Johanna Brankaer

Coptic
A Learning Grammar (Sahidic)

пехе іс мітрепло ñби петвяне еквиине штантефбйне
агв зотан екъанбйне йнаэфдртп
агв екъанцгтортрп йнаïр уйпре
агв йнаïр ðро екм птнрп
пехе іс ѣе ѣйне агв тетирабйне
пехе іс петвяне йнабйне
петтвзм езойн сенаоуын нам
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.
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.

Table of contents

Acknowledgments ....................................................... VII
Introduction ..................................................................... 1
References ...................................................................... 7
PART I: ELEMENTS .......................................................... 13
Pronouns and determiners ................................................. 15
Nouns ........................................................................... 19
Numerals ....................................................................... 29
Prepositions ................................................................... 31
Adverbs ......................................................................... 35
Verbs ............................................................................ 37
PART II: CONSTRUCTIONS .................................................. 45
Nominal articulation ......................................................... 47
The nominal sentence ....................................................... 51
The durative sentence ....................................................... 57
The suffixically conjugated verboid ..................................... 65
The existential and the indicative sentence ......................... 67
The non-durative sentence ................................................ 69
The causative infinitive ..................................................... 81
PART III: COMPLEX SENTENCES ........................................ 83
Main clauses .............................................................. 85
Subordinate clauses ......................................................... 87
Relative clauses ............................................................ 95
Cleft sentences ............................................................. 99
PART IV: EXERCISES ......................................................... 101
Exercise 1 ................................................................. 103
Exercise 2 ................................................................. 105
Exercise 3 ................................................................. 106
Exercise 4 ................................................................. 108
Exercise 5 ................................................................. 108
Exercise 6 ................................................................. 109
Exercise 7 ................................................................. 110
Exercise 8 ................................................................. 111
Exercise 9 ................................................................. 112
Exercise 10 ............................................................... 112
Exercise 11 ............................................................... 112
PART V: SELECTION OF TEXTS

Luke 15:11–32: the prodigal son ................................................................. 113
The apophthegmata patrum ........................................................................ 115
A catechesis of Theodorus ...................................................................... 117
The Homily on the Church of the Rock, attributed to Timothy Eluros ....... 122
Anti-chalcedonian fragment ..................................................................... 125
Shenoute, on the Ethiopian invasions ...................................................... 129
Shenoute, On women’s piety .................................................................... 131
The three steles of Seth (NHC VII, 5) ...................................................... 133
The Gospel of Mary (BG 1) ..................................................................... 136

Glossaries & Index
Coptic glossary .......................................................................................... 143
Greek glossary ........................................................................................... 145
Glossary of proper nouns ......................................................................... 175
Glossary of nomina sacra ......................................................................... 185
Grammatical index .................................................................................... 186

Concordances & Paradigms
Concordance with some existing grammars ....................................... 193
Concordance of grammatical terms ....................................................... 197
Grammatical paradigms ......................................................................... 199

Acknowledgments

A first version of this textbook has been conceived as a syllabus for the course Coptic, elementary level, at the Oriental Institute of the Université Catholique de Louvain-la-Neuve. It was prepared under the direction of Jean-Marie Sevrin, whom I’d like to thank for taking the initiative for this book. While working at this project we had many stimulating discussions, which I’m also grateful for.

I would also like to thank Hans-Gebhard Bethge and Uwe Karsten-Plisch who have both supported me with their revision of the text, their suggestions and critical remarks. Katharina Greschat has been a great supervisor in both allowing me to write this grammar and encouraging me from the beginning till the end.

Diane Abs revised the English text of this grammar, which I am really grateful for. Any remaining mistakes are mine own.

I am furthermore grateful to the people of Harrassowitz-Verlag, especially Julia Guthmuller, who made this text look good.

I would also like to thank my editor, Reinhard Lehmann, chief editor of the series SILO, for accepting this book in this great series and for supporting me during the whole preparation of the learning grammar.

I am finally indebted to all my students of Coptic, at the Université Catholique de Louvain-la-Neuve and at the Humboldt-Universität zu Berlin, who allowed me to test and improve this method.

Jena and Overijse, November 2009

Johanna Brankaer
Introduction

About this book

Initially, a French version of this book was conceived as a textbook for the course Coptic 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, ἀγιοῦσης (ḥqbi). 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 ἸΜΠΤ qubti (tmenremenême), which signifies an abstract category (MNP) in relation to the humans (PM) of Egypt (KHM).

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. 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.

1 Cf. J. Vergote, Grammaire Copte, t. 1a, 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. 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 onwards, 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 original 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.

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 (ΜΕΘΩ).  

M Middle Egyptian or Oxyrhynchic was mainly spoken around Oxyrhynchus.  

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

A Akhmimic is another southern dialect. It represents probably the most ancient linguistic stage of all known Coptic dialects. It is probably originary from the surroundings of the Town of Akhmim (Nord of Thebes). Like A²/L this dialect has probably been abandoned in favour of Sahidic.  

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

<table>
<thead>
<tr>
<th>Greek Letter</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>α</td>
<td>alpha a</td>
</tr>
<tr>
<td>β</td>
<td>beta b (v)</td>
</tr>
<tr>
<td>γ</td>
<td>gamma g</td>
</tr>
<tr>
<td>δ</td>
<td>delta d</td>
</tr>
<tr>
<td>ε</td>
<td>epsilon e</td>
</tr>
<tr>
<td>ζ</td>
<td>zeta z</td>
</tr>
<tr>
<td>η</td>
<td>eta e</td>
</tr>
<tr>
<td>θ</td>
<td>theta th</td>
</tr>
<tr>
<td>ι</td>
<td>iota i</td>
</tr>
<tr>
<td>κ</td>
<td>kappa k</td>
</tr>
<tr>
<td>λ</td>
<td>lambda l</td>
</tr>
<tr>
<td>μ</td>
<td>mu m</td>
</tr>
<tr>
<td>ν</td>
<td>nu n</td>
</tr>
<tr>
<td>ξ</td>
<td>xi x</td>
</tr>
<tr>
<td>ο</td>
<td>omicron o</td>
</tr>
<tr>
<td>π</td>
<td>pi p</td>
</tr>
<tr>
<td>ρ</td>
<td>rho r</td>
</tr>
<tr>
<td>σ</td>
<td>sigma s</td>
</tr>
<tr>
<td>τ</td>
<td>tau t</td>
</tr>
<tr>
<td>υ</td>
<td>upsilon u</td>
</tr>
<tr>
<td>ϕ</td>
<td>phi ph</td>
</tr>
<tr>
<td>χ</td>
<td>khi kh</td>
</tr>
<tr>
<td>ψ</td>
<td>psi ps</td>
</tr>
<tr>
<td>ω</td>
<td>oméga õ</td>
</tr>
</tbody>
</table>

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

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

Some letters are the equivalent of two other letters:  

<table>
<thead>
<tr>
<th>Greek Letter</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>θ = η + τ</td>
<td></td>
</tr>
<tr>
<td>Φ = Θ + ζ</td>
<td></td>
</tr>
<tr>
<td>Χ = Κ + ζ</td>
<td></td>
</tr>
<tr>
<td>Ψ = Π + ζ</td>
<td></td>
</tr>
<tr>
<td>Τ = Τ + Λ</td>
<td></td>
</tr>
</tbody>
</table>

ΦΩ = ΠΙΩ, the face; ΠΟΧ = ΠΟΚΩ, to be burned; ΛΩΝ = ΛΩΧΚ, to bite; ΤΕΨΗΝ = ΤΕΨΗΝ, 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).  

ι and ει can both represent the phoneme [i] (ΕΙΝΕ, to bring; ΚΙΝΗΣ, joy) or the semivocal [j] (ΕΙΝΗΣ, father; ΚΙΝΗΣ, ship).  

ΟΥ can also function as a vowel (ΜΟΥΝ, to stay) and as semivocal (ΟΥΛ, a, one). The semivocal is written as a simple γ after Δ, Ε and Ν (ΝΑΥ, to see).  

H is assimilated before Μ, Ν, Φ, Ψ and becomes Μ (ΔΙΗΘΗΣΗ ΝΗΜΥΡΗΣΗ, Moses’ disciples). There is no assimilation when Μ or Ν have the superlinear stroke (ΜΗΛΗΑΓΗ, the crocodiles) or if the Μ was originally a Ν.  

H can be completely assimilated before Β, Π or Λ (ΡΙΨΗΜΗ for ΡΙΨΗΜΗ, the humans).  

Haplography: a doubled consonant is often only written once (ΜΗΝΘ for ΜΗΝΤ Θ, fifteen).  

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

Textbooks and Grammars


Plisch, Uwe-Karsten, Einführung in die Koptische Sprache. Sahidischer Dialekt, (Sprachen und Kulturen des christlichen Aegypten), Miinchen 1958 3.


R. Schmidt, Grammatik des koptischen Sprachbaus, (Bibl. d’Etudes Coptes, 4), Le Caire, 1902.


Steindorff, Georg, Koptische Grammatik mit Chrestomathie, Wörterverzeichnis und Literatur (Porta Linguarum Orientalium, 14), Hamburg 1979 (Berlin 1894).


—, Koptische Dialektgrammatik, München 19615.


Garitte, G., Cours de copte (unpublished syllabus), Université catholique de Louvain.


Dictionaries


Böhlig, Alexander, Ein Lexikon der Griechischen Wörter im Koptischen (Studien zur Erforschung des christlichen Aegyptens), München 19583.


References


Aeg Lagarde, P. de, Aegyptiaca, Götingen, 1883.


Besa Kuhn, K.H., Letters and Sermons of Besa (Corpus scriptorum Christianorum orientalium, 313), Louvain, 1970.


BMis Budge, E.A.W., Miscellanea Coptic Texts in the Dialect of Upper Egypt, London, 1915.

Br Schmidt, C., Gnostische Schriften in koptischer Sprache aus dem Codex Bruciatus (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 8, 1/2), Leipzig, 1892.

C.O. Crum, W.E., Coptic Ostraca (Special Extra Publication of the Egypt Exploration Fund), London, 1902.


DialSav Léotouneau, P., Le dialogue du sauveur (NH III,5) (Bibliothèque Copte de Nag Hammadi, section Textes 29), Québec/Louvain-Paris 2003.

ExAn Kulawik, C., Die Erzählung über die Seele (Nag-Hammadi Codices II.6) (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 155), Berlin 2006.


GreatSeth Painchaud, L., Le deuxième traité du grand Seth (NH VII.2) (Bibliothèque Copte de Nag Hammadi, section Textes 6), Québec 1982.


Jer Feder, F., Biblia Sahidica: Ieremia, Lamentationes (Threni), Epistula Ieremiae et Baruch (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, 147), Berlin-New York, 2002.


K Unpublished Coptic text from the Wiener Papyrussammlung, taken from Till.


Morgan Manuscript from the Pierpoint Morgan Library (New York), taken from Layton.


P Painchaud, L., La paraphrase de Sem (Bibliothèque Copte de Nag Hammadi, section Textes 25), Québec/Louvain-Paris 2000.

ParSem Roberge, M., La paraphrase de Sem (Bibliothèque Copte de Nag Hammadi, section Textes 25), Québec/Louvain-Paris 2000.

Pach Lefort, L. Th., S. Pachomii vitae sahidice scriptae (Corpus scriptorum Christianorum orientalium, 99), Paris, 1933.

ParSem Roberge, M., La paraphrase de Sem (Bibliothèque Copte de Nag Hammadi, section Textes 25), Québec/Louvain-Paris 2000.


ProTTrim Perrier, P.-H., La Pensée première à la triple forme (NH XIII.1) (Bibliothèque Copte de Nag Hammadi, section Textes 32), Québec/Louvain-Paris 2006.

Prov Worrell, W., The Proverbs of Solomon in Sahidic Coptic according to the Chicago Manuscript (University of Chicago, Oriental Institute Publications, 12), Chicago, 1931.


PS Schmidt, C., Pistis Sophia (Coptica 2), Kobenhagen, 1925.

PSFA Elanskaya, A.I., Coptic literary texts of the Pushkin State Fine Arts Museum in Moscow (Studia Aegyptiaca 13), Budapest 1991.
References


Tob
Maspero, G., Fragments de la version thébaine de l'Ancien Testament (Mémoires publiés par les membres de la mission archéologique française au Caire, 4/1), Paris, 1892.

TT

V.A.

Wess
Wessely, C., Griechische und Koptische Texte theologischen Inhalts, 1–5 (Studien zur Paläographie und Papyruskunde 9, 11, 12, 15, 18), 1909–1917.

Z

Za
Maspero, G., Fragments de la version thébaine de l'Ancien Testament (Mémoires publiés par les membres de la mission archéologique française au Caire, 4/1), Paris, 1892.
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. NOK (except for him) and NCOY (after him).

These are the full forms of the independent personal pronoun:

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>NOK</td>
<td>NON</td>
</tr>
<tr>
<td>2 m.</td>
<td>NTOK</td>
<td>NTOTN</td>
</tr>
<tr>
<td>2 f.</td>
<td>NTO</td>
<td></td>
</tr>
<tr>
<td>3 m.</td>
<td>NTOQ</td>
<td>NTOOQ</td>
</tr>
<tr>
<td>3 f.</td>
<td>NTOC</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>N</td>
<td>N(N)</td>
</tr>
<tr>
<td>2 m.</td>
<td>NTK</td>
<td>NTETN</td>
</tr>
<tr>
<td>2 f.</td>
<td>NTE</td>
<td></td>
</tr>
<tr>
<td>3 m.</td>
<td>NTO</td>
<td>(NTOOY)</td>
</tr>
<tr>
<td>3 f.</td>
<td>(NTOC)</td>
<td></td>
</tr>
</tbody>
</table>

The prefixed personal pronoun

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

<table>
<thead>
<tr>
<th></th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>+</td>
<td>TH</td>
</tr>
<tr>
<td>2 m.</td>
<td>K (r)</td>
<td>TETN</td>
</tr>
<tr>
<td>2 f.</td>
<td>TE (T)</td>
<td></td>
</tr>
<tr>
<td>3 m.</td>
<td>q</td>
<td>CE</td>
</tr>
<tr>
<td>3 f.</td>
<td>c</td>
<td></td>
</tr>
</tbody>
</table>

006. The K of the 2nd pers. sg. is often assimilated to r after the N of negation.
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.
- \( ^{1}i \) after a simple vowel
- \( ^{1}T \) after a doubled consonant (after \( T: \frac{\text{p}A}{\text{T}} > \text{p}A \))

2 sg. m.
- \( ^{2}k \) (after \( N \) often \( r \))

2 sg. f.
- \( ^{2}\emptyset \) after a simple vowel
- \( ^{2}e \) after a consonant
- \( ^{2}te \) after a doubled vowel

3 sg. f.
- \( ^{3}q \)

1 pl.
- \( ^{1}N \)

2 pl.
- \( ^{2}TN \)

3 pl.
- \( ^{3}OY \)

008. For the 2nd pers. pl. a short vowel preceding the suffix \( ^{2}TN \) becomes long. \( e^{-} \), \( ePO^\prime \) (prep. \( \text{to} \) > \( ePO^\prime TN \))

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

010. The suffix for the 3rd pers. pl. \( ^{3}OY \) sis written \( ^{3}y \) after \( \lambda \), \( e \), and \( N \).

011. The suffix \( ^{3}COY \), \( ^{3}C \) for the 3rd pers. pl. is used with certain verbs (\( \text{DOOY} \), to send; \( TNDOOY \), to send; \( TOOY \), to buy) and with the imperatives \( \text{DPY}, \text{do!} \), and \( \text{ANP}, \text{bring!} \) (cf. 136). It is also used for the object of \( OYN \text{THU} \text{THU} \) (cf. 157).

The demonstrative pronouns and article

The demonstrative pronoun

012. There are two sets of demonstrative pronouns in Coptic. Each set has three forms:
- masculine starting with \( \Pi \);
- feminine starting with \( T \);
- plural (both masculine and feminine) starting with \( N \).

There is a whole set of determiners following this pattern (cf. 018–021).

The possessive pronoun

013. The independent demonstrative pronouns are:
- \( T \text{TN}, T \text{TN}, N \text{TN} \) (this, these)
- \( TH, TH, NH \) for a more remote person or object (that, those)

014. There is also an unstressed form (without emphasis) of this pronoun:
- \( T \text{TN}, T \text{TN}, NH \) (this, these)
- \( TH, T , NI \) (that, those)

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

016. In the pronominal state the possessive pronoun has the form of the possessive prefix:
- \( \text{OA}^{-}, \text{TA}^{-}, \text{NO}^{-} \)
- 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.
  - \( \text{P} \text{O}, \text{doorkeeper (the one of the door)} \)
  - \( \text{P} \text{O}, \text{bridge (the one of the bride)} \)
  - \( \text{MIN}, \text{Pamin (the one of Min)} \)
  - \( \text{N}, \text{EC} \text{EC}, \text{the doctrines of Nestorius} \).

017. The prepersonal state of the possessive pronoun is:
- \( OY, OY, OY \)
- The pronominal suffix refers to the possessor (cf. 007).
- \( N \text{OY} \text{THOY} \text{N} \text{OY} \text{N} \) (John 17:10). Everything that is mine is yours.
The possessive article

The possessive article expresses the possessor of the word it determines. It consists basically of the article Π€", Τ€", Ν€" with the personal suffixes (cf. 007).

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 sg.</td>
<td>PA</td>
<td>TA</td>
<td>NA</td>
</tr>
<tr>
<td>2 sg. m.</td>
<td>Π€&quot;K</td>
<td>Τ€&quot;K</td>
<td>Ν€&quot;K</td>
</tr>
<tr>
<td>2 sg. f.</td>
<td>ΠΟΥ</td>
<td>ΤΟΥ</td>
<td>ΝΟΥ</td>
</tr>
<tr>
<td>3 sg. m.</td>
<td>Π€&quot;Q</td>
<td>Τ€&quot;Q</td>
<td>Ν€&quot;Q</td>
</tr>
<tr>
<td>3 sg. f.</td>
<td>Π€&quot;Ω</td>
<td>Τ€&quot;Ω</td>
<td>Ν€&quot;Ω</td>
</tr>
<tr>
<td>1 pl.</td>
<td>Π€&quot;N</td>
<td>Τ€&quot;Ν</td>
<td>Ν€&quot;Ν</td>
</tr>
<tr>
<td>2 pl.</td>
<td>Π€&quot;ΤΩ</td>
<td>Τ€&quot;ΤΩ</td>
<td>Ν€&quot;ΤΩ</td>
</tr>
<tr>
<td>3 pl.</td>
<td>Π€&quot;Γ</td>
<td>Τ€&quot;Γ</td>
<td>Ν€&quot;Γ</td>
</tr>
</tbody>
</table>

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

ΠΔ-ΠΕΚΟΥΤ, the one belonging to the Father (the one of the father)
ΠΔ.ΕΚΟΥΤ, my father

D. Interrogative and indefinite elements

Interrogative elements

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

ΝΗ, who?
ΟΥ, what?
Α<ΨΟΨ, which? what?
Α<ΨΟΨ, what about...? why? (Α<ΨΟΨ, What about you?)

Indefinite elements

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

ΚΕ (6Ε) (m.), ΚΕΤΕ (f.), ΚΟΟΥΕ (pl.), other (cf. 075)
...ΝΗ, every... (cf. 078)
ΑΛΛ, someone, something; with negation nobody, nothing
ΟΥΟΥ, someone, something
ΟΥΑΟΥΑ (cf. 85), someone, ΟΥΑ ΟΥΑ, each
ΖΩΗΚΕ, some

025. The noun is a lexeme (LAYTON) or semanteme (VERGOTE), that is, an element of the vocabulary with specific meaning. There are but two classes of semantemes in Coptic: the noun and the verb. Though both classes are distinct, there are some interesting correspondences between them. Just like the verb some nouns also exist in a pronominal and/or a prepersonal state. Just like the object of a verb the genitive can be directly connected or through the preposition Ν€-. 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’.

ΩΝΗ (f.), woman, wife; ΕΚΟΥΤ (m.), father; ΒΟΤΗ (f.), bad, wicked; ΝΟΟ, 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. ΜΕ (truth) is a feminine noun, but one can find the form ΤΙ ΜΕ, which translates the Greek adjective ὁ ἀληθινὸς, 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.

ΔΑΜΟΝΗ (m.), demon; ΤΕΛΙΚ (f.), hope (=ΔΛΙΚ); ΠΙΤΟΤ, faithful
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 e-, €PO" and TT~p", TT~PPO".

033. The preposition e- can be emphasized by the word zoYo (more). We find the following combinations: N-zoyo e-, N-zoye, e-zoyo e-, or e-zoye.

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

037. Greek masculine and feminine nouns keep their gender in Coptic. Greek neuter substantives are treated as masculine.

038. The infinitive as a verbal noun is masculine.

040. A noun is only gendered when it has a denotative function! (cf. 028)
A noun in the prepersonal state has a personal pronoun immediately suffixed to it. This suffix often refers to the possessor. The prepersonal liaison is represented by the marker <>.

Most of the Coptic nouns only exist in the absolute state. A limited number of Coptic nouns have a prenominal state followed by a (non-gendered) noun. Here are some of the more frequent examples.

<table>
<thead>
<tr>
<th>Prepersonal</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ANA</td>
<td>will</td>
</tr>
<tr>
<td>APN</td>
<td>end</td>
</tr>
<tr>
<td>BAA</td>
<td>will</td>
</tr>
<tr>
<td>BAAA</td>
<td>outside</td>
</tr>
<tr>
<td>EIA</td>
<td>eye</td>
</tr>
<tr>
<td>EIAE</td>
<td>bosom</td>
</tr>
<tr>
<td>EIAF</td>
<td>cover</td>
</tr>
<tr>
<td>PO</td>
<td>mouth</td>
</tr>
<tr>
<td>PAN</td>
<td>name</td>
</tr>
<tr>
<td>PAT</td>
<td>foot</td>
</tr>
<tr>
<td>COYEN</td>
<td>cover</td>
</tr>
<tr>
<td>TUIE</td>
<td>worth</td>
</tr>
<tr>
<td>TOUH</td>
<td>hand</td>
</tr>
<tr>
<td>WA</td>
<td>nose</td>
</tr>
<tr>
<td>2H</td>
<td>foreside</td>
</tr>
<tr>
<td>2H</td>
<td>belly</td>
</tr>
<tr>
<td>2POOY</td>
<td>face</td>
</tr>
<tr>
<td>2POY</td>
<td>voice</td>
</tr>
<tr>
<td>2HT</td>
<td>heart</td>
</tr>
<tr>
<td>2HT</td>
<td>peak, spike</td>
</tr>
<tr>
<td>XA</td>
<td>head</td>
</tr>
</tbody>
</table>

D. Composite nouns

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

<table>
<thead>
<tr>
<th>Prepersonal</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>MHT-</td>
<td>(used to build abstract nouns):</td>
</tr>
<tr>
<td>MHT2AALO</td>
<td>(old) age; MHT2EPALOC, Hebrew</td>
</tr>
<tr>
<td>MHTGAMA</td>
<td>eternity</td>
</tr>
<tr>
<td>MHTPAP</td>
<td>rule, kingdom</td>
</tr>
<tr>
<td>MN-</td>
<td>man of:</td>
</tr>
<tr>
<td>MNKHIME</td>
<td>Egyptian</td>
</tr>
<tr>
<td>MNKAKOTE</td>
<td>man from Alexandria</td>
</tr>
<tr>
<td>MNNOYTE</td>
<td>god-loving, pious</td>
</tr>
<tr>
<td>MNBE-</td>
<td>friend, companion:</td>
</tr>
<tr>
<td>MNBE2ALMA</td>
<td>fellow slave (σωμάτου)</td>
</tr>
<tr>
<td>MNBE2MEHTIC</td>
<td>classmate</td>
</tr>
<tr>
<td>MIN-</td>
<td>( MIN, state, condition</td>
</tr>
<tr>
<td>MN4-</td>
<td>(MN4, vineyard; MN4, orchard</td>
</tr>
<tr>
<td>MN4</td>
<td>(MN4, tree:</td>
</tr>
<tr>
<td>MN4</td>
<td>(MN4, bad son</td>
</tr>
<tr>
<td>MN4</td>
<td>(MN4, lance stab</td>
</tr>
<tr>
<td>MN4</td>
<td>(MN4, goldsmith</td>
</tr>
<tr>
<td>MN4</td>
<td>(MN4, chief, captain</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Prepersonal</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>BKO</td>
<td>tree:</td>
</tr>
<tr>
<td>BKO N-KITE</td>
<td>fig-tree; BKO N-ELAOOLE, vine</td>
</tr>
</tbody>
</table>
24 Elements

MA, place:
MAHNUT, refuge; MAHLOOKE, vineyard

MAC, small, little:
MACHMOY, lion cub

CA, man of:
CACHNEZ, oil merchant; CACHXIHO, liar

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

AT (negation), un-; without:
ATpdf (ATpdfHT), foolish, unwise
ATMN, EPOQ, invisible (m.)
6in- (+ infinitive; forms feminine nouns): 6inOx, word, conversation, story
6inOxke, illness
6inp (+ infinitive), man who...
6inpT2pt, judge; 6inpNOSB, sinner
6inpHO, 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)

MAH- (ME, to love):
MAHNUTE, pious (loving God)
MACHX, to elevate;
MACHXHT, arrogant (high hearted)

MACHT- (MHOCTE, to hate):
MACHTNUTE, impious (hating God)

OYAM- (OYOM, to eat):
OYAMPOME, cannibal (eating men)

QP (+, qi, to carry):
QPAMQAB, beast of burden (carrying a yoke)
2ALO- (2ALO, to be sweet):
2ALOQAX, eloquent (of sweet words)

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

NETHANOY, the good (that, which is good)

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

m. Π (πε)
f. Τ (τε)
pl. Ν (νε)

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

ΠΝΠ = Φ
ΠΝΩ = Θ
ΠΝΗ = Τ

Assimilation: Ν becomes Μ when followed by Π/Β/Ψ/Μ.
Before Β, Λ and Ρ, the definite article can be completely assimilated to Β, Λ or Ρ.

056. The longer forms ΠΕ-/ΤΕ-/ΝΕ- are used when the following noun begins with two consonants. ΠΕΣΤΟ, the horse.

OY and I (EI) are considered as consonants: ΠΕΟΥ > ΠΕΥ.
Θ, Φ, Χ, Ψ, ΨΠ are considered as two consonants. ΝΕΟΥΚΙΑ, the offerings
Θ, Λ are each considered as one consonant.
If one of the initial consonants is a sonant, both Π and ΠΕ are possible.
ΠΕΝΤΕΝΠΕ the temple
ΠΕΟ (king) and ΠΕΛ (old man) always have Π.
Words composed with ΜΝΤ and ΡΜ (cf. 049) always have Π.

057. The longer forms are also used with a number of words expressing time:
ΠΕΟΥΚΙΑ, the time; ΠΕΡΩΜΠΕ, the year; ΠΕΒΟΥ, the day; ΠΕΥΚΙΑ, the night; ΤΕΥΝΟΥ, the hour.

058. Exception: ΠΝΑΥ, the time

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

ΠΝΟΥ (ΠΝΟΥ, the thing, the work
ΠΤΕ, the truth
ΠΠΕΝΤΟΥΑΒ, the saint (the one who is saint)

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

ΤΣΑΜΑΙΡΙΑ, Samaria

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

ΠΝΟΥΤΕ, God
ΠΝΨΟΥΛΗ, Apollo
The definite article is also used with a vocative.

T€.CZIM€ (John 2:4), Wife!

The indefinite article is derived from some indefinite pronouns.

sg. oy (< OY, one) (cf. 085)
pl. Z€N (< ZOGINE, some) (cf. 024)

Please pay attention to Coptic orthography:
€/}.. + oy > €/}..y

The indefinite article is used with abstract nouns:
OY.K€K€, darkness
OY.MHÌTATTAKO, indestructibility

It is often used with material nouns:
OY.MOHOY, water

It is also used in adverbial expressions introduced by the preposition 2N- (cf. 098):
2N-OYME, truly.

The indefinite article is also used with the predicate of the nominal sentence (cf. 192):
ÀNF OY.PHFHMHC, I am a prophet(ess)

Other determiners

075. KE, other
pl. ZENKE
pl. KE, the other
KE can also mean also, too or more. It can also be used in combination with numerals (cf. 086).
KE.XOUME, another book
NIKE.OY, the other (one)
NE.YKE.CAPX, their flesh too

076. The possessive article (cf. 015)

077. The demonstrative article (cf. 021)

078. 3M: every
OYON NIM, everyone
ZOUB NIM, everything

079. The suffixed personal pronoun (cf. 007).
080. Just like in Greek, the letters are also used with numeric value. They have a supralinear stroke when used as numbers. For the number six, the Greek sign stigma (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 preceding decades. If the decade has a secondary form, this is used in the composite number.

084. The multiples of 100 and 1000 are written with the secondary form of the cipher followed by άε/ψα, or with the absolute form of the cipher followed by the preposition Ν̣- and ρε/ψα.

085. Table:

<table>
<thead>
<tr>
<th></th>
<th>secondary form with decades</th>
</tr>
</thead>
<tbody>
<tr>
<td>m</td>
<td>oy(e)</td>
</tr>
<tr>
<td>f</td>
<td>cnoyc</td>
</tr>
<tr>
<td>1</td>
<td>ουη</td>
</tr>
<tr>
<td>2</td>
<td>ιττη</td>
</tr>
<tr>
<td>3</td>
<td>τττη</td>
</tr>
<tr>
<td>4</td>
<td>κττη</td>
</tr>
<tr>
<td>5</td>
<td>ηττη</td>
</tr>
<tr>
<td>6</td>
<td>ιττη</td>
</tr>
<tr>
<td>7</td>
<td>κττη</td>
</tr>
<tr>
<td>8</td>
<td>ηττη</td>
</tr>
<tr>
<td>9</td>
<td>ιττη</td>
</tr>
<tr>
<td>10</td>
<td>ιττη</td>
</tr>
<tr>
<td>20</td>
<td>κττη</td>
</tr>
<tr>
<td>30</td>
<td>κττη</td>
</tr>
<tr>
<td>40</td>
<td>κττη</td>
</tr>
<tr>
<td>50</td>
<td>κττη</td>
</tr>
</tbody>
</table>
30

Elements

<table>
<thead>
<tr>
<th>m./f.</th>
<th>secondary form</th>
</tr>
</thead>
<tbody>
<tr>
<td>60</td>
<td>ō</td>
</tr>
<tr>
<td>70</td>
<td>ō</td>
</tr>
<tr>
<td>80</td>
<td>ō</td>
</tr>
<tr>
<td>90</td>
<td>ō</td>
</tr>
<tr>
<td>100</td>
<td>ō</td>
</tr>
<tr>
<td>200</td>
<td>ō</td>
</tr>
<tr>
<td>300</td>
<td>ō</td>
</tr>
<tr>
<td>400</td>
<td>ō</td>
</tr>
<tr>
<td>1000</td>
<td>ō</td>
</tr>
<tr>
<td>2000</td>
<td>ō</td>
</tr>
<tr>
<td>3000</td>
<td>ō</td>
</tr>
<tr>
<td>10 000</td>
<td>ō</td>
</tr>
</tbody>
</table>

086. The cardinal number is normally linked with the noun it determines with the preposition ἐν- (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 ἐν-).

Τοῦ ἐν-ΩΩΕΚ ΜΗΤΤΕ ΧΑΝΥ. (Matt 14:17), five loaves of bread and two fishes
πεπνητόν-κοιοῦς ΜΗΝΟΗΤΗΣ (Matt 10:1), his 12 disciples
τῇ πιστῇ ΘΕΑΙΚΗ ΤΑΡΑΘΗ ΠΕΠΝΗΤΗ (1Cor 13:13), (The) belief, (the) hope, and (the) love, these three...

κε.ἐκιδόη "Η-ΠΙΝΑ (Matt 12:45), seven other spirits

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

NA.ΑΤΟΥ-ΑΤΕ ΤΑΙΟΥ Ν-ΡΟΜΜΕ (Acts 13:20), about 450 years

B. Ordinal numbers

089. οὐοιττ(ε) and 2οιττ(ε) mean first.

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

091. ΜΕΓ is the prenominal form of the verb ἔμειν, which means to fill.

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

πεπνητόν-κοιοῦς ΚΑΝΥ (BG 29:10), the first man
πεπνητόν-καμά ΚΑΝΥ (Num 7:18), the second day
πεπνητόν-ταίού ΜΗ ΟΥΑ ΨΥΑΛΜΟΣ, Psalm 51
πυγΥ ΜΗΜΕΓ-ΚΝΥ (Rev 2:11), the second death
ΜΗΤΑΜΕΓ-ΚΕΙΤ ΧΑΝΥ (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. 2Ν-, 2ΗΤΝ- (in). In this case, the form of the prepositional state is the prepositional form of 2Η, 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.

ΜΗΟΥ > ΜΗΟΥΤΝ
ΝΑ > ΝΗΤΤΝ

A. Simple prepositions

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

ακτότος, ακτότος (often εκντ-): without
ε- , επο: to; for; than (second term of the comparison); introduces the object of some verbs denoting sense perception (cf. 282).
ετβ- , ετβ-: about, because of
ν- , νοίν: 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).
ν- , να: for, to (dative),
νν- , ννα: with; and (cf. 186).
ουβ- , υβ-: against
ουτε- , ουτ-: between; in the middle of
οπα- , οπα-: to, till
οπα- , οπα-: under, from under; outside of; starting with; with regard to; about
οπ- : before, in front of
οπ- , οπα-: upon; and (cf. 187)
οπ- : from... on
A number of Greek prepositions are also used in Coptic. Most of them only have the prenominal state.

\- \textit{ΑΝΤΙ}: against; instead of
\- \textit{ΕΙΜΙ}: (E)-: except, unless
\- \textit{ΚΑΤΑ-}, \textit{ΚΑΤΑΠΟ}: after, following
\- \textit{ΠΑΡA-}, \textit{ΠΑΡΑΠO}: in comparison, more than
\- \textit{ΠΡΟ-}, \textit{ΠΡΟΣ}: corresponding to, more than
\- \textit{Χωρίς}: without
\- \textit{Ως}: as, like

\textbf{B. Composite prepositions}

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

\- \textit{Ειδοπ} (\textit{ε}-): except for; further than (\(80.7\).)
\- \textit{Προ} (\textit{πρ}'): before, in front of
\- \textit{Να} (\textit{να}'): on top of, covering
\- \textit{Μυθ}: mouth
\- \textit{Ως} (\textit{ως}'): towards, to
\- \textit{Προ} (\textit{πρ}): under; in front of
\- \textit{Προθ}: towards, to
\- \textit{Παντ} (\textit{παντ}'): foot
\- \textit{Προ} (\textit{πρ}): towards, to (a person)
\- \textit{Παντ}: under, underneath
\- \textit{Προ} (\textit{πρ}): towards, to
\- \textit{Κατ}: side
\- \textit{Μυθ}: after; except for
\- \textit{Μυθ}: after
\- \textit{Προ} (\textit{πρ}): hand
\- \textit{Προ} (\textit{πρ}): towards, to
\- \textit{Προ} (\textit{πρ}): in, at, by, with, next to, from
\- \textit{Προ} (\textit{πρ}): next to, with
\- \textit{Προ} (\textit{πρ}): by (agents); from, of
\- \textit{Προ} (\textit{πρ}): bosom
\- \textit{Προ} (\textit{πρ}): next to; for; with

\textbf{C. Remarks}

\textbf{Defective prepositions}

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 \textit{N-} (which expresses identity in this case (cf. \(161\)).

\- \textit{Προ}: (to the) outside
\- \textit{Προ}: (to the) inside
\- \textit{Προ}: (towards the) inside
\- \textit{Προ}: (outside)
\- \textit{Προ}: (towards)

\textbf{Preposition + adverb}

Some prepositions can be accompanied by an adverb that modifies or emphasises its original meaning. The most common adverbs are:

\- \textit{Εκ}: towards the (outside); with \textit{Εκ}: (to the) inside
\- \textit{Εκ}: towards the (inside)
\- \textit{Εκ}: up, down
\- \textit{Εκ}: in the house
\- \textit{Εκ}: out of the house
\- \textit{Εκ}: into the house
\- \textit{Εκ}: in (the) heaven, above
Adverbs

A. Adverbs

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

105. Some Greek adverbs are used in Coptic.

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

B. Prepositional locutions

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

$\theta$-

$\theta$-

$\theta$-

$\theta$-

$\theta$-
108. Adverbial expressions of mode or manner are often composed with the preposition ἐν followed by a noun or an infinitive with the indefinite article.

ἐν-τιθην: fast, in a hurry
ἐν-τιθεν: by night, during the night

109. The negative equivalent of this expression uses the preposition ἀπό. In this case the noun or infinitive have no article.

ἀπό-τιθεν: illegally
ἀπό-τιθεν: without fear

C. Nouns

110. When the adverbial use is clear from the context, there can be apheresis of the preposition ἐν. 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.

ἀλλα: not at all, no way
ἐκείνα: elsewhere (cf. 075)
ἐνεργε: now (ἐνεργε: immediately)
ἐνεργε: yearly, during a year (ἐνεργε)

ομος: today (also ἀπό-τιθεν)
ομος: every day, from day to day
kоυι: koυι, little by little
ομος: оμος, little by little
ομος: оμος, 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.

ἐν-τιθεν ἐν-τιθεν καιροι τιθαι πανακλος (Luke 4:4), 40 days, being tempted by the devil.

113. There are two infinitive forms in Coptic. These are remnants from ancient Egyptian and most of the verbs have maintained only one form. The first class of infinitives expresses an action or an event, (e.g. κατεταλελειπε, to place, put; καταλελειπε, to afflict, to oppress; κατατελελειπε, to hear, to listen). The second class of infinitives have inchoative meaning and express the adoption of a condition or state (e.g. κατεταλελειπε, to become sad; κατεταλελειπε, to be sweet; κατεταλελειπε, to take rest). Both classes of infinitives are accentuated in different ways.

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

θελεις: to diminish, make small (θελεις, to be small)
θελεις: to humiliate (θελεις, to be small, humble)
θελεις: to make sad (θελεις, to be sad)
θελεις: to generate, to give birth (θελεις, to become)
θελεις: to honour (θελεις, to grow)
θελεις: to increase (θελεις, to be many)
θελεις: to nourish (θελεις, to eat)

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

επε: to do; επε: to give; επε: to take; κατα: to put, place; κατα: to carry; ο: ο, to be
κατα: to give justice, to go to law
κατα: to do justice
κατα: to be judged, condemned
κατα: to have fear
κατα: to frighten
38 Elements

Verbs composed with † often have a 'passive' equivalent with χι, e.g. †-χι-ταμα.  

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

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

118. The negation of the infinitive is ΤΗ.  
π.τη-ҐΩΝΤ ΛΕ ΝΑΩ (ShAmel 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 preperssonal 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 preperssonal state is used when the infinitive is immediately followed by a personal subject. In dictionaries the preperssonal bound state is indicated by †.

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

- ΔΟΤΩΝ †- ΔΟΤΩΝ, to choose
- ΚΩ †- ΚΑΛΩ, to put, to place
- ΚΩΤ †- ΚΟΤΩ, to build, to construct
- ΕΙΡΕ †- ΑΛΩ, to do, to work
- ΧΙΩΣ †- ΧΟΤΩ, to lift, 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 Ν-/ΝΟ-.

B. The stative

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

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

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

- ΔΟΤΩΝ, he has gone
- ΑΛΩ, to detach

Verbs

| ΚΩ | to put, lay |
| ΚΑΛΩ | to lie |
| ΚΟΤΩ | to blow, strike |
| ΚΟΤΩ | to be sick |
| ΚΩ | to die |
| ΚΟΤΩ | to be dead |
| ΩΥΩ | to open |
| ΩΥΩ | to be open |
| ΩΩ | to comfort |
| ΩΩ | to be comforted |
| ΩΩ | to lift |
| ΩΩ | to be exalted |

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

125. The stative of the verb ΕΙ (to go) is ΝΗ. 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 ΟΥΩ Ε- or ΕΙ Ε- can be used.

127. Some rare statives however can function as infinitives.  
ΩΟΙΘΩ, to sit down, to sit; ΔΟΕ, 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 ΤΡΩ-, the causative infinitive (beginning with τ) of ΕΙ (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.

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

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

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

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).

- ΤΕΩ, 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.

κοιν, go!

μετε πνεοεικ, love the Lord!

σερπτετ, love him!

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

ει - 

αμοο (m.)

ημ (f.)

αμοοτεθ (pl.)

ερε -

ανε (ε)ηε

ανη, bring!

ερε -

απε -

απη, do!

λο -

αλοκ (m.)

αλ (f.)

αλουτεθ (pl.)

μα -

μα (m.)

μα (f.)

μαωτεθ (pl.)

οιον -

αιον (m.)

αιον (f.)

αιονωτεθ (pl.)

ωο -

ω (m.)

ω (f.)

ωουτεθ (pl.)

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

απ-μητε, testify!

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

τ-τηνεκ, pay attention!

μα-τηνογεθ, blame!

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

μα-τηαθοε, teach me!

140. The imperatives γομε ε- (become! be!) and απ- (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 ε- introduces the circumstantial conversion (cf. 146).

γομε ε-τετο δο (1Pep 1:16). Become saints!

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

γομε ηε -ηε -ηε -ηε (ας 1:22). Become practitioners of the Word!

γομε ηε -τα -τε (Γαλ 4:12). Become like me (in my way)!

142. The negation of the imperative is μαπ-.

μαπ-τ-ζοτε (Ματ 14:27). Don’t be afraid!

143. There is also a construction μαηαρ ε- + infinitive. It expresses an emotive negative imperative.

μαηαρ δε πα.οαν ε-κομπε-εκ μαλα-κ (Besa, fr. 28). I beg you, my brother, do not go astray alone!

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.

The preterit conversion is used to modify a sentence in a sentence in a past tense. The modifier is always ρε-, ρε-. This construction is often accompanied by an invariable πε, which remains untranslated.

The relative conversion transforms a sentence in a relative clause, which determines a nominal element. It is usually introduced by τετεπε- τε-.. The affirmative past tense has τετε- τε-.
F. Suffixically conjugated verboids

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

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

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

γνα- γνα- to want

μεγε- μεγα- to ignore, to be ignorant
(μεγα-: may be).

150. Many suffixically conjugated verboids (beginning with ΚΕ/ΜΑ) express some quality:

ΝΑΛ-/ΝΑΛ- to be big, great

ΝΑΙΑ-/ΝΑΙΑ- to be blessed

ΝΑΝΟΥ-/ΝΑΝΟΥ- to be good

ΝΕΓΕ-/ΝΕΓΟΥ- to be beautiful

ΝΕΓΟΕ-/ΝΕΓΟΟΥ- to be intelligent, wise

ΝΑΙΓΕ-/ΝΑΙΟΥ- to be many

ΝΕΓΙΓΕ-/ΝΕΓΟΓΥ- to be ugly

151. The subject of these verboids is always definite.

152. The impersonal verboid ουγ- and its negation ΜΗ- or ΜΗ- have often an indefinite subject (cf. 302–304). They are translated: there isn’t.

ΟΥΓ- ΚΕ ΤΟΠΟΣ ΟΝ (Br 231:5). There is also another place.
ΜΗ- ΧΤΟΘΟΣ (BMis 148:15). There is no (one) without sin.

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

ΟΥΓ-ΠΟΜΕ ΜΗ-ΤΕΛΜΑ (Z 352:17). Is anyone (a man) here (in this place)?
ΟΥΓ-ΟΥΚΕΝ ΚΗ-ΤΗΗ (TILL, 288). There is a Brother in the house.
ΜΗ-ΛΛΛΥ ΡΟΜΕΝ ΚΟΥΓΗ ΜΗ-ΝΑΙ (Z 346:3). Nobody knows these things.

The forms ουγκτ-, ουγκα- and ΜΗΤ-, ΜΗΤα-.

154. The form ουγκ-/ΜΗ- can be combined with the preposition ΜΗ-,. ΜΗ-,. Literally it means: “there is y for x”, but it usually can be translated: “x has y”. The complement of ΜΗ-, is the possessor. The possessed (object) follows after the subject.

ΟΥΓΑΤΕ-, ΟΥΓΑΚα- and (ΜΗ-ΜΗ), (ΜΗ-ΜΗ) can be considered as a suffixically conjugated verboid meaning “to have”.

155. ΟΥΓΑ-, ΟΥΓΑκα- and ΜΗΤ-, ΜΗΤα- are often accompanied by the adverb ΜΗΛΑγ (there), which can normally remain untranslated.

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

<table>
<thead>
<tr>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-τ</td>
</tr>
<tr>
<td>1 m.</td>
<td>-τ</td>
</tr>
<tr>
<td>1 f.</td>
<td>(?)</td>
</tr>
<tr>
<td>3 m.</td>
<td>-κ</td>
</tr>
<tr>
<td>3 f.</td>
<td>-κ</td>
</tr>
</tbody>
</table>

ΝΕΤΕΟΥΓΑΤΑΣ ΚΕ ΤΗΝΌΥ (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.

\[ \text{the great God (literally: the God, the great one).} \]

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 \( \text{that is} \), 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 \( \text{that is} \), which expresses identity.

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

- \( \text{that is} \), all of...
- \( \text{that is} \), the patriarch.
- \( \text{that is} \), our father, Abraham.
- \( \text{that is} \), a man, that is Ananias.
- \( \text{that is} \), the sinners too.
- \( \text{that is} \), 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).

- \( \text{every one} \)
- \( \text{every day} \)
- \( \text{little by little} \)
There are 2 attributive constructions in Coptic: (1) noun and attribute are linked through the attributive preposition *i*-; (2) noun and attribute are immediately linked without any preposition. For the numerals, cf. 086, 087.

We find the following construction with the attributive preposition *N*-:

article - noun - *i*- - attribute.

This is the sole construction where gendered nouns can be used as attribute (with a descriptive function).

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

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

When the first noun has the article ... *NIM*, the construction is:

noun - *NIM* - *i*- - attribute.

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

noun - *i*- - attribute - *NIM*.

This construction occurs frequently with the following attributes:

*NO6*, great, big; *KOYI*, small, little; *QHM*, little, *MPT*, (be-)loved; *QOPT*, first; *ZOE*, last; *ZOE*, many (without article: cf. 071). These attributes however can also follow the noun.

The construction with ... *NIM* is:

attribute - *NIM* - *i*- - noun.

*KOYI* *NIM* - *QHPE*, every little child.

A very limited number of adjectives is written immediately after the noun, without any intermediating preposition:

article - noun - attribute.

This construction is always used with the adjective *QHM* (small, little). It also occurs with *KOYI* and *NO6*, but more rarely. In those cases it might express some nuance.

*T<i>WEEPE* / *QHM* (Matt 9:24), the little girl

The construction with ... *NIM* is:

noun - attribute - *NIM*.

*QHPE* *QHM* *NIM*, every little child.

Other constructions used to express a quality or characteristic

The relative clause with a stative or a verb expressing a quality (cf. 147, 150, 243).

The circumstantial clause (cf. 146).

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).

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

*i*- (*FHO*-

*i*- (*FHO*-

The genitive with *i*- (*FHO*-

The construction of the genitive is as follows:

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

*i*- (*FHO*-

Sometimes we cannot tell the difference between a *genitivus explicativus*, and the expression of identity (through the attributive particle *i*-, cf. 161).

The land (of) Egypt.

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 *i*- and the possessor.

The belly of his mother.

Certain specialists distinguish between the construction with *i*- and the construction with *i*- (*FHO* (LAYTON 203). The latter preposition is used for the partitive genitive.
NIM ဗေဒ်ဗေဒ် (Matt 22:28), which of the seven?
NIM ဗေဒ်ဗေဒ်, which one of you (pl.)?

The genitive with ၭတ်

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

ဥပေးဗေဒ်ဗေဒ် ၭတ် ဗေဒ်ဗေဒ် (Prov 16, 14), a ship of death
ဗေဒ်ဗေဒ် ၭတ် ဗေဒ် (John 12, 34), this son of man
ဗေဒ်ဗေဒ် ဗေဒ်ဗေဒ် ၭတ် ဗေဒ်ဗေဒ် (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 ၱင်- ၺိမ်- (with).

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

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

189. The conjunctions ၾားဗေဒ် et ၺိမ် are used for disjunctive coordination.

190. In some rare cases ၾားဗေဒ် is used in an enumeration in concurrence with ၱင်- or ၲင်-.
Sometimes ၾားဗေဒ် precedes ၱင်- or ၲင်-.

See exercise 1

The nominal sentence

AWARD GENERAL OBSERVATIONS

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 extrapolation, 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 ၱင်- ၱင်- ၱင်- connects
two elements. For this type of sentences there might remain some ambiguity as to
which element is the subject and which the predicate.

192. If the subject is a personal pronoun the predicate can be a common noun (preceded by
an article or some other demonstrative or possessive element), an indefinite
(OYAIOY€1) or an interrogative pronoun (NIM). 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 ၱင်- ၱင်- (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, 020, 023, 024), a number, an
infinitive, a causative infinitive or a completive clause introduced by ၾားဗေဒ်.

194. Predicates that cannot be used in the nominal sentence of the first type can be
connected with the subject in verbal constructions using ၶ ၱင်- or ၶ- ...
meaning to be.

195. The negation of the nominal sentence is (ဗေဒ်-).. ဗေဒ်.

CONSTRUCTIONS

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

ဗေဒ်ဗေဒ် ၺိမ် ၱင်- ၱင်- ၱင်- ၱင်- ၱင်- (Luke 19:3), He was small of his sort.
The circumstantial conversion: the nominal sentence can function as a circumstantial sentence introduced by ε.

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 complete 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.

€.~NON T€H€C 6€ H-ΠΝΟΥΤ€ (Acts 17:29) ...since we are the race of God.

The relative conversion: the nominal sentence can be converted into a relative clause introduced by τα.

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

N.~C€BHC N~.M€ T€-T€BO€T€ H-ΠΧΟ€C NE NE-ΥΞΙΟΥΤ€ (ShIV 10:14-15). The real impious whose ways are abominations for the Lord.

B. The subject is a personal pronoun (interlocutive)

Structure

200. subject – predicate

The subject is the unstressed form of the independent personal pronoun of the first or second person (cf. 004). The subject always precedes the predicate.

If the predicate is a noun, it always has an article (definite, indefinite, possessive, or NIM).

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

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

ντηκ τα-Τ€C.X€. (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.

Τ€Τ€Κ ΟΥ:ΠΡΟΦΗΤΗΣ. (John 4:19) You (m. sg.), you are a prophet.

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

Conversions

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

€.ΑΝ€ Π€Ν€H€C 6€ H-ΠΝΟΥΤ€. (Acts 17:29) ...since we are the race of God.

205. The preterit conversion of this sentence type only occurs with a sense of irrelativity or regret.

ΣΑΝ€ Ν€ΆΝ€OΝ ΟΥ: ΡΗΜΟΥ. (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 – τ€C/Τ€C/NE (= subject)

τ€C/ΝΝΟΥΤ€ Τ€. (John 8:54) He is our God.

Π€ΚΩΜ Τ€. (ShIV 110:22) It is summer.

ΆΝΟΚ Τ€. It is me.

207. We can distinguish between a personal locution and an impersonal one. In the first case the subject, the demonstrative pronoun τ€C/Τ€C/NE, normally agrees with the predicate (cf. 014).

The subject of the impersonal construction is the invariable τ€C.

In the first case τ€C/Τ€C/NE is an anaphoric pronoun: it refers to an element that is not included in the predicate. In the second case τ€C 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 τ€C/Τ€C/NE, 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 – τ€C/Τ€C/NE (subject)

Μ€ΛΤ€€Μ€ Π€Ν€ΗΟΥΔΑΣ Τ€C (Acts 16:20). These men are Jews (these men, they are Jews).

τ€C/Τ€C/NE is anaphoric in this construction: it refers to what precedes and agrees with it in gender and number.

211. predicate – τ€C/Τ€C/NE – (apposition of the) subject

ΟΥ:Τ€C Π€Ν€ΗΟΥΤ€ (John 3:33). God is true.

τ€C/Τ€C/NE is cataphoric (prospective): it refers to what follows.
212. (apposition of the) subject – ἐν/ἐν/ἡ ἡμερήσις (1 Cor 11:25). This cup, it is the new alliance.

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

Conversions

214. The preterit conversion is introduced by ἐν.

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

216. The circumstantial conversion is introduced by ἐ. If the predicate is preceded by an extraposition determining the subject, the ἐ of the circumstantial conversion is intercalated between the term in extraposition and the predicate.

217. The relative conversion is introduced by ἐντε.

E. Stylistic remarks

Iteration

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

220. If the predicate consists of a noun and a modifier, the subject ἐν/ἐν/ἡ ἡμερήσις can be intercalated.

See exercise 2
The durative sentence

A. Some general observations

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

The subject

224. According to the type of the sentence, the subject can be (1) personal, (2) definite or (3) indefinite. In the latter case a construction with oyN-, HN- 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 ηα-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 η- (cf. 279–280). The stative is always intransitive (cf. 128).

Negation

226. The negation is (η-)... ΑΝ.

ΑΝ comes after the predicate. The subject can be preceded by η-.

Conversions

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

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

229. Relative conversion: the durative sentence can function as a relative sentence when it is preceded by επε-/εεε (εεε before oyN-).

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

1. The present

Structure
231. definite subject – predicate (= infinitive/stative)
πρωτεί, he chooses
πρώτων πρωτεί, the man chooses

Negation
232. The negation is (N)...

The subject
233. If the subject is a noun or a syntactic equivalent, enclitic conjunctions (κα., καὶ, ἀλλά) or elements determining the subject can be intercalated between the subject and the predicate.

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

235. The apposition of the subject can also come after the predicate. When the subject is a 3rd person it is normally introduced by στοιχεῖον.

Conversions
238. The preterit conversion (imperfect) is introduced by ἔπιστεύει/ἔπιστεύω.
πρόευξέ, he has chosen

239. The negation is (N)...

II. The future

Structure
247. definite subject – infinitive
πρωτεί, he will choose
πρώτων πρωτεί, the man will choose

248. The negation is (N)...


Conversions
251. The preterit conversion (imperfect of the future) is introduced by ἔπιστεύει/ἔπιστεύω.

252. The negation is (N)...

253. Just like the preterit conversion of the present (cf. 240), the preterit conversion of the future can be accompanied by an invariable πε.
254. The circumstantial conversion is introduced by ε-ε/.  

NIM Η-ΠΡΟ ΕΠΙ ΒΟΚΕ Ε-ΜΙΟΕ ΗΙ ΚΕΡΡΟ (Luke 14:31), which king, going to war with another king...

255. The relative conversion is introduced by ετε-ετρ/.  

ΠΕΤΝΑΣΩΤΗ ΕΠΙ ΠΕΤΝΑΥΜΑΚΕ, the one who will hear your (pl.) words...  

ΤΗ ΛΕ ΕΤΕΘΝΑΜΕΧ ΕΠΟΙΗ ΕΠΟ-Ε (Luke 10:5), the house in which you (pl.) will go.

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

ΕΠΕ ΤΑ ΤΠΥΧΧΗ ΝΑ ΥΠΝΟΤΑΣΚΩ ΑΝ Η ΠΙΝΟΥΣ (Ps 6:1). Isn't it to God that my soul will submit?

257. The negation is... ΑΝ.

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

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

III. The durative sentence with adverbial predicate

Structure

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

261. The negation is (Ν-)... ΑΝ.

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

ΠΙΝΟΒΕ Η ΠΑΙΤΗ ΕΒΟΛ ΑΟΙΟΕΡΗ ΝΙΜ (Ps 50 (51):3). My sin is always in front of me.

ΚΗ ΠΕΙΜΑ (Z 353:11). You are here (in this place).

ΝΤΜΕ Η ΠΑΙ ΑΝ (1John 2:4). The truth is not in him (this).

Conversions

263. The preterit conversion is introduced by ΝΕΠΕ-ΝΕ/.  

It is often accompanied by an invariable ΠΕ.

ΝΕΠΕ ΤΠΧΟΜΟΕ ΠΕ (John 1:10). He was in the world.

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

ΔΕΕΓΕ ΕΤΙ ΕΠΕ-ΠΙΚΑΚΕ ΕΒΟΛ (John 20:1). She came while it was dark outside.

265. The relative conversion is introduced by ετε-ετρ/.  

ΝΕΤΕΠΕ-ΠΙΚΑΚΕ ΕΒΟΛ (Shill III 189:15). Those on which the curse rests (is).

266. The focalising conversion is introduced by επε-ε/.
Constructions

276. For the focalizing conversion of a negative sentence introduced by מָשָׁה (to remember), there is a variant introduced by אֶתֶּה.

277. In numeric sentences, the nominal object can only be directly attached to the verb: מָשָׁה מָשָׁה מָשָׁה (Job 25:3). And upon whom a hunt will not come through his hand?

278. The preterit conversion is introduced by הָיָה (to be, become, come about), with the locative preposition הָיָה הָיָה הָיָה (2Kgs 7:5). Who will have mercy on us?

279. The circumstantial proposition is introduced by הָיָה הָיָה הָיָה (2Kgs 7:5). . . as if he was wearing a tunica.

280. The relative proposition is introduced by הָיָה מָשָׁה הָיָה (Matt 18:20). The place where two or three gather in my name...

281. The infinitive that completes the future auxiliary הָיָה - 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 הָיָה/ הָיָה.

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

- הָיָה/ הָיָה (e.g. חָוָה, to be near; כְּזָה, to touch), but also with some other verbs (e.g. מָזָה, to call; זָה, to find; שָה, to know; בָה, to bless; לָה, to protect).

The prepositions הָיָה/ הָיָה (e.g. חָוָה, to search; יָוָת, to persecute; כְּזָה, to mock; כְּזָה, to kill) and הָיָה/ הָיָה (e.g. חָוָה, to be near; כְּזָה, to touch) normally modify the sense of the verb.

283. הָיָה/ הָיָה (e.g. בַּיָּה, to want) always has the object immediately attached.

284. הָיָה/ הָיָה (to remember) can have both constructions in the durative sentence הָיָה/ הָיָה or הָיָה/ הָיָה.

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.

מָשָׁה מָשָׁה מָשָׁה (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 הָלָה. This includes pronominal objects.

מָשָׁה מָשָׁה מָשָׁה (Luke 11:14). He threw out a demon.
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 πεζαοιαοια). The verbs expressing a quality can also have past meaning when they are converted into a preterit. For other verbs a periphrastic construction with ουσία is used when a time other then present is expressed.

294. The negation is rare. Its construction is: (n) – verboid – subject – ου.

Conversions

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

296. The circumstantial conversion is introduced by ε.-

297. The relative conversion is introduced by ετ.

298. The focalising conversion is introduced by ε.

299. όνομα and ουσία have the four conversions (just like other durative constructions, cf. 238–246 and 251–259).

See exercise 4
The existential and the indicational sentence

300. An existential sentence can be expressed in Coptic by means of the construction with
\textit{OYN-} (there is). An indicational sentence can begin with \textit{€Jc-} (look! behold!). With a noun \textit{€Jc-} can also mean there is.
\textit{€Jc-} (Mark 1:27). \textit{Look, there is a new teaching!}

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

302. \textit{OYN-}, \textit{MN-} can occur with a noun or with a durative sentence.
\textit{MN-} (GreatSeth 64:20). \textit{There is no one who is greater than me.}
\textit{OYN-} (GreatSeth 52:10–12). \textit{There was a great confusion in the whole cosmic place.}

303. Before a noun, \textit{€Jc-} occurs alone. Before a pronoun or a verb, \textit{€Jc} (look, behold) is normally used instead of \textit{€Jc}.
\textit{€Jc} (Luke 5:12). \textit{Behold, there was a man full of (filled with) leprosy.}
\textit{€Jc} (Shill 75:7). \textit{Here is truly a hostility against God.}

304. \textit{OYN-} with a durative sentence always has an indefinite subject (cf. 267).
\textit{A} (1Cor 12:26). \textit{And when one of the members is sick...}
\textit{MNI} (Mk 12:18). \textit{There will be no resurrection.}

305. A verbal sentence starting with \textit{€Jc} (\textit{ZHT€}) can have either a definite or an indefinite subject.
\textit{€Jc} (1ApeJames CT 17,7f). \textit{Behold, James did his service on the mountain.}
\textit{€Jc} (Shill 75:7). \textit{Here is truly a hostility against God.}

306. For the conversions of \textit{OYN-}, \textit{MN-} cf. 272–276.

307. The construction with \textit{€Jc-} 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 ἐπὶ/ἐπί (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).

1. The past

Structure

310. Affirmative

α-γαρτη - subject - infinitive

α-γαρτη, he chose

α-τρωμε γαρτη, the man chose

311. Negative

δε-γαρτη - subject - infinitive

δε-γαρτη, he didn't choose

δε-τρωμε γαρτη, 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 α is followed by οὐ (indefinite article or the 3rd pers. pl. suffix pronoun) it is usually written αὐ.

α-γαρτη δε-οὐκοικ α-γαρτη εξαοικ ἑλακτε α-γαρτη εξαοικ ἑλακτε (Mark 14, 22). He took the bread, blessed it, broke it and gave it to them.

α-γαρτη πετηε εξαοικ (John 7:31). Many believed in him.

ἀνοικ α-γαρτη 2η-παραν ἐπι-παραν α-γαρτη εξαοικ (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 NEA-,. NEA-v and NEA-MTE, NEA-MTV. NEA-EBO 2H-TOEIP YW NEA-MTEQ N-HCA2. NTOAG AE A-Q, YCA2 2QXIP (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 e. The orthography of he circumstantial conversion of the negative past might be reduced to the superlinear stroke. OYOCTOAG EA-QCA2-E QA-NEAHE ET-2H-TEYNE (VA 1:3-4). A letter he has written to the brethren abroad.

315. The focalising conversion is introduced by (e)NTE-, (e)NTA- and etempe-, etemve.-

316. The focalising conversion is introduced by (e)-NTE-(e)-NTE.

317. The negation of the focalising conversion is ... AN NTAYEYUN-E HAP AN H-BIPRE ALLA -CCOOGH MNO XI-NEQOOGH (Shill 21:1). 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 ete MNE might be used).

319. Inate-NTAT - subject - infinitive
Inate-QUCTTI, he hasn't chosen yet
Inate-prome cutti, the man hasn't chosen yet

320. This tense is always negative.
Inate-taloynoy,et (John 2:4). My hour has not yet come.

321. The preterit conversion is introduced by NE. It can be accompanied by an invariable ne (cf. 207).
73. The focalising conversion is introduced by ε. It is only attested for the affirmative form.

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

331. Affirmative
   επε-/ε- subject - ε - infinitive
   επε/προμε/προμε, he shall choose
   επε/προμε/προμε, the man shall choose

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

333. With a nominal subject the ε before the infinitive might be omitted. In that case the optative has the same form as the focalising conversion of the present.
   επε/προμε/προμε, he shall choose
   επε/προμε/προμε, the man shall choose

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
   ονε-/ονε- subject - ονε- - infinitive
   ονε/προμε/προμε, he shall not choose
   ονε/προμε/προμε, the man shall not choose

336. The usual form of the prepersonal conjugation base with the suffix of the 1st pers. sg. is ονε. (ονε- is a rare variant).
   After ξεκαλ(ας) one might find the variant ονε-.

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 ξε or ξεκαλ(ας) it expresses a goal or result (cf. 447).
   εκεκοι ονε-/ονε- subject - ονε- - infinitive
   ονε/προμε/προμε, he shall put animosity between you and your wife.
   ονε/προμε, he shall not kill.

Conversions

339. There are no conversions of the positive form.

340. The negative form can be converted to a circumstantial sentence introduced by ε (which can be omitted for orthographic reasons).
   επε/προμε/προμε, he shall choose
   επε/προμε/προμε, the man shall choose

341. The relative conversion of the negative form is introduced by ονε (ονε-/ονε- with a variant orthography ονε-).
   ονε/προμε/προμε, he shall not choose
   ονε/προμε/προμε, the man shall not choose

342. Affirmative
   ηαι-/ηαι- subject - ηαι- - infinitive
   ηαι/προμε/προμε, he shall choose
   ηαι/προμε/προμε, the man shall 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 ε is intercalated in the prepersonal conjugation base of the 3rd pers. m. and f. sg.

345. Negative
   ηαι-/ηαι- subject - ηαι- - infinitive
   ηαι/προμε/προμε, may he choose
   ηαι/προμε/προμε, may the man 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 ηαι-/ηαι-.

348. There exists also an absolute form of the negative jussive: ηαι-/ηαι-.
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.

μάρτυς οὐδεὶς ἦν ἵνα προσέλθῃ (Matt 5:16). That your (pl.) light might shine!

M̃P̃€̃q̃j̃õỹẽiõn (ShV 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 ἀλλὰ is intercalated after the personal subject or before the nominal subject.

354. The subordinate clause conjugations have no conversions.

I. The precursive

Structure

355. ἵνα ἦν ἤπειρον – subject – infinitive

ἵνα ἦν ἤπειρον, when he has/had chosen

ἵνα ἦν ἤπειρον, when the man has/had chosen

356. The prepersonal conjugation base with the suffix of the 2nd pers. f. sg. is ἵνα ἦν ἤπειρον or ἵνα ἦν.

Use

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

αὐτοὶ ἔγειρον ἤπειρον ἤπειρον ἤπειρον (Luke 1:21). And they were wondering, when he had been delayed in the sanctuary.

πᾶν ἔλεη ἄγιος ἔγειρον ἤπειρον (Luke 6:3). ... that what David has done when he was hungry.

ἵνα ἦν ἤπειρον ἤπειρον ἤπειρον ἤπειρον ἤπειρον ἤπειρον ἤπειρον ἤπειρον ἤπειρον ἤπειρον ἤπειρον ἤπειρον ἤπειρον (Acts 12:18). When the morning had come there was a great confusion among the soldiers.

II. The conditional

Structure

358. ἐρώτας ἔσεσαι – subject / ἐστι – subject – ἔσεσαι – infinitive

ἔσεσαι, if he chooses/chose

ἔσεσαι, if the man chooses/chose

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

There exists a shorter form €". This form rarely occurs and if so, mostly with negation.

If you (pl.) do not eat the flesh of the Son of Man ... you (pl.) will not have the life in yourselves.

The conditional can have a conditional or a temporal meaning.

When it has conditional meaning it can be introduced by the conjunctions €\textit{€"}, €\textit{€"}, €\textit{€"}, KAN (cf. 429, 440).

For the circumcision is useful if you practice the Law.

For the circumcision is useful if you practice the Law.

Even if I judge, my judgement is true.

But when she divorces, let her remain like this.

The conditional 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:

The conjunctive can follow after a certain number of verbal constructions. It can be preceded by a paratactic conjunction like \textit{Ai\textbullet}, \textit{A yw}, \textit{e-TT.MA}, \textit{H}, \textit{TOTe}, 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).

The following constructions can be followed by a conjunctive:

- a non-durative sentence (except the past and \textit{\textbullet T€})
- 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 \textit{NHY} (the stative of €1, which has often a future meaning).

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

The sinner borrows and does not render.

Save me and have mercy on me.

What shall I do to inherit the eternal life?

(This construction can also be identified as a future conjunctive cf. 382.)
The conjunctive can be used in a completive clause where it makes the subject or the object of the preceding expression explicit (Δ'Γ'ΥΩΓ'ΥΜΕ ΤΕ/ΤΕΥΚ'ΥΜΕ ΝΤΕ-ΣΩΒ (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).

373. In a circumstantial or relative subordinate clause, or a clause introduced by εν γεωμε, the conjunctive can also extend the past tense, ἤπατε, a durative sentence in the present, and οὐνέτε (cf. 154).

374. The conjunctive can be used in subordinate clauses introduced by certain conjunctions (ε-ΤΗΝ, instead of; εμφτι, if not, except; ή, or, καν, even if; ημνυσ, lest, in order not to; ημνυτε, so that not; ήμινα, after; ἰσαβίν, if not, except; ξινα, order to, so that; ζωτε, so that).

After other elements:

375. The conjunctive can be used after ξεκα(Δ)ε instead of the optative when an adverbial construction or a subordinate proposition is intercalated between ξεκα(Δ)ε and the verb. ξεκα(Δ)ε ΕΑΤΕΤΗΝΑΙ ΕΡΟΨΤΕ ΤΕΤΕΤΗΨΕ ΟΝ (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 (Δ'Γ'ΥΩΓ'ΥΜΕ, it has happened; άλλοι... άλλοι, on the one hand; ... on the other; ημενότο, might... (wish); ηκειογι πε, still a little more (time) and...; ημενότο, might... not; ηνοι'υς πε, it is good/better; ουνογι τε/τευκ'υμε πε/... it is a miracle/a shame; ξαμοι, it should be).

377. The conjunctive can also occur in a main clause. In this case it is usually preceded by a particle or an adverb (αρα, αφυ, μορι, μεγακ).

378. The conjunctive can function as apodosis after a subordinate clause expressing a factual presupposition. 

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

380. The future conjunctive

381. There is a rare variant ἤταρ(ε).

382. The 1st pers. sg. ταρι is rarely used and often replaced by the conjunctive ητα (or τα).

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

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

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

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

387. The future conjunctive rarely expresses a goal after a narrative verb or in a question (cf. 445).
Constructions

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 ΤΗ can occur.

π.χοέες ταρ-νιγεος η-τ.χαγκ (Luke 22:49). Lord, will we slay with the sword? ταρ-νι† ζη ταρ-νιτι† (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 loses its causative meaning (cf. 129–134).

A. The causative infinitive as (conjugated) verb

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

λαμ ε-κτη-τε-ζενκουςε απατα ημα-κ (Shill 81:23). And you let the others go astray with you.

καμ η-τ.χαγκαλα ημα εντα-κτε-τε-μαυε πα-πηπ (John 4:46). Cana in Galilea, where he changed water in wine (where he made the water become wine).

η-πει-ταμε-ποκε πα-πομε ημα-τε-μαυε (ShChass 74:45–58). He could not make a man sin against his will.

πανουτε πεν-τοντια παι ε-ογωγε-τρομε ημοι ομα (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: αντι, against, in exchange for; ακτη, without; ε-, in order to, for; εκ, towards, for; ε τμα ε-, instead of; εμπτε ε-, without, if not; ημεκε (ε), after; κοινε, without; γαρ ε-, before; γε, while; γεκτε ε-, so that; γεθ, because of; through.

νανοι-τε-ποκε μον ηγουμ ε-ογκά ε-ορπ-νομε (ShAmel I 52:59). It is better for the human to die than to live in sin (while sinning).

εκ-ποε(ε)κτε-ταλγμ γαρ κατα-πανουτε αυ-ρη-καμ ημα-την ε-ογκαβ ημα-τουςα (2Cor 7:11). Behold, that you (pl.) suffer according to God has made you very zealous.

ημ-τερε-τηκοτε δε βι-νποκε ηγει νδι-πε-τακαε (Matt 13:25). While the people slept, his enemy came.
393. The expression ε-τρε- is often used to build a subordinate clause of goal or consequence (cf. 449).

τότε ἄρνηε Ἄντωνι ἐβολός θαν-ταλλαία ἐγραφαί εξη-πισταλον ἅγια-
κοχανήν ε-τρε-χι-βαπτισμα ἐβολό γινοτ' ἂ (Matt 3:13). Jesus then
went from Galilee to the Jordan, to John, in order to be baptised by him.

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

ἀποτελεσματικα δε ε-τρε-πιν-ναι νοσθού εγραφαί εξη-πε-χορτος
(Matt 14:19). He ordered the crowd to sit down on the grass.

See exercise 8
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.

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 

- ώς (and),
- ή (or),
- ήν (either, or),
- ήν ήν (or else, whether),
- ήν ήν (but),
- ήν ήν (and, but),
- ήν (also).

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

Let's not fall asleep, let's not get drunk and let's not stay in the dark.

For either he will hate the one and love the other, or he will devote himself to the one and despise the other.

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 εἰς, εἰς εἰς, εἰς, εἰς εἰς, εἰς (rhetorical questions), εἰς (expresses wonder or doubt).

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

A. The complete clause

Object clause

405. The object clause is generally introduced by the conjunction 

This conjunction can also introduce indirect as well as direct speech.

406. When it expresses a goal the object clause can take the form of a final clause introduced by ἐκλει̣σα (cf. 447).

This is mostly the case with the main verb expressing some application, effort, or care.

407. The completive clause after verbs expressing fear is usually introduced by ἢπτεάμ, ἢπτοα, sometimes combined with ἐκ.

The tribe was afraid that Paul might be killed.

408. The conjunctive can have the value of an object clause (cf. 376).

This is always the case with the verb ἐκ (to say).

409. The prenominal state of the verb ἄν, ἄν is directly followed by the object clause without ἐκ when it occurs in a negative sentence with the meaning "to ignore, not to understand".

410. Some element of the object clause can be inserted as a cataphoric pronoun in the main clause, usually as its object.

411. The entire object clause can also be substituted by a pronoun in the main clause. This is always the case with the verb ἐκ (to say).

See exercise 9
412. After verbs of incomplete predication, such as κω, to let, leave; οὔξερί εβολα, to appear; and in particular those expressing permanence or cessation, such as λο, to stop, quit; οὔξο, to stop, finish; υδα, to continue, to persist; to stop, to cease; οὔξερ, to delay, to continue, the object clause can be expressed by a circumstantial clause. άργως εν έκχιμ έν (Acts 27:41). He remained immobile (while he was not moving).

413. Another possible construction of the complete clause after these verbs is the future tense, e.g. έγκαι αύξετο εν έκχιμ (Luke 7:11). And he went (and it happened that he went).

414. In that case the subject clause can be introduced by ζεμ.

415. The expression ζεμχρονε followed by a subject clause usually opens a new narrative unit. Literally it means “it happened that...” but ζεμχρονε can usually remain untranslatable.

416. In a nominal sentence the subject περέτε can be explicated through a completive clause introduced by ζεμ, through a (causative) infinitive preceded by εκ, or through a conjunctive.

417. In a causal clause the subject clause can be replaced by a final clause when it expresses a goal.

418. 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.

419. It pleases

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

421. A subject clause can be replaced by a final clause when it expresses a goal.

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 the περέτε (cf. 322), meaning before.. also expresses anteriority.
- The limitative conjugation base χρονε means until... (cf. 367).

423. Temporal clauses can also be introduced by a range of Coptic conjunctions, such as ξερ (since; with the focalising conversion of the past tense), Ζημία (after), or Greek conjunctions such as σύν, συνοντ, ζώτα (when). The Greek conjunctions are often followed by a focalising conversion.

424. The preposition ζώτα (ε-) with the causative infinitive expresses anteriority, the preposition προ- 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 with the conjunction ζώτα, it has a general sense with regard to a past tense (cf. 363).
Complex sentences

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

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 reális and the poténtialis, the latter the irrealis. The subordinate clause or protasis often precedes the main clause or apodosis. In the contrafactual conditional clause, the apodosis has the preterit conversion of the future, often with an invariable.

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 eventuality, often preceded by the conjunction εὐχέ or εὐχέ.

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

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

432. Factual conditional clauses can consist of the conjunctions εὐχέ and εὐχέ 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.

εὐχέ τόκους κανάλαι ἕμοι τόκοι (Mark 9:47). If your eye scandalizes you...

Subordinate clauses

434. The protasis of a conditional sentence usually has εὐχέ- (circumstantial preterit conversion), the apodosis has the preterit conversion of the future, often with an invariable πεί.

435. If the condition implies a present reality, εὐχέ- can introduce a double conversion (circumstantial and preterit) of a durative sentence, or a nominal sentence, or an existential sentence with εὐχέ- or an indicative sentence with εἶ- (cf. 300).

436. If the condition implies a past reality εὐχέ 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 πεί). In that case, it expresses a connotation of unreality or regret.

εὐχέ-πεί-τῇ ἐκ πίνοντε, νεῖ-τῇ ἐποιήμενε πεί (John 8:42). If God were your Father, you (pl.) would love me.

εὐχέ-πεί ἔγινε, ἔγινε πίνοντε, ἔγινε εὐχέ-πεί δύονε (John 15:22). If I had not come and talked to them, they wouldn't have any sin.

εὔχε κινοῦντε εὐχέ πεῖ-τῇ πεῖ-τῇ λαλούονε (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 εἶ (εἰ) or, when it is a contrafactual condition, by εὐχέ, εὐχέ πεί, εὐχέ πεί, νεῖπεί.

εὐχέ-πεί ἐκ πίνοντε, ἐκ πεί ἐποιήμενε (1Cor 15:13). If the death will not be resuscitated, then Christ has not been resuscitated.

ἐκαίνε γὰρ Χρεῖοκ τὸν Εὐχέν ἐκ ποίοτον τῷ ἐποίοντε (Gen 43:10). If we had not been delayed, we would have returned twice.

439. The conjunctions ἐκαίνε, Χρεῖοκ, εἰ, or, often with a conjunctive, can be translated if not or unless.

ἐἰστὶν ἐποίημεν τῇ ἑτή (Matt 18:3). If you (pl.) do not change yourselves.

440. The concessive clause is introduced by the conjunctions ἀντὶ, ἀναθειναι, ἀν. A circumstantial conversion without conjunction can have the same connotation.

καί ἐκαίνε, ἐκαίνες ἐκ πεί τῇ ἐκ πεί ἐποιήμενε (ShChass 107). Even if I die, I will not taste anything before the time has come.

εἴπης οὐχι εἰς ἐκαίνες ἀναθειναι (John 4:9). Even though I am a Samaritan woman...
The comparative conditional clause is introduced by the conjunction εδώκε (ἐδώκε), followed by a circumstantial conversion. Alternatively, we can find a construction introduced by εύχехε, ἔνε εὔχεχε, ἔνε εχε. εύχε εἰπάσαε (Z 298:6). As if I would have rejoiced.

The non-inflected interjection (ἐ)μών, possibly accompanied by εὐχετέ, εὐχε, ενε or ε, signifies if not. εμών εὐχε εἰπάσεν οὐ τίς εὐχετέ εὐχετέ (ShAmēl II 341:7–8). If not, they would have been considered as heretics.

eὐχετέ εμώουττ ηταὐων ἀν εἰς ἕνε-πε-εχε τευτιν (1Cor 15:13). If the dead will not resuscitate, then Jesus has not been resuscitated.

Εἰμήν-βαρβαρός ὅοοπ οὐ τίς πτεθείον ἐπε-μαιτοί Αὐων πε-κονοντο (ShChass 70:20–24). If there would be no barbarians, what would the honour and the pride of the soldier be?

The causal clause

The causal clause can be introduced by the Coptic conjunctions ΧΕ, ΕΒΟΑ ΧΕ, ΕΤΒΕ ΧΕ, or by the Greek conjunctions ἐνει, ἐπειλαχ.

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

Αיμήτιν ΧΕ ἁγιά ΝΙΜ ΚΟΒΕ (Luke 14:17). Come (pl.), for everything has been prepared.

Αντικείρ ἐ-τού-κυπρος ετβε ΧΕ ΝΕΡΕ-ΝΙΘΥ Τ-ΟΥΜΗ (Acts 27:4). We sailed to Cyprus, because the winds were against us.

Εἰμει ὧται ἀν τε ΤΕ-ΣΚΙΤΙΚ (TT 110a:6). Because this is not his faith.

Final and consecutive clauses

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

The conjunction ΧΕ with the present (without conversion) can express consequence (especially in questions, TilL 360).

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

In a final or consecutive clause the Greek conjunctions ΖΩΤΕ, ΜΗΠΩΣ, and ΜΗΠΟΤΕ mostly occur with the conjunctive (cf. 129, 392).

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

The limitative γαντε can be used with the meaning in order that, so that (cf. 364).

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

Ανείτε ΝΑΝ Ἐ-ΟΥΜΗΤ-ΡΙΝ-ΣΗΤ ΧΕ ΕΠΕ-ΚΟΥΝ-ΠΗΣ (1John 5:20). He gave us understanding, so that we may know the truth.

Αὐτό παραβολος ην ΝΕΓΑ-ΧΗ Μ-ΠΙΠΒ Ν-ΤΕ-ΚΩΜΕ Ν-ΤΕ-ΚΥΜΗ-ΧΈΚΑΣ ΕΠΗΑΡ-ΣΑΛ ΝΑΝ-ΑΝΘΩΝΙΟΣ (V.A. 8:17–20). And the devil usually took the appearance of a woman during the night... in order to deceive Antony.

Απομείμ-παλαι ει τι ΖΩΤΕ Ε-ΤΕ-ΠΕ-ΓΥΜΗ (Luke 5:7). They filled two ships (so much) that they sank.

Ανει Ε-ΟΥΜΗΤ ΝΑΝ (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 et, eTe, (e)NTa.
If the relative clause has the aorist or a preterit conversion, it can alternatively have
the relative converter e or eTe.

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

455. The 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.
πνάλντοκ ε.τ.παρδουκ ερο-q (John 8:21). The place I will go to.

The antecedent is the subject of the relative clause

455. The converter et is normally used when the antecedent is the subject of the relative
clause.
γύρε όψθν νιμ ετ.ζη-βαλεθε (Matt 2:16). All the little children, which are in
Bethlehem.

456. The converter eTe occurs with negative clauses, with πνατε and ουρ(τε) and
with nominal sentences. eTe can also be used with the preterit conversion of the
present or with the aorist.

457. The expression eTe ταί πε means that is.
παλαικεν ετε ἰανεκακ αν πε (John 10:12). The mercenary who is not a
shepherd.

458. The converter (e)NTa is used as conjugation base for the relative past.
πλεκογος εντα-κοφον (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 et.
πλεκογος εντα-κοφον (Luke 15:6) My sheep that was lost.
The nations which do not know God.

The good shepherd (the shepherd who is good).

The antecedent is not the subject of the relative clause

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

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

The mother whose mercy is great.

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

464. The converter with a nominal subject has the form €."N.

The place where there is no fear.

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.

Mary, the one from whom Jesus was born, the one who is called the Christ.

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 substantiated 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.

The sick one

Good deeds

The saint

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

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.

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

B. The circumstantial conversion

471. If the antecedent of a relative clause is indefinite, the circumstantial conversion introduced by €- is used instead of the relative conversion.

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).

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.

They will find that tree that they have plucked.

474. In this case we alternatively find the relative converter €.".

Every nation of men, who have not come to know God.
476. If the defined antecedent expresses an element of time or manner the relative clause might alternatively be introduced by the relative converter or by the circumstantial converter. If the meaning is obvious, the anaphoric pronoun can be omitted.

\( \text{πνα} \) \( \text{ενταφθείτω} \) \( \text{νυχτά} \) (John 4:52) The hour, in which he was relieved.

\( \text{ν-νεοδόω} \) \( \text{γρ} \) \( \text{ε-νοὴ-τ-εφαξ} \) (Rom 7:5) The days that we are in the flesh.

See exercise 11

Cleft Sentences

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

A Basic sentence is: \( \text{τετήλα} \) \( \text{ε-παι} \) (Mark 13:11). You shall say this.

The corresponding cleft sentence is: \( \text{παι} \) \( \text{πετήτα-} \) \( \text{ξοο-π} \) (Mark 13:11). It is this that you (pl.) shall say.

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

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

\( \text{ναι} \) \( \text{ας} \) \( \text{νεταφθεί-τεφη} \) (Mark 4:15). It is these that are along the path.

\( \text{νετόται} \) \( \text{μαθαύ-π} \) \( \text{ε-καθαυπεί} \) \( \text{γί-παι} \) \( \text{ετεμαγ} \) (ItopHat 43:21–22). It was he alone who was living as an anchorite in that place.

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

\( \text{ουρμε} \) \( \text{ν-ρι-μαο} \) \( \text{πετα-} \) \( \text{τυβε} \) \( \text{ν-ογμα} \) \( \text{ν-ελοολε} \) (Matt 21:33). There once was a rich man who planted a vineyard.

\( \text{ουρμε} \) \( \text{πε} \) \( \text{ε-καυτ} \) \( \text{ν-οτα-} \) \( \text{τοπο} \) \( \text{ε-πε-} \) \( \text{χρια} \) (Shill 27:9). There once was a man who was constructing a place for his own use.

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

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

\( \text{ντοκ} \) \( \text{ετ-αω} \) \( \text{νο-π} \) (Matt 27:11) It is you who say it.
Part IV: Exercises
Exercises

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

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

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

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

Exercise 1

1. περιαν
2. ἰδιοντις
3. οὔσηκε
4. οὕτωρκρις
5. σκούγε ὁνομ
6. τεσσεύρια
7. οὐγρηχον
8. ηγεραφη
9. ηγερωγού
10. ηγεσίγο
11. τεγιμ
12. οὐγήμαλο
13. γεγνεόουγε
14. οὐγινθ νοήσατ
15. ηγεβύγε
16. ἀβελ ηαίκαλος
17. ἰμερατε
18. θαιρηδονη
19. ηειομε
20. ἑγεν
21. ηεσηοογ
22. θεκατα-καρη
23. ημηο ηερη ηερη ταειο

24. ογγαχε ῴεβω
25. πλογος ἑπνογε
26. ογηηα καινι ῴανοβ ʹηιηηηε
27. ογηε ἑηεπογοηεη ογηε ἑηεπκαηε
28. ηεγεβυηε ηηογ ηαικαλο
29. ηεγεβμε ἑπκαηε
Exercises 1

30. ἢ βίῳ ἱερουργεῖ ἱερεῖ 42. πενησταγρος
31. ωφά ἀγαν ἀναγνωρ. ἱερεῖ 43. τετειλιτις τιρφ
            ἱεραθον 44. ταμιήκιοιμ
32. οὐρηγέμνων ἱερεῖσεονοκ 45. τωκ
33. οὐ διακυμαλωτος 46. παρω
34. οὐρηγερ αὐγ ἱκεσερ χίτε 47. τατποιθήρ
35. τεπλατονηκ ἀλλακαλλα 48. τουτ
36. πκα θρεφτ καπτος 49. περηφαλ
37. θοι ἱροβολος 50. ταζε
38. γενος ἦμ ἱρελλίνν γυραρε 51. πλεκτ
39. σναβ σναβ 52. νεκφαξε
40. ἀνόν νεκχρετιανος 53. ὀγοιερε φιμ ἱταφ
41. περεγνος σναβ 54. ουγεμινε

Exercises 2

1. ἄνθρωπον προ τιρφ (ShII 123).
2. ἱρεομαλαγ αν (ShII 22).
3. άνοκ 2οσστ (061) ἁγιασθηλαλ (ShII 38).
4. ιτοκ τε άτκνμ (John 1:22).
5. Πογι, Πογι (163) άνόν ἰνελος ἰκενερην (211) (Eph 4:25).
6. θεμε ᾿πρωυε πε ουγεκ ἱνουμουν ἰκετροφη (Rossi II 3, 90b, 6–9).
7. ουμπονφρον πε (ShChass 95).
8. πεναλογ ωην πε Σακουν (P 130.1 133 329).
9. ου (023) τε τετειλιτις (ShChass 82).
10. πυκ (020) πε πινοβ πυκ πε πτατ τωκ τε Τοκομενη (ShII 117).
11. άραων πημ (024) ουην νε (ShII 72).
12. πενι γαρ παρωμε (019) αν πε αλλα παμνουτε πε (P 130,4)
13. ουρωμε θούατ ετεθμουτε πε ουμαλυ θούατ ετεθμουν ίτεπε
               τε (ShIV 129).
14. ουμοον εηπουκ αν πε (ShOr 155).
15. ηνανβεερ γαρ νε (ShChass 108).
16. πωβι ηαλκανος πε παβ και άραων πηβι πνακεβις πε παβ και
               ίτονφρον (Wess 9,177b).
17. ητλακατον ακ πε πενοου ετεκααυ (John 5:9).
18. ανόν νεπιάζοα αυγ θηαο πε πεναρχουν αυγ πενεροφ (ShIV 34).

1 ΟΧΙΝ ΦΟ ΠΡΟΥΟΥΛΗΜ: Jerusalem (cf. glossary of nomina sacra).
Exercise 3

2. μάταιει (138) πεκεκουτ ήπετεχναυ (Matt 15:4).
3. μηφελ εβολ (Matt 24:26).
4. γαμπ τον ετάρε (Gal 4:12).
5. άπε τηίπα τον (1John 2:4).
6. σεσούν γαρ κέ ανάρεον ήμ ην ήνογ (020) έν (Shill 72).
7. σησαμε ήν δυά ενίκιασιον ενικασούν έν (ShRE 10,164).
8. τηροκε ηρε ήπεκεκουτ ηγο τετιμηννο ιωηθηντην (Shill 24).
9. πεζάξε ετέσιμ (Shill 153).
10. άπεφεκεινε εχονταί αν ερούν επιμούντα (Shill 44).
11. άπεφεκεινε επεφοίνειον ήμην ήηοκ (291) (Shill 95).
12. εγκακιν ώ ηθού ηνδαμινιον (ShAmel I 380).
13. άπηναδαλ εβολ αν αλλα άπεκεμε ουβικ ηζογο (Shill 38).
14. τεπακογούνουν (Shil 191).
15. πραπ ετερέπηνωεις έτι ηακπνε ήναι άπεκέμε ηνητη (Mun 99).
16. έπενόης άναρελμον ένατους (ShChass 28).
17. ρωμε γαρ ημ ας ουγνηποκξ αγο άνεογγος έν έμογ (ShEnch 93).
18. ουγνηπηκοκς έςογον έναν ένιολο (Shill 199).
19. έμανον ουκε ένιακη άναρελμοει έπον (Sh 3).
20. σεογανε ηηνεκη κεκεον ήονον ηπεκέκρηοον ήματονα (ShChass 106).
21. ένοιν ινιγγο ήκεντοπος (Shill 24).
22. έχεμα ήπεκεκολίκες (Ps 90 (91):15).

1 ιωηθηντην is a form of ιωη (162) with the suffix of the 2nd pers. plural.
2 είς for ήθογες : Jesus (cf. Glossary of the nomina sacra).
3 ύι is the short form of the auxiliary έποι, to be able to, can. άηκα is the prenominal form of the verb άπολελε, to throw, to bring, followed by the object άογ, water. W. E. Crum, Coptic Dictionary 666b, s.v. άηκα, suggests that one should understand 'poison' here.
Exercises

Exercise 4
1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 

Exercise 5
1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 
12. 
13. 
14. 
15. 

Exercise 6
1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 
12. 
13. 
14. 
15. 

1 ἀν for ἐκατόν (cf. List of nomina sacra).
Exercises 110

Exercise 7
1. ἀπαντᾷ εἰς τὴν ἐννέα ὑπερβαίνει ἑπτάκομισίων (ShII 13).
2. ἡγεῖσθαι γαρ εὐσκήφος ἡμῖν ἑπτάκομισίως υπαντᾷι εἰς τὸ ἑγερμὸν ὑπολογίες (ShII 103).
3. ἑνενεπεπτύομαι δὲ τὴν ἑπτακομίων υπερβαίνεις οὖς (Matt 2:15).
4. ἄντωσα ἵνα ἑπτᾶς ἵππεις εὐσκήφωσι ἐνποῦτε (ShII 14).
5. εὐσκηφωσθεὶς γαρ ἐνενεπεπτύομαι εἰς ἑπτὰς ἵππος εὐσκηφωσθεὶς καὶ ἑπτακομίσιως τὸν ἵππον ἑπτᾶς διότι τὸν ἵππον ἑπτάς (ShII 112).
6. εὐσκηφωσθεὶς γαρ εὐσκήφωσι τὸν ἓπτὰς ἵππος ἐνποῦτε (ShRE 10, 164).
7. ὁμιλῶ ἐνεργοῦ εὐσκήφωσι (ShIV 200).
8. σημεῖον τῆς ἐπαναλαμβάνουσας ἑκοπτῆς ἐν τῷ εὐσκήφωσι (ShIV 21).
9. σαρκεῖον δὲ ἑνενεπεπτύομαι ἐν τῇ ἑπτάκομισίᾳ ἑπτάς (ShIV 25).
10. σεῦνυ δὲ ἑνενεπεπτύομαι ἑνενεπεπτύομαι ἐν τῷ εὐσκήφωσι (Matt 9:15).
11. μακρέποσας εἰς ἑπτὰς ἑπτάς ἑπτὰς ἑπτάς ἑπτάς εὐσκήφωσι (ShLefort 41).
12. ἀνοφειδεῖας ταραπνοὺτε σμός εἰρήν τῶν ἑπτῶν ἑπτάς (P 131.6 13).
13. ...ἐπαναλαμβάνουσας ἑπτάς ἑπτάς ἑπτάς εὐσκήφωσι (Besa 86,14).
14. καὶ εὐσκήφωσι τῆς ἑπτάς ἑπτάς ἑπτάς εὐσκήφωσι (ShChass 107).
15. μή εἰς τὸν ἑπτάς εὐσκήφωσι τὴν ἑπτάς (John 16:22).

---

Exercise 8
1. ἀκτρένοψε οὖς (ShII 90).
2. ἀπειρῳμενος εἰς ἑπτάς ἑπτάς ἑπτάς εὐσκήφωσι (ShAmel I, 79).
3. ἑνενεπεπτύομαι ἑπτάς ἑπτάς ἑπτάς (ShIV 92).
4. εἰσοδεύει ἑπτάς ἑπτάς ἑπτάς ἑπτάς ἑπτάς ἑπτάς ἑπτάς (ShAmel I, 267).
5. ἀναζευόμενον ἑπτάς ἑπτάς ἑπτάς ἑπτάς ἑπτάς ἑπτάς ἑπτάς (ShAmel I, 267).
6. ἀπειρῳμενος εἰς ἑπτάς ἑπτάς ἑπτάς ἑπτάς ἑπτάς ἑπτάς ἑπτάς (ShAmel I, 267).
7. ἀναζευόμενος ἑπτάς ἑπτάς ἑπτάς ἑπτάς ἑπτάς ἑπτάς ἑπτάς (ShAmel I, 267).
8. ἀκτρένοψε ἑπτάς ἑπτάς ἑπτάς ἑπτάς ἑπτάς ἑπτάς (ShIV 206).

---

1 εὐσκήφω is a proper noun: Joseph.
2 Ἡγοῦσα for ἥγος: Christ (cf. glossary of nomina sacra).
Part V: Selection of texts

Exercise 9

1. ἀλλὰ γὰρ ὢντι ἄφατον ἀλλὰ ἑκότι ἐξογν ὁμοιότητι ἐροο ἐβοοτὸ ἄγω ἤπατο ἐξογν ἡπετεφόν ἡπτασου (ShIII 78).

2. οὐ πε πνομένη ἡ ἁχτὶ πε πνομὸν ἐνταξιοθυτὶ ἰδονὴ ἰδιῆ ἰδιῶτα ἰδρευτῆ ἲδρευτῆ (ShIII 144).

Exercise 10

1. ἀμπούσῃ ἵππος ἐπικεφαλεῖς (ShChass 69).

2. ἡμέραν Ἱὴροῦ ἐξογν ἐμοῖ ἤπαι ἀποτεφέβω ἡμὶ (Wess 9, 162).

3. ὑποτε ἱππόκ αἴετοκ ἐκούσα ἄγω ἐκούσα ἀληθὴν καθανατ ἐπεσοῦ ἐπικούτε (ShIV 189).

Exercise 11

4. ὐετὸ ἱπποῦ ἀληθῶ ετερανήτατοτὶ ἡμό ἰδία ἄγω ἀληθῶ ετερανήτατοτὶ (P 130,2).

5. ἐπετασαράζε ἐξεκούσῃ ἰδία ἐπετασαράζε ἐροο ἡπετεφόν ἡμί ἐπετασαράζε ἐροο (ShIV 113).


7. ἡμί ἐπετασαράζε ἐμοῖ ἐμοῖ ἐξογν ἐμοῖ ἐμοῖ ἐμοῖ ἐμοῖ ἐμοῖ (ShIV 17).

8. ἡμί ἐπετασαράζε ἐμοῖ ἐμοῖ ἐμοῖ ἐμοῖ ἐμοῖ (Mark 12:12).

---

1 κοιλάω.
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


1πεξαχ αυτο συνεισέγαγα (299) ἸΗΑ (155) ἰγκυμέ σναγ. 2πεχε πκοι γνητού ἰτεψεκατ. αυ τεκατ μαι (136) η ιπομερος ἐλήλυας ἰώως ἦν τοις χατ. απεκύριος ας ενευν ινερικα. 3τιτετε (322) 2ας αυ τερο αυνες. α πκοι γνητε σεγρ ικα μιν ετήτας λαταπάδεκα εγχαπυ ενουμη1. απεκύρια εβαλ αυταν ἰτεφουγια. εφμοογ ιρ ομινουγία (108). 4τερεβαξ αικα μιν εβαλ αγνο δεβοκουν ωπτε νη τεχαπ ετήιας. ἠτατ ας απαχαί ενεκατα. 5απαξ απαχαί εογα

1πεξαχ αυτο συνεισέγαγα (049) ἸΗΕΧαρ ετήιας. απαχαί ετεςαμε εμοια (449) ἰγερημ. 6αγα νεγεπευμει (238) ικα εβαλ αι νηδατε ετες απρ ογαν ἰνουμ. αγα νεμι ναγα μα ρ ναγ. 7απεκαμαυκια ας πεξαχ ας αυταν αυταν ἰκυμέ ετε τεκατ συ αποκ (464). απαξ ας ενεμο γηνεια 2α πεκα. 8πναπωκυν ταπου (382) ας τεκατ ταυοκος ναγ. ας πεξατ αρινε κη ιτε αγα απεκατε εβαλ. 9πναπωκυν ας αχι

1 Stative of oye.
2 The prenominal form of the infinitive is used here instead of the imperative απ.

3. *Aqycon xne oglal x* 1 plaeuit eteb ou anok naght nayt neqo5t en hqtj hipnoype: pexhe nqlla nag xe 3meeye xe erwam pyamge amagte hipexitp giq pegrht quxixto nag neote hipnoype: pexhe ncon nag xe ou ne pexptip pexhe nqlla xekak epe pyamge naxpt (250) tepxvui giq gowbi mrm eqxwo nag xe aptmeege2 xe zapc eron ne etepantpavta (134) etipnoyte níckos on xe aqro anok mì pum: erqam oya xe hoyu eqol gìn naq cny3 naq ndi (235) otoe hipnoyte.

5. *Ayoa xne oglal xe etbeyo ejmoc* (422) gìn pamaíkwsenp4 naght kouye caca5 nin aqyucy giq ndi pqlalo xe eqol xe eboaxe eqvoniq nig iekecetnirip6 etxvov tomnav (051) tomsut tòmsulik tòmnavxe nae be ekojpte ekwamxpo (429) igurenej up oymntkaxevw uare iekecetnirip etxvov eqywe giq ugrapt mì oyoqaxi.

6. *Aoya on xne oglal xe etbeyo ýmoc gìn pamaíkwsenp ýlplawt aqyucy giq xe eboaxe hipatekewip hµu70n etxvovize eqoq (463) ouye tkojouc etnawcypte eue akerep (436) naq giq oymvoc awu giq te pomaíkwsenp nogy (371) nigitt eqp.
This is a proper noun: Theodore of Phermes.

This is a variant of ἐνθεοπαθή: this is the conjunction δειν (since), followed by the focalising conversion of the past cf. 423).

οὖσα for the Greek οὖσα.
10 επηρέα for ἐπηρέα.
11 ΠΟΤΙΝΑ for ΠΟΤΙΝΑ, the stative of ΠΩΤΙΝΑ.

12 ἐπηρέαδεῖον.
13 This is a variant of ἐνθεοπαθή (cf. 162).
14 ἐνθεοπαθή is the stative of ἐνθεοπαθή.
15 ΠΟΤΙΝΑ for ΠΟΤΙΝΑ (interrogative nominal sentence).
16 ΠΟΤΙΝΑ (to ignore, cf. 157) + ΠΟΤΙΝΑ (who): I don't know whom.
17 ΠΟΤΙΝΑ for ΠΟΤΙΝΑ.
18 ἘΠΗΡΕΑ.
etpēó̂βîo xè dpr̈̃tō̂mì̂n (443) ἱετερε εβπνοβε ηενραμε 19 ἀρκοοογ ον επεμα:

145. ἀρκοοκ εττε νγα γν̈̃λλο orate δρ̈̃μοοκ γ̈̃ν τετή ἐβαγωνι̂ζε
ἀναγ ἐβαλλον γ̈̃ν ουγην οβωλ ἀρκοομγογ πλαβολος ἐμ ἀρκ̈̃γ
ἐρο ραγαλα ἐμ ἀρκο̂ττι γητη ἦννλλο λγω ἀγι ἀργογνας 20 ἀν
εβωλ ἐμγ νμο ἐμ ἀνο ἐμ̈̃γν οτε ἐγρε δρα ἐμ ἀρ̈̃λλο ἀρκ̈̃λλη ἦνεβαλ· πε̂καμ νγ ἀν πλαβολος ἐμ εττεογ ἀρκ̈̃λλη ἦνεβαλ ἀνο πετ ἐγμς ἐμ ἀνο ἦτγ̈̃γοις ἐν
ἐπεμα επε̂κε ἦπημα: ἀρκοττι ἐμ ἐμ ἀν πλαβολος (ἀφ̈̃τατογνι̂ς

208. ἁ γεμηναλι̂ς εἰ ἐβαλγ νεγρ ργοογ ργα ἔγμωτ λγω λγμ ἐμγ
ἐττακε εττε τακκιζς ἦμ τηντρεκγγενοντες 21 λγω ἐμ ῥι̂ς
ἐραςγ 22 ἔπνηοτε να ἐμ ἐγμα̂δε ἐμγυνηως ἐβαλ νγ
ἀγηνας εσαγ ἐγαργνο γ̈̃ν εκλαξκος της ἦενκαξλας 23 ἐττγν̈̃γος ἐγμ νητσεπνις 24
ἐπετοπογ εγμα̂δο γ̈̃νομ πογα εττακε εττε τηνττιρρ ἔπνηοτε
ἀγω λγκρακογ νγ ἐνταγμα επορομα· ἐπερματε ἐγμα̂δος ἐτται̂α ἐμγ
ἐττγν̈̃γα λγμ ἐττακε εττε ὧμ ἦενεπ̈̃γ αεμφοβε 25 ἀγω
ἀγκαταλλα γ̈̃ν ἐγμαυς ἐβαλ γ̈̃νλλο γ̈̃νοτε νγ ἀγ̈̃ρτ εμμ̈̃ς
ἰεττκαξας εσα ἐκκελαττον της ἦενταγμας ἐμ εττωλλ σαβωλ ἐβαλ
ἐπετογεμε επι̂νοβε εττιοοτ λγω ενεκας ἔπνεογ πε ἐβαλγ
ηαγελος ἦμ πεινε ἦπερρ

9 ἦνεμα.
20 ἐγαργνας (ἐβαλ) ἦμ ἦν τηντρεκγγενοντες (cf. 049, 051).
21 τηνττιρρ ἔπνηοτε (cf. 049, 051).
22 ἐκλαξκος.
23 γ̈̃ν εκλαξκος.
24 ἐκκελαττον.
25 ἐκκαξας ἦενεκας.

240. ἀ ἀπα κατημχον ἄγ ενπορνεν πε̂καμ ἐμ ἦηνγ ὡγον ἦηνγ
ἀργυρ εβι̂τατ (007) εβωλ λγω ἱετερε νας εςγυν πε̂καμ νας ἐμ
ἐβ ἐροι ἦγογοις ἐμ ῦτητ ὀυμνομος ἦηνγ ραγτακνκτ εβωλ ἦτος
ἐμ πε̂καμ ἐμ καλλις παικτον ἦτος ἐμ ἀραγχι ραγ̈̃λλεις ἦμ πηροτη
ῥαγ̈̃λλος ραγτακνκτ εβωλ ἱετερε νας ἦηνγ ὡγον κατα ᾳτη 26
ἀκαρας εβωλ ὡγοηρε ῦηομιτ 27 ἐκλαξτατ ἦτος ἦκως ἕκως εςγυνα
ραγογον ἦηνγ 28 ἐμ ἔγοτες ἦμ ὄυτστε ἐγμα ἐμ ἐβαλ εκλαξκ
鞒ς ταρκεογκαι (387) λγω ἐμ πνητε τωτε ἐρο ἐςγυν ἀς
ἐπατητ σαρατον ἦνεμορεντε εςγυν εςγυν ὡγο ἐμ ἐρο ἦ ηατη
παικτον πνα ετεκκογνεν ἐμ ἦηνγ ἦτος 29 ἐμ ἔγα ἐπνητε

26 The Greek preposition υαρά has a distributive meaning here: every time.
27 ἐμγντ.
28 τηνττιρρ ἔπνηοτε: literally: behind his buttocks, meaning behind him.
29 επατητ·
30 ἐπτττ (= ἐπτττ.), see ἐπτττ.
31 ἐκκαξας.
A catechesis of Theodorus

The next text is taken from a catechetical 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.

122 Texts

A catechesis of Theodorus

The next text is taken from a catechetical 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.

122 Texts
The Homily on the Church of the Rock, attributed to Timothy Æluros

The homily on the Church of the Rock tells the story of a church consecrated to the Virgin Mary, situated on the east bank of the Nile. The legend retraces the history of the church to the dwelling of the Holy Family in Egypt. The passage we quote tells the story from the point of view of Mary. The text is taken from the edition of A. Boud'hors, *L’Homélie sur l’Église du Rocher attribuée à Timothée Ælure* (Patrologia Orientalis 49, 1, no 217), Turnhout 2001. The text is published with a French translation.

19 Read ἡ Τῇχοος
20 ΧΡΙΑ for the Greek χρία.
21 ΣΥΒΕ is a variant of ΣΧΕ (from the Greek Σχήν).
22 ΜΗΤΙΚΕΣΕΕΣΕ: εΤΕΣΕΤΕ (literally: the rest also).
23 ΤΗΡΙ-ΤΗΡΙ instead of ΤΗΡΙΟΝ-ΤΗΡΙ (for euphonic reasons).

---

1 ceent: for cent-, the prenominal state of the verb εις.
2 λυστιν: for Greek λυστήν.
3 πελεβ- for πελεβ-, the prenominal form of πολεβ.
4 The Greek noun διαβολία (hostility) is used with descriptive function (as an adjective, cf. 028). It could be translated diabolical.
5 ὁ introduces a Greek vocative.
MOe· .X€IIIto (003)
πε ττυλαο
niejln
τανκαά (019) εγ
ροουτ ηα
νιτολαο ηατ
λωοη
ουμιληγε η
ψοη κοοκ
σελ απααη
ρε χοοο εροι ηι
τερη ωα
πτοοο ικωο8.
ειτα ιητερη
βοηε εππτο
ου ικοκ
λήμοοηηε
καταλα ηι
νεμα9 ιηοι
λε: ιηγινε
ικαοομα
εναλοοη

[PH]
βοε ιηνεκρηα
τηρου ιηηα

126

χεν: ηεηηα (003)
πε ττυλαο
niejln
τανκαά (019) εγ
ροουτ ηα
νιτολαο ηατ
λωοη
ουμιληγε η
ψοη κοοκ
σελ απααη
ρε χοοο εροι ηι
τερη ωα
πτοοο ικωο8.
ειτα ιητερη
βοηε εππτο
ου ικοκ
λήμοοηηε
καταλα ηι
νεμα9 ιηοι
λε: ιηγινε
ικαοομα
εναλοοη

[PH]
βοε ιηνεκρηα
τηρου ιηηα

14 The relative conversion is introduced by η instead of έτε.
15 Δαοος for the Greek Δαοος.
16 Κακαρη for the Greek Κακαρη.
17 ηαληυ for the static of δοοελε.
18 ηαυοοδης is a proper noun: Moses.
19 ην-ηαι.
20 η-αρηη. This verb can be translated with an adverbial location: since the beginning.
   (Literally, it means: he made a start with.)
21 ηαυοο ηηοοο: until now.
22 ηαεη is a variant of the preposition ηηε.
23 ηηοηοοδης is an orthographical variant for ηηοηοοδης (see ηηε).
24 ηηηανε for the Greek ηηηανε.
25 ιηαι.
26 ηαςαηε for the Greek ηαςαηε.
27 ηηοοδης is a proper noun: Herod.
28 ιηεηαηγο is a variant of the preposition ιηεηαηγο.
29 ηηοοοδης is a proper noun: Timothy.
30 ηηεηεγηηο is the stative of δοοοηηο.
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 copies de l’Université de Louvain, t. 1: Textes littéraires, Louvain 1940, 140-143. This edition includes a French translation.

(flash) p. 90 περιεχεται επεξεργασίας Μήνυουους:·

1 ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἐπανάγω· ἀλλά ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· νοοῦν τὸν ἀπελθήσει τοῦ· ἀλλά θεωρεῖ ἐντελείαν τὸν· μιανωρίαν··· ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

2 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

3 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

4 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

5 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

6 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

7 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

8 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

9 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

10 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

11 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

12 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

13 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

14 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

15 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

16 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

17 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···

18 ἀλλὰ ἐπεξεργάζεται δοξος ἔκλεξιν· ἐπείναι· ἀπενεργεῖ καὶ ἐπεξεργάζεται σφήνα τοῦ· μιανωρίαν···
Shenoute, on the Ethiopian invasions


tou aytou.¹

νοικοι τιν αυτοι τιν χρησιμοποιει και πεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεπεpei

1 Greek incipit, meaning of the same. This writing was preceded by another text from Shenoute in the Codex.
2 ENTA for ΗΤΑ.
3 KOM is the Coptic name of the town Synopolis (town of the dog).
4 Comes is a Latin title attributed to the high functionaries of the State.
5 The Greek word ἔλλην (derived from the adjective ἔλληνικός) refers to the Greek as well as to the pagans in Coptic. (The same usage is attested for Byzantine Greek.)
6 ΜΜΩΝ.
7 ΤΩΝ for ΤΩΝ.
8 Ε-ΤΑ: like me (literally: in my way).
9 ΗΝΤΑΥΞΙ: me.
10 ΟΥΟΞ: cry of sorrow.
Shenoute, 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.

... ete; twnov ouv epaxh, etetmirmh evwv nwna etme2 napat nh nnpwv ouv epwv en epwv nwrh noce, 

132 Texts

11 go for gr.

Shenoute, 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.

... ete; twnov ouv epaxh, etetmirmh evwv nwna etme2 napat nh nnpwv ouv epwv en epwv nwrh noce, 

132 Texts

11 go for gr.

Shenoute, 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.

... ete; twnov ouv epaxh, etetmirmh evwv nwna etme2 napat nh nnpwv ouv epwv en epwv nwrh noce, 

132 Texts

11 go for gr.

Shenoute, 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.

... ete; twnov ouv epaxh, etetmirmh evwv nwna etme2 napat nh nnpwv ouv epwv en epwv nwrh noce, 

132 Texts

11 go for gr.

Shenoute, 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.

... ete; twnov ouv epaxh, etetmirmh evwv nwna etme2 napat nh nnpwv ouv epwv en epwv nwrh noce, 

132 Texts

11 go for gr.

Shenoute, 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.

... ete; twnov ouv epaxh, etetmirmh evwv nwna etme2 napat nh nnpwv ouv epwv en epwv nwrh noce, 

132 Texts

11 go for gr.
The substantivated relative πετασμένη is considered as a noun and can thus have the indefinite article,gen.

12 ἀπόθεμα for the Greek ἀπόθεμα.
13 seppa.
14 διδασκάλων for the Greek διδασκάλων.
15 μάθησις.
16 ἁγορά is the pronominal form of ἁγορά.
17 Ναος is a proper noun: Noah.

Shenoute, Women’s piety
The following Text has been taken from P. Claude, *Les trois stèles de Seth* (Bibliothèque Copte de Nag Hammadi, section Textes 8), Québec 1983. In this edition, the text is accompanied by a French translation.

P. 118

10 ποιονής εβολὴ ἦνε δακιεῖε
οὐκ ἦνε τῇ οὐρανῷ ἔστην
ἐντὸς λόγῳ ἑάρθεν ἔστη
τῇ ἑκάστῃ ἑστὶν ·

15 οὐ νομος εταφούσοις αὐτῷ
πενείγειεν· λόγῳ ἀσταλῇ
ηνικοῦτὶ εὐσυγιοῦ ἐπηρή
κατὰ κατὰ, κατὰ εἴτε

20 θανάτου εἰσὶ· τῷ ἐκτὸς
τῇ οἰκεῖῃ τῷ ἔφοβοι

25 πρὶν ἔστην ἦν τῇ ἐκτὸς· τῷ

30 ἦνε περιεβοετε ζε ἀνοκ

P. 119

5 σμόι ερόκ ἔστω· σμοὶ ερόι

10 εἰκονος εἰκονος ἂνοιχ

15 οὐσομενε οὐσομεν εβολ.: ἀντ. οὐ

20 καθος εἰκονος ἀντ. οὐ

25 καθος εἰκονος· τῷ ἐπάνω

30 τῇ καθος ερόκ ἢ (ο) εἰκονιθα

7 ε is a dialectal variant of the stative of εἶναι (o).
8 μοιὸν ἄστρων and μοιὸν ἀστρων are proper nouns.
9 In some dialects the form ἐκτός is used for the relative conversion of the past (instead of ἑτατὰ-).
10 The expression κατὰ ὁμα here means individually.
The Gospel of Mary (BG 1)

This text is taken from the edition by A. Pasquier, *L’Évangile selon Marie (BG 1)* (Bibliothèque copte de Nag Hammadi, section « textes » 10), Québec 1983. There is a French translation of the text in this volume.

P. 9

5 οὺτεἰλος οὐτεἰλος ετειν

10 οὐτεἰλος οὐτεἰλος

15 οὐτεἰλος οὐτεἰλος: ἰησοῦ πετὴν ἰησοῦ πετὴν

Who is similar (to himself).

1īτερε is a dialectal variant for ἰτερε.  
2 ἰτερε ἰτερε.  
3 Ἴαρκα is a proper noun: Mary.
P. 10

πεχε πετρος ἡμαρηγαμ δε τκω

5 ου κηςονι γε κερεπνωρ ουμανε

γιογο παρα πεκεεεεε νεζεηε

αω λαν νεηιαλε βηεηωε ετεεερε

μπεγμεεεε ηα ετεςοονν ηηο

ου κηιαον ηα ουμε νηζεηηνμον

απογνοηηη ηδι χαρηγαμ πεξαξ
gε πεογηπ εροτη ηηαταμα ευ

tη ηη εηοΝ γαγ αεαρκει ηκω ηαγ

10 βηεηιαβε ηα αινοκ5 πεξαξ αι

λαγ επηςη 2η ουζορομα ακω αει

ξοος ηαη λαη πηςη αηαγ εηορη ηη

πνογ 2η ουζορομα απογοηηη

αη ηκαι ηα ηεηαηε ηε ηηηεκημ αη

ερηλαυ εηορη πηα γαρ ετεεπηννηνς

ηηαλ εμηηιαγ ηδι πηζο6 πεξαξ
gε πηςη ηε ηεομε πετηναγ εφο

ρναμα εμηηιαγ εηορη <νη-τεψηγηηη ηη-

πεηηα απογοηηη ηδι πηζωρ πε

20 αηαξ ηε εμηηιαγ αη ηηη τεψηγηηη ηου

dε γη ηεηηα 2αλα πηνού ετηηινηηη
gε πεηηηητε ειςςοςηαγ ηηηονηηη πετη

ηαγ εφορναα...

4 ταμα is a dialectal variant of ταμο.
5 αινοκ for αινοκ.
6 εζο is a dialectal variant of αζο.
7 ηινιηηεηη is a dialectal variant of ηινιηηεηη.

Gospel of Mary

P. 17

7 ... ἡμερημαρηγαμ δε

10 ἄπογνοηηη δε ἑδι ἁμερηγαμ πεξαξ

15 ε γαρ ἡηκεμεεεε εν ἄπογνη

20 ερον 2η ουμαν αν εηηηa

κτον δηκαων ἡηηεςηηητη τηηη

κεςες ἡηητη<η>ηςητηηη ηζογο ερον

8 Πέτρος is the vocative of Πέτρος.
9 λευπη is a proper noun: Levy.
10 ηινιηηεηη for ηινιηηεηη.
10 παντικεβεμένος ευρικα δι
σωθηρ δε ας μλιαος ηττη μην
δε γαώκ εμοξε εβολ παντως
eretpsωθηρ σούν ημος δε
φαλως ετε ρα αθογομερ ρησου
15 ο ερων μαλλον μαρμυμε υττη
† γρακον μπρομε υνειος
ηττησπορ ην κατα δε ιταν
γουν ενεατη ηττησαμεοηκη
μεγαγελειον ηουκ δι εραι
20 μεγαρος ουδε κεηνομος πα
ρα πενταπαφ ροοη ρητερε

ρ 19
(επειδε δε ηνια λγο αγταρχει υ
βωκ επεγέτημεν ησεαμεοεοθη
πεηγελειον
κατα
μαριμενη
Coptic glossary

The Coptic words that appear in the examples, the exercises and the texts appear in this glossary following the order of the consonants. They are arranged in the same way as in the Coptic Dictionary by W. E. CRUM. For each verb the existing prenominal and prepersonal forms and the stative are given. Composite words and derivations figure under the original or the most characteristic word. The double consonants θ, ϱ, Ψ et Ψ can be respectively found under ΤΩ, ΚΩ, ΠΩ, ΚΩ and ΠΩ.

λ

λ: precedes an approximate number (cf. 088)
λλλ: to increase; to grow
λλε, λλερ: imper. of Ωλ
λλον: imper. of Αλ
λλον: child, youngster
λλον: pl. λλον: pupil, eye
λλον, λλον: λλον: imper. of Ελ
λλαγον: to prevail, to rule; to embrace; to restrict, to detain
λν: negation particle
λν: (m.): chief of, great one
λνα: pleasure, will
λν-: λνα: to please; to be pleased
λνον: imper. of Εενε
λνον: see λνον
λνον, λνον: pers. pron.:
λνον, λνον: pers. pron.:
λνον, λνον: imper. of Εενε
λνον: λνον: (f.): school
λνον: imper. of Νον
λνον (m.): oath
λνον: Apa, Father (monastic title)
λνον (f.): pl. λνον: head, chief
λνον (m.): pl. λνον: cup
λνον: pl. of λνον
λνον: imper. of Εενε
APIKE (m.): blame, fault
6N-APIKE: to blame
APPE: imper. of APIKE
APOOYE (always pl.): burr, thistle
APHX(II): limit, end
ACE: -six (cf. 085)
T: negation: without
2T-HIT (HHT): insensible
2T-NAY EPOQ: invisible
AYE: imper. particle: give! bring hither! come!
AYO: conj.: and
AYON+: imper. of OYON
AY: interrogative pron.: which? what? who?
AYAK: to become many, to multiply; to be many
AYE: see EYAK
AYKAK: see UYAK
AYE: -four (cf. 085)
AYE: see UYAK
AY (m.), pl. AYUXUP: treasury
AYUXUP: pl. of AY
AYO+: what about...? why?
AY: imper. of YO
AYH+: AYHT: (sometimes EYH): prep.: without

B
BWO (f.): tree
BWO N-KNTE: fig tree
BWO N-EAOOLE: vine
BWK, BHK: to go
BEKE (m.): salary, remuneration
BAI-BEKE: who receives a salary, mercenary
BOL (m.), BAL(II), BALA+: the outside
BIL-, BILAL+: prep.: beyond, except
p-BOL: to be liberated; to escape
BOL, BOL-, BOA, BOL+: to loosen, to untie; to set free
BOL: adv.: outside
CABOL: prep.: outside of, externally
GABOL: prep.: towards the outer side

2ABOL: prep.: from
2BOL: prep.: outside, except, before
BLAOT (f.): skin garment; skin bag
BLAMITE (m./f.): goat
BLON (m.), BOONE (f.): evil, bad
BOONE: see BLON
BHT (m./f.): see QHT
BJET: new, young
BHIT (m.): palm leaf
BHT: see BUTE
BOTE (f.): spiteful thing, abomination
BUTE, BKT-/BOT-, BHT+: pollute; detest; stative: to be hated, damned

E
E-, EPO: direction: toward, for, against
EBOA: see BOA
EBHN: see BOA
EBHT (m./f.): poor
EBOT (m.): month
EAOOLE (m.): grape
MA, N-EAOOLE: vineyard
EMATE: adv.: very, much
EMAY: adv.: there (with movement)
ENE: circ. conv. of the preterit conversion (cf. 241, 434)
ENIE: variant form for the optative (cf. 336)
ENIT (m.): eternity; adv.: always, eternally
ENIT: eternal(ly); forever
MHT, ENIT: eternity
ETECHT: adv.: downward
EPO: see E-
EPAT+: see PAT+
EPHT: vow, promise, devote; nm m. (pl. EPATE): vow, promise
EPATE: pl. of EPHT
EPHY: expresses reciprocity (cf. 292)
EOOY (m.): sheep
ETE-, ETENHT+: prep.: because of, concerning
ETENHT+: see ETBE-
EOOY (m.): honour, glory
†EOOY: to give glory, to glorify; to praise; nm m.: glory
EOY+: can, to be able to
**éwxone**: conj.: if (cf. 429, 442)
**éwxoe**: see also **wixe**: it is fitting, right
**éwxoe**: conj.: if (cf. 429, 438, 442)
**éwxene**: used in the apodosis of a contra-factual conditional sentence (cf. 438)
**épë (m./f.):** bull, cow
**épôyn**: adv.: inside
**épôyn**: adv.: upside; downside; adv. strengthening the preceding prep. or verb
**épôyo e.**: more than, see 2ôyo
**épôxy**: see 2pôxyW
**épôyo, épôoyo (m./f.):** Ethiopian, black

**H**
**H** (m.): house
**HôHTè**: see 2ôpôti
**Hôpi (m.):** wine

**É1/1**
**É1, 2H1**: to go; to come
**É1a, É2aT**: eye, sight
**2TÉÉ1T**: before
**É1c**: interrogative particle (cf. 399): if, either; particle introducing an apodosis: then, unless (without 438); interjection strengthening the following word: well then, surely
**22É1**: (22É1): to wash
**É1émc**: to know, to understand
**É1émc, (É1)ÉNC, É1é2î**: to bring, to carry
**É1émc**: to resemble, to be like; *mn m.*: likeness; resemblance
**É1é2î**: see É1é2î

**É1é2î**: (É1é2î): work

**É1é1é**: wooden, timber
**É1é1é-2H1T**: commerce, merchandise

**É1éôp**: (m.): canal
**É1éôp**: to ferry over, to ford river, to cross
**É1éôp, (É1éôp)**: to do; to become; *stative*: to be
**É1éôp2, É1éôp2-2H1T, É1éôp2**: to see, to perceive; *mn m.*: vision, view
**É1c**: behold! **Introduces existential sentences** (cf. 300–307)
**É1c**: behold!

**É1é1a**: see **É1**

**É1é1T** (m.), pl. **É1é1T**: father

**É1é1T**: pl. of **É1é1T**
**É1é1T**: to hang

**É1é2ie**: field
**É1é2é1éôô1é: vineyard.
**É1é2é1éôô1é: orchard

**K**

**K**, **K** (m.): pers. pron.: you
**Ké (m.), KéTE (f.), pl. **KéOYè**: indef. pron.: other, also (cf. 024)
**K2, K2, K2É, K2É, K2É (2ÉOA):** to put; to allow; to let; to leave; to forgive
**K2, K2É, K2É**: to put, to leave behind; to renounce
**K2, K2É, K2É**: to be silent

**K2ÉW, K2É, K2É**: to be cold; to freeze; *mn m.*: cold, freshness

**K2, K2É, K2É**: to refresh, to make cold

**K2, K2É, K2É**: often with **22HY**: to peel, to strip naked

**K2K2HY**: *mn m.*: nudity

**K2AÉ**: (m.): darkness

**K2AÉ**: same meaning as **K2AÉ**

**K2OYè**: cloud

**K2OYè (m.), pl. **K2OYè**: crown

**K2OYè pl. of **K2OYè**

**K2OYè, K2OYè, K2OYè**: to put, to leave behind; to renounce

**K2HY**: to be silent

**K2HY**: to bend

**K2HY-2H1T**: genuflexion

**K2HY**: (m.): reed, rush

**K2HY, K2HY**, **K2HY**: to move; to be moved

**22HY**: immovable

**K2HY**: (f.): Egypt

**K2HY**, **K2HY**, **KOYè**: to sneer; to mock; to contemn; *mn m.*: mockery; contempt

**K2HY**, **K2HY**, **K2HY**: to pierce, to slay

**KOYè (2HY)**, **KOYè**: Bosnia

**K2HY**: (m.): fig

**K2HY**: to murmur; to be vexed; *mn m.*: murmuring, complaint

**K2HY**: pl. bones

**K2HY**: (m.): ring

**K2HY**: to construct, to build, to form; *mn m.*: construction; edification

**K2HY**: see **K2HY**
Coptic glossary

KO'TE, KET-, KOT', KHT: to turn, to go round; to look for; (with e-) to surround; mn m.: turning round, circuit, surroundings
KTO, K'TE-, KTO', KTHY: to turn, to surround; to return
KO'OYE: see KE
KOYI: little, small
فكر-KOYI: to be little, to be few, to be little time
KAQ (F): reed
MA K'AQ: bed, plantation of reeds
KAQ (M): land, earth
KOWT (M): fire, flame

Α
ΑΟ: to stop, to cease
ΑΙΒΕ, ΑΕΙΤ', ΑΟΘΕ: to be mad; mn m.: madness
ΑΒΚΕΛ, ΛΙΚΕΛ, ΛΟΞΕΛ: to bite, to pierce, to stab
ΛΙΚΤ': veil, covering
Ν-ΛΙΚΤ': on top of, covering
ΑΛΧΩΜΕΟ, ΛΟΜΟΜΕΟ/ΛΑΜΜΕΟ: to wither, to fade; to be filthy mn m.: filth, witherodness
ΑΤΑΛΧΩΜΕΟ: un fading; immaculate
ΑΑΓ (M): tongue
ΑΑΥΑ: adv.: in nothing, no way
ΑΑΥΑ: indef. pron.: someone, something; adv.: at all
ΑΛΧΩ, ΛΕΞΩ, ΛΟΧΩ, ΛΟΧΩ: to be crushed, effaced; to be sticky, adhesive mn m.: anguish, oppression
ΛΟΕΙΙΕ (F): cause; excuse

Μ
ΜΑ (M): place
Ε-ΠΗΜΑ : instead of
ΜΑ: imper. of Τ
ΜΑΡ: part. cstr. of ΜΕ: loving
ΜΑΡ-ΝΟΥΤΕ: God-loving, pious
ΜΕ: (F): truth
ΜΕ, ΜΕΡΕ-, ΜΕΡΙΤ: to love
ΜΕΡΙΤ, pl. ΜΕΡΑΤΕ: beloved
ΜΟΥ, ΜΟΟΥΤ: to die; mn m.: death
ΜΟΥΙ (M/F): lion
ΜΑΛΛ, ΜΑΛΛΕ, ΜΑΒ: thirty
ΜΟΚΜΕΚ, ΜΕΚΜΟΥΚ: to think, to ponder; to meditate, to intend; mn m.: thought
ΜΑΚΘ (M): neck
ΜΟΥΚΘ, ΜΟΚΘ, ΜΟΚΘ: to afflict, to oppress
ΜΚΑΘ: to be painful, difficult; to be grieved; mn m.: pain, difficulty, grief, suffering
فكر-ΜΚΑΘ: to be pained, grieved
ΜΜΟ: see Ν
(Μ)ΜΗ: there isn't; introduces a negative durative sentence with indefinite subject (cf. 267)
ΜΜΟΝ: adv.: verily
ΜΜΟΝ: negation: not (cf. 442)
ΜΜΗΝΕ: adv.: every day, daily
ΜΜΙΝΗΜΟ: reflexivity marker (cf. 291)
(Μ)ΜΝΗ-:, (Μ)ΜΝΤΑ: to have not
ΜΜΑΤΕ: adv.: only, exclusively
ΜΜΑΥ: adv.: there
ΜΝ-, ΜΜΑΧ: prep.: with; and
ΜΜΑΙΝ (M): sign
ΧΙ-ΜΜΑΙΝ: to predict
ΠΕΙΧΙ-ΜΜΑΙΝ: fortune-teller
ΜΟΥΝΗ(Ε), ΜΝΙΗ(Ε), ΜΝΙ (ΕΒΟΑ): to continue; to remain; to keep on doing
ΜΝΙΗ (F): sort, quality, manner
ΜΟΟΝΗ, ΜΗΝΕ-, ΜΝΟΥ(ΟΥ): to pasture, to feed
ΜΙΤ: to build abstract nouns (cf. 049)
ΜΙΤ: see ΜΙΤ
ΜΙΤΠΕ (M): witness; testimony
فكر-ΜΙΤΠΕ: to be a witness, to testify
ΜΙΤΠ-: negation of the imper. (cf. 142)
ΜΙΤΠΕ (Ε-): negation of the imper. (cf. 143)
ΜΙΤΠΑ: to be worthy; mn m.: worth, desert, fate
ΜΙΤΠΑ: adv.: very
ΜΟΥΡ, ΜΕΡΘ', ΜΟΡ', ΜΡΙ: to bind, to gird, to tie; mn m.: band, girth, strap
ΜΕΡΘ: negative aorist (cf. 325)
ΜΕΡΙΤ: see ΜΕ
ΜΕΡΑΤΕ: see ΜΕ
ΜΑΣ: see ΜΑΣ
ΜΑΣΕ: see ΜΑΣ
ΜΑΣ, ΜΑΣ-ΜΕΣ-, ΜΑΣΤ/ΜΕΣΤ: to bear, to bring forth; mn m.: offspring, generation
ΑΤΜΑΣ: unborn
ΜΙΤΑΤΜΑΣ: the fact of not being born
ΜΑΣ (M) young
MAC M-MOYI: lion cup
MAC (m.): young animal; calf, bull
MAC_T-: part. cstr. of MOCTE
MAC_T-MOYTE: God-hating, impious
MOCTE, MECTE-, MECTW-: to hate; m.m.: hatred
MCOOY pl. of MCA2
MCA2 (m.), pl. MCOOY: crocodile
MII, MITE, MHNT-: ten
MATDI (m.): soldier
MITE (f.): middle
MITE (m.): neck
MOYTE: to call, to speak
MTO (m.): face, presence
MTON, MONT-: to rest; to be calm; m.m.: rest
MAAY (f.): mother
MOOY (m.): water
MAYA(T): alone, only
MEEYE: to think; m.m.: thought, memory
MEYE: to remind, to remember
MAYOYT, MEYT-, MOOYT-: to kill
MEYE-, MEXA: to ignore
MEYEAK: maybe
MIIQYE (m.): multitude, mass
MEYE, MEY2/MAY-, MAQY-: to fight; to attack
MOOYE: to wander, to walk
MEY2AK: see MEYE-
MEYEQE: negation of (E)MAYE
MAY2 (m.): nest, shelter
MEY2-: used to build ordinal numbers (cf. 091)
MOY2, MEY2/MAY2-, MAQ2/MAY2-, MEY2-: to fill; to be full
MOYE (f/m.): miracle
M2IT (m.): Nord
M2AY (m.): tomb
M2AXE (m.): ear

N
N-, NHO-: locative, temporal, instrumental preposition; connection with direct object; genitive; preposition expressing identity; introduces the object; partitive genitive
N-, NA: prep. dative

NA: precedes an approximate number (cf. 089)
NA: to have pity, mercy; m.m.: pity, charity
ÂTNA: without compassion
MII.T.ANA: lack of compassion
MII.T.NA: alms
NA: to go
NA2-/NAE-, NA(A): to be great
NOYB (m.): gold
NOBE (m.): sin
ÂTNOBE: without sin
ÂP-NOBE: to sin
PEQ-NOBE: sinner
NKGA (m.): thing
NKOTK: to sleep
NHM: indef. pron./art.: each, every (cf. 024, 169, 172)
OYON NHM: everyone
NHM: interrogative pron.: who?
NHIIA: see NHM
NAOY-, NANOY-: to be good
PI.E.T.NANOY: the Good
NOYNE (f.): root
NEXE-, NEXA: to be beautiful
NEXEKGAD: to be smart, intelligent
NCAHRA: conj.: if not; adv. outside of; except
NEKICHT: introduces the apodosis after a contra-factual condition (cf. 438)
NAHT-: part. cstr. of NA: pity, compassion, charity
MII.T.NAHT: pity, charity
NAIAT-: to be blessed
NTE-., NTA-: prep. genitive
NTO, NTTE (f.sg.): pers. pron.: you
NOYTE (m.), NTWPE (f.): God, Goddess
NTOK, NTTE (m.sg.): pers. pron.: you
NTWPE: see NOYTE
NTOC: pers. pron.: she
NTOYTH, NTETH- (pl.): pers. pron.: you
NTIOOY (m/f. pl.): pers. pron.: they
NTIOQ, NTQ-: pers. pron.: he
NAY: to see; to look; m.m.: sight, view, vision
NAY (m.): hour, time
NY: static of E1
NAQE-: NAQ9V: to be many, much
NAJOT, NAQ7T: to be hard, strong, difficult
NEQI-: to be good
NEQPE (F): good, profit, advantage
NEI-: to be useful
NEI (m.): oil
NAQ8H (m.): yoke
NAQ8H (f.): shoulders, back, neck
NOY8W, NEQ8-NAQ8V, NAQ8V, NAQ8H: to be saved, safe; to escape from; to save, to preserve; mn m.: safety
N2OYN: prep.: in, within
N2Q8H: see 20
N2HT: see 2N-
N2QTE, N2Q7I, N2AT: to have faith, to believe
N2TAQ7: belief
N2OY0 e-, N2OYE: more than, see 2OYO
NOYX: lying, false, pseudo-
NOYX: see NOYX
NOYXE, NEX, NOXY/NAQ8X, NAQ8: to throw, to cast
NO6: great, big
N2TNAQ8: greatness
N6E9: to be ugly
NO9Q8E6, NEQ98E6-, NEQ98OY6: to reprove, to mock; mn m.: reproach
NO9Q8C, NE9C-, NO9C: to be wroth, to be angry
N9NO9Q8C: wrathful person

O
O (N-) (static of etpe): to be
OBYU: see ABYU
O6IK (m.): bread
ON: again, too
OPT: see O7T
OCE (f.): loss, damage
†-OCE: to suffer loss, hurt, to be fined
OPT: see O7T
O6IK: see TAYQ E6IK
O6C (m.): sickle

Π
ΠA, TA, NA: poss. pron. (cf. 019)
ΠAI, TAI, NAI: dem. pron. (cf. 013)
Π(e), T(e), N(e): def. art. (cf. 016, 054)
ΠE, TE, NE: dem. pron. (cf. 014)
ΠE (f.), pl. N7HYE: heaven
ΠH, TH, NH: dem. pron. (cf. 013)
ΠΗE (f.): kiss
†-ΠΗE: to kiss
ΠHI, TEI, NEI: dem. art. (cf. 015)
ΠΗV, ΠΗV, ΠΟΥV: poss. pron. (cf. 020)
ΠΗΛ6/ΠΗΛΚ, ΠΗΛ6-/ΠΗΛΚ-, ΠΗΛ6/ΠΗΛΚ/ΠΗΛ6: to be agreed, to reach satisfaction, to decide; with EBOA: to reach conclusion, to make an end
ΠΗΛ9N6, Π(e)E9N6-, ΠΟΝ9E, ΠΟΝ9E: to change, to turn
ΠΗΡΚ, Π(e)K-, Π9K: to be plucked out, destroyed; to pluck out
ΠΗΡΧ, ΠΗΡΧ-, ΠΗΡΧ-, ΠΗΡΧ: to divide, to separate; to be divided, separated
ΨΗΛ9Π, ΨΗΛ9Π: nine
ΨΗΛ9T: see ΠΗΛ9ΠΟΥ
ΠΗΛ9ΠΟΥ, ΨΗΛ9T: ninety
ΠΗΛ (f.): knee
ΠΗΛ, ΠΗΛ: to escape; to persecute; to run
MA Η-ΠΗΛ: refuge
ΠΗΛY: today
ΠΗΛΟΥ: pl. of ΠΕ
ΠΗΛ9Π(Π), ΠΗΛ9Π-, ΠΗΛ9Π-, ΠΗΛ9Π: to divide; to separate; to part
ΠΗΛ9ΠC, ΠΗΛ9ΠC-, ΠΗΛ9ΠC-, ΠΗΛ9ΠC/ΠΗΛ9ΠC: to be amazed, beside oneself; to amaze; to turn aside
ΠΗΛ2, ΠΗΛ2-, ΠΗΛ2, ΠΗΛ2: to break, to burst, to tear; mn m.: division; piece; part
ΠΗΛ2, ΠΗΛ2-, ΠΗΛ2: to reach, to attain to
ΠΗΛ9Π6 (m.): medicament, drug, remedy
Π-ΠΗΛ9Π: to use drugs, to heal
ΠΗΛ9ΠT, ΠΗΛ9ΠT-, ΠΗΛ9ΠT, ΠΗΛ9ΠT: to bend; to fall; to kneel
ΠΗΛ9ΠΟΥ (m., pl.): buttocks; back
ς-ΠΗΛ9Π: prep.: behind
ΠΗΛ8E-, ΠΗΛ8A: to say (to have said)
156 Coptic glossary

P

Pa (m.): state, condition; conferring a local or generic sense to the following noun

Pa-THY: sky

Pl (f.): cell (of a monk); room

Po, Pin, Piv: mouth; door, gate

Ka, Pov: to be silent

Naa-Po: doorkeeper

Epi, Epiv: prep.: toward, to, upon; against

2Arah, 2APiv: prep.: beneath; before

2Pin, 2Piniv: prep.: at, upon

Pov: see Po

Piv: emphatic or explicative particle

Pok, Pox: to burn

Pin: see Pume

Pume (m.), Pvin: man

Pin-Ma: rich

Pin-Kime: Egyptian

Pin-Hoyte: pious

Pin-Pakote: Alexandrian

Pime: to weep, mn m.: tear

Pimeh (f.): tear

Pimep (f.), pinpe, pl. Pimepooye: year

Pimepooye: see Porme

Pin: see Po

Pan (m.), Pen, Pin: name

Pine: see Pan

Pite (m.), pl. Piteye: temple

Piteye: see Pite

Pip (m.): pig

Ppo (m.), pl. Ppwoy: king

Mint, Ppo: kingdom

Pocic: to be awake; to watch

Pacte (m.): morrow

Pativ (m.): foot

Epativ: prep.: to (mostly of persons)

2Apativ: prep.: beneath

2Pativ: prep.: toward

Phte (m.): manner, fashion, likeness

Pooor: see Pout

Poooye: to have care for, to be intent on; mn m.: care, attention, anxiety

Qr-Poooye: to take care of

Parye: rejoice; mn m.: gladness, joy

Pouye, Pouyit, Pouyite, Pouyi: to suffice, to be enough

Pek: man who (cf. 051)

Poyye (m.): evening

Pouyit, Pouyite, Pouyite, Pouyite: to strike; to cast; to be struck; to fall; mn m.: stroke, blow

C

Cr, C-: pers. pron., she, her

Ca: man of; maker of; dealer in

Ca. N ن: oil seller

Ca. N-3: liar

Ca: side, part

Nic, Nicw: behind, after; against

Q6e, 66: sixty

66: pers. pron.: they

Ce: affirmative particle; in answers: yes

Cex, Chy, Chy: to be filled, satisfied; enjoy

Ath: insatiate

Niet: unsatedness, greed

Co: mn m., occurs only in the expression 1-co

1-co (Src): to spare; to refrain; mn m.: forebearance, abstinence

Coey: see Cooy

Cam (m.), Cal (f.): wise

Cume: to laugh; to mock

Cwo (f.), pl. Cwooye/Cwooye: doctrine, teaching

Xr-Cwo: to get teaching; to be taught

Cbee, Cbee, Cbeh, Cbeh: circumcise; mn m.: circumcision

Cbo: to become small, to be small; to make less

Cbeha: see Nicbeha

Coir (m.): wall, fence

Cobe, Cbte, Cbte, Cbte: to prepare, to set in order; to be ready

Cbooye, Cbwooye: pl. of Cbo

Chke, Chk, Cakt, Cooye, Cooye: to grind, to pound

Wine N-Chke: grinding stone

Colak, Calak, Calak, Calak: to be comforted; to comfort; mn m.: consolation
CMH (f.): voice, sound
CMOH, CHM~T, CM/T: to bless; to praise
CMH, CMEN-, CM~T, CMONT: to be established, set right; to establish, to construct;
nm m.: confirmation, agreement, adornment
CMHT: see CMHT
CMOT (f.): form; character; likeness; pattern
CMHT: see CMHT
CMOT (f.): form; character; likeness; pattern
CMOT (m.): physician
CON (m.), CON (f.): brother; sister; sibling
CN: CHN~T, CM~T, CMONT, CMONT: to be established, set right; to establish, to construct;
nm m.: confirmation, agreement, adornment
CMHT: see CMHT
CMOT (f.): form; character; likeness; pattern
COW (m.): robber
COW (m.), CWN (f.): brother; sister; sibling
CIN (m.): physician
COY, COY (f.): bath
COY, COY (m.): smoke, fume
COY (f.): two
COY (1): two (cf. 086)
COY (f.): bath
COY (m.), COY (f.): to know; nm m.: knowledge
CT: COY: without knowledge, ignorant
COY: see COY
COY, COY: to be straight, upright; to stretch; to straighten
COY, COY: to be gathered, collected; to gather, to collect
COY: congregation; collection
CA (f.): see CA
CA (m./f.): pair
CA (m.): writer
CA (f.): sword; knife
CA: writer
CA (f.): to be despised, humbled; to despise
CA: to be despised, scorned
CA (f.): field
CA: seven
CA: see CA
CA (f.): sword; knife
CA (m.): writer
CA: stative of CA
CA (f.), pl. CAHME: woman
CAHME: to provide; to supply
CAHME: to command
CA: curse; nm m.: curse
Coptic glossary

C6hp: to sail
c6pazT: to rest, to pause, to be quiet; nn m.: quiet, rest

T

Tal: adv.: here
ET.Tal: who is here
Tal(e)H, Tal(e)T-, Tal(e)M: to honour; to pay respect; to adorn nn m.: honour
Te- (f.): pers. pron.: you (f. sg.)
TH: - five (cf. 086)
†: pers. pron.: 1
†, †-, Tal: to give
† Na-: to give to
† 2-: 2Hod: to lay on; to clothe
†Mel: see †Joy

T6H6 (m.): finger
T6H6b, T6b-: to repay, to requite
T8a (m.): ten thousand
T8b, T8b-: to become pure, to be pure; purify; nn m.: purity; purification
T8bH, pl. T8bHoYe: beast
T8T (m.): fish
T8Tb, T8Tb-: to form, to compound; to invent; nn m.: mix, compound
T8Tr, T8Tr-: to pray, to entreat; to console
Tako, Take-, TakO: to destroy; nn m.: destruction
AT.Tako: indestructible
MITAT.Tako: indestructibility
Tuko, TekO-, TocO-, TocO\: to pierce; to bite; to be pierced; to be studded (with nails)
TEK-TH6b: to point finger at; to show
Tako, Tal-, TalO-, TalO\: to lift, to offer up; to set up; to go up, to mount
TouM, TouM-, TouM: to be defiled, besmirched; to defile; nn m.: stain, pollution
Tm: negation: not (cf. 118, 132)
Tamo, TamO-: to make; to create; nn m.: thing made; creation
TamO, TamO-, TamO\: to tell, to inform
†Me (m.): town, village
TH6O, TH6H-: to nourish
TUnnt: see TUnnt
TumC, T6mC-, T6mcO-, T6mc\: to bury; to be buried
TumT, TumNT: to meet, to befall; nn m.: meeting, event

THO, THO-: to set on fire, to kindle; to burn; nn m.: burning; heat
TH-: pers. pron.: we
TH-: see TUpE

Tun: interrogative adv.: where? wherefrom? how?

†Tun: to dispute, to quarrel; nn m.: dispute; fight
tenOY: see tenOY
†N6-: see †

tenOY, tenOYe: adv.: very, greatly
T(u)N6Y: adv.: when?

Tunth, tunTH-, tunTH\: to send
TouTH, TouuH-, TouuuH/touuH\: to be like; to liken; to estimate; to speculate; nn m.: likeness, similitude; oracle
TanO, TanO-, TanO\: caus. of ouw: to make alive, to keep alive; to be alive; nn m.: keeping alive; saving
TanOYe, TanOYe-, TanOYe\: to trust, to believe
†Ten (f.): taste
XH†Ten: to taste
TanPO (f.): mouth
Th6p: all, whole, every
T6p-: used to build a caus. inf. (cf. 130)
TUpE (f.), ThN-, TEn-, ToOT: hand
NhN- (HN\): prep.: in; by hand of, by; with; beside; from
2ATN-, 2AToot: prep: under the hand of; beside; with
2THN-, 2ToOt: prep.: by the hand of; through, by; from
TCo, TCE-, TCo: to give to drink
TCAO, TCAO-, TCA(H)O: to make wise; to teach; to show
TCO, TCE-, TCo: to make small, to diminish
(T)CTO, (T)CTe-, (T)CO, (T)CTHy\: to bring; to pay back; to repeat
togit: to mourn; nn m.: mourning, lament
ToOT: see TUpE
TouT, TET-, TouT-, TouT\: to be joined; to be persuaded; to be agreeable; to make equal
TTO, TTE-, TTO: to make give, to require
TTeN-: pers. pron.: you (pl.)
†Tun: see Tun
TenOY: fifty
ThN (m.): wind
†OY, †6: five
TonOY (m.): mountain, mountainous country
TonOY, TenY-, TonY\: to buy
TouYe (m.): shoe, (pair of) shoes
TOYW: see TOYH-
TOYH-, TOYH-: bosom
e-TOYO: prep.: toward (to the bosom of)

TOYNC, TOYOCS, TOYO-, TOYO/C/TOYOC-: to arise; to raise; to carry

TOYNO, TOYNOC-, TOYNO-: to wake; to raise; to stand up; to be
eresuscitated; to set up; mn m.: raising, resurrection

TOYH, TOYOC-/TOYO-, TOYOC-: to be boundary, to be fixed; to limit; to determine;
mn m.: ordinance; destiny; affair; fashion

TAOYH, TAOC-, TAOH-: to increase

TAOC-, TAOC-: to proclaim, to preach

TAO2, THO2-/TAO2-, TAO2: to be mixed, disturbed, clouded; to mix, to stir

TAOJX, TAPC-, TAOJX-/TAPC-, TAPC-: to make to stand, to set up; to attain, to reach; to assign
to; to be able

TAPC-: to become drunken, to be drunken

TAOC-: to be pure; to be saint; see OYOM

PET.OYOM: saint

OYB-, OYH-: prep.: opposite; toward; against

OYAM: part. cstr. of OYOM

OYAM: person

OYAM-POME: cannibal

OYOM, OYH-/OYOM-/OYH-: to eat; to bite

OYH: food

OYH: there is/are

OYH: used in the durative sentence with indefinite subject (cf. 267)

OYOM: someone; something

OYOM (m.): light

OYOM, OYH: to open

OYEN: to pass by

OYNE-., OYNE-: to have

OYH: hour, moment

H-TE.YNOY: adv.: immediately

TEYNOY: adv.: now

OYOM (m.): wolf

OYOM (m.): EBOA

OYOM, OYEN: to reveal; to be revealed; to appear; mn m.
revelation; apparition

ATOYOM EBOA: invisible

OYOM: to be pure, innocent

OYOM: interrogative pron.: how many? how much?

OYOT, POYOM: to be glad, eager, ready; stative: to be glad, fresh, flourishing; mn m.
gladness; abundance; zeal

OYEPHTE (f./pl.): foot, feet

OYOT: single; alone; any; one and same

OYOT-., OYOT-: prep.: between, among

OYH: stative of OYH

OYOEOJ: time, occasion

OYOM, OYOM: to desire, to love; mn m.: desire, love

OYOM (f.): night

EN-OYEOJ: to pass night

OYOM, OYOM: to answer

OYOM: to worship; to greet; to kiss

OYOM: to put after; to follow

OYOM-CAZNE: to command, to order

OYOM: act of dwelling; manner of life

OYOOS: (f.): scorpion

OYOOS: to be whole, safe, sound; mn m.: health, safety, well
<table>
<thead>
<tr>
<th>Coptic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>oγσστι: see ογσσπ</td>
<td>to break; to be broken</td>
</tr>
<tr>
<td>ογσσπ, ογσσπτ, ογσσπττ, ογσσπτττ: to forget; to be forgotten; oblivion; sleep</td>
<td></td>
</tr>
<tr>
<td>to be forgetful; to be forgotten</td>
<td></td>
</tr>
<tr>
<td>wβ(τ.): to conceive; nn m.: conception</td>
<td></td>
</tr>
<tr>
<td>οοθβ-, οοβ-, οοβτ: to be silent; to be quiet; to rest; to surround; nn m.: seclusion; quietude</td>
<td></td>
</tr>
<tr>
<td>oηοτκ-, oηοτκτ: to swear; nn m.: swearing</td>
<td></td>
</tr>
<tr>
<td>oηοθκ, οηοθκτ, oηοθκττ: to be firm, secure, fastened; to confirm, to fasten; to imprison; nn m.: firmness, assurance; deed of security; lock</td>
<td></td>
</tr>
<tr>
<td>oωκ, οοκ: to delay; to continue, to be prolonged; to be delayed; nn m.: duration; delay</td>
<td></td>
</tr>
<tr>
<td>oοττ-, οοτττ, οοτττττ: to shut, to enclose, to imprison; nn m.: seclusion, imprisonment</td>
<td></td>
</tr>
<tr>
<td>oουγ, οουγ-οουγ-οουγ: to cry, to announce; to sound; to read; to promise; to vow</td>
<td></td>
</tr>
<tr>
<td>oουγ-οουγ: to cry out</td>
<td></td>
</tr>
<tr>
<td>oουγκ, οουγκτ, οουγκττ: to be quenched, dried up; to quench</td>
<td></td>
</tr>
<tr>
<td>oομ, οομτ, οομττ: to stand; to stay; to wait</td>
<td></td>
</tr>
<tr>
<td>with παττ: to reap; to mow; nn m. reaping; harvest</td>
<td></td>
</tr>
<tr>
<td>oοκ (m.): sickle</td>
<td></td>
</tr>
<tr>
<td>oοκτ-, οοκττ, οοκτττ: to cease, to perish; to make cease, to destroy; nn m.: ceasing, destruction</td>
<td></td>
</tr>
<tr>
<td>oοκτττ: unceasing</td>
<td></td>
</tr>
<tr>
<td>οογ: to rise (of the sun); nn m.: rising (of the sun); feast, festival</td>
<td></td>
</tr>
<tr>
<td>οογ (m./f.): wood</td>
<td></td>
</tr>
<tr>
<td>οογ: hundred</td>
<td></td>
</tr>
<tr>
<td>οογ, οογτ, οογμττ: to measure; to weigh; nn m.: measure; weight</td>
<td></td>
</tr>
<tr>
<td>οογττ, οογττττ: immeasurable</td>
<td></td>
</tr>
<tr>
<td>to set measure; to restrict</td>
<td></td>
</tr>
<tr>
<td>οογτ: thousand</td>
<td></td>
</tr>
<tr>
<td>to live; nn m.: life</td>
<td></td>
</tr>
<tr>
<td>to count; to esteem; to consider; nn m.: reckoning</td>
<td></td>
</tr>
<tr>
<td>οογττ, οογτττ: number</td>
<td></td>
</tr>
<tr>
<td>οογτττ, οογττττ: to be enclosed, apart; to be quiet; to restrict; to surround; nn m.: seclusion; quietude</td>
<td></td>
</tr>
<tr>
<td>οογττττ, οογτττττ: to swear; nn m.: swearing</td>
<td></td>
</tr>
<tr>
<td>οογτττττ: to be firm, secure, fastened; to confirm, to fasten; to imprison; nn m.: firmness, assurance; deed of security; lock</td>
<td></td>
</tr>
<tr>
<td>οογτττττ: to delay; to continue, to be prolonged; to be delayed; nn m.: duration; delay</td>
<td></td>
</tr>
<tr>
<td>οογτττττ: to shut, to enclose, to imprison; nn m.: seclusion, imprisonment</td>
<td></td>
</tr>
<tr>
<td>οογτττττ: to cry, to announce; to sound; to read; to promise; to vow</td>
<td></td>
</tr>
<tr>
<td>οογτττττ: to cry out</td>
<td></td>
</tr>
<tr>
<td>οογτττττ: to be quenched, dried up; to quench</td>
<td></td>
</tr>
<tr>
<td>οογτττττ: to stand; to stay; to wait</td>
<td></td>
</tr>
<tr>
<td>with παττ: to reap; to mow; nn m. reaping; harvest</td>
<td></td>
</tr>
<tr>
<td>οοκ (m.): sickle</td>
<td></td>
</tr>
<tr>
<td>οοκτ-, οοκττ, οοκτττ: to cease, to perish; to make cease, to destroy; nn m.: ceasing, destruction</td>
<td></td>
</tr>
<tr>
<td>οοκτττ: unceasing</td>
<td></td>
</tr>
<tr>
<td>οογ: to rise (of the sun); nn m.: rising (of the sun); feast, festival</td>
<td></td>
</tr>
<tr>
<td>οογ (m./f.): wood</td>
<td></td>
</tr>
<tr>
<td>οογ: hundred</td>
<td></td>
</tr>
<tr>
<td>οογ, οογτ, οογμττ: to measure; to weigh; nn m.: measure; weight</td>
<td></td>
</tr>
<tr>
<td>οογττ, οογττττ: immeasurable</td>
<td></td>
</tr>
<tr>
<td>to set measure; to restrict</td>
<td></td>
</tr>
<tr>
<td>οογτ: thousand</td>
<td></td>
</tr>
<tr>
<td>to live; nn m.: life</td>
<td></td>
</tr>
<tr>
<td>to count; to esteem; to consider; nn m.: reckoning</td>
<td></td>
</tr>
<tr>
<td>οογττ, οογτττ: number</td>
<td></td>
</tr>
<tr>
<td>οογτττ, οογττττ: to be enclosed, apart; to be quiet; to restrict; to surround; nn m.: seclusion; quietude</td>
<td></td>
</tr>
<tr>
<td>οογττττ, οογτττττ: to swear; nn m.: swearing</td>
<td></td>
</tr>
<tr>
<td>οογτττττ: to be firm, secure, fastened; to confirm, to fasten; to imprison; nn m.: firmness, assurance; deed of security; lock</td>
<td></td>
</tr>
<tr>
<td>οογτττττ: to delay; to continue, to be prolonged; to be delayed; nn m.: duration; delay</td>
<td></td>
</tr>
<tr>
<td>οογτττττ: to shut, to enclose, to imprison; nn m.: seclusion, imprisonment</td>
<td></td>
</tr>
<tr>
<td>οογτττττ: to cry, to announce; to sound; to read; to promise; to vow</td>
<td></td>
</tr>
<tr>
<td>οογτττττ: to cry out</td>
<td></td>
</tr>
<tr>
<td>οογτττττ: to be quenched, dried up; to quench</td>
<td></td>
</tr>
<tr>
<td>οογτττττ: to stand; to stay; to wait</td>
<td></td>
</tr>
<tr>
<td>with παττ: to reap; to mow; nn m. reaping; harvest</td>
<td></td>
</tr>
<tr>
<td>οοκ (m.): sickle</td>
<td></td>
</tr>
<tr>
<td>οοκτ-, οοκττ, οοκτττ: to cease, to perish; to make cease, to destroy; nn m.: ceasing, destruction</td>
<td></td>
</tr>
<tr>
<td>οοκτττ: unceasing</td>
<td></td>
</tr>
</tbody>
</table>
Φωνέω, φωνέω, φωνέω, φωνέω: to speak, to say; mm m.: word, saying
ΩΗ-ΦΩΝΕ (f.): speech; saying; tale
ΦΩΝΕΣ: to take counsel, to consider; mm m.: counsel, design
ΞΗ-ΦΩΝΕ: to advise; to take counsel
ΠΕΣΗ-ΦΩΝΕ: adviser, counselor
ΦΩΝΗΤ, ΦΩΝΗΤ-, ΦΩΝΗΤ', ΦΩΝΗΤ': to be over, to remain over; to leave over, behind; mm m.: remainder, rest
ΦΩΝΗΜ: see ΦΩΝΗ

q
q, q: pers. pron.: he, him
qαν-: part. str. of q
qανακόμη: yoking beast
qαλ-γένη: ship
qι, qη, qητ: to bear, to carry, to take
qι 2α: - to bear under, to support, to tolerate
qιτ (m./f.): worm
qτοη (ο): see ΠΦΥΟΥ
qτοηή (ο), qτοη (ο): four

2
2α-: 2α: prep.: under; in; at; from; by reason of; in respect of; toward
2α: last
2α (m.): husband
2ε (f.): manner
2ε: to fall; to light upon; to find; mm m.: fall; destruction
2Η (f.), 2ΗΤ: fore part; beginning
2Η (f.), 2ΗΤ: belly; womb
2α-ον: prep./conj.: before
2ΗΤ: prep.: before, in front of
2ΗΤδ (see 2Ηδ): prep.: in
2Η: 2Η: (m.): season
2Ε-ΡΟΝΗ: bad season; famine
2ε-ΡΟΝΗ: bad season; famine
2η-: 2ηου (ο): on; at
2ηε: particle, see ΚΕ
2Η (f.), pl. 2Ηου (ο): road; path
2Ηου: see 2Η
<table>
<thead>
<tr>
<th>Translation</th>
<th>Coptic</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>to sit; to remain; to dwell</td>
<td>2MOOC</td>
<td></td>
</tr>
<tr>
<td>grace; gift</td>
<td>2HOT</td>
<td></td>
</tr>
<tr>
<td>to give thanks to (literally: to receive grace from)</td>
<td>2H2A2A</td>
<td></td>
</tr>
<tr>
<td>fellow slave</td>
<td>2BA22</td>
<td></td>
</tr>
<tr>
<td>to approach, to be nigh; to comply with</td>
<td>2UN</td>
<td></td>
</tr>
<tr>
<td>to bid, to command</td>
<td>2N6</td>
<td></td>
</tr>
<tr>
<td>to will, to desire; impersonal: it pleases</td>
<td>2NA</td>
<td></td>
</tr>
<tr>
<td>some, certain</td>
<td>2UNE</td>
<td></td>
</tr>
<tr>
<td>monastery</td>
<td>2ENE</td>
<td></td>
</tr>
<tr>
<td>vessel, pot, receptacle; thing</td>
<td>2NA2OY</td>
<td></td>
</tr>
<tr>
<td>judgment, inquest</td>
<td>2AT</td>
<td></td>
</tr>
<tr>
<td>to give judgment; to avenge; to go to law</td>
<td>2AT</td>
<td></td>
</tr>
<tr>
<td>judge</td>
<td>2AT</td>
<td></td>
</tr>
<tr>
<td>to receive judgment; to go to law</td>
<td>2AT</td>
<td></td>
</tr>
<tr>
<td>to be hidden; to hide</td>
<td>2AT</td>
<td></td>
</tr>
<tr>
<td>it is needful, necessary</td>
<td>2AT</td>
<td></td>
</tr>
<tr>
<td>upper part; lower part; often as adv. or with prep.</td>
<td>2AT</td>
<td></td>
</tr>
<tr>
<td>to keep; to guard; to restrain</td>
<td>2AT</td>
<td></td>
</tr>
<tr>
<td>to toil, to be troubled, difficult; to trouble, to weary; labour, product of labour; weariness; suffering</td>
<td>2AT</td>
<td></td>
</tr>
<tr>
<td>face; side, edge</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>toward face of; to; among</td>
<td>2P1A</td>
<td></td>
</tr>
<tr>
<td>toward; against</td>
<td>2P1A</td>
<td></td>
</tr>
<tr>
<td>work</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>work</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>self; also; but, on other hand</td>
<td>2P</td>
<td></td>
</tr>
<tr>
<td>lamb</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>thing; work; matter; event</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>to do work, to be zealous</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>work</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>to be low, to be short</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>low part, place</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>to cover; to be covered; to hide</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>to throw; to bring</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>moth</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>old person</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>(old) age</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>poor</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>to deceive</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>craftsman</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>carpenter</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>goldsmith</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>to tread, to trample; to beat</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>would, o that! (cf. 420)</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>forty</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>heat; fever</td>
<td>2O</td>
<td></td>
</tr>
<tr>
<td>heat; fever (see 2OM)</td>
<td>2OH</td>
<td></td>
</tr>
<tr>
<td>eighty</td>
<td>2OH</td>
<td></td>
</tr>
<tr>
<td>see 2OH</td>
<td>2OH</td>
<td></td>
</tr>
<tr>
<td>to be hot; nn m.: heat; fever</td>
<td>2OH</td>
<td></td>
</tr>
<tr>
<td>form; likeness</td>
<td>2PH</td>
<td></td>
</tr>
<tr>
<td>voice; sound</td>
<td>2PH</td>
<td></td>
</tr>
<tr>
<td>to be heavy, slow, difficult; to make heavy; nn m.: weigh, burden</td>
<td>2PH</td>
<td></td>
</tr>
<tr>
<td>to keep; to guard; to restrain</td>
<td>2PH</td>
<td></td>
</tr>
<tr>
<td>toil, to be troubled, difficult; to trouble, to weary; nn m.: labour, product of labour; weariness; suffering</td>
<td>2PH</td>
<td></td>
</tr>
<tr>
<td>silver</td>
<td>2PH</td>
<td></td>
</tr>
</tbody>
</table>
170

2HT (m.), (2)T€-, (2)TN-, 2TH+: heart; mind

2HT: foolish, insensible

3HT-2HT: understanding

2HTN-2HT: pitiful

2HT CHA.Y: to be of two minds; doubtful

2HT: to pay head; to observe

2HT + (2)T€-, (2)TN-, 2TW: prep.: below heart of; with; beside

2HT (m.), (2)HT: tip; edge

2HT: see 2HT

2HT: see 2HT

2TOOYE (m.): dawn, morning

2HY (m.): profit; usefulness

2HY: to give profit; to benefit

200Y (m.): day

200Y: to be putrid, bad, wicked

200Y, 20Y-: to be struck, whetted; to strike; to cast; to lay

200YE: pl. of 2HT

20YO (m.): greater part, greatness; with /-/... - e-: more than (cf. 033)

20YO: to have more, to exceed

20YPE-/20YPO-, 20YR(2X)-/20YPO+: to deprive

20YET(e): first

200YT (m.): male; husband

20Q, 20W-/20Q-, 20W-, 20QH+: to be in distress; mm.: distress, straits

20Q (m.), 20Q (f.): serpent

20Q: see 20Q

2AO: many, much

20QX: 2EX-, 2EX-, 2EXWX-, 2EXW+: to shut

171

20X2X, 2EX2X-, 2EXWEX-, 2EX*: to be distressed, restricted, narrow; to straighten, to compel; mm.: distress, need

X

XAI+: cstr. part. of X

XAI-BEKE: one who receives a salary; mercenary

XAEHE (m.): desert

XE: conj.: introduces a compositive, causal or final sentence (###, ###, ###); introduces direct or indirect speech

XH (m.): emptiness; vanity

XIN-XH/6IN-XH: emptiness; vanity

XI, XI-/XE-, XI#: to receive; to take; to bring; to accept

XO, XE-/XO-, XO+, XHY+: to sow; to plant

XO/XO, XE-/XI-, XO+: to put; to send forth; to spend

XO(E)(m.): ship, boat

XW: see XH

XW, XE-/XI-, XO+/XI#: to speak, to tell

XI-AEKE: see XI

XOU (EBOA), XEK-/XAK-, XOK+, XHK+1: to be completed, full; to end; to complete; to finish; to fulfill; mm. completion; end; total; fulfillment

XUKME, XEKM-, XOKM-/XAKM-, XOKM+: to wash; to wet; mm.: washing; cleansing; baptism

X: XUKH: to give washing; to baptize

XI-XUKH: to take washing; to be baptised

XUKA(A): that, in order that (cf. 447)

XOAOEC (f.): moth; putrefaction

XOUM (m.): sheet; roll of papyrus; book

XH (XEN, XHN): conj.: or

XH- (m.), XWE: head

XWE-, XWE-: upon, over; for, on account of; against; to

X2X-, X2W: on head of; upon, over; on; at; beside; through

XN#: prep.: from (onward); while yet; since

XINFA: XIN + focalising conversion of the past tense (cf. 423)

XNOY, XE-/XNOY-, XNOY+: to ask, to question, to require; to tell, to say; mm.: questioning, inquiry

XNOXH (m.): see XH

XNOHEC: see 60EC

X(E)N- (m./f.): hour

XNO, XIE-, XNO-, XHTH+: to blame, to upbraid; static: to be ashamed, modest; mm.: blame; modesty
χπο, χπο/χπο-, χπο*, χπθείτ' : to beget; to bring forth; to acquire; *nm* : birth; begetting
χχοορ : see (ε)χχοορ
χχωορ'ε : see χχορ
χχωορε, χχοτεπ/, χχοορ', χχοορ' : to scatter, to disperse; *nm* : scattering, dissolution
χχορο, χχοτεπ/, χχορ' : to blaze; to burn; to kindle
χχορ, χχατείτ' : to become or to be strong, firm, victorious; *nm* : victory; strength
χχοορε, χχοορ' : to be strong, hard, bold
χχοοτ : to stumble, to trip
χχοοτ (m.) : obstacle, impediment
χχατ.χχοοτ : unimpeded
χχοεικ (m.) : lord
χχατι : str. part. of χχείκε
χχείκ-χχοτ' : high-hearted; arrogant
χχείκε, χχείκτ-, χχατ/χχατ'*, χχοεικ' : to become or to be high; to exalt
χχοεικ (m.) : olive tree; olive
χχοου, χχεύ-χχοου-*, χχοογ'/χχοογ' : to send
χχοογε : to steal; *nm* : theft, fraud; *nm*, *f* : stolen; secret
χχ-χχοογε : adv. : secretly; unbeknown to
χχπξχχοογε : thief
χχοογτ' : see χχοογτ
χχοογτ (m.). χχοογτε (f.). χχοογτ' : twenty
χχου, χχεύ : to touch
χχουμ, χχεύμ*, χχαυμ*, χχαυμ' : to be defiled; to defile, pollute; *nm* : uncleanness; pollution
χχακ (m.) : sparrow
χχακ : head; capital
χχακ-χχακι : chief, captain
χχακε (m.) : enemy
χχιτ-χχακε : enmity

6
6ε : enclitic particle: then, therefore, but; again, once more
6ε : indef. pron. : other
6ε (ε)εο : see Τ6ε (ε)ο
6ο, 6εετ' /6ιητ' : to continue; to persist; to desist; to stop
6εσβ : see 6εσβ
6εσβε, 6εσβ, 6εσβο/6εσβο': to become or to be feeble, timid; *nm* : weakness
6εσβ : weak person
6ελα (m.) : lie; liar
6ελα : to lie; to speak lie
6επξ-6ελα : liar
6ερεία, 6ερε-, 6ερατγι/6ερανγιτ' : to dwell; to visit; *nm* : sojourn
6εωοε : ρ6ερεία: dwelling place; station
6εσαε, 6εσα/6εσα-ω, 6εσαε : swathe, clothe; surround; cover; *nm* : covering; cloak
6εσατ, 6εσατ- ; 6εσαί, 6εσατ' : to uncover; to open; to reveal
6εσακ, 6εσακ-, 6εσακ, 6εσακ' : to be entwined, implicated
6εσο (f.) : power, strength
6ερ : auxiliary: to find power; to be strong, able
6εσομ : to find power; to be strong, able
6ερ- : forming noun of action
6ιν-6ιακε (f.) : word; conversation; story
6ιν-6ιακε (f.) : sickness
6ινε : 6ιν-ιεντ- : to find; to understand
6ινονι (m.) : might; violence
6ιν-ιονι : to use violence; to do evil; *nm* : violence, iniquity
6ινονι, 6ινονι' : to be wroth; *nm* : wrath
6ιν-6ινονι : to be angry
6ιν-6ινονι : to cause anger; to provoke
6ινοπι (m.) : see Χ
6ινοπι : to hasten
6ινοπι (f.) : cloud
6ινοπι /6ινοπι- /6ινοπι- : to seize, to take
6ινοπι- : see Keπιτον
6ινοπι, 6ινοπι' : to be in want, needy, diminished; *nm* : want; need
6ινοπι2, 6ινοπι2 : to wound, to pierce; to intrude; *nm* : pierced place, hole
6ινοπι, 6ινοπι/6ινοπι' : to be narrow; to make narrow
6ινοπι, 6ινοπι' : to look; to see; to look out, to wait for; *nm* : look, glance
6ιακ (f.) : hand
Greek glossary

This list contains all the Greek words encountered in the examples, the exercises and the texts. They are arranged in the Greek alphabetical order. The orthography of Greek words can be slightly deviant in Coptic. The initial aspiration (ʔ) is rendered in Greek by the use of the spiritus asper above the first vowel or diphthong of the word. Sometimes we find aspirations in Coptic where the Greek original has none. There is moreover a tendency to confuse ι/ι, ο/ω and, more rarely, κ/κ.

A

to ἀγαθόν (n.): the Good
ἀγαθός, -ῆς, -ῶν: good
η ἄγαπη (f.): love, charity
ὁ ἄγγελος (m.): messenger, angel
ὁ ἄγων (m.): fight; combat; competition
ἀγωνίζομαι, ἀγωνίζεσθαι: to fight
ὁ Ἀγίππος (m.): Egyptian
ἀριτηκός, -ῆς, ὁ: heretic
ἀριθμής (f.), ἐκούσιον: (sense) perception
tὸ ἀριθμητικόν (n.), ἐκούσιον: organ of sense
ἀριστάρτος, -ῶν: prisoner (of war), captive
ἀρισταρτικός, -ῶν: unclean, impure, foul
ὁ ἀλέκτωρ (m.): cock
ἀληθινός, -ῆς, -ῶν: real, true, truthful
ἀλλά: but, on the other hand
ἀλλος, ἄλλος: other
ἀλλοι: one on the one hand..., on the other...
ἀλλες: adv.: really, truly
ἀλλέω, ἀλεθεύω (εμβλατεῖ): to have no care for; to be neglectful of; to allow
ἀλμέρμονος, -ῶν: free from care; unconcerned
ἀληθικός, -ῶν: necessary
η ἀλήθικη (f.): necessity
η ἀληθικός (f.): resurrection
η ἀληθροφία (f.): return; mode of life, behaviour
ὁ ἀληθιοριτής (m.), ἀληθιοριτής: anchor; hermit
ἀνέψεω, ἀνέψει: to hold up; to uphold; to maintain
ἀνέπτυς: prep.: opposite; instead of
ἀντικείμενος, -ῆς, -ῶν: concurrent; enemy
ἀδείς, -ῶν: worthy
ἀπαντάω, ἀπαντᾶμαι: to meet, to encounter
176 Greek glossary

δαράηνω, διαντα: to deny, to refuse
dιαπάπας, διαπάτα: to deceive; to lead astray
ή δάπατη (f.): fraud, deceit, guile
dιπιστοσ, -ος: unfaithful

ΜΗΝ ΑΠΙΣΤΟΣ: infidelity; unbelief
απλος, άπλος: adv.: simply; absolutely; in a word
διαδημαδερ, διαδημαδερ: to be away from home, abroad; to go abroad
dιακαθέταται, διακαθέτατα: to restore; to hand over
διαρρέον, διαρρευ: adv.: simply; absolutely; in a word
dιαρρηκτής, διαρρηκτής: to be away from home, abroad; to go abroad
η διαρρήκτης (f.): fraud, deceit, guile
dιάρρηκτος, διαρρηκτος: old

Ν - ΔΡΙΧΛΩ: in the past
ή δρίχη (f.): beginning, origin; principle; government, power
dιάρρηκτος, διαρρηκτος: old

D
δο δαιμών (m.): demon
tο δαιμόνιον (n.), ΔΑΙΜΟΝΙΟΝ: demon, devil
dε: enclitic conj.: and; but; (with μὲν) on the other hand
tο δείπνον (n.), ΔΙΝΩΝ, ΔΙΝΗΝ: meal
ο δημοσιογράφος (m.), ΔΗΜΟΣΙΟΓΡΑΦΟΣ: architect, demiurge, creator
η δισβολή (f.): enmity; aversion
ο διδάσκαλος (m.).: devil
η δισθήσεως (f.) dissonance; discord; unison
tο δισθήμιον: dissonance; discord; unison

Ε
τραχιός, -ος: Hebrew
ΜΙΤΖΕΒΡΙΟΣ: Hebrew
γακέ, εγκακία: to lose heart; to grow tired
tο εικόν (n.), ΕΙΚΟΝ: people, nation; pl. gentiles, pagans
ή εικόν (f.), ΕΙΚΟΝ: image, statue, representation
ενίσχυς (ε-); prep.: except for; conj.: if not
ή ειρήνη (f.), ΕΙΡΗΝΗ: peace; rest
eιρηνικός, -η, -ον, ΕΙΡΗΝΙΚΟΣ: peaceful
eίπε: conj.: then, next
eίπε... είπε: conj.: either... or
ή εκκλησία (f.): assembly; church
tο ελληνίκ, ΕΛΛΗΝΙΚ: Greek; gentile, pagan
ελληνικός, -η, -ον: Greek, Hellenic
tο ελληνικόν (n.), ΕΛΛΗΝΙΚΟΝ: marsh-pond
eλληνικός, -η, -ον: Greek, Hellenic
tο εμπότι (f.): hope
eλπίς, ΕΛΠΙΣ: to hope
η ελπίς, ΕΛΠΙΣ (f.): hope
η ενεργεία (f.): activity
ενεργειάς: adv.: yearly; during a year
η εντολή (f.): commandment, order
εξίστα (n.): impersonal verb: it is possible; it is allowed; negation: ουκ εξίστα...
178 Greek glossary

η έξουσία (f.): authority; power
ἐπεί, ἐπειδή, ἐπίλαθ: when; since
ἐπιθυμέω, ἐπιθυμεῖ, ἐπιθυμεῖ: to desire
ἡ ἐπιθυμία (f.): desire
ἡ ἐπιστολή (f.), pl. ἐπιστολογγ: letter
ἐπιστρέφω, ἐπιστρέφει: to put one’s hand to; attempt; attack
ἡ ἐπιστήμη (f.): (monastic) scapular
ἡ ἐργασία (f.): work; occupation; effort; function
ἡ ἐρήμος: desert; desolate place; solitude
ἐρήμος, -ον: desolate, abandoned; nom m.: desert
ἐτί: yet, still
tὸ εὐαγγέλιον (n.): good news; Gospel
eὐσεβής, -ες: pious; faithful
ἐὐφραίνω, ἐὐφραίνουμε, ἐγεφυράει: to rejoice; to be happy; to make happy

Ζ

H

ἡ: conj.: or
ὁ ἡγεμόν (m.): chief, leader
ἡ ἡδονή (f.), ἡδόνη, ἡγόνη: pleasure

Θ

tὸ θέατρον (n.): theatre, spectacle
ἡ θεωρία (f.): exam, inquiry; theory
tὸ θηρίον (n.): wild animal
θλίβω, θλᾶβε: to oppress (in Coptic also: to be oppressed)
ἡ θλίψις (f.): oppression, affliction; pressure
ὁ θυρεός (m.), ὁγρος: shield
ἡ θυσία (f.): offering, sacrifice; offering festival

I

Ἰουδαιος, -α, -ον, ἴουδα: Jew(ish)

K

ὁ κάδος (m.): jar, vessel; urn
καθαρός, -α, -όν: pure
ἱλιτ-καθαρος: purity
ὁ καπρός (m.): (right) moment, occasion
κατός, κατοί: and indeed, and further; and yet

καλός, -η, -όν: beautiful
καλος: adv.: good, well
κατα: conj.: even if
ὁ καρπός (m.): fruit
κατά: prep.: downwards; toward; in accordance with; after; according to
cατάγας, -ου, κατάς: subterranean; on the ground
ὁ κατακλυσμός (m.), κατακλυσμος: destruction, inundation, deluge
καταλέξω, καταλείπει: to blame; to rail at
ἡ κατάλειψις (f.): evil report, slander
καταφερόω, καταφέρνει: to look down upon, to despise; to disregard
κατορθίω, κατορθούω: to make right; to correct; to be right, perfect
tὸ κεράτιον (n.), κερατίω: pod
κηρύσσω, κυριαρχεῖ: to announce
ὁ κίνδυνος (m.): danger, risk
ἡ κινώνει (f.), κινήρα: lyre
κληρονομέω, κληρονομίω: to inherit, to receive
κοινωνέω, κοινωνίω: participate; join
ἡ κοινωνία (f.): (monastic) community
κολάζω, κολαζε: to chastise; to punish; to reprove
ἡ κόλασις (f.): chastisement, punishment; correction
ὁ κόμης (m.): magistrate (from the Latin "comes")
κοσμικός, -η, -όν: cosmic; belonging to the world
ὁ κόσμος (m.): cosmos
ἡ κρατική (m.): vessel, bowl
κρίνω, κρίνει: to judge
ἡ κρίσις (f.): judgement

Λ

ὁ λαός (m.): people
ἡ λέκανη (f.): dish; pot; pan
ὁ λῃστής (m.), ἱγκτής: robber; thief
ὁ λόγος (m.): Logos; reason; Word; history
ἡ λύχνη (f.): lance, spear
λυπέμαι, ἱμπέρει: to be sad, afflicted; to suffer
ἡ λύπη (f.): affliction; suffering; sadness

Μ

ἡ μαγιά (f.): magic, magic trick
ὁ μαθήτης (m.): pupil, disciple
ομπο-μαθητής: classmate
μάλλον: adv.: more; rather
μαστιγώς, μαστιγούς: to whip; to flog
ἡ μάστιξ (f.), μαστίγη: whip; scourge
<table>
<thead>
<tr>
<th>Greek glossary</th>
<th>Greek glossary</th>
</tr>
</thead>
<tbody>
<tr>
<td>η μελέτη (f.): care; exercise</td>
<td>οὐδέ: conj.: and not, neither</td>
</tr>
<tr>
<td>τὸ μέλος (n.): member, limb</td>
<td>η οὐσία (f.): being; substance; property</td>
</tr>
<tr>
<td>μέν: enclitic particle: indeed; with δέ: on the one hand</td>
<td>οὐ: conj.: and not, neither</td>
</tr>
<tr>
<td>τὸ μέρος (n.): part</td>
<td>Π</td>
</tr>
<tr>
<td>μετανοεῖ: to convert; to repent</td>
<td>παιδεύω: to educate</td>
</tr>
<tr>
<td>η μετάνοια (f.): repentance</td>
<td>τὸ παλάτιον (n.): παλάτιον: palace</td>
</tr>
<tr>
<td>μή: interrogative particle: not? (cf. 399)</td>
<td>πάντως: adv.: completely; certainly; absolutely</td>
</tr>
<tr>
<td>μήτε: interrogative particle (cf. 399)</td>
<td>παρά, πάρα: prep.: next to; in comparison with; beyond</td>
</tr>
<tr>
<td>μήποτε: conj.: lest ever</td>
<td>η παραβολή (f.): comparison; parable</td>
</tr>
<tr>
<td>μήπως: conj.: in order not to; lest in any way</td>
<td>παράγω, παράγε: to transport; to pass</td>
</tr>
<tr>
<td>μόναγος, -η, -ον: alone; solitary; noun: monk, nun</td>
<td>παραδίδωμι, παραδίδω: to hand over, to deliver; to betray</td>
</tr>
<tr>
<td>μονογενής, -ες: monogenes (the only-born)</td>
<td>παραπετέμει: to beg; obtain (a favour); decline, reject</td>
</tr>
<tr>
<td>μόνον: adv.: only</td>
<td>παράδεισος, παράδεσσα: to invoke; to pray; to exhort</td>
</tr>
<tr>
<td>μόνος, -η, -ον: alone</td>
<td>παρθένος (f.): young girl; virgin</td>
</tr>
<tr>
<td>τὸ μυστήριον (n.): mystery, secret</td>
<td>ἡ παρρησία (f.): freedom of speech; frankness; freedom</td>
</tr>
<tr>
<td>Ν</td>
<td>πατέρα (m.): patriarch</td>
</tr>
<tr>
<td>νηστεία, νηστεύει: to fast</td>
<td>πείστω, πείστε: to tempt</td>
</tr>
<tr>
<td>ό νόμος (m.): law</td>
<td>ό πειστήριος (m.): temptation; trial</td>
</tr>
<tr>
<td>ΔΑΧΙ-ΝΟΜΟΣ: illegally</td>
<td>περίχωρος, -ον (f.): περίχωρος: the country round about</td>
</tr>
<tr>
<td>ό νοῦς (m.): intellect, spirit</td>
<td>ἡ πέτρα (f.): rock</td>
</tr>
<tr>
<td>ό νεμιστής (m.): husband</td>
<td>ἡ πηγή (f.): source</td>
</tr>
<tr>
<td>Ξ</td>
<td>πιστεύω, πιστεύει: to believe</td>
</tr>
<tr>
<td>ἡ ξένη (f.): foreign country</td>
<td>ἡ πίστις (f.): faith; belief; trust</td>
</tr>
<tr>
<td>τὸ ξιφίδιον (n.): κίος, χίος, σύβε: sword</td>
<td>πιστός, -η, -ον: faithful</td>
</tr>
<tr>
<td>Ο</td>
<td>τὸ πλάκαμα (n.): thing moulded or fashioned; figure</td>
</tr>
<tr>
<td>ό ὄβολος (m.): ὄβολος: obol</td>
<td>πλατωνικός, -η, -ον: πλατωνικός: platonic</td>
</tr>
<tr>
<td>ἡ οἰκονομία (f.): household; government; Economy (of Salvation); design</td>
<td>ἡ πληγή (f.): blow, stroke; plague</td>
</tr>
<tr>
<td>ὁ οἰκονόμος (m.): manager; administrator; house-steward</td>
<td>τὸ πνεῦμα (n.): spirit</td>
</tr>
<tr>
<td>ὁ οἶκος (m.): house</td>
<td>ὁ πόλεμος, πολέμος (m.): war, combat, fight</td>
</tr>
<tr>
<td>ἡ οἰκουμένη (f.): (inhabited) world</td>
<td>πολεμέω, πολέμω: to be at war; to make war; to fight</td>
</tr>
<tr>
<td>ἔλος, -η, -ον, κόσμος: complete, whole</td>
<td>ἡ πόλις (f.): city</td>
</tr>
<tr>
<td>ἡ οὐδός: adv.: often</td>
<td>πολλάκις: adv.: often</td>
</tr>
<tr>
<td>ἡ οἰκουμένη: vision</td>
<td>πονηρός, -η, -ον: evil, bad; criminal</td>
</tr>
<tr>
<td>τὸ δρόμος (m.): ὁ δρόμος: vision</td>
<td>ἡ παρνή (f.): prostitute; adulterous woman</td>
</tr>
<tr>
<td>δόξα, δόξω, κόσμος: complete, whole</td>
<td>δὸς: conj.: to give; to bestow; to pledge</td>
</tr>
<tr>
<td>ἡ δράκοντι (f.): anger; wrath</td>
<td>προκαταρεῖ: to advance; to be advanced</td>
</tr>
<tr>
<td>τὸ δρόμος (n.): ὁ δρόμος: vision</td>
<td>πρὸς, προς: prep.: toward; across; against; around; for</td>
</tr>
<tr>
<td>δόξα, δόξω, κόσμος: complete, whole</td>
<td>προσέχει: to be intent on; to be on one's guard against; to attach oneself to</td>
</tr>
<tr>
<td>ἡ δύναμις (f.): power</td>
<td>προσκαταρεῖ: to persist in; to devote oneself to; to wait for</td>
</tr>
<tr>
<td>πολλάκις: adv.: often</td>
<td>πρὸς τὸ πρόσταγμα (n.): ordinance, command</td>
</tr>
<tr>
<td>πονηρός, -η, -ον: evil, bad; criminal</td>
<td>ἡ προσοφόρα (f.): offering; application</td>
</tr>
<tr>
<td>προκαταρεῖ: to advance; to be advanced</td>
<td>ὁ προφήτης (m.): prophet</td>
</tr>
</tbody>
</table>
P

Σ
tό οὐδέβατον (n.): sabbat; week
Σαμαρίτης, -ες: Samaritan
σαρκικός, -ης, -όν: fleshly, bodily
ή σάρξ (f.): flesh
σέμινον, -αν, -όν, CHNOC: honourable; solemn, exalted; worthy

ΗΡΙΤ-CHNOC: dignity; sacredness

σημαίνω, CYMAINE: to indicate; to give signs; to appear; to be manifest; signify; declare
οἰκονομίζω, οἰκονομίζονται: to be an obstacle
tό σκάνδαλον (n.): obstacle; scandal
σκέπασμα, σκέπασματε: to cover; to shelter; to protect
ή σοφία (f.): wisdom

σοφός, -ής, -όν: wise
tό σπέρμα (n.): semen, seed
σπουδάζω, σπουδάζει: to be eager; to pay attention; to do hastily; to pursue zealously
ή σπουδή (f.): haste; speed; zeal

δ ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο ο Α

Τάσσω, TACCE: to arrange; to order; to rule; to impose
tέλειος, -ης, -αν: complete, accomplished, perfect
δ τερατος (m.): TERRALTHE: thaumaturge, worker of miracles
tερατώδης, -ες: TERRALTHE: miraculous, prodigious, monstrous
tομάς, TOLMA: to dare, to have the courage

Υ

ή ὑπόκρισις (f.): hypocrisy
ὑπομένειν, 2YΤΟΜΗΝ: to abide, to await; to be patient; to endure
ή ὑπομονή (f.): patience, endurance, perseverance
ὑποτάσσομαι, 2YΠΟΤΑΣΣΕ: to place under; to submit; to be obedient

Φ

ὁ φαρισαῖος (m.), ΦΑΡΙΣΑΙΟΣ: pharisee
tό φαραγέλλων (n.): whip
ή φυλή (f.): tribe

Χ

χαρίζω, XARIZE: to grant a favour
ή χάρις (f.): grace
tό χάριμα (n.): charisma; gift; grace
δ χλιάρχος (m.): commandant
d χρόνος (m.): dance
d χρότος (m.): meadow, prairie; garden; grass
ή χρεία (f.), XRIA: need; commodity

ψ-ΧΡΙΑ: to need, to be needy
tό χρήμα (n.): thing; possession; money; richness
δ χριστιανός (m.): Christian
ή χώρα (f.): region; country; countryside, province (in Egypt)
χωρίς: prep.: without

Ψ

ψάλλω, ΨΑΛΛΕΙ: to sing (to a harp), to psalm
δ ψαλίς (m.): Psalm
ή ψυχή (f.), pl. ΨΥΧΟΥΕ: soul

Ω

ὡς, 2WCE: conj.: since; when; prep.: like
αὖτε, 2UXTE: conj.: so as, so that; in order that; prep.: like
ή ὑφέλεια (f.), ΟΦΕΛΙΑ: 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.

ΑΒΕΛ: Abel
ΑΝΔΡΕΑΣ: Andrew
ΑΝΤΟΝΙΟΣ: Antony
ΑΠΟΛΛΩΝ: Apollon
ΒΑΡΑΒΒΑΣ: Barabbas
ΒΗΛΕΘΗΜ: Bethlehem
ΓΑΒΡΙΗΛ: Gabriel
ΓΑΛΙΛΕΑ: Galilee
ΓΕΡΑΝΩΝ: Geradama
ΓΕΩΡΓΙΟΣ: Gregory
ΓΑΝ: Dan
ΓΑΥΞΑ: David
ΓΙΩΥΣΩΣ: Timothy
ΓΙΩΣΙΟΣ: Dositheus
ΕΜΜΑΧΑ: Emmacha
ΘΕΟΔΟΡΟΣ: Theodore
ΙΑΚΩΒΟΣ: James
ΗΧΟΥΣ: Jesus
ΙΟΑΝΝΗΣ: Jordan
ΙΟΥΛΙΑ: Juda
ΙΟΥΛΙΟΥ: Joseph
ΙΩΑΝΝΗΣ: John
ΙΩΑΝΝΗΣ Π.ΒΑΣΙΛΙΤΙΣΘΗΣ: John the baptist
ΙΩΑΝΝΗΣ Π.ΚΟΛΟΒΟΣ: John of Kolobos
ΙΩΑΝΝΗΣ: Cana
ΚΗΜΗ: Egypt
ΚΥΠΡΟΣ: Cyprus
ΚΩΣ: Kós
ΛΕΥΙ: Levy
ΜΑΚΑΡΙΟΣ: Macarius
ΜΑΡΙΑ: Mary
Glossary of nomina sacra

Nomina sacra are abbreviations of important Christian names and titles.

Jesus: ΙΗΣΟΥΣ
Israel: ΙΣΡΑΗΛ
Jerusalem: ΙΕΡΟΥΣΑΛΗΜ
Spirit: ΠΝΕΥΜΑ
the Lord: ΠΩΣΧΗΣ
Saviour: ΧΡΙΣΤΟΣ

Grammatical index

absolute bound state
nouns 046–047
adjective 027
see attribution
construct participle 052
adverb 103, 104–106, 377
adverbial predicate 225, 260–266, 271
conversions 263–266
necation 261–262
Greek 105, 426
interrogative 402
noun 110
prepositional locution 067, 107–109
anaphoric
see pronoun
antecedent
see circumstantial and relative conversion
aorist 324–330, 456, 473
negation 325–326
apodosis
see conditional clause
appellative 159
apposition 158–163
subject 158, 209–213, 235–237
approximation 230
article 034, 041, 159, 200, 466
definite 016, 054–062, 469
demonstrative 015–016
indefinite 064–068
possessive 021
zero-determiner 069–074, 160, 163, 166
assimilation 055
asyndeton 371, 395, 409, 414, 445, 468
attrition 026, 164, 176–177
with ἄνα 086, 092, 101–102, 161, 165–172
without ἄνα 173–175
bipartite construction
see durative sentence
bound state
see noun, preposition, verb, prenominal bound state, prepersonal bound state
katapathic
see pronoun
causal clause 349, 390, 443–444
necation 132
noun 392–394
verb 133, 390
circumstance 357
circumstantial conversion 146, 422, 433, 440–441, 443, 451, 470, 471–476
after the imperative 140
antecedent 471–472
before conjunctive 373
cleft sentence 477–480
durative sentence 228, 242, 254, 264, 273, 277
nominal sentence 197–198, 204, 216–217
non-durative sentence: 314, 328, 340
protasis 241, 343–346
suffixedly conjugated verboid 296, 298–299
verbs of incomplete predication 412
cleft sentence
see circumstantial and relative conversion
comparative 032–033
completive clauses
object clause 405–413
subject clause 213, 414–421
with conjunctive 376
concessive clause 440
conditional 358–363, 425
conditional clause 361–362, 427–442
apodosis 434, 438
comparative 441
contrafactual 434–437
factual 428–433
protaosis 429–437
conjunction
apodotic 349, 390, 443–444
compleitive 405–407, 417, 419
disjunctive 189, 403
enclitic 233
nominal coordination 186–190
paratactic 371, 395, 396, 468
Grammatical index

preterit conversion 145, 357, 473
durative sentence 227, 238–240, 251–
253, 263, 272, 277, 434, 437, 456
nominal sentence 196, 205, 214–215
non-durative sentence 313, 321, 327
possession 299
verbs of quality 149, 295
prohibition 337
promise 337, 385
pronoun
anaphoric 207, 210, 461, 476
cataphoric 211
demonstrative 012–014, 054, 192–193,
465, 472, 477–480
determinative 466
edicted form 479
endophoric 207, 478
indefinite 024, 063, 192–193
interrogative 023, 192–193, 478
personal
independent 001–004, 191, 193, 200,
202, 208, 480
prefixed 005–006, 224
suffix 007–011, 048, 097
second suffix 287, 289
possessive 018–020, 193
presentative 478
proleptic 410
with 200–411
protasis
see conditional clause
question 387, 398–404
deliberative 388, 400
direct and indirect 404
partial 401
rhetorical 385, 399
realis 427
reassurance 385
reciprocly 290–291
reflexivity 290–291
regret 437
relative conversion 147, 452–470
466, 472, 476
before conjunctive 373, 470
cliff sentence 477–480
durative sentence 229, 243, 255, 265,
274, 277, 463
nominal sentence 199, 218
non-durative sentence 315, 323, 329, 341
substantiated 053, 466–467, 469
suffixically conjugated verboid 297–299,
462
relative time 351
repeated action 326
result
see consecutive clause
rhetorical question
see question
semanteme 025–026
singular event 357
stative 121–128, 225, 271
stern-jernstedt rule 279–281
subject clause
see completive clause
suffixically conjugated verboids 149–157,
293–299
conversions 295–299, 462, 459
double object 157
negation 294
periphrastic construction 293
possession 154–157, 299, 456
quality 150, 295, 462
superlative 032
supposition 259
temporal clause 361, 363, 367, 422–426
tripartite conjunction
see non-durative sentence
‘until’ 367
verb 025, 111–157
bound states 119–120, 278
causative 114, 285
composite 115
greek 116–117, 120
incomplete predication 386, 394, 412–
413
movement 123
periphrastic locution 126
vocative 062
wish 337, 349
wonder 399
zero-determiner
see article
Concordance with some existing grammars

<table>
<thead>
<tr>
<th>Paragraph</th>
<th>Layton</th>
<th>Plisch</th>
<th>Till</th>
<th>Vergote</th>
</tr>
</thead>
<tbody>
<tr>
<td>001-011</td>
<td>75-90</td>
<td>F</td>
<td>183-200</td>
<td>129-135</td>
</tr>
<tr>
<td>012-017</td>
<td>56,58</td>
<td>D</td>
<td>201-202</td>
<td>127-128</td>
</tr>
<tr>
<td>018-022</td>
<td>54</td>
<td>E1–2</td>
<td>203-208</td>
<td>136-137</td>
</tr>
<tr>
<td>023</td>
<td>91–140</td>
<td>H1</td>
<td>209-217</td>
<td>145</td>
</tr>
<tr>
<td>024</td>
<td>50,51,60</td>
<td>218-232</td>
<td>141-144</td>
<td></td>
</tr>
<tr>
<td>025-026</td>
<td>91-93,126</td>
<td>74</td>
<td>79-80</td>
<td></td>
</tr>
<tr>
<td>027-031</td>
<td>104,113</td>
<td>147-149</td>
<td>189</td>
<td></td>
</tr>
<tr>
<td>032-033</td>
<td>95</td>
<td></td>
<td>151-155</td>
<td></td>
</tr>
<tr>
<td>035-040</td>
<td>105–107,117</td>
<td>B1</td>
<td>75–76</td>
<td>81,112</td>
</tr>
<tr>
<td>041-045</td>
<td>108</td>
<td>B1</td>
<td>81–86</td>
<td>113,173,176</td>
</tr>
<tr>
<td>046-048</td>
<td>138–140</td>
<td></td>
<td></td>
<td>174–177</td>
</tr>
<tr>
<td>054-062</td>
<td>43,52,159–167</td>
<td>C</td>
<td>87–91,94–99</td>
<td>121–122</td>
</tr>
<tr>
<td>063-068</td>
<td>162,168</td>
<td>C</td>
<td>92–93,100–102</td>
<td>123</td>
</tr>
<tr>
<td>069-074</td>
<td>47,59</td>
<td></td>
<td>103–108</td>
<td>126</td>
</tr>
<tr>
<td>075</td>
<td>51,55</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>080-088</td>
<td>66–70</td>
<td>I1</td>
<td>156–168</td>
<td>147–152</td>
</tr>
<tr>
<td>089-092</td>
<td>112,123</td>
<td>I2</td>
<td>169–173</td>
<td>153–154</td>
</tr>
<tr>
<td>093-097</td>
<td>200–201,205,214</td>
<td>233–234,236</td>
<td></td>
<td></td>
</tr>
<tr>
<td>098–099</td>
<td>202–205</td>
<td>K1,K3,K4</td>
<td>235,237,239</td>
<td>174,177</td>
</tr>
<tr>
<td>100–102</td>
<td>208–213</td>
<td>K2</td>
<td></td>
<td>175</td>
</tr>
<tr>
<td>103</td>
<td>206</td>
<td></td>
<td>238</td>
<td>176</td>
</tr>
<tr>
<td>104–106</td>
<td>215</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>107–109</td>
<td>216–219,212</td>
<td>240</td>
<td>176</td>
<td></td>
</tr>
<tr>
<td>110</td>
<td>220</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>111–120</td>
<td>159–161,167</td>
<td>O1</td>
<td>253–256</td>
<td>90–91,93–94</td>
</tr>
<tr>
<td>121–128</td>
<td>162,168</td>
<td>O2</td>
<td>257</td>
<td>92</td>
</tr>
<tr>
<td>129–134</td>
<td>359</td>
<td>U</td>
<td>335</td>
<td>161,6</td>
</tr>
<tr>
<td>135–143</td>
<td>163,365–369</td>
<td>W</td>
<td>297–300</td>
<td></td>
</tr>
<tr>
<td>144–148</td>
<td>395–396</td>
<td>X</td>
<td>327–331</td>
<td>162–168</td>
</tr>
<tr>
<td>154–157</td>
<td>383–392</td>
<td>R</td>
<td>289–296</td>
<td>170,8</td>
</tr>
<tr>
<td>158–162</td>
<td>149</td>
<td></td>
<td>110</td>
<td>188</td>
</tr>
<tr>
<td>163</td>
<td>97</td>
<td></td>
<td>109</td>
<td></td>
</tr>
<tr>
<td>165–172</td>
<td>96–100,102,116</td>
<td>N</td>
<td>114–119</td>
<td>189</td>
</tr>
<tr>
<td>173–175</td>
<td>101</td>
<td></td>
<td>121</td>
<td></td>
</tr>
<tr>
<td>180–183</td>
<td>147</td>
<td>N</td>
<td>111–112</td>
<td>190</td>
</tr>
<tr>
<td>184–185</td>
<td>148</td>
<td></td>
<td>113</td>
<td>190</td>
</tr>
<tr>
<td>Paragraph</td>
<td>Layton</td>
<td>Plisch</td>
<td>Till</td>
<td>Vergote</td>
</tr>
<tr>
<td>-----------</td>
<td>--------</td>
<td>--------</td>
<td>------</td>
<td>---------</td>
</tr>
<tr>
<td>186–190</td>
<td>145</td>
<td>374–377</td>
<td>178</td>
<td></td>
</tr>
<tr>
<td>191</td>
<td>242</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>192</td>
<td>242</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>200–205</td>
<td>259–264</td>
<td>P1</td>
<td>243</td>
<td>194</td>
</tr>
<tr>
<td>206–208</td>
<td>265–267,280–283</td>
<td>P1</td>
<td>244–245</td>
<td>193, 195–196</td>
</tr>
<tr>
<td>209–213</td>
<td>268–270</td>
<td>P2</td>
<td>246</td>
<td>197–199</td>
</tr>
<tr>
<td>214–218</td>
<td>256</td>
<td>P3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>219</td>
<td>273–274</td>
<td></td>
<td>248</td>
<td></td>
</tr>
<tr>
<td>221</td>
<td>279</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>222</td>
<td>257</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>223–226</td>
<td>305–311</td>
<td>S5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>231–237</td>
<td>317–318</td>
<td>S1</td>
<td>251, 303</td>
<td>158</td>
</tr>
<tr>
<td>238–246</td>
<td>320</td>
<td>303, 317</td>
<td>163,1, 164,1, 165,1</td>
<td></td>
</tr>
<tr>
<td>247–250</td>
<td>317–318</td>
<td>S3</td>
<td>252, 306</td>
<td>158</td>
</tr>
<tr>
<td>251–259</td>
<td>320</td>
<td>306, 318</td>
<td>163,2, 164,2, 165,2</td>
<td></td>
</tr>
<tr>
<td>260–262</td>
<td>317–318</td>
<td>S</td>
<td>249–250</td>
<td>192</td>
</tr>
<tr>
<td>263–266</td>
<td>320</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>267–271</td>
<td>322</td>
<td></td>
<td></td>
<td>192</td>
</tr>
<tr>
<td>272–277</td>
<td>324</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>278–281</td>
<td>171</td>
<td>S2</td>
<td>258–259</td>
<td>186,1</td>
</tr>
<tr>
<td>282</td>
<td></td>
<td></td>
<td></td>
<td>263–264</td>
</tr>
<tr>
<td>283–284</td>
<td>171</td>
<td></td>
<td>260</td>
<td></td>
</tr>
<tr>
<td>285–289</td>
<td>172–173</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>290–291</td>
<td>176</td>
<td>262</td>
<td></td>
<td></td>
</tr>
<tr>
<td>292</td>
<td>177</td>
<td></td>
<td>206</td>
<td></td>
</tr>
<tr>
<td>293–299</td>
<td>373–382</td>
<td>V</td>
<td>281–296</td>
<td>169–170</td>
</tr>
<tr>
<td>300–307</td>
<td>476–485</td>
<td>Q</td>
<td>387</td>
<td>183</td>
</tr>
<tr>
<td>308–309</td>
<td>325</td>
<td>T</td>
<td>301–302</td>
<td>159</td>
</tr>
<tr>
<td>General</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>310–312</td>
<td>334</td>
<td>T1</td>
<td>313–315</td>
<td>159,1</td>
</tr>
<tr>
<td>313–318</td>
<td>334</td>
<td></td>
<td>316, 327–328</td>
<td>163–166</td>
</tr>
<tr>
<td>319–320</td>
<td>336</td>
<td>T1</td>
<td>320</td>
<td>159,2</td>
</tr>
<tr>
<td>321–323</td>
<td>336</td>
<td></td>
<td>327–328</td>
<td>163–166</td>
</tr>
<tr>
<td>324–326</td>
<td>337</td>
<td>T1</td>
<td>304–305</td>
<td>159,3</td>
</tr>
<tr>
<td>327–330</td>
<td>337</td>
<td></td>
<td>327–328</td>
<td>163–166</td>
</tr>
<tr>
<td>331–338</td>
<td>338</td>
<td>T1</td>
<td>308–309</td>
<td>159,4</td>
</tr>
<tr>
<td>339–341</td>
<td>338</td>
<td></td>
<td>327–328</td>
<td>163–166</td>
</tr>
<tr>
<td>342–350</td>
<td>340</td>
<td>T3</td>
<td>310</td>
<td>160,2</td>
</tr>
<tr>
<td>351–354</td>
<td>342–343</td>
<td>T2</td>
<td>319</td>
<td>161</td>
</tr>
<tr>
<td>355–357</td>
<td>344–345</td>
<td>T2</td>
<td>319</td>
<td>161,3</td>
</tr>
<tr>
<td>358–363</td>
<td>346–348</td>
<td>T2</td>
<td>447–448</td>
<td>161,5</td>
</tr>
<tr>
<td>364–367</td>
<td>349</td>
<td>T2</td>
<td>312</td>
<td>161,4</td>
</tr>
<tr>
<td>368–370</td>
<td>350–351</td>
<td>T2</td>
<td>321</td>
<td>161,1</td>
</tr>
</tbody>
</table>
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: suffixconjagation

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
198 Concordance of grammatical terms

preterit of the future: *imperfect of the future*
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**

<table>
<thead>
<tr>
<th></th>
<th>sg. 1</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>ΑΝΟΚ</td>
<td>ΑΝΟΝ</td>
</tr>
<tr>
<td>2nd person</td>
<td>ΗΝΟΚ</td>
<td>ΗΝΟΤΗΝ</td>
</tr>
<tr>
<td>3rd person</td>
<td>ΗΝΟΣ</td>
<td>ΗΝΟΟΥ</td>
</tr>
<tr>
<td>3rd person</td>
<td>(ΗΝΟΑ)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>sg. 1</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>ΑΝ一件事情</td>
<td>ΑΝ(منظمات)</td>
</tr>
<tr>
<td>2nd person</td>
<td>ΗΝocrates</td>
<td>ΗΝocrates</td>
</tr>
<tr>
<td>3rd person</td>
<td>ΗΝocrates</td>
<td>ΗΝocrates</td>
</tr>
<tr>
<td>3rd person</td>
<td>(ΗΝocrates)</td>
<td>ΗΝocrates</td>
</tr>
</tbody>
</table>

**Prefixes personal pronouns**

<table>
<thead>
<tr>
<th></th>
<th>sg. 1</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>Ν</td>
<td>ΤΗ</td>
</tr>
<tr>
<td>2nd person</td>
<td>Κ (Γ)</td>
<td>ΤΗΤΗ</td>
</tr>
<tr>
<td>3rd person</td>
<td>Π (Π)</td>
<td></td>
</tr>
<tr>
<td>3rd person</td>
<td>Π (Π)</td>
<td>Π</td>
</tr>
</tbody>
</table>

**Personal suffixes**

<table>
<thead>
<tr>
<th></th>
<th>sg. 1</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>Ι</td>
<td>ΙΝ</td>
</tr>
<tr>
<td>2nd person</td>
<td>Κ</td>
<td>ΙΝ</td>
</tr>
<tr>
<td>2nd person</td>
<td>Π</td>
<td>ΠΤΗΤΗ</td>
</tr>
<tr>
<td>3rd person</td>
<td>Π</td>
<td>ΠΟΥ</td>
</tr>
<tr>
<td>3rd person</td>
<td>Π</td>
<td>Π</td>
</tr>
</tbody>
</table>
Demonstrative and possessive pronouns and articles

### Demonstrative pronouns

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>μα</td>
<td>μα</td>
<td>πα</td>
</tr>
<tr>
<td>2</td>
<td>μο</td>
<td>μο</td>
<td>πο</td>
</tr>
</tbody>
</table>

### Demonstrative articles

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>μα</td>
<td>μα</td>
<td>πα</td>
</tr>
<tr>
<td>2</td>
<td>μο</td>
<td>μο</td>
<td>πο</td>
</tr>
</tbody>
</table>

### Possessive pronouns

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>τα</td>
<td>τα</td>
<td>πα</td>
</tr>
<tr>
<td>2</td>
<td>το</td>
<td>το</td>
<td>πο</td>
</tr>
</tbody>
</table>

### Possessive articles

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>τα</td>
<td>τα</td>
<td>πα</td>
</tr>
<tr>
<td>2</td>
<td>το</td>
<td>το</td>
<td>πο</td>
</tr>
</tbody>
</table>

### Present-based conjugations

<table>
<thead>
<tr>
<th></th>
<th>present</th>
<th>focalising present</th>
<th>preterite present</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>τα</td>
<td>ει</td>
<td>κει</td>
</tr>
<tr>
<td>2</td>
<td>μα</td>
<td>εκ</td>
<td>Κεκ</td>
</tr>
<tr>
<td>3</td>
<td>κα</td>
<td>εκ</td>
<td>Κεκ</td>
</tr>
</tbody>
</table>

### Future-based conjugations

<table>
<thead>
<tr>
<th></th>
<th>future</th>
<th>focalising future</th>
<th>preterit future</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Τα</td>
<td>Εινα</td>
<td>ΚΕινα</td>
</tr>
<tr>
<td>2</td>
<td>ΔΑ</td>
<td>ΔΚνα</td>
<td>ΔΚΕΔΑ</td>
</tr>
<tr>
<td>3</td>
<td>Κα</td>
<td>Κενα</td>
<td>Κενκα</td>
</tr>
</tbody>
</table>

### Non-durative sentences

#### Main clause conjugation bases

<table>
<thead>
<tr>
<th></th>
<th>affirmative past</th>
<th>negative past</th>
<th>focalising past</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>α</td>
<td>μπ</td>
<td>μτα</td>
</tr>
<tr>
<td>2</td>
<td>μα</td>
<td>μτα</td>
<td>μτα</td>
</tr>
<tr>
<td>3</td>
<td>κα</td>
<td>κα</td>
<td>κα</td>
</tr>
</tbody>
</table>

#### Durative sentences

**Present-based conjugations**

<table>
<thead>
<tr>
<th></th>
<th>present</th>
<th>focalising present</th>
<th>preterite present</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>τα</td>
<td>ει</td>
<td>κει</td>
</tr>
<tr>
<td>2</td>
<td>μα</td>
<td>εκ</td>
<td>Κεκ</td>
</tr>
<tr>
<td>3</td>
<td>κα</td>
<td>εκ</td>
<td>Κεκ</td>
</tr>
</tbody>
</table>

**Future-based conjugations**

<table>
<thead>
<tr>
<th></th>
<th>future</th>
<th>focalising future</th>
<th>preterit future</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Τα</td>
<td>Εινα</td>
<td>ΚΕινα</td>
</tr>
<tr>
<td>2</td>
<td>ΔΑ</td>
<td>ΔΚνα</td>
<td>ΔΚΕΔΑ</td>
</tr>
<tr>
<td>3</td>
<td>Κα</td>
<td>Κενα</td>
<td>Κενκα</td>
</tr>
</tbody>
</table>

**Non-durative sentences**

#### Main clause conjugation bases

<table>
<thead>
<tr>
<th></th>
<th>affirmative past</th>
<th>negative past</th>
<th>focalising past</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>α</td>
<td>μπ</td>
<td>μτα</td>
</tr>
<tr>
<td>2</td>
<td>μα</td>
<td>μτα</td>
<td>μτα</td>
</tr>
<tr>
<td>3</td>
<td>κα</td>
<td>κα</td>
<td>κα</td>
</tr>
</tbody>
</table>
### Paradigms

#### Subordinate clause conjugation bases

<table>
<thead>
<tr>
<th>Precurszve</th>
<th>Conjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἤτερι</td>
<td>1. ἤτα/τα</td>
</tr>
<tr>
<td>2 m. ἤτερεκ</td>
<td>2 m. ἤτε</td>
</tr>
<tr>
<td>2 f. ἤτερε</td>
<td>2 f. ἤτε</td>
</tr>
<tr>
<td>3 m. ἤτερες</td>
<td>3 m. ἤτε</td>
</tr>
<tr>
<td>3 f. ἤτερε</td>
<td>3 f. ἤτε</td>
</tr>
</tbody>
</table>

### Not yet

| 1 | ἥταττα |
| 2 m. | ἥτατκ |
| 2 f. | ἥτατε |
| 3 m. | ἥταττν |
| 3 f. | ἥτατν |
| 1 | ἥταττν |
| 2 | ἥτατττν |
| 3 | ἥταττου |
| Non | ἥτατε- |

#### Substantive aorist

| 1 | ἤτερι | MEI |
| 2 m. | ἤτερεκ | MEKK |
| 2 f. | ἤτερε | MEPE |
| 3 m. | ἤτερες | MEQ |
| 3 f. | ἤτερε | MEC |
| 1 | ἤτερε | MEN |
| 2 | ἤτερετν | MEGETN |
| 3 | ἤτερε | MEGY |
| Non | ἤτερε- | MEPE- |

#### Substantive optative

| 1 | ἤτερε | NNA |
| 2 m. | ἤτερε | NNEK |
| 2 f. | ἤτερε | NNE |
| 3 m. | ἤτερες | NNEG |
| 3 f. | ἤτερε | NEC |
| 1 | ἤτερε | NEEN |
| 2 | ἤτερετν | NEGETN |
| 3 | ἤτερε | NEHY |
| Non | ἤτερε- (€) | NNEG- |

#### Substantive jussive

| 1 | ἤτερε | MPTEPA |
| 3 m. | ἤτερες | MPTESEQ |
| 3 f. | ἤτερε | MPTEPE |
| 1 | ἤτερε | MPTEPE |
| 2 | ἤτερετν | MPTEPE |
| 3 | ἤτερε | MPTEPE |
| Non | ἤτερε- | MPTEPE- |

### Conditional

| 1 | ἤτερεν | EKAN |
| 2 m. | ἤτερεν | EKAN |
| 2 f. | ἤτερε | EKE |
| 3 m. | ἤτερες | EKEQ |
| 3 f. | ἤτερε | EKEC |
| 1 | ἤτερε | ENEN |
| 2 | ἤτερετν | ENETN |
| 3 | ἤτερε | ENHY |
| Non | ἤτερε- | ENEG- |

### Future conjunctive

| 1 | ἤτερεν | TA/TA |
| 2 m. | ἤτερεν | TAK |
| 2 f. | ἤτερε | TAE |
| 3 m. | ἤτερες | TAEQ |
| 3 f. | ἤτερε | TACE |
| 1 | ἤτερε | TAPI |
| 2 | ἤτερετν | TAPET |
| 3 | ἤτερε | TAPY |
| Non | ἤτερε- | TAP- |

### Limitative

| 1 | ἤτερεν/γαντα | QANT/QANTA |
| 2 m. | ἤτερε | QANTK |
| 2 f. | ἤτερε | QANTE |
| 3 m. | ἤτερες | QANTA |
| 3 f. | ἤτερες | QANTE |
| 1 | ἤτερε | QANT |
| 2 | ἤτερετν | QANTE |
| 3 | ἤτερε | QANTOY |
| Non | ἤτερε- | QANTE- |