COPTIC IN 20 LESSONS

Introduction to Sahidic Coptic
With Exercises & Vocabularies

Bentley Layton

PEETERS
Leuven – Paris – Dudley
2007
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FOREWORD

THIS book will quickly teach you all the basic patterns of Coptic, mainly at the level of phrases and sentences. It contains drills to help you gain fluency as well as translation exercises, both from Coptic to English and from English to Coptic. A vocabulary list is given at the end of most lessons. If you memorize these lists thoroughly, you will know all the words that occur more than fifty times in the Sahidic Coptic New Testament. In order to read Coptic it is absolutely essential to memorize these lists. Once you have finished learning the contents of this book, you will be ready to read the Gospel of Mark in Coptic. The first three chapters of Mark are included in this book, with vocabulary glosses. Ordinarily one academic year should be enough time to complete both the grammar and all sixteen chapters of the Gospel.

The book can be used in the classroom or to teach yourself Coptic.

The vocabulary lists include common Greek equivalents for Egyptian Coptic words, based on the Coptic translation of the New Testament. (For more information, consult the Concordance du nouveau testament sahidique). In the vocabularies, Greco-Coptic words are starred (*).

Bold face numbers occurring within the text—for example in the phrase “double vowel (9)” on page 8—make cross-reference to section numbers of the grammar. Some information of an advanced level is provided in boxes.

A very inclusive Reference List of Coptic Forms is provided for your convenience.

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1 To instructors of elementary Coptic, I recommend giving a vocabulary quiz whenever a lesson is finished, perhaps ten words from Coptic to English and ten more from English to Coptic.


3 In 5 vols. (Corpus Scriptorum Christianorum Orientalium, Subsidia; Louvain: CSCO). Les mots d’origine grecque, by L.-Th. Lefort (Subsidia 1; 1964); Les mots autochtones, 3 vols., by Michel Wilmet (Subsidia 11, 13, 15; 1957, 1958, 1959); Index copte et grec-copte, by René Draguet (Subsidia 16; 1960).
in the back matter of this book. You should use this list whenever you have trouble identifying a form, or difficulty making sense of a passage. You will also find a Subject Index, which lists all the topics discussed in this book.

You may want to pursue some grammatical topics in greater detail and to read a wide selection of real examples taken from the Coptic literature. This information can be found in Bentley Layton, *A Coptic Grammar* (ISBN 3-447-04833-6; 2d edition, Wiesbaden: Harrassowitz, 2004; www.harrassowitz-verlag.de), to which I have provided references throughout the present book, using the siglum “CG” followed by paragraph number. You can get more practice reading Coptic by using the chrestomathy and vocabulary printed at the end of that work. You should purchase a copy of W.E. Crum, *A Coptic Dictionary* (Oxford: Clarendon, 1939 and various reprints) and start learning its contents once you’ve finished this grammar, or even before.

I am extremely grateful to Dr. Sofía Torallas Tovar for obtaining the photograph reproduced in lesson one; to Dr. Alberto Nodar for photographing it; and to the Archivo General de la Compañía de Jesús en Catalunya (Barcelona) for permission to reproduce it here. Several colleagues who have taught Coptic from a draft of this book kindly sent me corrections and suggestions, and to them I am also very grateful: David Brakke, Paul Dilley, and Colleen Manassa.

Good luck! I hope you enjoy Coptic!

Yale University, New Haven (Connecticut)
LESSON 1

COPTIC. THE ALPHABET.
REGULAR REPLACEMENTS.
SIMPLIFICATIONS. ABBREVIATIONS.

1. COPTIC is the final stage of the indigenous language of Egypt as it was written in the Nile Valley, the Egyptian Delta, and the Oases about AD 300-1000. It is the direct descendant of Ancient Egyptian, which was once written in the hieroglyphic, hieratic, and Demotic writing systems. Philologists treat Egyptian as a language group unto itself; it has some affinities with Semitic and various African languages. Coptic Egyptian flourished in Egypt until about AD 1000, by which time it had been replaced by Arabic as the language of daily life in Egypt. Unlike the notation of all previous stages of Egyptian (stretching back to before 3000 BC) Coptic was written in an alphabet, based on Greek. The Coptic writing system must have been standardized by the Christian religious establishment in the third century AD. Coptic comprised a number of dialects, of which Sahidic (centered perhaps in Shmoun-Hermopolis-Al Ashmunein) had the greatest literary importance and the widest use in the Nile valley. Almost all native Coptic literature was composed in Sahidic, between AD 325-800. Sahidic is the dialect taught in this grammar.

Because the climate of Egypt is especially favorable for the preservation of antiquities—desert conditions prevail south of Cairo, as one goes up the Nile Valley—an astonishing number of very early Coptic manuscripts have been discovered, dating from AD 300 onwards, and the number continues to grow. The book as we know it (the codex format) was invented in Egypt, and these earliest Coptic manuscripts are the earliest known examples of the book.

Coptic literature, which survives in a number of dialects, comprises both original works and translations from the Greek and was mostly intended for use in the non-Greek churches and monasteries of Egypt. It includes several translations of the Bible made from Greek starting about AD 300, which are a very early indirect attestation of the Greek text and a direct indication of an Egyptian (perhaps Alexandrian) understanding of what it meant: the Coptic versions are of great importance to mod-

5 The liturgy of the present day Coptic Orthodox Church in Egypt is written in a mixture of Arabic, Greek, and Bohairic Coptic, the ancient dialect of the Delta and the great monasteries of the Wadi Natrun. Coptic is no longer a living language.
Lesson One

ern scholars of Biblical textual criticism. In antiquity, the Bible text in Coptic was
the foundation on which Coptic literary style was erected. Organized, coenobitic
Christian monasticism began in Egypt, and the writings of the early monastic
founders—Pachomius, Theodore, Horsiese, Shenoute, Besa (all of them Copts)—
give us precious and unique documentation of daily life in the monastery and the
ideology of coenobitic asceticism. This is especially true in the case of Shenoute, the
leader of a monastic federation from AD 385-465, whose Coptic writings (spanning
seventy years) survive in great quantity; Shenoute is the most prolific native Coptic
author and its first real stylist. Also extant are business documents and personal let-
ters, concerning both monastic and secular life.

Because the survival of early Coptic manuscripts was dictated more by climate than
by theological orthodoxy, a very wide selection of apocryphal and heretical works has
also survived. Most famous among these are the fourth-century Nag Hammadi manu-
scripts, which are of paramount importance for the study of ancient Gnosticism; it
is not clear who read and paid for the copying of these manuscripts. Coptic
Manichean texts are also of great interest for the Western branch of Mani’s world reli-
gion; not only scriptural works but also everyday letters of Manichean Copts have
been discovered. Most Nag Hammadi and Manichean texts are not written in the pure
classical Sahidic dialect and so require some additional study once classical Sahidic
has been mastered. Native Egyptian (pre-Christian) religion continued to find literary
expression in Coptic, in a corpus somewhat prejudicially labelled Coptic magic.
Other ecclesiastical literature includes all the apparatus needed to operate Coptic
Orthodox churches and monasteries: lectionaries, hymnals, missals, books of hours,
homilies and antiphons for the feasts of saints and martyrs, canon law, monastic rules
and biographies, sayings of desert father and mothers, etc. On the other hand, not rep-
resented in Coptic are corpore of systematic theology by the great fathers of the
church, verse by verse Biblical commentary, secular works of science, education,
belles lettres, and the like: for these, Egyptians would have turned to the Greek origi-
inals (or even Syriac), and later to their Arabic counterparts. [CG 1–6]

2. Coptic vocabulary comes from two sources. Egyptian Coptic words, as well as the
grammatical structure, are from the indigenous language of the Nile Valley. Greco-
Coptic words were adopted from Greek, especially after the Macedonian conquest of
Egypt (332 BC), which imposed upon the Egyptians a Greek-speaking government
based in Alexandria. Greek was also the administrative language of the Roman and
Byzantine province of Egypt and was gradually replaced by Arabic after AD 642. About
one fourth of the Sahidic Coptic New Testament word list is Greco-Coptic. [CG 7]

3. The authoritative dictionary is W. E. Crum, A Coptic Dictionary (1939 and
reprints); it contains only Egyptian-Coptic words. Greco-Coptic vocabulary must
be looked up in the standard Greek dictionaries: H. G. Liddell, R. Scott, and
H. S. Jones, A Greek-English Lexicon (1939 with reprints and later revisions);
THE ALPHABET


THE ALPHABET

4. The Coptic alphabet is the twenty-four Greek letters written in rounded form (thus \( \varepsilon \), \( \zeta \), \( \omega \)), to which are added six additional letters taken from Egyptian (Demotic script): \( \omicron \), \( \varepsilon \), \( \kappa \) \( \chi \) \( \delta \). Approximate pronunciations of these thirty letters are given in table 1. In ancient manuscripts there is no space between words, as you can see in the photograph below. Coptic has no question mark to distinguish questions from affirmations. [CG 8]

### TABLE 1

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>Modern Name</th>
<th>Pronunciation</th>
<th>Modern Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \alpha )</td>
<td>a</td>
<td>( \nu ), ( \nu )</td>
<td>( \pi ), ( \pi )</td>
</tr>
<tr>
<td>( \beta )</td>
<td>( \omicron ), ( \omicron )</td>
<td>( \rho ), ( \rho )</td>
<td>( \rho ), ( \rho )</td>
</tr>
<tr>
<td>( \gamma )</td>
<td>( \gamma )</td>
<td>( \sigma ), ( \sigma )</td>
<td>( \tau ), ( \tau )</td>
</tr>
<tr>
<td>( \delta )</td>
<td>( \delta )</td>
<td>( \tau ), ( \tau )</td>
<td>( \upsilon ), ( \upsilon )</td>
</tr>
<tr>
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<td>( \epsilon )</td>
<td>( \nu ), ( \nu )</td>
<td>( \omega ), ( \omega )</td>
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<td>( \phi ), ( \phi )</td>
<td>( \phi ), ( \phi )</td>
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<tr>
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<td>( \theta )</td>
<td>( \chi ), ( \chi )</td>
<td>( \chi ), ( \chi )</td>
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<tr>
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</tr>
<tr>
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<td>( \kappa )</td>
<td>( \nu ), ( \nu )</td>
<td>( \nu ), ( \nu )</td>
</tr>
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<td>( \lambda )</td>
<td>( \omicron ), ( \omicron )</td>
<td>( \omicron ), ( \omicron )</td>
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<tr>
<td>( \mu )</td>
<td>( \mu )</td>
<td>( \omicron ), ( \omicron )</td>
<td>( \omicron ), ( \omicron )</td>
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<tr>
<td>( \nu )</td>
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<td>( \omicron ), ( \omicron )</td>
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<tr>
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<td>( \omicron )</td>
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<td>( \omicron ), ( \omicron )</td>
<td>( \omicron ), ( \omicron )</td>
</tr>
</tbody>
</table>

NOTES: \( 1 \alpha \) is pronounced “AY,” as in \textit{ate}. \( 2 \omega \) is like “OW.” \( 3 \beta \) is pronounced “B.” \( 4 \chi \) is like “CH.” \( 5 \delta \) is pronounced “DH.”

Five count as vowels (\( \alpha \), \( \epsilon \), \( \iota \), \( \omicron \), \( \omega \)) and the remaining twenty-five are either consonants or combinations of letters.

Almost every consonant has two possible pronunciations, depending on where it appears. [CG 35]

i. A non-syllabic pronunciation, e.g. \( b \) or \( k \) (cf. Greek \( \beta \) and \( \kappa \)).

\( b \) as in \textit{baw bō}, and in \textit{baw hōb}.
\( k \) as in \textit{kōt hōt}, and in \textit{pōk rōk}.
THE ALPHABET

ii. A syllabic pronunciation, with an insignificant resonant sound (гласный, or the like) just before the letter, e.g. 'b or 'k. The syllabic pronunciation helps to form a syllable. Letters with a syllabic pronunciation are often written with a superlinear stroke above them. Thus

\[ \bar{b} \text{ (or simply } b) = \text{'b, 'b, etc., as in } \tau\bar{b}bo \text{ 'b-bo} \]
\[ \bar{k} \text{ (or simply } k) = \text{'k, 'k, etc., as in } \tau\bar{k}to \text{ 'k-to} \]

The syllabic pronunciations of the consonants i and y are i (“EE”) and u (“OO”); these are not marked with the superlinear stroke.

5. The trema (diaeresis) symbol (') is sometimes written over i or y, with no apparent meaning: ī, ū: MPYCH. Likewise, the circumflex (") is sometimes written over a single letter or connects a pair of letters, again with no apparent meaning: ŋ, ñ. [CG 12]

6 The superlinear stroke is optional. It is written most often above the sonorant consonants b, m, n, and p.

(Facing page) Gospel of Mark 1:1-1:6. P. Palau Ribes inv. 182 in the Archivo General of the Compañía de Jesús en Catalunya, Barcelona. Parchment. Written in a regular uncial script without word division; dated to AD 400-450 by H. Quecke. © Archivo General de la Compañía de Jesús en Catalunya, reproduced by permission. Photo by Alberto Nodar. Scale 1:1. In the photograph, note the title ἈΡΧΕΟΣ centered in the upper margin; to the right is the page number 1 = 1. In the left column, 5 lines from the bottom, is a straight paragraphos sign (above ΑΡΧΕΟΕ), marking the end of the prologue to Mark. Note the use of connective superlinear strokes (\(\bar{\zeta}, \bar{\nu}τ\nu) \text{ [many of the strokes are very faint]; tremas (σαλάπ "Isaiah," } \nu\nuτ, \xαίε); and a few raised points to conclude sections of text (left column } ΦΗΤΗΣς, \nu\nuτς; right column } ΝΟΒΕς, \nu\nuβες, \epsilonτεφ'). In the left column at the end of line 9, the letter k is written small and “stacked” over o to prevent the word ΜΟΚ from running too far into the margin. The left margin of each column is justified; but note that the letters τ, φ, and π are aligned on their central upright strokes.
LESSON ONE

6. A modern American scholar's rapid writing of the Coptic letters

\[
\begin{array}{cccccccccccccccc}
\alpha & \beta & \gamma & \delta & \epsilon & \zeta & \eta & \theta & \iota & \kappa & \lambda & \mu & \nu & \xi & \omicron & \pi & \rho & \sigma & \tau \\
\phi & \chi & \psi & \omega & \upsilon & \omega & \varsigma & \nu & \mu & \nu & \xi & \omicron & \pi & \rho & \sigma & \tau \\
\end{array}
\]

7. Ambiguities in the Alphabet.

When you learn to play a new game, you first have to listen carefully to some abstract rules before you start to play. The same is true at this point in lesson one. The following, abstract-sounding information is dull but basic; but once you start reading Coptic aloud and doing exercises it will become second nature. Actually as languages go, it's not particularly complicated.

(a) Monograms. The alphabet is slightly redundant, for six characters (the "monograms") each represent a pair of other letters found in the alphabet. Their use is a matter of spelling convention, which must be learned word by word. [CG 13]

- \(\theta\) represents \(\tau + z\). E.g. \(\theta e\) (\(\tau^e\ he\)) = the way
- \(\zeta\) represents \(\kappa + c\). E.g. \(\zeta o\gamma\) \((k^c\ sur)\) = ring
- \(\phi\) represents \(\pi + z\). E.g. \(\phi i\alpha\iota\pi\pi\omicron\) \((p^r\ hi\ lip\ pos)\) = Philip
- \(\chi\) represents \(\kappa + z\). E.g. \(\chi\alpha\pi\iota\) \((k^c\ ha\ ris)\) = grace
- \(\psi\) represents \(\pi + c\). E.g. \(\psi\gamma\chi\iota\) \((p^r\ suk\ hê)\) = soul
- \(\upsilon\) represents \(\tau + i\). E.g. \(\upsilon\delta\epsilon\) \((i\ me)\) = village

Note: pronounce \(th, ph,\) and \(kh\) as \(t + h, p + h,\) and \(k + h.\)

For purposes of grammatical rules, the monogram characters count as two letters.

- \(\theta\) is also spelled as \(\tau\zeta, \zeta\kappa, \phi\pi, \chi\kappa, \psi\pi, \upsilon\upsilon,\) depending on the word. \(\zeta, \phi, \chi,\) and \(\psi\) mostly occur in Greco-Coptic words.

(b) Digrams. There are two ways to represent \(y\) (and its syllabic reading \(i\))—both \(i\) and \(\epsilon i\), according to spelling convention. Also, there are two ways to represent \(w\) (and its syllabic reading \(u\))—both \(\gamma\) and \(\omega\gamma.\) [CG 15–16] Thus:

- \(i = y\) or \(i\)
- \(\epsilon i = y\) or \(i\)
- \(\gamma = w\) or \(u\)
- \(\omega\gamma = w\) or \(u\)

The pairs \(\epsilon i\) and \(\omega\gamma\) are "digrams": two characters in place of one letter.

Note: The spellings \(\iota, \epsilon i, \gamma,\) and \(\omega\gamma\) also occur, without any obvious distinction in meaning. [CG 11–12]
For readers, the results are somewhat ambiguous:

\( \varepsilon i \) could represent either \( y \) or \( i \), or else \( ey (e + i) \)

\( o \gamma \) could represent either \( w \) or \( u \), or else \( ow (o + \gamma) \)

**Some spelling conventions [CG 16]**

(1) Conventional spellings of \( y/i \) according to three word types:
   a. \( \text{NAI}, \text{NAI}, \text{NAE}, \text{or NAE} \) (fluctuation)
   b. \( \text{QA}, \text{XICE}, \text{QIME}, \text{QIH}, \text{qIM} \) (simple)
   c. \( \text{EINE}, \text{EIWP} \) (digram)

(2) Conventional spellings of \( w/u \):
   a. Simple, after \( \text{A}, \text{E}, \text{H}, \text{A}-, \text{and E}-: \text{NAY}, \text{MAAY}, \text{NEY-}, \text{MEYE}, \text{CNHY}, \text{A-} + \text{whe-
leaet} \) \( \text{wypo} \)
   b. Simple, after double vowel 00 manifesting glottal stop (9): \( \text{XOO} - \gamma \)
   c. Otherwise, digram: \( \text{MOOY}, \text{NOY}, \text{ZWOY}, \text{EIPEWOY}, \text{OYHOY}, \text{WOYO}, \text{WOY-}
\text{WOY} \)

8. **Bound groups; the meaning of hyphen (−).** The smallest, basic units of grammatical or dictionary meaning are by definition called ‘morphs’. (Or call them ‘words’ if you like.) You should carefully note which morphs (words) end with a hyphen and which do not, and learn this feature as part of the morph. (These hyphens are not part of the ancient writing system; they have been added only by modern linguists and are not used in text editions.) Coptic morphs group themselves into an uninterruptible string until they reach a morph that has no hyphen at the end.

\[ 2\text{N-TE-2OYEITE} \quad h'ntyehwite = \text{In the beginning} \]

Such a string of morphs is a called a **bound group**. Bound groups are arranged in various grammatical patterns to make intelligible phrases and sentences. These patterns, and their permissible constituents, are the subject matter of grammar. [CG 27–29]

For example, the opening sentence of the Gospel of John contains three bound groups:

\[ 2\text{N-TE-2OYEITE} \quad \text{NE-q-WOOP} \quad \text{NEI-n-WAXE} \]

In-the-beginning past tense marker-He-exists subject marker-the-Word

= In the beginning was the Word

Some groups consist of only one morph:

\[ \text{AYW} \quad \text{NE-y-NOYTE} \quad \text{NE n-WAXE} \]

And past tense marker-a-god is the-Word

= And the Word was God
LESSON ONE

Note carefully that the hyphen does not mark the end of a syllable: it should not be pronounced. Thus the bound group \( \pi-\gamma\lambda\epsilon\) should be pronounced in two syllables, \( \pi\gamma\) or even \( \pi\gamma\epsilon\), etc. (The exact pronunciation of syllables in a non-living language like Coptic is impossible to know.)

9. **Double vowel** mostly stands for vowel + glottal stop consonant (a catch in the throat so that the flow of breath is briefly interrupted). The technical notation for a glottal stop is an apostrophe. [CG 36]

- \( \text{\textit{\(m\alpha\gamma\)}}\) (mother) = \( ma'\bar{u}\)
- \( \text{\textit{\(n\epsilon\gamma\epsilon\)}}\) (think) = \( me'\bar{we}\)
- \( \text{\textit{\(t\eta\beta\epsilon\)}}\) (finger) = \( \tau\beta\bar{e}\)
- \( \text{\textit{\(e\tau\theta\epsilon\bar{t}-\bar{\epsilon}\)}}\) (to her) = \( eto't\epsilon\bar{s}\)
- \( \text{\textit{\(t\omega\omega\beta\epsilon\)}}\) (mud brick) = \( \tau\omega\beta\bar{e}\)

But the sequence \( o\gamma \) is ambiguous, for in some words it = \( o'u \) (\( \chi\omega\gamma \) = say them) while in others it = \( o\omega \) (\( \chi\omega\omega \gamma \) = sow them).

10. **Stress accent.** Within each bound group the main stress (tonic) accent probably fell on the last or next to last syllable of the group. If this syllable occurs in an Egyptian Coptic morph and if it contains the letter \( n, o, \) or \( \omega, \) or a double vowel (9) the stress accent probably fell on that sound. (But many bound groups do not contain these letters, or else they end with a Greco-Coptic morph: in such cases, more complicated theories are required.) [CG 32]

SOME REGULAR REPLACEMENTS

11. **\( \dot{n} - \) Instead of \( \bar{n} - \).**

   i. The morphs spelled \( \bar{n} - \) (in all their meanings) [CG 21]
      
      \( \bar{n} - = \) to, for
      \( \bar{n} - = \) of
      \( \bar{n} - = \) the (plur.)

      become \( \dot{n} - \) before \( n \) or non-syllabic \( m \) (i.e. \( m \) without superlinear stroke). Thus
      
      \( \dot{n} - + \pi\epsilon\rho\omega\epsilon \) becomes \( \dot{n} - \pi\epsilon\rho\omega\epsilon = \) to Peter
      \( \dot{n} - + n\epsilon\omega t \) becomes \( \dot{n} - n\epsilon\omega t = \) of the father
      \( \dot{n} - + \text{i\alpha\gamma} \) becomes \( \dot{n} - \text{i\alpha\gamma} = \) the mothers

   ii. \( \bar{n} - = \) to, for, of, becomes \( \dot{n} - \) also before \( \psi \) and \( \phi \).

      \( \bar{n} - + \psi\gamma\chi\hbar\text{n} \) becomes \( \dot{n} - \psi\gamma\chi\hbar\text{n} = \) to or of every soul
      \( \bar{n} - + \phi\iota\alpha\sigma\phi\omega\phi\sigma \text{n} \) becomes \( \dot{n} - \phi\iota\alpha\sigma\phi\omega\phi\sigma \text{n} = \) to or of every philosopher
iii. The preposition 2unately - (= in) becomes 2M- before ι, or non-syllabic M, or Ψ, or Φ. Thus

2unately - + η - Hi' becomes 2M-η - Hi' in the house
2unately - + Ψγγη γη immoral becomes 2M-Ψγγη γη = in every soul

Final η- of the prenominal state of compound prepositions (55) is normally replaced by η- before a following ι, Ψ, Φ, or non-syllabic M. Thus ητη- but ητη-ειωτ = to the father, ητη-Ψγη γη immoral = to every soul; εχη- but εχη-κοσμος = upon the world, εχη-μαρτυρος γη immoral = upon two martys. [CG 21]

12. moy and noy Instead of moy and nw.
Whenever the vowel δ forms a syllable with a preceding ι or η, it is spelled as oy. [CG 20] E.g. in the paradigm

πω = "(the) one belonging to" (57)
τω =
noy = (instead of nδ)

13. mnt Instead of nτ.
Whenever mt forms a syllable, it is spelled as mnt. E.g. oγομ = "eat" + -τ "me" is written oγομmnt = eat me. [CG 26]

14. r and r Instead of k or k.
Whenever k or syllabic 'k forms a syllable with preceding η or ι it is spelled as r or r, optionally. [CG 23] Thus

ŋ - + - k - = ŋ r 'ng
ŋ - + - k - = ŋ r 'ng

SOME SCRIBAL SIMPLIFICATIONS

15. Scribes sometimes simplify άά to ά, ee to e, and oγον to oy. [CG 24] Thus

na-άα-οι “will do it” can be written as naa
άνοκ πε-ετε- “It is I who...” as anok πετε-
oy-ουγημ “a priest” as oγημ

16. Scribes often omit the one-letter morph e- before a morph beginning ι, ι, ι, ι, ι, or ι. Thus ε-πη-ο-κώτη without his having chosen is also written simply ιπηκώτη. [CG 25]
LESSON ONE

NOMINA SACRA ABBREVIATIONS

17. A small set of sacred words are almost always abbreviated and marked with a superlinear stroke, e.g. Ιc περχ (= ινθογς περχτος) Jesus Christ. You will encounter them in printed editions as well as manuscripts. [CG 41]

AAA = ΑΑΕΙΑ David (in Old Testament books)
ΘΗΛΗ, ΘΗΜ etc. = ΤΖΕΡΟΥΣΑΛΗΜ Jerusalem
ΤΗΛ = ΤΕΡΑHA Israel
ΙΘ, ΙΘC = ΙΘΟΚ (i) Jesus, (ii) Joshua
ΕΘΟΣ = ΕΤΑΥΡΟΣ cross
ΕΡΟΥ = ΕΤΑΥΡΟΥ crucify
ΕΘ, ΕΡΘ = (i) ΧΡΙΣΤΟΣ Christ, (ii) ΧΡΙΣΤΟΣ excellent

EXERCISES 1

A. Carefully write the letters of the Coptic alphabet in alphabetical order, three times. Study minutely the photograph above of a fifth-century manuscript to see how the letters are formed. A magnifying glass may be helpful.

B. Write in Coptic letters. Consult box “Some Spelling Conventions” (above) for the spellings of ι and ω.

ba ia ka la ma na pa ra sa ta wa ša fa ha ja kä
be ie ke le me ne pe re se te we še fe he je kä
bä iä kā lā mā nā pā rā sā tā wā šā fā hā jā kä
bi ii ki li mi ni pi ri si ti wi ši fi hi ji kä
bo io ko lo mo no po ro so to wo šo fo ho jo kä
bu iu ku lu mu nu pu ru su tu wu šu fu hu ju kä
bō iō kō lō mō nō pō rō sō tō wō šō fō hō jō kä

C. Read aloud the following words. (Hint: underlined syllables receive the stress accent; you should be able to figure out the others 10.)

a. ψα, ψο, ψω, ψωγ-, ψi, βαλ, βαλ, βιαλ, βαιε, βιπε, βινε, 
   βψε, βψ-, βψβ-, ωαι, ωιβε, ωιγψωγ, ωινε, ωικε, b, ωιρε, ωεεε, 
   ωεψε-, ωεψε, ωψε, ωψε, ωψε, ωψε, ωψε, ωψοπ, ωψ-, ω-, ωψε, ωδομ,
D. Working with another person, take dictation from this list, writing each word as you hear it.

E. Practice reading aloud the following text (the Lord’s Prayer, Luke 11:2–4).

Here is the same text grammatically divided into morphs. Read it aloud exactly the same way (do not try to pronounce the hyphens between morphs).
LESSON ONE

κα-νεν-νοβε να-ν εβολα Put-our-sins for us away
καιγαι ανον For we
τή-κω εβολα ν-ουον νιμ We-put away (direct object)-everyone
ετε-ογντα-ν ερο-γ Such-that-have-we (anything) against-him
διω υπρ-ειτ-ν And do-not-take-us
ερογν ε-θπιραςμοι In to-temptation(s)

F. Read aloud the following personal names. ἰνκογκ, μαρια, μαθααιοκ, μαρκος, λογκας, ἰωγκακας, παγλος, πετρος, αντωνιος, μακαριος, παζωμ, γωρκινκες, πδωλα, μενογκε, αἰανακιος, κυριλλος.

G. Looking ahead to lesson 2, pronounce the following. πρωμε, πεοογτ, φοογτ, τεκιμε, νεγιοκε, πειωτ, νειοτε, τμαγκ, νκον, νεκνυκ, τκωκε, πωκρε, τκεκε, πωκρε ωκμ, τκεκε ωκμ, πκακ, τκιμε, ωκιμε, πεωκυκ, τκεκυκεκ, πκενκοκ, κενκοκ, πλαοκ, πκοεικ, πκεμελ, τκεμελ, κεμελ, τκοκ, πεοκγ, πταεικ, πρρο, πκροκγ, τκντρκο, κμκτρκκγογ.
Lesson 2

ARTICLES AND WHAT THEY EXPRESS.
NOUN. PROPER NOUN. OMISSION OF ARTICLE.
ARTICLE PHRASE. 'AND', 'OR', AND 'OF'.

ARTICLES AND WHAT THEY EXPRESS

18. Coptic distinguishes
   two numbers: singular, plural
   two grammatical genders: masculine, feminine
   two kinds of determination 21: indefinite ("a, some"), definite ("the")

These distinctions are expressed in pronouns

Indefinite Pronoun

ουα wa = one, someone (sing. masc.)
ογει wi = one, someone (sing. fem.)
ζοεινε hoyne = some (plur.)

Definite (Demonstrative) Pronoun

παι = this one, this (sing. masc.)
ται = this one, this (sing. fem.)
ναι = these (plur.)

and in articles

Indefinite Article

ογ- = a (sing.)
ζεν- = [some]7 (plur.)

Definite Article

π- = the (def. sing. masc.)
τ- = the (def. sing. fem.)
ν- or η- = the (def. plur.)
(Also πε-, τε-, νε- 22.)

7 ζεν- [some]: In English we often express the indefinite plural by omitting the article before a plural noun: a house (sing.), houses (plur.).
LESSON TWO

Definite (Demonstrative) Article

πει = this (def. sing. masc.)
τει = this (def. sing. fem.)
νει = these (def. plur.)

Note that gender is not expressed in the plural, nor in the indefinite singular article ου-. [CG 42]

19. Gender. Every noun has a gender, either masculine or feminine. Gender is not expressed by the form of the noun but can be seen when the noun has a definite singular article. [CG 46, 105–6]

π-ΟΥΟΕΙΝ pwoin The light τ-ΜΕ tme The truth

You should memorize each noun together with its def. sing. article ("π-ΡΜΔΟ the rich man").

The gender of a noun is also expressed when any of the following cross-refers to it; 2d and 3d person sing, personal morphs, gendered cardinal numbers 45. The gender of nouns denoting people (and proper names) corresponds to sex.

π-ΕΙΩΤ pyot (masc.) = the father
τ-ΜΑΑΥ ma’u (fem.) = the mother
π-ΚΑζ pkah (masc.) = the land
τ-ΜΕ tme (fem.) = the truth

Greek masculine and feminine nouns keep their same genders in Coptic; Greek neuters are masculine in Coptic.

π-ΛΑΟΣ plaos (masc.) = the people δ λάος
τ-ΤΣΑΡΣ tsar'ks (fem.) = the flesh ή σάρξ
π-ΨΟΜΑ psôma (masc.) = the body το σώμα

Every verbal infinitive 66 can be used as a masc. noun.

ων (infinitive) = to live, π-ων pôn'h (masc. noun) = life

Otherwise the gender of nouns is unpredictable.

A few nouns occur in formal pairs expressing biological sex: ΠΡΟ, ΠΡΩ = emperor, empress; ΚΟΝ, ΚΩΝΕ = brother, sister; etc. A very few nouns can be used with either masc. or fem. article: πΧΟΕΙΚ, τΧΟΕΙΚ = the lord, the lady; πΣΜΑ, τΣΜΑ = the male servant, the female servant. [CG 107]
THE ARTICLE

20. **Number.** For nouns, the distinction of singular/plural is primarily expressed by the article.

- \( \omega \gamma - \rho \omega m \varepsilon = \text{a man} \)
- \( \varepsilon \eta - \rho \omega m \varepsilon = \text{men or some men} \)
- \( \pi - \rho \omega m \varepsilon = \text{the man} \)
- \( \tilde{n} - \rho \omega m \varepsilon = \text{the men} \)

But about one hundred nouns also have a **special plural form**, whose use is optional. [CG 108(b)]

- \( \pi - c o n = \text{the brother} \)
- \( \tilde{n} - c o n = \text{the brothers} \)
- \( \kappa e - c n h y = \text{the brothers} \)

The difference in usage between the two plurals is hard to perceive.

**(Collective nouns)** (naming a collection of individuals, e.g. \( \pi - m h h w e = \text{the crowd} \), \( \tau - p o l i c = \text{the city} \)) take a singular article but are plural in meaning and can optionally be referred to by plural personal pronouns. E.g. \( \tau - p o l i c \ \theta p - c \ \lambda y - c o w o y t = \text{As for the (sing.) whole city, they (plur.) gathered.} \) [CG 108(a)]

21. **Determination** ("a" versus "the") can be illustrated by three contrasts in meaning between the indefinite and definite articles. [CG 45]

(a) Unknown versus known

i. \( \omega \gamma - \text{Indefinite:} \) unknown to the listener but known to the speaker, as at the beginning of a story.

> There was a man (\( \omega \gamma - \rho \omega m \varepsilon \)) who had two sons ... (Luke 15:11)

ii. \( \pi - \text{Definite:} \) known or anticipated by both listener and speaker.

> A cloud (\( \omega \gamma - k l o o l e \)) came ... And a voice came out of the cloud (\( \tau e - k l o o l e \)) (Luke 9:34-35)

(b) Individual versus class

i. \( \omega \gamma - \text{Indef.:} \) one or more limited instances of a class.

- \( \omega \gamma - \rho \omega m \varepsilon = \text{a man} \)
- \( \varepsilon \eta - \rho \omega m \varepsilon = \text{some men} \)
- \( \omega \gamma - m o o y = \text{some water} \)
- \( \omega \gamma - e o o y = \text{glory (on one particular occasion)} \)
- \( \omega \gamma - n o y b = \text{some gold or a golden coin} \)
- \( \omega \gamma - o e i k = \text{a loaf of bread or some bread} \)
LESSON TWO

ii. \( \pi- \text{ Def.} \): the class name of an entity.

\( \pi-\text{\textit{moo}}\gamma = \text{water (as such)} \)
\( \pi-\text{\textit{cofo}}\text{\textit{c}} = \text{a wise person (as a type)} \)
\( \text{\textit{n}-\textit{pawm}}\varepsilon = \text{humankind} \)

Or the name of a unique entity.

\( \tau-\text{\textit{ne}} = \text{the sky} \)
\( \pi\text{\textit{e}}-\text{\textit{2ooy}} = \text{daytime} \)

(c) Ordinary versus typical

i. \( \text{\textit{oy}}- \text{Indef.} \): an ordinary instance.

\( \text{\textit{n}-\textit{oe}} \text{\textit{no}}\text{\textit{NHpo}}\varepsilon = \text{like a child} \)

ii. \( \pi- \text{Def.} \): the most typical instance.

\( \pi-\text{\textit{nomo}}\gamma\varepsilon = \text{the Law} \)
\( \pi-\text{\textit{noyte}} = \text{God} \)

Note that the Coptic use of “a” and “the” does not exactly correspond to English usage!

Composite noun formation. Gendered prefixes forming composite nouns are the following. [CG 109]

\( \text{\textit{bw}}-\text{\textit{n}}- \) (fem.), species of tree or vine: \( \text{\textit{xoei}}\text{\textit{t}} = \text{olive}, \text{\textit{bw}}-\text{\textit{n}}-\text{\textit{xoei}}\text{\textit{t}} = \text{olive tree} \)
\( \text{\textit{eiep}}- \) (fem.), artifacts: \( \text{\textit{noy}}\varepsilon = \text{gold}, \text{\textit{eiep}}-\text{\textit{noy}}\varepsilon = \text{goldwork} \)
\( \text{\textit{ma}}-\text{\textit{n}}- \) (masc.), ‘place of’: \( \text{\textit{eao}}\text{\textit{ole}}\varepsilon = \text{vine}, \text{\textit{ma}}-\text{\textit{n}}-\text{\textit{eao}}\text{\textit{ole}}\varepsilon = \text{vineyard} \)
\( \text{\textit{mnt}}- \) (fem.), denoting abstracts. \( \text{\textit{noyte}} = \text{God}, \text{\textit{mnt}}-\text{\textit{noyte}} = \text{divinity} \)
\( \text{\textit{pet}}- \) (masc.), one who is . . . : \( \text{\textit{2ooy}} = \text{be evil, } \pi-\text{\textit{pet}}-\text{\textit{2ooy}} = \text{the evil one} \)
\( \text{\textit{ca}}-\text{\textit{n}}- \) (masc.), maker or dealer: \( \text{\textit{xh6}}\varepsilon = \text{purple dye, } \text{\textit{ca}}-\text{\textit{n}}-\text{\textit{xh6}}\varepsilon = \text{seller of purple goods} \)
\( \text{\textit{oyn}}-, \text{\textit{oyin}}-\text{\textit{n}}-, \text{\textit{pe}}- \) (masc.), arithmetical fractions. \( \text{\textit{womn}}\text{\textit{t}} = \text{three, } \text{\textit{oyin}}-\text{\textit{womn}}\text{\textit{t}} = \text{one third} \)
\( \text{\textit{woy}}- \) (masc. only?), one who is worthy of . . . : \( \text{\textit{merit}}-\text{\textit{q}} = \text{love him, } \text{\textit{woy}}-\text{\textit{merit}}-\text{\textit{q}} = \text{worthy of being loved} \)
\( \text{\textit{2am}}-, \text{\textit{2am}}-\text{\textit{n}}- \) (masc.), types of artisan: \( \text{\textit{w}}\varepsilon = \text{wood, } \text{\textit{2am}}-\text{\textit{n}}-\text{\textit{w}}\varepsilon = \text{carpenter} \)
\( \text{\textit{zoye}}-, \text{\textit{zooy}}- \) (masc.), excess of, excessive, greater: \( \text{\textit{cza}}\text{\textit{i}} = \text{learning, } \text{\textit{zoye}}-\text{\textit{cza}}\text{\textit{i}} = \text{excessive learning} \)
\( \text{\textit{sin}}- \) (fem.), nouns referring to action. \( \text{\textit{oym}} = \text{eating, } \text{\textit{sin}}-\text{\textit{oym}} = \text{diet, foodstuff} \)

22. Alternative forms of the simple articles.

(a) The indefinite singular article \( \text{\textit{oy}}- \) is replaced by \( \gamma- \) after the morphs \( \text{\textit{a}}- \) or \( \varepsilon- \). [CG 50]
THE PROPER NOUN

(a) The simple definite article π-, τ-, η- is replaced [CG 52] by the long definite article

πε-, τε-, ηε- = the

i. Before nouns beginning with two consonants, the second of which would not have a superlinear stroke.

πε-προσβυτερος = the elder, the priest
τε-χαρις [τε-κχαρις] = the gift
ηε-προφητης = the prophets

ii. Before nouns beginning with a syllabic consonant

πης = temple, πε-πης = the temple
(and the syllabic consonant loses its superlinear stroke).

iii. Before ζωος (masc.) = day and ποιμη (fem.) = year.

(c) If ηε- is not required, then the def. plur. η- is replaced by ηι- before π or non-syllabic μ.

ηι-πονηροε = the evil ones, μια = the mothers

PROPER NOUNS

23. Proper nouns—names of persons, places, months, etc.—mostly occur without any article and are largely used like a definite pronoun or definite article phrase. [CG 126–36] Each proper noun has a gender. Thus

ιωσαμνησ (masc.) John is treated like πας or πρωμε
μαρια (fem.) Mary is treated like τας or τεγιμε

The special grammar of proper nouns [CG 129]

1. They are modified by apposition rather than the attributive construction 36.

E.g. αβελ παικαιος = Abel the just.

2. A proper noun in apposition to an indefinite or demonstrative term must be introduced by χε-. E.g. ουα χε-τιμων = a certain person named Simon.

3. Proper nouns do not appear as predicate of a 1st or 2d person nominal sentence 32 (I am, you are); other constructions are used instead.

4. When a proper noun comes before a 1st or 2d person subject it is preceded by ανοκ (νικοκ etc.). E.g. ανοκ παυλος αι-εσαϊ = I, Paul, have written.

5. A repeated proper noun calls attention to the speaker. E.g. αβρααμ αβρααμ = Abraham, Abraham!
LESSON TWO

But some place names always occur with a sing. def. article:

- t-γαλιλαία = Galilee
- π-ἱσραήλ (abbreviated πίνα) = Israel
- Θερόγκαλα (abbreviated Θάλο) Jerusalem

OMISSION OF ARTICLE

24. Omission of article (where otherwise the indef. or def. article could occur) enables a speaker to be non-committal about gender, number, and determination. [CG 47-48] There is no single equivalent in English; often several English translations are implied, as illustrated below. Omission of the article typically occurs:

(a) To provide general meaning in a compound expression.

†-βαπτίσμα = give-baptism/give-baptisms, i.e. to baptize

(b) To predicate a characteristic of someone or something.

They took them captive (Διχμαλωθής)
God sent him as ruler (Αρχων)
Make yourself rich (Ρήμαο"

(c) In generalizations.

Michē-προφητής ταξίο = No prophets have (No prophet has, A prophet does not have) honors (honor, any honor)

προφήτης = prophet, prophets, any prophet

ταξίο = honors, honor, any honor

(d) In negative expressions.

Αχ-φοβος = fearlessly (without fear, fears)

(e) In comparisons and distributive ideas.

2ως-προφήτης As a prophet

κατά-ωρ As at every feast (at the feast, feast by feast, at feasttime).

Omission of article is also non-committal about gender. Thus cross-references to a feminine noun without article can be made by the sing. masculine personal morph ι, since masculine is the general (non-committal) gender. E.g. αρανή e-νάλα-ι e-ται = greater love than this. [CG 48]

25. "Zero article"; the symbol θ. [CG 47] In grammatical analysis an omitted article (where otherwise the indef. or def. article could occur) is called a 'zero article'.
AND', 'OR', AND 'OF'

(meaningful absence of article) and will be notated by a superior zero (′), e.g. †-θβαπτικα = baptize, αχν-θφοβος = fearlessly, μμντε-θπροφητης θταειο = No prophets have honors etc. 103(i).

THE ARTICLE PHRASE

26. The combination of article + noun, including the zero article, is called the article phrase. [CG 43] Definite and indefinite pronouns such as πατι or ουρα, proper nouns, and certain other items are interchangeable with article phrases in grammar. [CG 141-51]

'AND', 'OR', AND 'OF'

27. Expressions for 'And' before an article phrase etc. [CG 145]

(a) 21- = and, used before absence of article (zero article).

\[ \theta\mathtt{m}\mathtt{ae}\mathtt{i}\mathtt{n} 21-\theta\omega\mathtt{p}\textit{η}\mathtt{pe} = \text{signs and wonders} \]
\[ \theta\mathtt{2οο\gammat} 21-\theta\mathtt{c}\textit{im}\textit{e} = \text{males and females} \]

(b) ΜΝ- = and, used before an indefinite or definite article, and before an indefinite or definite pronoun.

\[ \mathtt{2en-\mathtt{m}\mathtt{ae}\mathtt{i}\mathtt{n} \textit{μν}-\textit{2en-ωp}\textit{pe} = \text{signs and wonders} } \]
\[ \mathtt{\textit{m}-\mathtt{m}\mathtt{ae}\mathtt{i}\mathtt{n} \textit{μν}-\textit{ne-ωp}\textit{pe} = \text{the signs and the wonders} } \]
\[ \mathtt{\textit{nei}-\mathtt{m}\mathtt{ae}\mathtt{i}\mathtt{n} \textit{μν}-\textit{nei-ωp}\textit{pe} = \text{these signs and these wonders} } \]

(c) Αγω = and, used under both of these conditions.

\[ \mathtt{\pi\mathtt{e}-\mathtt{c}\mathtt{mo}\mathtt{o} \textit{μν}-\textit{π-} \textit{2oo}\mathtt{o} \textit{μν}-\textit{t-} \textit{2o\phi}\textit{a} \textit{άγω} \textit{t-} \textit{eγχαρικτια} = \text{glory and honor and wisdom and thanksgiving} \]
\[ \mathtt{\theta\mathtt{m}\mathtt{ae}\mathtt{i}\mathtt{n} \textit{άγω} \theta\omega\textit{p}\textit{pe} = \text{signs and wonders} } \]
\[ \mathtt{\textit{2en-\mathtt{m}\mathtt{ae}\mathtt{i}\mathtt{n} \textit{άγω} \textit{2en-ωp}\textit{pe} = \text{signs and wonders} } \]
\[ \mathtt{\textit{nei-\mathtt{m}\mathtt{ae}\mathtt{i}\mathtt{n} \textit{άγω} \textit{nei-ωp}\textit{pe} = \text{these signs and these wonders} } \]

(d) Νημα = completed by a personal suffix (to be studied in 51-52) = and.

\[ \mathtt{παγ\mathtt{λ}\textit{oc} \textit{Νημα-}n = \text{Paul and us} } \]

28. Expressions for 'Or' before an Article Phrase etc. [CG 145]

\[ h = \text{and, or} \]
\[ \varepsilon \textit{ιτε} \ldots \varepsilon \textit{ιτε} = \text{either} \ldots \text{or} \]
\[ ΧΝ- = \text{or else, or (exclusive)} \]
\[ ο\gamma\textit{e} = \text{nor} \]
\[ ο\gamma\textit{τε} \ldots \textit{o\gamma\tau\epsilon} = \text{neither} \ldots \text{nor} \]
\[ \text{negation + } \alpha\lambda\alpha = \text{not} \ldots \text{but rather} \]
For example, π-νομος ο νε-προφητε = the law and the prophets, βαραβάς οις-τος Barabba or Jesus, ουτε θυμούτ ουτε θεόμε = neither male nor female.

29. Expressions for 'Of' before an Article Phrase etc.

(a) Ordinarily, 'Of' (a very general kind of relationship) is expressed by ἡ- (ἡ- before π, ψ, φ, or non-syllabic μ). [CG 147]

τ-μαμή ἡ-τος (i.e. ἡ-μαμήτ) = the mother of Jesus, Jesus’ mother

π-ἡ ἡ-ουπροφητε = the house of a prophet, a certain prophet’s house

ἡ-ωμπς ἡ-τεῖ-κωμε = children of this woman, some of this woman’s children

ἡ-ωμπς ἡ-τεῖ-κωμε = children of the maidservant, some of the maidservant’s children

π-ἡ π-κοεις = the house of the Lord, the Lord’s house

π-κοεις π-ἡ = the lord of the house, the house’s owner

π-κοεις π-ηπούτπο = the Lord of glory and honor

τ-δόμον ἡ-ποουτ ἡ-τε-κατ-ππο ἡ-π-κοεις = the power of the glory of the kingdom of the Lord

(b) ἰτε- 'Of' [CG 148] can be optionally used to express appurtenance—the natural relation of part to whole, component to system, offspring to source. It is fairly rare.

ἡ-μελος ἰτε-π-καμα = the parts of the body

ου-πονις ἰτε-τ-καλλα = a city of Galilee

πεῖ-οφατι ἰτε-π-κογτε = this salvation from God

Repetition of an article phrase signals the following.

(a) Definite article phrase repeated = Each, Every, Each and every

π-κομε π-κομε = Each man

τ-κοντι τ-κοντι = Each one, each female

π-ἡπι π-ἡπι = Each and every house

κοεις κοεις κοεις κοεις = These various honors, Each and every one of these honors

(b) Zero article phrase repeated = One… after another...

θυμούτ θυμούτ = One person after another, Person by person

θυμούτ θυμούτ = One place after another

θυμούτ θυμούτ = Day by day

(c) Bare cardinal number 45 repeated = … by…

καλε καλε = Two by two
VOCABULARY 2

The family

π-ρωμε  human being, person, man
(used as gender not emphasized)

π-μουτ  male, man

τε-κιμε, pl. κιμε  female, woman, wife

π-ειωτ, pl. ειοτε  father, parent

τ-μαγγ  mother

π-κον, pl. κνη  brother, sibling

τ-κωνε  sister

π-ψιρε  son, child

α-κεσπε  daughter

π-ψιρε ψημ  child (male), baby, youth

α-κεσπε ψημ  child (female), baby, youth

π-καί  husband

π-υβηρ, pl. υβεερ  wife

π-νι  friend

π-πο  house, building

π-ναπ  door, entrance, mouth

π-νεοου  nation, people

π-ναος  people

Authority, power

π-ξοεικ  master, lord

τ-ξοεικ  mistress, lady

π-νγαλ  servant, slave (male)

τ-νγαλ  servant, slave (female)

τ-δομ  power, capacity, strength

τ-ντε  fear

π-εοογ  glory, honor

π-ναειο  honor

π-προ, pl. πρωος  king, emperor

π-μετ-προ (π-μετερο), pl. μετ-πρω-ογ (μετερωγ)  kingdom, empire

άνθρωπος, άνήρ  human being, person, man

άρσην, άνήρ  female, woman, wife

θηλίς, γυνή  father, parent

μήτηρ  mother

άδελφος  mother

άδελφη  female, woman, wife

οίς, τέκνον  brother, sibling

μητρός  sister

νήπιος  son, child

νυνη  daughter

παῖς, παῖς νήπιος  child (male), baby, youth

παῖς, παῖς νήπιος  child (female), baby, youth

ανήρ  husband

γυνη  wife

φίλος  friend

οίκος  house, building

θυρα, στόμα  door, entrance, mouth

κύριος  master, lord

κυρια  mistress, lady

δούλος  servant, slave (male)

δουλη, παιδίσκη  servant, slave (female)

δύναμις  power, capacity, strength

φόβος  fear

δόξα  glory, honor

τιμη  honor

βασιλεύς  king, emperor

βασιλεία  kingdom, empire
### LESSON TWO

*Greco-Coptic words are starred (*) in the vocabulary lists. Note that some Greek words that begin with a smooth breathing, such as ἑθνὸς ethnos, have come into Coptic with initial ἡ: ἡθνος hetnos. Thus Ἑλπίς (Ἑλπίς), Ἰμην (Ἰμην), etc.*

**Other**

| pi-, ti-, ni- | the (18) |
| ne-, te-, ne- | the (22) |
| nai, tai, naï | this one, these (18) |
| nei-, tei-, nei- | this . . . , these . . . (demonstrative article, used like pi-, ti-, ni-) (18) |
| oy- (or y- 22), gend- | a, some, plural often untranslated (18) |
| oya, oyei, goeine | one, someone, some (18) |
| n- or m- | of (29) |
| nte- | of (29) |
| ἀγω | and (27) |
| 2i- | and (27) |
| μñ- | and (27) |
EXERCISES 2

Translate each item, giving alternate translations where possible.


B. Translate into Coptic. a. Man and woman. b. Husband and wife. c. Men and women. d. The women. e. The brothers. f. The mothers. g. (Any) man (or men) and (any) woman (or women). h. These men and these women. i. A friend. j. Friends. k. The friends. l. The kingdoms. m. These kingdoms. n. The servants. o. Some servants. p. Honor and glory. q. A son and a daughter. r. Sons and daughters. s. Either a son or a daughter.


D. Translate into Coptic. a. The father of this nation. b. John’s father. c. The house of Mary. d. Mary’s house. e. John and Mary’s house. f. The nation of these women and the power of the emperor. g. (Any/Some) servants of this man. h. The lord’s friends. i. The slave’s sister. j. Some men of this kingdom. k. Male and female. l. The fear of the Lord. m. The door of this house.

8 Although you may write out the exercises, it’s very important to practice until you can do them without looking at written notes.
LESSON 3

POSSESSIVE ARTICLE.
SIMPLE NOMINAL SENTENCE.

30. The possessive article follows the pattern $n-τ-n$ that was seen in the simple definite article. [CG 54]

<table>
<thead>
<tr>
<th></th>
<th>sg. masc.</th>
<th>sg. fem.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>$nA-$</td>
<td>$τA-$</td>
<td>$nA-$</td>
</tr>
<tr>
<td>your (sing. masc.)</td>
<td>$nA-$</td>
<td>$τA-$</td>
<td>$nA-$</td>
</tr>
<tr>
<td>your (sing. fem.)</td>
<td>$nA-$</td>
<td>$τA-$</td>
<td>$nA-$</td>
</tr>
<tr>
<td>his</td>
<td>$nA-$</td>
<td>$τA-$</td>
<td>$nA-$</td>
</tr>
<tr>
<td>her</td>
<td>$nA-$</td>
<td>$τA-$</td>
<td>$nA-$</td>
</tr>
<tr>
<td>our</td>
<td>$nA-$</td>
<td>$τA-$</td>
<td>$nA-$</td>
</tr>
<tr>
<td>your (pl.)</td>
<td>$nA-$</td>
<td>$τA-$</td>
<td>$nA-$</td>
</tr>
<tr>
<td>their</td>
<td>$nA-$</td>
<td>$τA-$</td>
<td>$nA-$</td>
</tr>
</tbody>
</table>

Thus with $eιωτ$ (masc.) = father, $mαγ$ (fem.) = mother, and $nHi$ = house:

<table>
<thead>
<tr>
<th></th>
<th>sg. masc.</th>
<th>sg. fem.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>$pA-eιωτ$</td>
<td>$τA-mαγ$</td>
<td>$nA-nHi$</td>
</tr>
<tr>
<td>your (sing. masc.)</td>
<td>$pA-eιωτ$</td>
<td>$τA-mαγ$</td>
<td>$nA-nHi$</td>
</tr>
<tr>
<td>your (sing. fem.)</td>
<td>$pA-eιωτ$</td>
<td>$τA-mαγ$</td>
<td>$nA-nHi$</td>
</tr>
<tr>
<td>his</td>
<td>$pA-eιωτ$</td>
<td>$τA-mαγ$</td>
<td>$nA-nHi$</td>
</tr>
<tr>
<td>her</td>
<td>$pA-eιωτ$</td>
<td>$τA-mαγ$</td>
<td>$nA-nHi$</td>
</tr>
<tr>
<td>our</td>
<td>$pA-eιωτ$</td>
<td>$τA-mαγ$</td>
<td>$nA-nHi$</td>
</tr>
<tr>
<td>your (pl.)</td>
<td>$pA-eιωτ$</td>
<td>$τA-mαγ$</td>
<td>$nA-nHi$</td>
</tr>
<tr>
<td>their</td>
<td>$pA-eιωτ$</td>
<td>$τA-mαγ$</td>
<td>$nA-nHi$</td>
</tr>
</tbody>
</table>

The initial letters $n$, $τ$, $n$ express definite determination and the number/gender of the following noun. The personal marks $α$, $eκ$, $oγ$, $eκ$, $eκ$, $eκ$, $eη$, $eγ$ express the person, number, and gender of the possessor:

\[
\begin{align*}
\pi-α-eιωτ & = \text{the + of-me + father = my father.} \\
\pi-eκ-eιωτ & = \text{the + of-her + father = her father.} \\
τ-eκ-mαγ & = \text{the + of-you [sing. masc.] + mother = your mother.} \\
\pi-oγ-eιωτ & = \text{your (sing. fem.) father.} \\
τ-oγ-mαγ & = \text{your (sing. fem.) mother.} \\
\alpha-α-nHi & = \text{my houses.}
\end{align*}
\]
THE SIMPLE NOMINAL SENTENCE

Minimally, Coptic nominal sentences consist of a pronoun as subject and an article phrase as predicate.

\[ \text{ANf-loy-qnq} \text{t} = \text{I am a worm (I a-worm)} \]
subject + predicate

\[ \text{o}y-qnq \text{t} \mid \text{pe} = \text{He is a worm (a-worm he)} \]
predicate + subject

\[ \text{ANf-loy-þo} \text{fo} \text{mt} \text{hc} = \text{I am a prophet (I a-prophet)} \]
subject + predicate

\[ \text{o}y-þo} \text{fo} \text{mt} \text{hc} \mid \text{pe} = \text{he is a prophet (a-prophet he)} \]
predicate + subject

**Subject and predicate.** By definition, the subject presents (or reminds the reader of) the topic that is being discussed; it is familiar, or at least presupposed, information. The predicate states new information about the subject. You should bear in mind that, in the broader view, the term predicate does not necessarily mean 'verbal part of the sentence'. Rather we may conveniently say that the subject is the topic of conversation and the predicate is the comment that is made about it—and that languages differ in the ways they connect the topic and the comment. [CG 247]

Note that the Coptic nominal sentence does not contain a verb. In this, Coptic is different from our familiar Indo-European languages, which employ a copula verb to be (être, sein, ëiva, esse, etc.) to connect subject and predicate. Indeed, in translating a Coptic nominal sentence into English we always add the English copula verb: "I am a prophet" (Coptic: I-a prophet), for Coptic has none. [CG 252]

---

Since the possessive article expresses definite meaning like \( \pi-, \tau-, \nu-, \) indefinite meaning plus possessor must be expressed as \( \text{oy-hi } \text{Nta-q} \), "a house of his," \( \text{oy-hi } \text{Nte-þo} \text{ymte} \) "a house of God's." \( \text{Nte-/Nta-} \) is declined like a preposition (lesson 7). [CG 61]
32. The simplest nominal sentence has only two components. [CG 252, 263–67]

i. A personal subject pronoun as subject (I, you, he, etc.)

ii. An article phrase or other eligible item as predicate (a prophet, prophets, the prophet of God, this one, John, etc.)

The personal subject pronouns are

\[
\begin{align*}
\text{AN} & \ldots = 1 \\
\text{NTEE} & \ldots = \text{you (sing. masc.)} \\
\text{NTE} & \ldots = \text{you (sing. fem.)} \\
\ldots \text{PE} & = \text{he, it} \\
\ldots \text{TE} & = \text{she, it} \\
\text{AN} \text{ or ANON} & \ldots = \text{we} \\
\text{NTE} & \ldots = \text{you (pl.)} \\
\ldots \text{NE} & = \text{they}
\end{align*}
\]

and

\[
\ldots \text{PE} \text{ [invariable] it (impersonal)}^9
\]

Thus

\[
\begin{align*}
\text{AN} & \text{-OY-PROFHTHC} = \text{I am a prophet} \\
\text{NTEE} & \text{-OY-PROFHTHC} = \text{you (sing. masc.) are a prophet} \\
\text{NTE} & \text{-OY-PROFHTHC} = \text{you (sing. fem.) are a prophet} \\
\text{OY-PROFHTHC} & \text{PE} = \text{he is a prophet} \\
\text{OY-PROFHTHC} & \text{TE} = \text{she is a prophet} \\
\text{AN} \text{-GEN-PROFHTHC} \text{ or ANON-GEN-PROFHTHC} = \text{we are prophets} \\
\text{NTE} & \text{-GEN-PROFHTHC} = \text{you (pl.) are prophets} \\
\text{GEN-PROFHTHC} & \text{NE} = \text{they are prophets}
\end{align*}
\]

Into this paradigm we can insert any appropriate article phrase, pronoun, or other eligible item as the predicate.

\[
\begin{align*}
\text{AN} & \text{-OY-2M2AA} \quad \text{AN} & \text{-GEN-HNTPR} \\
\text{NTEE} & \text{-T-PRO} \quad \text{NTE} & \text{-NE-PROPHTHC} \\
\text{NTE} & \text{-T-MAY} \quad \text{PEC-CON PE} \quad \text{NAI NE} \\
\text{MAPIA PE}
\end{align*}
\]

Literal translations:

- I-a-servant  we-(some)-witnesses
- you-the king  you-the-prophets
- you-the-mother

\(^9\) Sometimes \text{PE} \text{ corresponds to the expletive pronoun, "It is I who am the light of the world"; "It is winter."}
The Simple Nominal Sentence

her-brother he these they
María she

I.e. “I am a servant, you are the king, you are the mother, he is her brother, she is Mary, we are witnesses, you are the prophets, they are these (they are the following).”

33. Obviously two different patterns are united in the nominal sentence. (a) The 1st or 2d person subject pronoun (أن- etc.) always comes first, immediately followed by the predicate. (b) The 3d person subject pronoun (ئ, ت, ن) always comes after the predicate, and is connected more loosely.

(a) أن- . . .
(b) . . . ن

Note carefully where a hyphen (−) does and does not occur. When two words, e.g. the predicate and subject (ئ نم نم نم) are not connected by a hyphen we call this an open group, and it can be interrupted by another word or phrase, such as a connective particle or an ‘Of’ construction.

oئ-قًئم pr ت = For (γάρ), she is a woman
ت-مًئ ن-ئوًئن ت = She is the mother of John

and

ت-مًئ ت ن-ئوًئن ت = She is the mother of John

But where subject and predicate are connected by a hyphen they form a bound group and cannot be interrupted.

أن-أئ-قًئم pr = For, I am a woman
نه-ت ت ت ت ت ن-ئوًئن ت = And you are the mother of John

Restrictions on the predicate. The following may not occur as predicate with a 1st and 2d person subject pronoun: noun with absence of article, demonstrative, proper noun, and cardinal number or other specifier (except oئa meaning ‘such a one’ and نم نم ‘who?’). But the predicate with a 3d person subject pronoun is not restricted. [CG 259]

34. Negation. Nominal sentences are negated by inserting أن after the predicate. With 1st and 2d person subject pronoun:

أئ-أئ-قًئم أن = I am not a woman
أئ-أئ-قًئم pr أن = For, I am not a woman
نه-ت ت ت ت ت أن = You are not the mother
نه-ت ت ت ت ت أن ن-ئوًئن ت = You are not John’s mother
LESSON THREE

In the simple 3d person pattern, an always comes between the predicate and pe/te/ne.

\[ \text{oY-c}2\text{ime an te} = \text{She is not a woman} \]
\[ \text{oY-c}2\text{ime gap an te} = \text{For, she is not a woman} \]
\[ \text{t-maay an te} = \text{She is not the mother} \]
\[ \text{t-maay n-iw}2\text{an} \text{h}c \text{an te} = \text{She is not John's mother} \]
\[ \text{t-maay an n-iw}2\text{an} \text{h}c \text{te} = \text{She is not John's mother} \]

Sometimes the negative prefix n- (n- before π or non-syllabic m) is also used. In the 1st and 2d person pattern, n- is prefixed (optionally) to the subject pronoun an- (etc.): (n-)...an.

\[ \text{n-an}2\text{i-an} \text{y-c}2\text{ime an} = \text{I am not a woman} \]

In the 3d person pattern, n- is prefixed (optionally) to the predicate:

\[ \text{n-oY-c}2\text{ime an te} = \text{She is not a woman} \]

Optional negative n- occurs more frequently in the 3d person pattern.

Long spellings of the 1st and 2d person subject pronouns:

\[ \text{anok-} = \text{an}2- \]
\[ \text{nток-} = \text{n}tк- \]
\[ \text{nто-} = \text{n}tе- \]
\[ \text{анон-} = \text{ан-} \]
\[ \text{нтовн-} = \text{нтетн-} \]

Of these, anon- is especially common (perhaps the usual form).
VOCABULARY 3

Authority, power (continued)

π-ρήμαο
π-γαν
*π-ἀποστόλος
*τ-εξουσία
*πε-ἐρώνος
*πε-πρεσβυτέρος

Daily life

π-οεικ
π-μοου, pl. μογειοογε
π-ωνε
π-ξοί, pl. εξνυ
π-κωτ
*τ-πολις
*π-καρπος

Religion, ethics

π-νογτε
ιςογε (abbrev. Ις or ΙΗΣ, 17)
*πε-χριστος (abbrev. pe-χc or pe-Χρc)
*π-αγγελος
π-νοβε
*π-βαπτισμα
π-ογαλλ
π-ωνη
π-μογ
*π-διμονιον
τ-με
π-ογα
π-ογοειν
π-κακε

rich person (man or woman)  
πλούσιος
judgement  
κρίμα, κρίσις
apostle  
απόστολος
authority, ability 
εξουσία
throne  
θρόνος
elder, (Christian) priest 
πρεσβύτερος
bread, loaf  
ἄρτος, ψωμίον
water  
δόξα
stone  
λίθος
boat  
πλοῖον
fire  
πῦρ
city, polis  
πόλις
fruit, crop, profit  
καρπος

god; God (always π-νογτε)  
θεός
Jesus  
Ιησούς
Christ, anointed  
Χριστός
angels  
άγγελος
sin  
ἁμαρτία
baptism  
βαπτισμός
salvation, health  
σωτηρία
life  
ζωή
dead  
θάνατος
demon  
δαιμόνιον
truth  
ἀλήθεια
blasphemy  
βλασφημία
light  
φως
darkness  
σκοτία, σκότος
EXERCISES 3

A. Translate.

<table>
<thead>
<tr>
<th>A. Translate. a. πα-γαν. b. τα-εξογια. c. πε-γαν. d. τεχ-εξογια. e. πεκ-γαν. f. τεκ-εξογια. g. νεγ-γαν. h. νεκ-γαν. i. νογ-γαν. j. νεγ-γαν. k. νεκ-εξογια. l. τεγ-εξογια. m. τεκ-εξογια. n. νεκ-εξογια. o. νογ-εξογια. p. τογ-εξογια. q. τεγ-εξογια. r. νεγ-εξογια. s. νενεκεξογια. t. Νεκ-εξογια. u. τεξογια. v. π-γαν.</th>
</tr>
</thead>
</table>

B. Translate rapidly into Coptic.

(a) My boat, your (pl.) boat, your (sing. masc.) boats, your (sing. fem.) boats, your (sing. fem.) boat, her boat, his boat, our boat, our boats.

(b) My testimony, your (pl.) testimony, your (sing. masc.) testimonies, your (sing. fem.) testimonies, your (sing. fem.) testimony, her testimony, his testimony, his testimony, our testimony, our testimonies.

(c) My sister’s house, her sister’s house, his sister’s house, their sister’s house, his sisters’ house, their sisters’ house, your (pl.) sisters’ house, your (pl.) sister’s house, our sister’s house, our sisters’ house, your (sing. masc.) sisters’ house, your (sing. fem.) sister’s house.


C. Translate into Coptic.

a. I am the light and the truth. b. I am God’s witness. c. You are God’s witnesses. d. She is the servant of the rich man.
EXERCISES THREE

e. He is a just person. f. It is the fire of God’s judgement. g. You are a just woman. h. You are a rich man. i. It is the fruit of death.

D. Translate into Coptic. a. I am not the light and the truth. b. I am not God’s witness. c. You are not God’s witnesses. d. She is not the servant of the rich man. e. He is not a just person. f. It is not the fire of God’s judgement. g. You are not a just woman. h. You are not a rich man. i. It is not the fruit of death.

E. Translate. a. π-οεικ κ-τ-με πε. b. γεν-ογα νε. c. ανον- γεν-UNCT-α MP-ΝΟΥΤΕ. d. ΝΤΕΤΙ-Ν-ΑΔΟΣ κ-τ-με. e. ΤΕΝ-ΠΟΛΙΣ τε. f. ΝΤΚ-ΟΥ-ΡΜΜΑΟ. g. ΝΤΕ-ΟΥ-ΛΙΚΑΙΟΣ. h. ΠΕΩ-ΕΡΩΝΟΣ πε. i. γεν-ώνε νε κ-τ-ΜΗΤ-ΜΗΤΡΕ. j. ΑΝΟΚ-ΟΥ-ΠΡΕΣΒΥΤΕΡΟΣ. k. ΑΝΓ-Τ-UNCT-Α κ-π-ΧΟΕΙΣ.

F. Form the negative of each sentence in (E), giving alternate forms where possible.

G. Translate. a. ιε πε-ΧΣ. b. ιε πε πε-ΧΣ. c. π-ἀγγελός κ-π-ΩΜΓ. d. π-βαπτίζει τ κ-π-ΟΥΧΑΙ. e. π-ἀρχιερεύς κ-π-ΕΙΡΕΙ. f. π-ΧΟΙ κ-π-ΑΠΟΣΤΟΛΟΣ. g. π-ΗΜΟΥ ΜΗ-Π-ΚΒΩΥ. h. π-ΚΑΚΕ κ-π- ΔΙΟΝΙΟΝ πε π-ΚΑΡΠΟΣ κ-π-ΝΟΒΕ. i. ΟΥ-ΟΥΟΕΙΝ κ-π-ΣΑΒΒΑΤΟΝ. j. ΠΕ-ΝΟΜΟΝ ΔΑΝ ΝΕ-ΠΡΟΦΗΤΗΣ.
ADJECTIVE. ATTRIBUTIVE CONSTRUCTION.
ADJECTIVAL PREDICATE.

35. Adjectives\(^\text{10}\) [CG 113–17] are not particular about gender: each adjective occurs freely with both \(\pi\)- and \(\tau\)-. There are two main classes:

(a) Greco-Coptic adjectives (a huge list—potentially all Greek adjectives). Those of the Greek \(-oc\) declension come into Coptic as word pairs ending in \(-oc\) and \(-on\) to distinguish animate versus inanimate. This is a very large class of Coptic words.

\[
\begin{align*}
\pi-\text{πονηρός} & = \text{the wicked one (man)} \\
\tau-\text{πονηρός} & = \text{the wicked one (woman)} \\
\pi-\text{πονηρόν} & = \text{the wicked one (thing)}
\end{align*}
\]

\(\text{animate}\)

\(\text{inanimate}\)

Note that the \(-oc\) ending is both masculine and feminine in Coptic (unlike Greek):

\(\pi-\text{πονηρός}, \tau-\text{πονηρός}\).

(b) Egyptian-Coptic adjectives (about twenty in number), some of which have optional feminine and/or plural forms.

- \(\Delta\zeta\) = old
- \(\beta\nu\beta\nu\) = new
- \(\varepsilon\beta\iota\nu\nu\) = wretched
- \(\kappa\gamma\iota\iota\) = small
- \(\kappa\alpha\kappa\epsilon\epsilon\) = black
- \(\mu\epsilon\pi\tau\iota\), pl. \(\mu\epsilon\pi\tau\alpha\tau\epsilon\) = beloved
- \(\nu\omicron\omicron\) = big
- \(\varsigma\alpha\beta\epsilon\), fem. \(\varsigma\alpha\beta\nu\nu\), pl. \(\varsigma\alpha\beta\epsilon\epsilon\gamma\) = prudent, wise
- \(\varsigma\alpha\epsilon\epsilon\epsilon\) = beautiful
- \(\varsigma\omega\tau\pi\iota\) = excellent
- \(\psi\iota\omicron\mu\), fem. \(\psi\iota\omicron\nu\epsilon\) = small
- \(\psi\iota\omicron\omicron\omicron\), fem. \(\psi\iota\omicron\omicron\omicron\omega\) = foreign
- \(\psi\omicron\pi\iota\), fem. \(\psi\omicron\omicron\omicron\omicron\omicron\omicron\epsilon\) = first
- \(\zeta\alpha\epsilon\), fem. \(\zeta\alpha\nu\), pl. \(\zeta\alpha\epsilon\epsilon\gamma\) = last
- \(\zeta\alpha\kappa\) = sober, prudent
- \(\zeta\nu\kappa\epsilon\) = poor

\(^{10}\) Called “genderless common nouns” in CG.
THE ATTRIBUTIVE CONSTRUCTION

2αλω, fem. 2αλω, pl. 2αλοι = old
2ογεῖτ, fem. 2ογείτε, pl. 2ογατε = first, original
χωπρε = strong
χάγε, pl. χάγεεγ(ε) = hostile

All Coptic adjectives can also be used as nouns: π-πονήρος = the wicked man,
τ-πονήρος = the wicked woman, π-ἐβίην = the wretch, π-χάγε = the enemy,
τ-χήκε = the poor woman, etc.

Composite adjective formation. Prefixes forming composite adjectives (i.e. without a particular gender) are the following. [CG 118-21, 123-25]

- AT- = privative, 'not having, unable to': ειωτ = father, AT-ειωτ = fatherless
- PM- or PMN- = 'person related to': Κνμε = Egypt, PMN-Κνμε = Egyptian
- Ρερ- = agential, ' . . .-ing, doing . . . ': Ρ-νοβε = to sin, Ρερ-Ρ-νοβε = sinner

THE ATTRIBUTIVE CONSTRUCTION

36. The attributive construction enables an adjective or noun to modify an article phrase. [CG 96-103] The modifier follows the article phrase, linked by Ν- (Ν- before π or non-syllabic μ):

- π-ρενος Ν-πονήρος the wicked race (adjective)
- π-ρενος Ν-βρπε the new race (adjective)
- π-ρενος Ν-ρωμε the human race (noun)

If, and only if, the modifier is an adjective (such as πονήρος or βρπε), the construction can also be inverted, so that the modifier precedes its target of modification. This construction is fairly common, particularly with certain adjectives. It expresses a special nuance.

- π-πονήρος Ν-ρενος the wicked race (inverted word order)

By the use of the attributive construction the number of modifiers is vastly increased beyond the words listed in 35, since all "nouns" as well as all "adjectives" can be modifiers. Thanks to this construction, every noun can express an adjectival meaning as well as a substantial one. Thus

- Ν-ρωμε = human
- Ν-ογοειν = luminous

33
LESSON FOUR

\( \tilde{n} - \text{con} \) = fraternal
e etc. etc.

Several attributive constructions can modify a single article phrase; they can be optionally connected by \( \alpha y \omega \) “and.”

\[ \text{o}y \text{-} \text{po}w\text{c} \tilde{n} - \text{xaxe} \tilde{n} - \text{ponhpros} = \text{a wicked, hostile man} \]
\[ \text{p} - \text{pro} \tilde{n} - \text{cabe} \text{a}y \omega \tilde{n} - \text{do}m = \text{the powerful, wise emperor} \]

37. The adjectives \( \psi\text{hm} \) = small, \( \psi\text{yi} \) = small, and \( \text{n}\text{op} \) = big can be placed immediately after the target of modification without the presence of \( \tilde{n} - \). This is the usual construction of \( \psi\text{hm} \). [CG 101]

\( \psi\text{hpe} \psi\text{hm} = \text{little boy} \), \( \psi\text{e}e\text{pe} \psi\text{hm} = \text{little girl} \)

ADJECTIVAL PREDICATES IN THE NOMINAL SENTENCE

38. “Adjectival” predicates in the nominal sentence are normally formulated with an indefinite article (\( \text{o}y - \), \( \ge\text{n} - \)), which is not translated into English when it has adjectival meaning. [CG 292(b)]

\[ \text{\( \alpha n\tilde{n} \)-py-} \text{ponhpros} = \text{I am wicked (\( \text{o}y\text{-ponhpros} \))} \]
\[ \text{\( \alpha n\tilde{n} \)-py-} \text{ebihnh} = \text{I am wretched (\( \text{o}y\text{-ebihnh} \))} \]
\[ \text{\( \alpha n\)-ge\text{n}-} \text{ponhpros} = \text{we are wicked (\( \ge\text{n}-\text{ponhpros} \))} \]
\[ \text{\( \text{o}y\)-xwofpe te} = \text{she (or it) is strong (\( \text{o}y\text{-xwofpe} \))} \]
\[ \text{\( \ge\text{n}-\text{cabe} \text{ne} \text{or} \ge\text{n}-\text{cabeey ne} = \text{they are prudent (\( \ge\text{n}-\text{cabe} \))} \]
\[ \text{\( \ge\text{n}-\text{aiikaio}c \text{ne} = \text{they are righteous (\( \ge\text{n}-\text{aiikaio}c \))} \]

Note that nouns, too, are used as “adjectival” predicates in the nominal sentence, formulated in just the same way (\( \text{o}y - \), \( \ge\text{n} - \)). So with the noun \( \text{n}\text{oyte} \) = god:

\[ \text{\( \alpha n\tilde{n} \)-py-} \text{n}\text{oyte} = \text{I am divine} \]
\[ \text{\( \text{o}y\)-n}\text{oyte pe} = \text{he is divine} \]
\[ \text{\( \ge\text{n}-n}\text{oyte ne} = \text{they are divine} \]

Such predicates are ambiguous, since they might also be interpreted as referring to entities.

\[ \text{\( \alpha n\tilde{n} \)-py-} \text{n}\text{oyte} = \text{I am a god} \]
\[ \text{\( \text{o}y\)-n}\text{oyte pe} = \text{he is a god} \]
\[ \text{\( \text{o}y\)-n}\text{oyte te} = \text{she is a god(ess)} \]
\[ \text{\( \ge\text{n}-n}\text{oyte ne} = \text{they are gods} \]

Similarly

\[ \text{\( \text{o}y\)-pyo\text{ein} pe} = \text{he/it is luminous = he/it is a light} \]
\[ \text{\( \text{o}y\)-po\text{ne} pe} = \text{he/it is human = he/it is a person} \]

e etc.
### Egyptian Coptic adjectives

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Meaning</th>
<th>Coptic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ⲧⲁⲧⲧ</td>
<td>old</td>
<td>ⲧⲣⲣⲧ</td>
<td>new</td>
</tr>
<tr>
<td>ⲧⲕⲟⲩⲧ</td>
<td>wretched</td>
<td>ⲧⲕⲟⲫ</td>
<td>small, insignificant</td>
</tr>
<tr>
<td>ⲧⲙⲧⲧ</td>
<td>black</td>
<td>ⲧⲏⲧⲧ</td>
<td>beloved</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧ</td>
<td>big</td>
<td>ⲧⲧⲧⲧ</td>
<td>wise</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧ</td>
<td>beautiful</td>
<td>ⲧⲧⲧⲧ</td>
<td>beautiful</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧ</td>
<td>small</td>
<td>ⲧⲧⲧⲧ</td>
<td>foreign</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧ</td>
<td>first</td>
<td>ⲧⲧⲧⲧ</td>
<td>last</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧ</td>
<td>sober, prudent</td>
<td>ⲧⲧⲧⲧ</td>
<td>poor</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧ</td>
<td>old</td>
<td>ⲧⲧⲧⲧ</td>
<td>first, original</td>
</tr>
<tr>
<td>ⲧⲧⲧⲧ</td>
<td>strong</td>
<td>ⲧⲧⲧⲧ</td>
<td>hostile, enemy</td>
</tr>
</tbody>
</table>

### Greco-Coptic adjectives

*ⲧⲧⲧⲧ, ⲁⲧⲧⲧ, ⲁⲧⲧⲧⲧ, Ⲍⲧⲧⲧ, ⲁⲧⲧⲧ ⲧⲧⲧⲧ | lawless | ⲧⲧⲧⲧ, ⲧⲧⲧⲧ | impious |
*ⲧⲧⲧⲧ, ⲧⲧⲧⲧ | just, righteous | ⲧⲧⲧⲧ, ⲧⲧⲧⲧ | insignificant |
*ⲧⲧⲧⲧ, ⲧⲧⲧⲧ | wicked | ⲧⲧⲧⲧ, ⲧⲧⲧⲧ | fleshly, carnal |
LESSON FOUR

More nouns: Religion, ethics (continued)

*T-DIAIOCYNH  righteousness
*T-EIPHNH    peace
*T-EYXH      soul
*T-EKHALCIA  church
*P-EYARHELION gospel
EXERCISES 4

A. Translate, giving alternate translations where possible. a. t-MNT-ΜΝΤρε Ν-ΣΑΡΚΙΚΟΝ. b. ρε-ρπε Ν-ΝΟΘ. π-ΝΟΘ ρι-ρπε. c. π-ΠΟΝΗΡΩΣ Ν-ΑΠΟΣΤΟΛΟΣ. zεν-νοβε Ν-ΜΟΥ. d. πε-προ Ν-ΕΟΟΥ. πα-ΜΕΡΙΤ Ν-ΧΟΕΙΣ. ΤΑ-ΜΕΡΙΤ Ν-ΧΟΕΙΣ. e. π-ΖΑΛΟ. t-ΖΑΛΩ. t-ΖΑΛΟ. tε-ζήμε Ν-ΖΑΛΩ. tε-ζήμε Ν-ΖΑΛΩ. f. τεν-ευνέ Ν-ΖΑΚ Ν-ΕΛΛΑΧΙΣΤΟΣ. ογ-ρωμε Ν-ΧΑΜΩΡΙΟ. g. ογ-ρωμε Ν-ΘΟΜ ΑΓΩ Ν-ΑΙΚΑΙΟΣ. t-ευγνοι Ν-ΝΟΥΤΕ. t-ΘΟΜ Ν-ΝΟΥΤΕ Ν-ΝΟΘ.


E. Translate into Coptic, giving alternate translations where possible. a. I am impious and wicked. b. You are strong. c. She is foreign. d. They are wise. e. We are beautiful. f. I am beautiful and black. g. He is wretched. h. I am not impious and wicked. i. You are not strong. j. She is not foreign. k. They are not wise. l. I am not beautiful and black. m. He is not wretched.
LESSON 5

NOMINAL SENTENCES WITH THREE MEMBERS.

39. If όγ-προφήτης πε means He is a prophet (“A-prophet he”) then how do we make a nominal sentence whose subject is an article phrase, pronoun, or proper noun—such as, My father is a prophet? One Coptic solution is to say: My father, he is a prophet (“My-father, a-prophet he”). [CG 272]

\[
\begin{align*}
\text{πα-ειωτ} & \text{ όγ-προφήτης πε} = \text{My father is a prophet} \\
\text{παϊ} & \text{ όγ-προφήτης πε} = \text{This one is a prophet} \\
\text{μωγύσχε} & \text{ όγ-προφήτης πε} = \text{Moses is a prophet}
\end{align*}
\]

In such a sentence we can call the initial component (πα-ειωτ, παϊ, μωγύσχε) an extraposition—literally, one that has been “put outside” of a simple form of sentence pattern such as όγ-προφήτης πε.

\[
\begin{align*}
\text{μωγύσχε} & \text{ όγ-προφήτης πε} = \text{Moses is a prophet}
\end{align*}
\]

Extraposition is a typical way of speaking in Coptic, and we shall see that all kinds of sentences can be equipped with an extraposition, or even with several.

When the extraposited subject differs in number and/or gender from the predicate, the selection of πε, τε, or κε is unpredictable, sometimes having the number and/or gender of the subject, often that of the predicate, and rarely having the form of πε agreeing with neither.

40. Extrapositions can also have the form of independent personal pronouns. [CG 77]

<table>
<thead>
<tr>
<th>1st</th>
<th>2d masc.</th>
<th>2d fem.</th>
<th>3d masc.</th>
<th>3d fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sing.</td>
<td>ανοκ = I, me</td>
<td>οτοκ = you</td>
<td>οτο = you</td>
<td>οτοη = he, him</td>
</tr>
<tr>
<td>pl.</td>
<td>ανον = we, us</td>
<td>οτωθ = you</td>
<td>οτογ = they, them</td>
<td></td>
</tr>
</tbody>
</table>

Note that these pronouns do not end in a hyphen.
This opens up the possibility of the extraposition of the 1st and 2d person subject
[CG 264]

\[\text{\textsc{anok}} \, \text{\textsc{a}e} \, \text{\textsc{an}} \text{\textsc{y}-\textsc{q}nt.} \, \text{\textsc{an}} \text{\textsc{y}-\textsc{p}w} \text{\textsc{ne} \, \text{\textsc{an}}.} \]
As for me, I am a worm, I am not a man

\[\text{\textsc{ntwtn}} \, \text{\textsc{ntetn-\textsc{n}a-\textsc{q}w} \text{\textsc{beep}} \]
As for you, you are My friends

as well as extraposition of a 3d person subject [CG 272]

\[\text{\textsc{ntoq}} \, \text{\textsc{gap} \, \text{\textsc{ay}w \, \text{\textsc{p}e}q-\textsc{e}i\textsc{wt} \, \text{\textsc{l} \, \text{\textsc{oy}a \, \text{\textsc{ne}}}} \]
As for Him and His father, they are one

The extraposition of personal pronouns typically occurs when two persons or objects are being compared: "As for me (\text{\textsc{anok}}), I am a worm; but as for you (\text{\textsc{ntoq}}), you are a . . . ."

41. *Negation* is exactly as in the simple, two-member nominal sentence patterns
34. [CG 272]

Extraposition l (\text{\textsc{n}-}) Predicate \text{\textsc{an} \, \text{\textsc{pe}}}

\text{\textsc{an}} is inserted between the predicate and \text{\textsc{pe}}/\text{\textsc{te}/\text{\textsc{ne}}. Negative \text{\textsc{n}-} is optionally pre-fixed to the predicate. \text{\textsc{n}-} is optional, \text{\textsc{an}} is always required.

\[\text{\textsc{pa-\textsc{ei\textsc{wt} \, \text{\textsc{n}-\textsc{oy}-\textsc{p}rofht} \text{\textsc{h}c \, \text{\textsc{an} \, \text{\textsc{pe}}}}} \]
\[\text{\textsc{pa}e\textsc{i\textsc{wt} \, \text{\textsc{oy}-\textsc{p}rofht} \text{\textsc{h}c \, \text{\textsc{an} \, \text{\textsc{pe}}}}} \]
\[\text{\textsc{pa}i \, \text{\textsc{n}-\textsc{oy}-\textsc{p}rofht} \text{\textsc{h}c \, \text{\textsc{an} \, \text{\textsc{pe}}}}} \]
\[\text{\textsc{pa}i \, \text{\textsc{oy}-\textsc{p}rofht} \text{\textsc{h}c \, \text{\textsc{an} \, \text{\textsc{pe}}}}} \]
\[\text{\textsc{muyc} \text{\textsc{h}c \, \text{\textsc{n}-\textsc{oy}-\textsc{p}rofht} \text{\textsc{h}c \, \text{\textsc{an} \, \text{\textsc{pe}}}}} \]
\[\text{\textsc{muyc} \text{\textsc{h}c \, \text{\textsc{oy}-\textsc{p}rofht} \text{\textsc{h}c \, \text{\textsc{an} \, \text{\textsc{pe}}}}} \]
\[\text{\textsc{anok} \text{\textsc{n}-\textsc{an} \text{\textsc{y}-\textsc{p}ro} \text{\textsc{o} \text{\textsc{ro} \text{\textsc{an}}}}} \]
\[\text{\textsc{anok} \text{\textsc{an} \text{\textsc{y}-\textsc{p}ro} \text{\textsc{o} \text{\textsc{ro} \text{\textsc{an}}}}} \]
\[\text{\textsc{ntok} \text{\textsc{n}-\textsc{ntk-\textsc{na-\textsc{x}o} \text{\textsc{e}i} \text{\textsc{c} \text{\textsc{an}}}}} \]
\[\text{\textsc{ntok} \text{\textsc{ntk-\textsc{na-\textsc{x}o} \text{\textsc{e}i} \text{\textsc{c} \text{\textsc{an}}}}} \]
\[\text{\textsc{ntoq} \text{\textsc{n}-\textsc{p-\textsc{p}ro} \text{\textsc{an} \text{\textsc{pe}}}}} \]
\[\text{\textsc{ntoq} \text{\textsc{p-\textsc{p}ro} \text{\textsc{an} \text{\textsc{pe}}}}} \]

"My father is not a prophet. This man is not a prophet. Moses is not a prophet. As for me, I am not a king. As for you, you are not my lord. As for him, he is not the king."

*The Three Member Nominal Sentence with Central \text{\textsc{pe}}.*

42. Very often, nominal sentences have the form of two components connected by central \text{\textsc{pe}}, \text{\textsc{te}}, or \text{\textsc{ne}}. [CG 275, 277]
LESSON FIVE

The article phrases that occur in this pattern can be built upon all kinds of articles (definite, indefinite, and zero article). Pronouns, proper nouns, and independent pronouns can occur in place of article phrases (as can prepositional phrases expressing relationship, and specifiers). [CG 268 (end)]

Negation, \( \text{\(\neg\)} \) is inserted before \( \text{\(\pi\)} \). Optionally, \( \text{\(\neg\)} \) is prefixed to the first component.

\[
\begin{align*}
\text{\(\neg\)} & \quad \text{First nominal component} \quad \text{\(\neg\)} \quad \text{Second nominal component} \\
\text{\(\neg\)} & \quad \text{\(\pi\)} & \quad \text{\(\pi\)} & \quad \text{\(\pi\)} & \quad \text{\(\pi\)}
\end{align*}
\]

\( = (1) \) His father is not the king

\( = (2) \) The king is not his father

Both are normal interpretations of this sentence.
The many sub-varieties of the nominal sentence are described in CG 252, from which (p. 200) the following list is adapted.

1. ἀνὴ-οὐπροφήτης = I am a prophet.
2. ἀνὸκ ἀνὴ-οὐπροφήτης = As for me, I am a prophet.
3. πωμ πὲ = It’s summer.
4. πεννοὺτε πὲ = He is our God.
5. νεῖρωμε γενιογάλαὶ πὲ = These men are Jews.
5a. πικατανακ πικατανακ ὅν πὲ = Satan is always the same.
5b. ἴκοβτ δἐ ἰτοοὐ ἰτοοὐ ὅν πὲ = Walls are always the same.
6. ταγαπὴ πὲ πνούτε = God is love. Love is God.
6a. ἀνὸκ πὲ πογεῖν Ῥ—πκοςμος = It is I who am the light of the world.
7. πεῖανοτ πὲ ταίαθονκῇ Ῥ—βρὲ = This cup is the new covenant.
7a. ἀνὸκ πὲ γαβρίλα = I am Gabriel. [predicate is a proper name]
8. πκοψι ἵλπῆ—θντὴν τῆρ—την παὶ πὲ πνοῆ = The one who is least among all of you is the great one.
9. ἀνὸκ πὲ = It is I/It’s me.
10. ἀνὸκ πὲ = I am he/I am such.
11. ἀνὸκ πὲ = I am someone important.
12. ἀλλα οὐκαθθῆνε πὲ = Rather, it was His disciples (who were doing so) [continuing a cleft sentence].
VOCABULARY 5

Religion, ethics (continued)

π-ραψε joy χαρά
πε-γμοτ gift χάρισμα, χάρις
*τ-αγαπή love δέησις, παράκλησις
*τε-χαρις divine grace, favor σημείον
π-σοπί entreaty, consolation τέρας, θαυμαστόν

π-μαειν sign τό ἀγαθόν
τε-ονταρετα omen, wonder, miracle τό πονηρόν
π-πετανομογ good (that which is good)
π-πεθοογ evil (that which is evil)
*πε-γραμματευς scribe διδάσκαλος
π-σαζ teacher διδαχή
*π-μαθητής disciple, student γνώσις
τε-σβω teaching (that which is taught)
π-σοογη acquaintance, knowledge
tε-γραφή scripture διδαχή
*π-νομος law γνώσις
*τ-εντολη commandment
*τ-πις faith
*π-πις (adjective) faithful
*πε-πιεγμα (abbrev. spirit
πε-πινα)

Time
day  ἡμέρα
τε-γη (ογιη) night νύξ
τε-γηνογ (ογινογ) hour, moment ἀρα
τε-ρομπε year ἔτος, ἐνιαυτός
πε-γοειω (ογοειω) occasion, time καιρός, χρόνος

Other
crowd, multitude δχλος, πλήθος
π-μηνψε

42
VOCABULARY FIVE

Postpositive connective words

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπ'</td>
<td>for</td>
</tr>
<tr>
<td>ἀλóγον</td>
<td>and, but, now</td>
</tr>
<tr>
<td>ἄλλον</td>
<td>now, to be sure...</td>
</tr>
<tr>
<td>Οὖν</td>
<td>once again, additionally, back</td>
</tr>
<tr>
<td>ὅτε</td>
<td>then, therefore, any more</td>
</tr>
</tbody>
</table>

*aAs in Greek these particles can never stand first in a sentence and tend to appear in, or compete for, the second available position. In Coptic they appear after the first or second bound group 33: περὶ τοῦ ἀδελφοῦ τοῦ Ιωάννης νῦν ἀλόγον = For, the brother of John...; ἀλόγον ὅτε ὅτε καὶ ὅτε = Thus, I am not a worm. |

*bIn classical Greek a clause containing μέν is normally followed by a clause containing οὔτε. This is not so in Coptic.
A. Translate, giving alternate translations where possible. a. tek-cbw oy-petnanoyq te. b. nei-maein zen-me ne. c. toy-pictic oy-no6 te. d. ne-πην m-p-noyte oy-xowre pe. e. pai pe m-maein. f. p-rawe m-p-cag pe t-bom m-peq-maenths. g. m-nomoc m-te-xaric pe n-cooyun m-p-n-peo000q m-n-p-petnanoyq. h. ne-200y m-p-copc pe oy-oyoeiu y m-oy-paw. i. ten-xoeic te t-madu m-p-noyte. j. ntok ntk-pa-xoeic ayw pa-noyte. k. anok anf-thqal m-pa-xoeic. l. ntwftν nteft-na-cnny. m. ntwftν nteft-na-con. n. ntooy zen-alikaioc m-no6 ne. o. ntooy zen-alikaioc ne m-no6.

B. Form the negation of each sentence in (1), giving alternate forms where possible, and translate.

C. Translate (cf. 35 [b]). a. oy-cbw m-brrpe. m-nomoc m-ac. b. oy-cag m-evih. m-koi m-maenths m-merit. pmerit m-maenths ψhm. c. zen-200y m-caie. te-zoyeite m-rompe. t-2ah m-rompe. dean m-rompe. d. oy-pneuma m-xaxe. oy-pictic m-xowre. n-cooyun m-2ak. e. oy-xowre. zen-evih. t-koi. m-koi. f. m-koi. zen-caie. te-zoyeite. pe-zoyeit. tane. g. m-xaxe. oy-2ak. t-worne m-evkkhica. h. m-no6 m-evyaggelion ayw m-evyaggelion ψhm. i. te-ψyxh m-p-alikaioc oy-eirhnh te m-n-oalikaiosynh.

D. Translate into Coptic, giving alternate translations where possible. a. The year of the Lord is the joy of his people. b. The moment of grace is not an insignificant thing. c. The law of God is the joy of this nation. d. For your part, you are not the least of the apostles. e. As for them, they are a great crowd of witnesses.
Lesson 6

SPECIFIERS.
CARDINAL AND ORDINAL NUMBERS.

43. The following six specifiers

\( \text{o}y\text{m} = \text{how many? how much?} \)
\( \text{n}\text{i}m = \text{who? which (person)?)} \)
\( \text{o}y = \text{what? what kind of (thing)?)} \)
\( \text{\wedge}\text{w} = \text{which one? which?} \)
\( 2\text{\wedge}2 = \text{many} \)
\( \text{\wedge}\text{\wedge}\text{y} = \text{any at all, any} \)

can be used alone as pronouns

\( \text{n}\text{i}m = \text{who?} \quad 2\text{\wedge}2 = \text{many} \)

or can specify a noun or adjective in the specifier construction

specifier \( \text{n} = \text{noun/adjective} \)
\( \text{n}\text{i}m \text{\wedge} \text{p}\text{\w} = \text{which person?} \)
\( 2\text{\w}2 \text{\w} \text{p}\text{\w} = \text{many people} \)

No article is required, since the specifier is in place of the article.

\( 2\text{\w}2 \text{\w} \text{p}\text{\w} = \text{many men} \)
\( \text{n}\text{i}m \text{\w} \text{p}\text{\w} = \text{which man?} \)
\( \text{\w}\text{\w}\text{y} \text{\w} \text{p}\text{\w} = \text{any man} \)

Specifier constructions are mostly used where a noun with indefinite article or zero article is permissible. [CG 63–64, 72–73]

44. In a few expressions, the indefinite article \( \text{o}y-/\text{\w}en- \) or the article \( \text{k}\text{e}- \) ‘another’ 61 can be used with \( \text{o}y, \text{\w}w, \) and \( \text{\w}\text{\w}\text{y}. \) [CG 74]

\( \text{\w}en-\text{o}y \text{\w} = \text{What sort of thing (some-what) are they?} \)
\( \text{o}y-\text{\w}\text{\w}\text{y} \text{\w} = \text{It is insignificant (an-anything)} \)
\( \text{k}\text{e}-\text{\w}\text{\w}\text{y} \text{\w} \text{p}\text{\w} = \text{Any other man (another-any-man)} \)
LESSON SIX

So with ἔ and ἑνε = kind, sort, type. [CG 111(b), 301]

οὗτος ἅν-ἔ ἄρα = What kind (α-which kind) is he?

answered by

οὗτος-τεῖ-ἔ ἢ οὗτος-τεῖ-ἑνε ἄρα = He is of this kind, such, like this (plural ἑν-τεῖ-ἔ etc.)

45. The cardinal numbers also belong to the specifier class. [CG 66–70] They are used both alone like pronouns

κατὰ ἕν ὁμοῖόν = two or three (people, things)

and in the specifier construction, specifying a noun.

ὁμοῖόν ἃ-ρωμε = three men

ὁμοῖόν ἀ-κώμε = three women

The numbers from one to ten and certain others occur in pairs, expressing masculine and feminine gender, and the appropriate form is selected according to the gender of the noun to which the number refers. Letters of the alphabet, marked with a super-linear stroke, are used for the corresponding numerals as shown in the following table.

CARDINAL NUMBERS FROM ONE TO TEN

<table>
<thead>
<tr>
<th>One</th>
<th>Two</th>
<th>Three</th>
<th>Four</th>
<th>Five</th>
<th>Six</th>
<th>Seven</th>
<th>Eight</th>
<th>Nine</th>
<th>Ten</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʼ</td>
<td>ʼ</td>
<td>ʼ</td>
<td>ʼ</td>
<td>ʼ</td>
<td>ʼ</td>
<td>ʼ</td>
<td>ʼ</td>
<td>ʼ</td>
<td>ʼ</td>
</tr>
<tr>
<td>ἕν</td>
<td>ἕνε</td>
<td>ἕνε</td>
<td>ἕνε</td>
<td>ἕνε</td>
<td>ἕνε</td>
<td>ἕνε</td>
<td>ἕνε</td>
<td>ἕνε</td>
<td>ἕνε</td>
</tr>
</tbody>
</table>

Cardinal numbers above ten, if not round numbers (twenty, thirty, etc.), are compounds consisting of a prefixal component (teens, twenties, thirties, etc.) and a final component (-one, -two, -three). E.g. ἄντε-ὁμοῖόν (twenty + three) = twenty-three, ἑντ-ὁμοῖόν (ten + three) = thirteen.

11 The numbers twenty and thirty and all those above ten whose last digit is 1, 2, 8, or 9 occur in masculine/feminine pairs.
CARDINAL AND ORDINAL NUMBERS

Round Numbers

<table>
<thead>
<tr>
<th>Cardinals</th>
<th>Prefixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>i ten</td>
<td>masc. /mit, fem. /mitte</td>
</tr>
<tr>
<td>k twenty</td>
<td>xo//wt, fem. xo//wte</td>
</tr>
<tr>
<td>k thirty</td>
<td>maab, fem. maabwe</td>
</tr>
<tr>
<td>m forty</td>
<td>sme-</td>
</tr>
<tr>
<td>n fifty</td>
<td>taio//y</td>
</tr>
<tr>
<td>x sixty</td>
<td>ce</td>
</tr>
<tr>
<td>o seventy</td>
<td>w//qe</td>
</tr>
<tr>
<td>n eighty</td>
<td>smene</td>
</tr>
<tr>
<td>q ninety</td>
<td>ptaio//y</td>
</tr>
</tbody>
</table>

TERMINAL COMPONENTS

<table>
<thead>
<tr>
<th>Cardinals</th>
<th>Prefixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>. . . x . . . -one</td>
<td>masc. -oye, fem. -o//ye</td>
</tr>
<tr>
<td>. . . b . . . -two</td>
<td>masc. -cnooyce, fem. -cnooyce</td>
</tr>
<tr>
<td>. . . r . . . -three</td>
<td>-womte</td>
</tr>
<tr>
<td>. . . x . . . -four</td>
<td>-ao//te</td>
</tr>
<tr>
<td>. . . e . . . -five</td>
<td>-th (but -h after mit- and xo//t-)</td>
</tr>
<tr>
<td>. . . x . . . -six</td>
<td>-ace</td>
</tr>
<tr>
<td>. . . z . . . -seven</td>
<td>-cawqe</td>
</tr>
<tr>
<td>. . . x . . . -eight</td>
<td>masc. -wmhn, fem. -wmhne</td>
</tr>
<tr>
<td>. . . o . . . -nine</td>
<td>masc. -psi, fem. -psi-</td>
</tr>
</tbody>
</table>

Hundreds: ț (100) oye, c (200) mit, r (300) wmit-ewe, v (400) qtooy n-ewe or qtey-ewe, q (500), x (600), v (700), w (800), ț (900).

Thousands: ț (1,000) wo, b (2,000) wo cny, r (3,000) womnit n-wo or wmhit-wo, ț (4,000) qtooy n-wo or qtey-wo, etc.

Ten thousand: tba is a noun of masculine gender.

Complex numbers go from highest to lowest: mit-cnooyce n-ewe m-it-ce (ten-and-two hundreds and sixty) = țeț 1,260. The use of mit- “and” in the spelled-out form is optional.

46. As with the other specifiers no article is required since the cardinal number replaces the article. [CG 66]

womnit n-pwme = three men

womte n-czime = three women

But cardinal numbers are also compatible with the singular definite article π-/τ- (only the singular!), though their meaning (from “two” on up) is plural. (The plural definite article is not used with the numbers.)
LESSON SIX

The special plural forms of nouns do not occur with the cardinal numbers.

47. *One* and *Two* do not usually occur in the specifier construction. [CG 70]

(a) *One* is usually expressed by the indefinite article *οΥ*.

(b) *Two* (masc. *θνε*; fem. *θνε*) usually follows the noun it quantifies, as a separate item.

\[\text{θνε θνε} = \text{two men}\]
\[\text{θνο θνε} = \text{the two men}\]

(Compare the construction of *θνη* 37.)

ORDINAL NUMBERS

48. Ordinals ("second, third, fourth" etc.) are produced by prefixing *θε* to any cardinal number from *Two* up. [CG 123] (*First* is expressed by the adjective *θο*). *θε* appears with both *θ* and *τ*. It is used just like an adjective (lesson 4). If the cardinal number has masculine and feminine forms, the appropriate gender is selected. *θε* = the second man, the second one. *θε* = the second woman, the second one. *θο* = the third gospel. *θο* = the third woman. *θο* = my fortieth day and my fortieth night.
**Vocabulary 6**

*Learn the six specifiers in 43.*

*Learn the cardinal numbers from one to ten and round numbers from twenty to ninety 45.*

**Geography**

<table>
<thead>
<tr>
<th>Specifier</th>
<th>Meaning</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>π-μα</td>
<td>place</td>
<td>τόπος</td>
</tr>
<tr>
<td>t-πε, pl. πνυέ</td>
<td>sky, heaven</td>
<td>ουρανός</td>
</tr>
<tr>
<td>π-εχὴ</td>
<td>bottom, ground</td>
<td>κάτω</td>
</tr>
<tr>
<td>π-καζ</td>
<td>earth, terra firma</td>
<td>γῆ</td>
</tr>
<tr>
<td>*θαλασσα, θαλασσα</td>
<td>sea</td>
<td></td>
</tr>
<tr>
<td>τε-2ίν, pl. τιοογε</td>
<td>road, path, way</td>
<td>οδός</td>
</tr>
<tr>
<td>τ-μνητε</td>
<td>midst, middle</td>
<td>μέσος</td>
</tr>
<tr>
<td>π-τοογ, pl. τογείν</td>
<td>mountain, valley wall of Nile</td>
<td>ὄρος</td>
</tr>
<tr>
<td>πε-κρο</td>
<td>shore, bank (of river etc.)</td>
<td>αἰγιαλὸς, γῆ</td>
</tr>
<tr>
<td>*π-κοσμος</td>
<td>world, universe</td>
<td></td>
</tr>
</tbody>
</table>

**The human being**

<table>
<thead>
<tr>
<th>Specifier</th>
<th>Meaning</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>π-ραν</td>
<td>name</td>
<td>ὅνομα</td>
</tr>
<tr>
<td>*π-κωμα</td>
<td>body</td>
<td>αἷμα</td>
</tr>
<tr>
<td>*τ-καρπι</td>
<td>flesh</td>
<td></td>
</tr>
<tr>
<td>πε-κμοκ</td>
<td>blood</td>
<td>διάνοια etc.</td>
</tr>
<tr>
<td>π-μεεγε</td>
<td>thought</td>
<td>καρδία</td>
</tr>
<tr>
<td>π-2ήτ</td>
<td>heart, mind</td>
<td>φωνή</td>
</tr>
<tr>
<td>τε-κμή</td>
<td>voice</td>
<td>κεφαλή</td>
</tr>
<tr>
<td>τ-απε, pl. απνυέ</td>
<td>head</td>
<td></td>
</tr>
<tr>
<td>π-βαλ</td>
<td>eye</td>
<td>ὀφθαλμός</td>
</tr>
<tr>
<td>π-2ο</td>
<td>face</td>
<td>πρόσωπον</td>
</tr>
<tr>
<td>τ-διξ</td>
<td>hand</td>
<td>χείρ</td>
</tr>
<tr>
<td>τ-ουγναμ</td>
<td>right, right hand</td>
<td>δεξιός, ἡ δεξιά</td>
</tr>
<tr>
<td>τε-2βογρ</td>
<td>left, left hand</td>
<td>εὐώνυμος</td>
</tr>
<tr>
<td>τ-ουηρθε</td>
<td>foot, leg</td>
<td>ποὺς</td>
</tr>
</tbody>
</table>

**Classification (mostly occurring in adverbial expressions)**

<table>
<thead>
<tr>
<th>Specifier</th>
<th>Meaning</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>τ-2ε (θε)</td>
<td>manner, way</td>
<td></td>
</tr>
<tr>
<td>τ-μινε</td>
<td>sort, quality, manner</td>
<td></td>
</tr>
</tbody>
</table>

*aE.g. ἃ-τεῖ-2ε = thus; ἃθε ἃ = like, even as; ἃ-τεῖ-2ε = like him.*
Exercises 6

A. Translate.
a. ἀψὶ-μα. πεὶ-μα. b. ἀψὶ-κας. πεγ-κας. c. νημ
η-ρωμε πε. π-ῥο πη-τ-πε πε. π-ῥο πε πη-τ-πε. d. ϊτε-ογ-
ογ (44). ανὶ-τε-σμη νη-π-αοεις. e. ουγρ νη-θιν. 2ην σιτε. ουγρ
η-τουο. ωμητ νη-τουο. f. ουγρ νη-ςιμε. ωμτε νη-ςιμε. 2ας
η-ραν. λαάγ η-ραν. g. ου γη-πεδουο. τει-μιξε νη-πεδουο. h. να-
μεεε γέν-λαάγ (44) νε. να-μεεε νη-γεν-λαάγ άν νε. να-μεεε
νη γέν-λαάγ. i. μητ-ςινονς νη-αποστολος. μητ-ςινονς νη-αποστολος. j. π-ωμητ
π-εκτη νη-τε-βαλακα.

B. Translate into Coptic.
a. Eleven apostles of the Lord. The Lord’s eleven apostles. b. Three women. The three women. c. My two hands. Your two eyes. d. How many men? Two men. How many girls? Two girls. e. The midst of the seventy-two nations. f. Its head, its feet, and its eyes. g. The two mountains are his feet, the two worlds are his eyes, his right hand is the sea, and his left hand is its shore. h. This is the Lord’s body and blood. i. His heart is a heart of stone. j. Who is the head of this faith?

C. Translate.
a. ωμητ. π-ωμητ. b. ρτουο. κε-ρτουο. π-κε-
ρτουο. πει-ρτουο. πει-κε-ρτουο. c. πε-κε-ςαυη νη-νη. κε-
ςαυη νη-νη. πε-κε-ςαυη νη-ςιμε. κε-ςαυη νη-ςιμε. d. μητ-
ογε. ε. 2μενετ-ατε. f. μηνθ. g. ρτουο-γε ααμα. h. μητ-ςινονς
νη-γε μη-ςε. i. καζ σιαγ. j. απε σιτε. k. τει-ςιο νη-απε σιτε.
l. μες-ααμα. m. μες-ταεου. n. μες-μητ-ςινονς νη-αποστο-
λος. o. τεις-τογ νη-ςαλω νη-ςιο. 

LESSON 7

PREPOSITION. PERSONAL SUFFIXES. POSSESSED NOUN. COMPOUND PREPOSITION. COMBINATIVE ADVERB.

49. This lesson mostly concerns the formation of prepositions. [CG 200-202] Coptic has many prepositions (well over a hundred), but fortunately you don’t have to learn them all at once. The most common ones will be given in vocabulary lists spread out over several lessons, so you can memorize these a few at a time. For reference, a list of simple prepositions is given in a box later in this lesson. For compound prepositions, cf. 55.

50. Almost all prepositions appear in a pair of states, e.g. \( e- \), \( e\rho o- \) = to, into, for, against, in comparison to. [CG 30, 200] These are

   i. The prenominal state (\( e- \)), which must be completed by an article phrase, pronoun, etc. \( e-\tau-polvic \) = against the city, \( e-\thetai\epsilon\rho\gamma\alpha\lambda\mu \) = into Jerusalem, \( e-\pi\alpha \) = against this one.

   ii. The prepersonal state (\( e\rho o- \)), which must be completed by a personal suffix. \( e\rho o-\gamma \) = against him/it, \( e\rho o-\varepsilon \) = against her/it.

In dictionaries, all prepersonal states are written with a slanted double hyphen (=), and prenominal states with a single hyphen (-). Prenominal and prepersonal states will return again and again as we study other kinds of morphs, so it’s important to stop now and be sure you understand what they are.

In learning prepositions, be sure to memorize the pair of states along with the meaning ("\( e-, e\rho o- \) to, into, for, against, in comparison to"). Simple prepositions are filed under the prenominal, thus \( e- \), \( e\rho o- \) is filed under \( e- \).

51. The inflection of the prepersonal states requires a bit of learning. Most prepositions are inflected like one of the following five paradigms. You should now memorize these paradigms thoroughly. This is your main task in the present lesson.
**LESSON SEVEN**

**FIVE MODEL PREPOSITIONS**

<table>
<thead>
<tr>
<th>Final Letter of Prepersonal State</th>
<th>1st sing.</th>
<th>2d sing. masc.</th>
<th>2d sing. fem.</th>
<th>3d sing. masc.</th>
<th>3d sing. fem.</th>
<th>1st pl.</th>
<th>2d pl.</th>
<th>3d pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\lambda$</td>
<td>$\eta$</td>
<td>$\omega$</td>
<td>$\tau$</td>
<td>$\omega$</td>
<td>$\omega$</td>
<td>$\omega$</td>
<td>$\omega$</td>
<td>$\omega$</td>
</tr>
<tr>
<td>'to', 'for'</td>
<td>'to'</td>
<td>'upon'</td>
<td>'in'</td>
<td>'on'</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Pay special attention to the 1st sing., 2d sing. fem., and 2d pl., which differ according to the ending of the prepersonal state.

1st sing. $\eta$-$i$ epo-$i$ exw-$i$ in-$t$ or in-$t$ $\omega$-$t$
2d sing. fem. $\eta$-$e$ epo-$e$ exw-$e$ $\omega$-$e$
2d pl. $\eta$-$t$ epo-$t$ exw-$t$ in-$t$-$thyt$-$n$ $\omega$-$t$-$thyt$-$n$

**52. Personal suffixes.** As you can see, a regular set of personal suffixes is attached to the prepositions. If you memorize the five paradigms given above, you'll be in good shape for the moment. But here for reference is a table showing all the alter-

### The Personal Suffixes

<table>
<thead>
<tr>
<th>Person</th>
<th>Single Vowel</th>
<th>Consonant +</th>
<th>Final $\tau$</th>
<th>Other Consonant</th>
<th>Double Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td>$i$</td>
<td>$e$</td>
<td>$\theta$ or $\tau$</td>
<td>$\tau, \tau$</td>
<td>$\tau$</td>
</tr>
<tr>
<td>2d masc.</td>
<td>$k$</td>
<td>$e$</td>
<td>$k$ or $k$</td>
<td>$k, k, \tilde{r}$</td>
<td>$k$</td>
</tr>
<tr>
<td>2d fem.</td>
<td>$\tilde{e}$</td>
<td>$e$</td>
<td>$e$</td>
<td>$e$</td>
<td>$e$</td>
</tr>
<tr>
<td>3d masc.</td>
<td>$q$</td>
<td>$e$</td>
<td>$q$ or $q$</td>
<td>$q$ or $q$</td>
<td>$q$</td>
</tr>
<tr>
<td>3d fem.</td>
<td>$c$</td>
<td>$c$</td>
<td>$c$ or $c$</td>
<td>$c$ or $c$</td>
<td>$c$</td>
</tr>
<tr>
<td>Pl.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td>$n$ or $\tilde{n}$</td>
<td>$n$ or $\tilde{n}$</td>
<td>$n$</td>
<td>$n$</td>
<td>$n$</td>
</tr>
<tr>
<td>2d</td>
<td>$\tilde{t}n^a$ or $\tilde{t}nytn^b$</td>
<td>$\tilde{t}nytn^b$</td>
<td>$\tilde{t}nytn^c$</td>
<td>$\tilde{t}nytn^b$</td>
<td>$\tilde{t}nytn^d$</td>
</tr>
<tr>
<td>3d</td>
<td>(o)y</td>
<td>$\omega$</td>
<td>$\omega$</td>
<td>$\omega$</td>
<td>(o)y</td>
</tr>
</tbody>
</table>

**Notes:**
- $^a$'tn is suffixed to the prepersonal form
- $^b$‘thyt$n is suffixed to the prenominal form
- $^c$‘thyt$n is suffixed to either the prepersonal or the prenominal form, according to each particular word
- $^d$‘thyt$n is suffixed to the prenominal form. Note that $\omega$-$\omega$ is slightly irregular.

---

52
nations of the personal suffixes. [CG 85] You will find this table useful again as we study other kinds of morphs (such as verbs combined with a personal direct object).

There are some unpredictable differences and variations in the formation of the 2d plur. when the stem ends in τ. See CG 85 (table 6, notes).

The Simple Prepositions

\( \text{\textit{αντι}} - (\text{άντι}) \) instead of
\( \text{\textit{αντι}} -, \text{\textit{αντι}}\text{τι} \) without (also spelled \( \text{ε\textit{τι}}, \text{ε\textit{τιω}} \))
\( \text{ε}-, \text{\textit{επο}}= \) to, for, against, in comparison to
\( \text{ε\textit{τε}}, \text{ε\textit{τεντι}}= \) because of, concerning
\( \text{\textit{κατα}}, \text{\textit{καταρφ}}= (\text{κατά}) \) according to, like, by
\( \text{\textit{μαι}}-\text{, \textit{μαι}}\text{ρα} \) in the presence of (a god) [rare]
\( \text{\textit{με}}, \text{\textit{με}}\text{α} \) with, and (also \( \text{\textit{νε}}-\))
\( \text{\textit{νε}}, \text{\textit{νεο}}= \) of, out of, from, related to; also, mark of direct object, untranslatable
\( \text{\textit{νε}}, \text{\textit{νλ}}= \) to, for
\( \text{\textit{νκα}}, \text{\textit{νκω}}= \) behind, after
\( \text{\textit{νδι}}= \) mark of postponed subject, untranslatable
\( (\text{\textit{νν}})\text{\textit{ναιρ}}-, (\text{\textit{νν}})\text{\textit{ναιρα}}= \) in the presence of, before, in relation to
\( \text{\textit{παρα}}, \text{\textit{παραρφ}}= (\text{παρά}) \) contrary to, in comparison with, beyond, more than
\( \text{\textit{πορκε}}, \text{\textit{πορκερφ}}= (\text{πορκέ}) \) in accordance with, for; than
\( \text{\textit{ογκε}}, \text{\textit{ογκν}}= \) opposite, towards, against
\( \text{\textit{ογτε}}, \text{\textit{ογτω}}= \) between, among
\( \text{\textit{χωρικε}}, \text{\textit{χωρικετ}} \) without, apart from
\( \text{\textit{ολα}}, \text{\textit{ολαφ}}= \) to, toward
\( \text{\textit{ολα}}, \text{\textit{ολαφ}}= \) under, from, in respect of, on behalf of
\( \text{\textit{ολα}}, \text{\textit{ολωφ}}= \) on, at, in
\( \text{\textit{ολα}}, \text{\textit{ολωτε}}= \) in, at, on, from
\( \text{\textit{ολαφορνα}}= \) apart, on my (your, etc.) own
\( \text{\textit{ολωφ}}, (\text{ολωφ}) \) like, as if
\( \text{\textit{χιν}}= \) since (time, place)

53. Two personal suffixes with a single preposition are connected by \( \text{\textit{ννω}} \) “and” (cf. 27 [b]), which is declined like \( \text{\textit{να}} \). [CG 201] E.g. \( \text{\textit{να}}-\text{\textit{ννω}}\text{τη} = \) For us and you. \( \text{\textit{επο}}-\text{\textit{ννω}}\text{τα} = \) Against me and him. \( \text{\textit{νωτε}}-\text{\textit{εννω}}\text{τα} = \) Within you and me. Similarly, an additional article phrase or pronoun can be connected by \( \text{\textit{νε}}-\). E.g. \( \text{\textit{να}}-\text{\textit{νε}}\text{τε} = \text{\textit{ννα}}\text{τα} = \text{\textit{ννωτα}} = \) For us and our people. \( \text{\textit{επο}}-\text{\textit{νε}}\text{να} = \text{\textit{ειωτα}} = \) Against me and my father.
LESSON SEVEN

POSSessed Nouns

54. Possessed nouns are a small group (about twenty) whose possessor must be suffixed. Possessed nouns play a central role in the formation of compound prepositions, and that is why they are described in this lesson.

\( \text{pN} \cdot \text{pAmE} \) mouth of the man, the man’s mouth
\( \text{pAm} \cdot q \) mouth of him, his mouth

Like simple prepositions, they occur in two states: prenominal and prepersonal. [CG 138–40]

Here are some examples of possessed nouns. Please note that there are two possible formations of the prenominal state.

<table>
<thead>
<tr>
<th>Prenominals</th>
<th>Prepersonal</th>
</tr>
</thead>
<tbody>
<tr>
<td>pN-</td>
<td>pAm- q N-</td>
</tr>
<tr>
<td></td>
<td>pAm- q N-</td>
</tr>
<tr>
<td>2pN- 2N-</td>
<td>2pAm- q N-</td>
</tr>
<tr>
<td>2N- 2N-</td>
<td>2pAm- q N-</td>
</tr>
<tr>
<td>XN-</td>
<td>XAm- q N-</td>
</tr>
</tbody>
</table>

Possessed nouns are peculiar. They never have an article, and they cannot be modified by an attributive or specifier construction. They are mostly used as a component to form compounds, especially compound prepositions 55.

Possessed nouns descend from earlier Egyptian names for parts of the body, but in Coptic their meanings have become abstract. Coptic mostly uses them to express relationship, in an abstract way. To literally speak of parts of the body, Coptic uses a different set of ordinary nouns.

### Literal (parts of the body) vs Abstract Relationship (in compound preposition)

| 'foot/leg'       | t-oyphe         | pAm= |
| 'hand'           | t-bix           | tOOT= |
| 'mouth'          | t-tapEo         | pAm= |

Thus, for example, the ordinary nouns bix and tapEo are used literally: 'your hand' = tek-bix, 'your mouth' = tek-tapEo; but components in compound prepositions are expressed by tOOT= and pAm=: 'give the book to you' = etOOT-k (to-hand-of-you), while 'serve the food to you' = 2A pAm-k (under-mouth-of-you).

For a list of all the possessed nouns, see box at the end of this lesson.
COMBINATIVE ADVERBS

55. Compound prepositions. Coptic has more than a hundred compound prepositions, which are based on nouns. They are composed of a simple preposition + a noun (often a possessed noun 54) + either a hyphen (− and =) or ñ− ‘of’. Compound prepositions are formed in three ways:


ii. Simple preposition + def. article + noun + ‘Of’ construction, 21-τ-ογναμ ñ−. 21-τεq-ογναμ = at the right of, at his right (“on the right hand of”). Thus ñ-πβολ ñ− outside of (“in the exterior of”); e-πνα ñ− in place of (“towards the place of”); e-πcα ñ− to (“towards the side of”).

iii. Simple preposition + noun (or πι–noun) + ñ−/Μοσ=, e.g. e-θπαογ ñ−/Μοσ= behind (“towards rear end of”). Thus 21-θν ñ−/Μοσ= = before (“on prow of”); 21-θογναμ ñ−/Μοσ= at the right of (“on right hand of”); ñ-πιcα ñ−/Μοσ= beyond (“in the farther side of”).

[A full list of compound prepositions is given in CG 208–213.]

COMBINATIVE ADVERBS

56. Combinative adverbs combine with prepositions, adverbs, and verbs to produce new meanings. [CG 206–7] For example, the preposition ęż− ( = in) also combines with the adverb ężβολ and changes its meaning:

ęż−, ężθτ= in
ężβολ ęż−, ężβολ ężθτ= from

There are eleven combinative adverbs.

i. Inside: ężγιν, ινγιν, υαγιν

ii. Outside: ężβολ

iii. Top-or-bottom: ężπαϊ, ινπαϊ, υαγπαϊ

iv. Bottom: έπεχτ

v. Front: έθν

vi. Rear: έπααγι

vii. Emotional orientation: ινθτ

Since these adverbs have meaning only in combination with something else, it is not possible to define them exactly. The first four combine with prepositions and to some extent verbs, the last three with verbs only.
LESSON SEVEN

\(\text{ἐμ} \text{ε }\) = in, \(\text{ἐβολ} \text{ἐμ} \) = from
\(\text{κῳ }\) = put, \(\text{κῳ} \text{ἐβολ} = \) forgive
\(\text{ἐ }\text{ἐ }\) = find, \(\text{ἐ }\text{ἐποχ }\text{ἐ }\) = fall down into
\(\text{ἔκα }\) = feel physical pain, \(\text{ἔκα} \text{ἔκα }\) = feel distressed

Reference list of all the possessed nouns (54), with references to Crum’s Coptic Dictionary

<table>
<thead>
<tr>
<th>Prenominals</th>
<th>Prepersonal</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\text{Ἀνά-哮 }\text{ ὂ} -)</td>
<td>(\text{Ἀνά }) = will of (Crum p. 11a)</td>
</tr>
<tr>
<td>(\text{Ἀρχ }\text{(N)-哮 }\text{ ὂ} -)</td>
<td>(\text{Ἀρχ(N) }) = end of (16b)</td>
</tr>
<tr>
<td>(\text{Βολ-哮 }\text{ ὂ} -)</td>
<td>(\text{Βολ }) = outside of (33b)</td>
</tr>
<tr>
<td>(\text{Ἐἰεπ-哮 }\text{ ὂ} -)</td>
<td>(\text{Ἐἰεπ }) = eye(s) of (73b)</td>
</tr>
<tr>
<td>(\text{Κογὴ }\text{(T)-哮 }\text{ ὂ} -)</td>
<td>(\text{Κογὴ(T)} = \text{Κογὐν }) = bosom of (111b)</td>
</tr>
<tr>
<td>(\text{Λικτ-哮 }\text{ ὂ} -)</td>
<td>(\text{Λικτ }) = covering of (140a)</td>
</tr>
<tr>
<td>(\text{Ρω-哮 }\text{ ὂ} -)</td>
<td>(\text{Ρω }) = mouth of (288a)</td>
</tr>
<tr>
<td>(\text{Ρντ-哮 }\text{ ὂ} -)</td>
<td>(\text{Ρντ }) = name of (297b)</td>
</tr>
<tr>
<td>(\text{Ρατ-哮 }\text{ ὂ} -)</td>
<td>(\text{Ρατ }) = foot/feet of (302b)</td>
</tr>
<tr>
<td>(\text{Κογὖτ-哮 }\text{ ὂ} -)</td>
<td>(\text{Κογὖτ }) = value of (369b)</td>
</tr>
<tr>
<td>(\text{Τουτ-哮 }\text{ ὂ} -)</td>
<td>(\text{Τουτ }) = hand(s) of (425a)</td>
</tr>
<tr>
<td>(\text{Τογ }\text{o-哮 }\text{ ὂ} -)</td>
<td>(\text{Τογ }) = bosom of (444b)</td>
</tr>
<tr>
<td>(\text{Ὡοντ-哮 }\text{ ὂ} -)</td>
<td>(\text{Ὡοντ }) = nose of (543b)</td>
</tr>
<tr>
<td>(\text{Ὡοτ-哮 }\text{ ὂ} -)</td>
<td>(\text{Ὡοτ }) = fore part(s) of (640b)</td>
</tr>
<tr>
<td>(\text{Ὡοντ-哮 }\text{ ὂ} -)</td>
<td>(\text{Ὡοντ }) = belly, womb (of) (642b)</td>
</tr>
<tr>
<td>(\text{Ὡοτ-哮 }\text{ ὂ} -)</td>
<td>(\text{Ὡοτ }) = face of (646b)</td>
</tr>
<tr>
<td>(\text{Ὡοτ-哮 }\text{ ὂ} -)</td>
<td>(\text{Ὡοτ }) = voice of (704b)</td>
</tr>
<tr>
<td>(\text{Ὡοτ-哮 }\text{ ὂ} -)</td>
<td>(\text{Ὡοτ }) = heart of (714a)</td>
</tr>
<tr>
<td>(\text{Ὡοτ-哮 }\text{ ὂ} -)</td>
<td>(\text{Ὡοτ }) = tip of (718a)</td>
</tr>
<tr>
<td>(\text{ὢο-哮 }\text{ ὂ} -)</td>
<td>(\text{ὢο }) = head of (756a)</td>
</tr>
</tbody>
</table>
VOCABULARY 7

More nouns

π-2ωβ, pl. 2βηνε
πε-νκα
π-ωμε

thing, product; deed, matter
material thing, possession
utterance, word

Prepositions

2N- (also N-), N2ΗΤ= N-, ΜΜΟ=
N- ΝΑ=
E-, ΕΡΟ=
ΜΝ-, ΝΗΜΑ=
ΑΧΝ-, ΑΧΗΤ=
ΕΧΝ-, ΕΧΩ=
2Ι-, 2ΙΩΙΩ=
ΕΤΒΕ-, ΕΤΒΗΗΤ=
*KΑΤΑ-, ΚΑΤΑΡΟ=
*2ΨΕ-
ΕΒΟΛ 2Ν-, ΕΒΟΛ Ν2ΗΤ=
ΕΖΟΥΝ Ε-, ΕΖΟΥΝ ΕΡΟ=
ΕΖΟΥΝ 2Ν- or ΕΖΟΥΝ ΕΡΠΗ- 54, ΕΖΟΥΝ ΕΡΠΑ=
2ΡΑΪ 2Ν-, 2ΡΑΪ Ν2ΗΤ=
ΜΠΕ-ΜΤΟ ΕΒΟΛ Ν-, ΜΠΕΥ-ΜΤΟ ΕΒΟΛ
(any possessive article can occur in place of πΕΥ-)

εργον
κτήμα, ὑπάρχον
λαλία, λόγος

( marker of direct object)

Greek dative
εἰς κτλ.

μετά, σύν, κτλ.
χωρίς, α- prative

επί

to, for

to, for, against, in comparison to

with; and (27)

without

upon, over; for, on account of; against; to; in addition to, after

on, at, in; and (27); concerning; from; at the time of
because of, concerning
according to, like, by
like, as if
from, out of, as a result of

into, into the interior of

in toward, before

in, up in, down in

in the presence of, before
Lesson Seven

Adverbs

ἐκεῖ — there
ἀδέ — here
ἐντεῦθεν — hence, from here
ὀδε — thither, to here
ἐκεῖθεν — thence, from there
ἐντεῦθεν — in place of, instead of
πανταχοῦ — everywhere
ποῦ, πόθεν — whence, from where?
πόθεν — thence, from there
άλλα — but, but rather, yet, nonetheless
ἡ — or, and, and/or (inclusive)
ἡ — or, or else (restrictive)

Expressions based on ἄγονο

πε-ἀγονο — abundance, greater part
ε-πε-ἀγονο — greatly, much
ε-ἀγονο-ε-ερο (or ἐ-ἀγονο-ε-ερο) — rather than, more than

μᾶλλον ἡ — all the more, more than ever
μᾶλλον — more than
μάλιστα — more than

Conjunctions

*αλλα — but, but rather, yet, nonetheless
*ἡ — or, and, and/or (inclusive)
*ἡ — or, or else (restrictive)
EXERCISES 7

A. Practice reciting rapidly in Coptic the full paradigm (with all eight personnal suffixes) of the following prepositions, giving the English meanings as you go. δα for, ρο μα with, εγογο επα in towards, επ-o against, Μο of, εγογο επο into, εκω upon, ἄνθε in, ακόπε without, ἐκενθε because of, ἔπαι ἄνθε above/below in, εβολ ἄνθε from, ἐκω on.

Practice reciting each paradigm backwards (3d pl., 2d pl., 1st pl., 3d sing. fem., etc.).

B. Practice translating rapidly until you are fluent. δα-ι, ρο με-θν. εγογο επα-θν, επεκα, επο-κ, ἐκω-θν, ἄνθε-ι, ἐκενθε-ι, ἐπο-κ.


Lesson 8

Possessive Pronoun.
Survey of Articles and Pronouns.

57. You have already learned how to form nominal sentence predicates of

i. Identity

Who are they? nim ne
They are my brothers na-cnhy ne

ii. Description 44

Of what sort is he? oy-aw n-2e pe
He is true oy-me pe
He is like this, of this sort oy-te-i-mine pe

Next we shall study how to form nominal sentence predicates of

iii. Ownership (being owned) [CG 296]

Whose is it? na-nim pe
It is John's na-owamnhc pe
It is mine n-w-i pe

For this, Coptic uses the possessive pronoun [CG 54]

na-, ta-, na-

piw-, tw=, noy=

(the) one(s) of..., belonging to...

The na- set must be completed by an article phrase or equivalent; the piw- set must be completed by a personal suffix 52.

na-p-xoeic pe n-kag = the earth is the Lord's
tow-k te t-bom mhn-p-eooey = Yours (sing. masc.) is the power and the glory

Tetn-piwtarn = you (pl.) are not your own (you-are ones-who-belong-to-you not)

12 "Ownership" is here meant in the vaguest possible way, like the 'Of' construction, described in 29.

13 It is important to distinguish na- "the one of..." from the 1st person possessive article 30
na- "my..."
THE POSSESSIVE PRONOUN

*νοή = Thine are Mine* *(ones-who-belong-to-you are ones-who-belong-to-me)*

*Ἀκὼ = I belong to Paul*

Full paradigm of πως, τως, νοή= with personal suffixes (πως and τως follow the pattern of εκως "upon")

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mine</td>
<td>πω-ι</td>
<td>τω-ι</td>
<td>νοή-ι</td>
</tr>
<tr>
<td>yours (sing. masc.)</td>
<td>πω-κ</td>
<td>τω-κ</td>
<td>νοή-κ</td>
</tr>
<tr>
<td>yours (sing. fem.)</td>
<td>πω-θ</td>
<td>τω-θ</td>
<td>νοή-θ</td>
</tr>
<tr>
<td>his</td>
<td>πω-η</td>
<td>τω-η</td>
<td>νοή-η</td>
</tr>
<tr>
<td>hers</td>
<td>πω-ς</td>
<td>τω-ς</td>
<td>νοή-ς</td>
</tr>
<tr>
<td>ours</td>
<td>πω-ν</td>
<td>τω-ν</td>
<td>νοή-ν</td>
</tr>
<tr>
<td>yours (pl.)</td>
<td>πω-πν</td>
<td>τω-πν</td>
<td>νοή-πν</td>
</tr>
<tr>
<td>theirs</td>
<td>πω-πγ</td>
<td>τω-πγ</td>
<td>νοή-πγ</td>
</tr>
</tbody>
</table>

Compare the possessive article:

- my: ητεκ-ειωτ = τεκ-μααγ = νεκ-κνήγ
- your (sing. masc.): ητεκ-ειωτ = τεκ-μααγ = νεκ-κνήγ
- your (sing. fem.): ηνο-ειωτ = τογ-μααγ = νο-κνήγ
- his: ηπεκ-ειωτ = τερ-μααγ = νεκ-κνήγ
- her: ηνεκ-ειωτ = τεκ-μααγ = νεκ-κνήγ
- our: ηνεκ-ειωτ = τεκ-μααγ = νεκ-κνήγ
- your: ηνεκ-ειωτ = τεκ-μααγ = νεκ-κνήγ
- their: ηνεκ-ειωτ = τεκ-μααγ = νεκ-κνήγ

The possessive pronoun follows the pattern π-τ-ν of the simple definite article. The initial letters π, τ, n express the number/gender of the person or thing spoken about.

The personal suffixes (ι, κ, θ, q, c, n, της, ογ) express the person, number, and gender of the possessor.

- πω-ι = (the) [sing. masc.] one belonging to + me = mine
- τω-κ = (the) [sing. fem.] one belonging to + you [sing. masc.] = yours
- πω-θ = (the) [sing. masc.] one belonging to + you [sing. fem.] = yours
- νοή-θ = (the) [pl.] ones belonging to you = yours
- πω-ογ = theirs, νοή-ογ = theirs, etc.

58. ητεκ- is also used pronominally, always looking back to a preceding (possessive) article phrase:

- ητεκ-πηνχαμα ητεκ-πω-πν = my spirit and yours
- ηπεκ-εοεογ ητεκ-πηνχαμα-ειωτ = His glory and that of His Father
Finally, two more kinds of nominal sentence predicate must be learned, namely, predicates of iv. Source, origin, and agential cause [CG 302]

\[ Whence \text{ is it? From where does it come? } \text{OY-EBOL TWN PE} \]
It is from God \text{OY-EBOL ZIN-N-NOYTE PE} 
For this, Coptic uses the indefinite article \text{OY-REN-} expanded by the prepositions \text{EBOL ZIN-}, \text{EBOL N-}, or (for agential cause) \text{EBOL ZITIN-} = from.

\[ \text{NTETIN-REN-EBOL ZIN-PEI-KOCHOC} = \text{you are of (from) this world} \]
\[ \text{NI OY-EBOL NIYO-OY PE} = \text{this one is one of them} \]
\[ \text{ANI-OY-EBOL AN ZIN-PEI-KOCHOC} = \text{I am not of (from) this world} \]
\[ \text{TEI-NOB N-AWNBA OY-EBOL ZITIN-P-NOYTE TE} = \text{this great gift is from God} \]

v. Relationship (time; location measured 'from' or 'towards'; and manner) [CG 298]

\[ For how long is it? How long will it endure? \text{WAL-OYHP PE} \]
It is \text{ETERNAL (unto-eternity) WAL-ENEZ PE OR OY-WAL-ENEZ PE} 
For this Coptic uses the appropriate preposition either with or without the indefinite article \text{OY-REN-}.

\[ \text{REN-WAL-ENEZ PE} = \text{they are eternal (some-instances-of-unto-eternity} \]
\[ \text{OY-PROE-WYOEM PE} = \text{it is temporary (an-instance-of-in-relation-to-time)} \]
\[ \text{NEQ-POOOG PE ETBE-ZIN-ZHK} = \text{his care is for the poor} \]
\[ \text{E-N-XINXH TE} = \text{it is in vain (unto-the-uselessness)} \]

**Survey of Articles and Pronouns**

60. Below are listed all the articles based on \text{n-T-N}, together with their corresponding pronouns. [CG 42-60]

\text{n-}, \text{t-}, \text{n-} (lesson 1) = the
No corresponding pronoun

\text{nA-} (\text{nK-}, etc.) \text{30} = my (your, etc.)
\text{nW-}, \text{tW-}, \text{nOY-} \text{57 (iii)-58} = mine (yours, etc.)
\text{nK-}, \text{tK-}, \text{nK-} = the other (the second, the contrasting)
\text{nK-}, \text{tKET}, \text{nKPOOGE} = the other
\text{nI-, +-, ni-} = the, that, this (expressing either emotional involvement\textsuperscript{14} or remoteness in place or time)
\text{nH-, TH, NH} = he, it, that one, this one

\textsuperscript{14} E.g. with vices, virtues, angels, demons, etc.
SURVEY OF ARTICLES AND PRONOUNS

πεϊ-, τεϊ-, νεϊ- = this, the following, the previously mentioned
παι, ται, ναι = this, he, it, the following, the preceding

π-/τ-/ν- . . . ετίμμαγ that (over there), the previously mentioned;
130 (π-νι
ετίμμαγ = that house, τε-ζιν ετίμμαγ = that road)
nετίμμαγ, τετίμμαγ, νετίμμαγ = that, he, she, they, it

61. Articles and corresponding pronouns like ογ-, ζεν-:

ογ-, ζεν- (lesson 1) = a, some, —
ογα, ογει, ζοεινε = one, a certain one, some, certain ones

κε-16, ζενκε- = another (a second, a contrasting)
6ε, κετ (κετε sing. fem.), ζενκοογε = another (a second, a contrasting)

62. Other articles and corresponding pronouns:

θ = the zero article, cf. 25, 26
ογον = Untranslatable pronoun, used as a filler in certain constructions

. . . ηιμ = any, every, all
ογον ηιμ = any, each, all

Note that ηιμ follows its noun, as a separate item (like σναγ ‘two’ 47)

15 ζεν- [some]: In English we often express the indef. plur. by omitting the article before a plural noun: a house (sing.), houses (plur.).
16 Note carefully that the combination ογ-κε- does not occur.
17 Caution: this word is not the same as interrogative ηιμ = ‘who?’ 43.
Learn all the articles 60–62.

More prepositions

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπί, ὑπέρ, περί</td>
<td>under, at, from, in respect of, on behalf of</td>
<td>ἐπί, ὑπέρ, περί</td>
</tr>
<tr>
<td>πρός, εἰς, ἔως</td>
<td>to, toward (esp. people)</td>
<td>πρός, εἰς, ἔως</td>
</tr>
<tr>
<td>μετά</td>
<td>after (temporal)</td>
<td>μετά</td>
</tr>
<tr>
<td>ἀπό</td>
<td>from . . . onwards, since</td>
<td>ἀπό</td>
</tr>
<tr>
<td>πρὸς</td>
<td>in the presence of, before, in the opinion of, compared with</td>
<td>πρὸς</td>
</tr>
</tbody>
</table>

Prepositions based on Τﺌ-Σ, ΤΟΤ= (hand-of)

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀπό, διά</td>
<td>through, by, from</td>
<td>ἀπό, διά</td>
</tr>
<tr>
<td>ἀπό, διά</td>
<td>through, by, from</td>
<td>ἀπό, διά</td>
</tr>
<tr>
<td>ἀπό, παρά</td>
<td>in, by, with, beside, from</td>
<td>ἀπό, παρά</td>
</tr>
<tr>
<td>Greek dative</td>
<td>Greek dative</td>
<td>Greek dative</td>
</tr>
<tr>
<td>πρὸς</td>
<td>beside, with</td>
<td>πρὸς</td>
</tr>
</tbody>
</table>

Preposition based on ΧΕΝ-, ΧΩ= (head-of)

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπί</td>
<td>upon, over, in, on, at, beside; for, through, from upon</td>
<td>ἐπί</td>
</tr>
</tbody>
</table>

More adverbs

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐνες</td>
<td>ever (as in “not ever”)</td>
<td>(οὐδὲ)ποτε</td>
</tr>
<tr>
<td>πρῶτον</td>
<td>first of all, formerly</td>
<td>πρῶτον</td>
</tr>
<tr>
<td>νῦν</td>
<td>now</td>
<td>νῦν</td>
</tr>
<tr>
<td>εὐθύς, εὐθέως</td>
<td>suddenly, immediately</td>
<td>εὐθύς, εὐθέως</td>
</tr>
<tr>
<td>ἀπ’ ἀρχῆς</td>
<td>from the first</td>
<td>ἀπ’ ἀρχῆς</td>
</tr>
<tr>
<td>νῦν, ἀρτι, ἡδη</td>
<td>from now on</td>
<td>νῦν, ἀρτι, ἡδη</td>
</tr>
<tr>
<td>εἰς τὸν αἰῶνα</td>
<td>forever</td>
<td>εἰς τὸν αἰῶνα</td>
</tr>
</tbody>
</table>

Conjunction

<table>
<thead>
<tr>
<th>Conjunction</th>
<th>Meaning</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐκ</td>
<td>except</td>
<td>εἰ μή</td>
</tr>
</tbody>
</table>
EXERCISES 8

A. Practice translating rapidly into Coptic until you are fluent.

My deed and yours (sing. masc.). Cf. 58.
His deed and yours (sing. fem.).
Her deed and yours (pl.).
Our deeds and theirs.
Our deeds and yours (pl.).
Your (sing. masc.) deed and his.
Your (sing. masc.) hand and his.
Our hands and his.
His hands and ours.
His wife and mine.
Her husband and mine.

B. Translate.

a. πκε-κοσμος. τκε-πε. ἰκε-ζιοωγε.  
b. πι-νοβ  
n-ραω.  
τ-ζιμ.  
t-πολις ετημαυ.  
c. ν-ωηρε ωημ ετημαυ.  
π-μαι ετημαυ.  
d. κε-ζιν.  
ζενκε-ζιοωγε.  
ζιν ημι.  
e. πολις ημι.  
ζηρε ωημ ημι.  
ζιμ.  
f. κε-σναυ Ν-αποστολος.  
αποστολος σναυ.  
g. κε-κοσμος.  
κε-ογα.  
h. κετ. 
i. ογαν ημι.  
πη.  
pα.  
πετημαυ.  
πετημαυ.  

C. Translate into Coptic.

a. The other law.  
b. Some other places.  
c. Another day.  
d. Every day.  
e. Every place.  
f. That place.  
g. Those places.  
h. Those days.  
i. These days.  
j. The other days.  
k. Some other days.  
l. From that place.  
m. To that place.  
n. In that place.

D. Translate.

a. τω-η τε τ-δομ. πω-η πε π-εοου.  
λω τω-η πε π-ταειο.  
b. πα-π-νογτε πε π-καζ.  
pα-π-νογτε πε.  
c. πα-πει-ρωμε νε Ν-ωηρε ετημαυ.  
d. ογ-εβολ ζιτη-π-ρωμε  
pε π-νοβε,  
αλα ογ-εβολ ζιτη-π-νογτε τε τε-χαρις.  
e. ηει- 
ρωμε ηεν-εβολ των ηε.  
ηεν-εβολ των ηε ηει-ρωμε.  

E. Translate into Coptic, giving alternate translations where possible.

a. This nation is mine.  
b. That house is not yours (sing. masc.), it is Mary's.  
c. These houses are not yours (sing. masc.).  
d. You (pl.) do not belong to this nation.  
e. Where does this nation come from (59 [iv])?  
f. Where are you
(sing. fem.) from? g. I am not from this world. h. I do not belong to this world. i. I am God's. j. I am from God.

**F. Translate.**

a. ἐγώ ζητῶ-ογ-αγγελος. b. Ἡτὶ-π-ἀρχιερεύς.

c. ἐγώ ζητοῦτ-ογ. d. ετὶ-πε-γραμματεύς.

e. ἦτοῦτ-ε. f. ἦτὴ-τα-τιμε. g. ἦ-πε-αλος.

h. ᾣ-πε-προφητής. i. ᾣ-ρο-ὅ.

j. μίηκα-ογῳ̃ν στε. k. ἅιν-τενου. l. ἥναρμ-πε-κε.

m. ἐκμ-πτου. n. ἐκω-ν. o. ζητ-ὁ-μογειογε.
Hereafter in this book, prefixed articles (π-, ογ-, πε- etc.) will no longer be set off by a hyphen. You can now expect to find πρωμε, ογρωμε, ταμαγγ, πειλακε, etc.

**THE DURATIVE SENTENCE**

63. The durative sentence consists of subject + predicate, always in that order. There are three types of durative sentence, which can be recognized by the kind of subject that occurs. [CG 305–24]

i. A *definite subject*: def. article phrase or its equivalent (πρωμε, παί, Μαρία, etc.).

   πρωμε βωλ = the man is releasing or releases

ii. A *personal subject prefix* of the durative sentence.

   q-βωλ = he is releasing or releases

   "The Personal Subject Prefixes"

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>i-</td>
<td>I (am)</td>
<td>I am</td>
</tr>
<tr>
<td>κ-</td>
<td>you (are)</td>
<td>you are</td>
</tr>
<tr>
<td>τε-</td>
<td>you (are)</td>
<td>you are</td>
</tr>
<tr>
<td>q-</td>
<td>he (is)</td>
<td>they are</td>
</tr>
<tr>
<td>c-</td>
<td>she (is)</td>
<td>she is</td>
</tr>
</tbody>
</table>

iii. A *non-definite subject* (ογρωμε, ογα, θρωμε, άαγγ, άαγγ ι-ρωμε etc.) must be preceded by

   ογν- there is
   μν- or ιμχ- there is no(t), or
   eic- behold
LESSON NINE

Thus:

1. \(\text{oγν}-\text{oγρωμεν \ wαλ} = \text{a man is releasing or releases}\)
2. \(\text{εικ}-\text{oγρωμεν \ wαλ} = \text{behold, a man is releasing or releases}\)
3. \(\text{μν}-\text{λαλαγ \ wαλ} = \text{no one is (there is not any) releasing or no one releases}\)

(\(\text{εικ}-\text{ behold also occurs with definite subject. [CG 479]}\))

With each of these subjects, four kinds of predicate can occur interchangeably. The predicate follows the subject.

THE FOUR INTERCHANGEABLE PREDICATES
OF THE DURATIVE SENTENCE

(a) An infinitive form of the verb (see 66). \(\text{wαλ} = \text{is releasing, releases}\)
(b) A stative form of the verb (see 66). \(\text{βαλ} = \text{is free (describing a static condition after the action of releasing has ended)}\).
(c) A prepositional phrase or adverb expressing situation.
(d) The future auxiliary \(\text{να- will . . . , is going to . . . completed by an infinitive.}\)

\(\text{να-βαλ} = \text{will release, is going to release.}\)

The four kinds of predicate and the three types of subject combine into twelve possible sentence forms (4 x 3).

Predicate = infinitive
1. \(\text{παξοεις \ wαλ} = \text{My master is releasing or releases}\)
2. \(\text{εικ- \ wαλ} = \text{He is releasing or releases}\)
3. \(\text{oγν}-\text{ογρωμεν \ wαλ} = \text{People are releasing or release}\)

Predicate = stative
4. \(\text{πειλαος \ βαλ} = \text{This nation is free}\)
5. \(\text{εικ- \ βαλ} = \text{It is free}\)
6. \(\text{oγν}-\text{ογρωμεν \ βαλ} = \text{Some nations are free}\)

Predicate = prepositional phrase or adverb expressing situation
7. \(\text{παξοεις} \text{ \ ιο-πεινη} = \text{The lord is in his house}\)
8. \(\text{εικ-} \text{ \ ιο-πεινη} = \text{He is in his house}\)
9. \(\text{oγν}-\text{oγρωμεν} \text{ \ ιο-πεινη} = \text{There are people in his house}\)

---

18 Examples of situational prepositions: \(\text{εξ-} \text{ upon, με- with, ητω- in, by, ναραϊ- in}\)
the presence of, \(\text{ογραι-} \text{ opposite, κα- under, κι- on, κι- in, καραϊ \ ιο- in, καραϊ- beneath,}\)
\(\text{καραϊ-} \text{ beneath, ιο- upon, καραϊ \ ιο- upon. Situational adverbs include ιομαγ is there,}\)
\(\text{ιοουγ (is) today, falls on today's date; ιων (is) where?, where is?; ιαι (is) here (only in the}\)
phrase \(\text{εκ-ταϊ = which is here).}\)
THE DURATIVE SENTENCE

Predicate = future auxiliary NA - completed by infinitive
10. οΥΝ-θΡΩΜΕ ΝΑ-ΒΩΛ = My master is going to release or will release
11. Ν-ΝΑ-ΒΩΛ = He is going to release or will release
12. οΥΝ-θΡΩΜΕ ΝΑ-ΒΩΛ = People are going to release or will release

1. Definite Subject
2. Personal Subject
3. Non-definite Subject

Infinitive ΒΩΛ
Stative ΒΗΛ
Prep./Adverb 2Ν-
Future auxil. NA-
Infinitive

These predicates are "durative" in the sense that they express an enduring, ongoing, or general action, process, or state; or an imminently anticipated action or process.

64. There are two forms of negation.

(a) Negation with definite or personal subject [CG 317–18] is

(Ν-) Subject (def./personal) + Predicate ΑΝ

Negative ΑΝ comes after the predicate and is always required; negative Ν- (Μ- before ι or non-syllabic ι) is optional, and is prefixed to the subject.

Μ-ΠΑΧΟΕΙΚ ΒΩΛ ΑΝ = My master is not releasing or does not release
Μ-ΝΑ-ΒΩΛ ΑΝ = He is not releasing or does not release
Μ-ΠΕΙΞΑΟΕ ΒΗΛ ΑΝ = This nation is not free
Μ-ΝΑ-ΒΗΛ ΑΝ = It is not free
Μ-ΠΑΧΟΕΙΚ ΝΑ-ΠΕΨΗΙ ΑΝ = The lord is not in his house
Μ-ΝΑ-ΠΕΨΗΙ ΑΝ = He is not in his house
Μ-ΠΑΧΟΕΙΚ ΝΑ-ΒΩΛ ΑΝ = My master is not going to release or will not release
Μ-ΝΑ-ΒΩΛ ΑΝ = He is not going to release or will not release

(And all the above without Ν-.)

(b) Negation with non-definite subject [CG 322] is

ΜΝ- Subject + Predicate

Here ΜΝ- or ΜΜΝ- appears in place of οΥΝ- and ΕΙΣ-.

ΜΝ-θΡΩΜΕ ΒΩΛ = No one is releasing or releases, People are not releasing or do not release, etc.
ΜΝ-ΘΑΟΕ ΒΗΛ = No nations are free
ΜΝ-θΡΩΜΕ ΝΑ-ΠΕΨΗΙ = There are no people in his house, No one is in his house, etc.
ΜΝ-θΡΩΜΕ ΝΑ-ΒΩΛ = No people are going to release or will release, No one is going to release or will release, People are not going to release or will not release, etc.
LESSON NINE

66. Two important forms of the verb have already been mentioned in this lesson—the infinitive and the stative, and you will now begin learning about each of these. 

Infinitives [CG 159–60] express action (βωλ = release), process (μογ = die), or acquisition of a quality (ογβαγ = become white).

The corresponding statives [CG 162, 168] describe the enduring state of a subject after the action or process or quality is achieved: thus statives βλα = free, μογτ = dead, ογβαγ = white. The stative can only be used in durative sentences. Not every verb has both forms; many infinitives have no stative, and a few statives have no infinitive. In the dictionary verbs are filed under the infinitive form (βωλ) and statives are marked with an elevated obelus symbol (βλα').

67. Any infinitive can also be used as a masculine noun, which expresses either the action of the infinitive or its result or both. [CG 105(c)] Thus infinitive χηο = to bear, to give birth to, masc. noun χηο = birth, offspring; infin. χο = to give, masc. noun χο = charity; infin. ει εβολ = come forth, masc. noun ει εβολ = exodus; etc. In fact you have already learned a few infinitives as nouns in the vocabularies leading up to this lesson. They are:

- μογ, to die
- μεέγε, to think
- ράγε, to rejoice
- κοπό, to entreat, console
- κοογή, to become acquainted with, know
- ταεθί, to honor
- ογώξη, to become healthy, safe, saved
- οιή, to live
- ωαξε, to speak

The verbal meaning can be negated by the prefix τη = not. Thus π-τη-ο = the act of not giving; not to give. [CG 161]

68. Greco-Coptic verbs have only an infinitive, which takes a form resembling the Greek active imperative singular. This is very close to the Greek verbal stem.
### INFINITIVE AND STATIVE

πιστεύε = believe, βάπτισε = baptize, μετανοεῖ = repent, παραδιλογ = betray, ἀρνᾶ = deny. [CG 191–92]

#### 69. List of Common Egyptian-Coptic Infinitives That Have a Stative

(a) Action (transitive verbs).

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Stative</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>βώλα</td>
<td>Λύειν</td>
<td>release, interpret</td>
</tr>
<tr>
<td>βηάλ</td>
<td>Λύεσθαι</td>
<td>free (after release), interpreted</td>
</tr>
<tr>
<td>βώλα εβολα</td>
<td>Λύειν</td>
<td>destroy, dissolve</td>
</tr>
<tr>
<td>βηάλ εβολα</td>
<td>Λύεσθαι</td>
<td>ruined</td>
</tr>
<tr>
<td>ειρε</td>
<td>Ποιεῖν</td>
<td>make, do</td>
</tr>
<tr>
<td>ο'</td>
<td>Εϊναι</td>
<td>be (ο'  =&gt;'</td>
</tr>
<tr>
<td>κώ</td>
<td>Δφιέναι, τιθέναι</td>
<td>put</td>
</tr>
<tr>
<td>χν</td>
<td>Κείσθαι</td>
<td>be, lie</td>
</tr>
<tr>
<td>κώ εβολα</td>
<td>Απολύειν, Άφιέναι</td>
<td>forgive, release</td>
</tr>
<tr>
<td>κην εβολα</td>
<td>Αφίεσθαι</td>
<td>forgiven</td>
</tr>
<tr>
<td>κατ</td>
<td>Οίκοδομεῖν</td>
<td>build, build up</td>
</tr>
<tr>
<td>κατν</td>
<td>Οίκοδομεῖσθαι</td>
<td>built up, situated</td>
</tr>
<tr>
<td>μογρ</td>
<td>Δεῖν</td>
<td>bind</td>
</tr>
<tr>
<td>μνρ</td>
<td>Δείσθαι, δέσμιος</td>
<td>bound, under arrest</td>
</tr>
<tr>
<td>μογς</td>
<td>Πιμπλάναι, πληροῦν</td>
<td>fill</td>
</tr>
<tr>
<td>μεγ</td>
<td>Γέμειν, μεστὸς</td>
<td>full</td>
</tr>
<tr>
<td>ητον</td>
<td>Επαναπαύειν</td>
<td>cause to rest, refresh</td>
</tr>
<tr>
<td>μοτν</td>
<td>Εὐκοπος</td>
<td>easy, restful, refreshed</td>
</tr>
<tr>
<td>μογκαι</td>
<td>Βάλλειν</td>
<td>throw, cast</td>
</tr>
<tr>
<td>μναι</td>
<td>Άνακείσθαι</td>
<td>lie, recline</td>
</tr>
<tr>
<td>πωσ</td>
<td>Κλάν</td>
<td>divide</td>
</tr>
<tr>
<td>πνω</td>
<td>Μερίζεσθαι</td>
<td>(be) split</td>
</tr>
<tr>
<td>κοβτε</td>
<td>Ετοιμάζειν</td>
<td>prepare</td>
</tr>
<tr>
<td>κβτωτ</td>
<td>Ετοιμὸς</td>
<td>ready</td>
</tr>
<tr>
<td>κμογ</td>
<td>Εὐλογεῖν</td>
<td>bless</td>
</tr>
<tr>
<td>κμαματ</td>
<td>Εὐλογητός, εὐλογεῖσθαι</td>
<td>blessed, happy</td>
</tr>
<tr>
<td>κωτθ</td>
<td>Εκλέγεσθαι</td>
<td>choose</td>
</tr>
<tr>
<td>κωτη</td>
<td>Εκλεκτός</td>
<td>elect, chosen</td>
</tr>
<tr>
<td>κωωγ</td>
<td>Συνάγειν</td>
<td>gather</td>
</tr>
<tr>
<td>κωογ</td>
<td>Συνάγεσθαι, συνέρχεσθαι</td>
<td>assembled</td>
</tr>
<tr>
<td>καϊ</td>
<td>Γράφειν</td>
<td>write</td>
</tr>
<tr>
<td>κχ</td>
<td>Γεγράφεσθαι</td>
<td>scripture, written</td>
</tr>
</tbody>
</table>

[CG 191–92]
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>το</em></td>
<td>give, give back</td>
<td>ἀποδίδωναι</td>
<td>deduce</td>
</tr>
<tr>
<td><em>τάπω</em></td>
<td>purify</td>
<td>ἐξεστίν</td>
<td>transparent</td>
</tr>
<tr>
<td><em>τῶθνυ</em></td>
<td>pure</td>
<td>καθαρίζειν</td>
<td>wash</td>
</tr>
<tr>
<td><em>ταείο</em></td>
<td>to honor</td>
<td>τιμάν</td>
<td>honor</td>
</tr>
<tr>
<td><em>ταείνυ</em></td>
<td>glorious, honored</td>
<td>ἐντιμὸς, δοξάζεσθαι</td>
<td>glorify</td>
</tr>
<tr>
<td><em>τακο</em></td>
<td>ruin</td>
<td>ἀπολλύναι</td>
<td>destroy</td>
</tr>
<tr>
<td><em>τακνυτ</em></td>
<td>corrupt</td>
<td>διαφθειρέσθαι</td>
<td>corrupt</td>
</tr>
<tr>
<td><em>ταλο</em></td>
<td>take up, mount, board</td>
<td>ἀναλαμβάνειν</td>
<td>board</td>
</tr>
<tr>
<td><em>ταλνυ</em></td>
<td>seated, on board</td>
<td>καθήσθαι</td>
<td>sit</td>
</tr>
<tr>
<td><em>τωμ</em></td>
<td>invite</td>
<td>καλεῖν</td>
<td>invite</td>
</tr>
<tr>
<td><em>ταμη</em></td>
<td>invited, invitee</td>
<td>κλητός, καλείσθαι</td>
<td>invited</td>
</tr>
<tr>
<td><em>ταξρο</em></td>
<td>make firm</td>
<td>στηρίζειν</td>
<td>support</td>
</tr>
<tr>
<td><em>ταξρυ</em></td>
<td>solid</td>
<td>βέβαιος</td>
<td>solid</td>
</tr>
<tr>
<td><em>ογνω</em></td>
<td>make open</td>
<td>ἀνοίγειν</td>
<td>open</td>
</tr>
<tr>
<td><em>ογν</em></td>
<td>open</td>
<td>ἀνοιγέσθαι</td>
<td>open</td>
</tr>
<tr>
<td><em>ογνων</em></td>
<td>reveal</td>
<td>φανεροῦν</td>
<td>reveal</td>
</tr>
<tr>
<td><em>ογνων</em></td>
<td>manifest, clear</td>
<td>φανέρος, φαντάζεσθαι</td>
<td>manifest</td>
</tr>
<tr>
<td><em>ογνω</em></td>
<td>lay upon, occupy</td>
<td>προστίθεναι, κατοικεῖν</td>
<td>occupy</td>
</tr>
<tr>
<td><em>ογν</em></td>
<td>rest, inhabit</td>
<td>μένειν, κατοικεῖν</td>
<td>inhabit</td>
</tr>
<tr>
<td><em>ογχαί</em></td>
<td>become healthy, saved</td>
<td>σῴζεσθαι</td>
<td>heal</td>
</tr>
<tr>
<td><em>ογχα</em></td>
<td>healthy, saved, safe</td>
<td>ὑγίης</td>
<td>healthy</td>
</tr>
<tr>
<td><em>απ</em></td>
<td>calculate, consider</td>
<td>λογίζεσθαι</td>
<td>think</td>
</tr>
<tr>
<td><em>απ</em></td>
<td>reckoned</td>
<td>ἀριθμεῖσθαι</td>
<td>total</td>
</tr>
<tr>
<td><em>ανα</em></td>
<td>receive, buy</td>
<td>δέχεσθαι, ἀγοράζειν</td>
<td>receive</td>
</tr>
<tr>
<td><em>ανα</em></td>
<td>accepted, acceptable</td>
<td>δεκτός</td>
<td>accept</td>
</tr>
<tr>
<td><em>ανατ</em></td>
<td>cut off, sacrifice, lack</td>
<td>ἔκκοπτειν, θεῖν, ἔστερεῖν</td>
<td>sacrifice</td>
</tr>
<tr>
<td><em>ανατ</em></td>
<td>fall short, be lacking</td>
<td>ὑστερεῖν</td>
<td>lack</td>
</tr>
<tr>
<td><em>ωτορτ</em></td>
<td>disturb</td>
<td>ταράσσεσθαι</td>
<td>disturb</td>
</tr>
<tr>
<td><em>ωττρωρ</em></td>
<td>disturbed</td>
<td>θορυβεῖσθαι</td>
<td>disturb</td>
</tr>
<tr>
<td><em>ζωπ</em></td>
<td>hide</td>
<td>κρύπτειν</td>
<td>hide</td>
</tr>
<tr>
<td><em>ζηπ</em></td>
<td>secret</td>
<td>κρυπτὸς</td>
<td>secret</td>
</tr>
<tr>
<td><em>ξο</em></td>
<td>sow</td>
<td>σπεῖρειν</td>
<td>sow</td>
</tr>
<tr>
<td><em>ξυ</em></td>
<td>sown with seed</td>
<td>σπόριος</td>
<td>planted</td>
</tr>
<tr>
<td><em>ξωκ</em></td>
<td>fill</td>
<td>πληροῦν</td>
<td>fill</td>
</tr>
<tr>
<td><em>ξωκ</em></td>
<td>full</td>
<td>πλήρης, πληρούσθαι</td>
<td>full</td>
</tr>
</tbody>
</table>
INFINITIVE AND STATIVE

\(\text{ξις}e\)  
raise up  
= υψοῦν

\(\text{ξος}e\) +  
high  
= υψηλός

(b) Process.

\(\text{ειβε}\)  
become thirsty  
= δυσᾶν

\(\text{οβε}\) +  
thirsty  
= δυσᾶν

\(\text{μογ}\)  
die (become dead)  
= ἀποθνῄσκειν

\(\text{μοοντ}\) +  
dead  
= νεκρός

\(\text{ονὴ}\)  
live, become alive  
= ζήν

\(\text{ονὴ}\) +  
alive  
= ζήν

\(\text{ψωπε}\)  
become, come into existence  
= γίνεσθαι

\(\text{ψοοπ}\) +  
be, dwell, exist  
= εἶναι

\(\text{ςις}e\)  
become tired, labor  
= κοπιᾶν

\(\text{ςος}e\) +  
tired  
= κοπιᾶν

(c) Acquisition of a quality.

\(\text{oυβαω}\)  
become white  
= λευκός γίνεσθαι

\(\text{oυβαω}\) +  
white  
= λευκός

\(\text{ψοογε}\)  
become dry  
= ἔραινεσθαι

\(\text{ψοογογ}\) +  
dry  
= ἔραζος

\(\text{ζων} \text{εζωγν}\)  
draw near  
= ἑγγίζειν

\(\text{ζν} \text{εζωγν}\) +  
near  
= ἑγγύς

no infinitive

\(\text{ζοογ}\) +  
bad, evil  
= πονηρός

All these verbs occur more than fifty times in the New Testament and must be learned thoroughly.

70. Adjectival meaning of statives. Many statives have the meaning of English adjectives, as the list in 69 well demonstrates (is full, is easy, is ready, is happy, is pure, is glorious, is corrupt, is solid, is dead, is white, is dry, etc.). In fact Coptic has several different ways to express adjectival meaning:

(a) The adjective as such 35.

\(\text{ζῶ} \text{π ϊ-πόνηρος} = \text{wicked judgement}\)

ογγονηρος ιε = It is wicked

q-ο ϊ-πονηρος = It is wicked 82

(b) The noun in certain constructions.

ζῶπ ϊ-νογτε = divine judgement 36

ογονιτε ιε = It is divine 38

q-ο ϊ-νογτε = It is divine 82
(c) The stative in a durative sentence 66.

\[ q-\text{me}\z = \text{It is full} \]

(d) Later on (101) you will learn a fourth way, called the verboid.

\[ \text{nano}y-q = \text{It is good} \]

In 130 you will learn how a stative or verboid, attached by a relative converter, can modify a noun:

\[ \text{πολις επι-οὐσία = the holy city (the-city that-is-holy)} \]
\[ \text{πρέσημε επι-\text{nano}y = the good woman (the-woman who-is-good)} \]

71. The **comparative** of adjectival meaning [CG 95] is expressed by adding an appropriate preposition of comparison such as \( e^-\), \( eπο\-\) than or by the simple definite article in a context that makes things clear.

\[ \text{πκογι ἐπο-}q = \text{the one who is lesser than he (small with regard to him)} \]
\[ \text{ἀγν πε πνοβ, πνοβι πε και-περι πε = Which is greater? Is it gold or is it the temple?} \]
\[ \text{τετν-\-ωρε ε-}2\z = \text{You are more valuable (stative) than many} \]

The **superlative** is expressed by a possessive article (\( πεγ^-\), \( τεγ^-\), \( νεγ\)) or by the simple definite article in a context that makes things clear.

\[ \text{πεγνοβ = the greatest of them [their-great-one]} \]
\[ \text{ἀγν πε πνοβ ρη-ογ = Which is the greatest among them?} \]
\[ \text{πξαλο = the Eldest (administrative title in monastery)} \]

72. **Direct objects.** [CG 166] The infinitive of verbs of action-being-done-to-someone (called transitive verbs) can be followed by an expression of the receiver or goal of the action, which we call a **direct object** of the verb. With very many infinitives, the signal of a direct object is the preposition \( \text{n-}, \text{\-νο-}\).

\[ q-\text{βωλ} \\text{\-νο-}c = \text{he releases her} \]
\[ q-\text{βωλ} \\text{\-νο-}\gamma εβολ = \text{he destroys them} \]
\[ τ-\text{πελ-ειπε} \\text{\-ναϊ} = \text{I shall do these things} \]
\[ q-\text{κω εβολ} \\text{\-περικο}n = \text{he forgives his brother} \]
\[ τ-\text{κω} \\text{\-νο-}q εβολ = \text{I forgive him} \]

But for some infinitives, the signal of direct object is a some other preposition.

\[ q-\text{ωινε} \\text{\-νελ-\-περιο}n = \text{he is seeking this man} \]
\[ τ-\text{ωινε} \\text{\-νεω-q = I am seeking him} \]
INGRESSIVE MEANING

ce-NAY e-τπολικ = they see the city
κ-ναγ επο-κ = you see it

In negations, negative ΆΝ can come either before or after a direct object.

\[ \text{I shall not do these things} \]
\[ \text{I shall not do them} \]
\[ \text{I am not seeking him} \]

As you learn each transitive infinitive, it is important to learn which preposition(s) mark its direct object (“\(\varepsilon\iota\pi\epsilon\ \tilde{n}-\tilde{\nu}m\sigma=\) do”; “\(\omega\iota\iota\iota\ \tilde{n}\kappa\alpha=\) seek”). This information will be given in subsequent vocabulary lists.

Of course, transitive infinitives can also be used without any expression of a direct object. [CG 169]

\[ \text{They say and they do not} \]

Infinitives that can never occur with a direct object (\(\mu\omicron\gamma=\) die, \(\omicron\gamma\beta\alpha\omega=\) become white) are called intransitives.

73. Additional predicate after the direct object. Depending on the meaning of the infinitive, a direct object may be followed by an additional predication (second direct object). [CG 178] (Such are verbs meaning make, send, consider, appoint, call, see, etc.) The additional predication can be

i. \(\tilde{n}=-\) plus noun or adjective (typically without article). \(\cdot\gamma\iota\pi\epsilon\tilde{m}\omicron-\omicron\gamma\)
\[ \text{He makes them slaves.} \]

ii. Preposition or conjunction plus noun or adjective. \(\varepsilon\iota\omega\iota\tilde{n}\kappa\alpha-\omicron\gamma\omicron-\pi\rho\omicron-\phi\iota\omicron\tau\omicron\kappa=\) They hold him to be a prophet (“as prophet”).

iii. Completive circumstantial, which you will learn about in lesson 15. ce-NAY 
\[ \text{They see him leaving.} \]

74. Ingressive meaning of transitives. [CG 174] Finally, you should know that in principle, any transitive infinitive, without direct object, can also express the process entering into a state. This is called the “ingressive” meaning (entering-into).

\(\beta\omicron\lambda\omicron\) (release), ingressive sense = become free
\(\beta\omicron\lambda\omicron\ \beta\omicron\lambda\omicron\) (destroy), ingr. = go to ruin
\(\kappa\omega\tau\omicron\) (build), ingr. = get built
\(\tilde{\nu}\tau\omicron\) (cause to rest), ingr. = become refreshed, get rested

The ingressive meaning is common only with certain infinitives.
Construct participles (the participium coniunctum, p.c.) [CG 122]

A small number of Egyptian-Coptic verbs also have an adjectival form called the construct participle, which expresses general tenseless action or process, something like an English participle. Construct participles end in a hyphen, and must be completed by an article phrase, usually with zero article. Their only use is to form compound adjectives; they have no other purpose. The usual abbreviation is “p.c.”.

me to love, p.c. māi- loving, māi- quywnte pious (God loving), māi- qyymi hospitable (loving strangers), etc.

xice to raise, p.c. xaci- raising, xaci- qyn2iH arrogant (mind raising)

2i0b to be(come) sweet, p.c. 2i0b- being sweet, 2i0b- qujxe (sweet with words)

Construct participles contain the vowel a after the first consonant of the infinitive; in some, i- appears at the end (me to love, māi- loving).

The three verbal preextensions are prefixed to an infinitive or a stative to alter its lexical meaning as though modified by an adverb. [CG 183]

\[ \text{pnKe}^{-} = \text{also, additionally, moreover, even} \]
\[ \text{pw}\text{p(\(n\))-} = \text{first, before hand, previously} \]
\[ \text{p\(2\)oye-} = \text{more, even more, greatly} \]

Thus: qujxe = speak. \text{pnKe-} qujxe = also speak, even speak. \text{pw}\text{p(\(n\))-} qujxe = speak first, previously speak. \text{p\(2\)oye-} qujxe = speak more, speak greatly.

Verbal auxiliaries. Somewhat like the future auxiliary na- 63 the following verbal auxiliaries can be conjugated as verbs and have another infinitive directly suffixed. [CG 184]

\[ \text{m\(e\)pe-} = \text{like to} \]
\[ \text{o\(y\)e\(\omega\)-} = \text{want to} \]
\[ \text{n\(\(n\)}{-} = \text{for once,..., succeed in...} \]
\[ \text{ta\(\omega\)-} = \text{frequently, greatly} \]
\[ \text{o\(y\)ey\(\(n\)}{-} = \text{again} \]
\[ \omega- = \text{or e\(\omega\)-} = \text{be able to} \]
\[ \text{x\(\pi\)-} = \text{or x\(\pi\)e-} = \text{have to, must} \]

q- m\(e\)pe- o\(y\)wm = He likes to eat. q- na- x\(\pi\)- ei = He will have to come.
\(n\neq-\omega- b\(w\)k = He shall not be able to go, but \(n\neq-\omega- l\(\alpha\)\(\alpha\)\(\gamma\) b\(w\)k = None shall be able to go (\(\omega\) occurs after a personal subject such as q but before a non-personal subject such as l\(\alpha\)\(\alpha\)\(\gamma\)).
VOCABULARY 9

Learn the personal subject prefixes 63.

Learn the matching infinitive and stative of each of the verbs listed above. Try to get to the point where if you see the infinitive you can give the stative, and if you see the stative you can give the infinitive. (We shall return to these verbs in smaller groups in succeeding vocabulary lists.)

Verbs that have a stative

- **μοι, μοούτ**
  - die (dead*)
  - ἀποθνῄσκειν (νεκρός)

- **τάειο Ν-/ΜΜΟ=, τάεινα**
  - honor (honored*)
  - τιμᾶν (ἐντιμος)

- **οὐοπ, οὐααβ**
  - become holy (be holy*)
  - ἀγιάζεσθαι, ἁγιος

- **οὐξαί, οὐοξ**
  - become healthy or saved (healthy*, saved*)
  - σῴζεσθαι (ὑγιαινειν)

- **ωνζ, ονζ**
  - become alive (alive*)
  - ἔην

Verbs that have no stative

- **μεεγε ε- or κε-**
  - think about or that
  - λογίζεσθαι

- **ραγε Ν-/ΜΜΟ= or 2Ν-**
  - rejoice at or in
  - χαίρειν

- **κογα Ν-/ΜΜΟ=**
  - entreat, console
  - παρακαλεῖν

- **κοογη Ν-/ΜΜΟ=**
  - become acquainted with, know
  - γιγνώσκειν, εἰδε-ναι

- **ώαε Ν-/ΜΜΟ= or 3Ν-**
  - speak, say
  - λαλεῖν

- **πιετεγε ε-**
  - speak, say
  - λαλεῖν

- **βαπτιζε Ν-/ΜΜΟ=**
  - baptize
  - βαπτίζειν

- **μετανοει**
  - repent
  - παρακαλεῖν

- **παραδιαλογ Ν-/ΜΜΟ=**
  - betray
  - γιγνώσκειν, εἰδε-ναι

- **αρνα Ν-/ΜΜΟ=**
  - deny
A. Translate rapidly. 

B. Recite the entire paradigm (8 persons) of †-pawey (I rejoice/I am rejoicing), with translation.
Recite the paradigm in reverse order (starting with 3d pi).
Recite the negations (two possible forms) of the paradigm, with translation.
The same, in reverse order.

C. Translate rapidly. 

D. Form the negative (four possible formulations) of each of the sentences in (C), and translate.


F. Form the negative of each of the sentences in (E), and translate.
Lesson 10

Non-Durative Conjugation: Main Clause Conjugation Bases. 'To Be' in Coptic.

75. The non-durative verbal sentence consists of three parts:

1. The conjugation base, which has two states, such as a-, a=.
2. A subject suffixed to the base.
3. An infinitive (separated in pattern a, attached in pattern b).

The infinitive can be expanded by a direct object, various prepositional phrases, adverbs, subordinate clauses, etc. There are ten non-durative conjugation bases. Five of these form main clauses (independent sentences), and five form subordinate (dependent) clauses. [CG 325-28] You will learn the main clause bases in this lesson.

The main clause conjugation bases

76. Four of the five main clause conjugations have distinct affirmative and negative bases. The remaining one is negative only.

Past affirmative: a-, a=  
Past negative: mpe-, mp=  
'Not Yet': mpate-, mpats  
Aorist affirmative: epape-, epa= (tenseless)  
Aorist negative: mpepe-, mpe= (tenseless)
LESSON TEN

Optative affirmative: ἑρ-, ἐς-  He shall choose, He might choose
Optative negative: ἡν-, ἡν=  He shall not choose, He might not choose
Jussive affirmative: μαρ-, μαρ=  Let him choose (He ought to choose)
Jussive negative: ἠμπτρ-, ἠμπτρε=  Let him not choose

These bases do not convey any information as to whether the action or process was ongoing (durative).

77. The Past, affirm. ἡ-, ἡ= / neg. ἡπ-, ἡπ= [CG 334–35]

\[
\begin{align*}
\alpha & - \quad \muπι- \\
\alphaχ & - \quad \muπκ- \\
\alphaθ & - \text{ or } \alphaρ & - \text{ or } \alphaρ- & \muπε- \text{ or } \muπρ- \\
\alphaρ & - \quad \muπρ- \\
\alpha& - \quad \muπε- \\
\alphaτ & - \quad \muπν- \\
\alphaτετ & - \quad \muπετ & - \\
\alphaγ & - \quad \muπου- \\
\alpha & - \text{πνουτε} & \muπε-\text{πνουτε}
\end{align*}
\]

In English, this corresponds to both past narration (αρ-βωκ = He went) and present-based description of the past (αρ-βωκ = He has gone).

78. ‘Not yet’, ἡπατε-, ἡπατε [CG 336]

\[
\begin{align*}
\muπατ & - \\
\muπατκ & - \\
\muπατε & - \\
\muπατρ & - \\
\muπατψ & - \\
\muπατθ & - \\
\muπαττ & - \\
\muπατετ & - \\
\muπατου & - \\
\muπατε-\text{πνουτε}
\end{align*}
\]

A present-based description of the past in terms of what has not happened, with expectation that it will or might come to pass (He has not yet gone). ἡπατε-ταουνού ει = My hour has not yet come.

80
79. The Aorist, affirm. ψαρέ-, ψα= / neg. μερέ-, με= [CG 337]

ψαἰ-       μεἰ-  
ψακ-       μεκ-  
ψαρε-       μερε-  
ψαφ-       μεφ-  
ψαχ-       μεχ-  
ψαν-       μεν-  
ψατετῆ-       μετετῆ-  
ψαγ-       μεγ-  
ψαρε-νογυτε       μερε-νογυτε

Forms a complete sentence consisting of subject + verb, but without expressing any tense (hence aorist = limitless, timeless). In some situations (statements of timeless truth) tense is irrelevant. ψαρέ-ογψαρε Ṽ-σοψος εγκακω εί-περειωτ = A wise son makes his father glad. But the Coptic aorist also occurs in past tense narration, as a technique of story telling. This is a distinctly Coptic device. There is nothing quite like it in English, so when you translate the Coptic aorist you may be forced to commit yourself about tense, whereas a Coptic writer was not. To the English speaker, the Coptic aorist often seems to mirror the tense (if any) of the immediate context in which it occurs.

Caution: the Coptic aorist has nothing to do with the form called aorist in Greek.

80. The Optative, affirm. ερέ-, ερε- / neg. ἅκε-, ἅκε= [CG 338]

The prepersonal affirmative is a split base, ερε. The personal suffixes are inserted into the middle of the affirmative base.

eἰε-       ἅκα-  
eκε-       ἅκε-  
eρε-       ἅρε-  
eρε-       ἅρε-  
eκε-       ἅκε-  
ἐνε-       ἅκεν-  
ἐνετερνε-       ἅκετερνε-  
ἐγε-       ἅγε-  
ἐρε-νογυτε       ἅρε-νογυτε

Two main uses:

(a) As an independent clause, expressing an absolute future, even a command or rule
LESSON TEN

or unconditional prediction (as in divine commands, monastic rules, prophetic predictions, the Ten Commandments, etc.) (I shall go, you shall go, he shall go). έκε-ταείε-πεκείωτς μὴ-τεκμαίαγ = You shall honor your father and your mother. μὴ-ωτῆ = You shall not kill.

(b) Following χε- or χεκας or χεκας to express purpose or result, so that... might...; so as to... so that... (χε-ερε-βωκ so that he might go). Cf. 153.

Note: After χεκα(α)c the negative sometimes has the following spelling.

χεκα(α)c ἐννα-
" ἐννεκ-
" ἐννε-
" ἐννελ-
" ἐννε-
χεκα(α)c ἐννεψ-
" ἐννετῆ-
" ἐννεγ-
χεκα(α)c ἐννε-πνούτε

81. The Jussive, affirm. μαρε-, μαρ = / neg. μπρτρε-, μπρτρε [CG 340]

<table>
<thead>
<tr>
<th>παρα-</th>
<th>μπρτρα-</th>
</tr>
</thead>
<tbody>
<tr>
<td>μαρε-</td>
<td>μπρτρε-</td>
</tr>
<tr>
<td>μαρς-</td>
<td>μπρτρες-</td>
</tr>
<tr>
<td>μαρν-</td>
<td>μπρτρεν-</td>
</tr>
<tr>
<td>μαρνυ-</td>
<td>μπρτρεγ-</td>
</tr>
<tr>
<td>μαρε-πνούτε</td>
<td>μπρτρε-πνούτε</td>
</tr>
</tbody>
</table>

An exhortation or oblique command addressed to one or more 1st or 3d persons: Let me..., Let us..., Let him/her..., Let them... Occurs only in dialogue. There is no 2d person form, as this function is fulfilled by the imperative. μαρε-φ-θογοειν νοι-πετνογοειν = Let your light shine. μπρτρεν-σωψ η-τεχαπ = Let us not despise grace.

82. 'To Be' in Coptic.

(a) Statements about an essential, unchangeable characteristic are usually expressed by a nominal sentence or verboid (which you will learn about in lesson thirteen).
'TO BE' IN COPTIC

πνοὺτὲ οὐχ ἐστὶ = God is true. ἀνὸκ ἐστὶ ποσεῖν ἡ-πκοσμος = It is I who am the light of the world. οὐγιαν θεὸ = She is wise. οὐγίπω ἐστὶ = He is a king/kingly in nature. ΝΑΑΑ-ς (verboid) = He is great. [CG 292]

(b) Statements about an incidental, temporary, or constructed characteristic are usually expressed by ο ν- in a durative sentence (ο is the stative of εἰπε “to make”). Note the Coptic use of zero article (σ) after ν-. ἅ-ο Ν-ς φῶμο = I am a stranger. κ-ο Ν-ς γιαν = She is wise, is acting wisely. ι-ο Ν-ς ογιαν = It shines. ι-ο Ν-ς γίπω = He is reigning or is (now) king. ι-ο Ν-ς νος = It is great. [CG 179]

(c) ι-ωοπ (stative of ωπε “to become”) = He exists. ι-ωοπ Ν-ς = He exists as...
VOCABULARY 10

Learn the conjugation (8 persons plus a prenominal state) of each of the eleven conjugation bases presented in this lesson. In the exercises below, verbs have been taken from the vocabulary of lesson nine.

EXERCISES 10

A. Recite the full paradigm (8 persons and the noun subject), with English translation, of the following. \( \text{ai-
\( paxe \)} \) I rejoiced/I have rejoiced (\( \lambda \)). \( \text{marp-
\( paxe \)} \) Let me rejoice (\( \text{mar} \)). \( \text{mpat-paxe} \) I have not yet rejoiced (\( \text{mpat} \)). \( \text{mp-
\( paxe \)} \) I did not rejoice/I have not rejoiced (\( \text{mp} \)). \( \text{eie-
\( paxe \)} \) I shall rejoice (\( \text{e=e=} \)).

B. Practice translating until you are fluent. a. \( \text{ai-
\( taeio} \text{npe-ouchai} \). b. \( \text{mpatq-ounq} \text{watein-meeeye} \). c. \( \text{meq-paxe} \text{ekp-copc} \). d. \( \text{nneq-
\( cooyyn} \text{marp-waxe} \). e. \( \text{mptrp-pketeeye} \text{are-baptize} \). f. \( \text{mp-
\( metanoei} \text{watein-arpn} \). g. \( \text{wag-kaio} \text{mek-ouchai} \). h. \( \text{eqe-wnq} \text{nn-npmalldoy} \). i. \( \text{marq-paxe} \text{mptrp-copc} \). j. \( \text{ac-cooyyn} \text{mptrp-waxe} \). k. \( \text{mpatoj-meeeye} \text{wak-baptize} \). l. \( \text{eqe-metanoei} \text{ene-arpn} \). m. \( \text{nne-
\( taeio} \text{marp-moy} \). n. \( \text{mptrpq-wnq} \text{ag-
\( meeye} \). o. \( \text{mpk-paxe} \text{wag-copc} \). p. \( \text{men-cooyyn} \text{eie-waxe} \). q. \( \text{nne-meeeye} \).

C. Translate into Coptic. a. You (pl.) denied/have denied. b. You (pl.) did not betray/have not betrayed. c. You (pl.) have not yet repented. d. You (pl.) baptize [aorist]. e. You (pl.) do not believe [aorist].
EXERCISES TEN

f. You (pl.) shall say.
g. You (pl.) shall not know.
h. You (sing. fem.) denied/have denied.
i. You (sing. fem.) did not betray/have not betrayed.
j. You (sing. fem.) have not yet repented.
k. You (sing. fem.) baptize [aorist].
l. You (sing. fem.) do not believe [aorist].
m. You (sing. fem.) shall say.
n. You (sing. fem.) shall not know.

D. Translate into Coptic. a. They entreated/have entreated. b. They did not rejoice/have not rejoiced. c. They have not yet thought. d. They live [aorist]. e. They do not become saved [aorist]. f. They shall honor. g. They shall not deny. h. Let them repent. i. Let them not betray.

E. Translate into Coptic. a. The man denied/has denied. b. The man did not betray/has not betrayed. c. The man has not yet repented. d. The man baptizes (aorist). e. The man does not say [aorist]. f. The man shall know. g. The man shall not entreat. h. Let the man rejoice. i. Let not the man think.

F. Translate into Coptic. a. You (sing. masc.) shall honor your father and your mother. b. Let us repent. c. Let them not baptize in this place. d. I have not denied the Lord. e. You (sing. fem.) have betrayed your God. f. We have not yet become saved. g. The wise man knows (aorist) good and evil.

G. Translate into Coptic. (For vocabulary, cf. 35; for grammar, cf. 82). a. God is wise. b. This woman is beloved. c. I am not a stranger to (ε-) this city. d. Are you hostile to this nation? e. Truth is beautiful.
83. Many transitive infinitives (72) appear in prenominal and prepersonal states (for "states" cf. 50 [CG 167]). These are called the bound states of the infinitive. Thus ταξιο (= honor) also appears as ταξιεις and ταξιο. The bound states permit a direct object to be directly suffixed to the infinitive without the intervention of a preposition.

\[ \text{etetne-ταξιε-νεκειοτε = You shall honor your parents} \]
\[ \text{etetne-ταξιο-ογ = You shall honor them} \]

(a) The various combinations of infinitive plus personal pronoun (ταξιο-κ = honor you) follow the same patterns as the prepositions; you should stop now and reread the table in 52. But you will also find two verb patterns that have no parallel among the prepositions [CG 85, table]:

i. Prepersonals ending in θε, λε, με, νε, or πε combining with the personal pronoun to form a syllable (coτmεt sot | met)

\[ \text{coτm= from coωτn = hear:} \]
\[ \text{coτm-εt} \quad \text{coτm-εκ} \quad \text{coτm-εq} \quad \text{coτm-εc} \]
\[ \text{coτm-εν} \quad \text{coτm-θυν} \quad \text{coτm-ογ} \]

ii. Prepersonals ending in other consonants.

\[ \text{2οπ=, from 2ωπ = hide:} \]
\[ \text{2οπ-θ or 2οπ-τ \quad 2οπ-ν} \]
\[ \text{2οπ-κ or 2οπ-κ \quad 2επ-θυτν} \]
\[ \text{2οπ-ε} \quad \text{2οπ-ογ} \]
\[ \text{2οπ-κ or 2οπ-κ} \quad \text{2οπ-ε} \]
\[ \text{2οπ-ό or 2οπ-ό} \quad \text{2οπ-κ} \]
\[ \text{2οπ-ή or 2οπ-ή} \quad \text{2οπ-ε} \]
(b) Alternatively, a preposition can be used to mark the direct object, as you learned in lesson 9 (72):

\[ \text{ετετενε-ταειο} \text{ η-νεκειοτε} = \text{You shall honor your parents} \]
\[ \text{ετετενε-ταειο} \text{ ημο-ογ} = \text{You shall honor them} \]

As a matter of fact, all infinitives that have bound states also allow \[ \text{η-/ημο=} \] to mark the direct object.

84. Direct object constructions. The use or non-use of the bound states or the preposition \[ \text{η-/ημο=} \] is governed by the Stern-Jernstedt Rule, as follows. (Infinitives that do not have bound states are not covered by this rule.) [CG 171]

i. All zero article phrases (24-26) must be directly suffixed to the prenominal state, in both durative and non-durative sentences.

\[ \text{q-κα-θοβε} \text{ εβολ} = \text{He forgives sins} \]
\[ \text{λq-κα-θοβε} \text{ εβολ} = \text{He forgave sins, He has forgiven sins} \]

ii. Otherwise, in durative sentences the direct object must be marked by \[ \text{η-/ημο=} \]. But in non-durative conjugation, use of the bound states or \[ \text{η-/ημο=} \] is optional.

\[ \text{q-κω} \text{ εβολ} \text{ η-νηνοβε} = \text{He forgives our sins} \]
\[ \text{λq-κω} \text{ εβολ} \text{ η-νηνοβε} \text{ and } \text{λq-κα-νηνοβε} \text{ εβολ} = \text{He forgave our sins, He has forgiven our sins} \]

iii. An infinitive completing \[ \text{nα-} \] (future) is non-durative.\(^{19}\)

\[ \text{q-κω} \text{ εβολ} \text{ η-νηνοβε} \text{ and } \text{q-κα-κα-νηνοβε} \text{ εβολ} = \text{He will forgive our sins} \]

Likewise, any complementary infinitive (\[ ε-θογπη-\bar{q} \] = to choose him) or infinitive as a noun (\[ π-θογπη-\bar{q} \] = the act of choosing him) is non-durative.

iv. Exception. Direct objects of the verb \[ \text{ογωγ}, \text{ογεω}, \text{ογαγ} \] (= want, desire, love) are always directly suffixed in all kinds of sentence, even the durative.

\[ \text{q-ογαγ-κ = he loves you.} \]

85. Following is a list of all the common infinitives that have bound states. (For all of these, the direct object preposition is \[ \text{η-/ημο=} \].) Try to learn the contents of this table thoroughly. [CG 186–93]

\(^{19}\) Only \[ \text{nα-} \] itself counts as the durative predicate 63.
LESSON ELEVEN

LIST OF COMMON VERBS THAT HAVE BOUND STATES OF THE INFINITIVE

1. Biconsonantal

\[ \text{bωλ} = \text{release, interpret} \]
\[ \text{bωλ} \text{ ν} = \text{ebol} = \text{destroy, dissolve} \]
\[ \text{kωτ} = \text{build, build up} \]
\[ \text{mογρ} = \text{bind} \]
\[ \text{mογ2} = \text{fill} \]
\[ \text{πωω} = \text{divide} \]
\[ \text{ογωμ} = \text{eat} \]
\[ \text{ογωω} = \text{want, desire, love} \]
\[ \text{ώω} = \text{read} \]
\[ \text{ώωπ} = \text{receive, buy} \]
\[ \text{ώωπ} = \text{hide} \]
\[ \text{ξωκ} \text{ ν} = \text{ebol} = \text{fill} \]

2. Biconsonantal with final e

\[ \text{kωτε} = \text{turn} \]
\[ \text{νογκε} = \text{throw, cast} \]

3. Triconsonantal

\[ \text{μογούτ} [\text{mōwt} 12] = \text{kill} \]
\[ \text{κοπε} = \text{entreat, console} \]
\[ \text{κωτπ} = \text{choose} \]
\[ \text{κωγούς} = \text{gather} \]
\[ \text{ογωνι} = \text{ebol} = \text{reveal} \]
\[ \text{ώωστ} [\text{ōōt} 9] = \text{cut off, lack} \]

4. Triconsonantal, third consonant is b, l, m, n, or p

\[ \text{κωτμ} = \text{hear} \]
\[ \text{τωζμ} = \text{invite} \]

5. Initial τ, final personal suffix

\[ \text{τογος} = \text{awaken} \]
\[ \text{τννογ} = \text{send (hither), bring} \]
\[ \text{ξογ} [\text{τωογ}] = \text{send (away)} \]

6. Initial τ, final o

\[ \text{τβο} = \text{purify} \]
\[ \text{ταειο} = \text{honor} \]
\[ \text{τακο} = \text{ruin} \]
INFINITIVES WITH BOUNDED STATES

- **κτό [for τκτό]** reflexive = return  
  - κτε-  
  - κτο-
- **ταλο = take up, mount, board**  
  - ταλε-  
  - ταλο-
- **ταμο = teach**  
  - ταμε-  
  - ταμο-
- **ταγο = send forth**  
  - ταγε-  
  - ταγο-
- **ταφο = make numerous, multiply**  
  - ταφε-  
  - ταφο-
- **ξνογ [τινδό] = ask, interrogate**  
  - ξνε-  
  - ξνογ-
- **ξπο [τσπό] = produce, get**  
  - ξπε-  
  - ξπο-
- **ταζο = seize, attain, get to**  
  - ταζε-  
  - ταζο-
- **ταζο η- επατε reflexive = stand, make to stand**  
  - ταζε- επατε  
  - ταζο επατε-
- **ταζρο = make firm, confirm**  
  - ταζρε-  
  - ταζρο-

7. In prepersonal state the last syllable contains ω
- **μοστε = hate**  
  - μεστε-  
  - μεστω-
- **κοβτε = prepare**  
  - κεβτε-  
  - κεβτω-
- **κοπσι = entreat**  
  - κεπσι-  
  - κεπσω-
- **κογυν = know**  
  - κεγυν-  
  - κεγυω-
- **ωτορτ = disturb**  
  - ωτρτω-

8. In prepersonal state final τ= appears
- **εινε = bring**  
  - εινε-  
  - ειντ=
- **με = love**  
  - μεπε-  
  - μεπιτ=
- **κι = take, take away, pick up**  
  - κι-  
  - κιτ=
- **χι = take, get, receive**  
  - χι-  
  - χιτ=
- **χιεν = raise up**  
  - χιετ- (sic)  
  - χιεττ=

9. Prepersonal state ends with a double vowel
- **ειφε = make, do**  
  - ειφε-  
  - ειφα=
- **κω = put**  
  - κα-  
  - καα=
- **κω η- εβολ = forgive (a sin), release**  
  - κα- εβολ  
  - καα εβολ=
- **κω = drink**  
  - κε-  
  - κοο=
- **τ= give**  
  - τε-  
  - ταα=
- **κω = say**  
  - κε-  
  - κοο=

10. Some others
- **κατ = write**  
  - κατα-, κατα- (sic)
- **τωγην = raise up**  
  - τωγη-  
  - τωγη=
- **τιο = sow**  
  - τε-  
  - τοο=

86. Compound infinitives [CG 180] are fixed expressions
- **τάτι-βαπτίσμα = baptize (give-βαπτίσμα)**
- **κι-βαπτίσμα = be baptized (get-βαπτίσμα)**
consisting of a zero article phrase suffixed to a prenominal state. Especially common are those built upon ἔπειτα (do, make, act as), ἔποιευ (give, produce), and ἐπιθέται (get, receive), though many others occur also. This is a very common kind of formation.

***cēus to sin (do-sin)

p-τεχνῆν προειρέω precede (act-as-first)

ταυτεύονται proclaim, evangelize (multiply-cry)

Greek equivalents are often denominal verbs: p-τεχνῆν δοξαίσθαι serve (δοξάλος = ἀδίκλοις). p-τεχνῆν φόβεραι to fear (φόβος = φόβερε). A few compounds contain a possessed noun 54 instead of a zero article phrase: ταυτεύονται = teach (instruct-eyes-of).

Some compound infinitives are, as a whole, capable of having a direct object; the preposition used to mark such a direct object varies from one expression to another.

p-να-τεχνῆν = teach (give-lesson for) him

p-προειρέω μο-τεχνῆν = need (produce-need of) it

xī-να-τεχνῆν ἐπο-τεχνῆν = learn (receive-lesson about) it

Compound infinitives made from p- meaning “have or perform the function or characteristic of”

p-τεχνῆν ἀδίκλοις = serve

p-προειρέω = reign

p-χαρείται = be master

appear in durative sentences as o+ πον (o+ is the stative corresponding to p-, from the verb εἰπεί)

o+ πον-τεχνῆν = serve

o+ πον-προειρέω = reign

o+ πον-χαρείται = be master

Some compound infinitives contain a definite or possessive article. E.g.

p-πεμεύει νοὴ = remember (do-the-thinking of)

p-πεμεύει νοὴ τον = remember him (do-his-thinking)

THE IMPERATIVE AND VOCATIVE

87. The affirmative imperative has the same form as the infinitive (with its bound states if any). [CG 364-72] For special affirmative imperative forms, see box below.

cōτη-ογ or cewτην υμο-ογ = Choose them

cetη-πειλαοι or cewτην νο-πειλαοι = Choose this people
THE VOCATIVE

ταμε-θοειω = Evangelize
ογωμ = Eat

Negative imperatives are formed by prefixing μπ- (or Μπωρ ε-) to the infinitive.

μπ-κοτι-ογ or μπ-κωτι Μμο-ογ = Do not choose them
μπ-κετι-πειλαος or μπ-κωτι Μ-πειλαος = Do not choose this people
μπ-ταμε-θοειω = Do not evangelize
μπ-ογωμ = Do not eat

There are special affirmative imperatives of ten verbs; these are used instead of the corresponding infinitive. Note that most begin with the letter ά. (Their negatives are formed with μπ + normal infinitive.) Here, for reference, is the full list. [CG 366]

άλο= (reflexive) = cease (infinitive άο)
άμογ = come (infin. έι)
άμογ [said to one male]
άμη [said to one female]
άμηετιν or άμηειν [said to more than one person]
άνινε = bring (άνι-, άνις) (infin. εινέ)
άναγ = look (infin. άαγ)
άριπε = do, make (άρι-, άρις) (infin. ειπέ)
άγ- or αγε- (άγεις) = hand over (no infinitive)
άογων = open (ογιν-) (infin. ογων)
άξι- or αξε- (άξις) = say (infin. άω)
μα- (but usually +, ταα=) = give (infin. †)
μο or μω = take (no infinitive)

For example: άμογ εβολ ζμ-πρωμε “Come out of the man!”; τι άρι-
παμεευε πνοειας “Jesus, remember me, Lord.”

Μα- is optionally prefixed to the imperative of compound infinitives formed on ταειο (initial τ, final ο). Thus μα-ταειε-πεκειοτ μι-τεκμααγ = Honor your father and your mother. [CG 367]

88. The vocative (summoning the attention of the person one is speaking to) must be expressed as a definite article phrase or as a personal name. τεχεινε = O woman! πνοειας = O Lord! παογυτε παογυτε = My God, My God! μαρια = O Mary! [CG 137]
There are several ways to say ‘Yes’ or ‘No’, and Coptic speakers selected them according to the syntax and meaning of what was being affirmed or denied.

<table>
<thead>
<tr>
<th>Syntax</th>
<th>Compare</th>
</tr>
</thead>
<tbody>
<tr>
<td>oyoN</td>
<td>oγν- 63</td>
</tr>
<tr>
<td>εεγε</td>
<td>79</td>
</tr>
<tr>
<td>ωώνο</td>
<td>80</td>
</tr>
<tr>
<td>ονες</td>
<td>87</td>
</tr>
</tbody>
</table>

89. The following five verbs behave in a peculiar way. When they are used in a durative sentence, only the stative can occur, and the stative expresses on-going motion. [CG 168(c)] Outside of the durative sentence, only the infinitive occurs, but with the same meaning. Thus

- ι-βχκ I am going, I go. ι-βχκ I went, I have gone
- ι-χαλ I am flying, I fly. ι-χαλ I flew, I have flown
- ι-χυτ I am falling, I fall. ι-χε I fell, I have fallen

Remember these five verbs—Run, come, go, fly up, fall down.

20 Also ι-ε-, χυτ ε- find; ι-εβαλ, χυτ εβαλ perish.
Learn the five verbs described in paragraph 89 and remember their unusual usage.

- πωτ, πητ: run (tréchein, feúgein)
- εἰ, νηύ: come (érxhesai)
- ἅωκ, ἅκ: go (porévesthai, ápérhvesthai)
- τσλ, τηλ: fly (petaanunai)
- τζ, τηγ: fall (pítein)

More verbs: Religion

- μογ (μπ-, μορ=) μερ: bind, tie (déian)
- βωλ (βλ-, βολ=) βηλ: loosen, untie, interpret (lúein)
- ποβε: sin (ámartánein)
- πε- (masc. or fem.): one who..., a thing which... (deverbal nouns)
- πε-ποβε (masc., fem.): sinner (ámartolóz)
- κω βολ (κα-, καλ=) κή: release, loosen; forgive (áphiénéi)
- χμογ ε-, χμαματ: praise, bless (éulogein)
- ταειο (ταειε-, ταειος): honor (tímán)
- ογωτή η-/να: worship, bow before, greet (proskunein)
- με (μερε-, μεριτ=): love (agapán)
- ωλα: pray (prosteúthesai)
- κοπ (κεπ=), also κοπν (κεπν=), κοπωπ= κοπωπ: entreat, console (parakalein)
- τωμι (τεμ-, ταμ=) ταμι: summon, invite (kalein)
- κωτπ (κετπ=, κοτπ=) κοτπ: choose (éklegethai)
- τββο (τββε-, τββο=) τββνυ: purify (katharizein)
- *κρίνε η-/μο= judge (áksiós einai)
- ἀπωλ η-/μο= become worthy of
LESSON ELEVEN


tawē-⁹οειψ ϊ-/μο= proclaim, preach

Daily life (verbs)

κωτ (κετ-, κοτ=) κντ† build, edify
ογωψ (ογεμ-, ογομ=) eat
σω (σε-, σοο=) drink
ξο (ξε-, ξο=) ξνυ† sow (seed)
ογως (ογες-, ογας=) put, lay; dwell
ογης†
ψωετ (ψετ-/ψεετ-, ψαατ=) ψαατ† cut, sacrifice; (ψαατ† ϊ-/μο=) lack

Conjunctions

*τοτε thereupon, then, next

*ξεκας or ξεκας (+ optative)

*ξε- (+ optative) so that . . . might

*ξε- (+ clause, not optative) because; for

εωξε- supposing that, since, if

εωψε nor; and . . . not

*ογας or *ογε (the two forms are equated in Coptic)

Interjections

εις-, ειςθη (and other spellings) lo! behold! (marks a new moment in narrative)

*ζαμν (ζην) amen, may it be

κηρύσσειν, εὐαγγελίζειν

οἶκοδομεῖν

φαγεῖν

πίνειν

σπεῖρειν

προστιθέναι,

κατοικεῖν

ἐκκόπτειν, ὅστε-

πεῖν

ίνα

δι

εί

δάν, εί

ἰδοῦ
EXERCISES 11

A. Translate into Coptic, giving alternate translations where possible.

a. He bound the man.
b. He released the man.
c. He purified the man.
d. He honored the man.
e. He loved the man.
f. He chose the man.
g. He will bind the man.
h. He will release the man.
i. He will purify the man.
j. He will honor the man.
k. He will love the man.
l. He will choose the man.
m. He is binding the man.
n. He is releasing the man.
o. He is purifying the man.
p. He is honoring the man.
q. He is choosing the man.

B. Translate into Coptic using the bound state and going through all eight persons and the noun (προμε) as suffixed object.

a. He bound me, He bound you, . . . etc.
b. He released me, . . .
c. He purified me, . . .
d. He honored me, . . .
e. He loved me,. . .
f. He chose me,. . .
g. He will bind me, . . .
h. He will release me,. . .
i. He will purify me,. . .
j. He will honor me,. . .
k. He will love me,. . .
l. He will choose me,. . .
m. He is binding me,. . .
n. He is releasing me,. . .
o. He is purifying me,. . .
p. He is honoring me,. . .
q. He is choosing me,. . .

C. Translate. a. ἀγ-μόρ-ετ [cf. 83 (a)(i)]. b. ἰπογ-βόλ-ε. c. ἵπατογ-κακ-ε. d. ἀγ-ταειε-θνή. e. ἰπογ-μερί-ογ. f. ἵπατογ-κοπσωπ-κ. g. ἀγ-τακμ-ογ. h. ἰπογ-κοτσ-ν. i. ἵπατογ-τβο-ι. j. ἀγ-κοτ-ε. k. ἰπογ-ογομ-ες. l. ἵπατογ-χο-ογ. m. ἀγ-κοο-γ. n. ἰπογ-ογακ-κ. o. ἵπατογ-χατ-ν. p. ἀγ-μὸρ-ἐκ. q. ἰπογ-βόλ-
LESSON ELEVEN


D. Translate into Coptic, giving alternate translations where possible (cf. 84).

a. He honors (or is honoring) the prophet. b. He honored the prophet. c. He will honor the prophet. d. He honors prophets. e. He honored prophets. f. He will honor prophets. g. He loves the prophet (ογωφ = love). h. He loved the prophet. i. He will love the prophet.

E. Reading selections from the New Testament.

1. ας-ει ας-ογας ｚν-καφάρναογη. Matthew 4:13
2. ｚν-ｑ-να-κω ｚν-τν ας εβολ ｚν-μετνηνοβε. Matthew 6:15
3. ṿппе-κρινε ζεκαζ ｚνεγ-κρινε ｚνω-τν. Matthew 7:1
4. ογωφ ｚν-μινε πε παί. Matthew 8:27
6. ｚν-ｑ-μπωλ ｚμο-ί ας. Matthew 10:37
7. αμηεττ (cf. 87 [box]) μαρο-ί ογον αμ. Matthew 11:28
8. βωλ ερο-ν ｚν-τσαραλλ. Matthew 13:36
10. εςραι εξαν-τειπετα ntag-να-κωτ ｚν-ταεκκλησια. Matthew 16:18
13. τοτε ας-κω να-γ εβολ ｚν-βαραββας. Matthew 27:26
14. q-μπωλ ｚ-μπογ. Mark 14:64
17. α-σμεζων ομε ογον ερο-νγ. Luke 2:34

21 καφάρναογη (place name) Capernaum.
22 παραβολάρ παρable.
23 πετα rock, rocky outcrop.
24 βαραββας (personal name) Barabbas.
25 σμεζων (personal name) Simeon.
EXERCISES ELEVEN

22. Μπατε-ταγνου ει. John 2:4
23. . . . sent His son not ἐκ-εκ-κρινε ό-ποιος αλλα ἔκας ἔκε-ποιοσ ευχαί εβοι γίτοοτ-α. John 3:17
25. μν-οπροφητας πασιν γραϊ γο-ποιύμε. John 4:44
32. μνε-ογωμ оγατε μνε-σω. Acts 23:12
34. μν-ογαπον29 μνημον ἀν. Romans 7:18
35. ἐκ τινε-ερω γαρ αν μ-ποιητε πε-νοιμα γι-νομα. Romans 14:17
36. τετομ-νοι ἐκ-ποξε. 1 Corinthians 8:12
37. μεπο-ωαλα ό-κας ἐκενε-ομα. 1 Corinthians 14:13
38. αν-γεντειμιεν ον (44). 2 Corinthians 10:11
39. μπο-οσιοτε μ-αλαγ παρα30-μνομ μ-αποστολος. 2 Corinthians 11:5
40. ωγ-τεβο γαρ γιτι-πακε μ-ποιητε μ-ποιητα. 1 Timothy 4:5 alt.
41. μ-πωατε μ-ποιητε μνρ αν. 2 Timothy 2:9
42. μαρογ-οσιοτε να-ν. Hebrews 1:6
43. ουπειτοσ πε αγω ουμε πε ό-κας ἐκε-κω εβοι μ-νενομο. 1 John 1:9

26 τυμ village.
27 τακω teach, inform.
28 φιλαππο (personal name) Philipp.
29 αγαπο, -ον good person, thing.
30 Lesson 7, box "The Simple Prepositions."
90. In this lesson you will complete the survey of non-durative conjugation, which was begun in lesson 10. Now you will learn the five subordinate clause conjugation bases—they occur very frequently, and you will see them everywhere. [CG 342–43] They appear in the same three part pattern as the main-clause bases (75), namely

\[
\begin{array}{ccc}
1 & 2 & 3 \\
- & n & - \\
\hline
da. & \tilde{\text{ntepe}} - & \text{nonyte} & \text{cwtt} & \text{When God chose or had chosen} \\
b. & \tilde{\text{ntepe}} - & q - & \text{cwtt} & \text{When he chose or had chosen} \\
\end{array}
\]

(1) A conjugation base, which has two states, such as \( \tilde{\text{ntepe}} -, \tilde{\text{ntepe}}(e)= \).
(2) A subject suffixed to the base.
(3) An infinitive (separated in pattern a, attached in pattern b).

**Negation.** The five subordinate bases are negated by adding \( \tilde{\text{tm}} -(= \text{not}) \), which comes before a nominal subject and after a personal one: \( \tilde{\text{ntepe}}-\tilde{\text{tm}}-\text{nonyte} \text{cwtt} = \text{When God did not choose} ; \tilde{\text{ntepe}}-q-\tilde{\text{tm}}-\text{cwtt} = \text{After he did not choose} . \)

The five subordinate-clause bases are

- **Precursory:** \( \tilde{\text{ntepe}}-, \tilde{\text{ntepe}}(e)= \)
  - When \( \text{or After he chose or had chosen} \)
- **Conditional:** \( \text{epwun}-, \text{e}=\text{wun}- \) and \( \text{epe}-, \text{e=} \)
  - If \( \text{or When or Since or Whenever he chooses or chose} \)
- **Limitative:** \( \text{wante}-, \text{want=} \)
  - Until he chose \( \text{or chooses or has chosen or had chosen} \)

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SUBORDINATE CLAUSE: CONJUcATION BASES

Conjunctive: Ƞe-, Ƞ=
Future conjunctive: Ƞa唢-, Ƞa唢=

. . . and he shall choose

91. The Precursive, Ƞtepe-, Ƞtep(e)= “When, After” (past time)

> Ƞtep-
> Ƞtepek-
> Ƞtepe- or Ƞtep-
> Ƞtepeq-
> Ƞtepec-
> Ƞtepe-pnoyte

Speaks of an immediately preceding event, as completed and past: when he had chosen, after he chose. Belongs to narration, where it supplies background information; typically combined with the past tense A-/A=; occurs before or after the main clause. Ƞtepeq-Nay αq-πιcteye = When he had seen, he believed. αq-πιcteye Ƞtepeq-Nay = He believed, once he had seen. Ƞtepeq-τṁ-Nay epo-c αq-bwɔk = When he did not see her, he left. [CG 344-45, 348]

92. The Conditional epwαn-, e=wan- and epe-, e= ‘If, When, Since, Whenever’

The prepersonal is a split base, e=wan-. The personal suffixes are inserted into the middle of the base. A short form (without wan) also occurs, but rarely.

> eίwan- or eί-
> ekwαn- or ek-
> epwαn-, epewan- or epe-
> epwαn- or eq-
> ecwαn- or ec-

epwαn-pnoyte or epe-pnoyte

Forms a logically ambiguous ‘If’ clause, including both ‘Since’ (factual cause) and ‘If ever, Whenever’. More or less simultaneous to the main clause. epwαn-Nay q-ŋa-πιcteye = If or Whenever he sees, he will believe. epwαn-τṁ-Nay n-ŋa-πιcteye αn = If or Whenever he does not see, he will not believe. epwαn-Nay q-πιcteye = If or Whenever or Since he sees, he believes. When combined with the Past, epwαn- expresses a generalization (whenever)—unlike Ƞtepe-, which expresses a single event: epwαn-ŋa-πιcteye = Whenever he saw, he believed. Occurs before or after the main clause. [CG 346-48]

The ambiguity of epwαn- can be resolved by inserting a conjunction before it: eωwe = if, if ever; eimhτi = unless, except, καν = even though, even if, ξoταn = as soon as, whenever, such that.
LESSON TWELVE

93. The Limitative, ὄντε-, ὄντας “Until such time as”

 onslaught, onslaught

“Until such time as” expresses the limit beyond which the main event no longer continues, continued, or will continue: until, until such time as, until the point where. ἀγ-ὡν ὄντας ὄντας-κας-γ ἐβολα = They prayed until he forgave them. [CG 349]

94. The Conjunctive, ὄντε-, ὄν

Form a subordinate (dependent) clause consisting of subject + verb; signals that the clause is closely connected to what precedes it; does not express any tense or other content. It expresses only a connected, subordinated, “next” event or process. Like the aorist (79), the conjunctive is a distinctly Coptic device; there is nothing quite like it in English. To the English speaker, the conjunctive seems to mirror the tense of the immediate context in which it occurs. [CG 351-56] Main uses:

i. The conjunctive continues verbs that do not occur in the main line of past narration and are not durative statements about the present. E.g. ὄντας ὄντας-ε-μον ἐπω-τας ὄντας-κω ὅ-τας-τας ἐβολα = God shall bless you and we shall forgive you. ἔπεσες ὄντας ὄντας-μα ὄντας-μα = Let them not eat until they have entered the city and seen the emperor. κας-γ ὄντας-μα ὄντας-μα = Leave them here and I will take them. κ-να-ὁγῷ ὄντας-μα = You will eat and drink. ὄντας-μα ὄντας-μα = I shall eat and not drink.

ii. It also forms subordinate clauses headed by expressions such as εἰμητί (unless), μὴν (after), μὴν (lest), ἐντε (so that), ἄρτου (perhaps), κεκοίμησε (Just a little while longer and), μηδὲν (God forbid that), etc. [CG 354] ἔπεσες ὄντας μὴν ὄντας-μα = Do not eat lest you die. μὴν-μὴν-μὴν = After they betrayed John.

Some additional uses are described in CG 353, 355-56.
95. The Future Conjunctive, \textit{tape-}, \textit{tap=}

- \textit{tapi-}
- \textit{tapek-}
- \textit{tape-}
- \textit{tareq-}
- \textit{tarec-}
- \textit{tape=}

\textit{tape=πνογε}

Occurs after an affirmative command, in dialogue. It promises that an event will happen in the future if the command is fulfilled. \textit{ωάλα \textit{tareq-κω} \textit{na-κ εβολ = Pray and he will forgive you. map=ν-ει εγών \textit{tapi-ναγ επο-ν = Let us go in and we shall see him. It can be used independently to form a deliberative question: tapi-ει εγών = Shall we enter? [CG 357-58]}

96. You have already learned the eight independent personal pronouns \textit{anok}, \textit{ntok}, \textit{nto} etc. 40. The \textit{anok} pronoun also has the ability to float around in the sentence, bobbing up between one bound group and another, provided that it agrees in person and number/gender with some other pronoun in the same sentence.

\textit{te=cmamaat nto 2ν-νειομε}

\textit{= You are blessed, nto, among women}

\textit{παγονειω \textit{anok} npatq-ει}

\textit{= My time, anok, has not yet come}

This device is typically Coptic, and it is sometimes hard to capture in normal English without seeming clumsy ("You, in a personal way, are blessed among women. — My own particular time has not yet come.")

There are five other words—called the inflected modifiers—that have the same ability to float around in the sentence, adding stylistic nuance and interest to sentence structure as well as conveying valuable information. All of these occur in the usual pattern of eight persons; indeed, they are so regular that we can represent them simply as prepersonal states that are completed by the personal suffixes. [CG 152–58]

(a) \textit{thp=} = . . . all, entirely, all . . . ; utterly

\textit{2ωω=} = . . . too; for (my etc.) part

(b) \textit{μμινμο=} = . . . (my- etc.) self [often reflexive]; own

\textit{myaa=} and \textit{myaat=} = alone, only, merc; (my- etc.) self; own

\textit{ογαα=} and \textit{ογατ=} = only, alone

101
Position in the sentence. None of these five can be the first word of a clause. Those in group (a) can either preceed or follow the pronoun with which they agree.

\[ \text{tetn} - \text{cooy} n \text{ thr} - \text{tn} = \text{You all know.} \]

\[ \text{eicznhte thp} - \text{tn} \text{ tetn} - \text{cooy} n = \text{You all know.} \]

Those in group (b) always follow the person with which they agree.

\[ \text{neqmaenthc maya} - \gamma \text{ ay} - \text{wak} = \text{Only his disciples went away} \]

\[ \text{cooy} n \text{ mil} - \text{k milmno} - \text{k} = \text{Know thyself (Know your own self)} \]

**97. Postponed subjects (\( \text{n6i} - \text{).} \)** In all sentence types except the nominal sentence, a 3d person subject of the type \( q, c, ce, y, \) and \( oy \) can be made explicit later in the sentence by an article phrase, pronoun, or specifier phrase, of the same number (and gender) introduced by the preposition \( \text{n6i} - \text{.} \) (Caution: \( \text{n6i} - \text{ is not translated.} \) [CG 87(b)]

\[ q - \text{cwtt} n \text{ n6i} - \text{prome} = \text{prome} \text{ cwtt} \]

The man is choosing or chooses (he-choosing \( \text{n6i} - \text{ the-man} \))

\[ ay - \text{cwtt} n \text{ n6i} - \text{whepe} = \text{a} - \text{nwhhepe} \text{ cwtt} \]

The children chose or have chosen

\[ oynta - q \text{ n6i} - \text{prome} = oyntpe - \text{prome} \]

The man has (cf. below, 103)

\[ peca - q \text{ n6i} - \text{ic} = peixe - \text{ic} \]

Jesus said (cf. below, 105)

**98. Extraposited subject or object.** In studying the nominal sentence, you have already seen how a component of the sentence can be *extraposited*—literally, "put outside"—before a simple form of sentence pattern 39. This is a typical way of
SOME STYLISTIC DEVICES

speaking in Coptic, and all kinds of sentences can be equipped with an extraposition before the sentence pattern begins, or even several. [CG 253, 313, 322, 330, 374, 387] Thus

\[ \text{prwme, q-cwtp} = \text{prwme cwtp} \]
The man is choosing or chooses (as-for-the-man, he-is-choosing)

\[ \text{nwphe, ay-cwtp} = \text{a-nwphe cwtp} \]
The children chose or have chosen (the-children, they-chose)

\[ \text{nwphe, neutpoy-cwtp} = \text{neuter- \text{nwphe cwtp} } \]
After the children chose or had chosen (the-children, after-they-chose) . . .

\[ \text{prwme, oyneta-q} = \text{oynete-prwme} \]
The man has (cf. below, 103) (the-man, he-has)

\[ \text{ic. pekka-q} = \text{pekxe-ic} \]
Jesus said (cf. below, 105) (Jesus, he-said)

As you see from these examples, the extraposited element must also be represented by a personal pronoun of the same number (and gender) within the sentence pattern itself:

\[ \text{prwme q-, nwphe ay-, \text{neutpoy-, prwme oyneta-q, ic pekka-q.} } \]

Also objects can be extraposited at the head of the sentence, and they too must be represented within the pattern by a personal pronoun.

\[ \text{neizbhye ai-nay eoro-qy = ai-nay e-neizbhye} \]
I saw these things (these-things, I-saw them)

Indeed, both a subject and an object can be extraposited in the same sentence.

\[ \text{peproftnc neizbhye aq-nay eoro-qy = a-peproftnc nay e-neiz-bhyme} \]
The prophet saw these things (the-prophet, these-things, he-saw them)

Postponed subjects and extraposited subjects and objects add stylistic flexibility. They are typical devices in Coptic literary style, but less so in English.

99. *The position of prepositional phrases and adverbs* is fairly free. They can occur at the head of a sentence, sometimes accompanied by an extraposited subject or object (98).

\[ \text{2n-tegoyeite, nq-woop nbi-pwaxe} \]
In the beginning, there was the Word

\[ \text{nteynoe at, ay-ka-newhny} \]
And immediately, they left their nets

\[ \text{axnt-q, mpe-llay wyme} \]
Without Him, nothing came into existence
And right away, on the Sabbath, He taught in the synagogue.

And right away, as for the spirit, it seized Him.

As for Him, in the beginning, He existed with God.

And they very often occur late in the sentence.

I have given baptism to you by means of water.

They left their father Zebedee in the boat with the employees.

They lowered the cot downwards.

They implored him greatly.
More verbs: Change of condition (ingr. = ingressive meaning 74)

**ΜΤΟΝ, ΜΟΤΗ†**
make to rest; ingr. become rested

**ΜΤΟΝ ἰμο= reflexive**
rest

**ωτορτρ (ωτρτρ-, ωτρτρω-)**
disturb; ingr. become disturbed

**ΜΟΥΣ (ΜΕΣ-, ΜΑΣ=)**
fill, complete, amount to; finish; ingr. become full, complete

**ΧΩΚ ΕΒΟΛ (ΧΕΚ-, ΧΟΚ=) ΧΗΚ† ΕΒΟΛ**
complete, amount to; ingr. become perfect, complete; reach (one's) limit

**ΟΥΩΝ, ΟΥΜΝ†**
open; ingr. become open

**ΠΟΥ (ΠΕΣ-, ΠΟΥ)=**
divide; ingr. become divided

**ΤΑΧΡΟ (ΤΑΧΡΕ-, ΤΑΧΡΟ=) ΤΑΧΡΗΥ†**
make firm; ingr. become firm

**ΤΑΚΟ (ΤΑΚΕ-, ΤΑΚΟ=)**
destroy, ruin; ingr. become ruined

**ΖΑΟΥ† (stative only)**
bad, evil

**ΒΟΛ ΕΒΟΛ (ΒΛ-, ΒΟΛ)=**
loosen, destroy; ingr. become loose, destroyed

**ΣΕ ΕΒΟΛ, ΣΗΥ† ΕΒΟΛ 89**
perish

**ΜΟΥΟΥΤ (ΜΟΥΤ- or ΜΕΥΤ-, ΜΟΥΟΥΤ=)**
kill

**ΤΟΥΝΟΣ (ΤΟΥΝΕΣ-, ΤΟΥΝΟΣ=)**
awaken, raise

**ΣΟΒΤΕ (ΣΒΤΕ-, ΣΒΤΩΤ=) ΣΒΤΩΤ†**
prepare; ingr. become prepared

**ΕΙΝΕ Ν-/ΙΜΟ= [not same as εινε “bring”]**
resemble

**ΣΙΣΕ, ΣΟΣΕ†**
become tired, exert oneself, labor

επαναπαύειν
ἀναπαύεσθαι
tαράσσεσθαι
πιμπλάναι, πλη-ροῦν
πληροῦν
ἀνώγειν
κλάν
στηρίζειν
ἀπολλύναι
πονηρός, κακός
λύειν
ἀπόλλυσθαι
θανατοῦν
ἐγείρειν
ἀνώγειν
ὁμοιος εἶναι
κοπιᾶν
LESSON TWELVE

\( \text{rice} \ \tilde{\text{mo}}= \text{reflexive} \)
\( \text{wipie} \ \tilde{\text{nt}}= \text{labour, exert oneself} \)
\( \tilde{\text{wt}}= \text{feel great respect (shame)} \)
\( \tilde{\text{u}}= \text{before} \)
\( \text{wipie} \ \tilde{\text{st}}= \text{shame (= cause . . . to feel ashamed)} \)
\( \text{mocte} \ (\text{mecte-}, \ \text{mectw}-) \)
\( \text{be put to shame, be ashamed} \)

Conjunctions

\( ^{\text{eimh} \text{ti}} \)
\( \text{unless indeed, unless perhaps} \)
\( ^{\text{cwcte}} \)
\( \text{so that . . .} \)

EXERCISES 12

A. Translate rapidly into Coptic, giving all eight persons and the noun (\( \text{prwme} \)) as subject (I, you, . . ., etc.).

a. After I divided (After you divided, . . ., etc.)

b. Whenever I strengthen . . .

c. Until I perish . . .

d. After I had not loosened . . .

e. When I do not open . . .

e. Until I do not become tired . . .

B. Translate (most of these are incomplete sentences).

a. \( \text{ntepék-} \tilde{\text{mot}} \)

b. \( \text{ewah-} \text{wtwrtt} \)

c. \( \text{wnt} \text{-} \text{moyz} \)

d. \( \tilde{\text{ntw}} \text{-} \text{wtk} \text{-} \text{wol} \)

e. \( \text{ewah-} \text{tw} \text{-} \text{pzw} \)

f. \( \text{wnt} \text{-} \text{t} \text{-} \text{tak} \)

g. \( \text{ntw} \text{-} \text{tako} \)

h. \( \text{ewah} \text{-} \text{bwl} \text{-} \text{wol} \)

i. \( \text{wntk-} \text{moyut} \)

j. \( \text{ce} \text{-} \text{puy} \text{-} \text{w} \text{-} \text{nt} \)

k. \( \text{nt} \text{-} \text{q} \text{-} \text{tow} \text{-} \text{w} \text{-} \text{nt} \text{-} \text{t} \)

l. \( \text{ewah} \text{-} \text{tow} \text{-} \text{nct} \)

m. \( \text{ntw} \text{-} \text{ntw} \text{-} \text{ntw} \)

n. \( \text{ewah-} \text{qwm} \)

o. \( \text{ewah-} \text{qmn} \)

p. \( \text{ntw} \text{-} \text{ntw} \text{-} \text{ntw} \)

q. \( \text{ewah-} \text{pw} \text{-} \text{w} \text{-} \text{ntw} \)

r. \( \text{ntw} \text{-} \text{ntw} \text{-} \text{ntw} \)

s. \( \text{ntw} \text{-} \text{ntw} \text{-} \text{ntw} \)

t. \( \text{ewah-} \text{ntw} \text{-} \text{ntw} \)

u. \( \text{ewah-} \text{ntw} \text{-} \text{ntw} \)

C. Translate into Coptic, using the conjunctive (\( \text{nt}-, \ \text{nt} \)) for (a)-(f) and the future conjunctive (\( \text{tap}-, \ \text{tak} \)) for (g)-(h).

a. Rest and do not become disturbed.

b. He is going to build you up and you will become perfect.

c. If
you do not go and see, you will be put to shame. d. You shall rejoice and live.
e. You shall die and not live. f. If you come and God hates you, you will perish.
g. Come and you will become full. h. Exert yourselves and you will become perfect.

D. Reading selections from the New Testament.

1. ἀρ-εί ὧν-τε ὑπολ ὧν-ναζαρετ ὧτε-τραλιαία. Mark 1:9
2. ὧτο-τεγνος πεπνα ἀρ-ο-τι-τ. Mark 1:12
3. ἡτομάγ ὤν ὀν ἀγ-βωκ. Mark 16:13
4. ἄγ-βωκ μαγαλ-γ ε-γμα ὧ-αείε31. Mark 6:32
5. ἂ-γαρ ὁ ὡν ἐρο-ογ . . . ἄγ-κοὐν-ογ ἄγ ἄγ-ει ἐνω ὧ-μπολικ. Mark 6:33
6. ἄγ ὧτο-ερετ-ει ἐνω ἄγ-ναγ ε-γνοβ ὧ-μννωσ. Mark 6:34
10. ὧμννα-ναι ἀρ-ει ὧν-τε ὧμ-νερμαθενς ε-πκαρ ὧ-ὑγ-

31 ἀείε Wilderness, desert.
Lesson 13

Causative Infinitive. Verboids. 'to have'. Dynamic Passive.

100. The Causative Infinitive τρε-, τρε- "(Cause) . . . to"

The causative infinitive ends with a hyphen (as shown above), and it must be completed by another infinitive: τρεγ-ωττ = (cause) him to choose, τρε-πνογτε = (cause) God to choose. It can be conjugated like any other infinitive: ιτ-τρε- = I caused, άτ-τρε- = you caused, άη-τρε- = you caused, άη-τρε- = he caused, etc. (below, a). The causative infinitive is also used as a masculine noun (below, b).

It has two meanings. [CG 359-63]

i. When conjugated or when completing ια- (future) or another verb, τρε- means "cause him (etc.) to . . . "

ιτ-τρεγ-ωττ = I caused him (or have caused him) to choose
ιτ-τρεγ-ωττ = I am causing him (or cause him) to choose
ιτ-ια-τρεγ-ωττ = I shall cause him to choose

ii. As a masc. noun in fixed prepositional phrases, τρε- does not have causal meaning: "him (etc.) choosing; him to choose." For a list of these phrases, see box below.

αντι-θτρεγ-ωττ = instead of him choosing
ε-θτρεγ-ωττ = in order for him to choose
ζη-πτρεγ-ωττ = while he was/is choosing

Negations: (a) The preceding conjugation base is negatived: ιπι-τρεγ-ωττ = I did not cause him to choose. (b) ε-θτρε- but ζη-π-τρε- τμ-.
THE VERBOIDS

Fixed prepositional expressions containing τρε-, τρε= [CG 363(4)]

<table>
<thead>
<tr>
<th>Expression</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀντὶ-τρε-</td>
<td>Instead of ...-ing</td>
</tr>
<tr>
<td>ἀχω-τρε-</td>
<td>Without ...-ing</td>
</tr>
<tr>
<td>ε-πνα ε-τρε-</td>
<td>Instead of ...-ing</td>
</tr>
<tr>
<td>ε-πτρε-</td>
<td>and ε-τρε- In order for ... to</td>
</tr>
<tr>
<td>εἰμιτι ε-τρε-</td>
<td>Unless</td>
</tr>
<tr>
<td>μνηκα-τρε-</td>
<td>and μνηκα-ε-τρε- After ...-ing</td>
</tr>
<tr>
<td>χωπε-τρε-</td>
<td>Except when/Unless</td>
</tr>
<tr>
<td>γαθε-τρε-</td>
<td>Before ...-ing</td>
</tr>
<tr>
<td>μηκετε-</td>
<td>While ...-ing</td>
</tr>
<tr>
<td>γαθε-τρε-</td>
<td>So that</td>
</tr>
<tr>
<td>γιτακ-πτρε-</td>
<td>Because of ...-ing</td>
</tr>
</tbody>
</table>

After μηκα- and γιτακ- the definite article must be used.

Negations: note ε-τμη-τρε- but μηκα-πτρε- ... τη-.

THE VERBOIDS

101. The verboids [“Suffixally conjugated verboids” in CG 373–82] are a miscellaneous group of verb-like words that exist only in bound states and which are conjugated by sticking the subject onto the end. Especially important are the na group, ογντε- 'have', and πεξε- 'said'.

102. The na Group are seven verboids that begin with the letters na or ne and express adjectival meaning; cf. 70. ΝΑΝΟΥ-κ = You are good. ΝΑΝΟΥ-ε = He or it is good. ΝΑΝΟΥ-πεξειντ = Your father is good. The attachment of the personal suffixes follows the usual pattern (52 table). [CG 376–78]

<table>
<thead>
<tr>
<th>Verboid</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ΝΑΛ-</td>
<td>= is great</td>
</tr>
<tr>
<td>ΝΑΛΑΛ-</td>
<td>= is good</td>
</tr>
<tr>
<td>ΝΕΧΕ-</td>
<td>= is beautiful</td>
</tr>
<tr>
<td>ΝΕΧΒΩ=</td>
<td>= is intelligent</td>
</tr>
<tr>
<td>ΝΑΛΗ-</td>
<td>= is many, much, plentiful</td>
</tr>
<tr>
<td>ΝΑΛΗΘ=</td>
<td>= is pleasant</td>
</tr>
<tr>
<td>ΝΕΘ=</td>
<td>= is ugly</td>
</tr>
</tbody>
</table>

Negation: (κ-) . . . αν

For example: ΝΑΛ-πογντε God is great, ΝΑΛΑ-κ He is great, ΝΑΛΑ-ι I am great, ΝΗ-ΝΑΝΟΥ-παί αν this is not good, ΝΕΘ-ογ αν they are not ugly, etc.

For the comparative (is greater etc.) cf. 71.
LESSON THIRTEEN

103. To Have, affirm. ογynthesis, ογynthesis / neg. μντς-, μντς or μμμτς-, μμμς [CG 383-92]

Constructions of have are often followed by the untranslatable adverb ἂμαγ. (The linguistic function of this seemingly meaningless part of the construction is not yet understood.) Because have can take a direct object, the complicated problem arises of how the direct object can be combined with the suffixed subject. There are four possibilities:

i. The man has the boats. ογְτς-πρωμε ἁέχυν
ii. He has the boats. ογְτς-ק ἁ-ἀέχυν or ογְτς-κ ἁ ἁεχυν or ογְτς-κ ἁ ἁεχυν
iii. He has them. ογְτς-κ ἁ-κ
iv. The man has them.

A few comments:

i. In the man has the boats, the direct object (ἁέχυν) floats alone and independent, without any direct object preposition. ογְτς-πρωμε ἁέχυν.
ii. In he has the boats, the direct object (ἁέχυν) can be either marked by the preposition ἁ- (ογְτς-κ ἁ-ἁέχυν) or suffixed directly (ογְτς-κ ἁ ἁεχυν), in which case the verboid may or may not be spelled in a bound state (ογְτς), as follows:

ογְτς- ἁέχυν etc.  μετ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-
ογְτς-  μετ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-
ογְτς-  μετ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-
ογְτς-  μετ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-
ογְτς-  μετ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-
ογְτς-  μετ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-
ογְτς-  μετ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-
ογְτς-  μετ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-
ογְτς-  μετ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-
ογְτς-  μετ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-  μέτ-

E.g. ογְτςτιν-θπιτκ μαγ = You have faith. ογְτς-τεξςγια = I have the power. (Also ογְτςτιν-θπιτκ, ογְτς-τεξςγια.)
### OTHER VERBOIDS

#### iii. In he has them the direct object (them) must be taken from a special set of “personal second suffixes” used for this purpose.

<table>
<thead>
<tr>
<th>Verboi</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-t</td>
<td>send hither</td>
</tr>
<tr>
<td>-k, -cK, or -tk</td>
<td></td>
</tr>
<tr>
<td>[? form unknown]</td>
<td></td>
</tr>
<tr>
<td>-q or -cq</td>
<td>buy</td>
</tr>
<tr>
<td>-c</td>
<td>make narrow</td>
</tr>
<tr>
<td>-cK</td>
<td>write</td>
</tr>
</tbody>
</table>

Thus *OYNTA-q-ce* or *OYNTA-q-cOY* = He has them.

#### iv. The fourth possibility, the man has them, is not well attested. An esoteric solution to this problem is described in CG 390(b).

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Negations are formed identically, but based on *MNTE-*, *MNTA* (or *MHNTE-*, *MHNNTA*) instead of *OYNTE-*. For now, you should treat all this information as reference material, coming back to it whenever you need to translate a *OYNTE-* sentence. Remember that *NHAY* (untranslatable) sometimes appears near the end of such sentences.

104. Other expressions of ‘having’. To express integral membership in an organism (a tree ‘has’ leaves, a man ‘has’ hands), custody (I ‘have’ some money), infection (she ‘has’ an illness or a demon), etc. Coptic often uses a prepositional predicate such as *NHOS* in a durative sentence, as illustrated below. [CG 393–94]

- **OYN-8BAA HHMO-OG**
  They have eyes (There are eyes in them)

- **OYNN-QTHN CNTE 2IWT-THYTN**
  You have on two tunics (There are two tunics upon you)

- **OYNN-OYTHA N-2KAQARTON NNHT-q**
  He has an unclean spirit (There is an unclean spirit in him)

105. The other verboids [CG 379–82] are

- **PExE-**, **PEXA=** = said. Marks direct discourse, only in past narration 145. Very common. No negation. **PEXE-rc** = Jesus said. **PExA-q** = He said. The content
of what was said is introduced by the conjunction χε- (Greek ὅτι): πεχε-ιτε χε-μερε-πνογτε = Jesus said, Love God.

2νε-, 2νας = is willing, is content, agrees to. Negation, (ν-)...αν. E.g. 2να-ν ε-θει εβολ 2Ρι-πεωμα = We are willing to come out of the body.

μεωας = not know. μεωα-κ = He does not know.

ογε- = is pleasant.

ογετ- = is distinct, is different. E.g. ογετ-πκοεικ αγω ογετ-πκιμ ιαλ = The master is one thing, but the servant is quite another.

THE DYNAMIC PASSIVE

106. The dynamic passive (something being done to someone). [CG 175] The term “passive” has two meanings in Coptic. First, you have already learned the static passive or stative, which describes the enduring state of a subject after an action or process or quality has been achieved: thus statives βνατ = free, μοογτ = dead, ογοβω = white (see above, 66).

The other kind of passive is the dynamic passive, which describes something that is happening to someone or something (dynamic, not static). Coptic has no special verb form to express the dynamic passive. Rather, the dynamic passive is expressed by a pro forma 3d person plural actor “they.”

κε-να-κπο-κ = He will be born (“they-will-bear-him”)

αγ-κπε-ιτι 2Ρι-βηθλεεμ = Jesus was born in Bethlehem (“they-bore-Jesus in-Bethlehem”)

Sentences such as these are ambiguous, since the 3d person might also be understood to mean a group of actors who did something. Fortunately, the matter can be cleared up where necessary: the real actor (the cause of the process) can be specified by an agential preposition εβολ 2ιτι- or 2ιτι- or εβολ 2ν-.

αγ-κπε-ιτι 2Ρι-βηθλεεμ εβολ 2Ρι-μαια = Jesus was born of Mary in Bethlehem (they-bore-Jesus in-Bethlehem out-of-Mary)

αγ-κπο-κ 2ιτι-νεπρωθτε = It was said by the prophet (they-said-it by-the-prophet)

Such sentences, because they contain an agential preposition, are unambiguous.
VOCABULARY 13

More verbs: Communication and mental activity

**xnɔγ (xne-, xnoγ=)** ask; question; tell  
**ογωμή** answer  
**xw (xe-, xoοα=)** say, utter; talk about; sing  
**ξω ημο-ς xε-, xoο-ς xε-** say . . . (xε- = Greek δι)  
**πεξε-, πεξα= (105)** said (always narrative past tense)  
**ογες-θαγενε η+/ ημο= + η-/να=** command; give (a command) + to (a person)  
**κωμε ε-** listen to (words or person)  
**κωμε η-/να= οτ ηκα-** obey  
**π-πιμειενε η-, π-πειμειενε (etc.)** remember  
**ωπ (επ-, οπ=) ηπ†** count; consider to be  
**ταμο (ταμε-, ταμο=)** inform (someone + ε- about something)  
**ζωπ (ζεπ-, ζοπ=)** conceal, hide; ingr. become hidden  
**ζηπ†** reveal; ingr. become manifest  
**ογωνίς (ογενζ-, ογονς=) ογονίς†** know (ε- about a thing; xε- that . . .); understand, become acquainted with  
**ειμε**  
**κογν (κογν-, κογων=)** become acquainted with; know (xε- that . . .)  
**μοινε ηκα-** seek  
**μοιν ε-** greet  
***διετι η-/ημο=** ask (a person); request (a thing)  
**ζε ε-,** **ζη optionally ε-** find
LESSON THIRTEEN

czx'i (cez-, czz' or czx'i-, czx'i''), ch2

read
dyaw (eys-, ows-)
cry out
dydly (eys-, ows-)
weep
nay e-
look (at)
dwyt e-
look (at), stare (at)
epht
promise
moyte e-
call out to, summon, invoke
moyte e- (person) xe-
call (person by the name of)

Conjunctions

Nee N-oy- . . . like a . . . óς
Nee M-n-/T-/N- . . . like the . . . óς ó . . .
Nee N-Ni- . . . like a (sicb) . . ., like . . . óς

Other expressions

oy- . . . N-oywt a single . . . , an only . . . elz, mono-
pi- . . . N-oywt the very same . . . ó oútós
p- . . . N-oywt the only ó mono-
A2pô= What’s the matter with . . . ?; ti
Why . . . ?c

a czx'i= takes the personal second suffixes. Cf. 103 (box).
b E.g. Nee N-NiHpe = like a child or like children.
c A2pô is completed by a personal suffix, which agrees with the subject of a following independent clause. E.g. A2pô-TN TETN-POtiote “Why are you afraid?”; A2pô-K K-MOYTE EPO-ê “Why are you calling me?”; A2pô= TE-PIHE “Why are you weeping?”
EXERCISES 13


B. Translate into Coptic. a. I made him look at me. b. You (sing. fem.) made me promise. c. He made them listen to her. d. He made them obey her. e. We have not yet made them conceal it. f. They did not cause her to write it.

C. Recite the paradigm (with all eight persons and the noun subject), forwards and backwards. a. ναινογ= (I am good, you are good, etc.). b. (Ν-)ναινογ= an I am not good . . . c. νασω= (I am plentiful . . . ). d. πεδα= (I said . . . ). e. ογντα= (I have . . . ). f. θμντα= (I do not have . . . ).

D. Translate.

LESSON THIRTEEN

E. Translate into Coptic, giving alternate translations where possible. a. My father has three large houses. b. You do not all have them. c. We have another wise prophet. d. These emperors have four kingdoms. e. They do not have five kingdoms. f. They have us. g. I am better than you are. h. God is greater than the emperors. i. She is more intelligent than he is.

F. Reading selections from the New Testament.

1. ἐντα-ν-λααγ Ἡπείμα. (textual variants have ἐντυ-ν- and ἐν-ν-) Matthew 14:17
3. οὐκὴν-τὶν-οὐχρ Ἡ-νεἰκ. Mark 6:38
6. ἐνυν-κεφρο ἡμα εἰμητὶ πῆρο καίσαρ. John 19:15
7. οὐκα-κ ἡμα Ἡ-πεπή Ἡ-πνούτε. 1 Corinthians 7:40
8. οὐκα-η ἡμα Ἡ-ογκωτ ἐβολ ζητ-πνούτε. 2 Corinthians 5:1
10. οὐκα-κ ἡμα Ἠ-ούπαρρχεῖα ηναρ-πνούτε. 1 John 3:21
13. οῦςμν άγ-σωτμε ἐρο-ν ησ-ραμα. Matthew 2:18

G. Translate.


H. Translate into Coptic. a. This was said by Moses. b. His kingdom will be hidden until the last day. c. Truth was revealed by Jesus. d. She will be sought in the city. e. She will be sought in the city by everyone. f. You will be called “John.”

32 Κάσιωρ Caesar.
33 Παρπήκια freedom to speak.
34 Ράμα (place name) Rama.
Lesson 14

Impersonal Predicates.
The Four Conversions.
Preterit Conversion.
How Conversion Works.

107. The eight impersonal predicates are single words that express a short impersonal statement. [CG 487]

(a) **ανάρκη** It is necessary. Negation (N-) **ανάρκη** **αν**.
   2ω It is sufficient. It is enough. Neg. (N-) **2ω** **αν**.
   2νε- 2να= It is pleasing unto . . . Neg. (N-) 2νε- (or 2να=) **αν**. 105

(b) **γενοίτο** May it come to pass. Neg. **μη γενοίτο**.
   **εξετή** It is come to pass. Neg. **οὐκ εξετή**.

(c) **ως** (or **εως**) It is right, fitting, necessary. Neg. (N-) **ως** **αν** and **μεως**.

(d) **εμοὶ** How good it would be if . . . ! If only . . . No negation.

The impersonal predicates are most often completed by a verbal clause or phrase. [CG 486] E.g.

**ανάρκη** **γαρ** **ε-θρε-νεκαναλον ει**
For, it is necessary that temptations come

**εξετή** 2ν-**εκαβατον ε-θρ-θπερανογυ** 2ν-**θρ-θπεραογ**
Is it lawful on the sabbath to do good or to do harm?

Similar in content are other impersonal expressions meaning It is evident, obligatory, necessary, sufficient, a good thing, hard, shameful, etc. E.g. **q-ογονο**
   **εβολ χε- = It is obvious that . . . , ογοιεις ιε τε** **κε -** (conjunctive) = It is amazing that . . . , **q-μοκε** **ε-εθρε- = It is hard for . . .

**αν** in unconverted clauses and some relative conversions (εε-**αν**); **μεως** in circumstantials and some relative conversions (ε-**μεως**, εε-**μεως**) [CG 488].
LESSON FOURTEEN
THE FOUR CONVERSIONS—A GENERAL SURVEY

108. Up to this point, you have been learning the basic sentence types:
nominal sentence
durative sentence
non-durative conjugation
verboids
impersonal predicates

These are used as the basis of important grammatical patterns called conversions, which we shall now study, one at a time. There are four conversions:

- Preterit Conversion
- Circumstantial Conversion
- Relative Conversion
- Focalizing Conversion

With a few exceptions, each of the five basic sentence patterns can occur in these four conversions, as well as in unconverted form: roughly twenty-five possibilities. [CG 395–398]

109. Converted clauses are marked as having a special relationship to the surrounding text, in syntax and/or in the way that they present information.

The **preterit** (lesson 14) often moves things one step back in time or into non-factuality: $q$-$k\omega t$ he builds; preterit $neq$-$k\omega t$ he was building, $neq$-$na$-$k\omega t$ he would build

The **circumstantial** (lesson 15) expresses something like a participle or a Greek genitive absolute (Latin ablative absolute): $c$-$rime$ she is weeping; circumstantial $ec$-$rime$ weeping, while she weeps/wept, as she weeps/wept

The **relative** (lessons 16–17) forms a modifying clause (attributive clause): $q$-$k\omega t$ he is building; relative $nhi$ $et\overline{q}$-$k\omega t$ $\overline{mho}$-$q$ the house that he is building

The **focalizing** (lesson 18) signals that some element in the sentence should be read with special focus or intensity: $q$-$na$-$baptize$ $\overline{mmw}$-$tn$ $\overline{gno}$-$gypna$ he will baptize you with spirit; focalizing $eq$-$na$-$baptize$ $\overline{mmw}$-$tn$ $\overline{gno}$-$gypna$ he will baptize you with spirit, or he will baptize you with spirit, or he will baptize you with spirit, or what he will do is baptize you with spirit

Conversions occur frequently. You must learn to recognize the four conversion wherever they are present.

110. You can recognize a conversion by the presence of a *converter* at (or near) the beginning of the converted clause:
THE PRETERIT CONVERSION

Preterit Converter \( \text{nepe-}, \text{ne}=; \text{ne}- \)

Circumstantial Converter \( \text{epe-}, \text{e}=; \text{e}- \)

Relative Converter \( \text{etepe-}, \text{et}=; \text{ent-} \text{ or } \text{nt}. \text{et-}, \text{ete-}, \text{and e-} \)

Focalizing Converter \( \text{epe-}, \text{e}=; \text{e-}, \text{nt-}, \text{and ete-} \)

The converter is substituted or prefixed at the beginning of the clause as a signal of conversion. As you can see from the list above, there is ambiguity in identifying the converters spelled \( \text{epe-}, \text{es}, \text{e- and nt-} \).

For example,

\[ \text{ne}-\text{aiq}-\text{ccutt} = \text{Preterit (marked by ne-)} \]
\[ \text{ete}-\text{aiq}-\text{ccutt} = \text{Relative (marked by ete-)} \]

But \( \text{e}-\text{aiq}-\text{ccutt} \) is ambiguous = Circumstantial or Relative or Focalizing (e-).

The ambiguity of e- in such a case is resolved either when the larger context rules out some interpretations or by a particular interpretive decision made by the reader.

In this lesson we shall study the preterit conversion.

THE PRETERIT CONVERSION

111. The preterit conversion [CG 434-43] often moves things back one step in time

Basic

\( \text{q-} \text{kw} \text{t} \) He builds, He is building

\( \text{a} \text{kw} \text{t} \) He built

Preterit

\( \text{neq-kw} \text{t} \) He used to build, He was building

\( \text{ne} \text{-aiq-kw} \text{t} \) He had built

or expresses a remote hypothetical possibility or wish\(^{36} \)

Basic

\( \text{q-na-kw} \text{t} \) He will build, He is going to build

Preterit

\( \text{neq-na-kw} \text{t} \) He would build (if he could)

The ordinary way to tell a story is the past tense \( \text{a} \text{kw} \text{t} \) (and \( \text{pexa } \text{“said”} \)), e.g. \( \text{ay-pw} \text{t} \) “They fled.” In contrast, preterit \( \text{neq-} \) is a literary device that expresses information in a descriptive, static (durative) way, which provides a background for the ordinary story line

\( \text{ay-pw} \text{t}. \text{nepe-oyqote gap nmma-y}. \)

They fled (narration). For, fear was with them (explanatory background information)

\(^{36}\) See below 152, where contrary-to-fact conditional sentences are discussed.
and changes the tempo. The background scenery is painted in $\text{neq-}$, the main actions are clothed in $\text{aq-}$.

Bethany was near [background] Jerusalem. And a crowd of the Jews had come [background] to Martha and Mary. So when Martha heard, she came out [main story line]

The literary value of the preterit, indeed its meaning, is to switch out of the main line of discourse ($\text{aq-}, \text{ntepeq-}, \text{nepe-}$) into a descriptive or slow-motion mode ($\text{neq-}$), and then back again ($\text{aq-}$). [CG 439] The translation exercises with this lesson will include large amounts of context, so you can study this process of switching back and forth. Other “switching signals” may also be present, such as $\text{ae}$ to mark a switch or $\text{nteugnob}$ to signal a return to the main action line (especially in Mark).

**HOW THE CONVERSION PROCESS WORKS FORMALLY**

112. Each converter appears in two types:

i. As a conversion base in the two states$^{37}$ [CG 396]; occurs only in durative sentences

Preterit $\text{nepe-}, \text{ne}$

Circumstantial $\text{epe-}, \text{e}$

Relative $\text{etepe-}, \text{et}$

Focalizing $\text{epe-}, \text{e}$

ii. As a sentence converter

Preterit $\text{ne-}$

Circumstantial $\text{e}$

Relative $\text{ent-}$ or $\text{etnt-}, \text{et-}, \text{etne-}$, or $\text{e}$ (depending on sentence type)

Focalizing $\text{e}$ or $\text{etnt-}$ (depending on sentence type); $\text{etne-}$

The following three paragraphs give details about the exact formation of conversions. But you should concentrate first on learning how to recognize and translate them. You will gain a more detailed knowledge from practice and reading experience. The preterit will be used here as an example.

113. (a) To convert a basic durative sentence, remove the personal subject prefix ($\text{t-}, \text{k-}$, etc.) and substitute the conversion base ($\text{ne}$) conjugated with a personal suffix. [CG 320]

$^{37}$ Just like the non-durative conjugation bases. Cf. lesson 10 and the chart with 52.
### How Conversion Works

<table>
<thead>
<tr>
<th>Basic</th>
<th>Converted (Preterit)</th>
</tr>
</thead>
<tbody>
<tr>
<td>†-bwa</td>
<td>nei-bwa</td>
</tr>
<tr>
<td>†-bhnl</td>
<td>nei-bhnl</td>
</tr>
<tr>
<td>†-2m-peonhi</td>
<td>nei-2m-peonhi</td>
</tr>
<tr>
<td>†-na-bwa</td>
<td>nei-na-bwa</td>
</tr>
<tr>
<td>†-</td>
<td>nei-</td>
</tr>
<tr>
<td>k-</td>
<td>nek-</td>
</tr>
<tr>
<td>te-</td>
<td>nepe-</td>
</tr>
<tr>
<td>q-</td>
<td>neq-</td>
</tr>
<tr>
<td>c-</td>
<td>nec-</td>
</tr>
<tr>
<td>tnu-</td>
<td>nen-</td>
</tr>
<tr>
<td>tetnu-</td>
<td>netetnu-</td>
</tr>
<tr>
<td>ce-</td>
<td>ney-</td>
</tr>
</tbody>
</table>

If the subject is an article phrase, pronoun, etc., prefix the prenominal conversion base (nepe-) to it.

ηρωμε cωττι

Negations are formed by adding an after the predicate. E.g. nei-cωττι an. nepe-πρωμε cωττι an.

114. (b) To convert a durative sentence formed with affirmative ογν- “there is,” it is possible to simply substitute a prenominal conversion base (nepe-, epe-, etep-, epe-) in place of ογν-38. [CG 324]

ογν-θρωμε cωττι

Etc.

115. (c) To convert all other sentence types39, simply prefix the sentence converter to the basic sentence, whether affirmative or negative. [CG 396–98] For example,

ne-ανι-ουπροφητης⁴⁰
ne-ουπροφητης пе
ne-ουπροφητης аυ пе
ne-λυ-сωττι, ne-Μπατι, ne-γαρ-τι, ne-μπαρ-, ne-μην-
ne-νανογ-ο
ne-νανογ-ο an
ne-αναρκн . . .
ne-αναρκн an . . .

---

38 Or, optionally, prefix the sentence converter to ογν-, thus ne-ογν-θρωμε bωλ (all four conversions).
39 There is no preterit conversion of the optative affirmative εε-.
40 The negation of ne-ανι-ουπροφητης apparently does not occur.
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ne-oyn-θωμε εωτπ
ne-μη-θωμε εωτπ
ne-παθε-ετφ-εωτπ μμο-q
Etc.

The non-durative subordinate clauses (ντερε- etc.) cannot be converted.

116. The preterit particle πε. [CG 438] The word πε sometimes occurs in preterit sentences, towards the end of the sentence. Its function and meaning are unknown43. E.g. πε-εωτπ πε.

117. To summarize: It will be easy to recognize a preterit conversion when you read, because the converted clause begins with the signal nepe-, ne-, or ne-. Also, πε may occur towards the end of a preterit clause.

41 Also nepe-θωμε εωτπ.
42 Preterit of a cleft sentence (see lesson 19).
43 This πε does not occur in the preterit of nominal sentences formed with πε. In other words, πε πε is not written.
More verbs: Miscellaneous basic actions

ογωψ (ογεψ-, ογαψ=) want to; love; like θέλειν
ειρε (πε-, ἀα=) o† make; cause . . . to be; function as . . . ; amount to; perform, accomplish; be (ο† ἄρτ-)

*αρχει ἄν- or ε- (+ infin.) begin μένειν
δω, δεετ† stay, tarry, remain (w. circumstantial 120)
λο cease (w. circumstantial 120); get well παύεσθαι, ἵσθαι

ψωψε, ψοσπ† become, come into existence; happen, come to pass; be γίνεσθαι; εἶναι

χπο (χπε-, χπο=) (=ττπο) bring into existence; give birth to; produce; get (literally “cause to exist”) γεννᾶν

αμαρτε seize, grasp κρατεῖν

κω (κα-, καα=) κη† place, appoint, put down; permit; leave, abandon; lie, be (κη†)

ζιοψε (ζι-, ζιτ=) strike, cast δέρειν, τύπτειν

ζαρέε ε- keep, guard τηρεῖν, φυλάσσειν

Verbs of position: (a) Motion

μοοψέ go, travel, walk πορεύεσθαι, περιπατεῖν

πωτ, πιτ† run, flee τρέχειν

ζωψ εζοψν, ζΗη† draw near, approach ἐγγίζειν, ἐγγύς εἶναι

εζοψν take up; take away; ζα- carry αἴρειν
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(b) Stasis

\(2\text{MOOC} \) or \(2\text{OE} \text{EPAT}= \) (filed under \(\omega \text{Ze}\))
sit, dwell; \(\text{MN}^-\) be married to
\(\text{καθῆσθαι}\)
stand (stand-on-feet-of self [reflexive])
\(\text{iστάναι}\)

(c) Rotation

\(\text{KwTe} (\text{KET}^-, \text{KOT}^+)\)
\(\text{N}^-\) turn (transitive, often reflexive); \(\text{e}^-\) surround, repeat
\(\text{epιστρέφειν}, \text{κυ-κλοῦν}\)
\(\text{KTo} (\text{KTE}^-, \text{KTO}^+)\)
turn (transitive, often reflexive; properly, “cause to turn” = \(\tau\kappa\text{TO}\), go round, surround
\(\text{διοστρέφειν}, \text{στρέφειν}\)

Conjunctions

\(\text{eBOA} \text{XΕ}^-\)
because (less ambiguous than \(\text{XΕ}^-\))
\(\text{dT}, \text{eπεί}\)

\(\text{eTBE-} \text{XΕ}^-\)
because (less ambiguous than \(\text{XΕ}^-\))
\(\text{διά} \text{το} + \text{infinitive}, \text{επεί}\)

Logical particles

\(\text{eNE}^-\)
(1) before indirect question: whether
(2) before direct question: not translated
\(\text{ει}\)

\(\text{eιε}-\)
than (in If-Then sentence);
\(\text{ergo, igitur, profecto}\)
\(\text{ἄρα}\)

Reciprocal pronoun

\(\text{eΡΗΥ}\) (always w. possessive article agreeing with subject)
one another (literally companion, fellow)\(^a\)
\(\text{ἄλληλων}\)

The noun \text{CON} forming adverbs

\(\pi^-\text{CON}\) (noun)
time, turn, occasion
\(\text{πολλάκις}\)

\(\text{2A2 N-CON, ἃ2A2 N-CON}\)
often, many times
\(\text{πολλάκις}\)

\(\text{PΟΥ} \text{N-CON, ΠΟΥ} \text{N-CON}, \text{etc. (any number from} \text{WΟΜΝΤ on up is constructed thus)}\)
five times, etc.
\(\text{πεντάκις}\)
EXERCISES FOURTEEN

οὐχρ ἐς-σωπ, ἀνογι

κεςοπ, ἀκεςοπ

ογοπ, ἀνογοπ, ἀνογοπ ο-οὐωτ

τι-ογοπ

how many times?, how often? ποσάκις

again, anew ἀναθεν, πάλιν

one time, once ἀπαξ

together, with one accord ὀμοθυμαδόν

Special forms of σωπ:

τίζες

τις

τις

δέυτερον

1. The whole region came (ας-βωκ) and were baptized (αγ-ξι-θαπτικα) by him (John). αγο ἔρονοντες νερη-ζενηκω 44 ἦ-δαμογα το ριω-π 45 . . . αγο νερ-τανε-θοεις . . . Now it happened (αγο ας-ομπε) that Jesus came (ας-ει) from Nazareth of Galilee and was baptized (ας-ξι-θαπτικα). Mark 1:5-9

2. While He (Jesus) was walking by the Sea of Galilee, He saw (ας-ναγ) Simon and Simon’s brother Andrew casting nets into the lake. νε-ζενογωςε 46 ῥαρ νε. He said (πέξα-ς) to them, Come . . . Mark 1:16-17

44 ρω skin; δαμογα camel.
45 το ριω-π Stative of τ ριως to dress (someone), lit. put upon.
46 ρωςε fisherman.

EXERCISES 14

A. Study these preterit conversions and their context, noting carefully where there are switches between main-line past narrative (ας-, ἐπερε-, πεξα-ς) and the descriptive or slow-motion preterit (νερ-). Notice other signals of switching in the text, such as ας, ῥαρ, or ἐπευνογ. In each passage, what is the cause, or the effect, of the switching?

1. The whole region came (ας-βωκ) and were baptized (αγ-ξι-θαπτικα) by him (John). αγο ἔρονοντες νερη-ζενηκω 44 ἦ-δαμογα το ριω-π 45 . . . αγο νερ-τανε-θοεις . . . Now it happened (αγο ας-ομπε) that Jesus came (ας-ει) from Nazareth of Galilee and was baptized (ας-ξι-θαπτικα). Mark 1:5-9

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LESSON FOURTEEN

3. As soon as they had left (Ἄγγελος ἡμῶν ἐς ἄντρο τις ἐβολὴν) the synagogue He (Jesus) went (ἀκολουθεῖ) into the house of Simon and Andrew, with James and John. Now (αὐτὸς) Simon’s mother-in-law ἐπέθανεν with a fever. And immediately they spoke (Ἄγγελος ἡμῶν ἐγέμισεν) with Him about her. And He went to her (ἀκολουθεῖ) and lifted her up (ἀκολουθεῖ) and the fever ceased (ἀκολουθεῖ). Mark 1:29–31

4. And He went back (ἀκολουθεῖ) into the synagogue. ἐπέτρεπεν ἦμαν and then entered. "*And* they brought around Him, in His vicinity. *And* He said very much. "*And* He brought parables, short symbolic stories. *And* He told them, *And* in the stem of the boat. Mark 1:29–31

5. And His mother and brothers came (αὐτοὶ ἐπέστησαν) and positioned themselves (αὐτοί ἐπέστησαν) outside, and they sent (αὐτοὶ ἐπέστησαν) to Him summoning Him. *And* He said (αὐτοὶ ἐπέστησαν) to the man whose hand was withered, Arise, come forth. *And* He said (αὐτοὶ ἐπέστησαν) to the man, Stretch out your hand. He stretched it out (αὐτοὶ ἐπέστησαν) and his hand was cured (αὐτοῦ ἐπέστησαν). Mark 3:1–5

6. And a large crowd gathered (αὐτὸς ἐπέστησαν) to Him, so that He got into a boat and sat there in the lake. ἐπέστησαν ἦμαν ἦμαν ἦμαν ἦμαν ἦμαν ἦμαν ἦμαν. "*And* He who has ears to hear, let him hear! Mark 4:1–11

7. Now, they left the crowd (αὐτοὶ ἐπέστησαν) and got Him into the boat (αὐτοὶ ἐπέστησαν) . . . And a great tempest occurred (αὐτοὶ ἐπέστησαν) and the waves pounded the boat to the point of capsizing it. ἐπέστησαν in a pillow. And

47 ἐπέθανεν was in bed (ἔποξε = throw, ἐπέθανεν = lie).
48 ἐπέτρεπεν entreat.
49 ἐπέτρεπεν around Him, in His vicinity.
50 ἐπέτρεπεν very much.
51 ἐπέτρεπεν parables, short symbolic stories.
52 ἐπέτρεπεν to say.
53 ἐπέτρεπεν in the stem of the boat.
they woke Him (αὐων ἀγ-νεόει ἐνο-κ) saying to Him, Teacher, don't you care about the fact that we're going to die! Mark 4:36–38

8. ζῆν-τεζωγείτενεκ-κερον ἑνί-πωαξε. ἀγων πωαξε νεκ-κερον ἐναρπ-πονούτε. ἀγων νε-γνούτε πε πωαξε. παὶ ζῆ-ντεζωγείτε

9. And on the third day, a wedding occurred (αὐων ἑνε-τμααγ ἑν-ικ ᾖμαγ. ἀγ-τωζὶ ἐε ἑ-σω-κ ἑ-ικ ἔνεκμαθνὶς ἑ-τωγείτ. John 1:1–8

10. They arrested (αὐων-δωπε) Jesus, tied Him up (αὐων-μοπ-κ) and brought Him (αὐ-ντ-κ) first to Annas. (αὐων-πωμ) ἐε ἐν-καίφαι, who was high priest that year. Kaiphas is the one who consulted with the Jews as to whether it was useful for one man to die for the sake of the people. (νεκ-οὐγη) ἐε ἑνα-ικ-ειμων πέτρος ἔν-κεμαθνὶς. πιμα-θνὶς ἐε ἑτμαμαν ἑε-παρξίεργες σοιγν ἐνο-κ. And he went (αὐων-βοκ) into the praetorium with Jesus. (πέτρος ἐε νεκ-ἀγερατ-κ) νε ἐνβολ ἐι-προ. Then the disciple whom the high priest knew came (αὐ-ει ἐε), spoke (αὐ-κκωο-κ) to the doorkeeper, and brought Peter in (αὐ-κκι ἐε-πέτρος εἰςογν). And the servant of the doorkeeper said (εἰςογ) to Peter, Aren’t you also one of the disciples of this man? He said (εἰςογτ), No. (νεγ-ἀγερατ-ογ ἐε ἑνι-νῃμααλ ἔν-ἀγυνηρεμεθ. And they lit (αὐ) a fire, warming themselves. (ἄγε-νεπε-πκαπ ἐνβολ) πέτρος σω-κ ἐνεκ-ἀγερατ-κ warming himself. παρξίεργες ἐε ἀα-κκε-ικ ἐτε-ἐνεκμαθνὶς ἀγων ἐτε-τεκβω. (ἀγων-κ) ἐνβολ ἐκ-κ ἑνι-ικ ἐε. John 18:12–20

11. So Jesus stood (ἀγ-ἀγερατ-κ) before the governor. And the governor questioned Him (ἀγ-κνογ-γ καὶ), saying, Is it You who are the king of the Jews? Jesus said (ἐκακς), It is you who say this . . . Next Pilate said (τοτέ πεξα-κ) to Him, Don’t You hear how much they are testifying against You? But He did not answer (ἐπεκ-ὁγοβ-κ) a single word, so

54 γογείτε beginning.
55 πομ father-in-law.
56 καίφαι (personal name) Kaiphas.
57 οὐγη (stative) ἔκα- follow, be behind.
58 ἐνβολ outside.
59 ἐι-προ at the door.
60 ἐκπρετη α official, officer.
61 πκαπ ἐνβολ, literally “the cold was outside” i.e. it was cold.
that the governor was really surprised. Now on every feastday (κατα-θωμα ας), νε-ωαρε-πνηγεμων κα-ογα εβολ μ-πνημψε—someone under arrest, whoever they wanted. νε-γυντα-γ ας-μμαγ μ-πνευοειω ετμαγ μ-ογα . . . ας-βαραββας. And (ας) as they gathered together, Pilate said (πεξα-κ) to them, Do you want me to release Barabbas to you, or Jesus, who is called "Messiah?" Matthew 27:11–17

12. After this, Jesus came (μιινα-ναι ας-ει) with His disciples to the region of Judaea. ας υε-ιμαγ πε μμα-γ, baptizing. υε-πνευζανννες ας βαπτιζε ζν-αιιων ζατν-καλειμ. ας νε-γυν-τας μ-μοογ ζμ-πμα ετμαγ. ας υε-νυν πε το be baptized. ιμπατου-νεξ-ιωζαννες γαρ πε ε-πεωτεκο. So, a dispute occurred (α-γυνθεις δε υωπε), consisting of the disciples of John and a certain Jew, on the subject of purification. They came (ας-ει) to John and said (πεξα-γ) to him . . . John 3:22–26

13. And He came back (ας-ει ας ον) to Cana of Galilee, where He had made the water turn into wine. ας νε-γυ-οιβαζικος64 whose son was sick in Caphar. When this man heard (ητερεπ-εωτιμ) that Jesus had come from Judaea to Galilee, he went (ας-βακι) to Him and begged Him (ας-ζεπζωμπ-κ) to come down and heal his son. νεπ-μα-μογ γαρ πε. So Jesus said (πεξε-με 6ε) to him, Unless you see signs and wonders you will not believe! John 4:46–48

14. The tribune commanded (ας-πξιλαξροις ας ογες-καγνε) for him (Paul) to be brought into the barracks, and he said he should be scourged with whips . . . But when (ητερογ-) he had been tied up with thongs, Paul said (πεξα-κ) to the tribe who was standing there, Is it within your capacity to beat a man who is a Roman and has done no wrong? . . . I was born with this citizenship. And immediately those who were about to interrogate him withdrew (ας-καγο-ογ εβολ). And the tribe became afraid (ας-πα-ζοτε) when he learned that he was a Roman citizen, εβολ υε-νε-ας-μορ-κ πε. And immediately he released him (ας ητεγνου ας-βολ-κ εβολ). Acts 22:24–29

B. Translate rapidly into Coptic, using the preterit conversion of the durative sentence.

a. I wanted, you (sing. masc.) wanted, you (sing. fem.) wanted, he . . . etc. etc.

b. The man wanted, the woman wanted, the brothers wanted, someone (πρωμε) wanted.

62 ζατν-καλειμ (place name) Aion by Salim.
63 ζωτεκο prison.
64 ζαζικος official.
c. I did not want, you (sing. masc.) did not want, etc. etc.

d. The man did not want, the woman did not want, the brothers did not want, no one wanted.

e. My mother was sitting in the house. The Lord was in His temple. I was with them. They were with me. You (pl.) were with us.

C. Translate. a. εὕρω δικαίωσις. b. εὑρέθη εἰς τὴν Ἁγίαν. c. ἐκεῖ ἐπεζητήθη. d. ἵνα ἀναστῆναι. e. οὐκ ἐπένειψε. f. οὐκ ἐπενείψε. g. οὐκ ἐπενείψε. h. οὐκ ἐπενείψε. i. οὐκ ἐπενείψε.
LESSON 15

ASYNDETIC CONNECTION OF CLAUSES. ADVERB. CIRCUMSTANTIAL CONVERSION.

118. Asyndetic Connection of Clauses. [CG 237]

When two or more past tense clauses (ας-) are strung together without a word for ‘And’, this indicates very close connection. πεθανо is also connected in this way.

\[
\text{ας-κωτὶς ἀς ἦν ὡς εἰρωνεύειν πᾶρον ἀς-ὀντορτῇ}
\]

Then King Herod heard the news and was alarmed

\[
\text{ἀς-ογῳδὶς πεθανό}
\]

He answered, saying . . .

\[
\text{ἀς-τῶογν-τ ἦν ὡς εἰρωνεύε ὦ ἔρωμ ἀς-μοωμ}_{
\]

The girl got up and walked

\[
\text{ἀς-νὰγ ἐ-πωηρε ὦ ἔρωμ ἦν ἀς-παρτ-ογ ἀς-ογῳδ}_{
\]

Seeing the child and Mary His mother they bowed themselves down, worshipped Him, opened their treasures, and brought Him gifts

119. Adverbs [CG 194–99, 215–29] are words such as

*ἐματε* greatly

*ἐμαγ* thither

*ἐνεγ* ever (as in “not ever”)  
*καλως* well

*κάκως* badly

*ἀλλαγ* at all

*μην* daily

*ματε* only, exclusively

*μαγ* there

*ον* again

*πως* how?

*των* where? when? how?

*εβολα των* whence?

*τναγ* when?
Some adverbs are prepositional phrases used as fixed expressions; many are formed with initial ṅ.

- ṃaɲ ṅ-ʔe how?
- ṃaŋCuŋ ṅ-con for seven times
- ṅTeŋNy by night
- ṃoŋkoyi to a small degree
- ṃoŋM anye somewhere
- ṃoŋNŋ ṅ-con how many times?
- ṃaŋ finally
- e-ŋTHp-ŋ wholly
- e-ŋTeŋyo too much
- e-ŋNwh whither?
- eTeŋ-ŋ why?
- əŋ-ŋeŋMa thus far, up to now
- e-ŋ why?

Negation of these is by a following ṅ: ementar ṅ = not greatly, emaŋy ṅ = not thither, ṃaŋCuŋ ṅ-con AN ṅ = not seven times, etc.

Adverbs of manner are formed freely in the pattern 2ŋ-ŋ/. . . (and negative axŋ-ŋ/. . .).

- 2ŋ-ŋŋme truly, 2ŋ-ŋŋMakIanŋŋ justly, etc. etc.
- axŋ-ŋ‰Moc lawlessly, axŋ-ŋ‰Te fearlessly, etc. etc.

The placement of adverbs within the sentence is fairly free.

120. The circumstantial conversion [CG 413–33] is marked by the converter

- əpe- , e= conversion base
- e- sentence converter

As you already know (110), there is some ambiguity in identifying circumstantials.

The circumstantial, both affirmative and negative, is formed in the same way as the preterit (cf. 112). Note that there is a circumstantial of the preterit.

- e-axŋ-ŋŋMŋŋ ecx
- e-axŋ-ŋŋMŋŋ ecx āŋ
- e-ŋŋMŋŋ ecx āŋ
- e-ŋŋMŋŋ ecx āŋ āŋ
- e-ŋ-ŋŋMŋŋ ecx āŋ āŋ
Lesson fifteen

The circumstantial is a subordinate (dependent) clause. It has several functions. Three will be described in this lesson. The fourth is shared between circumstantial and relative, and will be discussed in lesson 17. Generally, the circumstantial is something like a combination of the English -ing participle (going, seeing) and the Greek genitive absolute or Latin ablative absolute. "Coming up from the water, He saw the heavens opened"; "He was in the wilderness, with-Satan-testing-Him" (i.e. While Satan was testing Him).

60 Circumstantial of a cleft sentence (see lesson 19).
122. (a) Adverbial Function. [CG 421–25]

In this function, the circumstantial plays the role of an adverb, stating the circumstances under which a main clause is envisaged or said to be valid.

i. ʾeq-ʾnḥy ʾespāî ʾqī-ʾpmooy ʾaq-ʾnay ʾe-ʾmpnye
   As He was coming up from the waters, He saw the heavens

ii. ʾay-xi-ʾθbpṭcne ʾey-ʾexomoloye ʾn-ʾnymnoby
   They got baptized, confessing their sins

iii. ʾeq-ʾna-ʾcṭe-tn ʾneʾ-ʾnyma-q
   When He was going to prepare the heaven, I was with Him
   (He-going-to-prepare the heaven I was with him)

iv. ʾeq-ʾn-ʾṯrpmoc ʾn-ʾqme ʾn-ʾz00oy ʾe-pctnuy ʾpəzə ʾnymo-q
   He was in the wilderness forty days, with Satan testing Him

As these examples show, a circumstantial can either precede or follow the main clause that it relates to. Note that the subject of the circumstantial and the main clause may be the same (examples i and ii) or different (iii and iv). All kinds of main clause can be modified by an adverbial circumstantial.

The logical relationship between the adverbial circumstantial and the main clause is not specified, and English style usually leads translators to add when, if, although, because, etc. (Compare translation of the Greek genitive absolute or Latin ablative absolute.) It is important to be very flexible when translating the circumstantial into English. Optionally, Coptic can resolve this logical ambiguity by putting a conjunction before the circumstantial (for a list of these, see box p. 134.)

(b) Completive Function. [CG 426–27]

The circumstantial can complete a subject or object of certain verbs whose meaning makes this appropriate. The pronoun subject of the circumstantial clause must agree with the subject or object of the main clause that it completes.

i. Completing the subject of verbs meaning appear to, cease to, continue to, happen to, etc.
   ʾxekbuc ʾnnek-ʾoywn ʾebol ʾek-ʾnhteyye
   So that you [subject] may not appear to be fasting
   (That you may not appear you-fasting)

   ʾay-ʾlo ʾey-ʾmooye ʾnyma-q
   They [subject] ceased going about with Him
   (They stopped they-travelling with Him)
Conjunctions that can precede the adverbial circumstantial [CG 422]

- *ἀλλά* e= though, but, rather
- *ἀκόμη* e= and, and indeed, too, furthermore
- *ἐἰμι* e= unless, except for...-ing
- *ἐντὸς* e= as long as
- *ἐφορός* (ἐντὸς) e= as long as, inasmuch as
- *ἐν τί* e= while...still...
- *ἐγώ ω* e= if (ever)
- *ἐγὼ ἐκ* e= supposing that
- *καὶ* e= even if, even though
- *καίπερ* e= although
- *κατὰ* e= just as
- *καταφείκτη* e= although
- *ἂν ἢ* e= especially if/since
- *ἂν* e= just as
- *παρὰ* e= moreover, and yet
- *ἵπτερον* e=...*ἵπτερον* e=...at one time...at another time...
- *χωρίς* e= except when, unless
- *μέχρι* e= before
- *μέχρι* e= at the same time
- *μετεχε* e= as, as if, on the grounds that
- *μετεχε* e= as if
- *οὗτος* e= as long as
- *όταν* e= whenever, as soon as, such that

ii. Completing the direct object of verbs meaning *find, forget, keep, know, leave, ordain, see*, etc.

- *ἀπο-κατα-φείκτη* e= He left him [object] alive
  (He left him he-living)

- *ἀν-ναγμό* e= οὐδὲν ἐπενέχειν θαὐμάζων ἔβολα
  We saw someone [object] casting out demons
  (We saw one he-casting-demons out)

(c) *Sequential Function.* [CG 428–29]

This typically occurs in narrative, especially after the past tense *ἀπό-* . The circumstantial expresses the next event, or reexpresses the main clause somewhat differently (*not* relative tense).
THE CIRCUMSTANTIAL CONVERSION

αq-ΧΝΟΥΓ-ι ε-αι-ξε-παι
He asked me, and (next) I said this

α-φιλιππος ογων ιν-ρω-ν ε-αq-αρξει
Philip opened his mouth and began

In this function, the circumstantial past tense (ε-αυ) is not prior to the main clause but happens after it.

However, this function is more often expressed by the adverbial circumstantial, with relative tense: α-τι ογωφη β ερ-εω ινο-ε = Jesus answered, saying (Jesus answered he-saying) or by two past tenses: αq-ναγ αq-ογωφη = He looked and replied.

(d) Attributive Function.

This function is shared with the relative conversion and will be described in lesson sixteen (127).

123. Relative Tense. [CG 529–30]

The circumstantial present expresses action simultaneous with the main verb

εγ-πιε ιc-βωκ While they were weeping, she left
εγ-πιε ιc-βΗκ As they weep, she leaves
εγ-πιε ιc-να-βωκ When they weep she will leave

the circumstantial past expresses action before the main verb

ε-αγ-πιε ιc-βωκ Since/When/Because etc. they had wept, she left
ε-αγ-πιε ιc-βΗκ Because they wept she is leaving

and the circumstantial future looks forward to action after the main verb

εγ-να-πιε ιc-βωκ As they were about to weep, she left
**VOCABULARY 15**

*Verbs of position: (d) Motion upwards*

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ταλω</strong> (ταλε-), <strong>ταλο</strong></td>
<td>lift up, take up, make to go up (onto)</td>
<td></td>
</tr>
<tr>
<td><strong>ταλη</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>τωογν</strong> (intransitive)</td>
<td>arise</td>
<td></td>
</tr>
<tr>
<td><strong>τωογν</strong> <strong>μμο</strong> (τογν-), <strong>τωογν</strong></td>
<td>(reflexive) arise; (transitive) raise</td>
<td></td>
</tr>
<tr>
<td><strong>ταζο</strong> (ταζε-), <strong>ταζο</strong></td>
<td>seize, attain, get to; reach, befall; set up</td>
<td></td>
</tr>
<tr>
<td><strong>ταζο</strong> <strong>μμο</strong> (ταζε-), <strong>ταζο</strong> <strong>ερατ</strong></td>
<td>establish, make to stand</td>
<td></td>
</tr>
<tr>
<td><strong>ξιε</strong> (ξεετ-), <strong>ξαεσ</strong></td>
<td>elevate, lift up; (ingressive) become lifted up, rise</td>
<td></td>
</tr>
</tbody>
</table>

*(e) Motion downwards*

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ζε</strong>, <strong>ζη</strong></td>
<td>fall</td>
</tr>
</tbody>
</table>

*(f) Motion towards/away from the speaker*

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>εινε</strong> (ν-), <strong>ντε</strong></td>
<td>bring; (εβολ) bring, publish; (επεεσχητ) bring down; (εζογν) bring in</td>
</tr>
<tr>
<td><strong>κι</strong> (κι-), <strong>κιτε</strong></td>
<td>take away</td>
</tr>
<tr>
<td><strong>τηννοογυ</strong> (τηννεγ-), <strong>τηννοογυ</strong></td>
<td>send (towards speaker), fetch, send word</td>
</tr>
<tr>
<td><strong>κοογυ</strong> (κεγ-), <strong>κοογ-</strong></td>
<td>send (away from speaker), dispatch</td>
</tr>
<tr>
<td><strong>ει</strong>, <strong>νη</strong></td>
<td>come; (εβολ) come forth; (επεεσχητ) come down; (εζογν ε-) come into; (εςραεί) come up</td>
</tr>
<tr>
<td><strong>βωκ</strong>, <strong>βηκ</strong></td>
<td>go; (εβολ) leave; (εζογν ε-) enter; (εςραεί ε-) go up; (επεεσχητ) go down</td>
</tr>
</tbody>
</table>
VOCABULARY FIFTEEN

\( \chi \) (\( \chi -, \chi t - \))
take, receive, get

\( \dagger \) (\( \dagger -, \tau \alpha - \))
give, give back, give away, repay; \( \c - \tau o \) It is fated

\( \dagger \) (\( \dagger -, \tau \alpha - \)) \( \varepsilon \beta o l, \tau o \) sell

\( \omega \pi \) (\( \omega e p -, \omega o - \))
receive, take, buy; (stative) acceptable

\( \varepsilon \omega \omega \gamma \) (\( \varepsilon e y - \), \( \varepsilon o o y - \))
gather

\( \tau \alpha o y \) (\( \tau \alpha o y e -, \tau \alpha o y o = \))
send forth; utter, proclaim

\( \nu o y x e \) (\( \nu e x - \), \( \nu o x - \)) \( \nu h x \)
throw; (\( \varepsilon \beta o l \)) cast forth

Other verbs

(a) Formed with \( \tilde{n} \delta o n c \)

\( \chi \) (\( \chi -, \chi t - \)) \( \tilde{n} \delta o n c \)
treat violently, violate, treat unjustly

Inf. as \( \pi n x \) \( \tilde{n} \delta o n c \)
injustice, unjust action, violence

\( \rho e q - \chi \) \( \tilde{n} \delta o n c \)
unjust or violent person

(b) Based on \( \pi - o y o e i \) “quick advance, approach”

\( \dagger - \pi e (q) o y o e i \ e - \)
approach, meet (\( \delta c - \dagger - \pi e c - o y o e i \ e p o - q \) “She met or approached him”)

(c) “Be able to, Can”

\( \omega - \), also spelled \( \varepsilon \omega - \)
is able to, can

\( \nu a - \omega - \) (future \( \nu a - 63 + \omega - \)), completed by an infinitive, is formally a future tense but often has present meaning

\( \omega y n - \delta o m \) (or \( \omega y n - \theta \omega \delta o m \) \( \nu - / \nu m o = e - \))
is able to, can (“there is power in... to...”)

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LESSON FIFTEEN

66-θ’ δόμε e–, ωυ66–
θ’ δόμε e– (+ infinitive)
is able to, can
δύνασθαι

Adverbs in paragraph 119

17. "τὴνοοῦν and χοοῦν take the personal second suffixes. Cf. 103 (box).
18. "Εγ. οὖν-θ’ δόμε ἁμο-κ e–θεβο–ι "You can purify me."

EXERCISES 15

A. Reading selections from the New Testament.

1. τῆν-τεγνοῦν πεινὰ δα–χιτ–ἡ. Mark 1:12
λιον ἡ–πνούτε. Mark 1:14
μων ἡ–αναρες πνὸν ἡ–σιμων ἐγ–νεξ–θ’ ωνε68 ἑ–τε–
μαλας. Mark 1:16
κον ἔτοου ψω–ογ ἐγ–ψη–πνοι. Mark 1:19
ᾶ ἀμιμων ἐ–θ’ ὑάκε. Mark 1:34
τρ–ζ ἀγω ἄκαλαμιμων ἐγ–νοὐξε ἁμο–ογ ἐβολ. Mark 1:39
7. ἀγω ἐγ–παρα69 ἀγ–ναγ ἐ–λεογει70 ψγε ἡ–αλφαιος ἐγ–
μοος ψι–πετελωνιον71. Mark 2:14
Mark 4:16

67 κηρύσσε proclaim.
68 ψι net.
69 παρα pass by.
70 λεογει . . . αλφαιος (personal names) Levi, Alphaios.
71 τελωνιον money changer’s booth.
EXERCISES FIFTEEN

9. ετὶ ἕτοι eq-ωάςε αὐ-εὶ ἱδὶ-ἡρωμε μ-παρχίςγναργος.
   Mark 5:35
10. αὐ-νᾶγ επο-οὐ εγ-ωτρὺςρ αὐω εγ-ριμη. Mark 5:38
11. αὐω πμῆνσε εγ-σώτι (20 [box]) αὐ-Ῥ-θιπηρε. Mark 6:2
12. α-τὰς αὐ νᾶγ επο-οὐ εγ-βνκ. Mark 6:33
15. αὐ-κμογ επο-οὐ ε-αὐ-κα-τοοτ-ρ ρίκα-ογ. Mark 10:16
16. αὐω επ-ννυ εβολ 2ν-τίπηρυ 75 μν-νεμπανthro αὐω ογνοβ μμο-ογ βαρτίμιαος 76 ε-γβαλε 77 πρ νωπρ 78 μι-τιμαίος 79
   Neq-2μοοσ ερμαὶ αυ-τεβι εμ-εκί-θμυτ-να. Mark 10:46

B. Translate into Coptic, using the circumstantial conversion. a. As I was bringing
   them, I fell down. b. As I was bringing them, he fell down. c. He
   arose, lifting them up with him. d. They arose as he was lifting them up with
   him. e. She saw them bringing it. f. They saw her bringing it. g. We did not
   see her coming (89).

C. Translate. a. 7α-να-ταζο-ογ ρντα-κιτ-ογ. b. αγ-τιμοογ-κογ ωάρο-ρ μμηνε αυω αγ-κιτ-ογ. c. ωάρο-πργ-ρ-θνοβε ωσπ
   7ντ-τι-ν εβολ ενεζ. ωαγ-κοογς 7ντ-τι-ταζογ ενεζ. d. αγ-κισε
   μμο-ογ αγ-κοογ-κογ ε-πκοεμος.

72 ετὶ still (Greek adverb ἕτι).
73 απεχιςγναργος leader of the synagogue.
74 θιπηρε omen, wonder, miracle; Ῥ-θιπηρε to marvel, to wonder, to be amazed.
75 τίπηρυ (place name) Jericho.
76 βαρτίμιαος (personal name) Bartimaios.
77 ρβαλε blind.
78 τιμαίος (personal name) Timaios.
79 ομμυτ-να alms (cf. infinitive να = to show mercy).
Lesson 16

Relative Conversion.

124. Relative clauses [CG 399–402, 404] modify a preceding noun, pronoun, or the like.

Thus the italicized relative clauses

the man who built her house
the house that the man built for her
the one whose house the man built
the one for whom the man built a house
the town in which the man built her house

modify the man, the house, the one, and the town. The modified item (the man, the house, the one, the town) is called the antecedent of the relative clause.

In English, relative clauses are connected to their antecedent by a variable relative pronoun (who, that, which, whose, for whom, in which, etc.), whose form helps to express the relationship of the clause to its antecedent.80

The Coptic form is very different. Coptic relative clauses do not contain a variable relative pronoun—just a relative converter (such as \( \text{ENT} \) in the examples below). The converter only signals the beginning of a relative clause and roughly means "modified by the following complete statement . . . " Study the following equivalents and note all the ways that Coptic and English differ.

English: the man who built her house
Coptic form: the man + converter + he built her house
\( \text{priwme} + \text{ent}^- + \lambda \text{q-kot} \text{m-pechii} \)

English: the house that the man built for her
Coptic form: the house + converter + the man built it for her
\( \text{pihi} + \text{ent}^- + \lambda \text{-priwme kot} \text{-q na-c} \)

English: the one whose house the man built
Coptic form: the one + converter + the man built her house
\( t^- + \text{ent}^- + \lambda \text{-priwme kot} \text{m-pechii} \)

80 The English relative pronoun also can signal a distinction of personal: impersonal (who, that, whom, which).
The Relative Conversion

English: the one for whom the man built the house
Coptic form: the one + converter + the man built the house for her

\[ \text{English}: \text{the town in which the man built her house} \]
Coptic form: the town + converter + the man built her house in it

125. Translation strategy. When you translate a Coptic relative clause into English, you must do three things:

i. Substitute the appropriate English variable relative pronoun (who, that, which, whose, for whom, in which, etc.) instead of the converter

ii. Ignore a redundant Coptic personal pronoun when translating

iii. Rearrange the words if necessary

\[ \text{the man} + \text{converter} + \text{he built her house} \]

\[ \text{the man} + \text{converter} + \text{he built her house} \]

\[ \rightarrow \text{the man who built her house} \]

\[ \text{the house} + \text{converter} + \text{the man built it for her} \]

\[ \text{the house} + \text{converter} + \text{the man built it for her} \]

\[ \rightarrow \text{the house that the man built for her} \]

\[ \text{the one} + \text{converter} + \text{the man built her house} \]

\[ \text{the one} + \text{converter} + \text{the man built her house} \]

\[ \rightarrow \text{the one whose house the man built} \]

\[ \text{the one} + \text{converter} + \text{the man built the house for her} \]

\[ \text{the one} + \text{converter} + \text{the man built the house for her} \]

\[ \rightarrow \text{the one for whom the man built the house} \]

\[ \text{the town} + \text{converter} + \text{the man built her house} \]

\[ \text{the town} + \text{converter} + \text{the man built her house} \]

\[ \rightarrow \text{the town in which the man built her house} \]

Thus in the five examples above,
LESSON SIXTEEN

i. The Coptic converter has been replaced by who, that, whose, whom, and which

ii. The redundant Coptic pronouns meaning he, it, her, her, and it have been ignored

iii. In the third, fourth, and fifth examples, house, for, and in have been moved to make normal sounding English.

Notice that the Coptic definite article (n-, T-, N-) "the one..." is an antecedent in examples three and four. (As an antecedent, n- never has a superlinear stroke.)

When the antecedent expresses time or manner (the days, the year, a year, the way), optionally in step (2) there may be no redundant personal pronoun to delete.

[CG 407]

the year + converter + he built her house
tερομπτε + ent- + δq-κωτ η-πεςη

Thus πεζooγ ent-αγ-αναλαμπανε ημο-qa = the day (when) He was taken up.
κατα-θε ent-αν-κωτη = in the way (that) we have heard. ηνε ον επε-παρχιερεγες π-θομντρε ηα-ι = just as also the high priest vouches for me.

126. Let's do a quick exercise now. Translate these four relative constructions into good, normal English. The converter here is always ent-.

Coptic: τεζoιμε ent-αε-εε ε-πεζoμητ
Coptic form: the woman + ent- + she found his money
English: ________________________________________

Coptic: πεζoμητ ent-α-τεζoιμε εε επο-qa
Coptic form: his money + ent- + the woman found it
English: ________________________________________

Coptic: π-ent-α-τεζoιμε εε ε-πεζoμητ
Coptic form: the one + ent- + the woman found his money
English: ________________________________________

Coptic: ηθι ent-α-τεζoιμε εε ε-πεζoμητ ηνθτ-εε
Coptic form: the house + ent- + the woman found his money in it
English: ________________________________________

81 In colloquial English, for and in can be left where they are.
THE RELATIVE CONVERSION

127. *The choice of converter varies according to the antecedent.* [CG 404]

After a *definite* antecedent (one that contains π..., τ..., or η...60) a *relative* converter is used.

πρωμε (πετρωμε, πενρωμε) εντ-ακ-κωτ τι-πεσχι
the man who built her house

After a *non-definite* antecedent (with indefinite or zero article) a *circumstantial* converter must be used instead of the relative converter.

ογρωμε ε-ακ-κωτ τι-πεσχι (ε- is circumstantial converter)
a man who built her house

θρωμε ε-ακ-κωτ (or ε-αγ-κωτ) τι-πεσχι
someone/people who built her house

Antecedents constructed with . . . ἄνι many, every or with specifiers such as 2αγ η- many can be followed by either circumstantial or relative, optionally.

When the antecedent expresses time or manner and is definite (*the days, the way*), either circumstantial or relative can be used. πεζοογ ετερε-ηαι να-ψωμε: The day (when) these things will come to pass. πεζοογ εν-2η-τεπάξ = The days (when) we were in the flesh.

128. The relative conversion is formed in the same way as the preterit and circumstantial. There are several shapes of the relative converter, most of which we will study in the next lesson. For now, you will learn only

the conversion base ετερε-, ετς (present tense)
the sentence converter of the past tense affirmative εντ-, also spelled ητ-

Remember that a conversion base (ετερε-, ες) is only used to convert durative sentences 112 (i).

129. *Conjugation of the conversion base ετς.*

ετ- (ετι-) ετην-
ετκ- ετετιν-
ετε- or ετερε-
ετσ-
ετογ-

έτερε-πνουτε

B. Analyze and translate, giving alternate translations where possible.

a. ἤψηρε Ὄης ἐντ-ἀ-τεκσίμε νᾶγ ἐρό-𝑞
b. τὐεερε Ὄης ἐντ-ἀ-τεκσίμε νᾶγ ἐρό-𝑐
c. ἤψηρε Ὄης ἐντ-ἀ-τεκσίμε νᾶγ ἐρό-οὐ
d. περπὲ ἐντ-ἀ-ναγ ἐρό-𝑞
e. τπολικ ἐντ-ἀ-ναγ ἐρό-𝑐
f. ἤνὶ ἐντ-ἀ-ναγ ἐρό-οὐ
g. ἤνὶ ἐτό-ναγ ἐρό-οยว
h. ἤνὶ ἐτετν-ναγ ἐρό-οὐ
i. ἤνὶ ετερε-τεκσίμε νᾶγ ἐρό-ογ
j. τεκσίμε ἐντ-ἀ-ναγ ἐ-τπολικ
k. τεκσίμε ἐντ-ἀ-ναγ ἐρό-ｑ
l. τεκσίμε ἐντ-ἀ-ναγ ἐρό-𝑐
m. τεκσίμε ἐντ-ἀ-ναγ ἐρό-𝑐 (this has two interpretations)
n. πρεὶ-ἁ-νουβε ἐντ-ἀ-ναγ ἐ-νεπνουβε (two interpretations)
o. τπολικ ἐντ-ἀ-ναγ ἐρό-ογ Νἳῃ-ἠ
p. τπολικ ἐντ-ἀ-ναγ ἐρό-𝑐 Νἳῃ-ἠ (two interpretations)
q. περπὲ ἐντ-ἀ-ναγ ἐρό-ογ Νἳῃ-ἠ
r. περπὲ ἐντ-ἀ-ναγ ἐρό-𝑞 Νἳῃ-ἠ (two interpretations)
s. ναὶ ἐντ-ἀ-ναγ ἐρό-𝑞 Νἳῃ-ἠ (three interpretations)
t. ναὶ ἐτό-ναγ ἐρό-𝑐 Νἳῃ-ἠ (two interpretations)
u. πνουτε ἐντ-ἀ-ναγ ἐ-νεπνοὔτε
v. Νεπνουτε ἐντ-ἀ-ναγ ἐ-πεγνούτε

B. Repeat (1) to (22) as a rapid drill: a. πψηρε Ὄης ἐντ-ἀ-τεκσίμε

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nαγ ἐρό-𝑞. b. τψερε Ὄης ἐντ-ἀ-τεκσίμε

nαγ ἐρό-𝑐. c. ἤψηρε Ὄης ἐντ-ἀ-τεκσίμε

nαγ ἐρό-ογ. d. περπὲ ἐντ-ἀ-ναγ ἐρό-𝑞. e. τπολικ ἐντ-ἀ-ναγ ἐρό-𝑐. f. ἤνὶ ἐντ-ἀ-ναγ ἐρό-ογ. g. ἤνὶ ἐτό-ναγ ἐρό-ογ. h. ἤνὶ ἐτετν-ναγ ἐρό-ογ. i. ἤνὶ ετερε-τεκσίμε
EXERCISES SIXTEEN


D. Translate into Coptic, using the relative or circumstantial conversion, as appropriate.

Example: the angel who came from heaven = “the angel modified-by-the-complete-statement he came from heaven” = παρέλαοε ent-αq-ει εβολ ζην-τπε

a. An angel who came from heaven
b. The woman who knew God
c. A woman who knew God
d. The apostles who loved their Lord
e. Apostles who loved their Lord
f. The things that I see, those which I see, the things that you (sing. masc.) see, those which you (sing. masc.) see, the things that you (sing. fem.) see, the things that he sees, the things that she sees, the things that we see, the things that you (pl.) see, the things that they see

h. The things that God sees, those which God sees
i. Things that God sees, some that God sees
j. The road on which I have travelled, the road on which you (sing. masc.) have travelled, the road on which you (sing. fem.) have travelled, the road on which he has travelled, the road on which she has travelled, the road on which we have travelled, the road on which you (pl.) have travelled, the road on which they have travelled, the road on which the man has travelled
k. A road on which I have travelled, a road on which you (sing. masc.) have travelled, a road on which you (sing. fem.) have travelled, a road on which
he has travelled, a road on which she has travelled, a road on which we have travelled, a road on which you (pl.) have travelled, a road on which they have travelled, a road on which the man has travelled

l. The city whose king I saw, the city whose king you (sing. masc.) saw, the city whose king you (sing. fem.) saw, the city whose king he saw, the city whose king she saw, the city whose king we saw, the city whose king you (pl.) saw, the city whose king they saw

m. A city whose king I saw, a city whose king you (sing. masc.) saw, a city whose king you (sing. fem.) saw, a city whose king he saw, the city whose king she saw, a city whose king we saw, a city whose king you (pl.) saw, a city whose king they saw
Lesson 17

Relative Conversion (continued).

130. "Bare et." [CG 405]

In present tense affirmative relative clauses, etq-, etc-, and etoy- are always replaced by simple et- if their personal pronoun (-q, -c, -oy) would refer to the antecedent. This will be notated as et^θ-, and called "bare et".

the man who listens

\[ \text{πρωμε \ et}^\theta-\text{cwth} \ (\text{not } \text{etq}-) \]

the woman who listens

\[ \text{τεκγε \ et}^\theta-\text{cwth} \ (\text{not } \text{etc}-) \]

the apostles who listen

\[ \text{παποκτολος \ et}^\theta-\text{cwth} \ (\text{not } \text{etoy}-) \]

Optionally, this construction can be negatived by an after the predicate.

the man who does not listen

\[ \text{πρωμε \ et}^\theta-\text{cwth} \ \text{an} \]

the woman who does not listen

\[ \text{τεκγε \ et}^\theta-\text{cwth} \ \text{an} \]

the apostles who do not listen

\[ \text{παποκτολος \ et}^\theta-\text{cwth} \ \text{an} \]

The alternative negation is \[ \text{πρωμε \ ete}^\theta-\text{q}-\text{cwth} \ \text{an}, \text{τεκγε \ ete}^\theta-\text{n}-\text{cwth} \ \text{an}, \text{παποκτολος \ ete}^\theta-\text{n}-\text{ce-cwth} \ \text{an}. \]

All the predicates of the durative sentence (63) can occur after et^θ:-

\[ \text{παωων \ et}^\theta-\text{νηγ} = \text{the age to come, the age that is coming}. \]

\[ \text{τοργι \ et}^\theta-\text{να-δωλι \ εβωι = the wrath that is going to appear}. \]

\[ \text{πετειωτ \ et}^\theta-\text{ηι -νηγε = your Father who is in the heavens}. \]

The commonest occurrence of bare et is found in the phrases etmhay (= that) and pethmay, tetmyay, etetmay (= that one, he, she, it, they) 60.  

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LESSON SEVENTEEN

THE SENTENCE CONVERTER FOR RELATIVE CONVERSION

131. The relative sentence converter has four forms (identical in meaning), chosen to match the grammar of the relative clause. [CG 399] You've already learned one of these: ent-, also spelled nt-. They are:

- ent- (also spelled nt-\(^{82}\)) used only before \(\lambda-\), \(\lambda\) (affirmative past)
- et- used before verboids when the subject pronoun refers to the antecedent\(^{83}\)
- ete- used before all other sentence types
- e- optionally used instead of ete- before \(\varphi\alpha\rho\epsilon-\), \(\varphi\lambda\alpha-\), \(\nu\rho\epsilon\epsilon-\), and ne-

Relative conversions are fairly easy to recognize, since almost every one begins with et, ete-, ent, or nt.

Generally speaking, the relative is formed in the same way as the preterit (cf. 112). [CG 396] (Note that there is a relative conversion of the preterit.)

\[
\begin{align*}
ete- & \text{-oyprofi} \text{nt} \text{hc pe} \\
ete- & \text{-oyprofi} \text{nt} \text{hc an pe} \\
ete- & \text{-n-oyprofi} \text{nt} \text{hc an pe} \\
etepe- & \text{-prwme} \text{cwt}\text{t} \\
etepe- & \text{-prwme} \text{cwt}\text{t} \text{an} \\
ete- & \text{-n-prwme} \text{cwt}\text{t} \text{an} \\
ete- & \text{cwt}\text{t} \\
ete- & \text{-cwt}\text{t} \text{an} \\
ete- & \text{-n-q-cwt}\text{t} \text{an} \\
ete & \text{-cwt}\text{t} \text{(130)} \\
ete & \text{-cwt}\text{t} \text{an} \text{(optional) (130)} \\
ete & \text{-n-q-cwt}\text{t} \text{an} \text{(optional) (130)} \\
etet & \text{-aq-cwt}\text{t} \\
ete & \text{-np}\text{q-}, \text{ete-}\text{-npat}\text{q-}, \text{ete-}\text{-wp}\text{a-}, \text{ete-}\text{-m}\text{e}\text{-q-}, \text{ete-}\text{-n}\text{-eq-}\text{-cwt}\text{t}\text{t} \text{an} \\
ete & \text{-wp}\text{a-}\text{-cwt}\text{t} \text{an} \text{(optional)} \\
ete & \text{-n}\text{-eq-}\text{-cwt}\text{t} \text{an} \\
ete & \text{-eq-}\text{-cwt}\text{t} \text{an} \text{(optional)} \\
ete & \text{-n}\text{-an}\text{oy-}\text{q} \\
ete & \text{-n}\text{an}\text{oy-}\text{q} \text{an} \\
ete & \text{-n}\text{an}\text{oy-}\text{q} \\
ete & \text{-n}\text{an}\text{oy-}\text{q} \text{an}
\end{align*}
\]

\(^{82}\) nt- is also the focalizing converter (lesson 18), and so it is ambiguous.

\(^{83}\) There is no relative conversion of the affirmative optative e=e-.

\[^{148}\]
132. The Articulated Relative. [CG 411]

This construction has π-, τ-, n- as its antecedent and means he who . . . , that which . . . , someone who . . .

τ-ετε-να-πρωμε κωτ ῃ-πεσἱ = She whose house the man built
n-ετθ-νομα-ο = Those who are with him
n-ετθ-ωγονε = The sick, those who are sick
n-ετθ-α-μωγχε ογες-καζηε νομ-ογ = The things that Moses commanded

In the articulated relative construction, nα- usually expresses timeless generalization (π-ετθ- nα- whoever or whatever) rather than futurity. That is, whoever and whatever can be formulated in Coptic with either the present or the nα- future.

n-ετθ-νηγ εβολ γι-πρωμε = Whatever things come out of a person
εβολ γι-ν-ετθ-μοογτ = From the dead (whoever are dead)
π-ετθ-να-ςκαλαλιζε γι-ογα γι-νεικογι ετθ-πιτεγε ερο-ι = Whoever puts a stumbling block before one of these little ones who believe in Me
π-ετθ-να-ζι-θωακε = Whoever says a word

Rarely, the articulated relative is formed with the pronouns πα for or πι, or even πα + circumstantial.

133. The Explanatory Relative. [CG 410]

(a) ετε- ... πε (etc.) which is . . . , which means . . . , namely . . .

(b) ετε-πα for (etc.) which is to say, . . .

85 Relative of a cleft sentence (see lesson 19).
LESSON SEVENTEEN

The Spirit of truth, whom the world cannot receive

Your salvation, which You have prepared

Prisca and Aquila, who laid down their necks

The circumstantial also appears in this construction after παί.

This is the normal way in which an attributive clause is attached to a personal name or a personal pronoun.

This relative construction relates loosely to its antecedent and is introduced by π- or παί, carrying on the number/gender of the antecedent. In English, this π- or παί should not be translated (or rather, it should be translated only by inserting a comma before the English relative pronoun).

The relative present expresses action simultaneous with the main verb.

135. Relative Tense. [CG 529–30]

Like an English relative clause preceded by a comma (“London, which is the capital of England”).

\[86\]
THE RELATIVE CONVERSION (CONTINUED)

The relative past expresses action before the main verb.

\[
\text{The house that I had built perished}
\]
\[
\text{The house that I built is perishing}
\]
\[
\text{The house that I built will perish}
\]

And the relative future looks forward to action after the main verb.

\[
\text{The house that I was going to build perished}
\]
\[
\text{Any house that I build is perishing}
\]
\[
\text{The house that I am going to build will perish}
\]

B. Reading selections from the New Testament.

1. π-ετθ-ωΨ εβολά Ἰ̲N̲-τερνμος. Mark 1:3
2. π-ετθ-ογαλάθιοι Ν-πνοούτε. Mark 1:24
3. σιμών ΜΗ-Ν-ετθ-ΝΗΛΑ-Ψ. Mark 1:36
4. πρώμε ετερε-τερβίξ μνούτ. Mark 3:3
5. n-ετη-είρεμιμο-ογ. Mark 3:8
6. n-ετη-ογαλ-ογ. Mark 3:13
7. ηογαλας πτικαριότης π-εντ-αγ-παραλαδωμ πλομ-ογ. Mark 3:19
8. ηεγραμματείς εκτ-αγ-ει εβολά Ἰ̲N̲-ειροσόλυμα. Mark 3:22
9. n-εντ-α-πνοοεις αα-γ Να-κ. Mark 5:19
10. n-εντ-α-τεις αα-γ Να-κ. Mark 5:20
11. τ-εντ-ας-μα-πα. Mark 5:32
12. π-μα ετερε-τωεερε ωμΜ Νης-τε. Mark 5:40
13. π-ετε-ογαλ-τε. Mark 6:22
14. π-ετθ-χι2 Ἰ̲N̲-νεαλας πεπρωφιτης. Mark 1:2
15. η-να-βαπτίζε μμω-τν Ἰ̲N̲-ογηνα ε-ογαλαβ. Mark 1:8 alt.
17. ηε-γν-ογρωμε Ἰ̲N̲-τσυναγωγή ερε-ογηνα Ν-ακαερπτον ΝΗΛΑ-Ψ. Mark 1:23
18. They removed the roof of πμα ετη-νης-τε. Mark 2:4
19. Another great crowd followed Him εγ-σωμ Ν-ετη-ειρεμιμο-ογ. Mark 3:8
20. Ναγε-ν-εντ-αγ-ταλβ-ογ. Mark 3:10
21. πνοούτε ετθ-χοε. Mark 5:7

87 ετρημος wilderness.
88 ακαερπτον impure.
89 ταλβο heal.
EXERCISES SEVENTEEN

22. άγ-ει εβολ ε-θναγ ε-π-εντ-αγ-ψωπε. Mark 5:14
23. He said to them, πνή ετεθα-βωκ εδούν ερο-γ δω90 Τουντ-γ. Mark 6:10
25. π-ετθ-να-χι-θωάτε91 ερο-γοογ νεα-περειεφτ η τεμααγ Τον- 
ογμογ μαρεμογ. Mark 7:10
26. επφασε ετε-παδι πε ογφν. Mark 7:34
27. μαρια δέ τμαραλαννή αγω μαρια τα-ιωσε νεγ-ναγ ε-πμα 
Το-αγ-καα-γ Τουντ-γ. Mark 15:47

90 δω Imperative.
91 ξι- = ξε- utter, say, speak about. The prenominal form ξι- occurs before zero article; 
otherwise ξε- is used.
92 σταγρόν crucify.
LESSON 18

FOCALIZING CONVERSION.

136. Like the preterit, the focalizing conversion forms a complete sentence. It tells the reader that the converted sentence contains (somewhere) a high point of interest that the reader should select and emphasize.

\[ \text{epe-} \text{NAY} \text{AAN} \text{ee-} \text{NIKOT} \]

She has not died; rather, she is sleeping

Thus its use is a rhetorical strategy—it is a sort of not-very-specific stage direction to the reader—and so it typically occurs in literary writing but not in private letters and business documents. [CG 444-59]

137. Focalizing Converters. [CG 444]

Focalization is marked by the following converters:

<table>
<thead>
<tr>
<th>Conversion Base</th>
<th>epe-, e=</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sentence Converter</td>
<td>eN- before past tense</td>
</tr>
</tbody>
</table>

Note that epe-, e=, and e- are also circumstantial converters, and eN- is also an optional spelling of the relative converter eNT-. 131.

The focalizing conversion is formed in the same way as the preterit. (Note that there is a focalizing conversion of the preterit.)

\[ \text{epe-IPRAWT CWT} \]
\[ \text{eQ-CWT} \]
\[ \text{eNLIQ-CWT} \]
\[ \text{e-OY}-\text{IPRAWT CWT} \]
\[ \text{e-NEQ-CWT} \]

Etc. 93

93 There is no focalizing conversion of the nominal sentence. Of the non-durative conjugations,
Negation adds \( \text{AN} \) after the predicate (except for \( \text{NOYN-}/\text{MNN-} \)).

\[
\begin{align*}
\text{epe-} & \text{ppwme} \text{ cwt\(\text{\text{p}} \text{ \text{AN}}} \\
\text{eq-} & \text{cwt\(\text{\text{p}} \text{ \text{AN}}} \\
\text{NN-} & \text{\text{AN}} \text{ (sic)} \\
\text{e-} & \text{\text{WAQ-} cwt\(\text{\text{p}} \text{ \text{AN}}} \\
\end{align*}
\]

(Note the negation of \( \text{NT-} \) and \( \text{e-} \text{\text{WAQ-}} \) with \( \text{AN} \).

Optionally the durative can be negativated by \( \text{NN-} . . \text{AN} \) and \( \text{NN-} . . \text{AN} \), with \( \text{NN-} \) prefixed to the conversion base.

\[
\begin{align*}
\text{epe-} & \text{ppwme} \text{ cwt\(\text{\text{p}} \text{ \text{AN}}} \text{ and } \text{NN-} - \text{eq-} \text{\text{ppwme} cwt\(\text{\text{p}} \text{ \text{AN}}} \\
\text{eq-} & \text{cwt\(\text{\text{p}} \text{ \text{AN}}} \text{ and } \text{NN-} - \text{eq-} \text{\text{cwt\(\text{\text{p}} \text{ \text{AN}}} \\
\end{align*}
\]

For another kind of negation (formed with \( \text{ETE-} \)), cf. 139.

To convert a sentence formed with \( \text{NOYN-} \), it is possible to substitute the prenominal base \( \text{epe-} \) in place of \( \text{NOYN-} \):

\[
\begin{align*}
\text{NOYN-} & \text{qwme} \text{ cwt\(\text{\text{p}} \text{ \text{AN}}} \text{ epe-} \text{\text{qwme} cwt\(\text{\text{p}} \text{ \text{AN}}} \\
\end{align*}
\]

Conjugation of the conversion base \( \text{epe-}, \text{e}= \).

\[
\begin{align*}
\text{e\text{\text{I}}} & = \text{eN=} \\
\text{ek=} & = \text{ETETN=} \\
\text{epe=} & = \text{eY=} \\
\text{eq=} & = \text{c=} \\
\text{epe=} & = \text{eNOYTE} \\
\end{align*}
\]

The Meaning of Focalizing Conversion

138. A focalizing converter signals that the reader should choose to understand some part of the converted sentence as a “focal point”—i.e. a point of special emphasis or attention. [CG 445–51]

But the conversion does not tell where the focal point is located. Almost any part of speech is eligible to be a focal point. And so, the selection of a focal point must be made by the reader, in view of the overall flow of the argument on that page of text. Even when the train of thought seems clear, several different performances of a focalizing conversion may seem justified.
LESSON EIGHTEEN

Focalizing verbal constructions were used in earlier stages of the Egyptian language. In these much earlier stages, scholars have theorized that the location of the focal point is regular and predictable. But in any case, this is no longer true when we get to the Coptic stage of Egyptian.

Let's look at a few examples of focalizing conversions set in their context, in order to understand how the choice of focal point can be suggested by the surrounding text. In each example, my own choice of focal point is given in a footnote; but as a fellow reader you are entitled to choose some other place to put the focal point if it seems better. I have slightly condensed the passages.

i. Mary Magdalene came to the tomb (of Jesus) while it was dark and saw that the stone had been removed from its entrance. She ran to Simon Peter and the other disciple; they were coming to the tomb. The other disciple went in, looked, and had faith. Mary Magdalene was sitting outside the tomb weeping. Weeping, she turned and saw Jesus standing there. Jesus said to her, Mariam! She said, Rabbouni! Mary Magdalene went and told the disciples, I have seen the Lord! When it was evening and the doors were secured Jesus came and stood in their midst, and said to them, Peace be unto you! Jesus did many other miracles in the presence of His disciples.

ii. (From a letter that Paul is writing to the church in Corinth) One who “speaks in a tongue” (speaks ecstatic nonsense) speaks not to human beings but to God, for no person listens to him. The one who speaks in tongues edifies only himself. Speaking prophetic sayings is better than speaking in tongues. Listen, brethren, if I come to you speaking in tongues how will I be of any use to you? If a bugle makes a funny sound, who's going to get ready for battle? Likewise, if you don't produce clear speech, how will people understand what you're saying? Suppose the whole church gathers and they all speak in tongues, and then some simple folk or unbelievers come by. Wouldn't they say that etetēn-λοβεν (You're crazy!). But if they are all uttering prophetic sayings and an
unbeliever or a simple person comes by, they will be convinced by all. (1 Cor 14:2–24)

iii. John (the Baptist) replied, It is not I who am the Christ. He (the Christ) must rise, and I must sink: one who has come from heaven is superior to all; one who is from the earth is earthly (ΔΩΘ ΕΠΙ ΔΙΚΑΙΟΤΗΤΑ, speaks from the earth). Now, the One who has come from heaven is testifying to what He has seen and heard. And no one accepts His testimony. Yet He has sealed the One who has accepted His testimony, for God is truthful. Indeed, the One whom God has sent speaks the words of God (For, God does not give the spirit in a limited way): the Father loves the Son and has put all things into His hands. (John 3:27–35)

iv. The kinsmen of the synagogue leader came and told him, Your daughter has died. But Jesus said, Fear not! Just have faith. And they went to the leader’s house, and He saw that they were distraught and weeping. But when He had entered He said to them, Why are you distraught and weeping over the girl? (She has not died; rather, she is sleeping.) They laughed at Him. But He took the girl’s hand and said to her, Taleitha Kūm. And immediately the girl got up and walked. (Mark 5:35–22)

v. They took Jesus from Kaiphas to the praetorium. And Pilate came out. Then Pilate went back into the praetorium, and summoned Jesus and said to Him, You are the King of the Jews? — Jesus answered, ΕΚ ΔΙΩΘ ΗΝ ΠΑΙΔΙ ΝΑΡΟΚ ΝΑΓΑΙΚ (Are you saying this as your own opinion) or is it other people who have talked to you about Me? — Pilate replied, Excuse me, am I supposed to be a Jew? It’s Your people and the high priests who put You into my custody. — Jesus responded: Personally speaking, My kingdom is not from this world. (John 18:28–36)

In form, the focalizing converters are identical with those of the circumstantial/relative (ἐπέ-, ἐ-, ἡ-, άντ-, άτε-), and this is a potential source of confusion. However, because the focalizing conversion is by definition a complete sentence it can be distinguished from the circumstantial and relative (which are not). The focalizing is relatively rare compared to the circumstantial and relative.

96 My choice of focal point: uncertain, maybe from the earth or speaks.
97 My choice of focal point: uncertain, maybe speaks, or God.
98 My choice of focal point: in a limited way.
99 My choice of focal point: is sleeping.
100 My choice of focal point: as your own opinion.
101 A circumstantial conversion of the focalizing conversion exists, and it is rare, being mostly confined to the elaborate rhetoric of Shenoute: ἐ-ἐπέ-, ἐ-ἐ-, and ἐ-ἡτ- (unfortunately, sometimes simplified to ἐ-ἐ-, ἐ-, ἡτ-).
LESSON EIGHTEEN

139. Negations. [CG 452–53]

In English we can sometimes translate the focalizing conversion by *It is/was . . . that . . .*, dividing the meaning into two parts. Thus: “It was in the following way that He revealed Himself” — “It is the words of God that He speaks”; etc.

This cumbersome English construction points to the existence of two logical forms of negation, depending on which part is negated. Coptic carefully distinguishes these two forms. Form (i) is much more common.

i. It was not in the following way that He revealed Himself.
ii. It was in the following way that He did not reveal Himself.

i. It is not the words of God that He speaks.
ii. It is the words of God that He does not speak.

In Coptic, form (i) is expressed by the negations noted in 137. Form (ii) is expressed by prefixing the sentence converter ετε- to an already negatived basic sentence pattern. Thus

(i) \( \text{ετε-εογν-ογν-ογν-ογν-αν εβολ αν eเบoא ΰτε1ε} \)
   It was not in the following way that He revealed Himself

(ii) \( \text{ετε-εογν-ογν-ογν-ογν-αν εβολ αν eเบoא ΰτε1ε} \)
   It was in the following way that He did not reveal Himself

(i) \( \text{εοq-xw αn ṃ-νγwάχε m-πνογτέ} \) or \( \text{εoq-xw αn ṃ-νγwάχε m-πνογτέ} \)
   It is not the words of God that He speaks

(ii) \( \text{ετε-ε-n-q-αw αn ṃ-νγwάχε m-πνογτέ} \)
   It is the words of God that He does not speak

When the negation \( \text{εoq-cwτπ αn} \) (or \( \text{εεoq-cwτπ αn} \)) occurs, it is focalizing; whereas, \( \text{εεoq-cwτπ αn} \) is circumstantial. But both conversions can be negated as \( \text{εq-cwτπ αn} \).
A. Review vocabularies 8–11.

B. Reading selections from the New Testament.

The possible meaning(s) of any focalizing conversion can only be discovered by reading the text that surrounds it, in order to understand the overall train of thought. In these translation exercises, each example is accompanied by enough context to enable you to make a “reader’s decision” about where to put the focus in the focalizing conversion. (If you can read Greek, you might also study the Greek originals from which these sentences were translated into Coptic. Is there something in the Greek original that led the Coptic translator to choose a focalizing conversion?)

Translate the Coptic passages. Where do you think the focal point should be?

1. As for me (John the Baptist), I have baptized you with water. Ντορ Δε ευ-να-βαπτίζε άμω-τιν ιν-ογίταν ευ-ογααβ. Mark 1:8

2. And it (the demon) cried out, saying, What business do you have with us, O Jesus of Nazareth? Ντ-ακ-ει ε-ατακο-ν Mark 1:24

3. Let us go elsewhere, to the nearby villages, so that I might preach in them also. Ντ-αϊ-ει γαρ εβολ ε-πεισωβ. Mark 1:38

4. He said to the lame man, Arise. εί-χερο-κ 102. Take up your bedding and go home. Mark 2:10–11

5. Those who are well do not need a physician, but rather those who are ill. Ντ-αϊ-ει άν ε-ατεκ-ναικαιοις άπαξ νπερι-π-νοβε. Mark 2:17

6. No one puts new wine into old wineskins lest the wine break the wineskin and the wine spill out and the wineskin be ruined. άπαξ ε-ωγαγνσε-νηρπιν ιον ν-βρρε ε-ατοντε 104 ιον ν-βρρε. Mark 2:22

7. And once He was walking in the ripe fields, and His disciples started to pluck ears of grain. And the Pharisees said to Him, Look at what they are doing on the Sabbath, which is forbidden to do. He said to them,

102 χερο-κ = κω ερο-κ.
103 ρπτιν wine.
104 γωτ wineskin.
Haven't you even read what David did when he and his companions were hungry? How he went into the house of God during Abiathar's priesthood and ate the sacred loaves, which it was forbidden for him to eat, and gave some to the others who were with him? He next said to them, 

And the crowd once again thronged to Him, so they could not eat their food. And when His relatives heard, they came out to seize Him. For they were saying, His mind is deranged. And the Scribes who had come from Jerusalem were saying, epe-beelzeboya

When the Sabbath came, He began to teach in the synagogue. And the crowd, when they heard, were amazed, saying

He said to them, For your part you are ignorant, for you do not realize that no external thing that enters a person can pollute him, because

[A healing miracle] They brought Him a blind man and begged Him to touch him. And He took the hand of the blind man, led him outside the village, and after He had spat into his eyes He put His hand on him and asked him,

He said to them, Whoever wants to follow Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his life and whoever loses his life for My sake and for that of the Gospel

He said to them, What do you want Me to do for you? And they said to Him, Let one of us sit at Your right hand and another at Your left hand

---

105 beelzeboya (personal name) Beelzebub, traditional name of a powerful demon.
106 apxwn leader.
107 noyxe ebo cast out (through exorcism).
108 dine find, discover.
109 cofia wisdom.
110 e-pxinxh in vain, uselessly.
111 p2ht . . . oh (τ2h) the heart . . . the belly.
112 cwpn lose.
113 to xo vivify, cause to live, save.
in Your glory. But Jesus said to them, You do not know ἐτετάλιτειν ὑμᾶς ἐκ τῆς ὑμῶν. Mark 10:36–38

15. He said to them, You know that those who claim to be rulers of the people are their masters, and their superiors have authority over them. But this is not how it is among you. Rather, whosoever among you wishes to be the greatest, ἐκ-να-διακόνει ὑμᾶς ὑποταγεῖν ὑμῖν. And whoever wishes to be first among you, ἐκ-να-π-θευταλ ὑποταγεῖν ὑποταγεῖν ὑμῖν. Mark 10:42–44

16. He was hungry. And when He saw a fig tree in the distance with leaves upon it, He went to it in case He might find anything (to eat) on it. And after He had come and had not found anything on it except leaves—for it was not the season for figs—He responded, saying to it, From henceforth, no one shall eat fruit from you . . . And when they passed it at dawn they saw that the fig tree was all dried up, roots and all. And when Peter remembered, he said to Him, Rabbi, look at the fig tree that You cursed. Ντ-ακ-φούγε. And Jesus answered them, saying, Have faith in God. Mark 11:13–22

17. And the Pharisees and Herodians sent some people to Him to trap Him by what He said. And when they encountered Him they said to Him, Teacher, we know that You are a truthful man and You are not worried about anything: for, You do not show favoritism to any people, ἀλλα ὑμῶν ἐκ-τ-κβω ὑποταγεῖν ὑποταγεῖν. Is it proper to pay taxes to Caesar, or not? Mark 12:13–14

18. She poured the jar (of costly ointment) upon His head. And some people were annoyed and said to one another, Why was this ointment wasted? For it could have been sold for more than three hundred staters and given to the poor. And they were angry at her. But Jesus said to them, Leave her alone. Why do you bother her? It is a good deed that she has done to Me. For, the poor are with you always, and if you wish ἐτετάλιτειν-ἐῳ ὑμῶν ὑμῶν ὑμῶν ὑμῶν ὑμῶν ὑμῶν ὑμῶν ὑμῶν ὑμῶν ὑμῶν ὑμῶν. And He prostrated Himself and prayed. . . . Abba, Father, You have power over everything. Let this cup pass from Me. Yet—not as I wish it to be. And He came and found them

114 διακόνει ὑμᾶς serve.
115 φούγε dry up.
116 ἐῳ- or ἰ- be able to, can. Cf. vocabulary 15.
asleep. And He said to Peter, Simon, έκ-ποκτικ. Were’t you able to keep awake for a single moment? Mark 14:32–37

20. And early in the morning on the first day of the week they (Mary Magdalene, Mary the relative of Jose, and Salome) came out to the tomb, after the sun rose... And when they had gone into the tomb, they saw a young man sitting on the right side, wearing a white stole. And fear overcame them. But he said to them, "Fear not. ετετηκωτε ἐκεί πνεαρηνος εν-εντ-αγ-εταγρον ἤμω-σ. ἀγ-τωο-γν-莫名其. ἤ-σ-ςΜ-πεΪμα αν. Mark 16:2–6

21. There are some who have enough faith to eat every kind of food, while the weaker person eats vegetarian. Those who eat must not scorn those who refrain from eating. And those who refrain from eating must not pass judgment on those who eat... Let everyone be content in his heart. Whoever is mindful (Μεεξ) about the day’s being a prescribed fast day, εξ-μεεξεῖ Ν-πψοείς. ἀγω ν-ετĄ-ογων εξ-ογωμ Ν-πψοείς... ἀγω ν-ετέ-Ν-σ-ογωμ ἀν ετε-Ν-σ-ογωμ ἀν Ν-πψοείς. Romans 14:2–6

C. Translate rapidly into Coptic, using the focalizing conversion.

I am revealing myself in this way
You (sing. masc.) are...
You (sing. fem.) are...
He is...
She is...
We are...
You (pl.) are...
They are...

D. Translate rapidly into Coptic, using the focalizing conversion and giving alternate forms where possible.

It is not in this way that I am revealing myself
» " " you (sing. masc.) are...
» " " you (sing. fem.) are...
» " " he is...
» " " she is...
» " " we are...
» " " you (pl.) are...
» " " they are...

117 Ποκτικ fall asleep, be asleep.
118 Κωτε ἐκεί search for, seek.
119 Τοογων cause to arise.
E. Translate rapidly into Coptic, using the focalizing conversion.

It is in this way that I am not revealing myself
"" you (sing. masc.) are not . . .
"" you (sing. fem.) are not . . .
"" he is not . . .
"" she is not . . .
"" we are not . . .
"" you (pl.) are not . . .
"" they are not . . .

F. Translate rapidly into Coptic, using the focalizing conversion.

I revealed myself in this way
You (sg. masc.) revealed . . .
Etc. etc.

G. Translate rapidly into Coptic, using the focalizing conversion.

It was not in this way that I revealed myself
It was not in this way that you (masc. sing.) . . .
Etc. etc.

H. Translate rapidly into Coptic, using the focalizing conversion.

It was in this way that I did not reveal myself
It was in this way that you (masc. sing.) . . .
Etc. etc.
LESSON 19

CLEFT SENTENCE.
REPORTED DISCOURSE AND THOUGHT.

140. A more precise way to signal focalization is the cleft sentence construction. [CG 461-63]

\[\text{It is } \text{Jesus who healed me}\]
\[\text{For, it is not you who speak}\]
\[\text{It is } \text{I who shall accuse you}\]

The focal point always comes first, and it is always an article phrase, independent personal pronoun, or the like.

141. Cleft Sentence Pattern 1.

Pattern 1 [CG 464] has two parts.

i. A nominal sentence containing πε “It is . . .,” in which either πε/τε/νε agrees with the preceding focal point

\[\text{It is your faith . . .}\]
\[\text{It is not your faith . . .}\]

or πε is frozen in the singular masculine form

\[\text{It is your faith . . .}\]
\[\text{It is not your faith . . .}\]

ii. An attached relative clause, in which a personal pronoun agrees in number/gender with the focal point (bare ετ 130 also occurs)

\[\text{It is your faith that has saved you}\]
\[\text{It is not your faith that has saved you}\]
\[\text{It is your faith through which you have become saved}\]
THE CLEFT SENTENCE

(∼-)Tekpictic an te-ent-ak-nogy2m n2ht-ā
It is not your faith through which you have become saved
Tekpictic te-et°-nogy2m nimo-k (with bare et)
It is your faith that saves you

Note that te (i.e. nе/te/ne) and the relative converter (ent-, et°-) are attached to one another: te-ent-, te-et°-.

142. Elided forms in Pattern 1. Very often nе (te, ne) and the attached relative converter elide (e-e written simply as e).

<table>
<thead>
<tr>
<th>Elided Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ne-etq-</td>
</tr>
<tr>
<td>ne-ete-</td>
</tr>
<tr>
<td>ne-ent-</td>
</tr>
<tr>
<td>ne-et°-</td>
</tr>
</tbody>
</table>

The elided form is quite commonplace, and it looks misleadingly like an articulated relative 132 (i.e. n-ent-, n-ete- n-ent-, n-et°-, etc. = the one who . . .").

Thus, when you see a sequence of letters such as . . . neT . . . or . . . neNT . . . or . . . neBNT . . . or . . . ne-eT* . . ., you must always remember to ask yourself whether this is an articulated relative or a part of an elided cleft sentence. Both are extremely common. For example

IHCOYC PENTAQTAΛ60I

means both (i) Jesus, who healed me (articulated relative, IHCOYC n-ent-aq-tal6o-i) and (ii) It is Jesus who healed me (cleft sentence pattern 1, elided IHCOYC ni(e)-ent-aq-tal6o-i). By thinking about the context, you should be able to make the right choice between these two alternatives. And the choice is yours.

Much more rarely, Pattern 1 contains a circumstantial clause instead of a relative. nΤοQ MΛΥA-Q nе eq-anaxywpe1 2n-pma et°-nmay = It is he alone who is living as an anchorite in that place. [CG 470]

143. Pattern 1 can also be used as an opening formula at the beginning of a story, to introduce a character and circumstances: There once was . . . [CG 465]

ΟΥΡΨMΕ Ν-ΡΜΛΔO PENT-ΑQ-ΤΨ6E Ν-ΟΥΜΑ Ν-ΕΛΟΟΛΕ
There once was a rich man who planted a vineyard
(“It is a rich man who . . . ”)
**LESSON NINETEEN**

**144. Cleft Sentence Pattern 2.**

Pattern 2 [CG 468] consists of

i. An independent personal pronoun (ἈΝΩΚ, ἕΤΟΚ, etc.)

ii. Either ἐΝΤ- (relative conversion of past affirmative) or ἐΤθ- (bare ἐΤ 130)

\[\tilde{\text{ΗΤΟΚ}} \text{ ἐΝΤ-ἀκ-ταογο-ϊ] = It is you who have sent me\]

\[\tilde{\text{ΗΤΟΚ}} \text{ ἄΝ ἐΝΤ-ἀι-ταογο-κ] = It is not you whom I have sent\]

\[\tilde{\text{ΗΤΟΚ}} \text{ ἐΤθ-ἀω ἴμο-κ] = It is you who say it (with bare ἐΤ)\]

After ἐΝΤ-, a personal pronoun will agree in number/gender with the focal point (\(\tilde{\text{ΗΤΟΚ}} \text{ ἐΝΤ-ἀκ-}; \tilde{\text{ΗΤΟΚ}} \text{ ἐΝΤ-ἀι-ταογο-κ})

Note that pattern 2 does not contain πε. Nagation: ἄΝ following ἈΝΩΚ (etc.)

**REPORTED DISCOURSE AND THOUGHT**

**145.** Reported discourse is the content of speaking or thought quoted after a verb of speech or cognition. [CG 509] Reported discourse is mostly introduced by ἔχε-.

The most common constructions are ἔχω ἴμο-κ ἔχε-/ἀω-κ ἔχε- say (say-it ἔχε-) and πεξα-κ ἔχε- he said (πεξε-, πεξα= 105).

Verbs of speaking and cognition [CG 510] include εἰμι ἔχε- know, μεμεγε ἔχε- think, ἄν ἔχε- see, perceive, πιθεγε ἔχε- believe, ἐθαimerε ἔχε- be amazed at the fact that, ἐθ-πμεμεγε ἔχε- remember, εύπτε ἔχε- hear, learn, κοογν ἔχε- know, ταμο ἔχε- tell, ὁγαι ἔχε- answer, ἔχω ἴμο-κ ἔχε- say, ἄνογ ἔχε- ask, ὅν- find out, πεξε-/πεξα- ἔχε- said, etc.

**146.** Formally speaking, most Coptic questions can’t be distinguished from affirmations 4. [CG 511]

\[\tilde{\text{ΗΤΟΚ}} \text{ πε αρρ ἑ-ιόγαδι] = (1) You are the Jewish king, (2) Are You the Jewish king?\]

But some questions can be recognized because they begin with the interrogative initial morphs ἀρα, ἐνε- or ἰμ; or contain an interrogative word (ἄν = who?); or contain a verb meaning “ask” (ἄνογ).

\[ἀρα = so, . . . ; pray tell, . . .\]

\[ἄμ = is it true that . . . ?\]

\[ἄμ . . . ἄν (or ἄμ + negated conjugation) = isn’t it true that . . . ?\]

**147.** ἔχω ἴμο-κ ἔχε- “say” in durative conjugation strictly alternates with ἀω-κ ἔχε- in non-durative conjugation. [CG 514]

\[τ-ἀχω ἴμο-κ ἔχε- I say versus ἀι-ἀω-κ ἔχε- I said\]

In this construction, -κ grammatically points ahead to the ἔχε- clause. It should not be translated in English.
148. *Indirect and direct discourse* are two perspectives that an author can adopt when reporting a speaker’s words or thoughts. [CG 519–24] *Indirect discourse* is a reporter’s perspective, as though it were the report of an onlooker. Here is an example:

\[
\text{Jesus knew that his hour had come}
\]

If the author had chosen to report Jesus’ words in *direct discourse* (as though the speaker’s exact words) he would have written

\[
\text{Jesus knew, “My hour has come”}
\]

What are the signals of indirect discourse compared to direct discourse? How does the writer compose the speaker’s own words (direct discourse) so as to create the effect of indirect discourse?

i. Indirect discourse can change the person (e.g. from first to third)

Direct: My hour \( \text{ταογνον} \)

Indirect: His hour \( \text{τεφογνον} \)

ii. Indirect discourse can change the syntax of a command or request

Direct: He said, “Sit down” \( \text{xq-omega-c xe-2mooc} \)

Indirect: He commanded him to sit down, \( \text{aq-oye2-o2mey e-qtr6q-2mooc} \)

iii. Indirect discourse can change the form of a question about place or manner

Direct: He asked, “Where is she staying?” \( \text{aq-xyon x6-ec-kh n6w m-n} \)

Indirect: He asked where she was staying \( \text{aq-xyon e-pma etc-kh t6w6y} \)

Unlike English, Coptic does *not* shift the tense of indirect discourse. Instead, indirect discourse has the same tense as the equivalent direct discourse. Here English and Coptic diverge, when talking about the past.

Direct: \( \text{aq-xoo-c xe-p-w6n6} \) He said, “I am sick”

Indirect: \( \text{aq-xoo-c xe-q-w6n6} \) He said that he *was* sick (English signals indirect discourse by shifting the tense to *was*, but Coptic literally has “He said that he is sick”)

Direct: \( \text{aq-xoo-c xe-a6-w6n6} \) He said, “I was sick”

Indirect: \( \text{aq-xoo-c xe-aq-w6n6} \) He said that he *had been* sick
EXERCISES 19


B. Take the following sentence as a basis:

He will give you a book. q-να-† ηη-τίφι η-ογαξωμε.

*Translate into Coptic using the cleft sentence construction and giving alternate forms where possible.*

1. It is he (Ντοτ) who will give you a book.
2. It is you (pl. Ντωτοτ) to whom he will give a book.
3. It is a book that he will give to you.
4. It is not he who will give you a book.
5. It is not you (pl.) to whom he will give a book.
6. It is not a book that he will give to you.

C. Reading selections from the New Testament.

1. νίμ πετθ-να-ω-κα-θονβε εβολ ηεά-πνογτε ναγα-ν. Mark 2:7
2. αυ γαρ πετθ-μοτιν120 ε-θοο-θ. Mark 2:9
3. ναε ζω-ογ νεντ-αγ-αξν-ου121 κυς-Ηια η-πετρα122. Mark 4:16
4. ταγεσερε τογπιτικ τεντ-αε-ναμ-ε123. Mark 5:34
5. ογ πετερεπ-πρεμε να-ταλ-ν η-θογβλεω124 γα-τεψγωθ. Mark 8:37
6. He rebuked the unclean spirit saying πεπνα . . . ανοκ πε-ετθ-ογες-ογαμε να-κ ξε-αμογ (87 [box]) εβολ ηεο-ν. Mark 9:25

120 μοτιν ε- be easier than (Μτοιν to become rested, rest; stative μοτιν be easy, be peaceful).
121 αξ, ξε-, ξο= to sow (seed).
122 πετρα rock.
123 νΟυσμ to save.
124 η-θογβλεω γα- as payment for, in return for.

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EXERCISES NINETEEN

8. ὄγ νετὲρεπ-πνοείς μ-πμα ν-ελοολὲ 125 ὦ-αα-ς. Mark 12:9  
11. ἰτ ἄν νεπεσ-βαπτιζε ἀλλὰ νεμαδινης νέ. John 4:2  
12. ἀνόκ ἴν ἴτ-να-κατίγωρι 126 ἴνω-τω ἴναπρι-πειωτ. John 5:45  
13. ἐτβε-ναι παεσωτ με νμο-ι ξε-να-κω ν-ταψυχη ξεκας ὀν εἰς-ἠκτ-ς. μμ-λααγ ςι νμο-ς ντοοτ-ς. ἀλλὰ ἀνόκ ἴν ἴτ-κω  
νμο-ς 2αρο-ι μαγας-ς. John 10:17–18  
15. μν ντοκ ε-ναα-κ ε-πεσιωτ ἱακωβ. John 4:12  
16. μν νμ-παι ἀν πς ἰτ πνμρε ν-ιωςεφ. John 6:42  

D. Cleft sentences that begin with an extraposited word or phrase (98).  
1. ἰπριερεγς, ντοογ νετ-αγ-ταα-κ  ἴτοοτ-ς. ὄγ νετ-ακ- 
αα-ς. John 18:35  
2. πνωξε ἴντ-αϊ- XCTQ-ς, ντοογ νετ-ς-κρινε νμο-ς 2μ-πας  
ν-ποογ. John 12:48  
3. νεβνυτε ντοκ ντ-είρε νμο-ς ςμ-πας  
ν-παιςωτ, ναν  
νετ-ς-πμντρε ἴτβωτ-ς. John 10:25  
4. ν-ἐντ-νηγ ἐβολ 2μ-πρωμε, ντοογ νετ-ς-χωσμ 127  
ν-πρωμε.  
Mark 7:15  
5. ἀνόκ, ν-ἐντ-αϊ-ναγ ἐρο-ογ ντμ-παιςωτ  
ντ-χω νμο-ογ.  
John 8:38

125 ν-ελοολὲ vineyard (place of grapes).  
126 κατίγωρι accuse.  
127 χωσμ defile, pollute.
LESSON 20

CONDITIONAL SENTENCES.
PURPOSE AND RESULT.
CORRELATED COMPARISON.

149. Coptic conditional sentences (*if... then...*) talk about reality in three ways, which we shall study in turn. [CG 494–501]

Presupposed or possible fact: *If or since X is or may be true, then Y is true.*

Generalization: *If (or whenever) X is true, Y is (or will be) true.*

Contrary to fact: *If X were true, then Y would be true.*

There are also past tense versions of these three (Since X was true, Whenever X was true, If X had been true).

The order of the *If* and *Then* clauses can be reversed at will (Y is true since X is true, Y is true if X is true, Y would be true if X were true).

150. (a) Presupposed or Possible Fact. [CG 495]

The *If* clause is introduced by

\[\text{epēi, epēiān, epēiān pep since, inasmuch as}\]

\[\text{eωxe– or eωxpe– since, if (as seems to be, or may be, the case)}\]

\[\text{kαn, kαn eωxe– even if}\]

\[\text{xē–, xē–epēiān, xē–... gap, eβol xē–, etbe–xē– because}\]

and the *Then* clause is a main clause or imperative.

\[\text{eωxe–ατετt–cογw–t, tεtna–cογw–pakēeiwōt}\]

Since you have known Me, you will know My Father, too

\[\text{eωxe–nτok pε pνhprē n–pνouyte, nοx–k epēstht 2ixi–pēeiwα}\]

If (as You claim) You are the Son of God, throw Yourself down from here


Since you have been faithful with a few things, I shall put you in charge of many
When the *if* clause is simply *éqwén-* or a circumstantial, not preceded by a conjunction, the distinction between types (1) and (2) is lost. *etetné-πísteve têtna-xít-ouy = Since or If or Whenever you have faith, you will receive them.* [CH 497]

152. *(c) Contrary to Fact.*

The *if* clause cannot be fulfilled or can no longer be fulfilled. [CG 498–99]

i. Present tense contrary to fact

*If* clause (*if . . . were . . . *): circumstantial preterit *e-nepé-*,
*Then* clause (*. . . would*)\(^{128}\):

- *nepé- . . . na-* durative sentences
- *ne-* other sentence types

*e-ne-tetné-πísteve tâp e-mwycñc, netetná-πísteve épó-í pe*
For if you were believers in Moses, you would believe in Me

*e-ne-ê-paî ð-pêsoory aN, nen-na-taa-q aN etoot-k*
If this Man were not an evildoer, we would not be handing Him over to you

*e-ne-pîprou pekeiwt pe, ne-êntk-ouympmao*
If the emperor were your father, you would be rich

\(^{128}\) Since the *Then* clause is a preterit conversion, the preterit particle *tê* (116) can occur optionally, as seen in the first example below.
LESSON TWENTY

Authors sometimes mix different types of If and Then clause in a single sentence. 
εὐχόμενον ἀντί-ογκάμην, ἐν-ἀ-μερίτ-ἡ = If ever I am wise, I would love him [mixture of generalization and contrary to fact]. [CG 500]

PURPOSE AND RESULT

153. Purpose (to, in order to, so that . . . might . . . ) [CG 502] is expressed by
ε-θinfinitive or ετβε-θinfinitive
ε-θτρε-
κε- or κεκλακ + optative

For example

ἀ-τικο-κ = You have come to destroy us
κε-κε-κακ θυμ Camera ε-θτρε-κθαν = Jesus came so that he might be baptized
κε-κακ θυμ θαον ετακ-κεθοξ θαον εκο= They brought some children to Him so that He might lay His hands upon them

154. Result (so as to, so that . . . ) [CG 503] is expressed by
ζωκτε ε-θinfinitive
ζωκτε ε-θτρε-
ζωκτε + conjunctive

For example

κε-κακ θαον θαον ετακ-κακ εκο= They filled both boats, so that they sank
κε-κακ θαον θαον ετακ-κακ εκο= Love is increasing so that we ourselves are boasting

As in Koine Greek, expressions of purpose and result are sometimes used interchangeably.
155. Correlated comparisons *just as . . . so too . . .* [CG 505–6] are expressed by

\[ \text{ηθε} (\text{η}-\text{τ}-\text{θē}) \text{ or } \text{kata-θe just as + relative or circumstantial clause} \]

answered by

\[ \text{ταί τε θε so, so too + relative or circumstantial clause} \]

For example

\[ \text{kata-θe ent-an-cwthi ταί on τε θε ent-an-nay = Just as we have heard, so have we also seen} \]

\[ \text{ηθε ent-ak-xoo-c na-n ταί τε θε ent-an-cotm-ec = Just as you told us, so have we heard} \]

The two elements can also occur in the opposite order: ταί τε θε etη-νηγ

\[ \text{ηθο-c ηθε ent-atetn-nay ero-q eq-na-bwκ ερπαι ε-τπε = He will come just as you saw him going up into heaven (This is how he will come: just as you saw him going . . .)} \]
Lesson Twenty

Telling time [CG 133]

(1) The week (πεσπατον or ἱεσπατον or τεσπατον):

- Sunday = τεκυριακή or πονά
- Monday = πεσναγ or πνωρπί τε-τοογ γπ-ογωψ
- Tuesday = πνωμάτ ου πνευς-εναγ τε-τοογ γπ-ογωψ
- Wednesday = πεστοογ ου τκογι τε-τοογ τε-τοογ γπ-ογωψ
- Thursday = πνογου ου πνωγψ ωτ πνωψ γπ-τεμψε
- Friday = πνογου ου τπαρακέγεγ ου τνοε γπ-τοογ τε-τοογ γπ-ογωψ
- Saturday = πεσπατον

(2) The twelve thirty-day months of the Egyptian calendar [CG 135]:

- θοογυτ begins near the end of August (in modern reckoning)
- πναντε begins near the end of September
- γαοσψρ begins near the end of October
- κοιαατκ begins near the end of November
- τωβε begins near the end of December
- πνώτπρ begins near the end of January
- ππρόττπ begins near the end of February
- ππρογοτε begins near the end of March
- πνωονε begins near the end of April
- πανε begins near the end of May
- επηπ begins near the end of June
- μεσορψ begins near the end of July

plus five intercalary days, each called an επαρομενον.

(3) The hours of day and night [CG 131] are twelve from dawn to dusk (approximately 0600h to 1800h), and twelve from dusk to dawn. Their names are formed with the prefix χπ- (= at hour number . . . ) completed by a feminine cardinal number. Thus χπ-ογοτε (at hour number 3) = at 0900h/nine o’clock a.m., and = at 2100h/nine o’clock p.m.

B. Translate.
   a. ἐκπε-τετή-.winė ṇcὰ-ṭmė...
   b. ἐπὶ-νε ἐπε-τετή-πα-винė ṇcὰ-ṭmė...
   c. ἀκ ἐκπε-τετή-(winė ṇcὰ-ṭmė...
   d. ἐπείδη ἐπε-τετή-wine ṇcὰ-ṭmė...
   e. ἐβολ ἐκπε-τετή-wine ṇcὰ-ṭmė...
   f. ἀκ ἐπε-τετή-wine ṇcὰ-ṭmė...
   g. ἐπε-τετή-wine ṇcὰ-ṭmė...
   h. ἐπε-τετή-wine ṇcὰ-ṭmė...
   i. ἐπε-τετή-wine ṇcὰ-ṭmė...
   j. ... ἐκατ ἐπε-τετή-wine ṇcὰ-ṭmė
   k. ... ἐκτε ἐπε-τετή-wine ṇcὰ-ṭmė
   l. ἀκ ἐπε-τετή-wine ṇcὰ-ṭmė...
   m. ... ἐκτε ἐπε-τετή-wine ṇcὰ-ṭmė
   n. ... ἐ-ω-wine ṇcὰ-ṭmė

C. Translate into Coptic, giving alternate translations where possible.
   a. Since you love God, He will forgive you. b. Since you loved God, He forgave you. c. If you love God, pray to Him. d. Because you loved God, He forgave you. e. Whenever you pray to God, He forgives you. f. God forgives you whenever you pray to Him. g. If you loved God, He would forgive you. h. If you had loved God, He would have forgiven you. i. God came to forgive you. j. God loves you, and so He forgives you. k. Just as God loves you, so He forgives you.
THE GOSPEL OF MARK
Chapters One to Three

Turn back to lesson one and read the photograph of Mark 1:1–1:6 in a fifth-century manuscript.

Chapter One

1. τάρχην ἡ–πεγαγέλιον ή–τε πεις.

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1 According to Quecke's manuscript (but normalized): Hans Quecke, ed., Das Markus-evangelium saïdisch: (Barcelona: Papyrologia Castroctaviana, 1972), distributed by Biblical Institute Press (Rome).
2 New words (except for names of persons and places) are glossed in the footnotes.
3 ταρχη beginning.
4 γινε before (Compound preposition).
5 περποοοου voice, sound.
6 έρυμινος wilderness, desert.
7 ής–κούτν straighten, stretch out.
8 ήμ–παγέλος wilderness, desert.
9 ήα–μ εαυτο–ν road, path.
10 ήκιν proclaim.
11 αγινθίμα repentance, change of heart.
12 έβολ region.
13 ήα–μ ειερο river.
14 έαυτο–ν confess.
15 ήβαμογα skin of camel, camel skin.
16 το (was) put upon him, i.e. he was wearing it (ς–, ταξ, το).
THE GOSPEL OF MARK

CHAPTER ONE

17. πεξα-γ na-γ ἱδι-τc ἰε-ἀμhéin32  ὀγός-θυτιν33 ἰεω-ι. ἀγω
£-να-π-θυτιν ἱ-θογώς ἰ-ρεπ-δεπ-θρωμε34.
18. ἔτεγνους ἀγ-κα-νεγώνῃ. ἀγ-οιας-οῦ ἰεω-π.
19. ἀγ ἔτερεσ-μοοψε εὖν35 ἀγωγοῖ36 ἀγ-ναγ ε-ιακωβος
πυρέ ἱ-ζεβελλιος ἰεω-ἰωξάννης πεςόν ἔτοον ἰω-ου εγ-
ζμ-παοί εγ-κοβε ἱ-νεγώνῃ.
20. ἔτεγνους ἀγ-μούτε ερο-ου. ἀγω ἀγ-κα-πειειωτ ζεβελλιος
ζμ-παοί ἱ-ίδια -θεκ37. ἀγ-βωκ. ἀγ-οιας-οῦ ἰεω-π.
21. ἀγ-βωκ ἀγ εςούν ε-καφαρναογ. ἀγ ετεγνους ἰ-ἰ-νε

32 ἀμhéin Special affirmative imperative of ei; cf. 87 (box).
33 ὀγός (ὀγός-,
34 ὀγός) ὀγοῦν ὁ.put, place; ὀγός-ιε-ἀμhéin + reflexive personal object + ὦνα- = follow, be a follower of (ἀγ-οιας+ ὦνα- = he followed, he ‘put himself after’).
35 ὀγός (ὅνα-,
36 ὀγός) ὀγοῦν ὁ挖掘机 forward, onward.
37 ἀμhéin somewhat more.
38 ἀμhéin Construct Participle [lesson 9, box “Construct Participles”] of ἐξ take + ὀ-θεκ wage earning (Adjective) ἀμhéin Construct Participle [lesson 9, box “Construct Participles”] of ἐξ take + ὀ-θεκ wage earning (Adjective) unclean, impure.
39 *ἀκαθαρτος, ἀκαθαρτόν (Adjective) unclean, impure.
40 ἀμhéin Construct Participle [lesson 9, box “Construct Participles”] of ἐξ take + ὀ-θεκ wage earning (Adjective) unclean, impure.
41 ἀμhéin Construct Participle [lesson 9, box “Construct Participles”] of ἐξ take + ὀ-θεκ wage earning (Adjective) unclean, impure.
42 ἀμhéin Construct Participle [lesson 9, box “Construct Participles”] of ἐξ take + ὀ-θεκ wage earning (Adjective) unclean, impure.
43 ἀμhéin Construct Participle [lesson 9, box “Construct Participles”] of ἐξ take + ὀ-θεκ wage earning (Adjective) unclean, impure.
44 ἀμhéin Construct Participle [lesson 9, box “Construct Participles”] of ἐξ take + ὀ-θεκ wage earning (Adjective) unclean, impure.
THE GOSPEL OF MARK

28. περισσότερον 

29. και οδύνης και δυσκολίας.

30. τοίχων και κόσμου, νησίων και πόλεων εἰς τὸ θηριόν καὶ τὴν τραγελάδα.

31. Ἀρχαίοι τοιούτοι εἰσόδους καὶ εἰσόδους, ἀρχαίοι τοιαύταιν εἴσοδον καὶ εἴσοδον.

32. ἐρεπεγένετο τῇ πρώτῃ ἡμέρᾳ τῇ πρώτῃ ἡμέρᾳ.

33. ἀνερχόμενοι ἀνερχόμενοι ἀνερχόμενοι ἀνερχόμενοι.

34. οἰκίαις οἰκίαις οἰκίαις οἰκίαις.

35. τῷ ἁγίῳ τῷ ἁγίῳ τῷ ἁγίῳ τῷ ἁγίῳ.

36. ἀφοῦ ἀφοῦ ἀφοῦ ἀφοῦ.

37. τῇ πρώτῃ ἡμέρᾳ τῇ πρώτῃ ἡμέρᾳ.

38. τῇ πρώτῃ τῇ πρώτῃ τῇ πρώτῃ.

39. και οδύνης και δυσκολίας και οδύνης και δυσκολίας.

40. ἀπορεῖται ἀπορεῖται ἀπορεῖται ἀπορεῖται.
CHAPTER TWO

41. ἄγω ἔτερεψ-ὥς-τὸν-κ ἐσπ. ἄγω ἄρ-χῶς ἐρο-κ ημο-κ ηα-κ ηε-τ-ους. τῆβο.
42. ἄγω ἔτεγνυν κ-πετσωβε λο ẓιω-κ. ἄρ-τῆβο.
43. ἄγω ἔτερεψ-ἢς ἐτοῦτ-κ ἔτεγνυν ἄρ-Χοο-κ ἐβολ.
44. ἐρ-κ ημο-κ ηα-κ ηε-δως. ἰπρ-Χοο-κ ηα-κ. ἀλλα
 βάκ ᵋ-τσαβο-κ ἐ-πούνν. ἰγ-ξί ἐρπαὶ ἕτερο-πετῆβο η-κ εντ-κ-μωγς ὠγ᾽-καζ." ημο-ογ ἔ-ημητ-κητρε
 ηα-γ.
45. ἔτερεψ-τε ἐβολ ἄρ-ἀπεξεσαι ἵθ-ταψ-οεϊς
 ἄρ-τας ἄγω ἐ-θ-κρ-π-πωάκε ϒωτε ᶲη-τμ-δη-θ-δομ ἐ-θ-βάκ ἐνογν. ἔ-τποις ὠγὐν ἑ-πονέθ
 ἀλλα ἐπ-鹑-鹑-ζημα η-καεί. ἄγω ἑγ-κην ἑπατ-κ
 ἐπ ἑβολ Ἔη-κα ἀδη.

Chapter Two

1. ἔτερεψ-βάκ ἐβολ ἐ-καφαρναογ ἱὰς-鹑-ζημογ ἄγω
 κατμ ζε-κ-鹑-ογη.
3. ἄγ-εινε ἐβολ ἑπατ-κ η-ούρωμε εμ-κν ἑρε-κτοόγ η-ρωμε ἑι ἕρο-κ.
6. ἑγ-κην-鹑εινε ἐβολ ἑ-νεγραμματες ἵκοος ἱ-πμα ἐτ-κ-κμαι
eμ-κακς ἑμ-鹑-鹑-鹑.  

62 ῥι-鹑-鹑 (鹑-鹑鹑反射ive) ἔχω πίτυ (Ἀς-鹑鹑鹑鹑鹑 she had pity). 63 Χως  
e-, Χως τῆβο. 64 Ψομ θντ., θτούτ= command. 65 τσαβο (τσαβε-, τσαβο)= τσαβογ(τ) show, teach. 66 ἐ-πούνν. ἱγ-ξί ἐρπαὶ make an offering ("take up"). 68 ἀπεξεσαι begin. 69 ςορ (ςρ-, σοορ)= ςρ δς scatter, spread. 70 ὠγὐν ἕπο open, publicly. 71 ςὑμ-προ the place beside the door (Prepositional phrase used as a noun, cf. 1:33). 72 τ-ογεςκοi beams, roof (cf. π-  
[and τ-] coi beam). 73 ϒτωτ (ςτιςςτς)= ϒτσςτς cut, carve. 74 ἱαλα  
let down. 75 πε-ϐλοδ bed. 76 μοκκς(also μεκμογκ反射ive) think, ponder.
7. χε-ετεβε-ογ παϊ, q-ωακε 2ι-ναϊ77. εq-χι-θογα78. Νιμ πετθ-να-ω-κα-θνοβε εβολ ἃνα-πνουτε μαγα-κ.  

77 2ι-ναϊ thus, in this way. 78 χι-θογα utter blasphemy (χι- before zero article = 'speak' + ογα blasphemy). 79 μοτη be at rest, at ease, relieved, meto be easy, satisfied, hale; meto ε- easier. 80 χερο i.e. χω ερο. 81 χιθο μι-μωο = before, in front of (Compound preposition). 82 *ψπαρε pass by. 83 *π-τελωνιον tax office. 84 ας-ϊψψνυ δε . . . and it happened that . . . . 85 μις ις . . . νοξ-ογ: νοξυς μι-μοο, νοξς (reflexive object) sit down, be seated ('cast oneself down'), μις sit. 86 *τελωννςς money changer. 87 φαριαςιος (Adjective) Pharisee, member of the Pharisee sect.
CHAPTER TWO

17. 

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18. 

19. 

20. 

21. 

22. 

23. 

24. 

25. 

88 ἔρεια need. 89 τῷκ (τεκ-, τοκ-) ςχκ3 strengthen, confirm. 90 π- (and τ-) κατιν physician. 91 ὥση/ὐσση *κακωσ be in bad condition, do badly. 92 ἄγελετς bride, π-μα-ν-ῳλετς bridal hall, π-ωρήεπ μ-πμα-ν-ῳλετς wedding guest, π-τὐςετς groom. 93 Cf. previous note. 94 νουξε put (patch on garment, wine into wineskins). 95 τ-τοιςίς ν-ῳϊαί ν-ϊαί ν-taire 96 ὑπάπτης-μούωε ἐ-ντρεγ-μούωε ἐ-ντρεγ-μούωε ν-τιτς. 97 ἀγος νεφμανς, εγ-μούωε αγ-αρξει 

89 π-τεραὶ need. 90 π-κατιν physician. 91 ὥση/ὐσση *κακωσ be in bad condition, do badly. 92 ἄγελετς bride, π-μα-ν-ῳλετς bridal hall, π-ωρήεπ μ-πμα-ν-ῳλετς wedding guest, π-τὐςετς groom. 93 Cf. previous note. 94 νουξε put (patch on garment, wine into wineskins). 95 τ-τοιςίς ν-ῳϊαί ν-ϊαί ν-taire 96 ὑπάπτης-μούωε ἐ-ντρεγ-μούωε ν-τιτς.

Chapter Three
7. ἁγ ἁς-τ, ἁγ-ἀνασωρεῖ 119 ἁδι-θερμαγνής ἁβολ ἁ-τεθαλαςά.
8. ἁδι-τερποσκολυμα ἁγ ἁκοβ ἁ-μ-μήνὶς ἁβολ ἃ-θογμαι ἁδι-ἄ-θεραλαϊ ἁδι-πεκρο ἁ-μ-πιραγκῆς ἁδι-πκ-κπετε ἁ-θυρος ἁδι-σιδον ἁγ-θοφτε ἁ-θ-θ-θΕ-θ-ειρ-θ-μο-μο-

110 *τε-προςεις (i.e. πρόθεςις) presentation; the “loaves of presentation” were sacred bread kept in the Jerusalem Temple. 111 *παραθεῖ follow closely. 112 *κατάργετε accuse. 113 τάνζο (τάνζε-, τάνζο=) τάνζη make alive. 114 κα-ρως (reflexive) fall silent. 115 ἄθηρ οκ ἁνῃ ἐμ-πτωμ 116 ἁ-μ-πιγκτ ἁ-μ-μήνὶς ἁβολ ἁ-τεθαλαςά. 117 λο (“cease”) also means “get well” (from disease or demonic infection). 118 ψο-ἀνε take counsel. Infinitive as noun π-ψο-ἀνε counsel, design; ς-ψο-ἀνε take counsel, reflect, advise. 119 *ἀνασωρεῖ withdraw.
CHAPTER THREE

πληρε ῥ-πνοῦτε.
πληρε ῥ-περοῦββα127 —
21. ἵ-νεροῦ-κωττι ἥ-ἐ-ἐ-ἐ-κραφαι129 ἄγ-ει ἐβολ ἐ-θ-ἀμαζτ
22. ἄγῳ ὑγραμματεύς ἐντ-ἀγ-ει ἐβολ ἴ-ν-θαερεός ἐλμα, ἴ-γν-

120 *προσκαρτερεὶ stand ready, await. 121 *θλίβε press upon, oppress. 122 ταλβο
(ταλβο-, ταλβος) ταλβοῦ heat. 123 *τ-μακτίξ whip, suffering. 124 ἔ-πατ-τ-κ beneath (Compound preposition). 125 Νογη ἐβολ (νε-κ, να-κ) ἵ-κ
separate, choose. 126 ταζ ἐρατ-ο-ύ ἴ-ν- established (made them stand upon feet of them).
127 νε- (and τε-) ἰπαυββαί thunder (cf. ἰπαυγ voice, sound).
128 σρίς, σροῦ ἦ be at leisure. 129 ἴ-ν-ρπαί His family. 130 πνωύ (πνωύ-κ, πνωύς) πνωύ amaze, turn aside. 131 *π-ἀρχων leader.
THE GOSPEL OF MARK


32. αὐγ νεκ-κμοος μη-πεκκωτε γη-ογμηκης. πεξα-γ δὲ να-κ ξε-εικ-τεκμαγ μη-νεηκσνυ, κε-κωτε μησκ-κ γιβολ.

33. αὐ-ογωσβ δὲ ἐκ-κα-μ νη-κα-μ νη-κε-νημ τε ταμαγγ. αὐγ νημ νε νακσνυ.

34. αὐ-δουττ ε-ν-ἐτθ-μπεκκωτε ἐτθ-κμοος γατθ-κ. πεξα-κ ξε-εικ-ταμαγγ ἀγω νακσνυ.

35. π-ἐτθ-να-εἰρε γαρ μη-πογωμ μη-πνουτε, παὶ πε νακον ἀγω τακσνε ἀγω ταμαγγ.

132 *τ-παραβολὴν parable. 133 πωραὶ (πρα-, πορα-) ποραῖ divide, separate.
134 τωρπ (τρπ-, τορπ-) τορπι rob, seize. 135 πε-γνα(λ)γ thing, vessel, foodstuff.
136 Cf. note 34. 137 γιβολ outside. 138 κοογ να-κ εζογκ sent word into Him.
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Numbers (e.g. 77) refer to paragraphs of the grammar except where “vocabulary” is specified.

Greek alphabetical order is followed, except that θ, φ, χ, ψ are filed as τ2, π2, κ2, πc. The Greek letters are followed by ω2 x 6. († is filed as τ1; digrams ει and ου as ε + i and ο + y.)

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