Johanna Brankaer

Coptic

A Learning Grammar (Sahidic)

Harrassowitz

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Text on the cover: Gospel of Thomas 2, 92a, 94:

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

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part is conceived as a systematic synthesis of what one finds in the existing basic grammars, textbooks and some unpublished workbooks.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 (*Aigyptios*). 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 Т.ММ̄Т-ҏМ̄.Ⲛ̄-ⲕⲏⲙⲉ (*tementremenkême*), which signifies an *abstract category* (ММ̄Т-) in relation to *the humans* (ҏⲙ̄) of *Egypt* (ⲕⲏⲙⲉ).

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 century[1]. 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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1   Cf. J. Vergote, *Grammaire Copte*, t. Ia, 1–2.

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[2]. 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 adverbial 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*.

S 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.

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2 Cf. Cl. Obsomer, *Égyptien hiéroglyphique. Grammaire pratique du moyen égyptien et exercices d'application* (Langues et cultures anciennes, 1), Bruxelles 2003, 10–11.

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 (ⲡⲓⲟⲙ).

M   Middle Egyptian or Oxyrhynchic was mainly spoken around Oxyrynchus.

A^2 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.

ⲁ	alpha	a
ⲃ	beta	b (v)
ⲅ	gamma	g
ⲇ	delta	d
ⲉ	epsilon	e
ⲍ	zeta	z
ⲏ	eta	ê
ⲑ	theta	th
ⲓ	iota	i
ⲕ	kappa	k
ⲗ	lambda	l
ⲙ	mu	m
ⲛ	nu	n
ⲝ	xi	x
ⲟ	omicron	o
ⲡ	pi	p
ⲣ	rho	r
ⲥ	sigma	s
ⲧ	tau	t
ⲩ	upsilon	u
ⲫ	phi	ph
ⲭ	khi	kh
ⲯ	psi	ps
ⲱ	oméga	ô

ⲱ	shai	ch
ϥ	phai	f
ⳉ	khai	kh (only in B)
ϩ	khai	kh (only in A)
ϩ	hori	h
ⲝ	djandja	dj
ⳓ	kjima	tch, ky (palatalyzed)
ϯ	ti	ti

The superlinear stroke is another orthographical element. When it is written above a consonant (e.g. ⲛ̄), 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 ⲉ.

Ⲅ, ⲗ and ⲍ only occur in words of Greek origin. In some cases ⲍ is used as an equivalent of ⲥ (ⲁⲛⲥϩⲃⲉ and ⲁⲛⲍϩⲃⲉ, *school*). Ⲅ can also be used instead of ⲕ (often after ⲛ, e.g. ⲅ for ⲕ, the suffix pronoun of the 2nd pers. m. sg.).

Some letters are the equivalent of two other letters:

ⲑ = ⲧ + ϩ
ⲫ = ⲡ + ϩ
ⲭ = ⲕ + ϩ
ⲝ = ⲕ + ⲥ
ⲯ = ⲡ + ⲥ
ϯ = ⲧ + ⲓ.

ⲫⲟ = ⲡ.ϩⲟ, *the face*; ⲣⲟⲭ = ⲣⲟⲕϩ, *to be burned*; ⲗⲱⲝ = ⲗⲱⲕⲥ, *to bite*; ϯⲣⲏⲛⲏ = ⲧ.ⲉⲓⲣⲏⲛⲏ, *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).

ⲓ and ⲉⲓ can both represent the phoneme [i] (ⲉⲓⲛⲉ, *to bring*; ⲥⲓⲃⲧ, *pea*) or the semivocal [j] (ⲉⲓⲱⲧ, *father*; ⲭⲟⲓ, *ship*).

ⲟⲩ can also function as a vowel (ⲙⲟⲩⲛ, *to stay*) and as semivocal (ⲟⲩⲁ, *a, one*). The semivocal is written as a simple ⲩ after ⲁ, ⲉ and ⲏ (ⲛⲁⲩ, *to see*).

ⲛ is assimilated before ⲙ, ⲡ, ⲯ, ⲫ and becomes ⲙ (ⲙ̄.ⲙⲁⲑⲏⲧⲏⲥ ⲙ̄-ⲙⲱⲩⲥⲏⲥ, *Moses' disciples*). There is no assimilation when ⲙ or ⲡ have the superlinear stroke (ⲛ.ⲙ̄ⲥⲁϩ, *the crocodiles*) or if the ⲙ was originally a ⲛ.

ⲛ can be completely assimilated before ⲃ, ⲣ or ⲗ (ⲣ̄.ⲡⲱⲙⲉ for ⲛ̄.ⲡⲱⲙⲉ, *the humans*).

Haplography: a doubled consonant is often only written once (ⲙⲛⲧⲏ for ⲙⲛⲧ-ⲧⲏ, *fifteen*).

Dittography: more rarely a consonant is doubled for no apparent reason. This is often the case of ⲛ followed by a vowel.

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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. NCⲀ ⲚⲦⲞ�q (*except for him*) and NCⲰ⸱q (*after him*).

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

	sg.	pl.
1	ⲀNOK	ⲀNON
2 m.	ⲚⲦOK	ⲚⲦⲰⲦⲚ
2 f.	ⲚⲦO	
3 m.	ⲚⲦOq	ⲚⲦOOⲨ
3 f.	ⲚⲦOC	

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

	sg.	pl.
1	ⲀNⲄ̄	ⲀN(Ⲛ̄)
2 m.	ⲚⲦⲔ̄	ⲚⲦⲈⲦⲚ̄
2 f.	ⲚⲦⲈ	
3 m.	ⲚⲦⳋ̄	(Ⲛ̄ⲦOOⲨ)
3 f.	(Ⲛ̄ⲦOC)	

The prefixed personal pronoun

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

	sg.	pl.
1	ⳁ	ⲦⲚ̄
2 m.	Ⲕ (Ⲅ)	ⲦⲈⲦⲚ̄
2 f.	ⲦⲈ (Ⲧⲣ)	
3 m.	q	CⲈ
3 f.	C	

006. The Ⲕ of the 2nd pers. sg. is often assimilated to ⲅ after the Ⲛ̄ of negation.

The personal suffixes

007. 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.	⸗ı	after a simple vowel
	⸗T	after a doubled consonant (after T: ⲡⲁⲧ⸗ⲧ > ⲡⲁⲧ)
2 sg. m.	⸗κ	(after N often ⲅ)
2 sg. f.	Ø	after a simple vowel
	⸗ⲉ	after a consonant
	⸗ⲧⲉ	after a doubled vowel
3 sg. m.	⸗ⳉ	
3 sg. f.	⸗ⲥ	
1 pl.	⸗N	
2 pl.	⸗ⲧⲛ̄	
	⸗ⲑⲏⲩⲧⲛ̄	
3 pl.	⸗ⲟⲩ	

008. For the 2nd pers. pl. a short vowel preceding the suffix ⸗ⲧⲛ̄ becomes long. ⲉ-, ⲉⲣⲟ⸗ (prep. *to*) > ⲉⲣⲱ⸗ⲧⲛ̄

009. The suffix ⲑⲏⲩⲧⲛ̄ for the 2nd pers. pl. is usually used after ⲧ. It can express a reflexive meaning (ϩⲱⲧⲑⲏⲩⲧⲛ̄, *you yourselves*). Normally ⲑⲏⲩⲧⲛ̄ is treated as a nomen after the prenominal status.

010. The suffix for the 3rd pers. pl. ⸗ⲟⲩ sis written ⸗ⲩ after ⲁ, ⲉ, and ⲏ.

011. The suffix ⸗ⲥⲟⲩ, ⸗ⲥⲉ for the 3rd pers. pl. is used with certain verbs (ϫⲟⲟⲩ, *to send;* ⲧⲛ̄ⲛⲟⲟⲩ, *to send;* ⲧⲟⲟⲩ, *to buy*) and with the imperatives ⲁⲣⲓ⸗, *do!*, and ⲁⲛⲓ⸗, *bring!* (cf. 136). It is also used for the object of ⲟⲩⲛ̄ⲧⲁ⸗/ⲙⲛ̄ⲧ⸗ (cf. 157).

B. Demonstrative pronouns and articles

The demonstrative pronoun

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

013. The independent demonstrative pronouns are:
- ⲠⲀⲒ, ⲦⲀⲒ, ⲚⲀⲒ (*this, these*)
- ⲠⲎ, ⲦⲎ, ⲚⲎ for a more remote person or object (*that, those*)

014. There is also an unstressed form (without emphasis) of this pronoun:
ⲠⲈ, ⲦⲈ, ⲚⲈ
This form of the demonstrative pronoun is used for the 3rd pers. subject of the nominal sentence (cf. 191, 206).

The demonstrative article

015. The demonstrative article is always placed before a (common) noun. Its forms are:
- ⲠⲈⲒ, ⲦⲈⲒ, ⲚⲈⲒ (*this, these*)
- ⲠⲒ, ϯ, ⲚⲒ (*that, those*)

016. The unstressed form of the demonstrative article is Ⲡ/ⲠⲈ Ⲧ/ⲦⲈ Ⲛ/ⲚⲈ. This form is actually the definite article (cf. 054).

Other demonstrative elements

017. The relative sentence ⲈⲦⲘ̄ⲘⲀⲨ (*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

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

019. In the pronominal state the possessive pronoun has the form of the possessive prefix:
ⲠⲀ-, ⲦⲀ-, ⲚⲀ-.
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.
ⲠⲀ-Ⲡ.ⲢⲞ, *doorkeeper (the one of the door)*
ⲠⲀ-Ⲧ.ϢⲈⲖⲈⲈⲦ, *bridegroom (the one of the bride)*
ⲠⲀ-ⲘⲒⲚ, *Pamin (the one of Min)*
ⲚⲀ-ⲚⲈⲤⲦⲞⲢⲒⲞⲤ, *the doctrines of Nestorius.*

020. The prepersonal state of the possessive pronoun is:
ⲠⲰ⸗, ⲦⲰ⸗, ⲚⲞⲨ⸗.
The pronominal suffix refers to the possessor (cf. 007).
ⲚⲞⲨ⸗Ⲓ ⲐⲎⲢ⸗ⲞⲨ ⲚⲞⲨ⸗Ⲕ ⲚⲈ (John 17:10). *Everything that is mine is yours.*

The possessive article

021. The possessive article expresses the possessor of the word it determines. It consists basically of the article ⲡⲉ⸗, ⲧⲉ⸗, ⲛⲉ⸗ with the personal suffixes (cf. 007).

	m.	f.	pl.
1 sg.	ⲡⲁ	ⲧⲁ	ⲛⲁ
2 sg. m.	ⲡⲉ⸗ⲕ	ⲧⲉ⸗ⲕ	ⲛⲉ⸗ⲕ
2 sg. f.	ⲡⲟⲩ	ⲧⲟⲩ	ⲛⲟⲩ
3 sg. m.	ⲡⲉ⸗ϥ	ⲧⲉ⸗ϥ	ⲛⲉ⸗ϥ
3 sg. f.	ⲡⲉ⸗ⲥ	ⲧⲉ⸗ⲥ	ⲛⲉ⸗ⲥ
1 pl.	ⲡⲉ⸗ⲛ	ⲧⲉ⸗ⲛ	ⲛⲉ⸗ⲛ
2 pl.	ⲡⲉ⸗ⲧⲛ̄	ⲧⲉ⸗ⲧⲛ̄	ⲛⲉ⸗ⲧⲛ̄
3 pl.	ⲡⲉ⸗ⲩ	ⲧⲉ⸗ⲩ	ⲛⲉ⸗ⲩ

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.

ⲡⲁ-ⲡ.ⲉⲓⲱⲧ, *the one belonging to the Father (the one of the father)*

ⲡⲁ.ⲉⲓⲱⲧ, *my father*

D. Interrogative and indefinite elements

Interrogative elements

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

ⲛⲓⲙ, *who?*

ⲟⲩ, *what?*

ⲁϣ, *which? what?*

ⲁϩⲣⲟ⸗, *what about...? why?* (ⲁϩⲣⲟ⸗ⲕ, *What about you?*)

Indefinite elements

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

ⲕⲉ (ϭⲉ) (m.), ⲕⲉⲧⲉ (f.), ⲕⲟⲟⲩⲉ (pl.), *other* (cf. 075)

...ⲛⲓⲙ, *every* ... (cf. 078)

ⲗⲁⲁⲩ, *someone, something*; with negation *nobody, nothing*

ⲟⲩⲟⲛ, *someone, something*

ⲟⲩⲁ/ⲟⲩⲉⲓ (cf. 85), *someone*; ⲟⲩⲁ ⲟⲩⲁ, *each*

ϩⲟⲉⲓⲛⲉ, *some*

Nouns

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 N̄-. 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.

Substantives and adjectives

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'.
CϨIME (f.), *woman, wife*; ЄIⲰT (m.), *father*; BⲰⲰN, *bad, wicked*; NOб, *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. ME (*truth*) is a feminine noun, but one can find the form ⲡ.ME, which translates the Greek adjective ὁ ἀλητινός, *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.
ⲆⲀIMONION (m.), *demon*; ϨЄⲗⲠIC (f.), *hope* (=ἔλπις); ⲠICTOC, *faithful*

 N̄.€ΠΙΘΥΜΙᴀ N̄-CᴀΡΚΙΚΟΝ (1Pet 2:11), *carnal desires.*

ΟΥ.ΨΥΧΗ M̄-ΠΙCΤΗ N̄-ᴀΓᴀΘΗ (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 €-, €ΡΟ⸗ and ΠᴀΡᴀ-, ΠᴀΡᴀΡΟ⸗.

033. The preposition €- can be emphasized by the word ϨΟΥΟ (*more*). We find the following combinations: N-ϨΟΥΟ €-, N-ϨΟΥ€, €-ϨΟΥΟ €-, or €-ϨΟΥ€.

ᴀϢ Π€ Π.ΝΟϬ (Matt 23:17). *Which one is the biggest?*

Π.ΚΟΥΙ €ΡΟ⸗ϥ (Luke 7:28). *The one who is smaller than him.*

ϥ.ϬΜϬΟΜ N̄-ϨΟΥ€ €ΡΟ⸗Ν (BHom 54:11). *He is stronger than us.*

B. Gender and number

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

Gender

035. There are two genders in Coptic: masculine and feminine.

036. 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.

Π;CⲰMᴀ (m.), *the body* (the Greek σῶμα is neuter).

038. The infinitive as a verbal noun is masculine.

Π€⸗ϥ.ⲬΠΟ, *his birth.*

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

CON	*brother*	CⲰN€	*sister*
ϢΗΡ€	*son*	Ϣ€€Ρ€	*daughter*
ϨΟϥ	*snake*	ϨⲰϥ	*snake*
CᴀB€	*wise man*	CᴀBΗ	*wise woman*
ϨⲀⲖΟ	*old man*	ϨⲀⲖⲰ	*old woman*
ΝΟΥΤ€	*god*	N̄ΤⲰΡ€	*goddess*

040. A noun is only gendered when it has a denotative function! (cf. 028)

Number

041. 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.

043. This list contains some of the most frequent plural forms:

ⲡⲉ	ⲡⲏⲩⲉ	*heaven*
ⲁⲡⲉ	ⲁⲡⲏⲩⲉ	*head*
ⲣ̄ⲡⲉ	ⲣ̄ⲡⲏⲩⲉ	*temple*
ϣⲏⲣⲉ	ϣⲣⲏⲩ	*child*
	(often ⲛ̄.ϣⲏⲣⲉ)	
ⲣⲟⲙⲡⲉ	ⲣ̄ⲙ̄ⲡⲟⲟⲩⲉ	*year*
ϩⲱⲃ	ϩⲃⲏⲩⲉ	*work, thing*
ⲉⲓⲱⲧ	ⲉⲓⲟⲧⲉ	*father*
ⲥⲟⲛ	ⲥⲛⲏⲩ	*brother*
ⲥϩⲓⲙⲉ	ϩⲓⲟⲙⲉ	*woman, wife*

044. Most of the Greek nouns do not have a special plural form. The frequent plural ending –ⲟⲟⲩⲉ can however also be used for Greek words.
ⲯⲩⲭⲟⲟⲩⲉ, *souls*
ⲉⲡⲓⲥⲧⲟⲗⲟⲟⲩⲉ, *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.

ⲥⲡⲟⲧⲟⲩ	*lips*
ⲡⲁϩⲟⲩ	*buttocks*
ⲟⲩⲉⲣⲏⲧⲉ	*feet*
ϣⲏⲧ	*two hundred*
	(dualis of ϣⲉ)

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 ⸲.

047. Most of the Coptic nouns only exist in the absolute state

048. 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 N- (cf. 175–178).
Many of these words are used in the construction of complex prepositions (cf. 100).

absolute	prenominal	prepersonal	translation
		ⲀⲚⲀ⸲	will
		ⲀⲢⲎⲬ(Ⲛ̄)⸲	end
ⲂⲞⲖ	ⲂⲀ̄-, ⲂⲀⲚ̄-	ⲂⲀ̄ⲖⲀ⸲	outside
ⲈⲒⲀ	(ⲈⲒⲈⲢ-, ⲈⲒⲀⲚ̄-)	ⲈⲒⲀⲦ⸲	eye
		ⲔⲞⲨⲚ(Ⲧ)⸲,	bosom
		ⲔⲞⲨⲞⲨⲚ⸲	
		ⲖⲒⲔⲦ⸲	cover
ⲢⲞ	ⲢⲚ̄-	ⲢⲰ⸲	mouth
ⲢⲀⲚ	Ⲣ̄ⲈⲚ-	Ⲣ̄ⲚⲦ⸲	name
		ⲢⲀⲦ⸲	foot
ⲤⲞⲨⲈⲚ		ⲤⲞⲨⲚ̄Ⲧ⸲	worth
ⲦⲰⲢⲈ	ⲦⲚ̄-, ⲦⲈ-	ⲦⲞⲞⲦ⸲	hand
	ⲦⲞⲨⲚ̄-	ⲦⲞⲨⲰ⸲	breast, womb
ⲰⲀ		ⲰⲀⲚⲦ⸲	nose
ⲢⲎ		ⲢⲎⲦ⸲	foreside
ⲢⲎ		ⲢⲎⲦ⸲	belly
ⲢⲞ	ⲢⲢⲚ̄-, ⲢⲚ̄-	ⲢⲢⲀ⸲	face
ⲢⲢⲞⲞⲨ	ⲢⲢⲞⲨⲚ̄-	ⲢⲢⲀ⸲	voice
ⲢⲎⲦ	(Ⲣ)ⲦⲈ-, (Ⲣ)ⲦⲚ̄-	ⲢⲎⲦ⸲	heart
		ⲢⲦⲎ⸲	peak, spike
	ⲬⲚ̄-	ⲬⲰ⸲	head

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.

ⲘⲚⲦ- (used to build abstract nouns):
ⲘⲚⲦϨⲀⲖⲞ, *(old) age*; ⲘⲚⲦϨⲈⲂⲢⲀⲒⲞⲤ, *Hebrew*
ⲘⲚⲦϢⲀ ⲈⲚⲈϨ, *eternity*
ⲘⲚⲦⲢ̄ⲢⲞ, *rule, kingdom*

ⲢⲘⲚ- (ⲢⲰⲘⲈ Ⲛ̄-), *man of*:
ⲢⲘⲚ̄ⲔⲎⲘⲈ, *Egyptian*
ⲢⲘ̄ⲢⲀⲔⲞⲦⲈ, *man from Alexandria*
ⲢⲘⲚ̄ⲚⲞⲨⲦⲈ, *god–loving, pious*

ϢⲂⲢ̄- (ϢⲂⲎⲢ, *friend, companion*):
ϢⲂⲢϨⲘ̄ϨⲀⲖ, *fellow slave* (σύνδουλος)
ϢⲂⲢ̄ⲘⲀⲐⲎⲦⲎⲤ, *classmate*

ⲈⲒⲈⲡ- (ⲈⲒⲞⲡⲈ, *work*) (can also be linked to a noun with the preposition Ⲛ̄-) :
ⲈⲒⲈⲡϢⲈ, *wooden, timber*; ⲈⲒⲈⲡϢⲰⲦ, *commerce, merchandise*

ⲈⲒⲈϨ- (ⲈⲒⲰϨⲈ, *field*) :
ⲈⲒⲈϨⲈⲖⲞⲞⲖⲈ, *vineyard*; ⲈⲒⲈϨϢⲎⲚ, *orchard*

ⲢⲀ- (is used in words expressing a place or substantives with general meaning):
ⲢⲀⲦⲎⲨ, *air, heaven*; ⲢⲀ, *state, condition*

ⲤϮ- (ⲤⲦⲞⲒ, *odour*):
ⲤϮⲚⲞⲨϥⲈ, *perfume*; ⲤϮⲂⲰⲰⲚ, *bad smell, stench*

ϢⲞⲨ- (ϢⲀⲨ, *useful, valuable*):
ϢⲞⲨⲘⲈⲢⲒⲦϥ, *amiable*; ⲡ.ϢⲞⲨⲦⲢⲉϥⲘⲞⲨ, *he who deserves to die*

ϢⲚ̄- (ϢⲎⲢⲈ, *child*) sometimes ϢⲢ̄- :
ϢⲚ̄ⲤⲞⲚ, *son of a brother (nephew)*; ϢⲢ̄ⲂⲰⲰⲚ, *bad son*

ϢⲤⲚ̄- (ⲤⲀϢ, *blow, strike, wound*) sometimes ⲤϢ-:
ϢⲤⲚ̄ⲀⲀⲤ, *punch*; ϢⲤⲚ̄ⲖⲞⲅⲬⲎ, *lance stab*

ϨⲀⲘ-, *worker*:
ϨⲀⲘϢⲈ, *carpenter*; ϨⲀⲘⲚⲞⲨⲂ, *goldsmith*

ⲀⲚ-, *chief*:
ⲀⲚⲬⲰⲬ, *chief, captain*

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

ⲂⲰ, *tree*:
ⲂⲰ Ⲛ̄-ⲔⲚ̄ⲦⲈ, *fig–tree*; ⲂⲰ Ⲛ̄-ⲈⲖⲞⲞⲖⲈ, *vine*

> ⲙⲁ, *place*:
> ⲙⲁ ⲙ̄-ⲡⲱⲧ, *refuge*; ⲙⲁ ⲛ̄-ⲉⲗⲟⲟⲗⲉ, *vineyard*

ⲙⲁⲥ, *small, little*:
ⲙⲁⲥ ⲙ̄-ⲙⲟⲩⲓ, *lion cub*

ⲥⲁ, *man of*:
ⲥⲁ ⲛ̄-ⲛⲉϩ, *oil merchant*; ⲥⲁ ⲛ̄-ⲭⲓ-ϭⲟⲗ, *liar*

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

> ⲁⲧ (negation), *un–, without*:
> ⲁⲑⲏⲧ (ⲁⲧ-ϩⲏⲧ), *foolish, unwise*
> ⲁⲧⲛⲁⲩ ⲉⲣⲟⳤϥ, *invisible* (m.)
>
> ϭⲓⲛ- (+ infinitive; forms feminine nouns):
> ϭⲓⲛϣⲁⲭⲉ, *word, conversation, story*
> ϭⲓⲛϣⲱⲛⲉ, *illness*
>
> ⲣⲉϥ- (+ infinitive), *man who…*:
> ⲣⲉϥϯ-ϩⲁⲡ, *judge*; ⲣⲉϥⲣ̄-ⲛⲟⲃⲉ, *sinner*
> ⲣⲉϥⲭⲓ-ϭⲟⲗ, *liar*

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)

> ⲙⲁⲓ- (ⲙⲉ, *to love*):
> ⲙⲁⲓⲛⲟⲩⲧⲉ, *pious (loving God)*
>
> ⲭⲁⲥⲓ- (ⲭⲓⲥⲉ, *to elevate*):
> ⲭⲁⲥⲓ ϩⲏⲧ, *arrogant (high hearted)*

ⲙⲁⲥⲧ- (ⲙⲟⲥⲧⲉ, *to hate*):
ⲙⲁⲥⲧⲛⲟⲩⲧⲉ, *impious (hating God)*

ⲟⲩⲁⲙ- (ⲟⲩⲱⲙ, *to eat*):
ⲟⲩⲁⲙⲣⲱⲙⲉ, *cannibal (eating men)*

ϥⲁⲓ- (ϥⲓ, *to carry*):
ϥⲁⲓⲛⲁϩⲃ, *beast of burden (carrying a yoke)*

ϩⲁⲗϭ- (ϩⲗⲟϭ, *to be sweet*):
ϩⲁⲗϭϣⲁⲭⲉ, *eloquent (of sweet words)*

053. The construction with invariable ⲡⲉⲧ- (substantivated relative sentence, cf. 466) is another way to build nouns.
ⲡ.ⲉⲧ.ⲛⲁⲛⲟⲩⳤϥ, *the good (that, which is good)*

The definite article

054. The definite article is the unstressed form of the demonstrative pronoun (cf. 016).

m.   ⲡ (ⲡⲉ)
f.   ⲧ (ⲧⲉ)
pl. ⲛ (ⲛⲉ)

055. One should pay attention to some particularities of Coptic orthography:

ⲡ+ⲍ = ⲫ
ⲧ+ⲍ = ⲑ
ⲧ+ⲓ = ϯ

Assimilation: ⲛ becomes ⲙ when followed by ⲡ/ⲃ/ⲯ/ⲙ.
Before ⲃ, ⲗ and ⲣ, the definite article can be completely assimilitated to ⲃ, ⲗ or ⲣ.

056. The longer forms ⲡⲉ-/ⲧⲉ-/ⲛⲉ- are used when the following noun begins with two consonants. ⲡⲉ.ⲍⲧⲟ, *the horse*.
ⲟⲩ and ⲓ (ⲉⲓ) are considered as consonants: ⲡⲉ-ⲟⲩ > ⲡⲉⲩ.
ⲑ, ⲫ, ⲭ, ⲯ, ⲍⲣ are considered as two consonants. ⲛⲉ.ⲑⲩⲥⲓⲁ, *the offerings*
ϭ, ⳉ are each considered as one consonant.
If one of the initial consonants is a sonant, both ⲡ and ⲡⲉ are possible.
ⲡ.ⲣ̄ⲡⲉ/ⲡⲉ.ⲣ̄ⲡⲉ *the temple*
ⲣ̄ⲡⲟ (*king*) and ⲍⲁ̄ⲗⲟ (*old man*) always have ⲡ.
Words composed with ⲙⲛ̄ⲧ and ⲣⲙ̄ (cf. 049) always have ⲡ.

057. The longer forms are also used with a number of words expressing time:
ⲡⲉ.ⲟⲩⲟⲉⲓϣ, *the time*; ⲧⲉ.ⲣⲟⲙⲡⲉ, *the year*; ⲡⲉ.ⲍⲟⲟⲩ, *the day*; ⲧⲉ.ⲩϣⲏ, *the night*; ⲧⲉ.ⲩⲛⲟⲩ, *the hour*.

058. Exception: ⲡ.ⲛⲁⲩ, *the time*

The use of the definite article

059. The definite article is used to determine gender and number of nouns or nominal expressions.
ⲫⲱⲃ (ⲡ.ⲍⲱⲃ), *the thing, the work*
ⲧ.ⲙⲉ, *the truth*
ⲡ.ⲡⲉⲧ.ⲟⲩⲁⲁⲃ, *the saint (the one who is saint)*

060. The definite article is used with certain proper nouns when these are familiar to the interlocutor.
ⲧ.ⲥⲁⲙⲁⲣⲓⲁ, *Samaria*

061. The definite article is used before the names of gods.
ⲡ.ⲛⲟⲩⲧⲉ, *God*
ⲡ.ⲁⲡⲟⲗⲗⲱⲛ, *Apollo*

062. The definite article is also used with a vocative.

ⲧⲉ.ⲥϩⲓⲙⲉ (John 2:4), *Wife!*

The indefinite article

063. The indefinite article is derived from some indefinite pronouns.

sg.   ⲟⲩ (< ⲟⲩⲁ, *one*) (cf. 085)
pl.   ϩⲉⲛ (< ϩⲟⲉⲓⲛⲉ, *some*) (cf. 024)

064. Please pay attention to Coptic orthography:

ⲉ/ⲁ + ⲟⲩ > ⲉⲩ/ⲁⲩ

The use of the indefinite article

065. The indefinite article is used with abstract nouns:

ⲟⲩ.ⲕⲁⲕⲉ, *darkness*
ⲟⲩ.ⲙⲛ̄ⲧⲁⲧⲧⲁⲕⲟ, *indestructibility*

066. It is often used with material nouns:

ⲟⲩ.ⲙⲟⲟⲩ, *water*

067. It is also used in adverbial expressions introduced by the preposition ϩⲛ̄- (cf. 098):

ϩⲛ̄-ⲟⲩ.ⲙⲉ, *truly.*

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

ⲁⲛⲅ ⲟⲩ.ⲡⲣⲟⲫⲏⲧⲏⲥ, *I am a prophet(ess)*

Zero-determiner: the absence of an article

069. 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 ⲛ̄–:

ⲡ.ⲣⲉϥ.ϫⲓ-ϣⲟϫⲛⲉ, *adviser*

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

ϩⲉⲛ.ⲡⲏⲅⲏ... ⲉⲙⲛ̄-ⲙⲟⲟⲩ ⲛ̄ϩⲏⲧ⳿ⲟⲩ (2Pet 2:17), *springs without water*
ⲛ̄ⲅ-ⲧⲙ̄.ϫⲓⲧ⳿ⲛ̄ ⲉϩⲟⲩⲛ ⲉ-ⲡⲉⲓⲣⲁⲥⲙⲟⲥ (Matt 6:13). *And lead us not in temptation.*
ⲙⲉⲣⲉ.ⲣⲉϥϫⲓⲟⲩⲉ ϩⲱⲛ ⲉⲣⲟ⳿ϥ (Luke 12:33). *No thief came close to him.*

071. Undetermined elements in enumerations have no article:

ⲉⲓⲧⲉ ⲕⲟⲩⲓ ⲉⲓⲧⲉ ⲛⲟϭ (HM I 159:9), *either small or big.*

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

ϣⲁ-ⲉⲛⲉϩ, *forever, until eternity*

073. The predicate, after the preposition of identity ⲛ- has no article:

ⲁⲁ⳿ⲕ ⲛ̄-ⲣⲙⲙⲁⲟ (ShChass 85:34). *Make yourself rich.*
ⲧⲁⲁ⳿ⲩ ⲙ̄-ⲙⲛ̄ⲧⲛⲁ (Luke 12:33). *Give them as alms.*

074. After the preposition ϩⲱⲥ (*like, just as*), there is no article:

ϩⲱⲥ ⲟⲓⲕⲟⲛⲟⲙⲟⲥ (HM II 11:22), *as manager.*

Other determiners

075. ⲕⲉ, *other*

pl. ϩⲉⲛ.ⲕⲉ

ⲡ.ⲕⲉ, *the other*

ⲕⲉ can also mean *also*, *too* or *more*. It can also be used in combination with numerals (cf. 086).

ⲕⲉ.ϫⲱⲱⲙⲉ, *another book*

ⲡ.ⲕⲉ.ⲟⲩⲁ, *the other (one)*

ⲛⲉϥⲩ.ⲕⲉ.ⲥⲁⲣϩ, *their flesh too*

076. The possessive article (cf. 015)

077. The demonstrative article (cf. 021)

078. …ⲛⲓⲙ: *every*

ⲟⲩⲟⲛ ⲛⲓⲙ, *everyone*

ϩⲱⲃ ⲛⲓⲙ, *everything*

079. The suffixed personal pronoun (cf. 007).

Numerals

A. Cardinal numbers

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 (ϛ) 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 preceeding 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 ϣε/ϣο, or with the absolute form of the cipher followed by the preposition N̄- and ϣε/ϣο.

085. Table:

		m	f.	secondary form	with decades
1	ā	ΟΥΑ	ΟΥΕΙ	ΟΥ-	ΟΥΕ (m)/ΟΥΕΙ (f.)
2	B̄	CNAΥ	CN̄TE		CNOOYC (m.)/
					CNOOYCE (f.)
3	Γ̄	ϢOM̄N̄T	ϢOMTE	ϢM̄T-, ϢMN̄T-	ϢOMTE
4	Δ̄	qTOOY	qTO(E)	qTOΥ-,	ΑqTE
				qTEΥ-	
5	Ē	†OΥ	†(E)		TH
6	ϛ̄	COOΥ	CO(E)	CEΥ-	ΑCE
7	Z̄	CAϢq̄	CAϢqE		CAϢq(E)
8	H̄	ϢMOΥN	ϢMOΥNE		ϢMHNE
9	Θ̄	ΨIC/ΨIT	ΨITE/ΨICE		
10	ī	MHT	MHTE	MN̄T-	
20	K̄	ΧΟΥϢT	ΧΟΥϢTE	ΧΟΥT-	
30	λ̄	MAAB	MAABE	MAB-	
40	M̄		ϨME	ϨME-, ϨMET-	
50	N̄		TΑΕΙΟΥ	TΑΕΙΟΥ-	

		m./f.	secondary form
60	x̄	ce	ce-, cet-
70	ō	ϣϥe/ϣвe/сϣϥe	ϣϥe-
80	π̄	ϩмене	ϩм(e)не-, ϩменет-
90	q̄	πcтаιоγ	ψαιт-, πcтаιоγ-
100	p̄	ϣe	
200	c̄	ϣнт	
300	т̄	ϣм̄н̄т-ϣe	
400	ȳ	qтооγ н̄-ϣe, qтeγ-ϣe	
1000	ᾱ	ϣо	
2000	B̿	ϣо cnaγ	
3000	г̄	ϣомн̄т н̄-ϣо, ϣм̄н̄т-ϣо	
10 000		тва	

086. The cardinal number is normally linked with the noun it determines with the pre-
position n̄- (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 n̄-).

†оγ n̄-оeιк мn̄-тв̄т cnaγ. (Matt 14:17), *five loaves of bread and two fishes*
пeϥ.мn̄т-cnooγc м̄.маθнтнc (Matt 10:1), *his 12 disciples*
т.пιcтιc θeапιc т.агапн пeι.ϣомн̄т (1Cor 13:13), *(The) belief, (the) hope,
and (the) love, these three...*
кe.caϣϥ м̄-п̄n̄a (Matt 12:45), *seven other spirits*

088. An approximate number is preceded by the prefix a or na.
na.qтоγ-ϣe таιоγ н̄-ромпe (Acts 13:20), *about 450 years*

B. Ordinal numbers

089. ϣорп(e) and ϩоγeιт(e) mean *first*.

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

091. мeϩ is the prenominal form of the verb моγϩ, which means *to fill*.

092. The ordinal number is linked to the noun by the attributive preposition n̄-. Normally
the number precedes the noun in this construction, but the inverse order is also
possible.
пe.ϩоγeιт n̄-рωмe (BG 29:10), *the first man*
п.мeϩ-cnaγ n̄-ϩооγ (Num 7:18), *the second day*
п.мeϩ-таιоγ мn̄ oγa м̄-ψаλмоc, *Psalm 51*
п.моγ м̄.мeϩ-cnaγ (Rev 2:11), *the second death*
м̄-п.мeϩ-ceп cnaγ (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 preposition 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. ϨⲚ̄-, ϨⲎⲦⲚ̄⸗ (*in*). In this case, the form of the prepersonal state is the prepersonal form of ϨⲎ, *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.
ⲘⲘⲞ⸗ > ⲘⲘⲰⲦⲚ̄
ⲚⲀ⸗ > ⲚⲎⲦⲚ̄.

A. Simple prepositions

098. This is a list of the most common simple pepositions, which should be memorized.
ⲀⲬⲚ̄-, ⲀⲬⲚ̄Ⲧ⸗ (often ⲈⲬⲚ̄-): *without*
Ⲉ-, ⲈⲢⲞ⸗: *to; for; than* (second term of the comparison); introduces the object of some verbs denoting sense perception (cf. 282).
ⲈⲦⲂⲈ-, ⲈⲦⲂⲎⲎⲦ⸗: *about, because of*
Ⲛ̄-, ⲘⲘⲞ⸗: *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).
Ⲛ̄-, ⲚⲀ⸗: *for, to* (dative).
ⲘⲚ-, ⲚⲘ̄ⲘⲀ⸗: *with; and* (cf. 186).
ⲞⲨⲂⲈ-, ⲞⲨⲂⲎ⸗: *against*
ⲞⲨⲦⲈ-, ⲞⲨⲦⲰ⸗: *between; in the middle of*
ⲰⲀ-, ⲰⲀⲢⲞ⸗: *to, till*
Ϩⲁ-, ϨⲀⲢⲞ⸗: *un*der*, from under; outside of; starting with; with regard to; about*
ϨⲎⲦ⸗: *before, in front of*
Ϩⲓ-, Ϩⲓⲱ(ⲱ)⸗: *upon; and* (cf. 187)
ϨⲚ̄-, Ⲛ̄ϨⲎⲦ⸗: *in*
ϪⲒⲚ-: *from... on*

099. A number of Greek prepositions are also used in Coptic. Most of them only have the prenominal state.

ⲀⲚⲦⲒ⁻: *against; instead of*

ⲈⲒⲘⲎⲦⲒ (ⲉ)⁻: *except, unless*

ⲔⲀⲦⲀ⁻, ⲔⲀⲦⲀⲢⲞ⸗: *after, following*

ⲠⲀⲢⲀ⁻, ⲠⲀⲢⲀⲢⲞ⸗: *in comparison, more than*

ⲠⲢⲞⲤ⁻, ⲠⲢⲞⲤⲢⲞ⸗: *corresponding to, more than*

ⲬⲰⲢⲒⲤ⁻: *without*

ϨⲰⲤ⁻: *as, like*

B. Composite prepositions

100. 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.

(ⲂⲞⲖ) *outside*

ⲚⲂⲀ̄⁻, Ⲛ̄ⲂⲀ̄ⲖⲀ⸗: *except for; further than*

(ⲈⲒⲀⲦ⸗) *eye*

ϨⲀⲈⲒⲀⲦ⸗: *before, in front of*

(ⲖⲒⲔⲦ⸗) *cover*

Ⲛ̄ⲖⲒⲔⲦ⸗: *on top of, covering*

(ⲢⲞ) *mouth*

ⲈⲢⲚ̄⁻, ⲈⲢⲰ⸗: *towards, to*

ϨⲀⲢⲚ̄⁻, ϨⲀⲢⲰ⸗: *under; in front of*

ϨⲒⲢⲚ̄⁻, ϨⲒⲢⲰ⸗: *towards, to*

(ⲢⲀⲦ⸗) *foot*

ⲈⲢⲀⲦ⸗: *towards, to* (a person)

ϨⲀⲢⲀⲦ⸗: *under, underneath*

ϨⲒⲢⲀⲦ⸗: *towards, to*

(ⲤⲀ) *side*

Ⲛ̄ⲤⲀ⁻, Ⲛ̄ⲤⲰ⸗: *after; except for*

Ⲙ̄Ⲛ̄ⲚⲤⲀ⁻, Ⲙ̄Ⲛ̄ⲚⲤⲰ⸗: *after*

(ⲦⲰⲢⲈ) *hand*

ⲈⲦⲚ̄⁻, ⲈⲦⲞⲞⲦ⸗: *towards, to*

Ⲛ̄ⲦⲚ̄⁻ (ⲚⲦⲈ⁻), Ⲛ̄ⲦⲞⲞⲦ⸗: *in, at, by, with, next to, from*

ϨⲀⲦⲚ̄⁻, ϨⲀⲦⲞⲞⲦ⸗: *next to, with*

ϨⲒⲦⲚ̄⁻, ϨⲒⲦⲞⲞⲦ⸗: *by* (agens); *from, of*

(ⲦⲞⲨⲰ⁻) *bosom*

ⲈⲦⲞⲨⲚ̄⁻, ⲈⲦⲞⲨⲰ⸗: *next to; for; with*

ϨⲒⲦⲞⲨⲚ⁻ (ϨⲒⲦⲞⲨⲈ⁻, ϨⲒⲦⲞⲨⲈⲚ⁻), ϨⲒⲦⲞⲨⲰ⸗: *next to*

(ϨH) *front*
ⲈϨⲦ⸗: *in front of*
ϨⲦ⸗: *in front of*

(ϨH) *belly*
(ϨⲚ̄-) Ⲛ̄ϨⲦ⸗: *in, at, on* (the prenominal state is the simple preposition ϨⲚ-, cf. 098)

(ϨⲞ) *face*
ⲈϨⲢⲚ̄- (ⲈϨⲚ̄-/ϨⲚ̄-), ⲈϨⲢⲀ⸗: *toward; facing; between*
ⲚⲀϨⲢⲚ̄-, ⲚⲀϨⲢⲀ⸗: *in the presence of, facing, in front of*

(ϨHⲦ) *heart*
ϨⲀϨⲦⲚ̄- (ϨⲀϨⲦⲈ-/ϨⲀⲦⲚ̄-/ϨⲀⲦⲈ-), ϨⲀϨⲦ2⸗ (ϨⲀⲦ2⸗): *with, near to*

(ⲬⲚ̄-) *head*
ⲈⲬⲚ̄- (ⲬⲰ-), ⲈⲬⲰ⸗: *on; for; against; to; after*
ϨⲀⲬⲰ⸗: *before, in front of*
ϨⲒⲬⲚ̄- (ϨⲒⲬⲰ-), ϨⲒⲬⲰ⸗: *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 Ⲛ̄- (which expresses identity in this case (cf. 161).
ϨⲀⲢⲀⲦ⸗ϥ Ⲙ̄-Ⲡ.ⲦⲞⲞⲨ (Mark 5:11), *on the mountain (on it, that is the mountain)*
ϨⲀⲢⲞ⸗ⲞⲨ Ⲛ̄-ⲚⲈ⸗ⲦⲚ.ⲞⲨⲈⲢHⲦⲈ (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 Ⲛ̄-, Ⲙ̄ⲘⲞ⸗.
Ⲛ̄-Ⲧ.ⲠⲈ Ⲙ̄ⲘⲞ⸗Ⲥ (Heb 9:5), *above her*
ϨⲒ ⲠⲀϨⲞⲨ Ⲙ̄ⲘⲞ⸗Ⲓ (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:
ⲂⲞⲖ: *(towards the) outside*; with Ⲛ̄ϨHⲦ: *(to the) out(side) of*
ⲈϨⲞⲨⲚ *(towards the) inside*
(Ⲉ)ϨⲢⲀⲒ *up, down*

ϨⲘ̄-Ⲡ.HⲒ, *in the house*
ⲈⲂⲞⲖ ϨⲘ̄-Ⲡ.HⲒ, *out of the house*
ⲈϨⲞⲨⲚ Ⲉ-Ⲡ.HⲒ, *into the house*
ϨⲢⲀⲒ ϨⲚ̄-Ⲧ.ⲠⲈ, *in (the) heaven, above*

Adverbs

A. Adverbs

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

ⲗⲁⲁⲩ: ... *at all* (cf. 024)

ⲟⲛ: *again*

ⲧⲱⲛ: *where? wherefrom? how?*

ⲧⲱⲛⲟⲩ/ⲧⲱⲛⲉ: *very, certainly*

ⲧⲛⲁⲩ/ⲧⲛ̄ⲛⲁⲩ: *when?*

ϭⲉ: *more*

ⲧⲁⲓ: *here*, only occurs in the relative expression ⲉⲧ.ⲧⲁⲓ: ...*who is here.*

105. Some Greek adverbs are used in Coptic.

ⲇⲓⲕⲁⲓⲱⲥ: *rightly*

ⲡⲟⲗⲗⲁⲕⲓⲥ: *often*

ⲥⲱⲙⲁⲧⲓⲕⲱⲥ: *physically*

ϩⲟⲗⲱⲥ: *completely*

ⲡⲱⲥ: *how?*

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

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

ⲉⲙⲁⲧⲉ: *very*

ⲉⲙⲁⲩ: *there* (dynamic)

ⲉⲛⲉϩ: *always, eternally*

ⲉⲡⲉⲥⲏⲧ: *down*

ⲉϩⲟⲩⲛ: *inside*

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

ⲙ̄ⲙⲁⲧⲉ: *only, exclusively*

ⲙ̄ⲙⲁⲩ: *there* (static)

B. Prepositional locutions

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

ⲛ̄-ⲗⲁⲁⲩ: *in nothing, no way*

ⲙ̄-ⲙⲏⲛⲉ: *daily*

ⲙ̄-ⲡⲉ.ϩⲟⲟⲩ: *by day, during the day*

ⲛ-ⲁⲣⲭⲁⲓⲟⲥ: *in the past*
ⲛ̄-ⲟⲩ.ⲙⲁ: *somewhere* (ⲕⲉ.ⲙⲁ: *elsewhere*)
ⲛ̄-ⲑⲉ (ⲛ̄-ⲧ.ϩⲉ): *so, thus, in this way*
ⲛ̄-ⲧⲉ.ⲩϣⲏ: *by night, during the night*

108. Adverbial expressions of mode or manner are often composed with the preposition ϩⲛ̄- followed by a noun or an infinitive with the indefinite article.
ϩⲛ̄-ⲟⲩ.ⲙⲉ: *truly*
ϩⲛ̄-ⲟⲩ.ⲙⲛ̄ⲧ.ⲁⲧ.ⲥⲟⲟⲩⲛ̄: *unconsciously, without knowing*
ϩⲛ̄-ⲟⲩ.ϭⲉⲡⲏ: *fast, in a hurry*
ϩⲛ̄-ⲟⲩ.ϩⲟⲧⲉ ⲙⲛ̄-ⲟⲩ.ⲛⲟϭ ⲛ̄-ⲣⲁϣⲉ (Matt 28:8), *with fear and great joy.*

109. The negative equivalent of this expression uses the preposition ⲁϫⲛ̄-. In this case the noun or infinitive have no article.
ⲁϫⲛ̄-ⲛⲟⲙⲟⲥ: *illegally*
ⲁϫⲛ̄-ϩⲟⲧⲉ: *without fear*

C. Nouns

110. When the adverbial use is clear from the context, there can be apheresis of the preposition ⲛ̄-. 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
ⲗⲁⲁⲩ: *not at all, no way*
ⲕⲉ.ⲙⲁ: *elsewhere* (cf. 075)
ⲧⲉ.ⲛⲟⲩ: *now* (ⲛ̄ⲧⲉ-ⲩⲛⲟⲩ: *immediately*)
ⲧⲉ.ⲣⲟⲙⲡⲉ: *yearly, during a year* (ἐνιαύσιος)
ⲡⲟⲟⲩ: *today* (also ⲙ̄-ⲡⲟⲟⲩ)

ⲟⲩⲇⲉ ⲡⲉ.ϩⲟⲟⲩ ⲟⲩⲇⲉ ⲧⲉ.ⲩϣⲏ (ApophPatr 231), *neither by day, nor by night*
ϩⲟⲟⲩ ϩⲟⲟⲩ, *every day, from day to day*
ⲕⲟⲩⲓ ⲕⲟⲩⲓ, *little by little*
ϣⲏⲙ ϣⲏⲙ, *little by little*
ⲟⲩⲁ ⲟⲩⲁ, *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.

Ⲛ̄-ϨⲘⲈ Ⲛ̄-ϨⲞⲞⲨ Ⲉ⸌Ⲩ.ⲠⲈⲒⲢⲀⲌⲈ Ⲙ̄ⲘⲞ⸌ϥ ϨⲒⲦⲘ̄ Ⲡ.ⲆⲒⲀⲂⲞⲖⲞⲤ (Luke 4:4), *40 days, being temped 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. ⲔⲰ, *to place, put;* ⲘⲞⲨⲕ̄Ϩ, *to afflict, to oppress;* ⲤⲰⲦⲘ̄, *to hear, to listen*). The second class of infinitives have inchoative meaning and express the adoption of a condition or state (e.g. Ⲙ̄ⲔⲀϨ, *to be[come] sad;* ϨⲖⲞϬ, *to be sweet;* Ⲙ̄ⲦⲞⲚ, *to take rest*). Both classes of infinitives are accentuated in different ways.

114. There is a class of verbs beginning with Ⲧ that have causative meaning:
ⲦⲤⲂ̄ⲔⲞ: *to diminish, make small* (ⲤⲂⲞⲔ, *to be small*)
ⲈⲂ̄Ⲃ̄ⲒⲞ: *to humiliate* (Ϩ̄Ⲃ̄ⲂⲈ, *to be small, humble)*
ⲦϨⲘ̄ⲔⲞ: *to make sad* (Ⲙ̄ⲔⲀϨ, *to be sad*)
ⲬⲠⲞ: *to generate, to give birth* (ϢⲰⲠⲈ, *to become*)
ⲦⲀⲒⲞ: *to honour* (ⲀⲒⲀⲒ, *to grow*)
ⲦⲀϢⲞ: *to increase* (ⲀϢⲈ, *to be many*)
Ⲧⲙ̄ⲘⲞ: *to nourish* (ⲞⲨⲰⲘ, *to eat*)

115. Many verbs consist of a verb and a noun. The following verbs occur frequently in such constructions:
ⲈⲒⲢⲈ, *to do;* ϯ, *to give;* ⲬⲒ, *to take;* ⲔⲰ, *to put, place;* ϥⲒ, *to carry;* Ⲟ Ⲛ̄-, *to be*
Ⲣ̄-ϨⲀⲠ: *to give justice, to go to law*
ϯ-ϨⲀⲠ: *to do justice*
ⲬⲒ-ϨⲀⲠ: *to be judged, condemned*
Ⲣ̄-ϨⲞⲦⲈ, Ⲟ Ⲛ̄-ϨⲞⲦⲈ: *to have fear*
ϯ-ϨⲞⲦⲈ: *to frighten*

Verbs composed with ✝ often have a 'passive' equivalent with ϫ, e.g. ✝-/ϫι-ϩⲁⲡ.

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

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

118. The negation of the infinitive is ⲧⲙ̄.
ⲡ.ⲧⲙ̄.✝-ϭⲱⲛⲧ ⲇⲉ ⲛⲁ⸝ϥ (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 ⸝.
Here are some examples of common verbs that have the three bound states:

ⲥⲱⲧⲡ	ⲥⲉⲧⲡ⁻	ⲥⲟⲧⲡ⸝	*to choose*
ⲕⲱ	ⲕⲉ⁻	ⲕⲁⲁ⸝	*to put, to place*
ⲕⲱⲧ	ⲕⲉⲧ⁻	ⲕⲟⲧ⸝	*to build, to construct*
ⲉⲓⲣⲉ	ⲣ⁻	ⲁⲁ⸝	*to do, to work*
ϫⲓⲥⲉ	ϫⲉⲥⲧ⁻	ϫⲁⲥⲧ⸝	*to elevate, to exalt*

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 ⲛ̄-/ ⲙ̄ⲙⲟ⸝.

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 –ⲧ. 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.

| ⲃⲱⲕ | *to go* | ⲃⲏⲕ† | *to have gone* |
| ⲃⲱⲗ | *to detach* | ⲃⲏⲗ† | *to be detached* |

ⲕⲱ	to put, lay	ⲕⲏ[†]	to lie
ⲙⲟⲩⲕ₂	to blow, strike	ⲙⲟⲕ₂[†]	to be sick
ⲙⲟⲩ	to die	ⲙⲟⲟⲩⲧ[†]	to be dead
ⲟⲩⲱⲛ	to open	ⲟⲩⲏⲛ[†]	to be open
ⲥⲟⲗⲥⲗ̄	to comfort	ⲥⲗ̄ⲥⲱⲗ[†]	to be comforted
ϫⲓⲥⲉ	to lift	ϫⲟⲥⲉ[†]	to be exalted

124. Some statives don't have an attested infinitive.
ⲍⲟⲟⲩ, *to be bad.*

125. The stative of the verb ⲉⲓ (*to go*) is ⲛⲏⲩ[†]. 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 ϣⲱⲡⲉ ⲉ- or ⲉⲓ ⲉ- can be used.
ϥ.ⲛⲁ.ϣⲱⲡⲉ ⲉ∕ϥ.ⲙⲏⲣ ⲍⲛ̄-ⲙ̄.ⲡⲏⲩⲉ (Matt 16,19). *It will be bound in the heavens.*

127. Some rare statives however can function as infinitives.
ⲍⲙⲟⲟⲥ, *to sit down, to sit*; ⲗ₂ⲉ, *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 ⲧⲣⲉ-, the causative infinitive (beginning with ⲧ) of ⲉⲓⲡⲉ (*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.
ⲧⲣⲉ-/ⲧⲣⲉ∕ (*to make ... do*) – noun, or personal pronoun – infinitive
ⲧⲣⲉ∕ϥ.ⲥⲱⲧⲡ̄, *to make him choose*

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

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

132. The negation of the causative infinitive is ⲧⲙ̄. It precedes ⲧⲣⲉ if ⲧⲣⲉ functions as a conjugated verb. When the causative infinitive functions as a noun, ⲧⲙ̄ is placed before the second infinitive.
ϥ-ⲧⲣⲉ∕ϥ.ⲥⲱⲧⲡ̄ > ϥ.ⲧⲙ̄.ⲧⲣⲉ∕ϥ.ⲥⲱⲧⲡ̄, *he does not make him choose.*
ⲍⲙ̄-ⲡ.ⲧⲣⲉ∕ϥ.ⲥⲱⲧⲡ̄ > ⲍⲙ̄-ⲡ.ⲧⲣⲉ∕ϥ.ⲧⲙ̄.ⲥⲱⲧⲡ̄, *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).
ⲁ∕ϥ.ⲧⲣⲉ∕ϥ.ⲥⲱⲧⲡ̄, *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.

ⲃⲱⲕ, *go!*

ⲙⲉⲣⲉ ⲡⲭⲟⲉⲓⲥ, *love the Lord!*

ⲙⲉⲣⲓⲧ⸗ϥ, *love him!*

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

ⲉⲓ	ⲁⲙⲟⲩ (m.)			*come!*
	ⲁⲙⲏ (f.)			
	ⲁⲙⲏⲉⲓⲧⲛ̄ (pl.)			
ⲉⲓⲛⲉ	ⲁⲛ(ⲉ)ⲓⲛⲉ	ⲁⲛⲓ-	ⲁⲛⲓ⸗,	*bring!*
ⲉⲓⲣⲉ	ⲁⲣⲓⲣⲉ	ⲁⲣⲓ-	ⲁⲣⲓ⸗	*do!*
ⲗⲟ	ⲁⲗⲟⲕ (m.)			*stop!*
	ⲁⲗⲟ (f.)			
	ⲁⲗⲱⲧⲛ̄ (pl.)			
ⲛⲁⲩ	ⲁⲛⲁⲩ			*look!*
ϯ	ⲙⲁ		ⲙⲁ⸗	*give!*
ⲟⲩⲱⲛ	ⲁⲩⲱⲛ			*open!*
ⲭⲱ		ⲁⲭⲓ-	ⲁⲭⲓ⸗	*say!*

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

ⲁⲣⲓ-ⲙⲛ̄ⲧⲣⲉ, *testify!*

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

ϯ-ϩⲧⲏ⸗ⲕ, *pay attention!*

ⲙⲁ-ⲡ.ⲛⲟϭⲛⲉϭ, *blame!*

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

ⲙⲁ-ⲧⲥⲁⲃⲟ⸗ⲓ, *teach me!*

140. The imperatives ϣⲱⲡⲉ ⲉ- (*become! be!*) and ⲁⲣⲓ- (*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 ⲉ- introduces the circumstantial conversion (cf. 146).

ϣⲱⲡⲉ ⲉ⸗ⲧⲉⲧⲛ̄.ⲟⲩⲁⲁⲃ (1 Pet 1:16). *Become saints!*

ⲁⲣⲓ-ⲟⲩⲟ̅ⲛ̅ϩ̅ Ⲙ-Ⲡ.ⲭⲟⲉⲓⲥ ϩ̅ⲛ̅-ⲟⲩⲱ̅ⲛ̅ϩ̅ ⲉⲃⲟⲗ (Ps 146 (147):7). *Be revealed in front of the Lord!*

141. The imperative of a nominal sentence uses the verb ϣⲱⲡⲉ ⲛ̅- followed by the predicate of the nominal sentence. The same construction can be used for a prepositional predicate.

ϣⲱⲡⲉ ⲇⲉ ⲛ̅-ⲣⲉϥ-ⲉⲓⲣⲉ ⲙ̅-Ⲡ.ϣⲁⲭⲉ (Jas 1:22). *Become practitioners of the Word!*
ϣⲱⲡⲉ ⲛ̅-Ⲧⲁ.ϩⲉ (Gal 4:12). *Become like me (in my way)!*

142. The negation of the imperative is Ⲙ̅Ⲡ̅ⲣ̅-.
Ⲙ̅Ⲡ̅ⲣ̅-ⲣ̅-ϩⲟⲧⲉ (Matt 14:27). *Don't be afraid!*

143. There is also a construction Ⲙ̅Ⲡⲱⲣ ⲉ- + infinitive. It expresses an emotive negative imperative.
Ⲙ̅Ⲡⲱⲣ ϭⲉ Ⲡⲁ.ⲥⲟⲛ ⲉ-ⲥⲟⲣⲙⲉⲕ ⲙⲁⲩⲁⲁⲕ (Besa, fr. 28). *I beg you, my brother, do not go astray alone!*

E. Conversions

144. 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.

145. The preterit conversion is used to modify a sentence in a sentence in a past tense. The modifier is always ⲛⲉ-, ⲛⲉ�⸗. This construction is often accompanied by an invariable ⲡⲉ, which remains untranslated.

146. The circumstantial conversion 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 ⲉⲣⲉ-, ⲉ⸗.

147. The relative conversion transforms a sentence in a relative clause, which determines a nominal element. It is usually introduced by ⲉⲧⲉⲣⲉ-, ⲉⲧ⸗. In the affirmative past tense, the modifier is ⲛ̅Ⲧⲉ-, ⲛ̅Ⲧⲁ⸗.

148. The focalising conversion emphasises an element in the sentence other than the subject or the (verbal) predicate. The modifier is generally ⲉⲣⲉ-, ⲉ⸗. The affirmative past tense has ⲛ̅Ⲧⲉ-, ⲛ̅Ⲧⲁ⸗.

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 ⲡⲉⲝⲉ-, 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 ϣⲱⲡⲉ ⲉ- is used.

ⲡⲉⲝⲉ-	ⲡⲉⲝⲁ⸗	*to say* (with past meaning)
		(2nd f. sg.: ⲡⲉⲝⲉ)
ϩⲛⲉ-	ϩⲛⲁ⸗	*to want*
ⲙⲉϣⲉ-	ⲙⲉϣⲁ⸗	*to ignore, to be ignorant*
		(ⲙⲉϣⲁ⸗ⲕ: *maybe*).

150. Many suffixically conjugated verboids (beginning with ⲛⲉ/ⲛⲁ) express some quality:

ⲛⲁⲁ-/ⲛⲁⲉ-	ⲛⲁⲁ(ⲁ)⸗	*to be big, great*
	ⲛⲁⲓⲁⲧ⸗	*to be blessed*
ⲛⲁⲛⲟⲩ-	ⲛⲁⲛⲟⲩ⸗	*to be good*
ⲛⲉⲥⲉ-	ⲛⲉⲥⲱ⸗	*to be beautiful*
	ⲛⲉⲥⲃⲱⲱ⸗	*to be intelligent, wise*
ⲛⲁϣⲉ-	ⲛⲁϣⲱ⸗	*to be many*
ⲛⲉϥⲣ̄-		*to be good*
	ⲛⲉϭⲱ⸗	*to be ugly*

151. The subject of these verboids is always definite.

152. The impersonal verboid ⲟⲩⲛ̄- and its negation ⲙⲛ̄- or ⲙ̄ⲙⲛ̄- have often an indefinite subject (cf. 302–304). They are translated: *there is(n't)*
ⲟⲩⲛ̄- ⲕⲉ.ⲧⲟⲡⲟⲥ ⲟⲛ (Br 231:5). *There is also another place.*
ⲙⲛ̄-ⲁⲧⲛⲟⲃⲉ (BMis 148:15). *There is no (one) without sin.*

153. The forms ⲟⲩⲛ̄-/ⲙⲛ̄- are used in the durative sentence with an indefinite subject (cf. 267–268).
ⲟⲩⲛ̄-ⲣⲱⲙⲉ ⲛ̄-ⲡⲉⲓ.ⲙⲁ (Z 352:17). *Is anyone (a man) here (in this place)?*
ⲟⲩⲛ̄-ⲟⲩ.ⲥⲟⲛ ϩⲙ̄-ⲡ.ϩⲓ (TILL, 288). *There is a Brother in the house.*
ⲙⲛ̄-ⲗⲁⲁⲩ ⲛ̄.ⲣⲱⲙⲉ ⲥⲟⲟⲩⲛ̄ ⲛ̄-ⲛⲁⲓ (Z 346:3). *Nobody knows these things.*

The forms ⲟⲩⲛ̄ⲧⲉ-, ⲟⲩⲛ̄ⲧⲁ⸗ and ⲙⲛ̄ⲧⲉ-, ⲙⲛ̄ⲧⲁ⸗

154. The form ⲟⲩⲛ̄-/ⲙⲛ̄- can be combined with the preposition ⲛ̄ⲧⲉ-, ⲛ̄ⲧⲁ⸗. Literally it means: "*there is y for x*", but it usually can be translated: "*x has y*". The complement of ⲛ̄ⲧⲉ-, ⲛ̄ⲧⲁ⸗ is the possessor. The possessed (object) follows after the subject.

OYN̄TE-, OYN̄TⲀ⸗ and (M̄)MN̄TE-, (M̄)MN̄TⲀ⸗ can be considered as a suffixically conjugated verboid meaning "*to have*".

155. OYN̄TE, OYN̄TⲀ⸗ and MN̄TE-, MN̄TⲀ⸗ are often accompanied by the adverb M̄MⲀY (*there*), which can normally remain untranslated.

156. If the object of this expression is a noun, the entire expression (OYN̄TⲀ + the suffix) is at the prenominal state. The forms are the following:

1 sg.	OYN̄TⲀI	OYN̄†-
2 sg. (m)	OYN̄TⲀK	OYN̄TK̄-
2 sg. (f)	OYN̄TE	OYN̄TE-
3 sg. (m.)	OYN̄TⲀ|	OYN̄T|-
3 sg. (f.)	OYN̄TⲀC	OYN̄TC-
1 pl.	OYN̄TⲀN	OYN̄TN̄-
2 pl.	OYN̄THTN̄	OYN̄TETN̄-
3 pl.	OYN̄TⲀY	OYN̄TOY-

OYN̄TE-Π.ЄIⲰT Π.ⲰN̄Ⳟ (John 5:26). *The Father has the life.*
OYN̄TⲀ⸗Y NЄ⸗Y.MⲀⳞ (Matt 8:20). *They have their nests.*
NЄ.YN̄T⸗OY-ⳞEN.KE.ϢHM ⲀЄ N̄-TB̄T̄ (Mark 8:7). *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):

	sg.	pl.
1	-T	-CN
2 m.	-K, -CK, -TK	-THYTN̄
f.	/ (?)	
3 m.	-|, -C|	-CE, -COY
f	-C	

N.ЄTE.OYN̄TⲀ⸗C⸗CE THPOY (Mark 5 :26), *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.

ⲡ.ⲛⲟⲩⲧⲉ ⲡ.ⲛⲟϭ *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 ⲭⲉ (*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 ⲛ̄-, which expresses identity.

162. The following words can also be considered as appositions:

ⲍⲱⲱ⸗, *-self, too*

ⲙⲁⲩⲁⲁ(ⲧ)⸗/ⲟⲩⲁⲁ(ⲧ)⸗, *alone*

ⲧⲏⲣ⸗, *entirely, all of...*

ⲁⲃⲣⲁϩⲁⲙ ⲡ.ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ (Heb 7:4), *Abraham, the patriarch.*

ⲡⲉ⸗ⲛ.ⲉⲓⲱⲧ ⲁⲃⲣⲁϩⲁⲙ (Luke 3:8), *our father, Abraham.*

ⲟⲩ.ⲣⲱⲙⲉ ⲇⲉ ⲭⲉ ⲁⲛⲁⲛⲓⲁⲥ (Acts 22:12), *and a man, that is Ananias.*

ⲡ.ⲛⲟⲩⲧⲉ ⲙⲁⲩⲁⲁ⸗ϥ (BHom 50:8), *God alone.*

ⲛ̄.ⲣⲉϥ-ⲣ ⲛⲟⲃⲉ ϩⲱ⸗ⲟⲩ (Luke 6:33), *the sinners too.*

ⲡ.ⲕⲁϩ ⲧⲏⲣ⸗ϥ (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).

ⲡ.ⲟⲩⲁ ⲡ.ⲟⲩⲁ, *every one*

ⲙ̄-ⲡⲉ.ϩⲟⲟⲩ ⲡⲉ.ϩⲟⲟⲩ (Tob 10:1), *every day*

ϣⲏⲙ ϣⲏⲙ, *little by little*

B. Attribution

164. There are 2 attributive constructions in Coptic: (1) noun and attribute are linked through the attributive preposition N̄-, (2) noun and attribute are immediately linked without any preposition.

For the numerals, cf. 086, 087.

Attributive preposition N̄-

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

166. 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).

167. 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).

Т.ϢЄЄРЄ N̄-САВН (Sir 22:4), *the wise daughter*
ОУ.РѠМЄ N̄-ДІКАІОС (Mark 6:20), *a righteous man*
ϨЄN.ОУѠϢ N̄-САРКІКОN (PSFA 710:114a), *fleshly lusts*.

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

ОУ.ѠN̄Ϩ N̄-ϢА ЄNЄϨ (Matt 25:46), *an eternal life*.

169. When the first noun has the article ...NIM, the construction is:
noun – NIM N̄- – attribute.

РѠМЄ NIM N̄-СОФОС, *every wise man*

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

171. This construction occurs frequently with the following attributes:
NОϬ, *great, big*; КОУІ, *small, little*: ϢHM, *little*; МЄРІТ, *(be-)loved*; ϢОРП, *first*; ϨАЄ, *last*; ϨАϨ, *many* (without article: cf. 071). These attributes however can also follow the noun.

Т.NОϬ N̄-ϬОМ (Acts 8:10), *the great power*
П.ϨАЄ N̄-ϨООУ N̄-NОϬ (John 7:37), *the last great day*

172. The construction with ...NIM is:
attribute – NIM – N̄ – noun.

КОУІ NIM N̄-ϢHPЄ, *every little child*.

Attribution without the preposition Ⲛ̄-

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 ϢΗⲘ (*small, little*).

It also occurs with ⲔⲞⲨⲒ and ⲚⲞϬ, but more rarely. In those cases it might express some nuance.

ⲦϢⲈⲈⲢⲈ ϢΗⲘ (Matt 9, 24), *the little girl*

175. The construction with …ⲚⲒⲘ is:

noun – attribute – ⲚⲒⲘ

ϢΗⲢⲈ ϢΗⲘ ⲚⲒⲘ, *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).

C. The genitive

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:

Ⲛ̄- (Ⲙ̄ⲘⲞ⸗)
Ⲛ̄ⲦⲈ-(Ⲛ̄ⲦⲀ⸗)

The genitive with Ⲛ̄-(Ⲙ̄ⲘⲞ⸗)

180. The construction of the genitive is as follows:

noun (*regens*) – Ⲛ̄- – article/determiner – possessor (*rectum*).

Ⲡ.ⲢⲀⲚ Ⲙ̄-Ⲡ.ⲬⲞⲈⲒⲤ (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 Ⲛ̄-, cf. 161).

Ⲡ.ⲔⲀϨ Ⲛ̄-ⲔΗⲘⲈ, *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 Ⲛ̄- and the possessor.

ϨΗⲦ⸗Ⲥ Ⲛ̄-ⲦⲈ⸗�智.ⲘⲀⲀⲨ (Luke 1:15), *the belly of his mother*.

183. Certain specialists distinguish between the construction with Ⲛ̄- and the construction with Ⲛ̄-/Ⲙ̄ⲘⲞ⸗ (LAYTON 203). The latter preposition is used for the partitive genitive.

NIM ⲙ̄-ⲡⲥⲁϣϥ̄ (Matt 22:28), *which of the seven?*
NIM ⲙ̄ⲙⲱⲧⲛ̄, *which one of you (pl.)?*

The genitive with ⲛ̄ⲧⲉ

184. The construction of the genitive is as follows:
noun (*regens*) – ⲛ̄ⲧⲉ – 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.

ⲟⲩ.ϭⲁⲓϣⲓⲛⲉ ⲛ̄ⲧⲉ ⲡ.ⲙⲟⲩ (Prov 16, 14), *a ship of death*
ⲡⲉⲓ.ϣⲏⲣⲉ ⲛ̄ⲧⲉ ⲡ.ⲣⲱⲙⲉ (John 12, 34), *this son of man*
ⲡ.ⲙⲟⲟⲩ ⲉⲧ.ⲟⲛ̄ϩ ⲛ̄ⲧⲉ ⲡ.ⲟⲩⲟⲉⲓⲛ (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 determiner or proper nouns with each other is through the preposition ⲙⲛ̄-, ⲛⲙ̄ⲙⲁ⳽ (*with*).

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

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

189. The conjunctions ⲝ(ⲓ)ⲛ et ⲏ are used for disjunctive coordination.

ⲡⲉⲧⲣⲟⲥ ⲙⲛ̄-ⲓⲁⲕⲱⲃⲟⲥ ⲙⲛ̄-ⲓⲱϩⲁⲛⲛⲏⲥ ⲙⲛ̄-ⲁⲛⲇⲣⲉⲁⲥ (Matt 13:3), *Peter, (and) James, (and) John, and Andrew.*
ⲥⲁⲣⲝ ϩⲓ-ⲥⲛⲟϥ (BMis 51:16), *flesh and blood.*
ⲃⲁⲣⲁⲃⲃⲁⲥ ⲝⲛ̄-ⲓ̄ⲥ̄ (Matt 27:17), *Barabbas or Jesus?*

190. In some rare cases ⲁⲩⲱ is used in an enumeration in concurrence with ⲙⲛ̄- or ϩⲓ-. Sometimes ⲁⲩⲱ precedes ⲙⲛ̄- or ϩⲓ-.

ⲡⲓ.ⲛⲟϭ ⲛ̄-ⲟⲩⲟⲉⲓⲛ ⲁⲩⲱ ⲙⲛ̄-ⲙⲩⲥⲧⲏⲣⲓⲟⲛ (PS 18:12), *the great light and the mystery.*

See exercise 1

The nominal sentence

A. Some general observations

Subject

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 ⲡⲉ/ⲧⲉ/ⲛⲉ connects two elements. For this type of sentences there might remain some ambiguity as to which element is the subject and which the predicate.

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 (ⲟⲩⲁ/ⲟⲩⲉⲓ) or an interrogative pronoun (ⲛⲓⲙ). 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 ⲡⲉ/ⲧⲉ/ⲛⲉ (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 ⲭⲉ.

194. Predicates that cannot be used in the nominal sentence of the first type can be connected with the subject in verbal constructions using ⲟ N̄-… or P̄-…, meaning *to be*.

ⲉⲕ.ⲟ N̄-ϣⲙ̄ⲙⲟ ⲉ-ⲑⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ (Luke 24:18) *…since you are a stranger in Jerusalem.*

Negation

195. The negation of the nominal sentence is (N̄-)… ⲁⲛ.

Conversions

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

ⲛⲉ.ⲟⲩ.ⲕⲟⲩⲓ ⲡⲉ ϩN̄-ⲧⲉϥ.ϭⲟⲧ (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.ⲀⲚⲞⲚ ⲡ.ⲄⲈⲚⲞⲤ ϭⲈ Ⲙ̄-ⲡ.ⲚⲞⲨⲦⲈ (Acts 17:29) ...*since we are the race of God.*

199. he relative conversion: the nominal sentence can be converted into a relative clause introduced by ⲈⲦⲈ.

The relative clause modifies a preceding element (= antecedent) (cf. 453).

Ⲛ.ⲀⲤⲈⲂⲎⲤ ⲚⲀ.ⲘⲈ ⲈⲦⲈ-ϨⲈⲚ.ⲂⲞⲦⲈ Ⲙ-ⲡ.ⲬⲞⲈⲒⲤ ⲚⲈ ⲚⲈⲨ.ϨⲒⲞⲞⲨⲈ (ShIV 10: 14–15). *The real impious whose ways are abominations for the Lord.*

ᵢ Falta tiempos segundo.

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 ⲚⲒⲘ).

ⲀⲚⲄ̄ ⲞⲨ.ⲡⲢⲞⲫⲎⲦⲎⲤ. (Rev 2:20) *I am a prophetess.*

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

Ⲛ̄Ⲧϥ̄ ⲡⲀ-ⲡⲈ.Ⲭⲥ̄. (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.

Ⲛ̄ⲦⲞⲔ Ⲛ̄ⲦⲔ̄ ⲞⲨ.ⲡⲢⲞⲫⲎⲦⲎⲤ. (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.ⲀⲚⲞⲚ ⲡ.ⲄⲈⲚⲞⲤ ϭⲈ Ⲙ̄-ⲡ.ⲚⲞⲨⲦⲈ. (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.

ϩⲁⲙⲟⲓ ⲛⲉ.ⲁⲛⲟⲛ ⲟⲩⲁ ⲙ̄ⲙⲟ⸍ⲟⲩ. (ShIV 92:18) *It would have been good if we were one of them.*

C. The subject is a demonstrative pronoun (delocutive)

Structure

206. predicate – ⲡⲉ/ⲧⲉ/ⲛⲉ (= subject)

ⲡⲉ⸍ⲛ.ⲛⲟⲩⲧⲉ ⲡⲉ. (John 8:54) *He is our God.*
ⲡ.ϣⲱⲙ ⲡⲉ. (ShIV 110:22) *It is summer.*
ⲁⲛⲟⲕ ⲡⲉ. *It is me.*

207. We can distinguish between a personal locution and an impersonal one. In the first case the subject, the demonstrative pronoun ⲡⲉ/ⲧⲉ/ⲛⲉ, normally agrees with the predicate (cf. 014).
The subject of the impersonal construction is the invariable ⲡⲉ.
In the first case ⲡⲉ/ⲧⲉ/ⲛⲉ is an anaphoric pronoun: it refers to an element that is not included in the predicate. In the second case ⲡⲉ 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 ⲡⲉ/ⲧⲉ/ⲛⲉ, 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 – ⲡⲉ/ⲧⲉ/ⲛⲉ (subject)
ⲛⲉⲓ.ⲣⲱⲙⲉ ϩⲉⲛ.ⲓⲟⲩⲇⲁⲓ ⲛⲉ (Acts 16:20). *These men are Jews (these men, they are Jews).*
ⲡⲉ/ⲧⲉ/ⲛⲉ is anaphoric in this construction: it refers to what precedes and agrees with it in gender and number.

211. predicate – ⲡⲉ/ⲧⲉ/ⲛⲉ – (apposition of the) subject
ⲟⲩ.ⲙⲉ ⲡⲉ ⲡ.ⲛⲟⲩⲧⲉ (John 3:33). *God is true.*
ⲡⲉ/ⲧⲉ/ⲛⲉ is cataphoric (prospective): il refers to what follows.

212. (apposition of the) subject – ⲡⲉ/ⲧⲉ/ⲛⲉ – predicate

ⲡⲉⲓ.ⲁⲡⲟⲧ ⲡⲉ ⲧ.ⲇⲓⲁⲑⲏⲕⲏ ⲙ̄-ⲃⲣ̄ⲣⲉ (1Cor 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 ⲛⲉ.

ⲛⲉ.ⲡ.ⲛⲁⲩ ⲇⲉ ⲡⲉ ⲛ̄-ⲭ̄ⲡ̄-ϣⲟⲙⲧⲉ (Mark 15:25). *It was the moment of the third hour.*

215. If the predicate is preceded by an extraposition determining the subject, the ⲛⲉ of the preterit conversion can be intercalated between the term in extraposition and the predicate or it can precede the term in extraposition.

ⲛⲉ.ⲧⲉⲫ.ⲉⲓⲟⲡⲉ ⲧⲱⲫⲟⲩ ⲧⲉ (Acts 18:3). *He had the same craft as them (his craft was theirs).*

ⲧ.ⲡⲉⲧⲣⲁ ⲅⲁⲣ ⲛⲉ.ⲡⲉ.ⲭ̄ⲥ̄ ⲡⲉ (ShIII 51:28). *Because the rock was Christ.*

216. The circumstantial conversion is introduced by ⲉ.

ⲟⲩ.ⲣⲱⲙⲉ... ⲉ.ⲡⲉⲫⲫ.ⲣⲁⲛ ⲡⲉ ⲙⲁⲑⲑⲁⲓⲟⲥ (Matt 9:9). *A man... whose name is Matthew.*

217. If the predicate is preceded by an extraposition determining the subject, the ⲉ of the circumstantial conversion is intercalated between the term in extraposition and the predicate.

ⲟⲩ.ⲙⲟⲟⲩ ⲉ.ⲙ.ⲡⲱⲫⲕ ⲁⲛ ⲡⲉ (ShOr 155:42–44). *Water that isn't yours.*

218. The relative conversion is introduced by ⲉⲧⲉ.

ⲡ.ⲉⲧⲉ ⲙ̄.ⲡⲱⲫⲧⲛ̄ ⲁⲛ ⲡⲉ (Lk 16:12). *That which isn't yours (pl.).*

E. Stylistic remarks

Iteration

219. The predicate can be repeated, usually followed by ⲟⲛ. The iteration expresses invariable identity.

ⲡⲓ.ⲥⲁⲧⲁⲛⲁⲥ ⲡⲓ.ⲥⲁⲧⲁⲛⲁⲥ ⲟⲛ ⲡⲉ (ShAmél II 290:8). *Satan always remains Satan (Satan is Satan again).*

ⲛ̄.ⲥⲟⲃ̄ⲧ ⲇⲉ ⲛ̄ⲧⲟⲟⲩ ⲛ̄ⲧⲟⲟⲩ ⲟⲛ ⲡⲉ (ShChass 143:20–22). *The walls remain always the same (the walls, they are always themselves).*

Intercalated ⲡⲉ/ⲧⲉ/ⲛⲉ

220. If the predicate consists of a noun and a modifier, the subject ⲡⲉ/ⲧⲉ/ⲛⲉ can be intercalated.

ϩⲉⲛ.ⲣⲱⲙⲉ ⲛⲉ ⲛ̄.ⲣⲉϥ-ⲭⲓ-ⲙⲁⲉⲓⲛ (Za 3:8). *These are fortune-tellers (men receiving signs).*

Extraposition

221. Even if the subject (**ⲡⲉ/ⲧⲉ/ⲛⲉ**) already has an extraposition, this term in extraposition can itself also be preceded by another term in extraposition.

ⲡ.ⲕⲟⲩⲓ ⲛ̅ϩⲏⲧ⸌ⲧⲏⲩⲧⲛ̅ ⲧⲏⲣ⸌ⲧⲛ̅ ⲡⲁⲓ ⲡⲉ ⲡ.ⲛⲟϭ (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).

ⲡⲁⲓ ⲟⲩ.ⲙⲉ ⲡⲉ ⲛ̅ⲧⲁ.ϫⲟⲟ⸌ϥ (John 4:18). *This is true, what you (f. sg.) have told me.*

ⲡ.ⲟⲓⲕ ⲇⲉ ⲉ.†.ⲛⲁ.ⲧⲁⲁ⸌ϥ ⲁⲛⲟⲕ ⲡⲉ ⲧⲁ.ⲥⲁⲣⲝ ϩⲁ-ⲡ.ⲱⲛϩ ⲙ̅-ⲡ.ⲕⲟⲥⲙⲟⲥ (John 6:51). *The bread that I will give, it is my flesh for the life of the world.*

ⲕⲁⲧⲁ-ⲟⲩ.ⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲙⲉⲛ ⲧⲉ⸌ϥ.ⲙⲁⲁⲩ ⲧⲉ (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 ⲟⲩⲛ-, ⲙⲛ̄- 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 ⲛⲁ- 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 ⲛ̄-/ⲙ̄ⲙⲟⳓ (cf. 279–280). The stative is always intransitive (cf. 128).

Negation

226. The negation is (ⲛ̄-)… ⲁⲛ.
ⲁⲛ comes after the predicate. The subject can be preceded by ⲛ̄-.

Conversions

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

228. Circumstantial conversion: the durative sentence can be used as a circumstantial sentence. It is then preceded by ⲉⲣⲉ-/ⲉⳓ (ⲉⲧⲉ when the subject is indefinite).

229. Relative conversion: the durative sentence can function as a relative sentence when it is preceded by ⲉⲧⲉⲣⲉ-/ⲉⲧⳓ (ⲉⲧⲉ before ⲟⲩⲛ̄-).

230. Focalising conversion: the focalising conversion of the durative sentence, which emphasises an element other than subject or predicate, is introduced by ⲉⲣⲉ-/ⲉⳓ.

B. The durative sentence with personal or definite subject

I. The present

Structure

231. definite subject – predicate (= infinitive/stative)
ϥ.cⲱⲧⲡ̄, *he chooses*
ⲡ.ⲣⲱⲙⲉ ⲥⲱⲧⲡ̄, *the man chooses*

Negation

232. The negation is (ⲛ̄)… ⲁⲛ.

The subject

233. If the subject is a noun or a syntactic equivalent, enclitic conjunctions (ⲇⲉ, ⲅⲁⲣ, ⲟⲉ) 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.
ⲙ̄.ⲡⲉⲕ.ϩⲏⲧ ⲅⲁⲣ ⲥⲟⲩⲧⲱⲛ ⲁⲛ (Acts 8:21). *Your heart is not right.*

234. The subject can be emphasised or explicitated by an apposition.
ⲛ̄ⲧⲱⲧⲛ̄ ⲛⲧⲉⲧⲛ̄.ϣⲟⲃⲉ ⲉ-ϩⲁϩ ⲛ̄-ϫⲁϫ (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 ⲛ̄ϭⲓ-.
ϥ.ⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲛ̄ϭⲓ-ⲡⲉⲧⲛ̄.ⲉⲓⲱⲧ ⲉⲧ.ϩⲛ̄-ⲙ.ⲡⲏⲩⲉ (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.
ϥ.ϫⲱ ⲅⲁⲣ ⲙ̄ⲙⲟⲥ ⲛⲧⲟϥ ⲡ.ϫⲟⲉⲓⲥ. (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.
ϯ.ϣⲓⲛⲉ ⲉⲣⲱⲧⲛ̄ ϩⲙ̄-ⲡ.ϫⲟⲉⲓⲥ ⲁⲛⲟⲕ ⲧⲉⲣⲧⲓⲟⲥ (Rom 16:22). *I greet you* (pl.) *in the Lord, I, Tertius.*

Conversions

238. The preterit conversion (imperfect) is introduced by ⲛⲉⲣⲉ-/ⲛⲉⲥ.
ⲡ.ϣⲁϫⲉ ⲛⲉϥ.ⲱⲟⲟⲡ ⲛ̄ⲛⲁϩⲣⲛ̄-ⲡ.ⲛⲟⲩⲧⲉ (John 1:1). *The Word was with God.*

239. The negation is (ⲛ̄)… ⲁⲛ.

240. An invariable ⲡⲉ can occur in the clause with preterit conversion. This does not have to be translated.
ⲛⲉϥ.ⲟⲩⲉϣ ⲛⲁⲩ ⲅⲁⲣ ⲉⲣⲟϥ ⲡⲉ (Luke 23:8). *For he wanted to see him.*

241. The preterit conversion can be converted into a circumstantial clause introduced by ⲉ.
ϩⲙ̄-ⲡⲉ.ⲩⲟⲉⲓϣ ⲧⲏⲣϥ ⲉ.ⲛⲉⲩ.ϣⲟⲟⲡ ϩⲓϫⲙ̄-ⲡ.ⲕⲁϩ (ShAmél II 539:14–15). *All the time they were on the earth…*

242. The circumstantial conversion is introduced by Є-/Є⸗.

ΟΥ.ΜΥCΤΗΡΙΟΝ Є⸗q.ϨΗΠ (1ApocJames 28:3), *the hidden mystery (the mystery that is hidden)*

Ⲁ⸗q.ЄΙ ЄϨΡⲀΙ Є-Τ.ΠЄΡΙΧΟΡΟC ΤΗΡⲤ̄ Μ̄-Π.ΙΟΡⲆⲀΝΗC Є⸗q.ΚΥΡΙCCⲀΙ Μ̄-Π.ΒⲀΠΤΙCΜⲀ Μ̄-ΜЄΤⲀΝΟΙⲀ Ν̄-ΚⲀ-ΝΟΒЄ ЄΒΟⲖ (Luke 3:3). *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 ЄΤЄ-/ЄΤ⸗.

Τ.ΓЄΝЄⲀ ЄΤ.ΧΟΟΡ ⲀΥⲰ ЄΤ.ΟΥⲀⲀΒ (GosJud 36:25s.), *the strong and holy race (the race that is strong and that is holy)*

Π.ЄΤ.CⲰΤΜ̄ ЄΡⲰ⸗ΤΝ̄ Є⸗q.CⲰΤΜ̄ ЄΡΟ⸗Ι (Luke 10:16). *He who listens to you* (pl.), *he is listening to me.*

244. The focalising conversion (present II) is introduced by ЄΡЄ-/Є⸗

Є⸗Υ.ΚΡΙΝЄ Μ̄ΜΟ⸗Ι ЄΤΒЄ ΘЄⲖΠΙC ΜΝ̄ Τ.ⲀΝⲀCΤⲀCΙC Ν̄-Ν.ЄΤ.ΜΟΟΥΤ (Acts 23:6). *It is because of the hope and the resurrection of the dead that I am judged (that they judge me).*

245. The negation is Ν̄... ⲀΝ.

246. The pronominal conjugation base with the suffix of the 2nd pers. f. sg. is ЄΡЄ.

II. The future

Structure

247. definite subject — ΝⲀ — infinitive

q.ΝⲀ.CⲰΤⲠ̄, *he will choose*

Π.ΡⲰΜЄ ΝⲀ.CⲰΤⲠ̄, *the man will choose*

248. The negation is Ν̄... ⲀΝ.

249. Remarks: cf. present (cf. 233–237).

Π.ΚⲀΚЄ ΝⲀ.ΠⲀΡⲀΓЄ (1John 2:8). *The darkness will pass by.*

Ν̄.q.ΝⲀ.ΜΟΥ ⲀΝ (Luke 2:26). *He will not die.*

250. The future can also express an approximation

Є⸗Υ.ΝⲀ.Ρ̄ ΟΥ.ΤΒⲀ ΟΥ.ϬΟC Ν̄-ΡⲰΜЄ (Judg 8:10). *They are about 15,000 men.*

Conversions

251. The preterit conversion (imperfect of the future) is introduced by ΝЄΡЄ-/ΝЄ⸗

ⲀΥⲰ CⲀΒΗⲖ ΧЄ Ⲁ⸗q.ΧΙ Ν̄Ν-ΟΥ.ΒΟΗΘЄΙⲀ ЄΒΟⲖ Ν̄-Τ.ΠЄ ΝЄ⸗q.ΝⲀ.Ϣ.ΚΟΤ⸗q ⲀΝ Є-ΠЄ⸗q.†ΜЄ (ExAn 136:33–35). *And if he had not received help from heaven, he would not return to his town.*

252. The negation is ...ⲀΝ.

253. Just like the preterit conversion of the present (cf. 240), the preterit conversion of the future can be accompanied by an invariable ΠЄ.

ΝЄ⸗q.ΝⲀ.ΜΟΥ ΠЄ (John 4:47). *He was going to die.*

254. The circumstantial conversion is introduced by ⲉ-/ⲉ⳽.

ⲚⲒⲘ Ⲛ̄-Ⲣ̄ⲢⲞ ⲉ⳽ϥ.Ⲛⲁ.ⲂⲰⲔ ⲉ-ⲘⲒϢⲉ ⲘⲚ̄ Ⲕⲉ.ⲢⲢⲞ (Luke 14:31), *which king, going to war with another king…*

255. The relative conversion is introduced by ⲉⲧⲉ-/ⲉⲧ⳽.

Ⲡ.ⲉⲧ.ⲚⲁⲥⲱⲧⲘ̄ ⲉ-ⲡⲉⲧⲚ̄.ϢⲁⲬⲉ, *the one who will hear your (pl.) words…*

Ⲡ.ⲎⲒ Ⲇⲉ ⲉⲧⲉⲧⲚ̄.Ⲛⲁ.ⲂⲰⲔ ⲉⲌⲞⲨⲚ ⲉⲢⲞ⳽Ⲥ (Luke 10:5), *the house in which you (pl.) will go.*

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

ⲉ⳽Ⲓ.Ⲛⲁ.ⲔⲢⲒⲚⲉ Ⲙ̄ⲘⲞ⳽Ⲕ ⲉⲂⲞⲖ ⲌⲚ̄ ⲢⲰ⳽Ⲕ (Luke 19:22). *It is by your mouth that I judge you.*

ⲘⲎ ⲉⲢⲉ Ⲧⲁ.ⲮⲨⲬⲎ Ⲛⲁ.ⲌⲨⲠⲞⲦⲀⲤⲤⲈ ⲀⲚ Ⲙ̄-Ⲡ.ⲚⲞⲨⲦⲈ (Ps 61:2). *Isn't it to God that my soul will submit?*

257. The negation is …ⲀⲚ.

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

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 (Ⲛ̄-)… ⲀⲚ

262. After the Ⲛ̄ of the negation the personal pronoun of the 2nd pers. m. sg. can be Ⲅ instead of Ⲕ.

Ⲡⲁ.ⲚⲞⲂⲈ Ⲙ̄-Ⲡⲁ.Ⲙ̄ⲦⲞ ⲉⲂⲞⲖ Ⲛ̄-ⲞⲨⲞⲉⲒϢ ⲚⲒⲘ (Ps 50 (51):3). *My sin is always in front of me.*

Ⲕ.Ⲙ̄-ⲡⲉⲒ.Ⲙⲁ (Z 353:11). *You are here (in this place).*

Ⲛ̄.Ⲧ.Ⲙⲉ ⲌⲘ̄-ⲠⲁⲒ ⲀⲚ (1John 2:4). *The truth is not in him (this).*

Conversions

263. The preterit conversion is introduced by ⲚⲉⲢⲉ-/Ⲛⲉ⳽.

It is often accompanied by an invariable ⲡⲉ.

Ⲛⲉ⳽ϥ.ⲌⲘ̄-Ⲡ.ⲔⲞⲤⲘⲞⲤ ⲡⲉ (John 1:10). *He was in the world.*

264. The circumstantial conversion is introduced by ⲉⲢⲉ-/ⲉ⳽.

ⲁ⳽Ⲥ.ⲉⲒ ⲉⲦⲒ ⲉⲢⲉ-Ⲡ.ⲔⲁⲔⲉ Ⲃ̄ⲂⲞⲖ (John 20:1). *She came while it was dark outside.*

265. The relative conversion is introduced by ⲉⲦⲉⲢⲉ-/ⲉⲦ⳽.

Ⲛ.ⲉⲦⲉⲢⲉ-Ⲡ.ⲤⲁⲌⲞⲨ ⲌⲢⲀⲒ ⲌⲒⲬⲰ⳽ⲞⲨ (ShIII 189:15). *Those on which the curse rests (is).*

266. The focalising conversion is introduced by ⲉⲢⲉ-/ⲉ⳽.

ⲉⲣⲉ-ⲧ.ⲡⲏⲅⲏ ⲙ̄-ⲡ.ⲱⲛⲅ̄ ⲅ̄ⲛ̄-ⲧ.ϭⲓⲝ ⲙ̄-ⲡ.ⲇⲓⲕⲁⲓⲟⲥ (Prov 10:11). *The source of life is in the hand of the righteous.*

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 ⲟⲩⲛ̄- (negation ⲙⲛ̄-) 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 ⲟⲩⲛ̄- (cf. 277).

Structure

268. ⲟⲩⲛ̄-/ⲙⲛ̄- – indefinite subject – predicate

269. After ⲉ ⲟⲩⲛ̄ is written ⲩⲛ̄.

ⲙⲏ ⲟⲩⲛ̄-ⲙⲉⲉⲩⲉ ⲡⲟⲗⲩⲙⲉⲓ ⲛⲙ̄ⲙⲁⲕ (ApophPatr 181). *Aren't there thoughts (that) fight against you?*

ⲛⲁ.ⲙⲉ ⲟⲩⲛ̄-ⲁⲅⲁⲑⲟⲛ ⲛⲓⲙ ⲛⲁ.ϣⲱⲡⲉ ⲛⲁⲩ (ShIV 188:1–2). *Really, everything good will happen to him.*

ⲙⲏ ⲙⲛ̄-ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛ̄-ⲟⲩⲛⲟⲩ ⲅ̄ⲛ-ⲡⲉ.ⲅⲟⲟⲩ (John 11:9). *Aren't there 12 hours in a day?*

270. ⲟⲩⲟⲛ ⲛⲓⲙ and …ⲛⲓⲙ 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 ⲛⲁ- followed by an infinitive, or (4) an adverbial construction.

Subject and predicate are not bound. Other elements can be intercalated.

ⲟⲩⲛ̄-ϭⲉ ⲇⲉ ⲕⲱⲧ ⲉⲝⲱⲥ (1Cor 3:10). *But someone else builds upon it.*

Conversions

272. The preterit conversion is introduced by ⲛⲉ.

ⲛⲉ.ⲩⲛ̄ ⲟⲩⲟⲉⲓⲛ ϣⲟⲟⲡ ⲙⲛ̄ ⲟⲩ.ⲕⲁⲕⲉ ⲁⲩⲱ ⲛⲉ-ⲩⲛ̄ ⲟⲩ.ⲡ̄ⲛ̄ⲁ̄ ⲅ̄ⲛ̄ ⲧ.ⲟⲩ.ⲙⲏⲧⲉ (ParSem 1:24–28). *There existed light and darkness and there was spirit in their midst.*

273. The circumstantial conversion is introduced by ⲉ.

ⲡ.ⲭ̄ⲥ̄ ⲡⲁⲓ̈ ⲉ.ⲩⲛ̄ ϭⲟⲙ ⲙ̄ⲙⲟⲩ ⲉ-ⲃⲟⲗ.ⲕ̄ ⲉⲃⲟⲗ (Silv 96:20s.), *the Christ, the one who is able to set you free.*

274. The relative conversion is preceded by ⲉⲧⲉ.

ⲛ̄ⲧⲟⲕ ⲉⲧⲉ ⲟⲩⲛ̄-ϭⲟⲙ ⲙ̄ⲙⲟⲕ ⲅ̄ⲙ ⲙⲁ ⲛⲓⲙ (StelesSeth 119:30s.), *you, who have power (to you) in every place.*

275. The focalizing conversion is preceded by ⲉ.

Є. МⲚ̄-ϢϬOM ЄNЄϨ Є-ⲬⲰⲔ ЄBOⲖ Ⲛ̄-Ⲛ̄.ЄⲦ.ϯ-ⲠЄⳠⲨ.OⲨOI ЄⲢOⳠOⲨ (Heb 10:1).
It can never make perfect those who draw near.

276. For the focalizing conversion of a negative sentence introduced by MⲚ̄-, there is a
variant introduced by ЄⲦЄ.

ЄⲦЄ.MⲚ̄-ϬⲰⲢϬ ⲆЄ NHⲨ ЄⲬⲚ̄-NIM ЄBOⲖ ϨIⲦOOⲦⳠϥ (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
OⲨⲚ̄-.
The preterit conversion is in that case introduced by NЄⲢЄ-.

NЄⲢЄ-OⲨ.NOϬ N-ⲰNЄ ⲦⲀⲖHⲨ ЄⲢOⳠϥ (BMis 474:17–18). *A big stone was placed
on him.*
The circumstantial proposition is introduced by ЄⲢЄ-.

ϨⲰC ЄⲢЄ-OⲨ.Cϯ ⲬⲀⲢION ⲦO ϨIⲰⲰⳠϥ (ApophPatr 180). *...as if he was wearing a
tunica.*
ЄⲢЄ.NIM NⲀ.NⲀ NⲀⳠN (P 131^{5}4v *a*14). *Who will have mercy on us?*
The relative proposition is introduced by ЄⲦЄⲢЄ-.

Ⲡ.MⲀ ⲅⲀⲢ ЄⲦЄⲢЄ.CNⲀⲨ H ϢOMⲚ̄Ⲧ COOⲨϨ ЄⲢOⳠϥ Є-ⲠⲀ.ⲢⲀN (Matt 18:20). *The
place where two or three gather in my name...*

D. The object

278. In the durative sentence, the object can be immediately attached to a bound state of the
infinitive 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 object can also be connected to the verb by the mediating preposition Ⲛ̄-/M̄MOⳠ.
The way in which the object is connected depends on the nature of the object. This is
explained in the Stern-Jernstedt rule.

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.

ЄⳠϥ.NЄⲬ-ⲆⲀIMONION ЄBOⲖ ϨⲚ̄-BЄЄⲖⲌЄBOⲨⲖ (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 Ⲛ̄-/M̄MOⳠ. This
includes pronominal objects.

NЄⳠϥ.NOⲨⲬЄ ⲆЄ ЄBOⲖ Ⲛ̄-OⲨ.ⲆⲀIMONION (Luke 11:14). *He threw out a demon.*

281. The infinitive that completes the future auxiliary ⲛⲁ- 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 ⲛ̄-/ⲙ̄ⲙⲟ⸗.

282. The object can also be introduced by other prepositions:
ⲉ-/ⲉⲣⲟ⸗ is often used with verbs that express an intension or sense perception (e.g. ⲛⲁⲩ, to see; ⲥⲱⲧⲙ̄, to hear; ⲭⲱ̄�%, to touch), but also with some other verbs (e.g. ⲙⲟⲩⲧⲉ, to call; ϩⲉ, to find; ⲉⲓⲙⲉ, to know; ⲥⲙⲟⲩ, to bless; ϩⲁⲣⲉϩ, to protect).

The prepositions ⲛ̄ⲥⲁ-/ⲛ̄ⲥⲱ⸗ (e.g. ϣⲓⲛⲉ, to search; ⲡⲱⲧ, to persecute; ⲥⲱⲃⲉ, to mock; ϩⲱⲧⲃ̄, to kill) and ϩⲁ-/ϩⲁⲣⲟ⸗ (e.g. ϥⲓ, to carry; ⲧⲱⲟⲩⲛ̄, to lift) normally modify the sense of the verb.

ⲛⲉ⸗ⲩ.ϣⲓⲛⲉ ⲛ̄ⲥⲱ⸗ⲓ (PS 48:23). *They searched for me.*
ⲛⲉ⸗ⲩ.ϣⲓⲛⲉ ⲙ̄ⲙⲟ⸗ⲓ. *They interrogated me.*
ⲛⲉ⸗ⲩ.ϣⲓⲛⲉ ⲉⲣⲟ⸗ⲓ. *They visited me.*

Exceptions

283. ⲟⲩⲉϣ-, ⲟⲩⲁϣ⸗ (*to want, desire, love*) always has the object immediately attached.

284. ⲣ̄-ⲡ.ⲙⲉⲉⲩⲉ ⲛ̄- (*to remember*) can have both constructions in the durative sentence ⲉⲓⲣⲉ ⲙ-ⲡ.ⲙⲉⲉⲩⲉ or ⲣ-ⲡ.ⲙⲉⲉⲩⲉ.

ⲉ⸗ⲓ.ⲟⲩⲉϣ-ⲟⲩ.ⲛⲁ ⲉϩⲟⲩⲉ-ⲟⲩ.ⲑⲩⲥⲓⲁ (Matt 9:13). *More than a sacrifice, it is mercy that I need.*
ⲉ⸗ⲓ.ⲉⲓⲣⲉ ⲙ̄-ⲡ.ⲙⲉⲉⲩⲉ ⲛ̄-ⲛⲉ⸗ⲕ.ⲣⲙⲉⲓⲏ (2Tim 1:4). *When I remember your (sg.) tears.*
ⲛ̄.ⲧⲉⲧⲛ̄.ⲣ̄-ⲡ.ⲙⲉⲉⲩⲉ ⲁⲛ ⲙ̄-ⲡ.ϯⲟⲩ ⲛ̄-ⲟⲉⲓⲕ (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 ⲧ (e.g. ⲧⲙ̄ⲙⲟ, to make to eat; ⲧⲥⲟ, to make to drink; ⲧⲧⲟ, to make to give) (cf. 114).
ⲁ⸗ⲩ.ⲧⲥⲟ ⲙ-ⲡⲉ⸗ⲩ.ⲉⲓⲱⲧ ⲛ̄-ⲟⲩ.ⲏⲣⲡ̄ (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 ⲛ̄-. In the first case the infinitive is in the reduced pronominal state. (LAYTON 172).
ⲧⲙ̄ⲙⲉ⸗ϥ-ⲟⲉⲓⲕ (ShIII 106:18). *Make him eat bread!*
ⲁ⸗ϥ.ⲧⲙ̄ⲙⲟ⸗ⲕ ⲙ̄-ⲡ.ⲙⲁⲛⲛⲁ (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):

1	-T	-CN
2 m.	-K, -CK̄, -TK̄	-THYTN̄
2 f.	?	
3 m.	-q, -cq̄	-CE, -COY
3 f.	-C	

ⲁ⸗ϥ.ⲧⲥⲟ⸗ϥ⸗ⲥϥ̄. *He made him drink it.*

288. The verb ϯ-ⲛⲁ⸗ (*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).

ϥ.ⲛⲁ.ϯ-ⲛⲁ⸗ⲕ⸗ⲥⲉ ⲙ̄.ⲡⲟⲟⲩ (Sir 20:15). *He will give them to you today.*

This verb is a rare variant for the construction with dative ϯ ⲛ̄-/ⲙ̄ⲙⲟ⸗ ⲛ̄-/ⲛⲁ⸗.

289. The suffix of the 3rd pers. pl., -ⲥⲟⲩ/-ⲥⲉ, is also used for the object of a limited number of verbs (e.g. ⲥϩⲁⲓ⸗, *to write*; ⲧⲟⲟⲩ⸗, *to buy*; ⲧⲛ̄ⲛⲟⲟⲩ⸗, *to send*; ⲭⲟⲟⲩ⸗, *to send*; ϭⲟⲟⲩ⸗, *to narrow*). It is also used after ϯⲛⲁ⸗, certain imperatives (ⲁⲛⲓ⸗, *bring!*; ⲁⲣⲓ⸗, *do! make!*; ⲁⲩⲉⲓ⸗, *give!*; ⲁⲝⲓ⸗, *say!*) and for the personal subject of ⲟⲩⲛ̄ⲧⲁ⸗/ⲙ̄ⲛ̄ⲧⲁ⸗ (cf. 154–157).

Reflexivity and reciprocity

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

ⲡ.ⲥⲁⲉⲓⲛ ⲁⲣⲓ-ⲡⲁϩⲣⲉ ⲉⲣⲟ⸗ⲕ (Luke 4:23). *Doctor, heal yourself!*

291. To emphasise the reflexivity the object can be accompanied by the inflected modifier ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ⸗.

292. To express reciprocity ⲉⲣⲏⲩ preceded by the possessive article is used.

ⲁⲛⲟⲛ ⲙ̄.ⲙⲉⲗⲟⲥ ⲛ̄-ⲛⲉⲛ.ⲉⲣⲏⲩ (Rom 12:5). *We are the members of one another.*

ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄-ⲛⲉⲧⲛ̄.ⲉⲣⲏⲩ (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 ΠΕⳭⲁⲗⸯⳋ). The verbs expressing a quality can also have past meaning when they are converted into a preterit. For other verbs a periphrastic construction with ϢⲰⲠⲈ is used when a time other then present is expressed.

294. The negation is rare. Its construction is: (N̄) – verboid – subject – ⲁⲚ.

Conversions

295. The verbs expressing a quality have the preterit conversion introduced by ⲚⲈ (often accompanied by an invariable ⲠⲈ, cf. 207).
ⲚⲈ.ⲚⲈⲤⲰⸯⳋ ⲠⲈ N̄-Π.ⲚⲞⲨⲦⲈ (Acts 7:20). *He was beautiful to God.*

296. The circumstantial conversion is introduced by Ⲉ-.
ⲢⲀϢⲈ... Ⲉ.ⲚⲀⲀⸯⳋ Ⲉ-ⲠⲀⲒ (3John 4). *A joy... bigger than this one.*

297. The relative conversion is introduced by ⲈⲦ(Ⲉ).
ⲠⲈ.ϬⲢⲞϬ ⲈⲦ.ⲚⲀⲚⲞⲨⸯⳋ (Matt 13:38). *The seed that is good (the good seed).*

298. The focalising conversion is introduced by Ⲉ.
ϨⲒⲦN̄-ⲞⲨ Ⲉ.ⲚⲀⲀⲀⸯⲨ Ⲉ-ⲚⲈⸯⲨ.ⲈⲢⲎⲨ (ShChass 135:44–46). *How is it that some are greater than the others?*

ϨⲚⲈ-, ϨⲚⲀⸯ has the circumstantial, the relative and the focalising conversion.
Ⲉ.Ⲛ.ϨⲚⲀⸯⲒ ⲀⲚ Ⲉ-ⳈⲞⲞⸯⳋ (ShAmél II 191:11). *Even though I don't want to say it...*
ⲔⲀⲦⲀ-Π.ⲈⲦⲈ.ϨⲚⲈ-ⲦⲈⸯⲔ.ⲮⲨⲬⲎ (Deut 12:15). *According to what your soul wants.*
Ⲉ.ϨⲚⲈ-Π.ⳈⲞⲈⲒⲤ ϨN̄-Ⲛ.ⲈⲦ.P̄-ϨⲞⲦⲈ ϨⲎⲦⸯⳋ (Ps 146:11). *It is in those which fear him, that the Lord takes pleasure.*

299. ⲞⲨN̄/M̄Ⲛ- and ⲞⲨN̄ⲦⲈ- MN̄ⲦⲈ- have the four conversions (just like other durative constructions, cf. 238–246 and 251–259).
ⲚⲈ.ⲞⲨN̄ⲦⸯⲤ ⲞⲨ.ϨM̄ϨⲀⲖ (Gen 16:1). *She had a servant.*
Ⲉ.M̄Ⲛ-ⲚⲞⲘⲞⲤ (Rom 5:13). *When there is no Law...*
N̄-ⲐⲈ ⲄⲀⲢ ⲈⲦⲈ.ⲨN̄ⲦⲈ-Π.ⲒⲰⲦ Π.ⲰⲚϨ (John 5:26). *For in the same way that the Father has the life...*
Ⲉ.M̄Ⲛ†-ⲞⲨ.ϨⲰⲂ ⲀⲈ M̄ⲘⲀⲨ Ⲉⸯⳋ.ⲞⲢⳈ Ⲉ-ⲤϨⲀⲒ M̄-Π.P̄ⲢⲞ ⲈⲦⲂⲎⲎⲦⸯⳋ (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
ΟΥⲚ̄-/ⲘⲚ̄- (*there is/there isn't*). An indicational sentence can begin with ⲈⲒⲤ-. (*look! behold!*). With a noun ⲈⲒⲤ- can also mean *there is*.
ⲈⲒⲤ-ΟΥ.ⲤⲂⲰ Ⲃ̄-ⲂⲢ̄ⲢⲈ (Mark 1:27). *Look, there is a new teaching!*

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

302. ΟΥⲚ̄-, ⲘⲚ̄- can occur with a noun or with a durative sentence.
Ⲙ̄Ⲙ̄Ⲛ-Π.ⲈⲦ.ⲚⲈⲀⲍ̄ϥ ⲈⲢΟⲒ (GreatSeth 64:20). *There is no one who is greater than me.*
ⲚⲈ.ΟΥⲚ̄ ΟΥ.ⲚΟϬ Ⲛ̄-ϢⲦΟⲢⲦⲢ ϢΟΟⲠ ⲎⲘ̄ ΠⲒ.ⲦΟⲠΟⲤ ⲦⲎⲢϥ̄ Ⲛ̄-ⲔΟⲤⲘⲒⲔΟⲚ
(GreatSeth 52:10–12). *There was a great confusion in the whole cosmic place.*

303. Before a noun, ⲈⲒⲤ- occurs alone. Before a pronoun or a verb, ⲈⲒⲤ Ⲉ̄ⲎⲎⲦⲈ (*look, behold*) is normally used instead of ⲈⲒⲤ.
ⲈⲒⲤ ΟΥ.ⲢⲰⲘⲈ Ⲉⲍϥ.ⲘⲈⲎ Ⲛ̄-ⲤⲰⲂⲀⲎ (Luke 5:12). *Behold, there was a man full of (filled with) leprosy.*
ⲈⲒⲤⲎⲎⲦⲈ ϬⲈ Ⲁ-ⲦⲈ.ΠⲖⲀⲚⲎ Ⲛ̄-Ⲛ.ⲔΟΟΥⲈ ΟΥⲀⲚⲎ̄ ⲈⲂΟⲖ (ShOrig 413). *Behold, the error of the others is manifest.*
ⲈⲒⲤ-Π.ⲬΟⲈⲒⲤ Ⲁⲍϥ.ⲤⲰⲦⲘ̄ Ⲉ-Π.ⲀϢⲔⲀⲔ Ⲙ̄-ΠⲀ.ⲢⲒⲘⲈ (ExAn 137:20s.). *Behold, the Lord, he has listened to the cry of my tears.*

304. ΟΥⲚ̄- with a durative sentence always has an indefinite subject (cf. 267).
ⲀΥⲰ ⲈϢⲰΠⲈ ΟΥⲚ̄-ΟΥ.ⲘⲈⲖΟⲤ ϢⲰⲚⲈ (1Cor 12:26). *And when one of the members is sick...*
ⲘⲚ̄-ⲀⲚⲀⲤⲦⲀⲤⲒⲤ ⲚⲀϢⲰΠⲈ (Mk 12:18). *There will be no resurrection.*

305. A verbal sentence starting with ⲈⲒⲤ (Ⲏ̄ⲎⲎⲦⲈ) can have either a definite or an indefinite subject.
ⲀΥⲰ ⲈⲒⲤ ⲎⲎⲦⲈ ⲈⲒⲤ Ⲓ̈ⲀⲔⲔⲰⲂΟⲤ Ⲁⲍϥ.Ⲣ̄-ⲆⲒⲀⲔΟⲚⲈⲒ Ⲏ̄Ⲓ̄Ⲭ̄Ⲛ ΠⲦΟΟΥ (1ApocJames CT 17,7f.). *Behold, James did his service on the mountain.*
ⲈⲒⲤ-ΟΥ.ⲘⲚⲦⲬⲀⲜⲈ Ⲉ-Π.ⲚΟΥⲦⲈ ⲚⲀ.ⲘⲈ (ShIII 75:7). *Here is truly a hostility against God.*

306. For the conversions of ΟΥⲚ̄-, ⲘⲚ̄- cf. 272–276.

307. The construction with ⲈⲒⲤ- 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 N̄-/M̄MO⸗ (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

ⲁ-/ⲁ⸗ – subject – infinitive

ⲁ⸗ϥ.ⲥⲱⲧⲡ̄, *he chose*

ⲁ-ⲡ.ⲣⲱⲙⲉ ⲥⲱⲧⲡ̄, *the man chose*

311. Negative

Ⲙ̄ⲡⲉ-/Ⲙ̄ⲡ(ⲉ)⸗ – subject – infinitive

Ⲙ̄ⲡ⸗ϥ.ⲥⲱⲧⲡ̄, *he didn't choose*

Ⲙ̄ⲡⲉ-ⲡ;ⲣⲱⲙⲉ ⲥⲱⲧⲡ̄, *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 ⲁ is followed by ⲟⲩ (indefinite article or the 3rd pers. pl. suffix pronoun) it is usually written ⲁⲩ.

ⲁ⸗ϥ.ϫⲓ ⲛ̄-ⲟⲩ.ⲟⲓⲕ ⲁ⸗ϥ.ⲥⲙⲟⲩ ⲉⲣⲟ⸗ϥ ⲁ⸗ϥ.ⲡⲟϣ⸗ϥ̄ ⲁⲩⲱ ⲁ⸗ϥ.ⲧⲁⲁ⸗ϥ ⲛⲁ⸗ⲩ (Mark 14, 22). *He took the bread, blessed it, broke it and gave it to them.*

ⲁ-ϩⲁϩ ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟ⸗ϥ (John 7:31). *Many believed in him.*

ⲁⲛⲟⲕ ⲁ⸗ⲓ.ⲉⲓ ϩⲙ̄-ⲡ.ⲣⲁⲛ Ⲙ̄-ⲡⲁ.ⲓⲱⲧ ⲁⲩⲱ Ⲙ̄ⲡⲉ⸗ⲧⲛ̄.ϫⲓⲧ (John 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 ⲚⲈ.Ⲁ-, ⲚⲈⲀ⸗ and ⲚⲈ.ⲘⲠⲈ, ⲚⲈ.ⲘⲠ⸗.
ⲚⲈ.Ⲁ⸗ϥ.ⲈⲒ ⲈⲂⲞⲖ ⳉⲘ̄-Ⲡ.ⲈⲒⲞⲞⲢ ⲀⲨⲰ ⲚⲈ⸗ϥ.ⲘⲈⳉ Ⲛ̄-ⲘⲤⲀⳉ… Ⲛ̄ⲦⲞϥ ⲆⲈ Ⲁ⸗ϥ.
ϢⲖⲎⲖ Ⲁ⸗ϥ.ϪⲒⲞⲞⲢ (VA 21:7–9). *He had come by the canal and this was filled with crocodiles…, but he prayed and crossed (it).*

314. The circumstantial conversion is normally preceded by Ⲉ. The orthography of he circumstantial conversion of the negative past might be reduced to the superlinear stroke.
ⲞⲨ.ⲈⲠⲒⲤⲦⲞⲖⲎ Ⲉ.Ⲁ⸗ϥ.ⲤⲀⳉ⸗Ⲥ̄ ϢⲀ-ⲚⲈ.ⲤⲚⲎⲨ ⲈⲦ-ⳉⲚ̄-ⲦⲈ.ϪⲨⲚⲈ (VA 1:3–4). *A letter he has written to the brethren abroad.*
Ⲛ̄ⲚⲈ⸗Ⲩ.Ⲉϣ.Ⲣ̄-ⲖⲀⲀⲨ Ⲛ̄-ⳉⲰⲂ ⲈϪⲰ⸗ⲞⲨ ⲘⲠ⸗ⲞⲨ.ϪⲚⲞⲨ⸗ⲞⲨ (ShIV 44:27). *They won't be able to do anything unless they ask it to them.*

315. The relative conversion is introduced by (Ⲉ)Ⲛ̄Ⲧ.Ⲁ-, (Ⲉ)Ⲛ̄ⲦⲀ⸗ and ⲈⲦⲈ.ⲘⲠⲈ-, ⲈⲦⲈ.ⲘⲠ⸗.
Ⲡ.ϪⲞⲈⲒⲤ ⲈⲚⲦ.Ⲁ⸗Ⲕ.ϪⲒ.ⲞⲨⲀ ⲈⲢⲞ⸗ϥ (ShChass 42:34–35). *The Lord whom you cursed.*
Ⲡ.ⲢⲰⲘⲈ ⲈⲦⲈ.Ⲙ̄Ⲡ⸗ϥ.ⲂⲰⲔ ⳉⲘ̄-Ⲡ.ϢⲞϪⲚⲈ Ⲛ̄-Ⲛ̄.ⲀⲤⲈⲂⲎⲤ (Ps 1:1). *The man who has not walked according to the advice of the impious.*

316. The focalising conversion is introduced by (Ⲉ)-Ⲛ̄ⲦⲈ-/(Ⲉ)-Ⲛ̄ⲦⲀ⸗.
ⲠⲈⲒ.ⳉⲰⲂ ⲚⲦⲀ⸗Ⲓ.ⲚⲀⲨ ⲈⲢⲞ⸗ϥ ⳉⲘ̄-Ⲡ.ⲈⲂⲞⲦ ⲈⲠⲎⲠ (ShIV 198:15). *It is in the month Epep that I have sent this thing.*

317. The negation of the focalising conversion is … ⲀⲚ
Ⲛ̄ⲦⲀ⸗Ⲓ.ⲤⲞⲨⲰⲚ⸗Ⲉ ⲅⲀⲢ ⲀⲚ Ⲛ̄-ⲂⲢ̄ⲢⲈ ⲀⲖⲖⲀ †-ⲤⲞⲞⲨⲚ ⲘⲘⲞ ϪⲒⲚ-Ⲛ̄.ϢⲞⲢⲠ (ShIII 21). *It is not recently that I've come to know you* (f. sg.), *but I know you since the beginning.*

318. In a negative sentence one might find the normal form of the past tense instead of an expected focalising conversion (alternatively the relative conversion ⲈⲦⲈ ⲘⲠⲈ might be used).
ⲈⲦⲈ.ⲘⲠⲈ.ϪⲰⳉⲘ̄ ⳉⲚ̄-ⲀϢ Ⲙ̄-ⲘⲀ (Jer 3:2). *Where (in which place) haven't you* (f.sg.) *been defiled?*

II. "Not yet"

Structure

319. ⲘⲠⲀⲦⲈ-/Ⲙ̄ⲠⲀⲦ⸗ – subject – infinitive
Ⲙ̄ⲠⲀⲦ⸗ϥ.ⲤⲰⲦⲠ̄, *he hasn't chosen yet*
Ⲙ̄ⲠⲀⲦⲈ-Ⲡ.ⲢⲰⲘⲈ ⲤⲰⲦⲠ̄, *the man hasn't chosen yet*

320. This tense is always negative.
Ⲙ̄ⲠⲀⲦⲈ-ⲦⲀ.ⲞⲨⲚⲞⲨ.ⲈⲒ (John 2:4). *My hour has not yet come.*

Conversions

321. The preterit conversion is introduced by ⲚⲈ. It can be accompanied by an invariable ⲠⲈ (cf. 207).

ⲚⲈ.ⲘⲠⲀⲦⲤⲞⲨ.ⲚⲈⳫ-ⲒⲰ2ⲀⲚⲚⲎⲤ ⲅⲀⲣ ⲠⲈ Ⲉ-ⲠⲈ.ϢⲦⲈⲔⲞ (John 3:24). *For John had not yet been thrown in prison.*

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

Ⲁ-ⲦⲈⲤϥ.ⲯⲨⳬⲎ ⲣ̄-ⲚⲞⲂⲈ Ⲉ.ⲘⲠⲀⲦⲈⲤⲤ̄.ⲈⲒ Ⲁ-ⲠⲈⲤϥ.ⲤⲰⲘⲀ (Wess 9, 144c). *His soul has sinned before it came to his body.*

Ⲙ̄ⲠⲀⲦⲈ-ⲞⲨ.ⲀⲖⲈⲔⲦⲰⲣ ⲘⲞⲨⲦⲈ Ⲛ̄-ⲤⲈⲠ ⲤⲚⲀⲨ Ⲕ.ⲚⲀ-ⲀⲠⲀⲣⲚⲀ Ⲙ̄ⲘⲞⲤⲒ Ⲛ̄-ϢⲘⲚ̄Ⲧ-ⲤⲰⲰⲠ (Mark 14:72). *Before a cock crows twice, you will deny me thrice.*

323. The relative conversion is introduced by ⲉⲦⲉ.

ⲞⲨⲞⲚ ⲅⲀⲣ ⲚⲒⲘ ⲈⲦⲈ.Ⲙ̄ⲠⲀⲦⲤⲞⲨ.ⲤⲞⲨⲰⲚⲤⲅ ⲘⲚ̄-ⲚⲈⲤⲔ.ⲘⲀⲅⲒⲀ (ShIII 77). *For everyone who didn't know you yet, you and your magic tricks...*

III. The aorist

Structure

324. Affirmative

ϢⲀⲣⲈ-/ϢⲀⲤ – subject – infinitive

ϢⲀⲤϥ.ⲤⲰⲦⲛ̄, *he is used to choose, he chooses*

ϢⲀⲣⲈ-Ⲡ.ⲣⲰⲘⲈ ⲤⲰⲦⲛ̄, *the man is used to choose, chooses*

325. Negative

ⲘⲈⲣⲈ/ⲘⲈⲤ – subject – infinitive

ⲘⲈⲤϥ.ⲤⲰⲦⲛ̄, *he is not used to choose, he doesn't choose*

ⲘⲈⲣⲈ-Ⲡ.ⲣⲰⲘⲈ.ⲤⲰⲦⲛ̄, *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).

ϢⲀⲣⲈ-ⲞⲨ.ϢⲎⲣⲈ Ⲛ̄-ⲤⲞⲫⲞⲤ ⲈⲨⲫⲣⲀⲚⲈ Ⲙ̄-ⲠⲈⲤϥ.ⲈⲒⲰⲦ (Prov 10:1). *A wise child pleases his father.*

Ⲡ.ⲤⲞⲞⲨⲛ̄ ϢⲀⲤϥ.ⳫⲒⲤⲈ Ⲧ.ⲀⲅⲀⲠⲎ ⲆⲈ ϢⲀⲤⲤ.ⲔⲰⲦ (1Cor 8:1). *Knowledge elevates and love builds.*

ⲘⲈⲣⲈ-ⲒⲞⲨⲆⲀⲒ ⲦⲰ2 Ⲙⲛ̄-ⲤⲀⲘⲀⲣⲒⲦⲎⲤ (John 4:9). *Jews do not mix with the Samaritans.*

Conversions

327. The preterit conversion is introduced by ⲚⲈ.

Ⲛ̄ⲦⲞⲔ ⲆⲈ ⲚⲈ.ϢⲀⲤⲔ.ⲠⲰⲣⲠ̄ ⲈⲂⲞⲖ Ⲙ̄ⲘⲞⲤⲚ (LetPetPhil 133:1s.). *But you were separated from us.*

328. The circumstantial conversion is introduced by ⲉ.

Ⲛ̄-ⲐⲈ ϬⲈ Ⲛ̄-Ⲛ̄.ⲦⲂⲚⲞⲞⲨⲈ ⲈϢⲀⲣⲈ-Ⲡ.ⲞⲨ.ⲤⲰⲘⲀ ⲦⲈⲔⲞ ⲦⲈⲈⲒ ⲦⲈ ⲐⲈ Ⲛ̄-ⲚⲈⲈⲒ.ⲠⲖⲀⲤⲘⲀ (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 ⲉⲦⲉ (or ⲉ).

ⲡ.ⲧⲟⲟⲩ ⲉⲧⲉ.ϣⲁⲩ.ⲙⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉ ⲡⲁ-ⲛⲓ.ϫⲟⲉⲓⲧ (LetPetPhil 133:14s.). *The mountain that is called the one of the olives.*

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

ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ ⲉ.ϣⲁⲥ.ⲉⲓ ⲛϭⲓ-†.ⲅⲛⲱⲥⲓⲥ (ProtTrim 36,9s.). *It is through me that the gnosis comes.*

IV. The optative

Structure

331. Affirmative

ⲉⲣⲉ-/ⲉⲥ – subject – ⲉ – infinitive

ⲉⲥϥ.ⲉ.ⲥⲱⲧⲡ̄, *he shall choose*

ⲉⲣⲉ-ⲡ.ⲣⲱⲙⲉ ⲥⲱⲧⲡ̄, *the man shall choose*

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

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

ⲉⲣⲉ-ⲡ.ϫⲟⲉⲓⲥ ⲧⲱⲱⲃⲉ ⲛⲁϥ ⲕⲁⲧⲁ-ⲛⲉϥ.ϩⲃⲏⲩⲉ (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

ⲛ̄ⲛⲉ-/ⲛ̄ⲛⲉⲥ – subject – infinitive

ⲛ̄ⲛⲉϥ.ⲥⲱⲧⲡ̄, *he shall not choose*

ⲛ̄ⲛⲉ-ⲡ.ⲣⲱⲙⲉ ⲥⲱⲧⲡ̄, *the man shall not choose*

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

After ϫⲉⲕⲁ(ⲁ)ⲥ one might find the variant ⲉⲛⲛⲉⲥ.

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 ϫⲉ or ϫⲉⲕⲁ(ⲁ)ⲥ it expresses a goal or result (cf. 447).

ⲉⲓ.ⲉ.ⲕⲱ ⲛ̄-ⲟⲩ.ⲙⲛ̄ⲧ-ϫⲁϫⲉ ϩⲛ̄-ⲧⲉϥ.ⲙⲏⲧⲉ ⲙⲛ̄-ⲧⲉⲥ.ⲥϩⲓⲙⲉ (Gen 3:15). *I will put animosity between you and your wife.*

ⲛ̄ⲛⲉⲕ-ϩⲱⲧⲃ (Deut 5:17). *You shall not kill.*

ⲘⲠ.ⲣ̄-ⲔⲢⲒⲚⲈ ⲬⲈⲔⲀⲤ Ⲛ̄ⲚⲈⲅⲩ.ⲔⲢⲒⲚⲈ Ⲙ̄ⲘⲱⲅⲧⲚ̄ (Matt 7:1). *Do not judge in order not to be judged.*

ⲀⲖⲖⲀ ⲬⲈⲔⲀⲤ Ⲉⲅⲩ.ⲉ.ⲬⲱⲔ ⲈⲂⲞⲖ Ⲛ̄ⳓⲒ-ⲚⲈ.ⲅⲢⲀⲫⲎ (Mark 14:49). *But in order that the Scriptures are fulfilled…*

338. 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).

Ⲉⲅⲩ.ⲚⲀ.ⲦⲀⲀⲅϥ ⲚⲀⲅⲩ Ϩⲙ̄-Ⲡ.ⳡⲒ ⲈⲦ-ⲦⲎ ϣ (ShIV 55:20). *It will be given to them in the fixed measure.*

Conversions

339. There are no conversions of the positive form.

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

Ⲉⲅϥ.Ⲧ Ⲱ Ⲙ Ⲛ̄-Ⲛ̄Ⲉⲅ Ⲧⲛ̄.ⲘⲀⲀⲬⲈ ⲬⲈⲔⲀⲤ Ⲉ.ⲚⲈⲅⲩ.ⲤⲰⲦⲘ̄ Ⲉ-ⲦⲈ.ⲤⲘⲎ Ⲛ̄ⲦⲈ-ⲠⲀ.ⳡⲀⲬⲈ (2ApocJames 60:7–10). *He closes your (pl.) ears so that you may not hear the sound of my word.*

341. The relative conversion of the negative form is introduced by ⲈⲦⲈ (ⲈⲦⲈ.Ⲛ̄ⲚⲈⲅ with a variant orthography ⲈⲦⲈ ⲚⲈⲅ).

Ⲡ.ⲈⲦⲈ.Ⲛ̄ⲚⲈⲅϥ.ⲤⲞⲨⲚ̄-Ⲧ.ⲚⲞⲨⲚⲈ Ⲛ̄-Ⲧ.ⲔⲀⲔⲒⲀ Ⲛ̄-ⲞⲨ.ⳡⲘ̄ⲘⲞ ⲈⲢⲞⲅⲤ ⲀⲚ ⲠⲈ (DialSav 134:17–19). *The one who will not have known the root of the darkness, he will be no stranger to it.*

V. The jussive

Structure

342. Affirmative

Ⲙ̄ⲀⲢⲈ-/ⲘⲀⲢ(Ⲉ)ⲅ – subject – infinitive
Ⲙ̄ⲀⲢⲈⲅϥ.ⲤⲰⲦⲡ̄, *may he choose*
Ⲙ̄ⲀⲢⲈ-Ⲡ.ⲢⲱⲘⲈ ⲤⲰⲦⲡ̄, *may the man choose*

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

344. An ⲉ is intercalated in the prepersonal conjugation base of the 3rd pers. m. and f. sg.

345. Negative

Ⲙ̄Ⲡⲣ̄-ⲦⲢⲈ-/Ⲙ̄Ⲡ.ⲣ̄-ⲦⲢⲈⲅ
Ⲙ̄Ⲡⲣ̄-ⲦⲢⲈⲅϥ.ⲤⲰⲦⲡ̄, *may he not choose*
Ⲙ̄ⲠⲈⲣ̄-ⲦⲢⲈ-Ⲡ.ⲢⲱⲘⲈ ⲤⲰⲦⲡ̄, *may the man not choose*

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

347. The prepersonal conjugation base with the suffix of the 1st pers. sg. is Ⲙ̄Ⲡⲣ̄-ⲦⲢⲀ.

348. There exists also an absolute form of the negative jussive: Ⲙ̄ⲠⲰⲢ Ⲉ-ⲦⲢⲈ.

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.

ⲙⲁⲣⲉⲟⲩϥⲣ̄-ⲟⲩⲟⲉⲓⲛ ⲛ̄ϭⲓ-ⲡⲉⲟⲩⲧⲛ̄.ⲟⲩⲟⲉⲓⲛ (Matt 5:16). *That your* (pl.) *light might shine!*

ⲙ̄ⲡⲣ̄.ⲧⲣⲉⲟⲩⲛ.ⲥⲱϣ ⲛ̄-ⲧⲉ.ⲭⲁⲣⲓⲥ ⲁⲗⲗⲁ ⲙⲁⲣⲟⲩⲛ.ϯ-ⲉⲟⲟⲩ ⲛ̄ⲧⲟϥ ⲙ̄-ⲡ.ⲛⲟⲩⲧⲉ ⲡ.ⲉⲛⲧⲁⲟⲩϥ.ⲕⲁⲁⲟⲩⲛ ϩⲁ-ⲡⲉⲟⲩⲛ.ⲁⲩⲧⲉϫⲟⲩⲥⲓⲟⲛ (ShIV 24:8–10). *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 Tм̄- is intercalated after the personal subject or before the nominal subject.

354. The subordinate clause conjugations have no conversions.

I. The precursive
Structure

355. ⲚⲦⲈⲢⲈ-/ⲚⲦⲈⲢ(Ⲉ)ⲟ – subject – infinitive
ⲚⲦⲈⲢⲈⲟϥ.ⲤⲰⲦⲚ̄, *when he has/had chosen*
ⲚⲦⲈⲢⲈ-Π.ⲢⲰⲘⲈ ⲤⲰⲦⲚ̄, *when the man has/had chosen*

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

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 pàst tense (past or a preterit conversion) or the verb Πⲉϫⲉ (cf. 149).
ⲀⲨⲰ ⲚⲈⲟⲨ.Ⲣ̄-ⲰⲠⲎⲢⲈ ⲚⲦⲈⲢⲈⲟϥ.ⲰⲤⲔ Ⳋ̄Ⲛ̄-Π.ⲈⲢⲠⲈ (Luke 1:21). *And they were wondering, when he had been delayed in the sanctuary.*
ΠⲀⲒ Ⲉ-Ⲁ-ⲆⲀⲨⲈⲒⲆ ⲀⲀⲟϥ ⲚⲦⲈⲢⲈⲟϥ.ⳊⲔⲟ (Luke 6:3). *... that what David has done when he was hungry.*
ⲚⲦⲈⲢⲈ-ⳊⲦⲟⲟⲨⲈ ⲆⲈ ⲰⲰⲠⲈ ⲚⲈ.ⲨⲚ̄-ⲞⲨ.ⲚⲞϬ Ⲛ̄-ⲰⲦⲞⲢⲦⲢ̄ ⲰⲞⲞⲠ Ⳋ̄Ⲛ̄-Ⲙ̄.ⲘⲀⲦⲞⲒ (Acts 12:18). *When the morning had come there was a great confusion among the soldiers.*

II. The conditional
Structure

358. ⲈⲢ(Ⲉ)ⲰⲀⲚ- – subject / Ⲉⲟ – subject – ⲰⲀⲚ – infinitive
Ⲉⲟϥ.ⲰⲀⲚ.ⲤⲰⲦⲚ̄, *if he chooses/chose*
ⲈⲢⲰⲀⲚ-Π.ⲢⲰⲘⲈ ⲤⲰⲦⲚ̄, *if the man chooses/chose*

359. The prepersonal conjugation base with the suffix of the 2nd pers. f. sg. is ⲈⲢⲰⲀⲚ or ⲈⲢⲈⲰⲀⲚ.

360. There exists a shorter form ⲉ⸗. This form rarely occurs and if so, mostly with negation.

ⲉ⸗ⲧⲉⲧⲛ̅.ⲧⲙ̅.ⲟⲩⲱⲙ ⲛ̅-ⲧ.ⲥⲁⲣⲝ̅ ⲛ̅-ⲡ.ϣⲏⲣⲉ ⲙ̅-ⲡ.ⲣⲱⲙⲉ… ⲙⲛ̅ⲧⲏ⸗ⲧⲛ̅ ⲙ̅ⲙⲁⲩ ⲙ̅-ⲡ.ⲱⲛϩ ⲛ̅ϩⲏⲧ⸗ⲑⲏⲩⲧⲛ̅ (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 ⲉⲓⲙⲏⲧⲓ, ⲉϣⲱⲡⲉ, ⲉϣⲝⲉ, ⲕⲁⲛ (cf. 429, 440).

ⲡ.ⲥⲃ̅ⲃⲉ ⲅⲁⲣ ⲣ̅-ⲛⲟϥⲣⲉ ⲉ⸗ⲕ.ϣⲁⲛ.ⲣ̅-ⲡ.ⲛⲟⲙⲟⲥ (Rom 2:25). *For the circumcision is useful if you practice the Law.*

ⲕⲁⲛ ⲉ⸗ⲓ.ϣⲁⲛ.ⲕⲣⲓⲛⲉ ⲇⲉ ⲁⲛⲟⲕ ⲧⲁ-ⲕⲣⲓⲥⲓⲥ ⲟⲩ.ⲙⲉ ⲧⲉ (John 8:16). *Even if I judge, my judgement is true.*

ⲉϣⲱⲡⲉ ⲇⲉ ⲉ⸗ⲥ.ϣⲁⲛ.ⲡⲱⲣⲝ ⲙⲁⲣⲉ⸗ⲥ.ϭⲱ ⲛ̅-ⲧⲉⲓ.ϩⲉ (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).

ϩⲁϩ ⲛ̅-ⲥⲟⲡ ⲉ⸗ⲓ.ϣⲁⲛ.ⲧⲱⲟⲩⲛ… ϣⲁ⸗ⲓ.ϣⲧⲟⲣⲧⲣ̅ ϩⲣⲁⲓ ⲛϩⲏⲧ ϩⲛ̅-ⲟⲩ.ⲙⲕⲁϩ ⲛϩⲏⲧ (ShIII 150:14–17). *Often when I stood up… I was troubled by suffering.*

ⲁⲩⲱ ⲉⲣϣⲁⲛ-ⲡⲉ.ⲡⲛ̅ⲁ̅ ⲙ̅-ⲡⲟⲛⲏⲣⲟⲛ ⲉⲓ ⲉϩⲣⲁⲓ ⲉⲝⲛ̅-ⲥⲁⲟⲩⲗ ⲇⲁⲩⲉⲓⲇ ϣⲁ⸗ϥ.ⲭⲓ ⲛ̅-ⲧⲉ⸗ϥ.ϭⲓⲛⲏⲣⲁ ϩⲛ̅-ⲧⲉ⸗ϥ.ϭⲓⲝ ⲉ⸗ϥ.ⲯⲁⲗⲗⲉⲓ (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. ϣⲁⲛⲧⲉ-/ϣⲁⲛⲧ⸗ – subject – infinitive

ϣⲁⲛⲧ⸗ϥ̅.ⲥⲱⲧⲛ̅, *until he chooses/chose*

ϣⲁⲛⲧⲉ-ⲡ.ⲣⲱⲙⲉ ⲥⲱⲧⲛ̅, *until the man chooses/chose*

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

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

Use

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

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

ϣⲁ⸗ⲓ.ϣⲗⲏⲗ ϣⲁⲛⲧ̄.ⲛⲁⲩ ⲉ-ⲡ.ϩⲟ ⲙ̅-ⲡⲉ.ⲭ̅ⲥ̅ (ShAmél I 467:8–9). *I usually pray until I see the face of Christ.*

ϣⲁⲛⲧⲉ-ⲟⲩ ϣⲱⲡⲉ ⲡ.ⲭⲟⲉⲓⲥ ⲉⲧ.ⲟⲩⲁⲁⲃ ⲙ̅-ⲙⲉ ⲉ.ⲛ-ⲅ.ⲕⲣⲓⲛⲉ ⲁⲛ (Rev 6:10). *Until what happens, Lord, saint and truthful, do you not judge?*

ΟΥ.Π.ЄΤ∕Ν̄.ΝΑ.ΑΑ∕Ϥ ϢΑΝΤ∕ΟΥ ΠΟΟΝЄ∕Ϥ ЄΒΟΛ ϨΝ Ν̄-ΚΟΛΑϹΙϹ (PS 276). *What will we do in order to make the punishments stop?*

IV. The conjunctive

Structure

368. Ν̄ΤЄ-/Ν̄∕ – subject – infinitive

Ν̄∕Ϥ.ϹϢΤ̄Π̄, *he (will) choose(s)*

Ν̄ΤЄ-Π.ΡϢΜЄ ϹϢΤ̄Π̄, *the man (will) choose(s)*

369. The prepersonal forms are as follows:

1	Ν̄ΤΑ/ΤΑ	Ν̄∕ΤΝ̄
2 m.	Ν̄∕Γ/Ν∕Γ/ΝЄ∕Κ	Ν̄∕ΤЄΤΝ̄
2 f.	Ν̄ΤЄ	
3 m.	Ν̄∕Ϥ/Ν∕Ϥ̄/ΝЄ∕Ϥ	Ν̄∕ϹЄ
3 f.	Ν̄∕Ϲ/Ν∕Ϲ/ΝЄ∕Ϲ	

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 paratactic conjunction like ΑΛΛΑ, ΑΥϢ, Є-Π.ΜΑ, Η, ΤΟΤЄ, 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 Μ̄ΠΑΤЄ);
– 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 ΝΗΥ (the stative of ЄΙ, which has often a future meaning).

Є∕Ϥ.ϢΑΝ.†-ϨΗΟΥ Μ̄-Π.ΚΟϹΜΟϹ ΤΗΡ∕Ϥ Ν∕Ϥ̄.ϹΟΡΜ∕ЄϤ ΔЄ ϨϢϢ∕Ϥ Η Ν∕Ϥ̄.†-ΟϹЄ Μ̄ΜΟ∕Ϥ (Luke 9:25). *If he gains the entire world, but looses himself, or lays fine upon himself....*

ϢΑΡЄ-Π.ΡЄϤΡ̄-ΝΟΒЄ ΧΙ ЄΧϢ∕Ϥ Ν∕Ϥ̄.ΤΜ̄.ΤΑΑ∕Υ (Ps 36 (37):21). *The sinner borrows and does not render.*

ϹϢΤЄ Μ̄ΜΟ∕Ι Ν∕Γ.ΝΑ ΝΑ∕Ι (Ps 25 (26):11). *Save me and have mercy on me.*

Є∕Ι.ΝΑ.Ρ-ΟΥ ΤΑ.ΚΛΗΡΟΝΟΜΙ Μ̄-Π.ϢΝ̄Ϩ ϢΑ-ЄΝЄϨ (Luke 18:18). *What shall I do to inherit the eternal life?* (This construction can also be identified as a future conjunctive cf. 382.)

ⲞⲨ.ⲚⲞⲂⲈ   ⲠⲈ   ⲞⲨⲰⲘ-Ⲡ.ⲞⲈⲒⲔ   Ⲛ̄-ⲞⲨ.ⲢⲰⲘⲈ   Ⲛ⸵Ⲅ.Ⲧ̄Ⲙ.Ⲣ̄-ⲠⲈ⸵�
ϥ.Ⲏ̄ⲰⲂ (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).*

ⲦⲈ.ⲚⲀ.ⲱ   Ⲛ̄ⲦⲈ.ⲬⲠⲞ (Luke 1:31). *You will conceive and give birth.*

ⲚⲈ⸵ϥ.ⲚⲀ.ⲢⲞⲈⲒⲤ   ⲠⲈ   Ⲛ⸵ϥ̄.Ⲧ̄Ⲙ.ⲔⲀⲀ⸵Ⲩ   Ⲉ-Ϭ̄ⲰⲦ̄Ϩ̄   Ⲉ-ⲠⲈ⸵ϥ.ⲎⲒ (Matt 24:43). *He would have kept guard and he would not have let them intrude his house.*

ϨⲎⲖⲒⲀⲤ   ⲘⲈⲚ   ⲚⲎⲨ   Ⲛ⸵ϥ.ⲀⲠⲞⲔⲀⲐⲒⲤⲦⲀ   Ⲛ̄-ϨⲰⲂ   ⲚⲒⲘ (Matt 17:11). *Eliah will come and he will restore everything*

373. In a circumstantial or relative subordinate clause, or a clause introduced by ⲈϢ.ⲬⲈ or ⲈϢⲰⲠⲈ, the conjunctive can also extend the past tense, Ⲙ̄ⲠⲀⲦⲈ, a durative sentence in the present, and ⲞⲨⲚ̄ⲦⲈ (cf. 154).

Ⲙ̄ⲠⲀⲦ-ⲞⲨⲰⲘ (= Ⲉ.Ⲙ̄ⲠⲀⲦ⸵ⲞⲨ.ⲞⲨⲰⲘ)   ⲈⲂⲞⲖ   Ϩ̄Ⲙ̄-Ⲡ.ⲞⲈⲒⲔ   ⲀⲨⲰ   Ⲛ⸵ⲤⲈ.ⲤⲰ   ⲈⲂⲞⲖ   Ⲙ-Ⲡ.ⲀⲠⲞⲦ (ShIV 66:17–18). *...before eating bread and drinking the cup.*

ⲞⲨ.ⲀⲐⲎⲦ   ⲆⲈ   ⲠⲈ   Ⲡ.ⲈⲦⲈ.ⲞⲨⲚ̄ⲦⲀ⸵ϥ⸵ⲤⲞⲨ   Ⲛ⸵ϥ̄.Ⲧ̄Ⲙ.ⲚⲀ   Ⲛ̄ϨⲎⲦ⸵ⲞⲨ (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 (Ⲉ-Ⲡ.ⲘⲀ, *instead of*; ⲈⲒⲘⲎⲦⲒ, *if not, except*; Ⲏ, *or*; ⲔⲀⲚ, *even if*; ⲘⲎⲠⲰⲤ, *lest, in order not to*; ⲘⲎⲠⲞⲦⲈ, *so that not*; ⲘⲚ̄Ⲛ̄ⲤⲀ, *after*; Ⲛ̄ⲤⲀⲂⲎⲖ, *if not, except*; ϨⲒⲚⲀ, *order to, so that*; ϨⲰⲤⲦⲈ, *so that*).

ⲀⲖⲖⲀ   ⲔⲀⲚ   ⲀⲚⲞⲚ   Ⲏ   ⲞⲨ.ⲀⲄⲄⲈⲖⲞⲤ   ⲈⲂⲞⲖ   Ϩ̄Ⲛ̄-Ⲧ.ⲠⲈ   Ⲛ⸵ϥ.ⲦⲀϢⲈ-ⲞⲈⲒϢ   ⲚⲎ⸵ⲦⲚ̄   Ⲡ.ⲂⲞⲖ   Ⲙ̄-Ⲡ.ⲈⲚⲦ.Ⲁ⸵Ⲛ.ⲦⲀϢⲈ-ⲞⲒϢ   Ⲙ̄ⲘⲞ⸵ϥ   ⲚⲎ⸵ⲦⲚ̄   ⲘⲀⲢⲈ⸵ϥ.ϢⲰⲠⲈ   Ⲉ⸵ϥ.ⲂⲎⲦ (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 ⲬⲈⲔⲀ(Ⲗ)Ⲥ instead of the optative when an adverbial construction or a subordinate proposition is intercalated between ⲬⲈⲔⲀ(Ⲗ)Ⲥ and the verb.

ⲬⲈⲔⲀⲀⲤ   Ⲉ.Ⲁ⸵ⲦⲈⲦⲚ̄.ⲚⲀⲨ   ⲈⲢⲞ⸵ϥ   Ⲛ⸵ⲦⲈⲦⲚ̄.ⲢⲀϢⲈ   ⲞⲚ (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 (Ⲁ⸵Ⲥ.ϢⲰⲠⲈ, *it has happened*; ⲀⲖⲖⲞ... ⲀⲖⲖⲞ, *on the one hand, ... on the other*; ⲄⲈⲚⲞⲒⲦⲞ, *might... (wish)*; ⲔⲈ.ⲔⲞⲨⲒ ⲠⲈ, *still a little more (time) and...*; ⲘⲎ.ⲄⲈⲚⲞⲒⲦⲞ, *might... not*; ⲚⲀⲚⲞⲨ⸵Ⲥ ⲠⲈ, *it is good/better*; ⲞⲨ.ⲘⲞⲒϨⲈ ⲦⲈ/ⲞⲨ.ϢⲒⲠⲈ ⲠⲈ/...*, it is a miracle/a shame*; ϨⲀⲘⲞⲒ, *it should be*).

ⲔⲈ.ⲔⲞⲨⲈⲒ   ⲠⲈ   Ⲛ⸵ⲦⲈⲦⲚ̄.ⲖⲞ   Ⲉ⸵ⲦⲈⲦⲚ̄.ⲚⲀⲨ   ⲈⲢⲞ⸵ⲈⲒ (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 (ⲀⲢⲀ, ⲀⲢⲎⲨ, ⲘⲞⲄⲒⲤ, ⲘⲈϢⲀⲔ).

ⲀⲢⲀ   Ⲛ̄ⲦⲈ-ⲞⲨ.ⲞⲨⲬⲀⲒ   ϢⲰⲠⲈ   Ⲛ̄-ϨⲀϨ (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.

ⲉⲣⲉ.ϣⲓⲛⲉ ⲛⲥⲁ-ⲡⲓⲙⲉ ⲉ-ⲟⲩ.ⲥⲱⲛⲉ ⲛⲧⲉ.ⲧⲟⲉⲓⲧ ⲉⲣⲟ-ⲙ̄ⲙⲓⲛⲙ̄ⲙⲟ (ShAmél 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.

ⲁ⸗ⲓ.ⲧ̄ ⲛⲏ⸗ⲧⲛ̄ ⲛ̄-ⲧ.ⲉⲝⲟⲩⲥⲓⲁ ⲉ-ⲣⲱⲙ ⲉⲭⲛ̄ ⲛ̄-ϩⲟϥ... ⲛ̄ⲧⲉ.ⲧⲙ ⲗⲁⲁⲩ ⲭⲓⲧ⸗(ⲧ)ⲏⲧⲛ̄ ⲛ̄-ϭⲟⲛⲥ̄ (Luke 10:19). *I have given you* (pl.) *the power to walk on serpents ... and to feel no pain at all.*

ϩⲙ̄-ⲡ.ⲧⲣⲉ⸗ⲩⲥⲱⲧⲙ̄ ⲉⲣⲟϥ ⲁⲩⲱ ⲛ̄-ⲥⲉ.ⲛⲁⲩ ⲉ-.ⲙ.ⲙⲁⲉⲓⲛ (Acts 8:6). *While they heard him and saw the signs.*

V. The future conjunctive

Structure

380. ⲧⲁⲣⲉ-/ⲧⲁⲣ(ⲉ)⸗ – subject – infinitive

ⲧⲁⲣⲉ⸗ϥ.ⲥⲱⲧⲡ̄, *in order that he may choose*

ⲧⲁⲣⲉ-ⲡ.ⲣⲱⲙⲉ ⲥⲱⲧⲡ̄, *in order that the man may choose*

381. There is a rare variant ⲛ̄ⲧⲁⲣ(ⲉ).

382. The 1st pers. sg. ⲧⲁⲣⲓ is rarely used and often replaced by the conjunctive ⲛ̄ⲧⲁ (or ⲧⲁ).

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.

ⲙⲁⲣ⸗ⲛ.ⲡⲣⲟⲥⲉⲭⲉ ⲉ-ⲛⲉ⸗ϥ.ϣⲁϫⲉ ⲧⲁⲣ⸗ⲛ.ⲉⲓⲙⲉ ⲉ-ⲡ.ⲉⲧ⸗ⲛ.ϣⲓⲛⲉ ⲛ̄ⲥⲱ⸗ϥ (ShLefort 41:9). *Let's pay attention to his words and we will know what we are looking for (or: in order to know…).*

ⲉ⸗ϥ.ⲧⲱⲛ ⲡ.ⲟⲩⲱⲛϣ ⲧⲁⲣⲉ-ϣⲱⲥ ⲡⲱⲧ ⲛⲥⲱ⸗ϥ (ShAmél II 510:7–8). *Where is the wolf? (Say it) and the shepherds will persecute it (or: so the shepherds might persecute it).*

ⲁⲟⲩⲱⲛ ⲛ̄.ⲛⲁ.ⲃⲁⲗ ⲧⲁ.ⲛⲁⲩ ⲉ-ⲛⲓ.ϣⲡⲏⲣⲉ (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).

ⲕⲁ-ⲛⲁⲓ ⲧⲁⲣ⸗ⲟⲩ.ⲃⲱⲕ (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).

ⲁ∕ϥ.ⲘⲞⲨⲚ ⲆⲈ ⲈⲂⲞⲖ Ⲉ∕ϥ.ⲰⲖ̅Ⲗ ϨⲀⲢⲞ∕Ⲥ ⲦⲀⲢⲈ∕Ⲥ.ⲞⲨⳐⲀⲒ ⲀⲨⲰ Ⲁⲧⲡ.ⲚⲞⲨⲦⲈ
ⲤⲰⲦⲘ̅ ⲈⲢⲞ∕ϥ (ApophPatr 240). *He continued praying in order for her to get well
and God heard him.*
Ⲛ̅ⲦⲀ ⲡⲞⲨ.ⲤⲞⲚ ⲂⲰⲔ Ⲉ‑ⲦⲰⲚ ⲦⲀⲢⲈ∕Ⲛ.ⲔⲰⲦⲈ Ⲛ̅Ⲥⲱ∕ϥ (Song 6:1). *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 ⲦⲘ̅ can occur.
ⲡ.ⳖⲞⲈⲒⲤ ⲦⲀⲢ∕Ⲛ̅.ϨⲒⲞⲨⲈ Ⲛ̅‑Ⲧ.ⲤⲎϥⲈ (Luke 22:49). *Lord, will we slay with the sword?*
ⲦⲀⲢ.∕Ⲛ̅.† ⳖⲚ̅ ⲦⲀⲢ∕Ⲛ̅.ⲦⲘ̅.† (Mark 12:14). *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 looses 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 (ε)ϭ, *to be able, can,* and ΟΥⲰϢ, *to want.* It has always causative meaning, except when it is the complement of ΟΥⲰϢ.

ⲀΥⲰ Ε⸗Κ.ⲦⲢⲈ-ϨⲈⲚ.ⲔⲞⲞΥⲈ ⲀⲠⲀⲦⲀ Ⲛ̄ⲘⲘⲀ⸗Κ (ShIII 81:23). *And you let the others go astray with you.*

ⲔⲀⲚⲀ Ⲛ̄-Ⲧ.ⲄⲀⲖⲒⲖⲀⲒⲀ Π.ⲘⲀ ⲈⲚⲦ.Ⲁ⸗ϥ.ⲦⲢⲈ-Π.ⲘⲞⲞΥ Ⲣ-ⲎⲢⲠ (John 4:46). *Cana in Galilea, where he changed water in wine (where he made the water become wine).*

Ⲙ̄Π⸗ϥ̄.Ⲉϣ.ⲦⲢⲈ-ⲢⲰⲘⲈ Ⲣ̄-ⲚⲞⲂⲈ ⲠⲀⲢⲀ-ⲠⲈ⸗ϥ.ⲞΥⲰϢ (ShChass 74:45–58). *He could not make a man sin against his will.*

Π.ⲚⲞΥⲦⲈ ⲠⲈ⸗Ⲛ.ⲤⲰⲦⲎⲢ ⲠⲀⲒ ⲈⲦ-ⲞΥⲈϣ.ⲦⲢⲈ-ⲢⲰⲘⲈ ⲚⲒⲘ ⲰⲚ̄Ϩ (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: ⲀⲚⲦⲒ-, *against, in exchange for;* ⲀⲬⲚ̄-, *without;* Ⲉ-, *in order to, for;* ⲈⲒⲤ-, *towards, for;* Ⲉ-Π.ⲘⲀ Ⲉ-, *instead of;* ⲈⲒⲘⲎⲦⲒ Ⲉ-, *without, if not;* ⲘⲚ̄Ⲛ̄ⲤⲀ- (Ⲉ), *after;* ⲬⲰⲢⲒⲤ-, *without;* ϨⲀⲐⲎ Ⲉ-, *before;* ϨⲚ̄-, *while;* ϨⲰⲤⲦⲈ Ⲉ-, *so that;* ϨⲒⲦⲘ̄, *because of, through.*

ⲚⲀⲚⲞΥ-ⲦⲢⲈ-Π.ⲢⲰⲘⲈ ⲘⲞΥ Ⲛ̄ϨⲞΥⲞ Ⲉ-ⲰⲚ̄Ϩ Ⲉ⸗ϥ.Ⲣ-ⲚⲞⲂⲈ (ShAmél I 52:59). *It is better for the human to die than to live in sin (while sinning).*

ⲈⲒⲤ-ⲠⲈⲈ(Ⲓ).ⲦⲢⲈ⸗ⲦⲚ̄.ⲖΥⲠⲒ ⲄⲀⲢ ⲔⲀⲦⲀ-Π.ⲚⲞΥⲦⲈ Ⲁ⸗ϥ.Ⲣ̄-ϨⲰⲂ ⲚⲎ⸗ⲦⲚ̄ Ⲉ-Υ.ⲚⲞϬ Ⲛ̄-ⲤⲠⲞΥⲆⲎ (2Cor 7:11). *Behold, that you (pl.) suffer according to God has made you very zealous.*

ϨⲘ̄-Π.ⲦⲢⲈ⸗Υ.Ⲛ̄ⲔⲞⲦⲔ ⲆⲈ Ⲛ̄ϬⲒ-Ⲛ̄.ⲢⲰⲘⲈ Ⲁ⸗ϥ.ⲈⲒ Ⲛ̄ϬⲒ-ⲠⲈ⸗ϥ.ⲬⲀⲬⲈ (Matt 13:25). *While the people slept, his enemy came.*

393. The expression ⲉ-ⲧⲣⲉ- is often used to build a subordinate clause of goal or consequence (cf. 449).

ⲧⲟⲧⲉ ⲁϥⲉⲓ ⲛ̄ϭⲓ-ⲓ̄ⲥ̄ ⲉⲃⲟⲗ ϩⲛ̄-ⲧ.ⲅⲁⲗⲓⲗⲁⲓⲁ ⲉϩⲣⲁⲓ ⲉⲭⲙ̄-ⲡ.ⲓⲟⲣⲇⲁⲛⲏⲥ ϣⲁ-ⲓⲱϩⲁⲛⲛⲏⲥ ⲉ-ⲧⲣⲉϥ.ϫⲓ-ⲃⲁⲡⲧⲓⲥⲙⲁ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ̄ (Matt 3:13). *Jesus then went from Galilea to the Jordan, to John, in order to be baptised by him.*

394. ⲉ-ⲧⲣⲉ- 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).

ⲁϥⲟⲩⲉϩ-ⲥⲁϩⲛⲉ ⲇⲉ ⲉ-ⲧⲣⲉ-ⲙ̄.ⲙⲏⲏϣⲉ ⲛⲟϫϥⲟⲩ ⲉϩⲣⲁⲓ ⲉⲭⲙ̄-ⲡⲉ.ⲭⲟⲣⲧⲟⲥ (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.

ⲁ-ⲛ.ⲇⲁⲓⲙⲱⲛⲓⲟⲛ ⲥⲟⲟⲩⲛ-ⲡ.ⲭⲟⲉⲓⲥ ⲙ-ⲡⲉⲓ.ⲟⲩⲟⲉⲓϣ ⲁⲩ.ⲡⲁϩⲧⲟⲩ ⲁⲩ. ⲟⲩⲱϣⲧ ⲛⲁϥ ⲁⲩ.ⲁϣⲕⲁⲕ ⲉⲃⲟⲗ ϩⲛ-ⲟⲩ.ⲛⲟϭ ⲛ-ⲥⲙⲏ (ShIII 85:23–86:1). *At that moment the demons recognized the Lord, kneeled, worshipped him, and cried out with a loud voice.*

396. Different sentences can also be linked with conjunctions, such as ⲁⲩⲱ (*and*), ⲏ (*or*), ⲉⲓⲧⲉ (*either, or*), ⲭⲛ- (*or else, whether*), ⲟⲩⲇⲉ (*nor*), ⲁⲗⲗⲁ (*but*), ⲇⲉ (*and, but*), ⲟⲛ (*also*).

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

ⲙⲡⲣ.ⲧⲣⲉⲛ.ⲛ̄ⲕⲟⲧⲕ̄ ⲁⲩⲱ ϯϩⲉ ⲁⲩⲱ ϭⲱ ϩⲛ̄-ⲡ.ⲕⲁⲕⲉ (ShChass 165:30–33). *Let's not fall asleep, let's not get drunk and let's not stay in the dark.*
ⲏ ⲅⲁⲣ ϥ.ⲛⲁ.ⲙⲉⲥⲧⲉ-ⲟⲩⲁ ⲛϥ.ⲙⲉⲣⲉ-ⲟⲩⲁ ⲏ ⲛϥ.ϭⲟⲗϥ̄ ⲛ̄-ⲟⲩⲁ ⲛϥ.ⲕⲁⲧⲁ-ⲫⲣⲟⲛⲉⲓ ⲛ̄-ⲡ.ⲕⲉ.ⲟⲩⲁ (Matt 6:24). *For either he will hate the one and love the other, or he'll devote himself to the one and despise the other.*
ⲕⲉⲧⲟⲓ ⲛⲉ.ⲟⲩⲛ̄ⲧⲁⲛ ϩⲁϩ ⲙ̄ⲙⲁⲩ ⲡⲉ ⲁⲩⲱ ⲛⲉⲩ.ⲣⲱϣⲉ ⲙ̄ⲙⲟⲛ ⲁⲛ (Z 328:4). *Even though we had many, they were not enough for us.*

B. The interrogative sentence

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 ⲉⲓⲉ, ⲉϣⲭⲉ, ⲁⲣⲁ, ⲙⲏ (rhetorical questions), ⲙⲏⲧⲓ (expresses wonder or doubt).

400. A deliberative question at the first person can be expressed by the optative (cf. 337).

ⲡⲁⲓ ⲡⲉ ⲡⲉⲧⲛ̅.ϣⲏⲣⲉ (John 9:19). *Is this your* (pl.) *son?*
ⲉⲓⲉ ⲛ̅.ⲁⲅⲅⲉⲗⲟⲥ ⲁⲣⲁ ⲟⲩⲛ̅ ⲥⲁⲣⲝ̅ ⲙ̅ⲙⲟ⳿ⲟⲩ (Pcod 6:8). *Do the angels have flesh?*
ⲉϣⲭⲉ ⲕ.ⲥⲟⲟⲩⲛ̅ (Matt 25:26). *Do you know?*
ⲙⲏ ⲉⳉⲅ.ⲛⲁ.† ⲛⲁⳉⲅ ⲛ̅-ⲟⲩ.ⲱⲛⲉ (Matt 7:9). *Wouldn't he give him a stone?*
ⲙⲏ† ⲉⳉⲅ.ⲛⲁ.ⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟⳉⲅ (John 8:22). *He wouldn't kill himself, would he?*

401. In a partial question interrogative pronouns (cf. 023) and adverbs (cf. 104) take the place of their syntactic equivalents in the sentence.

402. If an interrogative pronoun (ⲟⲩ, ⲁϣ, ⲛⲓⲙ) or adverb (ⲡⲱⲥ, ⲧⲱⲛ, ⲧⲛⲁⲩ) occurs after the verb, the latter has the focalising conversion.
ⲉⲧⲃⲉ-ⲟⲩ ⲧⲉⲧⲛ̅.ϣⲓⲛⲉ ⲛ̅ⲥⲱⳉⲓ (Luke 2:49). *Why are you* (pl.) *looking for me?*
ⲉ⳿ⲧⲉⲧⲛ̅.ϣⲓⲛⲉ ⲛ̅ⲥⲁ ⲛⲓⲙ (John 18:4). *Who are you looking for?*

403. The conjunction ⲭⲛ̅ (ⲭⲉⲛ, ⲭⲓⲛ) (*or*) can be used to separate the different parts of a disjunctive question. The disjunctive conjunction ⲏ is less frequent.
ⲭⲛ̅ ⲙ̅ⲙⲟⲛ. *Or not?*
ⲛ̅ⲧⲟⲕ ⲡ.ⲉⲧ.ⲛⲏⲩ ⲭⲛ̅ ⲉⳉⲛ.ⲛⲁ.ϭⲱϣⲧ ϩⲏⲧⳉϥ̅ ⲛ̅-ⲕⲉ.ⲟⲩⲁ (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.
ⲛ̅.ϥ.ⲛⲁ.ϩⲙⲟⲟⲥ ⲁⲛ ⲛ̅-ϣⲟⲣⲡ̅ ⲛ̅ⳉϥ.ⲭⲓ-ϣⲟⳉⲛⲉ ⲭⲉ ⲟⲩⲛ̅ ϭⲟⲙ ⲙ̅ⲙⲟⳉϥ ⲉ-ⲧ.ⲙ̅ⲛⲧ ⲛ̅-ⲟⲩ.ⲧⲃⲁ ⲉ-ⲡ.ⲉⲧ.ⲛⲏⲩ ⲉⲭⲱⳉϥ ⲙ̅ⲛ̅ ⲧⲃⲁ ⲥⲛⲁⲩ (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 ϫⲉ.
This conjunction can also introduce indirect as well as direct speech.
ⲧ.ⲛⲁⲩ ϫⲉ ⲛ̄ⲧⲟⲕ ⲛ̄ⲧⲕ ⲟⲩ.ⲡⲣⲟⲫⲏⲧⲏⲥ (John 4:19). *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 ϫⲉⲕⲁ(ⲁ)ⲥ (cf. 447).
This is mostly the case with the main verb expressing some application, effort, or care.
ⲁ⸗ϥ.ⲥⲉⲡⲥⲱⲡ⸗ϥ ϫⲉⲕⲁⲥ ⲉ⸗ϥ.ⲉ.ⲉⲓ (John 4:47). *He prayed him to come (that he might come).*

407. The completive clause after verbs expressing fear is usually introduced by ⲙⲏⲡⲱⲥ, ⲙⲏⲡⲟⲧⲉ, sometimes combined with ϫⲉ.
ⲁ-ⲡ.ⲭⲓⲗⲓⲁⲣⲭⲟⲥ ⲣ̄-ϩⲟⲧⲉ ⲙⲏⲡⲱⲥ ⲛ̄⸗ⲥⲉ.ⲙⲟⲩⲟⲩⲧ ⲙ̄-ⲡⲁⲩⲗⲟⲥ (Acts 23:10). *The tribune was afraid that Paul might be killed.*

408. The conjunctive can have the value of an object clause (cf. 376).
ⲧⲉⲧⲛ̄.ⲟⲩⲱϣ ϭⲉ ⲧⲁ.ⲕⲱ ⲛⲏ⸗ⲧⲛ ⲉⲃⲟⲗ ⲙ̄.ⲡ.ⲣ̄ⲣⲟ (John 18:39). *Do you (pl.) want me to release the king to you?*
ⲟⲩⲱϣ ⲛ̄⸗ⲅ.ⲧⲛ̄ⲛⲟⲟⲩ ⲡⲉ⸗ⲕ.ϣⲏⲣⲉ (C.O. 257:6). *Be willing to send your son.*

409. The prenominal state of the verb ϭⲓⲛⲉ, ϭⲛ- is directly followed by the object clause without ϫⲉ when it occurs in a negative sentence with the meaning "*to ignore, not to understand*".
ⲛ̄.ϯ.ϭⲛ̄ ⲁⲛ ⲉⲣⲉ.ϫⲱ ⲙ̄ⲙⲟ⸗ⲥ ϫⲉ ⲟⲩ (Mark 14:68). *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.
ⲛ̄.ϯ.ⲥⲟⲟⲩⲛ̄ ⲙ̄ⲙⲱ⸗ⲧⲛ ⲁⲛ ϫⲉ ⲛ̄ⲧⲉⲧⲛ̄ ϩⲉⲛ.ⲉⲃⲟⲗ ⲧⲱⲛ (Luke 13:25). *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 ϫⲱ (*to say*).
ⲛⲓⲙ ⲡ.ⲉⲧ.ϫⲱ ⲙ̄ⲙⲟ⸗ⲥ ϫⲉ ⲁⲩⲉⲓ⸗ⲥ ⲧⲁ.ⲥⲱ (John 4:10). *Who is he who says (it): give it (= the water), so I can drink?*
ⲁ⸗ⲓ.ϩⲉ ⲉⲣⲟ⸗ⲥ ⲁ-ⲧⲉ⸗ⲕ.ⲛⲟⲩⲧⲉ ⲧⲁϩⲟ⸗ϥ (Aeg 17:8). *I have found (it) that your divinity has reached him.*

412. After verbs of incomplete predication, such as ⲕⲱ, *to let, leave*; ⲟⲩⲱⲛⲅ̄ ⲉⲃⲟⲗ, *to appear*; and in particular those expressing permanence or cessation, such as ⲗⲟ, *to stop, quit*; ⲟⲩⲱ, *to stop, finish*; 6ⲱ, *to continue, to persist; to stop, to cease*; ⲱⲥⲕ̄, *to delay, to continue*, the object clause can be expressed by a circumstantial clause.
ⲁ⸗ⲫ.6ⲱ ⲉ.ⲛ.ⲫ̄.ⲕⲓⲙ ⲁⲛ (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.
ⲕⲁ-ⲛⲁⲓ ⲧⲏⲣ⸗ⲟⲩ ⲛ̄⸗ⲥⲉ.ⲃⲱⲕ ⲉⲃⲟⲗ (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 ⲉ-.

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 ⲭⲉ.

418. The expression ⲁ⸗ⲥ.ϣⲱⲡⲉ followed by a subject clause usually opens a new narrative unit. Literally it means "it happened that…", but ⲁ⸗ⲥ.ϣⲱⲡⲉ can usually remain untranslated.

ⲁ⸗ⲥ.ϣⲱⲡⲉ ⲇⲉ ⲁ⸗ⲫ.ⲃⲱⲕ (Luke 7:11). *And he went (and it happened that he went).*
ⲛⲁⲛⲟⲩ⸗ⲥ ⲛⲁ⸗ⲫ ⲉⲛⲉ.ⲩⲛ̄ ⲟⲩ.ⲱⲛⲉ ⲛ-ⲥⲓⲕⲉ ⲁϣⲉ ⲉ.ⲡ⸗ⲫ̄.ⲙⲁⲕⲅ̄ (Mark 9:42). *It would be better for him that there was a grinding stone hanging around his neck.*
ⲉ⸗ⲥ.ϣⲁⲛ.ϣⲱⲡⲉ ⲇⲉ ⲛ̄⸗ⲥⲉ.ⲉⲓⲛⲉ ⲛⲁ⸗ⲫ ⲛ̄-ⲅⲉⲛ.ⲧⲃ̄ⲧ (Pach 5:1). *Because they used to bring him some fish (it used to happen that they brought…).*
ⲫ.ⲟⲩⲟⲛⲅ̄ ⲉⲃⲟⲗ ⲭⲉ ⲉⲣⲉ-ⲡ.ⲇⲓⲕⲁⲓⲟⲥ.ⲛⲁ.ⲱⲛⲅ̄ ⲉⲃⲟⲗ ⲅⲛ̄-ⲧ.ⲡⲓⲥⲧⲓⲥ (Gal 3:11). *It is manifest that the righteous one will live through faith.*

419. In a nominal sentence the subject ⲡⲉ/ⲧⲉ can be explicated through a completive clause introduced by ⲭⲉ, through a (causative) infinitive preceded by ⲉ-, or through a conjunctive.
ⲟⲩ.ⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲡⲉ ⲉ-ⲥⲉⲡⲥ̄ ⲛⲉ.ⲥⲛⲏⲩ (2Cor 9:5). *It is necessary to comfort the brothers.*

420. A certain number of 'impersonal predicates' (LAYTON 487) occur with a subject clause.

ⲁⲛⲁⲅⲕⲏ	*it's necessary*
ⲅⲱ	*it's enough*
ⲅⲁⲡⲥ̄	*it's necessary*
ⲅⲛⲉ-/ⲅⲛⲁ⸗	*it pleases*

ⲅⲉⲛⲟⲓⲧⲟ (negation: ⲙⲏⲅⲉⲛⲟⲓⲧⲟ) *that… might (happen)*
ⲉⲝⲉⲥⲧⲓ (negation: ⲟⲩⲕⲉⲝⲉⲥⲧⲓ) *it's possible, it's allowed*

(ⲉ)ϣϣⲉ (negation: ⲙⲉϣϣⲉ) *it suits, it's becoming*
ϩⲁⲙⲟⲓ *it would be good*

ⲁⲛⲁⲅⲕⲏ ⲅⲁⲣ ⲉ-ⲧⲣⲉ-ⲛⲉ.ⲥⲕⲁⲛⲇⲁⲗⲟⲛ ⲉⲓ (Matt 18:7). *For it is necessary that the scandals come.*

ϩⲱ ⲁⲛ ⲉⲣⲟ⸗ϥ ⲭⲉ ⲁ⸗ϥ.ⲡ̅-ⲛⲟⲃⲉ (ShMiss 4 822:14). *It is not enough for him that he has sinned.*

ⲟⲩⲕⲉⲝⲉⲥⲧⲓ ⲛⲁ⸗ⲛ ⲉ-ⲙⲉⲩⲧ-ⲗⲁⲁⲩ (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.
ⲥ.ⲡ̅-ⲛⲟϥⲣⲉ ⲛⲏ⸗ⲧⲛ̅ ⲭⲉⲕⲁⲥ ⲁⲛⲟⲕ ⲉ⸗ⲓ.ⲉ.ⲃⲱⲕ (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 ⲙ̅ⲡⲁⲧⲉ (cf. 322), meaning *before..* also expresses anteriority.
  – The limitative conjugation base ϣⲁⲛⲧⲉ 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 ⲭⲓⲛ (*since*; with the focalising conversion of the past tense ⲭⲓⲛⲧⲁ⸗ etc.), ⲙⲛ̅ⲛ̅ⲥⲁ (*after*), or Greek conjunctions such as ϩⲱⲥ, ϩⲟⲥⲟⲛ, ϩⲟⲧⲁⲛ (*when*).
  The Greek conjunctions are often followed by a focalising conversion.

424. The preposition ⲙⲛ̅ⲛ̅ⲥⲁ (ⲉ-) with the causative infinitive expresses anteriority, the preposition ϩⲛ̅- 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 ϩⲟⲧⲁⲛ, it has a general sense with regard to a past tense (cf. 363).

ⲭⲓⲛⲧⲁ-ⲛⲉ⸗ⲛ.ⲉⲓⲟⲧⲉ ⲅⲁⲣ ⲛ̅ⲕⲟⲧⲕ̅ ϩⲱⲃ ⲛⲓⲙ ⲙⲏⲛ ⲉⲃⲟⲗ ⲛ̅-ⲧⲉⲓ.ϩⲉ (2Pet 3:4).
For since our Fathers passed, everything remains like this (in this way).

ϩⲟⲧⲁⲛ ⲉⲣⲉ.ⲡ.ϭⲟⲗ ⲛⲁ.ϣⲁⲭⲉ ⲉ.ϣⲁ⸗ϥ.ϣⲁⲭⲉ ⲉⲃⲟⲗ ϩⲛ̅-ⲛ.ⲉⲧⲉ.ⲛⲟⲩ⸗ϥ ⲛⲉ (John 8:44). *When the liar speaks, he (usually) speaks from what is his own.*

ⲙⲏ ⲟⲩⲛ̅-ϭⲟⲙ ⲉ-ⲧⲣⲉ⸗ⲩ.ⲛⲏⲥⲧⲉⲩⲉ ⲛ̅ϭⲓ-ⲛ̅.ϣⲏⲣⲉ ⲙ-ⲡ.ⲙⲁ ⲛ̅-ϣⲉⲗⲉⲉⲧ ϩⲟⲥⲟⲛ ⲉⲣⲉ-ⲡⲁ-ⲧ.ϣⲉⲗⲉⲉⲧ ⲛ̅ⲙⲙⲁ⸗ⲩ (Mark 2:19). *Can the children of the groom (the sons of the bridal chamber) fast while the groom is with them?*

ϨⲘ-ⲡ.ⲧⲣⲁ.ⲥⲱⲧⲘ (HM I 142:3). *While I was listening…*

ⲁⲩ.ⲈⲒ ⲈⲂⲞⲖ ϨⲚ-ⲚⲈ.ⲘϨⲀⲀⲨ ⲘⲚ̄Ⲛ̄ⲤⲀ-ⲦⲢⲈ⳿ϥ.ⲦⲰⲞⲨⲚ (Matt 27:53). *They came out of the tombs after he was resuscitated.*

ϨⲞⲦⲀⲚ ⲈⲢⲰⲀⲚ-ⲡ.ⲢⲰⲘⲈ ⲘⲈⲢⲈ-ⲡ.ⲚⲞⲂⲈ ⲰⲀⲢⲈ-ⲡ.ⲚⲞⲨⲦⲈ †-ϬⲞⲘ Ⲙ̄-ⲡ.ⲚⲞⲂⲈ ⲈϨⲢⲀⲒ ⲈⲬⲰ⳿ϥ (ShChass 68:30–35). *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…*)

ϨⲘ-ⲡ.ⲈⲒ ⲈⲂⲞⲖ Ⲙ̄-ⲡ.Ⲓ̄Ⲏ̄Ⲗ ϨⲚ̄-ⲔⲎⲘⲈ (Ps 113:1). *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 ⲦⲞⲦⲈ (*then*).

ϨⲞⲦⲀⲚ ⲅⲀⲢ Ⲉ⳿Ⲓ.ⲰⲀⲚ.Ⲣ̄-ⲀⲦ.ϬⲞⲘ ⲦⲞⲦⲈ ⲰⲀ⳿Ⲓ.ϬⲘ̄ϬⲞⲘ (2Cor 12, 10). *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 ⲈⲰⲰⲡⲈ or ⲈⲰⲬⲈ.

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

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

432. Factual conditional clauses can consist of the conjunctions ⲈⲰⲰⲡⲈ and ⲈⲰⲬⲈ 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.

ⲈⲢⲰⲀⲚ-ⲡⲈ⳿Ⲕ.ⲂⲀⲖ ⲤⲔⲀⲚⲆⲀⲖⲒⲌⲈ Ⲙ̄ⲘⲞ⳿Ⲕ (Mark 9:47). *If your eye scandalizes you…*

ⲉϢϪⲉ ⲡⲉⲕ.ⲃⲁⲗ ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲙⲙⲟⲕ ⲡⲟⲣⲕⲋ (Matt 18:9). *If your eye scandalizes you, (then) pluck it out.*

ⲉⲧⲉⲧⲛ.ⲡⲓⲥⲧⲉⲩⲉ ⲧⲉⲛ.(ⲛ)ⲁ.Ϫⲓⲧⲟⲩ (Matt 21:22). *If you* (pl.) *believe, you will receive them.*

The contrafactual conditional clause

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

435. If the condition implies a present reality, ⲉⲛⲉ- can introduce a double conversion (circumstantial and preterit) of a durative sentence, or a nominal sentence, or an existential sentence with ⲟⲩⲛ-/ⲙⲛ- or an indicational sentence with ⲉⲓⲥ- (cf. 300).

436. If the condition implies a past reality ⲉⲛⲉ 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 ⲛⲉ). In that case, it expresses a connotation of irreality or regret.

ⲉⲛⲉ-ⲡⲉⲧⲛ.ⲉⲓⲱⲧ ⲡⲉ ⲡ.ⲛⲟⲩⲧⲉ, ⲛⲉⲧⲉⲧⲛ.ⲛⲁ.ⲙⲉⲣⲓⲧ ⲡⲉ (John 8:42). *If God were your Father, you* (pl.) *would love me.*

ⲉⲛⲉ.ⲙⲡⲓ.ⲉⲓ ⲧⲁ.ϢⲁϪⲉ ⲛⲙⲙⲁⲩ ⲛⲉ.ⲙⲛ ⲛⲟⲃⲉ ⲉⲣⲟⲟⲩ ⲡⲉ (John 15:22). *If I had not come and talked to them, they wouldn't have any sin.*

ⲉⲛⲉ.ⲟⲩⲛ Ϣϭⲟⲙ ⲉϢϪⲉ ⲡⲉ ⲁⲧⲉⲧⲛ.ⲡⲣⲕ ⲛⲉⲧⲛ.ⲁⲗⲟⲟⲩⲉ (Gal 4:15). *If it would have been possible, you* (pl.) *would have plucked out your eyes.*

Some remarks

438. The apodosis is often introduced by ⲉⲓⲉ (ⲉⲉⲓⲉ) or, when it is a contrafactual condition, by ⲉϢϪⲉ, ⲉϢϪⲉ ⲡⲉ, ⲉϢϪⲡⲉ, ⲛⲉⲉⲓⲥⲡⲉ.

ⲉϢϪⲉ ⲛ.ⲉⲧ.ⲙⲟⲟⲩⲧ ⲛⲁ.ⲧⲱⲟⲩⲛ ⲁⲛ ⲉⲓⲉ ⲙⲡⲉ-ⲡⲉⲭⲥ ⲧⲱⲟⲩⲛ (1Cor 15:13). *If the death will not be resuscitated, then Christ has not been resuscitated.*

ⲛⲥⲁⲃⲏⲗ ⲅⲁⲣ Ϫⲉ ⲁⲛ.ⲱⲥⲕ ⲉϢϪⲉ ⲁⲛ.ⲕⲟⲧⲛ ⲙ-ⲡ.ⲙⲉⲋ-ⲥⲡ-ⲥⲛⲁⲩ (Gen 43:10). *If we had not been delayed, we would have returned twice.*

439. The conjunctions ⲛⲥⲁⲃⲏⲗ Ϫⲉ and ⲉⲓⲙⲏⲧ(ⲉ)ⲓ, often with a conjunctive, can be translated *if not* or *unless*.

ⲉⲓⲙⲏⲧⲓ ⲛⲧⲉⲧⲛ.ⲕⲉⲧ ⲑⲏⲩⲧⲛ (Matt 18:3). *If you* (pl.) *do not change yourselves.*

440. The concessive clause is introduced by the conjunctions ⲕⲁⲓⲡⲉⲣ, ⲕⲁⲓⲧⲟⲓ, ⲕⲁⲛ. A circumstantial conversion without conjunction can have the same connotation.

ⲕⲁⲛ ⲉⲓ.Ϣⲁⲛ.ⲙⲟⲩ ⲛ.†.ⲛⲁ.Ϫⲓ-†ⲡⲉ ⲁⲛ ⲛ-ⲗⲁⲁⲩ ⲙⲡⲁⲧⲋ.ⲣ-ⲛⲁⲩ (ShChass 107). *Even if I die, I will not taste anything before the time has come.*

ⲉ.ⲁⲛⲅ ⲟⲩ.ⲥϩⲓⲙⲉ ⲛ.ⲥⲁⲙⲁⲣⲓⲧⲏⲥ (John 4:9). *Even though I am a Samaritan woman…*

441. The comparative conditional clause is introduced by the conjunction ϩⲱⲥ (ⲉϣϫⲉ), followed by a circumstantial conversion. Alternatively, we can find a construction introduced by ⲉϣϫⲉ, ⲛ̄ⲑⲉ ⲉϣϫⲉ, ⲛ̄ⲑⲉ ϫⲉ.
ϩⲱⲥ ⲉⲁ⸗ⲓ.ⲣⲁϣⲉ (Z 298:6). *As if I would have rejoiced.*

442. The non-inflected interjection (ⲉ)ⲙ̄ⲙⲟⲛ, possibly accompanied by ⲉϣⲱⲡⲉ, ⲉϣϫⲉ, ⲉⲛⲉ or ⲉ, signifies *if not*.
ⲉⲙ̄ⲙⲟⲛ ⲉϣϫⲉ ⲁⲩ.ⲟⲡ⸗ⲟⲩ ⲡⲉ ϩⲱⲥ ϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ (ShAmél II 341:7–8). *If not, they would have been considered as heretics.*

ⲉϣϫⲉ ⲛ.ⲉⲧ.ⲙⲟⲟⲩⲧ ⲛⲁ.ⲧⲱⲟⲩⲛ̄ ⲁⲛ ⲉⲓⲉ ⲙ̄ⲡⲉ-ⲡⲉ.ⲭ̄ⲥ̄ ⲧⲱⲟⲩⲛ̄ (1Cor 15:13). *If the dead will not resuscitate, then Jesus has not been resuscitated.*
ⲉⲛⲉ.ⲙⲛ̄-ⲃⲁⲣⲃⲁⲣⲟⲥ   ϣⲟⲟⲡ   ⲟⲩ   ⲡⲉ   ⲡ.ⲧⲁⲉⲓⲟ   ⲙ̄-ⲡ.ⲙⲁⲧⲟⲓ   ⲁⲩⲱ
ⲡⲉ⸗ϥ.ϣⲟⲩϣⲟⲩ (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 ϫⲉ, ⲉⲃⲟⲗ ϫⲉ, ⲉⲧⲃⲉ ϫⲉ, or by the Greek conjunctions ⲉⲡⲉⲓ, ⲉⲡⲉⲓⲇⲏ.

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

ⲁⲙⲏ⸗ⲧⲛ̄ ϫⲉ ⲁ⸗ⲛ̄ⲕⲁ ⲛⲓⲙ ⲥⲟⲃⲧⲉ (Luke 14:17). *Come (pl.), for everything has been prepared.*
ⲁ⸗ⲛ.ⲥϭⲏⲣ ⲉ-ⲧⲟⲩⲛ̄-ⲕⲩⲡⲣⲟⲥ ⲉⲧⲃⲉ ϫⲉ ⲛⲉⲣⲉ-ⲛ̄.ⲧⲏⲩ ϯ-ⲟⲩⲃⲏ⸗ⲛ (Acts 27:4). *We sailed to Cyprus, because the winds were against us.*
ⲉⲡⲉⲓ ⲛ̄.ⲧⲁⲓ ⲁⲛ ⲧⲉ ⲧⲉ⸗ϥ.ⲡⲓⲥⲧⲓⲥ (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 ϫⲉ with the present (without conversion) can express consequence (especially in questions, TILL 360).

447. The final or consecutive clause can consist of the conjunction ϫⲉ/ϫⲉⲕⲁ(ⲁ)ⲥ (*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 ϩⲱⲥⲧⲉ, ⲙⲏⲡⲱⲥ, and ⲙⲏⲡⲟⲧⲉ mostly occur with the conjunctive (cf. 129, 392).

449. The preposition ⲉ- with the infinitive or causative infinitive can express a goal. This is also the case with ϩⲱⲥⲧⲉ ⲉ- followed by the causative infinitive (cf. 392–393).

450. The limitative ϢⲀⲚⲦⲈ 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.

Ⲁ⸗ϥ.ϯ ⲚⲀ⸗Ⲛ Ⲛ̄-ⲞⲨ.ⲘⲚ̄Ⲧ-ⲢⲘ̄Ⲛ-ϨⲎⲦ ⲬⲈ Ⲉ⸗Ⲛ.Ⲉ.ⲤⲞⲨⲚ̄-ⲠⲘⲈ (1John 5:20). *He gave us understanding, so that we may know the truth.*

ⲀⲨⲰ Ⲡ.ⲆⲒⲀⲂⲞⲖⲞⲤ ⲘⲈⲚ ⲚⲈ.ϢⲀ⸗ϥ.ⲬⲒ Ⲙ-Ⲡ.ϨⲢ̄Ⲃ̄ Ⲛ-ⲦⲈ.ⲤϨⲒⲘⲈ Ⲛ-ⲦⲈ.ⲨϢⲎ… ⲬⲈⲔⲀⲤ Ⲉ⸗ϥ.ⲚⲀ.Ⲣ̄-ϨⲀⲖ ⲚⲚ-ⲀⲚⲦⲞⲚⲒⲞⲤ (V.A. 8:17–20). *And the devil usually took the appearance of a woman during the night… in order to deceive Antony.*

Ⲁ⸗Ⲩ.ⲘⲈϨ-Ⲡ.ⲬⲞⲈⲒ ⲤⲚⲀⲨ ϨⲰⲤⲦⲈ Ⲉ-ⲦⲢⲈ⸗Ⲩ.ⲰⲘⲈ̄ (Luke 5:7). *They filled two ships (so much) that they sank.*

Ⲁ⸗Ⲛ.ⲈⲒ Ⲉ-ⲞⲨⲰϢⲦ̄ ⲚⲀ⸗ϥ (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 ⲉⲧ, ⲉⲧⲉ, (ⲉ)ⲛⲧⲁ.
If the relative clause has the aorist or a preterit conversion, it can alternatively have the relative converter ⲉ or ⲉⲧⲉ.

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.

445. The relative converter is normally the first element of the relative clause. In some rare cases however, it can be preceded by another element in extraposition.
ⲡ.ⲙⲁ ⲁⲛⲟⲕ ⲉ.ϯ.ⲛⲁ.ⲃⲱⲕ ⲉⲣⲟ⳥ϥ (John 8:21). *The place I will go to.*

The antecedent is the subject of the relative clause

455. The converter ⲉⲧ is normally used when the antecedent is the subject of the relative clause.
ϣⲏⲣⲉ ϣⲏⲙ ⲛⲓⲙ ⲉⲧ.ϩⲛ̄-ⲃⲏⲑⲗⲉⲉⲙ (Matt 2:16). *All the little children, which are in Bethlehem.*

456. The converter ⲉⲧⲉ occurs with negative clauses, with ⲙ̄ⲡⲁⲧⲉ and ⲟⲩⲛ̄(ⲧⲉ) and with nominal sentences. ⲉⲧⲉ can also be used with the preterit conversion of the present or with the aorist.

457. The expression ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ means *that is.*

ⲡ.ⲭⲁⲓⲃⲉⲕⲉ ⲉⲧⲉ ⲛ̄.ⲟⲩ.ϣⲱⲥ ⲁⲛ ⲡⲉ (John 10:12). *The mercenary who is not a shepherd.*
ϩⲁⲣⲉϩ ⲉⲣⲱ⳥ⲧⲛ̄ ⲉ.ⲡⲉ.ⲑⲁⲃ ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲑⲩⲡⲟⲕⲣⲓⲥⲓⲥ (Luke 12:1). *Refrain (pl.) from the leaven, that is, the hypocrisy.*

458. The converter (ⲉ)ⲛⲧⲁ is used as conjugation base for the relative past.
ⲡⲁ.ⲉⲥⲟⲟⲩ ⲉⲛⲧⲁ⳥ϥ.ⲥⲱⲣⲙ̄ (Luke 15:6). *My sheep that was lost.*

459. The antecedent can occur as the subject of the relative clause. This is always the case if the relative clause has a suffixally conjugated verboid or if it is a negative durative clause. Non-durative sentences always have the subject expressed.

460. The subject does not occur in relative clauses containing a durative sentence introduced by ⲉⲧ.

ⲡⲁ.ⲉⲥⲟⲟⲩ ⲉⲛⲧⲁ⳥ϥ.ⲥⲱⲣⲙ̄ (Luke 15:6) *My sheep that was lost.*

Ⲛ.Ⲓ̅ϨⲈⲐⲚⲞⲤ ⲈⲦⲈ Ⲛ̄-ⲤⲈ.ⲤⲞⲞⲨⲚ̄ ⲀⲚ Ⲙ̄-Ⲡ.ⲚⲞⲨⲦⲈ (K 9777 r° a 1). *The nations which do not know God.*

Ⲡ.ϢⲰⲤ ⲈⲦ.ⲚⲀⲚⲞⲨ⸓ϥ (John 10:11). *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 antecent functions as the subject of the relative clause. The suffixally conjugated verboids expressing qualities (cf. 150) however are introduced by the converter ⲈⲦⲈ.

Ⲧ.ⲘⲀⲀⲨ ⲈⲦⲈ ⲚⲀϢⲈ-ⲠⲈ⸓Ⲥ.ⲚⲀ (BG 71:6). *The mother whose mercy is great.*

Ⲡ.ⲘⲀ ⲈⲦⲈ ⲘⲚ̄-ϨⲞⲦⲈ Ⲛ̄ϨⲎⲦ⸓ϥ̄ (Ps 13:5). *The place where there is no fear.*

463. If the relative clause is a durative sentence, the pronominal subject is immediately attached to the relative converter (Ⲉϯ, ⲈⲦ⸓Ⲕ, etc.).

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

ⲠⲀⲒ Ⲉϯ.ⲤⲰⲦⲘ̄ Ⲉ-ⲚⲀⲒ ⲈⲦⲂⲎⲎⲦ⸓ϥ̄ (Luke 9:9). *This one, about whom I hear these things.*

Ⲡ.ⲘⲀ ⲈⲦ⸓ⲞⲨ.Ⲛ̄ϨⲎⲦ⸓ϥ̄ (ShIII, 151). *The place where they are.*

Ⲡ.ⲘⲀ ⲈⲦⲈⲢⲈ-Ⲡ.ⲤⲰⲘⲀ ⲚⲀ.ϢⲰⲠⲈ Ⲙ̄ⲘⲞ⸓ϥ (Matt 24:28). *The place where the body will go.*

Some remarks

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.

ⲘⲀⲢⲒⲀ ⲦⲀⲒ ⲈⲚⲦⲀ⸓Ⲩ.ⲬⲠⲈ-Ⲓ̅Ⲥ̅ ⲈⲂⲞⲖ Ⲛ̄ϨⲎⲦ⸓Ⲥ ⲠⲀⲒ Ⲉ.ϢⲀ⸓Ⲩ.ⲘⲞⲨⲦⲈ ⲈⲢⲞ⸓ϥ ϪⲈ ⲠⲈ.Ⲭ̅Ⲥ̅ (Matt 1:16). *Mary, the one from whom Jesus was born, the one who is called the Christ.*

ⲞⲨ.ⲚⲞϬ Ⲛ̄-ⲢⲀϢⲈ ⲠⲀⲒ ⲈⲦ.ⲚⲀ.ϢⲰⲠⲈ Ⲙ̄-Ⲡ.ⲖⲀⲞⲤ ⲦⲎⲢ⸓ϥ̄ (Luke 2:10). *A great joy, the one that will come to be for the entire people.*

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.
The substantivated relative clause might itself in its totality (with the determining pronoun) be considered as a noun. In that case it can have an article itself.

Ⲡ.ⲈⲦ.ϢⲰⲚⲈ *the sick one*

Ⲡ.ⲈⲦ.ⲚⲀⲚⲞⲨ⸓ϥ *the good*

ϨⲈⲚ.Ⲡ.ⲈⲦ.ⲚⲀⲚⲞⲨ⸓ϥ *good deeds*

Ⲡ.Ⲡ.ⲈⲦ.ⲞⲨⲀⲀⲂ *the saint*

467. Nouns derived from a relative clause often have a general meaning.

ⲡ.ⲉⲧ.ⲥⲟⲟⲩⲛ̄, *(every one) who knows*
ⲙⲛ̄ ⲡ.ⲉⲧ.ϩⲟⲃⲥ̄ (Mark 4:22). *There is nothing hidden*

468. Several relative clauses can be connected with one another with conjunctions or in an asyndetic 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.

ⲡ.ⲉⲧ.ⲣⲁϣⲉ ⲛⲙ̄ⲙⲁ⸗ⲩ ⲏ ⲉⲧ.ⲥⲙⲟⲩ ⲉⲣⲟⲟⲩ (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.

ⲛ.ⲉⲛⲧⲁ⸗ⲛ.ⲛⲁⲩ ⲉⲣⲟ⸗ⲟⲩ ⲁⲩⲱ ⲁ⸗ⲛ.ⲥⲟⲧⲙ̄⸗ⲟⲩ (Acts 4:20). *What we have seen and heard.*

ⲛ.ⲉⲧ.ⲥⲟⲟⲩⲛ̄ ⲉ-ⲛⲉ⸗ⲩ.ϩⲃⲏⲩⲉ ⲛ̄⸗ⲥⲉ.ϩⲱⲡ ⲉⲭⲱ⸗ⲟⲩ (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 ⲉ- is used instead of the relative conversion.

ⲟⲩ.ⲣⲱⲙⲉ ⲉ.ⲁ⸗ϥ.ϫⲟ ⲛ̄-ⲟⲩ.ϭⲣⲟϭ (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).

ⲡⲁⲓ ⲉ.ⲁ-ⲇⲁⲩⲉⲓⲇ ⲁⲁ⸗ϥ (Luke 6:3). *That what David did.*

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.

ⲥⲉ.ⲛⲁ.ϭⲓⲛⲉ ⲙ̄-ⲡ.ϣⲏⲛ ⲉⲧ.ⲙ̄-ⲙⲁⲩ ⲉ.ⲁ⸗ⲩⲡⲟⲣⲕ⸗ϥ (ShIII 141). *They will find that tree that they have plucked.*

ⲡⲁⲓ ⲉ.ϣⲁ⸗ⲩ.ⲙⲟⲩⲧⲉ ⲉⲣⲟ⸗ϥ ϫⲉ.ⲡⲉ.ⲭⲥ̄ (Matt 1:16). *The one who is called the Christ.*

474. In this case we alternatively find the relative converter ⲉⲧⲉ.

ϩⲉⲑⲛⲟⲥ ⲛⲓⲙ ⲛ̄-ⲣⲱⲙⲉ ⲉⲧⲉ.ⲙⲡ⸗ⲟⲩ.ⲥⲟⲩⲛ̄-ⲡ.ⲛⲟⲩⲧⲉ (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.

ⲡ.ϩⲉⲑⲛⲟⲥ ⲉ.ⲡ.ϫⲟⲉⲓⲥ ⲡⲉ ⲡⲉ⸗ϥ.ⲛⲟⲩⲧⲉ (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.

ⲡ.ⲛⲁⲩ ⲉⲛⲧⲁⲋϥ.ⲙ̄ⲧⲟⲛ ⲛ̄ϩⲏⲧⲋϥ̄ (John 4:52) *The hour, in which he was relieved.*

ⲛ̄-ⲛⲉ.ϩⲟⲟⲩ ⲅⲁⲣ ⲉⲋⲛ.ϩⲛ̄-ⲧ.ⲥⲁⲣⲝ̄ (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: ⲧⲉⲧⲛ̄.ⲛⲁ.ϫⲉ-ⲡⲁⲓ (Mark 13:11). *You shall say this.*

The corresponding cleft sentence is: ⲡⲁⲓ ⲡⲉⲧⲉⲧⲛⲁ-ϫⲟⲟ⸗ϥ (Mark 13:11). *It is* this *that you* (pl.) *shall say.*

478. A cleft sentence can be formed with the focal point + ⲡⲉ/ⲧⲉ/ⲛⲉ followed by a relative clause or by a circumstantial clause. ⲡⲉ/ⲧⲉ/ⲛⲉ 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 ⲛⲉ is:

ⲛⲁⲓ ⲇⲉ ⲛ.ⲉⲧ.ϩⲁⲧⲛ̄-ⲧⲉϩⲓⲏ (Mark 4:15). *It is* these *that are along the path.*

ⲛⲉ.ⲛ̄ⲧⲟϥ ⲙⲁⲩⲁⲁ⸗ϥ ⲡⲉ ⲉ⸗ϥ.ⲁⲛⲁⲭⲱⲣⲉⲓ ϩⲙ̄-ⲡ.ⲙⲁ ⲉⲧⲙ̄ⲙⲁⲩ (ApophPatr 43:21–22). *It was* he alone *who was living as an anchorite in that place.*

A sentence with presentative ⲡⲉ is:

ⲟⲩⲣⲱⲙⲉ ⲛ̄-ⲣⲙ̄-ⲙⲁⲟ ⲡⲉ.ⲛⲧⲁ⸗ϥ-ⲧⲱϭⲉ ⲛ̄-ⲟⲩⲙⲁ ⲛ̄-ⲉⲗⲟⲟⲗⲉ (Matt 21:33). *There once was a rich man who planted a vineyard.*

ⲟⲩ.ⲣⲱⲙⲉ ⲡⲉ ⲉ⸗ϥ.ⲕⲱⲧ ⲛ-ⲟⲩ.ⲧⲟⲡⲟⲥ ⲉ-ⲧⲉ⸗ϥ.ⲭⲣⲓⲁ (ShIII 27:9). *There once was a man who was constructing a place for his own use.*

479. The form of ⲡⲉ/ⲧⲉ/ⲛⲉ is usually contracted with the relative marker ⲉⲧ or the circumstantial marker ⲉ. This is called the elided form: ⲡⲉⲧⲉ, ⲡⲉⲧⲉⲣⲉ-, ⲡⲉⲧ⸗, ⲡⲉⲧ-, ⲡⲉϣⲁ- (for ⲡⲉ.ⲉ.ϣⲁ) etc.

480. When the focal point of the cleft sentence is a personal independent pronoun (ⲁⲛⲟⲕ, ⲛ̄ⲧⲟⲕ, etc.), the relative topic element is connected without ⲡⲉ/ⲧⲉ/ⲛⲉ.

ⲛ̄ⲧⲟⲕ ⲉⲧ.ϫⲱ ⲙ̄ⲙⲟ⸗ⲥ (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 refering back to the last chapter of Grammar, which does not have to be learned by heart.

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

Exercise 1

1. ⲡⲥⲁⲃⲉ
2. ⲙ̄ⲙⲁⲑⲏⲧⲏⲥ
3. ⲟⲩϩⲏⲕⲉ
4. ⲑⲩⲡⲟⲕⲣⲓⲥⲓⲥ
5. ⲛⲕⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ
6. ⲧⲉⲑⲉⲱⲣⲓⲁ
7. ⲟⲩⲁⲣⲭⲱⲛ
8. ⲛⲉⲅⲣⲁⲫⲏ
9. ⲛⲉⲣⲣⲱⲟⲩ
10. ⲡⲉϩⲟⲟⲩ
11. ⲧⲉⲩϣⲏ
12. ⲟⲩⲣⲙ̄ⲙⲁⲟ
13. ϩⲉⲛϩⲓⲟⲟⲩⲉ
14. ⲟⲩϩⲏⲧ ⲛ̄ⲟⲩⲱⲧ
15. ⲛⲉϩⲃⲏⲩⲉ
16. ⲁⲃⲉⲗ ⲡⲇⲓⲕⲁⲓⲟⲥ
17. ⲙⲙⲉⲣⲁⲧⲉ
18. ⲡⲙⲁⲓϩⲏⲇⲟⲛⲏ
19. ⲛⲉϩⲓⲟⲙⲉ
20. ϯⲣⲏⲛⲏ
21. ⲛⲉⲥⲟⲟⲩ
22. ϩⲉⲛⲕⲁⲧⲁ-ⲥⲁⲣⲝ
23. ⲥⲙⲟⲩ ⲛⲓⲙ ⲁⲣⲉⲧⲏ ⲛⲓⲙ ⲧⲁⲉⲓⲟ ⲛⲓⲙ
24. ⲟⲩϣⲁϫⲉ ⲛ̄ⲥⲃⲱ
25. ⲡⲗⲟⲅⲟⲥ ⲙ̄ⲡⲛⲟⲩⲧⲉ
26. ⲟⲩⲡⲛⲁ ⲛⲱⲛϩ ⲟⲩⲛⲟϭ ⲙ̄ⲙⲏⲏϣⲉ
27. ϣⲏⲣⲉ ⲛ̄ⲧⲉⲡⲟⲩⲟⲉⲓⲛ. ϣⲏⲣⲉ ⲛ̄ⲧⲉⲡⲕⲁⲕⲉ.
28. ⲛⲉⲩϩⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ ⲛ̄ⲇⲓⲕⲁⲓⲟ ⲥⲩⲛⲏ
29. ⲛⲉϩⲃⲏⲩⲉ ⲙ̄ⲡⲕⲁⲕⲉ

30. ⲛϭⲓⲝ ⲛ̄ⲟⲩⲣⲱⲙⲉ ⲛ̄ⲥⲁⲃⲉ

31. ϣⲁϫⲉ ⲛⲓⲙ ⲙⲛ̄ϩⲱⲃ ⲛⲓⲙ

   ⲛ̄ⲁⲅⲁⲑⲟⲛ

32. ⲟⲩϩⲏⲅⲉⲙⲱⲛ ⲛ̄ⲧⲉⲛϩⲉⲑⲛⲟⲥ

33. ϣⲉ ⲛ̄ⲁⲓⲭⲙⲁⲗⲱⲧⲟⲥ

34. ⲟⲩϣⲏⲣⲉ ⲁⲩⲱ ⲛ̄ϣⲉⲉⲣⲉ ⲥⲛ̄ⲧⲉ

35. ⲧⲉⲡⲗⲁⲧⲟⲛⲓⲕⲏ ⲇⲓⲇⲁⲥⲕⲁⲗⲓⲁ

36. ⲡⲕⲁϩ ⲛ̄ⲣⲉϥϯ ⲕⲁⲣⲡⲟⲥ

37. ϯⲟⲩ ⲛ̄ϩⲟⲃⲟⲗⲟⲥ

38. ⲅⲉⲛⲟⲥ ⲛⲓⲙ ⲛ̄ϩⲉⲗⲗⲏⲛ ϩⲓϩⲁⲓⲣⲉ

   ⲧⲓⲕⲟⲥ

39. ⲥⲛⲁⲩ ⲥⲛⲁⲩ

40. ⲁⲛⲟⲛ ⲛⲉⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ

41. ⲡⲉⲓⲅⲉⲛⲟⲥ ⲥⲛⲁⲩ

42. ⲡⲉⲛⲥⲧⲁⲩⲣⲟⲥ

43. ⲧⲉⲧⲛ̄ϩⲉⲗⲡⲓⲥ ⲧⲏⲣⲥ̄

44. ⲧⲁⲙⲛ̄ⲧⲕⲟⲩⲓ

45. ⲧⲱⲕ

46. ⲣⲱⲱ

47. ⲧⲁⲡⲥⲱⲧⲏⲣ

48. ⲧⲟⲟⲧ

49. ⲡⲉϥϩⲙ̄ϩⲁⲗ

50. ⲧⲁϩⲉ

51. ⲡⲁⲉⲓⲱⲧ

52. ⲛⲉⲓϣⲁϫⲉ

53. ⲟⲩϣⲉⲉⲣⲉ ϣⲏⲙ ⲛ̄ⲧⲁϥ

54. ⲟⲩⲧⲉⲓⲙⲓⲛⲉ

55. ⲛⲉⲓⲣⲱⲙⲉ ⲛ̄ϫⲁϫⲉ

Exercise 2

1. ⲀⲚⲄⲞⲨⲠⲞⲚⲎⲢⲞⲤ Ⲛ̄ⲢⲰⲘⲈ (ShIII 123).

2. ⲚⲦⲈⲞⲨⲘⲀⲀⲨ ⲀⲚ (ShIII 22).

3. ⲀⲚⲞⲔ ϨⲰⲰⲦ (061) ⲀⲚⲄⲠⲈϥϨⲘ̄ϨⲀⲖ (ShIII 38).

4. ⲚⲦⲞⲔ ϬⲈ Ⲛ̄ⲦⲔⲚⲒⲘ (John 1:22).

5. ⲠⲞⲨⲀ ⲠⲞⲨⲀ (163) ⲀⲚⲞⲚ Ⲙ̄ⲘⲈⲖⲞⲤ Ⲛ̄ⲚⲈⲚⲈⲢⲎⲨ (211) (Eph 4:25).

6. ⲦⲈϨⲢⲈ Ⲙ̄ⲠⲢⲰⲘⲈ ⲠⲈ ⲞⲨⲞⲈⲒⲔ ⲘⲚ̄ⲞⲨⲘⲞⲞⲨ ⲘⲚ̄Ⲛ̄ⲔⲈⲦⲢⲞⲫⲎ (Rossi II 3, 90b, 6–9).

7. ⲞⲨⲠⲞⲚⲎⲢⲞⲚ ⲠⲈ (ShChass 95).

8. ⲠⲈⲚⲀⲖⲞⲨ ϢⲎⲘ ⲠⲈ Ⲛ̄ⲀⲦⲤⲞⲞⲨⲚ (P 130.1 133 329).

9. ⲞⲨ (023) ⲦⲈ ⲦⲈⲚϨⲈⲖⲠⲒⲤ (ShChass 82).

10. ⲠⲰⲔ (020) ⲠⲈ ⲠⲚⲞⲨⲂ ⲠⲰⲔ ⲠⲈ ⲠϨⲀⲦ ⲦⲰⲔ ⲦⲈ ⲦⲞⲒⲔⲞⲨⲘⲈⲚⲎ (ShIII 117).

11. ⲀⲄⲀⲐⲞⲚ ⲚⲒⲘ (024) ⲚⲞⲨϥ ⲚⲈ (ShIII 72).

12. ⲠⲈⲒⲎⲒ ⲄⲀⲢ ⲠⲀⲠⲢⲰⲘⲈ (019) ⲀⲚ ⲠⲈ ⲀⲖⲖⲀ ⲠⲀⲠⲚⲞⲨⲦⲈ ⲠⲈ (P 130,4)

13. ⲞⲨⲢⲰⲘⲈ Ⲛ̄ⲞⲨⲰⲦ ⲈⲦⲈⲠⲚⲞⲨⲦⲈ ⲠⲈ ⲞⲨⲘⲀⲀⲨ Ⲛ̄ⲞⲨⲰⲦ ⲈⲦⲈⲐⲒⲖ̄Ⲏ̄Ⲙ̄[1] Ⲛ̄ⲦⲈⲠⲈ ⲦⲈ (ShIV 129).

14. ⲞⲨⲘⲞⲞⲨ ⲈⲘⲠⲰⲔ ⲀⲚ ⲠⲈ (ShOr 155).

15. ⲚⲈⲚⲀϢⲂⲈⲈⲢ ⲄⲀⲢ ⲚⲈ (ShChass 108).

16. ⲠϨⲰⲂ Ⲛ̄Ⲛ̄ⲆⲒⲔⲀⲒⲞⲤ ⲠⲈ ϨⲰⲂ ⲚⲒⲘ Ⲛ̄ⲀⲄⲀⲐⲞⲚ ⲠϨⲰⲂ Ⲛ̄ⲚⲀⲤⲈⲂⲎⲤ ⲠⲈ ϨⲰⲂ ⲚⲒⲘ Ⲙ̄ⲠⲞⲚⲎⲢⲞⲚ (Wess 9,177b).

17. ⲚⲈⲠⲤⲀⲂⲂⲀⲦⲞⲚ ⲆⲈ ⲠⲈ ⲠⲈϨⲞⲞⲨ ⲈⲦⲘ̄ⲘⲀⲨ (John 5:9).

18. ⲀⲚⲞⲚ ⲚⲈϥϨⲘ̄ϨⲀⲖ ⲀⲨⲰ Ⲛ̄ⲦⲞϥ ⲠⲈ ⲠⲈⲚⲀⲢⲬⲰⲚ ⲀⲨⲰ ⲠⲈⲚⲢ̄ⲢⲞ (ShIV 34).

19. ⲞⲨⲠⲞⲖⲒⲤ ⲈⲠⲈⲤⲢⲀⲚ (021) ⲠⲈ ⲚⲀⲌⲀⲢⲈⲐ (Luke 1:26).

20. ⲚⲀⲒ ⲚⲈ ⲦⲂⲰ Ⲛ̄ⲬⲞⲈⲒⲦ ⲤⲚ̄ⲦⲈ. (Rev 11:4).

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1 ⲐⲒ̈ⲖⲎⲘ for Ⲧ.ϨⲒⲈⲢⲞⲨⲤⲀⲖⲈⲘ : Jerusalem (cf. glossary of *nomina sacra*).

Exercise 3

1. ⲀⲚⲒⲤⲞⲨ ⲈⲠⲈⲒⲘⲀ (Luke 19:27).

2. ⲘⲀⲦⲀⲈⲒⲈ (138) ⲠⲈⲔⲈⲒⲰⲦ ⲘⲚ̄ⲦⲈⲔⲘⲀⲀⲨ (Matt 15:4).

3. ⲘⲠⲢ̄ⲈⲒ ⲈⲂⲞⲖ (Matt 24:26).

4. Ⲱ̄ⲰⲠⲈ ⲚⲦⲀ2Ⲉ (Gal 4:12).

5. Ⲛ̄ⲦⲘⲈ 2Ⲙ̄ⲠⲀⲒ ⲀⲚ (1John 2:4).

6. ⲤⲈⲤⲞⲞⲨⲚ ⲄⲀⲢ ⲬⲈ ⲀⲄⲀⲐⲞⲚ ⲚⲒⲘ ⲚⲞⲨϥ (020) ⲚⲈ (ShIII 72).

7. ⲤⲈⲤⲰⲂⲈ Ⲛ̄ⲤⲰϥ Ⲛ̄ϬⲒⲚ̄ⲀⲀⲒⲘⲞⲚⲒⲞⲚ ⲈⲚϥⲤⲞⲞⲨⲚ ⲀⲚ (ShRE 10,164).

8. ⲦⲚ̄ⲢⲞⲔ2̄ ⲦⲎⲢ̄Ⲛ 2Ⲙ̄ⲠⲈⲚ2ⲎⲦ ⲀⲨⲰ ⲦⲈⲦⲚ̄ⲚⲎⲨ 2ⲰⲦⲦⲎⲨⲦⲚ̄[1] (ShIII 24).

9. ⲠⲰ̄ⲀⲬⲈ ⲈⲦⲤⲎ2 (ShIII 153).

10. Ⲙ̄ⲠⲈϥⲘⲈⲈⲨⲈ ⲤⲞⲨⲦⲰⲚ ⲀⲚ Ⲉ2ⲞⲨⲚ ⲈⲠⲚⲞⲨⲦⲈ (ShIII 44).

11. ⲚⲈϥⲢ̄ⲠⲘⲈⲈⲨⲈ Ⲙ̄ⲠⲈϥⲐⲂⲂⲒⲞ Ⲙ̄ⲘⲒⲚ Ⲙ̄ⲘⲞϥ (291) (ShIII 95).

12. ⲈⲨⲰ̄ⲰⲦ Ⲙ̄ⲘⲞⲞⲨ Ⲛ̄Ⲛ̄ⲀⲀⲒⲘⲞⲚⲒⲞⲚ (ShAmél I 380).

13. Ⲛ̄†ⲚⲀⲔⲀⲀⲔ ⲈⲂⲞⲖ ⲀⲚ ⲀⲖⲖⲀ †ⲚⲀⲘⲒϣⲈ ⲞⲨⲂⲎⲔ Ⲛ̄2ⲞⲨⲞ (ShIII 38).

14. ⲦⲈⲚⲀⲤⲞⲨⲰⲚⲞⲨ (ShIII 191).

15. Ⲡ2ⲀⲠ ⲈⲦⲈⲢⲈⲠⲬⲞⲈⲒⲤ Ⲓ̄Ⲥ̄[2] ⲚⲀⲔⲢⲒⲚⲈ Ⲛ̄ⲚⲀⲒ Ⲛ̄ⲦⲈⲒⲘⲒⲚⲈ Ⲛ2ⲎⲦϥ̄ (Mun 99).

16. ⲈⲢⲈⲠ2Ⲟϥ ⲚⲀϣ2ⲈⲖⲘⲞⲞⲨ[3] ϣⲀⲦⲰⲚ (ShChass 28).

17. ⲢⲰⲘⲈ ⲄⲀⲢ ⲚⲒⲘ ⲞⲨⲈϣⲠⲰⲚ2̄ ⲀⲨⲰ Ⲛ̄ⲤⲈⲞⲨⲰϣ ⲀⲚ ⲈⲘⲞⲨ (ShEnch 93).

18. ⲞⲨⲚ̄2ⲈⲚⲘⲎⲎϣⲈ †ⲈⲞⲞⲨ ⲚⲀⲚ 2ⲒⲂⲞⲖ (ShIII 199).

19. ⲘⲚ̄ⲢⲀⲚ ⲞⲨⲀⲈ ⲤⲬⲎⲘⲀ ⲚⲀϣⲂⲞⲎⲐⲈⲒ ⲈⲢⲞⲚ (ShIV 3).

20. ⲤⲈⲞⲨⲀϣϥ̄ 2ⲒⲦⲚ̄Ⲛ̄2ⲎⲔⲈ ⲤⲈⲘⲈ Ⲙ̄ⲘⲞϥ 2ⲒⲦⲚ̄Ⲛ̄ⲔⲈⲢ̄ⲢⲰⲞⲨ Ⲙ̄ⲘⲀⲒⲚⲞⲨⲦⲈ (ShChass 106).

21. ⲀⲚⲞⲚ ⲦⲚ̄Ⲛ̄2ⲞⲨⲚ Ⲛ̄ⲚⲈⲚⲦⲞⲠⲞⲤ (ShIII 24).

22. †ⲚⲘ̄ⲘⲀϥ 2Ⲛ̄ⲦⲈϥⲐⲖⲒⲤⲒⲤ (Ps 90 (91):15).

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1 2ⲰⲦⲦⲎⲨⲦⲚ̄ is a form of 2ⲰⲰ⸗ (162) with the suffix of the 2nd pers. plural.

2 Ⲓ̄Ⲥ̄ for Ⲓ̈ⲎⲤⲞⲨⲤ : Jesus (cf. Glossary of the *nomina sacra*).

3 ϣ ist he short form of the auxiliary Ⲉϣ, *to be able to, can.* 2ⲈⲖ- ist he prenominal form of the verb 2ⲰⲖ, *to throw, to bring,* followed by the object ⲘⲞⲞⲨ, *water.* W. E. Crum, *Coptic Dictionary* 666b, *s.v.* 2ⲰⲖ, *suggests that one should understand 'poison' here.*

23. ⲙⲡⲁϩⲁⲓ ⲅⲁⲣ ϩⲙⲡⲁⲏⲓ ⲁⲛ (Prov 7:19).

24. ⲡⲉⲧⲉⲣⲟⲟⲩ (ShIV 43, 28).

25. ϥϩⲛ̄ⲟⲩⲛⲟϭ ⲛ̄ⲉⲣⲅⲁⲥⲓⲁ (Wess 9,145).

26. ⲡⲣⲱⲙⲉ ⲉⲧⲉⲣⲉⲧⲉⲡⲗⲏⲅⲏ ϩⲓⲱⲱϥ (Wess 9,138).

27. ϥϩⲓⲭⲁⲉⲓⲉ (Matt 24:26).

28. ⲑⲟⲧⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲥⲛⲙ̄ⲙⲁⲕ ⲛ̄ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ (ShIII 101).

29. ⲛⲉⲛϩⲛ̄ⲧⲉⲓϣⲁⲓⲣⲉ ⲛ̄ⲟⲩⲱⲧ ⲛⲙ̄ⲙⲏⲧⲛ̄ (ShIII 220).

30. ⲉⲣⲉⲛⲉⲛⲕⲉⲉⲥ ⲧⲱⲛ (ShAmél I 212).

31. ⲡⲙⲁ ⲉⲧⲉⲣⲉⲧϣⲉⲗⲉⲉⲧ ⲙ̄ⲙⲁⲩ ⲉϥⲙ̄ⲙⲁⲩ ⲛ̄ϭⲓⲡⲛⲩⲙⲫⲓⲟⲥ (ShChass 138).

32. ⲉⲧⲃⲉⲛⲓⲙ ⲏ ⲉⲧⲃⲉⲟⲩ ⲉⲧⲃⲏⲏⲧ ⲛⲙ̄ⲙⲉ (Wess 9,112).

33. ⲉⲣⲉⲡⲙⲟⲩ ⲙⲛ̄ⲡⲱⲛϩ ϩⲛ̄ⲧϭⲓⲭ ⲙ̄ⲡⲗⲁⲥ (Besa 85,23).

34. ⲛⲉⲓϩⲙ̄ⲡϣⲧⲉⲕⲟ ⲡⲉ (Matt 25:36).

Exercise 4

1. ⲚⲀϢⲈⲚⲈⲕⲗⲟⲟⲗⲉ (ShIII 31).

2. ⲚⲀⲚⲞⲨⳞ ⲚⲀⲚ ⲈⲘⲞⲨ Ⲛ̄ⳞⲞⲨⲞ (033) ⲈⲱⲚ̄Ⳟ ⳞⲚ̄ⳞⲈⲚⲐⲗⲓ̈ⲯⲓⳞ (Wess 9, 174).

3. ⳞⲈⲚⳞⲂⲎⲨⲈ ⲈⲚⲀⲚⲞⲨⲞⲨ ⲀⲚ (P 131,7 40).

4. ⲚⲐⲈ ⲈⲦⲈⳞⲚⲎⲦⲚ̄ (ShIII 82).

5. ⲘⲚ̄ⲦⲈⲗⲀⲀⲨ ⲀⲄⲀⲡⲎ ⲈⲚⲀⲀⲀϥ ⲈⲦⲀⲈⲓ (John 15:13).

6. ⲦⲈⲨⲀⲄⲀⲡⲎ ⲈⲦⲈ ⲞⲨⲚ̄ⲦⲀⳞⳞ (ShIV 52, 20)

7. ⲀⲚⲞⲚ ⲞⲨⲚⲦⲀⲚⳞⲔ Ⲙ̄ⲘⲀⲨ ⳞⲱⳞ ⲈⲓⲱⲦ (Morgan 576, f. 2 v°, b :13–15).

8. ⳞⲈⲚϢⲀϥⲦⲈ ⲦⲎⲣⲞⲨ ⲡⲈ ⲭⲀⲨ ⲚⲈ (ShIII 118).

Exercise 5

1. Ⲙ̄Ⲙ̄Ⲛ̄ ⳞⲀⳞ Ⲛ̄ⲈⲨⲄⲈⲚⲎⳞ (1Cor 1:26).

2. ⲈⲓⳞⳞⲎⲎⲦⲈ ⲧⲚⲀⳁⲗⲞⲄⲞⳞ ⲚⲀⲔ ⲭⲈ ⲀⳞⲓ̈Ⲕⲱ Ⲛ̄ⳞⲱⲈⲓ Ⲙ̄ⲡⲀⳞⲈⲓ (ExAn 128,35s.).

3. ⲞⲨⲚ̄ ⲞⲨⲀ ⲚⲀⲦⲞⲗⲘⲀ ⲈⲂⲞⲗ Ⲛ̄ⳞⲎⲦⲦⲎⲨⲦⲚ̄ (1Cor 6:1).

4. ⲈⲓⳞⳞⲎⲦⲈ ⲆⲈ ⲈⲓⳞ ⲞⲨⲣⲱⲘⲈ ⲈϢⲀⲨⲘⲞⲨⲦⲈ Ⲉⲣⲟϥ ⲭⲈ ⳞⲀⲕⲭⲀⲓ̈ⲞⳞ (Luke 19:2).

5. ⲚⲈⲞⲨⲚ̄ ⲞⲨⲚⲟϭ ⲆⲈ Ⲛ̄ⲞⲨⲞⲈⲓⲚ ⲈϥⲔⲱⲦⲈ ⲈⲣⲞⲟⲨ (ApocPeter 82,9s.).

6. ⲘⲚ̄ⲗⲀⲀⲨ Ⲛ̄ϢⲂⲎⲣ ⲞⲨⲆⲈ Ⲙ̄Ⲛ̄ ⳞⲞⲚ ⲈⲣⲈⲡⲞⲨⲀ ⲡⲞⲨⲀ ϢⲓⲚⲈ Ⲛ̄ⳞⲀ ⲦⲈϥⲚⲟϥⲣⲈ (Silv 98,3–5).

7. ⲈⲓⳞ ⲡⲈⲭ̄Ⳟ̄ ⲡⲈⳞⲓ̈ⲈⲓⲂ Ⲙ̄ⲡⲚⲞⲨⲦⲈ (John 1:36).

8. ⲈⲓⳞ ⲡⲀⲓ̈ ⲔⲎ ⲈⲨⳞⲈ Ⲙ̄ⲚⲞⲨⲦⲱⲞⲨⲚ Ⲛ̄ⳞⲀⳞ ⳞⲘ̄ⲡⲓ̄Ⲏ̄ⲗ̄[1] (Luke 2:34).

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1 ⲓ̄Ⲏ̄ⲗ̄ for ⲓⳞⲣⲀⲎⲗ (cf. List of *nomina sacra*).

Exercise 6

1. ⲁϥⲧⲱⲟⲩⲛ ⲁϥⲁⲥⲡⲁⳍⲉ ⲙ̄ⲙⲟⲟⲩ ⲁϥⲥⲙⲟⲩ ⲉⲣⲟⲟⲩ (ShIV 198).

2. ⲁⲡⲉⲛⳍⲏⲧ ϣⲟⲟⲩⲉ ⲁⳍⲏⲧⲛ̄ ϣⲟⲟⲩⲉ ⲁⲛⲉⲛⲥⲁⲣⳍ ϣⲟⲟⲩⲉ ⲙ̄ⲡⲉⲛ̄ⲛⲟⲃⲉ ⲣⲱ
ⲙ̄ⲙⲓⲛⲉ ⲛⲓⲙ ⲙ̄ⲡⳉⲁϫⲉ ⲛ̄ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ϣⲟⲟⲩⲉ ⳍⲣⲁⲓ ⲛ̄ⳍⲏⲧⲛ̄ (ShIV 23).

3. ⲁⲛⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲥⲟⲩⲛ̄ⲡϫⲟⲉⲓⲥ ⳍⲙ̄ⲡⲉⲓⲟⲩⲟⲉⲓϣ ⲁⲩⲡⲁⳍⲧⲟⲩ ⲁⲩⲟⲩⲱϣⲧ̄ ⲛⲁϣ
ⲁⲩⲁϣⲕⲁⲕ ⲉⲃⲟⲗ ⳍⲛ̄ⲟⲩⲛⲟϭ ⲛ̄ⲥⲙⲏ (ShIII 85).

4. ⲁⲕⲙⲉⲣⲓⲧⲛ̄ ⲡⲁⲣⲁⲡⲉⲛⲙ̄ⲡϣⲁ ⲉⲁⲕⲧ̄ ⲙ̄ⲡⲉⲕⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄ϣⲏⲣⲉ ⳍⲁⲣⲟⲛ (ShRE
10, 162a).

5. ⲛ̄ⲧⲁⲩⲣ̄ϣⲙ̄ⲙⲟ ⲉⲣⲱⲧⲛ̄ ⲉⲧⲃⲉⲛⲉⲩⳍⲃⲏⲩⲉ ⲉⲑⲟⲟⲩ (124) (ShIII 143).

6. ⳍⲱⲃ ⲛⲓⲙ ⲛ̄ⲧⲁϥⲁⲁⲩ (119) ⲛ̄ⲧⲁϥⲁⲁⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲃⲉⲡⲉⲛⲟⲩϫⲁⲓ (ShAmél II 436).

7. ϣⲁⲣⲉⲡⲙⲟⲥⲧⲉ ⲅⲁⲣ ⲧⲟⲩⲛⲉⲥⲟⲩⲧⲧⲱⲛ (ShIII 122).

8. ⲙⲉⲩⲉϣϭⲙ̄ϭⲟⲙ ⲉϣⲗⲏⲗ ⲛ̄ⲑⲉ ⲛ̄ⲟⲩϣⲏⲣⲉ ϣⲏⲙ (ShIV 52).

9. ϣⲁⲩϫⲟⲟⲥ ⲉⲧⲃⲉⲡⳍⲟϥ ϫⲉϣⲁϥⲣ̄ⳍⲟⲧⲉ ⳍⲏⲧϥ̄ ⲙ̄ⲡⲣⲱⲙⲉ ⲉϥⲕⲏ ⲕⲁⳍⲏⲩ
(ShAmél I, 260).

10. ⲡⲙⲁ ⲉⲧⲉⲙⲉⲣⲉϫⲟⲟⲗⲉⲥ ⲟⲩⲧⲉ ⳍⲟⲟⲗⲉ ⲧⲁⲕⲟ ⲛ̄ⳍⲏⲧϥ̄ (ShAmél II 237 = Mt
6:20).

11. ⲙⲉⲩⲟⲩⲱⳍ ⳍⲛ̄ⲏⲓ ⲉⲙⲡⲁⲧⲟⲩⲕⲟⲧϥ̄ ⲁⲩⲱ ⲙⲉⲩⲕⲁⳍⲉⲛⳍⲛⲁⲁⲩ ⲛ̄ⲁⲛⲁⲅⲕⲁⲓⲟⲛ
ⲛ̄ⳍⲏⲧϥ̄ (ShAmél II, 147).

12. ⲥⲉⲟⲩⲱⲙ ⲙ̄ⲡⲁⲧⲟⲩⲃⲱⲕ ⲉⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ (ShChass 50).

13. ⲉⲧⲉⲧⲛ̄ⲉⲙⲟⲟϣⲉ ⳍⲓⲡⲁⳍⲟⲩ ⲛ̄ⲛⲉⲥⲛⲏⲩ (ShIV, 62).

14. ⲁϥϫⲟⲟⲣⲟⲩ ⲉⲃⲟⲗ ⲉⲛⲉⲭⲱⲣⲁ ϫⲉⲕⲁⲥ ⲉⲩⲉϣⲱⲡⲉ ⳍⲛ̄ⲟⲩⲙⲛ̄ⲧϣⲙ̄ⲙⲟ
ⲙⲛ̄ⲟⲩⲙⲛ̄ⲧⳍⲏⲕⲉ (ShIII 99).

15. ⲛ̄ⲛⲉⲕⲱⲣ̄ⲕ ⲛ̄ⲛⲟⲩϫ ⲉⲕⲉⲧ̄ ⲇⲉ ⲛ̄ⲛⲉⲕⲁⲛⲁϣ ⲙ̄ⲡϫⲟⲉⲓⲥ (ShIII 66).

Exercise 7

1. ⲁⲓⲣⲁϣⲉ ⲉⲙⲁⲧⲉ ⲛ̄ⲧⲉⲣⲓϫⲓ ⲛ̄ⲛⲉⲥϩⲁⲓ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧⲉⲓⲱⲧ (ShIII 13).

2. ⲁⲩϫⲓⲃⲟⲗ ⲅⲁⲣ ⲉⲓⲱⲥⲏⲫ[1] ϩⲙ̄ⲡⲏⲓ ⲙ̄ⲡⲣⲙ̄ⲛ̄ⲕⲏⲙⲉ ϣⲁⲛⲧϥ̄ⲉⲓ ⲉϩⲣⲁⲓ ⲉϩⲉⲛⲛⲟϭ ⲛ̄ⲑⲗⲓⲯⲓⲥ (ShIII 103).

3. ⲛⲉϥϣⲟⲟⲡ ⲇⲉ ϩⲙ̄ⲡⲙⲁ ⲉⲧⲙ̄ⲙⲁⲩ ϣⲁⲛⲧⲉϩⲏⲣⲱⲇⲏⲥ ⲙⲟⲩ (Matt 2:15).

4. ⲁⲛⲧⲱⲧ ⲛ̄ϩⲏⲧ ⲛ̄ⲧⲉⲣⲛ̄ⲥⲱⲧⲙ̄ ⲉⲛϣⲁϫⲉ ⲛ̄ⲧⲥⲟⲫⲓⲁ ⲙ̄ⲡⲛⲟⲩⲧⲉ (ShIII 14).

5. ⲉⲛϣⲁⲛⲉⲓⲣⲉ ⲅⲁⲣ ⲛ̄ⲧⲙⲉ ⲁⲛⲧⲁⲉⲓⲉⲧⲙⲉ ⲁⲛⲥⲱϣ ⲙ̄ⲡⲃⲟⲗ ⲉⲛϣⲁⲛⲉⲓⲣⲉ ⲇⲉ ⲙ̄ⲡⲛⲁ ⲁⲛⲧⲁⲉⲓⲉ ⲧⲙⲛ̄ⲧⲛⲁϩⲧ ⲁⲛⲥⲱϣ ⲛ̄ⲧⲙⲛ̄ⲧⲁⲧⲛⲁ (ShIII 112).

6. ⲉⲛϣⲁⲛⲧⲙ̄ⲉⲓⲙⲉ ⲅⲁⲣ ⲉⲧⲁⲅⲁⲡⲏ ⲙ̄ⲡⲉⲭ̄ⲥ̄[2] ⲓ̄ⲥ̄ ϥⲛⲁϫⲡⲓⲟⲛ (ShRE 10, 164).

7. ϭⲱϣⲧ ⲛⲅⲛⲁⲩ ⲉⲧⲉⲓⲯⲩⲭⲏ (ShIV 200).

8. ⲥⲉⲣ̄ϩⲟⲧⲉ ϩⲏⲧϥ̄ ⲙ̄ⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲉⲛⲛⲉϥⲡⲁⲧⲁⲥⲥⲉ ⲙ̄ⲙⲟⲟⲩ ⲁⲩⲱ ⲛ̄ϥⲙⲟⲟⲩⲧⲟⲩ (ShIV 21).

9. ϣⲁⲣⲉⲛ̄ⲥⲟⲟⲛⲉ ⲉⲓ ⲛ̄ⲥⲉⲥⲩⲗⲁ ⲙ̄ⲙⲟϥ ⲛ̄ⲥⲉϥⲉⲓ ⲙ̄ⲡⲉϥⲭⲣⲏⲙⲁ ⲧⲏⲣϥ̄ (ShIV 25).

10. ⲥⲉⲛⲏⲩ ⲇⲉ ⲛ̄ϭⲓϩⲉⲛϩⲟⲟⲩ ϩⲟⲧⲁⲛ ⲉⲩϣⲁⲛϥⲓ ⲙ̄ⲡⲁⲧϣⲉⲗⲉⲉⲧ ⲛ̄ⲧⲟⲟⲧⲟⲩ (Matt 9:15).

11. ⲙⲁⲣⲛ̄ⲡⲣⲟⲥⲉⲭⲉ ⲉⲛⲉϥϣⲁϫⲉ ⲧⲁⲣⲛ̄ⲉⲓⲙⲉ ⲉⲡⲉⲧⲛ̄ϣⲓⲛⲉ ⲛ̄ⲥⲱϥ (ShLefort 41).

12. ⲁⲙⲟⲩ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲁⲣⲉⲡⲛⲟⲩⲧⲉ ⲥⲙⲟⲩ ⲉⲣⲟⲕ ϩⲛ̄ⲧⲉⲕⲙⲛ̄ⲧⲣⲙ̄ⲙⲁⲟ (P 131.6 13).

13. ...ϣⲁⲛⲧⲉⲡⲥⲁⲧⲁⲛⲁⲥ ⲙⲉϩⲉⲓⲁⲧϥ̄ ⲙ̄ⲙⲱⲧⲛ̄ ⲁⲩⲱ ⲛϥ̄ϩⲱⲙ ⲉϫⲱⲧⲛ̄ (Besa 86,14).

14. ⲕⲁⲛ ⲉⲓϣⲁⲛⲙⲟⲩ ⲛ̄ϯⲛⲁϫⲓϯⲡⲉ ⲁⲛ ⲛ̄ⲗⲁⲁⲩ ⲙ̄ⲡⲁⲧϥ̄ⲣ̄ⲛⲁⲩ (ShChass 107).

15. ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲇⲉ ⲟⲛ ϯⲛⲁⲛⲁⲩ ⲉⲣⲱⲧⲛ̄ ⲛ̄ⲧⲉⲡⲉⲧⲛ̄ϩⲏⲧ ⲣⲁϣⲉ (John 16:22).

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1 ⲉⲓⲱⲥⲏⲫ is a proper noun: Joseph.
2 ⲭ̄ⲥ̄ for ⲭⲣⲓⲥⲧⲟⲥ : Christ (cf. glossary of *nomina sacra*).

Exercise 8

1. ⲁⲕⲧⲣⲉⲛⲥⲟⲩⲱⲛⲅ (ShIII 90).

2. ⲁⲡⲉⲓⲣⲱⲙⲉ ⲏ ⲛⲉⲓⲣⲱⲙⲉ ⲣⲛⲟⲃⲉ ⲁⲩⲧⲣⲁⲣⲛⲟⲃⲉ ⲍⲱ[1] (ShAmél I, 79).

3. ⲛⲛⲉⲩⲑⲗⲓⲃⲉ ⲛⲣⲱⲙⲉ ⲉⲧⲙⲧⲣⲉⲩⲧⲙⲙⲟϥ (ShIV 92).

4. ⲉⲓⲟⲩⲉϣⲟⲩ ⲛⲧⲟⲟⲧⲧⲏⲩⲧⲛ ⲛⲥⲁⲧⲣⲉⲧⲛϯⲍⲏⲩ ⲙⲙⲱⲧⲛ (ShAmél I, 267).

5. ⲁⲛⲁⲩ ⲭⲉⲍⲛ ⲍⲁⲍ ⲙⲙⲁ ⲍⲛⲛⲉⲅⲣⲁⲫⲏ ⲁⲩⲍⲱⲛ ⲉⲧⲟⲟⲧⲛ ⲉⲧⲙⲧⲣⲉⲛⲱⲣⲕ ⲛⲗⲁⲁⲩ ⲛⲁⲛⲁϣ (ShIII 182).

6. ⲁⲩⲱ ⲛⲑⲉ ⲉⲧⲉⲧⲛⲟⲩⲉϣⲧⲣⲉⲣⲣⲱⲙⲉ ⲁⲁⲥ ⲛⲏⲧⲛ ⲁⲣⲓⲥ ⲍⲱⲧⲧⲏⲩⲧⲛ ⲛⲁⲩ (Luke 6:31).

7. ⲛⲑⲉ ⲛⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ϥⲛⲁⲁⲓⲁⲓ ⲟⲛ ⲧⲉⲛⲟⲩ ⲛϭⲓⲡⲉⲭ̅ⲥ̅ ⲍⲙⲡⲁⲥⲱⲙⲁ ⲉⲓⲧⲉ ⲍⲙⲡⲧⲣⲁⲱⲛⲍ̅ ⲉⲓⲧⲉ ⲍⲙⲡⲧⲣⲁⲙⲟⲩ (Phil 1:20).

8. ⲁϥⲕⲧⲟ ⲛⲧⲉϥⲟⲣⲅⲏ ⲉⲡⲁⲍⲟⲩ ⲉⲧⲙⲧⲣⲉϥⲕⲟⲗⲁⲍⲉ ⲙⲙⲟⲛ ⲍⲛⲍⲉⲛⲛⲟϭ ⲙⲡⲓⲣⲁⲥⲙⲟⲥ (ShIV 206).

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1 ⲍⲱ is a variant form of ⲍⲱⲱⲧ (cf. W.E. Crum, *Coptic Dictionary* 651b, *s.v.* ⲍⲱⲱ⸗).

Exercise 9

1. ⲍⲁⲍ ⲅⲁⲣ ⲛ̄ⲥⲟⲡ ϣⲁⲣⲉⲡⲃⲉⲣⲏϭ ⲱⲣⲃ̄ ⲉⲍⲟⲩⲛ ⲛ̄ⲛⲉⲧϥ̄ⲙⲉⲉⲩⲉ ⲉⲣⲟⲟⲩ ⲉⲃⲟⲡⲟⲩ
   ⲁⲩⲱ ⲛϥ̄ⲡⲱⲧ ⲉⲍⲣⲁⲓ ⲉⲭⲱⲟⲩ ⲍⲛ̄ⲧⲉϥϭⲟⲙ ⲛϥ̄ⲧⲁⲍⲟⲟⲩ (ShIII 78).

2. ⲟⲩ ⲡⲉ ⲡⲛⲟⲃⲉ ⲏ ⲁϣ ⲡⲉ ⲡⲭⲓⲛϭⲟⲛⲥ̄ ⲉⲛⲧⲁⲓⲭⲓⲧⲏⲩⲧⲛ̄ ⲛ̄ϭⲟⲛⲥ̄ ⲛ̄ⲍⲏⲧϥ̄
   ⲛ̄ⲧⲱⲧⲛ̄ ⲛ̄ⲣⲉϥⲕⲣⲙ̄ⲣⲙ̄ ⲛ̄ⲣⲉϥϭⲛ̄ⲁⲣⲓⲕⲉ (ShIII 144).

Exercise 10

1. ⲁϥⲥⲟⲩⲱⲛϥ̄ ⲭⲉⲡⲭⲟⲉⲓⲥⲡⲉ (ShChass 69).

2. ⲙⲛ̄ⲁⲅⲁⲡⲏ ⲛ̄ⲍⲏⲧⲟⲩ ⲉⲍⲟⲩⲛ ⲉⲟⲩⲁ ⲛ̄ⲟⲩⲱⲧ ⲛ̄ⲛⲉⲧ†ⲥⲃⲱ ⲛⲁⲩ (Wess 9, 162).

3. ϣⲱⲡⲉ ⲛ̄ⲧⲟⲕ ⲙ̄ⲡⲓⲥⲧⲟⲥ ⲉⲕⲟⲩⲁⲁⲃ[1] ⲁⲩⲱ ⲉⲕϣⲁⲛⲃⲱⲕ ⲍⲁⲍⲧⲏϥ ⲕⲛⲁⲛⲁⲩ
   ⲉⲡⲉⲟⲟⲩ ⲙ̄ⲡⲛⲟⲩⲧⲉ (ShIV 189).

Exercise 11

4. ⲛⲉⲧⲟ ⲛ̄ϣⲟⲣⲡ̄ ⲁⲩⲣ̄ⲍⲁⲉ ⲉⲧⲃⲉⲧⲙⲛ̄ⲧⲁⲧⲥⲱⲧⲙ̄ ⲛⲉⲧⲟ ⲛ̄ⲍⲁⲉ ⲁⲩⲣ̄ϣⲟⲣⲡ̄
   ⲉⲧⲃⲉⲧⲙⲛ̄ⲧⲥ†ⲙⲏⲧ (P 130.2).

5. ⲡⲉⲧⲛⲁⲍⲁⲣⲉⲍ ⲉⲍⲉⲛⲕⲟⲩⲓ ⲛϥ̄ϣⲱⲡⲉ ⲉϥⲉⲛⲍⲟⲧ ⲉⲣⲟⲟⲩ ϣⲁⲩ†ⲍⲉⲛⲛⲟϭ
   ⲉⲧⲟⲟⲧϥ̄ ⲛ̄ⲥⲉⲧⲁⲛⲍⲟⲩⲧϥ̄ ⲉⲣⲟⲟⲩ (ShIV 113).

6. ⲉⲛⲉⲛⲧⲁⲓⲉⲓⲣⲉ ⲅⲁⲣ ⲛ̄ⲟⲩⲭⲓ ⲛ̄ϭⲟⲛⲥ̄ ⲏ ⲟⲩⲍⲱⲃ ⲉϥⲙ̄ⲡϣⲁ ⲙ̄ⲡⲙⲟⲩ
   ⲛⲉⲓⲛⲁⲡⲁⲣⲁⲓⲧⲓ ⲁⲛ ⲙ̄ⲡⲙⲟⲩ (Acts 25:11).

7. ⲙⲛ̄ⲣⲱⲙⲉ ⲉⲟⲩⲛ̄ⲧⲥ̄ ⲛⲉⲥⲍⲓⲟⲟⲩⲉ ⲛ̄ⲃⲱⲕ ⲉⲍⲟⲩⲛ ϣⲁⲣⲟⲟⲩ ⲭⲉⲥⲉⲥⲟⲃⲧⲉ ⲛⲁⲥ
   ⲛ̄ⲍⲉⲛⲙⲁ ⲛ̄ϣⲱⲡⲉ ⲍⲙ̄ⲡⲉⲩⲏⲉⲓ ⲛⲁⲣⲃ̄ⲣⲱⲍ (Sh IV 17).

8. ⲁⲩⲉⲓⲙⲉ ⲅⲁⲣ ⲭⲉⲛ̄ⲧⲁϥⲭⲉⲧⲉⲓⲡⲁⲣⲁⲃⲟⲗⲏ ⲉⲧⲃⲏⲏⲧⲟⲩ (Mark 12:12).

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1 ⲕⲟⲩⲁⲁⲃ.

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

We reproduce the text from the edition of G. Horner, *The Coptic Version of the New Testament in the Southern Dialect otherwise called Sahidic and Thebaic*; vol. II, Osnabrück, 1969 (reprint of 1911–1924). In this edition you will also find an English translation of the Coptic text.

[11]ⲡⲉϫⲁϥ ϫⲉ ⲟⲩⲣⲱⲙⲉ ⲡⲉⲧⲉⲩⲛ̄ⲧⲁϥ (299) ⲙ̄ⲙⲁⲩ (155) ⲛ̄ϣⲏⲣⲉ ⲥⲛⲁⲩ. [12]ⲡⲉϫⲉ ⲡⲕⲟⲩⲓ ⲛ̄ϩⲏⲧⲟⲩ ⲙ̄ⲡⲉϥⲉⲓⲱⲧ. ϫⲉ ⲡⲁⲉⲓⲱⲧ ⲙⲁ (136) ⲛⲁⲓ ⲙ̄ⲡⲁⲙⲉⲣⲟⲥ ⲉⲧⲧⲁϩⲟ ⲙ̄ⲙⲟⲓ ϩⲛ̄ ⲧⲟⲩⲥⲓⲁ. ⲁϥⲡⲱϣ ⲇⲉ ⲉϫⲱⲟⲩ ⲛ̄ⲛⲉϥⲛ̄ⲕⲁ. [13]ⲙ̄ⲡⲁⲧⲉ (322) ϩⲁϩ ⲇⲉ ⲛ̄ϩⲟⲟⲩ ⲟⲩⲉⲓⲛⲉ. ⲁ ⲡⲕⲟⲩⲓ ⲛ̄ϣⲏⲣⲉ ⲥⲉⲩϩ ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉⲧⲛ̄ⲧⲁϥ. ⲁϥⲁⲡⲟⲇⲏⲙⲉⲓ ⲉⲩⲭⲱⲣⲁ ⲉⲥⲟⲩⲏⲩ[1]. ⲁϥϫⲱⲱⲣⲉ ⲉⲃⲟⲗ ⲙ̄ⲙⲁⲩ ⲛ̄ⲧⲉϥⲟⲩⲥⲓⲁ. ⲉϥⲙⲟⲟϣⲉ ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧϣⲛ̄ⲁ (108). [14]ⲛ̄ⲧⲉⲣⲉϥϫⲉ ⲛ̄ⲕⲁ ⲛⲓⲙ ⲉⲃⲟⲗ ⲁⲩⲛⲟⲃ ⲛ̄ϩⲉⲃⲱⲱⲛ ϣⲱⲡⲉ ϩⲛ̄ ⲧⲉⲭⲱⲣⲁ ⲉⲧⲙ̄ⲙⲁⲩ. ⲛ̄ⲧⲟϥ ⲇⲉ ⲁϥⲁⲣⲭⲉⲓ ⲛ̄ϣⲱⲱⲧ. [15]ⲁϥⲃⲱⲕ ⲁϥⲧⲟⲃϥ̄ ⲉⲟⲩⲁ ⲛ̄ⲛ̄ⲣⲙ̄ϯⲙⲉ (049) ⲛ̄ⲧⲉⲭⲱⲣⲁ ⲉⲧⲙ̄ⲙⲁⲩ. ⲁϥϫⲟⲟⲩϥ ⲉⲧⲉϥⲥⲱϣⲉ ⲉⲙⲟⲟⲛⲉ (449) ⲛ̄ϩⲉⲛⲣⲓⲣ. [16]ⲁⲩⲱ ⲛⲉϥⲉⲡⲓⲑⲩⲙⲉⲓ (238) ⲛ̄ϭⲓ ⲉⲃⲟⲗ ϩⲛ̄ ⲛ̄ϭⲁⲣⲁⲧⲉ ⲉⲧⲉⲣⲉ ⲛ̄ⲣⲓⲣ ⲟⲩⲱⲙ ⲙ̄ⲙⲟⲟⲩ. ⲁⲩⲱ ⲛⲉⲙⲛ̄ ⲗⲁⲁⲩ ϯ ⲛⲁϥ. [17]ⲁϥⲙⲉⲕⲙⲟⲩⲕϥ ⲇⲉ ⲡⲉϫⲁϥ. ϫⲉ ⲟⲩⲛ̄ ⲟⲩⲏⲣ ⲛ̄ϫⲁⲓⲃⲉⲕⲉ ⲛ̄ⲧⲉ ⲡⲁⲉⲓⲱⲧ ⲥⲏⲩ ⲙ̄ⲡⲟⲉⲓⲕ (464). ⲁⲛⲟⲕ ⲇⲉ ⲉⲓⲛⲁⲙⲟⲩ ⲙ̄ⲡⲉⲓⲙⲁ ϩⲁ ⲡⲉϩⲕⲟ. [18]ϯⲛⲁⲧⲱⲟⲩⲛ ⲧⲁⲃⲱⲕ (382) ϣⲁ ⲡⲁⲉⲓⲱⲧ ⲧⲁϫⲟⲟⲥ ⲛⲁϥ. ϫⲉ ⲡⲁⲉⲓⲱⲧ ⲁⲓⲣ̄ⲛⲟⲃⲉ ⲉⲧⲡⲉ ⲁⲩⲱ ⲙ̄ⲡⲉⲕⲙ̄ⲧⲟ ⲉⲃⲟⲗ. [19]ⲛ̄ϯⲙ̄ⲡϣⲁ ⲁⲛ ϫⲓⲛ ⲧⲉⲛⲟⲩ ⲉⲙⲟⲩⲧⲉ ⲉⲣⲟⲓ ϫⲉ ⲡⲉⲕϣⲏⲣⲉ. ⲁⲁⲧ (119)[2] ⲛ̄ⲑⲉ ⲛ̄ⲟⲩⲁ ⲛ̄ⲛⲉⲕϫⲁⲓⲃⲉⲕⲉ.

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1 Stative of ⲟⲩⲉ.
2 The prenominal form of the infinitive is used here instead of the imperative ⲁⲣⲓ.

²⁰ⲁϥⲧⲱⲟⲩⲛ ⲇⲉ ⲁϥⲉⲓ ϣⲁ ⲡⲉϥⲉⲓⲱⲧ. ⲉⲧⲓ ⲉϥⲙ̄ⲡⲟⲩⲉ³. ⲁ ⲡⲉϥⲉⲓⲱⲧ ⲛⲁⲩ ⲉⲣⲟϥ.

ⲁϥϣⲛ̄ϩ̄ⲧⲏϥ⁴ ⲉϩⲣⲁⲓ ⲉϫⲱϥ. ⲁϥⲡⲱⲧ ⲁϥⲡⲁϩⲧ̄ϥ̄ ⲉϫⲙ̄ ⲡⲉϥⲙⲁⲕ︤ϩ︥. ⲁϥϯⲡⲓ ⲉⲣⲱϥ.

²¹ⲡⲉϫⲉ ⲡⲉϥϣⲏⲣⲉ ⲛⲁϥ. ϫⲉ ⲡⲁⲉⲓⲱⲧ ⲁⲓⲣ̄ⲛⲟⲃⲉ ⲉⲧⲡⲉ ⲁⲩⲱ ⲙ̄ⲡⲉⲕⲙ̄ⲧⲟ ⲉⲃⲟⲗ.

ⲛ̄ϯⲙ̄ⲡϣⲁ ⲁⲛ ϫⲓⲛ ⲧⲉⲛⲟⲩ ⲉⲙⲟⲩⲧⲉ ⲉⲣⲟⲓ ϫⲉ ⲡⲉⲕϣⲏⲣⲉ. ²²ⲡⲉϫⲉ ⲡⲉϥⲉⲓⲱⲧ ⲇⲉ

ⲛ̄ⲛⲉϥϩⲙ̄ϩⲁⲗ. ϫⲉ ϭⲉⲡⲏ ⲁⲛⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲥⲧⲟⲗⲏ ⲉⲧⲛⲁⲛⲟⲩⲥ. ⲛ̄ⲧⲉⲧⲛ̄ⲧⲁⲁⲥ

(371) ϩⲓⲱⲱϥ. ⲛ̄ⲧⲉⲧⲛ̄ϯ ⲛ̄ⲟⲩϫⲟⲩⲣ ⲉⲧⲉϥϭⲓϫ ⲁⲩⲱ ⲟⲩⲧⲟⲟⲩⲉ ⲉⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ.

²³ⲛ̄ⲧⲉⲧⲛ̄ⲉⲛ⁵ ⲡⲙⲁⲥⲉ ⲉⲧⲥⲁⲛⲁϣⲧ. ⲛ̄ⲧⲉⲧⲛ̄ⲕⲟⲛⲥ︤ϥ︥. ⲛ̄ⲧⲛ̄ⲟⲩⲱⲙ. ⲛ̄ⲧⲛ̄ⲉⲩⲫⲣⲁⲛⲉ.

²⁴ϫⲉ (443) ⲡⲁϣⲏⲣⲉ ⲡⲁⲓ ⲉⲛⲉϥⲙⲟⲟⲩⲧ (472) ⲡⲉ. ⲁϥⲱⲛ︤ϩ︥. ⲛⲉϥⲥⲟⲣ̄ⲙ ⲡⲉ. ⲁⲓϩⲉ

ⲉⲣⲟϥ. ⲁⲩⲁⲣⲭⲉⲓ ⲇⲉ ⲛ̄ⲉⲩⲫⲣⲁⲛⲉ. ²⁵ⲛⲉⲣⲉ ⲡⲉϥⲛⲟϭ ⲇⲉ ⲛ̄ϣⲏⲣⲉ ϩⲛ̄ ⲧⲥⲱϣⲉ (263).

ⲉϥⲛⲏⲩ ⲇⲉ ⲉϩⲣⲁⲓ ⲁϥϩⲱⲛ ⲉϩⲟⲩⲛ ⲉⲡⲏⲓ. ⲁϥⲥⲱⲧⲙ̄ ⲉⲩⲥⲩⲙⲫⲟⲛⲓⲁ ⲙⲛ̄ ⲟⲩⲭⲟⲣⲟⲥ.

²⁶ⲁϥⲙⲟⲩⲧⲉ ⲉⲟⲩⲁ ⲛ̄ⲛ̄ϩⲙ̄ϩⲁⲗ. ⲁϥϫⲛⲟⲩϥ ϫⲉ ⲟⲩ ⲛⲉ ⲛⲁⲓ. ²⁷ⲛ̄ⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ

ⲛⲁϥ. ϫⲉ ⲡⲉⲕⲥⲟⲛ ⲡⲉⲛⲧⲁϥⲉⲓ (466). ⲁ ⲡⲉⲕⲉⲓⲱⲧ ϣⲱⲱⲧ ⲉⲣⲟϥ ⲙ̄ⲡⲙⲁⲥⲉ

ⲉⲧⲥⲁⲛⲁϣⲧ. ϫⲉ (443) ⲁϥϩⲉ ⲉⲣⲟϥ ⲉϥⲟⲩⲟϫ (412). ²⁸ⲁϥⲛⲟⲩϭ︤ⲥ︥ ⲇⲉ ⲙ̄ⲡϥ̄ⲟⲩⲱϣ

ⲉⲃⲱⲕ ⲉϩⲟⲩⲛ. ⲁ ⲡⲉϥⲉⲓⲱⲧ ⲉⲓ ⲉⲃⲟⲗ ⲁϥⲥⲉⲡⲥⲱⲡϥ. ²⁹ⲛ̄ⲧⲟϥ ⲇⲉ ⲁϥⲟⲩⲱϣ︤ⲃ︥

ⲡⲉϫⲁϥ ⲙ̄ⲡⲉϥⲉⲓⲱⲧ. ϫⲉ ⲉⲓⲥ ⲟⲩⲙⲏⲏϣⲉ ⲛ̄ⲣⲟⲙⲡⲉ ϯⲟ ⲛ̄ϩⲙ̄ϩⲁⲗ ⲛⲁⲕ. ⲙ̄ⲡⲓⲕⲱ

ⲛ̄ⲥⲱⲓ ⲉⲛⲉϩ ⲛ̄ⲟⲩⲉⲛⲧⲟⲗⲏ ⲛ̄ⲧⲟⲟⲧⲕ. ⲁⲩⲱ ⲙ̄ⲡⲕ̄ϯ ⲛⲁⲓ ⲛ̄ⲟⲩⲙⲁⲥ ⲛ̄ⲃⲁⲁⲙⲡⲉ

ⲉⲧⲣⲁⲉⲩⲫⲣⲁⲛⲉ (449) ⲙⲛ̄ ⲛⲁϣⲃⲉⲉⲣ. ³⁰ⲛ̄ⲧⲉⲣⲉ ⲡⲉⲕϣⲏⲣⲉ ⲇⲉ ⲉⲓ. ⲡⲁⲓ

ⲉⲛⲧⲁϥⲟⲩⲉⲙ ⲛⲉⲕⲛ̄ⲕⲁ ⲙⲛ̄ ⲙ̄ⲡⲟⲣⲛⲟⲥ. ⲁⲕϣⲱⲱⲧ ⲉⲣⲟϥ ⲙ̄ⲡⲙⲁⲥⲉ ⲉⲧⲥⲁⲛⲁϣⲧ.

³¹ⲛ̄ⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁϥ. ϫⲉ ⲡⲁϣⲏⲣⲉ ⲛ̄ⲧⲟⲕ ⲕϣⲟⲟⲡ ⲛⲙ̄ⲙⲁⲓ⁶ ⲛ̄ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ.

ⲁⲩⲱ ⲛⲟⲩⲓ (020) ⲧⲏⲣⲟⲩ ⲛⲟⲩⲕ ⲛⲉ. ³²ϣ̄ϣⲉ ⲇⲉ ⲉⲣⲟⲛ ⲉⲣⲁϣⲉ ⲛ̄ⲧⲛ̄ⲉⲩⲫⲣⲁⲛⲉ. ϫⲉ

ⲡⲉⲕⲥⲟⲛ ⲡⲁⲓ ⲉⲛⲉϥⲙⲟⲟⲩⲧ ⲡⲉ. ⲁϥⲱⲛ︤ϩ︥. ⲛⲉϥⲥⲟⲣ̄ⲙ ⲡⲉ. ⲁⲓϩⲉ ⲉⲣⲟϥ.

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3 ⲉⲅϥ̄.ⲙ̄-ⲡ.ⲟⲩⲉ.

4 ϣⲛ-ϩⲏⲧ ⲉϫⲛ- means *to have pity, to have compassion*. Here we find the prepersonal form of ϩⲏⲧ (*heart*), which corresponds to the subject (Crum, *Coptic Dictionary*, 716b, *s.v.* ϩⲏⲧ).

5 ⲉⲛ- is the prenominal form of ⲉⲓⲛⲉ.

6 ⲛⲙ̄ⲙⲁⲋ is the prepersonal form of ⲙⲛ- (*with*).

The apophthegmata patrum

We reproduce some passages from the edition of M. Chaîne, *Le manuscrit de la version copte en dialecte sahidique des « Apophtegmata patrum »*, Le Caire 1960. This edition is accompanied by a French translation.

3. ⲁⲟⲩⲥⲟⲛ ϫⲛⲉ ⲟⲩϩⲁⲗⲟ ϫⲉ[1] ⲡⲁⲉⲓⲱⲧ ⲉⲧⲃⲉ ⲟⲩ ⲁⲛⲟⲕ ⲡⲁϩⲏⲧ ⲛⲁϣⲧ
ⲛϥ̄ⲣ̄ϩⲟⲧⲉ ⲁⲛ ⲛ̄ϩⲏⲧϥ̄ ⲙ̄ⲡⲛⲟⲩⲧⲉ· ⲡⲉϫⲉ ⲡϩⲁⲗⲟ ⲛⲁϥ ϫⲉ ϯⲙⲉⲉⲩⲉ ϫⲉ ⲉⲣϣⲁⲛ
ⲡⲣⲱⲙⲉ ⲁⲙⲁϩⲧⲉ ⲙ̄ⲡⲉⲭⲡⲓⲟ ϩⲙ̄ ⲡⲉϥϩⲏⲧ ϥⲛⲁϫⲡⲟ ⲛⲁϥ ⲛ̄ⲑⲟⲧⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ·
ⲡⲉϫⲉ ⲡⲥⲟⲛ ⲛⲁϥ ϫⲉ ⲟⲩ ⲡⲉ ⲡⲉⲭⲡⲓⲟ· ⲡⲉϫⲉ ⲡϩⲁⲗⲟ ϫⲉⲕⲁⲥ ⲉⲣⲉ ⲡⲣⲱⲙⲉ
ⲛⲁϫⲡⲓⲉ (256) ⲧⲉϥⲯⲩⲭⲏ ϩⲛ̄ ϩⲱⲃ ⲛⲓⲙ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲥ ϫⲉ ⲁⲣⲓⲡⲙⲉⲉⲩⲉ[2] ϫⲉ
ϩⲁⲡⲥ̄ ⲉⲣⲟⲛ ⲡⲉ ⲉⲧⲣⲉⲛⲁⲡⲁⲛⲧⲁ (134) ⲉⲡⲛⲟⲩⲧⲉ· ⲛϥ̄ϫⲟⲟⲥ ⲟⲛ ϫⲉ ⲁϩⲣⲟⲓ ⲁⲛⲟⲕ
ⲙⲛ̄ ⲣⲱⲙⲉ· ⲉⲣϣⲁⲛ ⲟⲩⲁ ⲇⲉ ⲙⲟⲩⲛ ⲉⲃⲟⲗ ϩⲛ̄ ⲛⲁⲓ ⲥⲛⲏⲩ[3] ⲛⲁϥ ⲛ̄ϭⲓ (235) ⲑⲟⲧⲉ
ⲙ̄ⲡⲛⲟⲩⲧⲉ.

5. ⲁⲩⲟⲁ ϫⲛⲉ ⲟⲩϩⲁⲗⲟ ϫⲉ ⲉⲧⲃⲉⲟⲩ ⲉⲓϩⲙⲟⲟⲥ (422) ϩⲙ̄ ⲡⲁⲙⲁⲛ̄ϣⲱⲡⲉ[4]
ⲡⲁϩⲏⲧ ⲕⲱⲧⲉ ⲥⲁⲥⲁ[5] ⲛⲓⲙ· ⲁϥⲟⲩⲱϣⲃ̄ ⲛⲁϥ ⲛ̄ϭⲓ ⲡϩⲁⲗⲟ ϫⲉ ⲉⲃⲟⲗ ϫⲉ
ⲉⲃⲟⲗϫⲉ ⲥⲉϣⲱⲛⲉ ⲛ̄ϭⲓ ⲛ̄ⲉⲕⲉⲥⲑⲏⲧⲏⲣⲓⲟⲛ[6] ⲉⲧϩⲓⲃⲟⲗ ⲧϭⲓⲛⲛⲁⲩ (051) ⲧϭⲓⲛⲥⲱⲧⲙ̄
ⲧϭⲓⲛϣⲱⲗⲙ̄ ⲧϭⲓⲛϣⲁϫⲉ ⲛⲁⲓ ϭⲉ ⲉϣⲱⲡⲉ ⲉⲕϣⲁⲛϫⲡⲟ (429) ⲛ̄ⲧⲉⲩⲉⲛⲉⲣⲅⲓⲁ ϩⲛ̄
ⲟⲩⲙⲛ̄ⲧⲕⲁⲑⲁⲣⲟⲥ ϣⲁⲣⲉ ⲛ̄ⲕⲉⲉⲥⲑⲏⲧⲏⲣⲓⲟⲛ ⲉⲧϩⲓϩⲟⲩⲛ ϣⲱⲡⲉ ϩⲛ̄ ⲟⲩϭⲃⲁϩⲧ ⲙⲛ̄
ⲟⲩⲟⲩϫⲁⲓ.

6. ⲁⲟⲩⲁ ⲟⲛ ϫⲛⲉ ⲟⲩϩⲁⲗⲟ ϫⲉ ⲉⲧⲃⲉⲟⲩ ϯϩⲙⲟⲟⲥ ϩⲙ̄ ⲡⲁⲙⲁⲛϣⲱⲡⲉ
ϯϩⲁⲡ̄ⲗⲱⲡ· ⲁϥⲟⲩⲱϣⲃ̄ ⲛⲁϥ ϫⲉ ⲉⲃⲟⲗϫⲉ ⲙ̄ⲡⲁⲧⲉⲕⲉⲓⲱⲣϩ̄ ⲙ̄ⲡⲙ̄ⲧⲟⲛ
ⲉⲧⲛ̄ϩⲉⲗⲡⲓⲍⲉ ⲉⲣⲟϥ (463) ⲟⲩⲇⲉ ⲧⲕⲟⲗⲁⲥⲓⲥ ⲉⲧⲛⲁϣⲱⲡⲉ· ⲉⲛⲉ ⲁⲕⲉⲓⲣϩ̄ (436)
ⲛⲁⲓ ϩⲛ̄ ⲟⲩⲱⲣϫ̄ ⲁⲩⲱ ⲛ̄ⲧⲉ ⲡⲉⲕⲙⲁⲛϣⲱⲡⲉ ⲙⲟⲩϩ (371) ⲛ̄ⲃⲛ̄ⲧ ⲉⲣⲟⲕ

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1 ϫⲉ can introduce an indirect discourse as well as a direct discourse.
2 Imperative of ⲣ̄-ⲙⲉⲉⲩⲉ.
3 ⲥ.ⲛⲏⲩ.
4 ⲙⲁ ⲛ̄-ϣⲱⲡⲉ: literally: *place of being*. The expression refers to the monk's cell.
5 (ⲛ̄-)ⲥⲁ-ⲥⲁ.
6 ⲉⲥⲑⲏⲧⲏⲣⲓⲟⲛ for the Greek αἰσθητήριον.

ϢⲀⲚⲦⲞⲨⲠⲰⲢ ⲈⲢⲢⲀⲒ ⲈⲠⲈⲔ[ⲘⲞⲦⲈ] ⲚⲈⲔⲚⲀⲂⲰ ⲈⲢⲢⲀⲒ [ⲚⲢ̄Ⲏ]ⲦⲞⲨ ⲠⲈ (253) ⲚⲄϥⲒ (371) ⲢⲀⲢ[ⲞⲞⲨ] ⲚⲄⲦⲘ̄ⲢⲀⲞⲠⲀ[ⲡ̄].

34. ⲞⲨⲤⲞⲚ ⲈϥⲢⲘⲞⲞⲤ ⲢⲚ̄ Ⲛ̄ⲢⲒ ⲘⲀⲨⲀⲀϥ ⲀϥϢⲦⲞⲢⲦⲢ̄ ⲀϥⲂⲰⲔ ⲆⲈ ϢⲀ ⲀⲠⲀ ⲐⲈⲰⲆⲞⲢⲞⲤ Ⲛ̄ⲦⲈ ⲠⲢⲈⲢⲘⲎⲤ[7] ⲀϥⲬⲞⲞⲤ ⲚⲀϥ· ⲠⲈⲬⲈ ⲠⲢⲀ̄ⲖⲞ ⲆⲈ ⲚⲀϥ ⲬⲈ ⲂⲰⲔ ⲚⲄⲞⲂⲂⲒⲈ (371) ⲠⲈⲔⲢⲎⲦ Ⲛ̄Ⳝ Ⳝ ⲘⲚ̄ ⲢⲚ̄ⲔⲞⲞⲨⲈ ⲈⲔⲢⲨⲠⲞⲦⲀⲤⲤⲈ ⲚⲀⲨ ⲀϥⲂⲰⲔ ⲆⲈ ⲀϥⳜⲰ ⲘⲚ̄ ⲢⲞⲒⲚⲈ ⲢⲘ̄ ⲠⲦⲞⲞⲨ ⲀϥⲔⲞⲦϥ̄ ⲞⲚ ⲀϥⲈⲒ ϢⲀ ⲠⲢⲀ̄ⲖⲞ ⲠⲈⲬⲀϥ ⲬⲈ Ⲙ̄ⲠⲒⲘ̄ⲦⲞⲚ ⲈⲒⲞⲨⲎⲢ ⲘⲚ̄ Ⲛ̄ⲢⲰⲘⲈ· ⲠⲈⲬⲈ ⲠⲢⲀ̄ⲖⲞ ⲬⲈ ⲚⲀϥ ⲬⲈ ⲈϢⲰⲠⲈ Ⲙ̄ⲠⲈⲔⲘ̄ⲦⲞⲚ (432) ⲘⲀⲨⲀⲀⲔ ⲞⲨⲆⲈ ⲞⲚ ⲈⲔϢⲞⲞⲠ ⲘⲚ̄ Ⲛ̄ⲔⲞⲞⲨⲈ ⲚⲄⲚⲀⲘ̄ⲦⲞⲚ ⲀⲚ ⲈⲦⲂⲈ ⲞⲨ ⲀⲔⲈⲒ ⲈⲂⲞⲖ ⲈⲢ̄ⲘⲞⲚⲀⲬⲞⲤ (449) ⲬⲈⲔⲀⲤ ⲀⲚ ⲈⲔⲚⲀⲦⲰⲞⲨⲚ ⲢⲀ Ⲛ̄ⲐⲖⲒⲮⲒⲤ ⲀⲬⲒⲤ (136) ⲈⲢⲞⲒ ⲬⲈ ⲈⲒⲤ ⲞⲨⲎⲢ Ⲛ̄ⲢⲞⲘⲠⲈ ⲚⲬⲒ[8] Ⲛ̄ⲦⲀⲔ† Ⲙ̄ⲠⲈⲒⲤⲬⲨⲘⲀ[9] ⲢⲒⲰⲰⲔ· ⲠⲈⲬⲀϥ ⲬⲈ ⲈⲒⲤ ϢⲘⲞⲨⲚ Ⲛ̄ⲢⲞⲘⲠⲈ· ⲠⲈⲬⲈ ⲠⲢⲀ̄ⲖⲞ ⲚⲀϥ ⲬⲈ ⲚⲀⲘⲈ ⲈⲒⲤ ϢϤⲈ Ⲛ̄ⲢⲞⲘⲠⲈ ⲬⲒⲚⲦⲀⲒⲢ̄ⲘⲞⲚⲀⲬⲞⲤ Ⲙ̄ⲠⲒⳜ̄ ⲞⲨⲘ̄ⲦⲞⲚ Ⲛ̄ⲞⲨⲢⲞⲞⲨ Ⲛ̄ⲞⲨⲰⲦ ⲀⲨⲰ Ⲛ̄ⲦⲞⲔ ⲔⲞⲨⲰϢ ⲈⲈⲘⲦⲞⲚ[10] ⲢⲚ̄ ⲦⲈⲒϢⲘⲞⲨⲚⲈ Ⲛ̄ⲢⲞⲘⲠⲈ·

37. ⲀϥⲬⲞⲞⲤ Ⲛ̄ⳜⲒ ⲀⲠⲀ ⲠⲞⲒⲘⲎⲚ ⲈⲦⲂⲈ ⲀⲠⲀ ⲒⲰⲢⲀⲚⲚⲎⲤ ⲠⲔⲞⲖⲞⲂⲞⲤ ⲬⲈ ⲀϥⲦⲰⲂ̄Ⳝ Ⲙ̄ⲠⲚⲞⲨⲦⲈ ⲀϥϤⲒ Ⲙ̄ⲠⲞⲖⲨⲘⲞⲤ ⲈⲂⲞⲖ Ⲙ̄ⲘⲞϥ ⲀⲨⲰ ⲀϥϢⲰⲠⲈ Ⲛ̄ⲀⲘⲈⲢⲒⲘⲚⲞⲤ· ⲀϥⲂⲰⲔ ⲆⲈ ⲀϥⲬⲞⲞⲤ Ⲛ̄ⲞⲨⲀ Ⲛ̄ⲢⲀ̄ⲖⲞ ⲬⲈ †ⲚⲀⲨ ⲈⲢⲞⲒ ⲘⲀⲨⲀⲀⲦ ⲬⲈ †ⲘⲞⲦⲚⲈ[11] ⲘⲚ̄ ⲠⲞⲖⲨⲘⲞⲤ ⲢⲒⲬⲰⲒ ⲠⲈⲬⲈ ⲠⲢⲀ̄ⲖⲞ ⲚⲀϥ ⲬⲈ ⲂⲰⲔ ⲠⲀⲢⲀⲔⲀⲖⲈⲒ Ⲙ̄ⲠⲚⲞⲨⲦⲈ ⲬⲈⲔⲀⲤ ⲈⲢⲈ Ⲙ̄ⲠⲞⲖⲨⲘⲞⲤ ⲈⲒ ⲚⲀⲔ ⲢⲒⲦⲚ̄ Ⲙ̄ⲠⲞⲖⲨⲘⲞⲤ ⲄⲀⲢ ⲈϢⲀⲢⲈ ⲦⲈⲮⲨⲬⲎ ⲠⲢⲞⲔⲞⲠⲦⲈⲒ (330)· ⲀⲨⲰ Ⲛ̄ⲦⲈⲢⲈ ⲠⲠⲞⲖⲨⲘⲞⲤ ⲦⲰⲞⲨⲚ ⲈⲬⲰϥ Ⲙ̄ⲠⲈϥⲔⲞⲦϥ̄ ⲈϢⲖⲎⲖ ⲈϥⲒⲦϥ̄ Ⲙ̄ⲘⲀⲨ ⲀⲖⲖⲀ ⲚⲈϥⲬⲰ Ⲙ̄ⲘⲞⲤ ⲬⲈ ⲠⲬⲞⲈⲒⲤ ⲈⲔⲈⲦⲀⲀⲤ (337) ⲚⲀⲒ ⲦⲀⲢⲨⲠⲞⲘⲞⲚⲎ ⲢⲘ̄ ⲠⲠⲞⲖⲨⲘⲞⲤ·

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7 This is a proper noun: Theodore of Phermes.
8 Ⲛ̄-ⲬⲒⲚ̄ⲦⲀⳠⲔ.†: this is the conjunction ⲬⲒⲚ (*since*), followed by the focalising conversion of the past cf. 423).
9 ⲤⲎⲨⲘⲀ for the Greek σχῆμα.
10 ⲈⲘⲦⲞⲚ for Ⲙ̄ⲦⲞⲚ.
11 ⲘⲞⲦⲚⲈ for ⲘⲞⲦⲚ, the stative of Ⲙ̄ⲦⲞⲚ.

102. ере апа макариос мооϣе ноуоеιϣ мпкωτε мпϩελος εϥτωоун
̄ν̄ν̄βητ αυω еιс пдιαβολος αϥτωμ̄ν̄τ εроϥ ϩ̄ν тεϥϩιн ερε оуϩорϭ
̄нτооτϥ (100) αυω ενεϥоуωϣ (241) пε ερατϥ̄ мпεϥϣ̄б̄бом¹² αυω
пεхаϥ наϥ хε оунοб пε пахιнϭονς εβολ м̄мок хε м̄ν̄бом м̄моι ερок·
еιс ϩηнτε γαρ ϩωβ ниμ ετεκειρε (463) м̄моу †ειρε м̄моу ϩω¹³ ̄нток
ϣακνηстεуε ̄ν̄ϩηоуу анок дε меιоуωμ επτηрϥ̄ ϣακр̄ оуωη ̄нроеіс
̄ν̄ν̄сопп анок дε меιν̄котκ ενεϩ оуϩωβ ноуωτ пετεκхраеіτ¹⁴ εроі
̄ν̄ϩητϥ̄· пεхε апа макариос хε оу пε ̄нтоϥ дε пεхаϥ хε пекеϭββιο
пε анок дε меιбм̄бом εθββιоι ενεϩ ετβε паι м̄πιбм̄бом ερок·

126. оуϩαλо дε ̄наναхωрιτης εϥсорм̄ ϩ̄ν τερημος αυω пεхаϥ ϩραι
̄ν̄ϩητϥ̄ хε дιкаτорθоу ̄нταρετη αυω αϥϣлнλ επνоуτε εϥхω м̄мос
хε оупε†ϣαατ м̄моϥ¹⁵ ταλαϥ· αϥоуωϣ дε ̄нбι пνоуτε εθββιε
пεϥμεεуε пεхаϥ наϥ хε βωк ϣα мεϣενιμ¹⁶ ̄нархιμαдριτης αυω
пετεϥναхооϥ¹⁷ нак αριϥ· а пνоуτε дε бωλπ̄ εβολ м̄πιαρхιμαдριτης
εϥхω м̄мос хε еіс мεϣενιμ ̄наναхωрιτης нηу ϣαрок †
оуϥραγελλιον наϥ ν̄γ̄τρεϥμооне (372, 133) ̄н̄нριр· αϥεі дε ̄нбι пϩαλο
αϥκωλϩ̄ επро αυω αϥβωк εϩоун ϣα папε ̄нτςоуϩϭ αυαςπαζε
̄ннεуερηу (292) αуϩмоос αуω пεхаϥ ̄нбι пαναхωрιτης хε оу
пε†ναλαϥ хε еιεоухаι· пεхаϥ наϥ ̄нбι пархιμαдριτης хε
пε†ναхооϥ нак кналаϥ ̄нтоϥ дε пεхаϥ хε сε пεхаϥ наϥ хε ϥеі
̄нтειμαςτινγϩ ̄нγмооне ̄н̄нριр· нετςооун дε м̄моϥ αуναу εроϥ εϥмооне
̄н̄нριр нεухω м̄мос хε аναу επεινоб ̄наναхωрιτης εαпεϥϩητ пωϣ̄
αυω оун оудαιμωн ϩιωωϥ εϥмооне ̄ненριр¹⁸· αϥναу дε ̄нбι пνоуτε

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12 мπ⸌ϥ.ϣ.б̄бом.
13 This is a variant of ϩωω⸌τ (cf. 162).
14 храеіτ is the stative of хро.
15 оу п.ετ⸌ι.ϣαατ м̄моϥ (interrogative nominal sentence).
16 мεϣε (to ignore, cf. 157) + ним (who): I don't know whom.
17 п.ετ(ε)⸌ϥ.на.хоо⸌ϥ.
18 ̄н-н.ριр.

ⲉⲡⲉϥⲑⲃ̄ⲃⲓⲟ ϫⲉ ⲁϥϩⲩⲡⲟⲙⲓⲛⲉ (443) ⲛ̄ⲧⲉⲓϩⲉ ⲉⲡⲛⲟⲃⲛⲉϭ ⲛ̄ⲉⲛⲣⲱⲙⲉ[19] ⲁϥϫⲟⲟⲩϥ
ⲟⲛ ⲉⲡⲉϥⲙⲁ·

145. ⲁⲩϫⲟⲟⲥ ⲉⲧⲃⲉ ⲟⲩⲁ ⲛ̄ⲛ̄ϩⲗ̄ⲗⲟ ϫⲉ ⲁϥϩⲙⲟⲟⲥ ϩⲛ̄ ⲧⲉϥⲣⲓ ⲉϥⲁⲅⲱⲛⲓⲍⲉ
ⲁϥⲛⲁⲩ ⲉⲛ̄ⲇⲁⲓⲙⲱⲛ ϩⲛ̄ ⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲁϥⲕⲟⲙϣⲟⲩ· ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲇⲉ ⲁϥⲛⲁⲩ
ⲉⲣⲟϥ ⲙⲁⲩⲁⲁϥ ϫⲉ ⲁϥϭⲱⲧⲡ̄ ϩⲏⲧϥ̄ ⲙ̄ⲡϩⲗ̄ⲗⲟ ⲁⲩⲱ ⲁϥⲉⲓ ⲁϥⲟⲩⲱⲛⲁϩ[20] ⲛⲁϥ
ⲉⲃⲟⲗ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲭⲥ· ⲛ̄ⲧⲉⲣⲉϥⲛⲁⲩ ⲇⲉ ⲉⲣⲟϥ ⲛ̄ϭⲓ ⲡϩⲗ̄ⲗⲟ
ⲁϥϩⲱϫⲡ̄ ⲛ̄ⲛⲉϥⲃⲁⲗ· ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̄ϭⲓ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ϫⲉ ⲉⲧⲃⲉⲟⲩ ⲁⲕϩⲱϫⲡ̄
ⲛ̄ⲛⲉⲕⲃⲁⲗ ⲁⲛⲟⲕ ⲡⲉⲡ ⲉⲭ̄ⲥ̄· ⲡⲉϫⲁϥ ⲇⲉ ⲛ̄ϭⲓ ⲡϩⲗ̄ⲗⲟ ϫⲉ ⲁⲛⲟⲕ ⲛ̄ϯⲟⲩⲱϣ ⲁⲛ
ⲉⲛⲁⲩ ⲉⲡⲉⲭ̄ⲥ̄ ⲙ̄ⲡⲉⲓⲙⲁ· ⲁϥⲥⲱⲧⲙ̄ ⲇⲉ ⲉⲛⲁⲓ ⲛ̄ϭⲓ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ [ⲁϥ]ⲣ̄ⲁⲧⲟⲩⲱⲛ[ϩ
ⲉⲃⲟⲗ]·

208. ⲁ ϩⲉⲛⲙⲟⲛⲁⲭⲟⲥ ⲉⲓ ⲉⲃⲟⲗϩⲛ̄ ⲛⲉⲩⲣⲓ ⲁⲩⲥⲱⲟⲩϩ ⲉⲩⲙⲁ ⲛ̄ⲟⲩⲱⲧ ⲁⲩⲱ ⲁⲩⲕⲓⲙ
ⲉⲡϣⲁϫⲉ ⲉⲧⲃⲉ ⲧⲁⲥⲕⲏⲥⲓⲥ ⲙⲛ̄ ⲧⲙ̄ⲛⲧⲣⲉϥϣⲙ̄ϣⲉⲛⲟⲩⲧⲉ[21] ⲁⲩⲱ ϫⲉ ϣ̄ϣⲉ
ⲉⲣⲁⲛⲁϥ[22] ⲙ̄ⲡⲛⲟⲩⲧⲉ· ⲛⲁⲓ ⲇⲉ ⲉⲩϣⲁϫⲉ ⲛ̄ϩⲏⲧⲟⲩ ⲁⲩⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛ̄ϭⲓ
ⲁⲅⲅⲉⲗⲟⲥ ⲥⲛⲁⲩ ⲛ̄ⲛⲁϩⲣⲉⲛ ϩⲟⲓⲛⲉ ⲛⲉⲛϩⲗ̄ⲗⲟ[23] ⲉⲧⲛ̄ϩⲏⲧⲟⲩ ⲉⲟⲩⲛ̄ ϩⲛ̄ⲉⲡⲱⲙⲓⲥ[24]
ⲛ̄ⲧⲟⲟⲧⲟⲩ ⲉⲩϯⲉⲟⲟⲩ ⲙ̄ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉⲧϣⲁϫⲉ ⲉⲧⲃⲉ ⲧⲙⲛ̄ⲧⲣ̄ⲣⲟ ⲙ̄ⲡⲛⲟⲩⲧⲉ
ⲁⲩⲱ ⲁⲩⲕⲁⲣⲱⲟⲩ ⲛ̄ϭⲓ ⲛⲉⲛⲧⲁⲩⲛⲁⲩ ⲉⲡϩⲟⲣⲟⲙⲁ· ⲙ̄ⲡⲉϥⲣⲁⲥⲧⲉ ⲁⲩⲥⲱⲟⲩϩ ⲉⲡⲙⲁ
ⲉⲧⲙ̄ⲙⲁⲩ ⲁⲩⲕⲓⲙ ⲉⲩϣⲁϫⲉ ⲉⲧⲃⲉ ⲟⲩⲁ ⲛ̄ⲛⲉⲥⲛⲏⲩ ⲉⲁϥⲉⲣⲛⲟⲃⲉ[25] ⲁⲩⲱ
ⲁⲩⲕⲁⲧⲁⲗⲁⲗⲓ ⲙ̄ⲙⲟϥ ⲁϥⲟⲩⲱⲛϩ ⲇⲉ ⲉⲃⲟⲗ ⲛ̄ⲛ̄ϩⲗ̄ⲗⲟ ⲛ̄ϣⲟⲣⲡ̄ ⲛ̄ϭⲓ ⲟⲩⲣⲓⲣ ⲉϥⲙⲉϩ
ⲛ̄ⲥ̄ϯⲃⲱⲱⲛ ⲉϥⲟ ⲛ̄ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲧⲏⲣϥ̄ ⲛⲉⲛⲧⲁⲩⲛⲁⲩ ⲇⲉ ⲉⲡⲃⲱⲗ ⲉⲃⲟⲗ
ⲛ̄ⲧⲉⲣⲟⲩⲉⲓⲙⲉ ⲉⲡⲛⲟⲃⲉ ⲉⲧϣⲟⲟⲡ ⲁⲩⲭⲱ ⲉⲛⲉⲥⲛⲏⲩ ⲙ̄ⲡⲉⲟⲟⲩ ⲡⲉ ⲉⲃⲟⲗϩⲛ̄
ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ̄ ⲡⲉⲓⲛⲉ ⲙ̄ⲡⲣⲓⲣ·

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19 ⲛ̄-ⲛ.ⲣⲱⲙⲉ.
20 ⲟⲩⲱⲛⲁϩ (ⲉⲃⲟⲗ) is the equivalent of ⲟⲩⲱⲛϩ (ⲉⲃⲟⲗ).
21 ⲧ.ⲙⲛ̄ⲧ-ⲣⲉϥ-ϣⲙϣⲉ-ⲛⲟⲩⲧⲉ (cf. 049, 051).
22 ⲣ̄-ⲁⲛⲁ⸗ϥ.
23 ϩⲟⲓⲛⲉ ⲛ̄-ⲛ.ϩⲗ̄ⲗⲟ.
24 ϩⲉⲛ.ⲉⲡⲱⲙⲓⲥ.
25 ⲉ.ⲁ⸗ϥ.ⲣ̄-ⲛⲟⲃⲉ.

240. ⲁ ⲁⲡⲁ ⲥⲁⲣⲁⲡⲓⲱⲛ ⲛⲁⲩ ⲉⲩⲡⲟⲣⲛⲏ ⲡⲉϫⲁϥ ϫⲉ ϯⲛⲏⲩ ϣⲁⲣⲟ ⲙ̄ⲡⲛⲁⲩ
ⲛ̄ⲣⲟⲩϩⲉ ⲥⲃ̄ⲧⲱⲧⲉ (007) ⲉⲃⲟⲗ ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉϥⲉⲓ ⲛⲁⲥ ⲉϩⲟⲩⲛ ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ
ϭⲱ ⲉⲣⲟⲓ ⲛ̄ⲟⲩⲕⲟⲩⲓ ϫⲉ ⲟⲩⲛ̄ⲧⲁⲓ ⲟⲩⲛⲟⲙⲟⲥ ⲙ̄ⲙⲁⲩ ϣⲁⲛϯϫⲟⲕϥ̄ ⲉⲃⲟⲗ· ⲛ̄ⲧⲟⲥ
ⲇⲉ ⲡⲉϫⲁⲥ ϫⲉ ⲕⲁⲗⲱⲥ ⲡⲁⲉⲓⲱⲧ· ⲛ̄ⲧⲟϥ ⲇⲉ ⲁϥⲁⲣⲭⲉⲓ ⲙ̄ⲯⲁⲗⲗⲉⲓ ϫⲓⲛ ⲡϣⲟⲣⲡ̄
ⲙ̄ⲯⲁⲗⲙⲟⲥ ϣⲁⲛⲧⲉϥϫⲱⲕ ⲉⲃⲟⲗ ⲙ̄ⲡϣⲉⲧⲁⲓⲟⲩ ⲙ̄ⲯⲁⲗⲙⲟⲥ ⲁⲩⲱ ⲕⲁⲧⲁ ⲥⲟⲡ[26]
ⲛ̄ⲕⲁⲣⲱϥ ⲉⲃⲟⲗ ϣⲁϥⲉⲓⲣⲉ ⲛ̄ϣⲟⲙⲛ̄ⲧ[27] ⲛ̄ⲕⲁ̄ⲭⲡⲁⲧ ⲛ̄ⲧⲟⲥ ϩⲱⲱⲥ ⲁⲥϭⲱ ⲉⲥϣⲗⲏⲗ
ϩⲓⲡⲁϩⲟⲩ ⲙ̄ⲙⲟϥ[28] ϩⲛ̄ ⲟⲩϩⲟⲧⲉ ⲙⲛ̄ ⲟⲩⲥⲧⲱⲧ· ⲁϥⲙⲟⲩⲛ ⲇⲉ ⲉⲃⲟⲗ ⲉϥϣⲗⲏⲗ
ϩⲁⲣⲟⲥ ⲧⲁⲣⲉⲥⲟⲩϫⲁⲓ (387) ⲁⲩⲱ ⲁ ⲡⲛⲟⲩⲧⲉ ⲥⲱⲧⲙ̄ ⲉⲣⲟϥ· ⲧⲉⲥϩⲓⲙⲉ ⲇⲉ
ⲁⲥⲡⲁϩⲧⲥ̄ ϩⲁⲣⲁⲧⲟⲩ ⲛ̄ⲛⲉϥⲟⲩⲉⲣⲏⲧⲉ ⲉⲥⲣⲓⲙⲉ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲡⲁⲉⲓⲱⲧ ⲡⲙⲁ ⲉⲧⲉⲕⲥⲟⲟⲩⲛ ϫⲉ ϯⲛⲁⲟⲩϫⲁⲓ ⲛ̄ϩⲏⲧϥ̄ ϫⲓⲧ[29] ⲉⲙⲁⲩ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ
ⲅⲁⲣ ⲧⲛ̄ⲛⲟⲟⲩⲕ (316) ϣⲁⲣⲟⲓ ⲉⲡⲁⲓ· ⲁⲩⲱ ⲁϥϫⲓⲧⲥ̄ ⲉⲩⲥⲉⲛⲉⲉⲧⲉ ⲛ̄ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲡⲉϫⲁϥ ⲇⲉ ⲛ̄ⲧⲙⲁⲁⲩ ⲛ̄ⲑⲉⲛⲉⲉⲧⲉ ϫⲉ ϫⲓ ⲛ̄ⲧⲉⲓⲥⲱⲛⲉ ⲁⲩⲱ ⲙ̄ⲡⲣ̄ⲧⲁⲗⲉ (142)
ⲛⲁϩⲃ̄ ⲉϫⲱⲥ ⲏ ⲉⲛⲧⲟⲗⲏ ⲁⲗⲗⲁ ⲛ̄ⲑⲉ ⲉⲧⲉⲥⲟⲩⲁϣⲥ̄ ⲙⲁⲣⲉⲥⲁⲁⲥ (349) ⲕⲁⲁⲥ ϩⲙ̄
ⲡϫⲟⲉⲓⲥ· ⲁⲩⲱ ⲙⲛ̄ⲛ̄ⲥⲁ ϩⲛ̄ⲕⲟⲩⲓ ⲛ̄ϩⲟⲟⲩ ⲡⲉϫⲁⲥ ϫⲉ ⲁⲛⲟⲕ ⲟⲩⲣⲉϥⲣ̄ⲛⲟⲃⲉ
ⲉⲓⲟⲩⲱϣ ⲉⲟⲩⲱⲙ ⲛ̄ⲟⲩⲥⲟⲡ ⲙ̄ⲙⲏⲛⲉ ⲙⲛ̄ⲛ̄ⲥⲁ ⲕⲉⲟⲩⲟⲉⲓϣ ⲟⲛ ⲡⲉϫⲁⲥ ϫⲉ
ⲉⲓⲟⲩⲱϣ ⲉⲟⲩⲱⲙ ⲛ̄ⲟⲩⲥⲟⲡ ⲕⲁⲧⲁ ⲥⲁⲃⲃⲁⲧⲟⲛ ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲟⲛ ⲡⲉϫⲁⲥ ϫⲉ ⲉⲡⲓⲇⲏ
ⲁⲓⲣ̄ ϩⲁϩ ⲛ̄ⲛⲟⲃⲉ ⲟⲡⲧ[30] ⲉϩⲟⲩⲛ ⲉⲩⲣⲓ ⲁⲩⲱ ⲡⲉⲧϯⲛⲁⲟⲩⲟⲙϥ ⲧⲁⲁϥ ⲛⲁⲓ ϩⲛ̄
ⲟⲩϣⲟⲩϣⲧ ⲙⲛ̄ ⲡⲁϩⲱⲃ ⲛ̄ϭⲓϫ· ⲁⲩⲱ ⲁⲩⲉⲓⲣⲉ ϩⲓⲛⲁⲓ ⲁⲩⲱ ⲁⲥⲣ̄ⲁⲛⲁϥ ⲙ̄ⲡⲛⲟⲩⲧⲉ
ⲁⲥⲉⲛⲕⲟⲧⲕ̄[31] ⲇⲉ ϩⲙ̄ ⲡⲙⲁ ⲉⲧⲙ̄ⲙⲁⲩ ϩⲙ̄ ⲡϫⲟⲉⲓⲥ·

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26 The Greek preposition κατά has a distributive meaning here: *every time.*
27 ϣⲙⲛ̄ⲧ-.
28 ϩⲓ-ⲡⲁϩⲟⲩ ⲙ̄ⲙⲟⲩϥ: literally: *behind his buttocks,* meaning *behind him.*
29 ⲁⲩϥ.ϫⲓⲧⲩⲧ.
30 ⲟⲡⲧⲩⲧ (= ⲟⲧⲡⲩⲧ), *see* ⲱⲧⲡ.
31 ⲁⲩⲥ.ⲛ̄ⲕⲟⲧⲕ̄.

A catechesis of Theodorus

The next text is taken from a catechetic fragment attributed to Theodorus, the coadjuvant 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.

ετβεπαι μαρⲛⲣⲟⲉⲓⲥ ⲛ̄ⲧⲉⲛ2ⲁⲣⲉ2[1] ⲉⲡⲉⲭⲁⲣⲓⲥⲙⲁ ⲉⲛⲧⲁϥⲉⲓ[2] ⲉⲭⲱⲛ

ⲡⲁⲣⲁⲡⲉⲛⲙ̄ⲡϣⲁ ⲛ̄ⲛⲉⲛ2ⲃⲏⲩⲉ, ⲛ̄ⲧⲉⲛ2ⲁⲣⲉ2 ⲉⲡⲛⲟⲙⲟⲥ, ⲉⲣⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙ̄ⲙⲟⲛ[3]

ⲟ ⲛ̄ⲕⲱⲧ ⲙ̄ⲡⲉϥⲉⲣⲏⲩ (292) ⲁⲩⲱ ⲛ̄2ⲓⲏ ⲛ̄ⲃⲱⲕ ⲉ2ⲟⲩⲛ ⲉⲡⲣⲁϣⲉ ⲛ̄ⲧⲙ̄ⲛ̄ⲧⲉⲣⲟ[4]

ⲛ̄ⲙⲡⲏⲩⲉ (043). ⲙⲁⲣⲉⲛ†ⲡⲉⲛ2ⲏⲧ6ⲉ[5] ⲉⲙⲟⲟϣⲉ 2ⲙ̄ⲡⲛⲟⲙⲟⲥ ⲧⲏⲣϥ̄ ⲛ̄ⲧⲕⲟⲓⲛⲱⲛⲓⲁ,

ⲛ̄ⲧⲉⲛⲱϣⲙ̄ ⲙ̄ⲡⲕⲱ2ⲧ̄ ⲙⲛ̄ⲧⲕⲁⲧⲁⲗⲁⲗⲓⲁ ⲙⲛ̄ⲡⲉⲕⲣⲙ̄ⲣⲙ̄ 2ⲛ̄ⲧ6ⲟⲙ ⲙ̄ⲡⲉⲡⲛⲉⲩⲙⲁ

ⲉⲧⲟⲩⲁⲁⲃ, ⲉⲧⲉⲧⲙⲉⲗⲉⲧⲏ[6] ⲛ̄ⲛϣⲁϫⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡⲉ2ⲟⲟⲩ ⲙⲛ̄ⲧⲉⲩϣⲏ, ⲁⲩⲱ

ⲥⲟⲧⲉ ⲛⲓⲙ ⲛ̄ⲧⲉⲡⲡⲟⲛⲏⲣⲟⲥ ⲉⲧϫⲉⲣⲟ, ⲛ̄ⲧⲉⲛ6ⲙ̄6ⲟⲙ 2ⲙ̄ⲡⲉⲑⲩⲣⲟⲥ ⲛ̄ⲧⲉⲛⲡⲓⲥⲧⲓⲥ,

ϫⲉⲕⲁⲥ ⲉⲣϣⲁⲛⲡⲕⲁⲓⲣⲟⲥ ϣⲱⲡⲉ ⲛ̄ⲧⲉⲡⲛⲟⲩⲧⲉ 6ⲙ̄ⲡⲉⲛϣⲓⲛⲉ, ⲛ̄ⲥⲉ2ⲉ ⲉⲣⲟⲛ

ⲉⲛⲥⲃ̄ⲧⲱⲧ 2ⲱⲥⲧⲉ ⲉⲧⲣⲉⲛϫⲟⲟⲥ ϫⲉⲁⲓⲉⲩⲫⲣⲁⲛⲉ ⲙⲛ̄ⲛⲉⲛⲧⲁⲩϫⲟⲟⲥ ⲛⲁⲓ ϫⲉ

ⲙⲁⲣⲉⲛⲃⲱⲕ ϣⲁⲡⲏⲓ ⲙ̄ⲡϫⲟⲉⲓⲥ.

ⲧⲛ̄ϣⲡ̄2ⲙⲟⲧ ⲛ̄ⲧⲟⲟⲧϥ̄ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ⲙ̄ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄, ϫⲉⲁϥⲁⲁⲛ

ⲛ̄ⲙ̄ⲡϣⲁ 2ⲱⲥⲧⲉ ⲉⲧⲣⲉⲛⲣ̄ⲡⲱⲃϣ̄ ⲙ̄ⲡⲉⲛ2ⲓⲥⲉ ⲙⲛ̄ⲡⲉⲛ2ⲟⲭ2ⲭ̄ 2ⲙ̄ⲡⲉⲥ†ⲛⲟⲩϥⲉ

ⲛ̄ⲧⲙⲛ̄ⲧⲥⲙⲏⲧ ⲙⲛ̄ⲧⲁϫⲣⲟ ⲛ̄ⲧⲡⲓⲥⲧⲓⲥ ⲉⲧⲧⲁϫⲣⲏⲩ 2ⲙ̄ⲡⲛⲟⲙⲟⲥ ⲛ̄ⲧⲕⲟⲓⲛⲱⲛⲓⲁ

ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲙ̄ⲙⲉ, ⲧⲁⲓ ⲉⲡⲉⲥⲁⲣⲭⲏⲅⲟⲥ (472, 475) ⲙⲛ̄ⲛⲥⲁⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥⲡⲉ

ⲁⲡⲁ ⲡⲁ2ⲱⲙⲟ[7], ⲡⲁⲓ ⲉⲛⲧⲁⲛⲥⲃ̄ⲧⲱⲧⲛ̄ ⲉⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ̄ⲛⲉⲣⲏⲧ ⲉⲛⲧⲁⲡⲛⲟⲩⲧⲉ

ⲉⲣⲏⲧ ⲙ̄ⲙⲟⲟⲩ ⲛⲁϥ, 2ⲙ̄ⲡⲧⲣⲉⲛ2ⲁⲣⲉ2 (134, 424) ⲉⲛⲉϥⲉⲛⲧⲟⲗⲏ, ⲉⲛⲧⲃ̄ⲃⲏⲩ ⲉⲃⲟⲗ

2ⲛ̄ⲧⲱⲗⲙ̄ ⲛⲓⲙ ⲛ̄ⲧⲉⲧⲥⲁⲣⲝ ⲙⲛ̄ⲡⲉⲡⲛⲉⲩⲙⲁ, ⲉⲛϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄ⲟⲩⲧⲃ̄ⲃⲟ 2ⲛ̄ⲑⲟⲧⲉ

ⲙ̄ⲡⲛⲟⲩⲧⲉ, ⲉⲛⲟ ⲛ̄ⲁⲧϫⲣⲟⲡ ⲛ̄ⲛⲉⲛⲉⲣⲏⲩ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ ϫⲓⲛⲟⲩϣⲁϫⲉ

ϣⲁⲟⲩ2ⲱⲃ, ⲁⲩⲱ ⲉⲛⲟ ⲛ̄ⲥ†ⲛⲟⲩϥⲉ ⲛ̄ⲛⲉⲧ2ⲓⲃⲟⲗ ⲉⲧⲣⲉⲩⲛⲁⲩ ⲉⲛⲉⲛ2ⲃⲏⲩⲉ

ⲉⲧⲛⲁⲛⲟⲩⲟⲩ ⲛ̄ⲥⲉ†ⲉⲟⲟⲩ ⲙ̄ⲡⲉⲛⲉⲓⲱⲧ ⲉⲧ2ⲛ̄ⲙⲡⲏⲩⲉ, ⲁⲩⲱ ⲛ̄ⲧⲉⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲓⲙⲉ,

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1   ⲛ̄ⲧⲉⲛ is an orthographic variant for ⲛ̄ⲧⲛ.
2   ⲉⲛⲧⲁ is an orthographic variant for ⲛ̄ⲧⲁ.
3   ⲛ̄-, ⲙ̄ⲙⲟ⸗ can introduce a partitive genitive (cf. 178).
4   ⲉⲣⲟ is a variant for ⲣ̄ⲡⲟ.
5   ⲙⲁⲣⲉ⸗ⲛ.†-ⲡⲉ⸗ⲛ.2ⲏⲧ 6ⲉ.
6   Elliptic construction for ⲉⲧⲉ (ⲧⲁⲓ) ⲧⲙⲉⲗⲉⲧⲏ ⲧⲉ (cf. 457).
7   Pachomius was the founder of the monasteries of Tabbenese and Pbow.

ⲘⲚ̄ⲚⲈⲦⲤⲰⲱϥ̄ Ⲛ̄ⲦⲈⲚⲀⲚⲀⲤⲦⲢⲞⲪⲎ ⲈⲦⲚⲀⲚⲞⲨⲤ, ⲬⲈⲈⲚⲞⲨⲎ2 ⲀⲚ (405)

Ⲛ̄ⲤⲀ2ⲈⲚⲱⲀⲬⲈ Ⲛ̄ⲦⲞⲂⲦⲂ̄ Ⲏ̄ ⲤⲞⲪⲒⲀ Ⲛ̄ⲢⲰⲘⲈ, ⲀⲖⲖⲀ ⲬⲈⲠⲬⲞⲈⲒⲤⲠⲈ ⲠⲈⲚⲈⲒⲰⲦ,

ⲠⲬⲞⲈⲒⲤⲠⲈ ⲠⲈⲚⲀⲢⲬⲰⲚ, ⲠⲬⲞⲈⲒⲤⲠⲈ ⲠⲈⲚⲢ̄ⲢⲞ, ⲠⲬⲞⲈⲒⲤ Ⲛ̄ⲦⲞϥ ⲠⲈⲦⲚⲀⲦⲀⲚ2ⲞⲚ[8],

ⲀⲨⲰ ⲈⲚⲦⲎⲦ Ⲛ̄2ⲎⲦ 2Ⲙ̄2ⲞⲬ2Ⲭ̄ Ⲙ̄ⲠⲆⲒⲞⲔⲘⲞⲤ[9] ⲈⲚⲬⲰ Ⲙ̄ⲘⲞⲤ ⲬⲈ2Ⲛ̄ⲚⲀⲒ ⲦⲎⲢⲞⲨ

ⲈⲚⲦⲀⲨⲈⲒ Ⲉ2ⲢⲀⲒ ⲈⲬⲰⲚ Ⲙ̄ⲠⲈⲚⲢ̄ⲠⲈⲔⲰⲂⲱ̄[10], ⲀⲨⲰ Ⲙ̄ⲠⲈⲚⲬⲒⲚϬⲞⲚⲤ̄

2Ⲛ̄ⲦⲈⲔⲆⲒⲀⲐⲎⲔⲎ ⲞⲨⲆⲈ Ⲙ̄ⲠⲈⲠⲈⲚ2ⲎⲦ ⲤⲀ2ⲰⲰϥ ⲈⲠⲀ2ⲞⲨ[11], ⲈⲚⲤⲞⲞⲨⲚ

ⲬⲈⲈⲚⲦⲀⲬⲀⲢⲒⲌⲈ[12] ⲚⲀⲚ ⲈⲠⲒⲤⲦⲈⲨⲈ ⲈⲠⲬ̄Ⲥ̄ Ⲙ̄ⲘⲀⲦⲈ ⲀⲚ, ⲀⲖⲖⲀ ⲈⲱⲢ̄2ⲒⲤⲈ[13] ⲞⲚ

ⲈⲬⲰϥ, ⲈⲚⲰⲠ Ⲛ̄2ⲞⲬ2Ⲭ̄ ⲚⲒⲘ 2ⲒⲐⲖⲒⲮⲒⲤ (187) ⲚⲒⲘ ⲬⲈ2ⲈⲚⲖⲀⲀⲨⲚⲈ 2ⲒⲦⲘ̄ⲠⲈ2ⲘⲞⲦ

Ⲙ̄ⲠⲈⲦ†ϬⲞⲘ ⲚⲀⲚ ⲠⲈⲬ̄Ⲥ̄ Ⲓ̄Ⲥ̄ ⲠⲈⲚⲬⲞⲈⲒⲤ, ⲈⲚⲘⲈⲈⲨⲈ ⲈⲂⲞⲖ ⲈⲚ̄ⲠⲈⲐⲞⲞⲨ (466)

ⲘⲚ̄Ⲛ2ⲒⲤⲈ ⲈⲚⲦⲀⲨⲀⲀⲨ Ⲙ̄ⲠⲈⲦⲘ̄ⲘⲀⲨ[14] ⲘⲚ̄ⲚⲈⲦⲞⲨⲀⲀⲂ ⲦⲎⲢⲞⲨ, ⲚⲀⲒ ⲈⲚⲦⲀⲨⲘⲞⲞⲱⲈ

2Ⲛ̄2ⲈⲚⲂⲀⲖⲞⲦ ⲘⲚ̄2ⲈⲚⲱⲀⲀⲢ Ⲛ̄ⲂⲀⲀⲘⲠⲈ, ⲈⲨⲢ̄ϬⲢⲰ2, ⲈⲨⲐⲖⲒⲂⲈ, ⲈⲨⲘⲞⲔ2, ⲚⲀⲒ

ⲈⲦⲈⲘ̄ⲠⲔⲞⲤⲘⲞⲤ Ⲙ̄ⲠⲱⲀ Ⲙ̄ⲘⲞⲞⲨ ⲀⲚ, ⲀⲨⲰ ⲚⲈⲨⲢⲀⲱⲈ ⲈⲘⲀⲦⲈ ⲈⲨⲤⲞⲞⲨⲚ

ⲬⲈⲈⲢⲈⲠⲈⲨⲞⲨⲬⲀⲒ 2Ⲛ̄ⲞⲨⲞⲨⲞⲈⲒⲱ Ⲛ̄ⲐⲖⲒⲮⲒⲤ, ⲀⲨⲰ ⲠⲎ2ⲒⲤⲈ Ⲙ̄ⲠⲈⲞⲨⲞⲈⲒⲱ ⲦⲈⲚⲞⲨ

Ⲙ̄ⲠⲱⲀ ⲀⲚ Ⲙ̄ⲠⲈⲞⲞⲨ ⲈⲦⲚⲀϬⲰⲖⲠ̄ ⲈⲢⲞⲚ.

ⲠⲈⲦⲈⲢⲈⲠⲬⲞⲈⲒⲤ (464) ⲄⲀⲢ ⲘⲈ Ⲙ̄ⲘⲞϥ ⲱⲀϥⲠⲀⲒⲆⲈⲨⲈ Ⲙ̄ⲘⲞϥ, ⲱⲀϥⲘⲀⲤⲦⲒⲄⲞⲨ ⲆⲈ

Ⲛ̄ⲱⲎⲢⲈ ⲚⲒⲘ ⲈⲦϥ̄ⲚⲀⲱⲞⲠⲞⲨ ⲈⲢⲞϥ, ⲀⲨⲰ ⲬⲈⲤⲂⲰ ⲚⲒⲘ ⲠⲢⲞⲤⲦⲈⲨⲚⲞⲨ ⲘⲈⲚ

ⲈⲱⲬⲈⲚ̄ⲞⲨⲢⲀⲱⲈ ⲀⲚ ⲠⲈ (432), ⲀⲖⲖⲀ ⲞⲨⲖⲨⲠⲎⲦⲈ, ⲘⲚ̄ⲚⲤⲰⲤ ⲱⲀⲤ†

Ⲛ̄ⲞⲨⲔⲀⲢⲠⲞⲤ Ⲛ̄ⲎⲢⲎⲚⲒⲔⲞⲚ[15] Ⲛ̄ⲆⲒⲔⲀⲒⲞⲤⲨⲚⲎ Ⲛ̄ⲚⲈⲚⲦⲀⲨⲄⲨⲘⲚⲀⲌⲈ Ⲙ̄ⲘⲞⲞⲨ ⲈⲂⲞⲖ

2ⲒⲦⲞⲞⲦⲤ̄. ⲀⲢⲀ Ⲛ̄ⲦⲈⲚⲤⲞⲞⲨⲚ[16] ⲀⲚ Ⲛ̄ⲦⲄⲨⲘⲚⲀⲤⲒⲀ Ⲛ̄ⲚⲦⲂ̄ⲚⲞⲞⲨⲈ ⲬⲈⲱⲀⲨⲢ̄ⲞⲨ ⲚⲀⲨ,

ⲈⲱⲀⲨⲦⲤⲀⲂⲞⲞⲨ Ⲛ̄ⲐⲈ ⲈⲦⲈ2ⲚⲈⲠⲈⲨⲬⲞⲈⲒⲤ; ⲈⲀⲚⲈⲒⲘⲈⲂⲈ ⲈⲠⲤⲞⲞⲨⲚ ⲈⲦⲞⲨⲞⲬ[17]

Ⲛ̄ⲦⲈⲚⲈⲄⲢⲀⲪⲎ ⲈⲦⲞⲨⲀⲀⲂ ⲘⲚ̄ⲦϬⲒⲚⲢ̄2ⲰⲂ Ⲛ̄ⲦⲀⲠⲚⲞⲨⲦⲈ ⲠⲀⲒⲆⲈⲨⲈ Ⲛ̄ⲚⲈⲦⲞⲨⲀⲀⲂ

Ⲛ̄2ⲎⲦⲤ̄ ⲘⲚ̄ⲚⲈⲒⲞⲦⲈ Ⲛ̄ⲦⲔⲞⲒⲚⲰⲚⲒⲀ, Ⲙ̄ⲠⲢ̄ⲦⲢⲈⲚⲈⲄⲔⲀⲔⲈⲒⲆⲈ, ⲀⲖⲖⲀ ⲘⲀⲢⲈⲚⲬⲞⲞⲤ

ⲦⲎⲢⲚ̄ 2Ⲙ̄ⲠⲈⲚ2ⲎⲦ Ⲛ̄ⲚⲀ2ⲢⲘ̄ⲠⲚⲞⲨⲦⲈ ⲀⲨⲰ 2Ⲛ̄ⲦⲈⲚⲦⲀⲠⲢⲞ ⲬⲈⲞⲨⲘⲞⲚⲞⲚ[18]

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8 Ⲡ.ⲈⲦ.ⲚⲀ.ⲦⲀⲚ2Ⲟ⸗Ⲛ.

9 ⲆⲒⲞⲔⲘⲞⲤ for the Greek διωγμός.

10 Orthographic variant for Ⲙ̄Ⲡ⸗Ⲛ.Ⲣ̄-ⲠⲈ⸗ⲔⲰⲂⲱ̄.

11 ⲤⲞⲞ2Ⲉ Ⲉ-ⲠⲀ2ⲞⲨ : *to bow backwards* (literaly: *to erect backwards*).

12 Since the subject is not expressed, we can translate impersonally.

13 ⲱ- is an auxiliary (*to be able, can,* cf. Ⲉⲱ).

14 Ⲙ̄-Ⲡ.ⲈⲦ.Ⲙ̄ⲘⲀⲨ

15 ⲎⲢⲎⲚⲒⲔⲞⲚ for the Greek εἰρηνικόν.

16 Read Ⲛ̄.ⲦⲚ̄.ⲤⲞⲞⲨⲚ.

17 ⲞⲨⲞⲬ is the stative of ⲞⲨⲬⲀⲒ.

18 ⲞⲨⲘⲞⲚⲞⲚ for the Greek οὐ μόνον.

ετρεγμορ͞ν, αλλα ετρενμογ 2͞μμα νιμ 2απραν ͞μπενχοεις ι�"c πεχ"c,

αγω ͞ντενχοος[19] 2͞μπ2οχ2͞χ ͞ννατεχρια[20] (019) ͞μπςωμα μ͞ππνο6νε6

͞ννετνο6νε6 ͞μμον ετβεπωωωτ μ͞ππεμͦκα2 χενιμ πετναωπορχ͞ν

εταγαπη ͞μπνογτε, ογθλιψιcτε, ͞η ογλωχ͞2, ͞η ογλιωΓμος, ͞η ογ2κο, ͞η

ογκωκα2ηγ, ͞η ογκινλγνος, ͞η ογcγβε[21] μ͞ππκεcεεπε[22], κατα τ6ιν͞ρ2ωβ

τηρ͞c ͞μπαποστολος, πcωτ͞ π ͞μπνογτε, πεντα4χοος ναν

χετ͞ντ͞ντηγτ͞ν[23] εροι καταθε ενταιτντωντ͞ επεχ"c, ετετει6ιν͞ρ2ωβ

͞νογωττε ͞ννετογααβ τηρογ μ͞ν͞νειοτε ͞ντκοινωνια ναι

ενταγχεκπεγαΓων εβολ 2͞νογμ͞ντΓενναιος, εαγ͞μτον ͞μμογ εβολ

2͞ννεγ2ιcε 2͞μπτρεγβωκ ε2ογν επεγμα ͞νμτον ωαενε2 :-

---

19 Read ͞ν-τ͞ν.χοο⸗c.
20 χρια for the Greek χρεία.
21 cγβε is a variant of cнqε (from the Greek ξίφος).
22 μ͞ν-π.κε.cεεπε: *etcetera* (literally: *the rest also*).
23 τ͞ντ͞ν⸗τηγτ͞ν instead of τ͞ντων⸗τ͞ν (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 i staken 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.

[P̄]

ЄІТА Ň̄ТЄРЄN

СЄЄNТ̄NСООNЄ[1]

ЄВОλ NОУКОУІ (107)

ΑУШ NТЄРЄПА

ϢНРЄ ХЄNΑІ

NΑІ ʒΑПλУС

ТНС[2] ΑϥЄІ

МЄ ЄПΑМОК

МЄК ПЄХΑϥ

NΑІ· ХЄМΑ

РІΑ ТΑМΑΑУ

М̄ПЄР̄Р̄КОУІ (142)

Ň̄ʒНТ ЄРОІ ХЄ (443)

ΑІΑNЄІХЄ

ϢΑNТЄП

λУСТНС ЄР

NΑІ NΑІ· М̄

МОN ТОІКО

NОМІΑ М̄ПΑ

ІШТ ЄХШІ ТΑ

ХШК (382) ЄВОλ

ϢΑNТΑПЄ

λЄ6ПЄІРΑСМОС (364)[3]

NІМ Ň̄ТЄПЄІ

КОСМОС· ХЄ

ПРШМЄ Ň̄ΔІΑ

ВОλІΑ[4] ОУΔІΑ

ВОλОСПЄ ʒШ

Шϥ·

ТЄNОУ6Є Ш[5] ТΑ

МΑΑУ М̄ПЄР

М̄КΑʒ Ň̄ʒНТ

ЄТВЄПЄΘВВІО

Ň̄ТΑІϢОПϥ

ЄРОІ ʒΑТЄNТО

λН М̄ПΑЄІШТ

ʒУПОМІNЄ Ш ТΑ

МΑΑУ Ň̄ММΑІ

ЄNЄΘλІѰІС

М̄ПЄІКОС

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3   ПЄλЄ6- for ПЄλ6-, the prenominal form of ПШλ6.

4   The Greek noun διαβολία (*hostility*) is used with decriptive function (as an adjective, cf. 028). It could be translated *diabolical*.

5   ὦ introduces a Greek vocative..

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1   СЄЄNТ- for СЄNТ-, the prenominal state of the verb СІNЄ.

2   λУСТНС fort he Greek λῃστής.

ⲙⲟⲥ· ⲭⲉⲛ̅ⲧⲟ (003)

ⲡⲉ ⲧⲡⲩⲗⲏ

ⲛ̅ⲑⲓ̅ⲗ̅ⲏ̅ⲙ̅[6]

ⲧⲁⲛⲉⲓϣⲁ (019) ⲉⲩ

ⲣⲟⲟⲩⲧ· ⲧⲁ

ⲛⲓⲥⲧⲟⲗⲏ ⲛⲁⲧ

ⲗⲱⲱⲙ·

ⲟⲩⲙⲏⲏϣⲉ ⲛ̅

ϣⲁⲭⲉ ⲛⲥⲟⲗ

ⲥⲉⲗ[7] ⲁⲡⲁϣⲏ

ⲣⲉ ⲭⲟⲟⲩ ⲉⲣⲟⲓ ϩⲓ

ⲧⲉϩⲓⲏ ϣⲁ

ⲡⲧⲟⲟⲩ ⲛⲕⲱⲥ[8]·

ⲉⲓⲧⲁ ⲛ̅ⲧⲉⲣⲛ̅

ⲃⲟⲓⲗⲉ ⲉⲡⲧⲟ

ⲟⲩ ⲛ̅ⲕⲱⲥ·

ⲁⲛⲙⲟⲟϣⲉ

ⲕⲁⲧⲁⲙⲁ[9] ϩⲓ

ⲛⲉⲙⲁ[10] ⲛ̅ⲃⲟⲓ

ⲗⲉ· ⲉⲓϣⲓⲛⲉ

ⲛ̅ⲥⲁⲟⲩⲙⲁ

ⲉⲛⲁⲛⲟⲩϥ

[ⲣ̅ⲁ̅]

ⲁⲡⲁϣⲏⲣⲉ ⲧⲉⲝⲥ[11]

ⲧⲏⲏⲃⲉ ⲉⲣⲟⲓ

ⲉⲩⲙⲁ ⲛ̅ⲃⲟⲓⲗⲉ

ⲭⲉⲙⲁⲣⲟⲛ[12] ⲉ

ⲡⲉⲓⲙⲁ ⲱ ⲧⲁ

ⲙⲁⲁⲩ· ⲭⲉⲡⲁⲧⲉⲫⲩⲗⲏ ⲛ̅

ⲓⲟⲩⲇⲁⲡⲉ· ⲧ

ⲛⲟⲩⲛⲉ ⲛ̅ⲧⲁⲓ

ϣⲁ ⲉⲃⲟⲗ ⲛ̅ϩⲏⲧⲥ̅

ⲭⲉⲥⲉⲙ̅ⲡϣⲁ (443)

ⲙ̅ⲡⲁⲥⲙⲟⲩ

ⲙⲛ̅ⲡⲁϩⲙⲟⲧ

ⲙ̅ⲡⲁⲣⲁⲇⲁⲛ (032)[13]·

ⲛⲧⲉⲣⲉⲛⲃⲟⲓⲗⲉ ⲉⲣⲟϥ

ⲁⲛϭⲓⲛⲉ ⲛⲟⲩⲥⲁ

ⲙ̅ⲡϣϣⲓ· ⲉⲣⲉ

ⲟⲩϣⲟⲩϣⲧ ⲕ

ⲧⲏⲩ ⲉⲡⲉϥⲥⲁ

ⲛ̅ⲙϩⲓⲧ· ⲁⲛ

[ⲣ̅ⲃ̅]

ϭⲓⲛⲉ ⲛ̅ⲛⲉⲭⲣⲓⲁ

ⲧⲏⲣⲟⲩ· ⲛ̅ϣⲁ

---

6 ⲓ̅ⲗ̅ⲏ̅ⲙ̅ for ⲧ.ϩⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ, *Jerusalem* (cf. the glossary of *nomina sacra*).

7 ⲥⲟⲗⲥⲉⲗ is an orthographic variant for ⲥⲟⲗⲥⲗ.

8 Kôs is a toponym.

9 ⲕⲁⲧⲁ-ⲙⲁ : *from one place to the other* (κατά has a distributive meaning here).

10 Read ⲛ.ⲙⲁ.

11 ⲧⲉⲝⲥ- is an orthographic variant for ⲧⲉⲕⲥ-, the prenominal form of the verb ⲧⲱⲕⲥ.

12 ⲙⲁⲣⲟⲛ is the absolute form of the conjugation base of the jussive (ⲙⲁⲣⲉ-). It is translated : *let us (go)* (Crum, *Coptic Dictionary* 182b).

13 Dan is the name of one of the 12 tribes of Israel.

ρενεϩιοΜε ρ̄χρια[14]

ΜΜΟΟΥ Ν̄СЕХΟ

Κ̄Μ Ν̄ΝΕΥϢΗ

ΡΕ· ΤΛΕΚΑΝΗ

Μ̄Ν̄ΤΛΑΚΟС[15]

Μ̄ΝΠΕΚΡΑΚ

ΤΗΡ[16]· ΑΥΟ Τ

ϢΟΤΕ Μ̄ΜΟΟΥ·

....

ϨΑΠΛΟС ΑῙΡ̄

СΟΟΥ Ν̄ΕΒΟΤ

ΕΙϬΑΛΗΥ[17] ΕΠ

ΤΟΟΥ ΕΤΜ̄

ΜΑΥ Μ̄ΝΠΑ

ϢΗΡΕ· ϢΑΝ

ΤΕΜΟΥСΗС[18]

ΕΙΝΕ Μ̄ΠϢΙ

ΝΕ ΜΠΕϢΤΟΡ

ΤΕΡ ΝΑΙ[19]· ΑϤ

ΕΡΑΡΧΗ[20] Ν̄ΤΟ

ΜΕС ϨΜ̄ΠΤΟ

ΟΥ ΕΤΜ̄ΜΑΥ

ΑΥΟ ϢΑϨΡΑΙ

ΕΠΟΟΥ Ν̄ϨΟΟΥ[21]

[Ρ̄Γ̄]

ΑΥΟ ΜΠΑΤΕ

ΟСΚ ϢΟΠΕ

ХΙΝΕΠΕϢ

ΤΟΡΤΕΡ[22] Μ̄ΜΟ

ΥСΗС· ϢΑΝ

ΤΕΠϢΜ̄ΝΟΥ

ΒΕ[23] Ν̄ΓΑΒΡΙΗΛ

ΤΑϨΟΝ· ΝΤΑϥ

СΥΜΑΝΕ[24] ΝᾹ[25]

Μ̄ΠΤΑССΕ[26] Ν̄

ϨΥΡΟΛΗС[27]·

ΑΥΟ ΑΝΚΟΤΝ̄

ΕΠΕΝΚΑϨ

•⊸ ϢΑΠΕϨΟΟΥ Ν̄

ΤΑΥСΤΟΟΥ[28] Μ̄ΠΑ

ϢΗΡΕ Μ̄ΜΕΡΙΤ

ΤΕΝΟΥΒΕ Ο ΛΙΜΟ

ΘΕΟС[29]· ΛΟΥΟΝ Ν̄ΤΕСΘΥСΙС[30]

Μ̄ΠΕΚϨΗΤ

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14 The relative conversion is introduced by Ν̄ instead of ΕΤΕ.

15 ΛΑΚΟС for the Greek δάκος.

16 ΚΡΑΚΤΗΡ for the Greek κρατήρ.

17 ϬΑΛΗΥ is the stative of ϬΟΕΙΛΕ.

18 ΜΟΥСΗС is a proper noun: Moses.

19 Ν̄-ΝΑΙ.

20 Ρ̄-ΑΡΧΗ. This verb can be translated with an adverbial locution: *since the beginning.* (Literally, it means: *he made a start with.*)

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21 ΠΟΟΥ Ν̄-ϨΟΟΥ: *until now.*

22 ХΙΝΕ is a variant of the preposition ХΙΝ-.

23 ϢΜ-ΝΟΥΒΕ is an orthographical variant for ϢΜ-ΝΟΥϤΕ (*see* ϢΙΝΕ).

24 СΥΜΑΝΕ for the Greek σημαίνω.

25 ΝΑ≠Ν.

26 ΤΑССΕ for the Greek verb τάσσω. Used as a noun, it can mean *punishment.*

27 ϨΥΡΟΛΗС is a proper noun: Herod.

28 СΤΑΥΡΟΥ for the Greek σταυρόω.

29 ΛΙΜΟΘΕΟС is a proper noun: Timothy.

30 ΕСΘΥСΙС for the Greek αἴσθησις.

[ⲣ̅ⲗ̅]

ⲛⲅⲉⲓⲙⲉ ⲉⲛⲉϯ

ⲭⲱ (463) ⲙ̅ⲙⲟⲟⲩ ⲛⲁⲕ·

ⲛⲅⲥ̄ⲁⲓⲥⲟⲩ (006) ⲛⲟⲩ

ⲟⲛ ⲛⲓⲙ· ⲉⲩⲉⲣ

ⲡⲙⲉⲉⲩⲉ ⲛ̅ⲧⲁ

ϭⲓⲛⲟⲩⲱ̄ ⲍⲓⲭ̄ⲛ̄

ⲧⲉⲓⲡⲉⲧⲣⲁ·

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.

(flesh) p. 90 ⲡϪⲀⲓⲉ[1] Ⲁⲉ ⲀϥⲛⲟϪϥ ⲉⲡⲉⲥⲏⲧ ⲉⲡⲉⲭⲀⲓⲟⲥ[2] ⲛ̄ⲛⲉϩⲟϥ· ⲙ̄ⲛⲛⲉⲟⲩⲟⲟϩⲉ:-
Ⲁⲛⲉⲛⲉⲓⲟⲧⲉ Ϫⲟⲟⲥ ϪⲉⲀϥⲣ̄ⲙⲛ̄ⲧⲏ[3] ⲛ̄ⲣⲟⲙⲡⲉ ϩⲙ̄ⲡⲙⲀ ⲉⲧⲙ̄ⲙⲀⲩ· ⲀⲗⲗⲀ Ⲁⲡⲛⲟⲩⲧⲉ
ϥⲓ ⲙ̄ⲡⲉϥⲉⲓⲛⲉ ϩⲓⲭⲙ̄ⲡⲉϥϩⲟ· Ⲁϥϯ ⲛⲀϥ ⲛⲟⲩⲥⲙⲟⲧ ⲛ̄ⲣⲓⲣ ⲛ̄ϩⲟⲟⲩⲧ ⲛ̄ⲧⲟⲟⲩ
ⲙⲛ̄ⲟⲩⲗⲓⲃⲉ ⲛ̄ⲁⲀⲓⲙⲱⲛⲓⲟⲛ:- Ⲁϥⲉⲓ ⲉⲃⲟⲗ ϩⲙ̄ⲡ̄ⲡⲀⲗⲗⲀⲧⲓⲟⲛ Ⲁϥⲃⲱⲕ [ⲉ]ⲛⲉⲙⲀⲛⲕⲀϣ
[ⲙ]ⲛ̄ⲛⲉⲙⲀⲛⲕⲀⲙ [ϩ]ⲓⲥⲟⲩⲣⲉ (187) ⲙⲛ̄ⲛⲉⲣⲏⲙⲓⲀ· ⲉϥⲉⲛⲕⲟⲧⲕ̄[4] ϩⲛ̄ⲛⲉϩⲉⲗⲟⲥ
ⲙⲛ̄ⲛⲀⲣⲟⲟⲩ[5] ⲛ̄ⲑⲉ ⲛ̄ⲛⲉⲣⲓⲣ· ϩⲱⲥⲁⲉ[6] ⲛ̄ϥ̄ϯϩⲟⲧⲉ ⲛⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧϣⲟⲟⲡ ϩⲙ̄ⲡⲙⲀ
ⲉⲧⲙ̄ⲙⲀⲩ ⲉⲧⲃⲉⲛⲉⲣⲱⲙⲉ ⲙⲛ̄ⲛⲉⲑⲏⲣⲓⲟⲛ ⲉϥⲧⲀⲕⲟ ⲙ̄ⲙⲟⲟⲩ:- ⲛⲧⲉⲣⲉⲡⲛⲟⲩⲧⲉ
ⲉⲣϩⲛ̄Ⲁϥ ⲉⲥⲧⲟϥ ⲉⲧⲉϥⲀⲣⲭⲏ ⲛ̄ⲕⲉⲥⲟⲡ· Ⲁϥϣⲓⲛⲉ ⲛ̄ⲥⲀⲡⲡⲉⲧⲟⲩⲀⲁⲃ ⲅⲣⲏⲅⲱⲣⲓⲟⲥ
Ⲁϥϩⲉ ⲉⲣⲟϥ ⲉϥⲟⲛϩ̄ ⲉⲃⲟⲗ ϪⲉⲉⲩϩⲀⲣⲉϩ (443) ⲉⲣⲟϥ ϩⲓⲧⲙ̄ⲡⲛⲟⲩⲧⲉ:- ⲛⲧⲉⲩⲛⲟⲩ
ⲛ̄ⲧⲀϥⲉⲛⲧϥ̄ ⲉϩⲣⲀⲓ ϩⲙ̄ⲡⲙⲀ ⲉⲧⲙ̄ⲙⲀⲩ Ⲁϥⲣ̄ϣⲡⲏⲣⲉ ⲙ̄ⲡⲉⲓⲛⲟϭ ⲛ̄ⲟⲩⲟⲉⲓϣ ⲛ̄ⲧⲀϥⲀⲁϥ[7]
ⲙ̄ⲡⲉⲡⲉⲑⲟⲟⲩ (466) ⲧⲀϩⲟϥ:- ⲛⲧⲟϥ Ⲁⲉ Ⲁϥϣⲓⲛⲉ ⲛ̄ⲥⲀⲡⲣ̄ⲣⲟ ⲀⲩⲧⲀⲙⲟϥ ⲉⲡⲧⲱϣ
ⲛ̄ⲧⲀϥϣⲱⲡⲉ ⲙ̄ⲙⲟϥ:- ⲛⲧⲉⲩⲛ̄ⲟⲩ (110) Ⲁϥⲧⲱⲟⲩⲛ Ⲁϥⲃⲱⲕ ⲉⲡⲙⲀ ⲉⲣⲡⲣ̄ⲣⲟ
ⲉⲛⲕⲟⲧⲕ ⲛ̄ϩⲏⲧϥ̄· Ⲁϥⲙⲟⲩⲧⲉ ϪⲉⲧⲉⲣⲏⲁⲀⲧⲏⲥ[8] Ⲁⲙⲟⲩ (136) ⲉⲃⲟⲗ ⲛ̄ⲧⲛ̄ⲛⲀⲩ ⲉⲣⲟⲕ·
ϩⲓⲧⲛ̄ⲧϭⲟⲙ ⲙ̄ⲡⲀⲛⲟⲩⲧⲉ:- ⲛⲧⲉⲩⲛⲟⲩ Ⲁϥⲉⲓ ⲉⲃⲟⲗ ⲉϥⲟⲩⲱϣⲡ̄ ⲛ̄ⲥⲀⲛⲕⲀⲙ
ⲙⲛ̄ⲛ̄ⲥⲟⲩⲣⲉ ϣⲀⲛⲧⲉϥ *(hair)* p. 91 ⲉⲓ ϣⲀⲡⲡⲉⲧⲟⲩⲀⲁⲃ (466):- ⲡⲡⲉⲧⲟⲩⲀⲁⲃ Ⲁⲉ
ⲅⲣⲏⲅⲱⲣⲓⲟⲥ ⲀϥⲥⲫⲣⲀⲅⲓⲍⲉ ⲙ̄ⲙⲟϥ ϩⲙ̄ⲡⲙⲀⲉⲓⲛ ⲙ̄ⲡⲉⲥ̄ϯⲟⲥ· Ⲁⲡⲉⲓⲛⲉ ⲉⲑⲟⲟⲩ ⲡⲱⲧ
ⲥⲀⲃⲟⲗ ⲙ̄ⲙⲟϥ· Ⲁⲡⲉⲓⲛⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲕⲟⲧϥ̄ ⲉⲣⲟϥ ⲛ̄ⲕⲉⲥⲟⲡ· Ⲁϥϯⲉⲟⲟⲩ ⲙ̄ⲡⲛⲟⲩⲧⲉ:-

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1 ϩⲀⲓⲉ for ϩⲀⲉ.
2 ⲭⲀⲓⲟⲥ for the Greek κατάγαιος.
3 ⲉⲓⲣⲉ with the meaning *to pass*.
4 ⲉϥⲉⲛⲕⲟⲧⲕ for ⲉϥⲛ̄ⲕⲟⲧⲕ.
5 Ⲁⲣⲟⲟⲩⲉ.
6 ϩⲱⲥⲁⲉ for the Greek ὥστε.
7 ⲣ̄-ⲟⲩⲟⲉⲓϣ: *to spend time*
8 ⲧⲉⲣⲏⲁⲀⲧⲏⲥ for the Greek τερατώδης or τερατίας.

ακναγ τενογ χεπετναϯεοογ μπνογτε ϣαρεπνογτε ϯεοογ ναϥ

νϙκο⁹ μπεϥεινε εϥτηϭ (412) εροϥ:- ερϣανπρωμε ϩωωϥ ϯπεϥογοι

επδιαβολος· ϣαρεπδιαβολος κω ννεϥσμοτ ετθοογ¹⁰ ϩιχωϥ καταθε

ντακμεεγε ερος· ϩανειμινε νϩικων νρωμε· ετϣοβε:- ακναγ εχαμ¹¹

νταϥχι μπσαϩογ μπεϥειωτ· αϥϣωπε νεβωϣ μνπεϥσπερμα ϣαϩραι

εποογ νϩοογ (110)¹²:- ταιτε θε ννεικεμνηϣε μμινε νρωμε

νταγενπϣιβε ναγ μαγααγ:-

ναι δε ντερεπεχαλκγτων¹³ σωτμ εροογ πεχαϥ χεεισογμνηϣε

νϩοογ εχινταπϩ[οϥ] λοϫτ· μπει[εμ]τον ϩμπαϣ[ι]πε ϣαϩραι [επο]ογ

νϩοογ:- πεχεπεχαλκγτων χεμπερϭωντ εροι ταϣινε (382) μμοκ

ϩαπεικεϩωβ ερεταψγχη επειθγμει εροϥ (472):- εβολ χεαισωτμ (443)

χεαγϥι νταπε νιωϩαννης πβαπτιστης

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9 *Sic* for νϙκα-.
10 *Sic* for εθοογ.
11 Proper noun: Cham.
12 εποογ νϩοογ: (*everyday*) *up till today.*
13 χαλκγτων, for the Greek χαλκηδωνικός.

Shenoute, on the Ethiopian invasions

The text is taken from the edition by J. Leipoldt and W. Crum, *Sinuthii archimandritae vita et opera omnia*, Leipzig, 1908, vol. III, text nr. 21: *De Aethiopum invasionibus II*. A separate volume has the Latin translation.

τΟΥ ΑΥΤΟΥ[1].

ΝϢϢΧΠ ΝΝϢΑΧΕ ΜΠΕΙΧϢϢΜΕ Η ΠΚΕСΕЕΠΕ ΕΝΤΑΝΧΟΟΥ[2] ΑΥϢ ΑΝСΑ2ΟΥ 2ΝΤΜΕ2ΡΟΜΠΕ СΝΤΕ (087), ΜΝΝСΑΤΡΕΝΚϢΤ (134) ΜΠΙΗΕΙ 2ΜΠΚΑΙΡΟС ΕΝΤΑΝΒΑΡΒΑΡΟС ϢϢΛ ϢΑΝΤΟΥΒϢΚ Ε2ΟΥΝ ΕΤΠΟΛΙС ΕΤΟΥΜΟΥΤΕ ΕΡΟС ΧΕΚΟΕΙС[3], 2ΜΠϢΗΥ ΕΝΤΑΠΕΙΝΟϬ ΜΜΗΗϢΕ ϬΟΕΙΛΕ ΕΡΟΝ (461) ΕΥΠΗΤ 2ΗΤΟΥ ΝΝΕϬΟΟϢΕ ΕΤΜΜΑΥ ΕΝΤΑΥϢΟΥϢΟΥ ΜΜΟΟΥ 2ΝΟΥϬΟΜ ΕΤΒΕΤΜΝΤΑΤϬΟΜ Ν2ΕΝΚΟΜΕС[4] Ν2ΕΛΛΗΝ[5] ΕΝСΕСΟΟΥΝ ΡϢ ΑΝ 2ΝΤΕΥΜΝΤΑΠΙСΤΟС ΜΠΕΝΤΑϤΤΑΜΙΟΟΥ ΑΥϢ ΠΕΤΝΑ†ϬΟΜ ΝΑΥ ΙС. ΜΑΛΛΟΝ ΔΕ ΝΕΝΝΟΒΕ ΕΤΡ2ΟΥΟ ΚΙΜ ΕΤΟΙΚΟΥΜΕΝΗ ΝΤΟΟΥ ΝΕΤΡΠΚΕΤΟΥΝΟС ΜΜΟΟΥ Ε2ΡΑΙ ΕΧϢΝ. ΕΜΜΟΝ[6]. 2ΕΝΟΥ 2ϢϢϤΝΕ ΕΠΤΗΡϤ ΝΝΑ2ΡΜΠΝΟΥΤΕ; Η ΕϤΤϢΝ[7] ΠΕΤϤΡΟΟΥϢ 2ΑΝΕ2ΒΗΥΕ ΜΠΝΟΥΤΕ ΠΟΥΑ ΠΟΥΑ ΚΑΤΑΤΕϤΜΙΝΕ ΧΕΕϤΝΑ†ϬΟΜ ΝΑΝ; ΝΙΜ ΠΕΤΕΡΕΠΧΟΕΙС (463) ΠΝΟΥΤΕ ΝΑΧΝΟΥϤ 2ΜΠΕ2ΟΟΥ ΜΠ2ΑΠ ΝϤ†ΛΟΓΟС 2ΑΠΕΝΤΑΥΤΟϢϤ ΕΡΟϤ; ΑΝΟΚΠΕ Η ΚΕΟΥΑ ΝΤΑ2Ε[8]. 2ΕΝΚΕΡΡϢΟΥΝΕ ΝΕΝΤΑΥΧΙΝΕ[9] Ν2ΕΝΑΡΧΗ Η 2ΕΝΕΧΟΥСΙΑ. ΜΜΑΤΟΕΙΝΕ ΝΕΤΑΡΧΕΙ ΤΗΡΟΥΝΕ, ΟΥ ΜΟΝΟΝ ΧΕΝΕΝΤΑΥΤΑΝ2ΟΥΤΟΥ Ε2ΕΝ2ΒΗΥΕ ΑΥϢ 2ΕΝΨΥΧΗ, ΑΛΛΑ ϢΑ2ΡΑΙ ΟΝ ΕΝΛΑΟС. ΠΤΒΒΟ ΜΠΕΝСϢΜΑΠΕ ΑΥϢ ΠΕΝ2ΗΤ. ΤΜΝΤϢΑΥ ΜΠΓΑΜΟСΤΕ. ΠΡΟСΚΑΡΤΕΡΕΙΠΕ ΕΠΕϢΛΗΛ ΜΝ2ϢΒ ΝΙΜ ΕΤΕΡΕΝΕΓΡΑΦΗ 2ϢΝ ΕΤΒΗΗΤΟΥ. ΤΑΙΤΕ ΘΕ ΕΤΕΝΑΕΙΑΤΟΥ ΝΝΕΤΝΑϬΝΟΥΠΑΡΡΗСΙΑ ΜΠΝΑΥ ΝΤΑΝΑΓΚΗ. ΟΥΟΕΙ[10]

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1 Greek *incipit*, meaning *of the same*. This writing was preceded by another text from Shenoute in the Codex.
2 ЄΝΤΑ for Ν̄ΤΑ.
3 ΚΟΙС is the Coptic name of the town Cynopolis (*town of the dog*).
4 *Comes* is a Latin title attributed to the high functionaries of the State.
5 The Greek word ἕλλην (derived from the adjective ἑλληνικός) refers to the Greek as well as to the pagans in Coptic. (The same usage is attested for Byzantine Greek.)
6 Μ̄ΜΟΝ.
7 ΤϢΝ for ΤϢΟΥΝ.
8 Ν̄-ΤΑ.2Ε: *like me* (literally: *in my way*).
9 Ν.ЄΝΤΑʹΥΧΙ ΝΕ.
10 ΟΥΟΕΙ: cry of sorrow.

ⲆⲈ ⲚⲀⲚ ⲀⲚⲞⲚ ⲚⲢⲰⲘⲈ ⲈⲦϥⲞ[11] ⲀⲚ ⲚⲢⲞⲞⲨϢ ⲚⲀⲨ, ⲬⲈⲤⲈⲚⲎⲨ Ⲉ�2ⲢⲀⲓ ⲈⲚⲂ̄ⲒⳄ

ⲘⲠⲚⲞⲨⲦⲈ ⲏ ⲬⲈϥⲚⲀⳄⲚⲞⲨⲚ {...

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11 ϥⲟ for ϥⲓ.

Shenoute, On women's piety

The following text is taken from the edition of J. Leipoldt & E. W. Crum, *Sinuthii archimandritae vita et opera omnia*, t. IV, Louvain 1954, text nr. 52: *De pietate feminarum*. A separate volume has the Latin translation.

... ⲉⲧⲉϯ ⲧⲛϣⲟⲡⲟⲩ ⲉⲡϫⲓⲛϫⲏ, ⲉⲧⲉⲧⲛⲙⲏⲛ ⲉⲃⲟⲗ ϩⲛⲙⲙⲁ ⲉⲧⲙⲉϩ ⲛⲁⲡⲁⲧⲏ ⲛⲓⲙ

ϫⲓⲛϩⲧⲟⲟⲩⲉ ϣⲁⲣⲟⲩϩⲉ, ⲉⲧⲉⲧⲛⲥⲓ ⲁⲛ ⲛⲥⲱⲧⲙ ⲁⲩⲱ ⲛⲛⲁⲩ ⲉⲛⲉⲧⲟ ⲛⲏⲧⲛ ⲛⲟⲥⲉ,

ϣⲁϩⲣⲁⲓ ⲉⲛⲥⲕⲟⲡⲧⲓⲁ¹ ⲙⲛⲛⲑⲉⲁⲧⲣⲟⲛ. ⲧⲛⲟⲃϣ ⲇⲉ ϩⲱⲱϥ² ⲉⲛⲉϩⲃⲏⲩⲉ

ⲙⲡⲉⲛⲱⲛϩ, ⲛⲁⲓ ⲉⲧⲛⲛⲁϭⲛⲧⲟⲩ ⲉⲣⲟⲛ ⲙⲡⲛⲁⲩ ⲛⲧⲁⲛⲁⲅⲕⲏ. ⲁⲛⲁⲩ ⲇⲉ ⲟⲛ ⲉⲑⲉ

ⲉⲧⲉⲧⲛⲁⲙⲁϩⲧⲉ ⲙⲙⲱⲧⲛ ϩⲁⲧϩⲙⲙⲉ ⲙⲡⲧⲙϩⲟ ⲉⲧϩⲛⲛⲥⲓⲟⲟⲩⲛ ⲉⲧⲃⲉⲧⲟⲫⲉⲗⲓⲁ³

ⲛⲛⲥⲱⲙⲁ. ⲉⲛϣⲁⲛⲉⲓ ⲇⲉ ϩⲱⲱϥ ⲉⲛⲉⲕⲕⲗⲏⲥⲓⲁ, ⲡⲙⲁ ⲙⲡⲉⲓⲱ ⲉⲃⲟⲗ ⲛⲛⲉⲛⲛⲟⲃⲉ

ⲁⲩⲱ ⲧⲟⲫⲉⲗⲓⲁ ⲛⲛⲉⲛⲯⲩⲭⲏ, ⲧⲉⲛⲟ⁴ ⲛϩⲏⲧ ϣⲏⲙ ⲉⲧⲙϭⲓ (118) ⲉⲣⲟⲛ,

ϣⲁⲛⲧⲛⲥⲱⲧⲙ ⲉⲛⲗⲟⲅⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ, ⲛⲁⲓ ⲉⲧϯⲕⲃⲟ ⲛⲛⲉⲛϩⲏⲧ. ⲁⲛⲁⲩ ⲉⲣⲟⲛ

ⲉⲛⲟⲩⲱⲙ, ⲱ⁵ ⲛⲣⲱⲙⲉ, ⲉⲩϣⲁⲛⲧⲁϩⲙⲉⲛ ⲉⲩϯⲡⲛⲟⲛ⁶, ϫⲉⲛⲟ ⲛⲁϣ ⲛϩⲉ⁷. ⲛ̄ⲟⲩⲱⲙ

ⲛⲟⲩⲱϣ ⲉϩⲁⲣⲡⲁⲍⲉ ⲛⲛⲕⲁ ⲛⲓⲙ ϩⲛⲟⲩⲙⲛⲧⲁⲧⲥⲓ. ⲕⲁⲛ⁸ ⲙⲁⲣⲛϣⲓⲡⲉ ϩⲏⲧⲟⲩ

ⲛⲛⲓϣⲁϫⲉ ⲛⲧⲛϯⲡⲉⲛϩⲏⲧ ⲉⲛⲇⲓⲕⲁⲓⲱⲙⲁ ⲙⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲛⲉϥⲡⲣⲟⲥⲧⲁⲅⲙⲁ

ⲙⲛⲛⲉϥⲛⲟⲙⲟⲥ ⲉⲧⲟⲩⲧⲱϩⲙ ⲙⲙⲟⲛ ⲉⲥⲱⲧⲙ ⲉⲣⲟⲟⲩ ϩⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ.

ⲙⲡⲣⲧⲣⲉⲩⲡⲣⲟⲥⲉⲭⲉ ⲉⲣⲟⲛ ϩⲓⲧⲛⲛⲉⲧⲧⲱϩⲙ ⲛⲉⲃⲟⲗ⁹ ϩⲛⲧⲡⲉ ⲛⲥⲉϭⲛⲧⲛ

ⲉⲣⲉⲛⲉⲛϩⲏⲧ ⲙⲛⲛⲉⲛⲯⲩⲭⲏ ϣⲟⲩⲉⲓⲧ ⲁⲩⲱ ⲉⲩϩⲕⲁⲉⲓⲧ ϩⲛⲛⲁⲙⲡⲏⲩⲉ. ⲕⲁⲓⲧⲟⲓ

ⲛⲁϣⲱⲟⲩ ⲛϭⲓⲛⲁⲅⲁⲑⲟⲛ ⲉⲧⲕⲏ ⲉϩⲣⲁⲓ. ⲁⲛⲟⲛ ⲇⲉ ⲧⲉⲛⲁⲙⲉⲗⲉⲓ ⲉⲃⲟⲗ,

ϫⲉⲥⲉⲥⲟⲟⲩⲛ ⲛϭⲓⲛⲉⲧⲟⲩⲁⲁⲃ, ϫⲉⲛⲁϣⲉⲛⲉⲧⲛⲁ ⲉϩⲟⲩⲛ ⲉⲡⲏⲓ ⲙⲡⲛⲟⲩⲧⲉ,

ⲉⲣⲉⲡⲉⲩϩⲏⲧ ϭⲃⲏⲣ, ⲉⲙⲉⲩⲡⲣⲟⲥⲉⲭⲉ ⲛⲟⲩⲉϩⲥⲁϩⲛⲉ ⲉⲧⲟⲩϩⲱⲛ ⲙⲙⲟⲟⲩ

ⲉⲧⲟⲟⲧⲟⲩ. ⲙⲁⲣⲛⲥⲡⲟⲩⲇⲁⲍⲉⲃⲉ ⲉⲛⲉⲧⲛⲛⲁϯϩⲏⲩ ⲉⲣⲟⲟⲩ, ⲁⲩⲱ ⲙⲡⲣⲧⲣⲉⲡⲟⲩⲁ

ⲡⲟⲩⲁ ⲙⲙⲟⲛ¹⁰ ϣⲓⲛⲉ ⲛⲥⲁϩⲉⲛⲗⲟⲉⲓϭⲉ, ϩⲱⲥ ⲛⲥⲣⲟϥⲧ ⲉϩⲉⲛⲡⲉⲧϣⲟⲩⲉⲓⲧ¹¹, ⲟⲩⲇⲉ

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1 ⲥⲕⲟⲡⲧⲓⲁ is an unknown Greek word probably derived from σκέπτω, *to mock*. H. Wiesmann (CSCO, script. coptici 12) translates it by the Latin *ludibria* (*mockery*).

2 ϩⲱⲱϥ functions here as an adverb and means *even*.

3 ⲟⲫⲉⲗⲓⲁ for the Greek ὠφέλεια.

4 Read ⲧⲛ.ⲟ.

5 ὤ introduces a Greek vocative.

6 ϯⲡⲛⲟⲛ for the Greek δεῖπνον.

7 ϫⲉ introduces an indirect question here.

8 The editor suggests that we omit ⲕⲁⲛ (cf. 431), because it seems inappropriate before the jussive.

9 Sic. The editors suggest that we read ϩⲓⲧⲛⲛⲉⲧⲧⲁϩⲙⲛ ⲉⲃⲟⲗ.

10 ⲛ-, ⲙ̄ⲙⲟ⸗ can introduce a partitive genitive (cf. 183).

ⲘⲠⲢⲠⲀⲢⲀⲓⲦⲉⲓ ⲘⲠⲦⲱϨⲘ ⲉⲦⲤⲘⲞⲚⲦ ⲘⲠⲀⲓⲠⲚⲞⲚ[12] ⲘⲠⲉⲚⲞⲨⲬⲀⲓ ⲈⲦⲂⲉⲠⲉⲘⲦⲞⲚ

ⲘⲠⲔⲞⲤⲘⲞⲤ ⲈⲦⲚⲀⲦⲀⲔⲞ, ⲚⲐⲈ ⲚⲦⲀⲠⲉⲨⲀⲅⲅⲉⲗⲓⲞⲚ ⲬⲞⲞⲤ, ⲬⲈⲞⲨⲀ ⲘⲉⲚ

ⲀϤⲠⲀⲢⲀⲓⲦⲉⲓ ⲈⲦⲂⲉϨⲉⲚⲤⲞⲉⲓϢ ⲚⲉϨⲈ, ⲔⲈⲞⲨⲀ ⲈⲦⲂⲈⲞⲨⲤⲱϢⲈ, ⲔⲈⲞⲨⲀ

ⲬⲈⲀⲓϨⲘⲞⲞⲤ ⲘⲚⲞⲨⲤϨⲓⲘⲉ. ⲠⲀⲓ ⲀⲈ ⲦⲘⲉⲈⲨⲈ ⲬⲈϤⲂⲀⲓⲎⲨ ⲚϨⲞⲨⲞ ⲈⲠⲔⲈⲤⲉⲠⲉ[13],

ⲈⲂⲞⲗ ⲬⲈⲠⲉⲦⲉϢϢⲈⲠⲉ (443) ⲈⲦⲢⲉϤϤⲓ ⲚⲦⲔⲈⲤϨⲓⲘⲉ ⲈⲠⲀⲓⲠⲚⲞⲚ· ⲚⲦⲞϤ ⲀⲈ

ⲀϤϨⲞⲨⲢⲱϤ ⲘⲀⲨⲀⲀϤ ⲚⲚⲀⲄⲀⲐⲞⲚ ⲚϢⲀⲈⲚⲈϨ. ⲞⲨ ⲠⲈⲦⲞ ⲚⲬⲢⲞⲠ ⲚⲀⲔ; ⲀⲬⲓⲤ

ⲈⲢⲞⲓ. ⲘⲎ ⲞⲨⲤⲱⲘⲀ ⲚⲞⲨⲱⲦ ⲀⲚⲠⲈ ⲠⲢⲱⲘⲈ ⲘⲚⲦⲉϤⲤϨⲓⲘⲉ; ⲀⲨⲱ ⲈⲦⲂⲉⲞⲨ ⲚⲄⲚⲀⲈⲓ

ⲀⲚ ⲈⲠⲀⲓⲠⲚⲞⲚ, ⲚⲦⲞⲔ ⲀⲨⲱ ⲚⲦⲞⲤ: ⲀⲢⲀ ⲘⲈⲔⲞⲨⲱⲘ ϨⲚⲚⲓⲞⲈⲓⲔ ⲚⲞⲨⲱⲦ ⲚⲘⲘⲀⲤ

ⲀⲨⲱ ⲚⲓϬⲓⲚⲞⲨⲱⲘ ⲚⲞⲨⲱⲦ; ⲈⲦⲂⲈⲞⲨ ⲚⲤⲚⲀⲈⲓ ⲀⲚ ⲚⲘⲘⲀⲔ ⲈⲠⲀⲓⲠⲚⲞⲚ ⲀⲨⲱ

ⲠⲀⲢⲓⲤⲦⲱⲚ[14] ⲘⲠⲉⲬⲤ; ⲀⲢⲀ ⲚⲤⲢⲬⲢⲓⲀ ⲀⲚ ⲚⲦⲞⲤ ⲈϢⲗⲎⲗ ⲀⲨⲱ ⲈⲤⲰⲦⲘ ⲈⲠⲗⲞⲄⲞⲤ

ⲀⲨⲱ ⲈⲢⲈⲨⲤⲈⲂⲎⲤ ϨⲚϨⲰⲂ ⲚⲓⲘ; Ⲏ ⲈⲢⲈⲦⲘⲚⲦⲈⲢⲞ[15] ⲚⲘⲠⲎⲨⲈ ⲤⲂⲦⲰⲦ ⲚⲚϨⲞⲞⲨⲦ

ⲘⲀⲨⲀⲀⲨ, ⲈⲚⲈⲤⲤⲂⲦⲰⲦ ⲀⲚ ⲚⲚⲉϨⲓⲞⲘⲈ ⲈⲦⲢⲉⲨⲂⲰⲔ ⲈϨⲞⲨⲚ ⲈⲢⲞⲤ; ⲘⲈϢⲀⲔ

ⲚⲦⲞⲔ, ⲠⲈⲦⲈⲢⲉⲠⲈⲔϨⲎⲦ ϨⲞⲢϢ Ⲏ ⲈϤⲘⲉϨ ⲈⲦⲘⲦⲢⲉⲔⲞⲨⲱⲘ (449) ⲈⲂⲞⲗ

ϨⲘⲠⲀⲓⲠⲚⲞⲚ ⲘⲠⲉⲬⲤ, ⲈⲀⲔⲚⲦⲀⲪⲞⲢⲘⲎ[16] ⲈⲬⲚⲦⲉⲤϨⲓⲘⲉ. ⲚⲀⲘⲈ ⲚⲐⲈ ⲈⲦⲉⲞⲨⲚϨⲀϨ

ⲚϨⲞⲞⲨⲦ ⲈϢⲀⲨϢⲰⲠⲈ ⲚⲬⲰⲰⲢⲈ ⲔⲀⲦⲀⲔⲀⲓⲢⲞⲤ ⲀⲨⲱ ⲈⲚⲀϢⲈⲚⲈϨⲓⲞⲘⲈ

ⲈⲦⲢϬⲰⲂ, ⲞⲨⲚϨⲀϨ ⲞⲚ ⲚⲤϨⲓⲘⲈ ⲈϢⲀⲨⲢⲬⲰⲰⲢⲈ ⲔⲀⲦⲀⲔⲀⲓⲢⲞⲤ ⲀⲨⲱ ⲚⲤⲈⲬⲢⲞ,

ⲚⲀϢⲈⲚϨⲞⲞⲨⲦ ⲞⲚ ⲈⲦⲞⲨⲬⲢⲞ ⲈⲢⲞⲞⲨ (463) ⲀⲨⲱ ⲈⲦⲞ ⲚϬⲰⲂ. ⲠⲓⲀⲄⲰⲚ ⲚⲞⲨⲱⲦ

ⲠⲈⲦⲔⲎ ⲈϨⲢⲀⲓ ⲚⲚϨⲞⲞⲨⲦ ⲘⲚⲚⲉϨⲓⲞⲘⲈ, ⲀⲨⲱ ⲠⲈⲔⲗⲞⲘ ⲈϤϢⲞⲞⲠ ϨⲓⲞⲨⲤⲞⲠ

ⲚⲚϨⲞⲞⲨⲦ ⲘⲚⲚⲉϨⲓⲞⲘⲈ ⲈⲦⲚⲀⲘⲞⲨⲚ ⲈⲂⲞⲗ. ⲘⲠⲢⲦⲢⲈⲞⲨⲀ ⲤⲰⲦⲘ ⲈⲢⲞϤ

ϨⲘⲠⲉⲨⲀⲅⲅⲉⲗⲓⲞⲚ, ⲬⲈⲠⲈⲬⲈⲔⲈⲞⲨⲀ, ⲬⲈⲈⲦⲂⲈⲠⲀⲓ ⲀⲓϨⲘⲞⲞⲤ ⲘⲚⲞⲨⲤϨⲓⲘⲉ·

ⲘⲘⲚϬⲞⲘ ⲘⲘⲞⲓ ⲈⲈⲓ. ⲚⲐⲈ ⲞⲚ ⲚⲦⲀⲠⲬⲞⲈⲓⲤ ⲬⲞⲞⲤ, ⲬⲈⲔⲀⲦⲀⲐⲈ ⲚⲦⲀⲤϢⲰⲠⲈ

ϨⲚⲚⲈϨⲞⲞⲨ ⲚⲚⲰϨⲈ[17], ⲈⲨⲬⲓⲤϨⲓⲘⲉ ⲈⲨϨⲘⲞⲞⲤ ⲘⲚϨⲀⲓ, ⲚⲤⲈⲘⲈⲈⲨⲈ ⲬⲈⲈϤⲤⲰϢ

ⲘⲠⲬⲓⲤϨⲓⲘⲉ ⲀⲨⲱ ⲈϤⲚⲞⲨⲬ ⲈⲂⲞⲗ ⲘⲠⲄⲀⲘⲞⲤ· ⲚⲦⲞϤ ⲄⲀⲢ ⲠⲈⲚⲦⲀϤⲦⲀⲘⲓⲞ

ⲬⲓⲚⲚϢⲞⲢⲠ ⲚⲞⲨϨⲞⲞⲨⲦ ⲘⲚⲞⲨⲤϨⲓⲘⲉ· ⲀⲗⲗⲀ ⲀϤⲬⲠⲓⲞ ⲚⲚⲉⲪⲀⲢⲓⲤⲤⲀⲓⲞⲤ

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11 The substantivated relative Ⲡ.ⲈⲦ.ϢⲞⲨⲉⲓⲦ is considered as a noun and can thus have the indefinite
   article, ϨⲈⲚ.

12 ⲀⲓⲠⲚⲞⲚ for the Greek δεῖπνον.

13 ⲤⲈⲈⲠⲈ.

14 ⲀⲢⲓⲤⲦⲰⲚ for the Greek ἄριστον.

15 Ⲧ.ⲘⲚⲦ-ⲢⲢⲞ.

16 ⲚⲦ⸌ is the prenominal form of ⲈⲓⲚⲈ.

17 ⲚⲰϨⲈ is a proper noun: Noah.

ϣⲁϥϫⲟⲟⲥ, ϫⲉⲡⲉⲛⲧⲁϥⲥⲱⲛⲧ ϫⲓⲛⲛϣⲟⲣⲡ ⲛⲧⲁϥⲧⲁⲙⲓⲉⲟⲩϩⲟⲟⲩⲧ ⲙⲛⲟⲩⲥϩⲓⲙⲉ·

ⲛⲧⲟϥ ⲅⲁⲣ ⲛⲁⲙⲉⲡⲉ ⲡⲇⲓⲙⲓⲟⲩⲣⲅⲟⲥ ⲙⲡⲧⲏⲣϥ, ⲉϥⲟ ⲛⲟⲩⲁ ⲛⲟⲩⲱⲧ ⲙⲛⲡⲉϥⲉⲓⲱⲧ

ϫⲓⲛⲛϣⲟⲣⲡ. ⲁⲙⲉⲗⲉⲓ ϥϫⲱ ⲙⲙⲟⲥ ϫⲉⲡⲉⲛⲧⲁⲡⲛⲟⲩⲧⲉ ϣⲟⲛϥ[18] ⲙⲡⲣⲧⲣⲉⲣⲱⲙⲉ

ⲡⲟⲣϫϥ. ⲁⲗⲗⲁ ⲉϥⲃⲛⲁⲣⲓⲕⲉ ⲉⲡⲉⲧⲟⲩⲁⲙⲁϩⲧⲉ ⲙⲙⲟϥ ϩⲓⲧⲛⲡⲟⲩⲱϣ ⲛⲛϩⲩⲇⲟⲛⲏ[19]

ⲙⲡⲥⲱⲙⲁ, ⲉⲧⲙⲧⲣⲉϥⲉⲓ ⲉⲡⲁⲣⲓⲥⲧⲟⲛ ⲙⲙⲉ, ⲉⲃⲟⲗ ϫⲉⲡⲉⲧⲟ ⲙⲙⲟⲓϩⲩⲇⲟⲛⲏ[20]

ⲛϥⲙⲡϣⲁ ⲁⲛ ⲙⲡⲇⲓⲡⲛⲟⲛ ⲉⲧⲙ̄ⲙⲁⲩ ⲟⲩⲇⲉ ⲛϥⲙⲡϣⲁ ⲁⲛ ⲙⲡⲉⲛⲧⲁϥⲥⲃⲧⲱⲧϥ

ⲁⲩⲱ ⲡⲉⲧⲧⲱϩⲙ ⲙⲙⲟϥ ⲉⲣⲟϥ ⲓ̅ⲥ̅ ⲕⲁⲧⲁⲡⲉϥϣⲁϫⲉ ⲙⲙⲉ ⲙⲁⲩⲁⲁϥ. ⲛ̄ⲑⲉ

ⲛⲧⲁϥϫⲟⲟⲥ ⲛⲧⲟϥ ⲡϫⲟⲉⲓⲥ, ϫⲉⲛⲉⲧⲧⲁϩⲙ ⲛⲥⲉⲙⲡϣⲁ ⲁⲛ. ⲛⲁϣ ⲅⲁⲣ ⲛϩⲉ

ⲉⲩⲛⲁⲣⲃⲟⲗ ⲉⲡⲉⲭⲡⲓⲟ ⲛϭⲓⲛⲉⲧⲥⲱϣϥ ⲛⲧⲙⲛⲧⲥⲙⲛⲟⲥ[21] ⲙⲡⲅⲁⲙⲟⲥ; ⲁⲛⲁⲩ

ⲉⲛⲉⲛⲧⲁⲩⲉⲣⲁⲛⲁϥ[22] ⲙⲡⲛⲟⲩⲧⲉ ϩⲛⲟⲩⲙⲉ. ⲉⲩⲕⲟⲓⲛⲟⲛⲉⲓ ⲉⲡⲅⲁⲙⲟⲥ ⲁⲩⲱ ⲥⲉⲧϭⲁⲓⲟ

ⲁⲛ ⲙⲡⲉⲭⲡⲉϣⲏⲣⲉ. ⲥⲉⲥⲙⲁⲙⲁⲁⲧ[23] ⲅⲁⲣ ϩⲛⲛⲉⲩϩⲃⲏⲩⲉ ⲧⲩⲣⲟⲩ, ⲉⲓⲧⲉ ⲉⲩϫⲓⲥϩⲓⲙⲉ,

ⲉⲓⲧⲉ ⲉⲩϩⲙⲟⲟⲥ ⲙⲛϩⲁⲓ, ⲉⲓⲧⲉ ⲉⲩϫⲟ, ⲉⲓⲧⲉ ⲉⲩⲱⲗ, ⲉⲓⲧⲉ ϩⲛϩⲱⲃ ⲛⲓⲙ

ⲛⲧⲁⲡⲛⲟⲩⲧⲉ ⲥⲟⲛⲧⲟⲩ ϫⲓⲛⲛϣⲟⲣⲡ. ⲁⲗⲗⲁ ϩⲛⲟⲩϣⲓ ⲙⲙⲉ. ϩⲉⲛⲉⲃⲓⲏⲛ ⲇⲉ ϩⲛϩⲱⲃ

ⲛⲓⲙⲛⲉ ⲛⲁⲓ ⲉⲧⲛⲁⲉⲡⲓⲭⲉⲣⲉⲓ ⲉⲛⲉⲧⲉⲙⲉϣϣⲉ (456), ϫⲉⲙⲡⲟⲩⲥⲟⲩⲛⲡⲛⲟⲩⲧⲉ

ⲛⲧⲁϥⲧⲁⲙⲓⲟⲟⲩ, ⲛⲁⲓ ⲉⲧⲉⲟⲩⲛⲟⲩⲕⲁⲧⲁⲕⲗⲏⲥⲙⲟⲥ ⲛⲟⲣⲅⲏ ϩⲓϭⲱⲛⲧ ⲛⲁⲉⲓ ⲉϩⲣⲁⲓ

ⲉϫⲱⲟⲩ, ⲛⲑⲉ ⲛⲛⲓⲁⲧⲛⲟⲩⲧⲉ ⲙⲡⲉⲩⲟⲉⲓϣ ⲛⲧⲁⲡⲕⲁⲧⲁⲕⲗⲏⲥⲙⲟⲥ ⲙⲙⲟⲟⲩ ⲉⲓ

ⲁϥⲧⲁⲕⲟⲟⲩ.

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18 ϣⲟⲛϥⲛϥ.
19 ϩⲩⲇⲟⲛⲏ for the Greek ἡδονή.
20 ⲙ.ⲙⲁⲓ-ϩⲩⲇⲟⲛⲏ.
21 ⲥⲙⲛⲟⲥ for the Greek σεμνός.
22 ⲣ̄-ⲁⲛⲁϥⲛϥ.
23 ⲥⲙⲁⲙⲁⲁⲧ is the stative of ⲥⲙⲟⲩ.

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.

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10　ⲡⲟⲩⲱⲛ︦ⲍ ⲉⲃⲟⲗ ⲛ︦ⲧⲉ ⲁⲱⲥⲓⲑⲉ

　　ⲟⲥ¹ ⲛ︦ⲧⲉ ⲧ︦ϣⲟⲙⲧⲉ² ⲛ︦ⲥⲧⲏⲗⲏ

　　ⲛ︦ⲧⲉ ⲥⲏⲑ︦· ⲡⲓⲱⲧ ⲛ︦ⲧⲉ ⲧ︦ⲅⲉⲛⲉⲁ

　　ⲉⲧⲟⲛ︦ⲍ ⲁⲩⲱ ⲛ︦ⲁⲧⲕⲓⲙ ⲛⲁⲓ ⲛ︦

　　ⲧⲁϥⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲁⲩⲱ ⲁϥⲥⲟⲩⲱ

15　ⲛⲟⲩ· ⲁⲩⲱ ⲉⲧⲁϥⲟϣⲟⲩ ⲁϥⲣ︦

　　ⲡⲉⲩⲙⲉⲉⲩⲉ· ⲁⲩⲱ ⲁϥⲧⲁⲁⲩ

　　ⲛ︦ⲛⲓⲥⲱⲧ︦ⲡ ⲉⲩϣⲟⲟⲡ ⲙ︦ⲡⲓⲣⲏ

　　ⲧⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲉ ⲛⲉⲩⲥⲍⲏ

　　ⲟⲩⲧ³ ⲙ︦ⲡⲓⲙⲁ ⲉⲧⲙ︦ⲙⲁⲩ· ⲟⲩ

20　ⲙⲏⲏϣⲉ ⲛ︦ⲥⲟⲡ ⲁⲉⲓⲣ︦ ϣⲃⲏⲣ ⲛ︦

　　ⲧ︦ⲉⲟⲟⲩ⁴ ⲙ︦ⲛ︦ ⲛⲓϭⲟⲙ· ⲁⲩⲱ ⲁⲓⲣ︦

　　ⲙ︦ⲡϣⲁ ⲉⲃⲟⲗ ⲍⲓⲧⲟⲟⲧⲟⲩ ⲛ︦ⲛⲓ

　　ⲙ︦ⲛ︦ⲧⲛⲟϭ ⲛ︦ⲁⲧ︦ϣⲓ ⲉⲣⲟⲟⲩ·

　　ⲉⲩϣⲟⲟⲡ ⲁⲉ ⲛ︦ⲧ︦ⲍⲉ· ⲧ︦ϣⲟ

25　ⲣⲡ︦ ⲛ︦ⲥⲧⲏⲗⲏ ⲛ︦ⲧⲉ ⲥⲏⲑ︦· ⲧ︦ⲥⲙⲟⲩ

　　ⲉⲣⲟⲕ ⲡⲓⲱⲧ ⲡⲓⲅⲉⲣⲁⲇⲁⲙⲁ⁵· ⲁ

　　ⲛⲟⲕ ⲍⲁ⁶ ⲡⲉⲧⲉ ⲡⲱⲕ ⲛ︦ϣⲏⲣⲉ·

　　ⲉⲙⲙⲁⲭⲁ ⲥⲏⲑ︦· ⲡⲁⲓ ⲛ︦ⲧⲁⲕϫⲡⲟϥ

　　ⲍⲛ︦ ⲟⲩⲙ︦ⲛ︦ⲧⲁⲧⲙⲓⲥⲉ ⲉⲩⲥⲙⲟⲩ

1　ⲁⲱⲥⲓⲑⲉⲟⲥ is a proper name: Dositheos..
2　In this text the dialectical variants ⲧⲓ, ⲧ︦, ⲛⲓ φορ the definite article ⲡⲉ, ⲧⲉ, ⲛⲉ are used.
3　ⲥⲍⲏⲟⲩⲧ is a dialectal variant for ⲥⲏⲍ.
4　ⲛ︦-ⲛ.ⲧ︦-ⲉⲟⲟⲩ.
5　ⲅⲉⲣⲁⲇⲁⲙⲁ is a proper noun: Geradamas.
6　ⲍⲁ signifies in this context *being, in the quality of.*

30 ⲚⲦⲈ ⲠⲈⲚⲚⲞⲨⲦⲈ ϪⲈ ⲀⲚⲞⲔ

ⲠⲈⲦⲈ ⲠⲰⲔ ⲚϢⲎⲢⲈ· ⲀⲨⲰ Ⲛ̄

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ⲦⲞⲔ ⲠⲈ ⲠⲀⲚⲞⲨⲤ ⲠⲀⲒⲰⲦ· ⲀⲨⲰ

ⲀⲚⲞⲔ ⲘⲈⲚ ⲀⲈⲒϪⲞ ⲀⲨⲰ ⲀⲈⲒϪⲠⲞ

Ⲛ̄ⲦⲞⲔ Ⲁ[Ⲉ] ⲀⲔ[Ⲛ]ⲀⲨ ⲈⲚⲒⲘ̄Ⲛ̄ⲦⲚⲞϬ

ⲀⲔⲀϨⲈⲢⲀⲦ̄Ⲕ [Ⲉ]ⲔⲈ[7] Ⲛ̄ⲀⲦⲰϪⲚ̄· †

5 ⲤⲘⲞⲨ ⲈⲢⲞⲔ [Ⲡ]ⲒⲰⲦ· ⲤⲘⲞⲨ ⲈⲢⲞⲒ

ⲠⲒⲰⲦ· ⲈⲒϢ[Ⲟ]ⲞⲠ ⲈⲦⲂⲎⲎⲦ̄Ⲕ·

ⲈⲔϢⲞⲞⲠ Ⲉ[Ⲧ]ⲂⲈ ⲠⲚⲞⲨⲦⲈ· Ⲉ

ⲦⲂⲎⲎⲦ̄Ⲕ †ϢⲞⲞⲠ ϨⲀⲦⲞⲞⲦ̄Ϥ Ⲙ̄

ⲠⲎ ⲈⲦⲘ̄ⲘⲀⲨ· Ⲛ̄Ⲧ̄Ⲕ ⲞⲨⲞⲈⲒⲚ

10 ⲈⲔⲚⲀⲨ ⲈⲨⲞⲨⲞⲈⲒⲚ· ⲀⲔⲞⲨⲰ

Ⲛ̄Ϩ Ⲛ̄ⲚⲞⲨⲞⲈⲒⲚ ⲈⲂⲞⲗ· Ⲛ̄Ⲧ̄Ⲕ ⲞⲨ

Ⲙ̄ⲒⲢⲰⲐⲈⲀⲤ[8]· Ⲛ̄ⲦⲞⲔ ⲠⲈ ⲠⲀⲘⲒⲢⲰ̄

ⲐⲈⲞⲤ· †ⲤⲘⲞⲨ ⲈⲢⲞⲔ Ⲛ̄ⲐⲈ Ⲛ̄

ⲞⲨⲚⲞⲨⲦⲈ· †ⲤⲘⲞⲨ ⲈⲦⲈⲔ

15 Ⲙ̄Ⲛ̄ⲦⲚⲞⲨⲦⲈ· ⲞⲨⲚⲞϬ ⲠⲈ ⲠⲒⲀ

ⲄⲀⲐⲞⲤ Ⲛ̄ⲀⲨⲦⲞⲄⲈⲚⲎⲤ ⲈⲦⲀϤⲀ

ϨⲈⲢⲀⲦ̄Ϥ[9] ⲠⲚⲞⲨⲦⲈ ⲈⲦⲀϤⲢ̄ ϢⲞⲢⲠ̄

Ⲛ̄ⲀϨⲈⲢⲀⲦϤ...

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Ⲧ̄Ⲛ̄ⲤⲘⲞⲨ ⲈⲢⲞⲔ ϨⲚ̄ {Ⲟ}ⲨⲘ̄Ⲛ̄ⲦϢⲁ

ⲈⲚⲈϨ· Ⲧ̄Ⲛ̄ⲤⲘⲞⲨ ⲈⲢⲞⲔ ⲈⲦⲀⲚ

ⲚⲞⲨϨⲘ̄ [ⲈⲂ]Ⲟ[ⲗ] ϨⲀ ⲚⲒⲔⲀ{Ⲧ}Ⲁ ⲞⲨⲀ[10]

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7 Ⲉ is a dialectal variant of the stative of ⲈⲒⲢⲈ (Ⲟ).

8 ⲘⲒⲢⲟⲐⲈⲀⲤ and ⲘⲒⲢⲰⲐⲈⲞⲤ are proper nouns.

9 In some dialects the form ⲈⲦ is used for the relative conversion of the past (instead of Ⲛ̄ⲦⲀ-).

10 The expression ⲔⲀⲦⲀ ⲞⲨⲀ here means *individually*.

ⲚⲦⲈⲗⲓⲟⲥ· Ⲛ̄[ⲦⲈ]ⲗⲓⲟⲥ ⲈⲦⲂⲎⲎ

5   ⲦⲔ̄· ⲚⲎ ⲈⲦⲀ[Ⲩⲣ̄] ⲦⲈⲗⲓⲟⲥ ⲚⲘ̄ⲘⲀⲔ·

ⲠⲎ ⲈⲦ Ⲭ Ⲏ Ⲕ [Ⲡ]Ⲏ ⲈⲦⲈ ⳜⲀ Ϥ Ⲭ Ⲱ Ⲕ

ⲠⲒ ⲦⲈⲗⲓⲟⲥ ⲈⲂⲟⲗ ⲅ̂ⲒⲦⲚ̄ ⲚⲀⲒ ⲦⲎⲣⲟⲨ·

ⲠⲀⲒ ⲈⲦ ⲈⲒⲚⲈ[11] ⲅⲘ̄ ⲘⲀ ⲚⲒⲘ· ⲠⲒ ⳝ Ⲙ̄ⲚⲦ

ⲅ Ⲟ Ⲟ Ⲩ Ⲧ· ⲀⲔ Ⲁ ⲅ Ⲉ ⲣ Ⲁ Ⲧ Ⲕ̄· ⲀⲔ ⲣ̄ ⳝⲟ

10   ⲣ̄Ⲡ̄ Ⲛ̄ Ⲁ ⲅ Ⲉ ⲣ Ⲁ Ⲧ Ⲕ̄· ⲀⲔ Ⲡ Ⲱ ⳝ Ⲅ Ⲙ̄ ⲘⲀ

ⲚⲒⲘ ⲀⲔ Ϭ Ⲱ ⲈⲔⲈ Ⲛ̄ Ⲟ Ⲩ Ⲁ· Ⲁ Ⲩ Ⲱ

ⲚⲎ ⲈⲦ ⲀⲔ Ⲟ Ⲩ Ⲁ ⳝ Ⲟ Ⲩ ⲀⲔ Ⲛ Ⲁ ⲅ Ⲙ Ⲟ Ⲩ·

Ⲕ Ⲟ Ⲩ Ⲱ ⳝ ⲆⲈ ⲈⲦⲣⲈⲨ Ⲛ Ⲟ Ⲩ ⲅⲘ̄

Ⲛ̄ ϭ Ⲓ ⲚⲎ ⲦⲎⲣⲟⲨ ⲈⲦⲘ̄Ⲡ ⳝ Ⲁ· Ⲛ̄ Ⲧ Ⲕ̄

15   Ⲟ Ⲩ ⲦⲈⲗⲓⲟⲥ Ⲛ̄ Ⲧ Ⲕ̄ Ⲟ Ⲩ ⲦⲈⲗⲓⲟⲥ

Ⲛ̄ Ⲧ Ⲕ̄ Ⲟ Ⲩ ⲦⲈⲗⲓⲟⲥ: ✝ ⳝ Ⲟ ⲣ̄Ⲡ̄

Ⲛ̄ Ⲥ Ⲧ Ⲏ ⲗ Ⲏ Ⲛ̄ Ⲧ Ⲉ Ⲥ̄Ⲏ̄Ⲑ̄:

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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.

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5   ⲛⲧⲁⲣⲉϥϫⲉ[1] ⲛⲁⲓ ⲁϥⲃⲱⲕ ⲛⲧⲟⲟⲩ ⲇⲉ
     ⲛⲉⲩⲣ̄ⲗⲩⲡⲉⲓ ⲁⲩⲣⲓⲙⲉ ⲙ̄ⲡϣⲁ ⲉⲩ
     ϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲛⲛⲁϣ ⲛ̄ϩⲉ ⲉⲛⲛⲁⲃⲱⲕ
     ϣⲁ ⲛϩⲉⲑⲛⲟⲥ ⲛ̄ⲧⲛ̄ⲧⲁϣⲉⲟⲉⲓϣ ⲛ̄
     ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛⲧⲙⲛ̄ⲧⲉⲣⲟ[2] ⲙ̄ⲡϣⲏ

10 ⲣⲉ ⲙⲡⲣⲱⲙⲉ ⲉϣϫⲉ ⲡⲉⲧⲙ̄ⲙⲁⲩ ⲙ̄
     ⲡⲟⲩ†ⲥⲟ ⲉⲣⲟϥ ⲛⲁϣ ⲛ̄ϩⲉ ⲁⲛⲟⲛ ⲉⲩ
     ⲛⲁ†ⲥⲟ ⲉⲣⲟⲛ ⲧⲟⲧⲉ ⲁⲙⲁⲣⲓϩⲁⲙ[3] ⲧⲱ
     ⲟⲩⲛ ⲁⲥⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ
     ⲡⲉϫⲁⲥ ⲛⲛⲉⲥⲥⲛⲏⲩ ϫⲉ ⲙ̄ⲡⲣ̄ⲣⲓⲙⲉ

15 ⲁⲩⲱ ⲙ̄ⲡⲣ̄ⲣ̄ⲗⲩⲡⲉⲓ ⲟⲩⲇⲉ ⲙ̄ⲡⲣ̄ⲣ̄ ϩⲏⲧ
     ⲥⲛⲁⲩ ⲧⲉϥⲭⲁⲣⲓⲥ ⲅⲁⲣ ⲛⲁϣⲱⲡⲉ
     ⲛⲙⲙⲏⲧⲛ̄ ⲧⲏⲣ<ⲧ>ⲛ ⲁⲩⲱ ⲛⲥⲣ̄ⲥⲕⲉⲡⲁ
     ⲍⲉ ⲙⲙⲱⲧⲛ̄ ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲙⲁⲣⲛ̄
     ⲥⲙⲟⲩ ⲉⲧⲉϣⲙⲛ̄ⲧⲛⲟϭ ϫⲉ ⲁϥⲥⲃ̄

20 ⲧⲱⲧⲛ̄ ⲁϥⲁⲁⲛ ⲛ̄ⲣⲱⲙⲉ ⲛⲧⲁⲣⲉⲙⲁ
     ⲣⲓϩⲁⲙ ϫⲉ ⲛⲁⲓ ⲁⲥⲕⲧⲉ ⲡⲉⲩϩⲏⲧ
     [ⲉϩ]ⲟⲩⲛ ⲉⲡⲁⲅⲁⲑⲟⲛ ⲁⲩⲱ ⲁⲩⲣ̄ⲁⲣⲭⲉ
     [ⲥⲑⲁⲓ] ⲛ̄ⲣ̄ⲅⲩⲙ[ⲛ]ⲁⲍⲉ ϩⲁ ⲡⲣⲁ ⲛⲛ̄ϣⲁ
     [ϫ]ⲉ ⲙⲡ̄[ⲥⲱⲣ]

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1   ⲛ̄ⲧⲁⲣⲉ is a dialectal variant for ⲛ̄ⲧⲉⲣⲉ.
2   ⲙⲛ̄ⲧ-ⲣ̄ⲣⲟ.
3   ⲙⲁⲣⲓϩⲁⲙ is a proper noun: Mary.

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ⲠⲈⲬⲈ ⲠⲈⲦⲢⲞⳅ ⲘⲘⲀⲢⲒ⳨ⲀⲘ ⲬⲈ ⲦⳞⲰ

ⲚⲈ ⲦⲚ̄ⳅⲞⲞⲨⲚ ⲬⲈ ⲚⲈⲢⲈⲠⳅⲰ̄Ⲣ ⲞⲨⲀϢⲈ

Ⲛ̄ⳌⲞⲨⲞ ⲠⲀⲢⲀ ⲠⲔⲈⳅⲈⲈⲠⲈ Ⲛ̄ⳅⳌⲒⲘⲈ

ⲬⲰ ⲚⲀⲚ Ⲛ̄Ⲛ̄ϢⲀⲬⲈ Ⲙ̄ⲠⳅⲰ̄Ⲣ ⲈⲦⲈⲈⲒⲢⲈ

5　ⲘⲠⲈⲨⲘⲈⲈⲨⲈ ⲚⲀⲒ ⲈⲦⲈⳅⲞⲞⲨⲚ Ⲙ̄ⲘⲞ

ⲞⲨ Ⲛ̄ⲚⲀⲚⲞⲚ ⲀⲚ ⲞⲨⲆⲈ ⲘⲠⲚ̄ⳅⲞⲦⲘⲞⲨ

ⲀⳅⲞⲨⲰϢⲂ̄ Ⲛ̄ϬⲒ ⲘⲀⲢⳌⲀⲘ ⲠⲈⲖⲀⳅ

ⲬⲈ ⲠⲈⲐⲎⲠ ⲈⲢⲰⲦⲚ̄ ϯⲚⲀⲦⲀⲘⲀ[4] ⲐⲎⲨ

ⲦⲚ̄ ⲈⲢⲞϥ ⲀⲨⲰ ⲀⳅⲀⲢⲬⲈⲒ Ⲛ̄ⲬⲰ ⲚⲀⲨ

10　Ⲛ̄ⲚⲈⲒϢⲀⲬⲈ ⲬⲈ ⲀⲒⲚⲞⲔ[5] ⲠⲈⲬⲀⳅ ⲀⲒ

ⲚⲀⲨ ⲈⲠⲬ̄ⳅ̄ ⳌⲚ ⲞⲨⳌⲞⲢⲞⲘⲀ ⲀⲨⲰ ⲀⲈⲒ

ⲬⲞⲞⳅ ⲚⲀϥ ⲬⲈ ⲠⲬ̄ⳅ̄ ⲀⲒⲚⲀⲨ ⲈⲢⲞⲔ Ⲙ̄

ⲠⲞⲞⲨ ⳌⲚ ⲞⲨⳌⲞⲢⲞⲘⲀ ⲀϥⲞⲨⲰϢⲂ ⲠⲈ

ⲬⲀϥ ⲚⲀⲒ ⲬⲈ ⲚⲀⲒⲀⲦⲈ ⲬⲈ Ⲛ̄ⲦⲈⲔⲒⲘ ⲀⲚ

15　ⲈⲢⲈⲚⲀⲨ ⲈⲢⲞⲈⲒ ⲠⲘⲀ ⲄⲀⲢ ⲈⲦⲈⲢⲈⲠⲚⲞⲨⳅ

Ⲙ̄ⲘⲀⲨ ⲈϥⲘⲘⲀⲨ Ⲛ̄ϬⲒ ⲠⲈⳌⲞ[6] ⲠⲈⲬⲀⲒ

ⲚⲀϥ ⲬⲈ ⲠⲬ̄ⳅ̄ ⲦⲈⲚⲞⲨ ⲠⲈⲦⲚⲀⲨ ⲈϤⲞ

ⲢⲞⲘⲀ ⲈϥⲚⲀⲨ ⲈⲢⲞϥ <ⳌⲚ̄>ⲦⲈⲮⲨⲬⲎ <Ⲏ>

ⲠⲈⲠ̄Ⲡ̄Ⲛ̄Ⲁ̄ ⲀϥⲞⲨⲰϢⲂ̄ Ⲛ̄ϬⲒ ⲠⳅⲰ̄Ⲣ ⲠⲈ

20　ⲬⲀϥ ⲬⲈ ⲈϥⲚⲀⲨ ⲀⲚ ⳌⲚ̄ ⲦⲈⲮⲨⲬⲎ ⲞⲨ

ⲆⲈ ⳌⲘ ⲠⲈⲠ̄Ⲡ̄Ⲛ̄Ⲁ̄ ⲀⲖⲖⲀ ⲠⲚⲞⲨⳅ ⲈⲦϢ[ⲞⲠ][7]

ⳌⲚ ⲦⲈⲨⲘⲎⲦⲈ ⲘⲠⲈⲨⳅⲚⲀⲨ Ⲛ̄ⲦⲞ[ϥ ⲠⲈⲦ]

ⲚⲀⲨ ⲈϥⲞⲢⲞⲘⲀ…

4　ⲦⲀⲘⲀ is a dialectal variant of ⲦⲀⲘⲞ.

5　ⲀⲒⲚⲞⲔ for ⲀⲚⲞⲔ.

6　ⲈⳌⲞ is a dialectal variant of ⲀⳌⲞ.

7　ϢⲞⲠ is a dialectal variant of ϢⲞⲞⲠ.

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7   ... ⲚⲦⲈⲢⲈⲘⲀⲢⲒϨⲀⲘ ⲭⲈ

ⲚⲀⲒ ⲀⲤⲔⲀ ⲢⲰⲤ ϨⲰⲤⲦⲈ Ⲛ̄ⲦⲀⲠⲤⲰ̄Ⲣ

ⲰⲀⲭⲈ ⲚⲘ̄ⲘⲀⲤ ⲰⲀ ⲠⲈⲈⲒⲘⲀ

10   ⲀϤⲞⲨⲰⲰⲂ̄ ⲆⲈ Ⲛ̄ϬⲒ ⲀⲚⲆⲢⲈⲀⲤ ⲠⲈⲭⲀϤ

Ⲛ̄ⲚⲈⲤⲚⲎⲨ ⲭⲈ ⲀⲭⲒ ⲠⲈⲦⲈⲦⲚ̄ⲭⲰ

ⲘⲘⲞϤ ϨⲀ ⲠⲢⲀ Ⲛ̄ⲚⲈⲚⲦⲀⲤⲭ[Ⲟ]ⲞⲨ

ⲀⲚⲞⲔ ⲘⲈⲚ ϯⲢ̄ⲠⲒⲤⲦⲈⲨⲈ ⲀⲚ ⲭⲈ

ⲀⲠⲤⲰ̄Ⲣ ⲭⲈ ⲚⲀⲒ ⲈⲰⲭⲈ ⲚⲒⲤⲂⲞⲞⲨ

15   Ⲉ ⲄⲀⲢ ϨⲚ̄ⲔⲈⲘⲈⲈⲨⲈ ⲚⲈ ⲀϤⲞⲨⲰ

ⲰⲂ̄ Ⲛ̄ϬⲒ ⲠⲈⲦⲢⲞⲤ ⲠⲈⲭⲀϤ ϨⲀ ⲠⲢⲀ

ⲚⲚⲈⲈⲒϨⲂⲎⲨⲈ ⲚⲦⲈⲈⲒⲘⲒⲚⲈ ⲀϤ

ⲭⲚⲞⲨⲞⲨ ⲈⲦⲂⲈ ⲠⲤⲰ̄Ⲣ ⲭⲈ ⲘⲎⲦⲒ

ⲀϤⲰⲀⲭⲈ ⲘⲚ̄ ⲞⲨⲤϨⲒⲘⲈ Ⲛ̄ⲭⲒⲞⲨⲈ

20   ⲈⲢⲞⲚ ϨⲚ ⲞⲨⲰⲚϨ ⲈⲂⲞⲖ ⲀⲚ ⲈⲚⲚⲀ

ⲔⲦⲞⲚ ϨⲰⲰⲚ Ⲛ̄ⲦⲚ̄ⲤⲰⲦⲘ̄ ⲦⲎⲢⲚ̄

ⲚⲤⲰⲤ Ⲛ̄Ⲧ<Ⲁ>ϤⲤⲞⲦⲠⲤ Ⲛ̄ϨⲞⲨⲞ ⲈⲢⲞⲚ

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ⲦⲞⲦⲈ Ⲁ[Ⲙ]ⲀⲢⲒϨⲀⲘ ⲢⲒⲘⲈ ⲠⲈⲭⲀⲤ Ⲙ̄

ⲠⲈⲦⲢⲞⲤ <ⲭⲈ> ⲠⲀⲤⲞⲚ ⲠⲈⲦⲢⲈ[8] ϨⲒⲈ ⲈⲔ

ⲘⲈⲈⲨⲈ ⲈⲞⲨ (401) ⲈⲔⲘⲈⲈⲨⲈ ⲭⲈ Ⲛ̄ⲦⲀⲒ

ⲘⲈⲈⲨⲈ ⲈⲢⲞⲞⲨ ⲘⲀⲨⲀⲀⲦ ϨⲘ̄ ⲠⲀ

5   ϨⲎⲦ Ⲏ ⲈⲈⲒⲭⲒ ϬⲞⲖ ⲈⲠⲤⲰ̄Ⲣ ⲀϤⲞⲨ

ⲰⲰⲂ̄ Ⲛ̄ϬⲒ ⲖⲈⲨⲈⲒ[9] ⲠⲈⲭⲀϤ ⲘⲠⲈⲦⲢⲞⲤ

ⲭⲈ ⲠⲈⲦⲢⲈ ⲭⲒⲚ ⲈⲚⲈϨ ⲔⲰⲞⲠ[10] Ⲛ̄ⲢⲈϤ

ⲚⲞⲨϬⲤ ϯⲚⲀⲨ ⲈⲢⲞⲔ ⲦⲈⲚⲞⲨ ⲈⲔⲢ̄ ...

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8 Πέτρε is the vocative of Πέτρος.
9 ⲖⲈⲨⲈⲒ is a proper noun: Levy.
10 ⲰⲞⲠ for ⲰⲞⲞⲠ.

ⲄⲨⲘⲚⲀⲌⲈ ⲈϨⲚ ⲦⲈⳭϨⲒⲘⲈ Ⲛ̄ⲐⲈ Ⲛ̄

10 ⲚⲒⲀⲚⲦⲒⲔⲈⲒⲘⲈⲚⲞⳄ ⲈϢϪⲈ ⲀⲠ

ⳄⲰⲦⲎⲢ ⲆⲈ ⲀⲀⳄ ⲚⲀⳅⲒⲞⳄ Ⲛ̄ⲦⲔ ⲚⲒⲘ

ⲆⲈ ϨⲰⲰⲔ ⲈⲚⲞϪⳄ ⲈⲂⲞⲖ ⲠⲀⲚⲦⲰⳄ

ⲈⲢⲈⲠⳄⲰⲦⲎⲢ ⳄⲞⲞⲨⲚ Ⲙ̄ⲘⲞⳄ ⲀⳄ

ⲪⲀⲖⲰⳄ ⲈⲦⲂⲈ ⲠⲀⲒ ⲀϥⲞⲨⲞϢⳄ̄ Ⲛ̄ϨⲞⲨ

15 Ⲟ ⲈⲢⲞⲚ ⲘⲀⲖⲖⲞⲚ ⲘⲀⲢⲚ̄ϢⲒⲠⲈ Ⲛ̄ⲦⲚ̄

† ϨⲒⲰⲰⲚ ⲘⲠⲢⲰⲘⲈ ⲚⲦⲈⲖⲒⲞⳄ

ⲚⲦⲚ̄ϪⲠⲞϥ ⲚⲀⲚ ⲔⲀⲦⲀ ⲐⲈ Ⲛ̄ⲦⲀϥ

ϨⲰⲚ ⲈⲦⲞⲞⲦⲚ̄ Ⲛ̄ⲦⲚ̄ⲦⲀϢⲈⲞⲈⲒϢ

ⲘⲠⲈⲨⲀⲄⲄⲈⲖⲒⲞⲚ ⲈⲚⲔⲰ ⲀⲚ ⲈϨⲢⲀⲒ

20 ⲚⲔⲈϨⲞⲢⲞⳄ ⲞⲨⲆⲈ ⲔⲈⲚⲞⲘⲞⳄ ⲠⲀ

ⲢⲀ ⲠⲈⲚⲦⲀⲠⳄⲰⲦⲢ̄ ϪⲞⲞϥ Ⲛ̄ⲦⲈⲢⲈ

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[ⲖⲈ]Ⲩ[ⲈⲒ ⲆⲈ ϪⲈ Ⲛ]ⲀⲒ ⲀⲨⲰ ⲀⲨⲢ̄ⲀⲢⲬⲈⲒ Ⲛ̄

ⲂⲰⲔ [ⲈⲦⲢⲈⲨⲦ]ⲀⲘⲞ Ⲛ̄ⳄⲈⲦⲀϢⲈⲞⲈⲒϢ

Ⲡ[Ⲉ]ⲨⲀⲄⲄⲈⲖⲒⲞⲚ

ⲔⲀⲦⲀ

ⲘⲀⲢⲒϨⲀⲘⲘⲎ

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 Ɵ, ⳍ, ⲫ, ⲭ et ⲯ can be respectively found under ⲧ², ⲕⲥ, ⲡ², ⲕ² and ⲡⲥ.

ⲁ

ⲁ: *precedes an approximate number* (cf. 088)

ⲁⲓⲁⲓ: to increase; to grow

ⲁⲗⲓ, ⲁⲗⲓⲧ⸌: *imper. of* ⲱⲗ

ⲁⲗⲟ⸌: *imper. of* ⲗⲟ

ⲁⲗⲟⲩ: child, youngster

ⲁⲗⲱ (f.), pl. ⲁⲗⲟⲟⲩⲉ: pupil, eye

ⲁⲙⲟⲩ, ⲁⲙⲏ, ⲁⲙⲏⲉⲓⲧⲛ̄: *imper. of* ⲉⲓ

ⲁⲙⲁ²ⲧⲉ: to prevail, to rule ; to embrace; to restrict, to detain

ⲁⲛ: *negation particle*

ⲁⲛ-ʾ(m.): chief of, great one

ⲁⲛⲁ⸌: pleasure, will

    ⲡ̄-ⲁⲛⲁ⸌: to please; to be pleased

ⲁⲛⲓ-: *imper. of* ⲉⲓⲛⲉ

ⲁⲛⲅ: *see* ⲁⲛⲟⲕ

ⲁⲛⲟⲕ, ⲁⲛⲅ-: *pers. pron.*: I

ⲁⲛⲟⲛ, ⲁⲛ(ⲛ̄)-: *pers. pron.*: we

ⲁⲛ(ⲉ)ⲓⲛⲉ: *imper. of* ⲉⲓⲛⲉ

ⲁⲛⲥⲏⲃⲉ/ⲁⲛⳍⲏⲃⲉ (f.): school

ⲁⲛⲁⲩ: *imper. of* ⲛⲁⲩ

ⲁⲛⲁϣ (m.): oath

ⲁⲡⲁ: Apa, Father (*monastic title*)

ⲁⲡⲉ (f.), pl. ⲁⲡⲏⲩⲉ: head, chief

ⲁⲡⲟⲧ (m.), pl. ⲁⲡⲏⲧ: cup

ⲁⲡⲏⲩⲉ: *pl. of* ⲁⲡⲉ

ⲁⲣⲓ-: *imper. of* ⲉⲓⲡⲉ

ⲀⲢⲒⲔⲈ (m.): blame, fault

    ϬⲚ-ⲀⲢⲒⲔⲈ: to blame

ⲀⲢⲒⲢⲈ: *imper. of* ⲈⲒⲢⲈ

ⲀⲢⲞⲞⲨⲈ (*always pl.*.): burr, thistle

ⲀⲢⲎⲬ(N̄)⸗: limit, end

-ⲀⲤⲈ: -six (cf. 085)

ⲀⲦ: *negation*: without

    ⲀⲦ.ϨⲎⲦ (ⲀⲐⲎⲦ): insensible

    ⲀⲦ.ⲚⲀⲨ ⲈⲢⲞ⸗ϥ: invisible

ⲀⲨⲈⲒ: *imper. particle*: give! bring hither! come!

ⲀⲨⲱ: *conj.*: and

ⲀⲨⲰⲚ-: *imper. of* ⲞⲨⲰⲚ

ⲀϢ: *interrogative pron.*: which ? what ? who?

ⲀϢⲀⲒ: to become many, to multiply; to be many

ⲀϢⲈ: *see* ⲈⲒϢⲈ

ⲀϢⲔⲀⲔ: *see* ⲰϢ

-ⲀϥⲦⲈ: -four (cf. 085)

ⲀϨⲈ: *see* ⲰϨⲈ

ⲀϨⲞ (m.), pl. ⲀϨⲰⲰⲢ: treasury

ⲀϨⲰⲰⲢ: *pl. of* ⲀϨⲞ

ⲀϨⲢⲞ⸗: what about... ? why?

ⲀⲬⲒ-: *imper. of* ⲬⲰ

ⲀⲬⲚ-, ⲀⲬⲚ̄Ⲧ⸗ (*sometimes* ⲈⲬⲚ̄-): *prep.*: without

B

ⲂⲰ (f.): tree

    ⲂⲰ N̄-ⲔⲚ̄ⲦⲈ: fig tree

    ⲂⲰ N̄-ⲈⲖⲞⲞⲖⲈ: vine

ⲂⲰⲔ, ⲂⲎⲔ†: to go

ⲂⲈⲔⲈ (m.): salary, remuneration

    ⲬⲀⲒ-ⲂⲈⲔⲈ: who receives a salary, mercenary

ⲂⲞⲖ (m.), ⲂⲀ̄(N̄)-, ⲂⲖⲀ̄Ⲁ⸗: the outside

    N̄ⲂⲀ̄-, N̄ⲂⲀ̄ⲖⲀ⸗: *prep.*: beyond, except

    Ⲣ̄-ⲂⲞⲖ: to be liberated; to escape

ⲂⲰⲖ, ⲂⲈⲖ-, ⲂⲞⲖ⸗, ⲂⲎⲖ†: to loosen, to untie; to set free

    ⲈⲂⲞⲖ: *adv.*: outside

    ⲤⲀⲂⲞⲖ: *prep.*: outside of, externally

    ϢⲀⲂⲞⲖ: *prep.*: towards the outer side

ϨⲀⲂⲞⲖ: *prep.*: from

ϨⲒⲂⲞⲖ: *prep.*: outside, except, before

ⲂⲀⲖⲞⲦ (f.): skin garment; skin bag

ⲂⲀⲀⲘⲠⲈ (m./f.): goat

ⲂⲰⲰⲚ (m.), ⲂⲞⲞⲚⲈ (f.): evil, bad

ⲂⲞⲞⲚⲈ: *see* ⲂⲰⲰⲚ

ⲂⲚⲦ (m./f.): *see* ϤⲚⲦ

ⲂⲠ̄ⲠⲈ: new, young

ⲂⲎⲦ (m.): palm leaf

ⲂⲎⲦ: *seė* ⲂⲰⲦⲈ

ⲂⲞⲦⲈ (f.): spiteful thing, abomination

ⲂⲰⲦⲈ, ⲂⲈⲦ-/ⲂⲞⲦ-, ⲂⲎⲦⲴ, ⲂⲎⲦ†: pollute; detest; *stative*: to be hated, damned

Ⲉ-, ⲈⲢⲞⲴ: *direction:* toward, for, against

ⲈⲂⲞⲖ: *see* ⲂⲰⲖ

ⲈⲂⲒⲎⲚ (m./f.): poor

ⲈⲂⲞⲦ (m.): month

ⲈⲖⲞⲞⲖⲈ (m.): grape

    ⲘⲀ Ⲛ̄-ⲈⲖⲞⲞⲖⲈ: vineyard

ⲈⲘⲀⲦⲈ: *adv.*: very, much

ⲈⲘⲀⲨ: *adv.*: there *(with movement)*

ⲈⲚⲈ: *circonst. conversion of the preterit conversion* (cf. 241, 434)

ⲈⲚⲚⲈ: *variant form for the optative* (cf. 336)

ⲈⲚⲈϨ (m.): eternity; *adv.*: always, eternally

    ϢⲀ-ⲈⲚⲈϨ: eternal(ly); forever

    ⲘⲚ̄Ⲧ.ϢⲀ-ⲈⲚⲈϨ: eternity

ⲈⲠⲈⲤⲎⲦ: *adv.*: downward

ⲈⲢⲞⲴ: *see* Ⲉ-

ⲈⲢⲀⲦⲴ: *see* ⲢⲀⲦⲴ

ⲈⲢⲎⲦ: vow, promise, devote; *nn m.* (pl. ⲈⲢⲀⲦⲈ): vow, promise

ⲈⲢⲀⲦⲈ: *pl. of* ⲈⲢⲎⲦ

ⲈⲢⲎⲨ: *expresses reciprocity* (cf. 292)

ⲈⲤⲞⲞⲨ (m.): sheep

ⲈⲦⲂⲈ-, ⲈⲦⲂⲎⲎⲦⲴ: *prep.*: because of, concerning

ⲈⲦⲂⲎⲎⲦⲴ: *see* ⲈⲦⲂⲈ-

ⲈⲞⲞⲨ (m.): honour, glory

    †-ⲈⲞⲞⲨ: to give glory, to glorify; to praise; *nn m.*: glory

ⲈϢ-: can, to be able to

ⲈϢⲰⲠⲈ: *conj.*: if (cf. 429, 442)

ⲈϢϢⲈ: *see also* ϢϢⲈ: it is fitting, right

ⲈϢⲬⲈ: *conj.*: if (cf. 429, 438, 442)

ⲈϢⲬⲈⲠⲈ: *used in the apodosis of a contra-factual conditional sentence* (cf. 438)

Ⲉ2Ⲉ (m./f.): bull, cow

Ⲉ2ⲞⲨⲚ: *adv.*: inside

Ⲉ2ⲢⲀⲒ: *adv.*: upside; downside; *adv. strengthening the preceding prep. or verb*

Ⲉ2ⲞⲨⲞ Ⲉ-, Ⲉ2ⲞⲨⲈ: more than, *see* 2ⲞⲨⲞ

ⲈⲬⲚ⁻: *see* ⲀⲬⲚ⁻

ⲈϬⲰϢ, ⲈϬⲞⲞϢⲈ (m./f.): Ethiopian, black

Ⲏ

ⲎⲒ (m.): house

Ⲏ(Ⲏ)ⲠⲈ: *see* ⲰⲠ

ⲎⲢⲠ (m.): wine

ⲈⲒ/Ⲓ

ⲈⲒ, ⲚⲎⲨ†: to go; to come

ⲈⲒⲀ, ⲈⲒⲀⲦ⸗: eye, sight

    2ⲀⲈⲒⲀⲦ⸗: before

ⲈⲒⲈ: *interrogative particle* (cf. 399): if, either; *particle introducing an apodosis*: then, unless, without (cf. 438); *interjection strengthening the following word*: well then, surely

ⲈⲒⲰ (ⲈⲂⲞⲖ), ⲈⲒⲀ-, ⲈⲒⲀⲀ⸗, ⲈⲒⲎ†: to wash

ⲈⲒⲘⲈ: to know, to understand

ⲈⲒⲚⲈ, (Ⲉ)Ⲛ⁻, ⲚⲦ⸗: to bring, to carry

ⲈⲒⲚⲈ: to resemble, to be like; *nn m.*: aspect, likeness; resemblance

ⲈⲒⲈⲠ⁻: *see* ⲈⲒⲞⲠⲈ

ⲈⲒⲞⲠⲈ (f.): work

    ⲈⲒⲈⲠ-ϢⲈ: wooden, timber

    ⲈⲒⲈⲠ-ϢⲰⲦ: commerce, merchandise

ⲈⲒⲞⲞⲢ (m.): canal

    ⲬⲒⲞⲞⲢ: to ferry over, to ford river, to cross

ⲈⲒⲠⲈ, (Ⲉ)Ⲡ⁻, ⲀⲀ⸗, Ⲟ†: to do; to become; *stative*: to be

ⲈⲒⲰⲢ2, ⲈⲒⲈⲢ2-/ⲈⲒⲀⲢ2-, ⲈⲒⲞⲢ2⸗: to see, to perceive; *nn m.*: vision, view

ⲈⲒⲤ: behold! *Introduces existential sentences* (cf. 300–307)

    ⲈⲒⲤ 2Ⲏ(Ⲏ)ⲦⲈ: behold!

ⲈⲒⲀⲦ⸗: *see* ⲈⲒⲀ

ⲈⲒⲰⲦ (m.), pl. ⲈⲒⲞⲦⲈ: father

ⲈⲒⲞⲦⲈ: *pl. of* ⲈⲒⲰⲦ

ⲈⲒϢⲈ, ⲀϢⲦ-/ⲈϢⲦ-, ⲀϢⲦⲻ, ⲀϢⲈ†: to hang

ⲈⲒⲰϨⲈ (m.): field

    ⲈⲒⲈϨ-ⲈⲖⲞⲞⲖⲈ: vineyard

    ⲈⲒⲈϨ-ϢⲎⲚ: orchard

Ⲕ

ⲹⲔ, Ⲕ- (m.): *pers. pron.*: you

ⲔⲈ (m.), ⲔⲈⲦⲈ (f.), pl. ⲔⲞⲞⲨⲈ: *indef. pron.*: other, also (cf. 024)

ⲔⲰ, ⲔⲀ-, ⲔⲀⲀⲻ, ⲔⲎ† (ⲈⲂⲞⲖ): to put; to allow; to let; to leave; to forgive

    ⲔⲰ ⲚⲤⲀ-: to put, to leave behind; to renounce

    ⲔⲀ ⲢⲰⲻ, ⲔⲀⲢⲀⲈⲒⲦ†: to be silent

    ⲔⲀ-ⲢⲰⲻϤ (m.): silence

ⲔⲂⲞ, ⲔⲂⲈ-, ⲔⲎⲂⲻ: to be cold; to freeze; *nn m.*: cold, freshness

    † ⲔⲂⲞ: to refresh, to make cold

ⲔⲰⲔ, ⲔⲎⲔ† (often with ⲀϨⲎⲨ): to peal, to strip naked

    ⲔⲰⲔⲀϨⲎⲨ: *nn m.*: nudity

ⲔⲀⲔⲈ (m.): darkness

ⲔⲀⲔⲒⲀ: *same meaning as* ⲔⲀⲔⲈ

ⲔⲖⲞⲞⲖⲈ (f.): cloud

ⲔⲖⲞⲘ (m.), pl. ⲔⲖⲞⲞⲘ: crown

ⲔⲖⲞⲞⲘ *pl. of* ⲔⲖⲞⲘ

ⲔⲰⲖϨ, ⲔⲀϨ-, ⲔⲞⲖϨⲻ, ⲔⲞⲖϨ†: to beat, to strike, to knock

ⲔⲰⲖⳘ, Ⲕ(Ⲉ)ⲖⳘ-, ⲔⲞⲖⳘⲻ: to bend

    ⲔⲖⳘ-ⲠⲀⲦ: genuflexion

ⲔⲀⲘ (m.): reed, rush

ⲔⲒⲘ, ⲔⲈⲘⲦ-, ⲔⲈⲘⲦⲻ: to move; to be moved

    ⲀⲦ.ⲔⲒⲘ: immovable

ⲔⲎⲘⲈ (f.): Egypt

ⲔⲰⲘϢ, ⲔⲘϢ-, ⲔⲞⲘϢⲻ: to sneer; to mock; to contemn; *nn m.*: mockery; contempt

ⲔⲰⲚⲤ, ⲔⲈⲚⲤ-, ⲔⲞ(Ⲟ)ⲚⲤⲻ, ⲔⲞⲚⲤ†: to pierce, to slay

ⲔⲞⲨⲚ(Ⲧ)ⲻ, ⲔⲞⲨⲞⲨⲚⲻ: bosom

ⲔⲚⲦⲈ (m.): fig

ⲔⲢⲘⲢⲘ: to murmur; to be vexed; *nn m.*: murmuring, complaint

ⲔⲈⲈⲤ (pl.): bones

ϫ̄ⲞⲨⲢ (m.): ring

ⲔⲰⲦ, ⲔⲈⲦ-, ⲔⲞⲦⲻ: to construct, to build, to form; *nn m.*: construction; edification

ⲔⲈⲦⲈ; *see* ⲔⲈ

ⲕⲱⲧⲉ, ⲕⲉⲧ-, ⲕⲟⲧ⸗, ⲕⲏⲧ†: to turn, to go round; to look for; (*with* ⲉ-) to surround; *nn m.*: turning round, circuit, surroundings

ⲕⲧⲟ, ⲕⲧⲉ-, ⲕⲧⲟ⸗, ⲕⲧⲏⲩ†: to turn, to surround; to return

ⲕⲟⲟⲩⲉ: *see* ⲕⲉ

ⲕⲟⲩⲓ: little, small

    ⲣ̄-ⲕⲟⲩⲓ: to be little, to be few, to be little time

ⲕⲁϣ (f.): reed

    ⲙⲁ ⲛ̄-ⲕⲁϣ: bed, plantation of reeds

ⲕⲁϩ (m.): land, earth

ⲕⲱϩⲧ (m.): fire, flame

ⲗ

ⲗⲟ: to stop, to cease

ⲗⲓⲃⲉ, ⲗⲉⲃⲧ⸗, ⲗⲟⲃⲉ†: to be mad; *nn m.*: madness

ⲗⲱⲕⲥ/ⲗⲱⲝ, ⲗⲝ-, ⲗⲟⲝ⸗, ⲗⲟⲝ†: to bite, to pierce, to stab

ⲗⲓⲕⲧ⸗: veil, covering

    ⲛ̄-ⲗⲓⲕⲧ⸗: on top of, covering

ⲗⲱ(ⲱ)ⲙ(ⲉ), ⲗⲟ(ⲟ)ⲙⲉ⸗/ⲗⲁⲁⲙ(ⲉ)⸗: to wither, to fade; to be filthy *nn m.*: filth, witheredness

    ⲁⲧ.ⲗⲱⲱⲙ(ⲉ): unfading; immaculate

ⲗⲁⲥ (m.): tongue

ⲗⲁⲁⲩ: *adv.*: in nothing, no way

ⲗⲁⲁⲩ: *indef. pron.*: someone, something; *adv.*: at all

ⲗⲱϫϩ, ⲗⲉϫϩ-, ⲗⲟϫϩ⸗, ⲗⲟϫϩ†: to be crushed, effaced; to be sticky, adhesive *nn m.*: anguish, oppression

ⲗⲟ(ⲉ)ⲓϭⲉ (f.): cause; excuse

ⲙ

ⲙⲁ (m.): place

    ⲉ-ⲡ.ⲙⲁ ⲉ-: instead of

ⲙⲁ: *imper. of* ⲧ

ⲙⲁⲓ-: *part. cstr. of* ⲙⲉ: loving

    ⲙⲁⲓ-ⲛⲟⲩⲧⲉ: God-loving, pious

ⲙⲉ (f.): truth

ⲙⲉ, ⲙⲉⲣⲉ-, ⲙⲉⲣⲓⲧ⸗: to love

    ⲙⲉⲣⲓⲧ, pl. ⲙⲉⲣⲁⲧⲉ: beloved

ⲙⲟⲩ, ⲙⲟⲟⲩⲧ†: to die; *nn m.*: death

ⲙⲟⲩⲓ (m./f.): lion

ⲙⲁⲁⲃ, ⲙⲁⲁⲃⲉ, ⲙⲁⲃ-: thirty

ⲘⲞⲔⲘⲈⲔ, ⲘⲈⲔⲘⲞⲨⲔ⸗: to think, to ponder; to meditate, to intend; *nn m.*: thought

ⲘⲀⲔⲀ�Ꝫ (m.): neck

Ⲙ̄ⲞⲨⲔⲒ, ⲘⲞⲔⲒ⸗, ⲘⲞⲔⲒ†: to afflict, to oppress

Ⲙ̄ⲔⲀⲒ: to be painful, difficult; to be grieved; *nn m.*: pain, difficulty, grief, suffering
      ⲣ̄-ⲘⲔⲀⲒ: to be pained, grieved

Ⲙ̄ⲘⲞ⸗: *see* ⲛ̄-

(Ⲙ̄)ⲘⲚ̄: there isn't; *introduces a negative durative sentence with indefinite subject* (cf. 267)

Ⲙ̄ⲘⲞⲚ: *adv.*: verily

Ⲙ̄ⲘⲞⲚ: *negation*: not (cf. 442)

Ⲙ̄ⲘⲎⲚⲈ: *adv.*: every day, daily

Ⲙ̄ⲘⲒⲚⲘⲘⲞ⸗: *reflexivity marker* (cf. 291)

(Ⲙ̄)ⲘⲚ̄ⲦⲈ-, (Ⲙ)ⲘⲚ̄ⲦⲀ⸗: to have not

ⲘⲘⲀⲦⲈ: *adv.*: only, exclusively

Ⲙ̄ⲘⲀⲨ: *adv.*: there

ⲘⲚ̄-, Ⲛ̄Ⲙ̄ⲘⲀ⸗: *prep.*: with; and

ⲘⲀⲈⲒⲚ (m.): sign
      ϪⲒ-ⲘⲀⲒⲈⲚ: to predict
      ⲣⲉϥ.ϪⲒ-ⲘⲀⲈⲒⲚ: fortune-teller

ⲘⲞⲨⲚ(Ⲉ), ⲘⲎⲚ(Ⲉ)⸗, ⲘⲎⲚ† (ⲈⲂⲞⲗ): to continue; to remain; to keep on doing

ⲘⲒⲚⲈ (f.): sort, quality, manner

ⲘⲞⲞⲚⲈ, ⲘⲈⲚⲈ-, ⲘⲀⲚⲞⲨ(ⲞⲨ)⸗: to pasture, to feed

ⲘⲚ̄Ⲧ: *to build abstract nouns* (cf. 049)

ⲘⲚ̄Ⲧ-: *see* ⲘⲎⲦ

ⲘⲚⲦⲣⲈ (m.): witness; testimony
      ⲣ̄-ⲘⲚⲦⲣⲈ: to be a witness, to testify

Ⲙ̄Ⲡⲣ̄-: *negation of the imper.* (cf. 142)

Ⲙ̄Ⲡⲱⲣ (Ⲉ-): *negation of the imper.* (cf. 143)

Ⲙ̄Ⲡϣⲁ: to be worthy; *nn m.*: worth, desert, fate

Ⲙ̄Ⲡϣⲁ: *adv.*: very

ⲘⲞⲨⲣ, Ⲙ(Ⲉ)ⲣ-, ⲘⲞⲣ⸗, ⲘⲎⲣ†: to bind, to gird, to tie; *nn m.*: band, girth, strap

ⲘⲈⲣⲈ-: *negative aorist* (cf. 325)

ⲘⲈⲣⲒⲦ: *see* ⲘⲈ

ⲘⲈⲣⲀⲦⲈ: *see* ⲘⲈ

ⲘⲀⲤ: *see* ⲘⲒⲤⲈ

ⲘⲀⲤⲈ: *see* ⲘⲒⲤⲈ

ⲘⲒⲤⲈ, ⲘⲀⲤ-/ⲘⲈⲤ-, ⲘⲀⲤⲦ⸗/ⲘⲈⲤⲦ⸗: to bear, to bring forth; *nn m.*: offspring, generation
      ⲀⲦ.ⲘⲒⲤⲈ: unborn
      ⲘⲚ̄Ⲧ.ⲀⲦ.ⲘⲒⲤⲈ: the fact of not being born
      ⲘⲀⲤ (m) young

ⲘⲀⲤ Ⲙ̄-ⲘⲞⲨⲒ: lion cup

ⲘⲀⲤⲈ (m.): young animal; calf, bull

ⲘⲀⲤⲦ-: *part. cstr. of* ⲘⲞⲤⲦⲈ

     ⲘⲀⲤⲦ-ⲚⲞⲨⲦⲈ: God-hating, impious

ⲘⲞⲤⲦⲈ, ⲘⲈⲤⲦⲈ-, ⲘⲈⲤⲦⲰ≠: to hate; *nn m.*: hatred

ⲘⲤⲞⲞⲨ *pl. of* Ⲙ̄ⲤⲀϨ

Ⲙ̄ⲤⲀϨ (m.), pl. ⲘⲤⲞⲞⲨ: crocodile

ⲘⲎⲦ, ⲘⲎⲦⲈ, ⲘⲚ̄Ⲧ-: ten

ⲘⲀⲦⲞⲒ (m.): soldier

ⲘⲎⲦⲈ (f.): middle

ⲘⲞⲦⲈ (m.): neck

ⲘⲞⲨⲦⲈ: to call, to speak

ⲘⲦⲞ (m.): face, presence

ⲘⲦⲞⲚ, ⲘⲞⲦⲚ†: to rest; to be calm; *nn m.*: rest

ⲘⲀⲀⲨ (f.): mother

ⲘⲞⲞⲨ (m.): water

ⲘⲀⲨⲀⲀ(Ⲧ)≠: alone, only

ⲘⲈⲈⲨⲈ: to think; *nn m.*: thought, memory

     Ⲣ̄-ⲘⲈⲈⲨⲈ, Ⲣ̄ Ⲙ̄-Ⲡ.ⲘⲈⲈⲨⲈ: to remind, to remember

ⲘⲞⲨⲞⲨⲦ, ⲘⲈⲨⲦ-, ⲘⲞⲞⲨⲦ≠: to kill

ⲘⲈϢⲈ-, ⲘⲈϢⲀ≠: to ignore

     ⲘⲈϢⲀ≠Ⲕ: maybe

ⲘⲎⲎϢⲈ (m.): multitude, mass

ⲘⲒϢⲈ, ⲘⲈϢ-/ⲘⲀϢ-, ⲘⲀϢ≠: to fight; to attack

ⲘⲞⲞϢⲈ: to wander, to walk

ⲘⲈϢⲀⲔ: *see* ⲘⲈϢⲈ-

ⲘⲈϢϢⲈ: *negation of* (Ⲉ)ϢϢⲈ

ⲘⲀϨ (m.): nest, shelter

ⲘⲈϨ- : *used to build ordinal numbers* (cf. 091)

ⲘⲞⲨϨ, ⲘⲈϨ/ⲘⲀϨ-, ⲘⲀϨ≠/ⲘⲞϨ≠, ⲘⲈϨ†: to fill; to be full

ⲘⲞⲒϨⲈ (f./m.): miracle

ⲘϨⲒⲦ (m): Nord

ⲘϨⲀⲀⲨ (m.): tomb

ⲘⲀⲀϪⲈ (m.): ear   !

N

Ⲛ̄-, Ⲙ̄ⲘⲞ≠: *locative, temporal, instrumental preposition; connection with direct object; genitive; preposition expressing identity; introduces the object; partitive genitive*

Ⲛ̄-, ⲚⲀ≠: *prep. dative*

ΝΑ: *precedes an approximate number* (cf. 089)

ΝΑ: to have pity, mercy; *nn m.*: pity, charity

    ΑΤ.ΝΑ: without compassion

    ΜΝ̄Τ.ΑΤ.ΝΑ: lack of compassion

    ΜΝ̄Τ.ΝΑ: alms

ΝΑ: to go

ΝΑΑ-/ΝΑΕ-, ΝΑΑ(Α)⸗: to be great

ΝΟΥΒ (m.): gold

ΝΟΒΕ (m.): sin

    ΑΤ.ΝΟΒΕ: without sin

    Ρ̄-ΝΟΒΕ: to sin

    ΡΕϥ.Ρ̄-ΝΟΒΕ: sinner

ΝΚΑ (m.): thing

ΝΚΟΤΚ: to sleep

ΝΙΜ: *indef. pron./art.*: each, every (cf. 024, 169, 172)

    ΟΥΟΝ ΝΙΜ: everyone

ΝΙΜ: *interrogative pron.*: who?

ΝΜ̄ΜΑ⸗: *see* ΜΝ̄-

ΝΑΝΟΥ-, ΝΑΝΟΥ⸗: to be good

    Π.ΕΤ.ΝΑΝΟΥ⸗ϥ: the Good

ΝΟΥΝΕ (f.): root

ΝΕϹΕ-, ΝΕϹΩ⸗: to be beautiful

ΝΕϹΒΩΩ⸗: to be smart, intelligent

Ν̄ϹΑΒΗΛ: *conj.*: if not; *adv.* outside of; except

ΝΕΕΙϹΠΕ: *introduces the apodosis after a contra-factual condition* (cf. 438)

ΝΑΗΤ: *part. cstr.* of ΝΑ: pity, compassion, charity

    ΜΝ̄Τ.ΝΑΗΤ: pity; charity

ΝΑΙΑΤ⸗: to be blessed

Ν̄ΤΕ-, Ν̄ΤΑ⸗: *prep. genitive*

Ν̄ΤΟ, Ν̄ΤΕ (f.sg.): *pers. pron.:* you

ΝΟΥΤΕ (m.), ΝΤΩΡΕ (f.): God, Goddess

Ν̄ΤΟΚ, Ν̄ΤΚ- (m.sg.): *pers. pron.:* you

Ν̄ΤΩΡΕ: *see* ΝΟΥΤΕ

Ν̄ΤΟϹ: *pers. pron.:* she

Ν̄ΤΩΤΝ̄, Ν̄ΤΕΤΝ̄- (pl.): *pers. pron.:* you

Ν̄ΤΟΟΥ (m./f. pl.): *pers. pron.:* they

Ν̄ΤΟϥ, ΝΤϥ̄-: *pers. pron.:* he

ΝΑΥ: to see; to look; *nn m.*: sight, view, vision

ΝΑΥ (m.): hour, time

ΝΗΥ: *stative of* ΕΙ

NACYE-, NACYW⸗: to be many, much

NCYOT, NACYT†: to be hard, strong, difficult

NEϥṖ-: to be good

NOϥPE (f.): good, profit, advantage

  Ṗ-NOϥPE: to be useful

NEϨ (m.): oil

NAϨB (m.): yoke

NAϨB (f.): shoulders, back, neck

NOYϨM, NEϨM-/NAϨM-, NAϨM⸗, NAϨM†: to be saved, safe; to escape from; to save, to preserve; *nn m.*: safety

ṄϨOYN: *prep.*: in, within

ṄAϨPN: *see* ϨO

ṄϨHT⸗: *see* ϨṄ-

NAϨTE, NϨOT⸗, NϨAT†: to have faith, to believe

  MṄT.NAϨT: belief

ṄϨOYO E-, ṄϨOYE: more than, *see* ϨOYO

NOYX: lying, false, pseudo-

NOYX: *see* NOYXE

NOYXE, NEX, , NOX⸗/NAX⸗, NHX†: to throw, to cast

NOϬ: great, big

  MṄT.NOϬ: greatness

NEϬW⸗: to be ugly

NOϬNEϬ, NEϬNEϬ-, NEϬNOYϬ⸗: to reproach, to mock; *nn m.*: reproach

NOYϬC, NEKC-, NOϬC⸗: to be wroth, to be angry

  PEϥ.NOYϬC : wrathful person

O

O (Ṅ-) (*stative of* EIPE): to be

OBCY: *see* WBCY

OEIK (m.): bread

ON: again, too

OΠT: *see* WTΠ

OCE (f.): loss, damage

  †-OCE: to suffer loss, hurt, to be fined

OTΠ: *see* WTΠ

OEICY: *see* TACYE OEICY

OϨC (m.): sickle

ⲡ

ⲡⲁ, ⲧⲁ, ⲛⲁ: *poss. pron.* (cf. 019)

ⲡⲁⲓ, ⲧⲁⲓ, ⲛⲁⲓ: *dem. pron.* (cf. 013)

ⲡ(ⲉ), ⲧ(ⲉ), ⲛ(ⲉ): *def. art.* (cf. 016, 054)

ⲡ̄ⲉ, ⲧⲉ, ⲛⲉ: *dem. pron.* (cf. 014)

ⲡⲉ (f.), pl. ⲡⲏⲩⲉ: heaven

ⲡⲏ, ⲧⲏ, ⲛⲏ: *dem. pron.* (cf. 013)

ⲡ(ⲉ)ⲓ (f.): kiss

    †- ⲡ(ⲉ)ⲓ: to kiss

ⲡⲉⲓ, ⲧⲉⲓ, ⲛⲉⲓ: *dem. art.* (cf. 015)

ⲡⲱ⸗, ⲧⲱ⸗, ⲛⲟⲩ⸗: *poss. pron.* (cf. 020)

ⲡⲱⲗϭ/ⲡⲱⲗⲕ, ⲡ(ⲉ)ⲗϭ-/ⲡⲉⲗⲕ-, ⲡⲟⲗϭ⸗/ⲡⲟⲗⲕ⸗/ⲡⲁⲗϭ⸗: to be agreed, to reach satisfaction, to decide; *with* ⲉⲃⲟⲗ: to reach conclusion, to make an end

ⲡⲱⲱⲛⲉ, ⲡ(ⲉ)ⲉⲛⲉ-, ⲡⲟⲟⲛⲉ⸗, ⲡⲟⲟⲛⲉ†: to change, to turn

ⲡⲱⲣⲕ, ⲡ(ⲉ)ⲣⲕ-, ⲡⲟⲣⲕ⸗: to be plucked out, destroyed; to pluck out

ⲡⲱⲣⲝ, ⲡⲉⲣⲝ-, ⲡⲟⲣⲝ⸗, ⲡⲟⲣⲝ†: to divide, to separate; to be divided, separated

ⲯⲓⲥ/ⲯⲓⲧ, ⲯⲓⲧⲉ/ⲯⲓⲥⲉ: nine

ⲯⲁⲓⲧ-: *see* ⲡⲥⲧⲁⲓⲟⲩ

ⲡⲥⲧⲁⲓⲟⲩ, ⲯⲁⲓⲧ-: ninety

ⲡⲁⲧ (f.): knee

ⲡⲱⲧ, ⲡⲏⲧ†: to escape; to persecute; to run

    ⲙⲁ ⲛ̄-ⲡⲱⲧ: refuge

ⲡⲟⲟⲩ: today

ⲡⲏⲟⲩⲉ: *pl. of* ⲡⲉ

ⲡⲱⲱ̄(ⲉ), ⲡⲉⲱ̄-, ⲡⲟⲱ̄⸗, ⲡⲏⲱ̄†: to divide; to separate; to part

ⲡⲱⲱⲥ, ⲡⲉⲱⲥ-, ⲡⲟⲱⲥ⸗, ⲡⲟⲱⲥ†/ⲡⲟⲥⲱ†: to be amazed, beside oneself; to amaze; to turn aside

ⲡⲱϩ, ⲡⲉϩ-, ⲡⲟϩ⸗, ⲡⲏϩ†: to break, to burst, to tear; *nn m.*: division; piece; part

ⲡⲱϩ, ⲡⲉϩ-, ⲡⲏϩ⸗: to reach, to attain to

ⲡⲁϩⲣⲉ (m.): medicament, drug, remedy

    ⲣ̄-ⲡⲁϩⲣⲉ: to use drugs, to heal

ⲡⲱϩⲧ, ⲡⲉϩⲧ-, ⲡⲁϩⲧ⸗, ⲡⲁϩⲧ†: to bend; to fall; to kneel

ⲡⲁϩⲟⲩ (m., pl.): buttocks; back

    ϩⲓ-ⲡⲁϩⲟⲩ: *prep.*: behind

ⲡⲉϫⲉ-, ⲡⲉϫⲁ⸗: to say (to have said)

Ρ

ⲢⲀ (m.): state, condition; *conferring a local or generic sense to the following noun*
    ⲌⲀ-ⲡ.ⲢⲀ: concerning

ⲢⲀ-: *component in the formation of nouns*: part of
    ⲢⲀ-ⲦⲎⲨ: sky

ⲢⲒ (f.): cell (of a monk); room

ⲢⲞ, ⲢⲚ̄-, ⲢⲰ⸗: mouth; door, gate
    ⲔⲀ ⲢⲰ⸗: to be silent
    ⲡⲀ-ⲡ.ⲢⲞ: doorkeper
    ⲈⲢⲚ̄-, ⲈⲢⲰ⸗: *prep.*: toward, to, upon; against
    ⲌⲀⲢⲚ̄-, ⲌⲀⲢⲰ⸗: *prep.*: beneath; before
    ⲌⲒⲢⲚ̄-, ⲌⲒⲢⲰ⸗: *prep.*: at, upon

ⲢⲰ-; *see* ⲢⲞ

ⲢⲰ: *emphatic or explicative particle*

ⲢⲞⲔⲌ̄, ⲢⲞⳜ: to burn

ⲢⲘ̄-: *see* ⲢⲰⲘⲈ

ⲢⲰⲘⲈ (m.), ⲢⲘ̄(Ⲛ)-: man
    ⲢⲘ̄-ⲘⲀⲞ: rich
    ⲢⲘ̄.Ⲛ̄-ⲔⲎⲘⲈ: Egyptian
    ⲢⲘ̄.Ⲛ̄-ⲚⲞⲨⲦⲈ: pious
    ⲢⲘ̄-ⲢⲀⲔⲞⲦⲈ: Alexandrian

ⲢⲒⲘⲈ: to weep; *nn m.*: tear

ⲢⲘⲈⲒⲎ (f.): tear

ⲢⲞⲘⲡⲈ (f.), ⲢⲘ̄ⲡⲈ-, pl. ⲢⲘ̄ⲡⲞⲞⲨⲈ: year

ⲢⲘ̄ⲡⲞⲞⲨⲈ: *see* ⲢⲞⲘⲡⲈ

ⲢⲚ̄-: *see* ⲢⲞ

ⲢⲀⲚ (m.), ⲢⲈⲚ-, ⲢⲚ̄Ⲧ⸗: name

ⲢⲚ̄Ⲧ⸗: *see* ⲢⲀⲚ

Ⲣ̄ⲡⲈ (m.), pl. Ⲣ̄ⲡⲎⲨⲈ: temple

Ⲣ̄ⲡⲎⲨⲈ: *see* Ⲣ̄ⲡⲈ

ⲢⲒⲢ (m.): pig

Ⲣ̄ⲢⲞ (m.), pl. (Ⲣ̄)ⲢⲰⲞⲨ: king
    ⲘⲚ̄Ⲧ.Ⲣ̄ⲢⲞ: kingdom

ⲢⲞⲈⲒⲤ: to be awake; to watch

ⲢⲀⲤⲦⲈ (m.): morrow

ⲢⲀⲦ⸗ (m.): foot
    ⲈⲢⲀⲦ⸗: *prep.*: to (*mostly of persons*)
    ⲌⲀⲢⲀⲦ⸗: *prep.*: beneath
    ⲌⲒⲢⲀⲦ⸗: *prep.*: toward

ⲢⲎⲦⲈ (m.): manner, fashion, likeness

ⲣⲟⲟⲩⲧ: *see* ⲟⲩⲣⲟⲧ

ⲣⲟⲟⲩϣ: to have care for, to be intent on; *nn m.*: care, attention, anxiety

    ϥⲓ-ⲣⲟⲟⲩϣ: to take care of

ⲣⲁϣⲉ: rejoice; *nn m.*: gladness, joy

ⲣⲱϣⲉ, ⲣⲉϣⲧ-/ⲣⲁϣⲧ-, ⲣⲁϣ(ⲧ)⸗: to suffice, to be enough

ⲣⲉϥ: man who (cf. 051)

ⲣⲟⲩϩⲉ (m.): evening

ⲣⲱϩⲧ, ⲣⲉϩⲧ-, ⲣⲁϩⲧ⸗/ⲣⲟϩⲧ⸗, ⲣⲁϩⲧ†: to strike; to cast; to be struck; to fall; *nn m.*: stroke, blow

ⲥ

⸗ⲥ, ⲥ-: *pers. pron.*: she, her

ⲥⲁ: man of; maker of; dealer in

    ⲥⲁ ⲛ̄-ⲛⲉϩ: oil seller

    ⲥⲁ ⲛ̄-ϫⲓ-ϭⲟⲗ: liar

ⲥⲁ: side, part

    ⲛ̄ⲥⲁ-, ⲛ̄ⲥⲱ⸗: behind, after; against

ϣⲉ, ⲥⲉ-, ⲥⲉⲧ-: sixty

ⲥⲉ-: *pers. pron.*: they

ⲥⲉ: *affirmative particle; in answers*: yes

ⲥ(ⲉ)ⲓ, ⲥⲏⲩ⸗, ⲥⲏⲩ†: to be filled, satisfied; enjoy

    ⲁⲧ.ⲥⲓ: insatiate

    ⲙⲛ̄ⲧ.ⲁⲧ.ⲥⲓ: unsatedness, greed

ⲥⲟ: *nn m., occurs only in the expression* †-ⲥⲟ

    †-ⲥⲟ (ⲉ-): to spare; to refrain; *nn m.*: forebearance; abstinence

ⲥⲟ(ⲉ): *see* ⲥⲟⲟⲩ

ⲥⲁⲃⲉ (m.), ⲥⲁⲃⲏ (f.): wise

ⲥⲱⲃⲉ: to laugh; to mock

ⲥⲃⲱ (f.), pl. ⲥⲃⲟⲟⲩⲉ/ⲥⲃⲱⲟⲩⲉ: doctrine, teaching

    ϫⲓ-ⲥⲃⲱ: to get teaching; to be taught

ⲥⲃ̄ⲃⲉ, ⲥⲃⲃⲉ-, ⲥⲃⲃⲏⲧ-, ⲥⲃⲃⲏⲩ⸗: circumcise; *nn m.*: circumcision

ⲥⲃⲟⲕ: to become small, to be small; to make less

ⲥⲁⲃⲏⲗ: *see* ⲛ̄ⲥⲁⲃⲏⲗ

ⲥⲟⲃ̄ⲧ (m.): wall, fence

ⲥⲟⲃⲧⲉ, ⲥⲃⲧⲉ-, ⲥⲃⲧⲱⲧ⸗, ⲥⲃⲧⲱⲧ†: to prepare, to set in order; to be ready

ⲥⲃⲟⲟⲩⲉ, ⲥⲃⲱⲟⲩⲉ: *pl. of* ⲥⲃⲱ

ⲥⲓⲕⲉ, ⲥⲉⲕⲧ-, ⲥⲁⲕⲧ⸗, ⲥⲟ(ⲟ)ⲕⲉ†: to grind, to pound

    ⲱⲛⲉ ⲛ̄-ⲥⲓⲕⲉ: grinding stone

ⲥⲟⲗⲥⲗ̄, ⲥⲗ̄ⲥⲗ-, ⲥⲗ̄ⲥⲱⲗ⸗, ⲥⲗ̄ⲥⲱⲗ†: to be comforted; to comfort; *nn m.*: consolation

CMH (f.): voice, sound

CMOY, CMAMAAT⸗/CMAAT⸗: to bless; to praise

CMINE, CM(E)N-, CMNT⸗, CMONT†: to be established, set right; to establish, to construct; *nn m.*: confirmation, agreement, adornment

CMHT: *see* CⲰTM

CMOT (f.): form; character; likeness; pattern

CAEIN (m.): physician

CON (m.), CⲰNE (f.), pl. CNHY: brother; sister; sibling

CINE, CN-/C(E)NT-/CA(A)T-, CA(A)T⸗/CO(O)T⸗/CNT⸗: to pass by, through; *nn m.*: passing, decline (of day)

CO(O)NE (m.): robber

CⲰNE: *see* CON

CⲰ(Ⲱ)NT, C(E)NT-, CO(O)NT⸗, CONT†: to be created; to create; *nn m.*: creature; creation

C̄N̄TE: *see* CNAY

CNAY, C̄N̄TE-: two

-CNOOYC (m.), -CNOOYCE (f.): - two (cf. 086)

CNHY: *pl. of* CON

CAANϢ, CAANϢ-, CANOYϢ⸗, CANAϢT†: to make live; to be alive; to nourish; *stative*: to be nourished, well fed

CEⲠ-: *see* COⲠ

COⲠ, CEⲠ-, pl. COOⲠ, CⲰⲰⲠ: occasion, time, turn

    ϨI-OY.COⲠ: at one time, together

COOⲠ, CⲰⲰⲠ: *pl. of* COⲠ

CEEⲠE: to remain over, to be remainder; to leave remaining, to spare; *nn m.*: remainder

COⲠC, CEⲠC-: to pray; to comfort

COⲠCⲠ, CⲠCⲰⲠ-, C(E)ⲠCⲰⲠ⸗, CEⲠCⲰⲠ†: to pray; to entreat; to comfort

CⲠOTOY (m., pl.): lips

COYⲢE (f.): thorn, spike, dart

CⲰⲢM, CEⲢM-, COⲢM-, COⲢM⸗: to go astray, to err; to lose; *nn m.*: error

CⲢϤE/CHⲢϤE, CⲢOϤT†: to be at leisure, inoccupied; *with* E-: to have leisure for, to be occupied with

CET-: *see* CE

CATE (f.): fire

CITE, CET-/CAT-/CIT-, CAT⸗/CET⸗/CIT⸗, CHT† (E-): to throw, to sow; to put

    COTE (m./f.), pl. COOTE: arrow, dart

CⲰTE, CET-/COT-, CO(O)T⸗/CA(A)T⸗: to redeem, to rescue, to save

C†-: *see* CTOI

CTO: *see.* TCTO

CTOI (m.), C†-: smell

    C†-BⲰⲰN: bad smell, stench

    C†-NOYϤE: perfume

ⲤⲰⲦⲘ̄, ⲤⲈⲦⲘ-, ⲤⲞⲦⲘⳉ: to hear; to listen
 Ⲥ†ⲘⲎⲦ, ⲤⲘⲎⲦ: obedient (*for* ⲤⲈⲦⲘ-ϨⲎⲦ)
 Ⲙ̄ⲚⲦ.Ⲥ†ⲘⲎⲦ, Ⲙ̄ⲚⲦ.ⲤⲘⲎⲦ: obedience
 ϬⲒⲚ-ⲤⲰⲦⲘ̄: hearing report
ⲤⲰⲦⲠ, ⲤⲈⲦⲠ-, ⲤⲞⲦⲠⳉ: to choose; *nn m.*: chosen, elect
ⲤⲦⲰⲦ: tremble; *nn m.*: trembling
ⲤⲎⲨ: *see* ⲤⲈⲒ
ⲤⲎⲨ (m.): time, season
ⲤⲞⲞⲨ, ⲤⲞ(Ⲉ): six
ⲤⲒⲞⲞⲨⲚ (f.): bath
ⲤⲞⲨⲈⲚ (m.), ⲤⲞⲨⲚ̄Ⳉ: value, price, worth
ⲤⲞⲞⲨⲚ̄, ⲤⲞⲨ(Ⲉ)Ⲛ-, ⲤⲞⲨⲰⲚⳉ: to know; *nn m.*: knowledge
 ⲀⲦ.ⲤⲞⲞⲨⲚ: without knowledge, ignorant
ⲤⲞⲨⲈⲚⲦⳉ: *see* ⲤⲞⲨⲈⲚ
ⲤⲞⲞⲨⲦⲚ, ⲤⲞⲨⲦⲚ-, ⲤⲞⲨⲦⲰⲚⳉ, ⲤⲞⲨⲦⲰⲚ†: to be straight, upright; to stretch; to straighten
ⲤⲰⲞⲨϨ, ⲤⲈⲞⲨϨ-, ⲤⲞⲞⲨϨⳉ, ⲤⲞⲞⲨϨ†: to be gathered, collected; to gather, to collect
 ⲤⲞⲞⲨϨⲤ (f.): congregation; collection
ⲤⲀϢ (f.): *see* ⲤⲰϢ
ⲤⲞⲈⲒϢ (m.): pair
 ⲤⲞⲈⲒϢ Ⲛ-ⲈⲚⲈϨ: yoke; yoking animal
ⲤⲰϢ, ⲤⲈϢ-/ϢⲈⲤ-, ⲤⲞϢⳉ: to strike
 ⲤⲀϢ, ⲤϢ-, ⲤϢⲚ̄- (f.): blow, stroke, sore
 ⲤϢ Ⲛ̄-ⲀⲀⲤ: blow (with hand)
 ϢⲤⲚ̄-ⲖⲞⲄⲬⲎ: lance stab
ⲤⲰϢ, ⲤⲈϢ-/ϢⲈⲤ-, ⲤⲞϢⳉ/ϢⲞⲤⳉ, ⲤⲎϢ†/ϢⲎⲤ†: to be despised, humbled; to despise *nn m.*: shame, contempt
 ⲤⲰϢϥ, ⲤⲈϢϥ-, ⲤⲞϢϥⳉ, ⲤⲞϢϥ†: to be despised, scorned
ⲤⲰϢⲈ (f.): field
ⲤⲀϢϥ̄, ⲤⲀϢϥⲈ: seven
ⲤⲰϢϥ: *see* ⲤⲰϢ
ⲤϢϥⲈ: seventy
ⲤⲎϥⲈ (f.): sword; knife
ⲤⲀϨ (m.): writer
ⲤⲎϨ: *stative of* ⲤϨⲀⲒ
ⲤⲞⲞϨⲈ, ⲤⲀϨⲈ-, ⲤⲀϨⲰ(Ⲱ)Ⳉ: to be set up, upright; to set up
ⲤϨⲀⲒ, ⲤⲈϨⲀⲒ-/ⲤϨⲈ-, ⲤϨⲀⲒ(Ⲥ/Ⲧ)ⳉ/ⲤⲀϨ(Ⲧ)ⳉ/ⲤⲈϨⲦⳉ, ⲤⲎϨ†: to write; *nn m*: writing; letter
ⲤϨⲒⲘⲈ (f.), pl. ϨⲒⲞⲘⲈ: woman
ⲤⲀϨⲚⲈ: to provide; to supply
 ⲞⲨⲈϨ-ⲤⲀϨⲚⲈ: to command
ⲤⲀϨⲞⲨ, ⲤϨⲞⲨ(Ⲉ)Ⲡ-, ⲤϨⲞⲨⲰⲠⳉ: to curse; *nn m.*: curse

сбнр: to sail

сбра2т: to rest, to pause, to be quiet; *nn m.*: quiet, rest

т

таі: *adv.*: here

    ет.таі: who is here

та(е)іо, та(е)іе-, та(е)іо⸗, та(еі)ну⸗: to honour; to pay respect; to adorn *nn. m.*: honour

те- (f.): *pers. pron.*: you (f. sg.)

-тн: - five (cf. 086)

†-: *pers. pron.*: I

†, †-, таа⸗: to give

    † n̄а-: to give to

    † 2і-, 2іωω⸗: to lay on; to clothe

†(е): *see* †оу

тннбе (m.): finger

тωωбе, теве-, тооб⸗/тββο⸗: to repay, to requite

тва (m.): ten thousand

тββо, тββе-, тββο⸗, тββну†: to become pure, to be pure; purify; *nn m.*: purity; purification

твнн, pl. твнооуе: beast

т̄вт (m.): fish

тоβтв, твт(е)в-, твтωв⸗: to form, to compound; to invent; *nn m.*: mix, compound

тωβ2, т(е)в2-, тоβ2⸗: to pray, to entreat; to console

тако, таке-, тако⸗: to destroy; *nn m.*: destruction

    ат.тако: indestructible

    м̄нт.ат.тако: indestructibility

тωкс, текс-, токс⸗, токс†: to pierce; to bite; to be pierced; to be studded (with nails)

    текс-тннбе: to point finger at; to show

тало, тале-, тало⸗, талну†: to lift, to offer up; to set up; to go up, to mount

тωλм, толм⸗, толм⸗: to be defiled, besmirched; to defile; *nn m.*: stain, pollution

тм: *negation*: not (cf. 118, 132)

таміо, таміе-, таміо⸗, таміну†: to make; to create; *nn m.*: thing made; creation

тамо, таме-, тамо⸗: to tell, to inform

†ме (m.): town, village

т̄ммо, тм(м)е-, тм(м)о⸗/тм(м)е⸗: to nourish

тωмнт: *see* тωмт

тωмс, т(е)мс-, том(е)с⸗, томс†: to bury; to be buried

тωмт, томнт⸗: to meet, to befall; *nn m.*: meeting, event

ⲦⳘϨⲞ, ⲦⳘϨⲈ-, ⲦⳘϨⲞ⸍: to set on fire, to kindle; to burn; *nn m.*: burning; heat

ⲦⲚ̄-: *pers. pron.*: we

ⲦⲚ̄-: *see* ⲦⲰⲢⲈ

ⲦⲰⲚ: *interrogative adv.*: where? wherefrom? how?

ⲦⲰⲚ (m.): dispute, strife

    †-ⲦⲰⲚ: to dispute, to quarrel; *nn m.*: dispute; fight

ⲦⲈⲚⲞⲨ: *see* ⲞⲨⲚⲞⲨ

† ⲚⲀ-: *see* †

ⲦⲰⲚⲞⲨ, ⲦⲰⲚⲈ: *adv.*: very, greatly

Ⲧ(Ⲛ̄)ⲚⲀⲨ: *adv.*: when?

ⲦⲚ̄ⲚⲞⲞⲨ, Ⲧ(Ⲛ)ⲚⲈⲨ-, ⲦⲚ(Ⲛ)ⲞⲞⲨ⸍/ⲦⲚⲚⲞⲨⲦ⸍: to send

ⲦⲞⲚⲦⲚ, Ⲧ(Ⲉ)ⲚⲦⲚ-, ⲦⲚⲦⲰⲚ⸍, ⲦⲚⲦⲰⲚ†/ⲦⲚⲦⲞⲚⲦ†: to be like; to liken; to estimate; to speculate ; *nn m.*: likeness, similitude; oracle

ⲦⲀⲚϨⲞ, ⲦⲀⲚϨⲈ-, ⲦⲀⲚϨⲞ⸍, ⲦⲀⲚϨⲎⲨ†: *caus. of* ⲰⲚϨ: to make alive, to keep alive; to be alive; *nn m.*: keeping alive; saving

ⲦⲀⲚϨⲞⲨⲦ, ⲦⲀⲚϨⲈⲦ-, ⲦⲀⲚϨⲞⲨⲦ⸍, ⲦⲀⲚϨⲎⲦ†: to trust, to believe

†ⲠⲈ (f.): taste

    ϪⲒ-†ⲠⲈ: to taste

ⲦⲀⲠⲢⲞ (f.): mouth

ⲦⲎⲢ⸍: all, whole, every

ⲦⲢⲈ-: *used to build a caus. inf.* (cf. 130)

ⲦⲰⲢⲈ (f.), ⲦⲚ̄-, ⲦⲈ-, ⲦⲞⲞⲦ⸍: hand

    Ⲛ̄ⲦⲚ̄- (Ⲛ̄ⲦⲈ-), Ⲛ̄ⲦⲞⲞⲦ⸍: *prep.*: in; by hand of, by; with; beside; from

    ϨⲀⲦⲚ̄-, ϨⲀⲦⲞⲞⲦ⸍: *prep*: under the hand of; beside; with

    ϨⲒⲦⲚ̄-, ϨⲒⲦⲞⲞⲦ⸍: *prep.*: by the hand of; through, by; from

ⲦⲤⲞ, ⲦⲤⲈ-, ⲦⲤⲞ⸍: to give to drink

ⲦⲤⲀⲂⲞ, ⲦⲤⲀⲂⲈ-, ⲦⲤ(Ⲁ)ⲂⲞ⸍: to make wise; to teach; to show

ⲦⲤⲂ̄ⲔⲞ, ⲦⲤⲂⲔⲈ-, ⲦⲤⲂⲔⲞ⸍: to make small, to diminish

(Ⲧ)ⲤⲦⲞ, (Ⲧ)ⲤⲦⲈ-, (Ⲧ)ⲤⲦⲞ⸍, (Ⲧ)ⲤⲦⲎⲨ†: to bring; to pay back; to repeat

ⲦⲞⲈⲒⲦ: to mourn; *nn m.*: mourning, lament

ⲦⲞⲞⲦ⸍: *see* ⲦⲰⲢⲈ

ⲦⲰⲦ, ⲦⲈⲦ-, ⲦⲞⲦ⸍, ⲦⲎⲦ†: to be joined; to be persuaded; to be agreeable; to make equal

ⲦⲦⲞ, ⲦⲦⲈ-, ⲦⲦⲞ⸍: to make give, to require

ⲦⲈⲦⲚ̄-: *pers. pron.*: you (pl.)

†ⲦⲰⲚ: *see* ⲦⲰⲚ

ⲦⲀⲒⲞⲨ: fifty

ⲦⲎⲨ (m.): wind

†ⲞⲨ, †(Ⲉ): five

ⲦⲞⲞⲨ (m.): mountain, mountainous country

ⲦⲞⲞⲨ, ⲦⲈⲨ-, ⲦⲞⲞⲨ⸍: to buy

ⲦⲞⲞⲨⲈ (m.): shoe, (pair of) shoes

ⲦⲞⲨⲰⲥ: *see* ⲦⲞⲨⲚ̄-

ⲦⲞⲨⲚ̄-, ⲦⲞⲨⲰⲥ: bosom

  Ⲉ-ⲦⲞⲨⲈⲚ-: *prep.*: toward (to the bosom of)

ⲦⲰⲞⲨⲚ̄/ⲦⲰ(Ⲱ)Ⲛ, ⲦⲞⲨⲚ̄-, ⲦⲞⲨⲰⲚⲥ/ⲦⲰ(Ⲱ)Ⲛⲥ: to arise; to raise; to carry

ⲦⲞⲨⲚⲞⲤ, ⲦⲞⲨⲚⲈⲤ-/ⲦⲞⲨⲚⲞⲨⲤ, ⲦⲞⲨⲚⲞⲤⲥ: to wake; to raise; to stand up; to be resuscitated; to set up; *nn m.*: raising, resurrection

ⲦⲰⲰ, ⲦⲈⲰ-/ⲦⲞⲰ-, ⲦⲞⲰⲥ, ⲦⲎⲰ†: to be boundary, to be fixed; to limit; to determine; *nn m.*: ordinance; destiny; affair; fashion

ⲦⲀⲰⲞ, ⲦⲀⲰⲈ-, ⲦⲀⲰⲞⲥ: to increase

  ⲦⲀⲰⲈ-ⲞⲈⲒⲰ: to proclaim, to preach

ⲦⲰⲊ, ⲦⲎⲈ-/ⲦⲀⲊ-, ⲦⲀⲊⲥ, ⲦⲎⲊ†: to be mixed, disturbed, clouded; to mix, to stir

ⲦⲀⲊⲞ, ⲦⲀⲊⲈ-, ⲦⲀⲊⲞⲥ, ⲦⲀⲊⲎⲨ†: to make to stand, to set up; to attain, to reach; to assign to; to be able

†ⲊⲈ, ⲦⲀⲊⲈ†: to become drunken, to be drunken

ⲦⲊⲎⲥ: *see* ⲊⲎⲦ

ⲐⲀⲂ (m.): leaven

ⲐⲂ̄ⲂⲒⲞ, ⲐⲂ̄ⲂⲒⲈ-, ⲐⲂ̄ⲂⲒⲞⲥ: to humiliate; to be humble; *nn m.*: humility

ⲦⲰⲊⲘ, ⲦⲈⲊⲘ-/ⲦⲀⲊⲘⲥ, ⲦⲀⲊⲘⲥ, ⲦⲀⲊⲘ†: to nock, to summon, to invite; *nn m.*: calling, convocation

ⲦⲊⲘ̄ⲔⲞ, ⲦⲊⲘ̄ⲔⲈ-, ⲦⲊⲘ̄ⲔⲞⲥ: to ill use; to afflict; to humiliate; *nn m.*: ill treatment; affliction

ⲦⲀⲬⲢⲞ, ⲦⲀⲬⲢⲈ-, ⲦⲀⲬⲢⲞⲥ, ⲦⲀⲬⲢⲎ(Ⲟ)Ⲩ†/ⲦⲀⲬⲢⲀⲈⲒⲦ†: to make strong, firm, fast; to be strengthened, decided; *nn m.*: firmness, strength, solidity

ⲦⲰⲰϬⲈ, ⲦⲈϬ-, ⲦⲞ(Ⲟ)Ϭⲥ, ⲦⲎϬ†: to be fixed, joined; to plant

(Ⲧ)ϬⲀ(Ⲉ)ⲒⲞ, (Ⲧ)ϬⲀ(Ⲉ)ⲒⲈ-, (Ⲧ)ϬⲀ(Ⲉ)ⲒⲞⲥ, (Ⲧ)ϬⲀ(Ⲉ)ⲒⲎⲨ†: to make ugly; to disgrace; to condemn; to be disgraced, condemned

ⲞⲨ

ⲞⲨ: *indef. art.*: a (cf. Ⲟ64)

ⲞⲨ: *interrogative pron.*: what?

ⲞⲨⲀ: *indef. pron.*: someone

ⲞⲨⲀ (m.): blasphemy

  ⲬⲒ-ⲞⲨⲀ: to speak blasphemy

ⲞⲨⲀ, ⲞⲨⲈⲒ: one

ⲞⲨⲀⲀ(Ⲧ)ⲥ: alone

ⲞⲨⲈ, ⲞⲨⲎ(Ⲏ)Ⲩⲥ/ⲞⲨⲎⲞⲨⲥ, ⲞⲨⲎⲨ†: to be distant, far-reaching; *nn m.*: distance

ⲞⲨⲈⲒ: *see* ⲞⲨⲀ

ⲞⲨⲞ(Ⲉ)Ⲓ (m.): rush, course, swift movement; progress, impetuosity

  †-ⲞⲨⲞ(Ⲉ)Ⲓ: to go about seeking, to seek; to go forward

ⲞⲨⲰ: to cease; to stay; to stop; to finish

ⲞⲨⲀⲀⲂ[†]: to be pure; to be saint ; *see* ⲞⲨⲞⲠ
    Ⲡ.ⲈⲦ.ⲞⲨⲀⲀⲂ: saint
ⲞⲨⲂⲈ-, ⲞⲨⲂⲎ⸗: *prep.*: opposite; toward; against
ⲞⲨⲀⲘ-: *part. cstr. of* ⲞⲨⲰⲘ
    ⲞⲨⲀⲘ-ⲢⲰⲘⲈ: cannibal
ⲞⲨⲰⲘ, ⲞⲨ(Ⲉ)Ⲙ-/ⲞⲨⲰⲘ-/ⲞⲨⲞⲘ-, ⲞⲨⲞⲞⲘ⸗: to eat; to bite
    ϬⲒⲚ-ⲞⲨⲰⲘ: food
ⲞⲨⲚ̄-: there is/are
ⲞⲨⲚ̄-: *used in the durative sentence with indefinite subject* (cf. 267)
ⲞⲨⲞⲚ: someone; something
ⲞⲨⲞⲈⲒⲚ (m.): light
ⲞⲨⲰⲚ, ⲞⲨⲎⲚ⸗: to open
ⲞⲨⲈⲒⲚⲈ: to pass by
ⲞⲨⲚ̄ⲦⲈ-, ⲞⲨⲚ̄ⲦⲀ⸗: to have
ⲞⲨⲚⲞⲨ (f.): hour; moment
    Ⲛ̄-ⲦⲈ.ⲨⲚⲞⲨ: *adv.*: immediately
    ⲦⲈⲚⲞⲨ: *adv.*: now
ⲞⲨⲰⲚϢ (m.): wolf
ⲞⲨⲰⲚϨ ⸗(ⲈⲂⲞⲖ), ⲞⲨⲈⲚϨ-, ⲞⲨⲞⲚϨ⸗, ⲞⲨⲞⲚϨ[†]: to reveal; to be revealed; to appear; *nn m.* revelation; apparition
    ⲀⲦ.ⲞⲨⲰⲚϨ ⲈⲂⲞⲖ: invisible
ⲞⲨⲞⲠ: to be pure, innocent
ⲞⲨⲎⲢ: *interrogative pron.*: how many? how much?
ⲞⲨⲢⲞⲦ, ⲢⲞⲞⲨⲦ[†]: to be glad, eager, ready; *stative*: to be glad, fresh, flourishing; *nn m.* gladness; abundance; zeal
ⲞⲨⲈⲢⲎⲦⲈ (f./pl.): foot, feet
ⲞⲨⲰⲦ: single; alone; any; one and same
ⲞⲨⲦⲈ-, ⲞⲨⲦⲰ⸗: *prep*: between, among
ⲞⲨⲎⲨ: *stative of* ⲞⲨⲈ
ⲞⲨⲞⲈⲒϢ (m.): time, occasion
ⲞⲨⲰϢ, ⲞⲨⲈϢ-, ⲞⲨⲀϢ⸗: to desire, to love; *nn m.*: desire, love
ⲞⲨϢⲎ (f.): night
    Ⲣ̄-ⲞⲨϢⲎ: to pass night
ⲞⲨⲰϢⲂ, ⲞⲨⲈϢⲂ-, ⲞⲨⲞϢⲂ⸗: to answer
ⲞⲨⲰϢⲦ: to worship; to great; to kiss
ⲞⲨⲰϨ, ⲞⲨⲈϨ-, ⲞⲨⲀϨ⸗, ⲞⲨⲎϨ[†]: to put, to set; to add; to be placed; to dwell; *with* Ⲛ̄ⲤⲀ-: to put after; to follow
    ⲞⲨⲈϨ-ⲤⲀϨⲚⲈ: to command, to order
    ϬⲒⲚ-ⲞⲨⲰϨ: act of dwelling; manner of life
ⲞⲨⲞⲞϨⲈ (f.): scorpion
ⲞⲨϪⲀⲒ, ⲞⲨⲞϪ[†]: to be whole, safe, sound; *nn m.* : health, safety; weal

ⲟⲩⲱⲝⲡ: *see* ⲟⲩⲱϭⲡ

ⲟⲩⲱϭⲡ, ⲟⲩⲉϭⲡ-, ⲟⲩⲟϭⲡ⸗, ⲟⲩⲟϭⲡ†: to break; to be broken

ⲱ

ⲱ(ⲱ): to conceive; *nn m.*: conception

ⲱⲃϣ, ⲉⲃϣ-, ⲟⲃϣ⸗, ⲟⲃϣ†: to forget; to be forgotten; to sleep; *nn m.*: forgetfulness; oblivion; sleep

    ⲣ̄-(ⲡ.ⲭⲱⲃϣ): to be forgetful; to be forgotten

ⲱⲗ, ⲟⲗ-/ⲱⲗ-, ⲟⲗ⸗, ⲏⲗ†: to hold, to contain, to enclose; to take, to lay hold of; to gather; to harvest; *nn m.*: gathering; harvest

ⲱⲙⲥ, ⲉⲙⲥ-/ⲁⲙⲥ-, ⲟⲙⲥ⸗, ⲟⲙⲥ†: to be sunk, submerged; to sink, to dip; to baptize; to be baptized; *nn m.*: sinking, dipping; baptism

ⲱⲛⲉ (f.): stone

ⲱⲛϩ, ⲟⲛϩ⸗: to live; *nn m.*: life

ⲱⲡ, ⲉⲡ-, ⲟⲡ⸗/ⲁⲡ⸗, ϩⲡ†: to count; to esteem; to consider; *nn m.*: reckoning

    ⲏ(ⲏ)ⲡⲉ (f.): number

ⲱⲣⲃ̄, ⲉⲣⲃ̄-, ⲟⲣⲃ⸗, ⲟⲣⲃ†: to be enclosed, apart; to be quiet; to restrict; to surround; *nn m.*: seclusion; quietude

ⲱⲣⲕ, ⲱⲣⲕ-, ⲟⲣⲕ⸗: to swear; *nn m.*: swearing

ⲱⲣⲭ, ⲱⲣⲏⲭ-, ⲟⲣⲭ⸗, ⲟⲣ(ⲉ)ⲭ†: to be firm, secure, fastened; to confirm, to fasten; to imprison; *nn m.*: firmness, assurance; deed of security; lock

ⲱⲥⲕ, ⲟⲥⲕ†: to delay; to continue, to be prolonged; to be delayed; *nn m.*: duration; delay

ⲱⲧⲡ, ⲉⲧⲡ-, ⲟⲡⲧ⸗, ⲟⲧⲡ†/ⲟⲡⲧ†: to shut, to enclose, to imprison; *nn m.*: seclusion, imprisonment

ⲱϣ, ⲉϣ-/ⲱϣ-/ⲁϣ-, ⲟϣ⸗: to cry, to announce; to sound; to read; to promise; to vow

    ⲁϣ-ϣⲕⲁⲕ (ⲁϣⲕⲁⲕ): to cry out

ⲱϣⲙ, ⲉϣⲙ-, ⲟϣⲙ⸗, ⲟϣⲙ†: to be quenched, dried up; to quench

ⲱϩⲉ, ⲁϩⲉ†: to stand; to stay; to wait

    with ⲣⲁⲧ⸗: to reap; to mow; *nn m.* reaping, harvest

    ⲟϩⲥ (m.): sickle

ⲱⲥⲛ, ⲉⲥⲛ(ⲉ)-/ⲱⲥⲛ-, ⲟⲥⲛ⸗: to cease, to perish; to make cease, to destroy; *nn m.*: ceasing, destruction

    ⲁⲧ.ⲱⲥⲛ: unceasing

ϣ

ϣ: *see* ⲉϣ

ϣⲁ (m.), ϣⲁⲛⲧ⸗: nose

ϣⲁ-, ϣⲁⲣⲟ⸗: *prep*: to, toward (*of persons*); to, at (*of places*)

    ϣⲁϩⲣⲁⲓ: *see* ϩⲣⲁⲓ

ϢⲀ: to rise (*of the sun*); *nn m.*: rising (*of the sun*); feast, festival

ϢⲈ (m./f.): wood

ϢⲈ: hundred

ϢⲒ, ϢⲒ-, ϢⲒⲦ⸍, ϢⲎⲨ†: to measure; to weigh; *nn m.*: measure; weight

    ⲀⲦ.ϢⲒ: immeasurable

    †-ϢⲒ: to set measure; to restrict

ϢⲞ: thousand

ϢⲰⲒ (m.): what is high, above

ϢⲂⲈ: *see* ϢϤⲈ

ϢⲒⲂⲈ, ϢⲂ-/Ϣ(Ⲉ)ⲂⲦ-, Ϣ(Ⲉ)ⲂⲦ⸍, ϢⲞ(Ⲟ)ⲂⲈ†: to change; to be changed; *nn m.*: change; difference

ϢⲂⲎⲢ (m.): friend, comrade

    ϢⲂⲢ̄-: companion in

ϢⲔⲀⲔ: to cry, to shout; *nn m.*: cry

ϢⲰⲖ, ϢⲈⲖ-, ϢⲞⲖ⸍/ϢⲀⲖ⸍: despoil; *nn m.*: spoil, booty

ϢⲖⲎⲖ: to pray; *nn m.*: prayer

ϢⲰⲖⲘ: to smell

    ϬⲒⲚ-ϢⲰⲖⲘ (f.): sense, power of smell

ϢⲈⲖⲈⲈⲦ (f.): bride; marriage

    ⲠⲀ-ϢⲈⲖⲈⲈⲦ: bridegroom

ϢⲎⲘ: small; few; young; humble

ϢⲰⲘ (m.): summer

ϢⲘ̄ⲘⲞ: stranger

ϢⲘⲞⲨⲚ, ϢⲘⲞⲨⲚⲈ: eight

ϢⲞⲘⲚ̄Ⲧ (m.), ϢⲞⲘⲦⲈ (f.): three

ϢⲞⲘⲦⲈ: *see* ϢⲞⲘⲚ̄Ⲧ

ϢⲘϢⲈ, ϢⲘϢⲈ-, ϢⲘϢⲎⲦ⸍: to serve; to worship; *nn m.*: service; worship

    ⲢⲈϤ.ϢⲘϢⲈ: server; worshipper

ϢⲚ̄-: *see* ϢⲎⲢⲈ

ϢⲎⲚ (m.): tree

ϢⲚⲀ (m.): profligate; prodigal

    ⲘⲚ̄Ⲧ.ϢⲚⲀ: profligacy; intemperance

ϢⲒⲚⲈ, ϢⲈⲚ(Ⲧ)-, ϢⲚⲦ⸍: to seek; to ask; *nn m.*: inquiry; news; report

    ϢⲒⲚⲈ Ⲉ-: to visit; to inquire for; to greet; to bid farewell

    ϢⲒⲚⲈ Ⲛ̄ⲤⲀ-: to inquire for; to seek after

    ϢⲘ-ⲚⲞⲨϤⲈ: good news

    ϬⲘ-Ⲡ.ϢⲒⲚⲈ: to visit

ϢⲰⲚⲈ: to be sick, weak; *nn m.*: sickness, disease

ϢⲰⲚⲂ: *see* ϢⲰⲚϤ

ϢⲀⲚⲦ⸍: *see* ϢⲀ

ϢⲰⲚϤ/ϢⲰⲚⲂ, ϢⲉⲚϤ-/ϢⲉⲚⲂ, ϢⲟⲚϤ⸍/ϢⲟⲚⲂ⸍, ϢⲟⲚϤ†: to join; to come together; *nn m.*: union, unity

ϢⲰⲡ, Ϣ(ⲉⲡ)-, Ϣⲟⲡ⸍, Ϣⲏⲡ†: to receive; to contain; to take

Ϣⲓⲡⲉ: to be ashamed; to shame, to make shamed; *nn m.*: shame

ϢⲰⲡⲉ, Ϣⲟⲟⲡ†: to become, to befall; *stative*: to exist, to be

Ϣⲡⲏⲣⲉ (f.): wonder, amazement

    ⲣ̄-Ϣⲡⲏⲣⲉ: to be amazed; to marvel at, to admire

Ϣⲁⲁⲣ (m.): skin

Ϣⲁⲓⲣⲉ (f.): couch; cohabitation; sheepfold

Ϣⲁⲣⲟ⸍: *see* Ϣⲁ-

Ϣⲉⲉⲣⲉ: *see* Ϣⲏⲣⲉ

Ϣⲏⲣⲉ (m.), Ϣⲉⲉⲣⲉ (f.), Ϣⲣⲏⲩ (pl.): child; son; daughter

    ϢⲚ̄-, Ϣⲣ̄-: child of

    ϢⲚ̄-ⲤⲟⲚ: nephew (son of a brother)

    Ϣⲣ̄-ⲂⲰⲰⲚ: bad son

ϢⲰⲣⲡ, Ϣ(ⲉ)ⲣⲡ-, Ϣⲟⲣⲡ⸍, Ϣⲟⲣⲡ(ⲉ)†: to be early; to be first; *nn m.*: morning

Ϣⲣⲏⲩ: *pl. of* Ϣⲏⲣⲉ

ϢⲉⲤ-, ϢⲟⲤ⸍, ϢⲏⲤ†: *see* ⲤⲰϢ

ϢⲰⲤ (m.), pl. ϢⲟⲟⲤ/ϢⲰⲰⲤ: herd, shepherd

ϢⲤⲚ̄-: *see* ⲤⲰϢ

ϢⲏⲦ: two hundred

ϢⲰⲦ (m.): trader, merchant

ϢⲰⲰⲦ, Ϣ(ⲉ)(ⲉ)Ⲧ-, Ϣⲁ(ⲁ)Ⲧ⸍, ϢⲁⲁⲦ†: to cut, to slay; to be cut short, to want, to lack; *nn m.*: thing cut; sacrifice; need; shortage

ϢⲰⲦⲉ (f.): well, cistern, pit

ϢⲦⲉⲕⲟ (m.), pl. ϢⲦⲉⲕⲱⲟⲩ: prison

ϢⲦⲉⲕⲱⲟⲩ: *pl. of* ϢⲦⲉⲕⲟ

ϢⲦⲟⲣⲦⲣ, ϢⲦⲣⲦⲣ-, ϢⲦⲣⲦⲰⲣ⸍, ϢⲦⲣⲦⲰⲣ†: to be disturbed, troubled, in haste; to disturb, to cause to hasten; *nn m.*: disturbance, trouble, haste, confusion

Ϣⲁⲩ, Ϣⲟⲩ- (m.): use; value; *as adj.*: useful, fitting

    ⲘⲚⲦ.Ϣⲁⲩ: usefulness; propriety; modesty

    Ϣⲟⲩ-ⲘⲉⲣⲓⲦ⸍ϥ̄: amiable

Ϣⲟⲟⲩⲉ, Ϣⲟⲩⲱⲟⲩ†: to be dry

Ϣⲟⲩⲟ, Ϣⲟⲩⲉ-, Ϣⲟⲩⲟ⸍: to flow; to pour; to discharge, to empty

ϢⲟⲩⲉⲓⲦ: empty

Ϣⲟⲩⲱⲟⲩ: *stative of* Ϣⲟⲟⲩⲉ

ϢⲟⲩϢⲟⲩ: to boast, to pride oneself; *nn m.*: boast, pride

ϢϢⲉ: it is fitting, right; *negation*: ⲘⲉϢϢⲉ

ϢⲟⲩϢⲦ (m.): window; niche, alcove

ϢϤⲉ/ϢⲂⲉ/ⲤϢϤⲉ, ϢϤⲉ-: seventy

ϢⲁϤⲦⲉ (m.): iniquitous, impious person or thing

ϢⲀϪⲈ: to speak, to say; *nn m.*: word, saying
    ϬⲒⲚ-ϢⲀϪⲈ (f.): speech; saying; tale
ϢⲞϪⲚⲈ: to take counsel, to consider; *nn m.*: counsel, design
     ϪⲒ-ϢⲞϪⲚⲈ: to advise; to take counsel
    ⲢⲈϥ.ϪⲒ-ϢⲞϪⲚⲈ: adviser, counseler
ϢⲰϪⲠ, ϢⲈϪⲠ-, ϢⲞϪⲠ⸗, ϢⲞϪⲠ†: to be over, to remain over; to leave over, behind;
nn m.: remainder, rest
ϢϬⲞⲘ: *see* ϬⲞⲘ

ϥ

⸗ϥ, ϥ-: *pers. pron.*: he, him
ϥⲀⲒ-: *part. cstr. of* ϥⲒ
    ϥⲀⲒ-ⲚⲀϨⲂ: yoking beast
    ϥⲀⲒ-ϢⲒⲚⲈ: ship
ϥⲒ, ϥⲒ-, ϥⲒⲦ⸗: to bear, to carry, to take
    ϥⲒ ϨⲀ-: to bear under, to support, to tolerate
ϥⲚⲦ (m./f.): worm
ϥⲦⲞ(Ⲉ): *see* ϥⲦⲞⲞⲨ
ϥⲦⲞⲞⲨ (m.), ϥⲦⲞ(Ⲉ) (f.): four

Ϩ

ϨⲀ-, ϨⲀⲢⲞ⸗: *prep.*: under; in; at; from; by reason of; in respect of; toward
ϨⲀⲈ: last
ϨⲀⲒ (m.): husband
ϨⲈ (f.): manner
ϨⲈ: to fall; to light upon; to find; *nn m.*: fall; destruction
ϨⲎ (f.), ϨⲎⲦ⸗: fore part; beginning
ϨⲎ (f.), ϨⲎⲦ⸗: belly; womb
    ϨⲀ-ⲐⲎ: *prep./conj.*: before
    ϨⲎⲦ⸗: *prep.*: before, in front of
    Ⲛ̄ϨⲎⲦ⸗ *(see* ϨⲚ̄-*)*: *prep.*: in
ϨⲎ, ϨⲈ- (m.): season
    ϨⲈ-ⲂⲰⲰⲚ: bad season; famine
ϨⲒ-, ϨⲒⲰ(Ⲱ)⸗: on; at; in
ϨⲒⲈ: *particle, see* ⲈⲒⲈ
ϨⲒⲎ (f.), pl. ϨⲒⲞⲞⲨⲈ: road; path
ϨⲒⲰⲰ⸗: *see* ϨⲒ-

ϨΟ (m.), ϨΡN̄-/ϨN̄-, ϨΡⲀ⸰: *prep.*: face; side, edge

 ⲈϨ(Ρ)N̄-, ⲈϨΡⲀ⸰: *prep.*: toward face of; to; among

 NⲀϨΡN̄-, NⲀϨΡⲀ⸰: *prep.*: in presence of; before

Ϩⲱ: to suffice, to be enough

Ϩⲱⲱ⸰: self; also; but, on other hand

ϨⲒⲈⲒⲂ (m.): lamb

ϨⲱⲂ (m.), pl. ϨⲂⲎⲨⲈ: thing; work; matter; event

 Ρ̄-ϨⲱⲂ: to do work, to be zealous

 ϬⲒN-Ρ̄-ϨⲱⲂ (f.): work

ϨⲒⲂⲈ, ϨⲞⲂⲈ†: to be low, to be short;

 Ϩ̄ⲂⲂⲈ (m.): low part, place

Ϩ̄ⲂⲂⲈ: *see* ϨⲒⲂⲈ

ϨⲈⲂⲱⲱN: *see* ϨⲎ

ϨⲱⲂⳝ, Ϩ(Ⲉ)Ⲃⳝ-, ϨⲞⲂⳝ⸰, ϨⲞⲂⳝ†: to cover; to be covered; to hide

ϨⲂⲎⲨⲈ: *pl. of* ϨⲱⲂ

ϨⲎⲔⲈ: poor

ϨⲔⲞ, ϨⲔⲀⲈⲒⲦ†/ϨⲔⲞⲈⲒⲦ†: to be hungry; *nn m.*: hunger; famine

ϨⲀⲖ: *with* Ρ̄-: to deceive

ϨⲱⲖ, Ϩ(Ⲉ)Ⲗ-/ϨⲞⲖ-, ϨⲞⲖ⸰: to throw; to bring

ϨⲞⲞⲖⲈ (f.): moth

Ϩ̄ⲖⲖⲞ (m.), Ϩ̄ⲖⲖⲱ (f.): old person

 ⲘN̄Ⲧ.Ϩ̄ⲖⲖⲞ: (old) age

Ϩ̄ⲖⲖⲱ: *see* Ϩ̄ⲖⲖⲞ

ϨⲱⲖⲈⲘ, ϨⲈⲖⲈⲘ-, ϨⲞⲖⲘ⸰: to seize

ϨⲀⲞⲠⲖ(Ⲉ)Π, ϨⲀΠⲖⲱⲠ⸰, ϨⲖⲞΠⲖⲱⲠ†: to be weary, despondent; *nn m.*: weariness, distress

ϨⲀⲖϬ-: *part. cstr. of* ϨⲖⲞϬ

 ϨⲀⲖϬ-ϢⲀϪⲈ: eloquent

ϨⲖⲞϬ, ϨⲞⲖϬ†: to be sweet; to take delight

ϨⲀⲘ-: craftsman

 ϨⲀⲘ-ϢⲈ: carpenter

 ϨⲀⲘ-NⲞⲨⲂ: goldsmith

ϨⲱⲘ, ϨⲈⲘ-, ϨⲞⲘ⸰, ϨⲎⲘ†: to tread, to trample; to beat

ϨⲀⲘⲞⲒ: *interj.*: would, o that! (cf. 420)

ϨⲘⲈ, ϨⲘⲈ-, Ϩ̄ⲘⲦ-: forty

ϨⲒⲞⲘⲈ: *pl. of* ⲤϨⲒⲘⲈ

ϨⲘⲞⲘ, ϨⲎⲘ†: to be hot; *nn m.*: heat; fever

ϨⲘⲘⲈ (f.): heat; fever (*see* ϨⲘⲞⲘ)

ϨⲘⲈNⲈ, ϨⲘ(Ⲉ)NⲈ-, ϨⲘⲈNⲈⲦ-: eighty

ϨⲘⲈNⲈⲦ-: *see* ϨⲘⲈNⲈ

ϩⲙⲟⲟⲥ: to sit; to remain; to dwell

ϩⲙ̄ⲧ-: *see* ϩⲙⲉ

ϩⲙⲟⲧ (m.): grace; gift

    ϣⲡ-ϩⲙⲟⲧ (ⲛⲧⲛ̄-): to give thanks to (*literally*: to receive grace from)

ϩⲙ̄ϩⲁⲗ (m./f.): servant

    ϣⲃⲣ-ϩⲙ̄ϩⲁⲗ: fellow slave

ϩⲛ̄-: *see* ϩⲟ

ϩⲛ̄-, ⲛ̄ϩⲏⲧ⸗: *prep.*: in; at; on; by; with; from

    ⲉ-ϩ(ⲉ)ⲛ-: *prep.*: toward; against

ϩⲉⲛ: *indef. art. pl.* (cf. 064)

ϩⲱⲛ, ϩⲱⲛⲉ, ϩⲛ̄-, ϩⲟⲛ⸗, ϩⲏⲛ†: to approach, to be nigh; to comply with

ϩⲱⲛ, ϩⲟⲛ⸗: to bid, to command

ϩⲛⲉ-, ϩⲛⲁ⸗: to will, to desire; *impersonal*: it pleases

    ⲡ̄-ϩⲛⲁ: to be willing, to desire

ϩⲟ(ⲉ)ⲓⲛⲉ: some, certain

ϩⲱⲛⲉ: *see* ϩⲱⲛ

ϩⲉⲛⲉⲉⲧⲉ (f.): monastery

ϩⲛⲁ(ⲁ)ⲩ, ϩⲛ(ⲟ)ⲟⲩ (m.): vessel, pot, receptacle; thing

ϩⲁⲡ (m.): judgment, inquest

    ⲡ̄-ϩⲁⲡ: to give judgment; to avenge; to go to law

    †-ϩⲁⲡ: to give judgment

    ⲣⲉϥ.†-ϩⲁⲡ: judge

    ϫⲓ-ϩⲁⲡ: to receive judgment; to go to law

ϩⲱⲡ, ϩⲉⲡ-, ϩⲟⲡ⸗, ϩⲏⲡ†: to be hidden; to hide

ϩⲁⲡⲥ: it is needful, necessary

ϩⲣⲁⲓ: upper part; lower part; *often as adv. or with prep.*

    ⲉϩⲣⲁⲓ: *adv.*: to above, upward; downward

    ϣⲁϩⲣⲁⲓ: *adv.*: upward; downward

ϩⲁⲣⲟ⸗: *see* ϩⲁ-

ϩⲣⲁ⸗: *see* ϩⲟ

ϩⲣⲁ⸗: *see* ϩⲣⲟⲟⲩ

ϩⲣⲉ (f./m.), pl. ϩⲣⲏⲩⲉ, ϩⲣⲉⲟⲩⲉ, ϩⲣⲉⲟⲟⲩ: food

ϩⲣⲃ (m.): form; likeness

ϩⲣⲟⲟⲩ (m.), ϩⲣⲟⲩⲛ̄-, ϩⲣⲁ⸗: voice; sound

ϩⲣⲟϣ, ϩ(ⲉ)ⲣϣ-, ϩⲟⲣϣ⸗: to be heavy, slow, difficult; to make heavy; *nn m.*: weigh, burden

ϩⲁⲣⲉϩ (ⲉ-): to keep; to guard; to restrain

ϩⲓⲥⲉ, ϩⲁⲥⲧ-, ϩⲁⲥⲧ⸗/ϩⲟⲥⲧ⸗/ϩⲓⲥⲧ⸗, ϩⲟⲥⲉ†: to toil, to be troubled, difficult; to trouble, to weary; *nn m.*: labour, product of labour; weariness; suffering

ϩⲁⲧ (m.): silver

ϨΗΤ (m.), (Ϩ)ΤΕ-, (Ϩ)ΤⲚ̄-, ϨΤΗ⸗: heart; mind
    ⲀΘΗΤ: foolish, insensible
    ⲢⲘ̄-Ⲛ̄-ϨΗΤ: understanding
    ⲰⲚ-ϨΗΤ: pitiful
    Ⲣ̄-ⲔⲞⲨⲒ Ⲛ̄-ϨΗΤ: to be faint-hearted
    Ⲣ̄-ϨΗΤ ⲤⲚⲀⲨ: to be of two minds, doubtful
    †-ϨΤΗ⸗: to pay head; to observe
    ϨⲀ(Ϩ)ΤⲚ̄/ϨⲀ(Ϩ)ΤΕ-, ϨⲀ(Ϩ)ΤΗ⸗: *prep.*: below heart of; with; beside
ϨΗΤ (m.), ΤϨΗ⸗: tip; edge
Ϩ(H)ΤΕ: *see* ⲈⲒⲤ
ϨⲞΤΕ (f.): fear
    Ⲟ Ⲛ̄-ϨⲞΤΕ: to be afraid
    Ⲣ̄-ϨⲞΤΕ: to be afraid
    †-ϨⲞΤΕ: to give fear, to terrify
    ⲬⲒ-ϨⲞΤΕ: to bring fear, to frighten
ϨΤΕ-: *see* ϨΗ
ϨΤΕ-: *see* ϨΗΤ
ϨΤΗ⸗: *see* ϨΗΤ
ϨΤⲞ (m.): horse
ϨⲰΤⲂ̄, ϨΕΤⲂ-, ϨⲞΤⲂ⸗, ϨⲞΤⲂ†: to kill; *nn m.*: slaughter, murder
ϨΤⲚ̄-: *see* ϨΗΤ
ϨΤⲞⲞⲨΕ (m.): dawn, morning
ϨΗⲨ (m.): profit; usefulness
    †-ϨΗⲨ: to give profit; to benefit
ϨⲞⲞⲨ (m.): day
    ⲠΕΘⲞⲞⲨ: who, what is evil; wickedness
ϨⲞⲞⲨ†: to be putrid, bad, wicked
ϨⲒⲞⲨΕ, ϨⲞⲨ-, ϨⲒΤ⸗: to be struck, whetted; to strike; to cast; to lay
ϨⲒⲞⲞⲨΕ: *pl. of* ϨⲒΗ
ϨⲞⲨⲞ (m.): greater part, greatness; *with* Ⲛ̄-/Ε-… Ε-: more than (cf. 033)
    Ⲣ̄-ϨⲞⲨⲞ: to have more, to exceed
ϨⲞⲨⲢΕ-/ϨⲞⲨⲢⲰ-, ϨⲞⲨⲢ(Ⲱ)Ⲱ⸗/ϨⲞⲨⲢⲞ⸗: to deprive
ϨⲞⲨⲈⲒΤ(Ε): first
ϨⲞⲞⲨΤ (m.): male; husband
ϨⲰϢ, ϨΕϢ-/ϨⲞϢ-, ϨⲰϢ⸗, ϨΗϢ†: to be in distress; *nn m.*: distress, straits
ϨⲞϥ (m.), ϨⲰϥ (f.): serpent
ϨⲰϥ: *see* ϨⲞϥ
ϨⲀϨ: many, much
ϨⲰⲬⲠ, ϨΕⲬⲠ-, ϨⲞⲬⲠ⸗, ϨⲞⲬⲠ†: *to shut*

ϨⲞⲨϨϪ, Ϩ(Ⲉ)ⲬϨϪ-, ϨⲈⲬϨⲰⲬ⸍, ϨⲈⲬϨⲰⲬ†: to be distressed, restricted, narrow; to straighten, to compel; *nn m.*: distress, need

Ⲭ

ⲬⲀⲓ-: *cstr. part. of* Ⲭⲓ

    ⲬⲀⲓ-ⲂⲈⲔⲈ: one who receives a salary; mercenary

ⲬⲀⲈⲓⲈ (m.): desert

ⲬⲈ: *conj.: introduces a completive, causal or final sentence (###, ###, ###); introduces direct or indirect speech*

ⲬⲎ (m.): emptiness; vanity

    Ⲭⲓⲛ-Ⲭⲏ/Ϭⲓⲛ-Ⲭⲏ: emptiness; vanity

Ⲭⲓ, Ⲭⲓ-/Ⲭⲉ-, Ⲭⲓⲧ⸍: to receive; to take; to bring; to accept

Ⲭⲟ, Ⲭⲉ-/Ⲭⲟ-, Ⲭⲟ⸍, ⲬⲎⲨ†: to sow; to plant

Ⲭⲟ/Ⲭⲱ, Ⲭⲉ-/Ⲭⲓ-, Ⲭⲟ⸍: to put; to send forth; to spend

Ⲭⲟ(Ⲉ)ⲓ (m.): ship, boat

Ⲭⲱ⸍: *see* Ⲭⲛ-

Ⲭⲱ, Ⲭⲉ-/Ⲭⲓ-, Ⲭⲟⲟ⸍/Ⲭⲓⲧ⸍: to speak, to tell

ⲬⲀⲓ-ⲂⲈⲔⲈ: *see* Ⲭⲓ

ⲬⲱⲔ (ⲈⲂⲞⲗ), ⲬⲉⲔ-/ⲬⲀⲔ-, ⲬⲟⲔ⸍, ⲬⲎⲔ†: to be completed, full; to end; to complete, to finish; to fulfil; *nn m.* completion; end; total; fulfilment

ⲬⲱⲔⲙ(Ⲉ), ⲬⲉⲔⲙ-, ⲬⲟⲔⲙ⸍/ⲬⲀⲔⲙ⸍, ⲬⲟⲔⲙ†: to wash; to wet; *nn m.*: washing; cleansing; baptism

    †-ⲬⲱⲔⲙ: to give washing; to baptize

    Ⲭⲓ-ⲬⲱⲔⲙ: to take washing; to be baptised

ⲬⲉⲔⲀ(ⲗ)Ⲥ: that, in order that (cf. 447)

Ⲭⲟⲟⲗⲉⲥ (f.): moth; putrefaction

Ⲭⲱⲱⲙⲉ (m.): sheet; roll of papyrus; book

Ⲭⲛ (Ⲭⲉⲛ, Ⲭⲓⲛ): *conj.*: or

Ⲭⲛ̄- (m.), Ⲭⲱ⸍: head

    ⲈⲬⲛ̄-, ⲈⲬⲱ⸍: upon, over; for, on account of; against; to

    ϨⲓⲬⲛ̄-, ϨⲓⲬⲱ⸍: on head of; upon, over; on; at; beside; through

Ⲭⲓⲛ-: *prep.*: from (onward); while yet; since

    ⲬⲓⲛⲧⲀ⸍: Ⲭⲓⲛ + *focalising conversion of the past tense* (cf. 423)

ⲬⲛⲟⲨ, Ⲭⲛⲉ-/ⲬⲛⲟⲨ-, ⲬⲛⲟⲨ⸍: to ask, to question, to require; to tell, to say; *nn m.*: questioning, inquiry

Ⲭⲓⲛⲭⲏ (m.): *see* Ⲭⲏ

ⲬⲓⲛϬⲟⲛⲥ: *see* Ϭⲟⲛⲥ

Ⲭ(Ⲉ)ⲡ- (m./f.): hour

Ⲭⲡⲓⲟ, Ⲭⲡⲓⲉ-, Ⲭⲡⲓⲟ⸍, Ⲭⲡⲓⲏⲧ†: to blame, to upbraid; *stative*: to be ashamed, modest; *nn m.*: blame; modesty

ⲭⲡⲟ, ⲭⲡⲉ-/ⲭⲡⲟ-, ⲭⲡⲟⲋ, ⲭⲡⲁⲉⲓⲧ†: to beget; to bring forth; to acquire; *nn m.*: birth; begetting

ⲭⲓⲟⲟⲣ: *see* (ⲉ)ⲓⲟⲟⲣ

ⲭⲱⲱⲣ(ⲉ): *see* ⲭⲣⲟ

ⲭⲱⲱⲣⲉ, ⲭⲉ(ⲉ)ⲣⲉ-, ⲭⲟⲟⲣⲋ, ⲭⲟⲟⲣⲉ†: to scatter, to disperse; *nn m.*: scattering, dissolution

ⲭⲉⲣⲟ, ⲭⲉⲣⲉ-, ⲭⲉⲣⲟⲋ: to blaze; to burn; to kindle

ⲭⲣⲟ, ⲭⲣⲁⲉⲓⲧ†: to become *or* to be strong, firm, victorious; *nn m.*: victory; strength

    ⲭⲱⲱⲣⲉ, ⲭⲱⲱⲣ†: to be strong, hard, bold

ⲭⲱⲣⲡ: to stumble, to trip

    ⲭⲣⲟⲡ (m.): obstacle, impediment

    ⲁⲧ.ⲭⲣⲟⲡ: unimpeded

ⲭⲟⲉⲓⲥ (m.): lord

ⲭⲁⲥⲓ: *cstr. part. of* ⲭⲓⲥⲉ

    ⲭⲁⲥⲓ-ϩⲏⲧ: high-hearted; arrogant

ⲭⲓⲥⲉ, ⲭⲉⲥⲧ-, ⲭⲁⲥⲧⲋ/ⲭⲓⲥⲧⲋ, ⲭⲟⲥⲉ†: to become *or* to be high; to exalt

ⲭⲟⲉⲓⲧ (m.): olive tree; olive

ⲭⲟⲟⲩ, ⲭⲉⲩ-/ⲭⲟⲟⲩ-, ⲭⲟ(ⲟ)ⲟⲩⲋ/ⲭⲁⲩⲟⲩⲋ: to send

ⲭⲓⲟⲩⲉ: to steal; *nn m.*: theft, fraud; *nn m./f.*: stolen; secret

    ⲛ-ⲭⲓⲟⲩⲉ: *adv.*: secretly; unbeknown to

    ⲣⲉϥ.ⲭⲓⲟⲩⲉ: thief

ⲭⲟⲩⲧ-: *see* ⲭⲟⲩⲱⲧ

ⲭⲟⲩⲱⲧ (m.), ⲭⲟⲩⲱⲧⲉ (f.), ⲭⲟⲩⲧ-: twenty

ⲭⲱϩ, ⲭⲏϩⲋ: to touch

ⲭⲱϩⲙ, ⲭⲉϩⲙ-, ⲭⲁϩⲙⲋ, ⲭⲁϩⲙ†: to be defiled; to defile, pollute; *nn m.*: uncleanness; pollution

ⲭⲁⲭ (m.): sparrow

ⲭⲱⲭ: head; capital

    ⲁⲛ-ⲭⲱⲭ: chief, captain

ⲭⲁⲭⲉ (m.): enemy

    ⲙⲛ̄ⲧ.ⲭⲁⲭⲉ: enmity

ϭ

ϭⲉ: *enclitic particle*: then, therefore, but; again, once more

ϭⲉ: *indef. pron.*: other

ϭⲁ(ⲉ)ⲓⲟ: *see* ⲧϭⲁ(ⲉ)ⲓⲟ

ϭⲱ, ϭⲉⲉⲧ†/ϭⲏⲏⲧ†: to continue; to persist; to desist; to stop

ϭⲱⲃ: *see* ϭⲃⲃⲉ

ϭⲃⲃⲉ, ϭⲁⲃ, ϭⲟⲟⲃⲋ/ϭⲟⲟϥⲋ: to become *or* to be feeble, timid; *nn m.*: weakness

    ϭⲱⲃ: weak person

ϭⲟⲗ (m.): lie; liar

    ϫⲓ ϭⲟⲗ: to lie; to speak lie

    ⲣⲉϥ.ϫⲓ-ϭⲟⲗ: liar

ϭⲟ(ⲉ)ⲓⲗⲉ, ϭⲁⲗⲉ-, ϭⲁⲗⲱⲱ⸗, ϭⲁⲗⲏⲩ(ⲧ)†/ϭⲁⲗⲟⲟⲩⲧ†: to dwell; to visit; *nn m.*: sojourn

    ⲙⲁ ⲛ̄-ϭⲟ(ⲉ)ⲓⲗⲉ: dwelling place; station

ϭⲱⲱⲗⲉ, ϭⲉ(ⲉ)ⲗⲉ-/ϭⲗ-, ϭⲟⲟⲗ⸗, ϭⲟⲟⲗⲉ: swathe, clothe; surround; cover; *nn m.*: covering; cloak

ϭⲱⲗⲡ, ϭ(ⲉ)ⲗⲡ-, ϭⲟⲗⲡ⸗, ϭⲟⲗⲡ†: to uncover; to open; to reveal

ϭⲱⲗϫ, ϭⲟⲗϫ⸗, ϭⲟⲗϫ⸗: to be entwined, implicated

ϭⲟⲙ (f.): power, strength

ϭⲙ: *auxiliary*: to find power; to be strong, able

ϭⲙ̄ϭⲟⲙ: to find power; to be strong, able

ϭⲓⲛ-: *forming noun of action*

    ϭⲓⲛ-ϣⲁϫⲉ (f.): word; conversation; story

    ϭⲓⲛ-ϣⲱⲛⲉ (f.): sickness

ϭⲓⲛⲉ, ϭⲛ-, ϭ(ⲉ)ⲛⲧ⸗: to find; to understand

ϭⲟⲛⲥ (m.): might; violence

    ϫⲓ ⲛ̄-ϭⲟⲛⲥ: to use violence; to do evil; *nn m.*: violence, iniquity

ϭⲱⲛⲧ, ϭⲟⲛⲧ†: to be wroth; *nn m.*: wrath

    ⲣ̄-ϭⲱⲛⲧ: to be angry

    †-ϭⲱⲛⲧ: to cause anger; to provoke

ϭⲓⲛϫⲏ (m.): *see* ϫⲏ

ϭⲉⲡⲏ: to hasten

ϭⲏⲡⲉ (f.): cloud

ϭⲱⲡ(ⲉ), ϭⲱⲡ-/ϭⲟⲡ-, ϭⲏⲡ⸗, ϭⲏⲡ†: to seize, to take

ϭⲁⲣⲁⲧⲉ: *see* ⲕⲉⲣⲁⲧⲓⲟⲛ

ϭⲣⲱϩ, ϭⲣⲟϩ†: to be in want, needy, diminished; *nn m.*: want; need

ϭⲣⲁϩⲧ: *see* ⲥϭⲣⲁϩⲧ

ϭⲉⲣⲏϭ (m.): hunter

ϭⲱⲣϭ: to waylay; to hunt; *nn m.*: snare

ϭⲣⲟ(ⲟ)ϭ (m.): seed

ϭⲟⲥ, ϭⲉⲥ- (m.): half

ϭⲟⲧ (f.): size; age; form

ϭⲱⲧⲡ, ϭⲉⲧⲡ-, ϭⲟⲧⲡ⸗, ϭⲟⲧⲡ†: to be defeated, overcome; to defeat, to overcome

ϭⲱⲧϩ, ϭⲟⲧϩ⸗, ϭⲟⲧϩ†: to wound, to pierce; to intrude; *nn m.* pierced place, hole

ϭⲱⲟⲩ, ϭⲟⲟⲩ⸗, ϭⲏⲩ†: to be narrow; to make narrow

ϭⲱϣⲧ, ϭⲟϣⲧ⸗: to look, to see; to look out, to wait for; *nn m.*: look, glance

ϭⲓϫ (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 (ϩ) 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 ι/η/γ, ο/ω and, more rarely, κ/ϭ.

A

τὸ ἀγαθόν (n.): the Good
ἀγαθός, -ή, -όν: good
ἡ ἀγάπη (f.): love, charity
ὁ ἄγγελος (m.): messenger, angel
ὁ ἀγῶν (m.): fight; combat; competition
ἀγωνίζομαι, ⲁⲅⲱⲛⲓⲍⲉ: to fight
ὁ Ἀιγύπτιος (m.): Egyptian
αἱρετικός, -ή, -όν, ϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ: heretic
αἴσθησις (f.), ⲉⲥⲑⲩⲥⲓⲥ: (sense) perception
τὸ αἰσθητήριον (n.), ⲉⲥⲑⲏⲧⲏⲣⲓⲟⲛ: organ of sense
αἰχμάλωτος, -ον: prisoner (of war), captive
ἀκάθαρτος, -ον: unclean, impure, foul
ὁ ἀλέκτωρ (m.): cock
ἀληθινός, -ή, -όν: real, true, truthful
ἀλλά: *conj.*: but, on the other hand
ἄλλος, -η, -ο: other
    ἄλλο... ἄλλο...: on the one hand…, on the other…
ἀμέλει: *adv.*: really, truly
ἀμελέω, ⲁⲙⲉⲗⲉⲓ (ⲉⲃⲟⲗ): to have no care for; to be neglectful of; to allow
ἀμέριμνος, -ον: free from care; unconcerned
ἀναγκαῖος, -α, -ον: necessary
ἡ ἀνάγκη (f.): necessity
ἡ ἀνάστασις (f.): resurrection
ἡ ἀναστροφή (f.): return; mode of life, behaviour
ὁ ἀναχωρητής (m.), ⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ: anchoret; hermit
ἀνέχω, ⲁⲛⲉⲓⲭⲉ: to hold up; to uphold; to maintain
ἀντί: *prep.*: opposite; instead of
ἀντικείμενος, -η, -ον: concurrent; enemy
ἄξιος, -α, -ον: worthy
ἀπαντάω, ⲁⲡⲁⲛⲧⲁ: to meet, to encounter

ἀπαρνέομαι, **ⲀⲠⲀⲢⲚⲀ**: to deny, to refuse
ἀπατάω, **ⲀⲠⲀⲦⲀ**: to deceive; to lead astray
ἡ ἀπάτη (f.): fraud, deceit, guile
ἄπιστος, -ον: unfaithful
    ⲘⲚⲦ.ⲀⲠⲒⲤⲦⲞⲤ: infidelity; unbelief
ἁπλῶς, **ϨⲀⲠⲖⲰⲤ**: *adv.* : simply; absolutely; in a word
ἀποδημέω, **ⲀⲠⲞⲆⲎⲘⲈⲒ**: to be away from home, abroad; to go abroad
ἀποκαθίστημι, **ⲀⲠⲞⲔⲀⲐⲒⲤⲦⲀ**: to restore; to hand over
ὁ ἀπόστολος (m.): apostle
ἆρα: *interrogative particle* (cf. 399)
ἡ ἀρετή (f.): virtue
τὸ ἄριστον (n.), **ⲀⲢⲒⲤⲦⲰⲚ**: breakfast
ἁρπάζω, **ϨⲀⲢⲠⲀⳀⲈ**: to snatch away; to carry off; to seize, to ravish
ἀρχαῖος, -α, -ον: old
    Ⲛ̄-ⲀⲢⲬⲀⲒⲞⲤ: in the past
ἡ ἀρχή (f.): beginning, origin; principle; government, power
ὁ ἀρχηγός (m.): cause; founder, author
ἄρχομαι, **ⲀⲢⲬⲈⲒ**: to begin
ὁ ἀρχιμανδρίτης (m.), **ⲀⲢⲬⲒⲘⲀⲆⲢⲒⲦⲎⲤ**: archimandrite
ὁ ἄρχων (m.): governor, chief, archon
ἀσεβής, -ές: impious
ἡ ἄσκησις (f.): exercise; training; ascesis
ἀσπάζομαι, **ⲀⲤⲠⲀⳀⲈ**: to kiss, to embrace; to great
ἀσφαλής, -ές: firm, safe, secure
ἀσφαλῶς: *adv.*: safely; without faltering
αὐτεξούσιος, -ον: free; in one's own power
ὁ αὐτογενής (m.): autogenes (self-produced)
αὐτός, -ή, -όν: self, same; *as dem. pron.*: he, him; she, her
      τοῦ αὐτοῦ: from (*or* by) the same (*genitive*)
ἡ ἀφορμή (f.): starting-point; occasion; resources

B
τὸ βάπτισμα (n.): baptism
βάρβαρος, -ον: barbarian, non-Greek
βοηθέω, **ⲂⲞⲎⲐⲈⲒ**: 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)
τὸ γένος (n.): race; offspring; generation; kind

ἡ γνῶσις (f.): knowledge
ἡ γραφή (f.): writing; Scripture
γυμνάζω, ⲄⲨⲘⲚⲀⲌⲈ: train, exercise; *with* ⲀⲀ: to dispute about
ἡ γυμνασία (f.): exercise, practice

D

ὁ δαίμων (m.): demon
τὸ δαιμόνιον (n.), ⲀⲀⲒⲘⲰⲚⲒⲞⲚ: demon, devil
δέ: *enclitic conj.*: and; but; (*with* μέν) on the other hand
τὸ δεῖπνον (n.), ⲀⲒⲠⲚⲞⲚ, †ⲠⲚⲞⲚ: meal
ὁ δημιουργός (m.), ⲀⲒⲘⲒⲞⲨⲢⲄⲞⲤ: architect, demiurge, creator
ἡ διαβολία (f.): enmity; aversion
ὁ διάβολος (m.): devil
ἡ διαθήκη (f.): disposition; covenant; testament
διακονέω, ⲀⲒⲀⲔⲞⲚⲈⲒ: to serve, to minister
ἡ διδασκαλία (f.): doctrine; teaching
δίκαιος, -α, -ον: just, righteous
δικαίως: *adv.*: with reason
ἡ δικαιοσύνη (f.): justice
τὸ δικαίωμα (n.): judgement; verdict; justification
ὁ διωγμός (m.), ⲀⲒⲞⲔⲘⲞⲤ: hunt; persecution

E

Ἑβραῖος, -α, -ον: Hebrew
     ⲘⲚ̄Ⲧ.ⲢⲈⲂⲢⲀⲒⲞⲤ: Hebrew
ἐγκακέω, ⲈⲢⲔⲀⲔⲈⲒ: to lose heart; to grow tired
τὸ ἔθνος (n.), ⲢⲈⲐⲚⲞⲤ: people, nation; *pl.* gentiles, pagans
ἡ εἰκών (f.), ⲢⲒⲔⲰⲚ: image, statue, representation
εἰμήτι (Ⲉ-): *prep.*: except for; *conj.*: if not
ἡ εἰρήνη (f.), ⲒⲢⲎⲚⲎ: peace; rest
εἰρηνικός, -ή, -όν, ⲎⲢⲎⲚⲒⲔⲞⲤ: peaceful
εἶτα: *conj.*: then, next
εἴτε... εἴτε: *conj.*: either... or
ἡ ἐκκλησία (f.): assembly; church
ὁ ἕλλην, ⲢⲈⲖⲖⲎⲚ: Greek; gentile, pagan
ἑλληνικός, -ή, -όν: Greek, Hellenic
τὸ ἕλος (n.), ⲢⲈⲖⲞⲤ: marsh-meadow
ἐλπίζω, ⲢⲈⲖⲠⲒⲌⲈ: to hope
ἡ ἐλπίς, ⲢⲈⲖⲠⲒⲤ (f.): hope
ἡ ἐνεργεία (f.): activity
ἐνιαύσιος: *adv.*: yearly; during a year
ἡ ἐντολή (f.): commandment, order
ἔξεστι (n): *impersonal verb*: it is possible; it is allowed; *negation*: οὐκ ἔξεστι

ἡ ἐξουσία (f.): authority; power
ἐπεί, ἐπειδή, ⲉⲡⲓⲆⲏ: when; since
ἐπιθυμέω, ⲉⲡⲓⲑⲩⲙⲉⲓ, ⲉⲡⲉⲓⲑⲩⲙⲉⲓ: to desire
ἡ ἐπιθυμία (f.): desire
ἡ ἐπιστολή (f.), pl. ⲉⲡⲓⲥⲧⲟⲗⲟⲟⲩⲉ: letter
ἐπιχειρέω, ⲉⲡⲓⲭⲉⲣⲉⲓ: to put one's hand to; attempt; attack
ἡ ἐπωμίς (f.): (monastic) scapular
ἡ ἐργασία (f.): work; occupation; effort; function
ἡ ἐρημία (f.): desert; desolate place; solitude
ἔρημος, -ον: desolate, abandoned; *nom m.*: desert
ἔτι: yet, still
τὸ εὐαγγέλιον (n.): good news; Gospel
εὐσεβής, -ές: pious; faithful
εὐφραίνω, εὐφραίνομαι, ⲉⲩⲫⲣⲁⲛⲉ: to rejoice; to be happy; to make happy

Z

H
ἤ: *conj.*: or
ὁ ἡγεμών (m.): chief, leader
ἡ ἡδονή (f.), ⲅ̅ⲏⲆⲟⲛⲏ, ⲅ̅ⲩⲆⲟⲛⲏ: pleasure

Θ
τὸ θέατρον (n.): theatre, spectacle
ἡ θεωρία (f.): exam, inquiry; theory
τὸ θηρίον (n.): wild animal
θλίβω, ⲑⲗⲓⲃⲉ: to oppress (*in Coptic also*: to be oppressed)
ἡ θλίψις (f.): oppression, affliction; pressure
ὁ θυρεός (m.), ⲑⲩⲣⲟⲥ: shield
ἡ θυσία (f.): offering, sacrifice; offering festival

I
Ἰουδαῖος, -α, -ον, ⲓⲟⲩⲆⲁⲓ: Jew(ish)

K
ὁ κάδος (m.): jar, vessel; urn
καθαρός, -ά, -όν: pure
　　　ⲙ̅ⲛ̅ⲧ-ⲕⲁⲑⲁⲣⲟⲥ: purity
ὁ καιρός (m.): (right) moment, occasion
καίτοι, ⲕⲉⲧⲟⲓ: and indeed, and further; and yet

καλός, -ή, -όν: beautiful
καλῶς: *adv.*: good, well
κᾶν: *conj.*: even if
ὁ καρπός (m.): fruit
κατά: *prep.*: downwards; toward; in accordance with; after; according to
κατάγαιος, -ον, ⲬⲀⲒⲞⲤ: subterranean; on the ground
ὁ κατακλυσμός (m.), ⲔⲀⲦⲀⲔⲗⲎⲤⲘⲞⲤ: destruction, inundation, deluge
καταλαλέω, ⲔⲀⲦⲀⲗⲀⲗⲒ: to blame; to rail at
ἡ καταλαλία (f.): evil report, slander
καταφρονέω, ⲔⲀⲦⲀⲫⲢⲞⲚⲈⲒ: to look down upon, to despise; to disregard
κατορθόω, ⲔⲀⲦⲞⲢⲐⲞⲨ: to make right; to correct; to be right, perfect
τὸ κεράτιον (n.), ⲐⲀⲢⲀⲦⲈ: pod
κηρύσσω, ⲔⲨⲢⲒⲤⲤⲀⲒ: to announce
ὁ κίνδυνος (m.): danger, risk
ἡ κιννύρα (f.), ⲆⲒⲚⲎⲢⲀ: lyre
κληρονομέω, ⲔⲗⲎⲢⲞⲚⲞⲘⲒ: to inherit, to receive
κοινωνέω, ⲔⲞⲒⲚⲞⲚⲈⲒ: participate; join
ἡ κοινωνία (f.): (monastic) community
κολάζω, ⲔⲞⲗⲀⲌⲈ: to chastise; to punish; to reprove
ἡ κόλασις (f.): chastisement, punishment; correction
ὁ κόμης (m.): magistrate (*from the Latin "comes"*)
κοσμικός, -ή, -όν: cosmic; belonging to the world
ὁ κόσμος (m.): cosmos
ἡ κρατήρ (m.): vessel, bowl
κρίνω, ⲔⲢⲒⲚⲈ: to judge
ἡ κρίσις (f.): judgement

Λ

ὁ λαός (m.): people
ἡ λεκάνη (f.): dish; pot; pan
ὁ ληστής (m.), ⲗⲨⲤⲦⲎⲤ: robber; thief
ὁ λόγος (m.): Logos; reason; Word; history
ἡ λόγχη (f.): lance, spear
λυπέομαι, ⲗⲨⲡ(Ⲉ)Ⲓ: to be sad, afflicted; to suffer
ἡ λύπη (f.): affliction; suffering; sadness

M

ἡ μαγία (f.): magic, magic trick
ὁ μαθητής (m.): pupil, disciple
     ϢⲂⲢ̄-ⲘⲀⲐⲎⲦⲎⲤ: classmate
μᾶλλον: *adv.*: more; rather
μαστιγόω, ⲘⲀⲤⲦⲒⲄⲞⲨ: to whip; to flog
ἡ μάστιξ (f.), ⲘⲀⲤⲦⲒⲚⲅⲌ̄: whip; scourge

ἡ μελέτη (f.): care; exercise
τὸ μέλος (n.): member, limb
μέν: *enclitic particle*: indeed; *with* δέ: on the one hand
τὸ μέρος (n.): part
μετανοέω, **ΜΕΤΔΝΟΕΙ**: to convert; to repent
ἡ μετάνοια (f.): repentance
μή: *interrogative particle*: not? (cf. 399)
μητι: *interrogative particle* (cf. 399)
μήποτε: *conj.*: lest ever
μήπως: *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, -ον: alone
τὸ μυστήριον (n.): mystery, secret

N

νηστεύω, **ΝΗϹΤΕΥΕ**: to fast
ὁ νόμος (m.): law
        ⲀⲬⲚ̄-ⲚⲞⲘⲞⲤ: illegally
ὁ νοῦς (m.): intellect, spirit
ὁ νυμφίος (m.): husband

Ξ

ἡ ξένη (f.): foreign country
τὸ ξίφος (n.), **ϹΙϥⲈ, ϹⲎϥⲈ, ϹⲨⲂⲈ**: sword

O

ὁ ὀβολός (m.), **ⲌⲞⲂⲞⲖⲞⲤ**: obol
ἡ οἰκονομία (f.): household; government; Economy (of Salvation); design
ὁ οἰκονόμος (m.): manager; administrator; house-steward
ὁ οἶκος (m.): house
ἡ οἰκουμένη (f.): (inhabited) world
ὅλος, -η, -ον, **ⲌⲞⲖⲞⲤ**: complete, whole
ὅλως, **ⲌⲞⲖⲰⲤ**: *adv.*: completely
ἡ ὀργή (f.): anger; wrath
τὸ ὅρομα (n.), **ⲌⲞⲢⲞⲘⲀ**: vision
τὸ ὅρος (m.), **ⲌⲞⲢⲞⲤ**: limit; border; definition; rule
ὅσον: *conj.*: so far as; so much as; as long as
ὅταν, **ⲌⲞⲦⲀⲚ**: *conj.*: when; whenever
οὐ: *particle of negation*: not

οὐδέ: *conj.*: and not, neither
ἡ οὐσία (f.): being; substance; property
οὔτε: *conj.*: and not, neither

Π

παιδεύω: to educate
τὸ παλάτιον (n.), **ΠΑΛΛΑΤΙΟΝ**: palace
πάντως: *adv.*: completely; certainly; absolutely
παρά, **ΠΑΡΑΡΟ**⸝: *prep.*: next to; in comparison with; beyond
ἡ 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
ἡ παρρησία (f.): freedom of speech; frankness; freedom
πατάσσω, **ΠΑΤΑССΕ**: to beat; to knock; to strike; to smite
ὁ πατριάρχης (m.): patriarch
πειράζω, **ΠΕΙΡΑΖΕ**: to tempt
ὁ πειρασμός (m.): temptation; trial
περίχωρος, -ον (f.), **ΠΕΡΙΧΟΡΟС**: the country round about
ἡ πέτρα (f.): rock
ἡ πηγή (f.): source
πιστεύω, **ΠΙСΤΕΥΕ**: to believe
ἡ πίστις (f.): faith; belief; trust
πιστός, -ή, -όν: faithful
τὸ πλάσμα (n.): thing moulded or fashioned; figure
πλατωνικός, -ή, -όν, **ΠΛΑΤΟΝΙΚΟС**: platonic
ἡ πληγή (f.): blow, stroke; plague
τὸ πνεῦμα (n.): spirit
ὁ πόλεμος, **ΠΟΛΥΜΟС** (m.): war, combat, fight
πολεμέω, **ΠΟΛΥΜΕΙ**: to be at war; to make war; to fight
ἡ πόλις (f.): city
πολλάκις: *adv.*: often
πονηρός, -ά, -όν: evil, bad; criminal
ἡ πόρνη (f.): prostitute; adulterous woman
ὁ πόρνος (m.): fornicator; idolater
προκόπτω, **ΠΡΟΚΟΠΤΕΙ**: to advance; to be advanced
πρός, **ΠΡΟСΡΟ**⸝: *prep.*: toward; across; against; around; for
προσέχω, **ΠΡΟСΕΧΕ**: to be intent on; to be on one's guard against; to attach oneself to
προσκαρτερέω, **ΠΡΟСΚΑΡΤΕΡΕΙ**: to persist in; to devote oneself to; to wait for
τὸ πρόσταγμα (n.): ordinance, command
ἡ προσφορά (f.): offering; application
ὁ προφήτης (m.): prophet

ἡ πύλη (f.): door; gate; entrance
πῶς: *adv.*: how? In any way, at all

Ρ

Σ

τὸ σάββατον (n.): sabbat; week
Σαμαρίτης, -ες: Samaritan
σαρκικός, -ή, -όν: fleshly, bodily
ἡ σάρξ (f.): flesh
σεμνός, -ή, -όν, **CMNOC**: honourable; solemn, exalted; worthy
  MN̄T-C(E)MNOC: dignity; sacredness
σημαίνω, **CYMANE**: to indicate; to give signs; to appear; to be manifest; signify; declare
σκανδαλίζω, **CKANΔAΛIZE**: scandalise; to be an obstacle
τὸ σκάνδαλον (n.): obstacle; scandal
σκεπάζω, **CKEΠAZE**: to cover; to shelter; to protect
ἡ σοφία (f.): wisdom
σοφός, -ή, -όν: wise
τὸ σπέρμα (n.): semen, seed
σπουδάζω, **CΠOYΔAZE**: to be eager; to pay attention; to do hastily; to pursue zealously
ἡ σπουδή (f.): haste; speed; zeal
ὁ σταυρός (m.): cross
σταυρόω, **CTAYPOY**: to crucify
ἡ στήλη (f.): stele
τὸ στιχάριον (n.): tunic
ἡ στολή (f.): robe, garment
συλάω, **CYΛA**: to strip off; to plunder; to take off
ἡ συμφωνία (f.): harmony; music
ὁ σύνδουλος (m.): co-slave
σφραγίζω, **CΦPAΓIZE**: to seal; to certify; to confirm
τὸ σχῆμα (n.), **CXYMA**: form; figure; (fashion of) dress
τὸ σῶμα (n.): body
σωματικῶς: *adv.*: bodily, physically
ὁ σωτήρ (m.): saviour

Τ

τάσσω, **TACCE**: to arrange; to order; to rule; to impose
τέλε(ι)ος, -α, -ον: complete, accomplished, perfect
ὁ τερατίας (m.), **TEPHΔATHC** (?): thaumaturge, worker of miracles
τερατώδης, -ες, **TEPHΔATHC** (?): miraculous, prodigious, monstrous
τολμάω, **TOΛMA**: to dare, to have the courage

ὁ τόπος (m.): place
τότε: *adv.*: then, at that moment
ἡ τροφή (f.): food

Υ

ἡ ὑπόκρισις (f.): hypocrisy
ὑπομένω, **ϨΥΠΟΜΙΝЄ**: to abide, to await; to be patient; to endure
ἡ ὑπομονη (f.): patience, endurance, perseverance
ὑποτάσσω, **ϨΥΠΟΤΑϹϹЄ**: to place under; to submit; to be obedient

Φ

ὁ φαρισαῖος (m.), **ⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ**: pharisee
τὸ φραγέλλιον (n.): whip
ἡ φυλή (f.): tribe

Χ

χαρίζομαι, **ⲭⲁⲣⲓⲍⲉ**: to grant a favour
ἡ χάρις (f.): grace
τὸ χάρισμα (n.): charisma; gift; grace
ὁ χιλίαρχος (m.): commandant
ὁ χορός (m.): dance
ὁ χόρτος (m.): meadow, prairie; garden; grass
ἡ χρεία (f.), **ⲭⲣⲓⲁ**: need; commodity
    ⲣ̄-ⲭⲣⲓⲁ: to need, to be needy
τὸ χρῆμα (n.): thing; possession; money; richness
ὁ χριστιανός (m.): Christian
ἡ χῶρα (f.): region; country; countryside, province (in Egypt)
χωρίς: *prep.*: without

Ψ

ψάλλω, **ⲯⲁⲗⲗⲉⲓ**: to sing (to a harp), to psalm
ὁ ψαλμός (m.): Psalm
ἡ ψυχή (f.), pl. **ⲯⲩⲭⲟⲟⲩⲉ**: soul

Ω

ὡς, **Ϩⲱⲥ**: *conj.*: since; when; *prep.*: like
ὥστε, **Ϩⲱⲥⲧⲉ**: *conj.*: so as, so that; in order that; *prep.*: like
ἡ ὠφέλεια (f.), **ⲟⲫⲉⲗⲓⲁ**: 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.

ⲀⲂⲈⲖ: Abel
ⲀⲚⲆⲢⲈⲀⲤ: Andrew
ⲀⲚⲦⲞⲚⲒⲞⲤ: Antony
ⲀⲠⲞⲖⲖⲰⲚ: Apollon
ⲂⲀⲢⲀⲂⲂⲀⲤ: Barabbas
ⲂⲎⲐⲖⲈⲈⲘ: Betlehem
ⲄⲀⲂⲢⲒⲎⲖ: Gabriel
ⲄⲀⲖⲒⲖⲀⲒⲀ: Galilee
ⲄⲈⲢⲀⲆⲀⲘⲀ: Geradama
ⲄⲢⲎⲄⲰⲢⲒⲞⲤ: Gregory
ⲆⲀⲚ: Dan
ⲆⲀⲨⲈⲒⲆ: David
ⲆⲒⲘⲞⲨⲈⲞⲤ: Timothy
ⲆⲰⲤⲒⲐⲈⲞⲤ: Dositheus
ⲈⲘⲘⲀⲬⲀ: Emmacha
ⲐⲈⲰⲆⲞⲢⲞⲤ: Theodore
ⲒⲀⲔⲰⲂⲞⲤ: James
ⲒⲎⲤⲞⲨⲤ: Jesus
ⲒⲞⲢⲆⲀⲚⲎⲤ: Jordan
ⲒⲞⲨⲆⲀ: Juda
ⲈⲒⲰⲤⲎⲫ: Joseph
ⲒⲰϨⲀⲚⲚⲎⲤ: John
ⲒⲰϨⲀⲚⲚⲎⲤ Ⲡ.ⲂⲀⲠⲦⲒⲤⲦⲎⲤ: John the baptist
ⲒⲰϨⲀⲚⲚⲎⲤ Ⲡ.ⲔⲞⲖⲞⲂⲞⲤ: John of Kolobos
ⲔⲀⲚⲀ: Cana
ⲔⲎⲘⲈ: Egypt
ⲔⲨⲠⲢⲞⲤ: Cyprus
ⲔⲰⲤ: Kôs
ⲖⲈⲨⲈⲒ: Levy
ⲘⲀⲔⲀⲢⲒⲞⲤ: Macarius
ⲘⲀⲢⲒⲀ: Mary

ⲘⲀⲢⲒⲀ Ⲧ.ⲘⲀⲄⲆⲀⲀⲎⲎ· Mary Magdalene
ⲘⲀⲢⲒⳈⲀⲘ(Ⲙ): Mary
ⲘⲀⲐⲐⲀⲒⲟⲤ: Matthew
ⲘⲒⲢⲱⲐⲈⲀⲤ: Mirôtheas
ⲘⲒⲢⲱⲐⲈⲟⲤ: Mirôtheos
ⲘⲱⲨⲤⲎⲤ: Moïse
ⲚⲀⲌⲀⲢⲈⲐ: Nazareth
ⲠⲀⲨⲀⲟⲤ: Paul
ⲠⲀⳈⲱⲘⲟ: Pachomius
ⲠⲈⲦⲢⲟⲤ: Peter
ⲠⲟⲒⲘⲎⲚ: Poimen
ⲠⳈⲈⲢⲘⲎⲤ: Phermes
ⲤⲀⲘⲀⲢⲒⲀ: Samaria
ⲤⲀⲟⲨⲀ: Saul
ⲤⲀⲢⲀⲠⲒⲱⲚ: Serapion
ⲤⲀⲦⲀⲚⲀⲤ: Satan
ⲤⲎⲐ: Seth
ⲦⲈⲢⲦⲒⲟⲤ: Tertius
ⲬⲀⲘ: Cham
ⳈⲎⲢⲱⲀⲎⲤ: Herod
ⳈⲒⲈⲢⲟⲨⲤⲀⲀⲎⲘ: Jerusalem
ⳈⲨⲢⲱⲀⲎⲤ: Herod

Glossary of nomina sacra

Nomina sacra are abbreviations of important Christian names and titles.

ⲓ̅ⲥ̅: ⲒⲎⲤⲟⲨⲤ: Jesus
ⲓ̅ⲏ̅ⲗ̅: ⲒⲤⲢⲀⲎⲀ :Israel
ⲑ̅ⲓ̅ⲗ̅ⲏ̅ⲙ̅: Ⲧ.ⳈⲒⲈⲢⲟⲨⲤⲀⲀⲎⲘ: Jerusalem
ⲡ̅ⲛ̅ⲁ̅: ⲠⲚⲈⲨⲘⲀ: Spirit
ⲡ̅ⲭ̅ⲥ̅: Ⲡ.ⲬⲟⲈⲒⲤ: the Lord
ⲥ̅ⲱ̅ⲣ: ⲤⲱⲦⲎⲢ: Saviour
ⲭ̅ⲥ̅: ⲬⲢⲒⲤⲦⲟⲤ: Christ

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Concordances & Paradigms

Concordance with some 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

	sg.	*pl.*
1	ⲁⲛⲟⲕ	ⲁⲛⲟⲛ
2 m.	ⲛⲧⲟⲕ	ⲛⲧⲱⲧⲛ
2 f.	ⲛⲧⲟ	
3 m.	ⲛⲧⲟϥ	ⲛⲧⲟⲟⲩ
3 f.	ⲛⲧⲟⲥ	

Independent personal pronouns, reduced form

	sg.	*pl.*
1	ⲁⲛⲅ	ⲁⲛ(ⲛ)
2 m.	ⲛⲧⲕ	ⲛⲧⲉⲧⲛ
2 f.	ⲛⲧⲉ	
3 m.	ⲛⲧϥ	(ⲛⲧⲟⲟⲩ)
3 f.	(ⲛⲧⲟⲥ)	

Prefixed personal pronouns

	sg.	*pl.*
1	ⲧ	ⲧⲛ
2 (m)	ⲕ (ⲅ)	ⲧⲉⲧⲛ
2 (f)	ⲧⲉ (ⲧⲣ)	
3 (m)	ϥ	ⲥⲉ
3 (f)	ⲥ	

Personal suffixes

1	⸗ⲓ	⸗ⲛ
	⸗ⲧ	
2 m.	⸗ⲕ	⸗ⲧⲛ
2 f.	∅	⸗ⲑⲩⲧⲛ
	⸗ⲉ	
	⸗ⲧⲉ	
3 m.	⸗ϥ	⸗ⲟⲩ
3 f.	⸗ⲥ	

Demonstrative and possessive pronouns and articles

Demonstrative pronouns

m.	f.	pl.
ⲡⲁⲓ	ⲧⲁⲓ	ⲛⲁⲓ
ⲡⲏ	ⲧⲏ	ⲛⲏ
ⲡⲉ	ⲧⲉ	ⲛⲉ

Demonstrative articles

m.	f.	pl.
ⲡⲉⲓ	ⲧⲉⲓ	ⲛⲉⲓ
ⲡⲓ	†	ⲛⲓ
ⲡ/ⲡⲉ	ⲧ/ⲧⲉ	ⲛ/ⲛⲉ

Possessive pronouns

m.	f.	pl.
ⲡⲁ-	ⲧⲁ-	ⲛⲁ-
ⲡⲱ⸗	ⲧⲱ⸗	ⲛⲟⲩ⸗

Possessive articles

	m.	f.	pl.
1	ⲡⲁ	ⲧⲁ	ⲛⲁ
2 m.	ⲡⲉⲕ	ⲧⲉⲕ	ⲛⲉⲕ
2 f.	ⲡⲟⲩ	ⲧⲟⲩ	ⲛⲟⲩ
3 m.	ⲡⲉϥ	ⲧⲉϥ	ⲛⲉϥ
3 f.	ⲡⲉⲥ	ⲧⲉⲥ	ⲛⲉⲥ
1.	ⲡⲉⲛ	ⲧⲉⲛ	ⲛⲉⲛ
2	ⲡⲉⲧⲛ̄	ⲧⲉⲧⲛ̄	ⲛⲉⲧⲛ̄
3	ⲡⲉⲩ	ⲧⲉⲩ	ⲛⲉⲩ

B. Conjugation bases

Durative sentences

Present-based conjugations

	present	focalising present	preterite present
1	ϯ	ⲉⲓ	ⲛⲉⲓ
2 m.	ⲕ	ⲉⲕ	ⲛⲉⲕ
2 f.	ⲧⲉ/ⲧ(ⲉ)ⲣ	ⲉⲣ(ⲉ)	ⲛⲉⲣⲉ
3 m.	ϥ	ⲉϥ	ⲛⲉϥ
1	ⲧⲛ̄	ⲉⲛ	ⲛⲉⲛ
2	ⲧⲉⲧⲛ̄	ⲉⲧⲉⲧⲛ̄	ⲛⲉⲧⲛ̄
3	ⲥⲉ (ⲥⲟⲩ)	ⲉⲩ	ⲛⲉⲩ
noun	/	ⲉⲣⲉ	ⲛⲉⲣⲉ

Future-based conjugations

	future	focalising future	preterit future
1	ϯⲛⲁ	ⲉⲓⲛⲁ	ⲛⲉⲓⲛⲁ
2 m.	ⲕⲛⲁ	ⲉⲕⲛⲁ	ⲛⲉⲕⲛⲁ
2 f.	ⲧⲉⲛⲁ	ⲉⲣⲉⲛⲁ	ⲛⲉⲣⲉⲛⲁ
3 m.	ϥⲛⲁ	ⲉϥⲛⲁ	ⲛⲉϥⲛⲁ
3 f.	ⲥⲛⲁ	ⲉⲥⲛⲁ	ⲛⲉⲥⲛⲁ
1	ⲧⲛ̄ⲛⲁ	ⲉⲛⲛⲁ	ⲛⲉⲛⲛⲁ
2	ⲧⲉⲧⲛ̄(ⲛ)ⲁ	ⲉⲧⲉⲧⲛ̄(ⲛ)ⲁ	ⲛⲉⲧⲛ̄(ⲛ)ⲁ
3	ⲥⲉⲛⲁ	ⲉⲩⲛⲁ	ⲛⲉⲩⲛⲁ
noun	/	ⲉⲣⲉ- ⲛⲁ	ⲛⲉⲣⲉ- ⲛⲁ

Non-durative sentences

Main clause conjugation bases

	affirmative past	negative past	focalising past
1	ⲁⲓ	ⲙ̄ⲡⲓ	ⲛ̄ⲧⲁⲓ
2 m.	ⲁⲕ	ⲙ̄ⲡⲉⲕ	ⲛ̄ⲧⲁⲕ
2 f.	ⲁⲣ(ⲉ)	ⲙ̄ⲡⲉ	ⲛ̄ⲧⲁⲣⲉ
3 m.	ⲁϥ	ⲙ̄ⲡⲉϥ	ⲛ̄ⲧⲁϥ
3 f.	ⲁⲥ	ⲙ̄ⲡⲉⲥ	ⲛ̄ⲧⲁⲥ
1	ⲁⲛ	ⲙ̄ⲡⲛ̄	ⲛ̄ⲧⲁⲛ
2	ⲁⲧⲉⲧⲛ̄	ⲙ̄ⲡⲉⲧⲛ̄	ⲛ̄ⲧⲁⲧⲉⲧⲛ̄
3	ⲁⲩ	ⲙ̄ⲡⲟⲩ	ⲛ̄ⲧⲁⲩ
noun	ⲁ-	ⲙ̄ⲡⲉ-	ⲛ̄ⲧⲁ-

not yet

1	M̄ⲡⲁϯ
2 m.	M̄ⲡⲁⲧⲕ
2 f.	M̄ⲡⲁⲧⲉ
3 m.	M̄ⲡⲁⲧⲅ̄
3 f.	M̄ⲡⲁⲧⲥ̄
1	M̄ⲡⲁⲧN̄
2	M̄ⲡⲁⲧⲉⲧN̄
3	M̄ⲡⲁⲧⲟⲩ
noun	M̄ⲡⲁⲧⲉ-

	affirmative aorist	*negative aorist*
1	ϣⲁⲓ	ⲙⲉⲓ
2 m.	ϣⲁⲕ	ⲙⲉⲕ
2 f.	ϣⲁⲣ(ⲉ)	ⲙⲉⲣⲉ
3 m.	ϣⲁⳋ	ⲙⲉⳋ
3 f.	ϣⲁⲥ	ⲙⲉⲥ
1	ϣⲁⲛ	ⲙⲉⲛ
2	ϣⲁⲧⲉⲧN̄	ⲙⲉⲧⲉⲧN̄
3	ϣⲁⲩ	ⲙⲉⲩ
noun	ϣⲁⲣⲉ-	ⲙⲉⲣⲉ-

	affirmative optative	*negative optative*
1	ⲉⲓⲉ	N̄ⲛⲁ
2 m.	ⲉⲕⲉ	N̄ⲛⲉⲕ
2 f.	ⲉⲣⲉ	N̄ⲛⲉ
3 m.	ⲉⳋⲉ	N̄ⲛⲉⳋ
3 f.	ⲉⲥⲉ	N̄ⲛⲉⲥ
1	ⲉⲛⲉ	N̄ⲛⲉⲛ
2	ⲉⲧⲉⲧⲛⲉ	N̄ⲛⲉⲧN̄
3	ⲉⲩⲉ	N̄ⲛⲉⲩ
noun	ⲉⲣⲉ- (ⲉ)	N̄ⲛⲉ-

	affirmative jussive	*negative jussive* (= *negative caus. inf.*)
1	M̄ⲁⲣⲓ	M̄ⲡⲣ̄ⲧⲣⲁ
3 m.	ⲙⲁⲣⲉⳋ	M̄ⲡⲣ̄ⲧⲣⲉⳋ
3 f.	ⲙⲁⲣⲉⲥ	M̄ⲡⲣ̄ⲧⲣⲉⲥ
1	ⲙⲁⲣN̄	M̄ⲡⲣ̄ⲧⲣⲉⲛ
3	ⲙⲁⲣⲟⲩ	M̄ⲡⲣ̄ⲧⲣⲉⲩ
noun	ⲙⲁⲣⲉ-	M̄ⲡⲣ̄ⲧⲣⲉ-

Subordinate clause conjugation bases

precursive

1	ⲚⲦⲈⲠⲒ
2 m.	ⲚⲦⲈⲠⲈⲔ
2 f.	ⲚⲦⲈⲠⲈ
3 m.	ⲚⲦⲈⲠⲈϤ
3 f.	ⲚⲦⲈⲠⲈⲤ
1	ⲚⲦⲈⲠⲚ̄
2	ⲚⲦⲈⲠⲈⲦⲚ̄
3	ⲚⲦⲈⲠⲞⲨ
noun	ⲚⲦⲈⲠⲈ–

conjunctive

1	Ⲛ̄ⲦⲀ/ⲦⲀ
2 m.	Ⲛ̄Ⲅ
2 f.	Ⲛ̄ⲦⲈ
3 m.	Ⲛ̄Ϥ
3 f.	Ⲛ̄Ⲥ
1	Ⲛ̄ⲦⲚ̄
2	Ⲛ̄ⲦⲈⲦⲚ̄
3	Ⲛ̄ⲤⲈ
noun	Ⲛ̄ⲦⲈ–

conditional

1	ⲈⲒϢⲀⲚ
2 m.	ⲈⲔϢⲀⲚ
2 f.	ⲈⲠ(Ⲉ)ϢⲀⲚ
3 m.	ⲈϤϢⲀⲚ
3 f.	ⲈⲤϢⲀⲚ
1	ⲈⲚϢⲀⲚ
2	ⲈⲦⲈⲦⲚ̄ϢⲀⲚ
3	ⲈⲨϢⲀⲚ
noun	ⲈⲠ(Ⲉ)ϢⲀⲚ–

future conjunctive

1	ⲦⲀ/ⲦⲀⲠⲒ
2 m.	ⲦⲀⲠⲈⲔ
2 f.	ⲦⲀⲠⲈ
3 m.	ⲦⲀⲠⲈϤ
3 f.	ⲦⲀⲠⲈⲤ
1	ⲦⲀⲠⲚ̄
2	ⲦⲀⲠⲈⲦⲚ̄
3	ⲦⲀⲠⲞⲨ
noun	ⲦⲀⲠⲈ–

limitative

1	ϢⲀⲚⲦⲒ/ϢⲀⲚⲦⲀ
2 m.	ϢⲀⲚⲦⲔ
2. f.	ϢⲀⲚⲦⲈ
3 m.	ϢⲀⲚⲦϤ̄
3 f.	ϢⲀⲚⲦⲤ̄
1	ϢⲀⲚⲦⲚ̄
2	ϢⲀⲚⲦⲈⲦⲚ̄
3	ϢⲀⲚⲦⲞⲨ
noun	ϢⲀⲚⲦⲈ–

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.