Johanna Brankaer

Coptic
A Learning Grammar (Sahidic)

Harrassowitz

πεξε ἵε μὴτρεψα ἵδι πετῳνε εὐθυνε ὑανθεψίνε
ἀγῳ ἄοταν εὐθυανδίνε ῥναὐτῆτφ
ἀγῳ εὐθυανωτοτφ ῥναῤ πὑηρε
ἀγῳ ῥναῤ ἰπο ἐ眙 ὑῆρο
πεξε ἵε ἵε ωίνε ἀγῳ τετνάβινε
πεξε ἵε πετῳνε ῥναβίνε
πεττωφμ εξούν σεναούὼν ναφ
Subsidia et Instrumenta Linguarum Orientis
(SILO)

Herausgegeben von/Edited by
Reinhard G. Lehmann

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Jesus said: let him who seeks not stop seeking until he finds.
And when he finds, he will be disturbed.
And when he is disturbed, he will be astonished
And he will rule over the all.
Jesus said: seek and you will find.
Jesus said: he who seeks will find
And he who knocks, it will be opened to him.
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Acknowledgments

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Jena and Overijse, November 2009

Johanna Brankaer
Introduction

About this book

Initially, a French version of this book was conceived as a textbook for the course Coptic I taught at the Université Catholique de Louvain (30 hours). It should be useful as well for teaching Coptic as for learning it yourself.

The book consists of five parts. The first three are concerned with learning Coptic grammar. Part four consists of exercises to apply what you have learned in the corresponding grammatical chapters. Finally there is a selection of texts, which will allow you to gain more in-depth knowledge of the language as well as of some aspects of Coptic culture. Both the exercises and the texts have cross-references to the grammatical part of this book.

The grammatical part is conceived as a systematic synthesis of what one finds in the existing basic grammars, textbooks and some unpublished workbooks. Since this book was conceived first, the Coptic Grammar by Bentley Layton has established itself as the reference grammar. In order to make it easier for students to use this grammar, the same terminology has been used here. In annex, however, you will find a glossary with the equivalents of some terms used in other grammars and textbooks.

The grammatical part of this textbook consists of three main sections, elements, constructions and complex sentences. I suggest that in a teaching context, you start with the constructions and learn the elements as they show up in the constructions and the complex sentences. This will allow you to progress steadily without having too much baggage to carry along from the start. A system of cross-references makes it possible to ‘commute’ between both grammar parts and the exercises and texts. The elements are in way the building stones you use when learning Coptic sentence constructions. The exercises are also conceived in this way. They follow the rhythm of the constructions. If you work in this way, you will also have dealt with all the elements at the end of the constructions. The systematic presentation of elements and constructions is also conceived for later reference. This book should be useful as a basic grammar for students who have already familiarised themselves with the Coptic language.

This course is meant to familiarize the students progressively with the different kinds of Coptic sentences. This is done in the constructions part, after a first chapter on nominal articulation.

All of the examples given in this book are analysed. The separators used to distinguish all elements are ~ for the prepersonal bound state, – for the prenominal bound state and a full stop to separate all other elements (e.g. article and noun).

There is no method to learn the Coptic vocabulary in this book. At the end you will find a glossary of all the Coptic and Greek words used in the book, in the grammatical examples as well as in the exercises and texts. It is recommended to learn the vocabulary gradually as
you find it in the examples and exercises, so you can draw up a list of the words you have encountered.

**Coptic**

The term ‘Coptic’

The word ‘Coptic’ is derived from the Arabic term *qubti*, which was used by the Arabs to refer to the (mostly Christian) inhabitants of Egypt. The Arabic is on its turn a loan word from the Greek, *αἰγύπτιος* (*Ai gyptios*). Originally the term Coptic referred to the descendants of the ancient Egyptians, to distinguish them from foreign, more recent, groups of the population. The Coptics from Antiquity referred to their language as *T.M iht-pH nh-KHMe* (*tementrenkenême*), which signifies an *abstract category* (*M iht*) in relation to *the humans* (*H nh*) of Egypt (*KHMe*).

The term Coptic gradually lost its ethnic and linguistic meaning to refer specifically to the Christians of Egypt – in order to distinguish them from e.g. Muslims. The Egyptian Church played an important role in the first centuries of the Christian era. The patriarchs of Alexandria were among the most powerful. The monachism that was born on Egyptian soil with inspiring figures, such as Anthony, influenced similar movements all over the Christian world. In the aftermath of the Council of Chalcedon (451) the Egyptian church was the first ‘national church’ to break with byzantine authority. The term ‘national church’ does not imply that the authority of this church was confined to the borders of Egypt. It extended to Libya (the region of Pentapolis) and Ethiopia (around Axum).

One should take care not to identify the Coptic church with the Coptic language. In Antiquity the official language of the ‘Coptic’ church remained Greek, even though important texts, like the Easter Letters of the Alexandrian bishops were immediately translated into Coptic for the use of the local bishops. An important part of Coptic literature of all sorts was actually translated from Greek. It was above all the monastic environment that produced a rich original Coptic literature, as it was the case with the Pachomian monasteries in Tabbenese and Pbow and the White monastery of Shenoute.

The use of the Coptic language was progressively abandoned in favour of Arabic after the muslim conquest of Egypt (642). After the 10th century, Coptic documents become very rare. From the 13th century onwards, however, there was a growing interest from Arabic scholars in the Coptic language. They published Coptic grammars in Arabic, as well as works dealing with philological, literary and cultural topics. The last important examples of Coptic as a spoken language have been attested in the 15th century¹. Most of the Copts today speak Arabic. Only in liturgy some traces of Coptic (mixed up with Greek formulas) are preserved. The situation of Coptic in Egypt is in a way similar to that of Latin in the Christian West.

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The Coptic language

From a linguistic point of view Coptic represents the last stage of ancient Egyptian (ca. 300–1000 A.D.). Egyptian is a linguistic group in itself, which presents some affinities with Semitic languages and some African languages.

One should not confound the Coptic language and the Coptic writing (that is, the Greek alphabet with some supplementary signs). Language and writing have not evolved simultaneously in Egypt. The most ancient writing systems, hieroglyphic and hieratic, were still used in later periods, up to the Ptolemaic, Roman and Byzantine time (332 B.C. – 641 B.C.). From the late Empire on, Middle Egyptian was at that time still used as a literary language, but it was not spoken anymore. From the New Empire onwards (ca. 1570 B.C.) New Egyptian became the dominant language, which evolved into Demotic (the ‘popular’ language) and eventually into Coptic in Christian times. There are, however, already before that period some attestations of Egyptian in Greek writing. Linguistically this language does not correspond with the Coptic stage, but still with Demotic, even though these texts or words are often qualified as ‘Old Coptic’. Greek letters were mostly used instead of Egyptian signs where pronunciation matters. The previous Egyptian writing systems have no notation of vowels. It is thus no surprise to find ‘Coptic’ writing in e.g. magic texts.

Coptic is of great interest for the study of the Egyptian language. It is the first time in its history that the vowels are written. The use of a simple writing system, consisting of the Greek alphabet with some supplementary signs, made written Egyptian more accessible than it was before.

As the final stage of the Egyptian language, Coptic has also been considerably influenced by Greek, which was the official language of the Coptic church. This influence is mostly limited to the vocabulary. Greek words are not only used for technical terms or in translations. They also very often occur in orginal Coptic writings, such as the works of Shenoute. On a purely grammatical level the influences are less conspicuous. Some Greek conjunctions are used to introduce certain Coptic adverbiał subordinate clauses.

Later Coptic texts can also show an influence of Arabic. This has however very few consequences for the vocabulary and was never as important as the Greek influence.

Dialects

Coptic dialectology has developed over the last decades into a discipline in itself. There was hardly any real standardisation in Coptic. Many dialects existed next to one another. Each one of these dialects has its own variants and many texts have a very mixed dialectical profile. The overview you find here is limited to the dialects mentioned in Crum’s Coptic Dictionary.

Sahidic is the main southern dialect of Egypt, but it spread very quickly to the entire Nile Valley. It became the dominant literary language in the ‘classical’ period. The oldest Sahidic texts are dated around 300 A.D. Of all Coptic dialects Sahidic has the least particularities and the most in common with the others. It therefore offers a good introduction in Coptic.

Introduction

B Bohairic is the main northern dialect, spoken originally in the Nile Delta. It is played a predominant role from the 9th century onwards, due to the importance of the monasteries in the Wadi Natrun. Since the 11th century, Bohairic is the official language of the Coptic liturgy.

F Fayumic is the dialect spoken in the oasis of Fayum (ΤΙΟΜ).

M Middle Egyptian or Oxyrhynchic was mainly spoken around Óxyrynychus.

A2 or L Subakhmimic or Lycopolitanic was a southern dialect that was probably overshadowed by the spread of Sahidic.

A Akhmimic is another southern dialect. It represents probably the most ancient linguistic stage of all known Coptic dialects. It is probably originary from the surroundings of the Town of Akhmim (Nord of Thebes). Like A^2/L this dialect has probably been abandoned in favour of Sahidic.

Alphabet and orthography

Coptic uses the Greek alphabet with some supplementary signs taken from Demotic. The letters can also have numeral value (cf. 085). The order of the Greek alphabet is preserved. The supplementary Coptic signs are put at the end. Here is a list with the alphabet, the names of the individual letters and their English equivalents.

<table>
<thead>
<tr>
<th>Letter</th>
<th>Name</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>α</td>
<td>alpha</td>
<td>a</td>
</tr>
<tr>
<td>β</td>
<td>beta</td>
<td>b (v)</td>
</tr>
<tr>
<td>γ</td>
<td>gamma</td>
<td>g</td>
</tr>
<tr>
<td>δ</td>
<td>delta</td>
<td>d</td>
</tr>
<tr>
<td>ε</td>
<td>epsilon</td>
<td>e</td>
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<tr>
<td>ζ</td>
<td>zeta</td>
<td>z</td>
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<tr>
<td>η</td>
<td>eta</td>
<td>ê</td>
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<tr>
<td>θ</td>
<td>theta</td>
<td>th</td>
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<tr>
<td>ι</td>
<td>iota</td>
<td>i</td>
</tr>
<tr>
<td>κ</td>
<td>kappa</td>
<td>k</td>
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<td>λ</td>
<td>lambda</td>
<td>l</td>
</tr>
<tr>
<td>μ</td>
<td>mu</td>
<td>m</td>
</tr>
<tr>
<td>ν</td>
<td>nu</td>
<td>n</td>
</tr>
<tr>
<td>ξ</td>
<td>xi</td>
<td>x</td>
</tr>
<tr>
<td>ο</td>
<td>omicron</td>
<td>o</td>
</tr>
<tr>
<td>π</td>
<td>pi</td>
<td>p</td>
</tr>
<tr>
<td>ρ</td>
<td>rho</td>
<td>r</td>
</tr>
<tr>
<td>σ</td>
<td>sigma</td>
<td>s</td>
</tr>
<tr>
<td>τ</td>
<td>tau</td>
<td>t</td>
</tr>
<tr>
<td>υ</td>
<td>upsilon</td>
<td>u</td>
</tr>
<tr>
<td>ϕ</td>
<td>phi</td>
<td>ph</td>
</tr>
<tr>
<td>χ</td>
<td>khi</td>
<td>kh</td>
</tr>
<tr>
<td>ψ</td>
<td>psi</td>
<td>ps</td>
</tr>
<tr>
<td>ω</td>
<td>oméga</td>
<td>ô</td>
</tr>
</tbody>
</table>
The superlinear stroke is another orthographical element. When it is written above a consonant (e.g. N), it indicates the existence of a muted vowel preceding this consonant. In many manuscripts the use of the superlinear stroke is not entirely consistent. Sometimes the superlinear stroke seems interchangeable with €.

Γ, Δ and Ζ only occur in words of Greek origin. In some cases Ζ is used as an equivalent of ζ (ANCHBE and ΑΝΖΗΒΕ, school). Γ can also be used instead of Κ (often after Ν, e.g. Γ for Κ, the suffix pronoun of the 2nd pers. m. sg.).

Some letters are the equivalent of two other letters:

\[\begin{align*}
\Theta & = T + \varepsilon \\
\Phi & = \Pi + \varepsilon \\
\chi & = K + \varepsilon \\
\chi & = K + C \\
\Psi & = \Pi + C \\
\Upsilon & = T + \iota
\end{align*}\]

The face; \( \text{POX} = \text{POKZ} \), to be burned; \( \Lambda \omega \xi = \Lambda \omega \kappa \xi \), to bite; \( \Upsilon \phi \nu \eta = \Upsilon \epsilon i \phi \nu \eta \), the peace

In Greek words these letters usually keep their original value and they are not necessarily counted as two letters (this is important e.g. in knowing which article has to be used).

I and €Ι can both represent the phoneme [i] (€ΙΝ, to bring; ΙΣΙΤ, pea) or the semivocal [j] (€ΙΩΤ, father; ΙΣΩΙ, ship).

ΟΥ can also function as a vowel (ΜΟΥΝ, to stay) and as semivocal (ΟΥΑ, a, one). The semivocal is written as a simple Υ after Α, Ε and Η (ΝΑΥ, to see).

N is assimilated before Μ, Π, Ψ, Φ and becomes Μ (Μ.ΜΕΩΝΤΗΣ Μ-ΜΙΛΥΧΗΣ, Moses’ disciples). There is no assimilation when Μ or Π have the superlinear stroke (Μ.ΜΕΩΝ, the crocodiles) or if the Μ was originally a Ν.

N can be completely assimilated before Β, Ρ or Λ (ΡΙΒΩΜΕ for ΡΙΒΩΜΕ, the humans).

Haplography: a doubled consonant is often only written once (ΜΝΤΗ for ΜΝΤ-ΘΗ, fifteen).

Dittography: more rarely a consonant is doubled for no apparent reason. This is often the case of Ν followed by a vowel.
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K Unpublished Coptic text from the Wiener Papyrussammlung, taken from Till.


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<th>References</th>
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</thead>
<tbody>
<tr>
<td>1Sam Kuhn, K.H.,  <em>The Coptic (Sahidic) Version of Kingdoms I, II (Samuel I, II)</em> (Corpus scriptorum Christianorum orientalium, 313), Louvain, 1970.</td>
</tr>
<tr>
<td>Sextus Poirier, P.-H.,  <em>Les sentences de Sextus (NH XII, I)</em>, Fragments (NH XII,3); Painchaud, L.,  <em>Platon, Fragment de la République</em> (NH VI,5) (Bibliothèque Copte de Nag Hammadi, section Textes 11), Québec 1983.</td>
</tr>
<tr>
<td>ShIII Leipoldt, J.,  <em>Sinuthii Archimandritae Vita et Opera Omnia</em> (Corpus scriptorum Christianorum orientalium, 42), Paris, 1908.</td>
</tr>
<tr>
<td>ShIV Leipoldt, J.,  <em>Sinuthii Archimandritae Vita et Opera Omnia</em> (Corpus christianorum orientalium, 73), Louvain, 1954.</td>
</tr>
<tr>
<td>ShChass Chassinat, E.,  <em>Le quatrième livre des entretiens et épîtres de Shenouti</em> (Institut français d’archéologie orientale du Caire, Mémoires, 23), le Caire, 1911.</td>
</tr>
<tr>
<td>StelesSeth Claude, P.,  <em>Les trois steles de Séth</em> (Bibliothèque Copte de Nag Hammadi, section Textes 8), Québec 1983.</td>
</tr>
</tbody>
</table>
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Part I: Elements
Pronouns and determiners

The independent personal pronoun

001. The independent personal pronouns are only used in apposition to make the subject explicit or to emphasize it (cf. 202). They can also express the predicate (cf. 208).

002. The independent personal pronoun can in some cases be used instead of the suffixed pronoun. This can imply a shift in meaning. E.g. Ṉci Ṉtoq (except for him) and Ṉcwq (after him).

003. These are the full forms of the independent personal pronoun:

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ḈANOK</td>
<td>ḈANON</td>
</tr>
<tr>
<td>2 m.</td>
<td>ḈTOK</td>
<td>ḈTOWTN</td>
</tr>
<tr>
<td>2 f.</td>
<td>ḈTO</td>
<td></td>
</tr>
<tr>
<td>3 m.</td>
<td>ḈTOq</td>
<td>ḈTOOY</td>
</tr>
<tr>
<td>3 f.</td>
<td>ḈTOC</td>
<td></td>
</tr>
</tbody>
</table>

004. The unstressed (reduced) form of the independent personal pronoun is used as the prefixed subject of the nominal sentence (cf. 191, 200).

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ḈAN†</td>
<td>ḈAN(N)</td>
</tr>
<tr>
<td>2 m.</td>
<td>ḈTKČ</td>
<td>ḈTETN</td>
</tr>
<tr>
<td>2 f.</td>
<td>ḈTE</td>
<td></td>
</tr>
<tr>
<td>3 m.</td>
<td>ḈTOq</td>
<td>(ṈTOOY)</td>
</tr>
<tr>
<td>3 f.</td>
<td>(ṈTOC)</td>
<td></td>
</tr>
</tbody>
</table>

The prefixed personal pronoun

These personal pronouns are used for the subject of the durative sentence (cf. 224).

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ṉ†</td>
<td>ṈTN</td>
</tr>
<tr>
<td>2 m.</td>
<td>Ṉ(T)</td>
<td>ṈTETN</td>
</tr>
<tr>
<td>2 f.</td>
<td>Ṉ(tₚ)</td>
<td></td>
</tr>
<tr>
<td>3 m.</td>
<td>ṛ</td>
<td>ṛE</td>
</tr>
<tr>
<td>3 f.</td>
<td>ṛ</td>
<td></td>
</tr>
</tbody>
</table>

006. The Ṉ of the 2nd pers. sg. is often assimilated to ṛ after the Ṉ of negation.
The personal suffixes

The pronominal suffixes can be attached to:
- prepositions in the prepersonal state (cf. 093);
- certain common nouns (cf. 048);
- transitive infinitives (cf. 119);
- the possessive pronoun and article (cf. 020, 021);
- the conjugation bases of the non-durative sentence (cf. 308);
- the conjugation bases of the four converters (cf. 145–148).

1 sg. ą after a simple vowel
ą after a doubled consonant (after T: PAT > PAT)
2 sg. m. Ł (after N often r)
2 sg. f. ą after a simple vowel
ą after a consonant
ą after a doubled vowel
3 sg. m. Ł
3 sg. f. ą
1 pl. Ł
2 pl. ŁTHYTN
3 pl. ŁOY

008. For the 2nd pers. pl. a short vowel preceding the suffix ŁTN becomes long, Ł–, ŁPO (prep. to) > ŁPOŁTN

009. The suffix THYTN for the 2nd pers. pl. is usually used after Ł. It can express a reflexive meaning (ŁWYTHYTN, you yourselves). Normally THYTN is treated as a nomen after the pronominal status.

010. The suffix for the 3rd pers. pl. ŁOY is written ą after Ł, Ł, and Ł.

011. The suffix ŁCOY, ŁCE for the 3rd pers. pl. is used with certain verbs (ŁOŁY, to send; ŁŁNOŁY, to send; ŁLOŁY, to buy) and with the imperatives ŁPŁŁ, do!, and ŁŁŁŁ, bring! (cf. 136). It is also used for the object of ŁYYŁŁŁŁ/ŁNTN (cf. 157).

The demonstrative pronouns and articles

There are two sets of demonstrative pronouns in Coptic. Each set has three forms:
- masculine starting with Ł;
- feminine starting with Ł;
- plural (both masculine and feminine) starting with Ł.
There is a whole set of determiners following this pattern (cf. 018–021).
Pronouns and determiners

17. The independent demonstrative pronouns are:
   - ΠΔΔ, ΤΔΔ, ΝΔΔ (this, these)
   - ΠΔΗ, ΤΔΗ, ΝΔΗ for a more remote person or object (that, those)

There is also an unstressed form (without emphasis) of this pronoun:
   - ΠΔ€, ΤΔ€, ΝΔ€

This form of the demonstrative pronoun is used for the 3rd pers. subject of the nominal sentence (cf. 191, 206).

The demonstrative article

The demonstrative article is always placed before a (common) noun. Its forms are:
   - ΠΔ€, ΤΔ€, ΝΔ€ (this, these)
   - ΠΔΗ, ΤΔΗ, ΝΔΗ (that, those)

016. The unstressed form of the demonstrative article is ΠΔΠΔ ΤΔΠΔ ΝΔΠΔ. This form is actually the definite article (cf. 054).

Other demonstrative elements

017. The relative sentence ΕΤΜΔΑΥ (that is there) is used to refer to a more distant person or thing. It can be preceded by the article.

C. Possessive pronouns and articles

The possessive pronoun

The possessive pronoun is always followed by the possessor. This can be a noun (with article) or a personal pronoun (suffixed).

In the pronominal state the possessive pronoun has the form of the possessive prefix:
   - ΠΔΔ, ΤΔΔ, ΝΔΔ.

The possessive pronoun is followed by a noun with article (article phrase). This form is used to express filiation and is often an element of proper nouns.
   - ΠΔΠΔΠΟ, doorkeeper (the one of the door)
   - ΠΔΤΔΧΕΛΚΕΤ, bridegroom (the one of the bride)
   - ΠΔΜΔΝΔ, Pamin (the one of Min)
   - ΝΔΝΔΕΣΠΟΙΟΣ, the doctrines of Nestorius.

020. The prepersonal state of the possessive pronoun is:
   - ΠΔΨΔ, ΤΔΨΔ, ΝΔΨΔ.

The pronominal suffix refers to the possessor (cf. 007).
   - ΝΔΨΔΘΠΔΠΟΥ ΝΔΨΔΝΔ (John 17:10). Everything that is mine is yours.
The possessive article expresses the possessor of the word it determines. It consists basically of the article π€, τ€, Ν€ with the personal suffixes (cf. 007).

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 sg.</td>
<td>πα</td>
<td>τα</td>
<td>Να</td>
</tr>
<tr>
<td>2 sg. m.</td>
<td>πεκ</td>
<td>τεκ</td>
<td>Νεκ</td>
</tr>
<tr>
<td>2 sg. f.</td>
<td>πού</td>
<td>τού</td>
<td>Νού</td>
</tr>
<tr>
<td>3 sg. m.</td>
<td>πεκ</td>
<td>τεκ</td>
<td>Νεκ</td>
</tr>
<tr>
<td>3 sg. f.</td>
<td>πεκ</td>
<td>τεκ</td>
<td>Νεκ</td>
</tr>
<tr>
<td>1 pl.</td>
<td>πεν</td>
<td>τεν</td>
<td>Νεν</td>
</tr>
<tr>
<td>2 pl.</td>
<td>πετν</td>
<td>τετν</td>
<td>Νετν</td>
</tr>
<tr>
<td>3 pl.</td>
<td>πεγ</td>
<td>τεγ</td>
<td>Νεγ</td>
</tr>
</tbody>
</table>

022. At first sight there might be some confusion between the possessive pronoun in the pronominal state and the possessive article of the 1st pers. sg. The possessive pronoun is always followed by an article.

πα-πεκ, the one belonging to the Father (the one of the father)
πα, my father

D. Interrogative and indefinite elements

Interrogative elements

023. These are some of the most common interrogative pronouns and modifiers (cf. 401, 402):

- ΝΙΜ, who?
- ΟΥ, what?
- ΔΩΤ, which? what?
- ΔΩΤ, what about...? why? (ΔΩΤ-Κ, What about you?)

Indefinite elements

024. The following are the most common indefinite pronouns and modifiers:

- ΚΕ (6Ε) (m.), ΚΕΤΕ (f.), ΚΟΟΥΕ (pl.), other (cf. 075)
- ΝΙΜ, every ... (cf. 078)
- ΛΛΛΥ, someone, something; with negation nobody, nothing
- ΟΥΟΝ, someone, something
- ΟΥΑ/ΟΥΕ (cf. 85), someone; ΟΥΑ ΟΥΑ, each
- ΖΟΕΙΝΕ, some
025. The noun is a lexeme (LAYTON) or semanteme (VERGOTE), that is, an element of the vocabulary with specific meaning. There are but two classes of semantemes in Coptic: the noun and the verb. Though both classes are distinct, there are some interesting correspondences between them. Just like the verb some nouns also exist in a prenominal and/or a prepersonal state. Just like the object of a verb the genitive can be directly connected or through the preposition $N^\text{-}$. On top of that, most infinitives can also function as a noun.

026. Nouns are lexemes or semantemes that can be actualized in two ways:
- independently (with an article or other determining element). The noun then refers to a thought object (to be distinguished from a process, action, or relation).
- as attribute.

027. There are only a small amount of ‘real’ adjectives in Coptic. One could therefore refer to gendered nouns and non–gendered nouns (LAYTON) instead of substantives and adjectives. In fact many ‘substantives’ can also function as ‘adjectives’.

\textit{CZIM} (f.), \textit{woman, wife}; \textit{EIO} (m.), \textit{father}; \textit{BWWN}, \textit{bad, wicked}; \textit{NO6}, \textit{big}.

028. One should distinguish between a denotative function and a descriptive function of a noun.
The denotative function can only be fulfilled by gendered nouns, proper nouns and possessives. They denote one or more entities as particular instances of a class or a unique individual.
The descriptive function can be fulfilled by gendered nouns and non–gendered nouns. In this function they describe an entity referring to one or more of its characteristics.

029. Only gendered nouns can fulfil both functions. Normally however, they have a denotative function. When these nouns have a descriptive function the article does not necessarily correspond with the grammatical gender of the noun. E.g. \textit{ME} (\textit{truth}) is a feminine noun, but one can find the form \textit{PIME}, which translates the Greek adjective \( \alpha\lambda\iota\tau\iota\iota\nu\zeta \), \textit{the truthful}.

030. As for the Greek words, the substantives are gendered nouns, the adjectives non–gendered.

031. The neuter form of the Greek adjectives is however used to refer to ‘inanimates’ or things, the masculine form (or the feminine) is used with regard to persons.

\textit{DAIMIONION} (m.), \textit{demon}; \textit{ZEATIE} (f.), \textit{hope} (\( =\varepsilon\lambda\iota\iota\nu\zeta \)); \textit{TICTOC}, \textit{faithful}.
Nepoymia Ν-ΣΑΡΚΙΚΟΝ (1Pet 2:11), carnal desires.
Ov.ΣΥΧΗ Ν-ΠΙΣΤΗ Ν-ΣΑΡΑΘ (Sextus 30:19f) a faithful good soul

Comparative and superlative

032. There are no distinct forms for the comparative and the superlative in Coptic. They can mostly be inferred from the context.
The second member of the comparison can be introduced by the prepositions €-, €PO- and ΠΑΡΑ-, ΠΑΡΑΠΟ-.

033. The preposition €- can be emphasized by the word 2OYO (more). We find the following combinations: N-2OYO €-, N-2OYE, €-2OYO €-, or €-2OYE.

€€ νε πνευμα (Matt 23:17). Which one is the biggest?
πι.οψιν €πομεν (Luke 7:28). The one who is smaller than him.
q.σιθομ Ν-2OYE €πομεν (BHom 54:11). He is stronger than us.

034. Gender and number of a noun can normally be inferred from the article or some other determiner.

There are two genders in Coptic: masculine and feminine.
Masculine Coptic nouns often end on a consonant or a short vowel, feminine nouns on € or a long vowel.

037. Greek masculine and feminine nouns keep their gender in Coptic. Greek neuter substantives are treated as masculine.
πι.οψιν (m.), the body (the Greek σῶμα is neuter).

038. The infinitive as a verbal noun is masculine.
πε-κ αντο, his birth.

A certain number of Coptic nouns have masculine as well as feminine forms:

<table>
<thead>
<tr>
<th>ΚΟΝ</th>
<th>ΚΟΝΕ</th>
<th>ΚΟΝΕΠ</th>
<th>ΚΟΝΕΠ</th>
<th>ΤΟΥΡΑΠ</th>
<th>ΤΟΥΡΑΠ</th>
<th>ΤΟΥΡΑΠ</th>
</tr>
</thead>
<tbody>
<tr>
<td>brother</td>
<td>sister</td>
<td>daughter</td>
<td>snake</td>
<td>wise woman</td>
<td>old woman</td>
<td>goddess</td>
</tr>
<tr>
<td>son</td>
<td>snake</td>
<td>wise man</td>
<td>old man</td>
<td>god</td>
<td>goddess</td>
<td></td>
</tr>
</tbody>
</table>

040. A noun is only gendered when it has a denotative function! (cf. 028)
In most cases the plural of a noun is only indicated by the article or some other determiner.

042. There are, however, a number of nouns that have a separate form for the plural. In some cases this plural form exists as an alternative to the unchanged form and can express a specific nuance.

This list contains some of the most frequent plural forms:

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>περιψων</td>
<td>heaven</td>
</tr>
<tr>
<td>απεριψων</td>
<td>head</td>
</tr>
<tr>
<td>θυμις</td>
<td>temple</td>
</tr>
<tr>
<td>όραμα</td>
<td>child</td>
</tr>
<tr>
<td>υπώραμα</td>
<td>(often Νόραμα)</td>
</tr>
<tr>
<td>πομπε</td>
<td>year</td>
</tr>
<tr>
<td>χωρίς</td>
<td>work, thing</td>
</tr>
<tr>
<td>εινατέ</td>
<td>father</td>
</tr>
<tr>
<td>κοινή</td>
<td>brother</td>
</tr>
<tr>
<td>σωματε</td>
<td>woman, wife</td>
</tr>
</tbody>
</table>

044. Most of the Greek nouns do not have a special plural form. The frequent plural ending -όουε can however also be used for Greek words.

ψυχοουε, souls
επιτολοουε, letters

045. The dual form as such does no longer exist in Coptic. There are however some traces of the use of the dualis. Some words, expressing a duality, can be treated as a singular or as a plural form.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ποτογογ</td>
<td>lips</td>
</tr>
<tr>
<td>πατογογ</td>
<td>buttocks</td>
</tr>
<tr>
<td>δυρεγογ</td>
<td>feet</td>
</tr>
<tr>
<td>ωνή</td>
<td>two hundred</td>
</tr>
<tr>
<td>(dualis of ωνε)</td>
<td></td>
</tr>
</tbody>
</table>

C. Bound state

046. There are three bound states in Coptic: the absolute state, the prenominal state and the prepersonal state. A noun can have one or more of these forms, which are listed under the absolute state in a dictionary.

The absolute state is the noun in itself, independently.

A noun in the prenominal state is followed by another noun that determines it. This is the genitive, expressing the possessor of the first noun. The prenominal state is indicated by the marker -.
A noun in the prepersonal state has a personal pronoun immediately suffixed to it. This suffix often refers to the possessor. The prepersonal liaison is represented by the marker $^<>$.

Most of the Coptic nouns only exist in the absolute state. A limited number of Coptic nouns have a prenominal and/or prepersonal state. They only occur in combination with a determiner, that is another noun, or, more often, the personal pronoun suffix. This category of nouns can be referred to as 'possessed nouns' (LAYTON 138-140). The possessor and the possessed are linked by an inherent, unalienable possession (SHISHA-HALEVY 1.1.1). This construction is however often replaced by the indirect genitive construction with the preposition $\mathbf{N}^-$ (cf. 175-178).

Many of these words are used in the construction of complex prepositions (cf. 100).

<table>
<thead>
<tr>
<th>absolute</th>
<th>prenominal</th>
<th>prepersonal</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>BOA</td>
<td>BA$^-$, BA$^\ddag$</td>
<td>BA$\ddag$LA$^-$</td>
<td>outside</td>
</tr>
<tr>
<td>EIA</td>
<td>(EI$\ddag$-, EIA$\ddag$-)</td>
<td>EIA$\ddag$T$^-$</td>
<td>eye</td>
</tr>
<tr>
<td>COYEN</td>
<td></td>
<td>KOYN(T)$^-$, KOYOYN$^-$</td>
<td>bosom</td>
</tr>
<tr>
<td>TOYF$^-$</td>
<td></td>
<td>TOYF$^-$</td>
<td>mouth</td>
</tr>
<tr>
<td>PAN</td>
<td>PEN$^-$</td>
<td>PANT$^-$</td>
<td>name</td>
</tr>
<tr>
<td>COT$^-$</td>
<td>TY$^-$, TE$^-$</td>
<td>TOOT$^-$</td>
<td>hand</td>
</tr>
<tr>
<td>TW$^-$</td>
<td>TOYN$^-$</td>
<td>TOUYW$^-$</td>
<td>breast, womb</td>
</tr>
<tr>
<td>X$^-$</td>
<td></td>
<td>WANT$^-$</td>
<td>nose</td>
</tr>
<tr>
<td>2HT$^-$</td>
<td></td>
<td>2HT$^-$</td>
<td>foreside</td>
</tr>
<tr>
<td>2HT$^-$</td>
<td></td>
<td>2HT$^-$</td>
<td>belly</td>
</tr>
<tr>
<td>2HT$^-$</td>
<td></td>
<td>2HT$^-$</td>
<td>face</td>
</tr>
<tr>
<td>2HT$^-$</td>
<td></td>
<td>2HT$^-$</td>
<td>voice</td>
</tr>
<tr>
<td>2HT$^-$</td>
<td></td>
<td>2HT$^-$</td>
<td>heart</td>
</tr>
<tr>
<td>2HT$^-$</td>
<td></td>
<td>2HT$^-$</td>
<td>peak, spike</td>
</tr>
<tr>
<td>2HT$^-$</td>
<td></td>
<td>2HT$^-$</td>
<td>head</td>
</tr>
</tbody>
</table>
D. Composite nouns

049. There are many composite nouns that consist of a noun in the prenominal state followed by a (non–gendered) noun. Here are some of the more frequent examples.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>MNNT- (used to build abstract nouns):</td>
<td>MMTZELO, (old) age; MNNTZEBPAIOC, Hebrew</td>
</tr>
<tr>
<td>MNTOYA, eternity</td>
<td></td>
</tr>
<tr>
<td>MNTPPO, rule, kingdom</td>
<td></td>
</tr>
<tr>
<td>PMN- (PMEME N-), man of:</td>
<td>PMNOHHME, Egyptian</td>
</tr>
<tr>
<td>PMRPAKOTE, man from Alexandria</td>
<td>PMRNOYTE, god-loving, pious</td>
</tr>
<tr>
<td>QBP-, (QBP, friend, companion):</td>
<td>QBPZMHZI, fellow slave (sondouloC)</td>
</tr>
<tr>
<td>QBPZNOZTHC, classmate</td>
<td></td>
</tr>
<tr>
<td>EIEPT- (EIO, work) (can also be linked to a noun with the preposition N-):</td>
<td>EIEPTE, wooden, timber; EIEPTYUT, commerce, merchandise</td>
</tr>
<tr>
<td>EIEPT- (EIO, field):</td>
<td>EIEPTEOOLEE, vineyard; EIEPTEHNN, orchard</td>
</tr>
<tr>
<td>PA- (is used in words expressing a place or substantives with general meaning):</td>
<td>PATHY, air, heaven; PA, state, condition</td>
</tr>
<tr>
<td>CT- (CTOI, odour):</td>
<td>CTHNOYCE, perfume; CTBWUYN, bad smell, stench</td>
</tr>
<tr>
<td>QOY- (QAY, useful, valuable):</td>
<td>QOYMEPITQ, amiable; PIQOYTPQYMOMY, he who deserves to die</td>
</tr>
<tr>
<td>QYI- (QYHE, child) sometimes QYP-:</td>
<td>QYICNOY, son of a brother (nephew); QYPBWUYN, bad son</td>
</tr>
<tr>
<td>QYN- (QAY, blow, strike, wound) sometimes QY-:</td>
<td>QYNAAOC, punch; QYNALOQXH, lance stab</td>
</tr>
<tr>
<td>ZAM-, worker:</td>
<td>ZAMEUTE, carpenter; ZAMNOYB, goldsmith</td>
</tr>
<tr>
<td>AN-, chief:</td>
<td>ANXOWX, chief, captain</td>
</tr>
</tbody>
</table>

050. Other words are composed with the preposition N-.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>BW, tree:</td>
<td></td>
</tr>
<tr>
<td>BW N-KNTE, fig-tree; BW N-ELOOLEE, vine</td>
<td></td>
</tr>
</tbody>
</table>
**MA, place:**
MA M-ΠΩΤ, refuge; MA Ν-ΕΛΟΟΛΕ, vineyard

**MAC, small, little:**
MAC Μ-ΜΟΥΙ, lion cub

**CA, man of:**
CA Ν-ΝΕΞ, oil merchant; CA Ν-ΞΙ-ΒΟΛ, liar

### 051. Still other words are composed with a prefix that is not a noun on itself.

- **AT** (negation), un-, without:
  - ΑΤ (ΑΤ-ΗΤ), foolish, unwise

- **ΑΤΝΩΥ** ΕΠΟ-Ω, invisible (m.)

- **ΔΙΝ** (+ infinitive; forms feminine nouns):
  - ΔΙΝΥΑΧΕ, word, conversation, story

- **ΔΙΝΥΟΝΕ**, illness

- **ΠΕΩ** (+ infinitive), man who...:
  - ΠΕΩ-ΓΑΝ, judge; ΠΕΩΡ-ΝΟΒΕ, sinner

### 052. The construct participle is a descriptive noun (‘adjective’) that expresses a generic verbal action. It is used to build non-gendered nouns. It is always applied to the category of animates. Usually, it is linked with a noun without article (undetermined) (cf. 069).

Here are some of the most common examples (the infinitive is given in brackets)

- **ΜΑΙ** - (ΜΕ, to love):
  - ΜΑΙΝΟΥΤΕ, pious (loving God)

- **ΧΑΚΙ** - (ΧΙΣ, to elevate):
  - ΧΑΚΙ ΖΗΤ, arrogant (high hearted)

- **ΜΑΚΤ** - (ΜΟΚΣ, to hate):
  - ΜΑΚΤΡΟΥΤΕ, impious (hating God)

- **ΟΥΑΜ** - (ΟΥΩΜ, to eat):
  - ΟΥΑΜΡΟΜΕ, cannibal (eating men)

- **ΧΑΙ** - (ΧΙ, to carry):
  - ΧΑΙΝΑΖΒ, beast of burden (carrying a yoke)

- **ΖΑΛΩ** - (ΖΑΟΒ, to be sweet):
  - ΖΑΛΩΓΑΧΕ, eloquent (of sweet words)

### 053. The construction with invariable ΠΕΤ- (substantivated relative sentence, cf. 466) is another way to build nouns.

ΠΕΤΡΝΟΥΟΥ, the good (that, which is good)
The definite article is the unstressed form of the demonstrative pronoun (cf. 016).

m.  \( \pi \ (\pi \varepsilon) \)
f.  \( \tau \ (\tau \varepsilon) \)
pl.  \( \eta \ (\eta \varepsilon) \)

One should pay attention to some particularities of Coptic orthography:

\[
\begin{align*}
\pi + 2 &= \Phi \\
\tau + 2 &= \Theta \\
\tau + 1 &= \Upsilon
\end{align*}
\]

Assimilation: \( \eta \) becomes \( \mu \) when followed by \( \pi / \beta / \varphi / \mu \).

Before \( \beta, \lambda \) and \( \rho \), the definite article can be completely assimilated to \( \beta, \lambda \) or \( \rho \).

056. The longer forms \( \pi \varepsilon^- / \tau \varepsilon^- / \eta \varepsilon^- \) are used when the following noun begins with two consonants. \( \pi \varepsilon^2 \tau \varepsilon, \ \text{the horse} \).

\( \\varphi \) and \( \iota \ (\iota \iota) \) are considered as consonants: \( \pi \varepsilon - \varphi \gamma > \pi \varepsilon \gamma \).

\( \Theta, \Phi, \chi, \psi, \zeta \) are considered as two consonants. \( \eta \varepsilon \theta \gamma \varsigma \alpha \lambda, \ \text{the offerings} \).

\( \delta, \chi \) are each considered as one consonant.

If one of the initial consonants is a sonant, both \( \pi \) and \( \pi \varepsilon \) are possible.

\( \pi \rho \varepsilon / \pi \varepsilon \rho \varepsilon \ \text{the temple} \)

\( \rho \rho \) (king) and \( \chi \lambda \) (old man) always have \( \pi \).

Words composed with \( \mu \nu \tau \) and \( \rho \mu \) (cf. 049) always have \( \pi \).

057. The longer forms are also used with a number of words expressing time:

\( \pi \varepsilon . \omega \varepsilon \varepsilon \iota \psi \omega, \ \text{the time} \);
\( \tau \varepsilon \rho \mu \mu \mu, \ \text{the year} \);
\( \pi \varepsilon . \zeta \omega \omega, \ \text{the day} \);
\( \tau \varepsilon . \gamma \varepsilon \psi \), \( \ \text{the night} \);
\( \tau \varepsilon . \gamma \nu \nu \nu, \ \text{the hour} \).

058. Exception: \( \pi . \nu \gamma, \ \text{the time} \)

059. The definite article is used to determine gender and number of nouns or nominal expressions.

\( \phi \omega \varepsilon (\pi . \omega \varepsilon \omega), \ \text{the thing, the work} \)
\( \tau . \mu \varepsilon, \ \text{the truth} \)
\( \pi . \pi \varepsilon . \tau \nu \gamma \varepsilon \varepsilon \varepsilon, \ \text{the saint (the one who is saint)} \)

060. The definite article is used with certain proper nouns when these are familiar to the interlocutor.

\( \tau . \tau \varepsilon \varepsilon \varepsilon, \ \text{Samaria} \)

061. The definite article is used before the names of gods.

\( \pi . \nu \gamma \varepsilon \varepsilon, \ \text{God} \)
\( \pi . \nu \varepsilon \alpha \varepsilon \varepsilon, \ \text{Apollo} \)
The definite article is also used with a vocative.

_τ€.C2IME_ (John 2:4), _Wife!_

The indefinite article is derived from some indefinite pronouns.

sg. _OY_ (< _OY_, one) (cf. 085)
pl. _ZN_ (< _ZN_, some) (cf. 024)

Please pay attention to Coptic orthography:

\[ e/λ + OY > eY/λ \]

The use of the indefinite article

The indefinite article is used with abstract nouns:

_ΟΥ.ΚΑΚΕ_, _darkness_
_ΟΥ.ΜΝΤΔΤΤΑΚΟ_, _indestructibility_

It is often used with material nouns:

_ΟΥ.ΜΩΟΥ_, _water_

It is also used in adverbial expressions introduced by the preposition _ZN–_ (cf. 098):

_ΖΝ–ΟΥ.ΜΕ_, _truly._

The indefinite article is also used with the predicate of the nominal sentence (cf. 192):

_ΑΝΡ.ΟΥ.ΠΡΟΦΗΤΗΣ_, _I am a prophet(ess)_.

There is no article used before the second term in composites (prenominal state of a verb or noun followed by an undetermined noun or construct participle [cf. 052]). In some cases also after the preposition _Ν–_

_Π.ΠΕΡΧΩ_–_ΨΟΧΝΕ_, _adviser_

The negated term in negative sentences has no article. This is especially the case of non-existence or deprivation.

_ΖΝ.ΠΗΒΗ_, _ΕΜΝ–ΜΩΟΥ_ _ΖΗΤ–ΟΥ_ (2Pet 2:17), _springs without water_
_Ν–ΤΜ.ΧΙΤ–Ν_ _ΕΣΟΥΝ_ _Ε–ΠΕΙΡΑΜΟΣ_ (Matt 6:13). _And lead us not in temptation._
_ΜΕΡΕΡΕΡΧΙΟΥ_ _ΖΩΝ_ _ΕΡΟΥ_ (Luke 12:33). _No thief came close to him._

Undetermined elements in enumerations have no article:

_ΕΙΤΕ_ _ΚΟΥΙ_ _ΕΙΤΕ_ _ΝΟΒ_ (HM I 159:9), _either small or big._

After certain prepositions, followed by undetermined elements, there is no article:

_ΥΑ–ΕΝΕΣ_, _forever, until eternity_

The predicate, after the preposition of identity _Ν–_ has no article:

_ΑΑΥ_–_Ν–ΠΜΜΑΟ_ (ShChass 85:34). _Make yourself rich._
_ΤΑΛ_–_Ν–ΜΝΤΝΑ_ (Luke 12:33). _Give them as alms._

After the preposition _ΖΩΚ_ (like, just as), there is no article:

_ΖΩΚ_ _ΟΙΚΟΝΟΜΟΣ_ (HM II 11:22), _as manager._
Other determiners

075. ke, other
   pl. 2en.Ke
   Pi.Ke, the other
ke can also mean also, too or more. It can also be used in combination with numerals (cf. 086).
ke.xwome, another book
Pi.Ke.oYa, the other (one)
Ne=gKe.cap?, their flesh too

076. The possessive article (cf. 015)

077. The demonstrative article (cf. 021)

078. ...nim: every
   Oyon nim, everyone
   2ob nim, everything

079. The suffixed personal pronoun (cf. 007).
080. Just like in Greek, the letters are also used with numeric value. They have a supralinear stroke when used as numbers. For the number six, the Greek sign stigma (ζ) is used.

081. The numbers from 1 to 9 and 10, 20, and 30 have distinct forms for the feminine and the masculine.

082. Some numbers have a secondary form (Vergote: état construit), which is a kind of prenominal form used in composed numbers.

083. The numbers 1–9 have a special form, which is used in combination with decades. It is immediately attached to the preceding decades. If the decade has a secondary form, this is used in the composite number.

084. The multiples of 100 and 1000 are written with the secondary form of the cipher followed by ύε/γο, or with the absolute form of the cipher followed by the preposition π and ύε/γο.

085. Table:

<table>
<thead>
<tr>
<th>Number</th>
<th>m</th>
<th>f.</th>
<th>secondary form</th>
<th>with decades</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ά</td>
<td>ουγι</td>
<td>ουγι</td>
<td>ουγι (m)/ουγι (f.)</td>
</tr>
<tr>
<td>2</td>
<td>β</td>
<td>κναγ</td>
<td>κναγ</td>
<td>κναγ (m)/κναγ (f.)</td>
</tr>
<tr>
<td>3</td>
<td>γ</td>
<td>ωοιντ</td>
<td>ωοιντ</td>
<td>ωοιντ- ωοιντ-</td>
</tr>
<tr>
<td>4</td>
<td>δ</td>
<td>ρτοογ</td>
<td>ρτοογ</td>
<td>ρτοογ- ρτοογ-</td>
</tr>
<tr>
<td>5</td>
<td>ε</td>
<td>τοι</td>
<td>τοι</td>
<td>τοι</td>
</tr>
<tr>
<td>6</td>
<td>ζ</td>
<td>κοογ</td>
<td>κοογ</td>
<td>κοογ</td>
</tr>
<tr>
<td>7</td>
<td>η</td>
<td>καυγ</td>
<td>καυγ</td>
<td>καυγ</td>
</tr>
<tr>
<td>8</td>
<td>θ</td>
<td>ψμουν</td>
<td>ψμουν</td>
<td>ψμουν</td>
</tr>
<tr>
<td>9</td>
<td>ϑ</td>
<td>ψιτ/ψιτ</td>
<td>ψιτ/ψιτ</td>
<td>ψιτ/ψιτ</td>
</tr>
<tr>
<td>10</td>
<td>ι</td>
<td>μητ</td>
<td>μητ</td>
<td>μητ-</td>
</tr>
<tr>
<td>20</td>
<td>κ</td>
<td>χουγτ</td>
<td>χουγτ</td>
<td>χουγτ-</td>
</tr>
<tr>
<td>30</td>
<td>λ</td>
<td>μαλβε</td>
<td>μαλβε</td>
<td>μαλβ-</td>
</tr>
<tr>
<td>40</td>
<td>μ</td>
<td>ζμε</td>
<td>ζμε</td>
<td>ζμε- ζμε-</td>
</tr>
<tr>
<td>50</td>
<td>ν</td>
<td>ταειογ</td>
<td>ταειογ</td>
<td>ταειογ-</td>
</tr>
</tbody>
</table>
Elements

<table>
<thead>
<tr>
<th>Number</th>
<th>Form</th>
<th>Primary Form</th>
<th>Secondary Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>60</td>
<td>₡</td>
<td>Ce</td>
<td>Ce-, CeT-</td>
</tr>
<tr>
<td>70</td>
<td>₢</td>
<td>ωφε/ωβε/ωπε</td>
<td>ωφε-</td>
</tr>
<tr>
<td>80</td>
<td>₣</td>
<td>2μ νε-</td>
<td>2μενε-, 2μενετ-</td>
</tr>
<tr>
<td>90</td>
<td>Ʌ</td>
<td>πταιου</td>
<td>παιτ-, πταιου-</td>
</tr>
<tr>
<td>100</td>
<td>₡</td>
<td>ωε</td>
<td></td>
</tr>
<tr>
<td>200</td>
<td>₢</td>
<td>ωντ</td>
<td></td>
</tr>
<tr>
<td>300</td>
<td>₣</td>
<td>ωμντ-Ϝε</td>
<td></td>
</tr>
<tr>
<td>400</td>
<td>₢</td>
<td>ρτοου ϊ-Ϝε, ρτεγ-Ϝε</td>
<td></td>
</tr>
<tr>
<td>1000</td>
<td>₡</td>
<td>ωο</td>
<td></td>
</tr>
<tr>
<td>2000</td>
<td>₢</td>
<td>ωο χναγ</td>
<td></td>
</tr>
<tr>
<td>3000</td>
<td>₡</td>
<td>ωμμντ Ί-Ϝο, ωμμντ-Ϝο</td>
<td></td>
</tr>
<tr>
<td>10000</td>
<td>TB Α</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

086. The cardinal number is normally linked with the noun it determines with the preposition Ν- (cf. 170). In this construction, the noun always has a singular form. The number can be determined by the definite article or some other determiner.

087. The number 2 is always placed immediately after the substantive it determines (without the preposition Ν-).

*ΤΟΥ Ν-ΟΕΙΚ ΜΝ-ΤΒΤ ΧΝΑΥ. (Matt 14:17), five loaves of bread and two fishes
ΠΕ-ΖΜΝΤ-ΣΝΟΟΥΣ ΖΜΛΔΝΤΗΣ (Matt 10:1), his 12 disciples
ΤΠΙΚΤΙΚ ΘΕΛΠΙΚ ΤΑΓΑΝΗ ΠΕΛΩΜΝΤ (1Cor 13:13), (The) belief, (the) hope, and (the) love, these three...
ΚΕ.ΚΑΨΙΩ Ν-ΠΝΑ (Matt 12:45), seven other spirits

088. An approximate number is preceded by the prefix Α or ΝΑ.

ΝΑ-ΡΤΟΥ-ϜΕ ΤΑΙΟΥ Ν-ΡΟΜΠΕ (Acts 13:20), about 450 years

B. Ordinal numbers

089. ωορπ(ε) and ρογειτ(ε) mean first.

090. The other ordinal numbers are composed of ΜΕΣ + cardinal number.

091. ΜΕΣ is the prenominal form of the verb ΜΟΥΣ, which means to fill.

092. The ordinal number is linked to the noun by the attributive preposition Ν-. Normally the number precedes the noun in this construction, but the inverse order is also possible.

ΠΕ-ΡΟΥΕΙΤ Ν-ΡΟΜΗ (BG 29:10), the first man
ΠΙ.ΜΕΣ-ΣΝΑΥ Ν-ΣΝΟΟΥ (Num 7:18), the second day
ΠΙ.ΜΕΣ-ΤΑΙΟΥ ΜΝ ΟΥΑ Ν-ΨΑΛΜΟ, Psalm 51
ΠΙ.ΜΟΥ ΗΜΕΣ-ΣΝΑΥ (Rev 2:11), the second death
Η-ΠΙ.ΜΕΣ-ΣΕΝΤ ΣΝΑΥ (Deut 9:18), the second time
Prepositions

093. Prepositions normally have a nominal or pronominal complement. They usually have two bound states: (1) the prenominal state, when they introduce a noun, a nominal locution or an independent pronoun (except for the personal pronoun); (2) the prepersonal state when they introduce a personal pronoun suffix.

094. There are however some ‘defective’ prepositions, that is prepositions that do not have both bound states. They are linked with their complement by a periphrastic expression for the missing bound state. (cf. 101–102)

095. There are two sorts of prepositions: (1) the simple prepositions (cf. 98–99); and (2) prepositions composed of a simple preposition in combination with a noun (cf. 100).

096. Both bound states of certain prepositions might have another origin, e.g. 2\(\text{N}\)-, 2\(\text{HTN}\)- (in). In this case, the form of the prepersonal state is the prepersonal form of 2\(\text{H}\), belly.

097. Preposition that have a prepersonal bound state ending in a short vowel, often have a long vowel before the suffix of the 2nd pers. pl.

\(\text{MMO}\) > \(\text{MMOTN}\)
\(\text{NA}\) > \(\text{NHTN}\).

A. Simple prepositions

098. This is a list of the most common simple pependitions, which should be memorized.

\(\text{AXN}\)-, \(\text{AXNT}\)- (often \(\text{EXN}\)-): without
\(\text{e}^{-}\)-, \(\text{EPO}\)-: to; for; than (second term of the comparison); introduces the object of some verbs denoting sense perception (cf. 282).
\(\text{ETBE}\)-, \(\text{ETBHHT}\)-: about, because of
\(\text{N}^{-}\)-, \(\text{MMO}\)-: in, on, from (locative); at, in (temporal); by, through (instrumental), of (partitive genitive, cf. 178); link with the object of many verbs (cf. 280); attribution and identity (cf. 161, 165–172).
\(\text{N}^{-}\)-, \(\text{NA}\)-: for, to (dative).
\(\text{MN}^{-}\)-, \(\text{NMMA}\)-: with; and (cf. 186).
\(\text{OYBE}\)-, \(\text{OYBH}\)-: against
\(\text{OYTE}\)-, \(\text{OYTW}\)-: between; in the middle of
\(\text{W}A^{-}\), \(\text{WAP}\)-: to, till
\(\text{ZA}^{-}\)-, \(\text{ZAP}\)-: under, from under; outside of; starting with; with regard to; about
\(\text{ZHT}\)-: before, in front of
\(\text{ZI}^{-}\)-, \(\text{ZIKW}\)-: upon; and (cf. 187)
\(\text{ZN}^{-}\)-, \(\text{NZHT}\)-: in
\(\text{XIN}\)-: from... on
A number of Greek prepositions are also used in Coptic. Most of them only have the prenominal state.

**ANTI**-: against; instead of  
**EIMHTI** (E-) -: except, unless  
**KATA**-, **KATAPO**-: after, following  
**PARA**-, **PARAPO**-: in comparison, more than  
**PROC**-, **PROCPO**-: corresponding to, more than  
**XWPC**-: without  
**SWC**-: as, like

### B. Composite prepositions

Many preposition are made up of a simple preposition followed by a noun at the prenominal or prepersonal state (cf. 048). These nouns are usually body parts, but lose their concrete meaning to assume a more abstract sense.

(BOΛ) outside  
**NBΛ**-, **NBΛΛΛ**-: except for; further than  

(EIAΣ) eye  
**ΣΑΕΙΑΣ**-: before, in front of  

(AIKT) cover  
**ΝΛΙΚΤ**-: on top of, covering  

(PO) mouth  
**ΕΡΝ**-, **ΕΡΩ**-: towards, to  
**ΣΑΡΝ**-, **ΣΑΡΩ**-: under; in front of  
**ΣΙΡΝ**-, **ΣΙΡΩ**-: towards, to  

(PAT) foot  
**ΕΠΑΤ**-: towards, to (a person)  
**ΣΑΠΑΤ**-: under, underneath  
**ΣΙΠΑΤ**-: towards, to  

(CA) side  
**ΝCA**-, **ΝCW**-: after; except for  
**ΜΝΝCA**-, **ΜΝΝCW**-: after  

(TUPE) hand  
**ΕΤΝ**-, **ΕΤΟΟΤ**-: towards, to  
**ΝΤΝ**- (NTE-), **ΝΤΟΟΤ**-: in, at, by, with, next to, from  
**ΣАΤΝ**-, **ΣΑΤΟΟΤ**-: next to, with  
**ΣΙΤΝ**-, **ΣΙΤΟΟΤ**-: by (agens); from, of  

(ΤΟΥΩ-) bosom  
**ΕΤΟΥΝ**-, **ΕΤΟΥΩ**-: next to; for; with  
**ΣΙΤΟΥΝ**- (**ΣΙΤΟΥΕ**-, **ΣΙΤΟΥΕΝ**-), **ΣΙΤΟΥΩ**-: next to
(2H) front
\( \epsilon^{2}HT \): in front of
\( 2HT \): in front of

(2H) belly
\( \epsilon^{2}N- \) \( \eta^{2}HT \): in, at, on (the prenominal state is the simple preposition \( \eta^{N} \), cf. 098)

(20) face
\( \epsilon^{2}PIN- \) (\( \epsilon^{2}N- / \eta^{2}PIN- \)), \( \epsilon^{2}PA \): toward; facing; between
\( NA^{2}PIN- \), \( NA^{2}PA \): in the presence of, facing, in front of

(2HT) heart
\( 2A^{2}TN- \) (\( 2A^{2}TE- / \eta^{2}ATN- / \eta^{2}ATE- \)), \( 2A^{2}T^{2} \) (\( 2A^{2}T^{2} \)): with, near to

(2XN-) head
\( \epsilon^{2}XN- \) (\( \epsilon^{2}XW- \)), \( \epsilon^{2}XW^{2} \): on; for; against; to; after
\( 2A^{2}XW^{2} \): before, in front of
\( 2I^{2}XN- \) (\( 2I^{2}XW- \)), \( 2I^{2}XW^{2} \): on, upon, on top of; in, at; next to; from above

C. Remarks

Defective prepositions

101. If a preposition has no prenominal bound state, the noun can be attached through a periphrastic expression: the preposition has the personal suffix corresponding to its complement. This suffix is connected to the complement by the attributive preposition \( \eta^{-} \) (which expresses identity in this case (cf. 161).

\( 2A^{2}PIN \cdot \eta^{-} \cdot TOY \) (Mark 5:11), on the mountain (on it, that is the mountain)
\( 2A^{2}PO \cdot \eta^{-} \cdot N \cdot NE \cdot THO \cdot OYE \cdot PHTE \) (Mark 6:11), under your (pl.) feet (under them, that is, your feet)

102. There are some prepositional expressions that only exist in the absolute state. The nominal or personal complement is then linked through the preposition \( \eta^{-} \), \( MM^{2}O ^{2} \).

\( \eta^{-} \cdot TP \cdot E \) \( MM^{2}O ^{2} \cdot C \) (Heb 9:5), above her
\( 2I \) \( TP \cdot AOY \) \( MM^{2}O ^{2} \cdot I \) (Till 208), behind me

Preposition + adverb

103. Some prepositions can be accompanied by an adverb that modifies or emphasises its original meaning. The most common adverbs are:
\( BOX \): (towards the) outside; with \( \epsilon^{2}HT \): (to the) out(side) of
\( \epsilon^{2}OYN \) (towards the) inside
\( \epsilon^{2}PAI \) up, down

\( \epsilon^{2}M^{-} \cdot TP \cdot HI \), in the house
\( \epsilon^{2}BOX \) \( \epsilon^{2}M^{-} \cdot TP \cdot HI \), out of the house
\( \epsilon^{2}OYN \) \( \epsilon^{-} \cdot TP \cdot HI \), into the house
\( \epsilon^{2}PAI \) \( \epsilon^{2}N^{-} \cdot TP \cdot E \), in (the) heaven, above
Adverbs

A. Adverbs

104. There is only a limited number of ‘real’ adverbs in Coptic.

AAA: ... at all (cf. 024)

ON: again

TWN: where? wherefrom? how?

TUNOY/TONE: very, certainly

TNAY/TINAY: when?

66: more

TAI: here, only occurs in the relative expression ET.TAI: ... who is here.

105. Some Greek adverbs are used in Coptic.

AIKAIWC: rightly

ΠΟΛΕΛΙΚ: often

ΓΟΜΑΤΙΚ: physically

ΣΟΛ: completely

ΠΟ: how?

106. Some composites consisting of a preposition (cf. 098) and a noun are used as adverbs.

€BOA: outside (can also be used in combination with other adverbs and verbs from which it takes its meaning).

EMATE: very

EMAY: there (dynamic)

ENEG: always, eternally

ΕΠΕΗΤ: down

€ZOYN: inside

€ΖΡΑΙ: up, down (these are actually homonymes. The orthographic difference between both adverbs has disappeared in Sahidic. In Bohairic there is a distinction between €ΖΡΑΙ, up, and €ΖΡΑΙ, down.)

ΜΗΑΤΑ: only, exclusively

ΜΗΑΥ: there (static)

B. Prepositional locutions

107. The syntactic function of the adverb can also be fulfilled by a locution introduced by the preposition Ν-.

Ν-AAA: in nothing, no way

Μ-ΜΗΝ: daily

Μ-ΠΕ.2ΟΟΥ: by day, during the day


\[ N-\text{ἀπόξαιος}: \text{in the past} \]
\[ N-\text{οὐγαλα}: \text{somewhere (ΚΕ.ΜΑ: elsewhere)} \]
\[ N-\text{τε}: \text{(N-Τ.ΣΕ): so, thus, in this way} \]
\[ N-\text{τε,ζωή}: \text{by night, during the night} \]

108. Adverbial expressions of mode or manner are often composed with the preposition \[ 2\text{Ν-} \] followed by a noun or an infinitive with the indefinite article.
\[ 2\text{Ν-οὐγαλα}: \text{truly} \]
\[ 2\text{Ν-οὐγμεντάτ.κοούν}: \text{unconsciously, without knowing} \]
\[ 2\text{Ν-οὐγδητό}: \text{fast, in a hurry} \]
\[ 2\text{Ν-οὐγδότε} \text{ΜΝ-οὐγνοῦ} \text{Ν-παύε} \text{(Matt 28:8), with fear and great joy.} \]

109. The negative equivalent of this expression uses the preposition \[ \text{ἀξίν-}. \] In this case the noun or infinitive have no article.
\[ \text{ἀξίν-ομοκ}: \text{illegally} \]
\[ \text{ἀξίν-δότε}: \text{without fear} \]

C. Nouns

110. When the adverbial use is clear from the context, there can be apheresis of the preposition \[ \text{Ν-}. \] In this case a noun can function as adverb. This is mostly the case with nouns expressing a notion of time. Iteration of a noun has often a distributive significance
\[ \text{λλαλ}: \text{not at all, no way} \]
\[ \text{κε.μα}: \text{elsewhere (cf. 075)} \]
\[ \text{τε.νοῦ}: \text{now (ΝΤΕ-ΥΝΟΥ: immediately)} \]
\[ \text{τε.πομπή}: \text{yearly, during a year (ἐνιαόσιος)} \]
\[ \text{ποού}: \text{today (also Η-ΠΟΟΥ)} \]
\[ \text{οὐλε πε.ποού οὐλε τε.ζωή} \text{(ApophPatr 231), neither by day, nor by night} \]
\[ \text{ποού ποού, every day, from day to day} \]
\[ \text{κούι κούι}, \text{little by little} \]
\[ \text{ψημ, ψημ, little by little} \]
\[ \text{ούς ούς, one by one} \]
Verbs

A. The infinitive

111. The infinitive is a verbal noun that expresses an action. It can occur in different constructions, where it has either the value of a noun (cf. 025) or the predicate of the durative sentence (cf. 231) and as conjugated verb in the non-durative sentence (cf. 308).

112. An infinitive can be active as well as passive. Only the context allows to distinguish between both. To avoid ambiguity and in translations from Greek texts, a periphrastic construction is used with the 3rd person plural as subject and the subject of the passive clause as object. When the agent is mentioned, there is no ambiguity as to the passive meaning.

\[\text{N-200Y } \text{E-00Y} \text{ PEIP} \text{A0} \text{ N-200Y } \text{P-100} \text{ P-100} \text{ (Luke 4:4), 40 days, being tempted by the devil.}\]

113. There are two infinitive forms in Coptic. These are remnants from ancient Egyptian and most of the verbs have maintained only one form. The first class of infinitives expresses an action or an event, (e.g. \(\text{K0, to place, put; MOY} \text{K2, to afflict, to oppress; C0} \text{MTM, to hear, to listen}\)). The second class of infinitives have inchoative meaning and express the adoption of a condition or state (e.g. \(\text{MK2-2, to be} \text{come} \text{ sad; 2-200, to be sweet; MTON, to take rest}\)). Both classes of infinitives are accentuated in different ways.

114. There is a class of verbs beginning with T that have causative meaning:

\[\text{TC80} \text{K0: to diminish, make small (C80K, to be small)} \]
\[\text{EBBIO: to humiliate (EBBEC, to be small, humble)} \]
\[\text{TMK0: to make sad (MKAZ, to be sad)} \]
\[\text{XPO: to generate, to give birth (XOPE, to become)} \]
\[\text{T} \text{AI0: to honour (AI0, to grow)} \]
\[\text{T} \text{AI0: to increase (AI0, to be many)} \]
\[\text{T} \text{AI0: to nourish (AI0, to eat)} \]

115. Many verbs consist of a verb and a noun. The following verbs occur frequently in such constructions:

\[\text{EIP, to do; } \text{T, to give; XI, to take; K0, to put, place; QI, to carry; O N-, to be}\]
\[\text{P-2AP: to give justice, to go to law}\]
\[\text{T-2AP: to do justice}\]
\[\text{XI-2AP: to be judged, condemned}\]
\[\text{P-2OTE, O N-2OTE: to have fear}\]
\[\text{T-2OTE: to frighten}\]
Verbs composed with † often have a 'passive' equivalent with ξι, e.g. †-η/ξη-ζαν.

116. Many Greek verbs are used in Coptic. These verbs have a simplified form based on the Greek imperative of the 2nd pers. sg. ΚΡΙΝΕ, to decide, to judge; ΜΕΤΑΝΟΕΙ, to repent; ΠΑΡΑΒΑΛΛΟΥ, to hand over.

117. Greek verbs are usually preceded by ἔ- in Coptic. This is the prenominal bound state of the infinitive ΕΙΠΕ, to do.

118. The negation of the infinitive is ΤΜ. Π.ΤΜ.†-δώντ άν ΝΑΣČ (ShAmél II 233:13), not to make him angry

Bound states

119. The infinitive has three bound states: the absolute state, the prenominal state and the prepersonal state. The absolute state is used when there is no direct object or when this is introduced by a preposition (as is often the case in the durative sentence, cf. 280).

The prenominal state is used when the infinitive is immediately followed by a nominal object. In dictionaries the prenominal bound state is indicated by -.

The prepersonal state is used when the infinitive is immediately followed by a personal subject. In dictionaries the prepersonal bound state is indicated by /MPL.

Here are some examples of common verbs that have the three bound states:

<table>
<thead>
<tr>
<th>Absolute State</th>
<th>Prenominal State</th>
<th>Prepersonal State</th>
</tr>
</thead>
<tbody>
<tr>
<td>ΖΩΤΠΙ</td>
<td>ΖΗΠΙ-</td>
<td>ΖΗΠΙ-</td>
</tr>
<tr>
<td>ΚΧ</td>
<td>ΚΕ-</td>
<td>ΚΑ-</td>
</tr>
<tr>
<td>ΚΧΤ</td>
<td>ΚΕΤ-</td>
<td>ΚΩΤ-</td>
</tr>
<tr>
<td>ΕΙΠΕ</td>
<td>Ρ-</td>
<td>ΛΑ-</td>
</tr>
<tr>
<td>ΧΙΣΕ</td>
<td>ΧΕΣΤ-</td>
<td>ΧΑΣΤ-</td>
</tr>
</tbody>
</table>

120. Greek verbs only have the absolute state. This means the object cannot be immediately attached to the verb. They are connected through the preposition Ν-/ΜΜΟ-.

B. The stative

121. The stative expresses the state in which the subject is. In lexica and dictionaries it is indicated with the sign †.

122. There are two sorts of statives in Coptic. One class has no particular ending. These were originally male forms. The other one has the ending -Τ. These were originally female forms. Both forms have lost their gender in Coptic.

123. Here is a list of some common statives. They usually express the state that is the result of the verb they are derived from. In the case of verbs of movement, we usually find the stative in the durative sentence.

<table>
<thead>
<tr>
<th>Stative</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ΒΩΚ</td>
<td>to go</td>
</tr>
<tr>
<td>ΒΟΛΑ</td>
<td>to detach</td>
</tr>
<tr>
<td>ΒΗΚ†</td>
<td>to have gone</td>
</tr>
<tr>
<td>ΒΗΛ†</td>
<td>to be detached</td>
</tr>
</tbody>
</table>
Verbs

**KW**  
*to put, lay*

**KH**
*to lie*

**MOYK₂**  
*to blow, strike*

**MOK₂**
*to be sick*

**MOY**  
*to die*

**MOOY₂**
*to be dead*

**OYW**  
*to open*

**OYHN**
*to be open*

**COAC₃**  
*to comfort*

**CXCA₃**
*to be comforted*

**XICE**  
*to lift*

**XOCÉ**
*to be exalted*

124. Some statives don’t have an attested infinitive.

2O0Y, *to be bad.*

125. The stative of the verb **€1** (*to go*) is **NHY₂**. It often has a future meaning.

126. The stative can only be used as a predicate in the durative sentence (cf. 225). In other kinds of sentences a periphrastic locution with **$H$** $€-$ or **€1** $€-$ can be used.

*It will be bound in the heavens.*

127. Some rare statives however can function as infinitives.

2MOOC, *to sit down, to sit; 2€, to get up, to be upright.*

128. Since the stative expresses a state, it is always intransitive; it cannot have an object.

**C. The causative infinitive**

129. The causative infinitive is actually composed of two infinitives. The first infinitive is **TPE**-, the causative infinitive (beginning with **T**) of **EPE** (*to do*). The second infinitive expresses the thing one is made to do. The subject of the second infinitive is actually the object of the first one: it is the person/thing that *is made to do* something. It can be a noun or a suffixed personal pronoun.

**TPE**-/**TPE**- (to make ... do) – noun, or personal pronoun – infinitive

**TPE**/**Q.CWTT**, *to make him choose*

130. The form of the causative infinitive with the 1st person sg. is **TQA**.

131. The form of the causative infinitive with the 2nd pers. f. sg. is **TPÉ**.

132. The negation of the causative infinitive is **TM**. It precedes **TPE** if **TPE** functions as a conjugated verb. When the causative infinitive functions as a noun, **TM** is placed before the second infinitive.

$q$-$TPE$q.CWTT$ > $q.TM.TPE$q.CWTT$, *he does not make him choose.*

$2M$-$P.TPE$q.CWTT$ > $2M$-$P.TPE$q.TM.CWTT$, *by making him not choose*

133. The causative infinitive can be used as a noun or as a conjugated verb. In the second case, it has its own subject (different from the subject of the second infinitive it consists of).

$q$-$TPE$q.CWTT$, *he has made him choose.*
134. In spite of its name, the causative infinitive does not always confer a causative meaning. It is often used instead of the simple infinitive, e.g. when there is a need to express the subject of this infinitive (the second infinitive in the construction of the causative infinitive) (cf. 391–394).

D. The imperative

135. Most of the Coptic verbs do not have a special form for the imperative. They use the same form as for the infinitive. Moreover there is no distinction between the 2nd pers. sg. and pl.

ispiel, go!

Mepg Pe, love the Lord!

Meptiq, love him!

136. A limited number of verbs do have a special form for the imperative. The most common ones are:

137. The composite verbs with - have - in the imperative.

- Mntq, testify!

138. Composite verbs with - can alternatively have - or - in the imperative.

- Thq, pay attention!

- Nqdrq, blame!

139. Causative infinitives with - can also have - in the imperative.

- Tcabq, teach me!

140. The imperatives qwte e- (become! be!) and - (do!) occur in a periphrastic construction which allows to make an imperative for predicates other than the infinitive, e.g. the stative, or an adverbial expression. The e- introduces the circumstantial conversion (cf. 146).

$qwte$ e-tetnoy $\text{(1Pet 1:16), Become saints}!$
141. The imperative of a nominal sentence uses the verb \( \text{ωνε \ ά} \) followed by the predicate of the nominal sentence. The same construction can be used for a prepositional predicate.

\( \text{ωνε \ α} \ \text{θγε \ ιπα} \) (Jas 1:22). Become practitioners of the Word!

\( \text{ωνε \ ά} \) (Gal 4:12). Become like me (in my way)!

142. The negation of the imperative is \( \text{μπ-} \).

\( \text{μπ-} \) (Matt 14:27). Don’t be afraid!

143. There is also a construction \( \text{μπω} \ \text{e} \) + infinitive. It expresses an emotive negative imperative.

\( \text{μπω} \ \text{δε \ πα.ωe} \) (Besa, fr. 28). I beg you, my brother, do not go astray alone!

### Conversions

Many sentences can be converted in order to assume a different function, like the circumstantial and relative conversion, or to a modified meaning: past meaning for the preterit conversion and the emphasis on an element other than the subject and the predicate or the main verb.

These conversions are marked by fixed modifiers, a kind of ‘conjugation bases’, that is, prenominal or prepersonal elements that are placed before the subject.

146. \( \text{πω} \) transforms an independent sentence in a subordinate sentence indicating the circumstances of the main clause. It can have causal, temporal, concessive, etc. meaning, and is used in a way similar to Greek participes. It is always introduced by \( \text{πe} \).

147. \( \text{στε} \) transforms a sentence in a relative clause, which determines a nominal element. It is usually introduced by \( \text{τeπe} \). In the affirmative past tense, the modifier is \( \text{στe} \).

148. \( \text{ιπτε} \) emphasises an element in the sentence other than the subject or the (verbal) predicate. The modifier is generally \( \text{πe} \). The affirmative past tense has \( \text{ιπτe} \).
F. Suffixically conjugated verboids

149. As a remnant from an anterior phase of the Egyptian language, some Coptic verboids — so called by LAYTON, because they belong to another class than the Coptic verb — only exist in a conjugated form. The subject is not attached to a conjugation base, but it is immediately attached to the verb. The verb can have a prepersonal or a prenominal bound state. They generally have a present meaning (except for πεξε-, which often has a past meaning).

Only the verbs expressing a quality also have the preterit conversion and relative conversion (cf. 462). To express a time other than the present a periphrastic construction with οὐπτε e- is used.

```
πεξε-  πεξα-  to say (with past meaning)
(2nd f. sg.: ΠΕΞΕ)

2νε-  2να-  to want

μέγη-  μεγα-  to ignore, to be ignorant
(MΕΓΑρ: maybe).
```

150. Many suffixically conjugated verboids (beginning with ΝΕ/ΝΑ) express some quality:

```
Nαα-/Ναε-  Ναλ(α)  to be big, great
Nαιατ-  to be blessed

Νανον/-Νανον-  Νανον-  to be good

Νεεε-  Νεεον-  to be beautiful
Νεεβωω-  to be intelligent, wise

Ναμε-  Ναμον-  to be many

Νεν-  Νεδω  to be good

Nενω-  to be ugly
```

151. The subject of these verboids is always definite.

152. The impersonal verboid ουν- and its negation ΜΝ- or ΜΜΝ- have often an indefinite subject (cf. 302–304). They are translated: there is(n’t)

ουν-  κετοτοκ ον (Br 231:5). There is also another place.
ΜΝ-  άτνοβε (BMis 148:15). There is no (one) without sin.

153. The forms ουν-/ΜΝ- are used in the durative sentence with an indefinite subject (cf. 267–268).

ουν-ρωμε  Ν-νειμα (Z 352:17). Is anyone (a man) here (in this place)?
ουν-οι. χον  2μ-τιτη (TILL, 288). There is a Brother in the house.
ΜΝ-  λαα λ Νρωμε  οουν- Ναι (Z 346:3). Nobody knows these things.

The forms ουντε-, ουντα- and ΜΝτε-, ΜΝτα-

154. The form ουν-/ΜΝ- can be combined with the preposition ΝΤΕ-, ΝΤΑ-. Literally it means: “there is y for x”, but it usually can be translated: “x has y”. The complement of ΝΤΕ-, ΝΤΑ- is the possessor. The possessed (object) follows after the subject.
OYNT-\textsuperscript{-}, OYNT\textsuperscript{-} and (\textbf{M})MNT-\textsuperscript{-}, (\textbf{M})MNT\textsuperscript{-} can be considered as a suffixically conjugated verboid meaning \textit{“to have”}.

155. OYNT-\textsuperscript{-}, OYNT\textsuperscript{-} and MNT-\textsuperscript{-}, MNT\textsuperscript{-} are often accompanied by the adverb \textbf{MMA}Y (\textit{there}), which can normally remain untranslated.

156. If the object of this expression is a noun, the entire expression (OYNT\textsuperscript{-} + the suffix) is at the prenominal state. The forms are the following:

<table>
<thead>
<tr>
<th></th>
<th>1 sg.</th>
<th>2 sg. (m)</th>
<th>2 sg. (f)</th>
<th>3 sg. (m.)</th>
<th>3 sg. (f.)</th>
<th>1 pl.</th>
<th>2 pl.</th>
<th>3 pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>OYNTAI</td>
<td>OYNTAK</td>
<td>OYNTe</td>
<td>OYNTAQ</td>
<td>OYNTAC</td>
<td>OYNTAN</td>
<td>OYNTHTN</td>
<td>OYNTAY</td>
</tr>
<tr>
<td>2</td>
<td>OYNTA\textsuperscript{\textdagger}</td>
<td>OYNTK\textsuperscript{\textdagger}</td>
<td>OYNTe\textsuperscript{\textdagger}</td>
<td>OYNTq\textsuperscript{\textdagger}</td>
<td>OYNTc\textsuperscript{\textdagger}</td>
<td>OYNTN\textsuperscript{\textdagger}</td>
<td>OYNTETN\textsuperscript{\textdagger}</td>
<td>OYNTOY\textsuperscript{\textdagger}</td>
</tr>
</tbody>
</table>

OYNT-\textsuperscript{-}\textbf{EI}K\textsuperscript{-} \textbf{U}N\textsuperscript{\textdagger} (John 5:26). \textit{The Father has the life.}
OYNT\textsuperscript{-}Y Ne\textsuperscript{-}\textbf{MA}Z (Matt 8:20). \textit{They have their nests.}
Ne.YNT\textsuperscript{-}OY\textsuperscript{-}\textbf{EN}KE.uHM A\textsuperscript{-} N\textsuperscript{-}\textbf{TB}T (Mark 8:7). \textit{They had also some little fishes.}

157. The object (the possessed) can also be a personal pronoun. In that case it is suffixed to the first pronoun (the possessor). These are the secondary suffixes (see also: double object 285-287):

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-T</td>
<td>-CN</td>
</tr>
<tr>
<td>2 m.</td>
<td>-K, -CK, -TK</td>
<td>-THYN</td>
</tr>
<tr>
<td>f.</td>
<td>/ (?)</td>
<td></td>
</tr>
<tr>
<td>3 m.</td>
<td>-q, -cq</td>
<td>-CE, -COY</td>
</tr>
<tr>
<td>f</td>
<td>-c</td>
<td></td>
</tr>
</tbody>
</table>

Ne.\textbf{TE}OYNT\textsuperscript{-}C\textsuperscript{-}CE THPOY (Mark 5:26), \textit{all (the things) that she has}
Part II: Constructions
Nominal articulation

A. The apposition

158. Generally, the apposition comes after the term it extrapolates.
   Exception: the apposition of the subject in many nominal sentences with three members (cf. 210–212).

159. If the apposition is an appellative (common noun), it has the article or another determiner.
   The meaning of an apposition might be very close to that of an attribute.
   πνούτε πνοὴ the great God (literally: the God, the great one).

160. If the apposition is a proper noun it has no article. A proper noun in apposition to a common name or a pronoun might be introduced by the conjunction xe (that is), which is also used to introduce direct and indirect speech (cf. 405).

161. The apposition can be linked to a preceding noun or pronoun through the attributive preposition Ἰ-, which expresses identity.

162. The following words can also be considered as appositions:
   ὁ, -self, too
   Μαγα(τ)/Ουα(τ), alone
   Θηρ/R, entirely, all of...
   Ἀβραάμ πατριάρχης (Heb 7:4), Abraham, the patriarch.
   πε/νεκτ Ἀβραάμ (Luke 3:8), our father, Abraham.
   ουράνη ή ή άνανίας (Acts 22:12), and a man, that is Ananias.
   πνούτε μαγαρ/κ (BHom 50:8), God alone.
   ἄρη/ν κακός ἡ άρην άρην (Luke 6:33), the sinners too.
   π.κα2 θηρ/κ (Till 194), the entire earth.

Iteration

163. The iteration of a term often has a distributive meaning in Coptic.
   The iteration of definite nouns is translated: every.
   The iteration of words with a zero-determiner are translated: ... by ... (distributive) (cf. SHISHA-HALEVY 2.3).
   π.οια/π.οια, every one
   ι-ποιούποιοΥ ποιούποιοΥ (Tob 10:1), every day
   ωιμ ωιμ, little by little
There are 2 attributive constructions in Coptic: (1) noun and attribute are linked through the attributive preposition Ñ-, (2) noun and attribute are immediately linked without any preposition.

For the numerals, cf. 086, 087.

We find the following construction with the attributive preposition Ñ-:
article – noun – Ñ– – attribute.

The attribute can be a noun, without the article.
This is the sole construction where gendered nouns can be used as attribute (with a descriptive function).

The same construction is used with the Greek (substantivated) adjective. The adjective takes the masculine or feminine form for persons and animals, the neuter form for inanimates (cf. 037).

Some prepositional expressions can also be attributed to a noun through the preposition Ñ-.

When the first noun has the article ... NIM, the construction is:
noun – NIM Ñ– – attribute.

Alternatively, the construction with the attribute preceding the noun is possible in some cases (cf. numerals 087):
article – attribute – Ñ– – noun.

This construction occurs frequently with the following attributes:
NO6, great, big; KOYI, small, little; 0HMH, little; MEpT, (be-)loved; 0pOpT, first; ZAE, last; ZA2, many (without article: cf. 071). These attributes however can also follow the noun.

The construction with ... NIM is:

KOYI NIM Ñ–0HPe, every little child.
Nominal articulation

173. A very limited number of adjectives is written immediately after the noun, without any intermediating preposition:
article – noun – attribute.

174. This construction is always used with the adjective ωημ (small, little).
It also occurs with κοι and νός, but more rarely. In those cases it might express some nuance.
πουσεες (Matt 9, 24), the little girl

175. The construction with ...νιμ is:
noun – attribute – νιμ
ωημ νιμ, every little child

Other constructions used to express a quality or characteristic
176. The relative clause with a stative or a verb expressing a quality (cf. 147, 150, 243).

177. The circumstantial clause (cf. 146).

178. The genitive or nominal complement can be expressed by a bound state, whereby the possessed has the prenominal or prepersonal state and is immediately followed by the possessor. This construction is however only possible for a very limited number of nouns (cf. 048)

179. Usually the genitive is expressed with one of the following prepositions:

νι (νιον)

ντε (ντα)

The genitive with νι (νιον)

180. The construction of the genitive is as follows:
noun (regens) – νι – article/determiner – possessor (rectum).
παν νι πας ει (Till 111), the name of the Lord.

181. Sometimes we cannot tell the difference between a genitivus explicativus, and the expression of identity (through the attributive particle νι, cf. 161).
παν νι κας, the land (of) Egypt.

182. If the possessed noun (regens) has the prepersonal state it takes the (kataphoric) suffix corresponding to the possessor (rectum). When the possessor is a noun, the whole construction is followed by νι and the possessor.
ποτε νι του μας (Luke 1:15), the belly of his mother.

183. Certain specialists distinguish between the construction with νι and the construction with νι-νιον (Layton 203). The latter preposition is used for the partitive genitive.
NIM Ἡ-ΠΚΑΨΑΨ (Matt 22:28), *which of the seven?*
NIM ἩΜΩΤΝ, *which one of you (pl.)*?

The genitive with ἓτε

184. The construction of the genitive is as follows:
noun (regens) – ἓτε – determiner – possessor (rectum)

185. This construction is used in the following cases:
– the noun (regens) has the indefinite or demonstrative article;
– the possessor (rectum) is separated from the noun (regens) by another element.

οὐραίων ἓτε π.μοῦ (Prov 16, 14), *a ship of death*
πελώματε ἓτε π.τυμ (John 12, 34), *this son of man*
π.μοῦ et.ο.ν ἓτε π.οιοεῖν (BG 26, 20), *the living water of the light*

D. Nominal coordination

186. The most common way to coordinate common nouns with an article or with another determinant or proper nouns with each other is through the preposition ἐν-, ἐναρὰτον (with).

187. A noun without determiner is linked to another noun through the preposition ἐπι (on, upon).

188. The conjunction ἀγω can be used for the coordination of nouns as well as for the coordination of clauses. When ἀγω is used, articles and prepositions are repeated before every noun.

189. The conjunctions χ(ι)ν et ἦ are used for disjunctive coordination.

πετρος ἐν-ιάκωμος ἐν-κωζαννή ἐν-αναρεῖ (Matt 13:3), *Peter, (and) James, (and) John, and Andrew.*
καρξ ἐπι-νοο (BMis 51:16), *flesh and blood.*
μαράββας χ-τι (Matt 27:17), *Barabbas or Jesus?*

190. In some rare cases ἀγω is used in an enumeration in concurrence with ἐν- or ἐπί. Sometimes ἀγω precedes ἐν- or ἐπί.

πίνος ἦ-οιοεῖν ἀγω ἐν-μυστήριον (PS 18:12), *the great light and the mystery.*

See exercise 1
191. The subject of the simple nominal sentence can be a personal pronoun (cf. 004) or a demonstrative pronoun (cf. 014). In the first case, with a 1st or 2nd pers. subject, we have an interlocutive sentence. The subject is the person speaking or the person spoken to. When the subject is a 3rd pers. pronoun, the sentence is delocutive. The subject is not implicated in the exchange between author and reader, but a person spoken about.

In both cases the subject can be expanded by a term in extraposition, which can be an independent personal pronoun, another pronoun, a proper noun, or a common noun. In the nominal sentence with three members the demonstrative πητε/τε/νε connects two elements. For this type of sentences there might remain some ambiguity as to which element is the subject and which the predicate.

192. If the subject is a personal pronoun the predicate can be a common noun (preceded by an article or some other demonstrative or possessive element), an indefinite ογι/ογεί or an interrogative pronoun (νίμ). A noun has often an indefinite article (cf. 064), in which case it often expresses a quality (cf. 068).

193. If the subject is the demonstrative pronoun πητε/τε/νε (cf. 014) the predicate can be a proper noun, a common noun (cf. 035–053), a pronoun (personal, demonstrative, possessive, indefinite, interrogative, cf. 003, 013, 01–020, 023, 024), a number, an infinitive, a causative infinitive or a completive clause introduced by χε.

194. Predicates that cannot be used in the nominal sentence of the first type can be connected with the subject in verbal constructions using ον– or π–, meaning to be.

εκατον κατα τό Τετελεσμένος Θεός (Luke 24:18) ...since you are a stranger in Jerusalem.

195. The negation of the nominal sentence is (π–) ... .

196. The preterit conversion: if the nominal sentence expresses a past reality it is introduced by νε.

νεογκοιοι πητε τον τετελεσμένοτ (Luke 19:3). He was small of his sort.
197. The circumstantial conversion: the nominal sentence can function as a circumstantial sentence introduced by ε.

198. It indicates the circumstances under which the principal clause takes place. Thus a subordinate clause of time, manner, cause, condition, goal or consequence can be obtained (cf. 422, 433, 444, 451). The circumstantial conversion can also function as a completive clause after verbs of incomplete predication, which can be completed by a predicative complement, expressing a wish, command, beginning, end, etc. (cf. 412) or as a relative clause determining an indefinite antecedent (cf. 471). It can be used as the equivalent of a Greek participle.

ε. ΑΝΟΝ Π.ΓΕΝΟΕ ΒΕ Η-Π.ΝΟΥΤΕ (Acts 17:29) ...since we are the race of God.

199. The relative conversion: the nominal sentence can be converted into a relative clause introduced by ετε. The relative clause modifies a preceding element (= antecedent) (cf. 453).

Ν.ΑΣΕΒΗΣ ΝΑΜΕ ΕΤΕ-ΖΕΝΒΟΤΕ Η-Π.ΧΩΕΙΕ ΝΕ ΝΕΥΥ.ΖΙΟΟΥΕ (ShIv 10:14–15). The real impious whose ways are abominations for the Lord.

B. The subject is a personal pronoun (interlocutive)

Structure

200. subject – predicate
The subject is the unstressed form of the independent personal pronoun of the first or second person (cf. 004). The subject always precedes the predicate. If the predicate is a noun, it always has an article (definite, indefinite, possessive, or ΝΙΜ).

ΑΝΓΩ ΟΥ.ΠΡΟΦΗΤΗΣ. (Rev 2:20) I am a prophetess.

201. This construction rarely occurs with the 3rd pers.

NTQ ΠΑ-ΠΕ.Χ. (2Cor 10:7) He belongs to Christ (he is the one of the Christ).

Extraposition (apposition of the subject)

202. This construction can be preceded by the independent, emphatic form of the independent personal pronoun. The pronoun in extraposition stresses the subject.

ΝΤΟΚ ΝΤΚ ΟΥ.ΠΡΟΦΗΤΗΣ. (John 4:19) You (m. sg.), you are a prophet.

203. The pronoun in extraposition can itself be accompanied by another element in extraposition (cf. 158–162).

Conversions

204. This type of sentence can be converted into a circumstantial clause.

ε. ΑΝΟΝ Π.ΓΕΝΟΕ ΒΕ Η-Π.ΝΟΥΤΕ. (Acts 17:29) ...since we are the race of God.

205. The preterit conversion of this sentence type only occurs with a sense of irreality or regret.
C. The subject is a demonstrative pronoun (delocutive)

Structure

206. predicate – πε/τε/νε (= subject)

πεννοιητε πε. (John 8:54) He is our God.
πενουμ πε. (ShIV 110:22) It is summer.

Δοκ πε. It is me.

207. We can distinguish between a personal locution and an impersonal one. In the first case the subject, the demonstrative pronoun πε/τε/νε, normally agrees with the predicate (cf. 014).

The subject of the impersonal construction is the invariable πε.

In the first case πε/τε/νε is an anaphoric pronoun: it refers to an element that is not included in the predicate. In the second case πε is an endophoric pronoun: it refers to an element that is implied in the predicate (LAYTON 266–267).

208. The predicate can also be a personal pronoun (emphatic form of the independent pronoun). There is some plasticity as to the actual sense of this locution. The predicate might in some cases be translated as subject.

D. The nominal sentence with three members

209. A term or phrase in extraposition can accompany the demonstrative pronoun πε/τε/νε, the subject of the nominal sentence. In some cases the term or phrase in apposition seems to function as the real subject of the phrase. The usual word order of the nominal sentence (predicate – subject) is not obligatory in this kind of sentences. In many cases therefore there is some ambiguity as to what is the subject and what is the predicate.

These are the possible patterns:

210. apposition of the subject – predicate – πε/τε/νε (subject)

νεπομε γενιουαί νε (Acts 16:20). These men are Jews (these men, they are Jews).

πε/τε/νε is anaphoric in this construction: it refers to what precedes and agrees with it in gender and number.

211. predicate – πε/τε/νε – (apposition of the) subject

ουμε πε πενοιητε (John 3:33). God is true.

πε/τε/νε is cataphoric (prospective): it refers to what follows.
212. (apposition of the) subject – πότε τυποῖς – predicate
ποίησις τύποις Θαυμάσιος υιὸς βραβεύω (1 Cor 11:25). This cup, it is the new alliance.

213. The terms in extraposition can be proper nouns, common nouns, pronouns, completive clauses (subject clause), etc.

Conversions

214. The preterit conversion is introduced by ηε.
ηεπιναγεῖ άξε πότε Νυξίωμετε (Mark 15:25). It was the moment of the third hour.

215. If the predicate is preceded by an extraposition determining the subject, the ηε of the preterit conversion can be intercalated between the term in extraposition and the predicate or it can precede the term in extraposition.
ηετέργησε τωδαίοι τε (Acts 18:3). He had the same craft as them (his craft was theirs).

216. The circumstantial conversion is introduced by e.
eπρωμε... επημπράν πότε μαθαίοικ (Matt 9:9). A man... whose name is Matthew.

217. If the predicate is preceded by an extraposition determining the subject, the ηε of the circumstantial conversion is intercalated between the term in extraposition and the predicate.
eμνοόνται μέτα τίνος πότε (Shor 155:42–44). Water that isn’t yours.

218. The relative conversion is introduced by eτε.
eτετέργησε τίνων λόγου πότε (Lk 16:12). That which isn’t yours (pl).

E. Stylistic remarks

Iteration

219. The predicate can be repeated, usually followed by ον. The iteration expresses invariable identity.
ποῖτάνακ ποῖτάνακ ον πότε (ShAmél II 290:8). Satan always remains Satan (Satan is Satan again).

220. If the predicate consists of a noun and a modifier, the subject πότε τυποίς can be intercalated.
ποίησις τύποις Θαυμάσιος υιὸς βραβεύω (Za 3:8). These are fortune-tellers (men receiving signs).
Extraposition

221. Even if the subject (πε/τε/νε) already has an extraposition, this term in extraposition can itself also be preceded by another term in extraposition.

π.κογι βνητ-θυτν θηπ-την παι πε π.νοδ (Luke 9:48). *The smallest one among you all, that is the greatest one.*

Other elaborations

222. Every element of the nominal sentence can be accompanied by a complement (nominal compliment or genitive, attributive complement, apposition, relative clause, adverbial expression). The complement normally follows immediately after the element it accompanies.

This does not mean that they cannot be separated by one or more other elements (e.g. particles).

παι ου.με πε ητα.κοννα (John 4:18). *This is true, what you (f. sg.) have told me.*

π.οικ αε ε.τα.ταα q ανοκ πε τα.καρα γα-π.ων τη-π.κοφνοκ (John 6:51). *The bread that I will give, it is my flesh for the life of the world.*

κατα-ου.οικονομία μεν τε-κμαα τε (ShLefort 42:21–22). *According to the economy she is his mother.*

See exercise 2
The durative sentence

A. Some general observations

223. The durative sentence is a bipartite construction. There are three types: the pseudo-tenses of present (also called present I) and future (future I) and the durative sentence with adverbial predicate. These sentences express a durative or situational sense.

The subject

224. According to the type of the sentence, the subject can be (1) personal, (2) definite or (3) indefinite. In the latter case a construction with OYN-, M#N- is used. If the subject is a personal pronoun, it takes the form of the proclitic personal pronoun (cf. 005).

The predicate

225. The predicate can be (1) the infinitive, (2) the stative, (3) the future auxiliary Nα- followed by an infinitive, or (4) an adverbial expression. The infinitive can have an object, which is either immediately attached to a bound state of the infinitive, or introduced by the preposition Ñ/-MMO (cf. 279–280). The stative is always intransitive (cf. 128).

Negation

226. The negation is (Ñ–)… AN.

AN comes after the predicate. The subject can be preceded by Ñ–.

Conversions

227. Preterit conversion: if the durative sentence expresses a reality in the past it is preceded by NEPE-/NE$.

228. Circumstantial conversion: the durative sentence can be used as a circumstantial sentence. It is then preceded by EPE-/E$ (ETE when the subject is indefinite).

229. Relative conversion: the durative sentence can function as a relative sentence when it is preceded by ETPE-/ET$ (ETE before OYN-).

230. Focalising conversion: the focalising conversion of the durative sentence, which emphasises an element other than subject or predicate, is introduced by EPE-/E$.
B. The durative sentence with personal or definite subject

I. The present

Structure

231. definite subject – predicate (= infinitive/statative)

\textit{he chooses}

\textit{the man chooses}

Negation

232. The negation is (\textit{\textbar{N}}) ... \textit{AN}.

The subject

233. If the subject is a noun or a syntactic equivalent, enclitic conjunctions (\textit{\textae}, \textit{\textac}, \textit{\textee}) or elements determining the subject can be intercalated between the subject and the predicate.

If the subject is a personal pronoun, it is immediately followed by the predicate.

\textit{Acts 8:21}. Your heart is not right.

234. The subject can be emphasised or explicitated by an apposition.

\textit{Matt 10:31}. You (pl.), you are more worth than a multitude of sparrows.

235. The apposition of the subject can also come after the predicate. When the subject is a 3rd person it is normally introduced by \textit{\textbar{N}6i-}.

\textit{Matt 6:32}. For he knows, your (pl.) Father who is in the heavens = for your Father... knows.

236. Rarely, the apposition immediately follows the predicate.

\textit{ShIII 60:4-5}. For the Lord has said it.

237. When the subject is a 1st or 2nd person, the apposition comes after the predicate.

\textit{Rom 16:22}. I greet you (pl.) in the Lord, I, Tertius.

Conversions

238. The preterit conversion (imperfect) is introduced by \textit{\textnepe}–\textit{\textnepe}.

\textit{Matt 1:1}. The Word was with God.

239. The negation is (\textit{\textbar{N}}) ... \textit{AN}.

240. An invariable \textit{\textnepe} can occur in the clause with preterit conversion. This does not have to be translated.

\textit{Luke 23:8}. For he wanted to see him.

241. The preterit conversion can be converted into a circumstantial clause introduced by \textit{\textee}

\textit{ShAmél II 539:14–15}. All the time they were on the earth...
Durative sentence

242. The circumstantial conversion is introduced by $\varepsilon$-/$\varepsilon$.

\textit{OYMYSCTHTION} $\varepsilon$q$\varepsilon$HT (1ApocJames 28:3), \textit{the hidden mystery (the mystery that is hidden)}

\textit{\varepsilon}$q$\varepsilon$\varepsilon$T$\varepsilon$\varepsilon$- $\varepsilon$-T.PEPI$\varepsilon$XOPOC THP$\varepsilon$ $\varepsilon$-P$\varepsilon$O$\varepsilon$ANHC $\varepsilon$q$\varepsilon$ thoughtful $\varepsilon$-P$\varepsilon$AT$\varepsilon$TTMA $\varepsilon$-METAN$\varepsilon$OA $\varepsilon$-KO$\varepsilon$-NOBE $\varepsilon$BO$\varepsilon$ (Luke 3:3). \textit{He went to the whole region of the Jordan, preaching the baptism of repentence of forgiveness of sins.}

243. The relative sentence is introduced by $\varepsilon$TE-$\varepsilon$TE$\varepsilon$.

\textit{TREN$\varepsilon$A ET.XOOP} $\varepsilon$W $\varepsilon$TOYAA (GosJud 36:25s.), \textit{the strong and holy race (the race that is strong and that is holy)}

\textit{P.E$\varepsilon$ET$\varepsilon$CWT$\varepsilon$} $\varepsilon$q$\varepsilon$CWT$\varepsilon$ $\varepsilon$POA (Luke 10:16). \textit{He who listens to you (pl.), he is listening to me.}

244. The focalising conversion (present II) is introduced by $\varepsilon$PE-$\varepsilon$PE$\varepsilon$.

\textit{E$\varepsilon$Y$\varepsilon$K$\varepsilon$IN$\varepsilon$E} $\varepsilon$MO$\varepsilon$I $\varepsilon$TE$\varepsilon$ $\varepsilon$ET$\varepsilon$TIC $\varepsilon$N$\varepsilon$ $\varepsilon$AN$\varepsilon$T$\varepsilon$A$\varepsilon$C$\varepsilon$IC $\varepsilon$T$\varepsilon$A$\varepsilon$T$\varepsilon$A$\varepsilon$C$\varepsilon$C (Acts 23:6). \textit{It is because of the hope and the resurrection of the dead that I am judged (that they judge me).}

245. The negation is $\ddot{\eta}$. $\dddot{\alpha}$. $\dddot{\eta}$.

246. The pronominal conjugation base with the suffix of the 2nd pers. f. sg. is $\varepsilon$PE.$\varepsilon$.$\varepsilon$.

II. The future

Structure

247. definite subject — $\ddot{\eta}$. — infinitive

$q$N$\varepsilon$A$\varepsilon$CWT$\varepsilon$, \textit{he will choose}

$\dddot{\pi}$R$\varepsilon$ME $\dddot{n}$A$\varepsilon$CWT$\varepsilon$, \textit{the man will choose}

248. The negation is $\ddot{\eta}$. $\dddot{\alpha}$. $\dddot{\eta}$.


$\ddot{\pi}$K$\varepsilon$A$\varepsilon$E $\dddot{n}$A$\varepsilon$N$\dddot{a}$R$\varepsilon$E (JJohn 2:8). \textit{The darkness will pass by.}

$\dddot{\eta}$Q$\dddot{n}$A$\dddot{a}$M$\dddot{O}$Y $\dddot{\alpha}$. (Luke 2:26). \textit{He will not die.}

250. The future can also express an approximation

$\varepsilon$Y$\varepsilon$N$\varepsilon$P $\ddot{O}$Y$\ddot{\varepsilon}$T$\ddot{B}$A $\ddot{O}$Y$\ddot{\varepsilon}$BOC $\ddot{n}$-P$\varepsilon$ME (Judg 8:10). They are about 15,000 men.

Conversions

251. The preterit conversion (imperfect of the future) is introduced by $\dddot{n}$PE-$\dddot{n}$PE$\varepsilon$.

$\dddot{\alpha}$W $\ddot{C}$A$\ddot{B}$A $\ddot{H}$A $\dddot{\varepsilon}$ $\dddot{\alpha}$Q$\dddot{X}$I $\dddot{\alpha}$-OY$\dddot{\varepsilon}$BOHEIA $\dddot{e}$BO$\dddot{e}$A $\dddot{n}$-T.$\dddot{P}$E $\dddot{n}$E$\dddot{q}$N$\dddot{A}$-$\dddot{q}$K$\dddot{T}$Q$\dddot{q}$ $\dddot{\alpha}$N $\dddot{e}$-PE$\dddot{e}$Q$\dddot{q}$T$\dddot{M}$E (ExAn 136:33–35). \textit{And if he had not received help from heaven, he would not return to his town.}

252. The negation is $\ldots$. $\dddot{\alpha}$. $\dddot{\eta}$.

253. Just like the preterit conversion of the present (cf. 240), the preterit conversion of the future can be accompanied by an invariable $\dddot{P}$E.

$\dddot{n}$E$\dddot{q}$N$\dddot{A}$M$\dddot{O}$Y $\dddot{P}$E (John 4:47). \textit{He was going to die.}
254. The circumstantial conversion is introduced by ε-/ες.

_NIM ἔπρο εἴρναπο ἐγίωε ἰδὲ κεῖπρο_ (Luke 14:31), _which king, going to war with another king..._

255. The relative conversion is introduced by ΕΤΕ-/ΕΤΣ.

_πννῃ ἐπετήνωμεθη επιετένωσε_ , _the one who will hear your (pl.) words..._  
_πνὶ ἀε επετήνωμεθη επούν εποκ_ (Luke 10:5), _the house in which you (pl.) will go._

256. The focalising conversion of the future (future II) is introduced by επέ-/ες

_εἰδακρίνε ἡμᾶς ἔποιε .Accessible_ (Luke 19:22). _It is by your mouth that I judge you._

_ΜΗ επέ τά πρώτα ἐγινθη αὐτῶν τοιαύτης ΑΝ ἡ πνοιά_ (Ps 61:2). _Isn't it to God that my soul will submit?_

257. The negation is ...ΑΝ.

258. The pronominal form of the conjugation base with the suffix of the 2nd pers. f. sg. is επέ.

259. This tense generally expresses an intention, a supposition or a perspective.

**III. The durative sentence with adverbial predicate**

*Structure*

260. Definite subject – predicate (adverb or prepositional expression)

261. The negation is (Ν-)... ΑΝ

262. After the Ν of the negation the personal pronoun of the 2nd pers. m. sg. can be ἦ instead of κ.

_πανοβε ἦπαντο εβολ ἦουεικυ νίμ_ (Ps 50 (51):3). _My sin is always in front of me._

_κάρπος αἰμα (Z 353:11). You are here (in this place)._  
_ντμε ἦμι ΑΝ (1John 2:4). The truth is not in him (this)._  

*Conversions*

263. The preterit conversion is introduced by νεπέ-/νες.

_It is often accompanied by an invariable πε._

_νεπεπηκετικοσ πε_ (John 1:10). _He was in the world._

264. The circumstantial conversion is introduced by επε-/ες.

_ατει εταν επεπηκακε  ἐβολα_ (John 20:1). _She came while it was dark outside._

265. The relative conversion is introduced by ετεπε-/ετς.

_νεπεπηκακε  ἐβολα_ (ShIII 189:15). _Those on which the curse rests (is)._  

266. The focalising conversion is introduced by επε-/ες.
C. The durative sentence with indefinite subject

267. In the preceding durative sentences the subject was always definite or personal. In the case of an indefinite subject, a periphrastic construction with \( \text{oyn}^- \) (negation \( \text{men}^- \)) is used.
This includes relative propositions with a general meaning, even when they are preceded by a definite article.
For the conversions of the present and the future one also finds construction without \( \text{oyn}^- \) (cf. 277).

Structure

268. \( \text{oyn}^-/\text{men}^- \) – indefinite subject – predicate

269. After \( \text{e} \) \( \text{oyn} \) is written \( \gamma \nu \).

\[ \text{MH oyn-} \text{meve} \text{ polyme} \text{nima-k} \] (ApophPatr 181). Aren’t there thoughts (that) fight against you?

\[ \text{NA-me oyn-} \text{apaoon nim na-} \text{ylyte na-y} \] (ShIV 188:1-2). Really, everything good will happen to him.

\[ \text{MH men-mantcnoooyc } \text{n-oynoy zn-tep-2oooy} \] (John 11:9). Aren’t there 12 hours in a day?

270. \( \text{oyon nim} \) and \( \text{...nim} \) can occur as subject of this construction, but they can also be used in the definite present and future sentence (cf. 024, 078).

271. The predicate can be (1) an infinitive, (2) a stative, (3) the auxiliary \( \text{na}^- \) followed by an infinitive, or (4) an adverbial construction.
Subject and predicate are not bound. Other elements can be intercalated.

\( \text{oyn-de de kwt exw-c} \) (1Cor 3:10). But someone else builds upon it.

Conversions

272. The preterit conversion is introduced by \( \text{ne} \).

\[ \text{ne-yu oyoein 2ooit mni oykake ayw ne-yu oypna zn to-yumhte} \] (ParSem 1:24–28). There existed light and darkness and there was spirit in their midst.

273. The circumstantial conversion is introduced by \( \text{e} \).

\[ \pi-xe pai e-yu dom mi-o-yq e-boal-x eboal \] (Silv 96:20s.), the Christ, the one who is able to set you free.

274. The relative conversion is preceded by \( \text{ete} \).

\[ \text{ntok ete oyn-dom mi-o-x zm na nim} \] (StelesSeth 119:30s.), you, who have power (to you) in every place.

275. The focalizing conversion is preceded by \( \text{e} \).
Constructions

62  

€.MN-ςδομ ενες ε-ωκ εβολ ン-νετ.ιτε-πε-γηοι ερο-ογ (Heb 10:1).  
It can never make perfect those who draw near.

276. For the focalizing conversion of a negative sentence introduced by ΜΝ-, there is a  
variant introduced by €τε.  
€τε.ΜΝ-δωρο δε ηνυ εκ.Ν-νιμ εβολ 2ιοοτε-ο (Job 25:3). And upon whom  
a hunt will not come through his hand?

277. For the conversions of the affirmative propositions there are also variants without  
νυ-.  
The preterit conversion is in that case introduced by Νεπε-.  
Νεπε-ου.νοδ ι-ομε ταλη ερο-ο (BMis 474:17–18). A big stone was placed  
on him.

The circumstantial proposition is introduced by €πε-.  
€πε-ου.χαριον το 2ιουω-ο (ApophPatr 180). as if he was wearing a  
tunica.

278. In the durative sentence, the object can be immediately attached to a bound state of the  
infinite under certain conditions. When the object is a noun, the infinitive has the  
prenominal state. When the object is a personal pronoun, it has the prepersonal state.  
The way in which the object is connected depends on the nature of the object. This is  
explained in the Stern-Jernstedt rule.

D. The object

The Stern-Jernstedt rule:

Direct connection

279. In the durative sentence the nominal object can only be directly attached to the verb  
(in the prenominal state) if it has no article or if it is an indefinite pronoun. It can thus  
not be a pronominal object.

€ε-νες-αδιμονιον εβολ 2ι-βεελεζεβολα (Luke 11:15). It is by Beelzeboul  
that he chases demons.

Indirect connection

280. In the durative sentence every object that does not belong to the above mentioned  
categories is indirectly attached to the verb with the preposition 2ι-ΙΜΟς. This  
includes pronominal objects.

281. The infinitive that completes the future auxiliary נָאַ - is not considered as a durative infinitive. (Only the auxiliary itself is durative.) In non-durative conjugations the object can optionally be connected to a bound state infinitive or to the preposition נַ/ מְמֹדָא.

282. The object can also be introduced by other prepositions:

אֶ-/אֶפּוֹדָא is often used with verbs that express an intension or sense perception (e.g. נָאַ, to see; כֹּתְנִי, to hear; צְוָא, to touch), but also with some other verbs (e.g. מְוָאֵל, to call; זָא, to find; מְאֵמָא, to know; מְמוֹא, to bless; בָּאֵפֹּדָא, to protect). The prepositions נַ-גַּ-נָוֹדָא (e.g. מִי, to search; מַעַט, to persecute; מַעַבּ, to mock; מַעַבּ, to kill) and בְּ-נַ-שֹּׁפְדָא (e.g. מַי, to carry; מַעַוֹנִי, to lift) normally modify the sense of the verb.

נַ-גַּ-נָוֹדָא (Ps 48:23). They searched for me.
נַ-גַּ-נָוֹדָא. They interrogated me.
נַ-גַּ-נָוֹדָא. They visited me.

Exceptions

283. תָּאָּא, תָּאָּא (to want, desire, love) always has the object immediately attached.

284. בּ-טָאָּא (to remember) can have both constructions in the durative sentence בּ-טָאָּא or בּ-טָאָּא. בּיָאָּא מַ-טָאָּא or בּיָאָּא מַ-טָאָּא.

בּיָאָּא מַ-טָאָּא מַ-טָאָּא מַ-טָאָּא מַ-טָאָּא מַ-טָאָּא (Matt 9:13). More than a sacrifice, it is mercy that I need.

בּיָאָּא מַ-טָאָּא מַ-טָאָּא מַ-טָאָּא מַ-טָאָּא מַ-טָאָּא (2Tim 1:4). When I remember your (sg.) tears.

נַ-טָאָּא מַ-טָאָּא מַ-טָאָּא מַ-טָאָּא מַ-טָאָּא מַ-טָאָּא (Matt 16:9). Don’t you (pl.) remember the 5 breads?

Double object

285. A limited number of verbs can have a double object. Among these are principally the causative verbs with מ (e.g. מַמַּה, to make to eat; מַטַּא, to make to drink; מַתַּא, to make to give) (cf. 114).

אַּ-טַּא מַ-טַּא מַ-טַּא מַ-טַּא מַ-טַּא מַ-טַּא (Gen 19:33). They made their father drink wine.

286. If the object of a non-durative sentence (cf. 279–280) is a personal pronoun, it can be immediately attached to the infinitive. The second object can be attached directly to this construction, or indirectly with the preposition נ. In the first case the infinitive is in the reduced pronominal state. (LAYTON 172).

נַ-מַּה מַ-מַּה מַ-מַּה (ShII 106:18). Make him eat bread!
נַ-מַּה מַ-מַּה מַ-מַּה (Deut 8:3). He made you (sg.) eat the manna.

287. If the second object (of a non-durative sentence) is also a personal pronoun, it takes the form of the second suffix (cf. 157):
The verb \( \text{τ-ΝΑ} \) (to give to) has two objects, both of which are immediately attached to the verb. The first object is always a personal pronoun and expresses the person to whom something is given. The second object refers to the thing given. If the second object is a personal pronoun, it has the form of the second suffixes (cf. 157, 287).

\( \text{q.ΝΑ.τ-ΝΑκ-CE Ν.ΠΟΟΥ} \) (Sir 20:15). He will give them to you today.

This verb is a rare variant for the construction with dative \( \text{τ-ΝΑ} \).

The suffix of the 3rd pers. pl., \(-\text{COY/-CE}\), is also used for the object of a limited number of verbs (e.g. \( \text{CΩΝ} \), to write; \( \text{TOOY} \), to buy; \( \text{TЮNOOY} \), to send; \( \text{XOOY} \), to send; \( \text{SOOY} \), to narrow). It is also used after \( \text{τΝΑ}\), certain imperatives (\( \text{ΑΝΩ} \), bring!; \( \text{ΑΠΩ} \), do! make!; \( \text{ΑΥΕΝ} \), give!; \( \text{ΑΧΩ} \), say!) and for the personal subject of \( \text{ΟΥΝΤΑ}/\text{ΜΗΝΤΑ} \) (cf. 154–157).

### Reflexivity and reciprocity

To express reflexivity the personal pronoun corresponding to the subject is used for the object.

\( \text{Π.ΚΑΕΙΝ ΑΠ-ΠΑΡΕ ΕΠΟ-Κ} \) (Luke 4:23). Doctor, heal yourself!

To emphasise the reflexivity the object can be accompanied by the inflected modifier \( \text{ΜΙΝΗΜΟ} \).

To express reciprocity \( \text{ΕΠΗΥ} \) preceded by the possessive article is used.

\( \text{ΑΝΟΝ ΜΗΕΛΟC Ν-ΝΕΝΕPHΥ} \) (Rom 12:5). We are the members of one another.

\( \text{ΝΑΡΑΚΑΛΕΙ Ν-ΝΕΤΝΕΦΥ} \) (1Thess 5:11). Exhort one another (pl.).

See exercise 3
The suffixically conjugated verboid

293. The suffixically conjugated verboid has its subject attached to it (cf. 149–157). It always occurs in the prenominal or prepersonal bound state. It normally expresses a present tense (with the exception of πέξας). The verbs expressing a quality can also have past meaning when they are converted into a preterit. For other verbs a periphrastic construction with ἐγώ θέε is used when a time other then present is expressed.

294. The negation is rare. Its construction is: (ν) – verboid – subject – αν.

Conversions

295. The verbs expressing a quality have the preterit conversion introduced by νε (often accompanied by an invariable πε, cf. 207).

Ne.νεκώς τίς νιπέννος (Acts 7:20). He was beautiful to God.

296. The circumstantial conversion is introduced by ε-.

παύε... εναλλάς ε-παι (3John 4). A joy... bigger than this one.

297. The relative conversion is introduced by ετ(ε).

πε.δρόμος ετ.νανογς (Matt 13:38). The seed that is good (the good seed).

298. The focalising conversion is introduced by ε.

ζιτν-ογ εναλλας ε-εμεγέφυ (ShChass 135:44–46). How is it that some are greater than the others?

ζεν-, ζα has the circumstantial, the relative and the focalising conversion.

ε.ζαν-λαν ε-ζοος (ShAmel II 191:11). Even though I don’t want to say it...


ε.ζεν-τ.ξωεις ζην-ν.ρεπ-ζοτε ζητς (Ps 146:11). It is in those which fear him, that the Lord takes pleasure.

299. ουναν- and ουντε- μνυτε- have the four conversions (just like other durative constructions, cf. 238–246 and 251–259).

Ne.ουντς ου.ζας (Gen 16:1). She had a servant.

Ε.μν-νομος (Rom 5:13). When there is no Law...

ν-γε γαρ ετε.ουντε-π.κουτ π.ωνς (John 5:26). For in the same way that the Father has the life...

Ε.μν-τ-ουντς δε μναγε ε-φορε ε-κεπαμ νοιπρο ετβνντς (Acts 25:26). But I have nothing definite to write to the emperor about him.

See exercise 4
The existential and the indicational sentence

300. An existential sentence can be expressed in Coptic by means of the construction with \( \text{OYN-}/\text{MN-} \) \((there is/there isn't)\). An indicational sentence can begin with \( \text{EIC-} \) \((look! behold!)\). With a noun \( \text{EIC-} \) can also mean \( there is \).

\( \text{EIC-} \text{OY.CB} \text{W} \text{B-PPP} \) \((Mark 1:27). Look, there is a new teaching! \)

301. This construction can as well occur with a noun as with a sentence.

302. \( \text{OYN-}, \text{MN-} \) can occur with a noun or with a durative sentence.

\( \text{MN-} \text{TT.E.T.NE} \text{XQ} \text{EPOI} \) \((GreatSeth 64:20). There is no one who is greater than me. \)

\( \text{NE.OYN OY.NSO} \text{NO} \text{YTQ TP} \text{OITPC THP} \text{N-KOCMIKON} \) \((GreatSeth 52:10-12). There was a great confusion in the whole cosmic place. \)

303. Before a noun, \( \text{EIC-} \) occurs alone. Before a pronoun or a verb, \( \text{EIC } \text{ZHHTE} \) \((look, behold)\) is normally used instead of \( \text{EIC}. \)

\( \text{EIC } \text{OY.PUME} \text{E-Q.ME} \text{XHHTE} \text{N-CWBAZ} \) \((Luke 5:12). Behold, there was a man full of (filled with) leprosy. \)

\( \text{EICZHHTE B} \text{E-TE.PLANH N-KOOGYE OYANQ EBOA} \) \((ShOrig 413). Behold, the error of the others is manifest. \)

\( \text{EIC-P.XOEC A-Q.CWTKH E-P.AUKAK} \text{N-PAPIME} \) \((ExAn 137:20s). Behold, the Lord, he has listened to the cry of my tears. \)

304. \( \text{OYN-} \) with a durative sentence always has an indefinite subject \((cf. 267). \)

\( \text{AYW EYWNTE OYN-OYMELQC WYNE} \) \((1\text{Cor 12:26). And when one of the members is sick... \)

\( \text{MN-AKXTACIC NAWWNTE} \) \((Mk 12:18). There will be no resurrection. \)

305. A verbal sentence starting with \( \text{EIC } \text{ZHHTE} \) can have either a definite or an indefinite subject.

\( \text{AYW EIC ZHTE EIC TAKKWBOC A-Q.F-AUKKONEI AXN PTOOY} \) \((1\text{ApocJames CT 17,7t}). Behold, James did his service on the mountain. \)

\( \text{EIC-OYMNTXAXE E-P.NOYTE NAMME} \) \((ShII 75:7). Here is truly a hostility against God. \)

306. For the conversions of \( \text{OYN-}, \text{MN-} \) \( cf. 272-276. \)

307. The construction with \( \text{EIC-} \) has no conversions.

See exercise 5
The non-durative sentence

308. The non-durative sentence consists of three elements: a conjugation base, followed by the subject and the predicate. The conjugation base has a bound state depending on the subject, which can be definite, indefinite or personal (cf. 007). The predicate is an infinitive. The object of the infinitive can indiscriminately be attached to the bound state of the infinitive as to the preposition ܢ-/ܡܐܐ (or another preposition, cf. 282). There are two sets of conjugation bases: (1) those forming a main clause, and (2) those forming a subordinate clause.

A. Main clause bases

309. This category consists of five ‘tenses’ which can be used in main clauses (principal sentences). Four of the five conjugations have different conjugation bases for the affirmative and for the negative conjugation (the past, the aorist, the optative and the jussive). The 5th only exists as a negative conjugation base (*not yet*).

I. The past

Structure

310. Affirmative

\[ \lambda ^{-}/\lambda ^{\varphi} \] – subject – infinitive

\[ \lambda ^{\varphi} \text{cwtt}, \text{he chose} \]

\[ \lambda ^{-} \text{πρωμε} \text{cwtt}, \text{the man chose} \]

311. Negative

\[ \text{μπε}/\text{μπε}^{\varphi} \] – subject – infinitive

\[ \text{μπε}^{\varphi} \text{cwtt}, \text{he didn’t choose} \]

\[ \text{μπε}-\pi\rho\omega\mu \text{cwtt}, \text{the man didn’t choose} \]

Use

312. This form normally expresses a past reality without the connotation duration. It is the tense normally used in narration. If the conjugation base \( \lambda \) is followed by \( \text{ογ} \) (indefinite article or the 3rd pers. pl. suffix pronoun) it is usually written \( \text{αλ} \).

\[ \text{λ}^{\varphi} \text{καί} \text{ογ} \text{οκ} \text{εποκ} \text{ω} \text{οκ} \text{(Mark 14, 22). He took the bread, blessed it, broke it and gave it to them.} \]

\[ \text{λ}^{\varphi} \text{καί} \text{οκ} \text{εποκ} \text{(John 7:31). Many believed in him.} \]

\[ \text{ανοκ} \text{αλ}^{\varphi} \text{πα} \text{πα} \text{καί} \text{οκ} \text{ω} \text{μπε}^{\varphi} \text{καί} \text{καί} \text{καί} \text{καί} \text{καί} \text{(Mark 5:43). I have come in the name of my Father and you (pl.) haven’t received me.} \]
Conversions

313. The preterit conversion is introduced by N€.A-, N€A" and N€.MTE-, N€.MPT".

314. The circumstantial conversion is normally preceded by €. The orthography of the circumstantial conversion of the negative past might be reduced to the superlinear stroke.

He had come by the canal and this was filled with crocodiles..., but he prayed and crossed (it).

315. The relative conversion is introduced by (€)NT.A-, (€)NTA" and ETE.MTE-, ETE.MPT“.

A letter he has written to the brethren abroad.

They won’t be able to do anything unless they ask it to them.

316. The focalising conversion is introduced by (€)-NT€-/€-NTA”.

This tense is always negative.

It is not recently that I’ve come to know you (f. sg.), but I know you since the beginning.

317. In a negative sentence one might find the normal form of the past tense instead of an expected focalising conversion (alternatively the relative conversion ETE MTE might be used).

Where (in which place) haven’t you (f.sg.) been defiled?

II. “Not yet”

Structure

319. Ἑπατε-/Ἑπατ€ – subject – infinitive

Ἑπατ€-ἕωτη, he hasn’t chosen yet

Ἑπατε-Ἱπωμε εὐτη, the man hasn’t chosen yet

320. This tense is always negative.

This tense is always negative.

321. The preterit conversion is introduced by NE. It can be accompanied by an invariable πε (cf. 207).
Non-durative sentence

NE.MIYAT’-OY.NEX-KUVANNHC GAP NE E-P.ELYTEKO (John 3:24). For John had not yet been thrown in prison.

322. The circumstantial conversion is usually introduced by €. Orthographically this can be reduced to the superlinear stroke. The circumstantial conversion is translated: before.

α-τε-γυρνή Ρ-ΝΟΒΕ ΕΜΠΑΤΕ-€.ΕΙ Α-ΠΕ-Γ.ΣΩΜΑ (Wess 9, 144c). His soul has sinned before it came to his body.

ΗΠΑΤΕ-ΟΥ.ΑΛΕΚΤΩΡ ΜΟΥΤΕ Ν-ΣΕΠ CNAY ΚΝΑ-ΑΠΑΡΝΑ ΗΜΟ-Ι Ν-ΩΜΗΝΤ-ΣΤΥΝ (Mark 14:72). Before a cock crows twice, you will deny me thrice.

323. The relative conversion is introduced by ΕΤΕ.

ΟΥΟΝ ΚΑΡ ΝΙΜ ΕΤΕ.ΝΕ.ΜΠΑΤ-ΟΥ.ΛΟΥΜ-ΝΤ ΜΙ-Ν-ΝΕ-Κ.ΜΑΝΙΑ (ShII 77). For everyone who didn’t know you yet, you and your magic tricks...

III. The aorist

Structure

324. Affirmative

ωαρε-/ωα € – subject – infinitive

ωα-γ.ΣΩΜΑ, he is used to choose, he chooses

ωαρε-Π.ΡΗΜΕ.ΣΩΜΑ, the man is used to choose, chooses

325. Negative

ΜΕΡΕ/ΜΕ € – subject – infinitive

ΜΕ-Γ.ΣΩΜΑ, he is not used to choose, he doesn’t choose

ΜΕΡΕ-Π.ΡΗΜΕ.ΣΩΜΑ, the man is not used to choose, doesn’t choose

Use

326. This tense expresses a repeated action, a habit or a general truth without implying any temporal aspect. The negation can also express incapacity (TILL 305).


Π.ΚΩΥΝ ΥΒ-Γ.ΧΙΣΕ Τ.ΡΑΝΠ ΑΕ ΥΒ-Γ.ΣΕΙΚΤ (1Cor 8:1). Knowledge elevates and love builds.

ΜΕΡΕ-ΙΟΥΑΛΙ ΤΩΡ ΜΙ-Ν-ΣΑΜΑΡΙΤΗΣ (John 4:9). Jews do not mix with the Samaritans.

Conversions

327. The preterit conversion is introduced by ΝΕ.

ΝΤΟΚ ΔΕ ΝΕ-Γ.Κ.ΠΟΡΧΣ ΕΒΟΑ ΗΜΟ-Ν (LetPetPhil 133:1s.). But you were separated from us.

328. The circumstantial conversion is introduced by €.

Ν-ΕΕ ΔΕ Ν-Ν.ΤΒΝΟΟΥΕ ΕΩΑΡΕ-Π.ΟΥ.ΣΩΜΑ ΤΕΚΟ ΤΕΕΙ ΤΕ ΕΕ Ν-ΝΕΞΙ.ΠΛΑΣΜΑ (LibThom 139:6–8). In the way of the beasts when their body is destructed, in that way these moulded figures (will).

329. The relative conversion is introduced by ΕΤΕ (or €).
The mountain that is called the one of the olives.

330. The focalising conversion is introduced by €. It is only attested for the affirmative form.

It is through me that the gnosis comes.

IV. The optative

Structure

331. Affirmative

€p€-€ - subject - € - infinitive

e"q.e.cwttî, he shall choose

epe-π.ρωμε cwttî, the man shall choose

332. The prepersonal conjugation base with the suffix of the 2nd pers. f. sg. is €pe.

333. With a nominal subject the € before the infinitive might be omitted. In that case the optative has the same form as the focalising conversion of the present.

€p€-π.Χ.ΟΕΙΣC τωμμε ναπατα-κατα-νεπαράβυς (2Tim 4:14). The Lord will requite him according to his works.

334. In this case, the predicate might help to distinguish between both forms. If it is a stative or an adverbial expression, we certainly deal with the focalising conversion of the present. If the predicate is an infinitive which has the prepersonal bound state, or a causative infinitive, we certainly deal with an optative. In other cases the ambiguity remains.

335. Negative

NN€-€ - subject - infinitive

NN€-q.cwttî, he shall not choose

NN€-π.ρωμε cwttî, the man shall not choose

336. The usual form of the prepersonal conjugation base with the suffix of the 1st pers. sg. is NNα (NN€ is a rare variant).

After xeKα(α)c one might find the variant ENNE€.

Use

337. This tense expresses a future reality without connection to the actual situation of the speaker. This use includes orders, promises, predictions, wishes, etc. In a main clause it is used to formulate a precept, an order or a moderate prohibition. It also expresses a deliberative question at the 1st person.

In the subordinate clause introduced by xe or xeKα(α)c it expresses a goal or result (cf. 447).

€.κ.κω ν-ομ-Μήτ-κακε 2ν-τεκαμήτε Μήν-τεκακέμε (Gen 3:15). I will put animosity between you and your wife.

NN€-κ-ζωτβ (Deut 5:17). You shall not kill.
Non-durative sentence

Do not judge in order not to be judged.

But in order that the Scriptures are fulfilled...

In the works of Shenoute and other Sahidic authors the focalising conversion of the future can be used with the same meaning (cf. 256–259).

It will be given to them in the fixed measure.

Conversions

There are no conversions of the positive form.

The negative form can be converted to a circumstantial sentence introduced by \( e \) (which can be omitted for orthographic reasons).

He closes your (pl.) ears so that you may not hear the sound of my word.

The relative conversion of the negative form is introduced by \( e \) \( e \) \( e \) \( e \) with a variant orthography \( e \) \( e \).

The one who will not have known the root of the darkness, he will be no stranger to it.

V. The jussive

Structure

Affirmative

\( \text{Mape-} / \text{Mar(}\; e) \; - \; \text{subject - infinitive} \)

\( \text{Mape-} q.\; \text{Cwtt} \), may he choose

\( \text{Mape-} \; \text{Prwme} \; \text{Cwtt} \), may the man choose

This tense is only used for the 1st and 3rd persons. For the 2nd person the imperative is used instead (cf. 135–143).

An \( e \) is intercalated in the prepersonal conjugation base of the 3rd pers. m. and f. sg.

Negative

\( \text{Mpr-} \; \text{Tre-} / \text{Mpr-} \; \text{Tre} \)

\( \text{Mpr-} \; \text{Tre-} q.\; \text{Cwtt} \), may he not choose

\( \text{Mpr-} \; \text{Tre-} \; \text{Prwme} \; \text{Cwtt} \), may the man not choose

The negative form is actually the negation of the causative infinitive (cf. 132).

The prepersonal conjugation base with the suffix of the 1st pers. sg. is \( \text{Mpr-} \; \text{Tre} \).

There exists also an absolute form of the negative jussive: \( \text{Mprw} \; e-\; \text{Tre} \).
Use

349. The jussive normally expresses an order at the 1st or 3rd person. With the 1st person it often has an exhortative meaning. Sometimes it has a causative meaning. It rarely expresses a wish.

\[ \textit{May the kingdom of heaven come} \] (Matt 5:16). *That your (pl.) light might shine!*

\[ \textit{Let us not despise the grace, but let us praise God, who has put us under our free will.} \]

Conversions

350. There are no conversions.

See exercise 6
B. Subordinate clause bases

351. The 'tenses' belonging to this category normally occur in subordinate sentences. They express 'relative time' (LAYTON 343) or an adverbial relation to the main clause (e.g. goal, condition).

352. The conjunctive bases are used to continue or extend other constructions. Unlike the precursive, the conditional and the limitative they can't precede the main clause. Some of these tenses can also be used in an independent sentence.

353. The conjugation bases of this category have no separate negative forms. The negation τ̀M̀ is intercalated after the personal subject or before the nominal subject.

354. The subordinate clause conjugations have no conversions.

I. The precursive

Structure

355. Ntepe — Ntep(€) — subject — infinitive
Ntepe — cwtn, when he has/had chosen
Ntepe — pwme cwtn, when the man has/had chosen

356. The prepersonal conjugation base with the suffix of the 2nd pers. f. sg. is Ntepe or Ntep.

Use

357. This construction expresses a singular event preceding the reality expressed in the main clause (cf. 422) or a concomitant circumstance. The main clause with the precursive occurs normally has a past tense (past or a preterit conversion) or the verb πεxe (cf. 149).

ἀγω Nεγή ρ-ώνηρε Ntepe — qwccl 哏-περπε (Luke 1:21). And they were wondering, when he had been delayed in the sanctuary.
παί ε-α-αγεία ααγ Ntepe — ικο (Luke 6:3). ... that what David has done when he was hungry.
Ntepe — ττοογρ δε ούπη Nεγή-ογνό δ-ώτορτ οοπ 哏- μματοί (Acts 12:18). When the morning had come there was a great confusion among the soldiers.

II. The conditional

Structure

358. ep(€)wαn — subject / € — subject — wαn — infinitive
ep — wαn — cwtn, if he chooses/chose
epwαn — pwme cwtn, if the man chooses/chose

359. The prepersonal conjugation base with the suffix of the 2nd pers. f. sg. is epwαn or epwαn.
360. There exists a shorter form ε. This form rarely occurs and if so, mostly with negation.

ε-τετεν-τίμουμ η-τ.καρπός η-πίωρει η-πρωμε... μνήμη-τίν ημας η-πι.ονεξ ηνητ-θητίν (John 6:53). If you (pl.) do not eat the flesh of the Son of Man... you (pl.) will not have the life in yourselves.

Use

361. The conditional can have a conditional or a temporal meaning.

362. When it has conditional meaning it can be introduced by the conjunctions εἰμὶ καὶ, εἰσώπη, εἰσέχε, καὶ (cf. 429, 440).

π.παπερ η-νοπη ε-κ.παντι-π.νομος (Rom 2:25). For the circumcision is useful if you practice the Law.
καὶ ειμὶ παν.κρίνεις ας ανωκ τα-κρίνεις ουμε τε (John 8:16). Even if I judge, my judgement is true.
εἰσώπη δε ε-κ.παντινπρ ταρε-θεων ημε τειγε (1Cor 7:11). But when she divorces, let her remain like this.

363. When the conditional is used in a temporal clause it expresses a general meaning, contrary to the precursive (cf. 425).

ξαζ η-ν.οπη ει-μαι τωομί... ωαληγοτωπ ηραη ηνητ η-ομε ηκαζ ηνητ (ShIII 150:14–17). Often when I stood up... I was troubled by suffering.
αιω ερημ.πε.παλα η-πονηπων ει εραι εξνη-καννα δανεια ωαρεκ η-ηερηηδηη ηνητ-ηερηηδηη η-ηερηηδηη εξη.ηλλη (1Sam 16:23). And each time an evil spirit comes unto Saul, David takes his lyre in his hand and sings.

III. The limitative

Structure

364. ωαντε-/ωαντε - subject - infinitive

ωαντε-κεκωττι, until he chooses/chose
ωαντε-πρωμε κεκωττι, until the man chooses/chose

365. The prepersonal form of the conjugation base with the suffix of the 2nd pers. sg. f. is ωαντε.

366. The persersonal form of the conjugation base with the suffix of the 1st pers. sg. is ωαντε, but there is also a variant ωαντα.

Use

367. This construction denotes a temporal limitation. It has the same temporal value as the main clause. It is usually translated “until”.

ωαντε can also be used to express a goal or consequence (cf. 450).

ωαρωνα ωαντε-ηαη ε-π.ηεη δηε ω-ηεηε (ShAmel I 467:8–9). I usually pray until I see the face of Christ.

ωαντε-ου ωυπε π.υοει ετ.ουαβ η-με ηε-γονηνε ας (Rev 6:10). Until what happens, Lord, saint and truthful, do you not judge?
What will we do in order to make the punishments stop?

IV. The conjunctive

Structure

368. The conjunctive

- subject - infinitive
- the man (will) choose(s)

369. The prepersonal forms are as follows:

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<tr>
<th>Number</th>
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<tbody>
<tr>
<td>1</td>
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<td>3m</td>
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</tbody>
</table>

Use

370. The conjunctive occurs in coordination with some other element. In itself it has no connotation of time or mode. It takes the aspect of time or mode from the verb it extends. The conjunctive can occur after a verbal construction or after some other element.

After a verbal construction:

371. The conjunctive can follow after a certain number of verbal constructions. It can be preceded by a para tactic conjunction like ἀλλά, ἀλλώ, ἐν-πάρα, ἢ, τότε, but more often it is connected to the preceding clause without any conjunction (asyndeton). The conjunctive is used to describe an action that immediately follows the preceding verb or is similar to it. It can also express a goal or result (cf. 445).

372. The following constructions can be followed by a conjunctive:

- a non-durative sentence (except the past and ἰπότε);  
- an imperative: in this case the conjunctive makes the gender or number implied in the imperative explicit;  
- the infinitive as a noun, including the use in prepositional expressions (cf. 111);  
- the future and ἑτέρα (the stative of εἰ, which has often a future meaning).

If he gains the entire world, but looses himself, or lays fine upon himself....

The sinner borrows and does not render.

Save me and have mercy on me.

What shall I do to inherit the eternal life? (This construction can also be identified as a future conjunctive cf. 382.)
oynobe pe oyuwm-pioeik n-oypume n'thpe-q2wb (ShChass 104:28–31). It is a sin to eat the bread from a man and not to do his work (and that you do not do his work).


ne'xna.poeic pe n'qtmkka-g e-6wtt2 e-pi/eimi (Matt 24:43). He would have kept guard and he would not have let them intrude his house.

2hialc men nhy n'qapokaelcta n-qwb nym (Matt 17:11). Elijah will come and he will restore everything

373. In a circumstantial or relative subordinate clause, or a clause introduced by e'yuwe or e'yuwe, the conjunctive can also extend the past tense, Mpause, a durative sentence in the present, and oynite (cf. 154).

Mpause = e.mpa.ooy.oym obo 2n-pioeik ayy n'ce.cw obo h-papot (ShIV 66:17–18). ...before eating bread and drinking the cup.

oyanth de pe pete.oynita-q'coy n'qtinha n'eh'toy (ShChass 194:57–195:2). It is a fool who possesses them (richnesses) and doesn't give alms from them.

After other elements:

374. The conjunctive can be used in subordinate clauses introduced by certain conjunctions (e-pima, instead of; eimhti, if not, except; h, or; kan, even if; mhtwc, lest, in order not to; mhtote, so that not; mncac, after; ncabha, if not, except; zina, order to, so that; zwcte, so that).

Alla kan anon h oyaitealo obo 2n-tepe n'qtaue-oicie nyn'ti pboal h-pcant.tanetae-okeu n'eqolh nyn'ti maq-eqwie e'qbat (Gal 1:8). But if we (ourselves) or an angel from heaven announces to you (pl.) another (Gospel) than the one we have announced to you, let him be damned.

375. The conjunctive can be used after xeka(ac) instead of the optative when an adverbial construction or a subordinate proposition is intercalated between xeka(ac) and the verb.

Xekaac e.a-tetinay epeq n-tetinraue on (Phil 2:28). That, once having seen him again, you may rejoice.

376. The conjunctive can be used in a completive clause where it makes the subject or the object of the preceding expression explicit (aq.ywepe, it has happened; allo... allo, on the one hand, ... on the other; genoiito, might... (wish); keko yi pe, still a little more (time) and...; mhgenoiito, might not; mnoy'c pe, it is good/better; oymoiye te/oymi ye,..., it is a miracle/a shame; zamoi, it should be).

Kekouei pe n-tetinlo e'itetinay epe-eki (John 16:16). A little more (time) and you will cease to see me.

377. The conjunctive can also occur in a main clause. In this case it is usually preceded by a particle or an adverb (apac, apiy, mofic, mewak).

Apac nite-ooyoxa1 ywpte n'-zaq (ShChass 168:7–9). Will salvation come for the many?
378. The conjunctive can function as apodosis after a subordinate clause expressing a factual presupposition.

\[ \text{epe.γυνε ικα-πισμ ιε-ογ.γυνε ιντε.τεοιτ ιεφο-ιςινινο} \] (ShAmel I 204:14–205:1). When you are busy (f. sg.) crying over a sister, you are mourning yourself.

379. The conjunctive can substitute a (causative) infinitive.

\[ \text{αν.τ ιίντ ιι-εξογιαι ε-ωμ εχν ιι-γοq... ιντε.τιμ ααι} \] (Luke 10:19). I have given you (pl.) the power to walk on serpents ... and to feel no pain at all.

\[ \text{ζι-π.τρε-γωτμ ιεφο ιαλιι ει-εμαιειν} \] (Acts 8:6). While they heard him and saw the signs.

V. The future conjunctive

Structure

380. \( \text{ταπε/-ταπ(ε)} \) – subject – infinitive

\( \text{ταπε-εγωτπι, in order that he may choose} \)

\( \text{ταπε-πρωμε εωτπι, in order that the man may choose} \)

381. There is a rare variant \( \text{ήταπ(ε)} \).

382. The 1st pers. sg. \( \text{ταπ} \) is rarely used and often replaced by the conjunctive \( \text{ήτα} \) (or \( \text{τα} \)).

383. In a subordinate clause the future conjunctive normally only occurs in the affirmative sense.

384. The optative is commonly used to express the negation.

Use

385. The future conjunctive can extend a positive order or a rhetorical question. It then expresses a promise, the reassurances of the speaker that an event will take place.

\[ \text{μαρπ.προεσε εεα-εμαεκε ταπ-ενειμε ε-επε-ιναηε εκωq} \] (ShLe- fort 41:9). Let’s pay attention to his words and we will know what we are looking for (or: in order to know...).

\[ \text{ε-εκτων ποηωνυ ταπε-εωc πωτ εκωq} \] (ShAmel II 510:7–8). Where is the wolf? (Say it) and the shepherds will persecute it (or: so the shepherds might persecute it).

\[ \text{ποηων ηηαβαλ ταναγ ε-ελωηηε} \] (Ps 118:18). Open my eyes and I will see the marvels (or: so that I see...).

386. The future conjunctive can complete verbs of incomplete predication (cf. 412).

\[ \text{κα-νατ ταπ-ογεωκ} \] (John 18:8). Let them all go.

387. The future conjunctive rarely expresses a goal after a narrative verb or in a question (cf. 445).
\[\text{Nta} \, \text{noy.con bow} \, \text{e-twn tape\-n.kwte ncow-q} \, (\text{Song 6:1}). \text{Where has your (f. sg.) brother gone, so we might look for him?} \]

388. The 1st pers. pl. of the future conjunctive can be used in a main clause with a deliberative meaning (expression a hesitating question, a demand for permission). In this case the negation \( \text{th} \) can occur.

\[\text{pi xoec tape\-n} \, \text{ioye} \, \text{n-t.chqe} \, (\text{Luke 22:49}). \text{Lord, will we slay with the sword?} \]
\[\text{tape\-n} \, \text{xn} \, \text{tap\-n.tm} \, (\text{Mark 12:14}). \text{Shall we give or shall we not give?} \]

See exercise 7
The Causative infinitive

389. The causative infinitive can be used in sentences as a conjugated verb. It can also function as a verbal noun. In the latter case it often replaces the simple infinitive and loses its causative meaning (cf. 129–134).

A. The causative infinitive as (conjugated) verb

390. The causative infinitive can occur in durative and non-durative sentences. It can also complete some auxiliaries, like (e)ʉy, to be able, can, and oyuwʉ, to want. It has always causative meaning, except when it is the complement of oyuwʉ.

Man e·k·tpe·zen·kooye apata ɨmmanák (Shlll 81:23). And you let the others go astray with you.

Kana ɨ·t·sa·aliala ɨmpa en·t·a·q·tpe·pi·mooy p·hp (John 4:46). Cana in Galilea, where he changed water in wine (where he made the water become wine).

MPI·qew·tpe·ruwe ɨ·noíbe papa·pe·q·oyuwʉ (ShChass 74:45–58). He could not make a man sin against his will.

Pnouye pe·ncωuthp ñai et·qew·tpe·ruwe nim ɨmũ (1Tim 2:3–4). God, our Saviour, the one who wants that every man lives.

B. The causative infinitive as verbal noun

391. The causative infinitive can be a masculine noun. In that case, it has no causative meaning.

392. It can also be used after certain prepositions. The most common ones are the following: anu-ı, against, in exchange for; əxũ-, without; e-, in order to, for; eic-, towards, for; e·p·ma e-, instead of; eβhți e-, without, if not; mũnca- (e), after; xwpic-, without; ñaeh e-, before; ñũ-, while; /quc pe e-, so that; ɨtũ, because of, through.

Nanou·tpe·pi·ruwe moy ngoya e·wũ ɨ·qr·noíbe (ShAmēl I 52:59). It is better for the human to die than to live in sin (while sinning).

Eic·pee(ı)·tpe·țnalaipi gap kata·pnoyte ə·qɨ·p·2wu nh·tũ e·γ·noob ñ·c·pɔuə (2Cor 7:11). Behold, that you (pl.) suffer according to God has made you very zealous.

2ũ·p·tpe·ynkotk Þe ɨbĩ·pi·ruwe ə·qeĩ ɨbĩ·pe·q·xaxe (Matt 13:25). While the people slept, his enemy came.
393. The expression ε-τρε- is often used to build a subordinate clause of goal or consequence (cf. 449).

τοτε ἀρχύει Ἡβείη εβολα γῆ-τραγιλαία εγραί εξῆ-πιοράννον εκ-κουράννον ε-τρε-παγκεφτικα εβολα γίοοτ-μ (Matt 3:13). Jesus then went from Galilea to the Jordan, to John, in order to be baptised by him.

394. ε-τρε- can also complete verbs of incomplete predication. These are verbs that need to be completed by another verb (cf 412) (LAYTON 363). It can also be used to extend the optative or the imperative (LAYTON 341).

ἀρχύες-σάγνε δε ε-τρε-ήμηνωε ιοζ-ογ εγραί εξῆ-πεχόρτος (Matt 14:19). He ordered the crowd to sit down on the grass.

See exercise 8
Part III: Complex sentences
Main clauses

Cf. supra: the nominal sentence (191–194), the durative sentence (223–225), the non-durative sentence (308).

A. Coordination

395. Different sentences can be connected with each other by mere juxtaposition, without a conjunction. Asyndetic linkage is often encountered in narrative, especially with the past tense (which can follow another past tense or the precursive). The asyndeton can express a closer link between both sentences than the coordination with a conjunction.

396. Different sentences can also be linked with conjunctions, such as אָּו (and), ה (or), אוֹ (either, or), אוֹ (or else, whether), אוֹ (nor), אוֹ (but), או (and, but), או (also).

397. או can also occur at the beginning of a main clause, even if it is preceded by a subordinate clause (apodotic או).

398. The full interrogative sentence usually has the same form as the affirmative sentence.

399. It can however be indicated by the presence of interrogative particles, such as אָּו, אָּו (rhetorical questions), אָּו (expresses wonder or doubt).

400. A deliberative question at the first person can be expressed by the optative (cf. 337).
The conjunction \( \text{XNI} \) (\( \text{XEN} \), \( \text{XIN} \)) (or) can be used to separate the different parts of a disjunctive question. The disjunctive conjunction \( \text{H} \) is less frequent.

\( \text{XN} \) \( \text{HMON} \). Or not?

\( \text{NTOK} \) \( \text{PETNHY} \) \( \text{XN} \) \( \text{ENNAWOT} \) \( \text{HHT} \) \( \text{H-KE.0YA} \) (Luke 7:19). Are you the one who will come or shall we look out for another one?

404. There is no formal difference between the direct and the indirect question.

\( \text{N-QNA.2MOOC} \) \( \text{AN} \) \( \text{N-WOP} \) \( \text{N-QI-WOXNE} \) \( \text{XE OYN} \) \( \text{BOM} \) \( \text{HMO} \) \( \text{E-T.WNT} \) \( \text{H-OY.TBA} \) \( \text{E-PETNHY} \) \( \text{EXW} \) \( \text{ MN TBA CNAY} \) (Luke 14:31). Will he not sit first and take counsel whether it is possible for him to meet with a 10 000 him who comes upon him with two 10 000’s?

See exercise 9
Subordinate clauses

A. The completive clause

Object clause

405. The object clause is generally introduced by the conjunction \textit{XE}. This conjunction can also introduce indirect as well as direct speech.
\[ Ἐνάν \textit{XE} ΝΤΟΚ ΝΤΚ ΟΥΡ.ΠΡΟΦΗΤΗΣ \] (John 4:19). \textit{I see that you are a prophet.}

406. When it expresses a goal the object clause can take the form of a final clause introduced by \textit{XEΚΑ(Α)C} (cf. 447). This is mostly the case with the main verb expressing some application, effort, or care.
\[ Α\textit{ΓΕΠΩΝΩΝ} \textit{XEΚΑC} Ε\textit{ΓΕ}Ε\textit{ΕΙ} \] (John 4:47). \textit{He prayed him to come (that he might come).}

407. The completive clause after verbs expressing fear is usually introduced by \textit{ΜΗΠΗΤΕ}, \textit{ΜΗΠΟΤΕ}, sometimes combined with \textit{XE}.
\[ Α\textit{ΠΧΙΛΑΡΧΟC} \textit{Ρ-ΟΤΕ} \textit{ΜΗΠΗΤΕ} \textit{Ν-ΓΕΜΟΥΟΥΤ} \textit{Η-ΠΑΥΛΟC} \] (Acts 23:10). \textit{The tribune was afraid that Paul might be killed.}

408. The conjunctive can have the value of an object clause (cf. 376).
\[ ΤΕΤΝΟΥΟΥΥ \textit{BE ΤΑΚΩ} \textit{ΝΗ-ΤΝ} \textit{ΕΒΟΑ} \textit{Μ-ΠΡΟ} \] (John 18:39). \textit{Do you (pl.) want me to release the king to you?}
\[ ΟΥΥΥ \textit{Ν-ΤΕΝΟΟΥΥ ΠΕ-Κ-ΟΜΗΠΕ} \] (C.O. 257:6). \textit{Be willing to send your son.}

409. The prenominal state of the verb \textit{ΩΝΕ}, \textit{ΟΝ} is directly followed by the object clause without \textit{XE} when it occurs in a negative sentence with the meaning “\textit{to ignore, not to understand}”.
\[ Ν-ΤΕΝ \textit{ΑΝ ΕΡΕ-ΧΩ} \textit{ΝΜΟ-Ο} \textit{ΧΕ ΟΥ} \] (Mark 14:68). \textit{I don’t understand what you (f. sg.) say.}

410. Some element of the object clause can be inserted as a cataphoric pronoun in the main clause, usually as its object.
\[ Ν-ΤΕΝ \textit{ΚΟΥΝ} \textit{ΗΜΩ-ΤΝ} \textit{ΑΝ ΧΕ ΝΤΕΝ} \textit{ΞΕΝΕΒΟΑ} \textit{ΤΩΝ} \] (Luke 13:25). \textit{I don’t know (you) where you (pl.) come from.}

411. The entire object clause can also be substituted by a pronoun in the main clause. This is always the case with the verb \textit{ΧΩ} (\textit{to say}).
\[ ΝΙΜ \textit{ΠΕΤ-ΧΩ} \textit{ΝΜΟ-Ο} \textit{ΧΕ ΑΥΕ-Ε ΤΑ-ΧΩ} \] (John 4:10). \textit{Who is he who says (it): give it (= the water), so I can drink?}
\[ Α\textit{ΓΕ ΕΡΟ-Ο} \textit{Α-ΤΕΝΟΤΕ} \textit{ΤΑ-ΧΩ} \] (Aeg 17:8). \textit{I have found (it) that your divinity has reached him.}
412. After verbs of incomplete predication, such as kw, to let, leave; oyw, to appear; and in particular those expressing permanence or cessation, such as lo, to stop, quit; oyw, to stop, finish; w, to continue, to persist; to stop, to cease; wck, to delay, to continue, the object clause can be expressed by a circumstantial clause.

\(\text{\text{\text{\alpha-\psi\delta\omega en\-\varphi\ki-m\ an}}\ (\text{Acts 27:41})}\). He remained immobile (while he was not moving).

413. Another possible construction of the completive clause after these verbs is the future conjunctive (cf. 386), the causative infinitive (cf. 394) or the conjunctive.

\(\text{k\a-\na\i th\\'\i\o\y\ n\-\ce\.\t\b\e\u\k\ e\b\o\l\ (\text{John 18:8})}\). Let all of these go.

Subject clause

414. There is no special construction for the subject clause in Coptic. The subject clause can come after the main verb without a conjunction.

415. Every kind of sentence can function as a subject clause, including the conjunctive and the causative infinitive preceded by the preposition e-.

416. The grammatical subject of the main clause is normally the personal pronoun of the 3rd pers. f. sg. (with neutral meaning). The masculine pronoun is less often used in the main clause.

417. In that case the subject clause can be introduced by xe.

418. The expression \(\text{\text{\text{\alpha-\psi\u\w\p\u\t\e}}}\) followed by a subject clause usually opens a new narrative unit. Literally it means “it happened that...”, but \(\text{\text{\text{\alpha-\psi\u\w\p\u\t\e}}}\) can usually remain untranslated.

\(\text{\text{\text{\alpha-\psi\u\w\p\u\t\e}} \ \text{\text{\text{\ae}}} \ \text{\text{\text{\alpha-\psi\b\w\k}}}\ (\text{Luke 7:11})\). And he went (and it happened that he went).

\(\text{\text{\text{\na\i\o\y\y\n\ e\n\-\y\n\ o\y\w\n\ e\n\-\c\i\ke\ a\j\e\ e\-\p\i\q\m\a\k\ (\text{Mark 9:42})\}. It would be better for him that there was a grinding stone hanging around his neck.}\)

\(\text{\text{\text{\e-\c\w\a\n\u\w\p\t\e}}} \ \text{\text{\text{\ae}}} \ \text{\text{\text{\n\-\c\e\e\i\e\ n\-\q\ n-\z\e\n\t\b\t}}}\ (\text{Pach 5:1})\). Because they used to bring him some fish (it used to happen that they brought...).

\(\text{\text{\text{\q\o\y\o\n\e\b\o\l\ \x\e\ e\-\p\i\a\k\a\i\o\c\n\a\w\n\ e\b\o\l\ z\n-\t\m\i\c\i\c}}\ (\text{Gal 3:11})\). It is manifest that the righteous one will live through faith.

419. In a nominal sentence the subject pe/te can be explicated through a completive clause introduced by xe, through a (causative) infinitive preceded by e-, or through a conjunctive.

\(\text{\text{\text{\o\y\a\n\a\r\k\a\i\o\n\ p\e\ e-\c\e\pi\c\ n\e\c\n\h\y}}\ (\text{2Cor 9:5})\). It is necessary to comfort the brothers.

420. A certain number of ‘impersonal predicates’ (Layton 487) occur with a subject clause.

\(\text{\text{\text{\a\n\a\r\k\h}}\ \text{\text{\text{\it's necessary}}}}\)

\(\text{\text{\text{\z\o}}\ \text{\text{\text{\it's enough}}}}\)

\(\text{\text{\text{\z\a\pi\c}}\ \text{\text{\text{\it's necessary}}}}\)

\(\text{\text{\text{\z\n\e-\z\n\a}}}\ \text{\text{\text{\it pleases}}}}\)
Subordinate clauses

ΓΕΝΟΙΤΟ (negation: ΜΗΓΕΝΟΙΤΟ) that... might (happen)
ΕΞΕΤΙ (negation: ΟΥΚΕΞΕΤΙ) it's possible, it's allowed
(Ε)ΠΗΜΗ (negation: ΜΕΠΗΜΗ) it suits, it's becoming
ΖΑΜΟΙ it would be good

ΑΝΑΡΚΗ ΓΑΡ Ε-ΤΡΕΝΕΚΚΑΝΝΑΛΟΝ ΕΙ (Matt 18:7). For it is necessary that the scandals come.
ΖΩ ΑΝ ΕΠΟ-Π ΧΕ Α-ΠΙ-ΝΟΒΕ (ShMiss 4 822:14). It is not enough for him that he has sinned.
ΟΥΚΕΞΕΤΙ ΝΑ-Ν Ε-ΜΕΥΤ-ΑΛΑΥ (John 18:31). We are not allowed (it is not allowed to us) to kill someone.

421. A subject clause can be replaced by a final clause when it expresses a goal.
CΠ-ΝΟΠΗ ΝΗ-ΤΝ ΧΕΚΑΤ ΑΝΟΚ ΕΞΕΒΥΚ (John 16:7). It is useful to you (pl.) that I go.

B. The temporal clause

422. The following constructions can be used to express a temporal relation with regard to the main clause.
- The precursive (cf. 355) expresses anteriority.
- The circumstantial conversion of ΝΙΝΑΤΕ (cf. 322), meaning before.. also expresses anteriority.
- The limitative conjugation base ΝΑΝΤΕ means until... (cf. 367).
- The circumstantial conversion can be used in a subordinate sentence with temporal meaning. Its connotation depends on the conversed ‘tense’.

423. Temporal clauses can also be introduced by a range of Coptic conjunctions, such as ΧΙΝ (since; with the focalising conversion of the past tense ΧΙΝΑΤΑ etc.), ΜΝΙΝΩ (after), or Greek conjunctions such as ΖΩΟΝ, ΖΟΝΩΝ, ΖΟΤΑΝ (when).
The Greek conjunctions are often followed by a focalising conversion.

424. The preposition ΜΝΙΝΩ (E-) with the causative infinitive expresses anteriority, the preposition ΖΩ- with the causative infinitive expresses a synchronic action.
This construction is less often encountered with a simple infinitive.

425. If the conditional is used with temporal meaning (cf. 363), often introduced by the conjunction ΖΟΤΑΝ, it has a general sense with regard to a past tense (cf. 363).
ΧΙΝΑΤΑ-ΝΕΕΝΙΩΤΕ ΓΑΡ ΝΙΚΟΤΙ ΖΟΙΒ ΝΙΜ ΜΗΝ ΕΒΟΛ Ν-ΤΕΙΖ (2Pet 3:4).
For since our Fathers passed, everything remains like this (in this way).
ΖΟΤΑΝ ΕΠΕΙΠΟΛΝ ΝΑ-ΝΑΣΧΕ ΑΥ-ΑΤΣΑΚ ΕΒΟΛ ΖΩ-ΝΕΤΕΝΟΥ-Π ΝΕ (John 8:44). When the liar speaks, he (usually) speaks from what is his own.
ΜΗ ΟΥΝ-ΔΟΜ Ε-ΤΡΕ-ΓΗΝΗΣΤΕΥΕ ΝΟΙ-ΝΙΧΡΕ Μ-ΠΙΜΑ Ν-ΝΕΛΕΕΤ ΖΟΝΩΝ
ΕΠΕΙΛΑ-ΤΕΛΕΕΤ ΝΗΜΑ-Γ (Mark 2:19). Can the children of the groom (the sons of the bridal chamber) fast while the groom is with them?
**Complex sentences**

While I was listening...

*They came out of the tombs after he was resuscitated.*

When man loves the sin, God gives the sin power over him. (This sentence can also be understood as a conditional: *if he loves sin...*)

When Israel came forth from Egypt... (literally: *in the coming forth from Israel...*)

**426.** After a temporal subordinate clause the main clause can be introduced by *tote* (then).

*For when I am powerless, then I am powerful.*

**C. The conditional clause**

**427.** There are two sorts of adverbial clauses expressing a condition: the factual conditional clause and the contrafactual conditional clause. The first category embraces the *realis* and the *potentialis (eventualis)*, the latter the *irrealis*. The subordinate clause or protasis often precedes the main clause or apodosis. In the contrafactual conditional clause, the apodosis is correlated with the protasis. Factual and contrafactual conditional clauses can be combined with one another.

**The factual conditional clause**

**428.** Within this group we can distinguish two sorts of conditional clauses: (1) those expressing a factual presupposition and (2) those expressing a general condition. **Layton** (497) distinguishes a 3rd category: the *undifferentiated causal clause*. This type comes with some ambiguity with regard to its meaning and its translation. They cannot be formally designated as belonging to type 1 or 2.

**429.** A factual condition can be expressed with a conditional in the protasis, expressing an eventuality, often preceded by the conjunction *eωμε* or *eξυςε.*

**430.** The conditional can also have a temporal meaning. In this case it is often preceded by the conjunction *ζωταν* (cf. 425).

**431.** It can be used in a concessive sense when it is preceded by the conjunction *καν* (cf. 440).

**432.** Factual conditional clauses can consist of the conjunctions *εωμε* and *εξυςε* with the present, the future, a circumstantial conversion or a non-verbal construction.

**433.** A circumstantial phrase without conjunction can also express a factual condition.

*If your eye scandalizes you...*
Subordinate clauses

If your eye scandalizes you, (then) pluck it out. (Matt 18:9).
If you (pl.) believe, you will receive them. (Matt 21:22).

The contrafactual conditional clause

434. The protasis of a contrafactual sentence usually has **ene**- (circumstantial preterit conversion), the apodosis has the preterit conversion of the future, often with an invariable **nte**.

435. If the condition implies a present reality, **ene**- can introduce a double conversion (circumstantial and preterit) of a durative sentence, or a nominal sentence, or an existential sentence with **oyyn**/-**mn**- or an indicational sentence with **elc**- (cf. 300).

436. If the condition implies a past reality **ene** is accompanied by the focalising conversion of the past or by a negative past tense (without conversion).

437. The protasis can also be a preterit conversion of the present (introduced by **ne**). In that case, it expresses a connotation of irreality or regret.

438. The apodosis is often introduced by **elc** (**eeie**) or, when it is a contrafactual condition, by **euxxe**, **euxxe ne**, **euxxne,** **neeicpe**.

**ene**-**ne**-**tneiktpe** ne**.noyte**, **ne**-**tnei.amepitpe** (John 8:42). If God were your Father, you (pl.) would love me.

439. The conjunctions **necaha** **xe** and **eimht(e)i**, often with a conjunctive, can be translated if not or unless.

**eimht** **ne**-**tneikt** ne**.thytpe** (Matt 18:3). If you (pl.) do not change yourselves.

440. The concessive clause is introduced by the conjunctions **kaitep**, **kaiteoi**, **kan**. A circumstantial conversion without conjunction can have the same connotation.

**kan** **ea.syan** ne**.nt**-**tpe** an **n-laay** ne**.tateqf-nte** (ShChass 107). Even if I die, I will not taste anything before the time has come.

**e.anq** ovecime **ne**-ca**.nepithc** (John 4:9). Even though I am a Samaritan woman...
441. The comparative conditional clause is introduced by the conjunction PixelFormat (eμωξε), followed by a circumstantial conversion. Alternatively, we can find a construction introduced by eμωξε, ηέε eμωξε, ηέε ηε.  
PixelFormat eαφαςε (Z 298:6). As if I would have rejoiced.

442. The non-inflected interjection (e)Μον, possibly accompanied by eμωπε, eμωξε, ηέε e, signifies if not.  
eμον eμωξε αναμνου ηπ ηπ eμωξε 2αριτικος (ShAmél II 341:7–8). If not, they would have been considered as heretics.

eμωξε ηεμ.μον γα τουογι αν ει eμε νεπ ηε ηε τουογι (1Cor 15:13). If the dead will not resuscitate, then Jesus has not been resuscitated.

eμε.μν-μπαρικος ηοοπ ογ ηπ πτηει ηπ-πματοι ηγον ηεπ ηεμ.μον ηγοαιο (ShChass 70:20–24). If there would be no barbarians, what would the honour and the pride of the soldier be?

D. The causal clause

443. The causal clause can be introduced by the Coptic conjunctions ηε, ηβολ ηε, etbe ηε, or by the Greek conjunctions ηευ, ηευηε.

444. A circumstantial conversion without conjunction can also have a causal meaning.

άμηηης ηε ηαηηκα ηηομ ςοβηε (Luke 14:17). Come (pl.), for everything has been prepared.

We sailed to Cyprus, because the winds were against us.

ηευ ηηολαι αν ηε ςα ηεμαηηκικ (TT 110a:6). Because this is not his faith.

E. Final and consecutive clauses

445. Final and consecutive clauses might be expressed by the use of the conjunctive (cf. 371) or the future conjunctive (cf. 387) without conjunction.

446. The conjunction ηε with the present (without conversion) can express consequence (especially in questions, Till 360).

447. The final or consecutive clause can consist of the conjunction ηε/ηενκακε (in order that, so... that) with the focalising conversion of the future (cf. 266) or with the optative (cf. 337).

448. In a final or consecutive clause the Greek conjunctions ηωκτε, ημπωκ, and ημποτε mostly occur with the conjunctive (cf. 129, 392).

449. The preposition e- with the infinitive or causative infinitive can express a goal. This is also the case with ηωκτε e- followed by the causative infinitive (cf. 392–393).
450. The limitative ἡγαντε can be used with the meaning in order that, so that (cf. 364).

451. The circumstantial conversion without conjunction can have final or consecutive meaning.

ἀποκάλυψαν ἔναν ῃ-οἴνμντ-πὴν-ζῆτον καὶ ἔνεκογνίπτεσε (1John 5:20). He gave us understanding, so that we may know the truth.

ἀναλάβωσεν ὁ ἄνθρωπος τὴν ἀραχνὴν οὐκ ἐπιφάνειαν ἕως ὅτου ἐγνώσθη (V.A. 8:17–20). And the devil usually took the appearance of a woman during the night... in order to deceive Antony.

ἀγέμενοι τὸν ἄρχοντα τοὺς πολέμους ἐπέτρεψαν τοῖς ἄνθρωποις (Luke 5:7). They filled two ships (so much) that they sank.

ἀνέλευσεν ἑ-οὐπότις ἐν αὐτῷ (Matt 2:2). We have come to worship him.

See exercise 10
Relative clauses

A. The ‘real’ relative

452. The relative clause is always introduced by the converters \( \text{eT}, \text{eTe}, (\text{e})\text{NT}\).
    If the relative clause has the aorist or a preterit conversion, it can alternatively have
    the relative converter \( \text{e} \) or \( \text{eTe} \).

453. The antecedent of the relative clause is always definite. It can function as the subject
    or the relative clause or in any other grammatical function.

455. The converter \( \text{eT} \) is normally used when the antecedent is the subject of the relative
    clause.
    \( \text{Qh} \text{pe Qh} \text{m} \text{Nim eT}2\text{N-Bheleem} \) (Matt 2:16). \textit{All the little children, which are in
    Bethlehem}.

456. The converter \( \text{eTe} \) occurs with negative clauses, with \( \text{Npate} \) and \( \text{Oy} \text{N(TE)} \) and
    with nominal sentences. \( \text{eTe} \) can also be used with the preterit conversion of the
    present or with the aorist.

457. The expression \( \text{eTe} \text{ nai pe} \) means \textit{that is}.
    \( \text{P.xaibeke eTe N.o.y.o.hc an pe} \) (John 10:12). \textit{The mercenary who is not a
    shepherd}.
    \( \text{Za} \text{peq e} \text{y} \text{w} \text{t} \text{N} \text{e.p.} \text{e.bab e} \text{eTe nai te y} \text{y} \text{o} \text{p} \text{y} \text{k} \text{p} \text{i} \text{c} \text{i} \text{c} \text{i} \text{c} \text{i} \text{c} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text{i} \text
The nations which do not know God.

The good shepherd (the shepherd who is good).

The antecedent is not the subject of the relative clause

461. When the antecedent is not the subject of the relative clause, the latter must contain a pronoun that refers to the antecedent. This anaphoric pronoun can only be omitted when the function of the antecedent in the relative clause is obvious.

462. The relative converters for this kind of clauses are the same as when the antecedent functions as the subject of the relative clause. The suffixally conjugated verboids expressing qualities (cf. 150) however are introduced by the converter ete.

463. If the relative clause is a durative sentence, the pronominal subject is immediately attached to the relative converter (et, etK, etc.).

464. The converter with a nominal subject has the form etepE-.

465. The grammatical antecedent of a relative clause might be a demonstrative pronoun that refers to the real antecedent, which precedes. In this construction the real antecedent might be indefinite.

466. A relative clause can function as a noun if it is preceded by a determining pronoun (POLOTSKY, Gl, 8f.), which expresses its grammatical antecedent.

467. Nouns derived from a relative clause often have a general meaning.
π.ε.τ.κοούν, (every one) who knows
Μὴ π.ε.τ.ξοβε (Mark 4:22). There is nothing hidden

468. Several relative clauses can be connected with one another with conjunctions or in an
asynthetic way. When more than one relative sentence modify the same antecedent it is
not necessary to repeat the converter.

469. The definite article does not have to be repeated when more than one substantivated
relative clauses define the same element.
π.ε.τ.πάηε ν.μα-γη η ε.τ.μού εποογ (ShAmél I 8:4). The one who rejoices
with them and blesses them.

470. A relative clause can be extended by an independent clause or by a conjunctive (cf.
373) or a circumstantial conversion.

ν.ε.ντα-νν.αγε εποογ αγω αν.ν.εοτμου (Acts 4:20). What we have seen and
heard.
π.ε.τ.κοούν ε-νε-γε, 2βηγε νε.ε.ζ.ωντι εξ.ψοογ (ShAmél I 8:5s.). Those who
know their works and hide them.

B. The circumstantial conversion

471. If the antecedent of a relative clause is indefinite, the circumstantial conversion
introduced by ε- is used instead of the relative conversion.
ογ.πωμε ε.α-ο.κο η-ογ.ορο (Matt 13:24). A man who has sown a seed.

472. If the antecedent is a demonstrative noun, one might find a circumstantial conversion,
although the relative conversion is more frequent (cf. 453).

473. The circumstantial conversion can be used instead of the relative if the converted
sentence has the aorist or a preterit conversion, even if the antecedent is definite.
κε.να.δεινε ν-π-γουν ετ-γ-μνε γα-γυπ.ορκ-γ (ShIII 141). They will find that
tree that they have plucked.
παι ε.ω-γε.νουτε επο-γ χε.πε.χε (Matt 1:16). The one who is called the
Christ.

474. In this case we alternatively find the relative converter ετε.
ζε.ονοε νυ-πωμε ετε-πο-ογ.κοο γ-πουτε (ShChas 180). Every nation
of men, who have not come to know God.

475. When the subject of the relative clause is different from the antecedent, the
circumstantial conversion is often used with nominal sentences and negative durative
sentences.
π.ζε.ονοε ε.π.χεις τε πε-μουτε (Ps 42:12). The nation of which the Lord
is his God.
476. If the defined antecedent expresses an element of time or manner the relative clause might alternatively be introduced by the relative converter or by the circumstantial converter. If the meaning is obvious, the anaphoric pronoun can be omitted.

\[ \text{πνᾶγ ενταὐς τὸν ἡμερήσιον ἦλθεν} \] (John 4:52) *The hour, in which he was relieved.*

\[ \text{ἡ-νὲς δύοι γὰρ ἔννοια τὴν τέλων} \] (Rom 7:5) *The days that we are in the flesh.*

See exercise 11
Cleft Sentences

477. A cleft sentence is a sentence with focalising meaning. It consists of a focal point, the first term or expression in the sentence, followed by a topic element, a relative or circumstantial sentence that expands the focal point.

A Basic sentence is: \( \text{τετήνα} \text{.} \text{α}{.} \text{ε}-\text{παι} \) (Mark 13:11). You shall say this.
The corresponding cleft sentence is: \( \text{παι} \text{πετετήνα} \text{-} \text{αοοο} \text{-} \text{q} \) (Mark 13:11). It is this that you (pl.) shall say.

478. A cleft sentence can be formed with the focal point + \( \text{πε/τε/νε} \) followed by a relative clause or by a circumstantial clause. \( \text{πε/τε/νε} \) can correspond to the focal point. In that case it is endophoric. Or it can correspond with the topic element and then introduces some new information. In that case it is presentative.

A sentence with endophoric \( \text{νε} \) is:

\( \text{ναι} \text{α} \text{ε} \text{νετ} \text{.} \text{ατν} \text{-} \text{τε} \text{γι} \text{ι} \text{h} \) (Mark 4:15). It is these that are along the path.

\( \text{νεντο} \text{q} \text{μαυα} \text{-} \text{q} \text{πε} \text{ε} \text{.} \text{ανακωπε} \text{i} \text{ς} \text{ι} \text{-} \text{πι} \text{α} \text{ε} \text{τι} \text{μα} \text{ε} \text{τι} \text{m} \text{α} \text{y} \) (ApophPatr 43:21–22). It was he alone who was living as an anchorite in that place.

A sentence with presentative \( \text{νε} \) is:

\( \text{oμωμε} \text{ν} \text{-} \text{μι} \text{-} \text{μαο} \text{πε} \text{νε} \text{τα} \text{-} \text{q} \text{-} \text{τυβε} \text{ν} \text{-} \text{ομα} \text{ν} \text{-} \text{ελουλε} \) (Matt 21:33).

There once was a rich man who planted a vineyard.

\( \text{oμωμε} \text{πε} \text{ε} \text{.} \text{κωτ} \text{ν} \text{-} \text{ου} \text{.} \text{τοπο} \text{c} \text{ε} \text{-} \text{τε} \text{-} \text{q} \text{x} \text{π} \text{ia} \) (ShIII 27:9). There once was a man who was constructing a place for his own use.

479. The form of \( \text{πε/τε/νε} \) is usually contracted with the relative marker \( \text{ετ} \) or the circumstantial marker \( \text{ε} \). This is called the elided form: \( \text{πετε} \), \( \text{πετερε} \), \( \text{πετ} \), \( \text{πετ} \text{-} \), \( \text{πευκα} \) (for \( \text{πε.ε.κα} \)) etc.

480. When the focal point of the cleft sentence is a personal independent pronoun (\( \text{ανοκ} \), \( \text{νενκ} \), etc.), the relative topic element is connected without \( \text{πε/τε/νε} \).

\( \text{νενκ} \text{ε} \text{τ.κυ} \text{μο} \text{-} \text{c} \) (Matt 27:11) It is you who say it.
Part IV: Exercises
Exercises

The following exercises will allow you to control your understanding of the grammar and to repeat it by induction.

One should always start with the analysis of the forms in their components as it has been done in the examples in the grammatical exposition.

The last chapters have relatively few exercises. At this stage of the learning process the student should be able to read the texts in an increasing order of difficulty. The Coptic syntax can be appropriated inductively by translating the texts and referring back to the last chapter of Grammar, which does not have to be learned by heart.

All the words of the exercises are integrated in the Coptic and Greek glossaries.

Exercise 1

1. пквв
2. ολαγκθθκ
3. ογθθκ
4. οποκρικικ
5. ηκοογ θρογ
6. θεοεπια
7. ογαθθπω
8. ηεπαθφθ
9. ηερρθογ
10. ηεζοογ
11. ηεγθθθ
12. ογθθμαθ
13. ζενθθοογθθθ
14. ογθθν ηογθω
15. ηεζβθγθ
16. αβελ παθθκαοθ
17. ημεπαθθε
18. πηλαζθδωνθ
19. ηεζιομε
20. ηπθθθθ
21. ηεζοογ
22. ζεθκατα-θαπθ
23. ημογ ηιμ θεπθ ηιμ ηαειθ ηιμ
24. ογωαθθε ηεβω
25. πθλαοθ ηπνογθθθθ
26. ογπινα νωνζ ογνομ ηιμθθθθ
27. ζθρε ηεθεπνοοεηι. ζθρε ηεθεκαθε.
28. ηεζβθγθθ θρογ ηακαθο θυνθ
29. ηεζβθγθθ ηπθκαθε
30. ηδίκη λογουμενή ἃςαβε
31. άαξε ημι ιπνωβ ημ
       ἱάγεον
32. ουγηρεμων ἄτενζεθονος
33. άε οηαξμαλωτος
34. οηγηρε αγω οηςεερε ειτε
35. τεπλατονικη διαδακταλια
36. πιας .reserve† καρπος
37. θοι άνοβολος
38. γενος ημι άναλανν γιαπε τικος
39. ιαγ ιαγ
40. ανον νειξπικτιανος
41. πειρενος ιαγ
42. πενταγρος
43. τετηξελπις ηπε
44. ταμεντκογι
45. τωκ
46. πωω
47. ταπεωθηρ
48. τοοτ
49. πενζηζελα
50. τακε
51. παεκιτ
52. νειγωαςηε
53. οηςεερε ζημι ηταθ
54. οητειμινη
55. νειρουμε νηαςηε
Exercise 2

1. ἀνγούπτωνηρός ἐπιμέ (ShIII 123).
2. Ντεούμαλλ άν (ShIII 22).
3. ἀνόκ γωμτ (061) ἀντπεγρήζαλ (ShIII 38).
4. Ντόκ άε ἄτκημ (John 1:22).
5. πούα πούα (163) ἀνόν ἵμελος ἴσενερφυ (211) (Eph 4:25).
6. τέριφε ἑπρώμε πέ οὐοείκ μνούμοου μνικετροφ (Rossi II 3, 90b, 6–9).
7. οὐπονήρον πέ (ShChass 95).
8. πενάλου ὁμή πέ ἱατέουγ (P 130.1 133 329).
9. οῦ (023) τέ τενζελπίς (ShChass 82).
10. ποκ (020) πέ πινούβ ποκ πέ πειτ τοκ τέ τοικομένη (ShIII 117).
11. αραγον όμι (024) νούμ πέ (ShIII 72).
12. πεινί γαρ παπρώμε (019) άν πέ ἀλλα παπνούτε πέ (P 130.4)
13. οὐρώμε νοώτ ετεπνούτε πέ οὐμάλα νοώτ ετεθιλήμ' ἄτεπε τέ (ShIV 129).
14. οὐμοού εμπούκ όν πέ (ShOr 155).
15. ηνάςββεερ γαρ πέ (ShChass 108).
16. πρωβ ἱδαίκαιος πέ γωβ όμι ἀραγον πρωβ ἱναζεβς πέ γωβ όμι
       ἐπινήρον (Wess 9,177b).
17. ηνεπεβάτων δέ πέ πεζοου ετήματ (John 5:9).
18. ἀνόν νετακήζαλ αγώ ντοφ πέ πεναρχών αγώ πενήρο (ShIV 34).

1 θιάημ for τίηερούςαλεν : Jerusalem (cf. glossary of nomina sacra).
Exercise 3


2. **MATAEIE** (138) **PEKEIWT MITEKMAAY** (Matt 15:4).

3. **MIPPEI EBOA** (Matt 24:26).

4. **OYUTE NITAZE** (Gal 4:12).

5. **NITME ZHITAI AN** (1John 2:4).

6. **CECOOYN GAP XE AGABON NIM NOUQ (020) NE** (ShIII 72).

7. **CECUBE NEWQ NDENADAIMONION ENJECOONY AN** (ShRE 10, 164).

8. **TNPOKI TPI NENZHIT AYW TETNNHY 2WTTHTH1** (ShIII 24).

9. **PUAXE ETCHE** (ShIII 153).

10. **NITEFMEEEY COYTUN AN EZOYN ENIYOYTE** (ShIII 44).

11. **NEQFTIMEEYE NITEFOBBIO MINI NIMOQ (291)** (ShIII 95).

12. **EGUSWAT NIMOY NDENAIMONION** (ShAmél I 380).

13. **NITNAKAAK EBOA AN AALLA TNAKWE OYBYK NZOYO** (ShIII 38).

14. **TENACOYWNOY** (ShIII 191).

15. **PZAP ETREPISOEIC IC2 NAKPIN ENAI NTEIMIN NHTI (Mun 99).

16. **EREPZQOP Nawzelmooy3 SWATUN** (ShChass 28).

17. **PWME GAP NIM OYEYPWQ AYW NCEOYWS AN EMQOY** (ShEnch 93).

18. **OUYNENNHQUE TEOOY NAN ZIBOL** (ShIII 199).

19. **MNIPAN OYAE EXHMA NAYBOHEI EPOON** (ShIV 3).

20. **CEOAYQIZ TNINZHE CEME NIMOQ ZTNINKEPPWOY ENIYOYTE** (ShChass 106).

21. **ANON TNIZOYN NENTOPTOC** (ShIII 24).

22. **TNIMA4 ZINTETHELIC** (Ps 90 (91):15).

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1. **2WTTHTH1** is a form of **2WOW** (162) with the suffix of the 2nd pers. plural.

2. IC for **THCYC** : Jesus (cf. Glossary of the nomina sacra).

3. **Q** ist he short form of the auxiliary **EOY, to be able to, can. 2EAX** - ist he prenominal form of the verb **2WAX, to throw, to bring, followed by the object NIMOY, water.** W. E. Crum, Coptic Dictionary 666b, s.v. **2WAX, suggests that one should understand ‘poison’ here.**
23. ἡμᾶς γαρ ἡμᾶς ἀν (Prov 7:19).
24. πετροῦ (ShIV 43, 28).
25. προσεύξεται ἔργα (Wess 9,145).
26. πρωμε ἐτερετεπληθν ἄνω (Wess 9,138).
27. ψιχει (Matt 24:26).
28. ὠντε ὑπονύτε συμμακ ὑποσεικυ νιμ (ShIII 101).
29. νενιχτεκαίρε ὑπωτ ναμητ (ShIII 220).
30. ερενεγκες των (ShAmél I 212).
31. πμα ετερεθελετ ἄνας εὐμέας ἀνιπύμβδιος (ShChass 138).
32. ετεβενμ ν ἐτβεού ἐτβηντ νομέ (Wess 9,112).
33. ερεπού μνπαμ 2ντίς ἀπλός (Besa 85,23).
34. νενιχαπυτεκο πε (Matt 25:36).
Exercise 4

1. **NAWENKLAOLOE** (ShIII 31).
2. **NALOWC NAW EMOW ÑGOYO** (033) **EMWI ÑÑENOLAFIC** (Wess 9, 174).
3. **ÑEN8HYE ENANOWOY AN** (P 131, 7 40).
4. **NÑE ETEZNNTH** (ShIII 82).
5. **MÑTELAAY ARAPP ENAIAY ETAI** (John 15:13).
6. **TEYAGAHN ETE OYNTAYC** (ShIV 52, 20)
7. **ANON OYNTANCK ÑMAY ZUC EIWU** (Morgan 576, f. 2 v°, b :13–15).
8. **ÑENWAQTE THPOY PEXAY NE** (ShIII 118).

Exercise 5

1. **MİN ZA2 NEYRENHS** (1Cor 1:26).
2. **EICZHnwTE ÑNAÑLOROC NAK XE AÑIKW ÑCWEI ÑNPAEÆI** (ExAn 128, 35s.).
3. **OYÑ OYA NATOLMA EBOL ÑHNTTHYTH** (1Cor 6:1).
5. **NEOYN OYNÓÆ DE ÑNOEOIN EMKWTE EMOOY** (ApocPeter 82, 9s.).
6. **MÑLLAY ÑYWBHP OYAE MIN CON EMPOYOA POYA ÑIME ÑCA TEPNOYRE** (Silv 98, 3–5).
7. **EIC PEXC PEGEIB ÑMPNOYTE** (John 1:36).

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1 **HXL** for **ICPNA** (cf. List of **nomina sacra**).
Exercise 6

1. απτωσον αφασπαζε Ἰμωογ αχσογ ερου γ (ShIV 198).

2. απενηστ χοογε αυητυ χοογε ανεγαρχ χοογε ἰπενοβε ρω ἵμηνε νιμ ἴππαχε ἵδαδωνιον χοογε γραι ἵρατμ (ShIV 23).

3. ἰδαδωνιον σοῦνποσείεις τρήπειογογυ αυπαγτου αγογνυντα ναυ αγαγκακ εβολ τανογον ήκη (ShIII 85).

4. ακμερινν παραπενηπαα εακτ τακκομογογειον δωυρε γαρον (ShRE 10, 162a).

5. ίταγρωιμο ερωταν ετβενεγβνυ ενουν (124) (ShIII 143).

6. δωβ νιμ ιταγκαγ (119) ιταγκαγ τηρου ετβεπνογξαι (ShAmel II 436).

7. ωαρεπνοστε γαρ τογνεγαυτών (ShIII 122).

8. μεγεςοιδομ εμογα κακ ενογωρε ωομ (ShIV 52).

9. μαγκοεε ετβεπνογ δεαγρνροτε ιντη όμπομε εμκη καξυ (ShAmel I, 260).

10. πμα ετεμερεξουοέ ενετε γοοελε τακο ινητη (ShAmel II 237 = Mt 6:20).

11. μεγογωζ ζοηι εμπατουγκτα γαγ μεγαγεγγααβ νααρκαιον ινητη (ShAmel II, 147).

12. έτογωομε ηπατουγκ ατεπροσφαλ (ShChass 50).

13. ετετνεοοσε ρηναγογ ήνεοοννυ (ShIV, 62).

14. ααξοοουομ εβολ ενεκωρα κακα εγεσυπε τανογντωιμο μενοινττηνε (ShIII 99).

15. ήνεκαφκ τανογ εκετ τα ηνεκαναο ηπνοειε (ShIII 66).
Exercise 7

1. ἀπαύγε ἐματε ἰτερἰξὶ ἰανεςξαὶ ἵτεκμότεκωτ (ShIII 13).
2. ἀγχιβολ γὰρ ἐκουσφ¹ ἡμῖνὶ ἵπρεκκῆμε ὑπντῇ ἑγραὶ ἑζηνοῖ ἑνηλίς (ShIII 103).
3. νεκώωντ πε ἱπήμα εἴημα γαμπερὶ ἱπτῆρεπὰς ἡμοῦ (Matt 2:15).
4. αντωτ ἰπήν ἱπεκκωτὖ ἐνυάχε ἵτοσφῖα ἱπνοῦτε (ShIII 14).
5. ενύανείῳ γὰρ ἱπῆς ἀνταεἰετὲ ἀνςωῦ ἱπβολ ἑνύανείῳ ἑἀ ἱπῆς ἀνταεἰε ἵταν ἱπν ἱπτῆρας ἱπτῆρας (ShIII 112).
6. ενύαντῃεμε γὰρ ἑταγαπὶ ἵπτεχ² ἓε ἱκαξιον (ShRE 10, 164).
7. ἰωῦτ ἵγνας ἐτενψυχ (ShIV 200).
8. σεπίοτε ἰητὶ ἱππελεος ἱενεππαταςε ἵμοου ἀγῳ ἱμνοοοτογ (ShIV 21).
9. ὕαρενκοιε αἰ ἱεςαῦα ἱμοῳ ἱςεῃ ἱπεκχρῆμα ἢπὴ (ShIV 25).
10. σενυ ᾅ ἱδιεννοογ ἰοτας ἑγυανγὶ ἱπταμελεε ἱτοοτογ (Matt 9:15).
11. ιαρπηποξεε ενεκχαξε ταρνείεμε ἐπετὴγυνε ἱσωψ (ShLefort 41).
12. ἀμοῦ ἑτεκακαἰα ταρεπνοῦτε ἑμοῦ ἕροκ ἱπὶκεκμηπῦῃ (P 131.6 13).
13. ἴαντεπεκσανας ἰεπειατῇ ἵμωτῇ ἀγῳ νηρὼ ἑκσω (Besa 86, 14).
14. ἴαν ἑκύανμοὐ ἵππαξιὶ ἕα ἱαλαγ ἱπτῆρῆς (ShChass 107).
15. ἱμνίκῳς ἑα ἵναναγ ἑρωτῇ ἵτεπετῆς ἤπε (John 16:22).

¹ ΕΚΟΙΣΦ is a proper noun: Joseph.
² ΧΣ for ΧΡΙΣΤΟΣ: Christ (cf. glossary of nomina sacra).
Exercise 8

1. ἀκτρηπομενος (ShIII 90).

2. ἀπειρωμεν η νειρωμεν ῥνοβε αὐτρὰπνοβε ςω¹ (ShAméI, 79).

3. ἔνεγελιβε ἐρωμεν ετητρευτημοφ (ShIV 92).

4. εἰογεψου ἱτοοτηθυτην ἒκατρευτηςην ἰμωτην (ShAméI, 267).

5. ἀναγ χερν 2α2 ἢμα γινεγραφη ἄγων ετοοτην ετητρευκωρκ ἕλλαγ γαλαγ (ShIII 182).


7. νοε νογοεκυ νιμ φιαλαι ον τενογ νοπεξε γηπαςωμα ειτε γηπαραβε ειτε γηπαραμευ (Phil 1:20).

8. ἀρκτο ἄνεφορην επαγογ ετητρεφκολαζε ἕμων γησεννοβ ἄπιραςμος (ShIV 206).

¹ ςω is a variant form of ςωβ (cf. W.E. CRUM, Coptic Dictionary 651b, s.v. ςω).
Exercises

Exercise 9

1. ἃρρ γὰρ Εὐσαπ ἔπλησεν αὐτὸς ἀρχαιότητι ἐξουν ἀνεφείπεσεν εἰροῦ εἰσοῦ ἀνεποὺ
 νὴπωτ ἐσπη ἀξωμ χαίρεσι παραπομ ἀξηαξ (ShIII 78).

2. οὐ πε ἄνοι η ἀξῳ πε ᾅϊνὸν ἐνταυκὴ ἐντοκὴ ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο ἐνθο }
Part V: Selection of texts
Selection of texts

The following texts belong to different domains of Coptic literature. Some texts are translated from a Greek original, others have been originally written in Coptic. This selection embraces biblical texts, monastic literature, homiletic and polemic texts and Gnostic writings.

Some grammatical elements are marked by references to the paragraphs of the grammar. Other particularities of the texts are treated in the footnotes.

Luke 15:11–32: the prodigal son


11πεξαχε χε ουρωμε πετευνταχ (299) ἰμαι (155) ὄψηρε σναγ. 12πεξε πκοιγι ήνητογ ἤπεξειωτ. χε παεκωτ κα (136) ναί ἡπαμερος ετταζο ἰμοι γη τουςια. απηκσευ δε εκωνο δενηεηηνα. 13ἵπατε (322) γας δε ἰννοογ ογεινε. α πκοιγι ήνηρε σεγγ νκα νηεκταδ απαποληιει εγκυπα εκογνα. 14ἀρχωμε εβολ νμεν νιεφογκιε. εμμοοωε γη ουμηνταγια (108). 15ἵτερεηνεο νκα νηεν νβολ αγνοο δενεβων γκατε γη τεκυρα ετημαγ. ντοα δε ααρσει νηκωντ. 16αρβωκ αρτοβη εογα δενηπηνι (049) ντεκυρα ετημαγ. αρχοον μετηκυμε εμοοε (449) νηενηρι. 17αγω νενετηυιει (238) νει εβολ γη γνβατε ετερε νηρ νηκνμε εμμοογ. αγω νεμη νααγ γη ναγ. 18αρσκμουμκ δε πεξαχ χε νον νονερ δεναηεκε ντε παεκωτ σευ δεσεη (464). ανοη δε ειναμογ πεικια γα πεσκο. 19ἵνατωογν ταβωκ (382) γα παεκωτ τασοο ναγ. χε παεκωτ αρνοβ ετε πενο δενεεκιντε εβολ. 20νηηηιαγα αν χιν τενογ εμογε εροι χε δενκευρε. αατ (119) νοε νογα νηενεξαηεκε.

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1 Stative of oye.
2 The prenominal form of the infinitive is used here instead of the imperative απε.
texts

20 άρτωνν δέ αγει ως περεικτ. ετι εφίποιοι. ά α περεικτ. λαγ εροφ. αγφήςγηη' εραςι εκκησι. αγατων διπαρη έχη πεφάκας. αφτι εραφη.
21 πεξε περείηρε ναγ. χε παεκιν άιννοβε ετπε αγω ήπεκήτο εβολ. άντιπεια απ ασ ημεν τενού εμούτε εροι χε πεκώπηρε. 22 πεξε περεικτ. δε
πνεπνίμηςαλ. χε δεπί άεενε εβολ ήτεστολήν εθνανούς. ήτετίταας (371) 2θωνο. ήτετήπ ένούγογρ ετεφηξα αγω ογτούε ένεφογερντε. 23 ήτετίτενιν' πναςε ετσκανωυτ. ήτετίκονκαν. ήτφογαμ. άτηγήγρανε.
24 χε (443) παζηρε παι ενεφμιούτ (472) πε. ακουβ. νεκιρφι πε. αϊζε εροφ. αγαρχει δε ήγέφρανε. 25 περε πεινοβ δε άγωρε 2θη τευοπε: (263).
εφίνη δε εγρας αρζβο ενξούν επη. αγξωτάι εγκυμόνοια μή ουξορος.
26 αμούτε ενούα άννεγήςαλ. αρξνογου χε ογ νε ναί. 27 ήτοθ δε πεξαγ
ναγ. χε πεκκον πεντααει (466). χε πεικετ άγωντ εροφ ήπιμακε
ετσκανωυτ. χε (443) αϊζε εροφ εφογος (412). 28 αμνονβας δε άνωνγου
εβωκ ενξον. χε περεκιν ει εβολ αρξεπίςωρα. 29 ήτοθ δε αρξωνβαδ
πεξαγ άπνικειντ. χε εις ουμηςε ήρομπε ρο άνγηςαλ νακ. άνηκω
μενεν ενερ άνογενοςΗ άντατκ. αγω άπκω ναί άνομας άηαάηαπε
ετραγήγρανε (449) μή άαςβεερ. 30 ήτερε πεκώπηρε δε ει. παι
ενταξογειμ νέκκα μή ήπιρνος. άκουκωτ εροφ ήπιμακε ετσκανωυτ.
31 ήτοθ δε πεξαγ ναγ. χε παζηρε άτοκ κυοοπ ήμαμινό νηοεθ ωμ.
αγω νούτ (020) ςθρού νούκ νε. 32 ωμε δε εροφ εραζε άντηγέγρανε. χε
πεκκον παι ενεφμιούτ Πε. ακουβ. νεκιρφι πε. αϊζε εροφ.

3 εφόμ—πούε.
4 αγν—ṣΗτ E.XN- means to have pity, to have compassion. Here we find the prepersonal form of ṣΗτ (heart), which corresponds to the subject (Crum, Coptic Dictionary, 716b, s.v. ṣΗτ).
5 έν- is the prenominal form of είνε.
6 ήμαμ is the prepersonal form of μή- (with).
The apophthegmata patrum


3. ἀγον ἵνα ὄγαλλο χε ἑπεικτ ητε ού ἀνοκ παζὴτ ηνυτ ην ἰητῇ ἰηνουτε: πεξε πηλλα λαγ χε ἴμεευε χε ἐρωμ πρωμε ἀμαζτη ἰπεκτην δὴ περὶς ἱπαξπν χε ἰηνούτε: πεξε πκον ἵνα ου πε πεκτην πεξε πηλλα λακας ἐρ πρωμ

4. ἀγολαι ἵνα ὄγαλλο χε ἑτεβογ εἰςμοος (422) δὴ παμαίνψωπεν παζὴτ κωτε κασα'νιμ: ἀφογυψβ λαγ ἰδι πηλλα λαγ έμο έμο έμο λαγ έκατολυν: ἱπηκωπν εκας επεκτενης (268) τετίφυχη δὴ ἴνα ἰμος λαγ χε ἰριπεμεευε2 ἐρ γαπτ ἑταν πετηναπατα (134) ἰηνουτε: ἱπαξοος ον χε αρροι ἀνοκ 

5. ἀγολαι ἵνα ὄγαλλο χε ἑτεβογ εἰςμοος (422) δὴ παμαίνψωπεν παζὴτ κωτε κασα'νιμ: ἀφογυψβ λαγ ἰδι πηλλα λαγ έμο έμο έμο λαγ έκατολυν: ἱπηκωπν εκας επεκτενης (268) τετίφυχη δὴ ἴνα ἰμος λαγ χε ἰριπεμεευε2 ἐρ γαπτ ἑταν πετηναπατα (134) ἰηνουτε: ἱπαξοος ον χε αρροι ἀνοκ 

6. ἀγολαι ἵνα ὄγαλλο χε ἑτεβογ εἰςμοος (422) δὴ παμαίνψωπε 

**Notes:**

1. χε can introduce an indirect discourse as well as a direct discourse.

2. Imperative of ἴμεευε.

3. ένυ.

4. οἱ-ὑ-ὑπνη: literally: *place of being*. The expression refers to the monk's cell.

5. (ἵ-κα-κα.

6. εκενηςπιον for the Greek αἰθητήριον.
34. οὐκον ἐξθυμος νῦν ὅποι Μαγαλη αὐθαυτῷ ἀφβυκ ἄ δε ὑα ἄτα ἐθεματοε ὑτε ὑπερμής' ἀθυακον ναγ' πεξε πζάλλο ἄ δε ναγ ἄ ἄ βυκ ἄθεμβε (371) πεκάρτ κνύω ὅνδω μὴ Νίκοογε εκζύπταςας ναγ ἄφβυκ ἄ δε αφβυκ μὴ γοινε ζην πτουν αὐκοτῇ ἀν ἀβει ςα πζάλλο πεζαγ ἄ ε ἄφνιτον εἰονυς μη ὅρωμεν πεξε πζάλλο ἄ δε ναγ ἄ ε εὐωπτε ἄφεκιτον (432) Μαγαλη οὐςε ἅν εκζύοατ μη Νίκοογε Νιγκαύτον ἀν ἄτεβ κ αἰκε εβόλ ερμανακον (449) ἀεκας ἃν εκζατωογν ἃν ἄθελις κ αἰκε (136) ἐροι ἄ ε εἰκ ὅρομπε καγί (8) ἄτακτος ἄπειςαςαμα (9) κακωκ. πεξαγ ἄ ε εἰκ ὅρομπε καγί πεξε πζάλλο ναγ ἄ ε ναμε εἰκ ὅρο ὅρομπε καταίμενακακον ἄπινεν οὐγκό τον νουςου νουςττ αγω ἄτοκ κογυς τεκτόνον (10) ζην τεκμύωγεν ὅρομπε:

37. ἀθυακον νῆβι ἄτα ποιήνν ἄτεβ ἄτα καζανης κολοβος ἄ δε αὐτωβῆ ἄπνουτε ακφί ἄπολυμος εβόλ αμος αγω αὐκωπτε ἄπαρεμνος ἂφβυκ ἄ δε αθυακον νογα νζάλλο ἄ τηναγ ἐροι μαγατ ἄε ἄτοτν (11) μὴ πολυμος γίξω πεξε πζάλλο ναγ ἄ δε βυκ παρακαλη ἄπνουτε ἄεκας ἅρη ἄπολυμος εἰ κακ κιτη ἄπολυμος γαρ εὐαρε τεφγκν πρωκοπτε (330). αγω ἄτερε ἄπολυμος τογν εκαγω ἄπεικοτῆ ἐφαλα ἐφίτη μηγαν αλλα νεξωκ ἁμος ἄ δε πξοεις εκτας (337) καὶ ταξύπομονη ζην ἄπολυμος:

7 Τhis is a proper noun: Theodore of Phermes.
8 ἀ-κ.: this is the conjunction χιν (since), followed by the focalising conversion of the past cf. 423).
9 χιμακ for the Greek χιμακ.
10 εκτον for ἀτον.
11 ἄτοτν for ἄτοτν, the stative of ἀτοτν.
102. ἀρ ἀπὰ μακαριος μοοουη ἱνοοεκη ἱπκωτε ἱπσελος ερτωοιν ἱρηβητ αγη ἐνα παλαβολος ερτωμην ἱρου ἐνεφοους (241) πε ερατη ἱπερεφιδημον αγω πεξακ να ἐν ὑνοο ἐν ταχινδον εβολ ἤνοκ ἐν ὑμηδον ἤνοι εροκ ἐν ανενε γα καβ ὑν ετεκειρ (463) ἤνοο γειρε ἤνοο γω ἱτοκ εακηδειενγ ἤνιξοοοοο ἀνοκ ἐν ἐνενουν επηηηδη ὅακη ὑνων ἤνοειν ἤνιντοτ ἀνοκ ἐν ἦμηκτοκ ἐνε βγω ἤνοο γωτετεκραεν εροι ἤνιντ γε απα μακαριος ἐν ὑν πε ἱτοκ πε πεξακ ἐν πεκεββιο πε ἀνοκ ἐν ἦμηδοδ εββιοι ἐνε ετεβ παι ἵπιδημον εροκ ·

126. ουγζλο ἐν ἰνακακραπης εςφορη γη τερνικος αγω πεξακ γαπ ἤνιντ γε ἀκατοροου ἱταρεθν αγω ἀλιαλα επνοουε εκσω ἤνοι με εο ὑπεφθαλτ ἤνοο 15 ταλα φροους ἐν ἤνι πνουε εββιε πεφμεεγε πεξακ να ἐν βηκ ὑα μεγεηνεμ 16 ἱαρκιαιρης εγω πετεφακοοο 17 νακ αριφ α πνουε ἐν βουλη εβολ ἱπαρκιαιρης εκσω ἤνοι με εο εις μεγεηνεμ ἰνακακραπης ἤνυ γαρ σαρκ ἐν ὑφφαρολλουν νανιντρομον (372, 133) ενηρη αρει ἐν ἤνι πζλο αηκωλη επρο αγω αδηκρ εγοιν ὑα παπε ἱτςοογζ αγαπηζε ἰνεγερη (292) αγσιμοος αγω πεξακ ἤνι πανακακραπης ἐν ὑν πεφςλαα ἐν εισευγαρ πεξακ ναν ἤνι παρκιαιρης ἐκ πεφςλααοοο νακ κναλα αντοκ πε πεξακ ἐε εο πεξακ ναν ἐν ὑει ἱνηειμακτην γημονο ενεηρη νετςοουν ἐν ἤνοο αγναι εροο εκσινονε ενηρη νεγσω ἤνοι με εο αναγ ετεενοβ ἰνακακραπης εαπερζηντ πνουζ αγω ὑν αλαιλον γιαωο εκσινονε ενεηρη 18 αγναι δε ἤνι πνουε 12 ἵπιδημον 13 This is a variant of ἰωκυ τ (cf. 162) 14 εραεητ is the stative of ἵρο 15 ὑν πεταιμαλτ ἤνοο (interrogative nominal sentence) 16 ἰεγε (to ignore cf. 157) + ἤνι (who): I don't know whom 17 πεταιμαλτναοοο 18 ἤνηρη
πεπεφβιο ξε αργυπομινε (443) ήτεις επνοδνεδ ἰενρωμενα19 ἀρχοονα
ον επεφμα·

145. ἀγχοοος ετε ουα ἵναλλο ξε αρσμοος ιν τεθρ εφανωνε ἀρναγ ενδαμιον ιν ουγης εβολ αρκομωγον παιαβολος δε αρναγ εροφ μαγαλ ξε ἀρψωτη ζητη ἵππαλλο αγω αξει αργωναζ20 ναπ εβολ ερξω ἵμος ξε ανοκ πε πεξη ἱτερεφηναγ δε εροφ νηι πζαλλο ἀρψωτη ἱνεβαλ· πεξαν ναπ νηι παιαβολος ξε ετευογ ακρωιη ἱνεκβαλ ανοκ πεν εξε· πεξαν δε νηι πζαλλο ξε ανοκ ήνογυν δι
ἐναγ επεξε ἱτειμα· ἀρψωτη δε εναι νηι παιαβολος [ἀρ🎵ατογυνς εβολ];

208. ἡ γενμοναιοος ει εβολζηνενρη αγκωογ εγμα ἰνογυτ αγω αγκιμ
ἐπηωδε ετε τακκηςε ηι ηκτρεφιψημενοιγητε21 αγω ξε ὡυε
ἐραναθ22 ἱπονητε· ναι δε εγκωδε ηηντου αγογωναζ εβολ νηι
ἀγγελος ενηο νηαςηεν γοιεν νηεξαλλο23 ετηνησκσν εογην ἰὲνηπχις24
ἴντοοτογ εγτεευο ηινναγ νηνια γοιεν ετηωδε ετε ηκτρεφιθη
ἴπνονητε
ἀγω αγκαρωογ νηι νενταγυν επορομα· ἱπεφραστε αγκαρογ ετιμα
ἐτηναγ αγκιμ εγκωδε ετε ηι ηκενενην εαφρνοβε25 αγω
ἀγκαταλαι ηιμογ αργωνη εμ εβολ νηεξαλλο νηορπη νηι ουρρ αημε
ᄒᄌאנשים εογ ἱκακαρπον τθηφι νενταγυν δε επιδώιη εμε
ἵτεροηεμε επνοβε ετυοοτη αγκω ενεκνην ἱπεεογ ηε εβολζην
νηαγελος ηι πεινε ἱπηρη·

19 ἰ-νρωμε·
20 ουγης (εβολ) is the equivalent of ουγης (εβολ).
21 ηκτρεφιψημενοιγητε (cf. 049, 051).
22 ὡυεναθ·
23 γοιεν νηαςηεν.
24 ἰὲνηπχις.
25 εαφρνοβε.
240. ἡ ἀπα σαραπίων ναγ εὐπόρον πεξαχ ἄν να μάναγ ἥπογε σώτῳ τε (007) εβολ αὐῳ ἱτερεφεῖ νάς εὐγούν πεξαχ νάς ἄν ἢ ἔῳ εροὶ οὐκογι οὶ ὁ γνήται οὐγομος ἰμαγ ἵπταξκόκ ἐβολ· ὅτος ἄν πεξάχ ὁ καλως παεἰωτ· ὅτος ἄν αὑτρχει ἴππαλει ἁίν πιορή ἴππαλμος ἵπταξκωκ εβολ ἰτπιεταῖομ ἴππαλμος αὐῳ κατά σοπ ἴκαρων εβολ ὑαφειρε ἴπτομή ἴκαξπατ ὅτος ἡς ἅς ἐκβω ἐκβλή ἵππαγον ἤμοε (28) ὁ οὐγοτε μή ὁγὐτωτ· ἀγμοῦν ἄν εβολ ἐκβλή ἵππαγος τατεκογξαῖ (387) αὐῳ ἄ ἄνοιυτε σωτή ἐροφ· τεςγίμε ἄν ἀσπαζτή ἵπτατον ἴππουγογḫοτε εςρίμε εςχω ἴμος ἄν ἄρι ταγανί παεἰωτ πμα ετεκκοογν ἄν ἱμαγχαί ἵγήτη ἁῖτ (29) ἐμαι ἱτα ἄνοιυτε ὑαρ τήνοιογκ (316) ὁ ρατοι ἐπαί· αὐῳ ἄρχιτή εγανεεετε ἰτπιετενος πεξαχ ἄν ἱτμααγ ἱενεεετε ἄν ἤτε οικωνε αὐῳ ἱπράταλε (142) ναγβ εςχω ἁ εντολάν ἁλλα νἄς ετεκογξαύζε μαρεκας (349) καας γῆ πνεοεῖς· αὐῳ μῖννα γἳκογι ἱζοογ Πεξαχ ἁν ἄνοι οὐγρφγνοβε ειουγῳ εογομ οὐγοκτί ἰμνημε μῖννα κεωγογκν ὁν πεξαχ ἁν ειουγῳ εογομ οὐγοκτί κατα σαββατον μῖννας ὁν πεξαχ ἁν ἐπίλαν αἰφ γαι ἱνναβ οὐγοξογντ μή παξωβ νῆς· αὐῳ αὐγεῖῃ γῖναι αὐῳ ἀκὰναγ ἱπνουτε ασενκοτή (31) ἄν γῆ πμα ετήμααγ γῆ πνεοεῖς.

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26 The Greek preposition κατά has a distributive meaning here: *every time.*
27 ἴπτομή. 28 ἵππαγος ἤμοε (lit.: behind his buttocks, meaning behind him). 29 ἵτριτ. 30 ὁπτότ (= ὁτπότ), see ὁτπότ. 31 αὐτς ἐκκοτόκ.
A catechesis of Theodorus

The next text is taken from a catechetical fragment attributed to Theodorus, the coadjutant of Horsiesis, Pachomius’ successor in Tabbenese. We reproduce the texte from the edition of L. Th. Lefort, *Œuvres de S. Pachôme et de ses disciples*, Louvain 1956, 41:13–43:12. The French translation is published in a separate volume.
Mīnētcsyq ἵτενανακτροφή ἐτνανούς, ἱερονητζ 2 (405)

ἄκαζεμαξε ἵτοβτ ή σοια ἵπωμε, ἀλά ἱεροχοειετε πενείκωτ,

πνοειετε πὲναρχων, πνοειετε πὲνρρο, πνοειε ἵτοφ πετνατανζον8,

ἀγγ ἐντῗ ἱσήν ἵμοχξξ ἵπλακκος9 ἐνχω ἤμος ἱερίναι τηροῦ

ἐνταγει εὑρα ἐχων ἤπενηπεκκωσβο10, ἀγγ ἤπενωνδονιν

ἡτεκαλανηκ οὐδὲ ἱππενσῆτε κατως ἐπαζοῦν11. ἐνενοῦν

ἱεροτακατίζε12 ἀν εἵπετεγε επιχ ἱματε ἀν, ἀλα ἐπρίσις13 ἐν

ἐχωμ, ἐνοπ ἵμοχξξ ἵν ἱολῆφις (187) ἵν ἱερεναιαγνηνεῖ ρήπυεζημοτ

ἵπτεηδομ ἀν πεξή ἵν πενεειε, εἴνεεγε ἐβολ ἐπενθοος (466)

μίνηρζε ἐνταγας ἤπετημα5 ἦνετογαατά τηροῦ, ἀα ἐνταγμοοοῦε

ἡτενβαλότ μίνενςαλ ἱβαμπε, εὐρόως, εὐθείε, εὐμοκά. ἀα ἐτεὶπκοκομος ἠπα μιμοο ἀν, αγγ νεγρας ἱματε ἐγκοοῦν

ἱερεπεγογοξαι ἵνογογοεικ ήοληφις, ἀγγ πρις ἤπεογοεκυ τενοῦ

ἡπα μιμοο ἐνενοος ἐτναδωαν ερον.

πετερηπχοεις (464) γαρ με μιμο ιασηδεγε μιμο, ιασηακτιγου δε

ἡμχρ νε εἵνεαωοου ἐρο, ἀγγ ἱεσβω νε προτςεγυν μεν

ἐχενογρασεε ἀν πε (432), ἀλα ἐγαγγνιτε, μῖνεες ἤατα6

ἡνκατπος ἰηρακόν15 ἰδαιοῖχυ ηνεταγγμανάζε μιμοο ἐβολ

ἀττοτη. ἀα ἱενενοου16 ἀν ἱττωμαναι ἤττενοου𝑒 ἱεσαγγόου ναγ,

ἐγαλτσαβον νηη ετε.eyeηπεγεοεις; εανεηέβε επενοουν ετογαχ17

ἱτενεγραφή ἐτογαβ μιττινεριβ ἱτατηνοῦτε παληδε ἦνετογααβ

ἡρτέ μινειοτε ἱτκοινονοια, ἱντρπενεκάκειβε, ἀα μαρενχοος

τηράν ἵππενσή ἵναρπιμνοὐτε ἀγγ ἱτεντατρο ἱεογομον18

8 πετνατανζον.
9 δικκοκος for the Greek διωγμός.
10 Orthographic variant for ἤπενηπεκκωσβο.
11 coose επαζοῦ: to how backwards (literally: to erect backwards).
12 Since the subject is not expressed, we can translate impersonally.
13 ἦη is an auxiliary (to be able, can, cf. εἰγ).
14 ἤπετημαγ
15 ἰηρακοκόν for the Greek ἵπερηνικόν.
16 Read ἵτενοου.
17 ὦγο is the stative of ὦγαξάι.
18 ομονον for the Greek οῦ μόνον.
ετρευμορί, ἀλλὰ ετρεμού ὁμοι ναμ ἀπραν ἑπενδοεις ἐς πεξε, ἂγο ἑπενδοος ἑῃ ἤνατεξηπία (019) ἑπεομα ἑῃ ἐκτοδνοβεν ἱνετοκοβεν ἦμον ετβεντιουστ μεπεμκας ἐξειμ πετναυποντίν εταγαθή ἐπινούτε, οὐσιφικτε, ἡ οὐλωξῆ, ἡ οὐλιωμος, ἡ οὐγκό, ἡ οὐκωκαζή, ἡ οὐκίδανος, ἡ οὔσιβε ἑῃ ἤπικεεεипε ἑῃ τῆδεν ἐπετειδε ὑπαντοκολοκ, πεστίν ἐπινούτε, πενταφξοος ναν ἐχεττετήθυτην ἐροι καταθε ἐκταιτετουντ επεξε, ετετειδειδε ἐντοτε ἵνθε εὐκοινωνία να ἐνταγχεκπεγάων ἐβολ  ἵναμιτετεναιος, εαῦτον ἵμοον ἐβολ ἤνεγεις ἐχαττερεβώκ ἐςον ἐπεγα ἦμτον ωανενθ:-

19 Read ἑ-τὰ-χοο-ς.
20 χρία for the Greek χρεία.
21 συβε is a variant of σεβε (from the Greek ξήφος).
22 μὴ-τὶ-κε-εετε: etcetera (literally: the rest also).
23 τῆτθετήθυτην instead of τῆτων-τήν (for euphonic reasons).
The *Homily on the Church of the Rock*, attributed to Timothy Æluros

The homily on the Church of the Rock tells the story of a church consecrated to the Virgin Mary, situated on the east bank of the Nile. The legend retraces the history of the church to the dwelling of the Holy Family in Egypt. The passage we quote tells the story from the point of view of Mary. The text is taken from the edition of A. Boud’hors, *L’Homélie sur l’Église du Rocher attribuée à Timothée Ælure* (Patrologia Orientalis 49, 1, n° 217), Turnhout 2001. The text is published with a French translation.

[TEMP]  

1 *ceent*- for *cent*-*, the prenominal state of the verb *cîne*.  
2 *aysthec* fort he Greek *ληστής*.  
3 *pæleb*- for *pæleb*-*, the prenominal form of *pûlab*.  
4 The Greek noun *διαβολία* (*hostility*) is used with descriptive function (as an adjective, cf. 028). It could be translated *diabolical*.  
5 *ω* introduces a Greek vocative.
้น: ข์นท (003)
πε ττπαν
 newText

11 τεξ is an orthographic variant for τεκ, the prenominal form of the verb τωκ.
12 Μαρον is the absolute form of the conjugation base of the jussive (μαρε-). It is translated: let us (go) (Crum, Coptic Dictionary 182b).
13 Dan is the name of one of the 12 tribes of Israel.
The relative conversion is introduced by ἕν instead of ἐτέ.

15 ἄλκος for the Greek ἄλκος.
16 κράκτηρ for the Greek κράτηρ.
17 ἔρανυ is the stative of ἔοιεια.
18 μωυσής is a proper noun: Moses.
19 ἐν ναὶ.
20 ἐπαρκόν. This verb can be translated with an adverbial locution: since the beginning. (Literally, it means: he made a start with.)

21 ποού ἔν-ποού: until now.
22 ἕτε is a variant of the preposition ἐτε.
23 ωμ-νούβε is an orthographical variant for ωμ-νούκε (see ωμ). See Codex.
24 συμάνε for the Greek συμάνω.
25 ναν.
26 τακκε for the Greek τάκκω. Used as a noun, it can mean punishment.
27 γυρωάνε is a proper noun: Herod.
28 σταυρόν for the Greek σταυρόν.
29 δίμο ῥεοῖς is a proper noun: Timothy.
30 εὐγείς for the Greek εὐγείς.
[ΦΩ]

νΡΕΙΜΕ ΕΝΕΤ'

χω (463) ΜΜΟΥ ΝΑΚ.

νΡΩΣΑΙΟΥ (006) ΝΟΥ

ΟΝ ΝΙΜΕ ΕΥΕΡ

πμεευε ἴτα

δινοως ξικη

τειπετρα.
Anti-chalcedonian fragment

The following text is transmitted on a sheet of parchment from the 10th or 11th century. It belongs to the collection of the Université Catholique de Louvain. The fragment has been published by L. Th. Lefort, *Les manuscrits coptes de l'Université de Louvain*, t. 1: *Textes littéraires*, Louvain 1940, 140–143. This edition includes a French translation.

( SEAL) p. 90 ἐὰν καὶ εἰπέτε ἐπεθήκες ἀκοῖς ἡμείῳ οὐκ ἔσται ἢ ἡμείῳ ἀποθεότερὸν ἰδίᾳ ἰδιαίτεραν ἱερὰς ἡμᾶς ἑιμίατε ἀλλὰ ἀποτείχε· ἵνα ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππεινε ἵππει

1 ἐὰν for ἐὰν.
2 ἀκοῖς for the Greek κατάδαιας.
3 εἰπέ with the meaning to pass.
4 ἐφένκοτκ for ἐφένκοτκ.
5 ἁποοῦε.
6 ἵππεινε for the Greek ἡμείῳ.
7 ἴππεινε for the Greek ἡμείῃν.
8 ἱερὰς ἡμᾶς for the Greek ἱερὰς ἡμᾶς.
ἀκναγ τενού χεπετναθεοου ἕπνουτε ψαρεπνούτε τεοοου ναβ

9 Sic for ηὸςκα.
10 Sic for εθοοο.
11 Proper noun: Cham.
12 εθοοο ηθοοο (everyday) up till today.
13 Χαλκυτόν, for the Greek χαλκύτων.
Shenoute, on the Ethiopian invasions


τοῦ ἄγνοιον\(^1\).

\[\text{\textit{Shenoute, on the Ethiopian invasions}}\]


\(^1\) Greek incipit, meaning of the same. This writing was preceded by another text from Shenoute in the Codex.
δε ην άνων ηπώμε ετπο

An Nποογή Ναγ, Χεσενή έχαι ενίχ
Μπνούτε η Χεφαχνούν [...

11 qo for qi.
Shenoute, On women’s piety

The following text is taken from the edition of J. Leipoldt & E. W. Crum, *Sinuthii archimandritaee vita et opera omnia*, t. IV, Louvain 1954, text nr. 52: *De pietate feminarum*. A separate volume has the Latin translation.

... etetnmaapot epelxh, etetnmmyn eboal zemma etemz naapatn nim xingtooyse yapoyse, etetntci an ncowm alyw nnay eneto nhtn noce, 

wa3rai enekoppia1 mnnheatron. tonbwy de zowq2 enezbyye 

mnmowz, nai setnnadntoy epor mnnay ntnaargh, anay de on eee 

etetnmaaptse mmwtm 2atymye mttmto etznnciooyn etvotoftelia3 

nnswma. enwanei de zowq enekkacian, nmi mpekw eboal nnennobe 

dyw tofoela nnenyqyxh, teno4 nhzt wimm etmqi (118) epon, 

wantncowt enalococ mtnoyte, nai etitkbo nnmht. anay epon 

enoywm, o5 noyme, eyxawntagmen eyitinon6, xeno nay nzc7. noywm 

noywy ezarntaze nnka nim znoymntazc. kan8 mapntptive zhtoy 

nnwyaxe ntittmepennehnt endakakuma mtnoyte dyw neqprostngma 

nnnhinomoc etohtqwmm monn ecwwm eypooy 2ntekkacian. 

mttpteypocexde epon zittnetwwm nebalo9 ztmpne ncebntn 

epnemntgq mmnemyqyxh woyeit dyw eyxkaeit 2nmmntnye. kaitoi 

naqwooy n0inagawon etkh ezr. anon de tenamelie eboal, 

xewcmoyn n0inetoyalle, xenagyntenn eysoyn ethi mtnoyte, 

epetnygnt c0hp, emeyprocesex noyercagyn etoywm mmdou 

etoottoy. mapnttopyyadseex enettnt3zy wyrooy, dyw mttptepoyya 

poyya mmon10 wime necazenxoeidy, 2wcz ncreqyt ezenpetwoyeit11, oya

1 ekoppia is an unknown Greek word probably derived from skerpw, to mock. H. Wiesmann (CSCO, 

script. coptici 12) translates it by the Latin ludibria (mockery).
2 zowwq functions here as an adverb and means even.
3 ofelia for the Greek opfeleya.
4 Read Tmo.
5 o introduces a Greek vocative.
6 eytinon for the Greek deipnov.
7 xe introduces an indirect question here.
8 The editor suggests that we omit kan (cf. 431), because it seems inappropriate before the jussive.
9 Sic. The editors suggest that we read zittnetta2m mboal.
10 N-, nhm can introduce a partitive genitive (cf. 183).
The substantivated relative \textit{πετυγιόειτ} is considered as a noun and can thus have the indefinite article, \textit{ζεν}.

\textit{Διττόν} for the Greek \textit{δείξων}.

\textit{Σειπε}. 

\textit{Σπειτω} for the Greek \textit{δριστον}.

\textit{Τ.Μην-προ}.

\textit{Ντοπ} is the prenominal form of \textit{εινε}. 

\textit{Νους} is a proper noun: Noah.

11 The substantivated relative \textit{πετυγιόειτ} is considered as a noun and can thus have the indefinite article, \textit{ζεν}.

12 \textit{Διττόν} for the Greek \textit{δείξων}.

13 \textit{Σειπε}.

14 \textit{Σπειτω} for the Greek \textit{δριστον}.

15 \textit{Τ.Μην-προ}.

16 \textit{Ντοπ} is the prenominal form of \textit{εινε}.

17 \textit{Νους} is a proper noun: Noah.
Shenoute, Women’s piety

...
The three steles of Seth (NHC VII, 5)

The following Text has been taken from P. Claude, *Les trois stèles de Seth* (Bibliothèque Copte de Nag Hammadi, section Textes 8), Québec 1983. In this edition, the text is accompanied by a French translation.

P. 118

10 πούς ἔβολ ἄτε ἀυγαίε
ος ἄτε ἦγομετη ἐκτυλα
ἄτε ἄλοι πικτ ἄτε ἦγενε
ἐτόη οἶχ ἅτακιμ ὠη ὴ
ταφναγ ἐροοῦ ἄω ἀγογω
15 νοῦ ἄω ἐταφωγ ογ οὴ
πεγμεεγε: ἄω νταλλά
ηνιωττὴ εὐσώοπ ἁνηρ
ἡ: κατα θε ετε νεγχη
ὀυτ ἡπίμα ἐτημαγ: ού
20 μηνυε νοοπ αεη ιβηρ ἂ
ἡεοου νὴ νιβομ: ἄω αη
ἡπιω εβολ ἑτοοτοῦ  ὑνι
ἡπηνος ἡατρω ἐροοῦ:
εὐσώοπ άε ἡτρ: ηω
25 πτη ἐκτυλα ἄτε σχρ: ἦημοη
ἐροκ πικτ πηγεραδαμα: ά
νοκ  ἡσ τε τιν ωη ἄηρη:
ἐμμαχα σχρ: παι ἠτακστοη
ἳν οὐκετατινεσ εὐχομογ

1 ἀυγαίε is a proper name: Dositheos.
2 In this text the dialectical variants ι, ἔ, ἄ are used.
3 ιαλαπτ is a dialectal variant for σχρ.
4 ὑ-ηη-εηοη.
5 Γεραδαμα is a proper noun: Geradamas.
6 ἡσ signifies in this context being, in the quality of.
30 ἤτε πεννοῦτε ΧΕ ἀνόκ
πετε πωκ ἰγωρε' ἀγῳ ἃ

P. 119
τὸκ πε πανοὺς παλὼτ· ἀγῳ ἀνόκ ἁμεν δείκτο ἀγῳ δείκτο
ἀκαρέατκ ἐα[κ]ε 7 ἅτωκτίν τό
5 σμόγι εροκ ἵπ[ί]κτ· σμόγι ερο
πιὼτ· εἰε[ὐ]οιοπ ἐτβνήτκ·
ἐκλῳοπ ἐ[τ]βε πνουτε· ε ἐ
tβνήτκ ἤμοοπ ἱατοοτα ἃ
πή ἐτήμαγ· ἄτκ ὠγοείν

10 εκναγ εγογοείν· ἀκογῳ
νε' ἅννογοείν ἐβολ· ἄτκ ὧ
mπρεθὲς ε· ἄτκ πε παμπρ
θὲος· ἠκμόγ εροκ ἀκε ἃ
ὀγνοῦτε· ἠκμόγ ετέκ

15 ἅμτνοῦτε· ὁγνὸβ πε πια
γαθὸς ἦντογενῆς ετάφα
ζῆρατα 9 πνοῦτε ετάφα ωφρί
ναζηρατα...

P. 121
τὴνκμόγ εροκ 2�� (ο)γιαντυά
ἐνεcriminal· τὴνκμόγ εροκ ἑταν

8 Μπρεθὲς and Μπρεθὲς are proper nouns.
9 In some dialects the form ἵτ is used for the relative conversion of the past (instead of ἅτα·).
10 The expression κατὰ ὡγα here means individually.

7 ἐ is a dialectal variant of the stative of ἑπε (ο).
ντελιος: Ντελιος ετβήν

5 τκ· ΝΗ ΕΤΑ(ΥΡ] ΤΕΛΙΟΣ ΝΗΜΑΚ·

ππ ΕΤΑΗΚ ΝΠΗ ΕΤΕ ΨΑΤΧΨΚ

πτελιος εβολ ντην να θηρογ

παι ετεινε" την ΜΑ ΝΙΜ· ΜΠΛΜΝΤ

ζοούτ· ΑΚΑΖΕΡΑΤΚ· ΑΚΡ ωο

10 ρπ· ΆΑΖΕΡΑΤΚ· ΑΚΨΨΨΨ την ΜΑ

ΝΠΗ ΕΤΑΚΟΥΑΨΟΥ ΑΚΝΑΖΜΟΥ" ΚΟΤΨΨ ΛΕ ΕΤΡΕΨΝΟΨΨΨ

νδι νη θηρογ ετημμψα· ντκ

15 ογτελιος ντκ ογτελιος

ντκ ογτελιος· ΤΨΟΡΠη

ΝΟΤΗΛΗ ΝΤΕ ΞΗΘο:

11 Who is similar (to himself).
The Gospel of Mary (BG 1)

This text is taken from the edition by A. Pasquier, *L'Évangile selon Marie (BG 1)* (Bibliothèque copte de Nag Hammadi, section « textes » 10), Québec 1983. There is a French translation of the text in this volume.

p. 9

5 ἔταρεξε ἐνα ἀρυμε ντουο  ἀν

6 ἰεράλαγει αυρίμε ἦπερ ἐγ

7 ἁρ ἰος ἐν ἀνα ἦς ενναξρ

8 ἔναν ἤτοινα ἤτασενρ ἦρ ἤτελεον ἦσ ἤτελο

9 ἦτασεν ἤτελο

10 ἰη ἰπρωμε εὐχε πετιμαγ ἦ

11 ποτήρο εροβ ναω ἦς ανον ἐγ

12 νατφρ ἐρον ἀτρο ἀμαριζα

13 τω ὄγν ἀσαπάζε μμοο ἑρο ηρο

14 πεζας ἀνεσάννυ ἴη ἰπρωμε

15 ἰγ ἰπρωμει οὐδε ἰπρὴ ἱντ

16 ἱναγ ἕρηχαρις ῥαρ καρκαρ

17 ἰμμητὴν ἰτρ<τ>ν ἰγ ἁρκετα

18 ἱε ἤμητὴν ἄλλον ἴη Ἦρην

19 ἵο ἐτεμμητὸν ἴη ἰρςβ

20 τουτὴν ἰκαν ἰπρωμε ἰταρεμα

[p. 10]

1 ἰταρε is a dialectal variant for ἰτερε.

2 ἰττ-προ.

3 ἰμαριζα is a proper noun: Mary.
P. 10

πεξε πετρος Μμαρίαμ ΧΕ Τcw
νε τύνοογν ΧΕ Νερεππώρ ογαφε
νξούο Παρα Πκεεεεπε Νξζίμε
ξw ναν νένακε νπεόρ ετεεεψ

μπεγμεεγε ναι ετεεοογν ημο
ογ ηνανον ΑΝ ογαε Μπεεονθμου
αξούωπβ ηλι Μπεεαμ ηελας
ξε πενητ ερωτη ηληταμα 4 ηθυ
τη εροφ ηγw Αξαρχει νξw ηαγ

ηνενακε ηε αινοκ 5 πεξας αι

ναγ επξε ζην ογζορομα Αγw ηει
ξοος ηαq ηε πξe αιναγ εροκ Ι
ποο ζην ογζορομα αξούωπβ ηε

ξαq ναι ηε ναιατη ηε ηθεκιν αη

ερεναγ εροει πημα γαρ ετεεεπνους
ημαγ εφmαγ ηηλι πεζο 6 πεξαι

ηαq ηε πξe ηενου πεtnαγ εφο
ρομα εφnαγ εροφ <ζη>τεψυxη <ή>
πεπα Αξουωβη ηηλι πεζωρ ηε

ξαq ηε εφnαγ ηαν ζην τεψυxη ηγ
ξε ηθm πεπα αλλα πνος ετψιοπη 7
ζην ςεμφετε μπεγμεγε νηνοφ ηετ

nαγ εφορομα...

4 Ταμα is a dialectal variant of Ταμο.
5 αινοκ for Αινοκ.
6 εζο is a dialectal variant of Αζο.
7 ζιπη is a dialectal variant of ζιπη.
7 ... ἀνερεμαρίζαμεν ξε

P. 17

8 Πέτρος is the vocative of Πέτρος.
9 λεγεῖ is a proper noun: Levy.
10 ψοτι for ψοτί.
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10 Νιαντικειμενος εκε άπτε μοντηρ δε αας Ναξιος Ντίκ Νιμ
δε γκωκ ενοξι εβολ παντως ερεπωμος μον Νιμ ος δε
φαλωκ ετβε παι απογονν ινογ
15 ο ορον Μαλλον Μαριγιμε Ντίν
† γκωμν μπρωμε Ντελιος
ντίκιπον Ναν κατα θε ινταρ
γυν ετωτη Ντεταςεοεικυ
μπεγαγελιον ενκω αν εγραι
20 νκερορος ογα Κενομος πα
με πενταπεωρ ξοο ιντερε

P. 19
[λε]γεί άπτε να ιν με ιν
θωκ [ετρεγ]άμο ινεταςεοεικυ
π[ε]γαγελιον
κατα
μαριγιμ"
Glossaries & Index
Coptic glossary

The Coptic words that appear in the examples, the exercises and the texts appear in this glossary following the order of the consonants. They are arranged in the same way as in the Coptic Dictionary by W. E. CRUM. For each verb the existing prenominal and prepersonal forms and the stative are given. Composite words and derivations figure under the original or the most characteristic word. The double consonants θ, χ, φ, χ and ψ can be respectively found under Τ, Κ, Π, Κ and Π.

A

a: precedes an approximate number (cf. 088)
αιαί: to increase; to grow
ααί, αατ* imper. of οία
αάο*: imper. of άο
αάογι: child, youngster
αάο (f.), pl. αάογε: pupil, eye
αμογι, αμι, αμπείτι: imper. of εί
αματότε: to prevail, to rule; to embrace; to restrict, to detain
αν: negation particle
ανα (m.): chief of, great one
ανα*: pleasure, will

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απε: imper. of εινε
αφ: see ανοκ
ανοκ, ανφ*: pers. pron.: I
ανον, αν(ν): pers. pron.: we
ανεκινε: imper. of εινε
ανχήβε/ανχήβε (f.): school
ανάγι: imper. of ναγι
ανάμ (m.): oath
απα: Apa, Father (monastic title)
απε (f.), pl. απειε: head, chief
αποτ (m.), pl. απητ: cup
απειε: pl. of απε
απε*: imper. of ειπε
ΔΡΙΚΕ (m.): blame, fault
    ὄν-ΔΡΙΚΕ: to blame
ΔΡΙΠΕ: imper. of ΕΙΡΕ
ΔΡΟΟΥΕ (always pl.): burr, thistle
ΔΡΗΧ(Ν)`: limit, end
-ΔΣΕ`: -six (cf. 085)
ΔΤ`: negation: without
    ΔΤ.ΩΗΤ (ΔΘΗΤ): insensible
    ΔΤ.ΝΑΥ ΕΠΟΧ: invisible
ΔΥΕΙ: imper. particle: give! bring hither! come!
ΔΥΩ: conj.: and
ΔΥΩΝ-`: imper. of ΟΥΩΝ
ΔΥΤ: interrogative pron.: which? what? who?
ΔΥΑΛ: to become many, to multiply; to be many
ΔΥΕ: see ΕΙΕ
ΔΥΚΑΚ: see ΩΥ
-ΔΤΕ`: -four (cf. 085)
ΔΞΕ: see ΩΞΕ
ΔΞΟ (m.), pl. ΔΞΩΠ: treasury
ΔΞΩΠ: pl. of ΔΞΟ
ΔΞΡΟ`: what about...? why?
ΔΞΙ-`: imper. of ΞΩ
ΔΞΝ-`, ΔΞΝΤ: (sometimes ΕΞΝ-): prep.: without

Β
ΒΩ (f.): tree
    ΒΩ Ν-ΚΝΤΕ: fig tree
    ΒΩ Ν-ΕΛΟΟΛΕ: vine
ΒΩΚ, ΒΗΚ`: to go
ΒΕΚΕ (m.): salary, remuneration
    ΧΑΙ-ΒΕΚΕ: who receives a salary, mercenary
ΒΟΛ (m.), ΒΛ(Ν)-, ΒΛΛΛ`: the outside
    ΝΒΛ-, ΝΒΛΛΛ`: prep.: beyond, except
    Π-ΒΟΛ: to be liberated; to escape
ΒΟΛΑ, ΒΕΛ-`, ΒΟΛ, ΒΗΛ`: to loosen, to untie; to set free
    ΕΒΟΛ: adv.: outside
    ΣΑΒΟΛ: prep.: outside of, externally
    ΩΑΒΟΛ: prep.: towards the outer side
Coptic glossary

**ε-**
- *direction*: toward, for, against

**εβολα**: *prep.*: from

**εβολα**: *prep.*: outside, except, before

**βαλοτ** (f.): skin garment; skin bag

**βαλντιε** (m./f.): goat

**βωκν (m.), βοονε (f.): evil, bad

**βοονε**: *see βωκν

**βοτ (m./f.): see ροτ

**βρη**: new, young

**βητ (m.): palm leaf

**βητ**: *see βοτε

**βοτε (f.): spiteful thing, abomination

**βοτε, βετ-βοτ-**, **βητ**: pollute; detest; *stative*: to be hated, damned

**ε-**, **επο**: *direction*: toward, for, against

**εβολα**: *see βωλα

**εβιν (m./f.): poor

**εβοτ (m.): month

**ελοολε (m.): grape

- λα-ελοολε: vineyard

**εματε**: *adv.*: very, much

**εματε**: *adv.*: there *(with movement)*

**ενε**: *circonst. conversion of the preterit conversion* *(cf. 241, 434)

**ενενε**: *variant form for the optative* *(cf. 336)

**ενε2 (m.): eternity; *adv.*: always, eternally

- γα-ενε2: eternal(ly); forever

- μντ. γα-ενε2: eternity

**επεκχτ**: *adv.*: downward

**επο**: *see ε-

**επατ**: *see πατ

**επατ**: vow, promise, devote; *mn m.* *(pl. επατε): vow, promise

**επατε**: *pl. of επατ

**εψη**: *expresses reciprocity* *(cf. 292)

**εκοογ (m.): sheep

**ετβε-, ετβηντ**: *prep.*: because of, concerning

**ετβηντ**: *see ετβε-

**εκοογ (m.): honour, glory

- γα-εκοογ: to give glory, to glorify; to praise; *mn m.: glory

**εγ-**: can, to be able to
€ωψτε: conj.: if (cf. 429, 442)
€ψψε: see also €ψςε: it is fitting, right
€ψμε: conj.: if (cf. 429, 438, 442)
€ψσπε: used in the apodosis of a contra-factual conditional sentence (cf. 438)
€ς (m./f.): bull, cow
€ςον: adv.: inside
€ςπα: adv.: upside; downside; adv. strengthening the preceding prep. or verb
€ςου o-, €ςοε: more than, see 2ου
€ςν-: see 2ςν-
€ςωυ, €ςοοε (m./f.): Ethiopian, black

Η
Η: (m.): house
Η(Η)πε: see ωπτ
Ηπτ (m.): wine

Ει/Ι
Ει, ΝΗυ": to go; to come
Εια, Ειατ": eye, sight
ΖΕΙλ: before
Ειε: interrogative particle (cf. 399): if, either; particle introducing an apodosis: then, unless, without (cf. 438); interjection strengthening the following word: well then, surely
Εικω (Εβολα), Εια-, Ειαν, Ειυ: to wash
Ειμε: to know, to understand
Εινε, (Ε)ν-, Νν": to bring, to carry
Εινε: to resemble, to be like; μμ m.: aspect, likeness; resemblance
Ειεπ-: see Ειοπε
Ειοπε (f.): work
Ειεπ-ουε: wooden, timber
Ειεπ-ουοτ: commerce, merchandise
Ειοοπ (m.): canal
Χιοοπ: to ferry over, to ford river, to cross
Ειπε, (Ε)π-, Απ": to do; to become; static: to be
Ειωπυ, Ειωπ-ειωπ": to see, to perceive; μμ m.: vision, view
Εις: behold! Introduces existential sentences (cf. 300–307)
Εις ΖΗπε: behold!
Ειατ": see Εια
Εικωτ (m.), pl. Ειοτε: father
Coptic glossary

εἰοτε: pl. of εἰωτ
εἰωθε, αἰωτ-/εἰωτ-, αἰωτς, αἰωθε: to hang
εἰώθε (m.): field
εἰώθε-ελεολε: vineyard
εἰώθε-ομη: orchard

Κ

κ, κ- (m.): pers. pron.: you
κε (m.), κετε (f.), pl. κοουε: indef. pron.: other, also (cf. 024)
κω, κα-, καλς, κή (εβολα): to put; to allow; to let; to leave; to forgive
κω ἰκα-: to put, to leave behind; to renounce
κα πως, καπαετς+: to be silent
κα-πους (m.): silence
κβο, κβε-, κβες: to be cold; to freeze; mn m.: cold, freshness
† κβο: to refresh, to make cold
κωκ, κκήρ (often with αζηθί): to peal, to strip naked
κωκαζηθί: mn m.: nudity
κακε (m.): darkness
κακία: same meaning as κακε
καλολε (f.): cloud
καλοι (m.), pl. καλοοι: crown
καλοοι pl. of καλοι
καλας, κας-, καλας, καλις+: to beat, to strike, to knock
καλας, κ(ε)λας-, καλας: to bend
καλας-πατ: genuflexion
καμ (m.): reed, rush
κιμ, κεμ-τ-, κεμτς: to move; to be moved
κτ.κιμ: immovable
κήμε (f.): Egypt
κομιος, κυμ-τ-, κομιες: to sneer; to mock; to contemn; mn m.: mockery; contempt
κος, κεν-τ-, κος(ο)νς, κος+: to pierce, to slay
κουν(τ)ες, κούουνες: bosom
κνετε (m.): fig
κριμπριμ: to murmur; to be vexed; mn m.: murmuring, complaint
κεςε (pl.): bones
κοίρ (m.): ring
κωτ, κετ-, κοτς: to construct, to build, to form; mn m.: construction; edification
κετε; see κε
Kwte, ket-, kote, khte: to turn, to go round; to look for; (with e-) to surround; nn m.: turning round, circuit, surroundings
Kto, kte-, kot-, kthte: to turn, to surround; to return
Kooye: see ke
Koyi: little, small
   Ȧ-koyi: to be little, to be few, to be little time
Kau (f.): reed
   Ma Ȧ-kau: bed, plantation of reeds
Kau (m.): land, earth
Kuwt (m.): fire, flame

λ
λo: to stop, to cease
Λibæ, λebt-, λobe: to be mad; nn m.: madness
Λwκκ/Λωξ, λξ-, λοξe, λοξ: to bite, to pierce, to stab
Λikt: veil, covering
   Ȧ-λikt: on top of, covering
Λωκκ(ω)μ(ε), λο(ο)με/λααμ(ε): to wither, to fade; to be filthy nn m.: filth, witheredness
   Δλακκ(ω)μ(ε): unfading; immaculate
Λac (m.): tongue
Λααλ: adv.: in nothing, no way
Λααλ: indef. pron.: someone, something; adv.: at all
Λωξξ, λεξξ-: to be crushed, effaced; to be sticky, adhesive nn m.: anguish, oppression
Λο(ε)ιβε (f.): cause; excuse

Μ
Μa (m.): place
   Ε-π. Μa  ἐ-: instead of
Μa: imper. of ἔτε
Μαι-: part. cstr. of Με: loving
   Μαι-νούτε: God-loving, pious
Με (f.): truth
Με, μερε-, μεριτ: to love
   Μεριτ, pl. μερατε: beloved
Μού, μουτ: to die; nn m.: death
Μούι (m./f.): lion
Μααβ, μααβε, μαβ-: thirty
MOKMK, M€KM0YKY*: to think, to ponder; to meditate, to intend; nn m.: thought
MAK€ (m.): neck
MOYKY2, MOK€, MOK€*: to afflict, to oppress
MK€ (m.): to be painful, difficult; to be grieved; nn m.: pain, difficulty, grief, suffering
M€KM0YKY*: to think, to ponder; to meditate, to intend; nn m.: thought
M2..K2 (m.): neck
MOYK2, MOK2, MOK2*: to afflict, to oppress
MK2 (m.): to be painful, difficult; to be grieved; nn m.: pain, difficulty, grief, suffering
M€KM0YKY*: to think, to ponder; to meditate, to intend; nn m.: thought

(M)M€K: see M€K
(M)MN: there isn’t; introduces a negative durative sentence with indefinite subject (cf. 267)
MMON: adv.: verily
MMON: negation: not (cf. 442)
MMHNE: adv.: every day, daily
MMINMMON*: reflexivity marker (cf. 291)
(M)MMTE-, (M)MMT: to have not
MMATE: adv.: only, exclusively
MMAY: adv.: there
M€N-, M€MA*: prep.: with; and
MAEIN (m.): sign
M€IMAIEN: to predict
M€QAI-MAEIN: fortune-teller
MOY¥N(E), MH¥N(E)*, MH¥ (EBOA): to continue; to remain; to keep on doing
MNE (f.): sort, quality, manner
MOONE-, MENE-, MANOY(OY)*: to pasture, to feed
M¥T: to build abstract nouns (cf. 049)
M¥T*: see MHT
M¥TPE (m.): witness; testimony
M¥TPE*: to be a witness, to testify
M€Y*: negation of the imper. (cf. 142)
M€Y (E-): negation of the imper. (cf. 143)
M¥Y¥A: to be worthy; nn m.: worth, desert, fate
M¥Y¥A: adv.: very
MOY¥, M€¥-, MOP*, MPH*: to bind, to gird, to tie; nn m.: band, girth, strap
M¥P*: negative aorist (cf. 325)
M¥P: see M¥P
M¥PE: see M¥P
MAC: see M¥P
M¥CE: see M¥P
M¥CE, M¥C/M¥CE-, M¥CT/M¥CT*: to bear, to bring forth; nn m.: offspring, generation
AT.M¥CE: unborn
M¥T.AT.M¥CE: the fact of not being born
MAC (m) young
MAC ⋆-MOYI: lion cup
MACE (m.): young animal; calf, bull
MACT-: part. cstr. of MOCTE
MACT-NOYTE: God-hating, impious
MOCTE, MECTE-, MECTW$: to hate; nn m.: hatred
MCOOY pl. of ⋆-CA
⋆-CA (m.), pl. MCOOY: crocodile
MHT, MHTE, MHT$: ten
MATOI (m.): soldier
MHTE (f.): middle
MOTIE (m.): neck
MOYTE: to call, to speak
MTO (m.): face, presence
MTON, MOTN$: to rest; to be calm; nn m.: rest
MAY (f.): mother
MOOY (m.): water
MAYAA(T)$: alone, only
MEEYE: to think; nn m.: thought, memory
MEEYE, ⋆-MEEYE: to remind, to remember
MOOYT, MEYT-, MOOYT$: to kill
MEYE-, MEY$: to ignore
MEY$:K: maybe
MHHYE (m.): multitude, mass
MHE$, ME$-MAY-, MAY$: to fight; to attack
MOOYE: to wander, to walk
MEY$: see MEYE-
MEY$: negation of(E)YYYY
MA$ (m.): nest, shelter
MA$: used to build ordinal numbers (cf. 091)
MOY$, ME$-MA$:, MA$:/MO$:, ME$: to fill; to be full
MOYE (f./m.): miracle
M2IT (m.): Nord
M2AY (m.): tomb
M2AXE (m.): ear

N
N-, NMO$: locative, temporal, instrumental preposition; connection with direct object; genitive; preposition expressing identity; introduces the object; partitive genitive
N-, NA$: prep. dative
NA: *precedes an approximate number* (cf. 089)
NA: to have pity, mercy; *nn m.*: pity, charity
   AT.NA: without compassion
   MNT.AT.NA: lack of compassion
MNT.NA: alms
NA: to go
NAAN-/NAE-, NAAL(α): to be great
NOYB (m.): gold
NOBE (m.): sin
   AT.NOBE: without sin
   P-NOBE: to sin
   PEQP-NOBE: sinner
NKΛ (m.): thing
NKOTK: to sleep
NIM: *indef. pron./art.*: each, every (cf. 024, 169, 172)
   OYON NIM: everyone
NIM: *interrogative pron.*: who?
NHΛ-: *see MΝ-
NANOY-, NANOY*: to be good
   Π.ΕΤ.ΝΑΝΟΥ*: the Good
NOYNE (f.): root
NECE-, NECW*: to be beautiful
NECBW*: to be smart, intelligent
НСАВΗΑ: *conj.*: if not; *adv.* outside of; except
NEECΠΙΤΕ: *introduces the apodosis after a contra-factual condition* (cf. 438)
NΑΗΤ: *part. cstr.* of NA: pity, compassion, charity
   MNT.NΑΗΤ: pity; charity
NΑΙΑΤ*: to be blessed
NΣΕ-, NΣΛ*: *prep. genitive*
NΣΤΟ, NΣΤΕ (f.sg.): *pers. pron.*: you
NOYTE (m.), ΝΤΩΠΕ (f.): God, Goddess
ΝΣΟΚ, ΝΣΚ (m.sg.): *pers. pron.*: you
ΝΤΩΠΕ: *see NOYTE
ΝΣΟΚ: *pers. pron.*: she
ΝΣΟΤΝ, ΝΣΤΣΙ- (pl.): *pers. pron.*: you
ΝΣΟΥ (m./f. pl.): *pers. pron.*: they
ΝΣΟΩ, ΝΣΙ*: *pers. pron.*: he
NAY: to see; to look; *nn m.*: sight, view, vision
NAY (m.): hour, time
NHY: *stative of ΕΙ*
\text{NA} \text{owe}, \text{NA} \text{owy}^\ddagger: to be many, much
\text{NO} \text{owy}, \text{NA} \text{yt}^\ddagger: to be hard, strong, difficult
\text{NE} \text{qy}^\ddagger: to be good
\text{NO} \text{qpe} (f.): good, profit, advantage
\ddagger \text{-NO} \text{qpe}: to be useful
\text{NE} \text{q} (m.): oil
\text{NA} \text{q} \text{b} (m.): yoke
\text{NA} \text{q} \text{b} (f.): shoulders, back, neck
\text{NO} \text{q} \text{em}, \text{NE} \text{q} \text{em}/\text{NA} \text{q} \text{em}^\ddagger, \text{NA} \text{q} \text{em}^\ddagger, \text{NA} \text{q} \text{em}^\ddagger: to be saved, safe; to escape from; to save, to preserve; \text{m} \text{m.}: safety
\ddagger \text{NO} \text{y} \text{yn}: \text{prep.}: in, within
\text{NO} \text{q} \text{pm}: \text{see} \text{ZO}
\text{NO} \text{q} \text{ht}^\ddagger: \text{see} \ddagger \text{N}-
\text{NA} \text{q} \text{te}, \text{NO} \text{yt}^\ddagger, \text{N} \text{q} \text{at}^\ddagger: to have faith, to believe
\text{M} \text{N} \text{t} \text{na} \text{q} \text{t}: belief
\ddagger \text{NO} \text{yo} \text{yo} \text{e}, \ddagger \text{NO} \text{ye} \text{e}: more than, \text{see} \text{ZO} \text{yo}
\text{NO} \text{yx}: lying, false, pseudo-
\text{NO} \text{yx}: \text{see} \text{NO} \text{yx} \text{e}
\text{NO} \text{yx} \text{e}, \text{NE} \text{x}, \text{NO} \text{x}/\text{NA} \text{x}^\ddagger, \text{NH} \text{x}^\ddagger: to throw, to cast
\text{NO} \text{q}: great, big
\text{M} \text{N} \text{t} \text{NO} \text{q}: greatness
\text{NE} \text{q} \text{y}^\ddagger: to be ugly
\text{NO} \text{y} \text{q} \text{e}, \text{NE} \text{q} \text{e}, \text{NE} \text{q} \text{e}-, \text{NE} \text{q} \text{y} \text{q} \text{e}^\ddagger: to reproach, to mock; \text{m} \text{m.}: reproach
\text{NO} \text{y} \text{q} \text{c}, \text{NE} \text{k} \text{c}-, \text{NO} \text{q} \text{c}^\ddagger: to be wroth, to be angry
\text{P} \text{q} \text{y} \text{q} \text{y} \text{q} \text{c} : wrathful person

\text{O}
\ddagger (\ddagger- \text{stative of} \text{Ep} \text{e})\text{: to be}
\text{O} \text{by}: \text{see} \text{OB} \text{y}
\text{OE} \text{ik} (m.): bread
\text{ON}: again, too
\text{O} \text{pt}: \text{see} \text{O} \text{ppi}
\text{O} \text{ce} (f.): loss, damage
\ddagger \text{-O} \text{ce}: to suffer loss, hurt, to be fined
\text{O} \text{ppi}: \text{see} \text{O} \text{ppi}
\text{O} \text{ey} \text{w}: \text{see} \text{TA} \text{we} \text{OE} \text{y} \text{w}
\text{O} \text{q} \text{c} (m.): sickle
TT

τα, τὰ, ἃ: poss. pron. (cf. 019)

ται, ταί, οἱ: dem. pron. (cf. 013)

π(e), τ(e), η(e): def. art. (cf. 016, 054)

πε, τε, νε: dem. pron. (cf. 014)

πε (f.), pl. πηγά: heaven

πη, τη, νη: dem. pron. (cf. 013)

πει (f.): kiss

† πε: to kiss

πει, τει, νει: dem. art. (cf. 015)

πωδ, τωδ, νοι: poss. pron. (cf. 020)

πωδ/ποδ, πεδ/πεδ - παδ, ποεδ/ποεδ: to be agreed, to reach satisfaction, to decide; with έβολ: to reach conclusion, to make an end

πωνιε, πενίε - πονε, πονε†: to change, to turn

πορκ, περκ - πορκ: to be plucked out, destroyed; to pluck out

πορκ, περκ - πορκ, πορκ†: to divide, to separate; to be divided, separated

ψικ/ψιτ, ψιτε/ψιτε: nine

ψαίτ: see πτοιειο

πτοιειο, ψαίτ: ninety

πάτ (f.): knee

πωτ, ποιτ†: to escape; to persecute; to run

μα Ν-πωτ: refuge

ποού: today

πιούε: pl. of πε

πιου(e), πεο - ποιφ, πηοφ†: to divide; to separate; to part

πιούε, πεοι - ποιφ, πηοφ: to be amazed, beside oneself; to amaze; to turn aside

πος, πος - πος, πης†: to break, to burst, to tear; μν m.: division; piece; part

πος, πος - πης: to reach, to attain to

παρε (m.): medicament, drug, remedy

παρε - παρε: to use drugs, to heal

παρτ, περτ - παρτ, παρτ†: to bend; to fall; to kneel

πατού (m., pl.): buttocks; back

πατού: prep.: behind

πεξε - πεξα: to say (to have said)
P
Pa (m.): state, condition; conferring a local or generic sense to the following noun
2a-πa: concerning
Pa-: component in the formation of nouns: part of
Pa-Thy: sky
Pl (f.): cell (of a monk); room
Po, Pn-, Pw+: mouth; door, gate
Ka Pw+: to be silent
Πa-πo: doorkeeper
Epn-, epw+: prep.: toward, to, upon; against
2apn-, 2apw+: prep.: beneath; before
2ipn-, 2ipw+: prep.: at, upon
Pw-; see Po
Pw: emphatic or explicative particle
Pok, Pok: to burn
Pn-: see Pume
Pume (m.), Pn(n)-: man
Pn-Mao: rich
Pn-n-kme: Egyptian
Pn-n-noyte: pious
Pn-pakote: Alexandrian
Pime: to weep; nn m.: tear
Pmeih (f.): tear
Pomte (f.), Pmte-, pl. Pmtooye: year
Pmtooye: see Pomte
Pn-: see Po
Pan (m.), Pen-, Pnt+: name
Pnt+: see Pan
Pte (m.), pl. Pthye: temple
Pthye: see Pte
Pip (m.): pig
Ppo (m.), pl. Ppwoy: king
Mnt-ppo: kingdom
Poetic: to be awake; to watch
Pacte (m.): morrow
Pat+: (m.): foot
Epate+: prep.: to (mostly of persons)
2apat+: prep.: beneath
2ipat+: prep.: toward
Phte (m.): manner, fashion, likeness
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Example</th>
<th>Notes</th>
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<tbody>
<tr>
<td><strong>pooT</strong></td>
<td>see <strong>oypot</strong></td>
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<tr>
<td><strong>pooU</strong></td>
<td>to have care for, to be intent on; <em>mn m.</em>: care, attention, anxiety</td>
<td>qi-pooU: to take care of</td>
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<td><strong>paw</strong></td>
<td>rejoice; <em>mn m.</em>: gladness, joy</td>
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<tr>
<td><strong>paw`, pawT-, pawT-</strong>, <em>pawT(s)</em>: to suffice, to be enough</td>
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<td><strong>peq</strong></td>
<td>man who (cf. 051)</td>
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<td><strong>poyT</strong></td>
<td>(m.): evening</td>
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<tr>
<td><em><em>pawT</em>, pawT-, pawT</em>/pawT*, pawT+**: to strike; to cast; to be struck; to fall; <em>mn m.</em>: stroke, blow</td>
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<td><strong>C</strong></td>
<td><em>C, C-</em>: <em>pers. pron.</em>: she, her</td>
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<td><strong>ca</strong></td>
<td>man of; maker of; dealer in</td>
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<td></td>
<td>ca `n-ne2: oil seller</td>
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<td></td>
<td>ca `n-xi-boa: liar</td>
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<td></td>
<td>ca: side, part</td>
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<td></td>
<td><code>nca-, </code>ncw+: behind, after; against</td>
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<tr>
<td><strong>cE</strong>, <strong>cE-</strong>, <strong>cET-</strong>: sixty</td>
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<td><strong>cE-</strong>: <em>pers. pron.</em>: they</td>
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<td><strong>ce</strong>: <em>affirmative particle; in answers: yes</em></td>
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<td><strong>c(e)<code>, cHy</code>, cHy+</strong>: to be filled, satisfied; enjoy</td>
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<td>at-ci: insatiate</td>
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<td></td>
<td>guit.at.ci: unsatedness, greed</td>
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<td><strong>co</strong>: <em>mn m., occurs only in the expression †-co</em></td>
<td>†-co (e-): to spare; to refrain; <em>mn m.</em>: forebearance; abstinence</td>
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<td><strong>co(e)</strong>: <em>see cooy</em></td>
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<td><strong>cabE</strong></td>
<td>(m.), <strong>cabH</strong> (f.): wise</td>
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<td><strong>coboE</strong>: to laugh; to mock</td>
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<td><strong>cboW</strong></td>
<td>(f.), pl. <strong>cbooye/cbwoyE</strong>: doctrine, teaching</td>
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<td></td>
<td>xi-cboW: to get teaching; to be taught</td>
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<td><strong>cbo<code>, cbo</code>-, cboHt-</strong>, *<em>cboHy</em>: circumcision; <em>mn m.</em>: circumcision</td>
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<td><strong>cbok</strong></td>
<td>to become small, to be small; to make less</td>
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<td><strong>cabha</strong></td>
<td><em>see ncabha</em></td>
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<td><strong>coBt</strong></td>
<td>(m.): wall, fence</td>
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<td><strong>coBtE</strong>, <strong>cBte-</strong>, <strong>cBtut-</strong>, <strong>cBtut+</strong>: to prepare, to set in order; to be ready</td>
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<td><strong>cbooyE</strong>, <strong>cbwoyE</strong>: pl. of <strong>cboW</strong></td>
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<tr>
<td><strong>cike</strong>, <strong>cEkt-</strong>, <strong>cakt-</strong>, <strong>co(o)ke+</strong>: to grind, to pound</td>
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<tr>
<td><strong>cne</strong></td>
<td>*nc-ciKe: grinding stone</td>
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<td><strong>colca</strong>, <strong>caoca-</strong>, *<em>calca</em>: to be comforted; to comfort; <em>mn m.</em>: consolation</td>
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Coptic glossary

CMH (f.): voice, sound
CMOUY, CMAAT: to bless; to praise
CMINE, CM(€)N-, CMNT, CMONT: to be established, set right; to establish, to construct; nn m.: confirmation, agreement, adornment
CMHT: see CWTM
CMOT (f.): form; character; likeness; pattern
CA€N (m.): physician
CON (m.), CWN€ (f.), pl. CNHY: brother; sister; sibling
CINE, CN-/C(€)NT-/CA(€)T-, CA(€)T-/CO(O)T-/CNT: to pass by, through; nn m.: passing, decline (of day)
CO(O)NE (m.): robber
CONE: see CON
CUW(N)NT, C(€)NT-, CO(O)NT: to be created; to create; nn m.: creature; creation
CÑTE: see CNAY
CÑAY, CÑTE-: two
-CNOOYC (m.), -CNOOYCE (f.): - two (cf. 086)
CNHY: pl. of CON
CAANY, CAANY-, CANOYAY, CANAYT: to make live; to be alive; to nourish; stative: to be nourished, well fed
CET-: see COT
COTT, CÉT-, pl. COTTT, CWWT: occasion, time, turn
2-I-OY.COTT: at one time, together
COTTT, CWWT: pl. of COTT
CEEPTE: to remain over, to be remainder; to leave remaining, to spare; nn m.: remainder
COTC, CÉPÉ-: to pray; to comfort
COTCTT, CTPWT-, C(€)PCWPT, CÉPCWPT: to pray; to entreat; to comfort
CPOYOY (m., pl.): lips
COYPE (f.): thorn, spike, dart
CUP, CÉPM-, COPM-, COPM: to go astray, to err; to lose; nn m.: error
CPQE/CHQE, CPOQT: to be at leisure, inoccupied; with Ë-: to have leisure for, to be occupied with
CET-: see CE
CATE (f.): fire
CA€TE, CET-/CAT-/CIT-, CAT-/CET-/CIT-: to throw, to sow; to put
COTE (m./f.), pl. COOTE: arrow, dart
CWTE, CET-/COT-, CO(O)T-/CA(€)T: to redeem, to rescue, to save
CÉT-: see CTOI
CTO: see. TCTO
CTOI (m.), CÉT-: smell
CÉT-BOUYN: bad smell, stench
CÉT-NOUYE: perfume
Coptic glossary

CWTM, CETM-, COTM: to hear; to listen
  C†MHT, CMHT: obedient (for CETM-2HT)
  MNT.C†MHT, MNT.CMHT: obedience
  6N-CWTM: hearing report

CWTM, CETM-, COTM: to choose; nn m.: chosen, elect

CTWM: tremble; nn m.: trembling

CHY: see CEI

CHY (m.): time, season

COOY, CO(E): six

CIOOYN (f.): bath

COYEN (m.), COYNT: value, price, worth

COOYN, COY(E)N-, COYWN: to know; nn m.: knowledge
  AT.COONY: without knowledge, ignorant

COYENT: see COYEN

COOYTN, COYTN-, COYTWN, COYTWN+: to be straight, upright; to stretch; to straighten

CWOY2, CEOY2-, COOY2, COOY2+: to be gathered, collected; to gather, to collect
  COOYC (f.): congregation; collection

CAW (f.): see CAW

COEIK (m.): pair
  COEIK N-ENE2: yoke; yoking animal

CAW, CEW-/YEC-, COW: to strike
  CAW, CW-: blow, stroke, sore
  CW 6-ACC: blow (with hand)
  YCN-LORXH: lance stab

CAW, CEW-/YEC-, COW/YOC, CHW+/YHC+: to be despised, humbled; to despise nn m.: shame, contempt

CAAWQ, CEEWQ-, COWQ, COWQ+: to be despised, scorned

CAWQ (f.): field

CAWQ, CAWQE: seven

CAWQ: see CAW

COWQ: seventy

CHFE (f.): sword; knife

CAZ (m.): writer

CH2: stative of C2AZ

COOZE, CAZE-, CAZ0(E)Y+: to be set up, upright; to set up

C2AZ, C2AZ-1/C2AZ-, C2AZ(C/T)/CAZ(T)/C2AZ+, CH2+: to write; nn m.: writing; letter

C2IME (f.), pl. 2IONE: woman

CAZNE: to provide; to supply

OYE2-CAZNE: to command

CAZOY, C20Y(E)P-, C20YWP: to curse; nn m.: curse
c6Hp: to sail
c6p2T: to rest, to pause, to be quiet; nn m.: quiet, rest

T

TAI: adv.: here

\(\varepsilon T\).TAI: who is here

TAI(e)Io, TAI(e)Io, TAI(e)Hpy: to honour; to pay respect; to adorn
nn m.: honour

TE (f.): pers. pron.: you (f. sg.)

\(-\varepsilon T:\) five (cf. 086)

\(\dagger\): pers. pron.: I

\(\dagger, \dagger\): TAA: to give

\(\dagger\): Na: to give to

\(\dagger\): 2I: to lay on; to clote

\(\dagger(e): \) see \(\dagger\)oy

THHBE (m.): finger

TOWBE, TEBE-, TOOB/TBBO: to repay, to requite

TAB (m.): ten thousand

TBBO, TBBE-, TBBO, TBBHY: to become pure, to be pure; purify; nn m.: purity; purification

TBNH, pl. TBNNOY: beast

TBT (m.): fish

TOBTE, TBT(e)B-, TBTUB: to form, to compound; to invent; nn m.: mix, compound

TUBB, T(e)B2-, TOB2: to pray, to entreat; to console

TAKO, TAKE-, TAKO: to destroy; nn m.: destruction

\(\Delta T\).TAKO: indestructible

MNTTAT.TAKO: indestructibility

TOKC, TEKC-, TOKC, TOKC: to pierce; to bite; to be pierced; to be studded (with nails)

\(\text{TEKC-THHBE}: \) to point finger at; to show

TAAO, TAAL-e-, TAALO, TALHY: to lift, to offer up; to set up; to go up, to mount

TWAM, TOAM, TOAM: to be defiled, besmirched; to defile; nn m.: stain, pollution

TM: negation: not (cf. 118, 132)

TAMIO, TAMIE-, TAMIO, TAMHY: to make; to create; nn m.: thing made; creation

TAMO, TAME-, TAMO: to tell, to inform

\(\dagger MS\) (m.): town, village

TM, TM(M)E-, TM(M)O, TM(M)E: to nourish

TUMNT: see TUMT

TUMC, T(E)MC-, TOMC: to bury; to be buried

TUMT, TOMNT: to meet, to befall; nn m.: meeting, event
**Coptic glossary**

TH₂O, TH₂NO-, TH₂NO": to set on fire, to kindle; to burn; *nn m.*: burning; heat

TN": *pers. pron.*: we

TN": see TWPE

TWN: *interrogative adv.*: where? wherefrom? how?

TWN (m.): dispute, strife

†-TWN: to dispute, to quarrel; *nn m.*: dispute; fight

TENÔY: see OYNOY

† NA": see †

TENÔY, TUNGE: *adv.*: very, greatly

T(TH)NAY: *adv.*: when?

TINNOOY, T(N)NEY-, T(N)NOOY*/TNOOY*: to send

TONTN, T(NT)NTN-, TONTWN, TONTWN*/TONTONT*: to be like; to liken; to estimate; to speculate; *nn m.*: likeness, similitude; oracle

TANOY, TANOE-, TANOY*, TANOHY\(^1\): *caus. of OYN\(^2\)*: to make alive, to keep alive; to be alive; *nn m.*: keeping alive; saving

TANOYT, TANOET-, TANOY*, TANTH*: to trust, to believe

†PÔ (f.): taste

XI†PÔ: to taste

TAPPO (f.): mouth

THP": all, whole, every

TPE": *used to build a caus. inf.* (cf. 130)

TWPE (f.), THN-, TH-, TOOT*: hand

ÑTN- (NTE-), NTOOT*: *prep.*: in; by hand of; by; with; beside; from

ΩATN-; ΩATOOT*: *prep.*: under the hand of; beside; with

ΩITN-, ΩITOOT*: *prep.*: by the hand of; through, by; from

TÇN, TÇE-, TÇO*: to give to drink

TCABO, TÇABE-, TÇ(Î)BO*: to make wise; to teach; to show

TÇBKÖ, TÇBKIE-, TÇBKO*: to make small, to diminish

(T)ÇTO, (T)ÇTE-, (T)ÇTO*, (T)ÇTHY\(^1\): to bring; to pay back; to repeat

TOEIT: to mourn; *nn m.*: mourning, lament

TOOT*: see TWPE

TWT, TET-, TOT*, THT\(^1\): to be joined; to be persuaded; to be agreeable; to make equal

TTO, TTE-, TTO*: to make give, to require

TETN": *pers. pron.*: you (pl.)

†TWN: see TUN

TÄJOY: fifty

THY (m.): wind

†OY, †(µ): five

TOOY (m.): mountain, mountainous country

TOOY, TÖY-, TOOY*: to buy

TOOYE (m.): shoe, (pair of) shoes
Coptic glossary

TOYW*: see TOYN-
TOYN-, TOYW*: bosom
   e-TOYEN-: prep.: toward (to the bosom of)
TWOYN/TOYW(N): to arise; to raise; to carry
TOYNOC, TOYNEC-/TOYNOYC, TOYNOC*: to wake; to raise; to stand up; to be
resuscitated; to set up; nn m.: raising, resurrection
TOW, TOO-/TOW-, TOW*: to be boundary, to be fixed; to limit; to determine;
nn m.: ordinance; destiny; affair; fashion
TAWO, TAWE-, TAWO*: to increase
   TAWE-ΩΕΥ: to proclaim, to preach
TAW, THE-/TAW-, TAW*: to be mixed, disturbed, clouded; to mix, to stir
TAWO, TAWE-, TAWO*, TAWHY*: to make to stand, to set up; to attain, to reach; to assign
to; to be able
†TAW, TAW*: to become drunken, to be drunken
TΩΗ*: see ΗΤ
ΘΞΒ (m.): leaven
ΘΒΙΘ, ΘΒΙΕ-, ΘΒΙΟ*: to humiliate; to be humble; nn m.: humility
TΘΩΜ, ΘΕΜ-/ΘΩΜ*, ΘΘΜ*, ΘΘΜ*: to nock, to summon, to invite; nn m.: calling,
convocation
TΘΜΚΟ, TΘΜΚΕ-, TΘΜΚΟ*: to ill use; to afflict; to humiliate; nn m.: ill treatment;
affliction
TΑΧΡΟ, TΑΧΡΕ-, TΑΧΡΟ*, TΑΧΡΗΘΟΥ/ΤΑΧΡΗΘΙ: to make strong, firm, fast; to be
strengthened, decided; nn m.: firmness, strength, solidity
TΘΘΘΘΕ, ΘΘΕ-, ΘΘΘΘΘΘ, ΘΘΘΘΘΘ*: to be fixed, joined; to plant
(Τ)ΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘΘTheta

OY
OY: indef. art.: a (cf. 064)
OY: interrogative pron.: what?
OYA: indef. pron.: someone
OYA (m.): blasphemy
   XI-OYA: to speak blasphemy
OYA, OYEI: one
OYA(T): alone
OYE, OYH(H)Τ/ΟΥΣΟΥΤ, ΟΥΗΥ*: to be distant, far-reaching; nn m.: distance
OYEI: see OYA
OYO(E)Τ (m.): rush, course, swift movement; progress, impetuosity
   †YOYO(E)Τ: to go about seeking, to seek; to go forward
OYW: to cease; to stay; to stop; to finish
OYAAβ*: to be pure; to be saint; see OYOP

ΠЄΤ.OYAAβ: saint

OYBE-, OYBH*: prep.: opposite; toward; against

OYAM*: part. cstr. of OYUM

OYAM-ΡÚME: cannibal

OYUM, OY(E)M-/OYUM-/OYOM-, OYOOOM*: to eat; to bite

6IN-ΟΥΜ: food

OYΓ-: there is/are

OYΓ*: used in the durative sentence with indefinite subject (cf. 267)

OYON: someone; something

ΟΥΟΕΙΝ (m.): light

ΟΥΟΨΝ, ΟΥΗΝ*: to open

ΟΥΕΙΝΕ: to pass by

ΟΥΥΤΕ-, ΟΥΝΤΑ*: to have

ΟΥΝΟΥ (f.): hour; moment

€-ΤΕ.ΥΝΟΥ: adv.: immediately

ΤΕΝΟΥ: adv.: now

ΟΥΨΝΩ (m.): wolf

ΟΥΨΝ* (ΕΒΟΛ), ΟΥΕΝΩ-, ΟΥΝΩ*, ΟΥΝΩ*: to reveal; to be revealed; to appear; nn m. revelation; apparition

ΑΤ.ΟΥΨΝΩ ΕΒΟΛ: invisible

ΟΥΠΩ: to be pure, innocent

ΟΥΗΡ: interrogative pron.: how many? how much?

ΟΥΡΩΤ, ΠΟΟΥΤ*: to be glad, eager, ready; stative: to be glad, fresh, flourishing; nn m. gladness; abundance; zeal

ΟΥΕΡΗΤΕ (f./pl.): foot, feet

ΟΥΩΤ: single; alone; any; one and same

ΟΥΤΕ-, ΟΥΤΩ*: prep: between, among

ΟΥΗΥ: stative of ΟΥΕ

ΟΥΟΕΙΩ (m.): time, occasion

ΟΥΨΝΩ, ΟΥΕΨ-, ΟΥΑΨ*: to desire, to love; nn m.: desire, love

ΟΥΨΗ (f.): night

€-ΟΥΨΗ: to pass night

ΟΥΨΨΒ, ΟΥΕΨΒ-, ΟΥΟΨΒ*: to answer

ΟΥΨΥΤ: to worship; to great; to kiss

ΟΥΨΩ, ΟΥΕΣ-*, ΟΥΑΣ*, ΟΥΗΣ*: to put, to set; to add; to be placed; to dwell; with ΝΣΑ*: to put after; to follow

ΟΥΕΣ-ΚΑΣΝΕ: to command, to order

6IN-ΟΥΨΩ: act of dwelling; manner of life

ΟΥΟΟΖΕ (f.): scorpion

ΟΥΧΛΙ, ΟΥΟΧ*: to be whole, safe, sound; nn m.: health, safety; weal
**Coptic glossary**

**ω**

ω(ω): to conceive; *mn m.: conception

ωβου, εβου-, οβους, οβους: to forget; to be forgotten; to sleep; *mn m.: forgetfulness; oblivion; sleep

π(π.ωβου): to be forgetful; to be forgotten

ωλ, ωλ-/ολ-, ολ-, ιλ+: to hold, to contain, to enclose; to take, to lay hold of; to gather; to harvest; *mn m.: gathering; harvest

ωμε, εμε-/ομε-, ομες, ομες: to be sunk, submerged; to sink, to dip; to baptize; to be baptized; *mn m.: sinking, dipping; baptism

ωνε (f.): stone

ωνς, ωνς: to live; *mn m.: life

ωπ, επ-, οπ-/απ-, απ+: to count; to esteem; to consider; *mn m.: reckoning

μ(μ.): number

ωρβ, ερβ-, ορβ-, ορβ+: to be enclosed, apart; to be quiet; to restrict; to surround; *mn m.: seclusion; quietude

ωρκ, ωρκ-1, ωρρ: to swear; *mn m.: swearing

ωρκ, ωρκ-, ωρκ+1: to be firm, secure, fastened; to confirm, to fasten; to imprison; *mn m.: firmness, assurance; deed of security; lock

ωκ, ωκ+: to delay; to continue, to be prolonged; to be delayed; *mn m.: duration; delay

ωττ, εττ-, οττ-, οττ+: to shut, to enclose, to imprison; *mn m.: seclusion, imprisonment

ωυ, ευ-/αυ-/λυ-, ωυς: to cry, to announce; to sound; to read; to promise; to vow

άυ-άυκακ (άυκακ): to cry out

ωυμ, ευμ-, ουμ-, ουμ+: to be quenched, dried up; to quench

ος, ας+: to stand; to stay; to wait

with πατ+: to reap; to mow; *mn m. reaping, harvest

ος (m.): sickle

ωξν, εξν(ε)-/ωξν-, οξν+: to cease, to perish; to make cease, to destroy; *mn m.: ceasing, destruction

αιωνικος: unceasing

**ψ**

ψ: see ἰψ

ψα (m.), ψαντος: nose

ψα-, ψαιπος: prep: to, toward (*of persons*); to, at (*of places*)

ψαιπαί: see ψαι
Coptic glossary

A: to rise (of the sun); nn m.: rising (of the sun); feast, festival

A (m./f.): wood

A: hundred

A, A, A, A, A: to measure; to weigh; nn m.: measure; weight

A: immeasurable

A: to set measure; to restrict

A: thousand

A (m.): what is high, above

A: see A

A, A, A, A: to change; to be changed; nn m.: change; difference

A (m.): friend, comrade

A: companion in

A: to cry, to shout; nn m.: cry

A, A, A, A: to despoil; nn m.: spoil, booty

A: to pray; nn m.: prayer

A: to smell

A, A (f.): sense, power of smell

A (f.): bride; marriage

A: bridegroom

A: small; few; young; humble

A (m.): summer

A: stranger

A, A: eight

A, A (f.): three

A: see A

A, A, A: to serve; to worship; nn m.: service; worship

A: server; worshipper

A: see A

A (m.): tree

A (m.): profligate; prodigal

A: profligacy; intemperance

A, A, A: to seek; to ask; nn m.: inquiry; news; report

A: to visit; to inquire for; to greet; to bid farewell

A: to inquire for; to seek after

A: good news

A: to visit

A: to be sick, weak; nn m.: sickness, disease

A: see A

A: see A
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<th>Coptic glossary</th>
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<td>ꞌ unwind or unwind, unwind</td>
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<tr>
<td>ꞌ wrap, unwind</td>
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<tr>
<td>ꞌ wrap: to be ashamed; to shame, to make shamed; <em>nn</em> m.: shame</td>
</tr>
<tr>
<td>ꞌ wrap, become, befall; <em>stative</em>: to exist, to be</td>
</tr>
<tr>
<td>ꞌ wrap (f.): wonder, amazement</td>
</tr>
<tr>
<td>ꞌ wrap: to be amazed; to marvel at, to admire</td>
</tr>
<tr>
<td>ꞌ wrap (m.): skin</td>
</tr>
<tr>
<td>ꞌ wrap (f.): couch; cohabitation; sheepfold</td>
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<tr>
<td>ꞌ wrap: see ꞌ wrap</td>
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<tr>
<td>ꞌ wrap: see ꞌ wrap</td>
</tr>
<tr>
<td>ꞌ wrap (m.), ꞌ wrap (f.), ꞌ wrap (pl.): child; son; daughter</td>
</tr>
<tr>
<td>ꞌ wrap, ꞌ wrap: child of</td>
</tr>
<tr>
<td>ꞌ wrap-con: nephew (son of a brother)</td>
</tr>
<tr>
<td>ꞌ wrap-bun: bad son</td>
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<tr>
<td>ꞌ wrap, ꞌ wrap, ꞌ wrap: to be early; to be first; <em>nn</em> m.: morning</td>
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<tr>
<td>ꞌ wrap: pl. of ꞌ wrap</td>
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<td>ꞌ wrap, ꞌ wrap, ꞌ wrap: see ꞌ wrap</td>
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<tr>
<td>ꞌ wrap (m.), ꞌ wrap (f.), ꞌ wrap: herd, shepherd</td>
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<tr>
<td>ꞌ wrap: see ꞌ wrap</td>
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<tr>
<td>ꞌ wrap: two hundred</td>
</tr>
<tr>
<td>ꞌ wrap (m.): trader, merchant</td>
</tr>
<tr>
<td>ꞌ wrap, ꞌ wrap, ꞌ wrap, ꞌ wrap: to cut, to slay; to be cut short, to want, to lack; <em>nn</em> m.: thing cut; sacrifice; need; shortage</td>
</tr>
<tr>
<td>ꞌ wrap (f.): well, cistern, pit</td>
</tr>
<tr>
<td>ꞌ wrap (m.), ꞌ wrap (f.), ꞌ wrap (pl.): prison</td>
</tr>
<tr>
<td>ꞌ wrap: pl. of ꞌ wrap</td>
</tr>
<tr>
<td>ꞌ wrap, ꞌ wrap, ꞌ wrap, ꞌ wrap: to be disturbed, troubled, in haste; to disturb, to cause to hasten; <em>nn</em> m.: disturbance, trouble, haste, confusion</td>
</tr>
<tr>
<td>ꞌ wrap, ꞌ wrap (m.): use; value; <em>as adj.</em>: useful, fitting</td>
</tr>
<tr>
<td>ꞌ wrap: usefulness; propriety; modesty</td>
</tr>
<tr>
<td>ꞌ wrap: amiable</td>
</tr>
<tr>
<td>ꞌ wrap, ꞌ wrap: to be dry</td>
</tr>
<tr>
<td>ꞌ wrap, ꞌ wrap, ꞌ wrap: to flow; to pour; to discharge, to empty</td>
</tr>
<tr>
<td>ꞌ wrap: empty</td>
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<tr>
<td>ꞌ wrap: <em>stative</em> of ꞌ wrap</td>
</tr>
<tr>
<td>ꞌ wrap: to boast, to pride oneself; <em>nn</em> m.: boast, pride</td>
</tr>
<tr>
<td>ꞌ wrap: it is fitting, right; <em>negation</em>: ꞌ wrap</td>
</tr>
<tr>
<td>ꞌ wrap (m.): window; niche, alcove</td>
</tr>
<tr>
<td>ꞌ wrap: seventy</td>
</tr>
<tr>
<td>ꞌ wrap (m.): iniquitous, impious person or thing</td>
</tr>
</tbody>
</table>
Coptic glossary

\( \text{ψακε} \): to speak, to say; \( mn \ m. \): word, saying

\( \text{διπ-ψακε} \) (f.): speech; saying; tale

\( \text{ψοξε} \): to take counsel, to consider; \( mn \ m. \): counsel, design

\( \text{κι-ψοξε} \): to advise; to take counsel

\( \text{πεξ κι-ψοξε} \): adviser, counselor

\( \text{ψοξπ}, \text{ψεξπ}, \text{ψοξπ}, \text{ψοξπ} \): to be over, to remain over; to leave over, behind; \( mn \ m. \): remainder, rest

\( \text{ψομ} \): see \( \text{πομ} \)

\( q \)

\( \text{σ}, \text{σ}: \text{pers. pron.}: \ he, \ him \)

\( \text{και-} \): part. cstr. of \( \text{κι} \)

\( \text{και-ναξβ} \): yoking beast

\( \text{και-ψινε} \): ship

\( \text{κι}, \text{κι}, \text{κιτ}: \) to bear, to carry, to take

\( \text{κι} \ 2\lambda^-: \) to bear under, to support, to tolerate

\( \text{κιντ} \) (m./f.): worm

\( \text{κτο(ε)} \): see \( \text{κτοαυ} \)

\( \text{κτοαυ} \) (m.), \( \text{κτο(ε)} \) (f.): four

\( s \)

\( 2\lambda^-, 2\lambdaπο: \text{prep.}: \) under; in; at; from; by reason of; in respect of; toward

\( 2\lambdaε \): last

\( 2\lambdaι \) (m.): husband

\( 2\epsilon \) (f.): manner

\( 2\epsilon \): to fall; to light upon; to find; \( mn \ m. \): fall; destruction

\( 2\chi \) (f.), \( 2\chiτ\): fore part; beginning

\( 2\chi \) (f.), \( 2\chiτ\): belly; womb

\( 2\chi-\thetaι: \text{prep./conj.}: \) before

\( 2\chiτ\): \text{prep.}: before, in front of

\( 2\chiτ\) (see \( 2\chiν-\)): \text{prep.}: in

\( 2\chi, 2\epsilon^- \) (m.): season

\( 2\epsilon-\betaουν \): bad season; famine

\( 2\lambda-, 2\κω(ω)\): on; at; in

\( 2\epsilon\epsilon \): \text{particle, see } \epsilon\epsilon \)

\( 2\chi \) (f.), pl. \( 2\chiουγε \): road; path

\( 2\chiωγε: \text{see } 2\chi^- \)
20 (m.), 2פנ/2נ, 2פא: prep.: face; side, edge
  א2פנ, א2פא: prep.: toward face of; to; among
  נא2פנ, נא2פא: prep.: in presence of; before
2ω: to suffice, to be enough
2ωω: self; also; but, on other hand
2ε16 (m.): lamb
2ωβ (m.), pl. 2βη6ε: thing; work; matter; event
  פ2ωβ: to do work, to be zealous
  δ2(پ)2ωβ (f.): work
21βε, 208εκ: to be low, to be short;
  288εκ (m.): low part, place
288εκ: see 218ε
2ε8ω: see 2H
21ωε, 2(א)8κ, 208κ, 208κ: to cover; to be covered; to hide
2βη6ε: pl. of 2ωβ
28κε: poor
2κο, 2καιε/2καιε: to be hungry; nn m.: hunger; famine
2αλ: with פ: to deceive
2ωλ, 2(א)λ/20λ, 20λ: to throw; to bring
200αλ (f.): moth
2886 (m.), 288ω (f.): old person
  מנות2886 (f.): (old) age
2886: see 2886
2816, 2816-, 2816: to seize
20πα(א)π, 20πα(א)π, 20πα(א)π: to be weary, despondent; nn m.: weariness, distress
2816: part. cstr. of 2816
  א2816-ו: eloquent
2816, 2816: to be sweet; to take delight
2αמ: craftsman
  2αמ-ו: carpenter
  2αמ-נ06: goldsmith
2ωמ, 28מ, 28מ, 28מ: to tread, to trample; to beat
2αמ01: interj.: would, o that! (cf. 420)
286, 286, 286-: forty
2086: pl. of 286
2086, 2086: heat; fever
2286 (f.): heat; fever (see 2086)
2286, 2286-: eighty
2286-: see 2286
2M00C: to sit; to remain; to dwell
2MT - see 2ME
2MOT (m.): grace; gift
QUP-2MOT (NTN-): to give thanks to (literally: to receive grace from)
2M2A (m./f.): servant
QUP-2M2A: fellow slave
2N-: see 20
2N-: N2HT*: prep.: in; at; on; by; with; from
E-2E(N-): prep.: toward; against
2EN: indef. art. pl. (cf. 064)
2WN, 2WNE, 2N-, 2ON*: 2HN*: to approach, to be nigh; to comply with
2WN, 2ON*: to bid, to command
2NCE-, 2NA*: to will, to desire; impersonal: it pleases
2NA: to be willing, to desire
2OCEINE: some, certain
2WNE: see 2WN
2NEEETE (f.): monastery
2NA(AN), 2N0OY (m.): vessel, pot, receptacle; thing
2AP (m.): judgment, inquest
2AP: to give judgment; to avenge; to go to law
1-2AP: to give judgment
PEQ.1-2AP: judge
X-2AP: to receive judgment; to go to law
2WNP, 2EN*, 2ON*, 2HN*: to be hidden; to hide
2APC: it is needful, necessary
2PAI: upper part; lower part; often as adv. or with prep.
E2PAI: adv.: to above, upward; downward
W2PAI: adv.: upward; downward
2POE*: see 2A-
2PA*: see 2O
2PA*: see 2POOY
2PE (f./m.), pl. 2PHYE, 2PEOEY, 2PEOY: food
2PB (m.): form: likeness
2POOY (m.), 2POUY, 2PA*: voice; sound
2POY, 2(P)0Y*, 2POY*: to be heavy, slow, difficult; to make heavy; mn m.: weigh, burden
2APE2 (E-): to keep; to guard; to restrain
2ICE, 2ACT*, 2ACT*/2OCT*/2ICT*, 2OCE*: to toil, to be troubled, difficult; to trouble, to weary; mn m.: labour, product of labour; weariness; suffering
2AT (m.): silver
2HT (m.), (2)TE-; (2)TN-, 2TH: heart; mind
   A2HT: foolish, insensible
   PM.N-2HT: understanding
   QWN-2HT: pitiful
   P-KOYI N-2HT: to be faint-hearted
   P-2HT CNAY: to be of two minds, doubtful
   P-2TH: to pay head; to observe
   2A(2)TN/2A(2)TE-, 2A(2)TH: prep.: below heart of; with; beside

2HT (m.), T2H: tip; edge
2H(H)TE: see EIC

2OTE (f.): fear
   O N-2OTE: to be afraid
   P-2OTE: to be afraid
   P-2OTE: to give fear, to terrify
   XI-2OTE: to bring fear, to frighten

2TE-: see 2H
2TE-: see 2HT
2TH: see 2HT

2TO (m.): horse
2WTB, 2ETB-, 2OTB, 2OTB: to kill; mn m.: slaughter, murder
2TN: see 2HT
2TOOYE (m.): dawn, morning
2HY (m.): profit; usefulness
   P-2HY: to give profit; to benefit

2OY (m.): day
   N6OYOY: who, what is evil; wickedness
2OY: to be putrid, bad, wicked
2IOYE, 2OY-, 2IT: to be struck, whetted; to strike; to cast; to lay
2IOOYE: pl. of 2IH

2OY (m.): greater part, greatness; with 2L-2L- 2L-: more than (cf. 033)
   P-2OY: to have more, to exceed
2OYPE-/2OYP-, 2OYP, 2OYP, 2OYP, 2OYP: to deprive
2OYET(E): first
2OYNT (m.): male; husband
2OY, 2EY-/2OY-, 2EY, 2HY: to be in distress; mn m.: distress, straits
2O (m.), 2O(f.): serpent
2OY: see 2O

2A: many, much
2WXP, 2EXP-, 2AXP, 2AXP: to shut
ξ: 

ξαι-: cstr. part. of ξι

ξαι-βηκε: one who receives a salary; mercenary

ξαιε (m.): desert

ξε: conj.: introduces a completive, causal or final sentence (###, ###, ###); introduces direct or indirect speech

ξη (m.): emptiness; vanity

ξην-ξη/διν-ξη: emptiness; vanity

ξη, ξη-ξη-: to receive; to take; to bring; to accept

ξο, ξε-ξο-, ξο-: ξην-ξη-: to sow; to plant

ξο/ξω, ξε-ξη-, ξο-: to put; to send forth; to spend

ξο(ε)ι (m.): ship, boat

ξω-: see ξη-

ξω, ξμε-ξη-, ξοο-/ξην-: to speak, to tell

ξαι-βηκε: see ξη

ξωκ (εβολα), ξεκ-/ξακ-, ξοκ-, ξηκ: to be completed, full; to end; to complete, to finish; to fulfil; nn m. completion; end; total; fulfilment

ξωκ(ε), ξεκ-/, ξακ/, ξοκ/, ξηκ: to wash; to wet;

ξην (εην, ξην): conj.: or

ξην- (m.), ξου-: head

εξην-, εξου-: upon, over; for, on account of; against; to

ζην-, ζηου-: on head of; upon, over; on; at; beside; through

ξην-: prep.: from (onward); while yet; since

ξηντα-: ξην + focalising conversion of the past tense (cf. 423)

ξνο-, ξνε-/.ξνο-, ξνο-: to ask, to question, to require; to tell, to say; nn m.: questioning, inquiry

ξνηξ (m.): see ξη

ξνδονς: see δονς

ξ(ε)π- (m./f.): hour

ξπιο, ξπιε-/, ξπιο-/, ξπιηθ-: to blame, to upbraid; stative: to be ashamed, modest; nn m.: blame; modesty
\textit{\textbf{$\chi\nu\rho\omicron$, $\chi\nu\rho\omicron^{\prime}/\chi\nu\rho\omicron^{-}$, $\chi\nu\rho\omicron^{\prime}$, $\chi\nu\rho\omicron^{\prime}\nu\rho\omicron^{\prime}$}}: to beget; to bring forth; to acquire; \textit{nn m.}: birth; begetting
\textit{\textbf{$\chi\io\omega\omicron$}: see (E)$\io\omega\omicron$}
\textit{\textbf{$\chi\io\omega\omicron^{(E)}$: see $\chi\io\rho$}}
\textit{\textbf{$\chi\io\omega\omicron^{\prime}$, $\chi\io\nu\rho\omicron^{\prime}/\chi\io\nu\rho\omicron^{\prime}$, $\chi\io\nu\rho\omicron^{\prime}/\chi\io\nu\rho\omicron^{\prime}$}: to scatter, to disperse; \textit{nn m.}: scattering, dissolution
\textit{\textbf{$\chi\e\rho\omicron$, $\chi\e\rho\omicron^{\prime}$, $\chi\e\rho\omicron^{\prime}$}: to blaze; to burn; to kindle
\textit{\textbf{$\chi\rho\omicron$, $\chi\rho\omicron^{\prime}$}: to become or to be strong, firm, victorious; \textit{nn m.}: victory; strength
\textit{\textbf{$\chi\io\omega\omicron^{\prime}$, $\chi\io\omega\omicron^{\prime}$}: to be strong, hard, bold}
\textit{\textbf{$\chi\io\nu\pi\omicron$: to stumble, to trip}}
\textit{\textbf{$\chi\rho\omicron\pi\omicron$ (m.): obstacle, impediment}}
\textit{\textbf{$\chi\omicron\nu\iota\omicron$}: unimpeded}
\textit{\textbf{$\chi\omicron\nu\omicron\omicron$ (m.): lord}}
\textit{\textbf{$\chi\omicron\omicron\omicron\omicron$: cstr. part. of $\chi\omicron\omicron\omicron$}}
\textit{\textbf{$\chi\omicron\omicron\omicron\omicron^{\prime}$}: high-hearted; arrogant}
\textit{\textbf{$\chi\omicron\omicron\omicron$, $\chi\omicron\omicron\omicron^{\prime}$, $\chi\omicron\omicron\omicron^{\prime}$, $\chi\omicron\omicron\omicron^{\prime}$}: to become or to be high; to exalt}
\textit{\textbf{$\chi\omicron\omicron\omicron^{\prime}$ (m.): olive tree; olive}}
\textit{\textbf{$\chi\omicron\omicron\omicron$, $\chi\omicron\omicron\omicron^{\prime}$, $\chi\omicron\omicron\omicron^{\prime}$, $\chi\omicron\omicron\omicron^{\prime}$}: to send}
\textit{\textbf{$\chi\io\nu\omicron\gamma$: to steal; \textit{nn m.}: theft, fraud; \textit{nn m./f.}: stolen; secret}}
\textit{\textbf{$\chi\omicron\omicron\omicron\omicron^{\prime}$}: adv. secretly; unbeknown to}
\textit{\textbf{$\omicron\pi\omicron\omicron\omicron\omicron\omicron$: thief --}}
\textit{\textbf{$\chi\omicron\omicron\omicron^{\prime}$}: see $\chi\omicron\omicron\omicron$}
\textit{\textbf{$\chi\omicron\omicron\omicron^{\prime}$}: twenty}
\textit{\textbf{$\chi\omicron\omicron\omicron$, $\chi\omicron\omicron\omicron^{\prime}$, $\chi\omicron\omicron\omicron^{\prime}$, $\chi\omicron\omicron\omicron^{\prime}$}: to touch}
\textit{\textbf{$\chi\omicron\omicron\omicron$, $\chi\omicron\omicron\omicron^{\prime}$, $\chi\omicron\omicron\omicron^{\prime}$, $\chi\omicron\omicron\omicron^{\prime}$}: to become defiled; to defile, pollute; \textit{nn m.}: uncleanness; pollution}
\textit{\textbf{$\chi\omicron\omicron\omicron$ (m.): sparrow}}
\textit{\textbf{$\chi\omicron\omicron\omicron$: head; capital}}
\textit{\textbf{$\omicron\omicron\omicron^{\prime}$}: chief, captain}
\textit{\textbf{$\chi\omicron\omicron\omicron$ (m.): enemy}}
\textit{\textbf{$\omicron\omicron\omicron^{\prime}$}: enmity}

\textit{\textbf{6}}
\textit{\textbf{6e}: enclitic particle: then, therefore, but; again, once more}
\textit{\textbf{6e}: indef. pron.: other}
\textit{\textbf{6ke}: see $\omicron\iota\omicron\iota\omicron\iota$}
\textit{\textbf{6w, 6e\textit{e}t$^{\dagger}$/6n\textit{h}t$^{\dagger}$}: to continue; to persist; to desist; to stop}
\textit{\textbf{6w}: see $6\omicron\omicron\omicron\omicron$}
\textit{\textbf{$6\omicron\omicron\omicron\omicron$, $6\omicron\omicron\omicron$, $6\omicron\omicron\omicron^{\prime}$/6o\textit{o}q$^{\prime}$}: to become or to be feeble, timid; \textit{nn m.}: weakness}
\textit{\textbf{6w}: weak person}
6ολα (m.): lie; liar
   XI 6ολα: to lie; to speak lie
   PEΩXI-6ολα: liar
6ο(ε)λε, 6ολε-, 6ολωώς, 6οληγ(τ)/6ολοουτ: to dwell; to visit; nn m.: sojourn
   MA 6ο-6ο(ε)λε: dwelling place; station
6οωλε, 6ε(ε)λε-/6λ-, 6οολε, 6οολε: swathe, clothe; surround; cover; nn m.: covering; cloak
6ολέπ, 6ε(ε)λεπ-, 6ολεπ, 6ολεπ: to uncover; to open; to reveal
6ολακ, 6ολακ, 6ολακ: to be entwined, implicated
6ομ (f.): power, strength
6ν: auxiliary: to find power; to be strong, able
6ν6ομ: to find power; to be strong, able
6ίν-: forming noun of action
   6ίν-ωλακε (f.): word; conversation; story
   6ίν-ωλονε (f.): sickness
6ίνε, 6ίν-, 6(ε)Ντε: to find; to understand
6ονκ (m.): might; violence
   XI 6ίν-6ονκ: to use violence; to do evil; nn m.: violence, iniquity
6οντ, 6οντ: to be wroth; nn m.: wrath
   P-6οντ: to be angry
   Ἡ-6οντ: to cause anger; to provoke
6ίνακ (m.): see ΧΗ
6εθη: to hasten
6θητε (f.): cloud
6επτε, 6επτ-/6οτ-, 6οτ, 6οτ: to seize, to take
6αρατε: see κεράτων
6ρωκ, 6ροκ: to be in want, needy, diminished; nn m.: want; need
6ραςτ: see ς6ραςτ
6ερφό (m.): hunter
6ωρό: to waylay; to hunt; nn m.: snare
6ρο(ο)6 (m.): seed
6οκ, 6εκ- (m.): half...
6οτ (f.): size; age; form
6εττη, 6ετπ-, 6οτπ, 6οτπ: to be defeated, overcome; to defeat, to overcome
6εττ, 6οττ, 6οττ: to wound, to pierce; to intrude; nn m. pierced place, hole
6εωου, 6εου, 6θυ: to be narrow; to make narrow
6εωοτ, 6εοτ: to look, to see; to look out, to wait for; nn m.: look, glance
6ίξ (f.): hand
Greek glossary

This list contains all the Greek words encountered in the examples, the exercises and the texts. They are arranged in the Greek alphabetical order. The orthography of Greek words can be slightly deviant in Coptic. The initial aspiration (ʔ) is rendered in Greek by the use of the spiritus asper above the first vowel or diphtongue of the word. Sometimes we find aspirations in Coptic where the Greek original has none. There is moreover a tendency to confuse η/θ/γ, ι/ύ and, more rarely, Κ/Ω.

A
τὸ ἀγαθὸν (n.): the Good
ἀγαθός, -ή, -όν: good
ἡ ἀγάπη (f.): love, charity
ὁ ἀγγέλος (m.): messenger, angel
ὁ ἀγών (m.): fight; combat; competition
ἀγωνίζομαι, ἀγωνίζεσθαι: to fight
ὁ Ἀιγύπτιος (m.): Egyptian
ἀρετικός, -ή, -όν, ἀρετικός: heretic
ἀφθονίς (f.), ἀφθονικός: (sense) perception
τὸ ἀφθητήριον (n.), ἀφθητήριον: organ of sense
ἀγχόλαυτος, -οῦ: prisoner (of war), captive
ἀκάθαρτος, -οῦ: unclean, impure, foul
ὁ ἀλεξτωρ: cock
ἀληθινός, -ή, -όν: real, true, truthful
ἀλλά: conj.: but, on the other hand
ἀλλος, -ης, -οῦ: other
ἀλλο... ἄλλο...: on the one hand..., on the other...
ἀμέλεια: adv.: really, truly
ἀμέλεω, ἀμελεῖ (ἐβολα): to have no care for; to be neglectful of; to allow
ἀμέριμνος, -οῦ: free from care; unconcerned
ἀναγκαῖος, -α, -οῦ: necessary
ἡ ἀνάγκη (f.): necessity
ἡ ἀνάστασις (f.): resurrection
ἡ ἀναστροφή (f.): return; mode of life, behaviour
ὁ ἀναχωρητής (m.), ἀναχωριστής: anchoret; hermit
ἀνέχω, ἀνέχεσθαι: to hold up; to uphold; to maintain
ἀντί: prep.: opposite; instead of
ἀντικείμενος, -ης, -οῦ: concurrent; enemy
ἀξίος, -α, -οῦ: worthy
ἀπαντάω, ἀναπαντάω: to meet, to encounter
Greek glossary

ἀπαρνέομαι, ἀπαρνά: to deny, to refuse
ἀπατάω, ἀπατά: to deceive; to lead astray
ἡ ἀπάτη (f.): fraud, deceit, guile
ἀπίστος, -ον: unfaithful
ΜΗΤ. ΑΠΙΣΤΟΣ: infidelity; unbelief
ἀπλω, ἀπάλω: adv. : simply; absolutely; in a word
ἀποδημέω, ἀποδημήει: to be away from home, abroad; to go abroad
ἀποκαθίστημι, ἀποκαθιστά: to restore; to hand over
ὁ ἀπόστολος (m.): apostle
ἀφα: interrogative particle (cf. 399)
ἡ ἀρετή (f.): virtue
tο ἄριστον (n.), ἄριστον: breakfast
ἀρπάζω, ἀρπάζε: to snatch away; to carry off; to seize, to ravish
ἀρχαῖος, -α, -ον: old
ὁ ἀρχιμανδρίτης (m.), ἀρχιμανδρίτης: archimandrite
ὁ ἀρχιων (m.): governor, chief, archon
ἀσεβής, -ές: impious
ἡ ἀσκησις (f.): exercise; training; ascesis
ἀσπαζόμαι, ἀσπαζε: to kiss, to embrace; to great
ἀσφαλής, -ές: firm, safe, secure
ἀσφαλῶς: adv.: safely; without faltering
ἀυτεξίλους, -ου: free; in one’s own power
ὁ αὐτογενής (m.): autogenes (self-produced)
αὐτός, -ή, -όν: self, same; as dem. pron.: he, him; she, her
tοῦ αὐτοῦ: from (or by) the same (genitive)
ἡ ἀφορμή (f.): starting-point; occasion; resources

Β
τὸ βάπτισμα (n.): baptism
βάρβαρος, -ον: barbarian, non-Greek
βοηθεῖω, βοηθεῖ: to help

Γ
ὁ γάμος (m.): marriage
γάρ: enclitic conj.: for
ἡ γενεά (f.): race; family; descent; generation
γενναῖος, -α, -ον: high-born, noble, excellent
γένοιτο: (might it happen) that (expresses a wish); negation: μὴ γένοιτο (cf. 420)
tό γένος (n.): race; offspring; generation; kind
Greek glossary

η γνώσις (f.): knowledge
η γραφή (f.): writing; Scripture
γυμνάζω, ΓΥΜΝΑΖΕ: train, exercise; with ΖΑ: to dispute about
η γυμνασία (f.): exercise, practice

D
ο δαίμων (m.): demon
tο δαίμόνιον (n.), ΔΑΙΜΟΝΙΟΝ: demon, devil
dε: enclitic conj.: and; but; (with μέν) on the other hand
tο δείπνον (n.), ΔΙΤΝΟΝ, †ΤΝΟΝ: meal
ο δημιουργός (m.), ΔΙΜΙΟΥΡΓΟΣ: architect, demiurge, creator
η διαβολία (f.): enmity; aversion
ο διάβολος (m.): devil
η διαθήκη (f.): disposition; covenant; testament
dιακονέω, ΔΙΑΚΟΝΕΙ: to serve, to minister
η διδασκαλία (f.): doctrine; teaching
dίκαιος, -α, -ον: just, righteous
dικαίως: adv.: with reason
η δικαιοσύνη (f.): justice
tο δικαίωμα (n.): judgement; verdict; justification
ο διωγμός (m.), ΔΙΟΚΜΟΣ: hunt; persecution

Ε
Έβραῖος, -α, -ον: Hebrew
ΜΕΤΕΒΡΑΙΟΣ: Hebrew
έγκακεω, ΕΓΚΑΚΕΙ: to lose heart; to grow tired
tο ἔθνος (n.), ΕΘΝΟΣ: people, nation; pl. gentiles, pagans
η εἰκών (f.), ΕΙΚΩΝ: image, statue, representation
eἰμήτι (Ε-): prep.: except for; conj.: if not
η εἰρήνη (f.), ΕΙΡΗΝΗ: peace; rest
eἰρηνικός, -ή, -όν, ΕΙΡΗΝΙΚΟΣ: peaceful
eἶτα: conj.: then, next
eἶτε... εἶτε: conj.: either... or
η εκκλησία (f.): assembly; church
ο ἔλλην, ΕΛΛΗΝ: Greek; gentle, pagan
ἐλληνικός, -ή, -όν: Greek, Hellenic
tο ἔλος (n.), ΕΛΟΣ: marsh-meadow
ἐλπίζω, ΕΛΠΙΖΕ: to hope
η ἐλπίς, ΕΛΠΙΣ (f.): hope
η ἐνέργεια (f.): activity
ἐνιαύτιος: adv.: yearly; during a year
η ἔντολή (f.): commandment, order
ἐξετάζει (n): impersonal verb: it is possible; it is allowed; negation: οὐκ ἔξεται
Greek glossary

- ἡ ἔξουσία (f.): authority; power
- ἐπεί, ἐπειδή, ἔπιθωμη: when; since
- ἐπιθυμέω, ἐπιθυμεῖ, ἐπιθυμεῖ: to desire
- ἡ ἐπιθυμία (f.): desire
- ἡ ἐπιστολή (f.), pl. ἐπιστολογεῖ: letter
- ἐπιμέχρεω, ἐπιμέχρει: to put one’s hand to; attempt; attack
- ἡ ἐπωμής (f.): (monastic) scapular
- ἡ ἔργασία (f.): work; occupation; effort; function
- ἡ ἔρημία (f.): desert; desolate place; solitude
- ἔρημος, -ον: desolate, abandoned; nom m.: desert
- ἓττο: yet, still
- τὸ εὐαγγέλιον (n.): good news; Gospel
- εὐσεβής, -ής: pious; faithful
- εὐφραίνω, εὐφραίνομαι, εὐφραίνω: to rejoice; to be happy; to make happy

Z

- Η
- ἡ: conj.: or
- οἱ ἡγεμόν (m.): chief, leader
- ἡ ἡδονή (f.), ΖΔΩΝ, ΖΥΔΩΝ: pleasure

Θ

- τὸ θέατρον (n.): theatre, spectacle
- ἡ θεωρία (f.): exam, inquiry; theory
- τὸ θηρίον (n.): wild animal
- θλίβω, θλίβει: to oppress (in Coptic also: to be oppressed)
- ἡ θλίψις (f.): oppression, affliction; pressure
- οἱ θρόες (m.), θυρος: shield
- ἡ θυσία (f.): offering, sacrifice; offering festival

I

- Ἰουδαῖος, -α, -ον, ἸΟΥΔΑΙ: Jew(ish)

Κ

- οἱ κάδος (m.): jar, vessel; urn
- καθαρός, -ά, -όν: pure
- ΜΝΤ-ΚΑΘΑΡΟΣ: purity
- οἱ καιρος (m.): (right) moment, occasion
- καίτοι, ΚΕΤΟΙ: and indeed, and further; and yet
καλός, -ή, -όν: beautiful
καλώς: adv.: good, well
κάν: conj.: even if
ὁ καρπός (m.): fruit
κατά: prep.: downwards; toward; in accordance with; after; according to
κατάγαγε, -ον, ΧΑΙΟΥ: subterranean; on the ground
ὁ κατακλυσμός (m.), ΚΑΤΑΚΛΥΣΜΟΣ: destruction, inundation, deluge
καταλαλέω, ΚΑΤΑΛΑΛΑΙ: to blame; to rail at
ἡ καταλαλία (f.): evil report, slander
καταφρονέω, ΚΑΤΑΦΡΟΝΕΙ: to look down upon, to despise; to disregard
κατορθώω, ΚΑΤΟΡΘΟΥ: to make right; to correct; to be right, perfect
τὸ κεράτιον (n.), ΟΠΑΤΕ: pod
κηρύσσω, ΚΥΡΙΣΣΑΙ: to announce
ὁ κίνδυνος (m.): danger, risk
ἡ κιννύρα (f.), ΟΙΝΠΑ: lyre
κληρονομέω, ΚΛΗΡΟΝΟΜΗ: to inherit, to receive
κοινωνέω, ΚΟΙΝΟΝΕΙ: participate; join
ἡ κοινωνία (f.): (monastic) community
κολάζω, ΚΟΛΑΖΕ: to chastise; to punish; to reprove
ἡ κόλασις (f.): chastisement, punishment; correction
ὁ κόμης (m.): magistrate (from the Latin “comes”)
κοσμικός, -ῆ, -όν: cosmic; belonging to the world
ὁ κόσμος (m.): cosmos
ἡ κρατήρ (m.): vessel, bowl
κρίνω, ΚΡΙΝΕ: to judge
ἡ κρίσις (f.): judgement

Λ
ὁ λαός (m.): people
ἡ λεκάνη (f.): dish; pot; pan
ὁ ληστής (m.), ΛΥΣΤΗΣ: robber; thief
ὁ λόγος (m.): Logos; reason; Word; history
ἡ λόγχη (f.): lance, spear
λυπέομαι, ΛΥΠΕΙ: to be sad, afflicted; to suffer
ἡ λύπη (f.): affliction; suffering; sadness

Μ
ἡ μαγία (f.): magic, magic trick
ὁ μαθητής (m.): pupil, disciple
ῥῗβρ-ΜΑΘΗΤΗΣ: classmate
μᾶλλον: adv.: more; rather
μαστίγω, ΜΑΣΤΙΓΟΥ: to whip; to flog
ἡ μάστιξ (f.), ΜΑΣΤΙΝΧ: whip; scourge
ή μελέτη (f.): care; exercise
tο μέλος (n.): member, limb
μέν: enclitic particle: indeed; with δέ: on the one hand
tο μέρος (n.): part
μετανοέω, ΜΕΤΑΝΟΕΙ: to convert; to repent
ή μετάνοια (f.): repentance
μή: interrogative particle: not? (cf. 399)
μήτη: interrogative particle (cf. 399)
μήποτε: conj.: lest ever
μηπώς: conj.: in order not to; lest in any way
μόγις: adv.: scarcely; hardly
μοναχός, -ή, -όν: alone; solitary; noun: monk, nun
μονογενής, -ές: monogenes (the only-born)
μόνον: adv.: only
μόνος, -η, -όν: alone
tο μυστήριον (n.): mystery, secret

Ν
νηστεύω, ΝΗΣΤΕΥΕ: to fast
ο νόμος (m.): law

ΔΞΝ-ΝΟΜΟΣ: illegally
ο νοῦς (m.): intellect, spirit
ο νυμφίος (m.): husband

Ξ
ή ξένη (f.): foreign country
tο ξίφος (n.), ΚΙΣΕ, ΧΙΣΕ, ΣΥΒΕ: sword

Ο
ο οβολός (m.), ΟΒΟΛΟΣ: obol
ή οίκονομία (f.): household; government; Economy (of Salvation); design
ο οίκονόμος (m.): manager; administrator; house-steward
ο οίκος (m.): house
ή οίκουμένη (f.): (inhabited) world
δλος, -η, -όν, ΩΛΟΣ: complete, whole
δλως, ΩΛΩΣ: adv.: completely
ή όργη (f.): anger; wrath
tο δρόμος (n.), ΩΡΟΜΑ: vision
tο όρος (m.), ΩΡΟΣ: limit; border; definition; rule
δόσον: conj.: so far as; so much as; as long as
δταν, ΩΤΑΝ: conj.: when; whenever
ού: particle of negation: not
ouôde: conj.: and not, neither
ή ουσία (f.): being; substance; property
οὔτε: conj.: and not, neither

Π
παιδεύω: to educate
tὸ παλάτιον (n.), ΠΑΛΑΣΤΙΟΝ: palace
πάντως: adv.: completely; certainly; absolutely
παρά, ΠΑΡΑ: prep.: next to; in comparison with; beyond
ή παραβολή (f.): comparison; parable
παράγω, ΠΑΡΑΓΕ: to transport; to pass
παραδίδωμι, ΠΑΡΑΔΙΔΟΥ: to hand over, to deliver; to betray
παραιτέομαι, ΠΑΡΑΙΤΕΙ: to beg; obtain (a favour); decline, reject
παρακαλέω, ΠΑΡΑΚΑΛΕΙ: to invoke; to pray; to exhort
παρθένος (f.): young girl; virgin
ή παραμορφή (f.): freedom of speech; frankness; freedom
πατάσσω, ΠΑΤΑΣΣΕ: to beat; to knock; to strike; to smite
ὁ πατριάρχης (m.): patriarch
πειράζω, ΠΕΙΡΑΖΕ: to tempt
ὁ πειρασμός (m.): temptation; trial
περίχωρος, -ον (f.), ΠΕΡΙΧΟΡΟΣ: the country round about
ή πέτρα (f.): rock
ή πηγή (f.): source
πιστεύω, ΠΙΣΤΕΥΕ: to believe
ή πίστις (f.): faith; belief; trust
πιστός, -ή, -όν: faithful
tὸ πλάσμα (n.): thing moulded or fashioned; figure
πλατωνικός, -ῆ, -όν, ΠΛΑΣΤΟΝΙΚΟΣ: platonic
ή πληγή (f.): blow, stroke; plague
tὸ πνεῦμα (n.): spirit
ὁ πόλεμος, ΠΟΛΥΜΟΣ (m.): war, combat, fight
πολέμεω, ΠΟΛΥΜΕΙ: to be at war; to make war; to fight
ή πόλις (f.): city
πολλάκις: adv.: often
πονηρός, -ά, -όν: evil, bad; criminal
ή πόρνη (f.): prostitute; adulterous woman
ὁ πόρνος (m.): fornicator; idolater
προκόπτω, ΠΡΟΚΟΠΤΕΙ: to advance; to be advanced
πρός, ΠΡΟΧΡΟ: prep.: toward; across; against; around; for
προσέχω, ΠΡΟΣΕΧΕ: to be intent on; to be on one’s guard against; to attach oneself to
προσκαρτέρεω, ΠΡΟΣΚΑΡΤΕΡΕΙ: to persist in; to devote oneself to; to wait for
tὸ πρόσταγμα (n.): ordinance, command
ή προσφορά (f.): offering; application
ὁ προφήτης (m.): prophet
Greek glossary

η πύλη (f.): door; gate; entrance
πώς: adv.: how? In any way, at all

Ρ

Σ
τὸ σάββατον (n.): sabbat; week
Σαμαριτής, -ες: Samaritan
σαρκικός, -ή, -όν: fleshly, bodily
ἡ σάρξ (f.): flesh
σεμνός, -ή, -όν, CHMNOC: honourable; solemn, exalted; worthy
ΜΝΤ-C(Ε)MNOC: dignity; sacredness
σημαίνω, CMANNE: to indicate; to give signs; to appear; to be manifest; signify; declare
σκανδαλίζω, CKANALIZE: scandalise; to be an obstacle
tὸ σκάνδαλον (n.): obstacle; scandal
σκεπάζω, CKEPAZE: to cover; to shelter; to protect
ἡ σοφία (f.): wisdom
σοφός, -ή, -όν: wise
tὸ σπέρμα (n.): semen, seed
σπουδάζω, SPODYLAZE: to be eager; to pay attention; to do hastily; to pursue zealously
ἡ σπουδή (f.): haste; speed; zeal
ὁ σταυρός (m.): cross
σταυρώω, STAAYROY: to crucify
ἡ στήλη (f.): stele
tὸ στιχάριον (n.): tunic
ἡ στολή (f.): robe, garment
συλάω, SYLA: to strip off; to plunder; to take off
ἡ συμφωνία (f.): harmony; music
ὁ σύνδουλος (m.): co-slave
σφραγίζω, SFRAGIZE: to seal; to certify; to confirm
tὸ σχῆμα (n.), CHYMA: form; figure; (fashion of) dress
tὸ σῶμα (n.): body
σωματικός: adv.: bodily, physically
ὁ σώτηρ (m.): saviour

Τ
τάσσω, TACCE: to arrange; to order; to rule; to impose
tέλειος, -α, -ον: complete, accomplished, perfect
ὁ τερματικός (m.), TERAATTHC (?): thaumaturge, worker of miracles
tερατώδης, -ες, TERAATTHC (?): miraculous, prodigious, monstrous
tολμάω, TOLMA: to dare, to have the courage
δό τόπος (m.): place
τότε: adv.: then, at that moment
ή τροφή (f.): food

Υ
ή ύπόκρισις (f.): hypocrisy
ύπομένω, 2ΥΠΟΜΙΝΕ: to abide, to await; to be patient; to endure
ή ύπομονή (f.): patience, endurance, perseverance
ύποτάσσω, 2ΥΠΟΤΑΣΣΕ: to place under; to submit; to be obedient

Φ
ὁ φαρισαῖος (m.), φαρισαίος: pharisee
tὸ φραγέλλιον (n.): whip
ή φυλή (f.): tribe

Χ
χαρίζω, χαρίζε: to grant a favour
ή χάρις (f.): grace
tὸ χάρισμα (n.): charisma; gift; grace
ὁ χιλίαρχος (m.): commandant
ὁ χορός (m.): dance
ὁ χώρτος (m.): meadow, prairie; garden; grass
ή χρεία (f.), χρία: need; commodity
— π-χρία: to need, to be needy
tὸ χρήμα (n.): thing; possession; money; richness
ὁ χριστιανός (m.): Christian
ή χώρα (f.): region; country; countryside, province (in Egypt)
χωρίς: prep.: without

Ψ
ψάλλω, ψάλλει: to sing (to a harp), to psalm
ὁ ψαλμός (m.): Psalm
ή ψυχή (f.), pl. ψυχοί: soul

Ω
ὡς, 2ὡς: conj.: since; when; prep.: like
ὡστε, 2ὡστε: conj.: so as, so that; in order that; prep.: like
ή ὡφέλεια (f.), ὡφέλεια: help, aid; profit, advantage
Glossary of proper nouns

This list contains all the proper nouns you’ll find in the examples, the exercises and the texts. They are presented in the ‘normal’ alphabetical order, that is, taking the vowels in account.

ABEL: Abel
ANDREW: Andrew
ANTONY: Antony
APOLLON: Apollon
BARABBAS: Barabbas
BETLEHEM: Bethlehem
GABRIEL: Gabriel
GALILEE: Galilee
GERADAMA: Geradama
GREGORY: Gregory
DAN: Dan
DAVID: David
TIMOTHY: Timothy
DOSITHEUS: Dosithueus
EMMACHA: Emmacha
THEODORE: Theodore
JAMES: James
JESUS: Jesus
JORDAN: Jordan
JUDA: Juda
JOSEPH: Joseph
JOHN: John
JOHN THE BAPTIST: John the baptist
JOHN OF KOLOBOS: John of Kolobos
CANA: Cana
EGYPT: Egypt
CYPRUS: Cyprus
KOS: Kôs
LEVY: Levy
MACARIUS: Macarius
MARY: Mary
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**Glossary of nomina sacra**

Nomina sacra are abbreviations of important Christian names and titles.

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## Concordance with existing grammars

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Concordance of grammatical terms

Pronouns and determiners

demonstrative article: demonstrative adjective
independent personal pronoun: absolute personal pronoun
personal suffixes: suffix pronouns
possessive article: possessive adjective
 prefixed personal pronoun: prefix pronouns

Verbs

conversions: transpositions
focalising conversion: second tenses
prenominal state: nominal state
prepersonal state: pronominal state
stative: the qualitative
 suffixically conjugated verboids: suffixconjugation

The nominal sentence

interlocutive sentence
delocutive sentence

The durative sentence: adverbial sentence, bipartite pattern

present: present I
preterit of the present: imperfect
focalising conversion of the present: present II
future: future I
preterit of the future: imperfect of the future
focalising conversion of the future: future II
durative sentence with adverbial predicate: adverbial sentence

The non-durative sentence: verbal sentence, tense-base conjugation, tripartite pattern

past: perfect I
focalising conversion of the past: perfect II
“not yet”: negative completive
aorist: praesens consuetudinis
optative: future III, energetic future
jussive: optative, causative imperative
precursive: temporalis
limitative: “until”
future conjunctive: finalis, causative conjunctive
Grammatical paradigms

A. Pronouns

Personal pronouns

*Independent personal pronouns, emphatic form*

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*Independent personal pronouns, reduced form*

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*Personal suffixes*

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Demonstrative and possessive pronouns and articles

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B. Conjugation bases

Durative sentences

Present-based conjugations

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Non-durative sentences

Main clause conjugation bases

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### Paradigms

#### not yet

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This textbook is written for students who are new to Coptic and for those who already have a first understanding of the language. The approach allows for classroom teaching as well as for private study. The book consists of two main parts, elements and constructions, followed by application exercises and a selection of texts. The student gradually learns the Coptic constructions (nominal articulation and different kinds of sentences) with reference to the elements that are relevant for each construction. The Coptic learning Grammar is not only a teaching method for Sahidic, the »classical« Coptic dialect, it can also be used as a reference tool for students who are already familiar with the language. The concept of the book allows for a systematic use, as well as for didactic purposes. It offers a clear survey of the basics of Coptic grammar and the exercises necessary to master those basics.