Introduction to Sahidic Coptic

BY THOMAS O. LAMBDIN

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Preface

The present work is an expansion of a series of elementary lessons developed gradually during twenty years of teaching Sahidic Coptic at the college level. The Lessons are designed to provide a carefully graded introduction to the basic grammar and vocabulary of the language. The content of the Lessons and the mode of presentation were dictated by purely practical pedagogical considerations; the book is in no way intended to be a scientific reference grammar. The Reading Selections are furnished with glosses designed to facilitate the transition to unsimplified material. A thorough mastery of these and the Lessons will bring the student to the level at which any Sahidic text of average difficulty can be read with no trouble. The emphasis on basic matters has necessitated the omission of much technical linguistic data not immediately relevant to the needs of the average beginning student. Those who are interested in a detailed study of the phonology, in the relationship of Sahidic to the other Coptic dialects, or in the historical development of Coptic from ancient Egyptian may consult the standard works on these subjects as cited in the Bibliography.

A special effort has been made to provide a Glossary that will be useful to the student beyond his first year's study. In addition to covering the words used in the present text, the Glossary is intended to contain the full vocabulary of the Sahidic New Testament, including most associated phrases and idioms, as well as a generous selection of lexical items from other Biblical and literary texts. Deliberately excluded from the Glossary are words of a specialized nature, such as the names of plants, vessels, implements, drugs, and animals occurring only in technical texts that usually provide little clue to their precise meanings; nor has any effort been made to include the unusual lexical usage of Shenute. For these items the reader must consult the indispensable A Coptic Dictionary of W. E. Crum, which, together with M. Wilmet, Concordance du nouveau
testament sahidique, is the main authority for the Glossary included here.

I would like to express my sincere thanks to my colleague, George W. MacRae, the Charles Chauncey Stillman Professor of Roman Catholic Theological Studies, Harvard Divinity School, for encouraging me to undertake this work and for his helpful comments on a large portion of the manuscript; to Mr. Gary A. Bisbee, for the exceptional skill and care with which he prepared the final copy for publication; to Mr. Watson E. Mills, Director of the Mercer University Press, for his part in initiating and publishing this work.

Thomas O. Lambdin

Cambridge, Mass.
June 1982
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<td>that is</td>
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<td><strong>idem</strong></td>
<td>having the same meanings as the immediately preceding word</td>
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<td>masculine</td>
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<td>noun, nominal</td>
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<td><strong>neg.</strong></td>
<td>negative</td>
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<td><strong>no.</strong></td>
<td>number</td>
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<td><strong>obj.</strong></td>
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<td><strong>oft.</strong></td>
<td>often</td>
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<td><strong>p.c.</strong></td>
<td>participium conjunctivum</td>
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<td><strong>part.</strong></td>
<td>particle</td>
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<td><strong>Perf. I</strong></td>
<td>the First Perfect</td>
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<td><strong>pers.</strong></td>
<td>person</td>
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<td><strong>phr.</strong></td>
<td>phrase</td>
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<td><strong>pl.</strong></td>
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<td><strong>Pres. I</strong></td>
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<td><strong>prob.</strong></td>
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<td>pronoun, pronominal</td>
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<td><strong>Q.</strong></td>
<td>qualitative</td>
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<td><strong>q.v.</strong></td>
<td>which see</td>
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<td><strong>recipr.</strong></td>
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<td><strong>s.</strong></td>
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<td><strong>Sah.</strong></td>
<td>Sahidic</td>
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<td><strong>sim.</strong></td>
<td>similar(ly)</td>
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<tr>
<td><strong>sing.</strong></td>
<td>singular</td>
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<td><strong>sthg.</strong></td>
<td>something</td>
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<td><strong>sub</strong></td>
<td>under</td>
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<td><strong>subj.</strong></td>
<td>subject</td>
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<td><strong>suff.</strong></td>
<td>suffix(ed)</td>
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<td><strong>tr.</strong></td>
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<td><strong>usu.</strong></td>
<td>usually</td>
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<td><strong>vb.</strong></td>
<td>verb, verbal</td>
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<td><strong>Vocab.</strong></td>
<td>Vocabulary</td>
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<td><strong>w.</strong></td>
<td>with</td>
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The names of specific conjugations and inflected verbal forms are capitalized throughout the book.
Introduction

The political unification of Egypt took place around the beginning of the third millennium B.C. with the establishment of the First Dynasty at Memphis. Soon afterward written records began to appear in the hieroglyphic script, which together with its cursive derivatives, hieratic and demotic, remained the sole medium for writing the Egyptian language until the end of the second century A.D. At that time, the missionaries of the Church, then centered in Alexandria, undertook the translation of the Bible from Greek into Egyptian in order to facilitate their task of Christianizing the country. They abandoned the three-thousand-year-old hieroglyphic writing system, probably as much because of its complexity and imperfections as for its "heathen" associations, and chose instead to employ a modified form of the Greek alphabet. Egyptian in this new guise is known as Coptic, a modern term derived from Arabic əqūpti, itself a corruption of the Greek word (ai)guptios, Egyptian.

The conquest of Egypt by Alexander the Great in 332 B.C. and the subsequent Greek-speaking administration of the country under the Ptolemies led to the thorough Hellenization of Lower (i.e. Northern) Egypt. Egyptian-Greek bilingualism was apparently commonplace in the Delta, and it is probable that much Greek technical, legal, and commercial terminology was introduced into spoken Egyptian at this time. Rough and unsystematic attempts to transcribe Egyptian in the Greek alphabet were made as early as the third century B.C. It was only natural, then, that the Coptic translators of the Bible not only adopted the Greek alphabet but also generously supplemented the native lexicon with many more borrowings from Greek. The Greek vocabulary of any Coptic text is significantly large.

Evidence of dialectal differences is found as early as the third millennium B.C., but the general conservatism of the hieroglyphic script and the practice of standardizing a particular form of the language for long periods of time (e.g. Middle Egyptian, New Egyptian) tend to obscure the great dialectal diversity that must have existed.
in the spoken language as one traveled the 750 miles down the Nile from Aswan to the Mediterranean. The individual dialects first become recognizable when we reach the Coptic period and see the language spelled out in the Greek alphabet. The exact geographical location of the dialects is still a matter of scholarly debate, but the reader should become familiar with their names and the approximate chronological range of their use for literary purposes.

Sahidic, the dialect treated in this book, was the dialect chosen for the official translation of the Bible mentioned above. There is conflicting evidence on its geographical location: the name Sahidic, from Arabic مسجد, Upper (i.e. Southern) Egypt, places it in the south (hence its alternate name: Theban, Thebaic); linguistic considerations, however, favor a northern locale, in the neighborhood of Memphis and the eastern Delta. One cannot rule out the possibility that both locations are correct; the fact that Thebes and Memphis alternated as the capital of Egypt through much of its history and were the chief centers of religious (priestly), building, and commercial activity could have led to the development of an "urban" dialect in these two areas, quite distinct from the dialects of the "rural" areas that lay between. By the fourth century A.D. Sahidic was firmly established as the standard literary dialect and retained this status until its demise around the tenth century. Surviving texts in Sahidic include, in addition to the New Testament and a large portion of the Old, a considerable corpus of Church literature and some remnants of secular literature, nearly all of which is translated from Greek. Of native works we have only the writings of Pachomius (c. 300), the founder of Egyptian monasticism; Shenute (c. 400), the administrator of the White Monastery in Upper Egypt; and Besa, a disciple of Shenute. The Coptic writings of Shenute, who attempted to mould the language into a literary vehicle comparable to Greek, are often referred to as the "classics" of Sahidic literature. Their syntactic complexity and unusual vocabulary usage, however, place them beyond the scope of the present work, which is based on the language of the more widely studied translation literature.

Bohairic replaced Sahidic as the standard literary dialect.
Bohairic texts are attested as early as the ninth century, but the dialect does not seem to have achieved wide usage until it was adopted as the official language of the Coptic Church in the eleventh century. Most Bohairic texts come from after this time, and many of them were translated from Sahidic originals. The term Bohairic comes from Arabic al-buhairah, Lower (i.e. Northern) Egypt; it is generally assumed that Bohairic was the dialect of the Western Delta, including Alexandria and Nithria. The designation Memphitic has also been used for this dialect.

Fayyumic, as its name implies, was the dialect of northern Middle Egypt in the vicinity of the Fayyum Basin. It is well attested in texts ranging from the fourth to the eleventh century, but it apparently never attained the status of Sahidic.

Achmimic, generally located in the area of Akhmim (Panopolis) in southern Middle Egypt, enjoyed only a brief literary period from the third to the fifth century.

Subachmimic, tentatively localized between Akhmim and Thebes, was used extensively in the fourth and fifth centuries for the translation of Manichaean and Gnostic literature. Its association with this heretical material probably had much to do with its early demise as a literary dialect. The Nag Hammadi texts are in Subachmimic or a variety of Sahidic influenced by Subachmimic in varying degrees.

For further details on the dialects the reader should consult the works of Worrell, Vergote, Kahle, and Till cited in the Bibliography.

The Arab conquest of Egypt in 641 A.D. and the subsequent suppression of the native Christian population resulted in the gradual dying out of the Egyptian language in favor of Arabic. We cannot be sure how long this process took, but it is safe to assume that by the fifteenth century Coptic had ceased to be a native spoken language, thus bringing to an end a continuous written record of over four thousand years.
The Coptic Alphabet

Sahidic Coptic is written in the Greek alphabet augmented by six letters borrowed from Demotic script, the last stage of Egyptian hieroglyphic writing. The letters of the full alphabet, together with their conventional transcription, are as follows:

<table>
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<tr>
<th>a</th>
<th>a</th>
<th>n</th>
<th>n</th>
<th>t</th>
<th>t</th>
<th>q</th>
<th>s</th>
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<tr>
<td>b</td>
<td>b</td>
<td>o</td>
<td>th</td>
<td>ks</td>
<td>y</td>
<td>u</td>
<td>q</td>
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<tr>
<td>g</td>
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<td>i</td>
<td>o</td>
<td>o</td>
<td>φ</td>
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<tr>
<td>k</td>
<td>k</td>
<td>p</td>
<td>x</td>
<td>kh</td>
<td>x</td>
<td>j, ġ</td>
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<td>l</td>
<td>l</td>
<td>r</td>
<td>r</td>
<td>ψ</td>
<td>ps</td>
<td>ē</td>
<td>c</td>
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<tr>
<td>m</td>
<td>m</td>
<td>c</td>
<td>s</td>
<td>ο</td>
<td>τ</td>
<td>†</td>
<td>ti</td>
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The following paragraphs deal with the Coptic, not the Greek, pronunciation of this alphabet.

Spelling and Pronunciation

a. The Consonants

b was apparently pronounced like English v in voice, but it is generally read simply as b in back.

c occurs only as a positional variant of k in a very small set of forms. Pronounced like the g of good.

Δ and z do not normally occur in standard Sahidic spelling. z may occur for c in a few words, e.g. Δγνθρε for Δνθρθ school. Pronounced d as in dog and z as in zoo respectively.

Φ, θ, and x occur in Sahidic Coptic words only as combinations of two consonants: π + z, τ + z, and ι + z respectively. θ is fairly frequent, e.g. μθεον evil, for μετ ζοογ. Φ and x are rare and need not be used at all. The Copts seem to have used this same pronunciation for these letters in Greek words, contrary to the ordinary Greek pronunciation of Φ as f, θ as th (thin), and x as ch (German
ich, ach).

k, n, and r were like English k, p, t, but without aspiration. Thus, they were more like the k, p, t of skin, spin, stop than the aspirated sounds of kin, pin, tor.

λ, m, and n were probably the same as English l, m, and n.

z is simply a combination of k + c, rarely used. E.g. zoyp ring.

p is conventionally pronounced like English r in road. Its actual pronunciation is unknown.

c was like English s in see.

γ is simply n + c, rarely used. E.g. γite nine (pșite).

γ was the sh of shall.

q was the f of foot.

x was probably like English h in hope.

x is conventionally pronounced like the j of judge. Its actual pronunciation was probably closer to that of the [t̠] of tune. 1

s, conventionally like the sh of church, was probably closer to the [k̠] of cue, cute.

† is merely a graphic symbol for τ + 1, but it was the normal way to spell this sequence of sounds. E.g. †me village (time).

b. The simple vowels

ά like the a of father. E.g. αυ [af] meat.

ε like the e of let. E.g. ẹn [hen] some.

ω probably like the a of hate. E.g. μη [met] ten.

i like the i of machine. This vowel is always spelled e1 in initial positions: e1ne [ine] to bring, e1c [is] behold. Internally and finally the spelling alternates between i and e1, but i is preferred.

1 Brackets are used to indicate phonetic pronunciation in standard phonetic symbols. Do not confuse these with the conventional transcriptions.
o like the o of log, fog, dog, off, on. E.g. ton [top] edge.
y does not appear as a simple vowel in Coptic words. 
oγ is the normal writing of the vowel [u], the oo of food. E.g. moγn noun [nub] gold.
ω like the o of hope. E.g. oun [hop] to hide.

C. Semivowels and diphthongs

The consonants γ and ω of English yet and wet are often referred to as semivowels because they are the same sounds as the vowels [i] and [u] of beet and boot very briefly articulated. The Coptic vowels ει (i) and oγ may function as consonants in the same way. E.g. ειωτ [yot] father, oγων [wɔp] to become pure.

The semivowels ει (i) and oγ combine with a preceding simple vowel to form various diphthongs. Many of the diphthongs have more than one spelling; the reader should follow the spelling used in the Lessons. The diphthongs should be pronounced carefully, with the value of the single vowel as given above plus a final γ or ω as the case may be.

αι, αει as in σαιν [sɔyn] physician, αιμωτ [ɔwpɔt] I ran.

αγ (rarely αογ) as in μαγ [naw] to see, αγων [ɔwpɔt] they ran.

ει (less commonly εηι) as in πειρομε [pɛyrəme] this man. Although a knowledge of the grammar is necessary for making the correct distinction between ει = [i] and ει = [εγ], the problem is not a serious one: in normal Sahidic spelling ει has the value ɛ + i (1) in the demonstrative adjectives μει-, τει-, Νει- (Lesson 5), (2) in the first person verbal prefixes of the forms ει-, νει-, μει- (Lesson 21 and following), and in a few isolated words like ειε [ɛeε] (Lesson 29).
ēγ (rarely ɵγ), as in εγγακε [εωςτιε] while they were talking.

ῳ as in ῳ [pey] the house.

ῳ (less commonly ɵῳ) as in ὂῳ [tew] wind.

εἰ, εἰ is very rare and is [yi] not [iy], e.g.

ῃ [hyib] lamb.

ῳ is rare, e.g. ωγ [siw] star.

οει, οι as in ογειν [ωγν] light.

οογ as in ωοογ [μω] water, ωοογт [μωт] dead.

οι as in εωι [ετυδν] on me; rare except in final position.

ωογ as in ιωογ [των] to stand up, εωωογ [ετυδω] on them.

ογι (rare) as in ογι [μυ] mine; also possibly as [ῳ] in some words, e.g. θογι [κω] small.

οογ (rare) as in ωοογт [μωт] to kill, ωοογ [νω] theirs.

Double Vowels

The double writing of any of the simple vowels is generally understood to be an indication of the presence of a glottal stop, i.e. the complete but very brief stoppage of airflow in the glottis, conventionally indicated by ʔ in transcription. Thus μαλ μαʔλ thirty, ωοοŋ ωοʔŋpe remainder, ωοοŋ κός to be. The stress is on the first vowel; the vowel after the glottal stop was probably of very brief duration.

Vowel doubling occurs in diphthongs as well, e.g. μαλ αλ mother, μαεψε ωες to think. There is no sure way of knowing whether oογ indicates [ɔw] or [ɔʔw].

Syllabification and the Supralinear Stroke

One of the most distinctive features of Sahidic spelling is the short stroke placed over certain consonants or
groups of consonants. This supralinear stroke, as it is called, indicates a syllable, but there is some disagreement among Coptic scholars on how this syllabification actually sounded in the spoken language. When the stroke is used over a voiced consonant such as ñ, it probably meant that the consonant is functioning as the vowel, i.e. the most sonorous part, of the syllable in question, exactly like the final ñ of English button and sudden, phonetically [-tñ] and [-dñ]. Thus, őnû (to seek me) was pronounced [šnût] and ñtû (to bring me) as [ňtû]. The voiced consonants capable of having this syllabic pronunciation are ñ, ẍ, ñ, ñ, and ñ, known mnemonically as the blemner consonants. Note that they are all voiced continuants, i.e. consonants whose voiced duration may be prolonged at will (remember that ñ is ń, not b). E.g.

τσωτû (we hear) [tσõtû] ττû (fish) [tţi]

Ŵôrûfû (to disturb) [š tôrfû] kûrûfûm (to mutter) [krûrm]

The stroke over the remaining consonants may be pronounced as a brief ẽ or as œ (the first vowel of English above) before the consonant over which the stroke is placed, e.g. cθcωvû [sæpsõp探し] to entreat him. This pronunciation may also be used with the blemner consonants for the sake of convenience.

In non-standard texts, of which there are many, the vowel õ is often written instead of using the stroke (and vice versa), but most frequently in proclitic elements and initial clusters, e.g. cθcωvû = cθcωvû, ẑm ñû = ẑm ñû. In standard spelling õ is used regularly instead of the stroke only when the consonant preceding the consonant that would have had the stroke is a blemner; thus mûkûk and mûcûû are words of the same pattern as cûcûnû and cûcûûx. This convention may have been adopted to prevent incorrect syllabification: mûkûk could be read as [mûkûk] or [mûkûkû]. The chief exceptions are indeed words where a different
syllabication is required: ᾠὸμντ [sōmνt] three, τομντ [tōmνt] to befall. The ᾱ of these words is an intrusive (secondary) glide from the labial m to the dental t; the earlier forms were ᾠομτ and τομτ. The convention likewise does not apply when the final consonant is also a blemner: ἑλὴμω [nāhmπ] to rescue us. Much of the variation between e and a stroke that occurs in the writing of certain verbal prefixes (e.g. ἱτερπ-, ἱτερεπερ; ἱρπ-, ἱρπεσ-) probably results from inconsistent application of this rule.

The forms τῳογν (to arise) and κοογν (to know) have been standardized in the Lessons. In the Reading Selections the orthography of the source has been followed.

Stress

Coptic is a highly compounding language, mostly by prefixation. All prefixal elements are proclitic, i.e. unstressed and bound, to the word which stands last in the sequence, regardless of its length, e.g.

ἢ τεμμητατακο = ἢ-τε-π-μητ-ατ-τακο

in his imperishability

Any element designated as prefixal in the course of the Lessons should be considered as proclitic. All simple prepositions are proclitic, like ἢ in the above example, but for the sake of clarity they are written as separate words in this text.

The main stress, then, is on the word standing at the end of the compound. The successive application of the following rules will enable the reader to apply the correct stress in all but the rarest cases:

(1) Stress is always on one of the last two syllables of a word.

(2) The vowels κ, ο, and ω are always stressed.

(3) Final simple -ᾳ and simple -ει, -ι are always stressed.
(4) Final -ου is stressed except (1) when it is the suffixed pronoun of the 3rd person plural (a knowledge of the grammar will make this clear), and (2) in the words πασογ (back), χωτογ (lips), σασογ (curse), and πασογ (dream).

(5) Final -ο is unstressed except in the adjectives introduced in Lesson 15 (thus, ἡσε, wise, ἀσα, blind, etc.) and in a few miscellaneous words like ἕκα (wages), μάτρι (woman), φητε (figs), and ἱαμε (truly).

(6) A final syllable marked by a stroked consonant is never stressed unless it is the only syllable of the word.

Assimilation

Assimilation, for our present purposes, may be defined briefly as the alteration of a sound due to its proximity to another sound, usually resulting in greater phonetic compatibility. The final Ν of prefixal elements (e.g. prepositions, particles, articles) is regularly assimilated to Ν before η and υ, e.g.

*ΣΗ ηι + ΣΗ ηι in the house
*ΣΗΛΑΣΙΝ + ΣΗΛΑΣΙΝ the signs.

The assimilation of consonant -Ν also occurs but is not standard, e.g. τεμπικτικ for τεμπικτικ (our faith). In some texts the particle Ν, which has several grammatical functions, assimilates completely to η, η, and ρ, e.g. ἦττης + ηττης (the young), ἤττη + ηττη (the men). This is not considered standard, but it is not uncommon; numerous examples will be met in our reading selection from the Wisdom of Solomon.

Whatever the pronunciation of the supralinear stroke was, an alternate spelling with -ι- often occurs before final -ι: οπιαῖ = οπιαί to live. This represents an assimilation to the guttural quality of ι.

An alternation between -ω- and -ογ- in certain word
patterns is a result of an assimilation in the pre-Coptic stage. ο was altered to ου after m and n; thus, words like ουγζ, ουγχε, ουγουτ, and ουγκ originally had the same vowel as κωτ, κωτε, τωοη, and τωκ respectively.

The Spelling of Greek Words

Greek words in Coptic are usually spelled correctly. Certain types of errors do occasionally occur, however, resulting in part from the discrepancy between the classical spelling and the contemporary pronunciation, and they must be taken into account when consulting a standard Greek dictionary. The most frequent of these are confusions between (1) m and γ; (2) ι and αι; (3) ι and ι; (4) ο and ω; (5) ι and κ; (6) ι and ει; (7) ι and ε; (8) ι and α; (9) initial ι and zero. All of these are illustrated by the following words chosen from our Reading Selections.

αγμα = εμμα (βήμα)
επιλαθον = επιλαθον (σηλιαθον)
περικρος = περικρος (περικρος)
ορκαθον = ορκαθον (δροκαθον)
περιεργαζε = περιεργαζε (περιεργάζε-)  
φιταζε = φιταζε (βιτάζε-)  
θεριον = θεριον (αθέριου)
κυριςκαι = κυριςκε (κυρύσσε-)  
γλωσθη = γλωσθη (γλόσση)
πιε = πιε (πείθε-)  
εγγραζε = εγγραζε (ηγγράζε-)  
σελπιζε = ελπιζε (ελπίζε-)
Lesson 1

1.1 Gender. There are two grammatical genders in Coptic: masculine and feminine. Nouns denoting male beings are usually masculine; those denoting females, feminine. The gender of other nouns cannot, in general, be deduced either from their form or meaning and must be learned for each noun. Examples:

<table>
<thead>
<tr>
<th>masculine</th>
<th>feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰωτ</td>
<td>μαμαγ</td>
</tr>
<tr>
<td>κας</td>
<td>με</td>
</tr>
<tr>
<td>ηωογ</td>
<td>ουγμ</td>
</tr>
<tr>
<td>father</td>
<td>mother</td>
</tr>
<tr>
<td>earth, ground</td>
<td>sky, heaven</td>
</tr>
<tr>
<td>day</td>
<td>night</td>
</tr>
</tbody>
</table>

There are some pairs of nouns where a formal relationship exists between the masculine and the feminine form:

<table>
<thead>
<tr>
<th>masculine</th>
<th>feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>γον</td>
<td>γονε</td>
</tr>
<tr>
<td>γηνρε</td>
<td>γηνρε</td>
</tr>
<tr>
<td>ζαλο</td>
<td>ζαλο</td>
</tr>
<tr>
<td>old man</td>
<td>old woman</td>
</tr>
<tr>
<td>ουγηηρο</td>
<td>ουγηηρο</td>
</tr>
<tr>
<td>dog (male)</td>
<td>dog (female)</td>
</tr>
</tbody>
</table>

These will be noted in the lesson vocabularies. The derivational process involved is no longer a productive one in Coptic: such pairs cannot be formed at will.

1.2 Number: singular and plural. Only a relatively small number of nouns have preserved a distinct plural form. For example:

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰωτ</td>
<td>εἰοτε</td>
</tr>
<tr>
<td>γον</td>
<td>γονε</td>
</tr>
<tr>
<td>ξοι</td>
<td>ξοηγ</td>
</tr>
<tr>
<td>father</td>
<td>fathers</td>
</tr>
<tr>
<td>brother</td>
<td>brothers</td>
</tr>
<tr>
<td>ship</td>
<td>ships</td>
</tr>
</tbody>
</table>

The plural is otherwise made explicit by the form of the article (see below), the noun itself remaining unchanged.
Those plurals that are in common use will be given in the lesson vocabularies along with the singular. They should be learned as they occur, since there is no consistent pattern for their formation.

1.3 The definite article. The definite article has the forms

masc. sing. ἰ, ἰο common plural ἰο, ἰο
fem. sing. ἵ, ἵο

These are attached directly to the noun, as in

ῥοῦς man ῥοῦς the man ῥοῦς the men
ἡξ hand ἡξ the hand ἡξ the hands

The plural article appears as ἰο before ἰ and ἰο (cf. Intro., p. xvi):

ἡο sky ἡο the sky ἰον ἰον the heavens
ἥ οια sign ἰον the sign ἰον the signs

Before nouns beginning with a vowel the plural article appears as either ἰο or ἰο:

ἐκαὶ ships ἐκαὶ ἐκαὶ the ships

Before initial stroked consonants there are several possibilities:

ᾦτον, ἄτον repose ἄτον, ᾦτον, ᾦτον the repose
ἳκα, ἰκα thing ἰκα, ἰκα, ἰκα the things

The fuller forms ἰο-, το-, ἰο- are used regularly before nouns beginning with two consonants:

ῄλοι crown ἠλοχο the crown ἠλοχο the crowns
cἰαμ woman τεἰαΙ the woman τεἰαΙ the women

Note that ἰο and (ε)ι have a consonantal value (ω and y respectively) in certain initial situations:

ὦρις dog ὦρις the dog (peuhor) ἰο:οορ: the dogs
τοῖο road ἵο:Ι the road (tehy:ε) ἰο:οοω:ε the roads
The fuller forms are also used with certain nouns denoting periods of time:

πεογοσιω the time  τερομνιε the year
πεοωνγ the day  τεγωνιε the night (ογον)
τεγνογ the hour (ογον)

Note that ογνογ and ογον fall under the two-consonant rule above.

1.4 Prepositions. Coptic prepositions are proclitic (i.e. unstressed and bound) to the word they govern. In many texts some or all of the prepositions are printed as a unit with the following word: 2ίπκοι on the ship, εηει to the house. In this text, however, all prepositions will be printed as separate words: 2ί πκοι, ε ηει. An exception will be made only in the case of the preposition ε (to, for) if it is ligatured orthographically to a following ογ- as εγ-.

The preposition ἢπ (with) is used as the conjunction "and" in joining two nouns: προμεν ἢπ τεγζεμες the man and the woman.

A definite noun followed by a prepositional phrase or local adverb (e.g. πομαγ there) constitutes a full predication (sentence) in Coptic:

προμεν 2ί πκοι. The man is on the ship.
τεγζεμες εηει ηει. The woman is in the house.
νεξνυ πομαγ. The ships are there.

In sentences of this type there is no overt equivalent of English "is/are." We shall refer to sentences of this type as sentences with adverbial predicates.

Vocabulary I

In the lesson vocabularies all nouns will be given with the definite article, separated from the noun by a period. This device makes both the gender of the noun and the
correct form of the article clear at a glance. To save space, the article is not included in the definition. Prepositions and particles which regularly have assimilation of final ῇ to ῇ before ἃ and ἄ will be noted, as e.g. ῇ (῾).
Lesson 2

2.1 The indefinite article. The indefinite article for nouns of either gender is οἷο in the singular, με in the plural, prefixed directly to the noun:

οἷοι: a ship  μεμε ships, some ships
οἷομε: a man  μεμε men, some men
οἷοι: a road  μεμε roads, some roads.

The plural indefinite article may be translated as "some, certain" or be omitted entirely in translation, as the context requires. The plural indefinite article is frequently written as με and is easily confused with the preposition με. In the exercises to the lessons we shall always distinguish between the two, but in part of the Reading Selections the orthography of the source is maintained.

Because the use of the Coptic articles, both definite and indefinite, corresponds closely to the use of the articles in English, only exceptions to this general correspondence will be noted in the following lessons when appropriate. References to the omission of the article require special attention. For the present lesson note that indefinite nouns designating unspecific quantities of a substance require an indefinite article in Coptic where there is none in English:

οἷοοι: water  μεοικ bread  μει: meat

The choice between the singular and plural article here is lexical, i.e. it depends on the particular noun. All such nouns, if definite and specific, may of course appear with the definite article: μεοι: με: με: Abstract nouns, such as με: truth, often appear with either article (οἷομε, με: where English employs no article.

2.2 Indefinite nouns cannot be used as subjects of
sentences with adverbial predicates unless introduced by the word ογν- or its negative:

ογν-ογαξαλο 2ι τεξιμ. A monk is on the road.

ογν- is actually a predicator of existence ("there is, there are"), and the sentence given may also be translated as "There is a monk on the road."

The negative of ογν- is ἡμ- (also spelled ἡμη-). In general, an indefinite article is deleted (omitted) in negation in Coptic:

ἡμ-αξαλο 2ι τεξιμ. There is no monk on the road.
ἡμ-προμε 2ι ἡμι. There is no man in the house.

ογν- and ἡμ- are not used before definite nouns.

The sentence προμε 2ι ἡμι is negated by adding αν:

προμε 2ι ἡμι αν. The man is not in the house.

2.3 The genitive (or possessive) relationship between two nouns is expressed by the preposition Ἡ (of):

ἡμι Ἡ προμε the house of the man, the man's house
τεζερε Ἡ τεζείμε the woman's daughter

If the first noun is indefinite, however, the preposition ἤτε is used instead of Ἡ:

ογαξημε ἤτε παξαλο a book of the monk
ογαξαλα ἤτε πφ προ a servant of the king

Vocabulary 2

p. ἡσαλα, t. ἡσαλα (ὁθαλα) slave, servant.

p. προ (pl. πρωογ) king;
t. προ queen.
p. χοι (pl. χαχύ) ship, boat.
t. πε (pl. παχυε) sky,
t. πιρο (pl. πιροογε) harbor.
p. χαχογ water.

p. ειερο river.
p. τετ fish.
p. παν name.
p. νοεσιν light.
p. πε (pl. παχυγε) sky,

 тож (η) of.
οὐκε of.
oὐκ there is, there are.  
οὐκε (prep.) about,

οὐκε- there is not,

οὐκε- there are not.

concerning; for the sake of, because of.

ἀν not.

Exercises

A.1. ἓκτε πνεοι
2. ἃ την
3. ἕν ἁμιγε
4. ἐτεθε πρό
5. ἢν ὁμαλ
6. ἕν τενρω
7. ἐν πειερο
8. ἐτεθε πνεος
9. ἕν ημροογε
10. ἃ πνεοι

B.1. ἕτεκ τέν πειερο
2. μεγα ή πρωμε
3. ἕν ή πρό
4. πράν ή πελλο
5. πνεοεκ ή την
6. πνεομ ή τενρω

C.1. οὐκο-οὐκοοεκιν 2Ν ἁμιγε
2. ἢμ-τέτ 2Ν τενρω.
3. ἢμ-πνεοογ 2Ν πειερο.
4. οὐκ-ουγαλ 2Ι τεσιν.
5. οὐκ-ενωομε 2Ν τενρω.

7. πράν ή προω
8. ενωκαμ ή πακλο
9. πνοομ ή πειερο
10. ενωμε ήτε πτοογ
11. ουγαλαλ ήτε προω
12. τεσινε ή πακλο

6. ἢμ-ηι 2Ικ τοογ.
7. μεγα 2Ι πειερο ἃν.
8. ἢμ-ξοι 2Ι πειερο.
9. ενωκαμ 2Ικ πνοι ἃν.
10. ἢμ-νοιε 2Ν ηι ή πακλο.
Lesson 3

3.1 Relative clauses. As we shall see in subsequent lessons, relative clauses in Coptic exhibit a variety of forms, depending on the type of predication involved. In the present lesson we shall consider only those relative clauses associated with sentences with adverbial predicates. Note the transformation

\[ \text{προμή ẑ h nū} \rightarrow (\text{προμή) et ẑ h nū} \]

The man is in the house. (the man) who is in the house.

The relative pronoun et functions here as the subject of the relative clause; it is not inflected for number or gender:

\[ \text{τεκσίμε et ẑ i τεκσίū} \] the woman who is on the road
\[ \text{نزά xo et ẑ h ẑ eŋe e t} \] the monks who are in the monastery

Negation is with \( \text{An:} \) \[ \text{نزά xo et ẑ h ẑ eŋe e t An} \] Relative clauses cannot be used to modify an indefinite noun. This is an important general rule of Coptic.

Any relative clause may be substantivized, i.e. converted to the status of a noun, by prefixing the appropriate form of the definite article:

\[ \text{ẑ e t ẑ h nū} \] the one who (he who, that which) is in the house
\[ \text{ẑ e t ẑ h nū ẑ e t} \] the one (f.) who is with the boy
\[ \text{ẑ e t ẑ i πzxō} \] those who (those things which) are on the ship

Such constructions may refer to persons or things, depending on the context.

The relative clause \( \text{et Ἁμα}, \) who (which) is there, is used to express the further demonstrative "that":

\[ \text{προμή et Ἁμα} \] that man
\[ \text{ẑ e xhū et Ἁμα} \] those ships
3.2 Greek nouns. The typical Coptic text contains a large number of Greek loanwords. Greek masculine and feminine nouns retain their gender; Greek neuter nouns are treated as masculine:

ο αγγέλος παγγέλος the angel
ἡ ἐπιστολή τεπιστολή the letter
ἡ ψυχή τεψυχή the soul
tὸ πνεῦμα πεννεύμα the spirit
tὸ δώρον παρόφον the gift

Greek nouns appear in the nominative singular form of Greek and are usually not inflected in any way. Occasionally, however, a Coptic plural ending is added to a Greek noun:

νεπιστολογες the letters  νεψυχογες the souls

The Greek noun ἡ θάλασσα (the sea) was borrowed as τ.θαλασσα, i.e. θ was taken as the definite article plus τ. Thus, "a sea" is ογγαλασσα.

Initial χ, φ, θ, ψ, Ε of Greek nouns are considered two consonants in attaching the definite article (cf. Intro., p. χ).

τε.χώρα the country  τε.ψυχή the soul
πε.φιλοσοφος the philosopher  τε.εγκία the offering.

Vocabulary 3

π.τνε (pl. π.τες) town, village.
π.φο (pl. π.φωγ) door, gate.
π.χοσις (pl. π.χισάης) master, owner, lord;
w. art., the Lord.
π.νουτε god; w. art., God.
πε.κρο (πε.κρογ) shore, bank, margin-land.
π.κάκε darkness.
π.φηρε son, child, boy.
π.θερε daughter, girl.


**HMay** (adv.) there, in that place.

**2πP** (2πP) (prep.) at the mouth or entrance of.

**να2πP, Πνα2πP** (να2πP) in the presence of, before.

Greek nouns:

**ελλαςα (ἡ θάλαςα) sea, ocean.**  
**π.ταφος (ὁ ταφος) tomb.**  
**π.πολις (ἡ πόλις) city.**  
**π.μαθητης (ὁ μαθητής) pupil, disciple.**  
**π.αγγελος (ὁ ἀγγελος) angel, messenger.**

Proper names:

**παυλος (Παυλος) Paul.**

**ησους (Ἰησούς) Jesus; almost always abbreviated in Coptic texts: ΤΣ, ΤΗΣ.**

**Exercises**

**A.1. 2ππν ηλεκλασεια**

2. **πνα2πP πηρο**

3. **2πν πταφος**

4. **μη Πηαθητης**

5. **προ μ πηι**

6. **πξοεις μ πξοι**

7. **πξιοουγη μ ηεγηυ**

8. **τωεερε μ πξηζαλ**

9. **2ππν προ μ πηι**

10. **ογεκκλασεια μη πημε**

11. **ογεπικτολη μηε παυλος**

12. **Πηαθητης μ ΤΣ**

13. **2πν ηραν μ πξοεις**

14. **πα2πP πνουτε**

15. **πεκρο μ πειερο**

16. **2ηξην πεκρο μ ελλαςα**

17. **2πη ογκακε**

18. **2ππν προ μ πταφος**

19. **Πξωμε μ Πηαθητης**

20. **Πρωμε μ ηεμε**

**B.1. πωμε ετ 2πη τεμπρο**

9. **ναγγελος ετ 2πη ηεγηυε**

2. **Πηαθητης ετ μη ΤΣ**

10. **πξαλο ετ 2πη πτοου**

3. **πκακε ετ 2ηξην ππολις**

11. **Πρωμε μ ππολις ετ Πηαυ**

4. **Πεκκλασεια ετ 2πη ππολις**

12. **ηεμε ετ Πηαυ**

5. **πνοουεια ετ 2πη ηεγηυε**

13. **Πηαθητης μ πρωμε ετ Πηαυ**

6. **Ηηεμ ετ 2πη ηελλαςα**

14. **Πξηρε μ πξηζαλ ετ Πηαυ**

7. **πξηζαλ ετ Πνα2πP πξοεις**

15. **ηεγηυε ετ 2ηξην πεκρο μ**

8. **πνοου ετ 2πη πειερο**
Lesson 4

4.1 Pronominal possession is indicated by inserting a bound form of the appropriate pronoun between the definite article and the noun so modified. It is best to learn the forms, i.e. the article plus the pronoun, as a unit:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Case</th>
<th>Singular Noun</th>
<th>Plural Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>1 com.</td>
<td>πατέρας</td>
<td>πατέρας</td>
</tr>
<tr>
<td></td>
<td>2 com.</td>
<td>νεόπατρος</td>
<td>νεόπατρος</td>
</tr>
<tr>
<td></td>
<td>3 com.</td>
<td>τιμόνιο</td>
<td>τιμόνιο</td>
</tr>
<tr>
<td></td>
<td>fem.</td>
<td>τιμόνιο</td>
<td>τιμόνιο</td>
</tr>
</tbody>
</table>

singular noun (my brothers, etc.)

<table>
<thead>
<tr>
<th>Gender</th>
<th>Case</th>
<th>Singular Noun</th>
<th>Plural Noun</th>
</tr>
</thead>
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<tr>
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</tr>
<tr>
<td></td>
<td>2 com.</td>
<td>νεόπατρος</td>
<td>νεόπατρος</td>
</tr>
<tr>
<td></td>
<td>3 com.</td>
<td>τιμόνιο</td>
<td>τιμόνιο</td>
</tr>
<tr>
<td></td>
<td>fem.</td>
<td>τιμόνιο</td>
<td>τιμόνιο</td>
</tr>
</tbody>
</table>

plural noun (my brothers, etc.)
Note that there is a gender distinction in the second and third persons of the singular but not of the plural. This is characteristic of all pronominal paradigms in Coptic. The term "common" (com.) refers to forms or categories where no gender distinction is made.

4.2 The nearer demonstrative "this" is expressed by the forms

masc. sing. \( \eta \)-

fem. sing. \( \tau \)-

com. pl. \( \varepsilon \)-

prefixed directly to the noun:

\( \eta \varepsilon \rho \omega \mu \) this man

\( \tau \varepsilon \iota \varepsilon \iota \gamma \iota \varepsilon \) this woman

\( \varepsilon \iota \varepsilon \iota \gamma \iota \nu \) these brothers

After a noun with a demonstrative adjective the genitive is usually expressed by \( \varepsilon \tau \), as in

\( \eta \varepsilon \iota \varepsilon \iota \varepsilon \rho \omega \mu \varepsilon \tau \varepsilon \mu \alpha \zeta \mu \) this book of my brother(‘s)

4.3 The pronominal element -\( \varepsilon \kappa \)- inserted between the article and the noun expresses "other":

\( \nu \varepsilon \iota \varepsilon \iota \varepsilon \rho \omega \mu \varepsilon \) the other man

\( \varepsilon \kappa \varepsilon \rho \omega \mu \varepsilon \) the other men

The indefinite article is omitted in the singular but not in the plural:

\( \kappa \varepsilon \rho \omega \mu \) another man

\( \zeta \varepsilon \kappa \varepsilon \rho \omega \mu \) (some) other men

-\( \kappa \varepsilon \)- may also be used after demonstrative or possessive prefixes:

\( \eta \varepsilon \kappa \varepsilon \rho \omega \mu \varepsilon \) this other man

\( \nu \kappa \varepsilon \alpha \zeta \alpha \varepsilon \) my other ship

-\( \kappa \varepsilon \)- is not inflected for number or gender in this usage.

Vocabulary 4

\( \mu \alpha \zeta \varepsilon \mathrm{om} \) (pl. \( \eta \varepsilon \varepsilon \iota \varepsilon \iota \gamma \iota \nu \)) brother; often of a brother monk.

\( \tau \varepsilon \varepsilon \iota \) sister.

\( \nu \varepsilon \iota \varepsilon \iota \) (pl. \( \nu \varepsilon \iota \varepsilon \iota \varepsilon \varepsilon \varepsilon \varepsilon \)) father; (pl.) parents, ancestors.
t.μαμα mother. Νσα (prep.) behind, in back of.
π.νοσε sin. Ν (Ν) (prep.) in; mostly synonymous with ἐν.
π.νηρι wine. 2αρη, 2αθ (2ατη) (prep.) near, with, beside.
π.οεικ bread; piece or loaf of bread.
π.μα place; ἄ πειμα here, in this place.

Greek nouns:
π.κοσμος (ὁ κόσμος) world. π.μοναχος (ὁ μοναχὸς) monk.
τρης (ἡ ἑλπις) peace. τ.εντολη (ἡ ἐντολή) command, commandment.
π.επισκοπος (ὁ ἐπίσκοπος) bishop. τ.αγορα (ἡ ἀγορά) agora, forum, marketplace.

Exercises

A. 1. Νσα πειραματικης 6. ἡμαρη πενχοεις 11. ΝΝ πειριν
2. Ναρη πενχοεις 7. 2η τεγκακασια 12. ΝΝ πειρεσση
3. ιπη πεταφος 8. ιτε ιπεινημε 13. ιτε ιπεσωμε
4. ΝΝ τεκωθη 9. ΝΝ τουμοικις 14. ΝΝ πεηνη
5. Νσα πεσινη 10. ΝΝ πεικοςμος 15. ΝΝ κεμα

B. 1. τεντολη ΝΝ πενειοτε
2. πραν ΝΝ πλειωτ 11. πνους ΝΝ πενχοεις
3. πραν ΝΝ πεκηνη 12. πραν ΝΝ τετημαλαγ
4. πραν ΝΝ πεκηνη 13. 2ατη τεγκακασια
5. ιτε ιπεσωμε 14. 2ατη ιπεινημε
6. 2ατη πενηη 15. 2α ινομοιε
7. ΝΝ ογειρινη 16. ΝΝ ιε ιπε
8. μαρη πενεπισκοπος 17. τειεπιστολη ΝΤΕ παυλος
9. τμαλα γ τε 18. πεικοι ΝΤΕ πενχοεις
10. περιρι ΝΝ μειμοναχος 19. ΝΝ ταγορα ΝΤΕ τοιαλις

C. 1. πενχοεις 21 πποι αν.
2. ΝΝ-πειρη γ ρα ασα
3. ουΗ-ουζαλιο 2ιρη τεκκακασια.
Lesson 5

5.1 Sentences with nominal predicates. A second type of non-verbal sentence is illustrated by

παῖς ὑπὸς ἡ. He is my father. It is my father.
tάμαλη τὲς. She (It) is my mother.

μήνη ὁμα. They are (It is) my brothers.

οὐρώμας ἡ. He (It) is a man.

οὐργεῖστες τὲς. She (It) is a woman.


genvexmy ye. They are (It is) ships.

The pronominal subject is expressed by ἡ (m.s.), τὲ (f.s.), and ἡ (pl.), the choice of which depends usually on the gender and number of the predicate noun. Simple two-member sentences like the above are relatively rare except in response to such questions as "Who is that?" "What are these?" where an answer giving the predicate alone is sufficient, the subject being understood from the context. Modifiers of the predicate, such as a genitive phrase, may optionally stand after the pronominal subject:

πανόρα τὲς τὸ ποιμήν. He is the son of the priest.

A nominal subject may be added to the basic predication, producing a three-member sentence in which ἡ, τὲ, ἡ are reduced virtually to the status of a copula. If
the predicate is indefinite, the order is almost always predicate + ἦ, the subject being placed before or after the whole unit:

οὐσαζ ἦ πᾶς ὥστε. } My father is a teacher.

πᾶς ὥστε οὐςαζ ἦ. If the subject and predicate are both definite, the normal position of ἦ, τῆ, ἦ is between them:

πεῖρομε ἦ πεῖναζα. This man is our teacher.

Identification of subject and predicate in this case can be made only on a contextual basis. The rarer order, πεῖρομε πεῖναζα ἦ, places an emphasis on the real subject: "As for this man, he is our teacher."

In the event that there is a disagreement in the number or gender of subject and predicate, the copula ἦ, τῆ, ἦ usually assumes the number and gender of the noun immediately preceding it.

All of the preceding sentences are negated by placing Ἴ (Imp) before the predicate and ἄν before the ἦ, τῆ, ἦ:

ἵ πᾶς ὥστε ἄν ἦ. It is not my father.

πᾶς ὥστε οὐςαζ ἄν ἦ. My father is not a teacher.

ἵ πεῖναζα ἄν ἦ πεῖρομε. This man is not our teacher.

Note that in the case where both subject and predicate are definite, the nominal element negated is, by definition, the predicate.

Sentences with nominal predicates are converted to the status of relative clauses with ἄτε. For the moment we shall restrict ourselves to those clauses where ἄτε functions as the subject of the relative clause:

πρὸς ἄτε οὐςαζ ἦ the man who is a teacher
πρὸς ἄτε ἆτ οὐςαζ ἄν ἦ the man who is not a teacher.

The phrase ἄτε πᾶς ἦ is frequently used to introduce explanatory material, much like English "namely, i.e.,
that is to say"

\[\text{νέωςωτήρ εστιν ἡ ὥμοι πεῖς ὁ θεὸς ὁικείος ὁ θεὸς ἡμῶν, ι.ε. ὁ Ἰησοῦς Χριστὸς.}\]

5.2 The nearer demonstrative pronouns (this, these) are ὁ (m.s.), ταῦτα (f.s.), and ὁδεῖ (pl.). They are frequently employed as subjects in sentences with nominal predicates:

\[
\begin{align*}
&\text{ὁ αὐτός ἐστιν.} & \text{These are his words.} \\
&\text{ὁ αὐτός εἶναι.} & \text{This is my ship.} \\
&\text{ταῦτα ὀγίστως τε.} & \text{This is a maidservant.} \\
&\text{όγιστως τε ταῦτα.} &
\end{align*}
\]

Vocabulary 5

**παῖς** teacher, master; scribe. **παῖς** husband.

**ποιμήν** priest (Christian or otherwise).

**παντεύς** carpenter.

**εἰρήνη, εἰρήνη (pl. εἰρήναι)** temple.

**ομήδεια** crowd, throng.

Greek nouns:

**περιστος** (ὁ χωρίς) the Christ, regularly abbr. Χ.κ. **εὐαγγέλιον** (τὸ εὐαγγέλιον) gospel.

**παρθένος (ἡ παρθένος)** virgin; young woman.

**ορινόν (ἡ ορεινή)** mountain district, hill-country.

**εὐχή (ὁ εὐχή)** savior, redeemer; sometimes abbreviated as ἀρ. Proper names:

ελισαβετ Elizabeth.

Μαριά Mary.

Ιωσήφ Joseph.
Exercises

A. 1. ογγίζει τε ητε ταμάθυ. 9. πεδούγχ ην η περείστωτ.
  2. ουτέτ ην.
  3. ογκοφίε πε ητε πεκσον.
  4. ουνπαρεένος τε.
  5. ζενούννη πε.
  6. πνερε ην τασάνε πε.
  7. τσεερε ην πναμφε τε.
  8. τμάθυ ην πενσώτηρ τε.

B. 1. ταί τε τσον η πνούγε.
  2. παί ην πεςαί διη πε.
  3. ογκαναλε τε ταί.
  4. και ην ηγάχε η
      πενγγελίον.
  5. πνύννη εην τορινη.
  6. πεχνη ην τνητε η τπολις.
  7. παειώτ ογκανάδε πε.
  8. πνεφήρε ογκούννη πε.
  9. ζενούννη πε πεχσνη.
 10. πεδακ πεςαί πε.
 11. πνογαλ γερη προ.
 12. πεςράν πε ελιςαβετ.
 13. ελιςαβετ τμάθυ τε η
      ιωζάννης.

C. 1. κετμε ετ ηεα πδοου
  2. πρωμε ετε ουγνίσκοπος πε
  3. κείδαχε ετε πεςάςπαςμος πε
  4. πνιμήφε ετ ηεηνη πεκρο
  5. τεξάλα ετε ουνπαρεένος τε
  6. πεςιούγχ ετ ηεην τορινη
  7. πεχσνη ετ ηεην τνητε η ελασέα
  8. πεςκε, ετε παί πε πενσώτηρ
  9. πνεκε, ετε παί πε πηγη η πνοφις
 10. πενίκωφε, ετε παί πε πενγγελίον
Lesson 6

6.1 The independent personal pronouns.

ΔΝΟΚ I

ΔΝΟΝ we

ΝΤΟΚ you (m.s.)

ΝΤΟΤΝ you (c.pl.)

ΝΤΟ you (f.s.)

ΝΤΟΟΥ they (c.pl.)

ΝΤΟΟΥ he, it (m.)

ΝΤΟΟΥ they (c.pl.)

ΝΤΟΣ she, it (f.)

These pronouns occur frequently in sentences with ηε, τε, NEO. When used as predicates in a two-member sentence, they are invariably followed by ηε:

ΔΝΟΚ ηε. It is I.

ΔΝΟΝ ηε. It is we.

ΝΤΟΣ ηε. It is she.

In three-member sentences they may appear in ordinary subject or predicate positions:

ΝΤΟΟΥ ηε ηεΧΕ. He is the Christ.

ΝΤΟΟΥ ουνούτε ηε. He is a god.

ΜΕΝΗΣΑΛΝ ηε ΔΝΟΝ. We are his servants.

In sentences with an indefinite nominal predicate a special construction without ηε is used with the pronouns of the 1st and 2nd person; negation is with ΔΝ alone:

ΔΝΟΚ ΟΥΣΑΜ με (ΔΝ) I am (not) a carpenter.

ΔΝΟΝ ΠΕΝΟΥΙΗ. We are priests.

In this construction a reduced proclitic form of the pronoun is very often used:

ΔΝΔ- I

ΔΝΔ- we

ΝΤΚ- you (m.s.)

ΝΤΕΤΝ- you (c.pl.)

ΝΤΕ- you (f.s.)

as in

ΔΝΔ-ΟΥΡΑΣΕΛΟΣ (ΔΝ) I am (not) an angel.

ΝΤΚ-ΟΥΣΑΜ ηε. You are a carpenter.

ΝΤΕΤΝ-ΣΕΝΗΔΗΝΤΗΣ ηε. You are pupils.
A 3rd person masc. form ἄντι also occurs, but is very rare. The reduced forms of the 1st and 2nd person pronouns may also be used with a definite predicate, but this construction is rather infrequent:

ἈΝΤῚ-ΘΕΩΔΩΡΗ Ἡ ΠΝΟΕΙΟ. I am the handmaiden of the Lord.

6.2 The interrogative pronouns.

ним who? ἃγ what? ὡγ what?

These pronouns are used in sentences with ἕνε, ὅ, ἤνε:

ним ἑνε? ἃγ ἑνε? ὡγ ἑνε?

Who is it?
What is it?
What is it?

nim νε περιςμή? νε περιςμή?

Who is this man?

οὐ νε πλα? οὐ νε πλα?

What is this?
What are these?

The interrogative pronoun normally stands first. The choice of number and gender for the copula depends on the understood or expressed subject. The pronoun ὡγ is also found with the indefinite article:

οὐοὐ νε? οὐοὐ νε?

What is it? (lit.: It is a what?)
What are they (lit.: They are what's?)

When the subject is a personal pronoun of the 1st or 2nd person, it may be placed before ἄντι or ὡγ in normal or proclitic form:

ἈΝΤῚ-bruar? ὡγοὐ ὡγοῦ?

Who are you?
What are you?

The personal pronoun may be repeated for emphasis:

ἈΝΤῚ-bruar ὡγοῦ? ὡγοῦ?

Who am I?

Note that ἄντι may also be used in ordinary genitive constructions:

ὁμπὲ Ἐ νῖν? ὡγοῦ?

whose son?
Vocabulary 6

π.γως (pl. Π.γωος) shepherd.  
π.μαείν sign, token;  
τ.σωφε field, open country.  
Marvel, miracle.  
π.εκοοογ sheep (pl.).  
τ.χιε sword.  
π.εοογ glory, honor.  
Greek nouns:  
π.λλος (ὁ λαός) people.  
π.συγγενής (ὁ συγγενής) kinsman (usually plural).  
π.νομος (ὁ νόμος) law.  
π.νομος (ὁ νομος) governor, one in authority.  
Proper names:  
τ.συρία Syria (note article).  
τ.γαλιλαία Galilee (note article).  
τ.γαλιλαία Jerusalem (note article).  
π.ισραήλ Israel, usually abbreviated as π.ισραήλ (use article when it denotes the people).

Exercises

1. ἀντ-ουγγελα νῦν πνημενων.  
17. ὑπο τε ταγίνε.  
2. ουγν-ουγγελα θαύ γι τσωφε.  
18. ουγνία άν πε.  
3. ητοκ πε πεψαζ.  
19. ἀνοκ πε ισχνφ.  
4. ἀνον πε πνεκεςοογ.  
20. πεόογ ή πνεοες ἀνα ρε.  
5. η ἄνον άν πε.  
21. άγ πε παί? ουμαείν πε.  
6. ητοκ πε πνεοογ ή πεχλαος.  
22. ἡμαυκ οτόκ πε πεκε.  
7. ητε-κί αντων;  
23. ουμε άτε γαλιλαία πε.  
8. ἀντ-ουγγελαος νῦν πνούτε.  
24. περπε ή νίμ άν πε παί?  
9. ουγ-ουγγελα θαύγ.  
25. πείκωνσε ουγγαγγελιον  
10. ου πε πειμαείν;  
26. ητωτθ άν.  
11. ητοκ πε πογαζ.  
27. άγ τε τεζικ;  
12. παί πε πνομος ή πνούτε.  
28. ουγν-ουγγελαον η τσυρία.  
13. ογοο πε πεγγαγγελιον;  
29. άγ τε τεζικον;  
14. πιθα πε πεχλαος.  
30. ητετθ-ζηςουνίν.
Lesson 7

7.1 The First Perfect. Verbal inflection in Coptic is commonly, but not solely, of the form: verbal prefix + subject (noun/pronoun) + verb. The infinitive is the main lexical form of the verb and may occur in all of the verbal conjugations. Its uses and further modifications will be dealt with in subsequent lessons. The conjugation known as the First Perfect is the narrative past tense par excellence and corresponds to the English preterite (simple past: I wrote, I wept, I sat down) or, if the context demands, the English perfect (I have written):

\[
\begin{align*}
\text{Δισωκ} & \quad \text{I went} \\
\text{Δκσωκ} & \quad \text{you (m.s.) went} \\
\text{Δρωκ} & \quad \text{you (f.s.) went} \\
\text{Δχσωκ} & \quad \text{he went} \\
\text{Δσωκ} & \quad \text{she went} \\
\end{align*}
\]

\[
\begin{align*}
\text{Δνωκ} & \quad \text{we went} \\
\text{Δτετωκ} & \quad \text{you (c.pl.) went} \\
\end{align*}
\]

The pronominal elements are for the most part familiar from the possessive prefixes of Lesson 4. In the 1st
person singular is normal for most of the verbal system (contrast the -ι- of παραθ). The pronominal element of the 2nd person feminine exhibits much variation and should be noted carefully for each conjugation introduced: ἀφθωκ and ἄσωκ are also attested in the First Perfect.

If the subject is nominal, the verbal prefix is ἀ-:

ἀ-πρωμε ἄσωκ  the man went

There are two other ways in which nominal subjects may be used in a verbal phrase: (1) they may stand before the verbal unit, which in the First Perfect still requires a pronoun as well:

πρωμε ἄφθωκ  the man went
τεκτίμε ἁγωκ  the woman went

or (2) they may stand after the verbal unit, again with a pronominal subject, introduced by the element Ὁς:

ἄφθωκ Ὁς πρωμε  the man went
ἄσωκ Ὁς τεκτίμε  the woman went.

All three constructions are common and differ only in the emphasis accorded the subject. When the verbal prefix is followed by the indefinite article, the resulting ἀ-ογ... may be spelled ἄγ..., as in

ἀ-ογξάλο ἄσωκ or ἄγξάλο ἄσωκ  a monk went

7.2 The prepositions ε, ἃ, and ἐκ are frequent after verbs of motion.

1) ε indicates motion to or toward a place or person, less commonly motion onto or into:

ἄφθωκ ε πεκρο.  He went to the shore.
ἄγωντ ε τεκκανχιά. They ran to the church.
ἄγχαλε ε πξοι.  They got on (or into) the ship.

Otherwise the preposition ε is very frequent in a general referential sense: "to, for, in regard to,"
with many other nuances that will be noted in passing.

2) ἀμα indicates motion to, up to; it is used more frequently with persons than places:

ἀπευξὸν ἂμα περιπέτων. He ran to his father.
ἀνδρῶν ἂμα περπικοποι. We went to the bishop.

3) ἐκάρι indicates motion onto, on:

ἀπαλαχὸς ἐκάρι περιπέτων. He got on the donkey.
ἀρξε ἐκάρι πηλίκα. She fell on the ground.

ἐκάρι properly denotes motion onto, while ἐκάρι denotes static location; the two are sometimes interchanged. The same contrast exists with the less frequent pair ἐκάρι (at the entrance of) and ἐκάρι (to the entrance of).

Several of the prepositions we have already introduced also occur freely with verbs of motion. For example ἐκ, ἐκάρι (on or along a surface), ἔκαρα (behind, after), ἐκάρι (along with), ἐκάρι (within a circumscribed area), ἔκαραι ἐκάρι (into the presence of), ἐκάρι (up to, near). The preposition ἔκαρα often has the sense of English "after" in "to go after," i.e. to go to fetch, or "to run after," i.e. to try to overtake. The reader should give particular attention to the use of prepositions with verbs, since these combinations are sometimes quite idiomatic and unpredictable.

Vocabulary 7

ἐπίκ to go.

μονῖκ to walk, go on foot (usually).

ἐ to come; ἐ ἔκαρα to come after, come to get.

ἀλα to go up, climb (onto, up to: ἐ); to mount (an animal: ἐκάρι).
πωτ to run, to flee; πωτ ἱερ to pursue.
ἀναλ to pray (for something: ε, ετη, εξη, ζα; for someone: ε).
πίμη to weep (for someone: ε, εξη).
ἐμοος to sit down (at: ε).
π.ειω (pl. η.εεογ) ass, donkey.
πη.το (f. τη.τωμη; pl. πη.τωμφ) horse.
ṩει subject marker (see the lesson).
ετεε ὧ γ why?
The prepositions ε, εξη, φα, τιρ, ερη as given in the lesson.

Greek nouns:
πεθερονος (ὁ θρόνος) throne.
τε.τραπεζα (ἡ τράπεζα) table.

Exercises

1. α-νεκνηνυ βωκ ε τπολικ.
2. πηνηρε αγει ε πενηι.
3. λεσβωκ ϥει τεκεσκεε ερη προ ὥ τεκκαλνσια.
4. λγει ηερ κενμεμπέ.
5. α-τεκελλμυ μοοηε ε πταφος.
6. α-νεκμαντεες λαε ε πκοι.
7. λεσβωκ φα κεκον.
8. λειει ερη πενηι.
9. λεμοοηε ϥει τε εξη πεκρο ὥ ελακκα.
10. Ἐλιουακος δυαλε ε πτοογ.
11. α-νεκμαντεες πωτ ε κεμα.
12. λραλα ετεε νκφηρε.
13. ετεε ογ τετεκνπετ εξη τεζην?
14. λεμοοηε μηε νεκιονεε ε πήε.
15. λγεκλο εωκ φα πεπικοποο.
16. λραλα ετεε νεκνοε.
17. λεει ϥει εηςαλ ληκερεη πεξχοεκ.
18. λαλε ϥει πεξχοεκ ε τπε.
19. ετει ου άκηοτ ηςα παξειωτ;
20. ετει ου απρινε ετει άριον η άναυ;
21. άεσμοος εξη πεκρο η πειερο.
22. ά-ελκρ ριμε ε πεσερη.
23. άεσμοος ηη νεγκηνη.
24. άμοοοε 2ι τεζην ηη ταζερε.
25. άνεωκ 2ι τεζην η άναυ ε τπολιε.
26. ά-νεξιο πατ ηα τεζερε.
27. άκακε εξη πεκρο ηεν πεπικηνοε.
28. τερηκαδυ ακει ηα περο η τπολιε.
29. άνδαλα ηα νεγκηνη η ηη πτουο.
30. άπιεε εξη άνακε.
31. ά-περο άμοοε εξη πεζεροοε.
32. ά-νπαντενοε άμοοε ειρεν προ η πηη.
33. αυηνατ ηεν ηήρ σι τεζην ε τεμρο.
34. α-νειομ άμοοε ηςα πεζεοειε.
35. ανκλε εξη νεγκηνο.
36. αεσμοοε ε τετραεεα ηεν τεζηνειε ηη νεγκηηερε.
37. α-ενεροε ει 2αητη ηεκλεησι.
38. ετει ου ακηοοε ηςα πεζα ηιξη τεζην;
39. α-τε άμοοε 2αητη νεγκηνενοε.
40. αμοοοε ηεν άγοοε ηςα ηεγκηνο.
41. α-πεζηοουα πατ ε τεζεγε.
42. άνδαλη ε ουμαεη.
43. α-παζοε η τπολιε η δα πεζεεωοε η τουαδι.
44. α-τηερε εμοοε ηη νεγκηγενοε.
45. αενεκ ηεν ηεζεεωοε ε τηρη.
46. πηι πε πηηούε η πηηα.
Lesson 8

8.1 Directional adverbs. Coptic possesses a set of directional adverbs which correspond very closely to English adverbs of the type "up, down, in, out, over, along, etc." As with their English counterparts, the directional meanings found with verbs of motion are for all practical purposes the basic meanings (e.g. to go up, to sink down, to run in), but extended uses are equally common (e.g. to shut up, to quiet down, to think over). The Coptic directional adverbs consist formally of the preposition \( \epsilon \) plus a noun, with or without the definite article. Most of the nouns in question are seldom met outside of these particular expressions and will be considered in more detail in a later lesson. Because these adverbs are so frequent, we shall follow the practice of other editors and write them as single units. The following eight are the most important:

- 660\( \alpha \) out, away
- 620\( \mu \)yn in
- 6\( \sigma \p\)a\( \pi \) up, down
- 6\( \pi \)e\( \chi \)nt down
- 660\( \kappa \) forward, ahead
- 6\( \mu \)a\( \kappa \)oy back, rearward
- 6\( \tau \)ne upward
- 6\( \mu \)goi upward.

The adverbs may be used alone, as in:

- 6\( \eta \)ew 660\( \alpha \). He went away.
- 6\( \eta \)ev 620\( \mu \)yn. He came in.
- 6\( \eta \)e\( \mu \)wt 6\( \mu \)a\( \kappa \)oy. He ran back.

But they very frequently combine with a simple preposition to form a compound prepositional phrase. Among the most frequent of these are

- 660\( \alpha \) \( \epsilon \) out to, away to.
- 660\( \alpha \) 6\( \chi \) out of, out from in, away from; (rarely) out into.
- 660\( \alpha \) 6\( \mu \)ho same as preceding.
away from on, out from on, away from at.
(1) away from (a person); (2) through, out through (a place); (3) through the agency of (a person or thing).
to, into, toward.
up to, down to.
up onto, down upon.
down to, down into, down onto, down on.
down onto, down on.
back to.
ahead to, forward to.

The meaning of most such compounds when used with verbs of motion is generally self-evident, but caution is in order when dealing with their use with other verbs. The dictionary should always be consulted to check on idiomatic and unpredictable meanings.

8.2 Clauses containing a First Perfect may be coordinated with the conjunction ἀγω (and) or follow one another with no conjunction (termed "asyndeton"):

\[
\text{ἀργους ἄγω, ἄρπις.} \\
\text{ἀργους, ἄρπις.}
\]

He sat down and wept.

8.3 Many infinitives are used as masculine singular nouns. This usage will be noted without further comment in the lesson vocabularies from now on ("as n.m.: "). For the infinitives in Vocabulary 7 note the nouns παρθήνα prayer, πνεύμα flight, and πνεύμα weeping.

Vocabulary 8

to speak, talk (to, with: ε, ἡ, Ὑ; about: ε, ζ, ζε; against: ἕλα, οὔν); as n.m.: word speech; matter, affair.

to arise, get up (from: εξολ 21, εξολ 2Η); to rise up (against: ε, εξΗ, ἐπι 1, εξΗ).
t.ρι cell (of a monk).
π.νωμ work, task; thing, matter, affair. 
ρακοτε Alexandria.
ζιτν (prep.) (1) through, by means of, by the agency of; (2) from with, from by (a person).
ογε (prep.) against, opposite.
Δω (conj.) and.
Greek noun: π.δινα platform, dais, viewing or judgement seat.
Note: Only the less predictable combinations of verb and prepositional phrase will be given in the lesson vocabularies. Other combinations in the exercises should be self-evident from the meanings of the individual words involved.

Exercises

A.1. ζιτν ηεκφανα 16. ζιτν τερπι
  2. ογε ηεκφανη 17. ηεκφ ηερπιμε
  3. ηεολ ζιτν ηειειήηη
  4. ηεολ ε πειερο
  5. ηεολ ζη νποιηηηη
  6. ηεολ ζι ηετηπαηεξα
  7. ηεκφ ηεκφοβε
  8. ογε ηεκφηδαξε
  9. ζιτν ηεκφηδαξε
  10. ηεοηε ε πακοηε
  11. ηερπι ε πηνηα
  12. ηερπι εξη νπνεη
  13. ηεοηε ε τηρι
  14. ζα ηεηζηηεηηηε
  15. ζα ηεηζηηεηηηηε

B.1. Διτηποην, Διποη ειηολ 4. Διηηζηηοος Διη Διήδαξε ηη
  2. Δηζη ειηοηε, Διηηζηηοος
  3. Διηζηοε ειηοηε ε πεηηηε 5. Διτηποην ειηολ ζι ηετηπαηεξα.
6. ἀναμοσθε ἐγοῦν εἰ πάκοτε.
7. περιώνε ἀναλε ἐσται εἰς υἱὸν πειρατ.'
8. ετέλε οὐ γράψτε ἐνολ .getInputStream η ΝΠΟΥΛΙ?
9. ἡ-πράξαν εϊκ εὐροῦν εἰ τεχνη.
10. ετέλε οὐ τετίναξε Ἡκα ΠΕΝΧΟΣΙΣ?
11. διαμοος 22τὴν πλειώτ.
12. ἱγαξε εἰ πέννη.
13. οὐκ ἀγαθοῦ εἰς ἐνεπτώπ ρημα.
14. διαλε επεχνε ἐνολ 21 πενή.
15. ἠγαξαν Ἡγαν ἡρων εἰς ἕν πρὸ εἰρρο.
16. διαγαξε εὐχεν ναοβο.
17. ἡ-νεκισμε νοοθε επεχνε εἰ πεκρο.
18. ἄνωκ εἰς την ειντει.
19. ἠπότε ἐνολ 21τὴν ἡρών εἰς ἄναλ.
20. ἄνανκ εἰσον εἰς Ἐφεστιν εἰ πενίκοσμος.
21. ετέλε οὐ δικαζε ραγι οὐ εἰς ταγορα?
22. διαχαξ εἰς ἐνολ 21 πενίκοσμος.
23. διαδαξε ἡς τεχνη δε εἰς νεθυμε.
24. ἢδαξε Ἡς ἡρων εἰς την ἔνεπτώπ.
25. ἢδαξε εἰς πολικ ἡς ντέη.
26. ἢδαξε σφυς νεπεντολή.
27. ἠγαξαν ἐνολ 21 πενίκοσμος.
28. ἀναμοος ἡς 21 πιάκε.
29. ἢδαξε εἰς την πενή.
30. ἢδαξε εὐχεν νεθυμε Ἡ πολίκοσμος.
Lesson 9

9.1 Prepositions with pronominal suffixes. A pronominal object of a preposition is expressed by means of a suffixed form of the pronoun. The preposition itself assumes a prepronominal form which must be learned with each preposition. For example, the preposition e becomes əρο before pronominal suffixes. The mark * is a convention used in Coptic grammars to indicate any form to which a pronominal suffix is to be added. The prepronominal forms of the prepositions introduced thus far are as follows:

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Prepronominal Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṉ</td>
<td>Ṉρό</td>
</tr>
<tr>
<td>IReadOnlyRoundRect</td>
<td>Ṉρό</td>
</tr>
<tr>
<td>IReadOnlyRoundRect</td>
<td>Ṉρό</td>
</tr>
<tr>
<td>IReadOnlyRoundRect</td>
<td>Ṉρό</td>
</tr>
<tr>
<td>IReadOnlyRoundRect</td>
<td>Ṉρό</td>
</tr>
</tbody>
</table>

Because the variety exhibited by the prepronominal forms is at first puzzling, the following comments may be of some help:

1) In əρο and ṛαρο the final syllable -ro is an original part of the preposition; it was lost in the normal pronominal form. ṛαρο is on analogy with these.

2) Ṉρό and ṛαρο were originally compounds: Ṉ ṛο (of), ṛ ω (of) on the back (of). The pronominal form Ṉ was originally a noun meaning "interior" (cf. the əουν of əυουν); ə was a simple preposition.

3) ṛιω and ṛιω are ə and e with the noun ω (head, top); the noun is reduced to -ω- in ṛιω and ṛιω, which also contain the genitival Ṉ.

4) ṛιω and ṛιω are ə and e with the noun ω mouth, door; the latter is reduced to ω in ṛιω and ṛιω, with genitival Ṉ.
5) \( \text{τουτός} \) is \( 21 \) plus the noun \( \text{τοοτ'} \) (hand); the latter is reduced to \( -τ- \) in \( 21\tau \), with genitival \( \pi \).

6) \( \text{μακρά} \) contains the noun \( 2\text{πα} \) (face). The initial element is obscure. \( \text{μακρά} \) also contains the genitival \( \pi \).

7) \( \text{πληθυ} \) consists of \( 2\lambda \) plus the noun \( 2\text{θυ} \) (heart, breast), reduced to \( -2\tau- \) with the genitival \( \pi \) in \( 2\lambda\tau\pi \).

The nouns contained in these expressions will be dealt with in a later lesson.

Typical inflections of these prepositions are as follows:

- \( \epsilonροι \) to me
- \( \epsilonροκ \) to you (m.s.)
- \( \epsilonρο \) to you (f.s.)
- \( \epsilonρομ \) to us
- \( \epsilonροτ\nu \) to you (pl.)
- \( \epsilonρον \) to him
- \( \epsilonρος \) to her

- \( \text{ουβοι} \) against me
- \( \text{ουβοκ} \) etc.
- \( \text{ουβος} \)

\( \text{ουβός} \) etc. \( \text{ουβε-θυτή} \)

- \( \text{ουβής} \)
- \( \text{ουβής} \)
- \( \text{ουβής} \)

- \( \text{ουβής} \) because of me
- \( \text{ουβής-θυτή} \)

- \( \text{ουβής} \) etc.
- \( \text{ουβής-θυτή} \)

- \( \text{ουβής} \)
- \( \text{ουβής} \)
The prepronominal form of 21 appears as both $\text{\textit{21ω}}$ and $\text{\textit{21ωω}}$; typical forms are

$\text{\textit{21ωωt}}$ on me $\text{\textit{21ωωn}}, \text{\textit{21ωn}}$
$\text{\textit{21ωωk}}, \text{\textit{21ωk}}$ etc. $\text{\textit{21-Thυτω}}$
$\text{\textit{21ωωtε}}$
$\text{\textit{21ωωq}}, \text{\textit{21ωq}}$ $\text{\textit{2Ibqy}}$
$\text{\textit{21ωωc}}, \text{\textit{21ωc}}$

The following details on the forms of suffixed pronouns in general should be noted for future reference:

1) The 1st pers. sing. suffix appears as 1 after a single vowel, as zero (nothing) after -τ', and as τ elsewhere.

2) The suffix of the 2nd pers. fem. sing. appears as zero after a single vowel other than -α', as -ε in place of a single -α', as -ε after -τ', and as -τε elsewhere.

3) The suffix of the 2nd pers. pl. appears as -τω after single -ο', -α', -ω', with the change of -ο' to -ω' and -α' to -η'. After -τ' one uses -θυτων. Elsewhere -θυτων is usually added to the prenominal form of the preposition or other form in question, as in $\text{\textit{2λστων-θυτων}}$.

Vocabulary 9

$\text{\textit{γωνε}}$ to come into being; to take place, happen; $\text{\textit{γωνε θυσ ι}}$ to befall, happen to (someone). άσφωνε it happened that (followed directly by the principal verb, as in άσφωνε λαμίν γαρ ον it happened that he came to us).

$\text{\textit{μόυ}}$ to die (of, from: $\text{\textit{έται}, \text{\textit{2λ}}}$); as n.m.: death, manner of death.

$\text{\textit{ε}}$ to fall; $\text{\textit{ελ to fall to, upon, into; to find, chance upon; ελ έσολ to perish, be lost, fall away.}}$

$\text{\textit{πόσω}}$ to lie down, sleep; often a euphemism for dying.

$\text{\textit{όν}}$ to draw near, to approach (someone or something: $\text{\textit{ε}}, \text{\textit{έσον}} \text{\textit{ε}}$).
to grow weary, exhausted; to be troubled, afflicted.

As n.m. labor, toil; weariness, affliction.

* to grow hungry; as n.m.: hunger, famine.

* earth, ground.

* festival, feast day.

* day; * (adv.) today (note loss of *);

* up until today, until now.

* bed.

* (prep.) after (of time); * (adv.)

afterward.

Greek words

* postpositive conjunction: but, however.

Frequently marks the introduction of a new subject or topic and has no translation value.

* (ἡ συναγωγή) synagogue.

Exercises

Translate the following prepositional phrases. Replace the nominal object with the appropriate pronominal suffix. E.g. * + 

1. *
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23. *
24. *
25. *
26. *
27. *
28. *
29. *
30. * η η συναγωγή
<table>
<thead>
<tr>
<th></th>
<th>αμοι</th>
<th>6. εαρτης</th>
<th>11. εναρπα</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>μὴ</td>
<td>7. εραπι εξων</td>
<td>12. ετεηδρικ</td>
</tr>
<tr>
<td>3</td>
<td>εβολ Νεκτ-θυτη</td>
<td>8. ουβε-θυτη</td>
<td>13. ναζρε</td>
</tr>
<tr>
<td>4</td>
<td>ουβι</td>
<td>9. Νεκτήτι</td>
<td>14. ζουκ</td>
</tr>
</tbody>
</table>
| 5 | ετεηδρικ | 10. επεξε έξων | 15. Νεκτή 

C.1. α-μοι  ἡμερ  ἡ ἀνάκοσος  εβολ  ζιτήν  μεννοε. 
2. Νεκτήτι  ἡ ἂν  ἀνάκοι ἡ  νείπ  πνεύμα  ἐν  ἀναίγ. 
3. α-πηντρε  2ε  επεξε  εξην  πνεύματ. 
4. εταε  ου  α-νεκτήτις  ἡμερ  ἀμοι; 
5. νεκτήτι  εξην  πνεύματ,  ἀνάκοινε. 
6. α-πηντρε  2νη  εβούν  εν  πνεύμα  ἐν  ζιτήν  πνεύμα  ἐν  ἀναίγ. 
7. νεκτήτις  ἡ  ἄγει  εν  πευκηντρε  2νη  τσυκλανθ. 
8. αμοι  νείπ  πηντρε  ἡ  τεινολις  2α  ουγκο. 
9. α-ουγκα  ἡμερ  ἡ  πεινα  ἡ  πνεύμα  ἐν  ἀναίγ. 
10. αντηνεξη  ζιτήν  πνεύμα  λυφ  αντωούν,  ἂνσοκ  ἐν  καθμε. 
11. αντητεξη  νεκτήτις  ἡμερ  ἡ  τεινολις  ἐν  2νη  τεινολις. 
12. αντηνεξη,  νεκτήτις,  άγανα  ἐν  πνεύματ  ἐταε  νεκτήτις. 
13. αντωούν  εβούν  νείπ  πνεύμα  ἐν  πνεύμα. 
14. α-πηντρε  ἂν  ζιτήν  προ  τεινολις. 
15. ουγκο  λυφ  ἄγει  επεξε  εν  πνεύμα  ἐν  πνεύμα. 
16. νεκτήτις  ἡ  α-τεινολις  2ε  εβολ  ζιτηντη. 
17. αντωούν  νείπ  πηντρε  εβολ  ζιτηντη  πνεύμα  ἐν  πνεύματ. 
18. νεκτήτις  νεκτήτις  α-πενεξολις  νεκτήτι. 
19. αντωούν  ἡ  α-πεξηνεξη  εν  πνεύμα  ἐν  πνεύματ. 
20. α-νεκτήτις  2νη  εβούν  εν  τεινολις.
Lesson 10

10.1 The Direct Object. The direct object of a transitive verb is usually introduced with the preposition ἐν (ἐν, ἐνό):

Δικλέω ἐν οὐνί.  He built a house.
Δικλέω ἐν οὖν.  He built it.

Many verbs, especially those denoting perception, employ ἐν:

Δικλέω ε ἐν οὖν.  We heard his voice.
Δικλέω ἐν οὖν.  We heard it.

Occasionally other prepositions assume this function, as for example ἐνα in

Δικλέω ἐνα τὴν γυναῖκα.  He looked for his wife.
Δικλέω ἐνα γυναῖκα.  He looked for her.

The appropriate preposition for each transitive verb will be given in the lesson vocabularies when a verb is introduced.

10.2 The Indirect Object (Dative). An indirect object, if present, is introduced with the preposition ἐν (ἐν, inflected like ἐνάμα in §9.1):

Δικλέω ἐν τῷ νηστάντῳ ἐν πρώτῃ.  I gave the book to the man.
Δικλέω ἐν τῷ νησταντῷ.  I gave him the book.
Δικλέω ἐν ἔναν.  I gave it to him.

It is unfortunate that the prenominal forms of the most frequent direct and indirect object markers are the same (ἐν, ἐν before ἐν and ἐν). In general the direct object precedes the indirect object unless the direct object is nominal and the indirect object is pronominal. In the latter case either order is correct, but there is a preference for placing the indirect object first. The preposition ἐν (ἐν ἐν) also often marks what Greek and English regard as an indirect object (dative).
10.3 The Negative of the First Perfect. The negative forms of the First Perfect are not formally related to the positive forms:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἦπισβοκ</td>
<td>I did not go</td>
</tr>
<tr>
<td>ἦπεκβοκ</td>
<td>you (m.s.) did not go</td>
</tr>
<tr>
<td>ἦπεβοκ</td>
<td>you (f.s.) did not go</td>
</tr>
<tr>
<td>ἦπεσβοκ</td>
<td>he did not go</td>
</tr>
<tr>
<td>ἦπεσβωκ</td>
<td>she did not go</td>
</tr>
<tr>
<td>ἦπεσβεκ</td>
<td>we did not go</td>
</tr>
<tr>
<td>ἦπετβοκ</td>
<td>you (pl.) did not go</td>
</tr>
<tr>
<td>ἦπεσβοκ</td>
<td>not go</td>
</tr>
<tr>
<td>ἦπογβοκ</td>
<td>they did not go</td>
</tr>
</tbody>
</table>

With a nominal subject: ἦπε-πρῶμε-βοκ the man did not go. Variant spellings such as ἦπι-, ἦπα-, ἦπα- are not uncommon.

10.4 As noted in Lesson 9, many prepositions consist of a simple preposition compounded with a noun. The nouns occurring in these expressions belong to a special group which take pronominal suffixes to indicate possession. We shall deal with the more important of these individually in later lessons, but for the moment note τοότε-, the presuffixed form of ὑπε (hand). The absolute form ὑπε survives only in the special meanings "handle, tool, spade" and in some compound verbal expressions (see Glossary); in the sense of "hand" it has been replaced by ἱκα. Prepositions compounded with τοότε-, such as ζύτοοτε-, ετοοτε-, ἦτοοτε-, often employ a construction with an anticipatory pronominal object before the real nominal object, the latter being introduced by the particle ἔ (ἔ):

- ζύτοοτε ἔ ἓφρο by (through the agency of) the king
- ἢτοοτοῦ ἔ νεψαμαν to (into the hands of) his brothers
- ἦτοοτέ ἔ τεσκαίμε from (from the hand of) his wife.

This same construction is also occasionally found with the other prepositions introduced thus far.

Vocabulary 10

κῶτ to build, erect (ἠμο'). Ἡἀγ to see, look at (α').
cωθθ to hear, listen to (e); to obey (νας, θαλ).
γίνε to seek, look for, inquire after (ναλ); to visit (e); to greet (e).
σγίνε to find (θαλ').
† to give (θαλ'); to entrust (θαλ'); to: ετάθ
† μαθ to fight with; † θαλ' εβολ to sell (to: e, θαλ').
ξι to take, receive (θαλ').
†ι to lift up, take, bear, carry (θαλ'); †ι μαθ to agree with; †ι δα to bear, tolerate.
τευθθν garment, tunic.
τευθθνε, πτευθθνε garment, cloak.
να.θροο γού sound, voice.
νθθ (ντοοτ') from: used in a wide variety of expressions, but very frequently with verbs of receiving, accepting, hearing. The separative notion lies in the verbal idiom; thus, with other verbs it has the sense of (being) near, by, with, in the hand of.
ετθ (ετοοτ') to; used frequently with verbs of entrusting, giving, handing over, transmitting.

Exercises

A.1. αυτ Ναν ι οντθθν. 15. Ανναθ ευθθ ιναθ.
2. αυτ Ναν ι Νπαθθ εβολ. 16. Αυθθνε Νοοι ι ταγορα.
3. αυτ ι Νποου ετοοτθ. 17. Αυθθνε Νοοθ εΧν πεκρο
4. αυτ ομ προνθ ι ιλαθ. Νοοθ πεκρας.
5. αυτ ουλθν. 18. Αυθθνε εροθ εθ ηθρη. Νοοθ ευαγγελος.
6. αυτ ι Νποου ι πεκφθρε. 19. Ανναθ ευαγγελος.
7. Αυθθ ι Νανε εβολ ηριφα. 20. Αυθθ Νοοου ντοοτθ ι
8. Αυθθ ι πεκφθρε εθρα. παθθτ.
10. Αυθθ ι πεκφλος, Ναθθκ εβολ. 22. αυτ ινοθ ετοοτε.
11. αυθθοτ ι ουφθν ιναθ. 23. Αυθθνε ινοθ εθ
12. Νποουθθ ηθα πεκφλοις. Νεκρο. 24. πεκφλος α ι
13. Αικαθθ ε βοθθ καθθπαν. Νοοθ εθραμ.
25. ετθες ου ηπεδηκοτεκ;  
26. ανηθες αι λειτες ου ημα γε.  
27. ηπεκων εσούν ε επαφος.  
28. ανηθες η πεοιτε εσολ.  
29. ανηθες η ε η τειοτθην.  
30. ετθες ου ηπεζει βαροι;  
31. ηπενθαξε ηνημαυ.  
32. ετθες ου διη βαμενθην;  
33. ηπεζε ερον ημαυ.  
34. ηπογαλε ε ηνηχοι.  
35. ηπεταξει η ηειετολην γοοτογ η γετειοτε.  
36. ηπεκτηθοσ εσολ 21 πκαζ.  
37. διςωτθη ε ηνηχοογ, δηπωτ εσολ.  
38. δυθη ηει ηληνηγοη εη ηενηκοογε.  
39. ηπενσωτθη ε ηνηθαξε.  
40. δυθη η παζοειε.  
41. ηπε-πεζηαθενθας σωθη ναχ.  
42. ηπε-παγθρε ει επαζογ.  
43. διςωτθη ετθε ναι γοοτογ η ναζον.  
44. διη η τειμθηγ ετοοτογ η νεζηαθενθας.  
45. δυθηνε ηηον η ηειετε η ηληνηγε.  
46. α-πεζωμφε κοτ ηαν η ουνι ημαγ.  
47. μενακ α-πενγαλη ημογ.  
48. αλαγδε ε πεοου γ ηνεοε η γενθην.  
49. δηπωτ νηθαν ε τορνην.  
50. ανθαξε νηθαι ετθε ηενηγελιον.
Lesson 11

11.1 The Forms of the Infinitive. The nominal or pronominal object of many transitive verbs may be suffixed directly to the infinitive without the use of a prepositional object marker, as in

Διήγειν ἐν πατρίωτ. + Διήγειν-πατρίωτ. I found my father.
Διήγειν ἐνοπ. + Διήγειν ἐνοπ. I found him.

Infinitives that allow this construction have three distinct forms: (1) the normal (absolute) dictionary form (Διήγειν), (2) the pronominal form (Διήγειν-; note the conventional use of the single hyphen), and (3) the prepositional form (Διήγειν ἐνοπ). For infinitives of some patterns these three forms are more or less predictable; for others there is much irregularity. We shall deal with the most important patterns individually in subsequent lessons. The forms of the pronouns to be suffixed to a given infinitive are very much the same as those suffixed to the prepositional forms of the prepositions as given in § 9.1. Other examples will be given as required.

11.2 Infinitives of the pattern ξι (i.e. consonant + ι). Infinitives of this pattern show some irregularities, but three of these verbs (γι, ι, ξι) are especially frequent and their forms should be learned:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ι</td>
<td>ι</td>
<td>ταλι</td>
</tr>
<tr>
<td>ξι</td>
<td>ξι</td>
<td>ξιτι</td>
</tr>
<tr>
<td>γι</td>
<td>γι</td>
<td>γιτι</td>
</tr>
<tr>
<td>γι</td>
<td>γι</td>
<td>γιτι</td>
</tr>
</tbody>
</table>

The verbs θι (to become sated) and ι (to come) are intransitive and do not take direct objects. ι, γι, and ξι may also be spelled as γει, γει, and ει; the spelling ταλι for ι is rare.

Object pronouns are attached to these verbs as
follows:

\[\text{ΧΙΤ} \quad \text{ΧΙΤ\ς} \quad \text{ΤΑ\ςΤ} \quad \text{ΤΑ\ςΝ}\]
\[\text{ΧΙΤ\ς} \quad \text{ΧΙ-ΘΥΤ\ς} \quad \text{ΤΑ\ςΚ} \quad \text{ΘΥΤ\ς} \quad \text{ΤΑ\ςΕ}\]
\[\text{ΧΙΤΕ} \quad \text{ΤΑ\ςΕ}\]
\[\text{ΧΙΤ\ς} \quad \text{ΧΙΤΩΓ} \quad \text{ΤΑ\ςΘ} \quad \text{ΤΑ\ς} \quad \text{ΤΑ\ςΕ}\]
\[\text{ΧΙΤΕ} \quad \text{ΤΑ\ςΕ}\]

Note that θυτήν (2nd pers. pl.) is attached to the pre-nominal form of the infinitive; the prepronominal form is also found: ΧΙΤ-ΘΥΤΗΝ.

Vocabulary 11

\[\text{\textit{γι} \ γι-} \quad \text{\textit{γιτ}} \quad \text{to measure (\textit{\textit{θιο}}})\); to measure out; as n.m.: measure, weight, extent; moderation.
\[\text{\textit{κι}} \quad \text{to become sated, filled (with: \textit{\textit{θιο}}).}\]
\[\text{\textit{κω}} \quad (1) \text{to put, place, set (\textit{\textit{θιο}})}; (2) \text{to leave, abandon (\textit{\textit{θιο}})}; \quad \text{\textit{κω \ θιο} \ ΝCA to leave, abandon, renounce; \textit{κω \ θιο} \ ΝΑ \ \textit{ΕΒΟΛ} \ to forgive (someone: \textit{ΝΑ}; something: θιο).}\]
\[\text{\textit{ΕΙΝΕ}} \quad \text{to bring (\textit{\textit{θιο}}; to a person: \textit{\textit{να}}, \textit{\textit{για}}); \text{\textit{ΕΙΝΕ \ ΕΒΟΛ}} \ to publish.}\]
\[\text{Τ\textit{ΝΝΟΟΥ}} \quad \text{to send (\textit{\textit{θιο}}; to a person: \textit{\textit{να}}, \textit{\textit{ε}); \text{\textit{ΤΝΝΟΟΥ \ ΝCA}} \ to send for.}\]
\[\text{\textit{ΜΕ}} \quad \text{to love, come to love (\textit{\textit{θιο}}).}\]
\[\text{\textit{ΜΙΣΕ}} \quad \text{to bear (a child: \textit{\textit{θιο}}); as n.m.: giving birth; offspring, progeny, one born.}\]
\[\text{\textit{ΓΩΝΕ}} \quad \text{to fall ill, become sick; as n.m.: sickness, disease.}\]
\[\text{\textit{ΠΑΓΕ}} \quad \text{to rejoice (at, over: \textit{\textit{ε}}, \textit{\textit{ΟΧΗΝ}}, \textit{\textit{ΕΡΑΙ \ ΟΧΗΝ}); as n.m.: joy, gladness.}\]
\[\text{\textit{ΤΕ-ΥΨΗ}} \quad \text{night (\textit{\textit{ΟΥΨΗ}).}\]
\[\text{\textit{Ν.ΓΛΤ}} \quad \text{silver, money, coins.}\]
\[\text{\textit{Ν.ΓΛΗΡ}, \ \textit{ΤΕ-ΓΛΕΕΡΕ} (pl. \textit{\textit{Ν.ΓΛΗΡ}) \ friend, companion.}\]
\[\text{\textit{ΕΜΑΤΕ}} \quad \text{(adv.) very, very much, exceedingly; also \textit{\textit{θιο}}.} \]
Exercises

A.1. ΔΥΤΑΤ ΕΤΟΟΤΕ.  
2. ΔΗΓΙΤΕ ΝΑΥ.  
3. ΔΙΧΙΤΟ ΝΤΟΟΤΟΥ.  
4. ΔΙΕΤΕΛΑΠ ΝΑΝ.  
5. ΔΙΧΙΤΟΥ ΕΒΟΛ ΝΗΝΤΕ.  
6. ΔΙΓΙΤ ΕΓΡΑΙ.  
7. ΔΙΓΙΤΟΥ ΝΗΤΝ.  
8. ΔΙΤΑΛΑΥ ΝΑΣ.  
9. ΔΙΚΙ-ΘΥΛΝ ΕΒΟΛ.  
10. ΔΥΤΑΛΑΤΕ ΕΤΟΟΤ.  

B. Translate. Replace the nominal objects with the appropriate pronominal object.

1. ΔΙ-ΠΟΕΙΚ ΝΑΣ. (ΔΙΤΑΛΑΥ ΝΑΣ)  
2. ΝΠΕΨ-ΠΣΑΤ ΝΑΙ.  
3. ΔΙ-ΝΠΩΝΕ ΕΤΟΟΤ.  
4. ΔΙ-ΠΕΨΗ ΝΑΥ ΕΒΟΛ.  
5. ΔΙ-ΤΕΓΘΝ ΝΑΝ.  
6. ΔΙΧΙ-ΠΝΟΒ ΝΤΟΟΤΟΥ.  
7. ΔΙΕΤΕΙΛΗΚΗ-ΤΕΓΘΝΗ ΕΒΟΛ ΖΙΤΟΟΤ.  
8. ΔΙΓΙ-ΤΕΖΙΝ.  
9. ΔΙΓΙ-ΠΟΕΙΚ ΝΑΥ.  
10. ΔΙΚΙ-ΠΣΑΤ ΝΑΙ.  
11. ΔΙΚΙ-ΠΝΩΝΕ ΕΒΟΛ.  
12. ΔΙΚΙ-ΠΝΟΥΒ, ΔΗΨΝΤ ΕΒΟΛ.  
13. ΔΙΚΙ ΝΑΙ Ν ΠΗΡΝ.  
14. ΔΙΧΙ-ΠΝΟΒΙΤΕ ΕΒΟΛ ΖΗ ΝΑΙ.  

C.1. ΠΝΗΡΕ ΕΤ ΝΕΨΑΩ  
2. ΠΝΟΟΥ ΕΤ ΝΗΝΤΕ  
3. ΠΕΨΗΡΕ ΕΤ ΝΗΜΑΧ  
4. ΝΕΤ ΖΗ ΤΣΥΝΑΦΩΝ  
5. ΤΑΚΩΝΕ ΖΗ ΤΕΓΘΕΕΡΕ  
6. ΠΝΟΥΒ ΖΗ ΠΣΑΤ  
7. ΠΝΟΟΥ ΖΗ ΤΕΥΨΗ  
8. ΖΗ ΝΕΨΗΨΗ  
9. ΖΗ ΝΕΨΓΗ  
10. ΖΗ ΝΕΨΓΗ  
11. ΖΗΟΣ ΖΗ ΝΕΨΓΕΕΡ  
12. ΖΗΝΚΑ ΝΕΨΗΨΗ  
13. ΔΤΕΓΘΗ ΕΤ ΖΗΝΩΝΕΟΣ  
14. ΖΗΩΝΕ ΕΤ ΖΗΝ ΠΝΟΟΥ  
15. ΡΝΟΟΤ ΖΗ ΠΕΨΗΨΗ  
16. ΖΗ ΖΗ ΠΣΑΤ  
17. ΖΗΟΣΙΤΕ ΖΗ ΛΑΨΕΡ  
18. ΟΥΜΙΣΕ ΖΗΕ ΠΕΨΗ  
19. ΡΝΟΟΤΟΥ ΖΗ ΛΑΨΕΕΡ  
20. ΡΝΟΟΥ ΖΗ ΤΑΜΑΔΥ  
21. ΖΗ ΛΙΚΑΚΕ ΖΗ ΤΕΥΨΗ  
22. ΟΥΡΕ ΝΕΨΓΑΚΕ  
23. ΖΙΟΟΤ ΖΗ ΠΝΟΟΙΣ  
24. ΖΗΝΚΑ ΖΗΩΛ ΕΤ ΖΗΛΑΥ  
25. ΖΡΑΝ ΖΗ ΝΕΨΨΗ  
26. ΖΡΑΜΕ ΕΤ ΠΑΖΘΗ  
27. ΖΗ ΖΕΝΝΑΣΙΝ  
28. ΖΗ ΟΥΣΨΗΩ  

D.1. ΔΗΨΨΗΕ ΖΗΩΛ ΜΕΨΖΗΜΕ ΕΜΑΤΕ.  
2. ΔΙΚΩ ΖΗ ΠΝΟΟΥ ΖΗ ΠΣΑΤ ΕΧΗ ΤΕΤΡΑΝΕΚΑ.
3. ἀνὼ ἐνεγδέειρ ἰσων 67 ἑκε, ἀνὼκ εἰν εν πτοού.
4. μὴν οὐκ ἐναγων ἃτι πάλι, ἀνήνω.
5. ἀφρασε άνατε κάκις εκάν Πνού Πήρο.
6. ἀνὴ ἐν τεςπαίε ετ άμαγ άνατε.
7. ἀ-πνούτε τήνοου Π πεποιοσ εποού.
8. ἀτήννοου ὅτι πεπικοποσ ἰσε ψμοκαχς.
9. λψί ἱού Π ποεκ κάν πηρή.
10. ἱρόνε λγψί Π τσαφέ.
11. κάκις οἱ ἐνεγδάξε.
12. λγσί, λγτωούν εβοι 21 τετρακεξα, λγεβάκ εβολ.
13. λγτήννοου Π πεςίωμε κάν νεγήνερ εβολ 2Π πήμε.
14. ετε ου οπέ-πνούτε κρ ἱντ Π πετήνωε εβολ?
15. λγσί Π νεγδάξε λγψι λγτήννοου Πνο ομο εβολ.
16. λγράσε εσρα έκάν Πνάξε Π πενκοεις.
17. λγείνε Π πεγήνερ ερή τρι Π πμοκαχς.
18. λγείνε Π πεκτ γαρον 8Π τεγιν.
19. λγσιζε Π πεσήνερ Π πήμε ετ άμαγ.
20. λπεσμεσε Πνοι Π πειμα.
21. α-πεσιςι μα Π τεγερε Π πεκοεις.
22. ετε ου λπεσίζε ναι Π πκωομε?
23. λγείνε Π πεκεντολην εβολ.
24. λγείνε Πνοι λαγραχ.
25. ετε ου λγτήννοου Νσι?
Lesson 12

12.1 The relative form of the First Perfect. When the First Perfect is used in relative clauses, it combines with the relative pronoun into a single unit:

ενταίκωτάν which I heard ενταντάκωτάν
εντακκωτάν etc. εντατεταικκωτάν
ενταρεκκωτάν
ενταυσκωτάν ενταγκωτάν
εντακκωτάν

εντα-πρώμε σώτάν

These forms are very frequently spelled with ὥ for initial ἐν-, as ἔντα-, ἐντα-, etc.

The relative pronoun ἐντα- of the preceding paradigm and ἐτα, which was introduced in § 3.1, cannot be preceded directly by prepositions or direct object markers. The real syntactic function of the relative pronoun within the relative clause must be expressed by a resumptive pronoun. The general construction is most clearly understood by "Copticizing" a few English examples:

the man who went + the man who he went ἐντακκωτάν ἐπωμέ
the man whom I saw + the man who I saw him ἐνταϊαναγ ἐπωμέ
the man to whom I gave the money + the man who I gave the money to him ἐνταϊ-πρώμε ἐντακκωτάν ἐπωμέ
the boat into which we climbed + the boat which we climbed into it ἐπωμέ ἐνταναλας ἐροῦ
the sound which they heard + the sound which they heard it ἐπωμέ ἐνταγκωτάν ἐροῦ

This use of resumptive pronouns is required in Coptic in all but a few instances which will be mentioned later on. Similar constructions with ἐτα will be treated in Lesson 19.

When a relative clause contains more than one verb, the relative pronoun need not be repeated:
12.2 The relative pronoun has the form ἵνα before the negative First Perfect:

πρωμὴ ἵνα ἀνθρώπων ἄγω ἄφεσκε εὑρεῖ the man who did not flee
πρωμὴ ἵνα ἀνθρώπων ἄφεσκε Ἑμοῦ the books which he did not find

12.3 As mentioned in § 3.1, all relative clauses in Coptic may be substantivized by prefixing the appropriate form of the definite article. Resumptive pronouns are required. Study the following examples carefully:

the one who (or: he who) went
the one (m.) whom they sent
the one (m.) to whom I gave the money
that (m.) which I took from you
those who took it (m.)
the one (f.) whom they entrusted to us

12.4 Infinitives (cont.). With the exception of the verbs treated in § 9.2, monosyllabic infinitives of the pattern consonant + vowel are relatively uncommon and do not constitute any sort of unified class. Some of these verbs are very important, however, and their forms should be learned:

cω  ce-  coo’ to drink
κω  ka-  kaa’ to put, place
σιω  sīa-  sīaa’ to wash
χω  xe-  xo0’ to say
νε  ἐρευ-  ἐρευτ’ to love

Some verbs of this type are intransitive and do not take direct objects: e.g. ἦμοι (to die), ἡλ (to pity), ἅλ (to rise: of the sun etc.), ἁρ (to fall), ἕω (to remain).

12.5 When introducing a direct quotation, the verb ἔω requires a "dummy" object (it: Ἠμοι, -c) followed by the conjunction ἐσ, as in
ὁμιλοῦσιν ξε ἔρχεται ἐρωτ. He said, "I have not seen him."

With this particular verb the alternate object form ἔρωτος is not permitted in the First Perfect. ἔρωτος may, of course, have a real direct object otherwise:

ἐρώτησα-ναι. I did not say these things.

Vocabulary 12

ὦ see coo' to drink (ἕνθος); often with ἐμοί εἰσίν in participial sense (drink some of); as n.m.: drinking, a drink.

εἴω εἰς ἐισστ' to wash (ἕνθος); + ἐμοί idem.

ὦ ἔρωτε- xe coo' to say (ἕνθος).

ξα to have pity, mercy (on: ξα', ξα); to pity; as n.m.: mercy, pity, charity.

ὦ or ἔρωτε to become pregnant, to conceive (ἕνθος).

ἀλ to rise (of sun etc.); as n.m. rising.

ὦ εἰ to stop, cease, come to a stop; to delay, tarry.

ὦ εἰ to wait for; ὦ ἔρωτε to wait with, stay with.

π. ἔρωτε foot.

π. ἔρωτε the sun.

π. ἔρως (pl. π. ἔρως) cup.

π. ἔρως hair.

π. ἔρως ear.

π. ἔρωτος, π. ἔρωτος milk.

κα (conj.) introducing direct quotation.

Exercises

A.1. ἔρωπε ἐπικαθφόδεσ ξαλύ 8. ἔμπροστ' ἕπτα-πέλαχο σοῦ κρα
2. περισσός ἐπικαθφόδεσ ἔρωτα 9. τεθτήσας ἐπικαθφόδας
3. πείσμα ἐπικαθφόδεσ ἔρωτα 10. ἐγκαθφόδεσ επικαθφόδας
4. πεπέρατα ἐπικαθφόδεσ 11. ἐπικαθφόδεσ ἐπικαθφόδας
5. πεπερατα ἐπικαθφόδεσ ἐπικαθφόδας 12. τεθτήσας ἐπικαθφόδας
6. ἐπικαθφόδεσ ἐπικαθφόδεσ ἐπικαθφόδας 13. πεπερατα ἐπικαθφόδας ἐρωτα ἔρωτα
14. πεθάνω ενταγώ ερος
15. πέξαλο εντατηθήσσω ερος
16. πέξαλο εντακτάμα λαλεί εβολ
17. πνεύμα ενταρκλαύ εχθ
   τετράελαζ
18. παποτ ητάλκω εβολ ηςντή
19. τερπότε ητάκας εβολ ηςστή
20. νεψβεκρ ητανκάαυ ηςςων
21. νόάξε ενταράγμα εχθ
22. τεςζίμεν εντασέια-νεψογείτε
23. πςω ενταλτί ηςνομ
24. πςετ εντα-πενχσίς
   γίτη μήτη
25. πρώμε ητάκκω λαλεί Σ
   νέχσονε εβολ
26. πρώμε ενταγώ θάροκ ζή
   τευξ
27. νέςχνυ νετανκερίτου
28. πρώμε εντάκκανν εν ρεξσο
29. πρώμε εντα-πενθσκόπος
   ψάνα εξωού
30. πνεύμαντες ενταγώντε ηςςων
   Β.1. νεστάγςθ 3ή ηςθοε ετ ηςςαυ
2. πετάγςθ εβολ 3ή ρεςαποτ
3. πεντατάκμα λαλεί αύω ανή λαλεί
4. πετάγςθ-νεψδάμε
5. τετάκκω ηςςων
6. νεστάγςθ εροού
7. πετάγςθ-περτότε
8. νεστάγςθ εβολ ε νηοικας
9. νεστάγςθ εροούν ερήν ρέχι
10. νεστατάκμοοού ηςςων 3άρστη
11. τετάκκμερίτι
   ης ουοςικ
12. νεσταγςεια-νεψοςείτε
13. νέτε ηςςουςώστη ε 3άξε
14. πετάκκοοο ηςςη
15. νέτε ηςςοητάκκνου ηςςωον
16. νέτε ηςςογείεν ηςςωοο εβολ
   κ.1. άςεςι 3ή πνεύμο μή νεψδάμε
2. αύςοοες ηςέ ηςςαλυ ερος.
3. ηςςσκα λαλ εν ρες ηςθι 3έςζίμεν.
4. αύρινε ετύμε νεψβεκρ ενταγώνου 3ή 3εςι.
5. πέξαλο δέ ηςςεςκω εβολ 3ή πνρή.
6. ηςςσκα πγά Σή ρρη ανδςκ εβολ.
7. α-τεςβερε ειπή 3ή πνςψω 3ή ηςςοούν 3ή πειερο.
8. α-πρη εί 3έςρα 3ές 3πτοου.
9. ετύμε ου ηςςεςιά-ηςςέςςορ?
10. αύςοοος λαλ ηςέ ηςςεςβίτη.
11. ανδςκ ηςςαλυ 3ή τευξ
   ηςέ 3ςαυ.
12. αύςδάμε ηςςαλαν ετύμε νεψογεί 3ετ ηςςογε
13. α-πρη γά αύω αντγωον, ανδςκ εβολ.
14. αύςωτή 3ή ηςςεςδάμε 3ή ηςςαλας.
Lesson 13

13.1 The Temporal. A special conjugation is used to express a subordinate temporal clause (English "when" with a simple past or pluperfect verb), as in

朓(bit) רוח, דימא acum. When I saw him, I ran to him.
朓(ך)כז(ך)ת רוח, דים(ך)כז(ך)ת. When he had completed his work, he left.

The full inflection of this form, called the Temporal Conjugation, is as follows:

朓(ך)כז(ך)ת when I heard
朓(ך)כז(ך)ת etc.
朓(ך)כז(ך)ת
朓(ך)כז(ך)ת
朓(ך)כז(ך)ת
ᵂ(ך)כז(ך)ת

heets) w(ך)ת when the man heard

Alternate spellings, such as шки(-, 申购-, 申购-, are common.

The Temporal is negated by prefixing  técnico to the infinitive:

픢(ך)כז(ך)ת when I did not find him

With a nominal subject,  técnico- usually remains with the verbal prefix:

픢(ך)כז(ך)ת w(ך)ת when the man did not answer

A Temporal clause usually stands before the main clause, but occurrences after the main clause are not rare:

펴(ך)כז(ך)ת w(ך)ת, גור(ך)ה. I wept when I heard

_enqueue(ך)כז(ך)ת w(ך)ת, גור(ך)ה. his words.

When a Temporal clause is continued with a second verb, the Temporal prefix is not repeated and the First Perfect is used:
when I heard his voice and saw his face . . .

13.2 Relative clauses with n6, te, ne. Contrast the two sentences:

ά-πασιώτ κατ’ ημᾶς. My father left me there.

πασιώτ ne ἐπτακακατ’ ημᾶς. It was my father who left me there.

The second sentence, known in English as a type of cleft sentence ("it was . . . that/who . . ."), singles out the subject ("my father and no one else") as the actor, while the first sentence merely describes a past action with no special emphasis. The Coptic correspondent of the English cleft sentence employs n6, te, ne followed by the relative form of the verb. ne, te, ne usually combine with the relative form to produce πεντακ-, πεντακ-, etc.:

πασιώτ πεντακακατ’ ημᾶς.

This form should not be confused with the nominalized relative πεντακιστή etc., which consists of the definite article plus the relative form (see §12.3). Contrast πασιώτ πεντακακατ’ ημᾶς. It was my father who left me there.

πασιώτ ne πεντακακατ’ ημᾶς. My father is the one who left me there.

The second sentence is a normal ne sentence: πασιώτ is the subject, πεντακακατ’ ημᾶς is the predicate.

The cleft sentence with ne is a favorite one with the interrogative pronouns:

νιμ πεντακτῆνοου ημοκ? Who sent you? Who was it that sent you?

ου πεντακτὰς χαγ ημᾶ? What did you give to them? What was it that you gave to them?

Note that in this case the English cleft sentence pattern ("who was it that") is slightly different from the one
given above.

13.3 The preposition ἐ is used before an infinitive to express purpose:

Διήλ ης γὰρ εν ἑνακ. I have come to speak with you.

The subject of the infinitive in this construction is usually the same as that of the main verb, but some laxness occurs, as in

Δυτηννουογ ηςκοι ἐ γὰρ εν ἑνακ Ηε αε ηςεκ νπνεκο. He sent me to speak with you.

13.4 Coptic has no real passive conjugations. The passive is expressed by using the 3rd pers. pl. of the active form in an indefinite sense:

Δυτηννουογ ηςκοι γαροκ. I have been sent to you.

That such expressions are to be taken in a passive sense is most evident (1) when there is no clear reference for the pronoun "they," or (2) when an agent is added, usually with επολε ητην, as in

Δυτηννουογ ηςκοι επολε ητην πποιο. I have been sent by the king.

13.5 Infinitives (continued). Transitive infinitives of the pattern κωτ have the following forms:

κωτ κετ- κοτ" to build
χωκ χεκ- χοκ" to complete
ζων ζεν- ζον" to hide, conceal
ζν ζην- ζν" to count.

Transitive verbs of this pattern are quite common.

Vocabulary 13

χωκ (forms above) κετ επολε to finish, complete (νηο"); as n.m.: end, completion.
ζων (forms above) to hide, conceal (νηο").
ζν (forms above) to count (νηο"); to esteem, have regard for (νηο"); to ascribe (someone or something: νηο";
to: ε), to reckon as.

εβλεπειν- εβλεπειν (1) to loosen, unfasten, undo (Ἀνοίξει); (2) to interpret, explain (Ἀνοίξει); εβλεπειν- εβλεπειν = (1) and also: to nullify, annul (Ἀνοίξει).

των τεθν- τον to close, shut (Ἀνοίξει).

ούγγερα- ουγγες to eat (Ἀνοίξει; partitive: εβλεπειν εν)

ογγες ενάκε to gnaw at.

οφειν γεγον- γον to receive, accept (Ἀνοίξει; from: Ντόν); (2) to buy (Ἀνοίξει; for a price: ζα).

ογγες to open (Ἀνοίξει, ε).

ν.ἀγια meat, flesh (human or animal); piece of meat.

ν.γωρ (f. τε.γωρά; pl. ν.γωρά) dog (ογγες).

ν.βαλ eye.

ν.ναυ time, hour.

ν.νόμωs rope.

Greek nouns:

τε.χρις (ἡ χήρσ) widow.

π.ορφανος (ὁ ὀρφανός) orphan.

τ.σαρα (ἡ σαρά) flesh.

τ.πυλη (ἡ πύλη) gate.

Proper names:

Δατις David (sometimes abbreviated Δάτις).

Στερεογκαβή Jerusalem (with def. art.), regularly abbreviated Στερεογκαβή.

Exercises

A.1. πηγος ηλιακοσ φτερτα

2. πηγος ηλιακοσ φτερτα εβλεπειν εβλεπειν εβλεπειν

3. πηγος ηλιακοσ φτερτα εβλεπειν εβλεπειν

4. πηγος ηλιακοσ φτερτα εβλεπειν εβλεπειν

5. πηγος ηλιακοσ φτερτα εβλεπειν εβλεπειν

6. πηγος ηλιακοσ φτερτα εβλεπειν εβλεπειν

7. τεχνη σκευη κυκλοφορησειν

8. πηγος ηλιακοσ φτερτα εβλεπειν εβλεπειν

9. τεχνησ σκευη κυκλοφορησειν

10. πηγος ηλιακοσ φτερτα εβλεπειν εβλεπειν

B.1. ηλιακοσ σκευη κυκλοφορησειν εν κυκλοφορησειν.
2. ἄγει ε ἂλας Νήνας.
3. ἄχοσκ ε νειέρο ε εἰς-νεγροίτε ἐβολ.
4. δομοσ ε σω κ τερωτε ἄγο ε οὐσίν ἐ παι.
5. ἀγγελοῦ ἰμοί ε είνα δικ το ἀλλοπομε.
6. αἰὲν ἡ ὀγμοῦ ε εἰς-νεγροίτε ἰμο.
7. ἀγγοῦ ε ἅσκ ἐπάγο ὅ ἀτμον.
8. εἰς πεντασκωκ ἐβολ ἐ πείσω?
9. εἰς πεντασκοπε ἡ νη?
10. νειγέντολους ἐντακοῦσε ἐβολ.
11. τεχνη τα ἀτατί νας ἐ ποικ.
12. εἰς πεντασκωλ ἰντῖη ἐ προσμε?
13. ἠτον πεντασκωλ ἐ τπολ.
14. καί ἐ ἐπελαφοπ θτοτού.
15. κατασκο π ἐντακοῦωνοι.
16. πεκρικος πεντασκοῦς ἐ ναβάλ.
17. εἰς πεντασκούς ε πινέ ετ ἀμά.
18. παλε πεντασκαλάς ναι.
19. πεικαπάσκος πεντα-παρελος ἕορ νας.
20. σε πεντασκοπε ὡν ταροπα?
21. πείρις πε πεντακοτα ἴνι ἐνειοτε.
22. πειραμε πεντασκάλες νηνας.

C.1. ἁτερε-προνασκ ε ἂκ ἐ πεγρα βολ, ἀγγοῦν, ἄισκο βολ.
2. ἀκεφ νηνας εα παὴ ἐ προ.
3. ἁτερε-προν ἐα, ἀπαλε εχν πεντασκορ ἄγο ἀνατοτ νοι.
4. ἀγοῦ ε νη ἐ αὔεια.
5. ἁτερεσσοτα ε ναι, ἀκι-πεσφρα, ἁσοντα.
6. ἁτομε ἴνι προμε ν τπολη ν τπολ.
7. ἁτεριπ-πειθ, διτα τ ναυ.
8. ἁπογεν ν τπας ν πενξεις.
9. ἁσονε ας ἁτερογούος ν τπολη ν τπολ, α-πλος λοτ
βολ ειτοτε.
10. ἁτερισκ, διξι ν πνους νηνας.
11. ἁτερισκατα ε τπας ἐπελαφοου, ἁμάρτε εμάτε.
12. ἁτονε ε πλος ε ἀτμον.
13. ἁτερογούεινε ν τπομα εντακοποῦ εα νη, ἄισκο βολ.
Lesson 14

14.1 The Second Perfect. As we shall see in subsequent lessons, each "first" tense in Coptic has a counterpart called a second tense, the use of which places a (special emphasis) on some element of the sentence other than the verb, usually an adverbial phrase. Contrast the following:

First Perfect: ἁ-παί γωνε ἐτενήτηκ.
    This happened because of you.

Second Perfect: ΝΤΑ-παί γωνε ἐτενήτηκ.
    It was because of you that this happened.

As our translation indicates, the English cleft sentence is a handy way to render Coptic sentences with second tense verbal forms. Except for the special uses taken up below, the use of a second tense is not obligatory but
depends on what the writer chooses to emphasize.

The Second Perfect has the same inflectional forms as the Relative of the First Perfect, but usually without the initial ε: ἦτακεν, ἦτακεν, etc.

When phrases containing interrogative pronouns or adverbs are placed after the verb, a second tense is regularly used, but exceptions are not rare:

Ἡτακτίθηκα ὑμοί εἴθε ὤγ; Why did you send him?
Ἠτακείνη ἡ τεσπίστοι τὸ ὁμή; To whom did he bring this letter?

But if the interrogative phrase is place first, as is usually the case with εἴθε ὤγ, the first tense is used:

εἴθε ὤγ ἦτακτίζομαι ὑμοί?

14.2 Further remarks on interrogative pronouns and adverbs. The interrogative pronouns ὁμή (who?) and ὤγ (what?) may be used as subjects or objects of verbs and as objects of prepositions. When they are used as the subject of a verb, the verb is normally in the second tense form:

Ὀτα-οὺς ὃπλας; What happened?
Ὀτα-ὁμή ὑπὸ ὁμήνος? Who went in?

Examples of object usage, again regularly with the second tense:

Ἠτακείνη ὁ ὁμή; Whom did you see?
Ἠτακτίζα ὁ ὁμή; To whom did you give it?
Ἠτακτίζα-οὺς ὁμῆ; What did he put there?

The construction introduced in § 13.2 is used much more frequently than the preceding: ὁμή ἦτακος ὑπὸ ὁμήν; ὁμή ἦτακτίζα ὕρος?

The interrogative adverbs τῶν (where?), ὃ τῶν (whither?), ἐς τῶν (whence?), and τῶν (or ὁμή, when?) occur regularly in post-verbal position with a second tense:
Where did your father go?
When did they die?

14.3 Infinitives (continued). In infinitives of the type κατ the ὁ is modified to ὑσ when the initial consonant is η or η:

\[\text{μοῦρ} \quad \text{μηρ-} \quad \text{μηρ} \quad \text{μορ}^* \quad \text{to bind}\]
\[\text{μοῦν} \quad \quad \quad \quad \quad \quad \text{μοφ}^* \quad \text{to remain.}\]

The ὁ of the presuffixal form is regularly replaced by α before stem final ζ and (usually) η:

\[\text{οὐς} \quad \text{οῦς-} \quad \text{οῦς}^* \quad \text{to put, place}\]
\[\text{οὐφ} \quad \text{οὐφ-} \quad \text{οὐφ}^* \quad \text{to want, desire}\]
\[\text{μοῦς} \quad \text{μῆς-} \quad \text{μᾶς}^* \quad \text{to fill.}\]

Vocabulary 14

\[\text{μοῦρ} \quad \text{μηρ-} \quad \text{μηρ}' \quad \text{to bind, tie (someone: ἅμο' or suff.); with: ἅμο', ζή; to: ε, εξή, εὐξήμεν ε).}\]
\[\text{μοῦξε} \quad \text{(or μοῦξ)} \quad \text{μηξ-} \quad \text{μηξ}' \quad \text{to cast, throw (ἵμο'); at, into: ε); μοῦξε εξήλα to discard, throw away, abandon; μοῦξε επενεχτ to cast down.}\]
\[\text{οὐς} \quad \text{οῦς-} \quad \text{οῦς}' \quad \text{(1) to put, place, set (ἵμο'); οὐς εξή to add to, augment; (2) intrans.: to settle, dwell, reside (in: ζή; with: ημ).}\]
\[\text{οὐφ} \quad \text{οὐφ-} \quad \text{οὐφ}' \quad \text{to want, wish, desire (ἵμο'); as n.m.: wish, desire; ἃ πολοφηφ of his own volition, as he wished. οὐφ- may be compounded with another infinitive: οὐφεί to wish to come, οὐφεφετή to wish to hear.}\]
\[\text{μοῦς} \quad \text{μῆς-} \quad \text{μᾶς}' \quad \text{εξήλα} \quad \text{1 to fill (something: ἅμο' or suff.); with: ἅμο', ζή, εξήλα ζή; (2) intrans.: to become filled, full (of, with: ἅμο'). An indefinite noun after ἅμο' (that with which something is filled) normally has no article.}\]
\[\text{† ἅμο' α} \quad \text{to put (a garment: ἅμο') on, to dress.}\]

\[\text{μέ.ενάς bond, fetter.}\]
ne.γτέκο (pl. ne.γτέκωυ) prison.
t.Ρήπιν (N.Ρήπιοούς) tear(s).
t.εἶκ hand.
tόν (adv.) where? ἐ τόν whither? ἔσολ τόν whence?
tῆνα, τῆν (adv.) when?
ne.σχήμα (Gk. τὸ σχῆμα) fashion of dress; monk's habit;
μοῦ Ἄγιος ἡ πεσχήμα to garb someone in a monk's
habit, to accept into monkhood.

Exercises

1. ἁπογούως ὁ ἐ κόην ἥρων.
2. ἡτα-πεικιῶτι ὅγι τῆνα?
3. ἄσφωπε ἀς ἀσπίζωκ ἐσολ Η παςκε, λίτωοιν, λίρωκ ἔσολ.
4. ἦμι πενταλωχίτι ἐ πέρτεκο? πενειά2 ἦμ.
5. ἂ-πνηε ὅγις ὅ οὐσισιν.
6. ἡταχεὶ εὐοῦς ὁ πεικοκομικὸς ἡ πεπογούσ.
7. δίσωκ ἔσολ ἡ πεσχῆμα2 ἐνταυμερ-πρωμε Πηντοῦ.
8. ἡτακαὶ ἡ πεσχήμα 2ίσωκ τῆνα?
9. ὅι ἐν Ἡγακε ἐνταυχώμε ἡ πεσοού γτ ἦμαγ.
10. ἡτακούως ὅ θεαπόλικ ἦταγ;
11. ἄσφωπε ἀς ἄπερεκακ ἕρωσ, ἄσφιτα, ἄσφωκ ἔσολ ἦμάρ.
12. ἡταροπόγι τόν?
13. ἀγοράς ἡ ἁπογήρητε ἡν ἅγιος λω ἁγκακ λῆμαγ 2ι πεκρό.
14. ἦμι πεντατετήσει-ναί λητοὐτι?
15. ναὶ ἐν πνου ἐνταφογαθή.
16. ἁπεχογούσ εχῆ πιατ ἐνταφταλή ἦμ.
17. ἐναὶ καὶ ἡ ἁπογούσ ὅ παγῆ.
18. ἂ-τεκκαλς ὅγις ἡ πεσοού ἡ πνίμψε.
19. ἡτα-ὁμί καὶς ἐν πέρτεκο?
20. ἡτατετήσι-νεισοβιτα ἔσολ ἐτής ὅγο;
22. ἂ-νεξαλ ὅγις ὅ ἁρεκιν.
23. ἡταγούσ ἡ ναῦ ν ὅμι?
24. ἡτα-νετήσιτε ἐφ ἔσολ ἐτής νευνοβα.
25. ἐνταφς ἡ ἁνσι ἡ ἐ σογοῦ ἡ τευναγογή.
26. ἴνεγκαὶ οὐς ἢ μοῦς.
27. οὐ πεντακοῦομέν οὐ μοῦ?
28. Πτερίτων ἢ πρό, δικοῦος ἢ ἄνη ἢ πιστ ἢ εἰναίτια ἢ θά.
29. ἴνηκαὶ οὐς ἢ καὶ μενογερήτε.
30. ἢ θαὶ πε πως ἢ εἰναίτια ἢ εὐσ.
31. ἢ θαὶ πε πως ἢ εὐσ.
32. ἢ ἴνη πεντακοῦλ ἢ πε κα τταὶ?
33. ἴνη πεπικοπος ἢ πε κα τταὶ.
34. ἢ θαὶ πε πενήμεν ἢ θαὶ εὐσ ἢ εὐσ."
Lesson 15

15.1 Adjectives. Although there is some debate over the existence of adjectives as a grammatical category in Coptic, it is nevertheless convenient to retain the designation for the words treated in this lesson. Most attributive adjectives may either precede or follow the noun they modify, joined to the noun with a linking particle \( \mathbb{W} \) (��). The noun and adjective form a close unit; any article, possessive adjective, or demonstrative stands before the whole unit:

- ο\( \gamma \)νο\( \omicron \)ος \( \mathbb{W} \) πο\( \omicron \)λις, ο\( \gamma \)νο\( \omicron \)λις \( \mathbb{W} \) νο\( \omicron \)ς: a large city
- πα\( \nu \)μεριτ \( \mathbb{W} \) ω\( \omicron \)φρε, πα\( \nu \)μεριτ \( \mathbb{W} \) μεριτ: my beloved son
- π\( \omicron \)κα\( \omicron \)ν ε\( \nu \)ρ\( \omicron \)με, πρ\( \omicron \)ρ\( \omicron \)με \( \mathbb{W} \) κα\( \omicron \)νε: the wise man

These examples represent the normal attributive adjective construction. There are, however, some restrictions on certain special groups of adjectives:

1) Several adjectives show a distinct preference for the position before the noun in the given construction. These include νο\( \omicron \)ς great, κο\( \omicron \)γι small, ω\( \omicron \)θι small, γορπ first, ε\( \nu \)ς last, and μεριτ beloved.

2) A few adjectives may be used after a noun without the linking \( \mathbb{W} \). These include α\( \omicron \)ς old, νο\( \omicron \)ς great, κο\( \omicron \)γι small, ω\( \omicron \)θι small, ο\( \omicron \)φε\( \omicron \)τ single, ο\( \omicron \)ψα\( \omicron \)φ white.

With the exception of a few fixed expressions, this construction is rare in standard Sahidic and should not be imitated.

Some adjectives have distinct feminine and plural forms; e.g.

<table>
<thead>
<tr>
<th></th>
<th>fem.</th>
<th>pl.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>κα( \omicron )με</td>
<td>κα( \omicron )μη</td>
<td>—</td>
<td>black</td>
</tr>
<tr>
<td>ε( \omicron )ς</td>
<td>ε( \omicron )ς</td>
<td>ε( \omicron )ςε( \omicron )γ(ε)</td>
<td>last</td>
</tr>
<tr>
<td>κα( \omicron )βέ</td>
<td>κα( \omicron )βυ</td>
<td>κα( \omicron )βε( \omicron )γ(ε)</td>
<td>wise</td>
</tr>
<tr>
<td>ε( \omicron )λε</td>
<td>—</td>
<td>ε( \omicron )λε( \omicron )γ(ε)</td>
<td>lame</td>
</tr>
<tr>
<td>μεριτ</td>
<td>—</td>
<td>μερατε</td>
<td>beloved</td>
</tr>
<tr>
<td>γορπ</td>
<td>γορπε</td>
<td>—</td>
<td>first</td>
</tr>
</tbody>
</table>
The plurals in -meye also occur as -emy. The fem. forms are used with sing. and plural fem. nouns. The plural forms occur mainly in substantivized usage: ἡμάθεαι the wise, ἡμάθαι the elders, prominent persons (e.g. of a city).

Greek adjectives may appear (1) in the Gk. masc. sing. form with nouns of either gender or number:

προμή ἡ αγαθώς the good man
τεσσερά ἡ αγαθώς the good woman

or (2) in the Gk. fem. sing. form if the modified noun refers to a female person:

τεσσερά ἡ αγαθή the good woman

or (3) in the Gk. neuter form with nouns of either gender if they denote non-humans:

τεσσερά η τεσσερία the perfect spirit.

Greek substantivized neuter adjectives are treated as masculine in Coptic:

παράθεια good, that which is good (τὸ ἀγαθόν).

A noun may be modified by more than one adjective, with various orders:

προμή ἡ ζήκε ἡ δικαιος the righteous poor man
μνώσ ἡ φρό ἡ δικαιος the great (and) righteous king.

All Coptic adjectives may be substantivized ("one who is . . . , that which is . . . ") by prefixing the appropriate form of the article:

πεῆίν the poor man
πεῆίν η this poor man
τεῆίν η this poor woman
ογάλει a wise man
ογάλει ἐς wise men

When the first noun in a genitive construction is followed
by an adjectival phrase, ἦνε may optionally be used instead of ἦν for the genitive:


the man's crippled child.

15.2 Adjectives as predicates are treated exactly like noun predicates. Note the obligatory use of the indefinite article:

οὐσαραὸς ἦν. He is good.

ἡ ζεναραὸς ἦν. They are not good.

ἡ ἤρως οὐσαραὸς ἦν. The man is good.

ἡ ἤρως ζεναραὸς ἦν. The men are just.

ἡ ὅμος τε τεινολοικ. This city is large.

15.3 The cardinal numbers from one to five are

one masc. ὁμι fem. ὅμι

two σναγ

three ηοιντ

four ητυνγ

five ἤφυ

The numbers from three upward stand before the noun with the adjectival ἦν. The noun is in the singular form, as is the definite article when present:

ηοιντ ἦν κοι three ships

ησαν ηοιντ ἦν ηρο the three kings

τεινομολοικ ἦν ἰμνε these three years

Note the absence of the indefinite article in the indefinite expressions.

The number one is construed in the same way, but the linking ἦν may be omitted:

(η)ομι ἦνε, (η)ομι ἦν ἦνε (the) one man.

The number two follows its noun, which is likewise in the singular; no ἦν is used:

κόν πνυ, κον πνυ two brothers, the two brothers

cωντε εντε, τεωνε εντε two sisters, the two sisters.
Vocabulary 15

νόμος large, great, important.
κούρ small, little; also of quantity: a little (e.g. ουκούρν ὁ οἰκίκ a little bread); with pl.: few (e.g. σεκούρν ὁ ξώμε a few books).
μερίτ (pl. μερίτε) beloved.
σαβε (f. σαβή; pl. σαβεύενε) wise.
σαλε (pl. σαλεύενε) lame, crippled.
συνε poor.
σήτην poor, wretched, miserable.
τρόμπε (pl. τρόμποοσ) year; (ἐν) τρόμπε this year.
ὁ ουρόμπε for a year. ουρότε τρόμπε for three years.
π.εβοτ (pl. πεβατε, π.εβετε) month.
π.φιρο σήτ small child (a frequent fixed expression).
πεο to reach, attain (ἐ, ὡ).

Greek adjectives:
ἀγαθος (ἄγαθος) good.
δικαιος (δίκαιος) just, righteous.
πιστος (πιστός) faithful, true, believing.
ἀπιστος (ἀπιστός) unbelieving.
πονηρος (πονηρός) bad, wicked.
And the numbers given in the lesson.

Exercises

A.1. ουκούρα ουμε
2. τείνομε ουμη
3. ουμισσάλ ουμπιστος
4. ουμπρο ουμδικαιος
5. ουμπλάλος ουμπιστος
6. ουμθίλος ουμπομήρα
7. ουμοο ουμθεμων
8. ουμπερίτ ουμειοτ
9. πκούρ ουμετ
10. ουμπάλο ουμεκε

11. ουκούρ ουμα
12. ουμάκλο ουμεαν
13. πεκμαθεύος ουμπιστος
14. πεοτο ουμελε
15. ζημιομε ουμηθην
16. παλικατος ουμουμε
17. τεμερίτ ουμαθυ
18. ουκούρι ουμεθεκο
19. πεκμυε ουμπονηρον
20. ομδακ ουμεσαβευσ
21. πεινος η νομος
22. καβε η δικαιος
23. ημαροσον η σαιν
24. πενμερετε η φθηρη
25. μην η αιστος

B.1. 
1. γονητ η xoī
2. γοντη η γθην
3. πειγονητ η ζουου
4. ζηου η ζοειτε
5. πεηζηου η τουου
6. ζηςη η ηηξη
7. ηεηζης η εντολη
8. ου νη η σιναξοσ
9. ουει νη πυλη

10. σηνων ε σηαγ
11. ωηεβαλ ε σηαγ
12. ηραμε σηετε
13. εβοτ σηαγ
14. πεηναυ η εβοτ
15. ηνι γη κουι ν ιποι
16. ηνι γη ρομε η αγαεοσ
17. εηειςε σηετε η αγαεοσ
18. πρρο ε σηαγ

C.1. ηνατκναονε ε τειπολις τηθαυ?
2. αμκωτ η νυκοι νη πολις ηναυ.
3. ανηνος ηηαυ νη ζηνε νη ρομπε.
4. ηταρυτ ηναμα ατε αυ?
5. ου πη πραν η ηημε αντατητηπνως ερον η τηθψε αε ηηαυ?
6. ηημε πεντατατηνε ηνωι?
7. παι πη πεηζηνου ηηπεννερετ η φθηρη.
8. ανητ η πηση η νεβινη.
9. ηηπινυονε δαξε ηηηη πηαλε αε ηηαυ.
10. ου πη πηι αντατηνως ερον ηηι πεηζηλον η δικαιος?
11. ηνατκναονε εβολ των?
12. αιλεω ιη πεηψηε η νη αυρομπε.
Lesson 16

16.1 The interrogative pronouns ἦν, ὦν, and οἷς may be used adjectively. This usage is most frequent in certain fixed expressions, the most important of which are

1) ἦν ὁ μίνε (of) what sort? This phrase is used attributively, as in

οὐάγ ὁ μίνε ὁ κόι? what sort of ship?

or predicatively (note obligatory use of indefinite article):

οὐάγ ὁ μίνε πε πείρωμε? Of what sort is this man?

2) ἦν ὁ ἡ még in what way? how?

οὐάγ ὁ μίνε πε πείραςις? Of what sort is this sign?

3) ἦν ὁ ὄνομα? at what time?

Similar use of ὦν and οἷς is rarer, e.g. οἷς ὁ πώμε? what man? ὦν μίνε? what sort? In special contexts these same or similar expressions may have an indefinite value: οἷς ὁ pówme such and such a person, ἦν ὁ the same village or other, ὦν ὁ this and that.

16.2 "Each, every" is expressed by οἷς (not the same word as οἷς who?) placed after a singular noun with no article: pówme οἷς every man, everyone; ἦς οἷς everything; ἦς οἷς every village. Pronominal resumption is usually in the plural:

ἐάν οἷς εἶναι πᾶσαι ἐποὺ everything which we heard

But resumption in the singular is not rare.

16.3 The indefinite pronouns are ὡς anyone; ἦς anyone, anything. These are most frequent in negative contexts as "no one, nothing":


I saw no one there.
He gave me nothing.

Also appears with the indefinite article: oyalla.

Is often used adjectively:

No man saw me.
I received no book from him.

When (oy)alla or phrases beginning with (oy)alla are
direct objects of transitive verbs (i.e. object with ἔνο")
the use of the prenominal form of the infinitive is obliga-
tory in the First Perfect and its negative. Thus ἐπιγην ὃ
...is not permitted in the sentence above.

As a nominal predicate alla means "nothing," even when
no negative is formally involved. The indefinite article
is obligatory:

I am nothing.
Their gods are nothing.

alla or alla alone may be used adverbially in the sense
"(not) at all":

I didn't speak with him at all.

Note also the expression oyon nil everyone, everybody.

"All, the whole (of)" is expressed by thp used
in apposition to a preceding noun or pronoun. A resumptive
suffix is required:

all the men (lit. the men, all of them)
the whole world, all the world
They all came in.

The pronominal suffixes are the same as those used on pre-
positions and infinitives; the 2nd pers. pl. form is thpīn.
The 3rd pers. pl. thpoy may also be used for 2nd pers. pl.
reference.

The numbers from six to ten:
six  masc. cooě  fem. co, coe
seven  σαγγε  σαγγε
eight  ὑμογε  ὑμογε
nine  ψιτ, ψισ  ψιτε, ψισε
ten  ημιτ  ημιτ

They are used like the numbers three to five in §15.3.

Partitive expressions with numbers employ the preposition η (ημο"):

ογα η ημωνε one of the men  γομητ η ημενυ three of
γομητ η γιοωυ three of them  ημιτ the ships

The number "one," ογα (f. ογει) is also used as an indefinite pronoun: a certain one, a certain man (or woman), as in

α-ογα εικ η αρχιεπισκοπος. A certain man went to the
archbishop.

Vocabulary 16

ee (τ.ιε) manner, way. η ειε η prep. like, in the manner
of; with pron. suff.: η τιε like me, as I do. η τειε
in this way, thus.

τ.μιε kind, sort, type, species. η Μιε η μιε of what sort?
η τειμιε of this sort, such.

πε.ογοειω time, occasion. η ογοειω ηιμ every time, always.
η ογοειω once, on one occasion (in the past). η
πεογοειω at this/that time.

πε.ητο εβολ presence. η επετο εβολ η in the presence of;
with pron. suff.: η επετο εβολ in my presence.

And the words and expressions treated in the lesson.

Greek words and names:

τε.χωρα (η χώρα) land, country.
τ.ἐρημος (η ἐρημος) desert, wilderness.
π.καρπος (δ καρπος) fruit.  π.ἀρχιερευς (δ ἀρχιερευς)
μωυσης (Μωυσης) Moses.  high-priest.
π.ἀρχιεπισκοπος (δ ἀρχιεπισκοπος) archbishop.
Exercises

A.1. ζωείνε Ν τείμινε
2. σοού Ν εκοού
3. παλτ θηρί
4. ουα Ν 阍λλεογε
5. ουαγ Ν μινε Ν εκοού?
6. Ν καβά Ν 200Υ
7. τεγθυν θηρί
8. 2ως Ν ιμ ένταμονου
9. ουσιηζε Ν τείμινε
10. ύνειμε θηρού Ντε τεγθυά
11. Ν πεντο εβολ Ν
παρχιερευς
12. Ν οο Ν ουνος Ν ζακε
13. παίζα παρθη
14. ρωμε Ν ιμ ένταψαν λεοου
15. ϊμπε Ν ινινε
16. ουν ιμ ετ Ν ενταμαγόν
17. πνομος Ν ομυςις θηρί
18. σοο Ν εκαζε
19. τείμινε Ν έντολη
20. πεχαρά θηρού Ντε πεικομος

B.1. Νπικα-λαλα εξαν τετραπεξα.
2. ουν-ζωείνε Ν τείμινε Ν
πολίς ιμ.
3. Ντακείνε Ν πεξαμ Ν αθ Ν ει?
4. ουαγ Ν μινε Ν ένταμονε?
5. 2Ν αθ Ν ουνοις ακμίν με
πεζηρέε?
7. άπεν-ουλαλα λαλ.
8. άκα-ουν ιμ άκων.
9. γεναλαλα λευθαζε Ν
πομπρομ.
10. ά-ουα ει όφορ Ν
τεγθυ.
11. άκομ Ν μι ουνμ Ν μεκ-
συγενις.
12. ετεέ ου Νταρειπε Ν
τειζε?
13. Ν ουνοις α-παρχιε-
εντπομος ει ε πεντοου.
14. άσεινε Ν πειτ Ν ρωμε
ερούν ερο.
15. Νταγτθνοο Νθοι ε
πειλομος θηρί.
Lesson 17

17.1 The Imperative of most verbs is the same as the Infinitive, with no indication of number or gender:

μοοδε νεώτ.
Walk behind me.
μερ-πικοι ε πωμε.
Tie the boat to the rock.
μερε-πνοειείς.
Love the Lord.
σωθ ε ναγασε.
Listen to my words.

Negation is with the prefix ἀπο-:

ἀποβάςει ναμύ.
Don't speak with them.
ἀποβακε ε τοπολικ.
Do not go to the city.
ἀποκοιτε ε πείμα.
Do not lie down here.

A few verbs have special Imperative forms with prefixed ἀ-:

μαν: ἀναν look, see
ανα: ἀνα-, ἀνα' say, speak
οψων: ἀψων open
ἔνσε: ἔνσε, ἔσε-, ἔσε' bring
eιψε: ἐιψε, ἐπε', ἐπε' do, make

The verb ἀλα, ἀλ-, ἀλ' (or ἀλεύ) is used as the imperative of ἄλ, but ἄλ may also be used. The imperative of ἔλ (to come) is expressed by ἀμοῦ, which has distinct feminine and plural forms: f. ἀμη, pl. ἀμηεῖτη.

17.2 The vocative is expressed by using a noun with the definite article or a possessive prefix: ἀρπο ὁ king! 

17.3 Infinitives of the type μεγε, with stressed
vowel -i- and final unstressed -e, have the following prenominal and presuffixal forms:

<table>
<thead>
<tr>
<th>mica</th>
<th>MEC(û)-</th>
<th>MACT'</th>
<th>to bear (a child)</th>
</tr>
</thead>
<tbody>
<tr>
<td>eipe</td>
<td>r-</td>
<td>AA'</td>
<td>to do, make</td>
</tr>
<tr>
<td>einge</td>
<td>N-</td>
<td>NN'</td>
<td>to bring</td>
</tr>
<tr>
<td>gine</td>
<td>gN-</td>
<td>gNNT'</td>
<td>to seek, inquire</td>
</tr>
<tr>
<td>ginge</td>
<td>sN-</td>
<td>sNT'</td>
<td>to find</td>
</tr>
</tbody>
</table>

The prenominal forms of many of these verbs occur with or without the final -t. Several important verbs of this type have irregularities:

The final N of N-, gN-, and sN- may be assimilated to N before a following n or m. Note that in NN', gNNT' and sNT' the syllabic N is the stressed vowel of the word. F- is often written as f-. Suffixes are added to these forms regularly: sNT, sNTR, sNTE, sNTH, sNTT, sNTHN, sN-TUVTN, sNTTOY. AA' is inflected like rAA' in §11.2.

17.4 There is a certain ambiguity surrounding the terms transitive and intransitive in classifying Coptic verbs. The strictest definition of a transitive verb requires (1) that its direct object be marked with the "preposition" N (NMO') and (2) that the general equivalence kwt NMO = kowN be attested for the verb, i.e. that the verb possess prenominal and presuffixal forms. A less strict definition would require a transitive verb to satisfy either, but not necessarily both, of the above criteria. This is approximately the position adopted by W. E. Crum in his Coptic Dictionary, the standard lexical work in the field. Verbs not satisfying either of these criteria are labeled intransitive or are left unlabeled.

In the present work the designation transitive is extended to include verbs having prenominal and presuffixal forms that correspond exactly in meaning to the infinitive with e or NCA (e.g. cwtN e, gine NCA). Thus cotehep = cwtN
ερως and γνωτι = φιλειν σωστι are taken as fully equivalent to the criterion κωτ ημον = κοταν above. A verb like διαξει (to seize) is considered transitive because its direct object is marked by ημοσ, even though it does not have prenominal or presuffixal forms. It seems reasonable, therefore, to extend the designation transitive even further and to include verbs like μαγ and ειμε (to understand), both of which normally have an object with ε, but neither of which has prenominal or presuffixal forms. In other words, as long as there is no lexical contrast requiring the preposition ε to have the semantic force of a true preposition (for, in regard to), we have generally labeled verbs with ε-objects as transitive in the glossary of this work. Some subjectiveness remains, however, and one can sympathize with W. E. Crum in his desire to drop the terms transitive and intransitive altogether (op. cit., p. vii).

Vocabulary 17

Ξαρες vb. tr. to guard, watch (ε; from: ε, εβολα ζω); to keep, observe, preserve (ε).
ειμε vb. tr. to understand (ε); to know, realize (that: ξε).
γωρε vb. tr. to serve, worship (μασ); as n.m. service, worship.
ημοτε vb. tr. to call (ε), summon, name. Note the constructions:

Λυμοτε ερως ε ιωδηανς. They named him John.
Λυμοτε ε περιαν ε ιωδηανς. They called his name John.
Λυμοτε ερως η πρδη η πει- ειοτ. They named him after his father.

Διαξει vb. tr. to grasp, seize, take possession of, take captive (ημοσ); to learn by heart.
π.εξε (pl. π.εξεεγε) enemy.
π.ματοι soldier.
τε.σω (pl. τε.σωογε) teaching, instruction, doctrine.
περικα thing (in general); property, belongings; ηκανιμ everything.

η (1) conj. that, introducing noun clauses after verbs of speaking, knowing, perceiving; (2) introduces proper name or epithet in certain contractions.

Greek words:

παραβολας (ὁ παραβολης) the devil.

τη ψυχη (ἡ ψυχή) soul.

πνευμα (τὸ πνεῦμα) spirit, nearly always abbreviated (π.) πν.

t.παραβολη (ἡ παραβολή) parable.

ακαθαρτος (ἀκαθαρτος) unclean.

Exercises

A.1. παντοτ εντασιντη ημαω 6. παραβολος εντασιντη η πεςαι
2. πανομος εντα-πνοεις ταλα 7. πλακε εντα-ειματοι φιηνε 
η μωσις
3. γω νιμ ενταγλατη ηνια 
ηλαοντες
9. πενταασιτε ε πεςαι
4. πνουρ εντασιτε 
10. πενταοιητου γαφον
5. ιεπος η ακαθαρτος 
12. πενταοιητου ημαω 
ενταχωντε εβολ
B.1. σωθ ε τακεω. 14. ηπαθιωε η προ η πονηρος 
2. σε-τερωτε, ποηνε. 15. μερ-μενουετε ην 
3. ηα ναει, παροεις. 
4. ηπουοος η αυαη η ρομε. 16. ηετε γα παρθεερεες.
5. εξαρεσ ε η εινεντολιν ηθου. 17. απασε ημοι.
6. ϕηφε η πνοεις πεκνουτε. 18. ημαε ε πρι η 
7. ηπαθω ερολι. 19. ηουτε ε πεκλον, ποηνε.
8. ειλι-πεκλοι. 20. εξαρεσ ερον ε ειματοι.
10. εξαρεσ ε ταρακης, παροεις. 22. η αναι η ουκου η 
11. ηα-ηκα νιμ η νεβειν. 23. αρι-ναι η ταζω.
12. δω ηνμαι ην τευτυν. 24. απι-ηιν η ρομε ε ποια.
13. ακι-εοου η ειματοι νημακ.
C. 1. Ἀποστείξετε ἐπειδὴ ἤδη ἤπειρον, καθώς, δύνασθε ἐν πεπτεκό.

2. Ἀποστείξετε ἐπειδὴ ἤδη ἤπειρον, καθώς, δύνασθε ἐν πεπτεκό.

3. Ἀποστείξετε ἐπειδὴ ἤδη ἤπειρον, καθώς, δύνασθε ἐν πεπτεκό.

4. Ἀποστείξετε ἐπειδὴ ἤδη ἤπειρον, καθώς, δύνασθε ἐν πεπτεκό.

5. Ἀποστείξετε ἐπειδὴ ἤδη ἤπειρον, καθώς, δύνασθε ἐν πεπτεκό.

6. Ἀποστείξετε ἐπειδὴ ἤδη ἤπειρον, καθώς, δύνασθε ἐν πεπτεκό.

7. Ἀποστείξετε ἐπειδὴ ἤδη ἤπειρον, καθώς, δύνασθε ἐν πεπτεκό.

8. Ἀποστείξετε ἐπειδὴ ἤδη ἤπειρον, καθώς, δύνασθε ἐν πεπτεκό.

9. Ἀποστείξετε ἐπειδὴ ἤδη ἤπειρον, καθώς, δύνασθε ἐν πεπτεκό.

10. Ἀποστείξετε ἐπειδὴ ἤδη ἤπειρον, καθώς, δύνασθε ἐν πεπτεκό.

Lesson 18

18.1 The First Present (Pres. I):


<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἁπάμω</td>
<td>ἅπας ἀπάμω</td>
</tr>
<tr>
<td>κράμω</td>
<td>κράσας κράμω</td>
</tr>
<tr>
<td>τερέμω</td>
<td>τεράσας τερέμω</td>
</tr>
<tr>
<td>ἁπάμω</td>
<td>ἅπας ἁπάμω</td>
</tr>
<tr>
<td>κράμω</td>
<td>κράσας κράμω</td>
</tr>
<tr>
<td>τερέμω</td>
<td>τεράσας τερέμω</td>
</tr>
</tbody>
</table>

With nominal subject: ἁπάμω ὁ ἄνδρας the man is weeping

The prefix of the 2nd pers. fem. sing. also appears as
The First Present usually describes action, activity, or process in progress at the time of speaking. It is therefore equivalent to the English progressive present (am weeping, am writing, etc.) except in those English verbs that do not normally use this form (e.g. think, know, see, hear, understand, wish, hope, believe), where its equivalent is the simple present: I understand, I see, etc.

The First Present is negated with /modal before the subject pronoun and after the verb:  I am not weeping. The second pers.  usually appears as  with  for  by assimilation to the preceding  and with a shift of the supralinear stroke:  (i.e. from  to  ). A similar shift of the stroke occurs in the 3rd pers. sing.: .  is optional before a nominal subject: . An indefinite subject requires the negation ; no  is used: (or no one) is weeping. As in the negative of predications of existence, the indefinite article is usually omitted if the negation is felt as general rather than particular.

The infinitives  and  are not used in the First Present.

With the sole exception of  (to wish, love), the prenominal and presuffixal forms of the infinitive cannot be used in the First Present. Certain compound verbs are an exception to this rule and will be considered in a later lesson.

The pronominal prefixes of the First Present and its negative are also used before adverbial predicates:

I am in the house.

They are not in the house.
18.2 The First Future (Fut. I) is formed by prefixing \( ινα- \) to the Infinitive. Inflection is exactly like that of the First Present, including its negative:

\[ ιναριμε, \ \text{κναριμε} \ldots \ \ \text{Neg. ιναριμε \( \alpha \nu \), κναριμε \( \alpha \nu \)} \ldots \]

\[ \text{πρωμε ιναριμε} \]

\[ \text{ουν-ουρωμε ιναριμε} \]

\[ \text{με-πρωμε ιναριμε} \]

The First Future corresponds to the English simple future (I shall write, I shall go) or to the intended (planned) future (I am going to write, going to go). The 2nd pers. pl. commonly appears as \( \tauετινα- \) for expected \( \tauετινα- \).

18.3 The term intransitive as applied to Coptic verbs requires a further comment (cf. § 17.4). Coptic has many intransitive verbs, such as verbs of motion (\( ει, \ \text{εωκ}, \ \text{μοοε} \)) and verbs denoting activities involving no direct object (\( \text{ριμε}, \ \text{νκοτκ}, \ \text{etc.} \)), whose classification is not problematic. But the intransitive use of verbs that are also transitive requires some attention. In certain situations any transitive verb may be used intransitively: the object may be omitted because it is understood from the context, or the speaker may wish to predicate the action of the verb without reference to any particular object (e.g. we plowed all day as opposed to we plowed the field). This usage is as commonplace in Coptic as it is in English and will not be noted in the vocabularies or final glossary. There is another type of intransitive usage, however, that is quite different. Compare the following:

1) \( \text{nτερεγκωκ} \ \text{n} \ \text{ερεγκοογ} \ \text{εβολ} \ \text{when he had completed his days} \)

2) \( \text{nτερε-ερεγκοογ} \ \text{εκωκ} \ \text{εβολ} \ \text{when his days were completed} \)

(1) is the normal active transitive use of \( \text{εκωκ} \ \text{εβολ} \); (2) involves a change in voice from active to passive (or medio-passive, as a more general term). For speakers of English this medio-passive usage offers no problem since many English verbs have the same ambiguity: he closed the door
vs. the door closed; he burned the paper vs. the paper burned. In the vocabularies and final glossary the designation intr. before the meaning of a verb whose transitive meaning is given first will always refer to this medio-passive usage. Of the transitive verbs introduced up to this point, the following have important medio-passive uses:

*ζωκ* εξολο intr. to be completed, finished, fulfilled; to die.
*ζων* intr. to hide (oneself).
*κυλ* εξολο intr. to be melted, scattered, dispersed; to come undone, be loosened; to go to pieces.
*των* intr. to shut, close (subject: door, eyes, mouth, etc.).
*οιγων* intr. to open.
*ογως* intr. to settle, dwell; to alight (on: 2ιν, επέθετ 2ιν).  
*νος* intr. to become filled, full (of, with: θ' μορ).  

18.4 Infinitives of the type κωτε (to turn), with stressed -ω- and final unstressed -ε, have the same prenominal and presuffixal forms as the type κωτ:

κωτε κετζ- κετζε to turn.

νοςε (to throw), with -ογ- for -ω- because of initial η (cf. p. xvi) also belongs to this type; the infinitive νοςε mentioned in Voc. 14 is a less frequent variant. Infinitives with -ωω- and final -ε have similar forms:

*φωσε* *φωσε*-* φωσε* to strike, wound.

18.5 Greek verbs occur frequently in Coptic texts. These have a single fixed infinitive form resembling the Greek imperative form and are inflected like any other Coptic verb. Examples:

πιστευε πιστεύω to believe (ε)
επιτιμα επιτιμάω to rebuke (ναε)
πειραζε πειράζω to tempt (μορε)
πιστεγε νηστεύω to fast
αρχει αρχω to begin (+ μ + Inf.: to begin to do something).
Vocabulary 18

κώτε κέτα- κοτε vb. tr. to turn (ΜΝο*; away: εβολα; back: επαλογι); intr. to rotate, circulate; to surround, go around (ε); to consort (with: ΜΝ).

εγγυτ vb. tr. to write (ΜΝο*; on, in: ε, εξη, 2η, 2εξη, 2Ν; to: κεφε, ε, ηα); to register; to draw, paint; as n.m. writing, letter.

εγγυτ vb. intr. to look, glance (at: ε, εξη, κεφε, επογι ε);

εγγυτ (εβολα) 2Ητ to look forward to, expect, await.

Often with εβολα, επογι, επραι, επεκτ.

εογυη vb. tr. to know (ΜΝο*; about: ετσε; how to: Ν + Inf.; that: xe); to recognize, be acquainted with; as n.m. knowledge.

μεγενε vb. intr. to think, suppose (that: xe; about: ε); to ponder, consider (often + εβολα); as n.m. thought, mind.

κωτε n.m. neighborhood, surroundings; Ν/2Ν πκωτε Ν in the neighborhood of, near, around; pron. obj. are expressed w. poss. prefixes: Ν μεκωτε around him.

2Ητ prep. forward to, before; used idiomatically with certain verbs, like εγγυτ above and μοτ εβολ to flee (2Ητ*: from); anticipatory suffix is required.

εβολα xe, ετσε xe conj. because.

π.καειε desert, wilderness.

τε.προοιμε, πε.προοιμε dove.

βλε (pl. βλεγεγ, βλεγεγ) adj. blind.

And the Greek verbs in §18.5 above.

Exercises

(1) α-πενετερ ηκ ακ ηκ εβολα. (2) σεληνογε Ν παρε πει Μενιψηη.
(3) Μπλετενε εροκ αν. (4) ταξινομε 2Η πκαειε. (5) λ-πλασιβλος πειραξε ημοχ Ν αεωη Ν 2ογι. (6) πεπαλα Ν Ακαβρ- τον ουγο αν ε ει εβολα. (7) Ν κκορεοβι πεικοσμος θηρι Να- έελα εβολα. (8) α-πενετερ ζοσε xe αν ηαι, πακοσιε. (9) α-πλαυ Ν πενογε ηκ ακ ακ εβολα. (10) Μπλανογε φαν ει τεινερα.
Lesson 19

19.1 The relative forms of the First Present and First Future employ the relative pronoun ἐτ, ἐτε. When the relative pronoun is the subject of the relative clause, no further pronominal subject element is required:

πρῶμε ἐτ ρίμη the man who is weeping

ἐν τε κοῦν ἐ ε Ῥάξε those who hear my words

ἥματοι ἐτ ἥματε ἦμοι the soldiers who will seize him

πρῶμε ἐτ ἡμίν ἐ πνετ the men who will bring the silver.

When the relative pronoun is not the subject of the relative clause, a subject noun or pronoun and resumptive pronouns are required; the relative pronoun combines with the various subject elements as follows:

ἐφ who/which I ... ἐτὴ

ἐτκ ὁ who/which you ... ἐτ ἐτὴ

ἐτε(π) ὁ etc.

ἐτὴ

ἐτὴ (note this form)

With nominal subject: ἐτ ὁ τε πρῶμε who/which the man ...

Study the following examples carefully:

Ῥάξε ἐφ καὶ ἦμοι the words which I am writing

πρῶμε ἐτ τῶν ἦμοι the man whom you are seeking

τπολικ ἐτ ου ἦμεν ἦμεν the city in which they are settling

πνῷρε ἐτ ἐκλαυῳ ἦμοι the child whom he will leave behind

κεντολικ ἐτ ἐκλαυῳ ἦμοι the commandments which he will give to us

πνετ ἐτ ὁ τε περετειωτ the money which your father will entrust to you

When the verb of the relative clause is negative Pres. I or Fut. I, the relative pronoun is ἐτε and subject as well as resumptive pronouns must be expressed in all constructions:
The men who do not heed me
the man who will not heed me
the words which we do not understand
the villages which they will not seize

19.2 The direct object of a transitive verb may be used in a reflexive sense:

Ινδοχε έπεσα στο χώρο. I threw myself to the ground.

Στις χωρίς είπε στην μοσχή της πελώρης. He washed himself in the water of the river.

Some verbs have special meanings in the reflexive, e.g.:

ούσα το θέση to place oneself in the following of, go in accordance with; also simply "to follow."
κοτή (1) to return, go back (to: ενασογιον ε, εβοιον ε, εβοιον γα, εβοιον ε, εβοιον ε); (2) to repeat an action, usually coordinated, as in

Δικοτή Διρίμε he wept again

or with ε + Inf., as in

Δενδροκοτή ε μαγ επος we did not see her again.

The verb τοιογιον occurs optionally with reflexive suffixes:

Δικτοιογιον = Δικτοιον (he arose). After stem-final -ν the 2nd pers. masc. sing. suffix -κ often appears as -γ:

Δικτοιογιον γιον you arose.

The reflexive verb Δεξιοτος, to stand, is actually a compound of Δεξιοτος (a form of the verb Δεξιοτος, to stand) and the preposition Δεξιοτος to or at the foot/feet of. Δεξιοτος itself consists of the prep. Δεξιοτος and the noun Δεξιοτος foot, which belongs to that small group of nouns that may take pronominal suffixes in a possessive sense: Δεξιοτος my foot, Δεξιοτος, your foot, etc.

19.3 Infinitives of the type Κοτή, to choose,
constitute the largest class of verbs in Coptic and have the following prenominal and presuffixal forms:

\[ \text{côt̂̄} \text{ cêt̂̄} \text{ cot̂̄} \]

When the final consonant of the infinitive is a blmnr consonant, the presuffixal form is usually written with -e- before the suffixes -t, -k, -q, -c: cotmnc, cotmct, cotmnck, etc. When the final consonant is -z, spelling alternates between -z and -al in the unbound form: oγwzn2 or oγwzñ.

When the second consonant of the Infinitive is z (more rarely ą), the presuffixal form may have -al- instead of -o-:

\[
\begin{align*}
\text{oγwzn} & \quad \text{oγz2zn} & \quad \text{oγz2zn} & \quad \text{to repeat} \\
\text{tzwzn} & \quad \text{tεz2zn} & \quad \text{tεz2zn} & \quad \text{to invite}
\end{align*}
\]

When the infinitive begins with η or η, -ω- is replaced with -ov-:

\[
\begin{align*}
\text{θovvovt} & \quad \text{νεvt} & \quad \text{mọvvt} & \quad \text{to kill} \\
\text{muvovt} & \quad \text{νεv2zn} & \quad \text{ναv2zn} & \quad \text{to rescue.}
\end{align*}
\]

Vocabulary 19

γιβσ γετ(τ)- γετ' vb. tr. to change, alter (θmo'); intr. and reflex. to change, be altered (to: e; into: 2η; in form: η cmot).

αγερατ' vb. reflex. to stand (before: 2; against: ε, εηη, ογε; with: ηη).

oγωνη oγωνη- oγων2' (often + εθηα) vb. tr. to reveal, make manifest (θmo'; to: ηα', ε); reflex. to appear, reveal self; intr. to appear, become manifest.

θωλη θελη- θολη' (usually + εθηα) vb. tr. to reveal (θmo'; to: ε, ηα'); vb. intr. to become revealed, known, clear.

ρωκε- ρεκε'- ροκε' vb. tr. to burn (θmo'); vb. intr. to burn.

πεωζ2 ηεωζ2- παζ2' vb. intr. and reflex. to bow, prostrate self.

πε. cmot form, likeness, appearance; character, behavior.
Exercises

A. (1) πωνε ετούμονῃ η πωκι ερον (2) πεσσάμε μνηγαντεν (3) παοίειε ετον+ ημοί 2ιωφ (4) πεστεκο ετούμανόῳ ερον (5) παοοου ετη ημοί η πενκοι (6) ηρωμε ετη Ναφτ ε πιλειε (7) τεκηρα ετηθητε (8) ηετ Ναγααου Νωφ (9) τεπιτσγιον αλαξαλαη ημοι 2αροκ (10) ηεζην ετούμονε 2ιωφ (11) πεσσα ετη 2πετηοουη ημοι Αν (12) ηετ Ναγααατηου η πενκο εβολ (13) ποοι ορολημοφ σ ρηηκοιμα (14) ιπρο ετηθηκτ εβολ ηηιζη (15) ηητ ουων η ρελα η πεξεεγη (16) ηρωμε ετηκωτε μηηου (17) ηδαξε εφογαν-ςοηου (18) τεηοοςηε ετεηε-πηοουτε ρατηαζ ανεη (19) τηπιτηοιτε ετιηε ραηαζ ηηα ητεζηηε (20) τε- νιςοομε ετηκαναηυ ερον (21) τεζηηη ετηθηοουηε ραηαζ εβολ (22) ηετηαηππη-πηαηηυ εαη (23) πηηκεηπηη ηεθηκαλητη λαη εβολ (24) πηι ετούμαηροκαη ηηλι ελαηοι (25) πεσσα εφογαλαη Νωφ (26) πεξεεγηε ετ κατε ε τηηεηηηιε (27) πηημα ετηθηα- αζεπαη ηιωφ (28) ηετ πεηραξε δηωηη (29) πκωτη ετεηε- πηοουτε καναξε ενη κμε (30) τεηηη ετεηςωηε ερον (31) δηη- ηφοιε ηε Νακοτ ηεπας (32) παοίειε η εισε ετηθηκαλη (33) ραη αλαξαλαη (34) τεηγαηη έπιηηεε ερον (35) πζη ετεηε-πιηηε ηαζ ερον (36) πηηωμε ετηη μεξον ερον (37) ηδαξε ετούμαηροηη (38) τεζηηε ετηκεη ημοι (39) πεσαοτ ετηοοιη ηημοι εβολ ηηιζη (40) αλαξοου ετεηα- αηπβε ετηηεηε ηηαηοηου

B. (1) ηηραη-αλλαη η παλε ετηκαναηυτηου 2η ηεηκωμε. (2) δηηνοο η ετηκεηπηη ουωη ηηιζη (3) η πεσοοου ετη ηνπαη κεη-
Other uses will be taken up in a later lesson.

20.2 Impersonal Expressions. The impersonal use of ἀκούοντες was introduced in Vocabulary 9. There are several other impersonal expressions, some verbal, some anomalous, which occur frequently:

(1) ἀνεῖ it is necessary (neg. ἀνανεῖ ἄν), followed by the Inflected Inf. The subject of the infinitive may be anticipated with the preposition ε; an untranslatable ἄν often co-occurs with ἀνεῖ.

ἀνεῖ (ἄν) ετρέπνεω εἰρο. It is necessary that we flee.
ἀνεῖ (ἄν) ερο ἐτράησε. It is necessary that I speak with you.

(2) ὠνή-(ὢ)γον it is possible; neg.: ἄμή-(ὢ)γον it is not possible. The subject of a following infinitive may be introduced with ἄμοι, with the Inflected Inf., or both:

ἄμη-γον ἐ εἶνε ἐ ἄμηαξε. It is not possible for us to understand his words.
ἄμη-γον ἄμοι ἐ εἶνε. It is not possible for us to understand.

(3) ἐφε (or ἐφῶ) it is appropriate, proper, fitting; neg.: ἄ ἐφε ἄν or ἐφῶ. The subject of the infinitive may be anticipated with prep. ε.

ἐφε ερο ἐ εν ἐφῶ. It is proper for him to enter.
ἄ ἐφε ερων ἄν ετραγεν. It is not proper for you to remain here.

The relative forms ἐνετε ἐφε, ἐνετε ἐφῶ, what is proper (neg.: ἐνετε/ἐνετε ἐφῶ) are often used as substantives.

(4) ἀλαστο to please, used impersonally with subject ά- and an object suffix, or with a personal subject and a reflexive suffix. The suffix on άαστο is required; a nominal object is anticipated by a suffix and introduced with ά.
Study the following examples:

\[\text{ἀκτις-ἀνα} \ \text{απερχε} \ \text{εἰ} \ \text{εἰκος} \ \text{κος}.\]
\[\text{ἀκτις-ἀνα} \ \text{η} \ \text{πηρια} \ \text{απερχαιρ} \ \text{εἰ} \ \text{παί}.\]
\[\text{αἰφ-αναί} \ \text{ετραγωθ} \ \text{εἰ} \ \text{νεκωλε}.\]

It pleased him to come (i.e. he came willingly) into this world.
It pleased the crowd (for them) to see this.
It pleased me to hear your words.

Note also the partially synonymous verb \(\text{φ-μα}\) to be willing, desire, which is used only with a personal subject and reflexive suffix:

\[\text{αἰφ-μα} \ \text{ετραγωθ} \ \text{μα} \ \text{η} \ \text{νεκωλε}.\]

I wanted to write to you (about) these things.

\(\text{φ-μα}\) is not used in the First Present; \(\text{φ-ανα}\) has no such restriction.

20.3 The verb \(\text{πεξε-}\), \(\text{παξα}\), followed by its subject, is equivalent to \(\text{χω}\) in the First Perfect, but is used only to report speech, with \(\text{xe}\):

\[\text{πεξε-πεξα} \ \text{χε} \ldots \ \text{The old man said, "...}\]
\[\text{παξα} \ \text{να} \ \text{χε} \ldots \ \text{He said to me, "...}\]

20.4 Infinitives of the types \(\text{coακ}\), to console, and \(\text{γαρτρι}\), to disturb, have the following prenominal and presuffixal forms:

\[\text{coακ} \quad \text{ακακ-} \quad \text{ακακα}\]
\[\text{γαρτρι} \quad \text{τριτρι-} \quad \text{τριτριτρι}\]

With the exceptions of the infinitives treated below in Lesson 26, the remaining types of transitive infinitives do not constitute regular classes of any significant size. The following verbs of minor types have occurred in the lessons up to this point:

\[\text{γερω} \quad \text{γερω-} \quad \text{γερωτ} \quad \text{to serve}\]
\[\text{σαλ} \quad \text{σαλ-} \quad \text{σαλα} \quad \text{to write}\]
\[\text{σαυν} \quad \text{σαυ-} \quad \text{σαυτ} \quad \text{to know}\]
Lesson 20

20.1 The Inflected (Causative) Infinitive.

\[ \text{τρακωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεκωτή, τρεк
I want you to remain here.
We want you not to go away.

It is not incorrect, however to say ἔστη ἐπὶ τόπον ἰδία, with no change in subject.

(2) Like the ordinary infinitive with ἔ, the Inflected Infinitive is used in a wide range of result or purpose expressions, often corresponding to English "for... to..."

ἄνθεγος ἔστη ἐπὶ τὸν ἔστη ἐπὶ τόπον ἰδία.
The time arrived (lit. was fulfilled) for us to leave.

Ἀπεφεύτησεν ἐπὶ τὸν ἔστη ἐπὶ τόπον ἰδία ἐπὶ τὸν ἔστη ἐπὶ τόπον ἰδία.
He gave him the power (for him) to cast out unclean spirits.

Because of the frequent use of the Inflected Infinitive with ἔ, we shall spell this as a single unit, as in the preceding examples.

(3) With the preposition ὅ + the definite article ὅ the Inflected Inf. has the force of a temporal clause with "while, as":

while/as he was walking

as the priest was praying.

The tense of such "clauses" depends on the context. They occur frequently after introductory ἀκούων:

ἀκούων ἀν ὅ ὅ ὅ ὅ ὅ ὅ...

It happened, however, as he was serving in the temple, that...

(4) After the preposition ἐν and without an article the Inflected Inf. is equivalent to a temporal clause with "after":

after I saw them,...

after his father left,...

(5) The Inflected Inf. is used frequently with the impersonal expressions treated in the following paragraph.
When the presuffixal form of the infinitive ends in a diphthong, as in κατακατακάτακαται and τιθοούσα, the object suffix of the 3rd pers. pl. regularly appears as -κογ: κατακατακάτακαται to write them, τιθοούσακογ to send them. The -κ- of this form sometimes appears also before other suffixes, e.g. κατακατακάτακαται to write it.

Vocabulary 20

κανικα κανικά- κανικά va vb. tr. to console, comfort (παντοτι); intr. to be comforted; as n.m. consolation.

τορτοι τορτοί- τορτοί va vb. tr. to disturb, trouble (παντοτι); intr. to be disturbed, troubled; as n.m. trouble, disturbance.

κος κος- κος va vb. tr. to beseech, entreat (παντοτι), often followed by ετέκα. The unbound and prenominal forms also occur as κος and κετα. As n.m. prayer, entreaty.

ογωγοι ονογοι- ογωγοι va vb. tr. to respond to (παντοτι, κατατακάτακαται); to answer.

χους χους- χους va vb. tr. to ask, question (παντοτι; for: ε; about: ετέκα).

μομέκε μομέκε va vb. intr. or reflex. to think, ponder; as n.m. thought(s).

μοτε μοτε- μοτε va vb. tr. to hate.

κω παντι- ε + Inf.: to allow (someone) to do (something). Greek words:

π.σωμά (το σώμα) body.

π.πεπρωμός (ο πεπρωμός) temptation.

And the impersonal expressions ζατη, γη, ογωγοι- (γ)ομ, Μη- (γ)ομ.

Exercises

A. (1) Μημόνα τρε-ποηρε ΕΕ ΒΕΡΕ ΒΑΚ ΕΒΟΛ (2) ΕΕ ΠΤΡΕΓ- ΕΒΑΛΕ ΕΒΟΛ ΝΟΙΜΟΥΣΙΡΙΟΝ (3) ΕΕ ΠΤΡΕ-ΠΟΥΝΗΣ ΑΓΕΡΑΤΗ ΖΙΡΝ ΠΕΡΝΕ (4) Μημόνα τρεπαίκακογ ΖΙΧΗ ΠΧΩΜΕ (5) ΕΕ ΠΤΡΕΓΜΟΥΧΕ
ν παρασκευάζεται (6) μήν περιορίζεται (7) ο ημιαία τρενάμαχος (8) ημία 
τρεις θέσεων ετοιμάζεται άναθέ 
βελτιώνεται (9) ημία τρεις ουσίες 
εκτός άλλων (10) ημία τρεις 
τρες μέρες (11) ημία τρεις 
μεταποίηση εκτός άλλων (12) ημία 

B. (1) άνεθον εις έρον ετεριφετείται 
(2) 
(3) περιεσκευάζεται (4) ημιαία 
(5) 
(6) ημιαία 
(7) περιεσκευάζεται (8) 
(9) ημιαία 
(10) άνεθον εις έρον 
(11) ημιαία 
(12) ημιαία 
(13) ημιαία 
(14) 
(15) ημιαία 
(16) 
(17) άνεθον εις έρον 
(18) ημιαία 
(19) ημιαία 
(20) 
(21) ημιαία 
(22) 
(23) 
(24) 
(25) 
(26) 
(27) 
(28) 
(29) 
(30) 
(31) 
(32) 
(33) 
(34) 
(35) 

αδέρματος εις έρον περιεσκευάζεται εκτός άλλων.
Lesson 21

21.1 The Imperfect.

**ΝΕΙΚΩΤ** I was building  **ΝΕΝΚΩΤ**
**ΝΕΚΚΩΤ** you were building  **ΝΕΤΕΤΘΚΩΤ**
**ΝΕΡΕΚΩΤ** etc.  **ΝΕΥΚΩΤ**
**ΝΕΣΚΩΤ**

**ΝΕΡΕ-ΠΡΩΜΕ ΚΩΤ** the man was building

The Imperfect is optionally, but often, followed by an untranslatable **πε**: **ΝΕΙΚΩΤ πε**, **ΝΕΚΚΩΤ πε**, etc. Negation is with **ἀν**: **ΝΕΙΚΩΤ ἀν (πε)**, **ΝΕΚΚΩΤ ἀν (πε)**, etc.

The Imperfect is used to describe an action, activity, or process as in progress in past time and is normally the equivalent of the English past progressive unless idiom requires the simple past, e.g. **ΝΕΥΣΟΟΥΝ** they knew (not: they were knowing). It also often conveys the meaning of habitual or recurring activity in the past: they used to build, they would build.

Relative clauses containing an Imperfect are introduced with the relative pronoun **ἐτε** or, more frequently, with **ε-** prefixed directly to the verbal form:

**ΠΡΩΜΕ ἐτε ΝΕΚΚΟΟΓ 21 ΤΕΖΙΝ** the man who was walking
**ΠΡΩΜΕ ΕΝΕΚΚΟΟΓ 21 ΤΕΖΙΝ** on the road
**ΠΗΙ ἐτε ΝΕΥΚΩΤ ΆΜΟΥ** the house which they were
**ΠΗΙ ΕΝΕΥΚΩΤ ΆΜΟΥ** building

Pronominal resumption of the subject is required. In general, the prenominal and suffixal (prepronominal) forms of the infinitive may not be used in the Imperfect.

21.2 The Qualitative. Many verbs possess a second lexical form known as the qualitative. The qualitative describes a state or quality resulting from the action, activity, or process expressed by the Infinitive; it is
most conveniently taken as equivalent to English "to be" plus an adjective. The qualitative of transitive verbs is passive from the English point of view. E.g.

Inf. κωτ to build  Q. κντ to be built (i.e. in a fully constructed state)
Inf. ἐων to hide  Q. ἐντ to be hidden, secret.

The form of the qualitative is more or less predictable for verbs belonging to the main classes:

(a) type κωτ: Q. κντ; Μογρ: Q. εντ

μπ to be reckoned,  μῆς, μέσ to be full
ascribed to (e)  οὖν to live, dwell, be
κντ (ἐκολα) to be finished, εντ to be bound
done, perfect  θν to be shut
ἐντ to be loosened, un-  οὐν to be open
done, untied, dissolved
εντ to be received, acceptable

(b) type κωτε: Q. κντ; Μογξε: Q. εντε

κντ to be turned, turning, circulating
εντ to be lying, reclining (esp. at table); to be

(c) type μίσε: Q. μοσκε

μοσκε to be born  γοσκ to be different, various

(d) type κωτΠ: Q. κοτΠ; ΠοτΠ: Q. ποτΠ

οὐντ to be manifest, clear, plain
δολοπ to be known, revealed, clear
ροκτ to be burned, destroyed by fire
ποτΠ to be prostrated, bowing

(e) type κολκτ: Q. κοκλα; ώτοττΠ: Q. ώτττωρ

κοκλα to be consoled  ώτττωρ to be disturbed, upset.

Otherwise, there is some irregularity:

κω: Q. κν to be situated, lying; to be
c2αί: Q. ch2 to be in writing, written
c1: Q. chy to be sated, full.

Note that κή, κήξ, and οὐνίδι may all correspond to English "to be" when location or position is involved.

The qualitative is a verb and may stand in place of the Infinitive in the First Present and the Imperfect, together with their negative and relative forms. It is especially important to keep in mind that the qualitative does not express a passive action (cf. §13.4); it describes the state that the subject is (or was) in:

∇ερε-προ τήν πε. The door was shut.

I am not disturbed.

πρωμένη κήξ 21 πκά. The man is lying on the ground.

The men who are bound

The qualitative may not be used in any of the other conjugations introduced up to this point, including the various constructions with the Infinitive and Inflected Infinitive.

21.3 Prepositional phrases with ιν + a noun with the indefinite article occur very frequently as adverbs:

ιν ογώκ εβολ complete
ιν ογώινε suddenly
ιν ογόδενή hurriedly
ιν ογομε truly

For ογίνε, κή, and ογόδεν see the Vocabulary below.

Vocabulary 21

νογν vb. intr. (+ εβολ) to remain, last, endure; as n.m. perseverance, continuing. ιν νογογν εβολ continuously.

ογογ, Q σμαδατ vb. tr. to bless (ε); Q to be blessed.

νεβε εμε- εμεν Q χεν vb. tr. to paralyze; Q to be paralyzed.

τε. νογν (ογογ) hour. ιν νογν adv. immediately, forthwith.

τενογ adv. now. να τενογ until now. χιν τενογ from now on.
ene: eternity; freq. as adv. forever (with neg.: never).
    ga ene, ga nene idem (for ki- see §30.8).
xin prep. from, starting from, since. xin in nooy evol from
today onward.
ene occurs only in 2η oyme adv. suddenly.
semy vb. intr. to hurry, hasten (to: e, erat; to do: e +
Inf.). 2η oyme adv. quickly, hurriedly.
t.me truth, justice; as adj. true. 2η oyme adv. truly.
name idem.

Exercises

A. (1) tevwa etnoynh nentē (2) tpropooc et chmaat
(3) θαλα et chē (4) naxhe et xη (5) prwme et nn e tei-
vwa (6) pwe et kn 2η ptafox (7) nhow et kn no evoa
(8) perilol et chē 2η peixwome (9) nha etoomh nentē
(10) naxhe et goaλ evoa nan (11) nneiotē et chmaat
(12) palocs et xacw (13) gaxhe nim et chē 2η pnomos
(14) prwme etoomh 2η pehn e oym (15) pwe ete nesmooc
tax (16) naxhe ete nesapouc

B. (1) nehcooex 2εi pce 2η chmamenths. (2) nere-nehnu
kh 2η tempa. (3) nennostc nnooy emate. (4) nere-palocs
2η hec 2η ouyage. (5) ete e ou yhtemomkex nhowtē 2η
texe? (6) nere-pcnyuc nes 2η oyoeee. (7) telekklncix
namiyn evoa ga ene. (8) nere-nehnu knt 2η torinh. (9)
katē etrekpnt evoa 2η oyme. (10) nere-nehphtpe cncē.
(11) acwane dc 2η ouyene lycowtē eunoc 2η grooy. (12) nere-
poynhs nthtw emate. (13) nai ne nehxaxe 2η oyme. (14)
nehcy ah. (15) nthtwtortē ete nhtein entacaluy. (16)
nehnooc thyoou kh nan evoa. (17) nenhmiyn evoa ah 2εi
peikosmos. (18) nere-nehcwe ahk evoa name. (19) nere-
bkammhc ouyn 2η kn terinoc. (20) nemypr 2η nentc evoa 2η
per. (21) nthntte 2η oynoc 2η pagh. (22) nere-nwwouh 2η
nroc 2η nek tyn. (23) ndo e rhtē etrektetocotē nca nekentoln.
(24) nthnttntc n nehacapctmoc, nnesn emate. (25) nekmooc
2η pncro 2η ollacca. (26) mn-2eoem nnoi etroouwoh epe.
Lesson 22

22.1 Possession is predicated by the use of οὐν- and ἱν- compounded with the preposition ἅτε, ἓτα. There are two sets of forms:

(A) οὐντας I have οὐντάς you have οὐντάτης etc.
(B) οὐντας- οὐντάς οὐντής οὐντήτης οὐντής- οὐντήτης οὐντής οὐντήτης οὐντές

οὐντές-πρωμή the man has

And similarly for the negative: (A) μηντας I do not have; (B) μηντα. Set (B) is actually a reduced proclitic form of (A). Both sets may be accompanied by an untranslatable ἦναγ (there).

If the possessor is pronominal (i.e. suffixal), an immediately following object is unmarked:

(A) οὐντάς ογηζίμε He has a wife.
(B) οὐντάς-ογηζίμε.

But if some word intervenes (and this is possible only in set A), the object is marked with ἦ (ἡμο).

(A) οὐντάς ἦναγ ἦ ογηζίμε He has a wife.
If the possessor is a noun, the object is usually not marked:

οὐντε-προμε ουγειμε. The man has a wife.

Pronominal objects are used only with set (A) and are attached directly to the subject suffixes. These are generally limited to the third person forms:

m.s. -α, -ατ f.s. -α c.pl. -αιογ

as in ουντατιν, ουντατινα I have it (m.), ουντατικε you have it (f.), ουντατικογ he has them.

We have seen that the genitive is expressed with ητε after indefinite nouns (ουγηςΙαλ ητε πφτο), nouns with demonstrative prefixes (πεινωμε ητε πασον), and nouns with a following modifier (πηφρε η δαλε ητε προμε). ηταε is used similarly when the possessor is pronominal:

ουγηςΙαλ ηταε a servant of mine
πεινωμε ητακ this book of yours
ηομε η φηφρε ητακ three sons of his

ητε, ηταε may be used predicatively:

ουν-ουνογ η ηι ητακ. He has a large house.
ηι ετ ητακ the house that belongs to him.

γοον ηαε is also sometimes used to predicate possession:

μην-2ατ γοον ηαι. I have no money.

The occasional use of ημοε to indicate possession should also be noted. We have already seen an instance of this in the idiom ουν-ημη-6ομ ημοε lit., there is/is-not power in.

22.2 Possessive pronouns, corresponding to English mine, yours, his, hers, etc., are formed by adding the appropriate pronominal suffix to m.s. ποε, f.s. τοε, c.pl. νοε; thus, ποι, ποκ, πο, που, ποε, ποα, ποη, ποτη, ποογ, and similarly for τοε and νοε. When used as predicates of presentences, they serve to predicate possession:
the books which are his
It is mine.
This ship is his.
They are yours.
It (f.) is yours.

The proclitic pronouns πα-, τα-, and υα- are used to express "that of, that which pertains or belongs to." Number and gender are determined by an understood or expressed antecedent. The exact meaning must be gained from the context:

πα-παγιωτ
the affairs of my father
παγιωτε μη πα-παγιωτ η εκεί
his children and those of his brother
πα-τηγοικικ
the inhabitants of the city
πα-τηγοικικ
people of this sort

22.3 The qualitative (continued). Many intransitive verbs of motion or position (e.g. μονή, αερπάτε, εμοοτ) do not have a strong contrast in meaning between infinitive and qualitative, the process and state involved being about the same thing. αερ and εμοοτ are in fact qualitative forms that have usurped the role of the infinitives τοκε and ενεκε for all practical purposes. But note the following:

Inf. βοκ Q. ΒΝΚ to be going, be on the way there
ει νηγε to be coming, be on the way here, be
about to come, be about to arrive
πωτ πνητ to be fleeing, running, in pursuit
2ων 2εν to be near, nigh, at hand
6ω 6εετ to remain, wait, stay, be
νουν νην to be enduring, lasting, continual
αερ ανηγε to be riding, mounted

The infinitives ει and βοκ may not be used in the First Present and Imperfect; only the qualitatives νηγε and ΒΝΚ appear in these conjugations. For the other verbs the
qualitative is preferred, but the infinitive is also found. The future nuance of ἔγγυ is especially noteworthy.

There are many intransitive verbs for which the infinitive and qualitative bear a "becoming"/"being" relationship to each other:

Inf. ὄγον to become, come into existence; Q. ὄγον to be, to exist.

Inf. ω to become pregnant; Q. ἐπι to be pregnant.

Included among these are many verbs with -ο- or -ά- in the final stem syllable:

Inf. ὁντο to become hard Q. ἀριφ to be hard
ογαλι to become well οιν to be well
ηκο to become hungry ηκαλιτ to be hungry
υιλι to increase oι to be great
ογον to become holy ογολι to be holy

Vocabulary 22

ογαλι to become sound, whole, safe; Q οιν to be sound, whole, safe; as n.m. health, safety, salvation.

ὁντο, Q ἀριφ to become/be hard, harsh, difficult.

ὁντο, Q ὁντο to become/be at ease, at rest, relieved; as n.m. rest, relief. The Q is also used impersonally:

τομον it is easy (to do: ϊ, ἐτρε).

ηκαζ, Q ηκαζ to become/be painful, difficult; as n.m. (pl. ηκαος) pain, difficulty, grief. The Q is used impersonally:
τομον it is difficult (to do: ϊ, ἐτρε).

ογον, Q ογολι to become/be pure, holy, hallowed.
υιλι, Q οι to increase (in age, size, quantity); Q to be great, honored.

ιγαλι Q ὄγ to become/be numerous, many.

π.άρο lifetime.

ἐγγυ Egypt.

ελι adj. of quantity: many, usually before sing. noun with ἐν, as in ἐλι ἐν ὄγος many men.
n.2 heart, mind, intellect.

πνευμα (they) both, both (of them); used appositionally to another pronominal element, as in αυτωκεν πνευμα they both went. Sim. for other numbers: πνευμα το all three of them.

φον Q to be, to exist; a predicate adj. is introduced with πνευμα and has no article: νεφωφαν πνευμα he was wicked.

Exercises

A. (1) μνημεια εικονα 2η πειμα. (2) ουντε-πλειονα φιουν πνευμα. (3) ουνται ιδωματα ουκογι ηβατ. (4) ουνταιεια 2α λεγειν. (5) ουνταται ειδωματα ουκογι οι εκεου τε. (6) ουνταται ειδωματα ουκογι εικα ηβατ. (7) ουνταταιεια 2α λεγειν. (8) ουνται 2α λεγειν εικα ηβατ. (9) ουνταταιεια 2α λεγειν εικα ηβατ. (10) ουνταιε λεγουν πνευμα.

B. (1) πειεικος πωλ πε. πνευμα αν πε. (2) παχοι εις πα-λακον (3) ηα-ποια (4) πειεικος μειν εις-πειεικοτε (5) πα-πα-παλιεερ (6) τειχειε τωκ τε (7) κοιπομενε νουογι πε. (8) πνουγι πωλ πε. (9) πεμπει μεν εις-τεχνατα (10) παροια εις πωλ αν πε.


D. (1) νεφωφαταιρο εκαετ. (2) περετε-τε επεις εκε εγειοι. (3) τετραεγινε εετ. (4) νεφωφαταιρε μεν εις-νεφωφαταιρε. (5) νεφωφαταιρε μεν εις-νεφωφα 2η τειχερα πε. (6) τειχε μενεις νεφωφαν 9αματ αν.
Lesson 23

23.1 The Circumstantial.

εἰςωθή I, hearing  ενσωθή
eκωθή you, hearing  ετετηκωθή
eφεςωθή etc.  ευκωθή
eπωθή
eπε-πρώτεις ωθή the man, hearing

The Circumstantial is used only in subordinate clauses modifying either a particular element of the main clause or the main clause as a whole. Such clauses describe an activity or state existing simultaneously with the time designated by the verb of the main clause and do not, in themselves, have a tense. They correspond to various English constructions: nominative absolutes, participial modifiers, or temporal clauses with "as, while, when" and a progressive verb form. Typical uses in Coptic include

(1) subject complement:
Standing near the temple, I saw a great crowd.

(2) object complement:

\[ \gamma\nu\gamma\epsilon\varepsilon \ \eta \ \pi\rho\omega\mu\epsilon \ \epsilon\gamma\nu\omega\omicron\omicron\omicron\omicron \ \varepsilon \ \tau\alpha\gamma\omicron\omicron\rho\alpha \].

They found the man sitting in the marketplace.

\[ \alpha\nu\nu\alpha\nu\ \epsilon\rho\omicron\omicron\omicron\epsilon\gamma\omicron\omicron\omicron\epsilon\varepsilon\ \tau\epsilon\zeta\iota\eta \].

We saw them walking on the road.

(3) complement to the entire main clause:

\[ \epsilon\rho\epsilon\mu\nu\epsilon\nu\nu\nu\chi\varepsilon \ \alpha\omicron \ \eta \ \nu\epsilon\iota\gamma\alpha\kappa\varepsilon \varepsilon, \ \gamma\nu\omicron\omicron\omicron \ \nu\gamma\nu\nu\epsilon\epsilon \ \gamma\omega\eta\epsilon\nu. \]

As our teacher was saying these things, a great wonder occurred.

If the context requires it, circumstantial clauses may also be translated as causal, concessive, or conditional clauses.

There are several important special uses of circumstantial clauses in Coptic:

(1) They are regularly used as relative clauses to modify an indefinite antecedent. Contrast

\[ \pi\rho\omega\mu\epsilon \ \varepsilon \ \tau\epsilon\iota\mu\eta \ \epsilon \ \nu\gamma\alpha\kappa\varepsilon \varepsilon \] the man who understands my words

\[ \omicron\varphi\rho\omega\mu\epsilon \ \varepsilon \ \tau\epsilon\iota\mu\eta \ \epsilon \ \nu\gamma\alpha\kappa\varepsilon \varepsilon \] a man who understands my words

Such indefinite antecedents include \(\alpha\alpha\nu\gamma\), \(\omicron\gamma\alpha\), \(\omicron\gamma\omicron\omicron\omicron\), and \(\tau\omicron\epsilon\iota\nu\). Further examples will be found in the exercises.

(2) Certain verbs are regularly followed by the Circumstantial of a complementary verb:

\[ \gamma\nu\omicron\omicron\omicron\nu\nu\nu\epsilon\omicron\omicron\omicron\omicron \ \varepsilon \ \nu\nu\nu\eta\nu \ \tau\eta\nu\eta\nu. \]

They continued talking the whole night.

\[ \alpha\lambda\alpha \ \epsilon\epsilon\prime\iota\omicron\nu. \]

She stopped crying.

(3) The Circumstantial of \(\chi\omicron \ \omicron\omicron\omicron\omicron\omicron\omicron\omicron \ \chi\omicron\) is regularly used to introduce direct quotation after appropriate verbs:

\[ \alpha\nu\omicron\nu\nu\nu\nu\nu \ \nu\gamma\nu, \ \epsilon\chi\omicron \ \omicron\omicron\omicron \ \omicron\omicron\omicron \ \chi\omicron \ldots \]

He answered them, saying...

The Circumstantial is not negated. Instead, the
circumstantial prefix e-, also called the circumstantial converter, is added to the negative of the First Present:

\[ \text{ê-an} \]
\[ \text{ê-an} \]

I, not hearing

you, not hearing

After e- the syllabic pronunciation of \( n \) is given up; the stroke is not needed, but is sometimes retained.

23.2 Nouns as adjectives. In Coptic, as in English, a large number of nouns may do double duty as adjectives (cf. pencil sharpener, bookstore, brick wall, etc.). The order is reversed in Coptic, with the modifying noun second, preceded by the adjectival linking \( \pi \) (\( \Pi \)):

\[ \text{ôyanot ñ ëaT} \]

a silver cup

\[ \text{oynma ñ ñaxe} \]

a desert place

\[ \text{pêchnot ñ ñwów} \]

his corporeal form (lit. body-form)

\[ \text{oýeíero ñ kw2T} \]

a fiery river

Such items are very frequent, but not as freely formed as their English counterparts. In some cases two translations are possible: \( \text{oýanot ñ hpr} \) a wine cup or a cup of wine. Note that, as with adjectives, the construction differs from the genitive by the absence of an article on the second noun.

Several words form a large number of compounds whose meanings are more or less completely predictable. Among these are

\[ \text{ma ñ} \] (place of), as in \( \text{ma ñ ãwone} \) dwelling place

\[ \text{ma ñ oýw} \]

eating place, refectory

\[ \text{ma ñ mooxe} \]

road, path

\[ \text{ma ñ kâ-ðeik} \]

pantry (place for putting bread)

\[ \text{câ ñ} \] (seller of, vendor of, dealer in), as in

\[ \text{câ ñ têT} \]

fish-monger

\[ \text{câ ñ hpr} \]

wine-seller

\[ \text{câ ñ â} \]

meat-seller

\[ \text{câ ñ ëaT} \]

dealer in silver.

A glance through the final Glossary will provide dozens of
further examples.

The nouns ἡ ἡμέρα and η διήμερη often occur redundantly in this construction; the order of the nouns may be reversed:

τεκνομή ἡ διήμερη his sister (lit., woman-sister)
πιστομή ἡ ἡμέρα the carpenter (lit., man-carpenter)
πρωμή ἡ ἡμέρα the enemy (lit., enemy-man)

Noun-noun modification does not always correspond exactly to English idiom, but little difficulty will be met in translating these constructions. Most of them will not be given separate listing in the vocabularies or Glossary.

Vocabulary 23

μοῦν εἴροι + Circum.: to continue (doing something).

εῶ + Circum.: to continue, persist in (doing something).

ἀο vb. intr. (1) to cease, stop, come to an end; + Circum.: to stop (doing something); (2) to leave, depart (from: ἠμο,' ἡ Ἑβαὶ, εἴροι ἡ Ἑβαί ἡ). This verb has special Imperative forms: m.s. ἄλοκ; f.s. ἄλο; c.pl. ἄλωτι.

οὐω vb. intr. to cease, stop, come to an end; + Circum.: to stop (doing something), to finish (doing something), to have already (done something).

π.ωε wood.

π.βενιέ iron.

π.ενεεε monastery, convent.

μοῦντ (Q of μοῦν) to be dead.

π.τοράαλνυς the Jordan River.

Greek words:

τ.περίχωρος (ἢ περίχωρος) surrounding countryside.

τ.μετανοια ἡ μετάνοια repentance.

τ.ἀποθηκα (ἢ ἀποθήκη) storehouse, barn.

π.ἀλλων, π.δεμων, π.δεμων (ὁ δαλμων) evil spirit, demon.

πε.σταυρος (ὁ σταυρός) the Cross; usually written πεσταυρος.

Exercises

A. (1) ογογοὶ ἐμοῦντ (2) ὀγοναινῆν ἐκκινεῖτ ἐς τὴν
τάγορα (3) ουρωμε ενούντε 21 έκειειν (4) ουσίων ηλικος ε-νεκωστή
αν ισα πεντάεις (5) ουρωμε ουκ εφί ουκε πεντόν (6) ουσίας
εκκεν (7) ουσίαν εκμαφή (8) ουσίαν ε-νεκωμεν εβολαν (9)
oυσίας εκες εκειν (10) ενεκήκε ευκαλείν (11) ουσίαν ε-νεκωστή
αν (12) ουσία ουρων (13) πεσούνε εν και 2η ταπεινή
(14) ουσίας επού (15) ουσητοί ουρωμε εκκά ευστο

Β. (1) ενεκαξε η μέ (2) ουρον η βεγίνει (3) ουσήκε η δε
(4) ουσί η ωνέ (5) ενεκαξις η βεγίνει (6) ηεκαξε η μετανοια
(7) πάνα η φωνε (8) ουσιομεν η αγγελος (9) τπηκτηκ η μέ
(10) ουσίει η κωτή (11) ομυψτρητον η πουτέ (12) πεπαλα η
ουσία (13) ενεκαξις η εκάξε (14) ουσιομεν η ερωτέ (15) ουσια
η γαρές

C. (1) ενσηομε ην τάγορα, αναλυω ε πηγεμων ενσομε ενονι.
(2) ηναστη η πειμα ειςωθή εβολα 2ητη η πεσοου η παρεις.
(3) εφε-νεκηθηνη ημογε ε οενεετε, ηγε ουρωμε ενσομοι ην 2η
πιλα. (4) ανοιωμε ενεκαξης η πεσούν ε ταπεινήν. (5)
αυτή! ηνοωρον αν ε σωτή ε ενεκαξης ην τειμίνε. (6) αναλυ
εροθ ενοθω εβολα 2ην ενεετε. (7) ηνοταν σουον 2ην τεκεμοην,
αλα ουνταν ανάλυ η 2ας η δε. (8) σωτή η εκάξη ην ταταπρο,
εβολα ηε γαμμε νε. (9) αναλυ η ουσιογορ εικον η νυκος
η γρομμε 2ην τεταπρο. (10) αυει φαροα νη ηνοθ ουνε 2η
τηπερικωρος η πνωραλας ηρογ. (11) ηαλ οε πραν η νεκηθη
εν και ην ε κινα η. (12) νεεκοουμ αν ηε γρομμε ηνογε η.
(13) ενσημε ενοιν η τπωνος, αναλυ ενσηκη ημοε ενοθ εβολ
2ητή τπιλη ην. (14) ενσομοι δαςτην περπε, αναλυ ευβαλε η
γακε εβολα η πεσοωβη η 6ηξ. (15) ηη-6ον ανομ η νοους εβολα η
γενηςημων η ακαδαρτον. (16) ανοιωμε ενεκαξης ην ηρειν η
προ η τετρι. (17) επικ ηρο ετερνλα εβολα 2η σημα. (18)
ασω ερημε εκκ Γην ηνογ η πεσερηθ η 2ας. (19) αυο εεεε
μαν η πεσοωβη η 6ηξ. (20) ττ δε, ενοθω εβολα η πηκ ημοε ενσομοι,
αγκοτη εβολα 2η ηπαρδαλης, ενσομοι δας ηπηκη 21 τερηνος η
2ας η ποου, ενεπεραζε ημον ηηθ παξανοςι, αγκ ηπεογονε-6αλα 2η
πεσοων εν καια. ηνερογωκ αε εβολα, αγκο. (21) ενσηομοι
ειςαλ η φοιτε η νοους. (22) ανοιωμε εβολα ευρημε η τευθ
Lesson 24

24.1 The Second Present has exactly the same inflection as the Circumstantial. This ambiguity poses a serious difficulty for the reader of Sahidic Coptic which can be resolved only by a careful study of the context. The uses of the Second Present parallel those of the Second Perfect:

(1) emphasis on an adverbial element:

ERE-HAI WOON AMO I ETEE NAKORE.

It is because of my sins that these things happen to me.

(2) preceding various interrogative expressions:

EKPHIME NCA NIM? Whom do you seek?
EKPHIME E OY? Why is he weeping?
EKTHON? Where is he?

When TON is used with a nominal subject, the usual idiom is EKTHON N? Where is N?, without the expected NCI:

EKTHON PEKEIWT? Where is your father?

The alternate construction (ERE-PEKEIWT TON?) is less frequent.

Clauses containing second tense forms are negated with AN:
It is not here that I dwell.

It is not for you that I did it.

As may be seen from the translation, the negation applies to the adverbial element and is not a negation of the verb proper.

24.2 The Bipartite Conjugation (Present-Imperfect System). The First Present, its relative forms, the Circumstantial, the Second Present, and the Imperfect comprise a system:

<table>
<thead>
<tr>
<th>Pres. I</th>
<th>ιωνε</th>
<th>πρωμέ σωνθ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rel. Pres. I</td>
<td>έντάσωνθ</td>
<td>ετερε-πρωμε σωνθ</td>
</tr>
<tr>
<td></td>
<td>έτ σωνθ</td>
<td></td>
</tr>
<tr>
<td>Circumstantial</td>
<td>έντσωνθ</td>
<td>ερε-πρωμε σωνθ</td>
</tr>
<tr>
<td>Pres. II</td>
<td>ένσωνθ</td>
<td>ερε-πρωμε σωνθ</td>
</tr>
<tr>
<td>Imperfect</td>
<td>ηευσωνθ</td>
<td>ηερε-πρωμε σωνθ</td>
</tr>
</tbody>
</table>

Following the penetrating analysis of H. J. Polotsky (see Bibliography), Coptic scholars now refer to this system as the Bipartite Conjugation. This term arises from the fact that the base form, the First Present, consists only of subject + predicate, with no conjugational prefix. The remaining forms of the system consist of this bipartite nucleus preceded by a set of elements called converters: the relative converter έτ/ετερε, the circumstantial converter ε/ερε, the second tense converter ε/ερε, and the imperfect converter ηε/ηερε. The term tripartite is applied to all other Coptic verbal conjugations, which consist of a verbal prefix + subject + predicate, e.g. the First Perfect ιωνε-σωνθ, ι-πρωμε σωνθ. The First Future is a special case and will be treated in the following lesson.

The conjugations belonging to the Bipartite Conjugation may have three kinds of predicates: infinitives, qualitatives, or adverbial predicates (i.e. adverbs or prepositional phrases). In the tripartite conjugations only the infinitive may be used. The conjugations of the
Bipartite Conjugation, as we have already seen, characterize an action as durative, continuing, or (less commonly) habitual. The following features of the Bipartite Conjugation are equally distinctive:

(1) The First Present requires the use of οὐν- (neg. μη-) before an indefinite subject (e.g. οὐν-οὐρεωμες κωθή). The use of οὐν-/μη- is optional after the converters, e.g. μηρε-οὐρεωμες κωθή or μη-οὐν-οὐρεωμες κωθή.

(2) Apart from the use of μη- just mentioned, negation is universally with (ν) ... ἀν.

(3) An infinitive cannot, in general, be used in the prenominal or prepronominal form, i.e. prepositional direct object markers (σε-, το, etc.) must be used. This rule, known as Jernstedt's Rule (see Bibliography), has the following exceptions:

(a) the verb οὐρα οὐρα- οὐρα', which may occur in all forms; e.g. ἔομεν οὐραν οὐραν ἐρν οὐραν.

(b) infinitives having indefinite pronominal or numerical objects; e.g. καὶ-λαλαπ ναν ἀν he is giving us nothing.

(c) certain types of compound verbs; see 26.1.

The Imperfect may be expanded into a subsystem of its own by the prefixation of the other converters:

Imperfect  ἡγεσετήν  ἡπερ-πρωμες κωθή
Imperfect Rel.  ἐ-ἡγεσετήν  ἐ-ἡπερ-πρωμες κωθή
Imperfect Circum.  ἐ-ἐ-ἡγεσετήν  ἐ-ἐ-ἡπερ-πρωμες κωθή

These forms have all the characteristics of, and belong to, the Bipartite Conjugation. The relative forms have already been introduced. The circumstantial forms are used syntactically exactly like the Circumstantial (of Pres. I). The past tense of the action is explicitly marked, however, while in the Circumstantial it must be gained from the context. Second tense forms of the Imperfect may occur, but
they are too rare for consideration here. All verbal forms containing the imperfect converter may be followed by μν.

24.3 Numbers (continued). The 'teens are formed by prefixing μντ- to special forms of the units. μντ- is a proclitic form of μν τεn:

11 m. μντογι; f. μντογει 15 m. f. μντι
12 m. μντενογι; f. μντενογει (e) 16 m. f. μνταγε
13 m. f. μντωμετς 17 m. f. μνταγμαθι (e)
14 m. f. μνταγμε 18 m. f. μντομμενε

Construction is the same as that of the units:

μντωμετς η ρομη thirteen men

Vocabulary 24

πετε πετι πατε Q πατε vb. tr. to strike, kill (μνο'); to strike down, cast down.

κοτε σετε σετωτ Q σετωτ vb. tr. to prepare, make ready (μνο'; for: e); intr. and reflex. to get ready.

ξειε ξειτε ξαιτε Q ξοε (≠ ειρατ) vb. tr. to raise up, exalt (μνο'; over: e, ειν, ειν); intr. to be exalted; as n.m. heights. μνξοε the Almighty.

ογινε vb. intr. to pass (subj. usually period of time).

κιν κειτε κειτ vb. tr. to touch (e; with: e); to move, shift, stir (μνο', e); vb. intr. to move, stir, be moved.

οινε vb. intr. to be ashamed (about: ετε); as n.m. shame.

οινε ειντ' to revere, be humbled before.

ογιει Q to be empty, vain.
ποι Q to be bad, wicked.

τοντθ τοντθ τοντν Q τοντν vb. tr. to liken, compare (μνο'; to: ε, μν, ειν).

κοτθ κοτθ κοτθ Q κοτθ vb. tr. to choose, select (μνο'); Q also = to be excellent, exquisite.

μοηντι μεντ- μοηντ vb. tr. to kill (μνο').

μ.θης finger.

ε ωy why? for what reason?
Scetis, the Lower Egyptian center of monasticism, in the Western Delta.

Exercises

Lesson 25

25.1 The relative, imperfect, circumstantial, and second tense converters may be used with the First Perfect, the First Future, existential and possessive predications, and copulative sentences with ηε, τε, ηε. The relative forms for all of these have already been discussed. The second tense of the First Perfect, i.e. the Second Perfect, was introduced in Lesson 14. The second tense forms of existential, possessive, and copulative sentences are too rare for inclusion here.

(a) First Perfect ήνεκοτάθη Neg. ήπευεκοτάθη
Perf. I Rel. ενταθεκοτάθη ετε ήπευεκοτάθη
Perf. I Circum. ε-ήνεκοτάθη ε-επεοκοτάθη
Pluperfect ηε-ήνεκοτάθη ηε-ήπεοκοτάθη (ηε)
Second Perfect ήνακοτάθη ήνακοτάθη άν

The imperfect of the First Perfect (ηε-ήνεκοτάθη) corresponds to the English pluperfect: he had heard, he had written. The circumstantial of the First Perfect is used to describe an action as completed prior to the tense of the verb in the main clause.

ε-άνεκοτάθη, ήνεκοτάθη ... Having sat down, he wrote ...
ήνεκοτάθη εροη ε-άημογ. We found him dead (lit., having died).

(b) First Future ηεκάκοτάθη πρωμε ηοκάκοτάθη
Fut. I Rel. εχέκοκοτάθη ετερε-πρωμε ηοκάκοτάθη
circum.
Fut. I Circum. ερηκάκοτάθη ερε-πρωμε ηοκάκοτάθη
Fut. I Imperfect ηεχεκάκοτάθη ηερε-πρωμε ηοκάκοτάθη
Second Future οικάκοτάθη ερε-πρωμε ηοκάκοτάθη

The circumstantial of the First Future describes an action as imminent, about to take place, with respect to the tense of the main clause:

cοικάκοκε άξολ, άημογτε εροη. As I was about to leave, he summoned me.
Δεν είχα ενημερωθεί. We found him on the point of death.

The imperfect of the First Future describes an action as imminent in past time:

νείναιαλακέ εἰς πόροι (πε). I was about to get on the ship.

This form is commonly called the imperfectum futuri. The Second Future (εγκεκριμένωσθ) has all the normal uses of a second tense form. Special uses of both these conjugations will be mentioned later on.

The First Future and its related system are formally an off-shoot of the Present System, with μα- inserted before the infinitive. It has no other characteristics of the Bipartite Conjugation, however: (1) it is not durative (except with certain aspectually neutral verbs, e.g. πάγε); (2) only the Infinitive may occur in predicate position; (3) the prenominal and prepronominal forms of the Infinitive occur freely.

(c) Existential and
Possessive
Relative
Circumstantial
Imperfect

ούν/-ούνταχ
ετε ούν-/ούνταχ
ε-ούν-/ούνταχ
νε-ούν-/ούνταχ

μα-/ματαχ
ετε μα-/ματαχ
ε-μα-/ματαχ
νε-μα-/ματαχ

The circumstantial forms describe a state simultaneous to the tense of the main clause:

ε-μα-/οπλικ ΜΑΥ, άνεσκ ΕΒΟΛ. There being no food there, we left.

Δεν είχα ενημερωθεί ε-μα-/ομοίον ΜΗΟΥ Ε ΓΑΧΟ. We found him unable to speak.

The imperfect forms simply place the state in past time:

νε-ούν- (οτ ουγν-) ουγνωμε ΜΗΑΥ (πε). There was a man.

νεγκυκταχ έλλι ές ΚΩ ΙΜΕ (πε). He had many wives.

(d) Copulative sentences with πε, τε, νε:
Relative \( \text{ετε \ ούγας \ ηε} \)
Circumstantial \( \text{ε-ούγας \ ηε} \)
Imperfect \( \text{ηε-ούγας \ ηε} \)

The circumstantial and imperfect are used as above.

The circumstantial forms of all the subsystems listed above have a frequent use as relative clauses after indefinite antecedents:

\( \text{οὐρωμε \ ε-ακελ-ογη} \) a man who had built a house
\( \text{οιμυστηρίον οὐγαλαξθ \ ηεολ} \) a mystery which is about to be revealed

\( \text{οὐχηρα \ ε-ματας \ φθε \ ηηαυ} \) a widow who has no son
\( \text{οὐχηρε \ ε-οὐχηρα \ τε \ τεκναλαυ} \) a boy whose mother is a widow

The circumstantial converter \( \text{ερ-} \) is sometimes used improperly for \( \text{ε-} \) before copulative sentences.

25.2 The Conjunctive.

\( \text{ηεςωθ} \quad \text{νηςωθ} \quad \text{νητε-πρωμε \ σωθ} \)
\( \text{νεςωθ} \quad \text{νητηςωθ} \quad \text{νητετςωθ} \)
\( \text{νεςωθ} \quad \text{νηςωθ} \quad \text{νητεςωθ} \)
\( \text{νεςωθ} \quad \text{νεςωθ} \quad \text{νεςωθ} \)

\( \text{νη-}, \text{νε-}, \text{and \ νε-} \) also appear frequently as \( \text{νη-}, \text{νε-}, \text{νε-} \).

The conjunctive is used to continue the force of a preceding verbal prefix. In a sense, it is no more than an inflected form of the conjunction "and." It is especially frequent after a First Future or an Imperative:

\( \text{πναβοκ \ νταδαξε \ νημαλ} \). I shall go and speak with him.
\( \text{ςνοος \ νεςωθ \ ε \ ταςω} \). Sit down and listen to my teaching.
\( \text{ανι-πνοουμε \ νητηςταλαυ \ ηακ}. \) Bring the books and give them to him.

It may be used to continue the force of virtually any preceding verbal prefix except that of the affirmative First Perfect, but even this restriction does not hold in
the relative forms. It is also used after an Inflected
Infinitive, as in

ζανε εροι ετρενβωκ ητηγαε ηηακα.

It is necessary that we go and speak with him.

In many instances, especially where there is a change of
subject, the Conjunctive clause has the meaning of a
purpose or result clause:

ἀνε εροι ηταλαν εροι. Bring him to me so that I may see him.
μα ναγ ηςεμωνωμ. Give them (food) so that they may eat.

This usage depends very much on the presence of an injunc-
tive (imperative) force, implicit or explicit, in the first
clause. For the conjunctive with Greek conjunctions, see
Lesson 30.

The Conjunctive resembles the Tripartite Conjugation:
only the Infinitive may be used as its verbal component.
Negation is with -τὴ- before the Infinitive. If the Con-
junctive continues a negative verb, however, the negation
may carry over.

Vocabulary 25

ογε, Q ογυ ηυ. intr. to become/be distant, far (from: ε,
θηνοτ, εκοι θηνοτ); as n.m. distance. η πογε away, to a
distance. η πογε at a distance.

ταζο ταζε- ταζο* Q τακηυ ηυ. tr. (1) to cause to stand; to
create, establish (θηνοτ); (2) to reach, attain, catch
up to (θηνοτ); to seize, arrest (θηνοτ).

σωντ, Q σοντ ηυ. intr. to become/be angry, furious (at, a-
gainst: ε, εκπ); as n.m. wrath, fury.

νηδα ηυ. intr. to be worthy, deserving (of: θηνοτ; to do: η,
ε + Inf.).

τακο τακε- τακο* Q τακηυ ηυ. tr. to destroy, put an end to
(θηνοτ); intr. to perish; as n.m. destruction, perdigation.

οντο ομε- ονε* Q ονε ηυ. tr. to sink, dip, immerse (θηνοτ);
intr. to sink (into: ηη, ε, ηςογυ ε).
ςῶλ, Q ἕλα vb. intr. to fly. t.έω Ν ελαολε grape-vine. t.έω tree, vine. ἔω is used when type of tree is mentioned; use γλυκ otherwise. π.μα Ν ελαολε vineyard.

π.γάν tree.
π.ταρ branch.
π.ελαολε grape.
π.γάλαν (pl. γάλατε) bird.
τ.χενενωρ roof.

Exercises

(1) πημ Ν ελαολε ούνη αν εβολ 2ην πημε. (2) ε-αγτάκο Ν τπολις, Δυλο εβολ. (3) βαίνε ετρεκοτε ναυ Ν ουμα Ν ίκτοκ. (4) αγτασε-πισαρε ευμπ Ναζηπε ουργεμω. (5) ανεσιτη Νττετι-σωτη ε τευκρω. (6) νειαζηρατ Ν πουε ειεωνη Ε ε πημηνε. (7) ἑ-
πασωκ πιτσοτη. (8) νερε-νεσσηνυ εινε Ν πκρπος ε τπολις
πεστ ήμοι εβολ 2ην ταγορα. (9) νευκαρομε Νμου Νειι Νιματοι
η εκε. (10) α-πελαντ ζωλ ε τσε αγω αγωνις εκπ ουταρ άνε
πημε. (11) ναι νε ήπεξε ενταςξαίγου 21 πκαζ 2ην πεντηνε. (12) ε-αντσωυν Νειι πελε, ανεσωκ εβολ εφαγε. (13) νε-ογυι-
ταχ άμαυ Ν ουκογι Ν φιρε εγχε. (14) σεμινταοι ονεσωτη ε
πεντεκο. (15) νε-ογυιαπος Ν πε νεγρο. (16) ηκαινειν εκων
Ν πεςοου ετ άμαυ Νττινειν άμοι. (17) νινδηνα αν ετρε-
σοτη. (18) ανιον Ε πημ Ν ελαολε ενταξηνυ. (19) ε-α-γομι
Ν εβολ ουγινι, ακοτι Ε πεσι. (20) νε-μη-γομ ήμοι ε
ταοε-νεγρςετη. (21) ε-αγυωντ κεπ ονεον, αγτσωυν εξωι,
ανμοευτη. (22) νερε-πελαλατ Ν τσε ουγι εβολ 2ην πεςολε.
(23) αναυ α ενχαοι επωυε επεστ Ν ολλακα. (24) Ντακει ε
tακοι. (25) ειναικοτη, α-παζηναλ εινε ναι Ν τεκενικτολιν.
(26) αγκελ ες ουγινη ε τχενεπωρ. (27) νεγρ-ουφρο Νκαβε
e-ογυιταχ γομιτ Ν εκρε. (28) ληναυ Ν ουμοο 2ηαλτ ερογις
ειξιν ουγι ελαολε. (29) τιναναυ Νττιείμε Νττιγιε εματε.
(30) ακκιν ε νεφτηνε Ε ηβαλ Ν πελε. (31) Ν τευνου αγα
εγκιντη. (32) αγει ε τπεσετν εβολ ξε νε-αγυωτη ετε ε νικη
η νεσκωτηρ. (33) α-παοι άμει 2ην πειερο. (34) νε-ογυι-ου-
μοο 2ην άτορπτ 2ην τπολις. (35) α-πελαλατ ουγις εκπ τχενεπωρ
ν νηι. (36) νεγουγα ν άμοι Ν πεσια ετ ουλας ες ογςι.
(37) νεγκι Ν ηταρ ονεουγζε άμοου 21 τεσιν.
Reading

The following selection is from the Sayings of the Fathers. See p. 146 for a brief description of this text.

νεογινογα 2ν κίνηε 6ογινακαί πνευμα 6ύγαρε εισεχε. ἀλφ ἀλφείναν ονομα, ἀκαλλα 2ν τρι 6ακα Μακαριος, ἀλφ ἀκαλλα εφιρεν 2ας τον προ, ἀλβωκ ε ποιε. παλλα ας ἀλφωτ βολα, ἀλρα γ νκωι 6 νφρε εφιρεν, ἀλφ πεξακ λαχ χε, "νιμ πεντακιεντα ε σειμα?" ἄτομ ας πεξακ χε, "παειωτ τε. απιον, απιοντ βολα, ἀλβωκ." πεξε-παλλα λαχ χε, "τωυντ ηγιστ ηγισταον." ἀλφ 2ν τεγνυ αγογκα, αγτωυν, αγταζε-πεκειωτ, ἀλφ 2ν τειζε ἀλβωκ ε πευνι ευραοε.

Note: The term ἀλα is a title of respect, ultimately from Aramaic 'abbα, father. Μακαριος is a proper name.

Lesson 26

26.1 Compound verbs. Coptic vocabulary is particularly rich in compound verbs. Most compound verbs consist of a simple infinitive in the prenominal form plus a nominal element, usually without an article, e.g. ἄν-εοογ to praise, ξι-βαντικα to be baptized. Meanings are for the most part predictable from those of the components.

The verbs most frequently occurring in compounds are ἄν- to give, ξι- to take, 91- to raise, carry, 6ν- to find, 9λ- to put, and 9- to do, make. Some examples:

حانκους to produce fruit
Hanmetanοια to repent; to humble or abase one's self
Han-εοογ ηα' to praise
Han-εβω ηα' to teach someone (something: ε)
ξι-εβω to receive instruction, be taught (something: ε)
6ν-ητωκ to find rest
Compounds with $\pi$- are the most frequent of all and fall into two groups. In the first group $\pi$- has its basic meaning "to do, make, perform":

$\pi$-νοέμενο to sin (against: ε)  $\pi$-πάλιν to do this, thus $\pi$-οὖ to do what?

$\pi$-$X$ ἦν ἡμέρα (X is a number) has two meanings: (1) to reach the age of $X$; (2) to pass $X$ years.

In the second group of $\pi$- compounds $\pi$- has the meaning "to become," e.g. $\pi$-βασίλευα to become king (over: εξ ἔλεγχο). The second element may be virtually any noun or adjective in the language, so that a complete catalogue is impossible. Qualitatives are uniformly of ἦν, as in ἦν ὁ βασιλεύα to be king. Further examples:

$\pi$-ξανθό to grow old; ἦν ἄνθο to be old
$\pi$-Ηράκλης to become governor; ἦν ἰδρύμων to be governor.
$\pi$-μέγας to become lord, master (over: ε, εξ ἔλεγχο); ἦν μέγας to be lord, master.

The distinction between these two groups is often blurred, however, with qualitatives of the ἦν type being extended to the first group as well, e.g. $\pi$-γηγηρέ to marvel, become amazed (at: ἰδρύμων, ε, ετέρε, εξ ἔλεγχο), to admire; ἦν γηγηρέ to be amazed.

Less frequently the nominal element of a compound verb has the definite article:

$\pi$-μνημή to forget (ην)
$\pi$-μνημένο to remember (ην)
π-εσεν ἔλεγχο to provide the means to someone (so that: ε, ετέρε).
In the case of $\tilde{f}-\pi\omega\nu\theta$, $\tilde{f}-\pi\mu\theta\varepsilon\gamma\varsigma$, and many others of this type a pronominal object is expressed by a possesive prefix on the noun: $\tilde{f}-\pi\nu\epsilon\omega\nu\theta\bar{b}$ to forget him, $\tilde{f}-\pi\epsilon\chi\mu\varepsilon\varepsilon\gamma\varsigma\varepsilon$ to remember him.

Because compound verbs employ the pronominal form of the infinitive, the question arises concerning their occurrence in the Bipartite Conjugation, where the pronominal form is usually prohibited. In general, compound verbs are an exception to Jernstedt's Rule and may be used freely as they stand in the Bipartite Conjugation. Two types of compounds, however, do tend to follow Jernstedt's Rule:

(1) the type $\tilde{f}-\pi\mu\theta\varepsilon\gamma\varsigma$, with the definite article on the noun. In the Bipartite Conjugation the full form of the infinitive is used. Contrast

$\Delta\tilde{f}-\pi\epsilon\chi\mu\varepsilon\varepsilon\gamma\varsigma\varepsilon$. I remembered him.
$\dagger\epsilon\iota\rho\varepsilon\tilde{f}-\pi\mu\theta\varepsilon\gamma\varsigma$. I remember him.

(2) many compounds whose nominal element is a part of the body. Contrast

$\Delta\epsilon\iota\tau\tau\iota\tau\varepsilon$. I helped her.
$\dagger\tau\tau\iota\tilde{f}-\tau\tau\iota\tau\varepsilon$. I am helping her.

26.2 The element $\gamma\tau\tau\iota$, $\epsilon\gamma\tau\tau\iota$, originally a full verb "to know, know how to," may be prefixed to any infinitive to express "can, be able." E.g.

$\pi\nu\epsilon\chi\mu\theta\backslash\delta\kappa\kappa\kappa$. He was not able to go.
$\pi\theta\nu\alpha\mu\gamma\tau\tau\iota\tau\varepsilon\kappa\kappa$. I shall not be able to help you.

It occurs redundantly and optionally in the compounds of $\delta\omicron\omicron$: $\omicron\gamma\tau\tau\iota-(\gamma)\delta\omicron\omicron$, $\pi\mu\theta-(\gamma)\delta\omicron\omicron$, $\delta\omicron\omicron-(\gamma)\delta\omicron\omicron$.

26.3 Infinitives of the type $\tau\kappa\kappa\omicron$. There is a fairly large group of verbs whose infinitives begin with $\tau\$- and end in $-o$, e.g. $\tau\kappa\kappa\omicron$ $\tau\kappa\kappa\omicron$ $\tau\kappa\kappa\omicron$ $\kappa\kappa\omicron$ $\tau\kappa\kappa\omicron$ $\kappa\kappa\omicron$ to destroy. At an older stage of Egyptian these verbs were compound causatives with a form of $\dagger$ (to give) plus a verbal form inflected by suffixation. Thus, the original construction
involved two verbs (e.g. I caused that he pay a fine) which coalesced into a single verb with two objects (I caused him to pay a fine). Traces of the older construction survive in Sahidic, e.g. Luke 3:14 ἡνFldrO-καταλήγειν oce Do not make anyone pay a fine (i.e. suffer a loss). ττο ττε- is the causative of ἵ itself. The lack of an object marker on the second object is characteristic of the construction, but the absence of an article in this particular example stems from its association with the compound verb ἵ-οε to pay a fine, suffer a loss. In general, however, there is no need to take the older construction into account in Coptic, since most of these verbs are simply transitive. Some examples:

ταμο ταμε- ταμοُ vb. tr. to tell, inform ( QMap*); of, about: εφε, ετσα; that: κα); causative of ειν. 

ταλο ταλε- ταλοُ Q ταλανύ (± εἰραλ) vb. tr. to cause to go up, cause to board, cause to mount; to raise up, offer up, send up ( QMap*); caus. of λαε. 

ταλ2ο ταλε- ταλ2οُ Q ταλ2ανυ vb. tr. to bring (back) to life, let live, keep alive ( QMap*); caus. of ων. 

τ + ὄ results in initial Χ:

χιο χιε- χιοُ vb. tr. to give birth to ( QMap*); to acquire, obtain, get ( QMap*; often with reflex. dative ἃ for one's self); caus. of ωιε. 

χιο χιε- χιοُ Q χιιάντ vb. tr. to put to shame, to blame, scold, reproach ( QMap*; for: ετσα, εχιν, ἃ); caus. of ωιε. 

Sometimes the initial τ- is lost, as in

κτο κτε- κτοُ Q κτανυ vb. tr. to turn; this verb has become completely synonymous with its base κωτε.

A few verbs have retained a final -c or -γ (a frozen subject suffix):

χοογ χογ- χοογُ vb. tr. to send ( QMap*; to: επατ̣*, ἃ*, εχιν̣, ἃ); + εβολ away, out, off; + δεον ahead.
τινοού to send (already introduced). Originally χοού meant "to cause to go" (caus. of με to go) and τινοού meant "to cause to bring" (caus. of εινε).

τούνος τούνος- τούνος vb. tr. to awaken, arouse, raise up (禤'); caus. of τωυν (probably).

The Imperative of these verbs may optionally have a prefixed μα--; ματαμο, ματαλο, etc. Cf. §17.1.

Vocabulary 26

(The compound verbs given in 26.1, the prefix μ in 26.2, and the verbs ταμο, ταλο, τανκο, χμο, χπιο, κτο, χοου, and τούνος in 26.3)

ωμος εκαθος- καθος Q ομος vb. tr. to forget, overlook, neglect (禤'); intr. to sleep, fall asleep; as n. forgetting, sleep.

ομης Q ομος vb. intr. to become/be alive, live; as n.m. life. ο the Q of ειρε.

προοω care, concern, anxiety. προοω (Q o Ζ) to become/be a care or concern (for: μα').

τεγηνηρε wonder, amazement, miracle.

τοτοτ', τινος to help, assist (object suffix is required; nominal object with ιν). τεγηγεια (ι θυσία) offering, sacrifice.

περιπτειμα (το βάπτισμα) baptism. περιπτειμα to baptize.

Exercises

Lesson 27

27.1 Negative adjective compounds. The prefix ᾠτ- is used to form negative adjectives from verbs and nouns:

\[ \text{ἁτραργύς} \] ignorant \hspace{1em} \[ \text{ἁτρωμός} \] disobedient
\[ \text{ἁτρόνω} \] immortal \hspace{1em} \[ \text{ἁττακό} \] imperishable
\[ \text{ἁσύνη} \] senseless, foolish \hspace{1em} \[ \text{ἁτρομός} \] powerless, impotent
\[ \text{ἅτοιμος} \] invisible.

This prefix was originally a negative relative pronoun; a trace of this older usage is found in the resumptive pronoun required in some expressions, e.g.

\[ \text{ἁτράγος} \] unseeable, unseen
\[ \text{ἁτράγος} \] ineffable; without ἐπος: speechless
\[ \text{ἅτραγος} \] immovable.

The resumptive pronoun agrees with the modified noun:

\[ \text{ὀμυστήριον ἃτράγος} \] an ineffable mystery
\[ \text{ὁμός ἃτραγος} \] an immovable power.

Nearly all ᾠτ- adjectives freely compound with ἄ (Q o ἄ), as in ἄ-ἁτραργύς to become/be ignorant, ἄ-ἁτοιμος ἅτοιμος to become/be invisible.

27.2 Compound nouns. The distinction between a compound noun and a noun + ἄ + noun phrase is somewhat arbitrary. As a working definition we shall assume (1) that the first noun of a true compound noun must be in a reduced form different from the free (unbound) form, if indeed the latter exists; (2) that the linking ἄ be absent or at least optional. The most productive compounding prefixes are ἄντ-, ἄπ(ἄ)-, ἄπ-, and გ.İ.

(a) ἄπ- forms agent or actor nouns; the second element is normally a simple or compound infinitive, but occasionally a qualitative:

\[ \text{ἄποιος σινής} \] sinner \hspace{1em} \[ \text{ἄποιος σεβάσματος} \] server, worshipper
ρεκνοουτ dead person ρεκνιουε thief
ρεκτακο destroyer; perishable

These may be used nominally or adjectivally, e.g.

ουγσινε Ν ρεκν-νοκε a sinful woman
ουγνεγιια Ν ρεκτακο a destructive spirit
teικαρα Ν ρεκτακο this perishable flesh,

and may be formed freely from virtually any appropriate verb in the language.

(b) ρη-, ρην-, a reduced form of ρομε Ν, man of:

ρηνκκημε an Egyptian
ρηναητ a wise, discerning person
ρηναααρε a person from Nazareth
ρητων a person from where? as in ρτεαν-36πρντων?
Where are you from?

(c) μητ- is used to form feminine abstract nouns from adjectives or other nouns. Compounds in μητ- are extremely numerous; the following is a typical sampling:

μητουημε priesthood μητπηναητ wisdom, prudence
μητερο kingdom, kingship; μητεραητ old age (of a man)
the spelling μητηρο is μητεραητ old age (of woman)
less frequent.
μητκαεη wisdom μητνοη greatness; seniority
μητερεη youth; newness μητθοναηθ monkhood
μητατακο imperishability;
incorruptibility.

μητ- is also used to designate languages:

μητρηνκκημε Egyptian μητουεη6εεη Greek
μητεεβαααη Heb αewbrew μητεφωμααη Latin

(d) σιν- is used to form a feminine noun of action or gerund from any infinitive. The meaning ranges from concrete to abstract, e.g. σινναη sight, vision; σινουε food (pl. σινουεη). These are so predictable in meaning that they have been systematically excluded from the Glossary
unless they have acquired meanings not immediately obvious from that of the base verb.

Less frequent compounding prefixes are $\omega n-$, $\epsilon i\nu e n-$ ($\epsilon i\nu \epsilon \nu e$), $\epsilon i\nu e s-$ ($\epsilon i\nu \epsilon \nu e s$), $\rho a-$, $\sigma t o i-$ (STO I), $\gamma o u-$ ($\gamma o u y$), $\gamma \epsilon \nu e -$ ($\gamma \epsilon \nu e h p$), $\gamma \nu -$ ($\gamma \nu h p$), $\gamma \nu e n -$ ($\gamma \nu e h$), and $\gamma \lambda m -$.

The reader may check these out in the Glossary.

Nominalized relative clauses are sometimes taken as compound nouns, occurring with an extra article, e.g.

(π)νετ $\gamma o y e i t$ vanity, (π)νενοογ evil, $\nu e y e t$ $\omicron \gamma \alpha \alpha \alpha$ a saint.

A similar usage is found with $\epsilon \epsilon o l$ $\zeta \nu n$, designating origin or affiliation (the def. art. appears as $\nu e n-$, $\tau e n-$, $\nu e n-$):

$\omicron y e \epsilon o l$ $\zeta \nu n$ $\tau c y r i a$ $\nu e$. He is a Syrian.

$\nu e e \epsilon o l$ $\zeta \nu n$ $\pi \nu i$ $\nu \lambda \alpha \gamma e i a$ $\nu e$. They are the ones from the house of David.

27.3 There is a form of the verb known as the participium conjunctivum (proclitic participle) used only for forming compounds with a following nominal element:

$\omega$ p. c. $\gamma a y - h p n$ wine-drinking, a wine-drinker
$\omega y o m$ $\omega y a m - p o m e$ man-eating
$\chi i c e$ $\chi a c i - e n t$ arrogant
$\nu o n e c$ $\nu a n - e c o o g$ shepherd, tender of sheep.

It is uniformly vocalized with $-a-$. For most verbs the p. c. is rare or non-existent; a few verbs like the above account for most of the examples encountered. Note especially the compounds of $\nu e$: $\nu a i -$ (one who loves):

$\nu a i - e c o o g$ desirous of fame or glory
$\nu a i - n o y e$, $\nu a i - e a t$ desirous of wealth
$\nu a i - n o y t e$ pious, God-loving
$\nu a i - p o m e$ kind, philanthropic
$\nu a i - o y o m$ gluttonous.

27.4 The Third Future and its negative:
The negative forms are also spelled as ἐγνα-, ἐγνεκ- etc. The 1st pers. sing. also occurs as ἐγνεικότα.

The Third Future is an emphatic or vivid future with a wide variety of nuances; in an independent clause it describes a future event as necessary, inevitable, or obligatory. The English translation will depend on the context: εἰκοτάν he shall hear, he is to hear, he is bound to hear, he must inevitably hear, he will surely hear, and similarly for the negative. The 2nd person is often used in commands and prohibitions:

Ἀνακήρυξεν εἰς Ἴοςει ἐκκοινοῦτε.
You shall not tempt the Lord your God.

Ἁπτενορεῖς εἰς νεικτοις.
You shall keep these commandments.

One of the most frequent uses of the Third Future is to express purpose or result after the conjunctions ἐς and ἐκάτ(α)c:

Ἄις τοι καὶ ἔκας ἐχθροῦν-ἐνέκαταυφεὶν ἢμοι ἐν πειμα.
I have written to you so that you may know what has befallen me here.

Τίθητι καὶ ἐς ἐκμᾶς τοῦ ἀνακινεῖται ἡμῖν.
We shall send him to you so that he may speak with you.

The same type of clause may be used as an object clause instead of the Inflected Infinitive after verbs of commanding, exhorting, and the like:

Ἀνακαμάστε ἔκας ἐνεχθοῦσε ἐὰν λογος.
We entreated him not to tell it to anyone.
It may occasionally replace the Inflected Infinitive in other situations:

**Πείθη σαν χαλάς είσεξαί εσώγι.** I am not worthy to enter.

The Third Future is tripartite; only the infinitive may be used in the verbal slot. The Second Future is sometimes used instead of the Third Future after χαλάς and χε.

**Vocabulary 27**

(The adjectival and nominal compounds given in 27.1, 2.)

**ξίογε vb. tr. to steal (Πίογε; from: 2Π, εβολα 2Π); as n.m. theft. Πξίογε adv. stealthily, secretly.**

**π.Ντρε witness, testimony. Τ.Ντντρε testimony. Τη- Ντρε to testify, bear witness (to, about: Πιογε, ητε, εκε, ε, 2α, ΠΝ).**

**τ.τοτε fear. Ατοτε fearless. Π-τοτε (Q o Π) to become/be afraid (of: ε, εκε, ητε, 2ατ'). Πεπ-τοτε fearing, respectful. Ντρεπεπ-τοτε fear, respect.**

**ειν ετοτε to command, order someone (to do: ε, ητε, χαλάς).**

**τ.πασογ dream.**

**ταλάο ταλάε- ταλάο' Q ταλάνυ vb. tr. to heal, cure (Πίογε; of, from: 2Π, εβολα 2Π).**

**π.πασιν physician.**

**π.σωμα (το σωμα) body; the indef. art. is often deleted with this word in prep. phrases.**

**Π-νοειν to shine, make light.**

**Π-κακε (Q o Π) to become/be dark.**

**Exercises**

1. Αλέκτο Νακ Π Νείχαξε χαλάς Πιεποφο ελ Νακ εποογ. 2. Νεύταλο Π 2α2 Π ευεξαί χαλάς ερε- πνούτε εσωτήρ Ν ενεβάνα. 3. Λυεβιν ορατή Π Πενγεμων χαλάς ογεταμονι ετεε ηνταγουφανε 2Π πέμ. 4. Πετονσωτή Π Ποκάκε Π Νεάντ. 5. Σεμεευε Χε Νευνούτε 2Ξαναθνού Νε. 6. Αυκτοού
Lesson 28

28.1 The Habitual and its negative.

\[
\begin{array}{llll}
\text{εἰμι} & \text{εἰσι} & \text{Neg. εἰμι} & \text{εἰσι}
\end{array}
\]

The Habitual (or present contubidinis) describes an action or activity as characteristic or habitual. It may usually be translated by the English general present (I write, I work, etc.).

\[
\begin{array}{ll}
\text{εἶμοι} \text{ εἶμ} \text{ εἰσιν} & \text{They call him John.}
\end{array}
\]

\[
\begin{array}{ll}
\text{εἰρ̃} \text{τοφήλ} \text{ ὁ ὁ̄} & \text{Wisdom resides in the heart}
\end{array}
\]

\[
\begin{array}{ll}
\text{ἡ̄} & \text{ἡ̄}
\end{array}
\]

\[
\begin{array}{ll}
\text{εἷ̄ε} & \text{εἷ̄ε}
\end{array}
\]

\[
\begin{array}{ll}
\text{μὴ̄} & \text{μὴ̄}
\end{array}
\]

The Habitual forms a regular system with the converters:

\[
\begin{array}{ll}
\text{relative:} & \{ \text{εἰμι} \text{εἰσι} \text{Neg. εἰμι} \text{εἰσι} \}
\end{array}
\]

\[
\begin{array}{ll}
\text{circumstantial:} & \text{εἰμι} \text{εἰσι}
\end{array}
\]

\[
\begin{array}{ll}
\text{imperfect:} & \text{εἰμι} \text{εἰσι}
\end{array}
\]

\[
\begin{array}{ll}
\text{second tense:} & \text{εἰμι} \text{εἰσι}
\end{array}
\]

The Habitual is basically tenseless (hence the designation aorist in some grammars) and gains its translation value from the context. The imperfect converter makes a past tense explicit, e.g. \(\text{ν} \text{εἰμι} \text{εἰσι} \text{εἰμι} \text{εἰσι} \) he used to write. Note that subject resumption is required in the relative form: \(\text{προσ̄ε} \text{εἰμι} \text{εἰσι} \text{εἰμι} \text{εἰσι} \) the man who does thus. The Habitual belongs to the Tripartite Conjugation: only the Infinitive may be used in the verbal slot.

28.2 Emphasis. The typical non-emphatic word order
in a verbal clause is

(Verbal prefix) + subject + verb + object + adverbial elements

We have seen that the conversion of the verbal prefix to a
second tense form places a strong emphasis on the adverbial
element, requiring in most cases a cleft sentence in the
English translation. The use of the Coptic cleft sentence
pattern, with ἦς, τε, ὅς + a relative form is a further de-
vice for giving special prominence to a subject or object.
A somewhat weaker emphasis is achieved by placing a specific
element of the clause at the beginning. Such preposed ele-
ments are usually resumed pronominally within the clause
unless they are simple adverbial phrases. This transfor-
mation, known also as fronting or topicalization, is very
common in Coptic; examples abound on every page. The ele-
ment preposed may be completely unmarked as such, but the
Greek particle ὥς is ubiquitous in this function. Fronted
personal pronouns are always in the independent form. E.g.

Ἀνόξ ὥς ἡγησίσθη ἤμοι. Ὅς he didn't find.

μεγαληπα ὥς ἐρραστὶ. His son, however, they killed.

ὁτοκ ὥς ὄνα ἐν ἄ τοι πασῖ. I will not give the money
to you.

The independent pronouns may be used appositionally to em-
phasize any suffixed pronoun, e.g. ἔν τοῖς ὥρμων ὥς ὅκ but
when I heard; ἦται ὅτοκ for your sake. We have already
mentioned the repetition in ἦται-νήμ ὅτοκ? Who are you?
They may even stand before a relative clause, as in ποῦ ὅ-
锽 ἦται ἡμειον the place which I am in.

The particles ἔντος and ἔντος αὖ ὅς ᾧ ἐνόμειν
Behold, I am the maidservant of the Lord.
Behold, you shall remain (being) mute. (Cf. §30.11)

Behold you shall conceive and bear a son.

The translation "behold" is purely conventional, but it is difficult to find a better English equivalent. The forms εἰς γνίνη, εἰςτε, εἰςάνε, and εἰς γνίνη εἰς also occur. εἰς has several other functions: (1) with a following noun, as a complete predication:

εἰς τέκσσωνε. Here is your sister.

(2) as a "preposition" before temporal expressions, as in

εἰς γομῆ τῆ πομή ἁπεναναύ ἐροτ. We have not seen him for three years.

28.3 Emphatic and intensive pronouns.

(a) Ἱαβατ, Ἱαβατ, less frequently οὐλατ(τ), is used in apposition to a preceding noun or pronoun: alone, sole, self, only. E.g.

ἀνόκ Ἱαβατ I alone, I by myself, only I

ἱατ οὐλατ to him alone, to him only

τέρο οὐλατ the king himself, the king alone.

(b) ἔσσο (1 c.s. ἔσσο or ἔσσετ; 2 f.s. ἔσσετε, 2 c.pl. ἔσσετ-θυγήν), similar to the preceding, but often with the added nuance of "also, too, moreover." E.g.

Ἡτός ἐκ ἔσσο, ἑωρνη, σεκαμουτε εροκ ἐκ πεπρωθής ἐπετ ἁστ. And you, moreover, my son, will be called the prophet of the Most High.

εἰς εἰλισάκετ τοῦς γυναίκες Ἑτός ἔσσο ἐκ ἑκ ἑωρνη ἐπ τεκσστάλ. Behold, Elisabeth your kinsman has also conceived a child in her old age.

The form ἔσσο also serves as an adverb/conjunction "however, on the other hand" without any pronominal force. Ἑτός is used likewise.
(c) ἄμιν ἄμοι, an intensive pronoun, used in apposition to a preceding pronoun, usually possessive or reflexive:

πανι ἄμιν ἄμοι my own house
ἐν τῷ οἰκεῖῳ ἄμιν ἄμοι in his own village.

28.4 The reciprocal pronoun "each other, one another" is expressed by possessive prefixes on -ερφυ (fellow, companion), e.g.

ἀμμίφε ἦν ἐνερφυ. We fought with one another.
νεγυφε ἦν ἐνερφυ. They were talking with each other.

28.5 Further remarks on -κε-. In addition to the use of -κε- as an adjective "other, another" introduced in 4.3, -κε- may have a purely emphasizing function, e.g.

πνευρωμε the man too, the man as well.

Both uses are frequent, and the correct translation will depend on a careful examination of the context.

There is a related set of pronouns: m.s. ἕκ or κετ, f.s. κετε, c.pl. κοογε. These occur alone mostly in negative expressions, e.g. ἄμιναγ ἐ 6ε I saw no one else. Otherwise the articles are added, as in τκετε the other one (f.), κοογε the others, ζεκοογε some others. For the indefinite singular κοογα and f. κεογεί, another (one), are used.

28.6 Nouns with pronominal suffixes. It was noted earlier that there is a small group of nouns which take pronominal suffixes in a possessive sense. Among the more important of these are

(a) ἄος head, mostly replaced by ανε in normal usage, occurs frequently in compound expressions. The prepositions εν, ενας and ἄαν, ἄας have already been introduced. Note also ἄαν, ἄας before, in front of; ἄας to raise one's head; κα-ας to submit (reflex.), to compel (not reflex.); ἄας ἀγαν to submit to; ἀγες-ας to bow the head. There are other similar verbal compounds.
(b) ἐιά, ἐιάτ' eye; mainly in compounds, e.g. κτε-ἐιάτ' to look around; Ἑς-ἐιάτ' ἰγὸ' to stare at; τοῦν-ἐιάτ' ἐκολ' to instruct, inform; cf. also ἔλαιατ' in the following lesson.

(c) ὄμ' mouth. The unbound form ὄμο appears often in the sense of "door, entrance," but in the sense of "mouth" it is usually replaced by τὰ-ὀμο except in compounds, e.g. the prepositions ἐπὶ, ἐπὶ' and ἱππ, ἱππ' ; ἀ-ὀμ', κω-ὀμ' to become/remain silent (Q καρφείτ); τῆ-ὀμ' idem (as imptv.); ἔ-ὀμ' ἰγὸ' to obstruct, block.

(d) τοῦτ' hand, already commented upon in §10.4. The more important verbal compounds include ἑ-τοῦτ' (Vocab. 26), κα-τοῦτ' ἐκολ' to cease (doing: Circum.), and ἑ-τοῦτ' to begin (see Vocab. below).

28.7 The nouns underlying the directional adverbs of Lesson 8 are used in several other important adverbial and prepositional expressions. With ἔν, ἐν, and ἐα they form adverbs of static location: e.g. ἔν ἐκολ outside, ἐν ἴομ' inside, ἐα-πεςτ' underneath, below. Each of these may be converted into a prepositional phrase by adding ἔν, ἰγὸ': ἐν ἐκολ ἔν outside of, beyond; ἐα-ἱομ' ἔω within, inside of. Nearly all the possible combinations occur: (ἔν, ἐν, ἐα) + (ἐκολ, ἴομ', ἐπαί up, ἐπαί down, πεςτ', τῆ, παἰομ', πῆοι) ἰγὸ' (sometimes also ἰγο'). Their meanings are usually obvious from the context. The noun ἐα in these expressions means "side, direction." It is the same ἐα we have in ἐα and ἐαὶ. Note also the phrase (ἔν) ἐα ἐα ἰγὸ' on every side, everywhich way.

Vocabulary 28

(εἰς, εἰς ἡμῖν, ἡμᾶ' ἱππ', ἰγὸ' ἰγὸ', κα-ὀμ', τῆ-ὀμ', ἐκολ, ἐκολ, ἐκολογοῦ, ἐκολογοῦ, -ἐφιμ' from the lesson)

cοὐς ὄγις- σὺς· Q σὺς vb. tr. (ἐς ἴομ') to gather, collect (ἱγὸ'); at: ἐς, ἐκ, ἐς ἔν); intr. idem.
εανάγει εανάγει- κανονύς ε οικενές ε κανάγει vb. tr. to nourish, rear, tend to (μού*); Q to be well-fed.

πάριδε fault, blame. ειδικής 6 to find fault with, blame. ρωσις evening. 6/30 ρωσις in the evening. 6 η ρωσις until evening.

τσουγε dawn, morning. 6/30 τσουγε at dawn.

παστε tomorrow. παστε, η παστε, ε παστε, η πεπαστε adv. tomorrow.

σι-τούτο" to begin, undertake (to do: ε + Inf.); for σι- see Glossary sub τσουγε.

ον adv. again, further, moreover.

Exercises
(1) η ημ με πειράζονυτε εδαμούντε ερος απε ε ησαλλήνης? (2) ητου αθείς 2ωφι 2ανν ηεράν η πεπαστε. (3) ανεις ερος ειμινούσε αγα-

αγια 6 ειςετε. (4) α-τομείνε πίστευε ερος, 2ενκοογε ηείνον

πίστευε. (5) 2σε-μαικλιος συνθε η ηπειρε η 2εφτε-νοβε. (6) 2σε-μαιρε-μονάξων +-νεγως 6 εις εβολ 6 η

εσοου ετ ημαγι. (7) 2σε-ουνος η μιμάμε σοους 2ηρν πεπνι. (8) ηπειρ-αρικε εροι, παιειτ. ηπειρ-λαμμ. (9) η ρωσις 3-πος κτου αν ε τετ-

ρι. (10) ηθι-λαλω 6 προφητικ σοπ 6 ηερτμε ημιν ημο. (11) ημοκ αθε 2υ 6 2ανασ-τούτο 6 συαλ 6 ηπαξε ενταξων. (12) 2ακαλλάνε 

η μεγηρε 6 εις ει ηειεσ 6 ανεονος. (13) 2ακωον

μαί 6 ηενε-ρωκ ηεβωκ εβολ. (14) ακειρε 6 ηαί 2τοκ μαγαλκ? (15) ηημ πετ ακαλλογο 6-α-ανειοιτε μογ? (16) ακαλ-ρωκ, 

ηπειογογε-λαλμ. (17) ησαλλήνης αθε 2ωφι ακαλλο εβολ ερονης 21 παθει. (18) Ατορε-ρωσις 6 δομπε, ένμηναμε ςοους 6

ημα ετ ημαγι. (19) ηρουμν αι ετρεκω βη 2πειμα. κοτκ ε 

πεκε ςομι 6μιν έμοκ. (20) λαγι-τούτογι 6 κοτ 6 ουνος 6 

ρεε ερε-

tεσάνε ναπος ε της μαγας. (21) 2-γομικτ ημοου 6ω ηημιαλ, ακοογε δε αγκυοον ε τπωςις. (22) ηκοογε δε σνα 6η κεκωηνε. (23) 2εφτε- 

νοβε δε ακαλλάνε-μεγηρε 6η ηετολακ 6 πκωςις. (24) αγκυοον αγ ε ςιπκόων. (25) εκβε δυ τετημικε 6η 6ετ-

ηρην 6 τειζε? (26) 6 ατοογε δε α-πομμε 6 τπωςις σοοους 

ε ταγωρι. (27) αεφ-τοτε εβολ 6γε 6επεςαλ 6ιν-αρικε ερος.
Reading
(from the Sayings of the Fathers)

∆-ουα η νενειοτε τηνοου η παχαιετης η μεσ-νοου. Νερετωτε αε η ουνυ η τρι ηματε. Απε-πωετε αε η ξι-νοους ημακ. Ντερεηει αε εκα τφωτε, αμεινε η ηπερεινε ημακ η νοους. Απειρε η ομηλα, αμουτε εικα ιιος ιε, "ποιη, παειφτ λεκ ιε ιιος ιε, 'μονε η παργιον η μοου.'" Αυφ η τεγνου α-νοοου ει εμουι, α-ποον ιΟου η περφοφου, Αυφ α-νοοου ιιος ον ε ημακ.

New words: τ.φωτε, π.οιη well, cistern.

μεσ-νοου to fetch water.

π.αργιον (το άγγελον), π.φορος names of vessels.

Lesson 29

29.1 The Conditional and conditional clauses.

εαγανότθην if I hear εαγανότθην
εαγανότθην if you hear ετετεαγανότθην
εργανότθην etc.

εγανότθην
εγανότθην
εργαν—πρωε σατθ

Negation is with —στ—: εαγανότθιστθ, εργαν—πρωε σατθ. 

παν may be omitted in the negative: επτε σατθ, ερετθ—πρωε σατθ. The Conditional occurs only in the protasis of conditional sentences. Only the Infinitive may occur in the verbal slot.
Conditional sentences in Coptic fall formally into two clearly defined groups: (1) real, and (2) contrary-to-fact. The protasis of real conditional sentences in present time has a variety of forms:

(a) a clause with the Conditional:

εγχάννηςτέγευε ε ναί

if you believe this

(b) εγώνε (if) or εγξέ (if) followed by the First Present, the Circumstantial, the Conditional, or any type of nonverbal predication:

εγώνε/εγξέ κνιστέγευε ε ναί

" εκπιστέγευε ε ναί

" εγχάννηςτέγευε ε ναί

" ητοκ πε νεπεινάτ

" ογώντακ πεπάτ

" ηρήμπας λαν

if you believe this

if you are his father

if you have the money

if I am not worthy

(c) the Circumstantial alone often serves as protasis:

ενή πεινά... since we are here,...

The apodosis of such conditions may be any variety of verbal clause appropriate for the required sense (e.g. Fut. I, II, III; Habitual; Imperative). The apodosis may optionally be introduced with είδο (είδε). For examples, see the exercises.

The protasis of contrary-to-fact conditions is in fact an Imperfect circumstantial clause, or, in the case of nonverbal clauses, a circumstantial of the clause with the imperfect converter:

ε-νεψα η ρο

ε-νε-πνοντακ πε ηρο

ε-νε-ογώτακ ουρο

ε-νε-πεςτακ πείμα

if he were king

if he were the king

if we had a king

if you were here

In past time ε-νε- is followed by the affirmative Second Perfect or negative First Perfect:
If you had given me the money
if you had not taken the money

If the clause is nonverbal, ε-νε- alone is used. Thus, ε-νεκάντει means both "if you were here" and "if you had been here."

The conditional prefix ε-νε- is not to be confused with the particle ενε which serves to introduce a question, e.g. ενε ἂκναυ ἐπον? Did you see him?

The apodosis of both tenses is in the imperfect of the Future:

ε-νεκαντεύεις, ἥρπε-νάι ἡμῶν ἂν.
If you believed, this would not happen.

ε-νε-ντακναντεύεις, ἥρπε-νάι ἡμῶν ἂν.
If you had believed, this would not have happened.

The Greek conjunctions εἰμήτι (εἰ μὴ τι) and καν (καν) are also used to introduce protases of both real and contrary-to-fact conditions.

ἡκανά εσ (except that, unless, if not) is often used to introduce the protasis of a contrary-to-fact condition; the clause usually contains a Pres. I, Perf. I, or non-verbal predication:

ἡκανά εσ καντεύεις if you did not believe
καντεύεις if you had not believed
" Ντοκ κε παντεστ if you were not my father

29.2 Inflected predicate adjectives. There is a small set of predicate adjectives inflected by means of pronominal suffixes or by proclisis to a nominal subject, e.g.

νέκασ περσάιμε. His wife is beautiful.
νεκας. She is beautiful.

The more important of these are μάτ- ματο great, πάνω-πάνοι good, νέκασ- νεκάσ beautiful, νεκαςωσ-ωσ wise, πανε-πανοσ numerous, νεκασωσ ugly. When used in relative clauses, they are treated like the First Present: πρώνε ετ πάνοι
the good man, προς ητε νεκσ-τεχσις the man whose wife is beautiful. They may also be preceded by the imperfect and circumstantial converters: ην-νανογό (ην) he was good; ου- προς ην-νανογό (ην) a good man. Μαατό (blessed is/are) be-
longs to this group, but a following nominal subject must
be anticipated with a suffix: Μαατόγ ην προγ-ειρμον
blessed are the peacemakers.

29.3 The comparison of both attributive and predicate
adjectives is expressed by placing the preposition η before
the item on which the comparison is based: ηος η ναι greater
than this, ηάε η ναεςηηη wiser than his brothers. In
addition to simple adjectives, both Coptic and Greek, the
predicate adjectives of the preceding paragraph as well as
appropriate qualitatives and other verbal constructions
may be used in this construction. E.g.

νεο η νος η νεκσηηηη. He was more important than his
brothers.
πααε η πεαηοηηις. He is more exalted than his master.
νεο η ογογει η πνη. It was brighter than the sun.
νεος η τεκσωη. She is more beautiful than her
sister.

A comparison may be strengthened by using ηογο (more) in
various combinations: ηη ηογο η, η ηογο η, η ηογη, all
meaning "more than." ηη ηογο alone may express an absolute
comparative: ηον η ηογο the greater.

The Greek preposition παπα (or η παπα) may be used in-
stead of η. Suffixes may be attached: παποι, παποκ, παπο etc.

29.4 Nouns with possessive suffixes (continued).
(a) πατό (foot) was mentioned in §19.2 in connection
with επατό and απεπατό. Other compounds include ηπ πατό
prep. under, at the foot of; Και-πατό to set foot (+ ερολ to
start out); ηοοε η πατό to go on foot.
(b) επα is the presuffixal form of two words: (1)
εο επα face; (2) εροογ επα voice. Both of these words
are common in their unbound forms. Compounds worth noting are εἰρήν εἰρῆν prep. toward (the face of); (Ῥ) ναύρην
(Ῥ) ναύρην prep. in the presence of; κιν-κής (Q κιν-κής) to amuse oneself, be diverted, distracted (suff. is reflex.);
κιν-κής to raise one's voice, utter (+ ἔβολα, εἰρῆν).

(c) 2ητ is the presuffixal form of (1) 2ητ heart, mind, and (2) 2ητ tip, edge. Compounds using the form in-
clude ἔ-2ητ to observe, pay attention to (μ, εἴη); κιν-2ητ to have pity (on: εἴη, εἰρῆν εἴη); and the prep. 2δητ 2δητ.

(d) 2ητ is the presuffixal form of (1) τ.2η ἄν belly, womb, and (2) τ.2η front. 2ητ (belly, womb) may be used in its plain sense, as in ἔν 2ητ in her womb; otherwise it appears only as part of the prep. 2η 2ητ. 2ητ (front) is used as a preposition with certain verbs, e.g. γίνε
2ητ, ἐ-2οτο 2ητ.

(e) τούω (bosom) is found in the prepositions ετον -
ετον and κιν-κής near, beside. The latter is frequent in the relative construction πετ κιν-κής neighbor, e.g. πετ κιν-κής his neighbor.

Other nouns used with pronominal suffixes are ἀρχη
end, κούν (τ) Bosom, πίν (τ) name, κούντ price, and γαλατ
nose. The Glossary may be consulted for these.

Vocabulary 29

(ἐγωνέ, ἐγένε, ἱκανον ἔκ, ναόσεϊ, ἁγετεί, ἡαιττ, ἡ
σῶμα ε, κιν-κής, κιν-2ητ ἐκή, πετ κιν-κής from the lesson)

ος, Q ος vb. intr. to delay, tarry; to be prolonged, con-
tinue; + Circum.: to continue (doing).

κατά κατά Q κατά vb. reflex. + ἐβολα to withdraw,
leave (from: ἔνο).

ταμίο ταμίο Q ταμίο vb. tr. to create, make; to
prepare, make ready (ταμίο); as n.m. creation, creature.

νόμιο νομίο Q νομίο vb. tr. to humble, humiliate;
intr. and reflex. to become humble; as n.m. humility
(often + ἂν ἂντ).

πε. 2μωτ grace, gift, favor; gratitude. ἰχθ. 2μωτ ἂντ to give thanks to (for: ἐχθ., 2ι, 2ι); ἰχθ. 2μωτ to find favor.

γορμ (f. γωρμα) adj. first, before or after n. with ἂν. ἂν γορμ adv. formerly, at first.

 일이ο γ (Q o ἂν) to exceed, be more than; to be in excess, more than enough for.

ἀν Ὀγράκ adv. firmly, surely, certainly, diligently.

Exercises


(from the Sayings of the Fathers)

1. ἄγχος οἶει οὐκέλος χε "ἐὰν πιεσμός νὶμ πηρᾶς ἀρικε ε-ρωμε, ἀλλὰ ἀρικε ἐροκ μαγγακ εκκω θνος χε ἑρε-νατ δοον θνοι ετεκ νανοσ.


3. ἄγχος οἶει οὐκέλος χε, "καν ημεσ ερβαν-ογγελος ογγας ινα εβολ, πηρᾶδοις έροκ, ἀλλα ιτατικ ογχος χε, "ἰ-ἰππια αν ε ναγ ε ηγελος ε-αλοντ 2η θνοσ.""

New words: 
π.πιεσμός (ο πιεσμός) temptation.
π.άρην lentils.
ζερπ-ζερπ-ζορπ' vb. tr. to moisten.
ηπιτηκον = πνευματικον spiritual matter(s).
Lesson 30

30.1 The Injunctive (also called the Optative):

МАПИСОТН let me hear МАРІСОТН let us hear
МАРЕАСОТН let him hear МАРОУСОТН let them hear
МАРЕССОТН let her hear
МАРЕ-ПРОМЕ СОТН let the man hear

The Injunctive occurs only in the 1st and 3rd persons in standard Sahidic. The 1st person corresponds to the cohor- tative, the 3rd person to the jussive; theoretically, the Imperative may be said to occupy the 2nd person position. The negative of the Injunctive is expressed by using the negative Imperative prefix ΠΠ- with the corresponding form of the Inflected Infinitive: ΠΠΠΡΕЧВОК don't let him go, ΠΠΠΡΕУΝΟΟΥΣΤН don't let them kill him. The Injunctive is tripartite and is used only with the Infinitive. The free form of the 1st person, ΜΑΡΟМ, is used alone in the sense "Let's go."

30.2 The Future Conjunctive of Result (also called the Finalis).

________
ТАПИСОТН
ТАРЕ-ПРОМЕ СОТН
ТАРПИСОТН
ТАРЕАСОТН
ТАРЕССОТН
ТАРПИСОТН
ТАРРОУСОТН
ТАРПИССОТН

Π may occur optionally before all of these forms. For the 1st person sing. the simple Conjunctive ΤΑ- may be used.

The Future Conjunctive is basically a result clause; it is especially frequent after an Imperative, e.g.

ΣОТН ΕΡΩΙ ΤΑΡΕΚΠ-ΚΑΡΕ. Listen to me and you will become wise (or: so as to become wise).

Although the Conjunctive itself may occasionally have the
value of a result/purpose clause after an Imperative, the Future Conjunctive always has this meaning. The nuance of the form can best be understood if it is viewed as the transformation of an underlying conditional sentence:

\[ \text{νημογ} \text{ ηαρεκναγ} \leftarrow \text{εκφανει} \text{ ηεις} \text{ κναμα} \].

It may also occur after a question, e.g.

\[ \text{νημ} \text{ πενταχναγ} \text{ ερο?} \text{ ηαρεκαξε} \text{ ερο?} \]

Who has seen him so as to be able to describe him?

If the question is rhetorical, as in this example, negation is generally implied: "No one has seen him so as.... If the question is real, the implication is "Tell me the answer so that...," as in

\[ \text{ειτων} \text{ πεκκον} \text{ ηαρεκαξε} \text{ ηεια?} \]

Where is your brother that we may speak with him?

### 30.3 The Clause Conjugations

A distinction is made between sentence conjugations (Bipartite and Tripartite) and clause conjugations. The latter are so named because they correspond to a conjunction plus a clause in normal translation. To this category belong the Temporal, the Conjunctive, the Conditional, the Future Conjunctive of Result, and most uses of the Inflected Infinitive (στρεκοςωμαι, ἐν πρεσβέωμαι, μνημα τρέχωμαι). Characteristic of this category is (1) negation with -ομαι, and (2) the use of the Infinitive only.

A further clause conjugation is γαντουσωμαι (until he hears):

- γαντούσωμαι until I hear
- γαντετούσωμαι until you hear
- γαντεκοσωμαι etc.
- γαντυκοσωμαι
- γαντετοκοσωμαι

(γαντε - προμε σωμαι) until the man hears
Translation is regularly with "until," e.g.

τὴν ἀναγκαία γιαντῆς. We shall remain here until he comes.

Similar in appearance to a clause conjunction is the form φιλ(ν)ταγωσθή (from the time that he heard). This consists, however, of the conjunction φιλ followed by the Second Perfect. Even more frequent are the compound expressions with κατά οὐ and Μ οὐ (as, according as, just as), both of which are followed by relative constructions, e.g.

ἀγαθόν ὅσον ἦν ἄμαξον ἤσι.

They found it just as he had told them.

κατὰ οὖν εἰναιὰα ἡμῶν, εἰσεπροσακεῖτο ἢ ὑπερτυπτή ...

According as I have done to you, you too are to do...

κατὰ οὖν ἐτ ɕh2 ἐτενήτη

as it is written concerning him

κατὰ οὖν ἀτομαναγωσθήμον ἀνομ

according as they would be able to hear (i.e. understand)

The feminine resumptive -c in these constructions refers back to οὐ and should not be translated as a pronominal object. If a real pronominal object is required, the resumptive -c is omitted, e.g.

κατὰ οὖν ἄντα-παγιώτ τὴν οὖγτ, ἄνοιξε 2οῦ πτασών ἡμωτή.

Just as my Father sent me, so I too am sending you.

Other constructions with οὐ are treated similarly, e.g.

ταῖς ὅσον ἄντα-παγίσει ἀσάτ ναί.

Thus has the Lord acted for me.

30.4 When the Inflected Infinitive is used instead of a simple Infinitive after a verbal prefix, it has the value of a causative (hence its alternate name, the Causative Infinitive):

ἀιτρεγαῖ εἰσοῦν. I caused them to enter.

ἐνθρεκφιε. I shall cause you to weep.
30.5 The form ἔπαθε-πρῶμες ἔσωθ᾽ describes an action as expected but not yet done. It is conveniently translated as "he has not yet heard." The form is fully inflected:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Future</th>
<th>Pluperf</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔμπαθος</td>
<td>ἔμπαθησε</td>
<td>ἔμπαθε-πρῶμες ἔσωθ᾽</td>
</tr>
<tr>
<td>ἔμπαθος</td>
<td>ἔμπαθησε</td>
<td>ἔμπαθε-πρῶμες ἔσωθ᾽</td>
</tr>
<tr>
<td>ἔμπαθος</td>
<td>ἔμπαθησε</td>
<td>ἔμπαθε-πρῶμες ἔσωθ᾽</td>
</tr>
<tr>
<td>ἔμπαθος</td>
<td>ἔμπαθησε</td>
<td>ἔμπαθε-πρῶμες ἔσωθ᾽</td>
</tr>
</tbody>
</table>

It may occur in circumstantial clauses with the circumstantial converter ε-; the resultant form appears ambiguously as ε-ἔπαθε- or simply ἔπαθε-. In this usage it is best translated as an affirmative clause with "before":

τὸν ἐκείνον ε-ἔπαθε-ν τὴν πόλιν.

We shall overtake him before he reaches the city.

With the imperfect converter ὠς-ἔπαθε-ς ἔσωθ᾽ corresponds to the pluperfect: he had not yet heard.

30.6 An untranslatable dative with ἔμε or ἔμο occurs optionally with many verbs, especially in the Imperative. This reflexive dative is called the ethical dative, following standard terminology. E.g.

ἐσωκ ἐκείνῃ. Go home!

κω ἐκείνῃ. Drink!

Verbs with which this occurs with some frequency are noted in the Glossary.

30.7 Higher numbers, ordinals, and fractions.

<table>
<thead>
<tr>
<th>Number</th>
<th>Ordinal</th>
<th>Nominative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>ΧΩΤ (f. ΧΩΤΕ)</td>
<td>ΧΩΤ-</td>
<td>20</td>
</tr>
<tr>
<td>30</td>
<td>ΜΑΤ (f. ΜΑΤΕ)</td>
<td>ΜΑΤ-</td>
<td>80</td>
</tr>
<tr>
<td>40</td>
<td>ΣΗΕ</td>
<td>ΣΗΕ-</td>
<td>90</td>
</tr>
<tr>
<td>50</td>
<td>ΤΑΙΟΥ</td>
<td>ΤΑΙΟΥ-</td>
<td>100</td>
</tr>
<tr>
<td>60</td>
<td>ΘΕ</td>
<td>ΘΕ-</td>
<td>1000</td>
</tr>
</tbody>
</table>

The tens combine with the forms of the units used in the 'teens (§24.3). The -τ- of -τθ (5) is not repeated after
another -τ-

χούτογε 21 ματίτε 39
χούνθ 25 γρήθ 75

An intrusive -τ- appears before -άτε (4) and -άς (6):

ματάτε 34 cetace 66

The numbers γε 100, χο 1000, and τβλ 10,000 are masculine:

χος εναγ 2000 μντσον γαν τβλ 120,000
γομντ γο 3000

Proclitic forms of the units are frequent here, e.g.

γντ-γο 3000 σεγ-γο 6000

Combinations of these higher numbers with tens and units vary in form, e.g.

γε μασε = γε μν μασε 130
σεγ-γο λεω γογνφ γ γε 6800

Ordinal numbers are formed from the cardinals with the pre-
fix μες-. The ordinals are treated as adjectives before the
noun with linking γα. Gender distinctions are maintained:

μεςες εναγ γαο γαο the second day
μεςες κατε γαο γαο the second year

For "first" the adjectives γοφ (f. γοφη) and ζοβειτ (f.
ζοβειτε) are used.

Fractional numbers worth noting are τ.μαε (half) and
6ος, 6ος- (half). Other fractions are expressed by pre-
prefixed to the denominator, as in πε-μντ one-tenth, or
with ογν (ογν-), as in ογν-γ-κτογ γ a fourth.

30.8 The remote (or further) demonstrative pronouns
(that) are μ.ς. γη, f.s. θη, and pl. γη. These occur much
less frequently than μαί, ταί, μαί because of the prefer-
ence for using phrases with έτ θηγ, such as έντ θηγ.

The prefixal forms μι-, τ-, and θι- are usually de-
scribed as the reduced forms of γη, θη, and γη, parallel
in usage to ἡντ-, τεντ-, and ἤντ-. While such a formal relationship may exist, the use of ἡντ-, ἄντ-, and ἦντ- in standard Sahidic is quite restricted. The form ἦντ- occurs mainly in a few temporal and local adverbial expressions, such as ἦν ἤντογογο (at that time) and ἦνα (that side, as opposed to this side). The form ἦντ- occurs most frequently in expressions involving comparison with ἦν ἦν οὐ (like) or οὐ ἦν ἦν (to become like); it sometimes corresponds more closely to an English generic noun, e.g. ἦν ἦν οὑ ἦν ἦν ἦν οὑ ἦν like doves, like a dove. It is also found in the expression ἦν ἦν ἦν. Elsewhere ἦντ-, ἄντ-, and ἦντ- are frequent as scribal variants of ἡντ-, τεντ-, ἥντ- or have the force of an emphatic article.

30.9 When it is necessary to express a durative or continuous process or state in the future, a periphrastic construction is employed using the Circumstantial. Contrast

κναογογον you will become holy
κναγογον ἦκόγογο you will be holy
εκεκα-ρωκ you shall become silent
εκεγογον ἦκκω ἦν ρωκ you shall remain silent

The difference is sometimes slight, but not infrequently spelled out. The same construction occasionally appears with other tripartite conjugational forms. A full discussion of the aspectual problem involved here lies beyond the scope of this book.

30.10 Greek conjunctions, adverbs, and prepositions that occur frequently in Coptic (for reference only). The term postpositive means that the word in question must follow immediately after the first element of the sentence, as in προμε ἄς ἄνθρωκ.

ἀλλα but, rather.
ἀρα ἄρα (introduces question).
γάρ γάρ for, because, since (postpositive).
δὲ δὲ but, however (postpositive).
εἰμιντι εἰ μὴ τι (1) if not, unless, except that (+ Conj.);
   (2) elliptically, e.g. Ἰησοῦς ἦν ὁ λαξαγ ἤμοιον
εἰμιντι εἰ σαρέπτα Elias was not sent to any of them
except Sarepta. Note the independent pronoun in this
usage: ἡμὶ-λαξαγ ἦν ῶμε ναείμε ερον εἰμιντι ἄνοικ No one
will understand it but me.
εἰτε ... εἰτε εἰτε ... εἰτε either ... or.
ἐπει ἐπεὶ because, since.
ἐπειαθ ἐπειδὴ because, since, when.
ἐπειαθητερ ἐπειδὴ ητερ inasmuch as, since.
ἐτι ἐτι yet, still, while yet (+ Circum.).
ἠ ἢ or.
καὶ γὰρ καὶ γάρ for truly.
καίτοι καίτοι although, albeit.
καν καν even if.
κατα κατά (prep.) in accordance with, according to; also
   in distributive sense, e.g. κατα καββατον every sabbath.
   Note the absence of the article here.
μεν ... δε μὲν ... δε balances two statements: on the one
   hand ... but on the other. Both postpositive.
μὴ μὴ introduces a rhetorical question presuming a simple
   yes or no answer.
μὴποτε μὴποτε so that not, lest (+ Conj.).
μὴπως μὴπως so that not, lest (+ Conj.).
μὴτι μὴτι like μὴ, but with strong element of surprise.
μοιγις μοιγις hardly, scarcely.
οὖν οὖν therefore (postpositive).
οὐκατε οὐδὲ and not, nor; the negation is often repeated
   in Coptic as well.
οὔτε ... οὔτε οὔτε ... οὔτε neither ... nor.
προς πρὸς (prep.) used like κατα.
πῶς πῶς how? why?
τοτε τότε then, thereupon, next.
ζωαν διαν when, whenever, if (+ Cond.).
20CON, N20CON οςου as long as (+ Circum.).
2ως ος (1) as if; (2) although; (3) when, while as (all + Circum.).
2ωση ε δη so that (+ Conj. or Infl. Inf.).
χωρις χωρις (prep.) without; a following noun has no indefinite article.

30.11 Final remarks on Coptic conjunctions and particles.

(a) The main coordinating conjunctions are άγω and ήν. ήν is used primarily to join nouns or nominalized expressions; άγω is used elsewhere. άγω is sometimes used for ήν, but this poses no particular translation problem. άγω often appears redundantly before the Conjunctive or before the apodosis of a conditional sentence. When nouns have no article (for whatever reason), they may be joined with the preposition 2ι instead of ήν, as in ήν-μοου 2ι ογικ άναγ. There is neither water nor food. 2ι is also used to form compound nominal expressions of a special type, e.g. κάρπος 2ι χονή flesh and blood. These expressions function as a unit: any article occurs only with the first word, as in 2ενκάρπος 2ι χονή πε They are flesh and blood.

(b) The main uses of the conjunction χε have already been introduced: (1) in naming-constructions (see Vocab. 17); (2) to introduce noun clauses (object clauses) after appropriate verbs of speaking, perception, and the like; (3) to introduce purpose/result clauses with the Second or Third Future. χε is also frequent in the sense "for, since, because," which is less ambiguously expressed by εδολ χε and ετπε χε. In many instances χε is the equivalent of English "namely, i.e." in introducing explanatory appositions, e.g. ογιγία ... χε ογιείῳ ήν επίρημα an offering ... namely a pair of turtle-doves. χε is also used in some compound conjunctions, such as ήναβία ήε (if not, unless) and ήε χε (as if, as though).

(c) εδεχε and ειε, in addition to their role in
conditional sentences, may be placed before any statement to mark it as a question.

(d) ἐσ is a postpositive particle with very much the same function as Greek ἄσ. It is especially frequent in the phrase τέρνοι ἐσ and now, so now therefore.

(e) ἃντοογ: then, thereupon, next, forthwith.

(f) ἃκα may mean "except" after a negative statement: ἂηε-ἀλαγ ἂμοογ τέβο ἃκα ἃαιαμαν πςγρος None of them became cleansed except Naiman the Syrian.

(g) Certain temporal expressions may occur with a following relative clause without resumptive pronouns. These function virtually as compound conjunctions. E.g.

πεζοογ επερ-ναι μαγωγε the day when this will happen

ζη πεζοογ ἃνταπτσογ on the day when he looked.

(h) The Conditional is frequently used in a temporal sense: when, whenever.

Vocabulary 30

τελαν vb. intr. to rejoice (over: εκη); as n.m. joy.

ταγο ταγε- ταγο' vb. tr. to increase (ἄμο'); often prefixed to another Inf.: to do something more, much. ταγε-οειο to preach, proclaim (ἄμο').

τέβο τέβε- τέβο' Q τεβήν vb. tr. to purify, cleanse, heal (ἄμο'); of, from: ε, εβοα 2η, 2α); as n.m. purity, purifica-

ταγο ταγε- ταγο' (ε, εβοα) vb. tr. to send forth, cast forth, proclaim, tell (ἄμο'). ταγε-καρπος to produce fruit.

ταειο ταειε- ταειο' Q ταείην vb. tr. to honor, respect. value, esteem (ἄμο'); Q to be honored etc., valuable.

τακρο τακρε- τακρο' Q τακρην vb. tr. to strengthen, confirm (ἄμο'); intr. to become strengthened, firm, resolute.

p. con time, occasion. ης ουκον once. 21 ουκον all at once, altogether. ης κεκον again. con nημ always, on every occasion. ης 2α ης con many times, often. κατα con η
(+ Inf.) on every occasion of.

π.2οουτ male (of animals or humans); freq. as adj.: male, wild, savage. γείνε is used as the corresponding female.

πε.καλον crown, wreath. τ-καλον εκη to crown. ξι-καλον to receive a crown, become a martyr.

εκείνε shade, shadow. π-εκείνε to shade, protect (ε, εκη). πε.σεενε remainder, rest (often in plural sense). A redundant -κε appears frequently: πε.σεεενε the rest.

π-κρινα to need (Μνω*); to have to (do: ε + Inf.); κρινα is Gk. η κρείνα

ση-ποιειν η, ση-π(∗)οινε to search out, visit.

ζραι is often used to reinforce a following preposition, esp. τη, with no real difference in sense.

Exercises


αλαρκι η ρηνε 2ι ουσον. (15) λ-επαγα τελα εκη πηουτε 

πασωτηρ. (16) ε-πετ ωανε χοοο ναν ναξ πξοεις, ουγ-βομ ηιμο 

ε τηνοι. (17) πεκετεηθαγ-πεντετηθαγ ηροου ε αλαγ. (18) 

ηζαλατε η της γαγοως γα οιθε η πμον ετ ημπν. (19) πετε 

ουηταγ αγης εητε ημε επεριο-ογει ν πετε ηπηνα. (20) τηςοουην 

ξε πξοεις αηγεις η πενειν η κεκον η πεοου ετ ημπν. (21) 

πεκεσεεε κατα ιε εηταγοκ ετοοι ε αλε. (22) απτρε- 

πεκεσεεε ωοοο νεκας εγεσωτη ε τετηνο. (23) ηουει-καλον 

εκη νετ ναι-μητερ ετε επεριον ετ ογα. (24) τεομ η πετ
The Lord's Prayer

The repetition of the verb is apparently an attempt to clarify what was felt as an awkward construction in the Greek.

1. The prep. ε has the special sense of "due from (as indebtedness)." Thus, μετε ουν 'those things which are due from us,' μετε ουν 'those from whom we have (something) due.'
Reading Selections

Introductory Remarks

A. Luke I - V

The text given here is based on that of G. Horner, *The Coptic Version of the New Testament in the Southern Dialect, otherwise called Sahidic or Thebaic* (Oxford, 1911-24), Vol. II, pp. 3-95. The only orthographic changes made are in the division of the words in order to bring the text into conformity with the style of the present work. The Coptic version should be studied in conjunction with the original Greek; only in this way can the reader gain a clear understanding of the translation techniques employed and of the influence the original has had on the grammar, vocabulary, and style of the Coptic translation. The opening verses are rather difficult, but the remainder of the text is fairly simple and straightforward.

B. Apophthegmata Patrum

The Sahidic version of the *Apophthegmata Patrum*, or *Sayings of the Fathers*, survives in a single manuscript, parts of which are preserved in five different European libraries. The largest fragment, some forty-four leaves, now in the Biblioteca Nazionale of Naples, was published by G. Zoega in his *Catalogus codicum copticorum scriptorum qui in Museo Borgianco Velitris adservantur* (Rome, 1810). Sayings from this particular set of pages are often denoted by the siglum Z. These and the smaller fragments of Paris, Vienna, Venice, and London have all been assembled and edited by M. Chaîne, *Le manuscrit de la version copte en dialecte sahidique des "Apophthegmata Patrum"* (Cairo, 1960). The enumeration and text of this edition, which is unfortunately not without printing errors, have been followed for the selections given here. Chaîne supplies a French translation of the text and a valuable concordance of each "saying" with extant Greek and Latin versions, which the interested reader may wish to consult.
The contents of the Sayings are quite varied, including anecdotes about individual desert Fathers, the miracles they unwittingly performed because of their excessive virtue, their pithy statements on the perfections and imperfections of fellow-monks and the monastic way of life, and even quite serious digressions on important theological issues of the day. The collection is probably no more "historically authentic" than any similar collection of traditional material, but it does, as a whole, shed light on the early days of Christian monasticism and on the personalities of the dedicated men and women of the Egyptian desert communities.

Apart from a revision of word division, very few changes have been made in the text: (1) ξN and ξN have been adjusted throughout; (2) γωνε for the unusual ωονε, passim; (3) ΜΕΚ- for ΜΕΚ- on the first εκκθημοιον of No. 5; (4) ΑΥΣΕ for ΑΝΣΕ in No. 17; (5) ΕΝΤΟΛΗ for ΕΝΤΟΛΗ in No. 24; (6) Π ΝΚΥΜΚΑΛΙΚΟΣ for Π ΝΕΝΚ- in No. 26; (7) ΟΥΟΥΜ for ΟΥΟΥΜ in No. 31; (8) ΑΦΩΡΝ for ΑΦΩΡΝ in No. 38; (9) two lines transposed in No. 38 (a printing error in Chaine); (10) restore [ΜΟΥ] for Chaine's [ΕΙΟΥ] in No. 70; (11) ΠΕΨΩΤΟΣ for ΠΕΨΩΤΟΣ in No. 175; (12) ΖΩΣ ΚΕ for ΖΩΣ ΚΕ in No. 175; (13) ΟΥΟΧΥΝΑ for ΟΥΟΧΥΝΑ in No. 175; (14) ΧΝ ΧΝΥΕ for ΧΝ ΧΝΥΕ in No. 175. Note the frequent use of ΧΝ ΧΥΕ for ΧΝ ΧΥΕ in this text.

C. Wisdom of Solomon

The text given here is based on P. de Lagarde, Aegyptica (Göttingen, 1883), pp. 65-82. Sapientia Solomonis, or The Wisdom of Solomon, well preserved in Greek, Latin, Syriac, Coptic, and Armenian versions, is an intertestamental work in the tradition of Hebrew wisdom literature (Proverbs, Ecclesiastes, Ben Sirach), but by a writer well acquainted with the major schools of Greek philosophy. The date and provenance of the work are both disputed, and the interested reader may consult the discussion in R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament (Oxford, 1913), Vol. I, pp. 518-68, where an annotated translation and an extensive bibliography may also be found. The short essay of Moses Hadas in The Interpreter's
Dictionary of the Bible (Abingdon Press, Nashville, 1962), sub Wisdom of Solomon, may also be read with profit. No changes have been made in the text other than in the division of the words. The minor restorations of Lagarde have been accepted without comment.

D. The Life of Joseph the Carpenter

As an apocryphal work dealing with the life, but mainly the death, of Joseph, the father "according to the flesh" of Jesus, The Life of Joseph the Carpenter is one of that large number of spurious gospels, acts, epistles, etc. that sprang from the imaginative pens of Christian writers attempting to fill in biographical details missing from the canonical New Testament. Although useless in a quest for "the historical Jesus," each of these works has its own intrinsic interest, reflecting as it does the peculiar doctrinal, nationalistic, sectarian, or other preoccupations of its writer and his circle. The Life of Joseph is fully preserved in a Bohairic Coptic version and a brief Arabic paraphrase, both of which were published by P. de Lagarde, Aegyptiaca (Göttingen, 1883), together with the Sahidic version of Chapters 14-21.1. Two further fragments (Chapters 5-8.1; 13) of the Sahidic version were published by F. Robinson, Coptic Apocryphal Gospels (Texts and Studies IV, 2; Cambridge, 1896), where a full translation of the Sahidic version may be found. The second fragment (Chap. 13) has been omitted from the text given here because of its poorly preserved state. S. Morenz has devoted a short monograph to the study of certain motifs in this text, especially the Egyptian background of the death scene in Chapters 21-23; that work, Die Geschichte von Joseph dem Zimmermann (Texte und Untersuchungen 56; Berlin, 1951) also contains a German translation of Chapters 14-24.1 of the Sahidic version. The text is presented as it appears in the published sources except for the division of the words. There are many unusual spellings, but the reader should be able to cope with them by this stage. The text is narrated by Jesus, who delivers a brief aside to his apostles in 22:3.
ΕΥΘΕΙΑΣΙΟΝ ΚΑΤΑ ΛΟΥΚΑΣ

Chapter I

(1) ενειανηερ 2-22 αι-τοοτου ε εζαιη η ηδαξε ετεε νεσβνυε
ηταυγηιτ η 2ητ 2παλ ηςητη, (2) κατα ηε ηνταυγηιε ετοοτη
ηςιε ηνηαγηια 2ην νεγβαλ χιν η γορπ, ε-αγωγοε η γυγερηεμε
η ηδαξε, (3) αις-ςναι 2ω, ε-αηγοαηη ηας 2οβ ηημ χιν η
γορπ 2ην ογωρη, ετρασαηηηηνη ηακ ουα ουα, κρατιεηε ϑεηφιε,
(4) ηεκαε ηκεηηεμε η πωρη η ηδαξε ηνταυγαηεηει ημοκ ηςητου.
(5) αγωγοε 2ην ηεζηοου η 2ηρωμενη πηρο η ηογαλα ηςιε ουνης
ε-πεζραν πε ζακαρηας, εγηπ η εεζηοου η αηια, ε-ουηηη
ογηηηεμε εγοα 2ην ηδηερε η αηαηε ε-πεζραν πε ελιεαηε.
(6) ηεγωγον αα πε ηε ρεζηαξ η αηιαηο η πεζτο εγοα η
πηνοτε, εημοοηε 2ην ηεηηοιη ηηρου ημ ηλιηκιωνα η πηοειε ε
εηγαλα. (7) αγ ηε-μηηηηου γερηε εηηαγ ηημ, εγοα ζεηε-ουηηηη
τε ελιεαηε, αγ ηηρου η εεζηαξ ηε-αηια1 ηε 2ην ηεζηοου.
(8) αγωγοε αα 2ην πετραμημε 2ην ηηηηιε η νεζηοου η πεζτο
εγοα η ηηνοτε, (9) κατα πεζωτ η ηηηηοιηεηε αηρατωη ε
ταη-γογηηηε εζαηα, ε-αηεςωκ εζηοοη ε περηε η πηοειει.

1. ενειανηερ (επειδήνερ) conj. inasmuch as. τωτ τετ-
tοτ” Q τωτ to become agreeable; to agree (on, upon, to: ε,
exω; with: ημη); τωτ η 2ητ 2παλ 2ην to become agreeable,
acceptable to or among.
2. π.γυγερηεμε (δηηρηεης) assistant; custodian.
3. κρατιεηε: voc. of κρατιεηος (κρατηιεος): O most
excellent Theophilos.
4. καηηεηε εημ η νερ (καζηηεκαηα) to instruct in.
6. π.αηιηιωνα (το δικαιωμα) act of justice; ordinance.
7. αρηηη (adj. or n.f.) barren (woman).
8. τ.ηηηιε (ή ηδις) order, arrangement; rank, post.
9. π.πεζωτ custom; εηρη ν πεζωτ to follow the custom.
αηρατωη: it became his turn; an impers. expression, the
exact analysis of which is uncertain. π.γογηηηε incense.

11. π.ε.ογιαστήριον (τὸ θυσιαστήριον) altar.
13. π.οντ. εντρέτα, πρayer; δεντ. κενο- or κενο σκε- λοσ. Q σκελο to entreat, implore (ήμο).’
15. π.σικερά (τὸ σικερά) strong drink.
22. Χωρην, Q Χωρην to make a sign, beckon (to: ε, ουγε; with: ἠμο, ε). Χωρην, ημο adj. dumb, mute; ἴ-ήμο (Q ο ἴ- ημο) to become mute.
γαγε νημαγ, ἀγγ αγειμος ἐς ἤταναιως εὐγαφαν ἐβολα 2ην περνε.

πτογε ἐς δεσπικριμ υψηνυε πε, ἀγγ αμεβω ενο ς εμφο. (23) ἀκουμε

ἀπειρε-νεεπου φι πεπονυε ἄκω εβολα, ἀγαβε 2εραι ες πενη.

(24) ἡμῆς φευδαοου δε ἀγγ ἀνα εἰκαβετ τευκαειμε, ἀγγ

ἀκοπε φι ουρ ς εβολα, εκω ειμος (25) ἔς

ται τε ὑμεν-πνοεις δας νας 2ην πεεπου γμαφεβήτ

ε 2ην πανομεν ἐβολα 2ην πρωμε.

(26) 2ην πνεεςοου δε ἐν εβολ αξγουφην γαρπικα ναγγελος ἐβολα

2ην πνούτε εὐγολικην ἀττε ταλλαλια ε-πεκραν ὑπο ναζαμες,

(27) φι αυξαρακνος ε-ἀγγιγ-τουτε ἐν ευςαί ε-πεκραν ὑπο ἱωκη

ἐβολα 2ην πην ἄν αδα, ἀγγ πραν ἐν ταπερενος ὑπο μαρίνα.

(28) ἀγγ ἀπειρεβκ ηκμ εςούν, πεπαλ τας ἐς

χαπε, τεντασεμ-2μοτ. πνοεις νημε.

(29) ρηκος ἐς ἀαφτορέτ εξην πναγκε, ἀγγ νεσκοκκκ ηκμος ἐς

ογαφνή νανε πε πελασκοσ. (30) πεκα-ναγγελος νας ἐς

ναφα-2οτε, μαριλ. άρπινε γαρ 2ν ουςμοτ ηπαγρη πνούτε.

(31) ἀγγ εις χριτη ηναλω, ἀπεκραν ην ουγηρα, ἀπομούτε ε

πεκραν 2ες 2ες. (32) λα 2ηλαμενε 2ν ουμος, ἀγγ εκεμούτε

ερον 2ες πνονε 2ν πετ κοσε. πνοεις πνούτε 2αη 2αχ 2η

νεφαρος 2ε ναγεια πενειωτ. (33) ἀγγ φαλψ-πον εχην πην

η 1ακωβ 2α 2νεες, ἀγγ γιμα-2αμ 2αγωνε 2ν τετμιτέρο.

(34) πεκα-μαρια ἐς τα παγγελος ἐς

η λω 2ε λα 2ηλαμενε 2ηκμος? 2ηπεικονιν-2οούτ.

(35) λα-παγγελος ουγοφ, πεπαλ νας ἐς

ογαφνή εωούλιε πετ νην εςραί εξω, ἀγγ ηλομ 2ν πετ κοςε

τετ κιφ-2αλετ ερο. ετβε 2απ πετεμακαπο σούλιε.

25. νοεης νεενε- νεσογς to mock, reproach (ηκμος);

as π.ι. reproach, scorn.

27. φι-τουτε νας lit., to grasp the hand of (someone)

for, i.e. to betroth (a woman) to (a man); the Q is ex-

pressed as τουτε φημη μαρ, she is betrothed to him (II, 5).


34. ηιπιν-2οούτ to know a man (sexually); εοουφ + 2οούτ.
σεναμούτε ἐρού ἐς πνημὴν ἐν πνούτε. (36) ἀγν εἰς ἑλισάβετ τοὺς γεγονόντες ἦτος ἵος σῶς ὑπ’ ἀγοράν ὁμοφρέα ἐν τεχνητός ἐκκυμοσύνη, ἀγν ψευδοκούλ ἐν εἰρητὶ πεῖ παί, ταῖ ἐνδυμούτε ἐρού ἐς τάσην, (37) ἔννε-ἀλλα ἐν ἄγος ἐστὶ κατὰ ἅγιαν πνούτε.

(38) πενάζε ἐς ἱσια Μαρία ἐς ἐνε ἐνε γνήσια ἐν πνοείς. ἁρπάζοντες ἦλι κατὰ πεναζοῦ.

ἀγν ἀ-παγελος κακ βολα 21οττε. (39) ἀστωγούντε ἐς ἱσια Μαρία ἐς ἱσια εἰρήνη, ἀσβωκ εἰς τόπον ἐν οὐρανῷ ὁ ἑγόρα τόυ θεοῦ. (40) ἀσβωκ εἰρήνη ἐς πιν ί ἡμαρίας, ἀσβωκ ἐν ἑλισάβετ. (41) ἑκατοντες ἔν εἰρήνῃ ἐς μασαμασος ἐς Μαρία, ἀ-πνηρε γιμ κίς 2ρα 2ήντε, ἀγν 2-εἰρήνῃ μοιγ βολα 2ήν καπνα ἐας οὐσί. (42) ἁρπα-2πας βολα 2ήν οὐσιος 2ήν, πενάζε ἐς

τεχνημαλατ ἐτο 2ήν ιερισμος, ἀγν 2-εμμαλατ ἱσια παρνος ἐς

ἐντε, (43) ἔν ἐνε-νίμι λιοκ ἐς εργα-τεχνη ἐν πνοείς εἰ

ἐρατ; (44) ἔν ἐντε ἐν γαρ ἑρημα-τεχνη ἐς ποθαμασμος
tας-νέμαζες, ἀ-πνηρε γιμ κίς 2ήν οὐτελα Ἐς
(45) ἀγν οἰατε ἐς τεντασπιστεῦσε ἐς οὐσ-οὐσικ βολα

νασοῦν ἐς ἡμταγοῦης ἐς 2ήν πνοείς.

(46) ἀγν πενκ-Μαρία ἐς

ἀ-ταφηκ ἔχε ἐς πνοείς. (47) ἀ-παραθε τεχνη εἰς ἑν πνούτε

πασώρη; (48) ἔν ἀεισωρ ἐς ἑν παραβίον ἐς τεχνητάλλα, ἔν

ἐντε γαρ ἐν τὸν τεχνη μεταφαρμο ἱσιεν ἱνε, (49) ἔν

ἀειερή ἐς ἐς ἱσιεν ἱνεμπνησμος ἱσιεν

πετεγα-δῆν ἐς ἱοαθ, ἀγν

περαν οὐσί. (50) πενχν ἔδω ὁ νουχωμ 2δ ὁ οὐχωμ εἰς ἑν


40. ἀσβωκ (ἀστικοῦ) to greet.
48. τελείο τελείο- τελείον (θεαίνη to justify (ὁμος), to consider just or justified; intr. to become justified.
τ. γενεα (ἡ γενεα) generation.
50. π. ομον generation.
51. πε. ἐβολή arm (of man), leg (of animal). ἆνωρε ἕσσερε-κοορ’ Q ἀοορε (± ἐβολ) to scatter, disperse (Ἡμο’); also more generally: to bring to naught.

52. γόρφη γόρφη- γορφ’ Q γορφ to overturn, upset (Ἡμο’); as n.m. overthrow, destruction. ἀνάυατς (ὁ δικάς) ruler.

53. ἀγαθόν (τὸ ἄγαθόν) n. good, what is good.

55. πε.σκερμα (τὸ σκέρμα) seed; offspring, issue.

58. περαγον σμο. of πε- (27.2) and τ.παγο neighborhood, town-quarter; hence: neighbor.

59. σεβε σεβε- σεβήν’ Q σεβην to circumcise (Ἡμο’); as n.m. circumcision. 60. Ημον No. ἐσωπε Ἱμον otherwise.

61. τ.παίτε kin, kindred; περαίτε kinsman.
(63) αἰτεῖ εἰς τὸ ὄνομα τοῦ ἀνθρώπου, ἐν τούτῳ ὑμεῖς ἐν τῷ ἀνθρώπῳ νῦν ἰδαίτερά ἐστιν. ἀγαθὸς αὐτῷ ὁ ἄγαθος ἀειφόρος τῇ ἡμέρᾳ τῆς θείας. (64) Αἰτεῖ εἰς τὸ ὄνομα τοῦ ἀνθρώπου, ἐν τούτῳ ὑμεῖς ἐν τῷ ἀνθρώπῳ νῦν ἰδαίτερά ἐστιν. ἀγαθὸς αὐτῷ ὁ ἄγαθος ἀειφόρος τῇ ἡμέρᾳ τῆς θείας. (65) αἰτεῖ εἰς τὸ ὄνομα τοῦ ἀνθρώπου, ἐν τούτῳ ὑμεῖς ἐν τῷ ἀνθρώπῳ νῦν ἰδαίτερά ἐστιν. ἀγαθὸς αὐτῷ ὁ ἄγαθος ἀειφόρος τῇ ἡμέρᾳ τῆς θείας. (66) αἰτεῖ εἰς τὸ ὄνομα τοῦ ἀνθρώπου, ἐν τούτῳ ὑμεῖς ἐν τῷ ἀνθρώπῳ νῦν ἰδαίτερά ἐστιν. ἀγαθὸς αὐτῷ ὁ ἄγαθος ἀειφόρος τῇ ἡμέρᾳ τῆς θείας. (67) αἰτεῖ εἰς τὸ ὄνομα τοῦ ἀνθρώπου, ἐν τούτῳ ὑμεῖς ἐν τῷ ἀνθρώπῳ νῦν ἰδαίτερά ἐστιν. ἀγαθὸς αὐτῷ ὁ ἄγαθος ἀειφόρος τῇ ἡμέρᾳ τῆς θείας. (68) αἰτεῖ εἰς τὸ ὄνομα τοῦ ἀνθρώπου, ἐν τούτῳ ὑμεῖς ἐν τῷ ἀνθρώπῳ νῦν ἰδαίτερά ἐστιν. ἀγαθὸς αὐτῷ ὁ ἄγαθος ἀειφόρος τῇ ἡμέρᾳ τῆς θείας. (69) αἰτεῖ εἰς τὸ ὄνομα τοῦ ἀνθρώπου, ἐν τούτῳ ὑμεῖς ἐν τῷ ἀνθρώπῳ νῦν ἰδαίτερά ἐστιν. ἀγαθὸς αὐτῷ ὁ ἄγαθος ἀειφόρος τῇ ἡμέρᾳ τῆς θείας. (70) αἰτεῖ εἰς τὸ ὄνομα τοῦ ἀνθρώπου, ἐν τούτῳ ὑμεῖς ἐν τῷ ἀνθρώπῳ νῦν ἰδαίτερά ἐστιν. ἀγαθὸς αὐτῷ ὁ ἄγαθος ἀειφόρος τῇ ἡμέρᾳ τῆς θείας. (71) αἰτεῖ εἰς τὸ ὄνομα τοῦ ἀνθρώπου, ἐν τούτῳ ὑμεῖς ἐν τῷ ἀνθρώπῳ νῦν ἰδαίτερά ἐστιν. ἀγαθὸς αὐτῷ ὁ ἄγαθος ἀειφόρος τῇ ἡμέρᾳ τῆς θείας. (72) αἰτεῖ εἰς τὸ ὄνομα τοῦ ἀνθρώπου, ἐν τούτῳ ὑμεῖς ἐν τῷ ἀνθρώπῳ νῦν ἰδαίτερά ἐστιν. ἀγαθὸς αὐτῷ ὁ ἄγαθος ἀειφόρος τῇ ἡμέρᾳ τῆς θείας. (73) αἰτεῖ εἰς τὸ ὄνομα τοῦ ἀνθρώπου, ἐν τούτῳ ὑμεῖς ἐν τῷ ἀνθρώπῳ νῦν ἰδαίτερά ἐστιν. ἀγαθὸς αὐτῷ ὁ ἄγαθος ἀειφόρος τῇ ἡμέρᾳ τῆς θείας. (74) αἰτεῖ εἰς τὸ ὄνομα τοῦ ἀνθρώπου, ἐν τούτῳ ὑμεῖς ἐν τῷ ἀνθρώπῳ νῦν ἰδαίτερά ἐστιν. ἀγαθὸς αὐτῷ ὁ ἄγαθος ἀειφόρος τῇ ἡμέρᾳ τῆς θείας. (75) αἰτεῖ εἰς τὸ ὄνομα τοῦ ἀνθρώπου, ἐν τούτῳ ὑμεῖς ἐν τῷ ἀνθρώπῳ νῦν ἰδαίτερά ἐστιν. ἀγαθὸς αὐτῷ ὁ ἄγαθος ἀειφόρος τῇ ἡμέρᾳ τῆς θείας. (76) αἰτεῖ εἰς τὸ ἀνθρώπου, ἐν τούτῳ ὑμεῖς ἐν τῷ ἀνθρώπῳ νῦν ἰδαίτερά ἐστιν. ἀγαθὸς αὐτῷ ὁ ἄγαθος ἀειφόρος τῇ ἡμέρᾳ τῆς θείας.
παρή, σεναμούτε ερόκ χε πεπροφθύς η πεπε χοε.  
κναμούτε γαρ 21 ην η πιεοίς ε σουτε η νεφω ί υγιε;  
(77) ε σή ν ουγκούν η ν ουγκά! η πεπλας 2η πκα εβολ η  
νεμνοβε (78) ετεκε τνατάς-2τις μη πλακ η πεπνούτε 2η  
νεμναθής-πενθίνε ηντον η νειν ουγκίν εβολ 2η πκας,  
(79) ε π-ουγκίν ε νετ 2μος 2η πκάκε ην η νετ 2μος 2η  
ελιτ η ηνμου, ε σουτάς η νεμνουρτεε ε τες 2ν η πινν.  
(80) παρή εδε γην αναγκά ανφα 2α-60ι 2η ππελά.  
νεφρον ε δε 2η πάικε γα νεφωου η νεφογκήν εβολ η πικα.

Chapter II

(1) ασφομε αε 2η νεφωου ετ ηναγ αναγκά ε1 εβολ 2ην ηπρο  
αυγούστος ετρε-τοικομενή μηρ ε2α1 ηνα νεκάντιε. (2) τα1  
tε σφομε η ανογραφή εντσφομε ετρε-κυρίνος ε η 2ηγεμόν ε  
tεμπιά. (3) ανφα νεφωκπ τναυν πε πούα πούα ε ε2α1 ηνα  
tεχνολικά. (4) ανφακ ε2α1 2σομ 2ην1 ανσφε εβολ 2η  
τεραλλαία εβολ 2η ηαζάρεως την την αναγκά έ ηναλρία  
ενεφυμούτε ερός χε βνελεκά, χε ουγκίν 2η πνι πε ην  
τετραλλαί αναγκά, (5) ετρεταλλα ε2ομή νη ηαρία, τετερε- 
τοοτή γην λαν, εεκέ. (6) ασφομε αε 2η πτεργάφωος 2η ππά ετ  
ηναγ ανφακ εβολ 2ην1 νεφωου ετρεσμίσε. (7) ασκπο η  
πεσάρηρ,  

79. σουτάς σουτάς- σουτάς η Q σουτάς to straighten,  
stretch out (ήμος'); intr. to become straight, upright;  
σουτάς ηνος' ε to direct toward, make fit for.  
80. ανσάνε (αδέλφω) to grow up.  
1. πνόμνα (το δύνα) decree. τ.οικομενή  
(λ οικομένη) the world. c2α1 ηνα to register by, according  
to; note the medio-passive intransitive use of c2α1.  
2. τ.ανογραφή (λ ανογράφη) enrollment, registry.  
4. τ.πατρία (λ πατρίδα) family, clan; people, nation.  
5. τακε ε2ομή reflex.: to register himself (from +).  
7. σωκά εβελα- 60ος' Q εβολας to swathe, clothe (ήμος').  
t.τοεικ ταγ, piece of cloth; swaddling-clothes. xτο xτο- 
κτος' Q κτην γε to lay down (ήμος'). n.οικόμη manger.
πεσωνὴ-ν-μικε, ασβολεϊ ἡ σέντοεις, αεχτοῦ 2η οὐγοῦμτ, ἄξε με-νὴν-ν-να γοον ναγ πε 2η πνα ἡ δοῖλε. (8) νεγή-θενθοος ἅξε πε 2η πνα ἄτ-νναγ, εγοον 2η τοῖςε εγγαρές 2η ν νοῦες ἥ τεγυφή κα πεγος ἡ ἐκσοῦ. (9) α-παγγελος ἡ πνοεις ὁμνή ἦν ἐβολ, ἄγω α-πνεοῦ 2η πνοεις ἢ-ομνή ἐπουγ; αὐγ-2οτε 2η ὁμνή 2οτε. (10) πεσε-παγγελος ἅξε μαγ ἄξε

παι-ποτε. εἰς ρήτις ἄρ γερ ἄρτα-οείς ἄντιν ἡ ὁμνή ἡ ὀμνός ἡ παγε, παῖ ἄπο ἁγγομέ ἡ παλας τῆτη, (11) ἄξε αὐχπο ἄντιν ἡ ποογ ἡ πεωτηρ, ἄτε παῖ ἄπε πεσε πνοεις, 2η τπολις ἡ ἀλειά. (12) ἄγω ὦμναείν ἄντιν ἄπα παῖ: τετναςε εγγαρή 2ην ἁγ 2ην 2ην ὀμνός ἡ πεσογωφ.

(13) ἁγγομέ ἡν ὀμνής ἡ ἀναγγελος ἡ-1 ὁμνής ἡ τετράτια ἡ της ἐγχμως ἦ πνουγτε εγχμω ἡμος (14) ἄξε πνεογν ἡ πνουγτε 2η νετ ὄςε, ἄγω ἄρμην 2ηχν ικαζ 2η ἀρώμε ἡ πεσογωφ.

(15) αγγομέ ἄε ἄτερε-αναγγελος 2ωκ εγραφ 2ιτοοτογ ἄ της, ἄτερε-ποοος ἀκαμ ἡν ἀνερην ἄξε

μαρνβωκ ἄε ἐκνελεμν, ἁτιναγ ἄ πεγάκε ἐνταγκωμε

ἐντα-πνοιως ὁμνής ἐρον.

(16) ἁγενη δε, ἄγει, ἁγε ε ἁμαί ἡ μιγ ἁασφ ἡν πνηρε 2ην εκάκη 2ην πογομτ. (17) ἄτερογκνα δε, ἁγειμε ε πνακε

ἐνταγκωοο 2αγ ετε πνηρε 2ην. (18) ἁγω ὄγον ἄν ἐνταγκοτην

αὐγ-νηρε έξην ἄντα-ποοος 2καογ δαν. (19) ἁμαί δε νεγαρές ἄε νειγάκε τηρογ πε, ἀςκω ὁμνός 2γαφ 2ην πεσοὴ. (20) ἁγκοτογ

δε ἡ-1 ποοος, ἁγ-εσογ νων εγχμως ἦ πνουγτε έξην ἐνταγκοτονογ τηρογ ἁγω ἀναγ κατὰ θε ἐνταγκωος δαν. (21) ἄτερε-ωμογ δε

η 2καογ ἁκ οβολ οτρεγκεβντε, ἁγομέτε ἦ πεγρα πε Τ, ἄντα-παγγελος ταλε 2ρογ ἐνπατεως 2ην ἅν. (22) ἁγω

ἄτερογκνωκ εβολ ἡ-1 πεσοοος ἡ πετεκο κατα πνοος ἡ

μνυςνς, ἁγιτιν ἁγραφ 2εραφ 2 οιερογολυμα ε ταγομ 2ρατ 2η πνοεις,

8. τ.ούρφε watch. π.οσε flock, herd; pasture; fold.
13. τε.στρατία (ἡ στρατία) army, host.
14. ἡ πεσογωφ: this renders Gk. εδοκια (men of his favor) rather than the alternate reading εδοκια.
(23) κατὰ θεοὶ εἰς τὴν πνομος ἡ πνεεῖς χε 2οούτης ἡμῖν εἰς
πνεύμων τοῦτο εὐναμοῦτε ἐρωτε χε πετ οὐλαβ ἡ πνεεῖς,
(24) ἀνω εἰς τὴν οὐρανή κατὰ πενταχώριν ἡ πνομος ἡ πνεεῖς ἡ
οὐσιολογεῖ ἡ ἐρωνχαίν ἡ μας καὶ ἢ ἐρωνχαί
(25) εἰς ἑνήκτε ἡ νέων-οὐρανώς πε στρουχέας ἡ οὐκαίρων πε συνεών.
ἀνω περισμένεν νεώτακας πε τὴν ρεκοῦρεν ἡ πνοῦτε, εὐεπβλῆ ἡ εὐκο
ἐντὸ ἡ πνεύμων ἡ πνεύμων ἡ λεία, ε-οὐγ-οὐράς εὐφούς ἡ φονή
(26) ἢ-εὐχαμπρον εὐκο ἢ-τε ἡ πεπνή κατ ἡ ὑλαύ ἡ ἁπαμοῦν ἡν
κοιπωλαγε ἢ πεκτε ἡ πνεεῖς.
(27) ἀνω ἡ καὶ ἡ πεπνής εἰς περὶ
ε ἐπερ-νεικοτε ἢ ἂν ἡ πνεύμων γιαμ ἐγνύτε, ἦν, ετραγείρεν ἡ
κοιπω-ν ἡ πνομος ἢ-προκ (28) ἠτοή ἢς ἡ θετή ἢς ἡ θεταλμή
μανού ἡ πνοῦτε, εὐχω ἡ μος (29) χε
τεθου νακω εὐκο ἡ πεκτε ἡ πνεεῖς, πνεεῖς, κατα πεκύμενες ἡ
οὐσιολογεῖ, (30) ἢς ἡ-μακα-λαυ εἰς πεκοῦχα, (31) θα
εντάκεσατωτε ἢς θετο εὐκο ἡ πλαῦσε τσου, (32) πνοοεῖν
εὐεπβλῆ εὐκο ἡ νεκροςε ἡ μυς εἰς πνεύμ σ πεκλαςε βολος.
(33) πεθανωτε ἢς ἡ μος τεκαλαγε νεώ-ωνπαρε εἰς ἐφο πετούχω
HashMap τεκνίσετε. (34) ἢς-συνεών ἢς ἐπού εὕρον, πεκαχ ἢς ἡ μαρια
tεκαλαγε χε
εἰς θα καὶ ἡ υψε ἡ μυς πνεύμων ἡ 2α2 ἡ πνεύμων ἡ κοιπω-ν ἡ θετή
(35) ἢς ἐπο ἡ οὐγ-οὐσιον ἡ-μυς εὐκο ἢ-τε
τσουκάα, δεκαζ οὐκαίρω εὐκο ἡ ἱμοικεμ ἡ 2α2 ἡ ἢ.
(36) ἢς-οὐγ-οὐσιονταφθε ἢς ἐπο ἡ ἁλάμγοργ ἡ φανούνα τε

23. τ.οοτε womb.
24. τ.ουσία (ἡ σοῦα) sacrifice. π.οειλ pair.
t.ερωνκάν turtle-dove. ἡ (ἡ) conj. or. π.μας the young
of any animal.
28. π.ανήρ embrace, arms.
32. π.ανήρ (τὸ ἀννος) nation, people.
34. οὐσία ἢ to contradict, object to; note οὐσία of use
in the same meaning.
36. The exact function of τε is not clear; it is not
required in the sentence as it stands. τ.φυλή (ἡ φυλή)
tribe, people, nation. τ.μητρούγε virginity; π.ροούγε
εβολ 2Ν τεφυνή 2 Αχρ. τα 2 Αχαϊα 12 Ν 2Ενσοου ε-ναγωγοί, 
ε-αχρέ-σαμέρε Ν Ρομής ΜΝ πεςελά1 ΧΙΝ τεχνητροούν 37) Αυ 
έαχρέ-Χαρά γαντέρ-2μενετατε Ν Ρομής. τα 2 Μεσέν-πέρπε 
εβολ. εσφάλη Ν τευγή ΜΝ πεςοού 2Ν 2Ενσοοεια ΜΝ 2Ενσοεί.
38) 2Ν τευγον ΑΓ ΤΗΝ ΑΧΑΙΑ1 ΑΙΣΑΡΕΤΕ, ΑΓΕΞΟΜΟΛΟΓΕΙ Ν 2 
πεςείς, ΑΓ Νεςφάλε ΜΝ Ουον ΝΙΜ ΕΤ ΕΣΟΦΕ ΕΒΟΛ 2ΗΤΙ Ν ΠΕΣΤΕ 
Ν ΟΤΑΝΗ. 39) ΑΤΕΡΟΥΨΩΚ ΑΓ ΕΒΟΛ ΝΕΙ 2ΩΒ ΝΙΜ ΚΑΤΑ ΠΜΟΟΣ 
Ν πεςείς, ΑΥΚΤΟΟΥ ΕΣΡΑ1 Ε ΤΕΛΛΙΛΙΛΙΑ Ε ΤΕΥΓΟΛΙΚ ΝΑΖΑΡΕΩ.
40) πηφρε ΑΓ ΘΗΝ ΑΧΑΙΑ1, ΑΓ ΝΕΡΟΘ-ΕΟΜ, ΕΤΗΕΖ Ν ΚΟΦΙΑ, 
ΕΡΕ-ΤΕΧΑΡΙΚ Ν ΠΜΟΟΤΕ 2ΙΧΩΨ. 41) ΝΕΡΕ-ΝΕΧΕΙΟΤΕ ΑΓ ΒΑΚ ΠΕ 2 
ΤΡΟΜΠΕ Ε ΟΤΑΝΗ Ν ΠΟΛΑ Ν ΠΝΑΣΧΑ. 42) ΑΤΕΡΟΥΠΕΡ-ΜΉΤΣΟΟΥΣ ΑΓ 
Ν ΡΟΜΗΣ, ΑΧΝΑΡΒΩΚ ΕΣΡΑ1 ΚΑΤΑ ΠΣΟΩΝΗ Ν ΠΟΛΑ, 43) ΑΓ 
ΑΤΕΡΟΥΨΩΚ ΕΒΟΛ Ν ΝΕΣΟΟΥ, ΑΕΝΑΚΤΟΟΥ, ΑΕΨΩ ΝΕΙ ΠΗΦΡΕ ΘΗΝ ΤΟ 
2Ν ΟΤΑΝΗ. ΑΠΟΕΙΝΕ ΑΓ ΝΕΙ ΝΕΧΕΙΟΤΕ, 44) ΕΥΜΕΙΕΥΕ ΑΓ ΠΕΖ 
ΤΗΣΙΝ ΝΗΜΑΥ. ΑΤΕΡΟΥΡΟΘ-ΟΥΣΟΟΥ ΑΓ Ν ΜΟΟΓΕ, ΑΥΓΙΝΗ ΝΗΨΩ 
2Ν ΝΕΥΣΥΓΓΡΕΗΗΝ ΜΝ ΝΕΤ ΣΟΟΥΘ ΝΜΟΟΥ. 45) ΑΓ ΑΤΕΡΟΥΠΕΡΘΕ ΕΡΟΥ, 
ΑΥΚΤΟΟΥ ΕΣΡΑ1 Ε ΟΤΑΝΗ ΑΥΓΙΝΗ ΝΗΨΩ, 46) ΑΓΕΦΩΝΕ ΑΓ ΜΗΝΗΔ 
ΨΟΜΗΝ 2 ΣΟΟΟΥ ΑΓΕΣ ΕΡΟΥ 2Ν ΠΕΡΙΕ, ΕΤΗΕΖΟΟΣ Ν ΤΝΗΤΕ Ν ΠΕΣΑ, 
ΕΝΣΟΤΗΝ ΕΡΟΟΥ, ΑΥΧΝΟΤΗ ΝΜΟΟΥ. 47) ΑΓ-ΜΠΗΡΕ ΑΓ ΤΗΡΟΥ ΝΕΙ 2

virgin, virginity.

37. ΣΙΝΕ ΣΗ- ΣΛΑΤ" to pass through, across; СΙΝΕ ΝΗΟΓ ΕΒΟΛ to leave, pass out of. Τ.ΝΗΣΤΕΙΑ (Η ΝΗΣΤΕΙΑ) fasting.
38. ΕΞΟΜΟΛΟΓΗΙ (ΕΞΟΜΟΛΟΓΗΣΙ) to confess, acknowledge.
40. Τ.ΚΟΦΙΑ (Η ΚΟΦΙΑ) wisdom. ΤΕΧΑΡΙΚ (Η ΧΑΡΙΚ) grace.
41. ΤΡΟΜΠΗ, ΤΡΟΜΠΗ adv. yearly, annually. Ν.ΠΝΑΣΧΑ (ΤΟ ΠΝΑΣΧΑ) Passover.

42. ΕΥΝΑΒΩΚ is difficult. If Circumstantial of Fut. I, there is no main verb; if Fut. II, the tense is incorrect. It appears to be due to a slavish rendering of the Gk., but fails to carry the construction into the next verse, as the Gk. requires.

44. Τ-ΟΥΣΟΟΥ Ν ΝΗΟΓΕ lit., to spend a walking-day, i.e. to walk for a day.
Chapter III

(1) ἐν τῇ τετραδρὰν ἑν θερμοφυλὴ μὴ θνησίνοψαμε καὶ τὰ παραδείγματα τῶν ἑπτά μὴ θνησίνοψαμεν παραδείγματα.

48. ἵνα adv. in this way, thus.

52. προκοπτεῖ (προκόπτω) to progress, advance. ηλικία (ἡ ἡλικία) age, time of life.

1. ἐν- or cen-, proclitic form of a f. noun meaning year in date formulas: τετραδρὰν the fifteenth year. θερμοφυλή (ἡ θερμοφυλή) rule, administration. πτεραρχὴς (ὁ πτεραρχὴς) tetrarch, petty prince. The circumstantial clauses ερε-φιλιππος ... and ερε-ἀνάμακ ... are not grammatically correct as they stand.

2. ἐτέ, ἐτῶν ἐτῶν prep. near, by, with; a synonym of ἐτῶν, with which it is virtually interchangeable.

3. κυριεύει (κυριεύω) to announce, proclaim.
ην πεπαντισμα  η  μετανοια  η  καινοε  ευολ, (4) η  
ηει ετε χιε 21 ποωμε η  ηγαξε  η  καινε επεροφτνος  ηε 
τεσην  η  πετ  οφ  ευολ  2η  τερημος  ηε  σαττε-τεςι  η 
ποοεις;  σωογτη  η  κεοηα  η  χοοε. (5) ηει  ηιη  εανογις, 
ητε-τοογ ηιη  21 σιητη  ηιη  οθοηιο;  λω  ηετ  εοομε  εανογις 
εγοογτην  ηη  πετ  ηαη  ε  σεηηιογηε  εγκεελσαε. (6) λω 
πεοογ δ  ποοεις εανογις  ευολ,  ητε-σατη  ηιη  ηαυ  ε 
ποοχαι  η  πνηογτε. (7) ηεχω  δε  εινος  δε  ηηηηηε  δε  
ηηηηηε  ηε  ευολ  ε  βαπτιζε  ευολ  2ηαυο  ηε 
πεονη  δε  εινογ,  δε  ηηηηηε  δε  
τοργη  ετε  ηηη; (8) δρι-ζεηκαρηος  δε  εγνηηα  δε  
ηητεαηημαρκει  δε  χοοες  δε  ογηηη  δεηεηςη  εβραςαμ.  δρα 
ειν  δε  ογηη-δηομ  δε  πνηογηε  δε  τογηςε  2ηερηηε  δε  
αβραςαμ  ευολ  2η  νεισηε. (9) δηιη  τογης  πεηελεβις  δη  
ταηυγηε  δε  ηηηηηηη.  δηιη  δηιη  δε  πετη  ηηηηηη  δε  
εγκεελσαε. (10) 2η-πεηηηεδε  δε  χηογη,  εγκω  εινος  δε 
ογ  δε  πετηδαλαε  δε  εγκεελσαε? (11) δηογουπη,  δρα 
εινος  δηιη  δε 
πετε  ογηηη-οηηηη  δεηε  ηαρερ-προγι  δε  πετε  ηηηηαη,  λω 
πετε  ογηηη-οεικ  ηαρερηεπη  2ηη  ηαη. (12) 2η-ζεηκετελανης  δε  6ι  δε  2η-βαπτιζε  ευολ  2ηαυο 
τοηοηθη.

4. ωφ  εφ-  ογ'  ευολ  το  κρυο  ουτ;  το  δια,  δεκιηε. 
5. ηιη  ειαλ  ηαλεη,  ραβιε.  τ.ειη  2ηδη  ηοομε  οφ 
ποωμε  το  κρυο,  περηρηη (ειν),  ιηηη.  ντο  διεκε, 
κυηοε  οφ  κυηοας  στο  καηοος;  ιηηη.  ντο  διεκε  δομηη 
κραθ. (2) ηηηηη  δεηε. 
7.  βαπτιζε  (βαπτηζω)  δε  βαπτιζε;  νοηη  αηηηηηοη  δε 
πασσιν  οηηηηηηο;  ηοοη (f.  ωφ;  πι.  εινηι)  ν.μ.  οηηαη, 
ηνηηηηηη.  τ.οηηη (ν  δοηη)  δραθ. 
8. ων. εεελεβις  ηε.  τ.νηυγη  οοονη.  κωφπε  κεηερ-  κουρ' 
το  καηο  δν. 
12.  ηιη  τελανης  (δ  τελωνης)  τακ-δεκιηε.
πεκαγνακειναν

Πεκαγνακειναν και εναμενειν;

(13) Ποτοι δε πεκαγνακειναν
νεραταλαμα γιαγον απα πενηταγωγο τηντη.

(14) Δυσμοι αε ηδη νετ οι η ματαιοι
εναμοεν γιαν εν;

πεκαγνακειναν και εναν
νεραταλαμα οσοι, λγω νεραταλαμα ε λαμα, τυπευονε ερωτη
η νετοφανιον.

(15) ερεπαкладος σωμα εκλος, ευμητησε τιμηγια ζεν νεγιντ ετε
ινθανουσε και μεγακ ποτοι πε πεκαγνακειναν, (16) αινισαννος εοηοδος,
εαοω ειμος η ογον υιον ηνε

λαοκ μεν ειλματιζε ημωτη ζεν ογονοοιογιον. ηννυ δε βαλεί νετ
ξουρ εροι, παλ εντοθηγαλ αν η εβα εκλος ε ινογιε η
πεντοιογυιε. Ποτοι πεν εαοαητίζε ημωτη ζεν ογονηος εοηοδοεν
ην ογκωσι, (17) παι ειερηςε-πεκαγνακειναν τεξειηε η τεβο
η πεκαγνουσογυιε, ε εοωγει ογον ηνε εογειεο γε ηεκανοεγιοκη. ποτος
δε παραφεηε ζεν εογειε νεκατο ενεωογιον.

(18) ζεν ονεκεδας και ενε-ναωογυιε νεκνπακλαει ημοοιογιο
ειντρα-οειγα η παλακος. (19) ενπωνας δε πετεταρπαχς, εγκνπιο

13. των τεφ- των Q ην ηνγο νεν νεκαιεινεηε ηνο ηγο

14. ττο τετε- ττον Q νεκαιεινεηε ηνο ηγο

15. νετο λοκαλ ομον ουνο ηνο ηγο

16. ξουρ Q τους ακατε πεν ακατε στραφς, βαντς.

17. εαοω ετελον ομον ουνο ηνο ηγο

18. παρακαλεο (παρακαλεο) νεκαιεινεηε ηνο ηγο

19. τεινε ηνο.
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Ἠμωθεὶς ὥσπερ ἔτεις ἕρρωμαις, οἷεὶ ἐν πενθὸς λῦω ἔτεις ἕποι ἔννοι ἐν πονηρῷ ἐντα—ὁ ἔρρωμαις αὐτῷ, (20) ἄγουες—πεικέ ἐξῆς ἐπεκούσε νομοῦ: ἄγητή—ἰσομίαν ἐξογνύ εἰ ποτέκα. (21) Ἀγωμεὶς ἐν 胙 πτρε-πλαοῦς τρήτεν—ἐπετέλειαν ἀμωμὶ ἄμερα—τε ἀγιά, ἀ-τπε ὀυσία. (22) Ἀ-πεπνήτω εἰς ὁμίλο ἐπεκεῖ ἐξῆς ἔννοι οὐκ ἡ ἑωμὸ ἐν ὠμοὶ ὑμῶν, ἀμωμὶ ἄμινι ἐγὼν ἔννοι ἔβολ 胙 ὕπε ἔξ. Ἕτοικ ἐν πεθῇ, ἐμεθπ. ἦτοιογὺς ἦν τῇ ἂν.

The remainder of Chap. III is genealogy and has been omitted.

Chapter IV

(1) ἐν ἐπτῷ ἔβαλ 胙 ἡ πτὰ ἐγοῦσιν, ἄγαθότη ἔβαλ 胙 πιοράσας, ἐπιμοῦ ἔννοι 21 τέρπος ἐπί 2 ἐμὲ ἔννοι, ἐφευράξας ἡμῶν 21 τῇ παλαιολογος, αὐμὸ ἠπαγον ἐν 2 ἐνεθοῦς 2 ἐνεθοῦς ἐν ἀμα. ἅτερούμυχ ἐν ἔβαλ, ἄνεκο. (3) πεπέ-παλαιολογος ἦν ἔξ ἔπε ἦτοικ ἐν πεθῇ, ἐμεθπ. ἦν ἐμεθπ. ἔξ 3 εἰ. 

(4) ἄγοιογυς ἦσ ἦν ἔπε ἔξ. ἔχος ἐν επε-προκό εἰσῳ ἦς ἐν ἐς ἐπεικ ἐματε. 

(5) ἅγιοτῇ ἐν ἐγρατ. ἅτοιογὸς ἐν ἢματερῳ οὐρού ἐν τοῖκονεν ἡ ὑμῖν τῇ 21 ὑμετεροφρ οὐς ἡ ὑμετεροφρ. (6) πεπε-παλαιολογος ἐν ἔμα ἔξ ἔχος ἐν ἐματε 2 ἂν ἔχος ἐν ἐπεικ 

†† ἦν ἔπε ἐεισερχομεν τῷ ἔννοι ἔννοι, ἐν ἠταγων ἔξ, ἀμωμὶ ἐν ἐπεικ ἔξ. (7) ἦτοικ ἐν ἐκαγονογυς ἐν παῖντο ἔβαλ, σαρκομεν ἦσ ἔπε ἔξ.
(8) ἄ-ΤΕ οὐσία, περιχ ΝΑΧ ΧΕ
     ΧΗΝΗ ΧΕ ΕΚΔΙΟΥΣΙΝ Ἡ ΠΧΟΙΣΙ ΠΕΚΝΟΥΤΕ, ΛΥΣ ΕΚΝΑΙΔΟΓΕ ΝΑΧ
     ΟΥΣΙΑ.

(9) ΔΥΝΤΩ ΑΕ Ε ΘΕΡΟΥΣΛΗΝ, ΑΝΤΑΣΟΥ ΕΡΑΤΗ 2ΗΝ ΝΤΕΝ 2 ΝΕΡΠΕ, ΠΕΧΑΧ ΝΑΧ ΧΕ
     ἐφξὲ ΊΤΟΚ ΛΕ ΝΙΨΗΡ ΠΗΝΟΥΤΕ, ΧΟΡΚ ΕΔΕΙΣΙΝ 2ΗΝ ΠΕΙΝΗ,
     (10) ΧΗΝΗ ΓΑΡ ΧΕ ΧΝΑΣΩΝ ΒΙΟΤΟΤΟΥ Ν ΝΕΑΘΡΕΛΟΣ ΕΤΕΝΗΤΚΕ
     ΕΤΡΕΥΣΑΡΕΥΕ ΕΡΟΚ. (11) ΛΥΣ ΕΝΑΚΙΤΚΕ ΕΡΗ ΝΕΥΕΙΧ, ΜΗΠΟΤΕ
     ΝΗΧΡΗΠΟ ΟΥΣΗΕ Ν ΤΕΚΟΥΡΓΗΤΕ.

(12) ΔΥ-ΤΕ ΑΕ ΟΥΣΙΑ, ΠΕΧΑΧ ΝΑΧ ΧΕ
     ΔΥΧΟΟΣ ΧΕ ΝΗΕΚΠΕΙΡΑΖΕ Ν ΠΧΟΙΣΙ ΠΕΚΝΟΥΤΕ.

(13) ΝΤΕΡΕΝΒΕΚ-ΠΕΙΡΑΣΜΟΣ ΔΕ ΝΙΜ ΕΒΟΛ, Δ-ΠΛΑΙΒΟΛΟΣ ΕΑΖΗΑ
     ΕΒΟΛ ΝΗΟΥ ΓΑ ΟΥΟΥΟΕΙΓ. (14) ΛΥΣ ΔΚΤΟΝ ΝΕΙ 2Η ΤΕΘΟΝ Ν
     ΝΕΠΗΧ Ε ΓΕΛΛΗΛΙΑ. Δ-ΠΟΕΙΤΕ ΕΙ ΕΒΟΛ 2Η ΝΕΡΠΙΧΡΟΣ ΤΗΡΗ
     ΕΤΕΝΗΤΚΕ. (15) ΊΤΟΝ ΔΕ ΝΕΧΤ-ΕΒΟ ΠΕ 2Η ΝΕΥΣΥΝΑΓΩΓΗΝ,
     ΕΡΕ-ΡΩΜΕ ΝΙΜ ΤΕΕΟΥ ΝΑΧ. (16) ΑΔΗΕΙ ΕΞΡΑΙ Ε ΝΑΖΑΡΧ, ΝΗΜΑ
     ΕΝΤΑΥΣΑΝΟΥΠΙ ΝΕΝΤΗ, ΛΥΣ ΑΧΒΩΚ ΕΣΟΥΝ ΚΑΤΑ ΠΕΧΣΩΝΤ 2Η
     ΝΕΖΟΥΝ Ν ΠΕΣΒΑΒΑΤΟΝ Ε ΤΣΥΝΑΓΩΓΗΝ. ΑΝΤΡΟΥΝ ΔΕ ΔΕ Ε ΩΓ. (17) ΛΥΤ-
     ΝΑΧ Ν ΠΧΟΜΗ Ν ΝΕΑΙΑΣ ΠΕΡΙΟΦΗΝΟΣ. ΑΝΟΥΝ Ν ΠΧΟΜΗ, ΔΖΕ Δ
     ΝΗΑ ΕΤ ΣΗ2 (18) ΧΕ
     ΝΕΠΗΧ Ν ΠΧΟΙΣΙ ΕΞΡΑΙ ΕΞΩΙ. ΕΤΒΕ ΝΑΙ ΑΝΤΑΣΤΗ,
     ΔΥΝΗΝΟΤΕ Ε ΕΥΑΓΓΕΛΙΖΕ Ν ΝΗΝΚΕ, Ε ΤΑΪΕ-ΟΕΙΓ Ν ΟΥΚΩ
     ΕΒΟΛ Ν ΝΑΙΧΜΑΛΛΟΤΟΣ ΝΗ ΟΥΝΑΥ ΕΒΟΛ Ν ΝΗΧΛΕ, Ε ΧΟΟΥ Γ ΝΕΤ
     ΟΥΟΦΙ ΓΗ ΟΥΚΩ ΕΒΟΛ, (19) Ε ΤΑΪΕ-ΟΕΙΓ Ν ΤΕΡΟΜΗ Ν
     ΠΧΟΙΣΙ ΕΤ ΘΗΝ.

8. π.τΝζ wing; wing of a building. ωςε χβε- χσε' Q χμα to leap, move quickly; reflex. idem.
11. χωρε to stumble; tr. to strike (πην) against (ε).
14. π.κοειτ fame, report.
16. π.εσβατον (το σαββατον) the sabbath.
18. τωςτε τες- ταςτε' Q ταςτε to anoint (πην"; with: γη, πην"). π.αλχαλωτος (δ αλχαλωτος) prisoner, captive.
οισιαν- ουσιαν- ουσία Q ουσιαν to wear down, destroy; also
intr. to be worn down, destroyed.
(20) ἀγκὲ-πξωμεν ἂε, ἀγιλαμ Ἡ ἤνυπηρενης, ἀγιομος.

(21) ἀγαρκει ἂ Ἡ ἤξοος ἅν 

(22) ἀγω ἀνερ-ογον ἃμ ἁ-μήτρη ἱμαρα, εὐγ-σπιρα ἐν ἱγάξε Ἡ 

(23) πεκαλ ἂ ἅν 

(24) πεκαλ ἂ ἅν 

(25) ἵμος ἱνττ ἃ ἣν ἴλας ἵμος προφητικς φηπ ἐ 

(26) ἵμοις ἃ ἱμοι ἵμοι συν ἴλας ἵμοι εἰμικτι ε σαιπτα ἤ 

(27) ἵμοις ἴλας ἵμοι εἰμικτι ε σαιπτα ἤ 

(28) ἵμοις ἃ τηροῦ Ἡ ἴλας ἵμοις 

20. κωβ κεβ-, κὲ- κοβ" Q κωβ to make double; to fold (ἵμος). 

22. τε.χαρις (ἢ χάρις) grace, favor. 

23. παιντως (πάντως) adv. wholly, altogether. ἁ-παρα to heal (e); p.παρα drug, medicament. Note reflex. εροκ. 

24. ἵμοις (ἀμήν) adv. indeed, verily. 

25. ἵταμ vb. tr. intr. to shut, close (ἵμοι); to close, become sealed. π.ζε-βωμν famine, bad harvest; cpd. of ζε season, βωμν adj. bad. 

27. p.κοβζ leper; κωβζ, Q κοβζ to become leprous; p.κωβζ leprosy. Note 21 at the time of; ἕκα except for.
(29) ἀντώουν, ἀνοχτὸ εὐολ πεωλ ἡ τπολις, ἀντὴ γὰς ακος ἦ πτωου ἑτέρη-τετολις κητ 2εξω τοῦτε εττεύνοντε εὐολ ἀνοχτὸν. (30) τοῦτο δὲ αἱεὶ εὐολ ἡ τευμήτε, ἀνβικ. (31) αἱεὶ επεσεντ σταφηδούμ ὁπολις ἢτε τπαλιαεὶς, ἀνι νεῖτσε-εὐσφ νὲ ἡ ἢ παραβατὸν. (32) ἀντ-ϊνντερ ἔς τρού ἐβραὶ εὐν τευνεὐσφ, ἔς τετε-πενευάξε ωοον ἐς ἐν ὡγεούςια. (33) ἄνι νεύν-οὐροφν γε ἡ τασαλαγὶ εὑρ-οὐφᾶ ἐ ἀλαμονον ἄ ακασάρτον ἡ πτντὲ. ἄνι αἱξε-εὐκακ εὐολ ἡ ὡγον ὡγον ὡς ὡς. (34) ἀξε ἂσροκ ἦμαν, τὸ πρὴῖναξτερ; αἱεὶ ἐς τακον. ἕσοογ νὲ ἀτκ-νῖς ἄτκ, πητ οὐλαὲ ἐ πηοῦτε. (35) ἄ-τε ἔς ἐπιτιμὰ ὡς, ἐγκε ἣμος ἐς τὴ-ροκ ἦμεὶ εὐολ ἡ πτντὲ. ἄνοογε ἠμοι ἦς ἠπιμονον Ἐ ἡπντε, αἱεὶ εὐολ ἡ πτντὲ ε-μεῖτελαπτε ἠμοι λᾶς. (36) ἄγκτορτπ ἔς ὡφε ἐκ εὐν ὡγον ἦς, ἄγκαξε ἦς ἴε κευερν, ἐγκε ἠμος ἐς ὡγ αν πε-πενευάξε; ἔς ἡ ὡγον ὡγούςια ἠς ὡγον ὡγον ὡγον-κασε ἐ ἠς ἡπνὺ ἐ ἀκασάρτον, σεβνη εὐολ. (37) ἄ-πνοετ δὲ ὢοοε ἐτβινττὲ ἡ ἡ ἦς ἡ ἦς ἦς τπῆ ἰκωρος. (38) ἀντώουν δὲ ἐυολ ἡ ὡγο νταςαλαγὶ, ἄαςκακ ἐυον ε ὡς ἰ σιμὼν. τὐφανε δὲ ἐς ἰ σιμὼν νεύν-οὐφος ἐς ὡσον ὡσον πὲ. ἄγκενσοπτ δὲ ἐτβινττὲ. (39) ἀκασάρτττ 2εξως, ἄγκεπιμα ἦς πεςον, ἄκακας. ἦ τευμον ἀντώουν, ἀκακονεὶ ὡς.  

29. ἐν. kötü, corner. ἄνοχτο adv. headlong.  
33. εὐγκακ εὐολ to cry out; ἐς εὐκακ cry, shout.  
34. Note use of reduced form ἄτκ for ἄτκος.  
35. ἐπιτίμα ὡς (ἐπιτίμω) to rebuke, reprove.  
36. ἐπιτίμα ὡς (ἐπιτίμω) to rebuke, reprove.  
36. ἐπιτίμα ὡς (ἐπιτίμω) to rebuke, reprove.  
37. ἐπιτίμα ὡς (ἐπιτίμω) to rebuke, reprove.  
38. ἐπιτίμα ὡς (ἐπιτίμω) to rebuke, reprove.  
39. ἐπιτίμα ὡς (ἐπιτίμω) to rebuke, reprove.
(40) ερε-πρή αε μαζωτή, ουγνή ην ετε ουγτογ-ρυμη ευφωνε
ζ' εν γουφονε ευφωνε αυγτογ ηνα. ητογ αε αυταλε-τοοτη εξη
πολα ποια ηνοου, αυταλεοοου. (41) περε-παλιονιοι αε νην
εβολ ζ' 22 λε, εγχι-ηφακ εβολ, εγχω ηνος χε
ητογ πε περηρε η πηουτε.

αυ ηεθεπιτή με εγ-ηφακ ηνοου αι ε φαξε, χε νηεγοοουη
χε ητογ πε πενε. (42) περε-ποογε αε γοπε, αχε εβολ,
λουβι εγα μ ηαιε. περε-πηνηηδε αε γηε ηνογ πε. αηε
φαροι, αυγαοεμε ηνος ε ηηεοκ ε καλ α. (43) ητογ αε πεηαη
ναγ χε

ζηηε ετρεγαγγελιζε η πηκεολιες η τηνιερο η πηουτε,
χε ηναηηηηοουτ γαρ ε πεηιωβ.

(44) νηεκηρυςςε αε πε 2η νηνηαλωηη ην ησμαλα.

Chapter V

(1) Αεγωνε αε 2η πτερε-πηηηδε γοηο εξωη ηεηηωτη η εναξε η
πηουτε, ητογ αε νηεηαερατη πε 2ατη ταηηηη η γεηηηαρεο.
(2) Εηηηαγ ε χοι εηηη αγηνοονη 2ατη ταηηηη, ε-λ-ηνοωεη πε
ει εηεηι ζηωγ, εγεη η ηεγγηηη. (3) Αηηαε αε ε οηα η ηηοι

40. ζωτη ζετη- ζοτη' Q ζοτη vb. tr. to reconcile, adjust (ηηο'; to: ε, ηη) ; intr. (1) to become reconciled; (2) to set (of the sun, etc.). Note ρωμο in indef. pron. sense "anyone," with plural resumption in εγωνε.

1. γοηο γοηε- γοηο' vb. tr. to pour, empty out (ηηο'; out of: εβολ 2η); intr. to flow, pour forth. ταηηηη
(η ηιυνη) lake.

2. ηνοοε ηνεη-, ηηεη- Q ηναοουτ vb. tr. to bring (boat) to land, into port; to moor (ηηο'; at, to: ε); intr. to come to land, into port, be moored. ην.ογωηε
fisherman. ηε.γιε (pl. ηε.γιηηη) net.

3. ζηε to row (εβολ η: away from).
(4) ἄτερονος ἰαμ στρεψίμεν εκολ ἐν πεκρό ἐν ουκογι. ἄραμοος δὲ τι ποκεί, ἀνήθτω κίνησε.

(5) κετ-θυτιν ἐν ἐνε δινυκ, ἄντετιθαλα ἐν δετθήσθυν ἐν σωπε. ἄσιμων ἐν ὁμισμε, πεσχαν ἕνα ὑπερ κας, ἀνακ-εἰς ῃ τευχυ τηρεῖ, ἀνακκα-ἀλας. ετερον 

(6) πεκδάμεν ἐγεναλα λογον ἐνησθείν ὑγιεί. (7) ἄswer καὶ ἐνεθήσεν ἐπὶ πεκες ἐντεινεῖ ὑπεροῦς ἱεροποι. δαμεῖ δὲ, ἀνακα-ποκεί σιαγ ἄουστε ετερεύθημεν. (8) ἄτερο-καυσὶν πετρος 

(9) εὐθεῖα ἐν ιμοι, ἕναν ὁμώομεν ἐν πελε̣, ἑνοςις.

(10) ἄναιψοτε γιρο ταξον ἐν ἄν υγι σομιν ἐν ἱεροποι ἐκθεὶς ἄντετη ἐνδιάγονε. (11) δοσοίως δὲ πκε ἀκωμος ἱμ ἰωτάννος, ἰμηρε ἐν ἱεβαδίος, ἱερο ἐν κοινομος ἐν καυςι. 

(12) ζομοίως δὲ εἰς ἀκαμώς ἱμ ἰωτακ τοῦ πελε̣, ἱεροποι ἐκθεὶς πελε̣, 

(13) σπεται, ἐνθω ἵμος ἕνε πνος ἐν τέβοι.

4. ἂθν ἄκ-ἀκο Κ ἂθν to dig deep; Q to be deep; ἐνο Κ ἂτοθ of the deep places. ἐνο ἀκ-ἀκο Q ἂθν to seize, catch (茀οο). ἁλλα (χαλώ) to let down, lower.

5. ἀκ-αίσε to labor, work with difficulty.

6. πελε̣-παο Q πελε̣ vb. tr. and intr. to burst, tear, break (茀οο).]

9. ἄναιψοτε gathering, collection; catch (of fish).

10. δοσοίως (ὁμοίως) adv. likewise. π.κοινονος (ὁ κοινωνος) partner.
(13) ἀγαντόν-τετέλεσθαι ἐν εἰσολ, ἀρχώσε ἑρώτῃ, ἐχεῖ τὸν ἴμος ἐπὶ τοῦ ὁμ. τέλος.

(14) Πνοτὸς ὁ άγαντόν-περιστερακάθαρται. Ἐποτὸς ἐπὶ τοῦ ἴμος τῇ ἤματε ἡ τρόπος ἐν τῆς ἡμέρᾳ, ἄλλα μνήμες, ἐσπαί ἡ πεπενθέπτω κατὰ ἡ ἐκταχοῦς-σαλτρὸν ἴμος ἑαυτὸς ἀρχή τῆς ἐκταχοῦς ἐν τῇ ἡμέρᾳ.

(15) νερε-παραλήκτης ὁ ἱμάτιον ἐκείνης, ἡ ἱμάτω ἐνεπηνημένης ἐσφωτίζε ἐπὶ τῇ ἐπιστήμη ἐρώτῃ, ἦπε ἐκείνη ἡ ἐκταχοῦς ἐν τῇ ἡμέρᾳ, ἐσφωτίζε.

(16) Πνοτὸς ἐπὶ ἰδιερχόμενον ἴμος ἐπὶ ἑαυτῷ ἡ ἱμάτω ἔγερε, ἐκείνη ἐσφωτίζε ἐπὶ τῇ ἡμέρᾳ, ἐσφωτίζε.

(17) Ἐκείνης ἐπὶ ἡ ἱμάτω ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκείνης ἐκεί

13. ἡμίκοκος, άνευ του. to touch (e).
14. παραγεγείρεσθαι (παραγεγείρεσθαι) to order, command.
16. άξιος άξιος-σαλτρὸν vb. reflex. to withdraw, go away; also intr. to be removed.
17. άγαντόν-τετέλεσθαι (ἀγαντόν-τετέλεσθαι) to order, command.
19. κέραμος (κέραμος) tile.
21. ἄγαντόν-τετέλεσθαι (ἀγαντότετελεσθαι) scribe, clerk. άγαντότετελεσθαι to blaspheme (against: e); άγαντότετελεσθαι blasphemy.
κα-νοκε εβολ ἀσα πνουτε Μαυλαχ?

(22) ὥτερε-τε ἀε εἰμε ἐ νευμονικας, πελαχ ἀν γε, ἀσφωτη τετῆνευσε 2ην ἔτενητ; (23) λῦ γαρ πετρ οτις ἐ ἄδος ἔ, ἐν νεκνοκς κι γακ εβολ, κάν ἐ ἄδος ἔ, ἐν τενοι νήμοοδε; (24) εκκας ἀε ετετηνευσε ἐν οὐντε-πνηπε ἢ πρωμε εξούς εια εια άθη οκας κα-νοκε εβολ—

πελαχ ἢ πετ σιδι ἐ με

εἰκὼ νικος κακ ἐ τενοι νήμι ἢ πεκλαλο; οβκ ἐ πεκκι.

(25) τ η τενοι δε αντενοι ν η πεπιλτο εβολ, κάνι ἢ πεκλαλο,

αντεκ δε πεκκι εντε-εννο δι πνούτε. (26) λυθηνηρε ἀε τηρου,

λυτε-εννο δι πνούτε, ανθους δι γοτε, εὐξω νικος ἔ, ἀπαλ ἐ γενηνηρε ἢ πνού.

(27) μάνκα κακ ανει εβολ, ἀπαλς εγετεφωνς ε-νεφράν γε

ἀγει ενενοος 2ην πεπελωνιον. πελαχ κακ ἐ τε οὐάζκ ἄσκι.

(28) αντα-νεα κακ δι ἄμι κέος, αντενοι, ανθους ἀσκινή.

(29) λυς α-αγειτ ἐ-ουνος ἢ .EXP έβρο ζην πεκκι. νευν-

ούνηρες ἀε θελωνς κα 2ην κοννογε νημαγ νεκάς.

(30) α-νεφαρίκαιος κα μην γεγαματευς κριπν εννοι κα

ενεγενητικς, εὐξω νικος ἔμε

ἐτεκε ου τενοιν δι λυς τετενε 2ην πετεφωνς δι

Ἀπεφ-νοκε?

(31) ἄ-τε κα οὐσφε, πελαχ κακ γε

μετ της ἥ-κρια δι κα πεθειν, ἅλα με τοκε με τυ-κρια

νακ. (32) θαλιει δι κα θεν-ναλικαίος ἅλα ἄνπεφ-νοκε

23. κά conj. or.
27. π.τελωνιον (το τελώνιον) tax-house.
29. τ.φονε a reception, entertainment, banquet.
30. κριπν vb. intr. to murmur, complain (against: ε, εννοι κα, εξην, ἄσκα).
31. τωκ τεκ- τοκ Q τηκ vb. tr. to strengthen, confirm; reflex. and intr. to become strong, firm, hale, hardy.
32. τωρι τεσι- τας Q τας vb. tr. to summon (νικος, ε); vb. intr. to knock at the door. μετανοει (μετανοεω) to repent.
34. τ. δελεετ bride; ηα η δελεετ bridal chamber; 
(n.) ηα-τδελεετ the groom.

36. κολην κολην Q κολην vb. tr. to break off, cut off
(ημο*); intr. to break, burst. ηαι adj. new. τορπι τορπι Q τορπι vb. tr. to sew (ημο*; tc: e). ηνηεε tag; ηηθηνη ηηθηεε tattered garment. ηηδγ use, value, profit; ηηθ-δγ to be useful, of value, to prosper.

37. ηηθκοε (δ δοεκγ) wineskin. ηωλι(e) ηη-, ηηθ- ηολι Q ηηθη ηηθ (± εκοα) vb. tr. to pour (ημο*); intr. to pour, flow.
Apophthegmata Patrum


4. ἀγγοος ἰητί κακ παίνειν ἄγε, "ἀ-οὐς ἄγον ἄγον ἀν πάνε ἀγε, 'εἰναδφ-οῦ ἀν πανήτ ἀθραφτ? ἀθρ.-οτε ἀν ἰητήρ ἁτοτε ἁτοτε." ἀγγοος ἄγε, 'ἐκάκ νατοκ 1 ἐγοον εὐφ-οτε ἰητήρ ἁτοτε ἁτοτε, ἀγο ἐβολ ἐν ηθητρεφ-οτε ἁτοτε ἁτοτε ἁτοτε ἁτοτε ἁτοτε. 2 ἀρα ματ ὑναν καθρ-οτε ἁτοτε 2ἀκ καθτήρ ἁτοτε ἁτοτε ηφοτε."" 1

5. ἀ-οὐς ἄγε-οὐγε-κλεῖον ἄγε, "ἔτεε ὦ, ἐτεμοος ἐν πάνῃ ἀν ἢψε, παντὴ κατα σα σα σα νημ?" ἀγοοφη ἄν ἰητί πςλλο ἄγε, "ἐβολ ἃτε σαπείς ἰητί νεεκεσεντηρίων ἐν 1 καλάτα τεούνιται, τεούνιται, τεούνιται, 2 τεούνιται. ἁμ 6 ἄτε σαπείς εκθαλασμο ἐν τεενενργια 3 ἐν οὐκανκάλαρος, 4 ἐνε-νεκεσεντηρίων ἐν 1 καλάτα ἢψε ἐν οὐσισβαστ 5 ἀν οὐγεξαί.

6. ἀ-οὐς ἄγε-οὐγε-κλεῖον ἄγε, "ἔτεε ὦ, ἐτεμοος ἐν πάνῃ ἀν ἢψε, ἐτεμοος ἐν 1 ἀγοοφη ἄν ἄγε, "ἐβολ ἃτε ἀνακεκιμφα 2 ἀ

3. (1) καπατά ε (ἀπαντάω) to meet, confront.
4. (1) τασχ τασχ τασχ Q the vb. tr. to join, attach (.MaximizeBox); to: e); used reflex. here.
5. (1) π.εεσεντηρίων (το αλεσεντηρίων) sense-organ. (2)
6. (1) εολος, Q εολος ἀγοος vb. intr. to become despondent. (2) εισερφε, εισερφε, εισερφε vb. tr. to perceive, see (ᾧ).
πνέτον ἐπεσαπίζε 3 ἔροις οὐσὶς τκολασίας 4 et ἐναγωγε. 6-νε-άκ εἰς-το-ναι 5 σθν οὐσία, δύνα ἑντε-πέμπον οὐσία μοὺς ἐν εἴ ἐποκ ομίλλοις εἰσαί 5 κοκύκτω, δύνακα ἑσαί 5 ηρημοῦν πε ποιήσε, 6 ἐκκλομέ ϕοινεικαί τούτον πε ποιήσε 5 ἐπεσαπίζε 5 σθν ἐπεσαπίζε.

9. ἀκοος ον ἅ, "την οὔτνῃ πε πελάλιςος 1 οὐσίας ἐποκ ομίλλοις ἐναγγε. πετ ἐν ἐπεσαπίζε 5 τούτον εἰσαί 5 κοκύκτω, δύνακα ἑσαί 5 ηρημοῦν πε ποιήσε, 6 ἐκκλομέ ϕοινεικαί τούτον πε ποιήσε, 5 σθν ἐπεσαπίζε.

10. ἀκοος ον ἅ, "πελάλιςος οὐσίας ἐποκ ομίλλοις εἰσαί 5 κοκύκτω, δύνακα ἑσαί 5 ηρημοῦν πε ποιήσε, 5 σθν ἐπεσαπίζε.

11. ἀκοος ον ἅ, "πελάλιςος σθν ἐπεσαπίζε 5 ηρημοῦν πε ποιήσε, 5 σθν ἐπεσαπίζε.

12. ἀκοος ον ἅ, "πελάλιςος τούτον εἰσαί 5 κοκύκτω, δύνακα ἑσαί 5 ηρημοῦν πε ποιήσε, 5 σθν ἐπεσαπίζε.

13. ἀκοος ον ἅ, "πελάλιςος ἐπεσαπίζε 5 σθν ἐπεσαπίζε.

(3) σκαπή (σκαπή) to hope for. (4) τκολασίας (τκολασίας) punishment, correction. (5) τ.εῖ (τ.εῖ) wort.

(6) ποιήσε neck.

9. (1) πεπελάλιςος (πεπελάλιςος) bridle. (2) λαβεγερο adj. lusty, lecherous; lit. female-crazed, from λαβεγερο, Q lobe to rage, be mad, p.c. λαβεγερο.

10. (1) ϕοινεικαί, Q ϕοινεικαί vb. intr. to become dry, dry up.

(2) κοκύκτω, κοκύκτω Q ϕοινεικαί vb. tr. to draw, drag, impel (ϕοινεικαί); also intr. to be drawn, move swiftly, flowingly. (3) σθν depth(s). (4) ϕοινεικαί (ϕοινεικαί) pleasure, delight.

11. (1) σθν adj. sober, mild, prudent.

12. (1) λαβεγερο (λαβεγερο) adv. especially. (2) παδοκου (παδοκου) suffering, misfortune, calamity.

13. (1) τ.φοινεικαί the acacia nilotica, a thorn tree; hence: thorns.
14. ἀγιός ἐσ ἔ, "νανοῦ-ογοσ-ἀς ἀγω ε σε-ντρι ηγην-ογος δε ἐ τσαρτ ἐν ἑκσανυ γιτ ην ὁταλαλα."

15. ἀγιός ἐσ ἔ, "ντα-ποιον 1 κοσκες 2 ε εγες 3 χαντογ-νοχε εβολ η παραδικος. 4 ἐρε-πετ καταλαλι 5 ἐ πεθον τηςε τε παι. 6 ἑατακο γαρ ἐ τεγυχ ην πετ σωτη, ἀγω τεν-κεοιτη β ημιν ημοι νεκτανςις.

16. ἀγο ἐ σε ωςε ἐν ογοις γι γιντ, ἀγω ἁγι 1 ὁ ογοποτ ην ηρπη ην ογολο. πενπαχ ᾑ, "κι εβολ ημοι ην πινοι." ἐτερε-πεκεεπε ἐδε ναγ ετ ογον ημιαγι, ημοιχι.

17. ἄγι ε δι ὁν ην ογαλαλιον 1 ἐν ηρπη ην απαρχη 2 ἐ εγεταλιν ἐν ἑκσανυ κατα ογοποτ ε πογι. 1-ογι δι ἐν ἑκσανυ κακ εεραι εβι τηπνη, 3 ἀγωπο εβολ εικως, ἀγω ἐ τεγυχ νησε 2ε ηδι τηπνη. ἀγοκ 1 ἐδε ἕν ἑγετ ηεν περποου πηταφωνε, ἀγως ε πεννοι εννης γι αςε. 1-ογι-τοοτου ε εσω 4 ημον, εγες ἑμο σε, "πτήκη-ολμαλ-ελονε εμοινειετ. καλως 5-παι ωςε ημοκ." 1-νεξιο ἐ δε ωςι-ερου, εγες ἑμο σε, "αλαιτη 5π παγηρε. ογωφγ γαρ ε-ημονος νη πηταλαλα. ῃονε 7 ηδι πνοιςις ἐδε ηνεμκετ-τεικυνη 2ήν πα-ογοις ταρε-τοικουμενη τηρη ειμε ἐδε αγινη 2ε γι γιντ ἐτεβ

14. (1) ἂς = ἂς. (2) The Conj. continues the infinitives: (and it is good) that you not eat the flesh of your brothers (i.e. caluminate them). (3) t.καταλαλια (η κατα-λαλα) slander.

15. (1) ποιον (f. τε.πω) snake, serpent. (2) κοσκες = κακκε to whisper. (3) εγες Eve. (4) παραδικος (δ παρά-δεισος) Paradise, Eden. (5) καταλαλι (καταλαλα) to slander. (6) ογει was used pronominally: his own one (soul).

17. (1) περπειον (το σατιλου) keg. (2) απαρχη (η απαρξη) first-fruits; ηρπη η απαρχη new wine. (3) τ.κυπνη, t.κυπιν arch, vault, vaulted place. (4) σως σου- σου Q εις vb. tr. to scorn, treat with contempt (ὁμος). (5) κα-λως (καλος) adv. well. (6) ωςιν ελπις Q ολην vb. tr. to em-brace (ε). (7) An oath: "As the Lord lives,..."
18. Δυσον κίμ ζην πεθεσώντες έχουν έ ούα. Δεσφεράτε κε

πέσας, άντετειν έ ζην ομηρεττάρειςς 1 εξην πεθεσον λυω 2 έ παρ

άγες 3 επιπέδων δεκας σωλας. 4 Λυω έ τευκνομ άχη άγκηνς σκοπν

έζην άβολ έ ζην τεταπρό. Πετεροπατε 4 δε γώνε, άνθο ενοστον.

19. άχνωκ ά ουοεν 5 άσι πεπεπεγντερος 1 ά άιντ γα παρ-

ξηπικοπος ά λάκτα βελ άτερεχτο έ διντ, άυκνομ ίνι ά ά

ςεκίνημ 2 έε, "ερε-ταποις η-8ούς." Ντοο ά δέφαμ μάλ έ 2 έ, 

"ψύςι, 2 νασκίνημ, άνοικ ονιάν έ 40 ά ά άλλα λάμ ά ρωμή άπα

παρ-

ξηπικοπος άμαλν. Ποοομ ά ομπουςτον, άτακτο 3 έτοε

πλάκα έμε ευεσαρεφες έρος άβολ 24 παλ-γραφ 4 ά πάλα.

21. άν-ούμ ά ρεμελ 2 άκ ά δε Κέελο, άυλ έ έβαμ 1 ά πενδα-

ντας 1 έε, "ταμίο ούν ά ουκούμ ά άρμίν," 1 άυλ ανταποιμ. έβαμ

έε, "ζερ-ζενοικ 2 ούν," άυλ ανταρπομ. Ντοοομ ά αυκνομ

έβολ ευανάς 2 ά ά ά 

περίκομ 3 ά περίομ τιρό 2 2 ά τευκν τιρό.

23. άχνωκ 5 άνι ανα ισακ 2 έε, "νευείοτε ά εκ ά παμβο

1 άντοπομ 2 ά γεωτήμ 2 άπελε εύβ ά ά αποίκ 2 ά γεωτήμ 2 

γρέ

βάνη. 3 ολοτ ά δε τεμούμ τετάπομ 2 ά γεωτήμ 2 

ευτεβίνυ. ά 24

18. (1) ζαρής-ςης adj. patient, long-suffering; οιτεταρής-

ςης patience. (2) παράτε (παράγω) to pass, pass by, away. 

(3) πωλά τολας Q πολας vb. tr. to wound, damage, offend.

(4) ά.καπνος (ά καπνός) smoke.

19. (1) πεπεμέτερος (ά πεπεμέτερος) elder. (2) ψυςι an

expletive of some sort, but cf. gloss 175(5) below. (3) 

ταρκτρα ταρκτρα Q ταρκτρα vb. tr. to affirm, confirm, 

strengthen (άπο); intr. to be confirmed, resolute. (4) 

η-γρα to amuse or divert self; as n.m. diversion, dis-

traction.

21. (1) ά.άρμιν lentil(s). (2) ζωρά ζερ-ς Δορπ Q Δορπ

vb. tr. to moisten (άπο); also intr. to get wet, drenched.

(3) άει (εύνατ)ίκον (τά πνευματικά) spiritual matters.

23. (1) Perhaps insert άν φορέω before άνα παμβο. (2) φορει

(φορέω) to wear. (3) ά.καπνος palm-fiber.
24. συνάβωκ δε ει πως, ¹ πεκάχ μαγ χε, "Πωςαβῶκ αν ει κοττ ε†-αντολη νοητ; Πωςαβῶκαρες γαρ αν." 

25. ἤτακ χε, αξιοσ κασινος χε, ἴτι τε σε ετε ςοςε ει πονομαξος ει φορει Ν νεμοίτει: ςοτε ει κεπελοντι Ν πυολ Ν τετριή Ν γωμήτ Ν σοου, Πωςαβήλανα ταιος ¹ ε ςε, τοτε εσεφόρει δαμοσ." 

26. δαμοσ ιηει απα κασινος χε, "ουξ ύ νεσοναλτικος, ¹ αναπαταςς ² β νεχρημα ³ τηρου, δυταδι Ν νηνεκ6. Δυκα-ζεκοι ναι ετε τετρια μαγαλι. Μπεχουωθε ε ανι ² Ν ου-μπεταποκτικος ⁴ ει νηκ εβολ Ντε νεοθηιο Ν εντ. Ναι δε δαμω ύ νουβαξε κασινος ιηει κασινος, πετ άνοοι ² Ντε ει ουλαβ, εκαβ Νμος χε, "τημετσουλλατικος ακσομες, ⁵ Αυς τημεταμαξος ιηεκες ερος." 

27. ά-ουξ ύ νεσοναλτικος καταμωχ χε, "ου νετινιλλαχ, χε σεβασιε ¹ νηοι 6ι ² Ν πανω β ειξ εβολ?" Αγομωθε ¹ ιηει 

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24. (1) ὡς ες- ὡς' vb. tr. to reap, harvest; as n.m. harvesting, reaping. 2 and 3 are often interchanged in this word. Note -τ for zero (1st pers. obj.) on κοττ.

25. (1) The sense is that if no one thought it worth taking, it was suitable to be worn by a monk.

26. (1) συναλλακτικος (συγκαλλιτικός) adj. of noble rank; τ.μετσυναλλακτικος nobility. (2) αναπάτασ (Ἀναπάτασω) to renounce, give up. (3) νεχρημα (το κρήμα) goods, money. (4) παναποτακτικος (Ἀναποτακτικός) anchorite, hermit monk; τ.μεταποτακτικος status of anchorite. (5) εφεν κεφη- κεφη' Q κεφη vb. tr. to lose (κεφη'); intr. to go astray, be lost.

27. (1) άλλα (Σλε(Βω) to afflict, distress; passive construction here. (2) Νηγ vb. intr. (aux.) to be about to, be going to (do: ε + Inf.). (3) τ.μη (η τιμή) price, value.
Ἡ οὐγον η ὑγτ ὅτε πιάσο. ἐκχανούμενε ἐκ κα-οὐκοῦν ἐβολά
ζην σοῦντι, ἕτοι καὶ τῶν. τὰί τε ὑπεκνάβη-_SelectedIndexChanged.

28. κα-οὐγον ὕστε-ἀπα σαραγον ἕξε, "ἀξί-οὐγάσε ἑροί.

31. ὑμ-οὐγ-ούρα δὲ ὅτε ότε εὐγάσε με ὑμοῦτε ἑροί ἕξε φί-

38. ἀρχωκ η ὅτε ἀπα μακριος μνῆμα ἀπα ἀπα ἀντωνιος, ἀξω

(4) πιάσον (το εἰδος) kind, sort. (5) σοῦντι price, value
(w. suff. only); κα-οὐκοῦν ἐβολά ζην to deduct a little from.
(6) πιάσον to be concerned, anxious (about: ἕ, ἐτες, ζην),
to care about. (7) καν (καν) even if. (8) μονον (μονον)
only, alone; but (w. neg.).

28. (1) πιαγωπά window; niche, alcove.

31. (1) μακριος (το μακριος) purse; note resump-
tion as fem. in εἰμος, σομες, ταλ. (2) πιαλοκοττινος (ὁ
ὅλοκοττινος) a gold coin. (3) πιαγων part, share.
κτερέγκωλε ἐν προ, ἄρει εβόλ θάροι, πενάζας ἡμι π(ε). "Ἡτικήν;" ἦτοι τε ἀναγεμένον εἰκώς ἠμός ἦς, "ἀνοίκε πε μακαρίος, αὐστράτας το τετράτοιον ἔτει γυμνομονγάκας. ἦτοι ἀναγέμενον τετράτοιον ἔτει γυμνομονγάκας, εἰκώς ἠμός ἦς, "ἐστι εὐσυνομός ὑπογείον εἰκώς ἦς ἄρα ἦτοι. ἀισθάθη γάρ εὐεμένη." ἀνθρώπου ἐξίτι εἰς οὐκ εὐμήναιρομεν, ἄντι-ἄτοι ἄνα, ἁπαύγει γάρ εἰς ἐν δικομ Ν ἰεννομος ἦς ἴτες. ἦτερ-πούς ἶκε ὑπερε, ἂ-ἀπα ἀντωνικας χωρίς ἤνα ἰεννομος ἦς ἴτες, "κελευετε ἸΑΙ τας χωρίς ἤνα μαγαζτετ." ἦτοι τε πενάζας ἦς, "χωρίς." ἄνθρωποι ἄνα ὑσυνομός ἦς φολ στὸν ἄντερ, ἄναγερμάν. ἄυσμος, ἁρά-φασι εἰς τιμητρεψεῖ-ζην ἦς τετευχθεν ἵππι ἰπναγ ἦς πούς ἦς. ἀνωγε-τοι, ἄνω την ἱεντετε ἄεσσοκ ἐπεσιτε ἣ πεπυλησον ἢ ἀνοσὰ ἰπνοῦσης. ἄναγες εἰς οὐσιος ἦς ἴτες ἰπτομε θεματικας ἀνακαριος ἄνα ἀντωνικας, ἄνα εἰς και στὸ Πνευματικας ἄνω ἄντι-νι ἴποι ἄνα Πνευματικας, εἰς ἴκως ἠμός ἦς, "τα-τας ἱ δομ ἵνα εἰς εἰς ἵδισ." 48. ἀν-ουγι-ουσαν ἄνα στράς ἰπογείετε. ἀνάδω ἔνα ἄνα ποξικήμεν εὐρομήν. πεναζα ἐπ οίκα Πνευματικας, "κατάσκευας τας ἵπναλ έλασσα εἰς ἱσακρασάτε. ἀνω ἦς πράτιος οἰκτίζως ἴποι ἰπάγαλ στράς ἰπναγενος ολο ἴπνοτ." ἄρει ἐπ ἐπολ, ἀνουγις 6αλα τας ἰπνο. 48. (1) κκτὲ-κκτὲ-κκτὲ-κκτέ Q κολάτ vb. intr. to strike, knock (at: e). (2) γιτάμ vb. tr. to shut (ἀμος). (3) τ. γυμνομονγάκας (ἡ ὑπομονή) patience, endurance; he apparently made him wait a long time. (4) ὑγο ρό, Q ροο ρό vb. intr. to be happy, glad. (5) π. ἵπτε palm leaves (moistened and used for weaving). (6) κελευετε (κελεύω) to order, bid, command. (7) π. φολ bundle. (8) δομθεί to benefit, profit; ἀντι-ζην benefit, beneficial; τιμητρεψεῖ-ζην benefit, profit, what is beneficial. (9) οὐσία κοστεύ vb. tr. to weave (ἀμος). (10) τ. ἵπνετε weaving, basketry. (11) οὐσία κοστεύ (το σπηλαίον) cave. (12) ανακαριος (Ἀνάκαριος) blessed; used here as epithet of ἡ ἁπληος ἀνακαριος; do not confuse with ἦς ἀνακαριος. (13) π. ἰπλαι multitude, large amount. (14) δι-νι to kiss (e). 48. (1) ἀναξωρέτ (ἀναξωρέω) to retire, withdraw; to go
into the desert and live as a hermit monk. (2) π.κελώλ jat, pitcher. (3) σκορκής-σκτιθι-σκτι-σκτι to roll away (tr. or intr.). (4) ὀγείας oigeías- oigeías vb. tr. to break, smash (ήθος). (5) γυνομένη (ὁμομένη) to be patient (with, under: ε), submit to; to endure, last. (6) τ.σω̣νεια (ἡ Βοήθεια) help, aid, support.

70. (1) π.ἄναξωρητής (ὁ ἄναξωρητής) anchorite; the status of a true anchorite was viewed as a very advanced stage of spiritual development. (2) τ.τοοτ-ήθος to lay hold of (suff. on τοοτ' is reflex.). (3) In causative sense: "they made him go around to the cells ..."

102. (1) π.ίζελος (τὸ ἔλος) marsh. (2) τοογν as tr. vb. to carry (ήθος). (3) τοομίτης, Q toomít to meet, befall (ε). (4) π.οσό scythe. (5) xi ήθος ἐν χορ to ill-treat, harm,
of violence to; to constrain; xw sōn (ximōsē) n.m. violence, physical constraint. The genitive (my) is objective here: "the constraint I feel from you." (6) mē-som ēnēi eροκ I have no power over you. (7) e μτηρ (not) at all. (8) poēic vb. intr. to remain awake, keep watch (over: e).

141. (1) p.tawba, t.tawba brick. (2) p.ome, t.ome clay, mud. (3) t.σηφε foundation. (4) t.τερπος(η) baked brick. (5) koukikoς (κοκκίκος) worldly, secular; mētkoukikoς worldliness. (6) pine mec(ό)- nac' Q mec vb. tr. to bake, cook (mec'). (7) In sense: "if he achieves a position of importance." (8) me.ρεος burden, responsibility.

141. (1) me.πρωτειον (το πρωτειον) suburbs, environs.
"Κτετούροσκ δε εὐγον, ἀγάλμα, ἀγάλμος. Ἀνάρχει ἦνι πῆρο τοῖς ὄνομα, εὐγον ὄνομα εἰ, "αἰνειοτε ὑπὲρ κήμερος Π-οῦ?" Ἰτὸν ἔπες αὐτῷ, "εὐάγαλα τῆ- 
που ἤτικ ἐγὼ πεινοῦχαι." Ἰππὸ ἄχωος νὰ ἐτερεχούμην οὐκούν οὐκούν ὄ 
ἐνεικ. ἄφω-ὀμοϊν ὄ νὲι 21 σμοῦ 5 νὰ, ἄροῳμη. Ἰππὸ ἄφω- 
ὀμοὶ οὐκούν οὐκούν νὰ, ἄροῳ. πεξαχ ἔπες ἦνι πῆρο ἢ, "κεοοὺν 
ζε ἄφω-νήμ;" Ἰτὸν ἔπες αὑτῷ, "ἀντοῦτε κεοούν ἄνοικον. Ἰτοτ 
πεξαχ ἦνι, "ἀπὸ ὑπὲρ ἄποικοιοὶ πῆρο," Ἰππὸ οὐκ θεοῦ ἄποι 
ἐτοὶ πῆρο, ἴνα ἵπτῃ την ἄ 
τροφοῦ 6 ἐν πεικομοὶ. Ἰππὸ οὐκ 
ἀματαιγοί οὐν τῆ- 
μνῆς-μνῆς ἦνι 1 6 ὄ 
ἐνεικ ἐνεικ οὐκούν οὐ 
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τenance of poor state. (3) zotit-τ 
zotit-τ. Q zotit vb. tr. to examine, inquire into 
carefree, free from anxieties. (7) ne2-μνημ οὐ to be sated, 
satisfied with. (8) zolos, Q zolos vb. tr. to be sweet, pleasant. 
175. (1) peva-τ-μωρ worker, doer; here in monkish sense: 
ascetic, practitioner. (2) thel (thell) simple. (3) 
the (thet), Q the (thet) vb. intr. to stumble, err. 
. Μνημονευτικš is being uninformd; ēdoištis non-professional, 
layman, uninformd person. (4) p. ma here = the altar. (5) 
φυς; in fact, for real (φυς by nature, naturally); te. 
φυς; nature. (6) p. bioc (b bioc) life. (7) ἅλ 
guileless, innocent; μνημεια-μνημ guilelessness.
ουμνιτάτνοι. 8 άνω λέει θαρού, άγοος μαχί χε, "άνα, άνασωθή
στεε ουφάκε ν αλκοτον, χε λ-ού δ χοοε χε ποιεκ ετγκει άνοιχ
ζάκ 9 χε ήτοχ καθε δ ινε πεσμα ά πεκε άλλα πεσσομε πε."
πεκλο δε πεκαχ χε, "άνοκ αλκε-παί." ήτοού δε λυκορφο
εροχ, εγκεί φνομο χε, "έπορ. άπρταξροκ άν χαί, άπα, άλλα
κατά άε ετερε-ταβολική 11 εκκάνσια χε φρομο πλετευε χε
ποιεκ ετγκει άνοιχ ήτοχ πε πεσμα ά πεκε άν ουμε, άνω άη
ουμοτ άλ, άνω ποιεκτήριον 12 πεσρομε πε άν άουμε άνω άη
ούχκυμα άλ. άλλα ά έν 14 ά τάρχη ε-αξκι ά ούκας εεολ άη
ηκας. 15 άπακςκνε ά προμε κατά τέεικιναν 17 άνω άη-6ομ άν
άλαχ ά χοος χε ά έεικων ά πνούτε αν ά ται, άαιτοι 18 άλα-
καταλυμπτος πε ά άτταζοχ, ται άν άν άαοικ άτταξχοος
χε παι πε παςκωμά. τάπλετευγε χε άη ουμε παι πε πεσκα ά
πεκε." πεκαχ άηι1 πεκλο χε, "εετετίνπιει 19 άνοιχ εεολ άη
περβ, άηεματ άν άηετ." ήτοού δε πεκαχ χε, "μαρεντίφιλας
ά πνούτε άη τεείδεβαομας εεε ουμεκτήριον, άνω τάπλετευγε
χε πνούτε άκαλπτ αν εεολ. " πεκλο δε άηφή-πράκε εροχ άη
ούρλαχ, άνω άαοοντ χε πνούτε εέεω φρομο χε, "άνωεικ, άοκ ετ

(8) άη (νοεώ) to think; άτηαι unthinking; 2άη ουμνιτάτνοι
without thinking. (9) Text has 2οψ ε; prob. 2ως (άς) with
χε, as given above. (10) καρφ θερφ- κορφ vb. tr. to per-
suade, cajole (ε). (11) καβολική (καβολλικές) adj. f. uni-
versal, catholic. (12) ποτήριον (το ποτήριον) wine-cup.
(13) άη ούχκυμα in form, in appearance. (14) ά έν ά is
coordinated with άι άν ά below. τάρχη (ά αρχή) begin-
ing (of creation). (15) Note κας in two senses: a clod
of earth; the ground. (16) πακςκ (πλάκας) to form, mould.
(17) έεικων (ά εικών) likeness. (18) άαιτοι (άτοι) and
yet, although, albeit. άκαταλυμπτος (άκατάλυμπτος) incom-
prehensible; used as noun here. (19) πεε (πείδω) to per-
suade. εεολ άη περβ in sense: by a demonstration from the
matter itself. (20) τοβά (τοβάς) τοβά- τοβα vb. tr. to
pray, make entreaty (to: άμο; for: ε, έτακε, εάν, άλ).
cooyn xe η ειο αν η ἀνιστος κατα ογκαια 21 αλλα η ηνει-
πλανα 22 αν ουμητανιστος μη ουμητατθεσουν, εωαν ηαί εβολ,
pioxide η τε πεικ." Νοξλο αε αν αγωκ ε νειρη, αυτωβας η
πνουτε, εγκα ημος η ηε, "τε πεικ, εκκαλω εβολ η πειξλο η
πειμησθριον κατα ενεπιστηγε εγον νηθ-οσσε 23 η πεπσισε." 
α-πνουτε αε σωτη εροου 21 ουσον. Ντερε-θδαωμας αε σοκ
εβολ, αγει ε τεκκανεσια η τηθρικη, αγγοωνια η πνοπμη
μαγευ 21 ηογ-οφωμ ς η ογωθ. Νερε-πεξλο αε ηη τευμητε.
αγογα αηει νευβαλ ετ 21 ογουν, αγει ντερογκω εξραι η ποεικ
εκη τετραπυζα ετ ογαβ, ηνογωνα εβολ η πνοπμη μαγευ 21 η ηε
η ουγηρη κοιυ, αγει ντερε-πεπεσβυτερος σοουτη εβολ η τευ-
σικ ε κη η ποεικ ε σοφ, 26 εις ογαγελως αηει εβολ ηη
πηνυε, ε-ογυν-ογυμπτε 27 ητοτη, αγει αγγοωτ 28 η πκοιη η
ηθρη, αηηωςτ 29 η περγονε ε πνοπηριον. Ντερε-πεπεσβυτερος
αε ερ-ποεικ η γλεμα καλκαμα, 30 ηερε-παγελως εξογη παγο
ηθρη κοιυ γην γημ. αγει ντερογη η πνοηγουι 31 ε κη εβολ ηη
νετ ογαβ, αηει αηει νεξλο η ογκαιαμα ςαρ ενηνη η ηνον, αγει
ντερενηυαγ, αγη-ηοτε, αηει-γκακ εβολ ηε, "νπιετηγε, πνοεικ,
κη ποεικ πε πεκσονα αγει πνοπηριον κε πεκσονε." αγει η
τευμου α-παη ετ ηη τευκικ γ-οεικ κατα πεεοου η πνοπηριον.
ηηνοιτ εροου ε ρωε, αγει αηει εννηκαρησι 32 η πνοεικ.
πεθα εαρ αηει αηει νεξλο ηε, "πνουτε κοουν η τεφυκις η ιψωμε ηε

τ.2εδαωμας, θεδαωμας (η εβδομας) week. (21) τ.κακια (η κα-
κα) evil, badness. (22) πλανα (πλανδω) to deceive, lead
astray; middle: to err. (23) ‑οσσε to suffer a loss (of:
η). (24) τ.κυριακη (η κυριακη) Sunday. (25) οφωμ var. of
πρωμ) pillow, seat. (26) πωγ πεγ‑ πογ' Q πηγ vb. tr. to
divide (μναν). (27) τ.ορτε knife, sword. (28) γωμτ γευ-
ηλετ' Q γουλ vb. tr. to cut, slay (μναν). (29) παητ, πες‑
παητ' Q παητ vb. tr. to pour (μναν). (30) πε.κλακμα (το
κλασμα) piece; repeated to express distributive: into pie-
ces; cf. the following γημ γημ into small pieces. (31) ‑
η π(α)ογοι to advance, proceed (suff. is reflex.). (32)
εγκαρπτι (εγκαρπτεω) to give thanks.
240. α-άπα σάραπιον μαγ γυνορνή. ¹ πεξαγ ξέ, "μινυ γάρο η πηγαί η πούγε. σέτωτε εισολ." αγο ντερεε<ε>1 νας ειςουν, πεξαγ νας ξέ, "εἴ το εροὶ η ουκογι, η ευκαλντα-ουνομας πηγαί, θανακεκτοι ειςολ." ντος ας πεξας ξέ, "καλκς, παλικτ." ντος ας ανατεξι η γαλλιυ ² κατα πηγας ν θαλμος γαντεενοις ειςολ ν πηγας ηλιανοις. αγο κατά κον η κα-ρος ειςολ γαν-
ειρε η δομωτ η κακα-πατ. ³ ντος ιςως ειςων εγκας διαςος 21 ναςοι γημοι ις ουγοτε ημι αυτως. ⁴ αγονους ας ειςολ εγκας διαςος 2αςος 
ταρεγκοεις, αγο α-άπωντες ουτιν εροις. τεκεινας ας ασαςτίς 2α-
πατος η κενογερντες εισκεις ειςων αμος ξέ, "αρι-ταγας, ⁵ πα-
εις. εμα ετεκονος ξέ ηνκογι νιςτην ητί μεναν. ντο-
πνοτες γαρ τηνωογι γαροι ε πατ." αγο κακιτε εγκεεεεςε η 
ναρεγκος. ⁶ πεξαγ ας η νηλαγ ας ηοεεεςε ξέ, "ξα η ταικακε, 
αγο κακιτε-ναζή ⁷ ειςως ε εντολας, αλλα η ε η ετεκογογη 
ναρεγκος. καλα ²ν ιςωηςις." αγο μηναςε εγκογι νις ουγο πεξας 
ξέ, "αυνοκ ουρεφι-νοβε. ειογος ε ουγα η ουγον η μηναςε." 
μηναςε κεογοεις η πεξας ξέ, "ειογος η ουγα η ουγον κατα 
καβατον." ⁸ μηναςες εις οπος ξέ, "επίνα ⁹ αρι-τας" η νοβε,

(33) ογοτ vb. intr. to be raw, green, fresh. γης-σωτ ην aw.

240. (1) τ.πορνη (ἡ πόρνη) prostitute. (2) γαλλις (ψάλλω) here: to recite psalter; πε.γαλμος (ὁ έαλμως) psalm. (3) κακα-πατ bow, genuflection; κωλε vb. tr. to bend, bow; τ.πατ knee, leg. (4) πε.κτως trembling. (5) αρι-ταγας be charitable, do a kindness; τ.αγας (ἡ αγας) love. (6) εγκεεεςε η ναρεγκος a convent. (7) π.ναςος yoke; here in monastic sense: imposed penance. κ (ἡ) or. (8) once a week. (9) επίνα (ἐπείδη) because, since.
οπτ 10 εςοψε εαυτι δαυ νεψωνομην ταλα υ αι, ες ωςογην μην πα-
ίς αν ως ειχαν ειρέτα μι, δαυ τεταμενη μι πνούτε, δα-
κοτικ δες αι ω δια εται αναγη νοιοιν.

(10) οπτ is for oτπ'τ, from οτπ.
(1) ΜΕΡΕ-ΤΑΙΚΑΙΟΥΝ, ΝΕΤ ΚΡΙΝΕ Ν ΠΚΑΣ.
ΑΡΙ-ΠΜΕΕΥΕ Ν ΠΧΟΕΙΣ ΝΙΝ ΟΥΜΗΤΑΡΑΟΟΣ,
ΠΤΕΤΗΝΙΝΕ ΝΕΟΥ ΝΙΝ ΟΥΜΗΤΑΙΝΟΥΝ ΝΙΝ ΠΕΤΙΗΝΤ.

(2) ΧΕ ΦΑΥΓΕ ΕΡΟΥ ΝΙΝ ΝΕΤΕ ΝΕΣΕΙΡΑΖΕ ΠΟΜΟΥ ΑΝ.
ΦΑΟΥΟΝΗ ΑΣ ΕΒΟΛ Ν ΝΕΤΕ ΝΙΣΕΩ ΝΙΝ ΑΤΝΑΖΕ ΕΡΟΥ ΑΝ.

(3) ΦΑΡΕ-ΠΜΕΕΥΕ ΓΑΡ ΕΒΟΟΥ ΠΟΡΧΟΥ Ε ΠΝΟΥΤΕ,
ΑΥΡ ΤΕΤΙΘΟΜ ΕΤ ΟΥΟΝΕ ΕΒΟΛ ΓΑΧΝΕΙΕ-ΝΛΕΝΤ.

(4) ΧΕ ΜΕΡΕ-ΤΣΟΦΙΑ ΓΑΡ ΒΩΚ ΕΒΟΟΥ ΕΥΦΥΧΗ ΕΣΖΟΟΥ,
ΟΥΑΕ ΝΕΣΟΥΝΣ ΝΙΝ ΚΩΜΑ Ρ ΡΕΚΠ-ΝΟΒΕ.

(5) ΝΕΠΠΗ ΓΑΡ ΕΤ ΟΥΑΑ Ν ΤΣΟΦΙΑ ΓΑΝΝΟΓ ΕΒΟΛ Ν ΚΡΟΥ,
ΑΥΡ ΓΑΘΟΥΕ Ν ΠΛΟΜΚΕΚ Ν ΝΛΕΝΤ,
ΑΥΡ ΓΑΧΝΙΕ-ΝΠΙΝΟΝΟΓ ΕΥΓΑΝΕΙ.

(6) ΟΥΜΑΕΙ-ΡΩΜΕ ΓΑΡ ΝΕ ΝΕΠΠΗ Ν ΤΣΟΦΙΑ,
ΑΥΡ ΝΙΝΟΝΑΙΕ-ΝΛΙ-ΟΥΑ ΑΝ ΝΙΝ ΝΕΚΟΣΟΤΟΥ;
ΧΕ ΠΝΟΥΤΕ ΝΕ ΠΝΙΤΡΕ Ν ΝΕΚΟΣΟΤΕ,
ΑΥΡ ΝΕΤ ΜΟΥΓΓ ΝΑΜΕ Ν ΝΕΓΖΗΤ, ΑΥΡ ΝΕΤ ΣΩΤΗ Ε ΝΕΛΛΑΣ.

(7) ΧΕ ΝΕΠΠΗ Ν ΠΧΟΕΙΣ ΛΙΜΕΣ-ΤΟΙΚΟΥΜΕΝΗ,
ΑΥΡ ΝΕΤ ΦΑΝ Ν ΠΝΗΡΙ ΧΝΟΟΥΝ Ν ΠΕΥΓΡΟΟΥ.
(8) ευθείαν μνημονεύσατε ἐγώ ἐξίσους ὑπὸ ὀφθαλμοῦντες, οὐκέτας ἁδραίος λεῖον ἐκ τεκριβίας καὶ ἀνὴρ.
(9) σεβασμοὶ γὰρ ἔξωθεν ὁ πάσχας ὁ πάσχας, ἀλλὰ πνευμικὸς πασχάτῳ ἐστὶν ἐγώ ἐξ ὑπνοῦ ἐκ θεοῦ ἐκ θεοκομίας.
(10) ἦ γάρ διὰ τὰς περικόσμες σκότας ἐπὶ ὅμοις, ἀλλὰ περιποίημα ἐκ περικρυφῆς ἐγὼ ἐστιν ἀνέγκατο.
(11) γὰρ καὶ ἐπὶ τὸν κρύπτον ἐν προσθετήτι νὰ γογγυτεῖ, ἀλλὰ ἐν τῇ σεβασκῇ εἰς ἀλλαξάντα ἐν καταλλαλίᾳ; ἦ γάρ συγκριτεῖ ἐστις ἐγώ ἐστις κατακόρετος; οὐτάν πρὸς εἰς ἄλλον γλαυκότατος ἐφυξάθη.
(12) ἑυρίσκω ἐκάθεν ἐνευρίαν ἐν περικρυφῆς ἐν γογγυτεῖ, οὐκέτας ἀνεγκαῖον ἐν θεοκομίᾳ περιποίημα ἐστιν ἐκ θεοκομίᾳ.
(13) ἦ γάρ ἄρει πνευμάτως ἀνεγκαῖον ἐκάθεν περιποίημα ἐστιν ἐν σκότῳ.
(14) θαταχώστων γὰρ περὶ θεοῦ θρούσσει ἐτρεγυμοῦ σαρκίων ἐν θεοκομίῳ ἐν πνεύματι, ἀλλὰ πνεύματι ἐν ψυχοκομίῳ.
(15) τάσικαϊσονοιν γὰρ οὐδίσθηνος τε.
(16) Σαββατοκύρια ἐν ὑπνοῖς ὁ πάσχας ἐγὼ θεοκόμων ἐγώ ἐστιν ἀνεγκαῖον θεοκόμων ἀνεγκαῖον θεοκόμων ἀνεγκαῖον θεοκόμων ἀνεγκαῖον θεοκόμων ἀνεγκαῖον θεοκόμων.
Chapter II

The Reasoning of the Wicked

(1) άρος γαρ, ε-άγωγεγε ζεριν ήντος είν ουκοούτι αυ, ήε ουκογι πε πεθανε, εγερε ή άγη, άγιος άμην-άντων γοον είν άνευ ή πρωμε, ούτε άνευ ούτι μοι ε-αυτι εβαλε είν άμηθε.

(2) ήε άνεσθων ε πεπει γούειτ.
μηνος εκεν άφεν ή μετ άντων, ήε ουκαπνος πε πνιμε ετ είν άμηθ, άγιος ουτ ή ποξε ετ κιν είν πενεθ.

(3) παε άγωγωπ, επε-πνωμα άνευ άφεν είν ουκεβε, άγιος πενεθ ήσαβα εβαλ είν ειε ή παερ ετ χοορε εβαλ,

(4) πνεφε-πνωμ ή πενερα είν πενογειοι,
πντεφι-αλαν επ-πνωμε ή πνεφυε,
άγιος πενερα άντων αν είν άν ουκολολη, άγιος άναξοφυρ εβαλ είν ειε άν ουνιμε ε-άγωγε εβαλ είν άμηθ μετι ή πρεθ, άγιος ε-α-τεσθε γρωγ άπογ άπογ.

(5) ουγωγεγε ε-άγωγε γε πε πενογειοι,
The Remorse of the Wicked at the Judgement

(1) Tote paikiaso nasaerat 2is oynos 2is parthenia 2is nagos 2is
pento eboa 2is nentayahibie hymo hymo nentayayetti 2is
nehsige.

(2) Senany, neseftorti 2is oynote enawa, neseftor exn thoei 2is nenhoxlia,

(3) Neseoxox 2rai kentou, gymetanou
ayw eglaw-12om etek plawexi 2is peynix,
2e "nai penenowbe hnoh 2is pieyoseig,
epwoen man 2is parabolh 2is nogseb 2is nileht,

(4) Enay 2is pehaze eglise, ayw pehmoj eycywh.

(22) κα ζητηεε to set one's mind on/to. πειεκεε reward, reaw. (24) δ φαδνος ill-will, jealousy. (25) τεμειειс is
taken as collective: "those who belong to that one."

V. (1) η παρονοεα freedom, openness; 2is oynarhsiai
openly, publicly. ßetew to disregard. (2) ποξενε长度
peycs Q peyc vb. tr. to amaze (hmo); intr. to be amazed
(at: exn). τεμειεε wonder, marvel. (3) δεη-12om vb. intr.
to sigh; as n.m. sigh. πλακεη anguish, oppression. cwe
vb. tr. to mock, ridicule (hmo, nca). parabolh in sense:
model, exemplar. (4) λιεη as n.m. madness.
(5) ἦ δὴ ἦς ἐκ γυνής εἰς ἡμέρα ὑπνοῦτε, ἀγωνίαν ἀνευρεῖ ἐν ὑπνοῦτέ, ἀγωνίαν ἀνευρεῖ ἀν. 

(6) ἐγείρει θανάτου ὁ θανάτος εἰς ὅλος ἦς ἐγείρει ὑπερήφανος ἤ της, ἀγωνίαν ἀναμνήσθη ἦς ἐγείρει ὑπερήφανος ἤ της ἀγωνίαν ἀναμνήσθη ἦς ἐγείρει ὑπερήφανος ἤ της. 

(7) ἵππος ἡ ἰδιότητα ἑνὶ τάκτῳ ἦς ἐγείρει ἀναμνήσθη. 

(8) ἀνευρεῖ ἦς ἵππος ὡς ἦς ἐγείρει ἀναμνήσθη ἤ της ἰδιότητα ἑνὶ τάκτῃ. 


(10) ἦς ἐν ὑπερήφανος ὁ θρό

(11) ἦς ἐν ὑπερήφανος ὁ θρό

(12) ἦς ἐν ὑπερήφανος ὁ θρό

(6) περίπατος, Q πορευστήριον vb. intr. to come forth; to shine (of sun). (8) ἐγείρει ὁ θρόνος ὁ θρόνος ὁ θρό

(9) παράδειγμα vb. intr. to report. (10) εἰς ἐν ὑπερήφανος ὁ θρόνος ὁ θρό

(11) κολυμβήτης vb. intr. to be light, quick, swift. (12) ποτέ in sense: to split, cleave. (13) tεάνωται arrow. e τεάνωται straight ahead), on target. tεάνω: i.e. the air joins (or closes
 Abdullah, K.O. and A. K. S. Parry, Sean, the world, creation.
(6) how to use. η κτίσις the world, creation.  n.amp is probably Gk. error for εαρ springtime. (8) oyst rose.  2οβη 2οβη vb. tr. and intr. to wither. (9) Μητῶν πrofligacy.  συμβολον prob. for σύμβολον mark, token.  ουνον vb. intr. to rejoice; n.m. joy. ο ὕλης portion, share, inheritance. (10) πε.κίμ gray hair. (11) Μητῶν weakness; σώμε adj. weak. (12) σωρτ vb. to hunt, waylay, ambush (e).  χρηστος n. to benefit, do a good service to; χρηστος useful, beneficial.
(13) οὐχ Ἰος ὥς ἔο οὐν ἐν πνούτε, ἀν χαίρε Ἰος ἐν γῇρε ἐν πνοεῖς.

(14) θαρσοῦνε ναν ἐγκινοῦ ἐν ηελλβεγε, θαρσοῦνε ναν ἐναν ερόν, 

(15) εἰς ὁ περὶ ιος ἐνε ἐν ηα-οὐν ην, ἀν ηεσιοῦνε σεγοῦε. 

(16) εἰς ἶνταττ ἐ εἰς ηελλμοῦτ, ἀν χαράσηνε ἐβολ η ἐσιοῦουε ἐν ὑ σι ηεικαὶς. 

(17) ηαίει ἵνα εἰς πνοῦιε, ἀν ηενπήπτατε ν τηγκαίν. 

(18) εἰςε ναίκιος γὰρ ἐν πνούτε, 

(19) ηετατέε εἰς ηοῦ 2 ἐν ηελλμοῦ ην ηενβαλανος, 

(20) ηεταλειοὺς 2 ὁυμοῦ ευγεγοῦ; 

(21) ηαὶ ηελλβεγε ερόαν δια ηασάρη; 

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(14) θαρσοῦν: "he is hard for us to look at (i.e. countenance)."

(15) εἰς vb. tr. to resemble, be like (Ἰος"; as n.m. likeness, aspect. (16) ἐοῦ ς adj. base, rejected. ἦ ἰακαρσία uncleanliness; υι- §30.8. ἰακαρίζω to bless, deem blessed. ἐοῦ vb. intr. to brag, boast. (18) ηοῦς 

(19) ητατατε εἴσαω to examine, test. 

(20) ηελειο Ἰελειο- Ἰελειο" Ἰ ςηειμυ vb. tr. to condemn, disgrace (Ἰος").
(13) ταί τε θεί νοάν ον ε-αγαθον ανωτάτη
πηνής εγγελείυ η ἀρετή ε ὁγονή εβολ.
επει δε τὴν τενακίς [...]

(14) ἐς θελνις ὑ πασεβος [ο Ν] θεί η ν ουγοςιος επε-πτνη χ [ι
μονρ]
αὐθ ν θεί η ν ουγαλούς εποοομε, ε-άγαθον εβολ 21τν
ογαθνυ,
η η θεί η ν ουκαννος ε-αγαθνυ βολα εβολ,
η η θεί η πτ-πηεεγε η ν ουγαλοειλε η ν ουγοου ογωτ
ε-ανπαργέ.

Chapter VII

The Attributes of Wisdom

(22) ουγ-ογνας γάρ ηνετ εγνιαλ επ τενοι, η ν ουχοτ η
ογωτ, η ν ατε-σμοτ, εγγασογ, π ν οερ-2ωρ, εγη-6ομ,
ευο η άτταιν, η ν καβ, η ν ατνοε, η ν άια-αγαθον,
eπορζ, ε-ηαγαθατε μηνογ, π ν οερ-πετ μαννοργ,

(23) η άια-ρωμε, εγαθρυνυ, εγορξ, ευο η άτροογυ, εγη-6ομ
e ε 2ως ημ, εγησωτ εμ ηπηρζ, εγαωε 21τν μενηνα
ηπου ετ ογαλ επ τενοι, π ν τενοι, ετ οοομε.

up) after the passage of the arrow. (13) αξιν αξι- αξν' vb.
tr. to destroy; intr. to perish, cease to be. ἡ ἀρετή
goodness, virtue. The end of the verse is missing: "In
wickedness [we were utterly consumed.]" (14) ἡ ἐλπίς hope.
pe.ομια dust. π.αλούς spiderweb. οοομ Q to be light,
fine. ευο vb. tr. to cause to fly, chase away. τ.αθνυ
whirlwind. φηρηοειλε lodger; θηρηιε vb. intr. to dwell,
visit, sojourn.

VII. (22) ατε-σμοτ adj. of various sorts. τωλην vb. tr.
to defile, pollute; ατταιν unpolluted. τοπη, Q τοπη vb.
intr. to become sober, alert. (23) χωτε χοτ- χοτ' vb. tr.
to penetrate, pierce, permeate.
(24) τσοφία γαρ κίμ εσουε λε τότε τήρατε;
σεωτε λυσε εισή εβολ γι'την πτήριν ετεσ δεσπέδο.

(25) εισή εβολ γι'την τειμ ην πνούτε,
λυσ εβολ θεον ευλαβε ητε πνατοκρατωρ.
ετες ηνα μερε-αλλα εκαθε τωντήν ερος.

(26) ουσίαν γαρ τε ητε πνοειν η δι έναξ,
λυσ ουσία η τεειλε ευαγιλ ητε τενεφια νη πνούτε,
λυσ εικον η τεεφιαλαμαρος.

(27) σ-ουει άε τε, εσγαθ-ονομ έ εση εκιμ;
λυσ εκειετ ζαρισαρος, εκειετ η πτήριν η αφρο;
λυσ κατά γενεα εβνε ερον η σεβης,
εκαθε τιμ η εμονη η μεν ηπροφκτν.

(28) η πνούτε γαρ με η λαβν ας ειμιτιλ λε ευλα δι τσοφία.

(29) ται γαρ μεκσε ερον ηρη,
λυσ ερον νεκμην η πσιον τηρη.
ευαγιλαματην η πνοειν, ελαφ-ηφαρ ηρη:

(30) ναι μεν γαρ θαπε-τεφν ηι ε πεχμα;
τσοφία δε μερε-τακαα δι άθομ ερος.

Chapter IX

(Solomon’s) Prayer for Wisdom

(1) πνούτε η ημεγοινε, εξοειζ η ημα,
πεντατάττε-πτήρι νη πεαθαλε;

(25) ο πνατοκρατωρ the Almighty. ιναν εκαθε ταμ οι ιαμ Q ιαμ

(26) τειαλ mirror. (27) ζαρισαρος intensive pron. (she)
alone, by (her)self. η αφρο adv. anew. κατα γενεα from

geration to generation. (29) νεκμην here prob. in
sense: constellations, order. (30) ει ε η(τ)α to succeed,
take place of.
(2) ἄκσητ-πρῶς εις τεκσοφία, 
χεκάς εὐθέρ-χως εν Νέκσωντ ἐντακτήσιον,
(3) ἔνθά ἡμεῖς ἐν πκοσμος εις οὐτέβο ὑμὶν οὐαλκαλογούν, 
νέκριν ἐν οὐγαν εις πνεοῦτν εν τήδειν,
(4) ἡ λει ντεσοφία, ταῦτα εν αὐτεττε ἐν νεκεονκος, 
μήτηττετος ἐβολ ις Νέκσωντ,
(5) ἁκ ἀνή-νεκσωντ ἀγω πνευμε Ν τεκσωντ, 
ἀνή-οὐρωμε ἐν αὐτενος, ἐν κούι ἐν ἁσε, 
καζεμ ατ ἐν μήτηττετος ἐν ούς ὑμεν αὐνομος.
(6) ὁν εὐτελεσις ἐν οὐδεπτε Ν τρωμε, 
ἐ-μνήται ἕμαι λτα ἐν τεκσοφία, εὐνομίης εὐλαλη.
(7) ἅτοκ ἄκσοττ πευρρο ἐν νεκλος, 
ἀγω οὐρεντ-ταπ ἐν νεκενρο ὑμιν νεκεφερε.
(8) ἀξοος ε κωτ νάκ ἐν οὐφε ἐν Ποκτοου ἐτ οὐς, 
ἀγω οὐγες αὐτευριον εις τπολις ἐν νεκμα ἐν ὑμε, 
πεις ἐν τεκσκηνη ἐτ οὐς ἑντακτήσιον χιν ἡσορπ.
(9) ἀγω ἐρε-τεσοφία όμμα, τετ σοουν ἐν νεκσωνυς, 
ἀγω νεκαεττετε πες μετακτάκιος-πκοσμος, 
ειςοογε νε ου πετ ἕ-ἀνακ ἐν νεκπτο ἐβολ, 
ἀγω ου πετ σοοτες ἐν Πεκτοτάλλ.
(10) ματινοους εβολ ἐν Πεκτονυς ἐτ οὐς 
ἀγω εβολ ἐν πεκεονκος ἐν πεκεοος, 
χεκάς ἐεκαπι-τις εἰς ἡμαῖν, ἐςληθῖν,

IX. (3) ἕ-ἀθο to steer, guide (ὁμο). ὑμ. ἕμ α judgement.
(4) τετο τετε- τετο Q τετήνυ vb. tr. to bring back (ὁμο); + εβολ: to reject. (5) όσενής weak, without strength. 
ὑμ. ἁσε lifetime. ὑατ Q to be lacking (in: ὦμο, Ξ); "I am intellectually lacking in (knowledge of) judgement and law." (6) τελεος perfect, complete; perhaps read ευτ. for 
οτ. (8) τοος ε + Inf. to order, command (that something 
be done). η σκηνη tent, "tabernacle." (10) ἕ-ἀθις εἰς ὑμ to
(11) ἔσοον ἔπαν ἄνοι̣ζε τῇ ἐρωτήματι τῆς Ῥηματικῆς ἡθοποιίας. 

(12) ἡθοποιία τῆς ἑξήγησις. 

(13) Οἱ θεολογοὶ τῆς ἑποτικῆς ἑφησύχασεν ἐν τῇ ἑκατοδήμῳ ὁ Ἰησοῦς. 

(14) Θαυμάσιος ἐρώτημα τῆς ἑποτικῆς ἑφησύχασεν ἐν τῇ ἑκατοδήμῳ ὁ Ἰησοῦς. 

(15) Θαυμάσιος ἐρώτημα τῆς ἑποτικῆς ἑφησύχασεν ἐν τῇ ἑκατοδήμῳ ὁ Ἰησοῦς. 

(16) Θαυμάσιος ἐρώτημα τῆς ἑποτικῆς ἑφησύχασεν ἐν τῇ ἑκατοδήμῳ ὁ Ἰησοῦς. 

V. (1) kata pete 2nal according to my desire; see Glos. sub 2me-. (2) 2n nema for 2n nema (n kwt) from the workshops. ητασογυνος is presumably a relative form instead of an expected circumstantial: "he found that my mother had become evident as being pregnant." naxec = noxe. (3) Hamooy is an error for Hamy.

VI. t. page half; t. page n teugn midnight. (2) moone menec, manoy vb. tr. to pasture, shepherd (ημο'). n. γερωρ (pl. ἑροόβ) rod, staff. penine = penine iron. (3) zinhe vb. intr. to sleep; as n.m. sleep.
τοικουμένη τηρείς καις φα νεστέμε. (2) αυτοῦν λε περί ἑσ-
σφ, πα-τριντάλλα ἐτ ἄναυς, αὐχεὶ το ἁπαράκτους ὁ σεμην, ἀρ-
χιν τον χορό ἐστεραμίσε τις νικε, ε-ἀσκος ἐγκαῦ
ἐν ποτίς. Ρωμαγράφου σε περιγένετα γατώς ἑγγαρματεύς το νι-
κελ, ἐστι και σοφί το ἁγκαὶ οἱ καλοὶ ἁγιοὶ, πα-τεφύλακ 
ἐν σοίδα. (3) συμβαλλήν ταµάλλοις το προς ὁμοῖο 
ποῦ οἱ πάλαι τέκνες ἐστρέφουν ἐπὶ σιλαία ἐδιοῦ 
ἀγγα, πα-τεφύλακ το νικελ. (4) συμβαλλήν ταµάλλοις το προς ὁμοῖο 
ποῦ οἱ πάλαι τέκνες ἐστρέφουν ἐπὶ σιλαία ἐδιοῦ 
ἀγγα, πα-τεφύλακ το νικελ. (5) συμβαλλήν ταµάλλοις το προς ὁμοῖο 
ποῦ οἱ πάλαι τέκνες ἐστρέφουν ἐπὶ σιλαία ἐδιοῦ 
ἀγγα, πα-τεφύλακ το νικελ. (6) συμβαλλήν ταµάλλοις το προς ὁμοῖο 
ποῦ οἱ πάλαι τέκνες ἐστρέφουν ἐπὶ σιλαία ἐδιοῦ 
ἀγγα, πα-τεφύλακ το νικελ. (7) συμβαλλήν ταµάλλοις το προς ὁμοῖο 
ποῦ οἱ πάλαι τέκνες ἐστρέφουν ἐπὶ σιλαία ἐδιοῦ 
ἀγγα, πα-τεφύλακ το νικελ. (8) συμβαλλήν ταµάλλοις το προς ὁμοῖο 
ποῦ οἱ πάλαι τέκνες ἐστρέφουν ἐπὶ σιλαία ἐδιοῦ 
ἀγγα, πα-τεφύλακ το νικελ. (9) συμβαλλήν ταµάλλοις το προς ὁμοῖο 
ποῦ οἱ πάλαι τέκνες ἐστρέφουν ἐπὶ σιλαία ἐδιοῦ 
ἀγγα, πα-τεφύλακ το νικελ. (10) συμβαλλήν ταµάλλοις το προς ὁμοῖο 
ποῦ οἱ πάλαι τέκνες ἐστρέφουν ἐπὶ σιλαία ἐδιοῦ 
ἀγγα, πα-τεφύλακ το νικελ.
The Greek text is a narrative, likely from the New Testament, discussing events before Mary's birth. It includes a verse (6) that may be emended for better sense and understanding:

(6) Ἅγιος Α-ΜΑΡΙΑ ΤΑΜΑΛΑΔΥ ΧΝΟΙ 2ΗΝ ΤΑΡΧΗ Ν ΤΗΕΣΦΟΝΤΕ Ν ΡΟΜΠΑ, ἅστη ηὴ Ν ΙΩΣΗΦ. ΦΗΝ ΤΗΗΣΦΟΝΤΕ Ν ΡΟΜΠΑ ΝΤΑ-ΜΑΡΙΑ ΤΑΜΑΛΔΥ ΧΝΟΙ 2ΗΝ ΟΥΣΠΕΛΛΙΟΝ ΕΝ ΑΤΤΕΤΖΩΤ ΟΥΔΕ ΜΗ-ΑΛΛΥ ΡΟΜΠΑ Ν ΡΟΜΠΑ ΦΗΝ ΠΟΛΩΝΤ ΤΗΡΥ ΝΗΕΙΜΕ ΕΡΟΥ ΕΙΜΠΤΕΙ ΑΝΟΚ ΜΗ ΠΑΕΙΩΤ ΜΗ ΠΕΠΗΧ ΕΤ ΟΥΔΑΒ.

XV

(1) ΝΕΖΟΟΥ ΔΕ ΤΗΡΟΥ Ν ΠΑΕΙΩΤ ΙΩΣΗΦ, ΝΑ-ΤΜΙΕΤΖΑΧΟ ΕΤ ΣΜΑΛΑΤ, ΕΘΕΙΡΕ Ν ΓΕ ΜΗΤΟΥΕΙ Ν ΡΟΜΠΑ ΚΑΤΑ ΠΟΥΣΕ-ΚΑΣΗΝ Ν ΝΑΕΙΩΤ. (2) Ν-ΝΕΖΟΟΥ Ν ΠΕΚΕΓΗ-ΠΑΙΝΗ ΕΙ ΝΑΖ, ΕΤΕ ΣΟΥ-ΧΟΥΤΑΣΕ ΠΕ Ν ΠΕΒΟΤ ΕΝΗΦ, (3) <ΔΥΑΤ ΔΙΑΡΧΕΙ Ν ΓΙΒΕ ΝΕΙ ΠΝΟΥΒ ΕΤ ΣΟΤΗ, ΕΤΕ ΣΑΡΑ ΤΕ Ν ΠΑΕΙΩΤ ΙΩΣΗΦ, ΔΥΑΤ> Ν-ΠΑΙΤ ΠΟΛΗΝΕ, ΕΤΕ ΠΝΟΥΣ ΠΕ ΜΗ ΤΣΟΦΙΑ. (4) ΔΟΝΟΤΚΕΝ Ε ΠΚΕΣΙΩΝ, ΔΟΤ-ΠΟΛΗ Ν ΠΟΥΗΝ ΜΗ ΠΟΛ, Ε-Α-ΤΣΟΦΙΑ ΜΗ ΤΜΗΤΕΧΝΙΤΗΣ ΚΟΤΕ ΕΥΣΟΡΗΣΕ ΜΗ ΟΥΜΙΗ-ΑΤΟΝΟΝ. (5) ΔΟΝΟΤΚΕΝ ΔΕ, ΝΙΤΕΙ-ΠΟΥΟΓΙΝ ΔΡΧΕΙ Ν ΣΨΡ ΕΒΟΛ Ψ ΝΕΖΟΟΥ ΕΤ ΝΗΛΑΥ, ΝΑ-ΝΑΜΕΡΙΤ Ν ΙΩΤ ΙΩΣΗΦ ΔΡΧΕΙ Ν ΔΡΟΥΤΡΕ ΕΜΑΤΕ

(6) ΝΤΑ-ΜΑΡΙΑ should perhaps be emended (with Lagarde) to ΝΤΑ Α-ΜΑΡΙΑ, "in her 15th year Mary bore me." This verse makes much better sense if ΜΥΣΤΗΡΙΟΝ is read for ΟΥΣΠΕΛΛΙΟΝ; this is supported by the Bohairic version. En for Μ. ΑΤΤΕΤΖΩΤ inscrutable, unfathomable.

XV. (2) "the day of his visitation," i.e. of his final illness and death. ΣΟΥ- day (in datings), prefixed to the number: ΣΟΥ-ΧΟΥΤΑΣΕ the 26th day. ΕΝΗΦ, ΕΝΗΝ Coptic month name. (3) The portion in < > is missing from the ms.; I have restored it on the basis of the Boh. version. ΠΟΛΗΝΕ ΠΕΕΝΕ- ΠΟΝΕ ΩΝ ΠΟΝΕ vb. tr. to turn, change, transfer (ΠΗΟΣ); intr. to change, be altered. ὁ νοὸς mind. (4) ὁ αἰών period of time; age, generation; eternity, world. ὁ τεχνίτης craftsman; ΜΗΤΕΧΝΙΤΗΣ technical skill. ΚΟΤΕ to turn into, become. ΣΟΡΗΣΕ error. ἈΤΩΝΟΣ strange, odd; ΜΗΤΑΤΟΝΟΣ confusion, unreasonableness. (5) ΣΨΡ ΣΕΡ- ΣΟΡ Q ΣΨΡ vb. tr. and intr. (± ΕΒΟΛ) to scatter, spread.
XVI

(1) "οὐοι ναὶ Ἰοοὺς. οὐοὶ η πεζοῦν ὣτα-τάμαις ἄποι ἡντῆς. (2) οὐοὶ τό κεισε ὄτατισκό ηντός. (3) οὐοὶ η ἄνω-πατ ὄτατισμοις σικιωυ. (4) οὐοὶ η νεολογες ὄτατγαλολίες σιοι φανταςιε βε πτε ὄτατμετεξε ε πνοες. (5) οὐοὶ η παλας κη ἑν-σπετους, χε αὐγαλομιθ η ουκιατης η σον 2ην παλαεονες κη τκατα-λλας κη τιντλας σαβης βης νηι εβαλ εβοα. (6) οὐοὶ η νασας, χε αὐγεωπ ιν ουκιαλλαλον δαυς δαμερε-τιταρεφειφ-βοονε. (7) οὐοὶ η ναμαάκε, χε δαμερε-σαβής κη κακής κη ηδάκες τριους κη ποιης. (8) οὐοὶ η νασιξ, χε αὐγεωπ η λετε νοις ης της. (9) οὐοὶ η ἁμας κη ην, καὶ ετε επεισομεί ε ἐντροφῆς κη νοις ης της, δαυς ἐβλαλ εὐγαλεψ-τίκα δινη, δαυς-νε, 28a difficulty, straits.

XVI. (1) οὐοὶ ναε woe unto... (2) τ. ἐκισε breast. τοκό vb. tr. to nurse, suckle (ἡμος); here intr. to nurse. (4) εισοτε in sense: internal organs in general. εισολε vb. tr. to nurse (a child: ἡμος); to carry (a child) during pregnancy. ει ση το γεων up; πη τε time, season. ειτεχει υο παρτακε (of: ε). (5) εισολαθ εισάλωμει Q εισάλων vb. intr. to become twisted, implicated, involved. μνη-λας εισάλωμε deceit (lit. two-tonguedness). (6) το σκανδαλον impediment (a term applied to any behavior or situation that can be regarded as an impediment on the road to perfection). μετατρεφειφ-βοονε greed; see Gloss. sub boone, εις. (7) ἡμαξας κη πολυς lit. the words of sinking; this curious expression comes from Ps. 51:4 το δήματα καταποντισμοι, taken to mean "destructive words." (8) εισαθε = εισαθε εισαθε-τοντε vb. tr. to steal (ἡμος). (9) π. ματι bowels, intestines. ἐπεισομειωσε to desire, be eager (for: ε). η τροφη food, nourishment.
ρώκσιν Ν 2ογο ευτρίπ Ν κωτ. (12) ειναῖρ-ογ τηνού; αιωρέ
εξογν Ν σα σα σα σα. (13) αληθος ογοι ογοι Ν ρωμε σα σα σα σα
οαρ-νοβε. (14) ταξι όνομε σατν, ω παγνηρε ΜΝ παγεσε, σα
ποσο Ν σα ηταναυρ έροι γιτη επιστ τακων εχινε εβολ Ν
σωμα ητοι σε σα ητατωμητ εροι γιτη Ν ποογ, Ανοι πεισσιμ
η ταλαίπωρος άγω Ν σακε. (15) άλλα πξοεις πανούτε σε 
πικ-ιτες Ν ταγγες ΜΝ παςώμα ΜΝ πανεςροσ."

XVII

(1) Ναι δε εαιξω όνομο λα μα παμεριτ Ν εισωτ ιωσηφ, αι-
ινωγη, λαμοος έροι εχικότερ οιωτρώρ Ν ταγγες ΜΝ πει-
γησ. ηεξαλ γα λε, "οιορε, παμεριτ Ν εισωτ, πα-ταμητσάλο
ετ πανων." (2) αιτανε-ογοι Μαί Ν ουγος Ν ητορτάρ ΜΝ
ογοσ ΜΝ ογοσ Μτε παγος, εαιξω όνομε λε, "οιορε Μ ουμε
ο λος σα, παμεριτ Ν ογορε. α-ταγγες ητοι εροι Ν ογοιοι ητε-
τεκαμη ετ πνωθ ηςαοί. (3) Τε σαχοεις, Τε παρρο Μ με, Τε
πασωτρη, Τε παρητογκο, Τε παρητογκον, ω Τε πετ σκεναζε Ν
πτηρετα, ω Τε πετ αμαζε Ν πτηρετα γιτη ογουσω Ν 
τεπανταγανως, ω 
Τε πετερετ-περαμ κινε άγω εχικωο ωνατε, ω Τε πειβαλ 
ετ 
ηγη, πιμαζε ετ σωτη, σωτη εροι γιτη ογος, Ανοι πεκαγςαλ
εισον γνοκ άγω εινατ Μ ηαρηειοογ Μ πεκατο εβολ. (4) Χε
ητωσ σε πανούτε γιτη ογος μι ογρωκ κατα τε ητα-πεκαγγελος

ρωκτε in sense: to consume. 

τε.τρίπ furnace, oven. Vss.

10-11 (acc. to Boh. version) are omitted in the ms.

(12) αιωρέ ερε- ορε Α Q ορε vb. tr. to enclose, shut in
(ἀροοτο); intr. to be shut in. (13) αληθος adv. truly.

(14) ταλαίπωρος wretched, miserable. (15) δ μεστης
mediator, intercessor.

XVII. (2) ταςε- + Inf. to do sthg. much; ταςε-ογοι to
answer profusely. 

ηουςθε, Q ηους ιβ. intr. to be sweet,
pleasant. (3) τογκο τογκο- τογκο Α Q 
τογκον vb. tr. to make
sound, whole (ἀροοτο); to rescue, save; as n.m. safety, 
 salvation. 

σκεπάζω to cover, shelter. Kινη vb. intr. to be
sweet, fat. Κινοι Q to be fat, soft, productive, fertile.
τούματ' εβολ η έας η σον, η γοτο δε πεθοου ήπτα-πάλην τηκας εροι ετε ευμετηε νη μητρωμε ετε τετ συμβατειατα μαριαλ ταπερη-κατος, διεπερειπρακαε η λεοα, άνω γειακα εμος η, 'εχαλι δη τετογην, τηναντε εβολ η χιονει.' (5) ηα δε εμμεμε εροου, η-παγνελος ουμαν ει εβολ δη ουρακτοε, ελανω εμος ει ε, 'ισευφ πνημα η άλευεα, ηππνη- γοτε <ε> χι εμαρια τεκερην, ουλε ηππνηταζε εξη τησεινω, ηε ήτακαο γαρ εβολ δη ουμαν εμος σνομαζεβ. (6) σιαματ ηε η ευθυρε νηματεε ε πεχραν εε τη.' (7) τενου αε, παξοεις, πεσωτη η ταυμαν μη παπάχη, ηππγη- απε ιε εροι, ανω ανη-πεκεήεα αλω πεωε η εκειει η. ηππαπερε- ερκακαε αη, ω παξοεις, (8) αλλα ηππαμβουη-περου η πεινοο νη μυστηριον, ετε πεκκαν ετ ουλας ε, ουλε εν ηπειασωε ενεε εε μπαρεαινω οω εξη ζοοντε. (9) ω παξοεις αλω πανουτε, ινε πνωμ η πεινοο νη μυστηριον αη νε, ηειαιαπειτεε εροκ αν εκ μη πεκκαν ετ ουλας, ταπ-εοοι η τετακαζεοκι, μαρια, τει- κειειε η νε. (10) ηειρε η πημετηε η πεθοου ήπτα-τκερατης ειμα η πνημα δημν ε τεκουερετε, ηαμου. (11) η-νειρομε εωουε εροκ εμουγε ε βολα ανεαλακ νη επερητης παπερηνομ. (12) άλω αιζε εροκ, η-τεκειεναηετεε ταζον, αμωνη, αμω δη πετεκτουνοι νενειιετε δυναο νη δαρε γωμε ναυ. (13) αινευνχ εα, ω παμερεη η χιερε, ηε εςυκαζε ειμοκ δη λωβ νιμ. αιαματε 

(4) τούματ' εβολ to inform, instruct. περιεργαζόμαι to be overly concerned, meddlingome. (5) διστάω to hesitate, be in doubt. (7) There is an ellipsis or omission after διεπερειπρακαε αν: "I became overly concerned not (for any other reason than that) I did not yet know..." (8) εξη for αξη. (9) The meaning of this verse is obscure. If one introduces a contrary-to-fact condition, the apodosis should be neatapistitbe; cf. vs. 14 below for a similar problem. τελειακειν for τελειαθε; τελεια ηλλαμ. (10) η κερασης horned-(viper). ειμα here: to bite. (11) νευρομε = his kin etc. παρενομος lawless, unjust. (12) Perhaps read ταζον for ταζον. (13) ησυχαζω to be still, quiet; ειμοκ is reflexive.
202

(14) ἂκουσθε ἐκχωμος θνος καὶ κε, 'πεσακε ἐκ τοκε πλειστ θα λαταρ, ενει ὁνεταμοκ κε ἀκσέκσεκ-παλακε ἐγκυμον.' (15) τενοῦ δε, ὦ παμεριτ ἦ

φηρε, πανοςιείς ἄνω πανογύτε, εὐφονο ςκεκχι-λογος οὔτε ήτε πεζοευτ ἐπι οὐχαγ, ακτρε-θειαίεις οὔτε ητο ήτε επραξ εκχι, ἃπα

καλει άμοκ, ὦ παξοεις ἀν άραος, κω ναί εβολ άπτηθι-ωπ

οὐκαί. (16) ἄνοκ γαρ ἀγγ-πεκεψαλα, ἄνοκ πνεύρη ἐν τεκσαλα.

(17) εὐκάνωσιν ήν ναμερρε, ἃναγκασμ οὐκ ἦν οὐγους ήν σκομ, ετε ταί τε τρυμολεγείν ή τεκμπτνούτε, ἔν ἄτακ-ογνούτε 2η

οὐμε, ἄνω ἄτκ-οικοοςιείς 2η οὐχωκ.'

XVIII

(1) ναί δε εχθωμος ήμοού νέγιη πα-τρυντισκαλο εκχιωυ ημειστ

εἰσεφθα, ἄπειρος ϊγοε ριμέ εἰναί έροο ε-κ-θεούς εκχι σε

ητερε ο ἡν καποιο εις ὁθεν ηπεραέ ή άντεβιν έτερακ άμοοο ναί.

(2) οντοσ ήν αίρ-προεργε οὔτε πεζοου ο άμοου, ή νηυε ετερε-

θειαία παλάλοι ε πευθο

α ποιχαί ην πκομος θήρη. (3) ο

τενούδ αισθακ ε πνεύριον ετε 21 θολ, αὐν άκτσουν νέγια μαία

(14) For ενει ὁνεταμοκ read prob. ονειανοομευτ άμοκ: "If you

were not my father according to the flesh, I would kill

you..." or ονέιανεπειγια ήκα: "I would rebuke you." Joseph

obviously believes that his present illness is a result of

this incident. σοκσκ οσκσκε- οσκσκε vb. tr. to pull,

stretch. (15) υ-λογος ον to hold accountable (for: εττοκ);

υ-ουν ον idem. (17) ολοις επε- οιν θα Q οιν vb. tr. to

break off, cut off. άπειρος bond, fetter. ϊγοτ ϊγατ-

ϊτι α Q ιτι vb. tr. to cut, slaughter (as sacrifice). ἄ

ἄνδρια sacrifice, victim. ἄ σωσια confession, agreement.

XVIII. (1) ϊγοε (ον) prep. without; εὐ ϊγοε is best

translated "to keep from (weeping)"; cf. vs. 4 below. ξα

is for Q ξαντ caught. ηναεση snare. ε is required before

όκαοε. (2) ονειαϊδι the Jews. ταλο ταλε- ταλο θ Q ταλυ

vb. tr. to raise up, offer up. (3) οτ άκαυνον atrium,

courtyard.
XIX


π. ὁμον ὁ ἄτη discouragement. ἀρν passphrase; often simply indicates question, as here: "Is he to die?" Note Fut. II. (4) τὸ γένος race. (5) ὁ δρομον ruler, Archon. μέχρι prep. even up to, even including. (6) ἑ δαμεσ necessity; ἐναμη ἁνἐρ Con. is an impersonal construction: "It is necessary that (you) die also..." (7) εἰτε...εἰτε neither...or, whether...or. (8) ἁπ- aux. vb. must; usu. prefixed to Inf., as here. For ἁε. ἐκολ see 27.2 (end).

ΧΙ. (3) μεθηπμο muteness. (6) τὸ στῆθος chest, breast.

κ. ους ἰοσ throat. θαλ-γιε = θαλ-γιε messenger.
(1) Α-ΤΑΜΑΛΛΥ Ν ΕΑΛ-ΣΗΤ ΝΑΥ ΕΡΟΙ ΕΙΒΟΜΘΗ Ε ΠΕΧΣΩΝΑ, ΑΣΕΟΜΟΘΝ ΣΘΩΜ ΝΕΟΝ Ν ΝΕΒΟΥΕΡΗΤΕ, ΑΥΘ ΑΣΕΕ ΕΡΟΟΥ Ε-Α-ΝΗΒΗΝ Ν ΝΕΒΟΜΟΝ ΚΑΛΥ. (2) ΠΕΧΑΚ ΝΑΙ ΣΝ ΟΥΜΗΝΤΑΤΣΟΟΥΜ ΧΕ, "ΠΕΚΣΘΟΤ ΝΗΝ ΤΕΝΟΥ, Ο ΠΑΜΕΡΙΤ Ν ΓΗΡΕ, ΧΕ ΧΙΝ ΤΕΝΟΥ ΝΤΑΧΚΕ-ΤΕΚΕΙΧ ΕΒΟΛ ΣΘΝ ΠΕΧΣΩΝΑ, Α-ΠΚΑΘΘΕ ΕΡ-ΖΟΤΕ, ΑΘΑΝΑΧΩΡΕΙ ΝΑΙ. (3) ΕΙΣ ΝΕΒΘΟΤ ΜΗ ΝΕΘΒΕ Ν ΡΑΤΣ ΛΥΘΘ ΑΥΘ ΛΥΚΒΟ Ν ΘΕ Ν ΟΥΚΛΑΥΣΤΑΛΛΟΣ ΜΗ ΟΥΧΘΑΝ." (4) ΑΙΚΙΝ Ε ΤΑΛΝΕ ΑΥΘ ΑΙΜΟΤΕ Ο ΝΕΒΘΡΕ ΕΙΧΘ ΝΟΜΣ ΧΕ, "ΤΘΟΥΝ ΝΤΕΘΘΑΞΕ ΜΗ ΝΕΒΘΕΙΩΤ ΕΤΕ ΣΜΑΛΛΗ ΧΕ ΠΕΘΟ- ΟΕΙΓ Ν ΓΑΖΕ Ν ΝΑΙ ΝΑΠΑΤΕ-ΤΣΑΝΡΟ ΕΤ ΓΑΖΕ ΕΒΟΛ ΣΘΝ ΤΣΑΡΗ Ν ΕΒΙΝΝ ΤΧΜ." (5) ΤΟΤΕ ΑΥΤΘΟΥΘΗ ΝΘΙΝ ΝΓΗΡΕ ΜΗ ΝΘΕΕΡΗ Ο ΠΑΜΕΡΙΤ Ν ΙΩΤ ΕΙΘΣΘΦ, ΑΥΘΙ ΓΑ ΠΕΘΕΙΩΤ, ΑΥΣΘ ΕΡΟΟ ΕΚΚΙΝΑΘΥΕΓΕ Ε ΠΝΟΥ Ε-ΑΘΘΘΝ ΕΡΟΥΝ Ν ΠΟΛΚ ΕΒΟΛ Ν ΠΝΙΟΚΟ. (6) ΑΣΟΥΜΘΗ ΝΘΙΝ ΑΥΘΙΑ ΤΕΧΘΟΓ Ν ΘΕΕΡΗ, ΕΤΕ ΤΣΑ Ν ΧΕΕ ΤΕ, ΠΕΧΑΚ Ν ΝΕΣΘΝΘΥ ΧΕ, "ΟΥΘΘ ΝΑΙ, ΝΑΣΘΝΥ, ΝΑΙ ΝΕ ΠΘΘΝΕ ΝΤΑΘΦΘΕ Ο ΤΑΜΕΡΙΤ Ν ΧΑΛΥ, ΑΥΘ ΓΑ ΤΕΝΟΥ ΝΠΕΝΚΟΤΘ Ν ΝΑΥ ΕΡΟΟ. (7) ΝΑΙ ΟΝ ΤΕΝΟΥ ΝΕΤ ΝΑ- ΘΕΕΘΕ-ΠΕΘΕΙΩΤ ΕΡΟΝ Ε ΠΝΙΕΓ ΕΡΟΟ ΓΑ ΕΝΕΓ." (8) ΤΟΤΕ ΑΥΘΙ- ΖΡΑΥ ΕΒΟΛ, ΑΥΡΙΜΕ ΣΘΟΝ ΝΘΙΝ ΝΓΗΡΕ ΜΗ ΝΘΕΕΡΗ Ο ΠΑΕΙΩΤ ΕΙΘΣΘΦ, ΑΥΘ ΑΝΘΚ ΣΘΩΤ ΟΝ ΜΗ ΜΑΡΙΑ ΤΑΜΑΛΛΥ Ν ΠΑΡΘΘΝΟΣ ΝΕΘ- ΡΙΜΕ ΝΘΜΑΥ ΝΕ, ΕΝΣΟΟΥΘ ΧΕ Α-ΤΕΝΟΥ Ν ΠΝΟΥ ΕΙ.
XXI

(1) πρὸς the south. ὁ σύμβουλος counsellor. τὸ πανθρού γος villain. τὸ γεωγρ. the first, the beginning. μάκεως-ῤῥ. fearsome (lit. changing of face). ὁ δεκανός a group of 36 divinities (or demons) who ruled over the Zodiac; originally an Egyptian astronomical division for time computation, but later debased into astrology. καὶ-ῤῥ. to be girded with. τ.ν.ε. number. περιν sulfur, brimstone. (2) ἡ ομος (Q o ὡς ομος) to be wrathful. ἔν for ὁ. ὁμοια as a token of their own (lit. which is theirs). (4) Read ἐ ἐ for ὡς. ὡς ὡς a place in which to hide. (5) θεωρ. to look at, observe. ἡ μορφ. form, shape. τὸ ὅργανον instrument.
XXII

(1) "πλαειω, τονυκε τηρε σ τιματαιαος, πειωτ το τιμ, πιβαλ σ ρειναγ, πειωσε σ περισωφι, σωτι ε πεικωρε σ μεριτ ετε ανοικ πε, εικοπ εισο επε απω σ εγκεισε ετε πλειωτ ως σφ πε, στιναοςυ ναι σ ουνοσ σ χαιρουσιν και πεικοροσ σ
ναγκελοσ και ηικαλα, ποικονομοσ σ ναγκαοσ, και γαβρινα παι-
θιονυχε σ ηλιων ε ποιοειν, ιεκηςοει ε τεγυχαν σ πλαιωτ ως-
σφ, ιττει-ιοειτ σ τευνα γαντεςουωτε σ ιδακο σ ιδιων σ κακα, 
αυσ ιεηαραγε σ νεκιουσ σ ετ τιτωμ, ναι εινοσ σ ωτε
πε μοοιε στιθος σ αυσ ουνοσ σ ζαι σε πε ηαυημιοσ σ ετ ειχουος.
μαρε-πειερο σ καπε-ας σ ουνοσ αυσ ητε-ασαςσα σ ηε-
θιαρ οσ εανελωει. (2) Μαρεναγε π σ ουνηςωμεροσ εουν
ε τεγυχαν σ πλαιωτ ως σφ, σε ται τε τονυκε ετες-ξπια σ πνα
στητε. " (3) πασι ηιος νητιν, σ ιερειοσ ε ειας, τσιαπο-
λοσ ε ειναιλατ, σε ποιε τσιε ετουναμοι ε ρκομοσ σειαμε ε
πειε μνανυχ και πηνεουου. ευγατν-πεινοιοεια τηρε ειαςε εγρα
νεηα οεονυε σ νεκεαλ, ευγανε ειναμου, ηφ-ξπια σ πνα σ
πλαιωτ ετε στιθενυε ε τονυκε σ ητου σ μνα ςειηαραμε
νε-
ηοουε αυσ τειηαλοροιειε στι αυμα ετε στι ωτε. (4) παρη τ-

(9) η προσευχη prayer.

XXII. (1) τ.νουκε root. καιρουσιν Cherubim. σ χορος
chorus, choir. σ οικονωγος steward, manager. βαι = χαι-
θιονυχε good news. ροειν vb. tr. to guard, keep watch (e).
ουντε ουετε ουντε Q ουντε vb. tr. to pass through (μοι').
τιμιτ, Q τιτωμ to become dark. σ δημιος executioner.
ρειάσιραρ demon; as adj. ενωχλεω to trouble, disturb. (2)
ημερος mild, tame; νηςωμεροσ calm. (3) το μερος part; used
fig. here of the apostles as Christ's members. ειγε εφ-
ατ Q αγε vb. tr. to hang, suspend (μοι'); Q with ιεηα: to be
captivated by. εινοουε prob. pl. of ελω, ελω snare, trap.
ε1 + Circum.: to be about to. τ.εινπαραγε passage, passing.
t.ειναλοροιε defense. π.αμα = π.εημα. et 2α ωτε fear-
ful. (4) πλην here as conj.: but, however.
XXIII

(1) ἀσώπεν ἂε, Ἡσερεῖσα πνεύμα, ἐρε-μαρία ταμεριτ ἐν ἱλαρο ὀφφάς ἱνοι ταῖς ἡ παν-Ἡνής, (2) αὐλ ἵ τευχον εἰς ἔννεφη ἐν ἱππαριὰ ἐν ἰπποροσ τῇ ἰγγελος ἡμεὶ εἰς ἐνοι ἐν τῇ, ἀλλα, ἀγκάγερατον εἰς ἰποινα Ἐπεισ ἰποιν Ἐπεισ ἰποσ. (3) ἀγ ἵ τευχον αὐτῷ λεγίλε ἐν ἰπποροσ ἕνος εἰς εἰς ἐνατονος ἐν ἐν ἐνατονος et ἰχθει ἐν. (4) ἀγ ἱγη 600 εἰς ἀσταρ ῦ ἵ τῇ ἐν τῇ ἐν εἰς ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐ

notes for neîf-.
βούχη ἡ γυρωτής, λαυ δίκτη-σφόντος ἡ εἰς ἡ λάμπρε τηροῦ, εὐδαιμονεῖσσα τοι-σφόντος τηροῦ ἡ ἐγώ. (9) δυσελεύσιον τοτε ἀβατόν 
ἄρσακ ἐγώ, ἄρσαὶ τῆς τεφυνχῆς πάλαιστρής ἢ, ἄρσαὶ τῆς 
ἐνος ἔχον διὰ τῆς ἐν τῆς τεταρτάς, ἡ σοῦ Ἰουτ- 
δετ ἡ περιτ ἐπίπεδον ἡ ὁμορφείν. (10) ηθοποιοῦ τήρον ἡ παλαι 
νερητική ἡ ἐις ἤτοι εἰσαγωγή τῆς ὁμορφείν. (11) ἐ 
μιχανός αμαζτῇ τὸν σχῦν ὁ ὀμηνᾶ ἡ ἱλλοκλικόν ἐκτελείν, 
α ἡ ἀμαζτῇ τὸν σχῦν ἡ πα 

(14) (1) λαυ δικτῆς ἐξῃ περιτ ἐγὼν ἔχον 

(9) ΑΒΑΤΟΝ Death, Abbndon (Gk., ultimately from Hebrew). 
(11) π.τ.ον edge, hem. τ.ματα 

(13) περίπα 

(15) XXIV. (1) τὸ κοσμοῦν (empty) vessel.
Glossary

Words are arranged alphabetically according to the order given on page x, with the following exceptions: (1) initial εικ and ογι occupy the place of ε and γ respectively; in all other positions they are alphabetized simply as ε + i and o + γ; (2) φ, θ, χ, ψ, ρ are alphabetized as πι, τι, κι, ικ, κε; (3) π is alphabetized as τι.

Verbs are entered under the free (unbound) form of the Infinitive. In the rare instances when this form is not attested, a suppositional entry is used when there is no doubt about its pattern; otherwise the entry is under the first actually attested form. Other parts of speech are entered under their unbound forms when they are attested. The Grammatical Index should be consulted for most of the prefixed elements. I have followed Crum (A Coptic Dictionary) in listing most verbal and nominal compounds under the final element. Also following Crum, derivatives are listed under leading verbal entries; the cross-references must be consulted in locating these. In order to provide space for less predictable compounds, nouns of action in έιν-, which can be formed freely from nearly any verb, have been systematically excluded, as have many agent nouns with πει-.

Where space has permitted, a selection of variant forms has been given. Under verbal entries these are placed in parentheses; otherwise they are listed serially after the main entry. These variants fall into two types: (1) simple spelling variants, especially between ι and a supralinear stroke; (2) dialectal or "substandard" spellings that occur in otherwise fairly standard texts. The latter have been included to increase the utility of the Glossary; many of them are not rare, and their inclusion will give the reader some idea of the variety to be encountered in non-standard manuscripts.

Cross-references are grouped at the end of each letter. The completely predictable forms of the two verb types κωτ καιτ- κοτ' η and οωπιν καπιν- κοπιν' η κοπιν have been systematically excluded from the cross-references; all other bound forms and qualifications have been listed. Many spelling variants involving ει/ι and ι/εικει have also been excluded.
A adv. of approximation, as in a ἴσος about five, ἀ ὦν ὢν about how much? Cpd. as ἐκ, as in ἐκ γῆς ἔς ἐκάτε to the extent of about a hundred cubits.

ἀκ, ἀκ n. a blow, slap (usu. on face). +ἀκ, ἀ τι ὦν ὢν to slap, strike (ἀκέ). ἀκ-ἀκ n. = ἀκ.

ἀβακθεῖν, ἀβακθεῖν, ἀβακθίνη, ἀβακθηνεῖν n.m.f. glass.

ἀκω (pl. ἀκοοογε) n.f. net (for fishing or hunting).

ἀβωκ, ἀβωκ (f. ἀβωκή; pl. ἀβωοκέ) n.m. crow, raven.

ἀεικ n.m. consecration. χι-ἀεικ to consecrate; as n.m. consecration.

ἀία, Q o vb. intr. to increase (in age, size, stature); Q to be great, honored; as n.m. increase, growth.

ἀείς, ἀς, ἀείς n.f. greatness, size, quantity.

ἀκες, ἀκες, ἀκικ n.m. girdle, clothing.

ἀκω, ἀκω, ἀκω n.f. filth; carrion; anything ruined.

ἀλ adj. deaf. ἀλ-ἀλ (Q o ἀλ) to become deaf.

ἀλ n.m. pebble; hail-stone in ἀλ ἀς.

ἀλ n. only in ἀλ-ἀλ n.m. a cry (cf. ἀγ).

ἀλλα χ, ἀλλα γ, ἀλλα γ adj. white.

ἀλα ἀλα Q ἀλαγ (imptv. ἀλατὴν) vb. intr. to go up, ascend (to, up to, onto: ἔπι, ἔπι ἔπι, ἔκ, ἔκ ἔκ; to mount (an animal), to board (a ship); rarely tr. with ἔναρχοι. ἐπιλαγ rider.

ἀλλα ἀλα n.m. field-mouse or sim.

ἀλκή, ἀλκή n.m. last day of month; ἀλκή (Ἀ) on the last day of (+ month name).

ἀλκ n.m. corner, angle; prob. not Sah. (cf. κακε).

ἀλωμ n.m. bosom.

ἀλαγ n.m. child, servant; not properly Sah. (cf. ἄρισται).

ἀλασ n.m. thigh.

ἀλτάκας n.m. bone-marrow.

ἀλω, ἀλω (pl. ἀλαοογε, ἀλαοογε) n. snare, trap.

ἀλω, ἀλω (pl. ἀλαοογε, ἀλαγε, ἀροογε) n.f. pupil of eye.

ἀλωτ n.f. forced labor; term of service; a measure.

ἀλωοογε n.pl. bunch (of grapes) or sim.
And a title of respect or reverence; cf. Anh.

And to vb. intr. to prevail, take control, rule (over: cpx, saxon); to be valid, hold good; to persevere, continue; vb. tr. to grasp, seize, take possession of (φημη); to retain, detain, take or keep captive; to learn, take by heart; to hold (φημη) liable (for: ε). As n.m. power, possession. ἀναμαστε unrestrained, uncontrollable; μητααμαστε lack of restraint, incontinence. ἀναμαστε self-controlled person.

Ανή (pl. άνηυ, άνηyecto) n.m. herder, herdsman.

Ανη n.m. wasp.

Ανήη n.m. the underworld, Hades.

Ανηγ 2nd pers. m.s. impvt. of ει; f.s. άνηη; pl. άνηηη, άνηηηη.

Ανης, άνηηη (pl. άνηηυ) n.m. baker; μητααμηηη baking.

Ανηηηη, άνηηηη n.m. bitumen, asphalt.

Αν neg. part. not; for uses see Gr. In.

Αν- one who is in charge of; only in cpds. with nos.: άνημηδ decadarch, άνηη-go chiliarch, μητααμηηη-go chiliarchy.

Αν- prefix for forming collective nouns from numbers, as in άνηη-go (group of) a thousand, άνηηπαηηγ ο (group of) 50.

Ταη vb. intr. to become pleasing, better. As n.m.

beauty; π-ταη to be(com)e pleasing, good. π-ταη to please; see §20.2 for usage. Ταη in c+αη n.m. perfume (cf. ετοί).

Ανας (pl. άναςη) n.m. oath; used with ειψε, είνη, ωφη, +, ταρκοι. e πανας under oath.

Ανηκ, άνηι- indep. pron. 1st pers. sing.: I.

Ανοη, άνηι- indep. pron. 1st pers. pl.: we.

Ανοιηηη n.m. watchman, guard (αν + ουτης).

Ανηηηη, άνηηηη (en), άνηηηη, άνηηηη (en) n.f. school.

Αναη n.m. sneeze.

Ανηπηη, άνηπηη n.m. skull.

Ανηι, άνηι n.m. courtyard.

Ανη Απη, masc. title of respect or reverence (saints,
martyrs, respected monks, etc.).

ἀνάς adj. old; syn. of ἀς q.v.

ἀνέ (pl. ἀνήγε) n.f. head (lit. and fig.); total sum (of money), capital; also n.m. chief, village head.

ἡμιάνε headship. ἄνοι headless. ἄνε to become head, leader (of: ἐ). ἠμι-τάνε to behead.

ἀνότ (pl. ἀνοτά) n.m. cup; σὰ ἀνότ cup-maker, cup-seller.

ἀπόντε n.f. period of time; ἔ ουκογί ο ἄποντε for a little while; ἔ ουκογί ο ἄποντε for a long time; ἔ-ουκογί ἐ

ἄποντε to spend a long time.

ἀνέ, ἡμέ, ἐνέ n.f. a number (of), several.

ἀρνεῖ, ἐρνεῖ, ἐρνᾶ n.m. pledge, deposit, guarantee.

ἀρνύ, ἐκρνύ adv. perhaps.

ἀρνη" n. end, limit (suff. required, as in ἀρνηθέν Ν ΠΝΑ the end of the earth; 3rd pers. pl. sometimes -νογ);

Ἀταρνη" boundless.

ἀρικε n.m. fault, blame; ἄταρικε blameless; ἄθη-ἀρικε to find fault (with: ἐ), to blame (ἐ); ἔθη-ἀρικε fault-finder; μητρετηθέν-ἀρικε criticism.

ἀριμ n. name of an edible plant.

ἀροογε, ἀρωγο n.pl. burrs, thistles; σφ-ἀροογε idem.

ἀρογ to become cold; as n.m. cold, chill.

ἀργαν n. name of a skin disease.

ἀργαῖ n.m. lentils.

ἀς, ἀκ adj. old (usu. not of people); ἁρχ ἀς, ἐρν-ἀς old wine; μητας oldness; ἐ-ἀς to become old.

ἀκαί, ὁ ἀκωγο, ἀκείωωογ vb. intr. to become light, slight, casual; to be swift; as n.m. lightness, hastiness, alleviation. ἔ ουκακά; easily, casually.

ἀχρὶ n.m. one's belongings.

ἀχίκ, ἐκ n.m. an illness, related to fever, chills.

ἀκογ n.f. price, value; ἐ-ἀκογ to pay; ἐ-ἀκογ α to set a price on.

ἀκομ n.f. language, speech; ἀκομ ὂ ἀς idem.

ἀτ- prefix for the formation of negative adj.; §27.1.
ατο, ατα n. a lot, multitude; usu. with indef. art.; ατο ἀτομοτ, ἀτε-ἀτομοτ adj. phrase: of various or many sorts. 

ἀγ, ἀγε, ἀγεικ, ἀγει: impv. vb. (1) bring here, give! All forms occur prenominally; with pron. suff.: ἀγεικ". 
(2) come! come, let’s ...! (with Conjunctive).

ἀγαν, ἀγαν, ἀγεικ n.m. color, appearance, complexion; 
ἐκ-ἀγαν to tend toward (a certain color); ἀγαν ἀγαν (of or in) a variety of colors.

ἀγεικ, ἀγαν n.m. (ship's) cargo.

ἀγυς n.m. company of people; monastic congregation. 
ἀγο conj. and; for uses see Gr. In.

ἀγ υμī n.m. furnace, oven.


ἀγαθι, Q ωγ vb. intr. to be (come) many, numerous, to multiply; Q is very frequent. As n.m. multitude, amount.

ἀγαθι one who multiplies. ἀγην n.f. multitude.

ἀγ, ἀγα, ἀγ n.m. a fly; ἄγ ἄν ἀγ άι ἀι bee; ἄγ ἀγ οὐξορ dog-fly.

ἀγ, ἀγα, ἀγ (pl. ἀγοψι, ἀγοψι) n.m. flesh (human or animal), piece of flesh, meat. οὐκ ἄγ meat-seller. ἀγατ-ἀγ 
butcher. ἀγαθ-ἀγ to eat meat. ἀγαθ-ἀγ to buy meat.

ἀγ n.m. lifetime, extent of lifetime; ἂς to pass one's life; ἁγ-ἀγ short-lived; ἁγ-ἀγ (Q ο ἁγ ἁγ-ἀγ) to 
be short-lived; ἁγ-ἀγ a short life.

ἀγ vb. intr. to be in need (of: ἁγα).

ἀγ (pl. ἀγων vp) n.m. treasure, treasure house, storehouse.

ἀγο n. only in ἁγ-ἀγομ to sigh, groan (at: ἁ, ἁκ ἁρι ἁσ); as n.m. groan, yawn, roar.

ἀγ, ἁγ ε υμε n.m. marsh herbage, sedge.

ἀγ υρ' interrog. adv. requiring anticipatory suff. referring to subject of clause. (1) with foll. verb: 
why? as in ἁγ ὑμε ἁγριψιμε why do you weep? (2) with suff. alone or with foll. noun: what about ...? what's 
the matter with ...? (3) with ἁν: what has ... to do 
with ...?

ἀγων, ἁγωμε, ἁγωμε n.m. eagle (originally: falcon).
ακε, ακε (or ουακε?) n. blow, cuff.
ακκ, εκκ (ακκητ", εκκητ") prep. without; a foll. indef. n.
has no article.
ασβεκ, ατβεκ n.f. moisture.
αγολτε, ακολτε n.f. wagon, cart.
αγρην n.f. a barren woman; also adj.; μηταγρην barrenness;
π-αγρην to become barren.

βάλα, βαλα, βαγι, βοι n.m. branch of date-palm.
βάαβα, βαβώα (βαβώα) Q βαβωτ (βαβω) vb. tr. to despise
(Πνοα), regard as foolish; intr. to be insipid, foolish.
βα(α)βα-ρωμε n.m. boaster; μητβαβα-ρωμε boastfulness.
βαλαμνε, βαλμε n. goat; βαλαμνε η λοουτ he-goat; βαλαμνε η
ciome she-goat; ωλπ η βαλαμνε goatskin; ω ς βαλαμνε
goat's hair; μανε-βαλαμνε goatherd.
βαλ, καλ n.m. night raven, screech-owl.
καλός n.m. eye. ἀτελλος shameless; ἀτελλαίος shamelessness.
καλλίτ ὁ ν.名誉 skin garment; skin bag.
κατά, κατά, κατάκ, κατάτ n.m. brass, bronze; γομέτ (ϝ) κατάτ idem or sim.
καστή, κάστης, καστής, καστῆς, καστής, καστίσ n.m. tin.
κασφόρ, κασφόρ, κασφόρ, κασφόρε n.f. fox.
κασφόρι n.f. saw; ρά ὁ κασφόρι adj. saw-toothed.
κασφούς n.m. rue.
κασφός n.f. heifer.
κασφέ (κασφε) vb. tr. to pour forth, rain down (砬); intr. to well up, be poured forth.
κασφέ (pl. κασφής, κασφής, κασφής) n.m. wages; ἀ-κασφέ, ἀ-
κασφέ to pay, reward; τα-κασφέ employer; ἄγ-κασφέ idem. κασφέ, κασφέ to receive wages; κασφέ to hire (砬); κασφέ hireling. χακ-κασφέ to fix
wages. ρακ-κασφέ, ρακ-κασφέ hireling.
κασφενίς, κασφενίς, κασφενίς, κασφενίς, κασφενίς n.m. iron; also fig.
of fetters, sword. ἀ-κασφενίς to put in irons, to
fetter (e). κα-κασφενίς to be put in irons.
κασφώ n.f. whirlpool.
κασφώντ, κασφώντ (pl. κασφώντας) n.m. smith; μάκα κασφώντ the
work or craft of a smith.
κάτ n.f. grave.
κάτα, κατά n.m. cave, hole, den, nest (of animals).
κάτε n.m. woof (of loom).
κάτω, κάτω n.f. swallow (bird); κατω-κάτω swallow-sparrow.
κάττα n.f. bucket, pail.
κάτω n.m. palm-leaf. κατ-κατ n.f. rib.
κάτη, κατα, κατά n.m. falcon.
κάτη (pl. κατήνογ) n.m. basket (of palm-leaf). κατη, κατη
n.f. idem.
κατηκατ n.f. a single grain (of grain, mustard, sand); a
single piece (of fruit, etc.).
κάτε (f. κατε; pl. κατακακε, κακακε) adj. blind; as n. a
blind person; μάκα κακε blindness, ρακ-κακε to become blind
(Q o ἃν ἐκλε), to make blind.

βλαζογ (pl. βλαζμογε) name of a people (Gk. Βλάμμες); usu. located on east bank of Nile in Nubia. Other spellings include βλαζμογ, βελαζμογε, βαλαζμογ.

βάζε, βάζε n.m.f. pottery, earthenware; τ-βάζε to be made of clay.

βάνη n.f. date-palm, date(s); βάν-παγε virgin palm; βαν-μογε dried dates; βαν Ν βάνη palm-branch; βανβ α Ν βάνη date-stone; εβιω Ν βάνη date-honey; καν γ βάνη stem, trunk of palm; λοογ γ βάνη cluster of dates; κα Ν βάνη date-seller; σφ-βάνη date-palm thorn; τας Ν βάνη date cake; γαν-βάνη, γαβ-βάνη, γαμ-βάνη, γογν-βάνη palm-fiber.

βόηνε n. harp or sim. musical instrument.

βολλξ βαβλα (p.c. βαλλεξ-) vb. tr. to dig, dig up, dig out (μοστ); to burrow, delve; vb. intr. to be undermined.

βολλξ εβαλ vb. tr. to undo, take apart; intr. to be dug up, out.

σοντε, σαντε (βοτ) n.f. gourd, cucumber; gourd-garden(?)

σαρβοντε gourd-seller. βοτ-Ν εβλασ pumpkin.

βογτ Q to be dry, parched.

βογσογ vb. intr. to shine, glitter; as n.m. shine, glitter.

βογσε, βογε n.m. eyelid.

βφβφ vb. intr. to boil; βφβφ εβρα ενοσ to boil up with, cast up; as n.m. boiling.

βρεγνυ, βερεγνυ, βφγνυ n.m. coriander seed.

βφρε, βφρε adj. new, young; μνταβφρε youth, newness; Ν εβφρε adv. anew, recently; τ-βφρε to renew; to become new.

βφζεογ, βερεζεογ n.f. chariot.

βω n.f. tree (when fruit is specified; otherwise use γην).

βωκ, Q βωκ vb. intr. to go, depart; to die; to be about to (+ ε + Inf.). Used with most prep. and directional adv. in regular senses. Note βωκ επατε to visit; βωκ αι to undergo (as well as "to go upon").

βωκε vb. tr. to tan (leather: μοστ); βωκ-γαλαρ tanner.

βωλ εβλα- βολ Q εβλ (± εβαλ except when indicated) vb. tr.
to loosen, untie, unfasten (μναρί); (not + εβολα) to explain, interpret; to weaken, enfeeble; to nullify; to dissolve. Vb. intr. to be(come) loosened, undone, loose, scattered, melted, dissolved, weakened, paralysed, faint; to become dissolute; to be terminated, to die, perish. As n.m. solution, interpretation (not + εβολα); weakening, slackening; laxness, unrestraint; dissolution, destruction. ἔσω μή to come to terms with. ἀτέρχα εβολ indissoluble, unending. ἐγάρμα interpreter.

βολ n.m. the outside. πεολ, ἡ πεολ prep. on or to the outside of, outside; independent of, beyond, free from; contrary to. εβολ adv. out, outward, away; usu. with verbs, but occasionally after prep. phrases with sense: onward, and so on, henceforth; for εβολ + prep. see sub prep. εβολ ἦς conj. because. ἡ βολ adj. phr. outer, external; adv. outside, extant, in existence.

παρολ, κα ἡ βολ, ἡ παρολ, κα ἡ βολ, ἡ παρ εβολ (1) prep. (+ ἡ, ε) outside of, beyond, away from; (2) adv. outside, on the outside. χαρολ (1) prep. (+ ἡ) to the outside of; (2) adv. to the end, forever, finally, utterly. παρολ ἡ prep. from, away from. παρολ (1) adv. outside, on the outside, from the outside; (2) prep. (ἡ) outside of, beyond, except for; et παρολ adj. phr. external. πρ-βολ, ρ προλ vb. intr. to avoid, escape (from: ε, ἡ, ἧ). κα-βολ vb. tr. to vomit (μναρί).

ἡ καβολ ἦς (1) prep. except for, outside of; (2) conj. except that (+ Conj.). ἡ καβολ ἦς except that, unless, if not. ἡ καβολ (ἡ καβολ) prep. (± ἡ) without, except for, beyond.

κων adj. bad, mainly in fixed expressions such as κρί-κων (κριτ), κογ-κων (κιγγ), γρ-κων (γρέγ), καγόν κων-κων n.f. evil, misfortune; κρ-κων to act badly, evilly (toward: ἦς); μτρεμ-κων evil-doing.

cιρτ-κων (1) the evil-eye; (2) adj. envious, greedy; ἐγστερ-κων envy, greed; πρ-κιρτ-κων to become
envious of (ε, ἡνί); ἰδείης-σομεν enchanter, one who casts evil-eye; ἰπτρείης-σομεν greed; κτσ-είης-σομεν to receive the evil-eye.

 βώρη βαρή- βοορι* Q βοορι vb. tr. to push, drive (ᾰνοσ*); to repel (ῑκια); to prevail over, defeat (ᾰνοσ*); intr. (+ ευσικ) to swell up, protrude. As n.m. protuberance.

 βοτε (κωτε χωκε) βετε- (βοτε- βοοτε-) Q βοτε vb. tr. to pollute (ᾰνοσ*), befoul; to abominate. βοτε n.f. (m.) abomination; ἐ-βοτε (Q o ἡ βοτε) to become hateful; κτσ-βοτε to loathe, abominate (ε).

 βου βεγ- βοογ* (βεκα*); Q βου vb. tr. to strip, divest, flay (ᾰνοσ*); to lay bare, unsheathe; to loosen, unfasten, undo, release; to despoil; to forsake; intr. to be undone, loosened; Q to be naked. ἰδείς robbers, despoiler.

 (βουτάς) βες- (βας-) Q βου vb. tr. to bow (the head).

 (βουτάς) βες- Q βου vb. tr. to roof over (ᾰνοσ*), cover with awning. βουτάς, βου vb. m. canopy, awning.
e (ἐγὼ) prep. (1) reference: to, for, as regards, in respect to; (2) purpose: for, as; + Inf. in order to; (3) direction: to, toward, into; (4) hostility: at, against; (5) debt: against, due from; (6) ethical dative with many verbal expressions (cf. §30.6); (7) comparison: than (cf. §29.3); (8) temporal: at, in; (9) other meanings in combination with individual verbs, e.g. direct object, instrument, separation.

cκων n. darkness, only in ἐὰς κων to grow dark.
cκινη adj. poor, wretched; κακὴν misery, wretchedness; κων to become wretched.
cκω (κείω-) n.m. honey; κείω ἡ me pure honey; κείω-γοοντ wild honey; μα ἦ κείω honey grove.
cκοτ (pl. κετάς, κετε) n.m. month; may be followed directly by month name without ἦ. ἐκτοτ every month.
cκας, κας (κας-, κατ-; pl. καρνύς, κρυς, καρνύς) n.m. seed; κας-κοφε n.f. seed-grain.
cανος, κρυς, κρυς, κρυς n.f. lightning; ἐκρυς to lightning.
cκις, κης, κής n.f. breast; κηρκης n.f.m. idem; ἐκκης to suckle; κις to be suckled.
cκάω, κάκο n.m. fruit of sycamore.
cκαος (καπ-, καπ-, καπ-, καπ-) (1) n.m. grape, grapevine; καπ-σιχ sour grapes; καπ-κοογε dried grapes, raisins; ἐν καος καος grape-vine; μα κακος vineyard; κις-καος idem; κακο-κης n.m. bruise. (2) n.f. tonsil (?) pupil of eye (but cf. καος).
cκωκ n.m. heron.
cκα ὑ. hoe, plow.
cκωρε n.f. inundation (of the Nile).
cκωφ n.m. anvil.
cκας n.m. dill, anise.
cκής, κής, κής n.m. the west.
cκογ, κης (pl. κεογε) n.f. cat.
cκε, κε, κωn interrog. part.; see §29.1.
enė conditional part. if; see §29.1.
enė2, enė2e, enē2e (1) n.m. eternity, age, era; (2) adj. eternal; (3) adv. forever (with neg.: never). ἐὰν enē2 (1) adv. forever (neg.: never); (2) eternity; (3) adj. eternal (ἱὸν ἐὰν enē2, ἦν ἐὰν enē2). ἐὰν niēnst adv. forever. ἐὰν enē2 ἦν οὖσις idem. xin enē2 from of old.
enē2, ἦν n. eyebrow. ἦνην2, emēnē2 n.m. idem.
eosoy n.m. glory, honor; ἐὰν eosoy adj. phrase: honorable, glorious. ἐὰν eosoy to glorify, give honor to (μας); as n.m. glorifying; μνημειατικοῦς eosoy glorification. xιν eosoy to be glorified. ἐὰν eosoy desirous of glory.
ενητη, enēit, enēt name of 11th Coptic month.
enπα n.pl. vanities; as adj. vain; as adv. in vain; μνη
enπα vanity.
enω n.f. part of door fastening.
egnt (ΡΗΤ, ερνητ, ΡΗΝΤ) vb. tr. to vow, promise, devote (μνης; to: μας, ε); as n.m. (πλ. ερνά) vow, promise.
egny n.m.f. fellow, companion; usu. with possessive prefixes as a recipr. pron.: each other, mutually. See 28.4.
egρωτε n.m.f. milk; ειρωτε to give milk; ειρωτε μας to suckle; σιγημερωτε to feed on milk; ειρωτε still sucking, not weaned.
εσιτ n.m. ground, bottom, lower part; εσιτ adv. down, downward, to the ground; εσιτ ε prep. down to, down into; ἦν εσιτ adv. below, down below, at the bottom of (μνης); ειρωτε adv. on the lower side, below; as prep. (+ ἦν). ειρωτε adv. underneath, below ground; prep. (+ ἦν) under. ειρωτε adv. on the ground, from on the ground. xin εσιτ adv. from below. ειρωτε to go under (ἦν).
ecooy n.m. (f. ecω) sheep; mei1-eccoy shepherd.
et, etε rel. pron.; see Gr. In.
ete (ετεινητ') prep. because of, on account of; concerning, about; for the sake of. etεε xε conj. because. etε adv. therefore. etε ε γ adv. why?
ετος, ετος n.m. garment or length of cloth.

ευω, ευω, ουω n.f. pledge, surety; ἡ θυω' ουω to give as a pledge; ουως θυω' ουω to deposit as a pledge;
κω θυω' ουω idem; κι θυω' ουω to take as a pledge.

εσω, εσο, εσο, εσο (pl. εσαι, εση) n.f. son.

εσε, εσε (1) conj. if (§29,1); (2) as if, as it were;
(3) exclam. how! (4) adv. surely, indeed; (5) before apodosis: then.

ες, ες, ες, ες part. yes; indeed, verily; also used to introduce questions. εςε/εςωε εςε if indeed, if so.

ες (pl. εςοις, εςης, εςη) n.f.m. ox, cow.

εςω, εςω n.f. tongs, pincers.

εςοι (f. εςοῃς, εςοῇ; pl. εςοης, εςοῃς, εςοῃς, εςοῃς) n.m. a Nubian, Cushite, Ethiopian.
el 1615: 21615  el 26: 20  eth: x66
el 2ko: xko  el 27o: x70  ehy: xoi
el 2na: zna  el 2to7p: zto  66α9: x660
el 2ne: 2ne-  el 2ta1: xta1  66λ6: x66
el 2ooy: 2e  eth: axn  66009: x660
el 2ooyt: 2ooyt  eth: x66, eth: x66  6600ge: x660
el 2pa: zpa  eth: axn  660ge: x660

θ

θ1 n.m. house; household, family.  nec z66 θ1 one born in
household.  RF11, RF61 n.m. (1) member of household,  kinsman; (2) monastic superintendent; RF1 to be akin.
θ1 n.m. pair, couple.
θn n.m. ape.
θp (θp-, θp-) n.m. wine.  θp αc, θp-αc old wine.  caγ-
θp, ce-θp, wine-drinker.  RFθp to become wine.
θσ n.m.f. small bird, chick.
θσσ n.m. leek.  ca σ θσσ leek-seller.
na: wθ  θn: σn  θ11: θ6
θnnw: θnw  θng: σn

θ1 (1)

θ1, Q wny (§22.3); impTV.  amoq (q.v.) vb. intr. to come, go;
to be about to (+ Circum.); to . . . gradually (+ θ +
Inf.). Used with full range of prep. and directional
adv. in normal senses. Note also the following ex-
pressions: θ1 eφατ' to come to a superior; θ1 etθ to
come into the power of; θ1 eth to be applicable to; θ1
σα to come to fetch; θ1 eθωλ ε to sue; θ1 eθωλ ζ1θ to
leave, quit (a place); θ1 eθωλ eth to befall.
θ1, 1a n.m. valley, ravine.

θ1 (θ1p-, ιαθ"", ιαθ") n. eye, mostly in cpds.: kte-
ιαθ"" to look around; me2-ιαθ", moq ι ιαθ" to stare,
look intently (at: κάο'); οθH-ιαθ" eth to fix eye on;
tcaρ-ιαθ", tcaρες-ιαθ", tcaρο ι ιαθ" εθωλ to in-
struct, inform; toyn-ιαθ", toynε-ιαθ" εθωλ idem;
q1-ιαθ" espaι to raise eye; 1a ιαθ" before one's
eyes; κω 1a ιαθ" to intend to do. ιαθ" exclam.
pred. blessed is/are ...! ιαθ" ιαθ" blessedness.
BIBL, E10, an n.m. linen, linen garment. N611X, N611X, N611X idem.

C16B6, E1166, 1166, 1166 n.f. pus.

C11X, 11X, 11X n.f. mirror.

C16, C1616, 16 (pl. 1616) n.m. hoof; claw; stinger; nail, talon.

C16Q, 16 vb. intr. to thirst, become thirsty (for: ΝΜΟ·); as n.m. thirsty.

C16, 16, 16 (1) conj. introducing apodosis: then (529.1); before neg.: unless, without; (2) conj. or; 16 ... 16 either ... or; (3) modal or interrog. part. introducing statement; translation depends on context: well then, so.

1616, 1616, 1616, 1616, 1616, 1616, 1616 n.m. usu. with def. art.: the east. 16-1616 on the east side (of: Ν).

C16116, 1611616 vb. intr. to shine, glitter; as n.m. brightness. 1616 n. brightness, light.

C16G, 16G vb. tr. to know, understand, realize (ε; that: xe). 16G ignorant; innocent, unaware; 16-G16G (Q o Ν16G) to become ignorant, unaware; to be unconscious; 16G16G ignorance. 16G16G knowledge. 16G16G, 16G16G, 16G16G adj. presumptuous, impudent; obdurate, stubborn; 16G16G16G stubbornness, presumptuousness.

C16 16- (16-, 16-) 16- (Imptv. 1616G, 16G16G, 1616- 1616G) vb. tr. to bring (ΝΜΟ·), bear. Used with many prep. and directional adv. in ordinary senses. Note the following expressions: 16G ΝΜΟ· εξάν or εξάπλ. εξάν to liken something to, compare with; 16-G16G εξάν to seize; 16G ΝΜΟ· έγκα to bring an accusation against; 16G ΝΜΟ· εκαν to complete; to extradite; to publish; to introduce; 16G ΝΜΟ· έμπνευε to recall, bring up (in one's mind); 16G ΝΜΟ· εξεγιν introduce; as n.m. reception.

16 vb. tr. to resemble, be like (ΝΜΟ·); as n.m. likeness, aspect. 16161616 resemblance.

16 n.f. adze.
είνε, είνε n.f. thumb; big toe.
είνε n.m. chain.
ειόν, ιον n.m. (1) sea (rare in Sah.); (2) winepress.
ειοόρ, ειοόρε n.m. canal. ειοόρ vb. tr. to ferry (ἵμον) across (to: ε); to cross, ford (a river: ἴμον); είν-ειοόρ fording, transit. ειοόρ n.m. a ford, crossing; ferryboat; ferryman. ειερό, ειρό (pl. ειερώος, ειρώος) n.m. river; often spec. the Nile.
ειούγν, ιούγν (f. ιούγνη) a title (m.f.); meaning unknown.
ειόνε n.f. a liquid measure.
ειόνε, ιόνε (ειέν-) n.f. craft, occupation. Freq. cpd. with 2nd element to designate particular craft or its product, as in ειέν-σα sculpture, work in relief; ειέν-ογος tillage, tilled land, produce of tillage; ειέν-γε woodwork; ειέν-νογα goldwork; ειεν-π-ς silverwork; ειεν-γωτ trade, trading, merchandise; Κ-ειεν-γωτ to engage in trade. Ἁρ-είονε adj. variegated. Τ-ειόνε to spin; πεχεί-είονε craftsman; μήτρειφ-είονε craft.
ειούλ, ειειούλ, ειειούλ, ιούλ n.m.f. hart, hind.
ειρέ τ- (ερ-) αλ Q o vb. tr. to do, make, perform, produce, fashion (ἵμον); intr. to act, function, behave. For ειρέ in cpd. vbs. see §26.1; these are listed under 2nd element. As n.m. doing, performance; πεχεκείρε doer, maker. τάξε-ειρέ to do or make even more, increase in doing.
εικ, εικ part. behold, lo; here is/are ... (properly only before nouns). εικ ιντε, εικ ιντε, εικ ινυίε idem (before pron. or verb). εικ ιντε εικ idem (before n.). εικ ινυίε idem (before n. or pron.). εικτε = εικ ιντε.
εικνε = εικ ινυίε.
ειτιν, ιτιν, ιτειν, ινη n.m. ground, earth, dust; dirt, rubbish. ει πειτιν = επειτιν; ι πειτίν adv. below, underneath, at the bottom.
ειω ειλ- (λ-) ειλα Q ειν (ι ειολα) vb. tr. to wash (ἵμον); ειω ειολ as n.m. washing; περειω ειολ washer (in bath).
6107-TOOTó ἅλα to renounce, despair of (suff. is reflex.).
eio, eηio, eηoy, eoy (pl. eηoy, eηoy, eηoye) n.m.f. ass,
donkey. 6107-Η-TOOY wild ass, onager. 6107-ΗΟΥΤ idem.

eioφη (6107Η) Q eioφη (± eioηα, eηραη) vb. intr. to stare (at:
e, ἅλα), stare in wonder, be astonished, dumbfounded.
eioφαι (6107Ηαι, 6107Ηη) eioφη (6107Ηη- 6107Ηη) eioφη (6107Ηη- 6107Ηη) vb. tr.
to see, perceive (ὁμος); to look (toward: ἅλα). As n.m.
sight, vision; view, opinion; ρηεηιωφη one who can see;
μητρεηιωφη perception; eioηεωφη vision, power to see.
eioηεη n.f. ray (of light), sight (of eye).

6107, 6107 (6107-; pl. 6107ηε) n.m. father (lit. and fig.);
pl. parents, forefathers. Often used of abbots, elders
and other revered persons. καιεηωτ fatherless. 6107-6107
to become father. 6107-6107 fatherhood, family. 6107-
ειωτ relative on father's side.

6107η, 6107ουτ, 6107 n.m. barley.

6107ηε n.f. dew.

6107ηε, 6107ηε (6107Ηε- 6107Ηε-; pl. 6107ηεη, 6107ηεη) n.m. field.
For 6107-6107ηαοηε, -ὁηαη, -εηεηρηετ (6107ηεη) see 2nd ele-
ment. 6107-6107, 6107ηεη n.f. a field measure. 6107-6107
to measure a field; as n.m. a field measure.

6107, 6107 (6107η- 6107Ηη) 6107 (6107η) Q 6107 vb. tr. to hang, sus-
pend (ὁμος; on: 6; by: ἅλα), all ± eηραη. Q to be
suspended; to be captivated (by: ἅλα); to depend (on:
6η); + eηοια: to overhang.
καίρε n.f. gullet.
κάκε n.m. darkness; Ἔκακε to become dark.
καλάχη n.f. womb; belly.
καλέλε, καλέλε, καλάκε, καλάκε n.f. wooden sounding board struck to assemble congregation.
καλκίλα, καλκέα, κελκίλα, ἕλαθία, ἕλαθεΐα n.m. wheel.
καλόπου, καλόπου, ελόπου n.m.f. small dog.
καν n.m. reed, rush.
καπ n.m. (1) thread, string, strand; (2) letter (alph.).
καρούς adj. curled (of hair); meaning not certain.
κας, κες, κής, κις (pl. κες, κας) n.m. bone; fruit-stone. ἅρκας, ἅρκας n.m. bone-setter.
κακάς n.m. carat (a coin).
κακε, κεκε, κηκε n.m. shoemaker.
κακτό (κοκκες) vb. intr. to whisper (to: ἐ); as n.m.
whispering. ἰπκακτό whisperer.
κάτο n.f. boat, skiff.
καφ n.m. reed, reed pen, reed staff or pole; n.f. = μα 
καφ place where reeds grow. ἔμοι ε ναφ to fence with reeds.
καφεία n.m. earring.
κάφ n.m. trunk of tree.
κάζ n.m. earth, soil; the ground; land, country; "καζ to turn to dust. ἵπκαζ a man of the earth.
καζκέ κεζκέ- κεζκώ Q κεζκώ vb. tr. to hew out, clear, smooth out (ἔμοι); to cause (a wound) to heal; intr. to heal. ἰπκεζκέκε- hewer. καζκέ κεζκέ vb. tr. = καζκέ.
κβα n.m. vengeance. "κβά, εἰρε ἔν ἐν ενεκβά to do vengeance (for: μα, ἣν, ἐν, ἐν). ἐν-κβά to avenge. κβά to take vengeance (on: ἔμοι, ἐν); as n.m. retribution, compensation; εἰρε ἔν κβά-κβα, κβά ἔν κβά-κβα to take revenge; ἰπκζω-κβά avenger.
καο (κβά) κβά- Q κβά vb. tr. to make cool; intr. to
become cool; as n.m. coolness. ἐ-κατο to make cool; εἰ-κατο to become refreshed, get coolness.

κε (1) adj. other, different; prefixed directly to noun, as in κερωμε, εἰκερωμε, πεκερωμε, ἤκερωμα. In some temporal expressions: next, as in τεκερωμαι next year; again, in addition, as in ἐκεκοσιν once again; κεκογι a little more, a little longer. (2) adv. also, even, moreover; positioned as in (1), but only with def. art. This usage has led to isolation of πκε (f. τκε) as an independent element that may be prefixed to pronouns, πκε ανων even we, or personal names, πκε αγιος even Paul, or used in vb. cpd. τ-πκε- before another Inf. or Q in sense "also, even to do or be." as pron. another (one), (the) other (one); pl. εἰκεκογιε the others. κετ (f. κετε) pron. another; with def. art. the other. κεγα pron. another one.

κεκε n.m. child; n.m.f. (var. κακε, κακε) pupil of eye.
κεκλειθιν, κεκλειθιν, κεκλειθιν n.m. axe.
κεκλικ, κογλικ, κοκολ n.m. jar, pitcher. κεκλικα n. idem.
κεκτε n.f. hip, loin.

κενε, κενε, κενη n.f. vaulted place, cellar, canopy; palate (of mouth). Cf. Gk. κόνον, γόνη.

κεν κεντ- κεντε vb. intr. to move, stir; vb. tr. to touch (e); to move, shift, stir (physically or emotionally: e, ἁνον); as n.m. movement. ατκειμ immovable. εἰκεκε movement. κεν-το n.m. earthquake.

κετε n.f. double drachma (half a stater), coin and weight.
κεκεκε-κετε one drachma.

κενεσ Q to be fat, soft, weak; to be fertile, productive.
καλα, καδα, κανα n.m. chain, esp. on neck.
καλαρθ, καλαρθ, καλθ n.f. hood, cowl.
κεκ, κεκη n.m. vessel for liquids.
καλε, κακ n.m. bolt; knee, joint. κελεκες n.m. elbow;
καλε-καλεκας bolt-smith, smith. καλ-κακε idem.
κεκε n.f. pad, padding.
καο n.m. poison (for arrows).
κλομ n.m. crown, wreath, circle. ἐ-κλομ to crown (ἐκόμ, 
ζικαμ). χι-κλομ to receive, bear crown; to become a 
martyr. ἐκφρο-κλομ victorious crowned; χαῖ-κλομ 
crown-bearer.
κλοολε n.f. cloud.
κλοομε n.f. bruise.
κξψ n. a blow; ἐ-κξψ να', ἐ-κξψ εκόμ to strike; ἔδε-ν-κξψ 
a blow.
κήκη, κογκη, κογκη vb tr. to strike, beat (ἐ: a musical 
instr.); to make a repeated sound. As n.m. drum.
κομι, Q κομ vb. intr. to become black. κομε, κομη (f.
κομη; pl. κομαγει) adj. black; usually after n. with η, 
rarely without η. ἐ-κομε (Q ο ν κομη) to become black.
κμε (?) = κομε n. darkness. κομε n.m.(f.) Egypt;
ρηνκηκέ an Egyptian; μητρηνκήκε Egyptian (lang.).
κναλγ n.m. sheaf.
κνή vb. intr. to be fat, sweet; as n.m. fatness, sweet-
ness. ἐ-κνή to become fat; ἐ-κνή to make fat, to 
salve, anoint.
κνος, κνος, κνως Q κονε vb. intr. to become putrid, to 
stink; as n.m. stench.
κντε n.m. fig; ἑω η κντε fig-tree.
κνε n.f. architectural term, precise meaning not certain: 
porch, shrine, side (??).
κοεις, καεις n.m. vessel for liquids.
κοεις, καεις n.m. sheath, case, cover; brick-mold (?).
κοιλακ, καλακ, κοιλα(ς)κ, κοιλακ name of 4th Copt. month.
κοιε, καιε, καειε, κοι n.f. field; ῥηντκοί farmer.
κομμε, κομη, κομη, κομη, κομη, κομη(μ)ε n.m. gum.
κοοπη, κομη n.m. blight.
κοογ, κωσ, καγ n.m. length of time; ουκογι ει κοογ 
a little while.
κοος, κος n.m.(f.) angle, corner; point, tip, prow; piece.
κοκκη κεκκως' εκολ vb. tr. to lay out, extend (ἐκολ'); also
reflex.); to entwine self (reflex.).

κοτ, κατ n.m. basket.

κούγι (κούγ-) (1) adj. small, young; a little, few; used before noun (usually with κ) or after (usually without κ). May be cpd. as κού-κ. κούγι κ ατ adj. impatient, easily discouraged. (2) adv., usually κ ουκογι a little; (κ) κεκογι yet a little, a little more; κυνκακ ουκογι after a little while; εκακ ουκογι a little before; κατακ ουκογι, παρα κεκογι almost, more or less; προς ουκογι for a little while; κατα κουγι occasionally; και/κατα κογι little by little; πο-κογι (κκο γι Ν κογι) to become small, few, young; κυνκογι smallness, youth.

κογκανε n.f. hood, cowl.

κουγι(τ)τ, κουγογι(τ)τ, κογογι, κουγωμε, κακα n. bosom, breast (subj. obligatory); also sometimes: genitals.

κουγικ n.m. a plant: lawsonia inermis.

κουρ n.m. pivot, hinge.

κουρ adj. deaf.

κουχογι, κουγκογι, κουκογι n.f. a type of vessel.

κατ n.m. a fragrant substance.

καμεκ n.m.f. ash, soot, dust; πο-καμεκ to become ashes, dust. πο-ατκαμεκ to leave no ash (on burning).

καμεκ vb. intr. to murmur, mutter in anger or vexation (against: εκακ, κακα, κα κογι ε); as n.m. complaint, murmuring. ρεκκακκακ καμεκ murmurer.

καμεκ, καμεκτ n.m. smoke, mist; darkness, obscurity.

κορ, κακ (pl. κρογι) n.m. shore (of sea, river); limit or margin (of land); hill, dale.

κρομεκ vb. intr. to become dark (in shade or color); Q κρομεκ to be dark. As n.m. darkness.

κρουγι n.m. frog.

κρογι, κρογ n. a cake.

κρογι n.m. guile, deceit; ambush; as adj. false, guileful. κατκρογ guileless. κυνκρογ guile. πο-κρογ (κκο γι Ν κογι) to be guileful, lie in ambush (for: ε); πο-κρογ
deceiver, traitor. καὶ κροτ deceiver. χι-κροτ to use guile, lie in wait; χι ημοσι κροτ to take by guile. κροτ n.m. fire (rare in Sah.). κωρικ n.m. smoke (?). κοσυφ, ζουφ, εκοσυφ n.m. finger-ring; key. καὶ καὶ εκοσυφ key-maker.
καρ n.m. calf.
κω κατ- καλε (κεβε, κεβ) Q καν vb. tr. to put, place, set (ημοσι; with local prep. in plain sense); to appoint, make (ημοσι; as: ης); to obtain, get (ημοσι; with reflex. dat. ης); to preserve, keep; to allow, permit, grant (ημοσι; to do: ε + Inf. or Circum.; that: χε); to bequeathe (ημοσι; to: ης); to leave, abandon (ημοσι); to go to (a place). Q to be situated, to lie; to be loose, unrestrained. ης κατ- a place for putting (something).
κω ημοσι εβολ (1) to release (to: ενσα), loosen; (2) to expel, dismiss; (3) to forgive (w. ης of pers.); (4) to leave, abandon; (5) to omit, leave out; (6) intr. to become loose, dissolved; to become desolate, deserted. As n.m. forgiveness, remission; ης κω εβολ mercy-seat; ρεκω εβολ one who forgives.
κω ημοσι επεχωτ to lower, let down. κω ημοσι επαπογ to leave behind. κω ημοσι εσογ γ to put or bring in; to bring into port; εινκω εσογ γ entrance (to a house). κω εσπαλ to put down, lower; to publish, expose, set forth; Q to exist, be, be extant; εινκω εσπαλ nature, fashion, what is established. κω εβολ to excommunicate. κω ημοσι εντοτ to keep, preserve, hold in esteem (suff. is reflex.); to entrust to (suff. is not reflex.).
κωβ κατ- (κεβ-) κωβ Q κωβ vb. tr. to double, fold, close by folding (ημοσι); intr. to double, become twice the amount; as n.m. double, double amount; repetition. κεβε n. fold, crease. κοσμεν, κωβε n.m. doubling. κοβες, κοσμες n. sinew, cord. κα-κωβε to cut sinews; πεθετ-κωβε hamstringer.
κωκ κωκ' κωκ'' (κακ', καλακ'' Q κηκ (± εβολ) vb. tr. to peel, strip of, divest (νομ''); intr. to peel, become bare; as n.m. barrenness, nakedness. κωκ νομ'' λαύ ν to strip, make naked (obj. removed: η); Q κηκ λαύ ν to be stripped, naked; as n.m. nakedness. κω νομ'' καλαγ' (καλα' καλαγ') to strip, make naked. κογκε n.f. rind.
κωκ n.m. corner of eye.
κωκ κωκ' κολαν' Q κολαν vb. tr. to steal (νομ''); as n.m. theft, stolen object; άτκαλαν inviolable. κολαν n.f. theft.
κώκ καλαν' κολαν' Q κολαν vb. tr. to strike (νομ''), clap; to hammer in, fix; to knock (at door: ε, εγων ε); as n.m. blow, stroke. καλαν n.f. blow.
καλα (καλας') καλαν' Q καλαν' (γολας) vb. tr. to bend, twist (νομ''); reflex. to bow; intr. to bend, become bent; as n.m. perversion, depression. καλα-πατ, καλα-λαν to bow. καλακτωρ n.f. part of a house. καλακ n.f. corner.
κωκ κηκ' κομαν' vb. tr. to mock (νος); as n.m. mockery, contempt; μητρεκκωμ ιδε γem.
κωκ (κωκεν') κενη' κονι' Q κονε vb. tr. to pierce, slay; as n.m. slaughter; ρεκκωμ slayer.
κωπ, Q κηπ vb. tr. to hide (νομ''); intr. to be hidden; as n.m. concealment. Rare in Sah.; use 2ωμ.
κωπ n. measure of money.
κωπ (κωπο) κερο- κορο' vb. tr. to request, persuade, cajole (ε); as n.m. entreaty, persuasion; ρεκκωπ δ flatterer; μητρεκκωρ δ flattery. κωρ δ n.m. flatterer.
κωπ (κωπο) Q κορι vb. tr. to bring to naught, destroy, cancel (νομ''); intr. to be idle, deficient.
κωτ κοτ- κοτ'' Q κατ vb. tr. to build, form (νομ''); to edify, encourage (νομ''); intr. to become edified; as n.m. act of building; a building; rule, precept. μα η κωτ workshop. ρεκκωτ builder. κι - κωτ to receive edification. εκωτ (pl. εκοτε, εκατε) n.m. builder, mason;
potter. σεικωτ, σικωτ n.f. potter's workshop.
κωτε κετ- κοτα' Q κοτα (1) vb. tr. (a) to turn, direct (Μο); + εβολα to turn sthg. away; + επαλλογ to turn sthg. back; + εκογα ε to convert to, bring around to.
(2) vb. reflex. to turn (self) around, to return; to repeat, do again (+ ε + Inf. or + coord. vb.); + εβολα to turn away; + επαλλογ to turn back, return; + εκογα ε to return to; + επαλλα ε to return to.
(3) vb. intr. to turn, rotate, revolve; to circulate, go or move in a cyclical way (e.g. watch, visit); to visit (e); to go around, form circle; κωτε εκά to circulate among; κωτε ην to consort with, stick with; κωτε ηθα to seek, go about seeking; κωτε εβολα to go away; to turn, return; κωτε εκογα ε to turn or incline inward; κωτε επαλλα to turn around. κωτε ε to surround.
κωτε n.m. (1) turning, circuit; (2) surroundings, environment; (3) seeking, inquiring; ητε/η/ε πκωτε adv. round about; ητε/η ηκωτε η, ητε/η n(")κωτε prep. around, in the neighborhood of; about, concerning. κοτ n.m. circular motion, turn, visit; κοτ, κοτα to make a turn, make a visit. κοτ n.m. wheel. κοτα n.f. circuit, turning; a turn, bend; knot, twist; crookedness, guile; ειρ ε ουκοτα, κοτα to make a turn, to circumvent; κοτα to make a circuit, circulate; χι-κοτα to be crooked; ειρ η κοτα a guileful person; ηπεκα η κοτα guile, dishonesty.
κτο κτε- κτο' Q κτηγ (κτειτ, κταιτ) vb. tr. to cause to turn (Μο); to: e); this verb has the same range of meanings as κωτε above, including reflex. and intr. uses; as n.m. turning, return; κτατα irrevocable; μπερκτο good conduct.
κωτα κετ- κοτα' Q κοτα vb. tr. to gather (Μο).
κωφα (κωφα) κεβε- (καβα- ) κοβα' vb. tr. to force, compel, seize by force (Μο). κβα n. compulsion, forced labor; κβα to do forced labor.
κωφε κεερε- (κεερε-) κοοφε vb. tr. to cut down, chop down (νμο'); intr. to be cut down.
κωφε (κωφε κωφε) κοοφε (κοοφε κοοφε) Q κας vb. tr. to prepare (a corpse: νμο') for burial; as n.m. burial, funeral; corpse. μεν-κωφε εγαύν raiser of the dead, necromancer. τ-κωφε to become a corpse, die. καιες, κεες, κεες n.f. (1) preparation for burial; (2) grave-clothes, shroud; (3) corpse. ςκετ ν καιες effigy.
κωφε, Q κοοφε vb. tr. to break, split (νμο'); intr. to become split, broken. Rare in Sah.
κωφε Q κας vb. intr. to become jealous, envious (of: ε); to become zealous, eager; to emulate, try to equal (ε); as n.m. envy, zeal. ρικωφε zealot; rival, imitator. δι-κωφε to cause (να') to envy etc. (ε). κοιες n.f. rival woman.
καγ- κας Q κας vb. tr. to level, smooth out (νμο'); to tame, accustom (νμο'; to: ε).
κωφε τ n.m. fire. τ-κωφε (Q o ν κωφε) to become fire. δι-κωφε to set fire (to: ε).

ΚΑΓ: ΚΩ
ΚΑΓα: ΚΩ
ΚΑΓελ: ΚΩ
ΚΑΓακ: ΚΑΚ
ΚΑΓεθ: ΚΕΚ
ΚΑΓεθ: ΕΚε
ΚΑΓαν: ΕΚε
ΚΑΓεκ: ΚΑΣ
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λα n.m. envy, slander. ἔθελε slanderer. 21-αα to slander (e); as n.m. slanderer; περί 21-αα slanderer; ἔθελε 21-αα slanderer; λαμ-αα eager for slander.

λαλα, λαλας, λαλε, λαλει (§10.3) (1) indef. pron. any, anyone; something; may take article as n., e.g. οὐλαλας ἃν a little something. οὐλαλας any other. λαλας ἃς every- one, everything. (2) as adj. any (usu. bef. n. w. ἃς); λαλας ἃς ὅτι any of you. (3) Neg. context: none, no one, nothing. (4) As pred. οὐλαλας, ἃς ὅτι nothing, no one, even when neg. is not present. (5) Αταλαλας ἃ prep.
lacking, without; (ἂν) ἀἀὐ adv. (not) at all.
ὰαβοὶ, ἀἀβαί n.f. lioness; she-bear.
ἀἀῖν, ἀἀεῖν, ἀἀεῖν n.m. steel.
ἀἀκθ, ἀἀκκμε n.f. piece, fragment. (ἂν) ἀἀκθ ἀἀκθ into pieces; ἐἀἀκθ ἀἀκθ to break or tear into pieces.
ἀἀκθτ, ἀἀἀγτ n.f. cauldron.
ἀἀκκοῦμε, ἀἀκκοῦμε, ἀἀκκοῦμε n.f. a liquid measure (wine).
ἀἀκθ n.m. corner, edge, extremity, top.
ἀἀλε (ἀἀοοαἀ) ἀἀλῳ (ἀἀλϊοϊ) ὑ ἀἀλῳ ὑ (ἀἀλω, ἀἀλῃ) vb. tr.
to apply (paint, overlay: ἀἀμο); to: ἐ; to paint, smear.
ἀἀμκατπ, ἀἀμκατπ, ἀἀμκατ, ἀἀμκετ n.m. tar, pitch.
ἀἀκ n.m. tongue; language (also ἀἀκ ἀἀκ); any tongue-shaped object. ἀἀκ χαὶα deceitful; μῆ ἀἀκ χαὶα deceit.
ἀἀκ n.m. tow, flax.
ἀἀτβς, ἀἀτβς n.f. a patch; ὑ ἀἀτβς ἐ to put a patch on.
ἀἀγο, ἀἀɣῳ n.m.f. sail; curtain, awning. ἀἀγ ᾳαιο, ἀἀɣῳ n.f.
half-sail.
ἀἀγανε (pl. ἀἀγανθ, ἀἀγανιοὐ) n.m. village magistrate.
ἀἀχ n.f. a liquid measure.
ἀἀγε vb. tr. to remove, cause to cease (ἐ).
ἀἀγοῦ (pl. ἀἀγαγε, ἀἀγε, ἀἀγῃ) n.m.f. young man or woman.
ἀἀγγiculo n.m. warrior, champion.
ἀἀγνθη, ἀἀγνθη, ἀἀγνθη n.m. saw.
ἀἀγο n. earring, bracelet.
ἀἀγ, ἀἀγ n.m. person afflicted with eye-disease.
ἀἀγε, ἀἀγε, ἀἀγε n.m. fragment.
ἀἀγκτεί n.f. crumb, fragment.
ἀἀς n.m. care, anxiety.
ἀἀἐκω Q to be high, tall. ἀἀἐκ ἀἀς n.m. haughtiness.
ἀἀἐκ ἀἀκτ, Q ἀἀκτ (ἀἀκτ-) vb. intr. to be mad, rage (at:
ἐἀοῦ ἐ, ἀἀκτ; from: ἀἀκτ, ἁα, ἁα, ἁτ; rarely tr. to make mad. ἀἀκτ ἁα see ἁα. ἀἀκτ ἀἀκτ gluttonous. ἀἀκτ ἀἀκτ lecherous. ἀἀκτ ἀἀς greedy; μῆ ἀἀκτ ἀἀς greed; ἐἀἀκτ ἀἀς to become hungry, greedy.
ἀἀκτ in ἐἀἀκτ to veil, cover; ἐἀἀκτ prep. covering.
λικόζε, λεκόζε, λεκοζε, λοζε n.f. gum resin (or tree).
λιμνή n.m. portrait, image.
γαλάζε, γαλαζε, γαλάζε n. jesting, buffoonery.
λο (imptv. λοκ, f. λαο; pl. λαωτή) vb. intr. (1) to cease, stop, come to an end, be terminated; + Circum.: to stop doing, no longer do. (2) to leave, quit, depart (from: ἁμο', αλ, λαβολ κ, εν, εβολ λεν, ερομέν, ελικόν); sometimes + untranslatable ἁμαγ. ἁ-πεξὲμεν λο ἁμορ he fainted.
λοίζε n.m.(f.) mud, filth.
λοίζε n.f. cause, excuse, reason; λαοίζε without cause.
✠-λοίζε μα to provide excuse or occasion to. ἁμ-λοίζε to find excuse. ἁμ-λοίζε idem.
λοκ, λος n.m. cup, bowl; also as measure. ἁμ-λοκ idem.
λοκάζ λεκλακ Q λεκλακ vb. intr. to become soft; rarely tr. to make soft, smooth (ἁμο"); as n.m. softness. λεκλακ n. a kind of confection.
λοομε, λογμε, μοολε n.f.m. bait.
λοογ, λοογε, λωογ, λαγ n.m. curl; fringe, hem; cluster.
λοοχε, λοοχε, λοκε Q to be decayed, about to collapse.
λογλαί n.m. shout. ἀο/εο-/νεκ-/τοκ λογλαί εβολ to shout.
λοκάζ (λοκαλεφ, λοκαλεφ) λακλαφ Q λακλαφ, λακλαφτ (λ εβολ) vb. intr. to rot, perish by decay or corruption; vb. tr. to destroy, cause to rot (ἁμο"); as n.m. decay, rot.
λοκάζ vb. tr. to rub, crush, oppress (ἁμο").
λοκάζ (λοκαλεφ) λεκλακ Q λεκλακ Q λεκλακ (λεκλακ) vb.
intr. to languish, be sickly; vb. tr. to make sick (ἁμο"); as n.m. sickness.
λοφ, λαφ n. in ἀ-λοφ e to importune; ἁμταφες persistence.
λοφαες n.m. girder, frame, joint.
λωφό, Q λοφό vb. intr. to glow red-hot; tr. to heat red-hot (ἁμο") as n.m. glow.
λωφό n.m. crown, battlement; as vb. tr. to crown, adorn.
λωκ, Q λακ vb. intr. to become soft, be fresh.
λωκτ (λωκτ, λωκ, λογκα) λα- λοκε vb. tr. to bite, stab,
pierce ( FName); + ἀκά: to bite or snap at; as n.m. bite. ἀκάλκη biter, biting. ἀκα-α-ακᾶ piercing blow.

ἀκαθόρω Q ἀκαθόρω vb. intr. to be weak, ineffectual; as n.m. weakness.

ἀκαθόρω (ἀκαθόρω) Q ἀκαθόρω vb. intr. to become foul, to stink; as n.m. foulness, putrescence.

ἀκαθόρω (ἀκαθόρω) vb. intr. to become hard, callous (of skin).

ἀκαθόρω (ἀκαθόρω, ἀκαθόρω) Q ἀκαθόρω (ἀκαθόρω) vb. intr. to wither, fade; to become filthy, dirty, muddy; as n.m. filth; withered appearance. ἄκαθόρω unfading. Q also ἀκαθόρω.

ἀκαθωτό (ἀκαθωτό) ἄκαθωτό Q ἄκαθωτό e vb. tr. to crush, bruise (FName); vb. intr. to become crushed, bruised.

ἀκάθωτο Q ἀκάθωτο vb. tr. to boil (FName); vb. intr. to be boiled. ἄκαθωτό n. boiled food (?).

ἀκαθωτό Q ἀκαθωτό vb. tr. to crush, bruise (FName); to lick (FName); vb. intr. to be sticky, adhesive; to stick (to: e, ἐκαθωτό).

ἀκαθωτό (ἀκαθωτό, ἀκαθωτό) ἀκαθωτό Q ἀκαθωτό vb. intr. to become sticky, adhesive; to stick (to: e); vb. tr. to stick, join (FName); to: e; also to lick.

ἀκαθωτό Q ἀκαθωτό (1) vb. tr. to crush (FName); intr. to be crushed, effaced; as n.m. anguish, oppression; (2) vb. tr. to lick (FName).

ἀκαθωτό Q ἀκαθωτό vb. tr. to hide (FName); reflex. idem.

ἀκαθωτό (ἀκαθωτό, ἀκαθωτό, ἀκαθωτό) vb. intr. to roar; as n.m. roaring. ἀκαθωτό, ἀκαθωτό n.m. steam, vapor.
MA n.m. place; often in spec. senses: dwelling-place, temple or shrine; NEIMA this world; NEKMA the other world. n("m)MA ne it is (one's) lot or duty (to do: e). For cpds. of MA N see 2nd element. E NMA N prep. to, toward; regarding, concerning; instead of, in the place of. EYMA to one place, together. KATA NMA in various, different places. QA NEIMA so far, up to now/here. QA NMA N as regards. MA NIM everywhere. KA-(n)MA NAE to give an opportunity to. P-NA MA N to take the place of, succeed. J-MA NAE to allow, permit, give opportunity to. XI-MA NTHN to usurp the place of. QA-MA to find opportunity. See also §23.2.

MA MA- MAT' (NHEI') imptv. of J, q.v. See also §26.3.

MAKE (MAKE-, MAK-, f. MAKE) number: thirty. See §30.7.

MAY, MAls n.f. mother; also fig. and as title. QA-MAAY, QA N MALS child having same mother as another. ATA-

MAY motherless. P-MAAY to become mother.

MAKE n.m. ear; handle. KA-MAKE E, PIGE N PHMAKE E to give ear to, incline ear to.

MAKE, MAKE (MAX-) n.f. a dry measure.

MAGIN n.m. sign, mark; wonder, miracle. P-MAGIN to become marked, remarkable; to indicate (e). REVEIPS N PMAGIN wonder-worker. J-MAGIN to indicate, point at, signify (e); to give a sign (to: NAE); KETA-MAGIN augur.
πι-μασίν to practice divination, augury; as n.m. divination; περιπο-μασίν augur, diviner; μήτρι-πι-μασίν augury, divination.

μακτός, μακώτ, μακά(α)τ, μαγιά n.m. lance, javelin.
μακέ, μακό, μοκέ n.m. neck. ꞌ-n(”)μακέ ia to submit to.
μαγιτ-μακέ adj. stiff-necked; μήτρα-μακέ stiff-neckedness; ꞌ-μακέ-μακέ to be stiff-necked.
μαγάσαλα, μαγάλα, μαγάλα n.m. pick, hoe; winnowing fan.
μαργόγομε, μεργόγομε, μεργόγομε n.f. jawbone.
μαργασκέ (pl. μαργασκακέ) n. name of woman's garment.
ματέ in emate, ἑμάτε adv. very much, greatly; only.
ματέ (ματα, μετα) Q ματώοι vb. tr. to reach, attain, obtain, enjoy (μοι'); intr. to hit the mark, be successful (in doing: ε, η + Inf.); as n.m. success. ꞌ-ματέ = ματέ tr.

ματοί, ματοῖ n.m. soldier. ꞌ-ματοί (Q o R) to become a soldier. μήτρα-ματοί; soldiering, warfare.
ματώγ n.f. poison. βάκ-ματώγ poisonous, venomous.
μαγά, μαγάτ' intens. pron. self, self alone, ownself; used appositionally to preceding n. or pron.; see §28.3.
μάγε n.f. balance, scales.
μαγό in emago adv. very, greatly. ἑμάγο idem.
μαγιτ', μαγερτ' n.m.f. cable.
μας, μαζ n.m. nest, brood. μαζ-όγαλ, -βαλ, μεζ-όγαλ n.m. idem.
μάζε n.m. cubit. γεκ-μάζε half cubit.
μαζε n.m. flax. ἵφα-μάζε linseed.
μαζέ n.m. bowels, intestines. μέτ-ο great intestine.
μάζε n.m. axe, pick.
μάζκα, μίζκα, μεζκε, μίζκε n. a woman's garment.
με, μεε, μεε n.f. truth, justice; freq. as adj. true, real, genuine; truthful, righteous. μῆθε truth, righteousness. μεμέ adv. truly, in fact. εἶν ούμε idem. ꞌ-μήμε an honest person. ꞌ-με-τμε to become true, verified.
με-με-με to speak the truth; μήτ (archaic) adj. true.
ME (ME) MEPE- MERIT (P.C. MAL-) VB. TR. TO LOVE, DESIRE, WISH (MHO'); MEPE- MAY BE USED WITH ANOTHER INF. TO BE WORTHY OF LOVE. FOR CPDS. WITH MAL- SEE 2ND ELEMENT. AS N.M. LOVE, MERIT (PL. MEPEATE) ADJ. BELOVED.

MEPE n. MIDDAY, NOON. Π MEPE AT NOON.

MEYE (MEYE, MEY) VB. INTR. TO THINK (ABOUT: E; THAT: XE), OFTEN W. E AS REFLEX. OR ETHICAL DATIVE; TO BE ABOUT (TO DO: Π + INF.); AS N.M. (± Π ΕΝΤ) THOUGHT, MIND.

MEYE 620YN E TO PLOT AGAINST. MEYE 62OL TO PONDER, CONSIDER. ΜΗΤΑΤΜΕΥΕ ABSENCE OF THOUGHT. ΠΕΜΗΕΥΕ ONE WHO THINKS.  מזה (ΕΙ) MEYE NA TO REMIND. ذ-Ι(ΕΙ) MEYE TO THINK OF, REMEMBER (Γ); AS N.M. REMEMBRANCE.

MELAT (PL. MELATE) N.F. CEILING, CANOPY.

MEPEZ, MELF N.M. SPEAR, JAVELIN. ΨΕ-Π-ΜΕΠΕΖ THRUST OF SPEAR. ΠΛΙ-ΜΕΡΕΖ SPEAR-BEARER.

MECTΗΝΗΤ, MEGΕΝΤ N.F. BREAST, CHEST.

MEGΩΛ N.M. A FILE.

MEKΩMH, MEKΨΨΗ, MEKOYPH NAME OF 12TH OPTIC MONTH.

MEGE- MEΓΑ' VB. NOT TO KNOW; USU. IN MEGE-MIM SO-AND-SO, SUCH-AND-SUCH; MEGAK, ΜΗΓΑΚ ADV. PERHAPS.

MEΓΤΙΑΤ N.M. HINGE OF DOOR.

MEΓΡΟ N.M. MANURE; ΠΕΡΙ-ΜΕΓΡΟ ONE WHO MANURES.

MEΓΩΜΗΣ, MEΓΩΨΗΣ, MEΓΩΨΗΣ N.M.F. ULCER, ERUPTION.

MEΓΩΛ N.M. TOWER.

ΜΗ, ΜΗ N.F. URINE; ΜΗ Π ΜΗΜΥ IDEM. ΜΗ ΟΣΙΚ EXCREMENT. Τ-ΜΗ TO URINATE; TO DEFECE. ΜΑ Π-ΜΗ ΑΝUS; LATRINE.

ΜΗΝΗΣ N.M. CROWD, MULTITUDE; AS ADJ. MANY, GREAT, MUCH.

ΜΗΝΗΣ, ΜΗΝΗΣ IN Π ΜΗΝΗ ADV. DAILY, EVERY DAY. Π ΜΗΝΗ (Μ) ΜΗΝΗ IDEM.

ΜΗΡ N.M. SHORE, OPPOSITE SHORE (NOT PROPERLY S AH.).

ΜΗΤ (F. ΜΗΤΕ) NUMBER: TEN. ΜΗΤ- PREFIX FOR 'TEENS; SEE §24.3. COY-MΗΤ TENTH DAY. ΡΕ-ΜΗΤ (PL. ΡΕ-ΜΗΤΕ) A TENTH PART, TITHE.

ΜΗΤΕ, ΜΗΤΕ N.F. MIDDLE. Ε ΤΗΤΕ TO, INTO THE MIDST OF (Ν), BETWEEN; ADV. FORWARD, TO A POSITION IN FRONT.
in the midst (of: ἄν); between; at the front. ἐβολά ἄν/ἀν τὴντε from the midst of (ἄν), from among. τὴντε in through the midst (of: ἄν). ἅρπ-μέτε n.f. belt.  μησε, μεσὲ n.m. feather.

mike vb. intr. to rest; also reflex. (with ἄνομο'); as n.m. rest. ++-mike ἄν to give rest to.

mine, μίνε n.f. kind, sort, species, quality, manner.

mine ἄν adj. sort of, kind of, manner of; ἡμέριν ἄν other sort of; μίνε ἄν every sort of; ἃγ ν ἄν mine ἄν what sort, what kind of? ἂν τείμενε of this sort, as follows, thus.

mio' pred. with 2nd pers. suffixes: μίοκ, μίω, μίωτθι Hale!

Be well! Greetings!

mice μες(τ) (μας-) μετ' (μας') Q mușe; p.c. μας-, μες- vb. tr. to bear (μας'), give birth to; Q to be newly born; as n.m. offspring; giving birth. As 2nd member of cpd.: born, as in εκείν άν mice born lame; birth-, as in μα άν mice birth-place, ὑφ' άν- mice first-born child; μεθαφι' (μα) mice status or right of first born. mice ἐπαλι, ++ e mice to bear, bring forth. μεθιμες one who bears; μεθρεμις bearing, birth. μεθις unborn. μις n.f. pregnant woman. μας, μας n.m. young animal; esp. bull, calf; μεθμαχε likeness of a calf. μις, μις n.f. usury, interest; ++ e mice to lend at interest; μαῖς-μις to take interest; μεθις without interest. μες-ἀν-νις n.m.f. one born in household. μεσίο μεσίο' vb. tr. to bring to birth, act as midwife for. μεσίω, μεσίο n.f. midwife; μεσίω to act as midwife. For cpds. with μας- see 2nd element.

mige, μηγε vb. intr. to fight, struggle, quarrel (with, against: μή, οὐβε, ε; for, on behalf of: εξή, επὶ εξή) to attack (ε); to strike (upon: εξή); as n.m. quarrel. μα μηγε arena; μεθμηγε fighter; μεθμηγε to be hostile, quarrelsome; ειμιμηγε art of fighting.

μικάς, Q muća vb. intr. to become painful, difficult; to be in pain, grieved (in: ε); Q to be difficult (to do: ε,
N + Inf.; etpe); as n.m. (pl. ὑκοος) pain, difficulty,
grief. ἔ-καξε to become pained, grieved, difficult.
ὕκαξε to suffer pain. ἐκαξε ὧμ ἡμ vb. intr. to be pain-
ed or troubled at heart; as n.m. pain, grief. ἐ-καξε
ὤμ ἡμ to grieve, vex (μα'). μοκε, μοκε n.f. grief.
μκαξε (pl. ὑκοος) n.m. battle, -array, troops; quarrel. κρ-
μκαξε (Q μκαξε σερ) εβαλ to set up battle-array. μι-μκαξε
to fight; ἐμπαμκαξε fighter.
ὕμαγ adv. there, in that place; from there, therefrom;
thence. εβαλ ὦμάγ thence, from there. ὦμάγ thither,
to there. Sometimes without translation value (§22.1).
μκαξε prep. before (a deity; in making offerings).
μμιν ἐνο* intens. pronoun, appositional to a preceding
pron., as in μανι μμιν ἐνοι my own house. See §28.3.
μμον adv. or conj. for, for surely.
Μμ (archaic ἐν) μμαξε (1) prep. with, together with, in
the company of; (2) conj. and, usu. joining nouns;
sometimes μμω μμ.
μμαξε, μμάξε pred. of nonexistence: there is/are not (§2.2);
used before indef. subj. in Present System (§18.1);
for μμ-γομ, μμ-γομ see γομ.
μμον, μον neg. part. no (in answer to question); (ευφον)
μμον adv. if not, otherwise; μμ μμον, μμ μμον or
rather, rather than.
μμοντ (f. μμοτε, μμοοτε) n.m.f. porter, doorkeeper.
Μμτ n.m. a grain-measure.
Μμτ- prefix (f.) for forming abstract nouns; see §27.2.
Μμτ- prefix for forming 'teens; see §24.3.
Μμτε- μμτε* neg. of pred. of possession; see §22.1. Also
used as nonliterary vb. prefix: lest, that not, unless.
Μμτε, μετρη (pl. μμτρεευ) n.m. witness, testimony. Μμτ-
Μμτε n.f. testimony; Π-Μμτε to testify, bear witness;
to testify (about: μμο*, etbe, εκμ; to a person: μα*;
against: ε; for, in behalf of: ε, ει, μν).
Μο imperative vb. (sing. Μο, Μω, Μο; pl. Μοίμείτιμ) take!(ε).
MOΣΙΤ n.m. road, path; rarely: place. MOΣΙΤ ἥ ἐν εἰς οὐν entrance; MOΣΙΤ ἥ ἐν εἴθος exit. ΧΙ-ΜΟΣΙΤ 'ἡτ', to lead, guide; ΡΕΧΧΙ-ΜΟΣΙΤ leader, guide; ΧΑΥ-ΜΟΣΙΤ idem; ΜΗΤ-ΡΕΧΧΙΛΥ-ΜΟΣΙΤ leadership; Τ-ΧΑΥ-ΜΟΣΙΤ to be leader.

ΜΟΣΙΤ η ΜΟΟΣ track, path.

ΜΟΣΙΣZ, ΜΟΣΙΣΣ n.m. name of a measure.

ΜΟΣΙΣΕ, ΜΟΣΙΣΕ n.m.f. wonder; Π-ΜΟΣΙΣΕ to wonder, be astonished (at: ή, έξε, ή)

ΜΟΧΝΕΚ ΜΕΧΝΟΥΚ vb. intr. to think, ponder, meditate; to intend (to do: ητρε); reflex. idem, to consider (that: ζε). ΜΟΧΝΕΚ εθνοε to reflect on, ponder. As n.m. thought. ΑΜΟΧΝΕΚ unthinkable, inconceivable (επο').

ΜΟΟΝΕ n.f. nurse; as adj. foster-.

ΜΟΟΝΕ ΜΕΝΕ- (ΜΑΝΕ-, ΜΑΝΟΥ-) Q ΜΑΝΟΟΥΤ (έ εϊς οὐ) vb. tr. to bring into port, bring to land (ΜΗΜΟ'); to: ε); vb. intr. to come to port, moor (to: ε). ΜΑ H MOONE harbor.

ΜΟΟΝΕ ΜΕΝΕ- ΜΑΝΟΥ* (ΜΑΝΟΟΥΟΥ*), p.c. ΜΑΝΕ- vb. tr. to tend, feed, shepherd (ΜΗΜΟ'); to feed on, devour (ΜΗΜΟ'); vb. intr. to feed, graze (subj. cattle). ΜΑ H MOONE pasture. ΡΕΧΜΟΟΝΕ shepherd; ΜΗΤΡΕΧΜΟΟΝΕ shepherding.

ΜΑΝΕ (ΜΑΝ-; pl. ΜΑΝΝΗ) n.m. herdsman, shepherd. For ΜΑΝ- in cpds. see 2nd element.

ΜΟΟΥ (pl. ΜΟΟΕΙΝ, ΜΟΟΕΙΕΙ, ΜΟΟΕΙΟΟΥΕ, ΜΟΟΕΙΟΟΟΥΕ) n.m. water; spec. the Nile inundation. In cpds. may mean juice, exudation, semen, urine. ΑΜΟΟΥ waterless. ΜΕΧ-ΜΟΟΥ water-containing. ΜΕΖ-ΜΟΟΥ to draw water; ΜΑ Η MEZ-MOOU place to draw water; ΡΕΧΜΕΖ-ΜΟΟΥ water-drawer. Τ-ΜΟΟΥ to become water, liquify. ΣΑΚ-ΜΟΟΥ to draw water. Π-ΜΟΟΥ to distribute water. Π-ΜΟΟΥ to give water; ΜΑ Η Ρ-ΜΟΟΥ water source. ΤΕΣ-ΜΟΟΥ to slake. ΜΑΙ-ΜΟΟΥ water-bearer. ΧΙ-ΜΟΟΥ to receive water. ΣΤ-ΜΟΟΥ to rain.

ΜΟΟΕ (ΜΟΟΕ) vb. intr. to walk, go; used with many prep. and adv. in normal senses; as n.m. going, journey. Note ΜΟΟΕ ΜΗ to consort with; ΜΟΟΕ ΗΛΙΑ to be in the
following of. ᾠνούε pathless; ἡ ᾠνοῦε road, path; 
所所 ᾠνοῦε road, journey; ₵ ἄο omega road, path;
π-πο ᾠνοῦε to go, walk. 5οοο ᾠνοῦε day's journey.

몹 n.f. beard. ἀ.contentMode beardless. ἀ-몹 to grow beard.

몹te μετε- μετω* (p.c. ματω-) vb. tr. to hate (ὦμο*);
as n.m. hatred, object of hatred. ματω- in cpd. hater
of. ἔοο-Correction deserving of hatred. μετe (f. μετη) n.m. hated person.

αο, Q ἁοοτ vb. intr. to die (of: ἐτεο, ὑτη, ἑλ, ἱη, ἱτη; 
for: ἐξη); as n.m. death; plague, pestilence. ῥεῥοο
adj. mortal, dead; μητρεμαοπου mortality. ῥεῥοοοοτ dead
person or thing. ἱαγ-αοο adj. half-dead. ἀdecltype immortal;
μηταναο immortality.

αοε, ἁοεi, αο, ἁοι n.f. island (usu. in Nile).

αοι, ἁοει n.m.f. lion(ess); μασ ἁοι: lion cub.

αοο vb. tr. to destroy; intr. to be destroyed.

αοοκε μεκε- μοξε* vb. tr. to afflict, oppress (ὡμο*); re-
flex. to be afflicted, oppressed; to humble oneself.

αοολε μελε- μελε* Q μολε vb. tr. to make salty; to convert
to salt (ὡμο*); Q to be salty. μαζε, μελε, μηνι n. salt.

μελε n.f. saltiness.

αοολε, αοολα, αοορε n.m. wax; candle; honey-comb.

αοολε μολε* Q μολε vb. tr. to involve, enmesh (ὡμο*); vb.
intr. to become hooked into, attached to (ε, ἤμο*, η).

αογι, Q μην (μηνε) vb. intr. + εολα to remain, last, en-
dure; with Circum.: to continue doing. As n.m. (+ εολα)
perseverance, continuing; η οοογι εολα continuously.

αογι (αογι) μηκε- μονκ* (捅αο* ) Q μοντ vb. tr. to form,
fashion, make (ὡμο*); as n.m. thing made; formation,
manufacturing; fashion, make; αογι η εια handmade objects;
ααογι η εια not handmade.

αοοοτ μετ- αοοοτ* vb. tr. to kill (ὡμο*); ῥεῥοοοοτ killer.

αορ μερ- (μερ-) μορ* Q μηρ (p.c. μαρ-) vb. tr. to bind,
tie (ὡμο*; to: ὅμο*, ε, ἐξη, ηη; with: ὅμο*, ηη); αορ ἤμο* η μεκημα to gird in monastic habit; to bind by
oath, adjure; Q to be bound, girt. As n.m. band, strap, girding. ἔμπρος ὁ to be at enmity with. μαχεῖ τοῖς prison. μαχεῖ, μαχεῖ, μαχεῖ, μαχεῖ n.m. bundle. μαρπεῖ, μαρπεῖ n.f. idem. μαρπεῖ n.f. chain, bond, joint. μαρπεῖ n.f. binding, restriction; purse. For cpds. with μαρ- see 2nd element. μαρκεῖ n.m. strap, band; belt, girdle; thong. ῥεπαντικεῖ-μαρκεῖ strap-maker.

μαρκεῖ μακεῖ Q μοκεῖ vb. tr. to strike (μαροῦ). μούτ, μοῦτε n.m. sinew, nerve; joint; neck, shoulders. μούτε vb. intr. to call, name (a, rarely μαροῦ); see Vocab. 17 for usage. As n.m. call, incantation. ῥεπαντικεῖ enchanter; μαρπεῖ-μαρπεῖ enchantment. μούτε εἴσαγε to call upon, to; μούτε εἴσαγε to call out; to summon. μούτε εἴσαγε to call in (to: ε); to invite in.

μαρτα σχεῖ-μαρτα Q μαρτα (p.c. μαρτα-) vb. tr. to examine, search out (μαροῦ), to visit; reflex. (ε εἴσαγε) to reflect, ponder. As n.m. consideration, opinion. ῥεπαντικεῖ in-scrutable.

μαρτα μεῖ- (μαῖ-) μαῖ- (μαῖ-) Q μεῖ (μεῆ) vb. tr. to fill (μαροῦ; with: μαροῦ, μαῖ, εἴσαγε μαῖ); to fulfill, complete; to pay, repay (debt: μαροῦ εἴσαγε; with: μαῖ; person: obj. suff. only); vb. intr. to become full, filled (of, with: μαροῦ, μαῖ, μαῖ, μαῖ, μαῖ); to get paid; μεῖ to flood (of the Nile); as n.m. fullness, contents; inundation. μεῖ-μεῖ to fill the mouth (with: μαροῦ, μαῖ, μαῖ, εἴσαγε). μεῖ-μεῖ to fill hand, seize (μαροῦ). μεῖ-μεῖ to become sated. For μεῖ- as ordinal prefix see §30,7.

μοῦτ vb. intr. to look (at: ε).

μοῦτ vb. intr. to burn, glow (with fuel: μαροῦ). μοῦτα (μοῦτα, μοῦτε) μεῖ-μεῖ-μεῖ-μεῖ (μοῦτα, μοῦτα) Q μοῦτα (μοῦτα, μοῦτα) vb. tr. to mix (μαροῦ; with: μαῖ); intr. to be mixed (with: ε, μαῖ, μαῖ, μαῖ, μαῖ). As n.m. mixture.

ῥεπαντικοῦ mother, confuser, disturber.

μοῦτε, μοῦτε n.pl. parts, neighborhood. μοῦτε idem. μοῦτα, μοῦτα, μοῦτα (and -ε for -ε) n.m. girdle (of monk or
soldier.

σπολη: n.m. spindle.

σπε neg. part. It was not so (in answer to question in past tense). ξὴ σπε or not (in double question, coord. with preceding positive statement); ἐσμονε σπε if not.

σπω, σπο, σπω (f. σπόσα) adj. dumb, mute. σπετησμόσα muteness; τ-σπο (Q o κ) to become mute.

σπσπ exclaims. imptv. part. Don't! By no means! No! Also used like ἰπνε- as prefix for neg. imptv. See §17.1; 30.1.

σπαλα, σπης, σπα vb. intr. to be worthy, deserving (of: σπονε; of doing: ἴ, ε + Inf.). as n.m. worth, deserts, fate. ατσπαλα worthless, undeserving; σπατησμασλα unworthiness. τ-π(π)σπαλα to become worthy, deserving.

σπασ n.m. new wine, must.

σποσ (σπασ) Q σποσ vb. intr. to become red/yellow. σπερος, σπηρος, σπαρος adj. red, ruddy; τ-σπερος (Q o κ) to be ruddy.

σπω, σπνω, σπνσ (pl. τροογε) n.f. harbor, landing stage.

σπαμ, ϝφφωμ, ϝφώμ n.m. pillow.

σπαλα (pl. τροος) n.m. crocodile.

(σκωβε) εκσωβε, εκσωπε n.f. large needle.

το εβολ n.m. presence, in prep. η πεμτο εβολ η, η π(π)το εβολ in the presence of, before.

τον (σεμτον) Q σοτν vb. intr. to become at ease, at rest, content, relieved, well; Q also: to be easy (to do: ε + Inf.); often impers. it is easy (ε, ετρε). Vb. reflex. (with σοτε) to rest self; to go to rest, die; as n.m. rest, ease, relief; ματ-τον loving ease; μα η τον a place to rest. τ-π(π)τον to be or put at ease. τον ηζτε to become content; as n.m. rest, satisfaction.

τ-τον μα' to set at ease, give rest/respite to. xi-τον to get rest, be relieved. σοτε n.m. health, ease. σοτειν n.p. ease, contentment; τ-σοτειν μα' to give relief to; τ-σοτειν μα' idem; xi-σοτειν to get relief; η ευσοτειν with ease, easily. σοτειν μεστε- σοτειν vb. tr. to set at rest (σοτε); also reflex.
ντω, εμσω, ντο n.m.f. depth (of the sea); σωκ Ν ντω to founder, sink; εικνωκ Ν ντο shipwreck.

μωση, εμωση, μεγίση n. name of 6th Coptic month.

ματις, μησις n.f. comb.

μαλαγ, μαλαγ n.m. tomb, cavern.

μαλη, εμαλη n.m. north. ε μαλη northward. η μαλη on the north of. εα-μαλη (on) the north side. της Ν μαλη northwind.

μαλέτ, μαλατ, μαλετ Ν.f. mortar (vessel).

μακάλα, εμμακάλ n.m. onion.

ΜΑ: ΕΙΝΕ
ΜΑΣ: ΜΑΣ
ΜΑΣΡ: ΜΟΥΡ
ΜΑΣΤ: ΜΑΤΕ
ΜΑΣ-: ΜΑΣΒ
ΜΑΣΔΑ: ΜΑΚΟΤ
ΜΑΣ-: ΜΕ
ΜΑΣΡΕ: ΜΟΥΡ
ΜΑΣΑΛ(Λ)Τ: ΜΑΚΟΤ
ΜΑΣΩΤ: ΜΑΧΩΤ
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ΜΑΤ: ΜΑ
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<p>N prep. marking the genitive; see 2.3.</p>

N (ναε) prep. to, for (dative; see 10.2); also in ἐν ἀνειν. Give me (+ pron. suffix).

N linking noun and adjective (15.1), noun and noun (23.2). N linking noun to proleptic suffix (10.4).

N ... am negation; see Grammatical Index.

N (νομον) prep. (1) place: in, into, from in; (2) time: in, on, during; (3) agent, instrument: with, by; (4) used to form adverbs (s.v.); (5) εἰσολ αν out of, from within; (6) as marker of direct object (10.1); (7) partitive: of. 

Να (νας, νας, ναι) vb. intr. to have pity (on: νας, εις); as n.m. pity, mercy, charity. εἰπε Ν οὖνα, πο-να to treat charitably, kindly (με, εἴπαι εῖν). Ατνα pitiless; ἀ-ατνα (Q o Ν) to become pitiless. Νη-νηνα pity, charity; Ν-μη-να to do charity; ἐ-μη-να to distribute charity; ἀ-μη-να to give charity; έ-μη-να to ask for charity. Να-ντ adj. compassionate; ἀ-να-ντ to be compassionate; Ναι-να-ντ
charity-loving; μακανάντι πίτυ, charity.

να vb. intr. to go (to: ε, επάτ'); να ε το δια to go whither?

να εισοδήμα to enter (ε, γα); να επαίνη to go up. να ...

νανή to come and go.

μακανατ (μακόν) μακάνη pred. adj. to be great (29.2).

μακοπέ, μακόλ, μειόπ n.f. peg, stake.

μακέ n.f. labor pains; pains in general. ἰ—μακακή to be

in labor (with: ἰμποτι).

μακοπέ (μακόν) μακοπένη pred. adj. to be good, fair, just.

μακοπέ impers. it is good, right (ε, επάτ'); μακοπέ

that which is good; μακόπε—μακοπέ loving what is good;

μακόπε—μακοπέ to do good (to: μακακή; μακάνη; μακοπέ—μακοπέ

benefactor; μακοπέ—μακακή benefaction.

μακραί, μακρός n.f. grain, seed.

ματ, μετ, μετ n.m. loom, web.

μαγγ (ιμπτ. μαγγ) vb. tr. to look at, see, behold (ε;

that: με); to seek out, get. μαγγ εκολο to be able to

see (i.e. not be blind). As n.m. sight, vision, view.

μαγγ επάλα un unseen, unseeable. μαγγειό seer.

μαγγ n.m. time, hour. μαγγ μευρή early morning. μαγγ με

μεσαίοe noon. μαγγ μεγειειο evening. μαγγ— may be used

for μαγγ in the preceding expressions. ομομμίκ μαγγ a

long time. μαγγ μαγγ always. μαγμίκ μεμαγγ when? μαγμίκ

μαγγ at that time, just then. μαγμίκ μαγγ until (+ Rel.).

μαγμίκ μαγγ since, from the time that (+ Rel.). μαγμίκ to

become time. μαγγ, μαγμίκ when? μαγμίκ μαγμίκ until when?

μαχω— μαχω' pred. adj. to be many, much (29.2).

μαχατε μαχατ ' Q μαχατ (μαχάτ) vb. intr./tr. to believe, trust

(in: ε, εί, εκαί); Q to be trustworthy, faithful; as n.

m. trust, faith. μαχατε unbelieving; μαχατε to be

mistrustful, unbelieving. μαχατε believer. μαχατ n.

trust, faith; o μαχατ (Q) to be trustworthy.

μαχατε, μαχατε, μαχάτα, μαχε n.f. tooth.

μαχατε, μαχατε, μαχατε, μαχατε n.f. tooth.

μαχατε, μαχατε, μαχατε, μαχατε n.f. tooth.

μαχατε, μαχατε, μαχατε, μαχατε n.f. tooth.

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μαχατε, μαχατε, μαχατε, μαχατε n.f. tooth.
nece- necw' (neco') pred. adj. to be beautiful. net necwq, net necwqo that which is beautiful. Cf. 29.2.

ne2, n2, nh2 n.m. oil. atne2 without oil. (n)ey-ne2 oil-press. +ne2 to pour oil. ca ṅ ne2 oil-dealer.

ne2ne vb. intr. to mourn (for: e, exh); as n.m. mourning. ne2ce vb. tr. to awake, rouse (NHMO'); also reflex.; vb.

intr. (± e2pa1) to awake, arise (from: 4a, 2N, ebo4a 2N). ne6w' pred. adj. to be ugly, unseemly, disgraceful. Cf. 29.2.
nhne6 (nhne6, nibe, n16e) vb. intr. to swim, float.

nhce n.f. bench.

NNY (NNNY) Q to be coming, about to come, to be on the way. Used as Q of ei, q.v. for prep. and adv. complements.

nim adj. every, each, used with articleless noun, often with pl. resumption. See 16.2.

n16e (n16e) nap' (neap', n1ap') vb. tr. to blow (NHMO'; away; ebo4a); vb. intr. (subj. wind, breath) to blow, with prep. in normal senses. As n.m. breath. +n16e to give breath; 2N-n16e difficult breathing.

NKA n.m. thing(s) in general; food; vessel; property, belongings. NKA nim everything.

nkotk (enkotk, nkote) vb. intr. to lie down (on: e, exh, 2ixh); to die; as n.m. sleep, death. atnkotk sleepless; ma ṃ nkotk couch. pehkotk one who lies.

NHMO exclam. no, it shall not be so!

nobe n.m. sin. atnobe sinless. ma1-nobe sin-loving. f-nobe to sin (against: e); pehF-nobe sinner; HNTRPEH-nobe sinfulness.

nogin vb. tr. to shake (HNMO'); intr. to shake, tremble.

atnoegin unshaken. As n.m. shaking.

nogik n.m. adulterer. f-nogik to commit adultery (with: e, MΗ); HNTOEGICL adultery.

nokevb. intr. to have affection (for: e2oym e); as n.m. affection.
NON, NAM n.m. pine, tamarisk.

NOYTE n.f. strength, power.

NOY vb. to be about to, be going to (+ ε + Inf.).

NOYB, NOYCH n.m. gold; money, coin. MAI-NOYB gold-loving.

ZAN-NOYB, ZAY-NOYB, ZOY-NOYB n.m. smith.

(NOYTH) NOET vb. tr. to weave. NHATE n.f. plait; basketwork.

NOYN n.m. the abyss of hell, the depths of the sea or earth.

NOYNE n.f. root. NEX-NOYNE to put forth roots. XI-NOYNE (± σχολ) to take root.

NOYRE n.f.m. vulture.

NOYT n. receptacle, pool.

NOYT HAT vb. tr. to grind, pound (ΝΟΤΗ). ΜΑ Ν NOYT mill.

ΡΕΚΟΥΤ grinder. ΝΟΕΤ n.m. meal, ground grain.

NOYTE (pl. ΝΗΤΗ, ΣΜΑΙΡ) god. ΝΟΥΤΕ God. ΑΤΜΟΥΤΕ godless; ΜΗΤΑΝΟΥΤΕ godlessness; Ψ-ΑΤΜΟΥΤΕ to be godless. ΜΗΤΑΝΟΥΤΕ piety; godliness. ΜΑΤ-ΝΟΥΤΕ God-loving; ΜΗΤΜΑΙ-ΝΟΥΤΕ God-bearing. ΜΑΚΤΕ-ΝΟΥΤΕ God-hating. ΡΗΜΟΥΤΕ godly person; ΜΗΤΡΑΝ- ΝΟΥΤΕ godliness. ΖΑΓΤ-ΝΟΥΤΕ God-solving. ΡΕΓΟΜΕ- ΝΟΥΤΕ God-serving; ΜΗΤΡΕΓΟΜΕ-ΝΟΥΤΕ piety.

NOYTTH, Q NOTH vb. intr. to be sweet, pleasant; as n.m. sweetness. XI-NOYTTH sweet olive.

NOYTTH (NOYTTH) METE- (ΜΕΤΗ-) Q NOTH (NOTH) vb. tr. to loosen, relax (ΝΟΤΗ); METE-pw, METE-ν(ε) to smile; vb. intr. to become relaxed, loosened; (subj. face, mouth) to smile. As n.m. relaxation.

NOYTH NEMPH- NOYTH n.m. vb. tr. to frighten (ΝΟΤΗ), overawe; intr. to be frightened. NOYTH εκσιλ, Ν οικατ to frighten away (from: ΝΟΤΗ).

NOYTH NOYCH vb. tr. to benumb; to strike, rebuke; as n.m. numbness. NOYCH n.m. one who strikes.

NOYTH vb. intr. to become heavy, hard, difficult. Cf. ΝΟΥΘ. NOYTH Q NOYTH vb. intr. to be good. ΝΕΥΘ- pred. adj. to be good. NOYRE, NOYRE n.f. good, profit, advantage; F-
νοῦρε to be profitable (to, for: ἄν; to do: ε, ἐπε). νοῦρε adj. good; rare except in cpds. (ετοι, ε, ἐμε). νοῦαυ (νοῦαυ) vb. intr. to swell, be distended.

νοῦζ, νοῦς n.m. rope, cord. γῇ-νοῦζ εβολα to stretch measuring cord. γῆ-νοῦζ as n.m. portion measured by cord. gbν-νοῦζ to make (lit. twist) rope.

νοῦζ ο οαζη- οαζη Q ναζη vb. tr. to yoke up (a wagon; ημοε'), to yoke (an animal: ημοε'; to: εβοιν ε). ναζη, ναζης n.m. yoke. ναζης n.m. idem. ηαι-ναζη beast of burden. ηαζη, ηαζη, ηαζης n.f. shoulders, back, neck; gb η ναζη shoulder's height. ιξε-ναζη shoulder-covering.

νοῦσ vb. intr. to copulate.

νοῦς (νοῦς, νοῦς, νοῦς) νες- νας Q ης (νες) vb. tr. (1) to shake, cast off (ημοε'; ± εβολα); (2) to separate, set apart (ημοε'; ± εβολα); vb. reflex. to separate self; to turn, return; vb. intr. (± εβολα) to come apart, loose. νοῦς n.f. sycamore.

νοῦη νες ηας ηας Q ηας vb. tr. to save, rescue, preserve (ημοε'; from: ε, ετης, ετης, ζης, εβολα 2ης, εβολα 3της); vb. intr. to be saved, rescued (preps. as above); Q to be safe and sound. As n.m. safety. φημονούς savior.

νοῦξ adj. lying, false (usu. aft. n. w. η); as n.m. liar. κητη νοῦξ falsehood. ηα κητη νοῦξ lie-monger.

νοῦξ (νοῦξ) νης- νας Q ης vb. tr. to throw, cast (ημοε'), used with full range of prep. and adv. in normal senses; Q to be situated, lying, reclining (at table). νοῦξ ημοε' ε to cast into (prison), to launch a (ship) in (water). ης ε to rely on. νοῦξ ημοε' επιν to impose (sthg.) upon (someone); to put (clothes) on (someone). νοῦξ ημοε' εβοιν to put in, introduce. As n.m. throw.

νοῦξ ης νοξε' (νοξε'', νοξε') vb. tr. to sprinkle, asperse (ημοε'; upon: επιν); dir. obj. may be substance scattered or object receiving it. As n.m. sprinkling, scattering.

νοῦζ ης- Q νοζ vb. intr. to become angry, furious (at, against: ε, επιν); as n.m. wrath. φη-νοῦζ to make angry.
ῥήματος wrathful person. ἐνογεί να to make angry.

ναβενε n. wrath.

ναβενε ναβενε- ναβογε νb. τρ. to reprove, mock (ἐμο*);
as n.m. reprove; π-ναβενε to become a reproof.

νοε adj. big, great, large; elder (son, brother, sister);
bef. or aft. n. with δ; aft. n. without δ; as n.m.
great person or thing, old person. μικρονε greatness;
seniority; π-μικρονε to do great things. π-νοε (Q o δ) to become great; to grow up, become of age; μικρονε-π-νοε ambitious.

νοε e greater, older than; π-νοε e to be
come older than, superior to. π-ονος, ὁποιος δονος to become great. νοε δονοσ full-grown; old; as n.m. el-
der, notable; μικρονε δονοσ old age. νοε δονοσ e same sim.

ντε ἐπε prep. expressing genitive and possession; Gr. In.

ντης, ἐπτης n.m. plant, herb, weed; π-ντης to become
weedy. α-πτης to sow plants.

ντο idep. pers. pron. you (f.s.).

ντοκ idep. pers. pron. you (m.s.).

ντουγ idep. pers. pron. they; cf. ντου.

ντουγης, ντουγμ adv. then, next, thereupon; therefore, so.

ντοκ idep. pers. pron. she, it (f.); cf. ντου.

ντου (1) idep. pers. pron. he, it (m.); (2) adv. but, ra-
ther, on the other hand; again, further; ντουκ and ντουγ
may be used sim. with f. or pl. subject reference.

ντου ντου e he (it) is one and the same.

ντωτι idep. pers. pron. you (pl.).

ντοτ (εντοτ) Q μαγι vb. intr. to become hard, strong, dif-
ficult; Q to be hard, harsh, difficult. μαγι-επα* im-
pudent. μαγι-(δ) επή hard-hearted; μικρομαγι επή hard-
heartedness; π-μαγε επή (Q o δ) to become hard-hearted.

As n.m. harshness, boldness; επημικτοτε harshly, rough-
ly; π-μαγε με e (τ) επή to encourage. μαγτε n.f.
strength, protection; π-μαγιτε (Q o δ) to become pro-
tector.

να particle introducing subject in post-verbal position.
o, o adj. great; archaic except as final element in cpds.:

see ειτερο, ἤπο, ἥξλο, ἢξλω, ἄτω, ἄρωο.

οἷα, οἷον, άρει n.m. alum.

οἷκ n.m. 1) tooth, tusk; (?) hoe.
2) bread; loaf or piece of bread; (2) dung (cf. μῆ). μα Ν κα-γ-ο舻-οἰκ storeroom, pantry. Π-οἰκ to become bread. ποιταμίε-οἰκ baker.

οἷκ n.m. reed.

οἷε, οἷε, οἷε n.f. hook.
oēne, oine n.f. ephah (a grain measure).
oēgw n. cry, only in cpds.: αγ-οεγω loquacious; ταλαγ-οεγω
to preach, proclaim (ไหว้); as n.m. preaching, proclamation;
ρεγταμ-οεγω preacher, herald; θρ-ρεγταμ-οεγω
to become preacher, herald; κηρτρεγταμ-οεγω proclaiming.
oke n.m. sesame.
oλειβ, oλείβε n.m. ram.
ομε, oομε, αμε n.m.f. clay, mud. φ-ομε to become mud.
αμ-πηφι red clay; αμ-πω white clay. ουαμ-ομε n.f.
name of a rodent; gangrene, ulcer; θρ-ουαμ-ομε to
spread like gangrene.
oν adv. again, also, still, further, yet.
oοτ vb. (Q?) to groan or sim.
oστη, oστε n.f. womb.
oουμ n.m. gruel (of bread or lentils).
oος, oς, ως n.m. moon.
oπε n.wafer, thin cake.
oκε n.m. loss, damage; a fine. φ-οκε to suffer loss (of:
ψοφο'); to be fined.
oοε n.f. outlet (for water); way, course.
oνε, oνε, ωνε n.m. courtyard; cattle pen, fold; pasture;
herd, flock.

ο: ειρέο
οκ': ωκ
ο: ειρέο
οκ': ωκ
οκε: oκε
ονε: oνε
οκτ': ωκτ
ο: άλλακ
οιλείβ: ολείβε
do: oλεκκ
οπτ': ωπτ

π

π-, τ-, η- the def. article; see 1.3.
πα-, τα-, α- absolute relative pronoun, that of, that
which belongs or pertains to; see 22.2.
παῖ, ταῖ, ναῖ dem. pron. this, these; see 5.2.

πάγα, πάγε, πέγα, πάγε n.f. name of a disease.

πακέ (πάκα) Q ποκ(ε) vb. intr. to become light, thin; w.

ζωτ: to become poor, mean (at heart). ποκτ n.m. thin sheet, plate.

παντί, πανί n.m. bird, chicken.

παντί, πονε, πανε n.f. name of 2nd Coptic month.

παρμούτε, παρμούτ name of 8th Coptic month.

παρμεζοτ, παρμεζοτ, -στ, -στ(ν) name of 7th Coptic mo.

πατ n.f. leg, shin, knee, foot. κκά-πατ to bend the knee.

πατάλακ n. unknown ethnic (?) term, abusive; prob. = pagan.

παπανή, παπανή, παπανή name of 10th Coptic month.

παγ n.m. trap, snare. παγ n. idem.

παγωντ, παγωντ, παγωντ name of 9th Coptic month.

πασπέ, πασπε n.m.(f.) drug, medicament; paint, color. ἵ-

πασπε to heal, cure (ε); ἐπε-πασπε magician; ἡπτεφε-

πασπε magic. ἵ-πασπε to heal, cure. ξι-πασπε to take

medication, be healed; to take color, be dyed. ΜΑ Ν

ksi-paspe place of healing.

πασού n.m. back, hind part, buttocks; as adj. past. επασού
adv. back, backward. επασού ε prep. back to. ει-πασού
= επασού. Ν ει-πασού adv. behind, back, from behind.

2 ι πασού adv. in the past. 21 πασού behind; prep. ἐπο.

πασε, πασε n.f. spittle; με-πασε to spit.

νε, τε, νε pron./copula. See Gr. In.

νε (π1. νυγε) n.f. sky, heaven. Note adj. use in λαγν ἵ

νε sky-blue, λα νε hailstone(s), μανε man of heaven.

νού-νε thunder, νού νε rain. τε the that which is

above; etne adv. upward; τε the (1) adj. upper; (2) adv.

above; (3) prep. above (+ Ν). Ν τε the idem (2,3). (Ν)

ει-τε idem (2,3). 2 ι τε idem (2,3). Τ-τε to sur-

mount, rise above (μο). Ν πετε χε, ζι υπερ πετε Ν prep.

above, over. Τ-πετε = Τ-τε.

μεῖ, μί n.f. kiss. ἵ-μεῖ to kiss (ε, ἔρ, ἔκο).

παπέ (πιπέ) Q ποπ (πεπικογ, πεπικογ) ἐκολο vb. intr.
to come forth (subj. light, blossom, hair); to bloom, blossom; to shine, be radiant. As n.m. coming forth, shining; tale; epithet. ἀπὸ ἀυρέος place of sunrise. 

περή, πενή n. bug.
περίπεροι n.m. royal palace.
πεξέ- πεξά vb. said (suff. is subj.), usu. + xe; used only to introduce direct speech.

πη, ἵθ, ἰθ dem. pron. that, those; see 30.8.

πηδ n. flea.
πηρε, πηρᾶ n.m. quail. ἀμ πηρε brood of quails.
πηρῆς n.m. red substance; rust, blight. ἀμ-πηρᾶ red clay.

πισε (πικ) πες (πίς) - πάς (πίς) Q πος (πής) vb. tr. to cook, boil, bake (ἀμο'); to melt (e.g. wax, metal, glass); vb. intr. to be cooked, to melt; as n.m. anything cooked. πάσε n. cooked food.

πίτη n.f. bow (for arrows); ἀμ πίτη loop-hole.

πίδα, πίθ, πίδι n. vanity; ἀμτίδια idem.
πίδε, πιδε, πιδέ, πίδε n.m. rag, torn cloth; as adj. old, worn. πίδε πίδε ἀμ τοίεσ idem; patch. ἀμ-πιδε (Q ἀμ) to become torn, ragged.

πίδιμ, πίδη n.f. doorpost, threshold.

ποδί n.m. rung, step.

ποδί n.m. bench.

πορφ n.m. outer mantle of clerics, pallium.

πορφ, πορέκ n.m. foal, calf. ἀμ-πορφ, ἀμ-πορφ mule.

ποτηρ vb. tr. to fell, cut down (ἀμο'); intr. to fall, fall away.

πρω n.f. winter. ἀμ-πρω to pass the winter.

ψίκ, ψιτ (f. ψίτε, ψίτε) number: nine. ἀμψικ ninth.

πεϊτιάδυ ninety; ἀμτί idem in cpd. nos.

πος, τως, μαυς poss. pron.; see 22.2.

πολε Q πολε vb. tr. to wound (ἀμο'); intr. to be wounded, offended (by: e); as n.m. wound.

πολε (πελκ-) πολέ (-κ', -κ', πολε') ἀμ έβολ vb. tr.
to decide, settle (a matter: ἕνος'); to relieve, free (from: ἐμοῖ Ὑ, ἐμοῖ ἔνα ἔνα λα); vb. intr. to strive for or reach satisfaction or agreement (with: ἕνη); to reach conclusion; to be relieved of or freed from (ἐμοῖ ἔνα, ἐμοῖ Ὑ, ἐμοῖ ἔνα). πλοεῖ n.m. part, portion. πολέο n.f. clod, lump.

ποῦ (ποῦν, ποῦνε) πεν- (πεν-, πεν-') Q ποῦ vb. intr. to pour, be poured, flow (ἐμοῖ: out, forth); as n.m. pouring, outflow.

ποῦν (ποῦν, ποῦν) πεν- (πεν-) ποῦν vb. tr. (ἐμοῖ) to draw, bail (water, breath: ἕνος); to move, transfer, carry (ἔνος'; onto, upon: ἕνη; from: ἔνα; into: ἔσομν ε).

πωρός πορ- (πορ-) πορός vb. tr. to pluck out, up-root (ἔνος'; from: ἔνα); vb. intr. to be uprooted, destroyed. As n.m. plucking out.

(πωρός) Q πορός vb. intr. to stretch, strain (uncertain). πορός n.f. curtain (?), mat (?). προσφάς Q to be stiff (of hair).

πωρός πωρ- (περ-) πωρός Q πορός vb. tr. to spread, stretch, extend (ἔνος'; ἔμοῖ: out, forth); with ἔνη, ἔνα, ἔνα, ἔνα, ἔνα, ἔνα, ὑπερθεία in normal senses; vb. intr. to spread, extend, be spread (prep. as preceding). As n.m. thing spread, mat, coverlet; ἔμοῖ: spreading, extending. μά σ πωρός couch, bed. πορός n.f. spread table. προς n.m. thing spread, mat, cloak, cover.

πωρός πωρ- (πορ-) πωρός Q πορός ε ἔμοῖ vb. tr. to divide, separate (ἔνος'; from: ε, ἕνος'; into: ε; in half: ε τ(')搬到); vb. intr. to divide, become divided; to part, depart. As n.m. (ἐμοῖ) parting, separation; εἰρε ἔνη ρούπωρα to make a division; ἔ-πορός, ἔ- ἔνη ρούπωρα idem. ατπωρός undivided, indivisible; ἐ-ατπωρός to become inseparable (with: ε); μητατπωρός indivisibility. μά σ πωρός frontier. ρούπωρα divider.

πωτ, Q ποτ vb. intr. to run, flee; to run a course; used with full range of prep. and adv. in normal senses.
ποτ ἑκα to pursue. ποτ ἄιν to flee from; ποτ ἅιτι ἑδ improbable. As n.m. course, flight. ἐν ἄιν not place of refuge; race-course; + ἐκ: exit. ἐπίναοτ Ῥεφατ runner.

ποτέ, Q ποτέ vb. tr. to split, divide, crack (Ῥο'-, ε').

πάτες n.f. plank, shelf.

ποτέ ποτέ" Q ποτέ vb. tr. to carve, engrave, depict (Ῥο'-).

ποιωνε (ποιωνε) ποιωνε- (ποιωνε-) ποιωνε" (ποιωνε") Q ποιωνε (1) vb. tr. to turn (Ῥο'-); to transfer, change, translate, copy (Ῥο'-; to, into, over to: ε, εἰς, ἐκ, ἐπί, ἐπί); + ἐκ: to remove, carry out, take out (Ῥο'-; from: ἀ, ἄι, ἀπό). (2) vb. intr. to change, become altered (from: ἀ, ἄι; to: ε); + ἐκ: to move away, depart. ποιωνε ἐκ ἐκ n.m. removal, change, death. ἄποιωνε immovable, unchangeable; ἄποιωνε immutability. περιποιωνε, περι- ποιωνε changeable person; περιποιωνε changeableness.

ποιωνες, ποιωνες n.f. movement.


ποιωρε περε- ποορε" vb. tr. to dream (+ ἔσεο). περιποιωρε dreamer.

πογ (πογε) πεγ- παγ" Q παγ vb. tr. to divide (Ῥο'-; at, into: ε; among: ἀ, ἄι); to share (with: ἐκ, ἐκ, ἐκ); vb. intr. to be divided, shared, apportioned (prep. as in preceding); as n.m. division. ἄπογ undivided, indivisible; περιπογα divider. παγε, παγε, παγε (παγ-, παγ-) n.f. half, division; παγε ἄτεγε midnight. ἄ- παγε (Q ὁ ἄ) to be half, midway (+ ἄ + Inf. or w. Circum.); also cpd. as ἄ-παγ-, as in ἄ-παγ-μοι be half dead.

παγψ παγψ- παγψ' Q παγψ vb. tr. to ordain (Ῥο'-; as: ἄ); vb. intr. to serve as priest; as n.m. service, ordination. περιπογασ servant. παγες n.f. service.

πογε (πογε) πεγε- παγε" (παγε") Q παγε (πογε) vb. tr. to amaze (Ῥο'-); to turn aside (Ῥο'-); vb. intr. (? ἐκ) to become amazed, beside oneself (at: ἐκ, ἑκα); to
turn aside, be turned (to: e). As n.m. amazement. 

πεις- νεας- (νεας·) Q νης (νες) vb. tr. to burst, 
split, break, tear (ὅμος); vb. intr. idem; as n.m. 
division, piece. ο η νως νως Q to be in pieces. 
πεις- πεις- splitter, divider. μας e n.f. fragment; η μας 
μας in pieces. μας e n.f. prey; π-μας, ει ρε η μας 
to make as prey. πας e n.m. cleft.

πεις- (πης-) Q πης (1) vb. tr./intr. to reach, attain 
(e, ευον δ, γαρ παί δ); to come upon (εκκ); to reach 
to (μα), refer to (μα); to mature, ripen. (2) aux. vb. 
+ Inf.: to do for once, succeed in doing, just manage 
to do.

πεις- νεις- Q νως vb. tr. to bite (ὅμος); as n.m. bite.

πεις ρεις- (ρας-) πας e Q πας (1) vb. tr. to bend, bow 
(ὁμος); intr. and reflex. to bow, prostrate self. Used 
with e, εκκ, ειραί εκκ, πας e, ειρατ e in usual senses.
(2) vb. tr. (ι ειοα) to pour, shed (ὁμος; with e, εκκ, 
eιραί εκκ in usual senses); vb. intr. to pour, flow 
(like preceding); πεις eιοα μη to abandon oneself with.
As n.m. pouring, shedding. αριεις-σιον η not shedding 
blood. πεις-ειος-σιον σιον shedder of blood.

πως (πως, πως) Q πως vb. tr. to beat flat; as n.m. 
breadth, flat part.

πως e πως (πως, πως) Q πορ vb. tr. to break, burst (ὁ-

μος); intr. idem. πως, πως, πως, πας e n.f. fragment.
pa n.m. state, condition; cpd. with n. or vb. to give abstract or local sense, e.g. pa-(N)-*w* *w* *w* the east, pa-ωσ* *w* the harvest. *w* η*pa* to the extent (of: *w*), until (+ Rel.), even.

paite n.f. kin, kindred. *Ρ*paite kinsman. *ξ*-paite to be akin.

pan, pin (pen-*, *Ρ*-*; pin*, *Ρ*in*, penit*, pant*) n.m. name, fame, reputation. *τ*-pin* (e) xe, *τ*-PIN-παν xe to call, name. at*τ*-Pan na* unnamed. For moyte see Vocab. 17. tay-e-pin* to pronounce name, call by name. *Ρ*INpan dignitary, notable. *w*ooy *w* PAN holiday, name-day.

pamnei, pamni, pamni n. ring.

pamnhe, pamnaye n.m. part of a door.

pacte n.m. morrow. pacte, prakte, *w* πατε, e πατε, *w* πατε on the morrow, tomorrow. *w*αΗ/ΜΗΝα (neq)prakte after tomorrow. *w* (neq)prakte until tomorrow.

paco y n.f. dream. *Ρ*-paco y to dream. pevoye-*Ρ*aco y interpreter of dreams.

pat* n.m. foot; lowest part, bottom. *Ρ*(η)pat* footman.

κα-pat* to set foot; *s* eoat to set out. mooge *w* pat*
to go on foot. ἢ-πατ' to track; ἄτιν-πατ' untraceable. 
καπ-πατ' to defecate. η επατ' to put (shoe) on. οὐεπ- 
πατ' to set foot. χι-πατ' to impede. ἄτιν-πατ' to trace, 
search out; ἄτιν-πατ' unattainable. επατ' prep. to, to 
the foot/feet of. ζαπατ' prep. under. ζαπατ' toward.

παγχ, παγε, πνει n.f. town-quarter, neighborhood. πνπαγχ 
neighbor.

παγ only in πνπαγ mild, gentle person. μηντρπαγ gentle-
ness; ἐ-πνπαγ (Q o W) to become gentle.

παγε vb. intr. to rejoice (over, at: επν, επατ επν; with:
μν); vb. tr. to mock, deride (πνμτ); as n.m. joy.

πατε, ποτε, λοτε n.f. cauldron.

πατογ n. some sort of monk's garment.

πετ, επατ, πατ adj. used with μην garment.

φι n.m. sun; (alchemy) gold.

φς n.m. the south. κ ες southward. ονο on the 
south of. θα/θι πρς νον on the 

ηρ ψς n.m. Upper Egypt.

φτε n.m. manner, fashion. Rare in Sah.; use ζε.

πι, πεί n.f. cell (of monk, of prison); room (of house).

πικε πεκ (πί- πακ(τ)') (πεκτ') Q ποκε vb. tr. to bend, turn,
incline (νον', toward: ε, επν, μα', νςα, γα; away: εβαλ;
away from: εβαλ ω/ζη, ζι); vb. intr. and reflex. idem;
as n.m. turning, inclination. πακτε n.f. bent, direction.

πικε vb. intr. to weep (about, for: ε, επν, μα'); as n.m.
weeping. xi-πικε to weep. πησιν, πηεί (πι. πηεοογα) 
n.f. tear(s); +πηείν to weep.

πιπ, φηα, λια (πι-) n.m. swine, pig. πιπ η τούγ wild 
swine. μανε-πιπ swineherd. ζα πιπ pig-dealer.

πηπικε, ζπηπικε n.f. nodding (in sleep); +πηπικε μα' to 
give sleep to; xi-πηπικε to doze off.

πημαο n.m. rich man, important personage; μηντρπημαο wealth;
η-πημαο to become rich.

φμοντ, φμοοτ n.f. chills, ague.
PH₂E (f. PH₂H; pl. PH₂EVE) n.m.f. free person. ἸΗΤΡΗΣ freedom. KW (EBOA) Η PH₂E to set free. F-PH₂E (Q O Η) to become free; to make free (from: 2Η, EBOA 2Η).

PO n.m. goose.

PO n.m. strand, ply (of cord).

PO (PO; pl. POPOY) n.m. mouth; door, gate; edge (of sword); apO not speaking the language. KW Η PO, KA-PO (Q KAPCOREI) to remain silent; KA-POY n. silence; ATKAZ-POY never silent; XI-POY to block off, obstruct (HNOI); to interrupt. NA-PPO doorkeeper. ZANPO n.m. doorway.

PA-, PE- forms fractions w. foll. no.: PA-WOHNIT a third. APΗ (APO) prep. to the entrance of. APΗ (APPO) prep. at the entrance of, on, at. ZAPΗ (ZAPPO) prep. before, usu. of setting food before. EBOA APΗ from before.

POEIC, Q PHC vb. intr. to remain awake, vigilant; to keep watch (over: e); to guard (e; from: e, EBOA 2Η); as n.m. guard, watch. POEIC watchman. MA Η POEIC watch, watch-tower. OYHN Η POEIC vigil; F-ΟΥΗΝ Η POEIC to keep vigil.

ROMNE, RAMNE (RINNE; pl. RINNOYE) n.f. year. EIC ZENROMNE many years ago. Η OYROMNE for a year. KATA ROMNE per year. (Ν) ROMNE this year. ΤΠROMNE, ΡΤROMNE, TE-ROMNE yearly, annually. F-Χ Η ROMNE to reach age of Χ; to pass X years.

POOYE, APOOYE n.m. stubble. CA-POOYE n.f. stalk.

POOYNE n.m. virginity, virgin. ΗΤΡΟΟΥΝΕ idem; puberty.

POOYG n.m. care, concern, anxiety. KA-POOYG ΝΑ to exercise care (suff. is reflex.). NEK-POOYG ΝΑ to transfer cares to. F-POOYG (Q O Η) to become a care/concern (for: ΝΑ); to become anxious (ΝΑ reflex.); to give heed (to: ΝΑ). ΚΙ-POOYG to take heed, take care (to, for: ΝΑ, ΓΕΙ, ΝΑ, ΝΑ, or poss. prefix); as n.m. care, anxiety; ΚΑΙ-POOYG guardian, one who cares (for: ΝΑ); ΗΤΡΑΙ-POOYG providence. ΑΤΡΟΟΥГ carefree; ΗΤΡΑΤΡΟΟΥГ freedom from care.
πούςε ν.μ. evening. πούςε, ε/ν/ζ επούςε in the evening.
αν πούςε until evening. ημέρα ώρα πούςε the evening. ετεριπούςε to spend evening. επούςε, επούςε = πούςε.

Πε, ερηπε (πλ. Πενήγε) ν.μ. temple. γωλ Πενήπε, γαξ-Πενε to rob a temple. πεμώο-Πε, γαξ-Πενε temple-robber.

Προ, ερο (πλ. Πφο, ερφο; πλ. Πρωογ, ερφογ) ν.μ. king, queen; as adj. royal. Ενερο, ημερο (πλ. -Πρωογ,
-ερφογ) kingdom. Φ-Προ (Q o Π) to become king; to rule
(over: ενε). ειρε Πκοσ Προ to make king.

Πεσ, ερσο n.м. fold (for sheep or cattle).

Ππο, ερτο Ππο, επτο ν.м. grain measure.

Πτω, ερτο n.м. span (as measure).

Ρω, ρω n.м. enclitic part. of emphasis, usually of contrast:
but, but then, on the other hand, on the contrary; in
neg. context: not even, not at all. May follow other
particles: διαργο, ηεισκώ, ειροε, εισεκέ, εγε.

ροκτερ- poκτερ- βοκτερ- (ρακτερ-) Q poκτεβ vb. tr. to burn (Πκοσ); vb.
intr. to burn (aft., in pursuit of: Πκα, ε); as n.m.
burning, fervor. poκτε n.м. fuel.

Ρομε (ρομε-, Πομε-, Ρομε-) n.м. man, person, human being; in-
def. usage: anyone, no one; as adj. human; male (often
redundant). Ατρομε friendless; without a person; Μιοσ-
ατρομε friendlessness. Μιοσ-Ρομε kind. Μιοσ-Ρομε mis-
anthropic. Μιοσ-Ρομε humanity; humanitas. Φ-Ρομε to be-
come man. For cpds. in Πομε-, Ρομε- see 2nd elem.; cf. 27.2.

Ροτ, ρετ- Q ροτ vb. intr. to sprout, grow (subj. plants
etc.); to become covered with vegetation, become over-
grown (with: Πκοσ); as n.m. (pl. Ροτε) vegetation; wool.

Ρογερ- ραγτερ- βογερ- vb. tr. to satisfy, make content (Πκοσ);
vb. intr. to suffice, be enough (for: ε, Ρκε); to as-
sume responsibility (for: ε), deal with. As n.m. suf-
ficiency, enough; ε Πογερ adv. enough, sufficiently.
Φ-Πογερ to become enough, do enough, suffice.

Ροςε, Q ρασε vb. tr. to wash, clean (Πκοσ); Ραςε n.м. fuller, launderer.
pòs - po - pe: t - pa: t (po: t) Q pa: t vb. tr. to strike, strike down, kill, cast down (μνο; upon, on: ε, εγουν ε, εκν, εσπαι εκν; also + enenct); vb. intr. to be struck, fall; Q to lie. As n.m. stroke, blow. pa: tε n.f. slaughter.

Ρωμον, ερπομον n.m. cloak, covering.

Stem | Stem | Stem | Stem |
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pe- | pe- | pe- | pe- |
me-nhn | me | me | me |
pe-xa- | pe-xa- | pe-xa- | pe-xa- |
anai | pan | pan | pan |
pe- | pe- | pe- | pe- |
po | po | po | po |
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ca n.m. in cpds. maker of, dealer in, possessor of. See 2nd element and §23.2.

caλανψ (caλaνψ) ca(a)να- caλονψ vb. tr. to nourish, rear, tend, maintain (νανα*); vb. intr. to be alive; Q to be nourished, well fed. As n.m. nourishment. ma ν caλανψ feeding place. peκcaλανψ nourisher, nurse; πεκτερενcaλανψ rearing. Q caλανψ.

cacaς, cacaς n. tow, flax.

caβε (f. caβη; pl. caβεγε, caβεγες) adj. wise; as n. wise person; bef. or aft. n. w. N. μενταβε wisdom. -caβε (Q o N) to become wise. ceςοι n.m. disciple, apprentice. ceβ (pl. ceςογε, ceςογες) n.f. instruction, doctrine; -caβ (Q o N) to teach, instruct (person: ma*; subject: e); ma ν -caβ school; peκπερ- caβ teacher. xi-caβ to be taught (a subj.: e) peκπερι- caβ pupil; ma ν xi-caβ school. ατεcaβ ignorant. maι-caβ loving learning. πε-πεcaβ knowledgeable person.

cαειν, caεινe n.m. physician; μεντεαειν craft of physician.

cακ n.m. shape, appearance; -caκ to make a show.

cαλο, caλo, caρo n.f. basket.

cαμιτ n.m. fine flour.

cαμιτ n.f. pool.

cαρακωτε, caρακοτε n. wanderer, vagrant.

cαραγωγος, caραγωγος, caραγωγος n.m. hare, rabbit.

cατ, cατ n.m. tail. cατ, cεεε n.m. penis.

cατε vb. intr. to chew, ruminate.

cατε, caτε, cοτε n.f. fire. γαρ ν caτε flame of fire. -caτε (Q o N) to be fiery.

cατεερε n.f. stater (coin or weight).

cατω, caτo n.f. fan. caτε vb. to fan.

cαφ (f. caφε) number: seven. μεντεαφ (f. -caφε) seventeen. μεντεαφ seventh. υψ, υψε, υψε seventy.

cας n.m. yesterday. caς N ροου idem. N caς idem.

cας, caς n.m. awl, borer.

cας- vb. tr. to bring near.
CLAΣHE n.m. supply, provisions. OYΕΣ-CLAΣHE to command
(something: ΝΗΜΟς; someone: ΜΑΣΤΕ, ΕΤΝ; to do: Ε, ΕΤΡΕ); as n.m. command.
CLAΣΤΕ vb. tr. to kindle, to burn; as n.m. fire. ΑΥΡΑΣΤΕ unheated. ΜΑ ΝCLAΣΤΕ kitchen.
CLAΣΟΥ (CLAΣΟΥΕ) CΔΩΥΡ- (CΔΩΥΡΕ-) ΚΔΩΥΡ- Q ΚΔΩΥΡΕ vb. tr.
to curse (ΝΗΜΟς); as n.m. curse; Ε/ΖΑ ΉCLAΣΟΥ under a
curse. ΧΙ-CLAΣΟΥ to be cursed. ΡΕΙΧΑΣΟΥ curser.
CΔΒΕ CΔΒΕ- CΔΒΗΤ Q CΔΒΗΥ(Τ) vb. tr. to circumcise; as n.
m. circumcision. ΑΥΡΑΣΒΕ uncircumcised; Ο Ν ΑΥΡΑΣΒΕ Q to
be uncircumcised. ΝΗΜΑΤΑΡΒΕ being uncircumcised.
CLAΣΕ n.m. door.
CLAΣΤΕ, ΚΑΣΤΕ, ΚΑΣΠΕ vb. intr. to roll about.
CLAΣΚ, Q ΚΟΒΩ vb. intr. to become few, small; as n.m. few-
ness, smallness. ΚΑΣΕ n.m. fewness.
ΚΩΓΕ, ΚΩΒΕ, ΚΩΓΕ n.f. shield.
CE affirmative particle: yes, yes but; indeed, verily.
CEΕΝΕ, CEΕΕ, CΙΝΕ vb. intr. to remain over, be left over
(of, from: Ε, ΖΗ). As n.m.f. (also ΣΙΝΗΕ, ΣΙΝΕ) re-
mainder, rest; often with redundant -ΚΕ-.
CEΙ, ΣΙΕ n.f. name of a tree (oak?).
CΕΛΕΝΙΝ n.m. (1) spleen; (2) little finger or toe.
CΕΡΩΠQ to be displayed.
CΕΤΗ, CΙΤΕ, CΙΤΕ n. state in development of fig.
CΕΡΩΠ Q CΕΡΩΠ vb. tr. to plane, rub down.
CΙΒΕ, CΙΒΕ n.f. reed. CΙΒΕ Ν ΡΑΤ shin-bone; greave. CΙΒΕ
Ν ΧΙΕ reed flute.
CΙΗΕ, ΣΙΗΗ, ΣΙΕΕ n.f. granary, bin.
CΗΤ, CΟΤΕ Q to be spun. CΟΤΕ n.f. spun fabric.
CΗΥ (COY-) n.m. time, season, age. Ν ΠΙΗΥ at this time.
Ν ΟΥΤΥ once, at one time. Ν ΣΙΗΥ ΝΙΜ always. Ε/ΖΗ Ν-
CΗΥ at the time when. ΚΑΤΑ ΣΗΥ from time to time. ΑΤ-
CΗΥ timeless. COY- is cpd. with no. to indicate day of
month or other specified period. COΥΑ = COY-OΥΑ.
CΙΗΕ, CΙΒΕ n.f. sword, knife.
c1e n.m.f. foal.
c1 (c1e1), Q chy vb. intr. to become sated, satisfied (with: ṭmō', ṭa, ṭū); to enjoy; as n.m. fullness, surfeit. ṭatc1 insatiate, greedy; ṭatc1 greed. ṭatc1 to be greedy.
cib n.m. tick (insect).
ci8 n.f. hill.
cike cak't Q coke (cooke) vb. tr. to grind, pound (ṭmō'); as n.m. grinding. kot Ṽ cike mill-wheel. Ṽhe Ṽ cike millstone.
cim (cim) n.m. grass, fodder, herbs; radish.
cimcim, cimcim, cimc1 n.m. sesame.
cine cim- (cim-, cak't-) cak't (cet', cot', cūt') vb. tr. to pass through/across; ṭeto to pass out of, leave; vb. intr. idem (ṭu: through; ṭeto: out; ṭeto Ṽ out through); ṭcine not passing.
cine n.f. plowshare.
cioyn, cioyn n.f. bath.
cioy (cøy-) n.m. star. cøy- mūqye morning star; cøy- poyc1c1 evening star; cøy- ʔwp Orion; cioy cioy speckled.
cioyp n.m. eunuch.
cip n.m. hair; line, stripe.
cip, cip(e) n.m. leaven.
cip, caleip(e), chpe n.m. colostrum; butter.
cit, cite n.m. basilisk, serpent, dragon.
cite cip- (cip-) cip' (cet', cip') Q cip vb. tr. to throw, cast (ṭmō'; upon, on, in: ēn, ēn, ēn; at, after: ā, nca), esp. to sow (grain); used with adv. in usu. senses. cote, coote (pl. coote) n.m.f. arrow, dart; nexe-cote to shoot arrow; Ṽa Ṽ nexe-cote archery range. peptc1c1 archer. xi-cote to be struck by arrow. ʔmāy Ṽ kā-cote quiver.
ci1e, Q cage vb. intr. to become bitter, like gall. As n.m. bitterness; Ṽy oyc1e bitterly. Ṽ+c1e to make bitter.
ci1e, ci1e, ci1e, ci1e n.m. flake, chip.
cig, chig, c1e, ch1e n.m. tar; ʔe Ṽ c1e cedar wood.
cise c6ơ- cǎt (c6ăt) vb. tr. reflex. to remove self, withdraw; vb. intr. to be removed, displaced.
cise = c6ơ intr.
ckai cek- cok vb. tr. to plow (c6mo; with: c6mo, c6n); as n.m. plowing. c6ē n cka1 plow. p6ē cka1 plowman.
ckim, cēm n.m. grey hair; pēckim grey-haired man.
okpē cēkē-cēkēp Q cēkēwp vb. tr. to roll (c6mo); vb. intr. to roll, be rolled; as n.m. rolling. Used with various prep. and adv. in usu. senses. cēpakip, cēpakip, cēlēkapip n. steep slope.
ckat, ckaat, got, c2at n.m. marriage gift (from groom).
cēlēte vb. intr. to stumble, slip; as n.m. stumbling. cēlēte to cause to stumble (nā).
cōlēen cēlēwnē (± eboa) vb. tr. to tear asunder.
cōlēsē, Q cēlēswē (cēlekswk) vb. tr. to make smooth (c6mo);
vb. intr. to become smooth; as n.m. smoothness.
cmāy n.m. temples (of head); eyelids.
cmāz n.m. bunch (of fruit, flowers, etc.).
cmē n.f. voice, sound. +cmē to give voice, utter sound.
xē-cmē to listen (to: e). atcmē voiceless, soundless.
xāt-cmē loquacious.
cmēne cēnē- (cēnē-) cēnē Q cēnētb vb. tr. to establish, construct, found (c6mo); to set up, set right; to compose, write; to draw up (a document); vb. intr. to be established, put right, put in order; Q to exist, be standing, extant; to be correct, in good order. As n.m. establishing, confirmation, agreement. cēnē-tort nē to consort with. cmēne cēmo nē to settle (sthg.) with, to come to an agreement with ... on ... cmēne cēmo e to fabricate against. cmēntē e to resolve on (n. or Inf.).
cmēne vb. intr. to make an appeal (to: nā, 2ətēn; for, concerning: nā, 2ēpəl 2ə, eṣe); to make an accusation (against: e, oṣe); as n.m. appeal, accusation. amcēne n. ordinance.
cmēt n.m. form, likeness; appearance; pattern; character;
customary behavior. cموت ה a kind of, sort of. ־כموت formless. ־(ו)smtp to become as though ( переводится); ־smtp יי to assume every aspect; ־נשsmtp to behave thus; ־נשsmtp י to behave like. ־smtp ע to give form to. ־הsmtp י to become like.

_smoy, Q שמאat (שמאח, שמאאת) vb. tr. to bless (ב). as n.m. blessing, praise; ־_smoy to give blessing, give sacrament; ־ה-smoy to receive sacrament; to greet, salute (someone: מטר). שמאין vb. intr. to skip, stroll, wander (also reflex. with מום). שמא vb. intr. to be afraid (of: מחר). שמא (f. שמא) number: two (§15.3). מתי startX (f.=starts) twelve, and sim. with higher nos. מימה, מית vb. adv. both together. מתיファー (f. רות) second. ־two שמא adj. two-edged. מחר שמא doubt; מחר-מחר שמא to become doubtful; מית-מחר שמא state of doubt. ־-שמא to become two; מית-שמא duality.

_smoy, Q_smoy n. last year. שמי vb. pl. שמי) n.m. blood. ־شمיה bloodless. ־כموت to become blood.

כ悼 (כדר) vb. intr. to resound, echo; as n.m. echo. כזר in ־כזר to spare, restrain (ב); to avoid, refrain from (ב + n. or Inf.). As n.m. forbearance, restraint; כזר ־כזר unsparsingly. מתיyat indeed lack of restraint.

כזר vb. intr. to fan, make cool breeze.

כזר n.m. wall, fence. כזר vb. to wall.

כזר (כזר) כזר vb. tr. to prepare, make ready (ב); vb. intr. to become ready, prepared; vb. reflex. to get ready. As n.m. preparation, what is prepared; furniture; ־כזר to make preparations. כזר vb. unfurnished.

כזר n.m. fame, report. ־כזר (Q כזר) to become famous. ־כזר to celebrate, give fame (ב: יש, ב; for, in: כזר). כזר famous person.
coei̇w, coei̇z n.m. pair, couple.
con n.m. back (of man or animal).
con n.m.f. beam; oye- con n.f. roof(-beam).
cok, cook, caak, ciw(ω)k n.m. sack, bag; sackcloth.
coke ̄ek ̄ekek̄ ̄eek̄eok̄ vb. tr. to pull, stretch.
con n.m. wick. n n ̄ ̄con wick-opening.
(con ̄ak̄) cix̄ak̄ ̄cix̄ok̄ vb. tr. to adorn (̄momo; with: ̄n).
coak̄ ̄cix̄ak̄ ̄cix̄ok̄ Q cix̄ok̄ vb. tr. to comfort, console
(̄momo; for, concerning: ̄e, etbe, ex̄n, ̄λ); vb. intr. to
become comforted, consoled, encouraged; as n.m. conso-
lation; amusement, diversion. ̄one (Q ̄oon) n coak̄
become a consolation. xī-coak̄ to take comfort.
con̄n, con̄̄n, coaib, coān n.m. sieve.
cone vb. intr. to look, see, behold (rare in Sah.).
con (cn̄n̄, cen̄; pl. cn̄̄ny) n.m. brother (lit., fig.); no6 n
con elder brother; koni n con younger brother; con n
ehont uncle; ̄n̄-con nephew; con n noone foster-brother.
Freq. as monk's title. ̄n̄tcon brotherhood, brotherli-
ness. ̄n̄tmaio-con brotherly love.
conen n.m. resin.
coon n.m. robber. n n coone den of thieves.
cooy (cey-; f. co, coe, cooye) number: six. ̄n̄tace six-
teen. ce sixty. me2cooy sixth. me3ce sixtieth.
See 16.5; 24.3.
cooȳn cooȳn̄ (cooȳn̄-, cooȳen̄-) cooȳn̄ vb. tr. to know (̄momo, 
| e; about: etbe; that: ̄e; how to: n + Inf.); to recog-
nize, be acquainted with; to know sexually; as n.m.
knowledge. ̄p̄n̄-cooȳn̄ foreknowledge. ̄tcooȳn̄ ignorant;
̄n̄tacoooȳn̄ ignorance; ̄p̄-̄tcooȳn̄ (Q o n) to be ignorant
(of: e, ̄momo). ̄p̄n̄coooȳn an acquaintance. xī-cooȳn̄ to
get knowledge.
cooȳtn̄ coot̄n̄ (coot̄n̄-, coot̄en̄-) coot̄n̄ vb. tr. to make
straight, straighten (̄momo); ̄bool: to stretch (̄momo;
to: e, oλ, ocooȳ e); vb. intr. to become straight,
erect; to stretch; to be right (for: e; with: n̄n). As
n.m. uprightness. (`<㎄` ouγοντὶ ι uprightly; forthwith.
`㎄` ouγοντὶ just now.  e ἐνοογτὶ straight, on target.
cooɔe n.f. egg; crown of head.  `㎄` ouγοντὶ egg-white.
cooɔe (coeɔe) caiae - caiaω (1) vb. tr. to set upright, set
up (ถามοτ); vb. intr. to be set up, set upright. (2) vb.
tr. to correct, reprove (לםοτ); vb. intr. to be correced,
reproved.
cooɔe caiae - caiaω(ω)" Q caiaην vb. tr. to remove; usu. re-
flex. w. ενολα: to depart, withdraw; also w. ενολογ, ε-
υον, επαλ. As n.m. departure.
coo (cαην, cooην; pl. cooην, coon) n.m. time, occasion; turn,
round (e.g. of reading or prayer).  coo ... coon now ...
again (oft. with μεν ... με).  e ncon occasionally; all
at once.  `㎄` ncon at the time when (+ Rel.).  `㎄` πεικον on
this occasion.  `㎄` ouγον on one occasion, once.  `㎄` ouγον
ouγον from time to time.  ɔi ouγον altogether, all at one
time.  κατα coon from time to time. (محافظ) κεcocon again.
`㎄` πεικον yet once more.  ουμονίβε/ɔai `㎄` con many times.
τηνον idem.  con nim always.
conco cainc- (coen-) vb. tr. and n.m. = concon q.v.  `㎄`-conco to
make prayer.  xi-conco to receive comfort.
concon cainc- caincon vb. tr. to entreat, implore
(alımοτ, e); to pray (for: ενολε, ενολη, ɔa, ɔia); to com-
fort; as n.m. prayer, entreaty, consolation.
coρη, καρη n.m. dregs.
coρη, καρη n.m.f. wool.
coτ, coot, και, καιε n.m. dung, excrement.
coτεβ, κατεβ, coτ(ε) v. n.m. tool, weapon; + η ιδε weapon.
coυντ" n.m. price, value; ηδο-κουντ" of great value (vb.).
coyo n.m. grain, wheat.
(coγολογ) coγολογω (coγαλω, coγαλω) Q coγαλω vb. tr.
to wrap (alımοτ; in: álezοτ, ɔί; around: ẽ).
coyr (coyr-, cer- cαηρ- cχ-) n.f. thorn, spike, dart, awl,
needle. For cpds. see 2nd element.
coycos n.m. point, moment.
co6, șhe6, șe6e n.m. fool; adj. foolish. șX-coe foolish talk. șNtcoe folly. șF-coe to become a fool; to make a fool.

cogN (şkëw-) n.m. ointment. șNtco6 anointing. neg-co6 to make ointments; șac-şew6 neg-co6 perfumer. șkëw-e-nice cooking grease.

cN- şcm- n.f. year, in date formulas, prefixed to number, e.g. șN (t)şcN-çto6 in the 4th year.

cNipe (pl. cNipo6ye) n.m. rib. șat-cNipe rib. șN/21 ca-cNipe șNmo* prep. beside. șt ouçNipe aside.

cNhotoy n.m. lips; shore, edge (used as sg. or pl.).

cNap, șerpe n.m. wound, sore.

cNip cNap* (cNip*) vb. tr. to glean (șNmo*); to ravage.

cNoped șcNpóe* Q șcNpóe vb. tr. to daze, stupefy (șNmo*);
vb. intr. to become dazed, move dazedly; as n.m. stupefaction.

Crocpe6 (cNcpe) cNcpe* (cNcpe*6) vb. tr. to dissipate (șNmo*); vb. intr. to wither, fall useless; as n.m.
falling, withering. cNcpe6, cNcpe6e, cNcpe6 n.
droppings, crumbs.

cNqe (cNqe) Q cNqet (cNqe6) vb. intr. to be at leisure, un-
occupied; to have time for, be occupied with (e); as n.
m. leisure, perseverance. șNtatecNqe lack of leisure.

Cteve:2 n. tool, utensil.

cNim n.m. stibium, antimony, kohl.

cNto (cNt-, cNta-, cNte-) n.m. smell, fragrance, incense;

Ct-şnovye perfume, incense; cT-şan idem; cT-şovw stench;
F-cNto to stink.

CteF n.m. trembling.

cNe n.f. river bank.

cNeF vb. intr. to tremble (at: șNt*, șa); as n.m. trembling.
cNe n. (mat of) soaked reeds.

cNe (cNe) șe- (șe6-, cNe-) cNe* vb. tr. to drink (șNmo*); as n.m. drinking. șa șN cNe place for drinking. șe6cse-/șa-
a drinker of.
cowe vb. tr. to mock, deride, ridicule (נמון'); vb. intr.
to laugh (at: כננ', מה), to sport (with: מים); as n.m.
laughter, derision, sport. רבכוזא mocker, jester.
נתק-cowe jesting speech.

cowe, cowe n.f. edge, fringe.

cות cות' cות vb. tr. to make leprous; vb. intr.
to become leprous; as n.m. leprosy. cות n.m. leper.
cות cות' (כות', כות) cות vb. tr. to pull, draw
(נמון'); to beguile, attract; to protract, draw cut; to
bring, take, lead; (2) vb. intr. to move with smooth,
gliding motion, hence: to flow, be blown; to be drawn;
to go, proceed; vb. reflex. = intr. Used with full
range of prep. and adv. in usu. senses.cowז to submit
to, move along with. cowז as n.m. drawing; (± בולא)
death.

cות cות' (כות') cות vb. tr. to break
off, cut off (נמון'); to decide; vb. intr. to be broken
off, cut off; to burst, break; as n.m. separation.
cות n. strip.

cות cות vb. tr. to smear (נמון'; on: e) to
wipe out, obliterate; as n.m. obliteration.

cות (כות') יכ mocks to pound, press, subdue.

cות (כומט') cות vb. tr. to stretch,
extend (נמון'; ± בולא); to bind (to: e); vb. intr. to be
stretched; to delay, tarry.

cונה n.f. sister.Νוג/כונז נכונה elder/younger sister.

cונז (כונז, כונז, כונז) vb. tr. to suck (נמון').

cונז (כונז) cונז vb. tr. to found, create (נמון'); vb. intr. to be created; as n.m.
creature, creation. לקונז uncreated. רבכונז creator.
גא-כונז first in creation. כונז n.f. foundation;
קנ-כונז to lay a foundation; כונז/כונז idem.

כונז n.m. custom. נכונז נזריה menstruation. איפר נ
נכונז to follow a custom.
CON vb. tr. to fetter, bind (NHMO); to: 6, NTH; as to, e.g. feet: 2N, NHMO; vb. intr. to be bound; as n.m. bond, fetter. CHAY n.m. bond, fetter.

COWOY vb. tr. (OEOYNI) to gather, collect (NHMO); to, at: 6, EXN, 2N; with: NH; against: 6; vb. intr. idem, to be gathered. As n.m. gathering; assembly; -P-NCWOY to attend service; NA NH CWOY meeting place. COOY n.f. congregation, collection; -P-CWOY to be collected.

CON vb. tr. to dip, soak (NHMO); in: 2N.

COW vb. tr. (OEOYNI) to scatter, spread, extend, distribute (NHMO); COW NCA to spread (report) against; vb. intr. to scatter, spread, esp. of sunlight; as n.m. (OEOYNI) spreading, laying out.

COW vb. tr. to lead astray, mislead. lose (NHMO); OEOYNI) to lose; vb. intr. to go astray, get lost, err (from: 2N, NA CA-NCA); as n.m. error. PEWCAW who leads astray.

MOY-N-COW torrent. COW n. wanderer, vagrant. COPWEC n.f. error.

COW vb. tr. to upset, overthrow (NHMO); vb. intr. to be overturned.

CWT vb. intr. or reflex. to repeat, do again (+ 6 + Inf. or + Circum.); (2) vb. intr. to reach (to: 6; OEOYNI).

CWT vb. tr. to rescue, redeem (NHMO); from: NTH, 6, 2N, EEOYNI 2N); as n.m. ransom, price. PEWCAW to redeem. XI-CWTE to receive ransom. PEWCAW redeemer.

COW vb. tr. to hear, listen to (6); to obey, heed (NA, NCA); to hear from, at hand of (CWTN, NTH, ZITN); as n.m. hearing, obedience. ATCOWIN unhearing, disobedient; NTHATCOWIN disobedience; P-ATCOWIN (Q o N) to be disobedient. NTHPETHATCOWIN obedience. COWN, CEE- NHT, CMHT adj. obedient; ATCOWN disobedient; NTHATCOWN
obedience; ṣeṭhwa (Q o ܢ) to be obedient.

ṣeṭh- 申博 Q 申博 vb. to choose, select (ܢهوُ); Q to be chosen, elect; excellent, exquisite; often in comparative w. ܐ, ܢ ܫܝܘ: to be better, choicer, more advantageous. As n.m. chosen or elect person; oft. adj.

𒈗 реализаци; election, choice; superiority.

申博, 申博 vb. intr. to turn, twist.

申博 申博 Q 申博 vb. tr. to purify, filter, strain, pour (ܢهوُ; ± ܐܒܠ); vb. intr. to be purified, pure, clear; to pour. As n.m. purity. ܡܦ넴 еврוש purifier.

申博����������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������לא to rub, polish.

申博����������������������������������������������������������������������������������������������������������������������������������������������������������������לא (申博�������������������������������������������������������������������������������������������������������������������לא;申博������������������������������������������������������������������������������������������������������������������לא vb. to defile, pollute (ܢهوُ); vb. intr. to become defiled, polluted; as n.m. pollution, abomination.

申博������������������������������������������������������������������������������������������������������������������������������������������������������לא vb. tr. to strike. 申博����������������������레, 申博�������ל, 申博�������ל, 申博�������ל, 申博�������ל, 申博�������ל, 申博�������ל, 申博������, 申博�������ל, 申博�������ל, 申博�������ל, 申博�������ל, 申博�������ל, 申博�������ל, 申博�������ל, 申博�������ל, 申博�������ל, 申博�������ל, 申博�������ל, 申博�������ל, 申博�������ל, 申博������, 申博�������ל, 申博�������ל, 申博�������ל, 申博������, 申博�������ל, 申博�������ל, 申博������, 申博�������ל, 申博������, 申博�������ל, 申博������, 申博�������ל, 申博������, 申博�������ל, 申博������, 申博�������ל, 申博������, 申博�������ל, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博������, 申博��lesai to give a blow (to: ܢܐُ). ܓܪ to be wounded. For cpds. w. reduced form + ܢ see 2nd element.

申博��������������������������leave Q 申博������leave vb. tr. to despise, scorn (ܢهوُ); vb. intr. to be despised, scorned, humbled; as n.m. shame, contempt, scorn. ܡܦ еврוש one who scorns; ܢܒ еврוש scorn. ܓܪ to scorn, despise. ܓܪ to be scorned.

申博������leave vb. tr. to drag (ܢهوُ); vb. intr. to drag, creep.
申博��leave n.f. field, open country. ܢܒ еврוש country man.
申博��leave (申博��leave) Q 申博��leave (申博��leave) vb. intr. (± ܢ ܫܝܬ) to be faint, (for: ܢса; from: ܢܐ); discouraged; to be annoyed (at, with: ܐ, ܢܢ); as n.m. faintness.
申博��leave (申博��leave) Q 申博��leave (申博��leave) vb. tr. to stop, hinder (ܢهوُ; from: ܐ + [neg.] Inf.); vb. intr. to stop, be hindered, impeded (from: ܐ + Inf.).
申博��leave (申博��leave) Q 申博��leave vb. tr. intr. =申博��leave despise, q.v.
申博��leave n.m. deaf person. ܓܪ申博��leave to become deaf.
申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博��leave申博�geist; phonetic transcription; ܢ to write; ܢ to be written.
onto: εξομολογεῖ; as n.m. weaving. θαφ- in cpds.: weaver of. θαφ n.m. weaver.

κωμή καλή Q καλή vb. tr. to press down, crush, overwhelm (νημοσε); vb. intr. to sink, be pressed down, crushed; to recede (from: λα). καμμος n. pestle.

κωμή καλή vb. tr. to drink, suck in (νημοσε); vb. intr. to sink in, be swallowed. καλεί n. drop.

κωμή καλή vb. tr. to sweep (νημοσε); as n.m. sweeping.

κωμή καλή vb. tr. to stiffen, harden, paralyze (νημοσε); vb. intr. to become rigid, paralyzed.

κάλη (καλεί, καλτ) καλή- καλή (καλεί'καλεί'καλτ'καλτ'καλεί'καλη') Q καλή vb. tr. to write (νημοσε; on, upon, in: ε, εκείνη, εκείνη, εκείνη, εκείνη; to: ε, εν, επαθείσης, εις; for, on behalf of: ε, ετκείς, εκέι); to register; to draw, paint. καλή νημοσε γένει to ascribe to; καλή γένει to take down in writing. καλή as n.m. writing, letter, epistle; letter of alph. καλεί-καλή: to receive a letter. καλή illiterate. ρομ- καλή: scribe. καλή n.m. scribe, writer; teacher, master, master craftsman; μαθητακή skill, craft; καλή (Q o ν) to become master, skilled. καλοκαλείω, καλή πe n.m.f. village scribe; also = καλή.

καληνή, καληνή, καλενή, καληνή n.m. foam. ταγε-καληνή to foam.

καλήμε (pl. καλήμε) n.f. woman, wife; female. καλή n.f. wife. μαθητακήμε womanhood. καλήμε to become wife (to: ης).

καλήμε to take wife; as n.m. marriage.

καλήρ (καλήρ, γδήρ, γδηρ, καλήρ) vb. intr. to sail (with prep. in usu. senses); as n.m. sailing, voyage.

καλήρ (καλήρ, καλήρ, καλήρ) vb. intr. to pause, become still, quiet, tranquil; also reflex. with νημοσε; as n.m. quiet, rest; όνομακαλήρ at rest, quietly.

καλή: κατ
καλή'-: κατ' καλή πεν: κατ' πεν καλή: κατο
καλή: κατο
| CAK: SOK  | C66T: CAT  | CKHP: C66HP  |
| CAK-: COK  | C664-: C66W4  | SKOPAKIP: SKOPKP |
| CAKT*: CIHE  | C6K*: CK41  | C6XTE: CAHTE |
| CAKL: C2A1  | C6K4T: C6WT  | CALEKAKIP: C6666TH |
| C4L46W64W: CAR66W64W  | C6LEAM: C66G60M  | CXH6: C6XH |
| C6M*: C6W4  | C6N-: C6N  | CXHTE: C6X6TE |
| C6-6-6-6-6-6: C666N4  | C6-6-6: C666N  | CXH-: C6M |
| C6-6-6: C666N  | C66E: C66EEN  | C6M:SMHT: C6646 |
| C6N: C6664  | C6-6-6: C666N  | C6M*: C666N |
| C6N*: C666N  | C66E: C66E6N4  | CHN*: C6M |
| C6N: C666N  | C666: C666  | C6N*: C666N |
| C6N*: C666N  | C666: C666  | C6N*: C666N |
| C6N*: C666N  | C666: C666  | C6N*: C666N |
| C6N*: C666N  | C666: C666  | C6N*: C666N |
| C6N*: C666N  | C666: C666  | C6N*: C666N |
| C6N*: C666N  | C666: C666  | C6N*: C666N |
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| C6N*: C666N  | C666: C666  | C6N*: C666N |
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| C6N*: C666N  | C666: C666  | C6N*: C666N |
| C6N*: C666N  | C666: C666  | C6N*: C666N |
| C6N*: C666N  | C666: C666  | C6N*: C666N |
| C6N*: C666N  | C666: C666  | C6N*: C666N |
T

T-, te- def. art. fem. sing.; see 1.3.

Ta- absolute rel. fem. sing.; see 22.2.

Taate (toote) vb. intr. to shine (with: Ἐμο"; ζ ἔμοι).

Taate, ctaate vb. tr. to clap (hands); to spread (Ἐμο").

Taap n.m. sanctuary (of the temple).

Taio (ταίο) Taie- (ταίε-) Taio" (ταίο") Q taiehy, than vb. tr. to honor, pay respect to (Ἐμο"); to esteem, have high regard for, regard as precious; Q to be honored, esteemed, excellent, valuable, precious; as n.m. honor, honored state; complimentary gift. peq-

Taio honored person. +-Taio (nα") to honor, give complimentary gift to. xi-Taio to receive honor or gift.

Tai adv. here, in this place.

Taie, Tinse, Taie n.f. chest, coffin; pouch, pocket.

Tako Take- Takο" Q takhy (takhyt) vb. tr. to destroy, put an end to (Ἐμο") vb. intr. to perish, be lost, destroyed; as n.m. perdition, destruction. Attako
indestructible, imperishable; ἁματτακό incorruptibility. ἕματακό (1) destroyer; (2) perishable.

ταλα, τοι n.m. heap, hillock.

ταλα (ταλικς, ταλιός) ταλέ- ταλος Q ταλάνυ vb. tr. (ἐ κεραί) to lift, raise up, offer up, send up (ἵμας; upon: ἐξήν, 21-ψη); to cause to mount (an animal); to take aboard; to weave (ἵμας); vb. intr. to go up, ascend, mount, board; as n.m. raising up, offering.

ταλαγό ταλαγέ- ταλαγος Q ταλάγυ vb. tr. to heal, cure (ἵμας; of, from: ἐν, ἐξολο τει); vb. intr. to become healed; as n.m. curing, healing. ἄταλαγό incurable. ἕπεταλαγό healer. ἔψι-ταλαγό idem. ἄμπες ταλαγό healing power.

ταμίο ταμίε- ταμίος Q ταμίηνυ vb. tr. to create, make (ἵμας); to prepare, make ready; as n.m. thing made, creation.

τάμο ταμέ- ταμος vb. tr. to tell, inform (someone: ἵμας; thing told: ἐκ, εἰκε; that: ἓκ)

ταντο τεχνα- (τεχν-) τανος vb. tr. to make, create (ἵμας); to draw up (a deed).

ταντο τανο- ταντος Q ταντούνυ vb. tr. to bring to life, keep alive, let live (ἵμας); vb. intr. to become alive; as n.m. keeping alive, saving. ἐκταντό savior, life-giver; ἀμπεκταντό life-saving.

ταντούτ ταντοτ- ταντοτυτ Q ταντοτύτυ vb. tr. to believe, trust (ἵμας; that: ἓκ); to entrust (ἵμας; to: ἐν, ἐξήν; also reflex.); to confide (in: ἅν).

ταπ n.m. horn, trumpet. ηι-πταν ὄγωτ unicorn. ἦθα Π ταπ horned snake. ἃφ-ταπ to sound trumpet; as n.m. trumpet blast.

ταφ, τεφ, τεφε n. cumin.

ταφο n.f. mouth; also fig. of well, sword, tomb. (Π) τα- ταφο 21 ταφο mouth to mouth, face to face.

ταφ n.m. sprig, branch.

ταφκο (τεφκο) ταφκε- ταφκος (τεφκος, τεφκος) vb. tr. to adjure, cause to swear (ἵμας; by: ἥμας, κατα, ἓ).

ταγκ (ταγκο) ταγκε- (ταγκε-) ταγκος vb. tr. (1) εῖ σιὼλ: to
send, send forth (ἠμος; to: ε, ἡ, ᾧ; after, for: ἡσα); to put forth, produce; (2) to cast (ἠμος; forth: ἐρολ; down: εὔεισθ, εὕραι); (3) to tell, proclaim, repeat, recite (堃μος; to: ε, ετι, ἡμος). As n.m. mission; + ἐρολ: product. ἀτταγο indescribable, inexplicable.

tago tago- tagος vb. tr. to increase (堃μος); tagο- + Inf. to do something much, more; increase in doing.

tαγ n.m. spittle. ἡγε- /ετ-ταγ to spit.

tαγο ταγο- ταγος Q ταγην vb. tr. to cause to stand, set up, create (堃μος); to reach, attain, meet, catch up to (堃μος); to arrest; to befall (someone: obj. suff.; that: ε, ετρε); to assign (堃μος; to: ε); vb. intr. to be able, to manage (to do: ε + Inf.). ἀτταγο unattainable, incomprehensible; μὴταγαταγο incomprehensibility. ἐχε- ταγο- catcher. ταγο (ε)ρατο to set up, establish (堃μος); as n.m. establishment, right order.

tαγεται, ταγετες, ταγο n.m. lead.

ταγητε (ταγεται) τεττωτες Q τεττωτες vb. tr. to mix, confuse (堃μος); as n.m. mixture, confusion.

tαγο vb. tr. to judge, condemn; as n.m. judgement.

ταγρο ταγρο- ταγρος Q ταγρην (ταγραειτ) vb. tr. to strengthen, affirm, confirm, make fast (堃μος; in, with: ευ; on, to: ε, εκει); to direct firmly (堃μος; toward: ε); vb. intr. to become strengthened, resolute; to rely (on: εκει); as n.m. firmness, strength, resoluteness; ευ ὁγ- ταγρο firmly, certainly. ἀ-ταγρο to give strength.

ταγρο to receive confirmation.

tαγ, ταγ n.m. lump, cake.

tαγεη, ταγεη n.f. sole of foot; foot-print. γη-ν-ταγεη n.f. foot-print. τα-ταγεη ἡκα to follow. ἀτταξι-ταγεη not to be tracked.

tαλ n.m. ten thousand; see 30.7. διστακ five thousand.

τεκο τεκο- τεκος Q τεκην vb. tr. to make pure, purify (堃μος; of, from: ε, ερολ ευ, εα); vb. intr. to become pure, clean, clear; as n.m. purity, purification; ευ
ουτέρο in a ritually pure way; μα ν τέρο place of purification.

τεθρ' n.m. a kick. ηεξ-τεθρ' εξολ to give a kick. ηεξ-τεθρ' to kick (at: εζούν η/ζη); ρεγή-τεθρ' kicker.

τέκε- τέκοι to send.

τεθή (pl. τεθήογε, τεθνηγού, τεθή, τεθήγε) n.m. beast, domestic animal. πα-ετεθή cattleman. μέτεθή bestial nature. ρεγάμαθη-τεθή cattle-breeder.

τετ', τεθή, τεθή n.m. fish. επ-τετ to catch fish; ρεγήπ- 

τετ fisherman. ηα η τετ fish-monger.

to fem. sing. pron. and copula; see 5.1.

tε, τι n.m. time, season, age. η/ζη πετετ to come of age. τε-τε idem.

tεληα vb. intr. to rejoice (over: εξη); also used reflex. with ἡμος; as n.m. joy.

tερποςεί, τερποσε n.f. baked brick.

tεζνε n.f. forehead.

tειτωε Q to be pressed down.

τεθήρε, τεθή, τεθη n.m. finger, toe; as measure: finger's breadth, any small quantity.

τεθή n.m. dam, dike.

τεθρ' adj. all, all of, the whole, every; normally follows noun in apposition; see 16.4. ηεθρ' the whole of creation, everything; the All (Gnostic); ε ηεθρ' wholly, completely, (not) at all.

τεθή, τεθη, τεγ (τεγ-) n.m. wind, breath. τεγ-φηκ southwind. κω η τεθή, κα-τεθή to die; ηεξ-τεθή εξολ idem.

ανερ-ανερ-τεθή, εκκ-τεθή to breathe, draw breath. Ιν-τεθή n.m. breeze. ια-τεθή n.f. whirlwind. ξεντεθή n. wind-blight; ηε-ξεντεθή to become blighted by the wind.

† (τε, †, †ε) †- ταλ' (†') Q to (τω) (imptv. μα μα- 

ματ', μηερ') vb. tr. to give (𫓧νο'; to: μα', ε); to pay out; to sell (for: να'); to put, place; vb. reflex. to go, betake self (to: ε, επ', εζούν επ', εζούν ε), to begin (to do: ε, στε); vb. intr. to move, go; Q impers.
cto it suits, befits (someone: ἡ; to do: ε + Inf.).
As n.m. gift, bounty; ἰκις giver, fighter; ἡμῖττας generosity; ἴκω to become a giver. ταῖ- (p.c.) one who gives. χαί to buy and sell; to hesitate; as n.m. exchange. (Transitive idioms; obj. ἰν θος): ετς, ἤτς to entrust to, to enjoin, command. επεξη: to add to, apply to. εί: to dress in, put on, don (Q to ει being worn by).
ερκ: to sell, give away. εκε: to put down (into: ε).
εγκαί: to hand in, give in; to invest. επεπαι: to send, give up (to: ε). Intransitive idioms:) εκη: to fight for. ἡ: to fight against, struggle with. ἡσα: to pursue. ὠβε: to fight against. ὑν: to move forward.
ενογν ε to strike upon, against; to oppose. For cpds. with - see 2nd element.

τετς, τεξτ, τεκ n.f. heel; χαί-τετς to trip (ἰν θος); ἡμπταί-τετς tripping.

τοκ, τικ (pl. τοκε) n.m. village, town. ἰνομε villager.

του (f. τε, ἤ) number: five. ἡμε fifteen. ταῖον,
tαῖον fifty. ἡμε ταῖον fifth. ἡμε ταῖον fiftieth.

τεκ n.f. loins.

τες, Q τας vb. intr. to become intoxicated (with: έα, ἰν θος,

τες) as n.m. drunkenness. ἰκις τες drunkard.

τεμε n.m. box; bee-hive.

τες n.f. gourd, vegetables. μα τες ταρες με τες gourd-bed.

τακε, κακ n.m. pain. τα-τακε to give pain (to: ε); as n.m. pain.

ταμ n. drop; ἡρη ταμ filtered wine.

ταομ, ταομ, τηομ n.m. furrow.

τατα vb. tr. to let drip (ἰν θος); intr. to drip. ταταε

n.f. drop.

τι- negative prefix for Temporal, Conjunctive, Conditional, and Infinitives. See Gr. In.

τας ειο (τας ειο) τας ειο- (τας ειο-) τας ειο (τας ειο) Q τας ειον (τας ειον) vb. tr. to justify (ἰν θος), to regard or hold as justified; intr. to become justified; as n.m.
justification.

τῆμη n.f. reed mat. σαῦτ-(τ)ήμη mat-weaver.

τῆμο (τμό, τμῆ-) τῆμος (τμῆ-, τμοῦς) Q τῆμος vb. tr.
to feed, nourish (τῆμος; with: ἄμος, ἠμί). τῆμος oeuq to
feed (someone) bread.

τῆτω τῆτων vb. intr. to become heavy; + εὐολ: to
resound, reverberate.

τῆξεν τῆξεν vb. tr. to kindle, set a fire (ἄμος); intr.
to burn, blaze; as n.m. burning, heat.

τῆμο (τμό, τμᾶ) τῆμος (τμος, τμας) Q τῆμος vb. tr.
to pound, tread down (ἄμος); intr. to be beaten, trodden;
Q to be contrite; as n.m. breaking, contrition.

τῆμος τῆμος (τεύ-) τῆμος (τέμος, τέμυς) vb. tr.
to send (ἄμος; to: ε, επατ', ἡ'λ', γα'; for, after: ἦς);
also w. εὐολ, εὐογν, εὐπαί.

τῆς, τῆς, τῆς, τῆς n.m. wing, fin; also fig. of building,
ship, etc. π-τῆς to become winged. πέτ-τῆς (Q πετ ἤ
τῆς) idem. νι-τῆς to take wing.

τοῦτον τέτει- τᾶτων vb. tr. to form, fashion, fabricate.

tοῦ, το, τοι, τα, τας n.f. part, portion, share. νι-τος

to partake of (ςώ). μαί-τος ἢ: ovo covetous. μνήμαι-

τος ἢ: ovo covetousness.

tοῦ, το n.f. spot. π-το (Q ὁ ἦ το) to become spotted.

tοῖς, τοῖς, τοῖς n.f. piece of cloth, patch, rag; purse.

tοῖς vb. intr. to mourn (for: ε, εξῆ); as n.m. lament.

tοίη vb. intr. to rise up.

tοκ, τος n.m. knife, razor.

τομ n.m. reed mat.

τομή τομῆ- τομων Q τομων (τομων) (1) vb. tr. to liken,
compare (ἄμος; to: ε, ἡμ, εξῆ); intr. to be like, com-
parable to. (2) vb. tr. to estimate (ἄμος, ε), specu-
late about. As n.m. likeness, similitude; oracle.

τομή τομή to guess, surmise. ἄτομον without comparison.

περιτομή diviner.

τομή Q τομή vb. reflex. to become entangled (in: ε); to
converse (with: ἐν).

toöeμ n.m. foliage.
toöe vb. tr. to turn; intr. idem (ἐπαύγ: back).
toöy n.m. mountain; monastery; desert cemetery; as adj.
hill-, wild, desert-. ἔπαυγ mountain man. ἐπαύγ
n.m. mountainous country. toösμ pl. of toö.
toöy τεγ- τοογ vb. tr. to buy.
toös n.m. shoe, sandal; pair of shoes. ὧν toös shoe-sole.

γων τόπος shoe-sole.
toös τος τοιντ vb. tr. to collect, gather.
ton, τόμ n.m. edge, border, hem; keel; bosom, embrace.
tοτπ τότπ- τότπφ vb. tr. to drive in (nail, sword:
ἵμο; into: ε, ἰκ); to pierce (ἵμο, ε).
toys n.m.f. doorpost, lintel.
toys (τογιο) τογιο vb. tr. to repay, give back (ἵμο);
as n.m. repayment. ἔγωγ נ τογιο bill of divorce.
(τογιο) τογιν- (τογιν-) τογιο τογιο vb. tr. to open.
toγιος (τογιογιος) τογιος- τογιος vb. tr. to awaken, raise
up, set up (ἵμο; from: ἐκολος ἰκ); to incite (ἵμο; against:
ἕω); as n.m. raising; πέριτογιος- one who raises.
toys toyo vb. tr. to show, teach (to someone: ἵμο; some-
thing: ε; or vice versa); intr. to learn. Also = ταγο.
toy ἐν. bosom. ἐτογιοτω, ἐτογιον- ἐτογιο γ prep. at, near,
beside. ἠτογιοτω, ᾠτογιον- ἠτογιο γ idem.
toγιτ, toγιοτε n.m. pillar; idol.
toγιο τογιον- τογιον vb. tr. to make whole (ἵμο);
to save, rescue (from: ε, ἐτι, ἷμο, ἰκ, ἐκολος ἰκ, ἠτι;
intr. to be saved, safe; as n.m. safety, salvation.
τρα, ἐρα n.f. extremity (of limbs); joint.
tρηνιν, τρηνιν, τρηνεειν, τρηνεειν n.m. papyrus plant.
tρη, τρη n.m.f. kite (bird).
tρηθ, ἐτρηθ n.m. clover.
tρηθ n.f. oven.
tρο τρο- vb. tr. to cause to do; rare except as prefix of
inflected (causative) infinitive. See 20.1.
τόρρι, Q τρείσιον vb. intr. to be afraid (of: ἡμέρα). τρόμος n.m. hurricane.

tσαβρος τσαβέ- (τσεβε-) τσαβο' (τσεβο') Q τσαβην(τ) vb. tr. to make wise, teach, show (ὁμοιος of person; ὁμός of thing taught or vice versa); as n.m. teaching, instruction. μετρετσαβρο teaching. σαβρο (σκο) σαβο' to learn (ἐπ').
tσαβιο Q τσαβο' tσαβε- Q τσαβην vb. tr. to make beautiful.

τσακο Q τσακεν- τσακο' Q τσακην(τ) vb. tr. to set in order (ὁμοιος); to adorn; to furnish, provide; as n.m. propriety, order. μαύρ-τσακο' fond of adorning self. τσακε Q τσακεν- τσακο' Q τσακην vb. tr. to diminish (ὁμοιος).

τσεβο τσεβο Q τσεβην vb. tr. to nurse, suckle (ὁμοιος); ἀποτσεβο not giving milk (of breasts).

tειο Q τειον Q τειε- τειο' Q τειην Q τειην(ειην) vb. tr. to sate, make satisfied (ὁμοιος; with: ὁμοιος, ἡμέρα).

tσο Q τσον Q τσον vb. tr. to give a drink to, slake thirst of, water (ὁμοιος; with: ὁμοιος); as n.m. watering. μαύρ τσο drinking-place; ρεχτσο drink-giver.

τετό Q τετον Q τετεν- (τετε-) τετο' (τετο') Q τετην Q τετην(ετην) vb. tr. to bring back, return (ὁμοιος); reflex. to go back. τετό εβολ vb. tr. to reject, throw out (ὁμοιος); as n.m. rejection. τετε εβολ, ετε εβολ, ετεβολ n. what is rejected. τετό επάθενοι to turn (ὁμοιος) back; also reflex. ονον in μαύρ ονον n.m. lodging, retreat.

τετο Q τετον vb. tr. to cause to give, require of (ὁμοιος).

tσαβρε Q τσαβε- (τσε-τσε-) τσαβε' vb. tr. to goad, incite (ὁμοιος, ἐπ').

as n.m. pricking of conscience, compunction.

tσαβε (τσαβε') τσαβε- (τσε-τσε-) τσε- τσε' vb. tr. to pray, make entreaty (to: ὁμοιος; for: ἐπ', ὑπὲρε, ἐνν, ἐρωτεῖν ἐνν, ἔρμα); as n.m. prayer, entreaty. ρεκτσαβερ one who prays, suppliant.

τσκε Q τσκεν vb. tr. to strengthen, confirm (ὁμοιος); to stiffen, thicken; vb. intr. to become strong, firm, thick; vb. reflex. to strengthen oneself. τσκε εναγιόν to persist, be confident (in doing: Circum.); to endure (ἐπ').
†-twk to strengthen, fortify (נה'). xi-twκ to take courage. τωκ N 2HT intr. to become strong of heart, take courage, rely (upon: εκτ, εΝ); as n.m. confidence. †-twκ N 2HT to give confidence (to: נא'); xi-twκ N 2HT to take courage.

τωκ (τωςε) τεκ- (τκ-) τεκ' Q θνκ vb. tr. to throw (גמ'); τωκ εκολ to cast forth, exude (גמ'). ῥευτκ-κοτε archer.

τωκ (τωςε, -ε) τοκ' (τακ', τοε') vb. tr. (1) to kindle (fire), stoke (oven), obj. w. γμο or ε. ΜΑ N τωκ stoke-hole (of bath-house); ῥευτκ stoker. (2) to bake (bread: γμ'); as n.m. baking. ΜΑ N τωκ bakery. τικ n.m. spark.

τωκ N τεκι- τοκι' Q τοκα (τακα) vb. tr. to pluck (גמ'); to draw (sword). τωκ N 2HT to become troubled.

τοκε (τωςε, τωτε) τεκι- τοκε' (τοες') Q τοκε (τοες, τοτε) vb. tr. to pierce, goad, bite (גמ'); to drive (nail: גמ'; into: ε); to point (finger: γמ'; at: ε); Q to be nailed, fastened (to: ε), to be inlaid (with: גמ'); to be pierced (with: εΝ). τοκε, τωςε n.m. piercing. τωςε, τοτε n.m. a fixed seat. τακ n.m. molar tooth.

τωκ τοκα' vb. tr. to pluck out (גמ').

τωκ N τοκα' Q τοκ N vb. tr. to defile, besmirch, pollute (גמ'); vb. intr. to become defiled etc. (with, by: εΝ, γמ'); as n.m. stain, pollution. †-τωκ N ε to stain.

αττωκ stainless, unpolluted.

τωκε, Q τοκε vb. intr. to become stuck, sink (in: ε, εΝ).

τωκ N τοκ N vb. tr. to close, shut (גמ'); vb. intr. idem.

τωκ, Q τοκ vb. tr. to sharpen; vb. intr. to become sharp.

τωκιτ (τωκιτ), Q τωκιτ vb. intr. to meet, befall (someone: ε, εζούν ε); as n.m. meeting, event.

τωκιτ vb. intr. to become amazed, stupefied.

τωκε τοκε' (τκε'= τοκε'=) Q τωκε vb. tr. to bury (גמ'; in: ε, εΝ); ΜΑ N τωκε burial place.

τω ε adv. where? how? ε τω whither, where to? N τω = τω. εκολ τω whence? εΝ τω whither?
των from where? ἀνωτόν a person from where?

το·ν vb. intr. to quarrel, dispute (with: ἡν, οὗκεν, εἰσχρά, ἡναζωρεῖ; about: ἐτεκ, ἐκεῖ); ἀντων as n.m. dispute, strife. ἀντων without strife. πρέπει·των quarreler; μὴ τρεφ·των faction; discrepancy.

tομος, τωνε, τωνα, τομος, τονος, τονος, τονες, τονος adv. very, greatly; certainly; ce τομον yes indeed.

tοι·νιν τοις-τοις vb. intr. and reflex. to arise, rise, rise up (ἐκεῖ, ἐσπερί; against: ἐκεῖ, κατά; τοῖς-τοῖς to lift up, bear; vb. tr. to raise, carry (ἕνος); as n.m. rising, resurrection (ἐκεῖ).

tόν τον vb. tr. to stop up, plug, caulk (ἕνος). μεσω·τον needle, peg. μέν ἃ των idem.

tονε τεις·τον τοις (τοις) vb. tr. to taste (ἕνος). τις n.f. taste; τις·τεις to taste (ἕνος); as n.m. tasting.

tορέ p. willow. ἐω ο ἃ τορε willow tree.

tορέ, τορε n.f. (hand); handle; spade, pick, oar. μέτορε to clap, stamp. μέτορε (to grasp hand), to be surety, stand as surety (for: ἕνος; to: μάς); as n.m. surety; μέτορε to take as surety; μέτορε to give surety; πρέπει·τορε guarantor. μέτορε, μέτορε = μέτορε; μέτορε guarantor. τοτε hand, in literal sense with many verbs (cf. κω, μοῦς, σωκ, ἁμαςτε, εἰσω, ειςε, σμινε, οὐκω).

eιρέ ἃ ι(μα)τοτε, μέτα(μα)τοτε to endeavor, make an effort (to do: ἐκεῖ, ἐττε). κω ο τοτε ἐκεῖ, κατοτε ἐκεῖ to cease (doing: Circum.); to despair; to stay one's hand; κατα·τοτε ἐκεῖ unceasing. τις τοτε, τις·τοτε to give a hand, to help; the suff. pron. on τοτε usu. refers to the object, as in οτι·τοτε I helped him. οτι·τοτε ἕνος/ε to lay hold of, seize (suff. on τοτε is reflex.). οτι·τοτε μνη to assist, give aid to. μνη·τοτε as n.m. help; πρέπει·τοτε helper, assistant. μετοτε to grasp hand (in greeting, promising etc.); to betroth (obj. suff. of woman; μάς to man); Q τοτε μῆν μάς she is betrothed to (see gloss on Lk. 1:27). ἡμα τοτε adv.
immediately, forthwith (suff. refers to subject of clause). ἐτὰν (ἐτοοτ') prep. to, into the hand of; freq. with verbs of giving, entrusting, etc. ἔταν (ἔτοοτ') prep. (1) from, from the hand of; from by; (2) with, by, beside; in the hand of; (3) because of, through. εὔολον ἔταν from. ΝΤΕ = ἔταν. διὰτὰν (διὰτοοτ') prep. beside, with, near; subject to, under the hand of; virtually interchangeable with διὰτὰν q.v. διὰτὰν (διὰτοοτ') prep. by the hand of, through the agency of, by, from; (of time:) during, after; (of place) out through, from; τέ εὔολον expresses agent after passive verb.

tωρῆν τωρή- (τῷρ-) τορήν vb. tr. to seize, rob (ἡμοτ'); from: ἔταν, ἐπί, πάλι; to master, acquire; to carry off (to: ε); as n.m. plunder; μαύρω-τωρήν plunder-loving.

tωρῆν τορήν Q τορήν vb. tr. to sew, stitch (ἡμοτ'); to: ε).

tορήφθη unsewn. ἡνία τορήν needle. ῥεπτωρήν tailor.

tωρὶς n.m. staircase. τωρτῆρ, τωρῆ n.m. ladder, step, degree.

tωρῆ vb. intr. to become red; as adj. red. τροφή, Q τορή to become red. τροφή (τροφεύω) Q τροφή (τρεφρωμα) to become red; as n.m. redness.

tωρῆς, Q τορῆς (τὰρῆς, τὰς) vb. intr. to become sober, alert.

tεσ- τεο- Q τηςτ (τεο) εὔολον vb. tr. (rare) to stiffen, fix; intr. to become stiff, hard, firm, fixed. ἀττος adj. limp. ταίνω-βαλ impudent; μαύρω-βαλ impudence.

tωτός τετ- τοτός Q τητσ vb. tr. to join together, mingle (ἡμοτ'); to level; vb. intr. to be agreeable, to agree (with: ἔν; to: ε; on, upon: εἰς); to be persuaded, satisfied; to be joined; to become even, level. As n.m. agreement, mingling. τοτ Ν Ν(*)στ, τετ-ν(*)στ to persuade, satisfy. τοτ Ν στ to consent, agree; as n.m. consent, agreement; ἀττωτ Ν στ unconvincing.

tωτeos, τωτος n.f. fringe, border (of garment).

tωος, τωε n.f.m. brick; μανε-τωος to make bricks.

tωος, τοκε- τοκε' vb. tr. to repay, requite (ἡμοτ'; to: ἔκ; for, in place of: ε); as n.m. requittal,
repayment. ἐκτὸς one who repays.

τωμεῖ, τομῆ Q τομῆ (τομῆ) vb. tr. to seal, set or stamp with a seal (ἀνωτέρωθ', εἰς, εἰς ἐπὶ; with: ἀνωτέρωθ', εἰς); as n.m. seal, stamp. τομεῖς n.f.; τομεὶς, τομῆς n.m. impress of a seal. τῶμε n.f. seal.

τῶμη, Q τομῆ vb. tr. to join; mostly in Q: to be joined (to: ε'); to be fitting, suitable (for, to: ε', να'').

τωμῆς, τομῆς n.f. purse, wallet.

τωμών (τωμ) τευχ- τομ' Q την (τὴν) vb. tr. to accustom (ἀνωτέρωθ', το: ε'); intr. to become accustomed (ε': to), familiar with; as n.m. custom, usage. τομη, τωμη, τωμης n.f. custom, habit.

τωμῆς (τωμεῖς) τευχ- (τευχ-) τομῆς (τομῆς, τοκ', τοκ') Q της (τῆς) (1) vb. tr. to join, attach (ἀνωτέρωθ', το: ε', εξῆν); to ascribe, impute (ἀνωτέρωθ', το: ε'); vb. intr. to join self (το: ε', εξογν ε'), to cling; τωμῆς ἀνωτέρωθ' εξῆν to publish. (2) vb. tr. to plant (ἀνωτέρωθ'); as n.m. planting.

τωμῇ τευχ- τομ' Q την vb. tr. to limit, bound, determine (ἀνωτέρωθ'); to appoint, assign, destine (ἀνωτέρωθ'; το, for, over: ε', εξογν ε', εξῆν, να''); vb. intr. to become fixed, limited, determined; to be moderate. As n.m. ordinance, destiny; manner, fashion; affair, matter. αὕτω unlim-

ited; immoderate. ἐπ'(n)τωμ to prepare, put in order.

τῶμ ς τομη' to give orders (to: να', ε'), provide (for: ε', να''). ἐπτωμεῖς commander. τωμ, τωμ (pl. τωμ, τωμ ?) border, boundary, limit; nome; province, district; bishop-

orphic; ἐπτωμεῖς man of nome; ἐπτωμῆς να' to be adjacent to; τῶμ ε to set limits to; τομ ἡ to adjoin (ε', νη).

τωμεῖς (pl. τωμεῖς) n.f. neighbor; that which adjoins.

τως τεως- (τας-) τας Q τως vb. tr. to mix, stir (ἀνωτέρωθ'; in-

to, with: ε', κῆν, ἀνωτέρωθ', εἰς, εἰς); vb. intr. to become mixed, disturbed, clouded; as n.m. mixture, disturbance. αὐτως unmixed, distinct. ἡμι-τως meddlesome. ἐκτως meddler, mixer; κνετρικτως confusion.

τως n.m. chaff.


τωζτε Δαζτι η Q ταζτε vb. tr. to moisten, soak. άλας n.m. leaven; Φ-ελας, ξι-ελας to become leavened. ατελας un-leavened.

τωζην η ηανι vb. tr. to chase, pursue (Νηοντ, Νικα).

τωζην τεζην- ηανι Q ηανι (t εζουν) to summon (Νηοντ; to: ε, εχν); to knock (on, at: ε); as n.m. calling, convocation.

τωζε ηαζε- ηαζε (τοζες) Q ταζτε vb. tr. to anoint (Νηοντ; with: Νηοντ, 21, 2Ν); to pour (Νηοντ; on: ε); as n.m. anointing. ξι-τωζε to be anointed.

τωζην τεζην- (ταζην-) ηηανι (ταζηνι) vb. tr. to push (Νηοντ).

τωζη (τωζη, τωζη) Q τοζη (τοζη, ταζη) vb. intr. to be joined, fixed (to: ε; in: ζ). ξεζε ηεζε ηεζε Q ηεζε (τ) vb. tr. to bleach, dye (Νηοντ).

εεζε ηεζε- ηεζε Q εεζε (τ) vb. tr. to make humble, humble (Νηοντ); intr. to become humble, be humiliated; as n.m. humility.

οηοιo n.m. sulfur.

τεζίο (τεζίο) εις- εις Q ειςι vb. tr. to cause to fall, bring down (Νηοντ).

ειο ειο vb. tr. to cause to fly, to chase away.

οικο εηκας- εηκας Q οικας vb. tr. to afflict, treat badly (Νηοντ); as n.m. affliction, ill-treatment.

ειο vb. tr. to warm (Νηοντ).

οικο εηκες- εηκοι Q οικοεις vb. tr. to seat (Νηοντ).

ειο (ειο) τεζε- ειοι Q ειςι (t εζουν) vb. tr. to cause to approach (Νηοντ); to hire.

ειο ειοι (ειοι, ειονς, ειοις) Q ειςι (ειςι) vb. tr. to pound, crush (Νηοντ).

τε (τε) vb. intr. to become bad; as n.m. badness.

οογτ, εογτ, εηε n. name of 1st Coptic month.

τεζον (ειοι) τεζοι vb. tr. to lead, accompany (Νηοντ; εηοι: forth).

τεζεο (εηεο) εηεο- εηεο vb. tr. to terrify, oppress.

τεζειο (εζειο) (t)εζειο- (t)εζειοι Q (t)εζειοι vb. tr. to disgrace, condemn (Νηοντ); vb. intr. to be disgraced,
condemned (to: e); as n.m. disgrace, condemnation. 

 generado, generó adj. ugly; as n. ugly person; mieve generó disgrace, ugliness. o N generado to be disgraceful.

n.m. ugliness.
OY

Oy interrogr. pron. what? less commonly: who? oy evo* what does it profit (me, you, etc.)? oy w what of (partitive)? oyooy what? (with indef. art.). f-oy to do what? to be like what? etec oy why? etec oy w 2ws idem. oy wN oy this and that, such and such.

Oy indef. art. sing. See 2.1.

Oya (f. oye1) (1) indef. pron. one, someone; (2) one (the number); see 15.3. For -u in wNOYse eleven, etc.; see 24.3. Oya oya one by one. oya ... oya ... one ... the other. 2wNOYSE oya some (pl.), a few. e NOYSE distributive: one each. NOYSE NOYSE each one. keova another one.

F-keova to become another, be altered. wNOYSE unity unison. F-oya to become one; to unite with (wN). Oya n.m. blasphemy; as adj. blasphemous. xi-/xe-oya to blaspheme (against: e, e2OYSE e). pequi-oya blasphemer.

wNOYSE-I-oya blasphemy. XAT-OYA blasphemer.

Oyasl* intens. pron. -self, alone, only; used appositionally, as in wtok oyalak you yourself, you alone; te-

cina oyalak the woman herself. w oyalak idem. f-oya to become alone.

Oya2 n.m. pole, stave.

Oyalseq, oyalseq, oyalseq vb. intr. to bark, growl (of dog).

Oyase n. oasis.

Oyalakht, oyalsehnt adj. cruel. wNOYSE-I-ht cruelty. F-

Oyalakht to become cruel.

Oyalak n.f. storey (of a house or structure).
ογλάω, Q ογολω vb. intr. to become white; as n.m. whiteness. ογωβω adj. white (aft. n., with or without Ἵ); Ἰ-ογοβω to become white.

ογέ (ογήν”) prep. against; toward, opposite.

ογε, Q ογην vb. intr. to become distant, far, far-reaching (± ἐβολ); ογε ε to be distant from; idem with prep. Ἴμο”, ἐβολ Ἴμο”, καβολ Ἴμο”, ἐβολ Ἴη. As n.m. distance; ογε επεχεῖτ distance downward. ε πογε to a distance (from: Ἴμο”). Π πογε at a distance. ξι/θ πογε idem.

ογε number one in higher numbers (11, 21, etc.).

ογεθείνιν n.m. Greek. Μἄ ογεθείνιν n.f. Greek (language).

ογείνε vb. intr. to pass by (subj. usu. period of time).

ατογείνε not passing, permanent.

ογείζε ογακτ’ vb. tr. to saw (ᾗμο”). ἑπογείζε sawyer.

ογείτε (ογείτε) vb. intr. to waste away, dry up; vb. tr.

to dry up, make waste away (ᾗμο”), ± ἐβολ.

ογελογελε vb. intr. to howl.

ογερθε, ογερθε n.f. foot, leg (of person, animal, object).

ογερθ’, ογήτ, ογαρθ n.f.m. rose.

ογεζ-παγογ interpreter of dreams.

ογεζπο n.f. doorpost.

ογήρ (f. ογήρε) interrog. adj. how much? how many? how great? ογήρ πε N? How great is N? (also exclam.). Φ-ογήρ to become how much/many? to amount to how much?

Π ογήρ by how much? to what extent? ά ογήρ how long? how much more so (in syllogistic statement). ογγ-ογήρ such and such a day. μεγογήρ the how-many-eth?

ογῆτε n.f. calamity.

ογκλα, ογκλει n.f. melody, music.

ογκνε n. depression in skin (left by disease or sim.).

ογνοτ, Q ογνωτ (ογνωττ) vb. intr. to become thick, swollen; as n.m. thickness, swelling.

ογν- existential predicate: there is/are. See Gr. In.

ογναμ n.f. right hand, the right side; είξ Π ογναμ the right hand; ε ογναμ to the right. Κά/ξ ογναμ Ἴμο”
on the right of. THY Ν OYNAI favorable wind.

ΟΥΝΟΥ (pl. ΟΥΝΟΥΣ) n.f. hour. Ν ΤΕΥΝΟΥ adv. immediately, thereupon, forthwith. ΖΝ ΤΕΥΝΟΥ idem. ΠΡΟC ΤΕΥΝΟΥ for a while, for a moment, at present. ΡΕΧΚΑ-ΟΥΝΟΥ astro-

loger. ΤΕΥΝΟ adv. now; ΤΕΥΝΟ 5C so now, now therefore;

Ε/Ν ΤΕΥΝΟ now; ΝΑ ΤΕΥΝΟ until now; ΧΙΝ ΤΕΥΝΟ from now.

ΟΥΝΟΥ vb. intr. to rejoice (at: ΕΧΝ, ΖΙΧΝ); also used re-

flex. with ΗΜΟ. As n.m. joy, gladness.

ΟΥΝΤ, ΟΥΝΤ ις. n.m. hollow place, esp. hold of a ship.

ΟΥΝΤ- ΟΥΝΤΑ* pred. of possession: to have. See 22.1.

ΟΥΟΙ, ΟΥΟΙ n.m. rush, swift movement. ΤΟΟΟΙ to go a-

bout seeking, search (for: Ε, ΕΟΥΝ Ε, ΝΕΑ). ΤΟΟΟΙ,

+ Ν ΟΥΟΙ, +-Ν(*)ΟΥΟΙ, +-Ν(*)ΟΥΟΕΙ to advance, pro-

ceed (to: Ε; into: ΕΩΟΥΝ Ε; on to: ΕΡΜΑΙ Ε, ΕΧΝ).

§ΟΙΝ-ΟΥΟΕΙ act of going, proceeding. ΟΥΟΕΙ = ΟΥΟΕΙ.

ΟΥΟΕΙ, ΟΥΟΙ interj. woe! (unto: ΝΑ*). Rare as n.m. woe.

ΟΥΟΕΙ (pl. ΟΥΟΕΙΝ, ΟΥΟΕΙΝ) n.m. farmer, cultivator (of

fields and vines). There are many variant spellings.

ΜΗΝΟΥΟΕΙ husbandry. ΝΑ Ν ΟΥΟΕΙ farm. ΡΗΟΥΟΕΙ far-

mer, peasant (var. ΡΗΟΥΕ, ΡΗΟΥΑ). Ρ-ΟΥΟΕΙ to farm.

ΟΥΟΕΙΝ n.m. light; dawn; eyesight. ΑΤΟΥΟΕΙΝ without light.

Ρ-ΟΥΟΕΙΝ to shine, make light (for: Ε, ΝΑ*; on: ΕΧΝ,

ΖΙΧΝ). ΡΕΠΡ-ΟΥΟΕΙΝ one who gives light, illuminator.

ΧΙ-ΟΥΟΕΙ to get, receive light.

ΟΥΟΕΙΤ n.m. pillar.

ΟΥΟΕΙΩ n.m. time, occasion. ΝΕΟΥΟΕΙΩ et ΝΗΛΩ at that time.

Ν ΝΙΕΙΝΟ Ν ΟΥΟΕΙΩ all this while. Ν ΟΥΝΗΗΓΕ Ν ΟΥΟΕΙΩ

for a long time; Ν ΟΥΟΕΙΩ ΝΙΙΜ always. Ν ΠΙΟΥΟΕΙΩ, Ν

ΝΕΟΥΟΕΙΩ at this/that time. Ν (ΟΥ)ΟΥΟΕΙΩ at one time

(in the past). ΝΑ ΟΥΟΕΙΩ later on, at a later time. ΖΗ

ΝΕΟΥΟΕΙΩ at the time in question. ΠΡΟC (ΟΥ)ΟΥΟΕΙΩ for

a time, transitory. ΑΤΟΥΟΕΙΩ ill-timed, at a bad time.

ΖΗ ΟΥΝΗΗΓΑΤΟΥΟΕΙΩ adv. idem. Ρ-ΟΥΟΕΙΩ to spend, pass

time. ΖΗ-ΝΟΥΟΕΙΩ to find time, have leisure.

ΟΥΟΑ particle of assent: yes. Cf. also ΟΥΟΕΙ.
ογοντε, ογοοντε, ογοοντε n.f. tower.
ογομα n.m. manger.
ογον indef. pron. someone, something, some; in neg. con-
text: no one, nothing. Also used as pl.: Νογον, 2εν-
ογον some, some such. ογον νιμ everyone (s. or pl.).
ογοοε, ογοε n.f. scorpion.
ογοοε, ογοε n.f. cheek, jaw.
ογον, Q ογολε vb. intr. to become pure, innocent, holy (of,
from: ο, οσοι 2Ν); as n.m. purity; 2Ν ογοον purely;
χι-ογον to acquire purity, be hallowed. ητ ογολε who/
what is holy, esp. a saint; used with art. or poss. pre-
fixes. ογοημε n.m. priest (Christian or pagan); Η-ογοημε
to become a priest. ηιτογοημε priesthood.
ογοκ α n.m. oat. ρεςκεκ-ογοκ, ρεςκεκ Ν ογοκ α ramsman.
ογοκτη, Q ογοκτον to become broad, wide, extensive; rarely
tr.: to broaden. As n.m. breadth.
ογοτογετ, Q ογοτογετ vb. intr. to become green, pallid; as
n.m. greenness, herbs; pallor.
ογογογεγ ογογογεγ Q ογογογεγ vb. tr. to beat, strike.
ογογ α n.m. lung.
ογογογε ε ογογογε ε vb. tr. to chew, crush (μοε*).
ογολα n. crutch.
ογοτ, Q ροοτ vb. intr. to become eager, ready, glad; Q
to be fresh, flourishing; as n.m. zeal, enthusiasm,
eagerness, gladness; 2Ν ογοτοτ gladly, eagerly. τ-
ογοτ to gladden; to incite, arouse (someone: ηα*).
ογοπ δ n.m. bean.
ογοψε, ογοψε n.f. watch, watch-tower. Ανογψε n.m. guard.
ογσ γ n.m. bald person; υπογσ baldness.
ογτα n.m. fruit, produce (rare in Sah.).
ογτε (ογτω*) prep. between, among; often in proleptic con-
struction; ογτε κ Ν ι, ογτε κ Ν ογτε ι, ογτω'κ ογτω'ι
between x and y. εσοι ογτε from among, from between.
ογτε is often followed by τμητε in same constructions.
ογω n.m. news, report. Η-ογω ηα* to bring news to.
οὐσιον to respond, reply, say (to: ἶκος, ζαρή). Ἰ-οὐσιο to give news. θι-οὐσι, θαλ-οὐσι bearer of news, messenger. Ἰ-οὐσιος, ζε-π(ι)'ο σιο to inquire (about). θι-οὐσι, θι-οὐσιο to announce (to: ε, θασ, γα); ἰσακι-οὐσιο informer. ἰσακι-οὐσιο Annunciation. ἰσακ-οὐσιο, ἰσακ-π(ι)'ο σιο to inquire (about). ἰσακ-οὐσιο n. dispute, argument.

οὐσιο vb. intr. to cease, stop, come to an end; to cease (from: θττ, θν, ἐβολα θν); + Circum.: to stop doing, finish doing; to have already done. + ε/θ + Inf. idem, but rarer. Vb. tr. to stop, bring to an end (θμος'). θσιο unceasing, unending. Ἰ-οὐσιο to cease; to make cease (θμος'); to release (from: θν); Ἰτ-οὐσι unending.

οὐσιο n. in Ἰ-οὐσι (± ἐβολα) to bloom, sprout; to bring forth, produce (θμος'); as n.m. sprout, blossom. θι-οὐσι to conceive (a child: θμος'); as n.m. conception.

οὐσετο oyece- oyece vb. tr. to put to shame, humiliate, defeat (θμος'); vb. intr. to bend down (in shame, weakness, defeat); to lean (on: ἴσθι, θισθι, ἐθομίν ε); as n.m. humiliation. οὐσετο θν σττ to be discouraged.

οὐσιο oye- (οὐθ) oyu oye vb. tr. to eat, consume (θμος'); also fig.: to submit to (e.g. punishment); (subj. the heart) to make repentant. οὐσιο θκα to eat away at, gnaw at. οὐσιο (ἐβολα) θν to eat away at, consume; to eat some of. οὐσιο as n.m. food, eating. οὐσιο in cpds.: eater of (e.g. οὐσιο-παρε man-eating). θαούσι not eating, without food; θνταούσι being without food. θαι-οὐσι fond of eating; θνθαι-οὐσι fondness for eating; θαι θν oyu eating place, refectory. θαούσι oyu glutton; θατρε-ουσι gluttony. θειουσι (pl. θειουσιον) n.m.f. food.

οὐσιο, Q ουσι (impvt. ουσιν, ουσι-) vb. tr. to open (θμος', ε); vb. intr. to open (out on, towards: ε, ἵσθι, εἰσαθι
ἐκθι, θκα, ουσι); as n.m. opening.

ουσιο n.m. part, portion, piece. ουθ- in fractions 30.6. ουσιο n.m. wolf.

ουσιο ουσιο- ουσιο- Q ουσιο (± ἐβολα) vb. intr. and reflex.:
to be revealed, become manifest, appear; vb. tr. to reveal, make manifest, make clear, declare ((Call); to: ἐ, ἐςογιν ἐ, ἡν). As n.m. (+ ἐςολ) manifesting, showing, declaration; ἐν ὁςογιν ἐςολ openly, publicly. ἀτογιν ἐςολ invisible, not manifest. ἔ-ἀτογιν ἐςολ to become invisible.

οὐρᾶ οὗρα vb. ἐς. to send (Boh., rare in Sah.).

οὐρᾶ οὐρῆ- οὐρῆ Q οὗρᾶ vb. tr. to set free, renounce a claim on; vb. intr. to be free, not responsible. οὐρῆ n.m. free space.

οὐσᾶ οὐσαι- οὐσα Q οὐσᾶ vb. tr. to leave barren, idle; to keep idle; to neglect; vb. intr. to be idle, come to a halt (for: ἐ); to be brought to naught. As n.m. idleness, ceasing, cessation. οὐσα n.f. idleness.

οὐστ ὁστ- ὁστ vb. tr. to make soft, weak; vb. intr. to become green, fresh, raw, soft, weak. οὐστε, οὐστε n.m. greens, herbs; ἁ ἃ οὐστε garden.

οὐστ (f. οὐστε, rare) adj. single, sole, one and the same; usu. aft. n. with ἃ. οὐσα ἃ οὐστ each one, a single one. μὴςογια ἃ οὐστ singleness, unity. ἔ-ογια ἃ οὐστ to make one, amount to one and the same thing (with: μὴ).

οὐστῆ οὐστῆ- οὐστα Q οὐστα vb. tr. to pass through (Call); to transform, translate, exchange; to remove, make/let pass; vb. intr. to change, be altered (usu. of place or situation); οὐστα ἐ to change into, to surpass; Q to surpass. οὐστα ἐςολ to cross over, spread over. οὐστα ἐςογιν to pass in (into: ἐ). οὐστα ἐςπαί to pass beyond. οὐστα (forms as above) vb. to pour (into: ἐ; upon: ἐςά; down on: ἐςπεάτ 21).

οὐστα (forms as above) vb. to pierce. οὐστε n.f. hole.

οὐστά οὐστα vb. tr. to pour; as n.m. libation. οὐστα ἐςολ to pour forth (tr. and intr.); as n.m. libation.

οὐστα οὐστα- οὐστα vb. tr. to cast (metal), to pour (water), to draw (water); as n.m. anything cast or molten. ἁ ἃ οὐστα crucible, melting-pot. ἐςοὐστα cup-bearer,
drawer of water. οὐοτὴ n.m. cup. οὐοτεῖ, οὐτεῖ idem. ὕπολε, ὕπλε, Q ὕπολε (ὕπολε) vb. intr. to become well off, to prosper, flourish (in: ἡμω', ζα); as n.m. prosperity, plenty. ἦν ὕπολεος in abundance.

οὐμε (οὐμε) οὐομ' (οὐομ') vb. intr. to break down (emotionally); reflex.: to accommodate (someone: ἡμ). οὐμε (οὐμε) οὐμετ- οὐμτ' (οὐμτ') Q οὐμοτε vb. tr. (1) to send (ἡμω'; forth: εὐσκ); (2) to separate, distinguish, choose (esp. in Q), εὐσκ. οὐμτ or ουμτ- imper. vb. followed by subj.: is different, distinct. οὐμε- ... οὐμε- ... the one is ..., the other is....

οὐω ὧμε- ὧμ' (ὁμ') vb. tr. to want, wish, desire (ἡμω'); to love; to be ready, on the point of (doing: ε + Inf., στρε, σκ). ὧμε- may be prefixed directly to an Inf., as in ὧμεγ- εἰμ. ὧμε as n.m. desire, love, wish; ὧμε ἦν ς ἡμε's heart's desire; ἦν ἦν (ὁμ) ὧμ on one's own; voluntarily, willingly.

ὁμώ n.m. cleft, gap; interval, pause, holiday; ομώ ἦν τημετε Thursday (?). και-ομω to set an interval; ἤ- ὧμ idem. Π-ὁμω ε to wait for. (Ν) ὧμεν prep. without.

ὁμε ὧμε- ὧμει vb. tr. to answer (someone: ε, ἦ, rarely suff.). ὧμει ἦν to converse with. ὧμε ἦν to repeat after (in response). ὧμε ὧμε to testify against. ὧμε as n.m. answer.

ὁμε (ὁμω) to consume, be consumed (fire, heat).

ὁμόν ὧμε- ὧμον vb. tr. to knead, mix, compound (ἡμω'; with: ἦν, ζα, ζη). as n.m. dough. ΜΑ ἦν ομον kneading place.

ὁμω ὧμε- ὧμον vb. to become broad, level, flat; to be at ease; also tr. to make broad etc. εὐσκ εὐσκ tr. and intr. to spread out/forth, extend; as n.m. extent, breadth; ease. ὧμαγε, ὧμαγε, ὧμαγε n.f. breadth.

ὁμω τvb. tr. to greet, kiss; to worship (ἡμω', ε, ἦ). ὧμω τ ἦν/ε to worship, do obeisance at. ϊογ-ὁμω
adj. to be revered. ὁγάγετε n.f. worship.

ὁγάγετ ὁγάγει—ὁγάγεθ (ὁγάγεθ) Q ὁγάγει vb. tr. to break down, crush, destroy (ὁμοί); vb. intr. to be worn down, broken, crushed, destroyed. As n.m. breakage, destruction.

ὁγάγει ὁγάσι—ὁγάσι Q ὁγάσι (1) vb. tr. to put, place set (ὁμοί); Q to be placed, situated, set; ὁγάσι ὁμοί e to add to, set on, apply to, bring on; ὁγάσι ετοοτ to add, repeat, do again (vb. complement in Circum. or e Inf.); ὁγάσι εκα to add (sthg.: ὁμοί) to; ὁγάσι ὑποκεφ to leave (a deposit or pledge) with; ὁγάσι εἰς to invest/deposit for/with; ὁγάσι εἰσα to set (sthg.: ὁμοί) down, leave; ὁγάσι εἰσαχτ to set down. (2) vb. reflex. to put or place oneself; ὁγάσι ὑπα to follow. (3) intr. to live, dwell, reside, be situated, be; ὁγάσι εί live etc. with, by; ὁγάσι εκα, ἐὰν εκα εἰς to live etc. on, upon; ὁγάσι ἡν to live etc. with; sim. with ἐκα, ἡν, ἐκα, and ἐκα. As n.m. place where one stops, stands, dwells. ἡ ἴν ὁγάσι idem. ὁγάσι εἰσα manner of life.

ὁγάσι ν. m. fisherman; ὁμοῖοὐσι ὁγάσι fisherman's profession.

ὁγάσι οὐγάσι—ὁγάσι Q ὁγάσι εἰς vb. tr. to repeat, interpret (ὁμοί); intr. to repeat, answer, respond (to: εἰς, εκα, ἴν, ὑπα); to contradict, object to (ὁγάσι, ἐκα, ἴν); reflex. to respond, repeat. ὁγάσι may be prefixed to an Inf.: to re-(do), (do) again. As n.m. answer, objection, interpretation. ἴν ὁγάσι adv. again. ἰσογάσι ν. m. one who contradicts; ἰσομοῖο ὁγάσι opposition, disobedience. ὁγάσι εἰσα opposition. ὁγάσι ἴν m. n. interpreter.

ὁγάσι (ὁγάσαξ) ὁγάσαξ—(ὁγάσαξ) ὁγάσαξ (ὁγάσαξ) vb. tr. to cut out, cut off (ὁμοί).

ὁγάσι n. (pl.) architectural term: entrance, portico.

ὁγάσι οὐγάσι—ὁγάσι Q ὁγάσι εἰς vb. tr. to break, break down, destroy; vb. intr. to break, be broken. As n.m. destruction, breakage. ἰσομοῖο unbroken.

ὁγάσι vb. to collect (a contribution); as n.m. collection.

ὁγάσι n. m. a loan; εἰ ὁγάσι on loan. ἢ εἱ ὁγάσι to give
on loan (to: ονα); αι ε νομιμάν to receive on loan.

ογογά (pl. ογογογες) n.f. night. τοπογογά ν τεγθή midnight.

ν ογογά during a night. ον τεγθή by night. Φ-ογογά to pass the night.

ογορ (f. ογορφε, ογορφη, ογορφή; pl. ογορφοι) n.m. dog.

ογκλαν, Q ογκλαν vb. intr. to become whole, sound, safe, saved (in religious sense); ογκλαν ε to be saved from. As n.m. health, safety. άτογκλα unsound, incurable. Ηνιάτογκλα unsoundness, unhealthiness.

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οικία, οικία n.f. house.

οικείοι, οικείοι n.m. gooses.

ομάριο-ομαρί (1) trans.: to forget, overlook, neglect (e); Q to be forgotten, neglected; also used reflexively. (2) intr. to sleep, fall asleep; Q to be asleep. As n.m. forgetfulness; sleep. Φ-ομαρί to become forgetful, to forget; n. obj. with ο; pron. obj. with suff. in Φ-ν(ε)ομάρι; as n.m. forgetfulness. ομαρί-ομάρι one who forgets. αμαρί, ομαρί n.f. forgetfulness,
carelessness, sleep; φ-επεγε to be forgetful; †εκωγε, † Ν ογεγε ε πιντ Ν to make forgetful; ξι Ν ογεγε to be forgetful. ογκεί n.f. forgetfulness.

οκ Ν είντ to be content.

οκα Εκα- Q οκα vb. intr. to become dark, gloomy, changed for the worse (toward: ά, εςογε ά); rarely tr. to darken, alter; as n.m. sadness, gloom.

ολ ώλ" Q ώλ (mainly Boh.) to lay hold of, take, gather in (Νμοί); reflex. to withdraw (π επο ε ethical dat.); ώλ ά to bring/take to; ώλ εβολ to take away; ώλ εςογε to bring in; ώλ εςπαί to lift up; to withdraw. As n.m. harvest, in-gathering. ολοκε n.f. what is collected.

οκα, Q οκα vb. intr. to become bent, turned aside, distorted (toward: ά); also with adv. εβολ, επεσχτ, εςπαί, Κα Παςογε. οκα άλα, οκα-άκ-γα to turn up nose, sneer (at: Κα). οκακε, οκακε n.f. bend, corner.

οκα οκα" Q οκα vb. tr. to clasp, embrace (έ, εςογε έ).

οκα Εκα- οκα" vb. tr. to swallow (Νμοί); intr. to be swallowed.

οκα Εκα- οκα" Q οκα vb. tr. to sink, submerge, dip (Νμοί); vb. intr. to sink, be submerged, dive (into: ά, εςογε ά, Νμοί, 2λ, 2Ν), π εβολ, επεσχτ. As n.m. sinking, diving, baptism. ρευσμε δiver. έμε, Κε n. submersion.

οκα Εκα- οκα" vb. tr. to wean (Νμοί; from: εβολ 2Ν).

οκα n.m.(f.) stone. ά Ν οκα stony place. Φ-οκα to become (like) stone. ζι-οκα to throw stones (at: ά).

οκα οκα" idem. Εκα-οκα stonethrower. άλτ-οκα quarry. ένε-οκα precious stone, gem.

οκα οκα" (οκα", οκα") vb. tr. and reflex. to leap (έ: at, upon; ζικΝ from on; εςπαί up; εςπαί άκα up onto; εςπαί 2Ν/2λ/2ι up from; έβολ out).

οκατ (οκατ) vb. intr. to be pinched, contracted.

οκα, Q οκα (οκα) vb. intr. to become dazed, astonished, dumb with astonishment; to gape (at: Κα). οκα εβολ to muse, be in a trance. οκα n. astonishment.
ωτήν ετήν- ετήν Q εοίν vb. tr. to imprison, shut in (Ἠμο'; in: ε'); ωτήν εζούν idem (ε, ζοί). ΜΑ Ν ωτήν εζούν place of confinement. 61νωτήν εζούν seclusion.

ωτήν ετήν Q ετήν vb. tr. to load (Ημο'; with: Ημο'); ετήν n.f. load, burden; 4αι-ετήν porter, bearer of burden.

ωτή Q ωτή vb. tr. to weave; to sew, tie (Ημο'); to, onto: ε, ζοί). ουχτείνε n.m. warp (on loom).

ωα Q εετ (ετ) vb. intr. to become pregnant (with: Ημο'); to conceive (by: ΜΑ, ζοί, εξολ ζοί); as n.m. conception. 4-ωα to be pregnant.

ωγ εγ- ωγ (± εξολ) (1) vb. tr. to utter, sound (Ημο'); to cry out (to, for: ε, εραμ, εξολ, εζούν εραμ, ουχε); (2) vb. tr. to read (Ημο'); to: ε, ΜΑ'; on, about: ε, εξολ; in: ζοί, ζοί); as n.m. reading. ραι-ωγ fond of reading; ρεξογ reader, lector. ημωγ art of reading.

(ωγ) ογ' (ζογ', ογ') reflex. only, + εζούν εγι to slip into intrude into.

ωγή (ουχογή) εψή- ωγή Q ωγή vb. tr. to dry up (Ημο'), to quench; vb. intr. to be quenched. 6τψηγ unquenchable.

ωψ, ωβ, ωγη n.m. lettuce.

ωψ (ωψ) ωψ- ωψ (ορ') vb. tr. to press (Ημο'); on, onto: επεχτείν ε, εζούν ε, εξολ). 6ε Ν ωψ ωψ fuller's club.

ωψτ (ωψτ) εψτ- (εψτ') ωψτ' (οβτ') Q ωψτ (οβτ) vb. tr. to nail, fix (Ημο'); to: ε, εζούν ε, εξολ); Q ωψτ Ν studded with. ειρψτ, ειστ n.m. nail, spike; γε-νι-ειρψτ blow or wound of nail.

ω2 interj. woe! ω2 ε woe to...!

ω2ε, αρε, Q αρε vb. intr. to stand, stay, remain (with: behind: εμαξού); to wait (for: ε, ΜΑ'); ω2ε ουχε to stand against, resist, oppose; idem with εξολ ε, ημε ε. αρπατε (reflex. suff.) to stand (ε: before), to attend, to resist; αρπατε εξολ, ζικατο to stand upon, at, beside; to stand against, resist. αρπατε ΜΑ n. stand with. Also ω. ουχε against, ζιπατ at, αρτην, ριτην before, in the presence of. ΜΑ Ν αρπατε place for standing.
ως ενεκ- ος ε (ος ε") vb. tr. to reap, mow (Μνο") as n.m. reaping, harvesting; η-ος ε act of reaping. ος ε, ος ε n.m. sickle, scythe; η-ος ε to wield a sickle; η-ος ε sickle-bearer, reaper. ος ε, ος ε n.m. knife, sickle. 

υν n. thief.

υν εικ- ον ε vb. intr. to cease, perish (from: εβολ ρ, εβολ Ν); vb. tr. to destroy, make cease, put an end to (Μνο") as n.m. ceasing, destruction. ηυν υνεν without ceasing. ηιουν unceasing.

ωογ (2ωογ) ενεκ- Q οογ (οογ) vb. intr. to become cold, freeze as n.m. cold, frost. οοιο ε cold.

ωογ ωοε Q οοε vb. intr. to become hard, stiff, frozen; also tr. to freeze, stiffen.

ωοη ενεκ- ωοε Q (οοε, οοε") vb. tr. to choke, throttle (Μνο").

ω: οω, ο
ωβ: οβ
ωβε: οβε
ωβεν: οβεν
ωβέ: οβέ
ωβέν: οβέν

ω- prefixed vb. (+ Inf.) to be able to, know how to, be allowed to. See 26.2.

υλ vb. intr. to rise (of the sun), ενειοι, εβολ. As n.m. rising (of sun). ηι ιoυ the east. ηι-υιo eastern side.

υλ vb. to begin; only in cpds. υι-κιε, υι-κενε. See second element.

υλ n.m. festival; divine service. εβολ ρ ιoυλ excommunicated. ιoυλ υ great festival. ιοου ιoυ festival day.

υι is also used as vb. to keep festival (for: ε, Μνο"). ι-ιoυι to keep festival (for: ε); ι ι οι-ιo church.

υιει oιo ε occasion of festival; ι-ιo to give communion.

υι, γε (γειε, γειτε, γειειτε, γειτε, γειτε) n.m. nose.

υιει ρ γει, ωιε-γε, ιε-γε, ιε-γε n.m.f. nostrils.

υ ι (υιοι") prep. (1) to, toward (a person); (2) to, at (a place); (3) till, at, by, for (a time); (4) up to, to
length of (in reckonings); (5) except (i.e. up to but not including). See cpds. under second element.

γασ, γάρ, γοος n.m. skin.

γαρ, γαρ (pl. γαρε) n.m. skin, hide, leather. ἐκ-γαρ tanner. ὕπαθ-γαρ ulcer, sore. ἄνθρωπος man of skin (i.e. the purely physical person).

γαρ, γαρ, γαρε, γαρε n.m. price; ἀργ-γαρ to fix a price, bargain (for: ἀργία); ἀρ-γαρ idem.

γαρε (γαρε, γαρε) γαρ Q γαρ vb. tr. to smite (επον); as n.m. blow, stroke; πεν-γαρε demon, smiter; ἄνθρωπος γαρε devilry. ἄργος idem.

γαί n.m. fortune. γαία also as name of a god.

γαί adj. new (after noun, with ιν).

γάβε n.f. couch, cohabitation; ἀργ-γαρ to lie down.

γαί n.f. sheepfold.

γαλ n.m. myrrh.

γαλιού, γαληυ, γαλιογ n.m. administrative official (title).

γαλασιού n.f. water-wheel or the like.

γαρδά, γαρά, γαρά n.m. scorching heat; ἄνθρωπος γαρά scorching wind; o ἄνθρωπος γαρά to be scorched, parched; ἄρ-γαρ to scorch (επον γαρ).

γρακε n.m. lack of water, drought; ἀγρακε to be dried up.

γαγ, γαγογ, γογ- n.m. use, value; as adj. useful, suitable, fitting, virtuous; ἄταγγα useless, worthless, obscene.

γαγ (Q o ιν) to be useful, suitable (for: ε, ιν, επιν); to become prosperous; ἄταγγα usefulness; propriety, modesty; ἀγ-ἀγγα to become useless, worthless, vain; ἄνθρωπος ἄταγγα worthlessness. γογ- worthy of, fit for (in cpds.).

γαγ n.m. measure, extent; ε/ιν/ις ἄγα γαγ to the extent of; ιν ἄγα γαγ for about (the extent of).

γαγ (pl. γαγυ) n.m. trunk, stump; piece, lump; (ιν) γαγ γαγ into many pieces; εἴρε ἄνθρωπος γαγ γαγ to divide into many pieces.

γάργε, γαράρε, γαρκε, γερκε, γερκε, γερκε, γέρκε, γίρκε, γίρκε;

Q γονος vb. intr. to swell up.
gax n.m. flame, fire; ἐγὰς to burn, be alight (ἰεβαλ).  
Gaxe vb. tr. to speak, talk, say (ὁμοία).  
Gaxe e to speak to; to speak about, tell of; to speak against.  
Gaxe εἰσογιν' e, εἰσαρι e to speak to.  
Gaxe εἰθιν' to speak for, on behalf of; εἰθετεν εἰθι to speak down (from above).  
Gaxe μὴ to speak with.  
Gaxe ἡθε to speak against, malign. Also with ὑπὲρ before, ὑπερε to speak, concerning, ὑπὲρ/ἐν with, in. As n.m. word, saying; thing, matter, affair; story, account, tale.  
Nοος ἐν ὡς boastful words; ἔν-νοος ἐν ὡς to boast; ἔν-νοος ἐν ὡς braggart.  
Gax εἰς verbs of verbosity, garrulousness; ὁμοράε ἐν ὡς idem.  
μὴ σκαί ἐν ὡς be garrulous.  
Gα-γας ἐν ὡς to make an agreement with.  
ταξε-γας to talk a lot, multiply words.  
ξι-γας to accept the word (of: ἡθε).  
φα-γας to complain (against: εἰσογιν').  
Gας in various cpds. (see 2nd element).  
Ατταξε speechless; unspeakable, ineffable (ἐμοί', ἔφο').  
Ἐγαμαξε eloquent person.  
Cα ἐν ὡς babbler.  
Σιμαξε speech, saying, tale.  
Gας, Gας, Gες εἰς n. off-scouring, filth.  
Gβης (f. Gβης ἐρε; pl. Gβης ἐρε, Gβης ἐρε) n.m.f. friend, comrade, companion.  
Gβης - freq. in cpds.: companion in (often = Gk. prefix συν').  
Ημοράτης n.f. friendship, community.  
G-γβης (Q ο ἔ) to be friend, partner (to, with: μὴ, e).  
Gας, Gως n.f. tale, fable; as adj. fabled, fabulous.  
Γεξ-Γες, Γεξ-Γες telling of tales; Πεξ-Γες teller of tales.  
Gεωτ, Gεοτ (pl. Gεότε) n.m. rod, staff; Παλι-Γεωτ staff-bearer.  
Gς (Gς, Gες) vb. intr. to go (ἐ ethical dat.). This verb is mainly Boh.; its use with adv. and prep. is completely parallel to that of Bωκ.  
Gς, Gς, Gς n.m. (f.) wood, beam of wood; many special meanings: cross, gallows, stocks, pillory, shaft, stave. For various woods (Gς ἔ) see 2nd element.  
Gς number: hundred.  
Gς two hundred.  
Gς Gς hundredth.  
Gς Gς, ὃς Gς Gς by hundreds. See 30.7.

with 2nd obj.: to measure out to the amount of; դու երամ to weigh (ե, մետ: to a given amount); as n.m. measure, weight, extent, length; moderation. երեմ immeasurable; միտահ 79 immeasurability. կա-դո 10 set a measure or limit (to: մետ). թ-դո (կո ն) to make or equal a given weight. տ-դո 10 set a measure to, restrict (ե); առ-դո unmeasured, unrestricted; միտա-դո 79 limitless. չ-դո to take measure, estimate.

դու, դո, դու, դու, դու; Q դու vb. intr. to be long; as n.m. length. դո, դո, դո n.f.(m.) length; rarely vb. to become, grow long. կա-դո adj. tall.

գեր (գեր, գեր, գեր) գեր (գեր, գեր) Q գեր vb. tr. to change, alter (առ); vb. intr. and reflex. to change, be altered (to: ե; into: ո, ո; in form: ո չոր); as n.m. change, difference. առ գեր 79 loving change. առ գեր unchanging, unaltered; առ առ 79 changelessness. քահայ 79 fearful, strange (lit., changing of aspect). գեր n. change. Cf. Q գեր.

գիշե (գիշե) rare synonym of գեր to change.

գիշե գեր (գիշե) Q գեր vb. intr. to dig (in, into: ե, ո; for, after: ու; down into: երջու; as n.m. depth. գիշ, գիշ, գիշ n.m. depth, what is dug.

գիշե գիշե (գիշե) գիշե vb. tr. to seek, ask, ask for, inquire after, about (առ, ու); գիշե ե to visit, inquire after, greet, bid farewell; գիշե առ ե to ask someone for something; գիշե առ ու to ask someone about. Also with ու from; ո ու for; ո ու in, among, into; ու through. As n.m. inquiry, request; news, report. առ-առ good news. ու ու գիշե place of inquiry, oracle.

գիշե inquirer, wizard; առ գիշե wizardry. գիշե ու ("գիշե, գիշե") գիշե to search out, visit; as n.m. visitation. կա-գիշե news-bearer, messenger.

գիշ vb. intr. to be ashamed (about: երջ, երջ, ո, ո, ո); rarely tr. to put to shame. գիշ ու ո ու to stand in shame before, to revere. As n.m. shame. առ գիշե
unashamed; ἄφοινε to be unashamed; ἄντρεψομεν shyness, modesty. ἄφοινε to put to shame (ms); ἄσκεποι one who puts to shame. ἀρχινε to be ashamed (of: εἰς, ἐν; εἰς before: ἐναρεῖν). ἀφίμενον (f. ἀφίμενον) modest person.

ἀρπέ, ἄρπα (f. ἄρπα) adj. small. ἰ(ε) ἄρπα young servant, youth (opp. of ἄλοξος); ἄντρεψομεν state of youth.

ἀρτε (ἀρτέ) ἄρτε (ἀρτέτω) ἄρτε (ἀρτέτω, ἄρτος) vb. tr. to demand, extort (μονή, ἐ; from: μονή; for, on account of: ἡ). ἀρτε μονή ἐν ooyce to exact a fine from. ἄρτε-μονή to beg for charity.

ἀφάκ n.m. cry, shout; ἀφάκ αὐτό to cry out (to: ε, ἐν, εἰςαὶ ε). ἀφάκ to cry out (= ἀφάκ, cf. ἀφάκ, ἀφάκ, ἀφάκ n.m. cry.

ἀκιλ, ἀκάλα n. curl of hair.

ἀκαστέλ, ἀκαστέλα n.m. gnashing, grinding of teeth.

ἀκελαί, ἀκελαία, ἀκελαία, ἀκελάς, ἀκελάς, ἀκελάς n.m. bell.

ἀκόα n.m. hole. ὁ κόλ ακόλ to be full of holes.

ἀκας, ἀκάς vb. intr. to be afraid. ἀκας, ἀκα n. fear, in cpd. μεῖ-ἀκας, μεῖ-ἀκας to emit fear, be terrified; also as n.m. terror; μεῖ-μεῖ-τορ terror.

ἀλα to creep (into: ἐν).

ἀλα- in ἀλα-οὐγα-νούχε to enjoy the odor of incense.

ἀλα (ἀλα) vb. intr. to pray (to: ε, ἁ, ἀλα; for: ε, ἐν, εἰς, ἐν, ἐν, ἐν); as n.m. prayer.

ἀλας, ἀλας, ἀλας n.m. spike, sharp instrument; ray, flame.

ἀλας n.m. ply, strand (of cord).

ἀλας n.m. shame, disgrace; as adj. shameful, disgraceful.

ἀλας, ἀλας, ἀλας n.m. twig, shoot; stave, wand.

ἀλας, ἀλας, ἀλας ἀλας n.m. flower, shoot; stave, wand.

ἀλας, ἀλας, ἀλας ἀλας n.m. flower, shoot; stave, wand.

ἀλας, ἀλας, ἀλας (f. ἀλας; pl. ἀλας) n.m. stranger; as adj. strange. ε ἀλας abroad (motion); ἐ ἀλας abroad (static); ἐ αἰ ἀλας idem. ἀλας ἀλας strangeness, foreignness.

ἀλας ἀλας hospitable; ἀλας ἀλας hospitality; ἀλας ἀλας
γόμο to be hospitable. ἡμέρατος-γόμο hatred of strangers.

F-γόμο (Q o N) to become a stranger, be estranged (from: ε, ἐλαφί). μοιογ, μοιογε, μοιογι n.f. peg, stake.
μοιογ (f. μοιογε) number: eight. μέτρον eight. μεσ-μοιογ eighth. See 15.3; 30.7.

μέγε μέγε-μέγετα vb. tr. to serve (μέγος or μέγας); as n.m. service, worship, liturgy; μεγαλός μέγε place of worship.
F-μέγε to do service (to, for: μέγας). μεγαλόμεγε server, worshipper; μεγαλεμέγε service. μεγαλοτ n.m. servant.
μέγε μέγε vb. intr. to whisper; as n. whispering. εwoordε, μέγε-μέγε to whisper.

μελα n.m. waste-land. F-μελα to become waste, dry.
μνα n.m. profligate, prodigal (person); μναμα profligacy.
μη, μη (pl. μηνυ, με) n.m. net. μημα τομε casting-net.
μνα n.f. garden; μα-τομε gardener.

μονογ, Q μονο vb. intr. to stink; as n.m. stench.
μίκ n.m. linen.
μίτω n.f. sheet, robe (of linen).
μιστωτε κίνηστε n.f. cushion or sim.
μο number: thousand. See 30.7.
μό particle: yea!
μοειμ n.m. row, course; N μοειμ μοειμ in rows. μεμε,
μοειμα n.f. courses (of stones).
μοειτ in F-μοειτ (Q o N μοειτ) to become inspired,
possessed, frenzied.
μοειγ n.m. dust; F-μοειγ to become dusty; με-μοειγ idem.
(μοκογ) μεκαλεκα vb. tr. to dig, hollow out, gouge out.
μολ, μολα n.m. bundle.
μολ, μολα n.m. molar tooth, tusk.
μολμεσ n.f. gnat.
μολμα μολμα Q μελμα (μελμα) vb. tr. to sift, shake in sieve (μολμα); as n.m. shaking.
μος, μοο (f. μοε; pl. μοοι) n.m. father-in-law (mother-in-law); son (daughter)-in-law. F-μοο to become
father-in-law (to: e).

γονήτ, γάνητ, γενήτ, γονή, γνήθ(ή) - number: three (f. γονής,
γονήτες). γνήθ(ή) (όν) three days ago, heretofore.
νεογονήτ third. μνηγονής thirteen; μνηγονήσιον thir-
teenth. η πνημήτ all three (of them). See 15.3; 30.7.

γονής n.f. thorn-tree (acacia nilotica); thorns; thicket
of acacias; ge η γονής acacia wood.

γούγ, γοογ, γογ - n.m. incense, perfume.

γοογε, Q γοογογ (ε) vb. intr. to become dry, dry up, become

dissipated, stale. ημερ γοογογ the dry land.

γον, γοον, γον n.m. palm, four-fingerbreadth; a set of four.

(γοογον) γ (ε) γοογα- γοογογ vb. tr. to take in arms, nurse.

γοοα, γοοα n.m. awning, veil.

γοοαγ γοοα- γοοαγ vb. tr. to upset, over-
turn (ημοες, ε; on, onto: εκον); to destroy; - ενεστ idem.

As n.m. overthrow, destruction; ρεμοαγ destroyer.

γοτ, γοτ (pl. γοτες; cf. γοοτε) n.m. pillow, cushion.

γοτγ (γοογες) γοτγες vb. tr. to cut, carve, hol-
low out (ημοες); to make a hole in (ε, ζον). As n.m. (al-
so γοτ) anything carved or hollowed out.

γογ, γογ in ηγογ prep. without (not standard Sah.).

γογγαα, γογγαα, γειβ, γογγες, γογγες n.m. persea tree.

γογ γογε- (γογ-) γογε (γογες) (ά εβαλ) vb. tr. to dis-
charge, pour out, empty (ημοες; from: ημοες, εβαλ ημοες,
εβαλ ζον; into: ζον); vb. intr. to flow, pour out. γογ
εκον to pour out upon; to crowd against, throng. Also
with ενεστ (ε), εβαλ (ε, εκον, ζον). γογειτ Q to be
empty; net γογειτ emptiness, vanity (may take art.);

μνηνετ γογειτ emptiness; ζον ουμνηνετ γογειτ without
cause, vainly; Υ-νετ γογειτ to act in vain.

γογρι n.f. censer, brazier, altar.

γογγογγ, γογγογγ, γογγογγ n.m. sacrifice, offering.

γογγςε, γογγςε n.f. throat.

γογγγγ vb. intr. to boast, brag; reflex. (w. ημοες) to take

pride (in, on, about: ε, ετες, ημον, εβαλ εκον, ζον, ζον).
As n.m. boasting, pride; as adj. proud. ἅττογογό, ᾱττογογό pride, impudence. ἁγογόγο to glorify.

γογωτ, γογωτ n.m. window; niche, alcove.

γογ, γογο n.m. kind of antelope (bubalis buselaphus).

γογογο, γαγογο, γαγο n.m. pot, jar.

γογωτ n.m. hindrance, impediment; key. ἁγογωτ to lock (a door). ἁφ-γογωτ to shut, lock.

γογωτ, Q γογωτ meaning uncertain: to burrow (?).

γογωχ, γαγωχ vb. tr. to consider (ἀνα’); to take counsel concerning (ε’, εξεν; with: μν). As n.m. counsel, design, plan, advice. άττογοχ ill-considered; ἅτταττογοχ being without counsel, at a loss, reckless. εἰρε ἥν ούγογοχ

ἀγ-γογωχ to take counsel, make a decision. ξι-γογωχ idem (with: μν; concerning: ε’, εγογ ο); ξι-γογωχ ηα’ to counsel, advise; ἁξι-γογωχ counsellor, advisor.

γνηρε n.f. wonder, amazement; miracle; as adj. wonderful, marvelous; ζα γνηρε wonderful; ζν οὐγνηρε wondrously.

ἀγ-γνηρε (Q ο ή) to become amazed, to marvel (at: ἁνο’,

ε’, ἀτε, εξεν, επαλε εξεν, ἁξα, ζη).

γφω n.f. menstruation; ἁφ-γφω (Q ο ή) to be menstrosous.

γεψε, γεψε in ζή οὐγεψε suddenly, all of a sudden.

γεψε, γεψ (pl. γεψυ) n.m. mast of a ship.

γεψε n. nest.

γεψκο, γεψκο (pl. γεψκωγ) n.m. prison.

γεψιν, γεψε n.f. garment, tunic.

γφφ n.m. weaver; warp (on loom).

γτοττφ γττφτφ- γττφτφ Q γττφτφ vb. tr. to disturb, agitate, bother, upset, trouble, urge, hasten (ἀνα’); vb. intr. to become disturbed etc.; as n.m. disturbance, trouble, anxiety, haste; ζή οὐγτοττφ hastily, quickly, anxiously.

ἀττοττφ undisturbed, untroubled; ἅτταττοττφ tranquility; ἁφ-ἀττοττφ to create disturbance.

γτούχτ in ἁ-γτούχτ to accuse, bring accusation against (ε’, ή, εα); ἁφ-γτούχτ accuser.

γφ n.m. sand, gravel; κε ενγφ being in sandy condition.
(γομ) γοβ̄ (γον-γ) γοβε (γον') Q γονε (γον') vb. tr. to shave, clip, tonsure ()findViewById); γοβ̄-γο to shave the head; as n.m. shaving, clipping, tonsure.

γοβ̄ γοβε' Q γοβ̄ vb. tr. to scorch, wither (findViewById); vb. intr. to become scorched, withered.

γοι n.m. what is above, high; always w. art. and usu. in prep. phrases: ε Refresh upward; ἔ Refresh e above; εβολε Refresh from above; κε-Refresh upper part or direction; κε Refresh n. Refresh above; εβολε κε-Refresh from above.

γοκ γοκ̄- Q γοκ vb. tr. to dig, dig deep; Q = to be deep; as n.m. depth(s). Cf. γική.

γοκ̄ γοκ̄ γολ̄' Q γοκ̄ vb. tr. to dig, dig deep (+ eνε-Refresh). γική n.m. depth. Cf. preceding.

γολ γολ̄ (γολ̄-) γολ̄' vb. tr. to despoil (findViewById); + εβολ: to spoil, destroy; intr. to be destroyed; as n.m. spoil, booty.μοιε Refresh indestructible. γολ̄ n.f. spoils.

γολ γολ̄' Q γολ vb. tr. to loosen, dissolve, paralyze; vb. intr. to flow (into: ε, ἕ Refresh, εβολ εξέ); γολ̄ εβολ to be paralyzed, crippled, worthless.

γολ̄ γολ̄- γολ̄' vb. tr. to stitch, weave (findViewById).

γολ̄ vb. tr. to smell (findViewById); sniff at (ε); as n.m. sense of smell; μοιε Refresh organ of smell; γολ̄ Refresh sense of s.

γολ̄ γολ̄' Q γολ̄ vb. tr. to mark, trace line of, make as a mark (findViewById); as n.m. mark, marker, stake; χι-γολ̄ to set a mark or boundary.

γολ̄ γολ̄- γολ̄' Q γολ̄ vb. tr. to cut (findViewById); Q to be sharp, sharpened, cutting. Cf. γις.

γομ n.m. tax, tribute; χι-γομ to pay tribute; χι-γομ to receive tribute.

γομ n.m. summer. ἕ Refresh γομ, ἕγομ n.m. spring.

γομ γομ' (γοοį) vb. tr. to wash (clothes: gοοί).

γοκ̄ γοκ̄- Q γοκ̄ vb. tr. to pierce.

γοκ̄ vb. intr. to become sick, weak, ill (in, with: ε, ἕ Refresh, ἕ Refresh); as n.m. sickness, disease. μοιε Refresh Refresh infirmary.γομ to become sick; ρεγομ sick person. For cpds.
in ការ-, អំញ-, ការ- see 2nd element.
ការ (ការ) Q ការ vb. intr. to quarrel (with: ធ្វើ, អង្ការ); as n.m. quarreling.
ការ ការ- (ការ-) ការ Q ការ vb. tr. to plait (យីង").
ការ n.f. plaited work.
ការ (ការ) ការ- (ការ-) ការ Q ការ (ការ) vb. intr. to come together, join; vb. tr. to join, connect (យីង"); to, with: ព្រឹត្តិ, ធ្វើ, យីង"); to convey (to: ការ); as n.m. union, unity. យីង បាន jointly, in unison.
ការ only in ការបញ្ជាក់, ការពេញនិយម, ការបញ្ជាក់ moment, instant; យីង បាន suddenly.
ការ ការ- (ការ-, ការ-) ការ Q ការ vb. tr. to receive, accept, take, bear, suffer (យីង"); for, on behalf of: យីង, យីង"; from: ឈ្មោះ, ឈ្មោះ); to buy (for a price: យីង; with: យីង). Freq. w. ethical dative. Q also = to be acceptable. As n.m. acceptance, purchase. យីង, យីង which cannot be limited or contained. ការ n.f. reception, entertainment.
ការ (ការ), Q ការ vb. intr. to become, come into existence; to happen, take place, occur; to last, endure; Q to be, exist. យីង impers. it happened that (foll. by coord. vb.). For ការ as aux. vb., see §30.9. ការ e, ការ e to be for, intended for, destined for; ការ (យីង") (1) to be in; (2) to happen to (a person); (3) to be + pred. noun. ការ e to act as (e) for (យីង"). ការ e to last until; ការ e to receive, get, have; ការ e to be/live in the time of. ការ e to be in the care, the charge of. ការ e, ការ e to come into existence through, by means of. As n.m. existence, being. យីង ការ dwelling place, residence. ការ if, when, since, because.
ការ, ការ, ការ, ការ, ការ n.m. cucumber.
ការ n.m. arm, foreleg; shoulder; name of constellation.
ការ ការ- (ការ-) Q ការ vb. tr. to stop up, to pile up.
ការ ការ- (ការ-) ការ Q ការ vb. intr. to be early,
first (in, at, to: ε); reflex. idem. ἑτερος + Inf. to
do something first, to have done something previously,
already. ἐφεξής n. morning; ἐφεξῆς Ν ἐνεργάτει tomorrow mor-
ning, the morning of the next day; πρός Ν ἐφεξής the mor-
ning. ἐφεξής (f. ἐφεξής) adj. first, earliest; used before
of after n., with Ν; ἑτερος-Ν- idem. Ν ἐφεξής, Ν ἐφεξής adv.
early. Ν ἐφεξής adv. formerly, at first; Ν ἐφεξής Ν prep.
before. Χίν (Π) ἐφεξής, Χίν ε ἐφεξής from the beginning.
Π-ἐφεξής (Q o Ν) to be first, before; + ε + Inf. to do
first, beforehand; to be the first to do.
ἐφεξής vb. intr. to be demented; tr. to derange (Πον').
ἐφη, ἐφέ, ἐφος πl. ἐφος, ἐφος) n.m. shepherd, herdsman;
ἐφοσσις shepherding.
ἐφτ, ἐφετ (pI. ἐφετος, ἐφετε) n.m. trader, merchant; ΜΑ Ν
ἐφετ emporium; ἐφετὸς Ν trade, commerce; Π-ἐφτ to trade,
deal, traffic (in: Κιν'); ἐφετ-ἐφτ trade, profit.
ἐφης ὑπότασις (ὑπότασις) vb. tr. to muzzle. ὑποκ., ὑπός n.m. a
muzzle, halter.
ἐφης, ἐφετος n.f. well, cistern.
ἐφος n.m. flour, dough.
ἐφής ἐφής (ἐφής) Q ἐφής vb. tr. to close, seal (Πον'; a-
against: εφής); vb. intr. to be shut, sealed. ἐφής (ἐφής)
Q ἐφής vb. tr. idem. ἐφής n.m. gate, what is shut.
ἐφής-ογος n.pl. joints.
ἐφοσσις, ἐφος n.f. cliff, precipice.
ἐφοσσις τε (τε) τε- ἐποτις το (οτις) Q ἐφοσσις vb. tr. to exclude, deprive
(of: ε, εξολ Κιν'); to remove (Πον'; from: ε).
ἐφετ (ἐφετ) ἐφετ- ἐφετ- (ἐφετ-) ὑπάττα (ὑπάτα) Q ὑπάτα (ὑπάτα, ὑπάτα) vb. tr. to cut (Πον'); to slaughter, slay (with: Κιν').
ἐφετ εξολ to cut off, cut short; to excommunicate; to
decide; as n.m. excommunication, cutting off. ἐφετ εξολ
ἐκτις to condemn. Κιν ὑπάτωτ εξολ sharply, briefly. ὑπάτ-
in cpds.: who, which cuts (see 2nd elem.). ἐφετ as n.m.
what is cut; sacrifice; decision, verdict. ἐτολοσσις
uncut. ἐτολοσσις (εξολ) cutter, sacrificer.
(2) vb. intr. to lack (for: ἐ, Ἰῆο'ς, ἵο); to want, be lacking; as n.m. lack, need, shortage; ἄτρωμεν without needs. γάλατ ἵ, γατ ἵ, γατ ε prep. short of, lacking; excepting, apart from. γαλέ, γαλτε n.f. part cut off, portion. γαλτε, γατε n.f. cut, ditch. γαλα vb. intr. to become faulty, deficient; to have defects; as n.m. defect, fault, deficiency.

γαλέε γεεεε- (γεεε-) γοοις (γοοες) Q γαλεε (γοοε) vb. tr. to strike, smite, wound (ἴον); vb. intr. to be wounded (in: ἐ); as n.m. blow, wound. γέα n.m. blow, wound; τ- γελα to wound; γέλα-εις to clap the hands.

γαλε γαλε- γος Q γάλγ (ἴ ελός) vb. tr. to scatter, spread (ἴον); esp. of odor, by wind); vb. intr. idem.

γαλε γαλε- Q γάλγ vb. tr. to twist (rope etc.); as n.m. twisting; torture (?).

γαλε γαλε- γος (γαλες) Q γάλγ (ἴ ελός, ερμαί) vb. tr. to make equal (ἴον); to: ἐ, ἴο); to make level, straight; to lay out straight; Q to be equal (to: ἐ, ἴο, ὁγε). As n.m. equality, sameness, equal status.

γαλε γαλε- γος Q γάλγ vb. tr. to devastate, lay waste, destroy (ἴον); vb. intr. to become desert, laid waste, destroyed; as n.m. devastation, destruction. γαλέε, γαλέε n.m. barrenness, poverty.

γαλε, γοτή n.m. hollow of hand; handful.

γαλε γατε- Q γοτή vb. intr. to err, make a mistake (in: ἴον, ἐ, ἵο); as n.m. error, fault. άτρωμεν unerring. γατε adj. wicked, iniquitous; ονταγε iniquity; ά-ονταγε to sin (against: ἐ). γατε, γοτε, γατε n. error.

γοτά γεεε- γος Q γοες vb. tr. intr. to wither, scorch.

γοεε vb. intr. to contend, wrestle, struggle (with: ἴο, ὁγε); as n.m. contest. μα τα γοεε arena; ἀσεγοεε contender. γοεις n.m.f. athlete, gladiator, contender; ονταγοείς athleticism; ά-ογεις to become an athlete, contender. γοεις n.m. athlete, contender.

γοεις γοεις- Q γοεε vb. tr. to leave as a remainder,
to leave behind (Ἀμοῦ'); vb. intr. to be left over, remain; ᾔ ἔμαυ οὐ idem. As n.m. remainder.

ἀγε, ἀγεῖ, ἀγε, ἄγε (neg. ἀμέγε, ἄμεγε) impers. vb. it is fitting, suitable, proper (to, that: ε, αἴφε; see 20.2);

ἡτ (κ)ἀγε, ἑτ (κ)ἀγε that which is proper.

ἀμώ, ἀμω n.f. a measure of length, schoenus, parasang.

ἀγέ, ἄγε n.m. dust; ἀ-ἀγέ (Q o N) to become dust.

ἀκε (pl. ἀκεη) n.m. locust.

ἀκοί n.m. garlic.

ἀκητ, ἀκητ n.m. name of an occupation: dyer (?).

ἀκωτ n.f. cord (?).

ἀκών in ἀγ-ἀκών to cry out.

ἀκόπ, ἀκολ, ἀκολ n.m. rent, hire; ἀτἀκόπ rent-free; ἀκολοῦχος tenant.
q1 (q61) qι- (q61-) χιτ' Q χιυ vb. tr. to take, carry, bear, sustain (μνο', 2α); oft. w. eth. dat. (ε, μν'). Used w. many prep. and adv. in normal senses. qι μνν to agree with. qι 2α to tolerate, bear, endure. qι μνο' εκολ to take away, remove (from: μνο', 2π). qι μναγγ to carry etc. from there (ζ 2π, 2ινι: from, from on). For qι- and qαι- in vb. and nom. cpds. see 2nd element.

peqqq one who bears (may have object); μντεπqq state or condition of bearing.

χιτ', μχιτ', χεντ', χεντ', χεντ, n.m.f. worm. μχιι to become wormy.

χο, χον, χονο, χοι n.f. canal, water conduit.

μπαγγ, μπαγγ (μτεγ-, μτογγ; f. μτογ, μτο, μτο) number: four.

μντατε fourteen. μεταμπαγγ (f. μτομπαγ, μτο) fourth.

See §§ 15.3; 24.3; 30.7.

χο, χον, χον, χεσ n.m. hair. πατ-χο, πατ ά χο hairy. χες-χο to let hair grow.

μπαγγ, μπαγγ n.f.m. sweat. μτ-μπαγγ to sweat.

μπαγγ (μπαγγ, μπαγγ) μτ-μπαγγ vb. tr. to wipe away, off; to obliterate, destroy (μνο'). μπαγγ εκολ (1) idem; (2) intr. to be wiped out, destroyed. μτμπαγγ εκολ unfaceable, ineradicable.

q66 (q666) q66- q66' Q q66 (q666) vb. intr. and reflex. to leap, spring (εκολ, ελεγητ, εεν, ελογην, ε2πα1); as n.m. impetuosity; ρεεδωεε impetuous person. q666, q666 n. leaping, dancing; esp. in xi-q666 to dance; μντεπq-

q666 haste.

q66 (q666) q66- q66' Q q66 vb. tr. to seize, snatch, rob (ε, μνο'); ρεεδωεε violent person. q666 n. robber.

q66 (q666) rare variant of q666 to leap q.v.
2a, 20 n.m. winnowing fan.
2a, 20 n.m. pole, mast; weaver's beam.
2a (z̄ăpo') prep. (1) under, beneath; often with meaning of bearing, carrying; (2) from under, from the presence of, from the time of; (3) from, by reason of, because of; (4) for, in respect to, on behalf of; (5) in exchange for, for; to, toward (usu. of persons).
2ăg, z̄ăğn̄, z̄ăn̄ (f. 2ăn̄, 2ăğ; pl. 2ăgy, 2ăğy, 2ăğoy, 2ăgye) adj. last, final; as n.: end, termination, last part. e n̄2ăğ, n̄ n̄2ăğ, n̄ ğăğ, n̄ 2ăğ, ēn̄ 2ăğ, 2n̄ 2ăğ at last, finally. ga 2ăğ, ga 2ăğ until the last, at the last. ̄e 2ăğ (1) to become last; to be (too) late (for: e); (2) to be in want (of: e). 2i 2ăğ to lag.
2ăğt̄c, 2ăğt̄c, 2ŏğt̄c n.f. shade, shelter, shadow; ̄e 2ăğt̄c to make shade (for, over: e, ēn̄, 2īn̄). 2i 2ăğt̄c to take shade, be shaded, sheltered.
2ăc̄t̄, 2ăc̄t̄, 2ăc̄t̄ n.f. gateway, forecourt, porch.
2ăt n.m. husband. 2i 2ăt̄ to take a husband.
2ăk, 2ăk̄ n.m. tailor.
2ăk̄ adj. sober, prudent, mild (bef. or aft. n., w. n); ̄m̄t̄ăk sobriety, mildness. ̄e 2ăk̄ (Q o W 2ăk) to become sober, prudent.
2ăk̄ăq̄, 2ăk̄h̄ăt̄, 2ăk̄ḡăt̄, 2ăk̄k̄ăq̄ n.m. a species of lizard.
2ăl n.m.f. servant, slave; rare except in 2n̄2ăl, 2n̄ğăl
n.m.f. idem; ̄m̄t̄ăl̄2ăl status of slave or servant; ̄e 2n̄2ăl to serve, become servant (to: n̄ăt̄).
2ăl only in ̄e 2ăl to deceive (W̄h̄o'); as n. deceit; ̄m̄t̄e 2ăl deceit, deception; ̄ēq̄ē 2ăl deceiver; ̄m̄t̄ēq̄ē 2ăl deceit.
2ăk̄ăk̄, 2ăk̄h̄ăk n.f. ring.
2ăl̄t̄ (pl. 2ăl̄ăt̄ē, 2ăl̄ăt̄ăt̄ē) n.m. bird, any flying creature.
λαμνης, λαμνης, λαμνης, λαμνης n.f. boat.
λαλος, λαλος n.m. spiderweb.
λαλως n.m. cheese.
λαι (pl. λαι, λαε) n.m. craftsman; cf. λαμμέ.
λαμμέ n.m. embrace; π-λαμμέ λιμως; α-λαμμέ ε to embrace.
λαιοι interj. would that ...!
λαμμέ, λαμμι (pl. λαμμηνους, λαμμηνε, λαμμοοουε) n.m. carpenter; μηταλμμέ carpentry.
λαν, λον n.m. judgement, inquest; αταλ without going to court. ειρε η π(τ)οταλ, π-αλατ to give a judgement (for: ηλιος; between: ογιτε); to go to court; to avenge, i.e. to settle one's case (against: ημι). π-αλατ to give a judgement (on: ε, εξιος); ηλιος π-αλατ court, place of judgement; ρεχ-αλατ judge; π-ρεχ-αλατ to act as judge. ηλι-αλατ, ηλι ογιαλατ to go to court (against, with: ημι, ογιτε, ηλι, ιτι); as n.m. judgement.
λανη n.m. the god Apis.
λανπικ, λανπικ n.f. saddle, saddle-cloth.
λαντ, ζονε impers. vb. (ι νε) it is necessary (for someone: ε; to do: ε, ετεψ). See §20.2.
λαρες (λαρες, λαρκες, ερες, ερκες) vb. tr. to keep, observe, preserve, he careful about (ε); to guard, watch, keep (ε; from: ε, εβολ λιμως, εβολ ημι); as n.m. watch, guard, caution; μηταλαρες heedlessness; ηλιος λαρες place of watch, guardhouse; ρεχκαρες guard, watchman, watchman. λαρκαρος intensive pron., used appositionally: (he) alone, apart; (he him)self, by (him)self; other pers. sim.
λακ n.m. dung (of animals).
λακτε, λακετε, λακητ n.m. a drowned person; in cpds.: σωκ
η λακτε, σωκ η λακτε, π-βολ η λακτε to drown, be drowned.
λατ, λατε, λατατ n.m. silver; silver coin(s), money; as adj. silver, white. μαι-λατ money-loving. μεντ-λατ silversmith; ρεμεντ-λατ idem. σα η λατ dealer in silver.
π-λατ to work silver; (Q o η λατ) to become silver; ρεμεντ-λατ silversmith. αλ-λατ to pay.
2αταλαγ, 2αταλη n. name of an eye-disease.
2ατε, 2αητε vb. intr. to flow; tr. to pour (Πηον) ± εξοι.
As n. m. flow. Να Ν 2ατε channel, water-course.
2αγηρ, 2αγηρε n. m. f. hammer.
2αεφ, 2εφ name of 3rd Coptic month.
2αγελα n. m. anchor.
2αγητ, 2αητ, 2αφητ n. m. falcon.
2αλλαιο, 2αλλαιο, 2αλλαιοι n. f. lizard.
2α α pron. many; as adj. (bef. or aft. noun, with Ν) many.
Φ-2α to become or do much/many (+ Ν + noun); ΜΗΤ2α multitude.
2αγε, 2αγη χ n. m. snare.
2αδιν n. m. mint.
2αλα n. m. straits, difficulty, distress; Φ-2αλα (Ο Ν 2αλα)
to become distressed; τ-2αλα to distress, disturb (Ματ).
2εε, 2εη, 2ηην, 2ην(ή)ε n. m. plow; yoke of animals.
2οφηφ (οφηφ) 2οφηφ- (οφηφ-) 2οφηφαρφ* (οφηφουφ) Q
ληφηφ (ληφηφ) vb. tr. to throw down, push, cast (Πηον);
2οφηφ Πηον εξολ to cast forth (on, onto: ε, επηγητ ε,
εσπηει ε); intr. to fall to pieces. Καη-φηφ unoccupied land; οίωζε-φηφ idem or sim.
2ογηρ n. f. left hand; as adj. left. (Ν) 2ογηρ, 2α
2ογηρ on, to the left.
2ήω n. f. covering; tent.
2ε (2ες, 2ες) Q 2ηυ to fall (ι έπηση, εσπηει down); used
with ε, εκυν, 2ην, 2ητη, 2ιν in ordinary senses. 2ε Να,
2ε ητη to become lost to (someone). 2ε εξοι to perish,
cease (from: 2ην; from on, from with: 2λ, 2ιν); to fall
away. 2ε ε to find, chance upon, light upon, discover;
2ε εροηο Να to find something in the possession of.
2η, 2ιν n. f. way, manner. Ται τε 2ε this is the way (that),
thus. ουη-2ε there is a way, it is possible (to: ε, Ν,
ετυε); ΜΗΤ-2ε there is no way (to: ε, Ν, ετυε). Ν 2ε Ν
prep. like, in the manner of. Ν 2ε + Rel. as, even as,
in the same way that. Ν τείς (1) in this way, thus;
(2) of this sort. ἔν τεισίγε τηρεῖσθαι so much, to such an extent. ἔν τεισίγε like (e.g. me), as (I) do, in (my) way or manner. ἔν τείνει τείνει (τείνει) ἔν as (I) was before. ἂν ἔν ἅμα of what sort? κατὰ ἅμα like (ἅμα); as (+ Rel.). κατὰ τείσιγε in this way, likewise. ἄρτος (Q o ἄρτος) (1) to become like; (2) to make like; τοῦ ἄρτος ἔν to resume one’s former appearance. ἄρτος to provide means (to: ἄρτος; so that: ἄρτος, ἄρτος). ἄρτος-ἄρτος to find means (to: ἄρτος).

26, 2- n.m. season, in cpds.: ἔν ἄρτος, ἄρτος ἄρτος bad season, famine; τοῦ ἄρτος ἄρτος to have a bad season. ἄρτος-ἄρτος good season, plenty; τοῦ ἄρτος ἄρτος to be in plenty.

27 ἄρτος, 27 ἄρτος n.f. navel.

27 ἄρτος n.f. death-rattle.

27 ἄρτος n.f. monastery, convent. Many variant spellings: ἄρτος, ἄρτος for ἄρτος; ἄρτος for ἄρτος; ἄρτος ἄρτος ἄρτος for ἄρτος ἄρτος. ἁρτός ἁρτός ἁρτός n.f. front, forepart, beginning; ἁρτός, ἁρτός prep. forward (to), before, into the presence of; used idiomatically with certain verbs. ἁρτός adv. forward, ahead, in advance; ἁρτός to advance, progress. ἁρτός-ἀν ἁρτός adv. formerly, henceforth. τοῦ ἁρτός, τοῦ ἁρτός prep. in front of, before (time or place); also used as conj. (+ ἁρτός or ἁρτός-ἀν). τοῦ ἁρτός, τοῦ ἁρτός at the front, forward, in front; τοῦ ἁρτός ἁρτός in front of, before, on the front of; τοῦ ἁρτός ἁρτός to precede.

28 ἁρτός (τοῦ ἁρτός) n.f. belly, womb. ἁρτός ἁρτός-ἀν ἁρτός gluttony. ἁρτός ἁρτός ἁρτός ἁρτός to ventriloquize. ἁρτός-ἀν see 28. ἁρτός, 28 ἁρτός n.f. storey (of a house).

28 ἁρτός, 28 ἁρτός, 28 ἁρτός n.f. grief, mourning; τοῦ ἁρτός to lament, mourn (for: ἁρτός, ἁρτός, ἁρτός, ἁρτός, ἁρτός, ἁρτός); ἁρτός- ἁρτός mourn.

28 ἁρτός, 28 ἁρτός, 28 ἁρτός n.m. lamp.

28 ἁρτός n.f. corn-measure.

28 ἁρτός, 28 ἁρτός, 28 ἁρτός n.f. freight, fare (on ship or camel); ἁρτός-ἀρτός to pay fare; ἁρτός-ἀρτός free of charge.

28 ἁρτός n.m., usu. pl., spices, incense. ἁρτός-ἀρτός idem;
to offer (burn) incense. *woy-2HNC incense;
talN-woy-2HNC 2bral, talN-woy-2HNC 2bral to offer incense.
2HT (2TH*; pl. 2TGEY) tip, edge, end; 2TH* 2HT is the pre-
ferred construction before nouns.
2HT N.M. north. e 2HT, en2HT, an2HT adv. northward.
2TAH2HT, 2AH2HT adv. (on) the north side. ea 2HT idem.
2HT (2TH*) N.M. heart, mind. â-po2HT e1 epo4 he came to
his senses. Mât2HT 2HT unanimous, being of a single
mind; 2HT 2HT 2HT to become unanimous. 2HT 2HT doubt;
Mât2HT 2HT doubt, hesitation; 2HT 2HT 2HT to become
doubtful, hesitant. 2HT 2HT impatience; Mât2HT 2HT
idem; 2HT 2HT to become impatient. at2HT senseless;
Mât2HT senselessness; 2HT to become senseless.
âala-2HT guileless, simple; Mâtâala-2HT guilelessness.
PâN2HT wise, a wise person; MâtrâN2HT wisdom, under-
standing; 2HT to become wise. âo2HT-2HT anguish.
2HT-2HT, ka-2TH* to set one's heart or mind (on, to:
e, 2eN, 2la1), to be confident (in); ka-2TH* 2BOA to re-
lex, become careless. 2HT to regret, repent (con-
cerning: e, 2eN, 2N); âtâ-2TH* unrepentant; Mâtrâqâ-
2TH*, Mâtâ-2TH* repentance. ce-k2HT 2HT to persuade.
2TH* to observe, notice, pay attention to, heed (e,
2eN, 2la1, 2N); Mâtâ-2TH* heedlessness; peqâ-2TH* atten-
tive; Mâtrâqâ-2TH* attentiveness. 2N-2TH* to pity, have
pity (on, for: 2eN, 2bral 2eN, 2la1); Mât2N-2TH* pity,
mercy; 2N-2TH* to be merciful. For nouns and vbs.
cpd. with 2HT 2HT see 1st element. 2a2TôN, 2aTô (2a2TH*,
2aTH*) prep. with, near, beside.
NUN. 2HNU N.M. profit, benefit, usefulness, advantage.
MâN-2HNU profit-loving. 2HNU to be profitable, useful
(to: âa*). 2HNU to give profit or benefit (to: âa*);
to gain profit or benefit (in, by, from: âHNO*, e, âN,
2N). 2N-2HNU to find profit or benefit (in: e, 2N).
2HNU to be disturbed, concerned.
2la1 2TH* (2aTH*) vb. tr. to beat, thresh, rub (âHNO*; on,
against: eššān, 21). As n.m. threshing. pēqē 1 thresher. 21 (21ō‘, 21ōw‘) prep. (1) on, in, at; (2) (to enquire) concerning; (3) and, or, with (connecting two nouns); (4) from on, from in, from at; (5) in the time of, in the presence of. 21 nāl adv. thus. ēbaq 21 from on, from. ēmēcht 21 down from on, down onto; ē DAYN 21 in toward; ēšpāl 21 down from, up from, down on. (21ēce), Q 20ē (20ēg) vb. intr. to be low, short. 20ēn n.m. lower part or place. 20xāl n. shortness.

20wāl, 20wāl, 20wāl, 20wāl, 20wāl n.m. ibis.

21ē, 21ē (pl. 21ēy, 21ēy, 21ēy) n.m.f. rudder.

21ēlē, 21ēlē, 21ēlē, 21ēlē, 21ē (f. 21ēlē, 21ēlē, 21ēlē, 21ēlē, 21ēlē, 21ēlē, 21ēlē, 21ēlē) n.m.f. lamb.

21ēlē, 21ēlē, 21ēlē n.m. pit.

21ē (pl. 21ōyê, 21ēy) n.f. road, way. 21ē nēl ēqā exo-
dus, way out. 21ē nēl ēqā way in. 21ē nēl way of going (in: ēqāy). 21ē nēl moqē way, road. 21ē nēl xōop a way for crossing, ford. 21ē nēl naqū the king's road, highway. pūn(n) 21ē traveling companion. 1-7ē21ē nā‘ to provide way or means to (someone).

21k n.m. magic; as adj. magical. p-21k to bewitch, en-
chant (e, 21). pēqē-21k wizard, magician; nētēqē-21k magic, wizardry. 2āko n.m. magician; nētēāko magic.

21n, 21ēn n.m. cup, vessel; a liquid measure; pēqē-21n ēqāy diviner (by aid of cup).

21ē vb. intr. to row; tr. idem (nēmō). 21ē, 21ē, 21ē n.m. steering-oar, rudder.

21ē 2ēt‘ reflex. to move forward (not properly Sah.).

21ē‘, 21ē‘ to sleep, doze; as n.m. sleep.

21ōyē 21-21‘ vb. tr. (1) to beat, strike (nēmō‘, e, eššān, šn, ēqāy e; with: nēmō‘, šn). (2) to cast, throw (nēmō‘; šn ēqā, ēšpāl); mostly Boh. in this sense. 21-2ōōt‘ to begin, undertake (to do: e + inf.); also lit., to place one's hand (on: e).

21p, 21p n.m. street, town quarter, road. e nēqēp adv.
outside, to the outside. ἵπτε, ἴπτε, ἴπτε n.f.

idem.

ἵπτε ἵπτ- ἵπτ' Q ἵπτε (1) vb. intr. to become weary, troubled (with, by, of: ἄτακε, ἀα, ἀό); to experience difficulty or distress (in doing: Circum.); to be difficult or troublesome (to, for: ἐ, ἑκ'). (2) vb. tr. to weary, distress, trouble. As n.m. weariness, distress, trouble; labor, product of labor. ἄτακε unwearied; without difficulty; μὴν ἵπται love of toil. ἵπτε to take trouble; to make trouble. ὑγία to give trouble, make trouble (to, for: ἑκ'). ὑγία idem. ἵπτε ἵπτε to labor, take trouble, be deeply concerned (for: ἐ, ἑκ; in, concerning: ἄτακε, ἀό); as n.m. labor, product of labor; ἄτακε unsympathetic; ἵπτε ἵπτε one who labors etc.; ἵπτε ἵπτε labor, suffering. ἵπτε ἵπτε to bear up under difficulty.

ἵπτε ἵπτ- ἵπτ' Q ἵπτε to spin (flax etc.).

ἵπτε ἵπτ- ἵπτ' (1) vb. tr. to rub, move back and forth (ὁμο'); to wear out (ὁμο'); to convulse, torment (ὁμο'); to flay. (2) vb. intr. to become old, worn out; to loiter, loaf around; to be convulsed, tormented. As n.m. spasm, pain; ἄτακτε unworn; untormented; μὴν ἵπτε ἵπτε convulsion.

ἵπτε, ἵπτε, ἵπτε n.f. palm, hollow of hand (ὦ δικ).

ἵκο (ἵκο) Q ἵκαιτ (ἵκαιτ, ἵκαπ') to become hungry (for: ὁμο'); as n.m. hunger, famine. ἵκασε adj. poor (bef. or aft. noun, with ὁ); μὴν ἵκασε poverty; ἐκ-ἵκασε loving the poor; μὴν ἵκαιτ-ἵκασε hatred of the poor. ἵκασε to become poor.

ἵκοιος, ἵκοιος, ἵκοιος n.f.m. sickle.

ἵκοιος (ἵκοιος, ἱκοίος; pl. ἵκοιοι) n.m.f. an old person, elder; esp. an older monk; as adj. old (bef. or aft. noun with ὁ). μὴν ἵκαιθο (of women: μὴν ἵκαιθο) old age. ἵκαιθο (Q ὁ ὁ ἵκοιος) to become old.

ἵκοιος, ἱκοίος, ἱκοίος, ἱκοίος vb. tr. to bear, carry
(ניםו), usu. on surface of water; intr. to be borne, carried; to float.

לומת n.m. entanglement, snare.

לוזח vb. tr. to nurse (a child: נו); to carry a child during pregnancy or infancy. רז'לוזח n. nurse.

לה n.m. a vessel (for pouring).

לוכנ (לוכנ) ז Lopez vb. tr. to weary, plague (ט, טוח); intr. to become weary, despondent; as n.m. weariness, distress.

לוכנ, לוכנ n.m. mist; ת-לוכנ to become misty, dark; ת-לוכנ to darken.

לועז Q to be high, exalted.

לוז, Q לוז to become sweet, delightful; זלאם- in cpds.: sweet in, sweet of (e.g. גלאם speech, עז' נה heart). As n.m. sweetness, delight. מזרז to make sweet, pleasant. זלאם n.f. sweetness.

לת n.f. idem.

לה n.m. louse, flea.

לוש vb. intr. to be easy, pleasant.

 tease number: forty (see §30.7). נֶסֶה נ  צוּזֶה Lent. מֶשֶׁה fortieth.

משה number: eighty (see §30.7).

לט in ת-לט to steer, guide (מים). ת-לט n.m. guidance. ת-לט n.m. unguided. רפ-לט n.m. pilot, guide.

לנטופה, לטופה, לטופה etc. n.m. sign, token; password.

לומת (לומת) Q לומת to become hot; as n.m. fever, heat.

לט n.f.m. heat, fever; ת-לט to give off heat.

לומכ vb. intr. to sit, sit down, be seated (ש רבד); to dwell, remain. Used with most prep. in normal senses. מז לומכ (1) seat; (2) privy, latrine; (3) anus.

לומכ manner of sitting, dwelling. לומכ n.m. buttocks.

לומת n.m. grace, gift, favor; gratitude, thanks, credit.

לומת graceless, thankless. ת-לומת, וְדֶל וּנְלומת to grant a favor, give grace, give as a gift. ת-לומת to
give grace, to benefit, be kind to (να"); ἵμεον' Ν ἀμοτ to give as a gift or favor. ἵπη-ἀμοτ ἄτιν to thank, give thanks to (for: εὐκα, 21, 22); as n.m. thanksgiving; ἄτηπη-ἀμοτ ungrateful; ἑπηπη-ἀμοτ a grateful person; ἄτρηπηπη-ἀμοτ gratitude. ἵ-ἀμοτ to obtain grace or favor (from: εὐκαν ἄτιν, ἄτιν; for someone: εὐκα, 21 εὐκα). ἵ-ἀμοτ to find favor or grace.

ἀμοῦ n.m. salt. ἵ-ἀμοῦ to become salt. ἵ-ἀμοῦ to add salt. ἵ-ἀμοῦ to be salted. ἄταμοῦ unsalted. ἅλ ν ἀμοῦ salt-dealer, salt-seller.

ἀμοξ, ὁ ἀμοῷ to become sour. ἵθη, ἃθη, ἄκη n.m. vinegar. ἵ-ἀκη to become sour. ἵ ἀσόρ to start to turn sour. ἄκη, ἃκη, ἄκη n.m. ear of grain.

ἀμάν vb. intr. to roar, neigh; as n.m. neighing, roaring.

ἵ-ἀμαίν idem.

ἄ (ἄντ') prep. (1) of place: in, within, on, at, among; from in, from; (2) of time: at, in, during; (3) of agent, means, instrument: with, by, through; (4) for adv. phrases ἄν ὑγ... see 21.3; (5) for ἄν πτημ- see 20.1. εὐκα ἄν from in, from within, out of; εὐκαν ἄν into, toward, at, within; εὐκαν ἄν in, within; ἀπα ἄν in.

ἀνάγ, ἃνάγ, ἃναοῦ n.m. vessel, pot, container; thing (any material object), property. ἄντανάγ state of being without property.

ἀνε- (ἀνε-) ἄνα' (ἀνα') impers. vb. it pleasures (suff. is objective); ἄνε ἄνε- that which pleases (someone), that which (someone) desires; often followed by ἄ + inf.

ἵ-ἀματ to be willing, desire (to do: ἀ, ετρε). See 20.2.

ἄκη n.m. beer.

ἀο, ἁ (ἀπα') n.m. face (of man or animal); surface, side. ἁ ἄ ν ἁ face to face. ἁ ὑγε ἁ, ἁ, ἁ ἁ idem. Ν ἁ, ἁ πά ἁ, ἁ πά by sight. ἁ ἁ ἁ from before. ἁ ἁ ἁ to direct one's attention (to: ἅ, ἁτίν). ἵ-ἀπα' (ἄν) to beseech, ask; to receive, accept. ἵ-ἀπα' (εὐκαν, ἁγω) to look up. ἁ-ἀο, ἁ-πά, ἁ Ν πά
(F) to heed, pay attention to, respect, favor; x1-20 as n.m. favoritism; aptx1-20 impartial; mntx1-20 impartiality; rpx1-20 one who is partial. x1-2pα* x1 n 20 (Q x1-2pα e17), suff. is reflex.: to amuse oneself, occupy oneself; to be distracted; to attend (to: e); to converse (with: mW); to reflect (on: 21, 2n); to sport, play (with: mW, 2n); mntx1-2pα* distraction; rpx1-2pα* trifler. +-20 e to beseech (Boh., rare in Sah.). e2pW (e2pα*) prep. toward (the face of), among; e2pairpW out to; e2pairpW in to, before, at, against. n2pairpW, wrn2pairpW, (N) n2pairp* in the presence of, before. 21 2pα* on the surface of, on the face of.

2o, 2o n.m. a grain measure.

2o61m (pl. 2wo6e, 2imo) n.m. wave. +2o61m (Q o W 2o61m)

to become agitated. +2o61m, 41-2o61m to cast up waves.

2o61e, 2o61e indef. pron. pl. some, certain (ones, people, things); as pred.: such, of this sort.

2o61pe, 2o61be, 2o1pe n.f. dung (human or animal).

2o61te, 2o1te n.f. hyena.

2o61te, 2o1te n.m.f. garment; +2o61te eXn to clothe.

2o1 n. in +2o1 meaning uncertain, prob.: to make an effort, strive (to do: e, W + Inf.); +2o1 na δ to vex.

2o1 (pl. 2i66y, 2ie66e) n.m. (1) field; (2) water-wheel.

2o6e n.f. cup.

2omnt, 2omet, 2omt n.m. copper, bronze; coin, money. +2omnt to pay (someone: nα*; for: 2a). 2omnt 2α 2omnt to buy with money. x1-2omnt to accept a bribe. mnt-2omnt money-loving; mntmnt-2omnt love of money; mnt- nact-2omnt hatred of money. +2omnt to become copper; pe4f-2omnt coppersmith; ca W 2omnt copper-dealer.

2onbe n.f. spring, well.

2omt, 2omt n.m. pagan priest.

2oole n.f.(m.) moth. +2oole to become moth-eaten, to perish. atf-2oole incorruptible, indestructible.

2ooy n.m. day. W n2ooy in, during the day. W oy2ooy
for a day. ἡν οὐκοογ ἔβολα ἡν οὐκοογ from day to day. ἄντιογ ἐς ἄντιογ idem. ἄντιογ ἄντιογ, νεόογ νεόογ idem. ἄνογ to spend a day. ἄντιογ adv. today; Ἑν ἄντιογ idem; ἡνὰ ἄντιογ from today onward; ἣς ἄντιογ until today; ἄντι ἄντιογ (ἐς ἔβολα, ἐς ἄντιογ) from today onward. ἄντιογ Ἑν ἄντιογ adv. today (used as ἄντιογ above).

ἄντιογ Q to be bad, wicked, putrid. λαθοογ, πετ ἄντιογ used as nominal: what is bad; evil, wickedness (may take def. or indef. art.). ἄντιογ, εἰπὲ Ἑν λαθοογ to do evil; ἔκβαντος λαθοογ evil-doer; ἡνὰ λαθοογ evil-doer; ἡνὰ ἄντιογ evil.

ἀγγέλος, εὐογγέλος, ἅγγελ (ἀγγέλ-) n.m. male (of men or animals); freq. as adj., aft. n., with or without Ἑ: male, wild, savage. ἄγγελ-παίνει male-female, bisexual. ἡνὰ ἄντιογ maleness.

ἄντιογ ὑἱὸς n.m. road, highway; a furlong.

ἄντιογ to abuse, curse (ἐ, ἔκσε).

ἄομος, ἁομός (ἀομ-) n.m. marriage feast; bridle-chamber.

ἄσφαλτος, ἀσφαλτος n.f. market; ἡνὰ ἀσφαλτος market-man.

ἄσφαλτος, ἄσφαλτος, ἄσφαλτος, ἄσφαλτος, ἄσφαλτος n.m. natron.

ἀυτή, ἀυτό, ἀυτή, ἀυτῷ in Ἑ π(τ) ἀυτή, Ἑ π(τ) ἀυτῷ in the vicinity of, in the presence of.

ἀυτή n.f. fear; as adj. fearful. ἀτηντήτος fearless; ἡνὰ ἀυτή fearlessness; ἁτηντήτος to become fearless. ἁτηντήτος in fear; fearful, fearsome (as pred.). ἁτηντήτος (Q Ἑ ἀυτή) to become afraid (of: ἐ, ἔκσε, ἐτε, ἅθε, ἁθην, ἐπολ ην, ἐπολ ην, ἁτε Ἑ); ἦτην-ἀυτή fear, respectful; ἡνὰ ἦτην-ἀυτή fear, respect. ἁτηντήτος to terrify, frighten (ἐ, ἔκσε, ἔκσε); ἦτην-ἀυτή dreadful. ἁτηντήτος to frighten (ἠμάρα).

ἀυτή n.f. hour, moment; ἁτηντήτος to spend time.

ἀτομή n.f. a vessel or measure.

ἀτομή ἁτηντήτος - ἁτηντήτος - ἁτηντήτος vb. tr. to examine, investigate, inquire into (ἠμάρα, ἐ, ἢκάλ, ἔκσε); as n.m. inquiry, question; ἁτηντήτος unfathomable; ἦτην-ἀτομή inquirer;
inquiry.

20γείτ (f. 20γείτε, 20γείτε; pl. 20γείτε) adj. bef. or aft. n.
with ἡ: first, foremost, leading. 20γείτε n.f. begin-
ning; το τε20γείτε in the beginning; χιν τε20γείτε
from the beginning.

20ψιτ (pl. 20ψιτε) n. passenger, crewman (?)

20ψυ n.m. inner part, interior. η 20ψυ ἤθος prep. in-
side, within (spatial or temporal). ἐ-π(ε) 20ψυ ε to
enter. ε20ψυ adv. to the inside, into, toward: ε20ψυ ε
prep. to, toward, into; ε20ψυ is also used to reinforce
επι, ἐκ, ἐν, μι, ματε, ματε, μι, ματε. η 20ψυ adv. within, in-
side (static location); η 20ψυ 2α under; η 20ψυ 2κ in:
η 20ψυ ἤθος in. εκ-20ψυ adv. inside, within; + ε/ἄθος
idem as prep. εκ η 20ψυ n.m. inner part, interior. μι
20ψυ ε prep. until. η 20ψυ adv. within; εν 20ψυ
adv. phrase: inner, interior. παντε20ψυ title of official.

20ψο n.m. greater part; profit, advantage; majority,
greatness; as adj. bef. n. without η or aft. n. with η:
great, much; before adj.: more, greater. 20ψο- as pro-
clitic form of adj., used like preceding entry. 20ψο
ε, 20ψε more than, beyond. ε 20ψο ε, ε 20ψε (ε) more
than, rather than. ε με20ψο adv. greatly, very. η
20ψο adv. much, greatly, very, much more so; η 20ψο ε
more than. η 20ψο η 20ψο idem (emphatic). ἐ-20ψο to
exceed, be more than (ε); to have or do more (than: ε);
with immediately following noun or verb: to be or do
all the more. ἐ-20ψο- proclitic form of preceding.

20ψρε- (20ψρε, 20ψρο-) 20ψρο (20ψρο) vb. tr. to deprive
(someone: suff. obj.) of (ἀθός, ε).

20ψριτ, 20ψριτ (pl. 20ψριτε) n.m. watchman, guardian. ον
η 20ψριτ head-watchman.

20ψρ n.m. vetch, pulse.

20ψε n.m. untimely birth.

20ψ, 20ψ, 20ψ, 20ψ (f. 2ψω, 2ψω; pl. 2ψοψ) n.m.f. snake.

20ψ (20ψ 2εψ, 20ψ) 2εψ (2εψ-) 2εψω (εψω) Q 2εψω vb.
tr. to distress, restrict, straiten ( IllegalAccessException ); to compel, force; vb. intr. to become distressed, restricted, narrow; as n.m. distress, need.

2μο, 2ωθ n. a fathom.

Ξα (ξρα) vb. tr. to drive, compel (IllegalAccessException, Νσα,), ± Ακολ. ξρα, ξρε n.m. upper part (very rare as n.); ξραι reinforces other prep., no diff. in meaning. ξραι adv. upward (see §8.1). ξραι forms cpds. with many prep. (including έ, εκά, ξρα, ουγα, ζλ, ζλ, ξά), usually, but not necessarily, with the added nuance of "up," e.g. up to, up onto, etc. ξραι adv. above (static; §28.7.). also freq. cpds., as in ξραι εκά up on, etc. ζλ-ξρα adv. above, on the upper side. ζα ξρα adv. upward; ζα ξρα e up to, even to. ζι ξρα, ζι ξρε adv. upward. ζι-ξρε n.m. in ε n(ς)ζι-ξρε prep. above.

Ξρα n.m. lower part, rare except in cpds.: ξραι adv. downward, down; ξραι e down to, into, onto; ξρα εκά down onto. ξραι adv. below. ζλ-ξρα adv. downward, down. ζα ξρα e prep. down to.

Ξρε n.m. form, likeness; ιρε ξρε to assume a form, likeness. Ξριεη, ξριεη, ξριεηεε n.f. staff, stout stick.

Ξρε, Ξρε (pl. Ξριηεηε, Ξριηεηε) n.m.f. food (of man or animals); Ξρε Ξρε (Q ο Ν Ξρε) to become food; Ξρε, Ξρε to give food (to: Να). ιρε Ξρε to get food.

Ξρε n.m. chisel.

Ξρηε n.m.(f.) flower. Ξρηε Ξρηε to bloom, blossom. Τεκ- Ξρηε Ακολ idem. Ουγα Ξρηε Ξρηε beetle (lit., flower-eater).

Ξρηε, Ξρηε vb. intr. to become still, calm, quiet.

Ξρη n.m. pelican.

Ξρηα, Ξρηα n.m. pomegranate (tree or fruit); Νο W Ξρηα pomegranate tree.

Ξρκ (Ξρκ) Q Ξρκ vb. intr. or reflex. to become still, calm, quiet; to cease; rarely tr. to still. As n.m. stillness, quiet; ξρκ to calm, quiet (Nα). Ξρκ adj. silent, quiet.
ὄψως (ὄφω-, ὀφ-; ὀφ) n.m. voice; sound, noise, cry. ἄφως voiceless; ἀφως ἄφως a consonant. ἀφ- ὀψως, οὐχ ὀψως (ἢ ἐβολᾶ) to let out a cry. ἐκ- ὀψως to snort. ἐ- ὀψως (ἢ ἐβολᾶ) to speak, give voice, promise; ἢ ὀψως ἢ ὀψως a vowel. ἐφ- ὀψως ἐβολᾶ to make a sound, utter a cry. ἂ- ὀψως, ἄ- ὀψως (ἢ ἐβολᾶ, ἢ ὀψως) to raise one's voice, to utter, speak. ἄ- ὀψως to cry out; ἄ- ὀψως ὀψως to hear the sound (of). ἅτα- ὅψως ὀψως being hard-voiced. ὀψως- ἀτα n.m. thunder. ὀψως- βαλα n.f. thunder; ἀ- ὀψως- βαλα to thunder. ὀψως, ὀψως boastful talk; ἅτα ὀψως- βαλα boastfulness; ὀ- ἅτα ὀψως- βαλα to boast.

ἀποψων vb. tr. to flap or spread (wings); to blink (eyes). ἀποψων n. pebbles.

ἀπω ὀφως- (ἀφως- ὀφως) Q ἀφως vb. intr. to become heavy, difficult (for someone: ἐ, ἐκάρ, ἐκαρα ἐκάρ; in, with something: ἅτας, ἅτα); to be slow (to do: ἐ + Inf.); rarely tr.: to make difficult. As n.m. weight, burden. ἀτ- ἀπω ἀφως weightless; ἀτ- ἀπω ἀφως to add weight to. ἀπω ἀτα to become long-suffering, patient; ἀκρω- ἀτα adj. patient, long-suffering; ἅτα ἀκρω- ἀτα patience; ἀτα- ἀκρω- ἀτα to be patient. ἀπως, ἀφως n.f. weight.

ἀποφως vb. tr. to grind or gnash (the teeth; at, against: ἐγοντα ἐ, ἐγοντα ἀτα, ἐκαρα ἐκάρα). As n.m. gnashing of teeth.

ἀφως n.f. oven, furnace.

ἀφωτ n.f. wine-press, vat.

ἀφως vb. intr. to snore.

ἀτα (ἀτας, ἀτας) to become fat. As n.m. fat.

ἀτα n.f. shaft of spear; mast.

ἀτα n.m. onion.

ἀτα, ἀτα, ἀτα (f. ἀτατες, ἀτατες; pl. ἀτατες, ἀτατες, ἀτατες) n.m.f. horse. ἅγα ἄτα foal. ἅκα- ἄτα horse-groom.

ἀπωστὸν ἄτα to become dark, be darkened; as
n.m. darkness, mist.

stooye, tooyo n.m. dawn, morning. παυς Ν tooyo dawn, early morning. ἐ tooyo, π tooyo, 21 tooyo at dawn.

ομ tooyo until morning. χιμ tooyo from morning (on).

τοπ n.m. (1) fall, destruction; (2) name of a measure.

τοπ n.m. necessity, constraint; ογις toop out of necessity. ἡμίκος τοπ of one's own accord, on one's own authority. τ-τοπ to constrain (e); τ-τοπ to exercise authority. τ-τοπ to constrain (e); to give authority (to: e).

ὥ impers. vb. it suffices, is enough (for someone: e; to, that: e + Inf., ἐπε, Circum.). Also used with pers. subject: to have enough, be satisfied; to cease, stop (e + Inf., ἐπε, Circum.); often + ὡ as ethical dative.

ὥ vb. tr. to send (μοο; for, after: Νοια).

ὡς, ὡς, ὡς, ὡς, ὡς (pl. ὡς) n.m. (1) work, product of work; (2) thing, object; (3) matter, affair, business. ὡς μοο what is the matter (with...)? ὡς μοο what is the use of? ὡς μοο what? ὡς ἀν-μο what? ἀν-μο there is (not) a matter; this and the same constructions with the corresponding possessives (μοο-μοο) etc.) express the general idea of having a (legal) problem with or involving another person. ῥ-ῤ vb to work (at, on: e; for: ῥ, 21; in, with: μοο); as n.m. work, working; ἔττ-ῥ worker; μοο-μοο work, labor; ἔττ-Ῥ-ῥ fellow-worker.

ὥ vb. tr. to prick, incite. ὅλκ, ὅλε n. prick, stab.

ὡ τός (ᾠτός) τός vb. tr. to cover, shelter, protect, clothe (μοο, ἐ, ἐκο, ἐκον; with: μοο, μοο); ὡαλ ερα εκο idem; vb. intr. to become covered etc.

ῥεγωτρεγω coverer, protector. ῥερ, ῥερ, ῥερ, ῥερ, ῥερ, ῥερ πο n.m. covering, lid. ῥοος, ῥος (pl. ῥοοος, ῥοος) n.m.f. covering, garment; linen. ῥο μο, ῥοκο (pl. ῥοκοογο) n.f. garment, clothes, cloth.

ὠκ ῥκ- ῥκ vb. tr. to smite, crush (μοο, ἐκο).
Q əwə vb. intr. to fly. əwə əwol to fly forth; Q to be distraught. Other adv. and prep. in normal senses.

Nə N əwə exit. pequəwə flier.

əwə (əwəg, əwəɡ) vb. intr. to become hoarse.

əwə əwə- (əwə-) əwə vb. tr. to throw, cast.

əwək (əwək) əwək vb. tr. to twist, braid, roll (əwək); as n.m. plait, twist.

əwəɡ, Q əwəɡ vb. tr. to embrace (e, əwəyən e); as n.m. embrace.

ənə ən- (ən-) ən vb. tr. to tread, trample, beat (əwək; on: e, əfəlamə e, əxə, əfəlamə əxə, 21); as n.m. treading, trampling.

ən ən- ən vb. intr. to approach, draw near (to: e); to be about (to do: e + Inf.); Q to be nigh, near; to be related (to), in compliance (with); rarely vb. tr. or reflex. to bring near. ətəwən əpə unapproachable.

ən ən vb. tr. to command, order (someone: ətn, ətn; to do: e, əfəpə); to give (an order, command: əwək; to: ətn, ətn). As n.m. command.

ən vb. intr. to go aground. Nə N ən shallows. O N ən (Q) to be shallow.

ən n. in xi-ən to betroth (əwək; to: Nə).

ənə n.f. canal.

ənək (ənək) ənə vb. tr. to consecrate, appoint.

ənək ənə- (ənə- ) ən vb. intr. to approach; rare in Sah.; uses parallel those of ən (approach) q.v.

ənək vb. tr. to entreat, exhort (e). Very rare in Sah.

əwəy əwəy vb. intr. to rain (down on: əxə, əfəlamə əxə; from: əwələ ən); also tr. As n.m. rain, moisture; moy-ən-əwəy idem. əwəy-ən-nc n.m. rain.

ən ən ən vb. tr. to hide, conceal (əwək; from: e); intr. to hide, become hidden (from: e). As n.m. hiding; ən əwən in hiding, secretly; ən nəwən idem; N ən idem. ətəwən unhidden. Nə N ən hiding-place.
2ωφη n.m. palm-branch with hanging dates.
2ωφ 2σφ- 2ορ ο 2ηρ vb. reflex. to guard against, take heed for (a).
2ωφ 2σφ- (2σφ-) 2ορ vb. tr. to milk; 2σφ-ερητε idem.
2ωφ the god Horus.
2ωρη (2ωρη) 2ορvb. tr. to break (μορ); intr. to be broken.
2ωρη, Q 2ορ vb. intr. to sit quietly (as in ambush).
2ωρη, Q 2ορ vb. intr. to sleep, doze.
2ωρη 2σφ- (2σφ-) 2ορ vb. tr. to soak, drench, wet (μορ); with: 2ωφ, μορ); also intr.: to become wet.
2ωρη (2σφη, 2ωρη) 2σφ- 2ορ vb. tr. to heap up, pile up (μορ); to put into order, arrange;
vb. intr. to be heaped up, put into order; as n.m. order, harmony. 2φω vb. idem (rare).
2ωκ, 2ωωκ, 2ογιο n.m. thread, cord.
2ωκ 2εκ- 2οκ vb. tr. to block up, cover up, stop up (μορ; εκ, 2ικ); vb. intr. to be blocked up etc.
2ωκ vb. intr. to sing, make music; as n.m. song; 2ευκωκ singer.
2ωτ n.m. sack, bag.
2ωτ in 2εωτ to sail, float (to: ε, 2ικ; in, on: 2ικ); ηα 2εωτ sailing course.
2οττη (2οττεο) 2οττη- 2οττη vb. tr. to kill (μορ); 2οττη ιερα to massacre. 2αττ in cpd.: slaying, as in 2αττ φηρε child-slaying. As n.m. slaughter, murder;
corpse; 2εικλωττη slayer, murderer; 2ωτρεικωττη murder, slaughter; 2ουκτεικωττη to slay (ε). 2αττεικ n.f. slaying; thing slain.
2ωτε vb. to bruise, pierce.
2ωτε, 2ωτ n.f. rod, pole; γε ο 2ωτ wooden pole.
2ωτι (2ωτι) 2ωτι- 2οττη vb. intr. to set, sink (of celestial bodies); to become reconciled (to,
with: ε, μορ); vb. tr. to reconcile (μορ; to, with: ε,
μορ); as n.m. reconciliation; sunset. ηα ο 2ωτι the
west. ἐπι-ὑπερέπει to reconcile.

ἐπι-ὑπερέπει (ἐπι-ὑπερέπει) ἐπι-ὑπερέπει ἐπι-ὑπερέπει Q ἐπι-ὑπερέπει vb. tr. to join (ἐνοίκος; τῷ: ἐν; with: ἔννοια); to hire; vb. intr. to be joined (τῷ: ἐν); to be hired (for: ἐν); to be in harmony (with: ἔννοια). As n.m. joining, yoke, harmony. ἐπι-ὑπερέπει hireling. ἐπι-ὑπερέπει (pl. ἐπι-ὑπερέπει, ἐπι-ὑπερεβες) n.m. twin, double; as adj. doubled. ἐπι-ὑπερεβες n.f. yoke (pair) of animals.

ἐπι-ὑπερεβες, ἐπι-ὑπερεβες emphatic or intensive pronoun, used appositionally with other pronominal elements: (I) myself, (I) too, for my part, on the contrary, on the other hand. ἐπι-ὑπερεβες adv. (no pron. agreement) on the other hand, however (expressing contrast or opposition).

ἐπι-ὑπερεβες (ἐπι-ὑπερεβες) ἐπι-ὑπερεβες (ἐπι-ὑπερεβες) Q ἐπι-ὑπερεβες vb. tr. to gird, arm (ἐνοίκος; with: ἔννοια, ἔννοια; for, against: ἐν, ὑπέρεβες), ἐπι-ὑπερεβες, ἐπι-ὑπερεβες. ἐπι-ὑπερεβες ἐπι-ὑπερεβες to gird someone as a soldier. As n.m. girding, breastplate, protective armor.

ἐπι-ὑπερεβες (ἐπι-ὑπερεβες, ἐπι-ὑπερεβες, ἐπι-ὑπερεβες) Q ἐπι-ὑπερεβες vb. tr. (1) to scrape, scratch, esp. as means of torture (ἐνοίκος); (2) to shave (ἐνοίκος); as n.m. baldness, shaven condition. ἐπι-ὑπερεβες n.m. fleece.

ἐπι-ὑπερεβες (ἐπι-ὑπερεβες) ἐπι-ὑπερεβες ἐπι-ὑπερεβες (ἐπι-ὑπερεβες) Q ἐπι-ὑπερεβες vb. tr. to pluck.

ἐπι-ὑπερεβες (ἐπι-ὑπερεβες, ἐπι-ὑπερεβες) Q ἐπι-ὑπερεβες vb. intr. to become lean, thin; + ἐπι-ὑπερεβες: to pine away, be blighted.

ἐπι-ὑπερεβες Q ἐπι-ὑπερεβες vb. tr. to distress, afflict (ἐνοίκος, ἐν); intr. to be distressed (by, with: ἐπι-ὑπερεβες, ἐπι-ὑπερεβες, ἐπι-ὑπερεβες, ἐπι-ὑπερεβες); as n.m. distress, straits. ἐπι-ὑπερεβες n.f. constraint.

ἐπι-ὑπερεβες (ἐπι-ὑπερεβες, ἐπι-ὑπερεβες) ἐπι-ὑπερεβες ἐπι-ὑπερεβες Q ἐπι-ὑπερεβες vb. tr. to steal (ἐνοίκος; from: ἐπι-ὑπερεβες, ἐπι-ὑπερεβες, ἐπι-ὑπερεβες). As n.m. theft. ἐπι-ὑπερεβες n.f. thief.

(ἐπι-ὑπερεβες) ἐπι-ὑπερεβες ἐπι-ὑπερεβες Q ἐπι-ὑπερεβες vb. tr. to eject, send forth.

ἐπι-ὑπερεβες Q ἐπι-ὑπερεβες vb. tr. to scrape, scratch (ἐνοίκος); vb. intr. to be scraped; to itch; as n.m. itching, scratching.

ἐπι-ὑπερεβες, ἐπι-ὑπερεβες n.f. hand (as a measure).

ἐπι-ὑπερεβες Q ἐπι-ὑπερεβες vb. intr. to be in straits, be dying; vb. tr. to distress, put in straits (ἐνοίκος, ἐν); as n.m.
**straits.** 2ακ n.m. illness; name of a disease.

2ακαν 2εκαν vb. tr. to shut (μοντε), shut in, enclose; as n.m. shutting, sealing.

2ωκε (2ωκε, 2ωκε) 2εκε- (2εκε-) 2οκε vb. tr. to wither, destroy (μοντε); vb. intr. to wither away, fade, expire. 2εκε- in cpds.: weak in, feeble of.

As n.m. feebleness. 2σωκε unfading.

2ωκαπ (2ωκαπ, 2ωκαπ) vb. intr. to feel, grope (for: επ, εδουν ε).
x

xala vb. tr. to clap (hands: qmo, zîn).

xala, xala, xala n.m. desert. 21/2în xala in the desert.

maâ-xala loving solitude. mûtxala desolation. kô/êpe qmo ni xala to make desert. û-xala to become desert, waste.

xâli (txâli) xâli vb. tr. to display (qmo).

xâk vb. tr. to clap (hands: qmo); to flap (wings); as n.m. clapping, flapping; peqâxâk one who claps.

xamh n.f. calm.

xam, xam, xam, xaxi, xamh n. ark, box.

xacâd n. in xi-xacâd to repair, put in order.

xate (xatae), Q xotô vb. intr. to become ripe, mature; to advance in age. xtaî, Q xat idem.

xama vb. heap (of grain).

xama, xama, xama n.m. snake, reptile.

xah, xah n.m. frost.

xaw (xaw, xaw, xaâtâ, 6âqaw, 6âqaw, 6âtaw, 6atâw) xaw vb.

tr. to beat, strike, gnash (qmo; against: eën); as n.m. beating, gnashing; as adj. beaten, (of metal) refined.

xâx n.m. sparrow. xax n. aîl name of a bird.

xâxe (xâxe), Q xâxâ(oy) vb. intr. to become rough, hard, harsh. âtxâxe not harsh (of voice).

xâx (pl. xâxô, xâxô, xîxô, xîxô, qîxô) n.m.f. enemy. maî-xâxe loving enmity, quarrelsome;

mûtxâxe enmity (toward: e2oy n). û-xâxe (Q o n) to be at enmity (with: e, tûn).

xîbic, xîbic, xibîbic, xîbic, xîbic, xîbic, xîbic, xîbic, xîbic, xîbic, xîbic n.f. coal, charcoal.

xîrin n.m. blemish. âtxîrin without blemish.
xe, xxe conj. see 30.11 for full discussion of uses.
xəna, xəna, xəna, xəna n.m. spear; a shoot.
xək n.m. shell, sherd.
xəkac, xəkəc conj. so that, in order that; usu. followed by Future III or II. See 27.4.
xəkək n. an insect (ant?).
xəloəc, xəloəc, xəloəc, xəloəc vb. intr. to become exhausted, to pant; as n.m. exhaustion, panting.
xəne, xəne, xəne n.m. apple.
xəne, xəne n.f. roof.
xəro (xəro) xəpe- (xəpe-) xəpo' (xəpo') vb. tr. to kindle, set afire; intr. to be ablaze, burn.
xə n.m. speck, mote (of straw, chaff, sawdust).
xə n.f. dish, bowl.
xənc n.f. bowl, censer.
xəp vb. intr. to be merry, enjoy oneself; to be wanton; as n.m. merriment, fun; wanton behavior. reəxəp wanton.
xəpəf n.m. wanton behavior.
xəpe, xəpe n.f. threshing-floor; threshing season.
xิ n.m. a metal vessel.
xí (xí) xí- (xí-) xí'= Q xnh vb. tr. (1) to seize, take (mho'); to receive, accept; (2) to buy, acquire; (3) to strike, reach (of arrows, teeth, etc.); (4) to learn by heart. In basic meaning (1) all prep. and adv. occur with normal meanings. xí ε to affect, relate to, impinge on; (± ezoyn) to lead to, be conducive to, introduce to. xí mho' xən to borrow (suff. on xən is reflex.). xí mén to touch, be in contact with. For xí- and xì in vb. and nom. cpds. see 2nd element.
xíepe n.m. pod.
xílaec, xílaec, xelaec, kelaec n.m. box.
xìn, xën, xèh, kën, sën, sën prep. from, since, starting from; conj. since (see § 30.3); while yet (+ Circum.). xìn e, xìn nì, xìn 2nì = xìn. xìn X e/ηω/θωραί e Y from X to Y. xìn X ηωυθωραί from X onward. xìn is
occasionally preceded by ε, ἃ, μ, δ, ζ.

\textit{xìñxh} n.m. emptiness, nothingness; ε \textit{xìñxh} in vain, for no purpose, for no reason. ἃ \textit{xìñxh} idem.

\textit{xioγe} vb. tr. to steal (ἀμοτέ); from: ἃ, εὔσολα ἃ); to rob (ε, ἃκα); as n.m. theft, fraud. \textit{xioγe} adv. stealthily secretly; unbeknownst (to: η). ἃτ \textit{ἀμοτὲ} ἃ \textit{xioγe} to steal.

\textit{μα} ἃ \textit{xioγe} secret place. \textit{ρευκτιογε}, κα ἃ \textit{xioγe} thief.

\textit{άερ} n.m. brine; salted fish. \textit{άεραρ} brine-lotion (as soap).

\textit{xīγ} xīγ- xīγτ (xīγτ') Q xīγε (i εἰραι) vb. tr. to raise up, exalt (ἀμοτέ); over, above: ε, εξά, ἀξία; vb. intr. to become exalted, raised up; as n.m. height(s), top.

\textit{μετ xīγε} the Most High (of God). \textit{xīγ} ἃ ἱετ to become arrogant, proud, vain; \textit{xαγι} рог to become vain, proud; \textit{μιαφαγι} рог pride, arrogance.

\textit{xīγε} n.m. exalted person or place.

\textit{xīγ} n.f. back, spine.

\textit{xιγε}, \textit{xος}, \textit{xος} n.f. a land measure.

\textit{xιμ} adj. sparing, niggard.

\textit{xι} n.m. spittle.

\textit{xια}, ηια n. single lock or braid of hair.

\textit{xιαμ}, \textit{xιαβ}, \textit{xιαφ} n.m. brazier.

\textit{xιαα} n.pl. testicles.

\textit{xιν}, \textit{xεν}, \textit{xιν}, \textit{xε} conj. or. \textit{xιν ομον/ον/ον} or not. \textit{xιν ομορ}

or rather.

\textit{xια} (xια, ηιε) xια- xιαέ vb. tr. to quench, put out (ἀμοτέ); intr. to be quenched. \textit{ατιαα} unquenchable.

\textit{xια} vb. tr. to send, send away.

\textit{xια} (xιοτέ, xιααέ) vb. tr. to strike (with: η or zero).

\textit{xιαγ} (xιαά) vb. intr. to delay (in doing: η); as n.m. sloth. \textit{ατιααγ} without delay; \textit{μυτατιααγ} promptness; \textit{ρευκτιααγ} sluggish; \textit{μιαφατιααγ} sloth, delay.

\textit{xια} (pl. xιαγ) n.m. forearm, wing; force, violence. ἃ \textit{xια} with effort. τ-\textit{xια} to treat violently. \textit{xι}

\textit{ἀμοτέ} ἃ \textit{xια} to force, compel. \textit{xι ὁυκαρ} to use force; \textit{μιαφατιααγ} force, violence; \textit{ρευκτιααγ} violent; \textit{μιαφατιααγ}
XI-XII violence. MOY: Ν XH Α2 n.f. scapular (of monk). XH, XHH, XHHH n.m. beets, greens.
XHΣOY, XHHY (pl. XHΣOY) n.m. threshing-floor, grain on threshing-floor. ἘXHΣOY, ἘΣXHΣOY, ΕΣXHΣOY, ΠXHΣOY n.f. idem.
XHΣOY XHE- (XH-) XHΣOY" (XHΣOY", ΕΣXHΣOY") vb. tr. to ask, question (dir. obj. of person asked; the thing asked is indicated by ε or ετεε); (rarely) to tell. As n.m. inquiry, questioning.
XHΣOY, ΞΕΣOY, ΞΕΣOY n.m. basket, container.
ΞΗΣOY vb. tr. to ask about.
ΞO XE- xo" Q XHY vb. tr. to sow, plant (seed: ΕΗMο"; in: ΕΗ, 2XΗ); to plant (a field; ΕΗMο", ε; with: ΕΗMο") as n.m. sowing, planting. ΕΕΗxo sower.
ΞO xe- (XI-) xo" (usually + εΙOΛ) vb. tr. (1) to spend, expend, dispose of, use up (ΕΗMο") (2) to put forth, send forth (ΕΗMο"; to, onto: Ε, εΧΗ, εΣOYH ε). ΕΕ-ΝΟΥHΕ εΙOΛ to take root.
ΞO (pl. ΞHΣOY) n.m. arm-pit; o Ν xo to be hunch-backed.
ΞΘΕ, ΞΘΙΕ, ΞΘΙΙ, ΞΟΙ, ΞO (pl. EXH) n.f. wall. ΕΕ-Ν-ΤΗΜΗΣ, ΞΕΘΗΜΗΣ n.f. middle wall.
ΞΘΕΙC, ΞΘΙC (abbrev. ΞΕ; pl. ΞΘΙΟΤΕ, ΞΘΙΟΤΟY) n.m.f. lord, lady; with def. art. the Lord; master, owner. ΕΙΞΘΕΙC to become lord, rule (over: ε, εΧΗ, εΕΠΑΙ εΧΗ); ΕΕΠΕΙΞΘΕΙC ruler. ΕΙΝΞΘΕΙC lordship.
ΞΘΕΙT, ΞΕΙT (XIT-) n.m. olive-tree, olives; n.m.f. testicle. ΕΩ Ν ΞΕΙΤ olive-tree. ΗΛ Ν ΞΕΙΤ olive grove.
ΓΗ Ν ΞΕΙΤ olive wood. ΕΗ-Ν-ΞΕΙΤ olive-leaf. ΗΤΟΟΥ N ΞΕΙΤ the Mt. of Olives.
ΞΟΙ, ΞΟΙ (pl. EXHY) n.m. ship, boat.
ΞΟΚ, ΞΑΚ n.m. hair.
ΞΟΚΙ, ΞΟΚΙΩΚ Ι Q ΞΕΚΙΩΚ (ΞΕΚΙΚΙ) vb. tr. to stamp, brand, mark (ΕΗMο") as n.m. stamp, brand.
ΞΟΛΕ Q to be least, smallest.
ΞΟΛΧΑ (ΞΟΛΧΛΑ) ΞΑΧΑ- ΞΑΧΛΑ vb. tr./intr. to drip, let drip.
ΧΟΛΛΧ ΧΩΛ-* (ΧΧΧΧ-) ΧΧΧΟΛ Κ ΧΧΧΟΛ vb. tr. to hedge in 
(₦ΗΟ*); as n.m. hedge.
ΧΟΛΛΧ n.f. moth. Ψ-ΧΟΛΛΧ to become moth-eaten, decayed.
ΧΟΛΥ (ΧΟΥ, ΧΛΥ) ΧΕΥ- (ΧΟΟΥ-, ΧΛΥ-) ΧΟΟΥ* (ΧΟΥ*) vb. tr. to 
send (₦ΗΟ*; to: ε, ΕΡΗ*, ΕΧΗ, ΝΑ*, ΜΑ) + ΕΙΟΛ out, off, 
away; εΙΟΥΜ in; ΕΡΗ* up; ΡΑΗ ahead. ΧΟΟΥ ΝΓΑ to send 
after.
ΧΟΟΥΤ adj. base, lowly, rejected. ΜΗΤΧΟΟΥΤ, ΜΗΤΡΕΧΧΟΟΥΤ 
baseness. Ψ-ΧΟΟΥΤ to become base, lowly.
ΧΟΟΥΧ n.m. papyrus.
ΧΟΝ n.m. bowl, dish.
ΧΟΡΨΕ χΕΡΨΕ vb. tr. to overcome; Q to be hard.
ΧΟΡΡΗ (ΧΟΥΤ-, ΧΛΥΤ-, ΧΩΤ-, ΧΟΤ-; f. ΧΟΥΤΕ, ΧΟΟΥΤΕ) 
number: twenty. See 30.7.
ΧΟΥΧ (ΧΟΥΧ, ΧΟΥΧ, ΧΟΧ) ΧΕΨ- Q ΧΗΨ (ΧΗΨ) vb. tr. to burn,
scorch (₦ΗΟ*); intr. to be sharp, bitter; as n.m. burn-
ing, ardor. ΧΟΥΧ Ν ΖΗΨ n.m. warmth of heart, esp. in 
ΖΗΨ ΟΥΧΟΥΧ Ν ΖΗΨ warmly, sincerely, ardently.
ΧΟΥΧ (ΧΟΨ) ΧΟΨ* Q ΧΗΨ vb. intr. to be costly, rare; tr. to 
value.
ΧΟΥΣΕ vb. intr. to limp.
ΧΟΥΧΟΥ, ΙΟΥΓΟΥ vb. intr. to fly (or sim., of birds).
ΧΟΥΤΗ in Ν ΧΟΥΤΗ headlong, over the edge.
ΧΟΡΧ (ΧΟΧΧΨ, ΧΟΧΧΨ) ΧΧΧΨ vb. tr. to burn, 
cook; intr. idem.
ΧΨ-, ΧΨ- n.m.f. hour; usually prefixed to number, as in 
ΧΨ-ΜΗΤΟΥΞ the 11th hour. Ν ΜΗΛΥ Ν ΧΨ-Χ at about the 
Xth hour.
ΧΨ-, ΧΨ- vb. must; usually prefixed to Inf., as in 言えば-
walk; rarely impers.: it is necessary (that: δεπο).
ΧΨΟ ΧΨΙ*- ΧΨΟ* Q ΧΨΙΗΤ vb. tr. to blame, scold, reproach 
(₦ΗΟ*; for: ΕΡΗ*, ΕΧΗ, ΡΑ, ΡΗ); as n.m. blame, reproach.
ΜΗΤΧΨΙΗΤ modesty.
ΧΨΟ ΧΨ* vb. tr. (1) to beget, give birth to (₦ΗΟ*);
(2) to acquire, get, obtain (₦ΗΟ*), oft. + eth. dat. w.
As n.m. birth, begetting; acquisition, gain, possession. ἄτηξομο unbegotten. ὑγεχμο maker, begetter; μὴτρεχμο begetting.

προ (σρο) Q πρεπεῖ (πρεπεῖ, σρεπεῖ) vb. intr. to become strong, firm, victorious (over: ε, εκή); vb. tr. to make strong; as n.m. strength, victory. ἤπρο να* to encourage, confirm. σκίν-προ to establish victory. αὐτ-προ unconquerable. ναί-προ victory-loving. περίπρο victor, victorious. πορ Q to be strong, bold, hard. πορ-βαλ bold of sight, staring; μὴτμιρ-βαλ staring. πορ-βάτ firm of heart, bold; μὴτμιρ-βάτ courage, boldness; ἤπρομιρ-βάτ to give courage (to: να*); χι-μὴτρ-πορ-βάτ to take courage. πορφέ, πορφρ, πορ adj. strong, bold (bef. or aft. n. with ἐ). περι-πορφέ to become strong. μὴτμιρφέ strength, prowess.

προ (γρο) πρε-προ* (γρο*, γρα*) Q πρεθυ (γραθυ) vb. tr. to lay down (πρασ*; on: ε, εκή, 2ή, 2ική); intr. to lie down. προ e ποκαν to succumb to sickness.

προ n.m. cup.

προ* n.m. head (§28.6). Rare except in prep. phrases or as the obj. in certain verbal expressions. εκή προ prep. (1) on, upon, over, above; (2) for, on account of; (3) at, against; (4) to, unto; (5) in addition to. ἐκολ εκή out upon; ἐκογι εκή unto; ἐβραί εκή up/down onto, upon. 2ική 2ικω* prep. before, in front of. 2ική 2ικω* prep. (1) on, upon, over; (2) in, at, beside; (3) ἐκολ from on, from at; πετ 2ική the one in command of; ἐβραί 2ική on, upon.

προ προ- προ* vb. tr. to sing; as n.m. song. περιπρο (pl. περιπρογι) singer, minstrel.

προ προ- (ει-) προ* (imptv. αἰ-προ, αἰ-προ*) vb. tr. to say, speak (πρασ*; to: ε, να*; about, concerning: ε, εκτε, εκή, ἐβραί εκή; against: ησα, ὠγε). ἄτικω, ἄτικω* ineffable. περιπρο- one who says; μὴτρεχμε据说- saying, telling. προ- (for προ ερο*) to mean, signify; to say to. περι-, περι*
said (before direct quotation; see 20.3).

\( \text{xow} \text{ xeK- xok}^\prime \text{ Q xnk} (\pm \text{ ebol}) \text{ vb. tr. to finish, complete, fulfill, accomplish (\text{Nhmo}^\prime); vb. intr. to become finished, completed, fulfilled, ended; as n.m. completion, end; total; fulfillment. Atx\text{oxk} \text{ without end.} \)

\( \text{xowNh xekNh- xokm}^\prime \text{ (xakm}^\prime) \text{ Q xokNh vb. tr. to wet, wash (Nhmo}^\prime; in, with: z\text{Nh, ebol zNh); as n.m. washing, cleansing. } \)

\( \text{xi-xakNh to bathe, baptize. xin-xokNH to be bathed, baptized. Atx\text{owNh unwashed; NhNtatx\text{owNh being unwashed.} \)

\( \text{xowf xekf- xokf}^\prime \text{ Q xokf vb. tr. to salt, season.} \)

\( \text{xawf vb. tr./intr. to sink, submerge.} \)

\( \text{xowK xelK- xolk}^\prime \text{ Q xolk (\pm \text{ ebol}) vb. tr. to extend, stretch Nhmo}^\prime; to: e, \text{ e2oyn e}; to sew together. xawK ebol as n.m. stretching, strain; extent; endurance, continuation. xalak n.m. strain; punishment. xolak n.f. strain, tension.} \)

\( \text{xolNH Q xolNh (xopNh) vb. intr. (1) to make merry; (2) to become implicated, involved (in, with: NhNh, zNh); as n.m. (1) festivity, dissipation; (2) care, distraction. xolhm(e)C, xophm(e)C n. care, distraction.} \)

\( \text{xolK xelK- xolk}^\prime \text{ vb. tr. to cut, prune.} \)

\( \text{xolN} (\text{xollN, xolN}) \text{ xelNh- xolk}^\prime \text{ (\pm \text{ ebol}) vb. tr. to draw, scoop (Nhmo}^\prime). xolNec, xolNc, xol(e)C n.f. vessel for pouring.} \)

\( \text{xom n.m. generation. xIn xom ga xom, euyxom Nh NhNkom, Nh gen-}

\( \text{xom Nh xom from generation to generation. gaxe Nh xom genealogy.} \)

\( \text{xont NHt- (xenHt-) xont}^\prime \text{ Q xont NH vb. tr. (1) to try, test (Nhmo}^\prime, e; with: zNh); (2) to begin, start; as n.m. trial;}

\( \text{NHt Nh xont Nh place of testing. xontc n.f. trial, test.}

\( \text{xNhN in xin-xNhN to test, try (Nhmo}^\prime, NhNh); as n.m. test, trial; perxin-xNhN tester.}

\( \text{xont (xophNh) Q xoneneq vb. impersonal: to happen, befall by chance; personal: to happen to be; vb. tr. to meet with (e) by chance; as n.m. chance.}

\( \text{xowf Q xNh vb. tr. to blacken.} \)
κωρ χορ' vb. tr. to study, examine. As n.m. spy, scout.
κωρ καρ- καρ' Q κιρ vb. tr. to sharpen; as n.m. sharpness.
κωρη Q κιρη vb. intr. to make a sign (to: ε, ουσα; with:
καρμο*, ζι), to beckon; vb. tr. to indicate (καρμο*); as
n.m. sign, indication.
κωρη Q κιρη vb. tr. to urge on, hasten (καρμο*); intr. to
ride fast, hasten (after: καρα). Μα Ν κωρη training
stable. ρεχγκωρη rider.
κωρη vb. intr. to stumble, trip. κρον n.m. obstacle, im-
pediment; ατρον unimpeded; τ-κρον to become an obsta-
cle, difficulty; τ-κρον to trip up (να*), cause diffi-
culty for; χι-κρον to stumble, trip, be impeded.
κωσ Q κεσ vb. tr. to load, pack (καρμο*; with: καρμο*); intr.
to become hard, solid.
κωτε (κωτ) κατ- κατ' (± εςογη) vb. tr. to pierce, penetrate
(καρμο*; to, as far as: ε, γα, ζι); as n.m. penetration,
separation.
κωτη Q κατη vb. intr. to fail, cease.
κωτε (κωτε, κωτε) κατε- κατ' vb. tr. to reach, pass,
surpass (καρμο*); ατκωτικ' impassable.
κωτε (κωτε, κωτογγκε) κεκε- (κεκ-) κουκ vb. tr. to sting,
prick, goad (καρμο*). κουκερ n.m. goad.
κωτε Q κουκε vb. intr. to be hindered.
κωτε (κωτε) κατε- (κεκε-) κουκ vb. tr. to gather,
harvest (καρμο*); as n.m. harvester. ρεχκωτε harvester.
κατε n. gleanings, left-over crops.
κωτε, κωτε n.m. book, document, book-roll, sheet of parch-
ment; as adj. book- (with parts or types of books);
κωτε Ν ογ reading book.
κωτε (κωτε) κατε- (κατε-, κατε-) κουκ vb. tr. to scatter, disperse (καρμο*); + εξολ idem; to hinder,
bring to naught (καρμο*); as n.m. scattering, dissolution.
κωτε (κωτε) κατε- κατ' (κατ', κατ'') Q κατε vb. tr. to dye,
stain (καρμο*; with: ζι, εξολ ζι); intr. to become dyed,
stained; as n.m. dyeing; ρεχκωτε dye of. κατε, κατε,
xẹka n.m. purple dye; as adj. purple; e1ẹp-xieke purple embroidery; ca ụh xieke seller of purple.
xọ2 (xọ2) xẹ2- Q xh2 vb. tr. to touch (e, e2oyin e); as n.m. touching, contagion. atxọ2 epo' untouchable.
xọ2 xẹ2- xẹ2 Q xh2 vb. tr. to smear, anoint (ịmo', e; with: ịmo', ụh).
xọ2N xẹ2N xaj2M Q xaj2N vb. tr. to defile, pollute (ịmo'); to become defiled, polluted (with, by: ụh, eboN ụh); as n.m. pollution, uncleanness. atxọ2N undefiled. jeN- xọ2N defiled person.
xọx, hànxo n.m. head, chief. ọhN- xọx headache. ụN-xọx to become head, chief.
635616, 635674, καμαγ, 6αβεναι n. chick-pea.

633327, καλλίτε n.f. pot.

633576, 6ακα (pl. 6ακεγ, 6ακεγε, 6ακεγε) adj. lame, crippled; μιμέλας lameness; 6ακλέ (Q o N) to become lame.

6348812 n.m. bald-headed person.

633410 n. bull. (Doubtful.)

633581, 6αμοτα (f. 6αμαγη, 6αμογη, 6αμη; pl. 6αμαγε, 6αμογε, 6αμη) n.m.f. camel, camel-load. 6αν-6αμοτα camelherd. 6αμπ Ν 6αμαγη baby camel.

633421 n. or adj. maimed; 6αμαλα (Q o N) to become maimed.

633646, 6αγον, 6αγον, 6αγον, 6αγον n.m.f. slave, servant. μιμ-6αγον service, servitude. 6αμαλα (Q o N) to become a slave.

6αγον, 6αγον n.m. a beverage.

6αμη, 6αμη, 6αμη, 6αμη, 6αμη n.m.f. a dry
measure.

6αγεν (6εγεν) vb. intr. to be hurried, anxious.

6αράς n. carob pod.

6αχε n.m. earring.

6αχίρ, 6αχίς, 6αχίς n.m. ant. 6π-6αχίς to suffer from itch or warts.

6αχίρ, 6αχίς, 6αχίς n.f. fist, handful. 6αχίς n.f. idem.

6ατίων(e) n.m.f. coarse linen, tow; coarse linen garment.

6έκε, Q 6οος (6οος) vb. intr. to become feeble, timid; as

n.m. weakness. 6εβ-2οντ weak, feeble; 6ντεσεβ-2οντ weakness, timidity; 6τ-6εβ-2οντ (Q o Π) to become feeble.

6ός adj. weak, feeble; 6ντεσεβ weakness, folly; 6τ-6ός (Q o Π) to become weak; είπε 6νμο' Π 6ός to make weak.

6ός n.m. arm (of person); leg (of animal).

6ε, 6ες postpositive particle (1) then, therefore, for;

(2) with neg.: no more, not again. τεμογ 6ε now then,

and now, now moreover.

6ελάτι, 6ελαί, 6ελάμα, 6ελάμα, 6ελάμα n.m. jar, vase.

6ελάζ, 6έλαζ, 6έλαζ n.m. shoulder.

6εμνυτ Q to be hard, stiff.

6ένυ, 6ένυ vb. intr. to hurry, hasten, come quickly; may

be used reflex. w. 6νμο'. As adv. quickly, in haste;

usu. in phrase Π 6ενμεν. 6ενμένει one who is hasty,

quick; 6ντεσεβεμεν hastiness.

6ερωβ, 6ερωβ (pl. 6ερωβας, 6ερωβος) n.m. staff, rod. 4-

6ερωβ to beat (νας, e). 4ό-ν-6ερωβ a blow.

6ίνε n.f. cloud.

6ίς, 6ίς, 6ίς n.m. he-goat.

6ίν-, 6ίν-, 6ίν- prefix added to any inf. to form an ab-

stract noun (f.) of action or manner of action.

6ίνε 6ίν- (6εν-, 6ίν-) 6ίντ (6έντ, 6ίντ, 6ίντ, 6ίντ) vb.

tr. to find (6νμο'). 6ίντε to find that (+ Circum. or

xε); also: perhaps, suppose that. 6ίνε 6νμο' Π ια to find

someone (Παλ) guilty of (6νμο'). 6ίν-2οντ to learn wisdom.

6ίνε as n.m. finding, thing found. 6ενεψενε finder.
γιμνοῦτ, γιμνοῦτ, γιμνοῦτ, κήμοου, γιμνοῦτ n.f. the Pleiades.
γιμνοῦλα, γεμνοῦλα, γεμνοῦλα, κίνημα n.m. kind of ship.
γιμνοῦτ, γιμνοῦτ, γιμνοῦτ, γεμνοῦτ presumably = γιμνοῦτ q.v.
γιμναξω, γιμναξω, γιμναξω, γιμναξω, κανκαξ n.f. bat.
γιμναξπ n.m. talent (weight).
γιττε n.m. kind of fruit, lemon.
6ίξ n.f. hand; script-hand; hand as measure. 6ίξ η όυναμ
right hand. 7ξ τ(“)6ίξ under one’s control. 7ξ-νος 7ξ
6ίξ to become generous. +6ίξ to promise (someone: ηα). 6ξ, 6ξλ n.m. a weapon (exact meaning not clear).
6ξα, 6ξο, 6ξο in +6ελα to sway, stagger.
6ξίξ n.m. burnt-offering.
6ξη, 6ξη, 6ξη, κελη n. dry sticks, twigs.
6ξο n.m. vanity, futility.
6ξομαη 6ξομαη (6ξομαη) 6ξομαη (6ξομαη) Q 6ξομαη (6ξομαη)
ξομαη, αναξω, αναξω vb. intr. to become twisted (up with,
up in: ε, 7ξ); to become implicated, involved, complica-
cated; also tr. to embrace. As n.m. complication.
6ξοοεε, 6ξοεε, καοεε, ταοοεε, ταοεε n.f. ladder.
6ξοε, ταοε n.m. bed, bier.
6ξοε, 6ξοε n.m. gourd.
6ξω, 6ξου n.f. twigs, firewood.
6ξωτ (pl. or dual: 6ξοετε, 6ξοετε, 6ξοοεε) n.m.f. kidney;
pl. also = internal organs in general, viscera.
6ξον, Q 6ξν (6ξον) vb. intr. to become soft, smooth, weak;
as n.m. softness. +6ξον to weaken. 6ξν, 6ξονε, 6ξν
adj. soft; also of a condition of wine.
6ξον (6ξοον, 6ξον, ηξο ν, ηξο υν, ηξο νιν, ηξο υν) vb. intr. to make
music (vocal or instrumental); as n.m. music.
6οιοε (6οιοε) 6οιε Q 6οιοε (καλλοε, 6αληυ, 6αληυτ, 6α-
λοουτ) vb. intr. to dwell, sojourn, reside (at, in: ε);
η η 6οιε dwelling-place, inn. ηοηηοε sojourner,
lodger; ηη-6οηηε (Q η η) to become a sojourner. (2)
(additional forms: 6οιε κελεοε, 6οιε; Q κελεοε) to deposit
(κελοε; with: ε), entrust to. 6οιεε n.m. sojourn,
residence; furnishings; deposit.

δόλα n.m. (1) a lie; (2) a liar. ἐ-δόλα to lie, be false;

εἰρέ οὐκόν δόλα to make false, present or take as false.

καθι-δόλα to tell a lie; αὐτό-δόλα sincere; ἀνθρωπόδωλα sincerity; εὐθυδόλα liar; ἀθρωπόδωλα lying.

δόλε the n.f. woollen garment.

δόλες e vb. reflex. to abstain from. δωδή n.m. abstinence.

δόλες (δολεῖα) διᾶλοψ (διᾶλοψ, κελάλοψ) Q διᾶλοψ vb. tr.
to spread to dry (ὁμοιομεν); as n.m. spreading to dry.

δόμα n.f. power, strength, might, authority. ἀπό-δόμα power-

λες; ἀνθρωπόδωλα powerless, inability; ἀ-ἀπό-δόμα (Q o

π) to become powerless; μήδενομ mighty man. κα-δόμα εὐχά

to lose strength, be exhausted. ἀ-ἀπό-δόμα, εἰρέ οὐγὸν to
do wondrous deeds. εἰρέ τῷ δόμα to do one's utmost.

ἀ-ἀπό-δόμα to give power (to: ὦκα). οὐγὸ-δόμα ὁμοιομεν (one) has
the strength, power, ability (to do: ἐ, ἐτρε; οὐγὸ-δόμα

ὁμοιομεν idem; (one) is able (to do: ἐ, ἐτρε; (ὁ)μήν- (ο)δόμα

ὁμοιομεν neg. of preceding. διᾶ-δόμα, διᾶ-δόμα to find strength,
to be able (to do: ἐ); to prevail (over: ἐ, ἐκά, ἐραμ; 

ἐκά, ἐκά, ἐκά). ἀρχι-δόμα idem.

δόμες (δομές) διὰλοψ vb. tr. to touch, grope for (ε); as
n.m. sense of touch. ἀ-ἀρχεδομές untouchable.

δομή n.m. low place, hollow. δομές n.f. idem.

δοκε n. violence, might, force, usu. only in cpd. ἀδόκε

to use violence, act violently; to harm, hurt, ill-
treat, constrain (ὁμοίον); as n.m. violence, iniquity;

μεταπλεῖον δόκε idem; ἀ-μεταπλεῖον δόκε to act violently; ἐρακε

δόκε violent, harmful; ἀθρωπόδωλα δόκε violence.

δούλος n.f. thigh.

δούλος, δούλη n.f. hair-cloth, sack cloth; as measure: a
sack. ἐλ ὅδοντον δούλη sack-seller. ἐλος (ο)δούλη weaver

of sacks.

δούλης, δούλη a term of contempt; slave (?).

δον, κατ n.f. sole of foot, foot.

δον n.f. a cutting instrument.
Bone, bone, bone, bone, bone: n. small vessel, small amount; bone bone little by little.

Sorte, sorte, sorte n.f. knife, sword. At sorte without a knife; uncut.

Sorte (sorte) vb. tr. to nip off.

Sox, sox n.m. filth. P-gox (Q o N) to become filthy.

Sec, koc n.m. half. Oysec (added to a quantity) and a half.

Gic-, gec- cpd. form, as in gicthnee half a fingerbreadth.

Sochen n.m. darkness, stormy darkness.

Soxete (soxete) vb. intr. to dance; as n.m. dancing.

Sox n.f. size; age; form, sort. N teisor of this sort, such. Ao N sor of what sort? P-tesot (Q o N) to become like (N or poss. prefix).

Soynal n.m. kind of locust.

Soix, soix n.m. safflower, cardamum.

Sox (sox) gex-gex Q gegegug vb. tr. to sprinkle.

To cut, smite, slaughter (Nmo*); as n.m. cutting etc.

Snh vb. tr. to dig (Nmo*).

Sphne n.f. diadem, sceptre.

Sphne n.f. dowry.

Sphomne, sphonme n.m.f. dove, pigeon. Mac N sphomne baby dove. Srhphman n.f. turtledove.

Sphonme, sphonme n.m. name of a vessel and measure.

Srop, sroop (pl. srpe, srpe, krpe, sroop) n.m. seed;
sperm; progeny. Atefrop without seed, without progeny.

Xi-srop to be impregnated.

Srew, krew, srew, krew n.m. need, want, lack. P-6rew to be in want (of: N); as n.m. need.

O Q gege (gheit) vb. intr. (1) to remain, wait (for: e, ni*; with: N; in, within: zi); (2) to continue, persist (in doing: Circum.); (3) to cease, stop, cease functioning.

Olah xi- (xela-) sula* (sula*, kele) Q kela vb. tr. to collect, gather. P coleg-sel wood-gatherer.

Ola (kola) sxi- sula* (sula*) Q ela vb. tr. to roll up (like
a scroll: ἡμοῦ); intr. to roll up, back; to curl up.

εἴπα εἴπολ to turn back, return (tr. or intr.).

ἐκλέπτε (κωλῆς) ἐκλέπτε (ἐκλέπτε) ἐκλέπτε (κολῆς) Q ἐκλέπτε (κολῆς) ἐκλέπτε vb. tr. to uncover, reveal (ἡμοῦ; toc: ε, ἤκα) vb. intr. to become revealed, uncovered, manifest; as n.m. revelation, uncovering; ἀγὼ λέπτε covered. ἐκλέπτε in cpd. one who uncovers.

ἐκλέπτε (κωλῆς) ἐκλέπτε (ἐκλέπτε, ἐκλέπτε) ἐκλέπτε (ἐκλέπτε, ἐκλέπτε) Q ἐκλέπτε (κωλῆς) vb. tr. to entangle, ensnare (ἡμοῦ; in: with: ε, ἤκα); reflex. and intr. to become entangled, entwined; to adhere, be swathed (in: ἤκα, ἤκα) as n.m. entanglement.

ἐκώ, ἐκω, κομ (pl. ἐκών, καλκ) n.m. garden, vineyard, property. ἐκω, ἐκο (pl. ἐκναύ, ἐκναυ, ἐκναυ) n.m. gardener, vinedresser. ἄτεκμε untilled; ἅτεκμε vinedressing.

ἀκάκε, ἀκών, ἀκών, ἀκώνακες, κακάκες n.m. cloak.

ἀγωνί, Q ἄγων vb. intr. to become angry, furious, raging (at, against: ε, ἐκναυ); as n.m. wrath, anger, fury. ἀτ-ἀγωνί incapable of anger; ἅτατῳσόμενος ability to control one's anger. ἀγωνίσωρ wrathful, quick-tempered person; ἅταταγωνίσῳ quick-temperedness. ἀγωνί το προκοπέ το ἁγιον (μαντί); ἀγωνί ἀγωνιστ one who provokes to anger; ἅτατα ἀγωνίσωρ provoking to anger. ἀγωνιστ vb. intr. to become angry; as n.m. anger; ἄγωνιστος given to anger; ἀγωνίσωρ προκόπε to anger; ἀγωνίσωρ προκοπε to anger.

ἀγωνί (ἀγωνί) ἀγωνί (ἀγωνί) vb. tr. to wring, nip off. ὁμεν (ὁμοῦ) ἐκαν - (ἐκαν) - idem.

ἀγούσ Q ἀγνύ (ἀγνή) vb. tr. to make narrow; instr. to become narrow, crowded; as n.m. narrowness.

ἀγούσ ἐκαν vb. tr. to push; ἐκαν: to put (a ship: ἡμοῦ)

to sea, to set sail, push off.

ἀγούσ Q ἀγανούσ vb. tr. to twist, make crooked (ἡμοῦ); intr. to become crooked, twisted. ἂν ἀγανούσ crookedly.

ἀγων (κών, ἀγων, ἄγων, κων) ἀγων (ἐκαν, ἐκαν, ἄγων, ἄγων, κων) ἀγων (ἐκαν, ἐκαν, ἄγων, κων, ἄγων) Q ἄγων (κων, ἄγων, κων) vb. tr. (1) to seize, take (ἡμοῦ); to
take up, begin (from: ἄν, ἡν); (2) to have a claim against (ἐν); Q to be guilty (of: ἐν), liable for, responsible for; (3) to entrap (in, by: ἡν), inculpate.

 Gowta n. capture.

 Gowta, Kowta, Gowa: n.m. night.

 Gowta, Q Gota vb. tr. to hunt (ἐν), lie in ambush for; as n. m. snare. Μν ἡν Gowta hunting place; ἔρευνωσθε hunter.

 Gota n.f. snare, ambush; prey. Gére (pl. Géreie) n.m. hunter.

 Gowta Gota Q Gota (Gota) vb. tr. to prepare, provide (μοιοι); as n.m. preparation. ἔρευνωσθε preparer.

 Gowta Gota Q Gota vb. tr. to populate, people, inhabit (μοιοι); intr. to be inhabited, peopled.

 Gwate n.f. drinking trough.

 Gowta Geta Q Gota vb. tr. to overcome, defeat (μοιοι); intr. to become defeated, overcome, wearied, discouraged. as n.m. intimidation, discouragement. Gowta ébol to frighten away. Gowta ἱν to be afraid; as n.m. fear. ἄτεχωτε unvanquished, undefeated; μνάτεωτάτι invincibility. ἐρεύνωσθε, ἐρεύνωσθε-πωμε ébol kidnapper. Gota n.f. defeat.

 Gowta (Gowta, Kowta, Gowa) Gota Q Gota vb. tr. to pierce, wound (μοιοι); as n.m. hole. Π-6owta 6owta (Q o Ν) to become all holes. Gata n. hole.

 Gowa, Gowe (Γω-) n.f. leaf. Γω- in cpds. e.g. Γω-χοιτ olive-leaf. ἄτεχωυβε leafless. ξι-6owbe to glean grapes.

 Gowa, Kowe n.m. flat cake, loaf.

 Gowa (Gowa) Gawa (Gawa, Gα-) Goula (Gala) Q Goule vb. tr. to swathe, clothe, cover (ἐν; with: μοιοι, ἡν); as n.m. cloak, covering. Goule, Goule n.f. covering, garment.

 Goume Goume- (Goume-) Q Goume (Goume) vb. tr. to twist, pervert (μοιοι); intr. to be twisted, crooked; as n.m. perversion; μνάτες Goume crookedness; μνάτες Goume perversion.

 Gouxe (Gouxe) XeXe- 6oxai Q Gouxe (ε- εbol) vb. tr. to cut, cut off, hew (μοιοι). Μν Ν XeXe- Goume quarry.

 Gowta, Q Gota vb. intr. to look, glance, gaze (at: ε, ενου
e, εκεν, εκεν, εικεν; to pay heed (to: e); to look forward (to: e); as n.m. look, glance. ἔφορ ἔθαλ idem; as n.m.

dem. ΜΑ Ν ἔφωτ a look-out.

γωξή (γωξή) γεγο- γοσ Q γοξή (γοξή, γαξή) vb. intr. to become small, less; to diminish, wane, be reduced; vb.

tr. to lessen (Μην); as n.m. diminution, inferiority.

γωξέ (γωξέ) με- Q γοξ vb. tr. to dig (Μην).

γων vb. intr. to swell. ἄγος n. swelling, boil.

γων γεί- (γεί-) γείσ (γείσα, γείσῳ, κοίσ) Q γον (γον) vb. tr.

bake, roast (Μην). ἀγαλπ, ἀγάλ, ἀγοῦρ n.m.f. baked loaf.

ἀγάλ, ἀγάλ, ἀγάλ, ἀγάλ, ἀγάλ n.f. gazelle.
Addenda

 ei ebol 2Ν to survive (an ordeal), come through successfully. 
(nοςνέ) νέσνογς Q νέσνογς vb. tr. to shake, shake down. 
πώνε to assist. 
χξαο in νογ- Ν-χξαο lukewarm water. 
αειο, αειο part. yea, verily; also of entreaty.

κερε-: κωφε
αδαμ: λαφρε
πακτε: πικε
καναφ: καλαφ
τοιειν: τοού
dοο: γαλφε
ξαλαγειν: ξαλαγειν
dεβοτ: εβοτ
Glossary of Greek Words

(Greek verbs are cited in their normal dictionary form: 1st pers. sing. indicative active or middle.)

ἀγαθόν n. what is good.
ἀγαθός good.
ἀγάπη f. love.
ἀγγείον n. name of a vessel.
ἀγγελός m. angel.
ἀγορά f. agora, forum.
ἀήρ m. air, atmosphere.
ἀδετέω to disregard.
αἰθριόν n. atrium, courtyard.
αἰσθητήριον n. sense-organ.
ἀλλά to ask, ask for.
ἀληθινός m. prisoner.
ἀλών m. period of time, age; eternity; world.
ἀκαθαρσία f. uncleanness.
ἀκάθαρτος unclean.
ἀκατάληπτος incomprehensible.
ἀκτίς, -ίνος f. ray, beam.
ἀλλά but, but rather.
ἀληθῶς truly.
ἀμήν amen; truly, verily.
ἀνάγκη f. necessity.
ἀναστροφή f. turning; life(-time).
ἀναχωρέω to retire, withdraw, go and live in desert as a hermit.
ἀναχωρητής m. anchorite.
ἀνομία f. lawlessness.
ἀνοχή f. a holding back.
ἀπαντάω to meet, confront.
ἀπαρχή f. first-fruits.
ἀπιστος unbelieving.
ἀπλούς simple, sincere.
ἀπογραφή f. registration.
ἀπογράφω to register.
ἀποθήκη f. storehouse, barn.
ἀπόστολος m. apostle.
ἀποταυτικός m. anchorite, hermit-monk.
ἀποτάσσω to renounce, give up.
ἀρα (introduces question).
ἀρετή f. goodness, virtue.
ἀρχή to begin.
ἀρχή f. beginning.
ἀρχιεπίσκοπος m. archbishop.
ἀρχιερεύς m. high priest.
ἀρχων m. ruler; Archon.
ἀσεβής impious.
ἀσθενής weak, without strength.
ἀσκός m. leather bag; wine-skin.
ἀστάζωμαι to greet.
ἀσπασμός m. greeting.
ἀσώματος incorporeal.
ἀτομος odd, strange.
ἀυξάνω to grow up.
ἀφελής simple.
βαλλαντίου n. purse.
βαπτίζω to baptize.
βάπτισμα n. baptism.
βάσανος f. torture, anguish.
βάσις f. course.
βήμα n. platform, judgement seat.
βίος m. life.
βλάπτω to harm, injure.
βοήθεια f. help, aid, support.
γάρ for, since, because.
γενέα f. generation.
γένος n. race.
γραμματεύς m. secretary, scribe.
γραφή f. writing, scripture.
δαίμόνιον n. evil spirit; demoniac.
δαίμον m. evil spirit.
δε δε, however.
δεκανοὶ n.pl. the decans.
δήμος m. executioner.
διάβολος m. the Devil.
διάθηκη f. will, testament, covenant.
διακονέω to wait on, serve.
διστάζω to hesitate.
δίκαιος just.
δικαιοσύνη f. justice.
δικαίωμα n. justice, ordinance.
δόγμα n. decree.
δοκιμᾶσθαι to prove, test.
δυνάστης m. ruler.
δώρον n. gift.

εἰτε ... εἰτε either (whether) ... or.
εὐκλησία f. church.
ελος n. marsh.
ελπίζω to hope for.
ελπὶς f. hope.
ενεργεία f. function, action.
ενοχλέω to trouble, disturb.
ἐντολή f. command, commandment.
ἐξομολογέω to confess, acknowledge.
ἐξουσία f. power, authority.
ἐπεί since, because.
ἐπειδή since, because.
ἐπειδὴπέρ inasmuch as.
ἐπιβουλή f. plot.
ἐπιθυμέω to desire, be eager (for).
ἐπίσκοπος m. bishop.
ἐπιστολή f. letter, epistle.
ἐπιτιμᾶω to rebuke.
ἐρήμως f. desert, wilderness.
ἐτάξιω to examine, test.
ἐτι still, yet.
ἐυαγγέλιον n. gospel.
ἐυχαριστέω to give thanks.

ἡ or.
ἡγεμονία f. rule.
ἡγεμών m. governor.
ἡδονή f. pleasure, delight.
ἡλικία f. age, time of life.
ἡμερος mild, tame.
ἡσυχάζω to be still, quiet.
θάλασσα f. sea.
Θεωρέω to observe, look at.
ἐλίθω to afflict, distress.
θρόνος m. throne.
θυσία f. offering, sacrifice.
θυσιαστήριον n. altar.
Ιδιώτης m. layman, uninformed person.
καθαρός pure.
καθηγέω to instruct.
καθολικός universal, catholic.
καὶ γάρ for surely.
καίτοι and yet, although, albeit.
κακία f. evil, badness.
καλός well.
καν (even) if.
καπνός m. smoke.
καρπός m. fruit.
κατά in accordance with; see 30.10.
καταλαλέω to slander.
καταλαλία f. slander.
καλεῖν to order, bid, command.
κέραμος m. tile.
κεραστής f. horned-(viper).
κηρύσσω to announce, proclaim.
κινδυνεῖν to be in danger.
κλάσμα n. piece.
κλῆρος m. portion, inheritance.
κοινωνός m. partner.
κόλασις f. punishment, correction.
κοσμικός worldly, secular.
κόσμος m. world.
κόψον n. (empty) vessel.
κράτιστος most excellent.
κρίνω to judge.
κρύσταλλος m. ice.
κτίσις f. world, creation.
κυριακή f. Sunday.
λαὸς m. people.
λύπη f. grief.
μαθητής m. pupil, disciple.
μακαρίζω to bless, deem blessed.
μακάριος blessed.
μάλιστα especially.
μέν ... δὲ see 30.10.
μερίς f. portion, share.
μέρος n. part, member.
μεσιτής m. mediator, intercessor.
μετάνοια f. repentance; obeisance.
μετανοέω to repent.
μετέχω to partake (of: e).
μέχρι even up to, even including.
μὴ (introduces question; 30.10).
μὴποτε so that not (+ Conj.).
μὴποτε so that not (+ Conj.).
μήτι = μη.
μύγας with difficulty, hardly, scarcely.
μοναχός m. monk.
μόνον only, alone; but (w. neg.).
μορφή f. form, shape.
μυστήριον n. mystery.
νηστεία f. fasting.
νηστεύω to fast.
νοέω to think.
νομοδιδάσκαλος m. teacher of the law.
νόμος m. law.
νοῦς m. mind.

οἰκονόμος m. steward, manager.
οἰκουμένη f. world.
δόλοκτινος m. gold coin.
δοσιμητικός silken.
διμοίως adv. likewise.
διμολογία f. confession.
δραγανοῦ n. instrument.
δρόνη f. wrath.
δρεινή f. hill-country.
δρομανός m. orphan.
δασον as long as (+ Circum.), while.
δεν when, whenever, if (+ Cond.).
οὖν therefore.
οὔδὲ and not, nor.
οὔτε ... οὔτε neither ... nor.
οίκώμιον n. wages.

πάθος n. suffering.
πανούργος m. villain.
παντοκράτωρ m. the Almighty.
πάντως wholly, completely.
παραβολή f. parable.
παραγγέλλω to order, command.
παράγω to pass by, away.
παράδεικνυμος m. Paradise, Eden.
παρακαλέω to exhort.
παράνομος lawless, unjust.
παρθένος f. virgin.
παρθέσια f. freedom, openness.
πάσχα n. Passover.

πατρίδα f. family, clan, nation.
πείθω to persuade.
πειρασία to tempt, experience.
πειρασμός m. temptation.
περιεργάζομαι to be overly concerned.
περίχωρος f. surrounding countryside.
πίναξ m. writing-tablet.
πιστεύω to believe.
πίστις f. faith, trust.
πιστός faithful, true.
πλανῶ to err.
πλάνη f. error, erring.
πλάσσω to form, mould.
πλην except; but, however.
πνεῦμα n. spirit.
πνευματικά n. spiritual matters.
πόλις m. city.
πονηρός bad, wicked.
πόρνη f. prostitute.
ποτήριον n. wine-cup, cup of wine.
πρεσβύτερος m. elder.
προάστειον n. suburbs, environs.
προκόπτω to progress, advance.
πρὸς in accordance with.
προσευχή f. prayer.
προφητεύω to prophesy.
προφήτης m. prophet.
πύλη f. gate.
πῶς how? why?

σάββατον n. sabbath.
σαίτιον n. keg.
σάρξ f. flesh.
σεμνός holy, august.
σίκερα n. strong drink.
σκάνδαλον n. impediment; bad behavior.
σκεπάζω to cover, shelter.
σημηνή f. tent, "tabernacle".
σοφία f. wisdom.
σπέρμα n. seed, offspring.
σπήλαιον n. cave.
σταυρός m. the Cross.
στήθος n. chest, breast.
στιγμή f. moment.
στρατιά f. army.
συγγενής m. kinsman.
συγκλητικός of noble rank.
σώμα n. mark, token.
σωματελεύτω to advise, give counsel.
σώματος m. counsellor.
συναγωγή f. synagogue.
σωματική f. garb; monk's habit.
σώμα n. body.
σωθήρ m. savior, redeemer.
ταλαίπωρος wretched, miserable.
τάξις f. order, rank, post.
τάφος m. tomb.
τάχα quickly.
τελείως perfect, complete.
τελώνης m. tax-collector.
τελώνιον n. tax-house.
τετράρχης m. tetrarch, petty prince.
τεχνίτης m. craftsman.
τιμή f. price, value.
τότε then, thereupon.
τράπεζα f. table.
τροφή f. food, nourishment.
υλή f. woods, forest.
υμνέω to sing hymns.
υπηρέτης m. custodian.
υπομένω to be patient under, submit to.
υπομονή f. patience, endurance.
φαρισαίοι m. the Pharisees.
φθόνος m. ill-will, jealousy.
φορέω to wear.
φυλή f. tribe, people, nation.
φύσει by nature, naturally.
φύσις f. nature.
χαίρε Greetings!
χαλάω to lower, let down.
χάλυβα f. grace.
χήρα f. widow.
χιόν f. snow.
χορός m. chorus, choir.
χορομα to use.
χορεύω f. need, necessity.
χρήμα n. goods, money.
χρηστός useful, beneficial.
χριστός m. the Christ.
χώρα f. land, country.
ψάλλω to recite the psalter.
ψαλμός m. psalm.
ψυχή f. soul.
οὐ (vocative particle).
ως (see 30.10).
ὁσιε (see 30.10).
ὁφελέα f. advantage, profit.
Bibliography

The field of Coptic studies has never been a particularly neglected area, and with the resurgence of interest brought about by recent Manichaean and Gnostic finds, the bibliography of the field has expanded to enormous proportions. We shall restrict ourselves here to mentioning a few essential bibliographical, grammatical, and lexical works with which the student who wishes to continue his studies should become familiar.

A. Bibliographical Works


B. Grammatical Works (including Dialect Studies)


..."Modes grecs en copte?" Coptic Studies in Honor of
____. Review of W. Till, Koptische Grammatik, in Orientalistische Literaturzeitung 52 (1957), 219-34.

C. Dictionaries and Concordances
Grammatical Index (Coptic)

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<td>eκ eτetēn</td>
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<tr>
<td>τe(p), τp</td>
<td>eτe eτou</td>
<td>eρ(e) eγ</td>
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<tr>
<td>σ</td>
<td>eτσ</td>
<td>eσ</td>
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<tr>
<td>zero-N</td>
<td>eτερε-Ν</td>
<td>eρε-Ν</td>
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<table>
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<th>Fut. II</th>
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<tr>
<td>nēi nēn</td>
<td>tηn(Ν) η</td>
<td>eηn(Ν) eηnη</td>
</tr>
<tr>
<td>nēk nētētēn</td>
<td>kηn(Ν) tētēn(Ν)</td>
<td>eκηn(Ν) eτetēn(Ν)</td>
</tr>
<tr>
<td>nēre</td>
<td>tηn, tēp</td>
<td>eρηn(Ν)</td>
</tr>
<tr>
<td>nēq nēγ</td>
<td>ηn(Ν) cηn(Ν)</td>
<td>eγηn(Ν) eγηn(Ν)</td>
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<tr>
<td>nēc</td>
<td>cηn(Ν)</td>
<td>eςηn(Ν)</td>
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<td>nēpe-Ν</td>
<td>zero-N ηη-</td>
<td>eρε-Ν ηη-</td>
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<td>eιe eηe</td>
<td>ηn(Ν) ηηηn(Ν)</td>
<td>nέηn(Ν) nέηnη</td>
</tr>
<tr>
<td>eκε eτετηε</td>
<td>ηnεk(Ν) ηnετηn(Ν)</td>
<td>nέκη(Ν) nέκηηn(Ν)</td>
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<td>eρε</td>
<td>ηnε(Ρ), ηnηγ</td>
<td>nέρη(Ρ), ηnέγ(Ρ)</td>
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<tr>
<td>eνe</td>
<td>ηnεη(Ν)</td>
<td>nέηn(Ν)</td>
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<td>eσε</td>
<td>ηnες-Ν</td>
<td>nέρε-Ν ηη-</td>
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<th>Perfect II $^2$</th>
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<td>a1 aη</td>
<td>ηπη ηπη</td>
<td>ηταi ηταη</td>
</tr>
<tr>
<td>aκ aτετηn</td>
<td>ηπκ ηπετηn</td>
<td>ητακ ητατετηn</td>
</tr>
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<td>aρ(e), a</td>
<td>ηπε(Ρ), ηπηγ</td>
<td>ηταρε, ητα(Ρ)</td>
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<tr>
<td>aμ aγ</td>
<td>ηπμ ηπγ</td>
<td>ηταμ ηταγ</td>
</tr>
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<td>aσ</td>
<td>ηπσ</td>
<td>ητασ</td>
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<tr>
<td>λ-Ν</td>
<td>ηπη-Ν</td>
<td>ητα-Ν</td>
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$^1$ Second Present = Circumstantial.
$^2$ Relative of First Perfect = Second Perfect with or without prefixed e-.
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<th>Injunctive</th>
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<td>ἡγαν</td>
<td>μεθ</td>
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<tr>
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<td>ἡγατεθ</td>
<td>μεκ</td>
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<tr>
<td>ἡγαρ(ε)</td>
<td>ἡγαθ</td>
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<td>ἡγαθ</td>
<td>μερθ</td>
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<tr>
<td>ἡγαθε-Ν</td>
<td>—</td>
<td>μερθ-Ν</td>
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<tr>
<td>Conditional</td>
<td>Conjunctive</td>
<td>Fut. Conj. of Res.¹</td>
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<tr>
<td>ἐγαθ</td>
<td>ἐγαθ</td>
<td>(Ν)τα</td>
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<td>ἐγατεθθθ</td>
<td>Ντεθθ</td>
</tr>
<tr>
<td>ἐγαθεθ</td>
<td>ἐγαθαθ</td>
<td>Νθαθ, Νθαθ</td>
</tr>
<tr>
<td>ἐγαθεθθ</td>
<td>ἐγαθαθθ</td>
<td>Νθαθθθ, Νθαθθθ</td>
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<td>ἐγαθαθθθ</td>
<td>Νθαθθθθ</td>
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<td>Νθαθθθθθθ</td>
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<table>
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<th>&quot;Not yet&quot;</th>
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<td>ἅγαν</td>
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<tr>
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<table>
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<tr>
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<tbody>
<tr>
<td>τρα</td>
<td>τραν</td>
<td>—</td>
</tr>
<tr>
<td>τρακ</td>
<td>τρατεθ</td>
<td>—</td>
</tr>
<tr>
<td>τρα</td>
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<td>—</td>
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<tr>
<td>τραθ</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>τρας</td>
<td>τραςθ</td>
<td>—</td>
</tr>
<tr>
<td>τραςθ</td>
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</tr>
</tbody>
</table>

¹May have prefixed Ν-.
²Or ἅγαντα.
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