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W. Irving Crowley
August 1949

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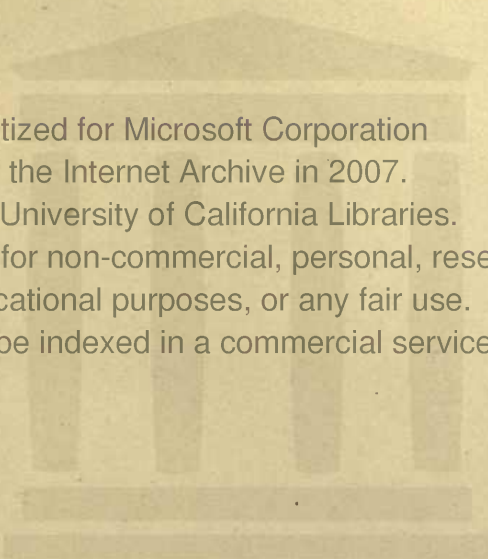
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A COMPENDIOUS GRAMMAR
OF THE
EGYPTIAN LANGUAGE.

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 Stamford Rivers.

SECOND EDITION
REVISED AND IMPROVED



WILLIAMS & NORGATE:
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1863.

A GRAMMAR

OF THE

EGYPTIAN LANGUAGE

AS CONTAINED IN THE

COPTIC, SAHIDIC, AND PACHYMIC DIALECTS;

TOGETHER WITH

EXERCISES AND A VOCABULARY OF THE MOST IMPORTANT WORDS

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

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1868

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.

JOHN W. LITTLE
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P R E F A C E.

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

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

*) In Rawlinson's Herodotus are the following observations. "The Egyptian Language might, from its grammar, appear to claim a Semitic origin, but it is not really one of that family, like the Arabic, Hebrew,

Nor need we be surprised at this, when we consider the intercourse of the Jews, Syrians, Persians, Chaldeans, and Arabians with the Egyptians: but whether these words were originally Egyptian, or whether they were adopted from other languages, it is impossible for *us* to determine. M. Klaproth, a Gentleman well acquainted with Asiatic Languages, has also pointed out the resemblance of a considerable number of Egyptian

and others; nor is it one of the Sanscrit family, though it shows a primitive affinity to the Sanscrit in certain points; and this has been accounted for by the Egyptians being an offset from the early "undivided Asiatic stock;" — a conclusion consistent with the fact of their language being "much less developed than the Semitic and Sanscrit, and yet admitting the principle of those inflections and radical formations which we find developed, sometimes in one, sometimes in the other, of those great families." Besides certain affinities with the Sanscrit, it has others with the Celtic, and the languages of Africa; and Dr. Ch. Meyer thinks that Celtic "in all its non-Semitic features most strikingly corresponds with the old Egyptian." It is also the opinion of M. Müller that the Egyptian bears an affinity both to the Arian and Semitic dialects, from its having been an offset of the original Asiatic tongue, which was their common parent before this was broken up into the Turanian, Arian and Semitic.

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

Rawlinson's Herodotus vol. II. p. 279.

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

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

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

* Dr. Murray says, "The Coptic is an original tongue, for it derives all its indeclinable words and particles from radicals pertaining to itself. Its verbs are derived from its own resources. There is no mixture of any foreign language in its composition, except Greek." *Bruce's Travels*, vol. II. p. 473.

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

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

**

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

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

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

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

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

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

Stanford Rivers Rectory.

May, 1862.

Observations

on the

Hieroglyphic and Enchorial Alphabets,

with a few remarks relative to their use.

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

XIV Observations on the Hieroglyphic and Enchorial Alphabets.

In the year 1814 Dr. Young commenced a laborious examination of the triple Inscription on the Rosetta Stone. This stone, which is much mutilated, was discovered by the French at Rosetta, and was shortly afterwards brought to this country. The Inscription is written in Greek, in Hieroglyphic, and in the Enchorial (*εγγωγια*)* or native character. Dr. Young entered upon the investigation after the Baron De Sacy and Mr. Akerblad had given up the attempt. By writing the Greek above the Enchorial, which reads from right to left, and comparing one part with another, Dr. Young succeeded in deciphering it, being aided by the words *King, Country, and, &c.* which had been discovered. Dr. Young next turned his attention to the Hieroglyphic Inscription, which was much mutilated: this he also deciphered by the aid of the two other Inscriptions. Having satisfactorily ascertained the name of *Ptolemy*, which was enclosed in a ring or oval, he justly conceived that the characters composing the name might be used otherwise than symbolically; he therefore proceeded to apply these characters *Phonetically*, or *Alphabetically*, as well as those contained in the name of *Berenice*, which he had ascertained, which was found with that of Ptolemy at Karnak: and by the aid of these characters he succeeded in de-

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



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











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

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

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

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

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

π or φ, masculine singular, and , with τ, θ or † sing. fem. in Coptic, as in the names of Cleopatra, Arsinoe, and Berenice. The character  has the power of ς in the Rosetta Inscription. If we may be allowed to reason from analogy I should be induced to say that the plural is formed by  — or  agreeing with ΝΙ Coptic, or by these characters doubled; as , = or , ΝΕΝ, or ΝΙ, Coptic. The plural is also formed by III, and the dual by II, in the Rosetta Inscription. I am also inclined to think that the genitive is formed by , and the Prefixes, Pronouns, &c. by the grouping of several of the Phonetic characters: as , ΝΚ, or ΝΑΚ, , Νς, or ΝΑς;  ΝC, or ΝΑC &c.

The Alphabetic or Phonetic,* was one of the

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

Αντικα οἱ παρ' Αἰγυπτίους παιδευόμενοι, πρῶτον μὲν πάντων τῶν Αἰγυπτίων γραμμάτων μεθόδον ἐκμανθάνουσι, τὴν ἐπιστολογραφικὴν καλουμένην δευτέραν δὲ, τὴν ἱερατικὴν, ἣ χροῦνται οἱ ἱερογραμματεῖς· ὑστάτην δὲ καὶ τελευταίαν τὴν ἱερογλυφικὴν, ἧς ἡ μὲν ἐστὶ δια τῶν πρῶτων στοιχείων κυριολογικὴ ἢ δὲ συμβολικὴ· τῆς δὲ συμβολικῆς ἡ μὲν κυριολογεῖται κατὰ μίμησιν ἢ δ' ὡσπερ τροπικῶς γραφεται, ἢ δὲ ἀντικῶς ἀλληγορεῖται κατὰ τινὰς αἰνίγμους· ἡλίον γοῦν γραφῆαι βουλομένοι κύκλον ποιοῦσι σελήνην δὲ σχῆμα μνηοειδές, κατὰ τὸ κυριολογουμένον εἶδος· τροπικῶς δὲ κατ' οὐκείοτητα μεταγόντες καὶ μετατιθέντες, τὰ δ' ἐξάλλαττοντες, τὰ δὲ πολλαχῶς μετασηματιζόντες χαρακτηροῦσιν. Strom. l. 4. c. 4.

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

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

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

Porphyry has communicated much the same information on the subject.

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

De Vit. Pythag. CII, 12.

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

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

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

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

Lucan. Phars. lib. III. 221.


The Hieratic or Sacerdotal characters are immediately derived from the Hieroglyphic, which will at once appear evident on comparing them. "These characters appear to have been intended for simple imita-

tions of the Hieroglyphics: and from these the Enchorial or Popular characters seem to have been derived."

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

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

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

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

XX Observations on the Hieroglyphic and Enchorial Alphabets.

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

... of the ...
... the ...
... the ...
... the ...
... the ...
... the ...
... the ...
... the ...
... the ...
... the ...

Enchorial or Demotic Alphabet.

A ⊥ (II) < 1 3 5 2 1 1

I 4 1 ω III

OU 10 (5) 9 8

B 2 4

F, V 7

K σ 3κ 12 2 2 2 2

R 3 ∞ ∞ 0 /

L x

M 3 2

N 1 ~ 2 - 2

P 7 2 ~ μ υ

S ⊥ 4 + < II 4

SH λ 3 3

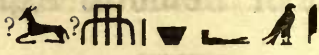

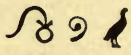


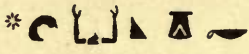

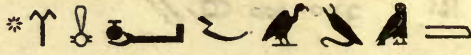
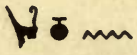

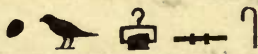

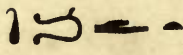
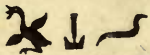
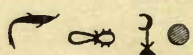
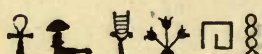
T 3 ↓ 3 < < <

x, σ 1+ 2 L

KH, b ε σ 3

H 1 9 2 3 4

Hieroglyphic Alphabet.




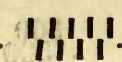
A	? 
I, E	
U, OU,	
B	
F, V	* 
K	* 
R, L	* 
M	* 
N	
P	
S	
Sh	? 
T	
T (x)	
KH	
H	

All these figures admit of being turned the other way and read from left to right.

Enchorial or Demotic Numbers.

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

Hieroglyphic Numbers.

1. I.	21. 𐀀𐀀𐀁.
2. II.	22. 𐀀𐀀𐀂.
3. III.	30. 𐀀𐀀𐀃.
4. IIII.	40. 𐀀𐀀𐀄.
5. IIII. 	50. 𐀀𐀀𐀅.
6. III III.	60. 𐀀𐀀𐀆.
7. IIII III. 	70. 𐀀𐀀𐀇.
8. IIII IIII. 	80. 𐀀𐀀𐀈.
9. IIII IIII. 	90. 𐀀𐀀𐀉.
10. 𐀀. 𐀁.	100. 𐀀.
11. 𐀀.	200. 𐀀.
12. 𐀀.	300. 𐀀.
13. 𐀀.	400. 𐀀.
16. 𐀀.	500. 𐀀.
20. 𐀀.	1000. 𐀀. 𐀁.

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CHAP. I.

The Coptic, or Egyptian Alphabet.

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

Egypt. Alphabet.		Names of Letters.		English sounds.	Numb.
Ρ	ρ	ρο	ro	<i>r</i>	100
ϸ	ϸ	ϸιμα	sima	<i>s</i>	200
Τ	τ	ταυ	tau	<i>t</i>	300
Υ	υ	ζη	hu	<i>u</i>	400
Φ	φ	φι	phi	<i>ph</i>	500
Χ	χ	χι	chi	<i>ch</i>	600
Ψ	ψ	ψι	psi	<i>ps</i>	700
Ω	ω	ωυ	ou	<i>o long</i>	800
Ϡ	Ϡ	Ϡει	shei	<i>sh</i>	900
Ϡ	Ϡ	Ϡει	fei	<i>f</i>	90
Ϡ	Ϡ	Ϡει	khei	<i>kh</i>	
Ζ	ζ	ζορι	hori	<i>h</i>	
Ξ	ξ	ξανξια	gangia	<i>gi</i>	
ϸ	ϸ	ϸιμα	shima	<i>sh</i>	
Ϡ	Ϡ	Ϡει	dei	<i>ti</i>	

It will be seen from the foregoing Alphabet that the Egyptians adopted the Greek Letters with the addition of seven other characters. Anciently the Hieroglyphic, Hieratic, and Demotic characters were only used in Egypt: but when Christianity prevailed in that country those characters were discontinued, and the Alphabet here given was generally, if not altogether adopted in their stead. It may be here observed that the five following letters, viz. ϸ, Δ, Ζ, Ξ and Ψ were not used by the Egyptians in their own language, but only in words adopted from the Greek.

CHAP. II.

The pronunciation of the Letters.

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

- α. is pronounced as *a* in *man* with us, and is often used in Bash. instead of ε, ο and ω: as ΑΝΖ for ΟΝΗ, ΝΑΒΕ for ΝΟΒΕ, ΑΝΕΖ for ΕΝΕΖ, and ΡΕΦΗΑΤΕΒ for ΡΕΦΩΤΕΒ.
- β. is sounded as *b* in ΒΑΒΥΛΩΝ, and as *v* in ΒΚΤΩΡ, ΙΩΒΑΝ. It is also used instead of ς and φ, as ΒΙ for ςΙ, and ΩΒΗΡ for ΩΦΗΡ, and it sometimes interchanges with π, as ΑΠΑ for ΑΒΒΑ.
- γ. never occurs in Egyptian words, except when it is used instead of other Letters, or is found in Greek words. It is used instead of κ and χ, as ΑΝΓ for ΑΝΚ, ΝΓ for ΝΚ, ΤΩΝΓ for ΤΩΝΚ, ΜΑΛΓΕ for ΜΑΛΧΕ; and in Greek words as ΑΝΑΓΚΗ.
- δ. was never used by the ancient Egyptians, and occurs only in foreign words, in which it is sometimes substituted for τ, as ΔΑΖΙC for ΤΑΖΙC, ΘΕΑΔΡΟΝ for ΘΕΑΤΡΟΝ.
- ε. is pronounced as ε in Greek. It is used in Sahidic at the end of words instead of ι in Coptic. It is also used instead of λ in Bashmuric, as ΖΕΠ for ΖΑΠ. It is sometimes written instead of η.
- ζ. is only used in words of foreign origin. It is sometimes written for c, as ΖΩΝΤ for CΩΝΤ. It is also written for τ, as ΤΩΠΑΖΙΟΝ for ΤΩΠΑΤΙΟΝ.

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

- ρ. is pronounced as *r* in ΔΡΑΜ. It is changed in Bashmuric for λ, as ΛΕΝ for ΡΑΝ Coptic.
- σ. is enunciated as *s* in ΕΣΡΩΜ.
- τ. is pronounced as *z*; and it is occasionally used for Δ, as ΤΑΝΙΕΛ for ΔΑΝΙΕΛ.
- υ. is sounded like *u*. It occurs in words of Greek origin instead of ι, η and ει; as ΚΥΒΩΤΟΣ, for *κιβωτός*; ΣΥΜΕΝΙΝ, for *σημαίνων*; and ΔΥΝΑ for *δείνα*.
- φ. is pronounced as *f*; and in the beginning of words as *b*; as ΦΑΙ *bai*. In Sahidic and Bashmuric π is always used instead of φ.
- χ. has the sound of *z*, or *χ* of the Greeks. It is exchanged with ω, and ς, as ΞΩΨ for ΜΕΧΨ; and ΧΩΠ ςΩΠ. In Sahidic κ is used instead of χ.
- ψ. is pronounced as *ps* in Greek. It is rarely used in Coptic, but sometimes it is found for πσ in the expedition of writing, as ΨΙΤ for ΠΣΙΤ; ΨΟΛΣΕΛ for ΠΣΟΛΣΕΛ.
- ω. is sounded like *ω* of the Greeks. It is frequently exchanged with ο; and in Sahidic οο is often used for ω; and Δ in Bashmuric instead of ω, as ΔΙΚ for ωΙΚ.
- ϖ. possesses the same power as *w* in Hebrew. It is changed with σ, χ, ρ, β, and sometimes with ς.
- ϑ. is pronounced as *f*; and it is changed with β, and sometimes with φ, as ΤΗΡΦ for ΤΗΡβ.
- ħ. This letter answers to the ך of the Hebrews. Wilkinson says it has the sound of *kh*. It changes with χ and κς, as ΧΕΡ, ħΕΡ; and ħΩΚς, ħΩħ. It never

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

- ζ . is pronounced as *h* or η , and is used for the sharp breathing of the Greeks, as $\zeta\omicron\pi\lambda\omicron\nu$ ὄπλον, $\zeta\gamma\omega\pi\omicron\varsigma$ ὕσσωπος.
- χ . Sir Gardner Wilkinson says: "This letter is pronounced hard as *g* in go, and not as *dj*." It appears to answer to the Arabic ج . It changes with ρ , κ , ω , and δ ; as $\mu\alpha\rho\chi\alpha\rho\iota\tau\eta\varsigma$, $\mu\alpha\rho\gamma\alpha\rho\iota\tau\eta\varsigma$, $\rho\epsilon\eta\epsilon\phi\omega\rho$ for $\chi\epsilon\eta\epsilon\phi\omega\rho$, $\chi\rho\omega\mu$ for $\rho\chi\rho\omega\mu$, $\omega\gamma\omega\tau$ for $\rho\gamma\omega\tau$, and $\delta\omicron\zeta$, $\chi\omicron\zeta$.
- ψ . This letter is pronounced as *s* or *sh* by the present Copts; as $\rho\sigma\omicron\theta\eta\iota$, *epsoshni*; $\rho\epsilon\eta\delta\omicron\iota\varsigma$, *pensuais*. It is exchanged with κ and ω , as $\delta\omega\eta\zeta$ for $\kappa\omega\eta\zeta$, and $\omega\omega\lambda$ for $\delta\omega\lambda$. But it is chiefly exchanged with χ in Sahidic and Bashmuric, as $\theta\iota\eta$ for $\chi\iota\eta$: It occurs in some words of Greek origin instead of χ .
- τ . The Copts of the present day pronounce this double letter as *di*; but there are some words in which we should evidently pronounce it as *ti*, as $\beta\alpha\pi\tau\iota\sigma\mu\alpha$, $\rho\lambda\alpha\tau\alpha$ etc. In Sahidic it is exchanged for $\tau\epsilon$, as $\omega\omicron\mu\tau$, Sah. $\omega\omicron\mu\tau\epsilon$.

The following are examples of pronunciation as given by Sir G. Wilkinson while in Egypt. $\epsilon\theta\beta\epsilon$, pronounced as *átwa*; $\kappa\omega\tau\epsilon\mu$, *sódam*; $\delta\omicron\mu$, *shóm*; $\chi\omicron\mu$, *góm*; $\eta\iota\omega\tau$, *nishdee*; $\rho\alpha\eta\omicron\gamma\tau$, *banóode*; $\rho\iota\omicron\gamma\omega\iota\eta\iota$, *becsoóyne*; $\epsilon\beta\omicron\lambda\theta\epsilon\eta$, *ávelkhán*; $\epsilon\theta\beta\eta\tau\eta$, *atwáf*; $\tau\epsilon$, *édbe*; $\mu\epsilon\theta\eta\eta\iota$, *metmái*.

CHAP. III.

Of Points and Abbreviations.

1. When the line in Coptic (´) or the horizontal line in Sah. (—) occurs over consonants, it generally expresses the vowel **ε**, as **Ḥ** or **Ḥ̄**, **ḤM**: **Ḥ** or **Ḥ̄**, **ḤN**. The vowel is sometimes written, and at other times it is expressed by the line above the consonant, as **ḤMKAZ** or **Ḥ̄KAZ**, *affliction*: Sah. **M̄N** for **MEN**, **N̄M** for **NEM**, **Ḥ̄M̄MO** 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 **ḤΛΘΩΘ**, *Ἀναθώθ*: **ḤΟΥΓΙ**, *ὄνουγι*; and **Ḥ̄ECTIN** for *ἐξέστην*.

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

3. When the line (´) occurs above a vowel in words derived from the Greek, we find it expresses the soft or hard breathing of the Greeks; as **ḤCAΓ**. *Ἡσαῦ*; **ḤCANNA**. *ἠσαρνά*; **ḤBIL**, *Ἀβιά*: or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks, as **CTOIXOC**, *Στοιχός*.

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

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

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

6. Two points in Sahidic (·) are sometimes put over the letter ī. as a contraction of ΕΙ. as ΟΥΟÏΝ for ΟΥΟΕΙΝ, *light*; ΠΧΟÏC for ΠΧΟΕΙC, *Lord*.

7. Two points are also put over the ī. when joined with another vowel in Sahidic, in the prefixes and suffixes to verbs, and in nouns and pronouns, thus: ΤΑΧΡΟÏ, ΕΡΟÏ, ΝΑÏ, ΣΤΗÏ, ΕΣΡΑÏ, ΠΑÏ, ΤΑÏ, ΝΑÏ, ΜΕÏ, ΝΟÏ, ΗÏ &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, ĥ, î, ô and ō; and also over the ε̂ι and ο̂υ; as ΟΥ̂Â, *one*; Ν̂Â, *mercy*; ΠΗΟΥ̂Ε, *the heavens*; Ν̂Ĥ, *they*; Ω̂ΤΕΚÔ, *a prison*; Β̂Ô, *to remain*; ΟΥ̂Ε̂ι, *one*; Ο̂Υ̂, *what?* In some cases the circumflex appears to be used instead of doubling the vowels, as â, ô, 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',
 Λαγεια', ψαχε', ριμε', εἶεχι', βωκ', χωκ', εζεκιηλ',
 ωρηωημ', νῆμαν', ρῆμαο', ρατ', ωβηρ', σωτηρ',
 πομηρος', ραπ', Ἰπφογωω', Ἰμοο'.

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 abbreviated
 in the following manner, with a line or lines above
 the words.

$\overline{\delta\lambda\delta}$,	δαγια,
$\overline{\epsilon\theta}$, $\overline{\epsilon\theta\gamma}$,	εθογав,
$\epsilon\rho^o$,	ερος,
$\overline{\theta\epsilon}$, $\overline{\theta\gamma}$,	θεος, θεογ,
$\overline{\theta\iota\lambda\eta\mu}$,	τθιερογσαλημ,
$\overline{\iota\eta\lambda}$,	ισραηλ,
$\overline{\iota\eta\varsigma}$,	ιησογς,
$\overline{\iota\lambda\eta\mu}$,	ιερογσαλημ,
$\overline{\iota\eta\varsigma}$,	ιησογς ναζαρεος σωτηρ,
$\overline{\iota\varsigma\lambda}$,	ισραηλ,
$\iota\omega\alpha$, $\overline{\iota\omega\eta}$,	ιωαννης,
$\overline{\kappa\epsilon}$, $\overline{\kappa\varsigma}$, $\overline{\kappa\eta}$,	κυριε, κυριος, κυριον,
$\overline{\kappa\lambda}$,	κεφαλεον,
$\overline{\mu\mu}$,	Ἰμαρτγρια,
$\mu^o\gamma$,	μσογ,
$\overline{\mu\epsilon\tau\chi\rho\varsigma}$,	μετχρηστος,
$\overline{\omega}$,	ον, as $\mu\gamma\sigma\tau\eta\rho\overline{\omega}$,
$\overline{\upsilon}$,	ογ, as $\overline{\upsilon\sigma\epsilon}$,

Sahidic.

ΠΕ. Π.

ΤΕ. Τ.

ΝΕ. Ν. Ν̄.

Bashmurić.

ΠΙ. ΠΕ. Π.

†. ΤΕ. Τ.

ΝΙ. ΝΕ. Ν̄.

2. The Coptic uses the article ΠΙ and Π promiscuously; either before double consonants or vowels, as ΠΙΚΑΡΙ and Π-ΚΑΡΙ; ΠΙ-ΝΙ and Π-ΝΙ; ΠΙ-ΟΥΡΟ and Π-ΟΥΡΟ: †-СМН and Т-СМН. The Coptic has ΠΙ and † also before vowels, even before *i*. as ΠΙΑΞ, †ΙΟΥΔΕΛ. But in the plural ΝΙ is generally used, but sometimes ΝΕΝ, except before ΕΤ *who*, and the prefix, as we shall hereafter show. The articles Φ and Θ, are used instead of Π and Τ. before the letters Β, Ι, Μ, Ν, ΟΥ, Ρ, as ΦΒΑΛ, ΦΜΩΙΤ, ΦΟΥΛΙ, ΘΒΑΚΙ, ΘΜΗΣΙ, ΘΝΟΥΝΙ: but we sometimes find these words written ΠΒΑΛ, ΠΙΜΩΙΤ, ΠΙΟΥΛΙ, †ΒΑΚΙ, †ΜΗΣΙ, †ΝΟΥΝΙ.

3. The Sahidic has ΠΕ and ΤΕ singular, and ΝΕ plural before nouns, beginning with two consonants, as ΤΜΑΕΙΟ, ΧΡΟ, ΧΠΙΟ, ΒΛΟΟΤΕ, ΠΡΩ &c. The Articles Π and Τ singular, and Ν plural, are used not only before vowels, or before one consonant, as before ΟΥΩΩ, СНѢ, ΝΟΥΤΕ; and ΜΑ; but even before consonants, when marked with the line or vowel above, as $\bar{\rho}$ ΠΕ, $\bar{\tau}$ ΒΒΟ, $\bar{\mu}$ ΝΤΡΕ etc. But either ΠΕ, ΤΕ. ΝΕ are used before ς, as ΤΕΞΙΗ, ΝΕΞΙΟΥΥΕ; or Πς is contracted into Φ, and Τς into Θ, as ΦΗΥ, from ΠΞΗΥ. ΦΑΠ, from ΠΞΑΠ: ΦΗΚΕ from ΠΞΗΚΕ: ΦΟΥΥ from ΠΞΟΥΥ: and ΘΕ from ΤΞΕ, ΘΗ from ΤΞΗ, ΘΙΜΕ from ΤΞΙΜΕ. ΘΑΙΒЕС from ΤΞΑΙΒЕС, $\bar{\theta}$ ΒСΩ from

τῚβσω, ἠλλω from τῚλλω. Sometimes πῚ is found without the contraction, as πῚητ, πῚιρ. The vowel ε is admitted before ογ, and εογ is contracted into εγ, as πεγοειω for πεογοειω, τεγωη for τεογωη, and τεγνογ for τεογνογ. Often ḅ is prefixed to vowels, as ḅασειβης. ḅ is changed into ḅ̄, before the letters ḅ and π, as ḅ̄μαειν, *the signs*; ḅ̄πηγε, *the heavens*; ḅ̄ḅ sometimes occurs, as ḅ̄ḅόλοδ, *the beds*. The ḅ plur. is very rarely changed into β, λ, ρ, before the same letters, as βḅḅρε, for ḅḅḅρε, plur. *new*; ḅ̄λλως for ḅ̄λως, *the peoples*; ḅ̄ρωμε for ḅ̄ρωμε, *the men*. The Sahidic very rarely has the Coptic articles π̄. † and ν̄. but they are sometimes met with; and occasionally τ̄ει and ν̄ει are used instead of the articles.

The Indefinite Articles.

4. The indefinite article has no distinction of gender.

Coptic.

Sing.

Plur.

ογ.

ζαν.

Sahidic.

ογ.

ζεν. ζḅ.

Bashmurić.

ογ.

ζαν. ζεν. ζḅ.

5. Thus the indefinite article is used, as ογϣασι. *a word*; ζανϣασι, *words*; ογβακι. *a city*; ζανβακι, *cities*. When ογ the indefinite article precedes the preposition ε̄, as ε̄ογ, it is contracted into ε̄γ, as ε̄γωαρε

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

The Possessive Articles.

Coptic.

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

Sahidic.

ΠΑ.	ΤΑ.	ΝΑ.
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6. These articles point out persons or things which belong to any one, as **ΠΑΜΑΖΙ ΦΑ Φ† ΠΕ**, *the power is of God*. Ps. LXI, 11. **ΘΑ ΝΙΜ ΤΕ ΤΑΙ ΖΙΚΩΝ**, *of whom is this image*. Mark XII, 16. **ΝΑ ΤΚΟΥΙ ΠΙΣΤΙΣ**, *of little faith*. Luke XII, 28. **ΠΑ ΠΕΡΙΩΤ**, *of his father*. Luke IX, 26. When used with the name of a person, **ΦΑ** signifies *the son of*, as **ΦΑ ΗΛΙ**, *the son of Eli*. Luke III, 23.

CHAP. IV.

Of Nouns.

1. An Egyptian noun generally takes an article before it, or other particle, as **ΟΥΡΩΜΙ**, *a man*; **ΖΑΝΜΟΥΜΙ**, *lions*; **ΠΡΑΝ**, *the name*; **ΝΙΘΗΠΙ**, *the clouds*; but when the article is prefixed to the adjective or the substantive, the other takes the prefix **Ν**, as **ΟΥΝΙΩ† ΝΖΟ†**, Copt. **ΟΥΝΟΘ**

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

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

Of the Gender of Nouns.

3. Every noun of the three Dialects is either of the masculine or feminine gender, and is known by the masculine or feminine article being prefixed, or by the prefix or suffix, or it is known by its agreeing with the verb, or some other word in the sentence which has the sign of the gender; as †ΒΑΚΙ, *the city, f.*; ΠΙΞΧΩΡΞ, *the night, m.*; ΕΦΟΩ, *much, m.*; ΕΣΟΩ, *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 ΘΙΝ, Sah. are also feminine, but those compounded with ΣΙΝ, Coptic, are for the most part masculine.

4. There are some masculine nouns which become feminine by adding *ι* to them in the Coptic and Bashmuri, and *ε* in the Sahidic; as **ΒΟΚ**, *a servant*, m.; **ΒΟΚΙ**, *a servant*, f. Copt. **CON**, *a brother*; **CΩΝΙ**, *a sister*, Copt. **ϠΟΜ**, *a father in law*. **ϠΩΜΙ**. Copt. **ϠΩΜΕ**, Sah. *a mother in law*. **ϠΦΗΡ**, *a friend*, m. **ϠΦΗΡΙ**, *a friend*, f. Copt. **ϠΒΕΕΡ**, *a friend*, m. **ϠΒΕΕΡΕ**, *a friend*, f. Sah. **ΒΑΜΑΥΛ**, *a camel*, m. **ΒΑΜΑΥΛΕ**, *a camel*, f. Sah. **ΖΙΗΒ**, *a lamb*, m. **ΖΙΗΒΙ**, *a lamb*, f. Copt. **ΖΙΕΙΒ**, *a lamb*, m. **ΖΙΕΙΒΕ**, *a lamb*, f. Sahidic.

5. Others form the feminine by changing the last short vowel of the masculine into a long one, as **ΒΕΛΛΕ**, *blind*, m. **ΒΕΛΛΗ**, Copt. **ΒΛΛΗ**, Sah. *blind*, f. **ΜΟΥΙ**, *a lion*, m. **ΜΟΥΗ**, *a lioness*, Copt. **ΟΥΡΟ**, *a king*, **ΟΥΡΩ**, *a queen*, Copt. **ΡΡΟ**, *a king*. **ΡΡΩ**, *a queen*, Sah. **ΗΕΛΛΟ**. *an old man*. **ΗΕΛΛΩ**. *an old woman*, Copt. **ΖΛΛΟ**, *an old man*. **ΖΛΛΩ**, *an old woman*, Sah. **ϠΜΙΜΟ**, *a stranger*, m. **ϠΜΙΜΩ**, *a stranger*, f. Sah. **CABE**, *wise*, m. **CABH**, *wise*, f. Copt. **ΗΔΕ**, *the end*, m. **ΗΔΗ**, *the end*, f. Copt.

6. Likewise by changing the vowel of the penultimate syllable of the masculine, as **ϠΗΡΙ**, *a son*. **ϠΕΡΙ**, *a daughter*, Copt. **ϠΗΡΕ**, *a son*. **ϠΕΕΡΕ**, *a daughter*, Sah.

Of the Number of Nouns.

7. The number of nouns is two, the singular and the plural. These can only be distinguished from each other in general, by the singular or plural article being prefixed, as:

ΟΥΧΩΜ, *a book*; ΠΙΧΩΜ, *the book*; ΖΑΝΣΩΜ, *books*;
 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. ΕC, fem. and ΕΥ plur, as ΕΓΕΜΠΩΛ, *worthy*, m. ΕCΕΜΠΩΛ, *worthy*, fem. ΕΓΟΚΜ̄. *sad*, m. Sah. ΕΥΟΚΜ̄, *sad*, plur. Sah. The adjectives which have the suffixes ς and c singular, have the plural in ογ, which variously is contracted with the preceding vowel, as ΠΕΘΑΝΕC, *good*. ΠΕΘΑΝΕΥ, *good*, plur. ΠΕΘΑΔΑC, *great*. ΠΕΘΑΔΑΥ, *great*, plur. ΝΑΨΩC, *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*. ΑΦΩΦ, *a giant*. ΑΦΩΦΙ, *giants*. ΜΑ, *a place*. ΜΑΙ, *places*. ΜΝΟΤ *a breast*. ΜΝΟΤ̄, *breasts*. ΡΑΜΑΔ, *rich*. ΡΑΜΑΔΙ, *rich*, plur. ΨΦΕΡ, *a companion*. ΨΦΕΡΙ, *companions*. ΗΕΛΛΟ, *old*. ΗΕΛΛΟΙ, *old*, plur.

11. Coptic Plurals which end in γ and their sing. in ε. ΒΑΛΕ, *lame*. ΒΑΛΕΥ, *lame*, plur. ΒΕΛΛΕ, *blind*. ΒΕΛΛΕΥ, *blind*, plur. ΘΕΨΕ, *neighbour*. ΘΕΨΕΥ, *a neighbours*. ΜΕΘΡΕ, *a witness*. ΜΕΘΡΕΥ, *witnesses*. ΡΕΜΖΕ, *free*. ΡΕΜΖΕΥ, *free*, plur. CΑΒΕ, *prudent*. CΑΒΕΥ, *prudent*, plur. ΗΔΕ, *last*, ΗΔΕΥ, *last*, plur. ΧΑΝΕ, *humble*. ΧΑΝΕΥ, *humble*, plur.

12. Coptic Plurals which end in ογ, and their sing. in ε and ο; but which change them into ηογ and ωογ in the plural. ἔβο, *mule*. ἔβωογ, *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*. ψεμμωογ, *strangers*. ψνε, *a net*. ψνηογ, *nets*. ψτεκο, *a prison*. ψτεκωογ, *prisons*. ψσε, *a locust*. ψσηογ, *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.

αφ, *flesh*. αφογι, *flesh*, plur. αχω, *magician*. αχωογι, *magicians*. ετφω, *a burden*. ετφωογι, *burdens*. ρεφσω, *a singer*. ρεφσωογι, *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*. αλογ, *a boy*. αλωογι, *boys*. βεχε, *wages*. βεχηογι, *wages*, plur. ερμη, *a tear*. ερμηωογι, *tears*. ερφει, *a temple*. ερφηογι, *temples*. ογνηογ, *an hour*. ογνηωογι, *hours*. τεβνη, *a labouring beast*. τεβνηωογι, *beasts*. φε, *heaven*. φηογι, *heavens*. ηρε, *food*. ηρηογι, *food*, plur.

15. Sahidic Plurals which end in ε.

αβωκ, *a crow*. αβωκε, *crows*. λουογ, *an ornament*. λουογε, *ornaments*.

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

β̄λλε, *blind*. **β̄λλεγ**, *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 **ηογε**, 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. **εαλε**, *lame*. **εαλεεγε**, *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*. **μιντρρο**, *a kingdom*. **μιντρρωογ**, *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**.

ειω, *an ass*. **ειωογε**, *asses*. **εμρω**, *a harbour*. **εμρωογε**, *harbours*. **εω**, *an ass*. **εοογε**, *asses*. **κε**, *another*. **κοογε**, *others*. **ογνογ**, *an hour*. **ογνοογε**, *hours*. **ογϖη**, *night*. **ογϖοογε**, *nights*. **ριμε**, *weeping*. **ρμειη**, *weeping*. **ρμειοογε**, *tears*. **ρομπε**, *a year*. **ρμπποογε**, *years*. **сβω**, *a doctrine*. **сβωοογε**, *doctrines*. **спр**, *a side*. **спрρωοοογε**,

sides. ΤΒΝΗ, a beast. ΤΒΝΟΟΥΕ, beasts, plur. ΖΗΗ, a way. ΖΙΟΟΥΕ, ways. ΖΡΕ, food. ΖΡΕΟΥΕ, food, plur.

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

Coptic.

Sing.	Plur.
ΑΖΟ, a treasure.	ΑΖΩΡ, treasures.
ΑΒΟΤ, a month.	ΑΒΗΤ, months.
ΑΝΑΩ, an oath.	ΑΝΑΥΩ, oaths.
ΒΗΤ, a palmwood.	ΒΑΤ, palmwoods.
ΒΩΚ, a servant.	ÈΒΙΑΚ, servants.
ΕΘΩ, an Ethiopian.	ΕΘΑΥΩ, Ethiopians.
ΕΜΚΑΖ, grief.	ΕΜΚΑΥΖ, griefs.
ΕΩ, an ass.	ΕΕΥ, asses.
ΕΨΩ, a pig.	ΕΨΑΥ, pigs.
ΕΨΩΤ, a merchant.	ΕΨΟΤ, merchants.
ΗΙ, a house.	ΗΟΥ, houses.
ΙΟΗ, the sea.	ΑΜΑΙΟΥ, seas.
ΙΩΤ, a father.	ΙΟΤ, fathers.
ΜΕΝΡΙΤ, beloved.	ΜΕΝΡΑΤ, beloved.
ΜΕΨΩΤ, a plain.	ΜΕΨΟΤ, plains.
ΜΩΙΤ, a way.	ΜΙΤΩΟΥΙ, ways.
ΟΥΡΙΤ, a keeper.	ΟΥΡΑΤ, keepers.
ΡΕΜΗΤ, a tenth.	ΡΕΜΑΤ, tenths.
ΣΑΒ, a scribe.	ΣΒΟΥΙ, scribes.
ΣΟΒΤ, a wall.	ΣΕΒΘΑΙΟΥ, walls.
ΣΟΝΙ, a robber.	ΣΙΝΩΟΥΙ, robbers.
ΣΟΝ, a brother.	ΣΝΗΟΥ, brothers.
ΣΙΜΙ, a woman.	ΣΙΟΜΙ, women.

ΩΟΜ, <i>a father in law.</i>	ΩΜΩΟΥ, <i>fathers in law.</i>
ΩΒΩΤ, <i>a rod.</i>	ΩΒΟΤ, <i>rods.</i>
ΖΒΩ, <i>a viper.</i>	ΖΒΟΥΙ, <i>vipers.</i>
ΖΘΟ, <i>a horse.</i>	ΖΘΩΡ, <i>horses.</i>
ΖΑΛΗΤ, <i>a bird.</i>	ΖΑΛΑΤ, <i>birds.</i>
ΖΟΥΙΤ, <i>the first.</i>	ΖΟΥΑΤ, <i>first, plur.</i>
ΖΩΒ, <i>a work.</i>	ΖΒΗΟΥΙ, <i>works.</i>
ΧΑΜΟΥΛ, <i>a camel.</i>	ΧΑΜΑΥΛΙ, <i>camels.</i>
ΧΟΪ, <i>a ship.</i>	ΕΧΗΟΥ, <i>ships.</i>
ΒΑΛΟΥ, <i>a foot.</i>	ΒΑΛΑΥΧ, <i>feet.</i>
ΩΥ, <i>a Lord.</i>	ΒΙΣΕΥ, <i>Lords.</i>

Sahidic.

Sing.	Plur.
ΑΖΟ, <i>a treasure.</i>	ΑΖΩΩΡ, <i>treasures.</i>
ΒΙΡ, <i>a basket.</i>	ΒΡΗΟΥΕ, <i>baskets.</i>
ΕΒΟΤ, <i>a month.</i>	ΕΒΑΤΕ, <i>months.</i>
ΕΙΩΤ, <i>a father.</i>	ΕΙΟΤΕ, <i>fathers.</i>
ΟΥΡΙΤ, <i>a keeper.</i>	ΟΥΡΑΤΕ, <i>keepers.</i>
ΚΟΝ, <i>a brother.</i>	ΚΝΗΥ, <i>brothers.</i>
ΚΖΙΜΕ, <i>a woman.</i>	ΚΖΙΟΜΕ, <i>women.</i>
ΟΥΖΟΡ, <i>a dog.</i>	ΟΥΖΟΩΡ, <i>dogs.</i>
ΖΑΛΗΤ, <i>a bird.</i>	ΖΑΛΑΑΤΕ, <i>birds.</i>
ΖΒΩ, <i>a viper.</i>	ΖΒΟΥΙ, <i>vipers.</i>
ΖΤΟ, <i>a horse.</i>	ΖΤΩΡ, ΖΤΩΩΡ, <i>horses.</i>
ΖΩΒ, <i>a work.</i>	ΖΒΗΥ, ΖΒΗΥΕ, <i>works.</i>
ΧΟΪ, <i>a ship.</i>	ΕΧΗΥ, <i>ships.</i>
ΧΟΕΙC, <i>Lord.</i>	ΧΕΙCΟΥΕ, <i>Lords.</i>

The Genitive Case.

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

The Dative Case.

26. The dative case takes the prefix **Μ** or **Ν**, and sometimes **Ε**, as **ΑΓΓΤΟΤΩ ΝΠΙΣΛ**, *he hath given help (his hand) to Israel*. **ΠΕΣΑΩ ΝΣΙΜΩΝ**, *he said to Simon*. **ΑΓΙ ΕΠΗΙ ΝΜΑΡΙΛ**, *he came to the house of Mary*. **ΝΓΩΩΜ ΝΠΡΡΟ**, *to give tribute to the king*, Luke XXIII, 2. Sah. **Γ ΝΝΖΗΚΕ**, *to give to the poor*, Luke XIX, 8. Sah. **ΝΕΚΣΩ ΝΜΟC ΕΟΥΟΝ ΝΙΜ**, *sayest thou it to all?* Luke XII, 41. Sah. When **Ε** is prefixed to the indefinite article **ΟΥ**, the **ΕΟΥ** are frequently contracted into **ΕΥ**, as **ΕCΤΝΤΩΝ ΕΥΒΛΒΙΛΕ ΝΩΛΤΜ**, *it is like to a grain of mustard seed*. Luke XIII, 19. Sah.

The Accusative Case.

27. The signs of the accusative case are ἦ, ἦ or ἐ, as **ΑΝΣΙΜΙ ἠΠΙΜΑΝΩΝΣ**, *we found the prison*, Acts V, 21. **ΑΓΡΩΪΤ ἠΖΑΝΣΩΡΙ**, *he hath cast down the strong*, Luke I, 52. **ΑΛΛΑ ἐΡΕΤΕΝἘΒΙ ἠΟΥΣΟΜ**, *but ye shall receive power*. Acts I, 8. **ΑΝΝΑΥ ἐΠῸΣ**, *we have seen the Lord*. John XX, 25. **Α ΜΩΥΧΗΣ ΧΕΣΤ ἠΠΖΟΦ**. *Moses lifted up the serpent*. John I, 14. Sah. **ΠΑΙ ΕΤΕ ΡΟΥΘΕΙΝ 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 ὠ preceding the noun, as **ὠ ΘΕΟΦΙΛΕ**, *o Theophilus*. Acts I, 1., but it does not often occur. The definite article is used as the sign of the vocative, as **ΦΡΕΦΤΣΩ ἠΑΓΑΘΟΣ**, Copt. **ΠΣΑΖ ἠΑΓΑΘΟΣ**, *o good Master!* Sah. Mat. XIX, 16. **ΠΑΩΦΗΡ**, *O my friend!* Copt. **ΠΕΩΒΕΕΡ**, *O friend!* Sah. Mat. XX, 13. **ΕΥΧΩ ἠΜΟΣ ΧΕ ΠΧΟΕΙΣ ΝΑ ΝΑΝ ΠΩΗΡΕ ἠΔΑΥΕΙΔ**. *saying, O Lord thou son of David, have mercy on us*, Sah. Mat. XX, 30. **ΤΩΕΡΙ ἠΣΙΩΝ**, Copt. **ΤΩΕΡΕ ἠΣΙΩΝ**, *O daughter of Sion!* John XII, 15. Sah.

The Ablative Case.

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

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

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

ἸΜΑΥΑΤ, and ΜΑΥΑАТ, Sah. *alone*. ἸΜΑΥΑΤΚ,
 ΜΑΥΑАК, Sah. *alone thou*. m. ἸΜΑΥΑΤ†, *alone thou f*.
 ἸΜΑΥΑΤϚ. ΜΑΥΑАϚ, Sah. *alone he*. ἸΜΑΥΑΤС, ΜΑΥ-
 ААС, Sah. *alone she*. ΜΑΥΑАΝ, Sah. ἸΜΑΥΑΤΕΝ, *alone*
we. ἸΜΑΥΑΤΟΥ, ΜΑΥΑАУ, Sah. *alone they*.

ΤΗΡ, *all*. ΤΗΡΚ, *the whole thou*, m. ΤΗΡϚ, ΤΗΡΕϚ,
 Sah. *all he*. ΤΗΡС, ΤΗΡЕС, Sah. *all she*. ΤΗΡΕΝ, ΤΗΡἆ,
all we. ΤΗΡΤἆ, Sah. *all ye*. ΤΗΡΟΥ, *all they*.

Of the Comparison of Adjectives.

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

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

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

V, 9. It is also expressed by adding **ϵ**, or **η** to the positive, as **μη ντοκ εκναακ επνωτ ιακωβ**, *art thou greater than our father Jacob?* John IV, 12. Sah. **ογνοβ ηνοβε**, *greater sin.* John XIX, 11. Sah. **ηνοβ επενζητ**, *greater than our heart.* 1. John III, 20. Sah. **μη ενχοορ εροϑ**, *are we stronger than he?* 1. Cor. X, 22. Sah.

4. Sometimes there is no word to express the comparative, and it can only be collected from the sense of the passage; as **νιμ ϑαρ πε νινωϑ†**, *for which is great (greater)* Luke XXII, 27. **τμητμητρϑ ηπνουτε νααακ**, *the witness of God is great (greater)* 1. John V, 9. Sah.

5. The positive is sometimes used for the superlative as **νιμ πε νινωϑ† ηεν †μετογρο ητε νιφνογι**, **νιμ πε ηνοβ ηη τμητερο ημηπηγε**, Sah. *who is the great (greatest) in the kingdom of heaven?* Mat. XVIII, 1. Sah.

6. The superlative is formed by adding **ε**, **εβολ**, **εβολουτε**, or some such word to the positive, as **ανοκ ϑαρ πε ηκογχι εβολουτε νιαποστολοκ τηροϑ**, and Bash. **ανοκ ϑαρ πε ηκογι ουτε νιαποστολοκ τηροϑ**, *for I am the least of all the Apostles.* 1. Cor. XV, 9.

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

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

CHAP. VI.

Of Personal Pronouns.

Singular.

Coptic.	Sahidic.	Bash.	
λNOK	$\bar{\lambda}\text{NOK}$	λNOK	} I.
	$\bar{\lambda}\text{N}\bar{\Gamma}$	λNAK	
	$\bar{\lambda}\text{N}\bar{\kappa}$		
$\eta\text{ΘOK}$	$\bar{\eta}\text{TKOK}$	ηTAK	} thou, m.
	$\bar{\eta}\text{T}\bar{\kappa}$		
$\eta\text{ΘO}$	$\bar{\eta}\text{TO}$	ηTA	thou, f.
$\eta\text{ΘOQ}$	$\bar{\eta}\text{TOQ}$	ηTAC	he.
$\eta\text{ΘOC}$	$\bar{\eta}\text{TOC}$	ηTAC	she.

Plural.

λNON	$\bar{\lambda}\text{NON}$	λNAN	} we.
	$\bar{\lambda}\text{N}\bar{\eta}$		
$\eta\text{ΘΩTEN}$	$\bar{\eta}\text{TΩT}\bar{\eta}$	ηTATEN	} ye.
	$\bar{\eta}\text{TETEN}$	$\eta\text{TAT}\bar{\eta}$	
	$\bar{\eta}\text{TET}\bar{\eta}$		
$\eta\text{ΘΩOY}$	$\bar{\eta}\text{TΩOY}$	ηTAY	they.

Plural.

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

3. The dative is also formed by the word ρο Copt. and λα Bash. by prefixing è to them: and by τοτ, Copt. τοοτ, Sah. ταατ, Bash. by prefixing è or ò to them.

Singular.

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

Plural.

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

Singular.

Coptic.	Sahidic.	Bash.
è or òτοτ	è or òτοοτ	è or òτταατ <i>to me.</i>
òτοτκ	òτοοτκ	òτταατκ <i>to thee, m.</i>
òτοτ†	òτοοτε	<i>to thee, f.</i>
òτοτϙ	òτοοτϙ	òτταατϙ <i>to him.</i>
òτοτϑ	òτοοτϑ	òτταατϑ <i>to her.</i>

P l u r a l.

È or ÑTOTEN	Ē or ÑTOOTĒ	È or ÑTAATEN	<i>to us.</i>
ÈTENΘHNOY	ÈTOOT THYTN		<i>to you.</i>
ÈTOTOY } ÑTATOY }	ÑTOOTOY	ÑTAATOY	<i>to them.</i>

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

S i n g u l a r.

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

P l u r a l.

ÑMON	ÑMON	ÑMAN <i>us.</i>
ÑMOTEN	ÑMOTĒ	ÑMATEN <i>you.</i>
ÑMWOY	ÑMOOY	ÑMAY <i>them.</i>

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

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

Singular.

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

Plural.

ⲃⲏⲦⲎ	ⲒⲏⲦⲎ <i>us.</i>
ⲃⲏⲦⲟϥ	ⲒⲏⲦⲟϥ <i>them.</i>

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

	Coptic.	Sahidic.	Bash.
ⲎⲦⲓ	ⲎⲦⲟⲦ	ⲎⲦⲟⲟⲦ	ⲎⲦⲁⲁⲦ
ⲈⲐⲐⲗ	ⲈⲐⲐⲗⲙⲙⲟ	ⲈⲐⲐⲗⲙⲙⲟ	ⲈⲐⲁⲗⲙⲙⲁ
	ⲈⲐⲐⲗⲎⲃⲏⲦ	ⲈⲐⲐⲗⲎⲒⲏⲦ	ⲈⲐⲁⲗⲎⲒⲏⲦ
ⲈⲐⲐⲗⲒⲁ	ⲈⲐⲐⲗⲒⲁⲣⲟ		
ⲈⲐⲐⲗⲒⲓ	ⲈⲐⲐⲗⲒⲓⲟⲦ	ⲈⲐⲐⲗⲒⲓⲟⲰ	
ⲈⲐⲐⲗⲒⲏⲦ	ⲈⲐⲐⲗⲒⲏⲦⲟⲦ	ⲈⲐⲐⲗⲒⲏⲦⲟⲟⲦ	ⲈⲐⲁⲗⲒⲏⲦⲁⲁⲦ
ⲈⲐⲐⲗⲒⲓϥⲎ	ⲈⲐⲐⲗⲒⲓϥⲰ		
ⲒⲏⲦⲎ	ⲒⲏⲦⲟⲦ	ⲒⲏⲦⲟⲟⲦ	ⲒⲏⲦⲁⲁⲦ &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 Ⲱ in the singular and ⲟϥ in the plural, as

Sing. Masc.		Sing. Fem.	
Coptic.	Sahidic.	Coptic.	Sahidic.
φωι	πωι <i>mine.</i>	θωι	τωι
φωκ	πωκ <i>thine, m.</i>	θωκ	τωκ
φω	πω <i>thine, f.</i>	θω	τω
φωϙ	πωϙ <i>his.</i>	θωϙ	τωϙ
φωϙ	πωϙ <i>her.</i>	θωϙ	τωϙ
φων	πων <i>our.</i>	θων	των
φωτεν	πωτην <i>your.</i>	θωτεν	τωτην
φωου	πωου <i>their.</i>	θωου	τωου

Plural Common.

νωγι *mine.*νωγκ *thine, m.*νωγ *thine, f.*νωϙ } *his.*

νωϙ

νωϙ *her.*νωγν *our.*νωγτεν } *your.*

νωωτεν

νωου } *their.*

νωου

Demonstrative Pronouns.

Singular.

Masc.			Fem.		
Coptic.	Sahidic.	Bash.	Coptic.	Sahidic.	Bash.
φαι	παι	πει	θαι	ται	τει <i>this.</i>

P l u r a l.

Coptic and Sahidic.

Bashmurić.

ΝΑΙ

ΝΕΙ *these.*

Another form of the demonstrative pronoun is as follows.

M a s c.

F e m.

Coptic.

Sahidic.

Coptic.

Sahidic.

ΦΗ

ΠΗ *he.*

ΘΗ

ΤΗ *she.*

P l u r a l .

ΝΗ *they.*

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

S i n g u l a r.

M a s c.

F e m.

Coptic.

Sahidic.

Coptic.

Sahidic.

ΦΗΕΤ

ΠΗΕΤ *he, who.*

ΘΗΕΤ

ΤΗΕΤ *she, who.*

P l u r a l.

ΝΗΕΤ *they, who.*

ἸΜΜΑΥ is frequently united with the demonstrative and relative pronouns both singular and plural, as ΦΗ-
 ἘΤΕΜΜΑΥ, *he.* Luke XXII, 12. Copt. ΝΗΟΥΔΑΙ ΕΤΩΟΠ
 ἸΠΙΜΑ ἘΤΕΜΜΑΥ, *the jews dwelling in that place,* Acts
 XVI, 3. Copt. ἕΝ ΤΟΥΝΟΥ ἘΤΕΜΜΑΥ, *in that hour.* Copt.
 ΟΥΟΣ Ἰ ΤΕΣΜΗ ΟΕΝΑΟ ἘΒΟΛ ΖΙΧΕΝ ΠΙΚΑΖΙ ΤΗΡΩ
 ἘΤΕΜΜΑΥ, *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. **ἸΝΗἘΤ ΔΥΤΑΟΥΟΝ**, *to those who sent us*. John I, 22. **ΦΗἘΤ ΣΩΤΕΜ ἸΝΩΤΕΝ**, *he who heareth you*. **ΦΗἘΤ ΩΩΩ ἸΜΩΤΕΝ**, *he who despiseth you*. Luke X, 16.

10. The interrogative pronouns undergo no variation, which are these, **ΝΙΜ**, *who?* **ΔΩ, 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*. **ἩΤ**, *a neck*. **ἨΤ**, *a heart*. **ἨΡΑ**, *a face*. **ΧΩ**, *a head*. These, being united with some particles become prepositions, as **ἘΡΑΤ** *to me*. Mat. VI, 18. **ἩΡΑΤ**, Copt. **ἨΡΑΤ**, Sah. *under me*. Mat. VIII, 9. **ἘΡΟ**, **ἩΡΟ**, *under thee*. Ezech. XXVII, 30. **ἩΡΟϞ**, *against him*. Ex. XVI, 8. **ἸΤΟΤϞ** *from him*. Deut. XV, 3. **ἸἩΤΟΥϞ**, *in them*. Psalm V, 10. **ΠἩΤΚ**, Sah. *in thee*. Ezech. XXVIII, 15. **ἘἨΡΑΙ**, *against me*. Ps. CI, 8. **ἘἨΡΗ ἘΧΩΙ**, *against me*. Ps. III, 1. &c.

Prepositions.

Ἐ, acc., dat., *ad, in* &c.

ἘΒΟΛἸἩΤ, Copt. *from, ex*. **ἘΒΟΛἸἩΤϞ, ἘΒΟΛἸἩΤΟΥ** &c.

ἘΒΟΛἸἨΤ, Sah. *from, ex*. **ἘΒΟΛἸἨΤϞ, ἘΒΟΛἸἨΤἸ** &c.

ἘΒΟΛἸΑ, *from, ab, ex*.

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

ΕΒΟΛΖΙΤῼ, Sah. *a, ab.*

ΕΒΟΛΖΙΤῼ, Sah. *a, ab.*

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

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

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

Ἰ, *acc., dat., ad, ab, from, &c.*

ἸΤΕΝ, ἸΤῼ, Sah. *from.*

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

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

ΖΛ, Sah. *sub, ad, pro.* ΖΑΤΟΤΚ, etc.

ΖΑΤῼ, Sah. *apud, ad, &c.*

ΖΑΤῼ, Sah. *apud, &c.*

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

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

ΟΥΒΕ, ΟΥΤΕ and others.

The Pronoun Infixes and Suffixes.

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

13. The pronoun infixes are inserted between the article and the noun, and used instead of the possessive pronouns. They are the following: Α, *my.* ΕΚ, *thy.* Ε or ΟΥ, *thy, f.* ΕϚ, *his.* ΕϚ, *her.* ΕΝ or Ἰ, *our.* ΕΤΕΝ or ΕΤῼ *your.* ΟΥ or ΕΥ, *their.*

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

The Infixes.

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

ΟΥ is sometimes used for the infix of the second person feminine, instead of Ε in Coptic, but it seldom occurs.

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

The Suffixes.

Singular.	Plural.
ι or Τ, <i>me, or my.</i>	Ν or ΕΝ, <i>us, or our.</i>
κ, <i>thee, or thy, m.</i>	ΤΕΝ, <i>you, or your.</i>
Ε or ι,* ^{*)} <i>thee, or thy, f.</i>	ΤΝ̄, <i>you, or your, Sah.</i>

*) The ι following Τ is changed into †.

Singular.

Է, *thee, or thy, f.*

Գ, *him, or his.*

Ը, *her, or hers.*

Plural.

ՕՎ. ԱՎ, *they, or their.*

ԵՕՎ or ԵԿ, *they, or their, Sah.*

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

The Infixes.

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

՞ՈՐԻ, *a son, with the m. article, and infixes.*

Singular.

Artic. and Infixes to a noun masc.

ՍԱ-՞ՈՐԻ, *my son.*

ՍԵԿ-՞ՈՐԻ, *thy son, m.*

ՍԵ-՞ՈՐԻ, *thy son, f.*

ՍՕՎ-՞ՈՐԵ, *thy son, f. Sah.*

ՍԵԳ-՞ՈՐԻ, *his son.*

ՍԵՍ-՞ՈՐԻ, *her son.*

ՍԵՆ-՞ՈՐԻ, *our son.*

ՍԵՆ-՞ՈՐԵ, *our son, Sah.*

ՍԵԵՆ-՞ՈՐԻ, *your son.*

ՍԵԵՆ-՞ՈՐԵ, *your son, Sah.*

ՍՕՎ-՞ՈՐԻ, *their son.*

ՍԵՎ-՞ՈՐԵ, *their son, Sah.*

Plural.

Artic. and Infixes to a noun masc.

ՆԱ-՞ՈՐԻ, *my sons.*

ՆԵԿ-՞ՈՐԻ, *thy sons, m.*

ՆԵ-՞ՈՐԻ, *thy sons, f.*

ՆՕՎ-՞ՈՐԵ, *thy sons, f. Sah.*

ՆԵԳ-՞ՈՐԻ, *his sons.*

ՆԵՍ-՞ՈՐԻ, *her sons.*

ՆԵՆ-՞ՈՐԻ, *our sons.*

ՆԵՆ-՞ՈՐԵ, *our sons, Sah.*

ՆԵԵՆ-՞ՈՐԻ, *your sons.*

ՆԵԵՆ-՞ՈՐԵ, *your sons, Sah.*

ՆՕՎ-՞ՈՐԻ, *their sons.*

ՆԵՎ-՞ՈՐԵ, *their sons, Sah.*

ϞΩΝΙ, *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-ϞΩΝΙ, *my sister*.

ΝΑ-ϞΩΝΙ, *my sisters*.

ΤΕΚ-ϞΩΝΙ, *thy sister*, m.

ΝΕΚ-ϞΩΝΙ, *thy sisters*, m.

ΤΕ-ϞΩΝΙ, *thy sister*, f.

ΝΕ-ϞΩΝΙ, *thy sisters*, f.

ΤΟΥ-ϞΩΝΕ, *thy sister*, f. Sah. ΝΟΥ-ϞΩΝΕ, *thy sisters*, f. Sah.

ΤΕϞ-ϞΩΝΙ, *his sister*.

ΝΕϞ-ϞΩΝΙ, *his sisters*.

ΤΕC-ϞΩΝΙ, *her sister*.

ΝΕC-ϞΩΝΙ, *her sisters*.

ΤΕΝ-ϞΩΝΙ, *our sister*.

ΝΕΝ-ϞΩΝΙ, *our sisters*.

ΤΝ-ϞΩΝΕ, *our sister*, Sah.

ΝΝ-ϞΩΝΕ, *our sisters*, Sah.

ΤΕΤΕΝ-ϞΩΝΙ, *your sister*.

ΝΕΤΕΝ-ϞΩΝΙ, *your sisters*.

ΤΕΤΝ-ϞΩΝΕ, *your sister*, Sah. ΝΕΤΝ-ϞΩΝΕ, *your sisters*, Sah.

ΤΟΥ-ϞΩΝΙ, *their sister*.

ΝΟΥ-ϞΩΝΙ, *their sisters*.

ΤΕΥ-ϞΩΝΕ, *their sister*, Sah. ΝΕΥ-ϞΩΝΕ, *their sisters*, Sah.

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

The Suffixes.

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

Adjectives with the Suffixes.

ΕΝΕCΕ or ΝΕCΕ, *fair*.

ΤΗΡ, *all*.

ΕΝΕCΩΙ, *fair*, I.

ΤΗΡΚ, *all*, thou, m.

ΕΝΕCΩΚ, *fair*, thou, m.

ΤΗΡΚ̄, *all*, thou, m. Sah.

ΕΝΕCΩϞ, *fair*, he.

ΤΗΡϞ, *all*, he.

ΕΝΕCΩC, *fair*, she.

ΤΗΡC, *all*, she.

ΕΝΕCΩΝ, *fair*, we.

ΤΗΡΕΝ, *all*, we.

ΕΝΕCΩΟΥ, *fair, they.*

ΕΝΕCΟΟΥ, *fair, they, Sah.*

ΝΑΑ ΟΥ ΕΝΑΑ, *great.*

ΝΑΑΙ, *great, I.*

ΝΑΑΚ, *great, thou, m.*

ΝΑΑϞ, *great, he.*

ΝΑΑC, *great, she.*

ΝΑΑΥ, *great, they.*

ΤΗΡἸ, *all, we, Sah.*

ΤΗΡΤΕΝ, *all, ye.*

ΤΗΡΤἸ, *all, ye, Sah.*

ΤΗΡΟΥ, *all, they.*

ΝΑΝΕ ΟΥ ΝΑΝΟΥ, *good.*

ΝΑΝΟΥΙ, *good, I.*

ΝΑΝΕϞ, *good, he.*

ΝΑΝΕC, *good, she.*

ΝΑΝΕΥ, *good, they.*

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

Prepositions with the Suffixes.

Coptic and Sahidic.

Bash.

ΕΡΑΤ,

ΕΛΕΤ, *to me.*

ΕΡΑΤΚ,

ΕΛΑΤΚ, *to thee, m.*

ΕΡΑ†,

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>
ΕΘΒΗ†,	ΕΤΒΗΗΤΕ, <i>of thee, f.</i>
ΕΘΒΗΤϚ,	ΕΤΒΗΗΤϚ, <i>of him.</i>
ΕΘΒΗΤϚ,	ΕΤΒΗΗΤϚ, <i>of her.</i>
ΕΘΒΗΤΕΝ,	ΕΤΒΗΗΤΝ, <i>of us.</i>
ΕΘΒΕΘΗΝΟΥ,	ΕΤΒΕΘΗΥΤΝ, <i>of you.</i>
ΕΘΒΗΤΟΥ,	ΕΤΒΗΗΤΟΥ, <i>of them.</i>

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

Coptic.	Sahidic.	Bashmurić.
ΝΕΜΗΙ,	ΝΜ̄ΜΑΙ, ΜΟΙ,	ΝΕΜΗΙ, <i>with me.</i>
ΝΕΜΑΚ,	ΝΜ̄ΜΑΚ,	<i>with thee, m.</i>
ΝΕΜΕ,	ΝΜ̄ΜΕ,	<i>with thee, f.</i>
ΝΕΜΑϚ,	ΝΜ̄ΜΑϚ, ΟϚ,	ΝΕΜΗϚ, <i>with him.</i>
ΝΕΜΑϚ,	ΝΜ̄ΜΑϚ,	ΝΕΜΗϚ, <i>with her.</i>
ΝΕΜΑΝ,	ΝΜ̄ΜΑΝ, ΟΝ,	<i>with us.</i>
ΝΕΜΩΤΕΝ,	ΝΜ̄ΜΗΤΝ,	ΝΕΜΗΤΕΝ, <i>with you.</i>
ΝΕΜΩΟΥ,	ΝΜ̄ΜΑΥ,	ΝΕΜΗΟΥ, <i>with them.</i>

ἸΝΑ, *after.*

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

Of Numbers.

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

as $\bar{\rho}$ $\bar{\eta}\epsilon\zeta\omicron\omicron\gamma$, *three days*. Matt. XII, 40. $\bar{\alpha}$ $\bar{\eta}\lambda\omicron\omicron\tau$, *four months*. John IV, 35; sometimes they are expressed by words, as $\gamma\tau\omicron\gamma$ - $\phi\omicron\omicron\gamma$, *four days*. Acts V, 30. But the Sahidic numbers are usually expressed by words.

19. Numbers admit the articles, and are also found without them, as $\pi\bar{\iota}\bar{\beta}$, *the twelve*. Matt. X, 2. 5. $\pi\bar{\iota}\bar{\kappa}\bar{\nu}\bar{\alpha}\gamma$, *the two*. Deut. XVII, 6. $\omega\theta\eta\bar{\nu}$ $\bar{\kappa}\bar{\nu}\omicron\gamma\bar{\tau}$, *two tunics*. Luke III, 11.

The Cardinal Numbers.

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

Coptic.		Sahidic.	
Masc.	Fem.	Masc.	Fem.
ⲟ	ⲱⲃⲈ	ⲱⲃⲈ, ⲱⲒⲈ,	
ⲡ	ⲃⲀⲘⲎⲈ,	ⲒⲘⲎⲈ,	
Ⲓ	ⲡⲒⲤⲀⲮ, ⲡⲒⲤⲈⲐⲮⲓ.	ⲡⲤⲀⲒⲐⲮ, ⲡⲤⲀⲒⲐⲮ,	
Ⲓ̄	ⲱⲈ,	ⲱⲈ,	
Ⲙ̄	ⲤⲎⲀⲮ̄ⲎⲱⲈ, ⲤⲎⲀⲮⲱⲈ,	ⲱⲎⲤ,	
Ⲥ̄	ⲱⲐⲐⲎⲎⲱⲈ,	ⲱⲙ̄ⲎⲎⲤⲱⲈ, ⲱⲙ̄ⲎⲤⲱⲈ, ⲱⲐⲐⲎⲎⲤⲱⲈ,	
Ⲯ̄	ⲒⲤⲐⲐⲐⲎⲎⲱⲈ,	ⲒⲤⲐⲐⲐⲮⲱⲈ, ⲒⲤⲐⲐⲮⲱⲈ, ⲒⲤⲈⲮⲱⲈ,	
Ⲓ̄	ⲤⲐⲮ̄ⲎⲎⲱⲈ, ⲤⲐⲮⲱⲈ,	ⲤⲐⲮ̄ⲎⲎⲱⲈ.	
Ⲭ̄	ⲤⲐⲐⲐⲎⲎⲱⲈ, ⲤⲐⲐⲐⲮⲱⲈ,	ⲤⲐⲐⲐⲎⲎⲱⲈ, ⲤⲈⲮⲱⲈ,	
Ⲯ̄	ⲱⲀⲱⲒⲎⲎⲱⲈ,	ⲤⲀⲱⲒⲎⲎⲱⲈ,	
ⲱ̄	ⲱⲙⲎⲎⲎⲎⲎⲱⲈ,	ⲱⲙⲐⲐⲐⲎⲎⲱⲈ,	
Ⲓ̄		ⲮⲒⲤⲎⲎⲱⲈ,	
Ⲁ̄	ⲱⲐ,	ⲱⲐ,	
Ⲃ̄	ⲱⲐⲤⲎⲀⲮ,	ⲤⲎⲀⲮ̄ⲎⲱⲐ.	
Ⲥ̄	ⲐⲃⲀ.	ⲤⲃⲀ.	

20. The following numbers are prefixes to nouns, viz. ⲱⲙ̄ⲎⲎⲤ, ⲱⲙ̄ⲎⲤ, ⲱⲐⲐⲎⲎⲤ, *three*, Sah. ⲱⲙ̄ⲎⲎⲤⲱⲐ, *three thousand*. ⲒⲤⲈ, Copt. ⲒⲤⲐⲐⲮ, ⲒⲤⲈⲮ, Sah. *four*. ⲤⲈⲮ, Sah. *six*. ⲙ̄ⲎⲎⲤ, Sah. *ten*. ⲬⲐⲮⲤ, Sah. *twenty*.

The following are suffixes to numbers: ⲐⲮⲈ, Sah. *one*. ⲙ̄ⲎⲎⲤⲐⲮⲈ, *eleven*. ⲤⲎⲐⲐⲐⲮ, ⲤⲎⲐⲐⲮ, m. ⲤⲎⲐⲐⲐⲮⲤⲈ. ⲤⲎⲐⲐⲮⲈ, f. Sah. *two*. ⲙ̄ⲎⲎⲤⲤⲎⲐⲐⲮ, *twelve*. ⲱⲐⲐⲎⲎⲤ, Sahidic. *three*. ⲤⲀⲒⲤⲈ, ⲀⲒⲤⲈ, Sah. *four*. ⲤⲎ, ⲤⲈ, Sah. *five*. ⲤⲀⲤⲈ, ⲀⲤⲈ, Sah. *six*. ⲱⲙⲎⲎ, Copt. ⲱⲙⲎⲎⲈ, f. Sah. *eight*. ⲙ̄ⲎⲎⲤⲐⲮⲈ.

The Bashmuric has the following variations, ⲐⲮⲈⲈⲒ, m. ⲐⲮⲈⲒ. f. *one*. ⲱⲀⲀⲎⲎⲤ, *three*. ⲱⲀ, *a thousand*.

The Ordinal Numbers.

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

Copt.		Sahidic.		Bash.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
ϩΟΥΠ,	ϩΟΥΐ,	ϣΟΡΠ,	ϣΟΡΠι,	ϣΑΡΕΠ,	ϣΑΡΠι, <i>first.</i>
ϣΟΡΠ,	ϣΟΡΠ,				
ϣΕΡΠ.					

22. The remaining cardinals are formed by putting **ΜΑΖ** Copt. and **ΜΕΖ** Sah. and Bash. before the cardinal numbers, as **ΠΙΜΗΝΙ ḲΜΑΖḲ**, *the second miracle*. John IV, 54. Copt. **ΠΜΕΖ ϣΟΜḲΤ**, *the third*. Matt. XXII, 26. Sah. **ḲΕΝ ḲΜΑΖ ḲΝΟΥḲ ḲΡΟΜΠι**, *in anno secundo*, Dan. II, 1. Coptic. **ḲΜΕΖ ḲḲḲḲḲ**, *the second*, f. Luke XII, 38. Sahidic.

ḲΟΥ is used instead of **ΜΑΖ** and **ΜΕΖ** with the cardinal numbers when the days of the month are spoken of, as **ḲΟΥḲḲḲ ḲḲḲḲḲ**, *the twenty fifth day of Athor*. Exod. XII, 3. Copt. **ḲḲΟΥḲḲḲ ḲḲḲḲḲḲḲ**, *the twenty seventh day of the month*. Gen. VIII, 4. **ḲΟΥḲḲḲḲ ḲḲḲ ḲḲḲḲḲḲḲ**, *the twenty ninth day of the month Athor*. Zoeg. Sah.

ḲḲΠ Copt. and **ḲḲΠ**, Sah. occur with the cardinal numbers when hours are spoken of, as **ḲḲḲḲ Ḳ ḲḲḲḲḲḲḲ**, *the ninth hour of the day*. Acts X, 3. **ḲḲḲḲḲḲ ḲḲḲḲḲḲḲ**, *about the sixth hour*. Sah. Matt. XX, 5.

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

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

ΟΥΩΝ, more often ΟΥΝ, and sometimes ΟΥΕΝ, and ΟΥΝΕ, Sah. *a part*, is put before numbers, as ΟΥΩΝ ΛΥΔΑΔ ΝΕΤΟΥΟΥ ΝΟΥΩΝ, ΟΥΟΥΩΝ ΝΠΟΥΑ ΠΟΥΑ, *they made four parts, a part to each one,* John XIX, 23. Sah. ΠΟΥΝ ΝΕΤΟΥΟΥ, *fourth part,* Ezech. V, 2. Sah. ΠΟΥΕΝ ΝΤΟΥ, *the fifth part,* Zoeg. Sah. ΠΟΥΝΕ ΩΟΜΝΤ, *the third part,* Tukijs.

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

Α, et ΝΑ *about.* Copt. and Sah. as ΑΓΤΟΥΩΕ ΝΡΩΜΕ, *about four hundred men,* Acts V, 36. Sah. ΝΑ ΓΤΟΥΩΕ ΤΑΙΟΥ ΝΡΟΜΠΕ, *about four hundred and fifty years.* Acts XIII, 20. Sah.

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

CHAP. VII.

Of Verbs.

23. Egyptian verbs have no passive voice differing from the active, but the passive may be known thus, **ΛC-ΘΑΜΙΟ ἸΧΕ †CΟΦΙΑ ἘΒΟΛΒΕΝ ΝΕC-ΖΒΗΟΥΙ**, *wisdom is justified of her works*, Matt. XI, 19. **ΟΥΟZ ΛΥΟΥΩΝ ἸΧΕ ΝΕC-CΩΤΕΜ**, *and his ears were opened*, Mark VII, 35.

24. The passive is more commonly expressed by the verb in the third person plural of the verb active, as **ΠΕΝ-ΡΩΜΙ ἸΔΑΠΑC ΛΥΑΩC ΝΕΜΑC**, *our old man was crucified with him*. Rom. VI, 6. **ΕΥΝΑΠΩΝΖ ΕΒΟΛ ΜΠΕC-ΝΟΥC ΝΤΕ CΤΕΦΑΝΟC**, *the blood of Stephen was shed*. Acts XXII, 20. Sah. **ΟΥΟZ ΟΥΜΗΝΙ ἸΝΟΥΤΗΙC**, *and no sign shall be given*. Matt. XII, 39. **ΛΥ-ΚΟCΕΝ ΝΕΜΑC**, *we are buried with him*. Rom. VI, 4.

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

The Prefixes and Suffixes to Verbs.

The Prefixes.

The Suffixes.

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

ι

κ

ε

The Prefixes.

The Affixes.

Person.	Coptic.	Sahidic.	
3. m.	ϣ	ϣ	ϣ
3. f.	Ϣ	Ϣ	Ϣ
1. plur.	ⲐⲚ	ⲐⲚ̄, ⲐⲚ	Ⲛ
2.	ⲐⲐⲐⲚ	ⲐⲐⲐⲚ̄, ⲐⲐⲐⲚ	ⲐⲐⲚ
3.	ϢⲈ	ϢⲈ	ϣ

Indicative Mood.

The 1st Present Tense.

Singular.

Coptic.

Sahidic.

†

†, *I do, or am doing.*

κ, χ

κ, *thou art, m.*

ⲐⲈ

ⲐⲈ, *thou art, f*

ϣ

ϣ, *he is.*

Ϣ

Ϣ, *she is.*

Plural.

ⲐⲚ

ⲐⲚ̄, ⲐⲚ, *we are.*

ⲐⲐⲐⲚ

ⲐⲐⲐⲚ̄, ⲐⲐⲐⲚ, *ye are.*

ϢⲈ

ϢⲈ, *they are.*

The 2nd Present Tense.

Singular.

Coptic.

Sahidic.

Bash.

ⲈⲚ

ⲈⲚ

ⲈⲚ, *I am, ⲉⲓ.*

ⲈⲚ

ⲈⲚ

ⲈⲚ, *thou art, m.*

Coptic.	Sahidic.	Bash.
EPPE	EPPE	ELPE, <i>thou art, f.</i>
EPQ	EPQ	<i>he is.</i>
EPG	EPG	ELPE. <i>he and she.</i>
		<i>is.</i>
P l u r a l.		
EN	N̄, EN	EN, <i>we are.</i>
ETETEN	ETETN̄	ETETEN, <i>ye are.</i>
EY, OY, EPPE	EY, OY, EPPE	EY, OY ELPE, <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	NERE PE	NAPPE PE, <i>thou, f.</i>
NAQ PE	NEQ PE	<i>he.</i>
NAE PE	NEE PE	NAQ PE } NARE <i>he and she.</i>
		NAE PE } PE, <i>is.</i>

P l u r a l.

NAN PE	NEN PE	NAN PE, <i>we were.</i>
NARETEN PE	NETETN̄ PE	NARETEN PE, <i>ye.</i>
NAYPE, NAREPE	NEY PE, NEREPE	NAYPE, NARE PE, <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	AQ	<i>he hath.</i>
AC	AC	AQ } A <i>he and she.</i>
		AC } <i>hath.</i>

Plural.

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

The Present Tense Indefinite.

Singular.

Coptic.	Sahidic.	Bash.
ⲱⲗⲓ,	ⲱⲗⲓ,	ⲱⲗⲓ, <i>I am.</i>
ⲱⲗⲕ,	ⲱⲗⲕ,	ⲱⲗⲕ, <i>thou, m.</i>
ⲱⲗⲣⲉ,	ⲱⲗⲣⲉ,	ⲱⲗⲗⲉ, <i>thou, f.</i>
ⲱⲗⲣ, } ⲱⲗⲣⲉ,	ⲱⲗⲣ, } ⲱⲗⲣⲉ,	ⲱⲗⲣ, } <i>he.</i>
ⲱⲗⲥ, }	ⲱⲗⲥ, }	ⲱⲗⲥ, } ⲱⲗⲗⲉ, <i>he & she.</i>
		} <i>she.</i>

Plural.

ⲱⲗⲎ,	ⲱⲗⲎ,	ⲱⲗⲎ, <i>we.</i>
ⲱⲗⲣⲉⲧⲉⲛ,	ⲱⲗⲧⲉⲧⲎ̄,	ⲱⲗⲧⲉⲧⲉⲛ, <i>ye.</i>
ⲱⲗⲮ, ⲱⲗⲣⲉ,	ⲱⲗⲮ, ⲱⲗⲣⲉ;	ⲱⲗⲮ, ⲱⲗⲗⲉ, <i>they.</i>

The Imperfect Tense Indefinite.

Singular.

Coptic.	Sahidic.
NE ⲱⲗⲓ PE,	NE ⲱⲗⲓ PE, <i>I was.</i>
NE ⲱⲗⲕ PE,	NE ⲱⲗⲕ PE, <i>thou, m.</i>
NE ⲱⲗⲣⲉ PE,	NE ⲱⲗⲣⲉ PE, <i>thou, f.</i>
NE ⲱⲗⲣ PE, } NE ⲱⲗⲣⲉ PE,	NE ⲱⲗⲣ PE, } NE ⲱⲗⲣⲉ <i>he.</i>
NE ⲱⲗⲥ PE, }	NE ⲱⲗⲥ PE, }
	} PE, <i>he & she.</i>
	} <i>she.</i>

Plural.

Coptic.

Sahidic.

NE WAN PE,

NE WAN PE, *we.*

NE WARETEN PE,

NE WATETN̄ 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 WALPE PE, *thou, f.*

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

Plural.

NE WAN PE, *we.*NE WATETEN 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,

TETN̄NA, TETN̄A,

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, } ΑCΝΑ, }
	ΕΡΕ..ΝΑ, ΕCΝΑ, }	ΑΡΕ..ΝΑ, } ΑCΝΑ, }
		<i>he.</i> <i>he & she.</i> <i>she.</i>

Plural.

ΕΝΝΑ,	ΝΝΑ, ΕΝΝΑ,	ΑΝΝΑ, vel ΝΕ, <i>we.</i>
ΕΡΕΤΕΝΝΑ,	ΕΤΕΤΝΝΑ, ΕΤΕΤΝΑ,	ΑΡΕΤΕΝΝΑ, <i>ye.</i>
ΕΥΝΑ, ΟΥΝΑ,	ΕΥΝΑ, ΟΥΝΑ,	ΑΥΝΑ, <i>they.</i>

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

The 3rd Future Tense.

Singular.

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

Plural.

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

The 4th Future Tense.

Singular.

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

Plural.

ТАРḆ,	<i>we.</i>
ТАРЕΤḆ,	ТАΛΕΤΕΝ, <i>ye.</i>
ТАРОϞ,	<i>they.</i>

The Imperfect Tense.

Singular.

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

Bash.

ΝΑΙΝΕ vel ΝΑ,	<i>I should.</i>
ΝΑΚΝΕ,	<i>thou, m.</i>
ΝΑΡΕΝΕ,	<i>thou, f.</i>
ΝΑϞΝΕ,	<i>he.</i>
ΝΑСΝΕ,	<i>he & 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>
ΝΤΕϞ, } ΝΤΕ,	ΝΕϞ, ΝϞ, } ΝΤΕ,	ΝΕϞ, ΝϞ, } ΝΤΕ, <i>he.</i>
ΝΤΕϢ, } ΝΤΕ,	ΝΕϢ, ΝϢ, } ΝΤΕ,	ΝΕϢ, ΝϢ, } ΝΤΕ, <i>he & she.</i>
		ΝΤΕ, <i>she.</i>

Plural.

ΝΤΕΝ,	ΝΤΝ,	ΝΤΝ, <i>we.</i>
ΝΤΕΤΕΝ,	ΝΤΕΤΝ,	ΝΤΕΤΝ, <i>ye.</i>
ΝΤΟΥ, ΝΤΕ,	ΝϢΕ, ΝΤΕ,	ΝϢΕ, 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, }
		<i>he.</i> <i>μαλε, he & she.</i> <i>she.</i>

Plural.

μαρεν,	μαρῆ,	μαλεν, <i>we.</i>
μαρετεν,	μαρετῆ,	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.

ἔ or ἦ or the root itself.

Participles.

παخين, πεκξιν, πεϚξιν &c. ορπισιντα, πξιντεκ, πξιντεϚ &c.

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

Indicative Mood.

The 1st Present Tense.

Singular.

Coptic.		Sahidic.
†-ΤΑΚΟ,		†-ΤΑΚΟ, <i>I am destroying.</i>
Κ-ΤΑΚΟ, } Χ-ΤΑΚΟ, }		Κ-ΤΑΚΟ, <i>thou art destroying, m.</i>
ΤΕ-ΤΑΚΟ,		ΤΕ-ΤΑΚΟ, <i>thou art destroying, f.</i>
Ϟ-ΤΑΚΟ,		Ϟ-ΤΑΚΟ, <i>he is destroying.</i>
Ϛ-ΤΑΚΟ,		Ϛ-ΤΑΚΟ, <i>she is destroying.</i>

Plural.

Coptic.		Sahidic.
ΤΕΝ-ΤΑΚΟ,		ΤΝ̄, or ΤΕΝ-ΤΑΚΟ, <i>we are destroying.</i>
ΤΕΤΕΝ-ΤΑΚΟ,		ΤΕΤΝ̄, or ΤΕΤΕΝ-ΤΑΚΟ, <i>ye are destroying.</i>
ϚΕ-ΤΑΚΟ,		ϚΕ-ΤΑΚΟ, <i>they are destroying.</i>

The 2nd Present Tense.

Singular.

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

Plural.

ΕΝ-ΤΑΚΟ,	Ν̄, or ΕΝ-ΤΑΚΟ,	ΕΝ-ΤΑΚΟ, <i>we.</i>
ΕΤΕΤΕΝ-ΤΑΚΟ,	ΕΤΕΤΝ̄-ΤΑΚΟ,	ΕΤΕΤΕΝ-ΤΑΚΟ, <i>ye.</i>
ΕΥ- } ΤΑΚΟ, ΟΥ- } ΤΑΚΟ, ΕΡΕ- } ΤΑΚΟ,	ΕΥ- } ΤΑΚΟ, ΟΥ- } ΤΑΚΟ, ΕΡΕ- } ΤΑΚΟ,	ΕΥ- } ΤΑΚΟ, <i>they.</i> ΟΥ- } ΤΑΚΟ, <i>they.</i> ΕΛΕ- } ΤΑΚΟ, <i>they.</i>

The Imperfect Tense.

Singular.

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

Plural.

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

The 1st Perfect Tense.

Singular.

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

Plural.

Coptic.	Sahidic.	Bashmuric.
AN-TAKO,	AN-TAKO,	AN-TAKO, <i>we.</i>
APETEN-TAKO,	ATETN-TAKO,	ATETN-TAKO, <i>ye.</i>
AY- } A- } TAKO,	AY- } A- } TAKO,	AY- } A- } TAKO, <i>they.</i>

The 2nd Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ETAI-TAKO,	NTAI-TAKO,	ETAI-TAKO, <i>I have.</i>
ETAK-TAKO,	N-TAK-TAKO,	ETAK-TAKO, <i>thou, m.</i>
ETARE-TAKO,	N-TAR-TAKO,	ETARE-TAKO, <i>thou, f.</i>
ETAQ- } ETA- } TAKO,	N-TAQ- } N-TA- } TAKO,	ETAQ- } ETA- } TAKO, <i>he.</i>
ETAC- } ETA- } TAKO,	N-TAC- } N-TA- } TAKO,	ETAC- } ETA- } TAKO, <i>she.</i>

Plural.

ETAN-TAKO,	N-TAN-TAKO,	ETAN-TAKO, <i>we.</i>
ETARETEN-TAKO,	N-TATETN-TAKO,	ETARETEN-TAKO, <i>ye.</i>
ETAAY- } ETA- } TAKO,	N-TAAY- } N-TA- } TAKO,	ETAAY- } ETA- } TAKO, <i>they.</i>

The Pluperfect Tense.

Singular.

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

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

Plural.

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

The Present Tense Indefinite.

Singular.

Coptic.	Sahidic.	Bashmuric.	
ϠΔI-ΤΑΚΟ,	ϠΔI-ΤΑΚΟ,	ϠΔI-ΤΑΚΟ, <i>I am.</i>	
ϠΔK-ΤΑΚΟ,	ϠΔK-ΤΑΚΟ,	ϠΔK-ΤΑΚΟ, <i>thou, m.</i>	
ϠΔΡΕ-ΤΑΚΟ,	ϠΔΡΕ-ΤΑΚΟ,	ϠΔΛΕ-ΤΑΚΟ, <i>thou, f.</i>	
ϠΔQ- } ϠΔΡΕ- }	ϠΔQ- } ϠΔΡΕ- }	ϠΔQ- } ϠΔΛΕ- }	ΤΑΚΟ, <i>he.</i>
ϠΔC- } ϠΔΡΕ- }	ϠΔC- } ϠΔΡΕ- }	ϠΔC- } ϠΔΛΕ- }	ΤΑΚΟ, <i>she.</i>

Plural.

ϠΔN-ΤΑΚΟ,	ϠΔN-ΤΑΚΟ,	ϠΔN-ΤΑΚΟ, <i>we.</i>	
ϠΔΡΕΤΕΝ-ΤΑΚΟ,	ϠΔΤΕΤḢ-ΤΑΚΟ,	ϠΔΤΕΤΕΝ-ΤΑΚΟ, <i>ye.</i>	
ϠΔΥ- } ϠΔΡΕ- }	ϠΔΥ- } ϠΔΡΕ- }	ϠΔΥ- } ϠΔΛΕ- }	ΤΑΚΟ, <i>they.</i>

The Imperfect Tense Indefinite.

Singular.

Coptic.

Sahidic.

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

Plural.

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

Singular.

Bashmuric.

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

Plural.

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

The 1st Future Tense.

Singular.

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

Plural.

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

The 2nd Future Tense.

Singular.

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

Plural.

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

The 3rd Future Tense.

Singular.

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

Plural.

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

The 4th Future Tense.

Singular.

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

Plural.

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

The Imperfect Future.

Singular.

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

Plural.

Coptic.	Sahidic.	Bashmuric.
NANNA-TAKO,	NENNA-TAKO,	NANNE-TAKO, <i>we.</i>
NAPETENNA-TAKO,	NETETN̄A-TAKO,	NAPETENNE-TAKO, <i>ye.</i>
NAΥNA- } TAKO,	NEΥNA- } TAKO,	NEΥNE- } TAKO, <i>they.</i>
NAPENA- }	NEPENA- }	NAPENE- }

The Subjunctive Mood.

Singular.

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

Plural.

NTEN-TAKO,	N̄TN̄-TAKO,	NTN̄-TAKO, <i>we.</i>
NTETEN-TAKO,	N̄TETN̄-TAKO,	NTETN̄-TAKO, <i>ye.</i>
NT OΥ- } TAKO,	N̄CE- } TAKO,	N̄CE- } TAKO, <i>they.</i>
NT E- }	N̄TE- }	NT E- }

The Optative Mood.

Singular.

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

Plural.

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

The Imperative Mood.

Singular and Plural.

À-ТАКО, }
 ÀΡΙ-ТАКО, } *destroy.*
 ΜΑ-ТАКО, }
 ΤΑΚΟ, }

The Infinitive Mood.

È-ТАΚΟ, }
 Æ-ТАΚΟ, } *to destroy.*
 ΤΑΚΟ, }

Participles.

Coptic.	Sahidic.	Bashmurić.
ΧΙΝ,	ΘΙΝ,	ΧΙΝ,
ΠΑΧΙΝ ΟΓ ΠΧΙΝΤΑ,	ΠΑΘΙΝ,	ΠΑΧΙΝ,
ΠΕΚΧΙΝ,	ΠΕΚΘΙΝ,	ΠΕΚΧΙΝ,
ΠΕΡΧΙΝ, &c.	ΠΕΡΘΙΝ, &c.	ΠΕΡΧΙΝ, &c.

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

Participles.

26. The participles are formed by **Ϝ**, **ϜΤ** or **ϜΘ**, before the prefixes to the verbs. There are also some peculiar forms of participles, which end in **ΗΟΥΤ**, Copt. **ΗΥΤ**, Sah. **ΩΟΥΤ**, Copt. **ΟΟΥΤ**, Sah. and **ΛΟΥΤ**, Bash. as **ΤΟΥΒΗΟΥΤ**, Copt. **ΜΩΟΥΤ**, Copt. and **ΜΔΟΥΤ**, Bash.

Verbs united with particles expressive of time.

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

Singular.

Coptic.	Sahidic.	Bashmurić.
ÈΤΑΙ,	ἸΤΕΡΙ, ἸΤΕΡΕΙ,	ΕΤΑΙ, ἸΤΕΛΕΙ,
ÈΤΑΚ,	ἸΤΕΡΕΚ,	
ÈΤΑΡΕ,	ἸΤΕΡΕ,	ΕΤΑΡ, ἸΤΕΛΕΡ,
ÈΤΑΡ } ÈΤΑΡΕ,	ἸΤΕΡΕΡ, } ἸΤΕΡΕ,	
ÈΤΑΚ }	ἸΤΕΡΕΚ, }	

Plural.

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

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

Singular.

Coptic.	Sahidic.	Bashmurić.
Ψ ΑΨ,	Ψ ΑΝΤΕΙ, Ψ ΑΝΨ,	Ψ ΑΝΤΕΙ,
Ψ ΑΤΕΚ,	Ψ ΑΝΤḂ,	
Ψ ΑΤΕ,	Ψ ΑΝΤΕ,	
Ψ ΑΤΕϞ, } Ψ ΑΤΕ,	Ψ ΑΝΤϞ, } Ψ ΑΝΤΕ,	Ψ ΑΝΤΕϞ,
Ψ ΑΤΕϚ, }	Ψ ΑΝΤϚ, }	

Plural.

Ψ ΑΤΕΝ,	Ψ ΑΝΤḂ,	
Ψ ΑΤΕΤΕΝ,	Ψ ΑΝΤΕΤḂ,	
Ψ ΑΤΟΥ, Ψ ΑΤΕ,	Ψ ΑΝΤΟΥ, Ψ ΑΝΤΕ,	Ψ ΑΝΤΟΥ.

Verbs with the particle ÈΝΕ or ÈΝ, if.

Singular.

Coptic.	Sahidic.
ÈΝΑΙ, ÈΝΕΑΙ ΠΕ,	ΕΝΕΙ ΠΕ,
ÈΝΑΚ, ÈΝΕΑΚ ΠΕ,	ΕΝΕΚ ΠΕ,
ÈΝΑΡΕ ΠΕ,	ΕΝΕΡΕ ΠΕ,
ÈΝΑϞ, ÈΝΑΡΕ ΠΕ,	ΕΝΕϞ, }
ÈΝΑϚ, ÈΝΕ Δ ΠΕ,	ΕΝΕϚ, }
	ΕΝΕΡΕ ΠΕ,

Plural.

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

Verbs with the particle ωAN , if, when.

Singular.

Coptic.	Sahidic.	Bashmurić.
$\Delta\text{I}\omega\text{AN}$,	$\text{E}\text{I}\omega\text{AN}$,	
$\Delta\text{K}\omega\text{AN}$,	$\text{E}\text{K}\omega\text{AN}$,	
$\Lambda\text{P}\text{E}\omega\text{AN}$,	$\text{E}\text{P}\omega\text{AN}$,	$\Delta\text{L}\text{E}\omega\text{AN}$,
$\Delta\text{Q}\omega\text{AN}$,	$\text{E}\text{Q}\omega\text{AN}$,	
$\Delta\text{C}\omega\text{AN}$,	$\text{E}\text{C}\omega\text{AN}$,	
	$\left. \begin{array}{l} \text{A}\text{P}\text{E}\omega\text{AN}, \\ \text{E}\text{P}\omega\text{AN}, \end{array} \right\}$	

Plural.

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

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

Singular.

Coptic.	Sahidic.
$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}$,	$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}$,
$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\text{E}\text{K}$,	$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{K}}$,
$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\text{E}$,	$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\text{E}$,
$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\text{E}\text{Q}$,	$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{Q}}$,
$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\text{E}\text{C}$,	$\bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{C}}$,
	$\left. \begin{array}{l} \bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\text{E}, \\ \bar{\text{M}}\text{P}\bar{\text{A}}\text{T}\bar{\text{C}}, \end{array} \right\}$

Plural.

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

The Tenses.

The 1st Present Tense.

27. The 1st Present Tense is formed by adding the following prefixes to the root, † *I am*, κ, or χ Copt. before λ, μ, ν, ογ, or ρ, *thou art*, m.: **TE** *thou art*, f.: **ϕ**, *he is*; **ϙ**, *she is*; **TEN**, C. **TEN**, **τῆ**, S. *we are*; **TETEN**, C. **TETEN**, or **ΤΕΤῆ**, S. *ye are*; **CE**, *they are*. Thus, † **ϙΩΟΥΝ ἸΠΕΚΖΟΥΖΕΧ**, *I know thy tribulation*, Rev. II, 9. **ϙΟ ΠΝΟΕΙΚ**, *is an adulterer*, Luke XVI, 18. Sah. **ΧΕ ϕ ἸΜΜΑΥ** *that he is there*. John XII, 9. Sah.

The 2nd Present Tense.

28. The 2nd Present Tense has the following prefixes, as, **ΕΙ**, *I am*; **ΕΚ**, *thou art*, m. **ΕΡΕ**, *thou art*, f.; **Εϕ** or **ΕΡΕ**, *he is*; **Εϙ** or **ΕΡΕ**, *she is*; **ΕΝ**, Copt. **ΕΝ** or **Ἰ**, Sah. *we are*; **ΕΤΕΤΕΝ**, **ΕΤΕΤῆ**, *ye are*; **ΕΥ**, **ΟΥ** or **ΕΡΕ**, *they are*.

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

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

31. The third person plural is **εγ**, but after **τ** it is written **ογ**, as **ΦΗΕΤ ΟΥΜΟΥΤ̄ ΕΡΟQ**, *when they call*. Matt. XXVII, 22.

ε̄ is the sign of the participle present as **Ε̄CΩ Ε̄ ΛΝΟΚ ΟΥCΖΙΜΙ Ν̄CΑΜΑΡΙΤΗΣ**, *to drink, I being (οὔσα) a woman of Samaria*, John IV, 9. **Ε̄ ΛΝΟΝ ΖΕΝΡΩΜΕ Ν̄ΖΡΩΜΑΙΟΣ, Ε̄ Μ̄Ν 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, **ΛΝΟΚ ΔΕ ΕΙ Ζ̄Ν ΤΕΤ̄ΝΙΜΗΤΕ**, *but I am among you*, Luke XXII, 27. Sah. **ΕΚ ΖΙ ΤΕΖΙΗ Ν̄ΜΜΑQ**, *thou art in the way with him*. Matt. V, 25. Sah. **ΕQ Ζ̄Ν ΤΠΕ**, *is in heaven*. Matt. VI, 10. Sahidic.

33. The prefixes of this tense also express the present participle, as, **ΑQΝΑΥ Ε̄ΟΥΡΩΜΙ ΕQΖΕΜCΙ**, *he saw a man sitting*, Matt. IX, 9. **ΝΙΒ̄ ΔΕ ΝΑΥΤ̄ΖΟ Ε̄ΡΟQ ΠΕ ΕΥΧΩ̄ΝΙΜΟC**, *and the devils besought him saying*, Matt. VIII, 31.

Imperfect Tense.

34. The Imperfect Tense is formed by prefixing the following partieles 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**, **ΝΕΤΕΤ̄Ν**, **ΝΕΥ** or **ΝΕΡΕ**. Sometimes the Sahidic is written without the **Ε**, as, **ΝQ**, **ΝC̄**, **ΝN̄**, etc.

35. The Imperfect Tense has ΠΕ frequently following the verb, as, ΟΥΟΖ ΝΑΥ†ΣΩ ΠΕ, *and taught*, John VII, 14. ΝΕΥΩΟΠ ΠΕ ΝΒΙ ΠΛΟΓΟC, *the word was*, John I, 1. Sah. ΝΑΥΒΩΝΤ ΔΕ ΠΕ ΠΙΠΑΣΧΑ, *and the Passover was near*, John XI, 55. ΔΕ ΝΕΥΑΖΕΡΑΤΪ 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 ΝΙΜΑΘΗΤΗC ΘΟΥΗΤ, *the disciples were assembled*, John XX, 19. S. ΝΕΡΕ ΠΕΥΝΟΒ 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 ΑΙ, *I*; ΑΚ, *thou*, m. ΑΡΕ or ΑΡ, *thou*, f. ΑΥ or Α, *he*; ΑC or Α, *she*; Plur. ΑΝ, *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 ΙΗC Α ΠΙΠΝΑ ΟΛΥ, *the spirit took Jesus*, Matt. IV, 1. Α ΙC ΧΟΟC ΝΑΥ, *Jesus said to him*. Sah. Mark XIV, 72. Α ΝΙΟΥΔΑΙ ΤΩΟΥΝ, *the Jews rose*, Acts XVIII, 12. Sah. ΝΗΕΤ Α ΝΙΠΡΟΦΗΤΗC ΧΟΤΟΥ, *those things which the Prophets said*, Acts XXVI, 22.

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

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

The 2nd Perfect Tense.

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

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

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

The Pluperfect Tense.

42. The Pluperfect Tense is formed by adding the
 auxiliary verb ΝΕ ΠΕ to the prefixes of the perfect, as
 ΝΕ ΑΙ ΠΕ, *I;* ΝΕ ΑΚ ΠΕ, *thou, m.;* ΝΕ ΔΡΕ ΠΕ, *thou, f.;*
 ΝΕ ΑΦ ΟΥ Α ΠΕ, *he;* ΝΕ ΑΣ ΟΥ Α ΠΕ, *she;* Plur. ΝΕ ΑΝ
 ΠΕ, *we;* ΝΕ ΑΡΕΤΕΝ ΟΥ ΑΤΕΤΝ, ΠΕ, *ye.* S. ΝΕ ΑΥ ΟΥ Α
 ΠΕ, *they;* as, ΝΕ ΑΦΕΡΖΗΤϞ ἸΡΙΚΙ ΠΕ, *had begun to de-*
cline, Luke IX, 12. ΠΙΟΥΔΑΙ ΝΕ ΑΥΕΙ ΠΕ ΨΑ ΜΑΡΘΑ,
the Jews had come to Martha, John XI, 19 Sah. ΝΕ ΑΥ-
 ΝΑΥ ΓΑΡ ἔΡΟΦ ΤΗΡΟΥ ΠΕ, *for all had seen him,* Mark

VI, 50. This Tense is also found without the ΠΕ, as, ἸΗΣΟΥ ΔΕ ΔΡῆ ΕΒΟΛ, *Jesus had gone out*, John V, 13. ΤΑΙ ΔΕ ΝΕ ΔΟΟΥΑΖΕ ΝΑ 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, ωατετην, *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 ΟΥΟΖ ΝΕ ΩΑΥΟΝΟΖ ΠΕ, *and they had bound him, or he was bound*. Luke VIII, 29. ΝΕ ΩΑΡΟΥΩΜ 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. ΤΕΝΝΑ, ΤΕΝΑ, *Sah. we*; ΤΕΤΕΝΝΑ, ΤΕΤΗΝΝΑ, *Sah. ye*; ϑΕΝΑ, *they*; thus: ΕϑΕ ΠΙΛΦΟΤ Ε†ΝΑϑΟϑ. *to drink the cup which I shall drink?* Matt. XX, 22.

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

The 2nd Future Tense.

46. The characteristics of the second Future are **ΝΑ** or **ΝΕ** Bash. united with the Prefixes of the second Present Tense, **ΕΙΝΑ**, *I*; **ΕΚΝΑ**, *thou, m.*; **ΕΡΕΝΑ**, *thou, f.*; **ΕΦΝΑ** or **ΕΡΕΝΑ**, *he*; **ΕCΝΑ** or **ΕΡΕΝΑ**, *she*; Plur. **ΕΝΝΑ** or **ἩΝΑ**, *Sah. we*; **ΕΡΕΤΕΝΝΑ** or **ΕΤΕΤῆΝΝΑ**, **ΕΤΕΤῆΝΑ**, *Sah. ye*; **ΕΥΝΑ** or **ΟΥΝΑ**, *they*; thus: **ΕΦΝΑΜΟΟΩΕ ἸΤΟΤῆ ἸΡΑΤῆ**, *he will go on foot.* Acts XX, 13. *Sah. ΣΕΚΑC ΖΩΤΤΗΥΤῆ 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 Μῆ ΙΩΖΑΝΝΗC ΕΥΝΑΒΩΚ ΕΞΟΥΝ Ε ΠΕΡΠΕ**, *Peter and John entering into the Temple,* Acts III, 3. *Sah.* and with **ΖΙΝΑ** they express the Subjunctive Mood.

The Coptic has sometimes **ΑΙΝΑ**, **ΑΚΝΑ**, **ΑΡΕΝΑ** etc. as, **ΖΑΡΑ ΑΦΝΑΧΕΜ ΖΛΙ ΖΙΩΤC**, *if he might find any thing upon it,* Mark XI, 13.

The 3rd Future Tense.

48. The Prefixes of the third Future.

The Prefixes of this Tense are **ΕΙΕ**, *I*; **ΕΚΕ**, *thou, m.*; **ΕΡΕ**, *thou, f.*; **ΕΦΕ** or **ΕΡΕ**, *he*; **ΕCΕ** or **ΕΡΕ**, *she*; Plur. **ΕΝΕ**, *we*; **ΕΡΕΤΕΝΕ**, **ΕΤΕΤῆΝΕ**, *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 ΠΕΩΙΩΤ ΝΕΜ ΤΕΩΜΑΥ ΝΩΩ ΟΥΟΣ ΕΩΕ-ΤΟΜΩ ΕΤΕΩΕΩΙΜΙ, *a man shall leave his father and his mother, and shall cleave to his wife.* Matt. XIX, 5.

This Tense sometimes expresses the Optative Mood, as, ΤΕΧΑΡΙΣ ΕΣΕΩΩΠΕ ΝΩΜΑΝ, *grace be with us,* 2. John 5. Sah. ΧΕΚΑΣ ΕΡΕ ΟΥΩΩΜΙ 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, ΠΣΑΩ ΤΑΟΥΑΩΤ ΝΩΩΚ, *Master, I will follow thee.* Matt. VIII, 19. Sah. ΟΥΟΣ ΩΗΠΠΕ ΤΕΡΑΕΡΒΟΚΙ, *and behold thou shalt conceive,* Luke I, 31. ΤΕΡΑΝΑΥ ΕΠΩΟΥ ΜΦΤ, *thou shalt see the glory of God.* John XI, 40. ΤΑΡΩΡΝΟΒΕ ΧΕ ΝΤ-ΝΩΩΠ ΑΝ ΩΑ ΠΝΟΜΟΣ, *shall we sin because we are not under the law?* Rom. VI, 15. Sah. ΩΙΝΕ ΤΑΡΕΤΩΩΙΝΕ. ΤΩΩΜ ΤΑΡΟΥΟΥΩΝ ΝΗΤΩ, *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 ΝΑΩ-ΝΑΜΟΥ ΠΕ, *and she was about to die,* Luke VIII, 42. ΝΑΡΕ ΠΙΧΟΙ ΡΑΡ ΝΑΩΙΟΥΙ ΝΠΕΩΑΟΥΙΝ ΕΜΜΑΥ, *for*

the ship was to cast out her burden there. Acts XXI, 3. *ναρετενναθητουγ νηι πε, ye would have given them to me.* Galat. IV, 15. *νεγναμιωε πε νβι ναζυπερηττης, my servants would fight,* John XVIII, 36. Sah.

The Subjunctive Mood.

51. The Prefixes to this Mood are *ντα, I; ντεκ, νρ, Sah. thou, m.; ντε, thou, f.; ντεφ, ντε, νφ, νεφ, ντε, Sah. he; ντεσ, ντε, νσ, ντε, Sah. she; Plur. ντεν, ντν, Sah. we; ντετεν, ντετν, Sah. ye; ντουγ, ντε, νσε, ντε, Sah. they.*

This Mood follows the tense of the verb that precedes it, whether of the present Tense, the Imperfect, the Perfect, or the Future, as, *νεγσωτμ νν ετεσμη νσενοι αν, they heard a voice, but they understood not,* Sah. Acts IX, 7. *σεναπαραιογ νμοσ ε τοτογ ννρωμε νσμοογτφ. they shall deliver him into the hands of men, they shall kill him.* Matt. XVII, 22. Sah.

Also *ετρεγαλε νφσμοοσ ζιτογωτφ, that he would ascend and sit with him.* Sah. Acts VIII, 31. *εθοργε εβογν, that they went in,* Acts XIV, 1. *ζν πτεγσωτμ ερογ αυω νσεναυ νμαειν ενεφειρε νμωογ, when they heard and saw the miracles which he did.* Acts IX, 6. Sah. *ζν πτραω, when I cry.* Ps. IV, 3. Sah.

After the Particles *ζινα, ωαν, ζωστε, κε, κεκας, μηποτε* etc., it is the Subjunctive; as, *ζινα ντετεν εμι, that ye may know.* Matt. IX, 6.

with him, Luke XII, 46. thus, ἀγαθοῦ ἐςμοῦ ἐρωτην, *he sent him to bless you*, Acts III, 26. οἶος λι ἐπεσχητ ἐναρμῶγ, *and I have come down to deliver them*, Acts VII, 34. ἀφρρητς ἠρῖογῖ ἐβολ, *he began to cast out*, Luke XIX, 45. οἶος ἠπε ρλι ὠρμςομ ἠερογῶ, *and no one could answer*, Matt. XXII, 46. ἀγω ἀγαρχει ἠῶἀρ, *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. πσογωνῆ, τὸ ἐπίσταθαί σε, Sap. 793.

ε is also used to express the Infinitive with the verbs ἔρε, τρε, Sah. as, ἀρετενερεῖτεν ερογχα ογρωμι ἠωτεν ἐβολ ἠρερῆωτεν, *ye have asked them to release a murderer to you, or that they would etc.*, Acts III, 14. ετρεγρρερ ερογ, *to keep him, or that they should keep etc.*, Acts XII, 4. ερεκαίτογ, *to do them, σοι ποιῆσαι*, Acts XXII, 10. ετρερ† ἠογμετανεα ἠπῆλ, *to give repentance to Israel*, Sah. Acts V, 31. ἠαῖνογς ἠαν ετρεῖδω ἠπι μα, ὡδε εἶναι, *good for us to remain here, or that we should remain*, Mark. IX, 5. Sah. ερε ἠιεθνος ὠτεμ ἐπιδαχι, ἀκοῦσαι τὰ ἔθνη, *the gentiles to hear the word, or should hear the word*, Acts XV, 7.

We may here remark that σιν the sign of action and ἔρε are thus construed, ἐπσιντογςωτεμ ἠκων, πρὸς τὸ πείθεσθαι αὐτούς, Copt. ετρεγςωτῆ ἠαν, *to obey us, or that they may obey us*, James III, 3. ἠεν πσιντογτασθο, ἐν τῷ ὑποστρέφειν αὐτούς, *in their returning*, Luke II, 43.

The Participles.

55. The Participles of the Present Tense are expressed by the Prefixes of the 2nd Present Tense, as, ΑΓΤΩΒΖ ΕΓΧΩΪΜΟC, *he prayed, saying*, Matt. XXVI, 39. ΕΥΚΙΜ ἸΤΟΥΛΦΕ ΕΓΧΩΪΜΟC, *wagging their heads, saying*, Matt. XXVII, 39. ΕΓΜΟΟΨΕ ΑΓΩ ΕΓΧΙΦΟΘC ΕΓCΜΟΥ 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, ἸΘΟΥΓ ΔΕ ἸΤΑΥCΩΤΕΜ ΑΥΤΨΟΥ ἸΦΤ, *εί δέ ακέσαντες, ἐδόξαζον τόν κύριον, and they hearing, or (when they heard) glorified God*, Acts XXI, 20. ΕΤΑΥΡΑΙ ΔΕ ἸΝΕΡΒΑΛ ἸΠΨΩΙ, *and lifting up his eyes*, John VI, 5. ΟΥΟΖ ΝΗΕΘΝΑCΩΤΕΜ ΕΥἸΩΝἸ, *and those hearing (οί ακούσαντες) shall live*, John V, 25. ΕΘΝΑΤΑΚΟ, *perituram*, John VI, 27.

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

The Potential Mood.

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

Future Tenses, thus: **ΝΑΥΣΟΒΝΙ ΧΕ ΑΡΗΟΥ ΣΕΝΑΨΝΟΖΕΜ** ἸΠΙΣΟΙ ἘΜΑΥ, *they took counsel whether they could save the vessel there*, Acts XXVII, 39. **ΤΕΡΓΕΝΕΑ ΝΙΜ ΠΕΤΝΑΕΨΤΑΥΟΣ**, *who can declare his generation*, Acts VIII, 33. Sah. **ΝΝΑΕΨΟΥΧΑΪ ΝΖΗΤΩ**, *δεῖ σωθῆναι, by which we can be saved*, Acts IV, 12. Sah. **ΕΥΧΩΪΜΟΣ ΝΑΪ 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 **ΑΨΟΥΤΩΝ ΤΕΡΧΙΧ ΕΒΟΛ ἸΨΟΥΓΟΛΠΣ**, *It étendit sa main, qui eût mérite d'être coupée.* In composition it appears to express dignus, as, **ΖΩΣ ΖΑΝΨΟΥΜΕΝΡΙΤΟΥ ΝΕ ΝΕΚΜΑΪΨΩΠΙ**, *how worthy to be loved (lovely) are thy tabernacles*, Psalm LXXXIII, 1. **ΔΑΓΙΔ ΠΙΟΥΡΟ ἸΨΟΥΓΤΑΙΟΪ**, *David the king, very worthy to be honoured.* Prec. Copt. MS. p. 277, 284 etc. **ΖΩΒ ΝΨΟΥΡΨΩΠΗΡΕ ΠΙΜΟΪ**, *things worthy to be admired*, Zoeg. 619. Sahidic.

The Negative Prefixes.

The Negative Prefix Ν.

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

The Perfect Tense Negative.

Singular.

Coptic.

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

Plural.

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

The 1st Future Tense Negative.

Singular.

Coptic.

Sahidic.

Bashmuric.

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

NETAPENA AN,

Plural.

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

The 2nd Future Tense Negative.

Singular.

Coptic.	Sahidic.
ḤNA,	ḤNA, <i>I.</i>
ḤNEK,	ḤNEK, <i>thou, m.</i>
ḤNE,	ḤNE, <i>thou, f.</i>
ḤNEQ, } ḤNE,	ḤNEQ, } <i>he.</i>
ḤNEC, }	ḤNEC, } <i>he and she.</i>
	ḤNEC, } <i>she.</i>

Plural.

ḤNEN,	ḤNEN, <i>we.</i>
ḤNETFN,	ḤNETḤ, <i>ye.</i>
ḤNOY,	ḤNEY, <i>they.</i>

The 1st Present Tense Negative.

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

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

The 2nd Present Tense Negative.

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

The Perfect Tense Negative.

61. This Tense in the Coptic is thus presented to us. *ΝΕΤΑΙ ΓΑΡ ΑΝ ΕΘΑΖΕΜ ΝΙΘΜΗ*, *I came not to call the just*, Mark II, 17. *ΟΥ ΓΑΡ ΠΩΗΡΙ ΗΦΡΩΜΙ ΝΕΤΑΡΙ ΑΝ*, *for the son of man hath not come*, Mark X, 45.

The 1st Future Tense Negative.

62. The following are specimens of the first Future Tense negative, *ΗΓΝΑΧΑ ΘΗΝΟΥ ΑΝ*, *he will not leave you*, 1 Cor. X, 13. *ΕΡΕ ΠΡΩΜΕ ΝΑΩΝΖ ΑΝ Ε ΟΕΙΚ ΗΜΑΤΕ*, *man shall not live by bread alone*, Mat. III, 4. Sah. *ΝΑΡΕ ΤΜΕΤΟΥΡΟ ΗΤΕ ΦΤ ΝΑΙ ΑΝ*, *the kingdom of God will not come*. Luke XVII, 20. *ΗΣΕΝΑΒΟΛΩ ΕΒΟΛ ΑΝ*, *which shall not be thrown down*. Mat. XXIV, 2.

The 2nd Future Tense Negative.

63. This future occurs without the *ΑΝ*, as *ΠΑΝΑΙ ΔΕ ΗΝΑΟΛΩ ΕΒΟΛ ΖΑΡΟΥ*, *my mercy I will not take from him*. Ps. LXXXIX, 33. *ΟΥΑΙ ΕΒΟΛ ΗΒΗΤΟΥ ΗΝΕΦΛΟΦΛΕΦ*, *one of them shall not be broken*, Ps. XXXIV, 20. *ΗΝΕΤΕΝΦΟΖ ΕΜΕΩΤ ΝΙΒΑΚΙ ΗΤΕ ΠΙΣΛ*, *ye shall not have gone over*

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

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

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

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

The Present Tense.

Singular.

Sahidic.

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

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

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

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

Plural.

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

The Imperfect Tense.

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

The Perfect Tense.

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

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

ϵ is found prefixed to this form as the sign of the Participle, as $\epsilon\bar{\nu}\epsilon\zeta$, $\epsilon\bar{\nu}\epsilon\varsigma$, $\epsilon\bar{\nu}\epsilon\gamma$, &c.

The Negative Prefix **ἸΠΕ**.

The Present Tense.

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

The Perfect Tense.

Singular.

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

Plural.

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

Ε before the Μ is a sign of the Participle.

The Subjunctive.

The Imperfect and Perfect Tenses.

Singular.

Coptic.

ΕΤΕΜΠ, *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 $\overline{\text{N}}\overline{\text{T}}\overline{\text{E}}\overline{\text{R}}\overline{\text{I}}\overline{\text{T}}\overline{\text{M}}$ in Sahidic.

The Negative Prefix ΜΠΑΤΕ.

The Indicative and Subjunctive.

Singular.

Coptic.

Sahidic.

ΜΠΑ†,

ΜΠΑ†, *I.*

ΜΠΑΤΕΚ,

ΜΠΑΤΚ, *thou, m.*

ΜΠΑΤΕ,

ΜΠΑΤΕ, *thou, f.*

ΜΠΑΤΕϞ,	}	ΜΠΑΤΕ.	<i>he.</i>
ΜΠΑΤΕϢ,			ΜΠΑΤΕ,
			<i>she.</i>

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

Plural.

Coptic.	Sahidic.
ἸΠΑΤΕΝ,	ἸΠΑΤἢ, <i>we.</i>
ἸΠΑΤΕΤΕΝ,	ἸΠΑΤΕἲἢ, <i>ye.</i>
ἸΠΑΤΟΥ, ἸΠΑΤΕ,	ἸΠΑΤΟΥ, ἸΠΑΤΕ, <i>they.</i>

The Imperfect and Pluperfect Tenses.

Singular.

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

&c. &c.

The Negative Prefixes ϞΤΕΜ Copt. and Τἢ Sah.

Singular.

Coptic.	Sahidic.	
ἸΤΑϞΤΕΜ,	ἸΤΑΤἢ, <i>I.</i>	
ἸΤΕΚϞΤΕΜ,	ἸΡΤἢ, <i>thou, m.</i>	
ἸΤΕϞΤΕΜ,	ἸΤΕΤἢ, <i>thou, f.</i>	
ἸΤΕϞϞΤΕΜ, } ἸΤΕϞΤΕΜ,	ἸῒΤἢ, } <i>he.</i>	
ἸΤΕCϞΤΕΜ, }	ἸῚΤἢ, } <i>he & she.</i>	
		ἸῚΤἢ, } <i>she.</i>

Plural.

ἸΤΕΝϞΤΕΜ,	ἸΤἢΤἢ, <i>we.</i>
ἸΤΕΤΕΝϞΤΕΜ,	ἸΤΕΤἢΤἢ, <i>ye.</i>
ἸΤΟΥϞΤΕΜ, ἸCΕϞΤΕΜ,	ἸCΕΤἢ, <i>they.</i>

The Subjunctive.

The Imperfect and Pluperfect Tenses.

Singular.

Sahidic.

ΝΤΕΡΕΙΤᾹ, *I.*ΝΤΕΡΕΚΤᾹ, *thou, m.*ΝΤΕΡΕΤᾹ, *thou, f.*ΝΤΕΡΕQTᾹ, *he.*ΝΤΕΡΕCTᾹ, *she.*

Plural.

ΝΤΕΡΟΥΤᾹ, *they.*

Conditional.

Singular.

Coptic.

Sahidic.

Bashmurić.

ΑΙΩΤΕΜ,

ΕΙΤᾹ,

I.

ΑΚΩΤΕΜ,

ΕΚΤᾹ,

thou, m.

ΑΡΕΩΤΕΜ,

ΕΡΕΤᾹ,

thou, f.

ΑQΩΤΕΜ,

ΕQTᾹ,

he.

ΑCΩΤΕΜ,

ΕCTᾹ,

he & she.
she.

ΑΡΕΩΤΕΜ,

ΕΡΕΤᾹ,

ΑΛΕΩΤΕΜ,

Plural.

ΑΝΩΤΕΜ,

ΕΝΤᾹ,

we.

ΑΡΕΤΕΝΩΤΕΜ,

ΕΤΕΤᾹΝΤᾹ,

ye.

ΑΥΩΤΕΜ,

ΕΥΤᾹ,

they.

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

The Imperative.

Coptic.	Sahidic.	Bashmuric.
ἴπερ,	ἴπῤ,	ἴπελ,
ἴπενῶρε,	ἴπῤῥε,	ἴπελῥε.

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

The Infinitive.

Coptic.	Sahidic.	Bashmuric.
ἔῶτεμ,	εῤῃ,	εῶῤῃ,
and	and	
ἔῶτεμῶρε,	εῤῃῥε,	
ἔῶτεμῆῶρε,	εῤῃῆῶρε.	

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

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

Singular.

Coptic.	Sahidic.	Bashmuric.
ῶρι,	ῥα,	I.
ῶρεκ,	ῥεκ,	thou, m.
ῶρε,	ῥε,	thou, f.
ῶρεϥ, } ῶρε,	ῥεϥ, } ῥε,	he.
ῶρεϥ, }	ῥεϥ, }	he and she.
		she.

Plural.

ῶρεν,	ῥεν,	we.
ῶρετετεν, ῶρετεν,	ῥεῤεῤῃ, ῥεῤῃ,	ye.
ῶροϥ, ῶρε,	ῥεϥ, ῥε,	ῥοϥ, they.

65. The Auxiliary is thus used ΝΗ ΔΕ ἘΤΑΥΘΡΙ-
 ΣΩΝΤ, *and have made me angry, or have provoked me.*
 Num. XV, 23. ἀγέρο ἴμος ἔχφε νόικ, *causeth her to*
commit adultery. Matt. XIX, 9. αὔτρε πλοῖ ασαι, *they*
made the vessel that it should be lightened, or they ligh-
tened the vessel. Acts XXVII, 38. Sahidic. †ΝΑΤΡΕΤΕΤἼ-
 ΡΠΜΕΕΥΕ ΠΝΕΦΖΒΗΥΕ, *I will cause that you remember*
his works, I will remind you of his works, 1 John 10.
 Sah. ΜἸΝἸΑ ΤΡΑΒΩΚ, *after my departure.* Acts XX, 29.
 Sahidic. ΠἸΤ ΦΗἘΤΕΡΟ ἸΝΑΙ, *the Lord who doeth these*
things, Acts XV, 17. ἔθοῦναγ ἔρωογ ἵχε νιρῶμι,
that men may see them, Matt. XXIII, 5. ἔθετενω
 ἔται ἐπιστολῆ, *that ye read this epistle;* 1 Thes. V, 26.

66. ἔρε and τρε are signs of the Subjunctive with
 ε, or some sign of the Subjunctive before them, as
 ἔρεκαιτογ, *that thou mayest do them, or to do them.*
 Acts XXII, 10. ἔθερωωπι ἵωτ ἵογμῆω ἵθε-
 νος, *that he might be the father of many nations,* Rom.
 IV, 18. ἔθοῦσαχι νασρακ, *that they might speak be-*
fore thee, Acts XXIII, 30. ζαπс οἵ ετραναγ ετκεζ-
 ρωμη, *it is necessary also that I should see Rome.* Acts
 XIX, 21. Sah. νανογс ναν ετρενῶω Ἰπαι μα, *it is*
good for us that we should remain here, or to remain here.
 Mark IX, 5. Sah. ἔθερε νιθῆνος сωτεμ ἐπисαχι, *that*
the gentiles should hear the word, Acts XV, 7. ετἸτρεφ-
 βωк εζογн, *that he would not go in,* Acts XIX, 31. Sah.
 ἸἸΝἸΑ Τρε πεωτορτρ λο, *after the tumult ceased,* Acts
 XX, 1. Sah. ετρεγζαρεз ερογ, *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 **ογωινη**, *light*; **ερογωινη**, *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 **ναγερασπαζεσοε ἰμοσ**, *they saluted him*, Mark IX, 15. **εγερζελπις επεεραν**, *they shall hope in his name*, Mat. XII, 21. — But **ῑ** in Sah. is very seldom prefixed to words derived from the Greek.

†, *to give*, is also an auxiliary, and is joined to **ωσγ**, Copt. **εσοσγ**, Sah. **ελγ**, Bash. *glory*. **†ωσγ**, **†εσοσγ**, Sah. *to give glory, to glorify*. **τοτ**, Copt. **τοοτ**, Sahidic. **τλατ**, Bash., *the hand*, **†τοτ**, **†τοοτ**, *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. **ἠτοκ πε**, *thou art*, Ezech. XXXVIII, 17. **ἠσοσ πε**, *he is*, John XIII, 26. **ανον πε**, *we are*, 1. John III, 1. Sah. **ἠτωτῆ 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.

ΠΕ, *I am*, m.

ΠΕ, *thou art*, f.

ΠΕ, *he or it is*.

Fem.

ΤΕ, *I am*, f.

ΤΕ, *thou art*, f.

ΤΕ, *she or it is*.

Plural.

ΝΕ, } *we*
 ΠΕ, } *ye* } *are*.
 } *they*

The Imperfect Tense.

Sing. and Plural.

ΝΕ ΠΕ, *was or were*, m.

ΝΕ ΤΕ, *was or were*, f.

ΝΕΥ, *were*.

The Irregular Verb ΧΕ, ΧΟ, ΧΩ, or ΧΟΟ, Sah. ΧΑ, Bash. to say.

The Present Tense.

Singular.

Coptic.

†ΧΩ ÌΜΟC, }
 †ΧΟC, } *I say*.

ΚΧΩ ÌΜΟC, *thou sayest*, m.

ΕΡΧΩ ÌΜΟC, }
 ΧΩ ÌΜΟC, } *ΕΡΕΧΩ ÌΜΟC, he or she says*.

ΕCΧΩ ÌΜΟC, *she says*.

Singular.

Sahidic.

†ΧΟΟC, *I say.*

ΕΚΧΩ, *thou sayest, m.*

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

ΕCΧΩ ΜΜΟC, *she says.*

Plural.

Coptic and Sahidic.

ΤΕΝΧΩ ΜΜΟC, *we say.*

ΤΕΤΕΝΧΩ & ΤΕΤΝΧΩ ΜΜΟC, *ye say.*

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

The Imperfect Tense.

Singular.

Coptic.

ΝΑΙΧΩ ΜΜΟC,

ΝΑϘΧΩ ΜΜΟC,

Sahidic.

ΝΕΙΧΩ ΜΜΟC, *I did say.*

ΝΕϘΧΩ ΜΜΟC, *he did say.*

Plural.

ΝΑΥΧΩ ΜΜΟC,

ΝΕΥΧΩ ΜΜΟC, *they did say.*

The Perfect Tense.

Singular.

Coptic.

ΑΙΧΩΤΟΥ,

ΑΚΧΟC,

ΑϘΧΟC,

ΑCΧΟC,

Sahidic.

ΠΕΧΑΙ, *I have said.*

ΑΙΧΟΤΟΥ, } *thou, m.*
 ΑΚΧΟΟC, }

ΑϘΧΕ, *he.*

ΑϘΧΟC, } ΑϘΧΑC, *he.*

ΑϘΧΟΟC, } ΑΧΟΟC, *he or she.*

ΑCΧΟΟC, *he and she.*

Plural.

Coptic.	Sahidic.
ΑΡΕΤΕΝΧΩ ἸΜΜΟC, <i>ye.</i>	
ΠΕΧΩΟΥ ἸΜΜΟC, <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.
ΑΧΟϞ,	ΑΧΙC, <i>to say.</i>

The Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ΠΕΧΗΙ,	ΠΕΧΑΙ, ΠΕΧΗΙ,	<i>I said.</i>
ΠΕΧΑΚ,	ΠΕΧΑΚ,	<i>thou, m.</i>
ΠΕΧΑϞ, } ΠΕΧΕ,	ΠΕΧΑϞ, { ΠΕΧΕ,	ΠΕΧΕϞ, <i>he.</i>
ΠΕΧΑC, } ΠΕΧΕ,	ΠΕΧΑC, { ΠΕΧΕ,	ΠΕΧΕC, <i>she.</i>

P l u r a l.

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, ΜΝ†, Sah. *not to have*, or *to be*. But when they take the Personal Suffixes after them, they always represent the verb *to have*, with ΜΜΔΥ, which is very often added.

S i n g u l a r.

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

P l u r a l.

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

S i n g u l a r.

Bashmurić.

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

P l u r a l.

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

The Participle is formed by adding **Ε**, as **ΕΟΥΟΝΤΕΚ**, *thou having*. The above are also written **ΟΥΟΝΗΤΗ**, **ΟΥΟΝΗΤΑΚ**, **ΟΥΟΝΗΤΑϚ**, etc.

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

The Present Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ΜΜΟΝΗ, ΜΜΟΝΗ,	ΜΜΝΗ, ΜΝΗ,	ΜΕΝΗ, <i>I.</i>
ΜΜΟΝΤΕΚ,	ΜΜΝΤΚ, ΜΝΤΚ,	<i>thou, m.</i>
ΜΜΟΝΤΕ,	ΜΝΤΕ,	<i>thou, f.</i>
ΜΜΟΝΤΕϚ, ΜΜΟΝΤΑϚ,	ΜΜΝΤΑϚ, ΜΝΤϚ,	ΜΕΝΤΗϚ, <i>he.</i>
ΜΜΟΝΤΕϚ, ΜΜΟΝΤΑϚ,	ΜΜΝΤΑϚ, ΜΝΤϚ,	<i>she,</i>

Plural.

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

The Imperfect Tense.

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

These are sometimes written **ΜΜΟΝ ΗΤ** or **ΗΤΗ**, **ΜΜΟΝΗΤΑΝ**, **ΜΜΟΝΗΤΩΤΕΝ**, etc.

Of Verbs Passive.

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

Verbs active are made passive by changing the vowels of the root, as **κω**, to put, **κη**, to be put, Sah. **μογρ**, to bind, **μηρ**, to be bound, **αλζ**, to write, **αηζ**, to be written, Sah. **τωζ**, to mix, **τηζ**, to be mixed, Sah. **ωωϕ**, to lay waste, **ωηϕ**, to be laid waste, Sah.

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

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

Of Suffixes to Verbs.

The following are the Pronoun Suffixes to Verbs.

Singular.

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

Plural.

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

The first Person singular.

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

The second Person singular.

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

The first Person plural.

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

The second Person plural.

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

The third Person plural.

76. ΔΗΤΑΜΩΟΥ ἘΝΕΡΧΙΧ, *he showed them his hands*, John XX, 20. ἘΪΘΘΒΟΥ, 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*, ἘΦΛΗΟΥ, *in vain*.

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

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

Of the Conjunction ΧΕ.

78. The conjunction ΧΕ frequently answers to the word *quod*, and generally follows the verbs of seeing, hearing, saying, and declaring; as ΟΥΟΣ ΔΗΝΑΥ ἘΠΟΥ-
 ὠΙΝΙ ΧΕ ΝΑΝΕΥ, *and he saw the light that it was good*. Gen. I, 4. ΧΕ ΘΩΟΥ ΤΕ ΤΜΕΤΟΥΡΟ ἸΝΤΕ 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*; ΕΒΟΛΗΕΝ, ΕΒΟΛ ΖΝ, Sah. *out of*; ΝΒΡΗΙ ΗΕΝ, *in*; СА ПЕСЧТ, ЗИ ПЕСЧТ, and È ПЕСЧТ, *beneath, under*. The Preposition È is frequently found united with others: as ΕΒΟΥΝ Ε, *in, into*; ΕΖΡΗΙ Ε, *to, towards*; ΥΑ ΕΖΡΗΙ Ε, *to etc.*

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

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

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

5) The Preposition ΕΒΟΛ is used with nouns in the same way, as ΩΗΛ ΕΒΟΛ, *a paralytic*; ΧΟΥΩΤ ΕΒΟΛ, *expectation*; ЦΩΡ ΕΒΟΛ, *a dispersion*; ΒΩΛ ΕΒΟΛ, *a dissolu-*

tion; &c. It is also used with the same words when used verbally.

6) A considerable number of Prepositions take the Pronoun suffixes, as **ΑΤΩΝΕ**, Copt. *without*, **ΑΤΩΝΟΥΙ**, *without me*, **ΑΤΩΝΟΥΚ**, *without thee*, m., **ΕΘΒΕ**, Copt., **ΕΤΒΕ**, Sah. *of or concerning*, **ΕΘΒΗΤ**, Copt. **ΕΤΒΗΗΤ**, Sah. *concerning me*; **ΕΘΒΗΤϚ**, Copt. **ΕΤΒΗΗΤϚ**, Sah. *concerning him*; &c. **ΝΕΜ**, Copt. **ΝΜ**, Sah. *with*, **ΝΕΜΗΙ**, Copt. **ΝΜΜΑΙ**, Sah. *with me*; **ΝΕΜΑΚ**, Coptic. **ΝΜΜΑΚ**, Sah. *with thee*; m. **ΝΑΖΡΕΝ**, Coptic. **ΝΑΖΡᾶ**, Sahidic. *with, before*. **ΝΑΖΡΑΙ**, *with me*, &c.

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

Coptic.	Sahidic.
ΑΤΩΝΕ , <i>without</i> .	ΑΣᾶ , <i>without</i> .
ΕΒΟΛ , <i>from, out of</i> .	ΕΒΟΛ , <i>from, out of</i> .
ΕΒΟΛΗΕΝ , <i>from, out of</i> .	ΕΒΟΛΖᾶ , { <i>from, out of</i> .
ΕΒΟΛΟΥΤΕ , <i>before</i> .	ΕΒΟΛΖᾶ , {
ΕΒΟΛΖΑ , <i>from</i> .	ΕΒΟΛΖΙΤᾶ , { <i>of, from</i> .
ΕΒΟΛΖΙΤΕΝ , <i>from, out of</i> .	ΕΒΟΛΖΙΤᾶ , {
ΕΒΟΛΖΙΤΟΤ , <i>from</i> .	ΕΒΟΛΖΙΤΟΟΤ , <i>from</i> .
ΕΒΟΛΖΙΩΤ , <i>from</i> .	ΕΒΟΛΖΙΣᾶ , { <i>of, from</i> .
ΕΒΟΛΖΙΧΕΝ , <i>of, from</i> .	ΕΒΟΛΖΙΣᾶ , {
ΕΜΗΡ , <i>beyond, over</i> .	ΕΥ , <i>in, to</i> .
ΕΠΕΧΗΤ , <i>beneath, under</i> .	ΕΖΟΥΝ , <i>in, within</i> .
ΕΚΚΕΝ , <i>by, near</i> .	ΕΖΡΑΙ , <i>in, to</i> .
ΕΥ , <i>in, to</i> .	ΕΖΡΑΙ ΕΣᾶ , <i>to</i> .
ΕΪΟΥΝ , <i>in, within</i> .	ΕΖΡΑΙ Ζᾶ , <i>of, from</i> .

Coptic.	Sahidic.
ÈḅPHI, <i>in, to.</i>	ΜΝΝСА, <i>after.</i>
ÈḅPHI, } ÈḅPHI, } ÈΧΕΝ, <i>in, above, upon.</i>	ΜΠΜΤΟ, } ΜΠΜΤΟ ΕΒΟΛ, } <i>before.</i>
ÈḅPHI ḅΑ, <i>upon.</i>	ΜΠΚΩΤΕ, <i>about.</i>
ÈΧΕΝ, <i>upon, above.</i>	ΝΑḅΡΜ, } ΝΑḅΡΝ, } <i>to.</i>
ΙΧΩ, <i>above.</i>	ΝΜ, <i>with.</i>
ΙΧΕΝ, <i>from.</i>	ΝḅΟΥΝ, } САḅΟΥΝ, } <i>within.</i>
ΜΕΝΕΝСА, <i>after.</i>	ΝḅΗΤ, <i>in.</i>
ΜΠΕΜΘΟ, <i>before.</i>	ΠΑḅΟΥ, <i>behind.</i>
ΝΑḅΡΑ, <i>before.</i>	ḅΑΡΟ, <i>of, from.</i>
ΝΕΜ, <i>with.</i>	ḅΑΤΜ, } ḅΑΤΝ, } <i>nigh to.</i>
ΝΟΥÈḅΕΝ, <i>without.</i>	ḅΑΘΗ, } ḅΑΤḅΗ, } <i>before.</i>
ΝСА, <i>after.</i>	ḅΜ, } ḅΝ, } <i>in.</i>
ΝΤΕΝ, <i>from.</i>	ḅΡΝ, <i>before.</i>
ΝḅΗΤ, <i>in.</i>	ḅΙΤΜ, } ḅΙΤΝ, } <i>from.</i>
ΝḅΟΥΝ, <i>within.</i>	ḅΙΧΜ, <i>on, in.</i>
ΝḅPHI, <i>in.</i>	
ΟΥΒΕ, <i>against.</i>	
ΟΥΤΕ, <i>between.</i>	
ΦΑḅΟΥ, <i>after, behind.</i>	
ḅΑ, <i>to.</i>	
ḅΑ, <i>towards.</i>	
ḅΑΘΟΥΟ, <i>nigh to.</i>	
ḅΑΡΑΤ, <i>under.</i>	
ḅΑΡΟ, <i>of, from.</i>	
ḅΑΤΕΝ, <i>nigh to.</i>	
ḅΑΤΟΤ, <i>nigh to, to.</i>	
ḅΑΤḅΗ, <i>before.</i>	

Coptic.

ḤΑΧΕΝ, }
 ḤΑΧΩ, } *before.*

ḤΕΝ, *in.*

ḤΕΝΤ, *near to.*

ḤΑ, *to.*

ḤΙ, *upon, in.*

ḤΙΜΗΡ, *beyond.*

ḤΙΡΕΝ, *before.*

ḤΙΤΕΝ, *by, from.*

ḤΙΩΤ, *from, of.*

ḤΙΧΕΝ, *upon, in.*

ḤΙΧΩ, *upon, in.*

Of Conjunctions.

80. 8) The conjunction ογος, *and*, is frequently omitted in composition, as ογος αγογωμ τηρογ αγσι, *and they all ate (and) were satisfied.* Mat. XV, 37. Copt. ογος ιϷ ζαναγγελος αγι αγωφεμωι ἡμοϷ, *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 ἡτενζιογι ἡπογ κε ναζβεϷ εβολ ζιχων, *that we may cast away also their yoke from us.* Ps. II, 2. ἡπι κε ιωτ εταϷταογοϷ, *the Father also, who hath sent him.*

Of Interjections.

81. The principal interjections in Egyptian are ιϷ, or ζηππε ιϷ, Copt. ζηητε ιϷ, Sah. *behold!* ογοι, *alas! noe to;* and ω, *oh!*

CHAP. VIII.

Of the Formation of words.

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

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

84. Compound words are formed by uniting two or more words, as ρτεφδτ, *a quadruped*, from ρτε, *four* and φδτ, *a foot*; ογωμνηζητ, *to repent*, from ογωμ, *to consume*, and ζητ, *the heart*, &c. μαϊνουτε, *religious*, from μαϊ, *loving*, νουτε, *God*, Sah.

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

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

ΜΕΤ or **ΜΕΘ**, Copt. and **МНТ**. 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 **РМ**, Sah. **ЛЕМ**. Bash. a *native, an inhabitant, or belonging to*, and the sign of the genitive prefixed to nouns; as **РЕΜΝΗИ**, a *domestic*; from **РЕМ** and **ИИ**, a *house*; **РЕΜΙΦΕ**, *heavenly*; from **РЕМ** and **ΦΕ**, *heaven*; **РЕΜΙΧΗИИ**, an *Egyptian*; **РЕМТАΡСОС**, a *native of Tarsus*.

РЕФ, Copt. and Sah. **ЛЕФ**, Bash. added to verbs form compound nouns, as **РЕФНАΛΥ**, an *inspector*, from **НАΛΥ**, to *see*. **РЕФΩМΩЕ**, Sah. a *minister*, from **ΩМΩЕ**, to *minister*, **ЛЕФ†ЗЕП**, Bash. a *judge*; from **†ЗЕП**, to *judge*.

СА, Copt. and Sah. an *artificer*, is used in the formation of some words, as **САΝΒΗΣИ**, a *maker or seller of purple*; from **ΒΗΣИ**, *purple*. **САΝΩΙΚ**, a *baker*; from **ΩΙΚ**, *bread*. **САΝΖΟМНТ**, Sah. an *artificer in brass*; from **ΖΟМНТ**, *brass*.

ΣΙΝ, Copt. and Bash. **СИН**, 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 **ΣΙΝΜΩИ**, Copt. **СИНМОУЕ**, Sah. the *action of going, to go*. With these prefixes verbs are frequently used as nouns; as **ΣΙΝΣΦΟ**, *possession*, from **ΣΦΟ**, to *possess*. **ΣΙΝΒΟУ†**, a *preparation*, from **ΒΟУ†**, to *prepare*.

УΟΥΓ, Copt. and Sah. when prefixed to verbs “serves

to indicate" Quatremère says, "that a thing merits to be done, — that it ought to be done." It consequently expresses *worthiness*; as **ΖΩC ΖΑΝΩΟΥΜΕΝΡΙΤΟΥ ΝΕ ΝΕΚΜΑΝΩΠΙ**, *How worthy to be loved are thy tabernacles*. Ps. LXXXIII, 1. from **ΜΕΝΡΙΤ**, *beloved*.

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

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

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

Some nouns are formed from verbs by adding a Letter at the end, as **εζογορτ**, *a curse*, from **εζογορ**, *to curse*. **ραβτ**, *a fuller*; from **ραβ**, *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 Bashmoric: these different dialects are derived from the same language."

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

* Coptic MS. Royal Library Paris, quoted by Quatremère.

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

The Coptic Dialect.

2. The Coptic,*) or as it has been called the Bahiric, but more properly the Memphitic, was the Dialect of Lower Egypt, the מִצְרַיִם Mizur of the Scriptures. This Dialect is more free from Greek than the Sahidic.

Manuscripts exist in Coptic of nearly the whole of the Sacred Scriptures, of which the Pentateuch, the Book of Job, the Psalms, the Major and Minor Prophets, and the New Testament, with translations, have been published. Liturgies also of the Coptic Church exist in MSS. and the works of some of the early Fathers, the

*) The word Coptic was evidently derived from the word ΓΥΠΤΟΣ as pronounced by the Egyptians.

Acts of the Council of Nice, and also the lives of a considerable number of Saints and Martyrs.

The Sahidic Dialect.

3. The Sahidic, or more correctly the Thebaic Dialect, was spoken in Upper Egypt. As has been hinted before, it has adopted a greater number of Greek words than the Coptic. The vowels in this dialect are more frequently expressed by lines above the consonants than in the Coptic or Bashmouric; as $\text{M}\overline{\text{N}}\overline{\text{N}}\text{C}\overline{\text{A}}$, *after*, Sahidic. $\text{M}\overline{\text{E}}\overline{\text{N}}\overline{\text{E}}\text{N}\overline{\text{C}}\overline{\text{A}}$, Copt. $\overline{\text{M}}\overline{\text{P}}\overline{\text{M}}\overline{\text{T}}\overline{\text{O}}$, Sah. *before*, $\overline{\text{M}}\overline{\text{P}}\overline{\text{E}}\overline{\text{M}}\overline{\text{T}}\overline{\text{O}}$, Copt.

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

The Bashmouric Dialect.

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

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

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

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

P R A X I S.

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

1. **ἮΝ ΤΑΡΧΗ ΝΕ ΠΣΑΧΙ ΠΕ ΟΥΟΣ ΠΙΣΑΧΙ ΝΑΡΧΗ
ἮΑΤΕΝ Φ† ΟΥΟΣ ΝΕ ΟΥΝΟΥ† ΠΕ ΠΙΣΑΧΙ.**

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

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

2. **ΦΑΙ ἘΝΑΡΧΗ ΙΣΧΕΝ ΖΗ ἮΑΤΕΝ Φ†.**

This was from the beginning with God.

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

3. **ΖΩΒΝΙΒΕΝ ΑΥΩΠΙ ἘΒΟΛΖΙΤΟΤϞ ΟΥΟΣ ΑΤΘΝΟϞ
ἸΠΕ ΖΛΙ ΩΠΙ ἮΕΝ ΦΗΕΤ ΑϞΩΠΙ.**

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

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

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

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

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

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

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

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

6. ΔΦΩΠΙ ÌΧΕ ΟΥΡΩΜΙ ÈΔΟΥΟΥΡΠÇ ÈΒΟΛΖΙΤΕΝ
Φ† ÈΠΕΡΑΝ ΠΕ ΙΩΑΝΝΗΝ.

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

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

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

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

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

8. ΝΕ ἸΘΟQ ΑΝ ΠΕ ΠΙΟQΩΙΝΙ ΑΛΛΑ ἄΝΑ ἵΤΕΡΕΜΕΘΕΡΕ ἕΑ ΠΙΟQΩΙΝΙ.

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

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

9. ΝΑQΩΠ ἸΧΕ ΠΙΟQΩΙΝΙ ἸΤΑΦΜΗΙ ΦΗΕΤ ΕΡΟQΩΙΝΙ ἔΡΩΜΙ ΝΙΒΕΝ ΕΘΝΗΟQ ἔΠΙΚΟCΜΟC.

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

ΝΑQΩΠ, verb imperf. 3. pers. sing. from ωΠ. ἸΤΑΦΜΗΙ, adjective. sing. with Ἰ, prefixed forming the adjective. ἔΡΟΜΙ, noun sing. with ἔ prep. ΝΙΒΕΝ, adj. ΕΘΝΗΟQ, verb. pres. 3. pers. sing. with ΕΘ pron. relat. from ΝΗΟQ. ἔΠΙΚΟCΜΟC, noun sing. with ἔ prep. and ΠΙ, defin. art. prefixed.

10. ΝΑQΧΗ ἕΒΕΝ ΠΙΚΟCΜΟC ΠΕ ΟQΟC ΠΙΚΟCΜΟC ΑQΩΠΙ ἔΒΟΛQΙΤΟΤQ ΟQΟC ἸΠΕ ΠΙΚΟCΜΟC CΟQΩΝQ.

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

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

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.

ΑΔΕΡ, verb perf. 3. pers. sing. from ΕΡ. ἄνθρωποι, 2 prepos. the last ΕΝ suff. ἀνάγει, verb perf. 1. pers. plur. from ΝΑΓ. ἐπεφώσθη, noun sing. m. with ἐ sign of acc. and πεφ, pref. ἰφρητί, adv. ἰουδαίῳ, noun m. sing. with ἰ sign of gen. and οὐ indef. art. prefixed. ἰματάτω, adj. sing. ἰτοῦτω, pron. partic. gen. from ΤΟΤ, see pronouns. ἰπεφίωτω, noun sing. with ἰ sign of gen. and πεφ prefixed. ἐφμερ, verb present or part. 3. pers. sing. ἰσμῶτω, noun sing. m. with ἰ sign of gen. ΝΕΜ, conj. μεθῆμι, noun sing. f.

15. ἰωάννης ἐφερμεθρε ἐθῆτω ὄγος ἐφῶ
 ἐβῶλ ἐφῶμῶμοσ, χε φῶι πε φῆτω δῆχοφ χε φῆθ
 ἰνοφ μενενωῶι ἀφερῶορπ ἐροῖ χε νε οὐῶορπ ἐροῖ
 ῶ 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.

ἐθῆτω, prepos. with τ suff. ἐφῶ ἐβῶλ, verb pres. 3. pers. sing. with ἐβῶλ, prepos. joined. ἐφῶμῶμοσ, particip. from ῶ, and ῶμοσ particle postfixed. χε, conjunct. but often expletive. δῆχοφ, verb perfect. 1. pers. sing. with τ suffixed. μενενωῶι, prepos. with 1. pers. sing. suffixed. ἀφερῶορπ, verb perf. 3. pers. sing. from ΕΡ and ῶορπ, ἐροῖ, particle used for pronoun. 1. pers. sing. ῶ, *he, the same.*

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

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

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

17. ΧΕ ΠΙΝΟΜΟC ΑΥΤΗΙϞ ἔΒΟΛΖΙΤΕΝ ΜΩΥΧΗC ΠΙΖΜΟΤ ΔΕ ΝΕΜ †ΜΕΘΜΗ ΑΥΩΩΠΙ ἔΒΟΛΖΙΤΕΝ ἸῆC ΠΧC.

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

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

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

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

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

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

Ἰᾶῆμ ἠζανοῦηβ νεμ ζανλεγειθς ρινα ἠτοῦωφενϋ
 χε ἠθoκ νιμ.

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

Ἰα, pron. def. fem. sing. τε, verb. irreg. pres. 3. pers. sing. fem. ἠτε, sign of gen. ροτε, adv. ζαροϋ, prep. joined with ροϋ, a particle representing the pronoun. νιουϋααι, noun with νι defin. art. plur. prefixed. ἠζανοῦηβ, noun plur. with ἠ gen. and ζαν, indef. art. pl. prefixed. ἠτοῦωφενϋ, verb subjunct. 3. pers. plur. with ϋ suffixed. ἠθoκ, pron. 2. pers. sing. νιμ, pron. sing.

20. οϋοϋ αϋοϋωηϋ ἠπερϋωλ ἔβολ οϋοϋ αϋοϋωηϋ
 χε ἠνοκ αν πε π̄χ̄ϋ.

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

αϋοϋωηϋ, verb perf. 3. pers. sing. ἠπερϋωλ ἔβολ, verb. negat. perf. 3. pers. sing. from ϋωλ ἔβολ. ἠνοκ, pron. 1. pers. sing.

From the Hymns for the Principal Feasts.

παλιν ον αϋμοϋι
Again he walked
 ωα ωμοϋν ϋναϋ*)
To Shmoun the second;
 αϋϋωρ ἔβολ ἠνιϋαϋι
He dispersed the enemies
 ἔεν πιμα ἔτεμμαϋ.
In that place.

*) The name of a city of ancient Egypt.

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