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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SECOND EDITION

REVISED AND IMPROVED

WILLIAMS & NORGATE:

14, HENRIETTA STREET, COVENT GARDEN, LONDON,

AND

20, SOUTH FREDERICK STREET, EDINBURGH.

1863.

TO

JOHN LEE ESQ^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.

PREFACE.

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

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

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

Nor need we be surprised at this, when we con-
sider the intercourse of the Jews, Syrians, Persians,
Chaldeans, and Arabians with the Egyptians: but whe-
ther 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 "undi-
vided 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 inflictions and radical forma-
tions 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 re-
semblance to the Semitic; and if it has less of this character than the
Hebrew, and other purely Semitic dialects, this is explained by the
latter having been developed after the separation of the original tongue
into the Arian and Semitic, and by the Egyptian having retained a
portion of both elements. There is, however, a possibility that the
Egyptian may have been a compound language, formed from two or
more *after* the first migration of the race, and foreign elements may
have been then added to it, as in the case of some other languages.
Rawlinson's Herodotus vol. II. p. 279.

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

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

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

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

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

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

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

The terms C o p t i c and S a h i d i c were adopted in the first edition of the grammar, instead of M e m p h i t i c and T h e b a i c, lest confusion should be created; as the

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

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

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

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

Stanford Rivers Rectory.

May, 1862.

Enchorial or Demotic Numbers.

1	? ↳ |	60	⅄ =
2	ɥ	70	?
3	ϸ ϸ ɰ	80	ᴄ
4	ⱱ ⱱ ⱱ ᴖ ᴟᴟ	90	ʮ
5	⟩ ⟩	100	⟩
6	⟨ ⟨ ⱬ	200	ᴣ
7	ⱬ ⱬ	300	ᴙ
8	ⱬ ⱬ	400	ᴙ
9	ⱬ? |	500	⟵ᴣ
10	⋀	600	⟶ᴙ
20	⟨	700	⟶?
30	ⱬ	800	⟶ᴟᴟ
40	ⱬ	900	⟶ᴣ
50	ᴣ	1000	↳

Hieroglyphic Numbers.
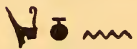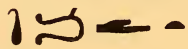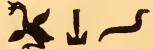
1.	I.	21.	∩∩I.
2.	II.	22.	∩∩II.
3.	III.	30.	∩∩∩.
4.	IIII.	40.	∩∩∩∩.
5.	IIIII. I I I	50.	∩∩∩∩∩.
6.	III III.	60.	∩∩∩ ∩∩∩.
7.	IIII III. I I I I.	70.	∩∩∩∩ ∩∩∩.
8.	IIII IIII. IIII IIII.	80.	∩∩∩∩ ∩∩∩∩.
9.	IIIII IIII. I I I I I.	90.	∩∩∩∩∩ ∩∩∩∩.
10.	∩. ⊓.	100.	𝟫.
11.	∩I.	200.	𝟫𝟫.
12.	∩II.	300.	𝟫𝟫𝟫.
13.	∩III.	400.	𝟫𝟫𝟫𝟫.
16.	∩IIIIII.	500.	𝟫𝟫𝟫𝟫𝟫.
20.	∩∩.	1000.	⚇. ⚘.

Enchorial or Demotic Alphabet.

A ⊥ (II) ⟨I ʒ ˌʃ ⅴ I |

I Ч ⁄ ⌒ ///

OU ıo (‵ʃ) ʔ ſ

B ∠ ⅄

F, V ⅄

K ⌐ ʒⱪ ⅄ ⅄ ⅄ ⅀ ⅄

R ʒ ∞ ∝ ○ ⁄

L ⤬

M ʃ ʒ

N ｜ ⌐ ⅃ ⁻ ⌐

P ⅄ 2 ⌐ µ ⌣

S ⅄ ⅄ ⊹ ⟨II Ч

SH ⋏ ⅄ ʒ

T ʃ ⅃ ʃ ∠ ∠ ∠

x, σ ⊹ ⅄ ∟

KH, Ƅ ɛ σ ⅄

H ⌒ ʔ ʔ ⅜ ⌒

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.

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-

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* 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, ө or † sing. fem. in Coptic, as in the names of Cleopatra, Arsinoe, and Berenice.   The character ⌐ has the power of ꞯ in the Rosetta Inscription. If we may be allowed to reason from analogy I should be induced to say that the plural is formed by ∿∿ — or ⚜ agreeing with ΝΙ Coptic, or by these characters doubled; as ∿∿, ═ or ⚜, ΝΕΝ, or ΝΙ, Coptic. The plural is also formed by ΙΙΙ, and the dual by ΙΙ, in the Rosetta Inscription. I am also inclined to think that the genitive is formed by ∿∿, and the Prefixes, Pronouns, &c. by the grouping of several of the Phonetic characters: as ∿, ΝΚ, or ΝΑΚ, ∿, Νꞯ, or ΝΑꞯ; ∿ ΝC, or ΝΑC &c.

The Alphabetic or Phonetic,* was one of the

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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,

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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 Αιγυπτω μεν τοις ιερευσι συνην ὁ Πυθαγορας, και την σοφιαν εξεμαθε, και την Αιγυπτιων φωνην· γραμματων δε τρισσας διαφορας, επιστολογραφικων τε και ιερογλυφικων και συμβολικων· των μεν κοινολογουμενων κατα μιμησιν, των δε αλληγορουμενων κατα τινας αινιγμους.

De Vit. Pythag. CII, 12.

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

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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 Encho-
rial 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 Encho-
rial 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 re-
present 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 how-
ever stands alone, like м in Coptic, in which case we
must suppose that a vowel sound a or e was either pre-
fixed or postfixed in pronunciation. An example of the

syllabic signs is ╫ which represents the combination *am*. Signs of this kind are often com ined with one or more of the alphabetic signs. Thus for the simple ╫ we have sometimes ╫ 🦅, sometimes ❘🗄🦅 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 ormed, being only an abbreviated or degenerated form of the Hieratic, trough which its letters may be traced

up to the original Hieroglyphics. — The Demotic or En-
chorial writing comprises, like the Hieroglyphic and Hie-
ratic, 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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CHAP. I.

The Coptic, or Egyptian Alphabet.

Egypt. Alphabet.		Names of Letters.		English sounds.		Numb.
Ⲁ	ⲁ	ⲁⲗⲫⲁ	alpha	*a*		1
Ⲃ	ⲃ	ⲃⲏⲧⲁ	beta	*b*		2
Ⲅ	ⲅ	ⲅⲁⲙⲙⲁ	gamma	*g*		3
Ⲇ	ⲇ	ⲇⲉⲗⲧⲁ	delta	*d*		4
Ⲉ	ⲉ	ⲉⲓ	ei	*e* short		5
Ⲍ	ⲍ	ⲍⲏⲧⲁ	zeta	*z*		7
Ⲏ	ⲏ	ⲋⲏⲧⲁ	heta	*e* long		8
Ⲑ	ⲑ	ⲑⲏⲧⲁ	theta	*th*		9
Ⲓ	ⲓ	ⲓⲱⲧⲁ	iota	*i*		10
Ⲕ	ⲕ	ⲕⲁⲡⲡⲁ	kappa	*k*		20
Ⲗ	ⲗ	ⲗⲁⲩⲇⲁ	lauda	*l*		30
Ⲙ	ⲙ	ⲙⲓ	mi	*m*		40
Ⲛ	ⲛ	ⲛⲓ	ni	*n*		50
Ⲝ	ⲝ	ⲝⲓ	xi	*x*		60
Ⲟ	ⲟ	ⲟⲩ	ou	*o* short		70
Ⲡ	ⲡ	ⲡⲓ	pi	*p*		80

Egypt. Alphabet.		Names of Letters.		English sounds.	Numb.
Ⲣ	ⲣ	ⲣⲟ	ro	*r*	100
Ⲥ	ⲥ	ⲥⲓⲙⲁ	sima	*s*	200
Ⲧ	ⲧ	ⲧⲁⲩ	tau	*t*	300
Ⲩ	ⲩ	ⲉⲩ	hu	*u*	400
Ⲫ	ⲫ	ⲫⲓ	phi	*ph*	500
Ⲭ	ⲭ	ⲭⲓ	chi	*ch*	600
Ⲯ	ⲯ	ⲯⲓ	psi	*ps*	700
Ⲱ	ⲱ	ⲱⲩ	ou	*o* long	800
Ϣ	ϣ	ϣⲉⲓ	shei	*sh*	900
Ϥ	ϥ	ϥⲉⲓ	fei	*f*	90
Ϧ	ϧ	ϧⲉⲓ	khei	*kh*	
Ϩ	ϩ	ϩⲟⲣⲓ	hori	*h*	
Ϫ	ϫ	ϫⲁⲛϫⲓⲁ	gangia	*gi*	
Ϭ	ϭ	ϭⲓⲙⲁ	shima	*sh*	
Ϯ	ϯ	ⲧⲉⲓ	dei	*ti*	

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. ⲅ, ⲇ, ⲍ, ⲝ and ⲯ 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.

ⲁ. is pronounced as *a* in *man* with us, and is often used in Bash. instead of ⲉ, ⲟ and ⲱ: as ⲁⲛⲍ for ⲟⲛⲃ, ⲛⲁⲃⲉ for ⲛⲟⲃⲉ, ⲁⲛⲉⲍ for ⲉⲛⲉⲍ, and ⲣⲉϥⲃⲁⲧⲉⲃ for ⲣⲉϥⲃⲱⲧⲉⲃ.

ⲃ. is sounded as *b* in ⲃⲁⲃⲩⲗⲱⲛ, and as *v* in ⲃⲕⲧⲱⲣ, ⲓⲱⲃⲁⲛ. It is also used instead of ϥ and ϥ, as ⲃⲓ for ϥⲓ, and ϣⲃⲏⲣ for ϣⲫⲏⲣ, and it sometimes interchanges with ⲡ, as ⲁⲡⲁ for ⲁⲃⲃⲁ.

ⲅ. 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 ⲕ and ⲭ, as ⲁⲛⲅ̄ for ⲁⲛⲕ̄, ⲛⲅ̄ for ⲛⲕ̄, ⲧⲱⲛⲅ for ⲧⲱⲛⲕ, ⲙⲁⲁⲅⲉ for ⲙⲁⲁⲭⲉ; and in Greek words as ⲁⲛⲁⲅⲕⲏ.

ⲇ. was never used by the ancient Egyptians, and occurs only in foreign words, in which it is sometimes substituted for ⲧ, as ⲇⲁⲍⲓⲥ for ⲧⲁⲍⲓⲥ, ⲑⲉⲁⲇⲣⲟⲛ for ⲑⲉⲁⲧⲣⲟⲛ.

ⲉ. is pronounced as ε in Greek. It is used in Sahidic at the end of words instead of ⲓ in Coptic. It is also used instead of ⲁ in Bashmuric, as ⲍⲉⲡ for ⲍⲁⲡ. It is sometimes written instead of ⲏ.

ⲍ. is only used in words of foreign origin. It is sometimes written for ⲥ, as ⲍⲱⲛⲧ for ⲥⲱⲛⲧ. It is also written for ⲧ, as ⲧⲱⲡⲁⲍⲓⲟⲛ for ⲧⲱⲡⲁⲧⲓⲟⲛ.

 н.   is sounded like the Greek letter η, as **мнпоте**: it was formerly pronounced with a sharp breathing, as **ζнгемωn**, $\eta\gamma\epsilon\mu\acute{\omega}\nu$. It is sometimes used for ε and ι, as **ζнвс** for **ζεвс**, **тнмι** for **тιмι**.

ө.   This letter is pronounced as *th* in **өᴧᴧᴅεос**. It is also pronounced as ᴅ. ө is used instead of **тζ** for expedition in writing. In Sahidic and Bashmuric **т** is used instead of ө, as **εтвε** for **εөвε**. ө is sometimes used in Sahidic for б, as **fεᴧγω** for **εбооω**.

ι.   answers to ι in Greek, or *ee* in English. It often changes with **ει**, as **ιрε**, **fιрε**: **пιnε**, **пειnε**.

к.   is sounded as κ in Greek. It is used in Sahidic instead of **х**, as **камε** for **хамε**; **кроγр** for **хроγр**. In Sahidic it is often exchanged for г, as **тωnг** for **тωnк**.

ᴧ.   in Bashmuric answers to p in Coptic, as **ᴧампι** for **роμпι**; **ᴧιмι** for **пιмι**.

м.   is pronounced as *m* in English.

n.   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 **кс**, as **өоγΞ** for **өоγкс**; **Ξоγр** for **ксоγр**.

о.   is pronounced as *o* in **Ровоᴧм**. It is often exchanged for ω long, as **фωрх** for **форх**.

п.   is sounded as *b* by the modern Egyptians. п is used in Sahidic for ф in Coptic, as **паω** Sah. for **фаω** Coptic. It is sometimes used for в, as **апᴧ** for **ᴧввᴧ**.

ρ. is pronounced as *r* in **Δρᴀм**. It is changed in Bash-
muric for **λ**, as **λєн** for **ρᴀн** Coptic.

c. is enunciated as s in **Єcρωм**.

т. is pronounced as **ᴅ**; and it is occasionally used for
ᴅ, as **Tᴀиıєλ** for **Δᴀиıєλ**.

γ. is sounded like *u*. It occurs in words of Greek ori-
gin instead of ı, н and єı; as **кγвωтоc**, for *κιβωτός*;
cγмєиıи, for *σημαίνων*; and **ᴅγнᴀ** for *δεῖνα*.

ϕ. is pronounced as *f;* and in the beginning of words
as *b;* as **ϕᴀı** *bai.* In Sahidic and Bashmuric **п** is
always used instead of **ϕ**.

x. has the sound of *κ*, or *χ* of the Greeks. It is ex-
changed with **ϣ**, and **ᵹ**, as **М̄ϣıρ** for **мєхıρ**; and
хωп ᵹωп. In Sahidic **к** is used instead of **x**.

ψ. is pronounced as *ps* in Greek. It is rarely used in
Coptic, but sometimes it is found for **пc** in the ex-
pedition of writing, as **ψıт** for **пcıт**; **ψоλcєλ** for
псоλcєλ.

ω. is sounded like *ω* of the Greeks. It is frequently
exchanged with o; and in Sahidic **oo** is often used
for **ω**; and **ᴀ** in Bashmuric instead of **ω**, as **ᴀıк** for
ωıк.

ϣ. possesses the same power as *v̇* in Hebrew. It is
changed with **c, x, ᴅ, ϭ**, and sometimes with **ᵹ**.

ϥ. is pronounced as *f;* and it is changed with **в**, and
sometimes with **ϕ**, as **тнрϕ** for **тнрϥ**.

ϧ. This letter answers to the **ח** of the Hebrews. Wil-
kinson says it has the sound of *kh*. It changes with
х and **кᵹ**, as **хєρ, ϧєρ**; and **ϧωкᵹ, ϧωϧ**. It never

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

ⲅ. is pronounced as *h* or ⲏ, and is used for the sharp breathing of the Greeks, as ⲅⲟⲡⲗⲟⲛ ὅπλον, ⲅⲩⲥⲱⲡⲟⲥ ὕσσωπος.

ⲝ. 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 ⲅ, ⲭ, ⲱ, and ⲋ; as ⲙⲁⲣⲝⲁⲣⲓⲧⲏⲥ, μαργαριτης, ⲅⲉⲛⲉⲫⲱⲣ for ⲝⲉⲛⲉⲫⲱⲣ, ⲝⲣⲱⲙ for ⲭⲣⲱⲙ, ⲱⲟⲩⲱⲧ for ⲝⲟⲩⲱⲧ, and ⲋⲟⲅ, ⲝⲟⲅ.

ⲋ. This letter is pronounced as *s* or *sh* by the present Copts; as ⲡⲥⲟⲃⲛⲓ. *epsoshni;* ⲡⲉⲛⲋⲟⲓⲥ, *pensuais.* It is exchanged with ⲥ and ⲱ, as ⲋⲱⲛⲅ for ⲥⲱⲛⲅ, and ⲱⲱⲗ for ⲋⲱⲗ. But it is chiefly exchanged with ⲝ in Sahidic and Bashmuric, as ⲋⲓⲛ for ⲝⲓⲛ. It occurs in some words of Greek origin instead of ⲭ.

ϯ. 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 ⲃⲁⲡϯⲥⲙⲁ, ⲡⲗⲁϯⲁ etc. In Sahidic it is exchanged for ⲧⲉ, as ⲱⲟⲙϯ, Sah. ⲱⲟⲙⲧⲉ.

The following are examples of pronunciation as given by Sir G. Wilkinson while in Egypt. ⲉⲑⲃⲉ, pronounced as *átwa;* ⲥⲱⲧⲉⲙ, *sodam;* ⲋⲟⲙ, *shōm;* ⲝⲟⲙ. *gôm;* ⲛⲓⲱϯ, *nishdee;* ⲡⲁⲛⲟⲩϯ, *banóode;* ⲡⲓⲟⲩⲱⲓⲛⲓ. *becoυáynee;* ⲉ̀ⲃⲟⲗϧⲉⲛ. *áwelkhán;* ⲉⲑⲃⲏⲧϥ, *atwútf;* ⲧⲡⲉ. *édbe;* ⲙⲉⲑⲙⲏⲓ, *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 ɛ; as ⲙ̀ or ⲙ̄, ⲉⲙ: ⲛ̀ or ⲛ̄, ⲉⲛ. The vowel is sometimes written, and at other times it is expressed by the line above the consonant, as ⲉⲙⲕⲁϩ or ⲙ̀ⲕⲁϩ, *af-fliction:* Sah. ⲙ̄ⲛ for ⲙⲉⲛ, ⲛ̄ⲙ for ⲛⲉⲙ, ϣⲙ̄ⲙⲟ for ϣⲉⲙⲙⲟ.

It appears from some words derived from the Greek, that the line (`) has been used in Coptic to express the vowels ⲁ, ⲉ and ⲟ; as ⲛ̀ⲁⲑⲱⲑ, *Ἰναθώθ*: ⲛ̀ⲟⲩϥⲓ, *ὄνουφι*; and ϯⲉⲥⲧⲓⲛ for *ἐξέστην*.

It is equally evident from the Sahidic, that the line (−) is used for ⲁ, ⲉ and ⲟ; as ⲁⲛⲕ̄ for ⲁⲛⲟⲕ. *I;* ⲛ̄ⲧⲕ̄ for ⲛ̄ⲧⲟⲕ, *thou:* ⲟⲩⲛ̄ⲧϥ for ⲟⲩⲟⲛⲧⲁϥ. *he hath;* ϣⲙ̄ⲧⲉ for ϣⲟⲙⲧⲉ. *three* f.; ⲛ̄ⲙ for ⲛⲉⲙ *and;* ϩⲛ̄ for ϩⲉⲛ.

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 ⲛ̀ⲥⲁⲩ. *Ἡσαῦ:* ⲱ̀ⲥⲁⲛⲛⲁ. *ὡσαννά;* ⲁ̀ⲃⲓⲁ, *Ἀβιά:* or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks, as ⲥⲧⲟⲓ̀ⲟⲥ, *Στωϊκός.*

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

5. A line above ⲙ̀ ⲙ̄. or ⲛ̀ ⲛ̄, distinguishes it from ⲙ or ⲛ radical, and from ⲛ, the definite article plural

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

6. Two points in Sahidic (··) are sometimes put
over the letter ï. as a contraction of ⲈⲒ. as ⲞⲨⲞⲒ̈Ⲛ for
ⲞⲨⲞⲈⲒⲚ, *light;* ⲠⲬⲞⲒ̈Ⲥ for ⲠⲬⲞⲈⲒⲤ, *Lord.*

7. Two points are also put over the ï. when joined
with another vowel in Sahidic, in the prefixes and suf-
fixes to verbs, and in nouns and pronouns, thus: ⲦⲀⲬⲢⲞⲒ̈,
ⲈⲢⲞⲒ̈, ⲚⲀⲒ̈, Ⲍ̅ⲦⲎⲒ̈, ⲈⲌⲢⲀⲒ̈, ⲠⲀⲒ̈, ⲦⲀⲒ̈, ⲚⲀⲒ̈, ⲘⲈⲒ̈, ⲚⲞⲒ̈, Ⲏ̈Ⲓ &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 Manu-
scripts over the vowels ⲁ̂, ⲉ̂, ⲏ̂, ⲓ̂, ⲟ̂ and ⲱ̂; and also
over the ⲈⲒ⁀ and ⲞⲨ⁀; as ⲞⲨⲀ̂, *one;* ⲚⲀ̂, *mercy;* ⲠⲎⲞⲨⲈ⁀,
the heavens; ⲚⲎ̂, *they;* ⳬⲦⲈⲔⲞ̂, *a prison;* ϬⲰ̂, *to remain;*
ⲞⲨⲈⲒ⁀, *one;* ⲞⲨ⁀, *what?* In some cases the circumflex ap-
pears to be used instead of doubling the vowels, as ⲁ̂,
ⲱ̂, for ⲀⲀ and ⲰⲰ. The circumflex is not always found
in Sahidic Manuscripts.

The Apostrophe.

10. The apostrophe (ʼ) 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 there-
fore add to the conjectures which have been put forth

concerning it. It is found thus: ⲡⲟⲣⲛⲓⲁ᾽, ⲙⲁ᾽, ⲛⲟⲩⲃ᾽, Ⲇⲁⲅⲉⲓⲇ᾽, ⲱⲁⲭⲉ᾽, ⲥⲅⲓⲙⲉ᾽, ⲫⲓⲉⲭⲓ᾽, ⲃⲱⲕ᾽, ⲭⲱⲕ᾽, ⲉⲍⲉⲕⲓⲏⲗ᾽, ⲱⲏⲣⲉⲱⲏⲙ᾽, ⲛⲙ̄ⲙⲁⲛ᾽, ⲣⲙ̄ⲙⲁⲟ᾽, ⲅⲁⲧ᾽, ⲱⲃⲏⲣ᾽, ⲥⲱⲧⲏⲣ᾽. ⲡⲟⲛⲏⲣⲟⲥ᾽, ⲅⲁⲡ᾽, ⲙ̄ⲡϥⲟⲩⲱⲱ᾽, ⲙ̄ⲙⲟϥ᾽.

11. It sometimes occurs in the middle of a word, as ⲥⲟⲗ᾽ⲥⲗ, ⲣ̄ⲅⲱⲃ, ⲱⲧ̄ⲣ᾽ⲧⲱⲣ, ⲡⲉⲕ᾽ⲕⲁⲅ.

The Abbreviations.

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

ⲇⲗ̄ⲇ̄,	ⲇⲁⲅⲓⲇ,
ⲉ̄ⲑ̄, ⲉ̄ⲑ̄ⲩ̄,	ⲉⲑⲟⲩⲁⲃ, ⏝
ⲉⲣ̄ⲥ̄ᴼ,	ⲉⲣⲟⲥ,
ⲑ̄ⲥ̄, ⲑ̄ⲩ̄,	ⲑⲉⲟⲥ, ⲑⲉⲟⲩ,
ⲑ̄ⲓⲗ̄ⲏ̄ⲙ̄,	ⲧⲅⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ,
ⲓ̄ⲏ̄ⲗ̄,	ⲓⲥⲣⲁⲏⲗ,
ⲓ̄ⲏ̄ⲥ̄,	ⲓⲏⲥⲟⲩⲥ,
ⲓⲗ̄ⲏ̄ⲙ̄,	ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ,
ⲓ̄ⲛ̄ⲥ̄,	ⲓⲏⲥⲟⲩⲥ ⲛⲁⲍⲁⲣⲉⲟⲥ ⲥⲱⲧⲏⲣ, ⎯
ⲓ̄ⲥ̄ⲗ̄,	ⲓⲥⲣⲁⲏⲗ,
ⲓ ⲱ ⲁ, ⲓ̄ⲱ̄ⲛ̄,	ⲓⲱⲁⲛⲛⲏⲥ,
ⲕ̄ⲉ̄, ⲕ̄ⲥ̄, ⲕ̄ⲛ̄,	ⲕⲩⲣⲓⲉ, ⲕⲩⲣⲓⲟⲥ, ⲕⲩⲣⲓⲟⲛ,
ⲕ̄ⲗ̄,	ⲕⲉⲫⲁⲗⲉⲟⲛ, ⎯
ⲙ̄ⲙ̄,	ⲙ̇ⲙⲁⲣⲧⲩⲣⲓⲁ. ⏝
ⲙ̄ᴼⲟ̄ⲩ,	ⲙⲥⲟⲩ,
ⲙⲉⲧⲭ̄ⲣ̄ⲥ̄,	ⲙⲉⲧⲭⲣⲏⲥⲧⲟⲥ,
ⲟ̄,	ⲟⲛ, as ⲙⲩⲥⲧⲏⲣⲓⲟ̄,
ⲟ̆,	ⲟⲩ, as ⲟ̆ⲟⲅ,

ογ̄ο,   ογο**ς**,

π_λθρ,   παρθενος,

π̄ν̄λ,   πνεγμλ.

π̄ν̄ε̄,   πνογτε,

c̄p̄, c̄w̄p̄, cωτηρ.   ⳨, φνογ†,

ϥ τ,

γγ, ϣηρε,   c̄τ̄ⲣ̄, cτλγρος,

φ†, φνογ†.   μ̄ⲣ̄, μαρτγρος,

x̄p̄, xρonoc.   π̄ⲣ̄, προс,

x̄c̄, x̄p̄c̄, xpιcτoc, ϭ̄c̄, ϭoειc. ϭoιc.

13. Coptic Manuscripts generally begin with c^θγ̄ν αϴ١, ڡسم, in the name of God: or with c^θγ̄ν ιcx^ωγρος, in the name of the powerful God.

14. The stops used in Manuscripts, are one or two points, as xε ϩνⲇη ⲁϥμογ. ογο**ς** &c. Mark XV, 44. or as ελωι: ελωι: ελεμⲁ cⲁⲃⲁxθⲁνι: 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.
πι. π. φ.	τ. θ. †.	νι. νεν.

Sahidic.

ⲡⲉ. ⲡ.　　　　ⲧⲉ. ⲧ.　　　　ⲛⲉ. ⲛ̄. ⲛⲛ̄.

Bashmuric.

ⲡⲓ. ⲡⲉ. ⲡ.　　　†. ⲧⲉ. ⲧ̄.　　　ⲛⲓ. ⲛⲉ. ⲛ̄.

2. The Coptic uses the article ⲡⲓ and ⲡ promiscuously, either before double consonants or vowels, as ⲡⲓⲕⲁϩⲓ and ⲡ-ⲕⲁϩⲓ; ⲡⲓ-ⲏⲓ and ⲡ-ⲏⲓ; ⲡⲓ-ⲟⲩⲣⲟ and ⲡ-ⲟⲩⲣⲟ: †-ⲥⲙⲏ and ⲧ-ⲥⲙⲏ. The Coptic has ⲡⲓ and † also before vowels, even before ⲓ. as ⲡⲓⲁϩ, †ⲓⲟⲩⲇⲉⲁ. But in the plural ⲛⲓ is generally used, but sometimes ⲛⲉⲛ, except before ⲉⲧ *who,* and the prefix, as we shall hereafter show. The articles ⲫ and ⲑ, are used instead of ⲡ̄ and ⲧ. before the letters ⲃ, ⲓ, ⲙ, ⲛ, ⲟⲩ, ⲣ, as ⲫⲃⲁⲗ, ⲫⲙⲱⲓⲧ, ⲫⲟⲩⲁⲓ, ⲑⲃⲁⲕⲓ, ⲑⲙⲏⲥⲓ, ⲑⲛⲟⲩⲛⲓ: but we sometimes find these words written ⲡⲓⲃⲁⲗ, ⲡⲓⲙⲱⲓⲧ, ⲡⲓⲟⲩⲁⲓ, †ⲃⲁⲕⲓ, †ⲙⲏⲥⲓ, †ⲛⲟⲩⲛⲓ.

3. The Sahidic has ⲡⲉ and ⲧⲉ singular, and ⲛⲉ plural before nouns, beginning with two consonants, as ⲧⲙⲁⲉⲓⲟ, ⲝⲣⲟ, ⲝⲡⲓⲟ, ϭⲗⲟⲟⲧⲉ, ⲡⲣⲱ &c. The Articles ⲡ and ⲧ singular, and ⲛ plural, are used not only before vowels, or before one consonant, as before ⲟⲩⲱϣ, ⲥⲛϭ, ⲛⲟⲩⲧⲉ. and ⲙⲁ; but even before consonants, when marked with the line or vowel above, as ⲡ̄ⲡⲉ, ⲧ̄ⲃⲃⲟ, ⲙ̄ⲛⲧⲣⲉ etc. But either ⲡⲉ, ⲧⲉ. ⲛⲉ are used before ϩ, as ⲧⲉϩⲓⲏ, ⲛⲉϩⲓⲟⲟⲩⲉ; or ⲡϩ is contracted into ⲫ, and ⲧϩ into ⲑ, as ⲫⲏⲩ, from ⲡϩⲏⲩ, ⲫⲁⲡ, from ⲡϩⲁⲡ: ⲫⲏⲕⲉ from ⲡϩⲏⲕⲉ: ⲫⲟⲟⲩ from ⲡϩⲟⲟⲩ: and ⲑⲉ from ⲧϩⲉ, ⲑⲏ from ⲧϩⲏ, ⲑⲓⲙⲉ from ⲧϩⲓⲙⲉ, ⲑⲁⲓⲃⲉⲥ from ⲧϩⲁⲓⲃⲉⲥ, ⲑ̄ⲃⲥⲱ from

2*

ⲧⲍ̄ⲃⲥⲱ, ⲑⲗⲗⲱ from ⲧⲍ̄ⲗⲗⲱ. Sometimes ⲡ̄ⲋ is found with-
out the contraction, as ⲡⲋⲏⲧ, ⲡⲋⲓⲣ. The vowel ⲉ is
admitted before ⲟⲩ, and ⲉⲟⲩ is contracted into ⲉⲩ, as
ⲡⲉⲩⲟⲉⲓⲱ for ⲡⲉⲟⲩⲟⲉⲓⲱ, ⲧⲉⲩϣⲏ for ⲧⲉⲟⲩϣⲏ, and ⲧⲉⲩ-
ⲛⲟⲩ for ⲧⲉⲟⲩⲛⲟⲩ. Often ⲛ̄ is prefixed to vowels, as
ⲛ̄ⲁⲥⲉⲃⲏⲥ. ⲛ̄ is changed into ⲙ̄, before the letters ⲙ
and ⲡ, as ⲙ̄ⲙⲁⲉⲓⲛ. *the signs;* ⲙ̄ⲡⲏⲩⲉ, *the heavens;* ⲛ̄ⲛ̄
sometimes occurs, as ⲛ̄ⲛ̄ϭⲗⲟϭ, *the beds.* The ⲛ̄ plur. is
very rarely changed into ⲃ, ⲗ, ⲣ, before the same letters,
as ⲃ̄ⲃⲣ̄ⲣⲉ, for ⲛ̄ⲃⲣ̄ⲣⲉ, plur. *new;* ⲗ̄ⲗⲁⲟⲥ for ⲛ̄ⲗⲁⲟⲥ, *the
peoples;* ⲣ̄ⲣⲱⲙⲉ for ⲛ̄ⲣⲱⲙⲉ, *the men.* The Sahidic very
rarely has the Coptic articles ⲡⲓ. ⲧ̄ and ⲛⲓ. but they are
sometimes met with; and occasionally ⲧⲉⲓ and ⲛⲉⲓ are
used instead of the articles.

The Indefinite Articles.

4. The indefinite article has no distinction of gender.

<p style="text-align:center">C ó p t i c.</p>

Sing.	Plur.
ⲟⲩ.	ⲋⲁⲛ.

<p style="text-align:center">S a h i d i c.</p>

ⲟⲩ.	ⲋⲉⲛ. ⲋⲛ̄.

<p style="text-align:center">B a s h m u r i c.</p>

ⲟⲩ.	ⲋⲁⲛ. ⲋⲉⲛ. ⲋⲛ̄.

5. Thus the indefinite article is used, as ⲟⲩⲥⲁϫⲓ,
a word; ⲋⲁⲛⲥⲁϫⲓ, *words;* ⲟⲩⲃⲁⲕⲓ. *a city;* ⲋⲁⲛⲃⲁⲕⲓ,
cities. When ⲟⲩ the indefinite article precedes the pre-
position ⲉ̀, as ⲉ̀ⲟⲩ, it is contracted into ⲉ̀ⲩ, as ⲉ̀ⲩϣⲁϥⲉ

to a desert for ⲉⲟⲩϣⲁϥⲉ. The Sahidic uses ϩⲉⲛ and ϩⲛ̄ in the plural, and the Bashmuric the Coptic and Sahidic plurals.

The Possessive Articles.

Coptic.

Sing. m	Sing. f.	Plur. com.
ⲫⲁ.	ⲑⲁ.	ⲛⲁ.

Sahidic.

ⲡⲁ.	ⲧⲁ.	ⲛⲁ.

6. These articles point out persons or things which belong to any one, as ⲡⲓⲁⲙⲁϩⲓ ⲫⲁ ⲫ⳨ ⲡⲉ, *the power is of God.* Ps. LXI, 11. ⲑⲁ ⲛⲓⲙ ⲧⲉ ⲧⲁⲓ ϩⲓⲕⲱⲛ, *of whom is this image.* Mark XII, 16. ⲛⲁ ⲧⲕⲟⲩⲓ ⲡⲓⲥⲧⲓⲥ, *of little faith.* Luke XII, 28. ⲡⲁ ⲡⲉϥⲓⲱⲧ. *of his father.* Luke IX, 26. When used with the name of a person, ⲫⲁ signifies *the son of*, as ⲫⲁ ⲏ̄ⲗⲓ. *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 ⲟⲩⲣⲱⲙⲓ, *a man;* ϩⲁⲛⲙⲟⲩⲙⲓ, *lions;* ⲡⲓⲣⲁⲛ, *the name;* ⲛⲓϭⲏⲡⲓ, *the clouds;* but when the article is prefixed to the adjective or the substantive, the other takes the prefix ⲛ̀, as ⲟⲩⲛⲓϣ⳨ ⲛ̀ϩⲟ⳨, Copt. ⲟⲩⲛⲟϭ

ⲚⲌⲞⲦⲈ, Sah. *a great fear.* Act. V, 2. ⲞⲨⲔⲀⲌⲒ ⲚϢⲈⲘⲘⲞ, *a strange land,* Copt. ⲦϢⲞⲢⲠ̄ ⲚⲚ̄ⲦⲞⲖⲎ. *the first command-ment.* Sah. ⲞⲨⲚⲒϢϯ ⲚⲚⲈⲌⲠⲒ ⲠⲈϤⲀⲒ, *this is a great lamen-tation.* Copt. The Ⲛ̀ is also prefixed to the noun substan-tive or adjective after the verbs ⲞⲒ, and ϢⲰⲠⲈ, as ⲈϤⲞⲒ Ⲛ̀ⲞⲨⲰⲒⲚⲒ, *it is light;* ⲀⲔϢⲰⲠⲈ Ⲛ̀ⲂⲞⲎⲐⲞⲤ, *thou hast been a helper.*

2. Adjectives sometimes take the articles, as ⲠⲒⲚⲒϢϯ, *great,* m.; ϯⲚⲒϢϯ, *great,* f.; but when they are united with the particles ⲈⲦ, ⲈϤ, ⲈⲤ and ⲈⲨ, 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 mas-culine 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 ϯⲂⲀⲔⲒ, *the city*, f.; ⲠⲒⲈ̀ⲭⲰⲢⲌ, *the night,* m.; ⲈϤⲞϢ, *much,* m.; ⲈⲤⲞϢ, *much,* f.; ⲈⲐⲚⲀⲚⲈϤ. Copt. ⲚⲀⲚⲞⲨϤ. *good,* m.; Sah. ⲈⲐⲚⲀⲚⲈⲤ Copt. ⲚⲀⲚⲞⲨⲤ, 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 par-ticle ⲘⲈⲦ Copt. or ⲘⲚ̄Ⲧ Sah. are all feminine. Those composed with ϬⲒⲚ, Sah. are also feminine, but those compounded with ⲬⲒⲚ, Coptic, are for the most part masculine.

4. There are some masculine nouns which become feminine by adding ι to them in the Coptic and Bashmuric, and ε in the Sahidic; as ⲃⲱⲕ, *a servant*, m.; ⲃⲱⲕⲓ, *a servant*, f. Copt. ⲥⲟⲛ, *a brother;* ⲥⲱⲛⲓ, *a sister*, Copt. ϣⲟⲙ, *a father in law.* ϣⲱⲙⲓ, Copt. ϣⲱⲙⲉ, Sah. *a mother in law.* ϣⲫⲏⲣ, *a friend*, m. ϣⲫⲏⲣⲓ, *a friend,* f. Copt. ϣⲃⲉⲉⲣ, *a friend,* m. ϣⲃⲉⲉⲣⲉ, *a friend,* f. Sah. ϭⲁⲙⲁⲩⲗ, *a camel*, m. ϭⲁⲙⲁⲩⲗⲉ, *a camel,* f. Sah. ϩⲓⲏⲃ, *a lamb*, m. ϩⲓⲏⲃⲓ, *a lamb,* f. Copt. ϩⲓⲉⲓⲃ, *a lamb,* m. ϩⲓⲉⲓⲃⲉ, *a lamb,* f. Sahidic.

5. Others form the feminine by changing the last short vowel of the masculine into a long one, as ⲃⲉⲗⲗⲉ, *blind*, m. ⲃⲉⲗⲗⲏ, Copt. ⲃⲗ̄ⲗⲏ, Sah. *blind,* f. ⲙⲟⲩⲓ, *a lion,* m. ⲙⲟⲩⲏ, *a lioness,* Copt. ⲟⲩⲣⲟ, *a king,* ⲟⲩⲣⲱ, *a queen,* Copt. ⲣ̄ⲣⲟ, *a king.* ⲣ̄ⲣⲱ, *a queen,* Sah. ⲃⲉⲗⲗⲟ, *an old man.* ⲃⲉⲗⲗⲱ, *an old woman,* Copt. ϩⲗ̄ⲗⲟ, *an old man.* ϩⲗ̄ⲗⲱ, *an old woman,* Sah. ϣⲙ̄ⲙⲟ, *a stranger*, m. ϣⲙ̄ⲙⲱ, *a stranger,* f. Sah. ⲥⲁⲃⲉ, *wise,* m. ⲥⲁⲃⲏ, *wise,* f. Copt. ⳧ⲁⲉ, *the end,* m. ⳧ⲁⲏ, *the end,* f. Copt.

6. Likewise by changing the vowel of the penultimate syllable of the masculine, as ϣⲏⲣⲓ, *a son.* ϣⲉⲣⲓ, *a daughter,* Copt. ϣⲏⲣⲉ, *a son.* ϣⲉⲉⲣⲉ, *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:

ⲟⲩⲭⲱⲙ, *a book;* ⲡⲓⲭⲱⲙ, *the book;* ϩⲁⲛⲭⲱⲙ, *books;* ⲛⲓⲭⲱⲙ, *the books;* ⲟⲩⲛⲟⲃⲉ, *a sin;* ⲡⲛⲟⲩⲃⲉ, *the sin;* ϩⲉⲛⲛⲟⲃⲉ, *sins;* ⲛⲉⲛⲟⲃⲉ, *the sins,* Sah.

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

8. Some adjectives take the prefixes ⲉϥ, masc. ⲉⲥ, fem. and ⲉⲩ plur, as ⲉϥⲉⲙⲡϣⲁ, *worthy,* m. ⲉⲥⲉⲙⲡϣⲁ, *worthy,* fem. ⲉϥⲟⲕⲙ̄. *sad,* m. Sah. ⲉⲩⲟⲕⲙ̄, *sad,* plur. Sah. The adjectives which have the suffixes ϥ and ⲥ singular, have the plural in ⲟⲩ, which variously is contracted with the preceding vowel, as ⲡⲉⲑⲛⲁⲛⲉϥ, *good.* ⲡⲉⲑⲛⲁⲛⲉⲩ, *good,* plur. ⲡⲉⲑⲛⲁⲁϥ, *great.* ⲡⲉⲑⲛⲁⲁⲩ, *great,* plur. ⲛⲁϣⲱϥ, *much.* ⲛⲁϣⲱⲟⲩ, *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 ter-mination.

10. Coptic Plurals which end in ⲓ. ⲁⲃⲱⲕ, *a crow.* ⲁⲃⲱⲕⲓ, *crows.* ⲁⲫⲱⲫ, *a giant.* ⲁⲫⲱⲫⲓ, *giants.* ⲙⲁ, *a place.* ⲙⲁⲓ, *places.* ⲙ̀ⲛⲟⲧ *a breast.* ⲙ̀ⲛⲟⲧ†, *breasts.* ⲣⲁⲙⲁⲟ̀, *rich.* ⲣⲁⲙⲁⲟⲓ̀, *rich,* plur. ϣⲫⲉⲣ, *a companion.* ϣⲫⲉⲣⲓ, *com-panions.* ⲃⲉⲗⲗⲟ, *old.* ⲃⲉⲗⲗⲟⲓ, *old,* plur.

11. Coptic Plurals which end in ⲩ and their sing. in ⲉ. ϭⲁⲗⲉ, *lame.* ϭⲁⲗⲉⲩ, *lame,* plur. ⲃⲉⲗⲗⲉ, *blind.* ⲃⲉⲗⲗⲉⲩ, *blind,* plur. ⲑⲉϣⲉ, *neighbour.* ⲑⲉϣⲉⲩ, *a neighbours.* ⲙⲉⲑⲣⲉ, *a witness.* ⲙⲉⲑⲣⲉⲩ, *witnesses.* ⲣⲉⲙϩⲉ, *free.* ⲣⲉⲙϩⲉⲩ, *free,* plur. ⲥⲁⲃⲉ, *prudent.* ⲥⲁⲃⲉⲩ, *prudent,* plur. ⲃⲁⲉ̀, *last,* ⲃⲁⲉⲩ, *last,* plur. ⲭⲁⲛⲉ, *humble.* ⲭⲁⲛⲉⲩ, *humble,* plur.

12. Coptic Plurals which end in ⲟⲩ, and their sing.
in ⲉ and ⲟ; but which change them into ⲛⲟⲩ and ⲱⲟⲩ in
the plural. ⲉ̀ⲃⲟ, *mute*. ⲉ̀ⲃⲱⲟⲩ, *mute*, plur. ⲉ̀ⲅⲉ, *an ox.*
ⲉ̀ⲅⲛⲟⲩ and ⲉ̀ⲅⲱⲟⲩ, *oxen.* ⲓⲁⲣⲟ, *a river.* ⲓⲁⲣⲱⲟⲩ, *rivers.*
ⲟⲩⲣⲟ, *a king.* ⲟⲩⲣⲱⲟⲩ, *kings.* ⲣⲁⲙⲁⲟ̀, *rich.* ⲣⲁⲙⲁⲱⲟⲩ,
rich, plur. ⲣⲟ, *a door.* ⲣⲱⲟⲩ, *doors.* ⲥⲁⲓⲉ, *fair.* ⲥⲁⲓⲱⲟⲩ,
fair, pl. ϣⲉⲙⲙⲟ, *a stranger.* ϣⲉⲙⲙⲱⲟⲩ, *strangers.* ϣⲛⲉ, *a
net.* ϣⲛⲏⲟⲩ, *nets.* ϣⲧⲉⲕⲟ, *a prison.* ϣⲧⲉⲕⲱⲟⲩ, *prisons.*
ϣϫⲉ, *a locust.* ϣϫⲛⲟⲩ, *locusts.* To these may be added
ⲁⲡⲏ, *head*, Bash. ⲁⲡⲛⲟⲩ, *heads.*

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

ⲁϥ, *flesh.* ⲁϥⲟⲩⲓ, *flesh*, plur. ⲁⲭⲱ, *magician.* ⲁⲭⲱⲟⲩⲓ,
magicians. ⲉⲧϥⲱ, *a burden.* ⲉⲧϥⲱⲟⲩⲓ, *burdens.* ⲣⲉϥϫⲱ,
a singer. ⲣⲉϥϫⲱⲟⲩⲓ, *singers.* ⲥⲃⲱ, *a doctrine.* ⲥⲃⲱⲟⲩⲓ,
doctrines. ⲥϭⲓⲣ, *a side.* ⲥϭⲓⲣⲱⲟⲩⲓ, *sides.*

14. Of Coptic Plurals which end in ⲟⲩⲓ, and their
singulars in ⲉ, ⲉⲓ, ⲏ or ⲟⲩ, which are changed into
ⲛⲟⲩⲓ or ⲱⲟⲩⲓ in the plural: as

ⲁϥⲉ, *a head.* ⲁϥⲛⲟⲩⲓ, *heads.* ⲁⲗⲟⲩ, *a boy.* ⲁⲗⲱⲟⲩⲓ,
boys. ⲃⲉⲭⲉ, *wages.* ⲃⲉⲭⲛⲟⲩⲓ, *wages*, plur. ⲉⲣⲙⲏ, *a tear.*
ⲉⲣⲙⲱⲟⲩⲓ, *tears.* ⲉⲣϥⲉⲓ, *a temple.* ⲉⲣϥⲛⲟⲩⲓ *temples.* ⲟⲩⲛⲟⲩ,
an hour. ⲟⲩⲛⲱⲟⲩⲓ, *hours.* ⲧⲉⲃⲛⲏ, *a labouring beast.*
ⲧⲉⲃⲛⲱⲟⲩⲓ, *beasts.* ϥⲉ, *heaven.* ϥⲛⲟⲩⲓ, *heavens.* ⳉⲣⲉ, *food.*
ⳉⲣⲛⲟⲩⲓ, *food*, plur.

15. Sahidic Plurals which end in ⲉ.

ⲁⲃⲱⲕ, *a crow.* ⲁ̀ⲃⲱⲕⲉ, *crows.* ⲗⲟⲟⲩ, *an ornament.*
ⲗⲟⲟⲩⲉ, *ornaments.*

16. Sahidic Plurals which end in ⲉⲩ, and ⲏⲩ, and their singulars in ⲉ, as

ⲃⲁ̅ⲗⲉ, *blind.* ⲃⲁ̅ⲗⲉⲩ. *blind,* pl. ⲥⲁⲃⲉ. *prudent.* ⲥⲁⲃⲉⲉⲩ, *prudent,* plur. ⳉⲁϥⲉ, *a desert.* ⳉⲁϥⲉⲉⲩ, *deserts.* ⲝⲓⲭⲉ, *an enemy.* ⲝⲓⲭⲉⲉⲩ, *enemies.* ⲧⲙⲉ, *a village.* ⲧⲙⲉⲉⲩ, *villages.* ⳉⲁⲉ, *last.* ⳉⲁⲉⲉⲩ and ⳉⲁⲉⲩⲉ, *last,* plur.

17. Sahidic Plur. which change the ⲉ sing. into ⲏⲩ pl. ⲁⲙⲣⲉ, *a baker.* ⲁⲙⲣⲏⲩ, *bakers.* ⲉⳉⲉ, *an ox.* ⲉⳉⲏⲩ, *oxen.* ⳉⲛⲉ, *a net.* ⳉⲛⲏⲩ, *nets.*

18. Sahidic Plurals which end in ⲉⲩⲉ, ⲏⲩⲉ, and ⲏⲟⲩⲉ, and their singulars in ⲉ, as

ⲁⲡⲉ, *a head.* ⲁⲡⲏⲩⲉ. *heads.* ⲡⲉ. *heaven.* ⲡⲏⲩⲉ, *heavens.* ⳉⲁⲉ, *last.* ⳉⲁⲉⲉⲩⲉ, *last,* plur. ⳉⲣⲉ, *food.* ⳉⲣⲏⲩⲉ, and ⳉⲣⲏⲟⲩⲉ, *food,* plur. ϭⲁⲗⲉ, *lame.* ϭⲁⲗⲉⲉⲩⲉ, *lame,* plur. The short ⲉ is changed into ⲏ when the plurals ends in ⲏⲩⲉ.

19. Sahidic Plurals which end in ⲟⲩ, and their singulars in ⲟ, which are changed into ⲱⲟⲩ, as

ⲓⲉⲣⲟ, *a river.* ⲓⲉⲣⲱⲟⲩ, *rivers.* ⲕⲣⲟ, *the shore.* ⲕⲣⲱⲟⲩ, *shores.* ⲙ̅ⲛⲧⲣ̅ⲣⲟ, *a kingdom.* ⲙ̅ⲛⲧⲣ̅ⲣⲱⲟⲩ, *kingdoms.* ⲣⲟ. *a door.* ⲣⲱⲟⲩ, *doors.* ⲣ̅ⲣⲟ, *a king.* ⲣ̅ⲣⲱⲟⲩ. *kings.* The following is formed not quite regularly: ⲉⳉⲉ. *an ox.* ⲉⳉⲟⲟⲩ, *oxen.*

20. Sahidic Plurals which end in ⲟⲩⲉ.

ⲉⲓⲱ, *an ass.* ⲉⲓⲱⲟⲩⲉ, *asses.* ⲉⲙⲣⲱ. *a harbour.* ⲉⲙⲣⲟⲟⲩⲉ, *harbours.* ⲉⲱ. *an ass.* ⲉⲟⲟⲩⲉ, *asses.* ⲕⲉ, *another.* ⲕⲟⲟⲩⲉ, *others.* ⲟⲩⲛⲟⲩ, *an hour.* ⲟⲩⲛⲟⲟⲩⲉ, *hours.* ⲟⲩⳉⲏ, *night.* ⲟⲩⳉⲟⲟⲩⲉ, *nights.* ⲣⲓⲙⲉ, *weeping.* ⲣⲙ̅ⲉⲓⲟⲟⲩⲉ, ⲣⲙⲉⲓⲟⲩⲉ, *tears.* ⲣⲟⲙⲡⲉ, *a year.* ⲣⲙ̅ⲡⲟⲟⲩⲉ, *years.* ⲥⲃⲱ, *a doctrine.* ⲥⲃⲟⲟⲩⲉ, *doctrines.* ⲥⲡⲓⲣ, *a side.* ⲥⲡⲓⲣⲟⲟⲩⲉ,

sides. ⲦⲈⲚⲎ, *a beast.* ⲦⲆⲚⲞⲞⲨⲈ, *beasts*, plur. ⲌⲒⲎ, *a way.*
ⲌⲒⲞⲞⲨⲈ, *ways.* ⲌⲢⲈ, *food.* ⲌⲢⲈⲞⲨⲈ, *food,* plur.

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

Coptic.

Sing.	Plur.
ⲀⲌⲞ, *a treasure.*	ⲀⲌⲰⲢ, *treasures.*
ⲀⲂⲞⲦ, *a month.*	ⲀⲂⲎⲦ, *months.*
ⲀⲚⲀⲱ, *an oath.*	ⲀⲚⲀⲨⲱ, *oaths.*
ⲂⲎⲦ, *a palmwood.*	ⲂⲀ†, *palmwoods.*
ⲂⲰⲔ, *a servant.*	Ⲉ̀ⲂⲒⲀⲔ, *servants.*
ⲈⲐⲞⲱ, *an Ethiopian.*	ⲈⲐⲀⲨⲱ, *Ethiopians.*
ⲈⲘⲔⲀⲌ, *grief.*	ⲈⲘⲔⲀⲨⲌ, *griefs.*
ⲈⲰ, *an ass.*	ⲈⲈⲨ, *asses.*
ⲪⲱⲰ, *a pig.*	ⲈⲱⲀⲨ, *pigs.*
ⲈⲱⲰⲦ, *a merchant.*	ⲈⲱⲞ†, *merchants.*
ⲎⲒ, *a house.*	ⲎⲞⲨ, *houses.*
ⲒⲞⲘ, *the sea.*	ⲀⲘⲀⲒⲞⲨ, *seas.*
ⲒⲰⲦ, *a father.*	ⲒⲞ†, *fathers.*
ⲘⲈⲚⲢⲒⲦ, *beloved.*	ⲘⲈⲚⲢⲀ†, *beloved.*
ⲘⲈⲱⲰⲦ, *a plain.*	ⲘⲈⲱⲞ†, *plains.*
ⲘⲰⲒⲦ, *a way.*	ⲘⲒⲦⲰⲞⲨⲒ, *ways.*
ⲞⲨⲢⲒⲦ, *a keeper.*	ⲞⲨⲢⲀ†, *keepers.*
ⲢⲈⲘⲎⲦ, *a tenth.*	ⲢⲈⲘⲀ†, *tenths.*
ⲤⲀⲂ, *a scribe.*	ⲤⲃⲞⲨⲒ, *scribes.*
ⲤⲞⲂⲦ, *a wall.*	ⲤⲈⲂⲐⲀⲒⲞⲨ, *walls.*
ⲤⲞⲚⲒ, *a robber.*	ⲤⲒⲚⲰⲞⲨⲒ, *robbers.*
ⲤⲞⲚ, *a brother.*	ⲤⲚⲎⲞⲨ, *brothers.*
ⲤⲌⲒⲘⲒ, *a woman.*	ⲌⲒⲞⲘⲒ, *women.*

3*

ϣⲟⲙ, *a father in law.*   ϣⲙⲟⲟⲩ, *fathers in law.*

ϣⲃⲱⲧ, *a rod.*   ϣⲃⲟϯ, *rods.*

ϩⲃⲱ, *a viper.*   ϩⲃⲟⲩⲓ, *vipers.*

ϩⲑⲟ, *a horse.*   ϩⲑⲱⲣ, *horses.*

ϩⲁⲗⲏⲧ, *a bird.*   ϩⲁⲗⲁϯ, *birds.*

ϩⲟⲩⲓⲧ, *the first.*   ϩⲟⲩⲁϯ, *first,* plur.

ϩⲱⲃ, *a work.*   ϩⲃⲏⲟⲩⲓ, *works.*

ϫⲁⲙⲟⲩⲗ, *a camel.*   ϫⲁⲙⲁⲩⲗⲓ, *camels.*

ϫⲟⲓ̈, *a ship.*   ⲉϫⲏⲟⲩ, *ships.*

ϭⲁⲗⲟϫ, *a foot.*   ϭⲁⲗⲁⲩϫ, *feet.*

ⲟ̅ⲥ̅, *a Lord.*   ϭⲓⲥⲉⲩ, *Lords.*

Sahidic.

Sing.	Plur.
ⲁϩⲟ, *a treasure.*	ⲁϩⲱⲱⲣ, *treasures.*
ⲃⲓⲣ, *a basket.*	ⲃⲣⲏⲟⲩⲉ, *baskets.*
ⲉⲃⲟⲧ, *a month.*	ⲉⲃⲁⲧⲉ, *months.*
ⲫⲓⲱⲧ, *a father.*	ⲉⲓⲟⲧⲉ, *fathers.* -
ⲟⲩⲣⲓⲧ, *a keeper.*	ⲟⲩⲣⲁⲧⲉ, *keepers.* -
ⲥⲟⲛ, *a brother.*	ⲥⲛⲏⲩ, *brothers.* -
ⲥϩⲓⲙⲉ, *a woman.*	ϩⲓⲟⲙⲉ, *women.* -
ⲟⲩϩⲟⲣ, *a dog.*	ⲟⲩϩⲟⲟⲣ, *dogs.*
ϩⲁⲗⲏⲧ, *a bird.*	ϩⲁⲗⲁⲁⲧⲉ, *birds.*
ϩⲃⲱ, *a viper.*	ϩⲃⲟⲩⲓ, *vipers.*
ϩⲧⲟ, *a horse.*	ϩⲧⲱⲣ, ϩⲧⲱⲱⲣ, *horses.*
ϩⲱⲃ, *a work.*	ϩⲃⲏⲩ, ϩⲃⲏⲩⲉ, *works.* -
ϫⲟⲓ̈, *a ship.*	ⲉϫⲏⲩ, *ships.*
ϫⲟⲉⲓⲥ, *Lord.*	ϫⲉⲓⲥⲟⲟⲩⲉ, *Lords.*

Of Cases of Nouns.

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

	Coptic.	Sahidic and Bashmuric.
Nom.	Ⲛ̀ⲬⲈ.	Ⲛ̄ϭⲓ.
Gen.	Ⲛ̀ⲧⲈ, Ⲙ̀, Ⲛ̀.	Ⲛ̄ⲧⲈ, Ⲙ̄, Ⲛ̄.
Dat.	Ⲉ̀, Ⲙ̀, Ⲛ̀.	Ⲉ̄, Ⲙ̄, Ⲛ̄.
Acc.	Ⲉ̀, Ⲙ̀, Ⲛ̀.	Ⲉ, Ⲙ̄, Ⲛ̄.
Voc.	ⲱ̀, ⲡⲓ.	ⲱ, ⲡⲉ.
Abl.	Ⲉ̀, Ⲙ̀, Ⲛ̀, or a preposition.	Ⲉ, Ⲙ̄, Ⲛ̄, 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 Ⲛ̀ⲬⲈ in Coptic, and Ⲛ̄ϭⲓ in Sahidic and Bashmuric, as ⲀϥⲈⲣⲟⲩⲱ̀ Ⲛ̀ⲬⲈ ⲒⲎ̄Ⲥ, ⲡⲈⲬⲀϥ ⲚⲱⲟⲨ, *Jesus answered (and) said to them,* Luke VI, 3. ⲀⲤⲒ̀ ⲆⲈ Ⲛ̀ⲬⲈ ⲘⲀⲣⲒⲀ̀ ϯⲘⲀⲅⲆⲀⲗⲒⲚⲎ, *But Mary Magdalen came.* John XX, 18. ⲀϥⲈⲓ̂ Ⲛ̄ϭⲓ Ⲓ̈ⲱⲀⲚⲚⲎⲤ, *John came.* Mat. III, 1. Sah. ⲧⲟⲧⲈ ⲀϥⲈⲓ̂ Ⲛ̄ϭⲓ ⲒⲤ̄ ⲈⲂⲟⲗⲌⲚ̄, ⲧⲅⲀⲗⲓⲗⲀⲓⲀ, *than Jesus came out of Galilee.* Mat. III, 13. Sah.

The Genitive Case.

25. The genitive case is indicated by ⲚⲦⲈ preceding the noun, as ⲞⲨⲂⲀⲔⲒ ⲚⲦⲈ ⲦⲤⲀⲘⲀⲢⲒⲀ, *a city of Samaria.* John IV, 4. ⲫⲞⲨⲰⲒⲚⲒ ⲚⲦⲈ ⲠⲈⲔⲌⲞ. *the light of thy face.* Ps. XLIV, 3. ⲞⲨϢⲀⲮⲈ ⲚⲦⲈ ⲦⲘⲈ, *the word of truth,* Sah. 2. Cor. VI, 7. Sah. But the prefix Ⲙ̇ or Ⲛ̇. is frequently used as the sign of the genitive case, especially in the Sahidic, as ⲫⲢⲀⲚ Ⲙ̇ⲠⲀⲒⲰⲦ, *the name of my father.* John V, 44. ⲞⲨⲤⲀⲬⲒ Ⲛ̇ⲈⲘⲒ, *the word of knowledge.* 1. Cor. XII, 8. ⲦϢⲈⲈⲢⲈ Ⲛ̄ⲤⲒⲰⲚ, *the daughter of Sion.* Mat. XXI, 5. Sah. ⲠϢⲎⲢⲈ Ⲛ̄ⲆⲀⲨⲈⲒⲆ. *the son of David.* Mat. XXI, 9. Sah. ⲠϢⲎⲢⲈ Ⲙ̄ⲠⲢⲰⲘⲈ. *the son of man.* Luke XXII, 48. Sah. ⲦϬⲞⲘ Ⲙ̄ⲠⲚⲞⲨⲦⲈ, *the power of God.* Luke XXII, 69. Sah. The prefix Ⲙ̇ is used principally before ⲃ, ⲙ and ⲫ, and always before ⲡ, but seldom before ⲗ and ⲣ.

The Dative Case.

26. The dative case takes the prefix Ⲙ̇ or Ⲛ̇, and sometimes Ⲉ̇, as ⲀϤⲦⲦⲞⲦϤ Ⲙ̄ⲠⲒⲤⲗ̄, *he hath given help* (his hand) *to Israel.* ⲠⲈⲬⲀϤ Ⲛ̇ⲤⲒⲘⲰⲚ, *he said to Simon.* ⲀϤⲒ̀ Ⲉ̀ⲠⲎⲒ Ⲙ̇ⲘⲀⲢⲒⲀ, *he came to the house of Mary.* Ⲛ̄Ϯ ϢⲰⲘ Ⲙ̄ⲠⲢ̄ⲢⲞ, *to give tribute to the king,* Luke XXIII, 2. Sah. Ϯ Ⲛ̄Ⲛ̄ⲌⲎⲔⲈ, *to give to the poor,* Luke XIX, 8. Sah. ⲚⲈⲔⲬⲰ Ⲙ̄ⲘⲞⲤ ⲈⲞⲨⲞⲚ ⲚⲒⲘ, *sayest thou it to all?* Luke XII, 41. Sah. When Ⲉ is prefixed to the indefinite article ⲞⲨ, the ⲈⲞⲨ are frequently contracted into ⲈⲨ, as ⲈⲤⲦⲚ̄ⲦⲰⲚ ⲈⲨⲂⲗ̄ⲂⲒⲖⲈ Ⲛ̄Ϣⲗ̄ⲦⲘ̄. *it is like to a grain of mustard seed.* Luke XIII, 19. Sah.

The Accusative Case.

27. The signs of the accusative case are ⲙ̀, ⲛ̀ or
ⲉ̀, as ⲁⲛϫⲓⲙⲓ ⲙ̀ⲡⲓⲙⲁⲛⲥⲱⲛⲅ, *we found the prison*, Acts
V, 21. ⲁϥⲣⲱⲃⲧ ⲛ̀ⲅⲁⲛϫⲱⲣⲓ, *he hath cast down the strong*,
Luke I, 52. ⲁⲗⲗⲁ ⲉ̀ⲣⲉⲧⲉⲛⲉ̀ϭⲓ ⲛ̀ⲟⲩϫⲟⲙ, *but ye shall re-
ceive power*. Acts I, 8. ⲁⲛⲛⲁⲩ ⲉ̀ⲡ⳿ⲟ̄ⲥ̄, *we have seen the
Lord*. John XX, 25. ⲁ ⲙⲱⲩⲥⲏⲥ ϫⲉⲥⲧ̄ ⲙ̀ⲡⲅⲟϥ. *Moses
lifted up the serpent*. John I, 14. Sah. ⲡⲁⲓ ⲉⲧⲉ ⲣ̄ⲟⲩⲟⲉⲓⲛ
ⲉⲣⲱⲙⲉ ⲛⲓⲙ, *which enlighteneth every man*. John I, 9. Sah.
But the ⲉ is most frequently used as the sign of the
accusative.

The Vocative Case.

28. The sign of the vocative case is ⲱ̀ preceding
the noun, as ⲱ̀ ⲑⲉⲟⲫⲓⲗⲉ, *o Theophilus*. Acts I, 1., but
it does not often occur. The definite article is used as
the sign of the vocative, as ⲫⲣⲉϥⲧ̀ⲥⲃⲱ ⲛ̀ⲁⲅⲁⲑⲟⲥ, Copt.
ⲡⲥⲁⲅ ⲛ̄ⲁⲅⲁⲑⲟⲥ, *o good Master!* Sah. Mat. XIX, 16.
ⲡⲁϣⲫⲏⲣ, *O my friend!* Copt. ⲡⲉϣⲃⲉⲉⲣ, *O friend!* Sah.
Mat. XX, 13. ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲡϫⲟⲉⲓⲥ ⲛⲁ ⲛⲁⲛ ⲡϣⲏⲣⲉ
ⲛ̄ⲁⲁⲩⲉⲓⲁ. *saying, O Lord thou son of David, have mercy
on us*, Sah. Mat. XX, 30. ⲧϣⲉⲣⲓ ⲛ̀ⲥⲓⲱⲛ, Copt. ⲧϣⲉⲉⲣⲉ
ⲛ̄ⲥⲓⲱⲛ, *O daughter of Sion!* John XII, 15. Sah.

The Ablative Case.

29. This case sometimes takes the prefix ⲙ̀, ⲛ̀ or
ⲉ̀, as ⲉⲛⲟⲃⲉ ⲛⲓⲙ, *from all sin*. Sah. ⲉⲡⲛⲟⲩⲧⲉ, *from God*.

Ⲛ̄ Ⲙ̄ⲘⲞⲔⲘⲈⲔ. *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 ⲠⲒⲚⲒⲰϮ, *great,* m. ϮⲚⲒⲰϮ, *great,* f. and ⲈⲐⲚⲀⲚⲈϤ, *good,* m. ⲈⲐⲚⲀⲚⲈⲤ, *good,* f. ⲚⲀⲀϤ or ⲈⲐⲚⲀⲀϤ, *great,* m. Sah. ⲚⲀⲀⳄ, *great,* f. Sah. ⲈⲐⲚⲀⲀⲨ, *great,* plur. Sah.

Ⲉ, ⲈⲦ, or ⲈⲐ united to verbs forms adjectives, as ⲞⲨⲀⲂ *to be clean, holy.* ⲈⲐⲞⲨⲀⲂ, *clean, holy.*

ⲚⲀϢⲈ or ⲈⲚⲀϢⲈ, Sah. *much.* ⲚⲀϢⲰϤ or ⲈⲚⲀϢⲰϤ, Sah. *much,* m. ⲚⲀϢⲰⲤ or ⲈⲚⲀϢⲰⲤ, Sah. *much,* f. ⲚⲀϢ-ⲰⲞⲨ or ⲈⲚⲀϢⲰⲞⲨ, Sah. *much,* plur.

ⲚⲀⲚⲈ and ⲚⲀⲚⲞⲨ, ⲈⲚⲀⲚⲞⲨ, Sah. *good.* ⲚⲀⲚⲈϤ, ⲚⲀⲚⲞⲨϤ, ⲈⲚⲀⲚⲞⲨϤ, Sah. *good,* m. ⲚⲀⲚⲈⲤ, and ⲚⲀⲚⲞⲨⲤ, ⲈⲚⲀⲚⲞⲨⲤ, Sah. *good,* f. ⲈⲐⲚⲀⲚⲈⲨ, ⲈⲦⲚⲀⲚⲞⲨⲞⲨ, Sah. *good,* plur.

ⲚⲀⲈⲒⲀⲦ or ⲚⲀⲒ̈ⲀⲦ, Sah. *blessed.* ⲚⲀⲒ̈ⲀⲦⲔ, *blessed thou,* m. ⲚⲀⲒ̈ⲀⲦϤ. *blessed he.* ⲚⲀⲒ̈ⲀⲦⲤ, *blessed she.* ⲚⲀⲒ̈ⲀⲦⲎⲨⲦⲚ̄, *blessed ye.* ⲚⲀⲒ̈ⲀⲦⲞⲨ, *blessed they.*

ⲚⲈⲤⲈ or Ⲉ̀ⲚⲈⲤⲈ, *fair, beautiful.* ⲚⲈⲤⲰⲒ, *fair I.* ⲚⲈⲤⲰϤ. ⲈⲐⲚⲈⲤⲰϤ or Ⲉ̀ⲚⲈⲤⲰϤ, *fair he.* ⲚⲈⲤⲰⲤ, ⲈⲐⲚⲈⲤⲰⲤ or Ⲉ̀ⲚⲈⲤⲰⲤ, *fair she.* Ⲉ̀ⲚⲈⲤⲰⲞⲨ or ⲈⲚⲈⲤⲞⲞⲨ, *fair they.*

смаршоут, and смамаат, Sah. *blessed.* ксма-
ршоут, *blessed thou.* qсмаршоут, qсмамаат, Sahidic.
blessed he. нотсмаршоу, нотсмамаат, Sah. *blessed
they.*

оуаа, Sah. *alone.* оуаак, *alone thou.* оуааq, *alone
he.* оуаатоу, *alone they.*

м̀маγат, and маγаат, Sah. *alone.* м̀маγатк,
маγаак, Sah. *alone thou.* m. м̀маγат†, *alone thou* f.
м̀маγатq. маγааq, Sah. *alone he.* м̀маγатс, маγ-
аас, Sah. *alone she.* маγаан, Sah. м̀маγатεн, *alone
we.* м̀маγатоу, маγаау, Sah. *alone they.*

тнр, *all.* тнрк, *the whole thou,* m. тнрq, тнрεq,
Sah. *all he.* тнрс, тнрεс, Sah. *all she.* тнрεн, тнрн̄,
all we. тнртn̄, Sah. *all ye.* тнроу, *all they.*

Of the Comparison of Adjectives.

2. Comparatives are formed by гоуо, Copt. гоуо,
гоуε, Sah. гоуа, гоуε, Bash. *more,* as гоуо̀ таιо̀
є̀готε мωуснс, *more (greater) honour than Moses.*
оугоуо̀ таιо̀ є̀готε пıнı, *more (greater) honour than
the house.* Heb. III, 3. мn̄тан гоуо ε†оу n̄оεïк,
Sah. *we have not more than five breads loaves.* Luc. IX, 13.

є̀готε is also a sign of the comparative, as є̀готε-
рοι, *more than me,* Mat. X, 37. and with є̀, as †мεтсоꭓ
n̄тε ф† εсоι n̄савε є̀готε є̀нıрωмı, *the foolishness of
God is wise more (wiser) than men.* 1. Cor. I, 25.

3. The comparative is also expressed by adding
n̄гоуо to the positive; as †мεтмεθрε n̄тε ф† оу-
нιϣ† тε n̄гоуо, *the witness of God is greater.* 1. John

V, 9. It is also expressed by adding ⲉ, or ⲛ to the
positive, as ⲙⲏ ⲛ̄ⲧⲟⲕ ⲉⲕⲛⲁⲁⲕ ⲉⲡⲛ̄ⲓⲱⲧ ⲓⲁⲕⲱⲃ, *art thou
greater than our father Jacob?* John IV, 12. Sah. ⲟⲩⲛⲟϭ
ⲛ̄ⲛⲟⲃⲉ, *greater sin.* John XIX, 11. Sah. ⲛ̄ⲛⲟϭ ⲉⲡⲉⲛⲍⲏⲧ,
greater than our heart. 1. John III, 20. Sah. ⲙⲏ ⲉⲛⲭⲟⲟⲣ
ⲉⲣⲟϥ, *are we stronger than he?* 1. Cor. X, 22. Sah.

4. Sometimes there is no word to express the com-
parative, and it can only be collected from the sense of
the passage; as ⲛⲓⲙ ⲅⲁⲣ ⲡⲉ ⲡⲓⲛⲓϣϯ, *for which is great
(greater)* Luke XXII, 27. ⲧⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲛⲁⲁⲁⲥ,
the witness of God is great (greater) 1. John V, 9. Sah.

5. The positive is sometimes used for the superla-
tive as ⲛⲓⲙ ⲡⲉ ⲡⲓⲛⲓϣϯ ϧⲉⲛ ϯⲙⲉⲧⲟⲩⲣⲟ ⲛ̄ⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ,
ⲛⲓⲙ ⲡⲉ ⲡⲛⲟϭ ⲍⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ⲙ̄ⲡⲏⲩⲉ, Sah. *who is the
great (greatest) in the kingdom of heaven?* Mat. XVIII, 1. Sah.

6. The superlative is formed by adding ⲉ̀, ⲉ̀ⲃⲟⲗ,
ⲉ̀ⲃⲟⲗⲟⲩⲧⲉ, or some such word to the positive, as ⲁⲛⲟⲕ
ⲅⲁⲣ ⲡⲉ ⲡⲓⲕⲟⲩϫⲓ ⲉ̀ⲃⲟⲗⲟⲩⲧⲉ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲏⲣⲟⲩ, and
Bash. ⲁⲛⲟⲕ ⲅⲁⲣ ⲡⲉ ⲡⲕⲟⲩⲓ ⲟⲩⲧⲉ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲏⲣⲟⲩ,
for I am the least of all the Apostles. 1. Cor. XV, 9.

7. The superlative is more often formed by adding
ⲉ̀ⲙⲁϣⲱ, Copt. ⲉⲙⲁⲧⲉ, Sah. ⲉⲙⲁϣⲁ, Bash. *greatly, very
much*, to the positive, as ⲁⲧⲁⲯⲩⲭⲏ ϣⲑⲟⲣⲧⲉⲣ ⲉ̀ⲙⲁϣⲱ,
my soul is exceedingly troubled. Ps. VI, 3. ⲉ̀ⲙⲁϣⲱ, ⲉⲙⲁⲧⲉ
and ⲉⲙⲁϣⲁ are also repeated; as ⲁϥⲉⲣ ⲣⲁⲙⲁⲟ̀ ⲛ̄ϫⲉ
ⲡⲓⲣⲱⲙⲓ ⲉ̀ⲙⲁϣⲱ ⲉ̀ⲙⲁϣⲱ, *the man was exceeding rich.*
Gen. XXX, 43. ϫⲉⲕⲁⲥ ⲉⲣⲉ ⲧⲉⲧⲛ̄ⲁⲅⲁⲡⲏ ⲣ̄ϩⲟⲩⲟ ⲉⲙⲁⲧⲉ
ⲉⲙⲁⲧⲉ, *that your love may abound exceedingly.* Sahidic.

Phil. I, 9. and in Bash. ⲭⲉⲕⲉⲥ ⲉⲣⲉ ⲧⲉⲧⲉⲛⲁⲅⲁⲡⲏ ⲉⲗ-
ⲥⲟⲩⲁ ⲉⲙⲁϣⲁ. The superlative is also formed by ⲛ̀ⲥⲟⲩⲟ
repeated, as ⲟⲩⲟϩ ⲛ̀ⲥⲟⲩⲟ̀ ⲛ̀ⲥⲟⲩⲟ̀ ⲛⲁⲩⲉⲣϣⲫⲏⲣⲓ, *and they
were exceedingly astonished.* Mark VII, 37.

CHAP. VI.

Of Personal Pronouns.

Singular.

Coptic.	Sahidic.	Bash.	
ⲁⲛⲟⲕ	Ⲁ̄ⲛⲟⲕ	ⲁ̀ⲛⲟⲕ	*I.*
	Ⲁ̄ⲛⲅ̄	ⲁ̀ⲛⲁⲕ	
	Ⲁ̄ⲛⲕ̄		
ⲛ̀ⲑⲟⲕ	Ⲛ̄ⲧⲟⲕ	ⲛ̀ⲧⲁⲕ	*thou,* m.
	Ⲛ̄ⲧⲕ̄		
ⲛ̀ⲑⲟ	Ⲛ̄ⲧⲟ	ⲛ̀ⲧⲁ *thou,* f.
ⲛ̀ⲑⲟϥ	Ⲛ̄ⲧⲟϥ	ⲛ̀ⲧⲁϥ *he.*
ⲛ̀ⲑⲟⲥ	Ⲛ̄ⲧⲟⲥ	ⲛ̀ⲧⲁⲥ *she.*

Plural.

Coptic.	Sahidic.	Bash.	
ⲁⲛⲟⲛ	Ⲁ̄ⲛⲟⲛ	ⲁ̀ⲛⲁⲛ	*we.*
	Ⲁ̄ⲛⲛ̄		
ⲛ̀ⲑⲱⲧⲉⲛ	Ⲛ̄ⲧⲱⲧⲛ̄	ⲛ̀ⲧⲁⲧⲉⲛ	*ye.*
	Ⲛ̄ⲧⲉⲧⲉⲛ	ⲛ̀ⲧⲁⲧⲛ̀	
	Ⲛ̄ⲧⲉⲧⲛ̄		
ⲛ̀ⲑⲱⲟⲩ	Ⲛ̄ⲧⲟⲟⲩ	ⲛ̀ⲧⲁⲩ *they.*

Personal Pronouns.

2. Of the Genitive Case.

Singular.

Coptic.	Sahidic.	Bash.
Ⲛ̀ⲦⲎⲒ	Ⲛ̄ⲦⲀⲒ	ⲈⲚⲦⲎⲒ *mei, of me.*
Ⲛ̀ⲦⲀⲔ	Ⲛ̄ⲦⲀⲔ	Ⲛ̀ⲦⲎⲔ *of thee,* m.
Ⲛ̀ⲦⲈ	Ⲛ̄ⲦⲈ	Ⲛ̀ⲦⲈ *of thee,* f.
Ⲛ̀ⲦⲀϥ	Ⲛ̄ⲦⲀϥ	Ⲛ̀ⲦⲎϥ } *of him.*
	Ⲛ̄Ⲧϥ	Ⲛ̀ⲦⲈϥ
Ⲛ̀ⲦⲀⲤ	Ⲛ̄ⲦⲀⲤ	Ⲛ̀ⲦⲎⲤ } *of her.*
	Ⲛ̄ⲦⲤ̄	

Plural.

Coptic.	Sahidic.	Bash.
Ⲛ̀ⲦⲀⲚ	Ⲛ̄ⲦⲀⲚ	Ⲛ̄ⲦⲎⲚ } *of us.*
	Ⲛ̄ⲦⲚ̄	
Ⲛ̀ⲐⲰⲦⲈⲚ	Ⲛ̄ⲦⲈⲦⲚ̄	Ⲛ̄ⲦⲎⲦⲈⲚ
Ⲛ̀ⲦⲰⲦⲈⲚ	Ⲛ̄ⲦⲈⲦⲎⲨⲦⲚ̄	Ⲛ̀ⲦⲈⲦⲈⲚ } *of you*
Ⲛ̀ⲦⲈⲐⲎⲚⲞⲨ		Ⲛ̄ⲦⲈⲦⲎⲚⲞⲨ
Ⲛ̀ⲦⲰⲞⲨ	Ⲛ̄ⲦⲀⲨ	Ⲛ̄ⲦⲎⲞⲨ, *of them.*

Of the Dative Case.

Singular.

Coptic.	Sahidic.	Bash.
ⲚⲎⲒ	ⲚⲀⲒ	ⲚⲎⲒ *mihi, to me.*
ⲚⲀⲔ	ⲚⲀⲔ	ⲚⲎⲔ *to thee,* m.
ⲚⲈ	ⲚⲈ	*to thee,* f.
ⲚⲀϥ	ⲚⲀϥ	ⲚⲎϥ } *to him*
		ⲚⲈϥ
ⲚⲀⲤ	ⲚⲀⲤ	ⲚⲎⲤ *to her.*

Plural.

ⲚⲀⲚ	ⲚⲀⲚ	ⲚⲎⲚ *to us.*
ⲚⲰⲦⲈⲚ	ⲚⲎⲦⲚ̄	· ⲚⲎⲦⲈⲚ *to you.*
ⲐⲎⲚⲞⲨ	ⲦⲎⲚⲞⲨ	ⲦⲎⲚⲞⲨ *with an accus.*
ⲚⲰⲞⲨ	ⲚⲀⲨ	ⲚⲎⲞⲨ, ⲚⲎⲨ ⲚⲈⲨ } *to them.*

3. The dative is also formed by the word **ⲡⲟ** Copt. and **ⲗⲁ** Bash. by prefixing **ⲉ̀** to them: and by **ⲦⲞⲦ**, Copt. **ⲦⲞⲞⲦ**, Sah. **ⲦⲀⲀⲦ**, Bash. by prefixing **ⲉ̀** or **ⲛ̀** to them.

Singular.

Coptic.	Sahidic.	Bash.
ⲉ̀ⲣⲟⲓ	ⲈⲢⲞⲒ, ⲈⲢⲀⲒ	ⲈⲖⲀⲒ *to me.*
ⲉ̀ⲣⲟⲕ	ⲈⲢⲞⲔ, ⲈⲢⲀⲔ	ⲈⲖⲀⲔ *to thee,* m.
ⲉ̀ⲣⲟ	ⲈⲢⲞ, ⲈⲢⲀ	ⲈⲖⲀ *to thee,* f.
ⲉ̀ⲣⲟϥ	ⲈⲢⲞϥ, ⲈⲢⲀϥ	ⲈⲖⲀϥ *to him.*
ⲉ̀ⲣⲟⲥ	ⲈⲢⲞⲤ, ⲈⲢⲀⲤ	ⲈⲖⲀⲤ *to her.*

Plural.

Coptic.	Sahidic.	Bash.
ⲉ̀ⲣⲟⲛ	ⲈⲢⲞⲚ, ⲈⲢⲀⲚ	ⲈⲖⲀⲚ *to us.*
ⲉ̀ⲣⲱⲧⲉⲛ	ⲈⲢⲰⲦⲚ̄	ⲈⲖⲀⲦⲈⲚ } *to you.*
ⲉ̀ⲣⲱⲧⲉⲛ ⲐⲎⲚⲞⲨ	ⲈⲢⲀⲦ ⲦⲎⲨⲦⲚ̄	ⲈⲖⲀⲦⲦⲎⲚⲞⲨ
ⲉ̀ⲣⲱⲟⲩ	ⲈⲢⲞⲞⲨ	ⲈⲖⲀⲨ *to them.*

Singular.

Coptic.	Sahidic.	Bash.
ⲉ̀ or ⲛ̀ⲦⲞⲦ	ⲉ̀ or ⲚⲦⲞⲞⲦ	ⲉ̀ or ⲚⲦⲀⲀⲦ *to me.*
ⲛ̀ⲦⲞⲦⲔ	ⲚⲦⲞⲞⲦⲔ	ⲚⲦⲀⲀⲦⲔ *to thee,* m.
ⲛ̀ⲦⲞ†	ⲚⲦⲞⲞⲦⲈ	*to thee,* f.
ⲛ̀ⲦⲞⲦϥ	ⲚⲦⲞⲞⲦϥ	ⲚⲦⲀⲀⲦϥ *to him.*
ⲛ̀ⲦⲞⲦⲤ	ⲚⲦⲞⲞⲦⲤ	ⲚⲦⲀⲀⲦⲤ *to her.*

P l u r a l.

Ė or N̄TOTEN   Ē or N̄TOOT̄N   Ė or N̄TAATEN *to us.*

   ĖTENθHNOY   ĒTOOT THYT̄N   *to you.*

   ĖTOTOY }

   N̄TATOY }   N̄TOOTOY   N̄TAATOY *to them.*

    4. The accusative Pronoun is formed by ṀMO Copt. and Sah., M̄MA and MA Bash.

S i n g u l a r.

Coptic.	Sahidic.	Bash.
ṀMOI	M̄MOI, M̄MOEI	M̄MAI *me.*
ṀMOK	M̄MOK	M̄MOK *thee*, m.
ṀMO	M̄MO	*thee*, f.
ṀMOq	M̄MOq	M̄MAq *him.*
ṀMOC	M̄MOC	M̄MAC *her.*

P l u r a l.

ṀMON	M̄MON	M̄MAN *us.*
ṀMωTEN	M̄MωT̄N	M̄MATEN *you.*
ṀMωOY	M̄MOOY	M̄MAY *them.*

   ṀMO with other words sometimes expresses the various cases of the personal pronoun, as NIM ṀMωOY *some of them.* 1. Cor. X, 10. ĖBOλ ṀMOq, *from him.*

    5. Another form of the accusative is ϧH, Copt. ϩH, Sah., which take T with the suffixes.

S i n g u l a r.

Coptic.	Sahidic.
ϧⲏⲧ	ϩⲏⲧ *my face, me.*
ϧⲏⲧⲕ	ϩⲏⲧⲕ *thee,* m.
ϧⲏϯ	ϩⲏⲧⲉ *thee,* f.
ϧⲏⲧϥ	ϩⲏⲧϥ *him.*
ϧⲏⲧⲥ	ϩⲏⲧⲥ *her.*

P l u r a l.

ϧⲏⲧⲉⲛ	ϩⲏⲧⲛ̄ *us.*
ϧⲏⲧⲟⲩ	ϩⲏⲧⲟⲩ *them.*

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

	Coptic.	Sahidic.	Bash.
ⲛ̀ⲧⲉ	ⲛ̀ⲧⲟⲧ	ⲛ̄ⲧⲟⲟⲧ	ⲛ̀ⲧⲁⲁⲧ
ⲉ̀ⲃⲟⲗ	ⲉ̀ⲃⲟⲗⲙ̀ⲙⲟ	ⲉ̄ⲃⲟⲗⲙ̄ⲙⲟ	ⲉ̀ⲃⲁⲗⲙ̀ⲙⲁ
	ⲉ̀ⲃⲟⲗⲛ̀ϧⲏⲧ	ⲉ̄ⲃⲟⲗⲛ̄ϩⲏⲧ	ⲉ̀ⲃⲁⲗⲛ̀ϩⲏⲧ
ⲉ̀ⲃⲟⲗϩⲁ	ⲉ̀ⲃⲟⲗϩⲁⲣⲟ		
ⲉ̀ⲃⲟⲗϩⲓ.	ⲉ̀ⲃⲟⲗϩⲓⲱⲧ	ⲉ̄ⲃⲟⲗϩⲓⲱⲱ	
ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ	ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧ	ⲉ̄ⲃⲟⲗϩⲓⲧⲟⲟⲧ	ⲉ̀ⲃⲁⲗϩⲓⲧⲁⲁⲧ
ⲉ̀ⲃⲟⲗϩⲓⲭⲉⲛ	ⲉ̀ⲃⲟⲗϩⲓⲭⲱ		
ϩⲓⲧⲉⲛ	ϩⲓⲧⲟⲧ	ϩⲓⲧⲟⲟⲧ	ϩⲓⲧⲁⲁⲧ &c.

Possessive Pronouns.

7. The possessive pronouns are sometimes expressed by the genitive personal pronouns, as ⲛ̀ⲧⲏⲓ, Copt. ⲛ̄ⲧⲁⲓ, Copt. ⲛ̀ⲧⲁⲕ, Copt. and Sah. ⲛ̀ⲧⲁϥ. Copt. and Sah. &c. yet they are formed of the definite article with ⲱ in the singular and ⲟⲩ in the plural, as

Sing. Masc.		Sing. Fem.	
Coptic.	Sahidic.	Coptic.	Sahidic.
ϕⲱⲓ	ⲡⲱⲓ *mine.*	ⲑⲱⲓ	ⲧⲱⲓ
ϕⲱⲕ	ⲡⲱⲕ *thine,* m.	ⲑⲱⲕ	ⲧⲱⲕ
ϕⲱ	ⲡⲱ *thine,* f.	ⲑⲱ	ⲧⲱ
ϕⲱϥ	ⲡⲱϥ *his.*	ⲑⲱϥ	ⲧⲱϥ
ϕⲱⲥ	ⲡⲱⲥ *her.*	ⲑⲱⲥ	ⲧⲱⲥ
ϕⲱⲛ	ⲡⲱⲛ *our.*.	ⲑⲱⲛ	ⲧⲱⲛ
ϕⲱⲧⲉⲛ	ⲡⲱⲧⲛ̄ *your.*	ⲑⲱⲧⲉⲛ	ⲧⲱⲧⲛ̄
ϕⲱⲟⲩ	ⲡⲱⲟⲩ *their.*	ⲑⲱⲟⲩ	ⲧⲱⲟⲩ

Plural Common.

ⲛⲟⲩⲓ *mine.*

ⲛⲟⲩⲕ *thine,* m.

ⲛⲟⲩ *thine,* f.

ⲛⲟⲩϥ $\Big\}$ *his.*
ⲛⲱϥ

ⲛⲟⲩⲥ *her.*

ⲛⲟⲩⲛ *our.*

ⲛⲟⲩⲧⲉⲛ $\Big\}$ *your.*
ⲛⲱⲧⲉⲛ

ⲛⲟⲩⲟⲩ $\Big\}$ *their.*
ⲛⲱⲟⲩ

Demonstrative Pronouns.

Singular.

Masc.			Fem.		
Coptic.	Sahidic.	Bash.	Coptic.	Sahidic.	Bash.
ϕⲁⲓ	ⲡⲁⲓ	ⲡⲉⲓ	ⲑⲁⲓ	ⲧⲁⲓ	ⲧⲉⲓ *this.*

Plural.

Coptic and Sahidic.	Bashmuric.
ⲚⲀⲒ	ⲚⲈⲒ *these.*

Another form of the demonstrative pronoun is as follows.

Masc.		Fem.	
Coptic.	Sahidic.	Coptic.	Sahidic.
ⲫⲏ	ⲠⲎ *he.*	ⲐⲎ	ⲦⲎ *she.*

Plural.

ⲚⲎ *they.*

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

Singular.

Masc.		Fem.	
Coptic.	Sahidic.	Coptic.	Sahidic.
ⲫⲎⲈⲦ	ⲠⲎⲈⲦ *he, who.*	ⲐⲎⲈⲦ	ⲦⲎⲈⲦ *she, who.*

Plural.

ⲚⲎⲈⲦ *they, who.*

ⲘⲘⲀⲨ is frequently united with the demonstrative and relative pronouns both singular and plural, as ⲫⲏⲈⲦⲘⲘⲀⲨ, *he.* Luke XXII, 12. Copt. ⲚⲒⲞⲨⲆⲀⲒ ⲈⲦϢⲞⲠ ⲘⲠⲒⲘⲀ ⲈⲦⲈⲘⲘⲀⲨ, *the jews dwelling in that place,* Acts XVI, 3. Copt. ⲂⲈⲚ ⲦⲞⲨⲚⲞⲨ ⲈⲦⲈⲘⲘⲀⲨ, *in that hour.* Copt. ⲞⲨⲞⲤ Ⲁ ⲦⲈⲤⲤⲘⲎ ϢⲈⲚⲀⲤ ⲈⲂⲞⲖ ⲌⲒⲬⲈⲚ ⲠⲒⲔⲀⲌⲒ ⲦⲎⲢϤ ⲈⲦⲈⲘⲘⲀⲨ, *and the fame of it went out through all that land.* Mat. IX, 26.

Relative Pronouns.

9. The relative pronoun is ⲉ. ⲉⲧ, ⲉⲧⲉ. or ⲉⲑ before the letters ⲙ, ⲛ and ⲟ in Copt.; and ⲉⲛⲧ. *qui, quae, quod,* and likewise ⲉ, ⲉⲧ, ⲉⲧⲉ, ⲛ̄ⲧ, in Sahidic and Bashmuric. ⲛ̄ⲛⲏⲉ̀ⲧ ⲁⲩⲧⲁⲟⲩⲟⲛ, *to those who sent us.* John I, 22. ⲫⲏⲉ̀ⲧ ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲧⲉⲛ, *he who heareth you.* ⲫⲏⲉ̀ⲧ ϣⲱϣ ⲙ̀ⲙⲱⲧⲉⲛ, *he who despiseth you.* Luke X, 16.

10. The interrogative pronouns undergo no variation, which are these, ⲛⲓⲙ, *who?* ⲁϣ, ⲉϣ, *who? what?* ⲟⲩ, *who?* ⲟⲩⲏⲣ, *how many?*

Of Prepositions.

11. There are some substantives which are used as prepositions, as ⲣⲁⲧ Copt. ⲗⲉⲧ, Bash. *a foot.* ⲣⲟ, *a mouth.* ⲧⲟⲧ, *a hand.* ⲃⲏⲧ, *a neck.* ⲋⲏⲧ, *a heart.* ⲋⲣⲁ, *a face.* ⲝⲱ, *a head.* These, being united with some particles become prepositions, as ⲉ̀ⲣⲁⲧ *to me.* Mat. VI, 18. ⲃⲁⲣⲁⲧ, Copt. ⲋⲁⲣⲁⲧ, Sah. *under me.* Mat. VIII, 9. ⲉ̀ⲣⲟ, ⲃⲁⲣⲟ, *under thee.* Ezech. XXVII, 30. ⲃⲁⲣⲟϥ, *against him.* Ex. XVI, 8. ⲛ̀ⲧⲟⲧϥ *from him.* Deut. XV, 3. ⲛ̀ⲃⲏⲧⲟⲩ, *in them.* Psalm V, 10. ⲛ̄ⲋⲏⲧⲕ, Sah. *in thee.* Ezech. XXVIII, 15. ⲉ̀ⲋⲣⲁⲓ, *against me.* Ps. CI, 8. ⲉ̀ⲋⲣⲏⲓ ⲉ̀ⲝⲱⲓ, *against me.* Ps. III, 1. &c.

Prepositions.

ⲉ̀, acc., dat., *ad, in* &c.

ⲉ̀ⲃⲟⲗⲛ̀ⲃⲏⲧ, Copt. *from, ex.* ⲉ̀ⲃⲟⲗⲛ̀ⲃⲏⲧϥ, ⲉ̀ⲃⲟⲗⲛ̀ⲃⲏⲧⲟⲩ &c.

ⲉⲃⲟⲗⲛ̄ⲋⲏⲧ, Sah. *from, ex.* ⲉⲃⲟⲗⲛ̄ⲋⲏⲧϥ, ⲉⲃⲟⲗⲛ̄ⲋⲏⲧⲛ̄ &c.

ⲉ̀ⲃⲟⲗⲋⲁ, *from, ab, ex.*

ⲉⲃⲟⲗϩⲁⲣⲟ, *a, ab.* ⲉ̀ⲃⲟⲗϩⲁⲣⲟϥ, ⲉ̀ⲃⲟⲗϩⲁⲣⲟⲛ &c.

ⲉⲃⲟⲗϩⲓⲧⲛ̄, Sah. *a, ab.*

ⲉⲃⲟⲗϩⲓⲧⲙ̄, Sah. *a, ab.*

ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧ, *per, a, ab.* ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲕ, ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ, &c.

ⲉⲃⲟⲗϩⲓⲧⲟⲟⲧ, S. *per, a, ab.* ⲉⲃⲟⲗϩⲓⲧⲟⲟⲧⲕ, ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲟⲧϥ.

ⲉ̀ϩⲟⲧⲉⲣⲟ, *supra, plus quam.* ⲉ̀ϩⲟⲧⲉⲣⲟⲕ, ⲉ̀ϩⲟⲧⲉⲣⲟϥ, &c.

ⲛ̀, acc., dat., *ad, ab, from,* &c.

ⲛ̀ⲧⲉⲛ, ⲛ̄ⲧⲛ̄, Sah. *from.*

ϣⲁ, *ad, usque ad,* ϣⲁⲣⲟⲓ, ϣⲁⲣⲟⲕ, ϣⲁⲗⲁⲕ, Bash. &c.

ⳃⲁ, Copt. *sub, contra,* ⳃⲁⲧⲟⲧⲕ. *apud te,* ⳃⲁⲧⲟⲧϥ, *apud eum.*

ϩⲁ, Sah. *sub, ad, pro.* ϩⲁⲧⲟⲧⲕ, etc.

ϩⲁⲧⲙ̄, Sah. *apud, ad,* &c.

ϩⲁⲧⲛ̄, Sah. *apud,* &c.

ϩⲓ, *in, cum,* ϩⲓⲧⲟⲧ, ϩⲓⲧⲟⲟⲧ, Sah. ϩⲓⲧⲟⲟⲧⲥ, Sah. &c.

To these may be added ⲁⲧϭⲛⲉ, ⲉⲑⲃⲉ, ⲉⲧⲃⲉ, Sah.

ⲟⲩⲃⲉ, ⲟⲩⲧⲉ 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: ⲁ, *my.* ⲉⲕ, *thy.* ⲉ or ⲟⲩ, *thy,* f. ⲉϥ, *his.* ⲉⲥ, *her.* ⲉⲛ or ⲛ̄, *our.* ⲉⲧⲉⲛ or ⲉⲧⲛ̄ *your.* ⲟⲩ or ⲉⲩ, *their.*

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

The Infixes.

	Singular.	Plural.
with artic. masc.	with artic. fem.	
Π-Ⲁ,	Ⲧ-Ⲁ,	Ⲛ-Ⲁ, *my.*
Π-ⲈK,	Ⲧ-ⲈK,	Ⲛ-ⲈK, *thy*, m.
Π-Ⲉ,	Ⲧ-Ⲉ,	Ⲛ-Ⲉ, *thy*, f.
Π-ⲞⲨ,	Ⲧ-ⲞⲨ,	Ⲛ-ⲞⲨ, *thy*, f. Sah.
Π-Ⲉϥ,	Ⲧ-Ⲉϥ,	Ⲛ-Ⲉϥ, *his.*
Π-ⲈⳞ,	Ⲧ-ⲈⳞ,	Ⲛ-ⲈⳞ, *her.*
Π-ⲈⲚ,	Ⲧ-ⲈⲚ,	Ⲛ-ⲈⲚ, *our.*
Π-N̄,	Ⲧ-N̄,	Ⲛ-N̄, *our*, Sah.
Π-ⲈⲦⲈⲚ,	Ⲧ-ⲈⲦⲈⲚ,	Ⲛ-ⲈⲦⲈⲚ, *your.*
Π-ⲈⲦN̄,	Ⲧ-ⲈⲦN̄,	Ⲛ-ⲈⲦN̄, *your.*
Π-ⲞⲨ,	Ⲧ-ⲞⲨ,	Ⲛ-ⲞⲨ, *their.*
Π-ⲈⲨ,	Ⲧ-ⲈⲨ,	Ⲛ-ⲈⲨ, *their*, Sah.

ⲞⲨ is sometimes used for the infix of the second person feminine, instead of Ⲉ 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 Ⲧ, *me*, or *my.*	Ⲛ or ⲈⲚ, *us*, or *our.*
K, *thee*, or *thy*, m.	ⲦⲈⲚ, *you*, or *your.*
Ⲉ or ι,*) *thee*, or *thy*, f.	ⲦN̄, *you*, or *your*, Sah.

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*) The ι following Ⲧ is changed into ϯ.

Singular.	Plural.
ⲉ, *thee*, or *thy*, f.	ⲟⲩ, ⲁⲩ, *they*, or *their*.
ϥ, *him*, or *his*.	ⲉⲟⲩ or ⲏⲩ, *they*, or *their*, Sah.
ⲥ, *her*, or *hers*.	

A small number of words vary from the general rule.

The Infixes.

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

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

Singular.	Plural.
Artic. and Infixes to a noun masc.	Artic. and Infixes to a noun masc.
ⲡⲁ-ϣⲏⲣⲓ, *my son.*	ⲛⲁ-ϣⲏⲣⲓ, *my sons.*
ⲡⲉⲕ-ϣⲏⲣⲓ, *thy son,* m.	ⲛⲉⲕ-ϣⲏⲣⲓ, *thy sons,* m.
ⲡⲉ-ϣⲏⲣⲓ, *thy son,* f.	ⲛⲉ-ϣⲏⲣⲓ, *thy sons,* f.
ⲡⲟⲩ-ϣⲏⲣⲉ, *thy son,* f. Sah.	ⲛⲟⲩ-ϣⲏⲣⲉ, *thy sons,* f. Sah.
ⲡⲉϥ-ϣⲏⲣⲓ, *his son.*	ⲛⲉϥ-ϣⲏⲣⲓ, *his sons*
ⲡⲉⲥ-ϣⲏⲣⲓ, *her son.*	ⲛⲉⲥ-ϣⲏⲣⲓ, *her sons.*
ⲡⲉⲛ-ϣⲏⲣⲓ, *our son.*	ⲛⲉⲛ-ϣⲏⲣⲓ, *our sons.*
ⲡⲛ̄-ϣⲏⲣⲉ, *our son,* Sah.	ⲛⲛ̄-ϣⲏⲣⲉ, *our sons,* Sah.
ⲡⲉⲧⲉⲛ-ϣⲏⲣⲓ, *your son.*	ⲛⲉⲧⲉⲛ-ϣⲏⲣⲓ, *your sons.*
ⲡⲉⲧⲛ̄-ϣⲏⲣⲉ, *your son,* Sah.	ⲛⲉⲧⲛ̄-ϣⲏⲣⲉ, *your sons,* Sah.
ⲡⲟⲩ-ϣⲏⲣⲓ, *their son.*	ⲛⲟⲩ-ϣⲏⲣⲓ, *their sons.*
ⲡⲉⲩ-ϣⲏⲣⲉ, *their son,* Sah.	ⲛⲉⲩ-ϣⲏⲣⲉ, *their sons,* Sah.

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

Singular.	Plural.
Artic. and Infixes to a noun fem.	Artic. and Infixes to a noun fem.
ⲦⲀ-ⲤⲰⲚⲒ, *my sister*.	ⲚⲀ-ⲤⲰⲚⲒ, *my sisters*.
ⲦⲈⲔ-ⲤⲰⲚⲒ, *thy sister*, m.	ⲚⲈⲔ-ⲤⲰⲚⲒ, *thy sisters*, m.
ⲦⲈ-ⲤⲰⲚⲒ, *thy sister*, f.	ⲚⲈ-ⲤⲰⲚⲒ, *thy sisters*, f.
ⲦⲞⲨ-ⲤⲰⲚⲈ, *thy sister*, f. Sah.	ⲚⲞⲨ-ⲤⲰⲚⲈ, *thy sisters*, f. Sah.
ⲦⲈϥ-ⲤⲰⲚⲒ, *his sister*.	ⲚⲈϥ-ⲤⲰⲚⲒ, *his sisters*.
ⲦⲈⲤ-ⲤⲰⲚⲒ, *her sister*.	ⲚⲈⲤ-ⲤⲰⲚⲒ, *her sisters*.
ⲦⲈⲚ-ⲤⲰⲚⲒ, *our sister*.	ⲚⲈⲚ-ⲤⲰⲚⲒ, *our sisters*.
Ⲧ̄Ⲛ-ⲤⲰⲚⲈ, *our sister*, Sah.	Ⲛ̄Ⲛ-ⲤⲰⲚⲈ, *our sisters*, Sah.
ⲦⲈⲦⲈⲚ-ⲤⲰⲚⲒ, *your sister*.	ⲚⲈⲦⲈⲚ-ⲤⲰⲚⲒ, *your sisters*.
ⲦⲈⲦⲚ̄-ⲤⲰⲚⲈ, *your sister*, Sah.	ⲚⲈⲦⲚ̄-ⲤⲰⲚⲈ, *your sisters*, Sah.
ⲦⲞⲨ-ⲤⲰⲚⲒ, *their sister*.	ⲚⲞⲨ-ⲤⲰⲚⲒ, *their sisters*.
ⲦⲈⲨ-ⲤⲰⲚⲈ, *their sister*, Sah.	ⲚⲈⲨ-ⲤⲰⲚⲈ, *their sisters*, Sah.

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

The Suffixes.

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

Adjectives with the Suffixes.

ⲈⲚⲈⲤⲈ or ⲚⲈⲤⲈ, *fair*.	ⲦⲎⲢ, *all*.
ⲈⲚⲈⲤⲰⲒ, *fair, I*.	ⲦⲎⲢⲔ, *all, thou*, m.
ⲈⲚⲈⲤⲰⲔ, *fair, thou*, m.	ⲦⲎⲢⲔ̄, *all, thou*, m. Sah.
ⲈⲚⲈⲤⲰϥ, *fair, he*.	ⲦⲎⲢϥ, *all, he*.
ⲈⲚⲈⲤⲰⲤ, *fair, she*.	ⲦⲎⲢⲤ, *all, she*.
ⲈⲚⲈⲤⲰⲚ, *fair, we*.	ⲦⲎⲢⲈⲚ, *all, we*.

ⲉⲛⲉⲥⲱⲟⲩ, *fair, they.*   ⲧⲏⲣⲛ̄, *all, we,* Sah.

ⲉⲛⲉⲥⲟⲟⲩ, *fair, they,* Sah.   ⲧⲏⲣⲧⲉⲛ, *all, ye.*

ⲧⲏⲣⲧⲛ̄, *all, ye,* Sah.

ⲧⲏⲣⲟⲩ, *all, they.*

ⲛⲁⲁ or ⲉⲛⲁⲁ, *great.*   ⲛⲁⲛⲉ or ⲛⲁⲛⲟⲩ, *good.*

ⲛⲁⲁⲓ, *great, I.*   ⲛⲁⲛⲟⲩⲓ, *good, I.*

ⲛⲁⲁⲕ, *great, thou,* m.   ⲛⲁⲛⲉϥ, *good, he.*

ⲛⲁⲁϥ, *great, he.*   ⲛⲁⲛⲉⲥ, *good, she.*

ⲛⲁⲁⲥ, *great, she.*   ⲛⲁⲛⲉⲩ, *good, they.*

ⲛⲁⲁⲩ, *great, they.*

ⲙⲁⲩⲁⲧ, *alone.* ⲙⲁⲩⲁⲧⲕ, *alone, thou,* m. ⲙⲁⲩⲁ†, *alone, thou,* f. ⲙⲁⲩⲁⲧϥ, *alone, he.* ⲙⲁⲩⲁⲧⲥ, *alone, she.* ⲙⲁⲩⲁⲧⲉⲛ, *alone, we.* ⲙⲁⲩⲁⲧⲉⲛⲑⲏⲛⲟⲩ, *alone, ye.* ⲙⲁⲩ-ⲁⲧⲟⲩ, *alone, they.*

Prepositions with the Suffixes.

Coptic and Sahidic.	Bash.	
ⲉⲣⲁⲧ,	ⲉⲗⲉⲧ,	*to me.*
ⲉⲣⲁⲧⲕ,	ⲉⲗⲁⲧⲕ,	*to thee,* m.
ⲉⲣⲁ†,	ⲉⲗⲉⲧⲓ,	*to thee,* f.
ⲉⲣⲁⲧⲉ,		*to thee,* f. Sah.
ⲉⲣⲁⲧϥ,	ⲉⲗⲉⲧϥ,	*to him.*
ⲉⲣⲁⲧⲥ,	ⲉⲗⲉⲧⲥ,	*to her.*
ⲉⲣⲁⲧⲉⲛ,	ⲉⲗⲉⲧⲉⲛ,	*to us.*
ⲉⲣⲁⲧⲛ̄,		*to us,* Sah.
ⲉⲣⲁⲧⲉⲛⲑⲏⲛⲟⲩ,	ⲉⲗⲉⲧⲧⲏⲛⲟⲩ,	*to you.*
ⲉⲣⲁⲧⲧⲏⲩⲧⲛ̄,		*to you,* Sah.
ⲉⲣⲁⲧⲟⲩ,	ⲉⲗⲉⲧⲟⲩ,	*to them.*

Coptic.	Sahidic.
ⲉⲑⲃⲉ,	ⲉⲧⲃⲉ, *de, ob.*
ⲉⲑⲃⲏⲧ,	ⲉⲧⲃⲏⲏⲧ, *of me.*
ⲉⲑⲃⲏⲧⲕ,	ⲉⲧⲃⲏⲏⲧⲕ, *of thee,* m.
ⲉⲑⲃⲏ†,	ⲉⲧⲃⲏⲏⲧⲉ, *of thee,* f.
ⲉⲑⲃⲏⲧϥ,	ⲉⲧⲃⲏⲏⲧϥ, *of him.*
ⲉⲑⲃⲏⲧⲥ,	ⲉⲧⲃⲏⲏⲧⲥ, *of her.*
ⲉⲑⲃⲏⲧⲉⲛ,	ⲉⲧⲃⲏⲏⲧⲛ̄, *of us.*
ⲉⲑⲃⲉⲑⲏⲛⲟⲩ,	ⲉⲧⲃⲉⲧⲏⲩⲧⲛ̄, *of you.*
ⲉⲑⲃⲏⲧⲟⲩ,	ⲉⲧⲃⲏⲏⲧⲟⲩ, *of them.*

Coptic.	Sahidic.
ⲛⲉⲙ,	ⲛⲙ̄, *with.*

Coptic.	Sahidic.	Bashmuric.
ⲛⲉⲙⲏⲓ,	ⲛⲙ̄ⲙⲁⲓ, ⲙⲟⲓ,	ⲛⲉⲙⲏⲓ, *with me.*
ⲛⲉⲙⲁⲕ,	ⲛⲙ̄ⲙⲁⲕ,	*with thee,* m.
ⲛⲉⲙⲉ,	ⲛⲙ̄ⲙⲉ,	*with thee,* f.
ⲛⲉⲙⲁϥ,	ⲛⲙ̄ⲙⲁϥ, ⲟϥ,	ⲛⲉⲙⲏϥ, *with him.*
ⲛⲉⲙⲁⲥ,	ⲛⲙ̄ⲙⲁⲥ,	ⲛⲉⲙⲏⲥ, *with her.*
ⲛⲉⲙⲁⲛ,	ⲛⲙ̄ⲙⲁⲛ, ⲟⲛ,	*with us.*
ⲛⲉⲙⲱⲧⲉⲛ,	ⲛⲙ̄ⲙⲏⲧⲛ̄,	ⲛⲉⲙⲏⲧⲉⲛ, *with you.*
ⲛⲉⲙⲱⲟⲩ,	ⲛⲙ̄ⲙⲁⲩ,	ⲛⲉⲙⲏⲟⲩ, *with them.*

ⲛ̀ⲥⲁ, *after.*

ⲛ̀ⲥⲱⲓ, *after me.* ⲛ̀ⲥⲱⲕ, *after thee,* m. ⲛ̀ⲥⲱ, *after thee,* f. ⲛ̀ⲥⲱϥ, *after him.* ⲛ̀ⲥⲱⲥ, *after her.* ⲛ̀ⲥⲱⲛ, *after us.* ⲛ̀ⲥⲱ-ⲧⲉⲛ, ⲛ̄ⲥⲱⲧⲛ̄, *after you,* S. ⲛ̀ⲥⲱⲟⲩ, *after them.*

Of Numbers.

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

as ⲅ̄ ⲛⲉϩⲟⲟⲩ, *three days*. Matt. XII, 40. ⲇ̄ ⲛ̇ⲁⲃⲟⲧ. *four months*. John IV, 35; sometimes they are expressed by words, as ϥⲧⲟⲩ-ⲫⲟⲟⲩ, *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 ⲡⲓⲓ̄ⲃ̄, *the twelve*. Matt. X, 2. 5. ⲡⲓⲥⲛⲁⲩ, *the two*. Deut. XVII, 6. ϣⲑⲏⲛ ⲥⲛⲟⲩϯ, *two tunics*. Luke III, 11.

The Cardinal Numbers.

	Coptic.		Sahidic.	
	Masc.	Fem.	Masc.	Fem.
ⲁ̄	ⲟⲩⲁⲓ,	ⲟⲩⲉ.	ⲟⲩⲁ,	ⲟⲩⲉⲓ.
	ⲟⲩⲱⲧ		ⲟⲩⲱⲧ	
ⲃ̄	ⲥⲛⲁⲩ,	ⲥⲛⲟⲩϯ,	ⲥⲛⲁⲩ,	ⲥⲉⲛⲧⲉ, ⲥⲛ̄ⲧⲉ,
ⲅ̄	ϣⲟⲙⲧ,	ϣⲟⲙϯ,	ϣⲟⲙⲛ̄ⲧ, ϣⲙ̄ⲛⲧ, ϣⲟⲙⲧⲉ,	
ⲇ̄	ϥⲧⲱⲟⲩ,	ϥⲧⲟⲉ,	ϥⲧⲟⲟⲩ, ϥⲧⲟⲉ, ϥⲧⲟ,	
ⲉ̄	ϯⲟⲩ,	ϯⲉ, ϯ,	ϯⲟⲩ, ϯⲉ,	
ⲋ̄	ⲥⲟⲟⲩ,	ⲥⲟ,	ⲥⲟⲟⲩ, ⲥⲟⲟ, ⲥⲟⲉ.	
ⲍ̄	ϣⲁϣϥ,	ϣⲁϣϥⲓ,	ⲥⲁϣϥ, ⲥⲉϣϥ, ⲥⲁϣϥⲉ.	
ⲏ̄	ϣⲙⲏⲛ,	ϣⲙⲏⲛⲓ,	ϣⲙⲟⲩⲛ, ϣⲙⲟⲩⲛⲉ,	
ⲑ̄	ⲯⲓⲧ,	ⲯⲓϯ,	ⲯⲓⲧ, ⲡⲥⲓⲧⲉ,	
ⲓ̄	ⲙⲉⲧ,	ⲙⲏϯ,	ⲙⲏⲧ, ⲙⲏⲧⲉ,	
ⲕ̄	ϫⲱⲧ,	ϫⲟⲩⲱⲧ,	ϫⲟⲩⲱⲧ, ϫⲟⲩⲱⲧⲉ.	
ⲗ̄	ⲙⲁⲡ,		ⲙⲁⲁⲃ, ⲙⲁⲃ, ⲙⲁⲁⲃⲉ.	
ⲙ̄	ϩⲙⲉ,		ϩⲙⲉ, ϩⲙⲏ,	
ⲛ̄	ⲧⲁⲓⲟⲩ.		ⲧⲁⲓⲟ,	
ⲝ̄	ⲥⲉ,		ⲥⲉ,	

	Coptic.		Sahidic.	
	Masc.	Fem.	Masc.	Fem.
ō	ϢBE		ϢBE, ϢϤE,	
π̄	ҍΑΜΝE,		ϨΜΕΝΕ,	
ϥ	ΠΙϹΤΑΥ,	ΠΙϹΤΕΟΫΙ.	Π̄ϹΤΑΙΟΥ, ΠΕϹΤΑΙΟΥ,	
p̄	ϢE,		ϢE,	
c̄	ϹΝΑΥΝ̀ϢE.	ϹΝΑΥϢE,	ϢΗΤ,	
τ̄	ϢΟΜΤΝ̀ϢE,		ϢΜ̄ΝΤϢE, ϢΜ̄ΤϢE, ϢΟΜΕΤϢE,	
γ̄	ϤΤΟΟΥΝ̀ϢE,		ϤΤΟΟΥϢE, ϤΤΟΥϢE, ϤΤΕΥϢE,	
φ̄	†ΟΥΝ̀ϢE,	†ΟΥϢE,	†ΟΥΝ̄ϢE.	
x̄	ϹΟΟΥΝ̀ϢE,	ϹΟΟΥϢE.	ϹΟΟΥΝ̄ϢE, ϹΕΥϢE,	
ψ	ϢΑϢϤΝ̀ϢE,		ϹΑϢϤΝ̄ϢE.	
ω̄	ϢΜΗΝΝ̀ϢE,		ϢΜΟΥΝϢE,	
ϩ			ψΙϹΝ̄ϢE,	
λ̄̄	ϢΟ,		ϢΟ.	
β̄̄	ϢΟϹΝΑΥ,		ϹΝΑΥΝ̄ϢΟ.	
τ̄̄	ΘΒΛ.		ΤΒΛ.	

20. The following numbers are prefixes to nouns, viz.
ϢΜ̄ΝΤ. ϢΜ̄Τ, ϢΟΜΤ, *three,* Sah. ϢΜ̄ΤϢΟ, *three thousand.*
ϤΤΕ, Copt. ϤΤΟΥ, ϤΤΕΥ, Sah. *four.* ϹΕΥ, Sah. *six.* Μ̄Π̄Τ.
Sah. *ten.* ΧΟΥΤ, Sah. *twenty.*

The following are suffixes to numbers: ΟΥE, Sah.
one. ΜΝ̄ΤΟΥE, *eleven.* ϹΝΟΟΥϹ, ϹΝΟΥϹ, m. ϹΝΟΟΥϹE.
ϹΝΟΥE, f. Sah. *two.* ΜΝ̄ΤϹΝΟΥϹ, *twelve.* ϢΟΜΤ, Sahidic.
three. ΤΑϤΤE, ΑϤΤE, Sah. *four.* ΤΗ, ΤΕ, Sah. *five.* ΤΑϹE.
ΛϹE. Sah. *six.* ϢΜΗΝ, Copt. ϢΜΗΝE, f. Sah. *eight.* Μ̄ΝΤΟΥE.

The Bashmuric has the following variations, ΟΥEEΙ,
m. ΟΥEΙ, f. *one.* ϢΑΜΕΝΤ, *three.* ϢΛ. *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.
ϩⲟⲩⲓⲧ,	ϩⲟⲩⲓⲧ,	ϣⲟⲣⲡ,	ϣⲟⲣⲡⲓ,	ϣⲁⲣⲉⲡ.	ϣⲁⲣⲡⲓ, *first.*
ϣⲟⲣⲡ,	ϣⲱⲣⲡ,				
ϣⲉⲣⲡ.					

22. The remaining cardinals are formed by putting ⲙⲁϩ Copt. and ⲙⲉϩ Sah. and Bash. before the cardinal numbers, as ⲡⲓⲙⲏⲓⲛⲓ ⲙ̇ⲙⲁϩⲃ̄, *the second miracle.* John IV, 54. Copt. ⲡⲙⲉϩ ϣⲟⲙⲛ̄ⲧ, *the third.* Matt. XXII, 26. Sah. ⲃⲉⲛ ⲧⲙⲁϩ ⲥⲛⲟⲩⲧ ⲛ̇ⲣⲟⲙⲡⲓ, *in anno secundo,* Dan. II, 1. Coptic. ⲧⲙⲉϩ ⲥⲛ̄ⲧⲉ, *the second,* f. Luke XII, 38. Sahidic.

ⲥⲟⲩ is used instead of ⲙⲁϩ and ⲙⲉϩ with the cardinal numbers when the days of the month are spoken of, as ⲥⲟⲩⲕ̄ⲉ̄ ⲛ̇ⲁⲑⲱⲣ, *the twenty fifth day of Athor.* Exod. XII, 3. Copt. ⲛ̇ⲥⲟⲩⲕ̄ⲍ̄ ⲙ̇ⲡⲓⲁⲃⲟⲧ, *the twenty seventh day of the month.* Gen. VIII, 4. ⲥⲟⲩϫⲟⲩⲧ ⲯⲓⲥ ⲛ̄ϩⲁⲑⲱⲣ, *the twenty ninth day of the month Athor.* Zoeg. Sah.

ⲁϫⲡ Copt. and ϫ̄ⲡ, Sah. occur with the cardinal numbers when hours are spoken of, as ⲛ̇ⲁϫⲡ ⲑ̄ ⲙ̇ⲡⲓⲉ- ϩⲟⲟⲩ, *the ninth hour of the day.* Acts X, 3. ⲙ̄ⲡⲛⲁⲩ ⲛ̄ϫ̄ⲡ ⲥⲟⲉ, *about the sixth hour.* Sah. Matt. XX, 5.

ⲣⲉ, Copt. and Sah. *part,* is used with numbers, as ⲡⲓⲣⲉ ⲉ̄, *the fifth part.* Gen. XLI, 34. ⲟⲩⲟϩ · ⲁϥⲣⲱⲕϩ

ⲚⲬⲈ ⲪⲢⲈ ⲅ̄ Ⲛ̄ⲚⲓⲱⲱⲎⲚ, *and the third part of the trees
was burnt up.* Rev. VIII, 7. ⲡⲣⲉⲱⲟⲙ̄ⲚⲦ, *the third part*,
Numb. XXVIII, 5. Sah. The Copt. has also ⲦⲈⲢⲈ, or
ⲦⲈⲢ, and the Sah. ⲦⲢⲈ, *part*.

ⲞⲨⲰⲚ, more often ⲞⲨⲚ̄, and sometimes ⲞⲨⲈⲚ, and
ⲞⲨⲚⲈ, Sah. *a part*, is put before numbers, as ⲞⲨⲰⲚ
ⲀⲨⲀⲀϥ Ⲛϥ̄ⲦⲞⲞⲨ Ⲛ̄ⲞⲨⲰⲚ, ⲞⲨⲞⲨⲰⲚ Ⲙ̄ⲠⲞⲨⲀ ⲠⲞⲨⲀ, *they
made four parts, a part to each one,* John XIX, 23. Sah.
ⲠⲞⲨⲚ̄ Ⲛϥ̄ⲦⲞⲞⲨ, *fourth part*, Ezech. V, 2. Sah. ⲠⲞⲨⲈⲚ
Ⲙ̄ⲦⲞⲨ, *the fifth part*, Zoeg. Sah. ⲠⲞⲨⲚⲈ ⲱⲟⲘ̄Ⲛ̄Ⲧ, *the
third part*, Tukius.

ⲠⲈϥ Copt. and Sah. is prefixed to numbers signify-
ing days, as ⲠⲈϥϥⲦⲞⲞⲨ ⲄⲀⲢ ⲠⲈ, *for it is four days.*
John XI, 39. ⲈⲠⲈϥϥⲦⲞⲞⲨ ⲠⲈ ⲈⲨ Ⲥ̄Ⲙ ⲦⲒⲦⲀⲪⲞⲤ, *it is
four days he is in the sepulchre.* v. 17. Sah.

Ⲁ, et ⲚⲀ *about.* Copt. and Sah. as ⲀϥⲦⲞⲨ ⲱⲈ Ⲛ̄ⲢⲰⲘⲈ,
about four hundred men, Acts V, 36. Sah. ⲚⲀ ϥⲦⲞⲨ ⲱⲈ
ⲦⲀⲒⲞⲨ Ⲛ̄ⲢⲞⲘⲠⲈ, *about four hundred and fifty years.*
Acts XIII, 20. Sah.

The plural of number is occasionally expressed by
repeating the number, as, ⲔⲀⲦⲀ Ⲣ̄Ⲣ̄ ⲚⲈⲘ ⲔⲀⲦⲀ Ⲛ̄Ⲛ̄, *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, ⲀⲤ-ⲐⲀⲘⲒⲞ ⲚϪⲈ ϯ-ⲤⲞⲫⲒⲀ ⲈⲂⲞⲖϨⲈⲚ ⲚⲈⲤ-ϨⲂⲎⲞⲨⲒ, *wisdom is justified of her works*, Matt. XI, 19. ⲞⲨⲞϨ ⲀⲨⲞⲨⲰⲚ ⲚϪⲈ ⲚⲈϤ-ⲤⲰⲦⲈⲘ, *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 ⲠⲈⲚ-ⲢⲰⲘⲒ ⲚⲀⲠⲀⲤ ⲀⲨⲀϢϤ ⲚⲈⲘⲀϤ, *our old man was crucified with him*. Rom. VI, 6. ⲈⲨⲚⲀⲠⲰⲚϨ ⲈⲂⲞⲖ ⲘⲠⲈⲤ-ⲚⲞϤ ⲚⲦⲈ ⲤⲦⲈⲫⲀⲚⲞⲤ, *the blood of Stephen was shed*. Acts XXII, 20. Sah. ⲞⲨⲞϨ ⲞⲨⲘⲎⲒⲚⲒ ⲚⲚⲞⲨⲦⲎⲒϤ, *and no sign shall be given*. Matt. XII, 39. ⲀⲨ-ⲔⲞⲤⲈⲚ ⲚⲈⲘⲀϤ, *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.

Person.	The Prefixes.		The Suffixes.
	Coptic.	Sahidic.	
1.	ϯ	ϯ	ⲓ
2. m.	Ⲕ, Ⲭ	Ⲕ	Ⲕ
2. f.	ⲦⲈ	ⲦⲈ	Ⲉ

	The Prefixes.		The Affixes.
Person.	Coptic.	Sahidic.	
3. m.	ϥ	ϥ	ϥ
3. f.	ⲥ	ⲥ	ⲥ
1. plur.	ⲧⲉⲛ	ⲧⲛ̄, ⲧⲉⲛ	ⲛ
2.	ⲧⲉⲧⲉⲛ	ⲧⲉⲧⲛ̄, ⲧⲉⲧⲉⲛ	ⲧⲉⲛ
3.	ⲥⲉ	ⲥⲉ	ⲩ

Indicative Mood.

The 1st Present Tense.

Singular.

Coptic.	Sahidic.
ⲧ	ⲧ, *I do*, or *am doing.*
ⲕ, ⲭ	ⲕ, *thou art,* m.
ⲧⲉ	ⲧⲉ, *thou art,* f
ϥ	ϥ, *he is.*
ⲥ	ⲥ, *she is.*

Plural.

ⲧⲉⲛ	ⲧⲛ̄, ⲧⲉⲛ, *we are.*
ⲧⲉⲧⲉⲛ	ⲧⲉⲧⲛ̄, ⲧⲉⲧⲉⲛ, *ye are.*
ⲥⲉ	ⲥⲉ, *they are.*

The 2nd Present Tense.

Singular.

Coptic.	Sahidic.	Bash.
ⲉⲓ	ⲉⲓ	ⲉⲓ, *I am,* ὤν.
ⲉⲕ	ⲉⲕ	ⲉⲕ, *thou art,* m.

Coptic.	Sahidic.	Bash.
ЄΡЄ	ЄΡЄ	ЄλЄ, *thou art*, f.
ЄϤ ⎰ ЄΡЄ	ЄϤ ⎰ ЄΡЄ	ЄϤ ⎰ *he is.*
ЄС ⎰	ЄС ⎰	ЄС ⎰ ЄλЄ. *he and she.* *is.*

Plural.

ЄN	N̄, ЄN	ЄN, *we are.*
ЄТЄТЄN	ЄТЄТN̄	ЄТЄТЄN, *ye are.*
ЄΥ, ОΥ, ЄΡЄ	ЄΥ, ОΥ, ЄΡЄ	ЄΥ, ОΥ ЄλЄ, *they are.*

The Imperfect Tense.

ˋSingular.

Coptic.	Sahidic.	Bash.
NAI ПЄ	NЄI ПЄ	NAI ПЄ, *I was.*
NAK ПЄ	NЄK ПЄ	NAK ПЄ, *thou*, m.
NAΡЄ ПЄ	NЄΡЄ ПЄ	NAΡЄ ПЄ, *thou*, f.
NAϤ ПЄ ⎰NAΡЄ	NЄϤ ПЄ ⎰NЄΡЄ	NAϤ ПЄ ⎰NAΡЄ *he.* *he and she.*
NAС ПЄ⎰ ПЄ	NЄС ПЄ⎰ ПЄ	NAС ПЄ⎰ ПЄ, *is.*

Plural.

NAN ПЄ	NЄN ПЄ	NAN ПЄ, *we were.*
NAΡЄТЄN ПЄ	NЄТЄТN̄ ПЄ	NAΡЄТЄN ПЄ, *ye.*
NAΥ ПЄ,NAΡЄПЄ	NЄΥ ПЄ,NЄΡЄ ПЄ	NAΥ ПЄ, NAΡЄ ПЄ, *they.*

The 1st Perfect Tense.

Singular.

Coptic.	Sahidic.	Bash.
ΑI	ΑI	ΑI, *I have.*
ΑK	ΑK	ΑK, *thou hast*, m.
ΑΡЄ	ΑΡЄ	ΑΡЄ, *thou hast*, f.
ΑϤ ⎰ à	ΑϤ ⎰ à	ΑϤ ⎰ à *he hath.* *he and she.*
ΑС ⎰	ΑС ⎰	ΑС ⎰ *hath.*

Plural.

Coptic.	Sahidic.	Bash.
ⲀⲚ	ⲀⲚ	ⲀⲚ, *we have.*
ⲀⲢⲈⲦⲈⲚ	ⲀⲦⲈⲦⲚ̄	ⲀⲦⲈⲦⲚ̄, *ye have.*
ⲀⲨ, ⲁ̀	ⲀⲨ, ⲁ̀	ⲀⲨ, ⲁ̀, *they have.*

The 2nd Perfect Tense.

Singular.

Coptic.	Sahidic.	Bash.
Ⲉ̀ⲦⲀⲒ,	Ⲛ̄ⲦⲀⲒ,	ⲈⲦⲀⲒ, *I have.*
Ⲉ̀ⲦⲀⲔ,	Ⲛ̄ⲦⲀⲔ,	ⲈⲦⲀⲔ, *thou hast,* m.
Ⲉ̀ⲦⲀⲢⲈ,	Ⲛ̄ⲦⲀⲢ,	ⲈⲦⲀⲢⲈ, *thou hast,* f.
Ⲉ̀ⲦⲀϤ, ⲈⲦⲀ̀,	Ⲛ̄ⲦⲀϤ, Ⲛ̄ⲦⲀ,	ⲈⲦⲀϤ, Ⲉ̀ⲦⲀ, *he hath. he a. she hath.*
Ⲉ̀ⲦⲀⲤ,	Ⲛ̄ⲦⲀⲤ,	ⲈⲦⲀⲤ,

Plural.

Ⲉ̀ⲦⲀⲚ,	Ⲛ̄ⲦⲀⲚ,	ⲈⲦⲀⲚ, *we have.*
Ⲉ̀ⲦⲀⲢⲈⲦⲈⲚ,	Ⲛ̄ⲦⲀⲦⲈⲦⲚ̄,	ⲈⲦⲀⲢⲈⲦⲈⲚ, *ye have.*
Ⲉ̀ⲦⲀⲨ, ⲈⲦⲀ,	Ⲛ̄ⲦⲀⲨ, Ⲛ̄ⲦⲀ,	ⲈⲦⲀⲨ, ⲈⲦⲀ, *they have.*

The Pluperfect Tense.

Singular.

Coptic.	Sahidic and Bash.
ⲚⲈ ⲀⲒ ⲠⲈ,	ⲚⲈ ⲀⲒ ⲠⲈ, *I had.*
ⲚⲈ ⲀⲔ ⲠⲈ,	ⲚⲈ ⲀⲔ ⲠⲈ, *thou,* m.
ⲚⲈ ⲀⲢⲈ ⲠⲈ,	ⲚⲈ ⲀⲢⲈ ⲠⲈ, *thou,* f.
ⲚⲈ ⲀϤ ⲠⲈ, ⲚⲈ Ⲁ̀ ⲠⲈ,	ⲚⲈ ⲀϤ ⲠⲈ, ⲚⲈ Ⲁ̀ ⲠⲈ, *he.*
ⲚⲈ ⲀⲤ ⲠⲈ,	ⲚⲈ ⲀⲤ ⲠⲈ, *she.*
ⲚⲈ Ⲁ̀ ⲠⲈ, ⲚⲈ ⲀⲢⲈ ⲠⲈ,	ⲚⲈ Ⲁ̀ ⲠⲈ, ⲚⲈ ⲀⲢⲈ ⲠⲈ, *he and she.*

Plural.

Coptic.	Sahidic and Bash.
ⲚⲈ ⲀⲚ ⲠⲈ,	ⲚⲈ ⲀⲚ ⲠⲈ, *we.*
ⲚⲈ ⲀⲢⲈⲦⲈⲚ ⲠⲈ,	ⲚⲈ ⲀⲦⲈⲦⲚ̄ ⲠⲈ, *ye.*
ⲚⲈ Ⲁⲅ ⲠⲈ,	ⲚⲈ Ⲁⲅ ⲠⲈ, *they.*

The Present Tense Indefinite.

Singular.

Coptic.	Sahidic.	Bash.
ⲱⲀⲒ,	ⲱⲀⲒ,	ⲱⲀⲒ, *I am.*
ⲱⲀⲔ,	ⲱⲀⲔ,	ⲱⲀⲔ, *thou,* m.
ⲱⲀⲢⲈ,	ⲱⲀⲢⲈ,	ⲱⲀⲗⲈ, *thou,* f.
ⲱⲀϧ,⎱ ⲱⲀⲢⲈ,	ⲱⲀϧ,⎱ ⲱⲀⲢⲈ,	ⲱⲀϧ,⎱ *he.* ⲱⲀⲗⲈ, *he & she.*
ⲱⲀⲥ,⎰	ⲱⲀⲥ,⎰	ⲱⲀⲥ,⎰ *she.*

Plural.

ⲱⲀⲚ,	ⲱⲀⲚ,	ⲱⲀⲚ, *we.*
ⲱⲀⲢⲈⲦⲈⲚ,	ⲱⲀⲦⲈⲦⲚ̄,	ⲱⲀⲦⲈⲦⲈⲚ, *ye.*
ⲱⲀⲅ, ⲱⲀⲢⲈ,	ⲱⲀⲅ, ⲱⲀⲢⲈ,	ⲱⲀⲅ, ⲱⲀⲗⲈ, *they.*

The Imperfect Tense Indefinite.

Singular.

Coptic.	Sahidic.
ⲚⲈ ⲱⲀⲒ ⲠⲈ,	ⲚⲈ ⲱⲀⲒ ⲠⲈ, *I was.*
ⲚⲈ ⲱⲀⲔ ⲠⲈ,	ⲚⲈ ⲱⲀⲔ ⲠⲈ, *thou,* m.
ⲚⲈ ⲱⲀⲢⲈ ⲠⲈ,	ⲚⲈ ⲱⲀⲢⲈ ⲠⲈ, *thou,* f.
ⲚⲈ ⲱⲀϧ ⲠⲈ,⎱ ⲚⲈ ⲱⲀⲢⲈ ⲠⲈ,	ⲚⲈ ⲱⲀϧ ⲠⲈ,⎱ ⲚⲈ ⲱⲀⲢⲈ *he.* ⲠⲈ, *he & she.*
ⲚⲈ ⲱⲀⲥ ⲠⲈ,⎰	ⲚⲈ ⲱⲀⲥ ⲠⲈ,⎰ *she.*

7

Plural.

Coptic.	Sahidic.
ⲚⲈ ⲱⲀⲚ ⲠⲈ,	ⲚⲈ ⲱⲀⲚ ⲠⲈ, *we.*
ⲚⲈ ⲱⲀⲣⲈⲦⲈⲚ ⲠⲈ,	ⲚⲈ ⲱⲀⲦⲈⲦⲚ̄ ⲠⲈ, *ye.*
ⲚⲈ ⲱⲀⲨ ⲠⲈ, ⲚⲈ ⲱⲀⲣⲈ ⲠⲈ,	ⲚⲈ ⲱⲀⲨ ⲠⲈ, ⲚⲈⲱⲀⲣⲈ ⲠⲈ, *they.*

Singular.

Bash.

ⲚⲈ ⲱⲀⲓ ⲠⲈ, *I was.*

ⲚⲈ ⲱⲀⲕ ⲠⲈ, *thou,* m.

ⲚⲈ ⲱⲀⲗⲈ ⲠⲈ, *thou,* f.

ⲚⲈ ⲱⲀ̒ ⲠⲈ, }   *he.*

ⲚⲈ ⲱⲀⲗⲈ ⲠⲈ, *he* and *she.*

ⲚⲈ ⲱⲀⲤ ⲠⲈ, }   *she.*

Plural.

ⲚⲈ ⲱⲀⲚ ⲠⲈ, *we.*

ⲚⲈ ⲱⲀⲦⲈⲦⲈⲚ ⲠⲈ, *ye.*

ⲚⲈ ⲱⲀⲨ ⲠⲈ, }

ⲚⲈ ⲱⲀⲗⲈ ⲠⲈ, } *they.*

The 1st Future Tense.

Coptic.	Sahidic.	Bash.
ⳁⲚⲀ,	ⳁⲚⲀ,	ⳁⲚⲈ, vel Ⲁ, *I shall.*
ⲭⲚⲀ,	ⲕⲚⲀ,	ⲕⲚⲈ, *thou,* m.
ⲦⲈⲚⲀ,	ⲦⲈⲚⲀ,	*thou,* f.
ⳃⲚⲀ,	ⳃⲚⲀ,	ⳃⲚⲈ, *he.*
ⲤⲚⲀ,	ⲤⲚⲀ,	ⲤⲚⲈ, *she.*

Plural.

ⲦⲈⲚⲚⲀ,	ⲦⲈⲚⲚⲀ, ⲦⲈⲚⲀ, ⲦⲈⲚⲚⲈ, vel Ⲁ, *we.*
ⲦⲈⲦⲈⲚⲚⲀ,	ⲦⲈⲦⲚ̄ⲚⲀ, ⲦⲈⲦⲚ̄Ⲁ, *ye.*
ⲤⲈⲚⲀ,	ⲤⲈⲚⲀ, ⲤⲈⲚⲈ, *they.*

The 2nd Future Tense.

Singular.

Coptic.	Sahidic.	Bash.
ⲈⲒⲚⲀ,	ⲈⲒⲚⲀ,	ⲀⲒⲚⲀ vel ⲚⲈ, *I shall.*
ⲈⲔⲚⲀ,	ⲈⲔⲚⲀ,	ⲀⲔⲚⲀ, *thou,* m.
ⲈⲢⲈⲚⲀ,	ⲈⲢⲈⲚⲀ,	ⲀⲢⲈⲚⲀ, *thou,* f.
ⲈϤⲚⲀ,⎱ ⲈⲢⲈ..ⲚⲀ,	ⲈϤⲚⲀ,⎱ ⲈⲢⲈ..ⲚⲀ,	ⲀϤⲚⲀ,⎱ ⲀⲢⲈ..ⲚⲀ, *he & she.* *he.*
ⲈⲤⲚⲀ,⎰	ⲈⲤⲚⲀ,⎰	ⲀⲤⲚⲀ,⎰ *she.*

Plural.

ⲈⲚⲚⲀ,	ⲚⲚⲀ, ⲈⲚⲚⲀ,	ⲀⲚⲚⲀ, vel ⲚⲈ, *we.*
ⲈⲢⲈⲦⲈⲚⲚⲀ,	ⲈⲦⲈⲦⲚⲚⲀ, ⲈⲦⲈⲦⲚⲀ,	ⲀⲢⲈⲦⲈⲚⲚⲀ, *ye.*
ⲈⲨⲚⲀ, ⲞⲨⲚⲀ,	ⲈⲨⲚⲀ, ⲞⲨⲚⲀ,	ⲀⲨⲚⲀ, *they.*

The Prefixes Copt. are sometimes written ⲀⲒⲚⲀ, ⲀⲔⲚⲀ, ⲀⲢⲈⲚⲀ, etc.

The 3rd Future Tense.

Singular.

Coptic.	Sahidic.	Bash.
ⲈⲒⲈ̀,	ⲈⲒⲈ,	ⲈⲒⲈ, *I shall.*
ⲈⲔⲈ̀,	ⲈⲔⲈ,	ⲈⲔⲈ, *thou,* m.
ⲈⲢⲈ̀,	ⲈⲢⲈ,	ⲈⲢⲈ, *thou* f.
ⲈϤⲈ̀,⎱ ⲈⲢⲈ̀,	ⲈϤⲈ,⎱ ⲈⲢⲈ,	ⲈϤⲈ,⎱ ⲈⲢⲈ, *he and she.* *he.*
ⲈⲤⲈ̀,⎰	ⲈⲤⲈ,⎰	ⲈⲤⲈ,⎰ *she.*

Plural.

ⲈⲚⲈ̀,	ⲈⲚⲈ,	ⲈⲚⲈ, *we.*
ⲈⲢⲈⲦⲈⲚⲈ̀,	ⲈⲦⲈⲦⲚⲈ,	ⲈⲦⲈⲦⲚⲈ, *ye.*
ⲈⲨⲈ̀, ⲈⲢⲈ̀,	ⲈⲨⲈ, ⲈⲢⲈ,	ⲈⲨⲈ, ⲈⲢⲈ, *they.*

7 *

The 4th Future Tense.

Singular.

Coptic.	Sahidic.	Bash.
ⲧⲁ,	ⲧⲁ, ⲧⲁⲣⲓ,	ⲧⲁ, *I shall.*
	ⲧⲁⲣⲉⲕ,	*thou,* m.
ⲧⲉⲣⲁ,	ⲧⲉⲣⲁ,	ⲧⲉⲣⲁ, *thou,* f.
	ⲧⲁⲣⲉϥ,	*he.*
	ⲧⲁⲣⲉⲥ,	*she.*

Plural.

	ⲧⲁⲣⲛ̄,	*we.*
	ⲧⲁⲣⲉⲧⲛ̄,	ⲧⲁⲗⲉⲧⲉⲛ, *ye.*
	ⲧⲁⲣⲟⲩ,	*they.*

The Imperfect Tense.

Singular.

Coptic.		Sahidic.	
ⲛⲁⲓⲛⲁ,		ⲛⲉⲓⲛⲁ, *I should.*	
ⲛⲁⲕⲛⲁ,		ⲛⲉⲕⲛⲁ, *thou,* m.	
ⲛⲁⲣⲉⲛⲁ,		ⲛⲉⲣⲉⲛⲁ, *thou,* f.	
ⲛⲁϥⲛⲁ,}	ⲛⲁⲣⲉ..ⲛⲁ,	ⲛⲉϥⲛⲁ,}	*he.* ⲛⲉⲣⲉ..ⲛⲁ,*he&she.*
ⲛⲁⲥⲛⲁ,}		ⲛⲉⲥⲛⲁ,}	*she.*

Bash.

ⲛⲁⲓⲛⲉ vel ⲛⲁ, *I should.*
ⲛⲁⲕⲛⲉ, *thou,* m.
ⲛⲁⲣⲉⲛⲉ, *thou,* f.
ⲛⲁϥⲛⲉ,} ⲛⲁⲣⲉ *he.*
ⲛⲁⲥⲛⲉ,}..ⲛⲉ, *he&she.* *she.*

Plural.

Coptic.	Sahidic.	
ⲚⲀⲚⲚⲀ ⲠⲈ,	ⲚⲈⲚⲚⲀ ⲠⲈ,	*we.*
ⲚⲀⲢⲈⲦⲈⲚⲚⲀ ⲠⲈ,	ⲚⲈⲦⲈⲦⲚ̅Ⲁ ⲠⲈ,	*ye.*
ⲚⲀⲨⲚⲀ, ⲚⲀⲢⲈ‥ⲚⲀ ⲠⲈ,	ⲚⲈⲨⲚⲀ, ⲚⲈⲢⲈ‥ⲚⲀ ⲠⲈ,	*they.*

Bash.

ⲚⲀⲚⲚⲈ ⲠⲈ, *we.*

ⲚⲀⲢⲈⲦⲈⲚⲚⲈ ⲠⲈ, *ye.*

ⲚⲈⲨⲚⲈ, ⲚⲀⲢⲈⲚⲈ ⲠⲈ, *they.*

The Subjunctive Mood.

Singular.

Coptic.	Sahidic.	Bash.	
Ⲛ̀ⲦⲀ,	Ⲛ̅ⲦⲀ,	Ⲛ̀ⲦⲀ,	*that I.*
Ⲛ̀ⲦⲈⲔ,	Ⲛ̅Ⲅ,	Ⲛ̀Ⲅ,	*thou,* m.
Ⲛ̀ⲦⲈ,	Ⲛ̅ⲦⲈ,	Ⲛ̀ⲦⲈ,	*thou,* f.
Ⲛ̀ⲦⲈϥ, } Ⲛ̀ⲦⲈ,	ⲚⲈϥ, Ⲛ̅ϥ, } Ⲛ̅ⲦⲈ,	ⲚⲈϥ, Ⲛ̅ϥ, } Ⲛ̅ⲦⲈ,	*he.* / *he & she.*
Ⲛ̀ⲦⲈⲤ,	Ⲛ̅Ⲥ,	ⲚⲈⲤ, Ⲛ̅Ⲥ,	*she.*

Plural.

Coptic.	Sahidic.		Bash.	
Ⲛ̀ⲦⲈⲚ,	Ⲛ̅ⲦⲚ̅,	—	Ⲛ̀ⲦⲚ̅,	*we.*
Ⲛ̀ⲦⲈⲦⲈⲚ,	Ⲛ̅ⲦⲈⲦⲚ̅,		Ⲛ̀ⲦⲈⲦⲚ̅,	*ye.*
Ⲛ̀ⲦⲞⲨ, Ⲛ̀ⲦⲈ,	Ⲛ̅ⲤⲈ, Ⲛ̅ⲦⲈ,		Ⲛ̀ⲤⲈ, ⲚⲦⲈ,	*they.*

The Optative Mood.

Singular.

Coptic.		Sahidic.		Bash.	
ⲙⲁⲣⲓ,		ⲙⲁⲣⲓ,		ⲙⲁⲗⲓ, *I may,*	
ⲙⲁⲣⲉⲕ,		ⲙⲁⲣⲉⲕ,		ⲙⲁⲗⲉⲕ, *thou*, m.	
ⲙⲁⲣⲉ,		ⲙⲁⲣⲉ,		ⲙⲁⲗⲉ, *thou*, f..	
ⲙⲁⲣⲉϥ,	ⲙⲁⲣⲉ,	ⲙⲁⲣⲉϥ,	ⲙⲁⲣⲉ,	ⲙⲁⲗⲉϥ,	ⲙⲁⲗⲉ, *he &she.*
ⲙⲁⲣⲉⲥ,		ⲙⲁⲣⲉⲥ,		ⲙⲁⲗⲉⲥ,	

Plural.

ⲙⲁⲣⲉⲛ,		ⲙⲁⲣⲛ̄,		ⲙⲁⲗⲉⲛ, *we.*	
ⲙⲁⲣⲉⲧⲉⲛ,		ⲙⲁⲣⲉⲧⲛ̄,		ⲙⲁⲗⲉⲧⲉⲛ, *ye.*	
ⲙⲁⲣⲟⲩ, ⲙⲁⲣⲉ,		ⲙⲁⲣⲟⲩ, ⲙⲁⲣⲉ,		ⲙⲁⲗⲟⲩ, ⲙⲁⲗⲉ, *they.*	

The Imperative Mood.

Singular and Plural.

ⲁ, ⲁⲣⲓ or ⲙⲁ, or the root itself.

The Infinitive Mood.

ⲉ̀ or ⲛ̀ or the root itself.

Participles.

ⲡⲁϫⲓⲛ, ⲡⲉⲕϫⲓⲛ, ⲡⲉϥϫⲛ &c. or ⲡϫⲓⲛⲧⲁ, ⲡϫⲓⲛⲧⲉⲕ, ⲡϫⲓⲛⲧϥ &c.

The verb ⲧⲁⲕⲟ, *to destroy,* is given with the aug-
ments, to convey a more clear idea of their position.

Indicative Mood.

The 1st Present Tense.

Singular.

Coptic.	Sahidic.	
ⲧ̄-ⲧⲁⲕⲟ,	ⲧ̄-ⲧⲁⲕⲟ,	*I am destroying.*
ⲕ-ⲧⲁⲕⲟ,⎫		
ⲭ-ⲧⲁⲕⲟ,⎭	ⲕ-ⲧⲁⲕⲟ,	*thou art destroying*, m.
ⲧⲉ-ⲧⲁⲕⲟ,	ⲧⲉ-ⲧⲁⲕⲟ,	*thou art destroying*, f.
⳧-ⲧⲁⲕⲟ,	⳧-ⲧⲁⲕⲟ,	*he is destroying.*
ⲥ-ⲧⲁⲕⲟ,	ⲥ-ⲧⲁⲕⲟ,	*she is destroying.*

Plural.

Coptic.	Sahidic.	
ⲧⲉⲛ-ⲧⲁⲕⲟ,	ⲧⲛ̄, or ⲧⲉⲛ-ⲧⲁⲕⲟ,	*we are destroying.*
ⲧⲉⲧⲉⲛ-ⲧⲁⲕⲟ,	ⲧⲉⲧⲛ̄, or ⲧⲉⲧⲉⲛ-ⲧⲁⲕⲟ,	*ye are destroying.*
ⲥⲉ-ⲧⲁⲕⲟ,	ⲥⲉ-ⲧⲁⲕⲟ,	*they are destroying.*

The 2nd Present Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.	
ⲉⲓ-ⲧⲁⲕⲟ,	ⲉⲓ-ⲧⲁⲕⲟ,	ⲉⲓ-ⲧⲁⲕⲟ,	*I am destroying*, ὤν.
ⲉⲕ-ⲧⲁⲕⲟ,	ⲉⲕ-ⲧⲁⲕⲟ,	ⲉⲕ-ⲧⲁⲕⲟ,	*thou*, m.
ⲉⲣⲉ-ⲧⲁⲕⲟ,	ⲉⲣⲉ-ⲧⲁⲕⲟ,	ⲉⲗⲉ-ⲧⲁⲕⲟ,	*thou*, f.
ⲉ⳧-⎫ ⲉⲣⲉ-⎭ ⲧⲁⲕⲟ,	ⲉ⳧-⎫ ⲉⲣⲉ-⎭ ⲧⲁⲕⲟ,	ⲉ⳧-⎫ ⲉⲗⲉ-⎭ ⲧⲁⲕⲟ,	*he.*
ⲉⲥ-⎫ ⲉⲣⲉ-⎭ ⲧⲁⲕⲟ,	ⲉⲥ-⎫ ⲉⲣⲉ-⎭ ⲧⲁⲕⲟ,	ⲉⲥ-⎫ ⲉⲗⲉ-⎭ ⲧⲁⲕⲟ,	*she.*

Plural.

ⲉⲛ-ⲧⲁⲕⲟ,	ⲛ̄, or ⲉⲛ-ⲧⲁⲕⲟ,	ⲉⲛ-ⲧⲁⲕⲟ,	*we.*
ⲉⲧⲉⲧⲉⲛ-ⲧⲁⲕⲟ,	ⲉⲧⲉⲧⲛ̄-ⲧⲁⲕⲟ,	ⲉⲧⲉⲧⲉⲛ-ⲧⲁⲕⲟ,	*ye.*
ⲉⲩ-⎫ ⲟⲩ-⎬ ⲧⲁⲕⲟ, ⲉⲣⲉ-⎭	ⲉⲩ-⎫ ⲟⲩ-⎬ ⲧⲁⲕⲟ, ⲉⲣⲉ-⎭	ⲉⲩ-⎫ ⲟⲩ-⎬ ⲧⲁⲕⲟ, ⲉⲗⲉ-⎭	*they.*

The Imperfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.	
ⲚⲀⲒ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲈⲒ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲀⲒ-ⲦⲀⲔⲞ ⲠⲈ,	*I was.*
ⲚⲀⲔ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲈⲔ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲀⲔ-ⲦⲀⲔⲞ ⲠⲈ,	*thou,* m.
ⲚⲀⲢⲈ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲈⲢⲈ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲀⲢⲈ-ⲦⲀⲔⲞ ⲠⲈ,	*thou,* f.

ⲚⲀϤ- / ⲚⲀⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ,　ⲚⲈϤ- / ⲚⲈⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ,　ⲚⲀϤ- / ⲚⲀⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ, *he.*

ⲚⲀⲤ- / ⲚⲀⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ,　ⲚⲈⲤ- / ⲚⲈⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ,　ⲚⲀⲤ- / ⲚⲀⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ, *she.*

Plural.

ⲚⲀⲚ-ⲦⲀⲔⲞ ⲠⲈ,　ⲚⲈⲚ-ⲦⲀⲔⲞ ⲠⲈ,　ⲚⲀⲚ-ⲦⲀⲔⲞ ⲠⲈ, *we.*

ⲚⲀⲢⲈⲦⲈⲚ-ⲦⲀⲔⲞ ⲠⲈ, ⲚⲈⲦⲈⲦⲚ̄-ⲦⲀⲔⲞ ⲠⲈ, ⲚⲀⲢⲈⲦⲈⲚ-ⲦⲀⲔⲞ ⲠⲈ, *ye.*

ⲚⲀⲨ- / ⲚⲀⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ,　ⲚⲈⲨ- / ⲚⲈⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ,　ⲚⲀⲨ- / ⲚⲀⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ, *they.*

The 1st Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.	
ⲀⲒ-ⲦⲀⲔⲞ,	ⲀⲒ-ⲦⲀⲔⲞ,	ⲀⲒ-ⲦⲀⲔⲞ,	*I have.*
ⲀⲔ-ⲦⲀⲔⲞ,	ⲀⲔ-ⲦⲀⲔⲞ,	ⲀⲔ-ⲦⲀⲔⲞ,	*thou,* m.
ⲀⲢⲈ-ⲦⲀⲔⲞ,	ⲀⲢⲈ-ⲦⲀⲔⲞ,	ⲀⲢⲈ-ⲦⲀⲔⲞ,	*thou,* f.

ⲀϤ- / Ⲁ̀- } ⲦⲀⲔⲞ,　ⲀϤ- / Ⲁ- } ⲦⲀⲔⲞ,　ⲀϤ- / Ⲁ- } ⲦⲀⲔⲞ, *he.*

ⲀⲤ- / Ⲁ̀- } ⲦⲀⲔⲞ,　ⲀⲤ- / Ⲁ- } ⲦⲀⲔⲞ,　ⲀⲤ- / Ⲁ- } ⲦⲀⲔⲞ, *she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
ⲀⲚ-ⲦⲀⲔⲞ,	ⲀⲚ-ⲦⲀⲔⲞ,	ⲀⲚ-ⲦⲀⲐⲞ, *we.*
ⲀⲢⲈⲦⲈⲚ-ⲦⲀⲔⲞ,	ⲀⲦⲈⲦⲚ̄-ⲦⲀⲔⲞ,	ⲀⲦⲈⲦⲚ̄-ⲦⲀⲔⲞ, *ye.*
ⲀⲨ- Ⲁ̀- } ⲦⲀⲔⲞ,	ⲀⲨ- Ⲁ- } ⲦⲀⲔⲞ,	ⲀⲨ- Ⲁ- } ⲦⲀⲔⲞ, *they.*

The 2nd Perfect Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
Ⲉ̀ⲦⲀⲒ-ⲦⲀⲔⲞ,	Ⲛ̄ⲦⲀⲒ-ⲦⲀⲔⲞ,	ⲈⲦⲀⲒ-ⲦⲀⲔⲞ, *I have.*
Ⲉ̀ⲦⲀⲔ-ⲦⲀⲔⲞ,	Ⲛ̄ⲦⲀⲔ-ⲦⲀⲔⲞ,	ⲈⲦⲀⲔ-ⲦⲀⲔⲞ, *thou,* m.
Ⲉ̀ⲦⲀⲢⲈ-ⲦⲀⲔⲞ,	Ⲛ̄ⲦⲀⲢ-ⲦⲀⲔⲞ,	ⲈⲦⲀⲢⲈ-ⲦⲀⲔⲞ, *thou,* f.
Ⲉ̀ⲦⲀϤ- Ⲉ̀ⲦⲀ̀- } ⲦⲀⲔⲞ,	Ⲛ̄ⲦⲀϤ- Ⲛ̄ⲦⲀ- } ⲦⲀⲔⲞ,	ⲈⲦⲀϤ- ⲈⲦⲀ- } ⲦⲀⲔⲞ, *he.*
Ⲉ̀ⲦⲀⲤ- Ⲉ̀ⲦⲀ̀- } ⲦⲀⲔⲞ,	Ⲛ̄ⲦⲀⲤ- Ⲛ̄ⲦⲀ- } ⲦⲀⲔⲞ,	ⲈⲦⲀⲤ- ⲈⲦⲀ- } ⲦⲀⲔⲞ, *she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
Ⲉ̀ⲦⲀⲚ-ⲦⲀⲔⲞ,	Ⲛ̄ⲦⲀⲚ-ⲦⲀⲔⲞ,	ⲈⲦⲀⲚ-ⲦⲀⲔⲞ, *we.*
Ⲉ̀ⲦⲀⲢⲈⲦⲈⲚ-ⲦⲀⲔⲞ,	Ⲛ̄ⲦⲀⲦⲈⲦⲚ̄-ⲦⲀⲔⲞ,	ⲈⲦⲀⲢⲈⲦⲈⲚ-ⲦⲀⲔⲞ, *ye.*
Ⲉ̀ⲦⲀⲨ- Ⲉ̀ⲦⲀ̀- } ⲦⲀⲔⲞ,	Ⲛ̄ⲦⲀⲨ- Ⲛ̄ⲦⲀ- } ⲦⲀⲔⲞ,	ⲈⲦⲀⲨ- ⲈⲦⲀ- } ⲦⲀⲔⲞ, *they.*

The Pluperfect Tense.

Singular.

Coptic.	Sahidic.
ⲚⲈ ⲀⲒ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲈ ⲀⲒ-ⲦⲀⲔⲞ ⲠⲈ, *I had.*
ⲚⲈ ⲀⲔ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲈ ⲀⲔ-ⲦⲀⲔⲞ ⲠⲈ, *thou,* m.
ⲚⲈ ⲀⲢⲈ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲈ ⲀⲢⲈ-ⲦⲀⲔⲞ ⲠⲈ, *thou,* f.

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Coptic.		Sahidic.	
ⲚⲈ Ⲁϥ- ⲚⲈ Ⲁ̀- } ⲦⲀⲔⲞ ⲠⲈ,		ⲚⲈ Ⲁϥ- ⲚⲈ Ⲁ- } ⲦⲀⲔⲞ ⲠⲈ, *he.*	
ⲚⲈ ⲀⲤ- ⲚⲈ Ⲁ̀- ⲚⲈ ⲀⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ,		ⲚⲈ ⲀⲤ- ⲚⲈ Ⲁ- ⲚⲈ ⲀⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ, *she.*	

Plural.

Coptic.	Sahidic.
ⲚⲈ ⲀⲚ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲈ ⲀⲚ-ⲦⲀⲔⲞ ⲠⲈ, *we.*
ⲚⲈ ⲀⲢⲈⲦⲈⲚ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲈ ⲀⲦⲈⲦⲚ̄-ⲦⲀⲔⲞ ⲠⲈ, *ye.*
ⲚⲈ Ⲁⲅ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲈ Ⲁⲅ-ⲦⲀⲔⲞ ⲠⲈ, *they.*

The Present Tense Indefinite.

Singular.

Coptic.	Sahidic.	Bashmuric.
ϢⲀⲒ-ⲦⲀⲔⲞ,	ϢⲀⲒ-ⲦⲀⲔⲞ,	ϢⲀⲒ-ⲦⲀⲔⲞ, *I am.*
ϢⲀⲔ-ⲦⲀⲔⲞ,	ϢⲀⲔ-ⲦⲀⲔⲞ,	ϢⲀⲔ-ⲦⲀⲔⲞ, *thou,* m.
ϢⲀⲢⲈ-ⲦⲀⲔⲞ,	ϢⲀⲢⲈ-ⲦⲀⲔⲞ,	ϢⲀⲖⲈ-ⲦⲀⲔⲞ, *thou,* f.
ϢⲀϥ- ϢⲀⲢⲈ- } ⲦⲀⲔⲞ,	ϢⲀϥ- ϢⲀⲢⲈ- } ⲦⲀⲔⲞ,	ϢⲀϥ- ϢⲀⲖⲈ- } ⲦⲀⲔⲞ, *he.*
ϢⲀⲤ- ϢⲀⲢⲈ- } ⲦⲀⲔⲞ,	ϢⲀⲤ- ϢⲀⲢⲈ- } ⲦⲀⲔⲞ,	ϢⲀⲤ- ϢⲀⲖⲈ- } ⲦⲀⲔⲞ, *she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
ϢⲀⲚ-ⲦⲀⲔⲞ,	ϢⲀⲚ-ⲦⲀⲔⲞ,	ϢⲀⲚ-ⲦⲀⲔⲞ, *we.*
ϢⲀⲢⲈⲦⲈⲚ-ⲦⲀⲔⲞ,	ϢⲀⲦⲈⲦⲚ̄-ⲦⲀⲔⲞ,	ϢⲀⲦⲈⲦⲈⲚ-ⲦⲀⲔⲞ, *ye.*
ϢⲀⲅ- ϢⲀⲢⲈ- } ⲦⲀⲔⲞ,	ϢⲀⲅ- ϢⲀⲢⲈ- } ⲦⲀⲔⲞ,	ϢⲀⲅ- ϢⲀⲖⲈ- } ⲦⲀⲔⲞ, *they.*

The Imperfect Tense Indefinite.

Singular.

Coptic.	Sahidic.
ⲚⲈ ⲰⲀⲒ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲈ ⲰⲀⲒ-ⲦⲀⲔⲞ ⲠⲈ, *I was.*
ⲚⲈ ⲰⲀⲔ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲈ ⲰⲀⲔ-ⲦⲀⲔⲞ ⲠⲈ, *thou,* m.
ⲚⲈ ⲰⲀⲢⲈ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲈ ⲰⲀⲢⲈ-ⲦⲀⲔⲞ ⲠⲈ, *thou,* f.

ⲚⲈ ⲰⲀϧ-
ⲚⲈ ⲰⲀⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ,   ⲚⲈ ⲰⲀϧ-
ⲚⲈ ⲰⲀⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ, *he.*

ⲚⲈ ⲰⲀⲤ-
ⲚⲈ ⲰⲀⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ,   ⲚⲈ ⲰⲀⲤ-
ⲚⲈ ⲰⲀⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ, *she.*

Plural.

ⲚⲈ ⲰⲀⲚ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲈ ⲰⲀⲚ-ⲦⲀⲔⲞ ⲠⲈ, *we.*
ⲚⲈ ⲰⲀⲢⲈⲦⲈⲚ-ⲦⲀⲔⲞ ⲠⲈ,	ⲚⲈ ⲰⲀⲦⲈⲦⲚ̄-ⲦⲀⲔⲞ ⲠⲈ, *ye.*

ⲚⲈ ⲰⲀⲩ-
ⲚⲈ ⲰⲀⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ,   ⲚⲈ ⲰⲀⲩ-
ⲚⲈ ⲰⲀⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ, *they.*

Singular.

Bashmuric.

ⲚⲈ ⲰⲀⲒ-ⲦⲀⲔⲞ ⲠⲈ, *I was.*

ⲚⲈ ⲰⲀⲔ-ⲦⲀⲔⲞ ⲠⲈ, *thou,* m.

ⲚⲈ ⲰⲀⲖⲈ-ⲦⲀⲔⲞ ⲠⲈ, *thou,* f.

ⲚⲈ ⲰⲀϧ-
ⲚⲈ ⲰⲀⲖⲈ- } ⲦⲀⲔⲞ ⲠⲈ, *he.*

ⲚⲈ ⲰⲀⲤ-
ⲚⲈ ⲰⲀⲖⲈ- } ⲦⲀⲔⲞ ⲠⲈ, *she.*

Plural.

ⲚⲈ ⲰⲀⲚ-ⲦⲀⲔⲞ ⲠⲈ, *we.*

ⲚⲈ ⲰⲀⲦⲈⲦⲈⲚ-ⲦⲀⲔⲞ ⲠⲈ, *ye.*

ⲚⲈ ⲰⲀⲩ-
ⲚⲈ ⲰⲀⲢⲈ- } ⲦⲀⲔⲞ ⲠⲈ, *they.*

The 1st Future Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.	
ⲧⲛⲁ-ⲧⲁⲕⲟ,	ⲧⲛⲁ-ⲧⲁⲕⲟ,	ⲧⲛⲁ, ⲧⲛⲉ-ⲧⲁⲕⲟ,	*I shall.*
ⲭⲛⲁ-ⲧⲁⲕⲟ,	ⲕⲛⲁ-ⲧⲁⲕⲟ,	ⲕⲛⲉ-ⲧⲁⲕⲟ,	*thou,* m.
ⲧⲉⲛⲁ-ⲧⲁⲕⲟ,	ⲧⲉⲛⲁ-ⲧⲁⲕⲟ,		*thou,* f.
ϥⲛⲁ-ⲧⲁⲕⲟ,	ϥⲛⲁ-ⲧⲁⲕⲟ,	ϥⲛⲉ-ⲧⲁⲕⲟ,	*he.*
ⲥⲛⲁ-ⲧⲁⲕⲟ,	ⲥⲛⲁ-ⲧⲁⲕⲟ,	ⲥⲛⲉ-ⲧⲁⲕⲟ,	*she.*

Plural.

Coptic	Sahidic	Bashmuric	
ⲧⲉⲛⲛⲁ-ⲧⲁⲕⲟ,	ⲧⲉⲛⲛⲁ- ⎱ ⲧⲁⲕⲟ, ⲧⲉⲛⲁ- ⎰	ⲧⲉⲛⲛⲁ- ⎱ or ⎰ ⲧⲁⲕⲟ, ⲧⲉⲛⲛⲉ-	*we.*
ⲧⲉⲧⲉⲛⲛⲁ-ⲧⲁⲕⲟ,	ⲧⲉⲧⲛ̄ⲛⲁ- ⎱ ⲧⲁⲕⲟ, ⲧⲉⲧⲛ̄ⲁ- ⎰		*ye.*
ⲥⲉⲛⲁ-ⲧⲁⲕⲟ,	ⲥⲉⲛⲁ-ⲧⲁⲕⲟ,	ⲥⲉⲛⲉ-ⲧⲁⲕⲟ,	*they.*

The 2nd Future Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.	
ⲉⲓⲛⲁ-ⲧⲁⲕⲟ,	ⲉⲓⲛⲁ-ⲧⲁⲕⲟ,	ⲁⲓⲛⲁ- ⎱ or ⎰ ⲧⲁⲕⲟ, ⲁⲓⲛⲉ-	*I shall.*
ⲉⲕⲛⲁ-ⲧⲁⲕⲟ,	ⲉⲕⲛⲁ-ⲧⲁⲕⲟ,	ⲁⲕⲛⲁ-ⲧⲁⲕⲟ,	*thou,* m.
ⲉⲣⲉⲛⲁ-ⲧⲁⲕⲟ,	ⲉⲣⲉⲛⲁ-ⲧⲁⲕⲟ,	ⲁⲣⲉⲛⲁ-ⲧⲁⲕⲟ,	*thou,* f.
ⲉϥⲛⲁ- ⎱ ⲧⲁⲕⲟ, ⲉⲣⲉⲛⲁ- ⎰	ⲉϥⲛⲁ- ⎱ ⲧⲁⲕⲟ, ⲉⲣⲉⲛⲁ- ⎰	ⲁϥⲛⲁ- ⎱ ⲧⲁⲕⲟ, ⲁⲣⲉⲛⲁ- ⎰	*he.*
ⲉⲥⲛⲁ- ⎱ ⲧⲁⲕⲟ, ⲉⲣⲉⲛⲁ ⎰	ⲉⲥⲛⲁ- ⎱ ⲧⲁⲕⲟ, ⲉⲣⲉⲛⲁ- ⎰	ⲁⲥⲛⲁ- ⎱ ⲧⲁⲕⲟ, ⲁⲣⲉⲛⲁ- ⎰	*she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
ЄННА-ТАКО,	ЄННА- ⲚНА- } ТАКО,	АННА- or АННЄ- } ТАКО, *we.*
ЄРЄТЄННА-ТАКО,	ЄТЄТⲚНА- ЄТЄТⲚА- } ТАКО,	АРЄТЄННА-ТАКО, *ye.*
ЄⲨНА- ОⲨНА- } ТАКО,	ЄⲨНА- ОⲨНА- } ТАКО,	ЄⲨНА-ТАКО, *they.*

The 3rd Future Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.
ЄIÈ-ТАКО,	ЄIЄ-ТАКО,	ЄIЄ-ТАКО, *I shall.*
ЄКÈ-ТАКО,	ЄКЄ-ТАКО,	ЄКЄ-ТАКО, *thou,* m.
ЄРÈ-ТАКО,	ЄРЄ-ТАКО,	ЄРЄ-ТАКО, *thou,* f.
ЄϤÈ- ЄРÈ- } ТАКО,	ЄϤЄ- ЄРЄ- } ТАКО,	ЄϤЄ- ЄРЄ- } ТАКО, *he.*
ЄСÈ- ЄРÈ- } ТАКО,	ЄСЄ- ЄРЄ- } ТАКО,	ЄСЄ- ЄРЄ- } ТАКО, *she.*

Plural.

ЄNÈ-ТАКО,	ЄNЄ-ТАКО,	ЄNЄ-ТАКО, *we.*
ЄРЄТЄNÈ-ТАКО,	ЄТЄТⲚЄ-ТАКО,	ЄТЄТNЄ-ТАКО, *ye.*
ЄⲨÈ- ЄРÈ- } ТАКО,	ЄⲨЄ- ЄРЄ- } ТАКО,	ЄⲨЄ- ЄРЄ- } ТАКО, *they.*

The 4th Future Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.	
ⲦⲀ-ⲦⲀⲔⲞ,	ⲦⲀ- ⲦⲀⲠⲒ- } ⲦⲀⲔⲞ,	ⲦⲀ-ⲦⲀⲔⲞ,	*I shall.*
	ⲦⲀⲢⲈⲔ-ⲦⲀⲔⲞ,		*thou,* m.
ⲦⲈⲢⲀ-ⲦⲀⲔⲞ,	ⲦⲈⲢⲀ-ⲦⲀⲔⲞ,	ⲦⲈⲢⲀ-ⲦⲀⲔⲞ,	*thou,* f.
	ⲦⲀⲢⲈϥ-ⲦⲀⲔⲞ,		*he.*
	ⲦⲀⲢⲈⲤ-ⲦⲀⲔⲞ,		*she.*

Plural.

ⲦⲀⲢⲚ̄-ⲦⲀⲔⲞ,		*we.*
ⲦⲀⲢⲈⲦⲚ̄-ⲦⲀⲔⲞ,	ⲦⲀⲖⲈⲦⲈⲚ-ⲦⲀⲔⲞ,	*ye.*
ⲦⲀⲢⲞⲨ-ⲦⲀⲔⲞ,		*they.*

The Imperfect Future.

Singular.

Coptic.	Sahidic.	Bashmuric.	
ⲚⲀⲒⲚⲀˑⲦⲀⲔⲞ,	ⲚⲈⲒⲚⲀ-ⲦⲀⲔⲞ,	ⲚⲀⲒⲚⲈ- or ⲚⲀⲒⲚⲀ- } ⲦⲀⲔⲞ,	*I should.*
ⲚⲀⲔⲚⲀ-ⲦⲀⲔⲞ,	ⲚⲈⲔⲚⲀ-ⲦⲀⲔⲞ,	ⲚⲀⲔⲚⲈ-ⲦⲀⲔⲞ,	*thou,* m.
ⲚⲀⲢⲈⲚⲀ-ⲦⲀⲔⲞ,	ⲚⲈⲢⲈⲚⲀ-ⲦⲀⲔⲞ,	ⲚⲀⲢⲈⲚⲈ-ⲦⲀⲔⲞ,	*thou,* f.
ⲚⲀϥⲚⲀ- ⲚⲀⲢⲈⲚⲀ- } ⲦⲀⲔⲞ,	ⲚⲈϥⲚⲀ- ⲚⲈⲢⲈⲚⲀ- } ⲦⲀⲔⲞ,	ⲚⲀϥⲚⲈ- ⲚⲀⲢⲈⲚⲈ- } ⲦⲀⲔⲞ,	*he.*
ⲚⲀⲤⲚⲀ- ⲚⲀⲢⲈⲚⲀ- } ⲦⲀⲔⲞ,	ⲚⲈⲤⲚⲀ- ⲚⲈⲢⲈⲚⲀ- } ⲦⲀⲔⲞ,	ⲚⲀⲤⲚⲈ- ⲚⲀⲢⲈⲚⲈ, } ⲦⲀⲔⲞ,	*she.*

Plural.

Coptic.	Sahidic.	Bashmuric.	
NANNA-TAKO,	NENNA-TAKO,	NANNE-TAKO,	*we.*
NAPETENNA-TAKO,	NETETÑA-TAKO,	NAPETENNE-TAKO,	*ye.*
NAYNA- NAPENA- } TAKO,	NEYNA- NEPENA- } TAKO,	NEYNE- NAPENE- } TAKO,	*they.*

The Subjunctive Mood.

Singular.

Coptic.	Sahidic.	Bashmuric.	
ÑTA-TAKO,	ÑTA-TAKO,	ÑTA-TAKO,	*that I.*
ÑTEK-TAKO,	ÑΓ-TAKO,	ÑΓ-TAKO,	*thou,* m.
ÑTE-TAKO,	ÑTE-TAKO,	ÑTE-TAKO,	*thou,* f.
ÑTEq- ÑTE- } TAKO,	ÑEq, Nq̄- ÑTE- } TAKO,	ÑEq, Nq̄· ÑTE- } TAKO,	*he.*
ÑTEC- ÑTE- } TAKO,	ÑC- ÑTE- } TAKO,	ÑEC- NC̄· ÑTE- } TAKO,	*she.*

Plural.

Coptic.	Sahidic.	Bashmuric.	
ÑTEN-TAKO,	ÑTÑ-TAKO,	ÑTÑ-TAKO,	*we.*
ÑTETEN-TAKO,	ÑTETÑ-TAKO,	ÑTETÑ-TAKO,	*ye.*
ÑTOY- ÑTE- } TAKO,	ÑCE- ÑTE- } TAKO,	ÑCE- ÑTE- } TAKO,	*they.*

The Optative Mood.

Singular.

Coptic.	Sahidic.	Bashmuric.	
ⲙⲁⲣⲓ-ⲧⲁⲕⲟ,	ⲙⲁⲣⲓ-ⲧⲁⲕⲟ,	ⲙⲁⲗⲓ-ⲧⲁⲕⲟ,	*I may.*
ⲙⲁⲣⲉⲕ-ⲧⲁⲕⲟ,	ⲙⲁⲣⲃⲕ-ⲧⲁⲕⲟ,	ⲙⲁⲗⲉⲕ-ⲧⲁⲕⲟ,	*thou,* m.
ⲙⲁⲣⲉ-ⲧⲁⲕⲟ,	ⲙⲁⲣⲉ-ⲧⲁⲕⲟ,	ⲙⲁⲗⲉ-ⲧⲁⲕⲟ,	*thou,* f.
ⲙⲁⲣⲉϥ-⎱ ⲧⲁⲕⲟ,	ⲙⲁⲣⲉϥ-⎱ ⲧⲁⲕⲟ,	ⲙⲁⲗⲉϥ-⎱ ⲧⲁⲕⲟ,	*he.*
ⲙⲁⲣⲉ- ⎰	ⲙⲁⲣⲉ- ⎰	ⲙⲁⲗⲉ- ⎰	
ⲙⲁⲣⲉⲥ-⎱ ⲧⲁⲕⲟ,	ⲙⲁⲣⲉⲥ-⎱ ⲧⲁⲕⲟ,	ⲙⲁⲗⲉⲥ-⎱ ⲧⲁⲕⲟ,	*she.*
ⲙⲁⲣⲉ- ⎰	ⲙⲁⲣⲉ- ⎰	ⲙⲁⲗⲉ- ⎰	

Plural.

ⲙⲁⲣⲉⲛ-ⲧⲁⲕⲟ,	ⲙⲁⲣⲛ̄-ⲧⲁⲕⲟ,	ⲙⲁⲗⲉⲛ-ⲧⲁⲕⲟ,	*we.*
ⲙⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ,	ⲙⲁⲣⲉⲧⲛ̄-ⲧⲁⲕⲟ,	ⲙⲁⲗⲉⲧⲉⲛ-ⲧⲁⲕⲟ,	*ye.*
ⲙⲁⲣⲟⲩ-⎱ ⲧⲁⲕⲟ,	ⲙⲁⲣⲟⲩ-⎱ ⲧⲁⲕⲟ,	ⲙⲁⲗⲟⲩ-⎱ ⲧⲁⲕⲟ,	*they.*
ⲙⲁⲣⲉ- ⎰	ⲙⲁⲣⲉ- ⎰	ⲙⲁⲗⲉ- ⎰	

The Imperative Mood.

Singular and Plural.

ⲁ̀-ⲧⲁⲕⲟ, ⎱
ⲁ̀ⲣⲓ-ⲧⲁⲕⲟ, ⎰ *destroy.*
ⲙⲁ-ⲧⲁⲕⲟ, ⎰
ⲧⲁⲕⲟ, ⎰

The Infinitive Mood.

ⲉ̀-ⲧⲁⲕⲟ, ⎱
ⲛ̀-ⲧⲁⲕⲟ, ⎰ *to destroy.*
ⲧⲁⲕⲟ, ⎰

Participles.

Coptic.	Sahidic.	Bashmuric.
ϫⲓⲛ,	ϭⲓⲛ,	ϫⲓⲛ,
ⲡⲁϫⲓⲛ or ⲡϫⲓⲛⲧⲁ,	ⲡⲁϭⲓⲛ,	ⲡⲁϫⲓⲛ,
ⲡⲉⲕϫⲓⲛ,	ⲡⲉⲕϭⲓⲛ,	ⲡⲉⲕϫⲓⲛ,
ⲡⲉϥϫⲓⲛ, &c.	ⲡⲉϥϭⲓⲛ, &c.	ⲡⲉϥϫⲓⲛ, &c.

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

Participles.

26. The participles are formed by ⲉ, ⲉⲧ or ⲉⲑ, before the prefixes to the verbs. There are also some peculiar forms of participles, which end in ⲛⲟⲩⲧ, Copt. ⲛⲩⲧ, Sah. ⲱⲟⲩⲧ, Copt. ⲟⲟⲩⲧ, Sah. and ⲗⲟⲩⲧ, Bash. as ⲧⲟⲩⲃⲛⲟⲩⲧ, Copt. ⲙⲱⲟⲩⲧ, Copt. and ⲙⲁⲟⲩⲧ, Bash.

Verbs united with particles expressive of time.

The particles ⲉⲧⲉ, Copt. ⲛⲧⲉⲣⲉ, Sah. *when.*

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲉⲧⲁⲓ,	ⲛⲧⲉⲣⲓ, ⲛⲧⲉⲣⲉⲓ,	ⲉⲧⲁⲓ, ⲛⲧⲉⲗⲉⲓ,
ⲉⲧⲁⲕ,	ⲛⲧⲉⲣⲉⲕ,	
ⲉⲧⲁⲣⲉ,	ⲛⲧⲉⲣⲉ,	ⲉⲧⲁϥ, ⲛⲧⲉⲗⲉϥ,
ⲉⲧⲁϥ⎱ ⲉⲧⲁⲣⲉ,	ⲛⲧⲉⲣⲉϥ, ⎱ ⲛⲧⲉⲣⲉ,	
ⲉⲧⲁⲥ⎰	ⲛⲧⲉⲣⲉⲥ, ⎰	

Plural.

Coptic.	Sahidic.	Bashmuric.
ⲈⲦⲀⲚ,	ⲚⲦⲈⲢⲈⲚ,	ⲈⲦⲀⲚ, ⲚⲦⲈⲖⲈⲚ,
ⲈⲦⲀⲢⲈⲦⲈⲚ,	ⲚⲦⲈⲢⲈⲦⲚ̄,	ⲈⲦⲀⲦⲈⲦⲈⲚ, Ⲛ̀ⲦⲈⲖⲈⲦⲈⲚ,
ⲈⲦⲀⲨ, ⲈⲦⲀⲢⲈ,	ⲚⲦⲈⲢⲞⲨ,	Ⲛ̀ⲦⲈⲖⲞⲨ, Ⲛ̀ⲦⲈⲖⲈⲨ.

Verbs with the particles ⲰⲀⲦⲈ, Copt. ⲰⲀⲚⲦⲈ, Sah. until.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲰⲀⲦ̀,	ⲰⲀⲚⲦⲈⲒ, ⲰⲀⲚⲦ̀,	ⲰⲀⲚⲦⲈⲒ,
ⲰⲀⲦⲈⲔ,	ⲰⲀⲚⲦⲔ̄,	
ⲰⲀⲦⲈ,	ⲰⲀⲚⲦⲈ,	
ⲰⲀⲦⲈϥ,} ⲰⲀⲦⲈ,	ⲰⲀⲚⲦϥ̄,} ⲰⲀⲚⲦⲈ,	ⲰⲀⲚⲦⲈϥ,
ⲰⲀⲦⲈⲤ,}	ⲰⲀⲚⲦⲤ̄,}	

Plural.

Coptic.	Sahidic.	
ⲰⲀⲦⲈⲚ,	ⲰⲀⲚⲦⲚ̄,	
ⲰⲀⲦⲈⲦⲈⲚ,	ⲰⲀⲚⲦⲈⲦⲚ̄,	
ⲰⲀⲦⲞⲨ, ⲰⲀⲦⲈ,	ⲰⲀⲚⲦⲞⲨ, ⲰⲀⲚⲦⲈ,	ⲰⲀⲚⲦⲞⲨ.

Verbs with the particle ⲈⲚⲈ or ⲈⲚ, if.

Singular.

Coptic.	Sahidic.
ⲈⲚⲀⲒ, ⲈⲚⲈⲀⲒ ⲠⲈ,	ⲈⲚⲈⲒ ⲠⲈ,
ⲈⲚⲀⲔ, ⲈⲚⲈⲀⲔ ⲠⲈ,	ⲈⲚⲈⲔ ⲠⲈ,
ⲈⲚⲀⲢⲈ ⲠⲈ,	ⲈⲚⲈⲢⲈ ⲠⲈ,
ⲈⲚⲀϥ, ⲈⲚⲀⲢⲈ ⲠⲈ,	ⲈⲚⲈϥ,} ⲈⲚⲈⲢⲈ ⲠⲈ,
ⲈⲚⲀⲤ, ⲈⲚⲈ Ⲁ ⲠⲈ,	ⲈⲚⲈⲤ,}

Plural.

Coptic.	Sahidic.
ⲈⲚⲀⲚ ⲠⲈ,	ⲈⲚⲈⲚ ⲠⲈ,
ⲈⲚⲀⲢⲈⲦⲈⲚ ⲠⲈ,	ⲈⲚⲈⲦⲈⲦⲚ̄ ⲠⲈ,
ⲈⲚⲀⲨ, ⲈⲚⲀⲢⲈ ⲠⲈ,	ⲈⲚⲈⲨ, ⲈⲚⲈⲢⲈ ⲠⲈ.

Verbs with the particle ϢⲀⲚ, if, when.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲀⲒϢⲀⲚ,	ⲈⲒϢⲀⲚ,	
ⲀⲔϢⲀⲚ,	ⲈⲔϢⲀⲚ,	
ⲀⲢⲈϢⲀⲚ,	ⲈⲢϢⲀⲚ,	ⲀⲖⲈϢⲀⲚ,
ⲀϤϢⲀⲚ, ⲀⲤϢⲀⲚ, } ⲀⲢⲈϢⲀⲚ,	ⲈϤϢⲀⲚ, ⲈⲤϢⲀⲚ, } ⲈⲢϢⲀⲚ,	

Plural.

ⲀⲚϢⲀⲚ,		ⲈⲚϢⲀⲚ,	
ⲀⲢⲈⲦⲈⲚϢⲀⲚ,		ⲈⲦⲈⲦⲚ̄ϢⲀⲚ,	
ⲀⲨϢⲀⲚ,	ⲀⲢⲈϢⲀⲚ,	ⲈⲨϢⲀⲚ,	ⲈⲢϢⲀⲚ.

Verbs with the particle Ⲙ̀ⲠⲀⲦⲈ, before.

Singular.

Coptic.	Sahidic.
Ⲙ̀ⲠⲀ†,	Ⲙ̄ⲠⲀ†,
Ⲙ̀ⲠⲀⲦⲈⲔ,	Ⲙ̄ⲠⲀⲦⲔ̄,
Ⲙ̀ⲠⲀⲦⲈ,	Ⲙ̄ⲠⲀⲦⲈ,
Ⲙ̀ⲠⲀⲦⲈϤ, Ⲙ̀ⲠⲀⲦⲈⲤ, } Ⲙ̀ⲠⲀⲦⲈ,	Ⲙ̄ⲠⲀⲦϤ̄, Ⲙ̄ⲠⲀⲦⲤ̄, } Ⲙ̄ⲠⲀⲦⲈ,

Plural.

Ⲙ̀ⲠⲀⲦⲈⲚ,		Ⲙ̄ⲠⲀⲦⲚ̄,	
Ⲙ̀ⲠⲀⲦⲈⲦⲈⲚ,		Ⲙ̄ⲠⲀⲦⲈⲦⲚ̄,	
Ⲙ̀ⲠⲀⲦⲞⲨ,	Ⲙ̀ⲠⲀⲦⲈ,	Ⲙ̄ⲠⲀⲦⲞⲨ,	Ⲙ̄ⲠⲀⲦⲈ.

The Tenses.

The 1st Present Tense.

27. The 1st Present Tense is formed by adding the following prefixes to the root, ϯ *I am,* ⲕ, or ⲭ Copt. before ⲗ, ⲙ, ⲛ, ⲟⲩ, or ⲣ, *thou art,* m.: ⲧⲉ *thou art,* f.: ϥ, *he is;* ⲥ, *she is;* ⲧⲉⲛ, C. ⲧⲉⲛ, ⲧⲛ̅, S. *we are;* ⲧⲉⲧⲉⲛ, C. ⲧⲉⲧⲉⲛ, or ⲧⲉⲧⲛ̅, S. *ye are;* ⲥⲉ, *they are.* Thus, ϯⲥⲱⲟⲩⲛ ⲙ̀ⲡⲉⲕϩⲟⲝϩⲉⲝ, *I know thy tribulation,* Rev. II, 9. ϥⲟ ⲛ̅ⲛⲟⲉⲓⲕ, *is an adulterer,* Luke XVI, 18. Sah. ⲝⲉ ϥ ⲙ̅ⲙⲁⲩ *that he is there.* John XII, 9. Sah.

The 2nd Present Tense.

28. The 2nd Present Tense has the following prefixes, as, ⲉⲓ, *I am;* ⲉⲕ, *thou art,* m. ⲉⲣⲉ, *thou art,* f.; ⲉϥ or ⲉⲣⲉ, *he is;* ⲉⲥ or ⲉⲣⲉ, *she is;* ⲉⲛ, Copt. ⲉⲛ or ⲛ̅, Sah. *we are;* ⲉⲧⲉⲧⲉⲛ, ⲉⲧⲉⲧⲛ̅, *ye are;* ⲉⲩ, ⲟⲩ or ⲉⲣⲉ, *they are.*

29. The second person f. is ⲉⲣⲉ, (Bash. ⲉⲗⲉ,) but before vowels it is written ⲉⲣ, and occasionally, ⲉⲣⲁ, as ⲉⲣⲉⲓⲣⲉ, *thou doest;* S. Ming. 258. ⲉⲣⲟⲩⲉⲱ, *thou will;* S. Zoeg. p. 509. Sometimes it is written ⲡ̅ ⲡ̅ⲗⲟⲃⲉ, *thou art mad;* S. Acts XII, 15. The Bash. corresponds as ⲉⲗⲥⲟⲟⲩⲛ, *thou knowest,* Zoeg. 151. ⲉⲣⲉ the prefix of the third persons sing. and plur. is always separated from the verb, by the noun or some other word, as ⲉⲣⲉ ⲡⲟⲩϩⲏⲧ ⲙⲟⲕϩ, *their heart was afflicted,* Matt. XXVI, 22. ⲉ̀ⲣⲉ ⲟⲩⲛⲓϣϯ ⲅⲁⲣ ⲛ̀ϩⲟⲝ-ϩⲉⲝ ϣⲱⲡⲓ, *for great tribulation shall be.* Matt. XXIV, 21.

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

31. The third person plural is ⲉⲩ, but after ⲧ it is written ⲟⲩ, as ⲫⲏⲉ̀ⲧ ⲟⲩⲙⲟⲩⲧ̀ ⲉ̀ⲣⲟϥ, *when they call.* Matt. XXVII, 22.

ⲉ̀ is the sign of the participle present as ⲉ̀ⲥⲱ ⲉ̀ ⲁ̀ⲛⲟⲕ ⲟⲩⲥϩⲓⲙⲓ ⲛ̀ⲥⲁⲙⲁⲣⲓⲧⲏⲥ, *to drink, I being* (οὖσα) *a woman of Samaria,* John IV, 9. ⲉ ⲁⲛⲟⲛ ϩⲉⲛⲣⲱⲙⲉ ⲛ̄ϩⲣⲱⲙⲁⲓⲟⲥ, ⲉ ⲙⲛ̄ ⲛⲟⲃⲉ ⲉⲣⲟⲛ, *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, ⲁⲛⲟⲕ ⲇⲉ ⲉⲓ ϩⲛ̄ ⲧⲉⲧⲛ̄ⲙⲏⲧⲉ, *but I am among you,* Luke XXII, 27. Sah. ⲉⲕ ϩⲓ ⲧⲉϩⲓⲏ ⲛⲙ̄ⲙⲁϥ, *thou art in the way with him.* Matt. V, 25. Sah. ⲉϥ ϩⲛ̄ ⲧⲡⲉ, *is in heaven.* Matt. VI, 10. Sahidic.

33. The prefixes of this tense also express the present participle, as, ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩⲣⲱⲙⲓ ⲉϥϩⲉⲙⲥⲓ, *he saw a man sitting,* Matt. IX, 9. ⲛⲓⲃ ⲇⲉ ⲛⲁⲩⲧϩⲟ ⲉ̀ⲣⲟϥ ⲡⲉ ⲉⲩⲭⲱⲙ̀ⲙⲟⲥ, *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, ⲛⲁⲓ, *I was;* ⲛⲁⲕ, *thou wast,* m. ⲛⲁⲡⲉ, *thou wast,* f. ⲛⲁϥ or ⲛⲁⲡⲉ, *he was;* ⲛⲁⲥ or ⲛⲁⲡⲉ, *she was.* Plur. ⲛⲁⲛ, *we were;* ⲛⲁⲡⲉⲧⲉⲛ, *ye were;* ⲛⲁⲩ or ⲛⲁⲡⲉ, *they were.* The Sahidic is ⲛⲉⲓ, ⲛⲉⲕ, ⲛⲉⲡⲉ, ⲛⲉϥ or ⲛⲉⲡⲉ, ⲛⲉⲥ or ⲛⲉⲡⲉ. Plur. ⲛⲉⲛ, ⲛⲉⲧⲉⲧⲛ̄, ⲛⲉⲩ or ⲛⲉⲡⲉ. Sometimes the Sahidic is written without the ⲉ, as, ⲛϥ, ⲛⲥ̄, ⲛⲛ̄, etc.

35. The Imperfect Tense has ⲡⲉ frequently follow-
ing the verb, as, ⲟⲩⲟⳟ ⲛⲁϥ†ⲥⲃⲱ ⲡⲉ, *and taught,* John
VII, 14. ⲛⲉϥϣⲟⲟⲡ ⲡⲉ ⲛ̅ϭⲓ ⲡⲗⲟⲅⲟⲥ, *the word was,* John
I, 1. Sah. ⲛⲁϥⲃⲱⲛⲧ ⲁⲉ ⲡⲉ ⲡⲓⲡⲁⲥⲭⲁ, *and the Passover
was near,* John XI, 55. ⲁⲉ ⲛⲉϥⲁⳅⲉⲣⲁⲧϥ̅ ⲡⲉ ⲛ̅ⲃⲟⲗ, *but
he stood without,* John XVII, 16 Sah.

ⲛⲁⲣⲉ or ⲛⲉⲣⲉ Sah. is generally separated from
the verb, and usually occurs before the nominative pre-
ceding it, as ⲛⲁⲣⲉ ⲛⲓⲙⲁⲑⲏⲧⲏⲥ ⲑⲟⲩⲏⲧ, *the disciples
were assembled,* John XX, 19. S. ⲛⲉⲣⲉ ⲡⲉϥⲛⲟϭ ⲁⲉ ⲛ̅ϣⲏⲣⲉ
ⳅⲛ̅ ⲧⲥⲱϣⲉ, *and his greater son was in the field,* Luke
XXII, 25. Sah. The Bashmuric will probably be written
occasionally ⲛⲁⲗⲉ.

The 1st Perfect Tense.

36. The Prefixes to the 1st Perfect Tense are ⲁⲓ, *I;*
ⲁⲕ, *thou,* m. ⲁⲣⲉ or ⲁⲣ, *thou,* f. ⲁϥ or ⲁ̀, *he;* ⲁⲥ or ⲁ̀,
she; Plur. ⲁⲛ, *we;* ⲁⲣⲉⲧⲉⲛ, ⲁⲧⲉⲧⲛ̅, Sahidic, *ye;* ⲁⲩ or
ⲁ̀, *they.*

37. When ⲁ occurs in composition it is usually
found before the nominative to the verb, as ⲓ̅ⲏ̅ⲥ̅ ⲁ̀ ⲡⲓⲡ̅ⲛ̅ⲁ̅
ⲟⲗϥ, *the spirit took Jesus,* Matt. IV, 1. ⲁ ⲓ̅ⲥ̅ ⲭⲟⲟⲥ ⲛⲁϥ,
Jesus said to him. Sah. Mark XIV, 72. ⲁ ⲛ̅ⲓⲟⲩⲁⲁⲓ ⲧⲱⲟⲩⲛ,
the Jews rose, Acts XVIII, 12. Sah. ⲛⲏⲉ̀ⲧ ⲁ̀ ⲛⲓⲡⲣⲟⲫⲏ-
ⲧⲏⲥ ⲭⲟⲧⲟⲩ, *those things which the Prophets said,* Acts
XXVI, 22.

38. Although ⲁ is used instead of the Prefixes ⲁϥ,
ⲁⲥ and ⲁⲩ, yet it occurs also with them; as, ⲁ̀ ⲧⲁϣⲉⲣⲉ
ⲁⲥⲃⲱⲛⲧ ⲉ̀ⲫⲙⲟⲩ, *my daughter hath approached to death,*

Mark. V, 23. ⲁ ⲡⲥⲁⲧⲁⲛⲁⲥ ⲁϥϣⲉⲛⲁϥ ⲉⲃⲟⲩⲛ ⲉⲡϩⲏⲧ
ⲛ̄ⲓⲟⲩⲇⲁⲥ, *Satan entered into the heart of Judas.* Luke
XXII, 3. ⲝⲉ ⲁ ϩⲏⲗⲓⲁⲥ ⲟⲩⲱ ⲁϥⲉⲓ, *that Elias hath now
come.* Matt. XVII, 12. Sah.

The 2nd Perfect Tense.

39. The 2nd Perfect Tense is distinguished by ⲉⲧ
Copt. and ⲛ̄ⲧ Sah. being added to the first perfect, in
all the persons, except that the 2 pers. fem. is ⲛ̄ⲧⲁⲣ,
instead of ⲛ̄ⲧⲁⲣⲉ.

40. The ⲛ̄ⲧⲁ, is found in the same position in com-
position as the ⲁ in the first perfect, thus; ⲛ̄ⲧ ⲁ ⲓ̄ⲥ̄
ⲇⲉ ⲝⲟⲟⲥ ⲉⲧⲃⲉ, *but Jesus spoke concerning,* John XI, 13.
Sah. ⲉⲛⲉ̀ⲙⲓ ⲝⲉ ⲡⲭ̄ⲥ̄ ⲉⲧⲁϥⲧⲱⲛϥ ⲉⲃⲟⲗϩⲉⲛ ⲛⲏⲉ̀ⲧⲙⲱⲟⲩⲧ,
we know that Christ hath risen from the dead. Rom. VI, 9.

41. The Prefixes are often found after the particle
ⲝⲉ, *that,* and sometimes after ⲉⲛⲉ, *if;* and ⲁⲗⲗⲁ, *but.*
But the ⲛ̄ⲧ must not be confounded with ⲛ̄ⲧ, *who, which.*

The Pluperfect Tense.

42. The Pluperfect Tense is formed by adding the
auxiliary verb ⲛⲉ ⲡⲉ to the prefixes of the perfect, as
ⲛⲉ ⲁⲓ ⲡⲉ, *I;* ⲛⲉ ⲁⲕ ⲡⲉ, *thou,* m.; ⲛⲉ ⲁⲣⲉ ⲡⲉ, *thou,* f.;
ⲛⲉ ⲁϥ or ⲁ ⲡⲉ, *he;* ⲛⲉ ⲁⲥ or ⲁ ⲡⲉ, *she;* Plur. ⲛⲉ ⲁⲛ
ⲡⲉ, *we;* ⲛⲉ ⲁⲣⲉⲧⲉⲛ or ⲁⲧⲉⲧⲛ̄, ⲡⲉ, *ye.* S. ⲛⲉ ⲁⲩ or ⲁ
ⲡⲉ, *they;* as, ⲛⲉ ⲁϥⲉⲣϩⲏⲧⲥ ⲛ̄ⲣⲓⲕⲓ ⲡⲉ, *had begun to de-
cline,* Luke IX, 12. ⲛ̄ⲓⲟⲩⲇⲁⲓ ⲛⲉ ⲁⲩⲉⲓ ⲡⲉ ϣⲁ ⲙⲁⲣⲑⲁ,
the Jews had come to Martha, John XI, 19 Sah. ⲛⲉ ⲁⲩ-
ⲛⲁⲩ ⲅⲁⲣ ⲉ̀ⲣⲟϥ ⲧⲏⲣⲟⲩ ⲡⲉ, *for all had seen him,* Mark

VI, 50. This Tense is also found without the ⲡⲉ, as,
ⲓⲏⲥ ⲇⲉ ⲁϥⲓ̀ ⲉⲃⲟⲗ, *Jesus had gone out,* John V, 13. ⲧⲁⲓ
ⲇⲉ ⲛⲉ ⲁⲥⲟⲩⲁⲍⲧ̄ ⲛ̄ⲥⲁ ⲡⲁⲩⲗⲟⲥ, *and this had followed
Paul.* Acts XVI, 17. Sah.

The Present Tense Indefinite.

43. This Tense is formed by adding ⲱ. and sometimes
ⲉⲱ in the Sahidic to the Perfect Tense, as ⲱⲁⲓ, *I;*
ⲱⲁⲕ, *thou,* m.; ⲱⲁⲣⲉ or ⲱⲁⲣ, *thou,* f. ⲱⲁⲗⲉ, B. ⲱⲁϥ
or ⲱⲁⲣⲉ, ⲱⲁⲗⲉ, B. *he;* ⲱⲁⲥ or ⲱⲁⲣⲉ, ⲱⲁⲗⲉ, B. *she;*
Plur. ⲱⲁⲛ, *we;* ⲱⲁⲣⲉⲧⲉⲛ, ⲱⲁⲧⲉⲧⲛ̄, S. *ye;* ⲱⲁⲩ or
ⲱⲁⲣⲉ, ⲱⲁⲗⲉ,. 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 ⲛⲉ to it, as ⲟⲩⲟⲍ ⲛⲉ ⲱⲁⲩⲥ-
ⲟⲛⲍϥ ⲡⲉ, *and they had bound him,* or *he was bound.*
Luke VIII, 29. ⲛⲉ ⲱⲁϥⲟⲩⲱⲙ ⲡⲉ ⲛⲉⲙ ⲛⲓⲉⲑⲙⲟⲥ, *he
did eat with the gentiles.* Galat. II, 12.

The 1st Future Tense.

45. The Prefixes to the first Future are ⲛⲁ or ⲛⲉ
Bash. with the Prefixes of the first Present Tense, as,
ϯⲛⲁ, *I;* ⲕ or ⲭⲛⲁ, *thou,* m.; ⲧⲉⲛⲁ, *thou,* f.; ϥⲛⲁ. *he;*
ⲥⲛⲁ, *she;* Plur. ⲧⲉⲛⲛⲁ. ⲧⲉⲛⲁ, Sah. *we;* ⲧⲉⲧⲉⲛⲛⲁ, ⲧⲉ-
ⲧⲛ̄ⲛⲁ, Sah. *ye;* ⲥⲉⲛⲁ, *they;* thus: ⲉ̀ⲥⲉ ⲡⲓⲁ̀ⲫⲟⲧ ⲉ̀ⲛⲁ-
ⲥⲟϥ. *to drink the cup which I shall drink?* Matt. XX, 22.

ⲦⲈⲦⲚⲀⲌⲘⲞⲞⲤ ⲌⲰⲦⲦⲎⲨⲦⲚ̄, *ye also shall sit.* Matt. XIX,
28. Sahidic.

The 2nd Future Tense.

46. The characteristics of the second Future are
ⲚⲀ or ⲚⲈ Bash. united with the Prefixes of the second
Present Tense, ⲈⲒⲚⲀ. *I;* ⲈⲔⲚⲀ, *thou,* m.; ⲈⲢⲈⲚⲀ, *thou,* f.;
ⲈϤⲚⲀ or ⲈⲢⲈⲚⲀ. *he;* ⲈⲤⲚⲀ or ⲈⲢⲈⲚⲀ, *she;* Plur. ⲈⲚⲚⲀ
or Ⲛ̄ⲚⲀ, Sah. *we;* ⲈⲢⲈⲦⲈⲚⲚⲀ or ⲈⲦⲈⲦⲚ̄ⲚⲀ, ⲈⲦⲈⲦⲚ̄Ⲁ, Sah. *ye;*
ⲈⲨⲚⲀ or ⲞⲨⲚⲀ, *they;* thus: ⲈϤⲚⲀⲘⲞⲞⳉⲈ Ⲛ̄ⲦⲞⲦϤ Ⲛ̄ⲢⲀⲦϤ,
he will go on foot. Acts XX, 13. Sah. ⲬⲈⲔⲀⲤ ⲌⲰⲦⲦⲎⲨⲦⲚ̄
ⲈⲦⲈⲦⲚⲀⲠⲒⲤⲦⲈⲨⲈ, *that ye might believe.* John XIX, 35. Sah.
ⲞⲨⲞⳉ ⲠⲒⳉⲖⲞⲖ ⲈⲦ ⲞⲨⲚⲀⲈⲢⲂⲰⲔ, *and the nation that they
shall serve,* Acts VII, 7.

47. The second person fem. sing. Sah. occurs thus,
ⲈⲢⲚⲀ. These Prefixes do not always express the Fu-
ture, for instance they express the present participle,
ⲠⲈⲦⲢⲞⲤ ⲘⲚ̄ ⲒⲰⳉⲀⲚⲚⲎⲤ ⲈⲨⲚⲀⲂⲰⲔ ⲈⳉⲞⲨⲚ Ⲉ ⲠⲈⲢⲠⲈ,
Peter and John entering into the Temple, Acts III, 3. Sah.
and with ⳉⲒⲚⲀ they express the Subjunctive Mood.

The Coptic has sometimes ⲀⲒⲚⲀ, ⲀⲔⲚⲀ, ⲀⲢⲈⲚⲀ etc.
as, ⳉⲀⲢⲀ ⲀϤⲚⲀⲬⲈⲘ ⳉⲖⲒ ⳉⲒⲰⲦⲤ, *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 ⲈⲒⲈ̀, *I;* ⲈⲔⲈ̀, *thou,* m.;
ⲈⲢⲈ̀, *thou,* f.; ⲈϤⲈ̀ or ⲈⲢⲈ̀, *he;* ⲈⲤⲈ̀ or ⲈⲢⲈ̀, *she;* Plur.
ⲈⲚⲈ̀, *we;* ⲈⲢⲈⲦⲈⲚⲈ̀, ⲈⲦⲈⲦⲚ̄Ⲉ, Sah. *ye;* ⲈⲨⲈ̀, ⲈⲢⲈ̀, *they;* thus:

ECEMICI ⲚⲞⲨϢⲎⲢⲒ ⲈⲨⲈⲘⲞⲨϮ ⲈⲠⲈϤⲢⲀⲚ, *she shall bring forth a son and they shall call his name.* Matt. I, 23. ⲈⲢⲈ ⲠⲒⲢⲰⲘⲒ ⲬⲀ ⲠⲈϤⲒⲰⲦ ⲚⲈⲘ ⲦⲈϤⲘⲀⲨ ⲚⲤⲰϤ ⲞⲨⲞⲨ ⲈϤⲈ-ⲦⲞⲘϤ ⲈⲦⲈϤⲤ2ⲒⲘⲒ, *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, ⲦⲈⲬⲀⲢⲒⲤ ⲈⲤⲈϢⲰⲠⲈ ⲚⲘ̄ⲘⲀⲚ, *grace be with us,* 2. John 5. Sah. ⲬⲈⲔⲀⲤ ⲈⲢⲈ ⲞⲨⲢⲰⲘⲒ ⲚⲞⲨⲰⲦ ⲘⲞⲨ, *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, ⲠⲤⲀ2 ⲦⲀⲞⲨⲀ2Ⲧ̄ ⲚⲤⲰⲔ, *Master, I will follow thee.* Matt. VIII, 19. Sah. ⲞⲨⲞⲨ 2ⲎⲠⲠⲈ ⲦⲈⲢⲀⲈⲢⲂⲞⲔⲒ, *and behold thou shalt conceive,* Luke I, 31. ⲦⲈⲢⲀⲚⲀⲨ ⲈⲠⲰⲞⲨ Ⲙ̄ⲫϮ, *thou shalt see the glory of God.* John XI, 40. ⲦⲀⲢⲚ̄Ⲣ̄ⲚⲞⲂⲈ ⲬⲈ Ⲛ̄Ⲧ-Ⲛ̄ϢⲞⲞⲠ ⲀⲚ 2Ⲁ ⲠⲒⲚⲞⲘⲞⲤ. *shall we sin because we are not under the law?* Rom. VI, 15. Sah. ϢⲒⲚⲈ ⲦⲀⲢⲈⲦⲚ̄ϬⲒⲚⲈ. ⲦⲰ2Ⲙ̄ ⲦⲀⲢⲞⲨⲞⲨⲰⲚ ⲚⲎⲦⲚ̄, *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 ⲚⲀ the characteristic of the future, as, ⲚⲀⲒⲚⲀ, ⲚⲈⲒⲚⲀ, *I;* ⲚⲀⲔⲚⲀ, ⲚⲈⲔⲚⲀ, Sah. *thou,* m.; ⲚⲀⲢⲈⲚⲀ, ⲚⲈⲢⲈⲚⲀ, Sah. *thou,* f.; etc. often with ⲠⲈ, ⲞⲨⲞⲨ ⲐⲀⲒ ⲚⲀⲤ-ⲚⲀⲘⲞⲨ ⲠⲈ, *and she was about to die,* Luke VIII, 42. ⲚⲀⲢⲈ ⲠⲒⲬⲞⲒ ⲄⲀⲢ ⲚⲀ2ⲞⲨⲒ̀ Ⲙ̄ⲠⲈϤⲀⲞⲨⲒⲚ ⲈⲘⲘⲀⲨ, *for*

the ship was to cast out her burden there. Acts XXI, 3.
ⲚⲀⲢⲈⲦⲈⲚⲚⲀⲦⲎⲒⲦⲞⲨ ⲚⲎⲒ ⲠⲈ, *ye would have given them to
me.* Galat. IV, 15. ⲚⲈⲨⲚⲀⲘⲒϢⲈ ⲠⲈ Ⲛ̄ϬⲒ ⲚⲀ� ⲌⲨⲠⲈⲢⲎⲦⲦⲎⲤ,
my servants would fight, John XVIII, 36. Sah.

The Subjunctive Mood.

51. The Prefixes to this Mood are Ⲛ̀ⲦⲀ, *I;* Ⲛ̀ⲦⲈⲔ,
Ⲛ̄Ⲅ, Sah. *thou,* m.; Ⲛ̀ⲦⲈ, *thou,* f.; Ⲛ̀ⲦⲈϤ, Ⲛ̀ⲦⲈ, ⲚϤ̄, ⲚⲈϤ,
Ⲛ̄ⲦⲈ, Sah. *he;* Ⲛ̀ⲦⲈⲤ, Ⲛ̀ⲦⲈ, ⲚⲤ̄, Ⲛ̄ⲦⲈ, Sah. *she;* Plur. Ⲛ̀ⲦⲈⲚ,
Ⲛ̄ⲦⲚ̄, Sah. *we;* Ⲛ̀ⲦⲈⲦⲈⲚ, Ⲛ̄ⲦⲈⲦⲚ̄, Sah. *ye;* Ⲛ̀ⲦⲞⲨ, Ⲛ̀ⲦⲈ, Ⲛ̄ⲤⲈ,
Ⲛ̄ⲦⲈ, Sah. *they.*

This Mood follows the tense of the verb that pre-
cedes it, whether of the present Tense, the Imperfect,
the Perfect, or the Future, as, ⲚⲈⲨⲤⲰⲦⲘ̄ ⲘⲚ̄ ⲈⲦⲈⲤⲘⲎ
Ⲛ̄ⲤⲈⲚⲞⲒ ⲀⲚ, *they heard a voice, but they understood not,*
Sah. Acts IX, 7. ⲤⲈⲚⲀⲠⲀⲢⲀⲆⲒⲆⲞⲨ Ⲙ̄ⲘⲞϤ Ⲉ ⲦⲞⲞⲦⲞⲨ ⲚⲚ̄-
ⲢⲰⲘⲈ Ⲛ̄ⲤⲈⲘⲞⲞⲨⲦϤ̄, *they shall deliver him into the hands
of men, they shall kill him.* Matt. XVII, 22. Sah.

Also ⲈⲦⲢⲈϤⲀⲖⲈ ⲚϤ̄ⲌⲘⲞⲞⲤ ⲌⲒⲦⲞⲨⲰⲦϤ, *that he would
ascend and sit with him.* Sah. Acts VIII, 31. ⲈⲐⲞⲨϢⲈ
Ⲉ̀ⲂⲞⲨⲚ, *that they went in,* Acts XIV, 1. ⲌⲘ̄ ⲠⲦⲈⲨⲤⲰⲦⲘ̄
ⲈⲢⲞϤ ⲀⲨⲰ Ⲛ̄ⲤⲈⲚⲀⲨ Ⲙ̄ⲘⲀⲈⲒⲚ ⲈⲚⲈϤⲈⲒⲢⲈ Ⲙ̄ⲘⲞⲞⲨ, *when
they heard and saw the miracles which he did.* Acts IX, 6.
Sah. ⲌⲘ̄ ⲠⲦⲢⲀⲰϢ, *when I cry.* Ps. IV, 3. Sah.

After the Particles ⲌⲒⲚⲀ, ϢⲀⲚ, ⲌⲰⲤⲦⲈ, ⲜⲈ, ⲜⲈⲔⲀⲤ,
ⲘⲎⲠⲞⲦⲈ etc., it is the Subjunctive; as, ⲌⲒⲚⲀ Ⲛ̀ⲦⲈⲦⲈⲚ
Ⲉ̀ⲘⲒ, *that ye may know.* Matt. IX, 6.

10*

The Optative Mood.

52. This Mood has ⲘⲀⲢ added to the Prefixes of
the second Present Tense, as, ⲘⲀⲢⲓ, *I;* ⲘⲀⲢⲈⲔ. *thou,* m.;
ⲘⲀⲢⲉ. *thou,* f.; ⲘⲀⲢⲉϥ, ⲘⲀⲢⲉ, *he;* ⲘⲀⲢⲉⲥ. ⲘⲀⲢⲉ. *she;*
Plur. ⲘⲀⲢⲉⲛ, ⲘⲀⲢⲛ̄. Sah. *we;* ⲘⲀⲢⲉⲧⲉⲛ, ⲘⲀⲢⲉⲧⲛ̄, Sah. *ye;*
ⲘⲀⲢⲟⲩ, ⲘⲀⲢⲉ, *they;* thus, ⲘⲀⲢⲉ ⲠⲀⲓ ⲀϦⲟⲧ ⲤⲈⲛⲧ, *this
cup pass from me.* Matt. XXVI, 39. ⲘⲀⲢⲉϥⲚⲀϨⲘⲈϥ ⲘⲀ-
ⲢⲉϥⲦⲟⲩⲌⲟϥ, *let him deliver him, let him save him,* Psalm
XXII, 8.   The Bashmuric has ⲘⲀⲖⲉϥ, ⲘⲀⲖⲉⲛ, etc.

The Imperative Mood.

53. The Imperative Mood is expressed by the root
itself without any Prefix, as, ⲤⲰⲦⲉⲘ, *hear thou, hear ye;*
ⲤⲘⲟⲩ, *praise thou, praise ye;* or it takes Ⲁ, ⲀⲢⲓ. or ⲘⲀ
before the root, as, ⲀⲚⲀⲩ ⲞⲨⲞϨ ⲀⲢⲉϨ ⲈⲢⲰⲦⲈⲚ, *see, and
keep you,* Luke XII, 15. ⲚⲎⲈⲦϢⲰⲚⲓ ⲀⲢⲓϯⲀϩⲢⲓ ⲈⲢⲱⲟⲩ,
heel the sick, Matt. X, 8. ⲀⲢⲓⲘⲛ̄ⲦⲢⲉ ϨⲀ ⲠⲀⲠⲈⲐⲞⲞⲨ,
bear witness of the evil, John XVIII, 23. Sah. ⲀⲢⲓϤⲘⲈⲩⲓ
Ⲙ̀ϤⲢⲎϯ ⲈⲦⲀϥⲤⲀϪⲓ ⲚⲈⲘⲰⲦⲈⲚ, *remember, as he spoke with
you,* Luke XXIV, 6. ϤⲀⲓ Ⲁⲉ ⲀⲢⲓⲈⲘⲓ, *and know this,* Luke
XII, 39. ⲀϪⲟⲥ, Copt. ⲀϪⲓⲥ, Sah. *say, say ye;* ⲀⲘⲟⲩ, *come;*
ⲀⲖⲓ, *take,* from ⲈⲖ; ⲀⲖⲞⲔ, Zoeg. p. 520. ⲀⲖⲱⲦⲛ̄, *suffer
ye her,* John XII, 7. Sah. from Ⲗⲟ. ⲀⲚⲓ, *bring,* from ⲈⲚ etc.

The Infinitive Mood.

54. The Infinitive Mood is sometimes expressed
by the root itself, but more frequently it has Ⲉ̀ or Ⲛ̀ pre-
fixed, as, ⲈⲨⲔⲰϯⲚ̀ⲤⲀ ⲤⲀϪⲓ ⲚⲈⲘⲀϥ, *seeking to speak*

with him, Luke XII, 46. thus, ⲁϥⲧⲁⲟⲩⲟϥ ⲉⲥⲙⲟⲩ ⲉⲣⲱⲧⲉⲛ, *he sent him to bless you.* Acts III, 26. ⲟⲩⲟϩ ⲁⲓⲓ ⲉⲡⲉⲥⲏⲧ ⲉⲛⲁϩⲙⲟⲩ, *and I have come down to deliver them,* Acts VII, 34. ⲁϥⲉⲣϩⲏⲧⲥ ⲛϩⲓⲟⲩⲓ ⲉⲃⲟⲗ, *he began to cast out,* Luke XIX, 45. ⲟⲩⲟϩ ⲙⲡⲉ ϩⲗⲓ ϣϫⲉⲙϫⲟⲙ ⲛⲉⲣⲟⲩⲱ̀, *and no one could answer,* Matt. XXII, 46. ⲁⲩⲱ ⲁⲩⲁⲣⲭⲉⲓ ⲛ̄ϣⲁϫⲉ, *and began to speak,* Acts II, 4. Sahidic.

The Coptic takes ⲡ before the verb as a sign of the Infinitive, as ⲉ ⲡⲕⲟⲥⲧ, πρὸς τὸ ἐνταφιάσαι με, *to my burial,* Sah. Matt. XXVI, 12. ⲡⲥⲟⲩⲱⲛⲅ̄, τὸ ἐπίστασθαί σε, Sap. 793.

ⲉ is also used to express the Infinitive with the verbs ⲑⲣⲉ, ⲧⲣⲉ, Sah. as, ⲁⲣⲉⲧⲉⲛⲉⲣⲉ̀ⲧⲉⲛ ⲉⲑⲣⲟⲩⲭⲁ ⲟⲩⲣⲱⲙⲓ ⲛⲱⲧⲉⲛ ⲉ̀ⲃⲟⲗ ⲛⲣⲉϥϧⲱⲧⲉⲃ, *ye have asked them to release a murderer to you,* or *that they would etc.,* Acts III, 14. ⲉⲧⲣⲉⲩϩⲁⲣⲉϩ ⲉⲣⲟϥ, *to keep him,* or *that they should keep etc.,* Acts XII, 4. ⲉⲑⲣⲉⲕⲁⲓⲧⲟⲩ, *to do them,* σοι ποιῆσαι, Acts XXII, 10. ⲉⲧⲣⲉϥϯ ⲛ̄ⲟⲩⲙⲉⲧⲁⲛⲉⲁ ⲙ̄ⲡⲓⲏ̄ⲗ, *to give repentance to Israel,* Sah. Acts V, 31. ⲛⲁⲛⲟⲩⲥ ⲛⲁⲛ ⲉⲧⲣⲉⲛϭⲱ ⲙ̄ⲡⲓ ⲙⲁ, ὧδε εἶναι, *good for us to remain here,* or *that we should remain,* Mark. IX, 5. Sah. ⲉⲑⲣⲉ ⲛⲓⲉⲑⲛⲟⲥ ⲥⲱⲧⲉⲙ ⲉ̀ⲡⲓⲥⲁϫⲓ, ἀκοῦσαι τὰ ἔθνη, *the gentiles to hear the word,* or *should hear the word,* Acts XV, 7.

We may here remark that ϫⲓⲛ the sign of action and ⲑⲣⲉ are thus construed, ⲉ̀ⲡϫⲓⲛⲧⲟⲩⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲛ, πρὸς τὸ πείθεσθαι αὐτούς, Copt. ⲉⲧⲣⲉⲩⲥⲱⲧⲙ̄ ⲛⲁⲛ, *to obey us,* or *that they may obey us,* James III, 3. ϧⲉⲛ ⲡϫⲓⲛⲧⲟⲩⲧⲁⲥⲑⲟ, ἐν τῷ ὑποστρέφειν αὐτούς, *in their returning,* Luke II, 43.

The Participles.

55. The Participles of the Present Tense are ex-
pressed by the Prefixes of the 2nd Present Tense, as,
ⲀϤⲦⲰⲂϨ ⲈϤⲬⲰⲘ̇ⲘⲞⲤ, *he prayed, saying,* Matt. XXVI, 39.
ⲈⲨⲔⲓⲘ Ⲛ̇ⲦⲞⲨⲀ̇ⲪⲈ ⲈⲨⲬⲰⲘ̇ⲘⲞⲤ, *wagging their heads, say-
ing,* Matt. XXVII, 39. ⲈϤⲘⲞⲞϢⲈ ⲀⲨⲰ ⲈϤⲬⲓϤⲟⲂⲤ ⲈϤⲤⲘⲞⲨ
ⲈⲡⲚⲞⲨⲦⲈ, *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, Ⲛ̇ⲐⲰⲞⲨ ⲆⲈ Ⲉ̇ⲦⲀⲨⲤⲰⲦⲈⲘ ⲀⲨⲦ̇Ⲱ̇ⲞⲨ Ⲙ̇Ⲫ̇Ⲧ,
οἱ δὲ ἀκȣσαντες, ἐδόξαζον τὸν κύριον, and they hearing,
or *(when they heard) glorified God,* Acts XXI, 20. ⲈⲦⲀϥϥⲀⲓ
ⲆⲈ Ⲛ̇ⲚⲈϥⲂⲀⲖ Ⲉ̇ⲡϢⲰⲓ, *and lifting up his eyes,* John VI, 5.
ⲞⲨⲞϨ ⲚⲎⲈⲐⲚⲀⲤⲰⲦⲈⲘ ⲈⲨⲈ̇ⲰⲚϧ, *and those hearing (οἱ
ἀκούσαντες) shall live,* John V, 25. ⲈⲐⲚⲀⲦⲀⲔⲞ, *perituram,*
John VI, 27.

     Participles are also formed by prefixing Ⲉ̇ to the
signs of the Perfect Tense, as, Ⲉ̇ⲀϥϨⲞⲚϨⲈⲚ, *παραγγειλας,*
Matt. X, 5. Ⲉ̇ⲀⲨⲦ̇ϨⲀⲡ, *κρίναντες,* Acts XIII, 27.
Ⲉ̇ⲀⲦⲈⲦⲈⲚⲈⲢϨⲎⲦⲤ ⲓⲤⲬⲈⲚ ⲓ̅ⲗ̅ⲏ̅ⲙ̅, *ἀρξάμενοι, beginning from
Jerusalem,* Luke XXIV, 47.

The Potential Mood.

56. The Letter ⲱ̇, (ⲈϢ Sahitic.) is often met with
between the Prefixes and verbs, being the sign of the
Potential Mood. It is found connected with the pre-
formants of the Indicative Mood, and the Negative Pre-
fixes, but is most frequently united with those of the

Future Tenses, thus: ⲛⲁⲩⲥⲟϬⲛⲓ ⲭⲉ ⲁ̀ⲣⲏⲟⲩ ⲥⲉⲛⲁⲱ̀ⲛⲟ-
ⲅⲉⲙ ⲙ̀ⲡⲓⲭⲟⲓ ⲉ̀ⲙⲁⲩ, *they took counsel whether they could
save the vessel there*, Acts XXVII, 39. ⲧⲉϥⲅⲉⲛⲉⲁ ⲛⲓⲙ
ⲡⲉⲧⲛⲁⲉⲱⲧⲁⲅⲟⲥ, *who can declare his generation*, Acts
VIII, 33. Sah. ⲛ̄ⲛⲁⲉⲱⲟⲩⲭⲁⲓ̈ ⲛ̄ⲅⲏⲧϥ, δεῖ σωθῆναι, *by
which we can be saved*, Acts IV, 12. Sah. ⲉⲩⲭⲱⲙ̀ⲙⲟⲥ
ⲛⲁϥ ⲭⲉ ⲛⲓⲙ ⲉⲑⲛⲁⲱⲛⲟⲅⲉⲙ, *saying to him, who can be
saved?* Mark X, 26.

Of the Prefix ⲱⲟⲩ.

57. M. Quatremère says that ⲱⲟⲩ, when placed be-
fore verbs serves to indicate that a thing ought to be
done, — that it merits to be done; as "ⲁϥⲧⲟⲩⲧⲱⲛ ⲧⲉϥ-
ⲭⲓⲭ ⲉ̀ⲃⲟⲗ ⲛ̀ⲱⲟⲩⲥⲟⲗⲡⲥ, *It étendit sa main, qui eût mérité
d'être coupée*." In composition it appears to express di-
gnus, as, ⲅⲱⲥ ⲅⲁⲛⲱⲟⲩⲙⲉⲛⲣⲓⲧⲟⲩ ⲛⲉ ⲛⲉⲕⲙⲁⲛ̀ⲱⲱⲡⲓ,
how worthy to be loved (lovely) are thy tabernacles, Psalm
LXXXIII, 1. ⲇⲁⲅⲓⲁ ⲡⲓⲟⲩⲣⲟ ⲡⲓⲱⲟⲩⲧⲁⲓⲟϥ, *David the king,
very worthy to be honoured*. Prec. Copt. MS. p. 277, 284 etc.
ⲅⲱⲃ ⲛ̄ⲱⲟⲩⲣ̄ⲱⲡⲏⲣⲉ ⲙ̄ⲙⲟϥ, *things worthy to be admired*,
Zoeg. 619. Sahidic.

The Negative Prefixes.

The Negative Prefix ⲛ.

58. The negative Prefixes to verbs are ⲁⲛ, ⲛ̀, with
ⲁⲛ, ⲛ, ⲙ, ⲙ̀ⲡⲉ, ⲙ̀ⲡⲁⲧⲉ, ⲧⲙ̄, ⲱⲧⲉⲙ, which are thus used.

The 1st Present Tense Negative.

Singular.

Coptic.	Sahidic.	Bashmuric.	
Ⲛ̀Ⲧ ⲀⲚ,	ⲚⲦ̄ ⲀⲚ,	ⲈⲚ or Ⲛ̀Ⲧ ⲈⲚ,	*I.*
Ⲛ̀Ⲕ ⲀⲚ,	ⲚⲢ̄ ⲀⲚ,		*thou,* m.
Ⲛ̀ⲦⲈ ⲀⲚ,	ⲚⲦⲈ̄ ⲀⲚ,		*thou,* f.
Ⲛ̀ϥ ⲀⲚ,	.Ⲛ̄ϥ ⲀⲚ,	ⲈⲚϥ ⲈⲚ,	*he.*
Ⲛ̀Ⲥ ⲀⲚ,	Ⲛ̄Ⲥ ⲀⲚ,		*she.*

Plural.

Coptic	Sahidic	Bashmuric	
Ⲛ̀ⲦⲈⲚ ⲀⲚ,	ⲚⲦⲚ̄ ⲀⲚ,		*we.*
Ⲛ̀ⲦⲈⲦⲈⲚ ⲀⲚ,	ⲚⲦⲈⲦⲚ̄ ⲀⲚ,		*ye.*
Ⲛ̀ⲤⲈ ⲀⲚ,	Ⲛ̄ⲤⲈ ⲀⲚ,	ⲈⲚⲤⲈ ⲈⲚ,	*they.*

The 2nd Present Tense Negative.

Singular.

Coptic.		Sahidic.	
ⲚⲀⲒ ⲀⲚ,		ⲚⲈⲒ ⲀⲚ, *I.*	
ⲚⲀⲔ ⲀⲚ,		ⲚⲈⲔ ⲀⲚ, *thou,* m.	
ⲚⲀⲠⲈ ⲀⲚ,			*thou,* f.
ⲚⲀϥ ⲀⲚ, ⎱	ⲚⲀⲠⲈ ⲀⲚ,	ⲚⲈϥ ⲀⲚ, ⎱ ⲚⲀⲠⲈ ⲀⲚ,	*he. he &she. she.*
ⲚⲀⲤ ⲀⲚ, ⎰		ⲚⲈⲦ ⲀⲚ, ⎰	

Plural.

Coptic		Sahidic	
ⲚⲀⲚ ⲀⲚ,		ⲚⲈⲚ ⲀⲚ, *we.*	
ⲚⲀⲠⲈⲦⲈⲚ ⲀⲚ,		ⲚⲈⲦⲈⲦⲚ̄ ⲀⲚ, *ye.*	
ⲚⲀⲨⲀⲚ ⲀⲚ, ⲚⲀⲠⲈ ⲀⲚ,		ⲚⲈⲨ ⲀⲚ, *they.*	

The Perfect Tense Negative.

Singular.

Coptic.

ⲚⲈⲦⲀⲒ ⲀⲚ, *I.*

ⲚⲈⲦⲀⲔ ⲀⲚ, *thou,* m.

ⲚⲈⲦⲀⲠⲈ ⲀⲚ, *thou,* f.

ⲚⲈⲦⲀϥ ⲀⲚ, *he.*

ⲚⲈⲦⲀⲤ ⲀⲚ, *she.*

Plural.

ⲚⲈⲦⲀⲚ ⲀⲚ, *we.*

ⲚⲈⲦⲀⲠⲈⲦⲈⲚ ⲀⲚ, *ye.*

ⲚⲈⲦⲀⲨ ⲀⲚ, ⲚⲈⲦⲀ ⲀⲚ, *they.*

The 1st Future Tense Negative.

Singular.

Coptic.	Sahidic.	Bashmuric.	
Ⲛ̀ϯⲚⲀ ⲀⲚ,	Ⲛ̄ϯⲚⲀ, ⲚⲈⲒⲚⲀ ⲀⲚ,	Ⲛ̀ϯⲚⲈ ⲈⲚ,	*I.*
Ⲛ̀ⲬⲚⲀ ⲀⲚ,	Ⲛ̄ⲅⲚⲀ ⲀⲚ,		*thou,* m.
Ⲛ̀ⲦⲈⲚⲀ ⲀⲚ,	Ⲛ̄ⲦⲈⲚⲀ ⲀⲚ,		*thou,* f.
Ⲛ̀ϥⲚⲀ ⲀⲚ,	Ⲛ̄ϥⲚⲀ ⲀⲚ,	ⲚϥⲚⲀ ⲈⲚ,	*he.*
Ⲛ̀ⲤⲚⲀ ⲀⲚ, ⲚⲀⲠⲈⲚⲀ ⲀⲚ,	Ⲛ̄ⲤⲚⲀ ⲀⲚ,		*she.*

Plural.

Coptic.	Sahidic.		
Ⲛ̀ⲦⲈⲚⲚⲀ ⲀⲚ,	Ⲛ̄Ⲧ̄ⲚⲚⲀ ⲀⲚ,		*we.*
Ⲛ̀ⲦⲈⲦⲈⲚⲚⲀ ⲀⲚ,	Ⲛ̄ⲦⲈⲦ̄ⲚⲚⲀ ⲀⲚ,		*ye.*
Ⲛ̀ⲤⲈⲚⲀ ⲀⲚ,	Ⲛ̄ⲤⲈⲚⲀ ⲀⲚ,		*they.*

11

The 2nd Future Tense Negative.

Singular.

Coptic.	Sahidic.
Ⲛ̀ⲚⲀ,	Ⲛ̄ⲚⲀ, *I.*
Ⲛ̀ⲚⲈⲔ,	Ⲛ̄ⲚⲈⲔ, *thou,* m.
Ⲛ̀ⲚⲈ,	Ⲛ̄ⲚⲈ, *thou,* f.
Ⲛ̀ⲚⲈϥ, ⟩	Ⲛ̄ⲚⲈϥ, ⟩ *he.*
⟩ Ⲛ̀ⲚⲈ,	⟩ Ⲛ̄ⲚⲈ, *he* and *she.*
Ⲛ̀ⲚⲈⲤ, ⟩	Ⲛ̄ⲚⲈⲤ, ⟩ *she.*

Plural.

Ⲛ̀ⲚⲈⲚ,	Ⲛ̄ⲚⲈⲚ, *we.*
Ⲛ̀ⲚⲈⲦⲈⲚ,	Ⲛ̄ⲚⲈⲦⲚ̄, *ye.*
Ⲛ̀ⲚⲞⲨ,	Ⲛ̄ⲚⲈⲨ, *they.*

The 1st Present Tense Negative.

59. The first Present Tense Negative and Participle are thus expressed Ⲛ̀ⲦⲤⲰⲞⲨⲚ Ⲙ̀ⲠⲒⲢⲰⲘⲒ ⲀⲚ, *I know not the man,* Mat. XXVI, 72. ⲀⲨⲰ Ⲛ̄ⲦⲚ̄ⲈⲒⲢⲈ ⲀⲚ Ⲛ̄ⲦⲘⲈ, *and we do not the truth,* 1 John I, 8. Sah. Ⲛϥ̄ⲤⲞⲞⲨⲚ ⲀⲚ, *knoweth not,* 1 John II, 11. Sah.

The Prefixes of the present Tense also express the Participle present, but the Coptic and Bashmuric often add Ⲉ to the Prefixes, as ⲈⲚϥ̄ⲆⲒⲀⲔⲢⲒⲚⲈ ⲀⲚ Ⲙ̄ⲠⲤⲰⲘⲀ, *not discerning the body.* 1 Cor. IX, 29. Sah. ⲈⲚⲄ̄ⲚⲀⲨ ⲀⲚ ⲈⲂⲞⲖ Ⲉ ⲠⲢⲎ, *not seeing the sun,* Acts XII, 11. Sah. ⲈⲚ-ⲦⲈⲘⲠϢⲎ ⲈⲚ, *I am not worthy,* 1 Cor. XV, 9. Bash. ⲈⲚ-ⲤⲈⲀⲢⲒⲤⲔⲈ ⲈⲚ Ⲙ̀ⲫϯ, *they please not God.* 1 Thes. II, 15. Bashmuric.

The 2nd Present Tense Negative.

60. The second Present Tense Negative is thus formed, ⲛⲁϥⲟⲩⲏⲟⲩ ⲁⲛ ⲙⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲙ̅ⲙⲟⲛ, *he is not far from each one of us*, Acts XVII, 27. ⲛⲉⲕϭⲱϣⲧ ⲅⲁⲣ ⲁⲛ ⲉⲍⲟ ⲛ̅ⲣⲱⲙⲉ, *for thou regardest not the face of men.* Mat. XXII, 16. Sah. ⲙ̅ⲡⲉⲧⲉ ⲛⲉϥⲕⲣⲓⲛⲉ ⲙ̅ⲙⲟϥ ⲁⲛ, *who condemneth not himself,* Rom. XIV, 22. Sah.

The Perfect Tense Negative.

61. This Tense in the Coptic is thus presented to us. ⲛⲉⲧⲁⲓ̀ ⲅⲁⲣ ⲁⲛ ⲉ̀ⲑⲁⲅⲉⲙ ⲛⲓⲑⲙⲏⲓ, *I came not to call the just*, Mark II, 17. ⲟⲩ ⲅⲁⲣ ⲡϣⲏⲣⲓ ⲙ̀ⲫⲣⲱⲙⲓ ⲛⲉⲧⲁϥⲓ̀ ⲁⲛ, *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, ⲛ̀ϥⲛⲁⲭⲁ ⲑⲏⲛⲟⲩ ⲁⲛ, *he will not leave you*, 1 Cor. X, 13. ⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲛⲁⲱⲛⲅ ⲁⲛ ⲉ ⲟⲉⲓⲕ ⲙ̅ⲙⲁⲧⲉ, *man shall not live by bread alone*, Mat. III, 4. Sah. ⲛⲁⲣⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ ⲛ̅ⲧⲉ ⲫϯ ⲛⲁⲓ ⲁⲛ, *the kingdom of God will not come.* Luke XVII, 20. ⲛ̀ⲥⲉⲛⲁⲃⲟⲗϥ ⲉ̀ⲃⲟⲗ ⲁⲛ, *which shall not be thrown down.* Mat. XXIV, 2.

The 2nd Future Tense Negative.

63. This future occurs without the ⲁⲛ, as ⲡⲁⲛⲁⲓ ⲇⲉ ⲛ̀ⲛⲁⲟⲗϥ ⲉ̀ⲃⲟⲗ ⲅⲁⲣⲟϥ, *my mercy I will not take from him.* Ps. LXXXIX, 33. ⲟⲩⲁⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲃⲏⲧⲟⲩ ⲛ̀ⲛⲉϥⲗⲟϥⲗⲉϥ, *one of them shall not be broken*, Ps. XXXIV, 20. ⲛ̀ⲛⲉⲧⲉⲛ-ⲫⲟⲅ ⲉ̀ⲙⲉϣⲧ ⲛⲓⲃⲁⲕⲓ ⲛ̀ⲧⲉ ⲡⲓⲥⲗ̅, *ye shall not have gone over*

11*

the cities of Israel, Mat. X, 23.   When these Prefixes
follow the Particles ⲭⲉ, ⲭⲉⲕⲁⲥ, ϩⲟⲡⲱⲥ, &c., they ex-
press the Subjunctive.

It may perhaps be hardly necessary to observe that
the Prefix is sometimes written ⲉⲛ instead of ⲛ̅.

The Negative Prefix ⲙ.

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

The Present Tense.
Singular.
Sahidic.

ⲙⲉⲓ, *I.*

ⲙⲉⲕ, *thou,* m.

ⲙⲉⲡⲉ, *thou,* f.

ⲙⲉϥ, ⎫
          ⎬ ⲙⲉⲡⲉ, *he* and *she.*
ⲙⲉⲥ, ⎭

he.
she.

Plural.

ⲙⲉⲩ, ⲙⲉⲡⲉ, *they.*

The Imperfect Tense.
ⲛⲉⲙⲉϥ, *he.*

The Perfect Tense.
ⲙⲁⲕ, *thou,* m.

ⲙⲁϥ, *he.*

ⲉ is found prefixed to this form as the sign of the
Participle, as ⲉⲙⲉϥ, ⲉⲙⲉⲥ, ⲉⲙⲉⲩ, &c.

The Negative Prefix ⲙ̀ⲡⲉ.

The Present Tense.

Singular.   Plural.

Coptic.   Coptic.

ⲙ̀ⲡⲁⲓ, *I.*   ⲙ̀ⲡⲁⲛ, *we.*

ⲙ̀ⲡⲁⲕ, *thou,* m.   ⲙ̀ⲡⲁⲧⲉⲧⲉⲛ, *ye.*

ⲙ̀ⲡⲁⲣⲉ, *thou,* f.   ⲙ̀ⲡⲁⲩ, ⲙ̀ⲡⲁⲣⲉ, *they.*

ⲙ̀ⲡⲁϥ,⎫   *he.*
ⲙ̀ⲡⲁⲥ,⎬ ⲙ̀ⲡⲁⲣⲉ, *he* and *she.*
        ⎭   *she.*

The Perfect Tense.

Singular.

Coptic.	Sahidic.		Bashmuric.	
ⲙ̀ⲡⲓ,	ⲙ̄ⲡⲉⲓ, ⲙ̄ⲡⲓ,			*I.*
ⲙ̀ⲡⲉⲕ,	ⲙ̄ⲡⲉⲕ,		ⲉⲙⲡⲉⲕ, *thou,* m.	
ⲙ̀ⲡⲉ,	ⲙ̄ⲡⲉ,	·	*thou,* f.	
ⲙ̀ⲡⲉϥ,	ⲙ̄ⲡⲉϥ,	⎱ⲙ̄ⲡⲉ, *he.*	ⲉⲙⲡⲉϥ, *he.*	
ⲙ̀ⲡⲉⲥ,	ⲙ̄ⲡⲉⲥ,	⎰and *she.*	ⲉⲙⲡⲉⲥ, *she.*	

Plural.

ⲙ̀ⲡⲉⲛ,	ⲙ̄ⲡⲛ̄, ⲙ̄ⲡⲉⲛ,			*we.*
ⲙ̀ⲡⲉⲧⲉⲛ,	ⲙ̄ⲡⲉⲧⲛ̄,			*ye.*
ⲙ̀ⲡⲟⲩ,	ⲙ̄ⲡⲟⲩ, ⲙ̄ⲡⲉ,		ⲉⲙⲡⲟⲩ, *they.*	

ⲉ before the ⲙ is a sign of the Participle.

The Subjunctive.

The Imperfect and Perfect Tenses.

S i n g u l a r.

Coptic.

ⲉⲧⲉⲙ̀ⲡⲓ, *I.*

ⲉⲧⲉⲙ̀ⲡⲉⲕ, *thou,* m.

ⲉⲧⲉⲙ̀ⲡⲉ, *thou,* f.

ⲉⲧⲉⲙ̀ⲡⲉϥ,⎱ ⎰ *he.*
⎱ ⲉⲧⲉⲙ̀ⲡⲉ, *he* and *she.*
ⲉⲧⲉⲙ̀ⲡⲉⲥ,⎰ ⎱ *she.*

P l u r a l.

ⲉⲧⲉⲙⲡⲉⲛ, *we.*

ⲉⲧⲉⲙ̀ⲡⲉⲧⲉⲛ, *ye.*

ⲉⲧⲉⲙ̀ⲡⲟⲩ, *they.*

These Prefixes in Coptic correspond with ⲛ̄ⲧⲉⲣⲓⲧⲙ̄ in Sahidic.

The Negative Prefix ⲙ̀ⲡⲁⲧⲉ.

The Indicative and Subjunctive.

S i n g u l a r.

Coptic.		Sahidic.
ⲙ̀ⲡⲁϯ,		ⲙ̄ⲡⲁϯ, *I.*
ⲙ̀ⲡⲁⲧⲉⲕ,		ⲙ̄ⲡⲁⲧⲕ̄, *thou,* m.
ⲙ̀ⲡⲁⲧⲉ,		ⲙ̄ⲡⲁⲧⲉ, *thou,* f.
ⲙ̀ⲡⲁⲧⲉϥ, ⎱	ⲙ̀ⲡⲁⲧⲉ.	ⲙ̄ⲡⲁⲧϥ̄, ⎱ *he.* ⲙ̄ⲡⲁⲧⲉ, *he & she.*
ⲙ̀ⲡⲁⲧⲉⲥ, ⎰		ⲙ̄ⲡⲁⲧⲥ̄, ⎰ *she.*

Plural.

Coptic.	Sahidic.
M̀ΠΑΤΕΝ,	M̄ΠΑΤN̄, *we*.
M̀ΠΑΤΕΤΕΝ,	M̄ΠΑΤΕΤN̄, *ye*.
M̀ΠΑΤΟΥ, M̀ΠΑΤΕ,	M̄ΠΑΤΟΥ, M̄ΠΑΤΕ, *they*.

The Imperfect and Pluperfect Tenses.

Singular.

Coptic.	Sahidic.
ΝΕ M̀ΠΑ† ΠΕ,	ΝΕ M̄ΠΑ† ΠΕ, *I*.
ΝΕ M̀ΠΑΤΕΚ ΠΕ,	ΝΕ M̄ΠΑΤK̄ ΠΕ, *thou*, m.
ΝΕ M̀ΠΑΤΕ ΠΕ,	ΝΕ M̄ΠΑΤΕ ΠΕ, *thou*, f.
ΝΕ M̀ΠΑΤΕϥ ΠΕ,	ΝΕ M̄ΠΑΤϥ̄ ΠΕ, *he*.
ΝΕ M̀ΠΑΤΕϹ ΠΕ,	ΝΕ M̄ΠΑΤϹ̄ ΠΕ, *she*.

&c. &c.

The Negative Prefixes ϢΤΕΜ Copt. and ΤM̄ Sah.

Singular.

Coptic.	Sahidic.
ǸΤΑϢΤΕΜ,	N̄ΤΑΤM̄, *I*.
ǸΤΕΚϢΤΕΜ,	N̄ΓΤM̄, *thou*, m.
ǸΤΕϢΤΕΜ,	N̄ΤΕΤM̄, *thou*, f.
ǸΤΕϥϢΤΕΜ, ⎱ ǸΤΕϢΤΕΜ,	N̄ϥΤM̄, ⎱ *he.*
ǸΤΕϹϢΤΕΜ, ⎰	N̄ϹΤM̄, ⎰ N̄ΤΕΤM̄, *he & she.* *she.*

Plural.

Coptic.	Sahidic.
ǸΤΕΝϢΤΕΜ,	N̄ΤN̄ΤM̄, *we*.
ǸΤΕΤΕΝϢΤΕΜ,	N̄ΤΕΤN̄ΤM̄, *ye*.
ǸΤΟΥϢΤΕΜ, ǸϹΕϢΤΕΜ,	N̄ϹΕΤM̄, *they*.

The Subjunctive.

The Imperfect and Pluperfect Tenses.

Singular.

Sahidic.

ⲚⲦⲈⲣⲈⲓⲦⲘ̄, *I.*

ⲚⲦⲈⲣⲈⲕⲦⲘ̄, *thou,* m.

ⲚⲦⲈⲣⲈⲦⲘ̄, *thou,* f.

ⲚⲦⲈⲣⲈϥⲦⲘ̄, *he.*

ⲚⲦⲈⲣⲈⲤⲦⲘ̄, *she.*

Plural.

ⲚⲦⲈⲣⲞⲨⲦⲘ̄, *they.*

Conditional.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲀⲓⲰⲦⲈⲘ,	ⲈⲓⲦⲘ̄,	*I.*
ⲀⲔⲰⲦⲈⲘ,	ⲈⲔⲦⲘ̄,	*thou,* m.
ⲀⲣⲈⲰⲦⲈⲘ,	ⲈⲣⲈⲦⲘ̄,	*thou,* f.
ⲀϥⲰⲦⲈⲘ, } ⲀⲣⲈⲰⲦⲈⲘ, ⲀⲤⲰⲦⲈⲘ, }	ⲈϥⲦⲘ̄, } ⲈⲣⲈⲦⲘ̄, ⲈⲤⲦⲘ̄, }	*he.* ⲈⲣⲈⲦⲘ̄, ⲀⲗⲈⲰⲦⲈⲘ, *he & she.* *she.*

Plural.

ⲀⲚⲰⲦⲈⲘ,	ⲈⲚⲦⲘ̄,	*we.*
ⲀⲣⲈⲦⲈⲚⲰⲦⲈⲘ,	ⲈⲦⲈⲦⲚ̄ⲦⲘ̄,	*ye.*
ⲀⲨⲰⲦⲈⲘ,	ⲈⲨⲦⲘ̄,	*they.*

Another particle with this Prefix in the Sahidic is ⲰⲀⲚ, *if,* as ⲈⲓⲰⲀⲚⲦⲘ̄, ⲈⲔⲰⲀⲚⲦⲘ̄, etc.

The Imperative.

Coptic.	Sahidic.	Bashmuric.
Ⲙⲡⲉⲣ,	Ⲙ̄ⲡⲣ̄,	Ⲙⲡⲉⲗ,
Ⲙⲡⲉⲛⲑⲣⲉ,	Ⲙ̄ⲡⲣ̄ⲧⲣⲉ,	Ⲙⲡⲉⲗⲧⲣⲉ.

These take the Pronoun Suffixes, as Ⲙⲡⲉⲛⲑⲣⲓ, for which see the auxiliary verb ⲑⲣⲉ, Coptic. Ⲧⲣⲉ, Sahidic which are below.

The Infinitive.

Coptic.	Sahidic.	Bashmuric.
ⲉ̀ⲱⲧⲉⲙ,	ⲉⲧⲙ̄,	ⲉⲱⲧⲙ̄,
and	and	
ⲉ̀ⲱⲧⲉⲙⲑⲣⲉ,	ⲉⲧⲙ̄ⲧⲣⲉ,	
ⲉ̀ⲱⲧⲉⲙⲉⲑⲣⲉ,	ⲉⲧⲙ̄ⲉⲧⲣⲉ.	

These like the above take the Pronoun Suffixes to the verb ⲑⲣⲉ, Coptic and Ⲧⲣⲉ, Sahidic.

The Auxiliary verb ⲑⲣⲉ, Ⲧⲣⲉ, Sah. to be, to do.

Singular.

Coptic.	Sahidic.	Bashmuric.
ⲑⲣⲓ,	ⲧⲣⲁ,	*I.*
ⲑⲣⲉⲕ,	ⲧⲣⲉⲕ,	*thou,* m.
ⲑⲣⲉ,	ⲧⲣⲉ,	*thou,* f.
ⲑⲣⲉϥ, } ⲑⲣⲉ,	ⲧⲣⲉϥ, } ⲧⲣⲉ,	*he.* *he* and *she.*
ⲑⲣⲉⲥ,	ⲧⲣⲉⲥ,	*she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
ⲑⲣⲉⲛ,	ⲧⲣⲉⲛ,	*we.*
ⲑⲣⲉⲧⲉⲧⲉⲛ, ⲑⲣⲉⲧⲉⲛ,	ⲧⲣⲉⲧⲉⲧⲛ̄, ⲧⲣⲉⲧⲛ̄,	*ye.*
ⲑⲣⲟⲩ, ⲑⲣⲉ,	ⲧⲣⲉⲩ, ⲧⲣⲉ,	ⲧⲣⲟⲩ, *they.*

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65. The Auxiliary is thus used ⲛⲏ ⲇⲉ ⲉⲧⲁⲩⲑⲣⲓ-
ⲭⲱⲛⲧ, *and have made me angry*, or *have provoked me.*
Num. XV, 23. ⲁϥⲑⲣⲟ ⲙ̀ⲙⲟⲥ ⲉ̀ⲭⲫⲉ ⲛⲱⲓⲕ, *causeth her to
commit adultery.* Matt. XIX, 9. ⲁⲩⲧⲣⲉ ⲡⲭⲟⲓ ⲁⲥⲁⲓ, *they
made the vessel that it should be lightened*, or *they ligh-
tened the vessel.* Acts XXVII, 38. Sahidic. ϯⲛⲁⲧⲣⲉⲧⲉⲧⲛ̅-
ⲣ̅ⲡⲙⲉⲉⲩⲉ ⲛ̅ⲛⲉϥϩⲃⲏⲩⲉ, *I will cause that you remember
his works, I will remind you of his works*, 1 John 10.
Sah. ⲙⲛ̅ⲛ̅ⲥⲁ ⲧⲣⲁⲃⲱⲕ, *after my departure.* Acts XX, 29.
Sahidic. ⲡ⳪ ⲫⲏⲉ̀ⲧⲉⲣⲟ ⲛ̀ⲛⲁⲓ, *the Lord who doeth these
things*, Acts XV, 17. ⲉⲑⲣⲟⲩⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲭⲉ ⲛⲓⲣⲱⲙⲓ,
that men may see them, Matt. XXIII, 5. ⲉ̀ⲑⲣⲉⲧⲉⲛⲱϣ
ⲉ̀ⲧⲁⲓ ⲉ̀ⲡⲓⲥⲧⲟⲗⲏ, *that ye read this epistle*, 1 Thes. V, 26.

66. ⲑⲣⲉ and ⲧⲣⲉ are signs of the Subjunctive with
ⲉ, or some sign of the Subjunctive before them, as
ⲉⲑⲣⲉⲕⲁⲓⲧⲟⲩ, *that thou mayest do them*, or *to do them.*
Acts XXII, 10. ⲉⲑⲣⲉϥϣⲱⲡⲓ ⲛ̀ⲓⲱⲧ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲉⲑ-
ⲛⲟⲥ, *that he might be the father of many nations*, Rom.
IV, 18. ⲉ̀ⲑⲣⲟⲩⲥⲁϫⲓ ⲛⲁϩⲣⲁⲕ, *that they might speak be-
fore thee*, Acts XXIII, 30. ϩⲁⲡⲥ ⲟⲛ ⲉⲧⲣⲁⲛⲁⲩ ⲉⲧⲕⲉϩ-
ⲣⲱⲙⲏ, *it is necessary also that I should see Rome.* Acts
XIX, 21. Sah. ⲛⲁⲛⲟⲩⲥ ⲛⲁⲛ ⲉⲧⲣⲉⲛϭⲱ ⲙ̅ⲡⲁⲓ ⲙⲁ̀, *it is
good for us that we should remain here*, or *to remain here.*
Mark IX, 5. Sah. ⲉ̀ⲑⲣⲉ ⲛⲓⲉⲑⲛⲟⲥ ⲥⲱⲧⲉⲙ ⲉ̀ⲡⲓⲥⲁϫⲓ, *that
the gentiles should hear the word*, Acts XV, 7. ⲉⲧⲙ̅ⲧⲣⲉϥ-
ⲃⲱⲕ ⲉϩⲟⲩⲛ, *that he would not go in*, Acts XIX, 31. Sah.
ⲙⲛ̅ⲛ̅ⲥⲁ ⲧⲣⲉ ⲡⲉϣⲧⲟⲣⲧⲣ̅ ⲗⲟ, *after the tumult ceased*, Acts
XX, 1. Sah. ⲉⲧⲣⲉⲩϩⲁⲣⲉϩ ⲉⲣⲟϥ, *to keep him*, or *that
they should keep him.* Acts XII, 4. Sah.

It will be seen that ⲉⲑⲣⲉ and ⲉⲧⲣⲉ 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 ⲉⲣ, ⲣ̄, Sah. ⲉⲗ, Bash. to be, to do.

67. When the verb ⲉⲣ. ⲣ̄ or ⲉⲗ, is joined to a noun, it is a verb, as ⲟⲩⲱⲓⲛⲓ, *light;* ⲉⲣⲟⲩⲱⲓⲛⲓ, *to enlighten* or *to make light;* ⲙⲉⲑⲣⲉ, *a witness;* ⲉⲣⲙⲉⲑⲣⲉ, *to bear witness.*

ⲉⲣ is prefixed to verbs, and nouns used verbally, derived from the Greek, as ⲛⲁⲩⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̇ⲙⲟϥ, *they saluted him,* Mark IX, 15. ⲉⲩⲉⲣϩⲉⲗⲡⲓⲥ ⲉ̇ⲡⲉϥⲣⲁⲛ, *they shall hope in his name,* Mat. XII, 21. — But ⲣ̄ in Sah. is very seldom prefixed to words derived from the Greek.

ϯ, *to give,* is also an auxiliary, and is joined to ⲱⲟⲩ, Copt. ⲉⲟⲟⲩ, Sah. ⲉⲁⲩ, Bash. *glory.* ϯⲱⲟⲩ, ϯⲉⲟⲟⲩ, Sah. *to give glory, to glorify.* ⲧⲟⲧ, Copt. ⲧⲟⲟⲧ, Sahidic. ⲧⲁⲁⲧ, Bash., *the hand,* ϯⲧⲟⲧ, ϯⲧⲟⲟⲧ, *to give the hand, to help.* ⲙ̇ⲕⲁϩ, *sorrow, grief,* ϯⲙ̇ⲕⲁϩ, *to give sorrow, to afflict.*

Of Irregular and defective Verbs.

68. Of the verb ⲡⲉ, *to be,* which is generally accompanied with a personal Pronoun, as ⲁⲛⲟⲕ ⲡⲉ, *I am.* Psalm XLIX, 7. ⲛ̄ⲧⲟⲕ ⲡⲉ, *thou art,* Ezech. XXXVIII, 17. ⲛ̇ⲑⲟϥ ⲡⲉ, *he is,* John XIII, 26. ⲁⲛⲟⲛ ⲡⲉ, *we are,* 1. John III, 1. Sah. ⲛ̄ⲧⲱⲧⲛ̄ ⲡⲉ, *ye are,* Matt. V, 14. Sahidic.

ⲌⲀⲚⲔⲞⲨϪⲒ ⲡⲉ, *few are,* Mat. XXII, 14. ⲚⲀⲒ ⲡⲉ, *these are,* John XX, 18. Ⲧⲉ is construed with feminine nouns in the same way, as ⲦⲀⲤⲀⲢⲌ̄ Ⲧⲉ, John VI, 55.

The Present Tense.

Singular.

Masc.	Fem.
ⲡⲉ, *I am,* m.	Ⲧⲉ, *I am,* f.
ⲡⲉ, *thou art,* f.	Ⲧⲉ, *thou art,* f.
ⲡⲉ, *he* or *it is.*	Ⲧⲉ, *she* or *it is.*

Plural.

Ⲛⲉ,
ⲡⲉ, } *we / ye / they* } *are.*

The Imperfect Tense.

Sing. and Plural.

Ⲛⲉ ⲡⲉ, *was* or *were,* m.

Ⲛⲉ Ⲧⲉ, *was* or *were,* f.

ⲚⲉⲨ, *were.*

The Irregular Verb Ϫⲉ, ϪⲞ, ϪⲰ, or ϪⲞⲞ, Sah. ϪⲀ, Bash. to say.

The Present Tense.

Singular.

Coptic.

ϮϪⲰ Ⲙ̄ⲘⲞⲤ,
ϮϪⲞⲤ, } *I say.*

ⲔϪⲰ Ⲙ̄ⲘⲞⲤ, *thou sayest,* m.

ⲈϤϪⲰ Ⲙ̄ⲘⲞⲤ,
ϪⲰ Ⲙ̄ⲘⲞⲤ, } ⲈⲢⲈϪⲰ Ⲙ̄ⲘⲞⲤ, *he* or *she says.*

ⲈⲤϪⲰ Ⲙ̄ⲘⲞⲤ, *she says.*

Singular.

Sahidic.

ϯϫⲟⲟⲥ, *I say.*

ⲉⲕϫⲱ, *thou sayest,* m.

ϫⲱ ⲙ̄ⲙⲟⲥ, ⎫   *he says.*
ϥϫⲱ ⲙ̄ⲙⲟⲥ, ⎬ ⲉⲣⲉϫⲱ ⲙ̄ⲙⲟⲥ, *he or she says.*

ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ, *she says.*

Plural.

Coptic and Sahidic.

ⲧⲉⲛϫⲱ ⲙ̇ⲙⲟⲥ, *we say.*

ⲧⲉⲧⲉⲛϫⲱ & ⲧⲉⲧⲛ̄ϫⲱ ⲙ̇ⲙⲟⲥ, *ye say.*

ⲉⲩϫⲱ ⲙ̇ⲙⲟⲥ, ⎫   *they say.*
ⲥⲉϫⲱ ⲙ̇ⲙⲟⲥ, ⎭

The Imperfect Tense.

Singular.

Coptic.		Sahidic.	
ⲛⲁⲓϫⲱ ⲙ̇ⲙⲟⲥ,		ⲛⲉⲓϫⲱ ⲙ̄ⲙⲟⲥ, *I did say.*	
ⲛⲁϥϫⲱ ⲙ̇ⲙⲟⲥ,		ⲛⲉϥϫⲱ ⲙ̄ⲙⲟⲥ, *he did say.*	

Plural.

ⲛⲁⲩϫⲱ ⲙ̇ⲙⲟⲥ,   ⲛⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ, *they did say.*

The Perfect Tense.

Singular.

Coptic.	Sahidic.	
ⲁⲓϫⲱⲧⲟⲩ,	ⲡⲉϫⲁⲓ, *I have said.*	
ⲁⲕϫⲟⲥ,	ⲁⲓϫⲟⲧⲟⲩ, ⎫ *thou,* m.	
ⲁϥϫⲟⲥ,	ⲁⲕϫⲟⲟⲥ, ⎭	
	ⲁϥϫⲉ, *he.*	
	ⲁϥϫⲟⲥ, ⎰ ⲁϥϫⲁⲥ, *he.*	
ⲁⲥϫⲟⲥ,	ⲁϥϫⲟⲟⲥ, ⎰ ⲁϫⲟⲟⲥ, *he or she.*	
	ⲁⲥϫⲟⲟⲥ, *he* and *she.*	

<center>P l u r a l.</center>

Coptic.	Sahidic.
ⲀⲢⲈⲦⲈⲚⲬⲱ ⲘⲘⲞⳚ, *ye.*	
ⲠⲈⲬⲰⲞⲨ ⲘⲘⲞⳚ, *they.*	ⲀⲨⲬⲨⲞⳚ, *they.*
ⲀⲨⲬⲞⳚ,	

The Future Tense.

<center>S i n g u l a r.</center>

Coptic.	Sahidic.
ⲈⲔⲈ̀ⲬⲞⳚ,	ⲈⲔⲈⲬⲞⲞⳚ, *thou shalt,* etc.
ⲈⳚⲚⲀⲬⲞⳚ,	ⳚⲚⲀⲬⲨⲞⳚ, } *he.* ⲈⳚⲚⲀⲬⲞⲞⲨ, }

<center>P l u r a l.</center>

ⲦⲈⲚⲚⲀⲬⲈ, *we.*	ⲦⲈⲚⲀⲬⲞⳚ, *we.*
ⲈⲨⲈ̀ⲬⲰⲞⲨ, *they.*	ⳠⲈⲚⲀⲬⲞⲞⲨ, *they.*

The Imperative Mood.

Coptic.	Sahidic.
ⲀⲬⲞⳚ,	ⲀⲬⲓⳚ, *say.*

The Infinitive.

Coptic.	Sahidic.
ⲀⲬⲟⳚ,	ⲀⲬⲓⳚ, *to say.*

The Perfect Tense.

<center>S i n g u l a r.</center>

Coptic.	Sahidic.	Bashmuric.
ⲠⲈⲬⲎⲓ,	ⲠⲈⲬⲀⲓ, ⲠⲈⲬⲎⲓ,	*I said.*
ⲠⲈⲬⲀⲔ,	ⲠⲈⲬⲀⲔ,	*thou,* m.
ⲠⲈⲬⲀⳚ, } ⲠⲈⲬⲈ,	ⲠⲈⲬⲀⳚ, } ⲠⲈⲬⲈ,	ⲠⲈⲬⲈⳚ, *he.*
ⲠⲈⲬⲀⳚ, }	ⲠⲈⲬⲀⳚ, } *he* and *she.*	ⲠⲈⲬⲈⳚ, *she.*

Plural.

Coptic.	Sahidic.	Bashmuric.
ΠΕΧΑΝ,		*we.*
ΠΕΧⲰΤΕΝ,		*ye.*
ΠΕΧΑⲨ, ΠΕΧΕ,	ΠΕΧΑⲨ, ΠΕΧΕ,	ΠΕΧΕⲨ, *they.*

69. ⲞⲨⲞⲚ, and ⲞⲨⲚ̄, Sah. ⲞⲨⲀⲚ, Bash. are used
for the verb *to have* or *to be*, and Ⲙ̀ⲘⲞⲚ, ⲘⲚ̄ϯ, Sah.
not to have, or *to be.* But when they take the Personal
Suffixes after them, they always represent the verb *to
have,* with Ⲙ̀ⲘⲀⲨ, which is very often added.

Singular.

Coptic.	Sahidic.
ⲞⲨⲞⲚΘⲎⲒ, ⲞⲨⲞⲚϯ,	ⲞⲨⲚ̄ΤⲀⲒ, ⲞⲨⲚ̄ϯ, *I.*
ⲞⲨⲞⲚΤⲀⲔ, ⲞⲨⲞⲚΤⲈⲔ,	ⲞⲨⲚ̄ΤⲀⲔ, ⲞⲨⲚ̄Τⲕ̄, *thou,* m.
ⲞⲨⲞⲚΤⲈ,	ⲞⲨⲚ̄ΤⲈ, *thou,* f.
ⲞⲨⲞⲚΤⲀϥ, ⲞⲨⲞⲚΤⲈϥ,	ⲞⲨⲚ̄ΤⲀϥ, ⲞⲨⲚ̄Τϥ̄, *he.*
ⲞⲨⲞⲚΤⲀⲤ, ⲞⲨⲀⲚΤⲈⲤ,	ⲞⲨⲚ̄ΤⲀⲤ, ⲞⲨⲚ̄Τⲥ̄, *she.*

Plural.

ⲞⲨⲞⲚΤⲀⲚ, ⲞⲨⲞⲚΤⲈⲚ,	ⲞⲨⲚ̄ΤⲀⲚ, *we.*
ⲞⲨⲞⲚΤⲈΤⲈⲚ, ⲞⲨⲞⲚΤⲰΤⲈⲚ,	ⲞⲨⲚ̄ΤⲈΤⲚ̄, ⲞⲨⲚ̄ΤⲎΤⲚ̄, *ye.*
ⲞⲨⲞⲚΤⲞⲨ, ⲞⲨⲞⲚΤⲰⲞⲨ,	ⲞⲨⲚ̄ΤⲀⲨ, ⲞⲨⲚ̄ΤⲈⲨ, *they.*

Singular.

Bashmuric.

ⲞⲨⲀⲚΘⲎⲒ, *I.*
ⲞⲨⲀⲚΘⲎϥ, ⲞⲨⲀⲚΤⲈϥ, *he.*
ⲞⲨⲀⲚΘⲎⲤ, *she.*

Plural.

ⲞⲨⲀⲚΘⲎⲚ, *we.*
ⲞⲨⲀⲚΘⲎⲞⲨ, *they.*

The Participle is formed by adding ⲉ, as ⲉⲟⲩⲟⲛⲧⲉⲕ, *thou having.* The above are also written ⲟⲩⲟⲛⲛ̀ⲑⲓ, ⲟⲩⲟⲛⲛ̀ⲧⲁⲕ, ⲟⲩⲟⲛⲛ̀ⲧⲁϥ, etc.

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

The Present Tense.

Singular.

Coptic.	Sahidic.	Bashmuric.	
ⲙ̀ⲙⲟⲛⲑⲓ, ⲙ̀ⲙⲟⲛϯ,	ⲙ̄ⲙⲛ̄ϯ, ⲙⲛ̄ϯ,	ⲙⲉⲛⲑⲓ,	*I.*
ⲙ̀ⲙⲟⲛⲧⲉⲕ,	ⲙ̄ⲙⲛ̄ⲧⲕ̄, ⲙⲛ̄ⲧⲕ̄,		*thou,* m.
ⲙ̀ⲙⲟⲛⲧⲉ,	ⲙⲛ̄ⲧⲉ,		*thou,* f.
ⲙ̀ⲙⲟⲛⲧⲉϥ, ⲙ̀ⲙⲟⲛⲧⲁϥ,	ⲙ̄ⲙⲛ̄ⲧⲁϥ, ⲙ̣ⲛ̄ⲧϥ̄,	ⲙⲉⲛⲑⲓϥ,	*he.*
ⲙ̀ⲙⲟⲛⲧⲉⲥ, ⲙ̀ⲙⲟⲛⲧⲁⲥ,	ⲙ̄ⲙⲛ̄ⲧⲁⲥ, ⲙⲛ̄ⲧⲥ̄,		*she,*

Plural.

ⲙ̀ⲙⲟⲛⲧⲉⲛ, ⲙ̀ⲙⲟⲛⲧⲁⲛ,	ⲙⲛ̄ⲧⲁⲛ,	ⲙⲉⲛⲑⲏⲛ,	*we.*
ⲙ̀ⲙⲟⲛⲧⲉⲧⲉⲛ, ⲙ̀ⲙⲟⲛⲧⲱⲧⲉⲛ,	ⲙⲛ̄ⲧⲏⲧⲛ̄,		*ye.*
ⲙ̀ⲙⲟⲛⲧⲟⲩ, ⲙ̀ⲙⲟⲛⲧⲱⲟⲩ,	ⲙⲛ̄ⲧⲁⲩ, ⲙⲛ̄ⲧⲟⲩ,	ⲙⲉⲛⲧⲉⲩ,	*they.*

The Imperfect Tense.

Coptic.	Sahidic.
ⲛⲉ ⲙ̀ⲙⲟⲛⲧⲉϥ ⲡⲉ, *he.*	ⲛⲉ ⲙⲛ̄ⲧⲕ̄, *thou,* m.
ⲛⲉ ⲙ̀ⲙⲟⲛⲧⲟⲩ ⲡⲉ, *they.*	ⲛⲉ ⲙⲛ̄ⲧϥ̄, *he.*
	ⲛⲉ ⲙⲛ̄ⲧⲥ̄, *she.*

These are sometimes written ⲙ̀ⲙⲟⲛ ⲛ̀ϯ or ⲛ̀ⲑⲓ, ⲙ̀ⲙⲟⲛⲛ̀ⲧⲁⲛ, ⲙ̀ⲙⲟⲛⲛ̀ⲧⲱⲧⲉⲛ, 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 ⲕⲱ, *to put,* ⲕⲏ, *to be put,* Sah. ⲙⲟⲩⲣ, *to bind,* ⲙⲏⲣ, *to be bound,* ⲥⲁⲅ, *to write,* ⲥⲏⲅ, *to be written,* Sah. ⲧⲱⲅ, *to mix,* ⲧⲏⲅ, *to be mixed,* Sah. ⳉⲱⳋ, *to lay waste,* ⳉⲏⳋ, *to be laid waste,* Sah.

Verbs active ending in ⲟ and in the passive in ⲛⲟⲩⲧ, Copt. and in ⲛⲩ in Sah. as ⲧⲁⲗⲟ, *to put on,* ⲧⲁⲗⲛⲟⲩⲧ, Copt. ⲧⲁⲗⲛⲩ, Sah. *to be put on,* etc.

71. The Participles are formed by adding ⲉⲧ, as ⲉⲧⲧⲁⲕⲛⲟⲩⲧ, from ⲧⲁⲕⲟ, and ⲉⲧⲧⲁⲕⲧⲛⲟⲩⲧ. from ⲧⲁⲕⲧⲟ; and sometimes by suffixing ⲧ also to the end as ⲉⲧⲥⲅⲟⲩⲟⲣⲧ, from ⲥⲅⲟⲩⲣ, Sah.

Of Suffixes to Verbs.

The following are the Pronoun Suffixes to Verbs.

Singular.

Coptic.	Sahidic.
ⲓ or ⲧ,	ⲓ or ⲧ, *me.*
ⲕ,	ⲕ or ⲅ, *thee,* m.
ϯ, ⲓ,	ⲧⲉ or ⲉ, *thee,* f.
ϥ,	ϥ, *him.*
ⲥ,	ⲥ, *her.*

Plural.

ⲛ, ⲧⲉⲛ,	ⲛ, ⲧⲛ̅, *us.*
ⲧⲉⲛ,	ⲧⲛ̅, *you.*
ⲟⲩ,	ⲟⲩ, *them.*

The first Person singular.

72. The ι is suffixed to verbs ending in o, as ма-
тоүхоι, *deliver me,* Ps. CXXXIX, 1. ѕа ф̀нѐтаꙋтлоүоι,
to him that sent me, John VII, 33.   The т is suffixed to
other verbs as, оүоѕ тєтєннахємт ан, *and ye shall
not find me,* John VII, 36. єкѐнаѕмєт, *thou shalt save
me,* Ps. XLII, 1.

The second Person singular.

73. пєхє ι̅н̅с̅ наꙋ тωнк, *Jesus said unto him rise,*
John V, 8. н̄клак євол, *to release thee,* John XIX, 10.
Sah. тωоүнꙿ пєтрє, *rise Peter,* Acts X, 13. Sah. єꙋ-
хω̄ммос хє тωоүнꙿ, *saying arise,* Acts X, 26. Sahidic.
оүоѕ сєнаꙋι† євол, Copt. аүω сєнаꙋιтє євол, Sah. *and
shall carry thee out,* f. Acts V, 9. пєкнаѕ† пєтаꙋнаѕмι,
thy faith hath saved thee, f. Mat. IX, 22. †алоү тωоүнι,
maid arise, f. Luke VIII, 54.

The first Person plural.

74. алла наѕмєн ѐволѕа пιпєтѕωоү, *but deliver
us from evil,* Mat. VI, 13. ꙋнатамон єѕωвнιм, *he will
show us all things,* John IV, 25. Sah. акфастєн м̀фрн†
м̀пιѕат, *thou hast tried us as silver,* Psalm LXVI, 10.
єϣхє а пноүтє мєнрєтн̄, *if God hath loved us,* 1. John
IV, 11. Sahidic.

The second Person plural.

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

The third Person plural.

76. ⲁϥⲧⲁⲙⲱⲟⲩ ⲉⲛⲉϥⲝⲓⲝ, *he showed them his hands,*
John XX, 20. ⲉⲃⲟⲟⲃⲟⲩ, Copt. ⲉⲅⲟⲧⲃⲟⲩ, Sahidic. *to kill
them,* Deut. IX, 28. ⲝⲉⲕⲁⲥ ϥϥⲉⲝⲓⲧⲟⲩ ⲉⲩⲙⲏⲣ, *that he
might lead them bound,* Acts IX, 21. Sah.

Of Adverbs.

77. A few adverbs are formed from nouns by pre-
fixing the letter ⲉ to them, with the article, as ⲉⲅⲟⲟⲩ,
a day, Sah. ⲉⲡⲅⲟⲟⲩ, *daily,* ⲉ̀ⲫⲗⲏⲟⲩ, *in vain.*

But most often adverbs are formed thus ⲃⲉⲛ ⲟⲩ-
ⲥⲱⲟⲩⲧⲉⲛ, ὀρθῶς, *rightly,* Luke XX, 21. ⲃⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ,
truly, Luke XX, 21.

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

Of the Conjunction ⲝⲉ.

78. The conjunction ⲝⲉ frequently answers to the
word *quod,* and generally follows the verbs of seeing,
hearing, saying, and declaring; as ⲟⲩⲟⲅ ⲁϥⲛⲁⲩ ⲉ̀ⲡⲟⲩ-
ⲱ̀ⲓⲛⲓ ⲝⲉ ⲛⲁⲛⲉϥ, *and he saw the light that it was good.*
Gen. I, 4. ⲝⲉ ⲑⲱⲟⲩ ⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲛⲓⲫⲛⲟⲩⲓ, *for
theirs is the kingdom of heaven,* Mat. V, 3.

13*

It is often united with prepositions, as ⲧⲟⲃⲉ ⲝⲉ,
ⲉ̀ⲃⲏⲗ ⲝⲉ, ⲉ̀ⲫⲙⲁ ⲝⲉ, etc.

Of Prepositions.

79. 1) Prepositions abound in the Egyptian Lan-
guage, two or more of them being frequently united in
composition; as ⲉ̀ⲃⲟⲩⲛ ⲉ̀, ⲉⲅⲟⲩⲛ ⲉ, Sah. *in;* ⲉ̀ⲃⲣⲏⲓ ⲉⲭⲉⲛ,
above; ⲉ̀ⲃⲟⲗⲃⲉⲛ, ⲉⲃⲟⲗ ⲅⲛ̄, Sah. *out of;* ⲛ̀ⲃⲣⲏⲓ ⲃⲉⲛ, *in;*
ⲥⲁ ⲡⲉⲥⲏⲧ, ⲅⲓ ⲡⲉⲥⲏⲧ, and ⲉ̀ ⲡⲉⲥⲏⲧ, *beneath, under*. The
Preposition ⲉ̀ is frequently found united with others: as
ⲉ̀ⲃⲟⲩⲛ ⲉ̀, *in, into;* ⲉ̀ⲅⲣⲏⲓ ⲉ̀, *to, towards;* ⲱⲁ ⲉ̀ⲅⲣⲏⲓ ⲉ̀, *to* etc.

2) Prepositions are sometimes prefixed to Substan-
tives, which then have the force of Prepositions only,
as has been already shown, as ⲅⲁⲣⲟ, *to;* ⲅⲁⲣⲟⲓ, *to me;*
from ⲅⲁ, *to* and ⲣⲟ, *the mouth;* ⲉ̀ⲅⲣⲁ, *to, before;* from
ⲉ̀ *to,* and ⲅⲣⲁ, *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 ⲱⲉ ⲉ̀ⲡⲱⲟⲓ, *to ascend;*
from ⲱⲉ, *to go,* and ⲉ̀ⲡⲱⲟⲓ, *above;* ⲓ̀ⲉⲡⲉⲥⲏⲧ, *to descend;*
from ⲓ̀ *to go,* and ⲉ̀ⲡⲉⲥⲏⲧ, *beneath;* ⲱⲉ ⲉ̀ⲃⲟⲩⲛ, *to enter;*
from ⲱⲉ, *to go,* and ⲉ̀ⲃⲟⲩⲛ, *in.*

4) The preposition ⲉ̀ⲃⲟⲗ, very often occurs in con-
nection with verbs; as ϥⲓⲉ̀ⲃⲟⲗ, *to bear*, *to carry out;*
ⲭⲁ ⲉ̀ⲃⲟⲗ, *to remit;* ⲥⲱⲣ ⲉ̀ⲃⲟⲗ, *to disperse;* ϭⲱⲣⲡ ⲉ̀ⲃⲟⲗ,
to reveal, &c.

5) The Preposition ⲉ̀ⲃⲟⲗ is used with nouns in the
same way, as ⲱⲏⲗ ⲉ̀ⲃⲟⲗ, *a paralytic;* ⲭⲟⲩⲱⲧ ⲉ̀ⲃⲟⲗ, *ex-
pectation;* ⲭⲱⲣ ⲉ̀ⲃⲟⲗ, *a dispersion;* ⲃⲱⲗ ⲉ̀ⲃⲟⲗ, *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 ⲁⲧϭⲛⲉ, Copt. *without,* ⲁⲧϭⲛⲟⲅⲓ, *without me,* ⲁⲧϭⲛⲟⲅⲕ, *without thee,* m., ⲉⲑⲃⲉ, Copt., ⲉⲧⲃⲉ, Sah. *of* or *concerning,* ⲉⲑⲃⲏⲧ, Copt. ⲉⲧⲃⲏⲏⲧ, Sah. *concerning me;* ⲉⲑⲃⲏⲧϥ, Copt. ⲉⲧⲃⲏⲏⲧϥ. Sah. *concerning him;* &c. ⲛⲉⲙ, Copt. ⲛⲙ̄, Sah. *with,* ⲛⲉⲙⲏⲓ, Copt. ⲛⲙ̄ⲙⲁⲓ, Sah. *with me;* ⲛⲉⲙⲁⲕ, Coptic. ⲛⲙ̄ⲙⲁⲕ, Sah. *with thee;* m. ⲛⲁϩⲣⲉⲛ, Coptic. ⲛⲁϩⲣⲛ̄, Sahidic. *with, before.* ⲛⲁϩⲣⲁⲓ, *with me,* &c.

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

Coptic.	Sahidic.
ⲁⲧϭⲛⲉ, *without.*	ⲁⲭⲛ̄, *without.*
ⲉ̀ⲃⲟⲗ, *from, out of.*	ⲉⲃⲟⲗ, *from, out of.*
ⲉ̀ⲃⲟⲗⲃⲉⲛ, *from, out of.*	ⲉⲃⲟⲗϩⲙ̄, } *from, out of.*
ⲉ̀ⲃⲟⲗⲟⲩⲧⲉ, *before.*	ⲉⲃⲟⲗϩⲛ̄, }
ⲉ̀ⲃⲟⲗϩⲁ, *from.*	ⲉⲃⲟⲗϩⲓⲧⲙ̄, } *of, from.*
ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ, *from, out of.*	ⲉⲃⲟⲗϩⲓⲧⲛ̄, }
ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧ, *from.*	ⲉⲃⲟⲗϩⲓⲧⲟⲟⲧ, *from.*
ⲉ̀ⲃⲟⲗϩⲓⲱⲧ, *from.*	ⲉⲃⲟⲗϩⲓⲭⲙ̄, } *of, from.*
ⲉ̀ⲃⲟⲗϩⲓⲭⲉⲛ, *of, from.*	ⲉⲃⲟⲗϩⲓⲭⲛ̄, }
ⲉ̀ⲙⲏⲣ, *beyond, over.*	ⲉⲅ, *in, to.*
ⲉ̀ⲡⲉⲥⲏⲧ, *beneath, under.*	ⲉϩⲟⲩⲛ, *in, within.*
ⲉ̀ⲥⲕⲉⲛ, *by, near.*	ⲉϩⲣⲁⲓ, *in, to.*
ⲉⲅ, *in, to.*	ⲉϩⲣⲁⲓ ⲉⲭⲙ̄, *to.*
ⲉ̀ⲃⲟⲩⲛ, *within.*	ⲉϩⲣⲁⲓ ϩⲙ̄, *of, from.*

Coptic.	Sahidic.
ⲉ�ҍⲣⲏⲓ, *in, to.*	ⲙ̄ⲛ̄ⲛⲥⲁ, *after.*
ⲉҍⲣⲏⲓ,　⎫	ⲙ̄ⲡⲙ̄ⲧⲟ,　⎫
ⲉⲍⲣⲏⲓ,　⎬ ⲉ̀ⲝⲉⲛ, *in, above, upon.*	ⲙ̄ⲡⲙ̄ⲧⲟ ⲉⲃⲟⲗ,　⎬ *before.*
ⲉⲍⲣⲏⲓ ⲍⲁ, *upon.*	ⲙ̄ⲡⲕⲱⲧⲉ, *about.*
ⲉ̀ⲝⲉⲛ, *upon, above.*	ⲛⲁⲍⲣⲙ̄,　⎫
ⲓⲝⲱ, *above.*	ⲛⲁⲍⲣⲛ̄,　⎬ *to.*
ⲓⲥⲝⲉⲛ, *from.*	ⲛⲙ̄, *with.*
ⲙⲉⲛⲉⲛⲥⲁ, *after.*	ⲛ̄ⲍⲟⲩⲛ,　⎫
ⲙ̀ⲡⲉⲙ̀ⲑⲟ, *before.*	ⲥⲁⲍⲟⲩⲛ,　⎬ *within.*
ⲛⲁⲍⲣⲁ, *before.*	ⲛ̄ⲍⲏⲧ, *in.*
ⲛⲉⲙ, *with.*	ⲡⲁⲍⲟⲩ, *behind.*
ⲛ̀ⲟⲩⲉ̀ϣⲉⲛ, *without.*	ⲍⲁⲣⲟ, *of, from.*
ⲛ̀ⲥⲁ, *after.*	ⲍⲁⲧⲙ̄,　⎫
ⲛ̀ⲧⲉⲛ, *from.*	ⲍⲁⲧⲛ̄,　⎬ *night to.*
ⲛ̀ҍⲏⲧ, *in.*	ⲍⲁⲑⲏ,　⎫
ⲛ̀ҍⲟⲩⲛ, *within.*	ⲍⲁⲧⲍⲏ,　⎬ *before.*
ⲛ̀ҍⲣⲏⲓ, *in.*	ⲍⲙ̄,　⎫
ⲟⲩⲃⲉ, *against.*	ⲍⲛ̄,　⎬ *in.*
ⲟⲩⲧⲉ, *between.*	ⲍⲓⲣⲛ̄, *before.*
ⲫⲁⲍⲟⲩ, *after, behind.*	ⲍⲓⲧⲙ̄,　⎫
ϣⲁ, *to.*	ⲍⲓⲧⲛ̄,　⎬ *from.*
ҍⲁ, *towards.*	ⲍⲓⲝⲙ̄, *on, in.*
ҍⲁⲑⲟⲩⲟ, *nigh to.*	
ҍⲁⲣⲁⲧ, *under.*	
ҍⲁⲣⲟ, *of, from.*	
ҍⲁⲧⲉⲛ, *nigh to.*	
ҍⲁⲧⲟⲧ, *nigh to, to.*	
ҍⲁⲧⲍⲏ, *before.*	

Coptic.

ⲂⲀⲬⲈⲚ, } *before.*
ⲂⲀⲬⲰ, }

ⲂⲈⲚ, *in.*

ⲂⲈⲚⲦ, *near to.*

ⲤⲀ, *to.*

ⲤⲒ, *upon, in.*

ⲤⲒⲘⲎⲢ, *beyond.*

ⲤⲒⲢⲈⲚ, *before.*

ⲤⲒⲦⲈⲚ, *by, from.*

ⲤⲒⲰⲦ, *from, of.*

ⲤⲒⲬⲈⲚ, *upon, in.*

ⲤⲒⲬⲰ, *upon, in.*

Of Conjunctions.

80. 8) The conjunction ⲞⲨⲞⲤ. *and,* is frequently omitted in composition, as ⲞⲨⲞⲤ ⲀⲨⲞⲨⲰⲘ ⲦⲎⲢⲞⲨ ⲀⲨⲤⲒ, *and they all ate (and) were satisfied.* Mat. XV, 37. Copt. ⲞⲨⲞⲤ ⲒⲤ ⲤⲀⲚⲀⲄⲄⲈⲖⲞⲤ ⲀⲨⲒ ⲀⲨϢⲈⲘϢⲒ ⲘⲘⲞϤ, *and behold angels came, (and) ministered to him,* Mat. IV, 11. Copt.

9) The Conjunction ⲔⲈ, *and, also,* is placed between the article and the noun; as ⲚⲦⲈⲚⲤⲒⲞⲨⲒ ⲘⲠⲞⲨ ⲔⲈ ⲚⲀⲤⲂⲈϤ ⲈⲂⲞⲖ ⲤⲒⲬⲰⲚ, *that we may cast away also their yoke from us.* Ps. II, 2. ⲘⲠⲒ ⲔⲈ ⲒⲰⲦ ⲈⲦⲀϤⲦⲀⲞⲨⲞϤ, *the Father also, who hath sent him.*

Of Interjections.

81. The principal interjections in Egyptian are ⲒⲤ, or ⲤⲎⲠⲠⲈ ⲒⲤ, Copt. ⲤⲎⲎⲦⲈ ⲒⲤ, Sah. *behold!* ⲞⲨⲞⲒ, *alas! woe to;* and Ⲱ, *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 ⲣⲏ, *the sun*; ⲫⲉ, *heaven*; ⲭⲱ, *the lead*; ⳉⲣⲉ, *food*; &c.

84. Compound words are formed by uniting two or more words, as ϥⲧⲉⲫⲁⲧ, *a quadruped,* from ϥⲧⲉ, *four* and ⲫⲁⲧ, *a foot;* ⲟⲩⲱⲙⲛ̀ⲍⲏⲧ, *to repent,* from ⲟⲩⲱⲙ, *to consume,* and ⲍⲏⲧ, *the heart,* &c. ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ, *religious,* from ⲙⲁⲓ̈, *loving,* ⲛⲟⲩⲧⲉ, *God,* Sah.

Some words are composed of ⲙⲁ, Copt., Sah. and Bash., *a place,* and ⲛ̀, the sign of the genitive, united with other words, as ⲙⲁⲛ̀ⲙⲟⲛⲓ, *a pasture, a place to feed;* from ⲙⲁ, and ⲙⲟⲛⲓ, *to feed,* ⲙⲁⲛ̀ⲫⲱⲧ, *a refuge, a place to flee to;* from ⲙⲁ, and ⲫⲱⲧ, *a flight.* ⲙⲁⲛ̀ϣⲱⲡⲓ, *a habitation;* from ⲙⲁ, and ϣⲱⲡⲓ, *to dwell.* ⲙⲁⲛ̀†ⲍⲁⲡ, *a tribunal;* from ⲙⲁ, and †, *to give,* and ⲍⲁⲡ, *judgment.*

Some words are composed of ⲙⲉ or ⲙⲁⲓ̈, *loving,* united with other words, as ⲙⲁⲓⲍⲁⲧ, *covetous;* from ⲙⲁⲓ, and ⲍⲁⲧ. *silver,* ⲙⲁⲓⲧⲁⲓⲟ, *ambitious;* from ⲙⲁⲓ, and ⲧⲁⲓⲟ, *honour.*

ⲙⲉⲧ or ⲙⲉⲑ, Copt. and ⲙⲛ̅ⲧ. Sah. are often pre-
fixed to nouns and also to words derived from the Greek;
as ⲙⲉⲧⲟⲩⲣⲟ, *a kingdom;* from ⲙⲉⲧ and ⲟⲩⲣⲟ, *a king;*
ⲙⲉⲧⲙⲁⲧⲟⲓ, *an army;* from ⲙⲉⲧ and ⲙⲁⲧⲟⲓ, *a soldier;*
ⲙⲛ̅ⲧⲙⲛ̅ⲧⲣⲉ, *a testimony;* from ⲙⲛ̅ⲧ and ⲙⲛ̅ⲧⲣⲉ, *a wit-
ness;* Sah. &c.

The word ⲣⲉⲙ, Copt. and ⲣⲙ̅, Sah. ⲗⲉⲙ. Bash. *a
native, an inhabitant,* or *belonging to,* and the sign of the
genitive prefixed to nouns; as ⲣⲉⲙⲛ̅ϩⲓ, *a domestic;* from
ⲣⲉⲙ and ϩⲓ, *a house;* ⲣⲉⲙⲙ̅ⲫⲉ, *heavenly;* from ⲣⲉⲙ and
ⲫⲉ, *heaven;* ⲣⲉⲙⲛ̅ⲭⲏⲙⲓ, *an Egyptian;* ⲣⲉⲙⲧⲁⲣⲥⲟⲥ, *a
native of Tarsus.*

ⲣⲉϥ, Copt. and Sah. ⲗⲉϥ, Bash. added to verbs
form compound nouns, as ⲣⲉϥⲛⲁⲩ, *an inspector,* from
ⲛⲁⲩ, *to see.* ⲣⲉϥϣⲙ̅ϣⲉ, Sah. *a minister,* from ϣⲙ̅ϣⲉ,
to minister, ⲗⲉϥϯϩⲉⲡ, Bash. *a judge;* from ϯϩⲁⲡ, *to judge.*

ⲥⲁ, Copt. and Sah. *an artificer,* is used in the form-
ation of some words, as ⲥⲁⲛ̅ϭⲏⲭⲓ, *a maker or seller
of purple;* from ϭⲏⲭⲓ, *purple.* ⲥⲁⲛ̅ⲱⲓⲕ, *a baker;* from
ⲱⲓⲕ, *bread.* ⲥⲁⲛ̅ϩⲟⲙⲛ̅ⲧ, Sah. *an artificer in brass;* from
ϩⲟⲙⲛ̅ⲧ, *brass.*

ϫⲓⲛ, Copt. and Bash. ϭⲓⲛ, 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 ϫⲓⲛⲙⲟϣⲓ, Copt. ϭⲓⲛⲙⲟⲟϣⲉ, Sah. *the action of·
going, ⲧⲟ go.* With these prefixes verbs are frequently
used as nouns; as ϫⲓⲛϫⲫⲟ, *possession,* from ϫⲫⲟ, *to possess.*
ϫⲓⲛϭⲟⲃϯ. *a preparation,* from ϭⲟⲃϯ. *to prepare.*

ϣⲟⲩ. Copt. and Sah. when prefixed to verbs "serves
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to indicate" Quatremère says, "that a thing merits to be done, — that it ought to be done." It consequently expresses *worthiness;* as ⲌⲰⲤ ⲌⲀⲚϢⲞⲨⲘⲈⲚⲢⲒⲦⲞⲨ ⲚⲈ ⲚⲈⲔⲘⲀⲚ̀ϢⲰⲠⲒ, *How worthy to be loved are thy tabernacles.* Ps. LXXXIII, 1. from ⲘⲈⲚⲠⲒⲦ, *beloved.*

ⲌⲀ, Copt., Sah. and Bash. appears to express *a person, master* or *chief;* as ⲌⲀⲚ̅ϢⲈ, Sah. *a centurion,* or *chief of a hundred men,* from ϢⲈ, *a hundred.* ⲌⲀⲘ̅ϢⲈ, Sah. *a carpenter, an artificer in wood.* &c.

ⲀⲦ or ⲀⲐ, Copt., Sah. and Bash. which is a negative prefix to nouns.

ⲖⲀ, Copt. *much, greatly,* as ⲖⲀⲬⲀⲖ, *very shady.*

Some nouns are formed from verbs by adding a Letter at the end, as ⲤⲌⲞⲨⲞⲢⲦ, *a curse,* from ⲤⲌⲞⲨⲞⲢ, *to curse.* ⲢⲀϨⲦ, *a fuller;* from ⲢⲀϨ, *to wash;* ⲬⲀⲢⲟϥ, *silence;* from ⲬⲀⲢⲰ, *to silence.*

Part IV.

Of the Dialects.

1. We know very little of the ancient Language of Egypt, and nearly all the remains of it we now possess, have been transmitted to us through the medium of the Coptic, Sahidic and Bashmuric Dialects. The Coptic Dialect was spoken in Lower Egypt, of which Memphis was the capital, hence it has been called with great propriety the Memphitic Dialect. The Sahidic derived its name from the Arabic word صعيد or الصعيد, *the Upper or Superior;* and was the Dialect of Upper Egypt,

of which Thebes was the capital; it has therefore been
called the Thebaïc. It is impossible to say which of
these two dialects was the more ancient. Georgius, Val-
perga, 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 suf-
ficient evidence to enable us to decide. Besides these
two dialects, which have long been known, there is a
third, which was spoken in Baschmour, a Province
of the Delta.

The existence of three Dialects in Egypt has been
so satisfactorily proved by Quatremère, Engelbreth and
other writers, and so fully confirmed by the Bashmouric
Fragments which have been discovered and published,
that no more need be added to establish the fact.
If however any doubt should remain on the mind of any
one, the following quotation from a Manuscript work
of Athanasius, a Prelate of the Coptic Church, who was
Bishop of Kous, will entirely remove it.* "The Coptic
Language," says he, "is divided into three dialects, the
Coptic dialect of Misr, the Bahiric, and the Bashmuric:
these different dialects are derived from the same lan-
guage."

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

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

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Macedonian conquest, which the introduction of Chris-
tianity 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 Ver-
sions 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 Bahi-
ric, but more properly the Memphitic, was the Dialect
of Lower Egypt, the מצור 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 pub-
lished. Liturgies also of the Coptic Church exist in
MSS. and the works of some of the early Fathers, the

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*) The word Coptic was evidently derived from the word Ⲅⲩⲡⲧⲥ
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 ⲘⲚ̄Ⲛ̄ⲤⲀ, *after*, Sahidic. ⲘⲈⲚⲈⲚⲤⲀ, Copt. Ⲙ̄ⲠⲘ̄ⲦⲞ, Sah. *before*, Ⲙ̄ⲠⲈⲘⲦⲞ, 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.

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

Praxis.

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

1. ⲂⲈⲚ ⲦⲀⲢⲬⲎ ⲚⲈ ⲠⲤⲀⲬⲒ ⲠⲈ ⲞⲨⲞ� ⲠⲒⲤⲀⲬⲒ ⲚⲀϥⲬⲎ ⲂⲀⲦⲈⲚ Ⲫ︦Ⲧ ⲞⲨⲞⲍ ⲚⲈ ⲞⲨⲚⲞⲨϮ ⲠⲈ ⲠⲒⲤⲀⲬⲒ.

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

ⲂⲈⲚ, prepos. ⲦⲀⲢⲬⲎ, noun f. with Ⲧ the defin. art. f. prefixed ⲚⲈ....ⲠⲈ, verb. irreg. imper. 3 pers. sing. ⲠⲤⲀⲬⲒ, noun m. with Ⲡ the defin. art. m. prefixed. ⲞⲨⲞⲍ conjunct. ⲚⲀϥⲬⲎ verb indic. imper. 3. pers. sing. from ⲬⲎ. ⲂⲀⲦⲈⲚ, prepos. Ⲫ︦Ⲧ noun sing. m. ⲞⲨⲚⲞⲨϮ, noun masc. sing. with ⲞⲨ indef. art. prefixed.

2. ⲪⲀⲒ ⲈⲚⲀϥⲬⲎ ⲒⲤⲬⲈⲚ ⲌⲎ ⲂⲀⲦⲈⲚ Ⲫ︦Ⲧ.

This was from the beginning with God.

ⲪⲀⲒ, pron. demonstr. sing. m. ⲈⲚⲀϥⲬⲎ, verb. imperf. (see above) with Ⲉ̀ pron. rel. ⲒⲤⲬⲈⲚ, prepos. ⲌⲎ, noun sing.

3. ⲌⲰⲂⲚⲒⲂⲈⲚ ⲀⲨϢⲰⲠⲒ ⲈⲂⲞⲖⲌⲒⲦⲞⲦϥ ⲞⲨⲞⲍ ⲀⲦϬⲚⲞϥ Ⲙ̀ⲠⲈ ⲌⲖⲒ ϢⲰⲠⲒ ⲂⲈⲚ ⲪⲎⲈ̀Ⲧ ⲀϥϢⲰⲠⲒ.

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

ⲌⲰⲂⲚⲒⲂⲈⲚ, compound adject. from ⲌⲰⲂ and ⲚⲒⲂⲈⲚ.. ⲀⲨϢⲰⲠⲒ, verb. perfect 3. pers. plur. from ϢⲰⲠⲒ. Ⲉ̀ⲂⲞⲖⲌⲒⲦⲞⲦϥ, prepos. with ϥ the pron. suff. 3. pers. sing. ⲀⲦϬⲚⲞϥ, prepos. with ϥ pron. suff. Ⲙ̀ⲠⲈ, neg. pref. 3. pers. m. to verb. ϢⲰⲠⲒ, ⲌⲖⲒ, adject. neut. ⲪⲎⲈ̀Ⲧ, pron. demonst. and relat. sing. ⲀϥϢⲰⲠⲒ, verb. perf. 3. pers. sing. see above.

4. ne πωnb πε ὲτε ὴbhtq oϒog πωnb πε ϕoϒ-
ωινι ὴνιρωμι πε.

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

πωnb, noun sing. with π, the defin. artic. m. pref.
ὲτε, pron. relat. sing. ὴbhtq, prep. with q suff. ne...
πε, verb. irreg. imperf. 3. pers. sing. ϕoϒωινι, noun
sing. with ϕ def. art. m. pref. ὴνιρωμι, noun pl. with
ὴ sign of gen. and νι def. art. plur. m. prefixed.

5. oϒog πιoϒωινι aqepoϒωινι ben πιχaκι oϒog
ὴπε πιχaκι ϣταgoq.

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

aqepoϒωινι, verb. perf. 3. pers. sing. from oϒωινι
with ep prefixed. πιχaκι, noun sing. with πι def. art.
m. sing. pref. ϣταgoq, verb perf. 3. pers. sing. with
ὴπε, (see above) and ϣ intensive prefixed, and q suff.
from ταgo.

6. aqϣωπι ὴxε oϒρωμι ὲaϒoϒoρπq ὲβoλgιτεn
ϕϯ ὲπεqpan πε ιωannhc.

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

ὴxε, a sign of the nominative. oϒρωμι, noun sing.
m. with oϒ indef. art. sing. prefixed. ὲ, pron. relat. sing.
aϒoϒoρπq, verb. perf. 3. pers. plur. for the pass. sing.
(see pass. v.) and q 3. pers. sing. suff. ὲβoλgιτεn, prep.
ὲπεqpan, ὲ rel. pron. πεq, his m. pan, noun sing. m.
πε, verb irreg. imperf.

7. ϕaι aqι εϒμετμεθρε gιna ὴτεqερμεθρε ba
πιoϒωινι gιna ὴτε oϒonnιβεn nagϯ ὲβoλgιτoτq.

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

ⲀϦⲓ, verb perf. 3. pers. sing. from ⲓ ⲈⲨⲘⲈⲦⲘⲈⲐⲢⲈ,
noun sing. with ⲈⲨ for ⲈⲞⲨ, Ⲉ prepos. ⲞⲨ, indef. art.
contract. into ⲈⲨ. ⲌⲓⲚⲀ, conjunct. ⲚⲦⲈϤⲈⲢⲘⲈⲐⲢⲈ, verb.
subjunct. 3. pers. sing. from ⲘⲈⲐⲢⲈ with ⲈⲢ prefixed.
ϦⲀ, prepos. ⲞⲨⲞⲚⲚⲒⲂⲈⲚ, adj. ⲚⲦⲈ ⲚⲀⲌϮ, verb subjunct.
3. pers. sing.

8. ⲚⲈ ⲚⲐⲞϤ ⲀⲚ ⲠⲈ ⲠⲒⲞⲨⲰⲒⲚⲒ ⲀⲖⲖⲀ ⲌⲓⲚⲀ ⲚⲦⲈϤⲈⲢ-
ⲘⲈⲐⲢⲈ ϦⲀ ⲠⲒⲞⲨⲰⲒⲚⲒ.

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

ⲚⲐⲞϤ, pron. 3. pers. m. ⲀⲚ, adv. ⲀⲖⲖⲀ, conj.

9. ⲚⲀϤϢⲞⲠ ⲚϪⲈ ⲠⲒⲞⲨⲰⲒⲚⲒ ⲚⲦⲀϤⲘⲎⲒ ⲪⲎⲈⲦ ⲈⲢⲞⲨ-
ⲰⲒⲚⲒ ⲈⲢⲰⲘⲒ ⲚⲒⲂⲈⲚ ⲈⲐⲚⲎⲞⲨ ⲈⲠⲒⲔⲞⲤⲘⲞⲤ.

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

ⲚⲀϤϢⲞⲠ, verb imperf. 3. pers. sing. from ϢⲞⲠ.
ⲚⲦⲀϤⲘⲎⲒ, adject. sing. with Ⲛ, prefixed forming the
adjective. ⲈⲢⲰⲘⲒ, noun sing. with Ⲉ prep. ⲚⲒⲂⲈⲚ, adj.
ⲈⲐⲚⲎⲞⲨ, verb. pres. 3. pers. sing. with ⲈⲐ pron. relat.
from ⲚⲎⲞⲨ. ⲈⲠⲒⲔⲞⲤⲘⲞⲤ, noun sing. with Ⲉ prep. and
ⲠⲒ, defin. art. prefixed.

10. ⲚⲀϤⲬⲎ ϦⲈⲚ ⲠⲒⲔⲞⲤⲘⲞⲤ ⲠⲈ ⲞⲨⲞⲌ ⲠⲒⲔⲞⲤⲘⲞⲤ
ⲀϤϢⲰⲠⲒ ⲈⲂⲞⲖⲌⲒⲦⲞⲦϤ ⲞⲨⲞⲌ ⲘⲠⲈ ⲠⲒⲔⲞⲤⲘⲞⲤ ⲤⲞⲨⲰⲚϤ.

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

ⲘⲠⲈ…ⲤⲞⲨⲰⲚϤ, verb. with neg. and ϥ suffix.

11. ⲀϤⲒ ⲌⲀ ⲚⲈⲦⲈⲚⲞⲨϤ ⲞⲨⲞⲌ ⲚⲈⲦⲈⲚⲞⲨϤ Ⲙ̇ⲠⲞⲨ-
ϢⲞⲠϤ Ⲉ̇ⲢⲰⲞⲨ.

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

ⲌⲀ, prep. ⲚⲈⲦⲈⲚⲞⲨϤ, adj. plur. with Ϥ suff. Ⲙ̇ⲠⲞⲨ-
ϢⲞⲠϤ, verb. neg. with Ϥ suff. 3. pers. plur. Ⲉ̇ⲢⲰⲞⲨ, Dat.
pron. plur.

12. ⲚⲎ ⲆⲈ Ⲉ̇Ⲧ ⲀⲨϢⲞⲠϤ Ⲉ̇ⲢⲰⲞⲨ ⲀϤϮ ⲈⲢϢⲒϢⲒ ⲚⲰⲞⲨ
Ⲉ̇ⲈⲢ ϢⲎⲢⲒ Ⲛ̇ⲚⲞⲨϮ ⲚⲎⲈⲐ ⲚⲀⲌϮ Ⲉ̇ⲠⲈϤⲢⲀⲚ.

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

ⲚⲎ, pron. demon. plur· ⲆⲈ, conj. Ⲉ̇Ⲧ, pron. rel. pl.
ⲀⲨϢⲞⲠϤ, verb. perf. 3. pers. pl. ⲀϤϮ, verb. perf. 3. pers.
sing. from Ϯ. ⲈⲢϢⲒϢⲒ, noun sing. masc. ⲚⲰⲞⲨ, pron.
dat. Ⲉ̇ⲈⲢ, verb. infin. with Ⲉ̇ pref. the sign of the infin.
ϢⲎⲢⲒ, noun plur.

13. ⲚⲎⲈ̇ⲦⲈ Ⲉ̇ⲂⲞⲖⳤⲈⲚ ⲤⲚⲞϤ ⲀⲚ ⲚⲈ ⲞⲨⲆⲈ Ⲉ̇ⲂⲞⲖⳤⲈⲚ
ⲪⲞⲨⲰϢ Ⲛ̇ⲤⲀⲢⲌ ⲀⲚ ⲚⲈ ⲞⲨⲆⲈ Ⲉ̇ⲂⲞⲖⳤⲈⲚ ⲪⲞⲨⲰϢ Ⲛ̇ⲢⲰⲘⲒ
ⲀⲚ ⲚⲈ ⲀⲖⲖⲀ Ⲉ̇Ⲧ ⲀⲨⲘⲀⲤⲞⲨ Ⲉ̇ⲂⲞⲖⳤⲈⲚ ⲪϮ.

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

ⲤⲚⲞϤ, noun sing. m. ⲀⲚ, adv. negat. ⲞⲨⲆⲈ, conj.
Ⲛ̇ⲤⲀⲢⲌ, noun sing. m. with Ⲛ̇ sign of gen. ⲀⲨⲘⲀⲤⲞⲨ,
verb perf. 3. pers. plur. with ⲞⲨ, plur. suff. from ⲘⲀⲤ.

14. ⲞⲨⲞⲌ ⲠⲒⲤⲀⲬⲒ ⲀϤⲈⲢ ⲞⲨⲤⲀⲢⳤ ⲞⲨⲞⲌ ⲀϤϢⲰⲠⲒ
Ⲛ̇ⳤⲢⲎⲒ Ⲛ̇ⳤⲎⲦⲈⲚ ⲞⲨⲞⲌ ⲀⲚⲚⲀⲨ ⲈⲠⲈϤⲰ̇ⲞⲨ Ⲙ̇ⲪⲢⲎϮ Ⲙ̇ⲠⲰ̇ⲞⲨ
Ⲛ̇ⲞⲨϢⲎⲢⲒ Ⲙ̇ⲘⲀⲨⲀⲦϤ Ⲛ̇ⲦⲞⲦϤ Ⲙ̇ⲠⲈϤⲒⲰⲦ ⲈϤⲘⲈⲌ Ⲛ̇ⲌⲘⲞⲦ
ⲚⲈⲘ ⲘⲈⲐⲘⲎⲒ.

15

*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.*

ⲀϤⲈⲢ, verb perf. 3. pers. sing. from ⲈⲢ. ⲚⲂⲢⲎⲒ
ⲚⲂⲎⲦⲈⲚ, 2 prepos. the last ⲈⲚ suff. ⲀⲚⲚⲀⲨ, verb perf.
1. pers. plur. from ⲚⲀⲨ. ⲈⲠⲈϤⲰ̀ⲞⲨ, noun sing. m. with
ⲉ̀ sign of acc. and ⲠⲈϤ, pref. Ⲙ̀ⲪⲢⲎ†, adv. Ⲛ̀ⲞⲨϢⲎⲢⲒ,
noun m. sing. with Ⲛ̀ sign of gen. and ⲞⲨ indef. art.
prefixed. Ⲙ̀ⲘⲀⲨⲀ̀ⲦϤ, adj. sing. Ⲛ̀ⲦⲞⲦϤ, pron. partic. gen.
from ⲦⲞⲦ, see pronouns. Ⲙ̀ⲠⲈϤⲒⲰⲦ, noun sing. with Ⲙ̀
sign of gen. and ⲠⲈϤ prefixed. ⲈϤⲘⲈⳢ, verb present or
part. 3. pers. sing. Ⲛ̀ⳢⲘⲞⲦ, noun sing. m. with Ⲛ̀ sign
of gen. ⲚⲈⲘ, conj. ⲘⲈⲐⲘⲎⲒ, noun sing. f.

15. ⲒⲰⲀⲚⲚⲎⲤ ⲈϤⲈⲢⲘⲈⲐⲢⲈ ⲈⲐⲂⲎⲦϤ ⲞⲨⲞⳢ ⲈϤⲰϢ
Ⲉ̀ⲂⲞⲖ ⲈϤⳛⲰⲘ̀ⲘⲞⲤ, ⳓⲈ ⲪⲀⲒ ⲠⲈ ⲪⲎⲈ̀Ⲧ ⲀⲒⳳⲞϤ ⳓⲈ ⲪⲚⲈⲐ
ⲚⲎⲞⲨ ⲘⲈⲚⲈⲚⲤⲰⲒ ⲀϤⲈⲢϢⲞⲢⲠ Ⲉ̀ⲢⲞⲒ ⳓⲈ ⲚⲈ ⲞⲨϢⲞⲢⲠ Ⲉ̀ⲢⲞⲒ
ⲢⲰ ⲠⲈ.

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

ⲈⲐⲂⲎⲦϤ, prepos. with ϥ suff. ⲈϤⲰϢ Ⲉ̀ⲂⲞⲖ, verb
pres. 3. pers. sing. with ⲉ̀ⲂⲞⲖ, prepos. joined. ⲈϤⳳⲰⲘ̀ⲘⲞⲤ,
particip. from ⳳⲰ, and Ⲙ̀ⲘⲞⲤ particle postfixed. ⳳⲈ,
conjunct. but often expletive. ⲀⳳⲞϤ, verb perfect. 1. pers.
sing. with ϥ suffixed. ⲘⲈⲚⲈⲚⲤⲰⲒ, prepos. with 1. pers.
sing. suffixed. ⲀϤⲈⲢϢⲞⲢⲠ, verb perf. 3. pers. sing. from
ⲈⲢ and ϢⲞⲢⲠ, Ⲉ̀ⲢⲞⲒ, particle used for pronoun. 1. pers.
sing. ⲢⲞ, *he, the same.*

16. ϫⲉ ⲁⲛⲟⲛ ⲧⲏⲣⲉⲛ ⲁⲛϭⲓ ⲉⲃⲟⲗϧⲉⲛ ⲡⲉϥⲙⲟϩ ⲛⲉⲙ
ⲟⲩϩⲙⲟⲧ ⲛ̅ⲧϣⲉⲃⲓⲱ̀ ⲛ̀ⲟⲩϩⲙⲟⲧ.

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

ⲁⲛⲟⲛ, pron. plur. 1. pers. ⲧⲏⲣⲉⲛ, adject. with ⲉⲛ,
1. pers. plur. suffixed. ⲁⲛϭⲓ, verb perf. 1. pers. plur.
from ϭⲓ. ⲡⲉϥⲙⲟϩ, noun sing. m. with ⲡⲉϥ prefixed.
ⲟⲩϩⲙⲟⲧ, noun sing. with ⲟⲩ indefin. artic. prefixed.
ⲛ̀ⲧϣⲉⲃⲓⲱ̀, prepos.: from ϣⲉⲃⲓⲱ̀, with ⲧ the art. f. and
ⲛ̀ prefixed.

17. ϫⲉ ⲡⲓⲛⲟⲙⲟⲥ ⲁⲩⲧⲏⲓϥ ⲉⲃⲟⲗϩⲓⲧⲉⲛ ⲙⲱⲩⲥⲏⲥ
ⲡⲓϩⲙⲟⲧ ⲇⲉ ⲛⲉⲙ ϯⲙⲉⲑⲙⲏⲓ ⲁⲩϣⲱⲡⲓ ⲉⲃⲟⲗϩⲓⲧⲉⲛ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅.

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

ⲡⲓⲛⲟⲙⲟⲥ, noun sing. with ⲡⲓ defin. art. m. ⲁⲩⲧⲏⲓϥ,
verb perf. 3. pers. plur. with ϥ suff. ϯⲙⲉⲑⲙⲏⲓ, noun
sing. with ϯ, defin. art. f.

18. ⲫϯ ⲙ̀ⲡⲉ ϩⲗⲓ ⲛⲁⲩ ⲉⲣⲟϥ ⲉⲛⲉϩ ⲡⲓⲙⲟⲛⲟⲅⲉⲛⲏⲥ
ⲛ̀ⲛⲟⲩϯ ⲫⲏⲉⲧ ⲭⲏ ϧⲉⲛ ⲕⲉⲛϥ ⲙ̀ⲡⲉϥⲓⲱⲧ ⲛ̀ⲑⲟϥ ⲡⲉⲧ
ⲁϥⲥⲁϫⲓ.

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

ⲙ̀ⲡⲉ..ⲛⲁⲩ, verb 3. pers. sing. negat. prefixed.
ⲉⲛⲉϩ, adv. ⲕⲉⲛϥ, noun sing. with ϥ suffixed. ⲛ̀ⲑⲟϥ,
pron. 3. pers. sing. ⲡⲉⲧ, pron. relat. ⲁϥⲥⲁϫⲓ, verb perf.
3. pers. sing.

19. ⲟⲩⲟϩ ⲑⲁⲓ ⲧⲉ ϯⲙⲉⲧⲙⲉⲑⲣⲉ ⲛ̀ⲧⲉ ⲓⲱⲁⲛⲛⲏⲥ
ϩⲟⲧⲉ ⲉ̀ⲧ ⲁⲩⲟⲩⲱⲣⲡ ϩⲁⲣⲟϥ ⲛ̀ϫⲉ ⲛⲓⲟⲩⲇⲁⲓ ⲉⲃⲟⲗϧⲉⲛ

ⲓ̄ⲗⲏ̄ⲙ̄ ⲛ̄ⲥ̄ⲁⲛⲟⲩⲏⲃ ⲛⲉⲙ ⲥ̄ⲁⲛⲗⲉⲅⲓⲧⲏⲥ ⲥ̄ⲓⲛⲁ ⲛ̄ⲧⲟⲩϣⲉⲛϥ
ϫⲉ ⲛ̄ⲑⲟⲕ ⲛⲓⲙ.

*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?*

ⲑⲁⲓ, pron.def. fem. sing. ⲧⲉ, verb. irreg. pres. 3. pers.
sing. fem. ⲛ̄ⲧⲉ, sign of gen. ⲥ̄ⲟⲧⲉ, adv. ⲥⲁⲣⲟϥ, prep.
joined with ⲣⲟϥ, a particle representing the pronoun.
ⲛⲓⲟⲩⲁⲓ, noun with ⲛⲓ defin. art. plur. prefixed. ⲛ̄ⲥⲁⲛ-
ⲟⲩⲏⲃ, noun plur. with ⲛ̄ gen. and ⲥⲁⲛ, indef. art. pl.
prefixed. ⲛ̄ⲧⲟⲩϣⲉⲛϥ, verb subjunct. 3. pers. plur. with
ϥ suffixed. ⲛ̄ⲑⲟⲕ, pron. 2. pers. sing. ⲛⲓⲙ, pron. sing.

20. ⲟⲩⲟⲥ ⲁϥⲟⲩⲱⲛⲥ ⲙ̄ⲡⲉϥϫⲱⲗ ⲉⲃⲟⲗ ⲟⲩⲟⲥ ⲁϥⲟⲩⲱⲛⲥ
ϫⲉ ⲁ̄ⲛⲟⲕ ⲁⲛ ⲡⲉ ⲡ̄ⲭ̄ⲥ̄.

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

ⲁϥⲟⲩⲱⲛⲥ, verb perf. 3. pers. sing. ⲙ̄ⲡⲉϥϫⲱⲗ ⲉ̄ⲃⲟⲗ,
verb. negat. perf. 3. pers. sing. from ϫⲱⲗ ⲉ̄ⲃⲟⲗ. ⲁ̄ⲛⲟⲕ,
pron. 1. pers. sing.

From the Hymns for the Principal Feasts.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲙⲟϣⲓ
Again he walked
ϣⲁ ϣⲙⲟⲩⲛ ⲥⲛⲁⲩ*)
To Shmoun the second;
ⲁϥϫⲱⲣ ⲉ̄ⲃⲟⲗ ⲛ̄ⲛⲓϫⲁϫⲓ
He dispersed the enemies
ⲃⲉⲛ ⲡⲓⲙⲁ ⲉ̄ⲧⲉⲙⲙⲁⲩ.
In that place.

---

*) The name of a city of ancient Egypt.

ⲡⲓϫⲱⲕ.

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