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\begin{aligned}
& 493.2 \\
& T 221
\end{aligned}
$$

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A COMPENDIOUS GRAMNAR
of the

## EGYPTIAN LANGUGE.

Quicquid praccipies esto brevis: ut cito dicta
Pcrcipiant animi dociles, teneantque fideles.
De Art. Poet. 11]. 33.

## a COMPENDIOUS GRAMMAR

OF THE

## egyptian language

as contaned in the
COPTIC, SAHIDIC, AND BASHMURIC DIALECTS;
TOGETHER WITH
alpllbers aid ntierals in the heroclyphic and exchorial chliricters.

By THE
REV. HENRY TATTAM. LL. D., D. D., F. R. S.


## SECOND EDITION

## REVISEDANDIMPROVED



WILLIAMS \& NORGATE: 14, henrietta street, covent garden, london, 20, SOUth frederick street, edinburgh.
1863.

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TO

## J O H N L E E ESQr.

 LL. D., F. R. S., P. A. S., \&. \&.IN GRATEFUL REMEMBRANCE 0F
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 "Etymologie Ægyptiace," 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.*)

[^0]Nor need we be surprised at this, when we consider the intercourse of the Jews, Syrians, Persians, Chaldeans, and Arabians with the Egyptians: but whether these words were originally Egyptian, or whether they were adopted from other languages, it is impossible for us to determine. M. Klaproth, a Gentleman well acquainted with Asiatic Languages, has also pointed out the resemblance of a considerable number of Egyptian
and others; nor is it one of the Sanscrit family, though it shows a primitive affinity to the Sanscrit in certain points; and this has been accounted for by the Egyptians being an offset from the early "undivided Asiatic stock;" - a conclusion consistent with the fact of their language being " much less developed than the Semitic and Sanscrit, and yet adnitting the principle of those inflictions and radical formations which we find developed, sometimes in one, sometimes in the other, of those great families." Besides certain affinities with the Sanscrit, it has others with the Celtic, and the languages of Africa; and Dr. Ch. Meyer thinks that Celtic "in all its non-Semitic features most strikingly corresponds with the old Egyptian." It is also the opinion of M. Müller that the Egyptian bears an affinity both to the Arian and Semitic dialects, from its having been an offset of the original Asiatic tongue, which was their common parent before this was broken up into the Turanian, Arian and Semitic.

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

[^1]the first, they certainly were among the most early Translations of the Scriptures into the Languages of the East: and perlaps the Egyptian New Testament is of equal or even of greater authority than any of the ancient Versions. The Coptic or Memphitic, and the Sahidic or Thebaic, are distinct versions. The Translations of the old Testament, as will be readily supposed, were made from the Septuagint, and not from the Hebrew Scriptures. These versions will be found of great use in assisting to determine the reading of many passages of the Septuagint, and in fixing the meaning of many expressions. We may also observe that the quotation from Jeremy the Prophet, Matthew XXVII, 9. is found in fragments of Jeremiah in these versions: it is different from the parallel passage in Zachariah XI, 12, 13. and agrees with the quotation in St. Matthew. The Sahidic New Testament contains many important readings, and merits the closest attention of the Scholar and Divine.

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

[^2]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.
gita, 1862.







$$
52+4=46
$$

## Observations

on the

## Hieroglyphic and Enchorial Alphabets,

with a few remarks relative to their use.

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

XIV Observations on the Hieroglyphic and Enchorial Alphabets.
In the year 1814 Dr . Young commenced a laborious examination of the triple Inscription on the Rosetta Stone. This stone, which is much mutilated, was discovered by the French at Rosetta, and was shortly afterwards brought to this country. The Inscription is written in Greek, in Hieroglyphic, and in the Enchorial $(\varepsilon \gamma \chi \omega \rho / \alpha)^{*}$ 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-

[^3]Univ Calif - Digitized by Microsoft (®)
.Observations on the Hieroglyphic and Enchorial Alphabets. XV 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 $\square$ or $\square$, corresponding with

XVI Observations on the Hieroglyphic and Enchorial Alphabets.
$\pi$ or $\phi$, masculine singular, and $\Delta$, with $\tau, \theta$ or $\dagger$ sing. fem. in Coptic, as in the names of Cleopatra, Arsinoe, and Berenice. The character has the power of $q$ in the Rosetta Inscription. If we may be allowed to reason from analogy I should be induced to say that the plural is formed by am - or agreeing with Nl Coptic, or by these characters doubled; as mm , = or M, NEN, or NI, Coptic. The plural is also formed by 111 , and the dual by 11 , in the Rosetta Inscription. I am also inclined to think that the genitive is formed by mm , and the Prefixes, Pronouns, \&c. by the grouping of several of the Phonetic characters: as n, NK, or NaK,


The Alphabetic or Phonetic,* was one of the

[^4]modes of Hieroglyphic writing; but besides this the Egyptians had another called Symbolic, which is subdivided into various kinds. One kind of Symbolic writing was by direct imitation, or pictorial representations of the things intended to be expressed; as a bullock or a ram was represented by a figure of the animal; and a bow and arrow by a graphic imitation of them. Another kind of Symbolic writing was the Tropical or Figurative; that is by metaphors and similitudes. The third kind of Symbolic writing was called Enigmatical. For instance,
ptiarum litterarum viam ac rationem quae vocaturEpistolographica: 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 antem 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.



 хит儿 тıvas $\alpha \iota v e \gamma \mu o v s$.

$$
\text { De Vit. Pythag. CII, } 12 .
$$

„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."

XVIII Observations on the Hieroglyphic and Enchorial Alphabets.
to express the sun they formed a circle, and for the moon they traced the figure of a crescent.

At what period Hieroglyphic writing was first used in Egypt it is impossible to say; but the inscriptions on the monuments carry us back to a very ancient date. The name of Tirhakah king of Ethiopia, (2. Kings XLX, 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-

Observations on the Hieroglyphic and Enchorial Alphabets. XIX tions of the Hieroglyphics: and from these the Enchorial or Popular characters seem to have been derived."
"The manuscripts, which belong to the time of Psammetichus, appear to be decidedly Hieratic, and to follow closely the traces of the distinct characters, while those of Darius approach in some degree to the Enchorial form, which probably came into common use as the "epistolographic" character, while the Hieratic was so called as being more employed by the Priests for the purposes of their religion."

I am indebted to the kindness of C . W. Goodwin Esqr. for the Hieroglyphic and Enchorial Alphabets, and for the following observations on those Alphabets.
"The Hieroglyphic writing comprises between 60 and 70 signs which are alphabetic, that is, which represent simple vowel and consonantial sounds. There are also nearly 200 more which are syllabic, that is they represent combinations of simple sounds. Some of these latter signs are appropriated to particular words, others are in common use, and occur in the spelling of words of all kinds.

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

XX Observations on the Hieroglyphic and Enchorial Alphab ets.
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 $廿$ we have sometimes $\mathbb{H}^{8}$, sometimes $1 甘$ 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

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

I GE








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Enchorial or Demotic Alphabet.

I $\quad 41 \mathrm{cmi}$
QU 10 ('3) if
B 2 4
F, V $y$
$K$ O- $\lll 2<2$
R $3 \infty>0 /$
$L \quad y$
$\mathrm{M}>3$
N $1 \rightarrow 2$
$P \quad$ Y $2 \sim \beta v$
$S \perp 1+<114$
SH $\lambda \underset{\rightrightarrows}{\boldsymbol{m}}$
T 3 Ns $4 \ll$
$x, \sigma 1+L L$
$K H, b \varepsilon \sigma b$

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## Hieroglyphic Alphabet．

$$
\begin{aligned}
& \text { I, E //ll } \\
& \mathrm{U}, \mathrm{ou}, \curvearrowright \circ \mathrm{\beta} \\
& \text { B } \overline{X 1}+1 \\
& \text { F, V * } \\
& \text { K }
\end{aligned}
$$

$$
\begin{aligned}
& \text { R, L \% < O }
\end{aligned}
$$

$$
\begin{aligned}
& \text { m Vol } \\
& \text { P Xt } \\
& \mathrm{s} \text { • 会 }
\end{aligned}
$$

Sh ？Minim
T 1ヵー・
Ti） $2 \underset{\sim}{2}$
кн $\Gamma \infty$ 表
H 子车慁园名
All these figures admit of being turned the other way and read from left to right．

## Enchorial or Demotic Numbers．

| 1ア！1边 | 60 少二 |
| :---: | :---: |
| 24 | 702 |
| $3 \square \square$ | 802 |
| 4 VVアゥ叫 | 90 H |
| 517 | 100 |
| 6 ＜\％ | 200 |
| 73 | 11300 y |
| 822 | 400 山 |
| 9 々1 | $500 \sim 3$ |
| ${ }^{10} \lambda$ | $600 \sim 4$ |
| 205 | $700 \sim 2$ |
| $30 \%$ | 800 － |
| 40 － | $900 \sim 3$ 的 |
| 50.3 | 1000 b |

Hieroglyphic Numbers.

1. I.
2. II.
3. III.
4. IIII.
5. IIII. 111
6. III III.
7. IIII III. III.
8. IIII IIII. IIII.
9. IIII IIII. IIII.
10. ก ค.
11. ก1.
12. กII.
13. ก़ाII-
14. กIII.
15. $\cap \cap$ 1000. 7 . S

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## CHAP. I.

The Coptic, or Egyptian Alphabet.

| Egypt. Al | phabet. | Names of | ers. E | English sounds. | Numb. |
| :---: | :---: | :---: | :---: | :---: | :---: |
| $\lambda$ | $\lambda$ | $\Delta \lambda \boldsymbol{\lambda}$ | alpha | ${ }^{\prime}$ | 1 |
| $B$ | B | BHTA | beta | $b$ | 2 |
| $\Gamma$ | $\Gamma$ | гАмma | gamma | - $g$ | 3 |
| $\Delta$ | $\lambda$ | - $\mathrm{A}_{\text {dTA }}$ | delta | $d$ | 4 |
| $\epsilon$ | E | El | ei | $e$ short | 5 |
| 工 | Z | < HTA $^{\text {a }}$ | zeta | $z$ | 7 |
| H | H | гнтA | heta | $e$ long | 8 |
| $\theta$ | $\theta$ | өнтג | theta | - th | 9 |
| 1 | 1 | 10TA | iota | $i$ | 10 |
| K | K | кגппт | kappa | $k$ | 20 |
| $\lambda$ | $\lambda$ | $\lambda \lambda \gamma \lambda \lambda$ | lauda | $l$ | 30 |
| M | M | Ml | mi | $m$ | 40 |
| N | N | NI | ni | $n$ | 50 |
| z | $\Sigma$ | $z 1$ | xi | $x$ | 60 |
| 0 | 0 | or | ou | o short | 70 |
| $\Pi$ | $\pi$ | $\Pi$ | pi | $p$ | 80 | Chap．I．The Coptic，or Egyptian Alphabet．


| Egypt． | Alphabet． | Names of |  | English sounds． | Numb． |
| :---: | :---: | :---: | :---: | :---: | :---: |
| F | P | po | ro | $r$ | 100 |
| C | c | cima | sima | s | 200 |
| T | $\tau$ | TAY | tall | $t$ | 300 |
| $\gamma$ | $r$ | er | lit | ＂ | 400 |
| 中 | $\phi$ | ゆ1 | phi | $p / \prime$ | 500 |
| $x$ | $x$ | $x$ | chi | ch | 600 |
| \％ | $\psi$ | 山 | psi | ps． | 700 |
| 0 | $\omega$ | $\omega \gamma$ | ou | \％long | 800 |
| （1） | $\omega$ | cres | shei | she | 900 |
| （1） | 4 | qel | fei | 1 | 90 |
| b | $b$ | bel | khei | kh |  |
| 2 | c | 2opl | hori | 1 |  |
| $\chi$ | $\pm$ | ェスNSiス | gangia | gi |  |
| $\sigma$ | $\sigma$ | OIma | shima | s／e |  |
| ＇ | ＋ | TF1 | dei | $1 i$ |  |

It will be seen from the foregoing Alphabet that the Egyptians adopted the Greek Letter＇s 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．$\Gamma, \Delta, z, z$ and $\psi$ 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 pronumciation of the letters Which now prevails among the Copts of Egypt.
A. is pronounced as $a$ in man with us, and is often used in Bash. instead of $E, 0$ and $\omega$ : as ane for onb, nabe for nOBE, ANEZ for ENFZ, and peqbateb for peyboteb. e. is sounded as $b$ in B $\lambda B \gamma \lambda \omega N$, and as $v$ in вкт $\omega$, $10 B A N$. It is also used instead of $q$ and $\phi$, as B1 for $\varphi$, and $\boldsymbol{y}_{\boldsymbol{y}}$, changes with $\pi$, as ama for abba.
r. Hever occurs in Egyptian words, except when it is used instead of other Letters, or is found in Greck words. It is used instead of $\boldsymbol{\kappa}$ and $\boldsymbol{x}$, as $\lambda N \bar{\Gamma}$ for
 and in Greek words as дмлгкн.
a. was never used by the ancient Egyptians, and occurs only in foreign words, in which it is sometimes substituted for $T$, as $\Delta \lambda z 1 C$ for $T \lambda z 1 C$, $\theta E \Delta \Delta p O N$ for oedtpon.
E. is pronounced as $\varepsilon$ in Greek. It is used in Sahidic at the end of words instead of 1 in Coptic. It is also used instead of $\boldsymbol{\lambda}$ in Bashmuric, as $2 \in \pi$ for 2גா. It is sometimes written instead of $\boldsymbol{H}$.
$z_{.}$is only used in words of foreign origin. It is sometimes written for c, as zWNT for connt. It is also written for $\boldsymbol{\tau}$, as romazion for toration.
н. is sounded like the Greek letter $\eta$, as mнпотe: it was formerly pronounced with a sharp breathing, as дHTEMON, $\eta \gamma \varepsilon \mu \omega \prime v$. It is sometimes used for $\mathbf{E}$ and 1 , as $2 H B C$ for $2 E B C$, THMI for TIMI.
$\theta$. This letter is pronounced as th in 日adafoc. It is also pronounced as $\boldsymbol{\lambda}$. $\boldsymbol{\theta}$ is used instead of $\boldsymbol{T} \boldsymbol{C}$ for expedition in writing. In Sahidic and Bashmuric $\tau$ is used instead of $\boldsymbol{\theta}$, as ETbe for e日be. $\boldsymbol{\theta}$ is sometimes used in Sahidic for $\sigma$, as $\boldsymbol{\varepsilon} \boldsymbol{\theta} \boldsymbol{\gamma} \boldsymbol{\omega}$ for $\boldsymbol{\varepsilon} \sigma 00 \boldsymbol{\omega}$.

1. answers to 1 in Greek, or ee in English. It often changes with el, as ipe, fipe: mine, Heine.
к. is sounded as $x$ in Greek. It is used in Sahidic instead of $x$, as кגME for xame; кроүр for xporp. In Sahidic it is often exchanged for $r$, as twnr for TONK.
$\lambda$. in Bashmuric answers to $p$ in Coptic, as $\lambda \lambda m \pi n$ for ромпা; $\lambda_{\text {Imi }}$ for pimı.
$M$. is pronounced as $m$ in English.
N. also answers to $n$ in English.
E. this letter is seldom found in Egyptian words, but principally occurs in words derived from other languages. It is sometimes used instead of $\kappa \mathbf{c}$, as $\theta$ orz for өоүкс; zorp for ксоүр.
o. is pronounced as o in Poboam. It is often exchanged for $\omega$ long, as форх for форs.
$\pi$. is sounded as $b$ by the modern Egyptians. $\pi$ is used in Sahidic for $\phi$ in Coptic, as $\Pi \lambda \omega$ Sah. for $\phi \lambda \omega$ Coptic. It is sometimes used for B, as $\boldsymbol{\lambda} \boldsymbol{\pi} \boldsymbol{\lambda}$ for ABBA.
p. is pronounced as $r$ in $\boldsymbol{\lambda} \boldsymbol{p a m}$. It is changed in Bashmuric for $\lambda$, as $\lambda \in n$ for pan Coptic.
c. is enunciated as $s$ in Ecpor.
T. is pronounced as $\lambda$; and it is occasionally used for a, as Tanie $\boldsymbol{\lambda}$ for $\boldsymbol{\lambda}$ anie $\boldsymbol{\lambda}$.
$\gamma$.' is sounded like $\mu$. It occurs in words of Greek ori-
 çMENIN, for $\sigma \eta \mu \alpha i \nu \omega \nu$; and $\Delta \gamma N A$ for deiva.
$\phi$. is pronounced as $f$; and in the beginning of words as $b$; as $\phi \boldsymbol{\lambda 1}$ bai. In Sahidic and Bashmuric $n$ is always used instead of $\phi$.
$x$. has the sound of $\kappa$, or $\chi$ of the Greeks. It is exchanged with $\omega$, and 2 , as $\bar{M} \omega 1 p$ for MEXip; and $x \omega \Pi$ г $\omega \pi$. In Sahidic $k$ is used instead of $x$.
$\psi$. is pronounced as $p s$ in Greek. It is rarely used in Coptic, but sometimes it is found for nc in the expedition of writing, as $\psi \iota t$ for meıt ; $\psi$ о $\lambda c \boldsymbol{\lambda} \lambda$ for псо $\boldsymbol{\lambda} \mathbf{C E} \lambda$.
$\omega$. is sounded like $\omega$ of the Greeks. It is frequently exchanged with 0 ; and in Sahidic 00 is often used for $\omega$; and $\lambda$ in Bashmuric instead of $\omega$, as alk for Wik.
@. possesses the same power as $\underset{\sim}{ }$ in Hebrew. It is changed with $c, x, x, \sigma$, and sometimes with $\mathcal{Z}$.
$\varphi$. is pronounced as $/$; and it is changed with $B$, and sometimes with $\phi$, as тнрф for тнре.
b. This letter auswers to the $n$ of the Hebrews. Wilkinson says it has the sound of kh. It changes with $\lambda$ and кг, as $\lambda \in p$, bep; and bwкс, bwb. It never
occurs in Sahidic， 2 being always used in its stead．
2．is pronounced as $h$ or $\pi$ ，and is used for the sharp
 v̈ббшлоร．
x．Sir Gardner Wilkinson says：＂This letter is pronoun－ ced hard as $g$ in $g 0$ ，and not as $d j . "$ It appears to answer to the Arabic $\underset{\sim}{ }$ ．It changes with $r, x, \underset{\sim}{\underset{\sim}{w}}$ ， and $\sigma$ ；as Mapxapithc，$\mu \alpha \rho \gamma \alpha \rho \iota \tau \eta$, rene $\omega \rho$ for
 and $\sigma 02$ ，roz．
6．This letter is pronounced as $s$ or $s h$ by the present Copts；as $\Pi C O \sigma \mathrm{nt}$, epsoshimi menбolc，pensuais．It is exchanged with c and $\omega$ ，as $\sigma \omega \mathrm{N} 2$ for $\mathrm{C} \omega \mathrm{N} \mathcal{C}$ ，and $\omega \omega \lambda$ for $\sigma \omega \lambda$ ．But it is chiefly exclanged with $x$ in Sahidic and Bashmuric，as бoln for xin：It occurs in some words of Greck origin instead of $\%$ ．
†．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 Bスח†CmA， $\pi \lambda \lambda+\lambda$ etc．In Sahidic it is exchanged for te，as womt，Sah．womte．
The following are examples of pronunciation as given by Sir G．Wilkinson while in Egypt．eebe，pro－ nounced as átwa；CWTEM，sodum； 60 M ，shōm；ธOM；gōm： niot，mishdee；manort，banóode；moүoini，becooaiynee； èbo入ben，áncllkhàn；E日BнTq，atwülf；тTE，édbe；ME日MH， 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 vorwel $\mathbf{E}$ ，as $\dot{M}$ or $\cdot \overline{\mathbf{M}}, \mathbf{F M}$ ：ì or $\overline{\mathbf{N}}, \mathbf{E N}$ ．The vowel is sometimes written，and at other times it is expressed by the line above the consonant，as Емклд or M̀кд己，af－


It appears from some words derived from the Greek， that the line（＇）has been used in Coptic to express the
 and EECTIN for zそ彑́ot $\eta \nu$ ．

It is equally evident from the Sahidic，that the line （－）is used for $\boldsymbol{\lambda}, \mathbf{E}$ and 0 ；as $\lambda N \bar{K}$ for $\lambda$ nok．$I$ ；तTर for जिто，thou：orñq for orontiq．he halh；$\omega \overline{\text { NTE }}$ for wOMTE．three f．；NM for NEM and；¿प्य for $\mathcal{Z E N}$ ．

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 ìcay．＇Hocuv；̀̀canna．由oorvó；＇̀̀вı̀̀，＇Aßıŕ：or it denotes that the letter should be pronounced separately，and agrees with the diæresis of the Greeks，as Ctoixoc，$\Sigma \tau$（nïxós．

4．The line（ ${ }^{`}$ ）is put over a letter in some words to distinguish them from others；as חènfa，ever，from HENEC，thy oil f．

5．A line above ì $\bar{M}$ ．or ì $\bar{N}$ ，distinguishes it from M or N radical，and from N ，the definite article plural
before the infix; (see def. art. plur.) as Ǹwor is glory; but noor, without the point above the N . is to them.
6. Two points in Sahidic ( $\cdot \cdot$ ) are sometimes put over the letter i. as a contraction of Er. as oroin for oroein, light; mxoic for mxoeic, Lord.
7. Two points are also put over the i. when joined with another vowel in Sahidic, in the prefixes and suffixes to verbs, and in nouns and pronouns, thus: taxpoi, epoï, naï, дтнï, eгpaï, паї, тגї, naï, mei, noï, нї \&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 ( ${ }^{\wedge}$ ) is found in Sahidic Manuscripts over the vowels $\hat{\lambda}, \hat{\mathbf{E}}, \hat{\boldsymbol{H}}, \hat{\mathfrak{i}}, \hat{\mathbf{o}}$ and $\hat{\boldsymbol{\omega}}$; and also over the $\overparen{E l}$ and $\overparen{O \gamma}$; as oүरि, one; Nरि, mercy; пноүЕ, the heavens; NĤ, they; w્w下кô, a prison; $\sigma \hat{\omega}$, to remain; oret, one; $\overparen{O \gamma}$, whal? In some cases the circumflex appears to be used instead of doubling the vowels, as $\hat{\lambda}$, $\omega \hat{\omega}$, for $\boldsymbol{\lambda \lambda}$ and $\omega \omega$. The circumflex is not always found in Sahidic Manuscripts.

## The Apostrophe.

10. The apostrophe (') is generally found over the last letter of a word in Sahidic, but not always. Its use does not appear to be very apparent. I will not therefore add to the conjectures which have been put forth
concerning it．It is found thus：порNıג，M $\lambda^{\prime}$ ，поүв＇，

 ＇помнрос＇，гдП＇，Мпеоүюощ＇，мммоч＇．

11．It sometimes occurs in the middle of a word， as $с о \lambda^{\prime} с \lambda, \overline{\mathrm{p}} \_\omega в, \omega^{\prime} \rho^{\prime} т \omega p$, пек＇кдг．

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

| $\bar{\Delta} \bar{\lambda} \overline{\bar{\lambda}}$ ， | saris， |
| :---: | :---: |
| $\overline{\mathbf{E}} \bar{\theta}, \overline{\mathbf{\varepsilon}} \bar{\theta} \bar{\gamma}$ ， | e日orab， |
| Ep ${ }^{0}$ | epoc， |
| $\overline{\boldsymbol{\theta}} \overline{\mathrm{c}}, \overline{\mathrm{\theta}} \overline{\mathrm{r}}$, | 日EOC，eEOr， |
| $\bar{\theta} \overline{\mathrm{I}} \bar{\lambda} \bar{H} \bar{M}$, | теıероүса入нм， |
| ін $\bar{\lambda}$ ， | ıсрднл， |
|  | וнсоүс， |
| $\overline{\bar{\lambda}} \overline{\mathrm{H}} \overline{\mathrm{M}}$ ， | 1ероүсалнм， |
| inc， | וHCOYC NAZAPEOC сWthp， |
| $\overline{\mathrm{i}} \overline{\mathrm{c}} \bar{\lambda}$ ， | гсрдн $\lambda$ ， |
| $1 \omega \lambda$ ，ī̄N， | 10 ANNHC， |
| $\bar{K} \overline{\mathrm{E}}, \overline{\mathrm{K}} \overline{\mathrm{C}}, \overline{\mathrm{K}} \overline{\mathrm{N}}$, $\bar{\kappa} \bar{\lambda}$ ， | күpie，kүpioc，күpion， кеф $\boldsymbol{\lambda} \boldsymbol{\lambda} \mathrm{FON}$ ， |
|  | 込 |
| $\bar{M} \bar{M}$, | м̀maptrpia， |
| $\mathrm{MO}_{0}^{0} \mathrm{r}$ ， | mcor， |
| MET $\bar{x} \bar{p} \bar{c}$ ， | метХрнстос， |
| $\overline{0}$ ， | On，as mүCthpiō， |
| O， | or，as $\mathrm{OLO}_{0}$ ， |

$$
\begin{aligned}
& \text { oү̄, оүог, } \\
& \Pi_{\lambda}^{\theta} p \text {, парөенос, } \\
& \text { Tतл, пNEYMス. } \\
& \text { TN̄E, пnovtr, } \\
& \bar{c} \bar{p}, \bar{\epsilon} \bar{\omega} \bar{p}, \text { с由тнр. } \ddagger \text {, фноүt, } \\
& \mathcal{\mathcal { K }} \text {, } \\
& \gamma \gamma, \omega н р е, \quad \text { 越, стаүрос, } \\
& \text { фt, фnort. \&e, мартrpoc, } \\
& \bar{x} \bar{p}, \text { хронос } \bar{f}, \text { прос, } \\
& \bar{\chi} \overline{\mathrm{c}}, \overline{\mathrm{x}} \overline{\mathrm{p}}, \text { хрістос, } \sigma \boldsymbol{c}, \text { бовіс. боіс. }
\end{aligned}
$$

13．Coptic Manuscripts generally begin with $\stackrel{\ominus}{\mathrm{r}_{\mathrm{N}}} \mathrm{m}$ גسم， in the name of the powerful God．

14．The stops used in Manuscripts，are one or two points，as גe znah aqmoy．oyoz \＆c．Mark XV， 44.


## Part II．Etymology．

## The Articles．

1．The Egyptian Langnage has the definite and in－ definite articles，and also the possessive．

The Definite Article．
Coptic．
Masc．Sing．Fem．Sing．．Plur．Com．
ті．п．ф．
т．ө．†．
NI．NEN．

Sahidic.
TE. $\Pi$. TE. T. NE. $\bar{N} . N \bar{N}$.
Bashmuric.

## mi. me. п. <br> †. te. т. <br> N1. NE. $\bar{N}$.

2. The Coptic uses the article $\pi \mathrm{m}$ and $\pi$ promiscuously; either before double consomants or vowels, as mi-
 $\dagger$-cmh and t-cmi. The Coptic has mr and + also before vowels, even before i. as made, tiorafa. But in the plural Nl is generally used, but sometimes NEN, except before ET who, and the prefix, as we shall hereafter show. The articles $\phi$ and $\theta$, are used instead of $\pi$ and $\tau$. before the letters $\boldsymbol{b}, \mathfrak{l}, \mathbf{M}, \mathbf{N}, \mathrm{ov}, \mathrm{p}$, as $\phi в д \lambda$, фмшit, фоүлı, өвакı, өмнсl, өnoymi: but we sometimes find these words written mвад, mimwit, mopal, †вакı, †мнсе, †noүm.
3. The Sahidic has me and te singular, and NE plural before nouns, begimning with two consonants, as тмגelo, xpo, smio, бגоотe, пр $\omega$ \&c. The Articles $\pi$ and $\tau$ singular, and $N$ plural, are used not only before vowels, or before one consonant, as before o $\gamma \omega \omega$, CHO, NOYte, and MA; but even before consonants, when marked with the line or vowel above, as $\overline{\mathrm{p}} \boldsymbol{\mathrm { T }}, \bar{\tau}_{\text {в }}$ во, Fintpe etc. But either $\pi \varepsilon$, te. Ne are used before $\mathcal{Z}$, as TERIH, NELioove; or $\pi \mathrm{C}$ is contracted into $\phi$, and $\tau_{\mathcal{Z}}$ into $\theta$, as фнү, from пгнү. фап, from пгдп: фнке


 out the contraction, as пгнт, пгıp. The vowel E is admitted before or, and Eor is contracted into Er , as MEYOELW for mEOYOELD, TEYOH for TEOY $\omega \boldsymbol{\sim}$, and TE $\gamma$ nor for teornor. Often $\bar{N}$ is prefixed to rowels, as $\bar{N}$ acebic. $\bar{N}$ is changed into $\bar{M}$, before the letters $M$ and $\pi$, as $\bar{M} M \Delta E I M$, the signs; $\bar{M} \Pi \boldsymbol{\Pi} \boldsymbol{Y}$, the heavens; $\overline{\mathrm{NN}}$ sometimes occurs, as $\bar{N} \bar{N} \sigma \lambda 0 \sigma$, the beds. The $\bar{N}$ plur. is very rarely changed into $\mathrm{B}, \lambda, \mathrm{p}$, before the same letters, as $\bar{B} \boldsymbol{B} \overline{\mathrm{P}} \mathrm{E}$, for $\overline{\mathrm{N}} \overline{\mathrm{P}} \mathrm{PE}$, plur. new; $\bar{\lambda} \lambda \lambda 0 c$ for $\bar{N} \lambda \lambda 0 c$, the pcoples; $\overline{\mathrm{P}} \boldsymbol{\mathrm { p }} \mathrm{me}$ for $\overline{\mathrm{N}} \mathrm{p} \omega \mathrm{me}$, the men. The Sahidic very rarely has the Coptic articles m. . 中 and Nt . but they are sometimes met with; and occasionally TEI and NEL are used instead of the articles.

## The Indefinite Articles.

4. The indefinite article has no distinction of gender.

$$
\begin{aligned}
& \text { Coptic. } \\
& \text { Sing. Plur. } \\
& \text { or. Sahidic. }{ }^{2 \lambda N} \text {. } \\
& \text { or. } \quad \text { ZEN. } \boldsymbol{Z}^{\text {N. }} \\
& \text { Bashmuric. } \\
& o r . \\
& \text { ZAN. ZEN. ZÑ. }
\end{aligned}
$$

5. Thus the indefinite article is used, as orcasi.
 cities. When or the indefinite article precedes the pre-

to " desert for èrouaqe. The Sahidic uses ZEN and $2^{\bar{N}}$ in the plural, and the Bashmuric the Coptic and Sahidic plurals.

> The Possessive Articles. Coptic.
$\because$ Sing. m.
$\phi \lambda$.
$\pi \lambda$.

Sing. f.
$\theta \Delta$.

Plur. com.
NA.
Sahidic.
тג. $N \lambda$.
6. These articles point out persons or things which belong to any one, as mamąt фА $\phi \dagger$ ПF, the power is of God. Ps. LXI, 11. өג nim te tai zikwn, of whom is this image. Mark XII, 16. na tkori mictic, of little faith. Luke XII, 28. пі пеqiout, of his father. Lake IX, 26. When used with the name of a person, $\phi \boldsymbol{\lambda}$ signifies the son of; as $\phi \boldsymbol{\lambda} \hat{\mathrm{H}} \boldsymbol{\lambda}_{\mathrm{t}}$, the som of Eli. Luke III, 23.

## CHAP. IV.

## Of Nouns.

1. An Egyptian noun generally takes an article before it, or other particle, as oүрळмi, a man; дANMOүmi, lions; mipan, the name; мाбнпt, the clouds; but when the article is prefixed to the adjective or the substantive, the other takes the prefix ì, as ornidt inzot, Copt. oyno6

 ment．Sah．ornidut innezmi חeфגı，this is a great lamen－ tation．Copt．The ì is also prefixed to the noun substan－ tive or adjective after the verbs 0 ！，and wore，as Eqou Noү⿴囗十⿱幺小又 a helper．

2．Adjectives sometimes take the articles，as minut， great，m．；†wigt，great，f．；but when they are united with the particles ET，Eq，EC and Er，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 agrecing with the verb， or some other word in the sentence which has the sign of the gender；as †вакı，the city，f．；mèswpic，the night，m．；EqO＠，much，m．；ECOw，much，f．；EENANEq： Copt．nanorc．good，m．；Sah．e日nanec Copt．nanorc， 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 MET Copt．or MNT Sah．are all femininc．Those composed with $\sigma_{1 N}$ ，Sah．are also feminine，but those compounded with 8 IN，Coptic，are for the most part masculine．

4．There are some masculine nouns which become feminine by adding $t$ to them in the Coptic and Bash－ muric，and E in the Sahidic；as вшк，＂servant，m．；вшкı， a servant，f．Copt．CON，a brother；CWN1，a sister，Copt． $\omega ⿴ 囗 ⿰ 丿 ㇄$ in lav．шфнр，a friend，m．шфнрı，a friend，f．Copt．
 a camel，m．блмגү $\lambda \mathrm{E}$ ，a camel，f．Sah．дінв，a lamb，m． 2LHBi，a lamb，f．Copt．zifib，＂lamb，m．Cleibe，a lamb， f．Sahidic．

5．Others form the feminine by changing the last short vowel of the masculine into a long one，as $B E \lambda \lambda E$ ， blind，m．ве $\lambda \lambda_{\mathrm{H}}$ ，Copt．в $\bar{\lambda} \lambda_{\mathrm{H}}$ ，Sah．blind，f．mori，a lion， m．моүн，a lioness，Copt．orpo，a liing，orpa，a queen， Copt． $\bar{p} p o$ ，a king． $\bar{p} p \omega$ ，a qucen，Sah．be $\lambda \lambda 0$ ．an old man．be $\lambda \lambda \omega$ ．an old woman，Copt．$\_\bar{\lambda} \lambda \frac{1}{0}$ ，an old man． $\mathfrak{\imath} \bar{\lambda} \omega$ ，
 f．Sah．cabe，nise，m．савн，wise，f．Copt．bà̀，the end， m．bגн，the end，f．Copt．

6．Likewise by changing the vowel of the penulti－ mate syllable of the masculine，as $\boldsymbol{\omega}_{\boldsymbol{H}} \mathrm{pt}$ ，a son．$\omega \mathrm{Ept}$ ，a canugliter，Copt．$\underset{\sim}{\omega} \mathrm{HE}$ ，a son．weEpe，a dangliter，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：
orx $\omega$ ，a bonk；mix NIXWM，the books；oץnOBE，a $\sin ;$ חNOYBE，the sin；己ENNOBE，sins；NENOBE，the sims，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 Eq，masc．FC，
 worthy，fem．हүokM．sud，m．Sah．Erokñ，sad，plur．Sah． The adjectives which have the suffixes $q$ and $c$ singular， have the plural in or，which variously is contracted with the preceding vowel，as חE日nanEg，good．חE日NANEY，
 much．Nגgwor，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 $1 . \lambda \boldsymbol{\beta} \omega \boldsymbol{\alpha}$ ，a crow． Ав $\omega \mathrm{K}$ ，crows．$\lambda \phi \omega \phi$ ，a giant．$\lambda \phi \omega \phi 1$ ，giants．мג，a place． MAl，places．M̀NOT a breast．M̀Not，breasts．pamaò， rich．рамдоі，rich，plur．шфер，a compamion．山фЕрı，com－ panions．be $\lambda \lambda_{0}$ ，old．be $\lambda \lambda_{0}$ ，old，plur．

11．Coptic Plurals which end in $r$ and their sing．
 blind，plur．日EめE，neighbour．日EWEY，a ncighbours．ME日PE， a witness．ME日PEY，witnesses．pEMZE，frce．PEMZEY，frce， plur．саBe，prudent．caber，prulent，plur．baè，last， baer，last，plur．sane，humble．saney，humble，plur．

12．Coptic Plurals which end in or，and their sing． in $E$ and 0 ；but which change them into нor and wor in the plural．غ̀во，mutc．Èвюoy，mute，plur．غ̀己e，an ox． غ̀дноү and غ̀zшor，oxen．ıдро，a river．ıapoor，rivers． orpo，a king．orpoor．kings．pamaò，rich．pamawor， rich，plur．po．a door：poor，doors．calf，fair．calwor， fair，pl．ФEMMO，a stranger．WEMMWor，strangers．山ूNE，a net．$\omega$ Nно $, ~ n e t s . ~ \omega T E K O, ~ a ~ p r i s o n . ~ \omega T E K \omega O \gamma, ~ p r i s o n s . ~$ waf，＂locust．wدноץ，locusts．To these may be added Апн，head，Bash．Апноу，heads．

13．Coptic Plurals which end in orı，and their singulars ending with a consonant，or with $\omega$ ．

 a singer．peqxaorı，singers．cвo，a doctrine．cвwort， doctrines．сфıр，a side．сфıршоүı，sides．

14．Of Coptic Plurals which end in $0 \gamma 1$ ，and their singulars in E，El，H or or，which are changed into hore or wore in the plural：as

афЕ，a head．афноүı，heads．a $\lambda$ оү．＂boy．a $\lambda \omega$ оүı， boys．BeXe，wages．BeXhori，wages，plur．EрMн，a tear． ермшоүו，tcars．ерфеı，a lemple．ерфноүі temples．оүnоү， an hour．ornaorı，hours．TEBNH：a labouring beast． tebnwori，beasts．фe，heaven．фноץı，heavens．bpe，food． Брноүı，food，plur．

15．Sahidic Plurals which end in $\mathbf{E}$ ．
$\mathrm{AB} \omega \mathrm{K}$, a crow．̀̀ $\mathrm{A} \omega \mathrm{KE}$ ，crons．$\lambda \mathrm{oo} \mathrm{\gamma}$ ，an omament．入ooje，ornaments．

$$
\text { Univ Calif - Digitized by Microsoft }{ }^{3}
$$

16. Sahidic Plurals which end in EY , and $\mathrm{H} \gamma$, and their singulars in $E$, as
$\mathrm{B} \bar{\lambda} \boldsymbol{\lambda} \mathrm{E}$, blind. в $\bar{\lambda} \boldsymbol{\lambda} \mathrm{A} \gamma$. blind, pl. cabe: prudent. cabeer,
 an enemy. sixeer, enemies. tme, a village. †meer, villages. ede, last. zaEEr and zaere, last, plur.
17. Sahidic Plur. which change the E sing. into Hr pl . Амре, a baker. גмрнץ, bakers. EеE, an ox. Еенץ, oxen. $\omega \mathrm{\omega} E$, a net. ${ }^{\omega} \mathrm{NH} \gamma$, nets.
18. Sahidic Plurals which end in ere, hYe, and ноүе, and their singulars in E, as

АПЕ, a liead. גПнүе, heads. Пе, heaven. Пнүе, heavens. ¿aE, last. ¿גEEうE, last, plur. грE, food. грнүE, and грноүе, food, plur. $\sigma \lambda \lambda \mathrm{E}$, lame. бג入eere, lame, plur. The short $\mathbf{E}$ is changed into $\boldsymbol{H}$ when the plurals ends in нүЕ.
19. Sahidic Plurals which end in or, and their singulars in 0 , which are changed into wo $\gamma$, as

IEpo, a river. IEpoov, rivers. кро, the shore. крwor,
 a door. pwor, doars. $\overline{\mathrm{p}}$ po, a king. ̄̄pwor, kings. The following is formed not quite regularly: EZE, an ox. Eeoor, dxen.
20. Sahidic Plurals which end in ore.

ElW, an ass. ElwOYE, usses. EMPN, " harbour. EMPOo Ye, harbours. EW, an ass. EOOYE, asscs. KE, anotrer. Koove, others. oүnor, an hour. oүnoove, hours. oүळH,
 рмеLOүE, tear's. pOMחE, a year. рйпоOүE, years. СВ $\omega$, « doctrine. cbooүe, doctrines. спוp, a side. спוpooүe,
 ¿looүe，ways．аре，food．ареоүе，food，plur．

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

Sing．
ג2O，a treasure．
АВот，a month．
ANAW，an oath．
BHT，a palmwood．
вюк，a servant．
E日ow，an Ethiopian．
емкдд，grief．
EW，an ass．
Fw $\omega$ ，a pig．
EめWT，a merchunt．
Hi ，a house．
10 m ，the sea．
i $\omega$ T，a father．
MENPIT，beloved．
MEめNT，a plain．
MWit，a way．
oүpit，a kecper．
ремнт，a tenth．
cab，a scribe．
совт，a wall．
CONI，a robber．
CON，a brother．
CEIMI，a woman．

> Plur.
azop，treasures． АВНT，months．
anarw，oaths．
ва†，palmwoods．
èßıaк，servants．
$\mathrm{f} \boldsymbol{\operatorname { c o s }} \boldsymbol{\sim}$ ，Ethiopiuns．
emkara，griefs．
eve，usses．
ewar，pigs．
Ewot，merchants．
ноү，houses．
גMAIOY，scus．
10†，fathers．
MENPAT，beloved．
Mewot，plains．
mitwori，ways．
orpat，lecepers．
pemat，tenths．
cborı，scribes．
cebeator，walls．
cinwore，robbers．
сннOr，brothers．
210MI，women．

WOM，a father in law．
由BCOT，a rod．
2B $\omega$ ，a viper．
2日0，a horse．
2А $\lambda_{\mathrm{H}}$ ，a bird．
zovit，the first．
2 $\omega$ B，a work．
ェגMOү $\boldsymbol{\lambda}$ ，a camel．
soï，a slip．
ба入ox，a foot．
$\overline{\boldsymbol{\sigma c}}$ ，a Lord．
wMoor，futhers in law． abot，rods．
ebori，vipers．
гөшр，horses．
ca入入†，birds．
corat，first，plur：
евноү！，works．
samar $\lambda_{1}$ ，cumels．
ѐхног，ships．
$\sigma \lambda \lambda \lambda \gamma x$ ，fect．
бıcer，Lords．

Sahidic．

Sing．
ג20，a treasure．
Bıp，a basket．
ebot，a month．
ElOT，a futher．
orpit，a keeper：
CON，a brother．
CEIME，a woman．
oraop，a dog．
гААнт，a bird．
гва，a viper．
ето，a horse．
2WB，a work．
soï，a shiip．
x0e1c，Lord．
Plur.

д2ん0р，treasures．
врноүе，baskets．
EBATE，months．
ELOTE，fathers．
orpate，kecpers．
сNнץ，brothers．
¿10ME，women．
orzoop，dogs．
2入入ААTE，birds．
гвоүו，vipers．
гтыр，гтшळр，horses．
гВнү，гВнүе，works．
ЕХн $\gamma$ ，ships．
seicoore，Lords．

## Of Cases of Nouns.

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

> Coptic. Sahidic and Bashmuric.

Nom. ìxe.
Gen. NTtE, M̀, Ǹ.
Dat. È, ̀̀, Ǹ.
Acc. $\grave{\mathrm{E}}, \grave{\mathrm{M}}, \mathrm{N}$.
Voc. $\mathbf{\omega}^{\boldsymbol{\omega}}, \mathrm{m}$.
Abl. $\grave{\mathbf{E}}, \grave{M}, \hat{\mathrm{~N}}$, or a preposition. $\mathbf{E}, \overline{\mathbf{M}}, \overline{\mathrm{N}}$, 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 inxe in Coptic, and $\bar{N} \sigma 1$ in Sahidic and Bashmuric, as aqeporò NXE THC, MEXAq NoOV, Jesus answered (and) said to them, Luke VI, 3. acì ae ìxe mapì̀ †maraadinh, But Mary Magdalen came. John XX, 18. aqEi $\overline{\mathrm{N}}$ бi io annhc, John came. Mat. III, 1. Sah. tote aqei N̄бı ic ebo入zǸ, trài入aıa, than Jesus came out of Galilee. Mat. III, 13. Sah.

## The Genitive Case.

25. The genitive case is indicated by ìte preceding the noun, as оүвaki ǹte tcamapì̀, a city of Samaria.
 Ps. XLIV, 3. oүwaxe $\overline{\text { NTE TME, the word of truth, Sah. }}$ 2. Cor. VI, 7. Sah. But the prefix ì or $\dot{N}$, is frequently used as the sign of the genitive case, especially in the Sahidic, as $\phi р \lambda N$ Miாגוんt, the name of my father. John V, 44. orcaxı ǹ̀̀m, the word of knowledge. 1. Cor. XII, 8. tweepe $\bar{N} c i \omega n$, the daughter of Sion. Mat. XXI, 5.
 Sah. пшнре мппр Sah. тбом Minnorte, the power of God. Luke XXII, 69. Sah. The prefix $\dot{M}$ is used principally before $B, M$ and $\phi$, and always before $\pi$, but seldom before $\lambda$ and $p$.

## The Dative Case.

26. The dative case takes the prefix $\dot{M}$ or $\dot{N}$, and
 (his hand) to Isracl. mexay incimwn, he said to Simon. agì èmhi M̀mapià, he came to the house of Mary. $\bar{N} \dagger \omega \omega \mathrm{~m}$ $\bar{M} \pi \bar{p} p o$, to give tribute to the king, Luke XXIII, 2. Sall.
 $\bar{M} M O C$ EOYON NIM, sayest thou it to all? Luke XII, 41. Sah. When $E$ is prefixed to the indefinite article $o \gamma$, the EOY are frequently contracted into EY, as ECTNTTON EYB $\bar{\lambda}_{B 1} \lambda E \bar{N} Q \bar{\lambda} \bar{T} \bar{M}$, it is like to a grain of mustard sced. Luke XIII, 19. Sah.

## The Accusative Case.

27. The signs of the accusative case are $\dot{M}$, $̀$ or غ, as $a n x i m l i m i m a n c \omega n z$, we fonme the prison, Acts V, 21. aqpobt inzanxopl, he hath cast domm the stromy,
 ceive power: Acts I, 8. ANNAV Èm $\overline{\sigma \mathrm{C}}$, we have seen the
 lifted up the serpent. John I, 14. Sah. mal ete poroein epமme Nim, which enlightencth cvery man. John I, 9. Sah. But the $\mathbf{E}$ is most frequently used as the sign of the accusative.

## The Vocative Case.

28. The sign of the vocative case is $\grave{\omega}$ preceding the noun, as ì өeodi $\boldsymbol{\lambda} \mathbf{e}$, o Theophilus. Acts I, 1., but it does not often occur. The definite article is used as the sign of the vocative, as фpeqtcb川 ìaraөoc, Copt.
 пашфнр, 0 my friend! Copt. пеœвеер, $O$ fricnd! Salı.
 Ñareia. saying, $O$ Lord thou son of David, have mercy on us, Sah. Mat. XX, 30. texept incion, Copt. tweepe $\bar{N} C 1 \omega N, O$ daughter of Sion! John XII, 15. Sah.

> The Ablative Case.
29. This case sometimes takes the prefix ì, ì or è, as enobe nim, from all sin. Sah. ennorte, from God.
$\bar{N} \bar{M}$ мокмек．from the thoughts．Salh．But the ablative is generally represented by some preposition．

The Bashmuric takes the same particles as the Sa－ hidic to all the cases，except the Ablative．

## CHAP．V．

## Of Adjectives．

1．There are some adjectives，the number and gen－ der of which are known by the suffixes，or the articles， as miniot，great，m．twiot，great，f．and E日NANEY， good，m．E日NANEC，good，f．NAAq or E日NAAq，great，m． Sah．naגc，great，f．Sah．eөnadr，great，plur．Sah．

E，ET，or $\mathbb{E} \boldsymbol{\theta}$ united to verbs forms adjectives，as orab to be clem，holy．E日oүab，clean，holy．

NAWE or ENAWF，Sah．much．NAWんY or ENA $\omega \omega$ ， Sah．much，m．NAWWC or ENAWん）C，Sah．much，f．NA ${ }^{(1)}$ wor or ENA $\omega \omega 0 \gamma$ ，Sah．much，plur．
nANE and nANor，ENANOY，Sah．good．nANEY， nanore，enanorg，Sah．good，m．nanec，and nanorc， enanorc，Sah．good，f．eenaney，etnanoyor，Sal． good，plur．
naelat or naïat，Sah．blessed．naïatk，blessed thou，m．naïaty；blessed he．naïatc，blessed she．naïathrт̄̄， blessed ye．naïator，blessed they．

NECE or ÈNECE，fair，bemutiful．NECWı，fair I．NECWC， E日NECWC or ÈNECWQ，fair he．NECWC，EONECWC or ÈNECWC，fuir she．ÈNECWOV or ENECOOV，fiiir they．

смдрюоүт, and смдмддт, Sah. blessed. ксмдpwort, blessed thou. qсмдрооүт, чсмдмддt, Sahidic. blessed he. nhetcmapoor, netcmamant, Sah. blessed they.
or $\lambda \lambda$, Sah. alone. orגдк, alone thou. oràq, alone he. oratator, alone thoy.
ìmaүat, and maүaдt, Sah. ulone. і̀maүдtк, maүadk, Sah. alone thou. m. Mmarat, alone thou f. ìmaratq. maүade, Sah. alone he. İmaүatc, mar$\lambda \lambda c$, Sah. alome she. Maүaגn, Sah. Mmaץaten, alone me. і̀marator, maraar, Sah. alone they.

тнр, all. тнрк, the whole thou, m. тнре, тнрея, Sah. all he. тнрс, тнрес, Sah. all she. тнрEN, тнр $\bar{N}$, all we. тнрт̄, Sah. all ye. тнрог, all they.

Of the Comparison of Adjectives.
2. Comparatives are formed by zoro, Copt. coro, zoye, Sah. zoya, zuүe, Bash. more, as zoүò taiò Èдote Moүchc, more (greater) honour than Moses. oү天oyò taiò Èzote חitt, more (yreater) honour than the house. Heb. III, 3. m̃tan zoүo e†or N̄oeïк, Sah. we have not more than five breads loaves. Luc. IX, 13.

غ̇Ote is also a sign of the comparative, as غ̀zotepot, more than me, Mat. X, 37. and with è, as †Metcos NTE $\phi+$ ECOI Ǹcabe èzote Ènipomi, the foolishness of God is mise more (wiser) than men. 1. Cor. I, 25.
3. The comparative is also expressed by adding Nzoro to the positive; as †metmeepe NTE 申† ornugt TE Nzoro, the withess of God is greater. 1. John

V, 9. It is also expressed by adding $E$, or $N$ to the positive, as MH NTOK EKNAAK EחN̄t $\omega$ I IAK $\omega \mathrm{B}$, art thou greater than our father Jacob? John IV, 12. Sal. 0үNoб सnNOBE, greater sin. John XIX, 11. Sah. Nnoб enenzht, greater than our heart. 1. John III, 20. Sah. MH ENxoop fpog, are we stronger than he? 1. Cor. X, 22. Sah.
4. Sometimes there is no word to express the comparative, and it can only be collected from the sense of the passage; as NIM rap me miniot: for which is great (greater) Luke XXII, 27. tmintmintpf Mitnoүte nadac, the witness of God is great (greater) 1. John V, 9. Sah.
5. The positive is sometimes used for the superlative as NIM TE minig† ben †metoypo ìte niфноүı,
 great (greatest) in the kingdom of heaven? Mat. XVIII, 1. Sah.
6. The superlative is formed by adding $\grave{\boldsymbol{\varepsilon}}$, èво入, èbodoyte, or some such word to the positive, as ìnok
 Bash. anok rap пe пкоүi orte ntamoctodoc тhpor, for I am the least of all the Apostles. 1. Cor. XV, 9.
7. The superlative is more often formed by adding Èma $\omega \omega$, Copt. emate, Sah. emawa, Bash. greally, very
 my soul is exccedingly troubled: Ps. VI, 3. ÈMa@ $\omega$, EMate and EMAça are also repeated; as agep pamaò ìve
 Gen. XXX, 43. xekac fpe teț̃aratth p̄ovo emate emate, that your love may, abound exceedingly. Sahidic.

Phil. I, 9. and in Bash. xekec epe tetenarath edcora emaga. The superlative is also formed by ìzoro repeated, as oroz ìzoүò ìzoyò naүEpめфнpl, and they were exceedingly astomishcd. Mark VII, 37.

## CHAP. VI.

## Of Personal Pronouns.

| Coptic. ג̀NOK | Singular. |  |
| :---: | :---: | :---: |
|  | Sahidic. | Bash. |
|  | $\overline{\text { a }}$ Nok | ìnok |
|  | $\overline{\mathrm{A}} \mathrm{N} \overline{\mathrm{T}}$ | ג̀nak 1. |
|  | $\overline{\text { A }} \mathrm{NK}$ |  |
| Ǹook | пток | ǸTAK \{ thou, m. |
|  | $\overline{\mathrm{N}} \mathbf{T} \overline{\mathrm{K}}$ |  |
| Ǹөo | $\overline{\mathrm{N} T 0}$ | inta thou, f. |
| Neog | птоq | ìtaq he. |
|  | ָтос | intac she. |



## Personal Pronouns.

2. Of the Genitive Case.

Singular.

| Coptic. | Sahidic. | Bash. |
| :---: | :---: | :---: |
| ìthl | NTAl | ENTHL mei, of me. |
| NTAK | NTAK | N̦THK of thee, m. |
| NTE | NTTE | NTE of thee, f . |
| NTAC | NTAq | NTHC $\}$ of lim. |
|  | $\overline{N T C l}$ | NTEY |
| N̦tac | NTAC | NTHC |
|  | NTC | \} of her. |

Plural.

| ṄTAN | NTAN <br> $\bar{N} \boldsymbol{T} \bar{N}$ | $\bar{N} T H \bar{N}\} \text { of } u s .$ |
| :---: | :---: | :---: |
| Necten | NTETN | NTHTEN |
| NTOTEN | ATETHYTN | NTETEN of you |
| NTE日HNO. |  | NTETHNOY |
| intwor | NTAY | NTHOY, of them. |

## Of the Dative Case.

Singular.
Coptic.
$\left.\begin{array}{llr}\text { NHI } & \text { NAI } & \text { NHI mihi, to me } \\ \text { NAK } & \text { NAK } & \text { NHK to thee, m } \\ \text { NE } & \text { NE } & \text { to thee, f. } \\ \text { NAY } & \text { NAY } & \begin{array}{l}\text { NHY } \\ \text { NAC }\end{array} \\ \text { NAC to him }\end{array}\right\}$

## Plural．

| NAN | NAN | NHN to us． |
| :--- | :--- | :--- |
| NOTEN | NHTN | NHTEN to you． |
| OHNOY | THNOY | THNOY with an accus． |
| NWOY | NAY | NHOY，NHY |
|  |  | NEY to them． |

3．The dative is also formed by the word po Copt． and $\boldsymbol{\lambda}_{\boldsymbol{a}}$ Bash．by prefixing è to them：and by тот，Copt． тоот，Sah．тגдt，Bash．by prefixing è or ì to them．

| Singular． |  |  |
| :---: | :---: | :---: |
| Coptic． | Sahidic． | Bash． |
| Èpot | epor，epal | E $\boldsymbol{\lambda} \mathbf{\lambda l}$ to me． |
| èpok | ерок，ерак | E入ak to thee，m． |
| èpo | epo，epa | E入a to thee，f． |
| Èpog | epoc，epaq | E $\boldsymbol{\lambda} \boldsymbol{\lambda}$ ¢ $10 \mathrm{lim}$. |
| èpoc | fpoc，epac | E $\lambda$ ac to her． |
| Plural． |  |  |
| Èpon | epon，span | E $\lambda \lambda \mathrm{N}$ to us． |
| Èpoten | ер $\omega$ т $\bar{N}$ | E入ATEN |
| Ėpoten ehnor | ерат тнүtN | E入atthnort |
| Ėpoor | epoor | enar to them． |
| Singular． |  |  |
| Coptic． | hidic． | Bash． |
| or Ṅtot È or it | TOOT È orNT | גT to me． |
| NTOTK | TOOTK NT | atk to thee，m． |
| NTTO† | toote | to thee， f ． |
| ṄTOTY | tooty NT | $\boldsymbol{\lambda T}$ ¢ to him． |
| NTOTC | тоотс Ñt | atc to her． |

Plural.
è or Ñtoten E or $\bar{N} T O O T \bar{N}$ è or NTTAATEN to us. ÈtENOHNOY ÉTOOT THYTN to you. ह̀тотоҮ птоотоү ÑTAATOY to them. intator
4. The accusative Pronoun is formed by rimo Copt. and Sah., $\bar{M} M \lambda$ and $M \lambda$ Bash.

> Singular.

| Coptic. | Sahidic. | Bash. |
| :---: | :---: | :---: |
| M̀mOL | MMOL, MMOEI | MMAI me. |
| MıMOK | Mmok | $\overline{\text { м mok the }}$ |
| M̀mo | MmO | the |
| MMOC | Mmog | Mмג¢ him. |
| M̀moc | МмMOC | Mmac her |

Plural.
M̀MON
M̈MOTEN
MMMOOY

MMON
мMMNTN
MMOOV

MMAN us. MMATEN you. MMAY them.

M̀mo with other words sometimes expresses the various cases of the personal pronoun, as NIM M̀moor

5. Another form of the accusative is bн, Copt. 2H, Sal., which take $\tau$ with the suffixes.

Singular．

| Coptic． | Sahidic． |
| :---: | :---: |
| bHt | ент my face，me． |
| ВнтK | днтк thee，m． |
| b $\dagger$ | 2HTE thee，f． |
| Внтq | ент¢ him． |
| Внтс | ентC hor． |

Plural．

| bHTEN | N $u$ ． |
| :---: | :---: |
| brtor | 2HTOY them． |

6．The ablative case is formed by the following pre－ positions with the suffixes．

| NTE | Coptic． ntot | Sahidic． NTOOT | Bash． NTAAT |
| :---: | :---: | :---: | :---: |
| èbo $\lambda$ | ÈBO入へ̀mo | евволймо | èbatìma |
|  |  | ево入п̃гит | èba入ñz |
| èbo入za | èmodzapo |  |  |
| èbo $\lambda^{2}$ | èво入дıшт |  |  |
| ĖBo入－zITEN | èво入дıitot | ¢bodeitoot | èba入citant |
| Èbo入zİEN | èmo入2ix |  |  |
| CITEN | －21T0T | 21t00t | 2itait \＆c． |

Possessive Pronouns．
7．The possessive pronouns are sometimes expressed by the genitive personal pronouns，as ìthi，Copt．N̄тal， Copt．ìtak，Copt．and Sah．ìtaq．Copt．and Sah．\＆c． yet they are formed of the definite article with $\omega$ in the singular and or in the plural，as

Plural.

Coptic and Sahidic.
Nal
Bashmuric.
NEt these.

Another form of the demonstrative pronoun is as follows.

| Masc. |  |  | F e m. |
| :---: | :---: | :---: | :---: |
| Coptic. | Sahidic. | Coptic. | Sahidic. |
| $\phi \boldsymbol{H}$ | $\pi H$ he. | $\boldsymbol{\theta H}$ | $\boldsymbol{T H}$ she. |

$$
\begin{aligned}
& \text { Plural. } \\
& \text { NH they. }
\end{aligned}
$$

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

## Singular.

Masc.
Coptic. Sahidic.
фнеT THET he, who.

Fem.
Coptic.
ӨHET THET she, who.

## Plural.

 NHET they, who.immar is frequently united with the demonstrative and relative pronouns both singular and plural, as $ф \boldsymbol{H}$ èteǹmar, he. Luke XXII, 12. Copt. nhorali etwon м̀mima Ètè̀mar, the jews dwelling in that place, Acts XVI, 3. Copt. ben fornor ètemimar, in that hour. Copt.
 ètemmar, and the fame of it went out through all that land. Mat. IX, 26.

## Relative Pronouns．

9．The relative pronoun is．E．ET，ETE，or $\boldsymbol{E \theta}$ before the letters M ． N and o in Copt．；and ENT．qui，quac，quod， and likewise E， $\mathbf{F T}, \mathbf{E T E}, \mathrm{N} \boldsymbol{\pi}$ ，in Sahidic and Bashmuric． ǸNHÈT AYTAOYON，to those who sent us．John I， 22. ФНЀt COTEM İCWTEN，he who hearcth you．фHÈT wowg M̀MOTEN，he who despiseth you．Luke $\mathrm{X}, 16$.

10．The interrogative pronoms undergo no varia－ tion，which are these，NIM，who？A $\underset{\sim}{0}$ ，EN，who？what？ or，who？оүнр，how mamy？

## Of Prepositions．

11．There are some substantives which are used as prepositions，as pat Copt．$\lambda \mathrm{et}$ ，Bash．a foot．po，＂mouth． тот，＂hand．Внт，＂neck．гнт，＂heart．грд，a face． $\pm \omega$ ，a head．These，being united with some particles become prepositions，as غ̀pat to me．Mat．VI，18．Ьарат， Copt．гдрат，Sah．under me．Mat．VIII，9．Ѐpo，bapo， under thee．Ezech．XXVII，30．bapoq，against him．Ex． XVI，8．і̀тот from him．Dent．XV，3．Nेbutor，in them． Psalm V，10．Nантк，Sah．in thec．Ezech．XXVIII， 15.
 Ps．III，1．\＆c．

## Prepositions．

غे，acc．，dat．，ad，in \＆c．
ѐво入へ̆
 ѐво入ᄅ入，from，ab，ex．
ebo入дapo，$a, a b$ ．Ѐво入дapoq，Èbo入zapon \＆c．
ebo入дitn，Sal．a，ab．
Eво入дıт
غ̀во入дітот，per，a，al．Ѐво入дitotк，Ѐво入дitotq，\＆c． ево入дітоот，S．per，a，al．ево入дітоотк，ѐво入дітоотя． Ѐдотеро，supru，plus quam．Ѐготерок，Ѐдотероч，\＆c． ì，acc．，dat．，ad，ab，from，\＆c．
NTTEN， $\bar{N} T$ N，Sah．from．

bג，Copt．sub，contra，bגтотк．apud te，b入тотq，apud eum．
гд，Sah．sub，ad，pro．ддтотк，etc．
¿גтㅍ，Sah．＂pud，ad，\＆c．
टגт下，Sah．apud，\＆c．
zı，in，cum，дıтот，дітоот，Sah．дıтоотс，Sah．\＆c．
To these may be added $\lambda$ tone，e日be，etbe，Sah．
oүbe，oүTE and others．

## The Pronoun Infixes and Suffixes．

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

13．The pronoun infixes are inserted between the article and the noun，and used instead of the possessive pronouns．They are the following：i，my．fk，thy．E or or，thy，f．Eq，his．EC，her．EN or $\bar{N}$ ，our．ETEN or ETN your：or or Er，their．

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

The Infixes.
Singular.
Plural.
with artic. mase. with artic. fem.

| $\pi \cdot \boldsymbol{\lambda}$ | $\boldsymbol{T} \boldsymbol{\lambda}$, | $\mathrm{N}-\mathrm{\lambda}, m y$. |
| :---: | :---: | :---: |
| п-EK, | T-EK, | N-EK, thy, m. |
| $\boldsymbol{\Pi - E}$ | T-E, | N-E, thy, f. |
| п.0. | T.0Y, | Nor, thy, f. Sah. |
| п-E¢, | T-EQ, | N-EY, his. |
| п-EC, | T-EC, | $\mathrm{n}-\mathrm{EC}$, her. |
| T-EN, | T-EN, | N-EN, our. |
| T- $\overline{\mathrm{N}}$, | T-T, | N-N, our, Sah. |
| T-ETEN, | T-ETEN, | N-ETEN, your. |
| T.ETN, | T-ETN, | N-ETN, your. |
| п-or, | T-0\%, | N -OY, their. |
| п-EY, | t-er, | N-EY, their, Sal. |

or is sometimes used for the infix of the second person feminine, instead of $E$ in Coptic, but it seldom occurs.
14. The suffixes are used with words instead of the infixes, and are these which follow.

## The Suffixes.

$$
\text { Plural. }
$$

*) The $\mathbf{l}$ following $\boldsymbol{T}$ is changed into $\dagger$.

Singular.


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


## The Infixes.

15. The infixes to nouns will be understood by the following examples.
whpt, a son, with the m . article, and infixes.

Plural.
Artic. and Infixes to a noun masc.
пА-ळ्यमр, my son.
ПЕк-шнрı, thy son, m.
пе-шнри, thy son, f.
поү-шнре, thy som, f. Sah.
 пЕС-ळ्यнри, her son. חEN-wHPl, our son. $\pi N$-шнре, our son, Sah. חETEN-wHPI, your son. ПЕТస-шнрЕ, your son, Sah. по $\gamma$-wнpı, their son. пеץ-шнре, their son, Sah.
or. ar, they, or their.
Plural. EOY or $\boldsymbol{\text { н }}$, they, or their;Sah.

## Singular.

Artic. and Infixes to a noun masc.
NA-wHPI, my sons.
NEK-ш्ये H , thy sons, m.
NE-(u)нр, thy sons, f.
nor-wнpe, thy sons, f. Sah.
NEq-wнрı, his sons.
NEC-wнPI, her sons.
NEN-ळ्यमt, our sons.
Nल-шнре, our sons, Salı.
NETEN-wHPL, your sons.
NETN-шHPE, your sons, Sah.
NOY-wHP1, their sons.
NEY-øнрE, their sons, Sah.
cown, a sistcr, with the fem. article and infixes.
Singular.

Artic. and Infixes to a noun fem.
T $\boldsymbol{\lambda}-\mathrm{C} \omega \mathrm{N}$, my sister.
TEK-CWNı, thy sister, m.
TE-CWNI, thy sister; f. tor-cone, thy sister, f. Sah. nor-cone, thy sisters, f. Sah.
TEq-CCONt, his sister.
TEC-CONL, her sister.
TEN-CWNL, our sister.
TN-cんNe, our sister, Sall.
TETEN-CWNL, your sister.
TETN-CWNE, your sister, Sah. netn-CWNE, your sisters, Sah. TOY-CON1, their sister. NOY-CWN1, their sisters. TEY-CWNE, their sister, Sah. NE $\gamma-C \omega N E$, 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.

ENECE or NECE, fair.
ENECWI. fair, $I$.
ENECWK. fair, thou, m.
ENECWC, fair, he.
ENECWC, fair, she.
ENECON, fair, we.

тнр, all.
тнрк, all, thou, m.
тнрर्к, all, thou, m. Salı.
тнре, all, he.
тнрс, all, slec.
thpen, all, we.

ENECWOr, fair, they.
enecoor, fair, they, Shh.

NAA or ENAA, great.
NAAI, great, 1.
м $\lambda \lambda \mathrm{K}$, great, thou, m.
nate, great, he.
wade, great, she.
Nair, great, they.

тнрм̄, all, we, Sal.
THPTEN, all, ye.
тнрті, all, ye, Sah.
тнрог, all, they.
NANE or NANOY, good.
nanori, good, 1 .
NANEQ, good, he.
NANEC, good, she.
namer, good, they.

Manat, alone. Maүatk, alone, thou, m. Maүa†, alone, thou, f. Maץaty, alone, he. MaYatc, alone, she. MaY $\lambda$ TEN, alone, we. MaץatEN日hnor, alone, ye. MaYtor, alone, they.

## Prepositions with the Suffixes.

Coptic and Salidic.
ердт,
ератк,
ерлt,
ерате,
ератя,
ератс,
eaten,
fp $\lambda \tau \bar{N}$,
epatenehnor, eגetthnor, lo you.
EрATthrtत, 10 you, Sab.
EрAtor, E入etor, to them.

Bash.
EXET, to me.
हлатк, to thee, m.
$\mathbf{E \lambda E T}$, to thee, f .
to thee, f. Sal.
E $\boldsymbol{\lambda}$ ET G, to him.
enetc, to her.
edeten, to us.
to us , Sah.

Chap．VI．The Pronoun Infixes and Suffixes．

Coptic．
E日BE，
F日Bнт，
еөвнтк，
еөвн†，
عөВ
еөвнтс，
E日BHTEN，
E日BE日HNOY，
ғөвнто $\gamma$ ，
Coptic．
NEM，
Coptic．
NEMHI，
NEMAK， NEME，
nemac，
nemac，
NEMAN， NEMOTEN， NEMWOY，

Sahidic．
NMMAL，MOL，
NMМмлк，
NMME，
NMMAC，Oq，
Nलिलдс，
NMMMAN，ON，
N＂̄Mнт $\bar{N}$ ，
nलिल入र，

Sahidic．
ETBE，de，ob． етвннт，of me． етвннтк，of thee， m ． етвннте，of thee，f． ETBHнTY，of him．
етвннтс，of her． етвннтл，of us． ETBETHYTN，of you．
етвннтоу，of them．
Sahidic． NM，with． Bashmuric．
NEMHL，with me． with thee， m ． with thee，f．
NEMHC，with him．
NFMHC，with her．
with us．
NEMHTEN，with you．
nemhor，with them．
inca，＂fter．
Ǹc $\omega \mathrm{t}$ ，afler me．Ǹ $\mathrm{N} \omega \mathrm{K}$ ，after thee， m ．Ǹ $\mathrm{C} \omega$ ，after thee， f ． Ǹcoc，after him．ìcoc，after her．ìcon，afler us．Ǹco－ TEN， $\bar{N} C \omega T \bar{N}$ ，ufter you，S．Ǹc

## Of Numbers．

18．The Coptic Numbers are generally expressed by the letters of the Alphabet with a line above them，
as $\overline{\mathrm{r}}$ Nezoor，three days．Matt．XII，40．$\overline{\mathrm{a}}$ ल̀̀̀bot，four momths．John IV，35；sometimes they are expressed by words，as qToץ－door，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 mit̄，the twelve．Matt．X，2． 5. micnay，
 Luke III， 11.

The Cardinal Numbers．

Coptic．

|  | Masc． | Fem． | Masc． | Fein． |
| :---: | :---: | :---: | :---: | :---: |
| $\bar{\lambda}$ | oral， | ore | ord， | orel． |
|  | оү0t |  | oү0T |  |

B cNar，cNOYt，

| $\bar{\Gamma}$ | gomt， | gomt， |
| :--- | :--- | :--- |
| $\bar{\Delta}$ qтwor， | qтoe， |  |
| $\overline{\mathrm{E}}$ tor， | te，, |  |


| $\bar{\square}$ | coor， | co， |
| :---: | :---: | :---: |
| $\bar{z}$ | cancl， | $\omega^{\omega} \lambda \omega \underline{\sim}$ |
| Н | ¢MHN， | WMHN：， |
| $\overline{\boldsymbol{\theta}}$ | $\psi i t$, | 世1＋， |
| i | MET， | MH＋， |
| $\bar{\kappa}$ | $\mathbf{x} \omega \boldsymbol{T}$ ， | xoүmt， |

$\bar{\lambda}$ мап，
त CME，
IT talor，
₹ CE，

Sahidic．

CNAY，CENTE，CNTTE，
$\omega 0 \mathrm{M} \bar{N} T, \omega \bar{M} N T, \omega O M T E$,
qToor，qTOE，qTo，
tor，te，
coor，coo，cOe，
сג山్
wMOYN，${ }_{\sim}^{\omega}$ MOYNE，
廿it，псіte，
Mнт，MHTE，
хоүшт，хоүште， MגAB，MAB，MAABE，

こME，こMH，
TA10，
CE，

Coptic.
Mase. Fem.


Sahidic. Masc.

Fem.
$\omega \mathrm{BE}, \omega_{\sim} \mathrm{F}$,
¿MENE,
пётдіоү, пестлioү,
$\omega \mathrm{F}$,
人нт,
$\omega \bar{M} N T \omega E, \omega \bar{M} T \omega E, \omega O M E T \omega E$,
 torñe.


WMOYNWE,
భICNDE,
$\omega_{0}$,
CNAYN̄ $\omega 0$,
тв $\boldsymbol{\lambda}$.
20. The following numbers are prefixes to nouns, viz. $\omega \overline{M N T} . \omega \overline{M T}$, $\omega 0 \mathrm{MT}$, therce, Sah. $\boldsymbol{\omega}_{\bar{M}}^{\boldsymbol{M}} \omega 0$, threc thousand. чte, Copt. qtoү, qter, Sah. four. ceץ, Sah. six. mत̄t, Sah. ten. xort, Sah. treenty.

The following are suffixes to numbers: o $\gamma$ f, Sah. one. MÑTOYE, cleven. CNOOYC, CNOYC, m. CNOOYCE. cnore, f. Sah. tmo. mintcnoyc, twelve. womt, Sahidic. theree. тג甲tE, $\lambda$ qTE, Sah. four. TH, TE, Sah. five. тגCE, גCE, Sal. six. wMhn, Copt. фmhne, f. Sal. eight. Mntore.

The Bashmuric has the following variations, oyeet, m. oүe1. f. one. WAMENT, three. Wi, 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.
 морп, мшрп, мерп.
22. The remaining cardinals are formed by putting maz Copt. and mez Sah. and Bash. before the cardinal numbers, as mimhini ìmą $\bar{B}$, the second miracle. John IV, 54. Copt. пmę womīt, the third. Matt. XXII, 26. Sal. ben tmaz cnort ìpomme, in amo seciundo, Dill. II, 1. Coptic. tmee cNte, the second, f. Luke Xll, 38. Sahidic.
cor is used instead of MaZ and MEZ with the cardinal, numbers when the days of the month are spo-
 Exod. XII, 3. Copt. Ǹcorर̄̄̄̀miabot, the twenty seventh duy of the month. Gen. VIII, 4. corsort Jic लिटawp. the terenty nimli day of the month Athor. Zoeg. Sah.
$\boldsymbol{\lambda} \pi$ Copt. and $\bar{\Sigma} \pi$, Sah. occur with the cardinal
 200\%, the ninth hour of the day. Acts X, 3. लпnnar $\overline{\mathrm{N}} \boldsymbol{\pi}$ coe, ubout the siuth hour. Sal. Matt. XX, 5.

PE, Copt. and Sah. part, is used with numbers, as mpe $\overline{\mathbf{E}}$, the fifth part. Gen. XLI, 34. оүо己 aчpore
 was burnt up. Rev. VIII, 7. пре $\omega \mathbf{0} \mathbf{M} \mathrm{N}$, the third part, Numb. XXVIII, 5. Sah. The Copt. has also tepe, or tep, and the Sah. tpe. part.
o $\gamma \omega \mathrm{N}$, more often $0 \gamma \bar{N}$, and sometimes oren, and oyne, Sah. a part, is put before numbers, as oyon
 made four parts, a part to each one, John XIX, 23. Sah. поү̄̄ $\bar{N} q$ roor, fourth part, Ezech. V, 2. Sah. noүen N̄tor, the fifth part, Zoeg. Sah. morne woñतt, the third part, Tukius.

HEQ Copt. and Sah. is prefixed to numbers signifying days, as meqquoor rap me, for it is four days. John XI, 39. Emeqquoor חe er 2M titaфoc, it is four days he is in the semulchre. v. 17. Sah.
 about four hundred men, Acts V, 36. Sah. NA qror we тגוоץ Nромпе, about four hundred and fifty years. Acts XIII, 20. Sah.

The plural of number is occasionally expressed by repeating the number, as, KגTA $\overline{\mathrm{PP}}$ NEM KגTA $\bar{N} \bar{N}$, by lumdreds, mid by fifties. Mark VI, 40.

## CH AP. VII.

## Of Verbs.

23. Egyptian verbs have no passive voice differing from the active, but the passive may be known thus,
 is justified of her works, Matt. XI, 19. oyoz aroyonn NSE NEY-CWTEM, 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,
 crucificd with him. Rom. VI, 6. eүnamona fbod mпecNOY $\overline{\text { NTE }}$ CTE $\boldsymbol{A N O C}$, the blood of Stephen was shed. Acts XXII, 20. Sah. oroo ormhini innorthic, and no sign shall be given. Matt. XII, 39. ar-KOcen nemac, we are buried with him. Rom. VI, 4.
25. But sometimes the passive voice can only be discovered by the sense of the passage read. But see further on verbs passive.

## The Prefixes and Suffixes to Verbs.

The Prefixes.
The Suffixes.
Person. Coptic. Sahidic.

| 1. | † | † | $\mathbf{1}$ |
| :--- | :--- | :--- | :--- |
| 2.m. | к, $\boldsymbol{x}$ | к | K |
| 2. f. | TE | TE | E |
|  | Univ Calif-Digitized by Microsoft $(B)$ |  |  |

The Prefixes.
Person. Coptic: Sahidic.
3. m.
3. f.
q
c

1. plur. TEN
2. 
3. 

TETEN

CE CE

The Affixes.

## 9

C

Indicative Mood.
The 1st Present Tense. Singular.

Coptic.
$+$
к, $x$
TE
q
c

Sahidic.
$\dagger, I$ do, or um doing.
k , thou art, m .
TE, thou art, f
q , he is.
c, she is.

## Plural.

TEN
TETEN
CE

TN, TEN, we are.
TETN, TETEN, ye are. CE, they are.

The 2nd Present Tense.
Singular.
Coptic. Sahidic. Bash.
El
EK
El
El, I am, ón.

Coptic.
$\left.\begin{array}{l}\text { ERE } \\ \text { eq } \\ \text { Ec }\end{array}\right\}$ ape

Sahidic.
$\left.\begin{array}{l}\text { ep e } \\ \text { eq } \\ \text { ec }\end{array}\right\}$ Ep e

Bash.
E入E; thou art, f. he is.
$\left.\begin{array}{l}\mathbf{E q} \\ \mathbf{E C}\end{array}\right\} \mathbf{E \lambda E}, \begin{aligned} & \text { he is. } \\ & \text { he and she. } \\ & \text { is. }\end{aligned}$
Plural.
EN $\bar{N}, \mathrm{EN} \quad \mathrm{EN}$, we are.
ETETEN ETETN ETETEN, ye arc. Er, or, EPE Er, or, EPE Er, or ENe, they are.

The Imperfect Tense. Singular.
Coptic. Sahidic. Bash.

N AI TE
NAT TE
NAPE TE
nah TE (nape N AC TE TE

NE L TE
NEG TE
NFPE DE
neg TE (neper
NE TE $\Pi E$

Nat TE, I was. NAK TE, thou, m.
Nape me, thou, f. NAY ПE / NAPE heands/ue. NAD TE $\}$ ПЕ, is.

> Plural.

NAN TE
NAPETENTE NETETNT TE NAPETEN TE, ye. NAץTE, NAPE TE NEY TE, NEPE TE NAY TE, NAPE TE, they.

The lIst Perfect Tense. Singular.


|  | Plural. |  |
| :--- | :---: | :---: |
| Coptic. | Sahidic. | Bash. |
| AN | AN | $\Delta N$, we have. |
| APETEN | $\Delta T E T \bar{N}$ | $\Delta T E T \bar{N}$, ye have. |
| $\lambda Y, \dot{\lambda}$ | $\lambda Y, \dot{\lambda}$ | $\Delta Y, \dot{\lambda}$, they have. |

The 2nd Perfect Tense.
Singular.

Coptic. Sahidic. Bash.

| ETAI, | NT $\boldsymbol{\lambda} \boldsymbol{\lambda}$, | etal, I have. |
| :---: | :---: | :---: |
| Eтлк, |  | ETAK, thou hast, m. |
| ètape, | NT^Ap, | ETAPF, thou hast, f. |
| ÈTAq, (ETÀ, | $\bar{N} \tau \lambda \varphi,\} \bar{N} \tau \lambda,$ | eTAY, |
| $\text { èt } \lambda \mathbf{c},$ | Nंтас, | ETAC, huth. |
|  | Plural. |  |
| N, | NTTAN, | etan, we have. |
| apeten, | NTATETN, | etapeten, ye have. |
| tar, eta, | NTAY, $\bar{N} \tau$, | ETAY, ETA, they hao |

The Pluperfect Tense.
Singular.
Sahidic and Bash.

NE Al HF,
NE $\lambda K$ TIF,

NE $\lambda q \pi E, 1$
NE ̀̀ TE,
NE $\lambda C$ TF,
NE ̀̀ $\Pi \mathrm{F}$,
NE גрE חE,
ne al me, I had.
NE $A K$ HE, thou, m.
NE ape me, thou, f.

NE $\lambda \mathrm{C}$ TE, she.
$\left.\begin{array}{l}\mathrm{NE} \text { à } \mathrm{ME}, \\ \mathrm{NE} \text { APE } \mathrm{ME},\end{array}\right\}$ he and she.

Plural.

Coptic.
NE $A N$ TE,
ne Apeten tie, ne ay me,

Sahidic and Bash.
NE AN TE, we.
NE ATETN HE, ye.
ne ar me, they.

The Present.Tense Indefinite. Singular.
Coptic. Sahidic. : Bash.

| wal, |  | $\omega \lambda \mathrm{l}$, |  | $\omega \lambda \mathrm{L}, \mathrm{I} \mathrm{am}$. |
| :---: | :---: | :---: | :---: | :---: |
| wak, |  | $\omega_{\omega}^{\omega}$, |  | $\omega_{\text {Шик, }}$ |
| мגре, |  | $\omega^{\omega} \lambda \mathbf{A P E}$ |  | ¢ $\lambda \lambda$ |
| $\lambda ¢$, | wape, |  | $\omega_{\text {a }}$ APE, | $\omega^{\omega} \lambda$ |
| $\omega \lambda \mathrm{c}$, | wapt, | ¢ac, |  | wac, |

## Plural.

|  | $\omega^{\omega} \lambda \mathrm{N}$, | AN, we. |
| :---: | :---: | :---: |
| $\omega$ ¢PFTEN, | ¢גTETN, |  |
| $\lambda \gamma, \omega \lambda p{ }^{(1)}$ | $\omega \lambda \gamma, \omega^{(1)}$ | $\omega \lambda \gamma, \omega \lambda \lambda \mathrm{E}$, the |

The Imperfect Tense Indefinite.
Singular.
Coptic.
Sahidic.

NE MAK $\Pi$,
NE gape TE,
NE $\underset{\sim}{\omega} \lambda \varphi \pi F$, NE wAC $\Pi$,

NE $\underset{\sim}{\omega}$ Al $\Pi \mathrm{E}, I$ was.
NE (్ఎAK ПE, thou, m.
NE @ape Te, thou, f.

NE wac $\Pi \mathbf{~}$,$\} TE, he\& she.$ Univ Calif - Digitized by Microsol 7 (B)

## Plural.

Coptic.
NE wiN TE, ne gapeten me,

Sahidic. NE WAN TE, we. NE wateț $\pi \mathrm{N}$, ye.
 Singular. Bash.

NE $\underset{\sim}{\omega}$ al $\Pi \mathrm{E}, ~ I$ was.
NE Фак пЕ, thou, m.
NE wade me, thou, f.

Plural.
NE $\underset{\sim}{\omega} A N$ TE, we.
NE $\underset{\sim}{\omega}$ ATETEN $\pi \mathrm{E}, y e$.

The 1st Future Tense.

| Coptic. | Sahidic. | Bash. |
| :---: | :---: | :---: |
| +NA, | tna, | †Ne, vel $\boldsymbol{A}, I$ shall. |
| XNA, | KNA, | KNE, thou, m. |
| TENA, | tend, | thou, f. |
| qNA, | CNA, | que, he. |
| CNA, | CNA, | CNE, sle. |

Plural.

TENNA, TENNA, TENA, TENNE, vel $\lambda, w e$.
TETENNA, TETN̄NA,TET信, ye.
CENA, CENA, CENE, they.

## The 2nd Future Tense.

 Singular.Coptic.


Sahidic.
EINA,
EKNA,
EPENA,
$\left.\begin{array}{l}\text { eqna, } \\ \text { ecn } \lambda,\end{array}\right\}$ Epe..n $\lambda$,

AINA vel NE, $I$ shall. aKna, thou, m. APENA, thou, f.


Plural.
ENNA, $\bar{N} N \lambda, \operatorname{ENNA}$,
epetenna, etetñna, etetñ $\lambda$, apetenna, ye. EYNA, OYNA, EYNA, OYNA, AYNA, they.

The Prefixes Copt. are sometimes written $\lambda 1 \sim \lambda$, AKNA, APENA, etc.

## The 3rd Future Tense.

Singular.

| Coptic. | Sahidic. | Bash. |
| :---: | :---: | :---: |
| EIE, | EIE, | EIE, 1 shall. |
| EKE, | EKE, | EKE, thou, m. |
| epe, | Epe, | Epe, thou f. |
| $\text { EqÈ, }\} \text { Epè, }$ | $\text { EqE, }\} \text { epe, }$ |  |
| ECE, | ECE, | ECE, she. |

Plural.

| ENE, | ENE, | ENE, we. |
| :--- | :--- | :--- |
| EPETENE, | ETETÑE, | ETETN゙E, ye. |
| EYÈ, EPÈ, | EYE, EPE, | EYE, EPE, they. |

The 4th Future Tense.
Singular.
Coptic.
Sahidic.
Bash.


The Imperfect Tense.
Singular.

Coptic.

| NAINA, |  |
| :---: | :---: |
| NAKNA, |  |
| napena, |  |
| nayna, | nape..nA |
| NACNA, |  |

Sahidic.
NEINA, I should.
NEKNA, thou, m.
NEPENA, thou, f.
$\left.\begin{array}{l}\text { NEYNA, } \\ \text { NECNA, }\end{array}\right\} \begin{gathered}\text { he. } \\ \text { NEPE..NA } h e \& s h e . ~ \\ \text { she. }\end{gathered}$

Bash.
NAINE vel NA, I should.
NAKNE, thou, m.
NAPENE, thou, f.
naqne, ) nape he.
$\begin{array}{ll}\text { NaCNE, } & \begin{array}{l}\text {.NE, } \\ \text { she }\end{array} \\ \text { she. }\end{array}$

Coptic.
nanna te,
napetenna me,
NENNA TE, we.
NETET信 ME, ye.

- nayna, nape..na te, neץna, nepe..na me, they.

Bash.
NANNE TE, we.
NAPETENNE TE, ye.
neyne, napene me, they.

The Subjunctive Mood.
Singular.

Coptic.
Sahidic.
NTA,
Nr,
NTE,
$\left.\begin{array}{l}\begin{array}{l}\text { NE } q, \bar{N} \varphi, \\ \text { NC, }\end{array}\end{array}\right\} \overline{N T E}$,
ìTA, that $I$.
ǸTA,
ǸTEK,
ǸTE,
NTTEG,
NTTEC, $\}$ NTE,
$\left.\begin{array}{l}\text { ǸTA, } \\ \text { NTTEK, } \\ \text { NTTE, } \\ \text { ǸTE, } \\ \text { NTTEC, }\end{array}\right\}$
Plural.

| İTEN, | $\bar{N} T \bar{N}$, | ǸTN, we. |
| :--- | :--- | :--- |
| NTETEN, | $\bar{N} T E T \overline{ }$, | NTTETN, ye. |
| ǸTOY, NTE, | NCE, NTTE, | ǸCE, NTE, they. |

The Optative Mood.
Singular.
Coptic. Sahidic. Bash.


Plural.

| M |  | N, we. |
| :---: | :---: | :---: |
| mapeten, | мגретர̄, | MA八ETEN, |
| , Map | por, m | màor, màe, the |

The Imperative Mood. Singular and Plural.
A; $\lambda \mathrm{pl}$.or $M \lambda$, or the root itself.
The Infinitive Mood.
è or ì or the root itself.

> Participles.


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

## Indicative Mood.

The 1st Present Tense. Singular.

Coptic.
†-тако, к-тако, х-тако,
те-tako, q-тако, с-тако,

Sahidic.
†-тако, I am destroying.
к-тגКо, thou art destroying, m.
TE-TAKO, thou art destroying, f.
q-тако, he is destroying:
с-тако, she is destroying. Plural.

Sahidic.
T $\bar{N}$, or TEN-TAKO, we are destroying. TETN, or TETEN-TAKO, ye are destroying. ce-tako, they are destroying.

The 2nd Present Tense. Singular.

Coptic.
El-TAKO,
ек-тдко,
ере-тако,
$\left.\begin{array}{l}\text { Eq- } \\ \text { ере- }\end{array}\right\}$ тако,
$\left.\begin{array}{l}\text { ес- } \\ \text { ере- }\end{array}\right\}$ тако,

Sahidic.
El-TAKO,
ек-тако,
ере-тако,
$\left.\begin{array}{l}\text { Eq- } \\ \text { ере. }\end{array}\right\}$ тако,
$\left.\begin{array}{l}\text { EC- } \\ \text { ере- }\end{array}\right\}$ тако,
el-tako, I am destroying, ø̈v.
ек-тגко, thou, m.
eגe-tako, thou, f.
$\left.\begin{array}{l}\text { Eq- } \\ \text { EAE- }\end{array}\right\}$ тако, he.
$\left.\begin{array}{l}\text { EC- } \\ \text { E } \lambda \mathrm{E}-\end{array}\right\}$ т $\lambda \kappa 0$, she.
Plural.
EN-TAKO, $\bar{N}, 0$ ON-TAKO, EN-TAKO, we.
ETETEN-TAKO,ETETN-TAKO, ETETEN-TAKO, ye.

## The Imperfect Tense.

 Singular.Coptic. Sahidic. Bashmuric.
 NАК-TAKO $\Pi \mathrm{E}$, NEK-TAKO TE, NAK-TAKO $\Pi е$, thou, m. маре-тако Пе, Nере-тако ПЕ, Nape-tako Te, thou, f.



Plural.
NAN-TAKO TE, NEN-TAKO $\Pi \mathrm{F}$, NAN-TAKO TE, we. NAPETEN-TAKO TE,NETETN̄-TAKO TE,NADETEN-TAKOTIE, ye.


## The 1 st Perfect Tense.

Singular.
Coptic. Sahidic. Bashmuric.


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Plural.
Coptic. Sahidic. Bashmuric.


The 2nd Perfect Tense. Singular.
Coptic. Sahidic. Bashmuric.
Ètal-tako, $\bar{n}$ TAl-tako, etal-tako, I have.
 ѐтдре-тдко, సтлар-тдко, етдре-тдко, thou, f.

 Plural.
ÈTAN-TAKO, NTTAN-TAKO, ETAN-TAKO, we. ЀTAPETEN-TAKO, NTTATETN-TAKO, ETAPETEN-TAKO, ye. $\left.\begin{array}{ll}\text { ÈTAY-1 } \\ \text { Ètà- }\end{array}\right\}$ TAKO, $\left.\begin{array}{ll}\text { NTAY- } \\ \text { NTA- }\end{array}\right\}$ тAKo, $\left.\begin{array}{ll}\text { ETAY- } \\ \text { ETA- }\end{array}\right\}$ TAKo, they.

The Pluperfect Tense. Singular.
Coptic.
Sahidic:

NE At-TAKO TE,
NE $\lambda \kappa-$ т $\lambda k 0$ TE,
NE ape-tako пе,

NE Al-tako me, I had. NE AK-TAKO $\pi \mathrm{E}$, thou, m .
NE Аре-тגко TE, thou, f. 8

Coptic.


Sahidic.


Plural.
Coptic.
NE AN-TAKO TE,
ne apeten-tako Te, ne aү-тАко Пе,

Sahidic.
NE $\boldsymbol{A N}$-TAKO $\Pi \mathrm{E}$, we.
NE ATETN-TAKO TE, ye.
NE ar-TAKO пाE, they.

The Present Tense Indefinite.
Singular.
Coptic.
Sahidic.
Bashmuric:



The Imperfect Tense Indefinite． Singular．
Coptic．

## Sahidic．



NE wat－tako me，I was．
NE ФגK－тגKо пе，thou，m． Ne мape－tako пe，thou，f．



Plural． NE $\underset{\sim}{\omega}$ APETEN－TAKO TE，NE $\underset{\sim}{\omega} \lambda T E T \bar{N}-T A K O ~ \Pi E, ~ y e . ~$

$\left.\begin{array}{l}\text { NE war－} \\ \text { NE wape－}\end{array}\right\}$ тако חE，they．
Singular．
Bashmuric．
NE ツal－tako TE，I was．
NE＠ak－т ne ツa入e－tako tie，thou，f．
 NE wate－ NE wac－ тако пе，she． NE wade－\}

Plural．
NE gan－TAKO TE，we． NE $\underset{\sim}{\omega}$ ATETEN－TAKO TE，ye．


## The 1st Future Tense.

Singular.

| Coptic. | Sahidic. | Bashmuric. |
| :---: | :---: | :---: |
| TNA-TAKO, | TNA-TAKO, | TNA, TNE-TAKO, I shall. |
| XNA-TAKO, | KNA-TAKO, | KNE-TAKO, thou, m. |
| TENA-TAKO, | TENA-TAKO, | thou, f. |
| YNA-TAKO, | ЧNA-TAKO, | पNE-TAKO, he. |
| CNA-TAKO, | CNA-TAKO, | CNE-TAKO, she. |

## Plural.

$\left.\begin{array}{ll}\text { TENNA-TAKO, } & \left.\begin{array}{l}\text { TENNA- } \\ \text { TENA- }\end{array}\right\} \text { TAKO, }, \\ \text { TETENNA- } \\ \text { TENNA- } \\ \text { TENNE- }\end{array}\right\}$ TAKO, we.

CENA-TAKO, CENA-TAKO, CENE-TAKO, they.

The 2nd Future Tense.
Singular.

Coptic.
EINA-TAKO, EINA-TAKO,
EKNA-TAKO, EKNA-TAKO,
$\left.\begin{array}{l}\text { EqNA- } \\ \text { EPENA- }\end{array}\right\}$ TAKO,
$\left.\begin{array}{l}\text { ECNA- } \\ \text { EPENA }\end{array}\right\}$ TAKO,

EPENA-TAKO,
EчNA- \} тако,
Sahidic. EPENA- $\}$ TAKO,
ECNA- \} TAKо,
epena- tako,

Bashmuric. $\left.\begin{array}{c}\text { AINA- } \\ \text { diNE- } \\ \text { AIN }\end{array}\right\}$ TAKO, 1 shall. AKNA-TAKO, thou, m.
APENA-TAKO, thou, f.
$\left.\begin{array}{l}\text { AYNA- } \\ \text { APENA- }\end{array}\right\}$ TAKO, he.
$\left.\begin{array}{l}\text { ACNA- } \\ \text { APENA- }\end{array}\right\}$ тAKO, she.

Chap. VII. Of Verbs.
Plural.
Coptic.
Sahidic.
$\left.\begin{array}{l}\text { ENNA- } \\ \text { NNA- }\end{array}\right\}$ TAKO, $\left.\begin{array}{c}\text { INNA- } \\ \text { or } \\ \text { INNE- }\end{array}\right\}$ TAKO, we.
ETETNNA-)
EPETENNA-TAKO, ETETNत-
$\left.\begin{array}{ll}\text { EYNA- } \\ \text { OYNA- }\end{array}\right\}$ TAKO, EYNA- $\quad$ OYNA- $\}$ TAKO, EYNA-TAKO, they.

The 3rd Future Tense.
Singular.
Coptic. Sahidic. Bashmuric.

| ELE-TAKO, | ELE-TAKO, | ELE-TגK0, I shall. |
| :---: | :---: | :---: |
| EKÈ-TAKO, | EKE-TAKO, | EKE-TAKO, thou, m. |
| EрĖ-TAKo, | ере-тגко, | ере-тако, thou, |
| $\left.\begin{array}{l} \text { E¢̇̀-- } \\ \text { Epè- } \end{array}\right\} \text { тАко }$ | $\left.\begin{array}{l} \mathrm{E} \mathcal{C}^{\mathrm{E}-} \\ \mathrm{EpE}- \end{array}\right\} \text { тגKo }$ | $\left.\begin{array}{l} \mathrm{E} \subset \mathrm{E}- \\ \mathrm{EpE}- \end{array}\right\} \text { тגко, he. }$ |
| $\left.\begin{array}{l} \text { ECĖ- } \\ \text { Epè- } \end{array}\right\} \text { TגKo }$ | $\left.\begin{array}{l} \text { еСе- } \\ \text { ере- } \end{array}\right\} \text { тגко }$ |  |

Plural.
ENÈ-TAKO, EPETENE-TAKO,
$\left.\begin{array}{l}\text { EүE'- } \\ \text { EP'- }\end{array}\right\}$ тגKо,

ENE-TAKO,
ETETN゙E-TAKO,
$\left.\begin{array}{l}\text { EYE- } \\ \text { EPE- }\end{array}\right\}$ тAKo,

ENE-TAKO, we.
ETETNE-TAKO, ye.
$\left.\begin{array}{l}\text { EYE- } \\ \text { EpE- }\end{array}\right\}$ TAKO, they.

The 4 th Future Tense.

> Singular.

Coptic.


## Plural.

тар̄̄-тако, we.
тАрЕTÑ-TAKo, TA入ETEN-TAKo, ye.
тароү-тако, they.

The Imperfect Future.
Singular.
Coptic.
Sahidic.
Bashmuric.
NAINA•TAKO, NEINA-TAKO, $\left.\begin{array}{c}\text { NAINE- } \\ \text { or } \\ \text { NAINA- }\end{array}\right\}$ TAKO, Ishould.
NAKNA-TAKO, NEKNA-TAKO, NAKNE-TAKO, thou, m.
NAPENA-тגко, NEPENA-TAKo, NAPENE-TAKo, thou, f.
$\left.\begin{array}{l}\text { NAqNA- } \\ \text { NAPENA- }\end{array}\right\}$ TAKo, $\left.\begin{array}{l}\text { NEqNA- } \\ \text { NEPENA- }\end{array}\right\}$ TAKo, $\left.\begin{array}{l}\text { NAqNE- } \\ \text { NAPENE- }\end{array}\right\}$ тגKo, he.
$\left.\begin{array}{l}\text { NaCNA- } \\ \text { NAPENA- }\end{array}\right\}$ тAKo, $\left.\begin{array}{l}\text { NECNA- } \\ \text { NEPENA- }\end{array}\right\}$ тגKo, $\left.\begin{array}{l}\text { NACNE- } \\ \text { NAPENE, }\end{array}\right\}$ тAKo, she.

Plural.
Coptic. Sahidic. Bashmuric.

NANNA-TAKO, NENNA-TAKO, NANNF-TAKO, we. NAPETENNA-TAKO, NETET牙A-TAKO, NAPETENNE-TAKO,ye. $\left.\begin{array}{l}\text { narna- } \\ \text { napena- }\end{array}\right\}$ тAKo, $\left.\begin{array}{c}\text { neץna- } \\ \text { nepena- }\end{array}\right\}$ tako, $\left.\begin{array}{l}\text { neyne- } \\ \text { napene- }\end{array}\right\}$ тako, they.

The Subjunctive Mood.
Singular.
Coptic.
Sahidic.
Bashmuric.
 ǸTEK-TAKO, ìte-TAKO, ָ̄г-тако, NTE-TAKO, $\left.\begin{array}{l}\text { NTTEC- } \\ \text { NTE- }\end{array}\right\}$ TAKO, NEQ, Nप- tako, $\left.\begin{array}{l}\text { NTTEC- } \\ \text { NTE- }\end{array}\right\}$ TAKO, NTE- $\}^{\text {TAKo, }}$ Nг-tako, thou, m. $\left.\begin{array}{l}\text { N̄C- } \\ \text { NTE- }\end{array}\right\}$ тако, $\quad$ NEC- $\left.N \bar{C} \cdot\right\}$ NTE-TAKo, thou, f.



## Plural.



The Optative Mood.
Singular.
Coptic.
мАрІ-тАко, марек-тако, маре-тако, $\left.\begin{array}{l}\text { мареч- } \\ \text { маре- }\end{array}\right\}$ тако,

Plural.

MAPEN-TAKO, MAPN̄-TAKо, MA入EN-TAKо, we. MAPETEN-TAKO, MAPETN-TAKO, MA入ETEN-TAKO, ye.


The Imperative Mood.
Singular and Plural.
$\left.\begin{array}{l}\text { à-тако, } \\ \text { àpı-тАко, } \\ \text { мג-тдко, } \\ \text { TАКо, }\end{array}\right\}$ destroy.$~$
The Infinitive Mood.

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Participles.
Coptic. Sahidic. Bashmuric.

SIN,
חגХIN or חХINTA, пАбIN, пекхIn, megrin, \&c.

Gin, Пекбіл,

חEqбin, \&c. meqxin, \&c.

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

## Participles.

26. The participles are formed by $\mathbf{F}, \mathbf{E T}$ or $\mathbf{E \theta}$, before the prefixes to the verbs. There are also some peculiar forms of participles, which end in ноүт, Copt. Hүt, Sah. woүt, Copt. ooүt, Sah. and доүт, Bash. as toүbнoүt, Copt. m由оүt, Copt. and maoyt, Bash.

Verbs united with particles expressive of time.
The particles ète, Copt. N̄tepf, Sah. when.
Singular.

Coptic.
Sahidic.
Bashmuric.


## Plural．

Coptic．
ÈTAN， ETAPETEN， ÈtaY，ÈtAPF，NTTEPOr，

Sahidic．
NTEPEN， NTEPETN，

Bashmuric． Ètan，ìteden， ètateten，ìte入eten， ìte入or，ìteder．

Verbs with the particles ©גTE，Copt．WANTE，Sah．until． Singular．

Coptic．
ตो $\dagger$ ， wАТЕК， ๗スTE， w $A$ TEq，


Sahidic．
ツANTEI，wANT， （1）$\lambda N T \bar{K}$ ，
＠ANTE，

Plural.
WATEN，$\quad \omega \lambda N T \bar{N}$,

Verbs with the particle ÈNE or ÈN, if.
Singular.

Coptic． Sahidic．

ÈNAI，ÈNFAI TE， ÈNAK，ÈNEAK TF， Enape TE， Ènay，Ènape me， ÈNAC，ÈNE A TE，

ENEL TE， ENEK TE， EnEPE TIF， $\left.\begin{array}{l}\text { ENEY，} \\ \text { ENEC，}\end{array}\right\}$ ENEPE ME，

ÈNAN TE， ÈNAPETEN TE，ENETETNT TF， ènar，Ènape me， ENEY，ENEPE TE．

Verbs with the particle ツAN, if, when.
Singular.
Coptic. Sahidic. Bashmuric.


ANDAN, ENDAN,
apetengan, ETETÑgan,
argan, apegan, ergan, Epgan.
Verbs with the particle Mimate, before. Singular.

Coptic.
M̀m $\lambda$ †,
ल̀matek,
м̀тате,

Plural.
MmATEN,
Mimateten,


Sahidic.
$\bar{M} \pi \lambda \dagger$,
$\overline{\text { мпит }}$,
мпите, I. $\overline{\text { Mп }} \boldsymbol{\lambda T \overline { N } ,}$ мпиateț, мпитоү, мппате.

## The Tenses.

The 1st Present Tense.
27. The 1st Present Tense is formed by adding the following prefixes to the root, † I am, $\kappa$, or $\times$ Copt. before $\lambda, M$, $\mathrm{N}, \mathrm{o} \mathrm{\gamma}$, or p , thou art, m.: тe thou art, f.: q , he is; c , she is; ten, C. ten, t̄, S. we are; teten, C. teten, or tetn, S. ye are; ce, they are. Thus, †coorn ìmekzoxzes, I know thy tribulation, Rev. II, 9. yo NNOEik, is an adullerer, Luke XVI, 18. Sah. xe ¢ Mmar that he is there. John XII, 9. Sal.

## The 2nd Present Tense.

28. The 2nd Present Tense has the following prefixes, as, Et, I am; EK, thou art, m. Epe, thou art, f.; Eq or EpE, he is; EC or EPF, she is; EN, Copt. EN or $\bar{N}$, Sah. we are; ETETEN, ETETN, ye are; Er, or or EPF, they are.
29. The second person f . is Epe , (Bash. $\mathbf{E \lambda E}$,) but before vowels it is written Ep, and occasionally, Epa, as epeipf, thou doest; S. Ming. 258. eporew, thou wilt; S. Zoeg. p. 509. Sometimes it is written $\bar{p} \bar{p} \lambda \mathbf{D o b e}$, thou art mad; S. Acts XII, 15. The Bash. corresponds as E coorn, thou knowest, Zoeg. 151. Epe the prefix of the third persons sing. and plur. is always separated from the verb, by the noun or some other word, as EPE поүант мокд, their heart was affleted, Matt.XXVI, 22. Èpe orniw† rap Ñzos2ES (1)WHi, for great tribulation shall be. Matt. XXIV, 21.
30. The Prefix epe appears to be almost indefinite as to time.
31. The third person plural is Er , but after $\boldsymbol{\tau}$ it is written or, as фнѐт ormort èpoq, when they call. Matt. XXVII, 22.
$\grave{\mathbf{E}}$ is the sign of the participle present as $\grave{\mathbf{E}} \mathrm{C} \omega$ 妾 д̀нок оүсдimi ǹсамарітнс, to drink, I being (oṽoce) a woman of Samaria, John IV, 9. e anon zenpome
 not being a faull in us. Sah. Acts XVI, 37.
32. The following examples will serve to show the prefixes of the 2 nd present tense, as, גNOK $\triangle$ E El $2 \bar{N}$ tetminhte, but $I$ am among you, Luke XXII, 27. Sah. EK 21 TĘIH NMMAq, thou art in the way with him. Matt. V, 25. Sah. EY $2^{\bar{N}}$ тחE, is in heaven. Matt. VI, 10. Sahidic.
33. The prefixes of this tense also express the present participle, as, aqnar èorpomi eqzemct, he sano a man sitting, Matt. LX, 9. nub ae nartio èpoy me erxwrimoc, and the devils besought him saying, Matt. VIII, 31.

## Imperfect Tense.

34. The Imperfect Tense is formed by prefixing the following partieles to the root, wal. 1 was; Naк, thou wast, m. Hape, thou wast, f. Nay or nape, he was; Nac or mape, she was. Plur. nan, we were; napeten, ye were; nay or nape, they were. The Sahidic is nel, nek, nepe, neq or nepe, nec or nepe. Plur. nen, hetetn, ney or nepe. Sometimes the Sahidic is written without the $E, a s, N q, N \bar{C}, N \bar{N}$, etc.

35．The Imperfect Tense has $\pi E$ frequently follow－ ing the verb，as，oүo己 nay＇cio me，and taught，John
 I，1．Sah．naqbont ae me mimacxa，and the Passover was near，John XI，55．AE Neqג己epatg Te N̄boג，but he stood without，John XVII， 16 ．Sah．

NAPE or NEPE Sah．is generally separated from the verb，and usually occurs before the nominative pre－ ceding it，as NAPE NIMA日HTHC өоҮHT，the disciples were assembled，John XX，19．S．nepe пеqnoo ae Nøнре 2 $\overline{\mathrm{N}}$ тcん $\mathrm{N}_{\mathrm{E}}$ ，and his greater son was in the field，Luke XXII，25．Sah．The Baslmuric will probably be written occasionally $\mathrm{N} A \lambda \mathrm{~A}$ ．

The 1st Perfect Tense．
36．The Prefixes to the 1 st Perfect Tense are $\Delta t, I$ ； ak，thou，m．גpe or $\lambda \mathrm{p}$ ，thou，f．$\lambda \mathrm{q}$ or $\grave{\lambda}, \mathrm{he}$ ；$\lambda \mathrm{C}$ or $\grave{\lambda}$ ， she；Plur．AN，we；APETEN，ATETN，Sahidic，ye；ar or え̀，thry．

37．When $\lambda$ occurs in composition it is usually found before the nominative to the verb，as $\overline{1 H} \overline{\mathrm{~A}} \dot{\mathrm{~A}} \Pi \boldsymbol{\pi} \overline{\mathrm{~N}} \bar{\lambda}$ onq，the spirit took Jesus，Matt．IV，1．a Īc xooc naq， Jesus suid to him．Sah．Mark XIV，72．a Ñoradi tworn， the Jows rose，Acts XVII，12．Sah．NHÈT À Nıाрофн－ the sotor，those things which the Prophets said，Acts XXVI， 22.

38．Although $\lambda$ is used instead of the Prefixes $\lambda \varphi$ ， $\lambda c$ and $\lambda \gamma$ ，yet it occurs also with them；as，̀̀ Tג $\boldsymbol{\lambda} \boldsymbol{\lambda} \boldsymbol{\rho} \mathrm{E}$ acbont èmor，my daughter hath approached to death，

Mark. V, 23. à mcatanac aquenaq èborn Èmeht Ǹoraac, Satan entered into the heart of Judas. Luke XXII, 3. גE a dhiac oy aqfi, that Elias hath now come. Matt. XVII, 12. Sah.

## The 2nd Perfect Tense.

39. The 2nd Perfect Tense is distinguished by et Copt. and $\overline{\mathrm{N}} \boldsymbol{T}$ Sah. being added to the first perfect, in all the persons, except that the 2 pers. fem. is लTap, instead of लтtape.
40. The $\overline{\mathrm{N}}$ Ta, is found in the same position in composition as the $\grave{\lambda}$ in the first perfect, thus; $\overline{\mathrm{N}} \boldsymbol{T} \boldsymbol{\lambda}$ i厄 aE xooc etbe, buit Jesus spoke concerning, John XI, 13. Sah. EnÈmi Xe $\Pi \bar{X} \bar{C}$ etaqtonq èbo $\lambda_{\text {ben }}$ nhètm $\omega 0$ ort, we know that Christ hath risen from the dead. Rom. VI, 9.
41. The Prefixes are often found after the particle XE, that, and sometimes after ENE, if; and $\lambda \lambda \lambda \lambda$, but. But the $\overline{\mathrm{N}} \boldsymbol{T}$ must not be confounded with $\overline{\mathrm{N}} \mathbf{T}$, who, which.

## The Pluperfect Tense.

42. The Pluperfect Tense is formed by adding the auxiliary verb NE ME to the prefixes of the perfect, as ne al me, $I$; ne ak me, thou, m.; ne ape me, thou, f.; ne ay or a me, he; ne ac or a te, she; Plur. ne an me, ne; ne apeten or atetn, me, ye. S. ne ar or a $\pi \mathrm{E}$, they; as, Ne aqepentc ìpiki me, had begun to decline, Luke IX, 12. Thoradi ne arel te wa mapon, the Jevs had come to Martha, John XI, 19 Sah. Ne $\lambda \gamma$ nar rap èpoy thpor me, for all had seen lim, Mark

VI, 50. This Tense is also found without the $\pi \mathrm{E}$, as, IHC $\operatorname{aE}$ ayì Èbod, Jesus had gone out, John V, 13. TAl
 Paul. Acts XVI, 17. Sah.

## The Present Tense Indefinite.

43. This Tense is formed by adding $\underset{\sim}{\omega}$, and sometimes $E \underset{\sim}{\mathcal{L}}$ in the Sahidic to the Perfect Tense, as $\underset{\sim}{\omega} \lambda 1, I ;$





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

## The Imperfect Tense Indefinite.

44. The Imperfect Tense Indefinite is formed from the preceding by adding NE to it, as oroa NE warcON2q TE, and they had bound him, or he was bound. Luke VIII, 29. NE wayorom TE NEM NIE日MOc, he did eat with the gentiles. Galat. II, 12.

The 1st Future Tense.
45. The Prefixes to the first Future are NA or NE Bash. with the Prefixes of the first Present Tense, as, tna, I; K or XNA, thou, m.; TENA, thou, f.; पNA, he; cna, she; Plur. tenna, tena, Sah. we; tetenna, tetÑna, Sah. ye; CENA, they; thus: ÈCE mì̀фot ètna$\mathbf{c o q}$ : to drink the cup which I shall drink? Matt. XX, 22.

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tetnazmooc zOtthrtin, ye also shall sit. Matt. XIX, 28. Sahidic.

## The 2nd Future Tense.

46. The characteristics of the second Future are nA or ne Bash. united with the Prefixes of the second Present Tense, eina, I; ekna, thou, m.; epena, thou, f.; eqna or epena, he; ecna or epena, she; Plur. enna or Ñna, Sah. we; Epetenna or etetñna, etetĩa, Sah.ye; EYNA or OYNA, they; thus: EqNAMOOWE NTOTY NिAT¢, he will go on foot. Acts XX, 13. Sah. xekac zWTThүт̄ etetnamictere, that ye might believe. John XIX, 35. Sah. oroc moghoh èt ornaeprok, and the nation that they shall serve, Acts VII, 7.
47. The second person fem. sing. Sah. occurs thus, epna. These Prefixes do not always express the Future, for instance they express the present participle, ПетрOC MǸ lWZANNHC EYNabんK EZOYN E пEрпе, Peter and John entering into the Temple, Acts III, 3. Sah. and with aina they express the Subjunctive Mood.

The Coptic has sometimes aina, arna, apena etc. as, zApA $\lambda$ qNaxEm $2 \lambda_{\mathrm{l}}$ zlwTc, if he might find amy thing upon it, Mark XI, 13.

## The 3rd Future Tense.

48. The Prefixes of the third Future.

The Prefixes of this Tense are ete, I; fkè, thou, m.; Epè, thou, f.; EqEe or Epè, he; ECè or Epè, she; Plur. enè, we; epetenes, etetne, Sah. ye; eүè, epè, they; thus:
 forth a son and they shall call his name. Matt. I, 23. हpè mp томч Èteqcelmi, a man shall leave his father and his mother, and shall cleave to his mife. Matt. XIX, 5.

This Tense sometimes expresses the Optative Mood, as, texapic ecewome nīman, grace be with us, 2. John 5. Sah. xekac epè oүpбmi ǹoү⿴囗 mor, 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, ncaz тдоүаг̄̄ псшк, Master, I will follow thee. Matt. VIII, 19. Sah. оүод гнппе тераервокı, and behold thou shalt conceive, Luke I, 31. терanar Èmwor M̀ $\dagger$, thou shalt see the glory of God. John XI, 40. тap̄̄̄̄nobe ve $\overline{\text { nt }} \boldsymbol{\tau}$ -
 under the lan? Rom. VI, 15. Sah. Wine tapetī́oine.
 they shall open to you. Luke XI, 9. Sah.

## The Imperfect Future Tense.

50. This Tense contains the Prefixes to the imperfect, and NA the characteristic of the future, as, naina, neina, I; nakna, nekna, Sah. thou, m.; napena, nepena, Sah. thou, f.; etc. often with me, oroz eal nacnamor me , and she was about to die, Luke VIII, 42. nape mixol rap naztori inmeqùorin emmar, for Univ Calif - Digitized by Microsoft ${ }^{(B)}$
the ship was to cast out her burden there. Acts XXI, 3. napetennathitor NHi me, ye would have given them to me. Galat. IV, 15. neץnamide me $\overline{\text { Not nazrmephtthc, }}$ my servants would fight, John XVIII, 36. Sah.

## The Subjunctive Mood.

51. The Prefixes to this Mood are ìta, I; ìtek, $\overline{\mathrm{N}} \mathrm{r}$, Sah. thou, m.; ǸTE, thou, f.; NTEq, ǸTE, NC, NFY, Ñte, Sah. he; ìtec, ìte, ne, NTte, Sah. she; Plur. NTEN, $\overline{\mathrm{N} T \bar{N}, ~ S a h . ~ w e ; ~ i ̀ t e t e n, ~ \overline{N T E T N, ~ S a h . ~ y e ; ~ i ̀ t o r, ~ i ̀ t e, ~} \overline{\mathrm{~N}} \mathrm{Ce} \text {, }}$ NTE, Sah. they.

This Mood follows the tense of the verb that precedes it, whether of the present Tense, the Imperfect, the Perfect, or the Future, as, neץchtī mivetecmh N̄CENOI AN, they heard a voice, but they understood not, Sah. Acts IX, 7. cenamapaaiaor MMoy e tootor nNpWME NCEMOOVTC. they shall deliver him into the hands of men, they shall kill him. Matt. XVII, 22. Sah.

Also etpeyaie nyzmooc eirorouty, that he would ascend and sit with him. Sah. Acts VIII, 31. Eөporwe Èborn, that they went in, Acts XIV, 1. ¿ल्M חTEYCotM epog aүん $\bar{N} C E N A Y$ MMAEIN ENE they heard and savo the miracles which he did. Acts IX, 6.


After the Particles cina, yan, zWcte, xe, dekac, мнтоте etc., it is the Subjunctive; as, zind ìteten Èm, that ye may know. Matt. IX, 6.

## The Optative Mood．

52．This Mood has map added to the Prefixes of the second Present Tense，as，mapı，I；мaper，thou，m．； mape，thou，f．；mapec，mape，he；mapec，mape，she； Plur．mapen，mapin，Sah．we；mapeten，mapetn，Sah．ye； mapor，mape，they；thus，mape mal àфоt cent，this cup pass from me．Matt．XXVI，39．mapeqnąmeq ma－ pfyrorxoq，let him deliver him，let him save him，Psalm XXII，8．The Bashmuric has MAXEG，MAAEN，etc．

## The Imperative Mood．

53．The Imperative Mood is expressed by the root itself without any Prefix，as，CWTEM，hear thou，hear ye； CMOV，praise thou，praise ye；or it takes $\lambda$ ，apı，or MA before the root，as，ג̀nar oroz ג̀pec Èpoten，see，and keep you，Luke XII，15．NHETめWNI Àplゃabpi Èpoor， heel the sick，Matt．X，8．apimintpe à mate日oor， bear witness of the evil，John XVIII，23．Sah．àpiфmeץi $\dot{M} \phi р н \nmid$ ÈTAqCAXI NEMWTEN，remember，as he spoke with you，Luke XXIV，6．фаı ae àpıèmı，and know this，Luke XII，39．̀̀ $x o c, C o p t . ~ a x i c, ~ S a h . ~ s a y, ~ s a y ~ y e ; ~ \grave{m o r, ~ c o m e ; ~}$ $\grave{\lambda} \lambda_{\mathrm{l}}$ ，take，from $\mathrm{E} \lambda$ ；$\lambda \lambda_{0}$ ，Zoeg．p．520．$\Delta \lambda \omega \mathrm{T} \overline{\mathrm{N}}$ ，suffer ye her，John XII，7．Sah．from $\lambda \mathrm{A}$ ．ג̀Nı，bring，from EN etc．

## The Infinitive Mood．

54．The Infinitive Mood is sometimes expressed by the root itself，but more frequently it has è or ì pre－ fixed，as，EYKん†ǸCA caxi NEMAY，seeking to speak
with him, Luke XII, 46. thus, дчтдоүоч Ècmor Èpんten, he sent him to bless you, Acts III, 26. oroz aì èmecht ènazmor, and I have come down to deliver them, Acts
 Luke XIX, 45. оүǫ Mne a $\lambda_{\mathrm{I}}$ 曰xfmxom Neporò, and no one could answer, Matt. XXII, 46. aүم aүapXel $\bar{N} \omega \dot{\lambda} \mathrm{xF}$, and began to speak, Acts II, 4. Sahidic.

The Coptic takes $\pi$ before the verb as a sign of

 $\sigma \varepsilon$, Sap. 793.
$E$ is also used to express the Infinitive with the verbs өpe, tpe, Sah. as, àpetenfpèten eөporxa orpWMI NOTEN ÈBO $\lambda$ nPFgbWTEB, ye have asked them to release a murderer to you, or that they would etc., Acts III, 14. etpereapfe epog, to keep him, or that they should leeep etc., Acts XII, 4. Eөperaitor, to do them,
 $\Pi \bar{\Pi} \bar{\lambda}$, to give repentance to Israel, Sah. Acts V, 31. NAnovc nan etpenow $\bar{M} \Pi 1$ Ma, $\omega^{\prime} d \varepsilon$ eival, good for us to remain here, or that we should remain, Mark. IX, 5. Sah.
 gentiles to hear the word, or should hear the word, Acts XV, 7.

We may here remark that sin the sign of action and epe are thus construed, èmxintorchtem Ñchn,
 obey us, or that they may obey us, James III, 3. ben
 turning, Luke II, 43.

## The Participles．

55．The Participles of the Present Tense are ex－ pressed by the Prefixes of the 2nd Present Tense，as，

 ing，Matt．XXVII，39．е¢мообе arc eqxiqoбс еqсмоr emnorte，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，Ǹөwor $\Delta E$ ÈtaүCんTEM artìor M̀ $\phi$ †，
 or（when they heard）glorified God，Acts XXI，20．ETA¢¢4at IE inNeqba入 Èmwcot，and lifting up his eyjes，John VI， 5. oYOZ NHE日NACWTEM EYEDNb，and those hearing（oi
 John VI， 27.

Participles are also formed by prefixing è to the signs of the Perfect Tense，as，غ̀дчZonzen，$\pi \alpha \rho \alpha \gamma \gamma \varepsilon \wedge \lambda \alpha c$ ， Matt．X，5．È̀ү†てaா，xpivavtes，Acts XIII， 27.
 Jerusalem，Luke XXIV， 47.

The Potential Mood．
56．The Letter $\underset{\sim}{\dot{y}}$, （E $\omega$ 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: narcooni xe àphor cenawionoZEM Mimixol Emar, they took counsel whether they could save the vessel there, Acts XXVII, 39. teqrenea nim metnaedutayoc, who can declare his generation, Acts
 which we can be saved, Acts IV, 12. Sah. Eүxwimmoc NAY XE NIM EENAWNOZEM, saying to him, who can be saved? Mark X, 26.

## Of the Prefix wor.

57. M. Quatremère says that wor, when placed before verbs serves to indicate that a thing ought to be done, - that it merits to be done; as "גyTortow teqxix èbo入 ingorconmc, It êfendit sa main, qui eûl mérité dêtre coupée." In composition it appears to express di-
 how worthy to be loved (lovely) are thy tabernacles, Psalm LXXXIII, 1. a very worthy to be honoured. Prec. Copt. MS. p. 277, 284 etc.
 Zoeg. 619. Sahidic.

## The Negative Prefixes.

The Negative Prefix $n$.
58. The negative Prefixes to verbs are $\Delta N$, $\grave{N}$, with $\Delta N, N, M, \dot{M} \pi E, \dot{M} \Pi \lambda T E, \tau \bar{M}, \boldsymbol{\omega} T E M$, which are thus used.

The 1st Present Tense Negative. Singular.
Coptic. Sahidic. Bashmuric.


The 2nd Present Tense Negative. Singular.

Coptic.
$\left.\begin{array}{l}\text { NAL } \Delta N, \\ \text { NAK } \Delta N, \\ \text { NAPE } A N, \\ \text { NAY } \Delta N, \\ \text { NAC } \Delta N,\end{array}\right\}$ NAPE $A N$,

Sahidic.
NEI AN,I.
NEK AN, thou, m.
thou, f.
$\left.\begin{array}{l}\text { NEY AN, } \\ \text { NET AN, }\end{array}\right\} \begin{gathered}\text { he. } \\ \text { NAPE } A N, h e \& s h e . ~ \\ \text { she. }\end{gathered}$
Plural.

NAN AN,
NAPETEN AN,
naran an, nape an, ner an, they.

The Perfect Tense Negative. Singular. Coptic.
NETAI AN, $I$.
NETAK AN, thou, m.
netape an, thou, f.
NETAC AN, he.
nETAC AN, she.
Plural.
NETAN AN, we.
NETAPETEN $A N$, ye.
NETAY AN, NETA $A N$, they.

The 1st Future Tense Negative.
Singular.
Coptic. Sahidic. Bashmuric.
Ǹtna $A N$, $\bar{N} \dagger N a, ~ N E I N A ~ A N$, ìtNE EN, $I$.

NXNA $A N$,
ǸTENA $A N$, $\left.\begin{array}{ll}\text { ǸqNA } & A N, \\ \text { ǸCNA } & A N,\end{array}\right\}$ NAPENA AN, $\begin{array}{ll}\bar{N} q N A & A N, \\ \overline{N C N A} & A N,\end{array}$

Plural.
NTENNA AN,
NTETENN $\lambda$ AN, ìcena An,

NTTNNA AN,
NTETNNA AN,
NTCENA AN,
thou, m .
thou, f. nejnt En, lic. she. we. $y e$. they.

The 2nd Future Tense Negative. Singular.


## Plural.

INEN,
INNETEN,
innor,

NNEN, we.
NNETN, ye.
NNEY, they.

## The 1st Present Tense Negative.

59. The first Present Tense Negative and Participle are thus expressed ì $\dagger c \omega 0 \gamma \mathrm{~N}$ लेmipcomi an, I know not the man, Mat. XXVI, 72. aү $\overline{\mathrm{N}} \mathrm{T} \overline{\mathrm{N}} \mathrm{E}$ Ipe AN $\bar{N} T M E$, and we do not the truth, 1 John I, 8. Sah. NपִCoorn $\lambda N$, knoweth not, 1 John II, 11. Sah.

The Prefixes of the present Tense also express the Participle present, but the Coptic and Bashmuric often
 not discerning the body. 1 Cor. LX, 29. Sah. Enர̄nar an ebod e прн, not seeing the sun, Acts XII, 11. Sah. EN†EMTDH EN, 1 am not worthy, 1 Cor. XV, 9. Bash. ENceapicke en M̀ $\phi+$, they please not God. 1 Thes. II, 15. Bashmuric.

## The 2nd Present Tense Negative．

60．The second Present Tense Negative is thus

 AN EZO $\bar{N} p \omega \mathrm{ME}$ ，for thou regardest not the face of men． Mat．XXII，16．Sah． $\bar{m} \pi E T E$ neqkpine $\bar{M} M O \mathcal{A}$ an，who condemneth not himself，Rom．XIV，22．Sah．

## The Perfect Tense Negative．

61．This Tense in the Coptic is thus presented to us．NETAII TAP AN È日AZEM NI日MHI，I came not to call
 AN，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，ìgnaxa өhnor an，he will not leave you， 1 Cor．X，13．Epe прんme NaんNZ an E oetk м̄мגTE，man shall not live by bread alone，Mat．III， 4. Sah．nape †metorpo ìte $\phi \dagger$ nai an，the kingdom of God will not come．Luke XVII，20．Ǹcenabo $\lambda \mathrm{q}$ Èbo $\lambda$ an， which shall not be thrown down．Mat．XXIV， 2.

The 2nd Future Tense Negative．
63．This future occurs without the $A N$ ，as maNAI $\Delta E$ ìnaoly èbon zapoq，my mercy I will not take from him．Ps．LXXXIX，33．oral Èbo入 Ǹhtor Ǹneq入og入eq， one of them shall not be broken，Ps．XXXIV，20．NNETEN－ фOZ EMELT NIBAKI ǸTE mī̄̄$\overline{\mathrm{X}}$ ，ye shall not have gone over

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the cities of Israel, Mat. X, 23. When these Prefixes follow the Particles xE, xekac, zomoc, \&c., they express the Subjunctive.

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

## The Negative Prefix M.

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

> The Present Tense.
> Singular.
> Sahidic.

MEI, $I$.
MEK, thou, m.
mepe, thou, f.
$\left.\begin{array}{l}\text { MEY, } \\ \text { MEC, },\end{array}\right\} \begin{array}{ll}\text { MEPE, } & \text { he } \\ \text { he and she. } \\ \text { she. }\end{array}$
(. Plural.

ME $\gamma$, MEPE, they.

The Imperfect Tense.
NEMEY, he.

The Perfect Tense.
МАк, thou, m.
м $\lambda \mathrm{q}$, he.
E is found prefixed to this form as the sign of the Participle, as EMEy, EMEC, EME $r$, \&c.

The Negative Prefix Mime.
The Present Tense.

Singular.
Coptic.
м̀mat, 1.
мппак, thou, m.
м̀mape, thou, f.


The Perfect Tense. Singular.
Coptic. Sahidic.

| Mim, | $\bar{M} T E 1, \bar{M} \Pi 1$, | 1. |
| :---: | :---: | :---: |
| ल̀meк, | мппек, | EMIEK, thou, m. |
| Mite, | $\overline{\text { M }}$ ¢ | thou, f. |
| MITEY, | $\bar{M} \Pi E ¢, \ \bar{M} \Pi E, ~ h e$. | EmIEC, he. |
| MпTEC, | $\bar{M} \Pi$ EC, ¢and she. | EMTEC, she. |

## Plural.

$E$ before the $M$ is a sign of the Participle.

The Subjunctive.

The Imperfect and Perfect Tenses.
Singular.
Coptic.
ETEMIT, $I$.
ETEMITEK, thou, m.
ETEMITE, thou, f.


Plural.
ETEMITEN, we.
ETEMITETEN, ye.
ETEMITIOV, they.
These Prefixes in Coptic correspond with NTEPITM in Sahidic.

The Negative Prefix Mimate.
The Indicative and Subjunctive. Singular.

Coptic.
м̀ma†,
м̀ПАТЕК,
MпスTE,


Sahidic.
міпа†, I.
$\overline{\text { мппт }} \overline{\text {, }}$, thou, m.
$\overline{\text { мппате, thou, f. }}$
$\bar{M} \Pi \lambda T \bar{G},\} \bar{M} \Pi \lambda T E, h e$ \& she.


Plural.

Coptic.
M̀m $\lambda T \mathrm{TEN}$, M̀IATETEN,
мппитоү, і̀mate,

Sahidic.
$\bar{M} \Pi \lambda T \bar{N}, w e$.
 $\overline{\text { мпдтог, мппате, they. }}$

The Imperfect and Pluperfect Tenses.
Singular.

Coptic.
NE M̀ாג' TE, NE M̀matek TE, NE M̀mate TE, NE M̀mateq TE, NE M̀matec TE,

Sahidic.
NE Mпи† TE, I.
ne $\bar{M} \Pi \lambda T \bar{K}$ חE, thou, m.


ne $\overline{\mathrm{M}} \Pi \Delta t \overline{\mathrm{C}} \mathrm{me}$, she.
\&c. \&c.

The Negative Prefixes $\underset{\sim}{\boldsymbol{\omega}}$ TEM Copt. and $T \bar{M}$ Sah. Singular.
Coptic.
Sahidic.

$\overline{\mathrm{N}} \boldsymbol{\tau} \boldsymbol{\lambda} \overline{\mathrm{M}}, I$.
$\overline{\mathrm{N}} \Gamma \overline{\mathrm{M}}$, thou, m.
$\overline{\mathrm{N} T E T \bar{M}, ~ t h o u, ~ f . ~}$
$\left.\begin{array}{l}\overline{\mathrm{N}} \overline{\mathrm{T}} \overline{\mathrm{M}}, \\ \overline{\mathrm{N}} \mathbf{C} \overline{\mathrm{M}},\end{array}\right\} \overline{\mathrm{NTET} \overline{\mathrm{M}}, \begin{array}{l}\text { he. } \\ \text { he } \& \text { she } . \\ \text { she. }\end{array}}$
Plural.

NTENQTEM,
NTETENUTEM,
NTOҮШTEM, ǸCEDTEM,
$\overline{\mathrm{N}} \boldsymbol{T} \overline{\mathrm{N}} \boldsymbol{T} \bar{M}, w e$.
$\overline{N T E T N T M, ~ y e . ~}$
N̄CETM, they.

The Subjunctive.
The Imperfect and Pluperfect Tenses.
Singular.
Sahidic.
Nтереıт $\bar{M}, I$.
NTEPEKт $\bar{M}$, thou, m.
$\bar{N} T E P E T \bar{M}$, thou, f.
$\overline{N T E P E q T M, ~ h e . ~}$
$\bar{N}$ терест $\bar{M}$, she.
Plural.
$\overline{N T E P O \gamma T M, ~ t h e y . ~}$
Conditional.
Sing ular.


## Plural.

| ANOTEM, | ENTM, | we. |
| :--- | :--- | :--- |
| APETENDTEM, | ETET $\bar{N} T M$, | ye. |
| AY $\omega T E M$, | EYTM, | they. |

Another particle with this Prefix in the Sahidic is


The Imperative．

| Coptic． | Sahidic． | Bashmuric． |
| :---: | :---: | :---: |
| мпер， | $\bar{M} \Pi \bar{p}$ ， | Mпе入， |
| ṀTENOpe， | $\overline{\text { мпрртре，}}$ | Mite入tpe． |

These take the Pronoun Suffixes，as mimenepl，for which see the auxiliary verb epe，Coptic．тpe，Sahidic which are below．

| Coptic． | Sahidic． | Bashmuric． |
| :---: | :---: | :---: |
| ÈひTEM， <br> and | ETM， and | E®TM， |
| È＠TEMөpe， | етмтре， |  |
| È $\omega$ TEMEөpe， | etmetpe． |  |

These like the above take the Pronoun Suffixes to the verb өpe，Coptic and $\tau \mathbf{p e}$ ，Sahidic．

The Auxiliary verb $\theta$ 位，Tpe，Sah．to be，to do． Singular．

| Coptic． | Sahidic． | Bashmuric． |
| :---: | :---: | :---: |
| epl， | трд， | 1. |
| өрєк， | трек， | thou，m． |
| өрE， | тре， | thou，f． |
| өрес，$\}$ | тPE ¢， | he． |
| өpec，$\}$ epe， | трEC， | she． |
|  | Plural． |  |
| өpEn， | TPEN， | we． |
| epeteten，epeten， | TPETET $\bar{N}$, TPET $\bar{N}$ ， | ye． |
| өpor，epe， | тper，tpe， | tpor，they． |
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65．The Auxiliary is thus used $\mathrm{NH} \mathbf{\lambda e ~ E ̀ t a \gamma e ̀ p l - ~}$ x $\omega \mathrm{NT}$ ，and have made me angry，or have provoked me． Num．XV，23．Ачө̀ро ѝmос ѐхфе Noıк，causeth her to commit adullery．Matt．XIX，9．aүtpe mrot acat，they made the vessel that it should be lightened，or they ligh－ tened the vessel．Acts XXVII，38．Sahidic．†natpetetn－ р̄TMEEYE NNEqZBHYE，I will cause that you remember his works，I will remind you of his works， 1 John 10. Sah．mN̄CA тpabcok，after my departure．Acts XX， 29. Sahidic．пन्णС фнÈtèpo ìnat，the Lord who doeth these things，Acts XV，17．Eөpornar Èpoor Ǹxe Nipoma， that men may see them，Matt．XXIII，5．Èepetenwa ÈTAl Èmcto $\lambda_{\mathrm{H}}$ ，that ye read this cpistle； 1 Thes．V， 26.

66．өpe and TpE are signs of the Subjunctive with $E$ ，or some sign of the Subjunctive before them，as eөpekaitor，that thou mayest do them，or to do them．
 noc，that he might be the father of many nations，Rom． IV，18．È日porcaxt nąpak，that they might speak be－ fore thee，Acts XXIII，30．¿atc on etpanar etker－ рюмн，it is necessary also that I should see Rome．Acts XIX，21．Sah．nanoyc nan etpenow minal ma，it is good for us that we should remain here，or to remain here． Mark IX，5．Sah．È日pe nie日noc coutem èmicaxi，that the gentiles should hear the word，Acts XV，7．етмтpeq－ BWK EZOYN，that he would not go in，Acts XIX，31．Sah． $\overline{\text { MNNCA TPE TEQtopt } \bar{p}} \lambda \mathrm{o}$ ，after the tumult ceased，Acts XX，1．Sah．etperaapea epoc，to keep him，or that they should keep him．Acts XII，4．Sah．

It will be seen that eөpe and etpe 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 Ep, $\overline{\mathrm{p}}$, Sah. E $\lambda$, Bash. to be, to do.
67. When the verb $\mathbf{E p}, \overline{\mathrm{p}}$ or $\mathbf{\varepsilon} \boldsymbol{\lambda}$, is joined to a noun, it is a verb, as orwint, light; eporoinı, to enlighten or to make light; ME日pe, a witness; ермеөpe, to bear wilness.
ep is prefixed to verbs, and nouns used verbally, derived from the Greek, as narepactazecee ìmoq, they saluted him, Mark IX, 15. eүepzf ${ }^{\text {eric èmeqpan, }}$ they shall hope in his name, Mat. XII, 21. - But $\bar{p}$ in Sah. is very seldom prefixed to words derived from the Greek.
+, to give, is also an auxiliary, and is joined to wor, Copt. eoor, Sah. Ear, Bash. glory. twor, teoor, Sah. to give glory, to glorify. тот, Copt. тоот, Sahidic. тג八т, Bash., the hand, †тот, †тоот, to give the hand,
 afflict.

## Of Irregular and defective Verbs.

68. Of the verb $\boldsymbol{\pi} \boldsymbol{c}$, to $b e$, which is generally accompanied with a personal Pronoun, as anok me, I am. Psalm XLIX, 7. त̄ток пе, thou art, Ezech. XXXVIII, 17. ì $\theta$ Oq TE, he is, John XIII, 26. ANon me, we are, 1. John III, 1. Sah. $\bar{N} T \omega \tau \bar{N}$ me, ye are, Matt. V, 14. Sahidic.
eגNkoүsi me, ferv are, Mat. XXII, 14. nat me, these are, John XX, 18. TE is construed with feminine nouns in the same way, as racapz TE, John VI, 55.

## The Present Tense. Singular.

Masc.
пе, I am, m.
HE, thou art, f. me , he or it is.

Fem. TE, $l a m$, f. TE, thou art, f. $\mathbf{T E}$, she or it is.

Plural.
$\left.\left.\begin{array}{l}\mathrm{NE}, \\ \mathrm{me},\end{array}\right\} \begin{array}{l}\text { we } \\ y e \\ \text { they }\end{array}\right\}$ are.
The Imperfect Tense.
Sing. and Plural.
NE HE, was or were, m .
NE TE, was or were, f .
NE $\gamma$, were.

The Irregular Verb $\mathbf{\Sigma E}, \mathbf{\Sigma 0}, \mathbf{\Sigma} \omega$, or $\mathbf{\Sigma 0 0}$, Sah. $\mathbf{\Sigma \lambda} \lambda$, Bash. to say.

## The Present Tense. Singular.

 Coptic.$\left.\begin{array}{l}\text { tro м̀moc, } \\ \text { troc, }\end{array}\right\}$ I say.
кxW M̀moc, thou sayest, m.

есхш м̀moc, she says.

## Singular.

Sahidic.
trooc, I say.
EKx , thou sayest, m.
 ecxo Mimoc, she says.
Plural.

Coptic and Sahidic.
TENXW M̀MOC, we say.
TETENX $\omega$ tETNX $\omega$ M̀mOc, ye say. $\left.\begin{array}{l}\text { Erxw ìmoc, } \\ \text { cexw ìmoc, }\end{array}\right\}$ they say.

The Imperfect Tense. Singular.

Coptic.
NAIX $\omega$ M̀mOC,
Nдехе і̀moc,

Narxa ìmoc,

Sahidic.
nelx $\overline{\text { Mmoc, } I \text { did say. }}$ NEYX $\omega$ MMoc, he did say.

Plural. NEYエO MMOC, they did say.

The Perfect Tense.
Singular.
Sahidic.
Coptic.
גIx $\omega$ то $\gamma$,
aкroc,
Aysoc,
acxoc,
mexal, I have said.
alxotor, $\}$ thou, m.
akxooc,
AqXe, he.

acxooc, he and she.

Plural.
Coptic.
Sahidic.
APFTENXC M̀MOC, ye.
nexwor ìmoc, they.
arxooc, they. arroc,

## The Future Tense.

> Singular.

Coptic.
EкÈxOc,
EqNaxoc,

Sahidic. EKEXOOC, thou shalt, etc. $\left.\begin{array}{l}\text { qNaxuoc, } \\ \text { EqNaxoor, }\end{array}\right\}$ he.

Plural. EYEXWOY, they. CENAxOOV, they.

The Imperative Mood.

Coptic. axoc,

## The Infinitive.

Coptic.
axOC,

Sahidic.
axic, say.

Plural.

Coptic.
HEXAN,
TEXDTEN,
пехגץ; HEXF, mexay, mexe,

Bashmuric. we. ye.
mexer, they.
69. oyon, and oys, Sah. oyan, Bash. are used for the verb to have or to be, and MMON, MN̄ナ, Sah. not to have, or to be. But when they take the Personal Suffixes after them, they always represent the verb to have, with M̀mar, which is very often added.

Singular.
Coptic.
oVONTHI, OYONT, OҮONTAK, OYONTEK, o VONTE, oुONTAG, OYONTEG, oүOntac, orantec, Sahidic.
 оүता o $\begin{gathered}\text { NTE, thou, f. }\end{gathered}$



> Plural.
o YONTAN, OYONTEN, o YONTETEN, OYONTWTEN, oुONTOY, OYONTWOY,
ofNTAN, we.

oүÑTAץ, OүNTE $\gamma$, they.

Singular.
Bashmuric.
OVANTHI, $I$.
oranthe, orantey, he.
оүаNтнс, she.
Plural.
oVANTHN, we.


The Participle is formed by adding e, as èoyontek, thou having. The above are also written oүONǸTht, oुONǸTAK, OҮONǸTAq, etc.

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

> The Present Tense.
> Singular.

Coptic. Sahidic. Bashmuric.
M̀MONTHL, M̀MON†, MMN̄†, MÑ, MENTHI, I.
M̀MONTEK,
M̀MONTE,
$\bar{M} M \bar{N} \tau \bar{K}, M \bar{N} T \bar{K}$,
MNTE, thou, m. thou, f. MMONTEY, MMONTAQ, MMN̄TAC, MN̄Tप, MENTHIQ, he. M̀MONTEC, ̀̀MONTAC, $\bar{M} M N T A C, ~ M N T \bar{C}$, she,
Plural.

M̀MONTEN, M̀MONTAN, MN̄TAN, MENTHN, we. M̀MONTETEN, M̈MONTOTEN, MN̄THTN, $y e$. M̀mONTOY, ̀̀MONTWOY, MNTAY, MN̄TOY, MENTEY, they.

The Imperfect Tense.

Coptic.
NE MMMONTEY TE, he.
ne M̀montor me, they.

Sahidic. NE MNTT, thou, m. NE MNTTC, he. NE MNTT, she.

These are sometimes written M̀mon ìt or ǸTH, M̀MONNTTAN, M̀MONÑTUTEN, etc.

## Of Verbs Passive.

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

Verbs active are made passive by changing the vowels of the root, as $\kappa \omega$, to put, KH , to be put, Sah. MOүр, to bind, мнр, to be bound, сג己, to write, сні, to be written, Sah. т $\mathbf{~} \boldsymbol{Z}$, to mix, THZ, to be mixcd, Sah. $\omega \omega \mathrm{C}$, to lay waste, $\omega \mathrm{He}$, to be laid waste, Sah.

Verbs active ending in 0 and in the passive in ноүт, Copt. and in нr in Sah. as ta入o, to put on, талноүт, Copt. талнү, Sah. to be put on, etc.
71. The Participles are formed by adding et, as етtдкноүт, from тако, and हттлктноүт, from тдкто; and sometimes by suffixing $\boldsymbol{T}$ also to the end as ETczoүopt, from czoүp, Sal.

## Of Suffixes to Verbs.

The following are the Pronoun Suffixes to Verbs.

> Singular.

Coptic.
l or $\quad$,
к,
t,,
4,
c,
$\boldsymbol{\kappa}$,
†, 1 ,
4,
c,

N, TEN,
TEN,
or,

Sahidic.
1 or $\mathbf{T}$, me.
K or r , thee, m .
te or E, thee, f.
\&, him.
c, her.

Plural.
$\mathrm{N}, \mathrm{T} \overline{\mathrm{N}}, u s$.
тர, you.
or, them.

The first Person singular.
72. The 1 is suffixed to verbs ending in o, as maтоүгоı, deliver me, Ps. CXXXIX, 1. ед фнѐтачтдоүoı, to lim that sent me, John VII, 33. The $\boldsymbol{\tau}$ is suffixed to other verbs as, oroz TETENNAXEMT AN, and ye shall not find me, John VII, 36. eкÈnג̨MEt, thou shalt save me, Ps. XLII, 1.

## The second Person singular.

73. HEXE THC NAY TWNK, Jesus said unto him rise, John V, 8. ָ̄кגдk ebod, to release thee, John XIX, 10. Sah. twornī metpe, rise Peter, Acts X, 13. Sah. eqxんMMOC XE TWOץn $\bar{\Gamma}$, saying arise, Acts $X, 26$. Sahidic. o roa cenagit ebo $\lambda$, Copt. aүم cenagite ebo $\lambda$, Sah. and shall carry thee out, f. Acts V, 9. meknaz' metaqnąmi, thy faith hath saved thee, f. Mat. IX, 22. †̀̀入or т $\omega$ OץN1, maid arise, f. Luke VIII, 54.

## The first Person plural.

 us from evil, Mat. VI, 13. qnatamon ezobnim, he will show us all things, John IV, 25. Sah. акфдстEN लोфрн† M̀mizat, thou hast tried us as silver, Psahn LXVI, 10. egre a inofte menpets, if God hath loved us, 1. John IV, 11. Sahidic.

The second Person plural．
75．EqÈTAMOTEN，he shall make known unto you， John XVI，13：ג甲MEpit̄̃，hath loved us，Rom VIII． 37. Sahidic．

## The third Person plural．

76．aqtamwor èneqxix，he showed them his hands， John XX，20．Èboebor，Copt．ezotbor，Sahidic．to kill them，Deut．LX，28．sekac eqexitor ermhp，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 e to them，with the article，as Ezoor， a day，Sah．हпгооr，daily，ѐ $\phi$ ног，in vain．

But most often adverbs are formed thus ben or－ cworten，őo0ws，rightly，Luke XX，21．bEN OүME日MH， truly，Luke XX， 21.

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

## Of the Conjunction XE．

78．The conjunction $\mathbf{x E}$ frequently answers to the word quod，and generally follows the verbs of seeing， hearing，saying，and declaring；as oroz açnar èmor－ ©inl $X E$ NANEG，and he saw the light that it was good． Gen．I，4．xe ewor te tmetorpo ìte ni申nori，for theirs is the kingdom of heave $i$ ，Mat．V， 3 ．

It is often united with prepositions, as E日BE $\triangle \mathrm{F}$,


## Of Prepositions.

79. 80) Prepositions abound in the Egyptian Language, two or more of them being frequently united in composition; as ÈbOYN È, EZOYNE, Sah. in; غ̀bрнı FXEN, above; ÈBOXbEN, EBOX $2 \bar{N}$, Sah. out of; ìbphi ben, in;
 Preposition è is frequently found united with others: as

2) Prepositions are sometimes prefixed to Substantives, which then have the force of Prepositions only, as has been already shown, as zapo, to; zapot, to me; from 2ג, to and po, the mouth; Ècpa. to, before; from غ̀ to, and $2 p \lambda$, 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 $\omega \mathrm{E}$ ह̀п山ృı, to ascend;
 from ì to go, and ÈחECHT, beneath; $\omega \mathrm{E}$ ह̀buүn, to enter; from $\omega \mathrm{c}$, to go, and èborn, in.
4) The preposition èво $\lambda$, very often occurs in connection with verbs; as q เЀBo $\lambda$, to bear, to carry out;
 to reveal, \&c.
5) The Preposition èro $\lambda$ is used with nouns in the
 pectation; $\operatorname{x\omega p}$ Ѐво $\lambda$, a dispersion; $\mathrm{B} \omega \lambda$ Ѐво $\lambda$, a dissolu-
tion；\＆c．It is also used with the same words when used verbally．

6）A considerable number of Prepositions take the
 without me，גтб́nork，without thee，m．，e日be，Copt．，etbe， Sah．of or concerning，еөвнт，Copt．етвннт，Sah．con－ cerning me；еөвнтq，Copt．етвннтq．Sah．concerning him； \＆c．nem，Copt．nल̆，Sah．with，nemht，Copt．nMmat，Sah． with me；NEMAK，Coptic．NलिMaK，Sah．with thee；m． nąpen，Coptic．nąpㅍ，Sahidic．with，before．Na己pal， with me，\＆c．

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

## Coptic．

$\lambda T \sigma \mathrm{NE}$ ，without． ѐво $\lambda$ ，from，out of： ÈBO $\lambda$ ben，from，oui of： ѐводоүте，before． غ̀во入дג，from．
ÈBOACITEN，from，out of． ѐво入дітот，from．
ѐво入дішт，from． èbo入zixen，of，from．
Èmp，beyond，over． ѐпеснт，bencath，under．
ECKEN，by，near．
er，im， 10.
èborn，in，willin．

Sahidic．
$\lambda \boldsymbol{\lambda} \overline{\mathrm{N}}$, without．
ево入，from，out of．
$\left.\begin{array}{l}\operatorname{EBO} \lambda_{2 \bar{M}}, \\ \operatorname{EBO} \lambda_{2} \bar{N},\end{array}\right\}$ from，out of．

ево入дітоот，from．

Er，in，to．
erorn，in，within．
егрлі，in，to．
eгpaï हхм̄，to．
вграї гм，of，fi：om．

Coptic．
ѐ弓рнt，in，to． $\left.\begin{array}{l}\text { ѐDPHı，} \\ \text { еेटрНı，}\end{array}\right\}$ EXEN，in，above，upon． غерні гд，ироп． ÈEEN，upon，above．
1玉w，above．
ICEEN，from．
MENENCA，after．
M̈ாEM̀日o，before．
nגבра，before．
NEM，with．
Novèmen，without．
ǸCA，after．
NTEN，from．
Nbнt，in．
inborn，willim．
м̀bpнı，in．
$\mathrm{o}^{\mathrm{Y}} \mathrm{BE}$ ，against．
orte，between．
фдео $\gamma$ ，after，behind．
$\omega \lambda$, to．
しд，towards．
bגөo үo，nigh to．
bарат，under．
bapo，of，from．
bגTEN，nigh to．
bגtot，nigh to，to．
Бдтен，before．

Sahidic．
MNित्रो，after．

мппкште，about．
$\left.\begin{array}{l}\text { мaгp } \bar{M}, \\ \text { мдटр } \bar{N},\end{array}\right\}$ to．
N＂，with．

लднт，in．
падоr，behind．
בגро，of，from．
$\left.\begin{array}{l}\text { 己גт } \bar{M}, \\ \text { 己入Tल，}\end{array}\right\}$ night to．
$\left.\begin{array}{l}\text { 己лөн，} \\ \text { длтгн，}\end{array}\right\}$ before．
$\left.\begin{array}{l}\Sigma_{\bar{M}}, \\ \bar{N}^{\prime},\end{array}\right\} i n$ ．
21p̄̄，before．
$\left.\begin{array}{l}\operatorname{ZiT\overline {M}}, \\ \operatorname{Zit},\end{array}\right\}$ from．
ixx $\bar{M}$ ，on，in．

Coptic.

$$
\left.\begin{array}{l}
\text { baxEN, } \\
\text { baxa, }
\end{array}\right\} \text { before. }
$$

2ג, 10.
21, upon, in.
alмнр, beyond.
בIPEN, before.
alTEN, by, from.
elwt, from, of.
2ISEN, upon, in.
21x $\omega$, upon, $\dot{m}$.
Of Conjunctions.
80. 8) The conjunction oroz, and, is frequently omitted in composition, as оүод aүоүшм тнроү aүcl, and they all ate (and) were satisfied. Mat. XV, 37. Copt. oroe ic eanarredoc arì aroemgi ìmoq, and behold angels came, (and) ministered to lim, Mat. IV, 11. Copt.
9) The Conjunction $\mathbf{k e}$, and, also, is placed between the article and the noun; as intenztoyì Mmor кe nazBEq ÈBo入 $21 \times \omega \mathrm{N}$, that we may cast away also their yoke from us. Ps. II, 2. M̀m ke.ıفт Ètaqtaoyog, the Father also, who hath sent him.

Of Interjections.
81. The principal interjections in Egyptian are ic, or zнпте ic, Copt. гннте ıc, Sah. bchold! oyot, alas! woo 1o; and $\grave{\omega}$, 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 contro－ versy；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 ge－ nerally of one syllable，as pH ，the sun； $\mathbf{\phi E}$ ，heaven； $\mathbf{x \omega}$ ， the liead；bpe，food；de．

84．Compound words are formed by uniting two or more words，as qTEф $\lambda \tau$ ，a quadruped，from qTE，four and фАт，a foot；оүळмі̀之нт，to repent，from oүمм， to consume，and ¿之нt，the heart，\＆c．Mainorte，religious， from mai，loving，norte，God，Sah．

Some words are composed of ma，Copt．，Sah．and Bash．，a place，and ì，the sign of the genitive，united with other words，as MגǸmoni，a pasture，a place to feed； from Ma，and MONi，to feed，MaǸфणt，a refuge，a place to flee to；from Ma，and фفт，a plight．MaǸळんm，a
 tribunal；from $M \lambda$ ，and + ，to give，and $宀 2 \pi$ ，judgment．

Some words are composed of ME or mai，loving， united with other words，as Maizat，coretous；from Mal， and $2 \lambda T$ ．silver，MA1TA10，ambilious；from M $\boldsymbol{M} 1$ ，and Tג10， honour．
met or mee, Copt. and mint. Sah. are often prefixed to nouns and also to words derived from the Greek; as metorpo, a kingdom; from MET and orpo, a king; mftmatol, an army; from MET and Matol, a soldier; MNTMN̄TpE, a testimomy; from MN̄T and MÑTPE, a witness; Sah. \&e.

The word pem, Copt. and pm, Sah. $\lambda \mathrm{Em}$. Bash. a native, an inhabitant, or belonging to, and the sign of the genitive prefixed to nouns; as peminnu, a domestic; from рем and ha, a house; pemmde, heavenly; from PEM and $\phi \mathrm{E}$, heaven; pemìXhml, an Egyptian; pemtapcoc, a native of Tarsus.
peq, Copt. and Sah. $\lambda$ eq, Bash. added to verbs form compound nouns, as peqnar, an inspector, from $\mathrm{M} \lambda \mathrm{r}$, to see. pequm to minister, $\lambda$ eqtaen, Bash. a judge; from †əan, to judge.
ca, Copt. and Sal. an artificer, is used in the formation of some words, as cà̀ $\sigma \mathrm{Hsi}$, a maker or seller. of purple; from ouxi, purple. cañoik, a baker; from wiк, bread. сап̃гомп̃t, Sah. an artificer in brass; from гом̄т, brass.
xin, Copt. and Bash. бin, Sah. prefixed to verbs often denote the presence of the action, so that they then correspond with the infinite of the Greek, with the articie; as sinmowi, Copt. Ginmoowe, Sal. the action of going, to go. With these prefixes verbs are frequently used as nouns; as xinx $\mathbf{x} \mathrm{o}$, possession, from $\mathbf{~} \phi \mathbf{0}$, to possess. xinoobt, a preparation, from $\sigma$ ов†, to prepare.
wor, Copt. and Sah. when prefixed to verbs "serves
to indicate" Quatremère says, "that a thing merits to be done, - that it ought to be done." It consequently expresses northiness; as zoc eancormenpitor Ne nekmañowm, How worthy to be loved are thy tabernacles. Ps. LXXXIII, 1. from menpit, beloved.

2d, Copt., Sah. and Bash. appears to express a person, master or chief; as $2 \lambda \bar{N} \omega \mathrm{E}$, Sah. a centurion, or chicf of a hundred men, from $\omega \mathrm{E}$, a hundred. $2 \lambda \overline{\mathrm{M}} \omega \mathrm{E}$, Sal. a carpenter, an artificer in wood. \&c.
$\Delta t$ or $\lambda \theta$, Copt., Sah. and Bash. which is a negative prefix to nouns.
$\lambda_{\lambda}$, Copt. much, greatly, as $\lambda_{\lambda \pm \lambda} \lambda$, very shady.
Some nouns are formed from verbs by adding a Letter at the end, as czoropt, a curse, from čorop, to curse. pabr, a fuller; from pab, to wash; xapoc, silence; from xap $\omega$, 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 الصعيل or the Upper or Superior; and was the Dialect of Upper Egypt,
of which Thebes was the capital; it has therefore been called the Thebaïc. It is impossible to say which of these two dialects was the more ancient. Georgius, Valperga, Munter, and others have decided in favour of the Coptic ; and Macrizy, Renaudotius, Lacroze, and Jablonsky, with much more appearance of reason, have contended for the Sahidic. Still, however, the question must be very much left to conjecture, as we have not at present sufficient evidence to enable us to decide. Besides these two dialects, which have long been known, there is a third, which was spoken in Baschmour, a Province of the Delta.

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

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

[^5]Macedonian conquest, which the introduction of Christianity tended to confirm and extend. The Christian Religion contained so many new ideas, that new words would be found necessary to express them. These words the Greek Language would readily supply, having been previously used by the Apostles of Christ, for a similar object: and it is probable that the Egyptians adopted the terms required, from the Greek writings of the Apostles. But we find in the Coptic and Sahidic Versions of the Scriptures, that the Translators often used Greek words in the Translation when they possessed Egyptian words, which fully expressed the same idea, which proves that the Greek and Egyptian Language were both extensively used at that period.

## The Coptic Dialect.

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

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

[^6]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 Baslimouric; as MतNत̃ca, afler, Sahidic. menenca, Copt. мппйto, Sah. before, ìmemto, 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.

[^7]
## Praxis.

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

1. ben tapxh ne mcaxi me oroz micaxt nagגih baten $\phi+$ oroz ne ornort me micasi.

In the beginning was the Word, and the Word was with God, and God was the Word.
ben, prepos. TAPXH, noun f. with $\tau$ the defin. art. f. prefixed NE....пE, verb. irreg. imper. 3 pers. sing. псдхı, noun m . with $\pi$ the defin. art. m . prefixed. oroz conjunct. NAQXH verb indic. imper. 3. pers. sing. from Хн. bגten, prepos. $\phi \dagger$ noun sing. m. ornort, noun masc. sing. with or indef. art. prefixed.
2. фat EnNaqXh icxen zh baten $\phi+$.

This was from the beginning with God.
$\phi \lambda t$, pron. demonstr. sing. m. ÈN $\lambda \varphi \chi_{H}$, verb. imperf. (see above) with è pron. rel. icxen, prepos. $\mathbf{2 H}$, noun sing.
3. 2WBNIBEN AYWんHI ÈBOXZITOTY OYOZ ATONOY


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

2OBNIBEN, compound adject. from $2 \omega B$ and NIBEN.. $\lambda \boldsymbol{\gamma} \omega \omega \pi$, verb. perfect 3 . pers. plur. from $\omega \omega \pi t$. غ̀во入2וтотq, prepos. with $q$ the pron. suff. 3. pers. sing. АTбNOq, prepos. with q pron. suff. M̀me, neg. pref. 3. pers. m. to verb. $\omega \omega \Pi \boldsymbol{\sim}$, $2 \lambda \mathrm{l}$, adject. neut. фнغ̀т, pron. demonst. and relat. sing. $\lambda \varphi \omega \omega \pi t$, verb. perf. 3. pers. sing. see above.
4. ne monb me ète ìbhty oyoz nonb te фoүकint inniphimite.

In Him was life, and the life was the light of men.
$\pi \omega N b$, noun sing. with $\pi$, the defin. artic. m. pref. Ète, pron. relat. sing. ìbhtq, prep. with q suff. Ne... $\boldsymbol{\pi E}$, verb. irreg. imperf. 3. pers. sing. фoүmint, noun sing. with $\phi$ def. art. m. pref. Ǹnıpome, noun pl. with ì sign of gen. and Nl def. art. plur. m. prefixed.
5. oroz mioroint aqeporoini ben mixaki oroz м̀me mixaki wtazoq.

And the light shined in the darkness, and the darkness did not comprehend it.
aqeporoinl, verb. perf. 3. pers. sing. from aroint with fp prefixed. mххакı, noun sing. with $\boldsymbol{m l}$ def. art. m. sing. pref. $\omega$ тגгоq, verb perf. 3. pers. sing. with $\dot{M} \pi \mathrm{E}$, (see above) and $\underset{\sim}{\boldsymbol{w}}$ intensive prefixed, and $\boldsymbol{q}$ suff. from tazo.
 $\phi †$ ѐmeqpan пе iшannhc.

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

NXE, a sign of the nominative. orpome, noun sing. m . with or indef. art. sing. prefixed. غ̀, pron. relat. sing. a үоүорпе, verb. perf. 3. pers. plur. for the pass. sing. (see pass. v.) and q 3. pers. sing. suff. غ̀во入ᄅiten, prep. èmeqpan, è rel. pron. meq, his m. pan, noun sing. m. $\pi \in$, verb irreg. imperf.
7. фaı aqì eymetmeepe zina ìteqepmeepe ba mioroini zina ìte ofonniben nact èbodzitoty.

This（man）came for a witness，that he might witness to the light，that every one might believe through lim．
aci，verb perf．3．pers．sing．from i ernetmeepe， noun sing．with $\mathrm{E} \gamma$ for EO ， E prepos．or，indef．art． contract．into EY．ZiNA，conjuuct．NTE subjunct．3．pers．sing．from Me日pe with Ep prefixed． ba，prepos．ofonniben，adj．NTE nąt，verb subjunct． 3．pers．sing．

8．NE ǸӨOq $A N$ TE MOYOINI $A \lambda \lambda \lambda$ RINA ǸTEYEP－ ME日PE bג morcini．

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

Ǹ日，pron．3．pers．m．$\lambda \mathrm{N}$ ，adv．$\lambda \lambda \lambda \lambda$ ，conj．
9．Nacpon ìxe môwint ǸtaфMHI фнÈT Epor－ WINL ÈPWMI NIBEN E日NHOY ÈПIKOCMOC．

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

мגЧఱоп，verb imperf．3．pers．sing．from won． Ǹт $\langle\boldsymbol{M H z}$ ，adject．sing．with $\hat{N}$ ，prefixed forming the adjective．Èpomi，noun sing．with è prep．NIBEN，adj． EөNнOr，verb．pres．3．pers．sing．with E日 pron．relat． from NHOY．Èпкосмос，noun sing．with è prep．and m ，defin．art．prefixed．

10．NAYXH bEN пルосмOC ПE OYOZ ПLKOCMOC


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

M̈ாe．．．corwne，verb．with neg．and $q$ suffix．

11．agì za netenoyy oroz netenoyg minor－ लопч Ѐp $\omega$ or．

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

2ג，prep．NETENOYy，adj．plur．with $q$ suff．M̀nor－ womq，verb．neg．with $q$ suff．3．pers．plur．Èpwor，Dat． pron．plur．
 èep бнрі ìnort nHE日 nazt Èmeqpan．

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

NH，pron．demon．plur $\mathbf{\Delta E}$ ，conj．ÈT，pron．rel．pl．
 sing．from †．Fpめ101，noun sing．masc．NWor，pron． dat．ÈEp，verb．infin．with E pref．the sign of the infin． ๗нpı，noun plur．

13．Nhète èbodben cnoq an ne oyae èbo入ben
 an Ne alda Èt aymacor Èbodben $\phi+$ ．

Those who were not of blood，neither of the will of fesh，nor of the will of man，but who were born of God．
cnoc，noun sing．m．AN，adv．negat．orae，conj． Neapz，noun sing．$m$ ．with ì sign of gen．armacor， verb perf．3．pers．plur．with or，plur．suff．from mac．

14．oroc micast aqep orcapz oroe aqwom

 NEM ME日MH．

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．

AqEP，verb perf．3．pers．sing．from ep．Ǹbphi N̄bHTEN， 2 prepos．the last EN suff．annay，verb perf． 1．pers．plur．from Nar．ÈחEqळेor，noun sing．m．with E sign of acc．and пЕq，pref．ウфрн†，adv．Nоүшнри， noun m ．sing．with ì sign of gen．and or indef．art． prefixed．M̀maүגT¢，adj．sing．і̀тотq，pron．partic．gen． from тот，see pronouns．लेппецюшt，noun sing．with ì sign of gen．and $\Pi E q$ prefixed．EqMEZ，verb present or part．3．pers．sing．Ǹmot，noun sing．$m$ ．with ì sign of gen．NEM，conj．MEOMHI，noun sing．f．

15．IOANNHC EqEPMEOPE E日BHTY OYOC EqOOِ èbod eqxwr̀moc，xe фגו пе фнѐt alxog xe фнee
 рш пе．

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．

еөвнтч，prepos．with $q$ suff．eqwa Èво入，verb pres．3．pers．sing．with èво $\lambda$ ，prepos．joined．Ечхшल̀moc， particip．from $x \omega$ ，and M̀muc particle postfixed．sE， conjunct．but often expletive．Alsoc，verb perfect．1．pers． sing．with $q$ suffixed．MENENCW1，prepos．with 1．pers． sing．suffixed．АчЕрøорп，verb perf．3．pers．sing．from Ep and aopr，Èpot，particle used for pronoun．1．pers． sing．po，he，the same．
16. af ànon thpen andi èbodben tequóa nem оүәмот і̀тшевй̀ ноүемот.

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

ג̀non, pron. plur. 1. pers. thpen, adject. with en, 1. pers. plur. suffixed. anot, verb perf. 1. pers. plur. froin $\sigma$. пеqмо己, noun sing. m. with пEq prefixed, oremot, noun sing. with or indefin. artic. prefixed. intwebiò, prepos.: from $\omega$ ebiò, with $\boldsymbol{T}$ the art.f. and ì prefixed.



For the law was given by Moses, but the grace and the truth were by Josus Christ.
minomoc, noun sing. with midefin. art. m. aүthig, verb perf. 3. pers. plur. with $q$ suff. tmeemin, noun sing. with $\dagger$, defin. art. f.
18. $\phi \dagger$ M̀me eail nay èpog èned mimonotenhe innort фhet $X_{H}$ ben keng mimeqiot ǹ $\theta$ Oq met aqcasi.

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

MпE..nar, verb 3. pers. sing. negat. prefixed. ÈNEZ, adv. KENq, noun sing. with $q$ suffixed. Ǹ $\theta o c$, pron. 3. pers. sing. חEt, pron. relat. aycaxi, verb perf. 3. pers. sing.
19. oroz oal te tmetmeepe ìte iwannhc гоte Èt aroyopn zapoq ìse nloyadi èbodben 15*
 XE Ǹ⿴囗⿱一兀口灬 NIM．

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

өגı，pron．def．fem．sing．TE，verb．irreg．pres．3．pers． sing．fem．Ǹte，sign of gen．гоte，adv．гapoq，prep． joined with poq，a particle representing the pronoun． nhorata，noun with nt defin．art．plur．prefixed．incan－ оүнв，noun plur．with ì gen．and 2AN，indef．art．pl． prefixed．istorwenq．verb subjunct．3．pers．plur．with q suffixed．సөок，pron．2．pers．sing．Nim，pron．sing．
 xE ̀̀nok an me $\bar{\pi} \bar{X} \bar{c}$ ．

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

Ачоү $\omega \sim 2$ ，verb perf．3．pers．sing．M̀meqx $\omega \lambda$ èbo $\lambda$ ， verb．negat．perf．3．pers．sing．from $\boldsymbol{\tau} \omega \boldsymbol{\lambda}$ ѐвод．д̀лок， pron．1．pers．sing．

> From the Hymns for the Principal Feasts.
> ma入in on agmowl Again he walked
> 山A @MOYN CNAY*)
> To Shmoun the second;
> ayxcup èbod innixaxı
> He dispersed the enemies
> ben TIma ètemmar.
> In that place.
＊）The name of a city of ancient Egypt．
mixwr．

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& \text { of the } \\
& \text { Suffixes, } \& c .
\end{aligned}
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TA, Possess. Arlicle. f. sing. p. 13.
ta
тарек, Pref. 4. Fut. 2. p. sing. m. p. 52.
тарEC, Pref. 4. Fut. 3. p. sing. f. p. 52.
tapetn, Pref. 4. Fut. 2. p. plur. p. 52.
TAPEq, Pref. 4. Fut. 3. p. sing. m. p. 52.
тарN, Pref. 4. Fut. 1. p. plur. p. 52.
TApt, Prcf. 4. Fut. 1. p. sing. p. 52.
тароץ, Pref. 4. Fut. 3. p. plur. p. 52.
TE, Definit. Article. sing. f. p. 11.
TE, Pref. 1. Pres. 2. p. sing. f. p. 46.

TE, Suff: 2. p. sing. f. p. 97.
TEN, Pref. 1. Pres. 1. p. plur. p. 46.
TEN, Suff. 1. p. plur. p. 97.
TENA, Pref. 1. Fut. 2. p. sing. f. p. 50 and 1. p. plur. p. 56.
tenna, Pref. 1. Fut. 1. p. plur. p. 50.
tenne, Pref. 1. Fut. 1. p. plur. p. 56.
TEPA, Pref. 4. Fut. 2. p. sing. f. p. 52.
TETEN, Pref. 1. Pres. 2. p. plur. p. 46.
tetenna, Pref. 1. Fut. 2. p. plur. p. 50.
TETN, Pref. 1. Pres. 2. p. plur. p. 46.
TETNA, Pref. 1. Fut. 2 p. plur. p. 50.
TETNNA, Pref. 1. Fut. 2. p. plur. p. 50.
TM, Pref. negative. p. $87,88$.
$\boldsymbol{T} \overline{\mathrm{N}}$, Pref. 1. Pres. 1. p. plur. p. 46.
TN, Suff. 3. p. plur. p. 36. 2. p. plur. and 1. p. plur. p. 97.
TPE, a part, p. 44.
TPE, The Auxiliary Verb. to be, to do, p. 89.
$\Upsilon$, Suff. 3. p. plur. p. 46 ,
$\phi$, Defin. Article. sing. m. p. 10.
\$2, Possess. Arlicle. m. sing. p. 13.
$X$, Pref. 1. Pres. 2. p. sing. m. p. 46.
XNA, Pref. 1. Fut. 2. p. sing. m. p. 50.
$\omega$, Sign of the vocat. p. 21.
wort, Parliciple. p. 65.
$\omega$, Sign of ihe Potential Mood. p. 78.
$\omega \boldsymbol{\omega}$, Pref. Pres. Indef. 1. p. sing. p. 49.
ФaK, Pref. Pres. Indef. 2. p. sing. m. p. 49.
$\omega \boldsymbol{\omega} \boldsymbol{\lambda E}$, Pref. Pres. Indef. 2. p. sing. and 3. p. sing. and pl. p. 49. Bash.
$\omega$, $A \mathrm{~N}$, If, with the prefixes. p. $67,88$.
©ANTE, Until, with the prefixes. p. 66.
WapE, Pref. Pres. Indef. 2. p. sing. f. and 3. p. sing. and plur. p. 49.
WAPETEN, Pref. Pres. Indef. 2. p. plur. p. 49.
(y) $\mathbf{C}$, Pref. Pres. Indef. 3. p. sing. f. p. 49.
（）גTE，Until，with the prefixes．p． 66.

（1） $\boldsymbol{A T E T N}$, Pref．Pres．Indef．2．p．plur．p． 49.
（）$A$ 个，Pref．Pres．Indef．3．p．plur．p． 49.
（1） $\boldsymbol{\lambda}$ C，Pref．Pres．Indef．3．p．sing．m．p． 49.
$\omega_{0} \gamma$ ，Pref．implying worthiness．p．79． 105.
（1）TEM，Pref．negative．p．87， 88.
¢，Suff．3．p．sing．m．p．37，46， 97.
（4，Pref．1．Pres．3．p．sing．m．p． 46.
पNA，Pref．1．Fut．3．p．sing．m．p． 50.
¢ NE ，Pref．1．Fut．3．p．sing．m．p．50．Bash．
2ג，a person，master，\＆c．p． 106.
己 2 N, Indef．Article．plur．p． 12.
¿EN，Indef．Article．plur．p． 12.
$Z^{2}$ ，Indef．Art．plur．p． 12.
$\mathbf{x} \boldsymbol{A}$, Verb．p． 92.
区E，Conjunction p． 99 and verb．p． 92.
$\mathbf{x} \operatorname{IN}$ ，Participle，taking the article and infixes．p． 65.
s00，Verb．p． 92.
※TI，Forms the Ordinal numbers for hours．p． 45.
＊$\omega$ ，Verb．p． 92.
$\sigma$ IN，Participle taking the Articles and infixes p． 65.
十，Definit．Article．sing．f．p．10， 11.
†，Pref．1．Pres．1．p．sing．p． 46.
†，Suff．2．p．sing．f．p． 97.
†NA，Suff．1．Fut．1．p．sing．p． 50.
†NE，Suff．Pref．1．Fut．1．p．sing．p． 50.

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[^0]:    *) 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,

[^1]:    * 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 misture 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 vernacnlam linguam fuisse translata." p. 196.

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

[^2]:    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 Nerw Testament, and The Introduction to the Sahidic Frayments.

[^3]:    * This word is used in the Rosetta inscription and elsewhere.

[^4]:    * Clemens Alexandrinus, who flourished about the second century is supposed to mention with correctness the kinds of writing used by the Egyptians. His words are these:
    
    
    
    
    
    
    
    
    
    
    
    
    „Jam vero qui docenturab Aegyptiis, primum quidem discunt Aegy-

[^5]:    * Coptic MS. Royal Library Paris, quoted by Quatremère.

[^6]:    *) The word Coptic was evidently derived from the word $\Gamma$ ץritc as pronounced by the Egyptians.

[^7]:    * Thucydid. I. I. c. 110. and Diod. Sicul. 1. II. c. it.

