΝΕ ΑΥ or Α  
 ΠΕ, *they*; as, ΝΕ ΑΩΕΡΖΗΤΣ ἸΡΙΚΙ ΠΕ, *had begun to de-  
 cline,* Luke IX, 12. ΝΙΟΥΔΑΙ ΝΕ ΑΩΦΙ ΠΕ ΩΑ ΜΑΡΘΑ,  
*the Jews had come to Martha,* John XI, 19 Sah. ΝΕ ΑΥ-  
 ΝΑΥ ΓΑΡ ἘΡΩΩ ΤΗΡΟΥ ΠΕ, *for all had seen him,* Mark



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

#### The Present Tense Indefinite.

43. This Tense is formed by adding ω, and sometimes εω in the Sahidic to the Perfect Tense, as ωαι, *I*; ωακ, *thou, m.*; ωαρε or ωαρ, *thou, f.* ωαλε, B. ωαϑ or ωαρε, ωαλε, B. *he*; ωαϑ or ωαρε, ωαλε, B. *she*; Plur. ωαν, *we*; ωαρετεν, ωατετεν, S. *ye*; ωαϑ or ωαρε, ωαλε, Bash. *they*.

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

#### The Imperfect Tense Indefinite.

44. The Imperfect Tense Indefinite is formed from the preceding by adding ΝΕ to it, as ουορ ΝΕ ωαυϑ-ονρϑ ΠΕ, *and they had bound him, or he was bound*. Luke VIII, 29. ΝΕ ωαϑοϑωμ ΠΕ ΝΕΜ ΝΙΕΘΜΟϑ, *he did eat with the gentiles*. Galat. II, 12.

#### The 1st Future Tense.

45. The Prefixes to the first Future are ΝΑ or ΝΕ Bash. with the Prefixes of the first Present Tense, as, †να, *I*; κ or χνα, *thou, m.*; τενα, *thou, f.*; ϑνα, *he*; ϑνα, *she*; Plur. तेन्ना, तेना, Sah. *we*; τετεन्ना, ते-τῆन्ना, Sah. *ye*; ϑενα, *they*; thus: ἔϑε πιὰϑοτ ἔ†να-ϑοϑ, *to drink the cup which I shall drink?* Matt. XX, 22.

ΤΕΤΝΑΣΜΟΟC ΖΩΤΤΗΥΤἼ, *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.*; **ΕΓΝΑ** or **ΕΡΕΝΑ**, *he*; **ΕCΝΑ** or **ΕΡΕΝΑ**, *she*; Plur. **ΕΝΝΑ** or **ἸΝΝΑ**, Sah. *we*; **ΕΡΕΤΕΝΝΑ** or **ΕΤΕΤἼΝΝΑ**, **ΕΤΕΤἼΝΑ**, Sah. *ye*; **ΕΥΝΑ** or **ΟΥΝΑ**, *they*; thus: **ΕΓΝΑΜΟΟΩΕ ΝΤΟΤῒ ΝΡΑΤῒ**, *he will go on foot.* Acts XX, 13. Sah. **ΧΕΚΑC ΖΩΤΤΗΥΤἼ ΕΤΕΤΝΑΠΙCΤΕΥΕ**, *that ye might believe.* John XIX, 35. Sah. **ΟΥΟC 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 ΜἸ 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.*; **ΕΓΕ** or **ΕΡΕ**, *he*; **ΕCΕ** or **ΕΡΕ**, *she*; Plur. **ΕΝΕ**, *we*; **ΕΡΕΤΕΝΕ**, **ΕΤΕΤἼΝΕ**, Sah. *ye*; **ΕΥΕ**, **ΕΡΕ**, *they*; thus:

ΕΣΕΜΙΣΙ ΝΟΥΩΗΡΙ ΕΥΕΜΟΥΤ ΕΠΕΩΡΑΝ, *she shall bring forth a son and they shall call his name.* Matt. I, 23. ΕΡΕ ΠΙΡΩΜΙ ΧΑ ΠΕΡΙΩΤ ΝΕΜ ΤΕΩΜΑΥ ΝΕΩΩ ΟΥΟΣ ΕΡΕ-ΤΟΜΩ ΕΤΕΩΣΖΙΜΙ, *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 ΕΣΕΩΠΕ ΝΗΜΑΝ, *grace be with us,* 2. John 5. Sah. ΧΕΚΑΣ ΕΡΕ ΟΥΡΩΜΙ ΝΟΥΩΤ ΜΟΥ, *that one man should die,* John XI, 50.

#### The 4th Future Tense.

49. The Prefixes to this Tense are very seldom met with, but we may note a few examples, as, ΠΣΑΖ ΤΑΟΥΑΖΤ ΝΕΩΚ, *Master, I will follow thee.* Matt. VIII, 19. Sah. ΟΥΟΣ ΖΗΠΠΕ ΤΕΡΑΕΡΒΟΚΙ, *and behold thou shalt conceive,* Luke I, 31. ΤΕΡΑΝΑΥ ΕΠΩΟΥ ΝΦΤ, *thou shalt see the glory of God.* John XI, 40. ΤΑΡΝΡΝΟΒΕ ΧΕ ΝΤ-ΝΩΟΠ ΔΝ ΖΑ ΠΝΟΜΟC. *shall we sin because we are not under the law?* Rom. VI, 15. Sah. ΩΙΝΕ ΤΑΡΕΤΝΩΙΝΕ. ΤΩΖΩ ΤΑΡΟΥΟΥΩΝ ΝΗΤΝ, *seek, ye shall find; knock, they shall open to you.* Luke XI, 9. Sah.

#### The Imperfect Future Tense.

50. This Tense contains the Prefixes to the imperfect, and ΝΑ the characteristic of the future, as, ΝΑΙΝΑ, ΝΕΙΝΑ, *I*; ΝΑΚΝΑ, ΝΕΚΝΑ, Sah. *thou, m.*; ΝΑΡΕΝΑ, ΝΕΡΕΝΑ, Sah. *thou, f.*; etc. often with ΠΕ, ΟΥΟΣ ΘΑΙ ΝΑC-ΝΑΜΟΥ ΠΕ, *and she was about to die,* Luke VIII, 42. ΝΑΡΕ ΠΙΧΟΙ ΓΑΡ ΝΑΖΙΟΥΙ ΜΠΕΩΔΟΥΙΝ ΕΜΜΑΥ, *for*

*the ship was to cast out her burden there.* Acts XXI, 3. ΝΑΡΕΤΕΝΝΑΘΗΤΟΥ ΝΗΙ ΠΕ, *ye would have given them to me.* Galat. IV, 15. ΝΕΥΝΑΜΙΩΕ ΠΕ ΝΘΙ ΝΑΖΥΠΕΡΗΤΗΣ, *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.*; ΝΤΕQ, ΝΤΕ, ΝQ, ΝΕQ, ΝΤΕ, Sah. *he*; ΝΤΕC, ΝΤΕ, ΝC, ΝΤΕ, Sah. *she*; Plur. ΝΤΕΝ, ΝΤΝ, Sah. *we*; ΝΤΕΤΕΝ, ΝΤΕΤΝ, Sah. *ye*; ΝΤΟΥ, ΝΤΕ, ΝCΕ, ΝΤΕ, Sah. *they*.

This Mood follows the tense of the verb that precedes it, whether of the present Tense, the Imperfect, the Perfect, or the Future, as, ΝΕΥCΩΤΜ ΜΝ ΕΤΕCΜΗ ΝCΕΝΟΙ ΔΝ, *they heard a voice, but they understood not,* Sah. Acts IX, 7. CΕΝΑΠΑΡΑΔΙΔΟΥ ΜΜΟQ Ε ΤΟΥΤΟΥ ΝΝΡΩΜΕ ΝCΕΜΟΟΥΤQ, *they shall deliver him into the hands of men, they shall kill him.* Matt. XVII, 22. Sah.

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

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

### The Optative Mood.

52. This Mood has **ΜΑΡ** added to the Prefixes of the second Present Tense, as, **ΜΑΡΙ**, *I*; **ΜΑΡΕΚ**, *thou, m*; **ΜΑΡΕ**, *thou, f*; **ΜΑΡΕΩ**, **ΜΑΡΕ**, *he*; **ΜΑΡΕΣ**, **ΜΑΡΕ**, *she*; Plur. **ΜΑΡΕΝ**, **ΜΑΡῆ** Sah. *we*; **ΜΑΡΕΤΕΝ**, **ΜΑΡΕΤῆ**, Sah. *ye*; **ΜΑΡΟΥ**, **ΜΑΡΕ**, *they*; thus, **ΜΑΡΕ ΠΑΙ ἈΦΟΤ** CENT, *this cup pass from me*. Matt. XXVI, 39. **ΜΑΡΕΩΝΑΖΜΕΩ** **ΜΑΡΕΩΤΟΥΧΩ**, *let him deliver him, let him save him*, Psalm XXII, 8. The Bashmuric has **ΜΑΛΕΩ**, **ΜΑΛΕΝ**, etc.

### The Imperative Mood.

53. The Imperative Mood is expressed by the root itself without any Prefix, as, **ΩΤΕΜ**, *hear thou, hear ye*; **ΣΜΟΥ**, *praise thou, praise ye*; or it takes **Α**, **ΑΡΙ**, or **ΜΑ** before the root, as, **ἄΝΑΓ ΟΥΟΣ ἄΡΕΩ ἔΡΩΤΕΝ**, *see, and keep you*, Luke XII, 15. **ΝΗΕΤΩΩΝΙ ἄΡΙΦἈῆΡΙ ἔΡΩΟΥ**, *heal the sick*, Matt. X, 8. **ΑΡΙΜῆΤΡΕ ΖΑ ΠΑΠΕΘΟΥ**, *bear witness of the evil*, John XVIII, 23. Sah. **ἄΡΙΦΜΕῆΙ ἰΦΡΗῆ ἔΤΑΡΣΑΧΙ ΝΕΜΩΤΕΝ**, *remember, as he spoke with you*, Luke XXIV, 6. **ΦΑΙ ΔΕ ἄΡΙἔΜΙ**, *and know this*, Luke XII, 39. **ἄΧΟС**, Copt. **ΑΧΙС**, Sah. *say, say ye*; **ἄΜΟΥ**, *come*; **ἄΛΙ**, *take*, from **ΕΛ**; **ἄΛΟΚ**, Zoeg. p. 520. **ἄΛΩΤῆ**, *suffer ye her*, John XII, 7. Sah. from **ΛΟ**. **ἄΝΙ**, *bring*, from **ΕΝ** etc.

### The Infinitive Mood.

54. The Infinitive Mood is sometimes expressed by the root itself, but more frequently it has **ἔ** or **ἠ** prefixed, as, **ΕΥΚΩῆῆΝΣΑ СΑΧΙ ΝΕΜΑΩ**, *seeking to speak*

*with him*, Luke XII, 46. thus, ἀφταουοϩ ἐςμοϩ ἐρωτην, *he sent him to bless you*, Acts III, 26. ογορ αυι ἐπεσχητ ἐναρζμοϩ, *and I have come down to deliver them*, Acts VII, 34. αφρρζητς ηρζιοϩι ἐβολ, *he began to cast out*, Luke XIX, 45. ογορ ηπε ρλι ωρεμχομ ηεροϩω, *and no one could answer*, Matt. XXII, 46. αϩω αϩαρχει ηωαρε, *and began to speak*, Acts II, 4. Sahidic.

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

ε is also, used to express the Infinitive with the verbs ερε, τρε, Sah. as, ἀρετενερετην εεροϩχα οϩρωμι νωτην ἐβολ ηρεϩηωτεβ, *ye have asked them to release a murderer to you, or that they would etc.*, Acts III, 14. ετρεϩαρρε εροϩ, *to keep him, or that they should keep etc.*, Acts XII, 4. ερεκαϊτοϩ, *to do them, σοι ποιῆσαι*, Acts XXII, 10. ετρεϩ† ηοϩμεταηεα η-πηηλ, *to give repentance to Israel*, Sah. Acts V, 31. ηα-νοϩς ηαν ετρεηδω ηπι ηα, ὡδε εἶναι, *good for us to remain here, or that we should remain*, Mark. IX, 5. Sah. ερε ηιεθνος σωτημ ἐπισαχι, 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, ἐπχιντοϩσωτημ ηνων, πρὸς τὸ πείθεσθαι αὐτοῦς, Copt. ετρεϩσωτη ηαν, *to obey us, or that they may obey us*, James III, 3. ηεν πχιντοϩτασθο, 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 ΕΓΧΩΪΜΟΣ**, *he prayed, saying*, Matt. XXVI, 39. **ΕΥΚΙΜ ΉΤΟΥΛΦΕ ΕΥΧΩΪΜΟΣ**, *wagging their heads, saying*, Matt. XXVII, 39. **ΕΓΜΟΟΥΦ ΑΥΩ ΕΓΧΙΘΟΒΣ ΕΓΜΟΥ 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, **ΉΘΩΟΥ ΔΕ ΉΤΑΥCΩΤΕΜ ΑΥΤΩΟΥ ΉΦΤ**, *οι δε ακούσαντες, εδοξάζον τον κύριον, and they hearing, or (when they heard) glorified God*, Acts XXI, 20. **ΕΤΑΥΡΑΙ ΔΕ ΉΝΕΡΒΑΛ ΉΠΩΩΙ**, *and lifting up his eyes*, John VI, 5. **ΟΥΟΣ ΝΗΘΕΝΑCΩΤΕΜ ΕΥΉΩΝΗ**, *and those hearing (οι ακούσαντες) shall live*, John V, 25. **ΕΘΝΑΤΑΚΟ**, *perituram*, John VI, 27.

Participles are also formed by prefixing **ε** to the signs of the Perfect Tense, as, **ΕΑΥΡΟΝΖΕΝ**, *παράγγελιας*, Matt. X, 5. **ΕΑΥΤΡΑΠ**, *κρίναντες*, Acts XIII, 27. **ΕΑΤΕΤΕΝΕΡΖΗΤC ΙCΧΕΝ ΙΛΗΜ**, *ἀρξάμενοι, beginning from Jerusalem*, Luke XXIV, 47.

### The Potential Mood.

56. The Letter **ω**, (**εω** 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 ἈΡΗΟΥ ΣΕΝΑΨΝΟΖΕΜ ἸΠΙΧΟΙ ἘΜΑΥ**, *they took counsel whether they could save the vessel there*, Acts XXVII, 39. **ΤΕΡΓΕΝΕΔ ΝΙΜ ΠΕΤΝΑΕΨΤΑΥΟΣ**, *who can declare his generation*, Acts VIII, 33. Sah. **ΝΝΑΕΨΟΥΧΑΪ ΝΖΗΤϚ**, *δεῖ σωθῆναι*, *by which we can be saved*, Acts IV, 12. Sah. **ΕΥΧΩΪΜΟC ΝΑϚ ΧΕ ΝΙΜ ΕΘΝΑΨΝΟΖΕΜ**, *saying to him, who can be saved?* Mark X, 26.

#### Of the Prefix **ΨΟΥ**.

57. M. Quatremère says that **ΨΟΥ**, when placed before verbs serves to indicate that a thing ought to be done, — that it merits to be done; as **“ΑΥΤΟΥΤΩΝ ΤΕΡΧΙΧ ἘΒΟΛ ἸΨΟΥCΟΛΠC**, *It étendit sa main, qui eût mérité d'être coupée.*” In composition it appears to express dignus, as, **ΖΩC ΖΑΝΨΟΥΜΕΝΡΙΤΟΥ ΝΕ ΝΕΚΜΑΪΨΩΠΙ**, *how worthy to be loved (lovely) are thy tabernacles*, Psalm LXXXIII, 1. **ΔΑΥΙΑ ΠΙΟΥΡΟ ΠΨΟΥΤΑΙΟϚ**, *David the king, very worthy to be honoured.* Prec. Copt. MS. p. 277, 284 etc. **ΖΩΒ ΝΨΟΥΡΨΠΗΡΕ ΪΜΟϚ**, *things worthy to be admired*, Zoeg. 619. Sahidic.

#### The Negative Prefixes.

##### The Negative Prefix **Ν**.

58. The negative Prefixes to verbs are **ΑΝ**, **Ἰ**, with **ΑΝ**, **Ν**, **Μ**, **ἸΠΕ**, **ἸΠΑΤΕ**, **ΤΠ**, **ΨΤΕΜ**, which are thus used.



## The 1st Present Tense Negative.

## Singular.

Coptic.	Sahidic.	Bashmuric.
̀̀̀̀ AN,	̀̀̀̀ AN,	EN or ̀̀̀̀ EN, <i>I.</i>
̀̀̀K AN,	̀̀̀P 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>	
NAPÉ AN,	<i>thou, f.</i>	
NAQ AN, } NAC AN, }	NEQ AN, } NET AN, }	<i>he.</i> <i>he &amp; she.</i> <i>she.</i>

## Plural.

NAN AN,	̀̀̀EN AN, <i>we.</i>
NAPETEN AN,	NETET̀̀ AN, <i>ye.</i>
NAYAN AN, NAPÉ 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.*  
 NETAPE TEN 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, } NETCNA AN, }	NETQNA AN, NETCNA AN,	NETQNA EN, <i>he.</i> <i>she.</i>

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.
̀̀̀NA,	̀̀̀NA, <i>I.</i>
̀̀̀NEK,	̀̀̀NEK, <i>thou, m.</i>
̀̀̀NE,	̀̀̀NE, <i>thou, f.</i>
̀̀̀NEQ, } ̀̀̀NEC, }	̀̀̀NEQ, } <i>he.</i> ̀̀̀NEC, } <i>she.</i>
	̀̀̀NE, <i>he and she.</i>

## Plural.

̀̀̀NEN,	̀̀̀NEN, <i>we.</i>
̀̀̀NETEN,	̀̀̀NETN, <i>ye.</i>
̀̀̀NOY,	̀̀̀NEY, <i>they.</i>

## The 1st Present Tense Negative.

59. The first Present Tense Negative and Participle are thus expressed ̀̀̀ϫωοϥν ̀̀̀πρωμι αν, *I know not the man*, Mat. XXVI, 72. αγω ̀̀̀τειρε αν ̀̀̀τμε, *and we do not the truth*, 1 John I, 8. Sah. ̀̀̀ϫωοϥν αν, *knoweth not*, 1 John II, 11. Sah.

The Prefixes of the present Tense also express the Participle present, but the Coptic and Bashmuri often add ε to the Prefixes, as ενϫδιακρине αν ̀̀̀πρωμα, *not discerning the body*. 1 Cor. IX, 29. Sah. ενϫναϥ αν εβολ ε πρη, *not seeing the sun*, Acts XII, 11. Sah. ενϫεμπωη εν, *I am not worthy*, 1 Cor. XV, 9. Bash. ενϫεαρικε εν ̀̀̀ϫϫ, *they please not God*. 1 Thes. II, 15. Bashmuri.

**The 2nd Present Tense Negative.**

60. The second Present Tense Negative is thus formed, *ΝΑΡΟΥΗΟΥ ΑΝ ΜΠΙΟΥΑΙ ΠΟΥΑΙ ΜΜΟΝ*, *he is not far from each one of us*, Acts XVII, 27. *ΝΕΚΩΩΤ ΓΑΡ ΑΝ ΕΞΟ ΠΡΩΜΕ*, *for thou regardest not the face of men*. Mat. XXII, 16. Sah. *ΗΠΕΤΕ ΝΕΚΡΙΝΕ ΗΜΟQ 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 ΕΘΑΞΕΜ ΝΙΘΜΗ*, *I came not to call the just*, Mark II, 17. *ΟΥ ΓΑΡ ΠΩΗΡΙ ΜΦΡΩΜΙ ΝΕΤΑQΙ 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, *ΝQΝΑΧΑ ΘΗΝΟΥ ΑΝ*, *he will not leave you*, 1 Cor. X, 13. *ΕΡΕ ΠΡΩΜΕ ΝΑΩΝQ ΑΝ Ε ΟΕΙΚ ΗΜΑΤΕ*, *man shall not live by bread alone*, Mat. III, 4. Sah. *ΝΑΡΕ †ΜΕΤΟΥΡΟ ΝΤΕ Φ† ΝΑΙ ΑΝ*, *the kingdom of God will not come*. Luke XVII, 20. *ΝCΕΝΑΒΟΛQ 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 ΗΝΑΟΛQ ΕΒΟΛ ΖΑΡΟQ*, *my mercy I will not take from him*. Ps. LXXXIX, 33. *ΟΥΑΙ ΕΒΟΛ ΝΗΗΤΟΥ ΝΝΕQΛΟQΛΕQ*, *one of them shall not be broken*, Ps. XXXIV, 20. *ΗΝΝΕΤΕΝΦΟQ ΕΜΕΩΤ ΝΙΒΑΚΙ ΝΤΕ ΠCΛ*, *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  $\epsilon\aleph$  instead of  $\aleph$ .

### The Negative Prefix $\aleph$ .

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

#### The Present Tense.

##### Singular.

Sahidic.

$\aleph\epsilon\iota$ , *I.*

$\aleph\epsilon\kappa$ , *thou, m.*

$\aleph\epsilon\rho\epsilon$ , *thou, f.*

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

##### Plural.

$\aleph\epsilon\gamma$ ,  $\aleph\epsilon\rho\epsilon$ , *they.*

#### The Imperfect Tense.

$\aleph\epsilon\aleph\epsilon\zeta$ , *he.*

#### The Perfect Tense.

$\aleph\alpha\kappa$ , *thou, m.*

$\aleph\alpha\zeta$ , *he.*

$\epsilon$  is found prefixed to this form as the sign of the Participle, as  $\epsilon\aleph\epsilon\zeta$ ,  $\epsilon\aleph\epsilon\varsigma$ ,  $\epsilon\aleph\epsilon\gamma$ , &c.

The Negative Prefix **ΜΠΕ**.

The Present Tense.

Singular.		Plural.
Coptic.		Coptic.
ΜΠΑΙ, <i>I.</i>		ΜΠΑΝ, <i>we.</i>
ΜΠΑΚ, <i>thou, m.</i>		ΜΠΑΤΕΤΕΝ, <i>ye.</i>
ΜΠΑΡΕ, <i>thou, f.</i>		ΜΠΑΥ, ΜΠΑΡΕ, <i>they.</i>
ΜΠΑΦ, } <i>he.</i>	ΜΠΑΡΕ, <i>he and she.</i>	
ΜΠΑΣ, } <i>she.</i>		

The Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmurić.
ΜΠ,	ΜΠΕΙ, ΜΠ,	<i>I.</i>
ΜΠΕΚ,	ΜΠΕΚ,	ΕΜΠΕΚ, <i>thou, m.</i>
ΜΠΕ,	ΜΠΕ,	<i>thou, f.</i>
ΜΠΕΦ,	ΜΠΕΦ, } <i>ΜΠΕ, he.</i>	ΕΜΠΕΦ, <i>he.</i>
ΜΠΕΣ,	ΜΠΕΣ, } <i>and she.</i>	ΕΜΠΕΣ, <i>she.</i>

Plural.

ΜΠΕΝ,	ΜΠΝ, ΜΠΕΝ,	<i>we.</i>
ΜΠΕΤΕΝ,	ΜΠΕΤΝ,	<i>ye.</i>
ΜΠΟΥ,	ΜΠΟΥ, ΜΠΕ,	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>
ΕΤΕΜΠΕϢ,		<i>he and she.</i>
		<i>she.</i>

## Plural.

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

These Prefixes in Coptic correspond with ΝΤΕΡΙΤΑ in Sahidic.

## The Negative Prefix ΜΠΑΤΕ.

## The Indicative and Subjunctive.

## Singular.

Coptic.

Sahidic.

ΜΠΑΤ,

ΜΠΑΤ, *I.*

ΜΠΑΤΕΚ,

ΜΠΑΤΚ, *thou, m.*

ΜΠΑΤΕ,

ΜΠΑΤΕ, *thou, f.*

ΜΠΑΤΕϞ,	} ΜΠΑΤΕ.
ΜΠΑΤΕϢ,	

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

Plural.

Coptic.	Sahidic.
ΜΠΑΤΕΝ,	ΜΠΑΤΝ, <i>we.</i>
ΜΠΑΤΕΤΕΝ,	ΜΠΑΤΕΤΝ, <i>ye.</i>
ΜΠΑΤΟΥ, ΜΠΑΤΕ,	ΜΠΑΤΟΥ, ΜΠΑΤΕ, <i>they.</i>

The Imperfect and Pluperfect Tenses.

Singular.

Coptic.	Sahidic.
ΝΕ ΜΠΑ† ΠΕ,	ΝΕ ΜΠΑ† ΠΕ, <i>I.</i>
ΝΕ ΜΠΑΤΕΚ ΠΕ,	ΝΕ ΜΠΑΤΚ ΠΕ, <i>thou, m.</i>
ΝΕ ΜΠΑΤΕ ΠΕ,	ΝΕ ΜΠΑΤΕ ΠΕ, <i>thou, f.</i>
ΝΕ ΜΠΑΤΕΚ ΠΕ,	ΝΕ ΜΠΑΤΚ ΠΕ, <i>he.</i>
ΝΕ ΜΠΑΤΕC ΠΕ,	ΝΕ ΜΠΑΤC ΠΕ, <i>she.</i>
	&c. &c.

The Negative Prefixes ΩΤΕΜ Copt. and ΤΜ Sah.

Singular.

Coptic.	Sahidic.
ΝΤΑΩΤΕΜ,	ΝΤΑΤΜ, <i>I.</i>
ΝΤΕΚΩΤΕΜ,	ΝΚΤΜ, <i>thou, m.</i>
ΝΤΕΩΤΕΜ,	ΝΤΕΤΜ, <i>thou, f.</i>
ΝΤΕΚΩΤΕΜ, } ΝΤΕΩΤΕΜ,	ΝΚΤΜ, } <i>he.</i>
ΝΤΕCΩΤΕΜ, }	ΝCΤΜ, } <i>he &amp; she.</i>
	<i>she.</i>

Plural.

ΝΤΕΝΩΤΕΜ,	ΝΤΝΤΜ, <i>we.</i>
ΝΤΕΤΕΝΩΤΕΜ,	ΝΤΕΤΝΤΜ, <i>ye.</i>
ΝΤΟΥΩΤΕΜ, ΝCΕΩΤΕΜ,	ΝCΕΤΜ, <i>they.</i>



## The Subjunctive.

## The Imperfect and Pluperfect Tenses.

## Singular.

Sahidic.

ΝΤΕΡΕΙΤΜ, *I.*ΝΤΕΡΕΚΤΜ, *thou, m.*ΝΤΕΡΕΤΜ, *thou, f.*ΝΤΕΡΕϞΤΜ, *he.*ΝΤΕΡΕCΤΜ, *she.*

## Plural.

ΝΤΕΡΟΥΤΜ, *they.*

## Conditional.

## Singular.

Coptic.

Sahidic.

Bashmuric.

ΑΙΩΤΕΜ,

ΕΙΤΜ,

*I.*

ΑΚΩΤΕΜ,

ΕΚΤΜ,

*thou, m.*

ΑΡΕΩΤΕΜ,

ΕΡΕΤΜ,

*thou, f.*

ΑϞΩΤΕΜ,

ΕϞΤΜ,

*he.*

ΑCΩΤΕΜ,

ECΤΜ,

*he & she.*

ΑΡΕΩΤΕΜ, ΑCΩΤΕΜ,	}	ΑΡΕΩΤΕΜ,	}	ΕΡΕΤΜ,	ΑΛΕΩΤΕΜ, ΑCΩΤΕΜ,
		ΕϞΤΜ,		ΕΡΕΤΜ,	

*she.*

## Plural.

ΑΝΩΤΕΜ,

ΕΝΤΜ,

*we.*

ΑΡΕΤΕΝΩΤΕΜ,

ΕΤΕΤΝΤΜ,

*ye.*

ΑΥΩΤΕΜ,

ΕΥΤΜ,

*they.*

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

**The Imperative.**

Coptic.	Sahidic.	Bashmurić.
ἸΠΕΡ,	ἸΠῚ,	ἸΠΕΛ,
ἸΠΕΝΘΕ,	ἸΠῚΤΡΕ,	ἸΠΕΛΤΡΕ.

These take the Pronoun Suffixes, as ἸΠΕΝΘῚ, for which see the auxiliary verb ΘΡΕ, Coptic. ΤΡΕ, Sahidic which are below.

**The Infinitive.**

Coptic.	Sahidic.	Bashmurić.
ἘΩΤΕΜ,	ΕΤῚ,	ΕΩΤῚ,
and	and	
ἘΩΤΕΜΘΡΕ,	ΕΤῚΤΡΕ,	
ἘΩΤΕΜΕΘΡΕ,	ΕΤῚΕΤΡΕ.	

These like the above take the Pronoun Suffixes to the verb ΘΡΕ, Coptic and ΤΡΕ, Sahidic.

**The Auxiliary verb ΘΡΕ, ΤΡΕ, Sah. to be, to do.**

**Singular.**

Coptic.	Sahidic.	Bashmurić.
ΘῚ,	ΤΡΑ,	<i>I.</i>
ΘΡΕΚ,	ΤΡΕΚ,	<i>thou, m.</i>
ΘΡΕ,	ΤΡΕ,	<i>thou, f.</i>
ΘΡΕϚ, } ΘΡΕ,	ΤΡΕϚ, } ΤΡΕ,	<i>he.</i>
ΘΡΕC, }	ΤΡΕC, }	<i>he and she.</i>
		<i>she.</i>

**Plural.**

ΘΡΕΝ,	ΤΡΕΝ,	<i>we.</i>
ΘΡΕΤΕΤΕΝ, ΘΡΕΤΕΝ,	ΤΡΕΤΕΤῚ, ΤΡΕΤῚ,	<i>ye.</i>
ΘΡΟΥ, ΘΡΕ,	ΤΡΕΥ, ΤΡΕ,	ΤΡΟΥ, <i>they.</i>

65. The Auxiliary is thus used  $\text{NH } \Delta\text{E } \text{È}\tau\alpha\gamma\acute{\omicron}\rho\iota\text{-}\chi\omega\text{NT}$ , and *have made me angry*, or *have provoked me*. Num. XV, 23.  $\alpha\gamma\acute{\omicron}\rho\omicron } \dot{\iota}\mu\omicron\text{C } \acute{\epsilon}\chi\phi\epsilon } \text{N}\omega\iota\kappa$ , *causeth her to commit adultery*. Matt. XIX, 9.  $\alpha\gamma\tau\text{PE } \text{P}\chi\omicron\iota } \Delta\text{C}\alpha\iota$ , *they made the vessel that it should be lightened*, or *they lightened the vessel*. Acts XXVII, 38. Sahidic.  $\dagger\text{N}\alpha\tau\text{P}\text{R}\text{E}\text{T}\text{E}\text{T}\text{N}\text{-}\rho\text{P}\text{M}\text{E}\text{E}\text{Y}\text{E } \text{N}\text{N}\text{E}\text{Q}\text{Z}\text{B}\text{H}\text{Y}\text{E}$ , *I will cause that you remember his works*, *I will remind you of his works*, 1 John 10. Sah.  $\text{M}\text{N}\text{N}\text{C}\text{A } \text{T}\text{R}\text{A}\text{B}\omega\kappa$ , *after my departure*. Acts XX, 29. Sahidic.  $\text{P}\overline{\text{C}} } \text{P}\text{H}\acute{\epsilon}\text{T}\acute{\omicron}\rho\omicron } \dot{\iota}\text{N}\alpha\iota$ , *the Lord who doeth these things*, Acts XV, 17.  $\text{È}\rho\omicron\gamma\text{N}\alpha\gamma } \acute{\epsilon}\rho\omega\omicron\gamma } \dot{\iota}\chi\epsilon } \text{N}\iota\text{P}\omega\text{M}\iota$ , *that men may see them*, Matt. XXIII, 5.  $\acute{\epsilon}\theta\text{E}\text{P}\text{E}\text{T}\text{E}\text{N}\omega\gamma } \acute{\epsilon}\tau\alpha\iota } \acute{\epsilon}\pi\text{I}\text{C}\text{T}\omega\lambda\eta$ , *that ye read this epistle*, 1 Thes. V, 26.

66.  $\theta\text{PE}$  and  $\text{TP}\epsilon$  are signs of the Subjunctive with  $\epsilon$ , or some sign of the Subjunctive before them, as  $\text{È}\theta\text{E}\text{P}\text{E}\text{K}\alpha\text{I}\text{T}\omega\gamma$ , *that thou mayest do them*, or *to do them*. Acts XXII, 10.  $\text{È}\theta\text{E}\text{P}\text{E}\text{Q}\omega\text{P}\iota } \dot{\iota}\omega\tau } \dot{\iota}\nu\omicron\gamma\text{M}\eta\gamma } \dot{\iota}\theta\text{-}\text{N}\text{O}\text{C}$ , *that he might be the father of many nations*, Rom. IV, 18.  $\acute{\epsilon}\theta\text{E}\rho\omega\gamma\text{C}\alpha\chi\iota } \text{N}\alpha\gamma\text{P}\alpha\kappa$ , *that they might speak before thee*, Acts XXIII, 30.  $\gamma\alpha\text{P}\text{C } \text{O}\text{N } \text{È}\text{T}\text{R}\alpha\text{N}\alpha\gamma } \text{È}\text{T}\text{K}\text{E}\text{Z}\text{-}\rho\omega\text{M}\eta$ , *it is necessary also that I should see Rome*. Acts XIX, 21. Sah.  $\text{N}\alpha\text{N}\omega\gamma\text{C } \text{N}\alpha\text{N } \text{È}\text{T}\text{R}\text{E}\text{N}\delta\omega } \text{P}\alpha\iota } \text{M}\alpha$ ; *it is good for us that we should remain here*, or *to remain here*. Mark IX, 5. Sah.  $\acute{\epsilon}\theta\text{E}\text{P}\epsilon } \text{N}\iota\theta\text{E}\text{N}\text{O}\text{C } \text{C}\omega\text{T}\text{E}\text{M } \acute{\epsilon}\pi\text{I}\text{C}\alpha\chi\iota$ , *that the gentiles should hear the word*, Acts XV, 7.  $\text{È}\text{T}\text{P}\text{E}\text{P}\text{E}\text{Q}\text{-}\omega\kappa } \text{È}\gamma\omega\gamma\eta$ , *that he would not go in*, Acts XIX, 31. Sah.  $\text{P}\text{I}\text{N}\text{N}\text{C}\text{A } \text{T}\text{P}\epsilon } \text{P}\text{E}\omega\text{T}\omega\text{P}\tau\text{P } \lambda\omicron$ , *after the tumult ceased*, Acts XX, 1. Sah.  $\text{È}\text{T}\text{R}\text{E}\gamma\text{Z}\alpha\text{P}\text{E}\text{Z } \text{È}\rho\omega\gamma$ , *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 **ναγερασπαζεσθε ἰμοσ**, *they saluted him*, Mark IX, 15. **εγερεελπισ επεραν**, *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 **ωσ**, Copt. **εωσ**, Sah. **εασ**, Bash. *glory*. **†ωσ**, **†εωσ**, Sah. *to give glory, to glorify*. **τοτ**, Copt. **τοστ**, Sahidic. **ταδτ**, Bash., *the hand*, **†τοτ**, **†τοστ**, *to give the hand, to help*. **ἰκαρ**, *sorrow, grief*. **†ἰκαρ**, *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 **ανοκ πε**, *I am*. Psalm XLIX, 7. **ντοκ πε**, *thou art*, Ezech. XXXVIII, 17. **ἠεοσ πε**, *he is*, John XIII, 26. **ανον πε**, *we are*, 1. John III, 1. Sah. **νωτῑ πε**, *ye are*, Matt. V, 14. Sahidic.

ΖΑΝΚΟΥΧΙ 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</i> or <i>were</i> , m.
ΝΕ ΤΕ,	<i>was</i> or <i>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 ἸΜΟC,	} <i>I say</i> .
†ΧΟC,	
ΚΧΩ ἸΜΟC,	<i>thou sayest</i> , m.
ΕΡΧΩ ἸΜΟC,	} <i>he or she says</i> .
ΧΩ ἸΜΟC,	
ΕCΧΩ ἸΜΟC,	

Singular.

Sahidic.

†ΧΟΟС, *I say.*

ΕΚΧΩ, *thou sayest, m.*

ΧΩ ΜΜΟС, } *he says.*  
 ΞΧΩ ΜΜΟС, } *he or she says.*

ΕСΧΩ ΜΜΟС, *she says.*

Plural.

Coptic and Sahidic.

ΤΕΝΧΩ ΜΜΟС, *we say.*

ΤΕΤΕΝΧΩ & ΤΕΤΝΧΩ ΜΜΟС, *ye say.*

ΕΥΧΩ ΜΜΟС, } *they say.*  
 СΕΧΩ ΜΜΟС, }

The Imperfect Tense.

Singular.

Coptic.

ΝΑΙΧΩ ΜΜΟС,

ΝΑϞΧΩ ΜΜΟС,

Sahidic.

ΝΕΙΧΩ ΜΜΟС, *I did say.*

ΝΕϞΧΩ ΜΜΟС, *he did say.*

Plural.

ΝΑΥΧΩ ΜΜΟС,

ΝΕΥΧΩ ΜΜΟС, *they did say.*

The Perfect Tense.

Singular.

Coptic.

ΑΙΧΩΤΟΥ,

ΑΚΧΟС,

ΑϞΧΟС,

ΑСΧΟС,

Sahidic.

ΠΕΧΑΙ, *I have said.*

ΑΙΧΟΤΟΥ, } *thou, m.*  
 ΑΚΧΟΟС, }

ΑϞΧΕ, *he.*

ΑϞΧΟС, } *ΑϞΧΑС, he.*

ΑϞΧΟΟС, } *ΑΧΟΟС, he or she.*

ΑСΧΟΟС, *he and she.*

## Plural.

Coptic.	Sahidic.
ΑΡΕΤΕΝΧΩ ἸΜΟC, <i>ye.</i>	
ΠΕΧΩΟΥ ἸΜΟC, <i>they.</i>	ΑΥΧΟΥC, <i>they.</i>
ΑΥΧΟC,	

## The Future Tense.

## Singular.

Coptic.	Sahidic.
ΕΚΕΧΟC,	ΕΚΕΧΟΥC, <i>thou shalt, etc.</i>
ΕΦΝΑΧΟC,	ΦΝΑΧΟΥC, } <i>he.</i>
	ΕΦΝΑΧΟΥΟΥ, }

## Plural.

ΤΕΝΝΑΧΕ, <i>we.</i>	ΤΕΝΑΧΟC, <i>we.</i>
ΕΥΕΧΩΟΥ, <i>they.</i>	ΕΦΝΑΧΟΥΟΥ, <i>they.</i>

## The Imperative Mood.

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

## The Infinitive.

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

## The Perfect Tense.

## Singular.

Coptic.	Sahidic.	Bashmurić.
ΠΕΧΗ,	ΠΕΧΑ,	<i>I said.</i>
ΠΕΧΑΚ,	ΠΕΧΑΚ,	<i>thou, m.</i>
ΠΕΧΑΦ, } ΠΕΧΕ,	ΠΕΧΑΦ, } ΠΕΧΕ,	ΠΕΧΕΦ, <i>he.</i>
ΠΕΧΑC, } ΠΕΧΕ,	ΠΕΧΑC, } ΠΕΧΕC,	ΠΕΧΕC, <i>she.</i>

Plural.

Coptic.	Sahidic.	Bashmurić.
ΠΕΧΑΝ,		<i>we.</i>
ΠΕΧΩΤΕΝ,		<i>ye.</i>
ΠΕΧΑΥ, ΠΕΧΕ,	ΠΕΧΑΥ, ΠΕΧΕ,	ΠΕΧΕΥ, <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 ΜΜΑΥ, which is very often added.

Singular.

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>
ΟΥΟΝΤΑϚ, ΟΥΑΝΤΕϚ,	ΟΥΝΤΑϚ, ΟΥΝΤϚ, <i>she.</i>

Plural.

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

Singular.

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

Plural.

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



The Participle is formed by adding **ϵ**, as **ἔΟΥΟΝΤΕΚ**, *thou having*. The above are also written **ΟΥΟΝῆΝΤΗ**, **ΟΥΟΝῆΝΤΑΚ**, **ΟΥΟΝῆΝΤΑϞ**, etc.

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

### The Present Tense.

#### Singular.

Coptic.	Sahidic.	Bashmuric.
ἸΜΟΝΤΗ, ἸΜΟΝῆ,	ἸΜΝῆῆ, ΜΝῆῆ,	ΜΕΝΤΗ, <i>I</i>
ἸΜΟΝΤΕΚ,	ἸΜΝῆῆΚ, ΜΝῆῆΚ,	<i>thou, m.</i>
ἸΜΟΝΤΕ,	ΜΝῆῆ,	<i>thou, f.</i>
ἸΜΟΝΤΕϞ, ἸΜΟΝΤΑϞ,	ἸΜΝῆῆϞ, ΜΝῆῆϞ,	ΜΕΝΤΗϞ, <i>he.</i>
ἸΜΟΝΤΕϞ, ἸΜΟΝΤΑϞ,	ἸΜΝῆῆϞ, ΜΝῆῆϞ,	<i>she,</i>

#### Plural.

ἸΜΟΝΤΕΝ, ἸΜΟΝΤΑΝ,	ΜΝῆῆΝ,	ΜΕΝΤΗΝ, <i>we.</i>
ἸΜΟΝΤΕΤΕΝ, ἸΜΟΝΤΩΤΕΝ,	ΜΝῆῆΤΗΝ,	<i>ye.</i>
ἸΜΟΝΤΟΥ, ἸΜΟΝΤΩΟΥ,	ΜΝῆῆϞ, ΜΝῆῆΟΥ,	ΜΕΝΤΕϞ, <i>they.</i>

### The Imperfect Tense.

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

These are sometimes written **ἸΜΟΝ Ἰῆ** or **ἸΝΤΗ**, **ἸΜΟΝῆΝΤΑΝ**, **ἸΜΟΝῆΝΤΩΤΕΝ**, etc.

Of Verbs Passive.

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

Verbs active are made passive by changing the vowels of the root, as κω, *to put*, κη, *to be put*, Sah. μογρ, *to bind*, μηρ, *to be bound*, σαρ, *to write*, σηρ, *to be written*, Sah. τωρ, *to mix*, τηρ, *to be mixed*, Sah. ωωρ, *to lay waste*, ωηρ, *to be laid waste*, Sah.

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

71. The Participles are formed by adding ετ, as εττακηογτ, from τακο, and εττακτηογτ, from τακτο; and sometimes by suffixing τ also to the end as ετ-εσογορτ; from εσογρ, 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> .
†, ι,	τε or ε, <i>thee, f</i> .
φ,	φ, <i>him</i> .
ς,	ς, <i>her</i> .

Plural.

η, την,	η, τῆν, <i>us</i> .
την,	την, <i>you</i> .
ογ,	ογ, <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 ΙΗΣ ΝΑΦ ΤΩΝΚ**, *Jesus said unto him rise*, John V, 8. **ΝΚΑΔΚ ΕΒΟΛ**, *to release thee*, John XIX, 10. Sah. **ΤΩΟΥΝΦ ΠΕΤΡΕ**, *rise Peter*, Acts X, 13. Sah. **ΕΓΧΩΦΜΟΣ ΧΕ ΤΩΟΥΝΦ**, *saying arise*, Acts X, 26. Sabidic. **ΟΥΟΣ ΣΕΝΑΦΙ† ΕΒΟΛ**, Copt. **ΔΥΩ ΣΕΝΑΦΙΤΕ ΕΒΟΛ**, Sah. *and shall carry thee out*, f. Acts V, 9. **ΠΕΚΝΑΣ† ΠΕΤΑΡΝΑΣΜΙ**, *thy faith hath saved thee*, f. Mat. IX, 22. **†ΑΛΟΥ ΤΩΟΥΝΙ**, *maid arise*, f. Luke VIII, 54.

The first Person plural.

74. **ΑΛΛΑ ΝΑΣΜΕΝ ΕΒΟΛΖΑ ΠΙΠΕΤΖΟΥΟΥ**, *but deliver us from evil*, Mat. VI, 13. **ΦΝΑΤΑΜΟΝ ΕΖΩΒΝΙΜ**, *he will show us all things*, John IV, 25. Sah. **ΑΚΦΑΣΤΕΝ ΞΦΡΗ† ΞΠΙΖΑΤ**, *thou hast tried us as silver*, Psalm LXVI, 10. **ΕΩΧΕ Δ ΠΝΟΥΤΕ ΜΕΝΡΕΤΝ**, *if God hath loved us*, 1. John IV, 11. Sahidi c.

## The second Person plural.

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

## The third Person plural.

76. ΑΓΤΑΜΩΟΥ ΕΝΕΡΧΙΧ, *he showed them his hands*, John XX, 20. ΕΪΘΘΟΥ, Copt. ΕΖΟΤΒΟΥ, Sahidic. *to kill them*, Deut. IX, 28. ΧΕΚΑΣ ΕΓΕΧΙΤΟΥ ΕΥΜΗΡ, *that he might lead them bound*, Acts IX, 21. Sah.

## Of Adverbs.

77. A few adverbs are formed from nouns by prefixing the letter ε to them, with the article, as ΕΖΟΥ, *a day*, Sah. ΕΠΖΟΥ, *daily*, ΕΦΛΗΟΥ, *in vain*.

But most often adverbs are formed thus **ΒΕΝ ΟΥ-** **ΩΟΥΤΕΝ**, *ὀρθῶς, rightly*, Luke XX, 21. **ΒΕΝ 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 ΑΓΝΑΥ ΕΠΟΥ-  
ΩΙΝΙ ΧΕ ΝΑΝΕΓ, *and he saw the light that it was good*. Gen. I, 4. ΧΕ ΘΩΟΥ ΤΕ ΨΜΕΤΟΥΡΟ ΝΤΕ 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 ΗΕΝ**, *in*; **СА ПЕСЧТ, ΖΙ ПЕСЧТ**, and **Ε ΠΕСЧТ**, *beneath, under*. The Preposition **Ε** is frequently found united with others: as **ΕΒΟΥΝ Ε**, *in, into*; **ΕΖΡΗΙ Ε**, *to, towards*; **ΩΑ ΕΖΡΗΙ Ε**, *to* etc.

2) Prepositions are sometimes prefixed to Substantives, which then have the force of Prepositions only, as has been already shown, as **ΖΑΡΟ**, *to*; **ΖΑΡΟΙ**, *to me*; from **ΖΑ**, *to* and **ΡΟ**, *the mouth*; **ΕΖΡΑ**, *to, before*; from **Ε** *to*, and **ΖΡΑ**, *the face*; etc.

3) The Prepositions are also used in composition with verbs, to express the idea conveyed by the verb and preposition when separated; as **ΩΕ ΕΠΩΩΙ**, *to ascend*; from **ΩΕ**, *to go*, and **ΕΠΩΩΙ**, *above*; **ΙΕΠΕСЧТ**, *to descend*; from **Ι** *to go*, and **ΕΠΕСЧТ**, *beneath*; **ΩΕ ΕΒΟΥΝ**, *to enter*; from **ΩΕ**, *to go*, and **ΕΒΟΥΝ**, *in*.

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

5) The Preposition **ΕΒΟΛ** is used with nouns in the same way, as **ΩΗΛ ΕΒΟΛ**, *a paralytic*; **ΧΟΥΩΤ 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*; **ΕΘΒΗΤQ**, Copt. **ΕΤΒΗΗΤQ**, Sah. *concerning him*; &c. **ΝΕΜ**, Copt. **ΝΜ**, Sah. *with*, **ΝΕΜΗΙ**, Copt. **ΝΜΜΑΙ**, Sah. *with me*; **ΝΕΜΑΚ**, Coptic. **ΝΜΜΑΚ**, Sah. *with thee*; m. **ΝΑΖΡΕΝ**, Coptic. **ΝΑΖΡḲ**, 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.
<b>ΑΤΩΝΕ</b> , <i>without.</i>	<b>ΑΧḲ</b> , <i>without.</i>
<b>ΕΒΟΛ</b> , <i>from, out of.</i>	<b>ΕΒΟΛ</b> , <i>from, out of.</i>
<b>ΕΒΟΛΒΕΝ</b> , <i>from, out of.</i>	<b>ΕΒΟΛΖḲ</b> ,
<b>ΕΒΟΛΟΥΤΕ</b> , <i>before.</i>	<b>ΕΒΟΛΖḲ</b> , } <i>from, out of.</i>
<b>ΕΒΟΛΖΑ</b> , <i>from.</i>	<b>ΕΒΟΛΖΙΤḲ</b> ,
<b>ΕΒΟΛΖΙΤΕΝ</b> , <i>from, out of.</i>	<b>ΕΒΟΛΖΙΤḲ</b> , } <i>of, from.</i>
<b>ΕΒΟΛΖΙΤΟΤ</b> , <i>from.</i>	<b>ΕΒΟΛΖΙΤΟΟΤ</b> , <i>from.</i>
<b>ΕΒΟΛΖΙΩΤ</b> , <i>from.</i>	<b>ΕΒΟΛΖΙΣḲ</b> ,
<b>ΕΒΟΛΖΙΧΕΝ</b> , <i>of, from.</i>	<b>ΕΒΟΛΖΙΣḲ</b> , } <i>of, from.</i>
<b>ΕΜΗΡ</b> , <i>beyond, over.</i>	<b>ΕΥ</b> , <i>in, to.</i>
<b>ΕΠΕCΗΤ</b> , <i>beneath, under.</i>	<b>ΕΖΟΥΝ</b> , <i>in, within.</i>
<b>ΕCΚΕΝ</b> , <i>by, near.</i>	<b>ΕΖΡΑΙ</b> , <i>in, to.</i>
<b>ΕΥ</b> , <i>in, to.</i>	<b>ΕΖΡΑΙ ΕΧḲ</b> , <i>to.</i>
<b>ΕΒΟΥΝ</b> , <i>in, within.</i>	<b>ΕΖΡΑΙ ΖḲ</b> , <i>of, from.</i>

Coptic.	Sahidic.
ἐβρηι, <i>in, to.</i>	ΜΝΝСА, <i>after.</i>
ἐβρηι, } ἐβρηι, } ΕΧΕΝ, <i>in, above, upon.</i>	ΜΠΠΤΟ, } ΜΠΠΤΟ ΕΒΟΛ, } <i>before.</i>
ἐβρηι εα, <i>upon.</i>	ΜΠΚΩΤΕ, <i>about.</i>
ἐχεν, <i>upon, above.</i>	ΝΑΖΡΜ, } ΝΑΖΡΝ, } <i>to.</i>
ιχω, <i>above.</i>	ΝΜ, <i>with.</i>
ιχεν, <i>from.</i>	ΝΖΟΥΝ, } САΖΟΥΝ, } <i>within.</i>
ΜΕΝΕΝСА, <i>after.</i>	ΝΖΗΤ, <i>in.</i>
ΜΠΕΜΘΟ, <i>before.</i>	ΠΑΖΟΥ, <i>behind.</i>
ΝΑΖΡΑ, <i>before.</i>	εαρο, <i>of, from.</i>
ΝΕΜ, <i>with.</i>	εατМ, } εατН, } <i>right to.</i>
ΝΟΥΕΩΕΝ, <i>without.</i>	εαθн, } εατζη, } <i>before.</i>
ΝСА, <i>after.</i>	εМ, } εН, } <i>in.</i>
ΝΤΕΝ, <i>from.</i>	εipн, <i>before.</i>
Νβηт, <i>in.</i>	εITМ, } εITН, } <i>from.</i>
ΝβοуН, <i>within.</i>	εixМ, <i>on, in.</i>
Νβρηι, <i>in.</i>	
ογβε, <i>against.</i>	
ογτε, <i>between.</i>	
φазου, <i>after, behind.</i>	
ωα, <i>to.</i>	
βα, <i>towards.</i>	
βαθουο, <i>nigh to.</i>	
βαрат, <i>under.</i>	
βαρο, <i>of, from.</i>	
βατεН, <i>nigh to.</i>	
βατοТ, <i>nigh to, to.</i>	
βατζη, <i>before.</i>	

Coptic.

ΒΑΧΕΝ, }  
 ΒΑΧΩ, } *before.*

ΒΕΝ, *in.*

ΒΕΝΤ, *near to.*

ΖΑ, *to.*

ΖΙ, *upon, in.*

ΖΙΜΗΡ, *beyond.*

ΖΙΡΕΝ, *before.*

ΖΙΤΕΝ, *by, from.*

ΖΙΩΤ, *from, of.*

ΖΙΧΕΝ, *upon, in.*

ΖΙΧΩ, *upon, in.*

#### Of Conjunctions.

80. 8) The conjunction οΥΟΖ, *and*, is frequently omitted in composition, as οΥΟΖ ΔΥΟΥΩΜ ΤΗΡΟΥ ΔΥCΙ, *and they all ate (and) were satisfied.* Mat. XV, 37. Copt. οΥΟΖ ΙC ΖΑΝΑΓΓΕΛΟC ΔΥΓΙ ΔΥΨΕΜΨΙ ΙΜΟϞ, *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 ΙΝΤΕΝΖΙΟΥΓΙ ΙΠΟΥ ΚΕ ΝΑΖΒΕϞ ΕΒΟΛ ΖΙΧΩΝ, *that we may cast away also their yoke from us.* Ps. II, 2. ΙΠΙ ΚΕ ΙΩΤ ΕΤΑϞΤΑΟΥϞ, *the Father also, who hath sent him.*

#### Of Interjections.

81. The principal interjections in Egyptian are ΙC, or ΖΗΠΠΕ ΙC, Copt. ΖΗΗΤΕ ΙC, Sah. *behold!* οΥΟΙ, *alas!* *noe to;* and Ω, *oh!*

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## CHAP. VIII.

### Of the Formation of words.

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

83. Primitive words were no doubt short, and generally of one syllable, as ρη, *the sun*; φε, *heaven*; χω, *the lead*; βρε, *food*; &c.

84. Compound words are formed by uniting two or more words, as ρτεφат, *a quadruped*, from ρτε, *four* and φат, *a foot*; ογωμνήζητ, *to repent*, from ογωμ, *to consume*, and ζητ, *the heart*, &c. μαϊνογτε, *religious*, from μαϊ, *loving*, νογτε, *God*, Sah.

Some words are composed of μα, Copt., Sah. and Bash., *a place*, and ñ, the sign of the genitive, united with other words, as μαñμονι, *a pasture, a place to feed*; from μα, and μονι, *to feed*, μαñφωτ, *a refuge, a place to flee to*; from μα, and φωτ, *a flight*. μαñωπι, *a habitation*; from μα, and ωπι, *to dwell*. μαñ†ζαπ, *a tribunal*; from μα, and †, *to give*, and ζαπ, *judgment*.

Some words are composed of με or μαϊ, *loving*, united with other words, as μαϊζατ, *covetous*; from μαϊ, and ζατ, *silver*, μαϊταιο, *ambitious*; from μαϊ, and ταιο, *honour*.

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

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

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

ΧΙΝ, Copt. and Bash. ЪИΝ, 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 ΧΙΝΜΩΙ, Copt. ЪИΝΜΟΩΕ, Sah. *the action of going, to go*. With these prefixes verbs are frequently used as nouns; as ΧΙΝΧΦΟ, *possession*, from ΧΦΟ, *to possess*. ΧΙΝЪВ†, *a preparation*, from ЪВ†, *to prepare*.

ΩΟΥϞ. 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 ΖΑΝΩΟΥΜΕΝΠΙΤΟΥ ΝΕ ΝΕΚΜΑΝΩΠΙ, *How worthy to be loved are thy tabernacles.* Ps. LXXXIII, 1. from ΜΕΝΠΙΤ, *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.* ΖΑΠΩΕ, 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 *εζογορτ*, *a curse*, from *εζογορ*, *to curse.* *παβτ*, *a fuller*; from *παβ*, *to wash*; *χαροϋ*, *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 Bashmuric: these different dialects are derived from the same language.”

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

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\* 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

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\*) 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  $\text{M}\overline{\text{N}}\overline{\text{N}}\text{CA}$ , *after*, Sahidic.  $\text{M}\overline{\text{E}}\overline{\text{N}}\overline{\text{E}}\text{NCA}$ , Copt.  $\text{M}\overline{\text{P}}\overline{\text{P}}\overline{\text{T}}\text{O}$ , Sah. *before*,  $\text{M}\overline{\text{P}}\overline{\text{E}}\overline{\text{M}}\text{T}\text{O}$ , 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. **ΒΕΝ ΤΑΡΧΗ ΝΕ ΠΣΑΧΙ ΠΕ ΟΥΟΣ ΠΙΣΑΧΙ ΝΑΡΧΗ  
 ΗΑΤΕΝ Φ† ΟΥΟΣ ΝΕ ΟΥΝΟΥ† ΠΕ ΠΙΣΑΧΙ.**

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

**ΒΕΝ**, prepos. **ΤΑΡΧΗ**, noun f. with **Τ** the defin. art. f. prefixed **ΝΕ...ΠΕ**, verb. irreg. imper. 3 pers. sing. **ΠΣΑΧΙ**, noun m. with **Π** the defin. art. m. prefixed. **ΟΥΟΣ** conjunct. **ΝΑΡΧΗ** verb indic. imper. 3. pers. sing. from **ΧΗ**. **ΗΑΤΕΝ**, prepos. **Φ†** noun sing. m. **ΟΥΝΟΥ†**, noun masc. sing. with **ΟΥ** indef. art. prefixed.

2. **ΦΑΙ ΕΝΑΡΧΗ ΙΣΧΕΝ ΖΗ ΗΑΤΕΝ Φ†.**

*This was from the beginning with God.*

**ΦΑΙ**, pron. demonstr. sing. m. **ΕΝΑΡΧΗ**, verb. imperf. (see above) with **Ε** pron. rel. **ΙΣΧΕΝ**, prepos. **ΖΗ**, noun sing.

3. **ΖΩΒΝΙΒΕΝ ΑΥΩΠΙ ΕΒΟΛΖΙΤΟΤϞ ΟΥΟΣ ΑΤΩΝΟϞ  
 ΜΠΕ ΖΛΙ ΩΠΙ ΒΕΝ ΦΗΕΤ ΑϞΩΠΙ.**

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

**ΖΩΒΝΙΒΕΝ**, compound adjct. from **ΖΩΒ** and **ΝΙΒΕΝ..**  
**ΑΥΩΠΙ**, verb. perfect 3. pers. plur. from **ΩΠΙ**. **ΕΒΟΛ-  
 ΖΙΤΟΤϞ**, prepos. with **Ϟ** the pron. suff. 3. pers. sing.  
**ΑΤΩΝΟϞ**, prepos. with **Ϟ** pron. suff. **ΜΠΕ**, neg. pref.  
 3. pers. m. to verb. **ΩΠΙ**, **ΖΛΙ**, adjct. neut. **ΦΗΕΤ**,  
 pron. demonst. and relat. sing. **ΑϞΩΠΙ**, verb. perf.  
 3. pers. sing. see above.

4. ΝΕ ΠΩΝῃ ΠΕ ἘΤΕ ἸΒΗΤῆ ΟΥΟΖ ΠΩΝῃ ΠΕ ΦΟΥ-  
ΩΙΝΙ ἸΝΙΡΩΜΙ ΠΕ.

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

ΠΩΝῃ, noun sing. with π, the defin. artic. m. pref.  
ἘΤΕ, pron. relat. sing. ἸΒΗΤῆ, prep. with ῆ suff. ΝΕ...  
ΠΕ, verb. irreg. imperf. 3. pers. sing. ΦΟΥΩΙΝΙ, noun  
sing. with φ def. art. m. pref. ἸΝΙΡΩΜΙ, noun pl. with  
Ἰ sign of gen. and ΝΙ def. art. plur. m. prefixed.

5. ΟΥΟΖ ΠΙΟΥΩΙΝΙ ΑΦΕΡΟΥΩΙΝΙ ΉΕΝ ΠΙΧΑΚΙ ΟΥΟΖ  
ἸΠΕ ΠΙΧΑΚΙ ΨΤΑΖΟῦ.

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

ΑΦΕΡΟΥΩΙΝΙ, verb. perf. 3. pers. sing. from ΟΥΩΙΝΙ  
with φρ prefixed. ΠΙΧΑΚΙ, noun sing. with πΙ def. art.  
m. sing. pref. ΨΤΑΖΟῦ, verb perf. 3. pers. sing. with  
ἸΠΕ, (see above) and ψ intensive prefixed, and ῆ suff.  
from ΤΑΖΟ.

6. ΑΦΩΠΙ ἸΧΕ ΟΥΡΩΜΙ ἘΑΓΟΥΟΡΠῆ ἘΒΟΛΖΙΤΕΝ  
Φῆ ἘΠΕΡΡΑΝ ΠΕ ΙΩΑΝΝΗC.

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

ἸΧΕ, a sign of the nominative. ΟΥΡΩΜΙ, noun sing.  
m. with οΥ indef. art. sing. prefixed. Ἐ, pron. relat. sing.  
ΑΓΟΥΟΡΠῆ, verb. perf. 3. pers. plur. for the pass. sing.  
(see pass. v.) and ῆ 3. pers. sing. suff. ἘΒΟΛΖΙΤΕΝ, prep.  
ἘΠΕΡΡΑΝ, Ἐ rel. pron. ΠΕῖ, his m. ΡΑΝ, noun sing. m.  
ΠΕ, verb irreg. imperf.

7. ΦΑΙ Αῖ ΕΥΜΕΤΜΕΘΕ ΖΙΝΑ ἸΤΕΦΕΡΜΕΘΕ Ἁ  
ΠΙΟΥΩΙΝΙ ΖΙΝΑ ἸΤΕ ΟΥΟΝΝΙΒΕΝ ΝΑΖῆ ἘΒΟΛΖΙΤΟῦ.



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

Αἶψι, verb perf. 3. pers. sing. from ἰ. ΕΥΜΕΤΜΕΘΕΡΕ, noun sing. with ΕΥ for ΕΟΥ, Ε prepos. ΟΥ, indef. art. contract. into ΕΥ. ἸΝΑ, conjunct. ἸΝΤΕΡΜΕΘΕΡΕ, verb. subjunct. 3. pers. sing. from ΜΕΘΕΡΕ with ΕΡ prefixed. Ἡ, prepos. ΟΥΟΝΝΙΒΕΝ, adj. ἸΝΤΕ ΝΑΖ†, verb subjunct. 3. pers. sing.

8. ΝΕ ἸΘΟϞ ΑΝ ΠΕ ΠΙΟϞΩΙΝΙ ΑΛΛΑ ἸΝΑ ἸΝΤΕΡΜΕΘΕΡΕ Ἡ ΠΙΟϞΩΙΝΙ.

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

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

9. ΝΑϞΩΠ ἸΧΕ ΠΙΟϞΩΙΝΙ ἸΝΤΑΦΜΗΙ ΦΗΕΤ ΕΡΟϞΩΙΝΙ ἘΡΩΜΙ ΝΙΒΕΝ ΕΘΝΗΟϞ ἘΠΙΚΟϞΜΟϞ.

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

ΝΑϞΩΠ, verb imperf. 3. pers. sing. from ΩΠ. ἸΝΤΑΦΜΗΙ, adject. sing. with Ἰ, prefixed forming the adjective. ἘΡΟΜΙ, noun sing. with Ἐ prep. ΝΙΒΕΝ, adj. ΕΘΝΗΟϞ, verb. pres. 3. pers. sing. with ΕΘ pron. relat. from ΝΗΟϞ. ἘΠΙΚΟϞΜΟϞ, noun sing. with Ἐ prep. and ΠΙ, defin. art. prefixed.

10. ΝΑϞΧΗ ἩΕΝ ΠΙΚΟϞΜΟϞ ΠΕ ΟϞΟϞ ΠΙΚΟϞΜΟϞ ΑϞΩΠΙ ἘΒΟΛϞΙΤΟΤϞ ΟϞΟϞ ἸΠΕ ΠΙΚΟϞΜΟϞ ΟϞΩΝϞ.

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

ἸΠΕ...ΟϞΩΝϞ, verb. with neg. and Ϟ suffix.

11. ἀφὶ ἑα μετενοῦσθε οὖτος μετενοῦσθε ἰπου-  
 ῳπιε ἐρωου.

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

ἑα, prep. μετενοῦσθε, adj. plur. with σθε suff. ἰπου-  
 ῳπιε, verb. neg. with σθε suff. 3. pers. plur. ἐρωου, Dat.  
 pron. plur.

12. μη δε εἶτ ἀγῳπιε ἐρωου ἀφ᾽ ἐρωου νωου  
 εἶερ ῳηρι ἰνουτῆ μηθε ναστῆ ἐπερσαν.

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

μη, pron. demon. plur δε, conj. εἶτ, pron. rel. pl.  
 ἀγῳπιε, verb. perf. 3. pers. pl. ἀφ᾽, verb. perf. 3. pers.  
 sing. from τ. ἐρωου, noun sing. masc. νωου, pron.  
 dat. εἶερ, verb. infin. with εἶ pref. the sign of the infin.  
 ῳηρι, noun plur.

13. μηεἶτε ἐβολθεν σνοε αν νε ογδε ἐβολθεν  
 φογωω ἰσαρζ αν νε ογδε ἐβολθεν φογωω ἰρωμι  
 αν νε ἀλλα εἶτ ἀγμασου ἐβολθεν φτ.

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

σνοε, noun sing. m. αν, adv. negat. ογδε, conj.  
 ἰσαρζ, noun sing. m. with ἰ sign of gen. ἀγμασου,  
 verb perf. 3. pers. plur. with ου, plur. suff. from μασ.

14. οουε πισχι αερ ουσαρζ οουε αρωπι  
 ἰβρη ἰβητεν οουε ανναγ ἐπερωου ἰφρητ ἰπωου  
 ἰουωρη ἰμαγαιε ἰτοτε ἰπερωωτ ερμεε ἰεμοτ  
 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.*

ΛΦΕΡ, verb perf. 3. pers. sing. from ΕΡ. ἄνθρωποι ἄνθρωποι, 2 prepos. the last ΕΝ suff. ἀνάγει, verb perf. 1. pers. plur. from ΝΑΓ. ἐπερωτοῦ, noun sing. m. with ἔ sign of acc. and περ, pref. ἰφρητ, adv. νοσηρι, noun m. sing. with ἦ sign of gen. and οὐ indef. art. prefixed. ἰμαγατ, adj. sing. ἰτοτ, pron. partic. gen. from τοτ, see pronouns. ἰπεριωτ, noun sing. with ἦ sign of gen. and περ prefixed. εμερ, verb present or part. 3. pers. sing. ἰμοτ, noun sing. m. with ἦ sign of gen. ΝΕΜ, conj. μεθι, noun sing. f.

15. ἰωαννης εμερε εβητ ογορ ερω  
 εβολ ερωμο, κε φαι πε φητ αχορ κε φηθ  
 νηογ μενενωι αφερωρη εροι κε νε ορωρη 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.*

εβητ, prepos. with ς suff. ερω εβολ, verb pres. 3. pers. sing. with εβολ, prepos. joined. ερωμο, particip. from ω, and ἰμο particle postfixed. κε, conjunct. but often expletive. αχορ, verb perfect 1. pers. sing. with ς suffixed. μενενωι, prepos. with 1. pers. sing. suffixed. αφερωρη, verb perf. 3. pers. sing. from ΕΡ and ωρη, εροι, particle used for pronoun. 1. pers. sing. ρο, *he, the same.*

16. ΧΕ ἄΝΟΝ ΤΗΡΕΝ ἈΝΘΙ ἘΒΟΛΗΕΝ ΠΕΡΜΟΣ ΝΕΜ  
ΟΥΖΜΟΤ ἸΤΩΕΒΙΩ ἸΟΥΖΜΟΤ.

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

ἄΝΟΝ, pron. plur. 1. pers. ΤΗΡΕΝ, adject. with ΕΝ,  
1. pers. plur. suffixed. ἈΝΘΙ, verb perf. 1. pers. plur.  
from ΘΙ. ΠΕΡΜΟΣ, 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 ΑΥΤΗΙC ἘΒΟΛΖΙΤΕΝ ΜΩΥCΗC  
ΠΙΖΜΟΤ ΔΕ ΝΕΜ †ΜΕΘΜΗΙ ΑΥΩΩΠΙ ἘΒΟΛΖΙΤΕΝ ΙΗΣΟΥC ΧΡΙCΤΟΥ.

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

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

18. Φ† ἸΠΕ ΖΛΙ ΝΑΥ ἘΡΟC ἘΝΕΖ ΠΙΜΟΝΟΓΕΝΗC  
ἸΝΟΥ† ΦΗΕΤ ΧΗ ΒΕΝ ΚΕΝC ἸΠΕΡΙΩΤ ἸΘΟC ΠΕΤ  
ΑQCΑΧΙ.

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

ἸΠΕ..ΝΑΥ, verb 3. pers. sing. negat. prefixed.  
ἘΝΕΖ, adv. ΚΕΝC, noun sing. with C suffixed. ἸΘΟC,  
pron. 3. pers. sing. ΠΕΤ, pron. relat. ΑQCΑΧΙ, verb perf.  
3. pers. sing.

19. ΟΥΟΣ ΘΑΙ ΤΕ †ΜΕΤΜΕΘΡΕ ἸΤΕ ΙΩΑΝΝΗC  
ΖΟΤΕ ἘΤ ΑΥΩΩΠΙ ΖΑΡΟC ἸΧΕ ΝΙΟΥΖΑΙ ἘΒΟΛΗΕΝ

ἸἸΗΦΙ ἸΖΑΝΟΥΗΒ ΝΕΜ ΖΑΝΛΕΥΙΤΗΘ ΖΙΝΑ ἸΤΟΥΩΦΕΝΩ  
 ΧΕ ἸΘΟΚ ΝΙΜ.

*And this is the testimony of John, when the Jews, who sent to him from Jerusalem Priests and Levites that they might ask him, who art thou?*

ΘΑΙ, pron. def. fem. sing. ΤΕ, verb. irreg. pres. 3. pers. sing. fem. ἸΤΕ, sign of gen. ΖΟΤΕ, adv. ΖΑΡΟΩ, prep. joined with ΡΟΩ, a particle representing the pronoun. ΝΙΟΥΖΑΙ, noun with ΝΙ defn. art. plur. prefixed. ἸΖΑΝΟΥΗΒ, noun plur. with Ἰ gen. and ΖΑΝ, indef. art. pl. prefixed. ἸΤΟΥΩΦΕΝΩ, verb subjunct. 3. pers. plur. with Ω suffixed. ἸΘΟΚ, pron. 2. pers. sing. ΝΙΜ, pron. sing.

20. ΟΥΟΖ ΑΟΥΩΝΖ ἸΠΕΡΧΩΛ ἔΒΟΛ ΟΥΟΖ ΑΟΥΩΝΖ  
 ΧΕ ἸΝΟΚ ΑΝ ΠΕ ΠΧΩ.

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

ΑΟΥΩΝΖ, verb perf. 3. pers. sing. ἸΠΕΡΧΩΛ ἔΒΟΛ, verb. negat. perf. 3. pers. sing. from ΧΩΛ ἔΒΟΛ. ἸΝΟΚ, pron. 1. pers. sing.

From the Hymns for the Principal Feasts.

ΠΑΛΙΝ ΟΝ ΑΩΜΩΙ  
 Again he walked  
 ΩΑ ΩΜΟΥΝ ΟΝΔΑ\*)  
 To Shmoun the second;  
 ΑΩΧΩΡ ἔΒΟΛ ἸΝΙΧΑΧΙ  
 He dispersed the enemies  
 ΒΕΝ ΠΙΜΑ ἔΤΕΜΜΑΥ.  
 In that place.

\*) The name of a city of ancient Egypt.

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of the  
Prefixes, Suffixes, &c.

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