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Book 73

1863

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

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

IN GRATEFUL REMEMBRANCE OF
THE MANY FACILITIES AFFORDED
IN THE PROSECUTION OF
HIS EGYPTIAN STUDIES

THIS VOLUME IS RESPECTFULLY DEDICATED

BY THE AUTHOR.

P R E F A C E.

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

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

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

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

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

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

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

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

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

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

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

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

The Talmudists say, "It is lawful for the Copts to read the Law in Coptic." *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.

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

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



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











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

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

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

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

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

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

The Alphabetic or Phonetic,* was one of the

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

Αντικα οἱ παρ' Αἰγυπτίους παιδευόμενοι, πρῶτον μὲν πάντων τῶν Αἰγυπτίων γραμμάτων μέθοδον ἐκμανθάνουσι, τὴν ἐπιστολογραφικὴν καλούμενην· δευτέραν δὲ, τὴν ἱερατικὴν, ἣ χροῦνται οἱ ἱερογραμματεῖς· ὑστάτην δὲ καὶ τελευταίαν τὴν ἱερογλυφικὴν, ἣς ἢ μὲν ἐστὶ διὰ τῶν πρῶτων στοιχείων κυριολογικὴ ἢ δὲ συμβολικὴ· τῆς δὲ συμβολικῆς ἢ μὲν κυριολογεῖται κατὰ μιμῆσιν ἢ δ' ὡσπερ τροπικῶς γραφεται, ἢ δὲ ἀντικρὺς ἀλληγορεῖται κατὰ τινὰς αἰγυμῶν· ἢ ἴλιον γούν γραφῆαι βουλομένοι κύκλον ποιοῦσι σελήνην δὲ σχῆμα μνησοειδῆς, κατὰ τὸ κυριολογουμένον εἶδος· τροπικῶς δὲ κατ' οὐκαιοσύτητα μεταγρόντες καὶ μετατιθέντες, τὰ δ' ἐξάλλασσοντες, τὰ δὲ πολλὰ ὡς μετασηματίζοντες χαραττοῦσιν. Strom. l. 4. c. 4.

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

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

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

Porphyry has communicated much the same information on the subject.

Εν Αιγυπτῷ μὲν τοῖς ἱερευσὶ συνῆν ὁ Πυθαγόρας, καὶ τὴν σοφίαν ἐξεμάθει, καὶ τὴν Αἰγυπτίων φωνὴν γραμμάτων δὲ τρισσῶς διαφορᾶς, ἐπιστολογραφικῶν τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν τῶν μὲν κοινολογουμένων κατὰ μίμησιν, τῶν δὲ ἀλληγορουμένων κατὰ τινὰς ἀινίγμους.

De Vit. Pythag. CII, 12.

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

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

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

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

Lucan. Phars. lib. III. 221.


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

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

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

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

"The Hieroglyphic writing comprises between 60 and 70 signs which are alphabetic, that is, which represent simple vowel and 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 \mathfrak{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.

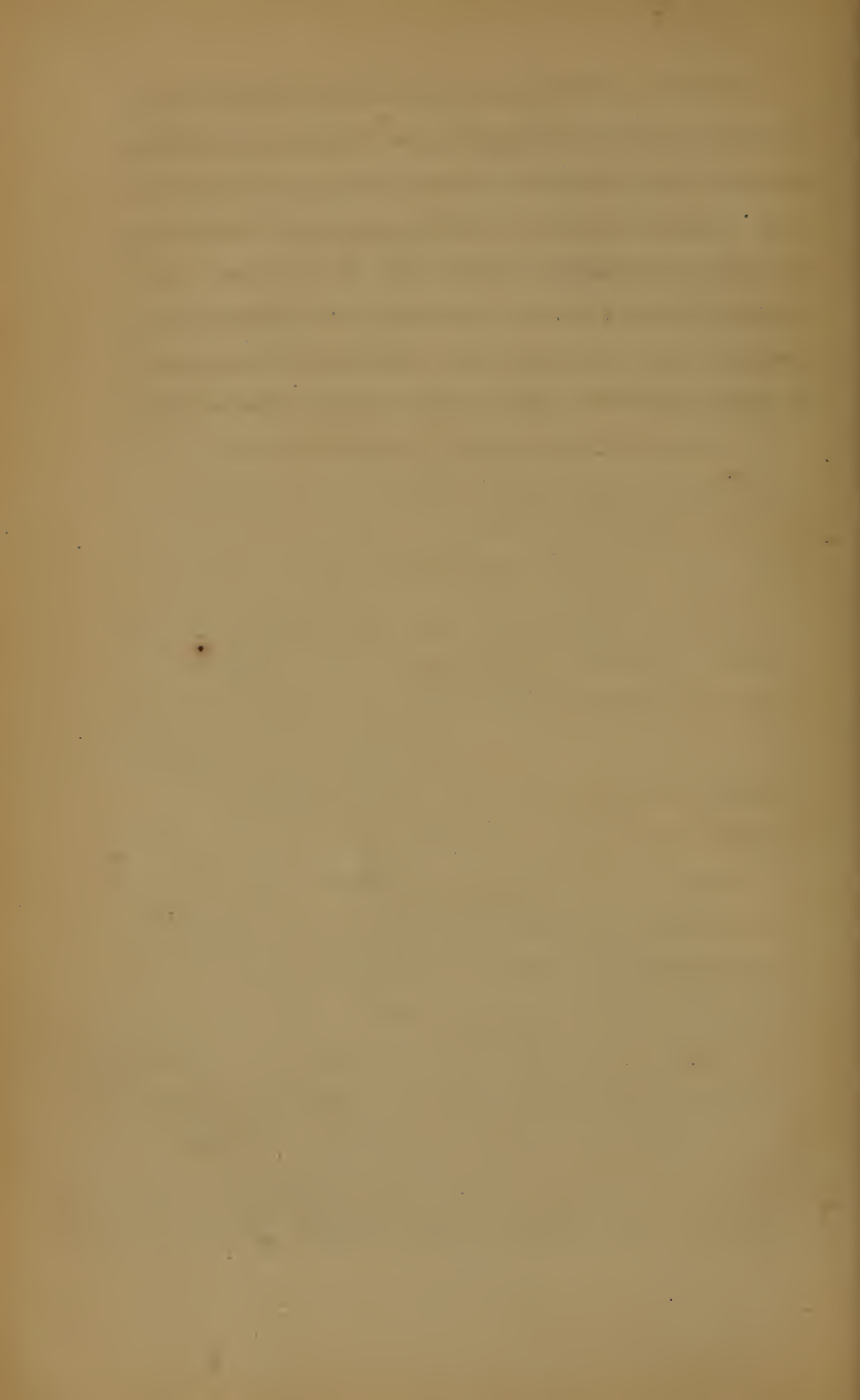
syllabic signs is ⋈ which represents the combination *am*. Signs of this kind are often combined with one or more of the alphabetic signs. Thus for the simple ⋈ we have sometimes $\text{⋈} \text{ⲗ}$, sometimes $\text{⋈} \text{Ⲙ} \text{ⲗ}$ both of which combinations are sounded simply *am*. Many characters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

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

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

About 600 B. C. the Demotic or Enchorial was formed, being only an abbreviated or degenerated form of the Hieratic, through which its letters may be traced

up to the original Hieroglyphics. — The Demotic or Enchorial writing comprises, like the Hieroglyphic and Hieratic, a limited number of purely alphabetical characters, and also a good many syllabic ones. The list here given is taken from the Demotic Grammar of Dr. Brugsch, and comprises only those characters which may be considered as purely alphabetic. The reading is from right to left.”



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

























































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Enchorial or Demotic Alphabet.

| | |
|-------|----------------------|
| A | ⊥ (II) < 1 3 5 2 1 1 |
| I | 4 1 ∞ III |
| OU | 10 (5) 9 5 |
| B | L 4 |
| F, V | γ |
| K | σ 3κ 12 24 2 2 24 |
| R | 3 ∞ ∞ 0 / |
| L | x |
| M | C 3 |
| N | 1 ~ 2 - 2 |
| P | Z 2 ~ μ ∪ |
| S | + 4 + < III 4 |
| SH | λ 3 3 |
| T | 3 4 3 4 4 4 |
| x, σ | + 4 L |
| KH, b | ε σ 3 |
| H | ∧ 4 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 𐤁 | 60 𐤏 = |
| 2 𐤃 | 70 𐤒 |
| 3 𐤁 𐤁 𐤏 | 80 𐤓 |
| 4 𐤏 𐤏 𐤏 𐤁 𐤏 𐤏 | 90 𐤔 |
| 5 𐤒 𐤒 | 100 𐤕 |
| 6 𐤓 𐤓 𐤏 | 200 𐤖 |
| 7 𐤔 𐤔 | 300 𐤗 |
| 8 𐤕 𐤕 | 400 𐤘 |
| 9 𐤖 𐤀 𐤁 | 500 𐤙 |
| 10 𐤏 | 600 𐤚 |
| 20 𐤓 | 700 𐤛 |
| 30 𐤔 | 800 𐤜 |
| 40 𐤕 | 900 𐤝 |
| 50 𐤖 | 1000 𐤞 |

Hieroglyphic Numbers.

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

CHAP. I.

The Coptic, or Egyptian Alphabet.

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

| Egypt. Alphabet. | | Names of Letters. | | English sounds. | Numb. |
|------------------|---|-------------------|--------|-----------------|-------|
| Ρ | ρ | ρΟ | ro | <i>r</i> | 100 |
| ϸ | c | ϸΙΜΑ | sima | <i>s</i> | 200 |
| Τ | τ | ΤΑΥ | tau | <i>t</i> | 300 |
| Υ | γ | ΖΥ | hu | <i>u</i> | 400 |
| Φ | φ | ΦΙ | phi | <i>ph</i> | 500 |
| Χ | χ | ΧΙ | chi | <i>ch</i> | 600 |
| Ψ | ψ | ΨΙ | psi | <i>ps</i> | 700 |
| Ω | ω | ΩΥ | ou | <i>o long</i> | 800 |
| Ϟ | ϙ | ϞΦΙ | shei | <i>sh</i> | 900 |
| Ϡ | ϡ | ϠΦΙ | fei | <i>f</i> | 90 |
| Ϣ | ϣ | ϢΦΙ | khei | <i>kh</i> | |
| Ϥ | ϥ | ϤΟΡΙ | hori | <i>h</i> | |
| Χ | κ | ΧΑΝΣΙΑ | gangia | <i>gi</i> | |
| Ϻ | σ | ϺΙΜΑ | shima | <i>sh</i> | |
| ϻ | τ | ϻΦΙ | 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. Ϯ, Δ, Ζ, Ϻ 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 **ΡΕΦΔΑΤΕΒ** for **ΡΕΦΩΤΕΒ**.
- β.** is sounded as *b* in **ΒΑΒΥΛΩΝ**, and as *v* in **ΒΚΤΩΡ**, **ΙΩΒΑΝ**. It is also used instead of **ϥ** and **φ**, as **ΒΙ** for **ϥΙ**, and **ΩΒΗΡ** for **ΩΦΗΡ**, and it sometimes interchanges with **π**, as **ΑΠΑ** for **ΑΒΒΑ**.
- γ.** never occurs in Egyptian words, except when it is used instead of other Letters, or is found in Greek words. It is used instead of **κ** and **χ**, as **ΑΝΓ** for **ΑΝΚ**, **ΝΓ** for **ΝΚ**, **ΤΩΝΓ** for **ΤΩΝΚ**, **ΜΑΑΓΕ** for **ΜΑΑΧΕ**; and in Greek words as **ΑΝΑΓΚΗ**.
- δ.** was never used by the ancient Egyptians, and occurs only in foreign words, in which it is sometimes substituted for **τ**, as **ΔΑΖΙC** for **ΤΑΖΙC**, **ΘΕΑΔΡΟΝ** for **ΘΕΑΤΡΟΝ**.
- ε.** is pronounced as *ε* in Greek. It is used in Sahidic at the end of words instead of **ι** in Coptic. It is also used instead of **α** in Bashmuric, as **ΖΕΠ** for **ΖΑΠ**. It is sometimes written instead of **η**.
- ζ.** is only used in words of foreign origin. It is sometimes written for **с**, 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 **ΘΑΛΔΕΟC**. 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 β, 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 γ, as **ΤΩΝΓ** for **ΤΩΝΚ**.
- λ. in Bashmuriс answers to ρ in Coptic, as **ΛΑΜΠΙ** for **ΡΟΜΠΙ**; **ΛΙΜΙ** for **ΡΙΜΙ**.
- μ. is pronounced as *m* in English.
- ν. also answers to *n* in English.
- ξ. this letter is seldom found in Egyptian words, but principally occurs in words derived from other languages. It is sometimes used instead of κс, as **ΘΟΥΞ** for **ΘΟΥΚC**; **ΞΟΥΡ** for **ΚCΟΥΡ**.
- ο. is pronounced as *o* in **ΡОВОΔМ**. It is often exchanged for ω long, as **ΦΩΡΧ** for **ΦОРΧ**.
- 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 Bashmuri for λ, as λεν for ραν Coptic.
- σ. is enunciated as *s* in Ερωμ.
- τ. is pronounced as *Δ*; and it is occasionally used for Δ, as ΤΑΝΙΕΛ for ΔΑΝΙΕΛ.
- υ. is sounded like *u*. It occurs in words of Greek origin instead of ι, η and ει; as ΚΥΒΩΤΟΣ, for ζιβωτός; ΣΥΜΦΕΝΙΝ, for σημαίνων; and ΔΥΝΑ for δεινα.
- φ. is pronounced as *f*; and in the beginning of words as *b*; as ΦΑΙ *bai*. In Sahidic and Bashmuri 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 ΞΩΙΡ for ΜΕΧΙΡ; and ΧΩΠ ςΩΠ. In Sahidic κ is used instead of χ.
- ψ. is pronounced as *ps* in Greek. It is rarely used in Coptic, but sometimes it is found for πσ in the expedition of writing, as ΨΙΤ for ΠΣΙΤ; ΨΟΛΣΕΛ for ΠΣΟΛΣΕΛ.
- ω. is sounded like *ω* of the Greeks. It is frequently exchanged with ο; and in Sahidic οο is often used for ω; and Δ in Bashmuri instead of ω, as ΔΙΚ for ωΙΚ.
- ϖ. possesses the same power as *v* in Hebrew. It is changed with *c*, *x*, *z*, and sometimes with ς.
- ϑ. is pronounced as *f*; and it is changed with *v*, and sometimes with φ, as ΤΗΡΦ for ΤΗΡϑ.
- ħ. This letter answers to the *h* of the Hebrews. Wilkinson says it has the sound of *kh*. It changes with *x* and κς, as ΧΕΡ, ħΕΡ; and ħωκς, ħωħ. It never

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

- Ϸ. is pronounced as *h* or *π*, and is used for the sharp breathing of the Greeks, as ϷΟΠΛΟΝ ὄπλον, ϷΥΩΠΟΣ ὕσσωπος.
- ϸ. Sir Gardner Wilkinson says: "This letter is pronounced hard as *g* in *go*, and not as *dj*." It appears to answer to the Arabic ج. It changes with ϸ, ϸ, Ϲ, and Ϻ; as ΜΑΡΧΑΡΙΤΗΣ, μαργαριτης, ΓΕΝΕΦΩΡ for ΧΕΝΕΦΩΡ, ΧΡΩΜ for χρωμ, ϹΟΥΩΤ for χογωτ, and ϺΟΖ, ϺΟΖ.
- Ϲ. This letter is pronounced as *s* or *sh* by the present Copts; as ΡΣΟΘΝΙ. *epsoshni*; ΠΕΝΘΟΙΣ, *pensuais*. It is exchanged with ϸ and Ϲ, as ΘΩΝϷ for ϸΩΝϷ, and ϹΩΛ for ΘΩΛ. But it is chiefly exchanged with ϸ in Sahidic and Bashmuric, as ΘΙΝ for ϸΙΝ. It occurs in some words of Greek origin instead of ϸ.
- Ϻ. The Copts of the present day pronounce this double letter as *di*; but there are some words in which we should evidently pronounce it as *ti*, as ΒΑΠϺΜΑ, ΠΛΑϺΑ etc. In Sahidic it is exchanged for ϸϷ. as ϹΟΜϺ, Sah. ϹΟΜϷΕ.

The following are examples of pronunciation as given by Sir G. Wilkinson while in Egypt. ΘΘΒΕ, pronounced as *átva*; ϸΩΤΕΜ, *sodam*; ΘΟΜ, *shóm*; ΣΟΜ, *góm*; ΝΙϹϺ, *nishdee*; ΠΑΝΟΥϺ, *banóode*; ΠΙΟΥΩΙΝΙ, *becsoáynee*; ἘΒΟΛΒΕΝ, *áwelkhán*; ΘΘΒΗΤϺ, *atwátf*; ΤΠΕ, *édbe*; ΜΕΘΜΗΙ, *metmái*.

CHAP. III.

Of Points and Abbreviations.

1. When the line in Coptic (`) or the horizontal line in Sah. (-) occurs over consonants, it generally expresses the vowel **ε**, as $\dot{\mathbf{M}}$ or $\bar{\mathbf{M}}$, $\mathbf{\epsilon M}$: $\dot{\mathbf{N}}$ or $\bar{\mathbf{N}}$, $\mathbf{\epsilon N}$. The vowel is sometimes written, and at other times it is expressed by the line above the consonant, as $\mathbf{\epsilon MKAZ}$ or $\dot{\mathbf{M}}\mathbf{KAZ}$, *affliction*: Sah. $\mathbf{M\bar{N}}$ for \mathbf{MEN} , $\mathbf{N\bar{M}}$ for \mathbf{NEM} , $\mathbf{\omega\bar{M}MO}$ for $\mathbf{\omega\epsilon MMO}$.

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 $\dot{\mathbf{N}}\mathbf{A\theta\omega\theta}$, *Ἰναθώθ*: $\dot{\mathbf{N}}\mathbf{OY\chi\iota}$, *ὄνουχι*; and $\dot{\mathbf{Z}}\mathbf{\epsilon CTIN}$ for *ἐξέστην*.

It is equally evident from the Sahidic, that the line (-) is used for **α**, **ε** and **ο**: as $\mathbf{AN\bar{K}}$ for \mathbf{ANOK} . *I*; $\mathbf{N\bar{T}K}$ for $\mathbf{N\bar{T}OK}$, *thou*: $\mathbf{OY\bar{N}T\eta}$ for $\mathbf{OY\bar{O}NTA\eta}$. *he hath*; $\mathbf{\omega\bar{M}TE}$ for $\mathbf{\omega\bar{O}MTE}$. *three f.*; $\mathbf{N\bar{M}}$ for \mathbf{NEM} *and*; $\mathbf{Z\bar{N}}$ for \mathbf{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 $\dot{\mathbf{H}}\mathbf{CA\gamma}$. *Ἡσαῦ*: $\dot{\mathbf{\omega}}\mathbf{CANN\Lambda}$. *ώσαννά*; $\dot{\mathbf{\Lambda}}\mathbf{BI\lambda}$, *Ἄβιλά*: or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks, as $\mathbf{C\tau\omicron\iota\chi\omicron\varsigma}$, *Στοιχός*.

4. The line (`) is put over a letter in some words to distinguish them from others; as $\mathbf{P\grave{E}NEZ}$, *ever*, from \mathbf{PENEZ} , *thy oil f.*

5. A line above $\dot{\mathbf{M}}$ $\bar{\mathbf{M}}$. or $\dot{\mathbf{N}}$ $\bar{\mathbf{N}}$, distinguishes it from \mathbf{M} or \mathbf{N} radical, and from \mathbf{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 ΟΥΟΪΝ for ΟΥΟΕΙΝ, *light*; ΠΧΟΪC 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: ΤΑΧΡΟΪ, ΕΡΟΪ, ΝΑΪ, ΖΗΪ, ΕΖΡΑΪ, ΠΑΪ, ΤΑΪ, ΝΑΪ, ΜΕΪ, ΝΟΪ, ΗΪ &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 ω; and also over the ΕΙ and ΟΥ; as ΟΥÂ, *one*; ΝÂ, *mercy*; ΠΗΟΥÊ, *the heavens*; ΝĤ, *they*; ΩΤΕΚÔ, *a prison*; ÔΩ, *to remain*; ΟΥÊΙ, *one*; ÔΥ, *what?* In some cases the circumflex appears to be used instead of doubling the vowels, as â, ω, for λλ and ωω. The circumflex is not always found in Sahidic Manuscripts.

The Apostrophe.

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

concerning it. It is found thus: πορνία', μα', νογβ',
 Λαγεια', ψαχε', ςζιμε', ριεχι', βωκ', χωκ', εξεκιηλ',
 ψηρεψηημ', η̄μμαν', ρ̄μματο', ζατ', ψβηρ', σωτηρ',
 ποηηρος', ζαπ', η̄ππογωω', η̄μοογ'.

-11. It sometimes occurs in the middle of a word,
 as σολ'σλ, ρ'ζωβ, ψτρ'τωρ, πεκ'καζ.

The Abbreviations.

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

| | |
|-------------------|------------------------|
| Δ̄ᾹΔ̄, | ΔΑΓΙΑ, |
| Ε̄Θ̄, Ε̄Θ̄Ῡ, | ΕΘΟΥΑΒ, |
| ΕΡ̄Ϟ̄, | ΕΡΟΣ, |
| Θ̄Ϟ̄, Θ̄Ῡ, | ΘΕΟΣ, ΘΕΟΥ, |
| Θ̄ῙΛ̄Η̄Μ̄, | ΤΖΙΕΡΟΥΣΑΛΗΜ, |
| ῙΗ̄Λ̄, | ΙΣΡΑΗΛ, |
| ῙΗ̄Ϟ̄, | ΙΗΣΟΥΣ, |
| ῙΛ̄Η̄Μ̄, | ΙΕΡΟΥΣΑΛΗΜ, |
| ῙΗ̄Ϟ̄, | ΙΗΣΟΥΣ ΝΑΖΑΡΕΟΣ ΣΩΤΗΡ, |
| ῙϞ̄Λ̄, | ΙΣΡΑΗΛ, |
| ΙΩΑ, ῙΩ̄Ν̄, | ΙΩΑΝΝΗΣ, |
| Κ̄Ε̄, Κ̄Ϟ̄, Κ̄Ν̄, | ΚΥΡΙΕ, ΚΥΡΙΟΣ, ΚΥΡΙΟΝ, |
| Κ̄Λ̄, | ΚΕΦΑΛΕΟΝ, |
| Μ̄Μ̄, | ΜΑΡΤΥΡΙΑ, |
| Μ̄Ϟ̄Ῡ, | ΜΣΟΥ, |
| ΜΕΤ̄Χ̄Ρ̄Ϟ̄, | ΜΕΤΧΡΗΣΤΟΣ, |
| Ο̄, | ΟΝ, as ΜΥΣΤΗΡῙΟ̄, |
| Ϟ̄, | ΟΥ, as ὄου, |

ογῶ, ογορ,
 παρ, παρθενος,
 πνα, πνευμα.
 πνε, πνουτε,
 ρ, ρωρ, ρωτηρ. ϕ, φνουτ,
 ς τ,
 γγ, ωηρε, ς, σταγρος,
 φτ, φνουτ. ρ, μαρτυρος,
 ρ, χρονος. ρ, προς,
 ρ, ρρ, ρριστος, ρ, ροεις. ροις.

13. Coptic Manuscripts generally begin with $\text{C}\overset{\Theta}{\Upsilon}\overset{\Omega}{\text{N}}$ الله , بسم , in the name of God: or with $\text{C}\overset{\Theta}{\Upsilon}\overset{\Omega}{\text{N}}$ ισχυρος , in the name of the powerful God.

14. The stops used in Manuscripts, are one or two points, as $\text{XE ZHNA AQMOY. OYOR \&c.}$ Mark XV, 44. or as $\text{ELWI: ELWI: ELEMA SABAXHANI:}$ Mark XV, 24.

Part II. Etymology.

The Articles.

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

The Definite Article.

Coptic.

| | | |
|-------------|------------|------------|
| Masc. Sing. | Fem. Sing. | Plur. Com. |
| π. π. φ. | τ. θ. †. | NI. NEN. |

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-ογρο and π-ογρο: †-σμη and τ-σμη. The Coptic has πι and † also before vowels, even before ι. as πιαρ, †ιογδαλ. 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, ογ, ρ, as φβαλ, φμωιτ, φογαι, θβακι, θμησι, θνογνι: but we sometimes find these words written πιβαλ. πιμωιτ, πιογαι, †βακι, †μησι, †νογνι.

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 ογωω, χηβ, νογτε, and μα; but even before consonants, when marked with the line or vowel above, as π̄πε, τ̄ββο, ν̄ντρε etc. But either πε, τε, νε are used before ς, as τερην, νεριοογε; or πς is contracted into φ, and τς into θ, as φηγ, from πςηγ. φαπ, from πςαπ: φηκε from πςηκε: φοογ from πςοογ: and θε from τςε, θη from τςη, θιμε from τςιμε, θαιβεσ from τςαιβεσ, θβσω from

τῆβρω, ἄλλω from τῆλλω. Sometimes πζ is found without the contraction, as πζητ, πζιρ. The vowel ε is admitted before ου, and εου is contracted into ευ, as πεγοειω for πεογοειω, τεγωη for τεογωη, and τεγνογ for τεογνογ. Often ἄ is prefixed to vowels, as ἄαεβης. ἄ is changed into ἄ̄, before the letters μ and π, as ἄ̄μαειν. *the signs*; ἄ̄πηγε, *the heavens*; ἄ̄ἄ sometimes occurs, as ἄ̄ἄλοβ, *the beds*. The ἄ plur. is very rarely changed into β, λ, ρ, before the same letters, as βῆρρε, for ἄῆρρε, plur. *new*; ἄ̄λαος for ἄλαος, *the peoples*; ῥῶμε for ἄῶμε, *the men*. The Sahidic very rarely has the Coptic articles π. † and μ. but they are sometimes met with; and occasionally τει and νει are used instead of the articles.

The Indefinite Articles.

4. The indefinite article has no distinction of gender.

Coptic.

Sing.

Plur.

ου.

ζαν.

Sahidic.

ου.

ζεν. ζἄ.

Bashmuric.

ου.

ζαν. ζεν. ζἄ.

5. Thus the indefinite article is used, as ουασι. *a word*; ζανασι, *words*; ουβακι. *a city*; ζανβακι, *cities*. When ου the indefinite article precedes the preposition ε, as εου, it is contracted into ευ, as ευαγε

to a desert for **ἔουωλαγε**. The Sahidic uses **ZEN** and **ZN** in the plural, and the Bashmuric the Coptic and Sahidic plurals.

The Possessive Articles.

Coptic.

| Sing. m. | Sing. f. | Plur. com. |
|------------|------------|------------|
| φα. | θα. | να. |

Sahidic.

| | | |
|------------|------------|------------|
| πα. | τα. | να. |
|------------|------------|------------|

6. These articles point out persons or things which belong to any one, as **πιαμαρι 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 τρογι πιστις**, *of little faith*. Luke XII, 28. **πα περιωτ**, *of his father*. Luke IX, 26. When used with the name of a person, **φα** signifies *the son of*, as **φα 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*; **ζανμογμι**, *lions*; **πραν**, *the name*; **νιβηπι**, *the clouds*; but when the article is prefixed to the adjective or the substantive, the other takes the prefix **η**, as **ουνιω† ηζο†**, Copt. **ουνοδ**

ΝΖΟΤΕ, Sah. *a great fear*. Act. V, 2. ΟΥΚΑΖΙ ΝΩΕΜΜΟ, *a strange land*, Copt. ΤΩΟΡΠ̄ Ν̄ΝΤΟΛΗ. *the first commandment*. Sah. ΟΥΝΙΩ† ἸΝΕΖΠΙ ΠΕΦΑΙ, *this is a great lamentation*. Copt. The Ἰ is also prefixed to the noun substantive or adjective after the verbs ΟΙ, and ΩΠΕ, as ΕΦΟΙ ἸΝΟΥΙΝΙ, *it is light*; ΑΚΩΠΕ ἸΒΟΗΘΟΣ, *thou hast been a helper*.

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

Of the Gender of Nouns.

3. Every noun of the three Dialects is either of the masculine or feminine gender, and is known by the masculine or feminine article being prefixed, or by the prefix or suffix, or it is known by its agreeing with the verb, or some other word in the sentence which has the sign of the gender; as †ΒΑΚΙ, *the city, f.*; ΠΙΞΩΡΖ, *the night, m.*; ΕΦΩ, *much, m.*; ΕΣΩ, *much, f.*; ΕΘΑΝΕΦ. Copt. ΝΑΝΟΥΦ, *good, m.*; Sah. ΕΘΑΝΕΣ Copt. ΝΑΝΟΥΣ, Sah. *good, f.* The Plural has no distinction of gender, nor is there any neuter in the language, but instead of it the feminine is used. Nouns composed with the particle ΜΕΤ Copt. or Μ̄ΝΤ Sah. are all feminine. Those composed with ḐΙΝ, Sah. are also feminine, but those compounded with ΧΙΝ, 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 Bashmuriic, and *ε* in the Sahidic; as **βωκ**, *a servant*, m.; **βωκι**, *a servant*, f. Copt. **ϢΟΝ**, *a brother*; **ϢΩΝΙ**, *a sister*, Copt. **ϢΟΜ**, *a father in law*. **ϢΩΜΙ**, Copt. **ϢΩΜΕ**, Sah. *a mother in law*. **ϢΦΗΡ**, *a friend*, m. **ϢΦΗΡΙ**, *a friend*, f. Copt. **ϢΒΕΕΡ**, *a friend*, m. **ϢΒΕΕΡΕ**, *a friend*, f. Sah. **ϢΑΜΑΥΛ**, *a camel*, m. **ϢΑΜΑΥΛΕ**, *a camel*, f. Sah. **ϢΙΗΒ**, *a lamb*, m. **ϢΙΗΒΙ**, *a lamb*, f. Copt. **ϢΙΕΙΒ**, *a lamb*, m. **ϢΙΕΙΒΕ**, *a lamb*, f. Sahidic.

5. Others form the feminine by changing the last short vowel of the masculine into a long one, as **βελλε**, *blind*, m. **βελλη**, Copt. **β̄λλη**, Sah. *blind*, f. **μογι**, *a lion*, m. **μογιη**, *a lioness*, Copt. **ογρο**, *a king*, **ογρω**, *a queen*, Copt. **ρρο**, *a king*. **ρρω**, *a queen*, Sah. **ελλο**, *an old man*. **ελλω**, *an old woman*, Copt. **ε̄λλο**, *an old man*. **ε̄λλω**, *an old woman*, Sah. **Ϣ̄μο**, *a stranger*, m. **Ϣ̄μω**, *a stranger*, f. Sah. **Ϣαβε**, *wise*, m. **Ϣαβη**, *wise*, f. Copt. **ε̄αε̄**, *the end*, m. **ε̄αη**, *the end*, f. Copt.

6. Likewise by changing the vowel of the penultimate syllable of the masculine, as **Ϣηρι**, *a son*. **Ϣερι**, *a daughter*, Copt. **Ϣηρε**, *a son*. **Ϣεερε**, *a daughter*, Sah.

Of the Number of Nouns.

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

ΟΥΣΩΜ, *a book*; ΠΙΣΩΜ, *the book*; ΖΑΝΣΩΜ, *books*;
 ΝΙΣΩΜ, *the books*; ΟΥΝΟΒΕ, *a sin*; ΠΝΟΥΒΕ, *the sin*;
 ΖΕΝΝΟΒΕ, *sins*; ΝΕΝΟΒΕ, *the sins*, Sah.

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

8. Some adjectives take the prefixes ΕϞ, masc. ΕϞ, fem. and ΕΥ plur, as ΕϞΕΜΠΩΛ, *worthy*, m. ΕϞΕΜΠΩΛ, *worthy*, fem. ΕϞΟΚΜ̄. *sad*, m. Sah. ΕΥΟΚΜ̄, *sad*, plur. Sah. The adjectives which have the suffixes Ϟ and Ϟ singular, have the plural in ΟΥ, which variously is contracted with the preceding vowel, as ΠΕΘΝΑΝΕϞ, *good*. ΠΕΘΝΑΝΕΥ, *good*, plur. ΠΕΘΝΑΔϞ, *great*. ΠΕΘΝΑΔΥ, *great*, plur. ΝΑΩΩϞ, *much*. ΝΑΩΩΟΥ, *much*, plur.

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

10. Coptic Plurals which end in ι. ΑΒΩΚ, *a crow*. ΑΒΩΚΙ, *crows*. ΑΦΩΦ, *a giant*. ΑΦΩΦΙ, *giants*. ΜΑ, *a place*. ΜΑΙ, *places*. ῬΝΟΤ, *a breast*. ῬΝΟΤ̄, *breasts*. ΡΑΜΑΔ, *rich*. ΡΑΜΑΟΙ, *rich*, plur. ΩΦΕΡ, *a companion*. ΩΦΕΡΙ, *companions*. ΗΕΛΛΟ, *old*. ΗΕΛΛΟΙ, *old*, plur.

11. Coptic Plurals which end in γ and their sing. in ε. ΒΑΛΕ, *lame*. ΒΑΛΕΥ, *lame*, plur. ΒΕΛΛΕ, *blind*. ΒΕΛΛΕΥ, *blind*, plur. ΘΕΩΕ, *neighbour*. ΘΕΩΕΥ, *a neighbours*. ΜΕΘΡΕ, *a witness*. ΜΕΘΡΕΥ, *witnesses*. ΡΕΜΖΕ, *free*. ΡΕΜΖΕΥ, *free*, plur. ΣΑΒΕ, *prudent*. ΣΑΒΕΥ, *prudent*, plur. 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, *mute*. ἔβωογ, *mute*, 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*. ραιε, *fair*. ραιωογ, *fair*, pl. ψεμμο, *a stranger*. ψεμμώογ, *strangers*. ψνε, *a net*. ψνηογ, *nets*. ψτεκο, *a prison*. ψτεκωογ, *prisons*. ψχε, *a locust*. ψχηογ, *locusts*. To these may be added απη, *head*, Bash. απηογ, *heads*.

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

αγ, *flesh*. αγογι, *flesh*, plur. αχω, *magician*. αχωογι, *magicians*. ετφω, *a burden*. ετφωογι, *burdens*. ρεϛχω, *a singer*. ρεϛχωογι, *singers*. ρβω, *a doctrine*. ρβωογι, *doctrines*. ρφιρ, *a side*. ρφιρωογι, *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*. ερμωογι, *tears*. ερφει, *a temple*. ερφηογι, *temples*. ογνογ, *an hour*. ογνωογι, *hours*. τεβνη, *a labouring beast*. τεβνωογι, *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 **ΕΥ**, and **ΗΥ**, and their singulars in **Ε**, as

ΒΛΛΕ, *blind*. **ΒΛΛΕΥ**, *blind*, pl. **САВЕ**, *prudent*. **САВЕΕΥ**, *prudent*, plur. **ΩΑϞΕ**, *a desert*. **ΩΑϞΕΕΥ**, *deserts*. **ΧΙϞΕ**, *an enemy*. **ΧΙϞΕΕΥ**, *enemies*. **†ΜΕ**, *a village*. **†ΜΕΕΥ**, *villages*. **ΖΑΕ**, *last*. **ΖΑΕΕΥ** and **ΖΑΕΥΕ**, *last*, plur.

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

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

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

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

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

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

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

sides. ΤἆΝΗ, a beast. ΤἆΝΟΟΥΕ, beasts, plur. ΖΗ, a way. ΖΙΟΥΕ, ways. ΖΡΕ, food. ΖΡΕΟΥΕ, food, plur.

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

Coptic.

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

| | |
|------------------------------|-------------------------------|
| ΨΟΜ, <i>a father in law.</i> | ΨΜΩΟΥ, <i>fathers in law.</i> |
| ΨΩΤ, <i>a rod.</i> | ΨΩΤ΄, <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> | ΖΑΛΑ΄, <i>birds.</i> |
| ΖΟΥΙΤ, <i>the first.</i> | ΖΟΥΑ΄, <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> |
| ΒΑΛΟΧ, <i>a foot.</i> | ΒΑΛΑΥΧ, <i>feet.</i> |
| ΩΥ, <i>a Lord.</i> | ΩΥΕΥ, <i>Lords.</i> |

S a h i d i c.

| 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> |
| ΟΝ, <i>a brother.</i> | ΟΝΗΥ, <i>brothers.</i> |
| ΟΖΙΜΕ, <i>a woman.</i> | ΟΖΙΜΕ, <i>women.</i> |
| ΟΥΖΟΡ, <i>a dog.</i> | ΟΥΖΟΟΡ, <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> |

Of Cases of Nouns.

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

| Coptic. | Sahidic and Bashmurić. |
|---------------------------------|----------------------------|
| Nom. ἵΧΕ. | ἸḲΙ. |
| Gen. ἵΤΕ, ἵ, ἵ. | ἸΤΕ, Ἰ, Ἰ. |
| Dat. ἕ, ἵ, ἵ. | Ἐ, Ἰ, Ἰ. |
| Acc. ἕ, ἵ, ἵ. | Ε, Ἰ, Ἰ. |
| Voc. ὦ, ΠΙ. | Ω, ΠΕ. |
| Abl. ἕ, ἵ, ἵ, or a preposition. | Ε, Ἰ, Ἰ, or a preposition. |

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

The Nominative Case.

24. The sign of the nominative case is ἵΧΕ in Coptic, and ἸḲΙ in Sahidic and Bashmurić, as ἀφερογὼ ἵΧΕ ἸḲḲ, ΠΕΧΔḲ ΝΩΟΥ, *Jesus answered (and) said to them*, Luke VI, 3. ἀϲὶ ΔΕ ἵΧΕ ΜΑΡΙΑ ἸΜΑΡΔΑΛΙΝΗ, *But Mary Magdalen came*. John XX, 18. ἀφεῖ ἸḲΙ ἸΩΑΝΝΗΣ, *John came*. Mat. III, 1. Sah. ΤΟΤΕ ἀφεῖ ἸḲΙ ἸḲ ΕΒΟΛḲḲ, ΤΡΑΛΙΛΑΙΑ, *then Jesus came out of Galilee*. Mat. III, 13. Sah.

The Genitive Case.

25. The genitive case is indicated by **ΝΤΕ** preceding the noun, as **ΟΥΒΑΚΙ ΝΤΕ ΤΣΑΜΑΡΙÀ**, *a city of Samaria*. John IV, 4. **ΦΟΥΩΙΝΙ ΝΤΕ ΠΕΚΖΟ**, *the light of thy face*. Ps. XLIV, 3. **ΟΥΩΔΑΞΕ 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. **ΟΥΣΔΑΧΙ ΝÈΜΙ**, *the word of knowledge*. 1. Cor. XII, 8. **ΤΩΕΕΡΕ 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. **ΤΩΟΜ 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 **È**, as **ΑΓΤΤΟΤΓ ΝΠΙÈΛ**, *he hath given help (his hand) to Israel*. **ΠΕΣΑΓ ΝΣΙΜΩΝ**, *he said to Simon*. **ΑΓΙ ÈΠΗΙ ΝΜΑΡΙÀ**, *he came to the house of Mary*. **Ν† ΩΩΜ ΝΠΡΡΟ**, *to give tribute to the king*, Luke XXIII, 2. Sah. **† ΝΝΖΗΚΕ**, *to give to the poor*, Luke XIX, 8. Sah. **ΝΕΚΧΩ 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 ΕΥΒΛΙΒΙΕ 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 ἔ, as ἈΝΧΙΜΙ ἸΠΙΜΑΝΣΩΝΣ, *we found the prison*, Acts V, 21. ἈΦΡΩΪΤ ἸΖΑΝΧΩΡΙ, *he hath cast down the strong*, Luke I, 52. ἈΛΛΑ ἘΡΕΤΕΝἘΒΙ ἸΟΥΧΟΜ, *but ye shall receive power*. Acts I, 8. ἈΝΝΑΥ ἘΠᾶΣ, *we have seen the Lord*. John XX, 25. Ἀ ΜΩΥΧΗΣ ΧΕΣΤ ἸΠΖΟϚ, *Moses lifted up the serpent*. John I, 14. Sah. ΠΑΙ ΕΤΕ ΡΟΥΟΕΙΝ ΕΡΩΜΕ ΝΙΜ, *which enlighteneth every man*. John I, 9. Sah. But the Ε is most frequently used as the sign of the accusative.

The Vocative Case.

28. The sign of the vocative case is 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 ΦΡΕϚ†ΣΩ ἸΑΓΑΘΟΣ, Copt. ΠΣΑΖ ἸΑΓΑΘΟΣ, *o good Master!* Sah. Mat. XIX, 16. ΠΑΩΦΗΡ, *O my friend!* Copt. ΠΕΩΒΕΕΡ, *O friend!* Sah. Mat. XX, 13. ΕΥΧΩ ἸΜΟΣ ΧΕ ΠΧΟΕΙΣ ΝΑ ΝΑΝ ΠΩΗΡΕ ἸΔΔΥΕΙΔ, *saying, O Lord thou son of David, have mercy on us*, Sah. Mat. XX, 30. ΤΩΕΡΙ ἸΣΙΩΝ, Copt. ΤΩΕΕΡΕ ἸΣΙΩΝ, *O daughter of Sion!* John XII, 15. Sah.

The Ablative Case.

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

ἄ ἄἰἠἠἠἠἠἠ, *from the thoughts*. Sah. But the ablative is generally represented by some preposition.

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

CHAP. V.

Of Adjectives.

1. There are some adjectives, the number and gender of which are known by the suffixes, or the articles, as $\pi\iota\iota\omega\tau$, *great*, m. $\tau\iota\iota\omega\tau$, *great*, f. and $\epsilon\theta\alpha\eta\epsilon\eta\epsilon$, *good*, m. $\epsilon\theta\alpha\eta\epsilon\eta\epsilon$, *good*, f. $\eta\alpha\alpha\epsilon$ or $\epsilon\theta\eta\alpha\alpha\epsilon$, *great*, m. Sah. $\eta\alpha\alpha\epsilon$, *great*, f. Sah. $\epsilon\theta\eta\alpha\alpha\epsilon$, *great*, plur. Sah.

ϵ , $\epsilon\tau$, or $\epsilon\theta$ united to verbs forms adjectives, as $\omicron\gamma\alpha\beta$ *to be clean, holy*. $\epsilon\theta\omicron\gamma\alpha\beta$, *clean, holy*.

$\eta\alpha\omega\epsilon$ or $\epsilon\eta\alpha\omega\epsilon$, Sah. *much*. $\eta\alpha\omega\epsilon$ or $\epsilon\eta\alpha\omega\epsilon$, Sah. *much*, m. $\eta\alpha\omega\epsilon$ or $\epsilon\eta\alpha\omega\epsilon$, Sah. *much*, f. $\eta\alpha\omega\epsilon$ or $\epsilon\eta\alpha\omega\epsilon$, Sah. *much*, plur.

$\eta\alpha\eta\epsilon$ and $\eta\alpha\eta\epsilon$, $\epsilon\eta\alpha\eta\epsilon$, Sah. *good*. $\eta\alpha\eta\epsilon$, $\eta\alpha\eta\epsilon$, $\epsilon\eta\alpha\eta\epsilon$, Sah. *good*, m. $\eta\alpha\eta\epsilon$, and $\eta\alpha\eta\epsilon$, $\epsilon\eta\alpha\eta\epsilon$, Sah. *good*, f. $\epsilon\theta\eta\alpha\eta\epsilon$, $\epsilon\tau\eta\alpha\eta\epsilon$, Sah. *good*, plur.

$\eta\alpha\eta\epsilon\tau$ or $\eta\alpha\eta\epsilon\tau$, Sah. *blessed*. $\eta\alpha\eta\epsilon\tau\kappa$, *blessed thou*, m. $\eta\alpha\eta\epsilon\tau\epsilon$, *blessed he*. $\eta\alpha\eta\epsilon\tau\epsilon$, *blessed she*. $\eta\alpha\eta\epsilon\tau\eta\tau\eta\tau\eta$, *blessed ye*. $\eta\alpha\eta\epsilon\tau\omicron\gamma$, *blessed they*.

$\eta\epsilon\epsilon\epsilon$ or $\epsilon\eta\epsilon\epsilon\epsilon$, *fair, beautiful*. $\eta\epsilon\epsilon\omega\iota$, *fair I*. $\eta\epsilon\epsilon\omega\epsilon$, $\epsilon\theta\eta\epsilon\epsilon\omega\epsilon$ or $\epsilon\eta\epsilon\epsilon\omega\epsilon$, *fair he*. $\eta\epsilon\epsilon\omega\epsilon$, $\epsilon\theta\eta\epsilon\epsilon\omega\epsilon$ or $\epsilon\eta\epsilon\epsilon\omega\epsilon$, *fair she*. $\epsilon\eta\epsilon\epsilon\omega\epsilon$ or $\epsilon\eta\epsilon\epsilon\omega\epsilon$, *fair they*.

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

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

ΝΙΜΑΥΑΤ, and ΜΑΥΑΑТ, Sah. *alone*. ΝΙΜΑΥΑТК,
 ΜΑΥΑΑК, Sah. *alone thou*. m. ΝΙΜΑΥΑТ†, *alone thou f*.
 ΝΙΜΑΥΑТϚ. ΜΑΥΑΑϚ, Sah. *alone he*. ΝΙΜΑΥΑТС, ΜΑΥ-
 ΑΑС, Sah. *alone she*. ΜΑΥΑΑΝ, Sah. ΝΙΜΑΥΑТΕΝ, *alone*
we. ΝΙΜΑΥΑТΟΥ, ΜΑΥΑΑΥ, Sah. *alone they*.

ТΗΡ, *all*. ТΗРК, *the whole thou*, m. ТΗРϚ, ТΗРЕϚ,
 Sah. *all he*. ТΗРС. ТΗРЕС, Sah. *all she*. ТΗРЕН, ТΗРἆ,
all we. ТΗРТἆ, Sah. *all ye*. ТΗРОΥ, *all they*.

Of the Comparison of Adjectives.

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

ÈϚΟТЕ is also a sign of the comparative, as ÈϚΟТЕ-
 ΡΟΙ, *more than me*, Mat. X, 37. and with È, as †ΜΕТСΟΥ
 ΝТЕ Ф† ΕСОΙ ἸСАВЕ ÈϚΟТЕ ÈΝΙРΩΜΙ, *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 †ΜΕТМЕӨРЕ ἸТЕ Ф† ΟΥ-
 ΝΙΩ† ТЕ ἸϚΟΥΟ, *the witness of God is greater*. 1. John

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

4. Sometimes there is no word to express the comparative, and it can only be collected from the sense of the passage; as **νιμ γαρ πε νινωτ**, *for which is great (greater)* Luke XXII, 27. **τμητμητρφ νππουτε 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 νινωτ ηεν τμετογρο ντε νιφνογι**, **νιμ πε πνοβ ην τμητερο νμηπηγε**, 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 γαρ πε νικογχι εβολουτε νιαποστολοσ τηρογ**, and Bash. **ανοκ γαρ πε νκογι ουτε νιαποστολοσ τηρογ**, *for I am the least of all the Apostles.* 1. Cor. XV, 9.

7. The superlative is more often formed by adding **εμαωω**, Copt. **εματε**, Sah. **εμαωα**, Bash. *greatly, very much*, to the positive, as **αταψγχι ωθορτερ εμαωω**, *my soul is exceedingly troubled.* Ps. VI, 3. **εμαωω**, **εματε** and **εμαωα** are also repeated; as **αφερ ραμαδ νχε πρωμι εμαωω εμαωω**, *the man was exceeding rich.* Gen. XXX, 43. **χεκασ ερε τετναραπη ρζογο εματε εματε**, *that your love may abound exceedingly.* Sahidic.

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

CHAP. VI.

Of Personal Pronouns.

Singular.

| Coptic. | Sahidic. | Bash. |
|--|---------------------------------------|--|
| $\grave{\lambda}\nu\omicron\kappa$ | $\bar{\lambda}\nu\omicron\kappa$ | $\grave{\lambda}\nu\omicron\kappa$ } $\bar{\lambda}\nu\bar{\pi}$ } $\bar{\lambda}\nu\bar{\kappa}$ } <i>b</i> |
| $\grave{\eta}\theta\omicron\kappa$ | $\bar{\nu}\tau\omicron\kappa$ | $\grave{\eta}\tau\alpha\kappa$ } <i>thou, m.</i> |
| | $\bar{\nu}\tau\bar{\kappa}$ | |
| $\grave{\eta}\theta\omicron$ | $\bar{\nu}\tau\omicron$ | $\grave{\eta}\tau\alpha$ <i>thou, f.</i> |
| $\grave{\eta}\theta\omicron\omicron\gamma$ | $\bar{\nu}\tau\omicron\omicron\gamma$ | $\grave{\eta}\tau\alpha\gamma$ <i>he.</i> |
| $\grave{\eta}\theta\omicron\varsigma$ | $\bar{\nu}\tau\omicron\varsigma$ | $\grave{\eta}\tau\alpha\varsigma$ <i>she.</i> |

Plural.

| | | |
|---|--|--|
| $\grave{\lambda}\nu\omicron\nu$ | $\bar{\lambda}\nu\omicron\nu$ | $\grave{\lambda}\nu\alpha\nu$ } <i>we.</i> |
| | $\bar{\lambda}\nu\bar{\nu}$ | |
| $\grave{\eta}\theta\omega\tau\epsilon\nu$ | $\bar{\nu}\tau\omega\tau\bar{\nu}$ | $\grave{\eta}\tau\alpha\tau\epsilon\nu$ } <i>ye.</i> |
| | $\bar{\nu}\tau\epsilon\tau\epsilon\nu$ | $\grave{\eta}\tau\alpha\tau\bar{\eta}$ } <i>ye.</i> |
| | $\bar{\nu}\tau\epsilon\tau\bar{\nu}$ | |
| $\grave{\eta}\theta\omega\omicron\gamma$ | $\bar{\nu}\tau\omicron\omicron\gamma$ | $\grave{\eta}\tau\alpha\gamma$ <i>they.</i> |

Personal Pronouns.

2. Of the Genitive Case.

Singular.

| Coptic. | Sahidic. | Bash. |
|---------|----------|----------------------------|
| ̀̀̀THI | ̀̀̀TAI | ̀̀̀NTHI <i>mei, of me.</i> |
| ̀̀̀TAK | ̀̀̀TAK | ̀̀̀NTHK <i>of thee, m.</i> |
| ̀̀̀TE | ̀̀̀TE | ̀̀̀NTE <i>of thee, f.</i> |
| ̀̀̀TAQ | ̀̀̀TAQ | } <i>of him.</i> |
| | ̀̀̀TQ | |
| ̀̀̀TAC | ̀̀̀TAC | } <i>of her.</i> |
| | ̀̀̀TC | |

Plural.

| | | |
|-------------|------------|---------------------------|
| ̀̀̀TAN | ̀̀̀TAN | } <i>of us.</i> |
| | ̀̀̀TN | |
| ̀̀̀ΘWTEN | ̀̀̀TETN | } <i>of you</i> |
| ̀̀̀TWOTEN | ̀̀̀TETHYTN | |
| ̀̀̀TEETHNOY | ̀̀̀TETHNOY | |
| ̀̀̀TWOY | ̀̀̀TAY | ̀̀̀NTHOY, <i>of them.</i> |

Of the Dative Case.

Singular.

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

P l u r a l.

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

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

S i n g u l a r.

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

P l u r a l.

| | | |
|--------------|------------|----------------------------|
| èρον | ερον, εραν | ελαν <i>to us.</i> |
| èρωτεν | ερωτἆ | ελατεν |
| èρωτεν ΘΗΝΟΥ | ερατ τηγτἆ | ελαττηνοϙ } <i>to you.</i> |
| èρωουϙ | εροουϙ | ελαϙ <i>to them.</i> |

S i n g u l a r.

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

Plural.

| | | | | | | |
|--------|--------|--------|--------|---------|----------|-----------------|
| È or Ì | ΝΤΟΤΕΝ | Ē or ̄ | ΝΤΟΟΤἼ | È or ̄ | ΝΤΑΔΑΤΕΝ | <i>to us.</i> |
| | È | ΤΕΝ | È | ΤΟΟΤ | ΤΗΥΤἼ | <i>to you.</i> |
| | È | ΤΟΤΟΥ | } | ΝΤΟΟΤΟΥ | ΝΤΑΔΑΤΟΥ | <i>to them.</i> |
| | Ì | ΝΤΑΤΟΥ | | | | |

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

Singular.

| Coptic. | Sahidic. | Bash. |
|---------|---------------|-----------------------|
| ÌΜΟΙ | ̄ΜΜΟΙ, ̄ΜΜΟΕΙ | ̄ΜΜΑΙ <i>me.</i> |
| ÌΜΟΚ | ̄ΜΜΟΚ | ̄ΜΜΟΚ <i>thee, m.</i> |
| ÌΜΟ | ̄ΜΜΟ | <i>thee, f.</i> |
| ÌΜΟϞ | ̄ΜΜΟϞ | ̄ΜΜΑϞ <i>him.</i> |
| ÌΜΟϚ | ̄ΜΜΟϚ | ̄ΜΜΑϚ <i>her.</i> |

Plural.

| | | |
|--------|--------|---------------------|
| ÌΜΟΝ | ̄ΜΜΟΝ | ̄ΜΜΑΝ <i>us.</i> |
| ÌΜΩΤΕΝ | ̄ΜΜΩΤἼ | ̄ΜΜΑΤΕΝ <i>you.</i> |
| ÌΜΩΟΥ | ̄ΜΜΩΟΥ | ̄ΜΜΑΥ <i>them.</i> |

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

5. Another form of the accusative is ̄Η, Copt. ϞΗ, 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. |
|----------|-----------|------------|------------|
| ⲛⲧⲉ | ⲛⲧⲟⲧ | Ⲏⲧⲟⲟⲧ | ⲛⲧⲁⲁⲧ |
| ⲉⲃⲟⲗ | ⲉⲃⲟⲗⲙⲓⲙⲟ | ⲉⲃⲟⲗⲙⲓⲙⲟ | ⲉⲃⲁⲗⲙⲓⲙⲁ |
| | ⲉⲃⲟⲗⲛⲃⲏⲧ | ⲉⲃⲟⲗⲛⲒⲏⲧ | ⲉⲃⲁⲗⲛⲒⲏⲧ |
| ⲉⲃⲟⲗⲒⲁ | ⲉⲃⲟⲗⲒⲁⲣⲟ | | |
| ⲉⲃⲟⲗⲒⲓ | ⲉⲃⲟⲗⲒⲓⲟⲧ | ⲉⲃⲟⲗⲒⲓⲟⲱ | |
| ⲉⲃⲟⲗⲒⲓⲧⲎ | ⲉⲃⲟⲗⲒⲓⲧⲟⲧ | ⲉⲃⲟⲗⲒⲓⲧⲟⲟⲧ | ⲉⲃⲁⲗⲒⲓⲧⲁⲁⲧ |
| ⲉⲃⲟⲗⲒⲓϥⲎ | ⲉⲃⲟⲗⲒⲓϥⲱ | | |
| ⲒⲓⲧⲎ | Ⲓⲓⲧⲟⲧ | Ⲓⲓⲧⲟⲟⲧ | Ⲓⲓⲧⲁⲁⲧ &c. |

Possessive Pronouns.

7. The possessive pronouns are sometimes expressed by the genitive personal pronouns, as ⲛⲧⲏⲓ, Copt. ⲛⲧⲁⲓ, Copt. ⲛⲧⲁⲕ, Copt. and Sah. ⲛⲧⲁϣ. Copt. and Sah. &c. yet they are formed of the definite article with ω in the singular and οϥ in the plural, as

| Sing. Masc. | | Sing. Fem. | |
|-------------|----------------------|------------|----------|
| Coptic. | Sahidic. | Coptic. | Sahidic. |
| ϕωι | πωι <i>mine.</i> | θωι | τωι |
| ϕωκ | πωκ <i>thine, m.</i> | θωκ | τωκ |
| ϕω | πω <i>thine, f.</i> | θω | τω |
| ϕωϑ | πωϑ <i>his.</i> | θωϑ | τωϑ |
| ϕωϙ | πωϙ <i>her.</i> | θωϙ | τωϙ |
| ϕων | πων <i>our.</i> | θων | των |
| ϕωτεν | πωτῆν <i>your.</i> | θωτεν | τωτῆν |
| ϕωουγ | πωουγ <i>their.</i> | θωουγ | τωουγ |

Plural Common.

νογι *mine.*

νογκ *thine, m.*

νογ *thine, f.*

νογϑ } *his.*
 नωϑ }

νογϙ *her.*

νογν *our.*

νογτεν } *your.*
 नωτεν }

νογουγ } *their.*
 नωουγ }

Demonstrative Pronouns.

Singular.

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

Plural.

Coptic and Sahidic.

ΝΑΙ

Bashmuric.

ΝΕΙ *these*.

Another form of the demonstrative pronoun is as follows.

Masc.

Coptic.

ΦΗ

Sahidic.

ΠΗ *he*.

Fem.

Coptic.

ΘΗ

Sahidic.

ΤΗ *she*.

Plural.

ΝΗ *they*.

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

Singular.

Masc.

Coptic.

ΦΗΕΤ

Sahidic.

ΠΗΕΤ *he, who*.

Fem.

Coptic.

ΘΗΕΤ

Sahidic.

ΤΗΕΤ *she, who*.

Plural.

ΝΗΕΤ *they, who*.

ΝΙΜΑΥ is frequently united with the demonstrative and relative pronouns both singular and plural, as ΦΗ-ΕΤΕΝΙΜΑΥ, *he*. Luke XXII, 12. Copt. ΝΗΟΥΔΑΙ ΕΤΩΟΠ ΝΠΙΜΑ ΕΤΕΝΙΜΑΥ, *the jews dwelling in that place*, Acts XVI, 3. Copt. ΒΕΝ ΤΟΥΝΟΥ ΕΤΕΝΙΜΑΥ, *in that hour*. Copt. ΟΥΟΣ Α ΤΕΣΜΗ ΩΕΝΑΟ ΕΒΟΛ ΖΙΧΕΝ ΠΙΚΑΖΙ ΤΗΡΩ ΕΤΕΜΜΑΥ, *and the fame of it went out through all that land*. Mat. IX, 26.

Relative Pronouns.

9. The relative pronoun is **Ε. ΕΤ, ΕΤΕ.** or **ΕΘ** before the letters **Μ, Ν** and **Ο** in Copt.; and **ΕΝΤ.** *qui, quae, quod,* and likewise **Ε, ΕΤ, ΕΤΕ, ΝΤ,** in Sahidic and Bashmuric. **ἸΝΝΗἸΤ ΔΥΤΛΟΥΓΟΝ,** *to those who sent us.* John I, 22. **ΦΗἸΤ ΩΤΕΜ ἸΝΩΤΕΝ,** *he who heareth you.* **ΦΗἸΤ 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.* **ἸΗΤ,** *a neck.* **ΖΗΤ,** *a heart.* **ΖΡΑ,** *a face.* **ΧΩ,** *a head.* These, being united with some particles become prepositions, as **ἸΡΑΤ** *to me.* Mat. VI, 18. **ἸΑΡΑΤ,** Copt. **ΖΑΡΑΤ,** Sah. *under me.* Mat. VIII, 9. **ἸΡΟ,** **ἸΑΡΟ,** *under thee.* Ezech. XXVII, 30. **ἸΑΡΟΥ,** *against him.* Ex. XVI, 8. **ἸΤΟΤΥ** *from him.* Deut. XV, 3. **ἸἸΗΤΟΥ,** *in them.* Psalm V, 10. **ἸΖΗΤΚ,** Sah. *in thee.* Ezech. XXVIII, 15. **ἸΖΡΑΙ,** *against me.* Ps. CI, 8. **ἸΖΡΗΙ ἸΧΩΙ,** *against me.* Ps. III, 1. &c.

Prepositions.

Ἰ, *acc., dat., ad, in &c.*

ἸΒΟΛἸἸΗΤ, Copt. *from, ex.* **ἸΒΟΛἸἸΗΤΥ, ἸΒΟΛἸἸΗΤΟΥ** &c.

ἸΒΟΛἸΖΗΤ, Sah. *from, ex.* **ἸΒΟΛἸΖΗΤΥ, ἸΒΟΛἸΖΗΤἸ** &c.

ἸΒΟΛΖΑ, *from, ab, ex.*

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

ΕΒΟΛΖΙΤᾺ, Sah. *a, ab.*

ΕΒΟΛΖΙΤᾺ, Sah. *a, ab.*

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

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

ΕΖΟΤΕΡΟ, *supra, plus quam.* ΕΖΟΤΕΡΟΚ, ΕΖΟΤΕΡΟϚ, &c.

Ἰ, *acc., dat., ad, ab, from, &c.*

ἸΤΕΝ, ἸΤᾺ, Sah. *from.*

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

ἪΛ, Copt. *sub, contra,* ἪΛΟΤΚ. *apud te,* ἪΛΟΤϚ, *apud eum.*

ΖΑ, Sah. *sub, ad, pro.* ΖΑΤΟΤΚ, etc.

ΖΑΤᾺ, Sah. *apud, ad, &c.*

ΖΑΤᾺ, Sah. *apud, &c.*

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

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

ΟΥΒΕ, ΟΥΤΕ and others.

The Pronoun Infixes and Suffixes.

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

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

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

The Infixes.

| Singular. | | Plural. |
|-------------------|------------------|----------------------------|
| with artic. masc. | with artic. fem. | |
| Π-Λ, | Τ-Λ, | Ν-Λ, <i>my</i> . |
| Π-ΕΚ, | Τ-ΕΚ, | Ν-ΕΚ, <i>thy</i> , m. |
| Π-Ε, | Τ-Ε, | Ν-Ε, <i>thy</i> , f. |
| Π-ΟΥ, | Τ-ΟΥ, | Ν-ΟΥ, <i>thy</i> , f. Sah. |
| Π-ΕϞ, | Τ-ΕϞ. | Ν-ΕϞ, <i>his</i> . |
| Π-ΕϢ, | Τ-ΕϢ, | Ν-ΕϢ, <i>her</i> . |
| Π-ΕΝ, | Τ-ΕΝ, | Ν-ΕΝ, <i>our</i> . |
| Π-Ν̄, | Τ-Ν̄, | Ν-Ν̄, <i>our</i> , Sah. |
| 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</i> , Sah. |

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</i> , or <i>my</i> . | Ν or ΕΝ, <i>us</i> , or <i>our</i> . |
| κ, <i>thee</i> , or <i>thy</i> , m. | ΤΕΝ, <i>you</i> , or <i>your</i> . |
| Ε or ι,*) <i>thee</i> , or <i>thy</i> , f. | ΤΝ̄, <i>you</i> , or <i>your</i> , Sah. |

*) The ι following Τ is changed into †.

| Singular. | Plural. |
|-------------------------------------|---|
| Е, <i>thee</i> , or <i>thy</i> , f. | ΟΥ, ΔΥ, <i>they</i> , or <i>their</i> . |
| Ϙ, <i>him</i> , or <i>his</i> . | • ΕΟΥ or ΗΥ, <i>they</i> , or <i>their</i> , Sah. |
| С, <i>her</i> , or <i>hers</i> . | |

A small number of words vary from the general rule.

The Infixes.

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

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

| Singular. | Plural. |
|------------------------------------|-------------------------------------|
| Artic. and Infixes to a noun masc. | Artic. and Infixes to a noun masc. |
| ΠΑ-ϘΗΡΙ, <i>my son</i> . | ΝΑ-ϘΗΡΙ, <i>my sons</i> . |
| ΠΕΚ-ϘΗΡΙ, <i>thy son</i> , m. | ΝΕΚ-ϘΗΡΙ, <i>thy sons</i> , m. |
| ΠΕ-ϘΗΡΙ, <i>thy son</i> , f. | ΝΕ-ϘΗΡΙ, <i>thy sons</i> , f. |
| ΠΟΥ-ϘΗΡΕ, <i>thy son</i> , f. Sah. | ΝΟΥ-ϘΗΡΕ, <i>thy sons</i> , f. Sah. |
| ΠΕϘ-ϘΗΡΙ, <i>his son</i> . | ΝΕϘ-ϘΗΡΙ, <i>his sons</i> |
| ΠЕС-ϘΗΡΙ, <i>her son</i> . | ΝЕС-ϘΗΡΙ, <i>her sons</i> . |
| ΠΕΝ-ϘΗΡΙ, <i>our son</i> . | ΝΕΝ-ϘΗΡΙ, <i>our sons</i> . |
| Πἢ-ϘΗΡΕ, <i>our son</i> , Sah. | Νἢ-ϘΗΡΕ, <i>our sons</i> , Sah. |
| ΠΕΤΕΝ-ϘΗΡΙ, <i>your son</i> . | ΝΕΤΕΝ-ϘΗΡΙ, <i>your sons</i> . |
| ΠΕΤἢ-ϘΗΡΕ, <i>your son</i> , Sah. | ΝΕΤἢ-ϘΗΡΕ, <i>your sons</i> , Sah. |
| ΠΟΥ-ϘΗΡΙ, <i>their son</i> . | ΝΟΥ-ϘΗΡΙ, <i>their sons</i> . |
| ΠΕΥ-ϘΗΡΕ, <i>their son</i> , Sah. | ΝΕΥ-ϘΗΡΕ, <i>their sons</i> , Sah. |

ΩΝΙ, *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-ΩΝΙ, <i>my sister</i> . | ΝΑ-ΩΝΙ, <i>my sisters</i> . |
| ΤΕΚ-ΩΝΙ, <i>thy sister</i> , m. | ΝΕΚ-ΩΝΙ, <i>thy sisters</i> , m. |
| ΤΕ-ΩΝΙ, <i>thy sister</i> , f. | ΝΕ-ΩΝΙ, <i>thy sisters</i> , f. |
| ΤΟΥ-ΩΝΕ, <i>thy sister</i> , f. Sah. | ΝΟΥ-ΩΝΕ, <i>thy sisters</i> , f. Sah. |
| ΤΕQ-ΩΝΙ, <i>his sister</i> . | ΝΕQ-ΩΝΙ, <i>his sisters</i> . |
| ΤΕC-ΩΝΙ, <i>her sister</i> . | ΝΕC-ΩΝΙ, <i>her sisters</i> . |
| ΤΕΝ-ΩΝΙ, <i>our sister</i> . | ΝΕΝ-ΩΝΙ, <i>our sisters</i> . |
| Τἆ-ΩΝΕ, <i>our sister</i> , Sah. | Νἆ-ΩΝΕ, <i>our sisters</i> , Sah. |
| ΤΕΤΕΝ-ΩΝΙ, <i>your sister</i> . | ΝΕΤΕΝ-ΩΝΙ, <i>your sisters</i> . |
| ΤΕΤἆ-ΩΝΕ, <i>your sister</i> , Sah. | ΝΕΤἆ-ΩΝΕ, <i>your sisters</i> , Sah. |
| ΤΟΥ-ΩΝΙ, <i>their sister</i> . | ΝΟΥ-ΩΝΙ, <i>their sisters</i> . |
| ΤΕΥ-ΩΝΕ, <i>their sister</i> , Sah. | ΝΕΥ-ΩΝΕ, <i>their sisters</i> , 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, <i>fair</i> . | ΤΗρ, <i>all</i> . |
| ΕΝΕCΩΙ, <i>fair</i> , I. | ΤΗρκ, <i>all</i> , thou, m. |
| ΕΝΕCΩΚ, <i>fair</i> , thou, m. | ΤΗρ῀, <i>all</i> , thou, m. Sah. |
| ΕΝΕCΩQ, <i>fair</i> , he. | ΤΗρq, <i>all</i> , he. |
| ΕΝΕCΩC, <i>fair</i> , she. | ΤΗρc, <i>all</i> , she. |
| ΕΝΕCΩΝ, <i>fair</i> , we. | ΤΗρεν, <i>all</i> , we. |

ΕΝΕCΩΟΥ, *fair, they.*

ΕΝΕCΟΟΥ, *fair, they, Sah.*

ΤΗΡᾺ, *all, we, Sah.*

ΤΗΡΤΕΝ, *all, ye.*

ΤΗΡΤᾺ, *all, ye, Sah.*

ΤΗΡΟΥ, *all, they.*

ΝΑΑ ΟΥ ΕΝΑΑ, *great.*

ΝΑΑΙ, *great, I.*

ΝΑΑΚ, *great, thou, m.*

ΝΑΑϞ, *great, he.*

ΝΑΑΣ, *great, she.*

ΝΑΑΥ, *great, they.*

ΝΑΝΕ ΟΥ ΝΑΝΟΥ, *good.*

ΝΑΝΟΥΙ, *good, I.*

ΝΑΝΕϞ, *good, he.*

ΝΑΝΕC, *good, she.*

ΝΑΝΕΥ, *good, they.*

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

Prepositions with the Suffixes.

Coptic and Sahidic.

Bash.

ΕΡΑΤ,

ΕΛΕΤ, *to me.*

ΕΡΑΤΚ,

ΕΛΑΤΚ, *to thee, m.*

ΕΡΑΤ†,

ΕΛΕΤΙ, *to thee, f.*

ΕΡΑΤΕ,

to thee, f. Sah.

ΕΡΑΤϞ,

ΕΛΕΤϞ, *to him.*

ΕΡΑΤC,

ΕΛΕΤC, *to her.*

ΕΡΑΤΕΝ,

ΕΛΕΤΕΝ, *to us.*

ΕΡΑΤᾺ,

to us, Sah.

ΕΡΑΤΕΝΘΗΝΟΥ,

ΕΛΕΤΤΗΝΟΥ, *to you.*

ΕΡΑΤΤΗΥΤᾺ,

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> |
| ΕΘΒΗΤϞ, | ΕΤΒΗΗΤϞ, <i>of him.</i> |
| ΕΘΒΗΤϚ, | ΕΤΒΗΗΤϚ, <i>of her.</i> |
| ΕΘΒΗΤΕΝ, | ΕΤΒΗΗΤΝ, <i>of us.</i> |
| ΕΘΒΕΘΗΝΟΥ, | ΕΤΒΕΤΗΥΤΝ, <i>of you.</i> |
| ΕΘΒΗΤΟΥ, | ΕΤΒΗΗΤΟΥ, <i>of them.</i> |

| Coptic. | Sahidic. | Bashmuric. - |
|----------|-------------|---------------------------|
| NEM, | NĒM, | <i>with.</i> |
| NEMHI, | NĒMAI, MOI, | NEMHI, <i>with me.</i> |
| NEMAK, | NĒMAK, | <i>with thee, m.</i> |
| NEME, | NĒME, | <i>with thee, f.</i> |
| NEMAQ, | NĒMAQ, OQ, | NEMHQ, <i>with him.</i> |
| NEMAC, | NĒMAC, | NEMHC, <i>with her.</i> |
| NEMAN, | NĒMAN, ON, | <i>with us.</i> |
| NEMOTEN, | NĒMHTN, | NEMHTEN, <i>with you.</i> |
| NEMOY, | NĒMAΥ, | NEMHOY, <i>with them.</i> |

ἸΝΑ, *after.*

ἸΝΩΙ, *after me.* ἸΝΩΚ, *after thee, m.* ἸΝΩ, *after thee, f.*
 ἸΝΩϞ, *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 $\bar{\rho}$ $\bar{\eta}\epsilon\zeta\theta\theta\gamma$. *three days*. Matt. XII, 40. $\bar{\delta}$ $\bar{\eta}\lambda\beta\theta\tau$. *four months*. John IV, 35; sometimes they are expressed by words, as $\gamma\tau\theta\gamma$ - $\phi\theta\theta\gamma$, *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. $\omega\theta\eta\eta\kappa$ $\kappa\bar{\nu}\theta\gamma\bar{\tau}$, *two tunics*. Luke III, 11.

The Cardinal Numbers.

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

| Coptic. | | Sahidic. | |
|---------|-----------|--------------------------|--------------------|
| Masc. | Fem. | Masc. | Fem. |
| ⲟ | ⲱⲃⲉ | ⲱⲃⲉ. | ⲱⲃⲉ. |
| ⲡ | ⲃⲁⲙⲛⲉ, | ⲉⲙⲛⲉ, | |
| Ⲓ | ⲡⲓⲥⲧⲁⲩ, | ⲡⲓⲥⲧⲉⲟⲩⲓ. | ⲡⲥⲧⲁⲓⲟⲩ, ⲡⲉⲥⲧⲁⲓⲟⲩ, |
| Ⲓ̄ | ⲱⲉ. | ⲱⲉ. | |
| Ⲙ | Ⲉⲛⲁⲩⲛⲱⲉ. | Ⲉⲛⲁⲩⲱⲉ. | ⲱⲛⲧ, |
| ⲧ | ⲱⲟⲙⲧⲛⲱⲉ, | ⲱⲙⲛⲧⲱⲉ, ⲱⲙⲧⲱⲉ, ⲱⲟⲙⲉⲧⲱⲉ, | |
| Ⲙ̄ | Ⲓⲧⲟⲟⲩⲛⲱⲉ, | Ⲓⲧⲟⲟⲩⲱⲉ, Ⲓⲧⲟⲩⲱⲉ, Ⲓⲧⲉⲩⲱⲉ, | |
| Ⲓ̄ | ⲧⲟⲩⲛⲱⲉ, | ⲧⲟⲩⲱⲉ. | ⲧⲟⲩⲛⲱⲉ. |
| Ⲩ̄ | Ⲉⲟⲟⲩⲛⲱⲉ, | Ⲉⲟⲟⲩⲱⲉ. | Ⲉⲟⲟⲩⲛⲱⲉ, Ⲉⲉⲩⲱⲉ, |
| Ⲩ̄ | ⲱⲁⲱⲓⲛⲱⲉ, | | Ⲉⲁⲱⲓⲛⲱⲉ. |
| ⲱ̄ | ⲱⲙⲛⲛⲱⲉ, | | ⲱⲙⲟⲩⲛⲱⲉ. |
| ⲉ̄ | | | ⲨⲓⲈⲛⲱⲉ. |
| ⲁ̄ | ⲱⲟ, | | ⲱⲟ. |
| ⲃ̄ | ⲱⲟⲈⲛⲁⲩ, | | Ⲉⲛⲁⲩⲛⲱⲟ. |
| ⲧ̄ | ⲟⲃⲁ. | | ⲧⲃⲁ. |

20. The following numbers are prefixes to nouns, viz. ⲱⲙⲛⲧ. ⲱⲙⲧ, ⲱⲟⲙⲧ, *three*, Sah. ⲱⲙⲧⲱⲟ, *three thousand*. Ⲓⲧⲉ, Copt. Ⲓⲧⲟⲩ, Ⲓⲧⲉⲩ, Sah. *four*. Ⲉⲉⲩ, Sah. *six*. ⲙⲛⲧ, Sah. *ten*. Ⲩⲟⲩⲧ, Sah. *twenty*.

The following are suffixes to numbers: ⲟⲩⲉ. Sah. *one*. ⲙⲛⲧⲟⲩⲉ, *eleven*. ⲈⲛⲟⲟⲩⲈ, ⲈⲛⲟⲩⲈ, m. ⲈⲛⲟⲟⲩⲈⲉ. Ⲉⲛⲟⲩⲉ, f. Sah. *two*. ⲙⲛⲧⲈⲛⲟⲩⲈ, *twelve*. ⲱⲟⲙⲧ, Sahidic. *three*. ⲧⲁⲓⲧⲉ, ⲁⲓⲧⲉ, Sah. *four*. ⲧⲛ, ⲧⲉ, Sah. *five*. ⲧⲁⲈⲉ, ⲁⲈⲉ, Sah. *six*. ⲱⲙⲛⲛ, Copt. ⲱⲙⲛⲛⲉ, f. Sah. *eight*. ⲙⲛⲧⲟⲩⲉ.

The Bashmuric has the following variations, ⲟⲩⲉⲓ, m. ⲟⲩⲉⲓ, f. *one*. ⲱⲁⲙⲉⲛⲧ, *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. |
| ϩΟΥΙΤ, | ϩΟΥΙΤ̅, | ϩΟΡΠ, | ϩΟΡΠΙ, | ϩΛΡΕΠ. | ϩΛΡΠΙ, <i>first</i> . |
| ϩΟΡΠ, | ϩΩΡΠ, | | | | |
| ϩΕΡΠ. | | | | | |

22. The remaining cardinals are formed by putting ΜΑΖ Copt. and ΜΕΖ Sah. and Bash. before the cardinal numbers, as ΠΙΜΗΝΙ ἸΜΑΖΒ̅, *the second miracle*. John IV, 54. Copt. ΠΜΕΖ ϩΟΜΝ̅Τ, *the third*. Matt. XXII, 26. Sah. β̅ΕΝ †ΜΑΖ ϩΝΟΥ† ἸΡΟΜΠΙ, *in anno secundo*, Dan. II, 1. Coptic. ΤΜΕΖ ϩΝ̅ΤΕ, *the second*, f. Luke XII, 38. Sahidic.

ϩΟΥ is used instead of ΜΑΖ and ΜΕΖ with the cardinal numbers when the days of the month are spoken of, as ϩΟΥΚ̅Ε ἸΔΘΩΡ, *the twenty fifth day of Athor*. Exod. XII, 3. Copt. ἸϩΟΥΚ̅Ζ ἸΠΙΑΒΟΥ, *the twenty seventh day of the month*. Gen. VIII, 4. ϩΟΥϩΟΥΤ ΨΙϩ ΝΖΔΘΩΡ, *the twenty ninth day of the month Athor*. Zoeg. Sah.

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

ΡΕ, Copt. and Sah. *part*, is used with numbers, as ΠΡΕ Ε̅, *the fifth part*. Gen. XLI, 34. ΟΥΟΖ ΑΡΩΚΖ

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

ΟΥΩΝ, more often ΟΥῪ, and sometimes ΟΥΕΝ, and ΟΥΝΕ, Sah. *a part,* is put before numbers, as ΟΥΩΝ ΛΥΔΔΕ ΝΕΤΟΥ ΝΟΥΩΝ, ΟΥΟΥΩΝ ἸΠΟΥΑ ΠΟΥΑ, *they made four parts, a part to each one,* John XIX, 23. Sah. ΠΟΥῪ ΝΕΤΟΥ, *fourth part,* Ezech. V, 2. Sah. ΠΟΥΕΝ ἸΤΟΥ, *the fifth part,* Zoeg. Sah. ΠΟΥΝΕ ΩΘῪΝΤ, *the third part,* Tukius.

ΠΕΕ Copt. and Sah. is prefixed to numbers signifying days, as ΠΕΕΕΤΟΥ ΓΑΡ ΠΕ, *for it is four days.* John XI, 39. ΕΠΕΕΕΤΟΥ ΠΕ ΕΥ ΘῪ ΤΙΤΑΦΟΣ, *it is four days he is in the sepulchre.* v. 17. Sah.

Δ, et ΝΑ *about.* Copt. and Sah. as ΔΕΤΟΥ ΩΕ ἸΡΩΜΕ, *about four hundred men,* Acts V, 36. Sah. ΝΑ ΕΤΟΥ ΩΕ ΤΑΙΟΥ ἸΡΟΜΠΕ, *about four hundred and fifty years.* Acts XIII, 20. Sah.

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

CHAP. VII.

Of Verbs.

23. Egyptian verbs have no passive voice differing from the active, but the passive may be known thus, **ΛC-ΘΑΜΙΟ ΝΧΕ †-CΟΦΙΑ ÈΒΟΛΒΕΝ ΝΕC-ΖΒΗΟΥΙ**, *wisdom is justified of her works*, Matt. XI, 19. **ΟΥΟΣ ΔΥΟΥΩΝ ΝΧΕ ΝΕC-ΩΤΕΜ**, *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 ΝΑΠΑC ΔΥΑΩC ΝΕΜΑC**, *our old man was crucified with him*. Rom. VI, 6. **ΕΥΝΑΠΩΝC ΕΒΟΛ ΜΠΕC-ΝΟΥC ΝΤΕ CΤΕΦΑΝΟC**, *the blood of Stephen was shed*. Acts XXII, 20. Sah. **ΟΥΟΣ ΟΥΜΗΝΙ ΝΝΟΥΤΗΙC**, *and no sign shall be given*. Matt. XII, 39. **ΔΥ-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. | ⲧⲈⲚ | ⲧⲚ̄, ⲧⲈⲚ | Ⲛ |
| 2. | ⲧⲈⲧⲈⲚ | ⲧⲈⲧⲚ̄, ⲧⲈⲧⲈⲚ | ⲧⲈⲚ |
| 3. | ϢⲈ | ϢⲈ | ϣ |

Indicative Mood.

The 1st Present Tense.

Singular.

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

Plural.

| | |
|-------|------------------------------|
| ⲧⲈⲚ | ⲧⲚ̄, ⲧⲈⲚ, <i>we are.</i> |
| ⲧⲈⲧⲈⲚ | ⲧⲈⲧⲚ̄, ⲧⲈⲧⲈⲚ, <i>ye are.</i> |
| ϢⲈ | ϢⲈ, <i>they are.</i> |

The 2nd Present Tense.

Singular.

| Coptic. | Sahidic. | Bash. |
|---------|----------|-------------------------|
| ⲈⲚ | ⲈⲚ | ⲈⲚ, <i>I am, ḳv.</i> |
| ⲈⲚ | ⲈⲚ | ⲈⲚ, <i>thou art, m.</i> |

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

Plural.

| | | |
|---------------|---------------|---------------------------------|
| EPN | EPN | EPN. <i>we are.</i> |
| EPTEPEN | EPTEPEN | EPTEPEN, <i>ye are.</i> |
| EPY. OY. EPPE | EPY. OY. EPPE | EPY. OY. EPPE, <i>they are.</i> |

The Imperfect Tense.

Singular.

| Coptic. | Sahidic. | Bash. |
|---------|----------|-----------------------------------|
| NEI PE | NEI PE | NEI PE, <i>I was.</i> |
| NEK PE | NEK PE | NEK PE, <i>thou, m.</i> |
| NERE PE | NERE PE | NERE PE, <i>thou, f.</i> |
| NEQ PE | NEQ PE | NEQ PE } <i>he.</i> |
| NEC PE | NEC PE | NEC PE } NEPE. <i>he and she.</i> |
| | | is. |

Plural.

| | | |
|----------------|----------------|------------------------------|
| NEAN PE | NEAN PE | NEAN PE, <i>we were.</i> |
| NEPETEN PE | NEPETEN PE | NEPETEN PE, <i>ye.</i> |
| NEY PE. NEREPE | NEY PE. NEREPE | NEY PE, NEREPE, <i>they.</i> |

The 1st Perfect Tense.

Singular.

| Coptic. | Sahidic. | Bash. |
|---------|----------|------------------------------|
| LI | LI | LI. <i>I have.</i> |
| LK | LK | LK, <i>thou hast, m.</i> |
| LPE | LPE | LPE, <i>thou hast, f.</i> |
| LQ | LQ | LQ } <i>he hath.</i> |
| LCE | LCE | LCE } LQ. <i>he and she.</i> |
| | | hath. |

P l u r a l.

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

The 2nd Perfect Tense.

S i n g u l a r.

| Coptic. | Sahidic. | Bash. |
|--------------------|--------------------|-----------------------------|
| ἜΤΑΙ, | ΝΤΑΙ, | ΕΤΑΙ, <i>I have.</i> |
| ἜΤΑΚ, | ΝΤΑΚ, | ΕΤΑΚ, <i>thou hast, m.</i> |
| ἜΤΑΡΕ, | ΝΤΑΡ, | ΕΤΑΡΕ, <i>thou hast, f.</i> |
| ἜΤΑϞ, } ἜΤΑϞ, } | ΝΤΑϞ, } ΝΤΑϞ, } | ΕΤΑϞ, } ΕΤΑϞ, } |
| ΕΤἁ, | ΝΤΑ, | ΕΤἁ, <i>he a. she.</i> |
| ΕΤΑϞ, | ΝΤΑϞ, | ΕΤΑϞ, <i>hath.</i> |

P l u r a l.

| | | |
|------------|------------|------------------------------|
| ἜΤΑΝ, | ΝΤΑΝ, | ΕΤΑΝ, <i>we have.</i> |
| ἜΤΑΡΕΤΕΝ, | ΝΤΑΤΕΤ̄Ν, | ΕΤΑΡΕΤΕΝ, <i>ye have.</i> |
| ἜΤΑΥ, ΕΤἁ, | ΝΤΑΥ, ΝΤΑ, | ΕΤΑΥ, ΕΤἁ, <i>they have.</i> |

The Pluperfect Tense.

S i n g u l a r.

| Coptic. | Sahidic and Bash. |
|----------------------------|----------------------------|
| ΝΕ ΛΙ ΠΕ, | ΝΕ ΛΙ ΠΕ, <i>I had.</i> |
| ΝΕ ΔΚ ΠΕ, | ΝΕ ΔΚ ΠΕ, <i>thou, m.</i> |
| ΝΕ ΑΡΕ ΠΕ, | ΝΕ ΑΡΕ ΠΕ, <i>thou, f.</i> |
| ΝΕ ΔϞ ΠΕ, } ΝΕ ἅ ΠΕ, } | ΝΕ ΔϞ ΠΕ, } ΝΕ ἅ ΠΕ, } |
| ΝΕ ΛϞ ΠΕ, | ΝΕ ΛϞ ΠΕ, <i>she.</i> |
| ΝΕ ἅ ΠΕ, } ΝΕ ΑΡΕ ΠΕ, } | ΝΕ ἅ ΠΕ, } ΝΕ ΑΡΕ ΠΕ, } |
| | <i>he and she.</i> |

Plural.

| | |
|---------------|--------------------------|
| Coptic. | Sahidic and Bash. |
| NE AN PE, | NE AN PE, <i>we.</i> |
| NE APETEN PE, | NE 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> |
| ⲱⲗⲒ, } ⲱⲗⲣⲉ, | ⲱⲗⲒ, } ⲱⲗⲣⲉ, | ⲱⲗⲒ, } <i>he.</i> |
| ⲱⲗⲘ, } | ⲱⲗⲘ, } | ⲱⲗⲘ, } ⲱⲗⲗⲉ, <i>he & she.</i> |
| | | ⲱⲗⲘ, } <i>she.</i> |

Plural.

| | | |
|------------|------------|-------------------------|
| ⲱⲗⲛ, | ⲱⲗⲛ, | ⲱⲗⲛ, <i>we.</i> |
| ⲱⲗⲣⲉⲧⲉⲛ, | ⲱⲗⲣⲉⲧⲉⲛ̄, | ⲱⲗⲣⲉⲧⲉⲛ, <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 ⲱⲗⲒ PE, } NE ⲱⲗⲣⲉ PE, | NE ⲱⲗⲒ PE, } NE ⲱⲗⲣⲉ <i>he.</i> |
| NE ⲱⲗⲘ PE, } | NE ⲱⲗⲘ PE, } |
| | |
| | PE, } <i>he & she.</i> |
| | |
| | PE, } <i>she.</i> |

P l u r a l.

| Coptic. | Sahidic. |
|------------------------|-------------------------------------|
| NE WAN PE, | NE WAN PE, <i>we.</i> |
| NE WAPETEN PE, | NE WATETN̄ PE, <i>ye.</i> |
| NE WAG PE, NE WARE PE, | NE WAG PE, NE WARE PE, <i>they.</i> |

S i n g u l a r.

Bash.

| | |
|-------------|--|
| NE WAI PE, | <i>I was.</i> |
| NE WAK PE, | <i>thou, m.</i> |
| NE WALE PE, | <i>thou, f.</i> |
| NE WAG PE, | NE WALE PE, <i>he.</i> <i>he and she.</i> |
| NE WAC PE, | |

P l u r a l.

| | |
|----------------|----------------|
| NE WAN PE, | <i>we.</i> |
| NE WATETEN PE, | <i>ye.</i> |
| NE WAG PE, | } <i>they.</i> |
| NE WALE PE, | |

The 1st Future Tense.

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

P l u r a l.

| | | |
|----------|----------------------------|--------------------|
| TENNA, | TENNA, TENA, TENNE, vel Δ, | <i>we.</i> |
| TETENNA, | TETN̄NA, TETN̄A, | <i>ye.</i> |
| CENA, | CENA, | CENE, <i>they.</i> |

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> |
| ΕϞΝΑ, } ΕϢΝΑ, } | ΕϞΝΑ, } ΕϢΝΑ, } | ΑϞΝΑ, } ΑϢΝΑ, } |
| | | <i>he.</i> <i>ΔΡΕ..ΝΑ, 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> |
| ΕϞÈ, } ΕϢÈ, } | ΕϞΕ, } ΕϢΕ, } | ΕϞΕ, } ΕΡΕ, } |
| | | <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> |
| | ТАРЕΚ, | <i>thou, m.</i> |
| ΤΕΡΑ, | ΤΕΡΑ, | ΤΕΡΑ, <i>thou, f.</i> |
| | ТАРЕϞ, | <i>he.</i> |
| | ТАРЕС, | <i>she.</i> |

Plural.

| | |
|---------|---------------------|
| ТАРḆ, | <i>we.</i> |
| ТАРЕΤḆ, | ТАΛΕΤΕḆ, <i>ye.</i> |
| ТАΡΟΥ, | <i>they.</i> |

The Imperfect Tense.

Singular.

| Coptic. | Sahidic. |
|---------|--------------------------------|
| ΝΑΙΝΑ, | ΝΕΙΝΑ, <i>I should.</i> |
| ΝΑΚΝΑ, | ΝЕКΝΑ, <i>thou, m.</i> |
| ΝΑΡΕΝΑ, | ΝΕΡΕΝΑ, <i>thou, f.</i> |
| ΝΑϞΝΑ, | ΝΕϞΝΑ, |
| ΝΑСНА, | ΝΕСНА, |
| | <i>he.</i> |
| | ΝΕΡΕ..ΝΑ, <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, *we.*
 ΝΑΡΕΤΕΝΝΕ ΠΕ, *ye.*
 ΝΕΥΝΕ, ΝΑΡΕΝΕ ΠΕ, *they.*

The Subjunctive Mood.

Singular.

Coptic.

Sahidic.

Bash.

| | | |
|--------------|-----------------|--------------------------------------|
| ἸΤΑ, | ἸΤΑ, | ἸΤΑ, <i>that I.</i> |
| ἸΤΕΚ, | ἸΓ, | ἸΓ, <i>thou, m.</i> |
| ἸΤΕ, | ἸΤΕ, | ἸΤΕ, <i>thou, f.</i> |
| ἸΤΕϞ, } ἸΤΕ, | ΝΕϞ, ἸϞ, } ἸΤΕ, | ΝΕϞ, ἸϞ, } ἸΤΕ, <i>he.</i> |
| ἸΤΕϢ, } | ἸϢ, | ΝΕϢ, ἸϢ, } ἸΤΕ, <i>he & she.</i> |
| | | ἸΤΕ, <i>she.</i> |

Plural.

| | | |
|------------|-----------|------------------------|
| ἸΤΕΝ, | ἸΤἸ, | ἸΤἸ, <i>we.</i> |
| ἸΤΕΤΕΝ, | ἸΤΕΤἸ, | ἸΤΕΤἸ, <i>ye.</i> |
| ἸΤΟΥ, ἸΤΕ, | ἸϢΕ, ἸΤΕ, | ἸϢΕ, ἸΤΕ, <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> |
| μαρεϝ, } μαρεϝ, } | μαρεϝ, } μαρεϝ, } | μαλεϝ, } <i>he.</i> μαλεϝ, } <i>μαλε, he & she.</i> } <i>she.</i> |

Plural.

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

The Imperative Mood.

Singular and Plural.

α; αρι or μα, or the root itself.

The Infinitive Mood.

ε̄ or η̄ or the root itself.

Participles.

ΠΑΣΙΝ, ΠΕΚΣΙΝ, ΠΕΡΣΗΝ &c. ΟΡΠΑΣΙΝΤΑ, ΠΑΣΙΝΤΕΚ, ΠΑΣΙΝΤϝ &c.

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

Indicative Mood.

The 1st Present Tense.

Singular.

| | | |
|----------|---|---|
| Coptic. | | Sahidic. |
| †-ТАКО, | | †-ТАКО, <i>I am destroying.</i> |
| κ-ТАКО, | } | κ-ТАКО, <i>thou art destroying, m.</i> |
| χ-ТАКО, | | |
| τε-ТАКО, | | τε-ТАКО, <i>thou art destroying, f.</i> |
| ϥ-ТАКО, | | ϥ-ТАКО, <i>he is destroying.</i> |
| Ϸ-ТАКО, | | Ϸ-ТАКО, <i>she is destroying.</i> |

Plural.

| | | |
|-------------|--|---|
| Coptic. | | Sahidic. |
| ΤΕΝ-ТАКО, | | Τἆ̅, or ΤΕΝ-ТАКО, <i>we are destroying.</i> |
| ΤΕΤΕΝ-ТАКО, | | ΤΕΤἆ̅, or ΤΕΤΕΝ-ТАКО, <i>ye are destroying.</i> |
| ϸΕ-ТАКО, | | ϸΕ-ТАКО, <i>they are destroying.</i> |

The 2nd Present Tense.

Singular.

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

Plural.

| | | |
|--------------|-----------------|---------------------------|
| ΕΝ-ТАКО, | ἆ̅, or ΕΝ-ТАКО, | ΕΝ-ТАКО, <i>we.</i> |
| ΕΤΕΤΕΝ-ТАКО, | ΕΤΕΤἆ̅-ТАКО, | ΕΤΕΤΕΝ-ТАКО, <i>ye.</i> |
| ΕΥ- } ΤΑΚΟ, | ΕΥ- } ΤΑΚΟ, | ΕΥ- } ΤΑΚΟ, <i>they.</i> |
| ΟΥ- } ΤΑΚΟ, | ΟΥ- } ΤΑΚΟ, | ΟΥ- } ΤΑΚΟ, <i>they.</i> |
| ΕΡΕ- } ΤΑΚΟ, | ΕΡΕ- } ΤΑΚΟ, | 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, ΝΑΡΕ- } | ΝΕϞ- } ΤΑΚΟ ΠΕ, ΝΕΡΕ- } | ΝΑϞ- } ΤΑΚΟ ΠΕ, <i>he.</i> ΝΑΡΕ- } |
| ΝΑϚ- } ΤΑΚΟ ΠΕ, ΝΑΡΕ- } | ΝΕϚ- } ΤΑΚΟ ΠΕ, ΝΕΡΕ- } | ΝΑϚ- } ΤΑΚΟ ΠΕ, <i>she.</i> ΝΑΡΕ- } |

Plural.

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

The 1st Perfect Tense.

Singular.

| Coptic. | Sahidic. | Bashmuric. |
|---------------------|---------------------|---------------------------------|
| ΔΙ-ΤΑΚΟ, | ΔΙ-ΤΑΚΟ, | ΔΙ-ΤΑΚΟ, <i>I have.</i> |
| ΔΚ-ΤΑΚΟ, | ΔΚ-ΤΑΚΟ, | ΔΚ-ΤΑΚΟ, <i>thou, m.</i> |
| ΔΡΕ-ΤΑΚΟ, | ΔΡΕ-ΤΑΚΟ, | ΔΡΕ-ΤΑΚΟ, <i>thou, f.</i> |
| ΔϞ- } ΤΑΚΟ, Δ- } | ΔϞ- } ΤΑΚΟ, Δ- } | ΔϞ- } ΤΑΚΟ, <i>he.</i> Δ- } |
| ΔϚ- } ΤΑΚΟ, Δ- } | ΔϚ- } ΤΑΚΟ, Δ- } | ΔϚ- } ΤΑΚΟ, <i>she.</i> Δ- } |

Plural.

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

The 2nd Perfect Tense.

Singular.

| Coptic. | Sahidic. | Bashmurić. |
|-------------------------|-------------------------|-------------------------------------|
| ἘΤΑΙ-ΤΑΚΟ, | ἩΤΑΙ-ΤΑΚΟ, | ΕΤΑΙ-ΤΑΚΟ, <i>I have.</i> |
| ἘΤΑΚ-ΤΑΚΟ, | ἩΤΑΚ-ΤΑΚΟ, | ΕΤΑΚ-ΤΑΚΟ, <i>thou, m.</i> |
| ἘΤΑΡΕ-ΤΑΚΟ, | ἩΤΑΡ-ΤΑΚΟ, | ΕΤΑΡΕ-ΤΑΚΟ, <i>thou, f.</i> |
| ἘΤΑϞ- } ΤΑΚΟ, ἘΤΑ- } | ἩΤΑϞ- } ΤΑΚΟ, ἩΤΑ- } | ΕΤΑϞ- } ΤΑΚΟ, <i>he.</i> ΕΤΑ- } |
| ἘΤΑϚ- } ΤΑΚΟ, ἘΤΑ- } | ἩΤΑϚ- } ΤΑΚΟ, ἩΤΑ- } | ΕΤΑϚ- } ΤΑΚΟ, <i>she.</i> ΕΤΑ- } |

Plural.

| | | |
|-------------------------|-------------------------|--------------------------------------|
| ἘΤΑΝ-ΤΑΚΟ, | ἩΤΑΝ-ΤΑΚΟ, | ΕΤΑΝ-ΤΑΚΟ, <i>we.</i> |
| ἘΤΑΡΕΤΕΝ-ΤΑΚΟ, | ἩΤΑΤΕΤἩ-ΤΑΚΟ, | ΕΤΑΡΕΤΕΝ-ΤΑΚΟ, <i>ye.</i> |
| ἘΤΑΥ- } ΤΑΚΟ, ἘΤΑ- } | ἩΤΑΥ- } ΤΑΚΟ, ἩΤΑ- } | ΕΤΑΥ- } ΤΑΚΟ, <i>they.</i> ΕΤΑ- } |

The Pluperfect Tense.

Singular.

| Coptic. | Sahidic. |
|-----------------|---------------------------------|
| ΝΕ ΑΙ-ΤΑΚΟ ΠΕ, | ΝΕ ΑΙ-ΤΑΚΟ ΠΕ, <i>I had.</i> |
| ΝΕ ΑΚ-ΤΑΚΟ ΠΕ, | ΝΕ ΑΚ-ΤΑΚΟ ΠΕ, <i>thou, m.</i> |
| ΝΕ ΑΡΕ-ΤΑΚΟ ΠΕ, | ΝΕ ΑΡΕ-ΤΑΚΟ ΠΕ, <i>thou, f.</i> |

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

Plural.

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

The Present Tense Indefinite.

Singular.

| Coptic. | Sahidic. | Bashmuric. |
|---------------|---------------|----------------------------|
| ϠΔΙ-ΤΑΚΟ, | ϠΔΙ-ΤΑΚΟ, | ϠΔΙ-ΤΑΚΟ, <i>I am.</i> |
| ϠΔΚ-ΤΑΚΟ, | ϠΔΚ-ΤΑΚΟ, | ϠΔΚ-ΤΑΚΟ, <i>thou, m.</i> |
| ϠΔΡΕ-ΤΑΚΟ, | ϠΔΡΕ-ΤΑΚΟ, | ϠΔΛΕ-ΤΑΚΟ, <i>thou, f.</i> |
| ϠΔϞ- } ΤΑΚΟ, | ϠΔϞ- } ΤΑΚΟ, | ϠΔϞ- } ΤΑΚΟ, <i>he.</i> |
| ϠΔΡΕ- } ΤΑΚΟ, | ϠΔΡΕ- } ΤΑΚΟ, | ϠΔΛΕ- } ΤΑΚΟ, <i>she.</i> |
| ϠΔC- } ΤΑΚΟ, | ϠΔC- } ΤΑΚΟ, | ϠΔC- } ΤΑΚΟ, <i>she.</i> |
| ϠΔΡΕ- } ΤΑΚΟ, | ϠΔΡΕ- } ΤΑΚΟ, | ϠΔΛΕ- } ΤΑΚΟ, <i>she.</i> |

Plural.

| | | |
|---------------|---------------|----------------------------|
| ϠΔN-ΤΑΚΟ, | ϠΔN-ΤΑΚΟ, | ϠΔN-ΤΑΚΟ, <i>we.</i> |
| ϠΔΡΕΤΕΝ-ΤΑΚΟ, | ϠΔΤΕΤḶ-ΤΑΚΟ, | ϠΔΤΕΤΕΝ-ΤΑΚΟ, <i>ye.</i> |
| ϠΔΥ- } ΤΑΚΟ, | ϠΔΥ- } ΤΑΚΟ, | ϠΔΥ- } ΤΑΚΟ, <i>they.</i> |
| ϠΔΡΕ- } ΤΑΚΟ, | ϠΔΡΕ- } ΤΑΚΟ, | 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 APPE-TAKO PE, | NE ω APPE-TAKO PE, <i>thou, f.</i> |
| NE ω AC- } TAKO PE, | NE ω AC- } TAKO PE, <i>he.</i> |
| NE ω APPE- } | NE ω APPE- } |
| NE ω AC- } TAKO PE, | NE ω AC- } TAKO PE, <i>she.</i> |
| NE ω APPE- } | NE ω APPE- } |

Plural.

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

Singular.

Bashmuric.

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

Plural.

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

The 1st Future Tense.

Singular.

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

Plural.

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

The 2nd Future Tense.

Singular.

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

P l u r a l.

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

The 3rd Future Tense.

S i n g u l a r.

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

P l u r a l.

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

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> |
| | ТАРЕФ-ТАКО, | <i>he.</i> |
| | ТАРЕС-ТАКО, | <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> |
| НАФНА- } ТАКО, | НЕФНА- } ТАКО, | НАФНЕ- } ТАКО, <i>he.</i> |
| НАРЕНА- } | НЕРЕНА- } | НАРЕНЕ- } |
| НАСНА- } ТАКО, | НЕСНА- } ТАКО, | НАСНЕ- } ТАКО, <i>she.</i> |
| НАРЕНА- } | НЕРЕНА- } | НАРЕНЕ- } |

Plural.

| Coptic. | Sahidic. | Bashmuric. |
|-----------------|----------------|-----------------------------|
| NANNA-TAKO, | NENNA-TAKO, | NANNE-TAKO, <i>we.</i> |
| ΝΑΡΕΤΕΝΝΑ-TAKO, | NETETĪA-TAKO, | ΝΑΡΕΤΕΝΝΕ-TAKO, <i>ye.</i> |
| ΝΑΥΝΑ- } TAKO, | NEΥΝΑ- } TAKO, | NEΥΝΕ- } TAKO, <i>they.</i> |
| ΝΑΡΕΝΑ- } | NEPENA- } | ΝΑΡΕΝΕ- } |

The Subjunctive Mood.

Singular.

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

Plural.

| | | |
|---------------|--------------|---------------------------|
| ḤTEN-TAKO, | ḤTĪ-TAKO, | ḤTĪ-TAKO, <i>we.</i> |
| ḤTETEN-TAKO, | ḤTETĪ-TAKO, | ḤTETĪ-TAKO, <i>ye.</i> |
| ḤTOY- } TAKO, | ḤCE- } TAKO, | ḤCE- } TAKO, <i>they.</i> |
| ḤTE- } | ḤTE- } | ḤTE- } |

The Optative Mood.

Singular.

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

Plural.

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

The Imperative Mood.

Singular and Plural.

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

The Infinitive Mood.

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

Participles.

| Coptic. | Sahidic. | Bashmuriic. |
|------------------|-------------|-------------|
| ΣΙΝ, | ΘΙΝ, | ΧΙΝ, |
| ΠΑΣΙΝ or ΠΣΙΝΤΑ, | ΠΑΘΙΝ, | ΠΑΣΙΝ, |
| ΠΕΚΣΙΝ, | ΠΕΚΘΙΝ, | ΠΕΚΣΙΝ, |
| ΠΕΡΧΙΝ, &c. | ΠΕΡΘΙΝ, &c. | ΠΕΡΧΙΝ, &c. |

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

Participles.

26. The participles are formed by ε, ετ or εθ, before the prefixes to the verbs. There are also some peculiar forms of participles, which end in ηΟΥΤ, Copt. ηΥΤ, Sah. ωΟΥΤ, Copt. οΟΥΤ, Sah. and λΟΥΤ, Bash. as ΤΟΥΒΗΟΥΤ, Copt. ΜΩΟΥΤ, Copt. and ΜΔΟΥΤ, Bash.

Verbs united with particles expressive of time.

The particles εΤΕ, Copt. ΝΤΕΡΕ, Sah. *when*.

Singular.

| Coptic. | Sahidic. | Bashmuriic. |
|------------------|------------------------|---------------|
| ΕΤΑΙ, | ΝΤΕΡΙ, ΝΤΕΡΕΙ, | ΕΤΑΙ, ΝΤΕΛΕΙ, |
| ΕΤΑΚ, | ΝΤΕΡΕΚ, | |
| ΕΤΑΡΕ, | ΝΤΕΡΕ, | ΕΤΑΡ, ΝΤΕΛΕΡ, |
| ΕΤΑΥ } ΕΤΑΣ } | ΝΤΕΡΕΥ, } ΝΤΕΡΕΣ, } | ΝΤΕΡΕ, |

P l u r a l.

| Coptic. | Sahidic. | Bashmurić. |
|--------------|----------|---------------------|
| ÈΤΑΝ, | ḲΤΕΡΕΝ, | ÈΤΑΝ, ḲΤΕΛΕΝ,¹ |
| ÈΤΑΡΕΤΕΝ, | ḲΤΕΡΕΤḲ, | ÈΤΑΤΕΤΕΝ, ḲΤΕΛΕΤΕΝ, |
| ÈΤΑΥ, ÈΤΑΡΕ, | ḲΤΕΡΟΥ, | ḲΤΕΛΟΥ, ḲΤΕΛΕΥ. |

Verbs with the particles ⲬΑΤΕ , Copt. ⲬΑΝΤΕ , Sah. until.

S i n g u l a r.

| Coptic. | Sahidic. | Bashmurić. |
|------------------------------------|-------------------------------------|-------------------|
| $\text{ⲬΑ}†$, | ⲬΑΝΤΕΙ , $\text{ⲬΑΝ}†$, | ⲬΑΝΤΕΙ , |
| ⲬΑΤΕΚ , | ⲬΑΝΤḲ , | |
| ⲬΑΤΕ , | ⲬΑΝΤΕ , | |
| ⲬΑΤΕϚ , } ⲬΑΤΕ , | ⲬΑΝΤḲ , } ⲬΑΝΤΕ , | ⲬΑΝΤΕϚ , |
| ⲬΑΤΕϚ , } | ⲬΑΝΤḲ , } | |

P l u r a l.

| | |
|---|--------------------|
| ⲬΑΤΕΝ , | ⲬΑΝΤḲ , |
| ⲬΑΤΕΤΕΝ , | ⲬΑΝΤΕΤḲ , |
| ⲬΑΤΟΥ , ⲬΑΤΕ , ⲬΑΝΤΟΥ , ⲬΑΝΤΕ , ⲬΑΝΤΟΥ . | |

Verbs with the particle ÈΝΕ or ÈΝ, if:

S i n g u l a r.

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

P l u r a l.

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

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

Singular.

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

Plural.

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

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

Singular.

| Coptic. | Sahidic. |
|---|---|
| $\bar{\text{M}}\text{P}\Delta\text{†}$, | $\bar{\text{M}}\text{P}\Delta\text{†}$, |
| $\bar{\text{M}}\text{P}\Delta\text{E}\text{K}$, | $\bar{\text{M}}\text{P}\Delta\text{E}\bar{\text{K}}$, |
| $\bar{\text{M}}\text{P}\Delta\text{E}$, | $\bar{\text{M}}\text{P}\Delta\text{E}$, |
| $\bar{\text{M}}\text{P}\Delta\text{E}\text{Q}$, | $\bar{\text{M}}\text{P}\Delta\text{E}\bar{\text{Q}}$, |
| $\bar{\text{M}}\text{P}\Delta\text{E}\text{C}$, | $\bar{\text{M}}\text{P}\Delta\text{E}\bar{\text{C}}$, |
| $\left. \begin{array}{l} \bar{\text{M}}\text{P}\Delta\text{E}\text{Q}, \\ \bar{\text{M}}\text{P}\Delta\text{E}\text{C}, \end{array} \right\}$ | $\left. \begin{array}{l} \bar{\text{M}}\text{P}\Delta\text{E}\bar{\text{Q}}, \\ \bar{\text{M}}\text{P}\Delta\text{E}\bar{\text{C}}, \end{array} \right\}$ |
| $\bar{\text{M}}\text{P}\Delta\text{E}$, | $\bar{\text{M}}\text{P}\Delta\text{E}$, |

Plural.

| | |
|--|--|
| $\bar{\text{M}}\text{P}\Delta\text{E}\text{N}$, | $\bar{\text{M}}\text{P}\Delta\text{E}\bar{\text{N}}$, |
| $\bar{\text{M}}\text{P}\Delta\text{E}\text{T}\text{E}\text{N}$, | $\bar{\text{M}}\text{P}\Delta\text{E}\text{T}\bar{\text{E}}\bar{\text{N}}$, |
| $\bar{\text{M}}\text{P}\Delta\text{E}\text{OY}$, $\bar{\text{M}}\text{P}\Delta\text{E}$, | $\bar{\text{M}}\text{P}\Delta\text{E}\text{OY}$, $\bar{\text{M}}\text{P}\Delta\text{E}$. |

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.: **ΤΕ** *thou art*, f.: **Ϛ**, *he is*; **Ϙ**, *she is*; **ΤΕΝ**, C. **ΤΕΝ**, **Τἆ**, S. *we are*; **ΤΕΤΕΝ**, C. **ΤΕΤΕΝ**, or **ΤΕΤἆ**, S. *ye are*; **ϘΕ**, *they are*. Thus, † **ϘΩΟΥΝ ἸΠΕΚΖΟΧΖΕΧ**, *I know thy tribulation*, Rev. II, 9. **ϘΟ ΠΝΟΕΙΚ**, *is an adulterer*, Luke XVI, 18. Sah. **ϘΕ Ϛ ἸΜΔΥ** *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.; **ΕϚ** or **ΕΡΕ**, *he is*; **ΕϘ** or **ΕΡΕ**, *she is*; **ΕΝ**, Copt. **ΕΝ** or **ἆ**, Sah. *we are*; **ΕΤΕΤΕΝ**, **ΕΤΕΤἆ**, *ye are*; **ΕΥ**, **ΟΥ** or **ΕΡΕ**, *they are*.

29. The second person f. is **ΕΡΕ**, (Bash. **ΕΛΕ**,) but before vowels it is written **Ερ**, and occasionally, **Ερα**, as **ΕΡΕΙΡΕ**, *thou doest*; S. Ming. 258. **ΕΡΟΥΕΩ**, *thou wilt*; S. Zoeg. p. 509. Sometimes it is written **ῑ ῑΛΟΒΕ**, *thou art mad*; S. Acts XII, 15. The Bash. corresponds as **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. **ἔρε ΟΥΝΙΩ† ΓΑΡ ἸΖΟΧΖΕΧ ΩΩΠΙ**, *for great tribulation shall be*. Matt. XXIV, 21.

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

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

È is the sign of the participle present as **ÈCΩ È ΔΝΟΚ ΟΥCΖΙΜΙ ΗCΑΜΑΡΙΤΗΣ**, *to drink, I being* (οὔσα) *a woman of Samaria*, John IV, 9. **Ε ΔΝΟΝ ΖΕΝΡΩΜΕ ΝΕΡΩΜΑΙΟΣ. Ε ΜΝ ΝΟΒΕ ΕΡΟΝ**, *we being men Romans, not being a fault in us*. Sah. Acts XVI, 37.

32. The following examples will serve to show the prefixes of the 2nd present tense, as, **ΔΝΟΚ ΔΕ ΕΙ ΖΝ ΤΕΤΜΗΜΤΕ**, *but I am among you*, Luke XXII, 27. Sah. **ΕΚ ΖΙ ΤΕΖΙΗ ΝΜΜΑQ**, *thou art in the way with him*. Matt. V, 25. Sah. **ΕQ ΖΝ ΤΠΕ**, *is in heaven*. Matt. VI, 10. Sahidic.

33. The prefixes of this tense also express the present participle, as, **ΔQΝΔΥ ÈΟΥΡΩΜΙ ΕQΖΕΜCΙ**, *he saw a man sitting*, Matt. IX, 9. **ΝΙΥ ΔΕ ΝΑΥΤ̄ΖΟ ÈΡΟQ ΠΕ ΕΥCΩΜΜΟC**, *and the devils besought him saying*, Matt. VIII, 31.

Imperfect Tense.

34. The Imperfect Tense is formed by prefixing the following particles to the root, **ΝΑΙ**. *I was*; **ΝΑΚ**, *thou wast*, m. **ΝΑΡΕ**, *thou wast*, f. **ΝΑQ** or **ΝΑΡΕ**, *he was*; **ΝΑC** or **ΝΑΡΕ**, *she was*. Plur. **ΝΑΝ**, *we were*; **ΝΑΡΕΤΕΝ**, *ye were*; **ΝΑΥ** or **ΝΑΡΕ**, *they were*. The Sahidic is **ΝΕΙ**, **ΝΕΚ**, **ΝΕΡΕ**, **ΝΕQ** or **ΝΕΡΕ**, **ΝΕC** or **ΝΕΡΕ**. Plur. **ΝΕΝ**, **ΝΕΤΕΤ̄Ν**, **ΝΕΥ** or **ΝΕΡΕ**. Sometimes the Sahidic is written without the **Ε**, as, **ΝQ**, **ΝC**, **Ν̄**, etc.

35. The Imperfect Tense has ΠΕ frequently following the verb, as, ΟΥΟΣ ΝΑΓΓΙΤΣΩ ΠΕ, *and taught*, John VII, 14. ΝΕΓΩΟΠ ΠΕ ΝΒΙ ΠΛΟΓΟΣ, *the word was*, John I, 1. Sah. ΝΑΓΓΗΩΝΤ ΔΕ ΠΕ ΠΙΠΑΣΧΔ, *and the Passover was near*, John XI, 55. ΔΕ ΝΕΓΑΖΕΡΑΤῆ ΠΕ ΝΒΟΛ, *but he stood without*, John XVII, 16 Sah.

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

The 1st Perfect Tense.

36. The Prefixes to the 1st Perfect Tense are ΔΙ, *I*; ΛΚ, *thou*, m. ΑΡΕ or ΑΡ, *thou*, f. ΑΓ or ἂ, *he*; ΑΣ or ἂ, *she*; Plur. ΔΝ, *we*; ΑΡΕΤΕΝ, ΑΤΕΤῆ, Sahidic, *ye*; ΑΥ or ἂ, *they*.

37. When Α occurs in composition it is usually found before the nominative to the verb, as Ἰῆς ἂ Πιῆνᾶ ολγ, *the spirit took Jesus*, Matt. IV, 1. Α Ἰῆς Χοος ΝΑΓ, *Jesus said to him*. Sah. Mark XIV, 72. Α Νιογδαί τωογν, *the Jews rose*, Acts XVIII, 12. Sah. Νηῆτ ἂ Νιπροφητης Χοτογ, *those things which the Prophets said*, Acts XXVI, 22.

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

Mark. V, 23. Ἰ ΠΑΤΑΝΑC ΔΑΦΕΝΑΔ ἔΒΟΥΝ ἘΠΖΗΤ
 ἸΝΙΟΥΔΑC, *Satan entered into the heart of Judas.* Luke
 XXII, 3. ΧΕ Α ΖΗΛΙΑC ΟΥΩ ΔΑΦΙ, *that Elias hath now*
come. Matt. XVII, 12. Sah.

The 2nd Perfect Tense.

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

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

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

The Pluperfect Tense.

42. The Pluperfect Tense is formed by adding the
 auxiliary verb ΝΕ ΠΕ to the prefixes of the perfect, as
 ΝΕ ΔΙ ΠΕ, *I*; ΝΕ ΔΚ ΠΕ, *thou, m.*; ΝΕ ΔΡΕ ΠΕ, *thou, f.*;
 ΝΕ ΔQ or Α ΠΕ, *he*; ΝΕ ΔC or Α ΠΕ, *she*; Plur. ΝΕ ΔΝ
 ΠΕ, *we*; ΝΕ ΔΡΕΤΕΝ or ΑΤΕΤἆ, ΠΕ, *ye*. S. ΝΕ ΔΥ or Α
 ΠΕ, *they*; as, ΝΕ ΔΦΕΡΖΗΤC ἸΡΙΚΙ ΠΕ, *had begun to de-*
cline, Luke IX, 12: ΝΙΟΥΔΑΙ ΝΕ ΑΥΕΙ ΠΕ ΩΑ ΜΑΡΘΑ,
the Jews had come to Martha, John XI, 19 Sah. ΝΕ ΑΥ-
 ΝΑΥ ΓΑΡ ἔΡΟQ ΤΗΡΟΥ ΠΕ, *for all had seen him,* Mark

VI, 50. This Tense is also found without the ΠΕ, as, ἸΗΣΟΥ ΔΕ ΑΨΙ ΕΒΟΛ, *Jesus had gone out*, John V, 13. ΤΑΙ ΔΕ ΝΕ ΑΨΟΥΑΨΥ ΝΨΑ ΠΑΨΛΟΨ, *and this had followed Paul*. Acts XVI, 17. Sah.

The Present Tense Indefinite.

43. This Tense is formed by adding Ψ, and sometimes ΕΨ in the Sahidic to the Perfect Tense, as ΨΑΙ, *I*; ΨΑΚ, *thou, m.*; ΨΑΡΕ or ΨΑΡ, *thou, f.* ΨΑΛΕ, B. ΨΑΨ or ΨΑΡΕ, ΨΑΛΕ, B. *he*; ΨΑΨ or ΨΑΡΕ, ΨΑΛΕ, B. *she*; Plur. ΨΑΝ, *we*; ΨΑΡΕΤΕΝ, ΨΑΤΕΤἸ, S. *ye*; ΨΑΨ or ΨΑΡΕ, ΨΑΛΕ, 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 ΟΨΟΥΨ ΝΕ ΨΑΨΨ-ΟΝΨΨ ΠΕ, *and they had bound him, or he was bound*. Luke VIII, 29. ΝΕ ΨΑΨΨΨΨ ΠΕ ΝΕΜ ΝΙΕΘΜΟΨ, *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, ΨΝΑ, *I*; Κ or ΧΝΑ, *thou, m.*; ΤΕΝΑ, *thou, f.*; ΨΝΑ, *he*; ΨΝΑ, *she*; Plur. ΤΕΝΝΑ, ΤΕΝΑ, Sah. *we*; ΤΕΤΕΝΝΑ, ΤΕ-ΤἸΝΝΑ, Sah. *ye*; ΨΕΝΑ, *they*; thus: ΕΨΕ ΠΙΛΨΟΤ ΕΨΝΑ-ΨΟΨ. *to drink the cup which I shall drink?* Matt. XX, 22.

ΤΕΤΝΑΖΜΟΟC ΖΩΤΤΗΥΤἼ, *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 ΝΝΑ, Sah. *we*; ΕΡΕΤΕΝΝΑ or ΕΤΕΤἼΝΝΑ, ΕΤΕΤἼΝΑ, Sah. *ye*; ΕΥΝΑ or ΟΥΝΑ, *they*; thus: ΕΦΝΑΜΟΟΩΕ ΝΤΟΤϞ ΝΡΑΤϞ, *he will go on foot.* Acts XX, 13. Sah. ΧΕΚΑC ΖΩΤΤΗΥΤἼ ΕΤΕΤΝΑΠΙCΤΕΥΕ, *that ye might believe.* John XIX, 35. Sah. ΟΥΟZ ΠΩΛΟΛ ÈΤ ΟΥΝΑΕΡΒΩΚ, *and the nation that they shall serve,* Acts VII, 7.

47. The second person fem. sing. Sah. occurs thus, ΕΡΝΑ. These Prefixes do not always express the Future, for instance they express the present participle, ΠΕΤΡΟC ΜἸ ΙΩΖΑΝΝΗC ΕΥΝΑΒΩΚ ΕΖΟΥΝ 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 ΕΙÈ, *I*; ΕΚÈ, *thou, m.*; ΕΡÈ, *thou, f.*; ΕΦÈ or ΕΡÈ, *he*; ΕCÈ or ΕΡÈ, *she*; Plur. ΕΝÈ, *we*; ΕΡΕΤΕΝÈ, ΕΤΕΤἼÈ, Sah. *ye*; ΕΥÈ, ΕΡÈ, *they*; thus:

ΕΣΕΜΙΣΙ ΝΟΥΩΗΡΙ ΕΥΕΜΟΥΤ ΕΠΕΡΑΝ, *she shall bring forth a son and they shall call his name.* Matt. I, 23. ΕΡΕ ΠΡΩΜΙ ΧΑ ΠΕΡΙΩΤ ΝΕΜ ΤΕΡΜΑΥ ΝΩΩ ΟΥΟΣ ΕΡΕ-ΤΟΜΩ ΕΤΕΡΩΣΙΜΙ, *a man shall leave his father and his mother, and shall cleave to his wife.* Matt. XIX, 5.

This Tense sometimes expresses the Optative Mood, as, ΤΕΧΑΡΙΣ ΕΣΕΩΠΕ ΝΨΜΑΝ, *grace be with us,* 2. John 5. Sah. ΧΕΚΑΣ ΕΡΕ ΟΥΡΩΜΙ ΝΟΥΩΤ ΜΟΥ, *that one man should die,* John XI, 50.

The 4th Future Tense.

49. The Prefixes to this Tense are very seldom met with, but we may note a few examples, as, ΠΣΑΖ ΤΑΟΥΔΖΤ ΝΩΩΚ, *Master, I will follow thee.* Matt. VIII, 19. Sah. ΟΥΟΣ ΖΗΠΠΕ ΤΕΡΔΕΡΒΟΚΙ, *and behold thou shalt conceive,* Luke I, 31. ΤΕΡΑΝΑΥ ΕΠΩΟΥ ΜΦΤ, *thou shalt see the glory of God.* John XI, 40. ΤΑΡΨΡΝΟΒΕ ΧΕ ΨΤ-ΨΩΟΠ ΔΝ ΖΑ ΠΝΟΜΟΣ, *shall we sin because we are not under the law?* Rom. VI, 15. Sah. ΩΙΝΕ ΤΑΡΕΤΨΒΙΝΕ. ΤΩΖΨ ΤΑΡΟΥΟΥΩΝ ΝΗΤΨ, *seek, ye shall find; knock, they shall open to you.* Luke XI, 9. Sah.

The Imperfect Future Tense.

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

the ship was to cast out her burden there. Acts XXI, 3. *ναρετενναθηιτουγ 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.; ντεq, ντε, νq, νεq, ντε. Sah. he; ντεc, ντε, νc, ντε. Sah. she; Plur. ντεν, ντν, Sah. we; ντετεν, ντετν, Sah. ye; ντουγ, ντε, νce, 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, *νεγcωτμ μν ετεcμν νceνοι αν, they heard a voice, but they understood not,* Sah. Acts IX, 7. *ceναπαραδιου μμοq ε τουτουγ ννρωμε νceμοουτq: they shall deliver him into the hands of men, they shall kill him.* Matt. XVII, 22. Sah.

Also *ετρεqαλε νqεμοoc ζιτουqωτq, that he would ascend and sit with him.* Sah. Acts VIII, 31. *εθρογωε εβογν, that they went in,* Acts XIV, 1. *εμ πτεγcωτμ εροq αγω νceναγ μμαειν ενεqειρε μμωουγ, when they heard and saw the miracles which he did.* Acts IX, 6. Sah. *εμ πτραω, when I cry.* Ps. IV, 3. Sah.

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

The Optative Mood.

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

The Imperative Mood.

53. The Imperative Mood is expressed by the root itself without any Prefix, as, **сωτεμ**, *hear thou, hear ye*; **сμοϚ**, *praise thou, praise ye*; or it takes **α**, **αρι**, or **μα** before the root, as, **ἄναϚ οϚοϚ ἄρεϚ ἔρωτεν**, *see, and keep you*, Luke XII, 15. **νηετωωνι ἄριϑαῆρι ἔρωοϚ**, *heel the sick*, Matt. X, 8. **αριμῆτρε ρα παπεθοοϚ**, *bear witness of the evil*, John XVIII, 23. *Sah.* **ἄριϑμεγι ἰϑρη† ἔταϚсαϚι νεμωτεν**, *remember, as he spoke with you*, Luke XXIV, 6. **ϑαι δε ἄριῆμι**, *and know this*, Luke XII, 39. **ἄχοс**, *Copt.* **αϚис**, *Sah.* *say, say ye*; **ἄμοϚ**, *come*; **ἄλι**, *take*, from **ελ**; **αλοκ**, *Zoeg.* p. 520. **αλωτῆ**, *suffer ye her*, John XII, 7. *Sah.* from **λο**. **ἄνι**, *bring*, from **εν** etc.

The Infinitive Mood.

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

with him, Luke XII, 46. thus, ΑΓΤΑΟΥΟΥ ΕΣΜΟΥ ΕΡΩΤΕΝ, *he sent him to bless you*, Acts III, 26. ΟΥΟΣ ΑΙ ΕΠΕΣΗΤ ΕΝΑΖΜΟΥ, *and I have come down to deliver them*, Acts VII, 34. ΑΓΦΡΖΗΤΣ ΝΖΙΟΥΓΙ ΕΒΟΛ, *he began to cast out*, Luke XIX, 45. ΟΥΟΣ ΜΠΕ ΖΛΙ ΨΧΕΜΧΟΜ ΝΕΡΟΥΩ, *and no one could answer*, Matt. XXII, 46. ΑΥΩ ΑΥΑΡΧΕΙ ΝΨΔΑΧΕ, *and began to speak*, Acts II, 4. Sahidic.

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

Ε is also used to express the Infinitive with the verbs ΘΡΕ, ΤΡΕ, Sah. as, ΑΡΕΤΕΝΕΡΕΤΕΝ ΕΘΡΟΥΧΑ ΟΥΡΩΜΙ ΝΩΤΕΝ ΕΒΟΛ ΝΡΕΦῒΩΤΕΒ, *ye have asked them to release a murderer to you, or that they would etc.*, Acts III, 14. ΕΤΡΕΥΖΑΡΕΖ ΕΡΟΥ, *to keep him, or that they should keep etc.*, Acts XII, 4. ΕΘΡΕΚΑΙΤΟΥ, *to do them, σοι ποιῆσαι*, Acts XXII, 10. ΕΤΡΕΦῒ ΝΟΥΜΕΤΑΝΕΑ ΜΠῒΗῒ, *to give repentance to Israel*, Sah. Acts V, 31. ΝΑΝΟΥC ΝΑΝ ΕΤΡΕΝῒΩ ΜΠΙ ΜΑ, ὡςδε εἶναι, *good for us to remain here, or that we should remain*, Mark. IX, 5. Sah. ΕΘΡΕ ΝΙΕΘΝΟC CΩΤΕΜ ΕΠΙCΑΧΙ, 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 ΘΡΕ are thus construed, ΕΠΧΙΝΤΟΥCΩΤΕΜ ΝCΩΝ, πρὸς τὸ πείθεσθαι αὐτούς, Copt. ΕΤΡΕΥCΩΤῒ ΝΑΝ, *to obey us, or that they may obey us*, James III, 3. ἮΕΝ ΠΧΙΝΤΟΥΤΑCΘΟ, 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, **ΑΡΤΩΒΖ ΕΓΧΩΜΜΟΣ**, *he prayed, saying*, Matt. XXVI, 39. **ΕΥΚΙΜ ΗΤΟΥΛΑΦΕ ΕΓΧΩΜΜΟΣ**, *wagging their heads, saying*, Matt. XXVII, 39. **ΕΓΜΟΟΩΦΕ ΛΓΩ ΕΓΧΙΦΟΘΣ ΕΓΣΜΟΥ ΕΠΝΟΥΤΕ**, *walking and leaping, praising God*, Acts III, 8. S.

Participles are also expressed by the Prefixes of the Perfect and the Future with the relative pronoun prefixed, as, **ΝΘΟΥ ΔΕ ΕΤΑΥΓΩΤΕΜ ΑΥΤΩΟΥ ΗΦΤ**, *οί δὲ ἀκούςαντες, ἐδόξαζον τὸν κύριον, and they hearing, or (when they heard) glorified God*, Acts XXI, 20. **ΕΤΑΥΡΑΙ ΔΕ ΗΝΕΡΒΑΛ ΕΠΩΩΙ**, *and lifting up his eyes*, John VI, 5. **ΟΥΟΣ ΝΗΘΗΝΑΩΤΕΜ ΕΥΕΩΝΗ**, *and those hearing (οί ἀκούσαντες) shall live*, John V, 25. **ΕΘΝΑΤΑΚΟ**, *perituram*, John VI, 27.

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

The Potential Mood.

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

Future Tenses, thus: **ΝΑΥΣΟΒΝΙ ΧΕ ἈΡΗΟΥ ΣΕΝΑΨΝΟΖΕΜ ἸΠΙΧΟΙ ἘΜΑΥ**, *they took counsel whether they could save the vessel there*, Acts XXVII, 39. **ΤΕΦΓΕΝΕΔ ΝΙΜ ΠΕΤΝΑΕΨΤΑΥΟΣ**, *who can declare his generation*, Acts VIII, 33. Sah. **ἸΝΑΕΨΟΥΧΑἸ ἸΖΗΤΦ**, *δεῖ σωθῆναι*, *by which we can be saved*, Acts IV, 12. Sah. **ΕΥΧΩἸΜΟΣ ΝΑΦ 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 **ΔΡΤΟΥΤΩΝ ΤΕΦΧΙΧ ἘΒΟΛ ἸΨΟΥΣΟΛΠΣ**, *It étendit sa main, qui eût mérite d'être coupée.* In composition it appears to express dignus, as, **ΖΩΣ ΖΑΝΨΟΥΜΕΝΡΙΤΟΥ ΝΕ ΝΕΚΜΑἸΨΩΠΙ**, *how worthy to be loved (lovely) are thy tabernacles*, Psalm LXXXIII, 1. **ΔΑΥΙΔ ΠΙΟΥΡΟ ΠΨΟΥΤΑΙΟΥΦ**, *David the king, very worthy to be honoured*. Prec. Copt. MS. p. 277, 284 etc. **ΖΩΒ ἸΨΟΥΓῤῥΠΗΡΕ ἸΜΟΥΦ**, *things worthy to be admired*, Zoeg. 619. Sahidic.

The Negative Prefixes.

The Negative Prefix Ν.

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

The 1st Present Tense Negative.

Singular.

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

Plural.

| | | |
|-------------|-------------|-----------------------|
| ̀̀TEN AN, | ̀̀T̀̀ AN, | <i>we.</i> |
| ̀̀TETEN AN, | ̀̀TET̀̀ AN, | <i>ye.</i> |
| ̀̀CE AN, | ̀̀CE AN, | ENCE EN, <i>they.</i> |

The 2nd Present Tense Negative.

Singular.

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

Plural.

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

The Perfect Tense Negative.

Singular.

Coptic.

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

Plural.

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

The 1st Future Tense Negative.

Singular.

Coptic.

Sahidic.

Bashmuric.

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

} NARENA AN,

Plural.

| | | |
|---------------|--------------|--------------|
| NETENNA AN, | NETNNA AN, | <i>we.</i> |
| NETETENNA AN, | NETETNNA AN, | <i>ye.</i> |
| NETCENNA AN, | NETCENNA 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>ḤNE, he and she.</i> |
| | | <i>she.</i> |

Plural.

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

The 1st Present Tense Negative.

59. The first Present Tense Negative and Participle are thus expressed ḤṬΩΟΥΝ ḤΠΙΡΩΜΙ ΔΝ, *I know not the man*, Mat. XXVI, 72. ΔΥΩ ΝṬṆΕΙΡΕ ΔΝ ΝṬΜΕ, *and we do not the truth*, 1 John I, 8. Sah. ΝḶḶΟΟΥΝ ΔΝ, *knoweth not*, 1 John II, 11. Sah.

The Prefixes of the present Tense also express the Participle present, but the Coptic and Bashmuri often add ε to the Prefixes, as ΕΝḶΔΙΑΚΡΙΝΕ ΔΝ ḤΠḶΩΜΑ, *not discerning the body*. 1 Cor. IX, 29. Sah. ΕΝḶΝΑΥ ΔΝ ΕΒΟΛ Ε ΠḶΗ, *not seeing the sun*, Acts XII, 11. Sah. ΕΝṬΕΜΠΩΗ ΕΝ, *I am not worthy*, 1 Cor. XV, 9. Bash. ΕΝḶΕΑΡΙΚΕ ΕΝ ḤΦṬ, *they please not God*. 1 Thes. II, 15. Bashmuri.

The 2nd Present Tense Negative.

60. The second Present Tense Negative is thus formed, *ΝΑΘΟΥΗΘΟΥ ΑΝ ἸΠΠΟΥΑΙ ΠΟΥΑΙ ἸΜΟΝ*, *he is not far from each one of us*, Acts XVII, 27. *ΝΕΚΩΨΤ ΓΑΡ ΑΝ ΕΞΟ ΠΡΩΜΕ*, *for thou regardest not the face of men*. Mat. XXII, 16. Sah. *ΜΠΕΤΕ ΝΕΚΡΙΝΕ ΜΜΟϞ ΑΝ*, *who condemneth not himself*, Rom. XIV, 22. Sah.

The Perfect Tense Negative.

61. This Tense in the Coptic is thus presented to us. *ΝΕΤΑἰ ΓΑΡ ΑΝ ἘΘΑΖΕΜ ΝΙΘΜΗ*, *I came not to call the just*, Mark II, 17. *ΟΥ ΓΑΡ ΠΩΗΡΙ ἸΦΡΩΜΙ ΝΕΤΑϞἰ 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, *ἸϞΝΑΧΑ ΘΗΝΟΥ ΑΝ*, *he will not leave you*, 1 Cor. X, 13. *ΕΡΕ ΠΡΩΜΕ ΝΑΩΝϞ ΑΝ Ε ΟΕΙΚ ΜΜΑΤΕ*, *man shall not live by bread alone*, Mat. III, 4. Sah. *ΝΑΡΕ ΤΜΕΤΟΥΡΟ ἸΤΕ ΦΤ ΝΑἰ ΑΝ*, *the kingdom of God will not come*. Luke XVII, 20. *ἸϞΕΝΑΒΟΛϞ ἘΒΟΛ 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 ἸΝΝΑΟΛϞ ἘΒΟΛ ΖΑΡΟΥ*, *my mercy I will not take from him*. Ps. LXXXIX, 33. *ΟΥΑΙ ἘΒΟΛ ἸΒΗΤΟΥ ἸΝΕϞΛΟΥϞΕϞ*, *one of them shall not be broken*, Ps. XXXIV, 20. *ἸΝΝΕΤΕΝΦΟϞ ἘΜΕΨΤ ΝΙΒΑΚΙ ἸΤΕ ΠἸΛ*, *ye shall not have gone over*

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

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

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

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

The Present Tense.

Singular.

Sahidic.

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

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

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

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

Plural.

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

The Imperfect Tense.

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

The Perfect Tense.

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

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

ϵ is found prefixed to this form as the sign of the Participle, as $\epsilon\mu\bar{\epsilon}\zeta$, $\epsilon\mu\bar{\epsilon}\varsigma$, $\epsilon\mu\bar{\epsilon}\gamma$, &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> |
| ἸΠΑϚ, } ἸΠΑΣ, } | ἸΠΑΡΕ, <i>he.</i> <i>he and she.</i> <i>she.</i> | |

The Perfect Tense.

Singular.

| | | |
|---------|-------------------------|------------------------|
| Coptic. | Sahidic. | Bashmuric. |
| ἸΠΙ, | ἸΠΕΙ, ἸΠΙ, | <i>I.</i> |
| ἸΠΕΚ, | ἸΠΕΚ, | ΕΜΠΕϚ, <i>thou, m.</i> |
| ἸΠΕ, | ἸΠΕ, | <i>thou, f.</i> |
| ἸΠΕϚ, | ἸΠΕϚ, } ἸΠΕ, <i>he.</i> | ΕΜΠΕϚ, <i>he.</i> |
| ἸΠΕΣ, | ἸΠΕΣ, } and <i>she.</i> | ΕΜΠΕΣ, <i>she.</i> |

Plural.

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

ε before the π is a sign of the Participle.

The Subjunctive.

The Imperfect and Perfect Tenses.

Singular.

Coptic.

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

| | | | |
|----------|---|---------|--------------------|
| ΕΤΕΜΠΕϚ, | } | ΕΤΕΜΠΕ, | <i>he.</i> |
| ΕΤΕΜΠΕϚ, | | | <i>he and she.</i> |
| ΕΤΕΜΠΕϚ, | } | ΕΤΕΜΠΕ, | <i>she.</i> |
| ΕΤΕΜΠΕϚ, | | | <i>she.</i> |

Plural.

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

These Prefixes in Coptic correspond with $\bar{\text{N}}\text{TEPIT}\bar{\text{T}}$ in Sahidic.

The Negative Prefix ΜΠΑΤΕ.

The Indicative and Subjunctive.

Singular.

Coptic.

Sahidic.

ΜΠΑ†,

ḤΠΑ†, *I.*

ΜΠΑΤЕК,

ḤΠΑТḲ, *thou, m.*

ΜΠΑΤΕ,

ḤΠΑΤΕ, *thou, f.*

ΜΠΑΤΕϚ,

ḤΠΑТϚ,

ΜΠΑΤΕϚ,

ḤΠΑТḲ,

} ΜΠΑΤΕ.

} ΜΠΑΤΕ, *he & she.**she.*

Plural.

| | |
|----------------|-----------------------------|
| Coptic. | Sahidic. |
| ἸΠΑΤΕΝ, | ἸΠΑΤἺ, <i>we.</i> |
| ἸΠΑΤΕΤΕΝ, | ἸΠΑΤΕΤἺ, <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 ἸΠΑΤἺ ΠΕ, <i>thou, m.</i> |
| ΝΕ ἸΠΑΤΕ ΠΕ, | ΝΕ ἸΠΑΤΕ ΠΕ, <i>thou, f.</i> |
| ΝΕ ἸΠΑΤΕϚ ΠΕ, | ΝΕ ἸΠΑΤἺ ΠΕ, <i>he.</i> |
| ΝΕ ἸΠΑΤΕC ΠΕ, | ΝΕ ἸΠΑΤἺ ΠΕ, <i>she.</i> |
| | &c. &c. |

The Negative Prefixes ΩΤΕΜ Copt. and ΤἸΜ Sah.

Singular.

| | |
|----------------------|-------------------------------|
| Coptic. | Sahidic. |
| ἸΤΑΩΤΕΜ, | ἸΤΑΤἺ, <i>I.</i> |
| ἸΤΕΚΩΤΕΜ, | ἸΤἺΤἺ, <i>thou, m.</i> |
| ἸΤΕΩΤΕΜ, | ἸΤΕΤἺ, <i>thou, f.</i> |
| ἸΤΕϚΩΤΕΜ, } ἸΤΕΩΤΕΜ, | ἸΤἺΤἺ, } <i>he.</i> |
| ἸΤΕCΩΤΕΜ, } | ἸΤἺΤἺ, } <i>he & she.</i> |
| | <i>she.</i> |

Plural.

| | |
|--------------------|---------------------|
| ἸΤΕΝΩΤΕΜ, | ἸΤἺΤἺ, <i>we.</i> |
| ἸΤΕΤΕΝΩΤΕΜ, | ἸΤΕΤἺΤἺ, <i>ye.</i> |
| ἸΤΟΥΩΤΕΜ, ἸCΕΩΤΕΜ, | ἸCΕΤἺ, <i>they.</i> |

The Subjunctive.

The Imperfect and Pluperfect Tenses.

Singular.

Sahidic.

ἄΠΕΡΕΙΤῄ, *I.*ἄΠΕΡΕΚΤῄ, *thou, m.*ἄΠΕΡΕΤῄ, *thou, f.*ἄΠΕΡΕϞΤῄ, *he.*ἄΠΕΡΕϢΤῄ, *she.*

Plural.

ἄΠΕΡΟΥΤῄ, *they.*

Conditional.

Singular.

Coptic.

Sahidic.

Bashmuric.

ΑΙΩΤΕΜ,

ΕΙΤῄ,

I.

ΑΚΩΤΕΜ,

ΕΚΤῄ,

thou, m.

ΑΡΕΩΤΕΜ,

ΕΡΕΤῄ,

thou, f.

ΑϞΩΤΕΜ,

ΕϞΤῄ,

he.

ΑϢΩΤΕΜ,

ΕϢΤῄ,

he & she.

| | | | |
|--|---|---|--|
| $\left. \begin{array}{l} \text{ΑϞΩΤΕΜ,} \\ \text{ΑϢΩΤΕΜ,} \end{array} \right\} \begin{array}{l} \text{ΑΡΕΩΤΕΜ,} \\ \text{ΕϢΤῄ,} \end{array}$ | $\left. \begin{array}{l} \text{ΕϞΤῄ,} \\ \text{ΕϢΤῄ,} \end{array} \right\}$ | $\begin{array}{l} \text{ΕΡΕΤῄ,} \\ \text{ΑΛΕΩΤΕΜ,} \end{array}$ | $\left. \begin{array}{l} \text{he & she.} \\ \text{she.} \end{array} \right\}$ |
|--|---|---|--|

Plural.

ΑΝΩΤΕΜ,

ΕΝΤῄ,

we.

ΑΡΕΤΕΝΩΤΕΜ,

ΕΤΕΤῆΝΤῄ,

ye.

ΑΥΩΤΕΜ,

ΕΥΤῄ,

they.

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

The Imperative.

| Coptic. | Sahidic. | Bashmurić. |
|----------|----------|------------|
| ἸΠΕΡ, | ἸΠῚ, | ἸΠΕΛ, |
| ἸΠΕΝΘΡΕ, | ἸΠῚΤΡΕ, | ἸΠΕΛΤΡΕ. |

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

The Infinitive.

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

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

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

Singular.

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

Plural.

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

65. The Auxiliary is thus used NH DE ETAGHORI-
 XWNT , and *have made me angry*, or *have provoked me*.
 Num. XV, 23. $\text{AQHPO IMOC EXFE NWIK}$, *causeth her to*
commit adultery. Matt. XIX, 9. AGTPPE PXOI ACAL , *they*
made the vessel that it should be lightened, or *they light-*
ened the vessel. Acts XXVII, 38. Sahidic. TNATPTEETN-
 PPMEEYE NNEQZBHYE , *I will cause that you remember*
his works, *I will remind you of his works*, 1 John 10.
 Sah. MNNCA TPABOK , *after my departure*. Acts XX, 29.
 Sahidic. POT FHETERO NNAL , *the Lord who doeth these*
things, Acts XV, 17. $\text{EPPOYNAY EPWOY HXE NIPOMI}$,
that men may see them, Matt. XXIII, 5. EPPETENOW
 ETAI EPICTOΛH , *that ye read this epistle*, 1 Thes. V, 26.

66. ERE and TPE are signs of the Subjunctive with
 E , or some sign of the Subjunctive before them, as
 EPPEKAITOY , *that thou mayest do them*, or *to do them*.
 Acts XXII, 10. $\text{EPPEQWOPH NIOT NOYMHY NEΘ-}$
 NOC , *that he might be the father of many nations*, Rom.
 IV, 18. EPPOYCAKH NAZPAK , *that they might speak be-*
fore thee, Acts XXIII, 30. $\text{ZAPC ON EPANAY ETKEZ-}$
 POMH , *it is necessary also that I should see Rome*. Acts
 XIX, 21. Sah. $\text{NANOYC NAN EPPEHBO MPAL MA}$, *it is*
good for us that we should remain here, or *to remain here*.
 Mark IX, 5. Sah. $\text{EPPE NIETHOC CWTEM EPICAKH}$, *that*
the gentiles should hear the word, Acts XV, 7. ETPTPEQ-
 BOK EZOYN , *that he would not go in*, Acts XIX, 31. Sah.
 $\text{MNNCA TPE PEOTOPTP LO}$, *after the tumult ceased*, Acts
 XX, 1. Sah. EPPEZAPPE EPPOY , *to keep him*, or *that*
they should keep him. Acts XII, 4. Sah.

It will be seen that **ερε** 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*; **μεερε**, *a witness*; **ερμεερε**, *to bear witness*.

ερ is prefixed to verbs, and nouns used verbally, derived from the Greek, as **ναγερασπαζεσε ἰμοσ**, *they saluted him*, Mark IX, 15. **εγερζελις ἐπεεραν**, *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 **ωογ**, Copt. **εοογ**, Sah. **εαγ**, Bash. *glory*. **†ωογ**, **†εοογ**, Sah. *to give glory, to glorify*. **τοτ**, Copt. **τοοτ**, Sahidic. **ταατ**, Bash., *the hand*, **†τοτ**, **†τοοτ**, *to give the hand, to help*. **ἰκαζ**, *sorrow, grief*. **†ἰκαζ**, *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. **ἠεοκ πε**, *he is*, John XIII, 26. **ανοκ πε**, *we are*, 1. John III, 1. Sah. **ἠτωτῑ πε**, *ye are*, Matt. V, 14. Sahidic.

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

The Present Tense.

Singular.

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

Plural.

ΝΕ, $\left. \begin{array}{l} \textit{we} \\ \textit{ye} \\ \textit{they} \end{array} \right\} \textit{are}.$

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 ἸΜΟC, } *I say*.
 †ΧΟC, }
 ΚΧΩ ἸΜΟC, *thou sayest*, m.
 ΕΦΧΩ ἸΜΟC, } ΕΡΕΧΩ ἸΜΟC, *he or she says*.
 ΧΩ ἸΜΟC, }
 ΕCΧΩ ἸΜΟC, *she says*.

Singular.

Sahidic.

†ΧΟΟC, *I say.*

ΕΚΧΩ, *thou sayest, m.*

ΧΩ ΜΜΟC, } *he says.*
 ῬΧΩ ΜΜΟC, } *he or she says.*

ΕCΧΩ ΜΜΟC, *she says.*

Plural.

Coptic and Sahidic.

ΤΕΝΧΩ ἸΜΟC, *we say.*

ΤΕΤΕΝΧΩ & ΤΕΤἸΧΩ ἸΜΟC, *ye say.*

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

The Imperfect Tense.

Singular.

Coptic.

ΝΑΙΧΩ ἸΜΟC,

ΝΑῤΧΩ ἸΜΟC,

Sahidic.

ΝΕΙΧΩ ΜΜΟC, *I did say.*

ΝΕῤΧΩ ΜΜΟC, *he did say.*

Plural.

ΝΑΥΧΩ ἸΜΟC,

ΝΕΥΧΩ ΜΜΟC, *they did say.*

The Perfect Tense.

Singular.

Coptic.

ΑΙΧΩΤΟΥ,

ΑΚΧΟC,

ΑῤΧΟC,

ΑCΧΟC,

Sahidic.

ΠΕΧΑΙ, *I have said.*

ΑΙΧΩΤΟΥ, } *thou, m.*
 ΑΚΧΟC, }

ΑῤΧΕ, *he.*

ΑῤΧΟC, } *ΑῤΧΑC, he.*

ΑῤΧΟΟC, } *ΑΧΟΟC, he or she.*

ΑCΧΟΟC, *he and she.*

Plural.

| | | |
|----------------------------|--|----------------------|
| Coptic. | | Sahidic. |
| ΔΡΕΤΕΝΣΩ ἸΜΜΟΣ, <i>ye.</i> | | |
| ΠΕΣΩΟΥ ἸΜΜΟΣ, <i>they.</i> | | ΑΥΣΟΟΣ, <i>they.</i> |
| ΑΥΣΟΣ, | | |

The Future Tense.

Singular.

| | | |
|----------|--|----------------------------------|
| Coptic. | | Sahidic. |
| ΕΚΕΪΣΟΣ, | | ΕΚΕΣΟΟΣ, <i>thou shalt, etc.</i> |
| ΕΦΝΑΣΟΣ, | | ΦΝΑΣΟΟΣ, } <i>he.</i> |
| | | ΕΦΝΑΣΟΟΥ, } |

Plural.

| | |
|------------------------|------------------------|
| ΤΕΝΝΑΣΕ, <i>we.</i> | ΤΕΝΑΣΟΣ, <i>we.</i> |
| ΕΥΕΪΣΩΟΥ, <i>they.</i> | ΣΕΝΑΣΟΟΥ, <i>they.</i> |

The Imperative Mood.

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

The Infinitive.

| | |
|---------|----------------------|
| Coptic. | Sahidic. |
| ΑΣΟC, | ΑΣΙC, <i>to say.</i> |

The Perfect Tense.

Singular.

| | | |
|----------------|----------------|--------------------|
| Coptic. | Sahidic. | Bashmuric. |
| ΠΕΣΗΙ, | ΠΕΧΑΙ, ΠΕΣΗΙ, | <i>I said.</i> |
| ΠΕΧΑΚ, | ΠΕΧΑΚ, | <i>thou, m.</i> |
| ΠΕΧΑC, } ΠΕΣΕ, | ΠΕΧΑC, } ΠΕΣΕ, | ΠΕΣΕC, <i>he.</i> |
| ΠΕΧΑΣ, } | ΠΕΧΑΣ, } | ΠΕΣΕC, <i>she.</i> |

P l u r a l.

| Coptic. | Sahidic. | Bashmurić. |
|---------------------------|----------|---------------------|
| ΠΕΧΔΝ, | | <i>we.</i> |
| ΠΕΧΩΤΕΝ, | | <i>ye.</i> |
| ΠΕΧΔΥ, ΠΕΧΕ, ΠΕΧΔΥ, 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, ΟΥΝΤΚ, <i>thou, m.</i> |
| ΟΥΟΝΤΕ, | ΟΥΝΤΕ, <i>thou, f.</i> |
| ΟΥΟΝΤΑϞ, ΟΥΟΝΤΕϞ, | ΟΥΝΤΑϞ, ΟΥΝΤϞ, <i>he.</i> |
| ΟΥΟΝΤΑϚ, ΟΥΑΝΤΕϚ, | ΟΥΝΤΑϚ, ΟΥΝΤϚ, <i>she.</i> |

P l u r a l.

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

S i n g u l a r.

| Bashmurić. |
|------------------------------|
| ΟΥΑΝΤΗ, <i>I.</i> |
| ΟΥΑΝΤΗϞ, ΟΥΑΝΤΕϞ, <i>he.</i> |
| ΟΥΑΝΤΗϚ, <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 $\epsilon\omicron\upsilon\omicron\text{NTEK}$, *thou having*. The above are also written $\omicron\upsilon\omicron\text{N}\grave{\eta}\text{THI}$, $\omicron\upsilon\omicron\text{N}\grave{\eta}\text{TAK}$, $\omicron\upsilon\omicron\text{N}\grave{\eta}\text{TAC}$, etc.

The Negative *not to have*, is thus expressed, and generally with $\bar{\text{M}}\text{MAY}$.

The Present Tense.

Singular.

| Coptic. | Sahidic. | Bashmuric. |
|---|---|--|
| $\grave{\eta}\text{MONT}\text{H}\text{I}$, $\grave{\eta}\text{MONT}\text{†}$, | $\bar{\text{M}}\text{M}\bar{\text{N}}\text{†}$, $\text{M}\bar{\text{N}}\text{†}$, | MENTHI , <i>I</i> . |
| $\grave{\eta}\text{MONT}\text{EK}$, | $\bar{\text{M}}\text{M}\bar{\text{N}}\text{T}\bar{\text{K}}$, $\text{M}\bar{\text{N}}\text{T}\bar{\text{K}}$, | <i>thou, m.</i> |
| $\grave{\eta}\text{MONT}\text{E}$, | $\text{M}\bar{\text{N}}\text{T}\text{E}$, | <i>thou, f.</i> |
| $\grave{\eta}\text{MONT}\text{EQ}$, $\grave{\eta}\text{MONT}\text{AC}$, | $\bar{\text{M}}\text{M}\bar{\text{N}}\text{T}\text{AC}$, $\text{M}\bar{\text{N}}\text{T}\bar{\text{C}}$, | $\text{MENTH}\text{I}\text{C}$, <i>he</i> . |
| $\grave{\eta}\text{MONT}\text{EC}$, $\grave{\eta}\text{MONT}\text{AC}$, | $\bar{\text{M}}\text{M}\bar{\text{N}}\text{T}\text{AC}$, $\text{M}\bar{\text{N}}\text{T}\bar{\text{C}}$, | <i>she</i> , |

Plural.

| | | |
|---|---|--------------------------------------|
| $\grave{\eta}\text{MONT}\text{EN}$, $\grave{\eta}\text{MONT}\text{AN}$, | $\text{M}\bar{\text{N}}\text{T}\text{AN}$, | MENTHN , <i>we</i> . |
| $\grave{\eta}\text{MONT}\text{ET}\text{EN}$, $\grave{\eta}\text{MONT}\text{OT}\text{EN}$, | $\text{M}\bar{\text{N}}\text{T}\text{HT}\bar{\text{N}}$, | <i>ye</i> . |
| $\grave{\eta}\text{MONT}\text{OY}$, $\grave{\eta}\text{MONT}\text{OY}$, | $\text{M}\bar{\text{N}}\text{T}\text{AY}$, $\text{M}\bar{\text{N}}\text{T}\text{OY}$, | MENTEY , <i>they</i> . |

The Imperfect Tense.

| Coptic. | Sahidic. |
|--|---|
| $\text{NE } \grave{\eta}\text{MONT}\text{EQ } \text{PE}$, <i>he</i> . | $\text{NE } \text{M}\bar{\text{N}}\text{T}\bar{\text{K}}$, <i>thou, m.</i> |
| $\text{NE } \grave{\eta}\text{MONT}\text{OY } \text{PE}$, <i>they</i> . | $\text{NE } \text{M}\bar{\text{N}}\text{T}\bar{\text{C}}$, <i>he</i> . |
| | $\text{NE } \text{M}\bar{\text{N}}\text{T}\bar{\text{C}}$, <i>she</i> . |

These are sometimes written $\grave{\eta}\text{MON } \grave{\eta}\text{†}$ or $\grave{\eta}\text{THI}$, $\grave{\eta}\text{MON}\grave{\eta}\text{TAN}$, $\grave{\eta}\text{MON}\grave{\eta}\text{TOTEN}$, etc.

Of Verbs Passive.

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

Verbs active are made passive by changing the vowels of the root, as $\kappa\omega$, *to put*, $\kappa\eta$, *to be put*, Sah. $\mu\omicron\gamma\rho$, *to bind*, $\mu\eta\rho$, *to be bound*, $\sigma\lambda\zeta$, *to write*, $\sigma\eta\zeta$, *to be written*, Sah. $\tau\omega\zeta$, *to mix*, $\tau\eta\zeta$, *to be mixed*, Sah. $\psi\omega\varrho$, *to lay waste*, $\psi\eta\varrho$, *to be laid waste*, Sah.

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

71. The Participles are formed by adding $\epsilon\tau$, as $\epsilon\tau\tau\alpha\kappa\eta\omicron\gamma\tau$, from $\tau\alpha\kappa\omicron$, and $\epsilon\tau\tau\alpha\kappa\tau\eta\omicron\gamma\tau$. from $\tau\alpha\kappa\tau\omicron$; and sometimes by suffixing τ also to the end as $\epsilon\tau\sigma\zeta\omicron\gamma\omicron\rho\tau$, from $\sigma\zeta\omicron\gamma\rho$, Sah.

Of Suffixes to Verbs.

The following are the Pronoun Suffixes to Verbs.

Singular.

| Coptic. | Sahidic. |
|-----------------------|--|
| ι or τ , | ι or τ , <i>me.</i> |
| κ , | κ or Γ , <i>thee, m.</i> |
| \dagger , ι , | $\tau\epsilon$ or ϵ , <i>thee, f.</i> |
| φ , | φ , <i>him.</i> |
| σ , | σ , <i>her.</i> |

Plural.

| | |
|---|--|
| \mathfrak{N} , $\tau\epsilon\mathfrak{N}$, | \mathfrak{N} , $\tau\bar{\mathfrak{N}}$, <i>us.</i> |
| $\tau\epsilon\mathfrak{N}$, | $\tau\bar{\mathfrak{N}}$, <i>you.</i> |
| $\omicron\gamma$, | $\omicron\gamma$, <i>them.</i> |

The first Person singular.

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

The second Person singular.

73. **ΠΕΞΕ ΙΗΥ ΝΑΥ ΤΩΝΚ**, *Jesus said unto him rise*, John V, 8. **ΝΚΛΔΚ ΕΒΟΛ**, *to release thee*, John XIX, 10. Sah. **ΤΩΟΥΝΦ ΠΕΤΡΕ**, *rise Peter*, Acts X, 13. Sah. **ΕΥ-ΧΩΜΜΟΣ ΧΕ ΤΩΟΥΝΦ**, *saying arise*, Acts X, 26. Sahidic. **ΟΥΟΣ ΣΕΝΑΥΙΤ ΕΒΟΛ**, Copt. **ΑΥΩ ΣΕΝΑΥΙΤΕ ΕΒΟΛ**, Sah. *and shall carry thee out*, f. Acts V, 9. **ΠΕΚΝΑΣΤ ΠΕΤΑΥΝΑΣΜΙ**, *thy faith hath saved thee*, f. Mat. IX, 22. **†ΑΛΟΥ ΤΩΟΥΝΙ**, *maid arise*, f. Luke VIII, 54.

The first Person plural.

74. **ΑΛΛΑ ΝΑΣΜΕΝ ΕΒΟΛΖΑ ΠΙΠΕΤΖΩΟΥ**, *but deliver us from evil*, Mat. VI, 13. **ΥΝΑΤΑΜΟΝ ΕΖΩΒΝΙΜ**, *he will show us all things*, John IV, 25. Sah. **ΑΚΦΑΣΤΕΝ ΙΦΡΗ† ΙΠΙΖΑΤ**, *thou hast tried us as silver*, Psalm LXVI, 10. **ΕΩΧΕ Α ΠΝΟΥΤΕ ΜΕΝΡΕΤΝ**, *if God hath loved us*, 1. John IV, 11. Sahidic.

The second Person plural.

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

The third Person plural.

76. ΑΓΤΑΜΩΟΥ ἘΝΕΡΧΙΧ, *he showed them his hands*, John XX, 20. ἘΪΘΘΟΥ, Copt. ΕΞΟΤΒΟΥ, Sahidic. *to kill them*, Deut. IX, 28. ΧΕΚΑϸ ΕΓΧΕΙΤΟΥ 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 ΗΕΝ ΟΥ-
 ЦΟΥΤΕΝ, ὀρθῶς, *rightly*, Luke XX, 21. ΗΕΝ 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 ΟΥΟϸ ΑΓΝΑΥ ἘΠΟΥ-
 ὠϊνι ΧΕ ΝΑΝΕϸ, *and he saw the light that it was good*. Gen. I, 4. ΧΕ ΘΩΟΥ ΤΕ †ΜΕΤΟΥΡΟ ἸΤΕ ΝΙΦΝΟΥΙ, *for theirs is the kingdom of heave.*, Mat. V, 3.

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

Of Prepositions.

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

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

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

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

5) The Preposition ΕΒΟΛ is used with nouns in the same way, as ΩΗΛ ΕΒΟΛ, *a paralytic*; ΧΟΥΩТ ΕΒΟΛ, *expectation*; СΩР 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. **ΝἸ**, Sah. *with*, **ΝΕΜΗΙ**, Copt. **ΝἸΜΑΙ**, Sah. *with me*; **ΝΕΜΑΚ**, Coptic. **ΝἸΜΑΚ**, Sah. *with thee*; m. **ΝΑΖΡΕΝ**, Coptic. **ΝΑΖΡἸ**, Sahidic. *with, before*. **ΝΑΖΡΑΙ**, *with me*, &c.

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

| Coptic. | Sahidic. |
|--|---|
| ΑΤΩΝΕ , <i>without</i> . | ΑΔἸ , <i>without</i> . |
| ΕΒΟΛ , <i>from, out of</i> . | ΕΒΟΛ , <i>from, out of</i> . |
| ΕΒΟΛḂΕΝ , <i>from, out of</i> . | ΕΒΟΛϚἸ , { |
| ΕΒΟΛΟΥΤΕ , <i>before</i> . | ΕΒΟΛϚἸ , { <i>from, out of</i> . |
| ΕΒΟΛϚΑ , <i>from</i> . | ΕΒΟΛϚΙἸ , { |
| ΕΒΟΛϚΙΤΕΝ , <i>from, out of</i> . | ΕΒΟΛϚΙἸ , { <i>of, from</i> . |
| ΕΒΟΛϚΙΤΟΤ , <i>from</i> . | ΕΒΟΛϚΙΤΟΟΤ , <i>from</i> . |
| ΕΒΟΛϚΙΩΤ , <i>from</i> . | ΕΒΟΛϚΙΣἸ , { |
| ΕΒΟΛϚΙΧΕΝ , <i>of, from</i> . | ΕΒΟΛϚΙΣἸ , { <i>of, from</i> . |
| ΕΜΗΡ , <i>beyond, over</i> . | ΕΥ , <i>in, to</i> . |
| ΕΠΕCΗΤ , <i>beneath, under</i> . | ΕϚΟΥΝ , <i>in, within</i> . |
| ΕCΚΕΝ , <i>by, near</i> . | ΕϚΡΑἸ , <i>in, to</i> . |
| ΕΥ , <i>in, to</i> . | ΕϚΡΑἸ ΕΣἸ , <i>to</i> . |
| ΕḂΟΥΝ , <i>in, within</i> . | ΕϚΡΑἸ ϚἸ , <i>of, from</i> . |

| Coptic. | Sahidic. |
|--|--|
| ἐβρηι, <i>in, to.</i> | ΜΝ̄Ν̄Ν̄СА, <i>after.</i> |
| ἐβρηι, } ἐξρηι, } <i>ἐΞΕΝ, in, above, upon.</i> | ΜΠ̄Μ̄ΙΤΟ, ΜΠ̄Μ̄ΙΤΟ ΕΒΟΛ, } <i>before.</i> |
| ἐξρηι ςΑ, <i>upon.</i> | ΜΠ̄ΚΩΤΕ, <i>about.</i> |
| ἐξεν, <i>upon, above.</i> | ΝΑΖΡ̄Μ̄, } ΝΑΖΡ̄Ν̄, } <i>to.</i> |
| ιξω, <i>above.</i> | ΝΜ̄, <i>with.</i> |
| ιξεν, <i>from.</i> | Ν̄ΖΟΥΝ, } САΖΟΥΝ, } <i>within.</i> |
| ΜΕΝΕΝСА, <i>after.</i> | Ν̄ΖΗΤ, <i>in.</i> |
| Μ̄ΠΕ̄Μ̄ΘΟ, <i>before.</i> | ΠΑΖΟΥ, <i>behind.</i> |
| ΝΑΖΡΑ, <i>before.</i> | ςΑΡΟ, <i>of, from.</i> |
| ΝΕΜ, <i>with.</i> | ςΑΤ̄Μ̄, } ςΑΤ̄Ν̄, } <i>night to.</i> |
| ΝΟῩΕ̄ΨΕΝ, <i>without.</i> | ςΑΘΗ, } ςΑΤ̄ςΗ, } <i>before.</i> |
| Ν̄СА, <i>after.</i> | ςΜ̄, } ςΝ̄, } <i>in.</i> |
| Ν̄ΤΕΝ, <i>from.</i> | ςΙΡ̄Ν̄, <i>before.</i> |
| Ν̄ΒΗΤ, <i>in.</i> | ςΙΤ̄Μ̄, } ςΙΤ̄Ν̄, } <i>from.</i> |
| Ν̄ΒΟΥΝ, <i>within.</i> | ςΙΧ̄Μ̄, <i>on, in.</i> |
| Ν̄βρηι, <i>in.</i> | |
| ΟΥΒΕ, <i>against.</i> | |
| ΟΥΤΕ, <i>between.</i> | |
| ΦΑΖΟΥ, <i>after, behind.</i> | |
| ΨΑ, <i>to.</i> | |
| βΑ, <i>towards.</i> | |
| βΑΘΟΥΟ, <i>nigh to.</i> | |
| βΑΡΑΤ, <i>under.</i> | |
| βΑΡΟ, <i>of, from.</i> | |
| βΑΤΕΝ, <i>nigh to.</i> | |
| βΑΤΟΤ, <i>nigh to, to.</i> | |
| βΑΤςΗ, <i>before.</i> | |

Coptic.

$\left. \begin{array}{l} \text{ΒΑΧΕΝ,} \\ \text{ΒΑΧΩ,} \end{array} \right\} \textit{before.}$

ΒΕΝ, *iv.*

ΒΕΝΤ, *near to.*

ΖΑ, *to.*

ΖΙ, *upon, in.*

ΖΙΜΗΡ, *beyond.*

ΖΙΡΕΝ, *before.*

ΖΙΤΕΝ, *by, from.*

ΖΙΩΤ, *from, of.*

ΖΙΧΕΝ, *upon, in.*

ΖΙΧΩ, *upon, in.*

Of Conjunctions.

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

Of Interjections.

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

CHAP. VIII.

Of the Formation of words.

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

83. Primitive words were no doubt short, and generally of one syllable, as ρΗ, *the sun*; ΦΕ, *heaven*; ΧΩ, *the lead*; ΗΡΕ, *food*; &c.

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

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

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

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

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

ΡΕϞ, Copt. and Sah. **ΛΕϞ**, Bash. added to verbs form compound nouns, as **ΡΕϞΝΛϞ**, an *inspector*, from **ΝΛϞ**, to *see*. **ΡΕϞΩΜΩϞ**, Sah. a *minister*, from **ΩΜΩϞ**, to *minister*, **ΛΕϞ†ΖΕΠ**, Bash. a *judge*; from **†ΖΑΠ**, to *judge*.

СА, Copt. and Sah. an *artificer*, is used in the formation of some words, as **САΝΒΗΧΙ**, a *maker or seller of purple*; from **ΒΗΧΙ**, *purple*. **САΝΩΙΚ**, a *baker*; from **ΩΙΚ**, *bread*. **САΝΖΟΜΝТ**, Sah. an *artificer in brass*; from **ΖΟΜΝТ**, *brass*.

ΧΙΝ, 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 **ΧΙΝΜΩΙ**, Copt. **СИНΜΟΩϞ**, Sah. *the action of going, to go*. With these prefixes verbs are frequently used as nouns; as **ΧΙΝΧΦΟ**, *possession*, from **ΧΦΟ**, to *possess*. **ΧΙΝΒΟΒ†**, a *preparation*, from **ΒΟΒ†**, to *prepare*.

ΩΟΥ. Copt. and Sah. when prefixed to verbs “serves

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

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

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

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

Some nouns are formed from verbs by adding a Letter at the end, as CΖΟΥΟΡΤ, a *curse*, from CΖΟΥΟΡ, *to curse*. ΡΑΒΤ, a *fuller*; from ΡΑΒ, *to wash*; ΧΑΡΟQ, *silence*; from ΧΑΡΩ, *to silence*.

Part IV.

Of the Dialects.

1. We know very little of the ancient Language of Egypt, and nearly all the remains of it we now possess, have been transmitted to us through the medium of the Coptic, Sahidic and Bashmuric Dialects. The Coptic Dialect was spoken in Lower Egypt, of which Memphis was the capital, hence it has been called with great propriety the Memphitic Dialect. The Sahidic derived its name from the Arabic word صعید 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 Bashmoric 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
 ἸΑΤΕΝ 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**. **ἸΑΤΕΝ**, prepos. **Φ†** noun sing. m. **ΟΥΝΟΥ†**, noun masc. sing. with **ΟΥ** indef. art. prefixed.

2. **ΦΑΙ ἘΝΑΡΧΗ ΙΧΕΝ ΖΗ ἸΑΤΕΝ Φ†.**

This was from the beginning with God.

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

3. **ΖΩΒΝΙΒΕΝ ΑΥΨΩΠΙ ἘΒΟΛΖΙΤΟΤϞ ΟΥΟΣ ΑΤΘΝΟϞ
 ἸΠΕ ΖΛΙ ΨΩΠΙ ἮΝ ΦΗΕΤ ΑΨΩΠΙ.**

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

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

4. ΝΕ ΠΩΝΗ ΠΕ ἘΤΕ ἸΒΗΤΩ ΟΥΟΣ ΠΩΝΗ ΠΕ ΦΟΥ-
ΩΙΝΙ ἸΝΙΡΩΜΙ ΠΕ.

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

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

5. ΟΥΟΣ ΠΙΟΥΩΙΝΙ ΔΦΕΡΟΥΩΙΝΙ ΗΕΝ ΠΙΧΑΚΙ ΟΥΟΣ
ἸΠΕ 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 ερ prefixed. ΠΙΧΑΚΙ, noun sing. with ΠΙ def. art.
m. sing. pref. ΨΤΑΖΟΥ, verb. perf. 3. pers. sing. with
ἸΠΕ, (see above) and ψ intensive prefixed, and ω suff.
from ΤΑΖΟ.

6. ΔΨΩΠΙ ἸΧΕ ΟΥΡΩΜΙ ἘΔΟΥΟΥΡΠΩ ἘΒΟΛΖΙΤΕΝ
Φ† ἘΠΕΨΡΑΝ ΠΕ ΙΩΑΝΝΗΣ.

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

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

7. ΦΑΙ ΔΨΙ ΕΥΜΕΤΜΕΘΡΕ ΖΙΝΑ ἸΤΕΦΕΡΜΕΘΡΕ ΗΑ
ΠΙΟΥΩΙΝΙ ΖΙΝΑ ἸΤΕ ΟΥΟΝΝΙΒΕΝ ΝΑΖ† ἘΒΟΛΖΙΤΟΥ.

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

ΑϞÌ, verb perf. 3. pers. sing. from Ì. ΕΥΜΕΤΜΕΘΡΕ, noun sing. with ΕΥ for ΕΟΥ, Ε prepos. ΟΥ, indef. art. contract. into ΕΥ. ΖΙΝΑ, conjunct. ÑΤΕΡΕΡΜΕΘΡΕ, verb. subjunct. 3. pers. sing. from ΜΕΘΡΕ with ΕΡ prefixed. ΗΑ, prepos. ΟΥΟΝΝΙΒΕΝ, adj. ÑΤΕ ΝΑΖ†, verb subjunct. 3. pers. sing.

8. ΝΕ ÑΘΟϞ ΔΝ ΠΕ ΠΙΟΥΩΙΝΙ ΑΛΛΑ ΖΙΝΑ ÑΤΕΡΕΡΜΕΘΡΕ ΗΑ ΠΙΟΥΩΙΝΙ.

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

ÑΘΟϞ, pron. 3. pers. m. ΔΝ, adv. ΑΛΛΑ, conj.

9. ΝΑϞΩΟΠ ÑΧΕ ΠΙΟΥΩΙΝΙ ÑΤΑΦΜΗΙ ΦΗËΤ ΕΡΟΥΩΙΝΙ ÈΡΩΜΙ ΝΙΒΕΝ ΕΘΝΗΟΥ ÈΠΙΚΟCΜΟC.

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

ΝΑϞΩΟΠ, verb imperf. 3. pers. sing. from ΩΟΠ. ÑΤΑΦΜΗΙ, adject. sing. with Ñ, prefixed forming the adjective. ÈΡΟΜΙ, noun sing. with È prep. ΝΙΒΕΝ, adj. ΕΘΝΗΟΥ, verb. pres. 3. pers. sing. with ΕΘ pron. relat. from ΝΗΟΥ. ÈΠΙΚΟCΜΟC, noun sing. with È prep. and ΠΙ, defin. art. prefixed.

10. ΝΑϞΧΗ ΗΕΝ ΠΙΚΟCΜΟC ΠΕ ΟΥΟZ ΠΙΚΟCΜΟC ΑϞΩΟΠΙ ÈΒΟΛΖΙΤΟΤϞ ΟΥΟZ ÑΠΕ ΠΙΚΟCΜΟC CΟΥΩΝϞ.

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

ÑΠΕ...CΟΥΩΝϞ, verb. with neg. and Ϟ suffix.

11. ΛΑΪ ΖΑ ΝΕΤΕΝΟΥÇ ΟΥΟΣ ΝΕΤΕΝΟΥÇ ΉΠΟΥ-
 ΨΟΠÇ ÈΡΩΟΥÇ.

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

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

12. ΝΗ ΔΕ ÈΤ ΑΥΨΟΠÇ ÈΡΩΟΥÇ ΑÇ† ΕΡΨΩΨΙ ΝΩΟΥÇ
 ÈΕΡ ΨΗΡΙ ÆΝΟΥ† ΝΗΕΘ ΝΑΖ† ÈΠΕΡÇΑΝ.

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

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

13. ΝΗÈΤΕ ÈΒΟΛΒΕΝ ÇΝΟΥÇ ΑΝ ΝΕ ΟΥΔΕ ÈΒΟΛΒΕΝ
 ΦΟΥΨΩ ÆÇΑΡΖ ΑΝ ΝΕ ΟΥΔΕ ÈΒΟΛΒΕΝ ΦΟΥΨΩ ÆΡΩΜΙ
 ΑΝ ΝΕ ΑΛΛΑ ÈΤ ΑΥΜΑÇΟΥÇ ÈΒΟΛΒΕΝ Φ†.

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

ÇΝΟΥÇ, noun sing. m. ΑΝ, adv. negat. ΟΥΔΕ, conj.
 ÆÇΑΡΖ, noun sing. m. with Æ sign of gen. ΑΥΜΑÇΟΥÇ,
 verb perf. 3. pers. plur. with ΟΥÇ, plur. suff. from ΜΑÇ.

14. ΟΥΟΣ ΠΙÇΑΧΙ ΑÇΕΡ ΟΥÇΑΡΖ ΟΥΟΣ ΑÇΨΩΠΙ
 ÆΒΡΗΙ ÆΒΗΤΕΝ ΟΥΟΣ ΑΝΝΑΥ ÈΠΕΡΨΟΥÇ ΉΦΡΗ† ΉΠΨΟΥÇ
 ÆΟΥΨΗΡΙ ÆΜΑΥΑΤÇ ÆΤΟΤÇ ÆΠΕΡΨΩΤ ΕÇΜΕΣ ÆΖΜΟΤ
 ΝΕΜ ΜΕΘΜΗ.

And the word was made flesh, and dwelt among us, and we saw his glory, as the glory of the only son of his Father, full of grace and truth.

ΛΗΦΕΡ, verb perf. 3. pers. sing. from ΕΡ. Ἰ̅Β̅Ρ̅Η̅Ι
 Ἰ̅Β̅Η̅Τ̅Ε̅Ν, 2 prepos. the last ΕΝ suff. Δ̅Ν̅Ν̅Δ̅Υ, verb perf.
 1. pers. plur. from Ν̅Α̅Υ. Ἐ̅Π̅Ε̅Ϟ̅Ω̅ΟΥ̅, noun sing. m. with
 Ἐ̅ sign of acc. and Π̅Ε̅Ϟ̅, pref. Ἰ̅Φ̅Ρ̅Η̅†, adv. Ἰ̅ΟΥ̅Ω̅Η̅Ι,
 noun m. sing. with Ἰ̅ sign of gen. and Ο̅Υ̅ indef. art.
 prefixed. Ἰ̅Μ̅Α̅Υ̅Α̅Τ̅Ϟ̅, adj. sing. Ἰ̅Τ̅Ο̅Τ̅Ϟ̅, pron. partic. gen.
 from Τ̅Ο̅Τ̅, see pronouns. Ἰ̅Π̅Ε̅Ϟ̅Ι̅Ω̅Τ̅, noun sing. with Ἰ̅
 sign of gen. and Π̅Ε̅Ϟ̅ prefixed. Ε̅Ϟ̅Μ̅Ε̅Ζ̅, verb present or
 part. 3. pers. sing. Ἰ̅Ζ̅Μ̅Ο̅Τ̅, noun sing. m. with Ἰ̅ sign
 of gen. Ν̅Ε̅Μ̅, conj. Μ̅Ε̅Θ̅Μ̅Η̅, noun sing. f.

15. Ἰ̅Ω̅Α̅Ν̅Ν̅Η̅Ϟ̅ Ε̅Ϟ̅Ε̅Ρ̅Μ̅Ε̅Θ̅Ρ̅Ε̅ Ε̅Θ̅Β̅Η̅Τ̅Ϟ̅ Ο̅Υ̅Ο̅Ζ̅ Ε̅Ϟ̅Ω̅Ϟ̅
 Ἐ̅Β̅Ο̅Λ̅ Ε̅Ϟ̅Χ̅Ω̅Ἰ̅Μ̅Ο̅Ϟ̅, Χ̅Ε̅ Φ̅Α̅Ι̅ Π̅Ε̅ Φ̅Η̅Ἐ̅Τ̅ Δ̅Ι̅Χ̅Ο̅Ϟ̅ Χ̅Ε̅ Φ̅Η̅Ε̅Θ̅
 Ν̅Η̅ΟΥ̅ Μ̅Ε̅Ν̅Ε̅Ν̅Ϟ̅Ω̅Ι̅ Λ̅Ϟ̅Ε̅Ρ̅Ϟ̅Ο̅Ρ̅Π̅ Ἐ̅Ρ̅Ο̅Ι̅ Χ̅Ε̅ Ν̅Ε̅ Ο̅Υ̅Ϟ̅Ο̅Ρ̅Π̅ Ἐ̅Ρ̅Ο̅Ι̅
 Ρ̅Ω̅ Π̅Ε̅.

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.

Ε̅Θ̅Β̅Η̅Τ̅Ϟ̅, prepos. with Ϟ̅ suff. Ε̅Ϟ̅Ω̅Ϟ̅ Ἐ̅Β̅Ο̅Λ̅, verb
 pres. 3. pers. sing. with Ἐ̅Β̅Ο̅Λ̅, prepos. joined. Ε̅Ϟ̅Χ̅Ω̅Ἰ̅Μ̅Ο̅Ϟ̅,
 particip. from Χ̅Ω̅, and Ἰ̅Μ̅Ο̅Ϟ̅ particle postfixed. Χ̅Ε̅,
 conjunct. but often expletive. Δ̅Ι̅Χ̅Ο̅Ϟ̅, verb perfect. 1. pers.
 sing. with Ϟ̅ suffixed. Μ̅Ε̅Ν̅Ε̅Ν̅Ϟ̅Ω̅Ι̅, prepos. with 1. pers.
 sing. suffixed. Λ̅Ϟ̅Ε̅Ρ̅Ϟ̅Ο̅Ρ̅Π̅, verb perf. 3. pers. sing. from
 Ε̅Ρ̅ and Ϟ̅Ο̅Ρ̅Π̅, Ἐ̅Ρ̅Ο̅Ι̅, particle used for pronoun. 1. pers.
 sing. Ρ̅Ο̅, *he, the same.*

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

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

ἄΝΟΝ, pron. plur. 1. pers. ΤΗΡΕΝ, adjunct. 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 ΜΩΥCΗC ΠΙΖΜΟΤ ΔΕ ΝΕΜ †ΜΕΘΜΗΙ ΑΥΩΩΠΙ ἔΒΟΛΖΙΤΕΝ ἸΗC 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. †ΜΕΘΜΗΙ, noun sing. with †, defin. art. f.

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

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. ΑϞCΑΧΙ, verb perf. 3. pers. sing.

19. ΟΥΟΖ ΘΑΙ ΤΕ †ΜΕΤΜΕΘΡΕ ἸΤΕ ΙΩΑΝΝΗC ΖΟΤΕ ἔΤ ΑΥΟΥΩΠΠ ΖΑΡΟϞ ἸΧΕ ΝΙΟΥΖΔΑΙ ἔΒΟΛΗΕΝ

Ἰ̅Λ̅Η̅Μ̅ ἠ̅Ζ̅Α̅Ν̅Ο̅Υ̅Η̅Β̅ Ν̅Ε̅Μ̅ Ζ̅Α̅Ν̅Λ̅Ε̅Υ̅Ι̅Τ̅Η̅Σ̅ Ζ̅Ι̅Ν̅Α̅ ἠ̅Τ̅Ο̅Υ̅Ω̅Φ̅Ε̅Ν̅ϸ̅
 Χ̅Ε̅ ἠ̅Θ̅Ο̅Κ̅ Ν̅Ι̅Μ̅.

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?

Θ̅Α̅Ι, pron. def. fem. sing. Τ̅Ε, verb. irreg. pres. 3. pers. sing. fem. ἠ̅Τ̅Ε, sign of gen. Ζ̅Ο̅Τ̅Ε, adv. Ζ̅Α̅Ρ̅Ο̅ϸ̅, prep. joined with ϸ̅, a particle representing the pronoun. Ν̅Ι̅Ο̅Υ̅Ζ̅Α̅Ι, noun with Ν̅Ι̅ defin. art. plur. prefixed. ἠ̅Ζ̅Α̅Ν̅Ο̅Υ̅Η̅Β̅, noun plur. with ἠ̅ gen. and Ζ̅Α̅Ν̅, indef. art. pl. prefixed. ἠ̅Τ̅Ο̅Υ̅Ω̅Φ̅Ε̅Ν̅ϸ̅, verb subjunct. 3. pers. plur. with ϸ̅ suffixed. ἠ̅Θ̅Ο̅Κ̅, pron. 2. pers. sing. Ν̅Ι̅Μ̅, pron. sing.

20. Ο̅Υ̅Ο̅Ζ̅ Α̅Φ̅Ο̅Υ̅Ω̅Ν̅Ζ̅ ἠ̅Π̅Ε̅Ρ̅Χ̅Ω̅Λ̅ Ἐ̅Β̅Ο̅Λ̅ Ο̅Υ̅Ο̅Ζ̅ Α̅Φ̅Ο̅Υ̅Ω̅Ν̅Ζ̅
 Χ̅Ε̅ Ἄ̅Ν̅Ο̅Κ̅ Ἀ̅Ν̅ Π̅Ε̅ Π̅Χ̅ϸ̅.

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

Α̅Φ̅Ο̅Υ̅Ω̅Ν̅Ζ̅, verb perf. 3. pers. sing. ἠ̅Π̅Ε̅Ρ̅Χ̅Ω̅Λ̅ Ἐ̅Β̅Ο̅Λ̅, verb. negat. perf. 3. pers. sing. from Χ̅Ω̅Λ̅ Ἐ̅Β̅Ο̅Λ̅. Ἄ̅Ν̅Ο̅Κ̅, pron. 1. pers. sing.

From the Hymns for the Principal Feasts.

ΠΑΛΙΝ ΟΝ ΑΦΜΩΙ

Again he walked

ΩΔ ΩΜΟΥΝ ΣΝΔΥ*)

To Shmoun the second;

ΑΦΧΩΡ ἘΒΟΛ ἠΝΙΧΑΧΙ

He dispersed the enemies

ἕΕΝ ΠΙΜΑ ἘΤΕΜΜΑΥ.

In that place.

*) The name of a city of ancient Egypt.

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